Từ Điển Thiền & Thuật Ngữ Phật Giáo Việt-Anh [Dictionary of Zen & Buddhist Terms] Vol 4 (H-K)

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 BOÁN (H-K) VOLUME FOUR (H-K)

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LÔØI GIÔÙI THIEÄU Ñaïo höõu Traàn Ngoïc phaùp danh Thieän Phuùc khoâng chæ laø moät hoïc giaû nghieân cöùu khaù saâu saéc veà Phaät phaùp, maø coøn laø moät Phaät töû thuaàn thaønh luoân gaéng coâng tu taäp ñeå ñaït ñeán con ñöôøng giaùc ngoä vaø giaûi thoaùt. Thieän Phuùc ñaõ bieân soaïn boä töï 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 Haùn 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 tuï c cuoäc haønh trình ñi veà phöông Baéc. Cuõng chính vì theá maø Taêng Ñoaøn Luy Laâu ñöôïc thaønh laäp tröôùc caû Laïc Döông vaø Baønh Thaønh. Vaøo thôøi ñoù trung taâm Luy Laâu coù treân 20 ngoâi chuøa vaø 500 Taêng só. Chính ra Khöông Taêng Hoäi laø vò Thieàn sö Vieät Nam ñaàu tieân; tuy nhieân, thieàn phaùi Vieät Nam chæ baét ñaàu ñöôïc thaønh laäp töø thôøi Thieàn sö Tyø Ni Ña Löu Chi vaøo theá kyû thöù VI maø thoâi. Kyø thaät, Phaät giaùo Thieàn toâng Vieät Nam chöa ñöôïc phaùt trieån maïnh cho maõi ñeán naêm 580 khi Thieàn sö Tyø Ni Ña Löu Chi, moät vò sö AÁn Ñoä, laø ñeä töû cuûa Tam Toå Taêng Xaùn, tröôùc khi doøng Thieàn Trung Hoa bò chia laøm hai, Baéc vaø Nam toâng, ñaõ ñeán Vieät Nam vaø saùng laäp doøng Thieàn Tyø Ni Ña Löu Chi. Toå truyeàn cuûa doøng Thieàn ñaàu tieân naày chaám döùt sau khi toå thöù 28 cuûa noù thò tòch vaøo naêm 1216. Tuy nhieân, aûnh höôûng cuûa noù coøn raát maïnh ôû phía Baéc. Doøng Thieàn thöù hai taïi Vieät Nam ñöôïc phaùt khôûi vaøo cuoái theá kyû thöù VIII bôûi moät nhaø sö Trung Hoa teân laø Voâ Ngoân Thoâng (?-826), moät ñeä töû cuûa Thieàn sö Baùch Tröôïng Hoaøi Haûi. Toå truyeàn cuûa doøng Thieàn naày chaám döùt vaøo theá kyû thöù 13, duø doøng Thieàn naày vaãn toàn taïi. Maëc duø hai doøng Thieàn naày khoâng coøn toàn taïi nhö nhöõng doøng truyeàn thöøa, nhöng chính hai doøng Thieàn naày ñaõ ñaët neàn moùng vöõng chaéc cho Phaät giaùo Vieät Nam. Naêm 1069, vua Lyù Thaùnh Toân phaùt ñoäng chieán dòch Nam tieán choáng laïi Chieâm Thaønh, trong chieán dòch naày trong soá haøng traêm ngaøn tuø binh baét ñöôïc, coù moät tuø binh raát ñaëc bieät ñöôïc ñöa veà

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

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

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

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

Ha Maät: Hami (skt)—Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Ha Maät laø moät vöông quoác vaø H thaønh phoá coå ôû Trung AÙ, naèm veà phía ñoâng baéc hoà Lop. Töø thôøi Haùn ñeán Ñöôøng ñöôïc bieát ñeán qua Ha Baø Baø: Hahava or Ababa (skt)—Ñòa nguïc thöù teân Y-Vuõ, baây giôø ñöôïc daân Turki-Mohammadans tö trong taùm ñòa nguïc laïnh, nôi toäi nhaân chæ coù theå goïi laø Kumul. Vì laø ñòa ñieåm chính yeáu cung caáp reân kheû nhöõng aâm thanh naày (ha baø baø) —The nöôùc trong vuøng trong hôn 1.500 naêm, neân Ha Maät fourth of the eight cold hells, in which the laø moät ñaàu caàu cho coâng cuoäc baønh tröôùng veà phía sufferers can only utter these sounds—See Baùt Trung AÙ cuûa caùc vöông trieàu Trung Quoác— Haøn Ñòa Nguïc. According to Eitel in The Dictionary of Chinese- Ha La La: Atata (skt)—Ñòa nguïc thöù ba trong taùm English Buddhist Terms, Hami is an ancient ñòa nguïc laïnh, nôi toäi nhaân chæ coù theå reân kheû kingdom and city in central Asia, northeast of lake nhöõng aâm thanh “ha la la.”—The third of the eight Lop. From Han to T’ang times known as I-Wu, cold hells, in which the sufferers can only utter now called Kumul by Turki Mohammadans. For these sounds—See Baùt Haøn Ñòa Nguïc. more than 1,500 years, owing to its location and Ha Leâ Baït Ma: Harivarman (skt)—Baït Ma—Sö supply of water, Hami was a bridge-head for the Töû Truï hay Sö Töû Khaûi—See Ha Ly Baït Ma. expansion and control of the outposts of the Ha Leâ Ñeá: Hariti (skt)—Ariti (skt)—Harita, or Chinese empire in Central Asia. Haridra (skt)—See Quyû Töû Maãu. Ha Phaät Maï Toå: Quôû Phaät maéng toå. Trong thieàn, Ha Leâ Laëc Thuï: Haritaki (skt)—The yellow töø naày ñöôïc duøng ñeå giuùp haønh giaû côûi boû kieán Myrobalan tree and fruit—See Töø Leâ Laëc. chaáp ngay caû chaáp vaøo Phaät hay toå —To scold Ha Lôïi Keâ La Quoác: Harikela (skt)—Teân cuûa Buddhas and dress down patriarchs. In Zen, the moät vöông quoác nhoû naèm veà phía ñoâng AÁn Ñoä, term is used to help practitioners take off ngaøy nay thuoäc Mieán Ñieän—Name of an ancient attachments including attachments to Buddhas or kingdom, in East India, now belongs to Burma. patriarchs. Ha Ly Baït Ma: Harivarman (skt)—Baït Ma—Sö Ha Traùch Kieän Ñoä: Pheùp khieån traùch thöù baûy Töû Truï hay Sö Töû Khaûi—Teân cuûa Luaän Chuû toâng trong hai möôi pheùp khieån traùch chö Taêng Ni sai Thaønh Thöïc Luaän, cha ñeû cuûa thuyeát Thaønh Thöïc traùi—The eleventh of the twenty rules for monks, Luaän. Coøn ñöôïc goïi laø Töø Leâ Baït Ma, hay Ha ly dealing with rebuke and punishment of a baït ma, moät Phaät töû uyeân baùc mieàn trung AÁn vaøo wrongdoer. theá kyû thöù 4 sau Taây lòch, ngöôøi ñaõ soaïn ra boä Haø: 1) Boâng luïc bình laù nhoû: A small-leaved Satyasiddhi (Thaønh Thaät Luaän), trong ñoù oâng ñaõ water-lily; 2) Haø Moâ (con coùc): A frog; 3) Soâng:

phaùt trieån yù nieäm hö khoâng, maø veà sau naày ñaõ River; 4) Theá naøo: How (what); 5) Toâm: Shrimp. bieán thaønh vaên baûn chæ nam cho tröôøng phaùi Thaønh Haø Caùt Saâm (1800-1894): Hodgson, Brian Thaät Toâng ôû Trung Quoác. Thaønh Thaät Luaän ñöôïc Houghton—Teân cuûa moät vò hoïc giaû ngöôøi Anh vaøo dòch sang Hoa ngöõ ñaàu tieân bôûi ngaøi Cöu Ma La theá kyû thöù XIX. OÂng hoïc veà khoa Söû hoïc Toân giaùo Thaäp (407-418)—Name of the founder of the Ñoâng Phöông. Naêm 18 tuoåi oâng ñeán AÁn Ñoä. Töø Satyasiddhi Sect to whom the Satyasiddhi sastra is naêm 1833 ñeán naêm 1848, oâng laøm vieäc cho coâng ascribed. A Buddhist scholar in cental India in the ty Ñoâng AÁn taïi Nepal. OÂng veà höu vaøo naêm 1848 4th century (about 900 years after the Buddha's vaø vieát nhieàu saùch veà con ngöôøi cuûa hai daân toäc Nirvana), author of Satyasiddhi-sastra in which he AÁn Ñoä vaø Taây Taïng. OÂng cuõng söu taäp khoaûng developed the notion of emptiness, which later 381 boä kinh Ñaïi Thöøa—Name of a British scholar became the guide doctrine or basis for the Chinese in the ninteenth century. He studied on the History Satyasiddhi. The Satyasiddhi-sastra was first of Oriental Religions. He came to India when he translated into Chinese by Kumarajiva (407-418). was 18 years of age. From 1833 to 1848, he Haø Lyù Na: Harina (skt)—Haït Lôïi Naõ—Nhöõng loaïi worked for the East India Company in Nepal. In höôu vaø nai—Deer of several kinds. 1848, he retired and wrote a lot of books on Indian Ha Lî Ñeá: See Ha Leâ Ñeá.

and Tibetan peoples. He also collected about 381 Haø Höõu: Nôi tòch dieät voâ vi—A place of Mahayana sutras. unconditioned joy of tranquility and extinction. Haø Da: Haya (skt)—Teân tieáng Phaïn cuûa Maõ Ñaàu Haø Khaåu Hueä Haûi (1866-1945): Teân cuûa moät vò Quan AÂm—Sanskrit name for the horse-head form hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. of Kuan-Yin. OÂng cuõng laø moät nhaø thaùm hieåm nhöõng vuøng ñaát Haø Da Yeát Lôïi Baø: Hayagriva (skt)—Haï Daõ Hoät cuûa Taây Taïng—Name of a Japanese Buddhist Lôïi Phaït—Teân cuûa moät vò Maõ Ñaàu Minh Vöông scholar in the twentieth century. He was also an hay Minh Vöông Coå Ngöïa—Horse-neck, a form of explorer of the Tibetan regions. Visnu, name of a Ming-Wang. Haø La Hoã La: Rahula (skt)—La Haàu La—1) Teân Haø Da Yeát Lôïi Baø Quan Theá AÂm Boà Taùt Thuï cuûa con trai Phaät Thích Ca Maâu Ni: Rahula, name Phaùp Ñaøn: Kinh giaûi thích veà ñaøn phaùp cuûa Ñöùc of Sakyamuni's son; 2) Teân cuûa moät loaøi A-Tu-La: Maõ Ñaàu Quan AÂm, moät quyeån, khoâng roõ ai ñaõ Name of a kind of asura. dòch ra Hoa ngöõ—Hayagriva-Dharma-Platform Haø Löïc Bì Ñaø: Rigveda (skt)—Moät trong boán Sutra, explaining about the dharma which Horse-phaàn cuûa kinh Veä Ñaø—One of the four divisions head Kuan-Yin expounded, one book and the of Vedas. translator was unknown. Haø Moâ Khaåu: Nhieàu chuyeän—To be talkative. Haø Da Yeát Lôïi Baø Töôïng Phaùp: Kinh noùi veà Haø Moâ Thieàn: Loaïi thieàn coùc nhaùi (cöùng nhaéc), töôïng phaùp vaø ñaøn phaùp cuûa Maõ Ñaàu Quan AÂm— khoâng linh hoaït, nhaûy muùa vui ñuøa khi chæ bieát nöûa The sutra explaining about the dharma forming vôøi chaân lyù—Frog samadhi, which causes one to and dharma platform of Horse-head Kuan-Yin. leap with joy at half-truths. Haø Dieäp Ñoaøn Ñoaøn: Troøn nhö laù sen—Chia- Haø Moâ Toïa Tænh Ñeå: EÁch ngoài

ñaùy gieáng, trong shan's "a lotus leaf is roundish"—As round as a boùng toái, yù noùi moät ngöôøi coù caùi nhìn thieån caän vaø lotus leaf—Coâng aùn noùi veà söï hoaøn thaønh vieân haïn heïp—The frog in the shallow well (the frog at maõn. Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån V vaø the bottom of a well); be in the dark, i.e., a person Truyeàn Ñaêng Luïc, quyeån XV, moät hoâm, Thieàn sö with a very limited outlook. Giaùp Sôn Thieän Hoäi thöôïng ñöôøng thò chuùng, noùi: Haø Sa: Haèng Haø Sa—Nhieàu nhö caùt soâng Haèng— "Laù sen troøn, troøn nhö göông; söøng aáu nhoïn, nhoïn The sands of Ganges (vast in number). nhö duøi."—The koan about a perfect Haø Sôû La Saùt Nöõ: Kunti (skt)—See Cao Ñeá La accomplishment. In Zen, the term indicates a Saùt Nöõ. perfection or a completion. According to Wudeng Haø Sung (292-346): Teân cuûa moät vò cö só Phaät Huiyuan, volume V, and the Records of the giaùo Trung Hoa vaøo thôøi nhaø Taây Taán beân Trung Transmission of the Lamp (Ch'uan-Teng-Lu), Hoa (265-316)—Name of a Chinese Buddhist Volume XV, one day, Zen master Chia-shan layperson in the Western Chin Dynasty in China. Shan-hui (805-881) entered the hall and addressed Haø Taát: Kahitsu (jap)—Taïi sao laïi caàn phaûi nhö the monks, asying, "A lotus leaf is as round as a vaäy?—Why should it necessarily be? mirror; a horn of water caltrop is as sharp as a Haø Thanh Haûi AÙn: Soâng trong bieån laëng, chæ thôøi cudgel." khaéc bình an—Limpid river and quite still sea, i.e., Haø Ñaûm: Gaùnh vaùc treân vai—To carry, bear on a peaceful time. the back or shoulder. Haø Thieân: Gamgadevi (skt)—Haèng Giaø Ñeà Baø— Haø Ñaïo Lyù Chi Höõu: Khoâng coù ñaïo lyù—No Name of an Indian nun, a disciple of the Buddha. morality. Haø Tính: Tính gì?—Hoï gì?—What nature?— Haø Ñoà: Hotu (jap)—Diagram from the river. Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Töù Toå Ñaïo Haø Ñoâng Ñaïi Só (797-870): Haikyu (jap)—Pei- Tín vaø Nguõ Toå Hoaèng Nhaãn. Theo Caûnh Ñöùc hsiu—See Buøi Höu. Truyeàn Ñaêng Luïc, quyeån III, Hoaèng Nhaãn cuøng Haø Ñöông: Laøm sao?—For what reason?—In queâ vôùi Toå Ñaïo Tín, ôû Kyø Chaâu. Hoaèng Nhaãn ñeán such a way that. vôùi Töù Toå khi ngaøi coøn laø moät ñöùa treû; tuy nhieân, Haø Hieäp: Giuùp ñôõ—To help—To support. ñieàu maø ngaøi ñaõ laøm haøi loøng sö phuï laø vôùi cung caùch traû lôøi cuûa ngaøi qua cuoäc noùi chuyeän ñaàu

tieân. Khi töù toå hoûi ngaøi veà hoï maø tieáng Trung Hoa noù bieán maát chæ sau vaøi theá heä. Thieàn sö noåi tieáng goïi laø 'Taùnh' thì ngaøi ñaùp: "Con coù taùnh, nhöng duy nhaát cuûa phaùi naày laø Khueâ Phong Toâng Maät, chaúng phaûi laø taùnh thöôøng." Toå beøn hoûi: "Vaäy laø nhöng ít ñöôïc bieát tôùi nhö laø moät thieàn sö hôn laø vò taùnh gì?" Hoaèng Nhaãn ñaùp: "Laø Phaät taùnh." Toå laïi tröôûng laõo thöù naêm cuûa tröôøng phaùi Hoa hoûi: "Con khoâng coù taùnh sao?" Hoaèng Nhaãn ñaùp: Nghieâm—Name of a school founded by Zen "Nhöng taùnh voán laø khoâng." Toå thaàm nhaän bieát master He-Ze-Shen-Hui. Ho-tse Shen-hui, a ñaây laø ngöôøi seõ ñöôïc truyeàn thöøa veà sau naày—The student of the sixth patriarch (Hui-neng). In koan about the potentiality and conditions of contrast to the traditional Indian "Meditation questions and answers between the Fourth Buddhism" (Dhyana Buddhism), in which Patriarch Tao-Hsin and the Fifth Patriarch Hung- Bodhidharma,

the first patriarch of Ch'an stood Jeân. According to the Records of the Transmission and in contrast to the Zen of Hui-neng's of the Lamp (Ch’uan-Teng-Lu), Volume III, predecessors of Northern school of Ch'an Hung-Jen came from the same province as his (Southern school), Ho-tse emphasized that predecessor, Tao-Hsin in Ch’i-Chou. Hung-Jen enlightenment could not be realized gradually came to the fourth patriarch when he was still a with the help of meditative techniques. According little boy; however, what he pleased his master at to him the true practice of Zen consisted rather in their first interview was the way he answered. "mental nonattachment", also translated as "no When Tao-Hsin asked what was his family name, mind" or "non-thought," which leads to firect which pronounced ‘hsing’ in Chinese, he said: “I insight into one's own nature and thus to sudden have a nature (hsing), and it is not an ordinary enlightenment. Although Ho-tse made an essential one.” The patriarch asked: “What is that?” Hung- contribution toward the official recognition of Hui- Jen said: “It is the Buddha-nature (fo-hsing).” The neng and his Southern school, the Ho-tse school patriarch asked: “Then you have no name?” founded by him did not belong to the "Five Hung-Jun replied: “No, master, for it is empty in Houses and Seven Schools" and died out after a its nature.” Tao-Hsin knew this boy would be an few generations. The only well-known master excellent candidate for the next patriarch. produced by this lineage was Kuei-feng Tsung-mi, Haø Traïch Thaàn Hoäi Thieàn Sö: Kataku-Jin'e who is actually less known as a Zen master than as (jap)—Kataku-Jinne (jap)—Ho-tseâ Sheân-hui— the fifth patriarch of the Hua-Yen school of See Thaàn Hoäi Haø Traïch Thieàn Sö. Chinese Buddhism. Haø Traïch Toâng: Kataku-shu (jap)—Hezezong Haø Trung: Teân cuûa moät ngoâi chuøa coå ôû Hueá, (chi)—He-tse tsung (chi)—Teân cuûa moät toâng phaùi Trung Vieät. Chuøa toïa laïc taïi xaõ Vinh Haø, quaän Phuø do Thieàn sö Haø Traïch saùng laäp. Thaàn Hoäi laø moân Vang—Name of an ancient temple in Hueá, ñoà cuûa Luïc Toå Hueä Naêng. Traùi vôùi thuyeát giaûng Central Vietnam. The temple is located in Vinh cuûa Phaät giaùo truyeàn thoáng AÁn Ñoä, trong ñoù Boà Haø village, Phuø Vang district. Ñeà Ñaït Ma, sô toå cuûa doøng Thieàn Trung Hoa, coù Haø Töï Sanh: Theá thì vieäc aáy xaûy ñeán nhö theá aûnh höôûng sau ñoù vôùi caùc vò tröôûng laõo tröôùc Hueä naøo?—How does it thus happened? Naêng vaø doøng thieàn Baéc Toâng. Haø Traïch giaûi thích Haø Tî Chæ: Avici—Ñòa nguïc A Tyø. raèng khoâng theå ñaït ñöôïc ñaïi giaùc baèng nhöõng kyõ Haø Xöù Lai? Haø Xöù Ñaùo?: Where do you come thuaät suy töôûng cuûa moân ñoà, vì laøm nhö vaäy seõ from? Where will you go?—Toân giaû Traàn Toân Tuùc laøm chaäm theâm söï tieán boä. Theo oâng, söï luyeän taäp thöôøng hoûi Taêng chuùng cuûa mình: "OÂng ôû ñaâu thieàn thaät söï traùi laïi, phaûi laø thöïc hieän 'söï taùch khoûi tôùi?" hay "Haï vöøa qua, oâng an cö ôû ñaâu?" Moät laàn tinh thaàn' ñeå coù theå ñi tôùi nhìn thaáy ngay laäp töùc coù moät vò Taêng noùi: "Chöøng naøo Sö coù choã thöôøng baûn tính rieâng cuûa mình, töùc laø tôùi moät ñaïi giaùc ñoät truù, toâi seõ noùi töø ñaâu ñeán." Toân giaû noùi ñuøa: "Choàn ngoät hay ñoán ngoä. Tuy Haø Traïch ñaõ goùp phaàn caùo khoâng thuoäc gioøng hoï sö töû; moät ngoïn ñeøn coáng hieán quyeát ñònh vaøo vieäc thöøa nhaän Hueä khoâng soi saùng nhö maët trôøi hay maët traêng."

Laàn Naêng vaø Thieàn Nam Toâng laø chính thöùc, phaùi Haø thöù nhì khi Toân giaû hoûi moät vò Taêng môùi ñeán nhö Traïch do oâng laäp ra khoâng bao giôø laø moät boä phaän vaäy, vò Taêng naøy trôïn maét nhìn oâng khoâng noùi moät cuûa "Nguõ Gia Thaát Toâng" (naêm nhaø baûy phaùi) vaø tieáng. OÂng baûo: "Hôõi oâi, caùi gaõ chaïy theo ngöïa!"

Laàn thöù ba, Sö ñöôïc vò Taêng ñaùp laïi: "Baåm Hoøa adequately answer these are really the Thöôïng, töø Giang Taây ñeán." Sö noùi: "OÂng laøm enlightened. raùch heát bao nhieâu ñoâi giaøy coû maø laïi traû lôøi ngu Haø Xöù Lai? Haø Xöù Khöù?: Where do you come ngoác nhö vaäy?" Laàn thöù tö, Sö baû o: "OÂng noùi laùo from? Where will you go?—See Haø Xöù Lai? Haø khi vò Taêng ñaùp laø töø Ngöôõng Sôn tôùi." Coù theå nhôø Xöù Ñaùo? ôû lôøi giaûi ñaùp cuûa nhöõng caâu hoûi thuoäc theå loaïi naøy Haï: 1) Döôùi thaáp: Hina (p & skt)—Low, below, maø caùc thieàn sö tìm thaáy Taêng chuùng cuûa mình tìm inferior; 2) Muøa heø: Summer; 3) Haï giaûi, vui möøng ra nôi truù aån taâm linh cuûa hoï naèm ôû ñaâu. Toaøn boä khi chaám döùt ngaøy an cö kieát haï, chö Taêng Ni söï ñaøo luyeän cuûa Thieàn toâng, coù theå noùi, coát ôû söï ñöôïc caùc thí chuû cuùng döôøng möøng tuoåi haï: To ñaët ñeå naøy. Nhö vaäy, giaùc ngoä chaúng gì khaùc hôn make offerings in congratulation of the end of the laø ñuïng tôùi laø ñuïng tôùi caùi ñaùy saâu thaúm cuûa 'töï summer retreat. taùnh', neáu quaû coù caùi 'töï taùnh' ñoù. Ngöôøi bình Haï An Cö: Varsa (skt)—Retreat season—See Haï thöôøng thì cho raèng ñaây chæ laø nhöõng caâu hoûi xaõ Toïa. giao haèng ngaøy, nhöng vôùi nhöõng ai bieát, ngöôøi ñoù Haï Baùt: Ñaët baùt xuoáng—To place the bowl down. bieát caâu hoûi aáy ñaùng sôï ñeán möùc naøo. Caâu hoûi ñoù Haï Boái: Inferior class—Lower level—The lowest coù theå laø "Baïn ñi ñeán ñaâu?" vaø "Töø ñaâu ñeán?", tuy quality—See Haï Phaåm. nhieân, nhöõng ai coù theå traû lôøi ñích ñaùng, nhöõng vò Haï Boái Quaùn: Observation of inferiors—Thieàn ñoù quaû laø ñaõ toû ngoä—The venerable Ch'en (T'ao- quaùn theo loái Tònh Ñoä—A meditation of the Ming) often asked his monks, "Where do you Amitabha sect—Meditation for those who should come from?" or "Where did you spend your last have fallen into the lowest gati—Quaùn töôûng Haï summer season?" Once a monk said, "When you Boái Sanh, bao goàm haï phaåm thöôïng sanh, haï phaåm have your own regular residence, I will tell you trung sanh, vaø haï phaåm haï sanh, moät trong 16 where I come from." The venerable master pheùp quaùn trong Tònh Ñoä toâng. Theo Kinh Voâ sarcastically remarked, "The fox does not belong Löôïng Thoï, nhöõng ai phaïm phaûi toäi nguõ nghòch vaø to the lion-family; a lampt does not shine like the thaäp aùc seõ rôi vaøo caùc ñöôøng döõ cuûa ñòa nguïc; tuy sun or the moon." When this question was put to a nhieân, neáu kheùo bieát trì nieäm hoàng danh Phaät A Di monk who had newly arrived at his monastery, the Ñaø, hoï vaãn ñöôïc cöùu ñoä. Hoï vaãn thoaùt khoûi voâ latter opened his eyes widely and gazed at the löôïng kieáp luaân hoài khoå sôû vaø trong luùc laâm chung master without saying a word. The master seõ nhìn thaáy Lieân Hoa vaø baèng caùch töôûng nghó remarked, "O you who run after the horse!" A ñeán moät nieäm Di Ñaø seõ ñöôïc vaõng sanh vaøo coõi third time one answered, "O master, I come from nöôùc Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø— the west of the

river." T'ao-Ming said, "How Visualization of the rebirth of the lowest grades, many sandals did you wear out to make such a including the highest, the middle, and the lowest stupid answer?" A fourth was told by the master, in the three lowest classes in the Pure Land, one "You tell lie," when the monk said that he came of the sixteen contemplations (sixteen from Yang-shan. Maybe by the answers of these meditations). According to the Infinite Life Sutra, kinds of questions, Zen masters wish to see where those who have committed the five rebellious sins his monks find their spiritual refuge located. The (nguõ nghòch) and the ten evils (thaäp aùc) should whole training of Zen Buddhism, it may be said, have fallen into the lowest gati (be rebirth in the consists in this location. Therefore, enlightenment uninterrupted hells); however, if they invoke the is no more than coming in touch with the deep name of Amitabha, they can still obtain salvation. bottom of one's own being, if there is really such. They can still escape countless of reincarnation Ordinary people believe that this kind of question and suffering and on dying they will behold a lotus is quite a conventional question, but those who flower and by response of a single thought on the know knew what a tremendous question this is. name of Amitabha, will enter the Pure Land of The question may also be "Where will you go?" or Amitabha—See Thaäp Luïc Quaùn. "Where are you from?", however, those who can Haï Boång: Xuoáng gaäy, yù noùi vò thieàn sö ñaùnh ñeä töû baèng gaäy—To strike a disciple with a stick.

Haï Caên: Lamakindriya (p)—Ñoän Caên—Lesser of the great vows of a Bodhisattva: Above, to seek capacity—Low (dull) capacities—Low spiritual Bodhi; below, to transform all beings. faculty—Sanh ra vôùi caên taùnh keùm coõi hay khaû Haï Khaåu Thöïc: Moät vò sö kieám soáng baèng caùch naêng hieåu ñöôïc Phaät phaùp raát thaáp—Those born caøy caáy hay nhöõng phöông phaùp taø vaïy khaùc nhö with base characters or of low capacity to troàng troït, laøm vöôøn, cheá thuoác hay laøm vieäc baèng understand dharma. tay chaân ñeå kieám soáng, moät trong boán thöù taø meänh Haï Chuùng: 1) Baûy chuùng ñeä töû ñöùng sau haøng Tyø cuûa ngöôøi xuaát gia—A monk earns his living Kheo vaø Tyø Kheo Ni: The seven lower orders of (livelihood) by bending down to cultivate the land disciples who are ranked below the monks and the or to earn a livelihood by doing work with his nuns; 2) Chuùng Tyø Kheo vaøo ngaøy an cö kieát haï: hands, one of the four heterodox means of living The assembly of monks at the summer retreat. of a monk. Haï Chuûng: Gieo gioáng—To sow the seed—To 1) Taêng Ni laøm vieäc kieám soáng: A monk or nun preach—To teach. According to the Chinese earns his or her living by bending down to Buddhism, there are three periods: cultivate the land. 1) Gieo: To sow the Buddha's seed—When the 2) Boác thuoác kieám soáng; tuy nhieân neáu boác thuoác seed of Budha's teaching is sown in the heart. vì nhaân ñaïo cöùu ngöôøi laø ñuùng vôùi loøng bi 2) Quaû thuïc: Chín—When it ripens. maãn Phaät daïy thì cuõng chaáp nhaän ñöôïc: 3) Thoaùt: When it is stripped or harvested (when Collect herbs for a living; however, it is one abandons all things). acceptable to collect herbs to save human Haï Chuyeån: Luaân hoài ñi xuoáng. Nhöõng haønh ñoäng lives is in compliance with the Compassion ñi ngöôïc laïi Phaät taùnh gaây neân luaân hoài ñi which the Buddha had taught. xuoáng—The

downward turn in transmigration— 3) Xem thieân vaên: Moät loái soáng taø maïng khaùc laø Acts which are against the primal true, or Buddha- xem thieân vaên—Another wrong way of nature cause transmigration. earning a living is to look up and telling or Haï Dieän Lieãu Tri: Amen-Ryochi (jap)—Witness guessing as in astrology. everything from the wings—See Quaùn Thuûy Lai, 4) Ngheânh Khaåu Thöïc (boùi queû): Fortune-telling. Ñieåm Traø Lai. Haï Kieân: Vai thaáp hay thöù baäc thaáp—Of lower Haï Ñaúng: Inferior rank. rank. Haï Ñòa: Phaàn döôùi cuûa 52 caáp phaùt trieån Boà Taùt. Haï La Ñaø: Hrada (skt)—Hoà: A lake, a pool—Tia Vuøng döôùi thaáp cuûa cöûu ñòa vaø phaân nöûa ñòa beân saùng: A ray of light. döôùi cuûa Thaäp ñòa Boà Taùt—The lower region or Haï Laïp: Keát thuùc muøa an cö kieát haï. Soá naêm tu the lower half of the fifty-two grades of haønh cuûa chö Taêng Ni hay tuoåi cuûa Taêng Ni ñöôïc bodhisattva development. The lower regions of tính baèng soá an cö kieát haï maø caùc vò ñaõ traûi qua. the nine lands and the lower half of the ten bhumis Sau kieát haï an cö, chö Taêng Ni naøo ñaõ nhaäp haï of Bodhisattvas. ñeàu ñöôïc taêng moät tuoåi ñaïo. Quyeàn ñi tröôùc cuûa Haï Ñieàn Tieát: Ploughing Festival—Leã Haï Ñieàn— Taêng Ni trong ñoaøn tuøy thuoäc vaøo tuoåi haï laïp—Vaøo ngaøy naày, Vua vaø aáu Hoaøng thaùi töû, meï nuoâi End of the summer retreat. Age in terms of years vaø trieàu thaàn xuoáng caøy ruoäng—On a Festival spent as a monk or nun or the age of a monk as Day, the King with the Baby Prince and his nurses monk, the years of his ordination, or the years a and many other members of the Royal family person has been a monk are counted by the went to the field to plough. number of summer retreats passed. Haï Gioïng: To lower one's voice. Haï Lieät: Lamako (p)—Thaáp keùm—Teä—Bad— Haï Giôùi: The lower world—Theá giôùi loaøi ngöôøi—Inferior—Low—Vile. The human world. Haï Lieät Nhaãn: Inferior patience—Söï nhaãn nhuïc Haï Hoùa: To save those below. keùm coõi. Haï Hoùa Chuùng Sanh: Moät trong nhöõng haïnh cuûa Haï Lieät Taâm: Inferior mind—Taâm thaáp keùm. moät vò Boà Taùt: Thöôïng caàu Phaät ñaïo, haï hoùa Haï Lieät Thieän: Söï toát ñeïp ôû baäc thaáp—Inferior chuùng sanh—Below, to transform all beings, one goodness.

Haï Lieät Thöøa: Inferior vehicle—The inferior and Haï Phaåm Giôùi: Self-vow discipline—See Töï mean yana—Coã xe keùm coõi—Töø ngöõ khinh mieät Nguyeän Thoï Giôùi. maø nhöõng ngöôøi khoâng hieåu gì veà Phaät giaùo duøng Haï Phaåm Haï Sanh: Caáp thaáp nhaát trong Tònh ñeå aùm chæ Tieåu Thöøa hay Phaät giaùo Nguyeân Ñoä—The lowest grade in the Pure Land—See Thuûy—A scornful term for Hinayana or Cöûu Phaåm Lieân Hoa. Theravada used by those who understand nothing Haï Phaåm Thaønh Töïu: Söï thaønh töïu ôû baäc thaáp— about Buddhism. Inferior maturation. Haï Loâ Ñoâng Phieán: Ñoát loø söôûi muøa heø, quaït gioù Haï Phaåm Thính Phaùp: Hearing Dharma with the muøa ñoâng, chæ coâng vieäc voâ ích uoång phí—Stoves ear—Nghe Phaùp baèng loå tai. in summer and fans in winter, i.e., a wasteless and Haï Phaàn Keát: Ties in the lower realm—See Nguõ useless task (out of season, or of no use at that Haï Phaàn Keát. time). Haï Phöông Theá Giôùi: This world. Haï Löu: 1) Giai caáp thaáp: Low class; 2) Maïn döôùi Haï Só: 1) Ngöôøi coøn ôû baäc thaáp: Inferior disciple; doøng chaûy: Downstream. 2) Goïi nhö vaäy trong Phaät giaùo,

vì ngöôøi naày chöa Haï Maõn: End of summer meditation retreat—Keát töï ñoä vaø ñoä tha ñöôïc: A so-call disciple of thuùc thôøi gian tònh chæ muøa heø. Buddhism, but profits neither to self nor others. Haï Maït: Söï keát thuùc cuûa kyø an cö kieát haï, nhaèm Haï Tam Ñoà: Three lower destinies—Three evil ngaøy raèm thaùng baûy aâm lòch—The end of the realms—Ba ñöôøng ñòa nguïc, ngaï quyû vaø suùc sanh. summer retreat, the 15th of the 7th month, lunar Nhöõng ñöôøng naøy coù theå ñöôïc xem nhö traïng thaùi calendar. taâm thöùc, tyû nhö ai ñoù nghó ñeán chuyeän laøm toån Haï Mieãn Toân (1885-1946): Teân cuûa moät vò hoïc haïi hay gieát haïi chuùng sanh khaùc, thì ngay luùc ñoù giaû Phaät giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng bò ñoïa vaøo ñòa nguïc—The paths of hells, hungry töøng du hoïc sang Nhaät vaø veà nöôùc laøm vieäc trong ghosts and animals. These paths can be taken as boä vaên hoùa giaùo duïc—Name of a Chinese states of mind, i.e., when someone has a vicious Buddhist scholar in the twentieth century. He thought of harming or killing another, he is traveled to study in Japan and returned to China to effectively reborn, for that moment, in the hells. serve in the Chinese Department of Culture and Haï Thôøi Toïa Theá: Geza (skt)—Summer sitting Education. position—"Tö theá ngoài muøa heø" laø thuaät ngöõ thieàn Haï Mình: To demean –To humble oneself—To chæ thôøi kyø tu taäp trong muøa heø ôû caùc tu vieän condescend. thieàn—The term "Summer sitting position" means Haï Naïi Sa: Hamsa (skt)—Loaøi ngan hay ngoãng, the period of "summer retreat" (ango), the summer cuøng hoï vôùi loaøi vòt—A goose. training period in a Zen monastery. Haï Nguïc: To imprison—To put in prison. Haï Thuû: Ngaøy ñaàu cuûa kyø an cö kieát haï—The first Haï Nguyeân: The fifteen of the tenth moon. day, or beginning, of the retreat. Haï Ngöõ: Trình baøy kieán giaûi: To present one's Haï Thöøa: Lesser vehicle—The lower yana— comprehension—Lôøi pheâ bình ngaén ñoái vôùi kinh Hinayana. luaän: A short commentary on sutras and sastras— Haï Thöøa Nieát Baøn Chöôùng: The lower ideals in Chæ thò (cuûa vò thaày): To give instructions. Hinayana of nirvana. Haï Phaåm: Lower level—The lowest quality—Ba Haï Tieàm Thöùc: See Haï YÙ Thöùc. phaåm thaáp nhaát trong Cöûu Phaåm Tònh Ñoä cuûa Ñöùc Haï Toïa: 1) Kyø thieàn ñònh trong muøa an cö kieát haï Phaät A Di Ñaø: Haï phaåm thöôïng sanh, Haï phaåm hay muøa möa: The period of the summer retreat trung sanh, vaø Haï phaåm haï sanh—The three for meditation, known as varsas, the rains; 2) Vò lowest of the nine classes born in the Amitabha Taêng coù ít hôn 10 naêm haï laïp: A monk or nun who Pure Land: The highest of the three lowest has less than ten years of renunciation. classes, the middle of the three lowest classes, and Haï Traàn: The lower gati, the hells, hungry ghosts, the lowest of the three lowest classes—See Cöûu animals. Phaåm Lieân Hoa.

Haï Trí: Low level of knowledge—People with teân hoãn hôïp cuûa gia ñình vaø toân giaùo cuûa oâng, inferior insight. Maõ Toá. Nhö chuùng ta coù theå nghó raèng, caùch Haï Trung: Giöõa muøa heø, giöõa kyø an cö kieát haï, söû duïng teân nhö vaäy ñaõ ñöa ñeán söï laãn loän hay kyø haïn 90 ngaøy an cö kieát haï—During the giöõa Huyeàn Toá vaø Maõ Toå Ñaïo Nhaát, ngöôøi summer, the middle of the summer; the rainy ñöôïc ñeà caäp ñeán thöôøng xuyeân hôn trong caùc season spent by the monks

of India in retirement. nguoàn taøi lieäu ñöông thôøi bôûi töôùc hieäu Ñaïi Haï Tuaàn: The last ten days (decade) of a month. Tòch. Daàu sao ñi nöõa thì vaøo naêm 692, Huyeàn Haï YÙ Thöùc: Subconscious (a)—Thuoäc veà tieàm Toá thoï giôùi vaø ñaêng kyù taïi chuøa Tröôøng Thoï ôû thöùc (haï tieàm thöùc)—Beân döôùi yù thöùc. Giang Ninh, cuõng thuoäc huyeän Giang Ninh, Haïc: Con haïc—A crane—An egret. tænh Giang Toâ. Moät thôøi gian sau ñoù oâng ñeán Haïc Laëc Na: See Haïc Laëc Na Daï Xa. chuøa U Teâ treân nuùi Ngöu Ñaàu vaø thoï nhaän Haïc Laëc Na Daï Xa: Haklenayasas or Padmaratna giaùo phaùp töø Thieàn sö Trí Oai. Coù moät giaû (skt)—Vò toå thöù 23 cuûa Thieàn Toâng AÁn Ñoä. OÂng thuyeát cho raèng Trí Oai vaø Huyeàn Toá ñaõ rôi sanh ra trong moät gia ñình Baø-la-moân, trong xöù khoûi nuùi Ngöu Ñaàu vaøo naêm 713 hoaëc moät cuûa vua Tokhara. OÂng ñaõ truyeàn baù ñaïo Phaät vaøo thôøi gian ngaén sau ñoù. Theo giaû thuyeát naøy thì vuøng Trung AÁn—The 23rd Indian patriarch. He trung taâm ñöôïc thieát laäp vaø töông ñoái oån ñònh was born into a Brahmin family in a place said to ôû Ngöu Ñaàu Sôn ñöôïc ñeå laïi cho ngöôøi coù be of king Tokhara. He spreaded the Buddha's thieân taøi nhöng töông ñoái vaãn coøn thieáu kinh Teachings in Central India. nghieäm laø Hueä Trung, trong khi ñoù Huyeàn Toá, Haïc Laâm: Crane-Grove—Crane-Garden. ngöôøi lôùn tuoåi hôn Hueä Trung nhieàu nhöng 1) Khu röøng Haïc Laâm, nôi Ñöùc Phaät nhaäp dieät, ôû vaãn chöa hoaøn taát söï tu taäp cuûa mình, neân giöõa hai haøng caây Ta La, nhöõng caây naày boãng cuøng thaày mình laø Trí Oai ñi tieáp ñeán chuøa nôû hoa traéng gioáng nhö nhöõng con haïc traéng Duyeân Toä ôû Kim Laêng, chính ôû chuøa naøy maø neân coù teân laø "Haïc Laâm" (theo Kinh Nieát Baøn Huyeàn Toá môùi nhaän ñöôïc söï truyeàn phaùp sau thì khi Phaät nhaäp Nieát Baøn, röøng caây Sa La ôû cuøng töø Trí Oai. Trong nhöõng naêm 713-714 thaønh Caâu Thi Na ñeàu bieán thaønh traéng gioáng Huyeàn Toá ñöôïc thænh tôùi Kinh Khaåu, thuoäc nhö haïc traéng vaäy)—Crane grove, a name for huyeän Ñan Ñoà, cuõng trong tænh Giang Toâ, vaø the place where Sakyamuni died, when the nhaäm chöùc truï trì chuøa Haïc Laâm ôû ñoù. Veà sau trees burst into white blossom resembling a naøy, trong nhöõng naêm sau 742, oâng taïm dôøi flock of white cranes. ñeán Quaûng Laêng hay Döông Chaâu, huyeän 2) Haïc Laâm Töï: Teân cuûa moät töï vieän naèm veà Giang Ñoâ, cuõng thuoäc tænh Giang Toâ, nhöng phía baéc AÁn Ñoä—Crane-Garden Monastery, daân chuùng Kinh Khaåu kieán nghò maïnh meõ name of a monastery in northern India. thænh oâng trôû veà, vieäc naøy ñöa ñeán söï ñaáu Haïc Laâm Huyeàn Toá Thieàn Sö (668-752): Zen tranh cay cuù giöõa hai coäng ñoàng daân chuùng. master Hao-Lin Hsuan-Su—Thieàn sö Huyeàn Toá, Treân thöïc teá, vaên bia moâ taû leã tieáp ñoùn Huyeàn thuoäc toâng Ngöu Ñaàu, vaøo khoaûng ñaàu theá kyû thöù Toá töø nôi daân chuùng trong nhöõng vuøng khaùc VIII—Zen master Hao-Lin Hsuan-Su, of the Niu-nhau taát caû ñeàu xoay quanh Döông Chaâ u daït T'ou Sect, very early in the eighth century. daøo tình caûm ñeán ñoä chuùng ta coù theå nghó raèng Tieåu söû cuûa Haïc Laâm Huyeàn Toá ñöôïc bieát taàm côû cuûa Huyeàn Toá thaät laø vó ñaïi. Cuoái ñeán chuû yeáu laø nhôø moät vaên bia bôûi moät nhaø cuøng, oâng trôû veà Haïc Laâm vaø ôû ñoù cho tôùi khi sö teân Lyù Hoa, moät nhaân vaät coù taàm quan thò

tòch vaøo naêm 752—The biography of Ho- troïng khoâng nhoû trong söï phaùt trieån cuûa Thieàn lin Hsuan-su is known primarily through an sô kyø ôû Trung Hoa. Huyeàn Toá ñöôïc cho laø epitaph by Ly-hua, a figure who is himself of xuaát thaân töø gia ñình hoï Maõ ôû Nhuaän Chaâu, no little importance in the development of Duyeân Laêng, huyeän Ñan Döông, tænh Giang early Ch'an in China. Hsuan-Su is said to have Toâ. Gioáng nhö luaät sö AÁn Toâng vaø Thieàn sö been in Jun-chou, from a family of the Maõ Toå Ñaïo Nhaát, Huyeàn Toá thöôøng ñöôïc ñeà surname "Ma" from Yen-ling, Tan-yang caäp ñeán nhö laø Maõ Toå, hoaëc thaäm chí chí baèng district, Kiangsu province. Like the Vinaya

Master Yin-tsung (627-713) and the famous bia cuûa oâng. Ñaây laø söï tieân ñoaùn hay thoï kyù Ma-tsu Tao-i (709-788), Hsuan-Su was often cuûa Trí Oai vaøo dòp hoäi ngoä laàn ñaàu tieân vôùi referred to as Ma-tsu (Patriarch Ma), or even Huyeàn Toá. Trí Oai noùi ñeán "Chaân Phaùp Ñoâng by the amalgam of his family and religious Nam" nhö laø moät söï ñeà caäp ñeán ñòa vò ñoäc laäp names, Ma-su. As one might expect, the cuûa Ngöu Ñaàu toâng ñoái vôùi Thieàn phaùi Baéc former usage has led to some confusion toâng cuûa Thaàn Tuù vaø Thieàn phaùi Nam toâng between him and Ma-tsu Tao-i, who is more cuûa Hueä Naêng—One day, Great Master Chih- often referred to in contemporary sources by wei rubbed Hsuan-su's head and said: "The the title Ta-chi. At any rate, in 692, Hsuan-su true teaching of the Southeast awaits your was ordained and registered at Ch'ang-shou propagation. I will have you teach the Temple in Chiang-ning district, Kiangsu students who come to you in a separate province. Sometime thereafter he went to Yu- situation." This was recorded in Hsuan-su's hsi Temple on Mount Niu-t'ou and received epitaph. This is Chih-wei's prediction upon the teachings from Chih-wei. One first meeting with Hsuan-su. Chih-wei talked hypothetical interpretation is that Chih-wei about the "True teaching of the Southeast" as and Hsuan-su left Mount Niu-t'ou at the same a reference to the Niu-t'ou School's time, in 713 or shortly thereafter. According independence status apart from the Northern to this interpretation, the established and and Southern Schools. relatively stable center at Mount Niu-t'ou was Moät hoâm, coù moät vò Taêng ñeán hoûi Sö veà yù chæ left to the gifted but still comparatively cuûa Ñaït Ma Ñoâng du, Sö ñaùp: "Hieåu töùc inexperienced Hui-chung, whereas Hsuan-su, chaúng hieåu. Nghi töùc chaúng nghi." Luùc khaùc who was much older than Hui-chung but still caâu traû lôøi cuûa ngaøi laïi laø: "Chaúng hieåu chaúng had not finished his training, moved on to nghi, chaúng nghi chaúng hieåu." Caâu traû lôøi cuûa Yen-tso Temple with Chih-wei in Chin-ling. thieàn sö Huyeàn Toá chaúng nhöõng khoâng hôïp lyù And only at this temple that Hsuan-su vôùi phaøm phu maø coøn khoâng coù can heä gì vôùi received the final transmission of the Dharma vieäc Toå Sö sang Trung Hoa. Ñieàu naøy cho from Chih-wei. During the years 713-714, thaáy caùc thieàn sö khoâng phaûi laø trieát gia maø laø Hsuan-su was invited to Ching-k'ou, Tan-t'u nhöõng baäc thöïc tu, neân hoï vieän daãn kinh district, also in Kiangsu province and installed nghieäm thay vì vieän daãn baèng lôøi; moät kinh in ho-lin Temple there. Later, during the nghieäm voán laø caên baûn hoùa giaûi nhöõng nghi years after 742,

he moved temorarily to hoaëc thaønh moät nhaát theå hoøa ñieäu. Taát caû caùc Kuang-ling or Yang-chou, Chiang-tu district, leõ ñöông nhieân cuõng nhö leõ baát khaû nôi nhöõng also in Kiangsu province, but the people of phaùt bieåu cuûa caùc thieàn sö phaûi ñöôïc coi laø Ching-k'ou petitioned strongly for his return, xuaát phaùt tröïc tieáp töø kinh nghieäm baát nhò saâu which led to a bitter struggle between the two thaúm cuûa hoï. Vaø chuùng ta chæ coù theå hieåu communities. In fact, the epitaph describes chöøng naøo chuùng ta nhaûy vaøo moät caûnh giôùi the reception received by Hsuan-su from vöôït leân kinh nghieäm ñoái ñaõi cuûa mình. Haønh people in various areas all around Yang-chou giaû chuùng ta cuõng neân nhôù raèng ñoâi khi caùc as having been so effusive that one is inclined caâu noùi cuûa caùc thieàn sö quaù ö loän xoän vaø voâ to think that the stature of Hsuan-su was very nghóa; ñoàng thôøi nhöõng caâu traû lôøi cuûa hoï luoân great indeed. Eventually, he returned to Ho- coù caùi loái ñoäc ñieäu cuûa chuû tröông sieâu lin and stayed there until he passed away in nghieäm—One day, a monk came and asked 752. Hao-lin about the meaning of Bodhidharma's Moät hoâm, Ñaïi sö Trí Oai xoa ñaàu Huyeàn Toá coming to China. Hao-lin said, "When you vaø noùi: "Chaân phaùp cuûa Ñoâng Nam troâng chôø understand, it is not understood; when you vaøo söï truyeàn baù cuûa con. Ta muoán con daïy doubt, it is not doubted." Another time his doã caùc ñeä töû tìm ñeán con trong moät tình huoáng answer was, "It is that which is neither rieâng bieät." Ñieàu naøy ñöôïc ghi laïi trong vaên understood nor doubted, again neither

doubted nor understood." Zen master Hsuan- ñöông thôøi khaùc. Maëc daàu coù nhöõng maâu thuaãn su's answer is not only unreasonable to beân trong vaø nhöõng vaán ñeà khaùc laøm cho nhöõng ordinary people, but it also has no connection nguoàn taøi lieäu naøy khoâng theå söû duïng ñöôïc cho caùc with the patriarchal visit. This proves that Zen muïc ñích hieän taïi, nhöng chính söï hieän höõu toàn taïi masters are not philosophers but pragmatists, cuûa caùc maâu thuaãn vaø nhöõng vaán ñeà khaùc trong töï they appeal to an experience and not to thaân chuùng ñaõ laø moät ñaàu moái quan troïng cho vai verbalism; an experience which is so troø coù theå coù cuûa Ngöu Ñaàu Toâng. Bia vaên cuûa fundamental as to dissolve all doubts into Huyeàn Toá lieät keâ naêm ngöôøi ñeä töû: Phaùp Kính Ngoâ harmonious unfication. All the matter-of-fact- Trung, Phaùp Khaâm Kính Sôn, Phaùp Leä, Phaùp Haûi, ness as well as the impossibility of the vaø Hueä Ñoan. Theâm vaøo ñoù, noù cuõng lieät keâ teân master's statements must thus be regarded as vaø danh hieäu cuûa 11 vò cö só hoä trì noåi tieáng, vaøi vò issuing directly from their inmost unified trong soá ñoù, coù leõ laø taát caû, ñeàu coù giöõ chöùc vò ôû experience. And the above impossible Nhuaän Chaâu vaøo thôøi ñieåm ñoù hay thôøi ñieåm khaùc. condition so long as space-time relations Cuoái cuøng, coù hai vò Taêng khaùc vaø moät vò cö só ñaõ remain what they are to our final ñöôïc ñeà caäp tröôùc ñaây trong vaên bia, cuøng vôùi taùc consciousness; they will only be intelligible giaû vaên bia Lyù Hoa, ngöôøi ñaõ lieät keâ chính mình when we are ushered into a realm beyond our nhö laø moät ñeä töû thaân tín cuûa Huyeàn Toá. Taát caû relative experience. We, Zen practitioners, nhöõng chi tieát naøy chöùng minh cho chuùng ta thaáy should

remember that sometimes Zen Thieàn phaùi Haïc Laâm raát thònh haønh keå töø ñaàu theá masters' propositions sound outrageously thöù VIII—Name of a Zen Sublineage, which was incoherent and nonsensical; at the same time, founded by Zen master Hao-Lin Hsuan-Su in very their answers too, harp on the same string of early in the eighth century. Whereas the "Mount transcendentalism. Niu-t'ou" and the "Fo-k'u" sublineages allow Haïc Laâm Phaùi: Hao-Lin Zen Sublineage—Haïc virtually no insight into their historical realities Laâm laø teân cuûa moät Thieàn phaùi phuï do Thieàn sö and only the slightest glimpse at their teachings, Huyeàn Toá saùng laäp vaøo khoaûng ñaàu theá kyû thöù the othe two sublineages of the Niu-t'ou School VIII. Trong khi Ngöu Ñaàu Sôn Phaùi vaø Phaät Quaät are known in much greater detail. Two Phaùi haàu nhö khoâng ñeå cho coù caùi nhìn saùng toû vaøo characteristics of the Ho-lin Sublineage stand out. trong nhöõng thöïc teá lòch söû cuûa hoï maø chæ cho These are the great number of its members for chuùng ta moät caùi nhìn thoaùng qua nhaát vaøo thôøi whom significant biographical information is still giaùo phaùp cuûa hoï, thì hai doøng phuï khaùc cuûa Ngöu available and the high percentage thereof who had Ñaàu toâng ñöôïc bieát ñeán raát nhieàu chi tieát hôn. Hai some contact with Ma-tsu Tao-i and Shih-t'ou Hsi- ñaëc ñieåm noåi baät cuûa Haïc Laâm phaùi, thöù nhaát laø soá ch'uan. The biographies of the members of this lôùn taøi lieäu thoâng tin veà tieåu söû taàm cõõ quan troïng sublineage suggest the very transition from early cuûa caùc thaønh vieân cuûa phaùi naøy vaãn coøn coù saün vaø Ch'an to the classical or golden age. Indeed, the tyû leä phaàn traêm cao maø nhöõng ngöôøi töø ñoù coù söï lives of both Ho-lin Hsuan-su and Ching-shan Fa- giao thieäp naøo ñoù vôùi Maõ Toå Ñaïo Nhaát vaø Thaïch ch'in are known through lengthy epitaphs Ñaàu Hy Thieân. Caùc tieåu söû cuûa thaønh vieân phaùi preserved in the Ch'uan T'ang Wen (Complete naøy gôïi yù chính söï chuyeån tieáp töø Thieàn sô kyø cho Writings of the T'ang Dynasty). The first of these ñeán thôøi ñaïi kinh ñieån hay thôøi ñaïi hoaøng kim. in particular is an extremely important document Thaät vaäy, cuoäc ñôøi cuûa Haïc Laâm Huyeàn Toá laãn for its doctrinal contents and biographical detail. Kính Sôn Phaùp Khaâm ñeàu ñöôïc bieát ñeán nhôø In addition, several of the students of each man nhöõng vaên bia daøi ñöôïc baûo toàn trong Quaùn Ñöôøng are known through epitaphs and other Vaên (toaøn boä taùc phaåm ñôøi nhaø Ñöôøng). Taùc phaåm contemporary material. Although there are ñaàu tieân trong caùc taùc phaåm naøy noùi rieâng laø moät internal contradictions and other problems that taøi lieäu cöïc kyø quan troïng cho noäi dung giaùo phaùp make some of these sources unusable for the vaø chi tieát tieåu söû, Hôn nöõa, nhieàu ñeä töû cuûa moãi vò present purposes, the very existence of these ñöôïc bieát ñeán qua nhöõng bia vaên vaø nhöõng taøi lieäu contradictions and other problems is in itself an

important clue to the eventual role of the Niu-t'ou khoâng theå aùp duïng phöông caùch thöù nhaát, dieät tröø School. Hsuan-su's epitaph lists five students: Fa- voâ minh taän goác reã nhö caùc vò Boà Taùt Ñaïi thöøa. ching or Wu-chung, Fa-ch'in of Ching-shan, Fa-li, Tuy nhieân, Phaät töû taïi gia coù theå aùp duïng phöông Fa-hai, and Hui-tuan. In addition, it lists the names caùch thöù nhì baèng caùch coá gaéng thöïc

hieän taâm and titles of eleven prominent lay supporters, khoâng ham muoán, chaáp tröôùc vaø tìm caàu hay muoán several of whom, perhaps all, held office at one coù—According to Buddhism, there are two time or another in Jun-chou. Finally, there are two methods of eradication of ignorance. The first other monks and one layman mentioned method is the eradication of ignorance at the root. previously in the epitaph, as well as the author Li Bodhisattvas and Becoming-Buddhas utilize this Hua, who lists himself as a personal disciple of method to eradicate ignorance. They understand Hsuan-su. All these details prove to us that the the true nature of impermanence so they don't Hao-Lin Zen Sublineage flourished from the attach to anything without practicing. The second beginning of the eighth century. method is the eradication of ignorance at the Haïc Maït: Homa (skt)—See Hoä Ma. branches and top. This method is especially for lay Haïc Taùt La: Hasara (skt)—Theo Eitel trong Buddhists whose levels of understanding and Trung Anh Phaät Hoïc Töø Ñieån, Haïc Taùt La laø teân practicing Buddhist dharmas is still low, and cuûa thuû phuû thöù nhì cuûa Tsaukuta, coù leõ baây giôø laø cannot apply the first method of eradicating Assaia Hazareh, naèm giöõa Ghuznee vaø Kandahar ignorance at the root like Bodhisattvas and thuoäc A Phuù Haõn—According to Eitel in The Becoming-Buddhas; however, lay Buddhists can Dictionary of Chinese-English Buddhist Terms, utilize the second method by severing desire, Hasara is the second capital of Tsaukuta, perhaps clinging and becoming. modern Assaia Hazareh, between Ghuznee and Hai Chöôùng Ngaïi: Two hindrances—See Nhò Kandahar in Afghanistan. Chöôùng. Haïc Taát Na: Hosna or Ghazna (skt)—Theo Eitel Hai Ñieàu Kieän Nhaän Bieát Tieàn Kieáp: Theo trong Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Sö chöông 13, Töù Thaäp Nhò Chöông Kinh, coù hai ñieàu Soothill, Haïc Taát Na laø thuû phuû cuûa Tsaukuta, baây kieän caàn thieát giuùp cho ngöôøi tu bieát ñöôïc tieàn giôø laø Ghuznee, thuoäc A Phuù Haõn—According to kieáp: ñoaïn taän aùi duïc vaø khoâng tieáp tuïc tìm caàu aùi Eitel in The Dictionary of Chinese-English duïc sau khi ñaõ ñoaïn taän chuùng—According to the Buddhist Terms, Ghazna is the capital of Sutra in Forty-two Sections—Chapter 13, there Tsaukuta, the present Ghuznee, or Ghazni in are Two conditions that are necessary for one to Afghanistan. know past lives: cut off desire and not continue to Haïc Thuï: See Haïc Laâm. seek desire again. Haïc Uyeån: See Haïc Laâm. Hai Ñieàu Kieän Taïo Nghieäp Noùi Nhaûm Nhí: YÙ Haùch Xích: Saùng choùi—Brilliant—Dazzlingly muoán noùi chuyeän nhaûm nhí vaø thoát ra lôøi noùi nhaûm bright. nhí. Haäu quaû cuûa noù laø thaân theå khieám khuyeát vaø Haùch Xích Cuøng: Ngheøo xô ngheøo xaùc. Trong lôøi noùi khoâng roõ raøng minh baïch (Ñöùc Phaät vaø Phaät thieàn, töø naày coù nghóa laø taát caû ñeàu khoâng hay queùt Phaùp)—Two conditions that are necessary to saïch moïi voïng nieäm traàn tuïc—To be extremely complete the evil of frivolous talk: the inclination poor. In Zen, the term means everything is empty, towards frivolous talk and its narration. The or wiping out all worldly deluded thoughts. consequences of which are defective bodily Hai Caùch Dieät Töø Voâ Minh: Theo Phaät giaùo, coù organs and incredible speech (The Buddha and hai caùch dieät töø voâ minh. Thöù nhaát laø dieät töø voâ His Teachings). minh

goác reã. Boà Taùt vaø nhöõng vò saép thaønh Phaät Hai Ñieàu Kieän Taïo Nghieäp Saân Haän: Hai ñieàu duøng phöông phaùp naày ñeå dieät tröø voâ minh. Nhöõng kieän caàn thieát ñeå taïo nghieäp saân haän: naïn nhaân vaø vò naày vì thaáu hieåu baûn chaát thaät cuûa voâ thöôøng tö töôûng muoán laøm toån haïi ngöôøi ñoù. Haäu quaû cuûa neân khoâng chaáp vaøo baát cöù thöù gì maø khoâng caàn noù laø hình haøi xaáu xa beänh hoaïn vaø baûn taùnh khoù phaûi coá gaéng thöïc taäp. Thöù nhì laø dieät tröø voâ minh thöông (Ñöùc Phaät vaø Phaät Phaùp)—Two conditions ngaønh ngoïn. Phaät töû taïi gia coù caên cô thaáp heïp neân that are necessary to complete the evil of ill-will:

another person and the thought of doing harm. The Hai Loaïi Boá Thí: Coù hai loaïi boá thí: theá gian vaø consequences of which are ugliness, manifold xuaát theá gian—Two kinds of donation or diseases, and detestable nature (according to The almsgiving: ordinary alms and spiritual gifts. Buddha and His Teachings). Hai Loaïi Haàm Hoá: Two pits—Coù hai loaïi haàm hoá Hai Ñieàu Kieän Taïo Nghieäp Taø Kieán: Hai ñieàu cho ngöôøi tu ñi vaøo ñòa nguïc: laïm duïng vaø phaù huyû kieän caàn thieát ñeå taïo nghieäp taø kieán: nhìn söï vaät chaùnh phaùp; nhaän cuùng döôøng maëc daàu töï mình moät caùch sai laàm vaø khö khö coá chaáp quan nieäm phaù giôùi—There are two paths for practitioners to sai laàm aáy. Haäu quaû cuûa noù laø sanh ra nhöõng ham go to hells: abusing and destroying the Right muoán thaáp heøn, trí tueä keùm coõi, ñaàn ñoän, beänh Dharma; receiving offerings even though one has hoaïn kinh nieân, vaø nhöõng tö töôûng ñaùng cheâ broken the precepts. traùch—Two conditions that are necessary to Hai Loaïi Nhaân Quaû: See Nhò Chuûng Nhaân Quaû. complete the evil of perverted (wrong) views: Hai Loaïi Thoûa Thích: Two kinds of pleasure—perverted manner in which the object is viewed Theo Kinh Nieäm Xöù, coù hai loaïi thoûa thích: Thoûa and the understanding of it according to that Thích Theá Gian vaø Thoûa Thích Sieâu Theá Gian misconception. The consequences of which are (thoûa thích sieâu theá gian cao quyù hôn thoûa thích base desires, lack of wisdom, dull wit, chronic theá gian)—According to the Satipatthana Sutta, diseases and blameworthy ideas (according to The there are two kinds of pleasure: pleasant worldly Buddha and His Teachings). feeling (samisa sukha (p) and pleasant unworldly Hai Ñieàu Kieän Taïo Nghieäp Tham Lam: Hai ñieàu feeling, which is far superior to samisa sukha kieän caàn thieát ñeå taïo ra nghieäp tham lam, maø haäu (niramisa sukha (p). quaû cuûa noù laø khoâng ñöôïc maõn nguyeän (Ñöùc Phaät Hai Loaïi Vaän Haønh Cuûa Taâm: Two kinds of vaø Phaät Phaùp): vaät sôû höõu cuûa ngöôøi khaùc vaø taâm functioning of the mind—Trong Nghieân Cöùu Kinh theøm muoán öôùc mong ñöôïc laøm chuû vaät aáy —Two Laêng Giaø, Thieàn Sö D.T. Suzuki ñaõ phaân bieät hai conditions that are necessary to complete the evil loaïi vaän haønh cuûa taâm. Thöù nhaát laø Vaän Haønh Tuøy of covetousness: The consequence of which is Thuoäc vaøo Taâm Phaân Bieät, coøn goïi laø söï phaân bieät non-fulfillment of one's wishes (The Buddha and trí, ñöôïc haøng nhò thöøa nhaän bieát. Noù ñöôïc goïi laø His Teachings): another's possession and ÖÙng Thaân hay caùi thaân ñaùp öùng. Vì hoï khoâng bieát adverting to it, thinking, "would this be mine!" raèng ñaây laø do caùi

taâm sinh khôûi hay chuyeån thöùc Hai Ñieàu Kieän Tu Ñaïo Chí Thöôïng: Theo phoùng chieáu ra, neân hoï töôûng noù laø caùi gì ôû beân chöông 13, Töù Thaäp Nhò Chöông Kinh, coù hai ñieàu ngoaøi hoï, vaø khieán cho noù mang moät hình töôùng coù kieän caàn thieát cho ngöôøi tu nhaäp ñaïo chí thöôïng: thaân theå maø khoâng theå coù moät caùi bieát thoâng suoát thanh tònh taâm vaø giöõ chí nguyeän vöõng beàn— veà baûn chaát cuûa noù. Thöù nhì laø Vaän Haønh Tuøy According to the Sutra in Forty-Two Sections, Thuoäc Vaøo Nghieäp Thöùc. Ñaây laø loaïi vaän haønh Chapter 13, there are two conditions that are xuaát hieän vôùi taâm Boà Taùt naøo ñaõ nhaäp vaøo con necessary for one to enter the Way: purifying the ñöôøng Boà Taùt tính cuõng nhö ñoái vôùi taâm cuûa nhöõng mind and guarding the will. vò ñaõ ñaït ñeán ñòa cao nhaát. Loaïi naày ñöôïc goïi laø Hai Khía Caïnh Trong Ñôøi Soáng: Hai khía caïnh Baùo Thaân. Caùi thaân coù theå nhìn thaáy ñöôïc trong voâ trong ñôøi soáng cuûa moät chuùng sanh. Thöù nhaát laø soá hình töôùng, moãi hình töôùng coù voâ soá neùt, vaø moãi khía caïnh beân trong lieân heä ñeán thaân theå. Thöù nhì neùt cao vôøi vôùi voâ soá caùch, vaø caùi theá giôùi trong ñoù laø khía caïnh beân ngoaøi lieân heä ñeán thöïc phaåm vaø thaân truù nguï cuõng ñöôïc trang nghieâm theo voâ soá cuûa caûi, laø nhöõng thöù caàn thieát cho thaân theå —Two theå caùch. Vì thaân theå hieän khaép moïi nôi neân noù aspects of the life of a sentient being. First, khoâng coù giôùi haïn naøo caû, noù coù theå khoâng bao giôø internal aspect, which is related to the physical suy dieät, noù vöôït khoûi moïi hoaøn caûnh. Tuøy theo body. Second, external aspect, which is related to yeâu caàu cuûa chuùng sanh tín thuû. Noù khoâng bò ñoaïn food, possessions, etc, necessary for the physical dieät cuõng khoâng bieán maát. Nhöõng ñaëc ñieåm aáy cuûa body. thaân laø nhöõng keát quaû huaân taäp cuûa nhöõng haønh Hai Loaïi Beänh: Two illnesses—See Nhò Chuûng ñoäng thuaàn khieát nhö caùc ñöùc haïnh toaøn haûo hay Bònh. Ba La Maät, vaø cuõng laø söï huaân taäp vi dieäu voán saün

coù trong Nhö Lai Taïng. Vì coù ñöôïc caùc tính chaát ñöùc cuûa mình; deã bò phöôùc baùo theá gian laøm ñieân voâ löôïng an laïc nhö theá neân noù ñöôïc goïi laø Baùo ñaûo, coù theå khieán hoaïi maát phaïm haïnh; deã bò laïc Thaân—In The Studies of The Lankavatara Sutra, vaøo loái töï lôïi cuûa Thanh Vaên, laøm chöôùng ngaïi Zen Master D.T. Suzuki distinguished two kinds of loøng ñaïi töø ñaïi bi; vaø cuoái cuøng laø do bôûi duy coù töï functioning of the mind. The first kind of löïc, khoâng tha löïc hoä trì, neân söï tu haønh raát khoù functioning of the mind is the dependence on the khaên; ví nhö ngöôøi queø yeáu ñi boä moät mình raát ö laø Individualizing Mind. This functioning is khoù nhoïc, moät ngaøy chaúng qua ñöôïc vaøi daëm dependent on the Individualizing Mind and is ñöôøng. Thöù nhì laø con ñöôøng Dò Haønh. Dò haønh perceived by the minds of the two-vehicle ñaïo laø chuùng sanh ôû coõi naày neáu tin lôøi Phaät, tu followers. It is known as Responding Body. As moân nieäm Phaät nguyeän veà Tònh Ñoä, taát seõ nhôø they do not know that this is projected by their nguyeän löïc cuûa Phaät nhieáp trì, quyeát ñònh ñöôïc Evolving Mind, they take it for something external vaõng sanh khoâng coøn nghi. Ví nhö ngöôøi nöông to themselves, and making it assume a corporeal nhôø söùc thuyeàn xuoâi theo doøng nöôùc, tuy

ñöôøng xa form, fail to have a thorough knowledge of its ngaøn daëm cuõng ñeán nôi khoâng maáy choác. Laïi ví nature. The second kind of functioning of the mind nhö ngöôøi taàm thöôøng nöông theo luaân baûo cuûa is the dependence on the Karma-consciousness. Thaùnh Vöông coù theå trong moät ngaøy moät ñeâm du This functioning is dependent on the Karma- haønh khaép naêm chaâu thieân haï; ñaây khoâng phaûi do consciousness, that is, it appears to the minds of söùc mình, maø chính nhôø theá löïc cuûa Chuyeån Luaân those Bodhisattvas who have just entered upon the Vöông. Coù keû suy theo lyù maø cho raèng haïng phaøm path of Bodhisattvahood as well as of those who phu höõu laäu khoâng theå sanh veà Tònh Ñoä vaø khoâng have reached the highest stage. This is known as theå thaáy thaân Phaät. Nhöng coâng ñöùc nieäm Phaät the Recompense Body. The body is visible in thuoäc veà voâ laäu thieän caên, haïng phaøm phu höõu laäu infinite forms, each form has infinite marks, and do phaùt taâm Boà Ñeà caàu sanh Tònh Ñoä vaø thöôøng each mark is excellent in infinite ways, and the nieäm Phaät, neân coù theå phuïc dieät phieàn naõo, ñöôïc world in which the Body has its abode is also vaõng sanh, vaø tuøy phaàn thaáy ñöôïc thoâ töôùng cuûa embellished in manners infinite varying. As the Phaät. Coøn baäc Boà Taùt thì coá nhieân ñöôïc vaõng sanh, Body is manifested everywhere, it has no laïi thaáy töôùng vi dieäu cuûa Phaät, ñieàu aáy khoâng coøn limitations whatever, it can never be exhausted, it nghi ngôø chi nöõa. Cho neân Kinh Hoa Nghieâm noùi: goes beyond all the conditions of determination. “Taát caû caùc coõi Phaät ñeàu bình ñaúng nghieâm tònh, vì According to the needs of all beings it becomes chuùng sanh haïnh nghieäp khaùc nhau neân choã thaáy visible and is always held by them, it is neither chaúng ñoàng nhau.”—According to The destroyed nor lost sight of. All such characteristics Commentary on the Ten Stages of of the Body are the perfuming effect of the Bodhisattvahood, there are two paths of immaculate deeds such as the virtues of perfection cultivation. The first path of cultivation is the and also the work of the mysterious perfuming Difficult Path. The difficult path refers to the innate in the Tathagata-garbha. As it is thus practices of sentient beings in the world of the five possession of immeasurably blissful qualities, it is turbidities, who, through countless Buddha eras, called Recompense Body. aspire to reach the stage of Non-Retrogression. Hai Loøng: Double-faced—Two-faced The difficulties are truly countless, as numerous as Hai Loái Tu Haønh: Two paths of cultivation— specks of dust or grains of sand, too numerous to Theo Thaäp Truï Tyø Baø Sa Luaän, coù hai loái tu haønh. imagine; however, there are basically five major Thöù nhaát laø con ñöôøng Nan Haønh. Nan haønh ñaïo kinds of difficulties: externalists are legion , noùi veà chuùng sanh ôû coõi ñôøi nguõ tröôïc aùc theá naày creating confusion with respect to the Bodhisattva ñaõ traûi qua voâ löôïng ñôøi chö Phaät, caàu ngoâi A Beä Dharma; evil beings destroy the practitioner’s Baït Trí, thaät laø raát khoù ñöôïc. Noãi khoù naày nhieàu voâ good and wholesome virtues; worldly merits and soá nhö caùt buïi, noùi khoâng theå xieát; tuy nhieân, ñaïi blessings can easily lead the practitioner astray, so loaïi coù naêm ñieàu: ngoaïi ñaïo daãy ñaày laøm loaïn Boà that he ceases to engage in virtuous practices; it is Taùt phaùp; bò ngöôøi aùc hay keû voâ laïi phaù hö

thaéng easy to stray onto the Arhat's path of self-benefit,

which obstructs the Mind of great loving kindness acquire great wealth and to accomplish the dana and great compassion; and finally relying paramita. exclusively on self-power, without the aid of the Hai Möôi Boán Duyeân Heä: Twenty four Buddha's power, make cultivation very difficult conditions—Theo Tyø khöu Boà Ñeà trong Vi Dieäu and arduous; it is like the case of a feeble, Phaùp, coù hai möôi boán duyeân heä: nhaân duyeân, handicapped person, walking alone, who can only caûnh duyeân (ngoaïi caûnh), taêng thöôïng duyeân go so far each day regardless of how much effort (duyeân laøm taêng troäi leân), voâ giaùn duyeân (duyeân he expends. The second path of cultivation is the khoâng giaùn ñoaïn), ñaúng voâ giaùn duyeân (duyeân töùc Easy Path. The easy path of cultivation means khaéc tieáp theo), ñoàng sanh duyeân, hoå töông duyeân, that, if sentient beings in this world believe in the y chæ duyeân (duyeân tuøy thuoäc nöông vaøo), thaân y Buddha's words, practice Buddha Recitation and duyeân (duyeân nöông nhôø troïn veïn), tieà n sanh vow to be reborn in the Pure Land, they are duyeân (duyeân tröôùc khi sanh), haäu sanh duyeân assisted by the Buddha's vow-power and assured (duyeân sau khi sanh), taäp haønh duyeân (duyeân theo of rebirth. This is similar to a person who floats thoùi quen laäp ñi laäp laïi), nghieäp duyeân, quaû duyeân, downstream in a boat; although the distance may thöïc duyeân, caên duyeân (khaû naêng kieåm soaùt), thieàn be thousands of miles far away, his destination duyeân heä, ñaïo duyeân heä, töông öng duyeân heä will be reached sooner or later. Similarly, a (duyeân lieân hôïp), Baát töông öng duyeân heä (duyeân common being, relying on the power of a phaân taùn), hieän höõu duyeân heä, voâ hieän höõu duyeân 'universal mornach' or a deity, can traverse the heä (vaéng maët), ly duyeân heä (duyeân chia lìa), baát ly five continents in a day and a night, this is not due duyeân—According to Bhikkhu Bodhi in to his own power, but, rather, to the power of the Abhidhamma, there are twenty-four conditions: monarch. Some people, reasoning according to root condition (hetupaccayo-p), object condition 'noumenon,' or principle may say that common (arammanapaccayo-p), predominance condition beings, being conditioned, cannot be reborn in the (adhipatipaccayo-p), proximity condition Pure Land or see the Buddha's body. The answer (anantarapaccayo-p), contiguity condition is that the virtues of Buddha Recitation are (samanantarapaccayo-p), conascence condition 'unconditioned' good roots. Ordinary, impure (sahajatapaccayo-p), mutuality condition persons who develop the Bodhi Mind, seek rebirth (annamannapaccayo-p), support condition and constantly practice Buddha Recitation can (nissayapaccayo-p), decisive support condition subdue and destroy afflictions, achieve rebirth (upanissayapaccayo-p), presnascence condition and, depending on their level of cultivation, obtain (purejatapaccayo-p), postnascence condition vision of the rudimentary aspects of the Buddha (pacchajatapaccayo-p), repetition condition (the thirty-two marks of greatness, for example). (asevana paccayo-p), kamma condition Bodhisattvas, naturally, can achieve rebirth and (kammapaccayo-p), result condition see the subtle, loftier aspects of the Buddha, i.e., (vipakapaccayo-p), nutriment condition the Dharma body. There

can be no doubt about (aharapaccayo-p), faculty condition this. Thus the Avatamsaka Sutra states: “All the (indriyapaccayo-p), jhana condition various Buddha lands ar equally purely adorned. (jhanapaccayo-p), path condition (maggapaccayo- Because the karmic practices of sentient beings p), association condition (sampayuttapaccayo-p), differ, their perceptions of these lands are dissociation condition (vippayuttapaccayo-p), different.” presence condition (atthipaccayo-p), absence Hai Loãi: Two faults—See Nhò Quaù. condition (natthipaccayo-p), disappearance Hai Maët: Double-faced—Two-faced. condition (vigatapaccayo-p), non-disappearance Hai Moùn AÊn Tinh Thaàn: See Nhò Thöïc. condition (avigatapaccayo ti ayamettha Hai Muïc Ñích Cuûa Boá Thí: Two objectives of patthananayo-p). giving—Hai muïc ñích cuûa vieäc boá thí: ñeå ñöôïc Hai Möôi Boán Phaùp Baát Töông Öng Trong Duy giaøu sang, ñeå hoaøn thaønh boá thí Ba La Maät— Thöùc Hoïc: Hai möôi boán hieän töôïng khoâng gaén There are two purposes of practicing dana: to lieàn vôùi taâm—Hai möôi boán yeáu toá khoâng ñi lieàn

vôùi taâm bao goàm ñaéc, maïng caên, chuùng ñoàng arrogance or conceitedness (mada and mana (skt), phaän, dò sanh taùnh, voâ töôûng ñònh, dieät taän ñònh, voâ hurting others or destructive (vihimsa (skt), töôûng baùo, danh thaân, cuù thaân,vaên thaân, sanh, truï, shamelessness, self-shameless, or have no shame laõo, voâ thöôøng, löu chuyeån, ñònh dò, töông öng, theá of self (ahri (skt), recklessness, or have no shame toác, thöù ñeä, thôøi, phöông, soá, hoøa hieäp taùnh, vaø baát around other people (atrapa (skt), torpidity or hoøa hieäp taùnh—The twenty-four Non-interactive drowsiness (styanam (skt), fluctuations, or Activity Dharmas—Twenty-four phenomena not instability of mind and body (uddhava (skt), associated with mind: attainment (prapti (skt), life unbelief or faithlessness (asraddha (skt), indolence faculty (jivitendriya (skt), generic Similarity or laziness (kausidya (skt), thoughtlessness, (nikaya-Sabhaga (skt), dissimilarity (visabhaga uninhibitedness, or lack of self-mastery (pramada (skt), no-thought samadhi (asamjnisamapatti (skt), (skt), senselessness (mushitasmritita (skt), samadhi of extinction (nirodha-samapatti (skt), uncollected state or unsteadiness (vikshepa (skt), reward of no-thought (asamjnika (skt), bodies of inaccuracy of knowledge, or do not understand in nouns (namakaya (skt), bodies of sentences a proper manner (asamprajanya (skt), evil doing (padakaya (skt), bodies of phonemes (kaukritya (skt), drowsiness (middha (skt), (vyanjanakaya (skt), birth (jati (skt), dwelling investigation (vitarka (skt), and reflection (vicara (sthiti (skt), aging (jara (skt), impermanence (skt). (anityata (skt), revolution (pravritti (skt), Hai Möôi Boán Taâm Ñeïp Coõi Duïc Giôùi: Theo A distinction (pratiniyama (skt), interaction (yoga Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), coù hai möôi boán (skt), speed (java (skt), sequence (anukrama (skt), taâm ñeïp—According to the Abhidharma, there are time (kala (skt), direction (desha (skt), twenty-four Sense-Sphere Beautiful numeration (samkhya (skt), combination (samagri Consciousnesses: (skt), and discontinuity (anyathatva (skt). (A) Taùm Loaïi Taâm Thieän: Thöù nhaát laø taâm khoâng Hai Möôi Boán Phieàn Naõo Phuï: Theo Tam Thaäp bò xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, lieân Tuïng cuûa Ngaøi Theá Thaân, coù hai möôi boán tuøy hôïp vôùi tri kieán.

Thöù nhì laø taâm bò xuùi duïc, phieàn naõo: phaãn (baát nhaãn hay söï noùng giaän), saân ñoàng phaùt sanh cuøng thoï hyû, lieân hôïp vôùi tri (söï saân haän), phuù (söï che daáu), naõo (lôøi noùi gaây ra kieán. Thöù ba laø taâm khoâng bò xuùi duïc, ñoàng phieàn naõo cho ngöôøi), taät (söï ñoá kî hay ganh phaùt sanh cuøng thoï hyû, khoâng lieân hôïp vôùi tri gheùt), xan (söï keo kieát boûn xeûn), cuoáng (lôøi noùi kieán. Thöù tö laø taâm bò xuùi duïc, ñoàng phaùt sanh löøa doái), sieåm (söï nònh noït), kieâu maïn (söï kieâu cuøng thoï hyû, khoâng lieân hôïp vôùi tri kieán. Thöù maïn), haïi (gaây toån haïi cho ngöôøi khaùc), voâ taøm (söï naêm laø taâm khoâng bò xuùi duïc, ñoàng phaùt sanh khoâng hoå theïn vôùi chính mình), voâ quyù (söï khinh cuøng thoï xaû, lieân hôïp vôùi tri kieán. Thöù saùu laø suaát hay khoâng bieát hoå theïn vôùi ngöôøi), hoân traàm taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï xaû, (söï trì treä), traïo cöû (söï chao ñaûo), baát tín (söï khoâng lieân hôïp vôùi tri kieán. Thöù baûy laø taâm khoâng bò tin), giaûi ñaõi (söï bieáng nhaùc), phoùng daät (söï buoâng xuùi duïc, ñoàng phaùt sanh cuøng thoï xaû, khoâng lung), thaát nieäm (söï maát chaùnh nieäm), taùn loaïn lieân hôïp vôùi tri kieán. Thöù taùm laø taâm bò xuùi (traïng thaùi taùn loaïn khoâng oån ñònh), baát chaùnh (söï duïc, ñoàng phaùt sanh cuøng thoï xaû, khoâng lieân hieåu bieát khoâng ñuùng), aùc taùc (söï laøm aùc), thuïy hôïp vôùi tri kieán—Eight Sense-Sphere mieân (söï buoàn nguõ hay meâ traàm), taàm (söï truy taàm Consciousness: First, consciousness that nghieân cöùu), vaø töù (söï suy nghó hay doø xeùt)— accompanied by joy, associated with According to Vasubandhu's Trimsika, there are knowledge, unprompted. Second, twenty-four secondary afflictions: impatience or consciousness that accompanied by joy, anger (krodha (skt), hatred or resentment associated with knowledge, prompted. Third, (upanada (skt), hypocrisy or concealment consciousness that accompanied by joy, (mraksha (skt), stinging talk or worry (pradasa dissociated from knowledge, unprompted. (skt), envy or jealousy (irshya (skt), stinginess Fourth, consciousness that accompanied by (matsarya (skt), deceit or manipulation (maya joy, dissociated from knowledge, prompted. (skt), duplicity or undully flattering (sathya (skt), Fifth, consciousness that accompanied by

equanimity, associated with knowledge, xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, lieân hôïp unprompted. Sixth, consciousness that vôùi tri kieán. Thöù möôøi chín laø taâm khoâng bò accompanied by equanimity, associated with xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, khoâng knowledge, prompted. Seventh, consciousness lieân hôïp vôùi tri kieán. Thöù hai möôi laø taâm bò that accompanied by equanimity, dissociated xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, khoâng from knowledge, unprompted. Eighth, lieân hôïp vôùi tri kieán. Thöù hai möôi moát laø taâm consciousness that accompanied by khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï xaû, equanimity, dissociated from knowledge, lieân hôïp vôùi tri kieán. Thöù hai möôi hai laø taâm prompted. bò xuùi duïc, ñoàng phaùt sanh cuøng thoï xaû, lieân (B) Taùm loaïi Taâm Quaû Duïc Giôùi: Thöù chín laø taâm hôïp vôùi tri kieán. Thöù hai möôi ba laø taâm khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï xaû, lieân hôïp vôùi tri kieán. Thöù möôøi laø taâm bò xuùi khoâng lieân hôïp vôùi tri kieán. Thöù hai möôi boán duïc, ñoàng phaùt sanh cuøng

thoï hyû, lieân hôïp vôùi laø taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï xaû, tri kieán. Thöù möôøi moät laø taâm khoâng bò xuùi khoâng lieân hôïp vôùi tri kieán—Eight kinds of duïc, ñoàng phaùt sanh cuøng thoï hyû, khoâng lieân Sense-Sphere Functional Consciousness: hôïp vôùi tri kieán. Thöù möôøi hai laø taâm bò xuùi Seventeenth, consciousness that accompanied duïc, ñoàng phaùt sanh cuøng thoï hyû, khoâng lieân by joy, associated with knowledge, hôïp vôùi tri kieán. Thöù möôøi ba laø taâm khoâng bò unprompted. Eighteenth, consciousness that xuùi duïc, ñoàng phaùt sanh cuøng thoï xaû, lieân hôïp accompanied by joy, associated with vôùi tri kieán. Thöù möôøi boán laø taâm bò xuùi duïc, knowledge, prompted. Ninteenth, ñoàng phaùt sanh cuøng thoï xaû, lieân hôïp vôùi tri consciousness that accompanied by joy, kieán. Thöù möôøi laêm laø taâm khoâng bò xuùi duïc, dissociated from knowledge, unprompted. ñoàng phaùt sanh cuøng thoï xaû, khoâng lieân hôïp Twentieth, consciousness that accompanied vôùi tri kieán. Thöù möôøi saùu laø taâm bò xuùi duïc, by joy, dissociated from knowledge, ñoàng phaùt sanh cuøng thoï xaû, khoâng lieân hôïp prompted. Twenty-first, consciousness that vôùi tri kieán—Eight kinds of Sense-Sphere accompanied by equanimity, associated with Resultant Consciousness: Ninth, knowledge, unprompted. Twenty-second, consciousness that accompanied by joy, consciousness that accompanied by associated with knowledge, unprompted. equanimity, associated with knowledge, Tenth, consciousness that accompanied by prompted. Twenty-third, consciousness that joy, associated with knowledge, prompted. accompanied by equanimity, dissociated from Eleventh, consciousness that accompanied by knowledge, unprompted. Twenty-fourth, joy, dissociated from knowledge, unprompted. consciousness that accompanied by Twelfth, consciousness that accompanied by equanimity, dissociated from knowledge, joy, dissociated from knowledge, prompted. prompted. Thirteenth, consciousness that accompanied Hai Möôi Cha Meï Vaø Quyeán Thuoäc Cuûa Moät by equanimity, associated with knowledge, Vò Boà Taùt: Theo Thieàn Sö D.T. Suzuki trong unprompted. Fourteenth, consciousness that Thieàn Luaän Taäp III, chö Boà Taùt coù hai möôi cha accompanied by equanimity, associated with meï vaø quyeán thuoäc. Quyeán thuoäc thöù nhaát, Baùt knowledge, prompted. Fifteenth, Nhaõ laø meï. Quyeán thuoäc thöù nhì, Phöông tieän laø consciousness that accompanied by cha. Quyeán thuoäc thöù ba, Boá thí laø ngöôøi nuoâi equanimity, dissociated from knowledge, naáng. Quyeán thuoäc thöù tö, Trì giôùi laø ngöôøi troâng unprompted. Sixteenth, consciousness that nom. Quyeán thuoäc thöù naêm, Nhaãn nhuïc laø ñoà trang acompanied by equanimity, dissociated from söùc. Quyeán thuoäc thöù saùu, Tinh taán laø ngöôøi thuû knowledge, prompted. hoä. Quyeán thuoäc thöù baûy, Thieàn ñònh laø ngöôøi taém (C) Taùm Loaïi Taâm Haønh: Thöù möôøi baûy laø taâm röõa. Quyeán thuoäc thöù taùm, Thieän höõu tri thöùc laø khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, ngöôøi daïy doã. Quyeán thuoäc thöù chín, caùc Boà Ñeà lieân hôïp vôùi tri kieán. Thöù möôøi taùm laø taâm bò phaàn laø baïn ñoàng haønh. Quyeán thuoäc thöù möôøi,

caùc Boà taùt laø anh em. Quyeán thuoäc thöù möôøi moät, which is a Bodhisattva's family business. The Boà Ñeà taâm laø nhaø cöûa. Quyeán thuoäc thöù möôøi hai, eighteenth relative is being anointed after being ñi ñuùng theo chaùnh ñaïo laø caùch haønh xöû taïi nhaø. bound for one more birth, which is a Bodhisattva's Quyeán thuoäc thöù möôøi ba, caùc truï ñòa laø choã ôû. destiny as crown prince in the kingdom of Quyeán thuoäc thöù möôøi boán, caùc phaùp nhaãn laø gia Dharma. The nineteenth relatives are the toäc. Quyeán thuoäc thöù möôøi laêm, caùc nguyeän laø gia paramitas, which are the Prajna Boat which giaùo. Quyeán thuoäc thöù möôøi saùu, thöïc haønh coâng conveys a Bodhisattva to another shore of haïnh laø gia nghieäp. Quyeán thuoäc thöù möôøi baûy, Enlightenment. The twentieth relative is the arrive khieán keû khaùc chaáp nhaän Ñaïi Thöøa laø gia vuï. at the full knowledge of Tathagatahood, which Quyeán thuoäc thöù möôøi taùm, ñöôïc thoï kyù trong moät forms the foundation of a Bodhisattva's pure ñôøi nöõa laø soá phaän cuûa ngaøi nhö vò thaùi töû noái family relationship. nghieäp trong vöông quoác chaùnh phaùp. Quyeán Hai Möôi Ñieàu Khoù: Trong Kinh Töù Thaäp Nhò thuoäc thöù möôøi chín, caùc Ba La Maät laø con thuyeàn Chöông, Ñöùc Phaät daïy: “Coù hai möôi ñeàu khoù maø Baùt Nhaõ ñöa ngaøi ñaùo bæ ngaïn Giaùc Ngoä. Quyeán chuùng sanh thöôøng gaëp phaûi”: ngheøo maø phaùt taâm thuoäc thöù hai möôi, thaønh töïu trí tueä vieân maõn cuûa boá thí laø khoù; giaøu sang vaø coù quyeàn theá maø phaùt Nhö Lai laø neàn taûng cuûa gia quyeán thanh tònh cuûa taâm tu haønh laø khoù; töø boû theá tuïc ñeå ñöông ñaàu vôùi ngaøi—According to Zen Master D.T. Suzuki in töû thaàn laø ñieàu khoù (xaû thaân caàu ñaïo laø khoù); Töø Essays in Zen Buddhism, Book III, Bodhisattvas boû theá tuïc ñeå ñöông ñaàu vôùi töû thaàn laø ñieàu khoù have twenty parents and relatives. The first (xaû thaân caàu ñaïo laø khoù); gaëp ñöôïc kinh Phaät laø relative is the paramita (skt); prajna is a ñieàu khoù; ñöôïc sanh ra vaøo thôøi coù Phaät laø ñieàu Bodhisattva's mother. The second relative is the khoù; choáng laïi ñöôïc vôùi tham duïc laø ñieàu khoù; upaya (skt); skilful means is a Bodhisattva's father. thaáy ñöôïc vieäc maø khoâng phaûi boû coâng tìm caàu laø The third relative is the dana (skt); charity is a ñieàu khoù; bò sæ nhuïc maø khoâng sanh taâm töù c giaän Bodhisattva's wet nurse. The fourth relative is the laø ñieàu khoù; coù quyeàn theá maø khoâng laïm duïng laø sila (skt); morality is a Bodhisattva's supporter. ñieàu khoù; tieáp xuùc vôùi söï vieäc maø khoâng bò vöôùng The fifth relative is the ksanti (skt); patience is a maéc laø ñieàu khoù; quaûng hoïc Phaät phaùp laø ñieàu Bodhisattva's decoration. The sixth relative is the khoù; boû ñöôïc töï maõn vaø coáng cao ngaõ maïn laø ñieàu virya (skt); strenuousness or energy is a khoù; khoâng khinh thöôøng ngöôøi sô cô (chöa hoïc Bodhisattva's nurse. The seventh relative is the Phaät phaùp) laø ñieàu khoù; tu taäp cho taâm ñöôïc thanh dhyana (skt); meditation is a Bodhisattva's tònh laø ñieàu khoù; khoâng nhaøn ñaøm hyù luaän laø cleaner. The eigth relatives are good friends, who chuyeän khoù; gaëp ñöôïc thieän höõu tri thöùc laø ñieàu are a Bodhisattva's instructors. The ninth relatives khoù; thaáy ñöôïc töï taùnh maø tu taäp laø ñieàu khoù ; cöùu are all factors of enlightenment, which are a ñoä chuùng sanh theo ñuùng hoaøn caûnh cuûa hoï laø ñieàu Bodhisattva's

companions. The tenth relatives are khoù; thaáy söï vieäc maø khoâng bò caûm xuùc laø ñieàu all Bodhisattvas, who are a Bodhisattva's brothers. khoù; hieåu vaø thöïc haønh ñuùng theo chaùnh phaùp laø The eleventh relative is the bodhicitta (skt); the ñieàu khoù—In the Sutra of Forty-Two Sections, the Bodhicitta is a Bodhisattva's home. The twelfth Buddha taught: “There are twenty difficulties relative is the conduct in accordance with the people always encounter”: tt is difficult to give truth, which is a Bodhisattva's family manners. when one is poor (it is hard for a poor man to be The thirteenth relative is the bhumi (skt); the generous); It is difficult to study the Way when Bhumis are a Bodhisattva's residence. The one has power and wealth (it is hard for a rich and fourteenth relatives are the Kshantis, which are a powerful man to learn the way); it is difficult to Bodhisattva's family members. The fifteenth abandon life and face the certainty of death (it is relatives are the vows, which are a Bodhisattva's hard to seek Enlightenment at the cost of self- family motto. The sixteenth relative is the sacrifice); it is difficult to abandon life and face promotion of deeds of devotion, which is a the certainty of death (it is hard to seek Bodhisattva's family legacy. The seventeenth Enlightenment at the cost of self-sacrifice); it is relative is making others to accept Mahayana, difficult to encounter the Buddha sutras (it is hard

to hear the teaching of Buddha); it is difficult to be khoâng, phaân bieät ñoàng phaàn khoâng, duïc khoâng, trì born at the time of a Buddha (while the Buddha is khoâng, laïc khoâng, ngoä khoâng, duy khoâng, tueä in the world); it is difficult to resist lust and desire; khoâng, nhaãn khoâng, nguyeän khoâng, nhaäp khoâng, it is difficult to see good things and not seek them; thaéng nghóa ñeá khoâng—In Pali Nikaya, first, the it is difficult to be insulted and not become angry Sunnata, in non-philosophic meaning, is as non- (it is hard not to get angry when one is insulted); it substantiality and the ideal of Sunnata that we is difficult to have power and not abuse it; it is should contemplate exactly what is negative or difficult to come in contact with things and have affirmative followings its reality. Sunnata is also no attachment to them or no thoughts of them (it is defined as ‘anatta’ because of void of a self and hard not to be disturbed by external conditions and nothing belonging to a self, and it comes to exist circumstances); it is difficult to be greatly learned by the cause of 12 nidanas. Finally, Sunnata is in the Dharma (It is hard to apply onself to study considered as Nibbana because Nibbana is the widely and thoroughly); it is difficult to get rid of state of final release. There are twenty-five self-satisfaction and pride (it is hard to keep onself modes of Sunnata in Pali Nikaya: Emptiness humble); it is difficult not to slight those who have (Sunnasunnam), Emptiness of things created not yet studied the Dharma; it is difficult to (Samkharasunnam), Dissolution or disintegration practice equanimity of mind (it is hard to keep the of void (Viparinamasunnam), Superior emptiness mind pure against instincts of the body); it is (Aggasunnam), Emptiness of Appearance difficult not to gossip; It is difficult to meet good (Lakkhhnasunnam), Suppression of emptiness knowing advisor (It is hard to find good friends); it (Vikkhambhanasunnam), Emptiness of is difficult to see one’s own Nature and study the Resemblance (Tadangasunnam), Emptiness of Way; it is difficult to save sentient

beings with Extinction (Samucchedasunnam), Emptiness of means appropriate to their situations; it is difficult calmness (Patippassadhisunnam), Emptiness of to see a state and not be moved by it (it is hard not equanimity (Nissaranasunnam), Emptiness of the to argue about right and wrong); it is difficult to inner things (Ajjhattasunnam), Emptiness of the have a good understanding of skill-in-means and outer things or external space (Bahiddhasunnam), apply to it well (it is hard to find and learn a good Enptiness of no reality (Dubhatosunnam), method). Emptiness of the same division (Sabhagasunnam), Hai Möôi Hai Caên: See Nhò Thaäp Nhò Caên. Emptiness of distinguishing of the same division Hai Möôi Laêm Caùch Giaûi Thích Veà Taùnh (Visabhagasunnam), Emptiness of sense-pleasures Khoâng: Twenty-five modes of sunnata (Sunyata) (Esanasunnam), Emptiness of Observance in Pali Nikaya—Hai möôi laêm caùch giaûi thích veà (Pariggahasunnam), Pleasures of Emptiness taùnh khoâng trong kinh taïng Pali—Trong kinh ñieån (Patilabhasunnam), Enlightenment of Emptiness Pali, khaùi nieäm 'Khoâng' khoâng mang yù nghóa trieát (Pativedhasunnam), Emptiness of Cardinal points hoïc nhö laø 'khoâng baûn theå'. Thaät ra, yù nghóa khaùi (Ekattasunnam), Emptiness of Wisdom nieäm 'khoâng' maø chuùng ta quan saùt chính xaùc theo (Nanattasunnam), Emptiness of Patience thöïc taïi hieän höõu cuûa noù 'nhö chuùng ñang laø' maø (Khantisunnam), Emptiness of Vow thaønh phuû ñònh hay khaúng ñònh, nghóa laø coù maët (Adhitthanasunnam), Penetrative Emptiness hay vaéng maët cuûa khoâng. 'Khoâng' ñöôïc ñònh nghóa (Pariyogahanasunnam), Emptiness of the ultimate nhö voâ ngaõ, bôûi vì khoâng coù ngaõ vaø ngaõ sôû, nhöng truth (Paramatthasunnam). vaïn phaùp toàn taïi do 12 nhaân duyeân. Cuoái cuøng, Hai Möôi Saùu Ñaëc Tính Cuûa Chö Boà Taùt Trong 'khoâng' coøn ñöôïc ñònh nghóa laø Nieát Baøn, laø traïng Chuùng Hoäi Hoa Nghieâm: Coù hai möôi saùu ñaëc thaùi cuoái cuøng cuûa giaûi thoaùt. Theo kinh taïng Pali, tính cuûa chö Boà Taùt trong chuùng hoäi Hoa Nghieâm. coù hai möôi laêm caùch giaûi thích veà taùnh khoâng Thöù nhaát laø hoï bieát raèng chö phaùp nhö huyeãn. Thöù trong kinh taïng Pali: khoâng, höõu vi khoâng, hoaïi nhì laø hoï bieát chö Phaät nhö aûnh. Thöù ba laø hoï bieát khoâng, thöôïng khoâng, töôùng khoâng, trieät khoâng, heát thaûy loaøi thoï sinh nhö moäng. Thöù tö laø hoï bieát loaïi khoâng, dieät khoâng, khinh an khoâng, xaû khoâng, heát thaûy nghieäp baùo nhö boùng trong göông. Thöù noäi khoâng, ngoaïi khoâng, giaû khoâng, ñoàng phaàn naêm laø hoï bieát heát thaûy caùc phaùp khôûi leân nhö

quaùng naéng. Thöù saùu laø hoï bieát heát thaûy theá gian with knowledge. Ninth, they are all endowed with ñeàu nhö hoùa. Thöù baûy laø hoï ñaõ thaønh töïu möôøi dignity. Tenth, they are all endowed with faith of naêng löïc. Thöù taùm laø hoï ñaõ thaønh töïu trí hueä. Thöù the Tathagata, which enable them to roar like chín laø hoï ñaõ thaønh töïu toái thaéng. Thöù möôøi laø hoï lions. Eleventh, they have deeply delved into the ñaõ thaønh töïu quyeát tín cuûa Nhö Lai, khieán hoï coù ocean of inexhaustible eloquence. Twelfth, they theå caát tieáng roáng cuûa sö töû. Thöù möôøi moät laø hoï all have acquired the knowledge of how to explain ñaõ vaøo saâu trong bieån caû cuûa bieän taøi voâ taän. Thöù the truths for all beings. Thirteenth, they are

möôøi hai laø hoï ñaõ chöùng ñaéc tri kieán giaûng thuyeát complete masters of their conduct so that they chaùnh phaùp cho heát thaûy chuùng sanh. Thöù möôøi ba move about in the world as freely as in space. laø hoï ñaõ hoaøn toaøn töï taïi ñoái vôùi haønh vi cuûa mình Fourteenth, they are in possession of all the neân coù theå du haønh khaép theá giôùi khoâng trôû ngaïi miraculous powers belonging to a Bodhisattva. nhö ñi giöõa hö khoâng. Thöù möôøi boán laø hoï ñaõ Fifteenth, their strength and energy will crush the chöùng ñaéc caùc naêng löïc kyø dieäu cuûa moät vò Boà Taùt. army of Mara. Sixteenth, their knowledge power Thöù möôøi laêm laø söï duõng maõnh vaø tinh taán cuûa hoï penetrates into the past, present, and future. coù theå phaù vôõ ñoäi quaân Ma vöông. Thöù möôøi saùu Seventeenth, they know that all things are like laø trí löïc cuûa hoï quaùn trieät töø quaù khöù, hieän taïi ñeán space, they practice non-resistance, and are not vò lai. Thöù möôøi baûy laø hoï bieát raèng taát caû caùc attached to them. Eighteenth, though they work phaùp ñeàu nhö hö khoâng, hoï thöïc haønh haïnh khoâng indefatigably for others, thay know that when choáng ñoái, khoâng chaáp tröôùc caùc phaùp. Thöù möôøi things are observed from the point of view of all- taùm laø duø hoï sieâng naêng khoâng meät moûi vì lôïi ích knowledge, nobody knows whence they come. cuûa moïi ngöôøi, nhöng bieát raèng khi duøng nhaát thieát Nineteenth, though they recognize an objective trí ñeå quaùn saùt, caùc phaùp voán khoâng töø ñaâu ñeán. world, they know that its existence is something Thöù möôøi chín laø duø hoï nhaän thaáy coù moät theá giôùi unobtainable. Twentieth, they enter into all the khaùch quan, hoï bieát raèng hieän höõu cuûa theá giôùi worlds by means of incorruptible knowledge. voán laø baát khaû ñaéc. Thöù hai möôi laø baèng trí tueä Twenty-first, they are born in all the worlds, take toái thaéng, hoï töï hieän thaân voâ cuøng töï taïi. Thöù hai all forms. Twenty-second, in all the worlds they möôi moát laø hoï thaùc sanh vaøo taát caû caùc theá giôùi, reveal themselves with the utmost freedom. hoùa hieän ñuû loaïi hình töôùng. Thöù hai möôi hai laø Twenty-third, they transform a small area into an trong taát caû theá giôùi, hoï töï hieän thaân voâ cuøng töï taïi. extended tract of land, and the latter again into a Thöù hai möôi ba laø hoï bieán ñoåi caûnh vi teá thaønh small area. Twenty-fourth, all the Buddhas are caûnh quaûng ñaïi, bieán ñoåi caûnh roäng lôùn thaønh caûnh revealed in one single moment of their thought. vi teá. Thöù hai möôi boán laø ngay trong moät nieäm Twenty-fifth, the powers of all the Buddhas are dieän kieán heát thaûy chö Phaät. Thöù hai möôi laêm laø added on to them. Twenty-sixth, they survey the hoï ñöôïc thaàn löïc cuûa chö Phaät gia hoä. Thöù hai entire universe in one glance and are not all möôi saùu laø trong chôùp maét hoï thaáy heát caû vuõ truï confused; and they are able to visit all the worlds maø khoâng chuùt laãn loän, vaø ngay trong moät saùt na; in one moment. vaø hoï coù theå du haønh khaép taát caû moïi theá giôùi— Hai Möôi Söï Khaùc Bieät Giöõa Thanh Vaên Vaø Boà Twenty-six characteristics of Bodhisattvas in the Taùt: Theo Thieàn Luaän cuûa Thieàn Sö D.T. Suzuki, Gandavyuha Assembly. First, they know that all taäp III, coù hai möôi söï khaùc bieät giöõa Thanh Vaên dharmas are like Maya. Second, they know that vaø Boà Taùt. Thöù nhaát laø vì phöôùc giöõa Thanh Vaên all Buddhas are like shadows.

Third, they know vaø Boà Taùt khoâng ñoàng. Thöù nhì laø vì Thanh Vaên that all existence with its rise and fall is like a ñaõ khoâng thaáy, ñaõ khoâng töï mình tu taäp caùc coâng dream. Fourth, they know that all forms of karma ñöùc cuûa Phaät. Thöù ba laø vì Thanh Vaên khoâng are like images in a mirror. Fifth, they know that chöùng thöïc quan nieäm raèng vuõ truï daãy ñaày caùc the rising of all things is like fata-morgana. Sixth, quoác ñoä cuûa Phaät trong möôøi phöông theá giôùi, moãi they know that the worlds are mere quoác ñoä ñeàu coù moät hoaït caûnh vi dieäu cuûa heát thaûy transformations. Seventh, they are all endowed chö Phaät. Thöù tö laø vì Thanh Vaên khoâng ca ngôïi with the ten powers. Eighth, they are all endowed nhöõng thò hieän kyø dieäu ñöôïc dieãn xuaát bôûi chö

Phaät. Thöù naêm laø vì Thanh Vaên khoâng khôûi taâm after Supreme Enlightenment attainable in the mong caàu Voâ Thöôïng Chaùnh Ñaúng Chaùnh Giaùc coù midst of transmigration. Sixth, they are different theå chöùng ñaéc ngay giöõa luaân hoài. Thöù saùu laø vì because Sravakas have not induced others to Thanh Vaên khoâng khuyeán daãn keû khaùc oâm aáp loøng cherish the desire after Supreme Enlightenement. mong caàu Voâ Thöôïng Chaùnh Ñaúng Chaùnh Giaùc. Seventh, they are different because Sravakas Thöù baûy laø vì Thanh Vaên khoâng theå keá tuïc gia have not been able to continue the Tathagata- nghieäp Nhö Lai. Thöù taùm laø vì Thanh Vaên khoâng family. Eighth, they are different because baûo hoä heát thaûy chuùng sanh. Thöù chín laø vì Thanh Sravakas have not taken all beings under their Vaên khoâng khuyeân keû khaùc thöïc thi caùc Ba La protection. Ninth, they are different because Maät cuûa Boà Taùt. Thöù möôøi laø vì khi coøn laên loän Sravakas have not advised others to practice the trong voøng soáng cheát Thanh Vaên ñaõ khoâng khuyeán Paramitas of the Bodhisattva. Tenth, they are duï keû khaùc tìm caàu con maét trí tueä toái thaéng. Thöù different because while yet in the transmigration möôøi moät laø vì Thanh Vaên ñaõ khoâng tu taäp taát caû of birth and death, Sravakas have not persuaded phöôùc nghieäp ñeå laøm naûy sinh nhaát thieát trí. Thöù others to seek for the most exalted wisdom-eye. möôøi hai laø vì Thanh Vaên khoâng hoaøn thaønh taát caû Eleventh, they are different because Sravakas phöôùc nghieäp ñeå thaønh töïu Phaät Quaû. Thöù möôøi ba have not disciplined themselves in all the stock of laø vì Thanh Vaên khoâng laøm taêng tröôûn g quoác ñoä merit from which issues all-knowledge. Twelfth, cuûa Phaät baèng caùch tìm caàu trí tueä bieán hoùa. Thöù they are different because Sravakas have not möôøi boán laø vì Thanh Vaên khoâng thaâm nhaäp caûnh perfected all the stock of merit which makes the giôùi ñöôïc quaùn saùt vôùi con maét Phaät. Thöù möôøi appearance of the Buddha possible. Thirteenth, laêm laø vì Thanh Vaên ñaõ khoâng tìm caàu phöôùc they are different because Sravakas have not nghieäp ñeå laøm naûy sinh sôû kieán voâ tyû vöôït ngoaøi added the enhencement of the Buddha-land by theá giôùi naày. Thöù möôøi saùu laø vì Thanh Vaên khoâng seeking for the knowledge of transformation. phaùt nguyeän thieát laäp Boà Taùt Ñaïo. Thöù möôøi baûy Fourteenth, they are different because Sravakas laø vì Thanh Vaên khoâng tuøy thuaän vôùi taát caû nhöõng have not entered into the realm which is surveyed gì phaùt xuaát töø naêng löïc gia trì cuûa Phaät. Thöù möôøi by the

Bodhisattva-eye. Fifteenth, they are taùm laø vì Thanh Vaên khoâng nhaän bieát raèng taát caû different because Sravakas have not sought the caùc phaùp laø nhö huyeãn vaø Boà Taùt nhö moäng. Thöù stock of merit which produces an incomparable möôøi chín laø vì Thanh Vaên khoâng ñaït ñöôïc nhöõng insight going beyond this world. Sixteenth, they hoan hyû phaán khôûi cuûa Boà Taùt. Thöù hai möôi laø vì are different because Sravakashave not made any Thanh Vaên khoâng chöùng ñöôïc taát caû traïng thaùi taâm of the vows constituting Bodhisattvahood. linh keå treân, trong con maét trí tueä cuûa Phoå Hieàn Seventeenth, they are different because Sravakas maø haøng Thanh Vaên Duyeân Giaùc coi nhö xa laï — have not conformed themselves to all that is the According to The Essays in Zen Buddhism, book product of the Tathagata's sustaining power. III, there are twenty differences between Eighteenth, they are different because Sravakas Sravakas and Bodhisattvas. First, they are have not realized that all things are like Maya and different because the stock of merit is not the the Bodhisattvas are like a dream. Nineteenth, same. Second, they are different because the they are different because Sravakas have not Sravakas have not seen, and disciplined attained the most exhilarating excitements themselves in the virtues of the Buddha. Third, (prativega-vivardhana) of the Bodhisattva. they are different because Sravakas have not Twentieth, they are different because Sravakas approved the notion that the universe is filled with have not realized all these spiritual states Buddha-lands in all the ten directions where there belonging to the wisdom-eye of Samantabhadra to is a fine aray of all Buddhas. Fourth, they are which Sravakas and Pratyekabuddhas are different because Sravakas have not given praise strangers. to the various wonderful manifestattions put Hai Möôi Taùm Taàng Trôøi: twenty-eight divine forward by the Buddhas. Fifth, they are different realms—Saùu trong coõi duïc giôùi, möôøi taùm trong because Sravakas have not awakened the desire coõi saéc giôùi, vaø boán trong coõi voâ saéc giôùi)—

Twenty eight heavens or devalokas (six of the quy y cho Maõ Minh Boà Taùt. Thöù möôøi hai laø Toå desire world, eighteen of the form world and four Maõ Minh, cö daân cuûa thaønh Xaù Veä. OÂng laø taùc giaû of the arupa or formless world. cuûa quyeån Buddha carita (Tieåu Söû Ñöùc Phaät). Thöù Hai Möôi Taùm Toå AÁn Ñoä: Theo tröôøng phaùi möôøi ba laø Toå Ca Tyø Ma La, laø moät cö daân cuûa xöù Thieàn, thì nhaø Thieàn khoâng truyeàn baèng giaùo phaùp Ma Kieät Ñaø, vuøng trung AÁn. Thoaït ñaàu oâng laø thuû maø baèng Taâm truyeàn Taâm. Coù 28 vò Toå taïi AÁn Ñoä. laõnh cuûa treân 3000 ngoaïi ñaïo, nhöng sau khi gaëp Thöù nhaát laø Toå Ma Ha Ca Dieáp. OÂng sanh ra trong Ngaøi Maõ Minh, oâng ñaõ chöùng ñöôïc chaân lyù, vaø sau moät gia ñình Baø-la-moân, ngoaïi oâ cuûa thaønh Vöông naày ñem Phaät phaùp truyeàn baù khaép mieàn Taây AÁn. Xaù, moät trong möôøi ñaïi ñeä töû cuûa Phaät, ngöôøi ta Thöù möôøi boán laø Toå Long Thoï. Teân Vieät Nam laø noùi oâng laø moät trong nhöõng ñeä töû vöôït troäi caùc ñeä Long Thoï hay Long Thaéng. Long Thoï soáng vaøo töû khaùc veà maët buoâng xaû vaø haïnh ñaàu ñaø. Sau khi khoaûng theá kyû thöù nhì hay thöù ba tröôùc Taây lòch. Phaät nhaäp dieät, Ñaïi Ca Dieáp ñaõ noái tieáp Phaät OÂng sanh ra trong moät gia ñình Baø la moân ôû mieàn höôùng daãn

Taêng ñoaøn. OÂng cuõng laø ngöôøi chuû toïa Nam AÁn. OÂng xuaát gia vaø trôû thaønh moät Tyø kheo hoäi ñoàng kieát taäp kinh ñieån ñaàu tieân. Thöù nhì laø Toå cuûa tröôøng phaùi Tieåu Thöøa, nhöng sau ñoù oâng ñaõ A Nan. OÂng laø anh em cuøng cha khaùc meï vôùi Phaät, du haønh ñeán Tuyeát Sôn vaø tu hoïc theo tröôøng phaùi laø moät trong möôøi ñaïi ñeä töû cuûa Phaät. OÂng coøn laø Ñaïi Thöøa. Thöù möôøi laêm laø Toå Ca Na Ñeà Baø. Sôû thò giaû cuûa Phaät. OÂng coù moät trí nhôù tuyeät haûo ñeán dó goïi laø Kanadeva vì oâng chæ coù moät maét. Kana ñoä trong laàn ñaàu keát taäp kinh ñeån, oâng ñaõ nhôù laïi theo Phaïn ngöõ laø moät maét. OÂng coøn ñöôïc goïi laø vaø truøng tuïng tam taïng kinh ñieån. Thöù ba laø Toå Aryadeva. OÂng soáng taïi mieàn Nam AÁn vaøo khoaûng Thöông Na Hoøa Tu. Thöù tö laø Toå Öu Ba Cuùc Ña. theá kyû thöù ba tröôùc Taây lòch. Ngöôøi ta keå raèng oâng Ngöôøi sanh ra trong giai caáp Thuû Ñaø La (giai caáp bò moät ngöôøi ngoaïi ñaïo aùm haïi. Thöù möôøi saùu laø haï tieän nhaát trong xaõ hoäi AÁn Ñoä), gia nhaäp Taêng Toå La Haàu La Da, voán laø moät cö daân cuûa thaønh Ca ñoaøn luùc 17 tuoåi. Ngaøi noåi tieáng nhö moät vò Phaät, Tyø La Veä, maø baây giôø laø Nepal. Thöù möôøi baûy laø döôùi trieàu vua A Duïc, vaø laø thaày cuûa vua A Duïc, Toå Taêng Giaø Nan Ñeà, voán laø cö daân cuûa thaønh ngaøi ñaõ trôû thaønh vò toå thöù tö cuûa AÁn Ñoä, 100 naêm Vöông Xaù, kinh ñoâ cuûa vöông quoác coå Kosala. sau ngaøy Phaät nhaäp Nieát Baøn. Thöù naêm laø Toå Ñeà Thöù möôøi taùm laø Toå Taêng Giaø Da Xaù: Daø Da Xaù Ña Ca. Theo Eitel trong Trung Anh Phaät Hoïc Töø Ña. Thöù möôøi chín laø Toå Cöu Ma La Ña. Thöù hai Ñieån, Ñeà Ña Ca, toå thöù naêm taïi AÁn Ñoä, khoâng möôi laø Toå Xaø Daï Ña, voán laø cö daân vuøng Baéc AÁn, ñöôïc Phaät Giaùo Nam Truyeàn bieát ñeán, sanh tröôûng thaày daïy cuûa ngaøi Theá Thaân Boà Taùt. Thöù hai möôi taïi xöù Ma Kieät Ñaø, ñeä töû cuûa Öu Ba Cuùc Ña. OÂng moát laø Toå Baø Tu Baøn Ñaàu hay Theá Thaân Boà Taùt, ñeán xöù Madhyadesa nôi ñaây oâng laøm leã quy y thoï sanh taïi Purusapura (gaàn Peshawar baây giôø), kinh giôùi cho Micchaka vaø 8.000 ñeä töû. Thöù saùu laø Toå ñoâ cuûa Gandhara (baây giôø laø moät phaàn cuûa A Phuù Di Giaø Ca. Theo Eitel trong Trung Anh Phaät Hoïc Haûn). Thöù hai möôi hai laø Ma Noâ La, con Vua xöù Töø Ñieån, Di Giaø Ca laø moät cö daân thuoäc trung boä Nadai, trôû thaønh Taêng só naêm 30 tuoåi. Thöù hai AÁn Ñoä, hoaèng hoùa vuøng Baéc AÁn, roài ñeán Ferghana möôi ba laø Toå Haïc Laëc Na, sanh ra trong moät gia nôi maø oâng ñaõ choïn Baø Tu Maät laøm toå thöù baûy. ñình Baø-la-moân, trong xöù cuûa vua Tokhara. OÂng OÂng thò tòch baèng löûa tam muoäi cuûa chính mình. ñaõ truyeàn baù ñaïo Phaät vaøo vuøng Trung AÁn. Thöù Thöù baûy laø Toå Baø Tu Maät, moät cö daân vuøng Baéc hai möôi boán laø Toå Sö Töû Tyø Kheo, sanh ra trong AÁn, sanh ra vaøo cuoái theá kyû thöù nhaát sau Taây lòch. moät gia ñình Baø-la-moân ôû Trung AÁn. OÂng laø ngöôøi OÂng laø ngöôøi ñaõ toå chöùc Ñaïi hoäi Keát taäp Kinh ñieån ñaõ truyeàn baù Phaät giaùo veà phía Baéc AÁn Ñoä. Ngöôøi laàn thöù tö taïi vöông quoác Kaniska. Thöù taùm laø Toå ta keå raèng oâng ñaõ bò vua xöù Kashmira haønh quyeát. Phaät Ñaø Nan Ñeà. Thöù chín laø Toå Phaät Ñaø Maät Ña. Thöù hai möôi laêm laø Toå Baø Xaù Tö Ña, laø moät cö Thöù möôøi laø Toå Hieáp Toân Giaû, laø moät cö daân vuøng daân cuûa vuøng Taây AÁn, hoaèng

hoùa vuøng Trung AÁn. Trung AÁn. OÂng laø ngöôøi chuû toïa Ñaïi hoäi kieát taäp Ngöôøi ta noùi oâng maát khoaûng naêm 325 sau Taây kinh ñieån laàn thöù tö. Thöù möôøi moät laø Toå Phuù Na Lòch. Thöù hai möôi saùu laø Toå Baát Nhö Maät Ña, Daï Xa, moät cö daân cuûa vöông quoác coå Kosala, moät cö daân cuûa vuøng Baéc AÁn. Thöù hai möôi baûy laø doøng doõi nhaø hoï Coà Ñaøm, sanh ra taïi Pataliputra, Toå Baùt Nhaõ Ña La, sanh ra trong moät gia ñình Baø hoaèng hoùa vuøng Varanasi. OÂng chính laø ngöôøi ñaõ La moân ôû vuøng Ñoâng AÁn.Thöù hai möôi taùm laø Toå

Boà Ñeà Ñaït Ma. OÂng laø con trai thöù ba cuûa moät vò Bhikshu Pars(h)va or Parshwa, a native of Central vua mieàn Nam AÁn. Sau khi keá tuïc Toå Baùt Nhaõ Ña India. He is also said to have presided over the La, oâng ñaõ du haønh baèng ñöôøng bieån sang Taøu Fourth Council. The eleventh Patriarch was (502) vaø trôû thaønh vò Toå ñaàu tieân ôû ñaây— Punyayas(h)as, a native of the ancient Indian state According to the Zen sect, men who inherited and of Kosala, descendant of Gautama family, born in passed on teaching of Sakyamuni which was not Pataliputra, laboured in Varanasi and converted expounded in words but transmitted from mind to Asvaghosa. The twelfth Patriarch was Bhikshu mind. There are twenty eight Indian Patriarchs. Asvaghosha, a native of Sravasti. He was the First, Mahakashyapa, who was born into a author of the Buddha Carita, a biography of the Brahmin family, on the outskirts of Rajagrha, one Buddha. The thirteenth Patriarch was Bhikshu of the Buddha’s great disciples. He was said to be Kapimala, a native of central Indian state of foremost among the ten great disciples in non- Magadha. It is said that at first he led a group of attachment, and foremost at the practice of three thousand non-Buddhists, but later he met austerity. After the Buddha’s death, Mahakasyapa Asvaghosha, realized the truth, and spread the succeeded the Buddha as a leader of Buddhist Dharma through the West of India. The fourteenth Order. He also presided the First Council at Patriarch was Nagarjuna, whose Vietnamese Rajagrha. Second, Ananda, who was the Buddha’s name is Long Thoï or Long Thaéng. Nagarjuna half brother, one the the Buddha’s ten great lived in the second or third century AD. He was disciples. He served as the Buddha’s attendant. born into a Brahmin family in Southern India. He had excellent memory that he was able to When he became a monk he first studied remember and reciting the Buddha’s discourses Hinayana canon, but later he travelled to the (Tripirtaka) at the first Council. The third patriarch Himalaya and learned the teachings of Mahayana. was S(h)anavasa or Shanakavasa. Fourth, The fifteenth Patriarch was Aryadeva or Upagupta, a Sudra by birth, who entered upon Kanadeva. He was called Kanadeva because he monastic life when 17 years of age. He was had only one eye. The Sanskrit “Kana” means renowned as almost a Buddha, lived under king one-eyed. He was also called Aryadeva. He lived Asoka, and teacher of Asoka, and is reputed as the in Southern India in the third century and is said to fourth patriarch, 100 years after the nirvana. The have been killed by a non-Buddhist. The sixteenth fifth Patriarch was Dhitaka or Dhritaka. According Patriarch was Arya Rahulata, a native of to Eitel in The Dictionary of Chinese-English Kapilavastu, in present day Nepal. Twentieth, Buddhist Terms, Dhrtaka, the fifth patriarch Jayata, a native of Northern

India, teacher of “Unknown to Southern Buddhists, born in Vasubandhu. The seventeenth Patriarch was Magadha, a disciple of Upagupta, went to Samghanandi, a native of the city of Sravasti, the Madhyadesa where he converted the heretic capital of the ancient state of Kosala. The Micchaka and his 8,000 followers. The sixth eighteenth Patriarch was Samgayashas or Patriarch was Mikkaka (Micchaka or Gayasata. The nineteenth Patriarch was Michchhaka). According to Eitel in The Dictionary Kumarata. Twenty-first, Vasubandhu, who was of Chinese-English Buddhist Terms, Mikkaka, a born in the fifth century in Purusapura (close to native of Central India, who laboured in Northern present-day Peshawar), the capital of Gandhara India transported himself to Ferghana where he (now is part of Afghanistan). Twenty-two, chose Vasumitra as his successor. He died by the Manorhita or Manura, the son of the King of fire of samadhi of his own. The seventh Patriarch Nadai, became a monk at the age of 30. Twenty- was Vasumitra, a native of Northern Indian state third, Haklena or Haklenayasas or Padmaratna, of Gandhara, born at the end of the first century who was born into a Brahmin family in a place AD. He is said to have organized the Fourth said to be of king Tokhara. He spreaded the Council in the Kingdom of Kaniska. The eighth Buddha’s Teachings in Central India. Twenty- Patriarch was Buddhanandi. The ninth Patriarch fourth, Aryasimha or Bhikshu Simha, who was was Buddhamitra. The tenth Patriarch was born into a Brahmin family in Central India. He

spreaded the Buddha’s Teachings in the Northern vi laø khoâng thaät vaø khoâng coù gì beân trong, khoâng India. It is said that he was executed by the king of phaûi thöôøng haèng, cuõng khoâng phaûi ngaén nguûi. Thöù Kashmira. Twenty-fifth, Vasiasita or Baysyasita, a taùm laø baûn chaát khoâng thaät cuûa caùc phaùp voâ vi. native of Western India, who laboured in Central Caùc phaùp voâ vi chæ coù theå nhaän ñöôïc trong söï India. The date of his death is given as 325 A.D. ngöôïc laïi vôùi caùc phaùp höõu vi; noù khoâng ñöôïc sanh Twenty-sixth, Punyamitra, a native of Northern ra cuõng khoâng bò huûy dieät bôûi baát cöù hoaït ñoäng India. Twenty-seventh, Prajnatara, who was born naøo cuûa chuùng ta. Thöù chín laø baûn chaát khoâng thaät into a Brahmin family in Eastern India. Twenty- cuûa söï Voâ Haïn. Loaïi taùnh khoâng naày lieân quan eighth, Bodhidharma, who was the third son of a ñeán nhaän thöùc cuûa chuùng ta veà söï giôùi haïn vaø voâ Southern Indian king. After having succeeded haïn. T.R.V Murti noùi raèng thaáy roõ hai cöïc ñoan Master Prajnatara, he sailed to China ((502) and naày hoaëc chaám döùt thuyeát sinh toàn vaø huûy dieät laø became the Buddhist Patriarch there. chuùng ta ñang ñi treân con ñöôøng Trung Ñaïo vaø do Hai Möôi Taùnh Khoâng: Hai möôi taùnh khoâng ñoù Trung ñaïo hoaëc Voâ haïn coù theå chöùng minh baûn trong Luaän Trang Nghieâm Chöùng Ñaïo Ca. Thöù chaát cuûa chính noù. Söï Voâ haïn nghóa laø khoâng coù gì nhaát laø baûn chaát khoâng thaät cuûa noäi khoâng. Taùnh trong chính noù. Trung ñaïo cuõng khoâng coù vò trí maø khoâng ñaàu tieân öùng duïng trong nhöõng söï kieän vaät chæ laø söï giaû danh. Thöù möôøi laø baûn chaát khoâng lyù hoaëc caùc traïng thaùi nhö thoï, töôûng, vaân vaân. thaät cuûa Voâ thuûy vaø Voâ chung. Loaïi taùnh khoâng Baûn chaát naày khoâng theå moâ taû hoaëc thay ñoåi, hoaëc naày

gioáng nhau trong taùnh caùch. Noù öùng duïng söï phaù huûy; cuõng khoâng phaûi thaät, hoaëc khoâng phaûi phaân bieät cuûa thôøi gian chaúng haïn, khôûi thuûy, khoâng thaät. Ñieàu naày taïo thaønh taùnh khoâng töông chính giöõa, vaø chung cuoäc. Nhöõng taùnh caùch naày ñoái. Thöù nhì laø baûn chaát khoâng thaät cuû a ngoaïi laø khaùch theå. Chuùng ta coù theå noùi raèng khoâng coù gì khoâng. Ñieàu naày lieân quan ñeán nhöõng hình töôùng coá ñònh vaøo luùc khôûi thuûy, chính giöõa vaø chung beân ngoaøi bôûi vì caùc hình töôùng naày hieän ra caùc cuoäc caû. Thôøi gian nhö troâi chaûy laãn vaøo nhau. Vì töôùng nôi thaân nhö maét, muõi, vaân vaân. Chuùng vaäy, phuû nhaän khôûi thuûy thì chung cuoäc cuõng khoâng coù baûn chaát thaät. Thöù ba laø baûn chaát khoâng thaønh voïng töôûng vaø chuùng ñöôïc nhaän bieát nhö laø thaät cuûa noäi khoâng vaø ngoaïi khoâng. Khi caùc phaùp töông ñoái hoaëc khoâng thaät. Thöù möôøi moät laø baûn khoâng thaät thì caên baûn cuûa caùc phaùp cuõng khoâng chaát khoâng thaät cuûa söï Khoâng Phuû Nhaän. Khi thaät, nhaän thöùc caùc phaùp cuõng khoâng thaät. Thöù tö chuùng ta phuû nhaän baát cöù phaùp naøo nhö khoâng laø baûn chaát khoâng thaät cuûa nhaän thöùc veà taùnh bieän hoä ñöôïc, phaùp khaùc ñöôïc giöõ laïi tieáp theo nhö khoâng hoaëc phuû ñònh caû taùnh khoâng. Ñaây laø khoâng theå phuû nhaän, khoâng theå töø choái, ñoù laø tö phöông caùch nhaän ñònh quan troïng veà taùnh khoâng. töôûng. Thöù möôøi hai laø baûn chaát khoâng thaät cuûa Töï Söï phaùn xeùt caùc phaùp laø töông ñoái, khoâng thaät coù Taùnh. Taát caû caùc phaùp toàn taïi trong chính noù. theå nhö moät quan ñieåm; khi caùc phaùp bò phuû nhaän, Khoâng ai taïo chuùng hoaëc tình cöø hoaëc laøm haïi baûn thaân söï phuû nhaän khoâng theå bò phuû nhaän. Phuû chuùng. Taát caû caùc phaùp baûn thaân chuùng laø troáng nhaän chính töï thaân noù laø moät töông ñoái, khoâng thaät roãng, khoâng coù töï tính. Thöù möôøi ba laø baûn chaát nhö söï phuû nhaän. Thöù naêm laø baûn chaát khoâng thaät khoâng thaät cuûa taát caû caùc Phaùp. Loaïi taùnh khoâng cuûa Ñaïi Khoâng. Chuùng ta coù theå noùi raèng khoâng naày dieãn taû laïi baûn chaát cuûa caùc phaùp laø khoâng coù chæ laø söï moâ phoûng, khaùi nieäm cuûa chuùng ta veà thöïc taïi, vì khoâng coù thöïc taïi neân hieän töôïng caùc khoâng laø töông ñoái ñoái vôùi söï phaân bieät caùc höôùng phaùp khoâng thaät. Thöù möôøi boán laø baûn chaát khoâng ñoâng, taây, vaân vaân, vaø taát caû caùc phaùp trong caùc thaät cuûa caùc Töôùng. Phaät giaùo nguyeân thuûy ñaõ noã höôùng ñoù. Taùnh khoâng laø troáng khoâng nhö ñaïi löïc ñöa ra moät ñònh nghóa chính xaùc veà thöïc theå khoâng bôûi vì noù troáng roãng voâ taän. Thöù saùu laø baûn nhö laø Taùnh khoâng theå laõnh hoäi ñöôïc cuûa saéc phaùp chaát khoâng thaät cuûa Chaân khoâng hoaëc Taùnh khoâng vaø thöùc. Nhö vaäy saéc vaø caùc thöïc theå khaùc khoâng cuûa Chaân ñeá. Bôûi baûn chaát khoâng thaät cuûa Chaân coù thuoäc taùnh taát yeáu cuûa chuùng. Taát caû nhöõng khoâng nghóa laø baûn chaát khoâng thaät cuûa Nieát Baøn, ñònh nghóa coù tính chaát cuûa moät danh hieäu trong söï vì khoâng coù thöïc theå cuûa moät thöïc taïi rieâng bieät phaân loaïi noùi chung vaø vì vaäy chæ laø khaùi nieäm naøo. Thöù baûy laø baûn chaát khoâng thaät cuûa caùc phaùp trong chöõ nghóa. Thöù möôøi laêm laø baûn chaát khoâng höõu vi hoaëc taùnh khoâng cuûa tuïc ñeá. Caùc phaùp höõu thaät cuûa Quaù khöù,

khoâng thaät hoaëc taùnh caùch thuaàn danh töï cuûa quaù dharmas is also unreal, their knowledge of khöù, hieän taïi vaø vò lai coù theå chöùng minh ñöôïc dharmas and bases is also unreal. The fourth mode baèng caùch quan saùt töï thaân quaù khöù khoâng coù hieän is the Unreality of the knowledge of Unreality. taïi cuõng nhö töông lai vaø ngöôïc laïi; vaø khoâng coù This is an important mode of Sunyata. The nhöõng lieân quan ñeán nhöõng nhaän thöùc cuûa quaù criticism that everything is relative, unreal may be khöù... khoâng coù khôûi leân. Thöù möôøi saùu laø baûn chaát thought to stand out as a view; when all things are khoâng thaät cuûa Voâ Phaùp Höõu Phaùp. Taát caû nhöõng rejected, the rejection itself could not be rejected. yeáu toá cuûa hieän höõu hieän töôïng laø tuøy thuoäc duyeân This rejection itself is as relative, unreal as the khôûi laãn nhau vaø chuùng khoâng coù baûn chaát cuûa rejected. The fifth mode is the Unreality of the chính chuùng. Thöù möôøi baûy laø baûn chaát khoâng thaät Great Space. Hence we can say that space is cuûa Höõu Khoâng. Naêm chaáp thuû: khoå, nhaân, giôùi, notional, our conception of it is relative to this nieäm, vaø sanh khoâng töôïng tröng cho baát cöù thöïc distinction of directions east, west, etc, and also to taïi khaùch theå naøo, söï keát hôïp cuûa chuùng laø khoâng the things resident in them. The Sunyata of space coù thöïc theå, chuùng chæ nhö moät nhoùm taïm sanh is termed as Great Space because it has infinite khôûi do nhaân duyeân. Ñieàu naày cho thaáy söï töông expanse. The sixth mode is the Unreality of the öùng vôùi nhöõng töø vaø khaùi nieäm maø khoâng coù thöïc Ultimate Reality. By the Unreality of the Ultimate theå. Thöù möôøi taùm laø baûn chaát khoâng thaät cuûa Phi Reality is meant the unreality of Nirvana as a Voâ Höõu. Nhaän bieát tuyeät ñoái nhö söï vaéng maët cuûa separate reality. The seventh mode is the naêm chaáp thuû cuõng khoâng thaät. Khoâng laø moät trong Unreality of the Conditioned. This unreal and it is caùc phaùp voâ vi ñöôïc ñònh nghóa nhö khoâng chöôùng nothing in itself, it is neither permanent nor ngaïi. Ñieàu naày ñöôïc xaùc ñònh chaéc chaén do söï nonemergent. The eighth mode is the Unreality of vaéng maët cuûa caùc tính caùch tích cöïc. Cuõng gioáng the Unconditioned. The Unconditioned can only nhö vaäy, Nieát Baøn laø moät phaùp voâ vi. Thöù möôøi be conceived in contradiction to the conditioned; it chín laø baûn chaát khoâng thaät cuûa Höõu Phaùp Khoâng. is neither brought out into being nor destroyed by Loaïi taùnh khoâng naày khoâng nhaán maïnh baûn chaát any activity of ours. The ninth mode is the thöïc taïi nhö caùi gì ñoù hieän dieän trong phaùp laø Unreality of Limitless. This mode of Sunyata is khoâng. “Svabhava” laø bieän chöùng cuûa Höõu Phaùp with reference to our consciousness of the Limit Khoâng. Thöù hai möôi laø baûn chaát khoâng thaät cuûa and the Limitless. With regard to this unreality, Ñeä Nhaát Höõu Khoâng. Loaïi taùnh khoâng naày coù T.R.V Murti says that it might be thought that nhöõng yeáu toá beân ngoaøi nhö nhaân toá hoaëc ñieàu steering clear of the two extremes or ends of kieän ñeå ñoùng baát cöù vai troø naøo trong vieäc taïo Existentialism and Nihilism, we are relying on a thaønh thöïc theå—Twenty natures (types of middle line of demarcation and that thereby the Sunyata) of the void in the Commentary of Middle or the Limitless is nothing in itself;

the Abhisamayalamakara-loka. The unreality of Middle position is no position at all, but a review internal elements of existence. The first mode of positions. The tenth mode is the Unreality of applies to physical facts, states such as feeling, that which is Beginningless and Endless. This volition, etc. Their nature is not described either mode of Sunyata is similar in character. It applies as changing (akutastha) or totally undestroyable to distinctions in time such as beginning, the (avinasi); that is neither real nor unreal. This middle and the end. These distinctions are constitutes their Sunyata relatively or unrelatively. subjective. We can say that nothing stands out The second mode is the unreality of external rigidly on the beginning, the middle and the end, objects. This relates to external forms because all the times flow into each other. Consequent on the forms can be external only. The external form is rejection of the beginning, etc, the beginningless taken in shape of sense organs such as eye, nose, too turns out to be notional; and it should be etc. This is known as the Unreality of External recognized as relative or unreal on the account. Objects. The third mode is the Unreality of both The eleventh mode is the Unreality of together as in the sense organs or the body. Since Undeniable. When we reject anything as all the dharmas are unreal and the basis of all the untenable, something else is kept aside as

unrejectable, the undeniable, it might be thought. emphasizes the nature of reality as something The twelfth mode is the Unreality of the Ultimate existing in itself. It may be stated that “svabhava” Essence. All the things exist in themselves. is here dialectically justaposed to Sunyata. The Nobody causes them either to happen or to twentieth mode is the Unreality of Dependent destroy them. The things are in themselves void, Being. In this case also no external factor like the lack essential character of their own. There is no agent or his instruments play any part in making change in our notions not in real. The thirteenth up its reality. mode is the Unreality of All Elements. This mode Hai Nghóa: Double meaning. of Sunyata only reiterates that all modes of being, Hai Phaùp Cô Baûn Veà Caùc Thieän Phaùp: Theo phenomenal and noumenal lack essential reality Töông Öng Boä Kinh, Phaåm Ambapali, coù hai phaùp and so are unreal. The fourteenth mode is the cô baûn veà caùc thieän phaùp. Thöù nhaát laø giôùi kheùo Unreality of All Definitions. In early Buddhism an thanh tònh, bao goàm y cöù treân giôùi vaø an truù treân attempt had been made to give a precise giôùi. Thöù nhì laø tri kieán chaùnh tröïc—According to definition of entities, e.g., the impenetrability of The Connected Discourses of the Buddha, Chapter matter, and apprehension of object of Ambapali, there are two starting points of consciousness. This brings home to us that matter wholesome states. The first starting point of and other entities lack the essence attributed to wholesome states is the virtue that is well them. All definition is of the nature of a distinction purified, which includes basing upon virtue and within general class and is therefore nominal in establishing upon virtue. The second starting point character. The fifteenth mode is the Unreality of of wholesome states is the view that is straight. the Past, the Present and the Future. The unreality Hai Saéc Thaùi Cuûa Ñôøi Soáng Phaät Töû: Two or the purely nominal character of the past, the aspects of the Buddhist life—Theo Kinh Hoa present and the future is demonstrable by the Nghieâm,

coù hai saéc thaùi cuûa ñôøi soáng Phaät töû. Thöù consideration that in the past itself there is no nhaát laø phaùt Boà Ñeà taâm hay laøm troåi daä y khaùt present and the future and the vice versa; and yet voïng mong caàu giaùc ngoä toái thöôïng. Phaùt Boà Ñeà without such relating the consciousness of the taâm trong Phaïn ngöõ laø "Bodhicittapada," noùi cho past, etc, does not arise. The sixteenth mode is ñuû laø "Anuttarayam-Samyaksambodhi-cittam- the Unreality of Relation or Combination utpadam," töùc laø phaùt khôûi "Voâ Thöôïng Chaùnh conceived as non-ens (non-empirical). All the Ñaúng Chaùnh Giaùc Taâm." Trong Kinh Hoa elements of the phenomenal existence are Nghieâm, Ñöùc Phaät daïy: "Trong theá gian naày ít ai dependent on each other and they are dependent, coù theå nhaän bieát moät caùch saùng toû Phaät Phaùp Taêng and they have no nature of their own. The laø gì; ít ai thaønh tín böôùc theo Phaät Phaùp Taêng; ít seventeenth mode is the Unreality of the Positive ai coù theå phaùt taâm voâ thöôïng boà ñeà; tu haønh Baùt Constituents of Empirical Existence. The five Nhaõ laïi caøng ít nöõa. Tinh taán tu haønh Baùt Nhaõ cho upadana skandhas, i.e., duhkha, samudaya, loka, ñeán ñòa vò Baát Thoái Chuyeån vaø an truï trong Boà Taùt drsti and bhava do not stand for any objective Ñòa laïi caøng ít hôn gaáp boäi." Thöù nhì laø thöïc haønh reality, their collection is a non-entity, as it is a ñaïo Boà Taùt, töùc laø haïnh cuûa Boà Taùt Phoå Hieàn. grouping subjectively imposed upon them. This Thieän Taøi Ñoàng Töû (Sudhana) sau khi ñaõ phaùt taâm shows that corresponding to words and concepts döôùi söï chæ daãn cuûa Ngaøi Vaên Thuø, töø ñoù veà sau there is no entity. The eighteenth mode is the cuoäc haønh höông cuûa oâng hoaøn toaøn nhaém vaøo Unreality of the Non-empirical. The vieäc hoûi thaêm caùch thöùc thöïc haønh haïnh Boà Ñeà Unconditioned conceived as the absence of the (bodhicarya). Cho neân ngaøi Vaên Thuø noùi vôùi ñeä töû five groups is also unreal. Space, one of the cuûa mình, khi ngaøi chæ thò Thieàn Taøi Ñoàng Töû ra ñi unconditioned is defined as non-obstruction. This cho moät cuoäc löõ haønh tröôøng kyø vaø gian khoå: is determined solely by the absence of the positive "Laønh thay! Laønh thay! Thieän nam töû! Sau khi ñaõ characters. The same is the case with Nirvana, phaùt taâm mong caàu giaùc ngoä toái thöôïng, baây giôø another uncondtioned. The nineteenth mode is the laïi muoán tìm hoïc haïnh cuûa Boà Taùt. Thieän nam töû, Unreality of the Self-being. This mode of Sunyata ít thaáy coù ai phaùt taâm mong caàu giaùc ngoä toái

thöôïng, maø nhöõng ai sau khi ñaõ phaùt taâm mong friends (kalyanamitra). In the Prajnaparamita caàu giaùc ngoä toái thöôïng laïi coøn tìm hoïc haïnh cuûa Sutra, after the awakening of the desire for Boà Taùt, caøng ít thaáy hôn. Vì vaäy, thieän nam töû, supreme enlightenment is the practice of neáu muoán thaønh töïu Nhaát Thieát Chuûng Trí, haõy Prajnaparamitas. In the Avatamsaka Sutra, this tinh taán thaân caän caùc baäc thieän höõu tri thöùc practice is deeply associated with the life of the (kalyanmitra)." Theo Kinh Baùt Nhaõ, sau khi phaùt Bodhisattva known as Samantabhadra, and the taâm Boà Ñeà laø thöïc haønh Baùt Nhaõ Ba La Maät. Bodhicarya, the life of enlightenment, is identified Trong khi theo Hoa Nghieâm thì söï thöïc haønh ñoù with the Bhadracarya, the life of Bhadra, that is ñöôïc thaét chaët vôùi

coâng haïnh cuûa Phoå Hieàn Boà Taùt Samantabhadra. vaø sinh hoaït cuûa söï giaùc ngoä ñöôïc ñoàng hoùa vôùi Hai Thöù Ñoát Chaùy: Two burnings—Coù hai thöù Phoå Hieàn Haïnh—According to the Avatamsaka ñoát chaùy ñoái vôùi chö Taêng Ni: maëc aùo caø sa maø Sutra, there are two aspects of the Buddhist life. taâm khoâng thanh tònh, vôùi taâm khoâng thanh tònh First, raising the desire for supreme maø laïi nhaän cuùng döôøng nôi ngöôøi giöõ giôùi thanh enlightenment. The Sanskrit phrase for 'the desire tònh—There are two burnings for monks and nuns: for enlightenment' is 'bodhicittotpada," which is wearing the Buddhist robe with impure mind, and the abbreviation of 'Anuttarayam- those with impure mind but receiving offerings samyaksambodhi-cittam-utpadam,' that is, 'to from those who observe the pure precepts. have a mind raised to supreme enlightenment.' In Hai Traêm Naêm Möôi Giôùi Tyø Kheo: Two the Avatamsaka Sutra, the Buddha taught: "There hundred fifty precepts—Hai traêm naêm chuïc giôùi are only a few people in this world who can Tyø Kheo: (4) Boán giôùi Ba La Di Phaùp: saùt, ñaïo, clearly perceive what the Buddha, Dharma, and daâm, voïng. (13) Möôøi ba giôùi Taêng Taøn: möôøi ba Sangha are and faithfully follow them; fewer are giôùi caám (laäu, thaát, ma xuùc, thoâ ngöõ, thaùn thaân, those who can raise their minds to supreme moâi nhôn, voâ chuû phoøng, höõu chuû phoøng, voâ caên enlightenment; fewer still are those who practice baùng, giaû caên baùng, trôï phaù taêng, oâ gia taán, cöï taêng prajnaparamita; fewer and fewer still are those giaùn). (02) Nhò Baát Ñònh giôùi (Bình xöù baát ñònh vaø who, most steadfastly practicing prajnaparamita loä xöù baát ñònh). (30) Ba möôi giôùi Ni Taùt Kyø Baø and finally reaching the stage of no-turning back, Daät Ñeà: ba möôi giôùi xaû ñoïa hay öng xaû ñoái trò veà abide in the state of Bodhisattvahood. Second, y baùt vaät duïng. (90) Chín möôi giôùi Ba Daät Ñeà: practicing the life of the Bodhisattva, that is, the giôùi öùng ñoái trò phaûi phaùt loà tröôùc töù chuùng. (04) Bodhisattva Samantabhadra. Sudhana, the young Boán giôùi Töù Ñeà Xaù Ni: giôùi khinh öng phaùt loà khi pilgrim had his first awakening of the desire coù ngöôøi bieát (phi thaân nhi thuû thöïc, thöïc nhi chæ (cittotpada) under the direction of Manjusri, and thoï thöïc, hoïc gia thoï thöïc, lan nhaõ thoï thöïc). (100) his later pilgrimage consisted wholly in inquiries Baù chuùng hoïc phaùp: moät traêm giôùi nhoû caàn phaûi into living the life of enlightenment (bodhicarya). hoïc cho bieát. (07) Thaát dieät traùnh: baûy ñieàu leä So says Manjusri to his disciple when he sends duøng ñeå giaûi hoøa trong Giaùo Hoäi—Rules or Sudhana off on his long, arduous 'Pilgrim's disciplines to be observed by fully ordained Progress': "Well done, well done, indeed, son of a monks: Four unpardonable offences (Parajika) of good family! Having awakened the desire for killing, theft, sexual intercourse and lying. supreme enlightenment, you now wish to seek for Thirteen major prohibitions (Samgha-Avashesha). the life of the Bodhisattva. Oh! Son of a good Monks who violate these are divested of family, it is a rare thing to see beings whose desire membership in the Order of a certain period. Two is raised to supreme enlightenment; but it is a still indeterminate groups (Aniyata), prohibitions rarer thing to see beings who, having awakened related to offences which are committed either in the desire for supreme enlightenment, proceed

to a place where one can be seen or in a place where seek for the life of the Bodhisattva. Therefore, oh, one cannot be seen (being alone with a woman). son of a good family, if you wish to attain the The punishment for this type of sin varies knowledge which is possessed by the All-knowing according to the circumstances. Thirty standards one, be ever assiduous to get associated with good (Naihisargika-prayashchittika), whose violation is

said to cause one to fall into the evil paths. Ninety baûy teân Maït Na thöùc hay gìn giöõ taát caû aûnh söï theá standards (Shuddha-prayashchittka), violation of gian, khieán ngöôøi phieàn naõo khoâng ñöôïc töï do töï which requires public confession. Four lesser taïi ñeàu do thöùc thöù baûy. Thöùc thöù taùm goïi laø A Laïi standards (Pratideshaniya), the breaking of which Da thöùc, cuõng goïi laø Haøm taøng thöùc, haøm taøng taát requires confession when one becomes aware of caû chuûng töû thieän aùc. Vò Taêng naøy bieát giaùo yù neân his error. One hundred very minor standards ñem laò hoûi Trieäu Chaâu: "Haøi töû môùi sanh coù ñuû (Shaiksha-dharma), which are easily broken but saùu thöùc hay khoâng?" Haøi nhi môùi sanh tuy ñuû saùu which should be borne in mind for one’s self- thöùc, maét hay thaáy tai hay nghe, song chöa töøng development. Seven rules (Adhikarana-shamatha) phaân bieät saùu traàn, toát xaáu daøi ngaén phaûi quaáy for settling disputes within the Order. ñöôïc maát, khi aáy noù thaûy chaúng bieát. Ngöôøi hoïc Haùi Quaû: To pick the fruit. ñaïo caàn nhö anh haøi, vinh nhuïc coâng danh nghòch Haøi Coát Thieân: Samkara (skt)—Sankara (p)— tình thuaän caûnh troïn ñoäng noù khoâng ñöôïc. Maét Thöông Yeát La—Coøn goïi laø Coát Toûa Thieân hay thaáy saéc cuõng gioáng nhö muø, tai nghe tieáng cuõng Baùt Boä Löïc Só, hoùa thaân cuûa Töï Taïi Thieân—The khoâng khaùc ñieác, nhö ngu nhö ngoác, taâm noù chaúng bone-chain deva—See Coát Toûa Thieân. ñoäng nhö nuùi Tu Di. Caùi naøy laø choã thieàn khaùch Haøi Cuù: Haiku (jap)—Theå thô ba caâu, 5-7-5 cuûa chôn thaät ñaéc löïc. Coå nhaân noùi: "Truøm chaên phuû Nhaät Baûn. Thieàn sö thöôøng duøng haøi cuù ñeå dieãn ñaàu muoân söï thoâi, khi naøy sôn Taêng troïn chaúng ñaït lyù Thieàn, ñaëc bieät laø phuïc vuï cho muïc ñích hieåu." Neáu hay nhö theá môùi coù ít phaàn töông öng. truyeàn baù Thieàn cho ñaïi chuùng—A form of Tuy theá, duø cho moät ñieåm cuõng chaúng löøa y ñöôïc, Japanese poems with three sentences; the first nuùi nhö xöa laø nuùi, nöôùc nhö xöa laø nöôùc, khoâng sentence has 5 words, the second has seven, and taïo taùc khoâng duyeân löï. Nhö maët trôøi maët traêng the last one has five. Zen masters usually use the vaän haønh trong hö khoâng chaúng taïm döøng nghæ, "haiku" when they wish to describe the meaning cuõng chaúng noùi ta coù bao nhieâu danh töôùng. Nhö of Zen, especially to speak to the general public. trôøi che khaép, nhö ñaát chôû khaép, vì khoâng taâm neân Haøi Ñaøm: Humorous talk. tröôûng döôõng vaïn vaät, cuõng chaúng noùi ta coù bao Haøi Phuû: An uûi, voã veà treû con, yù xem thöôøng—To nhieâu coâng haïnh. Trôøi ñaát vì khoâng taâm neân comfort or console children. In Zen, the term tröôøng cöõu, neáu coù taâm aét coù chöøng haïn. Ngöôøi means to slight or to think little of someone. ñaéc ñaïo laïi cuõng nhö vaäy, ôû trong caùi khoâng coâng Haøi Töû Thöùc: Chao Chou's Newborn Baby, duïng maø baøy

coâng duïng, taát caû ñeàu traùi tình thuaän example 80 of the Pi-Yen-Lu—Thí duï thöù 80 cuûa caûnh ñeàu duøng töø taâm nhieáp thoï. Ñeán trong ñaây coå Bích Nham Luïc. Trong thí duï 80 cuûa Bích Nham nhaân coøn quôû traùch noùi: "Lieãu lieãu khi lieãu khoâng Luïc, chuùng ta tìm thaáy cuoäc vaán ñaùp cuûa Ñaàu Töû sôû lieãu, huyeàn huyeàn choã huyeàn coøn phaûi raày." Laïi vôùi moät vò haønh cöôùc Taêng: "Moät nhaø sö hoûi Trieäu noùi: "Vieäc vieäc thoâng chöø vaät vaät saùng, ngöôøi ñaït Chaâu: 'Treû sô sinh coù duøng saùu giaùc quan cuûa noù ñaïo nghe ñoù trong toái sôï." Laïi noùi: "Vaøo Thaùnh hay khoâng?' Trieäu Chaâu noùi: 'Noù chôi boùng treân sieâu phaøm chaúng taïo thanh, roàng naèm haèng sôï suoái doøng thaùc.' Sau ñoù, nhaø sö aáy laïi hoûi Ñaàu Töû: trong xanh, ngöôøi ñôøi neáu ñöôïc haèng nhö theá, ñaïi 'Chôi boùng treân doøng thaùc laø theá naøo?' Ñaàu Töû ñòa ñaâu hay ñeå moät teân." Tuy theá aáy, laïi phaûi nhaûy ñaùp: 'YÙ thöùc, yù thöùc khoâng bao giôø ngöøng chaûy.'" ra khoûi saøo huyeät môùi ñöôïc. Haù chaúng thaáy trong Theo Vieân Ngoä trong Bích Nham Luïc, saùu thöùc kinh noùi: "Boà Taùt Baát Ñoäng Ñòa thöù taùm laáy trí voâ naøy caùc nhaø kinh ñieån laäp laøm goác chaùnh, nuùi coâng duïng ôû haït buïi chuyeån ñaò phaùp luaân, ôû trong soâng, ñaïi ñòa, maët trôøi, maët traêng, sao ñeàu nhôn ñoù taát caû thôøi, ñi ñöùng naèm ngoài chaúng neä ñöôïc maát, maø sanh, ñeán laø tieân phong ñi laø ñieän haäu. Coå hoàn nhieân troâi vaøo bieån Taùt Baø Nhaõ." Haøng thieàn nhaân noùi: "Ba coõi duy taâm, muoân phaùp duy thöùc." Taêng ñeán trong ñaây cuõng khoâng theå chaáp tröôùc, Neáu chöùng Phaät ñòa chuyeån taùm thöùc thaønh boán trí, chæ tuøy thôøi töï taïi, gaëp traø uoáng traø, gaëp côm aên nhaø kinh ñieån goïi laø chuyeån teân maø chaúng ñoåi theå. côm, vieäc höôùng thöôïng naøy chaáp chöõ "ñònh" cuõng Caên traàn thöùc laø ba, tieàn traàn voán chaúng bieát phaân chaúng ñöôïc, chaáp chöõ "baát ñònh" cuõng chaúng ñöôïc. bieät, thaéng nghóa caên hay phaùt sanh thöùc, thöùc hay Hoøa Thöôïng Thieän Ñaïo ôû Thaïch Thaát daïy chuùng: hieån saéc phaân bieät, töùc laø yù thöùc thöù saùu. Thöùc thöù "OÂng chaúng thaáy tieåu nhi khi ra khoûi thai, ñaâu töøng

noùi tieáng ta bieát xem kinh, chính khi aáy cuõng we find him in a mondo (questions and answers) chaúng bieát coù nghóa Phaät taùnh, khoâng nghóa Phaät with a wandering Zen monk: "A monk asked taùnh, ñeán khi lôùn leân hoïc caùc thöù tri giaûi, lieàn noùi Chao-chou, 'Does an infant use his sixth sense or ta hay ta hieåu, chaúng bieát ñoù laø khaùch traàn phieàn not?' Chao-chou said, 'He plays ball on the rushing naõo." Trong möôøi saùu quaùn haïnh, haïnh anh nhi laø water.' Later the monk asked T'ou-tzu, 'What does hôn heát, khi ña ña hoøa hoøa laø duï ngöôøi hoïc ñaïo lìa it mean to play ball on the rushing water?' T'ou-tzu taâm thuû xaû, neân khen ngôïi haïnh anh nhi, laáy ñoù said, 'Consciousness, consciousness doesn't stop laøm thí duï. Neáu baûo anh nhi laø ñaïo, laø ngöôøi thôøi flowing.'" According to Yuan-Wu in the Pi-Yen- nay hieåu laàm. Nam Tuyeàn noùi: "Ta treân möôøi taùm Lu, in the school of the Teachings, this eighth tuoåi môùi bieát taïo keá soáng." Trieäu Chaâu noùi: "Ta consciousness is set up as the true basis. treân möôøi taùm tuoåi môùi bieát phaù nhaø tan cöûa." Laïi Mountains, rivers, and the great earth, sun, moon, noùi: "Ta ôû phöông Nam hai möôi naêm tröø hai thôøi and stars come into being because of it. It comes

côm chaùo laø choã taïp duïng taâm." Taøo Sôn hoûi moät as the advance guard and leaves as the rearguard. vò Taêng: "Boà Taùt trong ñònh nghe voi lôùn qua soâng The Ancients say that "The triple world is only roõ raøng, laø xuaát phaùt ôû kinh naøo?" Vò Taêng thöa: mind, the myriad things are only consciousness." "Kinh Nieát Baøn." Taøo Sôn hoûi: "Tröôùc ñònh nghe If one experiences the stage of Buddhahood, the hay sau ñònh nghe?" Vò Taêng thöa: "Doøng Hoøa eight consciousnesses are transformed into four Thöôïng vaäy." Taøo Sôn noùi: "Döôùi baõi tieáp laáy." wisdoms. In the school of the Teachings they call Kinh Laêng Nghieâm noùi: "Laëng vaøo hieäp laëng laø this "Changing names, not changing essence." vaøo beân meù thöùc." Kinh Laêng Giaø noùi: "Töôùng Sense-faculties, sense-objects, and consciousness sanh chaáp ngaïi, töôûng sanh voïng töôûng, löu chuù of sensation are three. Originally we are unable to sanh theo voïng löu chuyeån. Neáu ñeán ñòa voâ coâng discriminate among the sense-objects before us. duïng vaãn coøn ôû trong löu chuù, phaûi ra khoûi caùi But the subtle inner faculties can produce sanh töôùng löu chuù thöù ba môùi soáng vui thích töï consciousness, and consciousness can reveal taïi." Vì theá Qui Sôn hoûi Ngöôõng Sôn: "Hueä Tòch discrimination of forms. This is the sixth con theá naøo?" Ngöôõng Sôn thöa: "Hoøa Thöôïng hoûi consciousness, conceptual thinking. The seventh kieán giaûi cuûa con hay hoûi haïnh giaûi cuûa con? Neáu consciousness is Manas. It can go take hold of the hoûi haïnh giaûi cuûa con thì con chaúng bieát, neáu hoûi imaginary things of the world and cause a person kieán giaûi nhö nöôùc trong bình roùt trong moät bình." to be vexed and troubled so that he doesn't attain Neáu ñeán nhö theá môùi ñaùng laøm thaày moät phöông. freedom and independence. As for the eighth Trieäu Chaâu noùi: "Treân nöôùc chaûy nhanh ñaù caàu", consciousness, it is called Alayavijnana and it's sôùm ñaõ laên truøng truïc. Laïi khi nhaèm treân nöôùc also called the Storehouse Consciousness. It chaûy nhanh ñaùnh, con maét vöøa lieác laø ñaõ qua. Nhö contains all the seed of good and evil. This monk kinh Laêng Nghieâm noùi: "Nhö doøng nöôùc chaûy knew the ideas of the verbal teachings, so he used nhanh, troâng döôøng nhö laëng leõ." Coå nhaân noùi: them to question Chao Chou by saying, "Does a "Thí nhö nöôùc chaûy nhanh, doøng nöôùc khoâng döøng newborn baby also have the sixth consciousness or ñöùng, moãi moãi chaúng bieát nhau, caùc phaùp cuõng not?" Although a newborn baby is equiped with nhö theá." Choã ñaùp cuûa Trieäu Chaâu, yù haøm chöùa the six consciousnesses, though his eyes can see loaïi naøy. Vò Taêng kia laïi hoûi Ñaàu Töû: "Treân nöôùc and his ears can hear, he doesn't yet discriminate chaûy nhanh ñaù caàu laø theá naøo?" Ñaàu Töû ñaùp: among the six sense-objects. At this time he "Nieäm nieäm chaúng döøng chaûy." Töï nhieân choã hoûi knows nothing of good and evil, long and short, kia hôïp nhau. Coå nhaân coâng haïnh mieân maät, ñaùp right and wrong, or gain and loss. A person who ñöôïc chæ gioáng moät caùi, chaúng caàn suy tính. OÂng studies the Path must become again like an infant. vöøa hoûi, caùc Ngaøi ñaõ sôùm bieát choã rôi cuûa oâng roài. Then praise and blame, success and fame, Saùu thöùc cuûa haøi nhi tuy nhieân khoâng coâng duïng, unfavorable circumstances and favorable vaãn laø nieäm nieäm chaúng döøng, nhö doøng nöôùc environments, non of these can

move him. chaûy ngaàm. Ñaàu Töû ñaùp theá aáy, ñaùng goïi laø bieän "Though his eyes see form, he is the same as a thaáu gioù ñeán—In the example 80 of the Pi-Yen-Lu blind man; though his ears hear sound, he is the

same as a deaf man." He is like a fool, like an attached: they follow the occasion freely. When idiot, his mind is motionless as Mount Sumeru. they have tea, they drink tea; when they have This is the place where patchrobed monks really food, they eat food. Neither the words and truly acquire power. An Ancient said, "My "concentration" nor "not concentration" can be patched garment covering my head, myrias applied to this transcendental matter. Master Shan concerns cease: at this time I don't understand Tao of the Stone Grotto taught his congregation anything at all." Only if you can be like this will saying, "Haven't you seen a little one when it's you have a small share of attainment. Though an just emerged from the womb? Has a baby ever adept is like this, nevertheless he can't be fooled said, 'I know how to read the scriptures'? At that at all; as before, mountains are mountains and time it does not know the meaning of having the rivers are rivers. He is without artifice and without Buddha nature or not having the Buddha nature. clinging thoughts. He is like the sun and moon As he grows up he learns all arts of knowledge; moving through the sky without ever stopping and then he comes forth saying, 'I am able' and 'I without saying, "I have so many names and understand,' without knowing that this is troubling forms." He is like the sky everywhere covering, over illusory dusts. Among the sixteen like the earth everywhere supporting: since they contemplation practices, the baby's practice is the have no mind they bring up and nurture myriad best. When he's babbling he symbolizes the person beings without saying, "I have so many studying the Path, with his detachment from the accomplishments." Since sky and earth are discriminating mind that grasps and rejects. That's mindless, they last forever; what has mind has why I'm praising infants. I can make a comparision limits. A person who has attained the Path is like by taking the case of a baby, but if I say that the this too. In the midst of no activity, he carries out baby is the Path, people of these times would his activities, accepting all unfavorable and misunderstand." Nan Ch'uan said, "After eighteen, favorable circumstances with a compassionate I was able to make a living." Chao Chou said, heart. When they got to this point the Ancient still "After eighteen, I was able to break up the family upbraided themselves and said, "When you've and scatter the household." He also said, "I was in completely perfectly comprehended, there's the South for twenty years: only the two nothing to comprehend; in the dark, abstruse, mealtimes of gruel and rice were points of mixed hidden place, you still must be rebuked." They application of mind." Ts'ao Shan asked a monk, also said, "All things are thoroughly "'In his concentration the Bodhisattva smells the comprehended and all beings are clearly fragrant elephant crossing the river very clearly.' understood; when one who has arrived senses this, What scripture does this come from?" The monk he startled in the darkness." Again it was said, said, "From the Nirvana scripture." Ts'ao Shan "Without making a sound he goes beyond the said, "Does he smell it before or after his ordinary and enters sagehood. The reclining concentration?" The monk said, "You've flowed, dragon deeply

fears the blue pool's clarity." If Teacher." Ts'ao Shan said, "Receive it on the river human beings can be like this always, how can a bank." Again: Surangama Scripture says, "The single name remain in the world? Though it's this fullness of the six consciousnesses enters to merge way, they must go on to leap out of their nest in the fullness of the Storehouse Consciousness, before they attain. Haven't you seen where it says going into the realm of consciousness." Again: the in the Hua Yen sutra, "A Bodhisattva of the eighth Lankavatara scripture says, "Birth of signs, being stage, Immovability, turns the great Dharma obstructed by grasping. Birth of conception, false Wheel in an atom of dust, using the wisdom of thinking. Birth of flow, pursuing falsehood, non-activity. At all times, whether walking, revolving and flowing. You must get out of the standing, sitting, or lying down, he doesn't cling to third aspect, 'birth of flow'; only then will you be gain and loss, but lets himself move and flow into joyfully alive and independent." Thus Kuei Shan the sea of All-Knowledge." When patchrobed asked Yang Shan, "How is it with you Disciple monks get here they still must not become Chi?" Yang Shan said, "Are you asking about his

perceptive understanding or his active nhö ñaïi döông, moät khi tónh laëng vaø khoâng gôïn understanding? If you ask about his active soùng seõ phaûn chieáu moïi vaät trong vuõ truï, quaù khöù, understanding, it's like a pitcher of water being hieän taïi vaø vò lai. Laáy maët nöôùc bieån caû in hieän poured into a pitcher of water." If you can be like muoân hình vaïn traïng ñeå so vôùi Tam muoäi cuûa Boà this you can be the teacher of a region. When Taùt bao haøm heát thaûy vaïn phaùp. Coøn goïi laø Haûi AÁn Chao Chou said, "Tossing a ball on swift-flowing Ñònh, teân cuûa tam muoäi maø Phaät ñaõ sôû ñaéc. Bieån water," he was already turning smoothly. When thieàn ñònh bao la cuûa Phaät maø taát caû caùc phaùp ñeàu you toss it onto swift-flowing water, in a blink of hieän ra trong bieån trí ñoù (bieåu töôïng tieâu bieåu cho an eye it's gone. As the Surangama scripture says, söï bao la trong thieàn ñònh cuûa Ñöùc Phaät, coù söùc "Looked upon from afar, swift-flowing water is nhìn thaáy heát vaïn höõu). Haûi aán tam ma ñòa coøn laø tranquil and still." An Ancient said, "In a fast-tam ma ñòa cuûa Phaät quaû. Vì bieån laø nôi qui tuùc flowing river the currents of water never stop and cuûa taát caû soâng ngoøi vaø cuõng laø moät taám göông coù they are unaware of each other; all things are like theå phaûn aûnh taát caû caùc theá gian töôùng, noù ñöôïc this too." The meaning of Chao Chou's answer is duøng moät caùch aån duï ñeå moâ taû ñaïi vieân caûnh trí completely similar to these quotations. The monk cuûa Phaät quaû khi ñöôïc dieãn taû baèng töø ngöõ Tam asked T'ou Tzu, "What is the meaning of 'Tossing ma ñòa. Thuaät ngöõ naøy thöôøng ñöôïc caùc hoïc giaû a ball on swift-flowing water'?" T'ou Tzu said, Thieàn vaø Hoa Nghieâm söû duïng—A state of "Moment to moment, nonstop flow," concentration of the highest level, mentioned in spontaneously matching the monk's question the Avatamsaka Sutra. The mind is likened to the perfectly. The practice of these Ancients, Chao ocean, which when calm and without a single Chou and T'ou Tzu, was so thoroughgoing that wave, can reflect everything throughout the they answered as one. They no longer make use cosmos, past, present and future. The ocean of calculations; as soon as you

question them they symbol, as the face of the sea reflects all forms, so already know where you come down. Although a the samadhi of a bodhisattva reflects to him all baby's sixth consciousness is inactive, truths. Ocean symbol indicates the vastness of the nevertheless from moment to moment it doesn't meditation of the Buddha, the vision of all things. stop, but flows on like a hidden river. Of T'ou Ocean seal samadhi is also the Samadhi of Tzu's answering this way we can say that he Buddhahood. Since the ocean is the destination of profoundly discerns coming winds. all rivers and is also a great mirror that is capable Haûi: Sagara (skt)—Ta Giaø La—Bieån—Sea— of reflecting all manifestations in the world, it is Ocean. figuratively used to describe the all-reflecting Haûi AÂm Ñieàu Phuïc Thaàn: Oceanic Sound Wisdom of Buddhahood now expressed in the Conquering Deity (Spirit). term Samadhi. This expression is frequently used Haûi AÁn: by Zen and Hua-Yen scholars. 1) Coøn goïi laø Haûi AÁn Ñònh, teân cuûa tam muoäi maø Haûi AÁn Tam Muoäi: Sagara-mudra-samadhi Phaät ñaõ sôû ñaéc. Bieån thieàn ñònh bao la cuûa (skt)—Kai-in Zanmai (jap)—Ocean seal Phaät maø taát caû caùc phaùp ñeàu hieän ra trong samadhi—Samadhi as the state like the sea—See bieån trí ñoù—The ocean symbol, indicating the Haûi AÁn Tam Ma Ñòa. vastness of the meditation of the Buddha, the Haûi Bình Baûo Taïng: Zen Master Haûi Bình Baûo vision of all things—See Haûi AÁn Tam Ma Taïng (1818-1862)—Thieàn sö Haûi Bình Baûo Taïng, Ñòa. moät thieàn sö noåi tieáng cuûa Vieät Nam vaøo tieàn baùn 2) (1840-1924): Teân cuûa moät vò danh Taêng Trung theá kyû thöù 19, queâ ôû Phuù Yeân. Ngaøi xuaát gia vaø Hoa vaøo theá kyû thöù XIX—Name of a Chinese thoï giôùi cuï tuùc vôùi Thieàn sö Taùnh Thoâng Sôn Nhaân famous monk in the nineteenth century. taïi chuøa Baùt Nhaõ treân nuùi Long Sôn, tænh Phuù Yeân. Haûi AÁn Tam Ma Ñòa: Hai Yin San Mei (chi)— Khi Hoøa Thöôïng Sôn Nhaân thò tòch, ngaøi trôû thaønh Highest state of concentration—Ocean seal Phaùp töû ñôøi thöù 40 doøng Laâm Teá. Haàu heát cuoäc ñôøi samadhi—Traïng thaùi taäp trung ôû möùc ñoä cao, ñöôïc ngaøi hoaèng hoùa taïi mieàn Nam Trung Vieät. Ngaøi thò noùi ñeán trong Kinh Hoa Nghieâm, traïng thaùi taâm tòch naêm 1862—A Vietnamese famous monk from

Phuù Yeân, South Vietnam. He left home and Haûi Ñöùc Quang Minh Thaàn: Light of Oceanic received complete precepts with Zen Master Taùnh Virtues Deity (Spirit). Thoâng Sôn Nhaân at Baùt Nhaõ Temple on Mount Haûi Haø: Sea and river. Long Sôn in Phuù Yeân province. When his master Haûi Hoäi: Choã ngoài hoäi hoïp cuûa Thaùnh chuùng, passed away, he became the Dharma heir of the nhöõng vò coù ñöùc ñoä saâu roäng lôùn nhö bieån caû: The fortieth generation of the Linn-Chih Zen Sect and assembly of the saints, who have great virtues— spent most of his life to expand the Buddha Nghóa trang: A cemetery. Dharma in the southern parts of Central Vietnam. Haûi Hoäi Chính Nieäm Thieàn Sö (1834-1905): Teân He passed away in 1862. cuûa moät vò Thieàn sö Vieät Nam, thuoäc phaùi Lieãu Haûi Chaán AÂm: Voice of the Ocean. Quaùn, toâng Laâm Teá vaøo theá kyû thöù XIX—Name of Haûi Chaâu: Chaâu ngoïc cuûa bieån caû, thöôøng naèm a Vietnamese Zen master of the Lieu-Quan saâu trong loøng bieån, khoù maø laáy ñöôïc —Ocean branch, Lin-chi Sect, in the nineteenth century. pearls, things hard to obtain. Haûi Hoäi Lieân Hoa: Ocean-Wide Lotus Haûi

Chuùng: Kaishu (jap)—Giaùo hoäi cuûa chö Taêng Assembly—See Lieân Trì Haûi Hoäi. Ni ñöôïc ví nhö Haûi Chuùng hay Haûi hoäi, vì ñaây Haûi Hueä Thieàn Sö (?-1145): Sagarajnana (skt)— cuõng laø söï hoäi hoïp lôùn cuûa nhöõng ngöôøi ñoàng lyù Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù töôûng giaûi thoaùt nhö chæ moät vò maën cuûa muoái — XII—Name of a Chinese Zen master in the Ocean assembly, i.e. a great assembly of monks, twelfth century. the whole body of monks. Haûi Long Vöông: Vua cuûa loaøi roàng bieån (theo Haûi Ñaûo Sôn: See Quang Minh Sôn. Kinh Phaät Thuyeát Haûi Long Vöông, ngaøy aáy Ñöùc Haûi Ñaêng: Giaùo phaùp Phaät xuyeân qua theá giôùi khoå Phaät ñang ôû nuùi Linh Thöùu, khi ñaïi chuùng ñang ñau taêm toái nhö ngoïn haûi ñaêng chieáu toaøn nhaân quaây quaàn, chôït thaáy Haûi Long Vöông daãn voâ soá loaïi—Beacon light (Lighthouse)—The Dharma of quyeán thuoäc ñeán. Ñöùc Phaät beøn giaûng thuyeát thaâm the Buddha goes through a world of suffering and phaùp. Haûi Long Vöông hoan hyû thænh Phaät xuoáng darkness like a beacon light to guide and Long cung ñeå ñöôïc cuùng döôøng vaø ñöôïc nghe illuminate mankind. thuyeát phaùp. Ñöùc Phaät nhaän lôøi, Long vöông laøm Haûi Ñoâng: Theo Toáng Cao Taêng Truyeän, cao taêng moät toøa ñieän lôùn, trang trí baèng thaát baûo nhö löu Nguyeân Hieåu, ngöôøi Haûi Ñoâng, nöôùc Taân La, coù ly, xa cöø, xích chaâu, maõ naõo, vaân vaân, chung phong thaùi sieâu thoaùt. Do ñoù, töø "Haûi Ñoâng" ñöôïc quanh naïm vaøng roøng. Laïi cho laøm con ñöôøng loùt duøng ñeå aùm chæ caûnh giôùi thanh tònh giaûi thoaùt — baèng toaøn vaøng baïc vaø löu ly töø bôø bieån ñeán Long According to the Sung Stories of Eminent monks, cung ñeå ñoùn Ñöùc Theá Toân vaø ñaïi chuùng. Ñöùc Theá Yuan Hsiao, an eminent monk of Hai Tung, Hsin Toân daãn voâ löôïng ñaïi chuùng ñeán Long cung, ngoài Loa, who had a supermundane manner. Therefore, leân toøa sö töû treân ñaïi ñieän roài thuyeát phaùp ñeå giaùo the term "Hai Tung" is used to imply a realm of hoùa quyeán thuoäc cuûa Long Vöông)—The Ocean- tranquility and liberation. Naga, or Dragon King of the Ocean. Haûi Ñöùc: Taùm ñöùc taùnh (taùnh chaát) hay khaû naêng Haûi Long Vöông Kinh: Kinh maø Ñöùc Phaät ñaõ cuûa bieån: Bao la; haûi trieàu ñuùng quy ñònh; khoâng thuyeát nôi thuûy cung ñeå cöùu ñoä quyeán thuoäc cuûa dung chöùa xaùc cheát (taát caû xaùc cheát cuûa chuùng höõu Long Vöông—The sutra which the Buddha tình ñeàu bò taáp vaøo bôø); chöùa thaát baûo; thaâu nhieáp preached in the Ocean-naga’s palace to save ñaïi haø maø khoâng heà taêng haûi trieàu; thaâu nhieáp ñaïi beings in the ocean. vuõ maø khoâng heà taêng haûi trieàu; chöùa kình ngö; vaø Haûi Loä Thaàn: Asvin (skt)—Sea-route spirit—A coù ñoàng moät vò maën—The eight virtues, or powers Tu Vaân. of the ocean: Vastness; tidal regularity; throwing Haûi Löông Chaùnh Taâm Thieàn Sö (1836-1906): out of the dead; containing the seven kinds of Teân cuûa moät vò Thieàn sö Vieät Nam, thuoäc toâng pearls; absorption of all rivers without increase; Laâm Teá vaøo theá kyû thöù XIX—Name of a absorption of all rain without increase; holding the Vietnamese Zen master of the Lin-chi Sect, in the most mighty fish; and possession of universal nineteenth century. unvarying saltness.

Haûi Löôïng (1746-1803): Teân cuûa moät vò cö só Phaät nhaän bieát raèng ñaây laø moät baø i thuyeát giaûng tuyeät giaùo Vieät Nam vaøo theá kyû thöù XVIII—Name of

a vôøi. Kyø thaät, khoâng coù kinh saùch naøo daïy thaät Vietnamese Buddhist layperson in the eighteenth tuyeät vôøi baèng thieân nhieân maø caùc oâng ñang soáng. century. Neân nhôù, khi haønh thieàn chaân chính, caùc oâng seõ Haûi Minh Thieàn Sö (1597-1660): Thieàn sö Trung quay veà hoøa cuøng thieân nhieân vuõ truï trong caûnh Hoa, thuoäc toâng Laâm Teá vaøo cuoái thôøi nhaø nhaø giôùi nhaát theå. Caùc oâng seõ thaáy thieân nhieân laø caùc Minh (1368-1644)—Chinese Zen master of the oâng vaø caùc oâng laø thieân nhieân. Nhö vaäy caûnh giôùi Lin-Chi Sect in the end of the Ming dynasty in thieân nhieân, caûnh giôùi ñaïi töï nhieân laø Phaät ñang China. thuyeát phaùp cho caùc oâng ôû moïi luùc moïi nôi. Haønh Haûi Moân Quoác: Truï xöù cuûa Tyø Kheo Haûi Vaân— giaû tu thieàn neân ñi ra ngoaøi vaø hoûi nôi vaïn höõu theá Bhiksu Sagara-megha's dwelling place—See Haûi naøo laø chaùnh ñaïo, roài chuùng seõ daïy cho mình. Vaân Tyø Kheo. Muoán tieán tu haønh giaû phaûi coù khaû naêng nghe ñöôïc Haûi Ngaïn Quoác: Truï xöù cuûa Tyø Kheo Thieän thieân nhieân ñang noùi gì vôùi caùc oâng. Khi caùc oâng Truï—Bhiksu Supratisthita's dwelling place (good tieáp tuïc haønh thieàn, caùc oâng phaûi quan saùt caån thaän abode). moïi kinh nghieäm, moïi giaùc quan cuûa mình. Chaúng Haûi Nguyeät Quang Ñaïi Minh: Great Brilliance of haïn khi quan saùt ñoái töôïng giaùc quan nhö, tieáng the Light of the Moon Reflected in the Ocean. ñoäng, nghe." Haønh giaû tu Thieàn neân nhôù heã 'phaùp' Haûi Ninh: Teân moät ngoâi chuøa coå toïa laïc taïi laøng khoâng töôùng, khoâng sanh khoâng dieät, thì 'taâm' Vónh Nieäm, huyeän An Haûi, tænh Haûi Phoøng— cuõng laïi nhö vaäy, cuõng khoâng töôùng, khoâng sanh Name of an ancient temple, located in Vónh Nieäm khoâng dieät. Nhöng 'taâm' laïi quan troïng hôn vì noù village, An Haûi district, Haiphong Province, north laø goác cuûa muoân phaùp. 'Taâm' hay 'YÙ' töùc laø 'Taâm Vietnam. Phaân Bieät' cuûa mình, töùc laø thöùc thöù saùu. "Taâm" Haûi Quyùnh Töø Phong Thieàn Sö: Zen Master Haûi khoâng nhöõng phaân bieät maø coøn ñaày daãy voïng Quyùnh Töø Phong (1728-1811)—Vò sö Vieät Nam, töôûng. Trong saùu thöùc ñaàu coù theå noùi laø loaïi coù queâ ôû Baéc Ninh. Vaøo luùc 16 tuoåi, ngaøi ñeán chuøa taùnh tri giaùc, do nôi luïc caên maø phaùt ra saùu thöù tri Lieân Toâng, ñaûnh leã Thieàn Sö Baûo Sôn Döôïc Tính. giaùc naày. Luïc caên töùc laø maét, tai, muõi, löôõi, thaân, Ngaøi trôû thaønh ñeä töû cuûa Baûo Sôn vaø Phaùp töû ñôøi vaø yù; chuùng phaùt xuaát ra thaáy (thò giaùc), nghe thöù 40 doøng Laâm Teá. Haàu heát cuoäc ñôøi ngaøi hoaèng (thính giaùc), ngöûi (khöùu giaùc), neám (vò giaùc), xuùc phaùp ôû mieàn Baéc Vieät Nam. Ngaøi thò tòch naêm chaïm (xuùc giaùc nôi thaân), vaø hieåu bieát (tri giaùc nôi 1811, thoï 84 tuoåi. Ngaøi thöôøng nhaéc nhôû ñeä töû: yù). Con ngöôøi ta gaây toäi taïo nghieäp nôi saùu caên "'Chö phaùp khoâng hình töôùng, chaúng sanh, chaúng naày, maø tu haønh giaùc ngoä cuõng ôû nôi saùu caên naày. dieät. Khoâng coù choã naøo ñeå chöùng ñaéc. Ñaây chính Neáu khoâng bò ngoaïi caûnh chi phoái thì ñoù chính laø laø lôøi daïy ñích thöïc cuûa ñöùc Phaät.' Daàu theá naøo ñi ñang coù tu taäp. Ngöôïc laïi, neáu bò caûnh giôùi beân nöõa, haønh giaû tu Thieàn neân xem chö phaùp nhö laø ngoaøi laøm cho xoay chuyeån töùc laø ñoïa laïc. Trong moät vò Thaày tuyeät vôøi. Taát caû vaät caáu thaø nh ñeàu voâ Taâm Ñòa Quaùn Kinh, Ñöùc Phaät daïy: "Trong Phaät thöôøng; laø

phaùp sanh dieät. Sanh dieät khoâng coøn, phaùp, laáy taâm laøm chuû. Taát caû caùc phaùp ñeàu do tòch dieät laø vui.” Tuy nhieân, neáu ngöôøi tu thieàn taâm sanh.” Taâm taïo ra chö Phaät, taâm taïo thieân xem vaïn höõu laø moät vò thaày tuyeät vôøi phaûi luoân ñöôøng, taâm taïo ñòa nguïc. Taâm laø ñoäng löïc chính nhôù moãi saùt na maø caùc oâng hít thôû khoâng khí, laøm cho ta sung söôùng hay ñau khoå, vui hay buoàn, nhöng caùc oâng laïi khoâng yù thöùc. Chæ khi naøo caùc traàm luaân hay giaûi thoaùt. Taâm keát hôïp chaët cheõ vôùi oâng khoâng coù noù thì caùc oâng môùi yù thöùc raèng caùc thaân ñeán ñoä caùc traïng thaùi tinh thaàn aûnh höôûng oâng khoâng coù khoâng khí. Töông töï, caùc oâng luoân tröïc tieáp ñeán söùc khoûe vaø söï an vui cuûa thaân. Moät nghe aâm thanh cuûa thaùc nöôùc, möa rôi. Taát caû soá baùc só khaúng quyeát raèng khoâng coù moät chöùng nhöõng thöù naày laø nhöõng baøi thuyeát giaûng soáng beänh naøo ñöôïc xem thuaàn tuùy laø thaân beänh caû. Do ñoäng töø thieân nhieân; chuùng chính laø phaùp aâm cuûa ñoù, tröø khi traïng thaùi tinh thaàn xaáu naày laø do aùc Phaät ñang thuyeát giaûng cho caùc oâng. Neáu caùc oâng nghieäp do kieáp tröôùc gaây ra quaù naëng, khoù coù theå ñang soáng trong söï tænh thöùc, baát cöù luùc naøo chuùng thay ñoåi ñöôïc trong moät sôùm moät chieàu, coøn thì ta nghe, thaáy, ngöûi, neám, xuùc chaïm, caùc oâng seõ ngöôøi ta coù theå chuyeån ñoåi nhöõng traïng thaùi xaáu

ñeå taïo ra söï laønh maïnh veà tinh thaàn, vaø töø ñoù thaân haønh giaû phaûi giöõ laáy caùi taâm ‘voâ sôû truï’ maø tu seõ ñöôïc an laïc. Taâm con ngöôøi aûnh höôûng ñeán haønh. Taâm voâ sôû truï laø taâm chaúng chaáp vaøo khoâng thaân moät caùch saâu xa, neáu cöù ñeå cho taâm hoaït gian hay thôøi gian. Caùi taâm quaù khöù töï noù seõ döùt, ñoäng moät caùch böøa baõi vaø nuoâi döôõng nhöõng tö töùc goïi laø voâ quaù khöù söï, vôùi hieän taïi vaø vò lai laïi duy baát thieän, taâm coù theå gaây ra nhöõng tai haïi khoù cuõng nhö vaäy (taâm hieän taïi roài seõ töï döùt, töùc goïi laø löôøng ñöôïc, thaäm chí coù theå gaây ra saùt nhaân. Tuy voâ hieän taïi söï; taâm vò lai roài cuõng seõ töï döùt, töùc goïi nhieân, taâm cuõng coù theå chöõa laønh moät caù i thaân laø voâ vò lai söï), nhaän bieát chö phaùp khoâng thaät neân beänh hoaïn. Khi taâm ñöôïc taäp trung vaøo nhöõng tö khoâng chaáp tröôùc. Taâm ñoù goïi laø taâm voâ sôû truï hay duy chaân chaùnh vôùi tinh taán vaø söï hieåu bieát chaân taâm giaûi thoaùt, taâm Phaät, taâm Boà Ñeà; taâm khoâng chaùnh thì hieäu quaû maø noù taïo ra cuõng voâ cuøng toát vöôùng maéc vaøo yù töôûng sanh dieät (voâ sinh taâm), ñeïp. Moät caùi taâm vôùi nhöõng tö duy trong saùng vaø ñaàu ñuoâi. Taâm nhö vöôïn chuyeàn caây, haõy ñeå cho thieän laønh thaät söï seõ daãn ñeán moät cuoäc soáng laønh noù ñi nôi naøo noù muoán; tuy nhieân, Kinh Kim Cang maïnh vaø thö thaùi. Hieåu bieát chính mình laø saùng ñeà nghò: “Haõy tu taäp taâm vaø söï tænh thöùc sao cho suoát hieåu bieát töôøng taän söï vaät ñuùng nhö thaät söï söï noù khoâng truï laïi nôi naøo caû.” Theo Kinh Kim vaät laø nhö vaäy, laø thaáu trieät thöïc töôùng cuûa söï vaät, Cang, moät vò Boà Taùt neân coù caùc tö töôûng ñöôïc thöùc töùc laø thaáy roõ baûn chaát voâ thöôøng, khoå, voâ ngaõ cuûa tænh maø khoâng truï vaøo baát cöù thöù gì caû. Toaøn caâu nguõ uaån ngay trong chính mình. Khoâng phaûi töï Ñöùc Phaät daïy trong Kinh Kim Cang nhö sau: “Baát mình hieåu bieát mình moät caùch deã

daøng vì nhöõng öng truï saéc sanh taâm, baát öng truï thinh, höông, vò, khaùi nieäm sai laàm, nhöõng aûo töôûng voâ caên cöù, xuùc, phaùp sanh taâm, öng voâ sôû truï nhi sanh kyø taâm nhöõng thaønh kieán vaø aûo giaùc. Thaät laø khoù maø thaáy (khoâng neân sinh taâm truï vaøo saéc, khoâng neân sinh ñöôïc con ngöôøi thaät cuûa chuùng ta. Ñöùc Phaät daïy taâm truï vaøo thanh, höông, vò, xuùc, Phaùp. Neân sinh raèng muoán coù theå hieåu ñöôïc chính mình, chuùng ta taâm Voâ Sôû Truï, töùc laø khoâng truï vaøo choã naøo). phaûi tröôùc heát thaáy vaø hieåu söï voâ thöôøng nôi nguõ Döôùi ñaây laø moät trong nhöõng baøi keä thieàn noåi uaån. Ngaøi ví saéc nhö moät khoái boït, thoï nhö bong tieáng cuûa Thieàn sö Haûi Quyùnh: boùng nöôùc, töôûng nhö aûo caûnh, haønh leà u beàu nhö “Chö phaùp khoâng töôùng, luïc bình troâi, vaø thöùc nhö aûo töôûng. Ñöùc Phaät daïy: Baát sanh, baát dieät. “Baát luaän hình theå vaät chaát naøo trong quaù khöù, vò Dó voâ sôû ñaéc, lai vaø hieän taïi, ôû trong hay ôû ngoaøi, thoâ thieån hay Thò chaân Phaät thuyeát.” vi teá, thaáp hay cao, xa hay gaàn... ñeàu troáng roãng, (Caùc phaùp khoâng töôùng, khoâng coù thöïc chaát, khoâng coù baûn theå. Cuøng theá Chaúng sanh chaúng dieät. aáy, caùc uaån coøn laïi: thoï, töôûng, haønh, thöùc...laïi Bôûi khoâng choã ñöôïc, cuõng nhö vaäy. Nhö vaäy nguõ uaån laø voâ thöôøng, maø Laø thaät Phaät noùi). heã caùi gì voâ thöôøng thì caùi ñoù laø khoå, baát toaïi vaø A Vietnamese monk from Baéc Ninh. At the age voâ ngaõ. Ai hieåu ñöôïc nhö vaäy laø hieåu ñöôïc chính of 16, he came to Lieân Toâng Temple to pay mình.” Taâm cuûa ngöôøi tu phaûi thanh tònh. Ngöôøi tu homage to Zen Master Baûo Sôn Döôïc Tính and khoâng neân caàu khaû naêng döï tri hay söï bieát tröôùc. became the latter’s disciple. He was the 40th Söï bieát tröôùc chaúng mang laïi ñieàu gì hay ho, maø generation of the Linn Chih Zen Sect. He spent ngöôïc laïi chæ gaây theâm phieàn phöùc cho chuùng ta most of his life to expand the Buddha Dharma in maø thoâi. Noù khieán cho chuùng ta phaân taâm, khoâng North Vietnam. He passed away in 1811, at the taäp trung tinh thaàn ñöôïc, do ñoù voïng töôûng seõ roái age of 84. He always reminded his disciples: “‘All bôøi vaø phieàn naõo seõ choàng chaát theâm. Neáu khoâng things are formless, unborn and undying. Thus, caàu söï bieát tröôùc, chuùng ta seõ khoâng coù phieàn naõo, there is nothing attainable. These are truly what taâm khoâng bò chöôùng ngaïi. Theo Baùt Nhaõ Taâm the Buddha spoke.’ Even so, Zen practitioners Kinh, Ñöùc Phaät daïy: “Bôûi khoâng chöôùng ngaïi, neân should consider Everything as our excellent khoâng sôï haõi, vieãn ly heát moïi moäng töôûng ñieân teacher. All formations are impermanent; this is ñaûo, ñoù laø Nieát Baøn cöùu caùnh.” Ñaây môùi chính laø law of appearing and disappearing. When taâm cuûa haønh giaû treân böôùc ñöôøng tu Ñaïo. Vì chö appearing and disappearing disappear, then this phaùp ‘voâ töôùng vaø chaúng sanh chaúng dieät’, neân stillness is bliss.” However, if Zen practitioners

consider everything their excellent teacher, should cheerful or sad, liberated or doomed. The mind is remember every moment you breathe in air, but so closely linked with the body that mental states you do it unconsciously. You would be conscious affect the body’s health and well-being. Some of air only is you were without it. In the same doctors even confirm that there is no such thing as way, you are always hearing

the sounds of a purely physical disease. Unless these bad waterfalls and rain. All these sounds are sermons mental states are caused by previous evil acts, and from the nature; they are the voice of the Buddha they are unalterable, it is possible so to change himself preaching to you. If you are living in them as to cause mental health and physical well- mindfulness, whenever you heard, saw, smelled, being to follow thereafter. Man's mind influences tasted, touched, you would know that this is a his body profoundly. If allowed to function wonderful preaching from nature. As a matter of viciously and entertain unwholesome thoughts, fact, there is no scripture that teaches so well as mind can cause disaster, can even kill a being; but this experience with nature. Remember, while it can also cure a sick body. When mind is practicing real Zen, you will return to an intuitive concentrated on right thoughts with right effort and oneness with nature. You will see that nature is understanding, the effect it can produce is you and you are nature. Thus, that nature realm is immense. A mind with pure and wholesome the Buddha, who is preaching to you at every thoughts really does lead to a healthy and relaxed moment. Zen practitioners should go outside and life. Mind Understanding ourselves means ask the nature what the true way is, then it will understanding things as they really are, that is teach you. In order to advance in our path of seeing the impermanent, unsatisfactory, and non- cultivation, practitioners should have the ability to substantial or non-self nature of the five hear what nature is saying to you. As you proceed aggregates of clinging in ourselves. It is not easy with our practice, you must be willing to carefully to understand ourselves because of our wrong examine every experience, every sense door. For concepts, baseless illusions, perversions and example, practice with a sense object such as delusions. It is so difficult to see the real person. sound." Zen practitioners should remember if 'all The Buddha taught that in order to be able to things' are formless, unborn and undying; 'mind' understand ourselves, we must first see and is the same, formless, unborn and undying. But understand the impemanence of the five 'mind' is even more important because it is the aggregates. He compares material form or body to root of all dharmas. The 'intent' is the a lump of foam, feeling to a bubble, perception to 'discriminating mind,' the sixth consciousness. Not a mirage, mental formations or volitional activities only does the 'mind' make discriminations, it is to water-lily plant which is without heartwood, and filled with idle thoughts. The six consciousnesses consciousness to an illusion. The Buddha says: can also be said to be a perceptive nature. That is, "Whatever material form there be whether past, from the six sense organs: eyes, ears, nose, future or present, internal, external, gross or tongue, body, and mind, the functions of seeing, subtle, low or lofty, far or near that material form hearing, smelling, tasting, feeling, and knowing is empty, unsubstantial and without essence. In the arise. When people commit offenses, they do it same manner, the remaining aggregates: feeling, with the six sense organs. When they cultivate, perception, mental formation, and consciousness they also do it with the six sense organs. If you are also empty, unsubstantial and without essence. can remain imperturbed by external states, then Thus, the five aggregates are impermanent, you

are cultivating. If you are turned by external whatever is impermanent, that is suffering, states, then you will fall. In Contemplation of the unsatisfactory and without self. Whenever you Mind Sutra, the Buddha taught: “All my tenets are understand this, you understand yourselves.” The based on the mind that is the source of all mind of a cultivator must be pure. Do not long for dharmas." The mind has brought about the foreknowledge of events. To have this kind of Buddhas, the Heaven, or the Hell. It is the main foreknowledge is, in fact, nothing but a lot of driving force that makes us happy or sorrowful, trouble, because it leads to discrimination in our

thinking and prevents us from being able to Lieãu Quaùn, ñôøi thöù 40 toâng Laâm Teá vaøo theá kyû thöù concentrate. Being unable to concentrate or focus XIX—Name of a Vietnamese Zen master of the our energy on cultivation, our idle thoughts run Lieu-Quan branch, the fortieth lineage of Lin-chi wild, then afflictions come in droves (herds). If we Sect, in the nineteenth century. do not crave this foreknowledge in the first place, Haûi Thuaän Löông Duyeân Thieàn Sö (1805-1896): then we also will not have afflictions, and we are Teân cuûa moät vò Thieàn sö Vieät Nam, thuoäc phaùi free of impediments. According to the Heart Sutra, Lieãu Quaùn, ñôøi thöù 40 toâng Laâm Teá vaøo theá kyû thöù the Buddha taught: “Because there is no XIX—Name of a Vietnamese Zen master of the impediment, he leaves distorted dream-thinking Lieu-Quan branch, the fortieth lineage of Lin-chi far behind; ultimately Nirvana!” This, then, should Sect, in the nineteenth century. be the mind of a cultivator. Because all things are Haûi Thöû Ngaïn Chieân Ñaøn: Uragasara (skt)—Moät formless, unborn and undying, Zen practitioners thöù chieân ñaøn quyù hieám. should keep the mind without a resting place to Haûi Traøng Tyø Kheo: Sagara-dhvaja (skt)— Teân tread on the path. The mind without resting place, cuûa vò thöù saùu trong 53 vò thieän tri thöùc maø Thieän detached from time and space, the past being past Taøi ñaõ tham baùi trong Kinh Hoa Nghieâm —Name may be considered as a non-past or non-existent, of the sixth of the fifty-three good-knowing so with present and future, thus realizing their advisors that Sudhana visited, paid homage to, and unreality. The result is detachment, or the listened to their teachings in the Avatamsaka liberated mind, which is the Buddha-mind, the Sutra. bodhi-mind, the mind free from ideas or creation Haûi Trieàu AÂm: AÂm thanh cuûa haûi trieàu ñöôïc ví and extinction, of beginning and end, recognizing nhö tieáng thuyeát phaùp cuûa Phaät, oai maõnh vaø vang that all forms and natures are of the Void, or doäi khaép nhö tieáng soùng bieån (Haûi Trieàu AÂm coøn Absolute. The mind is like a monkey, let it moves duøng ñeå chæ thanh danh cuûa chö Phaät vaø chö Boà wherever it will; however, the Diamond Sutra Taùt toûa roäng khaép muoân phöông, ai nghe tôùi cuõng suggests: “Cultivate the mind and the awareness neã sôï nhö söï huøng vó cuûa soùng bieån. Soùng bieån tuy so that your mind abides nowhere.” According to voâ nieäm nhöng khoâng traùi thôøi, cuõng gioáng nhö aâm the Diamond Sutra, a Bodhisattva should produce thanh thuyeát phaùp tuïng kinh cuûa chö Taêng Ni luoân a thought which is nowhere supported, or a luoân thích hôïp vôùi thôøi cô)—The ocean tide voice, thought awakened without abiding in anything i.e. of the Buddha. whatever. The complete

sentence which the Haûi Trieàu Loâi AÂm Thaàn: Thunder of the Ocean Buddha taught Subhuti as follows: “Do not act on Tide Deity (Spirit). sight. Do not act on sound, smell, taste, touch or Haûi Trieàu Vaân AÂm Thaàn: Cloudlike Sound of the Dharma. One should act without attachments.” Ocean Tide Deity (Spirit). Below is one of his famous Zen poems: Haûi Vaân Tyø Kheo: Sagara-megha (skt)—Teân cuûa “All things are formless, vò thöù nhì trong 53 vò thieän tri thöùc maø Thieän Taøi Unborn and undying. ñaõ tham baùi trong Kinh Hoa Nghieâm —Name of Thus, there is nothing to attain. the second of the fifty-three good-knowing These are truly what the Buddha advisors that Sudhana visited, paid homage to, and spoke.” listened to their teachings in the Avatamsaka Haûi Taïng: Teân cuûa moät vò danh Taêng Trung Hoa Sutra. vaøo thôøi nhaø Ñöôøng (618-907)—Name of a Haûi Vöông: God of the seas. Chinese famous monk who lived in the T'ang Haûi Yeán Haø Thanh: Soâng trong bieån laëng— Dynasty in China. Limpid river and calm sea. Haûi Tham: Ñeán töø khaép nôi ñeán tham baùi thænh Haïi: Himsa (skt)—Vihimsa (skt)—Detrimental— ích—To come from everywhere to visit and to pay Harmful—Hurtful—Gaây toån haïi cho ngöôøi khaùc—respect to someone (to visit and to prostrate). Hurting others or destructive. Haûi Thieäu Chöông Kyû Thieàn Sö (1810-1898): Haïi Baát Thieän Tö Duy: Unwholesome motivation Teân cuûa moät vò Thieàn sö Vieät Nam, thuoäc phaùi through cruelty.

Haïi Baát Thieän Töôûng: Unwholesome perception became an ordinary monk." At that time of cruelty. Master Wu Chi was preaching on a sutra in Haïi Giaùc: Vexation with others. the monastery. The Grand Master brought him Haïi Giôùi: Cruelty. to the lecturing hall. When Master Chao Wen Haïi Taàm: Vihimsa-vitakko (p)—Unwholesome Tzu saw Han Shan, he was delighted and thought of cruelty. exclaimed, "This child will become the Haïi Töôûng: Tö töôûng muoán haïi ngöôøi khaùc—The master of men and Heaven." Then Master wish or thought to injure others—Trong Kinh Phaùp Chao Wen Tzu patted Han Shan and asked, Cuù, caâu 125, Ñöùc Phaät daïy: “Ñem aùc yù xaâm phaïm "Would you rather be a high officer in the ñeán ngöôøi khoâng taø vaïy, thanh tònh vaø voâ nhieãm, government or a Buddha?" Han Shan toäi aùc seõ trôû laïi keû laøm aùc nhö ngöôïc gioù tung answered, "A Buddha, of course." Then buïi—According to the Dharmapada Sutra, verse Master Chao Wen Tzu turned to the others, 125, the Buddha taught: "Whoever harms a saying, "We must not underrate this child. He harmless person who is pure and guiltless, the evil should be well educated." falls back upon that fool, like dust thrown against Naêm 1564, Haùm Sôn ñöôïc thí phaùt; vaø töø ñoù, the wind." Sö gaït boû theá söï vaø vieäc hoïc, ñeå hieán thaân cho Haùm Sôn Ñaïi Sö: Great Master Han Shan—Thieàn vieäc nghieân cöùu Thieàn, nhöng chaúng ñi ñöôïc sö Haùm Sôn sanh ôû Toaøn Tieâu, quaän Nam Kinh ñeán ñaâu. Sau ñoù Haùm Sôn chuyeân taâm ngaøy vaøo naêm 1545 trong moät gia ñình aùi moä Phaät giaùo. ñeâm trì nieäm hoàng danh ñöùc Phaät A Di Ñaø Naêm 1546, oâng laâm troïng beänh khi môùi 12 thaùng khoâng giaùn ñoaïn, nhöng cuõng khoâng ñi ñeán tuoåi. Meï oâng caàu nguyeän neáu oâng khoûi beänh seõ ñaâu. Ñeán muøa ñoâng naêm 1564, Sö Voâ Cöïc cho oâng vaøo chuøa laøm Taêng. Khi oâng phuïc hoài, baø ñöôïc thænh ñeán töï vieän giaûng veà trieát hoïc Hoa ghi teân oâng vaøo chuøa Tröôøng Thoï—Zen Master

Nghieâm. Khi oâng giaûng ñeán Thaäp Huyeàn Han Shan was born at Chuan Chiao, in the county Moân, Haûi AÁn saâm la thöôøng truï xöù, thì Haùm of Nanking in 1545 in a pious Buddhist family. In Sôn hoát nhieân ngoä ñöôïc caùi yeáu chæ cuûa phaùp 1546, he was seriously ill when he was only giôùi vieân dung voâ taän. Vì quaù haâm moä ngaøi twelve months old. His mother vowed if he Thanh Löông, ngöôøi saùng laäp ra toâng Hoa recovered, she would offer him to the monastery Nghieâm, neân Haùm Sôn nhaän moät danh hieäu to become a monk. When he recovered, she duly cuûa ngaøi vaø laáy teân laø Tröøng AÁn. Khi Haùm entered his name in the Monastery of Long Life. Sôn trình baøy choã hieåu bieát cuûa oâng leân thaày Thaùng möôøi naêm 1557, luùc leân möôøi hai tuoåi, Voâ Cöïc. Sö lieàn baûo: "AØ! Con muoán theo con Haùm Sôn ñöôïc ñöa ñeán chuøa. Ngay khi vò Ñaïi ñöôøng Hoa Nghieâm! Hay laém! Nhöng con coù Sö thaáy Haùm Sôn, oâng haøi loøng noùi: "Thaèng bieát taïi sao toâng chuû laïi laáy hieäu laø Thanh beù naøy khoâng phaûi thöôøng. Neáu maø noù chæ trôû Löông hay khoâng? Bôûi vì ngaøi thöôøng ôû treân thaønh moät oâng Taêng bình thöôøng thì thaät laø nuùi Thanh Löông, muøa heø thì maùt, maø muøa uoång phí." Vaøo luùc ñoù Sö Voâ Cöïc ñang giaûng ñoâng thì baêng giaù." Töø ñoù veà sau daàu ñi hay veà moät boä kinh trong töï vieän. Ñaïi Sö ñöa Haùm ñöùng, Haùm Sôn ñeàu thaáy tröôùc maët moät theá Sôn tôùi giaûng ñöôøng. Khi thaáy Haùm Sôn, moät giôùi kyø dieäu cuûa baêng tuyeát. OÂng cöông quyeát thaày teân Trieäu Vaên Tuùc thaáy Haùm Sôn, beøn seõ ñeán truï treân ngoïn nuùi aáy —In 1564, he was noùi: "Thaèng nhoû sau naøy seõ trôû neân baäc Thieân ordained; and since then he discarded all Nhaân Sö." Ñoaïn oâng quay qua nhöõng ngöôøi worldly affairs and learning, and devoted khaùc vaø noùi: "Chuùng ta khoâng neân xem himself to the study of Zen, but he could not thöôøng thaèng beù naøy. Phaûi daïy doã noù caån get anywhere. He then concentrated on thaän."—In October 1557, when he was twelve reciting the name of Buddha Amida, day and years old, he was sent to the monastery. As night, without interruption, but he still could soon as the Grand Master saw him, he was not get anywhere. In the winter of 1564, pleased, remarking, "This boy is not a usual Master Wu Chi was invited to the monastery person. It would be a pitiable waste if he to lecture on the philosophy of Hua-Yen.

When the lecture came to the point of the Ten some eighty disciples, but the one who will Mysterious Gates, the eternal realm of the carry on my work is Han Shan. After my Ocean Seal, he suddenly realized the infinite death, you should all obey his orders and not and all-inclusive totality of the Universe. So neglect his injunctions just because of his deeply impressed with the profound age." In October, 1565, Han Shan joined a admiration for Ching-Liang, the founder of "Meditation Assembly" opened by Zen the Hua-Yen sect, Han Shan adopted one of master Yun-Ku. In 1566, Han Shan met a Ching-Liang's names called "Ching Yin". travelling monk named Miao Feng, who When Han Shan presented his understanding seemed to be an unusual and genuine person. before Master Wu-Chi, Wu Chi said, "Oh! So But a few days later Miao Feng left the you wish to follow the path of Hua-Yen! monastery. Good! But do you know why he called Vaøo naêm 1574, Haùm Sôn gaëp laïi Dieäu Phong himself Ching-Liang (Pure ans

Cool)? It was ôû kinh ñoâ. Sau ñoù, Haùm Sôn cuøng Dieäu Phong because he used to dwell on the Ching-Liang ñi ñeán Haø Ñoâng. Vò Tröôûng Quan ôû ñoù laø Mountain, cool in summer and icy and frozen Traàn tieân sinh trôû thaønh thí chuû chaân thaøn h in winter." From that moment, whether cuûa hoï. Traàn coâng ñaõ cuùng moät soá tieàn ñeå laøm walking or standing, Han Shan always saw khuoân aán loaùt cho taäp saùch "Trieäu Luaän". before him a fantasy world of ice and snow. Haùm Sôn troâng coi vieäc kieåm soaùt vaø aán loaùt He then made up his mind to go and dwell on cho Traàn coâng. Ban ñaàu Haùm Sôn gaëp nhieàu that mountain. khoù khaên vì khoâng hieåu noåi luaän "Vaät Baát Vaøo ngaøy 16 thaùng gieâng naêm 1565, khi Haùm Thieân" cuûa Trieäu, nhaát laø veà phaàn Toaøn Lam Sôn ñöôïc hai möôi tuoåi thì Ñaïi Sö cuûa töï vieän vaø Yeån Nhaïc laø Haùm Sôn ñaõ thaéc maéc töø baáy thò tòch. Vaøi hoâm tröôùc khi Ñaïi Sö thò tòch ngaøi laâu nay. Nhöng laàn naøy khi xem ñeán choã vò goïi taát caû Taêng chuùng vaø daïy: "Ta ñaõ taùm Phaïm Chí giaø trôû veà nhaø sau khi laøm Taêng só möôi ba tuoåi. Chaúng bao laâu ta seõ lìa boû coõi caû ñôøi vaø nghe haøng xoùm keâu leân: "OÀ, xem naøy. Ta coù khoaûng taùm möôi ñeä töû, nhöng keû kia caùi ngöôøi ngaøy xöa vaãn coøn!" vaø vò Phaïm tieáp noái Ñaïo Phaùp cuûa ta chính laø Haùm Sôn. Chí traû lôøi: "Khoâng ñaâu, troâng toâi coù theå gioáng Sau khi ta ñi, caùc con phaûi nghe leänh chuù aáy, ngöôøi ngaøy xöa aáy, nhöng thaät ra toâi khoâng chöù ñöøng deã ngöôi meänh leänh cuûa chuù aáy chæ phaûi laø haén." Ñoïc qua nhöõng lôøi naøy, Haùm vì vaán ñeà tuoåi taùc." Thaùng möôøi naêm 1565, Sôn hoaùt nhieân ngoä. Sau ñoù, oâng töï nhuû: "Thaät Haùm Sôn gia nhaäp "Thieàn Hoäi" cuûa Thieàn sö ra, vaïn phaùp naøo coù lai khöù! OÂi, chaân lyù naøy Vaân Coác. Ngaøi chieâu taäp naêm möôi ba tröôûng ñuùng bieát döôøng naøo!" Haùm Sôn beøn rôøi choã laõo khaép nôi trong nöôùc ñeå hieån thò vaø truyeàn ngoài ra laïy Phaät. Ñang khi ñaûnh leã Sö caûm baù giaùo lyù thieàn ñònh qua phaùp moân tu taäp thaáy, "Chaúng coù ñoäng khôûi." Sau ñoù, Haùm Sôn thöïc tieãn. Khi Thieàn Hoäi chaám döùt, luùc naøo beøn veùn maøn cöûa böôùc ra ñöùng ôû buïc beân Haùm Sôn cuõng caûm thaáy vaãn coøn nghieãm ngoaøi. Moät côn gioù boãng thoåi qua caây coái nhieân toïa Thieàn, ngay caû khi ñi laïi trong phoá trong saân, cuoán laù bay leân trôøi. Tuy nhieân, chôï. Naêm 1566, Haùm Sôn gaëp moät du Taêng trong khi nhìn laù bay, Sö chaúng thaáy coù gì teân Dieäu Phong, coù veû laø moät ngöôøi laï luøng vaø ñoäng caû. Veà sau Sö vieát trong töï truyeän cuûa thaønh thaät. Nhöng chæ vaøi hoâm sau ñoù thì Dieäu mình: "Ñaây chính laø yù chæ cuûa Toaøn Lam vaø Phong boû ñi. Vaøo naêm 1574, Haùm Sôn gaëp laïi Yeån Nhaïc. AØ giôø ñaây ta ñaõ hieåu roài!" Töø ñoù Dieäu Phong ôû kinh ñoâ laàn nöõa—On the trôû ñi, vaán ñeà sinh töû, moái nghi "sinh tuøng haø sixteen of January, 1565, when Han Shan was lai, töû tuøng haø khöù" hoaøn toaøn thaáu suoát. Sö just twenty years old, his Grand Master lieàn laøm moät baøi keä: passed away. A few days before his death he "Sinh töû truù daï, summoned all the monks in the monastery Thuûy löu hoa taï. and said, "I am now eighty-three years old. Kim nhaät phöông tri, Very soon I will be leaving this world. I have Tæ khoảng höôùng haï."

In 1574, Han Shan had come across Miao ñöôïc gì vaäy?" Sö ñaùp: "Ñeâm qua thaáy hai con Feng again in the capital. Later, Han Shan traâu saét huùc nhau treân bôø soâng cho ñeán khi caû and Miao Feng travelled together to Ho Tung. hai ñeàu nhaøo xuoáng soâng. Ñeán nay chaúng coøn The local magistrate, Mr. Chen, became their nghe gì veà chuùng." Dieäu Phong noùi: "Möøng sincere patron. He contributed a sum for cho oâng coù ñuû voán ñeå truï treân nuùi roài."—The making a block printing of the Book of Shao next morning after this experience, Miao Lun. Han Shan edited and checked the work Feng came in. As soon as he saw Han Shan, for him. First, Han Shan had had difficult he exclaimed delightedly, "What have you understanding the thesis, "On Immutability", found?" Han Shan said, "I saw two iron oxen by Shao, especially the part about the fighting with each other along the river bank Whirlwind and the Resting Mountain, on until they both fell into the water. Since then, which Han Shan had had doubts for some I have not heard anything of them." Miao years. But this time when he reached the Feng smiled and said, "Congratulations! You point where the aged Brahmin returned home have seized the means by which you can after his lifetime of priesthood and heard his afford to dwell on the mountain from now on." neighbors exclaim, "Oh, look, the man of old Khoâng laâu sau ñoù, Thieàn sö Phaùp Quang, days still exists!" to which he replied, "Oh no, ngöôøi maø baáy laâu nay Haùm Sôn raát ngöôõng I may look that old man, but actually I am not moä, ñeán thaêm töï vieän. Haùm Sôn raát hoan hyû he," Han Shan suddenly was awakened. Then coù dòp naøy ñeå gaëp vaø hoïc hoûi vôùi ngaøi. Sau vaøi he said to himself, "In reality, all dharmas caâu trao ñoåi, Haùm Sôn raát caûm kích vaø xin have no coming and no going! Oh, how true, ngaøi Phaùp Quang chæ giaùo. Thieàn sö Phaùp how true this is!" Han Shan left his seat Quang baûo: "OÂng neân tham thieàn baèng caùch ly immediately and prostrated himself before taâm, thöùc, caûm thoï, vaø oâng cuõng neân xa rôøi hai the Buddha. As he made his obeisance he felt, con ñöôøng hoïc cuûa caû Thaùnh laãn phaøm." Veà "Nothing moves or arises." Han Shan then sau naøy, Haùm Sôn vieát trong töï truyeän cuûa lifted up the curtain on the door and stood on mình: "Toâi ñöôïc lôïi laïc raát nhieàu nhôø nhöõng the platform outside. A sudden gust of wind lôøi daïy doã cuûa ngaøi Phaùp Quang. Khi ngaøi noùi, swept the trees in the courtyard, whirling tieáng sang saûng nhö troáng trôøi. Luùc aáy toâi leaves against the sky. Nevertheless, while he nhaän ra raèng lôøi noùi vaø caùch cö xöû cuûa baäc ñaõ watched the flying leaves, he did not feel that thöïc söï ngoä Chaân Taâm hoaøn toaøn khaùc vôùi lôøi anything was moving. He thought to himself: noùi vaø caùch cö xöû cuûa ngöôøi bình thöôøng."— "This is the meaning of the Whirlwind and the Soon after that, Zen master Fa Kuang, whom Resting Mountain. Oh, now I understand!" Han Shan had long greatly admired, came to Later, he wrote in his autobiography, Zen visit the monastery. Han Shan was pleased to master Han Shan said, "Even while passing have this opportunity to meet and study under urine, I did not feel that there was anything him. After they had exchanged a few words, flowing. Oh, this is what is meant by the Han Shan was very impressed and begged saying that rivers flow all day, but nothing him for instruction. Fa Kuang told Han Shan, flows."

From then on, the problem of life and "You should work at Zen by dissociating from death, the doubts on "wherefrom" before birth mind, consciousness, and perceptions, and and "where to" after death, was completely also you should keep away from both the holy broken. Thereupon he composed the and the mundane paths of learning." Later, he following stanza: wrote in his autobiography, Zen master Han "Life comes and death goes, Shan said, "I benefitted greatly by Fa Kuang's Water flows and flowers fade. instructions. When he talked, his voice was Today I know my nostrils downwards face." like the throbbling of a heavenly drum. I then Saùng hoâm sau, sau kinh nghieäm naøy, Dieäu realized that the speech and behavior of those Phong thaáy Sö hoan hyû beøn thoát leân: "OÂng ñaéc who actually understood the Truth of Mind

are quite different from the speech and "Soâng ñaõ chaûy ngöôïc chöa?" Haøm Chu haøi loøng behavior of ordinary people." vôùi vò Taêng—Name of a Zen master in the Sung Moät hoâm, sau khi ñoïc moät vaøi baøi thô cuûa dynasty. One day, Han-chu asked a monk, "Wang Haùm Sôn, Thieàn sö Phaùp Quang thôû daøi, "Ñaây and Huang, Li and Chao, these are not your thaät laø thô hay. Bieát tìm ñaâu ra nhöõng aùng thô original family names; what is your original one?" tuyeät dieäu nhö vaày? Vaâng, nhöõng baøi thô naøy The monk said, "Same as yours." Han-chu said, hay, nhöng vaãn coøn moät loå hoång chöa ñöôïc "Let alone being of the same family; I want to khai môû." Haùm Sôn hoûi: "Thaày coù khai môû caùi know your original family name." The monk said, loå hoång aáy chöa?" Phaùp Quang ñaùp: "Ba möôi "When the River Han reverses its downward naêm nay toâi baãy coïp vaø baét roàng, nhöng hoâm course, I will tell you." Han-chu said, "Why not nay moät con thoû ra khoûi buïi coû laïi laøm toâi sôï now?" The monk said, "Has the River reverses its muoán cheát!" Haùm Sôn noùi: "Thaày ñaâu coù phaûi course, or not?" Han-chu was satisfied with the laø ngöôøi baãy ñöôïc coïp baét ñöôïc roàng!" Phaùp monk. Quang giô phaát traàn leân ñònh ñaùnh Haùm Sôn, Haøm Ña Nghóa: Terms with several meanings— Haùm Sôn lieàn giöït laáy phaát traàn vaø naém raâu Vì nhieàu nghóa neân khoâng dòch ñöôïc maø chæ phieân daøi cuûa Thaày, vaø noùi: "Thaày baûo laø moät con aâm. Moät trong naêm loaïi töø ngöõ chaúng phieân dòch thoû, nhöng thaät ra, ñoù laø moät con eách!" Phaùp ñöôïc do Ngaøi Huyeàn Trang ñôøi Ñöôøng quy ñònh— Quang cöôøi vaø ñeå cho Haùm Sôn ñi—One day, One of the five kinds of terms which Hsuan-Tsang after reading some of Han Shan's poems, did not translate but transliterated—See Nguõ Master Fa Kuang sighed, "This is really Chuûng Baát Phieân. beautiful poetry. Where else can one find Haøm Haûi: Sagara (skt)—Ocean—Bieån—Sa Kieät such wonderful lines? Yes, these poems are La—Ocean—Ocean of nagas—Theo Kinh Phaùp good, but one hole still remains unopned," and Hoa, ñaây laø bieån nôi coù cung ñieän cuûa vua roàng, ôû he laughed. Han Shan asked, "Master, have veà phöông baéc nuùi Tu Di, nôi coù nhieàu ngoïc quyù, you opened that hole yet?" Fa Kuang replied, coù long vöông vuõ; nôi ñaây naøng Long Nöõ (con cuûa "For the past thirty years I have trapped tigers Long Vöông) môùi taùm tuoåi ñaõ thaønh Phaät — and caught dragons, but today a rabbit came According to the Lotus sutra, the Naga king of the out of the grass and frightened me to death!" ocean palace, north of Mount Meru, possessed of

Han Shan said, "Master you are not the one priceless pearls; the dragon-king of rain; his eight- who can trap tigers and catch dragons!" Fa year-old daughter instantly attained Buddhahood. Kuang raised his staff and was about to strike Haøm Hoa: Trong sen buùp, ví nhö nhöõng ngöôøi Han Shan when Han Shan snatched it and ñang chôø sen nôû ñeå vaõng sanh Cöïc Laïc—In the grabbed his long beard, saying, "You said it closed lotus flower, i.e. those who await the was a rabbit, but actually it was a frog!" opening of the flower for rebirth in Paradise. Master Fa Kuang then laughed and let Han Haøm Khaû Thieàn Sö (1611-1659): Teân cuûa moät vò Shan go. Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo Haøm: 1) Ngaäm trong mieäng: To hold in the mouth; cuoái thôøi nhaø Minh (1368-1644)—Name of a 2) Maën: Salty, salted. Chinese Ts'ao Tung Zen master in the end of the Haøm Chu Thieàn Sö: Ganshu (jap)—Zen master Ming dynasty in China. Han-chu—Teân cuûa moät vò Thieàn sö Trung Hoa ñôøi Haøm Kieät Thieàn Sö (1118-1186): Teân cuûa moät vò nhaø Toáng. Moät hoâm, Sö hoûi moät vò Taêng: "Vöông, Thieàn sö Trung Hoa, thuoäc phaùi Hoã Khaâu, toâng Hoaøng, Lyù vaø Trieäu, ñaây khoâng phaûi laø hoï nguyeân Laâm Teá vaøo thôøi nhaø Toáng (960-1279)—Name of thuûy cuûa oâng, hoï cuûa oâng laø gì?" Vò Taêng noùi: a Chinese Zen master of the Hu-kuo branch, Lin- "Gioáng nhö cuûa thaày." Haøm Chu noùi: "Ñöøng noùi chi Sect, in the Sung dynasty. ñeán vieäc cuøng teân hoï, ta muoán bieát hoï nguyeân Haøm Linh: See Haøm Sanh. thuûy cuûa oâng." Vò Taêng noùi: "Khi naøo soâng Haùn Haøm Loaïi: All sentient beings—Haøm Thöùc—See chaûy ngöôïc doøng, con seõ noùi cho thaày nghe." Haøm Haøm Sanh. Chu noùi: "Taïi sao khoâng laø baây giôø?" Vò Taêng hoûi:

Haøm Nhuaän: Teân cuûa moät vò danh Taêng Trung Haùn: 1) Ngöôøi Haùn: Chinese; 2) Soâng Haùn Giang: Hoa thuoäc phaùi Sôn Ngoaïi, toâng Thieân Thai vaøo The River Han; 3) Trieàu ñaïi nhaø Haùn: The Han thôøi Toáng beân Trung Hoa (960-1279)—Name of a dynasty (206 B.C.-220 A.D.). Chinese famous monk, of the Shan-Wai branch, Haùn Höng Toå Phöông Thieàn Sö (1722-1806): T'ien T'ai Sect in the Sung Dynasty in China. Teân cuûa moät vò Thieàn sö Nhaät Baûn thuoäc toâng Haøm Noä: Neùn giaän—Restrain one’s anger. Laâm Teá vaøo theá kyû thöù XVIII—Name of a Haøm Quang: Teân cuûa moät vò danh Taêng Trung Japanese Zen master, of the Lin Chi Sect in the Hoa vaøo thôøi nhaø Ñöôøng (618-907). Sö laø moät eighteenth century. trong nhöõng ñeä töû xuaát saéc nhaát cuûa Sö Tam Taïng Haùn Nguyeät Phaùp Taïng Thieàn Sö (1573-1635): Baát Khoâng—Name of a Chinese famous monk Han-Yueh Fa-Tsang—Teân cuûa moät Thieàn sö who lived in the T'ang Dynasty in China. He was Trung Hoa thuoäc Laâm Teá toâng, ngöôøi saùng laäp ra one of the most outstanding disciples of master phaùi Thieàn Tam Phong, höng thònh vaøo hai thôøi Amoghavajra. Minh vaø Thanh—Name of a Chinese Zen master Haøm Sanh: Haøm tình—Haøm Thöùc—Taát caû haøm of the Lin Chi Sect, who lived in the end of the linh hay chuùng sanh ñeàu coù maïng soáng—All Ming and beginning of the Ch'ing dynasty. He beings possessing feeling—All beings possessing founded the San-Feng Zen branch, a branch of the life—All sentient beings—See Taùt Ñoûa. Lin-Chi Sect, prosperous during the two dynasties Haøm Taøng Thöùc: See A Laïi Da Thöùc. of Ming and Ch'ing. Haøm

Thuûy: Salt water. Haùn Trieàu: Trieàu ñaïi nhaø Haùn beân Trung Hoa Haøm Thöùc: Sattva (skt)—Satta (p)—Satta- (206 B.C.-220 A.D.)—The Han Dynasty in China. sacetano (p)—Sattva-sacetana (skt)—Conscious Haùn Truùc Phaùp Lan: Gobharana (skt)—See beings—Living beings—Living creatures— Phaùp Lan. Sentient beings—Höõu linh—Sinh vaät coù thaàn thöùc Haøn: 1) Laïnh: Sita (skt)—Cold; 2) Ngheøo: Poor. vaø soáng trong luïc ñaïo (trôøi, ngöôøi, a-tu-la, suùc Haøn Chaâu Thieân Long: Koshu-Tenryu (jap)— sanh, ngaï quyû, vaø ñòa nguïc). Coù theå noùi raèng taát caû See Haøng Chaâu Thieân Long. chuùng sanh ñeàu coù taùnh giaùc hay Phaät Taùnh—Any Haøn Ñòa Nguïc: Ahaha (skt)—Hahava (skt)—A living being who has a consciousness, including Ha Ha—Cold hell—Haøn nguïc—Hell of the only those of the six realms (heaven, human, asura, sound to frozen throats—Hoå hoå baø—AÅu Haàu Haàu animal, hungry ghost, and hell). All sentient Ñòa Nguïc—Tieáng keâu reân höø höø töø trong coå beings can be said to have inherent enlightenment hoïng—See Baùt Haøn Ñòa Nguïc. or Buddha-nature—See Chuùng Sanh. Haøn Laâm: Haøm Tình: Chuùng sanh höõu tình, coù caûm thoï—All 1) Citavana (skt)—Thi Ña Baø Na—Khu röøng beings, possessing feeling, sentience. laïnh nôi mai taùng nhöõng ngöôøi cheát (ñaây laø Haøm Toan: Ñau buoàn—Desolate—Distressed. khu röøng ôû caïnh thaønh Vöông Xaù, nôi maø xaùc Haøm Trung Giaùo: Giaùo lyù thoâng giaùo cuûa Toâng ngöôøi cheát ñöôïc ñem vaøo ñaây cho keân keân ræa Thieân Thai, noùi veà Trung Ñaïo (töùc laø Thoâng giaùo thòt)—The cold forest where the dead were trong Töù Giaùo Thieân Thai) giöõa Tieåu Thöøa vaø Ñaïi exposed (to be devoured by vultures). Thöøa—A T'ien-T'ai term for the interrelated 2) Nghóa ñòa: A cemetery. teaching which was midway between or 3) Tröôøng daïy chuyeân moân: Academy. interrelated with Hinayana and Mahayana. Haøn Loâ Truïc Khoái, Sö Töû Giaûo Nhaân: Nghóa Haøm Xæ Ñôùi Phaùt: Raêng trong mieäng, toùc treân ñen cuûa töø naày laø choù möïc ñuoåi theo cuïc xöông, ñaàu. Töø naày nguï yù öùng thaân Phaät cuõng gioáng nhö coøn sö töû thì caén ngöôøi. Trong thieàn, töø naày coù thaân bình thöôøng cuûa chuùng sanh khaùc —Teeth in nghóa laø keû daïi thì chaïy ñoâng chaïy taây tìm Phaät; mouth, hair on head. The term implies that coøn ngöôøi khoân thì quay veà nôi taâm mình maø tìm manifested body, or any incarnation of Buddha Phaät taùnh ñuùng vôùi lôøi daïy: "Thieàn tröïc chæ nhaân (accommodated body or transformation body) is taâm, kieán taùnh thaønh Phaät"—The term literally the same as other human being's body. means the black dog chases after a piece of bone, while the lion bites men. In Zen, the term means

some ignorant practitioners run east and west to Haøn Sôn Hueä Huyeàn: Kanzan-Egen (jap)—See look the Buddha-nature; while wise ones turn into Quan Sôn Hueä Huyeàn Thieàn Sö. their own mind to search for their own Buddha- Haøn Sôn Thi Taäp: Kanzanshi (jap)—Han-Shan nature in accordance with the teaching: "Zen Shih—Söu taäp nhöõng baøi thô cuûa Haøn Sôn. Qua directly points to the human mind; through it one nhöõng baøi thô naøy chuùng ta thaáy Haøn Sôn laø moät sees one's own nature and becomes a Buddha." Phaät töû nhaø Thieàn. Qua nhöõng baøi thô naøy ngöôøi ta Haøn Nguïc: Ñòa nguïc laïnh—The cold hells—See thaáy roõ Haøn

Sôn hoaøn toaøn tuøy thuoäc vaøo giaùo lyù Haøn Ñòa Nguïc. cuûa Ñöùc Phaät vaø chính töï löïc cuûa mình, chöù khoâng Haøn Nham Nghóa Doaõn Thieàn Sö: Kangan Giin dính maéc vaøo moät toâng phaùi naøo, hay tuaân theo kyû Zenji (jap)—Name of a Japanese Zen monk—Teân luaät nghieâm khaéc cuûa moät vò sö naøo—A collection cuûa moät vò Thieàn Taêng Nhaät Baûn. of Han-Shan's poems. From these poems, it is Haøn Nhaân: A poor man. clear that Han-Shan that he was a practicing Zen Haøn Nho: A poor, needy scholar. Buddhist. It's also clear that he completely Haøn Phong: Cold wind. depended on the Buddha's teachings and his own Haøn Quoác Phaät Giaùo: Korean Buddhism. resources, without attachment to any particular Haøn San: Teân cuûa moät vò danh Taêng Trung Hoa school, nor attachment to any strict discipline of a vaøo thôøi nhaø Ñöôøng beân Trung Hoa (618-907)— monk. Name of a Chinese famous monk who lived in the Haøn Thanh Tònh (1873-?): Teân cuûa moät vò cö só T'ang Dynasty in China. Phaät giaùo Trung Hoa vaøo theá kyû thöù XIX—Name Haøn Sôn: Han-Shan (chi)—Kanzan (jap)—Moät vò of a Chinese Buddhist layperson in the nineteenth cö só ngöôøi Trung Hoa, soáng vaøo thôøi ñaïi nhaø century. Ñöôøng, treân ñænh Haøn Sôn. Teân thaät cuûa oâng laø gì Haõn Laät Ñaø: Hrd or Hrdaya (skt)—Caøn Laät Ñaø— khoâng ai bieát, nhöng sau naøy oâng trôû thaønh moät The heart, core, mind, soul. daáu hieäu tieâu bieåu cho thieàn sö taïi gia chöùng ngoä, Haïn: 1) Coá ñònh: To fix; 2) Giôùi haïn: Limit. soáng tu hoaøn toaøn baèng phöông thöùc cuûa chính Haïn Phaàn: Haïn cheá yù nghieäp, hay tu taäp ñeå haïn mình chöù khoâng leä thuoäc vaøo ai caû. Coù leõ oâng soáng cheá nhöõng loãi laàm khoâng coá yù—Limited, e.g. vaøo giöõa theá kyû thöù 7. OÂng soáng aån daät treân nuùi limited culpability by reason of accident, Haøn (coøn goïi laø Nuùi Laïnh hay Ñænh Laïnh) trong unintentional error. vuøng nuùi Thieân Thai. OÂng soáng theo loái thoaùt tuïc, Hang Thaát Dieäp: Sapta-parnaguha (skt)—'Seven- nhöng cuõng khoâng theo giôùi luaät cöùng nhaét cuûa toân leaf-tree' cave—See Thaát Dieäp Quaät. giaùo. OÂng cuõng laø moät nhaø thô noåi tieáng. Veà sau Haøng Chaâu Long Tænh Thoâng Thieàn Sö: Hang- naøy nhöõng baøi thô cuûa oâng ñöôïc ngöôøi ta söu taäp chou Lung-Hsing T'ung (Wade-Giles Chinese)— thaønh moät thi tuyeån nhan ñeà "Haøn Sôn Thi See Long Tænh Thoâng Haøng Chaâu Thieàn Sö. Taäp."—Chinese Buddhist layman who lived Haøng Chaâu Thieân Long Thieàn Sö: Koshu- during the T'ang dynasty on Han-Shan, a peak in Tenryu (jap)—Hang-chou-T'ien-lung (Wade-Giles the T'ien-T'ai mountain range. His real name is Chinese)—Hangzhou Tianlong (Pinyin unknown, but later became a symbol of the Chinese)—Teân cuûa moät vò Thieàn sö Trung Hoa enlightened lay Ch'an master, living entirely on vaøo theá kyû thöù chín. Hieän nay chuùng ta khoâng coù his own devices, owing no allegiance to any nhieàu taøi lieäu chi tieát veà Thieàn sö Haøng Chaâu particular school or tradition. He probably lived in Thieân Long; tuy nhieân, coù moät vaøi chi tieát lyù thuù the middle of the seventh century A.D. He lived veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån as a hermit on Mount Han-Shan (Cold Mountain X: Thieàn sö Trung Hoa vaøo theá kyû thöù 9, ñeä töû vaø or Cold Peak) in the T'ien T'ai Mountains. He phaùp töû cuûa Thieàn sö Ñaïi Mai Phaùp Thöôøng, vaø laø lived his unfettered lifestyle, bound to

neither thaày cuûa Thieàn sö Caâu Chi—Hang-chou-T'ien- worldly nor rigid orthodox religious rules. He was lung, name of a Chinese Zen master in the ninth a famous poet. His poems were later collected in century. We do not have detailed documents on an anthology called “Poems from Cold Mountain this Zen Master; however, there is some interesting information on him in The Records of

the Transmission of the Lamp (Ch’uan-Teng-Lu), distinguish eighteen corresponding answers. Volume X: Zen master Hang-chou-T'ien-lung was Thus a counter-question itself is in its way an a student and dharma successor of Zen master illuminating answer. T’a-Mei-Fa-Chang and a master of Zen master Chuùng ta baét gaëp thieàn sö Haøng Chaâu Thieân Chu-chih (one-finger Zen). Long trong thí duï thöù 3 trong Voâ Moân Moät hoâm, Thieàn sö Thieân Long thöôïng ñöôøng Quan—We encounter Hang-Chou T’ien-Lung daïy chuùng: "Naøy ñaïi chuùng! Ñöøng ñôïi ñeán khi in example 3 of the Wu-Men-Kuan—See Caâu laõo Taêng leân phaùp ñöôøng thì leân theo; khi ta Chi Thuï Chæ. xuoáng phaùp ñöôøng laø xuoáng theo. Moãi ngöôøi Haøng Chaâu Vaên Hyû Thieàn Sö: Hang-Chou-Wen- ñeàu coù taùnh haûi hoa taïng, ñaày ñuû coâng ñöùc, Hsi (chi)—Koshu-Bunki (jap)—Teân cuûa moät thieàn saùng roõ chaúng ngaên ngaïi. Moïi ngöôøi neân tham sö Trung Hoa, phaùp töû cuûa thieàn sö Ngöôõng Sôn thuû laáy. Caån troïng!"—One day, Zen master Hueä Tòch vaøo theá kyû thöù möôøi. Moät hoâm, vò Taêng Hang-chou-T'ien-lung entered the hall and ñeán hoûi Sö: "Theá naøo laø caùi töï kyû?" Nhöng thieàn addressed the monks, saying, "All of you! sö Haøng Chaâu vaãn giöõ im laëng. Vò Taêng khoâng Don't be waiting for me to come here so that hieåu caùi im laëng aáy coù nguï yù gì, beøn hoûi laïi. Haøng you can come here, or for me to go back so Chaâu beøn ñaùp: "Trôøi maây vaàn vuõ traêng khoâng loù that you can go back. Each of you already daïng." Caùi "im laëng" cuûa Haøng Chaâu laø moät trong possesses the ocean of glorious treasure- nhöõng phöông tieän thieän xaûo khaù thoâng duïng maø nature and is fully endowed with virtuous caùc thieàn sö thöôøng duøng ñeå giuùp ñoà ñeä cuûa mình. merit and the pervasive illumination. Each of Chaéc haún chuùng ta coøn nhôù ngaøy tröôùc khi Boà Taùt you partakes of it! Take care!" Vaên Thuø hoûi cö só Duy Ma Caät veà "phaùp baát nhò",
Moät vò Taêng hoûi thieàn sö Haøng Chaâu Thieân Duy Ma Caät im laëng khoâng noùi. Ngöôøi ñôøi sau ca Long: "Laøm sao thoaùt ly ba coõi?" Thieân Long tuïng thaùi ñoä aáy cuûa Duy Ma Caät laø söï "im laëng hoûi laïi: "Hieän giôø oâng ñang ôû ñaâu?" Trong saám seùt" (maëc nhö loâi). Veà sau naøy coù moät vò Thieàn coù moät phöông phaùp goïi laø "Phaûn Vaán" Taêng hoûi Taøo Sôn: "Caùi im laëng coù theå tieát loä cho hay traû lôøi theo kieåu thay vì traû lôøi, ngöôøi bò bieát ñöôïc chaêng?" Taøo Sôn noùi: "Khoâng theå tieát loä hoûi laïi hoûi ngöôïc laïi ngöôøi hoûi. Noùi chung, ôû ñaây." Vò Taêng hoûi: "Vaäy thì tieát loä ôû ñaâu?" Taøo trong Thieàn caâu hoûi naøo cuõng thoaùt ngoaøi thoùi Sôn ñaùp: "Canh ba ñeâm tröôùc ta maát ba ñoàng tieàn thöôøng, nghóa laø phaûi hoûi ñeå ñöôïc chæ baûo; neân ôû ñaàu giöôøng." Laém luùc caùc vò thieàn sö ngoài im töï nhieân lôøi ñaùp cuõng chaúng ñaùp laïi gì heát. laëng moät luùc laâu, goïi laø "Löông cöûu", hoaëc ñeå ñaùp Theo thieàn sö Phaàn Döông, coù möôøi taùm caùch laïi moät caâu hoûi, hoaëc khi thöôïng ñöôøng thuyeát hoûi,

ñoái laïi, coù möôøi taùm caùch ñaùp khaùc haún phaùp. Caùi "löông cöûu" naøy khoâng coát chæ veà thôøi nhau (see Phaàn Döông Thaäp Baùt Vaán). Nhö gian troâi qua, maø coøn ñeå thöû xem ñeä töû cuûa mình vaäy, moät caâu phaûn vaán vaãn laø moät lôøi ñaùp coøn duøng caùi nghe thaáy cuûa tình thöùc hay khoâng— chieáu saùng vaäy—A monk asked Zen master Name of a Chinese Zen master, a disciple of Zen T'ien-lung, "How are we released from the master Yang-Shan-Hui-Ji in the tenth century. A triple world?" He retorted, "Where are you monk came to ask Hang-chou, "What is the self?" this very moment?" In Zen, there is a method Buùt Hang-chou remained silent. As the monk did of counter-questioning, wherein questions are not know what to make of it, he asked again, to not answered by plain statements but by which the master replied, "When the sky is counter-questionings. Generally speaking, in clouded, the moon cannot shine out." The Zen a question is not a question in its ordinary "silence" of Hang-chou is one of the popularly sense; that is, it is not simply asked for skilful means that Zen masters use to help their information, and therefore it is natural that disciples. Surely, we still remember Vimalakirti's what ordinarily corresponds to an answer is silence in the story of Manjusri and Vimalakirti. not an answer at all. According to Zen master Vimalakirti was silent when Manjusri asked him Fen-Yang, there are eighteen different kinds as to the doctrine of non-duality, and his silence of questions, against which we may was later commented upon by a master as

"deafening like thunder." Later, a monk asked Ngaøi baèng ñuû thöù nguy haïi, hoaëc duøng lôøi ngon Ts'ao-shan, "How is the silence inexpressible to ngoït duï doã, hoaëc duøng uy löïc böùc haïi. Tuy nhieân, be revealed?" Ts'ao-shan said, "I do not reveal it ñöùc Phaät ñeàu haøng phuïc ñöôïc taát caû) —To here." The monk asked, "Where would you reveal overcome demons, e.g. as the Buddha did at his it?" Ts'ao-shan said, "At midnight, I lost three enlightenment. pennies by my bed." Sometimes the masters sit Haøng Ma AÂm: Sound of Crushing All Armies of quiet, "for some little while", either in repsonse to Demons. a question or when in the pulpit (preaching). This Haøng Ma Boà Taùt: Mara-pramardaka (skt)— sitting quiet, "for some little while" does not Mara-destroyer Bodhisattva. always merely indicate the passage of time, but it Haøng Ma Löïc: Power of subduing demons—Moät also serves as a test to see if the disciple is still trong thaäp ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò Boà consciously using the ordinary seeing and hearing. Taùt—One of the ten great powers obtainable by a Haøng Dieâm Ma Toân: Yamataka (skt)—Dieâm Ma Bodhisattva—See Thaäp Ñaïi Löïc Boà Taùt. Ñöùc Ca Toân—Dieâm Maïn Uy Noä Vöông—Ñaïi Uy Haøng Phuïc: Abhicaraka (skt)—To subdue— Ñöùc Minh Vöông—Luïc Tuùc Toân—See Dieâm Maïn Subduing enemies—To tame—Ñieàu Phuïc Phaùp Ñöùc Ca. hay pheùp caàu ñaûo cho mình vaø ngöôøi ñeå ñieàu phuïc Haøng Duïc Giôùi Minh Vöông: The Maharaja who oaùn ñòch hay aùc nhaân. Tieáng Phaïn laø A Tyø Giaù Loã subdues the worlds of desire—Vò Minh Vöông Ca, moät trong töù ñaøn phaùp cuûa toâng Chaân Ngoân, kieåm soaùt vaø haøng phuïc tam theá tham saân si, nhö nghóa laø haøng phuïc ma quaân söùc trí tueä vaø loøng töø Haøng Tam Theá Minh Vöông. Coøn goïi laø Nguyeät bi cuûa mình—One

of the four kinds of altar- Yeâm Toân Thaéng Tam Theá Vöông. Vò Minh Vöông worship of the Shingon sect, exorciser; magic; chinh phuïc ba moùn ñoäc haïi tham, saân, si, trong quaù subjugator of demons—See Töù Chuûng Ñaøn Phaùp. khöù, hieän taïi vaø vò lai. Vò Minh Vöông naày ngöï trò Haøng Phuïc Chaán Ñoäng Giaû: Vighnantaka (skt)— nôi ñoâng phöông—To subdue the three worlds of Teân cuûa moät trong möôøi vò Phaãn Noä Minh desire, resentment, and stupidity, as conqueror of Vöông—Name of one of the ten Fierce them. Also called Trailokya-vijaya-raja. The Maharajas. Maharaja who subdues all resisters (of desire, Haøng Phuïc Phaùp: Gofuku (jap)—To subdue (to resentment, and stupidity) in the three realms, tame, or subjugation of) dharma. past, present, and future, represented with black Haøng Phuïc Phieàn Naõo: Subduing afflictions—Coù face, three eyes, four protruding teeth, and fierce naêm baûy caùch caên baûn cho ngöôøi Phaät töû haøng laugh. This raja controls and subdues the demons phuïc phieàn naõo: Thöù nhaát laø haøng phuïc phieàn naõo in the east. baèng taâm baèng caùch ñi saâu vaøo thieàn quaùn hay Haøng Long: Haøng phuïc roàng döõ, nhö baét noù phaûi nieäm Phaät. Thöù nhì laø haøng phuïc phieàn naõo baèng chui vaøo bình baùt nhö Ñöùc Phaät ñaõ laøm —To quaùn chieáu söï baát tònh, voâ thöôøng vaø voâ ngaõ cuûa subdue nagas, e.g. to compel a naga to enter an vaïn vaät. Thöù ba laø haøng phuïc phieàn naõo baèng caùch almsbowl as did the Buddha. rôøi boû hieän tröôøng. Thöù tö laø haøng phuïc phieàn naõo Haøng Long Phuïc Hoå: To subdue nagas and baèng caùch saùm hoái nghieäp chöôùng qua tuïng kinh subjugate tigers. nieäm chuù. Thöù naêm laø haøng phuïc phieàn naõo baèng Haøng Long Vöông Kinh: Long Vöông Huynh Ñeä quaùn chieáu nguyeân lyù cuûa vaïn höõu. Khi voïng taâm Kinh—Kinh giaûng veà caâu chuyeän Ñöùc Phaät haøng khôûi leân maø taâm khoâng theå ñieàu phuïc ñöôïc baèng phuïc roàng döõ—A sutra preached about the story of thieàn quaùn hay nieäm Phaät thì chuùng ta neân tieán tôùi subduing nagas of the Buddha. böôùc keá tieáp baèng caùch quaùn saùt nguyeân lyù cuûa Haøng Ma: Mara-tajjaniya (p)—Mara-tarjana vaïn höõu. Khi naøo phieàn naõo cuûa nhöõng ham muoán (skt)—Mara-darsana (skt)—Haøng phuïc ma quaân phaùt trieån thì chuùng ta neân quaùn phaùp baát tònh, nhö Ñöùc Phaät ñaõ laøm khi Ngaøi vöøa thaønh Chaùnh khoå, khoâng vaø voâ ngaõ. Khi naøo saân haän khôûi leân Giaùc (Khi Ñöùc Phaät saép söûa thaønh chaùnh giaùc, thì chuùng ta neân quaùn töø bi, vò tha vaø taùnh khoâng Ngaøi ngoài ôû Boà Ñeà Ñaïo Traøng, thì coù vò trôøi thöù cuûa vaïn phaùp. Thöù saùu laø haøng phuïc phieàn naõo saùu ôû coõi duïc giôùi hieän töôùng aùc ma ñeán thöû thaùch baèng caùch quaùn saùt hieän töôïng. Khi thieàn quaùn,

nieäm Phaät vaø quaùn saùt khoâng coù hieäu quaû cho moät Haøng Tam Theá Minh Vöông: Trailokya-vijaya- soá ngöôøi naëng nghieäp, haønh giaû coù theå duøng raja (skt)—Trelokavijaya (skt)—Toái Thaéng Kim phöông caùch rôøi boû hieän töôïng, nghóa laø rôøi boû Cang Boà Taùt—Coøn goïi laø Nguyeät Yeâm Toân hieän tröôøng. Khi chuùng ta bieát raèng côn giaän hay Thaéng Tam Theá Vöông. Vò Minh Vöông chinh côn gaây goã saép söûa buøng noå thì chuùng ta neân rôøi phuïc ba moùn ñoäc haïi tham, saân, si, trong quaù khöù, hieän tröôøng vaø töø töø nhaáp nöôùc laïnh

vaøo mieäng hieän taïi vaø vò lai. Vò Minh Vöông naày ngöi trò nôi (uoáng thaät chaäm) ñeå laøm dòu chính mình—There ñoâng phöông—The Maharaja who subdues all are several basic ways for a Buddhist to subdue resisters (of desire, resentment, and stupidity) in afflictions: First, subduing afflictions with the the three realms, past, present, and future, mind bygoing deep into meditation or Buddha represented with black face, three eyes, four recitation. Second, subduing afflictions by protruding teeth, and fierce laugh. This raja visualizing the principles of impurity, suffering, controls and subdues the demons in the east. impermanence and no-self. Third, subduing Haøng Thuï: Avenues of trees—Trees in rows—A afflictions by leaving the scene and slowly sip a forest with avenues of trees—Röøng caây thaønh glass of water to cool ourselves down. Fourth, haøng thaønh loái. subduing afflictions with repentance and recitation Haïng Nhì: Second. sutras, mantras, or reciting the noble name of Hanh Lôïi Khaéc Loå Ñöùc Tö (1869-1943): Amitabha Buddha. Fifth, subduing afflictions with Heinrich Luders—Teân cuûa moät vò hoïc giaû Phaät noumenon. When deluded thoughts arise which giaùo ngöôøi Ñöùc vaøo theá kyû thöù XX. OÂng coøn laø cannot be subdued with mind through meditation moät nhaø nghieân cöùu veà AÁn Ñoä vaø AÁn Ñoä giaùo — or Buddha recitation, we should move to the next Name of a German Buddhist scholar in the step by visualizing principles. Whenever twentieth century. He also studied in India and afflictions of greed develops, we should visualize Hinduism. the principles of impurity, suffering, Hanh Thoâng: Flowing—Easy. impermanence and no-self. When anger arises, we Haønh: Thöïc haønh hay tu taäp theo toân giaùo, coøn goïi should visualize the principles of compassion, laø Haïnh, töùc laø phaàn thöïc haønh, hay söï haønh trì. forgiveness and emptiness of all dharmas. Sixth, Theo Tònh Ñoä Toâng, haønh laø thieát thöïc xöng nieäm subduing afflictions with phenomena. When danh hieäu Phaät A Di Ñaø cho ñeán nhöùt taâm vaø caûm meditation, Buddha recitation and Noumenon öùng ñaïo giao ñeå ñöôïc Ñöùc Phaät A Di Ñaø tieáp daãn. don't work for someone with heavy karma, Coù hai loaïi haønh: Phaùp haønh vaø Tín haønh—To leaving phenomena (external form/leaving the perform, also means practice of religious life. scene) can be used. That is to say to leave the According to the Pureland Buddhism, practice scene. When we know that anger or quarrel is means one must recite the Amitabha Buddha with about to burst out, we can leave the scene and the utmost sincerely to the point of achieving one- slowly sip a glass of water to cool ourselves down. mind or single-minded recitation in order to Haøng Phuïc Taâm: To subdue one's mind. establish the unimaginable connections and having Haøng Phuïc Voïng Taâm: To subdue one's false the Buddha rescue and deliver the cultivator to the mind. Western Pureland after death. There are two kinds Haøng Tam Theá: Vò Minh Vöông kieåm soaùt vaø of practice: Practice based on the teaching of haøng phuïc tam theá tham saân si, nhö Haøng Tam Dharma and Practice based on belief. Theá Minh Vöông—To subdue the three worlds of Haønh Bònh Quyû Vöông: The Sickness-Spreading desire, resentment, and stupidity, as conqueror of Ghost King—See Quyû Vöông Truyeàn Bònh. them, e.g. Trailokya-vijaya-raja—See Haøng Tam Haønh Boà Taùt Ñaïo: Tu taäp con ñöôøng cuûa baäc Boà Theá Minh Vöông.

Taùt—Follow the path of the Bodhisattva— Haøng Tam Theá Kim Cang Boà Taùt: Trailokya- Practice the path of the Bodhisattva. vijaya-raja (skt)—Trelokavijaya (skt)—See Haøng Haønh Boång Haønh Haùt: Ñaùnh baèng gaäy vaø söû Tam Theá Minh Vöông. duïng tieáng heùt—To strike with a staff and to yell (loud sharp cry).

Haønh Caáu: Defilement-of-doing—See Tònh Moân. Haønh Cuù: Carya-pada (skt)—An Indian book in Haønh Chaùnh: Administration. Buddhism—Moät taùc phaåm cuûa AÁn Ñoä noùi veà Phaät Haønh Chæ: Phaåm haïnh—Quality. giaùo Haønh Chöùng: Practice and its realization—Tu Haønh Cuùng Döôøng: 1) Ñi ñeán chuøa ñeå cuùng haønh vaø chöùng ngoä. Döïa vaøo haønh ñaïo maø chöùng döôøng: To go to a temple to make offerings; 2) lyù. Haønh laø nhaân vaø chöùng lyù laø quaû. Haønh chöùng Thöïc haønh thieän phaùp ñeå cuùng döôøng chö Phaät: coøn coù nghóa laø chöùng ngoä töø thöïc haønh, hay söï tu The making of offerings by performing taäp toân giaùo vaø keát quaû giaùc ngoä—Action and wholesome deeds. proof; knowledge or assurance derived from Haønh Cöôùc: Angya (jap)—Anupubbena-carikam- doing; practice of religious discipline and the caramano (p)—Söï du haønh hay haønh höông hay ñi resulting enlightenment. Practice and its töø nôi naày ñeán nôi khaùc, ñöôïc goïi baèng danh töø realization also mean knowledge derived from chuyeân moân laø "haønh cöôùc," coù moät yù nghóa ñaëc doing, or practice of religious dicipline and the bieät ñoái vôùi moät Thieàn Taêng, vaø maëc daàu taát caû resulting enlightenment. nhöõng phöông tieän di chuyeån hieän ñaïi ñaõ coù saün, Haønh Cô: Gyogi (668-749)—Sö Haønh Cô—Moät vò haønh cöôùc Taêng vaãn phaûi aên maëc hoaøn toaøn vò sö noåi tieáng Nhaät Baûn döôùi thôøi Naïi Löông, theo y phuïc nhö ngaøy xöa vaø töï trình dieän mình thuoäc doøng truyeàn thöøa “Hijiri” (doøng naøy thöôøng tröôùc coång Ñaïo Traøng cuûa Thieàn vieän. Theo Thieàn traùnh nhöõng toâng phaùi chính vaø thöôøng sinh hoaït sö D.T. Suzuki trong quyeån "Söï Huaán Luyeän cuûa vôùi noâng daân Nhaät Baûn), Gyogi noåi tieáng vì nhöõng moät Thieàn Taêng Phaät Giaùo," ngaøy nay ngöôøi ta du sinh hoaït cuûa oâng vôùi noâng daân trong vuøng noâng haønh baèng xe hôi vaø maùy bay vôùi moïi thöù tieän thoân. OÂng laø moät kyõ sö caàu ñöôøng, vaø ñaõ xaây nghi. Taát caû nhöõng kinh nghieäm vaø söï giaùo duïc maø nhieàu caàu cuøng vôùi moät soá chöông trình daãn thuûy ngöôøi ta ñaït ñöôïc nhôø loái haønh cöôùc ngaøy tröôùc ñaõ nhaäp ñieàn cho noâng daân. Thoaït ñaàu oâng thoï giôùi bò maát heát, moät trong nhöõng maát maùt lôùn nhaát veà vôùi doøng Phaùp Töôùng (Hosso), sau ñoù oâng trôû maët luaân lyù maø con ngöôøi hieän ñaïi chuùng ta ñang thaønh moät nhaø truyeàn ñaïo, vaø oâng laø ngöôøi ñaàu gaùnh chòu trong thôøi buoåi maùy moùc naøy. Khi vieäc tieân coá gaéng phoå bieán Phaät giaùo lan ra khoûi voøng leo nuùi trôû thaønh quaù deã daøng, caùi hieäu quaû taâm quyù toäc. OÂng vaø nhöõng vò khaùc trong doøng “Hijiri” linh veà vieäc leo nuùi bieán maát trong khoâng khí. Do coù aûnh höôûng trong vieäc bieán Phaät giaùo thaønh moät ñoù, thaät laø ñaùng tieác bieát döôøng naøo, khi moät Taên g toân giaùo cuûa quaàn chuùng, trong khi trong thôøi Naïi só hieän ñaïi ñaõ maát ñi söï lôïi laïc luaân lyù cuøng vôùi Löông thì Phaät giaùo chòu aûnh höôûng maïnh nhaát caûnh quang thô moäng trong cuoäc soáng. Baèng caùch cuûa 6 toâng phaùi phaàn lôùn chæ

daønh rieâng cho nhöõng naøo ñoù chuùng ta phaûi tìm caùch, caøng sôùm caøng toát, tinh hoa cuûa nhoùm quyù toäc—Japanese monk of the ñeå buø ñaép laïi nhöõng maát maùt nhö theá naøy, nhöõng Nara period who belonged to the “Hijiri” tradition maát maùt maø khoa hoïc, maùy moùc vaø söï phaùt trieån (monks who generally avoided the mainstream cuûa tö baûn ñaõ gaây ra. Ñoái töôïng haønh höông cuûa orders and often worked among the peasants), Thieàn Taêng cuõng nhö cuoäc soáng haønh cöôùc cuûa best known for his work among the peasants of the chuùng ta laø ñeå thaáu hieåu taát caû nhöõng caâu hoûi maø rural countryside. A civil engineer by training, he Ñaïi Hueä ñaõ ñeà ra; bôûi vì ñaây chính laø kieán tính is credited with building bridges and with a hay nhìn vaøo baûn tính cuûa chính mình. Chæ vieáng number of irrigation projects. Originally ordained thaêm thuaàn tuùy töø thaùnh caûnh naøy ñeán thaùnh caûnh in the scholastic Hosso tradition, he later became khaùc khoâng naèm trong chöông trình cuûa haønh cöôùc a missionary preacher and was one of the first trong nhaø Thieàn. Nhö cuoäc soáng cöu mang gaùnh monks to attempt to spread Buddhism beyond the naëng cuûa noù döôùi hình thöùc thaân xaùc, thì vò Du aristocracy. He and other “Hijiri” were influential Taêng Thieàn cuõng ñeo leân vai moät môù haønh trang in making Japanese Buddhism a religion of the du haønh. Chuùng ta seõ haïnh phuùc laøm sao, chuùng ta masses, whereas the Nara period was mostly luoân töôûng töôïng nhö theá, neáu nhö chuùng ta thoaùt dominated by six scholastic traditions that khoûi caùi "gaùnh naëng" ñöôïc goïi laø thaân xaùc naøy! appealed almost exclusively to the aristocratic Bôûi vì ñieàu naøy khoâng theå thöïc hieän ñöôïc, cuøng elite. laém coù leõ chuùng ta chæ coù theå giaûm bôùt soá löôïng vaø

troïng löôïng cuûa gaùnh naëng naøy ñeán möùc toái thieåu. Dojo (Bodhi-mandala). According to Zen master Caùi gaùnh naëng naøy caøng ít, chuùng ta caøng töï do Daisetz Teitaro Suzuki in "The Training of the vaän ñoäng. Vì theá maø vò du Taêng giôùi haïn haønh lyù Zen Buddhist Monk," travelling nowadays is done cuûa mình chæ vöøa vaën trong moät thuøng giaáy coù kích by cars or by air with all kinds of convenience. All côõ khoaûng 13x10x3 phaân Anh, goïi laø "kesa the experience and all the education one gets from bunko". Trong ñoù chæ coù moät boä caø sa, moät löôõi travelling on foot as in ancient days are entirely dao caïo, ñòa chæ, moät ít tieàn duøng ñeå laøm ñaùm taùng lost, which is one of the great moral losses we neáu nhö vò aáy cheát ñoät ngoät, moät hai cuoán saùch, moderns sustain in this mechanical age. When moät boä cheùn baùt coät beân ngoaøi thuøng, vaø moät soá ñoà mountain-climbing is made too easy, the spiritual linh tinh khaùc. Caùi ñam meâ teä haïi nhaát maø phaøm effect the mountain exercises vanishes into the nhaân chuùng ta aáp uû laø söï ham muoán sôû höõu. Maëc air. The moral benefit the modern monk thus daàu chuùng ta bieát raèng ñieåm ñeán cuoái cuøng cuûa forgoes together with the picturesqueness of his mình chæ laø moät loã huyeät moä nhoû, nhöng chuùng ta life is to be greatly regretted. We must somehow laïi coù söï tham muoán thu gom maïnh nhaát, nhöõng find ways, the sooner the better, to compensate all thöù maø chính chuùng ta chaúng heà söû duïng ñöôïc sau such losses inevitably arising from

science, khi cheát. Moät vò Taêng phaûi maïnh meõ choáng laïi machine, and the development of capitalism. The loøng ham muoán naøy cuûa con ngöôøi baèng caùch giôùi object of the Zen monk's pilgrimage as well as haïn toái ña nhöõng vaät sôû höõu caù nhaân. Thôøi xöa khi that of our life-angya, is to come to the chöa coù ñöôøng raày xe löûa, vò Taêng phaûi maát nhieàu understanding of all these questions set up by Ta-ngaøy ñeâm treân ñöôøng ñi ñeán moät thieàn vieän, nôi hui; for this is "seeing into one's own nature." maø oâng ta quyeát ñònh hoïc thieàn. Vì khoâng coù tieàn Mere visiting one holy sight after another is not in neân oâng phaûi nguû laïi baát cöù nôi naøo treân ñöôøng ñi, the programme of the Zen travelling (angya). As thöôøng laø ôû moät ngoâi chuøa, nôi maø ai ai cuõng ñöôïc life carries its own bundle in the form of the body, ñoùn tieáp moät caùch nieàm nôû. Tuy nhieân, neáu khoâng so does the monk carry a travelling bundle over coù moät nôi nhö theá, thì vò Taêng coù theå nguû giöõa his shoulders. How happy we might be, so we caùnh ñoàng hay ôû moät ngoâi mieáu leû loi beân veä imagine quite frequently indeed, if we were freed ñöôøng. Ñaây quaû laø moät caùch giaùo duïc thöïc tieãn from this inevitable "bundle" known as the body cho moät vò Taêng treû ñaõ quyeát ñònh tìm ra giaûi phaùp or the flesh! As this is impossible, all we could do toái haäu cho nhöõng caâu hoûi nhö Ñaïi Hueä ñaõ ñeà ra. is perhaps to reduce the amount and weight of the Tuy nhieân ñoù laø nhöõng caâu hoûi ñaõ thöïc söï khuaáy bundle to a minimum. The less the bundle the ñoäng thaâm saâu trong loøng oâng ta, bôûi vì nhöõng caâu freer will be our movement. For this reason, the hoûi naøy chæ coù theå ñöôïc giaûi ñaùp baèng söï tieáp xuùc monk limits his luggage to the contents of paper maät thieát vôùi ñôøi soáng. Khi söï tieáp xuùc naøy bò maát box about 13x10x3 inches called "kesa bunko". In ñi, nhöõng caâu hoûi trôû thaønh chuû ñeà cuûa trí thöùc. Do it we find a priestly robe (kashaya), a razor, the ñoù, vò Taêng treû phaûi theå nghieäm ñôøi soáng ôû nhöõng home address, some money which is to be used phöông dieän khoù khaên vaø gay go nhaát. Neáu khoâng for burial in case of his unexpected death, a book ñau khoå thì oâng ta khoâng theå naøo thaêm doø ñöôïc or two, a set of bowls which are tied outside to the nhöõng vuøng saâu thaúm trong chính baûn thaân mình box, and other little miscellaneous things. The ñöôïc. Haønh cöôùc daïy oâng ñieàu naøy, vaø toát nhaát laø worst passion we mortals cherish is the desire to oâng phaûi chuaån bò ñoùn nhaän taát caû nhöõng gì coù theå possess. Even when we know that our final xaûy ra vôùi oâng trong cuoäc haønh trình naøy—The destination is a small hole of grave, we have the travelling or pilgrimage or to wander from place to strongest craving for accumulation, which we place, which is technically known as "going on cannot ourselves make any use of after death. The foot" (hsing-chiao) has a special significance for a monk mutely protests against this human passion Zen monk, and even when every form of modern by limiting his possessions to the last degree. In transportation is available, he has to dress himself ancient days when there was yet no railway in the complete travelling attire as in ancient days travelling, the monk had to pass many nights on and thus to present himself before the porch of the his way to the monastery where he decided to

study Zen. Since he had no money, those nights Khoâng ñöôïc phieàn haø veà söï khaéc nghieät cuûa were to be spent under any shelter he would come thôøi tieát; across, generally in a Buddhist temple where Ngöôi phaûi vöôït soùng xuyeân maây, hospitality was most generously extended, but, if Xua ñuoåi roàng vaø quæ döõ. such was not available, in the open field or in a Chieác gaäy saét luoân ôû beân mình ngöôi lonely roadside shrine. This was indeed a good baát cöù luùc naøo trong löõ haønh, practical education for the young monk who has Vaø bình nöôùc luùc naøo cuõng phaûi ñaày, now decided to give final solution to the questions, Ngöôi khoâng ñöôïc khoù chòu tröôùc thaêng traàm as were formulated by Ta-hui, but which, really, theá söï, have been stirred deep in his own heart. For the Baèng höõu trong töï vieän laø ngöôøi maø ngöôi questions are to be solved, if they are at all coù theå baøn luaän Phaùp, solved, by keeping a close contact with life. When Caét tæa moät laàn cho xong boán meänh ñeà vaø this contact is lost, the questions become subjects baùch phaùp phuû nhaän. of intellection. The young monk must, therefore, Coi chöøng ñöøng ñeå ngöôøi khaùc daãn mình laïc experience life in its hardest and toughest aspects; höôùng voâ ñònh; unless he suffers he cannot probe into the depths Baây giôø ngöôi ñaõ ôû trong töï vieän, of his own being. Travelling teaches this, and it Coâng vieäc cuûa ngöôi laø böôùc ñi treân ñaïi ñaïo, was well for him to be prepared for all that might Ngöôi khoâng ñöôïc baùm víu vaøo theá gian, be coming to him in his monkish pilgrimage. Maø phaûi xaû boû moïi thöù vaët vaõnh; Haønh Cöôùc Ca: Song of Angya—Song of "Going Haõy giöõ vöõng vaøo chaân lyù cöùu caùnh, on Foot"—Haønh Cöôùc Ca ñöôïc bieân soaïn bôûi Khoâng ñöôïc töø choái baát cöù hình thöùc Thieàn sö Phaàn Döông, moät trong nhöõng thieàn sö naëng nhoïc naøo; löøng danh ñaàu ñôøi nhaø Toáng (thuoäc phaùi Laâm Teá, Haõy töï taùch ngöôi khoûi naùo nhieät vaø nhöõng ñeä töû vaø keá thöøa Phaùp cuûa Thieàn sö Thuû Sôn Tænh ñaùm ñoâng, Nieäm, vaø laø thaày cuûa Thaïch Söông Sôû Vieän). Sau Haõy ngöng taát caû nhöõng cöïc nhoïc ñaây laø noäi dung cuûa baøi ca: vaø ham muoán. "Khi quyeát ñònh lìa cha xa meï, Haõy nghó ñeán ngöôøi ñang lao mình xuoáng Ngöôi muoán thaønh töïu caùi gì? vaùch nuùi, Giôø ñaây ngöôi laø moät Phaät töû, Vaø ngöôøi ñöùng caû ñeâm trong tuyeát laïnh, Moät du Taêng khaát só khoâng nhaø, Haõy thu heát taát caû söùc maïnh cuûa mình, Vaø khoâng coøn laø ngöôøi cuûa theá gian naøy; Ñeå ngöôi coù theå giöõ ñöôïc Phaùp vöông Taâm cuûa ngöôi luoân taäp trung vaøo huy hoaøng luoân hieån hieän; Söï laõnh hoäi Phaät phaùp. Luùc naøo cuõng phaûi chaêm chæ Haønh vi cuûa ngöôi phaûi trong nhö baêng tuyeát truy caàu chaân lyù, hay pha leâ, Luoân luoân kính troïng caùc baäc tröôûng thöôïng; Ngöôi khoâng caàu danh caàu lôïi, Ngöôi bò ñoøi hoûi phaûi chòu döïng noùng, Ngöôi phaûi töï mình töø boû moïi thöù taïp nhieãm. laïnh vaø thieáu thoán, Khoâng coù con ñöôøng naøo môû ra cho ngöôi Bôûi vì ngöôi chöa ñaït ñeán choã an truï; Khaùc hôn laø haønh cöôùc du phöông Ñöøng oâm aáp yù nghó giaøu coù ôû theá gian, vaø tham vaán; Cuõng ñöøng buoàn vì bò ngöôøi khinh reõ; Ngöôi phaûi reøn luyeän thaân taâm Maø phaûi noã löïc thaáy thaúng vaøo baûn taùnh cuûa Baèng caùch treøo nuùi baêng soâng; mình, Ngöôøi phaûi keát baïn vôùi trí nhaân Chöù khoâng döïa vaøo ai khaùc. trong ñaïo phaùp

Treân nguõ hoà töù haûi haõy haønh höông Vaø phaûi toû loøng kính troïng hoï töø töï vieän naøy ñeán töï vieän khaùc; baát cö khi naøo coù cô gaàn guõi; Ñi qua ngaøn daëm treân caû traêm ngoïn nuùi Ngöôi phaûi loäi tuyeát vaø daãm leân nhöõng con khoâng phaûi laø chuyeän deã; ñöôøng ñaày söông, Mong ngöôi cuoái cuøng tham vaán ñöôïc baäc

ñaïo sö, to no purpose whatever; Vaø ñöôïc daãn daét ñeå nhìn thaáy ñöôïc Now that you are in the monastery baûn taùnh cuûa chính mình, your business is to walk the great path, Luùc aáy ngöôi seõ khoâng coøn nhaàm laãn And not to get attached to the world, coû daïi laø döôïc thaûo nöõa." But to be empty of all trivialities; Song of "Going on Foot" was composed by Zen Holding fast on to the ultimate truth master Fen-Yang-Shan-Chou, one of the noted Do not refuse hard working in any form; Chinese Ch’an masters of the early Sung (of the Cutting yourself away from noise and crowds, Lin-Chi school; a disciple and dharma successor of Stop all your toiling and craving. Shou-Shan-Sheng-Nien, and the master of Shih- Thinking of the one Chuang-Ch’u-Yuan). Here is the content of the who threw himself down the precipice, song: And the one who stood all night in the snow, "Determined to leave his parents, Gather up all your fortitude, what does he want to accomplish? So that you may keep the glory He is a Buddhist, a homeless monk now, of your Dharma-king manifested all the time; and no more a man of the world. Be ever studious in the pursuit of the Truth, His mind is ever intent on Be ever reverential towards the Elders; the mastery of the Dharma. You are asked to stand His conduct is to be as transparent as the cold and the heat and privations, ice or a crystal, Because you have not yet come to He is not to seek fame and wealth, the abode of peace; He is to rid himself of defilements of all sorts. Cherish no envious thoughts He has no other way open to him for worldly prosperity, but go about and inquire; Be not depressed just because you are slighted; Let him be trained in mind and body by But endeavour to see directly walking into your own nature, not depending on others. Over the mountains and fording the rivers; Over the five lakes and the four seas you Let him befriend wise men in the Dharma pilgrim and pay them respect From monastery to monastery; Wherever he may accost them; To walk thousands of miles over hundreds of Let him brave the snow, tread on the frosty mountains roads, Is indeed no easy task; Not minding the severity of the weather; May you finally intimately interview the Let him cross the waves and penetrate the master in the Dharma clouds, And be led to see into your own nature, Chasing away dragons and evil spirits. When you will no more take weeds for the His iron staff accompanies him wherever he medicinal plants." travels Haønh Cöôùc Nhaõn: Con maét trí tueä thaáy vaïn höõu And his copper pitcher is well filled, giai khoâng. Vôùi con maét naày, haønh giaû neùm caùi Let him not then annoyed nhìn vaøo taát caû nhöõng caùi kyø dieäu vaø baát khaû tö with the longs and shorts of the worldly nghì cuûa caûnh giôùi taâm linh, thaáy taän hoá thaúm saâu affairs, xa nhaát cuûa noù—The wisdom eye that sees all His friends are those in the monastery things as unreal. With the wisdom-eye, with whom he may weigh the Dharma, practitioners take in at a glance all the wonders Trimming off once for all the four and inconceivabilities of the spiritual

realm to its propositions deepest abyss. and one hundred negations. Haønh Cöôùc Taêng: Vrajaka (skt)—A wandering Beware of being led astray by others religious monk—Du Taêng tu haønh theo loái du

phöông hoaèng hoùa: A wandering monk who lyù, ñaàu cuùi guïc xuoáng. Anh ta may maén neáu ñöôïc wanders to convert people—Haønh cöôùc coù nghóa ñeå yeân moät mình vaø khoâng bò quaáy raày. Bôûi vì ñoâi laø “du haønh baèng caùch ñi boä” (haønh höông baèng khi anh ta coù theå bò buoäc phaûi ra ñi vì bò coi nhö laø chaân). Ñaây laø moät chuyeán haønh höông cuûa moät taân moät vò Taêng ngoan coá khoâng chòu chaáp nhaän quyeát thieàn sinh, ngöôøi môùi vöøa hoaøn taát giai ñoaïn taäp ñònh cuûa thieàn vieän. Khi caùc Thieàn Taêng trong luyeän sô khôûi ôû moät ngoâi chuøa trong tænh, ñi ñeán thieàn vieän muoán thoâ loã, hoï coù theå laøm nhö vaäy. Vò moät Thieàn vieän vôùi hy voïng ñöôïc thu nhaän theo haønh cöôùc Taêng kieân trì naøy hieän giôø bò toáng khöù hoïc vôùi vò Thieàn sö taïi ñoù. Nhöõng chuyeán ñi boä daøi ra khoûi coång baèng söùc maïnh, caùnh coång ñoùng laïi qua caùc vuøng heûo laùnh ñeå ñi ñeán nhöõng tu vieän xa sau löng anh ta. Tuy nhieân, anh ta khoâng heà naûn xoâi ngaøy xöa khoâng phaûi laø khoâng nguy hieåm. chí; anh ta traûi toïa cuï ra, ñeå ñoáng haønh lyù xuoáng Nhöõng chuyeán ñi naày ñöôïc coi nhö moät dòp ñeå cho vaø baét ñaàu treùo chaân ngoài thieàn; khoâng laâu sau ñoù vò Taêng haønh cöôùc toû ra coù cô trí tröôùc nhöõng nguy ngöôøi ta coù theå thaáy anh ta döôøng nhö ñaõ chìm saâu hieåm khoâng löôøng tröôùc vaø ñeå tröôûng thaønh noäi trong thieàn ñònh. Ñeâm ñeán maët traêng loù daïng giöõa taâm khi tieáp xuùc vôùi nhöõng ngöôøi khaùc trong nhöõng caønh caây. Hình nhö khoâng coøn choã naøo nhöõng tình huoáng coù vui cuõng nhö coù ñoái ñòch. Vò meàm moûng trong loøng cuûa moät vò Thieàn sö. Caùi Taêng khi ñi haønh cöôùc phaûi ñoäi noùn rôm coù vaønh maø oâng thöôøng ñöa ra cho caùc moân sinh cuûa oâng troøn ñeå haïn cheá bôùt taàm nhìn ñoái vôùi con ñöôøng ñeàu laø "nhöõng lôøi chöûi bôùi noùng naûy vaø nhöõng caùi tröôùc maët mình vaø traùnh nhìn ngoù hai beân, coù haïi naém tay vung leân trong côn giaän döõ." Vì chaân lyù cho söï taäp trung maø ngöôøi tu phaûi giöõ ñuùng trong thieàn laø caùi gì maø ngöôøi ta phaûi giaät laáy töø trong caû chuyeán haønh höông cuûa mình. Moät chieác aùo tay cuûa Thieàn sö, oâng ta seõ khoâng bao giôø deã daøng choaøng ñen, moät quaàn vaûi traéng vaø ñoâi giaøy rôm laø ban cho nhöõng ai xin xoû moät caùch dòu daøng. Phaûi trang phuïc cuûa ngöôøi du haønh. Tröôùc ngöïc mang baét eùp oâng ta giao cho hoï. Ñaây laø choã maø phöông moät caùi tuùi ñöïng quaàn aùo muøa ñoâng vaø muøa heø, caùi caùch ñaøo taïo Thieàn khaùc vôùi söï huaán luyeän cuûa baùt aên ñeå xin boá thí, moät con dao caïo toùc vaø vaøi caùc toân giaùo khaùc. Ngöôøi ta laøm moïi caùch laøm cho baûn kinh. Treân löng mang moät caùi aùo möa baèng anh ta naûn chí. Tuy nhieân, sau nhieàu ngaøy lieàn chôø rôm. Khi ñaõ vöôït qua moïi chöôùng ngaïi treân ñöôøng ñôïi tröôùc coång tu vieän, duø coù möa hay coù tuyeát, haønh höông vaø ñeán ñöôïc töï vieän mình choïn, noùi sau ñoù môùi cho anh ta vaøo. Ña phaàn ngöôøi môùi chung, vò Taêng haønh cöôùc bò töø choái khoâng cho ñeán seõ ñöôïc môøi vaøo beân trong thieàn vieän khi ñeâm vaøo coång ñeå thöû coi anh ta khao khaùt taäp luyeän ñeán.

Anh ta chaéc chaén seõ ñöôïc cho truù laïi ít nhaát laø taâm linh ñeán möùc naøo. Moät trong nhöõng Taêng moät ñeâm, nhöng neáu anh ta mong ñôïi ñöôïc nguû quan trong töï vieän ra ngoaøi ñeå gaëp ngöôøi môùi ñeán treân neâm aám thì anh ta seõ voâ cuøng thaát voïng. xin nhaäp moân. Ngöôøi naøy kính caån trình thö giôùi Khoâng heà coù nhöõng thöù tieän nghi aáy chôø ñôïi anh thieäu vaø chöùng thö cuûa vò thaày ñaõ thoï giôùi cho ta, maëc daàu anh ta ñaõ phaûi chòu ñöïng ñuû thöù moïi mình. Nhöng anh ta laïi bò töø choái moät caùch lòch söï thöû thaùch. Anh ta ñaõ ñöôïc thoâng baùo veà nhöõng maø raát cöông quyeát laø anh ta khoâng ñöôïc nhaän vaøo ñieàu baát tieän naøy tröôùc khi leân ñöôøng haønh cöôùc. huynh ñeä trong chuùng. Ngaøy nay lyù do töø choái Caùc Thieàn Taêng khoâng ñöôïc naèm qua ñeâm treân thöôøng laø: thieàn vieän quaù ñaày, hay chuøa quaù giöôøng moät caùch thoaûi maùi khi maø nhöõng caâu hoûi ngheøo, hay khoâng theå naøo nhaän theâm ai vaøo ñöôïc chôø giaûi ñaùp ñang laøm luùng tuùng nhöõng coá gaéng tri nöõa. Neáu nhö vò Taêng môùi tu kia laëng leõ chaáp thöùc vaãn coøn chôø ñôïi hoï, laøm sao hoï coù theå hy nhaän söï khöôùc töø naøy vaø tìm ñeán moät thieàn vieän voïng veà baát cöù söï nghæ ngôi naøo? Taïi tieàn saûnh khaùc, thì anh ta seõ khoâng tìm ñöôïc moät thieàn vieän anh ta phaûi cho thaáy moät baèng chöùng nöõa veà loøng naøo ôû baát cöù nôi ñaâu, vì ôû baát cöù ñaâu anh ta cuõng kieân ñònh cuûa mình, baèng caùch toïa thieàn caû moät seõ gaëp phaûi hình thöùc khöôùc töø naøy. Thöôøng tuaàn leã trong moät phoøng kín rieâng bieät, vôùi nhöõng thöôøng, vò Taêng trong chuøa chæ ñöa ra lôøi töø choái ñieàu kieän khaéc nghieät. Chæ sau ñoù, anh ta môùi moät laàn roài ruùt lui vaøo beân trong thieàn vieän. Bò boû ñöôïc nhaän haún vaøo coäng ñoàng tu vieän. Theo Thieàn moät mình beân ngoaøi, vò Taêng khoâng coù gì ñeå laøm sö D.T. Suzuki trong quyeån "Söï Huaán Luyeän cuûa khaùc hôn laø tieáp tuïc khaån caàu cuõng vôùi thaùi ñoä maø moät Thieàn Taêng Phaät Giaùo," coù raát nhieàu thí duï anh ta coù luùc ban ñaàu: anh ta ngoài döïa vaøo haønh trong caùc ngöõ luïc thieàn maø hoï coù theå noi theo neáu

nhö hoï muoán giaùc ngoä. Thieàn sö Töø Minh ñôøi nhaø thaønh vieân môùi vaøo thieàn vieän. Sau ñoù laø leã aåm Toáng laáy duøi choïc thuûng ñuøi mình khi oâng saép rôi traø, vaø vò haønh cöôùc Taêng baét ñaàu ñôøi soáng môùi vaøo hoân traàm ñang luùc toïa thieàn. Ngöôøi môùi ñeán trong thieàn vieän—“Wandering on foot” means the ngoài quay maët vaøo töôøng trong tö theá thieàn ñònh pilgrimage of a young Zen novice who has suoát ñeâm. Saùng ra, anh ta mang deùp vaøo, ra ngoaøi completed the first phrase of his training in a vaø töïa ñaàu vaøo ñoáng haønh lyù cuûa mình nhö ñaõ laøm provincial temple to a Zen monastery, where he hoâm tröôùc. Giai ñoaïn thöû thaùch ñöôïc goïi laø "chieám hopes to be accepted and receive training under a ñoùng tröôùc saân," coù theå keùo daøi ít nhaát laø töø hai Zen master. Pilgrimage to a distant monastery, ñeán ba ngaøy, ngaøy tröôùc coù khi keùo daøi ñeán caû often through trackless terrain, was in ancient time tuaàn leã. Caùi vieäc ngoài cuùi ñaàu caû ngaøy treân ñoáng not without danger. It was regarded as an haønh lyù cuûa mình, coù theå noùi laø moät vieäc laøm meät opportunity for a wandering monk to put his moûi vaø gay go nhaát. Daàu lyù töôûng vaø nguyeän

voïng physical strength and strength of character to the coù cao caû theá naøo ñi nöõa, moät vò Thieàn Taêng neáu test, to develop presence of mind by overcoming khoâng coù tinh thaàn khieâm cung vaø xaû kyû thì khoâng unforeseen dangers, and by meeting many theå naøo ñaït ñöôïc söï thanh tònh cao ñoä nhaát. Giai different kinds of people in joyful as well as ñoaïn "chieám ñoùng tröôùc saân" laø baøi hoïc thöïc tieãn adverse circumstances, to ripen inwardly. In the nhaát maø vò haønh cöôùc Taêng hoïc ñöôïc ngay khi anh prescribed equipage of a wandering monk is a ta vöøa môùi tôùi thieàn ñöôøng. Sau giai ñoaïn "chieám round straw hat with a very low brim. This directs ñoùng tröôùc saân" laø caùi ñöôïc goïi laø "ra ñi buoåi the gaze of the pilgrim onto the path before him; it saùng" vaø ñaây cuõng laø teân ñeå goïi caên phoøng nôi caùc prevents him from looking around, which would vò haønh cöôùc Taêng ñöôïc cho pheùp nghæ laïi moät not be conducive to the mental concentration he is ñeâm. Hoï khoâng ñöôïc pheùp nghæ laïi trong caên supposed to maintain during the entire pilgrimage. phoøng naøy theâm moät ñeâm nöõa, cho neân môùi coù caùi A black cloak, white woolen socks, and straw teân naøy. Baây giôø vò haønh cöôùc Taêng ñöôïc cho sandals are also part of his outfit. On his chest, the pheùp vaøo beân trong vaø traûi qua ba ngaøy thöû thaùch monk carries a bundle with his summer and winter nöõa trong phoøng cuûa anh ta. Cuõng gioáng nhö anh robes, his eating and begging bowls, a razor for ta bò giam caàm trong coâ ñôn, anh ta toïa thieàn suoát shaving his head, and some sutra texts. On his ngaøy. Khoaûng naêm ngaøy troâi qua keå töø khi ñeán back he carries a rolled-up straw raincoat. When thieàn vieän, vò haønh cöôùc Taêng môùi nhaän ñöôïc moät the pilgrim has come through all the difficulties of thoâng baùo töø vaên phoøng Tri Khaùch Taêng, ñaây the pilgrimage and arrived at the monastery, he is chính laø trung taâm ñieàu haønh toaøn theå thieàn vieän. often refused entrance in order to test the Theo thoâng baùo, cuoái cuøng vò haønh cöôùc Taêng earnestness of his desire for spiritual training. One ñöôïc chaáp nhaän vaøo thieàn vieän. Anh ta ñöôïc vò Tri of the monk-officials has come out to see the new khaùch Taêng cho bieát veà nhöõng thanh qui trong applicant. The latter respectfully presents his thieàn vieän cuõng nhö nhöõng lôøi khuyeân thieát thöïc. letter of introduction and a certificate from his Saùng hoâm sau, sau böõa aên ñieåm taâm, anh ta ñöôïc master by whom he was ordained. But he is chuyeån töø phoøng troï ñeán thieàn ñöôøng. Anh ta maëc politely but firmly refused acceptance to the aùo caø sa vaøo, ñoù laø y phuïc nghi leã chính thöùc cho Brotherhood. The plea is conventional these days: taát caû caùc Taêng só Phaät giaùo. Anh ta ñöôïc moät the Zendo is too full, or the temple is too poor, and trong caùc Taêng chöùc ôû thieàn ñöôøng daãn ñeán ñaûnh no more acceptance is possible. If the monk- leã Boà Taùt Vaên Thuø, ñöôïc thôø gaàn cöûa ra vaøo. Traûi novice accepts this quietly and tries another taám toïa cuï, moät taám luïa vuoâng coù theâu hình, vò monastery, there will be no Zendo where he can Taêng laïy ba laàn tröôùc aûnh töôïng cuûa ngaøi Vaên find entrance; for he will everywhere meet this Thuø. Sau khi ñaûnh leã xong, anh ta ñöôïc daãn ñeán form of refusal. Usually, the refusal is given once choã ngoài cuûa mình, taïi ñoù anh ta thaáy ñoáng haønh lyù and the official withdraws. Being left alone, the

khieâm nhöôøng cuûa mình ñaët gaàn cöûa soå. Khi anh ta monk has now nothing else to do but to continue thu doïn haønh lyù, vò Taêng höôùng daãn trong thieàn his supplication in the same attitude as was ñöôøng lôùn tieáng tuyeân boá veà vieäc thu nhaän moät assumed in the beginning: he leans over his

baggage with his head down. He is fortunate if he enlightened. Tzu-ming of the Sung pierced his is left to himself thus undisturbed. For he is thigh with a drill when he felt sleepy while sometimes forcibly ejected as an obstinate monk meditating. The new arrival passes his nights who refuses to accept the decision given out to facing the wall in the posture of meditation. When him by the Brotherhood. When the Zen monks the morning comes, he puts on his straw-sandals, want to be rude, they can be so. The new goes out, and nods his head over his own baggage persistent applicant is now rejected by force from as he did on the previous day. This period of the entrance and pushed outside the gate which is probation, otherwise called "occupying the closed behind him. He will not, however, be entrance court" (niwa-dzume), may last at least dismayed; he spreads his seat, lets down his two or three days, which formerly extended even bundle, and begins to sit cross-legged; before long to a week. This spending all day with the head he may be found apparently deeply ansorbed in down on the bundle is, to say the least, a most meditation. The night advances, and the moon is tiresome and trying procedure. How high his ideal seen going down between the branches of a tree. and how exalted his aspirations, the Zen monk It seems as if no soft spot were left in the heart of without the sense of humility and self-abnegation the Zen master. What he generally doles out to his is not expected to attain the highest degree of monks is "hot invective and angry fist-shaking." purification. This "occupying the entrance court" is For the Zen truth is something which must be the first practical lesson given to him as soon as he snatched away from the hands of the master; he arrives at the Zendo. After the "occupying the will never be too ready to bestow it midly on those entrance court" comes what is known as "to leave who beg. He is to be made willy-nilly to hand it to in the morning" (Tangwa-dzume) and this is also them. This is where the Zen discipline differs from the name given to the room where travelling other religious trainings. Monks in the Zen monks are given a night's lodging; they are not monastery try their best to discourage the novice- allowed to stay for a second night, hence the monk. However, after days of persistance outside name. The monk-novice is now allowed to come the monastery, not rarely in rain and snow, or in inside and pass another three days probation the entrance hall of the monastery, he is finally let period in this room. Thus left in solitary in. As is mostly the case, the "new arrival" will be confinement, as it were, he passes all day in invited in when the evening comes. He is then at meditation. When about five days are passed since least for one night assured of being sheltered from the arrival at the monastery, the novice monk gets exposure; but if he expects to sleep under a warm a notice from the office known as "Shika-ryo," bedding, he will be terribly disappointed. No such which is the directing centre of the whole accommodations are waiting him, and he is ready Brotherhood. According to the notice, he is to be to stand all trials. He has been

informed of all at last permitted into the Zendo. He is told about these inconveniences before he started on this the regulations, and good sound advice is given to pilgrimage. Zen monks are not supposed to pass him by the headmonk. In the following morning their nights lying comfortably in bed; when the after breakfast he is transferred from the lodging questions baffling all intellectual attempts at room to the Zendo. He puts on his "kasaya" solution are still harassing them, how can they (kesa), which is the formal ceremonial robe for all hope to have any kind of rest? At the front hall, he the Buddhist monks. He is ushered by one of the then must provide a further proof of his monks in charge of the Zendo, first to pay respect seriousness through a week of sitting in a solitary to Manjusri the Bodhisattva, who is enshrined near cell under the most austere conditions before he is the front entrance. Spreading his nisidana (zagu) finally accepted into the monastic community. which is a square piece of silk with a design, he According to Zen master Daisetz Teitaro Suzuki in prostrates himself three times before him. When "The Training of the Zen Buddhist Monk," there this is done, he is led to his own seat where he were many examples in the annals of Zen, which finds his humble baggage leaning against the they may follow if they really want to be window. As he takes it, the usher-monk in a loud

voice announces the admission of a new member nhöõng vò môùi baét ñaàu, neân soáng bieät laäp moät thôøi into the Brotherhood. As tea ceremony follows, gian ñeå thuaàn thuïc söï ngoä Thieàn cuûa mình—Zen and the novice monk begins his Zendo life. practitioners must enter the realm of no traces just Haønh Duy Thöùc: Noùi roõ quaùn phaùp cuûa Duy like the path of the birds. Thus, according to Zen Thöùc, moät trong naêm loaïi Duy Thöùc—Wisdom or master Yuan Tsin, the "Path of the Birds" and the insight in meditation and practice, one of the five "Road of Beyond," or "Road of Wonder," are kinds of wisdom or insight or idealistic recommended for Zen practitioners, especially for representation in the sutras and sastras (the first Zen beginners, that they should live in solitude for four are objective and the fifth is subjective)—See a time in order to mature their Zen realization— Nguõ Chuûng Duy Thöùc. See Nguyeân Tónh Thaäp Moân. Haønh Do: Action and Intention—Phaåm thöù nhaát Haønh Ñoäng: Karma—Ki (jap)—Action—Deed— trong Kinh Phaùp Baûo Ñaøn—The First Chapter Act—Trong thieàn thì ñaây laø caùch daïy rieâng cuûa (Action & Intention) in the Jewel Platform Sutra. moãi thieàn sö; noù baét nguoàn töø nhaân caùch rieâng vaø Haønh Duyeân Thöùc: Thoâi thuùc laø ñieàu kieän cho söï chieàu saâu cuûa söï chöùng ngoä cuûa moãi vò thieàn sö— hieåu bieát—Impulse is the condition for In Zen the unique fashion that each master has of consciousness. training his students, which arises from his Haønh Ñaïo: Gyodo (jap)—Follow the path. particular personality and the depth of his 1) Ñi theo chaân lyù cuûa Phaät: Ñi theo con ñöôøng realization of Zen. cuûa ñaïo Phaät—Walk the path of Buddhism— Haønh Ñoäng Coù Chuû Taâm: Willful action. To walk in the way, follow the Buddha-truth. Haønh Ñoäng Coù Chuû YÙ: To commit intentionally. 2) Tròch vai phaûi, ñi nhieãu voøng quanh hình Haønh Ñoäng Do Taùc Lyù: Volitional activities. töôïng, ñaëc bieät laø hình töôïng Ñöùc Phaät: to Haønh Ñoäng Giaùc Ngoä: Enlightening action— make

procession round an image, especially Haønh ñoäng cuûa baäc Boà Taùt. of the Buddha, with the right shoulder toward Haønh Ñoäng Khoâng Phaân Bieät: Avikalpapracara it. (skt)—Deeds of non-discrimination. Haønh Ñaïo Taâm: Mind to practice the way—Taâm Haønh Ñoäng Thuaän Tieän: Thieän nghieäp—Nghieäp Haønh Ñaïo—Phaät daïy nhöõng vò môùi tieán tu raèng: laønh—Favorable action. “Moät tu só, nhöùt laø vò môùi tieán tu, ñöøng haønh ñaïo Haønh Ñoäng Vôùi Taâm Roäng Löôïng vaø Loøng Töø nhö kieåu traâu keùo coái xay, tuy thaân haønh ñaïo maø Bi: To act with kindness and love. taâm chaúng haønh. Neáu taâm ñaõ haønh thì caàn noùi chi Haønh Ñöùc: Tu taäp ñöùc haïnh—Practice of virtue— ñeán thaân?”—“A monk, especially a novice, who The virtue of performance—Discipline to perform practices the way should not like a buffalo pulling viruous deeds. a rotating grain mill; he should practice with all his Haønh Ñöôøng Taêng: Vò Taêng "haønh ñöôøng" troâng mind. If the way of the mind is cultivated, where coi vieäc phuïc vuï côm nöôùc cho Taêng chuùng trong is the need to cultivate the body?” Thieàn vieän—A monk who serves as a waiter to Haønh Ñaïo Tích Truï: Töø Boà Taùt ñòa thöù nhì ñeán serve food and water for all the monks during the ñòa thöù baûy, haønh giaû ñaït ñöôïc söï tieán boä trong meal-time in a monastery—See Thöïc Thôøi. vieäc loaïi boû taø tö duy—The attainment of progress Haønh Giaû: Acarin (skt)—Ngöôøi haønh thieàn—Zen in riddance of incorrect thinking from the second Practitioner—Haønh giaû tu thieàn neân luoân nhôù raèng to the seventh stages of Bodhisattva. thieàn töø khöôùc taát caû yù ñònh moâ taû hoaëc ñònh nghóa Haønh Ñòa: Giai ñoaïn tu haønh—Stage of practice. Thieàn. Vaäy ñeå hieåu Thieàn, phöông phaùp hay nhaát Haønh Ñieåu Ñaïo Huyeàn Loä: Zen practitioners laø phaûi hoïc vaø haønh Thieàn ít nhaát vaøi naêm. Baûn should be able to walk on the "Path-of-the Birds" chaát thaät cuûa Thieàn thoaùt ra ngoaøi taát caû ñònh and the "Road-of-the-Beyond"—Haønh giaû phaûi ñi nghóa vaø giaûi thích; nghóa laø khoâng ai coù theå vaøo caûnh giôùi baët döùt daáu veát y nhö ñöôøng ñi cuûa chuyeån hoùa Thieàn thaønh khaùi nieäm hoaëc dieãn taû chim. Nhö vaäy, theo Thieàn sö Nguyeân Tónh, "Ñieåu baèng thuaät ngöõ hôïp lyù ñöôïc. Beân caïnh ñoù, trong Ñaïo," "Sieâu Vieät Ñaïo," hay "Huyeàn Loä" ñöôïc ñeà Thieàn toâng yeáu toá tình caûm haún laø khoâng noåi baät nghò vôùi nhöõng haønh giaû tu Thieàn, ñaëc bieät laø nhö trong Tònh Ñoä toâng, phaùp moân chuû tröông loøng

tin laø taát caû; traùi laïi, Thieàn nhaán maïnh ôû caù i thaáy khoâng ñaém tröôùc nôi Phaät maø caàu, khoâng ñaém hoaëc caùi bieát khoâng qua luaän giaûi, maø qua tröïc tröôùc nôi Phaùp maø caàu, khoâng ñaém tröôùc nôi chuùng giaùc. Vì taäp quaùn coå truyeàn neân chuùng ta tin töôûng Taêng maø caàu. Vaû ngöôøi caàu Phaùp khoâng thaáy khoå nhò nguyeân ñoái laäp. Vaø theo Thieàn lyù, chuùng ta bò maø caàu, khoâng ñoaïn taäp maø caàu, khoâng ñeán chöùng noâ leä quaù nhieàu bôûi neáp nghó thoâng thöôøng trong dieät, tu ñaïo maø caàu. Vì sao? Vì phaùp khoâng hyù theá nhò nguyeân. Ñen chaúng phaûi laø traéng, traéng luaän. Neáu noùi ‘ta phaûi thaáy khoå, ñoaïn taäp, chöùng chaúng phaûi laø ñen. Thieàn laät ñoå heä thoáng tö töôûng dieät, tu ñaïo, ñoù laø hyù luaän chöù khoâng phaûi caàu naøy, vaø thay vaøo ñoù baèng moät caùi môùi, trong ñoù phaùp.’ Ngaøi Xaù Lôïi Phaát! Phaùp laø tòch dieät,

neáu khoâng coù caùi hôïp lyù, maø cuõng khoâng coù caùi thò phi thöïc haønh phaùp sanh dieät laø caàu phaùp sanh dieät, tö töôûng hai chieàu—Zen practitioners should chöù khoâng phaûi caàu phaùp. Phaùp laø khoâng nhieãm, always remember that Zen refuses even neáu nhieãm nôi phaùp cho ñeán Nieát Baøn, ñoù laø ñaém tentatively to be defined or described in any nhieãm, chöù khoâng phaûi caàu phaùp. Phaùp khoâng choã manner. So, the best way to understand it will be, laøm, neáu laøm nôi phaùp, ñoù laø choã laøm chöù khoâng of course, to study and practice it at least some phaûi caàu phaùp. Phaùp khoâng thuû xaû, neáu thuû xaû years. The very nature of Zen evades all phaùp, ñoù laø thuû xaû, chöù khoâng phaûi caàu phaùp. Phaùp definition and explanation; that is to say, no one khoâng xöù sôû, neáu chaáp tröôùc xöù sôû, ñoù laø chaáp can convert Zen into ideas, it can never be tröôùc nôi xöù sôû chöù khoâng phaûi caàu phaùp. Phaùp described in logical terms. Besides, the feeling khoâng coù töôùng, neáu nhaân töôùng maø bieát, ñoù laø caàu element in Zen is not so prominently visible as in töôùng chöù khoâng phaûi caàu phaùp. Phaùp khoâng theå the Pure Land sects where faith is all in all; on the truï, neáu truï nôi phaùp, ñoù laø truï nôi phaùp chöù khoâng other hand, Zen emphasizes the faculty of seeing phaûi caàu phaùp. Phaùp khoâng theå thaáy, nghe, hay, or knowing through not in the sense of reasoning bieát, neáu laøm theo thaáy, nghe, hay, bieát, ñoù laø thaáy out, but in that of intuitively grasping. We believe nghe hay bieát chöù khoâng phaûi caàu phaùp. Phaùp laø in dualism chiefly because of our traditional voâ vi, neáu laøm höõu vi laø caàu höõu vi chöù khoâng phaûi teaching. And according to the philosophy of Zen, caàu phaùp. Vì theá, ngaøi Xaù Lôïi Phaát! Neáu ngöôøi we are too much of a slave to the conventional caàu phaùp, ñoái vôùi taát caû phaùp, khoâng coù caàu ñeán — way of thinking, which is dualistic through and According to the Vimalakirti Sutra, Chapter Six, through. Black is not not white, and white is not when arriving at Vimalakirti's home, Sariputra black. Zen upsets this system of thought and saw no seats in the room and thought: "Where do subjugates a new one in which there exists no the Bodhisattvas and chief disciples sit?" logic, no dualistic arrangement of ideas. Vimalakirti knew of Sariputra's thought and asked Haønh Giaû Caàu Phaùp: Practitioner who searches him: "Virtuous One, do you come here for a seat for the Dharma—Theo kinh Duy Ma Caät, chöông or for the Dharma?" Sariputra replied: "I come saùu, luùc ñeán ngaøi Xaù Lôïi Phaát thaáy trong nhaø oâng here for the Dharma and not for a seat." Duy Ma Caät khoâng coù giöôøng ngoài chi heát, môùi Vimalakirti said: "Hey Sariputra, he who searches nghó raèng: "Caùc Boà Taùt vaø haøng ñeä töû ñaây seõ ngoài for the Dharma does not even cling to his body nôi ñaâu?" Tröôûng giaû Duy Ma Caät bieát ñöôïc yù ñoù, and life, still less to a seat, for the quest of lieàn noùi vôùi ngaøi Xaù Lôïi Phaát raèng: "Theá naøo, Dharma is not related to (the five aggregates): nhaân giaû vì phaùp maø ñeán hay vì giöôøng ngoài maø form (rupa), sensation (vedana), conception ñeán?" Xaù Lôïi Phaát ñaùp: "Toâi vì Phaùp maø ñeán, chôù (sanjna), discrimination (samskara) and khoâng phaûi vì giöôøng ngoài." OÂng Duy Ma Caä t noùi: consciousness (vijnana); to the eighteen fields of "Ngaøi Xaù Lôïi Phaát! Vaû chaêng ngöôøi caàu Phaùp, sense (dhatu: the six organs, their objects and

their thaân maïng coøn khoâng tham tieác, huoáng chi laø perceptions); to the twelve entrances (ayatana: the giöôøng ngoài. Vaû ngöôøi caàu Phaùp khoâng phaûi coù six organs and six sense data that enter for or lead saéc, thoï, töôûng, haønh, thöùc maø caàu; khoâng phaûi coù to discrimination); and to the worlds of desire, giôùi (18 giôùi), nhaäp (12 nhaäp) maø caàu; khoâng phaûi form and beyond form. Sariputra, a seeker of the coù duïc giôùi, saéc giôùi, voâ saéc giôùi (tam giôùi) maø Dharma, does not cling to the Buddha, the Dharma caàu. Ngaøi Xaù Lôïi Phaát! Vaû chaêng ngöôøi caàu Phaùp and the Sangha. A seeker of the Dharma does not

hold the view of suffering, of cutting off all the ngoaøi cô sôû töï vieän, nhöng vaãn quan heä maät thieát accumulated causes, thereof, to put an end to it by vôùi töï vieän—"Yogin" is a Sanskrit term for treading the path to nirvana (i.e. the four noble someone who engages in yogic practice. In truths). Why is it so? Because the Dharma is Tibetan Tantric Buddhism it commonly refers to beyond all sophistry. For if one says: ‘Because I practitioners who are engaged in intensive see suffering, I cut off its accumulated causes to meditative practice, generally conducted in wipe it out by treading the path thereto’, this is solitary retreat or in small communities that tend mere sophistry and is not the quest of the Dharma. to exist outside the monastic establishment, but “Sariputra, the Dharma is called nirvana (the are often closely associated with monastery. condition of complete serenity and ultimate Haønh Giaû Du Giaø Toái Thöôïng: Supreme Yogi— extinction of reincarnation); if you give rise to (the Voâ Thöôïng Du Giaø Giaû—An epithet for the concept of) birth and death, this is a search for Buddha. birth and death and is not the quest of Dharma. Haønh Giaû Vaø Nghieäp: Practitioners and The Dharma is (absolute and) immaculate, but if Karmas—Thieàn sö Thích Nhaát Haïnh vieát trong you are defiled by the (thought of) Dharma and quyeån 'Kim Cang Ñoaïn Phieàn Naõo': "Ñuùng laø moät even that of nirvana, this is pollution which runs khi chuùng ta ñaõ ñoaïn tröø ñöôïc caùc nguyeân nhaân counter to the quest of Dharma. Dharma cannot be cuûa ñau khoå, vaø bieán ñoåi chuùng, chuùng ta khoâng practiced and if it is put into practice, this implies coøn chuoác theâm nhöõng haäu quaû cuûa khoå ñau trong something (i.e. an object) to be practiced and is töông lai. Nhöng nhöõng gì ñaõ keùo daøi dai daúng, not the quest of Dharma. Dharma is beyond ngay caû khi ñaõ bò chaám döùt, vaãn coøn xung löôïng grasping and rejecting, and if you grasp or reject ñeå keùo daøi theâm nöõa, vaø vaãn tieáp tuïc tröôùc khi it, this is grasping or rejecting (something else) but ngöøng haún. Khi baïn taét moät chieác quaït maùy, daàu not the quest of Dharma. Dharma is beyond doøng ñieän ñaõ bò caét, caùnh quaït vaãn coøn quay moät position but if you give it a place, this is clinging laùt. Khi nguyeân nhaân ñaõ bò loaïi boû, haäu quaû cuûa to space but not the quest of Dharma. Dharma is nguyeân nhaân ñaõ qua roài aáy vaãn coøn keùo daøi theâm formless but if you rely on form to conceive the moät thôøi gian nöõa. Caùi coøn laïi cuûa phieàn naõo cuõng Dharma, this is search for form but not the quest of vaäy. Chuùng ta chæ coù theå ngöøng taïo ra nhöõng Dharma. Dharma is not an abode but if you want nguyeân nhaân ñau khoå môùi, nhöng caùi thaân nguõ uaån to stay in it this is dwelling in (an objective) vaãn coøn. Moät hoâm, Ñeà Baø Ñaït

Ña nhaém vaøo ñöùc Dharma, but not the quest of (absolute) Dharma. Phaät maø neùm moät vieân ñaù vaø laøm cho Phaät bò Dharma can be neither seen, nor heard nor felt nor thöông ôû chaân. Ñöùc Phaät khoâng coøn taïo neân known but if you want to see, hear, feel and know nghieäp nöõa, nhöng ngöôøi vaãn phaûi neám traûi haäu it, this is the functioning of your (discriminatory) quaû cuûa caùi nghieäp ñoù: ñoù laø keát quaû cuûa moät haønh seeing, hearing, feeling and knowing but not the ñoäng trong quaù khöù phaùt tieát naêng löôïng cuoái cuøng quest of Dharma. Dharma is (transcendentally) tröôùc khi coù theå ngöng haún. Ñieàu ñoù khoâng coù inactive (wu wei) but if you are set on worldly nghóa laø sau khi vieân tòch, ñöùc Phaät khoâng chöùng activities, this is a search for the worldly way of ñöôïc tòch dieät."—Zen Master Thich Nhat Hanh life but not the quest of Dharma. Therefore, wrote in 'The Diamond That Cuts Through Sariputra, the quest of Dharma does not imply Illusion': "It is true that once we put an end to the seeking anything whatsoever." causes of suffering and transform them, we will Haønh Giaû Coù Bi Taâm: Compassionate cultivators not bring about new consequences of suffering in (practitioners). the future. But what has existed for a long time, Haønh Giaû Du Giaø: Yogin (skt)—Yogi (skt)—Tu even after it is cut off, still has momentum and Haønh giaû—Devotee—Ngöôøi tu haønh Du Giaø vôùi will continue for a while before stopping töø Baéc Phaïn "Yogin" chæ ngöôøi tu taäp du giaø. completely. When an electric fan is switched off, Trong Maät giaùo Taây Taïng, töø naøy thöôøng ñeå chæ although the current has been cut, the blades keep ngöôøi tu taäp thieàn ñònh thaâm saâu, thöôøng ôû nôi moving for a while longer. Even after the cause vaéng veû hay trong nhöõng coäng ñoàng nhoû, beân has been cut off, the consequence of this past

cause continues for a while. The residue of upasaka or upasika. When performing the afflictions is the same. What comes to a stop is the ceremony, some masters include only the first creation of new causes of suffering, not the body precept of not killing, and let laypeople decide of the five aggregates. One day, Devadatta threw themselves to take any or all of the other four. a rock at the Buddha, and his foot was wounded. Other masters give all five precepts at the time of The Buddha was no longer creating new karma, giving refuge. Laypeople may also take eight but he experienced this karmic consequence as precepts for a period of 24 hours every month. the result of past action that had some energy left Many laypeople like to take the eight precepts on over before it could stop. This does not mean that new and full moon days, or the end of the lunar the Buddha had not realized complete extinction month, or on Buddhist festivals, although they may after he passed away." be taken on any day. The first five of these eight Haønh Giaû Taïi Gia: Lay practitioner—Nhaèm giuùp are similar to the five lay precpets, with the cho ngöôøi taïi gia vöôït qua nhöõng taâm thaùi nhieãu expception that the precpet against unwise sexual loaïn vaø chaám döùt phaïm phaûi nhöõng haønh vi toån behavior become abstinent from sex, because the haïi, Ñöùc Phaät ñaõ ban haønh naêm giôùi. Trong moät precepts are kept for only one day (see Eight nghi thöùc ngaén, moät vò Tyø Kheo hay Tyø Kheo Ni precepts). In Thailand's and Cambodia's coù theå cöû haønh nghi thöùc truyeàn giôùi, ngöôøi taïi gia

traditions, there is a custom whereby most young coù theå quy-y Tam Baûo vaø trôû thaønh caän söï nam men become monks and hold the Sramanera hay caän söï nöõ. Trong khi cöû haønh nghi leã, vaøi vò precepts for three months, at least once during thaày chæ noùi ñeán giôùi thöù nhaát laø khoâng saùt sanh, their lives. They usually do this when they are vaø ñeå cho Phaät töû taïi gia töï quyeát ñònh thoï hay young adults as it gives them a foundation in strict khoâng thoï baát cöù giôùi naøo trong boán giôùi coøn laïi. ethics and is very auspicious for their families. At Vaøi vò thaày khaùc coù theå cho thoï cuøng moät luùc naêm the end of the three month period, they give back giôùi trong buoåi leã quy-y. Phaät töû taïi gia coù theå thoï their precepts and return to worldly family life. baùt quan trai giôùi trong voøng 24 giôø moãi thaùng. Haønh Giaû Tu Thieàn Trong Ñaïo Phaät: Zen Nhieàu ngöôøi thích thoï baùt quan trai trong ngaøy ñaàu Practitioner in Buddhism—Ngöôøi tu thieàn laø ai? thaùng, ngaøy traêng troøn (raèm), ngaøy 30, hay trong Con ngöôøi aáy coá gaéng tu taäp nhaèm ñaït ñöôïc giaùc nhöõng ngaøy leã hoäi Phaät giaùo, duø raèng hoï coù theå thoï ngoä töøng phaàn hay giaùc ngoä hoaøn toaøn. Ngöôøi tu baùt quan trai trong baát cöù ngaøy naøo. Naêm giôùi ñaàu thieàn phaûi neân bieát thaân naày laø hö giaû, voïng töôûng tieân cuûa taùm giôùi gioáng nhö nguõ giôùi, töø giôùi laø hö giaû khoâng thaät. Moät khi nhaän chaân ra ñöôïc khoâng taø daâm bieán thaønh giôùi khoâng daâm duïc, vì caùi ngaõ hö giaû laø bieát ñöôïc lyù voâ ngaõ maø Ñöùc Phaät taùm giôùi naøy ñöôïc giöõ chæ trong moät ngaøy maø thoâi. ñaõ daïy trong kinh ñieån. Ñöùc Phaät giaùc ngoä töø tu Taïi Thaùi Lan vaø Cam Boát coù tuïc leä laø haàu heát taäp thieàn ñònh; chö toå cuõng theo böôùc chaân Phaät nhöõng thanh nieân ñeàu trôû thaønh nhöõng nhaø sö thoï maø ñaït thaùnh giaùc ngoä. Nhö vaäy, chuùng ta coù con giôùi Sa Di trong voøng ba thaùng, ít nhaát laø moät laàn ñöôøng naøo khaùc ñeå ñi neáu chuùng ta muoán thaønh trong ñôøi. Thöôøng thì hoï laøm nhö vaäy khi hoï saép ñaït giaùc ngoä hay sao? Phaät töû thuaàn thaønh neân söûa böôùc vaøo ñôøi. Vieäc naøy taïo cho hoï moät neàn luoân nhôù raèng tinh thaàn chaân chính cuûa thieàn ñònh taûng ñaïo ñöùc nghieâm trang vaø cuõng laø ñieàu kieát laø duøng trí tueä ñeå thaáy ñöôïc leõ thaät laø thaân vaø taâm töôøng (ñieàu toát) cho gia ñình. Vaøo ngaøy cuoái cuûa khoâng thaät. Khi maø chuùng ta thaáy ñöôïc caùi leõ thaät ba thaùng xuaát gia, nhöõng vò naøy seõ hoaøn traû laïi giôùi aáy roài thì chuùng ta môùi coù theå buoâng boû loøng tham ñieàu vaø trôû veà ñôøi soáng theá tuïc cuûa gia ñình—To chaáp vaø saân haän ñeå taâm chuùng ta ñöôïc thanh tònh help laypeople overcome their disturbing attitudes vaø tænh thöùc, töø ñoù chuùng ta môùi thaáy ñöôïc caùi and stop committing harmful actions, the Buddha chaân thaät cuûa chính mình, ñoù laø giaûi thoaùt baèng trí set out five precepts. During a brief ceremony tueä. Ñöùc Phaät chæ laø ngöôøi cung caáp cho chuùng ta performed by a monk or nun, laypeople can take nhöõng chæ daãn maø thoâi, coøn thì hoaøn toaøn tuøy thuoäc refuge in the Triple Gem: Buddha, Dharma, and vaøo chuùng ta aùp duïng hay khoâng aùp duïng nhöõng Sangha. At the same time, they can take any of kyõ thuaät naày trong cuoäc soáng haèng ngaøy cuûa chính the five lay precepts and become either an mình. Nhö vaäy ngöôøi tu thieàn laø ngöôøi ñang tu taäp

thieàn quaùn trong töøng phuùt giaây cuûa cuoäc ñôøi are not real. When we are able to see the truth, mình. Coù leõ ngöôøi aáy ñaõ ñaït ñöôïc töøng phaàn hay we can then forsake greed and anger; our mind toaøn phaàn giaùc ngoä. Khi tu taäp Thieàn, haønh giaû then will be calm and mindful, and we shall see nhaän bieát raèng thaân naày khoâng thaät, raèng caùi goïi laø the truth within ourselves; that is emancipation taâm ñoù voâ thöôøng, raèng ao öôùc voïng töôûng khoâng through wisdom. The Buddha can only provide us thaät, raèng chö phaùp khoâng coù caùi goïi laø 'ngaõ'. Chö with guidelines of Zen. It is up to us to apply these toå trong Phaät giaùo thöôøng noùi, "Kinh ñieån laø mieäng techniques in our daily life. Therefore, a Zen Phaät, coøn Thieàn laø taâm Phaät. Mieäng Phaät vaø taâm practitioner is the one who is practicing Buddhist Phaät khoâng phaûi laø hai thöù khaùc nhau." Nhöõng gì meditation in each moment of his life. Perhaps he ñöùc Phaät noùi ra laø töø taâm cuûa Ngaøi; vì vaäy maø has attained partial or complete enlightenment. Thieàn vaø kinh ñieån khoâng phaûi laø hai thöù khaùc When cultivating Zen, the practitioner can realize nhau. Nhieàu ngöôøi vaãn coøn hieåu laàm raèng Thieàn laø that this body is not real, that the so-called mind is moät toâng phaùi ngoaïi giaùo chöù khoâng phaûi Phaät impermanent, that wishful thinking is also not real, giaùo vì toâng phaùi naày khoâng truyeàn baèng nhöõng lôøi that all things are without a so-called 'self'. daïy trong kinh ñieån, maø laø taâm truyeàn taâm. Toâng Buddhist Zen Patriarchs always say, "The Sutra is phaùi naày khoâng döïa vaøo kinh ñieån. Tuy nhieân, sau the Buddha's mouth, and Zen is the Buddha's khi hieåu thaáu ñaùo, chuùng ta seõ thaáy raèng Thieàn vaø heart. The Buddha's mouth and heart are not two, kinh ñieån khoâng coù gì khaùc caû. Ñöùc Phaät ñaõ ñaït not different." The Buddha's words come from his ñeán giaùc ngoä ñeå thaønh Phaät töø tu taäp thieàn quaùn; mind; thus how can Zen and sutra be two different caùc vò thaày sau naày cuõng theo chaân Ngaøi maø ñaït things? Many people still misinterpret the special ñöôïc giaùc ngoä. Nhö vaäy chuùng ta tu thieàn laø tu taäp concepts of Zen, saying that Zen is an outside sect, con ñöôøng giaùc ngoä cuûa ñöùc Phaät, chöù khoâng laø not Buddhism because its instruction or teaching con ñöôøng naøo khaùc. Tinh thaàn chaân chính cuûa from outsiders, its special transmission outside of Thieàn Phaät giaùo laø duøng trí tueä ñeå thaáy ñöôïc chaân the teaching, its transmission is from mind to mind. lyù; ñeå thaáy thaân naày vaø taâm naày khoâng thaät. Khi This intuitive school which does not rely on texts chuùng ta thaáy ñöôïc chaân lyù aáy roài thì chuùng ta or writings. However, after thorough buoâng boû tham saân ñeå taâm chuùng ta trôû neân tænh understanding, we will see that Zen and sutra are laëng. Ngoaøi ra, khi tu taäp thieàn quaùn, chuùng ta coøn not different at all. The Buddha became thaáy ñöôïc caùi chaân thaät trong chính chuùng ta, ñoù enlightened from practicing Zen; other masters chính laø giaûi thoaùt baèng trí tueä. Ñöùc Phaät chæ coù also followed his step and attained their theå laø cung caáp cho chuùng ta nhöõng höôùng daãn veà enlightenment as well. Then, we practice tu taäp thieàn quaùn. Coøn thì hoaøn toaøn tuøy thuoäc vaøo meditation means we only follow the Buddha's chuùng ta coù aùp duïng nhöõng kyõ thuaät thieàn ñònh naày path to enlightenment, not any other paths. The vaøo cuoäc

soáng haèng ngaøy cuûa mình hay khoâng maø true spirit of Zen Buddhism is to use wisdom to thoâi—Who is a Zen practitioner? He is the one see the truth; the body and mind are not real. who tries to practice to attain partial or complete When we are able to see the truth, we can then enlightenment. When learning Zen, the forsake greed and anger; our mind then will be practitioner can realize that this body is not real, calm, and we shall see the truth within ourselves; that wishful thinking is also not real. Once that is emancipation through wisdom. Besides, realizing this falsity is understanding the Buddha's when practicing Zen, we also see the truth within teaching of no self. The Buddha became ourselves; that is emancipation through wisdom. enlightened from practicing Zen; other masters The Buddha can only provide us with guidelines also followed his step and attained their of Zen. It is completely up to us to apply these enlightenment as well. Then, do we have any techniques in our daily life. other paths to follow if we want to become Haønh Giaû Tu Thieàn Vaø Yeáu Toá Phi Nhaân Loaïi: enlightenment? Devout Buddhists should always Zen practitioners and non-human elements—Theo remember that the true spirit of Zen Buddhism is Thieàn sö Thích Nhaát Haïnh trong quyeån 'Kim Cang to use wisdom to see the truth; the body and mind Ñoaïn Huyeãn', chuùng ta söû duïng raát nhieàu naêng löïc

cuûa mình ñeå thuùc ñaåy coâng ngheä tieán boä ñeå phuïc Haønh Hoïc: Tu haønh vaø hoïc giaûi, duøng chaùnh trí ñeå vuï cuoäc soáng chuùng ta toát ñeïp hôn, vaø chuùng ta chöùng thöïc hieåu bieát chaân lyù (söï chöùng ngoä khoâng khai thaùc nhöõng yeáu toá khoâng thuoäc veà con ngöôøi do trao truyeàn maø haønh giaû phaûi töï chöùng laáy)— (phi nhaân loaïi) nhö röøng ruù, soâng ngoøi, ñaïi döông. Cultivation and conviction by thinking, realization, Nhöng trong khi chuùng ta laøm oâ nhieãm vaø huûy to prove and ponder. hoaïi thieân nhieân, chuùng ta cuõng töï laøm oâ nhieãm vaø Haønh Höông: Ñi haønh höông: To go on huûy hoaïi chính mình nöõa. Keát quaû cuûa vieäc phaân pilgrimate—Daâng höông cuùng Phaät: To offer bieät giöõa nhaân loaïi vaø phi nhaân loaïi laø vieäc traùi ñaát incense in front of the altar of the Buddha. noùng leân, oâ nhieãm vaø söï khôûi leân cuûa nhieàu caên Haønh Höông Haèng Haø: Gangayatra (skt)— beänh laï. Ñeå töï baûo veä laáy chính mình, nhaân loaïi Pilgrimage to the Ganges. caàn phaûi baûo veä nhöõng yeáu toá phi nhaân loaïi. Ñaây Haønh Höõu: The reality of karma—See Thaát laø söï hieåu bieát caên baûn caàn thieát khi chuùng ta Chuûng Höõu. muoán baûo veä chuùng ta vaø quaû ñòa caàu naøy — Haønh Khaát: Ñi xin aên: To go begging, or asking According to Zen Master Thich Nhat Hanh in The for alms—Caùc Tyø Kheo ñi khaát thöïc (tay böng baùt Diamond That Cuts Through Illusion, we put a lot maø xin aên): Monks and nuns go for alms—Thaùc of energy into advancing technology in order to Baùt (La Trai): Going for almsfood. serve our lives better, and we exploit the non- Haønh Khoå: Sankharadhukkhata (p)— human elements, such as the forests, rivers, and Samskaradhuhkhata (skt)—Suffering as inherent oceans, in order to do so. But as we pollute and in formations—Unsatisfactoriness of conditioned destroy nature, we pollute and destroy ourselves states—Ñau khoå laø haäu quaû taát yeáu cuûa haønh as well. The results of discriminating between ñoäng. Theo Hoøa Thöôïng Piyadassi trong

quyeån human and non-human are global warming, “Con Ñöôøng Coå Xöa,” tính chaát baát toaïi nguyeän pollution, and the emergence of many strange cuûa caùc phaùp höõu vi (phaùp do ñieàu kieän taïo thaønh), diseases. In order to protect ourselves, we must ñaây laø loaïi khoå coù yù nghóa trieát lyù. Duø töø Haønh protect the non-human elements. This Khoå haøm yù taát caû caùc phaùp höõu vi, hay caùc phaùp fundamental understanding is needed is we want phaûi chòu taùc ñoäng cuûa nhaân quaû, haønh khoå nhaán to protect our planet and ourselves. maïnh ñeán caùi khoå cuûa nguõ uaån: saéc, thoï, töôûng, Haønh Giaùo: Tu taäp hay thöïc haønh y theo luaät taïng haønh, vaø thöùc uaån. Goïi ngaén goïn laø Danh vaø Saéc maø Phaät ñaõ cheá ra—To carry out the vinaya (Nama-Rupa), thöïc theå Taâm-Vaät Lyù. Söï keát hôïp disciple (Vinaya)—To preach. cuûa naêm uaån naày taïo thaønh moät höõu tình chuùng Haønh Giôùi: Tu taäp giôùi luaät—Practice precepts. sanh. Chuùng sanh vaø theá gian, caû hai ñeàu bieán ñoåi Haønh Haï Thaân Xaùc Quaù Ñaùng: Extreme of khoâng ngöøng. Chuùng sanh sanh roài dieät, taát caû ñeàu tormenting the body. xoay vaàn, khoâng coù gì thoaùt khoûi söï bieán ñoåi Haønh Haûi Thieàn Sö: khoâng ngöøng vaø khoâng theå ngaên caûn naày ñöôïc, vaø 1) (1604-1670): Thieàn sö Trung Hoa vaøo cuoái vì tính chaát voâ thöôøng naày maø khoâng coù gì coù theå thôøi nhaø nhaø Minh ñaàu thôøi nhaø Thanh— goïi laø laïc thöïc söï. Coù haïnh phuùc, nhöng raát taïm Chinese Zen master in the end of the Ming bôï, noù tan bieán nhanh nhö lôùp tuyeát moûng treân dynasty and the beginning of the Ch'ing soâng, vaø gaây neân bao noãi khoå saàu. Ñoù laø lyù do taïi dynasty in China. sao Ñöùc Phaät trong phaàn thuyeát giaûng veà Töù 2) (1609-1683): Thieàn sö Trung Hoa, thuoäc toâng Thaùnh Ñeá ñaõ keát luaän: “Naêm uaån laø khoå.” Ñaây laø Laâm Teá vaøo cuoái thôøi nhaø nhaø Minh ñaàu thôøi caùi maø chuùng ta goïi laø Haønh Khoå —Suffering nhaø Thanh—Chinese Zen master of the Lin- inherent in the formation. The suffering inevitably Chi Sect, in the end of the Ming dynasty and consequent on action. According to Most the beginning of the Ch'ing dynasty in China. Venerable Piyadassi in “The Buddha’s Ancient Haønh Hoa: Daâng hoa cuùng döôøng—To offer Path,” unsatisfactoriness of conditioned states, is flowers. not of philosophical significance. Though the word Haønh Hoùa: Du haønh hoaèng phaùp ñeå hoùa ñoä chuùng “samkhara” implies all things subject to cause and sanh—To go and convert—Go and teach. effect, here in the context of “dukkha” the five

groups or aggregates (pancakkhandha) are meant. That is, they are not by themselves independent They are the aggregates of matter, in this case the creating agencies, they have nothing which they visible, tangible body of form, of sensation, of can claim as belonging to their “self,” and their perception, of mental formations and of karmic activities are generated by the conjunction consciousness. They are known briefly as the of many causes or accidents. For which reason pyscho-physical entity (nama-rupa). “Rupa” there is what we designate the Emptiness of includes the physical aggregate and “nama” the Action. remaining four aggregates. The combination of Haønh Kieän Ñoä: Aggregate of volition—Haønh the five constitutes a sentient being. A being and Uaån, uaån thöù tö trong nguõ uaån. Haønh ñoäng daãn ñeán the empirical world are

both constantly changing. haäu quaû moät caùch taát yeáu—The samskara They come into being and pass away. All is in a skandha, the fourth of the five skandhas. Action whirl, nothing escapes this inexorable, unceasing which inevitably passes on its effects—See Nguõ change, and because of this transitory nature Uaån. nothing is really pleasant. There is happiness, but Haønh Löïc: Carya-bala (skt)—Naêng löïc vaän haønh very momentary, it vanishes like a flake of snow, cho ñeán khi taän cuøng thôøi gian—The power of and brings about unsatisfactoriness. This is why working till the end of time. the Buddha in his formulation of the Noble Truth Haønh Löïc Voâ Ngaïi Duïng: Haønh löïc voâ ngaïi duïng, of Dukkha concluded with the words: “In brief, the vì nhieáp thuû taát caû Boà Taùt haïnh—Power of action five aggregates of grasping are suffering and including all practices of enlightening beings— unsatisfactory (dukkkha). This is what is called the See Möôøi Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt . unsatisfactoriness of conditioned states Haønh Lyù: Nhöõng haønh ñoäng thöôøng nhaät, ñi, ñöùng, (samkhara-dukkha). naèm, ngoài, aên, uoáng, nguû, nghæ, suy nghó, vaân Haønh Khoå Taùnh: Samkhara-dukkha (skt): vaân—The common acts of daily life, going, Suffering due to formations—Moät trong ba loaïi standing, lying, siting, eating, drinking, sleeping, khoå, hai loaïi kia laø hoaïi khoå vaø khoå khoå. Haønh khoå resting, thinking, etc. laø khoå vì chö phaùp voâ thöôøng, thaân taâm naày voâ Haønh Maõn: Sö Haønh Maõn ôû chuøa Phaät Luõng, thaân thöôøng—Dukkha as conditioned states—One of theá cuûa sö ít ñöôïc ai bieát ñeán, nhöng ngöôøi ta tin the three kinds of suffering, the other two are raèng sö laø ngöôøi ñaõ cung caáp cho Thieàn sö Kinh suffering due to change and due to pain. Suffering Kheâ kinh ñieån giaùo boån cuûa toâng Thieân Thai vaøo by the passing or impermanency of all things, cuoái theá kyû thöù taùm—Hsing-Man, a monk of the body and mind are impermanent—See Tam Khoå. Fo-Lung monastery, about whom little is known, Haønh Khoâng: Pracarita (skt)—Emptiness of but who is accredited with supplying Dengyo of action—Caùi Khoâng veà Haønh—Caùi khoâng veà haønh Japan with T’ien-T’ai scriptures in the latter part nghóa laø gì? Taát caû caùc uaån thoaùt khoûi caùi ngaõ tính of the eighth century. vaø taát caû nhöõng gì thuoäc veà ngaõ tính, vaø raèng moïi Haønh Maãu: Matrka (skt)—Ma Ñöùc Lyù Ca—“Meï hoaït ñoäng maø chuùng bieåu hieän ñeàu do bôûi söï taäp cuûa nghieäp,” thí duï trong Vi Dieäu Phaùp, chæ roõ hôïp cuûa caùc nguyeân nhaân vaø ñieàu kieän hay nhaân nghieäp sanh nghieäp, hay laø moät haønh ñoäng ñöa duyeân, nghóa laø töï chuùng khoâng phaûi laø nhöõng ñeán (saûn sanh) moät haønh ñoäng khaùc—The “mother nhaân toá saùng taïo ñoäc laäp, chuùng khoâng coù caùi gì ñeå of karma,” i.e. the Abhidharma-pitaka, which coù theå tuyeân boá laø thuoäc caùi “ngaõ” cuûa chuùng, vaø shows that karma produces karma, one act hoaït ñoäng taïo nghieäp cuûa chuùng ñöôïc sinh ra bôûi producing another. söï noái keát cuûa nhieàu nguyeân nhaân hay söï kieän. Vì Haønh Maãu Taïng: Matrka (skt)—See Haønh Maãu. lyù do aáy neân coù caùi maø ta neâu ñònh laø Khoâng veà Haønh Mieân Maät: Asevita (skt)—To practice Haønh—What is meant by the Emptiness of assiduously—Assiduous practice (asevana). Action? It means that the Skandhas are free of Haønh Nghi: Rules of

action—Quy taéc haønh selfhood and all that belongs to selfhood, and that ñoäng—Tu haønh ñuùng theo luaät nghi, ñaëc bieät cho whatever activities are manifested by them are chö Taêng Ni—To perform the proper duties, due to the combination of causes and conditions. especially of monks and nuns.

Haønh Nghieäp: Abhisankhara (p)—Vieäc laøm cuûa Haønh Nhaân Söï: Ñöa leã vaät taëng ngöôøi—To offer thaân, khaåu, yù (vieäc laøm thieän aùc seõ gaùnh chòu quaû gifts to someone. baùo khoå vui)—The activities of thought, word, Haønh Nhaäp: Nhôø vaøo haïnh tu maø thaáu nhaäp vaøo deed, moral action; karma—Wholesome and Phaät taùnh cuûa chính mình—Enter the Buddha- unwholesome volitional activity. nature in practice (entering by proving it in Haønh Nghieäp Ma Vöông: Abhisankhara-mara practice). (skt)—Abhisamkhara-mara (skt)—One of the five Haønh Nhaát: Theo toâng Thieân Thai giaûi thích qua types of mara—Accumulation of karma, merit and Kinh Phaùp Hoa, coù boán thöù duy nhaát. Chæ chuyeân demerit—Karma formations, identical with the nhaát thöïc haønh theo Boà Taùt ñaïo—According to the second link of the paticcasamuppada—Moät trong T'ien-T'ai sect in the Lotus sutra, there are four naêm loaïi ma, gioáng nhö maéc xích thöù nhì trong 12 "ones" or four kinds of unity. Its sole bodhisttva nhaân duyeân—See Nguõ Uaån. procedures. Haønh Ngoân Baùo Töø Thieàn Sö: Pao-ts'u Hsing- Haønh Nhi Baát Haønh: Doing without doing—Laøm yen—See Baùo Töø Haønh Ngoân Thieàn Sö. nhö khoâng laøm. Haønh Nguyeän: Act out one's vow—Action and Haønh Nhieãm: Ñôøi soáng trong söï nhieãm oâ, chæ cho vow—Action of the body and vow of the mind— cö só taïi gia, chöù khoâng phaûi tu só xuaát gia— Practice and vow—Haønh ñoäng cuûa thaân vaø yù Deluded and contaminated world, implies the life nguyeän cuûa taâm (nöông töïa haønh nguyeän maø tu of laypeople, who are not leaving home as a monk haønh)—Acts mean the activities of thought, word, or a nun. deed, moral action; karma. Act and vow mean Haønh Oai Nghi: Oai nghi ñi—Respect-inspiring of resolve or intention; or to act out one's vows; to Walking. vow. Haønh Phaùp: Pheùp tu haønh—Method of practice. Haønh Nguyeän Boà Ñeà: Tu haønh nhöõng gì mình Haønh Phaùp Khoå: Conditioned states are phaùt nguyeän (nguyeän laø taát caû chuùng sanh ñeàu miserable—Ñaây laø moät trong boán loaïi aâm thanh haøm chöùa Nhö Lai taïng tính, ñeàu coù theå an truï ôû quaûng ñaïi cuûa Ñöùc Nhö Lai, "Ñaïi chuùng neân bieát voâ thöôïng Boà Ñeà, neân nguyeän ñem phaùp Ñaïi Thöøa taát caû haønh phaùp ñeàu laø khoå. Nhöõng laø ñòa nguïc Vi Dieäu maø ñoä taän)—To start out for bodhi-mind khoå, suùc sanh khoå, ngaï quyû khoå, khoâng phöôùc ñöùc to act out one's vows to save all living beings (all laø khoå, chaáp ngaõ vaø ngaõ sôû laø khoå (chaáp caùi toâi vaø beings possess Tathagata-garbha nature and can caùi cuûa toâi), taïo nhöõng aùc haïnh laø khoå. Muoán sanh become a Buddha; therefore, vow to save them leân coõi trôøi hay nhôn gian phaûi gieo caên laønh, sanh all). trong nhôn thieân rôøi khoûi caùc choã naïn." Chuùng Haønh Nguyeän Boà Ñeà Taâm: Bodhi-mind that acts sanh nghe xong boû lìa ñieân ñaûo tu nhöõng haïnh out one's vows to save all living beings—Tu haønh laønh, rôøi khoûi nhöõng choã naïn maø sanh leân coõi nhôn nhöõng gì mình phaùt nguyeän (nguyeän laø taát caû thieân—This is one of the four great voices of the chuùng sanh

ñeàu haøm chöùa Nhö Lai taïng tính, ñeàu Buddha, “You all should know that all conditioned coù theå an truï ôû voâ thöôïng Boà Ñeà, neân nguyeän ñem states are miserable. There is the misery of hells, phaùp Ñaïi Thöøa Vi Dieäu maø ñoä taän)—To start out the misery of animality, the misery of hungry for bodhi-mind to act out one’s vows to save all ghosthood, the misery of lack of virtue, the misery living beings (all beings possess Tathagata-garbha of clinging to self and possessions, the misery of nature and can become a Buddha; therefore, vow evildoing. If you want to be born human or divine, to save them all). you should plant roots of goodness. Born in the Haønh Nguyeän Phaåm: Gandhavyuha (skt)—Phaåm human world or in a heaven, you will leave all Haønh Nguyeän trong kinh Hoa Nghieâm— Chapter situations in which enlightenment is difficult.” of Practice and vow in the Adornment Sutra. Sentient beings, having heard this, give up error Haønh Nhaân: Tu Haønh Nhaân—Ngöôøi du haønh hay and perversity, practice good actions, leave all haønh giaû tu theo Phaät; ñeä töû Phaät—A traveller, difficulties behind, and are born in the human wayfarer; a follower of Buddha; a disciple. world or in heaven—See Töù Chuûng AÂm Thanh Quaûng Ñaïi Cuûa Ñöùc Nhö Lai.

Haønh Phaùp Voâ Thöôøng: Conditioned states are thaân maïng; hieän phaùp giôùi caám maø ôû trong tònh impermanent and passing away—Haønh phaùp voâ giôùi, ñeán nhö toäi beù nhoû cuõng heát loøng sôï seät; hieän thöôøng, laø phaùp dieät maát—Ñaây laø moät trong boán laøm thuø haän maø thöôøng töø bi nhaãn nhuïc; hieän laøm aâm thanh quaûng ñaïi cuûa Ñöùc Nhö Lai, “Ñaïi chuùng löôøi bieáng maø sieâng tu caùc coâng ñöùc; hieän laøm neân bieát taát caû haønh phaùp traøn ñaày nhöõng khoå nhö loaïn yù maø thöôøng nieäm ñònh; hieän laøm ngu si maø hoøn saét noùng, haønh phaùp voâ thöôøng, laø phaùp dieät thoâng ñaït trí tueä theá gian vaø xuaát theá gian; hieän maát. Nieát Baøn tòch tònh voâ vi an laïc lìa xa khoán laøm dua doái maø phöông tieän thuaän theo nghóa caùc khoå, tieâu saïch nhieät naõo.” Chuùng sanh nghe xong kinh; hieän laøm kieâu maïn maø ñoái vôùi chuùng sanh sieâng tu phaùp laønh, nôi Thanh Vaên thöøa ñöôïc tuøy mình cuõng nhö caàu ñoù; hieän laøm taát caû phieàn naõo thuaän aâm thanh nhaãn—This is one of the four maø loøng thöôøng thanh tònh; hieän vaøo trong chuùng great voices of the Buddha, “You should know ma maø thuaän theo trí tueä cuûa Phaät, khoâng theo ñaïo that the myriad pains of all conditioned states are giaùo khaùc; hieän laøm haøng Thanh Vaên maø noùi caùc as searing as balls hot iron. Conditioned states are phaùp chöa töøng nghe cho chuùng sanh; hieän vaøo impermanent and pass away. Nirvana is tranquil, haøng Bích Chi Phaät maø thaønh töïu loøng ñaïi bi, giaùo unfabricated well-being, beyond all burning, hoùa chuùng sanh; hieän vaøo haïng ngheøo naøn maø coù extinguishing all inflaming afflictions.” Having tay ñaày ñuû coâng ñöùc; hieän vaøo haïng taøn taät maø ñuû heard this, sentient beings diligently practice good töôùng toát ñeå trang nghieâm thaân mình; hieän vaøo principles, and in the vehicle of listeners to haïng heøn haï maø sanh trong doøng gioáng Phaät, ñaày Buddha’s voice attain the tolerance of conformity ñuû caùc coâng ñöùc; hieän vaøo haïng ngöôøi oám yeá u xaáu to the message—See Töù Chuûng AÂm Thanh Quaûng xa maø ñöôïc thaân Na la dieân (kim

cang), taát caû Ñaïi Cuûa Ñöùc Nhö Lai. chuùng sanh ñeàu muoán xem; hieän vaøo haïng giaø Haønh Phaät: Gyo-Butsu (jap)—Functioning beänh maø ñoaïn haún goác beänh, khoâng coøn sôï cheát; Buddha, practicing Buddha, or acting Buddha. hieän laøm haïng giaøu coù maø xem laø voâ thöôøng, Haønh Phaät Taùnh: Functioning Buddha-nature— khoâng coù tham ñaém; hieän coù theâ thieáp, theá nöõ maø Haønh nghieäp coù theå trieån khai phaùt huy Phaät tính. traùnh xa buøn laày nguõ duïc; hieän nôi haïng ñaàn ñoän Haønh Phaät taùnh coù trong vaøi chuùng sanh tu taäp maø thaønh töïu bieän taøi, vaãn giöõ toång trì; hieän vaøo taø nhöng khoâng coù trong nhöõng chuùng sanh khaùc— teá maø duøng chaùnh teá ñoä chuùng sanh; hieän vaøo The Buddha-nature in action or development. The khaép caùc ñaïo, ñeå ñoaïn ñöùt nhôn duyeân; hieän vaøo functioning Buddha-nature active and effective in Nieát Baøn maø khoâng boû sanh töû. Thöa ngaøi Vaên some who cultivate, but not in others. Thuø Sö Lôïi! Neáu Boà Taùt laøm ñöôïc nhöõng vieäc traùi Haønh Phi Ñaïo Thò Thoâng Ñaït Phaät Ñaïo: To ñaïo nhö theá, ñaáy laø thoâng suoát Phaät ñaïo.”—tread the wrong ways means to access to the According to the Vimalakirti Sutra, Chapter Eight, Buddha path—Theo kinh Duy Ma Caät, chöông Manjusri asked Vimalakirti: “How does a taùm, ngaøi Vaên Thuø Sö Lôïi hoûi oâng Duy Ma Caät Bodhisattva enter the Buddha path?” Vimalakirti raèng: “Boà Taùt theá naøo laø thoâng ñaït Phaät ñaïo?” Duy replied: “If a Bodhisattva treads the wrong ways Ma Caät ñaùp: “Boà Taùt thöïc haønh phi ñaïo (traùi ñaïo) (without discrimination), he enters the Buddha laø thoâng ñaït Phaät ñaïo.” Vaên Thuø Sö Lôïi hoûi: “Theá path.” Manjusri asked: “What do you mean by a naøo laø Boà Taùt thöïc haønh phi ñaïo?” Duy Ma Caät Bodhisattva treading the wrong ways?” ñaùp: “Neáu Boà Taùt gaây naêm toäi voâ giaùn maø khoâng Vimalakirti replied: “(In his work of salvation) if a buoàn giaän, ñeán ôû trong ñòa nguïc maø khoâng coù toäi Bodhisattva is free from irritation and anger while caáu; ñeán trong loaøi suùc sanh maø khoâng coù nhöõng appearing in the fivefold uninterrupted hell; is loãi voâ minh kieâu maïn; ñeán trong ngaï quyû maø vaãn free from the stain of sins while appearing in ñaày ñuû coâng ñöùc; ñeán caûnh saéc vaø voâ saéc giôùi maø (other) hells; is free from ignorance, arrogance khoâng cho laø thuø thaéng; hieän laøm tham duïc maø and pride while appearing in the world of animals; khoâng nhieãm ñaém; hieän laøm giaän döõ maø ñoái vôùi is adorned with full merits while appearing in the chuùng sanh khoâng coù ngaïi gì; hieän caùch ngu si maø world of hungry ghosts; does not show his duøng trí tueä ñieàu phuïc taâm mình; hieän laøm haïnh superiority while appearing in the (heavenly) tham lam boûn xeûn maø boû taát caû cuûa caûi, khoâng tieác worlds of form and beyond form; is immune from

defilements while appearing in the world of all living beings; enters all worlds of existence to desire; is free from anger while appearing as if he help them uproot the causes leading thereto; and were resentful; uses wisdom to control his mind appears as if entering nirvana but without cutting while appearing to be stupid; appears as if he off birth and death; Manjusri, this Bodhisattva can were greedy but gives away all his outer (i.e. tread heterodox ways because he has access to the money and worldly)

and inner (i.e. bodily) Buddha path.” possessions without the least regret for his own Haønh Quaû: Activity and effect—Haønh nghieäp vaø life; appears as if he broke the prohibitions while quaû baùo. Quaû baùo taát yeáu döïa vaøo nhaân cuûa haønh delighting in pure living and being apprehensive nghieäp—Deed and result—The inevitable of committing even a minor fault; appears as if he sequence of act and its effect. were filled with hatred while always abiding in Haønh Saùch Ñaïi Sö: Hsing-She—Teân cuûa moät vò compassionate patience; appears as if he were danh Taêng Trung Hoa döôùi trieàu ñaïi nhaø Thanh remiss while diligently practicing all meritorious beân Trung Hoa (1644-1912). Haønh Saùch ñaïi sö, töï virtues; appears as if he were disturbed while laø Trieät Löu, ngaøi laø con cuûa oâng Töôûng Toaøn always remaining in the state of serenity; appears Xöông, moät baäc laõo nho ôû vuøng Nghi Höng. Thaân as if he were ignorant while possessing both phuï cuûa ngaøi laø baïn ngoaøi ñôøi cuûa Hoøa Thöôïng mundane and supramundane wisdoms; appears as Thanh Ñöùc, töùc laø Ngaøi Haùm Sôn Ñaïi Sö. Nieân if he delighted in flattering and falsehood while he hieäu Thieân Khaûi thöù 6, sau khi Haùm Sôn Ñaïi Sö excels in expedient methods in conformity with thò tòch ñöôïc ba naêm, moät ñeâm noï oâng Töôûng Toaøn straightforwardness as taught in the sutras; shows Xöông moäng thaáy Haùm Sôn ñi vaøo nhaø cuûa mình. arrogance and pride while he is as humble as a Cuõng trong ñeâm aáy. Haønh Saùch Ñaïi sö ñöôïc sanh bridge; appears as if he were tormented by ra ñôøi. Nhaân ñoù, ngaøi ñöôïc thaân phuï ñaët cho ngoaïi troubles while his mind remains pure and clean; hieäu laø Haùm Moäng (Moäng thaáy Haùm Sôn). Ñeán appears in the realm of demons while defeating khi khoân lôùn, thaân phuï thaân maãu keá tieáp qua ñôøi. heterodox doctrines to conform with the Buddha Ngaøi thöông caûm söï theá voâ thöôøng, neân coù yù nieäm wisdom; appears in the realm of sravakas where thoaùt tuïc. Naêm hai möôi ba tuoåi, ngaøi theá phaùt he expounds the unheard of supreme Dharma; xuaát gia vôùi Hoøa Thöôïng Nhöôïc Am ôû chuøa Lyù appears in the realm of pratyeka-buddhas where An. Suoát naêm naêm daøi, ngaøi tu haønh tinh taán, he converts living beings in fulfillment of great khoâng heà ñaët löng xuoáng naèm, do ñoù ngaøi ñöôïc toû compassion; appears amongst the poor but extends suoát nguoàn chôn, ngoä vaøo phaùp taùnh. Sau khi to them his precious hand whose merits are Nhöôïc Am Hoøa Thöôïng thò tòch. Ngaøi qua truï trì inexhaustible; appears amongst the crippled and chuøa Baùo AÂn. Thôøi gian naày ngaøi ñöôïc baïn ñoà ng disabled with his own body adorned with the tham (baïn cuøng tu) laø Töùc An Thieàn Sö khuyeân tu excellent physical marks (of the Buddha); appears Tònh Ñoä. Keá ñoù ngaøi laïi ñöôïc gaëp Tieàu Thaïch amongst the lower classes but grows the seed of Phaùp Sö höôùng daãn veà Thieân Thai Giaùo Quaùn, vaø the Buddha nature with all relevant merits; sau ñoù ngaøi laïi cuøng vôùi Tieàu Thaïch Phaùp Sö ñoàng appears amongst the emaciated and ugly showing nhaäp thaát tu moân Phaùp Hoa Tam Muoäi. Nhôø ñoù maø his strong body to the admiration of them all; trí hueä huaân tu töø kieáp tröôùc cuûa ngaøi khai phaùt, appears as an old and ill man but is actually free ngoä suoát ñeán coát tuûy cuûa Thai Giaùo. Nieân hieäu from all ailments with no fear of death; appears as Khang Hy thöù

2, ngaøi caát am ôû nuùi Phaùp Hoa, beân having all the necessities of life but always sees bôø soâng Taây Kheâ taïi Haøng Chaâu, chuyeân tu Tònh into impermanence and is free from greed; Ñoä. Nhaân ñoù ñaët teân choã ôû cuûa mình laø Lieân Phuï appears to have wives, concubines and maids but Am. Ñeán naêm Khang Hy thöù 9, ngaøi veà truï trì chuøa always keeps away from the morass of the five Phoå Nhaân ôû Ngö Sôn, ñeà xöôùng thaønh laäp Lieân desires; appears amongst the dull-witted and Xaû. Hoïc giaû caùc nôi höôûng quy tuï veà raát ñoâng. stammerers to help them win the power of speech Ngaøi truï trì taïi chuøa Phoå Nhaân ñöôïc 13 naê m. Nieân derived from the perfect control of mind; appears hieäu Khang Hy thöù 21, ngaøy moàng 9 thaùng 7, ngaøi amongst heretics to teach orthodoxy and deliver thò tòch, thoï ñöôïc 55 tuoåi—Name of a Chinese

famous monk during the Ch'ing Dynasty in China. to gather to cultivate in a great number. He held Great Venerable Master Hsing-She's self-given the headmaster position at Phoå Nhaân Temple for name is Che-Liu. He was the son of Mr. Tuong- thirteen years. On July 9th of the twenty-first year Toan-Xuong, an elderly Confucianist in the Nghi of the Khang-Hy reign period, he gained rebirth. Höng region. The Grat Master lived during the He was 55 years old. Ch'ing Dynasty. His father was the worldly friend Haønh Saâm Thieàn Sö (1614-1677): Teân cuûa moät vò of Great Master Ñöùc Thanh, also known as Greta Thieàn sö Trung Hoa thuoäc toâng Laâm Teá vaøo cuoái Master Haùm Sôn. In the sixth year of the T'ien- thôøi nhaø Minh (1368-1644)—Name of a Chinese Ksi reign period, three years after Great Master Lin-Chi Zen master in the end of the Ming dynasty Haùm Sôn had passed away, one night while in China. dreaming Mr. Toan Xöông saw Great Master Haùm Haønh Sinh: Sankharuppati (p)—Söï sinh ra cuûa Sôn come into his home. It was also during that nghieäp—Production of karmic formations. night the Great Master Hsing-She was born. Given Haønh Söï: Devout practicing—Tuaân theo vaø thöïc this circumstance, he was given the nickname haønh chæ giaùo cuûa Ñöùc Phaät—To obey and Haùm Dreaming. When he had grown up, both his practise the Buddha's teaching. parents passed away. He had a deep sadness for Haønh Taø Giôùi: Ties of wrong discipline—Giôùi the impermanence of life; thus, he had the thought Thuû Keát. of abandoning the worldly life to take a religious Haønh Taùn: Anja (jap)—Ngöôøi giuùp vieäc trong path. In his twenty-third year; the Great Master chuøa, khoâng caàn thieát phaûi coù yù ñònh xuaát gia laøm shaved his head to join the order with Great Taêng—Temple servants, worked as helpers in the Master Nhöôïc Am at Lyù An Temple. After year temple, not necessarily intending to become long, he cultivated diligently, never once lying monks. down on his back; thus, he gained a deep Haønh Taát: See Haønh Trieàn. understanding of the truths, penetrated the Haønh Tha Lôïi, Baát Haønh Töï Lôïi: Working for teachings and became awakened to the Dharma the good of others, but not for one's own good— Nature. After Great Master Nhöôïc Am passed Loaïi ngöôøi haønh tha lôïi, khoâng haønh töï lôïi —Ñaây away, he went to the Baùo AÂn Temple to assume laø loaïi ngöôøi chæ khuyeán khích ngöôøi khaùc loaïi boû the Headmaster position. During this period, he nhöôïc ñieåm vaø phuïc vuï hoï,

nhöng khoâng töï ñaáu befriended a fellow cultivator, Zen Master Tuc tranh ñeå loaïi boû nhöôïc ñieåm cuûa chính mình (naêng An, who encouraged him to practice Pureland thuyeát baát naêng haønh)—Here a man's life benefits Buddhism as the two studied and examined others, but not himself. It is he who encourages Buddhism. Thereafter, he met Dharma Master others to abolish human weaknesses and do some Tieàu Thaïch who guided him to examine "T'ien- services to them, but Tai Zen Meditation" and eventually, both of them does not strive for the abolition of his own. retreated to practice the Dharma Door of Dharma Haønh Thanh Tònh: Söï thanh tònh trong haønh Flower Samadhi (Lotus Samadhi). For this reason, ñoäng—Purity in actions. his wisdom of former lives began to blossom and Haønh Thao Taøo Kheâ Thieàn Sö (666-760): Zen he was able to penetrate into the root and core of Master Ling-T'ao—See Linh Thao Taøo Kheâ the T'ien-T'ai' Doctrine. The second year of the Thieàn Sö. Khaùnh-Hyû reign period, he built a small temple at Haønh Thao Thieàn Sö (?-1652): Teân cuûa moät vò the Dharma Flower Mountain, on the bank of Taây Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi Kheâ River at the Heng-Chou region to focus his nhaø Thanh (1644-1912)—Name of a Chinese Zen practice on Pureland Buddhism. Then in the ninth master, of the Lin-chi Sect, in the Ch'ing dynasty. year of the Khaùnh Hyû reign period, he came down Haønh Thieàn: Meditation Methods—See Haønh the mountain to assume the headmaster position at Thieàn Phaùp. Phoå Nhaân Temple at Wu-Tai-Shan region and Haønh Thieàn Vaø Luïc Ba La Maät: The practicing initiated the building of the Lotus Mandala. the Six Paramitas and practicing meditation—See Scholars and intellectuals from everywhere began Luïc Ba La Maät Vaø Haønh Thieàn.

Haønh Thieàn Phaùp: Meditation Methods in moät traïng thaùi taâm thanh saïch, nôi maø moïi duïc Buddhism—Phaùp haønh thieàn khoâng phaûi laø moät voïng vaø thoâi thuùc ñeàu ñöôïc ñieàu phuïc ñeå taâm trôû phaùp moân môùi coù töø hoâm nay hay hoâm qua. Töø laâu neân taäp trung vaø theå nhaäp vaøo traïng thaùi minh maãn laém roài ñaõ coù ngöôøi haønh thieàn baèng nhieàu caùch vaø tænh thöùc. Hôn nöõa, phaùp haønh thieàn trong Phaät khaùc nhau. Caùc vò Du giaø, caùc vò Thaùnh vaø caùc baäc giaùo khoâng nhaèm ñöôïc hoäi nhaäp vôùi baát cöù ñaáng giaùc ngoä trong caùc thôøi ñaïi ñeàu phaûi traûi qua con toái thöôïng naøo, cuõng khoâng nhaèm ñaït ñöôïc chöùng ñöôøng haønh thieàn, vaø caùc ngaøi ñaõ chöùng ñaéc vaø nghieäm huyeàn bí, cuõng khoâng laø thoâi mieân. Thieàn thaønh töïu ñaïo quaû nhôø tu taäp thieàn ñònh. Chöa heà nhaèm giuùp taâm ñaït ñöôïc traïng thaùi vaéng laëng vaø coù vaø seõ khoâng bao giôø coù söï phaùt trieån vaø thanh minh saùt tueä ñeå tieán ñeán muïc tieâu duy nhaát laø ñaït tònh taâm trí maø khoâng qua thieàn ñònh. Chính nhôø ñöôïc söï giaûi thoaùt khoâng lay chuyeån, ñaây laø söï an thieàn ñònh maø ngaøi Taát Ñaït Ña Coà Ñaøm, töùc Ñöùc toaøn toái thöôïng, vöôït ra ngoaøi moïi troùi buoäc, baèng Phaät, ñaõ ñaït ñöôïc ñaïo quaû voâ thöôïng chaùnh ñaúng caùch taän dieät hoaøn toaøn nhöõng bôïn nhô tinh thaàn. chaùnh giaùc. Phaùp haønh thieàn khoâng chæ daøn h rieâng Vaø ñieàu quan troïng treân heát laø haønh thieàn theo cho ngöôøi AÁn Ñoä hay cho nhöõng ngöôøi trong thôøi Phaät giaùo khoâng

phaûi laø töï nguyeän löu ñaøy ra khoûi Ñöùc Phaät coøn taïi theá, maø laø cho caû nhaân loaïi vaøo ñôøi soáng cuõng khoâng phaûi laø thöïc haønh cho kieáp taát caû moïi thôøi ñaïi vaø ôû khaép moïi nôi. Thieàn ñònh sau. Thieàn taäp phaûi ñöôïc aùp duïng vaøo cuoäc soáng khoâng haïn heïp ôû chuûng toäc, toân giaùo, bieân giôùi, haèng ngaøy, vaø keát quaû cuûa coâng phu naày phaûi ñöôïc khoâng gian vaø thôøi gian. Thaät vaäy, gaàn 26 theá kyû höôûng taïi ñaây, ngay trong kieáp naày. haønh thieàn veà tröôùc, sau khi kinh qua nhieàu phaùp moân tu taäp khoâng phaûi laø töï mình taùch rôøi hay xa lìa coâng vieäc nhöng khoâng thaønh coâng, Ñöùc Phaät ñaõ quyeát ñònh maø thöôøng ngaøy mình vaãn laøm, maø thieàn laø moät thöû nghieäm chaân lyù baèng caùch töï thanh tònh laáy phaàn cuûa ñôøi soáng, laø caùi dính lieàn vôùi cuoäc soáng taâm mình. Ngaøi ñaõ ngoài kieát giaø suoát 49 ngaø y ñeâm naày. Trong Thieàn, chuùng ta soáng thieàn baát cöù khi döôùi coäi Boà Ñeà vaø cuoái cuøng ñaït ñöôïc thieàn ñònh naøo chuùng ta hoaøn toaøn soáng vôùi hieän taïi maø cao nhaát maø thôøi baáy giôø ngöôøi ta goïi laø giaùc ngoä khoâng chuùt sôï haõi, hy voïng hay nhöõng lo ra taàm vaø giaûi thoaùt. Ngaøi ñaõ tuaàn töï chöùng sô thieàn, nhò thöôøng. Vôùi söï tænh thöùc chuùng ta coù theå tìm thaáy thieàn, tam thieàn, töù thieàn... Nhö vaäy Thieàn baét thieàn trong nhöõng sinh hoaït haèng ngaøy. Thieàn nguoàn ngay töø thôøi Ñöùc Phaät vaø Thieàn Phaät Giaùo khoâng theå tìm ñöôïc baèng caùch khaùm phaù chaân lyù thaønh hình töø coát loõi cuûa giaùo lyù nhaø Phaät. Thieàn tuyeät ñoái bò che daáu töø ngoaïi caûnh, maø chæ tìm taïi Trung Hoa vaø nhöõng xöù Ñoâng AÙ khaùc ñöôïc ñöôïc baèng caùch chaáp nhaän moät thaùi ñoä ñeán vôùi thaønh hình sau khi Toå Boà Ñeà Ñaït Ma ñeán Trung cuoäc soáng giôùi haïnh. Ngöôøi ta tìm caàu giaùc ngoä Hoa vaø ngaøy nay Thieàn trôû thaønh phoå caäp chaúng baèng caùch noã löïc, tuy nhieân, ña soá chuùng ta queân nhöõng trong tu taäp Phaät giaùo, maø nhöõng xöù theo raèng ñeå ñaït ñeán giaùc ngoä chuùng ta phaûi buoâng boû. Cô Ñoác giaùo vaø Hoài giaùo ngöôøi ta cuõng coá gaéng tu Ñieàu naøy cöïc kyø khoù khaên cho taát caû chuùng ta vì taäp thieàn quaùn trong nhöõng sinh hoaït haèng ngaøy trong cuoäc soáng haèng ngaøy chuùng ta thöôøng coá cuûa hoï nhaèm caûi thieän cuoäc soáng cuûa mình. Tuy gaéng thaønh ñaït söï vieäc. Khoâng gioáng nhö nhöõng nhieân, thieàn Phaät giaùo khoâng döøng laïi ôû choã chæ ngöôøi tu Tònh Ñoä, ngöôøi tu Thieàn khoâng leä thuoäc nhaèm caûi thieän ñôøi soáng, maø coøn giuùp con ngöôøi vaøo ngoân ngöõ vaên töï. Ñoù chính laø giaùo ngoaïi bieät ñaït tôùi giaùc ngoä qua vieäc thaáy ñöôïc thöïc taùnh cuûa truyeàn, chæ thaúng vaøo taâm ñeå thaáy ñöôïc töï taùnh chaân nhö maø ngöôøi ta tin raèng khoâng theå naøo beân trong cuûa taát caû chuùng ta ñeå thaønh Phaät. Trong truyeàn ñaït ñöôïc qua tö töôûng, maø chæ tìm ñöôïc söï khi nhöõng toâng phaùi khaùc nhaán maïnh ñeán nieàm tin chöùng ngoä thaät duø ñoù laø moät caùi ñaùnh hay moät nôi tha löïc ñeå ñaït ñeán giaùc ngoä, Thieàn laïi daïy Phaät tieáng cöôøi. Ngaøy nay Thieàn ñöôïc phoå bieán khaép taùnh beân trong chuùng ta chæ coù theå ñaït ñöôïc baèng theá giôùi Taây Phöông vaø ñöôïc nhieàu ngöôøi bieát ñeán töï löïc maø thoâi. Thieàn daïy cho chuùng ta bieát caùch ñeán noãi haàu nhö ngöôøi naøo cuõng bieát veà Thieàn. laøm sao ñeå soáng vôùi hieän taïi quí baùu vaø queân ñi

Thieàn ñöa taâm ra khoûi taâm cho ñeán khi moä t tia tueä ngaøy hoâm qua vaø ngaøy mai, vì hoâm qua ñaõ qua roài giaùc tröïc tieáp xuaát hieän chæ trong moät khoaûnh khaéc vaø ngaøy mai thì chöa tôùi. Trong Thieàn, chuùng ta naøo ñoù. Thieàn trong Phaät giaùo khoâng phaûi laø traïng neân haèng giaùc ngoä chöù khoâng coù caùi gì ñaëc bieät caû. thaùi thoâi mieân, hay meâ man khoâng yù thöùc. Thieàn laø Moïi vieäc ñeàu bình thöôøng nhö thöôøng leä, nhöng

laøm vieäc trong tænh thöùc. Baét ñaàu moät ngaøy cuûa mình, vaø töø ñoù môùi coù theå bieát caùch laøm sao vöôït baïn, ñaùnh raêng, röûa maët, ñi tieâu tieåu, taém röûa, maëc qua nhöõng khuyeát ñieåm vaø giôùi haïn ñeå ñöôïc maïnh quaàn aùo, aên uoáng, laøm vieäc... Khi naøo meät thì naèm meõ hôn trong cuoäc soáng. Raát nhieàu ngöôøi trong xuoáng nghæ, khi naøo ñoùi thì tìm caùi gì ñoù maø aên, chuùng ta ñaõ vaø ñang ñi tìm phöông caùch. Chuùng ta khi khoâng muoán noùi chuyeän thì khoâng noùi chuyeän, nghó raèng moïi vaán ñeà ñeàu coù theå ñöôïc giaûi quyeát khi muoán noùi thì noùi. Haõy ñeå nhöõng hoaøn caûnh töï töø beân ngoaøi, chuùng ta ñaõ laàm... Haàu heát moïi vaán ñeán roài töï ñi, chöù ñöøng coá thay ñoåi, vì baïn chaúng ñeà ñeàu phaùt nguoàn töø beân trong maø ra vaø chæ coù theå naøo thay ñoåi ñöôïc hoaøn caûnh ñaâu! Thieàn daïy theå giaûi quyeát ñöôïc khi chuùng ta coá gaéng ñi trôû chuùng ta ñoaïn tröø moïi voïng töôûng phaân bieät vaø vaøo beân trong ñeå thaáy chính mình. Ñoái vôùi ngöôøi khieán cho chuùng ta hieåu raèng chaân lyù cuûa vuõ truï laø Phaät töû tu thieàn, neáu haønh thieàn coù nghóa laø kyû luaät caên baûn thaät taùnh cuûa chính chuùng ta. Moïi ngöôøi tinh thaàn hoaëc laø phöông phaùp trau doài taâm trí, thì chuùng ta neân thieàn ñònh thaâm saâu veà vaán ñeà naày, khoûi phaûi noùi, taát caû moïi ngöôøi khoâng phaân bieät vì noù laø caùi maø chuùng ta goïi laø 'Ngaõ'. Khi hieåu noù giôùi taùnh, chuûng toäc, hay baát luaän söï phaân chia laø gì, chuùng ta seõ töï ñoäng quay veà hoøa cuøng thieân naøo, ñeàu neân haønh thieàn. Xaõ hoäi hieän ñaïi ñang nhieân vuõ truï trong caûnh giôùi nhaát theå, vaø chuùng ta laâm nguy tröôùc thaûm hoïa töï traàm mình trong seõ thaáy thieân nhieân chính laø chuùng ta vaø chuùng ta nhöõng tình traïng voïng ñoäng vaø quyeán ruõ, chæ coù cuõng chính laø thieân nhieân, vaø caûnh giôùi thieân nhieân theå keàm cheá ñöôïc neáu chuùng ta chòu khoù reøn luyeän aáy chính laø caûnh Phaät, ngöôøi ñang thuyeát phaùp cho taâm taùnh cuûa chính mình. Coù khaù nhieàu phöông chuùng ta ôû moïi nôi moïi luùc. Hy voïng raèng taát caû caùch nhö vaäy ñöôïc ñöa ra cho ngöôøi tu taäp, vaø chuùng ta ñeàu coù theå nghe ñöôïc thieân nhieân ñang ngöôøi aáy coù theå löïa choïn tuøy theo naêng löïc tinh noùi gì vôùi chuùng ta, ñeå ai cuõng coù theå tìm veà caûnh thaàn vaø khuynh höôùng cuûa mình. Coù quaù nhieàu giôùi an laïc maø chuùng ta ñaõ moät laàn xa rôøi. Theá giôùi khaû naêng löïa choïn ñeán noãi khoâng sao coù theå keå ngaøy nay bò taøn haïi bôûi chieán tranh, tai öông... heát ra ñaây. Trong soá naày coù theå keå ñeán nhöõng caùch chuùng ta caàn hieåu vaø toân troïng vaên minh cuûa ngöôøi luyeän hôi thôû ñôn giaûn theo kieåu Du Giaø, söï quaùn khaùc saâu saéc hôn. Ñieàu naøy chæ coù theå thöïc hieän saùt 32 phaàn trong cô theå, söï suy gaãm veà xaùc cheát ñöôïc baèng söï tænh thöùc qua Thieàn. Quyeån saùch nhoû qua caùc giai ñoaïn thoái röõa khaùc nhau, söï tænh thöùc

naøy chæ nhaèm muïc ñích trình baøy nhöõng phöông quaùn saùt noäi taâm ñeå nhaän bieát caùc tieán trình taâm caùch ñôn giaûn nhaát vaø deã thöïc haønh nhaát cuûa linh ñang dieãn ra, cho duø ñoù laø thoï caûm, tö töôûng, Thieàn maø baát cöù ai cuõng coù theå thöïc haønh ñöôïc. nhöõng trôû ngaïi ñoái vôùi söï chuù taâm, hay nhöõng yeáu Quyeån saùch nhoû naøy chæ nhaèm giuùp cho chuùng ta toá giuùp ñaït ñeán giaùc ngoä. Tieáp ñeán coøn coù vieäc boài thaáy ñöôïc nhöõng yù töôûng coát loõi cuûa Thieàn maø baát ñaép nhöõng tình caûm xaõ hoäi nhö tình thaân höõu vaø cöù ngöôøi Phaät töû naøo cuõng ñeàu muoán tieán ñeán loøng töø bi, nieäm töôûng ñeán söï cao quí cuûa Tam trong ñôøi soáng haèng ngaøy. Neáu chuùng ta thöïc söï Baûo, söï quaùn töôûng veà caùi cheát vaø nieàm khao khaùt muoán tu taäp theo con ñöôøng maø Ñöùc Phaät ñaõ tu taäp ñaït ñeán Nieát Baøn. Moät ñeà taøi raát ñöôïc öa chuoäng gaàn 26 theá kyû veà tröôùc thì hy voïng raèng quyeån cuûa vieäc thieàn quaùn laø möôøi hai maéc xích vôùi saùch nhoû naøy coù theå giuùp chuùng ta nghe ñöôïc töông quan sinh khôûi laãn nhau, cho thaáy voâ minh nhöõng tieáng thì thaàm cuûa Phaät Toå Thích Ca Maâu daãn ñeán caùc yeáu toá khaùc cuûa söï toàn taïi trong theá Ni raèng töø boû cuoäc soáng theá tuïc coù nghóa laø töø boû giôùi traàn tuïc ñöôïc keát thuùc baèng giaø vaø cheát nhö nhöõng haønh ñoäng voâ taâm vaø caåu thaû coù theå ñöa theá naøo, vaø ngöôïc laïi söï tröø dieät voâ minh seõ daãn ñeán truïc traëc trong cuoäc soáng. Töø boû cuoäc soáng theá ñeán caùc yeáu toá naày dieät ñi nhö theá naøo. Nhöng tuïc laø töø boû söï loaïn ñoäng vaø söï caêng thaúng laøm toån phöông phaùp thieàn quaùn khaùc laïi coá taïo aán töôïng haïi ñeán heä thaàn kinh cuûa chuùng ta vaø coù theå daãn trong taâm trí cuûa chuùng ta veà baûn chaát voâ thöôøng tôùi traêm ngaøn thöù beänh hoaïn cho thaân taâm chuùng cuûa vaïn höõu, laøm boäc loä hoaøn toaøn söï ñau khoå, ta. Töø boû cuoäc soáng theá tuïc khoâng coù nghóa laø töø chöùng minh söï voâ nghóa cuûa khaùi nieäm sai laàm veà boû cuoäc soáng cuûa chính mình, maø noù coù nghóa laø töï ngaõ, nuoâi döôõng söï quaùn chieáu trong noäi taâm veà chuùng ta laøm moät cuoäc haønh trình höôùng veà noäi taùnh khoâng, vaø phaùt loä nhöõng neùt ñaëc thuø cuûa con taâm trong cuoäc soáng theá tuïc naøy. Chæ coù nhö vaäy ñöôøng daãn ñeán giaûi thoaùt. Thaät ra, döôøng nhö coù chuùng ta môùi coù theå thaáy ñöôïc chính mình nhö laø voâ soá nhöõng phöông thöùc thieàn quaùn ñaõ ñöôïc xaùc

ñònh laø thuoäc veà thôøi kyø ñaàu tieân cuûa Phaät giaùo, sö Ñaïi Hueä Toâng Caûo: “Chæ moät coâng aùn, troïn moät maëc duø ñieàu roõ raøng laø phaûi sang thôøi kyø thöù hai ñôøi khoâng luùc naøo buoâng boû. Ñi ñöùng naèm ngoài, môùi coù söï saép xeáp heä thoáng naøo ñoù ñöôïc aùp duïng chuù taâm khoâng döùt. Khi thaáy ñaõ heát söùc nhaøm cho nhöõng phöông thöùc naày. Noùi chung, ngöôøi ta chaùn, laø luùc giôø phuùt cuoái cuøng saép ñeán, ñöøng ñeå thaáy coù naêm loaïi thieàn ñònh khaùc nhau: Ngoaïi ñaïo lôõ maát. Khi taâm thöùc ñoät nhieân böøng saùng, aùnh thieàn, Phaøm phu thieàn, Tieåu thöøa thieàn, Ñaïi thöøa saùng aáy seõ soi saùng toaøn vuõ truï, vaø caûnh giôùi giaùc thieàn, vaø Toái thöôïng thöøa thieàn. Ngoaïi ñaïo thieàn ngoä cuûa chö hieàn thaùnh hieän ra töôøng taän nhö töøng goàm coù nhieàu loaïi khaùc nhau. Chaúng haïn nhö söï sôïi toùc, baùnh xe chaùnh phaùp ñöôïc

chuyeån ngay tænh taâm cuûa ñaïo Cô Ñoác, Thieàn thieân, Thieàn trong moät haït buïi.” Noùi toùm laïi, duø coù taøi ba theá höôùng ñeán söï sieâu vieät, vaân vaân. Phaøm phu thieàn maáy, khoâng ai coù theå thöïc söï dieãn taû ñöôïc coát loõi laø söï taäp trung tinh thaàn höôùng veà choã saâu xa, traø cuûa Thieàn. Quyeån saùch naøy chæ nhaèm giuùp cho ñoäc leã, hay nhöõng nghi thöù leã laïc khaùc, vaân vaân. Tieåu giaû hieåu ñöôïc nhöõng phöông thöùc ñôn giaûn vaø deã thöøa thieàn laø loaïi thieàn quaùn veà taâm voâ thöôøng, thöïc haønh nhaát cho baát cöù ai muoán tu taäp, nhaát laø quaùn thaân baát tònh, vaø quaùn phaùp voâ ngaõ. Ñaïi thöøa nhöõng ngöôøi taïi gia. Hy voïng noù seõ phôi baøy cho thieàn goàm saùu loaïi quaùn töôûng töông ñöông vôùi chuùng ta coát loõi cuûa giaùo lyù nhaø Phaät veà Thieàn. nhöõng lôøi daïy sau ñaây trong kinh Hoa Nghieâm: Chuùng ta neân baét ñaàu cuoäc haønh trình baèng “Neáu ngöôøi muoán bieát roõ, ba ñôøi caùc ñöùc Phaät, neân phöông caùch ñôn giaûn, tìm moät vò thaày vôùi taát caû quaùn taùnh phaùp giôùi, taát caû do taâm taïo.” Nhöõng nieàm tin vaø söï tín nhieäm; roài kieân nhaãn phuû phuïc loaïi quaùn töôûng naày laø: a) quaùn phaùp sanh dieät laø döôùi trí tueä cuûa vò thaày aáy ñeå tu taäp. Roài töø ñoù töï taùnh cuûa chö phaùp; b) quaùn söï thaät veà nhöõng thöù chuùng ta coù theå ruùt ra nhöõng kinh nghieäm soáng coù hình töôùng ñeàu hö doái khoâng thaät; c) quaùn söï Thieàn cho rieâng mình trong ñôøi soáng haèng ngaøy. hieän höõu, troáng khoâng, vaø trung ñaïo; d) quaùn thöïc Duø thích hay khoâng thích, nhöõng phuùt giaây hieän taïi töôùng cuûa moïi hieän töôïng; e) quaùn söï hoã töông naøy laø taát caû nhöõng gì maø chuùng ta phaûi laøm vieäc; giao nhau cuûa moïi hieän töôïng; f) quaùn hieän töôïng tuy nhieân, ñieàu khoâng may laø ña phaàn chuùng ta töï chuùng laø tuyeät ñoái. Toái thöôïng thöøa thieàn ñöôïc thöôøng hay queân chuùng ta ñang ôû ñaâu. Hy voïng chia laøm ba loaïi: Nghóa lyù thieàn, Nhö Lai thieàn, vaø chuùng ta coù theå aùp duïng thieàn quaùn vaøo nhöõng sinh Toå sö thieàn. Ngaøy nay coù nhieàu toâng phaùi Thieàn hoaït haèng ngaøy ñeå coù theå soáng ñöôïc nhöõng giaây vôùi nhieàu söï khaùc bieät ñaùng keå veà phöông caùch phuùt hieän taïi cuûa chính mình ñeå khoâng maát ñi söï thöïc taäp. Thí duï nhö ñaëc ñieåm cuûa toâng Taøo Ñoäng tieáp xuùc vôùi chính mình, töø ñoù chuùng ta coù theå laø söï yeân laëng vaø thieàn sö Hoaøng Trí Chaùnh Giaùc chaáp nhaän chaân lyù cuûa giaây phuùt “naøy” trong cuoäc ñaõ goïi phöông phaùp thieàn cuûa toâng Taøo Ñoäng laø soáng cuûa chính chuùng ta, töø ñoù chuùng ta coù theå hoïc ‘Tòch Chieáu Thieàn’, nghóa laø laúng laëng maø soi hoûi ñeå tieáp tuïc ñi tôùi trong cuoäc soáng thaät cuûa saùng. Ñieàu naày cho thaáy hoï chuù troïng nhieàu ñeán chính chuùng ta—Meditation is not a practice of vieäc tónh toïa thieàn quaùn, ñeå nhôø vaøo ñoù, hay chính today or yesterday. From time immemorial people trong traïng thaùi ñoù maø ñaït ñeán söï giaùc ngoä, hay söï have been practicing meditation in diverse ways. tænh giaùc noäi taâm veà taùnh khoâng tuyeät ñoái. Coù boán Yogis, saints and enlightened ones of all ages giaùo thuyeát ñaëc thuø cuûa toâng Taøo Ñoäng: a) Taát caû have gone on the path of meditation and have chuùng sanh ñeàu coù Phaät taùnh khi sanh ra, vaø do ñoù attributed all their achievements to meditation. taát nhieân ñeàu seõ giaùc ngoä, b) Taát caû chuùng sanh coù There never was, and never will be,

any mental theå taän höôûng söï an laïc cuûa Phaät taùnh khi ôû trong development or mental purity without meditation. traïng thaùi thieàn quaùn tænh laëng, c) Coâng phu haønh Meditation was the means by which Siddhartha trì vaø söï trau doài tri thöùc phaûi luoân luoân boå khuyeát Gotama, the Buddha, gained supreme cho nhau, d) Caùc nghi thöùc coâng phu leã saùm haèng enlightenment. Meditation is not only for India or ngaøy caàn phaûi ñöôïc tuaân thuû moät caùch nghieâm for the Buddha's time, but for all mankind, for all ngaët. Ngöôïc laïi vôùi söï yeân tónh maø toâng Taøo Ñoäng times and climes. The boundaries of race and aùp duïng, toâng Laâm Teá chuû tröông khoâng ngöøng religion, the frontiers of time and space, are hoaït ñoäng vôùi moät coâng aùn ñöôïc löïa choïn cho ñeán irrelevant to the practice of meditation. In fact, khi ñaït ñeán giaùc ngoä. Theo nhö caùch noùi cuûa thieàn almost 26 centuries ago, after experiencing a

variety of methods of cultivation without success, It is not separated from the daily activities. It is the Buddha decided to test the truth by self part and parcel of our life. In Zen, we are living a purification of his own mind. He sat cross-legged Zen life whenever we are wholly in the present for 49 days and nights under the bodhi-tree and without our usual fears, hopes and distractions. reached the highest meditative attainments which With mindfulness we can find Zen in all activities are now known as enlightenment and deliverance. of our daily life. Zen cannot be found by He gradually entered the first, second, and third uncovering an absolute truth hidden to outsiders, Jhanas. So Zen originated from the very day of the but by adopting an attitude to life that is Buddha and Buddhist meditation forms the very disciplined. People seek enlightenment by heart and core of the Buddha's teaching. Zen in striving; however, most of us forget that to China and other Eastern Asian countries formed become enlightened we must give up all striving. after Bodhidharma went to China and nowadays This is extremely difficult for all of us because in Zen becomes so popular that not only Buddhists our daily life we always strive to achieve things. practise it, but people from all countries including Unlike the Pure Land practitioners, Zen Christians and Muslims have been trying to practitioners depend on no words nor letters. It's a practise Zen in their daily activities to improve special transmission outside the scriptures, direct their life. However, meditation in Buddhism does pointing to the mind of man in order to see into not stop at seeking to improve life, but it also help one's nature and to attain the Buddhahood. While mankind attain enlightenment through the other schools emphasized the need to believe in a spontaneous understanding of the nature of power outside oneself to attain enlightenment, reality, which it believes cannot be communicated Zen teaches that Buddha-nature is within us all through rational thought, but rather found in a and can be awakened by our own efforts. Zen simple brush stroke or a hearty laugh. Nowadays, teaches us to know how to live with our precious Zen has spread to the Western World and has presence and forget about yesterdays and been becoming so widely known that almost tomorrows for yesterdays have gone and everyone knows about Zen. Zen leads the mind tomorrows do not arrive yet. In Zen, we should away

from the mind until the spark of direct have everyday enlightenment with nothing insight appears in a simple brush stroke. The special. Everything is just ordinary. Business as Buddhist meditation is not a state of auto- usual, but handling business with mindfulness. To hypnosis, coma or unconsciousness. It is a state of start your day, brush your teeth, wash your face, mental purity where disturbing passions and relieve your bowels, take a shower, put on your impulses are subdued and calmed down so that the clothes, eat your food and go to work, etc. mind becomes concentrated and collected and Whenever you're tired, go and lie down; enters into a state of clear consciousness and whenever you feel hungry, go and find something mindfulness. Furthermore, the meditation taught to eat; whenever you do not feel like to talk, don't in Buddhism is neither for gaining union with any talk; whenver you feel like to talk, then talk. Let supreme being, nor for bringing about mystical circumstances come and go by themselves, do not experiences, nor for any self-hypnosis. It is for try to change them for you can't anyway. Zen gaining tranquility of mind (Samadhi) and insight teaches us to cut off all discriminating thoughts (vipassana), for the sole purpose of attaining and to understand that the truth of the universe is unshakable deliverance of the mind, that supreme ultimately our own true self. All of us should security from bondage attainable through the total meditate very deeply on this, for this thing is what extirpation of all mental defilements. And the the we call the 'self'? When we understand what it is, most important thing is that in Buddhism, we will have automatically returned to an intuitive meditation is not a voluntary exile from life or oneness with nature and will see that nature is us something practiced for the hereafter. Meditation and we are nature, and that nature is the Buddha, should be applied to the daily affairs of life, and who is preaching to us at every moment. We all its results obtained here and now, in this very life. hope that all of us will be able to hear what nature

is saying to us, so that we can return to the cannot possibly be even enumerated here. There peaceful realm that we once separated. Modern we have relatively simple breathing exercises of world has been through a lot of devastations due the Yogic type, a survey of the 'thirty-two parts of to wars, calamities, etc. We need a deeper the body', the contemplation of corpses in various understanding and appreciation of other peoples degrees of decomposition, and introspective and their civilizations. This can be achieved only awareness of our mental processes as they go with mindfulness via meditation. This little book is along, be they feelings, thoughts, or hindrances to only to show the simplest and practiceable concentration, or the factors which make for methods of meditation that anyone of us is able to enlightenment. Then there is the cultivation of the practice. This little book is only to help us see the social emotions, such as friendliness and core ideas of meditation that any Zen Buddhist compassion, the recollection of the virtues of the would like to approach to life. If we really would three Jewels, the meditation on death and the like to cultivate exactly the way that the Buddha aspiration for Nirvana. A favorite subject of cultivated almost 26 centuries ago, hoping that this meditation are the twelve links of the chain of little book can help

us all to be able to hear the conditioned co-production which shows how whispers of Sakyamuni Buddha that tell us ignorance leads to the other factors or worldly renouncing the worldly life does not mean to run existence ending in old age and death and how, away from life, but to face it with mindfulness. conversely, the extinction of ignorance must lead Renouncing the worldly life means renouncing to the extinction of all these factors. Other mindless and careless actions which lead to meditations again try to impress on our minds the problems. Renouncing the worldly life means facts of the impermanence of all conditioned renouncing its noisiness, its stress and strain which things, to show up the full extent of suffering, damage our nervous system and lead to hundreds demonstrate the wrong concept of the term “self”, of thousands of physical and mental illnesses. to foster insight into emptiness and to reveal the Renouncing the worldly life does not mean that characteristic features of the path which leads to we renounce our life. It means that we are making salvation. In fact, there seems to be almost no an inward journey in the worldly life. Only that we limit to the number of meditation devices which are able to see ourselves as we really are, and are attested for the first period of Buddhism, then we can learn to overcome the weaknesses although it was apparently only in the second and limitations to become stronger in life. A lot of period that some systematic order was imposed us have been searching for solutions to our various upon them. Generally speaking, there are five problems in vain because of wrong approach and different kinds of Zen: Outer Path Zen, Common method. We think all problems can be solved People’s Zen, Hinayana Zen, Mahayana Zen, and externally, we’re wrong. Most problems are Utmost Vehicle Zen. Outer Path Zen: Outer Path internal and can only be solved when we try to Zen includes many different types of meditation. make an inward trip to see ourselves first. To For example, Christian meditation, Divine Light, Buddhist Zen practitioners, if by meditation is Transcendental Meditation, and so on. Common meant mental discipline or mind culture, it goes People’s Zen: Common People’s Zen is without saying that all should cultivate meditation concentration meditation, Dharma Play irrespective of sex, color, creed or any other meditation, the tea ceremony, or other ritual division. Modern society in in danger of being ceremonies, etc. Hinayana Zen: Hinayana Zen is swamped by distractions and temptation which can insight into impermanence of the mind, the only be controlled if we undertake the difficult impurity of the body, and the non-self of all things. takes of training our minds. A considerable Mahayana Zen: Mahayana Zen includes six kinds number of methods were offered to the Zen of contemplation which are equal to the following practitioner, and his choice among them depends statement from the Avatamsaka Sutra: “If you on his mental endowments and proclivities. So wish thoroughly understand all the Buddhas of the vast the range of the possibilities offered that they past, present, and future, then you should view the

nature of the whole universe as being created by the essential nature of Zen. This book is only the mind alone.” These contemplations are: a) designed to give readers the simpliest and insight into the existence and nonexistence of the practiceable methods

for any Buddhists who want nature of the dharmas; b) insight into the fact that to cultivate, especially lay people. Hoping it will there are no external, tangible characteristics, and be able to show us the essentials and cores of the that all is empty; c) insight into existence, Buddha's teaching on Zen. We should embark emptiness, and the Middle Way; d) insight into the upon our own spiritual journeys by simply true aspect of all phenomena; e) insight into the choosing a teacher with all our faith and trust; then mutual interpenetration of all phenomena; f) we should also patiently surrender to his wisdom insight that sees that phenomena themselves are for our cultivation. Then find for ourselves our the Absolute. Utmost Vehicle Zen: Utmost own way of Zen in daily life. Like it or not, this Vehicle Zen, which is divided into three types: very moment is all we really have to work with; Theoretical Zen, Tathagata Zen, and Patriarchal however, unfortunately, most of us always forget Zen. Nowadays there are so many Zen sects with what we are in. Hoping that we are able to apply considerable differences in methods of practices. meditation and contemplation in our daily For example, the Ts'ao-Tung was always activities so that we are able to to live our very characterized by quietism and Zen master Hung- moment so that we don't lose touch with Chih Cheng Chueh (died in 1157) gave it the ourselves, so that we are able to accept the truth special name of "Mo-Chao Ch'an" or "Silent- of this moment of our life, learn from it and move Illumination Ch'an". This indicated that the school on in our real life. stressed the quiet sitting still in silent meditation, Haønh Thieän: Perform good deeds—Thöïc haønh by or in which enlightenment, or spiritual insight thieän nghieäp—Laøm vieäc thieän. Nhöõng lôøi Phaät daïy into absolute emptiness, is attained. Four doctrines veà Haønh Thieän" trong Kinh Phaùp Cuù: "Nhöõng are mentioned as characteristic of the Ts'ao-Tung: ngöôøi taïo caùc thieän nghieäp, laøm xong chaúng chuùt a) All beings have the Buddha-nature at birth and aên naên, coøn vui möøng hôùn hôû, vì bieát mình seõ thoï consequently are essentially enlightened, b) All laáy quaû baùo töông lai" (Dharmapada 68)—To beings can enjoy fully the Bliss of the Buddha- offer up deeds of goodness: To do good deeds or nature while in a state of quiet meditation, c) wholesome deeds. The Buddha's teachings on "To Practice and knowledge must always complement do good" in the Dharmapada Sutra: "The deed is one another, d) The strict observance of well done when, after having done it, one repents religious ritual must be carried over into our daily not, and when, with joy and pleasure, one reaps lives. In opposition to the quietism advocated by the fruit thereof." the Ts'ao-Tung, the Lin-Chi advocated ceaseless Haønh Thuï: Haøng Thuï—Röøng caây thaønh haøng activity on the closen kung-an which must be thaønh loái—Tree in rows—A avenue of trees. carried on until sudden enlightenment supervenes. Haønh Thöùc Truù: Reaction—Khi duyeân haønh, thöùc As Ta Hui Tsung Kao put it: "Just steadily go on khôûi leân vaø an truù, thöùc laáy haønh laøm caûnh, laáy with your kung-an every moment of your life! haønh laøm sôû y, laáy haønh laøm caên cöù thoï höôûng; Whether walking or sitting, let your attention be ñöôïc taêng tröôûng, taêng thònh, vaø taêng quaûng— fixed upon it without interruption. When you begin Consciousness gains a footing in relation to mental to find it entirely devoid of flavor,

the final formations, with mental formations as object and moment is approaching: do not let it slip out of basis, as a place of enjoyment. your grasp! When all of a sudden something Haønh Tín: Tu taäp vaø tin töôûng—Act and faith— flashes out in your mind, its light will illuminate Doing and believing—Acting out one's belief. the entire universe, and you will see the spiritual Haønh Tính: Haønh ñoäng vaø baûn chaát—Activity and land of the Enlightened Ones fully revealed at the nature. point of a single hair and the wheel of the Dharma Haønh Traïng: Action—Conduct behavior—Deed. revolving in a single grain of dust." In short, no matter how talented, no one can really describe

Haønh Trì: Ayatane (p)—Sevitabha (p)—Gyoji tuy nhieân, coù vaøi chi tieát lyù thuù veà vò Thieàn sö naøy (jap)—Conduct and keeping—Practice and trong Truyeàn Ñaêng Luïc, quyeån V. Thieàn Sö Haønh continuance. Tö taïi nuùi Thanh Nguyeân, sanh naêm 660 sau Taây Haønh Trieàn: Laáy vaûi quaán chaân tröôùc moät cuoäc Lòch, laø moät ñeä töû xuaát saéc cuûa Luïc Toå Hueä Naêng. haønh cöôùc daøi—To twine (wind) legs with cloths OÂng xuaát gia töø thuôû nhoû—Zen Master Xing-Si- before a long trip for wandering monks. Qing-Yuan, name of a Chinese Zen master, who Haønh Trình: Itinerary. lived during the T'ang Dynasty in China. We do Haønh Trình Veà Nieát Baøn: Journey to Nirvana— have a lot of detailed documents on this Zen Cuoäc haønh trình ñi veà Nieát Baøn—Khi maø baïn coøn Master, i.e., Ch'uan-Teng-Lu and the Flatform taùi sanh vaøo coõi Ta Baø thì baïn phaûi coøn chuaån bò Sutra; however, there is some interesting cho cuoäc haønh trình daøi töø ñaây veà nôi vónh haèng. information on him in The Records of the Vieäc quan troïng nhaát laø baïn phaûi thöôøng xuyeân tu Transmission of the Lamp (Ch'uan-Teng-Lu), taäp töø ñoù coù theå baïn seõ ñöôïc trí tueä caàn thieát cho Volume V. Xing-Si Qing-Yuan was born in 660 cuoäc haønh trình naøy. Ñöøng tìm kieám nhöõng gì sieâu A.D., an eminent student of the Sixth Patriarch vieät hay thaàn thoâng trong ñôøi naøy maø phaûi luoân Hui-Neng. He left home when he was young. nhìn thaúng veà cöùu caùnh cuoái cuøng cuûa baïn laø Nieát Theo Kinh Phaùp Baûo Ñaøn, chöông baûy, Thieàn Baøn—When you are still reborn in the Samsara, sö Haønh Tö, sanh taïi An Thaønh, Kieát Chaâu, hoï you still have to prepare for a long journey from Löu, nghe phaùp tòch Taøo Kheâ giaùo hoùa thaïnh here (samsara) to Nirvana. It is important to haønh, beøn thaúng ñeán tham leã Toå: "Phaûi laøm cultivate on a regular basis so you can obtain vieäc gì maø khoâng rôi vaøo giai caáp? (phaûi laøm wisdom that is necessary for your journey. Do not vieäc gì ñeå khoûi rôi vaøo nhöõng traïng thaùi phaùt seek the transcendental events or supernatural trieån taâm linh?)"—According to the Flatform powers of just one existence. Look to the end of Sutra, Chapter Seven, Dhyana Master Hsing the journey: Nirvana. Szu was born into the Liu Family, which lived Haønh Truï Thieàn Sö (1903-1984): Teân cuûa moät vò in An-Cha'ng district in Chih-Chou. Hearing Thieàn sö Vieät Nam, thuoäc phaùi Thaùnh Chuùc, ñôøi of the flourishing influence of the Ts'ao-His thöù 42 toâng Laâm Teá vaøo theá kyû thöù XX—Name of Dharma Assembly, Hsing-Szu went directly a Vietnamese Zen master of the Thanh Chuc there to pay homage and asked, "What is branch, the forty-second lineage of Lin-chi Sect, in

required to avoid falling into successive the twentieth century. stages? (in all that I do, how can I avoid Haønh Truï Toïa Ngoïa: Gyo-O-Zaga (jap)—Ñi falling into stages of spiritual development?)" Ñöùng Naèm Ngoài (boán uy nghi bao goàm heát moïi Toå gaïn hoûi laïi, "OÂng töøng laøm vieäc gì?" Haønh ñoäng taùc cuûa ngöôøi tu haønh duø xuaát gia hay taïi gia, Tö traû lôøi, "Toâi khoâng thöïc haønh töù dieäu ñeá." luùc thieàn ñònh cuõng nhö luùc bình thöôøng)— Toå noùi laïi, "Vaäy rôi vaøo caùi gì?" Haønh tö ñaùp Walking, Standing, Sitting and Lying. laïi, "Töù Thaùnh Ñeá cuõng chaúng laøm, thì laøm gì Haønh Tuùc: Ví trí tueä laø maét vaø söï tu haønh laø coù rôi vaøo giai ñoaïn phaùt trieån taâm linh naøo?" chaân—As works are the feet, so wisdom is the Toå thaàm thaùn phuïc vaø höùa nhaän Haønh Tö. eye. Daàu taïi Taøo Kheâ taêng chuùng khaù ñoâng, Haønh Haønh Tö Thanh Nguyeân Thieàn Sö (660-740): Tö ñöôïc Toå cho ñöùng ñaàu trong chuùng—The Seigen-Gyoshi (jap)—Ch'ing-yuan Hsing-ssu Sixth Patriarch said, "How do you practice?" (Wade-Giles Chinese)—Qingyuan Xingsi (Pinyin Xing-Si said, "I don't even pratice the four Chinese)—Seventh Generation of Chinese Zen noble truths." The Sixth Patriarch said, "What (First Generation after the Sixth Patriarch Hui- stage have you fallen into?" Xing-Si said, Neng)—Teân cuûa moät vò Thieàn sö Trung Hoa, soáng "Without even studying the four noble truths, vaøo trieàu ñaïi nhaø Ñöôøng beân Trung Hoa (618- what stages could I have fallen into?" The 907). Hieän nay chuùng ta coù nhieàu taøi lieäu chi tieát Sixth Patriarch esteemed Xing-Si's ability. veà Thieàn Sö Haønh Tö taïi nuùi Thanh Nguyeân nhö Although there were many in the congrgation, trong Truyeàn Ñaêng Luïc vaø Kinh Phaùp Baûo Ñaøn; Xing-Si was selected as head monk.

Moät hoâm Toå goïi Haønh Tö laïi baûo, "Töø tröôùc y said, "If I'd been there, then it would have it." phaùp caû hai ñeàu ñöôïc thaày truyeàn cho troø, y Qing-Yuan said, "No good! Try again." Shih- ñeå tieâu bieåu laøm tin, phaùp ñeå aán taâm, nay t'ou said, "Master, you must say half. Don't khoâng coøn sôï ngöôøi chaúng tin. Ta töø ngaøy rely on your disciple for all of it." Qing-yuan nhaän y ñeán nay ñaõ gaëp nhieàu tai naïn khoù said, "Me speaking to you isn't what matters. khaên. Hôn nöõa, ñôøi sau laém caïnh tranh. Y ñeå What I fear is that there will be no one to laïi Sôn Moân, ngöôi ñeán moät phöông truyeàn baù carry on my Dharma." phaùp ta khoâng cho ñöùt ñoaïn—One day the Moät hoâm Thieàn sö Thaàn Hoäi ñeán tham vaán, sö Sixth Patriarch said to Xing-Si, "In the past, hoûi: "ÔÛ ñaâu ñeán?" Thaàn Hoäi ñaùp: "Taøo Kheâ the robe and teaching have been passed down ñeán." Sö hoûi: "YÙ chæ Taøo Kheâ theá naøo?" Thaàn together, each generation of teacher and Hoäi chænh thaân roài thoâi. Sö baûo: "Vaãn coøn ñeo student passing them on in turn. The robe has ngoùi gaïch." Thaàn Hoäi hoûi: "ÔÛ ñaây Hoøa been evidence of the transmission. The Thöôïng coù vaøng roøng cho ngöôøi chaêng?" Sö authentic teaching is passed from mind to hoûi: Giaû söû coù cho, oâng ñeå vaøo choã naøo?"— mind. Now I have suitable heirs. Why worry One day, He-Ze-Shen-Hui came to visit the about not having evidence of transmission? master. Xing-Si said: "Where have you come Since I received the robe I have encountered from?" Shen-Hui said: "From Cao-Xi." Xing- innumerable difficulties. Moreover, in future Si said: "What is the essential doctrine of times, the

competition for preeminence Cao-Xi?” Shen-Hui suddenly stood up between Zen schools will be even greater. straight. Xing-Si said: “So, you’re still just The robe remains at the Zen Mountain Gate. carrying common tiles.” Shen-Hui said: “Does You must establish a separate assembly and the Master not have gold here to give expound the teaching. Don’t allow my people?” Xing-Si said: “I don’t have any. Dharma to be cut off. Where would you go to find some?” Sau khi ñaéc phaùp, sö trôû veà soáng treân nuùi Coù vò Taêng ñeán hoûi sö: “Theá naøo laø ñaïi yù Phaät Thanh Nguyeân. Ngaøy noï, sö hoûi ñeä töû Thaïch phaùp?” Sö ñaùp: “Gaïo ôû Loâ Laêng giaù bao Ñaàu: "OÂng ñeán töø phöông naøo?" Thaïch Ñaàu nhieâu?”—A monk asked Xing-Si: “What is thöa: "Töø Taøo Kheâ ñeán." Thanh Nguyeân ñöa the great meaning of the Buddhadharma?” caây phaát töû leân hoûi: "Nhöng ôû Taøo Kheâ coù caùi Xing-Si said: “What is the price of rice in Lu- naøy khoâng?" Thaïch Ñaàu thöa: "Thieân Truùc Ling?” cuõng chaúng coù thì noùi gì ñeán Taøo Kheâ." Thanh Sau khi truyeàn phaùp laïi cho Thaïch Ñaàu Hy Nguyeân lieàn noùi: "OÂng chöa töøng ñeán Thieân Thieân, vaøo ngaøy 13 thaùng chaïp aâm lòch naêm Truùc, coù phaûi vaäy khoâng?" Thaïch Ñaàu noùi: 740, ngaøi ñi ñeán phaùp ñöôøng töø bieät Taêng "Neáu ñeán töùc coù." Thanh Nguyeân noùi: "Chöa chuùng, roài ngoài kieát giaø thò tòch. Veà sau, ngaøi toát! Haõy noùi laïi ñi." Thaïch Ñaàu noùi: "Hoøa ñöôïc vua (Hi Toâng) ban hieäu laø "Quaûng Teá Thöôïng cuõng caàn noùi giuùp phaân nöûa. Ñöøng Thieàn Sö", thaùp hieäu laø "Qui Chaân"—After troâng caäy vaøo hoïc nhôn." Thanh Nguyeân noùi: the master had passed Dharma transmission to "Ta noùi giuùp oâng khoâng thaønh vaán ñeà, chæ ngaïi Shih-t'ou, on the thirteenth day of the twelfth veà sau naøy khoâng coù ngöôøi noái Phaùp cuûa ta lunar month in 740 A.D., he went into the hall maø thoâi."—After receiving transmission, he and said goodbye to the congregation. Then, returned to live at Mount Qing-Yuan. One sitting in cross-legged posture, he passed day, Qing-yuan asked his disciple Shih-t'ou, away. Later, the emperor (Xi Zong) gave him "Where have you come from?" Shih-t'ou said, the posthumous name "Zen Master Vast "From Cao-Xi." Qing-Yuan then held up his Benefit," and his burial stupa was named whisk and said, "But does Cao Xi have this?" "Return to Truth." Shih-t'ou said, "Not just Cao Xi, but even Haønh Töù Y: The four reliances of ascetic India doesn't have it." Qing-Yuan said, "You practictioners—See Töù Y Phaùp. haven't been to India, have you?" Shih-t'ou

Haønh Töï Lôïi Baát Haønh Tha Lôïi: Working for his procession; it was a custom observed on Buddha’s own good, but not for the good of others—Loaïi birthday acording to the Records of the Western ngöôøi haønh töï lôïi, khoâng haønh tha lôïi —Ñaây laø loaïi Lands (records of the Land of the Buddha). ngöôøi chæ phaán ñaáu loaïi boû tham, saân si cho chính Haønh Uaån: Samskara (skt)—Aggregate of mình, maø khoâng khuyeán khích ngöôøi khaùc loaïi boû compositional factors—Karmic volition—Mental tham saân si, cuõng khoâng laøm gì phuùc lôïi cho ngöôøi formation—Intention—Mental functioning— khaùc—Here a man who benefits oneself, but not Volition—Haønh ñoäng daãn ñeán haäu quaû moät caùch others. It is he who strives for the abolition of taát yeáu hay yeáu toá caáu taïo haønh ñoäng.

Nhieäm vuï greed, hatred and delusion in himself, but does not cuûa “Haønh” laø chuyeån taâm veà moät ñoái töôïng naøo encourage others to abolish greed, hatred and ñoù, nhaän bieát vaø thöïc chöùng ñoái töôïng. Nhö vaäy delusion, nor does he do anything for the welfare “Haønh” laø caên baûn cho taát caû nhöõng mong öôùc cuûa of others. chuùng ta (mong öôùc nôi thaân, khaåu vaø yù qua haønh Haønh Töï Lôïi Caäp Haønh Tha Lôïi: Working for ñoäng, lôøi noùi vaø tö töôûng). Haønh uaån bao goàm taát one’s own good as well as for the good of caû caùc taâm sôû, ngoaïi tröø Thoï vaø Töôûng. Vi Dieäu others—Loaïi ngöôøi haønh töï lôïi vaø haønh tha lôïi— Phaùp ñeà caäp ñeán 52 taâm sôû. Thoï vaø Töôûng laø hai Ñaây laø loaïi ngöôøi phaán ñaáu loaïi boû nhöõng tö töôûng trong soá ñoù, nhöng khoâng phaûi laø hoaït ñoäng thuoäc xaáu trong taâm mình, ñoàng thôøi giuùp ngöôøi khaù c yù chí. Naêm möôi taâm sôû coøn laïi goïi chung laø laøm ñieàu thieän—Here a man’s life benefits both Haønh. Tö Taâm Sôû (Cetana) ñoùng moät vai troø raát himself and others. It is he who strives for the quan troïng trong laõnh vöïc tinh thaàn. Theo Phaät abolition of evil thoughts from mind and at the giaùo, khoâng coù haønh ñoäng naøo ñöôïc xem laø same time help others to be good. Nghieäp (kamma), neáu haønh ñoäng ñoù khoâng coù chuû Haønh Töôùng: Hoaït ñoäng—Mental activity— yù, hay taùc ñoäng cuûa Tö. Cuõng nhö Thoï vaø Töôûng, Activity—Performance—Taùc duïng nhaän thöùc cuûa Haønh coù saùu loaïi: saéc tö, thinh tö, höông tö, vò tö, taâm thöùc (haønh laø haønh giaûi hieåu bieát; töôùng laø xuùc tö, vaø phaùp tö. Ñaây laø uaån thöù tö trong nguõ töôùng maïo, neáu hieåu ñöôïc töôùng maïo cuûa söï vaät uaån, vaø laø maéc xích thöù nhì trong 12 nhaân duyeân. thì goïi laø haønh töôùng)—See Höõu Sôû Duyeân. Töø naøy duøng ñeå chæ nhöõng hoaït ñoäng töï yù: toát, xaáu, Haønh Töôùng Quaùn Töôûng: Carya-tantra (skt)— trung tính (khoâng toát, khoâng xaáu) taïo ra nhöõng Performance Tantra—Theo söï bình luaän cuûa Phaät duyeân aûnh höôûng ñeán töông lai cuûa moät ngöôøi. Noùi giaùo Taây Taïng thì ñaây laø moät trong boán boä Maät chung, “Haønh” laø söùc ñaåy cuûa duyeân ñi tröôùc moät chuù. Vaên kinh cuûa loaïi maät chuù naøy nhaán maïnh haønh ñoäng töï yù, vaø coù khuynh höôùng laøm thaønh ñeán nhöõng sinh hoaït thieàn noäi taâm. Trong nhöõng thoùi quen, maø theo nhaø Phaät seõ ñöôïc mang töø kieáp phaùp thöïc taäp naøy thì söï nhaän bieát veà chính mình naøy sang kieáp khaùc. "Samskara" laø thuaät ngöõ Baéc nhö laø ngöôøi baïn ñoàng haønh vôùi Ñöùc Phaät, vaø Phaïn, coù nghóa laø söï caáu taïo, laø yù muoán haønh ngöôøi ta quaùn töôûng veà moät vò Phaät coù nhöõng ñoäng, laø khuynh höôùng cuûa taâm, laø löïc caáu taïo phaåm chaát cao quyù maø töï thaân mình phaûi höôùng tôùi taâm, vaø laø phaùp duyeân hôïp hay phaùp höõu vi. Noù thöïc hieän cho baèng ñöôïc qua tu taäp thieàn ñònh— bao goàm taát caû nhöõng thuùc baùch cuûa yù chí hay One of the four sets of Tantras, according to nhöõng yù ñònh coù tröôùc haønh ñoäng. Haønh ñoäng nhaøo Tibetan Buddhist exegetes (söï bình luaän). Texts of naën, cuõng nhö traïng thaùi thuï ñoäng cuûa nhöõng gì ñaõ this class equally emphasize external ritual ñöôïc nhaøo naën—Aggregate of volition, the fourth activities and internal yogas. In these practices of the five skandhas. Action which inevitably one conceives (hieåu) of oneself as a friend or passes on its effects. Mental

formation forces or companion of a buddha, and one visualizes the volitional impulses, or intentions that precede an buddha as possessing the aryan qualities that one action). Whatever is done by mind, mouth, or body strives to actualize through meditative practice. in thought, word, or deed. The function of mental Haønh Töôïng: Phong tuïc ôû Taây Vöïc moãi naêm vaøo factor intention is to move our mind toward an ngaøy Phaät ñaûn sanh, ngöôøi ta toâ ñieåm trang hoaøng object, to perceive and realize it. Thus mental töôïng Phaät cho buoåi leã dieãn haønh trong kinh factors intention is the basis for all our wishes thaønh—To take an image of Buddha in (wishing in body, speech and mind). Aggregate of

volational formations includes all mental factors Haønh Voâ Tröôùc Haïnh: Practice without except feeling and perception. The Abhidhamma attachment. speaks of fifty-two mental concomitants or factors Haønh Vuõ: Rain-producer—1) Laøm möa: To rain, (cetasika). Feeling and perception are two of or produce rain; 2) Haønh Vuõ, teân cuûa moät vò ñaïi them, but they are not volitional activities. The thaàn cuûa vua Bình Sa Vöông: Varsakara, name of remaining fifty are collectively known as mental a minister of king Bimbisara. or volitional formations. Volition (cetana) plays a Haønh Xaû: Upeksa-sambodhi (skt)—Complete very important role in the mental realm. In abandonment—Hoaøn toaøn buoâng boû. Döûng döng Buddhism, no action is considered as “kamma” if tröôùc moïi phieàn toaùi—Indifference to all that action is void of volition. And like feeling and disturbances of subconscious or ecstatic mind. perception, it is of six kinds: volition directed to Haønh Xaùc: Self-mortification forms, sounds, smells, tastes, bodily contacts and Haønh Xí: Ñi caàu (nhaø xí); nhaø caàu nôi maø chuùng mental objects. This is the fourth of the five ta ñi, aån duï thaân ngöôøi ueá tröôïc—To go to the aggregates (skandha) and second link (nidana) in privy; the privy to which one goes, metaphor of the process of dependent arising (pratitya- the human body as filthy. samutpada). The term refers to volitional Haønh Xuùc: Khía caïnh thoâi thuùc—Aspect of activities: good, bad, and neutral that produce impulse. conditions influencing one’s future. In general, Haønh Xöông Thieàn Sö: Bhikshu Hsing-Ch’ang— samskara are the conditioning impulses that See Chí Trieät Giang Taây Thieàn Sö. precede a volitional action, and they tend toward Haønh Yeáu: The requirements for action; to do that the formation of habits, which according to which is most important. Buddhism, are said to carry over from one lifetime Haïnh: Acara (p)—Carya (skt)—Manner of to the next. Samskara is a Sanskrit term which action—Behavior—Conduct. means formations, volitional actions, tendencies of Haïnh A La Haùn: Practices of an Arhat. mind, and mental formation forces. Formations Haïnh A Lan Nhaõ: Haïnh tu khoå haïnh trong röøng— include all volitional impulses or intentions that Ascetic practices of dwelling in the forest. precede an action. Mental formation forces or Haïnh Baùt Nhaõ: Prajna conduct—Baát cöù ôû ñaâu vaø impulses, referring to both the activity of the baát cöù luùc naøo, töøng haønh ñoäng cuûa chuùng ta phaûi forming and the passive state of being formed— luoân kheá hôïp vôùi “trí tueä Baùt Nhaõ”. Phaøm phu See Nguõ Uaån. luoân khoe khoang nôi mieäng, nhöng taâm trí laïi meâ Haønh Vi: Act—Action—Behavior—Deed—State môø. Ñaây laø

moät trong ba loaïi Baùt Nhaõ, laáy trí tueä of conduct. quaùn chieáu caùi lyù thöïc töôùng hay nhôø thieàn quaùn Haønh Vi Phi Ñaïo Ñöùc: Non-ethical behaviors— maø giaùc ngoä ñöôïc chaân lyù—Everywhere and at all Haønh vi phi ñaïo ñöùc coù theå gaây toån haïi cho chính time, our actions must be in accordance with mình vaø cho ngöôøi khaùc. Chuùng ta chæ coù theå ngaên "Prajna" at all time. Worldly people always brag ngöøa nhöõng haønh vi naøy moät khi chuùng ta bieát with their mouths, but their minds are always ñöôïc haäu quaû cuûa chuùng maø thoâi—Nonvirtuous deluded. This is one of the three kinds of Prajna, actions that can cause harm to ourselves or to the prajna or wisdom of meditative enlightenment others. There are three kinds of nonvirtuous on reality—See Tam Baùt Nhaõ. actions. We can only restrain such nonvirtuous Haïnh Baát Khaû Ñaéc: Action is ungraspable. acts once we have recognized the consequences Haïnh Baát Khoâng: Haïnh baát khoâng nghóa laø laøm of these actions. cho voâ bieân theá giôùi ñeàu thanh tònh—Fruitful Haønh Vi Thuø Thaéng: Superior conduct. action means causing boundless worlds to be Haønh Vieân (?-1020): Teân cuûa moät vò danh Taêng purified. Nhaät Baûn vaøo theá kyû thöù XI—Name of a Japanese Haïnh Baát Thoái: Khoâng thoái chuyeån töø nhöõng famous monk in the eleventh century. haønh ñoäng thieän laønh ñang theo ñuoåi—Non-retreat Haønh Voâ Thöôïng: Pari-cariyanuttariyam (p)— from practice—Never receding from a right The unsurpassable practice—See Luïc Voâ Thöôïng.

course of action—Non-retreat from line of good bieát taát caû chuùng sanh roát raùo vaéng laëng, chính laø action pursued—See Haïnh Baát Thoái Chuyeån. töôùng Nieát Baøn, chaúng coøn dieät nöõa. Cho neân Di Haïnh Baát Thoái Chuyeån: Never-receding stage— Laëc, chôù duøng phaùp ñoù daïy baûo caùc Thieân töû, thaät Baát thoái coù nghóa laø khoâng chòu thua hay khoâng khoâng coù chi phaùt taâm Voâ thöôïng Chaùnh ñaúng moûi meät vôùi vò trí hieän taïi, hay khoâng thaùo lui, ñaëc Chaùnh giaùc, maø cuõng khoâng coù chi thoái chuyeån. bieät khi noùi veà söï tu taäp Phaät ñaïo. Khi moät baäc ñaõ Ngaøi Di Laëc! Phaûi laøm cho caùc vò Thieân töû naày boû tieán tôùi choã khoâng coøn rôi ngöôïc trôû laïi (luaân hoài choã kieán chaáp phaân bieät Boà Ñeà. Vì sao? Boà Ñeà sanh töû) hay baát thoái chuyeån laø caùch noùi khaùc cuûa khoâng theå duøng thaân ñöôïc, khoâng theå duøng taâm "nhaát sinh thaønh Phaät" hay thaønh Phaät trong kieáp ñöôïc. Tòch dieät laø Boà Ñeà, vì dieät caùc töôùng; chaúng naøy. Baäc ñaõ ñaït ñöôïc taùnh khoâng hay voâ sanh nhaän xeùt laø Boà Ñeà, vì ly caùc duyeân; chaúng hieän phaùp nhaãn seõ khoâng bao giôø bò thoái chuyeån ra khoûi haïnh laø Boà Ñeà, vì khoâng ghi nhôù; ñoaïn laø Boà Ñeà, Boà Taùt hay Phaät ñaïo. Khoâng luøi (khoâng quay vì boû caùc kieán chaáp; ly laø Boà Ñeà, vì lìa caùc voïng ngöôïc laïi) maø ñi thaúng vaøo Nieát baøn, ngöôøi ñaõ ñaït töôûng; chöôùng laø Boà Ñeà, vì ngaên caùc nguyeän; baát tôùi thöïc chöùng taùnh khoâng, seõ khoâng bao giôø ñi luøi nhaäp laø Boà Ñeà, vì khoâng tham ñaém; thuaän laø Boà treân ñöôøng ñi ñeán Boà Taùt hay Phaät quaû. Ñoâi khi Ñeà, vì thuaän chôn nhö; truï laø Boà Ñeà, vì truï phaùp ngöôøi ta ñònh nghóa "Baát Thoái Chuyeån" ñôn thuaàn taùnh; ñeán laø Boà Ñeà, vì ñeán thöïc teá; baát nhò laø Boà laø caùc baäc tu haønh

ñaõ tieán ñeán giai ñoaïn cao khoâng Ñeà, vì ly yù phaùp; bình ñaúng laø Boà Ñeà, vì ñoàng hö bao giôø coøn thoái chuyeån trôû laïi nöõa. Theo kinh khoâng; voâ vi laø Boà Ñeà, vì khoâng sanh truï dò dieät; Duy Ma Caät, chöông boán, Ñöùc Phaät baûo Boà Taùt Di tri laø Boà Ñeà, vì roõ taâm haïnh chuùng sanh; khoâng hoäi Laëc: "OÂng ñi ñeán thaêm beänh oâng Duy Ma Caät duøm laø Boà Ñeà, vì nhaäp khoâng nhoùm; khoâng hieäp laø Boà ta." Di Laëc baïch Phaät: "Baïch Theá Toân! Con khoâng Ñeà, vì rôøi taäp khí phieàn naõo; khoâng xöù sôû laø Boà kham laõnh ñeán thaêm beänh oâng ta. Vì sao? Nhôù laïi Ñeà, vì khoâng hình saéc; giaû danh laø Boà Ñeà, vì danh luùc tröôùc con noùi haïnh 'baát thoái chuyeån,' cho vò töï voán khoâng nhö; huyeãn hoùa laø Boà Ñeà, vì khoâng Thieân Vöông ôû coõi trôøi Ñaâu Suaát vaø quyeán thuoäc thuû xaû; khoâng loaïn laø Boà Ñeà, vì thöôøng töï vaéng cuûa ngöôøi, luùc aáy oâng Duy Ma Caät ñeán noùi vôùi con laëng; thieän tòch laø Boà Ñeà, vì taùnh thanh tònh; khoâng raèng: 'Ngaøi Di Laëc! Theá Toân thoï kyù cho ngaøi moät thuû laø Boà Ñeà, vì rôøi phan duyeân; khoâng khaùc laø Boà ñôøi seõ ñöôïc quaû Voâ thöôïng Chaùnh ñaúng Chaùnh Ñeà, vì caùc Phaùp ñoàng ñaúng; khoâng saùnh laø Boà Ñeà , giaùc, ñoù laø ñôøi naøo maø ngaøi ñöôïc thoï kyù? Ñôøi quaù vì khoâng theå thí duï; vi dieäu laø Boà Ñeà, vì caùc Phaùp khöù chaêng? Ñôøi vò lai chaêng? Ñôøi hieän taïi chaêng? khoù bieát.' Baïch Theá Toân! Khi oâng Duy Ma Caät noùi Neáu laø ñôøi quaù khöù thôøi quaù khöù ñaõ qua. Neáu laø Phaùp aáy, hai traêm vò Thieân töû chöùng ñöôïc Voâ sanh ñôøi vò lai thôøi vò lai chöa ñeán. Neáu laø ñôøi hieän taïi phaùp nhaãn. Vì theá, neân con khoâng kham laõnh ñeán thôøi hieän taïi khoâng döøng truï. Nhö Phaät noùi: "Naày thaêm beänh oâng ta."—Non-backsliding means not Tyø Kheo! Nhö oâng ngay baây giôø cuõng sanh, cuõng to give up on or not to grow weary with current giaø, cuõng cheát!" Neáu duøng voâ sanh maø ñöôïc thoï position, or not retreating, especially in terms of kyù, thì voâ sanh töùc laø chaùnh vò, ôû trong chaùnh vò the Buddhist path of cultivation. When one has cuõng khoâng thoï kyù, cuõng khoâng ñöôïc quaû Voâ reached the level where one does not fall back or thöôïng Chaùnh ñaúng Chaùnh giaùc. Theá naøo Di Laëc non-retrogression is another way of saying one ñöôïc thoï kyù moät ñôøi ö? Laø töø "Nhö" sanh maø ñöôïc will achieve Buddhahood in one lifetime. One thoï kyù, maø Nhö khoâng coù sanh. Neáu töø Nhö dieät who has reached the realization of emptiness ñöôïc thoï kyù, maø Nhö khoâng coù dieät. Taát caû chuùng (Tolerance and Non-birth) will never regress from sanh ñeàu Nhö, caùc Thaùnh Hieàn cuõng Nhö, cho ñeán the Buddha or Bodhisattva Paths. Never receding Di Laëc cuõng Nhö. Neáu Di Laëc ñöôïc thoï kyù, taát caû or turning back, always progressing and certainly chuùng sanh cuõng phaûi ñöôïc thoï kyù. Vì sao? Vì Nhö reaching Nirvana. One who has reached the khoâng hai khoâng khaùc. Neáu Di Laëc ñöôïc quaû Voâ realization of emptiness (tolerance and non-birth) thöôïng Chaùnh ñaúng Chaùnh giaùc, taát caû chuùng sanh will never regress from the Buddha or Bodhisattva cuõng ñeàu ñöôïc. Vì sao? Taát caû chuùng sanh chính laø Paths. Non-regression sometimes simply denotes töôùng Boà Ñeà. Neáu Di Laëc ñöôïc dieät ñoä, taát caû an advanced stage of aspiration and practice from chuùng sanh cuõng phaûi dieät ñoä. Vì sao? Chö Phaät which one will never retreat. According to

the

Vimalakirti Sutra, Chapter Four, the Buddha said backsliding. Maitreya, you should instead urge to Maitreya Bodhisattva: “You go to Vimalakirti them to keep from discriminating views about to inquire after his health on my behalf.” Maitreya bodhi (enlightenment). Why? Because bodhi can replied: “World Honoured One, I am not qualified be won by neither body nor mind. For bodhi is the to call on him and inquire after his health. The state of calmness and extinction of passion (i.e. reason is that once when I was expounding to the nirvana) because it wipes out all forms. Bodhi is deva-king and his retinue in the Tusita heaven the unseeing, for it keeps from all causes. Bodhi is never-receding stage (of Bodhisattva development non-discrimination, for it stops memorizing and into Buddhahood) Vimalakirti came and said to thinking. Bodhi cuts off ideation, for it is free me: ‘Maitreya, when the World Honoured One from all views. Bodhi forsakes inversion, for it predicted your future attainment of supreme prevents perverse thoughts. Bodhi puts an end to enlightenment (anuttara-sayak-sambodhi) in one desire, for it keeps from longing. Bodhi is lifetime, tell me in which life, whether in the past, unresponsive, for it wipes out all clinging. Bodhi future or present, did or will you receive His complies (with self-nature), for it is in line with prophecy? If it was in your past life, that has the state of suchness. Bodhi dwells (in this gone; if it will be in your future life, that has not suchness), for it abides in (changeless) Dharma- yet come; and if it is in your present life, that does nature (or Dharmata, the underlying nature of all not stay. As the Buddha once said: ‘O bhiksus, things.) Bodhi reaches this suchness, for it attains you are born, are aging and are dying the region of reality. Bodhi is non-dual, for it simultaneously at this very moment’; if you keeps from (both) intellect and its objects. Bodhi received His prophecy in a lifeless (state), the is impartial, for it is equal to boundless space. latter is prediction (of your future Buddhahood) Bodhi is the non-active (wu wei) state, for it is nor realization of supreme enlightenment. How above the conditions of birth, existence and death. then did you receive the prediction of your Bodhi is true knowledge, for it discerns the mental attainment of Buddhahood in one lifetime? Or did activities of all living beings. Bodhi does not unite, you receive it in the absolute state (thatness or for it is free from all confrontation. Bodhi tathata) of either birth or death? If you receive it disentangles, for it breaks contact with habitual in the absolute state of birth, this absolute state is troubles (klesa). Bodhi is that of which the position uncreated. If you receive it in the absolute state cannot be determined, for it is beyond form and of death, this absolute state does not die. For (the shape, and is that which cannot be called by name underlying nature of) all living beings and of all for all names (have no independent nature and so) things is absolute; all saints and sages are in this are void. Bodhi is like the mindlessness of an absolute state, and so, also are you, Maitreya. So, illusory man, for it neither accepts nor rejects if you, Maitreya, received the Buddhahood, all anything. Bodhi is beyond disturbance, for it is living beings (who are absolute by nature) should always serene by itself. Bodhi is real stillness, also receive it. Why? Because that which is because of its pure and clean nature. Bodhi is

non- absolute is non-dual and is beyond differentiation. acceptance, for it keeps from causal attachments. If you, Maitreya, realize supreme enlightenment, Bodhi is non-differentiating, because of its so should all living beings. Why? Because they impartiality towards all. Bodhi is without compare, are the manifestation of bodhi (enlightenment). If for it is indescribable. Bodhi is profound and you, Maitreya, win nirvana, they should also subtle, for although unknowing, it knows all.' realize it. Why? Because all Buddhas know that World Honoured One, when Vimalakirti so every living being is basically in the condition of expounded the Dharma, two hundred sons of extinction of existence and suffering which is devas realized the patient endurance of the nirvana, in which there can be no further uncreate (anutpattika-dharma-ksanti). This is why extinction of existence. Therefore, Maitreya, do I am not qualified to call on him and inquire after not mislead the devas because there is neither his health." development of supreme bodhi-mind nor its

Haïnh Cuùng Döôøng: Haønh trì toát hay haïnh cuùng Buddhahood in order to continue to save all döôøng bao goàm vieäc haønh trì toát —Offerings of beings. good or right conduct or offerings of praise and Haïnh Phaät Taùnh: Haønh nghieäp coù theå trieån khai reverence—See Tam Cuùng Döôøng. phaùt huy Phaät tính—The Buddha-nature in action Haïnh Ñaàu Ñaø: Ñôøi soáng khoå haïnh—Ascetic or development. practice. Haïnh Phuùc: Siva (p)—Mangala (skt)— Haïnh Ñoan Thieàn Sö (1254-1341): Teân cuûa moät Happiness—Welfare. vò Thieàn sö Trung Hoa, thuoäc phaùi Ñaïi Hueä, toâng Haïnh Phuùc Baát Dieät: Eternal happiness. Laâm Teá vaøo thôøi nhaø Nguyeân beân Trung Hoa Haïnh Phuùc Coù Ñöôïc Taøi Saûn: Bhogasukha (skt & (1280-1368)—Name of a Chinese Zen master of p)—Happiness of possession of property—Moät the Ta-Hui branch, Lin-chi Sect, in the Yuan trong boán loaïi haïnh phuùc cho ngöôøi taïi gia ñöôïc dynasty. Ñöùc Phaät daïy trong kinh Taêng Nhöùt A Haøm. Ngöôøi Haïnh EÙp Xaùc: Dukkhata (p)—Penance. kia taïo neân taøi saûn do nôi coá gaéng noã löïc. Baây giôø Haïnh Giaûi Töông Öng: Living a life harmonious chính mình thoï höôûng taøi saûn aáy, hoaëc duøng noù ñeå with the understanding—See Tröôûng Döôõng gieo duyeân taïo phöôùc. Khi nghó nhö vaäy, ngöôøi aáy Thaùnh Thai. caûm thaáy thoûa thích vaø maõn nguyeän. Ñoù laø haïnh Haïnh Hueä: Caritramati (p)—Haïnh tu hueä—The phuùc coù ñöôïc taøi saûn—One of the four kinds of practices of wisdom. bliss of lay Buddhists, according to the Anguttara Haïnh Hueä Boà Taùt: Caritramati bodhisatta (p)— Nikaya Sutra. Herein a clansman by means of Name of a Bodhisattva. wealth acquired by energetic striving, both enjoys Haïnh Khoù Laøm: Difficult practices. his wealth and does meritorious deeds. At this Haïnh Laønh: Good or right conduct—Good or right thought, bliss and satisfaction come to him. This is behavior—Good or right manners. called the bliss of wealth—See Töù Chuûng Haïnh Haïnh Löïc: Power of action—Haïnh löïc Boà Taùt Phuùc. chaúng döùt ñeán cuøng toät thuôû vò lai. Ñaây laø moät Haïnh Phuùc Coù Ñöôïc Vaät Sôû Höõu: Atthisukha trong thaäp ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò Boà (p)—Bliss of ownership—Haïnh phuùc cuûa ngöôøi coù Taùt—Bodhisattvas' power of practice, continuing vaät sôû höõu nhôø söï noã löïc coá gaéng, nhôø söùc löïc cuûa forever.

This is one of the ten great powers chaân tay vaø moà hoâi, sôû höõu moät caùch hôïp phaùp. obtainable by a Bodhisattva—See Thaäp Löïc Boà Khi nghó nhö vaäy, ngöôøi kia caûm thaáy thoûa thích Taùt. vaø maõn nguyeän. Ñoù laø haïnh phuùc coù ñöôïc vaät sôû Haïnh Löïc Trì: Support by the power of practices. höõu—Herein a clansman has wealth acquired by Haïnh Maõn: energetic striving, amassed by strength of arm, 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo won by sweat, and lawfully gotten. At this thought, thôøi nhaø Ñöôøng (618-907)—Name of a bliss and satisfaction come to him. This is call the Chinese famous monk who lived in the T'ang bliss of ownership—See Töù Chuûng Haïnh Phuùc. Dynasty in China. Haïnh Phuùc Giaûi Thoaùt: Vimutti-sukha (skt)— 2) Teân cuûa moät vò danh Taêng khaùc cuûa Trung The bliss of freedom. Hoa vaøo thôøi nhaø Toáng beân Trung Hoa (960- Haïnh Phuùc Khoâng Bò Khieån Traùch: 1279)—Name of another Chinese famous Anavajjasukha (p)—Bliss of blamelessness—Baäc monk who lived in the Sung Dynasty in China. Thaùnh nhaân khoâng bò khieån traùch veà thaân khaåu yù. Haïnh Nghieäp Ma Vöông: See Haønh Nghieäp Ma Khi nghó nhö vaäy, ngöôøi aáy caûm thaáy thoûa thích vaø Vöông. maõn nguyeän. Ñoù laø haïnh phuùc khoâng bò khieå n Haïnh Nguyeän: Vow—To act out one’s vow. traùch—Herein the Aryan disciple is blessed with Haïnh Nguyeän Nhaát Xieån Ñeà: Vì ñaïi nguyeän maø blameless action of body, blameless action of caùc vò Boà taùt quyeát ñònh chöa thaønh Phaät ñeå tieáp speech, blameless action of mind. At the thought, tuïc cöùu ñoä chuùng sanh—Owing to the good vow, bliss and satisfaction come to him. This is called bodhisattvas refuse to enter upon their the bliss of blamelessness—See Töù Chuûng Haïnh Phuùc.

Haïnh Phuùc Khoâng Nôï Naàn: Ananasukha (skt)— Sariputta responded: “Just this, friend, is Happiness of owing no debts—Ngöôøi kia khoâng happiness, that herein there is no feeling.” This thieáu ai moùn nôï lôùn nhoû naøo. Khi nghó nhö vaäy saying of Venerable Sariputta is fully supported ngöôøi kia caûm thaáy thoûa thích vaø maõn nguyeän. Ñoù by the following one of the Buddha in the laø haïnh phuùc khoâng mang nôï —Herein a clansman Samyutta Nikaya: “Whatever is experienced, owes no debt, great or small, to anyone. At the sensed, felt, all that is suffering.” Thus, Nibbana thought, bliss and satisfaction come to him. This is or Supreme happiness is a state realizable in this called the bliss of debtlessness—See Töù Chuûng very life. The thinker, the inquiring mind, will not Haïnh Phuùc. find it difficult to understand this state. Haïnh Phuùc Toái Thöôïng: Parama-sukha (skt)— Haïnh Phuùc Trong Tònh Laëng: The bliss of Nirvana—Supreme happiness—Ultimate solitude. happiness—Cöïc laïc hay haïnh phuùc toái thöôïng— Haïnh Phuùc Tröôøng Cöûu: Everlasting happiness. Trong Phaät giaùo, Nieát Baøn ñöôïc goïi laø haïnh phuùc Haïnh Phuùc Töï Laøm Chuû Laáy Mình: The toái thöôïng (Paranam sukham) vaø haïnh phuùc naày Happiness of Mastering of Ourself—Haønh giaû phaùt sanh do söï laéng dòu hoaøn toaøn, söï dieät hoaøn ñöøng bao giôø voäi vaõ thöïc taäp “Töù Khoâng Ñònh toaøn cuûa moïi caûm thoï. Ñaây chính laø lôøi tuyeân boá Thieàn.” Ñöøng bao giôø eùp buoäc thaân taâm cuûa chính laøm cho chuùng ta hoaøn toaøn khoù hieåu, vì chuùng ta mình, maø phaûi töû teá vôùi chính mình. Phaûi soáng thaät ñaõ quen caûm thoï

nhöõng laïc thoï naày baèng caùc caên bình thöôøng vaø tænh thöùc. Neáu baïn coù chaùnh nieäm cuûa chuùng ta. Theo Kinh Taêng Chi Boä, toân giaû laø baïn coù taát caû! Moät phuùt thieàn quaùn phaûi laø moät Udayi, moät vò ñeä töû cuûa Ñöùc Phaät cuõng ñaõ ñoái dieän phuùt an bình vaø haïnh phuùc. Neáu thieàn quaùn khoâng vôùi vaán ñeà naày. Moät laàn noï, Toân giaû Xaù Lôïi Phaát ñem laïi an laïc cho baïn, laø baïn ñaõ thöïc taäp sai goïi caùc Tyø Kheo vaø noùi: “Nieát Baøn, naày chö hieàn ñöôøng roài. Thieàn quaùn mang laïi haïnh phuùc. Haïnh ñöùc, laø laïc, Nieát Baøn chính laø haïnh phuùc.” Khi aáy phuùc naøy, tröôùc tieân ñeán töø yeáu toá baïn töï laøm chuû Toân giaû Udayi beøn hoûi: “Nhöng hieàn giaû Xaù Lôïi laáy baïn, chöù khoâng coøn bò loâi keùo vaøo thaát nieäm. Phaát! Laïc thuù aáy laø theá naøo, vì ôû ñaây khoâng coù Neáu baïn theo doõi hôi thôû vaø cho pheùp nuï cöôøi nôû thoï?” Xaù Lôïi Phaát traû lôøi: “Ngay ñoù chính laø laïc, treân moâi mình, tænh thöùc caûm thoï vaø tö töôûng cuûa naày hieàn giaû, vì ôû ñaây khoâng coøn thoï.” Lôøi giaûi baïn, thì nhaát cöû nhaát ñoäng cuûa thaân theå baïn seõ töï thích naày cuûa toân giaû Xaù Lôïi Phaát ñaõ ñöôïc xaùc nhieân trôû neân meàm maïi vaø buoâng xaû, söï hoøa hôïp chöùng bôûi lôøi Phaät daïy trong kinh Töông Öng Boä: seõ coù maët taïi ñoù, vaø chaân haïnh phuùc seõ khôûi leân. “Baát cöù thöù gì ñöôïc caûm thoï, ñöôïc nhaän thöùc, ñöôïc Giöõ cho taâm mình coù maët trong moãi giaây phuùt hieän caûm giaùc, taát caû nhöõng thöù ñoù ñeàu laø khoå.” Nhö taïi, ñoù laø caên baûn cuûa thieàn taäp. Khi thöïc hieän vaäy, haïnh phuùc toái thöôïng laø moät traïng thaùi coù theå ñöôïc ñieàu naøy, töùc laø chuùng ta ñang soá ng troïn veïn chöùng ñaéc ngay trong kieáp soáng naày. Ngöôøi coù suy vaø thaâm saâu ñôøi soáng cuûa chuùng ta, maø nhöõng tö, coù ñaàu oùc quan saùt, haún seõ khoâng thaáy khoù hieåu ngöôøi soáng trong thaát nieäm khoâng theå naøo coù traïng thaùi naày—In Buddhism, Nirvana is called ñöôïc—Practitioner should never rush to practice the Supreme happiness and this happiness is the Four Formless Meditations. Never force your brought about by the complete calming, the utter body or your mind. Be kind to yourself. Live your ceasing of all sensations. Now, this saying, indeed, daily life simply with awareness. If you are confuses us completely, we who have mindful, you have everything; you are everything! experienced so many pleasant feelings with our A minute of meditation is a minute of peace and sense faculties. In the Anguttara Nikaya, the happiness. If meditation is not pleasant for you, Venerable Udayi, a disciple of the Buddha, was you are not practicing correctly. Meditation brings confronted with this very problem. The Venerable happiness. This happiness comes, first of all, from Sariputta addressing the monks said: “It is the fact that you are master of yourself, no longer Nibbana, friends, that is happiness; it is Nibbana, caught up in forgetfulness. If you follow your friends, that is happiness.” Then the Venerable breathing and allow a half-smile to blossom, Udayi asked: “But what, friend Sariputta, is mindful of your feelings and thoughts, the happiness, since herein there is no feeling?” movements of your body will naturally become

more gentle and relaxed, harmony will be there, Hao Giaûm: To diminish—To decrease—To and true happiness will arise. Keeping our mind lessen. present in each

moment is the foundation of Haøo Loã Ca Minh Vöông: Heruka (skt)—Trak- meditation practice. When we achieve this, we thung (tib)—Name of a wrathful male deity—See live our lives fully and deeply, seeing things that See Phaãn Noä Minh Vöông (3). others, in forgetfulness, do not. Haøo Ly Myõ Thaéc: Khoâng moät chuùt sai laàm—Not Haïnh Phuùc Töông Ñoái: Relative happiness. a tiny mistake. Haïnh Phuùc Vaät Chaát: Material well-being. Haøo Mi: Loâng traéng giöõa hai chaân maøy cuûa Haïnh Quaû Maõn Vò: Buddhaphala (skt)—Quaû vò Phaät—The white hair between Buddha's Phaät—Buddhahood—The Buddha fruit—The state eyebrows—See Tam Thaäp Nhò Haûo Töôùng. of Buddhahood. Haøo Ngoa: Phöông phaùp sai laàm—A wrong Haïnh Quaân: Teân cuûa moät vò danh Taêng Trung method. Hoa vaøo thôøi nhaø Lieâu beân Trung Hoa (907- Haøo Quang: Prakasha (skt)—Halo—Nimbus— 1124)—Name of a Chinese famous monk who Vaàng haøo quang (thöôøng toûa saùng quanh ngöïc vaø lived in the Liao Dynasty in China. ñænh ñaàu cuûa caùc baäc giaùc ngoä). Quang minh luaân Haïnh Taây (1163-1247): Teân cuûa moät vò danh hay voøng haøo quang phía sau böùc töôïng—AÙnh Taêng Tònh Ñoä Nhaät Baûn, soáng töø haäu baùn theá kyû saùng chieáu töø bieåu töôïng treân ngöïc cuûa Phaät hay thöù XII ñeán tieàn baùn theá kyû thöù XIII—Name of a Boà Taùt—Illumination from the symbol on a Japanese famous Pure Land monk who lived from Buddha's or Bodhisattva's breast. The halo behind the second half of the twelfth century till the first the throne of an image—See Ñaàu Quang, Ñænh half of the thirteenth century. Quang, and Thaân Quang. Haïnh Thanh Tònh: Purity in conduct. Haøo Quang Haïn Löôïng: Parinimmitavasavatti- Haïnh Trang Nghieâm: Haïnh trang nghieâm, vì tu deva (skt)—Limited Halo. haïnh Phoå Hieàn maø xuaát ly—The adornment of Haøo Quang Phaät: Buddharansi (skt)—Buddha deeds, cultivating the deeds of Universal Good Halo. and gaining emancipation. Haøo Theá: Domineering spirit—Tinh thaàn hoáng Haïnh Töùc Phaät Quaùn: The advance beyond haùch vaø ñoäc ñoaùn. terminology to meditation—Contemplate and act Haøo Tö Boái Nhó (1821-1908): Michael Viggo— as a Buddha—Quaùn haïnh Töùc Phaät, nghóa laø Teân cuûa moät vò hoïc giaû Phaät giaùo ngöôøi Ñan Maïch chaúng nhöõng lyù giaûi maø coøn thieàn quaùn vaø y giaùo vaøo theá kyû thöù XIX. OÂng laø moät trong nhöõng giaùo phuïng haønh. Ñaây laø giai ñoaïn thöù ba trong saùu giai sö noåi tieáng cuûa tröôøng ñaïi hoïc Copenhague töø ñoaïn phaùt trieån cuûa Boà Taùt ñöôïc noùi roõ trong naêm 1878 ñeán naêm 1902 veà khoa Söû hoïc AÁn Ñoä Thieân Thai Vieân Giaùo, ñoái laïi vôùi saùu giai ñoaïn Coå Ñaïi vaø Phaïn ngöõ—Name of a Denmark phaùt trieån hay Luïc Vò cuûa Bieät Giaùo—The Buddhist scholar in the nineteenth century. From advance beyond terminology to meditation, or 1878 till 1902, he was one of the most outstanding study and accordant action. This is the third of the professors of Copenhague University on the six stages of Bodhisattva developments as defined History of Ancient India and Pali language. in the T'ien-T'ai Perfect or Final Teaching, in Haøo Töôùng: Töôùc loâng traéng giöõa hai chaân maøy contrast with the ordinary six developments as cuûa Phaät, moät trong 32 töôùng haûo—The white hair found in the Differentiated or Separated School— between Buddha's eyebrows, one of the thirty-two See Luïc Töùc

Phaät. signs of a Buddha—See Tam Thaäp Nhò Haûo Haïnh Vaän: Good luck—Good fortune. Töôùng. Haïnh Vieân: Haïnh tu haønh troøn ñaày—Complete Haûo: Good—Well—To be fond of. practicing or cultivating—Perfect practicing or Haûo Baûn Ña Ñoàng: Chöõ vieát coù khaùc, nhöng neùt cultivating. ñeïp buùt phaùp thì gioáng nhau. Thieàn toâng duøng töø Haïnh Yeåm Ly: Haïnh chaùnh nguõ duïc—The naày ñeå chæ trình ñoä tuy coù khaùc, nhöng phong caùch practice of disgust at the five desires. vaø caûnh giôùi chöùng ngoä cuûa thaày troø phaàn lôùn gioáng nhau—Writing characters are different, but

the beauty of writing style is the same. In Zen, the absolute affirmation quite beyond the ken of our term means between masters and disciples, levels discursive understanding. can be different, but manner and realms of Haûo Taâm: Kindness—Kindheart. realization are more or less the same Haûo Thaùi: May thay—Fortunately—Luckily. Haûo Baát Töùc Löu: Ñoän caên vaø khoâng lanh lôïi — Haûo Thanh: Good voice (sound). Dull-headed and slow-minded. Haûo Thanh Ñieåu: Chim coù aâm toát, coù theå laø Ca Haûo Chieáu: Good at shining—A mirror. Laêng Taàn Giaø—A bird with a beautiful note, Haûo Khaùn: 1) Chuù yù: To pay attention to; 2) Ñeà maybe a Kalavinka. phoøng: To prevent (to take precaution). Haûo Thò: Caàn phaûi—It is necessary (to)—Must Haûo Khöù: Baûo troïng!—To take good care! be—Need be. Haûo Ngöõ Taâm: Loøng noùi söï toát: A heart of delight Haûo Thuû: Koshu (jap)—Ngöôøi coù khaû naêng thöïc in telling the dharma—Taâm giaûng phaùp: The mind tieãn—A good hand, a nice hand, a person who has of Good Discourse. practical ability. Haûo Nhuïc Oan Sanh: Töï gaây thöông tích cho Haûo Truï: Baûo troïng!—To take good care! da thòt ñang laønh laën. Trong thieàn, töø naày coù nghóa Haûo Töôùng: Auspicious mark—A good laø khoâng vieäc maø baøy veõ ra nhöõng vieäc khoâng caàn appearance (omen or sign)—Töôùng toát ñeïp. thieát, keát quaû seõ hoaøn toaøn ngöôïc laïi vôùi yù muoán— Haûo YÙ: Good idea—Good intention. To cause damage to one's healthy skin. In Zen, the Haûo YÙ Quoác: See Cöïc Laïc. term means there is nothing need be done, but one Haõn Laät Ñaø: Nhuïc Ñoaøn Taâm—Höõu hình taâm adds unnecessary things and eventually one can (traùi tim thòt)—Heart of flesh. get contrary results. Haõo Huyeàn: Unreal—Vain. Haûo Sinh: Love of the living—Love of life. Haïo: Roäng lôùn—Vast—Great. Haûo Söï: A good business—A good deed. Haïo Dieäu: Vó ñaïi vaø huyeàn dieäu—Vast and Haûo Söï Baát Nhö Voâ Söï: A good thing is not mysterious. better than nothing—Theo Nguõ Ñaêng Hoäi Haïo Giaùm Ba Laêng Nhaïc Chaâu Thieàn Sö: Haryo Nguyeân, quyeån IV, moät hoâm, trong luùc moät vò Kokan (jap)—Pa-ling Hao-chien—See Ba Laêng Taêng ñang leã Phaät moät caùch cung kính. Khi Trieäu Haïo Giaùm Nhaïc Chaâu Thieàn Sö. Chaâu vöøa thaáy lieàn ñaùnh cho moät gaäy, vò Taêng Haïo Nguyeät Thieàn Sö: Zen master Hsao-ywe— hoûi: "Leã baùi ñöùc Phaät chaúng phaûi laø chuyeän ñaùng Teân cuûa moät Thieàn sö Trung Hoa vaøo cuoái theá thöù khen laém sao?" Trieäu Chaâu noùi: "Vieäc toát khoâng IX, ñeä töû cuûa Thieàn sö Tröôøng Sa Caûnh Saàm — baèng khoâng vieäc." Coù phaûi thaùi ñoä naøy mang yù Name of a Chinese Zen master in the end of the nghóa hö voâ vaø baøi tröø hình töôïng hay khoâng? Ninth century, a

disciple of Zen master Chang Sha Ngoaøi maët maø noùi thì ñuùng nhö vaäy; nhöng neáu Ching Chen (Chosha Keijin (jap)—See Ngoân Ngöõ chuùng ta ñi saâu vaøo tinh thaàn cuûa Trieäu Chaâu thì Baûn Lai Khoâng. seõ tìm thaáy caùi thaâm thuùy cuûa nhöõng lôøi naøy, vaø Haïo Xieâm Thieàn Sö: Zen master Hsao-shian— chuùng ta seõ gaëp ngay moät söï khaúng ñònh tuyeät ñoái Thieàn sö Haïo Xieâm, teân cuûa moät vò Thieàn sö vöôït ra ngoaøi khuoân maãu theo kieåu laõ nh hoäi luaän Trung Hoa. Hieän nay chuùng ta khoâng coù nhieàu taøi baøn cuûa chuùng ta—According to the Wudeng lieäu chi tieát veà Thieàn sö Haïo Xieâm; tuy nhieân, coù Huiyuan, Volume IV, one day, a monk was moät chi tieát lyù thuù veà lôøi daïy cuûa oâng trong trong bowing reverently before Buddha. When Chao- Nguõ Ñaêng Hoäi Nguyeân, quyeån X: Moät hoâm, trong chou slapped the monk, the latter said, "Is it not a khi Thieàn sö Haïo Xieâm thöôïng ñöôøng thò chuùng, laudable thing to pay respect to Buddha?" Chao- coù moät vò Taêng böôùc ra hoûi: "Khi chuùng ta thaáy chou said, "Yes, but it is better to go without even quanh mình laø nuùi cao vaø bieån laáp ñaày choã thaáp, a laudable thing." Does this attitude savour of taïi sao ñoïc trong kinh saùch thieâng lieâng thì chuùng anything nihilistic and iconolastic? Superficially, ta laïi thaáy noùi veà phaùp bình ñaúng, vaø khoâng coù choã yes; but let us dive deep into the spirit of Chao- cao choã thaáp laø theá naøo?" Sö ñaùp: "Nghieâu Phong chou out of the depths of which this utterance cao, Baûo Hoa thaáp." Noùi xong, Sö xuoáng gheá vaø comes, and we will find ourselves confronting an

rôøi khoûi saûnh ñöôøng. Kyø thaät, coù nhieàu tuyeân boá Haùt Thöïc: Trong thieàn vieän, ñeán giôø chö Taêng mang tính phi lyù trong Thieàn. Vaøi ngöôøi coøn cho duøng côm, vò Taêng phuï traùch "Haùt Thöïc" xöôùng raèng Thieàn voâ lyù cöùng nhaét vaø ñieân roà. Qua nhöõng baùo cho ñaïi chuùng bieát ñeå ñi ñeán truø phoøng—In a caâu hoûi roõ raøng laø vôù vaån vaø khoâng hôïp lyù, Thieàn Zen monastery, when it is time for a meal, a monk muoán chuùng ta coù ñöôïc moät quan ñieåm hoaøn toaøn who is responsible for distributing foods will môùi, ñeå deã daøng nhìn thaáu vaøo nhöõng huyeàn dieäu inform everybody to go to the dining rooms. cuûa ñôøi soáng vaø bí maät cuûa thieân nhieân. Vieäc naøy Haït: Ñui Muø—Blind. laø vì Thieàn ñaõ ñi ñeán keát luaän raèng tieán trình lyù Haït Boä Ña: Adbhuta (skt)—Thaàn thoâng huyeàn luaän thoâng thöôøng roát cuoäc khoâng coù söùc maïnh cho dieäu—Remarkable—Miraculous—Supernatural. chuùng ta caùi thoûa maõn sau cuøng veà nhöõng nhu caàu Haït Gioáng: See Chuûng Töû. saâu thaúm cuûa taâm linh—Zen master Hsao-shian, Haït La Haàu: Rohu (skt)—Moät thaønh phoá coå vaø name of a Chinese Zen master. We do not have tænh Tukhara, naèm veà phía nam soâng Oxus—An detailed documents on this Zen Master; however, ancient city and province of Tukhara, south of the there is an interesting detail on his teaching on Oxus. Zen in The Wudeng Huiyuan, Volume X: One Haït Laït Li: Harali (skt)—Vaûi deät baèng moät loaïi day, when Zen master Hsao-shian entered the hall loâng mòn—Cloth woven of fine hair. and addressed the monks, a monk stepped out and Haït Leä Phieät Ña: Revata (skt)—Teân cuûa moät vò asked, "When we see about us mountains sö AÁn Ñoä—Name of an Indian monk. towering high and seas filling hollow places, why Haït

Lôïi Naõ: Harina (skt)—Nhöõng loaïi nai—Deer do we read in the sacred sutras that the Dharma is of several kinds. sameness, and there is nothing high, nothing low?" Haït Lôïi Sa Phaït Ñan Na: Harsavardhana (skt)— The master said, "Yiu-feâng is high, P'ao-hua is Vua xöù Kanyakubja, vò hoä phaùp Phaät giaùo vaøo low." He then got off the seat and left the hall. In khoaûng nhöõng naêm 625 sau Taây Lòch—King of fact, there are many irrational statements in Zen. Kanyakubja, protector of Buddhism about 625 Some may declare Zen irrevocably insane or silly. A.D. Through these apparent trivialities and Haït Luõ Sinh: Keû muø quaùng—A blind, stupid man. irrationalities, Zen wants us to acquire an entirely Haït Lö: 1) Con löøa muø: A blind or folded donkey; new point of view whereby to look into the 2) Ngu si: Stupid. mysteries of life and the secrets of nature. This is Haït Ngoác Töû: Gaõ muø troïc ñaàu. Töø naày ñöôïc duøng because Zen has come to the definite conclusion ñeå chæ trích nhöõng thieàn taêng khoâng coù ñöôïc phaùp that the ordinary logical process of reasoning is nhaõn ñeå coù theå thaáu suoát vaïn höõu, coù theå thaáy roõ powerless to give final satisfaction to our deepest söï thaät (maét thaáy ñöôïc caùc phaùp moät caùch thoâng spiritual needs. suoát)—A shaven-headed blind chap. In Zen, the Haïp: To suit—To agree. term is used to criticize Zen monks who don't have Haïp Thieân: Taàng trôøi nôi maø aùnh saùng khoâng röïc the eye of truth (the eye of wisdom) which is able rôõ cho laém—Heaven of little light. to penetrate all things. Haùt: Ca haùt: Singing (Gita (skt)—AÊn: To eat— Haõy Laïi Ñaây, Tyø Kheo!: Ehi-bhikkhu (p)— Heùt: To give a loud sharp cry. Come! Monk!—Töø maø ñöùc Phaät duøng ñeå goïi moät Haùt Hoûa: Coi chöøng hoûa hoaïn!—Watch out for vò tyø kheo ñeán gaàn ngaøi. fire! Haõy Töï Bieát Mình: Know yourself. Haùt Phaät Maï Toå: Chöûi Phaät maéng toå—See Ha Haéc: 1) Maøu ñen: Kala or Krsna (skt)—Black, Phaät Maï Toå. dark; 2) Möïc: Ink. Haùt Tham: Moät vò Taêng ít tuoåi haï vaø coù ñòa vò Haéc AÙm: Black, dark, secluded, shut off; in thaáp trong töï vieän phaûi ra ñöùng tröôùc caùc baäc toân darkness, ignorant. tröôûng maø baùo caùo laø mình ñang coù maët trong buoåi Haéc AÙm Nöõ: AÙm Thieân khieán ngöôøi hao taøi toán hoïp—In a gathering, a lower-ranked monk steps in cuûa vaø phung phí chaâu baùu—The deva “dark” who front of other elderly monks to report that he is causes people to spend and waste. present.

Haéc Baïch: Xaáu vaø toát, maøu traéng vaø maøu ñen. Hai Haéc Maïn Maïn: Doøng soâng meânh mang ñen toái. phaàn trong thaùng, phaàn traêng khuyeát, vaø phaàn Trong thieàn, töø naày chæ traïng thaùi thieáu vaéng tri traêng ñaày—Evil and good, black and white. The giaùc (voâ tri) khoâng phaân bieät thò phi, thieän aùc. Ñoù two halves of the month, the waning and the laø chaân trí toái thöôïng tòch tónh, döùt boû moïi phaân waxing. bieät—A black immense river. In Zen, the term Haéc Baïch Caâu Nghieäp: Caû nghieäp xaáu laãn nghieäp indicates a state without perception, absence of toát—Concurrent negative and positive karma. perception of right or wrong, good or bad. It is an Haéc Baïch Phaân Minh: Ñen traéng roõ raøng, chæ cho ultimate wisdom which is considered as static, and söï phaân bieät roõ raøng giöõa thò phi toát xaáu—Clear independent of differentiation. distinction between black and white, i.e., a clear Haéc Maïo Giaùo: Karma Kagyu—Karma distinction between right and wrong,

good and Kagyupa—Moät trong boán tröôøng phaùi chính cuûa bad. Phaät giaùo Taây Taïng, ñöôïc saùng laäp bôûi ngaøi Haéc Chuûng: Black race. Tusum Khyenpa, ngöôøi maø veà sau naøy ngöôøi ta Haéc Chöôùng: Black hindrances—According to the coâng nhaän laø vò rGyal Ba Karmapa ñôøi thöù nhaát. Sutra of Contemplation of Infinite Life, this is the Tröôøng phaùi naøy thöôøng ñöôïc bieát tôùi nhö laø darkest spiritual obscurity which hinders “tröôøng phaùi muõ ñen” vì trong caùc buoåi leã vò visualization of the setting sun—Theo kinh Quaùn rGyal Ba Karmapa ñoäi noùn ñen—One of the four Voâ Löôïng Thoï, ñaây laø loaïi chöôùng ngaïi taâm thaàn major sub-orders of the Kagyupa order of Tibetan toái aùm nhaát laøm trôû ngaïi vieäc quaùn töôûng maët trôøi. Buddhism, founded by Tusum Khyenpa (1110- Haéc Daï Thaàn: Kalaratri (skt)—AÙm Daï Thaàn— 1193), who was later recognized as the first rGyal Coøn goïi laø AÙm Haï Thieân, Haéc AÙm Thieân, hay Haéc Ba Karmapa. They are commonly known as Daï Thieân, tieáng Phaïn laø Ca La Ca Ñeå Maëc, moät “Balck Hats” because of the ceremonial hat worn trong ba baø hoaøng haäu cuûa vua Dieâm Ma, ñaây laø by the rGyal Ba Karmapa. vò Thaàn troâng coi theá gian nöûa ñeâm, luùc toái trôøi — Haéc Nghieäp: Moät trong boán loaïi nghieäp, aùc One of the three queens of Yama, who controls nghieäp sinh khoå quaû ñen toái—One of the four midnight. kinds of karma, black karma, or evil deeds which Haéc Daï Thieân: Kalaratri (skt)—See Haéc Daï produce like karmaic results—See Töù Nghieäp. Thaàn. Haéc Nghieäp Haéc Baùo: Kanha-vipakam (p)—Evil Haéc Dieän Baø La Moân: A black-faced Brahman—deeds with black results—Black kamma with See Boà Ñeà Ñaït Ma. black results. Haéc Ñaïo: Black path—AÙc ñaïo—Negative path. Haéc Nguyeät: Krsnapaksa (skt)—Darkening of the Haéc Ñaäu Phaùp Moân: Phaùp moân ñaäu ñen. Trong month—Nöûa thaùng trôøi toái hay nöûa thaùng sau tính thieàn, töø naày ñöôïc duøng ñeå chæ trích thaùi ñoä chaáp theo aâm lòch (theo Taây Vöïc Kyù, töø ngaøy traêng baét chaët vaøo ngoân ngöõ vaên töï—Black bean dharma ñaàu khuyeát ñeán ngaøy 30 trong thaùng, goïi laø “Haéc door. In Zen, the term is used to criticize an Phaàn.” Haéc phaàn coù theå laø 14 hay 15 ngaøy tuøy attitude of strong attachment to words and theo thaùng thieáu hay ñuû)—The darkening or latter speeches. half of the month or the second fortnight of a Haéc Ñaäu Vò Sinh Nha Thôøi: Caùi thuôû maø haït ñaäu lunar month, the period of the waning moon. ñen chöa naåy maàm. Trong thieàn, töø naày ñöôïc Haéc Nhaät: Darsa (skt)—The first day of the month duøng ñeå chæ baûn lai dieän muïc khoâng hình khoâng in Indian calendar—Ngaøy moàng moät cuûa thaùng töôùng—Time a black bean has not yet sprouted. In trong lòch AÁn Ñoä. Zen, the term indicates the formless original face. Haéc Nhó: Krsnakarna (skt)—Name of a goddess. Haéc Lónh: Teân moät ngoïn nuùi trong huyeàn thoaïi Haéc Phaùp: Unwholesome dharma. Phaät giaùo, naèm veà phía ñoâng A Phuù Haõn ngaøy Haéc Phaàn: Krsnapaksa (skt)—See Haéc Nguyeät. nay—Name of a mountain in Buddhist legendary, Haéc Phong: Gioù baõo ñen toái—Black wind, i.e. a in the east of nowadays Afghanistan. dark storm. Haéc Luaân Thuaân: Chieác gaäy ñen boùng loaùng coù Haéc Saéc Hoä Phaùp: Kalarupa (skt)—Vò hoä phaùp hình vaûy caù—A glittering black fin-shaped staff. hoùa thaân töø ngaøi Boà Taùt Vaên Thuø —Black-

appearance dharma protector, an emanation of cho chuùng ta thaáy caùi veû lôùn lao, ñoàng thôøi noù vöøa Manjusri. trong saùng vaø vöøa xa xoâi laøm sao aáy. Ñaây laø Haéc Sôn: Kalaparvata (skt)—Teân moät ngoïn nuùi tröôøng hôïp trong ñoù caâu traû lôøi ñöôïc neâu leân maø trong huyeàn thoaïi Phaät giaùo—Name of a mountain khoâng giaûi quyeát minh baïch vaán ñeà ñöôïc neâu leân in Buddhist legendary—See Kokusan. trong caâu hoûi. Kyø thaät, neáu xeùt veà yù nghóa luaän lyù Haéc Taát Coân Loân Daï Lyù Boân: Ngöôøi moïi chaân cuûa chöõ nghóa, thì caùi goïi laø traû lôøi chaúng traû lôøi gì traàn ñi trong ñeâm toái. Trong thieàn, töø naày chæ caûnh caû. Ñaây chæ laø nhöõng moâ taû thi vò nhöõng söï vaät giôùi khoâng theå dieãn ñaït ñöôïc hay laø caûnh giôùi chung quanh, hay nhöõng khuyeân baûo thöïc hieän chöùng ngoä cuûa thieàn—A bare footed barbarian moät haønh vi naøo ñoù, chuùng khoâng hoaøn toaøn thoûa who walks in a dark night. In Zen, the term maõn nhöõng ai ñöôïc giaùo duïc ñeå tìm toøi nhöõng giaûi indicates an inconceivable realm or the realm of thích baèng khaùi nieäm ñoái vôùi nhöõng ñieàu maø hoï realization in Zen. gaëp gôõ. Nhöõng tröôøng hôïp naøy, nhaø Thieàn goïi Haéc Taát Duõng: See Taát Duõng. chuùng laø "Khaåu quyeát Thieàn"—Zen master Hei- Haéc Thaèng: Kalasutra (skt)—Haéc Thaèng Ñòa shui Cheng-ching. One day, a monk approached Nguïc—The black-rope, or black-bonds hell—Haéc Zen master Hei-shui with the question about the Thaèng Ñòa Nguïc (keû phaïm toäi bò caêng daây thöøng meaning of the Patriarchal visit, and the master ñen tröôùc khi haønh hình)—The hell of black cords answered, or chains. This is one of the eight great naraka or "How vastly, broadly, infinitely hot hells (nhieät ñòa nguïc)—See Baùt Ñaïi Nhieät Ñòa It expands all over the universe! Nguïc. Look at the illuminating Buddha-sun Haéc Thaèng Ñòa Nguïc: See Haéc Thaèng. As the murky fog rises and dissipates itself!" Haéc Thò Phaïm Chí: Kala (p)—Teân cuûa moät trong When the master was asked to say something moät traêm vò ñoäc giaùc Phaät soáng thaät laâu treân nuùi further about the functioning of the Buddha-sun, Isigili—Name of one of one hundred pratyeka- he said, "Even the great earth could not hide it, buddhas who lived a long period of time on Mount and it is manifesting itself this very moment!" Zen Isigili. master Hei-shui Cheng-ching's idea of the Haéc Thieân: Mahakala (skt)—Krisna-karna (skt)— Buddha-sun has something grander and more Coøn goïi laø Ñaïi Haéc Thieân Thaàn, quyeán thuoäc cuûa energetic; at the same time, it excels in serenity Ñaïi Töï Taïi Thieân, voán teân Loâ Naïi La (Rudra), and aloofness. This is the case in which answers dòch laø baïo aùc, vò coù taùm tay ba maét —The black- are merely indicated with no definite settling of deva, a title of Siva, the fierce Rudra, a black or the point raised in the question. In reality, the so- dark-blue deity with eight arms and three eyes. called answers are no answers at all in the logical Haéc Thieân Phaùi: Caitanya (skt)—Teân cuûa moät chi sense of the word. These are mere poetical phaùi AÁn Giaùo ñöôïc saùng laäp vaøo theá kyû thöù XVI— descriptions of objects one sees about, or Name of a Hinduist Sect, founded in the suggestions to perform a certain act, are not at all sixteenth century. satisfactory to those who have been educated to Haéc Thuûy Thöøa Caûnh Thieàn Sö: Zen master look for conceptual interpretations in everything Hei-shui Cheng-ching—Moät hoâm, coù moät vò Taêng

they encounter. In Zen, we call these cases "Oral laïi gaàn hoûi Sö veà yù nghóa Ñoâng du cuûa Toå, vaø Sö transmission Zen." ñaùp: Haéc Vaän: Ill-luck. "Quaùch Nhieân thaûn ñaáng chaâu xa giôùi Haéc Xaø: Duïc voïng vaø phieàn naõo ñöôïc ví vôùi con Tröôïc vuï tieàm dung Phaät nhaät huy." raén ñoäc—The black adder, or venomous snake, (Roãng rang voâ haïn truøm trôøi ñaát i.e. klesa, passion, or illusion. AÅn hieän söông muø naéng Phaät leân). Haéc Xæ La Saùt Nöõ: Matutacandi (skt)—Loaïi Khi ñöôïc yeâu caàu noùi theâm ñeå laøm saùng toû yù quyû La saùt raêng ñen—Black teeth—Teân cuûa moät nghóa, Sö chæ noùi: "Ñaát lôùn che khoâng heát, maët trôøi trong möôøi loaøi la saùt nöõ ñöôïc noùi ñeán trong kinh aáy loà loä ngay trong giôø khaéc naøy." YÙ töôûng veà Phaùp Hoa, vò coù lieân heä tôùi Ñaïi Nhaät Nhö Lai—"Naéng Phaät" cuûa thieàn sö Haéc Thuûy Thöøa Caûnh

Name of one of ten Raksasi mentioned in the mouth, lion’s mouth, golden elephant’s mouth, Lotus sutra, who is associated with Vairocana. then round the lake and out to the ocean on the Haéc Y: Y aùo maøu ñen, moät thôøi laø y aùo cuûa chö south-east. Ganges River (Gangha) is a very large Taêng Ni, ñeå phaân bieät vôùi y aùo cuûa phaøm nhaân and long river in India. The bed and banks of this maøu traéng—Black garments, or dark monastic river are covered with innumerable grains of clothes, at one time said to have been the garb of sands. the monk to distinguish him from the ordinary Haèng Haø Moân: Theo Ñaïi Ñöôøng Taây Vöïc Kyù, people who wore white. cuøng cöûa soâng Haèng vaøo theá kyû thöù VII, vuøng maø Haèng: Luoân luoân, thöôøng thöôøng—Constant— baây giôø laø vuøng Hardwar—According to the Great Perseverance—Persistence. T’ang Chronicles of the Western World, the mouth Haèng Caûnh (634-712): Teân cuûa moät vò danh Taêng of Ganga River in the seventh century or the Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name Ganga-dvara, is now Hardwar region. of a Chinese famous monk who lived in the T'ang Haèng Haø Sa: See Haèng Haø Sa Soá. Dynasty in China. Haèng Haø Sa Soá: Nhieàu nhö soá caùt ôû soâng Haèng: Haèng Chaáp Trì Trí Böûu Thuû: Tay haèng chaáp trì Number of grains of sand in the Gange River—Soá trí böûu, vì khai phaùp quang minh phaù toái phieàn nhieàu voâ keå: Numberless, incalculable, countless. naõo—Hands always holding jewels of knowledge, Haèng Ngaøy: Everyday—Daily. unfolding the light of truth to obliterate the Haèng Sa: Ganga-nadi-valuka (skt)—Nhieàu nhö darkness of afflictions. caùt soâng Haèng—As the sands of Ganges. Haèng Cöûu: Everlasting—Eternal. Haèng Saûn: Real estate. Haèng Giaø: Soâng Haèng Haø—The river Ganges— Haèng Taâm: Kindhearted—Generous. See Haèng Haø. Haèng Thuaän Chuùng Sanh: To accommodate and Haèng Giaø Ñaït: Gangadatta (skt)—Con trai cuûa benefit all living beings—Ñaây laø haïnh nguyeän thöù moät tröôûng giaû giaøu coù vaø laø moät ñeä töû cuûa Ñöùc chín trong Phoå Hieàn Thaäp Haïnh Nguyeän. Haèng Phaät—Son of a wealthy landowner and disciple of thuaän chuùng sanh laø tuøy thuaän chuùng sanh moïi loaøi the Buddha. maø thaät haønh cuùng döôøng vaø cung kính nhö cha Haèng Giaø Ñeà Baø: Gangadevi (skt)—Haø Thieân, meï, hoaëc nhö caùc baäc Boà Taùt hay Phaät. Neáu chuùng teân moät vò nöõ ñeä töû cuûa Ñöùc Phaät (truyeàn thuyeát sanh bònh thì chuùng ta laøm löông y; neáu chuùng cha meï baùi leã Thaàn soâng Haèng

maø sanh ra naøng sanh laïc ñöôøng thì chuùng ta vì hoï maø chæ cho con neân coù teân naày)—Name of a female disciple of ñöôøng chaùnh; nôi ñeâm toái chuùng ta vì hoï maø laøm the Buddha. ñuoác saùng, ngöôøi caàn aên chuùng ta cho aên; ngöôøi Haèng Giaø Haø: Ganges (skt)—Soâng Haèng Haø— caàn uoáng chuùng ta cho uoáng, vaân vaân. Tuø y thuaän The Ganges River—See Haèng Haø. chuùng sanh laø tuøy thuaän chö Phaät, cuùng döôøng Haèng Giaø Sa: Haèng Sa—Ganga-nadi-valuka chuùng sanh laø cuùng döôøng chö Phaät, laøm cho (skt)—Haèng haø sa soá—As the sands of Ganges, chuùng sanh haïnh phuùc laø laøm cho chö Phaät hoan numberless. hyû—This is the ninth of the ten conducts and vows Haèng Haø: Ganga (skt)—Ganges River—Soâng of Samantabhadra Bodhisattva. To accommodate Haèng Haø, theo truyeàn thuyeát chaûy ra töø trung taâm and benefit all living beings means we will accord loå tai cuûa Thaàn Ma Heâ Thuû La, chaûy vaøo hoà A with and take care of all living beings, making Naäu Ñaït (maø ngaøi Huyeàn Trang ghi trong Taây Du offerings to all living beings as if we made Kyù laø Caêng Giaø), chaûy qua Ngöu Khaåu (coù nôi noùi offerings to all Buddhas, honors and serves them laø Sö Töû Khaåu, hay Kim Töôïng Khaåu), ñoaïn chaûy as if we honored and served all Buddhas and quanh hoà roài ñoå ra bieån theo höôùng ñoâng nam. Bodhisattvas. We should be a good doctor for the Haèng Haø laø moät con soâng raát lôùn vaø raát daøi ôû AÁn sick and suffering, lead those who have lost their Ñoä. Döôùi ñaùy vaø doïc theo hai beân bôø cuûa con soâng way to the right road, be a bright light for those in naày coù raát nhieàu caùt—Ganges, said to drop from the dark night, give food to the hungry, give drink the centre of Siva's ear into the Anavatapta lake, to the thirsty, and so on. If we accord with living passing through an orifice called (variously) ox's beings, then we accord with and make offerings to

all Buddhas. If honor and serve living beings, we cuûa moät hay nhieàu ñôøi sau taïo neân bôûi caùi nghieäp then honor and serve the Thus Come Ones. If we thieän aùc cuûa ñôøi naày. Ñôøi nay laøm laønh aùc, maø qua make living beings happy, we are making all Thus ñeán ñôøi thöù hai, thöù ba, hay laâu hôn nöõa môùi ñöôïc Come Ones happy—See Thaäp Haïnh Nguyeän Phoå höôûng phöôùc laønh, hay thoï laõnh quaû baùo aùc. Haäu Hieàn. baùo sôùm muoän khoâng nhöùt ñònh, nhöng chaéc chaén Haèng Thuûy: Soâng Haèng—The river Ganges—See laø khoâng theå naøo traùnh khoûi. Heã taïo nghieäp, duø Haèng Haø. thieän hay duø aùc, chaéc chaén sôùm muoän gì seõ phaûi Haèng Thöôøng: Thöôøng haèng—Constant— thoï laõnh quaû baùo. Chính vì theá maø coå ñöùc daïy: Regular. "Thieân voõng khoâi khoâi, sô nhi baát laäu," vaø "Giaû söû Haét Hô Haét Haõi: Panic-striken. baù thieân kieáp, sôû taùc nghieäp baát vong; nhaân duyeân Haét Huûi: To neglect. hoäi ngoä thôøi, quaû baùo hoaøn töï thoï," coù nghóa laø Haâm Moä: To be fond of—To have admiration for. löôùi trôøi tuy thöa loàng loäng, nhöng moät maûy loâng Haåm Hiu: Unfortunate—Unlucky. cuõng khoâng loït khoûi, vaø giaû söû nhö traêm ngaøn kieáp Haäm Höïc: Displeased. ñi nöõa thì nghieäp gaây taïo vaãn coøn, khi nhôn duyeân Haân: Vui thích (teân cuûa moät taâm sôû ñoái laïi vôùi ñaày ñuû thì baùo öùng seõ ñeán khoâng sai. Coù nhöõng yeám hay chaùn gheùt)—Delight—Joy—Elated— tröôøng hôïp ñaùng chuù yù maø

ngöôøi Phaät töû phaûi hieåu Elevated. roõ ñeå traùnh khoâng bò hieåu laàm veà luaät nhaân quaû: Haân Caàu: Tìm caàu vui thích—To seek gladly. laøm döõ ôû kieáp naày maø vaãn ñöôïc giaøu sang, laø vì Haân Caàu Tònh Ñoä: Caàu mong ñöôïc vaõng sanh kieáp tröôùc ñaõ töøng laøm phöôùc, cuùng döôøng, boá thí. Tònh Ñoä—To seek rebirth in the Pure Land—See Caùi nhaân döõ ôû kieáp naày vì môùi gieo neân chöa Yeám Ly Ueá Ñoä. thaønh ra quaû aùc; trong khi caùi nhôn laønh trong kieáp tröôùc hay nhieàu kieáp tröôùc, vì ñaõ gieo laâu, neân ñaõ Haân Giôùi: Coõi vui thích cuûa chö Hieàn Thaùnh— chín muøi, neân quaû giaøu sang phaûi troå. Cuõng nhö The joyful realm of saints and sages. vaäy, aên ôû hieàn laønh maø vaãn cöù ngheøo cuøng, hoaëc Haän Thuø: Haän—Hatred. luoân bò caùc ñieàu khoå sôû, hoaïn naïn, vaân vaân, aáy laø Haàu: Con khæ—Monkey. vì nhôn laønh môùi gieo trong kieáp naày maø thoâi, neân Haàu Haàu Ñòa Nguïc: Hahava (skt)—Ababa (skt)— quaû laønh chöa troå; coøn bao nhieâu nhaân aùc kieáp Ahaha (skt)—AÅu Haàu Haàu Ñòa Nguïc—Ha Baø tröôùc, ñaõ gieo laâu roài neân quaû döõ ñaõ ñeán thôøi ñieåm Baø—Hoå Baø Baø—Hoå hoå baø—Kha Thi Bi Döõ—Ñòa chín muøi. Ñaây laø moät trong ba quaû baùo vaø boán nguïc cuûa nhöõng tieáng keâu reân höø höø töø trong coå nhaân khieán cho ñöùa treû sanh vaøo moät gia ñình naøo hoïng. Ñòa nguïc thöù tö trong taùm ñòa nguïc laïnh, nôi ñoù. Haäu baùo laø nhöõng taïo taùc thieän aùc ñôøi naày seõ toäi nhaân chæ coù theå reân kheû nhöõng aâm thanh naày coù quaû baùo laønh döõ, khoâng phaûi ngay ñôøi sau, maø (ha baø baø)—Hell of the only sound to frozen coù theå laø hai, ba, hoaëc boán, hoaëc traêm ngaøn hay voâ throats. The fourth of the eight cold hells, in which löôïng kieáp ñôøi sau—The retribution received in the suferers can only utter these sounds. the next or further incarnation for the deeds done Haàu Thôøi: Giôø Thaân töø 3 ñeán 5 giôø chieàu—The in this life. Wholesome and unwholesome karma hours of the monkey, the time from 3:00PM to are created in this life, but sometimes the karma 5:00PM. will pass through the second, third life, or even Haàu Trì: Markata-hrada (skt)—Di Haàu Giang— longer before one is able to reap the meritorious Moät nôi trong thaønh Tyø Xaù Leâ nôi Ñöùc Phaät giaûng retributions or endure the evil consequences. kinh (moät khuùc soâng do baày khæ tuï laïi laøm Whether these future retributions are earlier or thaønh)—A place in Vaisali where Buddha later is not absolute, but it is absolutely preached. unavoidable. If there is action, whether it is good Haäu: Haäu hyû (roäng raõi: Generous—Sau: After or evil, there will be consequences sooner or later. (behind, posterior)—Veà sau: Later. Ancient sages taught: “The heaven’s net may be Haäu Baùo: Future retribution—Recompenses in thin, but even a hair will not fall through,” and subsequent life—Subsequent retribution—Quaû “supposing hundreds of thousands of lives have baùo cho haäu kieáp—Quaû baùo veà sau naøy—Quaû baùo passed, but the karma created still remains; when

destinies, circumstances come to fruition, the Haäu Dueä: Descendants. appropriate retributions will not be denied.” There Haäu Ñaõi: To treat well. are some noticeable situations which Buddhists Haäu Ñaéc: Söï chöùng ñaéc sau khi tænh giaùc— should clearly understand to prevent any Attained after awakening. misunderstanding about

the law of cause and Haäu Ñaéc Trí: Viveka (skt)—Detailed effect: Those who commit evil in this life, yet knowledge—Experiential wisdom—Tuïc trí—Nhö continue to prosper; it is because they have only Löôïng Trí—Coøn goïi laø Phaân Bieät Trí, töùc laø caùi trí began to commit transgressions in this life. chaân chaùnh, saâu kín, ngaàm hôïp chaân nhö, trí sôû However, in the former lives, they have already ñaéc theo sau caên baûn trí. Trí coù khaû naêng phaân bieät formed wholesome merits, make offerings and hieän töôïng hay söï töôùng höõu vi, ñoái laïi vôùi voâ charitable donations. The evil deeds of this life phaân bieät hay caên baûn thöïc trí cuûa Ñöùc Phaät— which have just been planted, have not had the Specific knowledge or wisdom succeeding upon or proper time to form unwholesome consequences; arising from fundamental knowledge (Caên baûn while the wholesome deeds in the former lives trí). Differentiating knowledge, or knowledge that planted long ago, have had the time to come to is able to differentiate, or discrimination of fruition in the present life. There are also other phenomena, as contrast with knowledge of the circumstances, where people practice good deeds, fundamental identity of all things (voâ phaân bieät yet they continue to suffer, experience setbacks, trí). misfortunes, etc. that is because they have just Haäu Ñaéc Voâ Phaân Bieät Trí: Nhaän thöùc khoâng learned to practice wholesome conducts in the phaân bieät ñaït ñöôïc veà sau—Subsequently attained present life. Otherwise, in the former lives, they non-discriminating cognition. have created many unwholesome deeds. The Haäu Ñieän: Inner sanctuary—Ñieän thôø phía sau wholesome deeds in this life have just been trong chuøa—Haäu ñieän ôû phía sau chaùnh ñieän nôi planted, have not had the proper time to grow into thôø caùc Toå vaø nhöõng ngöôøi quaù vaõng. Thöôøng thì wholesome fruition. However, the wholesome and caùc chuøa Vieät Nam cuõng thôø nhöõng vò Thieàn sö noåi wicked deeds in the former lives which had been baät nhö Boà Ñeà Ñaït Ma, vaø caùc vò Toå khaùc trong planted long long ago, have had the proper time to quaù khöù vaø hieän taïi—The hall in the back for come to fruition in the present life. worshipping the Patriarchs and the deceased. Haäu Baùo Nghieäp: Apara-paryaya-vedaniya- Usually, Vietnamese temples also worship most karma (skt)—Future retribution karma—outstanding Zen masters, Bodhidharma, and other Subsequent retribution karma—Nghieäp ñôøi naày Patriarchs in the past and present Vietnamese gaây ra maø quaû baùo laâu ñôøi veà sau môùi coù. Buddhism. Haäu Boái: Future generations. Haäu Ñoäng Sôn Sö Kieàn Thieàn Sö: Zen master Haäu Chu Theá Toâng (921-959): Teân cuûa moät vò Qing-Lin Shi-qian—See Sö Kieàn Haäu Ñoäng Sôn vua Trung Hoa, taïi vò töø naêm 955 ñeán naêm 959. Thieàn Sö. OÂng ta caêm gheùt Phaät giaùo vaø tin raèng chö Taêng Haäu Ñöùc: Coâng ñöùc thaâm saâu (nhieàu coâng ñöùc)— Ni laø gaùnh naëng lôùn cho ñaát nöôùc—Name of a Abundantly virtuous. Chinese King who ruled China from 955 to 959. Haäu Ñöôøng Thuû Toïa: Vò taêng ñöùng ñaàu trong haäu He hated Buddhism and believed that monks and ñöôøng trong töï vieän (trong caùc töï vieän lôùn thöôøng nuns were a big burden for the country. coù tieàn ñöôøng vaø haäu ñöôøng)—Head monk of the Haäu Cô: Töø maø caùc thieàn gia duøng ñeå xöng hoâ vôùi rear hall in a monastery. ñeä töû hay keû haäu hoïc—A term senior Zen

Haäu Giaù: Caùi giaù ñeå röûa maët ôû phía sau töï vieän— practitioners use to address themselves when A stand for washing (to wash the face) in the back talking to their disciples or younger people of a monastery. (younger generations). Haäu Giaùo Nguõ Vò: See Nguõ Vò (B). Haäu Daï: Thôøi thöù ba vaø cuõng laø thôøi choùt trong Haäu Höõu: Punarbhava (skt)—Renewed ñeâm (ñeâm chia laøm ba thôøi sô, trung, vaø haäu)— existence—Quaû baùo thôøi vò lai: Future karma— The third division of the night. Thaân ñôøi sau: The person in the subsequent

incarnation—Thaân taùi sinh cuoái cuøng cuûa baäc A subsequently effective karma, Ajatasatru, son of La Haùn hay Boà Taùt: The final incarnation of the King Bimbisara, was born, immediately after his arhat, or bodhisattva. death, in a state of misery as the result of killing Haäu Höõu Chuùng Khoå: Voâ soá nhöõng thöù khoå sôû his father. hieän höõu veà sau naøy—Subsequently existent Haäu Nguõ Baùch Nieân: Pratirupaka (skt)—Thôøi myriad sufferings. Töôïng Phaùp, 500 naêm sau ngaøy Phaät nhaäp Nieát Haäu Höõu YÙ: YÙ thöùc hieän höõu veà sau naøy— Baøn—The last of the period of 500 years when Subsequently existent thinking consciousness. strife would prevail. Symbol, formal, or image Haäu Khôûi: Khôûi sanh veà sau—Subsequently period, 500 years after the nirvana—See Töôïng arisen. Phaùp. Haäu Lai: The time to come—Future. Haäu Nhaát Nhaát Thöøa: Ekayana-magga (p)—The Haäu Leâ Trieàu: Trieàu ñaïi nhaø Haäu Leâ ôû Vieät Nam path of one vehicle—The way of vehicle of (1428-1527)—The Post-Le Dynasty in Vietnam. oneness—See Nhaát Thöøa Ñaïo. Haäu Nghieâm Kinh: Kogonkyo (jap)— Haäu Nhaät Phaàn: The end of the day. Ghanavyuha sutra (skt)—Mahayana Esoteric Haäu Nieäm: Suy nghó veà sau naøy—Subsequent Adornment Sutra—Ñaïi Thöøa Maät Nghieâm Kinh. instant of thought. Haäu Nghieäp: Upapajjavedaniya (p)— Haäu Phaùp: Töôïng Phaùp—Phaùp veà sau naøy—The Subsequently effective karma—Theo A Tyø Ñaït latter, or symbol, age of Buddhism—Subsequent Ma Luaän (Vi Dieäu Phaùp), haäu nghieäp laø loaïi dharma. nghieäp maø quaû cuûa noù, neáu coù, seõ phaûi troå trong Haäu Nhaät Phaàn: The end of the day. kieáp keá lieàn kieáp hieän taïi; neáu khoâng troå sanh Haäu Phieân Ñeà Hoà Vò: See Nguõ Vò (B). ñöôïc trong kieáp lieàn keá tieáp aáy thì haäu nghieäp seõ Haäu Phöông: In the rear. trôû neân voâ hieäu löïc. Moät thí duï veà quaû troå sanh Haäu Quaû: Consequence. trong kieáp keá lieàn sau kieáp hieän taïi ñöôïc keå nhö Haäu Quang: AÙnh haøo quang sau böùc töôïng—The sau. Coù ngöôøi laøm coâng cho nhaø trieäu phuù noï, moät background halo—The halo behind the image. ngaøy raèm, sau khi laøm vieäc cöïc nhoïc ngoaøi ñoàng, Haäu Sanh: Ñieàu kieän taùi sanh cuûa ñôøi sau: The chieàu veà thaáy caû nhaø ñeà thoï baùt quan trai giôùi after condition of rebirth—Sanh sau: Later born— trong ngaøy aáy. Maëc daàu chæ coøn coù nöûa ngaøy, anh Theá heä ñôøi sau: The later, or younger lieàn xin thoï giôùi vaø nhòn ñoùi buoåi chieàu hoâm ñoù. generations—Tuoåi treû: Youth. Baát haïnh thay, saùng hoâm sau anh qua ñôøi. Nhôø Haäu Sanh Duyeân: Pacchajatapaccayo (p)—taâm trong saïch nghieâm trì baùt quan trai giôùi, anh Postnatal condition—Duyeân sau khi sanh. sanh leân coõi trôøi. Moät thí duï khaùc laø vua A Xaø Haäu Sôû Ñaéc: Sôû ñaéc hay chöùng ñaéc veà sau— Theá, con vua Bình Sa Vöông, lieàn sau khi cheát,

taùi Subsequently attained. sanh vaøo caûnh khoå vì ñaõ mang troïng toäi gieát cha—Haäu Sôû Ñaéc Theá Gian Tònh Trí: Trí theá gian According to the Abhidharma, subsequently thanh tònh ñaït ñöôïc veà sau—Subsequently effective karma is a karma which, if it is to ripen, attained purified conventional wisdom. must yield its results in the existence immediately Haäu Sôû Ñaéc Theá Gian Trí: Trí theá gian ñaït ñöôïc following that in which it is performed; otherwise, veà sau—Subsequently attained conventional it becomes defunct. An example of wisdom—Subsequently attained worldly wisdom. Upapajjavedaniya, a millionaire's servant Haäu Sôû Ñaéc Trí: Trí chöùng ñaéc veà sau— returned home in the evening after his laborious Subsequently attained wisdom. work in the field, to see that all were observing Haäu Taï: To reward liberally. the eight precepts as it was the full-moon day. Haäu Taâm: Post-mental state. Learning that he also could observe them even for Haäu Teá: Aparanta (skt)—Anagata (skt)—Ñôøi sau: half a day, he took the precepts and fasted at Next life—Vò lai: The future, that which has not night. Unfortunately he died on the following come or will come. morning and as a result of his good action was born as a Deva. Another good example of

Haäu Thaân: Thaân cuûa kieáp sau—The body or According to Wudeng Huiyuan, volume XX, one person in the next stage of transmigration. day, master Yueh-An said to a monk: "Hsi-Chung Haäu Theá: Ñôøi sau: The life after this (subsequent made a hundred carts. If you take off both wheels age)—Nhöõng theá heä veà sau naày: Later and the axle, what would be vividly apparent?" generations or ages. According to Wu Men Hui-Kai in the Wu-Men- Haäu Thieän: Toát veà sau naày—Good in the end. Kuan, Zen practitioners, if you realize this Haäu Thuyeát: Hoïc thuyeát cuûa ñôøi sau, hay ñöôïc directly, your eye is like a shooting star and your noùi veà sau naày. Thuaät ngöõ cuûa Nhaân Minh (moät act is like snatching a bolt of lightning. trong ba chi "toân, nhaân, vaø duï")—Spoken later, or Heä: Gantha (skt)—Coät troùi: To fasten (to attach after (a doctrine). The predicate of the major to)—Coät troùi tö töôûng: To fix the thought on— premiss of a syllogism. Raøng buoäc: Connect (bind, involve, to be attached Haäu Tieán: Underdeveloped—Backward. to). Haäu Traàn: See Haäu Thuyeát. Heä Chaâu: Pearl in the garment—Chaúng bieát trong Haäu Trí: Trí chöùng ñaéc veà sau—Subsequently aùo cuûa mình coù buoäc haït chaâu, laïi töôûng mình attained knowledge. ngheøo khoán maø ñi xin aên—A pearl fastened in a Haäu Töû: Baûng chæ ñöôøng thôøi xöa—An ancient man's garment, yet he, in ignorance of it, is a road sign. beggar—See Y Chaâu. Haäu Vöông Sôn Truï Boä: Apararajagirika (skt)— Heä Duyeân: See Duyeân. Posterior Royal Mountain sect—Teân cuûa moät toâng Heä Lö Quyeát: Truï goã beân ñöôøng ñeå coät löøa. phaùi Phaät giaùo coå, thuoäc AÙn Ñaït La Phaùi (phaùi naøy Trong thieàn, töø naày chæ söï troùi buoäc trong ñoù haønh cuõng bao goàm caû Ñoâng Sôn vaø Taây Sôn Truï Boä) — giaû chaáp tröôùc vaøo moät thöù kieán giaûi naøo ñoù, keå caû Name of an ancient Buddhist sect which belonged caùi kieán giaûi cao sieâu—A pole on the road side for to the Andhaka sect (Andhaka also included the roping donkeys. In Zen, the term indicates a Purvasailah and Avarasailah). bondage in which practitioners attach to a kind of Haäu YÙ: Good intent.

comprehension, including a sublime one. Heïn Laàn Heïn Löïa: Empty promise—Haõy tu taäp Heä Nam Thieàn Sö (1052-1097): Teân cuûa moät vò nhöõng gì ta coù theå tu taäp hoâm nay, chôù ñöøng heïn Thieàn sö Trung Hoa, thuoäc phaùi Hoaøng Long, toâng laàn heïn löïa ñeán ngaøy mai vì bieát ñaâu mình seõ Laâm Teá vaøo thôøi nhaø Toáng beân Trung Hoa (960- chaúng bao giôø coù ngaøy mai—Practice whatever 1279)—Name of a Chinese Zen master of the you can practice today. Do not put off until Huang-lung branch, Lin-chi Sect, in the Sung tomorrow what you can practice today because Dynasty in China. you may never have tomorrow. Heä Nghieäp: Heä phöôïc hay söï troùi buoäc cuûa nghieäp Heùt: Katsu (jap)—See Tieáng Heùt. khieán chuùng sanh laên troâi trong tam giôùi —Karma- Heà Troïng Taïo Xa: Hsi-Chung Builds Carts— bonds or karma-fetters that bind sentient beings Thieàn sö Nguyeät Am thuoäc doøng Döông Kyø phaùi and cause them to continue to float in the three Laâm Teá, laø moân ñoà vaø ngöôøi keá vò Phaùp vôùi Ñaïo realms. Ninh Thieàn Sö. Teân cuûa Nguyeät Am ñöôïc bieát ñeán Heä Nieäm: To fix the mind, attention, or thought qua thí duï thöù taùm trong Voâ Moân Quan. Theo Nguõ on—To think of—To be drawn to—See Chuyeân Ñaêng Hoäi Nguyeân, quyeån XX, moät hoâm Nguyeät Nieäm. Am hoûi moät oâng Taêng: "Heà Troïng laøm baùnh xe Heä Nieäm Tö Duy: Fix the thoughts on one thing. traêm goïng. Naém hai ñaàu, boû truïc ñi, theá nghóa laø Heä Phöôïc: Samyojana (p)—Bandhana (skt)— sao?" Theo Voâ Moân Hueä Khai trong Voâ Moân Thaèng Thuùc—Fetter—Tie to things, or the Quan, haønh giaû tu thieàn, neáu caùc baïn nghieäm roõ passions—Fasten to things, or the passions (n). lieàn ñöôïc, maét tôï sao baêng, cô nhö aùnh chôùp— 1) Troùi buoäc (phieàn naõo troùi buoäc thaân taâm laøm Yueh An, a Chinese Zen master of the Yogi maát töï do): To fasten to—To tie—Tied to, e.g. lineage of Linn-Chih Zen, a student and Dharma things, or the passions. successor of T'ao-Ning. Master Yueh-An was 2) Phieàn naõo: Affliction. known in example 8 of the Wu-Men-Kuan.

3) Kieát söû—Söï raøng buoäc hay phieàn tröôïc. Kieát 540). It is said that Buddhapalita was the vaø söû, hai teân goïi khaùc nhau cuûa phieàn naõo, philosophical rival of Bhavya, the founder of kieát laø troùi buoäc thaân taâm keát thaønh quaû khoå, Svatantrika-madhyamaka. However, at the end, söû laø theo ñuoåi vaø sai söû chuùng sanh— Buddhapalita championed the "use of Bondages or Illusions which chain men to the consequence" argumentation. His position was cycle of birth and death. The bondage and later elaborated and defended by Candrakirti instigators of the passions, two other names (seventh century), and through his efforts this for afflictions. tradition became the dominant school of Heä Quaû Du Giaø: Anuyoga (skt)—Töø Baéc Phaïn Madhyamaka in India, and it was later brought to "Anuyoga" coù nghóa laø "Heä quaû cuûa Du Giaø." Moät Tibet by Atisa and others. loaïi kinh ñieån Maät giaùo trong tröôøng phaùi Heä Thoáng: System. Nyingmapa cuûa Phaät giaùo Taây Taïng, chöùa ñöïng Heä Thoáng Theá Gian: World system—World nhöõng lôøi daïy veà "ba vò thaày, Ñaïi Toaøn, vaø Ñaïi origin—Billion-World Universe—Tam thieân ñaïi Bi." Nhöõng giaùo thuyeát naøy do Lieân Hoa Sanh thieân theá giôùi. (moät nhaø sö truyeàn giaùo taïi Taây Taïng goác ngöôøi Heä Thoáng Tö Töôûng Thích Hôïp: A

rational AÁn Ñoä), moät baäc Ñaïi Toaøn, vaø laø hieän thaän Ñaïi Bi system of thoughts cuûa Ngaøi Quaùn Theá AÂm —A Sanskrit term Heä Troïng: Important—Vital. “Anuyoga” means “Subsequent yoga.” A class of Heä Tröôùc: Taâm dính maéc ngoaïi caûnh—See tantric texts in the Nyingmapa order of Tibetan Duyeân. Buddhism, which contains teachings referred to as Hi: Saùng röïc—Light—Bright—Splendid— “the trio Guru, great perfection, and the Great Prosperous. Compassionate One.” These are teachings Hi Bieän Thieàn Sö: attributed to the guru Padmasambhava, the great 1) (921-997): Teân cuûa moät vò Thieàn sö Trung perfection, and Avalokitesvara, the embodiment Hoa, thuoäc toâng Phaùp Nhaõn vaøo thôøi nhaø of compassion. Toáng beân Trung Hoa (960-1279)—Name of a Heä Quaû Trung Ñaïo Phaùi: Prasanghika- Chinese Zen master of the Fa-Yen Sect in the madhyamaka (skt)—Tröôøng phaùi Heä Quaû Trung Sung Dynasty in China. Ñaïo, moät trong hai nhaùnh cuûa tröôøng phaùi 2) (1081-1149): Teân cuûa moät vò Thieàn sö Trung Madhyamika, nhaùnh kia laø Svatantrika. Tröôø ng Hoa, thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø Toáng phaùi naøy do moät ñaïi ñeä töû cuûa ngaøi Long Thoï, nhaø beân Trung Hoa (960-1279)—Name of a hieàn trieát Phaät giaùo teân Buddhapajita saùng laäp. Chinese Zen master of the Tsao-Tung Sect, in Ngöôøi ta noùi raèng Buddhapalita laø ñoái thuû trieát lyù the Sung Dynasty in China. cuûa Bhavya, vò saùng laäp ra tröôøng phaùi Y Töï Khôûi Hi Ñòch: Teân cuûa moät vò danh Taêng Trung Hoa (chi phaùi Phaät giaùo taïi AÁn Ñoä do ngaøi Thanh Bieän vaøo thôøi nhaø Toáng beân Trung Hoa (960-1279)— saùng laäp vaøo theá kyû thöù V). Tuy nhieân, cuoái cuøng Name of a Chinese famous monk in the Sung thì Thanh Bieän (Buddhapalita) voâ ñòch trong vieäc Dynasty in China. tranh luaän veà “caùch söû duïng heä quaû.” Veà sau naøy Hi Höõu: Ascarya (skt)—Heát söùc hieám hoi— ñeán theá kyû thöù 7 thì luaän cöù cuûa oâng ñöôïc Nguyeät Exceedingly rare—Extremely rare. Xöùng (Candrakirti) trau chuoát tæ mæ vaø baûo veä, vaø Hi Laêng Thieàn Sö (1247-1322): Teân cuûa moät vò nhôø nhöõng noã löïc naøy cuûa oâng maø tröôøng phaùi naøy Thieàn sö Trung Hoa, thuoäc chi Phaù Am Toå Tieân, ñaõ trôû thaønh noåi baät cuûa tröôøng phaùi Trung Quaùn ôû phaùi Döông Kyø, toâng Laâm Teá vaøo thôøi nhaø AÁn Ñoä, vaø veà sau naøy ñöôïc A Ñeå Sa vaø nhöõng Nguyeân beân Trung Hoa (1280-1368)—Name of a ngöôøi khaùc truyeàn sang Taây Taïng—Middle Way Chinese Zen master of the P’o-an Ts'u-tien sub- Consequence School, one of the two divisions of branch, Yang-chi branch, Lin-chi Sect, in the Yuan Madhyamaka, the other is Svatantrika (a Buddhist Dynasty in China. branch in India, founded by Bhavaviveka in the Hi Laân: Teân cuûa moät vò danh Taêng Trung Hoa vaøo fifth century). This school was founded by a great thôøi nhaø Lieâu beân Trung Hoa (907-1124)—Name disciples of Nagarjuna, named Buddhapalita (470-

of a Chinese famous monk in the Liao Dynasty in Hæ Kieán Thieân: Sakra-devanam-indra (skt)— God China. of Indra’s heaven—See Hyû Kieán Thieân. Hi Phaùp: Adbhuta-dharma (skt)—A phuø ñaø ñaït Hæ Laïc: Sukha (p)—Delighted—See Hyû Laïc. ma—Phaùp vò taèng höõu—Collection of the Hæ Laïc Haûi Keá Thieân Vöông: Ocean Bliss description of marvelous phenomena—Vò Taèng Topknot—See

Ñaâu Suaát Thieân Vöông. Höõu Thuyeát Nhaân Duyeân. Nhöõng vieäc sieâu nhieân Hæ Laïc Thieân: Sadamatta (skt)—Thöôøng Tuùy hieám coù, khoâng theå nghó baøn—Rare, marvel Thieân—Delighted deva. (wonder) and unprecedented occurences. A Hæ Laâm: The park of all delights. system or series of marvels or prodigies. Hæ Laâm Uyeån: Nandanavana (skt)—Park of all Supernatural things, prodigies, or miracles, which delight—See Hyû Laâm Uyeån. are beyond thought or discussion. Hæ Löïc: Power of joy. Hi Taåu Thieäu Ñaøm Thieàn Sö: Teân cuûa moät vò Hæ Maõ Laïp Nhaõ: Malaya (skt)—See Hyû Maõ Laïp Thieàn sö Trung Hoa vaøo thôøi nhaø Toáng beân Trung Nhaõ. Hoa (960-1279)—Name of a Chinese Zen master Hæ Maõn: Ratiprapurna (skt)—Full-of-joy. in the Sung Dynasty in China. Hæ Maõn Phaät: Ratiprapurna-buddha (skt)—Full- Hi Theá Linh Ngaïn Thieàn Sö (1404-1489): Teân of-Joy Buddha—See Hyû Maõn Phaät. cuûa moät vò Thieàn sö Nhaät Baûn, thuoäc toâng Laâm Teá Hæ Nhaõn: Joy Eye. vaøo theá kyû thöù XV—Name of a Japanese Zen Hæ Nhaõn Quaùn Theá Thaàn: Observing the World master of the Lin-chi Sect in the fifteenth century. with Joyful Eyes Deity (Spirit). Hi Vaän: See Hy Vaän (2). Hæ Nhaãn: The patience of joy, achieved on Hí Ñoä: Sindhu-desa (skt)—AÁn Ñoä. beholding by faith Amitabha and his Pure Land, Hí Haûi Ninh Long, Ma Thieân Tuaán Coát: Roàng one of the three kinds of patience. döõ ñuøa bieån, dieàu haâu bay chaïm trôøi cao. Trong Hæ Noä: Joy and anger thieàn, töø naày coù nghóa laø moät ngöôøi tu haønh ñaõ ñaït Hæ Noä Ai Cuï AÙi OÁ Duïc: Thaát Tình—Seven ñeán caûnh giôùi theânh thang nhö bieån roäng trôøi sentiments—Baûy caûm xuùc: möøng, giaän, buoàn, sôï, cao—Fierce dragon plays with the ocean, hawk yeâu, gheùt vaø ham muoán—The seven emotions: joy flies touching the lofty sky. In Zen, the term (happiness, pleasure), anger, sorrow (grief), fear, means a practitioner who has reached an immense love, hate, and desire. realm which is as spacious and boundless as large Hæ Söï: Happy occasion. ocean and lofty sky. Hæ Taâm: Mudita (skt&p)—Boundless joy— Hí Luaän: See Hyù Luaän. Limitless joy—The mind of joy—See Hyû Taâm. Hæ Giaùc Chi: Priti-bodhyanga (skt)—Enjoyment Hæ Thieân Thí: See Hyû Thí Thieân. of the state of truth—See Hyû Giaùc Phaàn. Hæ Thoï: Somanassa-vendana (skt)—Saumanasya- Hæ Giaùc Phaàn: Priti-bodhyanga (skt)—See Hyû vendana (skt)—Joy. Giaùc Phaàn. Hæ Thuï: Joy. Hyû Giaùc Phaàn Tam Muoäi: Priti-sapta-bodhyanga- Hæ Thöïc Phaùp: Phaùp Hyû Thöïc—Laáy phaùp hyû samadhi (skt)—Concentration on the enjoyment of laøm thöùc aên—Food of joy in the Law. the state of truth. Hæ Tieáu Giaûi Ñaõi Thieân: Hæ Hoan: See Hyû Laïc. Hæ Tieáu Thieân: Krida-pradosika (skt)—See Hyû Hæ Kieán: Hoan hyû nhìn thaáy—Joyful to see. Tieáu Thieân. Hæ Kieán Boà Taùt: Priyadarsana-bodhisattva (skt)— Hæ Tueä: Hasupanna (p)—Joyful wisdom. See Hyû Kieán Boà Taùt. Hæ Voâ Löôïng Taâm: Mudita (skt&p)—Boundless Hæ Kieán Kieáp: Priyadarsana (skt)—See Hyû Kieán joy—See Hyû Voâ Löôïng Taâm. Kieáp. Hæ Vöông Boà Taùt: Pramodya-raja (skt)—The Hæ Kieán Thaønh: Sudarsana (skt)—Indrapriti Bodhisattva Prince of Joy—King of Joy (skt)—A Joy-To-Behold City—See Thieân Ñeá Bodhisattva. Thích Thaønh. Hæ Xaû: See Hyû Xaû.

Hæ Xaû Taâm: See Hyû Xaû Taâm. trôû thaønh Phaät—A Bodhisattva who with 500 Hieàm Nghi: To suspect. others slighted Sakyamuni in a previous Hieàm Oaùn: To bear a grudge. existence, was converted and became a Hieân Giaùo: Parsis (skt)—Zarathustrian— Buddha. Zaroastrianism—Baùi Hoûa Giaùo, toân giaùo coù tuïc leä 3) See Hieàn Hoä Boà Taùt. laïy thaàn löûa ôû AÁn Ñoä theo truyeàn thoáng Kinh Veä Hieàn Hoä Boà Taùt: Bhadrapala Bodhisattva—Hình Ñaø—A religion that has the custom of bowing to töôïng cuûa Hieàn Hoä thöôøng ñöôïc ñaët trong phoøng gods of fire in India, according to the tradition of taém cuûa töï vieän. Trong Phaät giaùo Ñaïi Thöøa, coù the Verdic pantheon. nhieàu hình töôïng cuûa caùc baäc Thaùnh ñöôïc thôø Hieán Phaùp Vaät: Caùc vaät phaåm cuùng döôøng Tam phöôïng. Trong haàu heát caùc Thieàn vieän, trong Baûo nhö nhö thöùc aên, höông, hoa, nhang, ñeøn, kinh phoøng taém ñeàu coù moät baøn thôø moät vò Boà Taùt teân saùch, giaùo thuyeát, vaân vaân—Offerings to the laø Hieàn Hoä, ngöôøi maø Taêng chuùng ñaûnh leã tröôùc Triratna, i.e., food, goods, scriptures, the doctrine, khi hoï taém. Theo truyeàn thuyeát, ngöôøi ta noùi raèng etc. vò Boà Taùt naøy ñaït ñöôïc giaùc ngoä khi ngaøi chuaån bò Hieàn: Bhadra (skt)—Kindness—Hieàn Ñöùc: Wise taém, vaø ñöôïc ñöùc Phaät chuaån höùa nhö sau: "Caûm and Virtuous (virtuous, good and excellent in thoï huyeàn bí xuùc chaïm nay ñaõ ñöôïc oâng chöùng character)—Hieàn Nhaân: Sage, a wise and virtuous thöïc moät caùch roõ raøng khieán cho oâng ñaùng ñöôïc ôû man—Haøng thöù hai sau baäc Thaùnh: Second rank cöông vò Boà Taùt." Ñaây cuõng laø moät trong moät traêm to a saint. "thí duï" maø Tuyeát Ñaäu ñaõ bình giaûi trong Bích Hieàn AÙi: Bhadraruci (skt)—Baït La Laâu Chil—Vò Nham Taäp. Baøi bình baèng keä ñöôïc dòch thoaùt nhö Taêng vuøng taây Thieân Truùc, ngöôøi coù taøi lyù luaän sau: tinh teá, ngöôøi ñaõ ñaùnh baïi ngöôøi Baø La Moân ngaïo "Cuoái cuøng ñaây laø moät ngöôøi ñaõ ñaït ñöôïc maïn (vì quaù ngaïo maïn maø vò Baø La Moân naày luùc Taùnh Khoâng; coøn soáng maø khoå naõo nhö ñaõ bò rôi vaøo ñòa nguïc Baây giôø coù theå duoãi thaúng chaân ra vaäy)—A monk of west India, of great subtlety and naèm nguû yeân laønh treân giöôøng; reasoning power; he opposed an arrogant Nhöng neáu oâng noùi laø gaõ ñaõ hieåu ñöôïc caùi gì Brahman, who, defeated, sank alive into hell. Ñöôïc phaân bieät nhö laø 'hoaøn toaøn roát raùo,' Hieàn Bình: Bhadra-kumbha (skt)—Thieän Bình— Thì laõo Taêng baûo raèng oâng ñang mô; Bình Nhö YÙ—Höõu Ñöùc Bình—Bình Kieát Töôøng, Daàu cho oâng coù röûa baèng nöôùc thôm ñi nöõa, töø ñoù chuùng ta coù theå caàu moïi chuyeän thieän laønh— Maët oâng vaãn lem luoác, Auspicious jar—Magic bottle, from which all good Chöøng naøo taâm oâng vaãn chöa thoaùt khoûi things may be wished. phaân bieät." Hieàn Ñaäu: AÁn Ñoä—Thieân Truùc—Hindu—India. Theo Thieàn sö D.T. Suzuki trong quyeån "Söï Huaán Hieàn Giaû: Baát cöù ai giöõ ñòa vò cao hay coù baûn taùnh Luyeän cuûa moät Thieàn Taêng Phaät Giaùo," nhöõng toát. Baäc hieàn nhaân, nhöng chöa vöôït thoaùt ñöôïc Thieàn Taêng ñöôïc daïy phaûi röûa saïch taát caû nhöõng phieàn naõo, cuõng nhö chöa thaáu ñaït heát chaân lyù — buïi baëm cuûa söï khaùi nieäm hoùa khi hoï laøm coâng Anyone occupying a superior position, or a good vieäc haèng ngaøy. Nhöng ngöôøi ta coù theå hoûi: "Buïi man in general. A good and wise man, not yet free baëm

naøy töø ñaâu ñeán, khi maø caùc nhaø Ñaïi Thöøa from illusion or fully comprehending reality. khoâng ngôùt noùi vôùi chuùng ta raèng chuùng ta voán Hieàn Haïnh: Meek and virtuous. thanh tònh nôi töï tính vaø trong chuùng ta khoâng heà coù oâ nhieãm? Vaäy thì taïi sao phaûi luoân luoân taåy Hieàn Hoä: Bhadrapala (skt)—Gracious protector. röûa?" Moät Thieàn sö traû lôøi nhö sau: "Ngay caû caùi yù 1) Vò Boà Taùt taïi gia, laø moät trong nhöõng ñaïi ñeä nieäm thanh tònh cuõng caàn phaûi döùt boû." Moät vò töû taïi gia cuûa Phaät trong thôøi Phaät coøn taïi theá: Thieàn sö khaùc noùi: "Xuoáng nöôùc, khoâng coù taïi sao One of the great lay disciples of the Buddha, gì caû."—An image of Bhadrapala is kept in the who kept the faith at home at the time of the monastic bathroom. In Mahayana Buddhism Buddha. various saints are worshipped. In most of Zen 2) Vò Boà Taùt ñaõ cuøng vôùi 500 vò khaùc khinh huûy monasteries, the bathroom has a shrine dedicated Phaät trong moät tieàn kieáp, veà sau quy-y Phaät vaø

dedicated to a Bodhisattva called Bhadrapala, to nhaø Nguyeân beân Trung Hoa (1280-1368)—Name whom the monks pay their respect before they of a Chinese Zen master of the Lin-chi Sect in the take a bath. Anciently, it is said that this Yuan Dynasty in China. Bodhisattva had his enlightenment when he was Hieàn Kieáp: Bhadra-kalpa (skt)—Kengo (jap)— about to bathe, and that Buddha gave him this Baït Ñaø Kieáp—Thieän Kieáp—The age in which we certificate: "The mysterious feeling of touch are living now—Auspicious kalpa—The present which you have now illuminatingly testified aeon—The present kalpa—Thôøi ñaïi maø chuùng ta entitles you to the stage of Bodhisattvahood." This ñang soáng (kieáp ñaõ qua laø Trang nghieâm Kieáp, is one of the one hundred "cases" commented by kieáp saép tôùi laø Tinh Tuù Kieáp). Hieàn kieáp keùo daøi Hsueh-t'ou in his Pi-yen Chi. His comment in 236 trieäu naêm, nhöng chuùng ta ñaõ traûi qua 151 verse reads when freely translated: trieäu naêm. Trong moät ngaøn vò Phaät Hieàn Kieáp thì "At last here is one who has successfully Phaät Thích Ca laø vò thöù tö vaø Phaät Di Laëc laø vò thöù attained to the stage of Emptiness; 995 noái tieáp—The present period. It is to last 236 Stretching his legs in full length, million years, but over 151 million have already He can now peacefully sleep elapsed. There are one thousands Buddhas, on his long couch; Sakyamuni was the fourth and Maitreya will be But if you say that he has understood the 995th to succeed him. something Hieàn Kieáp Kinh: Bhadra-kalpika-sutra (skt)— To be discriminated as Sutra of the Lucky Kalpa—Kinh Hieàn Kieáp (Kyû 'perfectly thoroughgoing,' nguyeân haïnh phuùc)—Noùi veà truyeàn thuyeát moät I'll declare you to be still dreaming; nghìn ñöùc Phaät vaøo kyû nguyeân haïnh phuùc, trong ñoù However much you are washed in Phaät Thích Ca ñöùng haøng thöù naêm. Muïc ñích kinh perfumed water muoán nhaéc laïi cuoäc ñôøi tuyeät vôøi cuûa chö Phaät, Boà Your face remains forever bespotted, Taùt vaø Thaùnh chuùng—A Mahayana sutra that So long as your mind is not free from contains the legends of the thousand buddhas of discrimination." the fortunate age, of which Sakyamuni is the fifth. According to Zen master Daisetz Teitaro Suzuki in It is the prototype of those sutras that focus on the "The Training of the Zen Buddhist Monk

(p.56)," legendary lives of the buddhas, bodhisattvas, Zen monks are thus requested to wash off all the saints and deities. dirt of conceptualism as they are engaged in their Hieàn Kieáp Ñònh YÙ Kinh: See Hieàn Kieáp Kinh. daily work. But one may ask, "Where does the dirt Hieàn Kieáp Tam Muoäi Kinh: Bhadra-kalpika- come from, when we are told all the time by samadhisutra (skt)—Sutra of the samadhi of Mahayanists that we are from the first thoroughly Lucky Kalpa. clean and there are no defilements anywhere in Hieàn Kieáp Thí Duï Kinh: Bhadrakalpa-vadana us? Why then this constant bathing?" A master (skt)—Kinh maø trong ñoù ñöùc Phaät laáy phaùp mình gives this answer: "Even the idea of cleanliness is ñaõ bieát ñeå laøm saùng toû caùi phaùp chöa bieát — Sutra to be done away with." Another master has: "Just of the lucky kalpa in which the Buddha used a dip, and no why." metaphors or similes to teach sentient. Hieàn Hyû Long Vöông: Upananda (skt)—Baït Nan Hieàn Kieáp Thieân Phaät: Moät ngaøn vò Phaät ra ñôøi Ñaø Long Vöông—Sundarananda dragon king—trong thôøi hieàn kieáp—A thousand buddhas of the Sunanda dragon king—Hieàn hyû—Long vöông Baït fortunate age (Bhadrakalpa)—See Hieàn Kieáp nan ñaø—Thieän Hyû Tyø Kheo, coøn goïi laø AÙc Tyø Kinh. Kheo, ngöôøi ñaõ reo vui khi Ñöùc Phaät nhaäp dieät vì Hieàn Kieáp Thieân Phaät Danh Kinh: Kinh noùi veà töø ñoù oâng ta khoâng coøn bò giôùi luaät Phaät troùi buoäc moät ngaøn vò Phaät ra ñôøi trong thôøi hieàn kieáp —The nöõa—A disciple who rejoiced over the Buddha's sutra on a thousand buddhas of the fortunate age death because it freed the disciples from restraint. (Bhadrakalpa)—See Hieàn Kieáp Kinh. Hieàn Khoan Thieàn Sö (?-1326): Teân cuûa moät vò Hieàn Laønh Phuùc Haäu: Good-natured and Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi benevolent.

Hieàn Ngu: Balapandita (p)—The fool and the Hieàn Thuû Ñaïi Sö: Genju (jap)—See Hieàn Thuû wise—Keû ngu ngöôøi khoân. (5). Hieàn Ngu Kinh: Balapandita-suttam (p)—See Hieàn Thuû Kinh: Kinh noùi veà caùc vò hieàn thuû—A Kinh Hieàn Ngu. sutra mentioned about the sages—See Hieàn Thuû. Hieàn Ngu Nhaân Duyeân Kinh: See Kinh Hieàn Hieàn Thuû Phaùp Taïng: Hsien-Shou-Fa-Tsang Ngu. (chi)—Fa-Zang (634-712—Toå Hieàn Thuû hieäu Hieàn Nhaân: Virtuous man—A wise and virtuous Phaùp Taïng, vò toå thöù ba cuûa toâng Hoa Nghieâm. man—Wise man—Theo ñònh nghóa nhaø Phaät, Döôùi thôøi ngaøi ngöôøi ta goïi toâng Hoa Nghieâm laø ngöôøi trí laø ngöôøi luoân an truù trong giôùi luaät, luoân Hieàn Thuû Toâng—The third patriarch Fa-Tsang, of phaùt trieån taâm thöùc vaø trí hueä, luoân nhieät taâm vaø the Hua-Yen sect, which is also known by his title thaän troïng. Con ngöôøi aáy luoân vöôït thoaùt moïi Hsien-Shou-Tsung. phieàn tröôïc. Ngöôøi coù trí cuõng coøn laø moät ngöôøi Hieàn Thuû Phu Nhaân: Teân moät vò Hoaøng Haäu kheùo bieát tu taäp giaùo phaùp cuûa caùc baäc hieàn trí nöôùc Tính Sa ñöôïc noùi ñeán trong Kinh Hoa chaân nhaân neân chæ chuù taâm vaøo nhöõng gì ñaùng Nghieâm—Name of a queen mentioned in the ñöôïc chuù taâm maø thoâi—According to the Hua-Yen Sutra. definition in Buddhism, a wise man means a Hieàn Thuû Toâng: Hsien-Shou Tsung—See Hieàn person who is always dwelling in virtues, Thuû (5). developing consciousness and understanding, Hieàn Tòch: Devaksema or Devasarman (skt)—

ardent and sagacious. He always succeeds in Teân theo chöõ Haùn coøn ñoïc laø Thieân Tòch—See Ñeà disentangling this tangle. Also a wiseman is one Baø Thieát Ma. who is well-trained in true sages' teaching and Hieàn Truï Boä Bhadrayaniya (skt)—Bhadrayanika pays proper attention to things deserving attention. (skt)—Teân cuûa moät toâng phaùi Phaät giaùo thôøi Hieàn Thaùnh: Hieàn vaø Thaùnh laø nhöõng baäc thieän nguyeân thuûy taïi mieàn baéc AÁn Ñoä—Name of an laønh trí tueä—Both Hsien (hieàn) and Sheâng early Buddhis sect in northern India. (Thaùnh) are those who are noted for goodness, Hieån: Hieän ra roõ raøng—To manifest—To eveal— and those who are also noted for wisdom, or To open. insight—Hieàn laø baäc coøn trong haøng phaøm phu, Hieån Boån: Hieån Loä Baûn Ñòa—Chæ vieäc hieån loä chöa ñoaïn hoaëc, chöa chöùng lyù, cuõng nhö chöa baûn ñòa xa xöa cuûa Ñöùc Thích Ca Nhö Lai trong kieán ñaïo. Thaùnh laø caùc baäc khoâng coøn ôû ñòa vò Phaåm Thoï Löôïng trong Kinh Phaùp Hoa—The phaøm phu nöõa, maø caùc ngaøi ñaõ vöôït qua moïi phieàn revelation of Buddha's fundamental or eternal life naõo (ñoaïn hoaëc), phaùt voâ laäu trí, vaø chöùng toaøn lyù. in the Lotus Sutra. Caùc ngaøi ñaõ ñaït ñöôïc treân ñòa vò thaáy ñaïo—The Hieån Boån Phaùp Hoa Toâng: Kempon-Hokkeshu "Hsien" are still of the ordinary human standard. (jap)—Teân cuûa moät toâng phaùi Phaät giaùo Nhaät They are still in the moral plane and have not Baûn—Name of a Japanese Buddhist sect. eliminated illusion, have not attained the upward Hieån Chaùnh: Chæ ra chaân lyù hay noùi roõ yù nghóa attainments, have not yet have insight into trung thöïc ñeå phaù taø chaáp—Show the truth or to absolute reality. The "Sheâng" are no longer of reveal (show) the truth, reveal that which is ordinary human standard because they transcend correct—See Phaù Taø Hieån Chaùnh. in wisdom character and cut off illusion and have Hieån Chöùng: Abhisamaya (skt)—Pratyaksa insight into absolute reality. They have attained (skt)—Immediate perception, evidence of the eye the upward attainments or other organ—Immediate realization of Hieàn Thuû: 1) Hieàn Nhaân hay ngöôøi daãn ñaàu: Sage enlightenment—Inner realization—Intuitive head or leader; 2) Toân hieäu duøng goïi moät vò tyø comprehension—Töø Phaïn ngöõ "Abhisamaya" coù kheo: A term of address to a monk; 3) Teân moät vò nghóa laø "Hieån Chöùng" tröïc tieáp veà nhöõng giaùo Boà Taùt trong Kinh Hoa Nghieâm: Name of a phaùp chính yeáu cuûa Phaät giaùo. Trong truyeàn thoáng Bodhisattva in the Hua-Yen Sutra. Phaät giaùo Nguyeân Thuûy, noù laø söï hieåu bieát baèng Hieàn Thuû Boà Taùt: See Hieàn Thuû (3). tröïc giaùc veà töù dieäu ñeá—Sanskrit term "Abhisamaya" implies "Clear realization" direct

of key Buddhist doctrines. In the Theravada action, free from sorrow and affliction—See tradition, it refers to intuitive understanding of the Möôøi Loaïi Vieân Laâm Cuûa Chö Ñaïi Boà Taùt. four noble truths (arya-satya). Hieån Hieän Boà Taùt Toái Thaéng Boä: Manifest the Hieån Chöông AÅn Maät: See Hieån Thuyeát. supreme walk of the enlightening beings—Hieån Hieån Döông Thaùnh Giaùo Luaän: hieän böôùc toái thaéng cuûa Boà Taùt—Vì hieän böôùc toái Prackaranaryacava-sastra (skt)—Ñöôïc vieát bôûi thaéng cuûa Boà Taùt hôn haún böôùc ñi cuûa töôïng ngaøi Voâ Tröôùc—Written by Asanga. vöông, ngöu vöông, sö töû vöông maø thò hieän ñi baûy

Hieån Ñieån: Exoteric scriptures. böôùc, moät trong möôøi lyù do khieán chö ñaïi Boà Taùt Hieån Gia Hoä: Manifest or external aid—Hieån thò hieän ñi baûy böôùc maø Ñöùc Phaät ñaõ daïy trong hieän hay gia hoä beà ngoaøi cho phöôùc baùo cuûa ñôøi Kinh Hoa Nghieâm. Chö Ñaïi Boà Taùt vì muoán ñieàu naày moät caùch coâng khai—Aid in the blessing and phuïc cho chuùng sanh ñöôïc an laïc neân thò hieän ñi powers of this life. baûy böôùc nhö vaäy—To manifest the supreme walk Hieån Giaùo: Zarathustra (skt)—Hieån Giaùo daïy cho of the enlightening being, beyond the walk of the thính chuùng höõu hình. Giaùo thuyeát maø Ñöùc Thích elephant, the bull, or the lion, one of the ten Ca thuyeát giaûng; trong khi hai boä Kim Taïng Giôùi reasons Great Enlightening Beings show the act of vaø Thai Taïng Giôùi cuûa Ñöùc Ñaïi Nhaät Nhö Lai laø walking seven steps. For these ten reasons they Maät giaùo—Exoteric or public teaching to the show the act of walking seven steps after birth; visible audience. Open and general teaching or they manifest this to pacify sentient beings—See the exoteric teachings or schools taught by Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò Hieän Ñi Sakyamuni Buddha; while Vajradhatu and Baûy Böôùc. Garbhadhatu of Vairocana belong to esoteric Hieån Hieän Phaät Thaàn Thoâng: Manifest the teaching. various powers of Buddhas—Duøng ñaïi trí hueä, Hieån Hieän Boà Taùt Löïc: Manifest the power of duøng ñaïi tinh taán thò hieän nhöõng Phaät thaàn thoâng enlightening beings—Chö Ñaïi Boà Taùt vì muoán voâ ngaïi voâ taän—By means of great knowledge ñieàu phuïc cho chuùng sanh ñöôïc an laïc neân thò hieän and energy they manifest the various powers of ñi baûy böôùc nhö vaäy—Enlightening beings show Buddhas, unhindered, inexhaustible. the act of walking seven steps after birth; they Hieån Hieän Taâm Töôùng: Manifestation of mind in manifest this to pacify sentient beings—See Möôøi action—Manifestations of consciousness—Theo Lyù Do Khieán Chö Ñaïi Boà Taùt Thò Hieän Ñi Baûy quan ñieåm Phaät giaùo, taát caû nhöõng hoaøn caûnh Böôùc. chuùng ta gaëp trong ñôøi ñeàu laø nhöõng bieåu hieän cuûa Hieån Hieän Boà Taùt Oai Löïc Töï Taïi Thaàn Thoâng: taâm ta. Ñaây laø söï hieåu bieát caên baûn cuûa ñaïo Phaät. Manifesting the autonomous spiritual capacities of Töø caûnh ngoä khoå ñau phieàn naõo, raéc roái, ñeán haïnh all Enlightening Beings—Thò hieän taát caû Boà Taùt phuùc an laïc... ñeàu coù goác reã nôi taâm. Vaán ñeà cuûa oai löïc töï taïi thaàn thoâng laø vieân laâm cuûa Boà Taùt, vì chuùng ta laø chuùng ta luoân chaïy theo söï daãn ñaïo duøng ñaïi thaàn löïc chuyeån phaùp luaân ñieàu phuïc cuûa caùi taâm laêng xaêng aáy, caùi taâm luoân naûy sanh chuùng sanh khoâng thoâi nghæ. Ñaây laø moät trong ra nhöõng yù töôûng môùi. Keát quaû laø chuùng ta cöù bò möôøi loaïi vieân laâm cuûa chö ñaïi Boà Taùt. Chö Boà caùm doã töø caûnh naøy ñeán caûnh khaùc vôùi hy voïng Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi haïnh an tìm ñöôïc haïnh phuùc, nhöng chæ gaëp toaøn laø meät laïc lìa öu naõo voâ thöôïng cuûa Nhö Lai— moûi vaø thaát voïng,, vaø cuoái cuøng chuùng ta bò xoay Manifesting the autonomous spiritual capacities of voøng maõi trong voøng luaân hoài sanh töû. Giaûi phaùp all Enlightening Beings is a grove for enlighening khoâng phaûi laø öùc cheá nhöõng tö töôûng hay nhöõng beings because they use great spiritual powers to ham muoán, vì ñieàu naøy khoâng theå naøo ñöôïc, cuõng turn the wheel of teaching

unceasingly and gioáng nhö laáy ñaù maø ñeø leân coû, coû roài cuõng tìm civilize sentient beings. This is one of the ten ñöôøng ngoi leân ñeå sinh toàn. Chuùng ta phaûi tìm moät kinds of grove of Great Enlightening Beings. giaûi phaùp toát hôn giaûi phaùp naøy. Chuùng ta haõy thöû Enlightening Beings who abide by these can quan saùt nhöõng yù nghó cuûa mình, nhöng khoâng laøm achieve the Buddhas' unexcelled peaceful, happy theo chuùng. Ñieàu naøy coù theå khieán chuùng khoâng coøn naêng löïc aùp cheá chuùng ta, töø ñoù töï chuùng ñaøo

thaûi laáy chuùng—From the Buddhist point of view, Hieån Hieän Thoâng Ñaït Vuõ Thuaät Binh Traän Theá all the circumstances of our life are manifestations Gian: Manifest the learning of riding military arts of our own consciousness. This is the fundamental and various worldly occupations—Vì hieän thoâng understanding of Buddhism. From painful, ñaït nhöõng ngheà nghieäp vuõ thuaät binh traän theá gian afflictive and confused situations to happy and maø thò hieän ôû thaân ñoàng töû. Ñaây laø moät trong möôøi peaceful circumstances... all are rooted in our own lyù do khieán chö Ñaïi Boà Taùt thò hieän ôû thaân ñoàng töû mind. Our problems are we tend to follow the lead maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa Nghieâm —To of that restless mind, a mind that continuously manifest the learning of riding military arts and gives birth to new thoughts and ideas. As a result, various worldly occupations. This is one of the ten we are lured from one situation to another hoping reasons Enlightening Beings appear as children to find happiness, yet we only experience nothing which the Buddha taught in the Flower Adornment but fatigue and disappointment, and in the end we Sutra—See Möôøi Lyù Do Khieán Chö Boà Taùt Thò keep moving in the cycle of Birth and Death. The Hieän Thaân Ñoàng Töû. solution is not to suppress our thoughts and Hieån Hieän Toái Thaéng Voâ Tyû: Manifest supreme desires, for this would be impossible; it would be peerless in the world—Vì hieän laø toái thaéng voâ tyû ôû like trying to cover a stone over grass, grass will theá gian neân thò hieän ñi baûy böôùc, moät trong möôøi find its way to survive. We must find a better lyù do khieán chö ñaïi Boà Taùt thò hieän ñi baûy böôùc solution than that. Why do we not train ourselves maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa Nghieâm. Chö to observe our thoughts without following them. Ñaïi Boà Taùt vì muoán ñieàu phuïc cho chuùng sanh This will deprive them their supressing energy and ñöôïc an laïc neân thò hieän ñi baûy böôùc nhö vaäy —To is therefore, they will die out by themselves. manifest supreme peerless in the world, one of the Hieån Hieän Thoâng Ñaït Ngheä Thuaät Khoa Hoïc ten reasons Great Enlightening Beings show the Theá Gian: Manifest the learning of all worldly act of walking seven steps. For these ten reasons arts and sciences—Vì hieän ñeå thoâng ñaït taát caû they show the act of walking seven steps after ngheä thuaät khoa hoïc theá gian maø thò hieän ôû thaân birth; they manifest this to pacify sentient ñoàng töû. Ñaây laø moät trong möôøi lyù do khieán chö beings—See Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Ñaïi Boà Taùt thò hieän ôû thaân ñoàng töû maø Ñöùc Phaät Thò Hieän Ñi Baûy Böôùc. ñaõ daïy trong Kinh Hoa Nghieâm—To manifest the Hieån Hieän Tu Haønh Thaát Giaùc Böûu: Manifest learning of all worldly arts and sciences. This is the practice of the seven jewels of

awakening—Vì one of the ten reasons Enlightening Beings appear hieän tu haønh thaát giaùc böûu maø thò hieän ñi baûy as children which the Buddha taught in the Flower böôùc, moät trong möôøi lyù do khieán chö ñaïi Boà Taùt Adornment Sutra—See Möôøi Lyù Do Khieán Chö thò hieän ñi baûy böôùc maø Ñöùc Phaät ñaõ daïy trong Boà Taùt Thò Hieän Thaân Ñoàng Töû. Kinh Hoa Nghieâm. Chö Ñaïi Boà Taùt vì muoán ñieàu Hieån Hieän Thoâng Ñaït Vaên Buùt, Ñaøm Luaän, Côø phuïc cho chuùng sanh ñöôïc an laïc neân thò hieän ñi Nhaïc Theá Gian: Hieån hieän thoâng ñaït taát caû nhöõng baûy böôùc nhö vaäy—To manifest the practice of vaên buùt, ñaøm luaän, côø nhaïc theá gian. Vì hieän thoâng the seven jewels of awakening, one of the ten ñaït taát caû nhöõng vaên buùt, ñaøm luaän, côø nhaïc theá reasons Great Enlightening Beings show the act of gian maø thò hieän ôû thaân ñoàng töû. Ñaây laø moät trong walking seven steps. For these ten reasons they möôøi lyù do khieán chö Ñaïi Boà Taùt thò hieän ôû thaân show the act of walking seven steps after birth; ñoàng töû maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa they manifest this to pacify sentient beings—See Nghieâm—To manifest the learning of all kinds of Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò Hieän Ñi worldly things such as literature, conversation, Baûy Böôùc. games, and amusements. This is one of the ten Hieån Hieän Voâ Löôïng Theá Giôùi: Manifest untold reasons Enlightening Beings appear as children variety of Buddha-bodies in infinite worlds—Taát which the Buddha taught in the Flower Adornment caû chö Phaät trong moät nieäm, ñeàu hay thò hieän voâ Sutra—See Möôøi Lyù Do Khieán Chö Boà Taùt Thò löôïng theá giôùi, baát khaû thuyeát nhieàu loaïi thaân Hieän Thaân Ñoàng Töû. Phaät—All Buddhas, in a single instant, manifest untold variety of Buddha-bodies in infinite worlds.

Hieån Hieän Xa Lìa Tam Nghieäp Thaân Khaåu YÙ: Hieån Linh: To appear (supernaturally). Manifest the shedding of errors and faults of word, Hieån Loä: Vyanjita (skt)—To reveal—To thought, and deed—Hieån hieän xa lìa nhöõng loãi disclose—Clearly manifested—Hieån loä taát caû baûn laàm cuûa ba nghieäp thaân, khaåu yù—Vì hieän xa lìa tính cuûa chuùng sanh (caùc phaùp lyù söï nhaân quaû maø nhöõng loãi laàm cuûa ba nghieäp thaân, khaåu yù maø thò Ñöùc Phaät ñaõ hieån thò). hieän ôû thaân ñoàng töû. Ñaây laø moät trong möôøi lyù do Hieån Loä Baûn Ñòa: See Hieån Boån. khieán chö Ñaïi Boà Taùt thò hieän ôû thaân ñoàng töû maø Hieån Maät: Hieån giaùo vaø Maät giaùo—Exoteric and Ñöùc Phaät ñaõ daïy trong Kinh Hoa Nghieâm—To Esoteric. manifest the shedding of errors and faults of word, 1) Hieån Giaùo: Taát caû caùc toâng phaùi, ngoaïi tröø thought, and deed. This is one of the ten reasons toâng Chaân Ngoân—All sects except the Enlightening Beings appear as children which the Shingon Sect. Buddha taught in the Flower Adornment Sutra— 2) Chaân Ngoân toâng: Chaân Ngoân toâng tu taäp See Möôøi Lyù Do Khieán Chö Boà Taùt Thò Hieän nhöõng nghi thöùc Du Giaø—The Shingon, or Thaân Ñoàng Töû. True-word sect is the esoteric sect, which Hieån Hieän Xaû Thí Thaát Thaùnh Taøi: Vì hieän xaû exercises occult rites of Yoga character. thí baûy thaùnh taøi maø thò hieän ñi baûy böôùc. Chö Ñaïi Hieån Maät Nhò Giaùo: See Hieån Maät. Boà Taùt vì muoán ñieàu phuïc cho chuùng sanh ñöôïc an Hieån Minh: Saùng toû: Brilliant (clear, open,

laïc neân thò hieän ñi baûy böôùc nhö vaäy—To manifest manifest, reveal)—Hieån thuyeát vaø minh thuyeát: the giving of the seven kinds of wealth, one of the Open and hidden, external and internal. ten reasons Great Enlightening Beings show the Hieån Nghóa: Exoteric meaning—See Hieån Lieãu. act of walking seven steps. For these ten reasons Hieån Nhieân: Obviously—Evidently. they show the act of walking seven steps after Hieån Saéc: Varnarupa (skt)—Nhöõng maøu saéc thaáy birth; they manifest this to pacify sentient ñöôïc nhö ñoû, xanh, hoàng, vaân vaân—The visible or beings—See Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt light colors—The colours red, blue, pink, etc. Thò Hieän Ñi Baûy Böôùc. Hieån Thaùnh: To sanctify. Hieån Kinh: Exoteric texts—Kinh ñieån cuûa Hieån Hieån Thò: Hieån loä taát caû baûn tính cuûa chuùng sanh Giaùo (taát caû caùc toâng phaùi Ñaïi Thöøa vaø Tieåu Thöøa (caùc phaùp lyù söï nhaân quaû maø Ñöùc Phaät ñaõ hieån ñeàu duøng, ngoaïi tröø Chaân Ngoân Toâng)—Exoteric thò)—To reveal—To indicate. or general scriptures, as distinguished from the Hieån Thò Nhaân: Vyanjana-hetu (skt)—See Hieån esoteric, occult, or tantric scriptures. Lieãu Nhaân. Hieån Lieãu: Exoteric meaning—Hieån nghóa—Hieån Hieån Thuyeát: AÁn Chöông, moät trong nhöõng caùch lieãu nghóa ñoái laïi vôùi maät nghóa (lôøi noùi vaên töï coù maø Tònh Ñoä Chaân Ngoân duøng ñeå thuyeát giaûng nghóa phaân minh roõ raøng)—Plain meaning, in Phaät phaùp—Preaching of Exoteric texts, one of contrast with esoteric meaning. the ways that the True Pure Land Sect (Jodo Hieån Lieãu Nhaân: Vyanjana-hetu (skt)—Condition Shinshu (jap) used to preach the Buddhadharma. in which things are manifested as if illuminated by Hieån Thuyeát AÅn Chöông: See Hieån Thuyeát. a light—Ñieàu kieän trong ñoù caùc söï vaät ñöôïc bieåu Hieån Thöùc: Alaya-vijnana (skt)—Open hieän nhö laø ñöôïc aùnh saùng chieáu roïi. Ñaây laø moät knowledge—Manifest—A Laïi da thöùc, chöùa ñöïng trong saùu nhaân sanh ra caùc phaùp höõu vi. Phaùp höõu moïi chuûng töû thieän aùc, hieån hieän ñöôïc heát thaûy vi sanh ra ñeàu do söï hoøa hôïp cuûa nhaân vaø duyeân —moïi caûnh giôùi—The store of knowledge where all The condition in which things are manifested as if is revealed, either good or bad. illuminated by a light. This is one of the six causes Hieån Thöùc Luaän: Vidya-nirdesa-sastra (skt)— of all conditioned things. Every phenomenon Minh Kieán Luaän—A treatise on clear knowledge. depends upon the union of the primary cause and Hieån Thöïc Toâng: Higher Mahayana—All comes conditional or environmental cause—See Luïc from the bhutatathata—Revelation of reality. Nhaân. Hieån Tính Giaùo: Teachings that reveal the Hieån Lieãu Thuyeát: Clear explanation—Giaûi thích nature—Lôøi phaùp chæ roõ baûn chaát. roõ raøng.

Hieån Toâng: Toâng chæ cuûa Hieån giaùo, ñoái laïi vôùi with the causes for a child to be born into a certain Maät giaùo (tröø Chaân Ngoân Toâng, taát caû caùc toâng family. Transgressions and wholesome deeds we phaùi khaùc ñeàu laø Hieån Toâng)—The exoteric sects perform, we will receive misfortunes or blessings or the open sects, in contrast with the esoteric. in this very life—See Tam Quaû. Hieån Toâng Luaän: Abhidharma-prakarana-sasana- Hieän Baùo Nghieäp: See Hieän Baùo. sastra (skt)—Do Ngaøi Chuùng Hieàn bieân soaïn— Hieän Baùt Nieát Baøn: Buddha's entering nirvana See A Tyø Ñaït Ma Caâu Xaù Luaän. (Parinirvana)—See Taùm Thôøi

Kyø Trong Cuoäc Ñôøi Hieån Töø (1888-1955): Teân cuûa moät vò danh Taêng Ñöùc PhaätBaùt Töôùng Thaønh Ñaïo. Trung Hoa vaøo theá kyû thöù XX. Sö ñeá n töø tænh Hieän Baát Ñoäng Nghieäp: Karma of an Quaûng Ñoâng, xuaát gia naêm 32 tuoåi. Naêm 1935, Sö imperturbable nature. sang Hoàng Koâng hoaèng phaùp cho ñeán cuoái ñôøi— Hieän Caûnh: Manifest objects. Name of a Chinese famous monk in the twentieth Hieän Chöùng: Pratyaksha (skt)—Immediate century. He came from Kuang-tung Province, left perception—Inner realization—Nhaän thöùc ngay home at the age of 32. In 1935, he came to lieàn dieäu quaû. Khi moät söï vaät xuaát hieän tröôùc moät Hongkong to spread the Buddha-dharma until the cô quan caûm giaùc hay caên thì cô quan naày nhaän end of his life. thöùc noù vaø nhaän bieát noù laø moät caùi gì ôû beân ngoaøi. Hieån Vaên (1856-1909): Teân cuûa moät vò danh Taêng Ñaây laø caùi bieát ngay lieàn, taïo thaønh neàn taûng cho Trung Hoa vaøo theá kyû thöù XIX. Sö ñeán töø tænh taát caû caùc hình thöùc bieát khaùc—The immediate Chieát Giang, xuaát gia naêm 11 tuoåi, luoân luoân ñoïc realization of enlightenment or nirvana. When an tuïng kinh Hoa Nghieâm. Töø naêm 1902 cho ñeán cuoái object appears before a sense-organ, the latter ñôøi, Sö ñeán Loâ Sôn döïng am tranh ñeå tu Thieàn— perceives it and recognizes it as something Name of a Chinese famous monk in the twentieth external. This is immediate knowledge, forming century. He came from Chie-Jiang Province, left the basis of all other forms of knowledge. home at the age of 11 and always recited the Hua- Hieän Chöùng Löôïng: Hoïc hay tìm hieåu qua thaáy Yen sutra. From 1902 until the end of his life, he bieát—Guideline of Actual Seeing and came to Lu-Shan to buit a thatched hut to practice Understanding—Learning by seeing and meditation. understanding—Hieän chöùng löôïng laø moät trong Hieän: Xuaát hieän: To appear (visible, present, to tam löôïng ñöôïc duøng ñeå cuûng coá loøng tin cuûa haønh manifest)—Hieän taïi: Present, now—Hieån hieän: giaû. Hieän chöùng löôïng laø loái tìm hieåu do söï thaáy Apparent, visible. bieát hoaëc chöùng nghieäm hieän thöïc ñeå khôûi loøng Hieän Baùo: Current requital—Immediate tin—“Guideline of Actual Seeing and retribution—Present retribution—Recompense in Understanding” is one of the three guidelines to the present life for deeds done now—Quaû baùo consolidate one’s faith. This is a method of hieän ñôøi cho nhöõng haønh ñoäng toát xaáu trong hieän reasoning based on actual occurences, verifiable taïi. Thí duï nhö ñôøi naày laøm laønh thì ngay ôû ñôøi naày through our eyes and understanding. coù theå ñöôïc höôûng phöôùc; coøn ñôøi naày laøm aùc, thì Hieän Duï: Moät caùch so saùnh bao goàm döõ kieän hay ngay ôû ñôøi naày lieàn bò mang tai hoïa. Moät trong ba hoaøn caûnh hieän taïi—A comparison consisting of quaû baùo vaø nhöõng nhaân khieán cho ñöùa treû sanh immediate facts, or circumstances. vaøo moät gia ñình naøo ñoù. Hieän baùo laø nhöõng taïo Hieän Ña Thaân: Manifesting many bodies or taùc thieän aùc seõ coù quaû baùo laønh döõ ngay trong ñôøi forms. naày—Present-life recompense for good or evil Hieän Ñaúng Giaùc: Abhisambuddha or done in the present life. For example, if Abhisambodha (skt)—Söï giaùc ngoä hoaøn toaøn— wholesome karma are created in this life, it is Complete enlightenment—Fully awake— possible to reap those

meritorious retributions in Complete realization—Realizing or manifesting this present life; if evil karma are committed in universal enlightenment. this life, then the evil consequences will occur in 1) Toaøn giaùc: Clear apprehension—Lieãu this life. One of the three consequences associated ngoä—Theo Kinh Vieân Giaùc, vieân giaùc tieàm aån trong moãi chuùng sanh, noù laø baûn giaùc hay chaân

taâm cuûa taát caû caùc loaøi höõu tình, töø voâ thuûy Hieän Höõu: Tieán trình sinh—Existence— ñeán nay thöôøng truï, thanh tònh vaø saùng ngôøi —Existing—Process of becoming—Hieän höõu (sinh According to the Complete Enlightenment toàn) hay söï coù maët, söï sinh toàn cuûa caùc hieän töôïng Sutra, complete enlightenment potentially thuoäc caû vaät chaát laãn tinh thaàn. Hieän höõu coøn ñöôïc present in each being, for all have primal goïi laø Phaùp—Process of existence. It is also awareness or the true heart, i.e. conscience, called, “the process of being” or the “process of which has always remained pure and shining. becoming”. a) Veà maët theå goïi laø Nhaát Taâm: Considered as Hieän Höõu Duyeân Heä: Atthipaccayo (p)— essence in it is the One Mind. Presence condition. b) Veà maët nhaân goïi laø Nhö Lai Taïng: Hieän Höõu Saéc Giôùi: See Saéc Höõu. Considered causally it is the Tathagata- Hieän Ích: Present benefits—Ích lôïi hieän ñôøi—Lôïi garbha. ích hieän taïi trong ñôøi naày—Benefit in the present c) Veà maët quaû goïi laø Vieân Giaùc: Considered in life (profitable to the life which now is). its result it is Perfect Enlightenment. Hieän Khôûi Quang: Arisen light—Haøo quang beân 2) Quaùn thoâng (minh lieãu): Understand ngoaøi cuûa Phaät (tuøy theo hoaøn caûnh beân ngoaøi), thoroughly—Complete enlightenment. ñoái laïi vôùi thöôøng quang cuûa Phaät—The light in Hieän Ñaúng Phaät: Abhisambuddha or temporary manifestations. The phenomenal Abhisambodha (skt)—See Hieän Ñaúng Giaùc. radiance of Buddha which shines out when Hieän Ñoà Maïn Ñaø La: Maïn Ñaø La cuûa hai boä Thai circumstances require it, as contrasted to his Taïng vaø Kim Cang Giôùi (hieän ra töø treân khoâng noumenal radiance which is constant. trung neân goïi laø hieän ñoà. Maïn Ñaø La Kim Cang do Hieän Kieán Boà Taùt: Pratyaksa-darsana (skt)— caùc caùc phaùp sö Kim Cang Trí, Baát Khoâng truyeàn Presently-Seeing Bodhisattva. laïi. Cuõng coù thuyeát noùi caû hai ñeàu do phaùp sö Hieän Kieáp: Auspicious kalpa—Giai ñoaïn hieän taïi Thieän Voâ UÙy truyeàn laïi)—The two revealed or cuûa vuõ truï, trong ñoù ngöôøi ta tin coù moät ngaøn vò revealing mandalas, the Garbhadhatu and Phaät xuaát hieän—The present cosmic period, in Vajradhatu which a thousand Buddhas are believed to appear. Hieän Ñöông: Hieän taïi vaø töông lai—Present and Hieän Kieáp Ñaéc Nieát Baøn: Intention to attain future. nirvana in this very life—Chuû ñònh ñaït ñöôïc nieát Hieän Haønh: Abhisamskara (skt)—Abhisamskaroti baøn ngay trong kieáp naày. (skt)—Abhisamskarta (skt)—Hieän haønh laø nhöõng Hieän Leân: See Hieän Hình. haønh ñoäng ñang dieãn tieán. A Laïi Da coù khaû naêng Hieän Löôïng: Pratyakshapramana (skt)—Naêng sinh ra nhaát thieát phaùp hay chuûng töû. Töø chuûng töû löôïng nhaän thöùc coù tính chaát caûm tính vaø tröïc tieáp naày maø sinh ra phaùp taâm saéc hay hieän haønh— thoâng qua caùc giaùc quan. Duøng nhaõn thöùc ñeå thaáy Present or manifest activities or proceeding saéc, duøng nhó thöùc

ñeå nghe tieáng, vaân vaân. Lyù luaän activities. hay löôïng tri hieän thöïc cuûa caùc phaùp ñeå bieát töï Hieän Haønh Ñaïi Bi: Nhöõng theå hieän tröôùc maët veà töôïng chöù khoâng nhaèm phaân bieät—Reasoning loøng ñaïi bi—Visible manifestations of great from the manifest. Measuring by appearance or compassion. sound, etc, i.e. smoke. Whereby the eye Hieän Haønh Phaùp: Manifest phenomena—Töø haït apprehends and distinguishes colour and form, the gioáng A Laïi Da hieån hieän thaønh moïi phaùp haønh ear sound, etc. ñoäng—Things in present or manifested action, Hieän Löôïng Moân: Manifest or evidential—Löôïng phenomena in general. hieän thaät—Ñaây laø moät trong taùm phaùp moân hay Hieän Haønh Quaù Thaát: Loä ra nhöõng loãi laàm— taùm lyù luaän khoân ngoan trong lyù luaän Phaät giaùo — Manifest faults. This is one of the eight kinds of syllogisms in Hieän Hình: To manifest—To appear. Buddhist logic. Hieän Hoùa Thaân: Manifesting a body of Hieän Löôïng Trí: Direct insight—Caùi trí hieåu thaáu transformation. suoát tröïc tieáp.

Hieän Löôïng Töông Vi: Maâu thuaãn vôùi kinh Hieän Quaùn Trang Nghieâm Luaän: Abhisamaya- nghieäm—Contradiction with experience. lankara-sastra (skt)—Name of a work of Hieän Nghieäp: Ditthadhammavedaniya (p)— commentary—Teân cuûa moät boä luaän. Immediately effective karma—Theo A Tyø Ñaït Hieän Quang Thieàn Sö: Zen Master Hieän Quang Ma Luaän (Vi Dieäu Phaùp), hieän nghieäp laø nghieäp (?-1221)—Thieàn sö Vieät Nam, queâ ôø Thaêng Long, maø quaû cuûa noù phaûi troå sanh trong kieáp hieän taïi Baéc Vieät. Luùc 11 tuoåi ngaøi xuaát gia vaø trôû thaønh (nghieäp troå quaû töùc khaéc); neáu khoâng thì noù seõ trôû ñeä töû cuûa Thieàn sö Thöôøng Chieáu. Sau khi thaày thò thaønh voâ hieäu löïc—According to the Abhidharma, tòch, ngaøi gaëp vaø trôû thaønh ñeä töû cuûa Thieàn sö Trí immediately effective karma is a karma which, if Thoâng. Ngaøi laø phaùp töû ñôøi thöù 14 doøng Thieàn Voâ it is to ripen, must yield its results in the same Ngoân Thoâng. Ngaøi thò tòch naêm 1221. Ngaøi thöôøng existence in which it is performed; otherwise, if it nhaéc nhôû chuùng ñeä töû veà söï huyeãn hoaëc cuûa vaïn does not meet the opportunity to ripen in the same phaùp: “Söï nghe cuûa caùc oâng laø moät chuyeän, vaø aâm existence, it becomes defunct. thanh laø moät chuyeän khaùc. Töông töï, söï thaáy cuûa Hieän Nhaát Thieát Theá Gian: Sarva-buddha- caùc oâng laø moät chuyeän, vaø saéc töôùng maø caùc oâng samdarsana (skt)—Appearance in all worlds—Coõi thaáy laïi laø moät chuyeän khaùc. Caùc oâng chæ caàn tænh theá giôùi quaù khöù, Phaät quoác cuûa ñöùc Vaân Loâi AÂm thöùc laø ñuû. Ngoaøi ra, chaúng coù ai hay vaät gì caû. Vöông Nhö Lai—The realm of the past world, the Vaïn phaùp ñeàu nhö huyeãn, nhö mô, nhö quaùng Buddha land of Megha-Dundubhi-Svara-Raja. naéng, nhö tieáng vang, vaân vaân. Haõy hoïc caùch chuù Hieän Nieát Baøn: Manifesting nirvana. yù moät caùch thaän troïng. Quan saùt ñeå tìm ra chaân lyù Hieän Nieát Baøn Giôùi Nôi Sanh Töû: Nôi sanh töû moät caùch töï nhieân nhö vaäy, caùc oâng seõ thaáy roõ hieän Nieát baøn giôùi, nôi Nieát baøn giôùi hieän sanh töû caùch thöùc söï vaät phaân ly. Khi taâm caùc oâng khoâng giôùi—Manifesting the realm of nirvana in the baùm víu hay naém giöõ söï vaät moät caùch baát di baát realm of birth and death, manifesting the realm of dòch theo yù rieâng cuûa caùc oâng, khoâng nhieãm moät

birth and death in the realm of nirvana. caùi gì thì söï vaät seõ trôû neân trong saùng roõ raøng. Khi Hieän Phaùp: Manifest world. tai nghe, haõy quan saùt taâm xem thöû taâm ñaõ baét Hieän Phaùp Laïc Haïnh: See Hieän Phaùp Laïc Truù. theo, ñaõ nhaän ra caâu chuyeän lieân quan ñeán aâm Hieän Phaùp Laïc Truù: Drsta-dharma-sukha-vihara thanh maø tai nghe chöa? Caùc oâng coù theå ghi nhaän, (skt)—Pleasant abiding in the jhanas in the the soáng vôùi noù, vaø tænh thöùc vôùi noù. Coù luùc caùc oâng present world (manifest world). muoán thoaùt khoûi söï chi phoái cuûa aâm thanh, nhöng Hieän Phaùp Trung: Trong theá giôùi hieän taïi— ñoù khoâng phaûi laø phöông thöùc ñeå giaûi thoaùt. Caùc Within the present world. oâng phaûi duøng söï tænh thöùc ñeå thoaùt khoûi söï chi Hieän Phaùp Tö Löông: Söï tích chöùa töø nhöõng vieäc phoái cuûa aâm thanh. Moãi khi nghe moät aâm thanh, xaûy ra trong hieän taïi—Accumulation from present aâm thanh seõ ghi vaøo taâm caùc oâng ñaëc tính chung events. aáy. Khi yù thöùc ñöôïc hình saéc, aâm thanh, muøi vò Hieän Phi Phöôùc Nghieäp: Present life unhappy ñuùng theo chaân lyù, caùc oâng seõ thaáy taát caû ñeàu coù karma. moät ñaëc tính chung: voâ thöôøng, khoå vaø voâ ngaõ. Hieän Phuïc: Hieän ra trôû laïi—Hoaøn Khôûi—Sinh trôû Chaùnh nieäm luoân luoân ôû vôùi caùc oâng, baûo veä cho laïi—Reappear—Rearise. söï nghe. Neáu luùc naøo taâm caùc oâng cuõng ñaït ñöôïc trình ñoä naày thì söï hieåu bieát seõ naãy nôû trong caùc Hieän Phöôùc Nghieäp: Present life happy karma. oâng. Haønh giaû neân luoân nhôù raèng ngay caû phaùp Hieän Quaù Vò: Hieän taïi, quaù khöù, vò lai—Present, moân Thieàn Ñònh cuõng chæ laø chieác beø giuùp caùc oâng past, and future. vöôït qua soâng. Neáu caùc oâng nghó raèng thieàn laø caùi Hieän Quaùn: Abhisamaya (skt)—Tueä hieän quaùn gì coù thaät thì caùc oâng vaãn coøn tieáp tuïc laên troâi chaân lyù—Intuitive comprehension—To meditate trong voøng traàm luaân khoå haõi naày.” Döôùi ñaây laø on or insight into—Present insight into the deep moät trong nhöõng baøi keä thieàn noåi tieáng cuûa ngaøi: truth of Buddhism—Immediate presentations. “Huyeãn phaùp giai thò huyeãn, Huyeãn tu giai thò huyeãn. Nhò huyeãn giai baát töùc,

Töùc thò tröø chö huyeãn.” Hieän Sanh Phaùp Giôùi Voâ Nhieãm Tröôùc: (Phaùp huyeãn ñeàu laø huyeãn, Manifesting birth in the phenomenal realm but Tu huyeãn ñeàu laø huyeãn. having no attachment to anything—Hieän sanh Hai huyeãn ñeàu chaúng nhaän, phaùp giôùi maø khoâng nhieãm tröôùc—Ñuû Phaät coâng Töùc laø tröø caùc huyeãn). ñöùc hieän sanh phaùp giôùi, thaân töôùng vieân maõn, A Vietnamese Zen master from Thaêng Long, quyeán thuoäc thanh tònh, maø ñoái vôùi taát caû khoâng North Vietnam. At the age of 11, he left home and nhieãm tröôùc—Imbued with the qualities of became a disciple of Zen master Thöôøng Chieáu. Buddhahood, they manifest birth in the After his master passed away, he met and phenomenal realm, their physical features perfect, a disciple of Zen master Trí Thoâng. He was the their associates pure, yet they have no attachment dharma heir of the fourteenth generation of the to anything. Wu-Yun-T’ung Zen Sect. He passed away in Hieän Saéc: Theå hieän hình töôùng—Manifest form— 1221. He always reminded his disciples about the Visible objects (body, face)—Saéc Caûnh—Vaät nhìn illusion of

all things: “Listen, your hearing is one thaáy ñöôïc—Caûnh saéc, caûnh giôùi coù hình saéc (caùc thing, the sound is another. Similarly, your seeing phaùp xanh, vaøng, ñoû, traéng ñeàu laø caûnh giôùi ñoái is one thing, and the form that we see is another. vôùi nhaõn caên)—The realm of vision or form. You are aware, and that is all there is to it. There Hieän Saéc Baát Töông Öng Nhieãm Taâm: Giai ñoaïn is no one, nothing else. Everything is like an taâm voâ minh ñöôïc giaûi thoaùt khoûi moïi saéc töôùng. illusion, a dream, a mirage, or an echo, etc. Learn Ñaây laø moät trong saùu thöù nhieãm taâm trong Khôûi to pay careful attention. Rely on nature in this Tín Luaän—The non-interrelated or primary taint way, and contemplate to find the truth. You will or the stage of emancipation from the material see how things separate themselves. When the (ignorant mind as yet hardly discerning subject mind does not grasp or take a vested interest, does from object, of accepting an external world). This not get caught up, things become clear. When the is one of the six mental taints of the Awakening of ear hears, observe the mind. Does it get caught up Faith—See Luïc Nhieãm Taâm. and make a story out of the sound? Is it disturbed? Hieän Saéc Thaân: Thò hieän saéc thaân—Manifesting You can know this, stay with it, be aware. At physical bodies. times you may want to escape from the sound, but Hieän Sinh: Cuoäc soáng hieän taïi—The present life. that is not the way out. You must escape through Hieän Sinh Lôïi Ích: Nhöõng lôïi ích hieän ñôøi trong awareness. Whenever you hear a sound, it vieäc cuùng döôøng chö Phaät—Benefits in the present registers in your mind as this common nature. As life from serving Buddha. you learn about sights, sounds, smells, and tastes Hieän Söï: Caùi bieát tröïc tieáp—Direct awareness. according to the truth, you will see that they all Hieän Taïi: Pratyutpanna (skt)—Paccuppanno have common nature: impermanent, addha (p)—Baây giôø—Now—At present—At this unsatisfactory, and empty of self. Mindfulness moment—Ngay luùc naày. Phaät giaùo tin vaøo hieän constantly with you, protecting the mind. If your taïi. Vôùi caùi hieän taïi laøm caên baûn ñeå lyù luaän veà quaù mind can reach this state wherever we go, there khöù vaø töông lai. Hieän taïi chính laø con, laø keát quaû will be a growing understanding within you. Zen cuûa quaù khöù; hieän taïi roài seõ trôû thaønh cha meï cuûa practitioners should remember that even the töông lai. Caùi thöïc cuûa hieän taïi khoâng caàn phaûi dharma door of ‘Zen’ is only a raft that helps you chöùng minh vì noù hieån nhieân—Buddhism believes cross the river. If you think ‘Zen’ is something real in the present. With the present as the basis it or your ultimate destination, then you still keep argues the past and future. The present is the going up and down of this stream of ‘birth and offspring of the past, and becomes in turn the death’.” Below is one of his famous Zen poems: parent of the future. The actuality of the present “All things in this world are all illusions, needs no proof as it is self-evident. Even cultivation in this world is all illusion. Hieän Taïi Baát Khaû Ñaéc: The present is Cling to neither kinds of illusions, ungraspable. Thus, you destroy all illusions.”

Hieän Taïi Duyeân: Duyeân hay ñieàu kieän hieän cling to our hope in the future, we do not focus our tieàn—Present conditions. energies and capabilities on the present moment. Hieän Taïi Hieàn Kieáp: The present bhadrakalpa. We use hope to believe

something better will Hieän Taïi Hieàn Kieáp Tam Thieân Phaät Danh happen in the future, that we will arrive at peace, Kinh: Sutra of names of three thousand Buddhas or the Kingdom of God. Hope becomes a kind of in the present bhadrakalpa. obstacle. If you can refrain from hoping, you can Hieän Taïi Höõu Theå, Quaù Vò Voâ Theå: Theo Kinh bring yourself entirely into the present moment Löôïng Boä, taát caû caùc phaùp höõu vi ôû ñôøi hieän taïi and discover the joy that is already here. ñeàu coù thaät, coøn trong quaù khöù vaø vò lai ñeàu khoâng Enlightenment, peace, and joy will not be granted thaät—According to the Santrantivadin, all by someone else. The well is within us, and if we functioning dharmas are substantial (real) at the dig deeply in the present moment, the water will present time, but were non-substantial (not real) in spring forth. We must go back to the present the past and are not real in the future. moment in order to be really alive. When we Hieän Taïi Vaø Hy Voïng: Present moment and practice conscious breathing, we practice going Hope—Theo Thieàn sö Thích Nhaát Haïnh trong back to the present moment where everything is quyeån 'An Laïc Töøng Böôùc Chaân', hy voïng laø moät happening. ñieàu quan troïng vì noù coù theå laøm cho khoaûnh khaéc Hieän Taïi Nguõ Quaû: Pancaphala (skt)—See Nguõ hieän taïi cuûa chuùng ta deã daøng hôn. Neáu chuùng ta Quaû. tin raèng ngaøy mai seõ toát hôn, chuùng ta coù theå chòu Hieän Taïi, Quaù Khöù, Vò Lai: Hieän quaù vò—ñöïng ñöôïc söï khoù khaên cuûa ngaøy hoâm nay. Nhöng Present, past and future. ñoù laø ñieàu toát nhaát maø hy voïng coù theå laøm cho Hieän Taïi Tam Muoäi: Pratyutpanna Samadhi chuùng ta: laøm nheï bôùt söï khoù khaên. Khi suy nghó (skt)—Baùt chu Tam Muoäi—Moät trong boán loaïi kyõ veà baûn chaát cuûa hy voïng, toâi thaáy ra moät vaøi tam muoäi. Nhöõng tam muoäi kia laø Tuøy Töï YÙ Tam vieäc bi thaûm. Vì chuùng ta baùm víu vaøo hy voïng Muoäi, Nhaát Haïnh Tam Muoäi, vaø Phaùp Hoa Tam cuûa chuùng ta trong töông lai, chuùng ta khoâng taäp Muoäi. Baùt Chu coù nghóa laø “Phaät laäp.” Haønh trì trung nghò löïc vaø khaû naêng cuûa mình vaøo khoaûnh moân tam muoäi naày coù ba oai löïc phuø trôï: Oai löïc khaéc hieän taïi. Chuùng ta duøng hy voïng ñeå tin töôûng cuûa Phaät, oai löïc cuûa phaùp tam muoäi, vaø oai löïc moät vaøi ñieàu toát ñeïp seõ xaûy ra trong töông lai, coâng ñöùc cuûa ngöôøi tu—One of the four kinds of raèng chuùng ta seõ ñeán choã bình an, hay Thieân samadhi. The other three samadhis are Following Quoác. Hy voïng trôû thaønh moät loaïi trôû ngaïi. Neáu One’s Inclinations Samadhi, Single-Practice baïn ngöng khoâng hy voïng nöõa, baïn coù theå ñöa Samadhi, and Lotus-Blossom Samadhi. When toaøn boä baûn thaân mình ñeán khoaûnh khaéc hieän taïi practicing this samadhi, the cultivator has three vaø phaùt hieän ra nieàm vui ñaõ coù saün ôû ñoù. Giaùc ngoä, powers to assist him: the power of Amitabha bình an, vaø nieàm vui khoâng phaûi do ngöôøi khaùc Buddha, the power of the samadhi and the power ban cho. Caùi gieáng ôû ngay trong moãi chuùng ta, vaø of his own virtues—See Töù Chuûng Tam Muoäi. neáu chuùng ta ñaøo saâu vaøo khoaûnh khaéc hieän taïi, Hieän Taïi Taïng: Pratyutpanna-kosa (skt)—Present nöôùc seõ phun leân. Chuùng ta phaûi quay laïi vôùi treasury. khoaûnh khaéc hieän taïi ñeå soáng thaät. Khi chuùng ta Hieän Taïi Theá: Theá giôùi hieän taïi—The present thöïc taäp hít thôû coù yù thöùc, laø chuùng ta taäp

quay laïi world. vôùi khoaûnh khaéc hieän taïi, nôi maø moïi thöù ñang Hieän Taïi Theá Voâ Ngaïi Trí: Trí tueä hieän theá voâ xaûy ra—According to Zen Master Thich Nhat ngaïi, moät trong thaäp baùt baát coäng—Perfect Hanh in 'Peace Is Every Step', hope is important, knowledge of the present, one of the eighteen because it can make the present moment less different characteristics of a Buddha as compared difficult to bear. If we believe that tomorrow will with Bodhisattvas. be better, we can bear a hardship today. But that is Hieän Thaønh: 1) Söï thaønh töïu tröôùc maét: An the most that hope can do for us: to make some immediate accomplishment; 2) Chaân lyù tuyeät ñoái hardship lighter. When I think deeply about the laø loaïi töï hieån baøy, chöù khoâng nhôø con ngöôøi saép nature of hope, I see something tragic. Since we

baøy hoaëc laøm ra: Absolute truth is a kind of self- vaïn phaùp voâ ngaõ thì seõ khoâng coù sinh töû." Ñaõ voâ evidence of existing. ngaõ roài thì caùi cheát laø caùi cheát cuûa ai? Ñaõ voâ ngaõ Hieän Thaønh Coâng AÙn: Genjo koan (jap)—Koan roài thì caùi sinh laø caùi sinh cuûa ai? Chính ngay luùc of the realized universe—The realized law of the naøy, ngay ñaây coøn ai voâ ngaõ nöõa? Chính ngay luùc universe—The dharma or the real universe naøy, ngay ñaây, ñaây laø toâi khoâng coù caí ngaõ. Chuùng itself—Manifesting Absolute Reality—"Hieän ta, nhöõng haønh giaû tu Thieàn, phaûi ñöông ñaàu vôùi thaønh coâng aùn" laø thaáy ñöôïc Phaät phaùp vaø ñôøi soáng ñieàu naøy nhö theá naøo, saâu saéc, khoâng saâu saéc, laø hôïp nhaát thì ñoù chính laø khai ngoä. Thieàn sö Ñaïo thoaûi maùi, khoâng thoaûi maùi, hay laø chæ tuyeät voïng Nguyeân noùi: "Hoïc chính mình laø queân ñi chính thoâi? Choã chuyeån höôùng cuoái cuøng laø choã naøo? Dó mình." Khi maø Phaät phaùp vaø ñôøi soáng cuûa chuùng ta nhieân chuùng ta chính laø choã chuyeån höôùng, nhöng coøn taùch bieät, khi maø toâi vaãn chöa thaáy ñöôïc ñôøi chuyeån thaønh caùi gì? Trong Thieàn, thuaät ngöõ soáng laø Nhaát theå thì vaãn coøn trong meâ muoäi. Heã "chuyeån" naøy coù raát nhieàu nghóa, trong ñoù bao khi naøo toâi thaáy ñöôïc Phaät phaùp vaø ñôøi soáng laø hôïp goàm moät nghóa laø "quay trôû laïi." Quay trôû laïi caùi nhaát thì ñoù chính laø khai ngoä, laø "Hieän Thaønh gì? Ñoái vôùi haønh giaû tu Thieàn, ñoù laø quay trôû laïi Coâng AÙn". Noùi caùch khaùc, ñôøi soáng laø söï hieån baøy caùi "Ngaõ" voán coù. Caùi Ngaõ voán coù naøy coù nghóa laø thaät töôùng tuyeät ñoái. Chuùng ta phaûi tham coâng aùn ôû ñaây. Quay trôû laïi ngay ñaây. Thöïc ra töø khôûi thuûy naøy nhö theá naøo? Baèng caùch phaûi hieåu raèng ñôøi chuùng ta ñaõ luoân ñeàu ôû trong ñaây, chöa töøng rôøi xa soáng töùc laø Phaät phaùp, soáng töùc laø traûi qua ñôøi giaây phuùt naøo. Khi chuùng ta thöïc söï quay trôû laïi soáng khai ngoä nhö theá. Baèng caùch khoâng theå noùi trong ñaây thì ñeàu laø vaïn phaùp voâ ngaõ. Vaïn phaùp khai ngoä naèm ngoaøi ñôøi soáng. Thaäm chí coøn noùi ñeàu laø Phaät phaùp, sinh meänh cuûa moãi caù nhaân ngoä noùi meâ thì baûn thaân noù chính laø moät kieåu laàm chuùng ta chính laø vaïn phaùp. Ñoù laø ñieàu maø chuùn g meâ. Tham coâng aùn vaø chæ quaùn ñaû toïa cuõng gioáng ta caàn phaûi hieåu roõ—Genjo Koan or "Manifesting nhö theá. Khi chuùng ta xem noù laø khaùch theå, laø söï Absolute Reality" or the absolute reality manifests vaät naèm ngoaøi töï thaân thì laäp töùc seõ bò raøng buoäc as one's own life. Zen master Dogen says, "To vaøo

noù. Khaùch theå daàu xaáu hay daàu toát ñeàu khoâng study the self is to forget the self." When the quan troïng vì keát quaû ñeàu gioáng nhau; ñeàu laø caùi Buddha dharma and my life are separate, when I thaáy meâ laàm, beân trong vaãn nhìn thaáy daáu veát cuûa do not see that my life is the One Body, that is a töï ngaõ, thaáy töï ngaõ baét ñaàu sa vaøo baãy raäp. Vaäy thì delusion. When I see that they are together, that is laøm sao coù theå queân ñi chính mình? Thieàn sö Ñaïo the so-called enlightened life, or the "genjo" koan. Nguyeân noùi: "Queân ñi töï ngaõ laø thaáu hieåu vaïn Genjo koan is the name of one of the writings of phaùp." Hay laø ôû trong vaïn phaùp maø khai ngoä, yù noùi Zen master Dogen. We translate it as Manifesting raèng moãi söï vaät ñeàu coù theå laøm cho chuùng ta khai Absolute Reality. In other words, absolute reality ngoä, hay noùi moät caùch thaúng thaén laø baûn thaân ñôøi manifests as one's own life. How do we work with soáng coù theå khieán cho chuùng ta khai ngoä. Töï ñôøi this koan? By realizing and living our life as the soáng thaáu hieåu ñôøi soáng. Chaéc chaén laø nhö vaäy! Buddha dharma, as the enlightened life. By not Khi chuùng ta queân ñi töï ngaõ, thì chuùng ta seõ trôû talking about enlightenment as if it is something thaønh vaïn phaùp, seõ trôû thaønh chính ñôøi soáng. outside our own life. Even talking about delusion Chuùng ta nhaát ñònh phaûi soáng nhö theá naøy, laëp ñi or enlightenment is already a kind of delusion. laëp laïi maõi nhö theá naøy! Khoái nghi trong "Hieän The same can be said for studying koans or for Thaønh Coâng AÙn" ñöôïc phaù vôõ moät khi haønh giaû doing sitting meditation (shikantaza). When we set giaùc ngoä raèng sanh töû, meâ ngoä, Phaät vaø chuùng sanh anything up as the object, as something outside ñeàu laø nhaát nhö. Trong "Chaùnh Phaùp Nhaõn Taï ng", ourselves, right there we are conditioned by it. It thieân "Hieän Thaønh Coâng AÙn", töø ñaàu ñeán cuoái does not matter how fine the object is, the result is Thieàn sö Ñaïo Nguyeân daïy veà tu chöùng nhaát nhö. the same. It is a deluded view, a kind of ego trip Phaàn khoù hieåu nhaát ñoái vôùi haønh giaû chuùng ta laø because in one way or another the ego is caùi goïi laø "Voâ ngaõ". Voâ ngaõ laø yù gì? Ñaây laø vieäc involved. It is very easy to be trapped there. How heát söùc quan troïng ñoái vôùi haønh giaû vì noù lieân quan can you forget the self? Zen master Dogen says, ñeán sinh töû. Thieàn sö Ñaïo Nguyeân cuõng daïy: "Khi "To forget the self is to be enlightened by the ten

thousand dharmas." To be enlightened, to be Hieän Thaân Thuyeát Phaùp: Genshin-Seppo (jap)— confirmed, or to be verified by the ten thousand To manifest body and to preach Dharma. dharmas simply means to be verified by anything Hieän Thaân Voâ Naêng Thaéng Ñaïo: Mujodo-no- and everything, or more straightforwardly, by all taigen (jap)—Thuaät ngöõ Thieàn 'hieän thaân cuûa con of life itself. Life is verified by itself. It has to be! ñöôøng Voâ Naêng Thaéng (khoâng gì coù theå thaéng When we forget the self, all we are is the ten ñöôïc)' chæ söï cuï theå hoùa kinh nghieäm haèng ngaøy ñaõ thousand dharmas, all we are is life itself. This is traûi qua ñaïi giaùc, söï thöïc hieän baûn tính Phaät, maø how we must live, over and over again! The khoâng coøn moät daáu veát gì cuûa yù chí, cuõng khoâng "doubt-mass" in Genjo koan or "Manifesting coøn coù moät yù ñònh naøo veà 'ñaïi

giaùc' hay veà söï 'thöïc Absolute Reality" is borken through once Zen chöùng'. Traïng thaùi naày töông öùng vôùi moät tam ma practitioners are awakened that there are no ñòa veà troø chôi 'voâ toäi vaï.'—A Zen term of 'the differences between birth and death, delusion and embodiment of the unsurpassable way' is an awakening, Buddha and sentient beings. In the expression for the embodiment of enlightenment "Shobogenzo", Chapter "Genjo Koan" Zen master as lived in everyday life; realization of Buddha- Dogen teaches about practice as realization from nature to which no trace of intention, no thought of beginning to end. The most difficult part for us to enlightenment and its realization still clings. This see is the so-called no-self. What does no-self means continuing uninterruptedly in the samadhi mean? It is one of the crucial point relating to life of innocent playfulness. and death. Zen master Dogen also teaches, "When Hieän Thaàn Löïc: Showing deva powers. the ten thousand dharmas are without self, then Hieän Thaàn Thoâng: Manifesting occult powers. there is no life and no death." In fact, without self, Hieän Thaät: Real—Actual. whose death is it? Without self, whose life are we Hieän Theá: Ñôøi hieän taïi hay quaûng ñôøi con ngöôøi talking about? Right now, here, who is without ta ñang soáng—The present world. self? Always right now, here, this is me without Hieän Theá Laïc: Vui trong cuoäc soáng hieän taïi— self. How do we, Zen practitioners, deal with it, Enjoyment in the present life. adequately or inadequately, comfortably or Hieän Theá Lôïi Ích: Lôïi ích trong cuoäc soáng hieän incomfortably, desperately, or however. What is taïi—Benefits in the present life. the turning point? We are the turning point Hieän Thoâng Giaû Thaät Toâng: Toâng phaùi tin raèng ourselves, but turning to what? This word "turn" trong thöïc taïi tính cuûa hieän taïi, chæ coù naêm uaån, has many implications in Zen, including "come saéc, thoï, töôûng, haønh, thöùc laø thöïc, coøn möôøi hai back to." Come back to what? To Zen xöù (saùu caên vaø saùu traàn) vaø 18 giôùi (saùu caên, saùu practitioners, that is to come back to the original traàn, saùu thöùc) ñeàu giaû höõu vaø baát thöïc, Giaû Boä self. The original self literally means here. Come thöøa nhaän giaùo thuyeát naày—The present back to here. From the very beginning, we have possessed of both unreality and reality. In the never gone anywhere. We have always been reality of present, the five aggregates (skandhas), here. When we really turn back to here, all the ten form, perception, conception, volition, and thousand dharmas are without self. All ten consciousness are real, but the twelve ayatanas thousand dharmas are Buddha dharmas, the life of including six senses and six sense-organs, and the each of us. This is what we are appreciating. eighteen dhatus including six sense-organs, six Hieän Thaân: 1) Thaân hieän taïi: Embodiment, the sense-objects and six senses are temporary or present body; 2) ÖÙng hoùa phaùp thaân, phöông tieän unreal, as admitted by the Prajnaptivada School. phaùp thaân, hieän thaân cuûa chö Phaät vaø chö Boà Taùt Hieän Thuïy: Hieän ra daáu kieát töôøng (daáu kieát döôùi nhieàu hình thöùc ñeå cöùu ñoä chuùng sanh: töôøng treân ngöïc cuûa ñöùc Phaät), moät trong 32 haûo Manifestation of dharma-body, the various bodies töôùng—The manifestation of the svastika on or manifestations in which Buddhas and Buddha’s breast, one of the thirty-two

marks—See Bodhisattvas reveal themselves; 3) Ñöông Theå, Caùt Töôøng. baûn theå: The present body or person; in body or Hieän Thöùc: Khyati-vijnana (skt)—Discrimination person. or consciousness—Manifested mind—1) Chö phaùp

ñeàu hieån hieän treân baûn thöùc: Manifested mind, hieåu ra caùc phaùp ñeàu khoâng coù daáu phaân bieät, because all things are revealed in or by it; 2) Taïng khoâng coù nguoàn goác, khoâng coù toàn taïi vôùi khoâng Thöùc hay chaân taâm cuøng vôùi voâ minh hoøa hôïp maø toàn taïi. Boà Taùt hieåu ñöôïc quaù trình thaäp nhò nhôn sinh ra phaùp nhieãm, tònh, xaáu toát (theo kinh Laêng duyeân. Nhôø hieåu ñöôïc tính hö khoâng vaø hoaøn thieän Giaø): Manifested mind or consciousness trí naêng. Trong giai ñoaïn naày, Boà Taùt tröïc dieän vôùi diversified in contact with or producing thöïc taïi, vaø yù thöùc ñöôïc söï ñoàng nhaát cuûa taát caû phenomena, good or evil (according to the caùc hieän töôïng. Nhôø ñoù maø trí hueä toái thöôïng loù Lankavatara Sutra); 3) Moät trong ba thöùc ñöôïc noùi daïng vaø vò Boà Taùt coù theå tòch dieät maõi maõi, Boà Taùt trong Kinh Laêng Giaø: Direct knowledge or giöõ maõi bình ñaúng tính ñoái vôùi tònh vaø baát tònh, manifesting wisdom, one of the three states nhöng vì caûm thoâng vôùi chuùng sanh, Boà Taùt vaãn mentioned in the Lankavatara Sutra; 4) Teân khaùc trôû laïi theá gian—The stage of the sign of supreme cuûa A Laïi Da thöùc. Moïi phaùp ñeàu döïa vaøo A Laïi wisdom in which supreme wisdom appears. The Da thöùc maø hieån hieän (caùc phaùp ñeàu hieån hieän sixth of the ten stages of the bodhisattva, in which treân baûn thöùc neân goïi laø hieän thöùc): Another name the bhutatathata (chaân nhö) is manifested to him. of Alayavijnana, on which all things depend for In this stage, the bodhisattva attains the perfection realization, for it completes the knowledge of the of wisdom or insight (prajna), recognizes that all other vijnanas; 5) Moät trong naêm thöùc ñöôïc noùi dharmas are free from characteristics origins, and ñeán trong Khôûi Tín Luaän: Representation without distinction between existence and consciousness or or perception of an external nonexistence. In this stage, the Bodhisattva stands world, one of the five parijnanas mentioned in the face to face with Reality. He realizes the Awakening of Faith; 6) Söï bieåu thò cuûa thöùc hay sameness of all phenomena. Thus, the sign of döïa vaøo taùc duïng cuûa naêng kieán maø khôûi leân sôû supreme wisdom begins to appear; owing to the kieán: Manifestation of consciousness, manifesting perfection of the virtue of wisdom and consciousness or observation of the object as it comprehension of nothingness, Bodhisattva can appears. enter nirvana; however, also retains equanimity as Hieän Thöïc: Carvakas (p)—Ngöôøi soáng theo chuû to purity and impurity, so he still vow to come nghóa vaät chaát (thôøi ñöùc Phaät). back to the world to save beings. This is the stage Hieän Thöïc Luaän: Realism—Duy Caûnh Voâ of the open way of wisdom above definitions of Thöùc—Duy vaät thuaän theá ngoaïi ñaïo cho raèng töù impurity and purity. ñaïi laø cöïc vi teá, thöôøng chaân thöïc vaø laäp ra nghóa Hieän Tieàn Nhaäp Bích Chi Phaät Ñaïo Trí: Trí hueä “Duy Caûnh Voâ Thöùc”, ñeå ñoái laïi vôùi caùi nghóa hieän tieàn nhaäp Bích Chi Phaät ñaïo, maø phaùt khôûi “duy thöùc voâ caûnh”—Realism, as opposed to ñaïi bi chaúng thoâi döùt—Knowledge appears to Idealism (Duy thöùc voâ caûnh—Implying that the enter the path of

individual illumination. Yet four elements are real and permanent). Bodhisattvas do not cease to generate great Hieän Tieàn: Pratyutpanna (skt)—Abhimukham compassion. (p)—Abhimukhi (skt)—1) Hieän taïi, ngay luùc naày: Hieän Tieàn Nhaäp Thanh Vaên Ñaïo Trí: Trí hueä Now, at this moment, at the present time; 2) Hieån hieän tieàn nhaäp Thanh Vaên ñaïo, nhöng chaúng do hieän ngay tröôùc maët: Face-to-face, manifest ñaïo naày maø chöùng laáy quaû xuaát ly—Knowledge before one. appears to enter the path of personally liberated Hieän Tieàn Ñaúng Giaùc: Söï bieåu thò cuûa giaùc ngoä— saints. Yet Bodhisattvas do not take emancipation Manifestation of enlightenment. by this route. Hieän Tieàn Ñòa: Abhimukhi-bhumi (skt)—Face-to- Hieän Tieàn Tam Baûo: See Tam Baûo. face stage—Land in view of wisdom, or the Hieän Tieàn Taâm: The mind of the open way. ground of manifestation—Stage of Hieän Tieàn Thoï: Sammukhibhava-vedaniyata manifestation—Giai ñoaïn trí hueä toái thöôïng hieän (skt)—Visible enjoyment. tieàn. Giai ñoaïn thöù saùu trong thaäp ñòa Boà Taùt, ñòa Hieän Tieàn Thöïc Chöùng: A practical and direct vò toái thaéng trong ñoù chaân nhö ñaõ hieän leân. Giai realization—Söï thöïc chöùng trong Thieàn laø söï thöïc ñoaïn Boà Taùt ñaït ñöôïc söï vieân maõn cuûa trí hueä, chöùng thöïc tieãn vaø tröïc tieáp. Noùi caùch khaùc, Thieàn

thöïc tieãn vaø ñi thaúng vaøo troïng ñieåm, chöù Thieàn to Zen master Daisetz Teitaro Suzuki in "An chaúng bao giôø laõng phí thôøi giôø hay ngoân ngöõ ñeå Introduction to Zen Buddhism (p.48)," how giaûi thích. Caâu traû lôøi cuûa Thieàn raát ñôn giaûn vaø difficult and how misleading it would be to try and suùc tích; trong Thieàn khoâng coù caùi gì quanh co; lôøi understand Zen literally and logically, depending cuûa moät vò Thieàn sö tuoân ra moät caùch töï nhieân, on those statements which have been given above ñoàng thôøi vaø khoâng chaäm treã. Moät caùi chuoâng as answers to the question "What is the Buddha?" ñöôïc ñaùnh leân thì aâm thanh cuûa noù lieàn vang ra. Of course, so far as answers are given they are Neáu chuùng ta khoâng caûnh giaùc ñeå naém baét noù, thì merely pointers by which we may know where to trong nhaùy maát chuùng ta seõ maõi maõi maát cô hoäi. look for the presence of the Buddha; but we must Ngöôøi ta so saùnh Thieàn cuõng nhö aùnh chôùp, raát remember that the finger pointing at the moon chính ñaùng, theá nhöng söï nhanh choùng khoâng phaûi remains a finger and under no circumstances can it laø Thieàn; tính chaát töï nhieân cuûa Thieàn, söï töï do be changed into the moon itself. Danger always khoâng bò raøng buoäc bôûi tính nhaân taïo cuûa Thieàn, töï lurks where the intellect slyly creeps in and takes noù chæ thaúng sinh meänh vaø tính nguyeân thuûy cuûa the index for the moon itself. noù; taát caû nhöõng thöù naøy chính laø ñaëc tính coát loõi Hieän Tieàn Tri: Baèng chöùng hieån hieän—Visible cuûa Thieàn. Vì vaäy, neáu chuùng ta muoán naém baét evidence. ñöôïc coát tuûy cuûa Thieàn thì phaûi luoân caån thaän, Hieän Tieàn Tyø Ni Luaät: Sammukha-vinaya (skt)— khoâng neân say ñaém nhöõng bieåu töôïng beân ngoaøi. Töï Thuaän—Cho hai tu só tranh chaáp ñoái dieän nhau Theo Thieàn sö D.T. Suzuki trong quyeån "Thieàn ñeå thanh minh vaø giaûi quyeát vaán ñeà —Face to face Hoïc Nhaäp Moân," thaät laø khoù khaên vaø sai

laàm laøm evidence, or appeal to the law—To place the two sao neáu chuùng ta chæ nöông vaøo vaên töi vaø lyù luaän quarrelling monks face to face in order to clarify ñeå hieåu vaø giaûi ñaùp cho caâu hoûi "Theá naøo laø and solve the problem, one of the seven rules Phaät?" trong Thieàn. Dó nhieân khi nhöõng caâu traû lôøi given in the Vinaya for settling disputes among ñöôïc ñöa ra, chuùng chæ laø nhöõng ngoùn tay chæ traêng monks and nuns—See Thaát Dieät Tranh Phaùp. ñeå cho chuùng ta coù theå tìm Phaät ñang ôû ñaâu; nhöng Hieän Tình: Present situation. chuùng ta phaûi nhôù raèng ngoùn tay chæ traêng maõi maõi Hieän Traïng: Present condition. laø ngoùn tay, vaø döôùi baát cöù nhöõng tình huoáng naøo Hieän Trieàn: Söï coät troùi hieän tieàn—Active ñi nöõa noù cuõng seõ khoâng theå bieán thaønh chính maët bondage. traêng ñöôïc. Nguy hieåm luoân aån nuùp nôi trí khoân Hieän Töû Thieàn Sö: Teân cuûa moät vò Thieàn sö ranh maõnh boø vaøo vaø xem ngoùn tay laø chính maët Trung Hoa, thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø traêng—A realization in Zen is a practical and Ñöôøng beân Trung Hoa (618-907)—Name of a direct realization. In other words, Zen is practical Chinese Zen master of the Tsao-Tung Sect, in the and directly to the point, Zen never wastes time or T'ang Dynasty in China. words in explanation. Its answers are always curt Hieän Töôùng: Manifest characteristic—Theo Khôûi and pithy; there is nothing circumlocutory in Zen; Tín Luaän, hieän töôùng coù nghóa laø caûnh giôùi töôùng the master's words come out naturally, hay caûnh giôùi beân ngoaøi—According to The spontaneously and without a moment's delay. A Awakening of Faith, manifest forms mean the gong is struck and its vibrations instantly follow. If external or phenomenal world. we are not on the alert we fail to catch them; a Hieän Töôùng Cuûa Nghieäp Si: The manifestation of mere winking and we miss the mark forever. the karma of delusion (ignorance). People justly compare Zen to lightning. The Hieän Töôùng Kim Cang Ñòa: Manifest the rapidity, however, does not constitute Zen; its characteristics of adamantine ground—Vì hieän naturalness, its freedom from artificialities, its töôùng kim cang ñòa maø thò hieän ñi baûy böôùc, moät being expressive of life itself, its originality, etc., trong möôøi lyù do khieán chö ñaïi Boà Taùt thò hieän ñi these are the essential characteristics of Zen. baûy böôùc maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa Therefore, we have always to be on the guard not Nghieâm. Chö Ñaïi Boà Taùt vì muoán ñieàu phuï c cho to be carried away by outward signs when we chuùng sanh ñöôïc an laïc neân thò hieän ñi baûy böôùc really desire to get into the core of Zen. According nhö vaäy—One of the ten reasons Great

Enlightening Beings show the act of walking phenomena." This Japanese term always refers to seven steps. For these ten reasons they show the supernatural phenomena which are said to be side act of walking seven steps after birth; they effects of Zazen, such as clairvoyance and other manifest this to pacify sentient beings—See Möôøi magical abilities, as well as hallucinations. They Lyù Do Khieán Chö Ñaïi Boà Taùt Thò Hieän Ñi Baûy are considered to be distractions, and so Böôùc. meditators are taught to ignore them as much as Hieän Töôùng Sieâu Tam Giôùi: Manifest the possible and to concentrate on meditative practice appearance of transcending the three worlds—Vì

only. hieän töôùng sieâu tam giôùi maø thò hieän ñi baûy böôùc, Hieän Töôïng Hö AÛo: Shadow phenomena—AÛnh moät trong möôøi lyù do khieán chö ñaïi Boà Taùt thò Söï. hieän ñi baûy böôùc maø Ñöùc Phaät ñaõ daïy trong Kinh Hieän Töôïng Kyø Laï: Strange phenomena. Hoa Nghieâm. Chö Ñaïi Boà Taùt vì muoán ñieàu phuïc Hieän Töôïng Luaän: Pramaha-vartika (skt)— cho chuùng sanh ñöôïc an laïc neân thò hieän ñi baûy Phenomenalism—See Thaät Töôùng Luaän. böôùc nhö vaäy—To manifest the appearance of Hieän Töôïng Töï Nhieân: A natural phenomenon. transcending the three worlds, one of the ten Hieän Töôïng Vaø Thöïc Theå: Phenomenon and reasons Great Enlightening Beings show the act of noumenon—Theo toâng Thieân Thai, thöïc töôùng hay walking seven steps. For these ten reasons they thöïc theå chæ ñöôïc theå nhaän qua caùc hieän töôïng. show the act of walking seven steps after birth; Chöông hai cuûa Kinh Phaùp Hoa noùi: “Nhöõng gì they manifest this to pacify sentient beings—See Ñöùc Phaät ñaõ thaønh töïu laø phaùp toái thöôïng, hy höõu, Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò Hieän Ñi vaø khoù hieåu. Chæ coù chö Phaät môùi thaáu suoát ñöôïc Baûy Böôùc. thöïc töôùng cuûa taát caû caùc Phaùp, töùc laø taát caû caùc Hieän Töôùng Thoâ Thieån: Gross manifestation. phaùp ñeàu nhö thò töôùng, nhö thò theå, nhö thò nhaân, Hieän Töôùng Vi Teá: Subtle manifestation. nhö thò löïc, nhö thò taùc, nhö thò duyeân, nhö thò quaû, Hieän Töôïng: Phenomenon—Adornment—All nhö thò baùo, nhö thò baûn maït cöùu caùnh.” Qua nhöõng manifestation—Adornment of space—The bieåu hieän naày cuûa nhöõng hieän töôïng hay cuûa chaân features of the world—Theo Ngaøi Long Thoï trong nhö, chuùng ta thaáy ñöôïc thöïc töôùng. Ñuùng hôn, trieát hoïc Trung Quaùn, hieän töôïng voán coù ñaëc tính nhöõng bieåu hieän naày töùc laø thöïc töôùng. Khoâng coù nhö laø bieåu hieän cuûa thöïc taïi hay theá ñeá, bôûi vì thöïc theå beân ngoaøi hieän töôïng, chính nôi hieän chuùng phuû moät böùc maøn leân thöïc taïi. Nhöng ñoàng töôïng laø thöïc theå—The true state or noumenon thôøi, chuùng cuõng coù nhieäm vuï chæ ñöôøng daãn ñeán can be realized only through phenomena. In the thöïc taïi nhö laø cô sôû cuûa hieän töôïng—According to second chapter of the Lotus Sutra, it is said: "What Nagarjuna in the Madhyamaka philosophy, the Buddha has accomplished is the dharma phenomena are characterized as samvrti because foremost, rare and inconceivable. Only the they cover the real nature of all things, or they Buddhas can realize the true state of all dharmas; throw a veil over Reality. At the same time they that is to say, all dharmas are thus formed, thus- serve as a pointer to Reality as their ground. natured, thus-substantiated, thus-caused, thus- Hieän Töôïng vaø Caûm Giaùc Hö AÛo: Makyo (jap)— forced, thus-activated, thus-circumstanced, thus- Phenomena and illusory sensations—Mara- effected, thus-remunerated and thus-beginning-realm—Ma caûnh—Töø ngöõ Nhaät Baûn cho “nhöõng ending-completing.” Through these manifestations hieän töôïng vaø caûm giaùc hö aûo” laø "Makyo". Thuaät of Thusness or phenomena we can see the true ngöõ naøy luoân ñöôïc duøng ñeå chæ nhöõng hieän töôïng state. Nay, these manifestations are the true state. sieâu nhieân do keát quaû cuûa thieàn taäp, nhö thaàn There is no noumenon besides phenomenon; thoâng, vaø nhöõng naêng löïc aûo thuaät khaùc, cuõng nhö

phenomenon itself is noumenon. nhöõng aûo giaùc. Chuùng laø nhöõng thöù laøm cho haønh Hieän Töôïng Töôùng: Artha or Vastu (skt)— giaû maát taäp trung, neân haønh giaû ñöôïc daïy laø neân Phenomena—1) “Thöïc haønh” ñoái laïi vôùi “Lyù caøng phôùt lôø chuùng nhieàu chöøng naøo caøng toát thuyeát”: “Practice” or the thing, affair, matter, in chöùng aáy ñeå chæ lo taäp trung vaøo thieàn taäp maø contrast with “Theory” or the underlying principle; thoâi—"Makyo" is a Japanese term for “evil 2) Söï laø thöïc taäp, söï vieäc, coâng vieäc, vaán ñeà, hay

giaùo phaùp caên baûn. Coù ba töôùng höõu vi. “Söï” hay Ngaøi ñaõ caét ñöùt moïi duïc voïng trong Duïc giôùi, saéc caùc phaùp höõu vi do nhaân duyeân sanh ra, ñoái laïi vôùi giôùi, vaø Voâ saéc giôùi, ñaït ñöôïc luïc thoâng vaø Baùt Ba “Lyù” hay caùc phaùp voâ vi xa lìa khoûi moïi nhaân La Maät. Ngaøi thò tòch khoaûng naêm 36 tröôùc Taây duyeân sanh ra: It is also practice or thing, affair, Lòch—The tenth of the twenty-eight Indian matter in contrast with theory, or the underlying patriarchs in India Zen sect. According to principle. There are three forms of all phenomena. Professor Soothill in The Dictionary of Chinese- Phenomena in contrast with Noumena. English Buddhist Terms, Parsva was the tenth Hieän Töôïng Vaän Haønh: Phenomenal function— patriarch, the master of Avaghosa, previously a See Söï Vaän Haønh Cuûa Hieän Töôïng. Brahman of Gandhara, who took a vow to not lie Hieän Töôïng Voâ Ngaõ: Caùc hieän töôïng ñeàu khoâng down until he had mastered the meaning of the coù thöïc ngaõ—Selflessness of phenomena. Tripitaka, cut off all desire in the realms of sense, Hieän Töôïng Vuõ Truï: Universal phenomena. form, and non-form, and obtained the six Hieän Voâ Löôïng Thaân: To manifest boundless supernatural powers and the eight paramitas. This bodies—Thöôøng ôû moät coõi naêng hieän voâ löôïng he accomplished after three years. He died around loaïi. Ñaây laø moät trong taùm caùi ngaõ töï taïi lôùn— 36 B.C. Manifesting countless forms permanently in one Hieäp: 1) Keïp naùch: To clasp under the arm; 2) OÂm and the same place. This is one of the eight great aáp, aáp uû: To cherish. powers of personality or sovereign independence. Hieäp Chöôûng: Andjali (skt)—Hapchang (kor)— Hieän Voâ Löôïng Theá Giôùi Voâ Soá Trang Nghieâ m: AÁn Maãu—Salutation with joined palms—Hôïp Manifest (all kinds of) adornments in infinite Chöôûng—Caùch chaøo vôùi hai baøn tay chaáp laïi ngay worlds—Hieän voâ löôïng theá giôùi, nhieàu thöù trang tröôùc ngöïc. Chaáp hay tay chaøo (hai baøn tay chaáp nghieâm—Taát caû chö Phaät, trong moät nieäm, thò vaøo nhau). Chaáp möôøi ngoùn tay hay hai baøn tay hieän voâ löôïng theá giôùi, nhieàu thöù trang nghieâm, voâ vaøo nhau, ñaây laø “meï” cuûa taát caû caùc daáu aán. Hai soá trang nghieâm, taát caû trí taïng töï taïi cuûa Nhö baøn tay ñeå beân nhau trong tö theá khaát thöïc, naâng Lai—All Buddhas can, in a single instant, manifest töø töø leân traùn nhö moät daáu hieäu khaån khoaûn vaø toân all kinds of adornments in infinite worlds, kính—To salute with two inner palms joining innumerable adornments, the freedom of the together right in fron of the chest. To bring the ten enlightened, and the treasury of omniscience. fingers or two palms together, the “mother” of all Hieáp: Beï söôøn: The ribs—Hieáp ñaùp: To oppress manual signs. Salutation with joined hands, or (forceful). joining the palms together when saluting. The Hieáp Só: Bodhisattva

(skt)—Coøn goïi laø Hieáp Thò open hands placed side by side and slightly hay Hieäp Thò, hai vò Boà Taùt ñöùng hai beân moät vò holowed (as if by a beggar to receive food; hence Phaät, beân phaûi vaø beân traùi (nhö hai Ngaøi Quaùn AÂm when raised to the forehead, a mark of vaø Theá Chí laø hai vò hieáp só cuûa Ñöùc Phaät A Di supplication) reverence, salutation. Ñaø; hai ngaøi Nhaät Quang vaø Nguyeät Quang laø hai Hieäp Chöôûng Maõo: Maõo cuûa vò chuû leã—Cap of a vò hieáp só cuûa Ñöùc Phaät Döôïc Sö; hai ngaøi Vaên Cermonial Master. Thuø vaø Phoå Hieàn laø hai vò hieáp só cuûa Ñöùc Phaät Hieäp Hoäi Phaät Giaùo Trung Hoa: Chinese Thích Ca)—The two assistants of a Buddha, etc., Buddhist Association. right and left—See Tam Thaùnh. Hieäp Lieät Taâm: Taâm heïp hoøi vaø heøn keùm — Hieáp Toân Giaû: Parsva (skt)—Worship of the Narrow and inferior mind. Ribs—Ba Laät Thaáp Phöôïc—Toå thöù 10 trong hai Hieäp Phoái: Yoga (skt & p)—Du giaø—Thieàn Du möôi taùm vò toå cuûa doøng thieàn AÁn Ñoä. Theo Giaùo Giaø—Töông öng—Hieäp phoái coù nghóa laø baát cöù Sö Soothill trong Trung Anh Phaät Hoïc Töø Ñieån, hình thöùc kyû luaät thaân hay taâm. Moät hình thöùc Hieáp Toân Giaû (thôøi Ñöôøng beân Trung Quoác goïi thieàn ñònh ñöôïc phaùt trieån ôû AÁn Ñoä thôøi coå muïc Ngaøi Parsva laø Hieáp Toân Giaû) laø vò Toå thöù möôøi ñích giaûi thoaùt nhöõng haïn cheá theå chaát hay nhöõng cuûa AÁn Ñoä, laø thaày cuûa Toå Maõ Minh, ngöôøi ñaõ theä khoå ñau phieàn naõo baèng caùch ñònh taâm sao cho noù nguyeän khoâng naèm cho ñeán khi naøo thaáu trieät chôn hoøa nhaäp vaøo chaân lyù cuûa vuõ truï—Yoga refers to lyù trong Tam Taïng Kinh Ñieån. Trong ba naêm, any physical and or mental discipline. A form of

meditation developed in ancient India aimed at con ngöôøi thaät cuûa chuùng ta. Ñöùc Phaät daïy raèng liberating one from the physical limitations of the muoán coù theå hieåu ñöôïc chính mình, chuùng ta phaûi body or sufferings and afflictions by achieving tröôùc heát thaáy vaø hieåu söï voâ thöôøng nôi nguõ uaån. concentration of mind and fusing with universal Ngaøi ví saéc nhö moät khoái boït, thoï nhö bong boùng truth. nöôùc, töôûng nhö aûo caûnh, haønh leàu beàu nhö luïc Hieäp Trì: See Hieáp Só. bình troâi, vaø thöùc nhö aûo töôûng. Ñöùc Phaät daïy: Hieäp Vò Toïa: To sit in union—See Ba Theá Ngoài. “Baát luaän hình theå vaät chaát naøo trong quaù khöù, vò Hieát: Thoâi döùt—A full stop—To stop completely. lai vaø hieän taïi, ôû trong hay ôû ngoaøi, thoâ thieån hay Hieät: Khoân lanh maø xaûo traù—Clever, intelligent, vi teá, thaáp hay cao, xa hay gaàn... ñeàu troáng roãng, but cunning. khoâng coù thöïc chaát, khoâng coù baûn theå. Cuøng theá Hieät Hueä: Chæ trí hueä theá gian (thoâng minh, khoân aáy, caùc uaån coøn laïi: thoï, töôûng, haønh, thöùc...laïi lanh maø xaûo traù)—Worldly wisdom, clever, cuõng nhö vaäy. Nhö vaäy nguõ uaån laø voâ thöôøng, maø intelligent, but cunning. heã caùi gì voâ thöôøng thì caùi ñoù laø khoå, baát toaïi vaø Hieät Tueä: See Hieät Hueä. voâ ngaõ. Ai hieåu ñöôïc nhö vaäy laø hieåu ñöôïc chính Hieáu Phuïc: Tang phuïc—Mourning dress— mình.”—Understanding ourselves means Mourning clothes for parents. understanding things as they really are, that is Hieáu Sinh: Ham muoán baùm víu vaøo cuoäc soáng— seeing the impermanent, unsatisfactory, and non- To be attached to life. substantial or non-self nature of the five

Hieáu Thaûo: Pious—Ñaàu xuaân, thi só Ba Tieâu aggregates of clinging in ourselves. It is not easy quyeát ñònh du ngoaïn ngaém hoa taïi moät vuøng phong to understand ourselves because of our wrong caûnh noåi tieáng. Treân ñöôøng ñi, oâng ñöôïc nghe caâu concepts, baseless illusions, perversions and chuyeän veà moät coâ thoân nöõ noåi tieáng hieáu thaûo vôùi delusions. It is so difficult to see the real person. cha meï. Toø moø, thi só ñeán nôi tìm coâ gaùi. Sau khi The Buddha taught that in order to be able to gaëp coâ gaùi, oâng ñaõ bieáu toaøn boä soá tieàn oâng döï understand ourselves, we must first see and ñònh seõ chi phí cho chuyeán du ngoaïn. Sau ñoù oâng understand the impemanence of the five quay trôû veà nhaø, khoâng ñi xem hoa nöõa. OÂng noùi: aggregates. He compares material form or body to "Naêm nay, toâi ñaõ nhìn thaáy moät thöù ñeïp hôn caû a lump of foam, feeling to a bubble, perception to hoa xuaân."—One spring the Haiku poet Basho a mirage, mental formations or volitional activities decided to take a trip to see the flowers in a to water-lily plant which is without heartwood, and certain place famed for its scenery. Along the way consciousness to an illusion. The Buddha says: he heard of a poor peasant girl noted for devotion “Whatever material form there be whether past, to her parents. Intrigued, Basho went looking for future or present, internal, external, gross or the girl. When he found her, he gave her all the subtle, low or lofty, far or near that material form money he had brought for his travel expenses. is empty, unsubstantial and without essence. In the Then he returned home, without having seen the same manner, the remaining aggregates: feeling, flowers. He said, "This year I have seen perception, mental formation, and consciousness something better than spring flowers." are also empty, unsubstantial and without essence. Hieåu: Roõ raøng: Trong saùng—Shining—Clear—Thus, the five aggregates are impermanent, Bình Minh—Dawn. whatever is impermanent, that is suffering, unsatisfactory and without self. Whenever you Hieåu Bieát Chính Mình: Understanding understand this, you understand yourselves.” ourselves—Hieåu bieát chính mình laø saùng suoát hieåu bieát töôøng taän söï vaät ñuùng nhö thaät söï söï vaät laø Hieåu Bieát Haïn Heïp: Understanding is not nhö vaäy, laø thaáu trieät thöïc töôùng cuûa söï vaät, töùc laø comprehensive. thaáy roõ baûn chaát voâ thöôøng, khoå, voâ ngaõ cuûa nguõ Hieåu Bieát Saâu Xa: Penetrative understanding. uaån ngay trong chính mình. Khoâng phaûi töï mình Hieåu Coå: Troáng tænh thöùc vaøo buoåi bình minh— hieåu bieát mình moät caùch deã daøng vì nhöõng khaùi The reveilleù drum at dawn. nieäm sai laàm, nhöõng aûo töôûng voâ caên cöù, nhöõng Hieåu Coâng: See Nguyeân Hieåu. thaønh kieán vaø aûo giaùc. Thaät laø khoù maø thaáy ñöôïc

Hieåu Coâng Töù Giaùo: Töù giaùo do Nguyeân Hieåu ôû môû, trong giao tieáp sinh ñoäng vôùi cuoäc soáng. Vaø chuøa Haûi Ñoâng laäp ra. Thöù nhaát laø Tam Thöøa Bieät neáu baïn ñang ñi qua moät vuøng nöôùc eâm aû, baïn coù Giaùo, tieâu bieåu bôûi Töù Ñeá Duyeân Khôûi Kinh. Thöù theå ung dung taän höôûng ñieàu ñoù, vì baïn bieát chaéc nhì laø Tam Thöøa Thoâng Giaùo, tieâu bieåu bôûi Kinh raèng doøng nöôùc laïi saép söõa thay ñoåi nöõa."—Jisho Baùt Nhaõ (caû ba Thanh Vaên, Duyeân Giaùc vaø Boà Taùt Warner wrote in Stone Creek Zendo (in cuøng hoïc). Thöù ba laø

Nhaát Thöøa Phaàn Giaùo, tieâu Sebastopol, California): "I used to do a lot of bieåu bôûi Kinh Phaïm Voõng (Boà Taùt chaúng hoïc cuøng canoeing, and I particularly liked to paddle on vôùi Nhò Thöøa). Thöù tö laø Nhaát Thöøa Maõn Giaùo, New England's narrow, fast-moving streams. They tieâu bieåu bôûi Kinh Hoa Nghieâm—Four teachings are called rock gardens, since they twist and turn or doctrines founded by Yuan-Hsiao of the Hai- among rocks left by glaciers. On these quick-silver Tung monastery. First, the Differentiated doctrine streams if you go with the flow you will smash of Three Vehicles, represented by the Sutra of your canoe on a rock or find yourself sideway to Arising Causes in the Four Noble truths. Second, the current and be swamped. The current has the the Intermediate doctrine of the Three Vehicles, power to chew up your canoe, and even to drown represented by the Prajna Sutra. Third, the Partial you, but if you understand it you can move in doctrine of the One Vehicle, represented by the harmony with it. You can dance with the current, Brahma Net Sutra. Fourth, the complete doctrine sliding smoothly around rocks and whipping of the One Vehicle, represented by the Flower- around into eddies. You can do all this without Adornment Sutra (Hua-Yen). working terribly hard, but it is nothing at all like Hieåu Vaø Di Chuyeån Hoøa Hôïp Vôùi Doøng Ñôøi: To 'going with the flow.' It is an active engagement understand and move in harmony with the river of with natural forces, based on knowing the forces life—Jisho Warner vieát trong quyeån 'Thieàn Ñöôøng intimately so you can accord with them. Passively Thaïch Tuyeàn' (ôû vuøng Sebastopol, California): going with the flow is not the kind of acceptance "Toâi thöôøng chôi moân ca noâ, vaø ñaëc bieät thích that the Buddha way speaks of. The Buddha way khua maùi cheøo treân nhöõng doøng thaùc heïp ôû vuøng says that what we need to do is to accept what is Taân Anh Caùt Lôïi. Ngöôøi ta goïi nhöõng doøng thaùc at this moment, to receive things as they are, with aáy laø nhöõng vöôøn ñaù, vì nöôùc chaûy sieát chung our minds and hearts wide open, in an active quanh vaø traøn leân nhöõng moûm ñaù voán laø veát tích engagement with life. And if you should meet a ñeå laïi töø caùc baêng haø. Treân nhöõng doøng nöôùc baïc patch of calm water, you can enjoy its gentleness chaûy sieát naøy, neáu baïn ñeå maëc cho doøng nöôùc while it lasts, secure in the knowledge that it will cuoán ñi, thuyeàn cuûa baïn seõ bò va vaøo moät moûm ñaù, soon change." hoaëc xoay ngang vaø chìm læm. Doøng nöôùc ñuû maïnh Hieåu Lieãu: Laøm cho saùng toû—To make clear. ñeå phaù vôõ tan taønh chieác thuyeàn cuûa baïn, thaäm chí Hieåu Lieãu Bieån Ñam Thieàn Sö: Zen Master dìm baïn cheát ñuoái. Nhöng neáu baïn hieåu ñöôïc doøng Shiao-Liao Pien-Tan—Teân cuûa moät vò Thieàn sö nöôùc, baïn coù theå di chuyeån hoøa hôïp vôùi noù. Baïn coù Trung Hoa vaøo cuoái theá theá kyû thöù baûy. Hieän nay theå khieâu vuõ vôùi doøng nöôùc, löôùt ñi moät caùch nheï chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn nhaøng quanh caùc moûm ñaù vaø quay troøn theo caùc sö Hieåu Lieãu Bieån Ñam; tuy nhieân, coù moät vaøi chi xoaùy nöôùc. Baïn coù theå laøm heát nhöõng thöù naøy maø tieát nhoû veà vò Thieàn sö naøy trong Truyeàn Ñaêng khoâng caàn phaûi coá gaéng heát söùc mình, nhöng Luïc, quyeån V: OÂng laø moät trong nhöõng hoïc troø cuûa khoâng coù chuyeän 'buoâng xuoâi theo doøng nöôùc.' Ñaïi Sö Hueä

Naêng. Thieàn sö Hieåu Lieãu ñaõ chöùng Chính laø söï keát hôïp sinh ñoäng vôùi nhöõng theá löïc ñöôïc traïng thaùi Voâ Taâm. OÂng tin raèng haønh giaû tu thieân nhieân döïa treân söï hieåu bieát saâu saéc veà caùc Thieàn phaûi döùt boû thò phi vaø moïi hình thöùc cuûa theá löïc aáy giuùp cho baïn coù theå hoøa hôïp ñöôïc vôùi ngoân ngöõ—Zen Master Shiao-Liao Pien-Tan, chuùng. Buoâng xuoâi theo doøng chaûy moät caùch thuï name of a Chinese Zen monk in the end of the ñoäng khoâng phaûi laø thaùi ñoä chaáp nhaän maø ñöùc Phaät seventh century. We do not have detailed ñaõ noùi ñeán. Ñöùc Phaät daïy raèng caùi maø chuùng ta documents on this Zen Master; however, there is caàn laøm laø chaáp nhaän thöïc taïi, tieáp nhaän söï vaät some brief information on him in The Records of nhö chuùng laø, vôùi moät taâm thöùc vaø traùi tim roäng the Transmission of the Lamp (Ch'uan-Teng-Lu),

Volume V: Zen master Shiao-Liao Pien-Tan was are, with each breath: "To study the Way is to one of the disciples of Great Master Hui Neng. study the self." Zen Master Shiao-Liao realized the state of no- Hieåu Vaân (1913-?): Teân cuûa moät vò cö só Phaät giaùo thought. He believed that a practitioner should be Trung Hoa vaøo theá kyû thöù XX—Name of a able to get rid of the mind distinghing of right and Chinese Buddhist layperson in the twentieth wrong and all forms of language. century. Hieåu Ngaàm: To understand through hints. Hieäu: 1) Daáu hieäu: A sign, a mark; 2) Hieäu trieäu: Hieåu Nhö Thaät: Yathabhutam (skt)—See Thaáy To call. Nhö Thöïc. Hieäu Ñính: To revise. Hieåu Noâng Caïn Heïp Hoøi: Superficial and narrow Hieäu Khieáu Ñòa Nguïc: Raurava (skt)—Ñòa nguïc understanding of the issue. nôi naïn nhaân luoân than khoùc (phaïm nhaân bò haønh Hieåu Oaùnh Thieàn Sö: Teân cuûa moät vò Thieàn sö hình keâu la thaûm thieát). Ñaây laø moät trong taùm ñòa Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Nam nguïc noùng—The hell of crying and wailing. This is Toáng beân Trung Hoa (1127-1279)—Name of a one of the eight great naraka or hot hells—See Chinese Zen master of the Lin-chi Sect in the Baùt Ñaïi Nhieät Ñòa Nguïc. South Sung Dynasty in China. Hình: Form—Figure—Appearance—The body. Hieåu Töï Ngaõ Töùc Hieåu Ñaïo: To understand the Hình AÛnh Phaûn Chieáu Trong Taâm: Self is to understand the Way—Thieàn sö Ñaïo Patibhaganimitta (skt)—Hình aûnh phaûn chieáu Nguyeân Hy Huyeàn, toå sö khai saùng phaùi Taøo Ñoäng trong taâm hay nhöõng hình aûnh toaøn thieän hôn trong vaøo theá kyû thöù XIII ôû Nhaät Baûn, noùi: taâm, ñaït ñöôïc qua thieàn ñònh—Counterpart image "Tìm hieåu Ñaïo, aáy laø tìm hieåu töï ngaõ. or more perfected mental image of a meditation Tìm hieåu töï ngaõ, aáy laø queân ñi töï ngaõ. subject, acquired in a tranquil meditation. Queân ñi töï ngaõ, aáy laø giaùc ngoä töø vaïn phaùp." Hình AÛnh Thoaùng Qua: A faint glymse. Moät giaùo huaán chính yeáu cuûa Phaät giaùo Thieàn laø Hình Maïo Duïc: Attraction to looks—Sexual khi chuùng ta baét ñaàu nhaäp ñaïo, chuùng ta töøng böôùc attraction to form—Duïc veà saéc ñeïp hình töôùng, tieán vaøo noäi taâm cuûa chuùng ta. Chuùng ta böôùc vaøo moät trong luïc duïc—The desire awakened on con ñöôøng tìm hieåu caùch tìm hieåu töï ngaõ. Khi thaép seeing a beautiful form, one of the six desires (luïc saùng leân ñöôïc nhöõng truy vaán veà chính mình, khi duïc)—See Luïc Duïc. chuùng ta baét ñaàu quaùn töôûng vaø traûi nghieäm taäp Hình Ngay Boùng

Thaúng: Neáu baïn muoán gaët quaû trung vaø chaùnh nieäm, chuùng ta phaùt hieän raèng Ñaïo vò Phaät, baïn phaûi gieo chuûng töû Phaät—Hình ñeïp khoâng naèm ngoaøi chuùng ta vaø tìm hieåu Ñaïo baét xaáu theá naøo, boùng hieän trong göông cuõng nhö theá ñaàu töø choã chuùng ta ñang coù maët, vôùi töøng hôi thôû aáy, lôøi Phaät daïy muoân ñôøi vaãn theá, bieát ñöôïc quaû cuûa chuùng ta. "Tìm hieåu Ñaïo, aáy laø tìm hieåu töï baùo ba ñôøi, laøm laønh ñöôïc phöôùc, laøm döõ mang ngaõ."—Zen Master Dogen, the thirteenth-century hoïa laø chuyeän ñöông nhieân. Ngöôøi trí bieát söûa ñoåi founder of the Soto Zen tradition, remarked: hình, keû daïi luoân hôøn vôùi boùng. Tröôùc caûnh nghòch "To study the Way is to study the self. caûnh thuaän caûnh, ngöôøi con Phaät chôn thuaàn ñeàu To study the self is to forget the self. an nhieân töï taïi, chöù khoâng oaùn trôøi traùch ñaát —A To forget the self is to be enlightened by straight mirror image requires a straight object. If the ten thousand things." you want to reap the “Buddhahood,” you must sow An essential teaching of Zen Buddhism is that the Buddha-seed. A mirror reflects beauty and when we start out the path, we're stepping into ugliness as they are, the Buddha’s Teachings ourselves. We're stepping into studying the ways prevail forever, knowing that requital spans three to study the self. As we begin to shine the light of generations, obviously good deeds cause good questioning upon ourselves, as we begin to results, evil deeds causes evil results. The wise meditate and experience concentration and know that it is the object before the mirror that mindfulness, we discover that the Way is not should be changed, while the dull and ignorant outside of us, that to study is to begin where we waste time and effort hating and resenting the image in the mirror. Encountering good or adverse

circumstances, devoted Buddhists should always trong quyeån 'Coát Nhuïc Thieàn': "Moät vò Ni ñang tìm be peaceful, not resent the heaven nor hate the caàu giaùc ngoä, cheá taùc moät pho töôïng Phaät vaø laùt earth—See Tam Baùo. toaøn thaân pho töôïng baèng vaøng laù. Ñi ñaâu vò Ni Hình Phaït: Punishments—AÙc Baùo—Quaû baùo xaáu cuõng mang pho töôïng Phaät laùt vaøng theo. Naêm (Keû laøm vieäc aùc phaûi nhaän laáy aùc baùo). Heã gieo thaùng troâi qua, vò Ni vaãn khö khö oâm pho töôïng gioù thì phaûi gaët baõo—Bad consequence or Phaät vaøng theo, vò Ni ñeán soáng taïi moät ngoâi chuøa recompense for ill. As a man sows, so shall he nhoû ôû moät vuøng coù nhieàu töôïng Phaät, moãi töôïng reap. ñeàu coù baøn thôø rieâng. Vò Ni muoán thaép nhang Hình Phaït Khoå Sai: penal servitude. tröôùc vò Phaät vaøng cuûa mình, nhöng khoâng muoán Hình Phuïc: Y aùo cuûa nhaø sö theo ñuùng truyeàn höông thôm bay toûa qua caùc pho töôïng khaùc. neân thoáng, maûnh vaûi vuoâng goàm nhöõng maãu nhoû vaù laïi baø laøm ra moät caùi pheãu ñeå gom khoùi nhang veà vôùi nhau. Ngöôøi ta khoaùc noù quanh coå baèng moät phía pho töôïng cuûa mình. Keát quaû laø caùi muõi cuûa daõy daây. Thöù vaûi naày töôïng tröng cho aùo caø sa vaù pho töôïng vaøng trôû maøu ñen thui vaø trôû neân xaáu cuûa Phaät Thích Ca ngaøy tröôùc—The monk’s robe xí."—An image or likeness of Buddha. Zen or cassock, made in the right tradition, a practitioners should always remember that rectangular piece of fabric composed of 'patches' “image”, including an image of a

Buddha, only which is worn on a cord around the neck. It refers to the various images manifested in the symbolizes the patchwork robe of Sakyamuni mind due to discrimination. Paul reps wrote in Buddha. 'Zen Flesh, Zen Bones': "A nun who was searching Hình Saéc: Samsthanarupa (skt)—Hieån saéc coù hình for enlightenment made a statue of Buddha and hay tính chaát ñaëc thuø cuûa hình thöùc nhö daøi, ngaén, covered it with gold leaf. Wherever she went she vuoâng, troøn, cao, thaáp, thaúng, cong, vaân vaân—The carried this golden Buddha with her. Years passed characteristics of form (long, short, square, round, and, still carrying her Buddha, the nun came to high, low, straight, crooked, etc). live in a small temple in a country where there Hình Saéc Cuï Tuùc: Perfect in appearance—Hình were many Buddhas, each one with its own saéc beà ngoaøi toaøn myõ. particular shrine. The nun wished to burn incense Hình Sôn: Thaân hình, so saùnh vôùi moät ngoïn nuùi— before her golden Buddha. Not liking the idea of The body, comparable to a mountain. the perfume straying to the others, she devised a Hình Thaùi Duïc: Attraction to Carriage. funnel through the smoke would ascend only to Hình Thöùc: Form. her statue. This blackened the nose of the golden Hình Thöùc Beà Ngoaøi: External practice— Buddha, making it especially ugly." Formality—External form. Hình Töôïng Veõ Cuûa Boà Taùt Ñòa Taïng: Earth Hình Thöùc Tinh Teá: Subtle form. Store Bodhisattva's image. Hình Töôùng: Hình Töôïng Veõ Cuûa Phaät: Buddha's image. 1) Saéc: Rupa (skt)—Outward appearance— Hình Voâ Giaùn: Endless punishment—Ñòa nguïc Formal or spatial, as length and breadth, etc. naày luoân ñaày toäi nhaân khoâng ngöøng nghæ. Ñaây laø 2) Hình töôùng cuûa vaät chaát: Pasada-rupa (skt)— moät trong naêm thöù voâ giaùn cuûa ñòa nguïc—It is Hình töôùng cuûa vaät chaát coù theå nhaän bieát ñöôïc ceaselessly full in the uninterrupted hells. This is qua traàn caûnh nhö vaät theå, aâm thanh, hay muøi one of the five ceaselessness of uninterrupted vò, vaân vaân—Rupas which are capable of hells. receiving sense-objects such as visible object, Hình Voâ Giaùn Ñòa Nguïc: Hells with Endless sound, taste, etc. punishment—See Hình Voâ Giaùn. Hình Töôïng: Pratima (skt)—Hình töôïng Phaät— Hónh Caøn: Hoä Baïc Y—See Cöôùc Baùn. An image or likeness of Buddha. Hónh Y: Hoä Baïc Y—See Cöôùc Baùn. Hình Töôïng Phaät: An image of Buddha—Haønh Hæ Voâ Löôïng Taâm: Taâm heát söùc vui thích khi thaáy giaû tu Thieàn phaûi neân luoân nhôù raèng hình töôïng, keå chuùng sanh ñöôïc cöùu vôùt khoûi khoå ñau phieàn caû hình töôïng Phaät, chæ nhöõng hình aûnh hieän leân naõo—Boundless joy on seeing others rescued trong taâm thöùc do söï phaân bieät. Paul Reps vieát from suffering—See Töù Voâ Löôïng Taâm.

Hít Vaøo: Thôû vaøo—Inhalation—See Soå Töùc Hoa Ñoám: Khapuspa (skt)—Muscoe volitantes— Quaùn. Hoa ñoám tröôùc maét hay trong hö khoâng. Hieän Hoa: Kusuma, Puspa, or Padma (skt). töôïng gioáng nhö nhöõng con ñom ñoùm, theo Laït Ma 1) Hoa, ñaëc bieät laø hoa sen, moät trong saùu loaïi Geshe Kelsang Gyatso trong Phaät Giaùo Truyeàn vaät ñeå cuùng ñöôøng Phaät: Flower—Blossom— Thoáng Ñaïi Thöøa, töùôùng gioáng nhö aûo töôïng laø moät Flowery, especially the lotus, one of the six trong taùm taâm phaùt sinh trong giaác nguû. Töôùng naày objects for offerings—For

more information, sinh khôûi khi khí löïc töông öùng vôùi hoûa ñaïi tan vaøo please see Lieân Hoa. trong taâm—Spots before the eyes, compared with 2) Khoan Hoøa: Vì hoa nhu nhuyeãn khieán loøng flowers in the sky. Fireflies appearance, according ngöôøi khoan hoøa—Pleasure. to Lama Geshe Kelsang Gyatso in Buddhism in 3) Hoa Nghieâm: Hoa töôïng tröng cho vaïn haïnh Mahayana Tradition, this is one of the eight levels phoâ baøy trang nghieâm—To ornate—To of mind development during the sleep process. decorate—Glory—Splendour. This appearance arises when the energy wind Hoa Anh Quang Keá Thaàn: Garland Light which is related to our fire element dissolves Topknot Deity (Spirit). inwardly—See Khoâng Hoa. Hoa Baùo: Flower-recompense—Quaû baùo töông Hoa Ñöùc Boà Taùt: Padmasri (skt)—Vò Boà Taùt cuûa öùng vôùi nhaân gieo, nhaân laønh quaû laønh nhaân aùc Hoa Sen saùng choùi, teân cuûa Dieäu Trang Nghieâm quaû aùc—The fruit corresponds to the seed, good khi coøn laø moät thaønh vieân trong thaân quyeán cuûa for good and evil for evil. Phaät Thích Ca Maâu Ni—Lotus-Brillance Hoa Cung: See Hoa Lung. Bodhisattva, translated as Lotu-Virtue, name of Hoa Ñaø: Hua-T'o (chi)—Teân cuûa moät vò löông y Subhavyuha when incarnated as a member of noåi tieáng cuûa Trung Hoa vaøo khoaûng theá kyû thöù Sakyamuni's retinue. hai hay thöù ba. OÂng laø ngöôøi ñaõ khai saùng ra baøi Hoa EÁ: Khapuspa (skt)—See Hoa Ñoám. taäp khí coâng ñaàu tieân ôû Trung Hoa—Name of a Hoa Keá Trang Nghieâm Thaàn: Flower Topknot famous Chinese physician around the second or Adornment Deity (Spirit). third century. He was the one who invented the Hoa Khai: Söï xuaát hieän cuûa moïi hieän töôïng—The first Ch'i-Kung exercise in China. appearance of phenomena. Hoa Ñaøi: Ñaøi hoa sen—The lotus seat or throne. Hoa Khai Kieán Phaät: Hoa sen nôû thaáy Phaät. To Hoa Ñaøm: Udambara (skt)—Hoa Öu Ñaøm. see the Buddha when the lotus blooms—Theo Hoa Ñaïo: Kado (jap)—Hoa ñaïo hay thuaät caém thuyeát Tònh Ñoä, nhöõng ai chuyeân taâm trì nieäm hoa cuûa Nhaät Baûn. Ngheä thuaät phaùt trieån taâm baát hoàng danh Phaät A Di Ñaø, sau khi cheát seõ vaõng nhò baèng caùch duøng hoa ñeå bieåu thò baûn taùnh. Ñaây sanh Cöïc Laïc—According to the Pure Land khoâng phaûi laø trang trí hoa vôùi söï can thieäp cuûa Doctrine, those who decisively recite the name of moät chuû theå maø chuû yeáu laø thöïc hieän moät traïng Amitabha Buddha will be reborn in the Western thaùi phi nhò nguyeân, trong ñoù chæ coù hoa bieåu hieän Pure Land after passing away. cho söï toàn taïi cuûa noù—Japanese ways of Hoa Khai Theá Giôùi Khôûi: Flowers opening are arranging or sticking flowers in a vase. A way of the occurrence of the world—Vò toå thöù 27 taïi AÁn developing the nondualistic state of mind in which Ñoä laø Baùt Nhaõ Ña La ñaõ daïy: "Hoa khai theá giôùi the flower itself reveals its nature. This is not to khôûi," nghóa laø hieän töôïng vaø söï hieän höõu cuï theå "arrange flowers," which would presuppose a chæ laø moät—The twenty-seventh patriarch, Master subject operating on flowers as an object. Rather Prajnatara, said, "Flowers opening are the one is concerned to actualize a nondualistic state occurrence of the world," in other words, of mind in which the flower itself reveals its phenomena and concrete existence are just one. nature. Hoa Laâm Dieäu Keá Thaàn: Flower Forest Hoa Ñaêng Dieäm Nhaõn Thaàn: Flower Lamp

Beautiful Topknot Deity (Spirit). Flame Eyes Deity (Spirit). Hoa Laâm Giaùc Thieàn Sö: Zen master Hua Lin Hoa Ñaàu: Wato (jap)—Head phrase—See Thoaïi Chueh—Thieàn sö Hoa Laâm Giaùc, teân cuûa moät vò Ñaàu. Thieàn sö Trung Hoa vaøo theá kyû thöù IX. Hieän nay

chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn Töø tröôùc ñeán nay chuùng ta chöa töøng nghó raèng sö Hoa Laâm Giaùc; tuy nhieân, coù moät cuoäc ñoái mình coù theå thoaùt ra khoûi söï giôùi haïn cuûa trí tueä do thoaïi giöõa Sö vaø thaày cuûa mình laø Thieàn sö Baùch töï mình aùp ñaët cho mình. Thaät vaäy, töø khi chuùng Tröôïng Hoaøi Haûi trong Truyeàn Ñaêng Luïc, quyeån ta phaù vôõ söï ñoái laäp "ñuùng" vaø "sai", neáu khoâng IX: Moät hoâm, Thieàn sö Baùch Tröôïng Hoaøi Haûi chuùng ta seõ khoâng hy voïng gì soáng ñöôïc cuoäc soáng muoán quyeát ñònh choïn ngöôøi keá nhieäm truï trì töï töï do thaät söï. Vaø taâm hoàn chuùng ta nhö cöù ñang vieän nuùi Ñaïi Quy, ngaøi cho goïi hai ngöôøi ñaïi ñeä töû gaøo theùt ñeán ñieàu naøy, queân ñi raèng roát roài cuõng cuûa mình laø Hoa Laâm Giaùc vaø Qui Sôn Linh Höïu khoâng khoù khaên laém ñeå ñaït ñeán söï khaúng ñònh cao ñeán. Ngaøi chæ vaøo tònh bình, caùi bình maø moät vò hôn, maø khoâng coù söï maâu thuaãn phaân bieät giöõa Taêng thöôøng mang beân mình, vaø hoûi Hoa Laâm phuû ñònh vaø khaúng ñònh. Nhôø Thieàn maø söï khaúng Giaùc: "Khoâng ñöôïc goïi laø tònh bình, oâng goïi laø gì?" ñònh cao hôn naøy cuoái cuøng ñöôïc ñaït ñeán qua Hoa Laâm Giaùc ñaùp: "Khoâng theå goïi noù laø moät phöông tieän laø tònh bình bò ñaù beå döôùi chaân cuûa mieáng goã ñöôïc." Thieàn sö Baùch Tröôïng khoâng moät vò Thieàn sö—Zen master Hua Lin Chueh, xem caâu traû lôøi laø truùng ñieåm; vì theá, Qui Sôn name of a Chinese Zen master in the ninth böôùc tôùi vaø ñaù ñoå tònh bình roài boû ñi. Thieàn sö century. We do not have detailed documents on Baùch Tröôïng ñaõ choïn Qui Sôn laøm truï trì môùi. this Zen Master; however, there is a dialogue Haønh ñoäng ñaù ñoå tònh bình coù phaûi laø moät söï between him his master, Zen master Pai-chang- khaúng ñònh hay khoâng? Haønh giaû tu Thieàn phaûi Huai-hai in The Records of the Transmission of neân raát thaän troïng! Baïn coù theå laëp laïi haønh ñoäng the Lamp (Ch'uan-Teng-Lu), Volume IX: One ñaù ñoå tònh bình naøy, nhöng khoâng nhaát thieát laø baïn day, Zen master Pai-chang wished to decide who ñöôïc xem laø hieåu Thieàn. Ñoái vôùi nhöõng ai quen would be the next chief of Tai-kuei-shan vôùi caùch suy nghó tröøu töôïng vaø noùi chuyeän cao monastery, he called in Hua Lin Chueh and Kuei- vôøi coù leõ seõ caûm thaáy ñaây chæ laø chuyeän nhoû, vì shan, two of his chief disciples, and producing a ñoái vôùi nhöõng trieát gia hoïc saâu hieåu roäng thì caùi pitcher, which a Buddhist monk generally carries bình kia coù lieân quan gì ñeán hoï? Laøm caùch naøo noù about him, said to them, "Do not call it a pitcher lieân quan ñöôïc ñeán nhöõng hoïc giaû ñang chìm ñaém but tell me what it is." Hua Lin Chueh replied, "It trong nghó ngôïi saâu xa, daàu noù ñöôïc goïi laø caùi bình cannot be called a piece of wood." Zen master hay khoâng, daàu noù coù bò Qui Sôn ñaù ñoå hay bò neùm Pai-chang did not consider the reply quite to the xuoáng saøn nhaø? Nhöng ñoái nhöõng ngöôøi tu taäp mark; thereupon another disciple of his, Kuei- Thieàn thì haønh ñoäng cuûa Thieàn sö Qui Sôn Linh shan, came forward,

lightly pushed the pitcher Höïu mang ñaày yù nghóa. Neáu chuùng ta thaät söï thöïc down, and without making any remark quietly left chöùng ñöôïc traïng thaùi taâm cuûa Qui Sôn Linh Höïu the room. Zen master Pai-chang chose Kuei-shan luùc ngaøi ñaù ñoå tònh bình, laø chuùng ñaõ böôùc ñöôïc to be the new abbot. Was this upsetting a pitcher vaøo caùnh cöûa ñaàu tieân trong caûnh giôùi Thieàn. Noùi an absolute affirmation? Zen practitioners should theo phöông thöùc tröøu töôïng, maø coù leõ seõ ñöôïc be very careful! You may repeat this act, but you nhieàu ngöôøi chaáp nhaän hôn, yù nghó naøy caàn phaûi will not necessarily be regarded as understanding ñaït ñeán söï khaúng ñònh cao hôn, chöù khoâng phaûi laø Zen. To those who are used to dealing with meänh ñeà lyù luaän ñoái laäp giöõa khaúng ñònh vaø phuû abstractions and high subjects this may appear to ñònh. Thoâng thöôøng maø noùi, chuùng ta vaø ngay caû be quite a trivial matter, for what have they, deep Thieàn sö Hoa Laâm Giaùc, ñeàu khoâng daùm vöôït ra learned philosophers, to do with an insignificant ngoaøi moät phaûn ñeà (ñoái laäp laïi vôùi söï khaúng ñònh pitcher? How does it concern those scholars who vaø phuû ñònh) chæ vì chuùng ta töôûng töôïng mình are absorbed in deep meditation, whether it is khoâng theå. Lyù luaän ñaõ ñe doïa chuùng ta, moãi khi called a pitcher or not, whether it is kicked broken, teân cuûa noù ñöôïc nhaéc tôùi laø chuùng ta co ruùt laïi vaø or thrown on the floor? But to Zen practitioners run leân baây baåy. Töø khi trí tueä tænh thöùc ñeán baây this act by Zen master Kuei-shan is meaningful. giôø, taâm chuùng ta luoân hoaït ñoäng döôùi söï kyû luaät Let us really realize the state of his mind in which nghieâm khaéc cuûa lyù luaän nhò nguyeân, vaø noù töø choái he did this act, and we have attained our first thoaùt ra khoûi goâng cuøm cuûa trí töôû ng töôïng cuûa noù. entrance into the realm of Zen. To speak in the

abstract, which perhaps will be more acceptable to 1) Voøng hoa trang söùc—A ring-shaped most people, the idea is to reach a higher ornament—The flower-adorned, or a affirmation than the logical antithesis of assertion garland—Avatamsaka coù nghóa laø “moät traøng and denial. Ordinarily speaking, we, including Zen hoa” trong khi nôi chöõ Gandavyuha, thì ganda master Hua-lin-chueh, dare not go beyond an laø “taïo hoa” hay moät loaïi hoa thöôøng vaø antithesis just because we imagine we cannot. “vyuha” laø “phaân phoái traät töï” hay “trang Logic has so intimidated us that we shrink and söùc”—Avatamsaka means a ‘garland,’ while shiver whenever its name is mentioned. The mind in Gandavyuha, ganda means ‘a flower of made to work, ever since the awakening of the ordinary kind,’ and vyuha ‘an orderly intellect, under the strictest discipline of logical arrangement’ or ‘array.’ Gandavyuha means dualism, refuses to shake off its imaginary cangue. ‘flower-decoration.’ It has never occured to us that it is possible for us 2) Teân cuûa Kinh Hoa Nghieâm: The name of the to escape this self-imposed intellectual limitation. Hua-Yen Sutra. Indeed, unless we break through the antithesis of 3) Teân cuûa Toâng Hoa Nghieâm (moät toâng phaùi "yes" and "no" we can never hope to live a real duøng teân kinh naày laøm choã sôû y vaø phaùp moân life of freedom. And the soul has always been cho toâng phaùi mình): The name of the Hua- crying for it, forgetting that it is not after all so Yen school. very

difficult to reach a higher form of Hoa Nghieâm Boà Taùt: Padmavyuha (skt)—affirmation, where no contradicting distinctions Avatamsaka-bodhisattva (skt)—Flower obtain between negation and assertion. It is due to Adornment Bodhisattva (the Bodhisattva Zen that this higher form of affirmation has finally Garland). been reached by means of a pitcher kicked broken Hoa Nghieâm Kinh: Avatamsaka-sutra (skt)—Ñaïi under the leg of a Zen master. Phöông Quaûng Phaät Hoa nghieâm Kinh—Flower Hoa Laâm Thieän Giaùc Thieàn Sö: Zen master Hua Adornment Sutra. Lin Chueh—See Hoa Laâm Giaùc Thieàn Sö. Hoa Nghieâm Kinh Tam Dòch: Three translations Hoa Lung: Roã ñöïng hoa sen: Flower baskets for of the Avatamsaka-sutra in China—See Kinh Hoa scattering lotus flowers—Roã ñöïng hoa laù noùi Nghieâm Tam Dòch. chung: Baskets for leaves and flowers in general. Hoa Nghieâm Kinh Thaåm Huyeàn Kyù: Hoa Maïn: Kusuma-mala (skt)—Voøng hoa trang Kengonkyotangenki (jap)—Kinh Thaåm Huyeàn Kyù söùc cuûa phuï nöõ AÁn Ñoä—Chaplet of flowers used Hoa Nghieâm cuûa Nhaät Baûn. as adornments for Indian women. Hoa Nghieâm Kinh Thaäp Ñòa Sôù: See Hoa Hoa Maïn Ñaø La: Maha-mandala (skt)—Ñaïi Maïn Nghieâm Thaäp Ñòa Sôù. Ñaø La—Moät trong boán loaïi maïn ñaø la cuûa toâng Hoa Nghieâm Kyø: Avatamsaka period—See Hoa Chaân Ngoân. Laø voøng troøn cuûa Ñöùc Phaät vaø caùc tuøy Nghieâm Thôøi. tuøng ñöõïc trình baøy baèng hình aûnh hay tranh veõ, Hoa Nghieâm Minh Chöùng Luaän: töùc trình baøy trong maët phaúng—One of the four Abhisamayakara (skt)—Töø Phaïn ngöõ kinds of mandala, according to the Shingon Sect. "Abhisamayakara" chæ “Luaän Hoa Nghieâm Minh The Great Circle is the circle of the Buddha and Chöùng” ngöôøi ta noùi cuûa ngaøi Di Laëc, taäp trung his companions represented by pictures or painted vaøo giaùo thuyeát vaên chöông Baùt Nhaõ. Boä luaän goàm figures, i.e., a plane representation—See Töù taùm chöông, moãi chöông, theo lôøi bình cuûa Chuûng Maïn Ñaø La. Haribhadra, noùi veà traïng thaùi ‘voâ khaùi nieäm’ veà Hoa Maïo Töû: Phieáu maïo töû—Chieác muõ cuûa vò thuyeát tröïc quang hay thaàn bí hoïc—A Sanskrit Taêng ñoäi khi trôøi laïnh—A monk's winter hat. term for “Ornament for Clear Realizations.” A Hoa Maét: To be dazzled. scholastic treatise attributed to Maitreya, which Hoa Maãn: See Hoa Lung. focuses on key doctrines in the “Perfection of Hoa Muïc: Maét ñeïp nhö hoa sen xanh—Eyes like Wisdom” (Prajna-paramita) literature. It consists the blue lotus (pure). of eight chapters, each of which is referred to as Hoa Nghieâm: Avatamsa (skt). an “Abhisamaya,” which according to

Haribhadra’s commentary indicates a non- commentary, entitled 'Path of Easy Practice,' is an conceptual (nirvikalpa) state of intuitive gnosis. important text in the Pure Land tradition. Hoa Nghieâm Nguõ Giaùo: See Nguõ Thôøi Giaùo, and Hoa Nghieâm Thôøi: Avatamsaka period—Thôøi kyø Nguõ Giaùo. thöù nhaát trong naêm thôøi giaûng phaùp cuûa Ñöùc Phaät. Hoa Nghieâm Nguõ Giaùo Chöông: Thôøi Hoa Nghieâm khoâng phaûi laø thuaàn vieân vì noù Kengongokyosho (jap)—See Nguõ Thôøi Giaùo. goàm caû bieät giaùo. Thôøi kyø naày keùo daøi ba tuaàn leã Hoa Nghieâm Nguõ Giaùo Chöông Chæ Söï Kyù : vaø Phaät ñaõ thuyeát giaûng ngay sau khi Ngaøi ñaït Kengongokyoshoshijiki (jap)—6 quyeån (Phaät giaùo ñöõïc ñaïi giaùc. Vôùi

giaùo thuyeát naày, Ñöùc Phaät Nhaät Baûn)—Six volumes on Japanese Buddhism. muoán ñaùnh thöùc caùc ñeä töû cuûa Ngaøi, nhöng vì giaùo Hoa Nghieâm Nhöùt Thöøa: Avatamsaka-yana phaùp quaù thaäm thaâm neân ña phaàn caùc ñeä töû cuûa (skt)—Taát caû chuùng sanh nhôø moät ñaïo duy nhaát Ngaøi ñaõ khoâng hieåu ñöôïc nhöõng lôøi thuyeát giaûng maø thaønh Phaät, hay taát caû ñeàu y nöông theo Hoa naày, töùc laø yù töôûng cho raèng vuõ truï laø bieåu hieän Nghieâm Nhöùt Thöøa maø thaønh Phaät ñaïo—The One cuûa caùi tuyeät ñoái. Noùi chung, giaùo lyù ñöôïc giaûng Vehicle of Hua-Yen for bringing all to daïy trong thôøi kyø naày laø phaùp töï chöùn g cuûa Phaät Buddhahood. trong söï ñaïi giaùc cuûa Ngaøi, nghóa laø khai thò veà söï Hoa Nghieâm Phaùi: See Hoa Nghieâm Toâng. giaùc ngoä cuûa Ngaøi. Thính chuùng khoâng theå thaáu Hoa Nghieâm Phaùp Giôùi: Realm of Dharma—The trieät noåi neân hoï nhö caâm nhö ñieác—The first of plan of Avatamsaka. the “five periods” during which the Avatamsaka- Hoa Nghieâm Tam Dòch: Ba baûn dòch cuûa Kinh Sutra was delivered by Sakyamuni Buddha. The Hoa Nghieâm beân Trung Quoác—Three translations Time of the Wreath is not yet pure ‘round’ of the Avatamsaka-sutra in China—See Kinh Hoa because it includes the Distinct Doctrine. The Nghieâm Tam Dòch. period of the Buddhavatamsaka-Sutra, which Hoa Nghieâm Tam Muoäi: Phaät Hoa Nghieâm Tam lasted for three weeks and the Buddha taught Muoäi hay tam muoäi Phaät, coi duyeân khôûi voâ taän immediately after his enlightenment. With this cuûa nhaát chaân phaùp giôùi laø moät phaùp giôùi tinh thaàn teaching, the Buddha awoke his disciples to the tröôøng cöûu maø taát caû caùc hoaït ñoäng cuûa Phaät ñeàu greatness of Buddhism; however, it was too môû ra töø ñoù—The Buddha-samadhi of an eternal profound for them to grasp and most of his spiritual realm from which all Buddha activities disciples did not understand the principal idea of are evolved. the sutra, that the universe is the expression of the Hoa Nghieâm Tam Thaùnh: Ba vò Vua trong Hoa absolute. Generally speaking, the first period was Nghieâm, Phaät Tyø Loâ Giaù Na ôû giöõa, Phoå Hieàn beân was the Time of Wreath. The doctrine taught in traùi vaø Vaên Thuø beân phaûi —The three kings in this period was what the Buddha had conceived in Avatamsaka, Vairocana in the center, his Great Enlightenment, i.e., the elucidation of Samantabhadra in the left, and Manjusri in the his Enlightenment itself. His disciples could not right. understand him at all and they stood as if they Hoa Nghieâm Tam Vöông: See Hoa Nghieâm Tam were “deaf and dumb.”—See Nguõ Thôøi Giaùo. Thaùnh. Hoa Nghieâm Toâng: Kegon-shu (jap)—Hua Yen Hoa Nghieâm Thaàn Chuù: Avatamsaka-mantra School—Hua Yen tsung—Kegon sect—Kegon (skt)—Mantra in the Flower Adornment Sutra— school—Taïi AÁn Ñoä, toâng Hoa Nghieâm khoâng Thaàn chuù Hoa Nghieâm (phaåm Nhaäp Phaùp Giôùi coù ñöôïc coi nhö laø moät toâng phaùi ñoäc laäp. Tuy nhieân 24 aâm Phaïn ngöõ). söï tích chieâm baùi cuûa Thieän Taøi ñöôïc keå tæ mæ Hoa Nghieâm Thaäp Ñòa Sôù: Commentary on the trong Divya-avadana, vaø cuoäc haønh trình naày ñöôïc chapter of 'ten stages of the Garland sutra—Boä mieâu taû tæ mæ trong nhöõng ñieâu khaéc ôû Java. Trong luaän ñöôïc vieát bôûi ngaøi Long Thoï, chöông thöù chín kinh noùi raèng Boà Taùt Vaên Thuø Sö Lôïi ngöï treân nuùi cuûa boä luaän naøy coù nhan ñeà

'Dò Haønh Ñaïo' laø giaùo Thanh Löông ôû Trung Hoa, vaø thuyeát phaùp trong lyù quan troïng cuûa truyeàn thoáng Tònh Ñoä —A work moïi thôøi. Nuùi Thanh Löông naày gioáng vôùi Nguõ Ñaøi written by Nagarjuna, the ninth chapter of this Sôn ôû Trung Hoa. Tröôùc Hoa Nghieâm toâng, ôû Trung Hoa ñaõ coù moät phaùi mang teân laø Ñòa Luaän

Toâng vaø Phaùp Tính Toâng (see Ñòa Luaän Toâng and Bodhiruci, Ratnamati and Buddhasanta, all from Phaùp Tính Toâng), y cöù treân baûn luaän giaûi cuûa Theá India. According to Prof. Junjiro Takakusu in The Thaân veà Thaäp Ñòa Kinh. Taùc phaåm naày ñöôïc Essentials of Buddhist Philosophy, “Wreath” phieân dòch sang Haùn vaên trong naêm 508-512 do means “flower-ornament” and is considered a coâng trình cuûa Boà Ñeà Löu Chi, Böûu Hueä vaø Phaät translation of the Sanskrit term “Avatamsaka” Ñaø Phieán Ña. Theo Giaùo Sö Junjiro Takakusu denoting a wreath or garland. It is the name of a trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, Hoa Sutra in which the mystic doctrine of the Buddha Nghieâm nghóa laø “Trang nghieâm baèng hoa” vaø Mahavairocana is minutely described. The ñöôïc coi nhö moät dòch ngöõ töø tieáng Phaïn scripture is said to have been preached by the Avatamsaka chæ cho traøng hoa hay voøng hoa. Ñaây Buddha soon after his Enlightenment, but none of laø danh hieäu cuûa quyeån kinh trong ñoù giaùo nghóa those listening to him could understand a word of bí maät cuûa Ñöùc Phaät Ñaïi Nhaät ñöôïc moâ taû raát tæ it as if they were deaf and dumb. Therefore he mæ. Kinh Hoa Nghieâm ñöôïc coi nhö laø do Ñöùc began anew to preach the easy four Agamas Phaät thuyeát ngay sau khi Ngaøi thaønh ñaïo, nhöng (discourses) and other doctrines. In short, Hua- thính chuùng nhö caâm nhö ñieác khoâng ai hieåu ñöôïc Yen is a school of Mahayana Buddhism founded moät lôøi. Do ñoù Ngaøi laïi baét ñaàu thuyeát phaùp deã in China, based on the teachings of the Flower hôn, laø boán kinh A Haøm vaø caùc giaùo lyù khaùc . Toùm Adornment Sutra. Hua-Yen means “Flower laïi, tröôøng phaùi Hoa Nghieâm laø moät tröôøng phaùi Adornment” and is the standard Chinese Phaät giaùo Ñaïi Thöøa ñöôïc thaønh laäp ôû Trung Hoa, translation of the Sanskrit “Avatamsaka”. The caên cöù theo lôøi Ñöùc Phaät daïy trong Kinh Hoa school is also referred to as the “Xianshou School” Nghieâm. Hoa Nghieâm laø chöõ Hoa dòch ra theo chöõ after its influential third patriarch. The Venerable Phaïn “Avatamsaka.” Tröôøng phaùi naøy cuõng ñöôïc Master Tu-Shun is traditionally regarded as the bieát ñeán nhö laø tröôøng phaùi Hieàn Thuû, ñaët theo teân first patriarch of the school. The second patriarch cuûa Tam Toå Hieàn Thuû. Theo truyeàn thoáng thì Hoøa was the Venerable Ziyan (602-668), the third Thöôïng Ñoã Thuaän ñöôïc xem nhö laø sô toå cuûa Fazang (643-712), the fourth Qingliang tröôøng phaùi. Nhò toå laø Hoøa Thöôïng Trí Nghieãm Chengguan (738-840), and the fifth, Zongmi (740- (Ziyan), tam toå Phaùp Nhaõn, töù toå Thanh Löông 841), who was also a Zen Master in the lineage of Tröøng Quaùn (Qingliang Chengguan), nguõ toå Toâng Zen Master Shen-Hui. In addition to its Maät, cuõng laø moät thieàn sö cuûa doøng thieàn Thaàn propagation of the fundamental teachings of the Hoäi. Beân caïnh vieäc xieån döông giaùo phaùp Hoa Flower Adornment Sutra, the school is best known Nghieâm, tröôøng phaùi coøn noåi tieáng

veà: 1) heä thoáng for: 1) its system of analysis of the Buddha's phaân tích Phaät phaùp (saép thöù töï theo giaùo phaùp) do teachings (ranking the teaching) which was Tam toå Phaùp Nhaõn khai trieån vaø 2) heä thoáng developed by the school's third patriarch, the thuyeát giaùo Kinh Phaät, ñöôïc goïi laø Hieàn Thuû Thaäp Venerable Fazang, and 2) its system for lecturing Moân—In India, the Avatamsaka School is not on Buddhist sutras, called the Ten Doors of the known as an independent school. However, the Xianshou School. story of Sudhana's pilgrimage is minutely told in Hoa Nghieâm Toâng Nhaät Baûn: Hua-Yen (chi)— the Divya-avadana, and his journey is depicted in Kegon (jap)—Doøng truyeàn cuûa Nhaät Baûn thuoäc detailed sculptures in Java. In the sutra it is stated toâng Hoa Nghieâm cuûa trung Hoa, giaùo thuyeát döïa that the Bodhisattva Manjusri is living on the vaøo kinh Hoa Nghieâm. Toâng phaùi naøy ñöôïc ñöa Ch'ingliang Mountain in China, and is proclaiming vaøo Nhaät Baûn bôûi moät nhaø sö Trung Hoa teân the laws at all times. This Ch'ing-liang Mountain Shen-Hsiang vaøo khoaûng naêm 740 vaø ñöôïc vua is identified with with the Wu-T'ai Mountain of Shomu baûo trôï. Noù trôû thaønh moät trong saùu toâng China. Prior to the Avatamsaka School, there phaùi Phaät giaùo chính döôùi trieàu ñaïi Nara; nhöõng were in China schools named Ti-Lun and Fa-Tsing toâng phaùi khaùc laø Caâu Xaù, Phaùp Töôùng, Hoa which were founded on Vasubandhu's Nghieâm, Thaønh Thaät, Luaät toâng, vaø Tam Luaän — commentary on the Dasa-Bhumi-Sutra. The text Japanese lineage of the Chinese Hua-Yen school, was translated into Chinese in 508-512 A.D. by which bases its teachings on the Avatamsaka

Sutra. It was introduced to Japan by the Chinese loaïi hoa naøy laø hoa gì? Kyø thaät, hoa mai, hoa öu monk Shen-Hsiang around 740 and was patronized ñaøm, hoa sen taát caû ñeàu gioáng nhö cuoäc soáng cuûa by the emperor Shomu (724-748). It became one moãi ngöôøi chuùng ta. Chuùng ta hieåu roõ chính cuoäc of the six main Buddhist schools of the Nara soáng naøy töï noù nhö laø moät loaïi hoa Tam Baûo khi period (710-784); the others were Kosa School chuùng ta quan saùt ngaøy ñöùc Phaät Thích Ca Maâu Ni (Kusha), the Dharmalaksana school (Hosso), the nhaäp Nieát Baøn. Nieát Baøn laø gì? Coù nhieàu ñònh Avatamsaka school, the Satyasiddhishastra school, nghóa khaùc nhau cho Nieát Baøn, y nhö coù nhieàu loaïi the Vinaya school, and the Three Treatise School hoa khaùc nhau vaäy. Chaúng haïn, chuùng ta coù theå of the Madhyamika (Sanron). Its main monastery nhìn Nieát Baøn nhö söï daäp taét voïng tình, cho daàu is the Todai-di in Nara. caùc baïn coù thoûa maõn hay khoâng vôùi ñònh nghóa Hoa Nghieâm Toâng Trieàu Tieân: Hwaom (kor)— naøy. Tình caûm hay voïng tình khoâng nhaát thieát laø Toâng Hoa nghieâm cuûa Phaät giaùo Trieàu Tieân, ñöôïc caùi gì ñoù tieâu cöïc. Tình caûm laø moät thöù naêng löôïng phoå caäp trong thôøi Lieân Hieáp Silla. Toâng phaùi naøy tích cöïc vaø quan troïng. Neáu maát ñi thöù naêng löôïng ñöôïc Uisang (625-702) saùng laäp. OÂng töøng du naøy thì chuùng ta seõ cheát. Vì theá, theo quan nieäm haønh sang Trung Hoa vaø tu hoïc vôùi nhò toå Hoa naøy, Nieát Baøn cuõng gioáng nhö caây neán chaùy vaø Nghieâm laø ngaøi Trí Nghieãm. Taùc phaåm chính cuûa cuoái cuøng taét lòm. Coøn nhöõng loaïi Nieát Baøn khaùc oâng laø boä "Hoa Nghieâm Nhaát Thöøa Phaùp Giôùi An hay khoâng? Chuùng

ta noùi ñöùc Phaät Thích Ca Maâu Laäp Ñoà," ñöôïc vieát vaøo naêm 661. naêm 670, oâng Ni ñaït ngoä, Ngaøi ñi vaøo Nieát Baøn. Daàu ñang ôû trôû veà Trieàu Tieân vaø naêm 676 khai sôn töï vieän Nieát Baøn nhöng Ngaøi vaãn coøn phaûi ñoái ñaàu vôùi Pusok-sa, veà sau naøy trôû thaønh toå ñình cuûa toâng nhöõng vaán ñeà cuûa thaân vaø taâm nhö beänh hoaïn, khoù Hoa Nghieâm Trieàu Tieân—The Korean branch of khaên, vaø bò quaáy raày bôûi phieàn naõo baèng caùch naøy the Hua-Yen tradition, which rose to popularity hay caùch khaùc, cuõng gioáng nhö baát cöù ai trong during the Unified Silla period (668-918). It was chuùng ta. Nhöng sau khi nhaäp Nieát Baøn, cuõng töùc founded by Uisang (625-702), who traveled to laø sau khi nhuïc thaân ñaõ cheát, thì taát caû phieàn naõo China and studied with the second Chinese cuûa thaân theå vaø taâm lyù lieàn taét lòm theo. Ngoaøi ra, patriarch of the tradition, Chih-Yen (602-669). His coøn coù nhöõng aùm chæ khaùc nöõa veà Nieát Baøn. Nieát major work was entitled "Chart of the Baøn cuõng chæ cho baûn tính chaân thaät cuûa chuùng ta. Avatamsaka One-Vehicle Dharmadhatu," which Noùi caùch khaùc, töï tính cuûa chuùng ta laø thanh tònh was written in 661. In 670 he returned to Korea vaø chaân thaät—In Buddhism, there are many and in 676 founded Pusok-sa, which became the flowers which are considered as symbols of purity. main temple of the Hwaom order. There is also the udumbara flower, which blooms Hoa Ngoân: Flowery words—Lôøi noùi hoa myõ. once every three thousand years. Only some Hoa Ngoân Xaûo Ngöõ: Lôøi hay tieáng kheùo, chæ söï twenty-five hundred years have passed since khoâng thaønh thaät—Flowery words (sweet words) Sakyamuni Buddha appeared in the world, so and clever expressions, i.e., insincerity. what kind of flower is this? The lotus is also a Hoa Nhò Hueä Töï Taïi Thieân Vöông: Flower primary blossom, as in the Lotus Sutra. What are Grove Independent Intellect—Moät trong möôøi these blossoms? In fact, the plum, the udumbara, Tha Hoùa Töï Taïi Thieân Vöông—See Tha Hoùa Töï and the lotus blossoms are all analogous to the life Taïi Thieân Vöông. of each of us. We appreciate this very life itself as Hoa Nieân: Heyday of youth. the blossom of the Three Treasures when we Hoa Nieát Baøn: Blossom of Nirvana—Trong Phaät observe Sakyamuni Buddha's Nirvana Day. What giaùo, coù nhieàu loaïi hoa ñöôïc xem nhö laø bieåu is nirvana? There are different definitions of töôïng cuûa söï thanh tònh. Cuõng coù loaïi hoa mang nirvana, just as there are different kinds of teân Öu Ñaøm, cöù moãi ba ngaøn naêm môùi nôû moät laàn. blossoms. For example, we can look at nirvana as Töø thôøi ñöùc Phaät Thích Ca Maâu Ni xuaát hieän ñeán the extinction of deluded passion, although you nay chæ môùi hôn hai ngaøn naêm traêm naêm, vaäy thì may not be satisfied with that definition. Passion Öu Ñaøm laø loaïi hoa gì? Hoa sen cuõng laø moät loaïi or deluded passion is not necessarily something hoa quan troïng nhö trong Kinh Phaùp Hoa. Nhöõng negative. Passion is a very important, positive

energy. If we extinguish this energy, we are dead. trong Trung Anh Phaät Hoïc Töø Ñieån, Hoa Quang So this view of nirvana is like a candle that burns Ñaïi Ñeá, thaàn löûa cuûa Trung Quoác, tieàn thaân ñaàu and is finally extinguished. What are some other tieân cuûa Ñöùc Phaät Thích Ca ñöôïc noùi ñeán trong kinds of nirvana? We say

that when Sakyamuni 1.000 vò Phaät—According to Eitel in The Buddha attained realization, he entered nirvana. Dictionary of Chinese-English Budhist Terms, Being in nirvana, he still had to deal with the Asvakarna, the Chinese god of fire, mentioned in problems of the body and mind, such as illness, a list of 1,000 Buddhas and “who is reported to difficulties, and being disturbed in one way or have lived here in his first incarnation.” another, just like anyone of us. Upon parinirvana, Hoa Quang Keá Thieân Vöông: Flower Light or his physical death, all these physical and mental Topknot—Moät trong möôøi Hoùa Laïc Thieân difficulties were extinguished. Besides, there are Vöông—See Hoùa Laïc Thieân Vöông. different implications to Nirvana. Nirvana also Hoa Quang Nhö Lai: Padmaprabha-Buddha refers to the genuineness of our own nature. In (skt)—See Hoa Quang, and Xaù Lôïi Phaát. other words, our self-nature is pure and genuine— Hoa Quang Phaät: Padmaprabha-Buddha (skt)— See Phaät Giaùo Baùt Tín. See Hoa Quang, and Xaù Lôïi Phaát. Hoa Phaùch: Phaân chia—To divide. Hoa Sen: Lotus blossoms—Moät bieåu töôïng cuûa Hoa Phaïm: See Hoa Phaïn. Phaät giaùo. Hoa sen tieâu bieåu cho cuoäc soáng chuùng Hoa Phaïn: Trung Hoa vaø AÁn Ñoä—China and ta vöôn leân töø nôi nhieãm tröôïc ñeå trôû neân thanh India. tònh. Ñöøng bao giôø töï taùch mình ra khoûi nhöõng Hoa Phaùt: Kusuma-mala (skt)—A wrath of phieàn tröôïc cuûa traàn theá. Haõy nhö hoa sen giöõa haï, flowers—Hoa Maïn—A wrath of flowers—Chaplet laáy nhöõng nhieãm oâ trong cuoäc soáng laøm cô hoäi tieán of flowers used as adornments for Indian tu—Lotus flower, a symbol of Buddhism. Lotus women—Voøng hoa trang söùc cuûa phuï nöõ AÁn Ñoä. blossoms symbolize how we rise above the mire Hoa Phöông: The flowery region—Phöông Nam of life to become pure through our practice. Yet coù nhieàu hoa—The South, the flowery region. just as the lotus blossoms grow out of, but we are Hoa Quaû: Flower and fruit. not independent of the mire, we should never Hoa Quaû Ñoàng Laïc: Khi göông sen (traùi) khoâ thì remove ourselves from the suffering or ignore the cuõng laø luùc boâng ruïng, yù noùi khi chaân giaùo ñaõ ñöôïc world in the name of practice. Just as lotus thieát laäp thì phaùp phöông tieän khoâng coøn caàn thieát blossoms grow in the heart of the summer, we nöõa—When the fruit is ripened, at the same time need to turn the bothersome troubles and the flower also falls. In the same manner, when defilement of our lives into opportunities to the true teaching is established, the expedient further our practice and cultivation. teachings are no longer necessary. Hoa Sen Ñoû: Kamala (skt)—Red Lotus flower. Hoa Quaû Ñoàng Thôøi: Lotus flower opens, the Hoa Sen Xanh: Puskara (skt)—Blue Lotus flower. fruit is seen therein—Khi hoa sen nôû, thì göông Hoa Sæ La Saùt Nöõ: Puspadanti (skt)—Hoa Xæ La sen cuõng hieän ra ngay beân trong, nhö chaân giaùo aån Saùt Nöõ—See Hoa Xæ. taøng trong giaùo phaùp phöông tieän—When the lotus Hoa Sôn: Kwazan (jap)—Moät trong boán ngoïn nuùi flower opens, the fruit is seen therein, in the same thieâng lieâng cuûa Trung quoác—One of the Four manner we find the true teaching latent in the Sacret Mountains of China—See Cöûu Hoa Sôn expedient teachings. and Töù Ñaïi Danh Sôn. Hoa Quaû Quang Vò Thaàn: Flowers and Fruits Hoa Sôn Ñaïi Sö (1870-1918): Teân cuûa moät vò Savoring of Light Deity (Spirit). danh Taêng Trung Hoa vaøo theá

kyû thöù XIX. Sö ñeán Hoa Quang: Padmaprabha (skt)—Trong Kinh töø tænh Chieát Giang, xuaát gia naêm 12 tuoåi, aån tu Phaùp Hoa, Phaät thoï kyù cho toân giaû Xaù Lôïi Phaát treân nuùi Thieân Thai. Naêm 1908, Sö gaëp Thaùi Hö sau naày seõ thaønh Phaät hieäu laø Hoa Quang—Lotus- Ñaïi Sö, ngöôøi ñaõ aûnh höôûng ñeán phaàn ñôøi coøn laïi radiance—The name by which Sariputra is to be cuûa Sö. Cuõng gioáng nhö Thaùi Hö Ñaïi Sö, Hoa Sôn known as a Buddha. chuû tröông hoøa hôïp ñöôïc caùc trieát hoïc cuûa caùc Hoa Quang Ñaïi Ñeá: Asvakarna (skt)—Theo Eitel tröôøng phaùi Phaùp Töôùng, Hoa Nghieâm vaø Thieân

Thai—Name of a Chinese famous monk in the taïng theá giôùi haûi." Hoa sen lôùn laø thí duï chôn nhö nineteenth century. He came from Chie-Jiang phaùp giôùi. Hoa sen moïc töø trong buøn nhô maø Province, left home at the age of 12 and lived in khoâng nhieãm muøi buøn, ví nhö chôn nhö tuy ôû khaép seclusion on Mount T'ien-T'ai. In 1908, he met theá gian nhöng khoâng bò theá gian laøm oâ nhieãm. Great Master T'ai-Hsu, who influenced him for the Moãi theá giôùi ñeàu laø choã cö truù cho loaøi höõu tình)— rest of his life. Just as Great Master T'ai-Hsu, According to the Flower Adornment Sutra, the Hua-Shan supported a harmonious blending of lotus store, or the lotus world, the Pure Land of philosophies from Fa-Hsiang, Hua-Yen and T'ien- Vairocana, also the Pure Land of all Buddhas in T'ai schools. their sambogakaya (enjoyment bodies). Above the Hoa Taïng: Lotus treasury. wind or air circle is a sea of fragrant water, in Hoa Taïng Baùt Dieäp: Maïn Ñaø La cuûa Thai Taïng which is the thousand-petal lotus with its infinite Giôùi—The mandala of Garbhadhatu. variety of worlds, hence the meaning is the Lotus Hoa Taïng (Döõ) Cöïc Laïc: Theá giôùi Hoa Taïng coù which contains a store of myriads of worlds. nguoàn vui kyø dieäu khoâng gì hôn—The Lotus world Hoa Taåu Toâng Ñaøm: Keso-Sodon (jap)—Sö Hoa and that of Perfect Joy of Amitabha and other Taåu Toâng Ñaøm (Phaät giaùo Nhaät Baûn)—Name of a Buddhas. monk. Hoa Taïng Giôùi: See Lieân Hoa Taïng Theá Giôùi. Hoa Thai: Thai Lieân Hoa trong ñoù nhöõng keû nghi Hoa Taïng Giôùi Hoäi: See Hoa Taïng Theá Giôùi. hoaëc vaø moûng ñöùc seõ bò giöõ laïi trong 500 naêm, Hoa Taïng Phaùp Giôùi: Flower Store World—Coõi khoâng thaáy ñöôïc Tam Baûo, gioáng nhö ñöùa treû bò Hoa Taïng Theá Giôùi—Toaøn theå phaùp giôùi, bao goàm boïc trong thai meï, chæ ñöôïc thaáy Phaät nghe phaùp nhöõng theá giôùi ñaõ ñöôïc dieãn taû trong kinh Hoa vaø vaõng sanh khi naøo Hoa Thai môû ra—The lotus Nghieâm. Ñoù laø Phaùp giôùi cuûa Phaät Tyø Loâ Giaù Na, womb in which doubters and those of little virute moät bieåu töôïng sieâu vieät cuûa Phaät Toå Thích Ca vaø are detained in semi-bliss for 500 years before chö Phaät. Theá giôùi Ta Baø, Taây phöông Tònh Ñoä, they can be born into the Pure Land by the taát caû ñeàu naèm trong Hoa taïng Phaùp Giôùi—The opening of the lotus. entire cosmos, consisting of worlds as described in Hoa Thaønh: Kusumapura (skt)—Pataliputra the Avatamsaka Sutra. It is the realm of Vairocana (skt)—Pusapura (skt)—See Hoa Thò Thaønh. Buddha, the transcendental aspect of Buddha Hoa Thò: Pataliputra—See Hoa Thò Thaønh. Sakyamuni and all of Buddhas. The saha World, Hoa Thò Thaønh: Pataliputta (p)—Pataliputra the Western Pure Land and, for that matter, all (skt)—Kusumapura or Puspapura (skt)—The city lands and

realms are within the Flower Store of flowers, or the palace of flowers—Ba Lieân World. Phaát—Moät thaønh phoá coå cuûa AÁn Ñoä, töông öùng Hoa Taïng Theá Giôùi: World of Lotus Store—Theo vôùi baây giôø laø Patna, nguyeân thuûy laø thaønh Kinh Hoa Nghieâm, ñaây laø phaùp hoäi cuûa theá taïng Kusumapura. Kinh ñoâ cuûa trieàu ñaïi Mauryan, naèm hay coõi nöôùc Tònh Ñoä cuûa Phaät Tyø Loâ Giaù Na, maø veà phía Nam cuûa xöù Ma Kieät Ñaø. Nôi trò vì cuûa cuõng laø coõi Tònh Ñoä cuûa chö Phaät. Taàng döôùi cuøng Vua A Duïc, nôi maø vò vua naày ñaõ trieäu taäp ñaïi hoäi laø phong luaân, treân phong luaân coù bieån "Höông keát taäp kinh ñieån laàn thöù ba—An anccient Indian Thuûy" troài ra ñoùa Ñaïi Lieân Hoa ngaøn caùnh, trong city corresponding to modern-day Patna, originally ñoùa sen naày chöùa voâ soá nhöõng theá giôùi khaùc nhau, Kusumapura. It was the capital of Magadha goïi taét laø "Hoa Taïng Theá Giôùi (coøn goïi laø Baùo Ñoä kingdom of the Mauryan dynasty, it located in the hay Phaät Ñoä. Caùc Ñöùc Phaät chöùng ñaëng Voâ southern part of Magadha. The residence of King Thöôïng Chaùnh Ñaúng Chaùnh Giaùc, duøng tònh thöùc Asoka, known as Pataliputra, the modern Patna. It chuyeån bieán ra caùc theá giôùi, vì theá cho neân goïi laø was the residence of King Asoka, he there theá giôùi chö Phaät. Tieáng Phaïn laø ksetra, nghóa laø convoked the third synod. coõi hay coõi nöôùc. Vì laø choã ôû cuûa baùo thaân neân goïi Hoa Thieân: Tröôøng phaùi Hoa Nghieâm vaø Thieân laø "baùo ñoä." Kinh Hoa Nghieâm noùi: "trong bieån Thai—The Avatamsaka (Hua-Yen) and T'ien T'ai höông thuûy sanh hoa sen lôùn, trong hoa sen haøm schools. chöùa theá giôùi nhö soá vi traàn, cho neân goïi laø hoa Hoa Thôm: Gandhapita (skt)—Fragrant blossom.

Hoa Thuû: Tay chaáp theo kieåu hoa sen—The continue practicing, the flower of insight will hands folded in lotus fashion. blossom in you, along with the flowers of Hoa Thuû Kinh: Kusala-mula-samgraha (skt)— compassion, tolerance, happiness, and letting go. Kinh noùi veà loái chaøo chaáp tay theo kieåu hoa sen— You can let go, because you do not need to keep The sutra on saluting with hands folded in lotus anything for yourself. You are no longer a fragile fashion. and small "self" that needs to be preserved by all Hoa Toïa: Buddha-throne—Ñaøi sen (lieân toøa)— possible means. Since the happiness of others is Toøa sen maø chö Phaät vaø chö Boà Taùt ngoài—The also your happiness, you are now filled with joy, lotus throne on which Buddhas and Bodhisattvas and you have no jealousy or selfishness. Free sit. The lotus throne on which are seated the statue from attachment to wrong views and prejudices, of the Buddha. you are filled with tolerance. The door of your Hoa Toïa Quaùn: Quaùn töôûng thaáy toøa hoa cuûa Ñöùc compassion is wide open, and you also suffer the Phaät A Di Ñaø, moät trong 16 pheùp quaùn trong Tònh sufferings of all living beings. As a result, you do Ñoä toâng—Visualization of the lotus throne of whatever you can to relieve these sufferings. To Amitabha Buddha, one of the sixteen practice meditation is to train ourselves to contemplations (sixteen meditations)—See Thaäp eliminate hatred, anger, and selfishness and to Luïc Quaùn. develop loving-kindness towards all. We have our Hoa Traøng: Ñuoác hoa: Flower Torch—Phuù cho tri physical bodies and our own lives, but still we can thöùc thaønh thuïc: Endowed with Blossoming live in

harmony with each other and help each Knowldege—Voøng hoa: Garland (wreath). other to the best of our ability. Hoa Trì: Ikebana (jap)—Pond of flowers—Ao Hoa Öu Baùt: Udambara (skt)—See Öu Ñaøm Ba hoa. La Hoa. Hoa Tuùc An Haønh Phaät: Hoa Öu Ñaøm: Udambara (skt)—See Öu Ñaøm Ba Padmavrishabhavikramin (skt)—See Kieân Maõn La Hoa. Boà Taùt. Hoa Vieän Ñaïi Hoïc: Teân cuûa moät tröôøng ñaïi hoïc Hoa Tueä Giaùc Vaø Bi Maãn: Nhöõng ñoùa hoa tueä cuûa Laâm Teá toâng, do phaùi Dieäu Taâm Töï saùng laäp giaùc vaø bi maãn—Flowers of Insight Compassion— taïi Kyoto vaøo naêm 1871—Name of a Lin-Chi Khi thöïc taäp lieân tuïc, thieàn quaùn seõ laøm naåy nôû tueä University in Kyoto, Founded by the Miao-Ssu giaùc nôi baïn cuøng luùc vôùi nhöõng ñoùa hoa cuûa loøng (Myoshinji) branch in 1871. bi maãn, tha thöù, hoan hyû vaø buoâng xaû. Baïn bieát Hoa Vuõ: Möa hoa—Rain of flowers. buoâng xaû vì baïn khoâng coù nhu caàu naém giöõ cho Hoa Vöông Theá Giôùi: Lieân Hoa Taïng theá giôùi, rieâng mình. Baïn khoâng coøn laø caùi “ta” nhoû beù vaø nôi ôû cuûa Phaät Tyø Loâ Giaù Na—The world of the deã tan vôõ caàn phaûi baûo troïng baèng ñuû moïi caùch lotus-king (that of Vairocana—Tyø Loâ giaù Na nöõa. Baïn trôû thaønh hoan hyû bôûi vì caùi vui cuûa tha Phaät)—See Hoa Taïng Theá Giôùi. nhaân cuõng laø caùi vui cuûa baïn, ngöôøi baïn ñong ñaày Hoa Xæ: Puspadanti (skt)—Teân cuûa moät trong hyû laïc vaø khoâng coøn ganh gheùt ích kyû nöõa. Thoaùt möôøi loaøi la saùt nöõ ñöôïc noùi ñeán trong kinh Phaùp ñöôïc söï luyeán chaáp vaøo taø kieán vaø thaønh kieán, con Hoa, vò coù lieân heä tôùi Ña Baûo Phaät—Name of one ngöôøi cuûa baïn seõ ñong ñaày sö khoan dung roäng of ten Raksasi mentioned in the Lotus sutra, who löôïng. Caùnh cöûa bi maãn cuûa baïn ñöôïc môû roäng ra, is associated with Prabhutaratna. vaø baïn cuõng bieát ñau noãi ñau cuûa chuùng sanh Hoa Xæ La Saùt Nöõ: Puspadanti (skt)—Thi Hoa La muoân loaøi. Keát quaû laø baïn laøm baát cöù thöù gì coù theå Saùt Nöõ—See Hoa Xó. laøm ñöôïc haàu laøm vôi ñi nhöõng noãi ñau khoå aáy. Hoùa: Haønh thieàn laø töï taäp loaïi tröø nhöõng ganh gheùt, saân 1) Haøng hoùa: Goods—Wares. haän, vaø vò kyû, ñoàng thôøi phaùt trieån tình thöông ñeán 2) Giaùo hoùa: Sadhya (skt)—Nairmanika (skt)— vôùi moïi ngöôøi. Chuùng ta ai cuõng coù thaân xaùc vaø Bieán ñoåi vaø höôùng daãn vaøo ñaïo Phaät—To ñôøi soáng cuûa rieâng mình, nhöng chuùng ta vaãn coù transform—Metamorphose—Conversion by theå soáng haøi hoøa vôùi moïi ngöôøi vaø giuùp ñôû laãn instruction into Buddhism—Magic power of nhau trong khaû naêng cuûa chính mình—As you transformation.

3) Ñi khaát thöïc: Going for alms. döôøng: An Almsgiver; 4) Ngöôøi khuyeán hoùa tín ñoà Hoùa Boà Taùt: Moät vò Phaät hay Boà Taùt hoùa thaân ñeå hoï cuùng döôøng Tam Baûo: One who exhorts thaønh moät vò phaøm Boà Taùt—A Buddha or believers to give alms for worship. bodhisattva transformed into a human Hoùa Chuyeån: To transform, convert from evil to bodhisattva—A Bodhisattva in various good, from delusion to deliverance. metamorphoses. Hoùa Coâng: Ngoaïi ñaïo tin raèng coù moät ñaáng taïo Hoùa Caûnh: Hua chin (chi)—Transformation hoùa hay thöôïng ñeá ñaõ taïo döïng leân vaïn vaät — realm—Moâi tröôøng, ñieàu kieän hay hoaøn caûnh nôi Externalists believe that there exists a so-call Phaät hoùa ñoä chuùng sanh. Caûnh

giôùi maø chö Phaät “Creator” or “God.” bieán hoùa ra hay laø Taây phöông quoác ñoä. Trong Hoùa Coâng Qui Kyù: Coâng ñöùc hoùa ñoä ngöôøi khaùc Thieàn, thuaät ngöõ "Hoùa Caûnh" coù nghóa laø moät seõ trôû thaønh coâng ñöùc cuûa chính mình vì söï taêng traïng thaùi kyø dieäu, laø moät töø ngöõ khoù phieân dòch tröôûng nôi trí tueä vaø giaûi thoaùt; ñaây laø giai ñoaïn sang Anh ngöõ maø caùc Ñaïo gia vaø Thieàn gia duøng thöù ba trong Quaùn Haïnh Nguõ Phaåm Vò cuûa toâng moät caùch roäng raõi. Chöõ "Hoùa" coù nghóa laø chuyeån, Thieân Thai—The merit of converting others thay ñoåi, tan, bieán, hay kyø dieäu; vaø chöõ "Caûnh" coù becomes one’s own (in increased insight and nghóa laø caûnh giôùi, traïng thaùi, hay kinh nghieäm, liberation); it is the third stage of merit of the vaân vaân. Khi hai chöõ naøy keát hôïp laïi thì thuaät ngöõ T’ien-T’ai five stages of meditation and action. naøy ñöôïc duøng theo moät yù nghóa ñaëc bieät, bieåu thò Hoùa Cung Ñieän: Cung ñieän hoan hyû ñöôïc giöõ moät traïng thaùi tieâu taùn taát caû nhöõng trôû ngaïi, moät treân tay thöù 40 cuûa Thieân Thuû Quan AÂm—The traïng thaùi giaûi thoaùt vaø kyø dieäu—The region, magical palace, or, palace of joy, held in the condition, or environment of Buddha instruction or fortieth left hand of Kuan-Yin of the thousand conversion. The domain that the Buddhas are hands. transforming or the Pure Land. In Zen, Hoùa Cung Ñieän Thuû: Caùnh tay thöù 40 cuûa Thieân "Transformation realm" means the state of Thuû Quaùn AÂm—The fortieth hand of the Kuan- wonder, which is an untranslatable phrase widely Yin of the thousand hands—See Hoùa Cung Ñieän. used by Taoists and Zenists. "Hua" means Hoùa Daïi: To go (become) mad. transformation, changing, melting, vanishing, or Hoùa Duï: Nirmita-upama (skt)—AÅn duï veà thaàn wonder; and "Chin" means realm, state, thoâng bieán hoùa—Simile on transformations by experience, etc. "Hua" and "chin" are combined, supernatural powers. the term is used in a special sense denoting a state Hoùa Duyeân: Transformation of referents—Söï of melting down of all obstruction, a state of bieán ñoåi cuûa caùc ñoái töôïng. Nguyeân nhaân Phaät vaø liberation and wonder. Boà Taùt giaùng traàn hoùa ñoä chuùng sanh—The cause Hoùa Cheá Nhò Giaùo: Luaät Toâng chia moät ñôøi giaùo of a Buddha’s or bodhisattva’s coming to the hoùa cuûa Ñöùc Phaät ra laøm hai phaàn: Hoùa Giaùo vaø world, i.e. the transformation of the living. Cheá Giaùo—The twofold division of the Buddha’s Hoùa Ñaøn: Choã ñeå thieâu hoùa thi haøi cuûa vong teaching into converting or enlightening and nhaân—The altar of transformation, i.e. discipline, as made by Vinaya School. crematorium. 1) Hoùa Giaùo: Giaûng chung cho Taêng tuïc veà lyù Hoùa Ñaïo: Way of conversion—Ñaïo hay con nhôn quaû—The Buddha’s teaching on ñöôøng höôùng daãn vaø giaùo hoùa. Coù ba löïc ñöôïc enlightening, explaining on the cause and duøng ñeå hoùa ñoä ngöôøi khaùc (Tam Luaân Hoùa effect. Ñaïo)—The way of transformation or 2) Cheá Giaùo: Giaûng veà giôùi phaùp cho haøng xuaát development. To instruct and guide. There are gia—The Buddha’s teaching on discipline, three sovereign powers for converting others: especially for monks and nuns. 1) Thaàn bieán: Supernatural transformation—Do Hoùa Cheá Nhò Moân: See Cheá Hoùa Nhò Giaùo. thaân nghieäp cuûa Ñöùc Phaät hieän ñuû loaïi thaàn Hoùa Chuû: Keshu (jap)—1) Ngöôøi chuû trì vieäc giaùo bieán, khieán chuùng

sanh khôûi chaùnh tín (thaân: hoùa: The lord of transformation or conversion; 2) physical). Ñöùc Phaät: The Buddha; 3) Ngöôøi boá thí cuùng 2) Kyù taâm: Duøng yù nghieäp cuûa Ñöùc Phaät phaân

bieät ñöôïc taâm haønh sai bieät cuûa keû khaùc coù vò lai vaø thaân trung aám —According to Pali (thöùc bieät tha taâm)—(yù: mental)—Memory or sources, Mahisasakah was one of the twenty knowledge of all the thoughts of all beings. Hinayana sects, an offshoot from Sarvastivadah 3) Giaùo giôùi: Duøng khaåu nghieäp cuûa Ñöùc school, supposed to have been founded 300 years Phaät ñeå raên daïy chuùng sanh khieán hoï tu after the nirvana. The central point of the school's haønh—Teaching and warning. teaching was the reality of the present, but not of Hoùa Ñaïo Löïc: Power to instruct and guide—Naêng the past or future. Based on present knowledge of löïc giaùo hoùa vaø daãn daét. Coù ba löïc ñöôïc duøng ñeå its Abhidharma doctrines, it is considered to be a hoùa ñoä chuùng sanh—There are three powers used mainland Indian parent school linked to Sri to instruct and guide other sentient beings. Lankan Theravada. The name Mahisasakah is said 1) Ngaõ coâng ñöùc löïc: Personal power— to be that of a ruler who converted his land or Naêng löïc tu haønh cuûa töï thaân hay töï duyeân. people, or rectified his land. The doctrines of the 2) Nhö lai gia trì löïc: Tathagata power—Söï gia school are said to be similar to those of the trì cuûa Ñöùc Nhö Lai hay tha duyeân. Mahasanghika, and to have maintain the reality of 3) Phaùp giôùi löïc: Phaät tính saún coù trong töï taâm the present, but not of the past and future; also the hay noäi nhaân—Power of Buddha-nature doctrine of the void and non-ego; the production within. of taint by five perceptions; the theory of nine Hoùa Ñòa Boä: Mahisasakah (skt)—Mahisasaka kinds of activity. It was called the school which (skt)—Mahishasaka (p)—Di Sa Taéc—Ma EÂ Xa Sa denied reality to past and future. The Mahisasakas Ca—Löu Phaùi hay Hoùa Ñòa Boä—Theo taøi lieäu first believed that the Arhats were not subject to Pali thì Chaùnh Ñòa Boä laø moät trong hai möôi toâng retrogression, and there was no antara-bhava, ot phaùi Tieåu Thöøa, töø phaùi Thuyeát Nhaát Thieát Höõu interim existence between this life and the next. Boä maø taùch ra rieâng sau khi Phaät nhaäp dieät ñöôïc The Sangha included the Buddha and therefore 300 naêm. Phaùi naày thuyeát giaûng veà tính hieän thöïc charities given to the former were more cuûa hieän taïi, maø phuû nhaän tính hieän thöïc cuûa quaù meritorious than those given to the buddha only. khöù vaø töông lai. Döïa theo giaùo thuyeát veà A Tyø It is interesting to notethat the later Mahisasakas Ñaøm (Vi Dieäu Phaùp) cuûa noù, ngöôøi ta xem tröôøng held views contrary to those held by the earlier phaùi naày laø tröôøng phaùi cha ñeû coù lieân heä vôùi followers of the sect. They believed in the tröôøng phaùi Nguyeân Thuûy (Theravada) ôû Tích existence of the past, the future and anatra-bhava. Lan. Boä chuû cuûa boä phaùi naày voán laø quoác vöông, Hoùa Ñoä: Nirmana-ksetra (skt). ngöôøi ñaõ giaùo hoùa nhaân daân trong bôø coõi ñaát nöôùc 1) Giaùo hoùa vaø cöùu ñoä—To save—To rescue—mình cai quaûn, neân goïi laø hoùa ñòa. Giaùo phaùp cuûa To convert and transport—To transform other phaùi boä naày cuõng gioáng nhö Ñaïi Chuùng Boä, cho beings—See Hoùa Caûnh. raèng hieän taïi laø höõu theå, coøn quaù khöù vaø vò lai laø

2) Moät trong ba loaïi quoác ñoä; ñaây laø coõi nöôùc voâ theå. Giaùo phaùp boä naày cuõng chuû tröông khoâng cuûa nhöõng ngöôøi coøn phaûi luaân chuyeån trong vaø voâ ngaõ maø hieän quaùn nhaát thôøi; thöøa nhaän taïp luaân hoài sanh töû: One of the three kinds of nhieãm sanh ra bôûi naêm thöùc. Toâng phaùi coøn ñaët ra lands or realms; it is any land or realm whose ra chín thöù voâ vi. Vì phuû nhaän höõu theå nôi quaù khöù inhabitants are subject to reincarnation. vaø vò lai neân toâng phaùi naày coøn ñöôïc goïi laø Phaùp 3) Quoác ñoä nôi chuùng sanh ñöôïc chuyeån hoùa Voâ Phaùp Lai Toâng. Hoùa Ñòa Boä tin raèng A Lan (choán truï xöù cuûa hoùa thaân Phaät). Coõi nöôùc an Haùn khoâng coøn bò thoái chuyeån, khoâng coù thaân truï cuûa bieán hoùa thaân Phaät, goàm hai loaïi: Thöù trung aám giöõa kieáp naày vôùi kieáp keá tieáp. Hoï cuõng nhaát laø thanh tònh nhö coõi trôøi Ñaâu Suaát vaø cho raèng trong Taêng giaø coù Phaät, neân cuùng döôøng Thöù nhì laø oâ tröôïc nhö coõi Sa Baø—The land in cho chö Taêng seõ coù nhieàu coâng ñöùc hôn laø chæ which all beings are transformed. Any land cuùng döôøng cho Ñöùc Phaät. Ñieàu ñaùng chuù yù laø Hoùa which a Buddha is converting, or one in which Ñòa Boä veà sau laïi coù quan ñieåm traùi ngöôïc vôùi the transformed body of a Buddha. These nhöõng ngöôøi theo Hoùa Ñòa Boä luùc ban ñaàu. Nhöõng lands are of two kinds: First, pure like Tusita ngöôøi Hoùa Ñòa Boä veà sau naày tin raèng coù quaù khöù, heaven. Second, vile, unclean like this world.

4) Toâng Thieân Thai thì cho raèng ñoù laø coõi Taây döôùi Tha Hoùa Töï Taïi Thieân. Coõi trôøi naà y laáy 800 Phöông Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø: naêm treân coõi ngöôøi laøm moät ngaøy moät ñeâm. Thoï T'ien-T'ai defines the transformation realm of meänh cuûa chö thieân ôû ñaây laø 8000 naêm tuoåi. Chö Amitabha as the Pure Land of the West. thieân treân coõi trôøi naày coù thaân cao taùm do tuaàn, 5) Caùc toâng phaùi khaùc thì cho raèng ñoù vöøa laø hoùa thaân thöôøng toûa haøo quang, höôùng vaøo nhau maø ñoä maø cuõng laø baùo ñoä: Other schools speak of cöôøi khi giao hoan, con ñöôïc hoùa sinh töø nôi ñaàu the transformation realm as the realm on goái cuûa nam nöõ, môùi sinh ra laø baèng treû 12 tuoåi nôi which depends the nirmanakaya. coõi ngöôøi—The transformation of Bliss Heaven. Hoùa Ñoä Chuùng Sanh: Saving of all creatures. The realm of the devas who delight in creation of Hoùa Ñoä Chuùng Sanh Taâm: Mind of saving of all their own. The realm of Heaven of Desire where creatures—Taâm hoùa ñoä chuùng sanh—Ñaây laø moät the gods have the power to create objects of trong möôøi taâm kim cang ñöôïc moät vò Boà Taùt phaùt sensual enjoyment by thought, in accordance with trieån qua tu taäp—This is one of the ten their desires. The fifth of the six desire-heaven, characteristics of the "diamond heart" as 640,000 yojanas above Meru; it is next above the developed by a Bodhisattva—See Thaäp Kim Cang Tusita (fourth devaloka). A day there is equal 800 Taâm. human years; life lasts 8,000 years; its inhabitants Hoùa Giaûi Chöôùng Duyeân: To clear up (dissolve) are eight yojanas in height, and ligh-emitting; obstructing conditions. mutual smiling produces impregnation and Hoùa Giaûi Nghi Chaáp: To dissolve (annihilate) children are born on the knees by metamorphosis, the suspicion. at birth equal in development to human children of Hoùa Giaûi Trôû Ngaïi: To

annihilate the barriers or twelve. hindrances. Hoùa Laïc Thieân Coõi: See Hoùa Laïc Thieân Giôùi. Hoùa Giaûi Voâ Minh: To eliminate ignorance. Hoùa Laïc Thieân Giôùi: Nimmanarati-devaloka Hoùa Giaùo: Giaûng chung cho Taêng tuïc veà lyù nhôn (p)—Realm of joy-born heaven—See Hoùa Laïc quaû—The Buddha's teaching on enlightening, Thieân. explaining on the cause and effect. Hoùa Laïc Thieân Vöông: King of Heavens of Hoùa Haønh: Giaùo hoùa baèng thuyeát phaùp vaø haønh trì Enjoyment of Emanations—Chö Thieân Vöông naày giôùi luaät Phaät—Conversion through preaching and ñeàu sieâng ñieàu phuïc taát caû chuùng sanh khieán cho observing Buddhist precepts. hoï ñöôïc giaûi thoaùt (Kinh Hoa Nghieâm —Phaåm Hoùa Haïnh Nhò Giaùo: The two lines of teaching, 1)—All of them worked diligently to tame living i.e. in the elements for conversion and admission. beings and enable them to attain liberation. Hoùa Hieän: Appearance of the Buddha—Söï xuaát Hoùa Laõo: See Hoùa Giaø. hieän hay hình töôùng cuûa moät vò Phaät hay Boà Taùt Hoùa Lôïi Taäp Di Ca: Kharismiga (skt)—Moät nhaèm cöùu ñoä chuùng sanh, coù theå döôùi baát cöù hình vöông quoác coå naèm treân thöôïng nguoàn soâng Oxus, thöùc naøo (ñuû caùc loaïi hình töôùng) tuøy theo cöùu moät phaàn cuûa Tukhara—An ancient kingdom on caùnh—The appearance or forms of a Buddha or the upper Oxus, which formed part of Tukhara, the bodhisattva for saving creatures may take any Kharizm of Arabic geographers. form required for that end. Hoùa Lyù: Lyù bieán hoùa cuûa söï vaät, bieán chuyeån lieân Hoùa Kieáp: Incarnate (v). tuïc, khoâng ngöøng nghæ—The law of phenomenal Hoùa Laïc Thieân: Nirmanarati (skt)—Joy-born change, which never rests. Heaven—Coõi trôøi hay thích bieán hoùa, coøn goïi laø Hoùa Maãu: Ngoaïi ñaïo tin raèng coù caùi goïi laø keû taïo Hoùa Laïc Thieân. Hoùa Laïc laø coõi trôøi cuûa chö Thieân ra vaïn vaät—Externalists beleive that there exists a tìm laïc thuù ôû coâng trình saùng taïo cuûa chính mình so-called creator. Coõi trôøi Duïc giôùi nôi maø chö Thieân coù khaû naêng Hoùa Meã: Gaïo cuûa ñaøn na tín thí—Rice obtained taïo ra nhöõng thuù vui baèng tö töôûng, tuøy theo sôû by monastic begging and the earing of exhortation thích cuûa hoï. Laïc Bieán Hoùa Thieân, taàng trôøi thöù or instruction. naêm trong luïc duïc thieân, khoaûng 640.000 do tuaàn Hoùa Nghi: Provisional teaching—Nhöõng nguyeân beân treân nuùi Tu Di, ôû treân Ñaâu Suaát Thieân, nhöng taéc hay phöông thöùc do Phaät ñaët ra nhaèm cöùu ñoä

thích hôïp vôùi töøng caên cô cuûa chuùng sanh—The during his life time—See Hoùa Phaùp. rules or methods, which have been simplified or Hoùa Phaät: Nirmana-buddha or Nairmanika- modified to the capabilities of the audience, laid buddha (skt)—Ke-Butsu (jap)—Theo Kinh Quaùn down by the Buddha for salvation. Voâ Löôïng Thoï thì hoùa thaân Phaät hay thaân Phaät Hoùa Nghi Tam Baûo: See Hoùa Töôùng Tam Baûo. ñöôïc hoùa hieän tuøy yù. Phaät hay Boà Taùt coù khaû naêng Hoùa Nghi Töù Giaùo: Toâng Thieân Thai chia giaùo voâ haïn veà söï hieän bieán—According to the phaùp Phaät ra laøm boán loaïi: Ñoán, Tieäm, Bí maät, vaø Contemplation on the Infinite Life Sutra, an Baát ñònh—T'ien-T'ai divided the Buddha's incarnate or metamorphosed Buddha. Buddhas teaching into four modes of conversion or and Bodhisattvas have universal and unlimited enlightenment: Direct or

sudden, Gradual, powers of appearance—See ÖÙng Hoùa Thaân. Esoteric, and Variable. Hoùa Sanh: Aupapadaka—Aupapaduka (skt)— Hoùa Nguyeân: Baét ñaàu giaùo phaùp cuûa Phaät—The Upapaduka (skt)—Born by metamorphosis— beginning of the Buddha's teaching. Ethereal birth—Transformational birth—Moät Hoùa Nhaân: Chö Thieân hay Phaät hieän thaønh hình trong boán hình thöùc sanh—Hoùa sinh tröïc tieáp hay ngöôøi—A deva or Buddha transformed into human khoâng döïa vaøo ñaâu boãng nhieân maø sinh ra, khoâng shape. coù cha meï. Baèng caùch hoùa sanh naày, chö Boà Taùt töø Hoùa Nhaân Nöõ: Moät chuùng sanh coõi trôøi trong loát cung trôøi Ñaâu Suaát coù theå xuaát hieän treân traàn theá ngöôøi nöõ—A deva in female form. baát cöù luùc naøo tuøy yù ñeå cöùu ñoä chuùng sanh (chö Hoùa Nhaân Thuyeát: Nhöõng ngöôøi coù theå thuyeát Phaät vaø chö Boà Taùt ñeàu baét nguoàn töø söï hoùa sanh Phaät phaùp—Those who testified to Buddhism kyø dieäu nhö vaäy). Nhöõng hình thöùc hoùa sanh nhö (were able to preach Buddhist doctrine)—See moái, A Tu La, Ngaï quyû, chuùng sanh ñòa nguïc, caû Nguõ Chuûng Thuyeát Nhaân. chuùng sanh treân Tònh Ñoä, hay laø theá giôùi môùi khôûi Hoùa Nhaân Thuyeát Kinh: See Nguõ Chuûng Thuyeát ñaàu (con ngöôøi kieáp sô). Ñaây laø moät trong boán Nhaân. hình thöùc sanh saûn cuûa chuùng sanh, khoâng coù cha Hoùa Ni: Thaàn löïc cuûa Phaät hay Boà Taùt, coù theå hoùa meï, maø lôùn leân töùc thì—One of the four forms of thaân thaønh moät ni sö—The power of a Buddha or birth, which is by transforming, without parentage, bodhisattva, to be transformed into a nun. attained in an instant in full maturity. Direct Hoùa Phaùp: Instruction in the teachings—Phaùp metamorphosis or birth by transformation, without moân hoùa ñaïo hay phöông phaùp giaùo hoùa. Theo parentage. Any form of existence by which Toâng Thieân Thai, ñeå hoùa ñoä chuùng sanh, Phaät required form is attained in an instant in full Thích Ca duøng boán phöông phaùp: Thöù nhaát laø maturity. By this birth bodhisattvas residing in Tuïng phaùp vôùi noäi dung giaûng daïy caên cöù theo Tusita can appear on earth any time at will to save Tam Taïng Kinh Ñieån. Thöù nhì laø Thoâng phaùp vôùi beings (the dhyani-buddhas and bodhisattvas are noäi dung giaûng daïy thoâng suoát vôùi caùc trình ñoä, also of such miraculous origin). Form of moïi ngöôøi ñeàu hieåu ñöôïc. Thöù ba laø Bieät phaùp vôùi metamorphic birth, as with moths, asuras, hungry noäi dung giaûng chæ thích hôïp vôùi trình ñoä cuûa moät ghosts, and inhabitants of hells, and the Pure soá ngöôøi. Thöù tö laø Vieân phaùp vôùi giaùo lyù troøn ñaà y Lands, or first newly evolved world—See Töù hoaøn thieän, chæ tröïc tieáp vaøo thöïc taïi—Instruction Sanh. in the Buddhist principles. According to the T'ien Hoùa Sanh A Tu La: Transformation-born Tai Sect, the Buddha utilized four methods to save asuras—Moät trong boán loaïi A Tu La. Nhöõng loaïi sentient beings: First, Preaching in accordance A Tu La khaùc laø thai sanh, noaûn sanh vaø thuûy with the Tripitaka Basket. Second, Interrelated sanh. Hoùa sanh A Tu La laø thöù A Tu La vöông gìn preaching for all levels. Third, Differentiated giöõ theá giôùi, söùc maïnh khoâng kinh sôï, hay tranh preaching for some specific people. Fourth, a quyeàn vôùi Phaïm Vöông, Trôøi Ñeá Thích vaø Töù complete, all-embracing preaching, pointing Thieân Vöông. A Tu La ñoù do bieán hoùa sinh ra, directly to the reality. thuoäc veà

coõi Trôøi—One of the four kinds of Asura. Hoùa Phaùp Töù Giaùo: Boán giai ñoaïn hoùa phaùp cuûa The others are womb-born, egg-born, and water- ñöùc Phaät—Four periods of the Buddha's teaching born asuras. There are Asura kings who uphold

the world with a penetrating power and To embody—Transformation body—Apparitional fearlessness. They fight for position with the body—Buddha Nirmanakaya which may take any Brahma Lord, the god Sakra, and the four form at will—ÖÙng thaân—Phaät laø hoùa thaân sanh heavenly kings. These Asuras come into being by laøm ngöôøi (laøm thaùi töû nôi cung vua). Hoùa Thaân, transformation and belong to the destiny of gods— nghóa laø "thaân bieán hoùa" hay ñôn giaûn laø caùi thaân See Töù Chuûng A Tu La. ñöôïc mang laáy. Hoùa Thaân ñöôïc Phaät duøng ñeå hieän Hoùa Sanh Boà Taùt: Transformation of a Buddha or leân vôùi con ngöôøi, nhaèm thöïc hieân yù muoán ñöa taát Bodhisattva—Phaät Boà Taùt Hoùa Sanh—Phaät vaø Boà caû chuùng sanh leân Phaät. Ñaây cuõng chính laø hieän taùt coù theå hoùa sanh tuøy yù, khoâng ngaên ngaïi, khoâng thaân cuûa chö Phaät vaø chö Boà Taùt traàn theá— ñieàu kieän—The transformation of a Buddha or Buddha incarnates as a man in the royal palace. Bodhisattva, in any form at will, without gestation, Body of Transformation," or simply "Assumed or intermediary conditions. Body." Body of transformation, the earthly body Hoùa Sanh Phaät: Transformation of a Buddha or in which Buddhas appear to men in order to fulfill Bodhisattva—See Hoùa Sanh Boà Taùt. the buddhas' resolve to guide all beings to Hoùa Sanh Töø Lieân Hoa: To spring to life from a advance to Buddhahood (liberation). The lotus. nirmanakaya is embodied in the earthly Buddhas Hoùa Saéc Thaân: A Buddha's or bodhisatva's and Bodhisattvas projected into the world through metamorphoses of body, or incarnation at will. the meditation of the sambhogakayaas a result of Hoùa Taùc: To transform into—To create—To their compassion. make. Hoùa Thaàn Löïc: Power of inconceivable Hoùa Taâm: Taâm trong hoùa thaân cuûa Phaät hay Boà manifestation. Taùt, taâm coù caùi nhìn nhö thöïc—The mind in the Hoùa Thoå: 1) Coõi nöôùc nôi Phaät hoùa ñoä chuùng transformation body of the Buddha or bodhisattva, sanh: The realm where the Buddha save sentient which apprehends things in their reality. beings; 2) Coõi Cöïc Laïc cuûa Phaät A Di Ñaø: The Hoùa Tha: Giaùo hoùa ngöôøi khaùc—To save others. Pure Land of Amitabha Buddha; 3) Coõi Ta Baø cuûa Hoùa Tha Thoï: Thaân Phaät tröôøng thoï vaø vónh haèng Phaät Thích Ca: The Saha World of Sakyamuni ñeå cöùu ñoä chuùng sanh (chuùng sanh coù theå teá ñoä thì Buddha. nhieàu voâ haïn, neân ñöùc ñaïi bi cuûa chö Phaät cuõng Hoùa Thuoäc: Phaät vaø Boà taùt coù nhöõng quyeán thuoäc maõi maõi khoâng döùt)—Buddha's long or eternal life töø xöa ñaõ ñònh giaùo hoùa—The converted followers spent in saving others, implying Buddha's powers of a Buddha or Bodhisattva. of unlimited salvation. Hoùa Tích: Traces of the teachings—Di tích (daáu Hoùa Thaønh: Rddhi-nagara (skt). veát) giaùo hoùa chuùng sanh cuûa Ñöùc Phaät —The 1) Thaønh phoá aûo töôûng trong Kinh Dieäu Phaùp trace or evidences of the Buddha's transforming Lieân Hoa; laø Nieát baøn taïm thôøi vaø khoâng hoaøn teaching. toaøn trong tröôøng phaùi Tieåu thöøa—The magic Hoùa Tieàn: Trong Tònh Ñoä, töø naày coù nghóa laø or illusion city in the Wonder Lotus Sutra; it tröôùc thôøi

coù kinh Quaùn Voâ Löôïng Thoï. Theo typifies temporary or incomplete nirvana (the Thieân Thai thì töø naày coù nghóa laø tröôùc thôøi coù imperfect nirvana of Hinayana). Kinh Phaùp Hoa—In the Amitabha cult, this term 2) To transform into—To change into. means before the time of the Contemplation on Hoùa Thaønh Duï: AÅn duï veà thaønh phoá huyeãn aûo the Infinite Life Sutra (the term means before its trong Kinh Dieäu Phaùp Lieân Hoa; laø Nieát baøn taïm first sutra). With T'ien-T'ai cult or the Lotus thôøi vaø khoâng hoaøn toaøn trong tröôøng phaùi Tieåu School, this term means "before the Lotus." thöøa—A simile of the magic or illusion city in the Hoùa Tieàn Phöông Tieän: Taát caû hay töøng phaàn Wonder Lotus Sutra; it typifies temporary or phöông tieän ñöôïc giaûng daïy cho thích hôïp vôùi ñieàu incomplete nirvana (the imperfect nirvana of kieän hoaøn caûnh tröôùc thôøi coù Kinh Quaùn Voâ Löôïng Hinayana). Thoï—All the expedient, or partial, teaching suited Hoùa Thaân: Nirmanakaya (skt)—Sprulsku (tib)— to the conditions before the time of the Infinite Tulku (tib)—O-jin (jap)—Accommodated body— Life Sutra (Wu-Liang-Shou-Ching).

Hoùa Tieàn Töï: Lôøi môû ñaàu trong Quaùn Kinh Hoùa Hoøa Haûo: Agreement—Concord. Tieàn cuûa ngaøi Thieän Ñaïo—The preface to the Hoøa Hieäp Taùnh: Samagri (skt)—Combination— "Quaùn Kinh Hoùa Tieàn" by Shan-Tao of the T'ang See Hoøa Hôïp Taùnh. dynasty. Hoøa Hoøa: Tieáng oa oa (cuûa treû con)—To mewl— Hoùa Tuïc Keát Duyeân: Vì cô duyeân hoùa ñoä chuùng To wail. sanh—For the sake of converting the people. Hoøa Hôïp: Samavaya (skt)—Yutti (p)—Yukti Hoùa Töï Laïc Thieân: Nirmanarati (skt)—Sunirmita (skt)—Fitness—To unite—To blend—To be in (skt)—Hoùa Laïc Thieân—Joy-born Heaven—Laïc congruence with—United and harmonious— Bieán Hoùa Thieân. Töông öng (töông hôïp, phuø hôïp) hay thuaän lôïi, nhö Hoùa Töôùng: Transformation aspect—Khía caïnh yù. Phaät daïy raèng tröôùc khi laøm baát cöù thöù gì, Taêng bieán ñoåi—Töôùng hoùa hieän cuûa Phaät vaø Boà Taùt Ni vaø chuùng taïi gia phaûi ñoaøn keát vaø hoøa hôïp —To ñöôïc caùc Ngaøi duøng ñeå hoùa ñoä chuùng sanh—The be favorable oe as one's liking. The Buddha taught transformation form or body in which the Buddha that before doing anything else, all the monks, the or Bodhisattva converts the living. nuns and layfollowers must be united and Hoùa Töôùng Tam Baûo: Hoùa töôùng Tam Baûo theo harmonious. Tieåu Thöøa laø thaân Phaät 16 boä, phaùp Phaät, thaäp nhò Hoøa Hôïp Chuùng: An assembly of four monks or nhaân duyeân, Taêng giaø, vaø caùc ñeä töû cuûa Ngaøi nhö more live in the same place and observe pure A La Haùn vaø Duyeân Giaùc—Nirmanakaya Buddha precepts together—Moät chuùng hoäi goàm boán vò in the Triratna forms. In Hinayana, these are the Taêng trôû leân, cuøng ôû moät nôi, cuøng giöõ giôùi thanh human 16-foot Buddha, his dharma as revealed in tònh thì goïi laø moät Hoøa Hôïp Taêng—See Luïc Hoøa. the four axioms and twelve nidanas, and his Hoøa Hôïp Cuù: Samaraya (skt)—See Hoøa Hôïp Cuù sangha, or disciples, such as arhats and pratyeka- Nghóa. buddhas. Hoøa Hôïp Cuù Nghóa: Samaraya (skt)—United and Hoùa ÖÙng Thaân: Transformation body and harmonious meanings—Keát hôïp taát caû nhöõng manifested body—Transformation body. nguyeân lyù cuûa thaät,

ñöùc, nghieäp, ñoàng vaø dò cuù Hoøa: Ai (jap)—An hoøa: Peace—Haøi hoøa: nghóa—A combination of all theories of meanings Harmony—Hoøa ñieåm: To tie (equality of of truth, virtue, actions, sameness and difference. scores)—Hoøa hieäp: To unite with—Hoøa tan: To Hoøa Hôïp Haûi: Taêng chuùng trong töï vieän hoøa hôïp mingle (to mix). thaønh moät theå, gioáng nhö nöôùc bieån chæ thuaàn moät Hoøa AÂm Thieân: Aghanistha (skt)—Sound- vò—A monastery where all are of one mind as the accordance realm—Name of a heaven in the sea is of one taste. Brahman heavens—Teân cuûa moät coõi trôøi treân trôøi Hoøa Hôïp Nhaân: Intermingling cause—Thieän taâm Phaïm Thieân. hoøa hôïp vôùi thieän phaùp; baát thieän taâm hoøa hôïp vôùi Hoøa Ca La Na: Vyakarana-sutra (skt)—Vyya- baát thieän phaùp; voâ kyù taâm hoøa hôïp vôùi voâ kyù phaùp. karana-sutta (p)—Thoï Kyù Kinh—Sutra on the Moät trong naêm nguyeân nhaân (töù ñaïi ñaát, nöôùc, löûa, prophecy of Bodhisattva's future Buddhahood. gioù vöøa laø nhaân, vöøa laø keát quaû hay nhöõng thöù duy Hoøa Duyeät: Prasenajit (skt)—Pasenadi (p)— trì nhöõng saéc thaùi voâ bieân teá cuûa thieân nhieân)— Thaéng Nieân—Thaéng Quang—Thaéng Quaân—See Intermingling cause (good with good, bad with Ba Tö Naëc. bad, neutral with neutral). Nourishing cause, one Hoøa Giaø La: Vyakarana (skt). of the five causes (four elements of earth, water, 1) Phaùp cuù hay vaên phaïm—Grammar—Analysis. fire and wind which are the causers or producers 2) Thoï Kyù: Söï thoï kyù cuûa Ñöùc Phaät veà söï haïnh and maintainers of infinite forms of nature phuùc trong töông lai cuûa ñeä töû—Prediction od (results)—See Nguõ Nhaân. change of form, i.e. by the Buddha of the Hoøa Hôïp Taùnh: Samagriya (skt)—Totality—Hoøa future felicity and realm of a disciple, hence hôïp tính—One of the twenty-four non-interactive Kaundinya is known as Vyakarana activity dharmas—See Hai Möôi Boán Phaùp Baát Kaundinya. Töông Öng Trong Duy Thöùc Hoïc. Hoøa Giaûi: To reconcile—To mediate. Hoøa Hôïp Taêng: Hoøa hôïp chuùng—A samgha—

See Luïc Hoøa. Ho-Shan, name of an abbot at Ho-Shan monastery Hoøa Hôïp Taâm: Mind is in union with the in Chi-Chou, who died in 960 A.D—See Hoøa Sôn thought—Taâm Hoøa Hôïp—YÙ phaûi hoøa hôïp vôùi Nguõ AÂm. ñieàu suy nghó, moät trong saùu söï hoøa hôïp giöõa saùu Hoøa Sôn Giaûi Ñaû Coå: Ho-Shan's Knowing How caên vôùi saùu traàn—One of the six unions of the six to Beat the Drum, example 44 of the Pi-Yen-Lu— sense organs with the six objects of the senses— See Hoøa Sôn Nguõ AÂm. See Luïc Hoøa Hôïp. Hoøa Sôn Nguõ AÂm: Ho-Shan's Knowing How to Hoøa Höông Hoaøn: Moät loaïi vieân ñöôïc laøm baèng Beat the Drum, example 44 of the Pi-Yen-Lu— caùch hoøa troän nhieàu loaïi boät höông thôm, ñeå ví vôùi Thí duï thöù 44 cuûa Bích Nham Luïc. Hoøa Sôn daïy Phaät phaùp bao truøm voâ soá phaùp —A pill chuùng: "Taäp hoïc goïi laø nghe, tuyeät hoïc goïi laø gaàn, compounded of many kinds of incense typifying qua ñöôïc hai caùi naøy laø thaät qua." Coù vò Taêng hoûi: that in the one Buddha-truth lies all truth. "Theá naøo laø thaät qua?" Hoøa Sôn ñaùp: "Bieát ñaùnh Hoøa La Phaïn: Côm aên tuøy yù (ñoùi thì aên)—Rice troáng." Vò Taêng laïi hoûi: "Theá naøo laø chôn ñeá?" that one can eat at will (eat at one's discretion). Hoøa Sôn ñaùp: "Bieát ñaùnh troáng." Taêng laïi hoûi: Hoøa Loã Ca Minh

Vöông: Heruka (skt)—Trak- "Töùc taâm töùc Phaät thì chaúng hoûi, theá laø phi taâm phi thung (tib)—Phaãn Noä Vöông—Name of a wrathful Phaät?" Hoøa Sôn ñaùp: "Bieát ñaùnh troáng." Vò Taêng male deity—See Phaãn Noä Minh Vöông (3). laïi hoûi: "Khi ngöôøi höôùng thöôïng ñeán laøm sao Hoøa Loã Ca Thaønh Töïu Phaùp: Heruka-sadhana tieáp?" Hoøa Sôn ñaùp: "Bieát ñaùnh troáng." Theo Vieân (skt)—Accomplishment of dharma of Heruka— Ngoä trong Bích Nham Luïc, Hoøa Sôn daïy chuùng: Heruka's fulfilment of dharma—Heruka's "Taäp hoïc goïi laø nghe, tuyeät hoïc goïi laø gaàn, qua completion of dharma. ñöôïc hai caùi naøy laø thaät qua." Ñoaïn naøy xuaát xöù töø Hoøa Muïc: Concord—Harmony. boä Luaän Baûo Taïng. Hoïc ñeán voâ hoïc goïi laø tuyeät Hoøa Nam: Vandana (skt)—Prostration—Bowing hoïc. Vì theá noùi, nghe caïn ngoä saâu, nghe saâu chaúng the head—Cuùi ñaàu ñaûnh leã hay leã baùi, trong ñoù ngoä goïi laø tuyeät hoïc. Vónh Gia noùi: "Bao naêm veà ñaàu haï thaáp tôùi maët ñaát, hai baøn tay ngöõa leân trôøi tröôùc toâi hoïc vaán, cuõng töøng thaûo sôù taàm kinh nhö theå nhaän laáy ñoâi chaân cuûa ngöôøi ñang ñöôïc leã luaän." Taäp hoïc ñaõ heát goïi laø "Tuyeät hoïc voâ vi nhaøn laïy—A kind of prostration in which the forehead ñaïo nhaân." Ñeán choã tuyeät hoïc môùi cuøng ñaïo gaàn is lowered to the ground and the palms are turned nhau, qua ñöôïc hai caùi hoïc naøy goïi laø thaät qua. Vò upwards and raised as if to receive the feet of the Taêng naøy quaû laø minh maãn, lieàn ñöa lôøi naøy ra hoûi person being bowed to. Hoøa Sôn. Hoøa Sôn ñaùp: "Bieát ñaùnh troáng." Neân Hoøa Nam Thaùnh Chuùng: Reverence to the noùi lôøi voâ vò noùi voâ vò. Muoán roõ coâng aùn naøy phaûi multitude of sages (usually announced at the end laø ngöôøi höôùng thöôïng môùi hay thaáy, chaúng dính of any ceremony). lyù taùnh, cuõng khoâng choã nghò luaän. Thaúng ñoù lieàn Hoøa Neâ Hôïp Thuûy: See Ñaø Neâ Ñôùi Thuûy. hoäi, gioáng nhö thuøng luûng ñaùy, môùi laø choã an oån Hoøa Nghò: To negotiate for peace. cuûa Thieàn Taêng, kheá hôïp vôùi yù Toå Sö töø Taây sang. Hoøa Nhaõ: Affable. Vì theá Vaân Moân noùi: "Tuyeát Phong ñaù caàu, Hoøa Hoøa Phong: Cô gioù eâm dòu deã chòu, yù noùi caùi taâm Sôn ñaùnh troáng, Quoác Sö cheùn nöôùc, Trieäu Chaâu yeân tónh—A pleasant breeze, i.e., a calm mind. uoáng traø, troïn neâu leân vieäc höôùng thöôïng." Vò Taêng laïi hoûi: "Theá naøo laø chôn ñeá?" Hoøa Sôn laïi Hoøa Phu Thieáu Mieán: Ñem caùm troän vaøo boät ñeå cuõng ñaùp: "Bieát ñaùnh troáng." Chôn ñeá laø chaúng laäp baùn coù giaù hôn, yù noùi ñem giaû traùo thaät ñeå löøa moät phaùp. Neáu laø tuïc ñeá thì muoân vaät ñaày ñuû. ngöôøi—To mix bran in powder to get a better sale. Chôn tuïc khoâng hai laø Thaùnh ñeá nghóa thöù nhaát. Vò The term means to exchange fraudulently the Taêng laïi hoûi: "Töùc taâm töùc Phaät thì chaúng hoûi, theá unreal for the real to cheat people. laø phi taâm phi Phaät?" Hoøa Sôn laïi cuõng ñaùp: "Bieát Hoøa Quang Hoãn Tuïc: AÅn giaáu taøi naêng vaø hoøa ñaùnh troáng." Töùc taâm töùc Phaät thì deã tìm, ñeán phi mình cuøng ngöôøi traàn tuïc—To hide one's talent taâm phi Phaät thì raát khoù, ít coù ngöôøi ñeán. Vò Taêng and to mix oneself with worldly people. laïi hoûi: "Khi ngöôøi höôùng thöôïng ñeán laøm sao Hoøa Sôn: Teân cuûa moät vò Taêng truï trì taïi Hoøa Sôn tieáp?" Hoøa Sôn laïi cuõng ñaùp: "Bieát ñaùnh troáng." Töï ôû Caùt Chaâu, sö tòch naêm 960 sau Taây Lòch—

Ngöôøi höôùng thöôïng töùc laø ngöôøi thaáu thoaùt töï taïi. how to beat the drum." Again the monk asked, Boán caâu ñaùp naøy caùc nôi laáy laøm toâng chæ, goïi laø "Mind is Buddha; I am not asking about this. What Hoøa Sôn Boán Laàn Ñaùnh Troáng. Ñeán nhö vò Taêng is not mind and not Buddha?" Ho Shan said, hoûi Caûnh Thanh: "Ñaàu naêm môùi laïi coù Phaät phaùp "Knowing how to beat the drum." Again the monk hay khoâng?" Caûnh Thanh ñaùp: "Coù." Vò Taêng laïi asked, "When a transcendent man comes, how do hoûi: "Theá naøo laø ñaàu naêm Phaät phaùp?" Caûnh you receive him?" Ho Shan said, "Knowing how to Thanh noùi: "Ñaàu naêm môû phuùc, muoân vaät ñeàu beat the drum." According to Yuan-Wu in the Pi- môùi." Vò Taêng thöa: "Taï thaày ñaùp thoaïi." Caûnh Yen-Lu, the words of this case come from the Thanh noùi: "Laõo Taêng ngaøy nay maát lôïi." Gioáng Jewel Treasure Treatise. To study till there is loaïi ñaùp thoaïi naøy coù 18 thöù maát lôïi. Laïi coù vò nothing to study is called "cutting off study." Thus Taêng hoûi Ñaïi sö Tònh Quaû: "Khi haït ñaäu tuøng coâi it is said, "Shallow learning, deep enlightenment; thì theá naøo?" Tònh Quaû ñaùp: "Döôùi goùt chaân moät deep learning, no enlightenment." This is called tröôøng hoå theïn." Vò Taêng laïi hoûi: "Khi Tuyeát Ñaäu "cutting off study." Yung Chia, who was phuû ngaøn nuùi thì theá naøo?" Tònh Quaû ñaùp: "Sau khi enlightened in one night at Ts'ao Ch'i, said, "Years maët trôøi leân, moät tröôøng hoå theïn." Vò Taêng laïi hoûi: ago I accumulated learning, consulted the "Khi Hoäi Xöông sa thaûi Hoä phaùp thaàn ñi veà ñaâu?" commentaries, and searched scriptures and Tònh Quaû ñaùp: "Ngoaøi ba cöûa hai keû, moät tröôøng treatises. Once one's cultivation of studies is hoå theïn." Caùc nôi goïi ñoù laø Ba Hoå Theïn. Baûo completed and exhausted, he is called a non- Phöôùc hoûi moät vò Taêng: "Trong ñieän laø Phaät gì?" doing, free man of the Path, beyond study. When Vò Taêng ñaùp: "Hoøa Thöôïng ñònh ñuùng xem?" Baûo he reaches the point of cutting off study, only then Phöôùc noùi: "OÂng giaø Thích Ca." Vò Taêng thöa: for the first time is he near to the Path. When he "Chôù löøa ngöôøi." Baûo Phöôùc noùi: "Laïi laø ngöôøi löøa manages to go beyond these two aspects of study, ta." Baûo Phöôùc laò hoûi vò Taêng: "OÂng teân gì?" Vò this is called 'real going beyond.'" The monk too Taêng thöa: "Haøm Traïch." Baûo Phöôùc noùi: "Neáu was undeniably bright and quick, so he picked up gaëp khi khoâ caïn thì theá naøo?" Vò Taêng thöa: "Ai laø on these words to question Ho Shan. Shan said, ngöôøi khoâ caïn?" Baûo Phöôùc noùi: "Ta." Vò Taêng laïi "Knowing how to beat the drum." This is what is thöa: "Hoøa Thöôïng chôù löøa ngöôøi." Baûo Phöôùc called flavorless words, flavorless speech. If you noùi: "Laïi laø ngöôøi löøa ta." Baûo Phöôùc laïi hoûi vò want to understand this case, you must be a Taêng: "OÂng laøm ngheà gì maø aên to nhö theá?" Vò transcendent man. Only then will you see that Taêng thöa: "Hoøa Thöôïng cuõng chaúng nhoû." Baûo these words have nothing to do with inherent Phöôùc laøm theá ngoài xoåm. Vò Taêng thöa: "Hoøa nature, nor is there anything about them to discuss. Thöôïng chôù löøa ngöôøi." Baûo Phöôùc noùi: "Laïi laø Understand directly like the bottom falling out of a ngöôi löøa ta." Baûo Phöôùc laïi hoûi vò Taêng coi phoøng bucket: only this is where a patchrobed monk rests taém: "Noài nöôùc taém roäng bao nhieâu?" Vò Taêng and begins to be able to accord with

the meaning thöa: "Thænh Hoøa Thöôïng löôøng xem?" Baûo Phöôùc of the Patriarch coming from the West. ThusYun ra daáu laøm theá löôøng. Vò Taêng thöa: "Hoøa Thöôïng Men said, "Hsueh Feng's rolling a ball, Ho Shan's chôù löøa ngöôøi." Baûo Phöôùc noùi: "Laïi laø ngöôi löøa beating the drum, the National Teacher's bowl of ta." Caùc nôi goïi laø Baûo Phöôùc Boán Löøa Ngöôøi. water, Chao Chou's 'Drink some tea,' all these are Ñeán nhö Tuyeát Phong boán thuøng sôn, ñeàu laø baäc indications of the absolute." Again the monk toâng sö töø tröôùc, moãi vò xuaát phaùt yù chæ thaâm dieäu asked, "What is the real truth?" Ho Shan said, laøm cô tieáp ngöôøi—Ho Shan imparted some words "Knowing how to beat the drum." In the real truth saying, "Cultivating study is called 'learning.' not one other thing is set up. As for the worldly Cutting off study is called 'nearness.' Going truth, the myriad things are all present. As for the beyond these two is to be considered real going worldly truth, the myriad things are all present. beyond." A monk came forward and asked, "What That there is no duality to real and conventional is is 'real going beyond'?" Ho Shan said, "Knowing the highest meaning of the holy truths. Again the how to beat the drum." Again the monk asked, monk asked, "Mind is Buddha; I am not asking "What is the real truth?" Ho Shan said, "Knowing about this. What is not mind and not Buddha?" Ho

Shan said, "Knowing how to beat the drum." big?" The monk said, "You're not so small "What's mind is Buddha" is easy to seek. But yourself, Teacher." Pao Fu made a crouching when you get to that which is not mind and not gesture. The monk said, "Better not deceive Buddha, it's hard and there are few people who people, Teacher." Pao Fu said, "On the contrary, arrive. Again the monk asked, "When a it's you who are deceiving me." Pao Fu also asked transcendent man comes, how do you receive the bath keeper, "How wide is that cauldron?" (the him?" Ho Shan said, "Knowing how to beat the one you heat the water in). The bath keeper said, drum." A transcendent man is a man who has "Please, Teacher, measure and see." Pao Fu went passed through, who is free, purified, and at ease. through the motions of measuring. The bath All over they consider these four phrases as a keeper said, "Better not deceive people, message from the source: they are called Ho Teacher." Pao Fu said, "On the contrary, it's you Shan's four beating the drums. This is just like the who are deceiving me." All over they called this following: A monk asked Ching Ch'ing, "At the Pao Fu's four deceptions of people. This main case beginning of a new year, is there any Buddha is also like Hsueh Feng's four tubs of lacquer: all Dharma or not?" Ching Ch'ing said, "There is." were master of our ancient sect. Each produces The monk said, "What is the Buddha Dharma at profound and marvelous teachings and devices to the beginning of a new year?" Ching Ch'ing said, receive people. "Initiate good fortune on new year's day and the Hoøa Sôn Nguõ AÂm Thieàn Sö: Ho-Shan-Wu-Yin myriad things are all renewed." The monk said, "I (chi)—Kasan Muin (jap)—Hoøa Sôn—Teân cuûa moät thank the Master for the answer." Ching Ch'ing vò Taêng truï trì taïi Hoøa Sôn Töï ôû Caùt Chaâu. OÂn g laø said, "Today I lost the advantage." He had six moân ñoà vaø ngöôøi noái phaùp cuûa thieàn sö Cöûu Phong kinds of losses like this answer. Again: a monk Ñaïo Kieán maø baûn thaân Ñaïo Kieán laïi laø ngöôøi noái asked the great teacher Ching

Kuo, "How is it phaùp cuûa Thaïch Söông Khaùnh Chö. Chuùng ta gaëp when a crane preaches upon a lone pine?" Ching oâng trong thí duï thöù 44 cuûa Bích Nham Luïc. Hoøa Kuo said, "Beneath its' feet, an embarrassing Sôn vaøo chuøa cuûa thieàn sö Tuyeát Phong Nghóa situation." The monk also asked, "How is it when Toàn luùc 7 tuoåi. Sau khi Tuyeát Phong maát, luùc ñoù snow covers the thousand mountains?" Ching Kuo Hoøa Sôn môùi hai möôi tuoåi, ñaõ trôû thaønh hoïc troø said, "After the sun comes out, an embarrassing cuûa Cöûu Phong. Trong thí duï thöù 44 cuûa Bích situation." Again the monk asked, "Where did the Nham Luïc, ngöôøi ta thaáy Hoøa Sôn ñang chôi troáng spirits who protect the Teaching go during the (moâ phoûng theo tieáng troáng nhö Tuøng! tuøng! purge of 845?" Ching Kuo said, "For the two tuøng!). Trong cuoäc chuyeän troø, Hoøa Sôn noùi: "Ai guardians outside the triple gate, an embarrassing ñeán hoïc tröôøng döôøi, ngöôøi ta goïi laø döï thính; ai situation." All over, these are called Ching Kuo's ñeán hoïc tröôøng treân thì ngöôøi ta goïi laø 'gaàn guûi'. Ai three embarrassments. Again: Pao Fu asked a hoïc ñöôïc caûn hai tröôøng, chuùng ta goïi ñoù laø keå ñaõ monk, "What Buddha is the one in the temple?" sang ñöôïc phía chaân lyù." Moät vò Taêng böôùc tôùi vaø The monk said, "Try to decide for sure, Teacher." hoûi: "Keû ñaõ sang ñöôïc chaân lyù laø gì aï?" Hoøa Sôn Pao Fu said, "It's old Sakyamuni." The monk said, ñaùp: "Tuøng tuøng, tuøng!" Nhaø sö laïi hoûi: "Ta khoâng "Better not deceive people." Pao Fu said, "On the hoûi ngöôi baûn thaân hay baûn thaân Phaät coù nghóa laø contrary, it's you who are deceiving me." Pao Fu gì, maø hoûi baûn thaân Phaät coù nghóa laø gì." Sö tòch also asked the monk, "What's your name?" The naêm 960 sau Taây Lòch —Name of an abbot at Ho- monk said, "Hsien Tse" (which means 'all wet'). Shan monastery in Chi-Chou, a student and Pao Fu said, "How is it when you encounter dharma successor of Master Chiu-feng Tao-ch'ien, withering dryness?" The monk said, "Who is the who was in turn a dharma successor of Shih- withering dry one?" Pao Fu said, "I am." The shuang Ch'ing-chu. We encounter him in example monk said, "Better not deceive people, Teacher." 44 of the Pi-Yen-Lu. Ho-shan entered the Pao Fu said, "On the contrary, it's you who are monastery of Hsueh-feng I-ts'un at the age of deceving me." Again Pao Fu asked the monk, seven. After Hsueh-feng's death, when Ho-shan "What work do you do that you eat till you're so was twenty years old, he became a student of

Chiu-feng. In example 44 of the Pi-Yen-Lu, we rôi thì Thieàn sö ngoài laëng yeân vôùi neùn höông vaãn see him as he "beats the drum." Ho-shan said coøn chaùy maø thò tòch—Zen master Ho-shan P'u, during instruction, "Those in the basic school we name of a Chinese Zen master. We do not have call hearers; those in the higher school we call detailed documents on this Zen Master; however, neighbors. He who has gone through both we call there is a dialogue between him and his disciple in he who has gone beyond into the truth." A monk the Wudeng Hui-yuan. P'u of Ho-shan said to his came forward and asked, "So what is one who has attendants: "When a master dies it is customary gone beyond into the truth?" Ho-shan said, for his Zendo followers to put up a special meal "Baroom-boom-boom!" The monk again asked, for him; but in my opinion this is altogether "I'm not asking about the idea consciousness in unnecessary.

When I am to die, let me have your itself is Buddha in itself, but what does not offerings before and not after my departure." The consciousness, not Buddha mean?" Ho-shan said, monks thought he did not quit his joking even in "Baroom-boom-boom!" Once again the monk his old days. They asked, "When will you pass again asked, "If a venerable one were to come away?" The master said, "I pass away when you here, how should we relate with him?" Ho-shan all have had your offerings made to me." A said, "Baroom-boom-boom!" He died in 960 A.D. curtain was set up in his bed-room, behind which Hoøa Sôn Phoå Thieàn Sö: Zen master Ho-shan P'u he sat; all the ceremonial vessels were placed (P'u of Ho-shan)—Thieàn sö Hoøa Sôn Phoå, teân cuûa before him, the eulogies were read, and food was moät vò Thieàn sö Trung Hoa. Hieän nay chuùng ta offered him in due reverence. P'u the master had a khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Hoøa good appetite and consumed all the food offerings, Sôn Phoå; tuy nhieân, coù moät cuoäc ñoái thoaïi giöõa Sö showing no symptoms of an early departure. The vaø ngöôøi ñeä töû cuûa mình trong quyeån Nguõ Ñaêng ceremony continued for some days until Hoäi Nguyeân. Hoøa Sôn Phoå noùi vôùi caùc thò giaû: everybody in the monastery, including his "Khi moät thieàn sö thò tòch, thoâng thöôøng caùc ñoà ñeä immediate disciples down all the workers in the trong thieàn ñöôøng seõ laøm moät böõa aên ñaëc bieät cho monastery, duly paid his respect to the master who oâng; nhöng theo yù cuûa laõo Taêng thì ñieàu aáy hoaøn was thus treated as one really passed away. On toaøn khoâng caàn thieát. Khi laõo Taêng phaûi thò tòch, New Year's day all the ceremony in connection laõo Taêng muoán caùc oâng cuùng döôøng tröôùc chöù with a death came to an end. The master said to khoâng phaûi sau khi thò tòch." Taêng chuùng nghó laø the monks, "The time is come; tomorrow when it thieàn sö khoâng boû thoùi noùi boâng ñuøa ngay caû khi ceases to snow I will go." On the following day tuoåi giaø. Hoï hoûi: "Khi naøo thì Hoøa Thöôïng thò the weather was fair, but it began to snow, and tòch?" Hoøa Sôn Phoå noùi: "Laõo Taêng seõ thò tòch khi when this stopped he passed away, quietly sitting naøo maáy oâng ñaõ cuùng döôøng cho laõo Taêng roài." and with incense burning. Moät caùi maøn ñöôïc ñaët trong phoøng nguû cuûa Sö, Sö Hoøa Taùn: Wasan (jap)—Keä Tuïng—Gatha of ngoài phía sau maøn; taát caû caùc duïng cuï laøm leã ñeàu harmony—Baøi haùt ca ngôïi—Hoøa taùn thoâng thöôøng ñöôïc ñaët tröôùc Sö, nhöõng baøi taùn ñöôïc ñoïc vaø thöùc laø moät baøi tuïng ca Phaät giaùo nhaèm toân vinh moät vò aên ñöôïc cuùng döôøng leân Sö vôùi ñaày ñuû toân kính. Phaät, Boà Taùt hay Toå, hay moïi chuû ñeà khaùc cuûa Thieàn sö Hoøa Sôn Phoå aên raát ñöôïc vaø duøng troïn Phaät giaùo. Trong laõnh vöïc thieàn, ngöôøi ta bieát tôùi thöùc aên cuùng döôøng, chaúng coù daáu hieäu gì cuûa moät nhieàu nhaát 'Tuïng Ca Thieàn Tónh Toïa' cuûa ñaïi sö ngöôøi saép qua ñôøi. Nghi leã tieáp tuïc trong maáy ngaøy Baïch AÅn Hueä Haïc, ngöôøi ca ngôïi taàm quan troïng cho ñeán khi taát caû moïi ngöôøi trong töï vieän, keå caû caên baûn cuûa phöông phaùp thieàn tónh toïa ñeå khaùm caùc ñeä töû thaân caän cho ñeán nhöõng ngöôøi phuïc dòch phaù baûn tính thaät luoân luoân coù maët—Gatha of trong chuøa, ñeàu ñaûnh leã leân thieàn sö ñöôïc xem nhö harmony or song of praise; generally a Buddhist laø ñaõ maát thaät söï.

Vaøo ngaøy Teát, taát caû caùc nghi leã song of praise in which a Buddha, Bodhisattva, lieân quan ñeán söï cheát chaám döùt. Thieàn sö Hoøa Sôn patriarch or other Buddhist theme is celebrated. In Phoå noùi vôùi chuùng Taêng: "Giôø ñaõ ñeán, ngaøy mai the area of Zen, the best-known work of this genre khi tuyeát ngöøng rôi ta seõ ñi." Hoâm sau, thôøi tieát raát is 'Song in Praise of Zazen' by the great Japanese toát, nhöng trôøi boãng ñoå tuyeát, vaø khi tuyeát ngöøng Zen master Hakuin Zenji, in which the

fundamental importance of the practice of zazen hay soáng? Thaáy kia laên truøng truïc, chæ cuøng kia for the discovery of the ever-present Buddha- moät ñieåm. Thieàn sö Tuyeát Ñaäu Truøng Hieån laøm roõ nature is expressed. vaán ñeà vôùi baøi keä: Hoøa Tang Troùc Baïi: Baét ñöôïc taïi traän cuøng vôùi "Hoøa Thöôïng daõ tònh khöôùc tang vaät. Trong thieàn, töø naày coù nghóa laø ngöôøi noùi Long xaø traän thöôïng khaùn möu löôïc ngoân ngöõ thieàn chöa ngoä thieàn—To catch Linh nhôn thöôøng öùc Lyù töôùng quaân redhanded (in the act). In Zen, the term means an Vaïn lyù thieân bieân phi nhaát ngaïc." unenlightened practitioner who speaks the (Hoøa Thöôïng cuõng deïp heát language of Zen. Treân traän long xaø xem möu löôïc Hoøa Thích AÂm: Harmonious voice. Khieán ngöôøi thöôøng nhôù Lyù töôùng quaân Hoøa Thinh Tieän Ñaû: Lôøi noùi chöa döùt lieàn bò Muoân daëm beân trôøi bay moät ngaïc). ñaùnh—To get beaten while one's speaking has not Daàu chính Nguõ Phong ñaõ baøy ra hai traän chôït ra yet finished (while speaking). chôït vaøo, Sö coù taøi naêng cuûa ngöôøi chæ huy chieán Hoøa Thöôïng: Most Venerable. ñaáu. Ngöôøi coù ñaò möu ñaïi löôïc, töï do töï taïi moät 1) Hoøa Thöôïng: Töø duøng ñeå chæ moät vò Taêng cao ngöôøi moät ngöïa hieän bieán trong traän long xaø. Maáy tuoåi haï—A general term for a senior monk. oâng laøm sao bao vaây ñöôïc oâng ta. Neáu maáy oâng 2) Löïc Sinh: Moät vò Taêng cao haï trong töï vieän, khoâng phaûi laø con ngöôøi loaïi naøy, laøm sao maáy nhôø vò naày maø ñaïo löïc cuûa caùc ñeä töû ñöôïc sinh oâng bieát möu löôïc nhö theá? Trong baøi keä cuûa ra—A senior monk who is strong in producing Tuyeát Ñaäu, choã hoûi cuûa ngaøi Baùch Tröôïng nhö or begetting strength in his disciples. moät con chim ngaïc, coøn choã ñaùp cuûa Nguõ Phong 3) OÂ Xaõ: Vandya (skt)—See Hoøa Thöôïng (6). nhö moät muõi teân. Neáu chuùng ta, nhöõng haønh giaû tu 4) Phaùp Sö: Vò Taêng cao tuoåi haï vaø cuõng laø vò Thieàn, chæ lo taùn thaùn Nguõ Phong, chuùng ta seõ sôùm Phaùp Sö—A senior monk and teacher of nhaän ra raèng toaøn thaân mình ñaõ bò dìm trong buøn doctrine. vaø nöôùc—According to example 71 of the Pi-Yen- 5) Tri Höõu Toäi Tri Voâ Toäi: Moät vò Taêng cao haï, Lu, Pai Chang also asked Wu Feng, "With your ngöôøi coù khaû naêng bieän bieät toäi khoâng toäi—A throat, mouth, and lips shut, how will you speak?" senior monk, a discerner of sin from not sin, Wu Feng said, "Teacher, you too should shut up." or the sinful from the not-sinful. Pai Chang said, "Where there;s no one, I shade 6) Upadhyaya (skt): See Öu Baø Ñaø Da. my eyes with my hand and gaze out towards you." Hoøa Thöôïng Daõ Tònh Khöôùc: Hoøa Thöôïng Cuõng According to Yuan-Wu in the Pi-Yen-Lu, Kuei Phaûi Deïp Heát—You too, Most Venerable, should Shan held fast to his territory; Wu Feng cut off the shut up—Theo thí duï thöù 71 cuûa Bích Nham Luïc. myriad streams. For this bit one must be a fellow Baùch Tröôïng laïi

hoûi Nguõ Phong: "Deïp heát coå hoïng who takes it up directly, like a head-on clash in moâi meùp laøm sao noùi?" Nguõ Phong thöa: "Hoøa the front lines. There's no room for hesitation. Wu Thöôïng cuõng phaûi deïp heát." Baùch Tröôïng noùi: Feng functions directly and immediately: his reply "Choã khoâng ngöôøi vaïch traùn xem ngöôi." Theo is urgent and swift, perilous and steep. He's not Vieân Ngoä trong Bích Nham Luïc, Qui Sôn naém like Kuei Shan who is so relaxed and easy-going vöõng phong cöông, Nguõ Phong caét ñöùt caùc doøng. and exuberant. Followers of Ch'an these days just Caùi naøy caàn yeáu ngay maët neâu leân ruùt laïi, nhö hai move under the shelf, unable to go beyond him. con ngöïa ñaù nhau, chaúng cho nghó ngôïi, ngay ñoù Thus it is said, "If you want to attain Intimacy, lieàn duøng caáp baùch gaáp ruùt. Chaúng gioáng nhö Qui don't ask with questions." Wu Feng's answer cut Sôn baøn baïc thao thao. Keû thieàn hoøa thôøi nay chæ him off immediately; undeniably it was fast and nhaèm döôùi gioù maø ñi, khoâng theå thoaùt khoûi moät brilliant. Pai Chang said, "Where there's no one. I ñaàu kia. Vì theá muoán noùi ñöôïc thaân thieát chôù ñem shade my eyes with my hand and gaze out towards hoûi ñeán hoûi. Choã ñaùp cuûa Nguõ Phong ngay ñaàu you." But say, is this approving of Wu Feng or ngoài döùt, quaû thaät thích thuù. Baùch Tröôïng baûo: not? Is it killing or bringing to life? Seeing him "Choã khoâng ngöôøi vaïch traùn xem ngöôi." Haõy noùi turn so smoothly, Pai Chang just was giving him a thöøa nhaän Sö hay khoâng thöøa nhaän Sö? Laø cheát check. Zen master Hsueh Tou makes it clearer

with his verse: (skt)—Fire—Flame—Theo Phaät giaùo, coù ba "Teacher, you too should shut up. loaïi löûa: tham, saân vaø si. Löûa ñöôïc coi nhö laø Observe Wu-feng's strategy on the dragon moät trong boán con raén ñoäc trong gioû aùm chæ töù and snake battle lines. ñaïi trong thaân theå (taïo neân thaân theå con He makes people think of General Li Kuang. ngöôøi)—Flames of undesirable forces in the Over the ten-thousand-mile horizon a single mind. According to Buddhism, there are three kingfisher hawk soars." kinds of fire: greed, hatred, and ignorance. It is as though Wu Feng set out two battle lines to Fire is considered as one of the four burst out and to burst in. He has the ability of a poisonous snakes in a basket which imply the battle commander, unrestrained in all directions. A four elements in a body (of which a man is man with grand strategy is free to appear and formed). disappear with his horse and spear up on the Hoûa AÁn: AÁn tam giaùc (ba goùc) ñænh quay leân. AÁn dragon and snake battle lines. How would you be tam giaùc baèng caùch beän nhöõng ngoùn tay phaûi vaø able to surround him? If you are not this kind of traùi vaøo nhau. Daáu aán hình thaønh baèng caùch chuïm person, how will you know that there is this kind hai naém tay vôùi hai ngoùn troû chuïm vaøo nhau laøm of strategy? In Hsueh Tou verse, Pai-Chang's thaønh moät daáu tam giaùc löûa—The fire sign, for question is like a kingfisher hawk, and Wu Feng's which a triangle pointing upwards is used; a answer is like an arrow. If we, Zen practitioners, triangular arrangement of fingers of the right hand have been so occupied with praising Wu feng, with the left. A sign made by putting the double we'll soon realize that our whole body has been fists together and opening the index fingers to immersed in mud and water. form the fire-sign, a triangle.

Hoøa Thöôïng Meã Kinh Trieäu: Most Venerable Hoûa Baûn: Taám goã treo trong nhaø beáp, ñaùnh leân ñeå Jingzhao Mihu—See Kinh Trieäu Thieàn Sö. baùo hieäu chö taêng Ni laø côm nöôùc ñaõ saún saøng. Hoøa Thöôïng Töû: Töø maø haàu heát caùc baäc thaày Khi côm chín, vò hoûa ñaàu ñaùnh ba tieáng, ñaïi chuùng duøng ñeå goïi chö Taêng ñeä töû cuûa mình—Sons of ngöøng tu taäp thieàn ñeå chuaån bò aên côm—The “fire- Most Venerable, a term most masters use to call board” or wooden plaque, hung in the kitchen, the their disciple monks. striking of which warns the monks that the meal is Hoøa Tu Caùt: Vasuki (skt)—Vua cuûa loaøi roàng hay ready. When the rice is already cooked, the cöûu thuû long (roàng chín ñaàu)—Lord of nagas, monastery cook will strike on the board three name of a dragon king, with nine heads. times, everybody will stop practicing meditation to Hoøa Tu Caùt Long Vöông: See Hoøa Tu Caùt. prepare to take the meal. Hoøa Tu Kieát Long Vöông: See Hoøa Tu Caùt. Hoûa Baïn: Hoûa ñaàu quaân (ngöôøi troâng coi beáp nuùc) Hoøa Tu Maät Ña: Vasumitra (skt)—Baø Tu Maät trong töï vieän—The fire-tender in a monastic Ña—Sö Theá Höõu, chuû trì Ñaïi Hoäi Kieát Taäp Kinh kitchen. Ñieån laàn thöù hai taïi Kashmia vaøo khoaûng ñaàu Taây Hoûa Baûng: Taám baûng goã treo treân beáp loø trong Lòch—The head monk who presided the Second thieàn vieän—A wooden board in the kitchen of a Council in Kashmia in about the first century AD. Zen monastery—See Hoûa Baûn. Hoøa Tu Thí: Boá thí hoøa tu (nuï cöôøi hieàn hoøa)—Hoûa Bieán Xöù: Fire-Kasina—Ñeà muïc haønh thieàn Ban cho moät nuï cöôøi hieàn hoøa eâm dòu—The veà löûa—An object of meditation on Fire. offering of countenance. To offer a soft Hoûa Bieän: Citrabhanu (skt)—Chaát Ñaùt La Baø countenance with smile to others. Noâ—Moät trong möôøi nhaø vaên lôùn cuûa AÁn Ñoä ñoàng Hoûa: Fire. thôøi vôùi Ngaøi Theá Thaân; tuy nhieân, söï kieän naày 1) Sao Hoûa (planet): Angaraka (skt)—Mars. khoâng ñaùng ñöôïc tin caäy laém—One of the ten 2) Thi Khí: Löûa ngoïn—Teân cuûa vò Phaät thöù great writers of the Indian Dharmalaksana, a 999—Fire in the sense of flame—The name contemporary and colleague of Vasubandhu; of the 999th Buddha of the kalpa preceding however, this is still doubtful. this. Hoûa Caåu: Choù phun löûa vaøo toäi nhaân trong ñòa 3) Löûa: Agni or Sikhin (skt)—Tejas (skt)—Tejo nguïc—A Fire-vomiting dog in the hell (dogs that vomit fire on sinner in hell). Hoûa Ñaàu: Bhattuddsaka (skt)—Vò sö troâng coi Hoûa Chaâu: Fire-pearls—Fire balls—Fire nhaø truø trong töï vieän—A monastery cook—A balloons—The ball on top of a pagoda. monastery official who is in charge of meal Hoûa Chuûng Cö Só: Teân chæ chung nhöõng ngöôøi distribution. theo ñaïo Baø La Moân, thôø Thaàn Löûa—Brahmans, Hoûa Ñaàu Kim Cang: Moät trong nhöõng vò Minh servers of the sacred fire. Vöông—One of the Ming-Wang. Hoûa Daï: Hava (skt)—To call—To invoke. Hoûa Ñieàn: See Hoûa Baïn. Hoûa Dieäm Lyù: Ka-en-ri (jap)—Ngoïn löûa beân Hoûa Ñænh Sôn: Ñænh gaàn nuùi Thieân Thai, nôi Toå trong, moät nôi cuï theå trong traïng thaùi soáng ñoäng Sö Thieân Thai ñaõ haøng phuïc ñöôïc ma quaâ n—A cuûa hieän thöïc—The inside flame, a concrete place peak near T’ien-T’ai, where the founder of that in the vivid state of reality. school overcame Mara. Hoûa Dieäm Sôn: Volcano. Hoûa Ñònh: Moät pheùp Thieàn ñònh khieán thaân

ngöôøi Hoûa Dieäm Tam Muoäi: Hoûa Quang Tam Muoäi — phaùt ra löûa—The fire dhyana. Hoûa Sinh Tam Muoäi—Theo kinh Tröôøng A Haøm, Hoûa Ñoà: The hells of fire—See Hoûa Ñaïo. ñaây laø Tam Ma Ñòa maø Phaät vaøo, trong ñoù Ngaøi Hoûa Ñöùc Tinh Quaân: Hoûa Tinh, ñöôïc coi nhö vì phoùng hoûa ñeå löôùt qua ñoäc long—According to the thoáng trò nguõ tinh (naêm vì sao), baøi vò ñöôïc ñaët ôû Long Agama, this is the samadhi entered into by phía nam caùc chuøa vaø ngaøy thôø cuùng vaøo caùc ngaøy the Buddha, in which he emitted flames to moàng 4 hay 18; vò naày cuõng ñöôïc coi nhö laø Vieâm overcome a poisonous dragon. Ñeá—The ruler over the five stars, Mars, whose Hoûa Dieäu: Hoûa tinh, moät trong cöûu tinh, ñöôïc ñaët tablet hangs in the southside of a temple and baøy veà phía nam cuûa Kim Cang Vieän trong Thai whose days of worship, to prevent conflagrations, Taïng Giôùi—Mars, one of the nine luminaries, are the fourth and eighteenth of each moon; he is shown south of the Diamond Hall in the identified with the ancient emperor Yen-Ti (Vieâm Garbhadhatu—See Cöûu Dieäu. Ñeá). Hoûa Duï: Aggi (p)—Simile on Fire. Hoûa Giaùo: Parsis (skt)—Zarathustrian— Hoûa Duïc: See Hoûa Taùng. Zaroastrianism—Toân giaùo coù tuïc leä laïy thaàn löûa ôû Hoûa Ñaïi: Tejodhatu (skt)—Fire element—Heat AÁn Ñoä theo truyeàn thoáng Kinh Veä Ñaø —A religion element—Löûa (nhöõng moùn gaây ra söùc noùng ñeå that has the custom of bowing to gods of fire in laøm aám thaân vaø laøm tieâu hoùa nhöõng thöù ta aên uoáng India, according to the tradition of the Verdic vaøo). Hoûa ñaïi bao goàm caû hôi noùng laïnh, vaø chuùng pantheon. coù söùc maïnh laøm xaùc thaân taêng tröôûng, chuùng laø Hoûa Giôùi: Fire element—The realm of fire—Hoûa naêng löôïng sinh khí. Söï baûo toàn vaø phaân huûy laø do Ñaïi—Hoûa Vieän—Kim Cang Vieâm—Hoûa Vieän thaønh phaàn naày. Sau khi ta cheát, chaát löûa trong hay laø moät trong boán giôùi hay töù ñaïi (ñaát, nöôùc, ngöôøi taét maát, vì theá neân thaân xaùc daàn daàn laïnh— löûa, gioù). Ñaây laø moät loaïi quaùn töôûng trong ñoù Fire or heat. Fire element includes both heat and haønh giaû töï thaáy mình ñang bò löûa bao boïc (keát cold, and fire element possesses the power of hoûa aán thaân xoay ba voøng veà phía phaûi, laáy thaân maturing bodies, they are vitalizing energy. laøm trung taâm ñeå quaùn töôûng moät ñaïi hoûa vieän vaây Preservation and decay are due to this element. quanh)—Realm of fire or Fire-court, one of the After death, the element of fire is lost and the realms of the four elements (earth, water, fire, and body gradually becomes cold—See Töù Ñaïi. wind). This is a kind of contemplation, in which Hoûa Ñaøn: 1) Giaøn löûa ñeå thieâu xaùc: Fire altar; 2) the devotee sees himself encircled by fire. A kind Baùi Hoûa Giaùo: Homa or fire worship; 3) Quang of contemplation, in which devotee sees himself Minh Ñaøn hay Hoûa ñaøn (hoûa loø), lieân heä tôùi vieäc encircled by fire after circumambulating three thôø löûa: Connected with homa or fire worship. times to the right while making the fire sign. Hoûa Ñaïo: Hoûa ñoà hay ñòa nguïc, moät trong tam ñoà Hoûa Giôùi Chaân Ngoân: See Hoûa Giôùi Chuù. aùc ñaïo—The fiery way (the destiny of the hot Hoûa Giôùi Chuù: Hoûa Giôùi Chaân Ngoân hay laø teân hells, one of the three evil destinies)—See Tam Ñaø La Ni cuûa Ñaáng Baát Ñoäng Toân—A dharani of Ñoà AÙc Ñaïo. Aryacalanatha.

Hoûa Giôùi Ñònh: Agni-dhatu-samadhi (skt)—Thieàn with fire. quaùn vaøo giai ñoaïn cuoái cuûa theá giôùi bò tieâu huûy Hoûa Loø: The homa—The fire altar. baèng löûa—The meditation on the final destruction Hoûa Loâ: The fire altar of the esoterics. of the world by fire. Hoûa Luaân: Alatacakra (skt)—Karin (jap)—A fire- Hoûa Giôùi Tam Muoäi: Agni-dhatu-samadhi (skt)— wheel—Tuyeàn Hoûa Luaân—Voøng löûa xoay troøn, See Hoûa Giôùi Ñònh. aùm chæ söï khoâng thaät cuûa vaïn höõu. Löûa cuoän troøn Hoûa Haø: River of Fire—Moät trong hai doøng soâng hay quay tít thaønh hình voøng troøn nhö nhö baùnh xe trong baøi Duï veà Hai Soâng vaø Baïch Ñaïo maø ngaøi löûa, bieåu töôïng cuûa aûo töôûng. Kinh Laêng Giaø duøng Thieän Ñaïo ñaõ duøng ñeå chæ ra laøm theá naøo haønh giaû hoûa luaân ñeå dieãn taû baûn chaát aûo hoùa cuûa hieän khôûi tín giöõa nhöõng duïc voïng xaáu xa; löûa bieåu höõu—A circle yet not a circle, a simile of the hieäu cho söï giaän döõ—One of the two rivers in the seeming but unreal, i.e. the unreality of Parable of Two Rivers and the White Path phenomena. Whirling fire (fire whirled in a employed by Shan-Tao to show how one awakens circle), the whole circle seeming to be on fire, the Faith in the midst of evil passions; fire symbolizes emblem of illusion. A wheel of fire, produced by anger. rapidly whirling a fire-brand, a symbol of the Hoûa Hieân Giaùo: See Hoûa Giaùo. unreality of the visible, since such a wheel does Hoûa Hoùa: See Hoûa Taùng. not exist. The Lankavatara Sutra uses the fire Hoûa Hoaûn Boá Caø Sa: Loaïi aùo caø sa duøng loâng cuûa circle to illustrate the illusive nature of existence. loaøi hoûa thöû (chuoät löûa) maø deät, löûa chaúng theå ñoát Hoûa Luaân AÁn: Daáu aán hình thaønh baèng caùch chaùy ñöôïc, khi aùo dô chæ caàn neùm vaøo löûa maø giaët chuïm hai naém tay vôùi hai ngoùn troû chuïm vaøo nhau laø saïch—An asbestos cassock; also a non-laøm thaønh moät daáu tam giaùc löûa—A sign made by inflammable robe said to be made of the hair of putting the double fists together and opening the the fire rat. index fingers to form the fire-sign, a triangle. Hoûa Huyeát Ñao: Tam AÙc Ñaïo: Hoûa Ñoà (ñöôøng Hoûa Lyù Töùc Lieâu Thoân Khöôùc Hoå: Trong löûa löûa) hay ñòa nguïc, Huyeát Ñoà (ñöôøng maùu) hay suùc con thieâu thaân nuoát con coïp. Trong thieàn, töø naày sanh, vaø Ñao Ñoà (ñöôøng ñao) hay ngaï quyû —The coù nghóa laø nghóa lyù thieàn hay chaân nhö thöïc töôùng three devil destinies: The fiery path or destiny or khoâng theå nghó baøn, neân ngöôøi ta khoâng theå duøng the hells, the bloody path or destiny or the ngoân ngöõ vaên töï ñeå kieán laäp thieàn —A mayfly animals, and the knife-sharp path or destiny or the swallows a tiger in a fire. In Zen, the term means hungry ghosts. the meaning of Zen or the essential characteristic Hoûa Khaùch: Hoûa Ñieàn—The monk who attends or mark (laksana) of the Bhutatathata is to the fire—See Hoûa Baïn. inconceivable, so one cannot use words and Hoûa Khang: Haàm löûa—The fiery pit—See Hoûa speeches to establish Zen. Khanh. Hoûa Maãu: Agnayi (skt)—Mother of fire, name of Hoûa Khanh: 1) Haàm löûa: The fiery pit; 2) Haàm a deity—Teân cuûa moät vò trôøi. löûa nguõ duïc: The fiery pit of the five desires; 3) Hoûa Nguïc: Fire hells. Haàm löûa luïc ñaïo haï hay ba ñöôøng döôùi trong luïc Hoûa Nhöùt Thieát Xöù: Moät trong nhöõng phaùp thieàn ñaïo: Ñòa Nguïc, Suùc Sanh, vaø Ngaï Quyû: The fiery quaùn (möôøi nhöùt thieát xöù) trong giai ñoaïn cuoái pit of the

three destinies of hells, animals, and cuøng khi theá giôùi bò löûa taøn phaù—One of the hungry ghosts. meditations on the final destruction of all things by Hoûa La: Hora (skt)—1) Thôøi giôø: Time; 2) Giôø: fire. This is also one of the ten universals of Hour, hours; 3) Noùi veà chieâm tinh töû vi: Bodhisattvas. Astrologically a horoscope; 4) Ngöôøi ta noùi ñaây laø Hoûa Phaùp: Hoûa loø duøng trong nhöõng muïc tieâu hay xöù maø Nhaát Haønh ñaõ nghieân cöùu veà chieâm tinh: nghi thöùc cuùng teá huyeàn bí veà löûa cuûa Maät Toâng— Said to be the country where I-Shing studied The homa or fire service of the esoterics for astronomy. magical purposes. Hoûa Linh: Chuoâng löûa hay chuoâng caûnh baùo caån Hoûa Phaàn Ñòa Nguïc: Teân khaùc cuûa Tieâu Nhieät thaän vôùi löûa—Fire-bell, in warning to be careful Ñòa Nguïc, nôi toäi nhaân bò löûa thieâu ñoát—The

scorching hell, where sinners are burnt up. Hoûa Quang Phaät Ñaûnh: Usnisa-tejorasi (skt)— Hoûa Phong Vò Taùn: Phong Hoûa Vò Taùn—Wind Quang Tuï Phaät Ñaûnh—Moät trong naêm vò Phaät and fire that have not yet dispersed—Gioù löûa chöa Ñaûnh—One of the five dhyani-Buddhas, one of phaân taùn, yù noùi sinh maïng vaãn coøn toàn taïi. Theo the five kinds of Universal Wise Sovereign Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån X, trong (Sakyamuni in the third court of the chöông Tröôøng Sa Caûnh Saàm Thieàn Sö, moät hoâm, Garbhadhatu)—See Nguõ Phaät (E). coù moät vò Taêng ñeán hoûi Thieàn sö Tröôøng Sa Caûnh Hoûa Quang Tam Muoäi: Löûa Tam Muoäi—Moät Saàm: "Con giun bò cheùm laøm hai, caû hai ñaàu ñeàu pheùp Thieàn ñònh khieán thaân ngöôøi phaùt ra löûa, cöû ñoäng, chaúng hay Phaät taùnh ôû ñaàu naøo?" Tröôøng cuõng laø ñeä töù thieàn ñònh—The flame samadhi, also Sa ñaùp: "Taïi sao oâng coá giöõ caùi kieåu voïng töôûng styled the fourth dhyana. naøy ñeå laøm gì?" Vò Taêng laïi hoûi: "Theá naøo laø Hoûa Quang Toân: See Hoûa Thieân. ñoäng?" Tröôøng Sa ñaùp: "Ngöôi haù khoâng bieát Hoûa Sinh: Hoûa Sanh—The fire-dhyana—See Hoûa phong hoûa vò taùn hay sao?" Vò Taêng laïi hoûi: "Caên Ñònh. baûn maø noùi, con ngöôøi coù theå thaønh Phaät hay Hoûa Sinh Tam Muoäi: A flame-emtting samadhi— khoâng?" Tröôøng Sa noùi: "OÂng coù nghó raèng vua Löûa phaùt ra töø Tam Ma ñòa, duøng ñeå töï thieâu hay Ñaïi Ñöôøng töï laøm ruoäng roài töï gaët haùi luùa gaïo hay caùc coâng duïng khaùc. Ñaëc bieät lieân heä vôùi Baát khoâng?" Vò Taêng noùi: "Con vaãn chöa laõnh hoäi ai Ñoäng Toân vaø Chaân Ngoân Du Giaø, keát hôïp ngöôøi tu trôû thaønh Phaät?" Tröôøng Sa noùi: "Laø oâng thaønh vôùi Ngaøi vaø naêng löïc cuûa Ngaøi. Theo kinh Tröôøng Phaät." Vò Taêng im laëng. Tröôøng Sa noùi: "OÂng coù A Haøm, ñaây laø Tam Ma Ñòa maø Phaät vaøo, trong ñoù laõnh hoäi khoâng vaäy?" Vò Taêng ñaùp: "Con khoâng Ngaøi phoùng hoûa ñeå löôùt qua ñoäc long—The power laõnh hoäi." Tröôøng Sa noùi: "Nhö moät ngöôøi teù to emit flames from the body for auto holocaust or xuoáng ñaát, vaø roài nhôø ñaát maø ñöùng daäy; ñaát coù noùi other purposes. It is especially associated with gì khoâng?"—According to the Records of the Aryacalanatha and Shingon practice of the yoga Transmission of the Lamp (Ch'uan-Teng-Lu), which unites the devotee to him and his powers. Volume X, one day, a monk came and asked Zen According to the Long Agama, this is the samadhi master Changsha, "The earthworm is cut into two, entered

into by the Buddha, in which he emitted both ends are moving; so which one posseses the flames to overcome a poisonous dragon. Buddha-nature?" Changsha said, "Why do you try Hoûa Tai: The calamity of fire—Great fire—Moät to keep this kind of deluded conceptualization?" trong ba tai naïn lôùn, hoûa tai thöôøng xaûy ra trong The monk asked, "What do you mean by thôøi kyø hoaïi dieät cuûa moät theá giôùi—One of the distraction?" Changsha said, "Do you not know three major catastrophe, the conflagration about wind and fire that have not yet dispersed?" catastrophe, for world destruction. The monk asked again, "Fundamentally, can Hoûa Tam Muoäi: Tummo (tib)—Noäi hoûa tam people become Buddhas or not?" Changsha said, muoäi—Inner heat concentration—Inner heat "Do you think that the emperor of the Great Tang samadhi—Subtle heat. still plows a field and harvests the rice?" The Hoûa Taùng: Agni-dagdha (skt)—Dhyapayati monk said, "I still don't understand who it is who (skt)—Jhapita (skt)—Ngöôøi cheát ñem thieâu, coøn becomes a Buddha." Changsha said, "It's you that laïi tro coát ñem choân, moät trong boán loaïi ma becomes a Buddha." The monk was silent. chay—Cremation, the relics being buried, one of Changsha said, "Do you understand?" The monk the four methods of bury (Hoûa taùng: Fire, Thuûy said, "No." Changsha said, "If someone trips on taùng: Water, Thoå taùng: Ground, Laâm taùng: Buried the ground and falls down, and then they use the in the forest)—See Töù Taùng. ground to get up again; does the ground say Hoûa Teá: Agni-hotra (p)—An ancient Indian anything?" custom of repentance—Moät taäp tuïc saùm hoái thôøi Hoûa Quang: A fire flame—A fire light. xöa cuûa AÁn Ñoä. Hoûa Quang Ñònh: Thieàn ñònh phaùt ra löûa ñeå töï Hoûa Thang: The hell of liquid fire. ñoát thaân khi nhaäp dieät—The flame dhyana by Hoûa Thang Ñòa Nguïc: Hell of liquid fire. which the body is self-immolated. Hoûa Thaàn: Agni (skt)—The god of fire—A Nhó

Ni—Thaàn Löûa—Vò Thaàn kieåm soaùt hoûa ñaïi hay khoâng tìm tôùi aùnh quang minh?"—According to thaàn löûa ôû AÁn Ñoä, ñöôïc noùi ñeán nhö vò thaàn thöù the Lotus Sutra, the Buddha taught: "The three boán möôi boán trong ñeàn thôø Baùch Thaàn cuûa Kinh worlds are unsafe, similar to a house on fire, Veä Ñaø, trong ñoù Ñaïi Phaïm Thieân ñöôïc xem nhö laø sufferings are rampant, deserving to be fearful." ñeä nhöùt—The Fire Spirit who controls the fire or In fact, we can never experience peacetime on the gods of fire in India, stated as numbering earth very long. Everywhere there are weapons, forty-four in the Verdic pantheon, with fires, natural disasters, floods, famine, loss of Mahabrahma as the first. harvest, etc. Societies are filled with robberies, Hoûa Thieân: Homa or Fire heaven. murders, rapes, frauds, deceptions, etc. All these 1) Hoûa Thieân hay Hoûa Thaàn ñöôïc trình baøy trong continue without any foreseeable end. To speak of nhoùm thöù möôøi hai trong Kim Cang vieän our individual mind, everyone is burdened with thuoäc Thai Taïng Phaùp Giôùi—The fire devas worries, sadness, depression, and anxieties, etc. In shown as the 12th group in the diamond court the Dharmapada Sutra, verse 146, the Buddha of the Garbhadhatu—See Hoûa Thaàn. taught: "How can there be laughter, how can there 2) Hoûa Thieân veà höôùng Ñoâng Nam vôùi Trôøi Hoä be joy, when the whole world is

burnt by the Ma: Homa or Fire heaven in the Southeast— flames of passions and ignorance? When you are Ñaây laø moät trong taùm coõi Trôøi vaø chö Thieân ôû living in darkness, why wouldn't you seek the taùm höôùng—This is one of the eight heavens light?" and devas at the eight points of the compass— Hoûa Traïch Duï: Thí duï veà nhaø löûa ñang chaùy, moät See Hoä Ma. trong baûy nguï ngoân trong Kinh Dieäu Phaùp Lieân Hoûa Thöû: Fire rat. Hoa, trong ñoù oâng Tröôûng giaû duøng ñeå daãn duï Hoûa Thöïc: Homa (skt)—Pheùp Hoä Ma hay pheùp nhöõng ñöùa con voâ taâm baèng nhöõng phöông tieän xe cuùng döôøng chö Taêng baèng caùch ñem caùc vaät cuùng deâ, xe nai, xe traâu, ñaëc bieät laø Baïch Ngöu Xa— neùm vaøo loø löûa—Burnt offerings, as in the homa The burning house, one of the seven parables in worship. the Wonder Lotus sutra, from which the owner Hoûa Thöôïng Thieâm Du: Ñoå theâm daàu vaøo löûa, duï tempts his heedless children by the device of the laøm cho vaán ñeà theâm raéc roái—Pouring oil on the three kinds of carts (goat, deer and bullock), fire, i.e., making matters worse. especially the white bullock cart. Hoûa Tinh: Angaraka (skt)—Sao Hoûa—The planet Hoûa Traïch Taêng: Vò Taêng trong nhaø löûa hay vò Mars. Taêng maø vaãn coøn coù vôï con—Monks in the Hoûa Tònh: Purified—Thöùc aên ñöôïc laøm saïch nhôø burning house (married monks). naáu chín baèng löûa—Food made clean by fire or Hoûa Traïch Taêng Ni: Married monks and nuns— cooking. Thôøi Minh Trò Phuïc Höng cuûa Nhaät vaøo khoaûng Hoûa Tònh Thöïc: See Hoûa Tònh. giöõa theá kyû thöù 19, giôùi luaät cuûa Tyø Kheo vaø Tyø Hoûa Toân: See Hoûa Thaàn. Kheo Ni ñaõ bò thay ñoåi, vì chính phuû muoán caùc vò Hoûa Traïch: A burning house—Theo Kinh Phaùp tu só laäp gia ñình. Vì theá maø cho ñeán ngaøy nay vaãn Hoa, Ñöùc Phaät daïy: "Ba coõi khoâng an, döôøng nhö coøn hai daïng tu só (Taêng Ni) taïi caùc caùc heä thoáng nhaø chaùy, söï khoå daãy ñaày, raát ñaùng sôï haõi." Thaät chuøa laäp gia ñình vaø caùc chuøa khoâng laäp gia ñình, vaäy, chuùng ta thaáy cuoäc soáng treân coõi ñôøi naày naøo vaø giôùi luaät cuûa hoï cuõng khaùc bieät lôùn giöõa caùc coù ñöôïc bình an laâu daøi. Thaûm caûnh xaûy ra khaép doøng truyeàn thöøa vôùi nhau. Chæ tröø Baùt Quan Trai nôi, binh ñao, khoùi löûa, thieân tai, baõo luït, ñoùi keùm, giôùi laø laõnh thoï trong moät ngaøy, coøn taát caû nhöõng thaát muøa, xaõ hoäi thì daãy ñaày troäm cöôùp, gieát ngöôøi, giôùi khaùc phaûi laõnh thoï suoát ñôøi. Coù nhöõng tröôøng hieáp daâm, löôøng gaït, vaân vaân khoâng bao giôø thoâi hôïp khoâng ñoaùn tröôùc ñöôïc, chö Taêng Ni khoâng döùt. Coøn veà noäi taâm cuûa mình thì ñaày daãy caùc söï theå giöõ giôùi ñöôïc nöõa, hoaëc giaû khoâng coøn muoán lo aâu, buoàn phieàn, aùo naõo, vaø baát an. Trong kinh thoï laõnh giôùi luaät nöõa. Trong tröôøng hôïp ñoù, chö Phaùp Cuù, caâu 146, Ñöùc Phaät daïy: "Laøm sao vui Taêng Ni coù theå thöa vôùi moät vò thaày, hay chæ caàn cöôøi, coù gì thích thuù, khi ôû trong coõi ñôøi luoân luoân noùi vôùi moät ngöôøi coù theå nghe vaø hieåu ñeå xin hoaøn bò thieâu ñoát? ÔÛ trong choã toái taêm böng bít, sao traû laïi nhöõng giôùi luaät maø mình ñaõ thoï laõnh laø

ñöôïc—In Japan, the monks' and nuns' precepts fire sacrifices in the Atharva-veda, the fourth were altered during Meiji Restoration in the mid- veda. 19th century, because the government wanted the Hoûa Vieän: The realm of fire—Kim Cang Vieâm—

ordained ones to marry. Thus in Japan, there are See Hoûa Giôùi. now both married and unmarried temple monks Hoûa Xa: The fiery chariot of the hells—See Hoûa and nuns, and the precepts they keep enumerated Xa Ñòa Nguïc. differently from those of other Buddhist traditions. Hoûa Xa Ñòa Nguïc: Hell of fire chariot—Chuùng Except for the eight precepts that are taken for sanh trong hoûa xa ñòa nguïc thöôøng bò ñoùng baêng, one day, all other precepts are taken for the roài sau ñoù ñöôïc ñöa vaøo nhöõng chieác xe boác löûa duration of the life. It may happen that due to laøm thieâu ruïi thaân, cöù nhö theá maø trong moät ngaøy unforeseen circumstances, a monk or a nun may phaûi cheát ñi soáng laïi ñeán 90 öùc laàn—Hells of the not be able to keep the ordination any longer or fire-chariot, and the fire-pit with its fiery wheels, may not wish to have it. In that case, he or she can the sufferer first freezes, then is tempted into the go before a spiritual master, or even tell another chariot which bursts into flames and he perishes in person who can hear and understand, and return the fire pit, a process each sufferer repeats daily the precepts. 90 kotis of times. Hoûa Trôï: See Hoûa Tröôùc. Hoûa Xaù: Moät loaïi lö höông (lö nhang, ñaëc bieät, vôùi Hoûa Tröôùc: Caây duøng ñeå côøi than—A stick, used hai voøng troøn noåi coù naép)—A kind of censer, made for poking the coal fire. in two super-imposed circles with a cover. Hoûa Tröôùng: Soå saùch ghi soá gaïo naáu vaø soá ngöôøi Hoûa Xaø: Kundalini (skt)—Raén phun löûa trong ñòa ñöôïc phuïc vuï trong chuøa—The kitchen account of nguïc—The fire-vomiting serpent in the hell. the rice cooked and person served in a monastery. Hoûa Xaø Khí: Kundalini (skt)—Moät trong nhöõng Hoûa Tuï: 1) Ñoáng löûa: Accumulated fires; 2) Söï pheùp du giaø taïo nhieät noùng nhö nhieät töø raén phun keát tuï hoûa ñòa nguïc: Accumulated one’s own hell- löûa—One of the yoga methods that creates the fires; 3) Thaân nhö moät cuïm löûa ñaùng sôï, löûa giaän inner energy as hot as the heat from a fire- hôøn vaø duïc voïng: The body as a heap of fire to be vomiting serpent. feared, the fire of angry-passions. Hoïa: 1) Veõ: To draw, to paint, to sketch; 2) Tai Hoûa Tuï Phaät Ñaûnh: Tejorasi (skt)— hoïa: Calamity, misfortune, woe. Usnisatejorasi (skt)—Hoûa Quang Phaät Ñaûnh— Hoïa Bính Sung Cô: See Hoïa Bænh Sung Cô. Phoùng Quang Phaät Ñaûnh—Quang Tuï Phaät Ñaûnh. Hoïa Bænh Sung Cô: Baùnh veõ khoâng no ñöôïc buïng 1) Laáy aùnh saùng laøm hình Tam Muoäi Da, töôïng ñoùi, duï cho giaûi phaùp sai laàm. Trong thieàn, töø naày tröng cho söï thu nhieáp chuùng sanh—Collected chæ söï voâ duïng cuûa ngoân ngöõ vaên töï. Neáu haønh giaû brilliance with insignia authority or a flame. muoán vöôït thoaùt khoûi voøng sanh töû, haønh giaû 2) Moät trong nhöõng tieàn kieáp taùi sanh cuûa Phaät khoâng neân caâu chaáp vaøo chuùng—To draw cakes in Thích Ca, teân AÁn Ñoä aâm Haùn laø Ñeá Tuï La, order to satisfy one's hunger (a cake picture Chöôùc Yeát La, Phaï Lyù Ñeå (maät hieäu laø Thaàn cannot satisfy an empty stomach), i.e., to come up thoâng Kim Cang): One of the incarnations of with a false solution. In Zen, the term indicates the Sakyamuni, whose Indian name is given as uselessness (worthlessness) of words and Tejorasi-Cakravarti. speeches. If one wishes to transcend the cycle of 3) Moät trong naêm vò Phaät Ñaûnh: One of the five birth and death, one must not be attached to them. kinds of Universal Wise Sovereign Hoïa Chuûng: Seeds of

misfortunes. (Sakyamuni in the third court of the Hoïa Daïng Khôûi Moâ: Lôøi noùi vaø vieäc laøm giaû doái, Garbhadhatu). chuùng chæ laø baûn sao cheùp cuûa caùc baäc coå ñöùc maø Hoûa Tuï Tieân: Vò Thaàn boån meänh vaø vôï cuûa oâng ta thoâi—False words and acts, they are only an exact beân treân Thai Taïng Phaùp Giôùi—This genius and copy (imitation) from ancient virtues. his wife are shown above Vaisramana in the Hoïa Haïi: Misfortunes. Garbhadhatu. Hoïa Hoå Thaønh Ly: Veõ coïp ra meøo. trong thieàn, töø Hoûa Töø Phaùp: Hoûa Phaùp—The directions for the naày coù nghóa laø haønh giaû muoán coù phöông phaùp tu

taäp toát, nhöng thay vì quay trôû veà beân trong taâm voâ boå—Pictured biscuits, a term of the Intuitive mình thì hoï laïi chaïy ñoâng chaïy taây tìm moät oâng school for the scriptures, i.e. useless as food. Phaät beân ngoaøi. Cuoái cuøng hoï chæ ñöôïc moät caùi Hoaïch Ñaéc: See Hoaïch (2). taâm vuïng veà vaø chaùn naûn—To draw a tiger but to Hoaïch Sa: Osh or Ush (skt)—Moät vöông quoác coå achieve only a cat (to intend to draw a tiger, but naèm veà phía baéc cuûa Sita, coù leõ baây giôø laø the finished work is a picture of a cat). In Zen, the Ingachar; raát coù theå laø Uch-Turfan hay term means practitioners who wish to have a good Yangishahr—An ancient kingdom, north of Sita, method of cultivation, but instead of turning into probably the present Ingachar, possibly Uch- their mind to practice, they run east and west to Turfan or Yangishahr. search for an outside Buddha. Eventually, they Hoaïch Thaïch: Khaéc treân ñaù, nghóa laø ñeå laïi daáu only get a clumsy and disappointed mind. veát cuï theå—Sculpture in stone, which remains. Hoïa Long Ñieåm Nhaõn: See Hoïa Long Ñieåm Hoaïch Thang Ñòa Nguïc: Ñòa nguïc vôùi nhöõng vaïc Tinh. naáu saét noùng chaûy—The purgatory of caldrons of Hoïa Long Ñieåm Tinh: Khi veõ hình roàng, vieäc molten iron. ñieåm hai con maét ñuùng choã laø cöïc kyø quan troïng. Hoaïch Thang Loâ Thaùn: See Hoaïch Thang Ñòa Töø naày coù nghóa laø trong vieäc tu thieàn, haønh giaû Nguïc. neân ñi thaúng vaøo troïng taâm, chöù khoâng quanh co, Hoaïch Thuûy: Gioáng nhö veõ moät ñöôøng trong khoâng ñuøa giôõn vôùi ngoân ngöõ vaên töï —To add nöôùc, khoâng ñeå laïi moät daáu veát gì, laø ñieàu khoâng eyeballs to the picture of a dragon. In drawing a theå ñöôïc—Like drawing a line across water, dragon, dotting eyes in the right spots is extremely which leaves no trace, this is impossible, unlike. important. The term means in practicing Zen, Hoaïch Töôïng: Hình töôïng veõ—Portraits, paitings practitioners should go directly to the central of images, mandalas. point, not to beat about the bush, not to play with Hoaøi: Mang trong loøng—To carry in the mind, or words and speeches. heart—To embrace—To cherish. Hoïa Phuùc Voâ Baát Töï Kyû Caàu Chi Giaû: Hoïa phuùc Hoaøi Caûm: Huai-Kan (chi)—Moät vò sö Tònh Ñoä ñeàu do nôi chính nôi mình—There is no calamity Trung Hoa vaøo nhöõng theá kyû thöù baûy vaø thöù taùm; and happiness that is not of one's own seeking. moät trong nhöõng ñeä töû cuûa ngaøi Thieän Ñaïo vaø laø Hoïa Phöôùc: Misfortune and happiness. taùc giaû cuûa taäp luaän giaûi thích Tònh Ñoä Quaàn Hoïa Thaïch: Neùt veõ treân ñaù, vaên hoa thöôøng coøn Nghi—A Chinese Pure Land master in the seventh (gioáng nhö loøng saân haän hay aùc nghieäp)— to eighth centuries; one of the disciples of Shan- Sculpture in stone—A painting of a rock: though

Tao and the author of the Discourse on Clearing the water of the water-colour rapidly disappears, Many Doubts. the painting remains. It is likened with the hatred Hoaøi Coá Höông: To think of one's native land. or evil deeds. Hoaøi Coå: To remember things in the past—Töôûng Hoïa Thai: See Hoïa chuûng. nhôù ñeán quaù khöù. Hoïa Thuûy: Veõ moät ñöôøng qua nöôùc (seõ khoâng ñeå Hoaøi Ñòch: Teân cuûa moät vò danh Taêng Trung Hoa laïi daáu veát gì, cuõng gioáng nhö thaân naày nieäm nieäm vaøo thôøi nhaø Ñöôøng beân Trung Hoa (618-907)— khoâng truï)—Like drawing a line across water. It Name of a Chinese famous monk in the T'ang is likened our body which never lasts long. Dynasty in China. Hoïa Töôïng: Paintings of images. Hoaøi Giaùm: Ekan (jap)—Teân cuûa moät vò Thieàn sö Hoïa Voâ Ñôn Chí: Misfortunes never come singly Trung Hoa—Name of a Chinese Zen master. Hoïa Xaø Thieâm Tuùc: See Döõ Xaø Hoïa Tuùc. Hoaøi Haûi: Huai-Hai (chi)—See Baùch Tröôïng Hoaøi Hoaïch: Pratilambha (skt)—1) Baét ñöôïc: To seize, Haûi Thieàn Sö. to catch, to obtain, to recover; 2) Hoaïch ñònh: To Hoaøi Haûi Baù Tröôïng Thieàn Sö: Huai-hai Pai- sketch, to plan, to devise; 3) Veõ: To draw, to pain chang—See Baùch Tröôïng Hoaøi Haûi Thieàn Sö. a picture; 4) See Vaïc. Hoaøi Haûi Thieàn Sö: Hyakujo Ekai (jap)—Pai- Hoaïch Bính: Veõ baùnh maø aên, moät töø Thieàn Toâng chang-Huai-hai (Wade-Giles Chinese)—Baizhang duøng ñeå chæ kinh ñieån nhö baùnh veõ chæ laø thöùc aên

Huaihai (Pinyin Chinese)—Teân cuûa moät vò Thieàn tueä phaùt trieån. Neáu haønh giaø aáy chòu khoù chuù taâm sö Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng beân Trung chaùnh nieäm thì vò aáy coù theå chöùng nghieäm ñöôïc Hoa (618-907)—Name of a Chinese Zen master in taâm vaø saéc moät caùch tröïc tieáp, vaø thaáy roõ chuùng the T'ang Dynasty in China—See Baùch Tröôïng lieân heä nhaân quaû vôùi nhau. Tuy nhieân, neáu khoâng Hoaøi Haûi Thieàn Sö. chòu quan saùt thöïc söï thì baûn chaát thaät cuûa taâm vaø Hoaøi Huy (756-815): Shokei-Eki (jap)—Chang- saéc vaãn môø toái. Haønh giaû vaãn khoâng theå thaáy ñöôïc ching Huai-hui (Wade-Giles Chinese)—Zhangjing nhöõng gì maø mình chöa thaáy. Baây giôø haønh giaû Huai-hui (Pinyin Chinese)—See Chöông Kính thieáu chaùnh nieäm beøn suy tö vaø lyù luaän: "Ta phaân Hoaøi Huy Thieàn Sö. vaân khoâng bieát caùi gì hôïp thaønh danh vaø saéc. Danh Hoaøi Höông: To be anxious to return home. vaø saéc lieân heä vôùi nhau nhö theá naøo?" Khoâng may Hoaøi Linh: Teân goïi khaùc cuûa chuùng höõu tình hay laø vò aáy chæ coù theå chöùng nghieäm döïa treân nhöõng laø loaøi chöùa ñöïng linh thieâng hay thaàn thöùc (gioáng hieåu bieát noâng caïn, khoâng thaønh thöïc vaø troän laãn nhö khi noùi haøm thöùc laø chöùa ñöïng tri thöùc, haøm vôùi oùc töôûng töôïng maø thoâi. Vì taâm khoâng thaáu tình laø chöùa ñöïng tình caûm)—Spirit-enfolders, i.e. trieät ñöôïc chaân lyù neân dao ñoäng phaùt sinh, sau ñoù all conscious beings. laø hoang mang, boái roái vaø do döï, ñoù cuõng laø moät Hoaøi Nghi: Vicikitsa (skt)—Vicikiccha (p)— khía caïnh khaùc cuûa "Vicikiccha." Suy nghó vaø lyù Doubt—Doubtful—Septic doubt—Uncertainty— luaän quaù ñoä seõ sanh ra meät moûi vaø kieät queä — Nghi kieát söû—Taâm meät moûi vì phaân vaân khoâng Doubt, as wavering uncertainty, a hindrance and quyeát vaø öùc ñoaùn. Söï khoâng coù khaû naêng quyeát fetter to be removed. Mental inability to decide ñònh ñieàu gì

moät caùch roõ reät, noù cuõng bao goàm caû anything definitely; it also includes doubt with söï hoaøi nghi veà khaû naêng coù theå chöùng ñaéc caùc regard to the possibility of attaining the jhanas. thieàn nöõa. Ñaây laø moät trong nhöõng caên baûn phieàn Doubt, as wavering uncertainty, a hindrance and naõo gaây ra ñau khoå. Moät trong naêm chöôùng ngaïi fetter to be removed. One of the mula-klesa, or maø ngöôøi ta phaûi truùt boû treân ñöôøng nhaäp Thaùnh. root causes of suffering. Skepticism, one of the Haønh giaû tu thieàn neân luoân nhôù raèng hoaøi nghi five hindrances one must eliminate on entering thuoäc veà ñaïo ma quaân thöù baûy ñoái vôùi ngöôøi tu the stream of saints. Zen practitioners should Phaät. Khi haønh giaû baét ñaàu daõ döôïi hoân traàm trong always remember that doubt belongs to the tu taäp, thì vò aáy seõ baét ñaàu maát daàn töï tin. Suy nghó seventh army of Mara. When a practitioner begins baên khoaên khoâng laøm cho haønh giaû tieán boä, thay to slip in his or her practice, he or she will vaøo ñoù noù laøm cho haønh giaû khôûi leân vaø lan roäng probably begin to lose self-confidence. Pondering söï nghi ngôø: tröôùc tieân laø nghi mình, roài sau ñoù the situation does not usually lead to nghi ôû phaùp moân tu taäp. Nghi ngôø coù theå baønh improvement. Instead, doubt arises and slowly tröôùng roäng hôn ñeán vieäc nghi thaày. Luùc aáy haønh spreads: first as self-doubt, then as doubt of giaû coù theå töï hoûi: “Khoâng bieát vò thaày naøy coù ñuû method of practice. It may even extend to khaû naêng am töôøng tình traïng cuûa mình khoâng?” becoming doubt of the teacher. Is the teacher Coù leõ haønh giaû naøy laø moät tröôøng hôïp ñaëc bieät caàn competent to understand this situation? Perhaps moät loaït nhöõng chæ daãn môùi meû hôn. Trong luùc this practitioner is a special case and needs a trình phaùp, thì nhöõng ñieàu trình baøy cuûa haønh giaû special new set of instructions. The experiences naøy ñeàu do töôûng töôïng maø ra. Moïi khía caïnh coù narrated by fellow practitioners must be theå hieåu ñöôïc trong vieäc haønh thieàn cuûa haønh giaû imaginary. Every conceivable aspect of practice naøy ñeàu trôû neân ñaùng ngôø vöïc. Tieáng Nam Phaïn becomes dubious. The most equivalent Pali word cho chöõ “nghi ngôø” laø “Vicikiccha.” Tuy nhieân, for “doubt” is “Vicikiccha.” However, chöõ “Vicikiccha” coù nghóa roäng hôn chöõ “nghi “Vicikiccha,” means more than simple doubt. It is ngôø.” Ñoù laø traïng thaùi taâm meät moûi do khoâng hieåu the exhaustion of mind that comes about through troïn veïn, khoâng thaáu ñaùo, söï hieåu thieáu baèng côù, conjecture. A practitioner attacked by sloth and söï phoûng ñoaùn. Thí duï nhö khi moät haønh giaû bò daõ torpor, for example, will not be able to muster the döôïi hoân traàm taán coâng, vò aáy khoâng theå chuù taâm continuous attention that fosters intuitive lieân tuïc vaøo ñeà muïc ñöôïc ñeå taïo ñieàu kieän cho trí vipassana insight. If such a practitioner were

mindful, he or she might experience mind and A.D. in Jing-Chou, one of the famous Zen masters matter directly, and see that these two are during the T’ang dynasty. He was the great connected by cause and effect. If no actual disciple of the Sixth Patriarch. He left home at the observation is made, however, the true nature of age of fifteen to study under a Vinaya master mind and matter will remain obscure. One simply named Hung-Jing. After his ordination, he studied cannot understand what one hasn’t yet

seen. Now the Vinayapitaka, but he became dissatisfied, and this unmindful practitioner begins to then traveled to see a teacher named Hui-An on intellectualize and reason: “I wonder what mind Mount Tsung. Although Nan-Yueh made some and matter are composed of, what their spiritual progress with Hui-An, he soon continued relationship is.” Unfortunately, he or she can only on to Tsao-Xi to studied with the Sixth Patriarch interpret experiences based on a very immature Hui-Neng. depth of knowledge, mixed up with fantasy. Since Ñeä töû nhaäp thaát cuûa Thieàn sö Hoaøi Nhöôïng the mind is unable to penetrate into the truth, goàm coù saùu ngöôøi, sö aán khaû raèng: “Saùu ngöôøi agitation arises, and then perplexity, caùc ngöôi ñoàng chöùng thaân ta, moãi ngöôøi kheá indecisiveness, which is another aspect of hoäi moät phaàn. Ngöôøi thöù nhaát ñöôïc chaân maøy viicikiccha. Excessive reasoning is exhausting. ta, gioûi veà uy nghi laø Thöôøng Haïo. Ngöôøi thöù Hoaøi Ngoïc: Teân cuûa moät vò danh Taêng Trung Hoa nhì ñöôïc maét ta gioûi veà ngoù lieác laø Trí Ñaït. vaøo thôøi nhaø Ñöôøng beân Trung Hoa (618-907)— Ngöôøi thöù ba ñöôïc tai ta gioûi veà nghe lyù laø Name of a Chinese famous monk in the T'ang Thaûn Nhieân. Ngöôøi thöù tö ñöôïc muõi ta gioûi veà Dynasty in China. bieát muøi laø Thaàn Chieáu. Ngöôøi thöù naêm ñöôïc Hoaøi Nhöôïng: Huai-Jang (chi)—See Hoaøi löôõi ta gioûi veà ñaøm luaän laø Nghieâm Tuaán. Nhöôïng Thieàn Sö. Ngöôøi thöù saùu ñöôïc taâm ta gioûi veà xöa nay laø Hoaøi Nhöôïng Nam Nhaïc: Huai-Jang (chi)—See Ñaïo Nhaát—Six disciples entered Huai-Rang’s Hoaøi Nhöôïng Thieàn Sö. room to received transmission. He Hoaøi Nhöôïng Thieàn Sö (677-744): Nangaku Ejo commended each of them, saying: “Six of you (jap)—Huai-jang Nan-yueh (Wade-Giles represent my body, each in accord with one Chinese)—Huairang Nanyue (Pinyin Chinese)— part of it.” Chang-Hao inherits my eyebrows Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù and their dignified appearance. Zhi-T’a taùm. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi inherits my eyes and their stern glare. T’an- tieát veà Thieàn sö Nam Nhaïc Hoaøi Nhöôïng; tuy Ran inherits my ears and their ability to hear nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy true principle. Shen-Zhao inherits my nose trong Truyeàn Ñaêng Luïc, quyeån V: Thieàn sö Nam and its ability to perceive smelling. Yuan- Nhaïc Hoaøi Nhöôïng sanh naêm 677 sau Taây Lòch taïi Xuan inherits my tongue and its ability to Kim Chaâu, oâng laø moät thieàn sö xuaát saéc ñôøi nhaø articulate speaking. T’ao-Yi inherits my mind Ñöôøng, ñaïi ñeä töû cuûa Luïc Toå Hueä Naêng, vaø cuõng and its knowledge of past and present. laø thaày cuûa Maõ Toå. Hoaøi Nhöôïng xuaát gia naêm 15 Sö laïi baûo: “Taát caû caùc phaùp ñeàu töø taâm sanh, tuoåi vôùi luaät Sö Hoaøng Caûnh. Sau khi thoï giôùi cuï taâm khoâng choã sanh, phaùp khoâng theå truï. Neáu tuùc, sö hoïc heát Taïng Luaät, nhöng sö khoâng thoûa ñaït taâm ñòa, vieäc laøm khoâng ngaïi, khoâng phaûi maõn neân du phöông tìm ñeán moät vò thaày teân laø thöôïng caên thì deø daët chôù noùi (nhaát thieát chö Hueä An ôû nuùi Tung Sôn. Duø sö coù tieán boä, nhöng phaùp giai tuøng taâm sanh, taâm voâ sôû sanh, Hoøa Thöôïng Hueä An baûo sö neân ñeán Taøo Kheâ phaùp voâ sôû truï. Nhöôïc ñaït taâm ñòa sôû taùc voâ tham vaán Luïc Toå Hueä Naêng—Zen Master Nan- ngaïi, phi ngoä thöôïng caên nghi thaän töø tai)—

Yueh-Huai-Jang, name of a Chinese Zen monk in Huai-Rang also said: “All dharmas are born the eighth century. We do not have detailed of mind. Mind is unborn. Dharmas are documents on this Zen Master; however, there is nonabiding. When one reaches the mind- some interesting information on him in The ground, one’s actions are unobstructed. Be Records of the Transmission of the Lamp (Ch’uan- careful using this teaching with those not of Teng-Lu), Volume V: Nan-Yueh was born in 677 superior understanding.

Sau Ñaïo Nhaát ñi giaùo hoùa ôû Giang Taây, Hoaøi vaät (Baát thò taâm, baát thò Phaät, baát thò vaät)'. Sau Nhöôïng hoûi chuùng: “Ñaïo Nhaát vì chuùng chuùng toâi laäp thaønh moät nhoùm saùu ngöôøi goàm caû thuyeát phaùp chaêng?” Chuùng thöa: “Ñaõ vì Vaân Phong, Nguyeät Sôn..., khuyeán khích nhau tu chuùng thuyeát phaùp.” Sö hoûi: “Sao khoâng thaáy taäp thieàn ñònh. Keá ñeán toâi yeát kieán Thieàn sö Hoaøi ngöôøi ñem tin töùc veà?”Chuùng laëng thinh. Sö Taây, ngaøi daïy cho coâng naêng cuûa chöõ 'Voâ', vaø ñeà beøn sai moät vò Taêng ñi thaêm. Tröôùc khi hoûi: khôûi chöõ 'Voâ'—Huai-Shi Zen Master, name of a ‘Laøm caùi gì?’ Y traû lôøi, nhôù ghi nhöõng lôøi aáy Chinese Zen Master in the twelfth century. We do ñem veà ñaây.” Vò Taêng ñi thaêm, laøm ñuùng nhö not have detailed documents on this Zen Master; lôøi sö ñaõ daën. Khi trôû veà vò Taêng thöa: “Ñaïo however, in Wu Wen's autobiography, there is a Nhaát noùi: ‘Töø loaïn Hoà sau ba möôi naêm, chöa small detail on him. Zen Master Wu Wen told the töøng thieáu töông muoái.” Sö nghe xong gaät following stories of his experience in Zen: "Tou- ñaàu—Once after T’ao-Yi left Huai-Rang and weng was the first master that I saw in my study of was teaching in Jiang-Hsi, Huai-Rang Zen; he had me inquire into the meaning of addressed the monks, saying: “Is T’ao-Yi 'Neither mind, nor Buddha, nor a thing.' Later we teaching for the benefit of beings or not?” formed a group of six including Yun-feng, Yueh- Some monks in the congregation replied: shan, so that we might be a stimulation to one “He’s been teaching for the benefit of another in the Zen exercise. Next I went to see beings.” Huai-Rang said: “I’ve never heard Zen master Huai-Shi, who taught me to work on any specific news about this.” The the 'Wu' word."—See Höông Sôn Voâ Vaên Thoâng congregation couldn’t offer any news on this. Thieàn Sö. Huai-Rang dispatched a monk to Ma-Tsu’s Hoaøi Thanh Thieân Ñoàng Thieàn Sö: Zen master place, instructing him: “Wait until he enters T'ien-t'ung Huai-ch'ing—Thieàn sö Thieân Ñoàng the hall to speak, and then ask him: ‘What’s Hoaøi Thanh. Moät hoâm, coù moät vò Taêng laïi gaàn hoûi going on?’ Take note of his answer and then Sö veà yù nghóa Ñoâng du cuûa Toå, vaø Sö ñaùp: "Ñöøng bring it back to tell it to me.” The monk then ñeå caùt vaøo maét." Khi ñöôïc hoûi laøm sao ñeå hieåu caâu carried out Huai-Rang’s instructions. He naøy, Sö ñaùp: "Ñöøng ñeå nöôùc vaøo tai." Ñaây laø returned and said: “Master Ma-Tsu said: ‘In tröôøng hôïp trong ñoù caâu traû lôøi ñöôïc neâu leân maø the thirty years since the barbarian uprising khoâng giaûi quyeát minh baïch vaán ñeà ñöôïc neâu leân I’ve never lacked salt or sauce.’” Huai-Rang trong caâu hoûi. Kyø thaät, neáu xeùt veà yù nghóa luaän lyù approved this answer. cuûa chöõ nghóa, thì caùi goïi laø traû lôøi chaúng traû lôøi gì Ñeán ngaøy 11 thaùng taùm aâm lòch, nhaèm naêm caû.

Ñaây chæ laø nhöõng moâ taû thi vò nhöõng söï vaät 744, sö vieân tòch taïi nuùi Hoaønh Nhaïc. Vua ban chung quanh, hay nhöõng khuyeân baûo thöïc hieän hieäu laø Ñaïi Hueä Thieàn Sö, thaùp hieäu laø Thaéng moät haønh vi naøo ñoù, chuùng khoâng hoaøn toaøn thoûa Luaân—On the eleventh day of the eighth maõn nhöõng ai ñöôïc giaùo duïc ñeå tìm toøi nhöõng giaûi month in the year 744 the master died on thích baèng khaùi nieäm ñoái vôùi nhöõng ñieàu maø hoï Mount Heng. He received the posthumous gaëp gôõ. Nhöõng tröôøng hôïp naøy, nhaø Thieàn goïi name "Zen Master of Great Wisdom." His chuùng laø 'Khaåu quyeát Thieàn'—One day, a monk burial stupa was named "Most Victorious approached Zen master T'ien-t'ung Huai-ch'ing Wheel." with the inevitable question about the meaning of Hoaøi Taây Thieàn Sö: Huai-Shi Zen Master—Thieàn the Patriarchal visit, and the master answered, sö Trung Hoa vaøo theá kyû thöù 12. Hieän nay chuùng "Don't get sand into your eyes." When asked how ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö to take the statement, the master said, "Don't get Hoaøi Taây; tuy nhieân, coù moät chi tieát nhoû veà vò water into your ears." This is the case in which Thieàn sö naøy trong Voâ Vaên Töï Truyeän. Thieàn sö answers are merely indicated with no definite Voâ Vaên ñaõ keå laïi nhöõng kinh nghieäm Thieàn cuûa settling of the point raised in the question. In mình nhö sau: "Ban ñaàu, toâi ñeán tìm Ñoäc OÂng Hoøa reality, the so-called answers are no answers at all Thöôïng ñeå hoïc Thieàn; ngaøi daïy toâi tham cöùu coâng in the logical sense of the word. These are mere aùn 'Khoâng phaûi taâm, khoâng phaûi Phaät, khoâng phaûi poetical descriptions of objects one sees about, or

suggestions to perform a certain act, are not at all Kính beøn baûo Voâ Vaên haõy laøm moät baøi tuïng, Voâ satisfactory to those who have been educated to Vaên y lôøi chaúng chuùt chaàn chôø. Nhöng vaãn coøn coù look for conceptual interpretations in everything choã chung quyeát aùm aûnh maø chöa naém laáy ñöôïc. they encounter. In Zen, we call these cases "Oral Veà sau naøy khi Voâ Vaên ñeán nuùi Höông Nham, ôû transmission Zen." ñaây qua moät muøa haï. Muoãi moøng thaät nhieàu quaù Hoaøi Thaâm Thieàn Sö (1077-1132): Teân cuûa moät söùc, chaúng theå ñaët tay xuoáng cho ñöôïc. Roài Voâ vò Thieàn sö Trung Hoa, thuoäc toâng Vaân Moân vaøo Vaên nghó ñeán coå nhaân ñaõ queân mình vì Chaùnh thôøi nhaø Toáng beân Trung Hoa (960-1279)—Name Phaùp, taïi sao mình laïi ñeå cho muoãi quaáy raày? Voâ of a Chinese Zen master of the Yun-Men Sect in Vaên quyeát taâm khoâng ñeå yù ñeán chuùng nöõa. Ngaäm the Sung Dynasty in China. chaët raêng, naém chaët tay, ñeå khôûi chöõ 'Voâ' hieän tieàn Hoaøi Thoá: Sasa-dhara (skt)—Ngöôøi luoân oâm aáp vaø quyeát soáng cheát vôùi muoãi moøng. Do quyeát chí boùng nguyeät (suy nghó vaån vô)—The hare-bearer, chòu ñöïng nhö theá, baát giaùc thaân taâm trôû neân vaéng or in Chinese the hare-embracer. laëng, in nhö caû moät toøa nhaø suïp ñoå boán vaùch ñeå Hoaøi Thöôïng Kính Thieàn Sö: Teân cuûa moät vò moät mình Voâ Vaên trô ra giöõa khoaûng khoâng baát Thieàn sö Trung Hoa vaøo theá kyû thöù 12. Moät hoâm, taän, khoâng theå laáy thí duï traàn gian maø noùi ra chöùng taïi Tröôøng Loâ, tình côø Hoaøi Thöôïng Kænh gaëp Voâ nghieäm naøy ñöôïc. Voâ Vaên ngoài maõi töø giôø thìn Vaên, sö hoûi: 'Sau nhieàu naêm hoïc hoûi, oâng hieåu ñeán giôø muøi. Sau ñoù

Voâ Vaên ñeán gaëp Thaày Kính thieàn nhö theá naøo?' Voâ Vaên ñaùp: 'Ngaøy ngaøy moät vaø noùi: "Giôø môùi nhaän ra raèng Phaät phaùp hoaøn nieäm khoâng moùng khôûi.' Sö Kính laïi hoûi: 'Töø ñaâu toaøn chaân chính, chæ do töï tín chöa ñuû vöôn tôùi neân oâng coù yù naøy?' Voâ Vaên nhö tuoàng hieåu maø khoâng ñoâi khi nghó töôûng Phaät phaùp doái ngöôøi."—Name daùm traû lôøi chuùt naøo. Thaáy Voâ Vaên khoâng thaáu of a Chinese Zen Master in the twelfth century. suoát yeáu ñieåm cuûa vaán ñeà, Kính baûo Voâ Vaên raèng One day, at Chang-lu, Master Ching of Huai-shan veà phaàn ñònh thì ñuùng maø veà phaàn ñoäng thì khoâng happened to meet Wu Wen. Ching of Huai-shan ñuùng (luùc ñònh thì khoâng maát, nhöng ôû choã ñoäng asked Wu Wen, 'What is your understanding of lieàn maát). Voâ Vaên ngaïc nhieân vaø xin thaày chæ daïy Zen after several years of study?' Wu Wen phaûi tu taäp nhö theá naøo ñeå thaáu trieät ñöôïc yeáu replied, 'Not a thought stirring all day.' Ching ñieåm cuûa vaán ñeà. Hoaøi Thöôïng Kính baûo: 'OÂng coù asked further, 'Where does this notion of your nghe Xuyeân Laõo noùi khoâng. Yeáu tri ñoaïn ñích yù, originate?' Wu Wen felt as if he knew but he was Baéc ñaåu nhìn sang Nam.' Noùi xong lieàn boû ñi. not quite sure how to answer the Master. Seeing Ñöôïc hoûi nhö vaäy, Voâ Vaên chaúng bieát noùi sao. Duø that Wu Wen had no insight into the gist of the ñi hay ngoài taâm Voâ Vaên chaúng chòu ôû yeân moät matter, Ching told Wu Wen that he was all right as choã, vaø trong nhöõng ngaøy tieáp theo chöõ 'Voâ' ñaõ rôi far as his tranquillization went, but that he had no ruïng maát maø loøng khoâng ngôùt quay theo caâu 'Yeáu hold of the thing in its activity (you can hold your tri ñoan ñích yù, Baéc ñaåu dieän Nam khan.' Moät hoâm work in quietness, but you lose it during activity). nhaân luùc Voâ Vaên ñang ngoài cuøng chuùng Taêng treân This surprised Wu Wen, who begged Master moät khuùc caây trong lieâu caïo ñaàu, nghi tình cöù baùm Ching of Huai-shan to advise him as to how his rieát, thôøi gian troâi qua maø khoâng hay, khoaûng exercise should be carried on so as to have an chöøng böõa aên, chôït thaáy taâm mình roãng rang, trong insight into the matter. Ching said, 'Don't you saùng, nheï nhaøng. Nghe nhö troïn caû taâm tình ñoå vôõ know what Ch'uan-lao says? If one wants to have vaø loät boû heát nhöõng lôùp voû bao ngoaøi; taát caû theá an understanding in the matter, look at the North giôùi thieân sai vaïn bieät, höõu tình vaø voâ tình tröôùc Star by turning around towards the south', and maét thaûy ñeàu tan bieán thaønh moät khoaûng troáng without making further remarks he went away. meânh moâng. Sau moät phuùt tænh laïi, moà hoâi thaùo Thus questioned, Wu Wen did not know what to ñaãm cuøng mình, giôø môùi hieåu theá naøo laø 'Baéc ñaåu say. Whether walking or sitting his mind refused dieän Nam khan'. Voâ Vaên gaëp thaày Kính, thaày hoûi, to dwell on anything else, and for several 'Ai ñeán ñaây?' Voâ Vaên ñaùp, 'Chaúng phaûi ta chaúng succeeding days 'Wu', was dropped and this 'North phaûi ngöôøi.' Thaày baûo: 'Chaúng ta chaúng ngöôøi, theá Star seen in the South' occupied his attention laø caùi gì?' Voâ Vaên ñaùp: 'Ñoùi thì aên meät thì nguû'. Sö exclusively. One day Wu Wen found himself in

the shaving-room where he was sitting with others of a Chinese Zen master of the Lin-chi Sect in the on a block of wood; the doubt firmly took hold of Yuan Dynasty in

China. him and time when without premonition Wu Wen Hoaøi Toá: felt his mind broadening out, becoming clear, 1) (634-707): Teân cuûa moät vò danh Taêng Luaät light, and serene. It seemed his whole mental toâng Trung Hoa vaøo thôøi nhaø Ñöôøng beân system was broken up and its coatings were all Trung Hoa (618-907)—Name of a Chinese stripped off; the entire world with its objects, famous monk, of the Vinaya Sect in the T'ang sentient and non-sentient, vanished before him; Dynasty in China. and there was a vast vacuity. After a while Wu 2) (737-?): Teân cuûa moät vò danh Taêng kieâm nhaø Wen was awakened, feeling perspiration running thö phaùp taøi danh cuûa Trung Hoa vaøo thôøi nhaø down my whole body, and he knew what was Ñöôøng beân Trung Hoa (618-907)—Name of a meant by seeing the North Star in the south. Wu Chinese famous monk and an outstanding Wen met Ching, and he asked, 'Who is it that calligrapher during the T'ang Dynasty in comes this way?' Wu Wen replied, 'Neither the China. self nor the other.' He said, 'If it is neither the self Hoaøi Trang Thieàn Sö (1198-1280): Ejo (jap)— nor the other, what is it after all?' 'One who eats Teân cuûa moät Thieàn sö noåi tieáng cuûa Nhaät Baûn vaøo when hungry and sleep when tired out,' Wu Wen theá kyû thöù XIII. Sö laø nhò toå toâng Taøo Ñoäng ôû Nhaät answered. Ching then made Wu Wen express the Baûn—Name of a famous Japanese Zen master in experience in verse, which Wu Wen did, and the thirteenth century. He was the second everything went on with no impediment. But still patriarch of the Soto Sect in Japan. there was something final, and Wu Wen was Hoaøi Uaån: impressed that he had not yet grasped it. Later on, 1) (640-701): Teân cuûa moät vò danh Taêng thuoäc Wu Wen went into the mountains of Hsiang-yen toâng Tònh Ñoä Trung Hoa vaøo thôøi nhaø Ñöôøng where he passed the summer. The mosquitoes was beân Trung Hoa (618-907)—Name of a terrible and he could not keep his hands in Chinese famous monk, of the Pure Land Sect, position. Then he thought of the ancient masters in the T'ang Dynasty in China. who had sacrificed their very lives for the sake of 2) (756-815): Shokei-Eki (jap)—Chang-ching the Dharma; why then should he be bothered by Huai-hui (Wade-Giles Chinese)—Zhangjing mosquitoes? Wu Wen made up his mind not to be Huai-hui (Pinyin Chinese)—See Chöông Kính disturbed by them any longer. Firmly setting his Hoaøi Huy Thieàn Sö. teeth, clenching his fists, Wu Wen held up the 3) Teân cuûa moät vò Thieàn sö Trung Hoa vaøo thôøi 'Wu' before him and made a most desparate fight Nguõ Ñaïi beân Trung Hoa (907-960)—Name of against the insects. While Wu Wen was thus a Chinese Zen master, who lived in the Wu- subjecting himself to a test of endurance it so tai Dynasty in China. happened that his body and mind finally attained a Hoaøi Vaán: Teân cuûa moät vò danh Taêng Luaät toâng state of quietude. It felt as if the whole building Trung Hoa vaøo thôøi nhaø Baéc Toáng beân Trung Hoa with all its walls had crashed down leaving him in (960-1127)—Name of a Chinese famous monk of a vast void, an experience which nothing earthly the Vinaya Sect, who lived in the North Sung could describe. His sitting lasted from about seven Dynasty in China. in the morning until two in the afternoon. Wu Wen Hoaïi: Viparinama (skt)—Huûy dieät hay hoaïi dieät—then met Master Ching of Huai-shan and said, "I To go to ruin—To decay—To

perish—To realized that Buddhism contains the whole truth destroy—To spoil—Worn out—Rotten—Bad. and that it is altogether due to our not being Hoaïi Dieät: To annihilate—Annihilation— thorough enough in the attempt to grasp it that we Destruction—Extinguish. sometime imagine Buddhism to be misleading." Hoaïi Ñaïo: Phaù hoaïi chaân lyù hay ñaïo phaùp baèng Hoaøi Tín Thieàn Sö (1280-1357): Teân cuûa moät vò nhöõng haønh ñoäng baïi hoaïi—To destroy the truth, Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi or the religion, e.g. by evil conduct. nhaø Nguyeân beân Trung Hoa (1280-1368)—Name

Hoaïi Ñaïo Sa Moân: Vò Sa Moân phaù hoaïi chaân lyù change every moment and this change brings hay ñaïo phaùp baèng nhöõng haønh ñoäng baïi hoaïi (moät about unsatisfactoriness; for whatever is trong boán loaïi Sa Moân)—A monk who destroys impermanent is unsatisfactory. That is, there the truth, or the religion by his evil conduct. is no lasting bliss. Hoaïi Khoå: Viparinama-dukkhata (skt)— Hoaïi Khoå Taùnh: Viparinama-dukkha (skt): Viparinama-dukkhata (p)—Suffering due to Suffering due to change—Moät trong ba loaïi khoå, change—Unsatisfactoriness due to hai loaïi kia laø haønh khoå vaø khoå khoå. Hoaïi khoå gaây impermanence—Moät trong tam khoå, noåi khoå cuûa ra bôûi nhöõng thay ñoåi—One of the three kinds of söï hoaïi dieät—One of the three aspects of dukkha, suffering, the other two are suffering due to the suffering of decay, or destruction. formations and due to pain. Dukkha as produced 1) Noãi khoå do söï hoaïi dieät cuûa thaân, khi töù ñaïi by change, or suffering by loss or deprivation or luoân laán aùt laãn nhau: The suffering of decay change—See Tam Khoå. of the body due to the contradictions of the Hoaïi Khoâng: Viparinamasunnam (p)— four great elements. Suffering inherent in the Dissolution or disintegration of void—See Hai changing—See Tam Khoå. Möôi Laêm Caùch Giaûi Thích Veà Taùnh Khoâng. 2) Noãi khoå khi nieàm vui bò huûy hoaïi: The Hoaïi Kieán: Taø kieán baïi hoaïi, aùm chæ ñoaïn kieán — suffering of decay of reaction from joy, etc. Corrupt or bad views, the advocacy of total 3) Theo Hoøa Thöôïng Piyadassi trong quyeån annihilation. “Con Ñöôøng Coå Xöa,” khoå ñöôïc xeáp vaøo loaïi Hoaïi Kieáp: Samvarta (skt)—Samvarta-kalpa khoå do tính chaát voâ thöôøng. Moïi caûm thoï laïc, (skt)—Kalpa of destruction or decay—Hoaïi hyû maø con ngöôøi coù theå caûm nhaän ñeàu tan Kieáp—Moät trong töù kieáp, khi vuõ truï hay tam thieân bieán vaø dieät maát. Nhö Ñöùc Phaät noùi, ngay caû ñaïi thieân theá giôùi bò huûy dieät. Hoaïi kieáp goàm 64 caùc caûm thoï maø moät haønh giaû kinh nghieäm khi tieåu kieáp trong ñoù löûa, nöôùc vaø gioù taøn phaù taát caû chöùng töù thieàn cuõng ñeàu xeáp vaøo loaïi hoaïi moïi thöù, ngoaïi tröø Töù Thieàn Thieân—The khoå naày. Bôûi vì chuùng laø voâ thöôøng, khoå, vaø periodical gradual destruction of a universe, one phaûi chòu bieán hoaïi. Tuy nhieân, ñaây khoâng of its four kalpas. Destruction consists of sixty-four phaûi laø caùi khoå maø ngöôøi ta phaûi chòu ñöïng. small kalpas when fire, water and wind destroy Ñieàu maø Ñöùc Phaät muoán neâu ra ôû ñaây laø taát everything except the Fourth Dhyana—See Töù caû caùc phaùp ñeàu voâ thöôøng vaø khoå, caùc phaùp Kieáp. naày phaûi chòu ñònh luaät voâ thöôøng trong töøng Hoaïi Laïn Töôûng: Quaùn xaùc bò thuù aên saùt na, vaø chính ñònh luaät naày taïo ra khoå.

Ñieàu (vikhaditakas (skt) hay töôûng thaây raõ ra töøng khuùc, ñoù coù nghóa laø khoâng coù haïnh phuùc tröôøng laøm moài cho chim thuù, moät trong cöûu töôûng quaùn cöûu—According to Most Venerable Piyadassi nhaèm giuùp haønh giaû thoaùt ly chaáp tröôùc veà thaân — in “The Buddha’s Ancient Path,” suffering To contemplate on a corpse that torn apart by wild comes under the category of birds and wild beasts, one of the nine types of unsatisfactoriness due to impermanence. All meditation on corpse which helps free us from the pleasant and happy feelings that even the attachment to the human body—See Cöûu Töôûng feelings that a yogi or meditator experiences Quaùn. by attaining the four meditative absorptions Hoaïi Lö Xa: Xe löøa ñaõ hö hoaïi, aùm chæ nhò thöøa — (jhana), come under the category of A worn-out donkey cart, i.e. Hinayana. unsatisfactoriness due to impermanence, Hoaïi Ma Boà Taùt: Mara-pramardaka (skt)—Mara- because they are transient (anicca), suffering destroyer Bodhisattva (the Bodhisattva Destroyer (dukkha), and subject to change of Demons)—Haøng Ma Boà Taùt. (Viparinamadhamma). But the suffering Hoaïi Naïp: See Hoaïi Saéc Y. mentioned here is certainly not the pain and Hoaïi Nghóa: Vitanda (skt)—Moät trong thaäp luïc ñeá suffering that people in general endure. What cuûa phaùi Chaùnh Lyù ôû AÁn Ñoä—Corrupt or bad the Buddha points out is that all things meanings. impermanent are unsatisfactory. They suffer

Hoaïi Phaùp: 1) Tieán trình hoaïi dieät: Any process of boä kinh cuûa Maät giaùo—Name of one of the sutras destruction or decay; 2) Theo taäp tuïc AÁn Ñoä, hoûa of Tantrism. thieâu xöông coát ngöôøi quaù vaõng ñeå nhöõng thöù naày Hoan: Nanda (skt)—See Hoan Hyû. khoâng coøn loâi keùo ngöôøi aáy tieáp tuïc laên troâi trong Hoan Hyû: Nanda (skt)—Pamudita (p)—Pleased— luaân hoài sanh töû nöõa: According to Indian customs, Delightful—Joyful—Full of joy—Take delight to burn the bones of a deceased person so that in—Pleasure—Glad—Ngöôøi ñeä töû Phaät luoân hoan they may not draw him to rebirth any longer. hyû laøm ñieàu lôïi laïc cho chuùng sanh. Hoan hyû coøn Hoaïi Phaùp Baát Hoaïi Phaùp: Destructible and laø moät trong nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi indestructible dharma—See Hoaïi Phaùp and Baát giaùc, vì nhôø ñoù maø taâm ta luoân an tònh. Chính vì Hoaïi Phaùp. theá maø ngöôøi Phaät töû chaân thuaàn luoân hoan hyû laøm Hoaïi Saéc: Kasaya (skt)—E-Jiki (jap)—1) Maøu toái: ñieàu lôïi laïc cho chuùng sanh—A Buddhist always Broken colour (not a bright colour); 2) Maøu phuï takes delight in doing good things to others. (khoâng phaûi laø naêm maøu chính): A secondary color Delight is one of the most important entrances to (not the five primary colours).;3) Maøu trung tính, the great enlightenment; for it is the mind of hay laø maøu ñöôïc nhuoäm töø caùc maøu khaùc: It is peace and tranquility. Therefore, a sincere described as a neutral colour through the dyeing Buddhist always takes delight in doing good things out of the other colours; 4) Luaät nhaø Phaät laø to others. nhuoäm sao cho aùo caø sa coù maøu hoaïi saéc: A Hoan Hyû Caên: Hoan hyû caên, thaáy taát caû chö Phaät fundamental rule in Buddhism is to dye the kasaya vôùi loøng tin chaúng hö hoaïi—Joyful faculties, with a secondary color. seeing all Buddhas with faith indestructible. Hoaïi Saéc Naïp: See Hoaïi Saéc Y. Hoan Hyû Ñòa: Pramudita-bhumi (skt)—Sô ñòa Hoaïi Saéc Y: Hoaïi Saéc

Naïp—AÙo daønh cho chö trong Thaäp Ñòa Phaät Thöøa—Stage of joy—Joyful Taêng Ni—Rag-robe, or robe for monks and nuns. stage—The bodhisattva's stage of joy, the first of Hoaïi Sôn: Theo Kinh A Haøm: "Sinh, laõo, beänh, töû his ten stages (bhumi)—Giai ñoaïn Boà Taùt caûm laøm suy hao con ngöôøi gioáng nhö söï hao moøn cuûa thaáy nieàm vui traøn ngaäp vì ñang vöôït thaéng nhöõng quaû nuùi vaäy (Suy Hao Sôn)—According to The khoù khaên trong quaù khöù, phaàn chöùng chôn lyù vaø Agama Sutra: "as the hills wear down, so is it with baây giôø ñang tieán vaøo traïng thaùi cuûa Phaät vaø söï man." giaùc ngoä. Trong giai ñoaïn naày Boà Taùt ñaït ñöôïc Hoaïi Theá Töôùng Caàu Thöïc Töôùng: To depart baûn taùnh Thaùnh Hieàn laàn ñaàu vaø ñaït ñeán tònh laïc from causation in order to pursue Nirvana—To khi ñaõ ñoaïn tröø meâ hoaëc ôû kieán ñaïo, vaø ñaõ hoaøn search for reality through destroying toaøn chöùng ñaéc hai thöù taùnh khoâng: nhaân vaø phaùp manifestations—See Ly Sinh Dieät Caàu Tòch Dieät. khoâng. Ñaây laø giai ñoaïn maø vò Boà Taùt caûm thaáy Hoaïi Töôùng: Fractions or Differentiation—Traïng hoan hyû khi Ngaøi deïp boû ñöôïc lyù töôûng heïp hoøi thaùi hoaïi dieät cuûa söï vaät, moät trong saùu töôùng cuûa cuûa Nieát Baøn caù nhaân ñi ñeán lyù töôûng cao ñeïp hôn vaïn höõu. Nhöõng bieät töôùng, duø chuùng keát hôïp ñeå giuùp cho taát caû chuùng sanh giaûi thoaùt moïi voâ thaønh toång töôùng, vaãn khoâng ñaùnh maát nhöõng saéc minh ñau khoå—The first stage of Joy (or utmost thaùi rieâng bieät cuûa mình. Moãi quan naêng trong vò joy) at having overcome the former difficulties, trí rieâng bieät cuûa noù thi haønh nhieäm vuï ñaëc thuø cuûa realizing a partial aspect of the truth, and now noù—The aspect, or state of destruction or decay, entering on the path to Buddhahood and one of the six characteristics found in everything. enlightenment. In this stage, the Bodhisattva Differentiation means that specialities, though attains the holy nature for the first time and they make up universality, do not lose their own reaches the highest pleasure, having been special features. Each organ, being in its own removed from all errors of Life-View (darsana- special position, performs its own differentiating marga) and having fully realized the twofold function—See Luïc Töôùng. sunyata: pudgala and dharma. In this stage, a Hoaïi Töôùng Kim Cang Ñaø La Ni: Vajra- Bodhisatva feels delight because he is able to pass vidarana-dharani (skt)—Teân cuûa moät trong nhöõng from the narrow ideal of personal Nirvana to the

higher ideal of emancipation all sentient beings phöông ñoâng cuûa vuõ truï (Kinh Phaùp Hoa, phaåm from the suffering of ignorance. Hoùa Thaønh Duï)—The happy land, or paradise of Hoan Hyû Ñòa Boà Taùt: Pramudita-bhumi- Aksobhya, east of our universe. bodhisattva (skt)—Sô ñòa Boà Taùt—Bodhisattva in Hoan Hyû Taùn Thaùn Nhö Lai: Joyfully praising the Stage of joy—Joyful stage Bodhisattva. the enlightened—Praising the enlightened. Hoan Hyû Ñoaøn: Hoan Hyû Hoaøn—Teân moät loaïi Hoan Hyû Taïng Ma Ni Baûo Tích Phaät: Treasury baùnh laøm baèng maät—Joy-buns, a name for a kind of Happiness and Accumulation of Mani Jewels of honey-cake. Buddha. Hoan Hyû Haïnh: Practice of giving joy—Laøm cho Hoan Hyû Taâm: The Mind of Joy—Rejoicing chuùng sanh hoan hyû—The practice of giving joy, Mind—Taâm hoan hyû laø vui theo caùc söï vui veû vaø one of the ten Bodhisattva

practices—See Thaäp haïnh phuùc cuûa ngöôøi. Hoan hyû taâm döùt tröø ñöôïc Haïnh Boà Taùt. caùc chöôùng nghieäp veà taät ñoá, ích kyû, nhoû nhen, vaân Hoan Hyû Hoaøn: Hoan Hyû Ñoaøn—Teân moät loaïi vaân. Hoan hyû coøn laø vui maø tha thöù loãi laàm cuûa baùnh laøm baèng maät—Joy-buns, a name for a kind ngöôøi khaùc. Hoan hyû taâm döùt tröø ñöôïc caùc chöôùng of honey-cake. nghieäp veà haän thuø, baùo phuïc, vaân vaân. Ñaõ coù xoùt Hoan Hyû Hoäi: The festival of All Souls—Vu Lan thöông taát phaûi theå hieän loøng aáy qua taâm hoan hyû. Boàn. Loøng tuøy hyû tröø ñöôïc chöôùng taät ñoá nhoû nhen. Hoan Hyû Laâm: Nandana-vana (skt)—Forest of Loøng hyû xaû giaûi ñöôïc chöôùng thuø baùo phuïc. Bôûi joy—Hoan Hyû Vieân—Hoan Hyû Uyeån—Hoan Laïc taâm Hoan Hyû khoâng ngoaøi söï giaùc ngoä maø theå Vieân—Hyû Laâm Uyeån—Moät trong boán vöôøn cuûa hieän, neân ñoù chính laø loøng Boà Ñeà. Hoan hyû coù hai Ñeá Thích ôû coõi trôøi Ñao Lôïi, vöôøn naày ôû veà phía thöù. Thöù nhaát, hoan hyû laø khi thaáy treân töø chö Phaät, baéc cuûa thaønh Hyû Kieán (chö Thieân vaøo ñaây thì töï Thaùnh nhaân, döôùi cho ñeán caùc loaïi chuùng sanh, coù naûy ra söï hoan hyû)—Garden of joy, or Joy-grove laøm ñöôïc coâng ñöùc gì, duø laø nhoû moïn cuõng vui garden; one of the four gardens of Indra’s möøng theo. Vaø khi thaáy ai ñöôïc söï phöôùc lôïi, höng paradise, north of his central city. thaïnh thaønh coâng, an oån, cuõng sanh nieäm vui veû Hoan Hyû Long Vöông: Nanda-naga-raja (skt)— möøng duøm. Thöù nhì, hoan hyû laø duø coù chuùng sanh Nan Ñaø Long Vöông—Joy Dragon King—Nanda laøm nhöõng ñieàu toäi aùc, vong aân, khinh huûy, hieåm Dragon King. ñoäc, toån haïi cho ngöôøi hoaëc cho mình, cuõng an Hoan Hyû Nhaät: 1) Ngaøy raèm haèng thaùng ñöôïc goïi nhaãn vui veû maø boû qua. Söï vui nhaãn naày neáu xeùt laø ngaøy “Hoan Hyû Nhaät”: Every 15th day of the nghó saâu, thaønh ra khoâng thaät coù nhaãn, vì töôùng month; 2) Ngaøy raèm thaùng baûy hay thaùng taùm laø ngöôøi, töôùng ta vaø töôùng naõo haïi ñeàu khoâng. Neân ngaøy hoan hyû, ngaøy ñoù Ñöùc Phaät vaø giaùo ñoaøn Kinh Kim Cang daïy: “Nhö Lai noùi nhaãn nhuïc Ba chaám döùt leã an cö kieát haï: The happy day of the La Maät, töùc chaúng phaûi nhaãn nhuïc Ba La Maät, ñoù Buddha, and of the order, i.e. that ending the goïi laø nhaãn nhuïc Ba La Maät.”—Accepting means “retreat,” 15th day of the seventh or eighth moon. to feel happy for others’ joy and happiness. Hoan Hyû Phaät: Delightful Buddha—Ngaøy vía Accepting mind has the special characteristics that Ñöùc Phaät Hoan Hyû laø ngaøy möôøi moät trong can eliminate various karmic obstructions thaùng—Day dedicated to His manifestation (to a including jealousy, stinginess, pettiness, etc. Buddha's vital spirit) is the eleventh day of the Forgiving means to forgive happily others’ month. mistakes and transgressions. Forgiving mind has Hoan Hyû Quang: Light of joy—One of the twelve the special characteristics that can solve and lights of Amitabha Buddha. destroy karmic obstructions including vengeance Hoan Hyû Quang Nhö Lai: Joyful and Detached and grudges. Having a benevolent mind, we Brightness of Tathagata (Buddha of Joyous Light). should express it through a mind of joy. The Hoan Hyû Quang Phaät: Amitabha (skt)—Buddha rejoicing mind can destroy the affliction of mean of Joyful Light. jealousy. The “forgive and forget” mind can put Hoan Hyû Quoác: Abhirati

(skt)—Dieäu Hyû Quoác— an end to hatred, resentment, and revenge. Teân coõi Tònh Ñoä cuûa Ñöùc A Suùc Beä Phaät ôû veà Because the mind of joy cannot manifest itself in

the absence of Enlightenment, it is that very Bodhi Thieân aáy, khieán cho vò Nam Thieân taâm ñöôïc hoan Mind. This mind is of two kinds: a rejoicing mind hyû ñeå deïp boû caùi thoùi baïo haïi—The joyful and a mind of "forgive and forget." First, a devas—Devas of pleasure, represented as two rejoicing mind means that we are glad to witness figures embracing each other, with elephants' meritorious and virtuous acts, however, heads and human bodies; the two embracing insignificant, performed by anyone, from the figures are interpreted as Ganesa, the eldest son Buddhas and saints to all various sentient beings. of Siva, and an incarnation of Kuan-Yin; the Also, whenever we see anyone receiving gain or elephant-head represents Ganesa; the origin is merit, or prosperous, successful and at peace, we older than the Kuan-Yin idea and seems to be a are happy as well, and rejoice with them. Second, derivation from the Sivaitic linga-worship. a "forgive and forget" mind means that even if Hoan Laïc Vieân: See Hoan Hyû Vieân. sentient beings commit nefarious deeds, show Hoan Ngheânh: To welcome—To applaud. ingratitude, hold us in contempt and denigrate us, Hoaùn Chung Taùc UÛng: Nhaän laàm caùi ly laø caùi caùi are wicked, causing harm to others or to ourselves, huû, chæ söï laàm laãn söï lyù. Haønh giaû phaûi luoân nhôù söï we calmly forbear, gladly forgiving and forgetting laø nhöõng phaùp höõu vi hay hieän töôïng do nhaân their transgressions. This mind of joy and duyeân sanh ra; trong khi lyù laø phaùp voâ vi, khoâng do forbearance, if one dwells deeply on it, does not nhaân duyeân sanh ra, tuyeät ñoái, khoâng thay ñoåi vì really exist, because there is in truth no mark of noù laø chôn nhö baát bieán—To mistake a glass for a self, no mark of others, no mark of annoyance or small jar. In Zen, the term indicates a mistake of harm. As stated in The Diamond Sutra: "The phenomenon and noumenon. Zen practitioners Tathagata teaches likewise that the Perfection of should always remember that phenomenon and Patience is not the Perfection of Patience; such is noumenon, activity and principle or the absolute; merely a name." phenomena ever change, the underlying principle, Hoan Hyû Thieân: See Hoan Laïc Thieân. being absolute, neither change nor acts, it is the Hoan Hyû Tín: Joyful faith. bhutatathata. Hoan Hyû Töû: Sanh laøm ngöôøi vôùi khaû naêng phaùt Hoaùn Chuyeån: To exchange. trieån trí tueä—Rebirths as human beings with Hoaùn Dieän: Kanmen (jap)—Thay ñoåi neùt maët— mental development powers. To change the facial expression. Hoan Hyû Uyeån: See Hoan Hyû Vieân. Hoaùn Noâ Taùc Lang: Nhaän laàm ngöôøi ñaày tôù laø Hoan Hyû Vieân: Nandana-vana (skt)—Hoan Hyû oâng chuû, chæ söï laàm laãn söï lyù—To mistake a glass Uyeån—Hoan Laïc Vieân—Hyû Laâm Uyeån—Moät for a small jar. In Zen, the term indicates a trong boán vöôøn cuûa Ñeá Thích ôû coõi trôøi Ñao Lôïi, mistake of phenomenon and noumenon—See vöôøn naày ôû veà phía baéc cuûa thaønh Hyû Kieán (chö Hoaùn Chung Taùc UÛng. Thieân vaøo ñaây thì töï naûy ra söï hoan hyû) —Garden Hoaøn: Caây duøng laáy haït laøm chuoãi: A tree whose of joy, or Joy-grove garden; one of the four hard, black seeds are used for

beads—Caây truï: A gardens of Indra's paradise, north of his central pillar (post)—Chieác voøng (saét)—A metal ring— city. Traû laïi: To repay—Trôû laïi: To return—Hay Hoan Hyû Vöông Boà Taùt: Vajrasadhu (skt)—Kim khoâng? (duøng nhö nghi vaán töø): Don't you? (aren't Cang Hyû Boà Taùt—Diamond Joy Bodhisattva. you?). Hoan Laïc: See Hoan Hyû. Hoaøn Baùi: Laïy taï—To return of a salute. Hoan Laïc Ñòa: Pramudita (skt)—Land of Joy. Hoaøn Boån: Return to the source—Trôû veà nguoàn Hoan Laïc Thieân: Nandikesvara (skt)—The joyful coäi—See Hoaøn Nguyeân. devas—Devas of pleasure—Ñaïi Thaùnh Thieân— Hoaøn Caûnh: Environment—Circumstance. Ñaïi Thaùnh Hoan Hyû Thieân—Thaùnh Thieân laáy Hoaøn Caûnh Thuaän Tieän: Favorable hình hai vôï choàng thaân ngöôøi ñaàu voi oâm laáy nhau circumstances laøm baûn toân. Vò Nam Thieân laø con tröôûng cuûa Ñaïi Hoaøn Caûnh Thöôøng Haèng: Permanent Töï Taïi Thieân, moät ñaïi hoang thaàn baïo haïi theá giôùi. situation—Ngöôøi naøo ñoù nghieân cöùu cuøng toät caên Vò Nöõ Thieân laø Quan AÂm hoùa hieän oâm laáy vò Nam nguyeân cuûa töù ñaïi, tính thöôøng truï. Tu taäp coù theå

bieát trong boán vaïn kieáp möôøi phöông chuùng sanh During the time of Emperor An Ñeá, the emperor sanh dieät ñeàu laø haèng thöôøng, chaúng heà tan maát. traveled from the Giang Laêng region to Jiang-Tsi; Roài töø ñoù chaáp cho laø thöôøng—Certain person the Great General of the North named Haø -Voâ-Kî thoroughly investigates the source of the four requested the Great Master to descend the elements, he may conclude that they are mountain to welcome the Emperor. The Great permanent in nature. Through his cultivation, he Master used the excuse he was ill and weak to knows that in forty thousand eons, as living beings decline this request. Then the second year of in the ten directions undergo births and deaths, Nguyeân Höng reign period, Magistrate Hoaøn their substances exist permanently and are never Huyeàn once again sent the Greta Master another annihilated. Therefore, he speculates that this document. In it this magistrate gave many reasons situation is permanent. why Buddhist Monks must bow and prostrate to Hoaøn Coå Vò Lieãu Hoaøn Kim Ñaùo Lai: Trôû veà the emperor. In response, the Great Master wrote xöa chöa ñeán; trôû veà nay ñeán roài. Trong thieàn, töø a letter and the book with five volumes titled naày coù nghóa laø chö phaùp thaät söï baát khöù baát lai, "Ordained Buddhists Do Not Have To Honor vaïn vaät trong vuõ truï xöa nay nhö thò. Haønh giaû Royalty." After the imperial court reviewed his phaûi coù nhö thò trí veà baûn chaát thaät cuûa vaïn höõu, writing, they highly repsected im and had no chöù khoâng phaûi laø loaïi trí cuûa ta baø chæ bieát ñeán veû choice but to honor his views. beà ngoaøi—In Zen, the term means all things are Hoaøn Höông: To return of incense offered—Veà really neither going nor coming. All things in the nhaø: To return home—See Ñaùp Höông. universe always have the same form as it is. Zen Hoaøn Leã: Hoaøn Baùi—Ñaùp leã laïi söï chaøo hoûi hay practitioners must have this kind of transcendental cuùng höông—Return of courtesy of a salute or of jnana of the true nature of reality, not as it appears incense offered. to individuals in samsara. Hoaøn Moân: Meditation by returning to the mind— Hoaøn Dieät: Nhaäp Nieát Baøn—To

enter Nirvana— Moät trong saùu dieäu moân hay saùu phaùp moân kyø Tu ñaïo chöùng quaû Nieát Baøn ñeå thoaùt khoûi voøng dieäu cho ngöôøi tu Phaät, trôû veà vôùi chính mình ñeå sanh töû luaân hoài—To escape the Samsara (the bieát caùi taâm naêng quaùn laø khoâng coù thaät. Ñoái vôùi cycle of birth and death). To return to nirvana and haønh giaû tu Thieàn, "Tu Hoaøn" coù nghóa laø haønh giaû escape from the backward flow to transmigration. quaùn saùt kyõ caøng ngay baûn tính cuûa taát caû caùc phaùp Hoaøn Hoïc Sinh: Gangakusho (jap)—Returning tu thieàn ñònh maø mình ñaõ aùp duïng töø tröôùc ñeán pupil—Taêng sinh (Nhaät Baûn) du hoïc trôû veà nöôùc. nay. Luùc ñoù haønh giaû môùi thaáy raèng taát caû caùc Hoaøn Huyeàn: Teân cuûa moät quan vieân ôû Trung phaùp aáy ñeàu bò keàm toûa trong moät maãu möïc nhò Hoa vaøo thôøi nhaø Ñoâng Taán beân Trung Hoa (317- nguyeân, vì luoân luoân coù moät caùi taâm tu taäp vaø moät 420), ngöôøi uûng hoä vieäc Sa Moân phaûi kính leã ñoái töôïng hoaëc keá hoaïch ñöôïc tu taäp. Thoâng hoaøng gia. Thôøi vua An Ñeá nhaø Taá n, vua xa giaù töø thöôøng maø noùi, heát thaûy chuùng ta ñeàu khoâng daùm Giang Laêng ñeán Giang Taây, quan Traán Nam laø Haø vöôït ra ngoaøi moät phaûn ñeà (ñoái laäp laïi vôùi söï Voâ Kî yeâu caàu Ñaïi Sö Hueä Vieãn ñích thaân xuoáng khaúng ñònh vaø phuû ñònh) chæ vì chuùng ta töôûng nuùi nghinh tieáp ñöùc vua. Ñaïi sö laáy côù ñau yeáu, töôïng mình khoâng theå. Lyù luaän ñaõ ñe doïa chuùng khöôùc töø khoâng baùi yeát. Ñeán naêm Nguyeân Höng ta, moãi khi teân cuûa noù ñöôïc nhaéc tôùi laø chuùng ta co thöù hai, quan Phuï Chaùnh Hoaøn Huyeàn laïi gôûi cho ruùt laïi vaø run leân baây baåy. Töø khi trí tueä tænh thöùc Ñaïi sö Hueä Vieãn moät vaên thô, trong ñoù coù nhieàu lyù ñeán baây giôø, taâm chuùng ta luoân hoaït ñoäng döôùi söï luaän baét buoäc haøng Sa Moân phaûi leã baùi quoác kyû luaät nghieâm khaéc cuûa lyù luaän nhò nguyeân, vaø noù vöông. Ñaïi sö soaïn vaên thö phuùc ñaùp vaø quyeån töø choái thoaùt ra khoûi goâng cuøm cuûa trí töôûng töôïng “Sa Moân Baát Kinh Vöông Giaû Luaän” goàm 5 thieân cuûa noù. Töø tröôùc ñeán nay chuùng ta chöa töøng nghó ñöôïc thaønh hình ñeå hoài aâm. Trieàu ñình xem xong raèng mình coù theå thoaùt ra khoûi söï giôùi haïn cuûa trí raát laáy laøm neå troïng vaø phaûi chaáp nhaän quan ñieåm tueä do töï mình aùp ñaët cho mình. Thaät vaäy, töø khi cuûa ngaøi—Name of a Chinese mandarin in the chuùng ta phaù vôõ söï ñoái laäp "ñuùng" vaø "sai", neáu Eastern Chin Dynasty in China, who lived khoâng chuùng ta seõ khoâng hy voïng gì soáng ñöôïc supported Ordained Buddhists must honor royalty. cuoäc soáng töï do thaät söï. Vaø taâm hoàn chuùng ta nhö

cöù ñang gaøo theùt ñeán ñieàu naøy, queân ñi raèng roát unless we break through the antithesis of "yes" roài cuõng khoâng khoù khaên laém ñeå ñaït ñeán söï khaúng and "no" we can never hope to live a real life of ñònh cao hôn, maø khoâng coù söï maâu thuaãn phaân freedom. And the soul has always been crying for bieät giöõa phuû ñònh vaø khaúng ñònh. Nhôø Thieàn maø it, forgetting that it is not after all so very difficult söï khaúng ñònh cao hôn naøy cuoái cuøng ñöôïc ñaït ñeán to reach a higher form of affirmation, where no qua phöông tieän laø "Tu Hoaøn". Ñoái vôùi haønh giaû tu contradicting distinctions obtain between negation Thieàn, ñeå loaïi boû

phaùp maët ñoái maët löôõng phaân and assertion. It is due to Zen that this higher form naøy vaø ñem taâm thöùc phaûn boå hoaøn nguyeân, caùi of affirmation has finally been reached by means Toaøn Theå Khoâng ñoäc nhaát tuyeät ñoái, laø chuû ñeà of "returning to the mind". For Zen practitioners, chính cuûa phaùp "Tu Hoaøn". Traïng thaùi boån nguyeân to relinquish this face-to-face dichotomy and bring naøy phaûi ñöôïc thaâm nhaäp baèng caùch chieâm the mind back to its primordial state, the one nghieäm töï tính voâ sinh hay khoâng taâm. Neáu giaùc absolute Void-Whole, is the central theme of the ngoä raèng taâm mình voán khoâng, thì caùi "chuû khaùch" "Returning Practice". This primordial state is to be löôõng phaân ñoù coù theå töø ñaâu ñeán ñöôïc? Khi haønh entered into by contemplating the non-existent or giaû chöùng ñöôïc chaân lyù naøy, Sieâu Trí vó ñaïi boãng void nature of the mind. If one realizes that one's nhieân khai môû vì taát nhieân vaø ñoät nhieân ngöôøi aáy ôû mind is void by nature, from whence could the trong traïng thaùi boån nguyeân. Tuy nhieân, haønh giaû dichotomous "subject and object" possibly come? neân tieáp tuïc phaùp "Tu Tònh" ñeå taåy saïch nhöõng When the practitioner arrives at the realization of nhieãm oâ vi teá. Kyø thaät, caùc phaùp tu "Quaùn Moân", this truth, the great transcendental wisdom will "Hoaøn Moân", vaø "Tònh Moân" khoâng phaûi phaùp tu suddenly blossom as he dwells naturally and Thieàn ñònh maø laø phaùp tu Trí tueä. Tu "Quaùn Moân" spontaneously in the primordial state. laø ñeå quaùn töôûng tính khoâng nôi chuùng höõu tình; tu Nevertheless, the practitioner should continue to "Hoaøn Moân" laø ñeå quaùn töôûng taùnh khoâng cuûa chö practice "Purity" to cleanse the subtle defilements. phaùp "cuï theå"; vaø tu "Tònh Moân" laø ñeå quaùn töôûng In fact, "Observation", "Returning", and "Purity" tính khoâng cuûa nhò nguyeân löôõng phaân vaø nhieáp practices are actually not "Dhyana" but "Prajna" taâm mình vaøo chaân nhö bình ñaúng. Haønh giaû tu practices: the Observation Practice is to observe Thieàn neân luoân nhôù raèng chæ baèng caùch tu taäp tính the voidness of sentient being; the Returning khoâng maø baát cöù hình thöùc thieàn ñònh naøo cuûa Phaät Practice, to observe the voidness of "concrete" giaùo cuõng ñeàu ñöôïc hoaøn thieän—One of the six things (dharmas); and the Purity Practice is to wonderful strategies or doors for Buddhist observe the voidness of dichotomy and to merge cultivators, i.e. to realize by introspection that the one's mind with the all-embracing Equality. Zen thinker, or introspecting agent, is unreal. For Zen practitioners should always remember that it is practitioners, practicing of "Returning Method" only through practice of Voidness that any form of means to observe carefully the very nature of all Buddhist meditation is brought to completion— the meditation practices which he has so far See Luïc Dieäu Moân. employed. He will then see that all of them are Hoaøn Nguyeân: 1) Trôû veà nguyeân quaùn: To return bound within a pattern of dualism, for there is home; 2) Trôû veà coäi nguoàn baèng caùch ñoaïn töø taát always a mind that practices and an object or caû meâ laàm maø böôùc vaøo caûnh giaùc ngoä: To return scheme that is practiced upon. Ordinarily to the source, i.e. abandon or eradicate all speaking, we all dare not go beyond an antithesis illusions and turn to enlightenment. just because we imagine we cannot. Logic has so Hoaøn

Nhaân: teân goïi taét cuûa Thích Ñeà Hoaøn intimidated us that we shrink and shiver whenever Nhaân—An abbreviation for Indra. its name is mentioned. The mind made to work, Hoaøn Nieân Döôïc: See Hoaøn Nieân Laïc. ever since the awakening of the intellect, under Hoaøn Nieân Laïc: Moät loaïi thuoác laøm cho ngöôøi ta the strictest discipline of logical dualism, refuses treû trung yeâu ñôøi nhö nhöõng naêm coøn nieân thieáu— to shake off its imaginary cangue. It has never A drug to return to the years and restore one's occured to us that it is possible for us to escape youth. this self-imposed intellectual limitation. Indeed, Hoaøn Phuùc: Perfect happiness.

Hoaøn Sinh: 1) Cheát ñi soáng laïi (phuïc sinh): To Löông Giôùi. Naêm caáp ñoä laø söï dieãn taû veà caùch revive; 2) Taùi sanh vaøo coõi Ta Baø: To come to life thöùc cuûa nhöõng möùc ñoä hay nhöõng giai ñoaïn chöùng again, to return to life; to be reborn in this world; ngoä Thieàn. Vaên baûn nguyeân thuûy cuûa Thieàn sö 3) Töø nhò thöøa taùi sanh trôû laïi ñeå hoaøn taát tu ñaïo Ñoäng Sôn veà naêm caáp ñoä naøy ñöôïc vieát trong moät Phaät thöøa: To be reborn from the Hinayana baøi keä naêm ñoaïn. Thieàn toâng Laâm Teá Nhaät Baûn söû nirvana in order to be able to attain to Mahayana duïng nhoùm coâng aùn "hoaøn thieän" naøy nhö giai Buddhahood; 4) Nhöõng tu só phaù giôùi bò khai töø, ñoaïn cuoái cuøng trong tu taäp coâng aùn. Vaøo theá kyû sau ñoù bieát phaùt loà saùm hoái, neân ñöôïc cho trôû laïi thöù XVIII, Thieàn sö Baïch AÅn Hueä Haïc vaø nhöõng giaùo ñoaøn: Restoration to the order, after ñeä töû cuûa ngaøi ñaõ saép ñaët moät tieán trình coâng aùn repentance for sin. ñöôïc tu taäp sau laàn kinh nghieäm giaùc ngoä ñaàu tieân. Hoaøn Sôn Thieàn Sö: Zen Master Wan Shan—Teân Hoï ñaët caên baûn cuûa heä thoáng naøy treân naêm giai cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù ñoaïn hay naêm loaïi coâng aùn, ñöôïc ñaët ra nhaèm ñöa 13—Master Wan Shan, name of a Chinese Zen haønh giaû tieán ñeán nhöõng möùc ñoä hieåu bieát saâu xa Master in the thirteenth century—See Vi Laâm hôn. Trong heä thoáng naøy, nhoùm coâng aùn "hoaøn Ñaïo Baùi Thieàn Sö. thieän" naøy ñöôïc söû duïng nhö giai ñoaïn thöù naêm vaø Hoaøn Sôn Thieàn Sö Ngöõ Luïc: Ngöõ luïc cuûa Thieàn raøo caûn cuoái cuøng maø nhöõng ngöôøi coù khaû naêng sö Vi Laâm Ñaïo Baùi—Zen Master Wei-Lin Tao- laøm Thieàn sö phaûi vöôït qua tröôùc khi hoï hoäi ñuû Bai's Records of Lectures—See Vi Laâm Ñaïo Baùi tieâu chuaån nhaän hoïc troø cuûa chính mình—A koâan Thieàn Sö. based on the five levels of awakening developed Hoaøn Tha: Buoâng boû—Letting go—Release— by Zen master Tung-shan Liang-chieh (807-869). Giaùo phaùp caên baûn cuûa Ñöùc Phaät chæ daïy chuùng ta The five ranks is a formulaic expression of the caùch traán an vaø khoáng cheá "YÙ maõ." Khi chuùng ta degrees, or stages, of Zen realization. Tung-shan's buoàn nguõ, chæ caàn naèm xuoáng, taét ñeøn laø buoâng original statement of the five ranks is a poem in thoûng thaân taâm—A basic teaching of the Buddha five stanzas. The Japanese Rinzai school uses the on how to calm and rein in the "monkey" mind. Gio Koâan as the final stage of formal koâan When we feel asleep, just lie down in a quiet practice. In the eighteenth century, Hakuin Ekaku place, put the lights out and let go our minds and (1685-1768) and his disciples devised a process of bodies. koâan practice to be undertaken after an initial Hoaøn Thaûo Haøi

Tieàn: Ñeàn traû tieàn cho nhöõng ñoâi enlightenment experience. They based the system giaøy coû. Trong thieàn, töø naày ñöôïc duøng ñeå chæ trích on five stages or categories of koâan, designed to caùc vò haønh cöôùc Taêng ñi chu du laõng phí thôøi gian lead the practitioner to deeper levels of maø khoâng thu thaäp ñöôïc gì, chæ laøm hao moøn understanding. In this system, a consideration of nhöõng ñoâi giaøy cuùng döôøng cuûa thí chuû, luùc cheát seõ the Goi-koâan serves as the fifth and final barrier bò Dieâm vöông baét ñeàn traû laïi cho thí chuû chaúng through which potential Zen masters must pass nhöõng tieàn cuûa nhöõng ñoâi giaøy coû maø con2 taát caû before qualifying to take on disciples of their nhöõng gì hoï ñaõ thoï duïng—To repay the cost of own—See Nguõ Chuûng Coâng AÙn and Ñoäng Sôn pairs of grass shoes. In Zen, the term is used to Nguõ Vò. criticize wandering monks who have done a lot of Hoaøn Toaøn: Perfect—Impeccable—Clean— travelling, but achieved nothing. They have only Entire—Complete—Faultless—Ngoaøi Nieát baøn used up pairs of grass shoes offered by almsgivers. ra, khoâng coù haïnh phuùc hoaøn toaøn treân ñôøi naày — When their lifetime is up, King of hell will ask Beside nirvana, there is no such thing as perfect them to repay to alsmgivers not only the costs of bliss. pairs of grass shoes, but also the costs of Hoaøn Toaøn Hoaïi Dieät: Complete annihilation everything that they have received for their own Hoaøn Trung Hö Baïch: Taâm troáng roãng thuaàn use. khieát, chæ cho caûnh giôùi tuyeät ñoái sieâu vieät, vöôït Hoaøn Thieän: Goi Koâan (jap)—Nhoùm coâng aùn ngoaøi taát caû nhöõng khaùi nieäm thieän aùc, thò phi, höõu "hoaøn thieän," coâng aùn döïa vaøo naêm caáp ñoä tænh voâ vaø meâ ngoä, vaân vaân—An empty and pure mind. thöùc, ñöôïc khai trieån bôûi Thieàn sö Ñoäng Sôn The term indicates an absolutely supramundane

realm which is beyond all conceptions of khoâng vaøng. Khoâng hình khoâng töôùng. Khoâng höõu wholesome and unwholesome, right or wrong, khoâng voâ, khoâng cuõ khoâng môùi, khoâng daøi khoâng existing or non-existing, unenlightened or ngaén, khoâng lôùn khoâng nhoû. Noù vöôït qua taát caû enlightened, and so on. giôùi haïn ñong ño tính ñeám, noù vöôït qua danh töï Hoaøn Trung Thieân Töû, Taùi Ngoaïi Töôùng Quaân: ngoân ngöõ, noù vöôït qua tung tích ñoái ñaõi. Noù ôû ngay Hoaøng ñeá trong trieàu vaø vò töôùng quaân ngoaøi bieân ñaây baây giôø, khôûi nieäm lieàn sai. Noù gioáng nhö hö aûi (caû hai ñeàu coù quyeàn uy toái thöôïng). Trong khoâng, chaúng coù ngaèn meù, khoâng theå suy löôøng thieàn, thieàn sö thöôøng duøng töø naày ñeå khuyeân ñoà hay ño ñaïc. Phaät khoâng gì khaùc hôn laø caùi taâm ñeä haõy laõnh hoäi töï taâm, chính mình laø chuû—A king naøy, laø chính caùi taâm cuûa maáy oâng." Ñaây laø moät in the royal court and a commanding general at trong nhöõng coâng aùn thuoäc loaïi giaûi minh chaân lyù the border gate (two persons with ultimate powers Thieàn baèng nhöõng phaùn ngoân giaûn dò vaø tröïc chæ, in the country). In Zen, masters always use this nghóa laø loaïi "minh nhieân xaùc nhaän." Tuy nhieân, term to remind their disciples to understand and to noùi gì thì noùi, daàu cho chuùng ñeä töû cuûa Hoaøng Baù gain control of their own mind. coù ngoä ñöôïc ñi nöõa, caùc vò aáy cuõng phaûi maát theâm Hoaøn Trung Thieàn Sö (780-862): Teân cuûa moät vò vaøi möôi naêm tu taäp tham thieàn môùi baét ñaàu goïi laø Thieàn sö

Trung Hoa vaøo thôøi nhaø Ñöôøng beân ñöôïc."—One day, Zen master Huang-po said in Trung Hoa (618-907)—Name of a Chinese Zen his sermon, "All the Buddhas and sentient beings master in the T'ang Dynasty in China—See Khoan are nothing but one's mind. From the time of no- Trung Ñaïi Töø Thieàn Sö. beginning this Mind never arises and is not Hoaøn Tuïc: Trôû laïi ñôøi soáng theá tuïc (coù theå töï yù extinguished. It is neither blue nor yellow. It has hoaøn tuïc hay phaïm toäi bò khai tröø khoûi giaùo ñoaøn no form or shape. It is neither existent nor non- maø phaûi hoaøn tuïc)—To go back to the secular existent, old or new, long or short, big or small. It life—To leave the monastic order and return to is beyond all limitation and measurement, beyond lay life—To return to the world from the order. all words and names, transcending all traces and Hoaøn Töôùng: Töø coõi Tònh Ñoä trôû laïi coõi ueá ñoä, ñeå relativity. It is here now! But as soon as any cöùu ñoä chuùng sanh—To return to the world from thought arises in your mind you miss right away! It the Pure Land, to save its people. is like space, having no edge, immeasurable and Hoaøn Xuyeán: Nhaãn vaø voøng ñeo tay—A finger- unthinkable. Buddha is nothing else but this, your ring and armlets. very mind." This is one of the koans that illustrates Hoaõn Laïi: To postpone—To defer—To delay— Zen-truth through plain and direct statement, i.e., To put off to a later time. the explicit-affirmative type. However, even Hoaïn Ñaéc Hoaïn Thaát: Lo ñöôïc lo maát, yù chæ though Huang-po's disciples became enlightened, ngöôøi coù taâm heïp hoøi—To be swayed by they should still work for a few decades to considerations of gains and losses, i.e., a small- graduate." minded man. Hoaøng Baù Hy Vaän Thieàn Sö (?-850): Obaku- Hoaïn Naïn Töôûng: Perception of danger. Kiun (jap)—Huang-po Hsi-yun (Wade-Giles Hoang: Hoang vu—Wild. Chinese)—Huangbo Xiyun (Pinyin Chinese)— Hoang Töôûng Thieân Ñaøng: Thieân ñaøng hoang Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù töôûng—Fool’s paradise. chín. Ngoaøi vieäc teân cuûa oâng xuaát hieän trong thí duï Hoaøng Baù: See Hoaøng Baù Hy Vaän. thöù 2 cuûa Voâ Moân Quan vaø thí duï thöù 11 cuûa Bích Nham Luïc, hieän nay chuùng ta coù khaù nhieàu taøi lieäu Hoaøng Baù Chö Phaät Döõ Chuùng Sanh Thò Giaù chi tieát veà Thieàn sö Hoaøng Baù Hy Vaän; tuy nhieân, Taâm: Chö Phaät vaø chuùng sanh chæ laø caùi taâm coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong naøy—Huang-Po's all the Buddhas and sentient Truyeàn Ñaêng Luïc, quyeån IX: Thieàn sö Hy Vaän laø beings are nothing but one's mind—Moät hoâm, moät trong nhöõng thieàn sö noåi baäc vaøo ñôøi nhaø Thieàn sö Hoaøng Baù noùi trong baøi thuyeát phaùp: Ñöôøng. OÂng ñeán töø Phuùc Chaâu, khi coøn raát treû oâng "Chö Phaät vaø taát caû chuùng sanh chæ laø caùi taâm naøy, ñaõ xuaát gia treân nuùi Hoaøng Baù taïi tænh nhaø cuûa chaúng coù phaùp naøo khaùc. Töø voâ thuûy ñeán giôø Taâm mình. Veà sau naøy, oâng haønh cöôùc du phöông vaø naøy chöa töøng sinh, chöa töøng dieät. Khoâng xanh

ñeán truï taïi moät ngoïn nuùi maø Hy Vaän ñaët laïi laø nuùi höôûng thuï quaû naøy tröôùc—Huang-po's Hoaøng Baù, theo teân nuùi cuõ trong tænh nhaø cuûa mình physical appearance was extremely unusual. ôû Phuùc Chaâu. Hy Vaän cuõng haønh cöôùc ñeán nuùi He had a large protruding forehead that was Thieân Thai, cuõng nhö

kinh ñoâ Tröôøng An, nôi oâng whimsically described as a "large pearl." He nhaän ñöôïc chæ giaùo cuûa Quoác Sö Nam Döông Hueä is regarded as a teacher with simple methods Trung. OÂng laø sö phuï cuûa moät thieàn sö noåi tieáng and few words. Huang-po embodied teân Laâm Teá. Thieàn sö Hoaøng Baù queâ taïi tænh Phuùc Mahayana Buddhism's Bodhisasttva ideal by Kieán, laø ñeä töû cuûa Thieàn Sö Baù Tröôïng, vaø laø thaày adhering to the vow to defer the fruit of cuûa Laâm Teá Nghóa Huyeàn. Hoaøng Baù coù 13 ngöôøi enlightenment until all other beings can first noái phaùp. OÂng xuaát hieän nhö moät ñieàm baùo tröôùc enjoy it. cho thieàn phaùi Laâm Teá. Nhöõng lôøi thuyeát giaûng Trong khi ñi daïo nuùi Thieân Thai, sö gaëp moät cuûa oâng ñöôïc moät vieân quan teân Buøi Höu taäp hôïp vò Taêng, noùi chuyeän vôùi nhau nhö ñaõ quen vaø coâng boá döôùi nhan ñeà "Hoaøng Baù Truyeàn Taâm bieát töø laâu, nhìn kyõ laø ngöôøi Muïc Quang Xaï. Phaùp Yeáu," laø moät trong nhöõng tröôùc taùc saâu saéc Hai ngöôøi ñoàng haønh, gaëp moät khe suoái ñaày nhaát cuûa Thieàn—Zen Master Huang-Po-Hs'i-Yun, nöôùc chaûy maïnh, sö loät muõ choáng gaäy ñöùng name of a Chinese Zen monk in the ninth century. laïi. Vò Taêng kia thuùc sö ñoàng qua, sö baûo: Beside the fact that we encounter Huang-po in "Huynh caàn qua thì töï qua." Vò Taêng kia lieàn example 2 of the Wu-Men-Kuan and example 11 veùn y, böôùc treân soùng nhö ñi treân ñaát baèng. of the Pi-Yen-Lu, we do have detailed documents Qua ñeán bôø, vò Taêng kia xaây laïi hoái: "Qua on this Zen Master; however, there is some ñaây! Qua ñaây!" Sö baûo: "Baäy! Vieäc aáy töï interesting information on him in The Records of bieát. Neáu toâi sôùm bieát seõ chaët baép ñuøi huynh." the Transmission of the Lamp (Ch'uan-Teng-Lu), Vò Taêng kia khen: "Thaät laø phaùp khí Ñaïi Volume IX: Zen Master Hs'i-Yun was one of the Thöøa, toâi khoâng bì kòp." Noùi xong, khoâng thaáy outstanding Zen masters during the T'ang dynasty. vò Taêng aáy nöõa—While on his journey to He came from ancient Fuzhou. As a youth, he Mount T'ien-T'ai, Huang-Po met another entered a monastery on Mount Huang-po in his monk. They talked and laugh, just as though home province. Later, he traveled and resided at a they were old friends who had long known mountain in Gao'an District, Hs'i-Yun renamed one another. Their eyes gleamed with delight the mountain after his old mountain home in as they then set off traveling together. Fuzhou. He was the master of another famous Zen Coming to the fast rapids of a stream, they master named Lin-Chi. Zen master Huang-Po- removed their hats and took up staffs to walk Hs'i-Yun was born in Fu-Jian Province, was a across. The other monk tried to lead Huang- disciple of Bai-Zhang, and the master of Lin-chi I- Po across, saying: "Come over! Come over!" hsuan. Huang-po had thirteen dharma successors; Huang-Po said: "If Elder Brother wants to go as the master of Lin-chi he is one of the across, then go ahead." The other monk then forefathers of the Rinzai school. His teachings and began walking across the top of the water, just instructions were recorded by the functionary and as though it were dry land. The monk turned scholar P'ei Hsiu (Haikyu) under the title "Huang- to Huang-Po and said: "Come across! Come po-shan Tuan-chi-ch'an shih ch'uan-hsin-fa-yao," across!" Huang-Po yelled: Ah! You self- which is one of the most profound texts of the saving fellow! If I had known this

before I Ch'an tradition. would have chopped off your legs!” The Hoaøng Baù coù hình daùng beà ngoaøi khaùc ngöôøi. monk cried out: “You’re truly a vessel for the Treân traùn cuûa Sö coù noåi leân moät cuïc thòt nhö Mahayana, I can’t compare with you!” And so haït chaâu lôùn. Ngöôøi ta xem oâng nhö laø moät vò saying, the monk vanished. thaày vôùi nhöõng phöông caùch ñôn giaûn ít lôøi. Sö ôû choã Nam Tuyeàn. Moät hoâm, toaøn chuùng ñi Hoaøng Baù laø hieän thaân lyù töôûng cuûa moät vò Boà haùi traø, Nam Tuyeàn hoûi: “Ñi ñaâu?” Sö thöa: Taùt Ñaïi Thöøa nguyeän khoâng chöùng quaû Boà Ñeà “Ñi haùi traø.” Nam Tuyeàn laïi hoûi: “Ñem caùi gì cho ñeán khi naøo heát thaûy chuùng sanh ñeàu haùi?” Sö ñöa con dao leân. Nam Tuyeàn baûo:

“OÂng laøm nhö khaùch. OÂng khoâng laøm nhö imposing, where have you come from?” chuû.” Sö ñaâm ba loå treân khoâng trung. Nam Huang-Po said: “So grand and imposing, I’ve Tuyeàn baûo: “Taát caû ñi haùi traø.”—Once, come from south of the mountains.” Bai- Huang-Po was at Nan-Chuan-Pu-Yuan’s Zhang said: “So grand and imposing, what are temple and participated in picking tea leaves. you doing?” Huang-Po said: “So grand and Nan-Chuan asked him: “Where are you imposing, I’m not doing anything else.” going?” Huang-Po said: “To pick tea leaves.” Huang-Bo bowed and said: “From high Nan-Chuan said: “What will you use to pick antiquity, what is the teaching of this order?” them?” Huang-Po took his knife and held it Bai-Zhang remained silent. Huang-Po said: straight up. Nan-Chuan said: “You’ve only “Don’t allow the descendants to be cut off.” acted as guest. You haven’t acted as host.” Bai-Zhang then said: “It may be said that you Huang-Po stabbed three holes in the air. Nan- are a person.” Bai-Zhang then arose and Chuan said: “Everyone is going to pick tea returned to his abbot’s quarters. Huang-Po leaves.” followed him there and said: “I’ve come with Hoâm noï, Nam Tuyeàn baûo sö: “Laõo Taêng ngaãu a special purpose.” Bai-Zhang said: “If that’s höùng laøm baøi ca “Chaên Traâu,” môøi Tröôûng really so, then hereafter you won’t disappoint Laõo hoøa. Sö thöa: “Toâi töï coù thaày roài.”—One me.” day, Nan-Chuan said to Huang-Bo: “I have a Moät hoâm Baù Tröôïng hoûi sö: “ÔÛ ñaâu ñeán?” Sö song called ‘Ode of the Oxherd.’ Can you thöa: “Nhoå naám döôùi nuùi Ñaïi Huøng ñeán.” Baù recite it?” Huang-Po said: “I am my own tröôïng hoûi: “Laïi thaáy ñaïi truøng chaêng?” Sö teacher right here.” laøm tieáng coïp roáng. Baù tröôïng caàm buùa thuû Sö töø giaû ñi nôi khaùc, Nam Tuyeàn tieãn ñeán theá. Sö voã vaøo chaân Baù Tröôïng moät caùi. Baù coảng, caàm chieác muõ cuûa sö ñöa leân hoûi: tröôïng cöôøi boû ñi. Sau ñoù Baù tröôïng thöôïng “Tröôûng Laõo thaân to lôùn maø chieác muõ nhoû ñöôøng daïy chuùng: “Döôùi nuùi Ñaïi Huøng coù con vaäy?” Sö thöa: “Tuy nhieân nhö theá, ñaïi thieân ñaïi truøng, caùc ngöôi neân xem. Laõo Baù Tröôïng theá giôùi ñeàu ôû trong aáy.” Nam Tuyeàn baûo: naøy hoâm nay ñích thaân boãng gaëp vaø bò caén “Vöông Laõo Sö vaäy.” Sö ñoäi muõ ra ñi— moät caùi.”—One day, Bai-Zhang asked Huang- Huang-Po was taking his leave of Nan-Chuan. Bo: “Where have you been?” Huang-Po said: Nan-Chuan accompanied Huang-Po to the “I’ve been picking mushrooms at the base of monastery gate. Lifting up Huang-Po’s hat, Mount Great Hero.” Bai-Zhang said: “Did you Nan-Chuan said: “Elder, your physical size is see

a big tiger?" Huang-Po roared. Bai-Zhang not large, but isn't your hat too small?" picked up an ax and assumed a pose as if to Huang-Po said: "Although that's true, still the strike Huang-Po. Huang-Bo then hit him. Bai- entire universe can fit inside it." Huang-Po Zhang laughed "Ha, ha," and returned to his then put on his hat and left. room. Later Bai-Zhang entered the hall and Moät hoâm, Baù Tröôïng hoûi: "Chöông chaïc to lôùn said to the monks: "At the base of Great Hero töø ñaâu ñeán?" Sö thöa: "Chöông chaïc to lôùn töø Mountain there's a tiger. You monks should Laõnh Nam ñeán." Baù Tröôïng hoûi: "Chöông chaïc go take a look at it. Just today, I myself to lôùn seõ vì vieäc gì?" Sö ñaùp: "Chöông chaïc to suffered a bite from it." lôùn chaúng vì vieäc gì khaùc." Sö lieàn leã baùi hoûi: Moät hoâm, Quan Töôùng Quoác Buøi Höu (luùc aáy "Töø tröôùc toâng thöøa chæ daïy theá naøo?" Baù ñang traán nhaäm Uyeån Laêng) thænh sö ñeán tröôïng laëng thinh. Sö thöa: "Khoâng theå daïy vieáng dinh thöï nôi oâng laøm vieäc, ñeå nhaân ñoù ngöôøi sau laø döùt haún maát." Baù tröôïng baûo: "Seõ trình leân Sö moät quyeån saùch maø Buøi Höu ñaõ noùi rieâng vôùi ngöôi." Baù Tröôïng ñöùng daäy ñi vieát veà Thieàn. Sö nhaän quyeån saùch roài ñeå leân vaøo phöông tröôïng. Sö ñi theo sau thöa: "Con gheá chöù khoâng doøm tôùi. Sau moät luù c laâu, Sö ñeán rieâng moät mình." Baù Tröôïng baûo: "Neáu noùi: "OÂng coù laõnh hoäi khoâng?" Buøi Höu noùi: vaäy, ngöôi sau seõ khoâng coâ phuï ta."—One "Con khoâng laõnh hoäi." Sö noùi: "Neáu nhö day, Bai-Zhang asked: So grand and chuyeän naøy coù theå ñöôïc hieåu deã daøng, thì noù

khoâng phaûi laø chaân giaùo. Coøn neáu nhö coù theå Huang-po's stern demeanor remained thaáy ñöôïc qua giaáy möïc, thì noù khoâng phaûi laø unchanged. From this event the reputation of coát loõi cuûa toâng ta." Buøi Höu nhaân ñoù laøm moät his school spread throughout the region south baøi keä daâng leân: of the Yang-tse River. "Töï tuøng ñaïi só truyeàn taâm aán Moät hoâm Sö thöôïng ñöôøng, ñaïi chuùng vaân taäp Ngaïch höõu vieân chaâu thaát xích thaân raát ñoâng. Sö baûo: "Caùc oâng! Caùc oâng muoán Quaûi tích thaäp nieân theâ Thuïc Thuûy caàu caùi gì?" Roài Sö caàm gaäy ñuoåi ñi. Taêng Phuø boâi kim nhaät ñoä Chöông taân chuùng boû ñi ra. Sö laïi goïi hoï vaøo, Taêng chuùng Nhaát thieân long töôïng tuøy cao boä vöøa quay trôû vaøo thì Sö noùi: "Traêng nhö voøng Vaïn lyù höông hoa keát thaéng nhaân cung, möa ít gioù nhieàu." Caùch duøng gaäy ñuoåi Nghó duïc söï sö vi ñeä töû ñeä töû ra vaø keâu hoï trôû vaøo cuûa thieàn sö Hoaøng Baát tri töông phaùp phoù haø phaân." Baù laø caùch chæ thaúng chöù khoâng baèng lôøi noùi. (Töø khi ñaïi só truyeàn taâm aán Caùc thieàn sö ñaõ xöû duïng caây gaäy moät caùch Traùn coù ngoïc troøn baûy thöôùc thaân tuyeät kyõ nhö vaäy, nhöng coù ai trong chuùng ta Choáng gaäy möôøi phöông nöông Thuïc thuûy daùm nghó raèng moät caây gaäy voâ tri laïi coù theå Naâng cheùn ngaøy nay vöôït Chöông taân duøng ñeå bieåu hieän moät dieäu lyù thaâm aùo nhaát Moät ngaøn voi quí theo chaân böôùc cuûa Thieàn nhö vaäy—One day, Zen master Muoân daëm höông hoa keát thaéng nhaân Huang-po entered the hall to speak. When a Nghó muoán thôø sö laøm ñeä töû very large assembly of monks gathered, he Bieát ñem chaùnh phaùp phoù haø nhaân?) said, "What is it that you people are all Neùt nghieâm khaéc cuûa Sö cuõng khoâng loä veû gì seeking here?" He

then used his staff to try to thay ñoåi. Töø ñoù Thieàn phong cuûa Sö thaïnh drive them away. When they were about all haønh troïn daõy Giang Bieåu—One day, the out, he called them, and they turned their official Pei Xiangguo invited the master to heads back. The master said, "The moon come for a visit at his office so that he could looks like a bow, less rain and more wind." present him with a book he had written on his The method of using the staff chasing the understanding of Zen. The master received monks out and asking them to return is one of the book and placed it on his chair without the utilization of a more direct method instead looking at it. After a long pause, Huang-po of verbal medium. The staff was thus wielded said, "Do you understand?" Official Pei said, effectively by the masters, but no one among "I don't understand." Huang-po said, "If it can us would ever have thought of a cane being be understood in this manner, then it isn't the made an instrument of illustrating the most true teaching. If it can be seen in paper and profound truth of Zen. ink, then it is not the essence of our order." Thöôøng thì neáu coù moät vò Taêng hoûi: "Theá naøo Official Pei then composed and offered a laø chæ yù cuûa vieäc Sô Toå töø Thieân Truùc ñeán?" poem that read: Sö ñeàu muoán ñöa gaäy leân ñaùnh. Thieàn sö "Since receiving the mind seal Hoaøng Baù thò Thieàn tieáp daãn ngöôøi hoïc nhö from the master, theá laø chæ daønh cho baäc thöôïng cô. Haøng trung Pearled forehead and tall, haï ñeàu khoâng neám ñöôïc caùi vó ñaïi cuûa Sö. He dwelt for ten years at the Min water. Thieàn sö Hoaøng baù thò tòch naêm 850. Sau khi But today the cup overflows thò tòch sö ñöôïc vua ban hieäu “Ñoaïn Teá Thieàn Past the banks of the Zhang, Sö.”—Generally, if a monk asked, "Why did A thousand dragons follow his great stride, the First Ancestor come from the west?" And because of ten thousand miles of Huang-po would raise his staff and to hit the flowers, monk. Through these and other methods, his All want to become his student. students realized the highest function. Those Who knows to whom of middling or inferior ability have never the Dharma will be passed?" understood the master's greatness. Huang-po

passed away in 850. After his death, he gaây nhieãu loaïn cho mình. Ñoù môùi ñuùng laø giaûi received the posthumous title “Zen Master thoaùt."—In the Zen Teaching of Huang-Po, there Removing Limits.” is a passage in which Zen Master Huang-Po Hoaøng Baù Leã Phaät: Obaku-Kiun (jap)—Huang- taught: "Never allow yourself to mistake outward po's paying reverence to the Buddha statue— appearance for reality. Avoid the error of thinking Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö in terms of past, present, and future. The past has Hoaøng Baù Hy Vaän vaø moät vò Taêng veà chuyeän leã not gone; the present is a fleeting moment, the Phaät. Theo Nguõ Ñaêng Hoäi, quyeån IV vaø Truyeàn future is not yet to come. When you practice Ñaêng Luïc, quyeån IX, moät hoâm, Hoaøng Baù ñang leã mind-control (zazen) sit in the proper position, Phaät trong chaùnh ñieän, moät vò Taêng hoûi: "Thaày stay perfectly tranquil, and do not permit the least khoâng caàu Phaät, khoâng caàu Phaùp, khoâng caàu Taêng, movement of your mind to disturb you. This alone vaäy Thaày leã Phaät ñeå caàu caùi gì?" Hoaøng Baù noùi: is what is called liberation." "Laõo Taêng khoâng caàu Phaät, khoâng caàu Phaùp, Hoaøng Baù Thanh Quy: Huangbo Xiyun

qinggui khoâng caàu Taêng gì caû, maø chæ baùi leã nhö thöôøng leä (chi)—Obaku Shingi (jap)—Teân cuûa moät taùc phaåm vaäy thoâi." Vò Taêng noùi: "Nhö vaäy thì leå ñeå laøm ñöôïc ngaøi Hoaøng Baù vieát veà quy luaät (thanh quy) gì?" Hoaøng Baù lieàn ñaùnh. Vò Taêng noùi: "Thoâ quaù!" cuûa Taêng chuùng trong thieàn vieän, ñöôïc söu taäp laïi Hoaøng Baù noùi: "Caùi aáy ôû choã naøo maø oâng noùi thoâ bôûi Thieàn sö Cao Tuyeàn Tính Ñoân vaøo theá kyû thöù noùi teá?" Noùi xong, Hoaøng Baù beøn ñaùnh nöõa. Vò XVII. Tröôùc khi in aán, taát caû nhöõng thanh quy Taêng boû ñi maø khoâng noùi moät lôøi naøo nöõa —The trong taäp naøy ñöôïc duyeät laïi bôûi Thieàn sö Trung koan about the potentiality and conditions of Hoa Moäc Anh Tính Thao Thieàn Sö (1611-1684), questions and answers between Zen master nhò toå cuûa toâng Hoaøng Baù taïi Nhaät Baûn—Name of Huang-po Hsi-yun and a monk regarding paying a book written about Huang-po Hsi-yun's reverence to the Buddha statue. According to regulations for monks in a Zen monastery; and Wudeng Huiyuan, volume IV and The Records of collected by the fifth patriarch of the Obaku Sect, the Transmission of the Lamp (Ch’uan-Teng-Lu), Zen master Kao-Chuan Hsin Tuan (1633-1695). Volume IX, one day, Huang-po was paying Before publishing, all these regulations in the reverence to the Buddha statue in the main hall, a book were reviewed by Chinese Zen master Mu- monk came and asked, "Master, you don't seek Ying Hsing-t'ao, the second patriarch of the Buddha, Dharma, and Sangha, what is the reason Japanese Obaku Sect. for you to prostrate the Buddha statue?" Huang-po Hoaøng Baù Thieàn Phaùi: Obaku (jap)—Doøng Thieàn said, "I don't seek Buddha, Dharma, and Sangha, I Hoaøng Baù—Doøng truyeàn thöøa nhoû nhaát coøn toàn taïi just prostrate the Buddha statue as usual." The trong Thieàn toâng Nhaät Baûn, hai doøng khaùc laø Taøo monk asked, "If so, what is the use of prostrating?" Ñoäng vaø Laâm Teá ñöôïc thieàn sö Long Kyø AÅn Huang-po hit the monk. The monk said, "It's too Nguyeân (1592-1673) saùng laäp. OÂng du haønh sang coarse!" Huang-po said, "Where is that one for Nhaät Baûn vaøo naêm 1654 vaø khai sôn ngoâi töï vieän you to talk about roughness or smoothness?" Then chính cuûa toâng phaùi laø Obakusan Mampuku-di taïi Huang-po hit the monk again. The monk left Kyoto. Ngaøy nay noù laø doøng truyeàn thöøa nhoû nhaát without saying a single more word. trong ba doøng thieàn cuûa Nhaät Baûn, vaø chæ coù moät Hoaøng Baù Ngöõ Luïc: Huang-Po's Records of soá ít caùc chuøa hoaït ñoäng maø thoâi —Smallest of the lectures—Trong Trong Hoaøng Baù Ngöõ Luïc, coù surviving lineages of Japanese Zen, the other two moät ñoaïn Thieàn sö Hoaøng Baù daïy: "Ñöøng bao giôø are Soto and Rinzai, founded by the Chinese cho pheùp maáy oâng laàm laãn dieän muïc beân ngoaøi vôùi Ch’an master Yun-Yuan Lung-Ch’i. He traveled thöïc töôùng. Traùnh loãi laàm cuûa vieäc tö duy döïa treân to Japan in 1654 and founded the school’s main quaù khöù, hieän taïi vaø vò lai. Quaù khöù ñaõ qua, hieän temple, Obakusan Mampuku-di, in Kyoto. Today taïi boàng beành khoâng naém baét ñöôïc, vaø töông lai thì it is the smallest of the three Zen lineages, and has chöa tôùi. Khi maáy oâng tu taäp ñeå kieåm soaùt caùi taâm, only a handful of operating temples. haõy ngoài ñuùng theá, giöõ tónh laëng hoaøn toaøn, vaø Hoaøng Baù Toâng: See Hoaøng Baù Thieàn Phaùi. ñöøng ñeå moät

chuyeån ñoäng nhoû nhaët nhaát trong taâm

Hoaøng Baù Traøng Töûu: Huang-Po's Gobblers of hundred or a thousand people gathered Dregs, example 11 of the Pi-Yen-Lu—Thí duï thöù somewhere you go there. There's no telling what 11 cuûa Bích Nham Luïc. Moät hoâm sö thöôïng trouble this will cause. When I was traveling on ñöôøng, ñaïi chuùng vaân taäp, Hoaøng Baù baûo: "Caùc pilgrimage and cam upon some fellow 'beneath ngöôi! Caùc ngöôi muoán caàu caùi gì?" Sö caàm the grass roots' (a teacher), then I'd hammer him tröôïng ñuoåi chuùng. Ñaïi chuùng khoâng tan. Sö laïi on the top of the head and see if he understood ngoài xuoáng baûo: "Caùc ngöôi toaøn laø boïn aên heøm, pain, and thus support him from an overflowing theá maø xöng haønh khaát ñeå cho ngöôøi cheâ cöôøi. Thaø rice bag! If all I ever found were the likes of you cam thaáy taùm traêm, moät ngaøn ngöôøi giaûi taùn, chôù here, then how would we ever realize the great khoâng theå giaûi taùn, khoâng theå chòu söï oàn naùo. Ta matter that's before us today? If you people want khi ñi haønh khaát hoaëc gaëp döôùi reã coû coù caùi aáy, laø to call what you're doing a 'pilgrimage,' then you ñem heát taâm tö xem xeùt noù. Neáu bieát ngöùa ngaùy should show a little spirit! Do you know that today khaû dó laáy ñaõy ñöïng gaïo cuùng döôøng. Trong luùc in all the great T'ang there are no Zen teachers?" ñoù, neáu deã daøng nhö caùc ngöôi hieän giôø thì laøm gì A monk then asked: "In all directions there are coù vieäc ngaøy nay. Caùc ngöôi ñaõ xöng laø haønh khaát, worthies expounding to countless students. Why caàn phaûi coù chuùt ít tinh thaàn nhö theá, môùi coù theå do you say there are no Zen teachers?" Huang-Po bieát ñaïo. Trong nöôùc Ñaïi Ñöôøng khoâng coù Thieàn said: "I didn't say there is no Zen, just that there Sö sao?" Coù vò Taêng hoûi: "Baäc toân tuùc ôû caùc nôi are no teachers. None of you see that although hôïp chuùng chæ daïy, taïi sao noùi khoâng Thieàn Sö?" Zen master Ma-Tsu had eighty-four Dharma heirs, Hoaøng Baù baûo: "Chaúng noùi khoâng thieà n, chæ noùi only two or three of them actually gained Ma- khoâng sö. Xaø Leâ chaúng thaáy sao, döôùi Maõ Toå Ñaïi Tsu's Dharma eye. One of them is Zen master Sö coù taùm möôi boán ngöôøi ngoài ñaïo traøng, song Kui-Zong of Mount Lu. Home leavers must know ñöôïc chaùnh nhaõn cuûa Maõ Toå chæ coù hai ba ngöôøi, what has happened in former times before they Hoøa Thöôïng Loâ Sôn Qui Toâng laø moät trong soá aáy. can start to understand. Otherwise you will be like Phaøm ngöôøi xuaát gia phaûi bieát söï phaàn töø tröôùc laïi the Fourth Ancestor's student Niu-T'ou, speaking môùi ñöôïc. Vaû nhö, döôùi Töù Toå, Ñaïi sö Ngöu Ñaàu high and low but never understanding the critical Phaùp Dung noùi doïc noùi ngang vaãn chöa bieát then point. If you possess the Dharma eye, then you choát höôùng thöôïng. Coù con maét naøy môùi bieän ñöôïc can distinguish between true and heritical toâng ñaûng taø chaùnh. Ngöôøi hieän giôø khoâng hay theå teachings and you'll deal with the world's affairs hoäi, chæ bieát hoïc ngoân ngöõ, nghó nhaàm trong ñaõy da with ease. But if you don't understand, and only töùc choã ñeán an oån, xöng laø ta töï hoäi thieàn, laïi thay study some words and phrases or recite sutras, and vieäc sanh töû cho ngöôøi ñöôïc chaêng? Khinh thöôøng then put them in your bag and set off on pilgrimate baäc laõo tuùc vaøo ñòa nguïc nhanh nhö teân baén. Ta saying: 'I

understand Zen,' the will they be of any vöøa thaáy ngöôi vaøo cöûa lieàn bieát ñöôïc roài. Laïi bieát benefit even for your own life and death? If chaêng? Caàn kíp noã löïc chôù dung dò. Thoï nhaän cheùn you're unmindful of the worthy ancients you'll côm manh aùo cuûa ngöôøi maø ñeå moät ñôøi qua suoâng, shoot straight into hell like an arrow. I know about ngöôøi saùng maét cheâ cöôøi. Ngöôøi thôøi gian sau haún you as soon as I see you come through the temple seõ bò ngöôøi tuïc loâi ñi. Phaûi töï xem xa gaàn caùi gì laø gate. How will you gain an understanding? You vieäc treân maët? Neáu hoäi lieàn hoäi, neáu khoâng hoäi have to make an effort. It isn't an easy matter. If giaûi taùn ñi!"—One day, Zen master Huang-Po you just wear a sheet of clothing and eat meals, entered the hall to speak. When a very large then you'll spend your whole life in vain. Clear- assembly of monks had gathered, he said: "What eyed people will laugh at you. Eventually the is it that you people are all seeking here?" He common people will just get rid of you. If you go then use his staff to try and drive them away, but seeking far and wide, how will this resolve the they didn't leave. So Huang-Po returned to his great matter? If you understand, then you seat and said: "You people are all dreg-slurpers. If understand. If you don't, then get out of here!" you go on a pilgrimage seeking in this way you'll Hoaøng Baù Traøng Töûu Tao Haùn: Huang-Po's just earn people's laughter. When you see eight Gobblers of Dregs—See Hoaøng Baù Traøng Töûu.

Hoaøng Baïch Khí Vaät: Vaøng baïc—Gold and Hoaøng Ñaàu: Ngöôøi vaøng, chæ cho ñöùc Phaät— silver. Golden man, implies the Buddha. Hoaøng Baûng Thöùc: Giaáy vaøng duøng trong caùc Hoaøng Ñình Kieân (1045-1105): Teân cuûa moät vò coâng vaên giaáy tôø cuûa thieàn vieän—Yellow paper, thi só noåi tieáng cuûa Trung Hoa vaøo thôøi nhaø Toáng used to make official correspondence and beân Trung Hoa (960-1279)—Name of a Chinese paperwork in Zen monasteries. famous poet in the Sung Dynasty in China. Hoaøng Caân: Huang-Chin—Yellow turbans—Teân Hoaøng Giaùo: See Hoaøng Maïo Giaùo. cuûa moät vò sö Trung Hoa, tín ñoà cuûa phaùi Thaùi Hoaøng Khaùnh (977-1049): Teân cuûa moät vò danh Bình Ñaïo, ñöôïc Tröông Giaùc saùng laäp —Name of a Taêng Nhaät Baûn, toâng Thieân Thai vaøo theá kyû thöù Chinese monk, a follower of T'ai-Ping Tao, XI—Name of a Japanese famous monk, of the founded by Chang-Chue. T'ien-T'ai Sect, in the eleventh century. Hoaøng Chöôùng: Yellow hindrance—Chöôùng ngaïi Hoaøng Kim Ñaûm Töû Thieân Quaân Troïng: Keû thöù nhì trong tam chöôùng, xaûy ra khi haønh giaû gaùnh vaøng naëng ñeán ngaøn caân. Töø aùm chæ söùc quaùn chieáu maët trôøi ñang laën —The second of the maïnh cuûa ngöôøi giaùc ngoä —One who carries three hindrances which appears when one thousands of pounds of gold on the shoulders. The practices visualization of the setting sun. term implies the strenght of an enlightened one. Hoaøng Coâng Vó (1908-?): Teân cuûa moät vò hoïc giaû Hoaøng Kim Traïch: Teân goïi ngoâi giaø lam töø söï Phaät giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng toát tích tröôûng giaû Tu Ñaït ñem vaøng phuû ñaày vöôøn Kyø nghieäp ñaïi hoïc Yeân Kinh veà khoa Trung Vaên, Thoï ñeå mua noù, xaây döïng tònh xaù vaø hieán cho Ñöùc nhöng laïi raát gioûi veà Lòch söû Phaät giaùo—Name of Phaät—Golden abode, i.e. a monastery, so called a Chinese

Buddhist scholar in the twentieth after the Jetavana vihara, for whose purchase the century. He graduated from Yen-Ching University site was covered with gold. on the Chinese Language, but he was excellent in Hoaøng Lieân: Uppala (p)—Teân cuûa moät trong moät History of Buddhism. traêm vò Phaät ñoäc giaùc ñaõ soáng moät thôøi gian daøi Hoaøng Dieän Laõo Töû: Chæ Ñöùc Phaät Thích Ca Maâu treân nuùi Isigili—Name of one of one hundred Ni, vì toaøn thaân hình töôïng cuûa ngaøi toûa ra maøu Pratyeka-buddhas who lived a long time on Mount vaøng kim—Yellow-faced Lao-Tzu, i.e. Buddha, Isigili. because his images are gold-colour. Hoaøng Long: Hoaøng Dieäp: Coøn goïi laø Hoaøng Dieäp Chæ Ñeà hay 1) (1002-1069): Oryo Enan (jap)—See Hoaøng duøng laù vaøng cuûa caây döông laøm vaøng ñeå doã khoùc Long Hueä Nam Thieàn Sö. treû con. Duøng “Hoaøng Dieäp Chæ Ñeà” ñeå ví vôùi vieäc 2) (?-1737): Teân cuûa moät vò danh Taêng Vieät Ñöùc Phaät thuyeát giaûng veà laïc quaû treân coõi trôøi ñeå Nam vaøo theá kyû thöù XVIII—Name of a ngaên ngöøa söï xaáu aùc cuûa theá gian—Yellow willow Vietnamese famous monk in the eighteenth leaves, resembling gold, given to children to stop century. their crying; the evanescent joys of the heavens Hoaøng Long Hueä Nam Thieàn Sö (1002-1069): offered by Buddha to curb evil. Oryo-E'nan (jap)—Oryu-Enan (jap)—Huang-lung Hoaøng Dieäp Chæ Ñeà: See Hoaøng Dieäp. Hui-nan (Wade-Giles Chinese)—Huanglong Hoaøng Döông Moäc Thieàn: Caây hoaøng döông laø Huinan (Pinyin Chinese)—Hieän nay chuùng ta moät loaïi caây raát khoù troàng, hôn nöõa khi gaëp naê m khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Hoaøng nhuaàn thì noù co laïi, cho neân töø “Hoaøng Döông Long Hueä Nam; tuy nhieân, coù moät vaøi chi tieát lyù Moäc Thieàn” ñöôïc duøng ñeå aùm chæ nhöõng keû tham thuù veà vò Thieàn sö naøy trong Nguõ Ñaêng Hoäi thieàn thoái chuyeån vaø ñaàn ñoän—The yellow poplar Nguyeân: Thieàn sö Hoaøng Long Hueä Nam sanh meditation. The yellow poplar grows slowly, and naêm 1002 taïi Tín Chaâu, ñeä töû cuûa Thieàn Sö Thaïch in years with intercalary months is supposed to Söông Sôû Vieân, vaø laø thaày cuûa Hueä Thaéng Toå recede in growth; hence the term refers to the Taâm. Thieàn sö Hoaøng Long laø ngöôøi saùng laäp ra backwardness, or decline of stupid disciples. phaùi thieàn Hoaøng Long mang teân oâng. Phaùi naày Hoaøng Ñaïo: Zodiac. thuoäc doøng thieàn Laâm Teá, moät trong hai doøng thuoäc truyeàn thoáng Laâm Teá ñöôïc phaân ra töø truyeàn

thoáng cuûa thieàn sö Thaïch Söông. Doøng thieàn the forge it melts away.” Huang-Long grew Hoaøng Long laø doøng thieàn ñaàu tieân ñöôïc thieàn sö angry and threw a cushion at Yun-Feng. The Vinh Taây Minh ñöa vaøo Nhaät Baûn vaøo theá kyû thöù next day Yun-Feng apologized and said: XII—We do not have detailed documents on this “Yun-Men’s bearing is like that of a king. Are Zen Master; however, there is some interesting you willing to die beneath his words? Huai- information on him in The Wudeng Huiyuan: Zen Cheng also imparts a Dharma to people. master Hui-Nan-Huang-Lung was born in 1002 in Death words. But these death words, can they Hsin-Chou, was a disciple of Shi-Shuang-Ch’u- also give people life?” Yun-Feng then turned Yuan, and the master of Hui-t'ang Tsu-hsin. to leave, but Huang-Long pulled him back, Master Huang-lung founded the Oryo school of saying: “If that’s so,

then what teacher now Rinzai Zen that bears his name, one of the two lives up to your meaning?" Yun-Feng said: lineages into which the Rinzai school tradition of “Shi-Shuang-Ch’u-Yuan’s methods are known Master Shih-shuang divided. The Zen of Oryo everywhere and all the disciples can see that lineage was the first school of Zen to be brought to he’s unsurpassed. Huang-Lung thought to Japan, at the end of the 12th century by Eisai himself, Master Yueh is a student of Da-Yu, Zenji. but he’s sending me to see Shi-Shuang. How Nhôn dòp sö vaø Vaên Duyeät cuøng ñi Taây Sôn, can this be?” ban ñeâm nghæ laïi, hai ngöôøi ñaøm ñaïo. Vaên Sö lieàn söûa soaïn khaên goùi saùng hoâm sau leân Duyeät noùi: “Thieàn Sö Hoaøi Tröøng tuy laø con ñöôøng. Ñi ñeán nöûa ñöôøng, sö nghe Töø Minh chaùu Vaân Moân, nhöng phaùp ñaïo coøn khaùc xa moãi vieäc ñeàu löøa ñaûo thieàn sinh, lieàn thoái chí Vaân Moân.” Sö hoûi: “Khaùc ôû choã naøo?” Vaên khoâng ñi. Sö ôû taïi laøng Bình nhieàu ngaøy. Keá, Duyeät ñaùp: “”Vaân Moân nhö ñôn sa ñaõ chín sö leân Hoaønh Nhaïc ñeán chuøa Phöôùc Nghieâm phen luyeän, ñeå vaøo saét lieàn bieán thaønh vaøng; yeát kieán Thieàn sö Hieàn, Thieàn sö Hieàn cöû sö Hoaøi Tröøng nhö ñöôïc Hoàng Ngaân nhìn thaáy laøm thô kyù. Chôït Thieàn sö Hieàn tòch, Quaän thuù ñeïp maét, maø ñeå vaøo loø lieàn chaûy.” Sö noåi giaän môøi Töø Minh ñeán truï trì. Ñöôïc tin naày, sö raát caàm chieác goái neùm Vaên Duyeät. Saùng ra Vaên hoan hyû coù cô hoäi ñeå nghieäm xeùt lôøi Vaên Duyeät xin loãi laïi noùi: “Chí khí Vaân Moân nhö Duyeät noùi. Töø Minh ñeán, sö troâng thaáy thaân vua, cam chòu töû ngöõ sao?” Hoaøi Tröøng coù taâm ñeàu cung kính. Nghe Töø Minh luaän noùi phaùp daïy ngöôøi laø töû ngöõ. Töû ngöõ maø hay laøm phaàn nhieàu cheâ caùc nôi moãi ñeàu thuoäc taø giaûi. ngöôøi soáng ñöôïc sao?” Noùi xong, Vaên Duyeät Chính choã Sö ñöôïc maät chæ nôi Phaàn Ñaøm lieàn boû ñi. Sö keùo laïi noùi: “Neáu vaäy thì ai coù cuõng bò baùc boû. Sö nhôù laïi lôøi noùi cuûa Vaên theå hôïp yù thaày?” Vaên Duyeät baûo: “Thaïch Duyeät luùc bình nhaät raát ñuùng. Sö lieàn thay ñoåi Söông Sôû Vieân thuû ñoaïn vöôït caû moïi nôi, thaày quan nieäm noùi: “Ñaïi tröôïng phu trong thaâm muoán yeát kieán thì khoâng neân chaäm treã.” Sö taâm cöù nghi ngaïi hoaøi sao?”—Huang-Lung thaàm nghó: “Ñaây laø vieäc lôùn cuûa ngöôøi haønh then went to seek out Shi-Shuang. While on khaát vaäy, Vaên Duyeät laø ñoà ñeä Nham Thuùy, the way he heard that Shi-Shuang was not maø daïy ta ñeán yeát kieán Thaïch Söông thì coù taking students, so he went instead to Mount lieân heä ñeán oâng ñaâu?”—Huang-Long was Heng, where he visited the teacher Fu-Yan traveling with Zen master Wen-Yueh. One Xian. Fu-Yan gave Huang-Lung the job of night they were talking about Yun-Men’s temple secretary. Shortly thereafter Fu-Yan Dharma and Yun-Feng said: “Although Huai- died, and the governor appointed Shi-Shuang Cheng came after Yun-Men, his Dharma is to replace him. When Shi-Shuang arrived, he different.” Huang-Long asked: “What’s disparaged everything at the temple, different about it?”Yun-Feng said: “Yun- ridiculing everything he saw as wrong. Men’s Dharma is like making cinnabar with Huang-Lung was deeply disappointed with nine turns of the grinder, or touching iron and Shi-Shuang’s manner. When Huang-Lung turning it to gold. But Huai-Cheng’s medicine visited Shi-Shuang in his abbot’s room, Shi- is old hat to the disciples, and if

you stick it in Shuang said: “Huai-Cheng studied Yun-Men’

Zen, so he must surpass Yun-Men’s teaching. staff, did Dong-Shan suffer the blows or not?” When Yun-Men spared T’ong-Shan Shou-Chu Huang-Lung said, “He suffered the blows.” three blows with staff, did T’ong-Shan suffer Shi-Shuang said piercely, “From morning till the blows or not?” Huang-Lung said: “He night the magpies cry and the crows caw, all suffered the blows.” Shi-Shuang said fiercely: of them in response to the blows they’ve “From morning till night the magpies cry and suffered.” Shi-Shuang then sat in a cross- the crows caw, all of them in response to the legged position, and Huang-Lung lit incense blows they’ve suffered.” Shi-Shuang then sat and bowed him. Shi-Shuang later asked, in a cross-legged position, and Huang-Lung lit “Zhao-Chou said, ‘The old lady of Mount Tai incense and blowed to him. Shi-Shuang later -- I’ll go check her out for you.’ But where asked: “Zhao-Chou sai: ‘The old lady of was the place he checked her out?” Huang- Mount T’ai, I’ll go check her out for you.’ But Lung sweated profusely but couln’t answer. where was the place he checked her out?” Hoâm sau sö laïi vaøo thaát, bò Töø Minh maéng Huang-Lung sweated profusely but he chöûi. Sö hoå theïn, nhìn nhöõng ngöôøi hai beân couldn’t answer. noùi: “Chính vì chöa hieåu caâu quyeát nghi, Sö lieàn vaøo thaát Töø Minh, thöa: “Hueä Nam do maéng chöûi ñaâu phaûi qui cuû töø bi thí phaùp!” Töø toái doát troâng ñaïo maø chöa thaáy, giôø tham thieàn Minh cöôøi noùi: “Ñoù laø maéng chöûi sao?” Ngay khi hoâm, nghe thaày daïy nhö ngöôøi ñi laïc caâu noùi aáy, sö ñaïi ngoä. Laøm baøi tuïng: ñöôøng ñöôïc xe chæ nam. Cuùi xin Hoøa Thöôïng “Kieät xuaát tuøng laâm thò Trieäu Chaâu ñaïi töø boá thí phaùp khieán cho con döùt heát nghi Laõo baø khaùm söù moät lai do ngôø.” Töø Minh cöôøi baûo: “Thô kyù ñaõ laõnh ñoà Nhö kim töù haûi thanh nhö caûnh chuùng vaø du phöông noåi tieáng khaép tuøng laâm, Haønh nhôn maïc dæ loä vi thuø.” neáu coøn coù nghi ngôø chaúng caàn khoå caàu nhö (Gioûi vöôït tuøng laâm laø Trieäu Chaâu vaäy, haõy ngoài maø thöông löôïng.” Töø Minh Laõo baø nôi khaùm khoâng moái manh lieàn goïi thò giaû ñem gheá môøi sö ngoài. Sö vaãn Hieän nay boán bieån nhö göông saùng töø choái vaø thaønh khaån tha thieát caàu chæ daïy. Boä haønh thoâi chôù gheùt con ñöôøng). Töø Minh baûo: “Thô kyù hoïc thieàn Vaân Moân aét The next day, Huang-Lung went to Shi- khoâng ñöôïc yeáu chæ aáy. Nhö noùi: “Tha Ñoäng Shuang’s room again. Shishuang berated him Sôn ba gaäy.” Ñoäng Sôn khi aáy neân ñaùnh hay unceasingly. Huang-Long said: “Is cursing a chaúng neân ñaùnh?” Sö thöa: “Neân ñaùnh.” Töø compassionate way of carrying out the Minh nghieâm nghò baûo: “Nghe tieáng ba gaäy teaching?” Shi-Shuang yelled: “Try cursing lieàn cho laø neân aên gaäy, vaäy oâng töø saùng ñeán and see!” At these words Huang-Lung chieàu nghe chim keâu troáng ñaùnh, tieáng chuoâng experienced a great awakening. He then tieáng baûng, cuõng neân aên ba gaäy. AÊn gaäy ñeán wrote the following verse: luùc naøo môùi thoâi.” Sö chæ nhìn söûng maø thoâi. “The eminent adept Zhao-Chou Töø Minh baûo: “Toâi luùc ñaàu nghi khoâng theå Had his reasons for checking out the old lady. laøm thaày oâng. Giôø ñaây ñaõ ñuû tö caùch laøm thaày Now the four seas are like a mirror, oâng. OÂng haõy leã baùi ñi. Sö leã baùi xong, ñöùng And a pilgrim no longer hates the road.” daäy. Töø Minh nhaéc lôøi tröôùc: “Neáu oâng bieát Coù

moät vò Taêng ñang ñöùng ñôïi ñeán phieân ñöôïc yù chæ Vaân Moân thì, Trieäu Chaâu thöôøng mình vaøo tham vaán vôùi Hoaøng Long. Hoaøng noùi: 'Baø giaø ôû Ñaøi Sôn bò ta khaùm phaù,' thöû Long quan saùt oâng Taêng moät luùc thaät laâu roài chæ ra choã khaùm phaù xem?" Sö maët noùng höïc, noùi: "Coù caû trieäu loaïi ñònh vaø voâ soá cöûa ñeå moà hoâi xuaát haïn, khoâng bieát ñaùp theá naøo— vaøo Ñaïo. Neáu laõo Taêng noùi moät caùi gì ñoù vôùi When Huang-Lung visited Shi-Shuang in his oâng thì oâng coù tin khoâng?" Vò Taêng noùi: "Hoøa abbot's room, Shi-Shuang said, "Huai-Cheng Thöôïng chaân thaùnh. Laøm sao maø con daùm studied Yun-Men's Zen, so he must surpass khoâng tin?" Hoaøng Long chæ veà phía traùi vaø Yun-Men's teaching. When Yun-Men spared noùi: "Laïi ñaây." Vò Taêng ñi ñeán ñoù. Hoaøng Dong-Shan Shou-Chou three blows with the Long la leân: "OÂng chæ ñuoåi hình baét boùng maø

thoâi!" Khi thôøi gian tham vaán ñaõ heát, vò Taêng hoï! Noùi nhöõng ñieàu naøy coù khaùc chi laø gaëm ñi ra. Veà sau, moät vò Taêng khaùc vaøo tham vaán, leân chaân heo chaân choù ñaâu. Thaät laø moät thöù ngöôøi ñaõ bieát veà cuoäc tham vaán tröôùc. Hoaøng traïng thaùi maø laõo Taêng ñaõ rôi vaøo!"— Long cuõng hoûi vò Taêng naøy caâu hoûi gioáng nhö According to the Record of Huang-Lung Sö ñaõ hoûi vò Taêng tröôùc. Vò Taêng traû lôøi: "Con Huinan, one day, Huang-Lung entered the khoâng daùm tin Hoøa Thöôïng ñaâu." Hoaøng Long hall and addressed the monks, saying, "The laïi chæ beân traùi vaø noùi: "Laïi ñaây." Vò Taêng dharmakaya is formless, but is revealed in ñöùng yeân khoâng di chuyeån. Hoaøng Long la things. Prajna wisdom is without knowledge, leân: "OÂng ñeán ñaây ñeå ñaët nieàm tin vaøo laõo but it shines in conditional existence." Huang- Taêng maø laïi khoâng nghe lôøi laõo Taêng! Cuùt Lung then lifted his whisk and said, "When I ñi!"—A monk was standing and waiting to lift up the whisk, it is called the dharmakaya. speak with Huang-Lung in an interview. But here it is not revealed in a thing. When I Huang-Lung observed him for a long while, bring the whisk down, it is called prajna and then said, "There are a million samadhis wisdom. But here it does not shine in and limitless gates by which to enter the Way. conditional existence." Huang-Lung then If I tell you something will you believe it?" laughed out loud and said, "If somebody came The monk said, "The master is sincere. How up here and grabbed me, spit on me, gave me dare I not believe it?" Huang-Lung pointed to a slap, knocked over the meditation bench his left and said, "Come over here." The and dragged me down to the floor, then I monk then moved to that spot. Huang-Lung really couldn't blame them! Saying these cried out, "You're following sound and things is like gnawing on the feet of pigs and chasing form!" When the monk's time was up dogs. What a state I've fallen to!" he went out. Later, a different monk entered Moät hoâm, Thieàn sö Hoaøng Long thöôïng ñöôøng who knew what transpired in the previous thò chuùng, noùi raèng: "Tröôùc khi laõo Taêng ñeán meeting. Huang-Lung asked the monk the ñaây ñeå noùi, khoâng coù thöù trong taâm. Nhöng same question he had asked the previous baây giôø ñaõ leân ñeán ñaây thì laïi coù nhieàu caâu monk. The monk responded by saying, "I dare hoûi. Laõo Taêng baïo gan hoûi maáy oâng thöû coi coù not believe you." Huang-Lung

again pointed phaûi ñaïi thöøa cuûa toâng ta ñöôïc saùng laäp döïa to the left and said, "Come over here." The treân nhöõng vaán ñaùp nhö theá. Neáu noù ñöôïc laäp monk stood fast and didn't move. Huang-Lung treân lôøi noùi nhö theá, thì coù phaûi giaùo ñieån cuõng cried out, "You come to confide in me and yet coù vaán ñaùp? Tuy ngöôøi ta noùi Ñaïo Thieàn ñöôïc you don't obey me! Get out!" truyeàn thuï ngoaøi giaùo ñieån, noù ñöôïc truyeàn Theo Hoaøng Long Hueä Nam Ngöõ Luïc, moät cho nhöõng ñaïi Phaùp khí. Neáu noù khoâng tìm hoâm, Hoaøng Long thöôïng ñöôøng daïy chuùng, thaáy trong ngoân ngöõ, thì daàu cho maáy oâng coù noùi raèng: "Phaùp thaân voâ töôùng, nhöng hieån loä hoûi nhöõng caâu sieâu vieät ñi nöõa, thì roát cuøng laïi trong moïi vaät. Baùt nhaõ khoâng phaûi laø kieán ñeå laøm caùi gì? Nhöõng ngöôøi ñi haønh höông thöùc, nhöng chieáu saùng trong söï hieän höõu theo neân môû maét ra. Ñöøng laøm chuyeän maø maáy duyeân." Roài Hoaøng Long ñöa caây phaát traàn oâng seõ hoái tieác veà sau naøy. Neáu maáy oâng leân vaø noùi: "Khi laõo Taêng ñöa phaát traàn leân, muoán noùi veà noù, thì maáy oâng coù theå noùi raèng noù ñöôïc goïi laø phaùp thaân. Nhöng ôû ñaây noù noù khoâng theå thöïc chöùng qua tri giaùc thaàn bí khoâng boäc loä ra nôi moät vaät. Khi laõo Taêng haï hay söï töï hoaøn thieän. Maø cuõng khoâng theå noùi caây phaát traàn xuoáng, thì noù ñöôïc goïi laø Baùt noù laø keát quaû cuûa moät thöù laõnh hoäi bao quaùt Nhaõ. Nhöng ôû ñaây noù khoâng chieáu saùng trong heát thaûy moïi thöù. Chö Phaät trong tam giôùi chæ söï hieän höõu theo duyeân." Ñoaïn Hoaøng Long noùi maáy oâng phaûi bieát laáy chính mình. Trong cöôøi lôùn vaø noùi: "Neáu coù ai ñoù leân ñaây vaø toaøn boä giaùo ñieån caùi naøy khoâng theå ñöôïc giaûi chuïp laáy laõo Taêng, nhoå leân mình vaø taùt vaøo thích. Trong cuoäc hoïp ôû Linh Thöùu Sôn ngaøy maët laõo Taêng, roài laät keùo gheá thieàn xuoáng xöa, coù moät chuùng hoäi ñoâng ñaûo hoïp maët taïi saøng, laõo Taêng thaät söï khoâng theå traùch moùc gì ñoù, nhöng chæ coù moät mình Ma Ha Ca Dieáp

hieåu ñöôïc. Nguõ Toå, Hoaøng Mai, coù moät hoäi likes of you gathered here who are still chuùng baûy traêm Taêng, nhöng ngaøi chæ truyeàn y clinging to delusive greed and ignorance? Can baùt laïi cho keû haønh cöôùc Hueä Naêng. Theá thì you overcome these things and carry forth our coù gioáng nhö maáy oâng hoäi tuï veà ñaây maø vaãn school? Those who leave home must have coøn baùm víu aûo voïng tham si hay khoâng? Maáy heroic resolve, cut off the two heads, and oâng coù theå vöôït qua nhöõng thöù naøy ñeå tieáp tuïc practice in seclusion in the house of the self. gaùnh vaùc toâng ta ñi tôùi hay khoâng? Nhöõng ai Afterward they must throw open the door, get xuaát gia phaûi coù duõng nguyeän caét ñöùt hai ñaàu, rid of the possessions of that self, and then vaø tu taäp trong aån daät trong ngoâi nhaø cuûa töï receive and meet whatever comes, giving aid ngaõ. Ñeå roài sau ñoù, môû toang cöûa ra, quaêng boû to any in need. In this way the deep heát nhöõng sôû höõu cuûa caùi ngaõ ñoù, roài nhaän vaø compassion of Buddha can be in some small gaëp baát cöù thöù gì ñeán, giuùp ñôõ baát cöù ai caàn measure repaid. Aside from acting in this giuùp. Baèng caùch naøy môùi mong ñeàn ñaùp ñöôïc manner, there is nothing else." Huang-Lung phaàn nhoû naøo coâng ôn cuûa Ñöùc Phaät. Ngoaøi then struck the

meditation platform with his vieäc haønh söû baèng caùch naøy, khoâng coøn thöù gì whisk and left the hall. khaùc hôn nöõa." Noùi xong Hoaøng Long laáy Hoaøng Long trích daãn moät caâu noùi cuûa Vaân phaát traàn goõ vaøo saøng thieàn roài rôøi khoûi saûnh Moân noùi vôùi chuùng hoäi: "Caû moät caùnh ñoàng ñöôøng—One day, Zen master Huang-Lung roäng voâ soá thaây ma. Nhöõng ai qua ñöôïc röøng addressed the monks, saying, "Before I came gai laø baäc tinh thoâng thaät söï." Noùi xong Sö up here to speak there was nothing in my ñöa caây phaát töû leân vaø noùi tieáp: "Maáy oâng mind. But now that I've come up here there trong chuùng hoäi! Neáu maáy oâng thaät söï keâu caùi are a lot of questions. I dare to ask you naøy laø caùnh ñoàng roäng ñaày thaây ma, maø khoâng whether the great vehicle of our school is goïi laø phaát töû, maáy oâng khoâng qua khoûi röøng found in such questions and answers. If it gai!" Hoaøng Long böôùc xuoáng vaø rôøi khoûi were to be found in such speech, then doesn't saûnh ñöôøng—Huang-Lung quoted a saying by the scriptural canon have questions and Yunmen to the congregation, saying, "Across answers? Yet it is said that the Way of Zen is the broad plain are innumerable corpses. transmitted outside of the scriptural teachings, Those who pass through the forest of thorns it is transmitted to individuals who are great are true adepts." He then lifted his whisk and Dharma vessels. If it can't be found in words, said, "You in the assembly! If you truly call it then even if you ask all sorts of excellent a broad plain covered with corpses, and you questions, what, after all, is the point of doing don't call it a whisk, then you haven't yet so? People on pilgrimages should open their passed through the forest of thorns!" Huang- eyes. Don't do something you'll regret later. If Lung then got down and left the hall. you want to talk about it, then you can say Thieàn sö Hoaøng Long thöôïng ñöôøng thò that it can't be realized through mystical chuùng, noùi raèng: "Nhöõng ñôït soùng lôùn traøo leân, perception or self-perfection. Nor may it be bao la vaø traûi roäng, nhöõng loïn soùng baïc ñaàu said to be a result of some all-encompassing ñaày caû baàu trôøi! Nhöõng ai qua ñöôïc nhöõng ñôït understanding. The Buddhas of the three soùng naøy vaø ñeán bôø beân kia, hoï ñaõ loät boû ñöôïc worlds have only said you must know nhöõng quan ngaïi traàn theá moät caùch chaùnh tröïc. yourself. In the entire canon of scripture this Hoï ñaõ boû laïi sau löng ngöôøi traïo phu coâ leû vaø can't be explained. In the ancient meeting at ñoâi chaân maøy cuûa hoï khoâng coøn ñan laãn aâu lo. Vulture Peak, a vast multitude assembled Neáu laõo Taêng hoûi moät caâu töø ai ñoù ñaõ laøm cho there, but it was only Mahakasyapa who soùng yeân gioù laëng, thì ñoù laø caâu gì? ÔÛ ñaây coù understood. The Fifth Ancestor, Huangmei, ai cöû ñöôïc caâu ñoù khoâng? Neáu khoâng ai cöû had an assembly of seven hundred monks, but ñöôïc thì laõo Taêng seõ cöû cho maáy oâng." Sau he passed the robe and bowl of transmission moät luùc laâu im laëng, Hoaøng Long noùi: "Ngö only to the pilgrim Huineng. How about the phuû ngaâm nga moät baøi haùt thaûnh thôi. Tieàu

phu ca ñieäu du döông!"—Huang-Lung is born, you will be akin to the shining sun and addressed the monks, saying, "Great surging moon, and at one with the revolving waves, vast and expansive, their billowing firmament. Then the Great Jailer God will

whitecaps fill the sky! The ones who pass give your brains an evil poke that obliterates through them and reach the other shore, they them!" have righteously shed worldly concerns. They Hoaøng Long thöôïng ñöôøng thò chuùng, noùi have left the solitary oarsman behind and raèng: "Hoâm nay laø ngaøy ñaàu giöõa nhöõng kyø tu their eyebrows are no longer knit with taäp. Chö Thieàn ñöùc cuûa chuùng hoäi! Tu Ñaïo anxiety. If I were to ask for a single phrase vui veû! Veà ñeâm treân saøng thieàn, maáy oâng coù from someone who has quieted the wind and theå duoãi thaúng chaân vaø xeáp chaân laïi tuøy thích, pacified the waves, what would it be? Is there khoâng phaûi theo söï chæ thò cuûa ai. Khi maët trôøi anyone here who can speak it? If there's no leân, ra khoûi giöôøng vaø aên moät vaøi caùi baùnh one who can speak them I'll do it for you." cho buoåi saùng. Khi aên no thì maáy oâng coù theå After a long pause, Huang-Lung said, "The nghæ ngôi. Vaøo chæ caùi luùc nhö vaäy, caùi maø fisherman hums a carefree song. The maáy oâng ñang laøm khoâng theå ñöôïc goïi laø coå woodsman sings a high melody!" xöa hay ñöông ñaïi. Khoâng theå ñöôïc coi nhö laø Hoaøng Long thöôïng ñöôøng thò chuùng, noùi toát hay xaáu. Caû ma laãn trôøi ñeàu khoâng tìm raèng: "Maët trôøi leân ôû phöông ñoâng. Maët traêng ñöôïc daáu veát cuûa noù. Voâ soá phaùp khoâng laø baïn laën ôû phöông taây. Cöù leân vaø xuoáng nhö vaäy töø ñoàng haønh cuûa noù. Ñaïi ñòa khoâng theå chöùa noù, thôøi xa xöa ñeán nay, taát caû maáy oâng ñeàu ñaõ maø coõi trôøi cuõng khoâng bao phuû ñöôïc noù. Maëc bieát chuyeän naøy; ñeàu ñaõ quan saùt chuyeän naøy daàu noù laø nhö vaäy, maáy oâng vaãn phaûi coù con moät caùch troïn veïn. AÁy laø Phaät Tyø Loâ Giaù Na, ngöôi trong maét vaø maùu trong maïch maùu. voâ bieân vaø thaêm thaúm... Muoân söï trong ñôøi Khoâng coù con ngöôi trong maét, thì laøm sao soáng ñeàu theo duyeân maø toàn taïi. Heát thaûy oâng khaùc vôùi moät ngöôøi muø? Khoâng coù maùu maáy oâng! Taïi sao khoâng thaáy? Noù bò che trong maïch, thì laøm sao oâng khaùc vôùi moät khuaát bôûi voâ soá xuùc caûm cuûa maáy oâng. Neáu ngöôøi cheát? Ba möôi naêm sau, maáy oâng seõ maáy oâng chòu nhìn saâu vaøo nhaân duyeân, maáy khoâng traùch ñöôïc laõo Taêng!" Khi noùi xong oâng seõ khoâng boû lôû caùi gì laø thieâng lieâng, cuõng Hoaøng Long böôùc xuoáng toøa vaø rôøi khoûi saûnh khoâng sieâu vieät boùng daùng vaø daáu veát... Neáu ñöôøng—Huang-Lung addressed the monks, nhö, ñeå minh thò roõ raøng, khoâng moät tö töôûng saying, "This is the first day of the interval phaùt sanh, maáy oâng seõ gioáng nhö maët trôøi vaø between practice periods. Worthy monks of maët traêng ñang chieáu saùng, vaø laøm moät vôùi caû the congregation! Practice the Way joyfully! voøm trôøi ñang xoay chuyeån. Roài thì vò Ñaïi At night on the long meditation platform, you Giaùm Tuø Thaàn seõ thoït vaøo oùc cuûa maáy oâng vaø can stretch your legs and fold them again xoùa taåy chuùng!"—Huang-Lung addressed the whenever you please, not according to monks, saying, "The sun comes up in the east. someone's instructions. When the sun comes The moon goes down in the west. Coming up; up you get out of bed and eat some breakfast going down. From ancient times until today, cakes. When you've eaten your fill you can all of you have completely understood this; relax. At just such a time, what you are doing completely observed this. It is Vairocana cannot be

called ancient or contemporary. It Buddha; limitless and fathomless... The cannot be considered good or evil. Demons myriad things of our daily lives all exist in and gods can't find trace of it. The myriad accordance with conditions. All of you! Why dharmas are not its partner. Earth can't don't you see? It's concealed from you by your contain it and heaven can't cover it. Although countless emotions. If you look deeply into it's like this, you still must have pupils in your causation, then you will not miss what is eyes and blood in your veins. Without pupils sacred, nor will you transcend the shadows in your eyes how do you differ from a blind and traces... If, in clarity, not a single thought person? Without blood in your veins, how do

you differ from a dead person? Thirty years when you let go, no one, even in your own from now, you won't be able to blame me!" family, can recognize you. The sparrow sings When he finished speaking, Huang-Lung got and the crow caws in the willow tree!" down from the seat and left the hall. Theo Nguõ Ñaêng Hoäi Nguyeân, moät hoâm, Trong khi Hoaøng Long thöôïng ñöôøng thò Hoaøng Long thöôïng ñöôøng daïy chuùng, noùi chuùng, trích daãn lôøi daïy cuûa Ñaïi Ngu raèng: raèng: "Sôn Taêng naøy taøi heøn ñöùc moïn, tuy vaäy "'Khi thaân, khaåu vaø yù ñeàu thanh tònh, caùi gì laõo Taêng ñöôïc sanh ra ñeå laøm moät vò thaày. Vì goïi laø Phaät thò hieän trong ñôøi. Khi thaân, khaåu theá, khoâng neân muø quaùng vôùi boån taâm, khoâng vaø yù ñeàu baát tònh, caùi gì goïi laø Phaät bò huûy dieät neân löøa doái caùc baäc tieân sö, cuõng khoâng neân trong ñôøi.' Quaû thaät laø moät thoâng ñieäp tuyeät traùnh ñöôøng sanh töû, theá maø ngay baây giôø ñaây vôøi! Ngöôøi xöa tuøy hoaøn caûnh maø phöông tieän laõo Taêng laïi traùnh ñöôøng sanh töû. Vì khoâng daïy doã. Caùc ngaøi noùi veà phöông caùch cho töøng neân rôøi voøng luaân chuyeån, thì baây giôø laõo ngöôøi cuûa maáy oâng ôû ñaây tìm loái vaøo. Vì maáy Taêng laïi rôøi boû voøng luaân chuyeån. Caùi khoâng oâng coù loái vaøo, maáy oâng phaûi coù loái ra. Khi töø boû nay ñöôïc töø boû. Caùi khoâng thöïc chöùng leo nuùi, maáy oâng phaûi leo ñeán ñænh. Khi nay ñaõ hoaøn toaøn thöïc chöùng. Vì theá maø aùnh xuoáng bieån, maáy oâng phaûi xuoáng taän ñaùy. Neáu saùng Phaät giaùo ñöôïc truyeàn xuoáng töø ñöùc Theá nhö leo nuùi maø khoâng leân taän ñænh, thì laøm sao Toân laø caùi maø khoâng moät phaùp coù theå ñaït maáy oâng coù theå thaáy ñöôïc söï bao la cuûa vuõ ñöôïc. Vaäy thì caùi gì ñöôïc truyeàn thuï cho Luïc truï. Khi xuoáng bieån, maø maáy oâng khoâng Toå trong caùi ñeâm cheát tieät aáy ôû Hoaøng Mai?" xuoáng taän ñaùy, thì laøm sao maáy oâng thaáy ñöôïc Noùi xong Hoaøng Long beøn ñoïc moät baøi keä: söï saâu thaúm cuûa bieån caû, roài chæ vôùi moät cuù ñaù "Ñaït khoâng ñaït, laø maáy oâng ñaùnh ñoå boán bieån. Hay chæ vôùi Truyeàn khoâng truyeàn moät caùi xoâ laø maáy oâng coù theå ñaåy qua moät Laøm sao noùi ñöôïc beân ngoïn nuùi Tu Di. Vaø khi maáy oâng buoâng Chuyeän trôû veà nguoàn coäi boû thì khoâng ai, ngay caû ngöôøi trong gia ñình Vaø ñaït ñöôïc coát loõi maáy oâng, cuõng khoâng theå nhaän ra maáy oâng. Ñeå nhôù laïi nhöõng ræ doät trong nhaø Chim seû hoùt vaø quaï keâu treân caønh lieãu!"— Naøng daâu môùi bieát ñi veà nhaø naøo ñaây!" Huang-Lung, while addressed the monks, According to The Wudeng Huiyuan, one day, quoted a teaching by the monk T'a-yu, saying, Huang-Lung entered the hall and

addressed "'When body, speech, and mind are pure, the monks, saying, "This mountain monk has what is called Buddha appears in the world. little talent and sparse virtue, yet I've borne When body, speech, and mind are impure, the task of being a teacher. So, not being blind what is called Buddha is extinguished.' What to original mind, not deceiving the ancestors, a wonderful message! The ancients, not avoiding birth and death, I now avoid birth according to circumstances, offered expedient and death. Due to not leaving the wheel, I means. They talked about a method for each now leave the wheel. That which is not cast of you here to find an entrance. Since you off is thus now cast off. That not realized is have an entrance, you must also find an exit. now completely realized. Thus the light of When you climb the mountain you must reach Buddhism that has passed down from the the top. When you go into the sea you must World Honored Great Enlightened One is that reach the bottom. If you climb a mountain but not a single Dharma can be obtained. What is don't reach the top, then you can't know the it that was transmitted to the Sixth Ancestor in vastness of the universe. If you enter the sea the dead of night at Huangmei?" Huang-Lung but don't reach the bottom, then you can't then recited the following verse: know the depth of the sea, then with one kick "Attaining not attaining, you can knock over the four seas. With one Transmitting not transmitting, shove you can push over Mount Sumeru. And How can one speak of Returning to the root and attaining the

essence? (Pinyin Chinese)—See Töû Taâm Ngoä Taân Thieàn Recalling the leaks in her old dwelling, Sö. To what house does the new bride travel?" Hoaøng Long Töï: Hoaøng Long Töï thuoäc tænh Buoåi tröa hoâm sau, Sö ngoài kieát giaø vaø thò tòch Giang Taây. Sôû dó ñöôïc goïi teân Hoaøng Long vì naêm (1069). Sau khi thò tòch, Sö ñöôïc saéc thuïy töông truyeàn ngaøi Tueä Nam ñaõ nhìn thaáy roàng "Phoå Giaùc Thieàn Sö"—The next day at noon, vaøng bay leân treân soâng keá caïnh—Huang-Lung, the he assumed a cross-legged sitting posture and Yellow Dragon monastery in Jiang-Si province. So passed away (1069). His memorial stupa was called because people said that Hui-Nan saw a placed on the hill before the temple. He yellow dragon arose from the river nearby. received the posthumous title "Zen Master Hoaøng Mai: Huang-mei (chi)—Obai (jap)—Teân Universal Enlightenment." khaùc cuûa thieàn sö Hoaèng Nhaãn. Hoaøng Mai laø teân Hoaøng Long Hueä Nam Thieàn Sö Ngöõ Luïc: Ngöõ ngoïn nuùi nôi Hoaèng Nhaãn ñaõ soáng vaø tu taäp— luïc cuûa Thieàn sö Hoaøng Long Hueä Nam—Zen Another name for Hung-Jen. Huang-mei is the master Huang-lung Hui-nan's Records of Lectures. name of a mountain where Hung-Jen lived and Hoaøng Long Phaùi: Oryo-ha (jap)—Hui-Nan- cultivated—See Hoaèng Nhaãn. Huang-Lung Sect—Nhaùnh thieàn Laâm Teá, haäu dueä Hoaøng Mai Ñaû Tam Thöôïng: Nguõ Toå Hoaøng Mai cuûa thieàn sö Hoaøng Long Hueä Nam. Noù laø moät goõ vaøo coái ñaù ba laàn—The fifth patriarch struck on trong baûy phaùi thieàn ñaàu tieân ñöôïc thieàn sö Vinh the mortar three times—Nguõ Toå thaáy ôû Hueä Naêng Taây Minh (1141-1215) ñöa vaøo Nhaät Baûn. Tuy moät phaùp khí coù theå thoáng laõnh ñoà chuùng sau naày, nhieân, noù taøn luïi ôû caû Trung Hoa laãn Nhaät Baûn sau vaø nhaát ñònh truyeàn y phaùp cho ngöôøi. Nhöng Toå vaøi theá heä. Do baét nguoàn töø

phaùi Laâm Teá neân laïi coù yù lo, vì haàu heát moân ñoà cuûa Toå ñeàu chöa ñuû ngöôøi ta cuõng goïi noù laø Laâm Teá -Hoaøng Long hueä nhaõn ñeå nhaän ra aùnh tröïc giaùc thaâm dieäu trong phaùi—A lineage of Rinzai Zen stemming from the nhöõng haøng chöõ treân cuûa ngöôøi giaõ gaïo Hueä Naêng. Chinese Ch'an master Huang-lung Hui-nan. It Neáu Toå coâng boá vinh döï ñaéc phaùp aáy leân e nguy belongs to the 'seven schools' of Ch'an and was the hieåm ñeán taùnh maïng ngöôøi thoï phaùp. Neân Toå goõ first school of Zen in Japan, brought there by Eisai vaøo coái ñaù 3 caùi, ngaàm baûo Hueä Naêng ñuùng canh Zenji. However, it died out both in China and ba, khi ñoà chuùng nguû yeân, vaøo tònh thaát Toå daïy Japan after a few generations. Since Oryo lineage vieäc. Theá roài Toå trao y phaùp cho Hueä Naêng laøm tín developed out of the Rinzai school, it is also vaät chöùng toû baèng côù ñaéc phaùp voâ thöôïng, vaø baùo called the Rinzai-Oryo School—See Hueä Nam tröôùc haäu vaän cuûa ñaïo Thieàn seõ röïc rôõ hôn bao giôø Hoaøng Long Thieàn Sö. heát. Toå coøn daën Hueä Naêng chôù voäi noùi phaùp, maø Hoaøng Long Thang: Dragon soup—See Long haõy taïm mai danh aån tích nôi röøng nuùi, chôø ñeán Thang. thôøi cô seõ coâng khai xuaát hieän vaø hoaèng döông Hoaøng Long Thieàn Sö: Zen Master Hoaøng Long chaùnh phaùp. Toå coøn noùi y phaùp truyeàn laïi töø Toå Boà (?-1737)—Thieàn sö Hoaøng Long, queâ ôû Bình Ñeà Ñaït Ma laøm tín vaät sau naày ñöøng truyeàn xuoáng Ñònh, Trung Vieät. Haàu heát cuoäc ñôøi ngaøi hoaèng nöõa, vì töø ñoù Thieàn ñaõ ñöôïc theá gian coâng nhaän, hoùa ôû Haø Tieân, Nam Vieät. Ngaøi thò tòch naêm khoâng caàn phaûi duøng y aùo tieâu bieåu cho tín taâm 1737—A Vietnamese Zen Master from Bình Ñònh, nöõa. Ngay trong ñeâm aáy Hueä Naêng töø giaõ toå ñi Central Vietnam. He spent most of his life to xuoáng phöông Nam—The fifth patriarch saw in expand the Buddha Dharma in Haø Tieân, South Hui-neng a future leader of mankind, and decided Vietnam. He passed away in 1737. to transfer to him the robe of his office. He had, Hoaøng Long Toå Taâm: Shishin Goshin (jap)—Hui- however, some misgivings concerning the matter; T’ang-Ssu-Hsin Wu-hsin (Wade-Giles Chinese)— for the majority of his disciples were not Huitang Zuxin Wuxin (Pinyin Chinese)—See Hoái enlightened enough to see anything of deep Ñöôøng Toå Taâm Hoaøng Long Thieàn Sö. religious intuition in the lines by the rice-pounder, Hoaøng Long Töû Taâm Ngoä Taân Thieàn Sö: Shishin Hui-Neng. If he were publicly awarded the honour Goshin (jap)—Huang-lung Tsu-hsin Wu-hsin they might do him harm. So the fifth patriarch (Wade-Giles Chinese)—Huanglong Tzuxin Wuxin struck on the mortar three times, gave a secret

sign to Hui-Neng to come to his room at midnight, nhaát coù Phaät Giaùo Chö Toâng Ñaïi YÙ, Duy Thöùc when the rest of the monks were still asleep. The Hoïc Luaän. Taây Döông Trieát Hoïc Söû, vaø AÁn Ñoä he gave him the robe as insignia of his authority Trieát Hoïc Söû, vaân vaân—Name of a Chinese and in acknowledgement of his unsurpassed Buddhist scholar in the twentieth century. He was spiritual attainment, and with the assurance that from Kuang-Tung Province, China. He was fluent the future of their faith would be brighter than in Sanskrit and Tibetan languages. He published a ever. The patriarch then advised him that it would lot of books, and the

most famous books of his be wise for him to hide his own light under a were: The general meaning of All Buddhist Sects, bushel until the proper time arrived for the public Vijnaptimatra Sastra, History of Western appearance and active propaganda, and also that Philosophy, and History of Indian Philosophy, and the robe which was handed down from Bodhi- so on. Dharma as a sign of faith should no more be given Hoaøng Saéc Bieán Xöù: Yellow Kasina—Ñeà muïc up to Hui-Neng'' successors, beause Zen was now haønh thieàn veà hoaøng saéc—An object of meditation fully recognized by the outside world in general on yellow. and there was no more necessity to symbolize the Hoaøng Sôn Coác: Huang Shan Ku (Kozankoku)— faith by the transference of the robe. That night Teân cuûa moät vò quan Thaùi söû vaø laø moät nhaø thô Hui-Neng left the monastery to go down south. Nho hoïc Trung Hoa ñôøi nhaø Toáng vaøo theá kyû thöù Hoaøng Maïo Giaùo: Moät toâng phaùi thuoäc Laït Ma 11—Huang Shan Ku, name of a Chinese mandarin Giaùo, maëc toaøn ñoà vaøng, ñöôïc Ñaïi Sö Toâng- and a Confucian poet of the Sung in the eleventh Khaùch-Ba saùng laäp naêm 1417, sau khi laät ñoå Hoàng century. Maïo Giaùo, töùc giaùo phaùi maëc toaøn maøu ñoû. Hoaøng Ngaøy kia oâng ñeán gaëp thieàn sö Hoái Ñöôøng Toå Giaùo ñöôïc tìm thaáy phaàn lôùn ôû Taây Taïng vaø Moâng Taâm xin hoïc thieàn vôùi ngaøi. Sö noùi: "Coù moät Coå. Hieän taïi phaùi naày ñöôïc ngaøi Ñaït Lai Laït Ma ñoaïn saùch Nho aét ngaøi ñaõ naèm loøng daïy ñuùng ñôøi thöù 14 laõnh ñaïo—The yellow sect of nhö Thieàn daïy. Ngaøi nhôù laïi xem coù phaûi Lamaism, founded in 1417 by Tson-Kha-Pa, Thaùnh khoâng noùi, 'OÂng nghó toâi coù ñieàu gì daáu Sumatikirti, who overthrew the decadent sect, oâng. Naøy caùc oâng ôi, thaät toâi khoâng daáu oâng which wears red robes, and established the sect ñieàu gì heát.'" Quan Thaùi söû toan ñaùp, nhöng that wears yellow, and which at first was noted for Sö moät möïc noùi, "Khoâng! Khoâng!" Khieán the austere life of the monks; it is found chiefly in quan Thaùi söû khoâng môû mieäng ñöôïc, oâng boái Tibet and Mongolia. It is currently headed by His roái caû taâm thaàn, nhöng khoâng bieát thöa thoát Holiness the fourteenth Dalai Lama. gì—One day he came to Hui-t'ang to be Hoaøng Maäu Long: Teân cuûa moät vò hoïc giaû Phaät initiated into Zen. The Zen master said, giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng ñeán töø "There is a passage in the text you are so Quaûng Ñoâng, laø ngöôøi ñaõ saùng laäp ra taïp chí thoroughly familiar with which fully describes "Trung Quoác Phaät Giaùo" xuaát baûn baèng tieáng the teaching of Zen. Did not Confucius Anh—Name of a Chinese Buddhist scholar in the declare: 'Do you think I am holding back twentieth century. He was from Kuang-Tung something from you, O my disciples? Indeed, Province, China. He was the founder of the I have held nothing back from you.'" Huang "Chinese Buddhism" magazine, published in Shan Ku tried to answer, but Hui-t'ang English. immediately made him keep silence by Hoaøng Moân: Pandaka (skt)—Khoâng coù nam saying, "No, no!" Huang Shan Ku felt caên—Eunuchs. troubled in mind, and did not know how to Hoaøng Phan: Phöôùn giaáy maøu vaøng treo treân moä express himself. chí—Yellow paper streamers hung on a grave. Sau ñoù hai ngöôøi coù dòp ñi chôi nuùi. Gaëp muøa Hoaøng Saùm Hoa: Teân cuûa moät vò hoïc giaû Phaät hoa queá röøng nôû roä, muøi höông thôm ngaùt

moät giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng ngöôøi vuøng. Toå Taâm hoûi: "Ngaøi coù ngöûi thaáy muøi Quaûng Ñoâng, thoâng thaïo tieáng Phaïn vaø Taây Taïng. höông?" Quan Thaùi söû ñaùp: "Vaâng." Toå Taâm OÂng xuaát baûn raát nhieàu saùch, trong ñoù noåi tieáng tieáp: "Ñoù, toâi coù daáu gì ngaøi ñaâu?" Caâu noùi töùc

thì môû taâm vò quan. Thaät hieån nhieân, trong sickle, it cuts so well." This is the way the Thieàn, ngoä haù chaúng phaûi töø ngoaøi ñeán, hay Self functions, and it must be caught, if at all do ngöôøi khaùc cöôõng eùp vaøo chuùng ta ñaâu, maø catchable, in the midst of its functioning. chính töï noù moïc leân ôû trong chuùng ta. Daàu Hoaøng Sôn Laâm Thieàn Sö: Zen master Huang- khoâng coù gì daáu chuùng ta heát, nhöng chuùng ta shan Lin—Coù moät vò taêng hoûi thieàn sö Hoaøng Sôn phaûi ngoä môùi thaáy ñöôïc, vaø tin quyeát raèng Laâm: "Theá naøo laø yù Toå sö töø Taây sang?" Hoaøng khoâng gì thieáu heát trong chính chuùng ta. Tuy Sôn Laâm ñaùp: "Chaúng ra gì heát nôi cung ñieän nhaø nhieân, veà Ngoä hay Thieàn, khoâng theå duøng tri Löông." Khi ñöôïc yeâu caàu noùi theâm ñeå laøm saùng kieán ñeå dieãn taû, giaûi thích hay chöùng minh toû yù nghóa cuûa caâu traû lôøi, Sö noùi: "Ngaøi ngoài tö ñöôïc. Vì Thieàn vaø yù nieäm khoâng coù gì lieân duy traàm ngaâm nôi vöông quoác nhaø Nguïy." Ñaây laø quan vôùi nhau, vaø ngoä laïi laø moät loaïi tri giaùc tröôøng hôïp trong ñoù caâu traû lôøi ñöôïc nhaém ngay noäi taïi, kyø thaät noù khoâng phaûi laø moät loaïi tri vaøo haønh traïng cuûa chính Toå sö, vôùi nhöõng ñoan giaùc caù nhaân maø laø tri giaùc giaùc veà baûn thaân quyeát troû vaøo caùc haønh vi cuûa ngaøi. Tuy nhieân, caâu thöïc taïi. Muïc ñích toái thöôïng cuûa ngoä laø traû lôøi naøy vaãn khoâng ñuïng tôùi taâm ñieåm cuûa caâu höôùng veà chính mình; ngoaøi vieäc quay veà vôùi hoûi; ñoù laø "yù nghóa Ñoâng du cuûa Toå" ñöôïc caét chính mình ra, hoaøn toaøn khoâng coù caùch naøo nghóa ñeå laøm thoûa maõn taâm trí bình thöôøng cuûa khaùc. Theá neân Trieäu Chaâu môùi baûo: "Uoáng traø chuùng ta, vì söï giaûi thích theâm cuûa thieàn sö Hoaøng ñi." Trong khi Nam Tuyeàn laïi noùi: "Caùi lieàm Sôn Laâm chæ laø söï töôøng thuaät veà haønh traïng cuûa naøy cuûa ta duøng beùn thaät." Ñaây chính laø coâng Boà Ñeà Ñaït Ma nôi vöông quoác nhaø Nguïy maø thoâi. duïng cuûa Töï Tính, vaø neáu Töï Tính coù theå naé m Ñaây chính laø choã khoù hieåu cuûa Thieàn ñoái vôùi leà loái baét ñöôïc, phaûi tìm trong caùi duïng cuûa noù— suy nghó thoâng thöôøng. Chæ baèng danh töï khoâng ñuû Some time later they were having a walk in chuyeån taûi yù nghóa, nhöng ñaõ laø sinh vaät coù lyù trí, the mountains. The wild laurel was in full chuùng ta khoâng laøm sao traùnh khoâng phaùt bieåu bloom and the air was redolent. The Zen baèng danh töï. Vaø nhöõng phaùt bieåu naøy mô hoà hay master asked: "Do you smell it?" When saùng suûa, coøn tuøy theo sôû kieán cuûa rieâng chuùng Huang Shan Ku answered affirmatively, Hui-ta—A monk asked Huang-shan Lin, "What is the t'ang said, "There, I have kept nothing back meaning of the Patriarch's coming from the from you!" This suggestion from the master at West?" Huang-shan Lin said, "At the palace of the once led to the opening of Huang Shan Ku's Liang nothing was achieved." When the master mind. Is it not evident that enlightenment in was asked to say something further about the Zen is not a thing to be imposed upon another, answer, he said, "In the kingdom of Wei he has but that it

is self-growing from within? Though most profoundly absorbed in meditation." This is nothing is kept away from us, it is through the case in which answers are indicated more or enlightenment that we become cognizant of less directly concerned with the person of the the fact, being convinced that we are all Patriarch himself with assertions which are made sufficient unto ourselves. However, there is about his doings. However, the answers still do not none in either enlightenment or Zen that can touch the central point of the question; that is, "the be described or presented or demonstrated for meaning of the patriarchal visit to China" is not your intellectual appreciation. For Zen has no explained in any way that we of plain minds business with ideas, and enlightenment would like, for Huang-shan Lin's further (satori) is a sort of inner perception, not the explanation is simply a narration of the deeds of perception, indeed, of a single individual Bodhidharma in the kingdom of Wei. This is object but the perception of Reality itself, so where Zen is difficult to understand by the to speak. The ultimate destination of ordinary way of thinking. Mere words are enlightenment is towards the Self; it has no insufficient to convey the meaning, but as rational other end but to be back within oneself. beings we cannot avoid making statements. And Therefore, said Chao-chou, "Have a cup of these statements are at once puzzling and tea." While Nansen said, "This is such a good illuminating according to our own insight.

Hoaøng Teá Thieàn Sö: Hongji-chan-shi (jap)— Hoaønh Phi: Thangka (tib)—Böùc hoaønh treo trong Kosa-Zenji (jap)—Moät danh hieäu cuûa Thanh caùc ñình chuøa—Horizontal board—Scroll. Nguyeân Haønh Tö Thieàn Sö—A title given to Zen Hoaønh Quaûi Laïc: Laïc töû—AÙo khoaùc beân ngoaøi— master Xing-Si-Qing-Yuan—See Haønh Tö Thanh Overcoat. Nguyeân Thieàn Sö. Hoaønh Sieâu: Nghe baûn nguyeän cuûa Ñöùc Phaät A Di Hoaøng Tuyeàn: Osen (jap)—Suoái vaøng hay aâm Ñaø maø phaùt tín taâm nieäm hoàng danh cuûa ngaøi seõ phuû—The yellow spring—The shades. ñöôïc vaõng sanh vaøo coõi baùo ñoä chaân thöïc. Ñaây laø Hoaøng Vieân (? - 1169): Moät vò sö thuoäc toâng caùch sieâu thoaùt theo con con ñöôøng ngang hay Thieân Thai, moät trong nhöõng vò thaày cuûa toå Phaùp ñöôøng taét cuûa Ñaïi thöøa—Happy salvation to Nhieân—Tendai monk and one of the masters of Amitabha’s paradise through trust in him. This is Honen on Mount Hiei. the crosswise or short way of Mahayana. Hoaøng Y: Maøu vaøng laø maøu cuûa y aùo Taêng Ni, Hoaønh Sieâu Hueä Nhaät (1906-?): Teân cuûa moät vò nhöng vì maøu vaøng laø moät trong naêm maøu chính, hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. neân ñem ra may aùo laø khoâng hôïp phaùp vaø vì theá OÂng toát nghieäp ñaïi hoïc Kyoto veà khoa Trieát Hoïc maø duøng maøu nhuoäm hoån hôïp giöõa vaøng vaø xaùm AÁn Ñoä—Name of a Japanese Buddhist scholar in ñeå thaønh maøu vaøng thaúm—Yellow robes of the the twentieth century. He graduated from Kyoto monks, but as yellow is a prime colour and University on the Indian Philosophy. therefore unlawful, the garments are dyed a Hoaønh Thaønh Thieàn Sö (1575-1641): Teân cuûa mixture, yellowish-grey. moät vò Thieàn sö Trung Hoa thuoäc toâng Laâm Teá Hoaûng Nhieân Ñaïi Ngoä Hoát nhieân ñaïi ngoä— vaøo cuoái thôøi nhaø Minh

(1368-1644)—Name of a Sudden and great enlightenment. Chinese Lin-Chi Zen master in the end of the Hoaønh: Ngang taøng: Arrogant—Truïc ngang: A Ming dynasty in China. crossbar—Crosswise. Hoaønh Thuï: Hoaønh Tung hay Ngang Doïc— Hoaønh Beänh: Beänh taät baát ngôø—Sudden Crosswise and upright, to lay across or stand (unexpected, unforeseen) sickness. upright. Hoaønh Cai Thuï Quaù Tuøy: Thieàn sö tuøy yù noùi tuøy Hoaønh Thuyeát Thuï Thuyeát: See Hoaønh Thuyeát choã thích öùng; tuy nhieân, lôøi noùi vaø haønh ñoäng cuûa Tung Thuyeát. hoï luoân kheá hôïp vôùi thieàn phaùp khoâng—Zen Hoaønh Thuyeát Tung Thuyeát: Thuyeát phaùp voâ masters will adapt themselves to circumstances ngaïi—Vertically preach and horizontally preach— when speaking and acting; however, their To preach without restriction in any direction. speeches and acts are always suitable for methods Hoaønh Tieät: Caét ngang doøng sinh töû cuûa ba coõi of mysticism (Zen). saùu ñöôøng maø vaõng sanh Cöïc Laïc—To end Hoaønh Dieän Trí Hueä: Cognition of all existents—(thwart, intercept, cut off) reincarnation and enter Trí hieåu bieát heát thaûy caùc hieän höõ u—See Taän Sôû Paradise. Höõu Trí. Hoaønh Tuùng: Ngang doïc—Across and direct— Hoaønh Ñaûm Truï Tröôïng: Chö Taêng ra ngoaøi Crosswise and lengthwise. haønh cöôùc—Monks go out for a wandering Hoaønh Xuaát: Baèng taâm löïc trì trai giöõ giôùi vaø tu journey. haønh thieàn ñònh maø haønh giaû ñöôïc sanh vaøo coõi Hoaønh Mieân Thuï Toïa: Naèm ngang ngoài thaúng, hoùa ñoä phöông tieän goïi laø “Hoaønh Xuaát,” ngöôïc chæ vieäc töï nhieân—To lie down horizontally and to laïi vôùi Hoaønh Sieâu, coù nghóa laø nghe vaø tin vaøo sit up vertically (straight). The term implies a baûn nguyeän cuûa Phaät A Di Ñaø ñeå ñöôïc vaõng sanh natural thing. thaúng vaøo coõi baùo ñoä chaân thöïc—By discipline to Hoaønh Nieâm: Thieàn sö tuøy yù thuyeát phaùp moät attain to temporary nirvana, in contrast with happy caùch voâ ngaïi veà baát cöù vaán ñeà gì—Zen masters salvation to Amitabha’s paradise through trust in preach at will without restrictions in any matters. him. Hoaønh Nieâm Ñaûo Duïng: See Hoaønh Nieâm. Hoaønh Xuyeân Nhö Cuûng: (1222-1289): Teân cuûa Hoaønh Nieâm Thuï Phoùng: See Hoaønh Nieâm. moät vò danh Taêng Trung Hoa, toâng Laâm Teá vaøo thôøi nhaø Nguyeân. Sö laø thaày cuûa Thieàn sö Dieäu

Ñaïo—Name of a Chinese famous Zen monk of mental barrier and suddenly penetrates into the the Lin-chi Sect in the Yuan dynasty (1280-1368). meaning of reality, the resulting experience is He was the master of Zen master Miao-Tao. called “Sudden enlightenment”. A deep intuitive Hoaïnh Phaùt: ill-gotten. experience such as “sudden enlightenment” is not Hoaïnh Taøi: Ill-gotten gains. a goal in itself, but rather is called to further Hoaïnh Taøi Baát Phuù: Ill-gotten gains seldom practice. After a sudden enlightenment, one still prosper. needs to reveal one’s Buddha nature even more. Hoaïnh Töû: To die innocently—See Cöûu Hoaïnh Although Zen talks about “sudden enlightenment”, Töû. it seems like realizations are gained in a gradual Hoaùt Hoaùt: Hieåu roõ—To understand clearly—To manner. What is sudden is the collapsing of the understand thoroughly. last barrier in a series and the experience of new Hoaùt Nhieân: See Hoaùt Nhieân Chöùng Ngoä. insight. Hoaùt Nhieân Chöùng Ngoä: Hoaùt

Nhieân Ñaïi Ngoä— Hoaït: Jivaka or Jiva (skt)—Soáng ñoäng, linh hoaït Apprehend instantly to Buddha-enlightenment— —Alive—Living—Lively—Revive—Movable. Effortless spontaneity—Sudden enlightenment— Hoaït Baùt: Active—Fluent—To be a fluent Traïng thaùi giaùc ngoä cao tuyeät trong ñoù moïi vieäc speaker. xaûy ra ñuùng theo chaân lyù vaø hieän thöïc (chaân dieän Hoaït Cuù: Huo chu (chi)—Söï chæ daãn cuûa ngöôøi muïc) maø khoâng caàn ñeán noã löïc. Lyù thuyeát giaùc thaày maø khoâng caàn ñeán vaên töï ngoân ngöõ. "Hoaït ngoä baát thaàn do Thieàn Nam Toâng chuû tröông, cuù" nguyeân ngöõ coù nghóa laø moät "caâu soáng" hoaëc ngöôïc laïi vôùi Thieàn Baéc Toâng hay phaùi ñaïi giaùc "nhaän xeùt soáng ñoäng", nhöng maø noäi dung cuûa noù tuaàn töï cuûa Tieåu Thöøa. Tröôøng phaùi naày do Luïc toå laïi noùi töông phaûn haún vôùi nhöõng gì maø caùi tröïc Hueä Naêng, toå thöù saùu cuûa doøng Thieàn trung Hoa nghóa cuûa noù ñeà khôûi. Nhöõng "nhaän xeùt soáng chuû xöôùng. Ñoán ngoä daønh cho nhöõng baäc thöôïng ñoäng" naøy laø nhöõng loaïi lôøi noùi hoaøn toaøn khoâng caên thöôïng trí. Khi cuoái cuøng haønh giaû phaù vôõ theå hieåu, khoâng theå giaûi thích, phi lyù vaø beá taéc maø ñöôïc böùc töôøng nhaän thöùc vaø hoát nhieân thaâm nhaäp Thieàn quaù quen duøng, trong khi nhöõng "nhaän xeùt ñöôïc vaøo yù nghóa cuûa thöïc taïi. Traïng thaùi buøng vôõ cheát" hay "töû cuù" laïi laø nhöõng caâu coù theå hieåu ñoät ngoät naøy ñöôïc goïi laø “Ngoä”. Ngoä laø moät kinh ñöôïc. Taùc phaåm Laâm Gian Luïc trích lôøi Thieàn sö nghieäm tröïc giaùc thaâm saâu chöù khoâng phaûi laø cöùu Ñoäng Sôn Thuû Sô noùi: caùnh cuûa töï thaân, nhöng noù chæ nhaèm giuùp haønh "Ngöõ trung höõu ngöõ danh vi töû cuù, giaû tieáp tuïc coâng phu tu taäp. Sau khi ngoä, haønh giaû Ngöõ trung voâ ngöõ danh vi hoaït cuù." vaãn caàn phaûi tieáp tuïc laøm hieån loä Phaät taùnh cuûa (Trong lôøi coù lôøi goïi laø caâu cheát, baûn thaân. Maëc duø Thieàn toâng noùi veà “ñoán ngoä” Trong lôøi khoâng coù lôøi goïi laø caâu soáng). nhöng hình nhö haønh giaû cuõng phaûi thaønh töïu Non-speaking understandable instructions from a nhöõng ñaïo quaû moät caùch töø töø. Hoát nhieân ñaây laø söï master. "Huo chu" literally means a "life suïp ñoå cuûa böùc töôøng caûn trôû cuoái cuøng ñeå haønh sentence" or "live remark", but its connotation is giaû kinh qua moät tueä giaùc môùi nguyeân—The just the reverse of what the literal meaning ultimate state of enlightenment in which apparently suggests. These "live remarks" are the everything occurs in accord with truth and reality utterly unintelligible, inexplicable, absurd, and without effort. The doctrine of “Sudden” dead-end type of sayings which Zen uses so Enlighenment (instantly to apprehend, or attain to frequently, while the dead remarks (Ssu chu) are Buddha-enlightenment) associated with the the intelligible ones. The book of the Notes in the Southern school of Zen in China, in contrast with Forest (Ling Chien Lu) quotes Zen master Tung- the Northern school of “Gradual” Enlightenment, shan as saying, or Hinayana or other methods of gradual "Those remarks within which one may find attainment. This school was founded by the sixth another remark (intelligible) patriarch Hui-Neng. Immediate awakening or are called 'dead remarks', Immediate teaching or practice for awakening for and those within which no other remarks or the advanced. When one finally breaks down a meanings can be found

(unintelligible)

are called 'live remarks'." cuûa Voâ Moân Quan. Trong coâng aùn noåi tieáng naày, Hoaït Cuù Töû Cuù: thieàn sö ñaõ aùm chæ boä raâu ñen daøy cuûa Boà Ñeà Ñaït 1) Hoaït cuù: Söï chæ daãn cuûa ngöôøi thaày maø khoâng Ma, keû man di phöông Taây, nhö vaãn ñöôïc goïi caàn ñeán vaên töï ngoân ngöõ: Non-speaking trong truyeàn thoáng thieàn, Huo-an ñaõ noùi: "Laøm theá understandable instructions from a master. naøo neáu keû man di phöông Taây khoâng coù raâu?" 2) Töû cuù: Lôøi chæ daãn cuûa ngöôøi thaày maø ngöôøi Theo Voâ Moân Hueä Khai trong Voâ Moân Quan, hoïc troø nghe coù theå hieåu ñöôïc: Speaking haønh giaû tu thieàn neân luoân nhôù raèng Tham thì phaûi instructions (speeches) from a master. thöïc tham, Ngoä thì phaûi thöïc ngoä. Teân Hoà kia, phaûi Hoaït Ñòa Nguïc: Samjiva (skt)—Töôûng Ñòa taän maét troâng thaáy moät laàn môùi ñöôïc. Nhöng heã Nguïc—Ñòa nguïc ñaàu tieân trong taùm ñòa nguïc noùi thaáy taän maét thì baïn ñaõ rôi vaøo nhò nguyeân roài noùng—The first of the eight hot hells—See Ñaúng coøn gì—Wakuan Shitai, a Chinese Zen master of Hoaït Ñòa Nguïc. the Yogi lineage of Rinzai Zen, a student and Hoaït Keá: 1) Gia saûn: Estate (property); 2) Ngheà dharma successor of Hakuo Ching Yuan. We nghieäp: Career. encounter master Huo-an in example 4 of the Wu Hoaït Maïng Kieâu: Jivita-mada (skt)—Jivita-mado Men Kuan. In this famous koan, Huo-an plays on (p)—Kieâu maïn vì coù ñôøi soáng sung tuùc—The great the fact that Bodhidharma, who is in the Zen intoxication of life—Intoxication with one’s tradition is often called the "barbarian from the prosperous life. west", according to tradition had a thick, dark Hoaït Meänh: Soáng hay soáng laïi—Life—Living— beard. Huo-an said: "How is it that the barbarian To retrive. from the west has no beard?" According to Wu Hoaït Nhaõn: Nhaát Chích Nhaõn—Chính Nhaõn— Men Hui-Kai in the Wu-Men-Kuan, Zen Ñaûnh Moân Nhaõn—Minh Nhaõn—Maét trí hueä—A practitioners should always remember that wisdom eye. Practice must be true practice. Enlightenment Hoaït Nhaân Kieám: Saùt Nhaân Ñao—Ñao gieát must be true enlightenment. Once you see the ngöôøi—Sword, used in killing. Barbarian's face intimately, at first hand, you have Hoaït Nhi Töû: Teân cuûa caây Boà Ñeà—A name for it at last. But when you explain this experience, the bodhi-tree—See Boà Ñeà Thoï. you immediately fall into dualism. Hoaït Phaät: Vò Phaät soáng, danh hieäu cuûa Hoä Ñoä Hoaëc Chöôùng: Disturbing hindrances—Moät trong Khaéc Ñoà, hay ñöùc Ñaït Lai Laït Ma, coù khaû naêng tam chöôùng, tham saân si laøm chöôùng ngaïi che laáp tieáp tuïc taùi sanh, giöõ nhöõng chöùc vuï saún giöõ ñeå chaùnh ñaïo—The hindrance or obstruction of the hoaèng phaùp ñoä sanh (caùc vuøng Moâng, Taïng vaø delusive passions to entry into truth, one of the Thanh Haûi ñeàu coù)—A living Buddha, i.e. a three kinds of hindrance. reincarnation Buddha, e.g. Hutuktu, Dalai Lama. Hoaëc Coù Toäi Hoaëc Khoâng Coù Toäi: Whether Hoaït Quoác: Ghur or Ghori (skt)—Ñoå Hoùa La— guilty or innocent. Theo Taây Vöïc Kyù, Hoaït Quoác laø teân moät vöông Hoaëc Luaân: Wheel of illusion—Baùnh xe phieàn quoác coå ôû vuøng Taân Cöông—According The Great naõo sanh nghieäp, nghieäp sanh khoå ñau, vaø khoå ñau T’ang Chronicles of the Western World, Ghori is laïi sanh phieàn naõo. Ba baùnh

xe naøy luaân chuyeån an ancient kingdom in Turkestan, north west of khoâng ngöøng nghæ—The wheel of illusion China. produces karma, that of karma sets rolling that of Hoaït Xuùc: Thaáy thaân theå eâm aùi hoaëc trôn nhôøn— suffering, which in turn sets rolling the wheel of Smoothness. illusion. These three wheels are in constant Hoaéc: Chôùp nhoaùng—Quickly—Suddenly. revolution. Hoaëc: Nghi hoaëc: Illusion, delusion, doubt, Hoaëc Nghieäp Khoå: Caùc phieàn naõo nhö tham, saân, unbelief (Moha (skt)—Phieàn naõo: Distress, si thì goïi laø hoaëc; nhöõng vieäc laøm thieän aùc y vaøo passion, temptation, trouble (Klesa (skt). caùi hoaëc naày goïi laø nghieäp; laáy nghieäp naày laøm Hoaëc Am Thieàn Sö (1108-1179): Huo-An Shih- nhaân sinh töû nieát baøn goïi laø khoå —Illusion, T'i—Thieàn sö thuoäc doøng Döông Kyø Phöông Hoäi. accordant action, and suffering—The pains arising Chuùng ta baét gaëp vò thieàn sö naày trong taéc thöù 4

from a life of illusion, such as greed, hatred, Hoaèng Naêng Thieàn Sö: Thieàn sö Trung Hoa, ignorance. thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø Thanh beân Hoaëc Nhaân: Ngöôøi phieàn naõo: A deluded Trung Hoa (1644-1912)—Chinese Zen master of person—Ngöôøi gaây phieàn naõo hay laøm ngöôøi khaùc the Ts'ao Tung Sect in the Ch'ing Dynasty in phieàn naõo: To delude others. China. Hoaëc Nhieãm: Söï ueá nhieãm cuûa phieàn naõo (tham Hoaèng Nhaãn: Hongren (chi)—Gunin (jap)— saân si laøm nhieãm baån chaân taùnh)—The taint of Konin (jap)—See Hoaèng Nhaãn Nguõ Toå. delusion, the contamination of illusion. Hoaèng Nhaãn Ñaøm Caùt Thieàn Sö (1599-1638): Hoaëc Thuù: Höôùng ñi ñeán phieàn naõo—The way or Teân cuûa moät vò Thieàn sö Trung Hoa thuoäc toâng direction of illusion, delusive objective, Laâm Teá vaøo cuoái thôøi nhaø Minh (1368-1644)— interpreted as deluded in fundamental principles. Name of a Chinese Lin-Chi Zen master in the end Hoaëc Tröôùc: Söï troùi buoäc cuûa phieàn naõo—The of the Ming dynasty in China. bond of illusion—The delusive bondage of desire Hoaèng Nhaãn Nguõ Toå: Hongren (chi)—Gunin to its environment. (jap)—Konin (jap)—Zen master Hung-Jen (601- Hoaëc Töông ÖÙng: Concomitant with affliction— 674)—Moät vò sö noåi tieáng, toå thöù naêm cuûa Thieàn Ñi lieàn vôùi phieàn naõo. Toâng Trung Hoa, ñeä töû cuûa Töù Toå Ñaïo Tín, vaø laø Hoaèng: Roäng lôùn: Great (vast, spacious)—Hoaèng thaày cuûa Luïc Toå Hueä Naêng. Hoaèng Nhaãn cuøng truyeàn: To enlarge (to spread abroad). queâ vôùi Toå Ñaïo Tín, ôû Kyø Chaâu. Hoaèng Nhaãn ñeán Hoaèng Chuùc Thieàn Sö (1610-1683): Thieàn sö vôùi Töù Toå khi ngaøi coøn laø moät ñöùa treû; tuy nhieân, Trung Hoa, thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi ñieàu maø ngaøi ñaõ laøm haøi loøng sö phuï laø vôùi cung nhaø Minh ñaàu thôøi nhaø Thanh—Chinese Zen caùch traû lôøi cuûa ngaøi qua cuoäc noùi chuyeän ñaàu master of the Ts'ao Tung Sect in the end of the tieân. Khi töù toå hoûi ngaøi veà hoï maø tieáng Trung Hoa Ming dynasty and the beginning of the Ch'ing goïi laø ‘Taùnh’ thì ngaøi ñaùp: “Con coù taùnh, nhöng dynasty in China. chaúng phaûi laø taùnh thöôøng.” Toå beøn hoûi: “Vaäy laø Hoaèng Döông Chaùnh Phaùp: To propagate The taùnh gì?” Hoaèng Nhaãn ñaùp: “Laø Phaät taùnh.” Toå laïi True (Correct) Dharma. hoûi: “Con khoâng coù taùnh sao?” Hoaèng Nhaãn ñaùp: Hoaèng Döông Phaät Phaùp: To propagate the “Nhöng taùnh voán laø khoâng.”

Toå thaàm nhaän bieát Dharma. ñaây laø ngöôøi seõ ñöôïc truyeàn thöøa veà sau naày. Ñaây Hoaèng Ñaøm Thieàn Sö (1602-1671): Thieàn sö chæ laø thuaät chôi chöõ, vì noùi veà toäc hoï hay danh Trung Hoa, thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi taùnh vaø boån theå hay töï taùnh, ngöôøi Trung Hoa ñeàu nhaø Minh ñaàu thôøi nhaø Thanh—Chinese Zen ñoïc chung laø 'taùnh.' Toå Ñaïo Tín hoûi laø hoûi veà danh master of the Ts'ao Tung Sect in the end of the taùnh, coøn caäu beù Hoaèng Nhaãn laïi ñaùp veà töï taùnh, Ming dynasty and the beginning of the Ch'ing caäu ñaõ möôïn chöõ ñoàng aâm aáy coát ñöa ra kieán giaûi dynasty in China. cuûa mình. Thaät vaäy veà sau naày Hoaèng Nhaãn ñöôïc Hoaèng Giaùc: Vast enlightenment. Toå Ñaïo Tín truyeàn y baùt laøm toå thöù naêm cuûa doøng Hoaèng Giaùo: See Hoaèng Phaùp (1). Thieàn Trung Quoác. Ñaïo tröôøng cuûa Toå Hoaèng Hoaèng Keá Thieàn Sö (1605-1686): Thieàn sö Nhaãn ôû Hoaøng Mai, taïi ñaây Toå noùi phaùp vaø daïy Trung Hoa, thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi Thieàn cho ñoà chuùng naêm traêm ngöôøi. Nhieàu ngöôøi nhaø Minh ñaàu thôøi nhaø Thanh—Chinese Zen cho raèng ngaøi laø vò Thieàn sö ñaàu tieân coù yù ñònh master of the Ts'ao Tung Sect in the end of the giaûi thoâng ñieäp Thieàn theo giaùo lyù Kim Cang. Ming dynasty and the beginning of the Ch'ing Tröôùc thôøi Hoaèng Nhaãn, thöôøng caùc vò Thieàn sö dynasty in China. hoaèng hoùa trong im laëng, khieán ñaïi chuùng chuù yù; Hoaèng Leã Thieàn Sö (1600-1667): Thieàn sö Trung caùc ngaøi laùnh aån treân nuùi cao, xa caûnh gioù buïi cuûa Hoa, thuoäc toâng Laâm Teá vaøo cuoái thôøi nhaø Minh theá gian, neân khoâng ai bieát vieäc laøm cuûa caùc ngaøi ñaàu thôøi nhaø Thanh—Chinese Zen master of the phaûi traùi theá naøo maø ñònh luaän. Nhöng Hoaèng Lin-Chi Sect, during the end of the Ming dynasty Nhaãn laø vò ñaõ coâng khai xuaát hieän giöõa ñaïi chuùng, and the beginning of the Ch'ing dynasty in China. vaø doïn ñöôøng cho ngöôøi keá vò cuûa mình laø Hueä Naêng—Hung-Jeân, a noted monk. He was the fifth Hoaèng Moân: Coãng lôùn—Vast gateway.

patriarch, a disciple of the fourth patriarch Tao- luaân hoài sanh töû ñeå ñaït tôùi Phaät quaû —Widely Hsin, and the master of the sixth patriarch Hui- to proclaim the Buddhist-truth. Among the Neng. Hung-Jen came from the same province as various offerings to the Buddhas, the offering his predecessor, Tao-Hsin in Ch'i-Chou. Hung-Jen of the Dharma is the highest because it came to the fourth patriarch when he was still a enables the audience to transcend Birth and little boy; however, what he pleased his master at Death and ultimately attain Buddhahood. their first interview was the way he answered. 2) Teân cuûa moät vò sö noåi tieáng: Hung-Fa, name When Tao-Hsin asked what was his family name, of a noted monk. which pronounced 'hsing' in Chinese, he said: "I 3) The almsgiving of the Buddha-truth: The have a nature (hsing), and it is not an ordinary almsgiving of the Dharma-Truth—Offering of one." The patriarch asked: "What is that?" Hung- the Buddha-truth—Truth-giving—Dharma- Jen said: "It is the Buddha-nature (fo-hsing)." The desana. patriarch asked: "Then you have no name?" Hoaèng Phaùp Ñaïi Só: See Hoaèng Phaùp Ñaïi Sö. Hung-Jun replied: "No, master, for it is empty in Hoaèng Phaùp Ñaïi Sö (774-835): Kobo Daishi its nature." Tao-Hsin knew this boy would be an (jap)—Teân cuûa moät vò sö noåi tieáng, ngöôøi

ñaõ khai excellent candidate for the next patriarch. Here is saùng ra toâng Chaân Ngoân taïi Nhaät Baûn—Hung-Fa, a play of words; the characters denoting ‘family name of a noted monk who founded the Shingon name’ and that for ‘nature’ are both pronounced Sect in Japan. ‘hsing.’ When Tao-Hsin was referring to the Hoaèng Phaùp Löïc: Power of spreading the truth— ‘family name’ the young boy Hung-Jen took it for See Möôøi Löïc Cuûa Chö Ñaïi Boà Taùt (II)(B). ‘nature’ purposely, whereby to express his view Hoaèng Sung: Teân cuûa moät vò danh Taêng Trung by a figure of speech. Finally, Hung-Jen became Hoa vaøo thôøi Löu Toáng beân Trung Hoa (420- the fifth patriarch of the Chinese Zen line. His 497)—Name of a Chinese famous monk in the Liu temple was situated in Wang-Mei Shan (Yellow Sung Dynasty in China. Plum Mountain), where he preached and gave Hoaèng Sö: Teân cuûa moät vò danh Taêng Trung Hoa lessons in Zen to his five hundred pupils. Some vaøo thôøi Ñöôøng beân Trung Hoa (618-907)—Name people said that he was the first Zen master who of a Chinese famous monk in the T'ang Dynasty in attempted to interpret the message of Zen China. according to the doctrine of the Diamond Sutra. Hoaèng Taùn Thieàn Sö (1611-1685): Thieàn sö Before the time of Hung-Jen, Zen followers had Trung Hoa, thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi kept quiet, though working steadily, without nhaø Minh ñaàu thôøi nhaø Thanh—Chinese Zen arresting public attention; the masters had retired master of the Ts'ao Tung Sect in the end of the either into the mountains or in the deep forests Ming dynasty and the beginning of the Ch'ing where nobody could tell anything about their dynasty in China. doings. But Hung-Jen was the first who appeared Hoaèng Theä: Maha-sarnaha-sannaddha (skt)— in the field preparing the way for his successor, Vast or universal vows of a Buddha or a Hui-Neng. Bodhisattva, especially Amitabha’s forty-eight Hoaèng Nhaát Ñaïi Sö (1880-1942): Teân cuûa moät vò vows. danh Taêng Trung Hoa vaøo theá kyû thöù XX—Name Hoaèng Theä Phoå: Phoå Cöùu Nguyeän—Vow of of a Chinese famous monk in the twentieth universal salvation. century. Hoaèng Theä Töï Theä: Samnahasamnaddha (skt)—Hoaèng Phaùp: Dhamma desana (p). Great vows—Ñaïi Theä—Hoaèng theä cuûa chö Boà 1) Hoaèng Tuyeân—Hoaèng Giaùo—Hoaèng Taùt. Thoâng—Ñem chaân lyù Phaät roäng truyeàn khaép Hoaèng Thoâng: See Hoaèng Phaùp (1). nôi. Thuyeát phaùp hay ban boá chaân lyù Phaät Hoaèng Trí Caùch Taéc Tuïng Coå: Hung-Chih's phaùp, laø moät trong nhöõng phaùp cuùng döôøng. collection of Zen koans—See Thong Dong Luïc. Cuùng döôøng phaùp laø phaùp cuùng döôøng cao toät Hoaèng Trí Chaùnh Giaùc Thieàn Sö (1091-1157): vì noù giuùp ngöôøi nghe coù cô duyeân vöôït thoaùt Wanshi Shogaku (jap)—Hung-chih Cheâng-chueh

(Wade-Giles Chinese)—Hongzhi Zhengjue Phaùp khí." Naêm 11 tuoåi, Sö vaøo soáng trong töï (Pinyin Chinese)—Thieàn sö Hoaèng Trí ñöôïc nhôù vieän. Nhöng ñeán naêm 14 tuoåi môùi thoï cuï tuïc ñeán nhö laø ngöôøi laøm boä söu taäp goàm 100 coâng aùn, giôùi taïi chuøa Töø Vaân. Naêm 18 tuoåi, Sö laøm du cuõng goïi laø Thong Dong Luïc. Boä söu taäp coå ñieån Taêng. Khi saép ra ñi, Sö theä nguyeän raèng "Seõ laø taäp saùch ñöôïc tröôøng phaùi Thieàn Taøo Ñoäng öa khoâng trôû veà neáu khoâng troøn lôøi nguyeän giaûi thích. Ngoaøi ra, coøn coù moät vaøi chi tieát lyù thuù veà vò

quyeát vieäc lôùn sanh töû." Veà sau naøy Sö trôû Thieàn sö naøy trong Thieàn Sö Hoaèng Trí Quaûng thaønh ñeä töû vaø laø ngöôøi noái phaùp cuûa thieàn sö Ngöõ: Hoaèng Trí laø teân cuûa ngaøi Chaùnh Giaùc nuùi Ñan Haø Töû Thuaàn. Thieàn sö Hoaèng Trí ñöôïc Thieân Ñoàng vaøo ñaàu theá kyû thöù 12, thieàn sö Trung bieát ñeán vì cuoäc tranh luaän noåi tieáng cuûa oâng Hoa thuoäc phaùi Taøo Ñoäng. OÂng ñeán töø Taây Quaän vôùi thieàn sö Ñaïi Hueä Toâng Caûo thuoäc phaùi thuoäc tænh Sôn Taây. Hoaèng Trí laø ñeä töû cuûa Thieàn Laâm Teá veà nhöõng öu theá cuûa Maëc Chieáu sö Ñôn Haø Töû Thuaàn. Luùc treû, oâng laø moät hoïc giaû Thieàn do phaùi Taøo Ñoäng chuû tröông vaø Khaùn xuaát saéc veà Khoång hoïc. OÂng soáng vaø daïy Thieàn ôû Thoaïi Thieàn cuûa tröôøng phaùi Laâm Teá. Tuy ñoâi vuøng Minh Chaâu, vuøng maø baây giôø laø thaønh phoá luùc cuoäc tranh luaän bò nhöõng ñoà ñeä quaù haêng Ninh Ba trong tænh Trieát Giang. Teân ñeäm cuûa oâng haùi laøm cho noù trôû neân naëng neà hôn, thaät ra söï laø Thieân Ñoàng, laáy töø teân nuùi cuûa töï vieän noåi tieáng baát ñoàng yù kieán giöõa hai vò thieàn sö khoâng quaù cuûa nôi ñoù. Thieân Ñoàng laø moät trong "Nguõ Ñaøi lôùn khieán cho thieàn sö Hoaèng Trí ñaõ khoâng Sôn," nôi coù naêm Thieàn vieän chính ñöôïc xem nhö ngaàn ngaïi trao laïi cho Ñaïi Hueä vieäc hoaøn nhöõng trung taâm haønh chaùnh cuûa heä thoáng töï vieän thaønh bieân taäp taùc phaåm cuûa mình laø boä Thieàn döôùi thôøi nhaø Toáng—Zen master Hung-Chih "Thong Dong Luïc" sau khi oâng thò tòch—His is remembered as the compiler and verse written grandfather and his father practiced Zen for the collection of one hundred koans known as under a teacher named Fo-tou Tsun. One day the Book of Serenity, also called the "Ts'ung- the Zen master pointed at the young Hongzhi Jung-Lu" (a collection of Zen koans). That classic and said to his father, "This child's harmony collection, which is a favorite text of the Caodong with the Way is extraordinary. He's not a Zen school. Besides, there is some interesting person of the dusty world. If he leaves home information on him in The Extensive Record of he will be a Dharma vessel." At age eleven, Zen Master Hung-Chih: Hung-Chih, posthumous Hongzhi left home to enter a monastery. He name of a Chinese Zen master of T’ien-T’ung was but fourteen when he received ordination monastey, Ningpo, early in the twelfth century, at Ziyun Temple (Compassion Cloud). At Zen master of the Soto school. Hung-chih was a eighteen he departed to roam as a wandering disciple of Zen master Tan-hsia Tzu-ch'un. He monk (yunshui), taking a vow to his ancestors came from Xi County in Shanxi Province. As a to not return until he had resolved the "great young man, he was a brilliant scholar, who affair" of life and death. Later he became a excelled at studying the Confucian classics. He student and dharma successor of Zen master lived and taught Zen in ancient Mingzhou, the Tan-Hsia Tsu-Ch'un. Zen master Hung-Chih area around modern Ningbo city in Zhejiang was known for his famous confrontation with Province. His nickname, Tiantong, is derived from the Rinzai master Ta-hui-Tsung-Kao a famous Buddhist mountain monastery of that concerning the advantages of the Zen fostered place. Tiantong was one of the "Five Mountains," by the Soto school over the Kanna Zen of the five principal Zen monasteries that served as Rinzai school. That this difference of

opinion, administrative centers for the Zen monastic which is sometimes made much of by later system during the Song dynasty. overenthusiastic followers of the two schools, OÂng noäi vaø cha cuûa Sö tham thieàn vôùi Thieàn did not go so deep for the two masters is sö Phaät Ñaø Toân. Moät hoâm, Thieàn sö Phaät Ñaø shown by the fact that master Hung-Chih, Toân chæ Sö vaø noùi vôùi cha Sö raèng: "Ñöùa beù before his death, entrusted Master Ta-Hui naøy ñaïo vaän raát toát, chaúng phaûi laø ngöôøi ôû with the completion of his work, the "Ts'ung- trong theá giôùi traàn ai. Neáu xuaát gia aét laøm Jung-Lu" (a collection of Zen koans).

Sö du haønh ñeán nuùi Höông Sôn vaø tham hoïc haõy ñi ñi."—Hung-chih then reveled on to Thieàn vôùi Thieàn sö Thaønh. Moät hoâm, Sö nghe practice with Zen Master Danxia Zichun. Taêng chuùng tuïng kinh Phaùp Hoa ñeán caâu: Danxia asked, "What is the self that exists "Con maét coù tröôùc khi cha meï sanh ra thaáy heát before the empty kalpa?" Hung-chih said, "A thaûy moïi thöù trong tam thieân theá giôùi." Sö frog at the well bottom swallows the moon. boãng nhieân ñaïi ngoä. Sö lieàn ñeán trình vôùi Despite the night, three times the window Thieàn sö Thaønh. Thieàn sö Thaønh chæ vaøo hoäp blind was illuminated." Danxia said, "Don't nhang vaø hoûi: "Trong ñaây laø vaät gì?" Sö thöa: say any more." Hung-chih started to speak, "YÙ thaày muoán noùi gì?" Thieàn sö Thaønh hoûi: but Danxia hit him with his whisk and said, "Choã ngoä cuûa oâng laïi nhö theá naøo?" Sö laáy tay "Don't say it!" Upon hearing these words veõ moät voøng troøn treân khoâng trung roài laøm ra Hongzhi was liberated. He then bowed. boä neùm noù ra phía sau. Thieàn sö Thaønh noùi: Danxia said, "Can't you say something?" "Keû chôi ñuøa vôùi nhöõng hoøn ñaát coù giôùi haïn Hung-chih said, "Today I've been robbed and gì?" Sö thöa: "Laàm." Thieàn sö Thaønh baûo: lost my money." Danxia said, "Without rest "Phaûi thaáy ngöôøi khaùc môùi ñöôïc." Sö thöa: I've hit you. Now it's finished." "Ñuùng theá! Ñuùng theá!"—Traveling to Khi sö huynh cuûa Sö laø Chôn Yeát Thanh Lieãu Xiangshan (Fragrant Mountain), Hongzhi veà truï taïi chuøa Tröôøng Loâ, Sö Hoaèng Trí laøm studied with a Zen master named Cheng. One moät cuoäc haønh trình daøi baèng caùch ñi boä ñeán day as the monks on Mount Xiang chanted the döï leã nhaäm chöùc cuûa Chôn Yeát. Khi Sö ñeán Lotus Sutra, Hung-chih was instantly nôi, ñaïi chuùng ra ngheânh ñoùn, troâng thaáy giaøy enlightened upon hearing the phrase, "Your vôù y phuïc cuûa Sö raùch röôùi ñeàu laáy laøm laï. eye that existed before your parents' birth Chôn Yeát sai thò giaû ñoåi giaøy môùi cho Sö. Sö sees everything in the three thousand realms." baûo: "Toâi vì giaøy maø ñeán ñaây sao?" Caû ñaïi He then went to Zen Master Cheng to declare chuùng nghe noùi heát loøng kính phuïc vaø thænh his awakening. Zen Master Cheng pointed a caàu Sö thuyeát phaùp, vaø thænh Sö ngoài vaøo vò trí box of incense and said, "What is the thing danh döï nhaát cuûa buoåi leã—Once, when Hung-inside?" Hung-chih said, "What do you chih's Dharma brother Zhenxie Qingliao mean?" Zen Master Cheng said, "What is in assumed the abbacy of Changlu Monastery, the place of your awakening?" Hung-chih Hung-chih made the long trip to the opening used his hand to draw a circle in the air and ceremonies on foot. As he approached the then made the gesture of throwing it behind temple, Zhenxie's attendants noticed that

his him. Zen Master Cheng said, "What limit is clothes and shoes were ragged and worn. there for old fellows making mud balls?" Quickly they obtained a new pair of sandals Hung-chih said, "Wrong." Zen Master Cheng for him, and when he arrived they welcomed said, "You've attained it when you don't see him by presenting themto him as a gift. Hung- others." Hung-chih said, "Yes. Yes." chih said, "Did I come for shoes?" The monks, Sau ñoù Sö du haønh ñeán tham hoïc Thieàn vôùi impressed by Hongzhi's modesty and selfless Thieàn sö Ñôn Haø Töû Thuaàn. Ñôn Haø hoûi: sentiment, asked him to give a lecture and "Theá naøo laø chính mình tröôùc khoâng kieáp?" Sö take the most honoured seat at the ceremony. thöa: "Con eách töø ñaùy gieáng nuoát traêng, ba laàn Thieàn sö Hoaèng Trí daïy chuùng: "Neáu treân con reøm cuoán saùng röïc leân." Ñôn Haø noùi: "Ñöøng ñeâ xa naøo ñoù maø thaáy söøng, thì maáy oâng bieát noùi theâm gì nöõa." Hoaèng Trí baét ñaàu noùi, chaéc laø coù boø ôû ñoù. Neáu treân nuùi xa maø thaáy nhöng Ñôn Haø ñaõ duøng caây phaát töû ñaùnh Sö khoùi, thì bieát chaéc laø coù ñaùm chaùy ôû ñoù. vaø noùi: "Ñöøng noùi!" Ngay ñoù Sö ñaïi ngoä, lieàn Nhöng ôû ñaây thì maáy oâng bieát chaéc ñöôïc ñieàu ñaûnh leã. Ñôn Haø baûo: "Sao oâng khoâng theå noùi gì? Maáy oâng coù laõnh hoäi khoâng? Khi chim keâu ñöôïc caâu gì?" Sö noùi: "Hoâm nay ta bò cöôùp treân caønh laø trôøi saép saùng. Khi nghe muøi thôm maát heát tieàn baïc roài." Ñôn Haø noùi: "Ta ñaõ cuûa hoa mô laø xuaân ñaõ ñeán roài ñaáy."—Zen ñaùnh oâng khoâng nöông tay, leã xong roài oâng master Hung-chih addressed the monks,

saying, "If on some distant embarkment you cöûa. Trong caâu ñaïo cuûa tieàn nhaân thì thaáy roõ see horns, then you know for sure there's an raøng, maø hieåu thaáu ñöôïc ñaïo aáy aét laø khoù laém ox there. If on some distant mountain you see vaäy." Sau moät luùc laâu im laëng, Sö noùi: "Coù smoke, then you know for sure there's a fire hieåu chaêng? Gaø söông chöa gaùy vöôøn nhaø there. But what is it that all of you here know saùng, thaàm laëng haønh nhaân qua tuyeát sôn."— for certain? Do you understand? When the One day, a monk asked Hung-chih, "What of bird calls from its roost, then morning comes. the ones who have gone?" Hung-chih said, When you smell the plum blossoms, it means "The white clouds rise to the top of the spring has arrived." valleys, the blue peaks lean high into the Thieàn sö Hoaèng Trí daïy chuùng: "Khi chö Phaät void." The monk asked, "What of the ones noùi Phaùp, caùc ngaøi chæ duøng laù vaøng ñeå laøm who return?" Hung-chih said, "Head covered cho treû nít ngöng khoùc. Khi chö Toå truyeàn laïi in white hair, leaving the cliffs and valleys. In giaùo phaùp, maáy ngaøi chæ doïa khoâng vaäy thoâi. the dead of night descending through the Khi maáy oâng ñaït ñeán ñieåm naøy, maáy oâng phaûi clouds to the market stall." The monk asked, ñaït ñöôïc söï töï ñoaïn dieät, töï chöùng ngoä, vaø töï "What of the ones who neither come nor go?" saùng toû. Phaät ñöôïc chöùng ngoä trong moãi caù Hung-chih said, "The stone woman calls them nhaân, vaø Phaùp khoâng theå ñöôïc truyeàn cho maáy back from the three realms dream. The oâng töø ai khaùc. Neáu maáy oâng laõnh hoäi ñöôïc wooden man sits upon and collapses the six caùch naøy, thì maáy oâng khoâng caàn hoïc nöõa, gates. In these words the ancestors' way is maáy oâng laø naïp Taêng chaân chính, vaø maáy oâng clearly seen.

Understanding the ancestors' ñaõ hoaøn toaøn thaønh coâng ñaïi söï. Naøy chö way is difficult." After a long pause, Hung- Taêng! Cuoái cuøng, thì laøm caùch naøo maáy oâng chih said, "Do you understand? The frozen tìm ñöôïc söï an bình? Chæ ñôïi cho tuyeát tan thì cock does not announce the house woods töï nhieân xuaân seõ ñeán."—Zen master Hung- dawn. The hidden pilgrims traverse the snowy chih addressed the monks, saying, "When the mountain." Buddhas talk about Dharma, they're just using Vaøo thaùng chín naêm 1157, Hoaèng Trí laøm yellow leaves to stop babies from crying. nhöõng cuoäc thaêm vieáng vaø noùi lôøi töø bieät vôùi When the ancestors transmit the teaching, nhieàu ngöôøi. Vaøo ngaøy baûy thaùng möôøi, Sö veà they're just making empty-handed threats. laïi nuùi Thieân Ñoàng. Saùng sôùm hoâm sau, Sö When you reach this point, you must attain taém goäi thay y aùo. Roài Sö ngoài ngay thaúng noùi self-cessation, self-realization, and self- chuyeän vôùi Taêng chuùng. Sö baûo thò giaû laáy buùt clarity. The Buddha is realized in each loâng cho mình, roài vieát thô cho Thieàn sö Ñaïi individual person, and the Dharma can't be Hueä ôû chuøa A Duïc Vöông veà vieäc thænh ngöôøi passed to you by someone else. If you keá thöøa. Ñoaïn Sö vieát baøi keä: understand in this manner, then you are a "Moäng huyeãn khoâng hoa, great adept, a true patch-robed monk, and you Saùu möôi baûy naêm, have successfully completed the great affair. Chim traéng khoùi laën, Brethren! How, after all, will you finally find Nöôùc thu tieáp trôøi." peace? Just wait for the snow to melt and Vieát keä xong, Sö neùm buùt roài thò tòch ôû tuoåi naturally spring will arrive." 67, vua saéc thuïy laø Hoaèng Trí, thaùp hieäu Dieäu Moät hoâm, coù moät vò Taêng hoûi: "Theá naøo laø Quang—In the ninth month of the year 1157, ngöôøi ra ñi?" Sö ñaùp: "Maây traéng gieo khe Hung-chih visited various personages of the maát, nuùi xanh töïa khoâng cao." Vò Taêng thöa: region and bade them farewell. On the "Theá naøo laø ngöôøi trôû laïi?" Sö ñaùp: "Toùc baïc seventh day of the tenth month he returned to ñaày ñaàu lìa hang nuùi, ñeâm toái xuyeân maây vaøo Tientong Mount. In the early hours of the next xoùm laøng." Vò Taêng thöa: "Theá naøo laø ngöôøi morning, Zen master Hung-chih bathed and khoâng ñi khoâng laïi?" Sö ñaùp: "Ngöôøi ñaøn baø changed his clothes. He then sat in an upright ñaù keâu veà töø moäng tam giôùi, ngöôøi goã baët saùu position and bade farewell to the monks. He

asked his attendant for a brush, and then Nguyeân (1200-1253). Trong Hoïc Ñaïo Duïng Taâm wrote a letter to Zen master Dahui of Taäp, Thieàn sö Ñaïo Nguyeân nhaán maïnh ñeán taàm Ayuwang Temple, asking him to take care of quan troïng cuûa vieäc phaùt Boà Ñeà Taâm. Thieàn sö his final affairs. He then wrote a verse: Ñaïo Nguyeân ñaõ dieãn taû moät caùch tuyeät ñeïp: "Empty flowers of an illusory dream, "Chuùng ta phaùt Boà Ñeà taâm khoâng chæ moät laàn, laø Sixty-seven years, traêm laàn, ngaøn laàn, vaïn laàn. Nhaát ñònh phaûi phaùt A white bird disappears in the mist, Boà Ñeà Taâm!"—A book on Zen teachings, written Autumn waters touch the sky." by Dogen Zenji. In the Precautions on Practicing He then drew down the brush and passed the Way, Zen master Dogen emphasizes the away at the age of sixty-seven. He received importance of raising the Bodhi-mind. Zen master the posthumous name "Vast Wisdom". The Dogen expresses it beautifully: "We raise the stupa was named

"Divine Light." Bodhi-mind not just one time but a hundred times, Hoaèng Trí Phaùi: Moät phaùi Thieàn Taøo Ñoäng do a thousand times, ten thousand times. Raise that Hoaèng Trí Chaùnh Giaùc Thieàn Sö (1091-1157) saùng Bodhi-mind!" laäp vaøo thôøi nhaø Toáng—A branch of Ts'ao Tung Hoïc Ñaïo Ñích Thò Hoïc Töï Kyû, Hoïc Töï Kyû Ñích Sect, founded by Zen master Hung-chih Cheâng- Thò Vong Töï Kyû: To study the Buddha Way is to chueh in the Sung dynasty. study the self. To study the self is to forget the Hoaèng Trieät (1588-1648): Teân cuûa moät vò danh self—Neáu coù ngöôøi hoûi: "Vì sao baïn tu haønh?" Taêng Trung Hoa vaøo cuoái thôøi nhaø Minh ñaàu thôøi Trong thieân "Hieän Thaønh Coâng AÙn", Thieàn sö Ñaïo nhaø Thanh—Name of a Chinese famous monk in Nguyeân noùi: the end of the Ming dynasty and the beginning of "Hoïc Phaät ñaïo laø hoïc chính mình. the Ch'ing dynasty in China. Hoïc chính mình laø queân ñi chính mình. Hoaèng Tröø (1605-1672): Thieàn sö Trung Hoa, Queân chính mình laø thaáu hieåu vaïn phaùp. thuoäc toâng Laâm Teá vaøo cuoái thôøi nhaø Minh ñaàu Thaáu hieåu vaïn phaùp laø thôøi nhaø Thanh—Chinese Zen master of the Lin-Thaân taâm cuûa mình vaø ngöôøi ñeàu giaûi thoaùt." Chi Sect in the end of the Ming dynasty and the YÙ nghóa cuûa chöõ "hoïc" naøy laø "laøm ñi laøm laïi moät beginning of the Ch'ing dynasty in China. vieäc khoâng ngöøng." Chuùng ta coù theå noùi laø "hoïc Hoaèng Tuyeân: See Hoaèng Phaùp (1). taäp", nhöng khoâng nhaát thieát laø hoïc taäp caùi môùi. Hoaèng Xích Phaùi: Hirosawa-ryu (jap)—Phaùi Coù leõ thuaät ngöõ toát hôn laø "luyeän taäp" hay "tu Hoaèng Xích (Phaät Giaùo Nhaät Baûn)—One of haønh". Tu Phaät ñaïo laø tu chính mình, hay laø chæ Buddhist sects in Japan. soáng ñôøi soáng cuûa mình. Ñaây ñöôïc xem laø quaù Hoïc: Siks (skt). trình laëp ñi laëp laïi khoâng ngöøng, khoâng coù gì caû 1) (n) Learning—The process of acquiring maø chæ laø ñôøi soáng cuûa chính mình. Thieàn sö Ñaïo knowledge. Nguyeân noùi: "Hoïc Phaät ñaïo laø hoïc chính mình." 2) (v) To learn—To study—To read. Vaäy thì phaûi hoïc chính mình nhö theá naøo? Chuùng 3) Töø “hoïc” trong Phaät giaùo chæ traïng thaùi moät ta phaûi tu taäp chính mình ra sao? Maëc daàu chuùng ngöôøi phaûi traûi qua vieäc tu taäp, trong khi “voâ ta noùi "chuùng ta", nhöng ñaây thöïc ra luoân luoân laø hoïc” chæ tình traïng moät ngöôøi khoâng coøn phaûi soá ít. Chính laø ñôøi soáng cuûa moät ngöôøi. Ñôøi soáng traûi qua vieäc tu taäp vaø khoûi phaûi hoïc haønh: cuûa toâi! Ñôøi soáng cuûa baïn! Ñôøi soáng cuûa toâi laø Training—The term “training” in Buddhism Phaät phaùp, laø Nhaát theå; ñôøi soáng cuûa baïn laø Phaät refers to the stage in which one must undergo phaùp, laø Nhaát theå. Ñöùc Phaät Thích Ca Maâu Ni ñaõ religious exercises, while “trained” refers to theå hoäi ñieàu naøy roài cho neân Ngaøi môùi noùi: "Kyø the stage in which one no longer need dieäu thay! Kyø dieäu thay! Taát caû chuùng sinh ñeàu coù undergo any religious exercise and is beyond ñuû trí tueä vaø ñöùc töôùng cuûa Nhö Lai." Khoâng chæ learning. Ta thoâi maø laø moãi caù nhaân. Thieàn sö Ñaïo Nguyeân Hoïc Ñaïo Duïng Taâm Taäp: Gakudo Yojinshu noùi: "Hoïc chính mình laø queân ñi chính mình." Khi (jap)—Precautions on Practicing the Way—Moät maø Phaät phaùp vaø ñôøi soáng cuûa chuùng ta coøn taùch quyeån saùch veà giaùo lyù Thieàn cuûa Thieàn sö Ñaïo bieät, khi maø toâi vaãn chöa thaáy ñöôïc ñôøi soáng laø

Nhaát theå thì vaãn coøn trong meâ muoäi. Heã khi naøo dharma and my life are separate, when I do not toâi thaáy ñöôïc Phaät phaùp vaø ñôøi soáng laø hôïp nhaát see that my life is the One Body, that is a thì ñoù chính laø khai ngoä. Haønh giaû tu Thieàn neân delusion. When I see that they are together, that is luoân nhôù raèng ñôøi soáng cuûa chuùng ta chính laø hoïc the so-called enlightened life. Zen practitioners Phaät, chính laø toïa Thieàn, ñôøi soáng chính laø Phaät should always remember that study the Buddha Ñaïo, laø ñang tu taäp Phaät phaùp. Luyeän taäp ñôøi soáng Way is our life, sitting meditation (Zazen) is our queân chính mình coù nghóa laø trôû thaønh töï thaân cuûa life too, the life of the Buddha Way, the way to Ñaïo moät caùch chaân chaùnh. Ñoái vôùi haønh giaû tu practice the Buddha dharma. To study this life and Thieàn, Ñaïo ôû ñaây khoâng phaûi laø con ñöôøng hay to forget the self means to truly be the Way. For phöông höôùng. Taát caû söï vaät ñeàu laø Ñaïo. Moãi Zen practitioners, the Way is not a path or a ngöôøi chuùng ta laø Ñaïo. Trong moïi luùc, taát caû moïi direction. The Way is everything. Each of us is the söï moïi vaät ñeàu cuøng nhau giaûi thoaùt, cuøng nhau Way. At each moment, everything is altogether hieån hieän nhö moät caùi toaøn theå. Ñoù khoâng phaûi laø liberated, manifesting as a whole. It is not one's haønh vi cuûa chính moät caù nhaân, maø laø haønh vi cuûa own activity, for in sitting meditation the so-called taát caû chö Phaät, vì trong toïa thieàn caùi goïi laø caù "one" has disappeared, but the activity of all the nhaân ñaõ bieán maát. Taát caû moïi hieän töôïng trong vuõ Buddhas. All phenomena of the entire universe truï ñeàu seõ hôïp nhaát vôùi haønh vi caù nhaân. Ñaây laø are unified with one's own activity. This is the loaïi "Hoïc Phaät" duy nhaát, ñaây laø loaïi toïa thieàn duy only kind of studying the Buddha Way; this is the nhaát maø haønh giaû tu Thieàn neân luoân hieåu—How only kind of sitting meditation which Zen do you answer when someone asks you, "Why do practitioners should always appreciate. you practice?" In the Genjo Koan, Zen master Hoïc Ñòa: Saiksa (skt)—Sekha (skt)—Nhöõng giai Dogen says, vò maø haønh giaû vaãn coøn phaûi hoïc—The stages in "To study the Buddha Way is to study the self. which one who is still learning—See Höõu Hoïc. To study the self is to forget the self. Hoïc Ñoà: Hoïc Nhaân—Student or disciple. To forget the self is to be enlightened by Hoïc Giaû Loãi Laïc: Great scholars—Boán vò ñaïi hoïc The ten thousand dharmas. giaû trong soá naêm traêm vò A La Haùn, nhöõng ngöôøi To be enlightened by ñaõ vieát ra boä Luaän Vi Dieäu Phaùp—The four great The ten thousand dharmas is to free scholars among the 500 arhats who made the One's body and mind and those of others" Vibhasa-sastra, a critical commentary on the The word "study" is more like "to repeat some Abhidharma. thing over and over and over." We could also say Hoïc Giaû Phaät Giaùo: Buddhist scholars. "to learn," but not necessarily to learn something Hoïc Giaûi: Tri thöùc thoâng thöôøng cuûa theá gian— new. Perhaps an even better word would be Worldly ordinary knowledge. "practice". To practice the Buddha Way is to Hoïc Giaùo Thaønh Meâ: Hoïc giaùo phaùp cuûa Phaät maø practice oneself, or just live life. This seemingly vaãn naûy sinh nhöõng kieán giaûi sai laàm —To study repetitive precess is nothing but one's own life. the Buddha’s teaching yet interpret it Zen master Dogen says, "To study the Buddha misleadingly, or

falsely. Way is to study the self." How do we study Hoïc Giôùi Voâ Thöôïng: Unsurpassed trainings— ourselves? How do we practice ourselves? Even Theo Kinh Phuùng Tuïng trong tröôøng Boä Kinh, ñaây though we say "we", but it is always singular. laø moät trong saùu voâ thöôïng—According to the One's life! My life! Your life! The Buddha Sangiti Sutta in the Long Discourses of the dharma, the One Body, is completely one's life, Buddha, this is one of the six unsurpassed things— completely my life, completely your life. See Luïc Voâ Thöôïng. Sakyamuni himself found this out. That is why he Hoïc Haûi: Teân cuûa moät vò danh Taêng Trung Hoa said: "How wonderful! I and everyone in the vaøo theá kyû thöù VI—Name of a Chinese famous universe are enlightened." Not just I, but monk in the sixth century. everyone. Zen master Dogen says, "To study the Hoïc Haïnh: Instruction and behavior. self is to forget the self." When the Buddha

Hoïc Hoái: Hoïc saùm hoái, nhö khi moät vò taêng phaïm Hoïc Vaán Taêng: Vò Taêng ñang nghieân cöùu Phaät toäi tìm caùch saùm hoái—Studying to repent, as when phaùp—A monk who is studying Buddhist a monk having committed sin seeks to repent. doctrines. Hoïc Hueä Kieân Coá: Thôøi kyø Giaûi Thoaùt Kieân Coá Hoïc Voâ Hoïc: Saika-asaika (skt)—Learning and no trong naêm traêm naêm ñaàu. Trong thôøi kyø naøy Phaät longer learning—Hoïc coù nghóa laø tu hoïc ñeå döùt boû töû tu haønh giaûi thoaùt—Period of strong salvation, phieàn naõo; khi phieàn naõo ñaõ bò ñoaïn taän khoâng caàn in the first five hundred years. In this period of phaûi hoïc nöõa goïi laø voâ hoïc—Learning means time, Buddhist practitioners attain emancipation—studying in religion in order to get rid of illusion; See Nguõ Nguõ Baùch Nieân. no longer learning means no studying is needed Hoïc Hyû: Siksananda (skt)—Hoïc Hyû—Thí Khaát since all illusion is cast off. Xoa Nan Ñaø—See Thöïc Xoa Nan Ñaø. (A) Hoïc: Nghieân cöùu chaân lyù ñeå döùt ñöôïc voïng Hoïc Löõ: Nhöõng vò Taêng cuøng tu hoïc vôùi nhau— hoaëc—One who is still learning—One who is Fellow-students, the company of monks who are still studying religion in order to get rid of studying. illusion. Hoïc Lyù Thuyeát: Academic study. 1) Ba quaû ñaàu cuûa Töù Thaùnh Quaû Tieåu Thöøa — Hoïc Nhaân: Gakunin (jap)—Student or disciple. The first three stages of the Hinayana (see Töù Hoïc Phaùi: School—Sect. Thaùnh Quaû): Hoïc Phaùp Nöõ: Siksamana (skt)—Thöùc Xoa Ma a) Tu Ñaø Hoaøn: Srota-apanna (skt)—Döï Löu—Na—A female novice— Ngöôøi nöõ tu hoïc giöõ saùu Stream-entry. hay taùm giôùi, hoaëc giaû taïm thôøi hoaëc giaû chuaån bò b) Tö Ñaø Haøm: Sakradagamin (skt)—Nhaát Lai— xuaát gia ít nhaát hai naêm tröôùc khi trôû thaønh Tyø Once-Return. Kheo Ni—An observer of the six or eight c) A Na Haøm: Anagamin (skt)—Baát Lai—Non- commandments, either temporarily or as return. preparation for leaving home, for at least two 2) Thaäp Truï Boà Taùt trong Ñaïi Thöøa—The ten years before becoming a Bhiksuni. stages of Bodhisattva in the Mahayana—See Hoïc Phaät: To study the Buddha Way—To study Thaäp Truï Boà Taùt. Buddhism—See Hoïc Ñaïo Ñích Thò Hoïc Töï Kyû, (B) Voâ Hoïc: Ngöôøi khoâng coøn hoïc nöõa vì ñaõ ñoaïn Hoïc Töï Kyû Ñích Thò Vong Töï Kyû. taän voïng hoaëc vaø ñaït thaønh giaùc ngoä —One Hoïc Sinh: Hoïc Nhaân—Student or disciple—See who is no longer studying because he

has cut Höõu Hoïc. off all illusions—One who has attained Hoïc Thuyeát Baát Dieät: Anirodhanutpada (skt)— enlightenment. Doctrine of immortality—Immortal doctrine— 1) A La Haùn hay Baát sanh trong Tieåu Thöøa laø Immortal teaching—Immortal theory. baäc voâ hoïc: Arhat (Worthy of Offerings) or Hoïc Thöùc Uyeân Thaâm: Profound learning. No-birth in the Hinayana. 2) Phaät laø baäc voâ hoïc trong Ñaïi Thöøa: The Hoïc Tín Giaûi Ñòa: Stage of pursuing the three Buddha in the Mahayana. studies—Hoïc tín giaûi ñòa hay giai ñoaïn haønh giaû theo ñuoåi söï tu taäp Vaên Tö Tu—The stage of Hoïc Xöù: Sisapada (skt)—Ñieàu caàn phaûi hoïc—those who pursue the three studies (Listening, Things need be learned. Reflecting, Cultivating). Hoïc Xöù Yeáu Taäp: Siksa-samuccaya (skt)—Ñaïi Hoïc Töôïng: Ngöôøi ñeä töû xuaát chuùng—An Thöøa Taäp Boà Taùt Hoïc Luaän —Giaùo Taäp Yeáu—Boä outstanding disciple. luaän veà Boà Taùt Haïnh do ngaøi Tòch Thieân vieát— Treatise on Collection of Mahayana Conducts of Hoïc Uaån Thieàn Sö (1613-1689): Teân cuûa moät vò Bodhisattvas, written by Shantideva (675-725). Thieàn sö Trung Hoa thuoäc toâng Laâm Teá vaø o cuoái thôøi nhaø Minh (1368-1644)—Name of a Chinese Hoøe An Quoác Ngöõ: Kwaian (jap)—Hoøe An Quoác Lin-Chi Zen master in the end of the Ming dynasty Ngöõ laø taùc phaåm cuûa Thieàn sö Baïch AÅn Hueä Haïc, in China. ghi laïi lôøi khai thò cuûa Quoác sö Ñaïi Ñaêng vaø bình luaän keä tuïng cuûa caùc baäc coå ñöùc. Ñoái vôùi haøng ñoäc giaû bình thöôøng thì quyeån Hoøe An Quoác Ngöõ

gioáng nhö "duøng ngoân ngöõ toái nghóa ñeå giaûi thích Du Giaø. Vò Phaät chính trong maät chuù naøy laø Phaät nhöõng vaán ñeà khoù hieåu." Ngoaïi tröø nhöõng baäc kieán Hevjra, vaø ñaëc bieät quan troïng ñoái vôùi tröôøng phaùi taùnh, neáu laø ngöôøi bình thöôøng thì cho daàu nghe Sakyapa cuûa Phaät giaùo Taây Taïng, trong ñoù laáy söï xong nhöõng lôøi khai thò ñoù, coù leõ gioáng nhö chöa tu taäp heä thoáng thieàn ñònh laøm caên baûn veà “ñaïo nghe, bò laïc vaøo coõi söông muø môø mòt. Nhöõng lôøi quaû” (lam bras) cuûa noù—This is the mother tantra cao saâu khoù hieåu nhö vaäy, hoaøn toaøn khoâng haún vì from the dharma guardians (dharma protectors) in ñieån tòch Thieàn toâng toái nghóa khoù hieåu, maø laø vì the Vajrayana, the highest of the yoga tradition. taâm thính chuùng vaãn coøn bò boïc chaët trong lôùp voû yù Its main Buddha is Hevjra, and it is particularly thöùc phaân bieät—The Kwaian-kokugo is the important in the Sakyapa order of Tibetan compilation by Hakuin of Daito-Kokushi's Buddhism, in which it is the basis of its “path and sermons and critical commentary verses on some result” (lam bras) system of meditative training. of the old masters. To an ordinary reader these The central teaching of the tantra is the books are sort of using vague language to explain “inseparability of cyclic existence and nirvana.” difficult matters. After listening to a series of Hoâ Lieân: Bình ñöïng haït ñeå teá leã, ñaây laø moät loaïi lectures, the monk may be left in the same lurch ñaù quyù—A sacrificial grain-vessel; described as a as ever unless he has opened an eye to the truth of precious stone. Zen. This inscrutability is not necessarily caused Hoâ Ma: See Hoä Ma. by the abstruse nature of this book, but because Hoâ Phong Khieáu Chæ: Huyùt saùo keâu gioù (danh y the listener's mind is still encrusted with the hard Trieäu Bænh ñôøi haäu Haùn muoán qua soâng keâu ñoø

shell of relative consciousness. khoâng ai chòu qua röôùc, beøn huyùt saùo keâu gioù). Hoøe Nhai Töï: See Hoàng Phuùc Töï. Thieàn toâng duøng töø naày ñeå chæ phong caùch ngoä Hoûi: To ask—To interrogate—To inquire—To thieàn luoân töï taïi vaø khoâng bò troùi buoäc—To whistle question. to make the sound of air. Zen sects use this term to Hoûi Ñaïo: To seek guidance in the dharma. indicates an enlightened manner which is always Hoâ Ñoà Khaéc Ñoà: Hutuktu (skt)—Hoà Thoå Khaéc free from action or resistance, and without any Ñoà—Danh hieäu cuûa caùc vò Laït Ma Phaät Giaùo attachments. Moâng Coå, nhöõng vò naày cöù tieáp tuïc taùi sinh, giöõ Hoâ Thanh: Amantrana (skt)—Hoâ thanh hay töø chöùc vuï cuûa mình ñeå hoaèng hoùa chuùng sanh—A bieåu thò caùch goïi vaät theå. Ñaây laø moät trong taùm chief Lama of Mongolian Buddhism, who is tröôøng hôïp chuyeån thanh trong Phaïn ngöõ repeatedly reincarnated to keep the title and to (subanta)—This is one of the eight cases of nouns save sentient beings. in Sanskrit—See Baùt Chuyeån Thanh. Hoâ Hoâ: Raurava (skt)—Hieäu Kieáu ñòa nguïc hay Hoà: Taïi sao, theá naøo: Why, how—Hoà nöôùc: A hoûa nguïc noùng thöù tö—The fourth hot hell. lake. Hoâ Kim Cang: Hevajra (skt)—Moät trong nhöõng vò Hoà Bænh: Baùnh meø—Sesame cake—Sesame thaàn hoä phaùp trong truyeàn thoáng Kim Cang thöøa — cracker. One of the dharma guardians (dharma protectors) Hoà Chuûng Toäc: 1) Chuûng toäc ôû mieàn Taây AÙ: A in the Vajrayana. West Asian race; 2) Töø duøng ñeå chæ Ñöùc Phaät Hoâ Kim Cang Nhieáp Quaûng Thaàn Chuù: Hevajra- trong moät soá kinh ñieån Trung Hoa: A term applied tantra (skt)—An important tantric text that exists to the Buddha in some Chinese sutras. in Sanskrit, Tibetan, and Chinese versions—See Hoà Cö Nhaân (1434-1484): Teân cuûa moät vò hoïc giaû Hoâ Kim Cang Thaàn Chuù. Trung Hoa vaøo thôøi nhaø Minh beân Trung Hoa Hoâ Kim Cang Chuù: Anuttara-yoga-tantra—Voâ (1368-1644). OÂng ñeán töø Giang Taây, vaø luoân laø Thöôïng Du Giaø Chuù—Highest yoga tantra—See ngöôøi choáng ñoái Phaät giaùo suoát caû cuoäc ñôøi cuûa Hoâ Kim Cang Thaàn Chuù. mình—Name of a Chinese scholar in the Ming Hoâ Kim Cang Thaàn Chuù: Hevajra-tantra (skt)— Dynasty in China. He was from Jiang-Hsi Ñaây laø maãu chuù cuûa ngaøi Hoâ Kim Cang, moät trong Province, China. He was a permanent opposer of nhöõng vò thaàn hoä phaùp trong truyeàn thoáng Kim Buddhism in all his lifetime. Cang thöøa, thaàn chuù cao nhaát trong truyeàn thoáng

Hoà Ñaïo Nhaân: Taêng só töø trung AÙ hay AÁn Ñoä— Hoà Thuyeát: Noùi naêng hoà ñoà baäy baï—To talk Monks from cental Asia or India. nonsense. Hoà Kinh: Kinh ñieån cuûa ngöôøi Hoà—Hun classics. Hoà Thöïc Kieän: Hujikan (skt)—Moät vöông quoác Hoà Loaïn: Caåu thaû: Careless—Hoån loaïn: coå naèm veà phía taây nam cuûa Balkh—An ancient Confused (disorderly, without order). kingdom south-west of Balkh. Hoà Lö Giaù Na: Gorocana (skt)—Moät chaát nhuoäm Hoà Toâ Ña: Moät loaïi buøa ñeå choáng laïi nhöõng hôi maøu saùng ñöôïc laøm baèng nöôùc tieåu hay maät boø — ñoäc—A charm, or incantation against evil vapours. A bright yellow pigment prepared from the urine Hoà Toân: 1) Con vöôïn: Gibbon; 2) Taâm Vieân YÙ or bile of a cow. Maõ, taâm (nhaûy nhoùt loaïn ñoäng) nhö con vöôïn, yù Hoà Ly Thieàn: Thieàn hoà ly—Yako Zen (jap)— (chaïy lung tung) nhö con ngöïa: The mind is like a Thieàn ñöôïc

thöïc haønh bôûi nhöõng ngöôøi giaû vôø ñaït monkey, the thought is like a horse. tôùi traïng thaùi giaùc ngoä maø khoâng coù söï theå nghieäm Hoà Trieàu: Trieàu ñaïi nhaø Hoà ôû Vieät Nam (1400- thaät söï veà thieàn, vaø tìm caùch löøa phænh ngöôøi xung 1407)—The Ho Dynasty in Vietnam. quanh baèng caùch baét chöôùc nhöõng chaân lyù maø Hoà Töû: 1) Moät töø maø ngöôøi Trung Hoa duøng ñeå chính mình khoâng theå nghieäm trong öùng xöû vaø chæ rôi Hoà ôû phöông taây vaø phöông baéc nöôùc Taøu: trong ngoân töø cuûa mình. Khaùi nieäm naày ñöôïc duøng Hun or Turk, term which Chinese people used to ñaàu tieân ôû Trung Hoa, hoà ly laø moät con vaät laøm call people in the west and north of China; 2) Teân choã döïa cho nhöõng gì quyû quyeät coù theå ñoäi loát tieáng loùng cuûa Toå Boà Ñeà Ñaït Ma: A nickname for ngöôøi ñeå löøa phænh ngöôøi ta—Wild-fox Zen, the Bodhidharma. Zen of persons, who, though they possess no Hoà Töû Hoát (1876-?): Teân cuûa moät vò hoïc giaû Phaät genuine Zen realization, pretend to be enlightened giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng ñeán töø and deceived other people by imitating outer Hoà Baéc, vaø du hoïc sang Nhaät töø thuôû nhoû vaø khi forms and mouthing truths concerning which they trôû veà nöôùc ñaõ töøng laøm tænh tröôûng Phuùc Kieán. have no real understanding. The fox in China Naêm 1925, oâng hoã trôi Sö Ñaïi Duõng thaønh laäp vieän where this image comes from, was the animal vaên hoïc Taây Taïng—Name of a Chinese Buddhist demons rode upon or was itself a demon who scholar in the twentieth century. He was from Hu- could take on human form in order to lead people Bei Province, China. He traveled to study in Japan into error. when he was young, and when he returned to Hoà Ma: Haït meø—A grain of sesame. China, he used to be the province chief of Fu-jian Hoà Mî: To impassion. Province. In 1925, he supported Master Ta-Yong Hoà Nam: Tænh Hoà Nam beân Trung Quoác—The to build the Tibetan Literature Institute. province of Hunan in China. Hoà Töû Voâ Tu: Teân Hoà Khoâng Raâu, thí duï thöù 4 Hoà Ngoân Haùn Ngöõ: Noùi naêng hoà ñoà baäy baï—To cuûa Voâ Moân Quan—Huo-An's Beardless talk nonsense. Barbarian, example 4 of the Wu-Men-Kuan—See Hoà Ngöõ: Ngoân ngöõ cuûa boä toäc Hung Noâ (ngoân ngöõ Hoaëc Am Thieàn Sö. cuûa nhoùm ngöôøi Trung AÙ keå caû ngöôøi Moâng Coå, Hoå: Vyaghra (skt)—A tiger. Thoå vaø Hung Noâ)—Tartar language (language of Hoå Ñaàu Sanh Giaùc Baát Hoang Thaûo: Ñaàu coïp a group of Central Asian people including moïc söøng khi noù loù ñaàu ra ñaùm coû hoang—The Mongols and Turks). tiger's head sprouts horns as he emerges from the Hoà Quyø See Hoã Quî. wild weeds—Khi Baùch Tröôïng hoûi Qui Sôn: "Laøm Hoà Quî Hôïp Chöôûng: Koki-Gassho (jap)—To theá naøo noùi ñöôïc maø khoâng caàn ñeán coå hoïng, moâi kneel with joining hands—See Hoã Quî. vaø löôõi?" Qui Sôn noùi: "Trong tröôøng hôïp ñoù, môøi Hoà Theâ: Thang laàu—Stairs—Stairway. thaày noùi cho." Tuyeát Ñaäu Truøng Hieån meán lôøi cuûa Hoà Thích (1891-1962): Teân cuûa moät vò hoïc giaû Qui Sôn, phong caùch uyeån chuyeån töï taïi, laïi hay Phaät giaùo Trung Hoa vaøo theá kyû thöù XX—Name naém vöõng phong cöông, neân laøm baøi tuïng: of a Chinese Buddhist scholar in the twentieth "Khöôùc thænh Hoøa Thöôïng ñaïo century. Hoå ñaàu sanh giaùc baát hoang thaûo Thaäp chaâu xuaân taän hoa ñieâu taøn

San hoâ thoï laâm nhaät caûo caûo." lineage of Zen to Hakuin Zenji, the great renewer (Laïi thænh Hoøa Thöôïng noùi of Rinzai Zen in Japan. Ñaàu coïp moïc söøng ra coû hoang Hoå Khaâu Sôn: Hu-Ch'iu-Shan—Teân moät töï vieän Möôøi chaâu xuaân heát hoa ñieâu taøn ôû Toâ Chaâu, nôi phaùt xuaát moät toâng phaùi Thieàn, Röøng caây san hoâ nhaät saùng rôõ). ñöôïc Ngaøi Thieäu Long saùng laäp—A monastery at Tuyeát Ñaäu nhaèm trong caâu "Trong tröôøng hôïp ñoù, Soo-Chou, which gave rise to a branch of he môøi thaày noùi cho" cuûa Qui Sôn maø trình cô xong Ch'an school, founded by Shao-Lung. vaäy. Laïi ñeán trong aáy ñaåy nheï khieán ngöôøi deã Hoå Khaâu Thieäu Long: Kokyu-Joryu (jap)—See thaáy. Noùi "Ñaàu coïp moïc söøng ra coû hoang", choã Hoä Quoác Kinh Vieän Thieàn Sö. ñaùp cuûa Qui Sôn gioáng nhö coïp maïnh treân ñaàu Hoå Phaùch: Asmagarbha (skt)—Hoå phaùch—See moïc söøng, coù caùch naøo laïi gaàn ñöôïc?—When Pai- Thaát Baûo. chang asked Kuei-Shan, "How can you speak Hoå Quan Sö Luyeän Thieàn Sö (1278-1346): Zen without your throat, lips, and tongue?" Kuei-Shan master Kokan Shiren—Teân cuûa moät Thieàn sö said, "Well, Master, in that case, you say it, Nhaät Baûn vaøo theá kyû thöù XIV—Name of a please." Hsueh-tou likes these words of Kuei- Japanese Zen master in the fourteenth century. shan's, like his freedom to revolve around and Ngay töø khi coøn nhoû, Hoå Quan ñaõ mong muoán maneuver elegantly while still being able to hold traùnh xa nhöõng raøng buoäc cuûa theá tuïc. Khi vöøa fast to his territory. Therefore, his verse says: môùi baûy tuoåi oâng ñaõ xuaát gia ñeå gia nhaäp "Please, Teacher, you speak instead. Taêng ñoaøn. OÂng thoï giôùi vôùi ñaïi thieàn sö The tiger's head sprouts horns Torei, moät trong nhöõng ñeä töû xuaát chuùng cuûa as he emerges from the wild weeds. thieàn sö Baïch AÅn. Chæ trong voøng vaøi thaùng, On the ten continets spring ends and chuù tieåu treû Hoå Quan ñaõ coù khaû naêng trì tuïng the flowers fade and wither. kinh ñieån, Thieàn thi, vaø ngöõ luïc cuûa chö toå Over the coral forest the sun is Thieàn toâng. Khi leân chín tuoåi, chuù tieåu Hoå dazzling bright." Quan ñöôïc thaày cho pheùp veà queâ thaêm cha "Please, Teacher, you speak instead." meï. Treân ñöôøng veà, moät mình oâng baêng röøng Immediately in this one line Hsueh-tou has vöôït nuùi, Hoå Quan bò tröôït chaân ngaõ xuoáng displayed his device. he goes farther into it and moät doøng soâng vaø bò nöôùc cuoán troâi ñeán moät presses ever so lightly to make it easy for people thung luõng. OÂng coá loäi vaøo bôø, roài côûi aùo ra to see by saying, "The tiger's head sprouts horns phôi treân moät caønh caây. OÂng ngoài traàn truoàng as he emerges from the wild weeds." Kuei-shan's treân moät taûng ñaù. Ngay luùc ñoù oâng thieáp ñi vì answer seems to be placing horns on the head of a quaù meät. Moät luùc sau, moät ngöôøi tieàu phu ñi ferocious tiger, is there any way to approach it?— ngang qua, thaáy caäu beù ñang nguû beøn ñaùnh See Tính Khöôùc Yeát Haàu Thaàn Vaãn, Taùc Ma Sinh thöùc daäy vaø hoûi: "Caäu laø moät tieåu haønh cöôùc Ñaïo? Taêng, coù phaûi khoâng? Vì sao laïi ñeán noãi naøy?" Hoå Hoå Baø: Hahava (skt)—The fifth hell—See Ñòa Chuù tieåu treû Hoå Quan thuaät laïi cho ngöôøi tieàu Nguïc (b) (5). phu moïi chuyeän. Nghe xong ngöôøi tieàu phu Hoå Khaâu Phaùi: Hu-Ch'iu Sect—Hoå Khaâu laø teân lieàn baûo: "Trôøi ñaõ gaàn toái, haún laø tieåu Taêng moät töï vieän ôû Toâ Chaâu, nôi phaùt

xuaát moät toâng khoâng theå ñi ñeán choã caäu muoán ñeán trong phaùi Thieàn, ñöôïc Ngaøi Thieäu Long saùng laäp. Thieàn ngaøy hoâm nay. Haõy laäp töùc quay trôû laïi ngoâi sö Thieäu Long laø moät trong nhöõng ñaïi dieän ñaõ ñöa laøng gaàn nhaát; toâi seõ ñi theo caäu ñeán ñoù ñeå doøng truyeàn thöøa xuoáng cho Baïch AÅn Hueä Haïc, tìm choã cho caäu nghæ qua ñeâm." Hoå Quan vöøa nhaø caûi caùch lôùn cuûa Thieàn Laâm Teá ôû Nhaät Baûn— cöôøi vöøa noùi: "Tieåu Taêng khoâng phaûi laø moä t Hu-Ch'iu-Shan, name of a monastery at Soo- ñöùa beù, taïi sao laïi phaûi quay laïi khi ñaõ vöôït Chou, which gave rise to a branch of he Ch'an moät quaõng ñöôøng khaù xa nhö vaày?" Noùi xong, school, founded by Shao-Lung (1094-1146). Hoå Quan ñöùng daäy, khoaùc aùo vaøo roài caát böôùc Through Master Shao-lung passes the transmission leân ñöôøng, vaø cuoái cuøng veà ñeán nhaø vaøo luùc nöûa ñeâm, Cha meï cuûa Hoå Quan heát söùc baát

ngôø, nhöng cuõng ñònh thaàn noùi: "Thaày con thaät caûm thaáy thöông xoùt Hoå Quan vì thaáy treân laø gan lieàu, daùm ñeå cho con ñi moät mình nhö ngöôøi chæ khoaùc moät chieác y. OÂng ñaõ thænh vaày! Maø con cuõng gan lieàu khoâng keùm thaày caàu caùc thí chuû cuùng döôøng cho Hoå Quan vaøi con chuùt naøo!"—Even a child, Kokan wished chieác aùo aám. Vì lòch söï Kokan nhaän laáy nhöng to avoid the constraints of worldly khoâng maëc ñeán. Kokan cuõng khoâng maøng ñeán entanglements. He was only seven years old nhöõng ñòa ñieåm vaên hoùa cuûa vuøng ñoâng ñoâ vaø when he left home to join Buddhist orders. He töø choái tham döï vaøo nhöõng chuyeán du ngoaïn was initiated and given the precepts by the vôùi caùc thieàn Taêng khaùc. OÂng noùi: "Toâi chöa great Zen master Torei, who had been ñieàu phuïc ñöôïc taâm mình thì laøm sao coù theå Hakuin's one of the most outstanding vui chôi ngoaïn caûnh ñöôïc?" Moät ngaøy kia, khi disciples. Within a few months, young Kokan Hoå Quan ñang ñi kinh haønh voøng quanh saân was already capable of reciting scriptures, chuøa, baát chôït oâng chöùng nghieäm ñaïi ngoä. Khi Zen poetry, and the recorded sayings of Hoå Quan ñeán gaëp thieàn sö Nga Sôn ñeå trình ancient masters. When Kokan was nine years kieán giaûi cuûa mình. Nga Sôn ñaõ laàn löôït ñöa old, his mentor instructed him to pay a ra haøng loaït caùc coâng aùn khaùc nhau ñeå thöû courtesy call on his parents. Traveling alone nghieäm Hoå Quan, vaø tìm thaáy raèng Hoå Quan over the mountain path, Kokan slipped and vaãn chöa vöôït qua ñöôïc moät soá chöôùng ngaïi fell into the river running through the valley. nhoû. Nga Sôn daïy: "Maëc daàu söï vaøo cöûa giaùc Removing his robe, Kokan laid it out to dry by ngoä cuûa oâng ñaõ ñeán toät ñænh, oâng neân tieáp tuïc the side of the path, then sat on a rock, stark doàn heát noã löïc tham cöùu coâng aùn 'aâm thanh naked, waiting for the robe to dry. Presently tieáng voã cuûa moät baøn tay' moät caùch chi tieát he fell asleep from exhaustion. After a time a hôn nöõa." Sau ñoù, Hoå Quan tieáp tuïc tu taäp vaø woodcutter passing by saw the sleeping boy taäp trung noã löïc vaøo coâng aùn naøy nhieàu hôn. and woke him up. "You're a traveling monk, Coù laàn oâng hoûi thieàn sö Nga Sôn raèng sau khi aren't you?" he asked Kokan. "Why are you in thaày thò tòch thì oâng seõ tieáp theo hoïc vôùi ai. such a state?" Young Kokan told the Thieàn sö Nga Sôn cho bieát Inzan seõ laø ngöôøi woodcutter the truth

of the matter. Then the keá thöøa y baùt. Töø ñoù Hoå Quan tìm ñeán Inzan woodcutter said, "It's almost nightfall. You'll vaø noã löïc tu taäp trong suoát quaù trình thanh loïc never get where you're going today. Head taâm cuûa mình—When Kokan was twenty, back for the nearest village right away; I'll Torei sent him to see Zen master Gasan. even escort you there." Kokan laughed and Gasan told Kokan to hear the sound of one said, "If I'm going to be a man, how can I turn hand clapping. Now Kokan went to work back after having come this far? Then he got contemplating the sound of one hand. His up, put on his robe, and stalked off, finally to concentrated doubt was so intense that felt as reach home in the middle of the night. His if he were carrying a heavy burden up a steep parents were very much surprised, but they hill. At this time it was the dead of winter, and took it in stride, remarking, "Your teacher has the weather was extremely cold. Since Kokan guts, letting you make the journey alone! had nothing but a single robe. Gasan took pity Good thing you had the guts to do it!" on him and asked one of the lay patrons to Khi Hoå Quan hai möôi tuoåi, thieàn sö Ñoâng give him some padded clothing. Kokan Laõnh Vieân Töø göûi oâng ñeán gaëp thieàn sö Nga accepted it as a courtesy but would not put it Sôn. Luùc naøy Nga Sôn cho oâng tham coâng aùn on. Kokan also ignored the many cultural sites "AÂm thanh tieáng voã moät baøn tay." Hoå Quan of the eastern capital and refused to go on doàn heát söùc löïc vaøo coâng aùn naøy, ngaøy ñeâm sight-seeing tours with the other monks. "I taäp trung vaøo khoái nghi thaät caêng nhö ñang have not yet mastered myself," he would say. mang treân ngöôøi moät gaùnh naëng khi caát böôùc "What leisure have I to go sight-seeing." Then treân ñöôøng ngöôïc doác vaäy. Luùc naøy trôøi ñaõ one day as he was walking around the edge of sang ñoâng, tieát trôøi raát laïnh. Thieàn sö Nga Sôn the yard in meditation, all of a sudden Kokan

experienced a great enlightenment. When he their individual potentials, and many told Gasan what he had realized, the elder benefited from his advice. master tested him with several koans. It Gioáng nhö Baïch AÅn, Nga Sôn, vaø nhieàu ñaïi turned out that Kokan still had some thieàn sö khaùc, Hoå Quan ñaõ töø choái danh döï obstruction. Gasan said, "Although your entry cuûa chöùc vuï truï trì taïi moät töï vieän lôùn, vaø luoân into enlightenment has been ecstatic, you thích thuù vôùi coâng vieäc giaùo hoùa nhöõng ai should still examine the root source of the thaønh taâm caàu Phaùp. Coù laàn Sö cuõng hoaøn traû sound of one hand in every detail." After this, laïi vaøng baïc cuûa moät vò laõnh chuùa vaø noùi raèng Kokan refined his practice and focused his oâng tu taäp Thieàn khoâng phaûi ñeå nhaän ñöôïc baát energies tremendously. He had once asked cöù giaûi thöôûng naøo. Coù moät naêm, muøa maøng Gasan who he should follow to complete his cuûa noâng daân bò thaát baùt taïi caùc tænh vuøng Zen studies after Gasan's death, and the old duyeân haûi mieàn Trung nöôùc Nhaät vaø naïn ñoùi master had recommended Inzan. Now Kokan hoaønh haønh. Thieàn sö Hoå Quan ñaõ chuaån bò went to Inzan and worked intensively on naáu chaùo ñeå cöùu ñoùi cho nhöõng noâng daân aên cultivating thorough refinement. xin treân ñöôøng. Raát nhieàu ngöôøi ñaõ soáng soùt Qua moät thôøi gian daøi, Hoå Quan ñaõ ñaït ñöôïc nhôø nhöõng baùt chaùo cöùu teá cuûa

Hoå Quan— taát caû noäi maät cuûa Thieàn vaø hoaøn taát ñaïi ngoä. Like Hakuin, Gasan, and other great Zen Thieàn sö Inzan laø ngöôøi ñaõ chính thöùc aán masters, Kokan declined the honor of abbacy chöùng cho Hoå Quan vaø phaân coâng oâng ñeán at a major monastery, preferring to work phuï traùch moät khu aån thaát. Taïi ñaây Hoå Quan inconspicuously with sincere seekers only. He ñaõ traûi qua möôøi saùu naêm soáng trong thanh also returned a present of gold that had been baàn ñeå chuyeân taâm thieàn ñònh vaø hoaøn thieän given to him by a baron, saying he had not taâm chöùng cuûa mình ñöôïc vieân maõn. Trong practiced Zen to win any prizes. One year, the khoaûng thôøi gian naøy, oâng thöôøng chöùng crops failed in the central seaboard provinces, nghieäm giaùc ngoä. Coù moät laàn oâng ñaõ thaâm and famines ensued among the peasants. nhaäp thaät saâu vaøo taän coäi nguoàn cuûa vaïn phaùp, Kokan prepared gruel to feed the people who cuoái cuøng oâng ñaõ thaáy ñöôïc söï dieäu duïng cao were fleeing starvation, begging along the nhaát trong thieàn phaùp cuûa Baïch AÅn Hueä Haïc, road. They say that he helped an extremely vaø oâng ñaõ ñaït ñöôïc söï giaûi thoaùt phi thöôøng large number of people in this manner. trong kinh nghieäm haøng ngaøy cuûa mình. Sau Luùc Sö saép thò tòch, vò ñeä töû ñaéc phaùp cuûa sö ñoù oâng giaûng daïy nhieàu thieàn sinh tuøy theo xin sö ñeå laïi di ngoân. Sö theùt: "Di ngoân cuûa ta caên cô trình ñoä vaø moïi ngöôøi ñeàu ñöôïc lôïi laïc bao truøm caû phaùp giôùi! Taïi sao laïi phaûi baän khi tu taäp theo lôøi daïy cuûa oâng—Over a long bòu vôùi giaáy buùt?" Vò ñeä töû thöa: "Daàu vaäy, period of time he attained all of the inner xin thaày haõy nhaû ra moät caâu, moät ñoaïn veà söï secrets of Zen and finished the Great Work. ñaïi vieân maõn cuûa taâm giaûi thoaùt cho theá heä Inzan gave him formal recognition of his töông lai." Hoå Quan mæm cöôøi roài vieát: mastery and sent him to look after a "Baûy möôi boán naêm trôøi hermitage. There Kokan spent sixteen years Chaïy ñoâng roài chaïy taây living in poverty and polishing his practice of Lôøi cuoái trong cuoäc ñôøi Zen. During the interval he often experienced Höø! Höø!" awakening. Once he had penetrated deeply As Kokan was nearing death, his foremost into the root source of it all, he finally got to disciple asked him for a final verse. He see that there was a special higher mystic hollered, "My final verse fills the universe! function in the school of Hakuin, and he Why bother with pen and paper!" The disciple attained extraordinary freedom in his said, "Even so, please release yet another everyday experience. After that he taught expression, a statement of even greater freedom in his everyday experience. After fulfillment, to leave to future generations." that he taught many people accordingly to Kokan then smiled and wrote,

"Seventy-four years Hoã Quyø: Quyø theo kieåu ngöôøi Hoà, hai ñaàu goái bumping west and bumping east. xuoáng ñaát moät löôït nhö kieåu quyø ôû AÁn Ñoä; ôû The last word? Trung Hoa thì ñaàu goái traùi ñöôïc ñaët xuoáng ñaát Shh! Shh!" tröôùc—The Hun way of kneeling or kneeling with Thieàn sö Hoå Quan thöôøng höôùng daãn töù chuùng both knees at once, as in India; in China the left tham khaûn coâng aùn "AÂm thanh cuûa tieáng voã knee is first placed on the ground, right knee up. cuûa moät baøn tay." OÂng laø moät trong nhöõng vò Hoã Sa Giaø Lam:

Hamsa-samgharama (skt)—Wild thaày raát nghieâm khaéc trong vieäc aán chöùng cho goose monastery—Coøn goïi laø Taêng Sa Giaø Lam ñeä töû. Khi vieân tòch vaøo naêm 1843, oâng chæ ñeå hay Öng sa Giaø Lam, coù nghóa laø Daõ Ngan Giaø laïi moät vaøi ñeä töû ñaéc phaùp keá thöøa toâng lam (chuøa ngoãng Hoang) treân Indrasailaguha, nôi moân—Kokan used to guide people by getting maø chö Taêng Ni ñaõ moät laàn thoaùt ñoùi nhôø söï töï hy them to find out "the root source of the sound sinh thaân maïng cuûa moät con ngoãng trôøi—“Wild of one hand clapping." He was a strict Zen goose monastery,” on Mount Indrasailaguha, teacher and rarely gave anyone approval. whose inmates were once saved from starving by When he died in 1843, he left only a few the self-sacrifice of a wild goose. successors to carry on his work. Hoã Töông Caûnh Ngoä: Intercontextual. Hoå Thò: Nöông nhôø cha meï—To rely on parents. Hoå Töông Duyeân: Annamannapaccayo (p)— Hoã Duïng Toäi: Toäi laïm duïng duøng laãn loän caùc vaät Duyeân hoã töông (ñieàu kieän hoã töông)—Mutuality cuûa Tam Baûo—The fault of transferring from one condition. object of worship over to another a gift or duty— Hoã Töông Taùc Duïng: Interaction. Theo Kinh Phaïm Voõng thì coù boán loaïi Hoã Duïng Hoä: Baûo hoä hay che chôû—To protect—To guard. Toäi—According to the Brahma Net Sutra, there Hoä Baïc Y: See Cöôùc Baùn. are four kinds: Hoä Daõ: See Töôùng Traïng Söï Vaät. 1) Tam Baûo Hoã Duïng: Duøng tieàn cuùng döôøng Hoä Ñoàng Töû Phaùp Thaàn: Vò thaàn baûo hoä treû em ñuùc töôïng Phaät xaøi cho in kinh hay cho chö khoûi bò 15 quyû döõ aùm haïi—Guardian or protector Taêng Ni: The fault of transferring gift given (spirit) who protects the young against the fifteen for an image of a Buddha to spend for evil spirits which seek to harm them. publishing scriptures or expenditures of Hoä Giôùi: Guardian of commandments—Protection monks and nuns. of commandments. 2) Ñöông Phaàn Hoã Duïng: Duøng tieàn cuûa cuùng ñeå Hoä Giôùi Thaàn: Chæ naêm vò Thieân Thaàn hoä trì naêm ñuùc töôïng Thích Ca vaøo vieäc ñuùc töôïng Di giôùi luaät (baûo veä nhöõng ngöôøi trì giôùi)—The five Laëc, hoaëc duøng tieàn cuùng döôøng cuûa chuøa A guardian spirits of each of the five ñem cho chuøa B—The fault of transferring commandments. gift given for an image of Sakyamuni to make Hoä Lyù Nhaät Maõn: Trong thaát moãi ngaøy ñeàu ñaày one for Maitreya, or transferring gift given to ngöôøi—Everyday, the abode is always full of Temple A to Temple B. people. 3) Töôïng Baûo Hoã Duïng: Duøng tieàn cuùng döôøng Hoä Ma: Homa (skt)—Hoûa Thieân—Fire heaven— in kinh ñieån vaøo vieäc taïc töôïng Phaät hay Boà Voán chæ vieäc ñoát löûa teá trôøi cuûa ñaïo thôø löûa Baø La Taùt—The fault of transferring gift given for Moân. Leã teá löûa (cuûa Maät Giaùo). Maät giaùo baét publishing scriptures to make image of chöôùc pheùp teá löûa, duøng löûa tieâu bieåu cho trí tueä Buddhas or Bodhisattvas. ñeå ñoát cuûi phieàn naõo, vaø töø ñoù chuaån bò thöùc aên 4) Nhaát Nhaát Hoã Duïng: Duøng laãn loän böøa baõi nieát baøn—Described as originally a burnt offering hay laïm duïng taøi saûn cuûa nhaø chuøa —Misuse to Heaven (Brahmins). An oblation by fire (of the property of the temple. esoteric sects). The esoterics adopted the idea of Hoã Khöu Thieàn Sö: Kokyu-Joryu (jap)—See Hoä worshipping with fire, symbolizing wisdom as fire Quoác Kinh Vieän Thieàn Sö.

burning up the faggots of passion and illusion, and Hoã Luaän: Giaûi thích baèng pheùp töông phaûn— therewith preparing nirvana as food—See Homa. Explain by contrast. Hoä Meänh: Baûo veä sinh meänh—Protection of life.

Hoä Minh Boà Taùt See Hoä Minh Ñaïi Só. century. He was born 1000 years after the Hoä Minh Ñaïi Só: Prabhapala (skt)—Hoä Quang, Buddha's nirvana. Dharmapala recognized teân cuûa Phaät Thích Ca khi Ngaøi coøn ôû treân cung the distinction between the specific character trôøi Ñaâu Suaát, tröôùc khi giaùng traàn—Guardian of (laksana) and the nature (svabhava) of light or illumination, name of Sakyamuni when in dharma, i.e., Thusness (Tathata). His point of the Tusita heaven before earthly incarnation. view was that of what is called the 'worldly Hoä Nguyeät: Candra-gupta (skt)—Teân cuûa ngaøi truth' (laukika-satya) and not the 'highest Candra-gupta, ngöôøi AÁn Ñoä, moät hoïc giaû noåi tieáng truth' (paramartha-satya). The worldly truth trong giôùi Phaät hoïc. Sanh ra sau khi Phaät nhaäp assumes the fact and principle always go Nieát Baøn 1000 naêm. Trong Trung Bieân Phaân Bieät 'parallel' and can never be synthetically Luaän, ngaøi Hoä Nguyeät noùi raèng Chuûng töû Phaät hay identified. Such a view is not quite Boà Taùt, neáu ñem gieo vaøo taâm thöùc con ngöôøi, seõ Mahayanistic but is half Hinayistic, and on naåy maàm Phaät hay giaùc ngoä—Name of Candra- that account the Dharmalaksana school is gupta, native of India, a famous scholar generally classified as quasi-Mahayanistic. throughout the Buddhist world. He was born 1000 Hoä Phaùp Ñaïi Sö: Dhammapali (p)—Moggaliputta years after the Buddha's nirvana. In the Treatise Tissa (p)—Ñaøm Ma Ba La Ñaïi Sö—Dharma on the Discriminating between the middle and the Guardian Great Master—See Muïc Kieàn Lieân Tö extremes, Candra-gupta believed that the seed of Ñeá Tu. Buddhahood or Bodhisattva seeds which sown in Hoä Phaùp Taâm: Taâm baûo veä Phaät phaùp—Intention the heart of man, produce the Buddha fruit or to protect the dharma. enlightenment. Hoä Phaùp Taâm Truï: Protection of the Truth or the Hoä Nieäm: Baûo hoä öùc nieäm (khieán caùi aùc beân ngoaøi mind that resides in protecting the Dharma—Taâm khoâng xaâm phaïm thì goïi laø hoä, khieán ñieàu thieän ôû caøng tieán tôùi, caøng yeân laønh, giöõ gìn khoâng sai beân trong ñöôïc naåy nôû thì goïi laø nieäm)—To guard maát. Giao tieáp vôùi khí phaàn cuûa möôøi phöông Nhö and care for, protect and keep in mind (usually for Lai. Ñoù goïi laø hoä phaùp taâm truï —When the dying person). progress of their minds is secure, and they hold Hoä Phaùp: Dhammapala (p)—Dharmapala (skt)— their minds and protect them without loss, they Pala (skt)—Protect the dharma. connect with the life-breath of the Thus Come 1) UÛng hoä chaùnh phaùp cuûa Ñöùc Phaät: Dharma Ones of the ten directions. This is called the mind Guardian—Dharma protector—To protect and that protects the Dharma. maintain the Buddha-truth. Hoä Phaùp Thaàn: Vi Coân—Boán vò thaàn hoä phaùp 2) Teân cuûa ngaøi Dharmapala, ngöôøi nam AÁn, thöôøng thaáy nôi cöûa vaøo caùc chuøa hay töï vieän— moät hoïc giaû noåi tieáng trong giôùi Phaät hoïc vaøo Four Lokapalas, usually seen at the entrance to theá kyû thöù VI. Sanh ra sau khi Phaät nhaäp Nieát Buddhist temples or monasteries. Baøn 1000 naêm. Hoä Phaùp nhìn nhaän söï khaùc Hoä Phuø: Buøa chuù ñöôïc duøng bôûi tröôøng phaùi Maät bieät

giöõa töôùng (laksana) vaø taùnh (svabhava) Toâng—Protective amulet or a charm used by the cuûa caùc phaùp, töùc Chaân, Nhö (Tathata). YÙ esoterics. kieán cuûa oâng ñöôïc xem nhö laø thuoäc theá tuïc Hoä Quoác: See Hoä Quoác Töù Thieân Vöông. ñeá (lyù theá luaän) chöù khoâng thuoäc ñeä nhaát Hoä Quoác Kinh Vieän Thieàn Sö (1094-1146): nghóa ñeá (paramartha satya). Theá tuïc ñeá cho Gokuko-Keigen (jap)—Hu-kuo Ching-yuan—See raèng söï vaø lyù luoân luoân song haønh vaø ta khoâng Kinh Vieän Hoä Quoác Thieàn Sö. bao giôø coù theå phaân bieät ñöôïc chuùng baèng Hoä Quoác Tònh Quaû Tuøy Thaønh Thieàn Sö: caùch toång hôïp, yù kieán nhö vaäy khoâng ñuùng Gokoku Shucho (jap)—Hu-kuo Jing-kuo Shou- haún laø Ñaïi Thöøa maø goàm caû nöûa phaàn Tieåu cheâng—See Tònh Quaû Hoä Quoác Tuøy Thaønh Thieàn Thöøa cho neân Phaùp Töôùng Toâng ñöôïc xem Sö. nhö laø Baùn Ñaïi Thöøa—Name of Dharmapala, Hoä Quoác Toân Giaû Sôû Vaán Kinh: Rastrapala- native of south India, a famous scholar pariprccha-sutra (skt)—Kinh lieân quan ñeán söï vaán throughout the Buddhist world in the sixth ñaùp veà hoä quoác toân giaû, moät trong nhöõng boä kinh

trong Ñaïi Baûo Tích—Sutra on questions and höôùng daãn töø mieäng cuûa vò thaày aáy—'Ista-devata' answers regarding protectors of a country, one of is equivalent to Yidam in Tibetan language for the volumes in the Maharatnakuta-sutra. “Tutelary deities,” or Buddhas who are the focus Hoä Quoác Töù Thieân Vöông: Boán vò Thieân vöông of tantric visualization practices. They often hoä theá—The four Lokapalas, or Rastrapalas, who represent ideal qualities such as compassion or protect a country—See Hoä Theá Töù Thieân Vöông. wisdom, but are also considered to be real entities, Hoä Taâm: Taâm hoä phaùp baø taâm hoä trì Tam Baûo— which exist as “enjoyment bodies” residing in the The mind of guarding the law and the mind of Buddhist heavens. In deity yoga practice, protection of the Triratna (Buddha, Dharma, meditators create a vivid image of a particular “yi- Sangha). dam” and imagine that it possesses all the ideal Hoä Taát Na: Hupian (skt)—Theo Eitel trong Trung qualities of a Buddha. This is called the Anh Phaät Hoïc Töø Ñieån, Hoä Taát Na laø kinh ñoâ cuûa “generation stage”; it is followed by the Vridjisthana, coù leõ laø xöù laùng gieàng cuûa vuøng maø “completion stage”, in which one imagines that baây giôø goïi laø Charekoor, naèm veà phía baéc cuûa the Buddha merges with oneself and that one Cabool—According to Eitel in The Dictionary of becomes indistinguishable from the “yi-dam.” The Chinese-English Buddhist Terms, Hupian is the visualized image is referred to as the “pledge capital of Vridjisthana, probably in the being,” and the actual entity that is being neighbourhood of the present Charekoor, to the summoned in the visualization practice is called north of Cabool. the “wisdom being.” This practice requires that Hoä Thaân: To defend (protect) oneself—Protection one obtain the requisite initiation from a qualified of the body, for which the charm last named is Guru, and the actual visualization is guided by his used, and also other methods. or her oral instructions. Hoä Thaân Phuø Töû: Goshin-Fushi (jap)—A card to Hoä Thaát: Retreats assistant—Ngöôøi hoã trôï chö guard the body—Theû mang nhöõng doøng chöõ may Taêng Ni luùc nhaäp thaát. maén, thöôøng ñöôïc baùn taïi ñeàn hay chuøa

ôû Nhaät Hoä Theá Giaû: Lokapalas (skt)—Raskapalas (skt)— Baûn—In Japan, cards bearing lucky words, which Hoä quoác—Hoä Phaùp Thaàn—World protectors— are often sold as talismans at shrines and temples. Thaàn canh giöõ töù phöông ñeå che chôû giôùi luaät nhaø Hoä Thaàn: Ista-devata (skt)—Yi-Dam (tib)—Boån Phaät. Lokapala cuõng coøn ñöôïc xem nhö nhöõng vò Toân trong Kim Cang Thöøa—Thaàn giaùm hoä— long thaàn hoä phaùp baûo veä loái vaøo caùc chuøa. Boán vò Tutelary deities—Hoä Thaàn töông ñöông vôùi 'Yi thaàn hoä phaùp thöôøng thaáy nôi cöûa vaøo caùc chuøa dam' trong thuaät ngöõ Taây Taïng, coù nghóa laø “thaàn hay töï vieän. Theo truyeàn thuyeát Phaät giaùo, ñaây laø giaùm hoä,” hay chö Phaät taäp trung vaøo thieàn quaùn boán vò Thieân vöông ôû coõi Trôøi Töù Thieân Vöông, töôûng cuûa Maät toâng. Caùc vò naøy thöôøng tieâu bieåu moãi vò canh giöõ moät phöông, yù noùi Thaàn Hoä Phaùp. cho töø bi vaø trí tueä, nhöng cuõng ñöôïc xem nhö Coõi Trôøi thöù nhöùt naày naèm giöõa chöøng nuùi Tu Di. nhöõng thöïc theå hieän baùo thaân truï taïi caùc taàng trôøi Moãi vò moãi höôùng, Baéc, Nam, Ñoâng, Taây (Kinh Phaät giaùo. Trong thieàn quaùn töôûng tôùi moät vò thaàn Duy Ma Caät, phaåm Phöông Tieän: “Hoä theá töù thieân giaùm hoä, haønh giaû taïo cho mình moät hình aûnh sinh vöông laø nhöõng vò baûo veä chuùng sanh thoaùt khoûi söï ñoäng coù nhöõng phaåm chaát lyù töôûng cuûa moät vò taøn haïi cuûa caùc loaøi quyû thaàn aùc ñoäc.”)—The Phaät. Ñaây goïi laø giai ñoaïn phaùt ñoäng, ñöôïc theo protectors of the four directions, protectors of the sau bôûi giai ñoaïn hoaøn thaønh, trong ñoù hình aûnh world and the Buddhist teaching. They are cuûa vò Phaät naøy hôïp nhaát vôùi chính mình ñeå trôû considered as guardians at the gates of Buddhist thaønh moät vò thaàn giaùm hoä khoâng theå taùch rôøi monasteries. Four Lokapalas, usually seen at the ñöôïc. Vò quaùn töôûng hình töôïng ñöôïc xem nhö laø entrance to Buddhist temples or monasteries. “chuùng sanh theä nguyeän” vaø vò maø haønh giaû gaëp According to Buddhist legends, these are four gôõ trong luùc thöïc taäp quaùn töôûng laø “chuùng sanh trí Heaven kings or Lokapalas of the Heaven of the tueä.” Loái tu taäp naøy ñoøi hoûi haønh giaû phaûi coù leã Four Kings, each protecting one of the four quaùn ñaûnh tröôùc ñaây vôùi moät vò thaày coù ñuû thaåm quarters of space, the guardians of the world and quyeàn, vaø thöïc taäp quaùn töôûng phaûi do chính söï of the Buddhist faith. This first-level heaven is

halfway up Sumeru Mountain and in each of its the mind, he does not grasp at its major signs or directions, North, South, East, West. secondary characteristics, he develops restraint of Hoä Theá Thaàn: See Hoä Theá Giaû. the mind-faculty. He experiences within himself Hoä Theá Tinh Khí Thaàn: Supporting the World the blameless bliss that comes from maintaining Quintessence Deity (Spirit). this Ariyan guarding of the faculties. Hoä Theá Töù Thieân Vöông: Guardian kings of four Hoä Trì Phaät: Buddha’s supporter. directions—Boán vò Thieân vöông ôû coõi Trôøi Töù Hoä Trì Tam Baûo: Supporter of the Triple Gem. Thieân Vöông—See Hoä Theá Giaû. Hoä Trì Tinh Caàn: Effort of preservation—ÔÛ ñaây Hoä Toâng (1893-1981): Teân cuûa moät vò danh Taêng vò Tyø Kheo hoä trì ñònh töôùng toát ñeïp ñaõ khôûi leân, Vieät Nam thuoäc tröôøng phaùi Phaät Giaùo Nguyeân coát töôûng, truøng haùm töôûng (quaùn

töôûng thaân theå Thuûy vaøo theá kyû thöù XX—Name of a Vietnamese ñaày doøi boï), thanh öù töôûng, ñoaïn haïi töôûn g, tröông famous monk, of the Theravadan Buddhism in the baønh töôûng; vò Tyø Kheo naày ñöôïc goïi laø Hoä Trì twentieth century. Tinh Caàn—Here a monk who keeps firmly in his Hoä Trì: Viharapala (skt)—Hoä trì töï vieän hay Tam mind a favourable object of concentration which Baûo—Supporter—Guardian deity of a monastery. has arisen, such as a skeleton, or a corpse that is Hoä Trì Caùc Caên: Guardian of the sense-door— full of worms, blue-black, full of holes, bloated; he See Hoä Trì Chö Caên. is said to have the effort of preservation. Hoä Trì Chö Caên: Theo Kinh Sa Moân Quaû trong Hoä Trì Tònh Giôùi Nhö Lai: Maintain the Tröôøng Boä Kinh, Ñöùc Phaät ñaõ daïy veà moät vò Tyø Buddha's pure precepts—Chö Boà Taùt thöôøng kheùo Kheo Hoä Trì Caùc Caên. Theá naøo laø vò Tyø Kheo hoä hoä trì tònh giôùi cuûa Nhö Lai, ba nghieäp thaân, khaåu, trì caùc caên? Khi maét thaáy saéc, Tyø Kheo khoâng naém yù khoâng laàm loãi, vì muoán giaùo hoùa chuùng sanh giöõ töôùng chung, khoâng naém giöõ töôùng rieâng. phaïm giôùi neân thò hieän laøm taát caû haïnh phaøm phu. Nhöõng nguyeân nhaân gì, khieán nhaõn caên khoâng Daàu ñaõ ñaày ñuû phöôùc ñöùc thanh tònh truï böïc Boà ñöôïc cheá ngöï, khieán tham aùi, öu bi, caùc aùc, baát Taùt, maø thò hieän sanh nôi taát caû ñòa nguïc, suùc sanh, thieän khôûi leân, Tyø Kheo töï cheá ngöï nguyeân nhaân ngaï quyû, cuøng nhöõng choã hieåm naïn baàn cuøng, laøm aáy, hoä trì nhaõn caên, thöïc haønh söï hoä trì nhaõn caên. cho nhöõng chuùng sanh ñoù ñeàu ñöôïc giaûi thoaùt. Kyø Khi tai nghe tieáng, muõi ngöûi höông, thaân caûm xuùc, thaät, Boà Taùt chaúng sanh vaøo nhöõng loaøi ñoù — yù nhaän thöùc caùc phaùp, vò aáy khoâng naém giöõ töôùng Bodhisattvas always maintain the Buddha's pure chung, khoâng naém giöõ töôùng rieâng. Nguyeân nhaân precepts, and their thoughts, words, and deeds are gì khieán yù caên khoâng ñöôïc cheá ngöï, khieán tham aùi, faultless, but because they want to edify immoral öu bi, caùc aùc, baát thieän phaùp khôûi leân, Tyø Kheo sentient beings, they appear to perform the acts of cheá ngöï nguyeân nhaân aáy, hoä trì yù caên, thöïc haønh ordinary ignorant people; though they are already söï hoä trì yù caên. Vò aáy nhôø söï hoä trì cao quyù caù c caên filled with pure virtues and abide in the course of aáy, neân höôûng laïc thoï noäi taâm, khoâng vaån ñuïc — Enlightening Beings, yet they appear to live in According to the Samannaphala Sutta in the Long such realms as hells, animality, ghosthood, and in Discourses of the Buddha, the Buddha taught difficulty and poverty, in order to enable the about "a guardian of the sense-door." How does a beings therein to gain liberation; really the monk become a guardian of the sense-door? Here Enlightening Beings are not born in those states. a monk, on seeing a visible object with the eye, Hoäc: Drona (skt)—1) Caùi hoäc baèng goã ñeå chöùa does not grasp at its major signs or secondary ñoà: A tub, or wooden vessel; 2) Caùi Hoäc duøng ñeå characteristics. Because greed and sorrow, evil ño löôøng: A measure of capacity, a square wooden unskilled states, would overwhelm him if he dwelt vessel, a bushel. leaving this eye-faculty unguarded, so he practises Hoäc Phaïn: See Hoäc Phaïn Vöông. guading it, he protects the eye-faculty, develops Hoäc Phaïn Vöông: Dronodana (skt)—Teân tieáng restraint of the eye-faculty. On

hearing a sound Phaïn laø Ñoà Loâ Ñaøn Na, dòch laø Coác Tònh, laø con with the ear; on smelling an odour with the nose; vua Sö Töû Giaùp, laø moät trong nhöõng ngöôøi em trai on tasting a flavour with the tongue; on feeling an cuûa Tònh Phaïn Vöông, laø cha cuûa Ñeà Baø Ñaït Ña object with the body; on thinking a thought with vaø Mahanama, laø chuù cuûa Ñöùc Phaät—One of the

younger brothers of Suddhodana, a prince of Ch'uan-huo (828-887), but later he received the Magadha, father of Devadatta and Mahanama, dharma seal from Zen master Hsuan-Chuan Shan- and uncle of Sakyamuni. Yen. From 904 till 907, he came to Mount Huang- Hoâi: 1) Muøi hoâi: Smell bad, stink; 2) Tro: Ash, hot lung in Hu Pei Province to spread the Zen or fiery as ash; 3) Voâi: Lime. teachings. Hoâi Ñaàu Thoå Dieän: Boâi tro leân ñaàu vaø boâi ñaát leân Hoái Ñöôøng Moäc Teâ Höông: Hui-T'ang's maët (loái tu khoå haïnh cuûa ngoaïi ñaïo)—To put ashes fragrance of wild laurel—See Moäc Teâ Höông. on the head and dust on the face. Hoái Ñöôøng Toå Taâm Hoaøng Long Thieàn Sö Hoâi Haø: Doøng nham thaïch hay löûa, bieán taát caû (1025-1100): Kaido Soshin (jap)—Shishin Goshin thaønh tro—A river of lava or fire, reducing all to (jap)—Hui-t'ang Tsu-Hsin (Wade-Giles ashes. Chinese)—Huitang Zuxin Huanglong (Pinyin Hoâi Kieáp: Kalpa-ash—Kieáp tro, thôøi kyø chæ toaøn Chinese)—Hieän nay chuùng ta khoâng coù nhieàu taøi nhöõng tro, ngay sau söï taøn phaù cuûa kieáp hoûa —The lieäu chi tieát veà Thieàn sö Toå Taâm Hoái Ñöôøng; tuy ash after the fire kalpa of destruction. nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy Hoâi Nhaân: Ngoaïi ñaïo duøng moät hình töôïng baèng trong Nguõ Ñaêng Hoäi Nguyeân XVII: Thieàn sö Toå tro hay ñaù voâi ñöôïc laøm ñeå thôø phöôïng ngaøy baûy Taâm Hoái Ñöôøng sanh naêm 1025 taïi tænh Quaûng laàn bôûi ngöôøi ñaøn baø maø hoân nhaân bò trôû ngaïi vì Ñoâng. Naêm möôøi chín tuoåi sö bò muø, cha meï khoâng ñöôïc suûng aùi—Heretics used an image of nguyeän cho sö xuaát gia, lieàn ñoù maét sö saùng laïi — ash or lime made and worshipped seven times a We do not have detailed documents on this Zen day by a woman whose marriage is hindered by Master; however, there is some interesting unpropitious circumstances. information on him in The Wudeng Huiyuan XVII: Hoâi Sa: Nhöõng vò Sa Moân tu khoå haïnh baèng caùch Zen master Tsu-Hsin-Hui-T'ang-Huang-Lung was phuû tro ñaày mình, hay töï ñoát thòt mình—Ascetics born in 1025 in Kuang-T'ung province. After he who cover themselves with ashes, or burn their was blind at the age of nineteen, his parents flesh. vowed to let him to leave home and to join the Hoâi Sôn Chuû Boä: Toâng phaùi Hoâi Sôn, moät trong order. His eyes were back to normal again. hai möôi toâng phaùi Tieåu Thöøa—Sect of Limestone Sau khi toøng hoïc ba naêm vôùi vò thaày thieàn ñaàu hill dwellers, onr of the twenty Hinayana schools. tieân cuûa sö laø thieàn sö Vaân Duyeät ôû Vaân Hoâi Thaân Dieät Trí: Ngoaïi ñaïo khoå haïnh cho raèng Phong, sö beøn töø giaû thieàn sö Vaân Duyeät ra ñi. phaù huûy thaân theå ñeå dieät taâm maø ñaït ñeán caûnh giôùi Sö Vaân Duyeät baûo sö neân ñeán nöông vôùi Sö nieát baøn—Destruction of the body and annihilation Hueä Nam ôû Hoaøng Baù. Sö ñeán Hoaøng Baù ôû of the mind, for the attainment of nirvana. boán naêm, nhöng khoâng keát quaû, sö laïi trôû veà Hoâi Thuûy: Aku (jap)—Nöôùc

tro chöùa nhieàu chaát Vaân Phong; tuy nhieân luùc aáy sö Vaân Duyeät ñaõ keàm, coù nhieàu coâng duïng trong nhaø truø —The ash- thò tòch, neân sö tìm ñeán vôùi sö Thaïch Söông— water with more alkaline with a variety of usages After studying for three years with his first for the kitchen in a monastery. Zen teacher, Wen-Yueh in Yun-Feng, he left Hoái: 1) Hoái haän: To repent, to regret (Ksama (skt); Yun-Yueh. Master Wen-Yueh advised him to 2) Hoái thuùc: To urge, to press, to hurry; 3) Ngaøy go to see Zen master Hui-Nan at Huang-Bo. cuoái cuûa thaùng: The last day of the moon. Tsu-Hsin then went to study under Hui-Nan; Hoái Cô Thieàn Sö: Teân cuûa moät vò Thieàn sö Trung however, he returned to Yun-Feng after four Hoa vaøo thôøi nhaø Ñöôøng (618-907). Luùc ñaàu Sö years without gaining any clarity. Tsu-Hsin- ñeán hoïc Thieàn vôùi Thieàn sö Nham Ñaàu Toaøn Hui-Tang discovered that Wen-Yueh had Khoaùt, nhöng veà sau laïi nhaän aán khaû töø Thieàn sö passed away, so he stayed with Shih-Shuang. Huyeàn Tuyeàn Sôn Ngaïn. Khoaûng töø naêm 904 ñeán Moät hoâm sö ñoïc Truyeàn Ñaêng Thöïc Luï c ñeán 907, Sö ñeán nuùi Hoaøng Long trong tænh Hoà Baéc ñeå ñoaïn “Taêng hoûi Thieàn sö Ña Phöôùc: Theá naøo truyeàn baù Thieàn phaùp—Name of a Chinese Zen laø moät vöôøn tre cuûa Ña Phöôùc? Ña Phöôùc ñaùp: master who lived in the T'ang Dynasty in China. Moät caây hai caây nghieâng. Taêng thöa: Chaúng First, he studied Zen under Zen master Yen-t'ou hieåu. Ña Phöôùc noùi: Ba caây boán caây cong.”

Khi aáy sö lieàn giaùc ngoä hieåu roõ ñöôïc hai thaày. chaúng bao giôø ñeå lôû maát cô hoäi. Tröôùc khi löôõi Sö lieàn ñi thaúng ñeán Hoaøng Baù. Vöøa môùi traûi kieám xuaát hieän, chaúng coù 'tích cöïc' hay 'tieâu toïa cuï, Hueä Nam cöôøi noùi: Ngöôi vaøo thaát cuûa cöïc.' Nhöng khi noù ñeán, nguõ ñaïi hoå töông khôûi ta. Sö cuõng thích thuù vui möøng thöa: Vieäc lôùn leân vaø löôùt thaéng laãn nhau. Xa laï vaø quen xöa nay nhö theá, Hoøa Thöôïng caàn gì daïy thuoäc hieän ra, vaø boán baûn chaát ñeán truï. Moïi ngöôøi khaùn thoaïi ñaàu vaø raùn heát söùc vaïch tìm thöù trôû thaønh coù ngaên coù baäc, löôõi kieám 'coù' vaø ra yù nghóa? Hueä Nam ñaùp: Neáu chaúng daïy 'khoâng' cuõng khôûi leân. Nhöng chính vieäc naøy oâng taàm cöùu nhö theá, ñeán choã khoâng duïng taâm ñöa ñeán caùi thaät vaø giaû khoâng ñöôïc phaân bieät, töï thaáy töï nhaän, laø ta ñaõ choân vuøi ngöôi nöôùc vaø söûa khoâng ñöôïc taùch ra. Khi moät caên vaäy.”—One day he was reading A Lamp beänh ñi vaøo maïng thaàn kinh nôi buïng cuûa moät Record, when he came upon the passage, “A ngöôøi, laøm sao cöùu ñöôïc ngöôøi aáy? Neáu moät monk asked Zen master T’o-Fu, ‘What is T’o- ngöôøi löõ haønh meät moûi raõ rôøi vaø laïc ñöôøng maø Fu’s bamboo grove?’ T’o-Fu replied, ‘One khoâng coù aùnh saùng maët trôøi trôï giuùp, seõ khoâng stalk, two stalk slanted.” The monk said, ‘I tìm ñöôïc ñöôøng veà nhaø. Khi moät ngöôøi thaät söï don’t understand.’ T’o-Fu then said, ‘Three quan saùt ñaïi duïng, thì moïi aûo kieán lieàn bò laõng stalks, four stalks crooked.” Upon reading queân. Khi maø moïi thöù aûo kieán bò laõng queân, these words Tsu-Hsin-Hui-T’ang experienced söông muø khoâng coøn keát taïo nöõa. Khi ñoù ñaïi great awakening and finally grasped the trí ñöôïc laõnh hoäi, roài thì khoâng coøn gì khaùc teaching of his previous two teachers. Tsu-nöõa ñeå noùi. Haõy caån troïng!"—One day, Zen Hsin returned to see Huang-Bo.

When he master Hui-Tang said to the congregation, arrived there and prepared to set out his "Those who want to understand the source of sitting cushion, Huang-Bo said, “You’ve life and death must first clearly understand already entered my room.”Tsu-Hsin jumped their own selves. Once they're clear about up and said, “The great matter being thus, this, then afterward they can act appropriately why does the master teach koans to the according to circumstances never missing the disciples and study the hundred cases of the mark. Before the sword appears, there is no koan collections?” Huang-Bo said, “If I did 'positive' or 'negative.' But when it comes not teach you to study in this manner, and you forth, then there are the five elements, were left to reach the place of no-mind by mutually giving rise to or overcoming one your own efforts and your own confirmation, another. The alien and familiar are then I would be sinking you.” manifested, and the four natures come into Moät vò Taêng hoûi: "Caùi gì laø tröôùc khi Hoøa abiding. Everything becomes pigeonholed, Thöôïng leân Phaùp toøa?" Hoái Ñöôøng noùi: and the sword of 'yes' and 'no' arises. But this "Khoâng coù vieäc gì caû." Vò Taêng laïi hoûi: "Vaäy leads to that which is true and false not being thì caùi gì sau khi Hoøa Thöôïng xuoáng Phaùp distinguished, to water and milk not being toøa?" Hoái Ñöôøng noùi: "Ngöõng maët leân trôøi, laõo separated. When a disease enters into the Taêng khoâng thaáy baàu trôøi."—A monk asked, solar plexus of a person, how can he be "What was it before you ascended the saved? If a weary and lost traveler doesn't Dharma seat?" Hui-Tang said, "There weren't have the bright sun to assist him, he won't find any affairs." The monk asked, "How about his way back home. When a person truly after you ascended the seat?" Hui-Tang said, beholds the great function, then all delusional "Lifting my face toward the sky, I don't see views are immediately forgotten. When all the sky." views are forgotten, the mist and fog are not Moät hoâm, Thieàn sö Hoái Ñöôøng noùi vôùi chuùng created. When great wisdom is understood, hoäi: "Nhöõng ai muoán laõnh hoäi ñöôïc nguoàn goác then there is nothing else. Take care!" cuûa sanh töû phaûi hieåu roõ chính mình. Moät khi Thieàn sö Hoái Ñöôøng thöôïng ñöôøng thò chuùng: hieåu chuyeän naøy, roài thì sau ñoù hoï coù theå haønh "'Chaúng phaûi gioù ñoäng. Chaúng phaûi phöôùng ñoäng moät caùch thích hôïp theo hoaøn caûnh maø ñoäng.' Moät ngöôøi coù nhaõn quang trong saùng

khoâng theå bò löøa. Nhöng maø taâm cuûa baäc hieàn khôûi leân, toaøn theå ñaïi ñòa naèm troïn trong ñoù. ñöùc nhö maáy oâng ñang chaàm chaäm di chuyeån. Moät aâm thanh ñôn leõ thaám qua tai. Neáu noù Maáy oâng nhìn ôû ñaâu ñeå thaáy thaày toå?" Hoái nhö moät con öng nhanh nhö chôùp, noù hoøa hôïp Ñöôøng beøn neùm caây phaát töû xuoáng vaø noùi: vôùi thöøa naøy, nhöng trong nöôùc ñoïng, nôi caù "Haõy nhìn kìa!"—Zen master Hui-Tang thieáu sinh khí, thaät laø khoù loøng laøm cho soùng entered the hall and addressed the monks, daäy ñöôïc!"—Hui-Tang entered the hall. saying, "'It's not the wind that moves. It's not Striking the meditation platform with his staff, the flag that moves.' A clear-eyed fellow can't ha said, "When a single speck of dust arises, be fooled. But you worthies' minds are the entire earth fits inside it. A single sound moving slowly. Where will you look to see permeates every being's ear. If

it is like a the ancestral teachers?" Hui-Tang then threw lightning swift eagle, then it's in accord with down the whisk and said, "Look!" the vehicle, but in stagnant water, where the Thieàn sö Hoái Ñöôøng thöôïng ñöôøng thò chuùng: fish are lethargic, it's hard to whip up waves!" "Neáu ai ñoù laõnh hoäi caùi töï ngaõ maø khoâng laõnh Thieàn sö Hoái Ñöôøng thöôïng ñöôøng thò chuùng: hoäi caùi ôû ngay tröôùc maét, con ngöôøi ñoù coù maét "Tröôùc khi coù söï xuaát hieän cuûa moät ngöôøi thôï maø khoâng coù chaân. Coøn neáu nhö chæ laõnh hoäi thuû coâng kheùo leùo, khoù coù theå taùch ngoïc bích caùi ôû ngay tröôùc maét maø khoâng laõnh hoäi caùi töï khoûi ñaù. Khoâng coù ngöôøi thôï luyeän kim gioûi, ngaõ, con ngöôøi ñoù coù chaân maø khoâng coù maét. khoù loøng taùch vaøng ra khoûi caùt. Coù ai ñoù coù Xuyeân suoát thôøi khaéc trong caû ngaøy hai loaïi theå voâ sö ñaït ngoä hay khoâng? Haõy böôùc tôùi ngöôøi naøy coù caùi gì ñoù naèm trong loàng ngöïc. ñaây thöû xem." Roài Hoái Ñöôøng beøn ñöa caây Khi caùi naøy naèm trong loàng ngöïc, thì moät caùi phaát töû leân vaø noùi tieáp: "Haõy noùi cho laõo Taêng nhìn baát oån thöôøng ôû ngay tröôùc maét. Vôùi caùi bieát coi noù laø vaøng hay laø caùt?" Sau moät luùc nhìn tröôùc maét naøy, moïi thöù hoï gaëp ñeàu mang laâu im laëng, Hoái Ñöôøng noùi: "Ñöøng nghó noù ôû laïi trôû ngaïi cho hoï. Vaäy thì laøm sao hoï tìm ñaây vôùi maáy oâng hoâm nay. Haõy töôûng töôïng ñöôïc söï bình an? Khoâng phaûi ngöôøi xöa ñaõ nhö noù xa mình ngaøn daëm."—Hui-Tang noùi: 'Trong tu taäp, neáu baát cöù caùi gì ñoù ñöôïc entered the hall and said, "Before the naém baét hay maát maùt, haønh giaû ñi vaøo taø ñaïo. appearance of skilled craftsmen, jade could Khi söï vaät ñöôïc ñeå töï nhieân nhö chuùng laø, not be separated from stone. Without skilled thaân khoâng ñi maø cuõng khoâng ôû'?"—Hui-Tang metallurgists, gold can't be removed from addressed the monks, saying, "If someone sand. Can someone gain enlightenment understands the self without understanding without a teacher or not? Come forward and what is before the eyes, then this person has let's check you out." Hui-Tang then raised his eyes but no feet. If he only awakens to what whisk and said, "Tell me, is it gold or is it is before his eyes without understanding the sand?" After a long pause, he said, "Don't self, then this person has feet, but no eyes. think of it as here before you. Imagine it a Throughout all hours of the day these two thousand miles away." sorts of people possess something that is Moät laàn sö thöôïng ñöôøng ñoïc keä: located in their chests. When this thing is in "Tích nhôn khöù thôøi thò kim nhaät their chests, then an unsettled vision is always Kim nhaät y nhieân nhôn baát lai before their eyes. With this vision before their Kim kyù baát lai tích baát vaõng eyes, everything they meet gives them some Baïch vaân löu thuûy phong boài hoài." hindrance. So how can they ever find peace? (Ngöôøi xöa ra ñi ngaøy nay thöïc, Didn't the ancestors say, 'If anything is Ngaøy nay nhö cuõ ngöôøi chaúng veà, grasped or lost, one enters the heretical path. Nay ñaõ chaúng veà xöa chaúng ñeán, When things are left as they are, the body Maây traéng nöôùc troâi gioù quaån quanh. neither goes nor stays'?" Thích Thanh Töø dòch). Thieàn sö Hoái Ñöôøng thöôïng ñöôøng. Laáy gaäy One time, he entered the hall to read this goõ vaøo saøng thieàn vaø noùi: "Khi moät haït buïi verse:

"Not going, cremation ceremony, Linfeng tried to light the Not leaving, pyre with a candle on behalf of the governor. Thoughts of South Mountain and Mount The pyre would not light. Governor Wang T'ien-T'ai, then spoke to Hui-T'ang's senior disciple, Wu- The silly white cloud with no fixed place, hisn, saying, "The master is waiting for our Blown back and forth by the wind." senior brother to light the fire." Wu-hisn Khi Hoái Ñöôøng ñang phoûng vaán moät vò Taêng ritually refused Wang's request, but the trong phoøng phöông tröôïng, Sö thöôøng ñöa governor urged him to take the candle. naém tay leân vaø noùi: "Neáu oâng goïi noù laø naém Finally, taking the candle, Wu-hisn raised it tay, laõo Taêng seõ ñaùnh oâng. Neáu oâng khoâng goïi before the assembly and said, "What evil noù laø naém tay töùc laø oâng thieáu trung thöïc. Vaäy have I committed that brings me to this? A thì oâng goïi noù laø caùi gì?"—Hui-T'ang, when great crime is hard to absolve!" Then facing interviewing a monk in the abbot's quarters, the pyre, Wu-hisn said, "Now, Master, you go would often raise a fist and say, "If you call it on foot into emptiness. If you can't ride an ox, a fist I'll hit you with it. If you don't call it a please use a donkey!" Wu-hisn then drew a fist you're being evasive. What do you call circle in the air with the candle, saying, it?" "Here, all defilement is purified!" He then Vaøo naêm 1100, tröôùc khi thò tòch, Hoái Ñöôøng drew the candle onto the pyre, which instantly ra leänh laø ñaùm tang cuûa Sö seõ ñöôïc caùc ñeä töû erupted into flames. Hui-T'ang's remains vaø ngöôøi hoïc troø taïi gia Vöông Tònh Giaùm, were interred on the east side of the quan thoáng ñoác ñòa phöông. Trong leã traø tyø, "Universal Enlightenment Stupa." The master Laâm Phong thay maët quan thoáng ñoác, coá moài received the posthumous title "Zen Master löûa cho giaøn thieâu vôùi moät caây neán. Moài maõi Precious Enlightenment." maø ngoïn löûa khoâng chaùy ñöôïc. Thoáng ñoác Hoái Haän: Kukkucca (p)—Kukrtya (skt)—To Vöông beøn noùi vôùi moät vò Taêng ñeä töû thaâm regret—Remorse—To repent—Hoái haän coù nghóa nieân cuûa Hoái Ñöôøng teân laø Ngoä Taân: "Hoøa laø caûm thaáy tieác cho nhöõng haønh ñoäng trong quaù Thöôïng ñang ñôïi thaày chaêm löûa traø tyø ñaáy." khöù. Hoái haän cho nhöõng vieäc laøm baát thieän hay Ngoä Taân töø choái lôøi yeâu caàu cuûa Thoáng ñoác khoâng coù ñaïo ñöùc trong quaù khöù laø hoái haän tích Vöông, quan Thoáng ñoác cöù thuùc giuïc Ngoä Taân cöïc; tuy nhieân neáu hoái tieác cho nhöõng vieäc laøm toát caàm laáy caây neán. Cuoái cuøng, Ngoä Taân caàm trong quaù khöù laø hoái haän tieâu cöïc —Regret can be neán ñöa leân tröôùc ñaïi chuùng vaø noùi: "Baàn either a wholesome or unwholesome or neutral Taêng ñaõ phaïm aùc nghieäp gì ñeå phaûi ñeán choã mind. Regret is a mind which feels sorrow or naøy? Moät ñaïi toäi thaät khoù loøng giaûi quyeát!" remorse about past actions. Regret for negative Ñoaïn Ngoä Taân xoay maët veà phía giaøn hoûa, vaø past actions (non-virtuous) is a positive regret; noùi: "Giôø ñaây, Hoøa Thöôïng haõy ñi boä vaøo choã however, regret for positive past actions (virtuous) hö khoâng. Neáu Hoøa Thöôïng khoâng cöôõi ñöôïc, is a negative regret. xin ngaøi duøng löøa vaäy!" Noùi xong, Ngoä Taân Hoái Phaùp: Ksamayati (skt)—Repentance rites—beøn laáy caây neán veõ moät voøng troøn treân khoâng, Nghi thöùc phaùt loà saùm hoái toäi loãi. Hoái haän veà loãi roài noùi tieáp: "Taïi ñaây, moïi thöù ueá nheãm

ñeàu laàm (hoái quaù) vaø xin ñöôïc tha thöù. Saùm hoái laø nghi ñöôïc thanh tònh!" Roài Ngoä Taân beøn neùm caây thöùc tu taäp thöôøng xuyeân trong caùc khoùa leã cuûa neán leân giaøn thieâu, vaø giaøn thieâu laäp töùc baét chö Taêng Ni—The rules for repentance and löûa chaùy thaønh ngoïn. Tro coát cuûa Hoái Ñöôøng confession. To repent or regret for error and seek ñöôïc ñöa vaøo Phoå Giaùc Thaùp ôû phía ñoâng. Sö forgiveness, or to ask for pardon. It especially ñöôïc vua ban saéc thuïy "Baûo Giaùc Thieàn refers to the regular confessional service for Sö."—In the year 1100, before he passed monks and nuns. away, Hui-T'ang ordered that his funeral be Hoái Quaù: Saùm hoái toäi loãi vôùi Tam Baûo—To regret conducted by his disciples and by his student one's faults, or error. Wang Tingjian, the local governor. During the

Hoái Saùm Phaùp: Nghi thöùc phaùt loà saùm hoái toäi Hoài Hoã: 1) Chaâm chöôùc, cho pheùp ñöa theâm ñeà loãi—The rules for repentance and confession. nghò hay giaûm bôùt nhöõng ñoøi hoûi: To allow more Hoái Sôn Thieàn Sö (1610-1672): Teân cuûa moät vò proposals or to lessen the requirements; 2) Dung Thieàn sö Trung Hoa vaøo cuoái thôøi nhaø Minh ñaàu hoøa: To conciliate or to reconcile. thôøi nhaø Thanh—Name of a Chinese Zen master Hoài Hoã Baát Hoài Hoã: Nöông vaø khoâng nöông— during the end of the Ming dynasty and the Trong Tham Ñoàng Kheá, baøi thô cuûa thieàn sö beginning of the Ch'ing dynasty in China. Thaïch Ñaàu Hy Thieân vaøo theá kyû thöù taùm, trong ñoù Hoái Taâm: Regret. taùc giaû noùi veà nöông vaø khoâng nöông cuõng nhö söï Hoái Tieác: Anuseti (skt)—Regret—To repent—Hoái hoøa hôïp giöõa söï khaùc nhau vaø söï gioáng nhau. Haän—Regret can be either a wholesome or Thieàn sö Thaïch Ñaàu Hy Thieân ca ngôïi traïng thaùi unwholesome or neutral mind. ñaïi giaùc vöôït leân taát caû caùc tính nhò nguyeân. Chuû Hoái Tuyeàn (1874-1943): Teân cuûa moät vò danh ñeà caên baûn cuûa baøi thô coøn bieåu ñaït söï phuø hôïp Taêng Trung Hoa vaøo theá kyû thöù XX—Name of a giöõa töông ñoái vaø tuyeät ñoái. Tham Ñoàng Kheá luoân Chinese famous monk in the twentieth century. ñöôïc duøng ñeå tuïng nieäm trong caùc thieàn vieän, nhaát Hoái Töû: Taùi sanh laøm phaøm phu—Rebirths as laø phaùi Taøo Ñoäng—In Ts'an-t'ung-ch'i (Sandokai ordinary human beings. (jap), poem of the Chinese Zen master Shih-t'ou Hoài: Hoài hoaûn: To cancel—Traû laïi: To give back, Hsi-ch'ien in the eighth century, talking about to return something—Trôû veà: To return, to turn relying and not relying as well as coincidence of back, to revolve. difference and sameness. Zen master Shih-t'ou Hoài Coá: Hoài öùc—Nhìn laïi dó vaõng—To look Hsi-ch'ien celebrated the enlightenment state of back—Retrospective. mind that transcend all duality. The basic theme of Hoài Coát: Teân cuûa boä toäc Uigur, thuoäc chuûng toäc the poem expresses the identity of Relative and Thoå Nhó Kyø—Name of the Uigur tribe, of the Absolute. The ts'an-t'ung-ch'i is chanted up to the Turkish race. present day in Zen monasteries, particularly those Hoài Cô: Xoay chuyeån cô duïng, phöông phaùp sieâu of the Soto school—See Tham Ñoàng Kheá. vieät ngoân ngöõ vaên töï. Caùc thieàn sö thöôøng ñaùnh Hoài Hoät: Teân cuûa boä toäc Uigur, thuoäc chuûng toäc baèng gaäy hay ñöa ra moät tieáng heùt thaät to nhaèm Thoå Nhó Kyø—Name of the Uigur tribe, of the giuùp ñoà ñeä tieán saâu hôn vaøo caûnh giôùi thieàn— Turkish race. Turning Zen

question and answer, a method that Hoài Höôùng: Parinamana (skt)—To dedicate—To surpasses words and speeches. Zen masters turn towards—Hoài höôùng coâng ñöùc thieän laønh cuûa usually strike with a staff or give an extremely moät ngöôøi hay moät vaät, ñeán cho moät ngöôøi hay loud cry to help disciples to advance deeper into moät vaät khaùc—To turn something from one person the realm of Zen. or thing to another—Transference of merit, Hoài Ñaïi: Turn the mind towards Mahayana—Hoái especially of one's merits to another. caûi maø quay veà vôùi Ñaïi Thöøa. Hoài Höôùng Baát Tuøy AÙc: Dedication not going Hoài Ñaïi Nhaäp Nhaát: Trôû veà vaø gia nhaäp vaøo Nhaát wrong. Thöøa Giaùo (Ñaïi Thöøa)—To turn to and enter the Hoài Höôùng Bình Ñaúng: Impartial dedication. One Vehicle of Mahayana. Hoài Höôùng Boà Ñeà Thí: Hoài höôùng Boà Ñeà boá thí, Hoài Ñaùp: To answer—To reply. vì xa rôøi höõu vi voâ vi—Giving dedicated to Hoài Ñaàu Thò Ngaïn: Quay ñaàu trôû laïi thì thaáy bôø. enlightenment, transcended the created and the Trong thieàn, töø naày coù nghóa laø söï cöùu ñoä trong uncreated. taàm tay, haõy quay trôû laïi vôùi chính mình maø töï Hoài Höôùng Caùc Haïnh Laønh Caàu Veà Tònh Ñoä: cöùu—Turn the head and there is the shore. In Zen, To dedicate (transfer) all the merits and virtues the term means salvation is at hand: to look towardrebirth in the Pure Land. inward for a self-salvation. Hoài Höôùng Chaùnh Tröïc: Straightforward Hoài Giaùo: Islamism—Mahometism. dedication. Hoài Hoaùn: Loâi cuoán—To attract. Hoài Höôùng Coâng Ñöùc: Patidana (skt)— Dedication of merits.

Hoài Höôùng Coâng Ñöùc Theo Truyeàn Thoáng Ñaïi holy Dharma of scripture and insight and to fulfil Thöøa: Dedication of merit (Mahayana tradition)— without exception the prayers and deeds of all Coâng ñöùc laø tính chaát trong chuùng ta baûo ñaûm Buddhas and Bodhisattvas of the three times. By nhöõng ôn phöôùc tinh thaàn hay vaät chaát saép ñeán. Ai the force of this merit, may I never be parted in all trong chuùng ta cuõng ñeàu hieåu raèng öôùc ao coâng my lives from Mahayana's four spheres, and reach ñöùc, taïo coâng ñöùc, thu thaäp vaø taøng chöùa coâng ñöùc, the end of my journey along the path of duø xöùng ñaùng theá naøo chaêng nöõa vaãn aån taøng moät renunciation, bodhicitta, pure view and the two möùc ñoä ích kyû ñaùng keå. Töø baáy laâu nay coâng ñöùc stages. vaãn laø chieán thuaät nhaèm laøm yeáu ñi nhöõng chaáp Hoài Höôùng Dieäu: Sublime dedication. thuû veà cuûa caûi vaø gia ñình nôi nhöõng Phaät töû haõy Hoài Höôùng Ñaïi Coâng Ñöùc: Virtuous dedication. coøn yeáu keùm veà phöông dieän taâm linh, ñeå ñöa hoï Hoài Höôùng Ñeä Nhöùt: With foremost dedication. veà moät höôùng duy nhaát, nghóa laø söï thuû ñaéc coâng Hoài Höôùng Ly AÙc: Dedication free from evil. ñöùc. Nhöng ñaây, dó nhieân chæ aùp duïng cho nhöõng ai Hoài Höôùng Moân: Hoài höôùng nieäm—Resolve to ñang ôû möùc ñoä taâm linh thaáp. ÔÛ nhöõng giai ñoaïn bestow one's merits (works on superogation on all cao hôn ngöôøi ta phaûi quay ñi caû vôùi hình thöùc thuû creatures). ñaéc naøy, ngöôøi ta phaûi saún saøng boû kho taøng coâng Hoài Höôùng Nieäm: See Hoài Höôùng Moân. ñöùc cuûa mình vì haïnh phuùc cuûa ngöôøi khaùc —Merit Hoài Höôùng Phaùt Nguyeän: Resolve on demitting is a quality in us that ensures future benefits to us, one's merits to others. either material

or spiritual. It is not difficult to Hoài Höôùng Phöôùc Baùo: Pattidana (skt)— perceive that to desire merit, to hoard, Transference of precious merits or blessed accumulate, and store merit imply a considerable rewards. degree of self-seeking, however meritorious it Hoài Höôùng Quaûng Ñaïi: Far-reaching dedication. may be. It has always been the tactics of the Hoài Höôùng Taâm: Mind of Bestowing one's merits Buddhists to weaken the possesive instincts of the on others. spiritually less-endowed members of the Hoài Höôùng Taâm Truï: Reflexive powers or the community by withdrawing them from such mind that resides in Making Transferences—Giaùc objects as wealth and family, and directing them minh giöõ gìn coù theå laáy ñöôïc dieäu löïc xoay töø instead towards one aim and object, i.e. the quang cuûa Phaät, ñeán caûnh Phaät maø an truï. Ví nhö acquisition of merit. But that, of course, is good hai göông saùng choùi ñoái nhau. Chaën giöõ dieäu aûnh enough only on a fairly low spiritual level. At choàng chaäp xen vaøo nhau. Ñoù goïi laø hoài höôùng higher stages one will have to tuen also against taâm truï—Protecting their light of enlightenment, this form of possessiveness, one will have to be they can use this wonderful force to return to the willing ot give up one's store of merit for the sake Buddha's light of compassion and come back to of the happiness of others. stand firm with the Buddha. It is like two mirrors Hoài Höôùng Coâng Ñöùc Theo Truyeàn Thoáng Taây that are set facing one another, so that between Taïng: Dedication of merit (Tibetan tradition)—them the exquisite images interreflect and enter Chuùng con xin hoài höôùng moïi coâng ñöùc laønh ñaõ into one another layer upon layer. This is called taïo ra laø nhaân giuùp cho chuùng con gìn giöõ Chaùnh the mind of transference. Phaùp cuûa kinh ñieån vaø cuûa noäi chöùng, vaø thaønh töïu Hoài Höôùng Thanh Tònh: Pure dedication. khoâng ngoaïi leä nhöõng caàu nguyeän vaø ñöùc haïnh Hoài Höôùng Thaéng: Excellent dedication. cuûa voâ löôïng chö Phaät vaø chö Boà Taùt trong ba ñôøi. Hoài Höôùng Thieän: Good dedication. Nöông nhôø naêng löïc cuûa caùc coâng ñöùc töø voâ löôïng Hoài Höôùng Thöôïng: Superior dedication. kieáp, xin nguyeän chuùng con khoâng bao giôø rôøi xa Hoài Höôùng Tònh Ñoä: Transference of merits to boán phaïm truø cuûa Ñaïi Thöøa, vaø xin cho chuùng con the Pure Land. ñi treân con ñöôøng ñaïo, haønh trình ñeán taän ñích cuûa Hoài Höôùng Toái Thaéng: Supreme dedication—Hoài söï töø boû theá tuïc, phaùt trieån Boà Ñeà taâm, tu hoïc höôùng voâ thöôïng Boà Ñeà—Perfect direction chaùnh kieán vaø hai giai ñoaïn—I dedicate whatever towards the highest bodhi. white virtues thus create as causes to uphold the

Hoài Höôùng Toân: Honorable dedication. Thieàn, nhöng roài sai laàm laïi boø vaøo. Sai laàm caøng Hoài Höôùng Voâ Ñaúng: Peerless dedication. nhieàu hôn qua saùch vôû giaáy möïc, hoaëc qua söï trình Hoài Höôùng Voâ Ñaúng Ñaúng: Unequalled baøy cuûa theá tuïc hay söï lyù luaän caøn böôùng, laøm cho dedication. Thieàn ngaøy caøng xa maáy oâng hôn. Chaân lyù lôùn cuûa Hoài Höôùng Voâ Thöôïng: Unexcelled Thieàn ai ai cuõng ñeàu coù. Chæ caàn töï mình 'hoài qui dedication. boån taâm', tìm caàu nôi chính mình, ñöøng caàu ai Hoài Höôùng Voâ Tæ: Incomparable dedication. khaùc. Taâm mình vöôït leân treân taát caû nhöõng hình Hoài Kinh: To come back to the capital. töôùng; noù thanh nhaøn tónh maät vaø töï ñaày ñuû; noù Hoài Kî: The

days on which the day of death is luoân in daáu leân luïc caên vaø töù ñaïi. Trong aùnh saùng remembered. cuûa noù, moïi thöù ñeàu thaám nhaäp. Laøm tónh laëng vaø Hoài Leã: Ñaùp leã—To return or acknowledge a queân ñi nhò nguyeân khaùch chuû, sieâu vieät tri kieán, courteousy or gift. lìa giaûi hoäi, vaø thaáu trieät moät caùch tröïc tieáp vaøo söï Hoài Lyù Höôùng Söï: To turn from theory to ñoàng nhaát vôùi Phaät taâm; ngoaøi phaùp naøy ra khoâng practice. coøn phaùp hieän thöïc naøo khaùc. Do ñoù, khi Toå sö Boà Hoài Ngoä: To turn and apprehend—To be Ñeà Ñaït Ma töø Taây Truùc sang, ngaøi chæ ñôn thuaàn converted to Buddhism. tuyeân boá: 'Tröïc chæ nhaân taâm; giaùo ngoaïi bieät truyeàn; chæ truyeàn chính aán.' Thieàn khoâng dính Hoài Nhaân Höôùng Quaû: Chuyeån töø nhaân ñeán daùng gì ñeán ngoân ngöõ, vaên töï hay kinh ñieån. Noù quaû—To turn from cause to effect. chæ muoán moïi ngöôøi naém laáy moät caùch tröïc tieáp Hoài Quang Bieán Chieáu: Eko-Hensho (jap)—See ngay ñieåm naøy maø tìm ra caùi choã bình yeân cho Hoài Quang Phaûn Chieáu. chính mình. Neáu sinh taâm ñoäng nieäm, söï laõnh hoäi Hoài Quang Phaûn Chieáu: E-Ko-Hen-Sho (jap)— bò khuaáy leân, söï vaät ñöôïc thöøa nhaän, khaùi nieäm Hoài quang bieán chieáu—Phaûn quang töï kyû hay töï ñöôïc vui veû chaáp nhaän, tinh hoàn ñöôïc truïc goïi, soi laïi laáy mình—Withdraw and reflect on one's thaønh kieán phaùt trieån khoâng bò keàm cheá. Thieàn seõ own original nature—To turn the light inwards on maõi maõi chìm maát trong meâ loä."—We, devoted oneself, or to concern oneself with one’s own Buddhists, must examine ourselves so that we are duty. able to know who we are. Know our body and Hoài Qui: To go back—To return. mind by simply watching. In sitting, in sleeping, in Hoài Qui Boån Taâm: To go back (return) to your eating, know our limits. Use wisdom. The practice own mind—Haõy quay trôû vaøo töï xem xeùt laáy is not to try to achieve anything. Just be mindful of mình. Chuùng ta, nhöõng Phaät töû thuaàn thaønh, phaûi töï what is. Our whole meditation is to look directly at quaùn saùt laáy mình ñeå töø ñoù chuùng ta coù khaû naêng the mind. We will be able to see suffering, its hieåu mình laø ai. Hieåu thaân vaø taâm mình baèng söï cause, and its end. The following is a sermon from quan saùt theo doõi. Trong luùc ngoài thieàn, trong khi Zen master Yuan-wu (1566-1642): One day, Zen aên uoáng, nguû nghæ, chuùng ta ñeàu bieát phaûi laøm nhö master Yuan-wu entered the hall and addressed theá naøo ñeå giôùi haïn vaø ñieàu hoøa. Haõy xöû duïng trí the monk, saying, "What is Zen? It is presented tueä cuûa chuùng ta. Haønh thieàn khoâng nhaèm muïc right to your face, and at this moment the whole ñích ñaït ñöôïc, hay ñeå hoaøn thaønh moät caùi gì caû, thing is handed over to you. For an intelligent chæ caàn chuù taâm tænh thöùc. Toaøn theå vieäc haønh fellow, one word should suffice to convince him of thieàn cuûa chuùng ta laø nhìn thaúng vaøo taâm mình. the truth of it, but even then error has crept in. Khi nhìn thaúng vaøo taâm mình chuùng ta seõ thaáy Much more so when it is committed to paper and ñöôïc söï khoå, nguyeân nhaân cuûa khoå, vaø chaám döùt ink, or given up to worldly demonstration or to söï khoå. Sau ñaây laø moät baøi thuyeát giaûng cuûa Thieàn logical quibble, then it slips farther away from sö Vieân Ngoä: Moät hoâm Thieàn sö Vieân Ngoä thöôïng you. The great truth of Zen is possessed by ñöôøng thò chuùng, noùi: "Thieàn laø caùi gì? Noù

ñang everybody. Look into your own being and seek it baøy ra ngay tröôùc maët maáy oâng ñaáy, vaø ngay vaøo not through others. Your own mind is above all luùc naøy ñaây toaøn theå söï vieäc ñöôïc truyeàn laïi cho forms; it is free and quiet and sufficient; it maáy oâng. Ñoái vôùi nhöõng ngöôøi lôïi caên, chæ moät lôøi eternally stamps itself in your six senses and four noùi cuõng ñuû laøm cho ngöôøi aáy thaáy roõ chaân lyù

elements. In its light all is absorbed. Hush the Hoài Tænh: To regain consciousness—To become dualism of subject and object, forget both, conscious. transcend the intellect, sever yourself from the Hoài Toá: Retroactive. understanding, and directly penetrate deep into Hoài Traùnh Luaän: Vivadasamana-sastra (skt)— the identity of the Buddha-mind; outside of this Name of a work of commentary. there are no realities. Therefore, when Hoài Traùnh Luaän Thích: Vigraha-vyavartani-vrtti Bodhidharma came from the West, he simply (skt)—Name of a work of commentary. declared, 'Directly pointing to one's own soul, my Hoài Töï Höôùng Tha: Chuyeån töø töï lôïi ñeán lôïi doctrine is unique, and is not hampered by the tha—To turn from oneself to another. canonical teachings; it is the absolute transmission Hoäi: 1) Hieåu roõ: To apprehend; 2) Hoäi chuùng: of the true seal.' Zen has nothing to do with letters, Assembly; 3) Hoäi hoïp: To meet, to assemble, to words, or sutras. It only requests you to grasp the collect; 4) Hoäi thoaïi: To associate, to point directly and therein to find your peaceful communicate. abode. When the mind is disturbed, the Hoäi AÙi Höõu Phaät Giaùo Tam Giôùi : Trailokya understanding is stirred, things are recognized, Buddha Mahasangha Sahayaka Gana—Toå chöùc notions are entertained, ghostly spirits are cuûa Hoäi AÙi Höõu Phaät Giaùo Tam Giôùi ñöôïc ngaøi conjured, and prejudices grow rampant. Zen will Sanghrakshita saùng laäp vaøo naêm 1979, muïc ñích then forever be lost in the maze." chính cuûa toå chöùc nhaèm cung caáp giaùo duïc Phaät Hoài Sinh: To come to life again—To resuscitate. giaùo vaøo huaán luyeän cho nhöõng ngöôøi tröôùc ñaây Hoài Söï Höôùng Lyù: Chuyeån töø söï ñeán lyù—To turn thuoäc giai caáp “Khoâng Theå Ñuïng Tôùi” hay giai form practice to theory. caáp cuøng ñinh cuûa AÁn Ñoä sau khi B.R. Ambedkar Hoài Taøi: Payment by a donor of sums already caûi sang ñaïo Phaät. Toå chöùc naøy baûo trôï cho moät expended at his request by a monastery. daõy nhöõng hoaït ñoäng, bao goàm trung taâm giöõ treû, Hoài Taâm: Hoái caûi maø quay veà vôùi Ñaïi Thöøa —To tröôøng maãu giaùo, chöông trình chaêm soùc söùc khoûe turn the mind or heart towards Mahayana—To cho baø meï vaø treû em, vaø chöông trình huaán ngheä. regret—To repent. Noù laø moät chi nhaùnh cuûa Toå chöùc AÙi Höõu Phaät Hoài Taâm Ñaït Baûn: Trôû veà vôùi baûn lai dieän muïc— Giaùo Taây Phöông, vaø neáu chieàu höôùng hieän taïi To return to original face or Buddha-nature. tieáp tuïc thì chaúng bao laâu sau toå chöùc naøy seõ bieán Hoài Taâm Giôùi: Commandments bestowed on the thaønh ña soá vì soá hoäi vieân cuûa noù —An association converted or repentant. of Friends of the Buddhist Order of the Three Hoài Taâm Saùm Hoái: Chuyeån taâm töø xaáu aùc trôû veà Realms, founded in 1979 by Sanghrakshita, the löông haûo—To turn the mind from evil to good— main aim of which is to provide Buddhist To repent. education and

training for the former Hoài Teá: Phaàn chi traû bôûi thí chuû cho soá tieàn ñaõ höùa Untouchables of India who followed B.R. tröôùc vaø töï vieän cuõng ñaõ chi tieâu roài—Payment by Ambedkar in converting to Buddhism. It sponsores a donor of sums already expended at his request a range of activities, including day-care centers, by a monastery. kindergartens, health-care programs for mothers Hoài Theá Höôùng Xuaát Theá: Chuyeån töø theá gian and children, and vocational training. It is a branch qua xuaát theá gian—To turn from this world to of the Friends of the Western Buddhist Order what is beyond this world—To turn from the (FWBO), and if current trends continue will soon worldly to the unworldly. constitute the majority of its members. Hoài Thí: See Hoài Höôùng. Hoäi AÙi Höõu Phaät Töû Taây Phöông: Friends of the Hoài Thuù: Hoài taâm höôùng theo ñaïo Phaät—To turn Western Buddhist Order (FWBO)—Giaùo Hoäi AÙi from other things to Buddhism. Höõu Phaät Töû Taây Phöông laø moät toå chöùc ñöôïc moät Hoài Tieåu Höôùng Ñaïi: Chuyeån töø töï lôïi ñeán lôïi Tyø Kheo ngöôøi Anh teân Sangharakshita saùng laäp tha—To turn from self-benefit to benefiting vaøo naêm 1967. OÂng ñaõ töøng theo hoïc taïi AÁn Ñoä others. trong 20 naêm. Ngöôøi ta xem toå chöùc naøy nhö laø moät nhoùm khoâng coù bieân giôùi giöõa caùc moân phaùi,

trong ñoù moïi tröôøng phaùi cuûa Phaät giaùo ñeàu ñöôïc sao ngöôøi ta coù theå vì phoûng ñoaùn söï tan bieán cuûa toân troïng ngang nhau. Sau khi saùng laäp ra giaùo hoäi, caùc duyeân maø xaùc ñònh chaân lyù thöïc söï laø Khoâng? Sangharakshita baét ñaàu toå chöùc leã thoï giôùi cho caû Neáu vì phoûng ñoaùn söï tan taùc cuûa caùc duyeân maø hai phaùi nam vaø nöõ trong quyeàn haïn cuûa oâng, xaùc ñònh Khoâng thì caùi Khoâng naøy laø caùi Khoâng nhöng leã thoï giôùi naøy khoâng ñöôïc xem nhö giôùi cuûa hieän töôïng theá gian."—According to Master xuaát gia hay taïi gia. Caùc hoäi vieân cuûa giaùo hoäi naøy Tao An in the Shan Men Hsuan I: "Existence due chæ ñieån hình xem mình nhö laø ngöôøi Nam hay to the confluence of conditions is called the ngöôøi Nöõ aáp uû giaùo phaùp cuûa Ñöùc Phaät— worldly truth. Non-Neing due to analysis of Organization founded in 1967 by Venerable dharmas is the real truth. It is like and wood being Sangharakshita, a British monk who studied in assembled to make a house. The house had no India for twenty years. It was considered as a non- prior substance. It had a name but no reality. sectarian group in which all traditions of Buddhism Therefore the Buddha said to Radha, 'When the are equally respected. After founding the order, marks of visible form are extinguished, there is Sangharakshita began ordaining men and women nothing to perceive.'" In other words, phenomena on his own authority, but this ordination is not seen consist of the coming together of various causes as being either monastic or lay. Members of the and conditions and have no underlying eternal order typically refer to themselves as dharmchari Being. This sounds rather orthodox, but Chi-tsang (masculine) and dharmacharini (feminine), criticizes this position: "In Pancavimsati Sahasrika meaning “one who embraces the dharma.” Prajnaparamita Sutra there is the teaching of true Hoäi Chuùng: Hoäi hoïp toaøn theå nhöõng thaønh vieân reality without destroying that of conventional trong Taêng ñoaøn—To assemble the community, or names. How

then can one, by conjecturing the company; to meet all. scattering of conditions, determined that reality is Hoäi Di Laëc: Maitreya Society—White Cloud truly non-Being (wu)? If by conjecturing the Sect—White cloud society—A Chinese lay scattering of conditions one determines non- Buddhist group that looks to the coming of Being, this refers to the non-Being of mundane Maitreya, the future Buddha—See Baïch Vaân phenomena." Toâng. Hoäi Ñaéc: Gaëp gôõ: To meet with—Hieåu roõ: To Hoäi Dòch: To assemble and explain the meaning; comprehend (to understand). to comprehend and explain. Hoäi Ñoàng Toân Giaùo: Yikstang (tib)—Religious Hoäi Dieän: To meet face to face. Council. Hoäi Duyeân: Confluence of conditions—Söï hieän Hoäi Ñoàng Tröôûng Laõo: Kalonlama (tib)— höõu coù töø söï hoäi tuï cuûa caùc duyeân—Existence due Council of the senior monks. to the confluence of conditions. Hoäi Giaù Trò Saùng Theá Nhaät Lieân: Soka Gakkai Hoäi Duyeân Nhò Ñeá Luaän: Treatise on the Two (jap)—Giaù Trò Saùng Taïo Hoäi—"Soka Gakkai" laø Truths as the Confluence of Conditions—Theo Sö thuaät ngöõ Nhaät coù nghóa laø “Hoäi Giaù Trò Saùng Ñaïo An (312-385) trong Sôn Moân Huyeàn Nghóa: Taïo,” moät trong hai toå chöùc chính vaøo ñöông thôøi "Söï hieän höõu coù töø söï hoäi tuï cuûa caùc duyeân thì goïi taïi Nhaät, cuøng vôùi Hoäi Nichiren Shoshu baét nguoàn laø tuïc ñeá. Voâ vì söï phaân tích cuûa caùc phaùp thì goïi töø ngaøi Nhaät Lieân vaøo theá kyû thöù 13. Nichiren laø chaân ñeá. Gioáng nhö ñaát vaø caây laøm thaønh caên Shoshu Sokagakkai hay Hoäi Giaù Trò Saùng Theá nhaø. Caên nhaø khoâng coù theå taùnh tröôùc ñoù. Noù coù Nhaät Lieân (Nichiren Value Creation Society) ñöôïc teân nhöng khoâng coù thöïc theå. Vì vaäy ñöùc Phaät noùi Tsunesaburo Makiguchi saùng laäp vaøo naêm 1930 vôùi Radha: 'Khi töôùng cuûa saéc phaùp dieät, khoâng coù vaø ñöôïc ñeä töû cuûa oâng laø Josei Toda phaùt trieån gì ñeå tieáp nhaän'." Noùi caùch khaùc, hieän töôïng ñeán töø roäng raûi. Ñaây laø moät toå chöùc Phaät töû taïi gia vaø truï nhaân vaø duyeân vaø khoâng coù moät chuû teå thöôøng sôû ñöôïc ñaët taïi thuû ñoâ Ñoâng Kinh. Naêm 1937 thì haèng. Thoaùng nghe nhö coù veû laø chính thoáng, hai hoäi naøy chính thöùc keát hôïp vôùi nhau, vaø vaøo nhöng Sö Caùt Taïng ñaõ pheâ bình: "Trong Kinh Duy naêm 1951 chaáp nhaän teân hoäi laø Nichiren Shoshu Thöùc Baùt Nhaõ coù noùi giaùo lyù veà thöïc töôùng maø Sokagakkai. Sau moät cuoäc chieán gay gaét giöõa laõnh khoâng laøm hö hoaïi giaùo lyù giaû danh. Vaäy thì taïi ñaïo cuûa giôùi Taêng só vaø taïi gia, vaøo naêm 1991, vò

laõnh ñaïo cao nhaát cuûa Nichiren Shoshu laø Nikken giôùi, laøm cho noù trôû thaønh moät trong nhöõng toå chöùc Abe chính thöùc khai tröø toå chöùc taïi gia Soka-Phaät giaùo lôùn nhaát ôû Taây phöông—Tibetan Gakkai. OÂng ta tuyeân boá raèng chæ coù Taêng só cuûa Buddhist organization founded in 1973 by toå chöùc Nichiren Shoshu laø ñaïi dieän chaân chính Chogyam Trungpa, the headquarters of which is in cho truyeàn thoáng Nhaät Lieân, vaø cho raèng chæ coù Halifax, Nova Scotia. It has more than one cuoän giaáy coù chöõ vieát baèng Hoa ngöõ thuû buùt cuûa hundred local centers and claims 5,500 members ngaøi Nhaät Lieân duøng ñeå trì tuïng vaø leã baùi maø worldwide, making it one of the largest Buddhist nhoùm naøy ñang coù môùi laø ñích thöïc caên baûn cho organization in the West. vieäc trì tuïng vaø leã

baùi. Nhoùm Soka Gakkai baùc boû Hoäi Kinh Ñieån Ba Li: Pali Text Society—Hoäi luaän cöù naøy vaø xaùc nhaän raèng cuoän giaáy Gohonzon Kinh Ñieån Bali, moät toå chöùc haøn laâm Phaät giaùo, cuûa hoï cuõng coù hieäu löïc y nhö vaäy—"Soka ñöôïc Rhys Davids saùng laäp vaøo naêm 1881 vôùi muïc Gakkai" is a Japanese term for “Value Creation ñích laø phieân dòch vaø xuaát baûn giaùo ñieån Pali—An Society,” one of the two main contemporary academic organization founded by Thomas W. organiations, along with Nichiren Shoshu that Rhys Davids in 1881 with the stated purpose of trace themselves back to Nichiren (1222-1282). translating and editing the texts of the Pali Canon. The Nichiren Shoshu Sokagakkai or Nichiren Hoäi Lieân Höõu Phaät Giaùo Theá Giôùi: Toå chöùc Phaät Value Creation Society was founded in 1930 by Töû Theá Giôùi—World Fellowship of Buddhists— Tsunesaburo Makiguchi and further expanded by Toå chöùc ñöôïc G.P. Malalasekhera, moät hoïc giaû his disciple Josei Toda (1900-1958). This is a ngöôøi Sri Lankan thaønh laäp vaøo naêm 1950. Muïc Buddhist lay organization and its headquarters is ñích cuûa toå chöùc laø phoå bieán Phaät giaùo ñi khaép theá located in Tokyo. It was formally incorporated in giôùi vaø hoøa giaûi giöõa caùc truyeàn thoáng Phaät giaùo 1937, and in 1951 adopted the name Nichiren khaùc nhau—Organization founded in 1950 by G.P. Shoshu Sokagakkai. After an acrimonious battle Malalasekhera, a Sri Lankan scholar. The aims of between the Monkhood and the lay leadership, in the organization are to promote Buddhism 1991 the high Monk of Nichiren Shoshu, Nikken worldwide and to reconciliation between different Abe, officially excommunicated the lay Soka-Buddhist traditions. Gakkai organization. He declared that only the Hoäi Linh: Teân cuûa moät ngoâi chuøa coå trong thaønh Monkhood of the Nichiren Shoshu represented the phoá Caàn Thô, tænh Caàn Thô, Nam Vieät Nam. Chuøa true tradition of Nichiren, and further claimed that ñöôïc xaây döïng töø laâu vaø ñöôïc truøng tu naêm 1914— only its Gohonzon (a scroll of inscribed by Name of an ancient temple, located in Cantho Nichiren with the Chinese characters of the City, Cantho province, South Vietnam. It was built Daimoku) is an authentic basis for chanting and a long time ago, and was rebuilt in 1914. worship. The Soka Gakkai rejected this claim and Hoäi Phaùp Thí: The bestowal of Dharma—Theo assert that their Gohonzon is equally effective. kinh Duy Ma Caät, chöông boán, Ñöùc Phaät baûo Hoäi Haï: Vò Taêng keùm tuoåi haï trong giaùo ñoaøn— tröôûng giaû töû Thieän Ñöùc: “OÂng ñi ñeán thaêm beänh The lower, or junior member of an assembly, or oâng Duy Ma Caät duøm ta.” Thieän Ñöùc baïch Phaät: company. “Baïch Theá Toân! Con khoâng kham laõnh ñeán thaêm Hoäi Khaùnh: Teân moät ngoâi chuøa coå noåi tieáng, toïa beänh oâng ta. Vì sao? Nhôù laïi thuôû tröôùc, con laäp ra laïc trong xaõ Phuù Cöôøng, thò xaõ Thuû Daàu Moät, Nam hoäi ñaïi thí ôû nhaø cha con, haïn trong baûy ngaøy ñeå Vieät Nam—Name of a famous ancient pagoda cuùng döôøng cho taát caû caùc vò Sa Moân, Baø la moân, located in Phuù Cöôøng village, Thuû Daàu Moät, South cuøng haøng ngoaïi ñaïo, keû ngheøo khoù, heøn haï, coâ Vietnam. ñoäc vaø keû aên xin. Baáy giôø oâng Duy Ma Caät ñeán Hoäi Kieán: To meet face to face—To interview. trong hoäi noùi vôùi con raèng, ‘Naày tröôûng giaû töû! Vaû Hoäi Kim Cang Giôùi: Vajradhatu

Foundation—Toå chaêng hoäi ñaïi thí khoâng phaûi nhö hoäi cuûa oâng laäp chöùc Phaät giaùo Taây Taïng ñöôïc ngaøi Chogyam ra ñaâu, phaûi laøm hoäi Phaùp thí chôù laäp ra hoäi taøi thí Trungpa saùng laäp vaøo naêm 1973, truï sôû ñaët taïi naøy laøm gì?" Con noùi: "Thöa Cö só! Sao goïi laø hoäi Halifax, thuoäc Nova Scotia. Toå chöùc naøy coù treân Phaùp thí?" OÂng ñaùp: "Hoäi Phaùp thí laø ñoàng thôøi 100 trung taâm vaø hôn 5.500 hoäi vieân treân toaøn theá cuùng döôøng taát caû chuùng sanh, khoâng tröôùc khoâng

sau ñoù laø hoäi Phaùp thí." Con hoûi: "Theá laø nghóa chuoãi Anh Laïc ôû treân ñöùc Phaät kia bieán thaønh boán gì?" Cö só ñaùp: "Nghóa laø vì ñaïo Boà Ñeà, khôûi töø truï ñaøi quyù baùu, boán maët ñeàu trang nghieâm röïc rôõ taâm; vì cöùu chuùng sanh , khôûi taâm ñaïi bi; vì muoán khoâng ngaên che nhau. Sau khi oâng Duy Ma Caät giöõ gìn Chaùnh Phaùp, khôûi taâm hoan hyû; vì nhieáp hieän thaàn bieán xong, laïi noùi raèng: 'Neáu ngöôøi thí trí tueä, laøm theo taâm xaû; vì nhieáp taâm tham laãn, chuû duøng taâm bình ñaúng thí cho moät ngöôøi aên xin khôûi boá thí Ba la maät; vì ñoä keû phaïm giôùi, trì giôùi raát heøn haï xem cuõng nhö töôùng phöôùc ñieàn cuûa Ba la maät; vì khoâng ngaõ phaùp, khôûi nhaãn nhuïc Ba Nhö Lai, khoâng phaân bieät, loøng ñaïi bi bình ñaúng, la maät; vì rôøi töôùng thaân taâm, khôûi tinh taán Ba la khoâng caàu quaû baùo, ñoù goïi laø ñaày ñuû Phaùp thí maät; vì töôùng Boà Ñeà, khôûi thieàn ñònh Ba la maät; vì vaäy.' Trong thaønh nhöõng ngöôøi aên xin heøn haï nhaát nhöùt thieát trí, khôûi trí tueä Ba la maät; vì giaùo hoùa thaáy thaàn löïc nhö vaäy vaø nghe lôøi noùi kia, ñeàu phaùt chuùng sanh maø khôûi ra 'Khoâng;' chaúng boû Phaùp taâm Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc. Vì theá höõu vi maø khôûi 'voâ töôùng;' thò hieän thoï sanh, maø neân con khoâng kham laõnh ñeán thaêm beänh oâng Duy khôûi 'voâ taùc;' hoä trì Chaùnh Phaùp, khôûi söùc phöông Ma Caät. Nhö theá, caùc Boà Taùt ñeàu tuaàn töï ñeán tieän; vì ñoä chuùng sanh, khôûi töù nhieáp phaùp; vì kính tröôùc Phaät trình baøy choã boå duyeân cuûa mình, vò thôø taát caû, khôûi phaùp tröø khinh maïn; ñoái thaân maïng naøo cuõng khen ngôïi, thuaät laïi nhöõng lôøi oâng Duy vaø taøi saûn, khôûi ba phaùp beàn chaéc; trong phaùp luïc Ma Caät vaø ñeàu noùi: "Khoâng kham laõnh ñeán thaêm nieäm, khôûi ra phaùp nhôù töôûng; ôû saùu phaùp hoøa beänh oâng."— According to the Vimalakirti Sutra, kính, khôûi taâm chaát tröïc; chôn chaùnh thöïc haønh Chapter Four, the Buddha said to a son of an elder thieän phaùp, khôûi söï soáng trong saïch; vì taâm thanh called Excellent Virtue: "You call on Vimalakirti tònh hoan hyû, khôûi gaàn böïc Thaùnh hieàn; vì chaúng to inquire his health on my behalf." Excellent gheùt ngöôøi döõ, khôûi taâm ñieàu phuïc; vì phaùp xuaát Virtue said: "World Honoured One, I am not gia, khôûi thaâm taâm ; vì ñuùng theo choã noùi maø laøm qualified to call on him to inquire after his health. khôûi ña vaên; vì phaùp voâ traùnh, khôûi choã yeân laëng; The reason is that once I held a ceremonial vì ñi tôùi Phaät hueä, khôûi ra ngoài yeân laëng (toïa meeting at my father's house to make offerings to thieàn); vì môû raøng buoäc cho chuùng sanh, khôûi taâm the gods and also to monks, brahmins, poor tu haønh; vì ñaày ñuû töôùng toát vaø thanh tònh coõi Phaät, people, outcastes and beggars. When the meeting khôûi söï nghieäp phöôùc ñöùc; vì muoán bieát taâm

nieäm ended seven days later, Vimalakirti came and said taát caû chuùng sanh ñuùng choã neân noùi phaùp, khôûi ra to me: ‘O son of the elder, an offering meeting nghieäp trí; vì bieát taát caû phaùp khoâng laáy khoâng boû, should not be held in the way you did; it should vaøo moân nhöùt töôùng, khôûi ra nghieäp hueä; vì ñoaïn bestow the Dharma upon others, for what is the taát caû phieàn naõo, taát caû chöôùng ngaïi, taát caû baát use of giving alms away?’ I asked: ‘Venerable thieän, khôûi laøm taát caû phaùp trôï Phaät ñaïo. Nhö vaäy Upasaka, what do you mean by bestowal of thieän nam töû! Ñoù laø hoäi Phaùp Thí. Neáu Boà Taùt truï Dharma?’ He replied: ‘The bestowal of Dharma is nôi hoäi Phaùp thí ñoù, laø vò ñaïi thí chuû, cuõng laø (beyond the element of time, having) neither start phöôùc ñieàn cho taát caû theá gian. Baïch Theá Toân! Khi nor finish and each offering should benefit all oâng Duy Ma Caät noùi phaùp aáy, trong chuùng Baø la living beings at the same time. This is a bestowal moân hai traêm ngöôøi ñeàu phaùt taâm Voâ thöôïng of Dharma.’ I asked: ‘What does this mean?’ He Chaùnh ñaúng Chaùnh giaùc. Luùc ñoù taâm con ñaëng replied: ‘This means that bodhi springs from thanh tònh, ngôïi khen chöa töøng coù, cuùi ñaàu ñaûnh kindness (maitri) toward living beings; the leã döôùi chôn oâng Duy Ma Caät. Con lieàn môû chuoãi salvation of living beings springs from compassion Anh Laïc giaù ñaùng traêm ngaøn löôïng vaøng daâng leân, (karuna); the upholding of right Dharma from joy oâng khoâng chòu laáy. Con noùi: “Thöa cö só! Xin (mudita); wisdom from indifference (upeksa); the ngaøi haõy naïp thoï, tuøy yù Ngaøi cho!” OÂng Duy Ma overcoming of greed from charity–perfection Caät lieàn laáy chuoãi Anh Laïc chia laøm hai phaàn, moät (dana-parmita); ceasing to break the precepts from phaàn ñem cho ngöôøi aên xin heøn haï nhöùt trong hoäi, discipline-perfection (sila-paramita); egolessness coøn moät phaàn ñem daâng cho Ñöùc Nan Thaéng Nhö from patience-perfection (ksanti-paramita); Lai. Taát caû chuùng trong hoäi ñeàu thaáy coõi nöôùc relinquishment of body and mind from zeal- Quang Minh vaø Ñöùc Nan Thaéng Nhö Lai, laïi thaáy perfection (virya-paramita); realization of

enlightenment from serenity-perfection (dhyana- feet and took out my priceless necklace of paramita); realization of all-knowledge (sarvajna) precious stones, which I offered to him but he from wisdom–perfection (prajna-paramita); the refused it. I then said: ‘Venerable Upasaka, teaching and converting of living beings spring please accept my present and do what you like from the void; non-rejection of worldly activities with it.’ He took my necklace and divided it in springs from formlessness; appearance in the two, offering half to the poorest beggar in the world springs from inactivity; sustaining the right assembly and the other half to the ‘Invincible Dharma from the power of expedient devices Tathagata’, whose radiant land was then visible to (upaya); the liberation of living beings from the all those present, who saw the half-necklace four winning virtues; respect for and service to transformed into a precious tower in all its majesty others from the determination to wipe out on four pillars which did not shield one another. arrogance; the relinquishment of body, life and After this supernatural transformation, Vimalakirti wealth from the three indestructibles; the six said: ‘He who gives alms to the poorest beggar thoughts to dwell upon from concentration on

the with an impartial mind performs an act which does Dharma; the six points of reverent harmony in a not differ from the field of blessings of the monastery form the straightforward mind; right Tathagata, for it derives from great compassion deeds from pure livelihood; joy in the pure mind with no expectation of reward. This is called the from nearness to saints and sages; non-rising of complete bestowal of Dharma.' After witnessing hate for bad people from the effective control of Vimalakirti's supernatural power, the poorest mind; retiring from the world from the profound beggar who had also listened to his expounding of mind; practice in accordance with the preaching the Dharma developed a mind set on supreme from the wide knowledge gained from hearing enlightenment. Hence, I am not qualified to call (about the Dharma); absence of disputation from a on Vimalakirti to inquire after his health. Thus, leisurely life; the quest of Buddha wisdom from each of the Bodhisattvas present related his meditation; the freeing of living beings from encounter with Vimalakirti and declined to call on bondage from actual practice; the earning of all him to inquire after his health." excellent physical marks to embellish Buddha Hoäi Phaät Töû Taây Phöông: Lokamitra, lands from the karma of mortal excellence; the Dharmachari—Teân cuûa moät Phaät töû ngöôøi Anh vaø knowledge of the minds of all living beings and hoäi vieân cuûa Hoäi Phaät Töû Taây Phöông, vò ñaõ saùng the relevant expounding of Dharma to them, from laäp ra toå chöùc Trailokya Buddha Mahasangha the karma of good knowledge; the understanding Sahayaka Gana, moät toå chöùc coù truï sôû taïi AÁn Ñoä of all things commensurate with neither theo chaân cuûa R.B. Ambedkar chuyeân lo vieäc caûi acceptance nor rejection of them to realize their ñaïo cho nhöõng ngöôøi cuøng khoå tröôùc kia thuoäc giai oneness, from the karma of wisdom; the caáp thaáp nhaát trong AÁn giaùo—Name of a British eradication of all troubles (klesa), hindrances and Buddhist and member of the Friends of Western evils from all excellent karmas; the realization of Buddhist Order (FWBO) who was one of the all wisdom and good virtue from the contributory founding members of the Trailokya Bauddha conditions leading to enlightenment. All this, son Mahasangha Sahayaka Gana (TBSMG), an of good family, pertains to the bestowal of organization based in India that works among the Dharma. A Bodhisattva holding this meeting that former Untouchables who followed R.B. bestows the Dharma, is a great almsgiver Ambedkar in converting to Buddhism. (danapati); he is also a field of blessings for all Hoäi Phöôùc: Teân cuûa moät ngoâi chuøa coå noåi tieáng worlds.' World Honoured One, as Vimalakirti was toïa laïc trong aáp Phuù Nhuaän, xaõ An Myõ , thò xaõ sa expounding the Dharma, two hundred Brahmins Ñeùc, tænh Sa Ñeùc, Nam Vieät Nam—Name of a who listened to it, set their minds on the quest of famous ancient pagoda, located in Phuù Nhuaän supreme enlightenment. I myself realized purity hamlet, An Myõ village, Sa Ñeùc town, Sa Ñeùc and cleanliness of mind, which I had never province, South Vietnam. experienced before. I then bowed my head at his

Hoäi Sôn: Teân cuûa moät ngoâi chuøa coå toïa laïc trong of ancestors and the development of one's thoân Caàu OÂng Taùng, xaõ Long Bình, huyeän Thuû personality through emulating (caïnh tranh) the Ñöùc, Thaønh phoá Saøi Goøn, Nam

Vieät Nam—Name ideal of the Bodhisattva. of an ancient temple, located in Caàu OÂng Taùng Hoäi Thoï: Teân cuûa moät ngoâi chuøa coå toïa laïc trong hamlet, Long Bình village, Thuû Ñöùc district, Saøi thoân Myõ Höng, xaõ Thieän Töù, huyeän Caùi Beø, tænh Goøn City, South Vietnam. Myõ Tho, Nam Vieät Nam—Name of an ancient Hoäi Tam Quy Nhaát: Quy tuï tam thöøa veà nhaát thöøa pagoda located in Myõ Höng hamlet, Thieän Töù nhö lôøi thuyeát giaûng cuûa Phaät trong Kinh Phaùp village, Caùi Beø district, Myõ Tho province, South Hoa (tröôùc kia Phaät thuyeát tam thöøa chæ laø phöông Vietnam. tieän ñeå daãn duï chuùng sanh maø thoâi)—To unite the Hoäi Thoâng: Giaûi quyeát vaø thoáng nhaát nhöõng tö three vehicles in one, as in the Lotus sutra. töôûng dò bieät—To compare and adjust; compound; Hoäi Thanh Nieân Phaät Töû: Young Men's Buddhist to bring into agreement; to solve and unify Association (YMBA)—Toå chöùc ñöôïc C.S. conflicting ideas. Dissanayake thaønh laäp taïi Colombo vaøo naêm Hoäi Thoâng Ñaïi Phaät Ñaûnh: Maha-usnisa-cakra- 1898. C.S. Dissanayake laø moät ngöôøi theo Cô Ñoác vartin (skt)—Ñaïi Chuyeån Luaân Phaät Ñaûnh—See giaùo caûi sang ñaïo Phaät. Hoäi Thanh Nieân Phaät Töû Ñaïi Thaéng Kim Cang. coù moâ hình gioáng nhö Hoäi Thanh Nieân Cô Ñoác, vaø Hoäi Thöùc: Phöông thöùc hay quy luaät cuûa giaùo caùc hoäi vieân ñoùng nhöõng vai troø thieát yeáu veà chính ñoaøn—The manners, customs, or rules of an trò taïi moät soá caùc quoác gia vuøng Ñoâng Nam AÙ vaøo assembly, or community. nhöõng thaäp nieân ñaàu theá kyû 20—Organization Hoäi Thöông: To meet and to negotiate. founded in Colombo in 1898 by C.S. Dissanayake, Hoäi Thöôïng: Hoäi Haï—Hoäi Trung—Phaùp Hoäi— a Sri Lankan Buddhist who converted from Phaùp Tòch—Thieàn Hoäi—Thieàn Tòch—Nhoùm tu Christianity. It was modeled on the Young Men's thieàn—A group of meditation practitioners—See Christian Association, and its members played Ñaïo Traøng. crucial roles in the politics of a number of Hoäi Toân: Teân moät ngoâi chuøa coå noåi tieáng, toïa laïc Southeast Asian countries in the early decades of trong xaõ Quôùi Sôn, huyeän Chaâu Thaønh, tænh Beán the twentieth century. Tre, Nam Vieät Nam—Name of a famous ancient Hoäi Thieát Laäp Vaø Taêng Cöôøng Coâng Bình pagoda located in Quôùi Sôn village, Chaâu Thaønh Trong Coäng Ñoàng: Rissho-koseikai (jap)— Ñaây district, Beán Tre province, South Vietnam. laø moät phong traøo cuûa Nhaät Baûn trong thôøi caän ñaïi, Hoäi Trung: Hoäi Haï—Phaùp Hoäi—Phaùp Tòch— caên cöù vaøo giaùo thuyeát cuûa ngaøi Nhaät Lieân, ñöôïc Thieàn Hoäi—Thieàn Tòch—See Hoäi Thöôïng. Niwano Nikkyo saùng laäp vaøo naêm 1938. Cuõng Hoäi YÙ: To comprehend—To understand—To meet gioáng nhö nhöõng nhoùm coù quan heä vôùi ngaøi Nhaät to discuss. Lieân, phong traøo naøy nhaán maïnh söï toân kính Kinh Hoân: 1) Hoaøng Hoân, buoåi chieàu: Dusk; 2) Hoân Dieäu Phaùp Lieân Hoa, vaø vieäc trì nieäm töïa kinh Muoäi, hoân aùm: Confused, stupefied, dull; 3) Hoân "Nam Moâ Dieäu Phaùp Lieân Hoa Kinh" laø söï tu taäp Nhaân: To get married; 4) Hoân traàm: Confused, chuû yeáu, cuøng vôùi vieäc toân kính Ñöùc Phaät Thích stupified. Ca Maâu Ni. Phong traøo naøy cuõng khuyeán khích Hoân Chung: See Hoân Coå. vieäc thôø cuùng toå tieân vaø phaùt trieån nhaân caùch con Hoân Coå: Loaïi troáng ñeå ñaùnh baùo hieäu giôø khaéc ngöôøi qua vieäc thi ñua trong lyù töôûng Boà Taùt buoåi toái

(ba hoài troáng moãi hoài ñaùnh 120 duøi)—The Ñaïo—This is a modern Japanese movement based bell, or drum, at dusk. on the teachings of Nichiren (1222-1282), founded Hoân Hoái: Toái aùm—Obscure—Dark. in 1938 by Niwano Nikkyo (1889-1957). Like Hoân Maëc Ña: Kandat (skt)—Thuû ñoâ Kandat cuûa other Nichiren-affiliated groups, it emphasizes Tamasthiti, coù leõ laø Kunduz, nhöng theo Eitel veneration of the Lotus Sutra, and the chanting of trong Trung Anh Phaät Hoïc Töø Ñieån thì Kundoot its title in Japanese “Namu Myoho-renge-kyo” is a laïi caùch Jshtrakh 40 daäm veà phía baéc—The capital central practice, along with veneration of of Tamasthiti, perhaps the modern Kunduz, but Sakyamuni Buddha. It also encourages veneration according to Eitel in The Dictionary of Chinese-

English Buddhist Terms, “Kundoot is about 40 sleepiness. Sloth and torpor always occur in miles north of Jshtrakh. conjunction, and are opposed to energy. Torpor is Hoân Meâ: To faint—To fall down in a faint—To identified as sickness of the mental factors or lose consciousness. kayagelanna. According to Most Venerable Hoân Mieân Caùi: Thinamiddham (p)—See Hoân Piyadassi in “The Buddha’s Ancient Path,” thina Traàm Thuïy Mieân. or Middha is sloth or morbid state of the mind and Hoân Muoäi: Stupid. mental properties. It is not, as some are inclined to Hoân Thaønh: Thaønh luõy toái taêm, choã maø keû phaøm think, sluggishness of the body; for even the phu hoân aùm nöông naùu—The dim city, the abode Arahats, the Perfect Ones, who are free from this of the common, unenlightened man. ill also experience bodily fatigue. This sloth and Hoân Thuïy: Lethargy—See Hoân Traàm. torpor, like butter too stiff to spread, make the Hoân Thöùc: Kieán thöùc hoân aùm meâ muoäi—Dull or mind rigid and inert and thus lessen the confused knowledge. practitioner’s enthusiasm and earnestness from Hoân Traàm: Styanam (skt)—Thina (p)—Dullness meditation so that he becomes mentally sick and (thaån thôø)—Söï trì treä—Söï ngaày ngaät—Idleness—lazy. Laxity leads to greater slackness until finally Sloth—Torpor—Sunk in stupor—To lose there arises a state of callous indifference. consciousness—Torpidity or drowsiness—Khi Hoân Traàm Daõ Döôïi: See Thuïy Mieân. haønh thieàn, thænh thoaûng traïng thaùi taâm cuûa haønh Hoân Traàm Thuïy Mieân: Thinamiddham (p)— giaû rôi vaøo moät vuøng naëng neà toái aùm (meâ môø) vaø Haønh giaû tu thieàn neân luoân nhôù raèng hoân traàm vaø buoàn nguû, ñaây laø voïng chöôùng hoân traàm. Söï nguû thuïy mieân thuoäc veà ñaïo ma quaân thöù naêm cuûa nghæ cuõng laø moät chöôùng ngaïi che laáp maát taâm ngöôøi tu Phaät. Noù ñöôïc dòch töø thuaät ngöõ “Thina” thöùc khoâng cho chuùng ta tieán gaàn ñeán thieän phaùp trong ngoân ngöõ Nam Phaïn. Nhöõng khoù khaên do ñöôïc. Beân caïnh ñoù, taùnh cuûa thuïy mieân laø buoàn hoân traàm vaø thuïy mieân gaây ra raát lôùn lao. Kyø thaät, nguû hay guïc gaät laøm cho taâm trí môø mòt khoâng theå töø “hoân traàm” ñöôïc dòch töø chöõ “thina” coù nghóa laø quaùn töôûng ñöôïc. Theo Hoøa Thöôïng Piyadassi taâm yeáu keùm, teo laïi, co ruùt laïi, ñaët cöùng vaø nhaày trong quyeån “Con Ñöôøng Coå Xöa,” traïng thaùi hoân nhuïa, khoâng theå naém giöõ ñoái töôïng thieàn moät caùch traàm hay raõ röôïi hay traïng thaùi beänh hoaïn cuûa taâm chaéc chaén. Vì “Thina” laøm cho taâm yeáu keùm neân vaø caùc taâm sôû. Noù khoâng phaûi nhö

moät soá ngöôøi coù noù cuõng töï ñoäng keùo theo söï yeáu keùm cuûa thaân. khuynh höôùng nghó laø traïng thaùi ueå oaûi meät moûi Caùi taâm bieáng nhaùc khoâng theå giuùp haønh giaû giöõ cuûa thaân; vì ngay caû caùc baäc A La Haùn vaø caùc baäc ñöôïc tö theá ngoài thaúng thaén vaø vöõng chaéc. Coøn khi Toaøn Giaùc, nhöõng vò ñaõ ñoaïn tröø hoaøn toaøn söï raõ ñi kinh haønh thì keùo leâ ñoâi chaân moät caùch löôøi röôïi hoân traàm naày vaãn phaûi chòu söï meät moûi nôi bieáng. Khi coù söï hieän dieän cuûa hoân traàm thì söï thaân. Traïng thaùi hoân traàm cuõng gioáng nhö bô ñaëc haêng say tinh taán vaéng maët. Taâm trôû neân cöùng khoâng theå treùt ñöôïc. Hoân traàm laøm cho taâm chuùng nhaét vaø maát caû taùnh chaát hoaït ñoäng saéc beùn —Zen ta cöùng nhaéc vaø trô lì, vì theá nhieät taâm vaø tinh thaàn practitioners should always remember that sloth, cuûa haønh giaû ñoái vôùi vieäc haønh thieàn bò lô laø, haønh torpor , and drowsiness belong to the fifth army of giaû trôû neân löôøi bieáng vaø beänh hoaïn veà tinh thaàn. Mara. It is the translation of “Thina” in Pali. The Traïng thaùi ueå oaûi naày thöôøng daãn ñeán söï löôøi difficulties caused by sloth and torpor are worth bieáng caøng luùc caøng teä hôn, cho ñeán cuoái cuøng dwelling on, for they are surprisingly great. In bieán thaønh moät traïng thaùi laõnh ñaïm trô lì—When fact, “Torpor” is the usual translation of the Pali practicing meditation, sometimes cultivators drift word “thina,” which actually means a weak mind, into a dark heavy mental state, akin to sleep, this a shrunken and withered, viscous and slimy mind, is the delusive obstruction of drowsiness. unable to grasp the meditation object firmly. As Drowsiness, or sloth as a hindrance to progress to “thina” makes the mind weak, it automatically fulfil good deeds. Besides, torpor is the morbid brings on weakness of body. The sluggish mind state of the mental factors. Its characteristic is cannot keep your sitting posture erect and firm. unwieldiness. Its function is to smother. It is Walking meditation becomes a real drag, so to manifested as drooping, or as nodding and speak. The presence of “thina” means that

“atapa,” the fiery aspect of energy, is absent. The Khaû Chaân Thuùy Nham thöôïng ñöôøng, laáy tay chæ mind becomes stiff and hard; it loses its active vaøo ngöïc mình vaø hoûi ñaïi chuùng: "Vaên Thuø laø thaày sharpness. cuûa baûy vò coå Phaät vì sao khoâng theå laøm cho coâ gaùi Hoân Tuùy: Matta (skt)—Say luùy tuùy—Drunk— bình thöôøng xuaát ñònh ñöôïc? Trong khi Voõng Minh Intoxicated. Boà Taùt töø phöông döôùi ñeán, laïi coù theå laøm cho coâ Hoàn: 1) Taâm thöùc: Vijnana (skt)—Mind, soul, gaùi xuaát ñònh, taïi sao?" Trong chuùng khoâng ai ñaùp conscious mind; 2) Thaàn thöùc: Spirit, soul (of the ñöôïc. Ngay luùc aáy, Hoàng Anh böôùc ra, laáy tay voã dead); 3) Thaät söï: As a matter of fact. nheï vaøo ñaàu goái roài boû ñi. Thieàn sö Khaû Chaân Hoàn Bay Phaùch Laïc: Panmic (terror)-stricken. Thuùy Nham lieàn cöôøi vaø noùi: "Keû baùn muoãng ñuõa Hoàn Loân: Traïng thaùi hoån ñoän—Confused state— ñaõ ñi roài!"—Name of a Chinese Zen master of the Chaotic state. Huang-lung branch, Lin-chi Sect in the Sung Hoàn Nhaân: Keû ngu ñaàn—A stupid man. Dynasty in China. He was one of the most Hoàn Nhieân Nhaát Theå: Thuoäc veà toaøn boä—An outstanding disciples of Zen master Tsui-yen-K'o- integral whole. cheân. According to The Wudeng Huiyuan, Hoàn Phaùch: Animus and anima—Teân goïi khaùc Volume XII, one day, Zen

master Tsui-yen-K'o- cuûa taâm thaân. Hoàn laø taâm thöùc, coù dieäu duïng cheân entered the hall, pointed at his own chest and nhöng khoâng coù hình haøi, phaùch laø hình theå vaø laø asked the monks, "Manjusri was the master of choã cho taâm thöùc nöông vaøo—The spiritual nature seven ancient Buddhas, why could he not cause or mind, and the animal soul; the two are defined just an ordinary girl to exit her samadhi? While as mind and body or mental and physical, the Bodhisattva with the shining net (Jaliniprabha- invisible soul inhabiting in the visible body, the Bodhisattva (skt) who came from the 'Below former being celestial, the latter terrestrial. Region' could, why?" No one in the assembly Hoàn Ra Khoûi Xaùc: To disembody the soul. could answer his question. At that time, Hung- Hoàn Thaàn: Teân goïi khaùc cuûa taâm thöùc. Tieåu Thöøa Ying stepped out, patted on his knee with his hand laäp ra saùu thöùc, Ñaïi Thöøa laäp ra taùm thöùc naày ñoái and left the hall. Zen master Tsui-yen-K'o-cheân vôùi nhuïc theå goïi laø “hoàn thaàn,” maø ngoaïi ñaïo goïi laughed and said, "The seller of spoons and laø “linh hoàn”—Another name for chopsticks has already left!" “Consciousness.” Hinayana considered the six Hoàng AÂn Trung AÁp Thieàn Sö: Chuyu Koon kinds of consciousness as “Vijnana.” Mahayana (jap)—Chung-i Hung-eân (Wade-Giles Chinese)— considered the eight kinds of consciousness as Zhongyi Hongen (Pinyin Chinese)—See Trung AÁp “Vijnana.” Externalists considered “vijnana” as a Hoàng AÂn Thieàn Sö. soul. Hoàng Caûnh (1229-1301): Teân cuûa moät vò danh Hoàn Thuûy: Nöôùc dô—Turbid water. Taêng Trung Hoa vaøo ñaàu Trieàu ñaïi nhaø Nguyeân Hoån Ñoän: Mixed—Confused—Intermingled— beân Trung Hoa (1280-1368)—Name of a Chinese Turbid—Chaotic—In disorder. famous monk in the beginning of the Yuan Hoãn Luaân: Hoàn Loân—Traïng thaùi hoån ñoän— Dynasty in China. Confused state—Chaotic state. Hoàng Chaâu Phaùp Ñaït Thieàn Sö: Zen Master Hoáng AÂm Bieán Haûi Thaàn: Roaring Sound Filling Hung-Chou Fa-Ta—Teân cuûa moät vò Thieàn sö the Sea Deity (Spirit). Trung Hoa. Hieän nay chuùng ta coù nhieàu taøi lieäu chi tieát veà Thieàn Sö Phaùp Ñaït nhö trong Truyeàn Ñaêng Hoàng Anh Thao Taùc: Hoàng Anh voã ñaàu goái— Luïc, quyeån V, vaø Kinh Phaùp Baûo Ñaøn; tuy nhieân, Hung-Ying's patting on his knee—See Hoàng Anh coù moät soá chi tieát lyù thuù veà vò Thieàn sö naøy trong Thieàn Sö. Kinh Phaùp Baûo Ñaøn—Zen Master Fa-Ta Hung- Hoàng Anh Thieàn Sö (1012-1070): Teân cuûa moät vò Chou, name of a Chinese Zen master. We do have Thieàn sö Trung Hoa, thuoäc phaùi Hoaøng Long, toâng a lot of detailed documents on this Zen Master, Laâm Teá vaøo thôøi nhaø Toáng beân Trung Hoa (960- i.e, the Records of the Transmission of the Lamp 1279). Sö laø moät trong nhöõng ñeä töû xuaát saéc nhaát (Ch’uan-Teng-Lu), Volume V, and the Flatform cuûa Thieàn sö Khaû Chaân Thuùy Nham. Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån XII, moät hoâm, Thieàn sö

Sutra; however, there is some interesting Saùng taâm hieäu Boà Taùt, information on him in Flatform Sutra. Nay oâng vì coù duyeân, Theo Kinh Phaùp Baûo Ñaøn, chöông baûy, Taêng Nay toâi vì oâng noùi, teân laø Phaùp Ñaït, ngöôøi ôû Hoàng Chaâu, xuaát gia Chæ tin Phaät khoâng lôøi, luùc baûy tuoåi, thöôøng tuïng kinh Phaùp Hoa, ñeán Hoa sen töø mieäng Phaät.” leã Luïc Toå maø ñaàu khoâng saùt ñaát. Toå môùi quôû

The Master asked further, “What is your raèng: “Leã maø ñaàu khoâng saùt ñaát, chi baèng name?” “Fa-Ta,” he replied. The Master said, ñöøng leã, trong taâm oâng aét coù moät vaät, vaäy oâng “Your name means ‘Dharma Penetration,’ but chöùa chaát söï nghieäp gì?” Phaùp Ñaït thöa: “Toâi what dharma have you penetrated?” The tuïng kinh Phaùp Hoa ñaõ ñeán ba ngaøn boä.” Toå Master then spoke a verse: baûo: “Neáu oâng tuïng ñeán muoân boä, ñöôïc caùi yù “Your name means Dharma Penetration, kinh maø chaúng cho laø hôn, aét cuøng vôùi ta saùnh And you earnestly recite without pause vai, nay oâng mang söï nghieäp naøy, troïn khoâng to rest. bieát loãi, nghe ta noùi keä: Recitation is merely sound, “Leã coát chaët côø maïn, But one who understands his mind is Sao ñaàu khoâng saùt ñaát, called a Bodhisattva. Coù ngaõ toäi lieàn sanh, Now, because of your karmic conditions, Queân coâng phöôùc voâ tyû.” I will explain it to you: According to the Flatform Sutra, Chapter Believe only that the Buddha is without Seven, Bhikshu Fa-Ta of Hung-Chou left words, home at age seven and constantly recited the And the lotus blossom will bloom from Dharma Flower Sutra, but when he came to your mouth.” bow before the Sixth Patriarch, his head did Taêng Phaùp Ñaït nghe qua baøi keä lieàn hoái haän, not touch the ground. The Master scolded taï loãi thöa raèng: “Töø nay veà sau con seõ khieâm him, saying, “If you do not touch the ground, cung ñoái vôùi taát caû. Ñeä töû tuïng kinh Phaùp Hoa isn’t it better not to bow? There must be maø chöa hieåu ñöôïc nghóa kinh, taâm thöôøng coù something on your mind. What do you nghi, Hoøa Thöôïng laø baäc trí tueä roäng lôùn, cuù i practice?” “I have recited the Dharma Flower mong löôïc noùi nghóa lyù trong kinh.”—Hearing Sutra over three thousand times,” Fa-Ta the verse, Fa-Ta was remorseful and he said, replied. The Master said, “I don’t care if you “From now on I will respect everyone. Your have recited it ten thousand times. If you disciple recites the Dharma Flower Sutra but, understood the Sutra’s meaning, you would has not yet understood its meaning. His mind not be so overbearing, and you could walk often has doubts. High Master, your wisdom is along with me. You have failed in your work vast and great. Will you please explain the and do not recognize your error. Listen to my general meaning of the Sutra for me?” verse: Toå baûo: “Phaùp Ñaït, phaùp töùc raát thaâm ñaït maø “As bowing is basically to cut off arrogance, taâm oâng chaúng ñaït, kinh voán khoâng nghi maø Why don’t you touch your head to the taâm oâng khôûi nghi. OÂng tuïng kinh naày, laáy caùi ground? gì laøm toâng?”—The Master said, “Dharma When you possess an ego, offenses arise, Penetration, the Dharma is extremely But forgetting merit brings supreme penetrating but, your mind does not penetrate blessings.” it. There is basically nothing doubtful in the Toå laïi hoûi raèng: “OÂng teân gì?” Phaùp Ñaït thöa: Sutra. The doubts are in your own mind. You “Teân Phaùp Ñaït.” Toå baûo: “OÂng teân Phaùp Ñaït recite this Sutra but what do you think its maø ñaâu töøng ñaït phaùp.” Laïi noùi baøi keä: teaching is?” “Nay oâng teân Phaùp Ñaït, Phaùp Ñaït thöa: “Hoïc nhôn caên taùnh aùm ñoän, Chuyeân tuïng chöa töøng thoâi, töø tröôùc ñeán nay chæ y vaên maø tuïng nieäm, ñaâu Tuïng roãng chæ theo tieáng, coù bieát toâng thuù.”—Fa-Ta said, “This

student's faculties are dull and dim. Since I chuùng sanh töï che phuû caùi quang minh, tham have only recited it by heart, how could I aùi traàn caûnh, ngoaøi thì duyeân vôùi ngoaïi caûnh, understand its doctrine?" trong taâm thì laêng xaêng, cam chòu loâi cuoán, Toå baûo: "Toâi khoâng bieát chöõ, oâng thöû laáy kinh lieàn nhoïc Ñöùc Theá Toân kia töø trong tam muoäi tuïng moät bieán, toâi seõ vì oâng giaûi noùi."—The maø daäy, duøng bao nhieâu phöông tieän noùi ñeán Master said, "I cannot read, but if you take ñaéng mieäng, khuyeân baûo khieán caùc oâng buoâng the Sutra and read it once, I will explain it to döùt chôù höôùng ra ngoaøi tìm caàu thì cuøng Phaät you." khoâng hai, neân noùi khai Phaät tri kieán. Toâi Phaùp Ñaït lieàn to tieáng tuïng kinh, ñeán phaåm cuõng khuyeân taát caû caùc ngöôøi neân thöôøng khai Thí Duï, Toå baûo: "Döøng! Kinh naày nguyeân lai tri kieán Phaät ôû trong taâm cuûa mình. Ngöôøi ñôøi laáy nhôn duyeân ra ñôøi laøm toâng, duø noùi nhieàu do taâm taø, ngu meâ taïo toäi, mieäng thì laønh taâm thöù thí duï cuõng khoâng vöôït qua choã naøy. Sao thì aùc, tham saân taät ñoá, sieåm nònh, ngaõ maïn, laø nhôn duyeân? Kinh noùi chö Phaät Theá Toân xaâm phaïm ngöôøi haïi vaät, töï khai tri kieán chæ coù moät ñaïi söï nhôn duyeân maø xuaát hieän ôû chuùng sanh. Neáu ngay chaùnh taâm, thöôøng sanh ñôøi, moät ñaïi söï ñoù laø Tri Kieán Phaät. Ngöôøi ñôøi trí hueä, quaùn chieáu taâm mình, döøng aùc laøm do meâ beân ngoaøi neân chaáp töôùng, meâ beân laønh, aáy laø töï khai tri kieán Phaät. OÂng phaûi moãi trong neân chaáp khoâng—Fa-Ta recited loudly nieäm khai tri kieán Phaät, chôù khai tri kieán until he came to the 'Analogies Chapter." The chuùng sanh. Khai tri kieán Phaät töùc laø xuaát theá, Master said, "Stop! This Sutra fundamentally khai tri kieán chuùng sanh töùc laø theá gian. Neáu is based on the principle underlying the oâng chæ nhoïc nhaèn chaáp vieäc tuïng nieäm laøm causes and conditions of the Buddha's coâng khoùa thì naøo khaùc con traâu ly meán caùi appearance in the world. None of the ñuoâi cuûa noù!"—The Sixth Patriarch also said, analogies spoken go beyond that. What are "If you can live among marks and yet be the causes and conditions? The Sutra says, separate from it, then you will be confused by 'All Buddhas, the World-Honored Ones, neither the internal nor the external. If you appear in the world for the causes and awaken to this Dharma, in one moment your conditions of the One Important Matter.' The mind will open to enlightenment. The One Important Matter is the knowledge and knowledge and vision of the Buddha is simply vision of the Buddha. Worldly people, that. The Buddha is enlightenment. There are deluded by external world, attach themselves four divisions: Opening to the enlightened to marks, and deluded by their inner world, knowledge and vision; demonstrating the they attach themselves to emptiness. enlightened knowledge and vision; Luïc Toå laïi baûo: "Neáu hay nôi töôùng maø lìa awakening to the enlightened knowledge and töôùng, nôi khoâng maø lìa khoâng thì trong ngoaøi vision; and entering the enlightened chaúng meâ. Neáu ngoä ñöôïc phaùp naày, moät nieäm knowledge and vision. If you listen to the taâm khai, aáy laø khai Tri Kieán Phaät. Phaät töùc laø opening and demonstrating of the Dharma, giaùc, phaân laøm boán moân: Khai giaùc tri kieán, you can easily awaken and enter. That is the thò giaùc tri kieán, ngoä giaùc

tri kieán, nhaäp giaùc tri enlightened knowledge and vision, the kieán. Neáu nghe khai thò lieàn hay ngoä nhaäp töùc original true nature becoming manifested. Be laø giaùc tri kieán, chôn chaùnh xöa nay maø ñöôïc careful not to misinterpret the Sutra by xuaát hieän. OÂng deø daët chôù hieåu laàm yù kinh, thinking that the opening, demonstrating, nghe trong kinh noùi khai thò ngoä nhaäp roài töï awakening, and entering of which it speaks is cho laø Tri Kieán cuûa Phaät, chuùng ta thì voâ the Buddha's knowledge and vision and that phaàn. Neáu khôûi caùi hieåu naày töùc laø cheâ bai we have no share in it. To explain it that way kinh, huûy baùng Phaät vaäy. Phaät kia ñaõ laø Phaät would be to slander the Sutra and defame the roài, ñaõ ñaày ñuû tri kieán, caàn gì phaûi khai nöõa. Buddha. Since he is already a Buddha, perfect Nay oâng phaûi tin Phaät tri kieán ñoù chæ laø töï taâm in knowledge and vision, what is the use of cuûa oâng, laïi khoâng coù Phaät naøo khaùc; vì taát caû his opening to it again? You should now

believe that the Buddha's knowledge and töùc laø chuyeån ñöôïc kinh, coøn mieäng tuïng maø vision is simply your own mind, for there is no taâm khoâng haønh töùc laø bò kinh chuyeån." Haõy other Buddha. But, because living beings nghe ta noùi keä ñaây: cover their brilliance with greed, and their "Taâm meâ Phaùp Hoa chuyeån, love with states of defilement; external Taâm ngoä chuyeån Phaùp Hoa, conditions and inner disturbance make slaves Tuïng laâu khoâng roõ nghóa, of them. That troubles the World-Honored Cuøng nghóa trôû thaønh thuø. One to rise from Samadhi, and with various Khoâng nieäm nieäm laø chaùnh, reproaches and expedients, he exhorts living Coù nieäm nieäm laø taø, beings to stop and rest, not to seek outside Coù khoâng ñeàu chaúng chaáp, themselves, and to make themselves the same Haèng ngoài xe Baïch Ngöu." as he is. That is called 'Opening the The Master replied, "What fault does the knowledge and vision of the Buddha.' I, too, Sutra have that would stop you from reciting am always exhorting all people to open to the it? Confusion and enlightenment are in you. knowledge and vision of the Buddha within Loss or gain comes from yourself. If your their own minds. The mind of worldly people mouth recites and your mind practices, you are deviant. Confused and deluded, they 'turn' the Sutra, but if your mouth recites and commit offenses. Their speech may be good, your mind does not practice, the Sutra 'turns' but their minds are evil. They are greedy, you. Listen to my verse: hateful, envious, given to flattery, deceit and "When the mind is confused, arrogance. They oppress one another and the Dharma Flower turns it. harm living creatures, thus, they open not the The enlightened mind will turn the knowledge and vision of Buddha but that of Dharma Flower. living beings. If you can with an upright mind Reciting the Sutra so long without constantly bring forth wisdom, contemplating understanding and illuminating your own mind, and if you Has made you an enemy of its meaning. can practice the good and refrain from evil, Without a thought your recitation is right. you, yourself will open to the knowledge and With thought, your recitation is wrong. vision of the Buddha. In every thought you With no 'with' and no 'without' should open up to the knowledge and vision You may ride forever in of the Buddha; do not open up to the the White Ox Cart." knowledge and vision of living

beings. To be Phaùp Ñaït nghe keä roài baát giaùc rôi leä daàm deà, open to the knowledge and vision of the ngay lôøi noùi lieàn ñaïi ngoä vaø thöa vôùi Toå raèng: Buddha is transcendental; to be open to the “Phaùp Ñaït töø xöa ñeán nay thaät chöa töøng knowledge and vision of living beings is chuyeån Phaùp Hoa, maø bò Phaùp Hoa chuyeån.” mundane. If you exert yourself in recitation, Laïi thöa raèng: “Kinh noùi ‘caùc vò Ñaïi Thanh clinging to it as a meritorious exercise, how Vaên cho ñeán Boà Taùt ñeàu ñem heát khaû naêng does that make you different from a yak who suy nghó cuøng chung nghó löôøng cuõng khoâng loves his own tail?” theå naøo ño ñöôïc trí cuûa Phaät, ngaøy nay khieán Phaùp Ñaït thöa: “Neáu vaäy thì chæ ñöôïc hieåu keû phaøm phu chæ ngoä ñöôïc töï taâm lieàn goïi laø nghóa, chaúng caàn tuïng kinh chaêng?”—Fa-Ta tri kieán Phaät, töï chaúng phaûi laø haøng thöôïng said, “If this is so, then I need only to caên neân chöa khoûi nghi baùng.’ Laïi kinh noùi ba understand the meaning and need not to exert xe ‘xe deâ, xe nai, xe traâu cuøng vôùi xe traâu myself in reciting the Sutra. Isn’t that traéng khaùc nhau nhö theá naøo? Cuùi xin Hoøa correct?” Thöôïng ruõ loøng töø bi khai thò cho?”—Fa-Ta Toå baûo: Kinh coù loãi gì? Ñaâu coù chöôùng ngaïi heard this verse and wept without knowing it. oâng tuïng, chæ vì meâ ngoä laø taïi ngöôøi, toån giaûm At the moment the words were spoken, he hay lôïi ích laø do mình, mieäng tuïng taâm haønh achieved a great enlightenment and said to

the Master, “Until today I have never actually the sake of other Buddhas. Those who chose turned the Dharma Flower; instead it has not to believe were free to leave the turned me.” Fa-Ta asked further, “The Lotus assembly. Not knowing that they were sitting Sutra says, ‘If everyone from Sravakas up to in the White Ox Cart, they sought three the Bodhisattvas were to exhaust all their vehicles outside the gate. What is more, the thought in order to measure the Buddha’s Sutra text clearly tells you ‘There is only the wisdom, they still could not fathom it.’ Now, one Buddha Vehicle, no other vehicle, you cause common people merely to whether two or three, and the same is true for understand their own minds, and you call that countless expedients, for various causes and the knowledge and vision of the Buddha. conditions, and for analogies and rhetoric. All Because of this, I am afraid that those without these Dharma are for the sake of the One superior faculties will not be able to avoid Buddha Vehicle. Why don’ you wake up? The doubting and slandering the Sutra. The Sutra three carts are false because they are also speaks of three carts. How do the sheep, preliminary. The one vehicle is real because deer, and ox carts differ from the White Ox it is the immediate present. You are merely Cart? I pray the High Master will once again taught to go from the false and return to the instruct me.” real. Once you have returned to reality, the Toå baûo: “YÙ kinh roõ raøng, oâng töï meâ traùi. Caùc real is also nameless. You should know that haïng ngöôøi tam thöøa khoâng theå ño löôøng all the treasure and wealth is ultimately your ñöôïc trí tueä Phaät, ñoù laø loãi taïi choã ño löôøng. own, for your own use. That is called Duø oâng ñem taát caû söï suy nghó maø suy xeùt laïi maintaining the Dharma Flower Sutra. Then caøng theâm xa vôøi. Phaät voán vì phaøm phu maø from aeon to aeon, your hands will never let noùi,

chaúng phaûi vì Phaät maø noùi, lyù naày neáu go of the scrolls; from morning to night you chaúng tin chaéc thì seõ nhö nhöõng vò Thanh Vaên will recite it unceasingly." trong hoäi Phaùp Hoa thoái tòch vaäy, ñaâu chaúng Phaùp Ñaït nhôø chæ daïy, vui möøng nhaûy nhoùt, bieát ñaõ ngoài treân baïch ngöu laïi tìm ba xe lieàn noùi keä taùn thaùn: ngoaøi cöûa; huoáng laø kinh vaên roõ raøng nhaèm "Kinh tuïng ba ngaøn boä, oâng maø noùi, chæ moät Phaät thöøa, khoâng coù thöøa Taøo Kheâ moät caâu queân, naøo khaùc; hoaëc laø hai, hoaëc laø ba cho ñeán voâ Chöa roõ yù xuaát theá, soá phöông tieän, bao nhieâu nhôn duyeân thí duï, Ñaâu heát cuoàng nhieàu ñôøi. ngoân töø noùi veà phaùp aáy ñeàu vì moät Phaät thöøa. Deâ, nai, traâu quyeàn laäp, OÂng sao chaúng tænh, ba xe laø giaû, laø vieäc thuôû Tröôùc, giöõa, sau kheùo baøy, xöa, moät xe laø thaät, laø vieäc hieän nay, chæ daïy Ai bieát trong nhaø löûa, oâng deïp giaû trôû veà thaät, sau khi trôû veà thaät, Nguyeân laø vò vua Phaùp." thaät cuõng khoâng teân; neân bieát coù nhöõng cuûa Toå baûo raèng: "Töø nay veà sau oâng môùi ñaùng baùu troïn thuoäc veà oâng, do oâng thoï duïng, laïi goïi laø Taêng tuïng kinh." Phaùp Ñaït töø ñaây laõnh khoâng khôûi töôûng cuûa cha, cuõng khoâng khôûi hoäi huyeàn chæ, cuõng khoâng ngöøng tuïng kinh— töôûng cuûa con, cuõng khoâng khôûi töôûng duøng, Fa-Ta received this instruction and, aáy goïi laø trì kinh Phaùp Hoa, töø kieáp naøy ñeán overwhelmed with joy, he spoke a verse: kieáp khaùc, tay khoâng rôøi quyeån kinh, töø saùng "Three thousand Sutra recitations: ñeán toái khoâng luùc naøo chaúng tuïng kinh."—The At Ts'ao-Hsi not one single world. Master said, "The Sutra's meaning is clear. Before I knew why he appeared in the You yourself are confused. Disciples of all world, three vehicles are unable to fathom the How could I stop the madness of Buddha's wisdom; the fault is in their thinking accumulated births? and measuring. The more they think, the Sheep, deer, and ox provisionally set up; further they go. From the start, the Buddha Beginning, middle, end, well set forth. speaks for the sake of common people, not for Who would have thought that within the

burning house sufferers bursts open like red lotuses—See Baùt Originally the king of Dharma dwelt?" Haøn Ñòa Nguïc. The Master said, "From now on you may be Hoàng Lieân Na Laïc Ca: See Hoàng Lieân Ñòa Nguïc. called the monk mindful of the Sutra." From Hoàng Loâ Thöôïng Nhaát Ñieåm Tuyeát: Moät mieáng then on, although Fa-Ta understood the tuyeát neùm vaøo loø ñang chaùy ñoû, duï cho voâ thöôøng, profound meaning, he continued to recite the hö huyeãn, vaø khoâng ñeå laïi daáu veát —To throw a Sutra unceasingly. piece of snow into a firing furnace, i.e., Hoàng Chaâu Thuûy Laõo Thieàn Sö: Shui-lao Hung- impermanence, unreal, and leaving no traces. chou Zen master—See Thuûy Laõo Hoàng Chaâu Hoàng Maïo Giaùo: Hoàng Y Phaùi—See Hoàng Giaùo. Thieàn Sö. Hoàng Maïo Laït Ma: Shamar Rinpoche (tib)—Red Hoàng Chaâu Toâng: Koâjuâ-shuâ (jap)—Hung-chou hat Lama—See Laït Ma Muõ Ñoû. school—Teân cuûa moät toâng phaùi Thieàn do Thieàn sö Hoàng Nhan Ña Truaân: Beautiful women often Maõ Toå Ñaïo Nhaát saùng laäp vaøo theá kyû thöù VIII— have many misfortunes. Name of a Zen sect founded by Zen master Ma- Hoàng Nhaân: tsu Tao-I (709-788) in the eighth century. 1) (?-901): Teân cuûa moät vò Thieàn sö Trung

Hoa Hoàng Chung: Great bell vaøo thôøi nhaø Ñöôøng (618-907). Theo Nguõ Hoàng Chuûng: The red race. Ñaêng Hoäi Nguyeân, quyeån IX vaø Caûnh Ñöùc Hoàng Danh: Great fame Truyeàn Ñaêng Luïc, quyeån XI, luùc ñaàu Sö ñeán Hoàng Dieäm Ñeá Traøng Quang Phaät: Red-Flame- hoïc Thieàn vôùi Thieàn sö Vaân Nham Ñaøm Imperial-Banner-King Buddha. Thaïnh, nhöng veà sau laïi nhaän aán khaû töø Thieàn Hoàng Dieäm Ñeá Traøng Vöông Phaät: King Blazing sö Quy Sôn Linh Höïu. Naêm 853, sau khi Quy Red Imperial Banner Buddha. Sôn thò tòch, Sö noái phaùp Quy Sôn laøm truï trì Hoàng Giaùo: Hoàng Y Phaùi—Phaùi Laït Ma aùo ñoû vaø tieáp tuïc truyeàn baù Thieàn phaùp cho ñeán khi cuûa Taây Taïng (giaùo chuû ñöôïc pheùp laáy vôï vaø keá thò tòch vaøo naêm 901—Name of a Chinese truyeàn theo huyeát thoáng). Moân phaùi naày löu haønh Zen master who lived in the T'ang Dynasty in ôû phía nam Taây Taïng—The red sect, i.e. the Zva- China. According to The Wudeng Huiyuan, dmar, or Shamar, the lder Lamaistic sect of Tibet, Volume IX, and The Records of the who wear red clothes and hats. This sect is popular Transmission of the Lamp (Ch'uan-Teng-Lu), in southern Tibet. Volume XI, first, he studied Zen under Zen Hoàng Hoàng: 1) Gaøo theùt lôùn tieáng: To scream master Yun-yen-T'an-sheâng (780-841), but with an extremely loud noise; 2) Tieáng keâu cuûa later he received the dharma seal from Zen loaøi traâu: Buffalo's sound. master Kuei-shan-Ling-yu (771-853). In 853, Hoàng Hoàng Ñoång Ñoång: Daùng ñieäu ngu ñoän (ñôø after the passing away of master Kuei-shan, ñaãn) vaø chaâm chaïp—A stupid and slow he became the abbot of Mount Kuei-shan appearance (manner). Temple and continued to spread the Zen Hoàng Lieân: See Hoàng Lieân Hoa. teachings until he passed away in 901. Hoàng Lieân Ñaïi Hoàng Lieân: Maha-padma (skt)— 2) Teân cuûa moät vò Thieàn sö Trung Hoa vaøo thôøi See Ñòa Nguïc (b) (8). nhaø Toáng (960-1279). Sö ñeán hoïc Thieàn vaø Hoàng Lieân Hoa: Padma (skt)—Boâng sen ñoû— noái phaùp vôùi Thieàn sö Thuû Sôn Tænh Nieäm—The red lotus. Name of a Chinese Zen master who lived in Hoàng Lieân Ñòa Nguïc: Padma-naraka (skt)—Baùt the Sung Dynasty in China. He studied Zen Ñaëc Ma Ñòa Nguïc—Ñòa nguïc ñöôïc goïi theo teân under Zen master Shou-shan Hsing-nien (926- "hoàng lieân," laø ñòa nguïc thöù baûy trong baùt haøn ñòa 993), and later became one of the dharma- nguïc, nôi maø da thòt cuûa toäi nhaân vì quaù laïnh maø heirs of this master. nôû toeùt ra nhö nhöõng caùnh sen ñoû—The hell called Hoàng Nhö (1592-1664): Teân cuûa moät vò Thieàn sö after the name of the Padma (red lotus), the Trung Hoa vaøo cuoái thôøi nhaø nhaø Minh ñaàu thôøi seventh of the eight cold hells, where flesh of the nhaø Thanh—Name of a Chinese Zen master in the

end of the Ming dynasty and the beginning of the Hoàng Yeán (504-564): Teân cuûa moät vò danh Taêng Ch'ing dynasty in China. Trung Hoa vaøo thôøi nhaø Traàn (557-589)—Name of Hoàng Phaïm: Hung-Fan (chi)—Teân cuûa moät vò sö a Chinese famous monk who lived in the Ch'en ngöôøi Trung Hoa—Name of a Chinese monk. Dynasty in China. Hoàng Phuùc: 1) Ñaïi haïnh phuùc: Great happiness; Hoát: See Hoát Nhieân. 2) Teân cuûa moät ngoâi chuøa toïa laïc trong quaän Ba Hoát Hoaït Coác Khoaùi Thieân (1867-1934): Teân Ñình, thaønh phoá Haø Noäi, Baéc Vieät Nam—Name of cuûa moät vò danh Taêng Nhaät Baûn, thuoäc toâng Taøo a temple, located in Ba

Ñình district, Hanoi City, Ñoäng, vaøo theá kyû thöù XX—Name of a Japanese North Vietnam. famous monk, of the Ts'ao Tung sect, in the Hoàng Quang Töï: Honganji (jap)—Boån Nguyeân twnetieth century. Töï (Nhaät Baûn)—Teân cuûa moät ngoâi töï vieän Nhaät Hoát Hoát Ñoàng Ñoàng: Lôøi noùi voäi vaøng, khoâng Baûn thuoäc phaùi Tònh Ñoä Chaân Toâng, chuøa ñöôïc thaän troïng—Hasty and careless speeches. xaây döïng vaøo theá kyû thöù XIII—Name of a Hoát Laãm: Khulm (skt)—Moät vöông quoác coå naèm Japanese temple of the Pure Land True sect, giöõa Balkh and Kunduz—An ancient kingdom and which was built in the thirteenth century. city between Balkh and Kunduz. Hoàng Quy: 1) Phaùp Ñaïi Thöøa cöùu ñoä chuùng sanh: Hoát Loä Ma: Shaduman (skt)—Moät khu vöïc trong Great dharma or Law of Mahayana salvation; 2) xöù Tukhara thôøi coå, naèm veà phía baéc cuûa Thieàn phaùp: Teachings of Zen. Wakhan—A district of ancient Tukhara, north of Hoàng Taùo: Rose apple Wakhan. Hoàng Taán Thanh Kheâ Thieàn Sö (?-954): Qingxi Hoát Luaân Thoân Taûo: Nuoát troäng traùi taùo. Trong Hongjin—See Thanh Kheâ Hoàng Taán Thieàn Sö. thieàn, töø naày coù nghóa laø ñoïc hay nuoát troäng kinh Hoàng Thuûy: Flood. saùch, nhöng khoâng hieåu chaân nghóa cuûa noù (maø chæ Hoàng Traéc: Teân cuûa moät vò Thieàn sö Trieàu Tieân nuoát troäng thoâi)—To swallow up an apple. In Zen, vaøo theá kyû thöù IX. Theo Caûnh Ñöùc Truyeàn Ñaêng the term means to read or to swallow sutras but Luïc, quyeån IX, vaøo khoaûng töø naêm 809 ñeán 825, don't understand the true meanings. Sö ñeán Trung Hoa hoïc Thieàn vaø noái phaùp vôùi Hoát Nhieân: Suddenly—All of a sudden. Thieàn sö Trí Taïng Taây Ñöôøng. Naêm 828, Sö trôû veà Hoát Nhieân Ñaïi Ngoä: Sudden and great Trieàu Tieân tieáp tuïc truyeàn baù Thieàn phaùp taïi ñoù — enlightenment. Name of a Korean Zen master in the ninth Hoát Nhieân Sinh Khôûi: Thình lình khôûi sinh— century. According to The Records of the Suddenly arise. Transmission of the Lamp (Ch'uan-Teng-Lu), Hoát Taát Lieät (1212-1294): Teân cuûa moät vò vua Volume IX, from 809 till 825, he came to China to Moâng Coå khôûi ñaàu Trieàu ñaïi nhaø Nguyeân beân study Zen under Zen master Hsi-t'ang Chih-tsang Trung Hoa (1280-1368). OÂng laø vò vua thöù naêm (735-814) and became a dharma-heir of this cuûa ñeá quoác Moâng Coå—Name of the first king of master. In 828, he returned to Korea to continue to the Yuan Dynasty in China. He was the fifth king spread Zen teachings there. of the Mongolian Empire. Hoàng Traàn: Red dust—Universe—World. Hoät: Caùi nuùt—A knot. Hoàng Tuaân (530-608): Teân cuûa moät vò danh Taêng Hoät Chuoãi: Akasa—Rosary—String of beads for Luaät toâng Trung Hoa vaøo thôøi nhaø Tuøy (581- counting prayers. 618)—Name of a Chinese famous monk of the Hoät Lôïi Ñaø Da: Hrdaya (skt)—Haõn Laät Ñaø—Hoät Vinaya Sect, who lived in the Sui Dynasty in Lyù Ñaø Da—Hoät Lyù Na Da—Hoät Lyù Naõi Da—The China. heart—The mind—Chaân thöïc taâm hay kieân thöïc Hoàng Uaån (937-1004): Teân cuûa moät vò danh Taêng taâm. Coù choã noùi laø "nhuïc ñoaøn taâm hay hoät lyù ñaø Trung Hoa vaøo thôøi nhaø Toáng (960-1279)—Name da," coù choã laïi cho laø "kieân thöïc taâm hay can laät of a Chinese famous monk who lived during the ñaø da."—Some forms are applied to the physical Sung Dynasty in China. heart, others somewhat discriminately to the Hoàng Vaän: good luck—Good fortune.

tathagata-heart, or the true, natural, innocent heart.

Hoät Loä Taát Neâ: Hrosminkan or Semenghan Buddha. “Gassho” is a symbol of the perfect unity (skt)—Theo Eitel trong Trung Anh Phaät Hoïc Töø of men and the Buddha. Besides, the open hands Ñieån, Hoät Loä Taát Neâ laø moät vöông quoác coå gaàn placed side by side and slightly holowed (as if by hai thaønh Kulm vaø Kunduz, thuoäc vuøng baéc AÁn a beggar to receive food; hence when raised to the Ñoä—According to Eitel in The Dictionary of forehead, is also a mark of supplication) Chinese-English Buddhist Terms, Hrosminkan is reverence, salutation. an ancient kingdom near Khulm and Kunduz, Hôïp Duïng: In accordance with need—Suitable. northern India. Hôïp Ñaàu: Phuø hôïp—To agree—To accord—To Hoät Lyù: Hrih [Ha-Ra-I-Ah] (skt)—Hoät Lyù Caâu— correspond (to, with)—To line with. Chuûng töû cuûa Ñöùc A Di Ñaø vaø Ñöùc Quaùn Theá AÂm Hôïp Ñoàng Thuyeàn: See Thöøa Hôïp Thuyeàn. (hoät-lyù hay “ha-ra-i-ah” laø caâu chaân ngoân, taát caû Hôïp Haï: Töùc thì—Immediately—Theo thí duï thöù cung ñieän, caây coái, ao baùu, chim choùc ôû coõi Cöïc 79 cuûa Bích Nham Luïc. Moät vò Taêng hoûi Ñaàu Töû: Laïc ñeàu do chöõ Hoät Lyù naày maø sanh ra)—A "Taát caû tieáng laø tieáng Phaät phaûi chaêng?" Ñaàu Töû germ-word of Amitabha and Kuan-Yin. ñaùp: "Phaûi." Vò Taêng thöa: "Hoøa Thöôïng chôù cho Hoät Lyù Caâu: Hrih (skt)—See Hoät Lyù. tieáng haï phong tieáng khua baùt." Ñaàu Töû lieàn ñaùnh. Hôi Thôû Im Laëng: Hôi thôû khoâng oàn aøo—Quiet Vò Taêng laïi hoûi: "Lôøi thoâ vaø tieáng teá ñeàu veà ñeä breathing—See Soå Töùc (3). nhaát nghóa phaûi chaêng?" Ñaàu Töû ñaùp: "Phaûi." Vò Hôïp: Upanaya (skt). Taêng thöa: "Keâu Hoøa Thöôïng laø con löøa ñöôïc 1) Thích hôïp: Suitable—Comfortable— chaêng?" Ñaàu Töû lieàn ñaùnh. Vò Taêng naøy bieát choã Agreeing with—In accordance with—In thaät cuûa Ñaàu Töû neân hôïp haï (töùc thì) ñaët moät caùi accord. loàng baãy khieán Ñaàu Töû vaøo trong. Ñaâu ngôø Ñaàu 2) Hôïp nhau: Upanaya (skt)—Hôïp laïi—To bring Töû ñi treân loàng baãy kia, neân lieàn ñaùnh nöõa — together—To unite. According to example 79 of the Pi-Yen-Lu, a 3) Neân: Had better. monk asked T'ou Tzu, "All sounds are the sounds Hôïp Can: Quan heä vôùi—To establish relation of Buddha, right or wrong?" T'ou Tzu said, with. "Right." The monk said, "Teacher, doesn't your Hôïp Chöôûng: Anjali (skt)—Chaáp hay tay chaøo— asshole make farting sounds?" T'ou Tzu then hit Salutation with joined hands—Joining the palms him. Again the monk asked, "Coarse words or together—Chaáp möôøi ngoùn tay hay hai baøn tay subtle talk, all return to the primary meaning, right vaøo nhau. Trong “Hôïp Chöôûng”, chuùng ta hôïp hai or wrong?" T'ou Tzu said, "Right." The monk said, loøng baøn tay laïi vôùi nhau nhaèm dieãn taû söï veà "Can I call you an ass, Teacher?" T'ou Tzu then nöông, ñaày loøng bieát ôn vaø söï hôïp nhaát vôùi Ñöùc hit him. Knowing that T'ou Tzu was truthful, this Phaät. Baøn tay phaûi töôïng tröng cho Ñöùc Phaät vaø monk, immediately from the start was making a baøn tay traùi töôïng tröng cho chuùng sanh. Khi hai trap for him to go into. The monk was far from baøn tay hôïp laïi vôùi nhau, chuùng ta coù caûm giaùc nhö knowing that T'ou Tzu was above his trap and Ñöùc Phaät ñang hieän höõu trong chuùng ta vaø chuùng would hit him again—See Ñaàu Töû Nhaát Thieát ta trong

Ñöùc Phaät. “Hôïp Chöôûng” laø bieåu töôïng Phaät AÂm. cuûa söï hôïp nhaát toaøn haûo giöõa con ngöôøi vaø Ñöùc Hôïp Lieân Hoa: Hoa sen buùp. Maät giaùo duøng ñeå ví Phaät. Beân caïnh ñoù, hai baøn tay ñeå beân nhau trong vôùi taâm cuûa phaøm phu—A closed lotus flower. tö theá khaát thöïc, naâng töø töø leân traùn coøn laø moät daáu Esoteric Buddhism utilizes this term to indicate hieäu khaån khoaûn vaø toân kính—To bring the ten ordinary people’s mind. fingers or two palms together. In “Salutation with Hôïp Nghi: Appropriate—Fitting—Suitable. joined hands” (Gassho), we place our palm Hôïp Nghóa: Right meaning—See Thaát Thieän. together to express our reliance, thankfulness, and Hôïp Ngöõ: Right expression—See Thaát Thieän. Oneness with the Buddha. The right hand Hôïp Saùt: Keát thuùc—To conclude. symbolizes the Buddha and the left hand the Hôïp Sôn: Toaøn theå Taêng chuùng trong töï vieän—All human being. When they are placed together, we of the assembly in a monastery. feel that the Buddha is in us and we are in the

Hôïp Taùn: Hôïp laïi roài tan ra—Combination and Huaân Taân: Nhöõng rau caûi hay thöïc phaåm coù muøi dispersion. cay vaø noàng—Strong or peppery vegetables or Hôïp Thôøi: Right timing or seasonable—See Thaát foods—See Nguõ Taân. Thieän. Huaân Taäp: Vasita (skt)—Fumigation— Hôïp Thuû Khaåu: Ngaäm mieäng. Trong thieàn, töø naày Influence—Xoâng öôùp thoùi quen hay söï hieåu bieát coù nghóa laø khoâng ai coù theå duøng lôøi dieãn taû thieàn xuaát phaùt töø kyù öùc. Chaân nhö khoâng thieän khoâng phaùp vì thieàn laø baát laäp vaên töï, tröïc chæ nhaân taâm, aùc laïi bò nhieãm thieän aùc, gioáng nhö quaàn aùo khoâng kieán taùnh thaønh Phaät—To shut one's mouth (to muøi, maø bò ngöôøi ta ñem xòt muøi thôm thuùi vaøo close one's mouth, to keep silent, to hold one's chuùng vaäy—Habitual perfuming, perfumed habits, tongue). In Zen, the term means no one can use or knowledge which is derived from memory. To words to express the real meanings of Zen for it is fumigate perfume, i.e. influence of not established by words; It directly points to the unenlightenment, ignorance, or blind fate, on the human mind, and through it one sees one’s own unconditioned producing the conditioned. The nature and becomes a Buddha. defiling, inter-perfuming of bhutatathata, of Hôïp Thuûy Hoøa Neâ: Troän nöôùc vôùi buøn. Trong ignorance, of the impirical mind, and of the thieàn, töø naày coù nghóa laø söû duïng ngoân cuù khai thò empirical world. thieàn phaùp. Ñaây chæ laø phaùp phöông tieän maø caùc Huaân Taäp Chuûng Töû: Vasanavija (skt)— baäc thaày duøng ñeå daãn daét ngöôøi ñoän caên, chöù Memory-seeds—Caùc haït gioáng taäp khí trong moïi khoâng neân duøng cho moïi tröôøng hôïp—To mix haønh ñoäng, taâm linh vaø vaät lyù, taïo ra chuûng töû haït water with mud. In Zen, the term means to utilize maàm cuûa noù, nhöõng chuûng töû naày ñöôïc gieo trong words to enlighten someone. This is only a skilful A Laïi Da ñeå ñöôïc naåy maàm veà sau döôùi nhöõng method that masters use to welcome and guide ñieàu kieän thuaän lôïi. Huaân taäp chuûng töû laø yù nieäm people with dull faculties, not to be used in all quan troïng trong Duy Thöùc Hoïc cuûa caùc ngaøi Voâ cases. Tröôùc vaø Theá Thaân—Every act, mental and Huû: Thoái röõa—Rotten—Sloughing. physical, leaves its seeds behind, which is planted Huû Laïn Döôïc: Purgatives—Diuretics—See Traàn

in the Alaya for future germination under Khí Döôïc. favorable conditions. This notion plays an Huaân: Vas (skt). important role in the Vijnaptimatra school of 1) Boác khoùi: To smoke—Laøn khoùi: Fog. Asanga and Vasubandhu. 2) Moät loaïi caây toûa ra muøi thôm (caây hueä): Huaân Tu: Huaân taäp—To accumulate. Vasana (skt)—A fragrant plant which expels Huaân Tu Phöôùc Hueä: Huaân taäp coâng ñöùc vaø tí noxious influences. hueä—To have accumulated merits and wisdom. 3) Moät loaïi rau hay thaûo moäc coù muøi haêng nhö Huaân Töûu: Thöùc aên maën vaø röôïu—Non-haønh, toûi, kieäu, vaân vaân, nhöõng ngöôøi aên chay vegetarian foods and wine. theo ñaïo Phaät khoâng ñöôïc pheùp aên: Strongly Huaán: To teach—To instruct. smelling vegetables, e.g. onion, garlic, leeks, Huaán Thò: To teach—To instruct. etc., forbidden to Buddhist vegetarians. Huaán Töø Khoâng Loãi: Impeccable expression. 4) Taát caû nhöõng thöïc phaåm khoâng phaûi laø thöïc Hueâ Laâm: Teân moät ngoâi chuøa môùi kieán taïo, toïa phaåm aên chay: Any non-vegetarian food. laïc trong laøng Phuù Myõ, huyeän Chaâu Thaønh, Vuõng 5) Xoâng öôùp: To perfume—To make fragrant. Taøu, Nam Vieät Nam—Name of a newly built Huaân Ca: Sunga (skt)—Teân cuûa moät vò vua AÁn pagoda, located in Phuù Myõ village, Chaâu Thaønh Ñoä, ngöôøi trò vì AÁn Ñoä khoaûng naêm 187 tröôùc taây district, Vuõng Taøu, South Vietnam. lòch—Name of an Indian king who ruled India in Hueâ Nghieâm: Teân moät ngoâi chuøa toïa laïc trong thò around 187 B.C. traán Thuû Ñöùc, huyeän Thuû Ñöùc, thaønh phoá Saøi Soøn, Huaân Luïc Höông: Kunduruka (skt)—See Moäc Nam Vieät Nam—Name of a temple located in Höông. Thuû Ñöùc town, Thuû Ñöùc district, Saøi Goøn City, South Vietnam.

Hueä: 1) AÂn hueä: Kind, gracious; 2) Prajna or cultivation? “A special tranmission outside the Jnana (skt)—She rab (tib)—See Tueä. scriptures; no dependence upon words and letters; Hueä An (1225-1277): Teân cuûa moät vò Thieàn sö direct pointing at the soul of man; seeing into Nhaät Baûn, thuoäc toâng Laâm Teá vaøo theá kyû thöù one’s nature and the attainment of Buddhahood.” XIII—Name of a Japanese Zen master of the Lin- Hueä AÛnh: Teân cuûa moät vò danh Taêng Trung Hoa chi Sect, in the thirteenth century. vaøo thôøi nhaø Tuøy (581-618)—Name of a Chinese Hueä An Quoác Sö: Zen master Hui-an—Teân cuûa famous monk who lived in the Sui Dynasty in thieàn sö Hueä An, quoác sö Trung Hoa vaøo khoaûng China. theá kyû thöù VII. Theo Truyeàn Ñaêng Luïc, moät hoâm Hueä AÁn: Trí AÁn—See Tueä AÁn. thieàn sö Ñôn Haø Thieân Nhieân vaø Nam Nhaïc Hoaøi Hueä AÁn Thieàn Sö (1689-1764): Teân cuûa moät vò Nhöôïng ñeán hoûi quoác sö Hueä An veà yù chæ cuûa Ñaït Thieàn sö Nhaät Baûn thuoäc toâng Taøo Ñoäng vaøo theá Ma Ñoâng du. Hueä An ñaùp: "Sao maáy oâng khoâng töï kyû thöù XVIII—Name of a Japanese Ts'ao Tung hoûi yù cuûa mình laø gì?" Thieân Nhieân vaø Hoaøi Zen master in the eighteenth century. Nhöôïng thöa: "YÙ cuûa töï mình laø gì?" Hueä An ñaùp: Hueä AÅn Thieàn Sö: Zen master Hui-yin—Teân cuûa "Neân quaùn taùc duïng maät." Thieân Nhieân vaø Hoaøi moät vò Thieàn sö thuoäc phaùi Baéc toâng (Thaàn Tuù) Nhöôïng thöa: "Taùc duïng maät laø gì?" Hueä An chæ vaøo theá kyû thöù VIII. Coù leõ Hueä AÅn laø moät ñeä töû môû maét vaø nhaém maét, thay cho lôøi giaûng giaûi. Thaät cuûa caùc nhaân vaät Baéc

Toâng Haøng Ma Taùng hoaëc vaäy, thoâng ñieäp cuûa Toå Boà Ñeà Ñaït Ma khoâng phaûi Nghóa Phöôùc, nhöng khoâng coù chi tieát naøo veà Hueä laø moät thoâng ñieäp bình thöôøng khaû dó truyeàn trao AÅn coøn toàn taïi. Chæ bieát theo vaên bia cuûa Thieàn sö baèng ngoân ngöõ hay vaên töï. Haønh giaû tu Thieàn neân Long An Nhö Haûi thì Hueä AÅn ñaõ töøng laø thaày cuûa nhôù ñieàu naøy: Trong Phaät Giaùo Thieàn Toâng coù caùi Nhö Haûi khi oâng naøy môùi xuaát gia—Name of a voán khoâng theå toû baøy vaø daãn giaûi ñöôïc trong Tam Zen master of the Northern School (Shen-hsiu) in Taïng Kinh Ñieån. Coù phaûi chaêng ñoù laø böùc thoâng the eighth century. Hui-yin was perhaps a student ñieäp cuûa Toå Boà Ñeà Ñaït Ma maø haønh giaû neân luoân of the Northern School figures Chiang-ma Tsang suy ngaãm treân böôùc ñöôøng tu taäp cuûa chính mình? and/or I-fu, but no biographical details about him "Baát laäp vaên töï; giaùo ngoaïi bieät truyeàn; tröïc chæ are available. According to Ju-hai's epitaph, Hui- nhaân taâm; kieán taùnh thaønh Phaät."—Name of a Zen yin had been Ju-hai's teacher when he had just left master, who was also a National Teacher in home—See Long An Nhö Haûi Thieàn Sö. Chinese in the seventh century. According to the Hueä Ba La Maät: Prajna-paramita (skt)— Transmission of the Lamp, one day, Tan-Hsia- Transcendental knowledge—See Trí Hueä Ba La T'ien-Jan and Nan-yueh Huai-jang came and Maät. asked Hui-an about the meaning of Bodhidharma's Hueä Baùt Nhaõ: Prajna-paramita (skt)— coming to China. Hui-an said, "Why don't you ask Transcendental knowledge—See Trí Hueä Ba La about your own mind?" T'ien-Jan and Huai-jang Maät. asked again, "What is our own mind, master?" Hueä Baùt Nhaõ Ba La Maät Boà Taùt: Hui-an said, "You should contemplate the secret Aryaprajnaparamita (skt)—Prajna Paramita working." T'ien-Jan and Huai-jang continued to Bodhisattva. ask, "What is the secret working, master?" The Hueä Boá (518-587): Teân cuûa moät vò danh Taêng teacher merely opened and closed his eyes, Trung Hoa vaøo cuoái ñôøi nhaø Löông (502-557) ñaàu instead of giving any verbal explanation. As a trieàu ñaïi nhaø Traàn (557-589)—Name of a Chinese matter of fact, Bodhidharma's message is not an famous monk who lived in the end of Liang ordinary message which can be transmitted by Dynasty in China and the beginning of the Ch'en words. Zen practitioners should remember this: Is Dynasty in China. there anything in Zen Buddhism which cannot be Hueä Boä Boà Taùt: Caritramati bodhisatta (p)—expressed and explained in the canonical writings Haïnh Hueä Boà Taùt—Name of a Bodhisattva. classified into the Three Baskets? Is it a message Hueä Caûnh: Göông trí tueä coù theå thaáy moïi söï vieäc from Bodhidharma that we, Zen practitioners, neân goïi laø tueä kính—The mirror of wisdom. should always think about on our own path of Hueä Caên: Panna-indriya (p)—Prajna-indriya

(skt)—Prajendriya (skt)—Ekon (jap)—The faculty came back after a while, but his real intention wa of Wisdom—Trí hueä saùng suoát khoâng voïng töôûng to go somewhere else. Fo-Kuo, however, advised hay söï hieåu bieát hay suy nghó chaân lyù. Moät trong him to stay with the master, saying: “We have ben nguõ caên, caên coù theå quaùn ñaït chuùng sanh ñeå naåy separated from each other more than a month, but sinh ra ñaïo lyù—Sense of wisdom or thinking of the what do you think of me now since I saw you

truth (virtue of wisdom for awareness). The root or last?" Fo-Chien replied: "This is what puzzles organ of wisdom, one of the five organs—See me." The significance of this conversation is that Nguõ Caên. Fo-Kuo, as was already recorded under him, had Hueä Caàn Laõn OÂng (1320-1376): Teân cuûa moät vò his enlightenment soon after he came back to his danh Taêng Trieàu Tieân vaøo theá kyû thöù XIV—Name former master. This fact, occuring during the of a Korean famous monk in the fourteenth month's separation from his friend, had caused century. such a change in Fo Kuo's spiritual life that Fo- Hueä Caàn Phaät Giaùm Thieàn Sö (1059-1117): Chien wondered what was the cause and meaning Taihei Egon (jap)—T'ai p'ing Hui-ch'in-Fo-chien of this transformation. (Wade-Giles Chinese)—Huiqin Fojian (Pinyin Phaät Giaùm quyeát ñònh ôû laïi nuùi Nguõ Toå vôùi Chinese)—Hieän nay chuùng ta khoâng coù nhieàu taøi laõo sö Phaùp Dieãn cuûa mình vaø ngöôøi baïn toát lieäu chi tieát veà Thieàn sö Hueä Caàn Phaät Giaùm; tuy Phaät Quaû. Moät hoâm, Phaùp Dieãn ñeà cöû vaán nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy ñaùp giöõa Trieäu Chaâu vaø moät thaày Taêng. Thaày trong Nguõ Ñaêng Hoäi Nguyeân, quyeån XIX: Thieàn Taêng hoûi: "Thoùi nhaø cuûa Hoøa Thöôïng laø gì?" sö Hueä Caàn Phaät Giaùm, queâ ôû Thaùi Bình, Trung Trieäu Chaâu ñaùp: "Laõo Taêng tai ñieác, xin noùi Quoác, traûi qua nhieàu naêm hoïc hoûi Thieàn vôùi nhieàu to hôn." Thaày Taêng laëp laïi caâ u hoûi. Trieäu vò toân tuùc vaø nghó mình thaønh töïu vieân maõn. Nhöng Chaâu beøn noùi: "OÂng hoûi thoùi nhaø cuûa ta, vaø ta Nguõ Toå sôn Phaùp Dieãn khoâng chòu aán chöùng cho hieåu thoùi nhaø cuûa oâng roài ñoù." Vaán ñaùp naày sôû kieán, neân loøng phaån haän. Sö töø giaû ñoàng baïn laø laøm cho taâm trí cuûa Phaät Giaùm khai thoâng toû Phaät Quaû. Nhöng Phaät Quaû thì quay veà Nguõ Toå ngoä. Baáy giôø Sö hoûi Phaùp Dieãn: "Xin thaày chæ vaø nhôø ngaøi maø chöùng ngoä trieät ñeå. Phaät Giaùm thò cho ñaïo lyù roát raùo cuûa Thieàn laø gì?" Phaùp cuõng trôû veà cuøng luùc, nhöng thöïc taâm thì muoán ñi Dieãn ñaùp: "Sum la vaïn töôïng ñöôïc aán thaønh nôi khaùc. Tuy nhieân, Phaät Quaû khuyeân sö haõy ôû laïi Nhaát phaùp." Phaät Giaùm ñaûnh leã roài lui ra. Sau vôùi thaày, baûo raèng: "Chuùng ta môùi rôøi nhau hôn ñoù, Phaùp Dieãn cöû Sö laøm thö kyù cho töï moät thaùng nhöng so vôùi laàn tröôùc, sö huynh thaáy vieän—Fo-Chien decided to stay at Wu-Tsu toâi ra sao?" Sö ñaùp: "Choã ngôø cuûa toâi laø ôû ñaáy." YÙ Shan with his old master Fa-Yen and his good nghóa cuûa cuoäc baøn luaän naày laø Phaät Quaû ñaõ chöùng friend Fo-Kuo. One day, Fa-Yen referred to ngoä ngay sau khi trôû veà vôùi thaày cuõ cuûa mình. Söï the conversation between Chao-Chou and a kieän ñoù xaõy ra trong moät thaùng caùch maët ñoàng monk. The monk asked: "What is your way baïn, ñaõ taïo ra moä bieán chuyeån trong ñôøi taâm linh of teaching?" Chao-Chou replied: "I am deaf; cuûa Phaät Quaû, khieán cho Phaät Giaùm laáy laøm laï ñaâu speak louder, please." The monk repeated laø nguyeân nhaân vaø yù nghóa cuûa söï caûi hoùa aáy—We the question. Then Chao-Chou said: "You ask do not have detailed documents on this Zen me about my way of teaching, and I have Master; however, there is some interesting already found out yours." This conversation information on him in The Wudeng Huiyuan, served to open Fo-Chien's mind to volume XIX: Zen

Master Hui-Ch'in-Fo-Chien of enlightenment. He now asked the master: T'ai-Ping, China, studied Zen for many years "Please point out for me what is the ultimate under different masters and thought he was fully truth of Zen." Fa-Yen replied: "A world of accomplished in it. But Fa-Yen of Mount Wu-Tsu multiplicities is all stamped with the one." Shan refused to sanction his view, which offended Fo-Chien bowed and retired. Later, Fa-yan him greatly. He left the master, as did his friend allowed Fo-Chien to be in charge of writing Fo-Kuo. But the latter returned to Wu-Tsu and materials. attained full realization under him. Fo-Chien also Veà sau khi Phaät Giaùm noùi chuyeän veà Thieàn,

coù nhaéc ñeán chuyeän Ñoâng Töï hoûi Ngöôõng Sôn raèng Ñoâng Töï chæ muoán haït chaâu maø thoâi, coøn veà Traán haûi minh chaâu. Noùi ñeán choã 'khoâng caùi ñieàu Ngöôõng Sôn ñöa ra laø caùi gioû tre cuõ coù lyù ñeå toû baøy,' Phaät Quaû hoûi: "Ñaõ baûo minh kyõ?" Khi nghe ñoàng baïn nhaéc laïi caâu noùi cuûa chaâu naèm saün trong tay, taïi sao laïi coøn khoâng mình, Phaät Giaùm thaáy ngay yeáu ñieåm cuûa lôøi ñoái ñaùp, khoâng lyù ñeå toû baøy?" Nhöng hoâm mình. Roài thì caû hai ñöôïc Hoøa Thöôïng goïi; sau sö baûo: "Ñoâng Töï chæ muoán coù moät haït vöøa thaáy hai ngöôøi, Hoøa Thöôïng noùi ngay: chaâu maø thoâi, nhöng caùi ñieàu Ngöôõng Sôn ñöa "Möøng cho anh Caàn, vieäc lôùn ñaõ xong!"—Fo- ra chæ laø caùi gioû tre cuõ kyõ." Phaät Quaû aán chöùng Kuo found this quietly, and came to his sôû kieán naày, nhöng khuyeân sö haõy gaëp rieâng friend's room and knocked at the door. Fo- Hoøa Thöôïng—Later when Fo-Kuo and Fo- Chien called out, "Who is it?" Finding that it Chien were talking on Zen, mention was was his dear friend Fo-Kuo, he told Kuo to made of Tung-Szu's asking Yang-Shan about come in. Fo-Kuo innocently asked: "Did you the bright gem from the sea of Chen. When see the master? How was the interview?" Fo- the talk turned to 'no reasoning to advance,' Chien now reproached him saying: "It was Fo-Kuo demanded, "When it is said that there according to your advice that I have stayed are no words for reply, nor is there any here, and what is the outcome of the trick? I reasoning to advance?" Fo-Chien did not have been terribly rebuked by that old master know what reply to make. On the following of ours." Fo-Kuo burst out into a hearty laugh day, however, he said: "Tung-Szu wanted the and said: "Do you remember what you told gem and nothing else, but what Yang-Shan me the other day?" Fo-Chien discontentedly produced was just an old wicker work." Fo- said: "What do you mean?" Fo-Kuo then Kuo confirmed the view, but told him to go added: "Did you say that while Tung-Szu and see the master personally. wanted the gem and nothing else, and what Moät hoâm, böôùc vaøo phöông tröôïng cuûa Hoøa Yang-Shan produced was just an old wicker Thöôïng, vöøa saép môû lôøi thì Hoøa Thöôïng workd?" When his own statement was maéng chöûi thaäm teä. Phaät Giaùm khoán naïn phaûi repeated now by his friend, Fo-Chien at once lính quyùnh ruùt lui. Trôû veà lieâu, ñoùng cöûa naèm saw the point. Thereupon both Kuo and Chien maø loøng haän thaày khoâng nguoâi—One day, called on the master, who, seeing them when Fo-Chien came to the master's room approach, abruptly remarked: "O brother and was at the point of addressing him, the Ch'ien, this time you surely have it." master

rebuked him terribly. Poor Fo-Chien Veà sau naøy Phaät Giaùm nhaän Phaùp truyeàn had to retire in a mostawkward maner. Back chính thöùc töø Nguõ Toå, vaø Sö nhaäm chöùc truï trì in his own quarters, he shut himself up in the Töï vieän Thaùi Bình Höng Quoác treân Trung room while his heart was in rebellion against Sôn. Vaøo naêm 1111, Sö laøm truï trì chuøa Trí the master. Haûi ôû Bieän Ninh. Naêm naêm sau Sö trôû veà Phaät Quaû aâm thaàm bieát chuyeän ñoù, ñi ñeán Trung Sôn ñeå truï taïi chuøa Kieán Khang. Trong lieâu ñoàng baïn vaø goõ cöûa. Phaät Giaùm goïi ra: soá nhöõng thí chuû cuûa Phaät Giaùm coù moät vò “Ai ñoù?” Khi bieát ñaáy laø oâng baïn thaân Phaät quan trong trieàu teân Ñaëng Lyù (?). Lyù trình cho Quaû, Sö baûo Phaät Quaû haõy vaøo. Phaät Quaû e deø Phaät Giaùm aùo leã töû y. Khi nhaän y aùo truyeàn hoûi: “Sö huynh coù gaëp laõo Hoøa Thöôïng thöøa töø Nguõ Toå Phaùp Dieãn, Phaät Giaùm caàm khoâng? Vieäc baùi phoûng ra sao?” Sö phieàn leân baèng hai tay roài ñöa leân cho chuùng hoäi traùch baïn raèng: “Bôûi nghe sö huynh khuyeân thaáy vaø noùi: "Luùc xöa, Phaät Thích Ca Maâu Ni, neân toâi ôû laïi ñaây; keát cuïc vieäc löøa phænh naày vôùi y vieàn vaøng daøi ñeán möôøi boä, phuû heát thaân laø gì? OÂi ñaõ bò laõo Hoøa Thöôïng maéng chöûi Phaät ngaøn boä. Thaân Phaät khoâng cao laém, maø thaäm teä.” Phaät Quaû baät cöôøi ha haû vaø baûo: boä y cuõng khoâng ngaén laém. Maáy oâng coù laõnh “Huynh coù nhôù ngaøy kia huynh noùi gì vôùi toâi hoäi khoâng? Chæ nhö vaäy, khoâng coù caùch naøo khoâng?” Phaät Giaùm hoûi: “Nghóa laø gì?” Phaät khaùc."—Fo-Chien later received formal Quaû beøn theâm: “Haù khoâng phaûi sö huynh baûo Dharma transmission from Wuzu and

assumed the abbacy of the Taiping Xingguo ness as well as the impossibility of the Monastery on Mount Zhong. In the year 1111, master's statements must thus be regarded as he became abbot of the Zhihai Temple in issuing directly from their inmost unified Bianjing. Five years later he returned to experience. And the above impossible Mount Zhong to reside at Jiankang Temple. condition so long as space-time relations Among Fo-Chien's patrons was a high official remain what they are to our final of the imperial court named Deng Li. He consciousness; they will only be intelligible presented Fo-Chien with the ceremonial when we are ushered into a realm beyond our purple robe and the name Fo-Chien (Buddha relative experience. Mirror), by which he is remembered. Upon Moät vò Taêng hoûi: "Con nghe noùi Hoøa Thöôïng receiving the robe of transmission from Wuzu, töøng ñích thaân gaëp Nguõ Toå. Coù phaûi vaäy Fo-Chien held it up with both hands and khoâng?" Phaät Giaùm noùi: "Traâu saét gaëm coû showed it to the congregation, saying, "In vaøng." Vò Taêng noùi: "Vaäy thì Hoøa Thöôïng ñaõ former Sakyamuni Buddha, with a ten-foot ñích thaân gaëp Nguõ Toå roài?" Phaät Giaùm noùi: gold-trimmed robe, cloaked the entire "Coù phaûi caâu traû lôøi cuûa laõo Taêng laøm oâng khoù thousand-foot Buddha body. The Buddha chòu?" Vò Taêng noùi: "Cuoäc gaëp gôõ cuûa Hoøa body was not too tall, nor was the robe too Thöôïng vôùi Nguõ Toå coù gioáng nhö cuoäc gaëp gôõ short. Do you understand? It's just like this. It's giöõa Boà Ñeà Ñaït Ma vaø vua Vuõ Ñeá khoâng?" not some other way." Phaät Giaùm noùi: "Ngöôøi Hoà (Ñaït Ma) noùi thì Moät hoâm, coù moät vò Taêng hoûi Sö: "Theá naøo laø deã laõnh hoäi, nhöng ngöôøi

Hoa (Vuõ Ñeá) thì khoù yù Toå Sö Taây sang?" Sö ñaùp: "AÊn daám bieát maø hieåu noåi."—A monk asked, "I've heard chua, aên muoái bieát maën." Caâu traû lôøi cuûa thieàn that you personally saw Master Wuzu. Is that sö Phaät Giaùm laø ñuùng moät caùch töï nhieân. Ai ai so?" Fo-Chien said, "The iron ox grazed in the cuõng bieát, nhöng coù can heä gì vôùi vieäc Toå Sö golden grass." The monk said, "Then you sang Trung Hoa? Ñieàu naøy cho thaáy caùc thieàn personally saw Wuzu?" Fo-Chien said, "Did I sö khoâng phaûi laø trieát gia maø laø nhöõng baäc give you an offensive answer?" The monk thöïc tu, neân hoï vieän daãn kinh nghieäm thay vì said, "Was your meeting with Wuzu like vieän daãn baèng lôøi; moät kinh nghieäm voán laø when Bodhidharma met Emperor Wudi?" Fo- caên baûn hoùa giaûi nhöõng nghi hoaëc thaønh moät Chien said, "Foreign speech is easy to nhaát theå hoøa ñieäu. Taát caû caùc leõ ñöông nhieân understand, but Chinese is difficult to cuõng nhö leõ baát khaû nôi nhöõng phaùt bieåu cuûa comprehend." caùc thieàn sö phaûi ñöôïc coi laø xuaát phaùt tröïc Moät vò Taêng hoûi: "Ñeå qua moät beân 'Töùc Taâm tieáp töø kinh nghieäm baát nhò saâu thaúm cuûa hoï. Töùc Phaät,' theá naøo laø nghóa cuûa 'Voâ Taâm voâ Vaø chuùng ta chæ coù theå hieåu chöøng naøo chuùng Phaät'?" Phaät Giaùm noùi: "Hoâm qua cuõng coù moät ta nhaûy vaøo moät caûnh giôùi vöôït leân kinh vò Taêng hoûi laõo Taêng caâu naøy. Laõo Taêng nghieäm ñoái ñaõi cuûa mình—One day, a monk khoâng traû lôøi oâng ta." Vò Taêng laïi hoûi: "Con asked, "Why did Bodhidharma come from the khoâng hieåu laø vieäc naøy coù khaùc xa vôùi 'Töùc west?" Zen master Fo-Chien answered, Taâm Töùc Phaät.'" Phaät Giaùm noùi: "Noù gaàn nhö "When you taste vinegar you know it is sour; caùch xa möôøi ngaøn daëm. Noù xa nhö khoaûng hôû when you taste salt you know it is salty." Fo- maø moät sôïi toùc coù theå ñaët voâ vöøa." Vò Taêng laïi Chien's answer is naturally correct. noùi: "Neáu baát thình lình caét ñöùt hai ñaàu vaø 'trôû Everybody knows it, but what connection has veà nhaø' ngoài nôi aån daät, thì sao?" Phaät Giaùm it to the patriarchal visit? This proves that Zen noùi: "Nhaø oâng ôû ñaâu?" Vò Taêng noùi: "Ñoù laø masters are not philosophers but pragmatists, moät thaân giaûi thoaùt trong möôøi ngaøn theá giôùi." they appeal to an experience and not to Phaät Giaùm noùi: "OÂng chöa veà ñeán nhaø. Noùi laïi verbalism; an experience which is so ñi!" Vò Taêng noùi: "Khi con ñeán choã naøy, con fundamental as to dissolve all doubts into khoâng coøn laøm cho khaùc bieät baát cöù thöù gì. harmonious unfication. All the matter-of-fact- Khoâng coù gì khaùc bieät giöõa baéc vaø nam." Phaät

Giaùm noùi: "Chæ nhö vaäy."—A monk asked, Vaøo moät ngaøy thaùng taùm naêm 1117, Sö "Putting aside 'Mind is Buddha,' what is the thöôïng ñöôøng daïy chuùng: "Taâm aán Toå Sö meaning of 'No mind, no Buddha'?" Fo-Chien daùng gioáng maùy traâu saét, ñi lieàn aán ñöùng, said, "Yesterday a monk asked me this. I ñöùng lieàn aán phaù, daàu cho chaúng ñi chaúng didn't answer him." The monk said, "I don't ñöùng cuõng chöa phaûi laø choã haønh lyù cuûa Thieàn understand whether this is much different Taêng. Vaø sau heát, choã naøo laø choã maø vò Thieàn from 'Mind is Buddha.'" Fo-Chien said, "It's as Taêng neân haønh cöôùc ñeán? Ñôïi ñeán thaùng möôøi close as ten thousand miles away. It's as far as ta seõ chæ ra cho caùc oâng."

Ñeán ngaøy moàng taùm a gap that a hair can't fit into." The monk said, thaùng chín, Sö taém goäi, ñaép y, roài ngoài kieát giaø "If I suddenly cut off the two heads, and trong tö theá thaúng thoùm. Caàm buùt loâng treân 'returned home' to sit in seclusion, then what?" tay, sö vieát nhöõng lôøi töø bieät. Xong xuoâi, Sö Fo-Chien said, "Where is your home?" The buoâng buùt xuoáng maø thò tòch. Tro coát cuûa Sö monk said, "It's a liberated body within the ñöôïc thôø trong thaùp beân hoâng chuøa —In the ten thousand worlds." Fo-Chien said, "You month of August in the year 1117, Fo-Chien haven't reached your home yet. Speak again." entered the hall and addressed the monks, The monk said, "When I reach this place, I saying, "The mind seal of Wu-Ssu (Wuzu) is don't differentiate anything. There's no like the great function of an iron ox. The seal difference between north and south." Fo- was laid down and then destroyed. It may be Chien said, "Just so." said that it has neither gone nor remained, nor Thieàn sö Phaät Giaùm thöôïng ñöôøng daïy chuùng: is it at a place to which a monk may take a "Chí ñaïo khoâng khoù, chæ hieàm giaûn traïch, hoa pilgrimage. And after all, what is a place ñaøo hoàng hoa lyù baïch, ai baûo chung chung chæ which a monk may take a pilgrimage? Wait moät saéc, chim yeán keâu chim hoaøng oanh hoùt, until about October and I'll show you." On the ai baûo laø ñoàng moät tieáng. Trong maáy oâng eighth day of the following month, Fo-Chien ngöôøi naøo khoâng thaáu ñöôïc then choát cuûa Toå bathed, put on his robe, and then sat cross- Sö, chæ nhaän suoâng nuùi soâng laøm maét mình legged in an upright position. With a brush vaäy!"—Zen master Fo-Chien entered the hall and paper he wrote a few words of farewell. and addressed the monks, saying, "Attaining Then, laying down the brush, he passed away. the Way is not difficult. Just disdain picking His cremated remains were placed in a stupa and choosing. The peach blossoms are red by the temple. and the plum blossoms are white. Who says Hueä Caàu: it's all mixed up to be one color? The sparrow 1) (431-504): Teân cuûa moät vò danh Taêng Trung chirps. The oriole sings. Who says that birds Hoa soáng vaøo trieàu ñaïi nhaø Löu Toáng (420- make only one sound? Those of you who 497)—Name of a Chinese famous monk who haven't penetrated the essential connection lived in the Liu Sung Dynasty in China. with the ancestors; just let the mountains and 2) (?-913): Teân cuûa moät vò Thieàn sö Trung Hoa rivers be your eye!" soáng vaøo thôøi Nguõ Ñaïi (907-960)—Name of a Trong thaát sö giöõ saùu ñaàu töû baèng goã, moãi maët Chinese Zen master who lived in the Wu-tai ñeàu khaéc chöõ moät chaám. Taêng chuùng vaøo thaát, Dynasty in China. Sö lieàn eùm vaø hoûi: "Hoäi chaêng?" Neáu vò Taêng Hueä Chieáu (651-714): Teân cuûa moät vò danh Taêng chaàn chöø, Sö lieàn ñaùnh ñuoåi ra—Fo-Chien Trung Hoa, thuoäc Phaùp Töôùng toâng, vaøo thôøi nhaø kept six wooden dice in his abbot's quarters. Ñöôøng (618-907)—Name of a Chinese famous On each side of every die was a single dot. monk, of the Fa-Hsiang Sect, who lived in the When a monk would enter for an interview, T'ang Dynasty in China. Fo-Chien would throw the dice and say, "Do Hueä Chöôùng: Nhöõng caûn trôû do phieàn naõo gaây ra you understand?" If the monk hesitated, Fo- hay nhöõng duïc voïng vaø aûo töôûng laøm taêng taùi sanh Chien would drive him from the room with vaø trôû ngaïi cho söï phaùt sanh trí hueä —Hinderers or blows. barriers caused by

passions and delusion which

aid rebirth and hinder to arising of wisdom. Hueä Ñaêng: See Tueä Ñaêng. Hueä Coác Long Giôùi (1902-1979): Teân cuûa moät vò Hueä Ñaêng Thieàn Sö (1873-1953): Teân cuûa moät vò hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX— Thieàn sö Vieät Nam, phaùi Lieãu Quaùn, thuoäc doøng Name of a Japanese Buddhist scholar in the thöù 41, toâng Laâm Teá vaøo theá kyû thöù XX—Name of twentieth century. a Vietnamese Zen master, of the Lieu Quan Hueä Cô (412-496): Teân cuûa moät vò danh Taêng branch, forty-first lineage of the Lin-chi Sect, in Trung Hoa vaøo thôøi Löu Toáng beân Trung Hoa the twentieth century. (420-497)—Name of a Chinese famous monk who Hueä Ñaêng Vöông: See Tueä Ñaêng Vöông. lived in the Liu Sung Dynasty in China. Hueä Ñoan Thieàn Sö: Zen master Hui-tuan—Teân Hueä Cô Thieàn Sö (1603-1668): Teân cuûa moät vò cuûa moät vò ñeä töû thuoäc Haïc Laâm phaùi, Ngöu Ñaàu Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi toâng, ngöôøi ñöôïc thoï giaùo cuûa Thieàn sö Haïc Laâm nhaø Minh (1368-1644)—Name of a Chinese Zen Huyeàn Toá vaøo ñaàu theá kyû thöù VIII. Ngoaøi vieäc teân master of the Lin-chi Sect in the Ming Dynasty in oâng ñöôïc ghi trong vaên bia cuûa Thieàn sö Huyeàn China. Toá raèng oâng laø moät trong naêm ñeä töû cuûa vò Thieàn Hueä Cöï: See Tueä Cöï. sö naøy thì coù raát ít ñieàu khaùc ñöôïc bieát veà cuoäc ñôøi Hueä Cöï Tam Muoäi: Djnanolka-samadhi (skt)— cuûa oâng—Name of a Zen monk of the Hao-Lin Concentration on torch of wisdom. Zen Sublineage, Niu-t'ou School, who was Hueä Cöï Thieàn Sö: Teân cuûa moät vò Thieàn sö Trieàu ordained with a Zen master Hao-Lin Hsuan-Su in Tieân, thuoäc toâng Phaùp Nhaõn vaøo theá kyû thöù X— the early eighth century. Beside the fact that his Name of a Korean Zen master of the Fa-Yen Sect, name was recorded in Zen master Hsuan-su's in the tenth century. epitaph that he was listed as one of the five Hueä Dieãn: Hui-Yuan (chi)—E-on (jap)—See Hueä disciples of this master, no other biographical Vieãn. details about him are available. Hueä Du: Teân cuûa moät vò danh Taêng Trung Hoa Hueä Giaùc: vaøo thôøi Löu Toáng (420-497)—Name of a Chinese 1) Teân cuûa moät vò danh Taêng Trung Hoa soáng famous monk who lived in the Liu Sung Dynasty vaøo thôøi Löu Toáng (420-497)—Name of a in China. Chinese famous monk who lived in the Liu Hueä Dueä (355-439): Teân cuûa moät vò danh Taên g Sung Dynasty in China. Trung Hoa vaøo thôøi Löu Toáng (420-497)—Name 2) (531-620): Teân cuûa moät vò danh Taêng khaùc of a Chinese famous monk who lived in the Liu cuûa Trung Hoa ngöôøi vaøo thôøi nhaø Tuøy (581- Sung Dynasty in China. 618)—Name of another Chinese famous Hueä Duõng (515-583): Teân cuûa moät vò danh Taêng monk who lived in the Sui Dynasty in China. Trung Hoa vaøo giöõa hai trieàu ñaïi nhaø Löông (502- 3) (554-606): Teân cuûa moät vò danh Taêng Trung 557) vaø nhaø Traàn (557-589)—Name of a Chinese Hoa cuõng soáng vaøo thôøi nhaø Tuøy (581-618)— famous monk who lived between the Liang Name of a Chinese famous monk who also Dynasty and the Ch'en Dynasty in China. lived in the Sui Dynasty in China. Hueä Ñaøm (1304-1371): Teân cuûa moät vò Thieàn sö Hueä Giaùc Döông Chaâu Thieàn Sö: Hui-Chiao Trung Hoa, thuoäc phaùi Döông Kyø, toâng Laâm Teá Yang-chou—Coøn ñöôïc goïi laø Thieàn sö Giaùc Thieát

vaøo thôøi nhaø Nguyeân beân Trung Hoa (1280- Chuûy, teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá 1368)—Name of a Chinese Zen master of the kyû thöù chín (vaøo thôøi nhaø Ñöôøng). Sö laø moät trong Yang-Chi branch, Lin-chi Sect, in the Yuan nhöõng ñeä töû noåi tieáng cuûa Thieàn sö Trieäu Chaâu dynasty. Toøng Thaåm. Sö truï trì chuøa Quang Hieáu ôû Döông Hueä Ñaûn: Teân cuûa moät vò danh Taêng Trung Hoa Chaâu. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu vaøo ñaàu thôøi nhaø Ñöôøng (618-907)—Name of a chi tieát veà Thieàn sö Giaùc Thieát Chuûy; tuy nhieân, Chinese famous monk who lived in the beginning coù moät vaøi cuoäc ñoái thoaïi giöõa Sö vaø nhöõng vò of the T'ang Dynasty in China. Taêng khaùc keå caû Thieàn sö Phaùp Nhaõn trong quyeån Hueä Ñao: Prajna-khadga (skt)—Hueä Kieám—Nguõ Ñaêng Hoäi Nguyeân vaø Truyeàn Ñaêng Luïc, Wisdom-sword. quyeån XI—Zen master Hui-Chiao Yang-chou was

also called Chueh T'ieh-tzu, name of a Chinese caùch nhìn cuûa baïn, thì vò thaày lieàn bieát ngay laø Zen master in the ninth century (during the T'ang baïn ñang luùng tuùng ñuû ñieàu, bò böùc baùch ñeán dynasty). He was one of the most famous disciples ñöôøng cuøng nhö theá. Theo Thieàn sö D.T. of Zen master Chao-Chou-Ts'ung-Sheân. He was Suzuki trong quyeån "Thieàn Hoïc Nhaäp Moân," the abbot of Kuang-Hsiao Temple in Yang-chou. ñoù cuõng chính laø khôûi ñieåm cuûa söï tham We do not have detailed documents on this Zen Thieàn. Khoâng coù kinh nghieäm naøy thì khoâng Master; however, there are some dialogues theå nhaäp ñaïo. Ñeán ñaây thì moïi duyeân ñeàu döùt between him and other monks including Zen saïch, moät nieäm khoâng sinh, muïc ñích cuûa master Fa-yan in the Wudeng Huiyuan, and in the coâng aùn coi nhö ñaõ hoaøn thaønh ñöôïc phaàn naøo Records of the Transmission of the Lamp (Ch'uan- roài—In the Records of the Transmission of the Teng-Lu), Volume XI. Lamp (Ch'uan-Teng-Lu), Volume XI, after Theo Truyeàn Ñaêng Luïc, quyeån XI, sau khi the death of Chao-chou, Zen master Fa-yan Thieàn sö Trieäu Chaâu thò tòch, thieàn sö Phaùp asked Hui-Chiao Yang-chou whether his Nhaõn töøng hoûi thieàn sö Hueä Giaùc, ñeä töû cuûa master really made a statement about the Trieäu Chaâu raèng: "Nghe noùi trieäu Chaâu coù noùi cypress-tree in response to the question, 'caây baùch tröôùc saân' phaûi khoâng?" Hueä giaùc "What is the fundamental principle of ñaùp: "Khoâng coù." Nhöng roõ raøng ñoù laø caâu traû Buddhism?" Hui-Chiao unhesitatingly lôøi khoâng ñuùng söï thaät, vì ai cuõng ñeàu bieát declared, "My master never made that Trieäu Chaâu coù noùi caâu ñoù, vaø thieàn sö Phaùp statement." This was a direct contradiction of Nhaõn cuõng bieát nhö vaäy. Caâu hoûi cuûa Phaùp the fact; for everybody knew that Chao-chou Nhaõn chæ muoáng xem ñeä töû cuûa Trieäu Chaâu coù had made it, and the one who asked Hui-caùch nhìn ra sao veà caâu chuyeän "caây baù ch Chiao about it was himself not ignorant of it. tröôùc saân" maø thoâi, vì theá Phaùp Nhaõn laïi hoûi His questioning was to see what insight this Hueä Giaùc: "Töø tröôùc ñeán giôø ai cuõng cho raèng disciple of Chao-chou had into the meaning of coù vò Taêng hoûi Trieäu Chaâu: 'Theá naøo laø yù Toå the story of the cypress-tree. Therefore, the sö töø Thieän Truùc ñeán?' vaø Trieäu Chaâu ñaõ ñaùp: questioner further pursured Hui-Chiao by 'caây baùch

tröôùc saân.' Côù sao Thöôïng Toïa laïi saying, "But this is asserted by everybody, noùi laø khoâng?" Hueä Giaùc ñaùp: "Tieân sö thaät and how can you deny it?" Hui-Chiao Yang- khoâng coù noùi caâu naøy maø, Hoøa Thöôïng chôù chou insisted, "My master never said it; and neân huûy baùng tieân sö." Caâu noùi naøy cuûa Hueä you will do well if you do not thus disparage Giaùc ñuùng laø voâ lyù vaø ngang böôùng. Nhöng him." What an audacious statement! But those ngöôøi ngoä ñaïo thì ai naáy ñeàu roõ söï kieân quyeát that know Zen know that this flat denial is the phuû nhaän naøy ñaõ chöùng minh Hueä Giaùc ñaõ irrevocable proof that Hui-Chiao thoroughly hieåu ñöôïc Thieàn phaùp cuûa sö phuï mình moät understood the spirit of his master. His Zen caùch troïn veïn. Khoâng ai hoaøi nghi veà chuyeän was beyond question. But from our common- Hueä Giaùc coù ngoä ñaïo hay khoâng. Nhöng theo sense point of view no amount of intellectual quan ñieåm hieåu bieát thoâng thöôøng cuûa chuùng resourcefulness can be brought upon his flat ta thì khoâng coù caùch naøo duøng "taùnh bieát" ñeå denial so that it can somehow be reconciled giaûi thích söï kieân quyeát phuû nhaän cuûa Hueä with the plain fact itself. Zen is, therefore, Giaùc phuø hôïp vôùi söï thaät ñöôïc. Vì theá, nhöõng quite merciless toward those critics who take nhaø bình luaän cho raèng caâu chuyeän "caây baùch the story of the cypress-tree for an expression tröôùc saân" mang yù nghóa laø Phaät giaùo Ñaïi savouring of Mahayana pantheism. The Thöøa coù khuynh höôùng Phieám Thaàn Luaän. koans, therefore, as we have seen, are Thieàn hoaøn toaøn khoâng caàn lôøi leõ. Chính vì generally such as to shut up all possible theá maø coâng aùn ñöôïc laäp ra chæ laø phöông avenues to rationalization. After a few caùch chaën ñöùng taát caû khaû naêng daãn ñeán tính presentations of your views in the interview hôïp lyù hoùa. Haønh giaû tu Thieàn neân luoân nhôù with the master, which is technically called raèng khi tham thieàn, baïn vöøa noùi vaøi caâu theo "San-zen", you are sure to come to the end of

your resources, and according to Zen master lieäu chi tieát veà Thieàn sö Lang Nha Hueä Giaùc; tuy Daisetz Teitaro Suzuki in "An Introduction To nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy Zen Buddhism," this coming to a "cul-de-sac" trong Truyeàn Ñaêng Luïc: Thieàn sö Quaûng Chieáu, is really the true starting point in the study of queâ ôû Taây Laïc, laø ñeä töû cuûa Thieàn sö Phaàn Döông. Zen. No one can enter into Zen without this Cha laøm Thaùi Thuù Hoaønh Döông (nay laø moät experience. When this point is reached the thaønh phoá thuoäc mieàn nam tænh Hoà Nam), roài maát koan may be regarded as having partially ôû ñoù, sö phoø linh cöûu cha veà xöù. Sau khi mai taùng accomplished. cha xong, Quaûng Chieáu leo nuùi Döôïc Sôn ñeå thaêm Moät hoâm, coù moät vò Taêng ñeán hoûi thieàn sö vieáng ngoâi chuøa coå treân ñoù. OÂng ngaïc nhieân thaáy Hueä Giaùc Döông Chaâu: "Töø xa xoâi ñeán tìm sö, ngoâi chuøa hoaøn toaøn quen thuoäc vôùi mình, laøm nhö xin sö daïy doã ñaïo Thieàn." Hueä Giaùc hoûi: oâng ñaõ soáng ôû ñoù töø tröôùc. Vì vaäy maø oâng ñaõ xuaát "Vieäc quan gia nghieâm nhaët, khoâng coøn coøn gia laøm Taêng taïi chuøa Döôïc Sôn. OÂng hoïc Thieàn choã troáng ñeå saép xeáp gaëp rieâng oâng." Vò Taêng vôùi Thieàn sö Phaàn Döông Thieän Chieâu vaø trôû hoûi: "Boä sö khoâng coù

phöông tieän gì sao?" thaønh Phaùp töï cuûa ngaøi. Veà sau naøy, Sö soáng vaø Hueä Giaùc ñaùp: "OÂng töø xa xoâi ñeán, haõy ñeán daïy Thieàn taïi Thuû Chaâu, baây giôø laø Thuû Quaän nghæ qua ñeâm beân beáp löûa ñi." Haønh giaû tu trong tænh An Huy, nôi ñoù Sö ñaõ traûi roäng aûnh Thieàn coù thaáy gì khoâng? Thieàn sö Hueä Giaùc höôûng cuûa phaùi Thieàn Laâm Teá. Giaùo phaùp cuûa Sö baûo vò Taêng ñöøng noùi Ñoâng noùi Taây, maø haõy cuøng vôùi vò Thieàn sö ñöông thôøi laø Tuyeát Ñaäu tôùi nghæ qua ñeâm beân caïnh loø söôûi ñi vì oâng ôû Truøng Hieån, ñöôïc goïi laø "Hai Gioït Cam Söông"— xa xoâi môùi ñeán. Vaø ñaây laø caùch thöïc tieãn nhaát Name of a Chinese Zen master of the Lin-chi ñeå boäc loä chaân lyù Thieàn trong Phaät giaùo—One Sect, during the North Sung Dynasty in China. We day, a monk came and asked, "I have come do not have detailed documents on this Zen from a far-off district to receive your Master; however, there is some interesting instruction. Will you kindly tell me the truth information on him in The Records of the of Zen as you understand it?" Hui-Chiao said, Transmission of the Lamp (Ch’uan-Teng-Lu): Zen "The official regulations are so strict, and master Kuang-Zhao-Hui-Jue, came from Xi-Luo, there is no room for private arrangements." was a disciple of Fan-Yang. His father was a The monk said, "There must be some governor of Heng-Yang (a city in southern Hunan contrivance (means), master!" Hui-Chiao said, Province) . His father died there, and Kuang-Zhao, "As you come from so far away, pass the fulfilling his filial obligation, carried his father’s night by the fireplace." Do you see anything, casket back to their native home. After burying his Zen practitioners? Zen master Hui-Chiao told father, he climbed up Mount Yao to see the the monk not to talk Eat and West, but pass ancient monastery there. he was surprised to find the night by the fireplace because you just that the monastery seemed completely familiar, as come from so far away. And this is the most though he'd lived there before. because of this, he practical way to demonstrate the truth of Zen left home to become a monk at Yueh-Shan in Buddhism. Temple. He studied Zen under Zen master Hueä Giaùc Lang Gia: Hui-chiao-lang-yeh (chi)— Fenyang Shanzhao and became his Dharma heir. Zen master Lang-Ye-Hui-Jue—See Lang Nha Later, he lived and taught Zen at Chuzhou, the Hueä Giaùc Thieàn Sö. modern Chu County of Anwei Province, where he Hueä Giaùc Lang Nha Thieàn Sö: Roya Ekaku spread the influence of the Linji school of Zen. (jap)—Lang-yeh Hui-chueh (Wade-Giles His teachings along with those of his Zen Chinese)—Langye Huijue (Pinyin Chinese)—See contemporary Hsueh-tou Chung-hsien, were Lang Nha Hueä Giaùc Thieàn Sö. jointly called "the two gates of sweet dew (a Hueä Giaùc Quaûng Chieáu Thieàn Sö: Zen Master traditional phrase of high praise for Buddhist Hui-Jue Kuang-Zhao—Teân cuûa moät vò Thieàn sö teachings, also means 'great peace')." Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi Baéc Toáng Moät vò Taêng hoûi sö: “Caùi gì laø Phaät?” Sö ñaùp: (960-1127). Hieän nay chuùng ta khoâng coù nhieàu taøi “Ñaàu ñoàng, traùn saét.” Vò Taêng hoûi: “Laø nghóa

gì?” Sö ñaùp: “Chim moã, caù vaãy vuøng.”—A chæ caùc baäc A La haùn ñoän caên ñaõ lìa boû chöôùng monk asked Kuang-Zhao: “What is Buddha?” phieàn naõo—A heart or mind delivered from Kuang-Zhao said: “Copper head, iron ignorance by

wisdom. The arhat’s deliverance forehead.” The monk said: “What does that from hindrances to wisdom. mean?” Kuang-Zhao said: “Bird beak, fish Hueä Giaûn: Hui-Chien (chi)—Teân cuûa moät vò danh gills.” Taêng Trung Hoa soáng vaøo thôøi Löu Toáng beân Vò Taêng hoûi: “Sen laø caùi gì tröôùc khi troài leân Trung Hoa (420-497). Khoaûng naêm 457, Sö truï taïi maët nöôùc?” Sö ñaùp: “Meøo ñoäi noùn giaáy.” Moät chuøa Loäc Daõ ôû Maït Laêng ñeå phieân dòch kinh ngöôøi laïi hoûi: “Sau khi sen troài khoûi nöôùc laø ñieån—Name of a Chinese famous monk who lived caùi gì?” Sö ñaùp: “Choù thaáy roi laø chaïy.”—A in the Liu Sung Dynasty in China. In around 457, monk asked: “How is it before the lotus he dwelt at Lu-Yie Temple in Mo-Ling to comes out of the water?” Kuang-Zhao said: translate sutras. “The cat wears a paper hat.” The person Hueä Haûi: asked: “How about after the lotus comes out 1) (541-609): Teân cuûa moät vò danh Taêng Trung of the water?” Kuang-Zhao said: “The dog Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of a runs when it sees the whip.” Chinese famous monk who lived in the Sui Moät hoâm sö thöôïng ñöôøng daïy chuùng: “Thaáy, Dynasty in China. nghe, hieåu bieát ñeàu laø nhôn sanh töû. Thaáy 2) (550-606): Teân cuûa moät vò danh Taêng khaùc nghe hieåu bieát chính laø goác giaûi thoaùt. Thí nhö cuûa Trung Hoa ngöôøi cuõng soáng vaøo thôøi nhaø sö töû nhaøo loän khoâng nhaát ñònh ñöùng ôû Nam Tuøy (581-618)—Name of another Chinese Baéc Ñoâng Taây. Caû thaûy caùc ngöôi neáu laø famous monk who also lived in the Sui chaúng bieát, ñaâu nhöõng coâ phuï oâng giaø Thích Dynasty in China. Ca—One day, Kuang-Zhao entered the hall Hueä Haûi Ñaïi Chaâu Thieàn Sö: Zen master Hui- and addressed the monks, saying: “Hearing Hai—Teân cuûa moät vò thieàn sö Trung Hoa vaøo thôøi about enlightenment and wisdom, these are nhaø Ñöôøng. Hieän nay chuùng ta khoâng coù nhieàu taøi the cause of life and death. Hearing about lieäu chi tieát veà Thieàn sö Ñaïi Chaâu Hueä Haûi; tuy enlightenment and wisdom, that itself is the nhieân, coù moät vaøi chi tieát nhoû veà vò Thieàn sö naøy root of liberation. It’s as if a lion were trong Truyeàn Ñaêng Luïc, quyeån VI: Thieàn sö Ñaïi staggering around in every direction with no Chaâu Hueä Haûi hoï Chu, oâng ñeán töø Vieät Chaâu. place to live. If you don’t understand, don’t Thoaït tieân sö xuaát gia vaø laøm ñeä töû cuûa sö Ñaïo let yourself forsake old Sakyamuni! Hey!” Trí. Sau ñoù sö ñi haønh cöôùc khaép nôi vaø tham vaán Moät vò Taêng hoûi Quaûng Chieáu: "Caùi caên baûn nhieàu thieàn sö, vaø cuoái cuøng trôû thaønh ñeä töû cuûa thanh tònh, taïi laøm sao maø boãng nhieân laïi ñeå ngaøi Maõ Toå Ñaïo Nhaát—Name of a Chinese Zen cho sôn haø ñaïi ñòa khôûi leân?" Quaûng Chieáu master during the T'ang dynasty. We do not have noùi: "Caùi caên baûn thanh tònh, taïi laøm sao maø detailed documents on this Zen Master; however, boãng nhieân laïi ñeå cho sôn haø ñaïi ñòa khôûi there is some brief information on him in The leân?"—A monk asked Kuang-Zhao, "The Records of the Transmission of the Lamp (Ch’uan- fundamental purity, how does it suddenly give Teng-Lu), Volume VI: Zen master Hui-Hai's last rise to mountains, rivers, and the great earth?" name was Chou. He was from Yue-chou. He first Kuang-Zhao said, "The fundamental purity, left home and became a disciple of master Tao- how does it suddenly give rise to mountains, Chih. Later, he wandered all

over the country and rivers, and the great earth?" studied with many masters, and eventually Hueä Giaùc Thieàn Sö: Hui-Chiao—Giaùc Thieát became a disciple of Zen master Ma-tsu Tao-i. Chuûy Thieàn Sö—See Hueä Giaùc Döông Chaâu Moät giaûng sö Hoa Nghieâm Kinh ñeán tìm Hueä Thieàn Sö. Haûi vaø hoûi: "Baåm, thaày tin raèng heát thaûy caùc Hueä Giaûi: See Tueä Giaûi. loaøi voâ tình ñeàu laø Phaät?" Hueä Haûi noùi: Hueä Giaûi Thoaùt: Taâm giaûi thoaùt khoûi si meâ baèng "Khoâng, toâi khoâng tin nhö vaäy. Neáu caùc loaøi trí hueä. Trí hueä giaûi thoaùt cuûa baäc A La Haùn, aùm voâ tình ñeàu laø Phaät, caùc loaøi ñang soáng chaúng

khaùc naøo ñaõ cheát, khæ cheát, choù cheát coøn hôn Nhö vaäy, caùc luaän sö nhö thaày caõi nhau hoaøi loaøi ngöôøi ñang soáng. Chuùng ta ñoïc kinh thaáy khoâng thoâi."—Another Avatamsaka teacher noùi Phaät thaân khoâng khaùc Phaùp thaân, voán do called Chih came to Hui-hai and asked, "Why giôùi ñònh vaø hueä maø sinh; do caùc phöôùc ñöùc do not admit that the evergreen bamboos are maø sinh. Neáu caùc loaøi voâ tình ñeàu laø Phaät, all the Dharmakaya and that there are no thöa giaûng sö, ngay luùc naøy toát hôn laø haõy thickly-blooming yellow flowers that are not cheát ñi maø thaønh Phaät."—A teacher of the Prajna?" Hui-hai said, "The Dharmakaya in Avatamsaka Sutra came to see Hui-hai and itself has no form, but by means of the green asked, "Master, do you believe that non- bamboos it assumes a form; Prajna in itself is sentient beings are Buddhas?" Hui-hai said, devoided of sentiency, but facing the yellow "No, I do not believe so. If non-sentient flowers it functions. That there is Prajna and beings are Buddhas, living beings are worse Dharmakaya is not owing to the green off than the dead; dead donkeys, dead dogs bamboos and yellow flowers. Therefore, it is will be far better than living human beings. stated in the sutra that the true Dharmakaya We read in the sutra that the Buddha-body is of the Buddha is like emptiness of space, and no other than the Dharma-body which is born that like the moon reflected in water there are of morality, meditation and knowledge, born forms in response to individual objects. If the of the three sciences and the six supernatural yellow flower is Prajna, Prajna is non- powers, born of deeds of merit. If non- sentient; if the green bamboo is the sentient beings are Buddhas, you, teacher of Dharmakaya, the bamboo may know how to sutras, sir, had better pass away this moment function in various relations. O Teacher, do and attain Buddhahood." you understand?" The teacher said, "No, Moät giaûng sö kinh Hoa Nghieâm khaùc, teân laø Master, I am unable to follow you." Hui-hai Chí, ñeán tìm Hueä Haûi vaø hoûi: "Taïi sao thaày said, "If a man has an insight into the nature khoâng nhaän raèng 'Truùc bieác xanh xanh ñeàu laø of his own being, he will understand the truth Phaùp thaân, hoa vaøng raäm raïp chính laø Baùt in whatever way it is presented either Nhaõ.'" Hueä Haûi noùi: "Phaùp thaân voâ töôïng, affirmatively or negatively. He knows how nhöng öùng truùc bieác maø thaønh hình. Baùt Nhaõ not to get attached to either side since he has thì voâ tri ñoái vôùi hoa vaøng maø hieån töôùng. Baùt grasped the principle of things as they move Nhaõ vaø Phaùp thaân ñaâu phaûi do truùc bieác hoa on. But a man of no such insight is attached to vaøng maø coù. Bôûi vaäy trong kinh coù noùi 'Phaùp the green bamboo or to the

yellow flower thaân chaân thaät cuûa Phaät nhö hö khoâng, öng vaät when reference is made to either of them. He hieän hình nhö traêng loàng boùng nöôùc.' Neáu hoa dallies with Dharmakaya when he discourses vaøng laø Baùt Nhaõ, Baùt Nhaõ töùc ñoàng voâ tình; on it, he knows not what Prajna is, even when neáu truùc bieác laø Phaùp thaân, truùc bieác haún he talks of it. Thus there is a constant thaønh öùng duïng. Nhö theá aáy, thaày coù hieåu wrangling among you teachers." khoâng?" Giaûng sö thöa: "Baåm khoâng, toâi Sö coù soaïn boä "Ñoán Ngoä Nhaäp Ñaïo Yeáu Moân khoâng roõ yù aáy." Hueä Haûi baûo: "Neáu coù ngöôøi Luaän," trong ñoù trình baøy söï giaûi thích chi tieát thaáy roõ töï tính cuûa mình; ngöôøi aáy seõ hieåu vaø chính xaùc veà quan ñieåm cuûa Thieàn Nam chaân lyù hieån hieän ra sao, hoaëc höõu hoaëc voâ. Toâng vaø söï tu taäp Ñoán Ngoä. Boä luaän ñöôïc vieát Ngöôøi aáy bieát laøm theá naøo ñeå ñöøng chaáp tröôùc döôùi hình thöùc "Hoûi vaø Ñaùp" giöõa moät ñeä töû beân naøy hay beân kia vì y ñaõ naém caùi coát yeáu vaø moät vò thaày nhöng khoâng neâu danh taùnh. cuûa vaïn höõu trong vaän haønh lieân tuïc cuûa Boä luaän thieát laäp thieàn laø phöông phaùp caên chuùng. Nhöng moät ngöôøi khoâng coù kieán giaûi baûn ñeå hieåu veà baûn taâm—Hui-hai authored a nhö vaäy thì dính maéc vaøo truùc bieác hoaëc hoa text entitled "Doctrine of the Vital Gate of vaøng moät khi caùi naøy hay caùi kia ñöôïc nhaéc Sudden Entry into the Way" that lays out a ñeán. Y noùi Phaùp thaân thì dính maéc Phaùp thaân, detailed and concise explanation of how vaø giaûng Baùt Nhaõ maø chaúng bieát Baùt Nhaõ. "Southern Zen School" viewed itself and its

practice of "Sudden Enlightenment.' The text thaáy lôø môø." Sö noùi: "Trong khi chaúng coù caùi was written in the form of questions and gì ñaùng goïi laø toû ngoä, taïi sao quyù oâng baûo laø answers between a student and an lôø môø?" Nhoùm Taêng hoïc roäng noùi: "Mong unidentified Zen master. The text establishes ngaøi giaûng cho chuùng toâi caùi naøy." Sö noùi: meditation as the basic method for "Thöa quyù oâng thöùc giaû, quyù vò noùi laø ñaõ understanding the nature of the mind. giaûng kinh naøy treân hai möôi laàn, nhöng quyù Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Ta vò khoâng hieåu Nhö Lai sao?" Nhoùm Taêng hoïc chaúng hieåu Thieàn, vaø cuõng chaúng coù giaùo roäng leã baùi Sö moät laàn nöõa, vaø khaån caàu Sö thuyeát ñaëc saéc gì daønh cho maáy oâng. Vì vaäy, chæ giaùo. Sö noùi: "Nhö Lai laø caùc phaùp Nhö maáy oâng khoâng caàn phaûi ñöùng ôû ñaây laâu. Hay thöïc. Sao caùc ngaøi laïi queân?" Nhoùm Taêng hoïc nhaát laø maáy oâng haõy töï mình giaûi quyeát vaán roäng noùi: "Vaâng, chuùng toâi bieát raèng Nhö Lai ñeà." Daàu Sö noùi vaäy, caùc moân ñoà caøng ngaøy laø caùc phaùp Nhö thöïc." Sö noùi: "Nhöng thöa caøng ñeán vôùi Sö ñoâng hôn, hoûi han Sö suoát caû quyù Ñaïi Ñöùc, caùi 'vaâng' cuûa caùc ngaøi chöa ngaøy laãn ñeâm. Sö chaúng coøn caùch naøo hôn laø nhaát thieát laø roát raùo." Nhoùm Taêng hoïc roäng phaûi traû lôøi heát caâu naøy ñeán caâu khaùc. Sau ñaây noùi: "Taïi sao khoâng theå laø roát raùo? Kinh coâng laø moät cuoäc bieän luaän khaù laï luøng. Moät hoâm boá troïn veïn söï gì?" Sö noùi: "Caùc ngaøi coù phaûi coù moät nhoùm Taêng hoïc roäng ñeán gaëp Sö, noùi: laø phaùp Nhö Thöïc hay khoâng?" Nhoùm Taêng "Chuùng toâi muoán hoûi ngaøi moät caâu, ngaøi

coù hoïc roäng noùi: "Thöa phaûi." Sö noùi: "Goã, ñaù coù thaät taâm khôi saùng cho chuùng toâi khoâng?" Sö phaûi laø phaùp Nhö Thöïc hay khoâng?" Nhoùm ñaùp: "Traêng loàng ñaùy nöôùc, quyù vò cöù töï tieän Taêng hoïc roäng noùi: "Thöa phaûi." Sö hoûi: "Nhö maø vôùt leân." Nhoùm Taêng hoïc roäng noùi: "Phaät Thöïc cuûa caùc ngaøi cuõng ñoàng vôùi Nhö Thöïc laø ai?" Sö ñaùp: "Nhìn thaúng vaøo ñaùy xem. Neáu cuûa goã ñaù chaêng?" Nhoùm Taêng hoïc roäng noùi: chaúng laø Phaät, thì ai voâ ñoù?" Nhoùm Taêng hoïc "Thöa, khoâng khaùc." Sö hoûi: "Neáu vaäy, caùc roäng khoâng bieát phaûi laøm gì nöõa. Sau moät hoài, ngaøi vaø goã ñaù khaùc nhau nhö theá naøo?" Nhoùm hoï laïi hoûi: "Ngaøi giaùo hoùa quaàn chuùng baèng Taêng hoïc roäng khoâng traû lôøi ñöôïc, vaø phaûi phaùp gì?" Sö ñaùp: "Toâi chaúng coù phaùp gì ñeå coâng nhaän laø khoâng ai thaéng noåi Sö. Sau moät giaùo hoùa quaàn chuùng caû." Nhoùm Taêng hoïc luùc, moät oâng trong nhoùm Taêng hoïc roäng laïi roäng noùi: "Heát thaûy caùc thieàn sö ñeàu theo kieåu hoûi: "Laøm theá naøo chöùng Ñaïi Nieát Baø n?" Sö ñoù." Baáy giôø Sö môùi hoûi: "Naøy quyù oâng thöùc ñaùp: "Khoâng coù haønh nghieäp sanh töû luaân giaû, quyù vò daïy thöù gì ñeå giaùo hoùa quaàn hoài." Vò Taêng laïi hoûi: "Haønh nghieäp sanh töû chuùng?" Nhoùm Taêng hoïc roäng noùi: "Chuùng toâi luaân hoài laø gì?" Sö ñaùp: "Mong caàu Ñaïi Nieát giaûng kinh Kim Cang." Sö hoûi: "Quyù vò giaûng Baøn, döùt tröø oâ nhieãm, thaønh töïu voâ nhieãm, cho ñaõ bao nhieâu laàn?" Nhoùm Taêng hoïc roäng noùi: raèng coù sôû ñaéc vaø sôû chöùng, khoâng thoaùt khoûi "Treân hai chuïc laàn." Sö hoûi: "Ai thuyeát kinh bieân chaáp, ñaáy laø haønh nghieäp sanh töû luaân naøy?" Moät ngöôøi trong nhoùm Taêng hoïc roäng hoài." Vò Taêng laïi hoûi: "Laøm sao ñeå ñöôïc giaûi leân tieáng, noùi: "Baïch thaày, toâi mong laø thaày thoaùt?" Sö ñaùp: "Khoâng trieàn phöôïc ngay töø noùi ñuøa, vì thaày dö bieát laø chính ñöùc Phaät ñaõ ñaàu, thí mong caàu giaûi thoaùt ñeå laøm gì? Laøm thuyeát kinh naøy maø." Sö noùi: "Theo nhö kinh theo yù muoán, ñi theo sôû thích, khoâng taïp nieäm 'Neáu baûo raèng Phaät coù thuyeát phaùp, aáy laø phæ naøo, ñaây laø con ñöôøng toái thaéng." Nhoùm Taêng baùng ngaøi, vaø khoâng hieåu phaùp cuûa ngaøi. Neáu hoïc roäng noùi: "Sö quaû laø moät nhaân vaät kyø laï." baûo kinh naøy khoâng do Phaät thuyeát, aáy laø huûy Noùi xong, hoï laøm leã roài ruùt lui—One day, baùng kinh. Thöa quyù vò thöùc giaû, xin khôi saùng Hui-hai entered the hall and addressed the cho toâi choã naøy.'" Nhoùm Taêng hoïc roäng khoâng monks, saying, "I do not understand Zen, nor ñaùp. Moät laùt sau, Sö laïi hoûi: "Kinh noùi 'Nhöôïc is there any special teaching to give out for dó saéc kieán ngaõ, dó aâm thanh caàu ngaõ, thò nhaân your sake. Therefore, there is no need for you haønh taø ñaïo, baát naêng kieán Nhö Lai.' Thöa to be standing here for so long. It is best for quyù oâng thöùc giaû, xin cho bieát ai laø Nhö Lai?" you to get the matter settled with yourselves." Nhoùm Taêng hoïc roäng noùi: "Choã naøy chuùng toâi No matter what he said, pupils came to him

ever more increasingly, asking him questions us about it, O master." The master said, day and night. So there was no help for him to "Reverend gentlemen, you say you have get up and answer their questions one after discoursed on the Sutra more than twenty another. His following eloquence was times, and yet you do not know the something

wonderful. One day, a company of Tathagata?" The monk-scholars made a several monk-scholars called on him and said, second bow and craved for the master's "We wish to ask you a question; would you instruction. The master said, "Tathagata kindly enlighten us?" The master said, "The means the Suchness (tathata) of all things. moon is reflected in the depths, and you pick How can you forget it?" The monk-scholars it up as you like." The monk-scholars asked, said, "Yes, I know that it means the Suchness "Who is the Buddha?" The master said, of all things." The master said, "But, reverend "Facing you right in the depths. Who can it be gentlemen, your 'yes' is not necessarily final." but the Buddha himself?" The monk-scholars The monk-scholars asked, "Why can it not be did not know what to make of him. After a final? It is what is plainly declared in the while they asked again, "What is your Sutra." The master said, "Are you of Suchness teaching whereby you convert people?" The or not?" The monk-scholars said, "Yes, we master said, "I have never had any teaching are." The master asked, "Are wood and rock whereby to convert people." The monk- of Suchness?" The monk-scholars said, "Yes, scholars said, "This is the way with all Zen they are." The master asked, "Is your masters." The master now asked, "Learned Suchness the same as the Suchness of wood gentlemen, what do you teach to convert and rock?" The monk-scholars said, "They are people?" The monk-scholars said, "We not two." The master said, "If so, where is the discourse on the Diamond Sutra." The master difference between yourselves and wood and asked, "How many times have you already rock?" The monk-scholars failed to answer discoursed on it?" The monk-scholars said, this, and had to admit the unsurpassability of "More than twenty times." The master asked, the master. After a while one of the monk- "Who preached this Sutra?" One of the monk- scholars asked again, "How can one attain scholars raised his voice, and said, "O master, Great Nirvana?" The master said, "Have no you are not joking, I hope. You know well it karma that works for transmigration." The was the Buddha who taught it." The master monk-scholar asked, "What is the karma for said, "According to the Sutra, if you declare transmigration?" The master said, "To seek the Buddha to be the teacher, this is reviling after Great Nirvana, to abandon the defiled him, and you do not understand his teaching. and take the undefiled, to assert that there is And if you declare this Sutra not to be the something attainable and something Buddha's teaching, this is reviling the Sutra. realizable, not to be free from the teaching of Learned gentlemen, enlighten me on this opposites, this is the karma that works for dilema, please." The monk-scholars made no transmigration." The monk-scholar asked, answer. After a while the master questioned "How can one be emancipated?" The master thus, "According to the Sutra we have: 'If any said, "No bondage from the very first, and one should see me through form or seek me what is the use of seeking emancipation? Act through sound, such a one walks on the wrong as you will, go on as you feel, without second road, and would never see the Tathagata.' thought. This is the incomparable way." The Tell me, Reverend gentlemen, who is the monk-scholar said, "The master is really a Tathagata?" The monk-scholars said, "This is wonderful personage." So saying, the monk- where we feel lost." The master said,

"While scholars bowed and retired. there is no such thing as to be called Nôi choán vaø thôøi gian sö thò tòch khoâng ai 'enlightened', why do you speak of getting bieát—The place and time of Zen master Hui- lost?" The monk-scholars asked, "Please tell hai's death were unknown.

Hueä Haûi Thieàn Sö (1626-?): Teân cuûa moät vò became one of the dharma-heirs of this Thieàn sö Trung Hoa vaøo cuoái thôøi nhaø Minh ñaàu master. thôøi nhaø Thanh—Name of a Chinese Zen master Hueä Huyeãn: See Tueä Huyeãn. in the end of the Ming dynasty and the beginning Hueä Höng Thieàn Sö (1917-1990): Teân cuûa moät vò of the Ch'ing dynasty in China. Thieàn sö Vieät Nam, thuoäc doøng thöù 39, toâng Laâm Hueä Haõn (515-589): Teân cuûa moät vò danh Taêng Teá vaøo theá kyû thöù XX—Name of a Vietnamese Trung Hoa vaøo giöõa hai trieàu ñaïi nhaø Löông (502- Zen master, thirty-ninth lineage of the Lin-chi 557) vaø nhaø Traàn beân Trung Hoa (557-589)— Sect, in the twentieth century. Name of a Chinese famous monk who lived Hueä Höông: Wisdom-refuge—Hueä höông laø taâm between the Liang Dynasty and the Ch'en Dynasty mình khoâng ngaïi, thöôøng duøng trí hueä quaùn chieáu in China. töï taùnh, chaúng taïo caùc aùc, tuy tu caùc haïnh laønh maø Hueä Hanh: Teân cuûa moät vò danh Taêng Tònh Ñoä taâm khoâng chaáp tröôùc, kính baäc treân thöông keû Trung Hoa vaøo thôøi nhaø Toáng (960-1279)—Name döôùi, cöùu giuùp ngöôøi coâ baàn, goïi laø hueä höông— of a Chinese famous Pure Land monk who lived The wisdom-refuge is simply your own mind when during the Sung Dynasty in China. it is unobstructed and when it constantly uses Hueä Haïo: wisdom to contemplate and illuminate the self- 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo ñaàu nature, when it does no evil, does good without thôøi nhaø Ñöôøng (618-907)—Name of a becoming attached, and is respectful of superior, Chinese famous monk who lived in the considerate of inferiors, and sympathetic towards beginning of the T'ang dynasty in China. orphans and widows. 2) (?-1784): Teân cuûa moät vò danh Taêng Phaät giaùo Hueä Höu: Nhaät Baûn vaøo theá kyû thöù XVIII—Name of a 1) Teân cuûa moät vò danh Taêng Trung Hoa soáng Japanese Buddhist monk in the seventeenth vaøo thôøi Löu Toáng (420-497). Ngaøi laø moät century. trong nhöõng thi só noåi tieáng ñöông thôøi— Hueä Hoïc: Prajna-siksa (skt)—See Tueä Hoïc. Name of a Chinese famous monk who lived in Hueä Huy: the Liu Sung Dynasty in China. He was one of 1) (442-514): Teân cuûa moät vò danh Taêng Trung the most outstanding contemporary poets. Hoa vaøo thôøi nhaø Löông (502-557)—Name of 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo a Chinese famous monk who lived in the thôøi nhaø Ñöôøng (618-907)—Name of a Liang Dynasty in China. Chinese famous monk who lived in the T'ang 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo dynasty in China. thôøi nhaø Ñöôøng (618-907)—Name of a Hueä Khaû Nhaäp Ñaïo: Hui-k'o enters into the Chinese famous monk who lived in the T'ang Tao—Theo Truyeàn Ñaêng Luïc, quyeån III, moät dynasty in China. hoâm, Nhò Toå hoûi Toå Boà Ñeà Ñaït Ma: "Laøm theá naøo 3) (1097-1183): Thieàn sö Trung Hoa, thuoäc toâng nhaäp Ñaïo ñöôïc?" Toå Boà Ñeà Ñaït Ma ñaùp baèng moät Taøo Ñoäng vaøo thôøi nhaø Toáng (960-1279). baøi keä: Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån XIV, luùc "Ngoaïi töùc

chö duyeân; ñaàu Sö ñeán hoïc Thieàn vôùi Thieàn sö Chaân Yeát Noäi taâm voâ ñoan. Thanh Lieãu, nhöng veà sau laïi nhaän aán khaû töø Taâm nhö töôøng bích, Thieàn sö Hoaèng Trí Chaùnh Giaùc vaø trôû thaønh Khaû dó nhaäp ñaïo." moät trong nhöõng ngöôøi noái phaùp cuûa vò Thieàn (Ngoaøi döùt chö duyeân; sö naøy—Chinese Zen master of the Ts'ao Trong baët nghó töôûng. Tung Sect in the Sung Dynasty in China. Taâm nhö töôøng vaùch, According to The Wudeng Huiyuan, Volume Môùi vaøo ñöôïc ñaïo). XIV, first, he studied Zen under Zen master Baøi keä yù nghóa cao sieâu naøy laø moät trong caùc loaïi Cheân-hsieh Ch'ing-liao (1089-1151), but later coâng aùn bí truyeàn maø caùc Thieàn sö khoâng thích he received the dharma seal from Zen master baøn luaän hay giaûi thích tæ mæ. Maëc daàu caùi höông Hung-chih Cheâng-chueh (1091-1157), and vò roõ reät laø thaàn bí vaø yù nghóa thaâm saâu, baøi keä naøy

raát minh baïch vaø thaúng thaén. Noù dieãn taû phaân minh tuyeát nhö theá?" Hueä Khaû ñaùp: "Toâi ñeán ñeå mong caùi kinh nghieäm hieän thöïc cuûa traïng thaùi tröôùc khi ñöôïc lôøi daïy voâ giaù cuûa thaày; ngöôõng mong thaày ñaït ngoä. Do ñoù, coâng aùn naøy thuoäc veà nhoùm cuûa môû cöûa töø bi duoãi tay teá ñoä quaàn sanh ñau khoå nhöõng coâng aùn giaûi minh chaân lyù Thieàn baèng naày." Toå baûo: "Giaùo lyù voâ thöôïng cuûa Phaät chæ coù nhöõng phaùn ngoân giaûn dò vaø tröïc chæ, nghóa laø loaïi theå hieåu khi ñaõ traûi qua moät thôøi gian daøi caàn khoå, "minh nhieân xaùc nhaän." Tuy nhieân, daàu Toå Hueä nhaãn caùi khoù nhaãn, haønh caùi khoù haønh. Nhöõng Khaû coù ngoä ñöôïc ñi nöõa, Sö cuõng phaûi maát theâm ngöôøi trí vaø ñöùc thaáp keùm maø loøng thì khinh maïn, nhieàu naêm tu taäp tham thieàn môùi baét ñaà u goïi laø ñaâu coù theå gheù maét troâng vaøo chaân thöøa cuûa ñaïo ñöôïc—According to the Transmission of the Phaät; chæ luoáng coâng maø thoâi." Hueä Khaû bò xuùc Lamp, one day, the Second Patriarch asked caûm saâu xa, vaø cuoái cuøng ñeå chöùng toû taám loøng Bodhidharma, "How can one get into Tao?" thaønh khaån mong ñöôïc hoïc hoûi ñaïo lyù cuûa chö Bodhidharma replied in a verse: Phaät, ngaøi ñaõ duøng dao chaët ñöùt caùnh tay traùi cuûa "Outwardly, all activities cease; mình daâng leân Toå ñeå ñöôïc nhaän laøm ñeä töû. Sau khi Inwardly, the mind stops its panting. ñöôïc Toå Boà Ñeà Ñaït Ma nhaän laøm ñeä töû. Toå nhaän When one's mind has become a wall, xeùt: "Ñöøng ñi tìm caùi chaân lyù naày ôû keû khaùc." Sau Then he may begin to enter into the Tao." ñoù, Hueä Khaû hoûi Toå: "Taâm con khoâng an, xin Hoøa This highly significant stanza is one of the esoteric Thöôïng daïy phaùp an taâm." Toå nhìn thaúng baûo: type of koans that the Zen masters are disinclined "Ñem taâm ra ta an cho." Hueä Khaû xoay tìm laïi to discuss or elaborat. Despite its apparent mystic taâm mình, khoâng thaáy boùng daùng, beøn thöa vôùi Toå: flavour and profound significance, it is very "Con tìm taâm khoâng ñöôïc." Toå baûo: "Ñöøng lo, ta explicit and straightforward. It describes plainly ñaõ an taâm cho ngöôi roài." Qua ñoù Hueä Khaû lieàn the actual experience of the pre-Enlightenment ngoä. Hueä Khaû trình baøy ñuû caùch hieåu cuûa oâng veà state. This koan, therefore, belongs to the group of taùnh lyù cuûa taâm, nhöng laàn naøo Toå cuõng moät möïc koans that illustrate Zen-Truth through plain and baûo 'chaúng

phaûi,’ maø cuõng khoâng baûo noùi gì veà direct statements, i.e., the "explicit-affirmative" taâm theå voâ nieäm. Moät hoâm Hueä Khaû noùi: “Ta ñaõ type. Even though Hui-k'o became enlightened, he döùt heát chö duyeân roài.” Toå hoûi: “Ngöôi khoâng bieán should still work for several more years to thaønh hö voâ ñoaïn dieät chöù?” Hueä Khaû ñaùp: graduate. “Chaúng thaønh ñoaïn dieät.” Toå laïi hoûi: “Laáy gì laøm Hueä Khaû Thieàn Sö: Eka (jap)—Theo Truyeàn tin chaúng phaûi laø ñoaïn dieät?” Hueä Khaû ñaùp: “Do Ñaêng Luïc, Hueä Khaû (487-593) laø moät nhaø nho caùi bieát töï nhieân vaäy, coøn noùi thì chaúng ñöôïc.” Toå nhieät taâm, moät maãu ngöôøi taùnh tình phoùn g khoaùng, noùi: “Ñoù laø choã bí quyeát taâm truyeàn cuûa chö Phaät, roäng raõi, duø ñaõ quen vôùi saùch Nho Laõo, nhöng ngöôi chôù ngôø gì heát.” Cuoái cuøng Hueä Khaû ñöôïc luoân luoân khoâng haøi loøng vôùi nhöõng thuyeát aáy vì truyeàn y baùt laøm Nhò Toå Thieàn Toâng Trung Hoa ngaøi thaáy chuùng chöa ñöôïc thaáu ñaùo. Khi nghe tin keá nghieäp toå Boà Ñeà Ñaït Ma. Sau ngaøy töø giaû Toå Boà Ñeà Ñaït Ma töø AÁn sang, ngaøi tìm ñeán gaëp Toå caát böôùc du phöông, sö khoâng hoaèng hoùa ngay, maø Boà Ñeà Ñaït Ma ôû Thieáu Laâm Töû ñeå hoûi phaùp. Khi taïm laùnh aån giöõa lôùp haï löu cuøng khoå, khoâng ñeå loä ñeán caàu ñaïo vôùi toå Ñaït Ma, nhöng thaày cöù ngoài im chaân töôùng moät cao Taêng trang nghieâm trí hueä. laëng quay maët vaøo vaùch. Hueä Khaû suy nghó: Daàu vaäy, sö vaãn tuøy duyeân hoùa ñoä. Sö luoân giöõ veû “Ngöôøi xöa caàu ñaïo ñeán phaûi cheû xöông laáy tuûy, ñieàm ñaïm khieâm cung, chöù khoâng phoâ tröông ra ñoå maùu nuoâi ngöôøi ñoùi, xoûa toùc phuû ñöôøng laày, beà ngoaøi. Ngaøy kia, trong khi sö ñang noùi phaùp hay ñeán caû gieo mình vaøo mieäng coïp ñoùi. Coøn ta ngoaøi cöûa tam quan chuøa Khuoân Cöùu thì trong laø keû naøo? Ta haù khoâng theå hieán mình ñeå phuïng chuøa vò truï trì hoïc cao danh voïng laø phaùp sö Bieän thôø chaùnh phaùp hay sao?” vaøo ngaøy moàng chín Hoøa ñang giaûng kinh Nieát Baøn. Boån ñaïo uøn uøn boû thaùng chaïp cuøng naêm, vì muoán laøm cho toå coù aán vò phaùp sö ñöùng giaûng moät mình ñeå ra bu quanh töôïng saâu ñaäm, oâng ñaõ ñöùng trong tuyeát laïnh, roài oâng thaày ñang giaûng giöõa trôøi. Chaéc laø luùc aáy quaàn quyø goái trong saân phuû ñaày tuyeát trong nhieàu ngaøy. aùo cuûa sö beâ boái laém, tuyeät khoâng coù gì toû ra sö Baáy giôø Toå Boà Ñeà Ñaït Ma ñoäng loøng thöông xoùt thuoäc haøng giaùo phaåm. Phaùp sö thaáy vaäy noåi giaän, beøn hoûi: “Nhaø ngöôi muoán gì maø ñöùng maõi trong ñeán ñaàu caùo vôùi quan treân veà oâng ñaïo aên maøy kia

truyeàn taø giaùo. Do ñoù Hueä Khaû bò baét, vaø bò xöû wish to learn?” Hui-K’o replied: “My mind is giaûo. Ngaøi khoâng heà keâu oan, maø ngöôïc laïi cöù moät always disturbed. I request your honor that I could möïc bình thaûn thuaän theo, cho raèng ñuùng vôùi luaät be taught a way to pacify it.” Bodhidharma then nhaân quaû raèng sö coù moät moùn nôï cuõ caàn phaûi traû. ordered: “Bring me your troubled mind and I will Noäi vuï xaûy ra trong naêm 593, sö thoï 107 tuoåi— calm it down for you.” Hui-K’o replied: “But According to the Transmission of the Lamp, Hui- Honorable Master, I could not locate it.” K’o (487-593), a strong-minded Confucian Bodhidharma then said: “Don’t worry, disciple. I scholar, a liberated minded, open-hearted kind of

have appeased your mind for you already.” With person. He thoroughly acquainted with Confucian that short encounter, Hui-K’o immediately and Taosit literature, but always dissatisfied with became enlightened. Hui-K’o tried so many times their teachings because they appeared to him not to explain the reason of mind, but failed to realize quite thorough-going. When he heard of the truth itself. The Patriarch simple said: “No! Bodhidharma coming from India, he came to No! And never proposed to explain to his disciple Bodhidharma and asked for instruction at Sha-Lin what was the mind-essence in its thought-less Temple, when arrived to seek the dharma with state. One day, Hui-K’o said: “I know now how to Bodhidharma, but the master was always found keep myself away from all relationships.” The sitting silently facing the wall. Hui-K’o wondered Patriarch queried: “You make it total annihilation, to himself: “History gives examples of ancient do you not?” Hui-K’o replied: “No, master, I do truth-seekers, who were willing for the sake of not make it a total annihilation.” The Patriarch enlightenment to have the marrow extracted from asked: “How do you testify your statement?” Hui- their bones, their blood spilled to feed the hungry, K’o said: “For I know it always in a most to cover the muddy road with their hair, or to intelligible manner, but to express it in words, that throw themselves into the mouth of a hungry tiger. is impossible.” The Patriarch said: “That is the What am I? Am I not also able to give myself up mind-essence itself transmitted by all the on the altar of truth?” On the ninth of December of Buddhas. Habour no doubts about it.” Eventually the same year, to impress Bodhidharma, he stood Hui-K’o received the teaching directly “mind-to- still under the snow, then knelt down in the snow- mind.” Subsequently, he inherited his robe and covered courtyard for many days. Bodhidharma alms-bowl to become the Second Patriarch of the then took pity on him and said: “You have been Chinese Zen Sect (the successor of Bodhidharma). standing in the snow for some time, and what is After he left the master, he did not at once begin your wish?” Hui-K’o replied: “I come to receive his preaching, hiding himself among people of your invaluable instruction; please open the gate lower classes of society. He evidently shunned of mercy and extend your hand of salvation to this being looked up as a high priest of great wisdom poor suffering mortal.” Bodhidharma then said: and understanding. However, he did not neglect “The incomparable teaching of the Buddha can be quietly preaching the Law whenever he had an comprehended only after a long and hard occasion. He was simply quiet and unassuming, discipline and by enduring what is most difficult to refusing to show himself off. But one day when he endure and practising what is most difficult to was discoursing about the Law before a three- practise. Men of inferior virtue and wisdom who entrance gate of a temple, there was another are light-hearted and full of self-conceit are not sermon going on inside the temple by a resident able even to set their eyes on the truth of priest, learned and honoured. The audience, Buddhism. All the labor of such men is sure to however, left the reverend lecturer inside and come to naught.” Hui-K’o was deeply moved and gathered around the street-monk, probably clad in in order to show his sincerity in the desire to be rags and with no outward signs of ecclesiastical instructed in the teaching

of all the Buddhas, he dignity. The high priest got angry over the finally cut off his left arm in appeal to be received situation. He accused the beggar-monk to the as disciple. Until he seemd to be well prepared, authorities as promulgating a false doctrine, Bodhidharma call him in and asked: “What do you whereupon Hui-K’o was arrested and put to death.

He did not specially plead innocent but Hueä Laõng Thieàn Sö: Zen master Hui-Lang—composedly submitted, saying that he had Thieàn sö Trung Hoa, soáng vaøo khoaûng ñaàu theá kyû according to the law of karma an old debt to pay thöù 9, moät trong nhöõng ñeä töû noåi tieáng cuûa Thieàn up. This took place in 593 A.D. and he was one Sö Thaïch Ñaàu Hy Thieân. Theo Caûnh Ñöùc Truyeàn hundred and seven years old when he was killed. Ñaêng Luïc, quyeån, XXI, moät hoâm Hueä Laõng hoûi Hueä Khai Voâ Moân: Hui-kai-wu-men (chi)—Ekai- Thaïch Ñaàu: “Phaät laø ai?” Thaïch Ñaàu noùi: “Nhaø mumon (jap)—See Voâ Moân Hueä Khai Thieàn Sö. ngöôi khoâng coù Phaät taùnh.” Hueä Laõng laïi hoûi: “Caû Hueä Khai Voâ Moân Thieàn Sö (1183-1260): loaøi maùy cöïa cuõng khoâng?” Thaïch Ñaàu ñaùp: “Loaøi Mumon Ekai (jap)—Wu-meân Hui-k'ai (Wade- maùy cöïa coù Phaät taùnh.” Hueä Laõng hoûi: “Hueä Laõng Giles Chinese)—Wumen Huikai (Pinyin naøy sao khoâng coù Phaät taùnh?” Thaïch Ñaàu noùi: “Vì Chinese)—See Voâ Moân Hueä Khai Thieàn Sö. ngöôi khoâng chòu mình coù.” Do caâu noùi naày cuûa Hueä Khaûi (518-568): Hueä Khaûi, moät vò sö vaø taùc Thaïch Ñaàu laøm thöùc tænh söï voâ trí cuûa Hueä Laõng, giaû cuûa nhieàu luaän noåi tieáng, soáng vaøo thôøi nhaø töø ñoù maø toû ngoä—A Chinese Zen master, Traàn beân Trung Hoa (557-589). Naêm 563 Sö thænh flourished in the beginning of the ninth century, ngaøi Tam Taïng Chaân Ñeá (513-569) phieân dòch one of the most outstanding disciples of Zen Nhieáp Ñaïi Thöøa Luaän vaø Thích Luaän. Vaøo naêm master Shih-T’ou-His-T’ien. According to the 568, ngaøi thò tòch trong khi ñang thuyeát giaûng boä Records of the Transmission of the Lamp (Ch’uan- Ñaïi Thöøa Khôûi Tín Luaän taïi chuøa Trí Hueä —Hui- Teng-Lu), Volume XXI, one day Hui Lang asked K’ai, a monk and author of many famous sastras in Shih-T’ou: “Who is the Buddha?” Shih-T’ou said: the Ch'en Dynasty in China. In 563, he invited “You have no Buddha nature.” Hui-Lang asked: master Paramartha to translate the collection of “How about these beings that go wriggling Mahayana sastras (Mahayana-Samparigraha- about?” Shih-T’ou replied: “They rather have the Sastra (skt) and the explanatory discussions, or Buddha-nature.” Hui-Lang asked again: “How is notes on foundation treaties of Prajna-paramita- that I am devoid of it?” Shih-T’ou said: “Because sutra. In 568, he passed away while lecturing the you do not acknowledge it yourself.” This is said Mahayana Awakening of Faith at the Chih-hui to have awakened Hui-Lang to his own ignorance Temple. which now illuminates—See Thaïch Ñaàu Hy Thieân Hueä Khoâng (1644-1721): Teân cuûa moät vò danh Thieàn Sö. Taêng Nhaät Baûn vaøo theá kyû thöù XVII—Name of a Hueä Laêng (576-640): Hui-leâng—Teân cuûa moät vò Japanese famous monk in the seventeenth danh Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618- century. 907)—Name of a Chinese famous monk who lived Hueä Kieám: Prajna-khadga (skt)—Tueä Kieám— in the T'ang dynasty

in China. Wisdom-sword. Hueä Laêng Tröôøng Khaùnh Thieàn Sö (854-932): Hueä Kieán: See Tueä Kieán. Chokei-Eryo (jap)—Ch'ang-ch'ing Hui-leâng Hueä Kieåu (497-554): Teân cuûa moät vò danh Taêng (Wade-Giles Chinese)—Chang-qing Hui-leng Trung Hoa vaøo thôøi nhaø Löông (502-557)—Name (Pinyin Chinese)—Hieän nay chuùng ta khoâng coù of a Chinese famous monk who lived in the Liang nhieàu taøi lieäu chi tieát veà Thieàn sö Hueä Laêng Dynasty in China. Tröôøng Khaùnh; tuy nhieân, coù moät vaøi chi tieát lyù Hueä Kinh Thieàn Sö (1548-1618): Hui-ching— thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, Teân cuûa moät vò Thieàn sö Trung Hoa thuoäc toâng quyeån XVIII: Thieàn Sö Hueä Laêng Tröôøng Khaùnh Taøo Ñoäng vaøo cuoái thôøi nhaø Minh (1368-1644)— sanh naêm 854 taïi Dieâm Chaâu (baây giôø laø taây nam Name of a Chinese Ts'ao Tung Zen master in the thaønh phoá Haûi Ninh, tænh Trieát Giang). Sö laø ñeä töû end of the Ming dynasty in China. cuûa Thieàn Sö Nghóa Toàn Tuyeát Phong. Sö xuaát gia Hueä Kính: See Hueä Caûnh and Tueä Kính. taïi chuøa Thoâng Huyeàn ôû Toâ Chaâu vaøo luùc möôøi ba Hueä Laõng (662-725): Hui-lang—Teân cuûa moät vò tuoåi. Veà sau naøy Tröôøng Khaùnh tham hoïc vôùi danh Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618- nhieàu Thieàn sö. Vaøo khoaûng naêm 879, Tröôøng 907)—Name of a Chinese famous monk who lived Khaùnh ñi ñeán tænh Phuùc Kieán, taïi ñaây oâng hoïc in the T'ang dynasty in China. Thieàn vôùi Thieàn sö Taây Vieän Tö Minh. Roài sau ñoù

oâng laïi hoïc Thieàn vôùi Thieàn sö Linh Vaân Khaéc nhaèm mieäng ñaùnh—Finally he traveled to Caàn, nôi oâng gaëp khoù khaên vaø nghi ngôø trong tu Fuzhou, where only after arduous meditation taäp. Tröôøng Khaùnh coù 26 ngöôøi noái phaùp. Chuùng ta under Zuefeng did he gain enlightenment thaáy teân oâng trong caùc thí duï 8, 22, 23, 74, 76 vaø (tradition holds that he wore out seven 93 cuûa Bích Nham Luïc—We do not have detailed meditation cushions). Xuefeng provided documents on Zen Master Hui-Leng-Chang-Shing; Chang-Shing with "the medicine a horse however, there is some interesting information on doctor uses to bring a dead horse alive again." him in The Records of the Transmission of the He instructed Chang-Shing to practice Lamp (Ch’uan-Teng-Lu), Volume XVIII: Zen meditation in the hall as if he were a "dead master Hui-Leng was born in 854 in Yan-Chou tree stump." Chang-Shing followed this (now southwest of the modern city of Hai-Ning in prctice for two and a half years, until late one Zhe-Jiang Province). He was a disciple of Xue- night, after others had gone to bed, he rolled Feng-Yi-Ts’un. He entered Tong-xuan (Penetrate up a bamboo screen and his eye fell upon the Mystery) Temple in Suzhou at the age of thirteen. light of a lantern. At that moment he woke up. Later, he studied under various Zen teachers. In At that moment he woke up. The next day he about the year 879, he went to Fujian Province, composed the following verse to attest to his where he studied under Xiyuan Siming. He then understanding: studied under Lingyun Zhiqin, where he “How deluded I was! How deluded indeed! experienced difficulty and doubt about his Then all the earth was revealed when I practice. Ch'ang-ch'ing has twenty-six dharma rolled up a screen. successors. We encounter him in examples 8, 22, If any asks me to explain our school, 23, 74, 76 and 93 of the Pi-Yen-Lu. I’ll raise the whisk and slap his mouth.”

Cuoái cuøng oâng haønh cöôùc du phöông ñeán Phuùc Sau khi Tröôøng Khaùnh trình keä leân Tuyeát Chaâu, nôi maø sau nhöõng thôøi thieàn gian khoå Phong, Tuyeát Phong noùi vôùi Huyeàn Sa: “Keû oâng ñaït ñöôïc ñaïi giaùc (ngöôøi ta noùi oâng ñaõ naày ñaõ trieät ngoä.” Huyeàn Sa thöa: “Chöa laøm raùch baûy chieác goái thieàn). Tuyeát Phong ñaõ ñöôïc, ñaây laø yù thöùc laøm ra, ñôïi khaùm phaù ra cho Sö moät loaïi thuoác maø "baùc só thuù y ñaõ môùi tin chaéc.” Chieàu ñeán, chuùng Taêng vaøo duøng ñeå laøm cho ngöïa soáng laïi." Tuyeát Phong phaùp ñöôøng thöa hoûi. Tuyeát Phong noùi vôùi sö: chæ thò Tröôøng Khaùnh tu taäp moät loaïi Thieàn “Ñaàu Ñaø Bò chöa chaáp nhaän oâng, thaät coù trong thieàn saûnh nhö theå "moät goác caây cheát." chaùnh ngoä ôû tröôùc chuùng noùi ra xem.” Sö lieàn Tröôøng Khaùnh tu taäp theo caùch naøy hai naêm noùi baøi tuïng: röôûi, cho ñeán moät ñeâm khuya, sau khi taát caû “Vaïn töôïng chi trung ñoäc loä thaân moïi ngöôøi khaùc ñeàu ñi nguû, Tröôøng Khaùnh Duy nhôn töï khaúng naõi vi thaân veùn böùc reøm tre leân vaø aùnh saùng cuûa chieác Tích thôøi maäu höôùng ñoà trung mích ñeøn loàng aäp vaøo maét oâng (maét sö nhìn vaøo aùnh Kim nhaät khaùn nhö hoûa lyù baêng.” saùng cuûa ñeøn loàng). Ngay luùc ñoù oâng ñaït ñöôïc (Chính trong vaïn töôïng hieän toaøn thaâ n ñaïi giaùc. Hoâm sau sö beøn laøm baøi tuïng: Chæ ngöôøi töï nhaän môùi laø gaàn “Ñaïi sai daõ ñaïi sai Thuôû xöa laàm nhaém ngoaøi ñöôøng kieám Quyeän khôûi lieâm lai kieán thieân haï Ngaøy nay xem laïi baêng trong loø). Höõu nhôn vaán ngaõ thò haø toâng? Tuyeát Phong nhìn Huyeàn Sa noùi: “Khoâng theå Nieâm khôûi phaát töû phaùch khaåu ñaø.” laø yù thöùc laøm ra.” Sö hoûi Tuyeát Phong: “Moät Raát sai laïi raát sai ñöôøng töø tröôùc chö Thaùnh truyeàn trao thænh Veùn böùc reøm leân, theá giôùi ñaây! thaày chæ daïy?” Tuyeát Phong laëng thinh. Sö leã Ví hoûi phaùp naøo tu chöùng ñoù baùi roài lui ra. Tuyeát Phong mæm cöôøi. Sö vaøo Raèng ñaây phaát töû taëng oâng naøy. phöông tröôïng tham vaán Tuyeát Phong. Tuyeát Nghóa laø: raát sai cuõng raát sai; vöøa cuoán reøm Phong hoûi: “Laø caùi gì?” Sö thöa: “Ngaøy nay leân thaáy thieân haï. Coù ngöôøi hoûi ta laø tu toâng gì thôøi trong phôi baép laø toát.” Huyeàn Sa noùi: maø chöùng ñaéc? Ta seõ caàm caây phaát töû leân “Caâu traû lôøi cuûa oâng khoâng rôøi ñaïi maät.” Töø

ñoù söï giaùc ngoä cuûa sö ñöôïc xaùc quyeát—After thaáy caùi gì?" Tröôøng Khaùnh noùi: "Sao laïi ñaàu Chang-Shing presented this verse to his roàng ñuoâi raén (khôûi ñaàu thì toát maø keát thuùc thì teacher Xue-Feng. Xue-Feng presented it to teä)."—When Chang-Shing was at the Western the senior monk Hsuan-Sha and said: “This Hall, he asked the senior monk Shen, disciple has penetrated the Way.” Hsuan-Sha "Elephant Bone Mountain is close by, have said: “I don’t approve. This verse could have you been there or not?" Shen said, "I haven't been composed with mundane conscious been there." Chang-Shing asked, "Why not?" understanding. We have to test him further Shen said, "I have affairs to attend to." before we can confirm him.” That evening, Chang-Shing said, "What are the affairs of a when the monks assembled for a question- senior monk?" Shen held up the corner of his and-answer session, Xue-Feng said to Chang- monk's robe. Chang-Shing said, "You're just Shing: “Ascetic Bei (Hsuan-Sha) doesn’t doing this and nothing else?" Shen said, approve your

understanding. If you have been "What do you see?" Chang-Shing said, "A genuinely enlightened, please present your good beginning and a poor finish." understanding now to the assembly.” Chang- Sö trôû thaønh Phaùp Töû vaø löu laïi Tuyeát Phong Shing then recited another verse, saying: 29 naêm, vaø trôû thaønh Phaùp töû cuûa Tuyeát “Amidst the myriad realms Phong. Ñeán naêm 906, sö nhaän lôøi ñeán truï trì the solitary body is revealed. chuøa Chieâu Khaùnh. Trong buoåi leã khai ñöôøng, Only persons self-allowing are Vöông Dieâm Sam khaån thieát môøi Sö thuyeát intimate with it. phaùp. Sö hoûi: "Coù nghe khoâng?" Vöông Dieâm Before, I wrongly searched Sam leã baùi. Tröôøng Khaùnh noùi: "Daàu laø nhö amongst the paths, vaäy, chæ e laø ngöôøi khoâng khaúng chòu." Tröôøng But today I see, and it’s like ice in fire.” Khaùnh löu laïi ñaây hôn möôøi laêm naêm — Xue-Feng then looked at Hsuan-Sha and said: Chang-Shing remained with Xue-Feng for “I don’t accept this. It still could be composed twenty-nine years, becoming his Dharma heir. with conscious understanding.” Chang-Shing In 906, he accepted the invitation of Wang then asked Xue-Feng: “Please, Master, Yanbin (a mandarin of the imperial court) to demonstrate what has been passed down by come to live at Zhao-Shing Temple. During all the Patriarchs.” Xue-Feng remained silent. the opening for the monastery, Wang Yanbin Chang-Shing then bowed and walked out of urgently implored Master Chang-Shing, the hall. Xue-Feng smiled. When Chang- "Please expound the Dharma." Chang-Shing Shing went into Xue-Feng-s quarters for an said, "Do you hear it?" Wang then bowed. interview. Xue-Feng asked him: “What is it?” Chang-Shing said, "Although it is thus, I'm Chang-Shing said: “The weather is clear. It’s afraid there are people who won't accept a good day for Pu-Qing.” Hsuan-Sha said: this." Chang-Shing remained at Zhao-shing “Your answer is not apart from the great for more than fifteen years. mystery.” And thus Chang-Shing’s Moät hoâm, Thieàn sö Tröôøng Khaùnh thöôïng enlightenment was confirmed. ñöôøng, nín laëng hoài laâu roài noùi: "Ñöøng noùi Khi ôû Taây Vieän, Tröôøng Khaùnh hoûi moät vò raèng toái hoâm nay khaù hôn." Noùi xong Sö böôùc tröôûng laõo teân Saân: "Nuùi Töôïng Coát ôû gaàn xuoáng toøa—One day, Zen master Chang- ñaây, oâng ñaõ töøng ñeán ñoù chöa?" Tröôûng laõo Shing entered the hall to address the monks. Saân ñaùp: "Chöa töøng ñeán." Tröôøng Khaùnh hoûi: After a long silence he said, "Don't say that it "Vì sao chöa töøng ñeán?" Tröôûng laõo Saân noùi: will be any better tonight." He then got down "Töï coù boån phaän söï." Tröôøng Khaùnh hoûi: "Theá and left the hall. naøo laø boån phaän söï cuûa thöôïng toïa?" Tröôûng Tröôøng Khaùnh noùi vôùi ñaïi chuùng: "Neáu laõo laõo Saân beøn naâng cheùo chieác y baù naïp leân. Taêng thaät söï thuyeát giaûng toâng thöøa cuûa mình, Tröôøng Khaùnh hoûi: "Chæ coù caùi ñoù hay coù caùi ñôn giaûn laø neân ñoùng cöûa Phaùp ñöôøng. Vì theá gì khaùc?" Tröôûng laõo Saân hoûi: "Thöôïng toïa laõo Taêng seõ chæ noùi raèng 'taän phaùp thì voâ

daân.'"—Chang-Shing addressed the monks, Huyeàn Öng, Hueä Uyeån, Khuy Kyø, vaø Vaân saying, "If I truly expound the vehicle of our Coâng. OÂng baét ñaàu coâng trình vaøo naêm 788 vaø school, then I should simply close the door to hoaøn thaønh vaøo naêm 810 sau Taây Lòch. OÂng the Dharma hall. Therefore I'll just say that in coøn

ñöôïc ngöôøi ñôøi goïi laø Ñaïi Taïng AÂm the inexhaustible Dharma there are no Nghóa Ñaïi Sö—Hui-Lin, a disciple of the persons." Indian monk Amogha (Baát Khoâng). He made Thieàn sö Tröôøng Khaùnh ñaõ vieát moät baøi thô the dictionary of sounds and meanings of noåi tieáng trong nhaø Thieàn: Buddhist words and phrases, based upon the "Taát caû ñeàu haøi hoøa, tuy nhieân, works of Hsuan-Ying, Hui-Yuan, K'uei-Chi, taát caû ñeàu phaân ly." and Yun-Kung, in 100 books. He began the Xaùc ñònh ñöôïc ñieàu ñoù, baïn laøm chuû ñöôïc. work in 788 AD and ended it in 810 AD. He is Ta ñaõ mieät maøi bay löôïn also called the Great Treasure of sounds and treân con ñöôøng Trung Ñaïo meanings. Ngaøy hoâm nay, 3) (1715-1789): Teân cuûa moät vò danh Taêng Nhaät aùnh löûa ñaõ loùe ra töø baêng giaù." Baûn vaøo theá kyû thöù XVIII—Name of a (theo quyeån Trung Nhaät Thieàn Thi) Japanese famous monk in the eighteenth Zen Master Chang-Shing wrote a famous century. poem in Zen: Hueä Laâm Töï: Erinji (skt)—Hui-Lin Temple—See "All harmony, yet everything is separate Hueä Laâm. Once confirmed, mastery is yours. Hueä Laäp (615-?): Hui-li—Teân cuûa moät vò danh Long I hovered on the Middle Way, Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)— Today the very ice shoots flame." Name of a Chinese famous monk who lived in the (in Zen Poems of China and Japan) T'ang dynasty in China. Sö thò tòch naêm 932—He passed away in 932. Hueä Lieân Thöøa Thieân Thieàn Sö: Zen master Hueä Laâm: Hui-lien Ch'eng-t'ien—See Hueä Vaân Thöøa Thieân 1) Teân cuûa moät vò danh Taêng Trung Hoa soáng Thieàn Sö. vaøo thôøi Löu Toáng (420-497). OÂng laø moät Hueä Lôïi: Toû loøng töø aùi laøm lôïi chuùng sanh—To trong nhöõng vò Taêng ñöông thôøi nhaän ñònh show kindness to and benefit others. raèng Phaät giaùo duøng Tònh Ñoä vaø Ñòa Nguïc ñeå Hueä Löïc: Prajna-bala (skt)—Eriki (jap)—Power doïa naït daân chuùng; coøn chö Taêng trong chuøa of perfect understanding—Power of wisdom—Tueä vieän chæ mong caàu aên sung maëc söôùng, keát beø löïc, moät trong nguõ löïc—Trí vaø tueä thöôøng coù keát phaùi ñeå möu caàu tö lôïi. Sö chuû tröông vieäc chung nghóa; tuy nhieân thoâng ñaït söï töôùng höõu vi tu söûa taâm taùnh xaáu xa cuûa con ngöôøi —Name thì goïi laø "trí." Thoâng ñaït khoâng lyù voâ vi thì goïi laø of a Chinese famous monk who lived in the "tueä." Hueä löïc laø söùc maïnh cuûa trí tueä. Trí tueä coù Liu Sung Dynasty in China. He was one of the khaû naêng dieät töø ñöôïc phieàn naõo. Hueä löïc coøn laø contemporary monks who believed that söùc maïnh cuûa trí naêng (söùc maïnh cuûa trí tueä), döïa Buddhism utilzed Sukhavati (Pure Land) and vaøo chaân lyù Töù Dieäu Ñeá daãn ñeán nhaän thöùc ñuùng hell theories to intimidate people; while vaø giaûi thoaùt—Prajna is often interchanged with monks and nuns in temples were in affluence wisdom. Wisdom means knowledge, the science (to be in easy circumstance), made cliques or of the phenomenal, while prajna more generally clans (parties in temples) to seek for private to principles or morals. Prajna-bala is a force of benefits. He supported in cultivation to wisdom, one of the five powers. The power of change human bad nature. wisdom (prajna) which help destroying all illusion 2) Hui-Lin (737-820)—Thích Hueä Laâm chuøa Taây and delusion. Force of wisdom is also the ability to Minh ñôøi nhaø Ñöôøng, ñeä töû cuûa moät nhaø sö AÁn maintain clear wisdom or the power of

wisdom Ñoä laø ngaøi Baát Khoâng. OÂng tröôùc taùc boä Töï (awareness) which rests on insight into the four Ñieån Phaät Giaùo Hueä Laâm AÂm Nghóa (100 noble truths and leads to the knowledge that quyeån), döïa vaøo nhöõng tröôùc taùc cuûa caùc ngaøi liberates.

Hueä Löu: See Tueä Löu. of the Liang Dynasty and the beginning of the Hueä Lyù: Hui-li—Teân cuûa moät vò danh Taêng AÁn Ch'en Dynasty in China. Ñoä vaøo theá kyû thöù IV. Vaøo khoaûng töø naêm 326 ñeán Hueä Minh: 334, Sö ñeán Haøng Chaâu, Trung Hoa vaø quyeát ñònh 1) Teân cuûa moät vò Thieàn sö Trung Hoa, toâng ôû laïi ñaây ñeå xaây hai ngoâi töï vieän Linh Thöùu vaø Phaùp Nhaõn, vaøo thôøi Nguõ Ñaïi (907-960)— Linh AÅn töï—Name of an Indian famous monk in Name of a Chinese Zen monk, of the Fa-Yan the fourth century. In around 326-334, he came to Sect, who lived in the Wu-tai Dynasty in Hang-chou, China, and decided to stayed there to China. build Ling-Shou and Ling-Yin temples. 2) Teân cuûa moät vò danh Taêng Nhaät Baûn thuoäc Hueä Maõn: Hui-man—Teân cuûa moät vò danh Taêng toâng Taøo Ñoäng vaøo theá kyû thöù XIV—Name of Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907). Sö laø a Japanese famous monk, of the Ts'ao-Tung moät trong nhöõng ñeä töû xuaát saéc cuûa Sö Taêng Na Sect in the fourteenth century. trong tænh Haø Nam cuûa Trung Hoa vaøo giöõa theá kyû 3) (1859-1930): Teân cuûa moät vò danh Taêng Trung thöù VII—Name of a Chinese famous monk who Hoa vaøo cuoái thôøi nhaø Thanh (1644-1912)— lived during the T'ang dynasty in China. He was Name of a Chinese famous monk who lived in one of the most outstanding disciples of master the end of the Ch'ing Dynasty in China. Sannaha-sannaddha in He-nan Province in China 4) (1318-1386): Teân cuûa moät vò Thieàn sö Trung in the seventh century. Hoa khaùc, thuoäc phaùi Döông Kyø, toâng Laâm Teá Hueä Maïng: See Hueä Meänh. vaøo thôøi nhaø Minh (1368-1644)—Name of Hueä Maân (573-649): Hui-men—Teân cuûa moät vò another Chinese Zen master of the Yang-chi danh Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618- branch, Lin-chi Sect, in the Ming Dynasty in 907). Naêm 15 tuoåi, Sö xuaát gia laøm Taêng tu hoïc China. vôùi moät vò Sö ngöôøi Trieàu Tieân teân laø Huyeàn Hueä Minh Thieàn Sö: Hui-ming (chi)—E myo Quang—Name of a Chinese famous monk who (jap)—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo lived in the T'ang dynasty in China. At the age of thôøi nhaø Ñöôøng (618-907). Luùc ñaàu Sö ñeán hoïc 15, he left home to become a monk and studied Thieàn vôùi Thieàn sö nguõ Toå Hoaèng Nhaãn, nhöng veà under master Hsuan-kuang, a Korean monk. sau laïi nhaän aán khaû töø Luïc Toå Hueä Naêng. Sau ñoù Hueä Meänh: Prajna-jivita (skt). Sö ñeán Vieãn Chaâu xieån döông Thieàn phaùp cuûa 1) Phaùp thaân laáy trí tueä laøm thoï meänh. Meänh cuûa ngaøi Hueä Naêng. Theo Caûnh Ñöùc Truyeàn Ñaêng trí tueä yeáu ôùt thì caùi theå cuûa phaùp thaân seõ töû Luïc, quyeån IV, ngöôøi ta keå raèng ba ngaøy sau khi vong—Wisdom life, or wisdom as life, Hueä Naêng rôøi khoûi Hoaøng Mai thì tin maät truyeàn y wisdom being the basic of spiritual character. phaùp traøn lan khaép choán giaø lam, moät soá Taêng 2) Tieáng toân xöng ñeå goïi haøng Tyø Kheo—A phaãn uaát do Hueä Minh caàm ñaàu ñuoåi theo Hueä term to address to a monk. Naêng. Qua moät heûm nuùi caùch chuøa khaù xa, thaáy 3) Tueä meänh hay Phaùp meänh cuûa

Phaùp thaân: The nhieàu ngöôøi ñuoåi theo kòp, Hueä Naêng beøn neùm caùi wisdom-life of the Dharmakaya. aùo phaùp treân taûng ñaù gaàn ñoù, vaø noùi vôùi Hueä Minh: 4) Tuoåi thoï cuûa moät vò Taêng: The age or lifetime "AÙo naày laø vaät laøm tin cuûa chö Toå, haù duøng söùc of a monk. maø tranh ñöôïc sao? Muoán laáy thì cöù laáy ñi!" Hueä 5) Hueä maïng cuûa moät vò Phaät hay Boà Taùt ñöôïc Minh naém aùo coá dôû leân, nhöng aùo naëng nhö nuùi, duy trì bôûi trí hueä, trong khi sinh maïng cuûa oâng beøn ngöøng tay, boái roái, run sôï. Toå hoûi: "OÂng phaøm phu ñöôïc duy trì bôûi thöïc phaåm bình ñeán ñaây caàu gì? Caàu aùo hay caàu Phaùp?" Hueä Minh thöôøng: The life of a Buddha or a Bodhisattva, thöa: "Chaúng ñeán vì aùo, chính vì Phaùp ñoù." Toå noùi: which is sustained by wisdom, while the life "Vaäy neân taïm döùt töôûng nieäm, laønh döõ thaûy ñöøng of an ordinary being is sustained by food. nghó tôùi." Hueä Minh vaâng nhaän. Giaây laâu Toå noùi: 6) (531-568): Teân cuûa moät vò danh Taêng Trung "Ñöøng nghó laønh, ñöøng nghó döõ, ngay trong luùc aáy Hoa vaøo cuoái thôøi nhaø Löông (502-557) ñaàu ñöa toâi xem caùi boån lai dieän muïc cuûa oâng tröôùc khi nhaø Traàn beân Trung Hoa (557-589)—Name of cha meï chöa sanh ra oâng." Thoaït nghe, Hueä Minh a Chinese famous monk who lived in the end boãng saùng roõ ngay caùi chaân lyù caên baûn maø baáy laâu

nay mình tìm kieám khaép beân ngoaøi ôû muoân vaät. there is nothing hidden. If you reflect within Caùi hieåu cuûa oâng baây giôø laø caùi hieåu cuûa ngöôøi yourself and recognize your own face, which was uoáng nöôùc laïnh noùng töï bieát. OÂng caûm ñoäng quaù before the world, secrecy is in yourself." ñoãi ñeán toaùt moà hoâi, traøo nöôùc maét, roài cung kính Hueä Muïc: See Tueä Muïc. ñeán gaàn Toå chaép tay laøm leã, thöa: "Ngoaøi lôøi maät Hueä Nam: See Hueä Nam Hoaøng Long Thieàn Sö. yù nhö treân coøn coù yù maät naøo nöõa khoâng?" Toå noùi: Hueä Nam Hoaøng Long Thieàn Sö (1002-1069): "Ñieàu toâi noùi vôùi oâng töùc chaúng phaûi laø maät. Neáu Oryo-E'nan (jap)—Huang-lung Hui-nan—See oâng töï soi trôû laïi seõ thaáy caùi maät laø ôû nôi oâng."— Hoaøng Long Hueä Nam Thieàn Sö. Name of a Chinese Zen monk who lived during Hueä Nam Ngöõ Luïc: Ngöõ luïc cuûa Thieàn sö Hoaøng the T'ang dynasty in China. First, he studied Zen Long Hueä Nam—Hui-nan's Records of under Zen master Hung-ren (601-674), but later he Teachings—See Hoaøng Long Hueä Nam Thieàn Sö. received the dharma seal from the Sixth Patriarch Hueä Naêng: Khaû naêng cuûa trí tueä—The power of Hui-neng. Later, he went to Yen-chou to spread wisdom. Hui-neng's Zen teachings. According to the Hueä Naêng Ñaïi Sö (638-713): Daikan Eno (jap)— Records of the Transmission of the Lamp (Ch'uan- E'no-Daishi (jap)—Yeno (jap)—Ta-chien Hui- Teng-Lu), Volume IV, it's said that three days neâng (Wade-Giles Chinese)—Dajian Huineng after Hui-Neng left Wang-Mei, the news of what (Pinyin Chinese)—Moät trong caùc nhaø sö xuaát had happened in secret became noised abroad chuùng ñôøi nhaø Ñöôøng, sanh naêm 638 sau Taây Lòch, throughout the monastery, and a group of toå thöù saùu cuûa Thieàn Toâng Trung Hoa. Hieän nay indignant monks, headed by Hui-Ming, pursued chuùng ta coù nhieàu taøi lieäu chi tieát veà Ñaïi Thieàn Sö Hui-Neng, who, in accordance with his master's Hueä Naêng;

tuy nhieân, coù vaøi chi tieát lyù thuù veà vò instructions, was silently leaving the monastery. Ñaïi Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån When he was overtaken by the pursuers while V. Hueä Naêng laø ngöôøi huyeän Taân Chaâu xöù Laõnh crossing a mountain-pass far from the monastery, Nam, moà coâi cha töø thuôû nhoû. Ngöôøi ta noùi ngaøi he laid down his robe on a rock near by and said to raát ngheøo neân phaûi baùn cuûi nuoâi meï giaø goùa buïa; Hui-Ming: “This robe symbolizes our patriarchal raèng oâng muø chöõ; raèng oâng ñaïi ngoä vì vaøo luùc faith and is not to be carried away by force. Take thieáu thôøi nghe ñöôïc moät ñoaïn trong Kinh Kim this along with you if you desired to.” Hui-Ming Cang. Ngaøy kia, sau khi gaùnh cuûi baùn taïi moät tieäm tried to lift it, but it was as heavy as a mountain. khaùch, ngaøi ra veà thì nghe coù ngöôøi tuïng kinh Phaät. He halted, hesitated, and trembled with fear. At Lôøi kinh chaán ñoäng maïnh tinh thaàn cuûa ngaøi. Ngaøi last he said: "I come here to obtain the faith and beøn hoûi khaùch tuïng kinh gì vaø thænh ôû ñaâu. Khaùch not the robe. Oh my brother monk, please dispel noùi töø Nguõ Toå ôû Hoaøng Mai. Sau khi bieát roõ ngaøi my ignorance.” The sixth patriarch said: “If you ñem loøng khao khaùt muoán hoïc kinh aáy vôùi vò thaày came for the faith, stop all your hankerings. Do naày. Hueä Naêng beøn lo lieäu tieàn baïc ñeå laïi cho meï not think of good, do not think of evil, but see giaø vaø leân ñöôøng caàu phaùp. Veà sau ngaøi ñöôïc choïn what at this moment your own original face even laøm vò toå thöù saùu qua baøi keä chöùng toû noäi kieán before you were born does look like.” After this, thaâm haäu maø oâng ñaõ nhôø ngöôøi khaùc vieát duøm ñeå Hui-Ming at once perceived the fundamental truth ñaùp laïi vôùi baøi keä cuûa Thaàn Tuù. Nhö moät vò laõnh of things, which for a long time he had sought in ñaïo Thieàn Toâng phöông Nam, oâng daïy thieàn ñoán things without. He now understood everything, as ngoä, qua thieàn ñònh maø nhöõng tö töôûng khaùch quan if had taken a cupful of cold water and tasted it to vaø voïng chaáp ñeàu tan bieán. Luïc Toå Hueä Naêng his own satisfaction. Out of the immensity of his khoâng bao giôø chính thöùc trao ngoâi toå cho ngöôøi feeling he was literally bathed in tears and ñaéc phaùp cuûa oâng, do vaäy maø coù khoaûng troáng; tuy perspirations, and most reverently approaching the nhieân, nhöõng vò sö xuaát chuùng cuûa caùc theá heä keá patriarch he bowed and asked: “Besides this tieáp, ôû Trung Hoa, Vieät Nam (ñaëc bieät laø doøng hidden sense as is embodied in these significant Laâm Teá), vaø Nhaät Boån, ñeàu ñöôïc kính troïng vì words, is there anything which is secret?” The thaønh quaû saùng choùi cuûa hoï —He was born in 638 patriarch replied: “In what I have shown to you A.D., one of the most distinguished of the Chinese

masters during the T’ang dynasty, the sixth moân ñoà, vaø nhuaàn nhaõ nhaát veà vieäc ñaïo, coá patriarch of Intuitional or meditation sect (Zen nhieân ñöôïc ñoà chuùng coi nhö xöùng ñaùng nhaát Buddhism) in China. We do have a lot of detailed höôûng vinh döï aáy, beøn laøm moät baøi keä trình documents on this Great Zen Master; however, choã hieåu bieát, vaø bieân nôi vaùch beân chaùi nhaø there is some interesting information on him in chuøa. Keä raèng—When he reached Wang-Mei, The Records of the Transmission of the Lamp he came and bowed before the patriarch. The

(Ch'uan-Teng-Lu), Volume V. Hui-Neng came patriarch asked: Where do you come from?" from Hsin-Chou in the southern parts of China. His Hui-Neng replied: "I am a farmer from Hsin- father died when he was very young. It is said that Chou from the southern part of China." The he was very poor that he had to sell firewood to patriarch asked: "What do you want here?" support his widowed mother; that he was illiterate; Hui-Neng replied: "I come here to wish to that he became enlightened in his youth upon become a Buddha and nothing else." The hearing a passage from the Diamond sutra. One patriarch said: "So you are a southerner, but day, he came out of a house where he sold some the southerners have no Buddha-nature; how fuel, he heard a man reciting a Buddhist Sutra. could you expect to attain Buddhahood?" Hui- The words deeply touched his heart. Finding what Neng immediately responded: "There may be sutra it was and where it was possible to get it, a southerners and northerners, but as far as longing came over him to study it with the master. Buddha-nature goes, how could you make Later, he was selected to become the Sixth such a distinction in it?" This pleased the Patriarch through a verse someone wrote for him master very much. Hui-Neng was given an to respond to Shen-Hsiu demonstrating his office as rice-pounder for the Sangha in the profound insight. As leader of the Southern branch temple. More than eight months, it is said, he of Ch'an school, he taught the doctrine of was employed in this menial labour, when the Spontaneous Realization or Sudden fifth patriarch wished to select his spiritual Enlightenment, through meditation in which successor from among his many disciples. thought, objectively and all attachment are One day the patriarch made an announcement eliminated. The Sixth Patriarch Hui-Neng never that any one who could prove his thorough passed on the patriarchy to his successor, so it comprehension of the religion would be given lapsed. However, the outstanding masters of the patriarchal robe and proclaimed as his succeeding generations, both in China, Vietnam ligitimate heir. At that time, Shen-Hsiu, who (especially Lin-Chi) and Japan, were highly was the most learned of all the disciples and respected for their high attainments. thoroughly versed in the lore of his religion, Khi tôùi Hoaøng Mai, ngaøi laøm leã ra maét Nguõ and who was therefore considered by his Toå. Nguõ toå hoûi: "OÂng töø ñaâu ñeán?" Hueä Naêng fellow monks to be the heir of the school, ñaùp: "Töø Laõnh Nam ñeán." Toå hoûi: "OÂng muoán composed a stanza expressing his view, and caàu gì?" Hueä Naêng ñaùp: "Chæ caàu laøm Phaät posted it on the outside wall of the meditation chöù khoâng caàu gì khaùc." Toå noùi: "Ngöôøi Laõnh hall, which read: Nam khoâng coù taùnh Phaät, sao laøm Phaät ñöôïc?" Thaân thò Boà ñeà thoï, Hueä Naêng ñaùp ngay: "Thöa Toå, ngöôøi coù nam Taâm nhö minh caûnh ñaøi baéc, taùnh Phaät haù vaäy sao?" Lôøi ñaùp ñeïp loøng Thôøi thôøi thöôøng phaát thöùc, Toå laém. Theá roài Hueä Naêng ñöôïc giao cho Vaät xöû nhaï traàn ai. coâng vieäc giaõ gaïo cho nhaø chuøa. Hôn taùm (Thaân laø caây Boà Ñeà, thaùng sau maø Hueä Naêng chæ bieát coù coâng vieäc Taâm nhö ñaøi göông saùng haï baïc aáy. Ñeán khi Nguõ Toå ñònh choïn ngöôøi Luoân luoân sieâng lau chuøi keá vò ngoâi Toå giöõa ñaùm moân nhaân. Ngaøy kia Chôù ñeå dính buïi baëm). Toå baùo caùo vò naøo coù theå toû ra ñaït lyù ñaïo, Toå The body is like

the bodhi tree, seõ truyeàn y phaùp cho maø laøm Toå thöù saùu. Luùc The mind is like a mirror bright, aáy Thaàn Tuù laø ngöôøi hoïc cao nhaát trong nhoùm Take heed to keep it always clean,

And let no dust accumulate on it. lines was an insignificant layman in the Ai ñoïc qua cuõng khoaùi traù, vaø thaàm nghó theá service of the monastery, who spent most of naøo taùc giaû cuõng ñöôïc phaàn thöôûng xöùng his time inpounding rice and splitting wood ñaùng. Nhöng saùng hoâm sau, vöøa thöùc giaác, ñoà for the temple. He has such an unassuming air chuùng raát ñoåi ngaïc nhieân khi thaáy moät baøi keä that nobody ever thought much of him, and khaùc vieát beân caïnh, keä vieát nhö sau: therefore the entire community was now set Boà ñeà boån voâ thoï, astir to see this challenge made upon its Minh caûnh dieät phi ñaøi, recognized authority. But the fifth patriarch Baûn lai voâ nhaát vaät, saw in this unpretentious monk a future leader Haø xöù nhaï traàn ai ? of mankind, and decided to transfer to him the (Boà ñeà voán khoâng caây, robe of his office. He had, however, some Göông saùng cuõng chaúng ñaøi, misgivings concerning the matter; for the Xöa nay khoâng moät vaät, majority of his disciples were not enlightened Choã naøo dính buïi baëm?) enough to see anything of deep religious Taùc giaû cuûa baøi keä naày laø moät cö só chuyeân lo intuition in the lines by the rice-pounder, Hui- taïp dòch döôùi beáp, suoát ngaøy chæ bieát böõa cuûi, Neng. If he were publicly awarded the honour giaõ gaïo cho chuøa. Dieän maïo ngöôøi quaù taám they might do him harm. So the fifth patriarch thöôøng ñeán noãi khoâng maáy ai ñeå yù, neân luùc gave a secret sign to Hui-Neng to come to his baáy giôø toaøn theå ñoà chuùng raát ñoãi söûng soát. room at midnight, when the rest of the monks Nhöng Toå thì thaáy ôû vò Taêng khoâng tham voïng were still asleep. Then he gave him the robe aáy moät phaùp khí coù theå thoáng laõnh ñoà chuùng as insignia of his authority and in sau naày, vaø nhaát ñònh truyeàn y phaùp cho acknowledgement of his unsurpassed spiritual ngöôøi. Nhöng Toå laïi coù yù lo, vì haàu heát moân attainment, and with the assurance that the ñoà cuûa Toå ñeàu chöa ñuû hueä nhaõn ñeå nhaän ra future of their faith would be brighter than aùnh tröïc giaùc thaâm dieäu trong nhöõng haøng chöõ ever. The patriarch then advised him that it treân cuûa ngöôøi giaõ gaïo Hueä Naêng. Neáu Toå would be wise for him to hide his own light coâng boá vinh döï ñaéc phaùp aáy leân e nguy hieåm under a bushel until the proper time arrived ñeán taùnh maïng ngöôøi thoï phaùp. Neân Toå ngaàm for the public appearance and active baûo Hueä Naêng ñuùng canh ba, khi ñoà chuùng propaganda, and also that the robe which was nguû yeân, vaøo tònh thaát Toå daïy vieäc. Theá roài Toå handed down from Bodhi-Dharma as a sign of trao y phaùp cho Hueä Naêng laøm tín vaät chöùng faith should no more be given up to Hui- toû baèng cöù ñaéc phaùp voâ thöôïng, vaø baùo tröôùc Neng'' successors, beause Zen was now fully haäu vaän cuûa ñaïo Thieàn seõ röïc rôõ hôn bao giôø recognized by the outside world in general heát. Toå coøn daën Hueä Naêng chôù voäi noùi phaùp, and there was no more necessity to symbolize maø haõy taïm mai danh aån tích nôi röøng nuùi, the faith by the transference of the robe. That chôø ñeán thôøi cô seõ coâng khai xuaát hieän vaø night Hui-Neng left the monastery. The gatha hoaèng döông chaùnh phaùp.

Toå coøn noùi y phaùp read: truyeàn laïi töø Toå Boà Ñeà Ñaït Ma laøm tín vaät sau The Bodhi is not like the tree, naày ñöøng truyeàn xuoáng nöõa, vì töø ñoù Thieàn ñaõ (Bodhi tree has been no tree) ñöôïc theá gian coâng nhaän, khoâng caàn phaûi The mirror bright is nowhere shinning, duøng y aùo tieâu bieåu cho tín taâm nöõa. Ngay (The shining mirror was actually none) trong ñeâm aáy Hueä Naêng töø giaõ toå —All those As there is nothing from the first, who read these lines were greatly impressed (From the beginning, nothing has existed) and secretly cherished the idea that the author Where can the dust itself accumulate? of this gatha would surely be awarded the (How would anything be dusty?) prize. But when they awoke the next morning Ngöôøi ta keå raèng ba ngaøy sau khi Hueä Naêng they were surprised to see another gatha rôøi khoûi Hoaøng Mai thì tin maät truyeàn y phaùp written alongside of it. The writer of these traøn lan khaép choán giaø lam, moät soá Taêng phaãn

uaát do Hueä Minh caàm ñaàu ñuoåi theo Hueä moment your own original face even before Naêng. Qua moät heûm nuùi caùch chuøa khaù xa, you were born does look like." After this, thaáy nhieàu ngöôøi ñuoåi theo kòp, Hueä Naêng Hui-Ming at once perceived the fundamental beøn neùm caùi aùo phaùp treân taûng ñaù gaàn ñoù, vaø truth of things, which for a long time he had noùi vôùi Hueä Minh: "AÙo naày laø vaät laøm tin cuûa sought in things without. He now understood chö Toå, haù duøng söùc maø tranh ñöôïc sao? everything, as if had taken a cupful of cold Muoán laáy thì cöù laáy ñi!" Hueä Minh naém aùo coá water and tasted it to his own satisfaction. Out dôû leân, nhöng aùo naëng nhö nuùi, oâng beøn ngöøng of the immensity of his feeling he was tay, boái roái, run sôï. Toå hoûi: "OÂng ñeán ñaây caàu literally bathed in tears and perspirations, and gì? Caàu aùo hay caàu Phaùp?" Hueä Minh thöa: most reverently approaching the patriarch he "Chaúng ñeán vì aùo, chính vì Phaùp ñoù." Toå noùi: bowed and asked: "Besides this hidden sense "Vaäy neân taïm döùt töôûng nieäm, laønh döõ thaûy as is embodied in these significant words, is ñöøng nghó tôùi." Hueä Minh vaâng nhaän. Giaây there anything which is secret?" The patriarch laâu Toå noùi: "Ñöøng nghó laønh, ñöøng nghó döõ, replied: "In what I have shown to you there is ngay trong luùc aáy ñöa toâi xem caùi boån lai dieän nothing hidden. If you reflect within yourself muïc cuûa oâng tröôùc khi cha meï chöa sanh ra and recognize your own face, which was oâng." Thoaït nghe, Hueä Minh boãng saùng roõ before the world, secrecy is in yourself." ngay caùi chaân lyù caên baûn maø baáy laâu nay Ngaøi cuõng daïy raèng: "Khoâng ngôø töï taùnh mình mình tìm kieám khaép beân ngoaøi ôû muoân vaät. voán thanh tònh, voán khoâng sanh khoâng dieät, Caùi hieåu cuûa oâng baây giôø laø caùi hieåu cuûa voán töï ñaày ñuû, voán khoâng dao ñoäng, voán sanh ngöôøi uoáng nöôùc laïnh noùng töï bieát. OÂng caûm muoân phaùp." ñoäng quaù ñoãi ñeán toaùt moà hoâi, traøo nöôùc maét, He also said: "It was beyond my doubt that: roài cung kính ñeán gaàn Toå chaép tay laøm leã, The True Nature has originally been serene thöa: "Ngoaøi lôøi maät yù nhö treân coøn coù yù maät The True Nature has never been born naøo nöõa khoâng?" Toå noùi: "Ñieàu toâi noùi vôùi nor extinct. oâng töùc chaúng phaûi laø maät. Neáu oâng töï soi trôû The True Nature has been self-fulfilled. laïi seõ thaáy caùi maät laø ôû nôi oâng."—Three days The True

Nature has never been changed. after Hui-Neng left Wang-Mei, the news of The True Nature has been giving what had happened in secret became noised rise to all things in the world.” abroad throughout the monastery, and a group Ngaøy noï, moät vò Taêng hoûi Luïc Toå Hueä Naêng: of indignant monks, headed by Hui-Ming, "YÙ chæ cuûa Hoaøng Mai, ai laø ngöôøi nhaän pursued Hui-Neng, who, in accordance with ñöôïc?" Hueä Naêng ñaùp: "Ngöôøi naøo hieåu phaùp his master’s instructions, was silently leaving Phaät thì ñöôïc yù chæ Hoaøng Mai." Vò Taêng laïi the monastery. When he was overtaken by the hoûi: "Hoøa Thöôïng coù ñöôïc khoâng?" Hueä Naêng pursuers while crossing a mountain-pass far ñaùp: "Khoâng." Vò Taêng hoûi: "Taïi sao vaäy?" from the monastery, he laid down his robe on Hueä Naêng ñaùp: "Vì toâi khoâng hieåu phaùp a rock near by and said to Hui-Ming: “This Phaät." Hueä Naêng laø vò Toå thöù saùu khai dieãn robe symbolizes our patriarchal faith and is ñaïo Thieàn ôû Trung Hoa vaøo cuoái theá kyû thöù not to be carried away by force. Take this baûy vaø ñaàu theá kyû thöù taùm, vaø ai cuõng bieát along with you if you desired to.” Hui-Ming Hueä Naêng hoïc Thieàn vôùi Hoaèng Nhaãn vaø tried to lift it, but it was as heavy as a nhaän taâm aán Thieàn taïi ñoù ñeå laøm toå thöù saùu. mountain. He halted, hesitated, and trembled Coù thaät Hueä Naêng khoâng hieåu phaùp Phaät hay with fear. At last he said: "I come here to khoâng? Hay khoâng hieåu töùc laø hieåu. Trong obtain the faith and not the robe. Oh my tröôøng hôïp naøy, caâu hoûi haún nhieân khoâng phaûi brother monk, please dispel my ignorance.” laø moät caâu hoûi thöôøng, ñaët ra coát ñeå tìm thoâng The sixth patriarch said: “If you came for the tin veà söï kieän (moät giaûi ñaùp veà maët 'töôùng'), faith, stop all your hankerings. Do not think of nhöng thaät söï nhaém ñeán moät ñoái töôïng khaùc good, do not think of evil, but see what at this xa hôn. Thaät vaäy, Thieàn lyù caàn phaûi coù nhöõng

maâu thuaãn vaø choái boû nhö vaäy, vì Thieàn coù from his study-pilgrimage, a disciple drew a ñöôøng loái pheâ phaùn rieâng; ñöôøng loái aáy laø choái circle in front of the Master, Hui-neng, stood boû taát caû nhöõng gì thoùi thöôøng chuùng ta coù lyù within it, and bowed. Hui-neng asked, 'Do you do cho laø ñuùng, laø dó nhieân, laø thaät. Daãu beà wish to make of it a Buddha or not?' The ngoaøi ñieân ñaûo laø vaäy, beân trong vaãn moät monk answered, 'I do not know how to nguyeân lyù nhö nhau quaùn xuyeán toaøn theå ñaïo fabricate the eyes.' Hui-neng remarked, 'I Thieàn; heã naém ñöôïc ñaàu moái aáy laø moïi söï ñaûo cannot do any better than you.' The disciple loän caøn khoân trôû thaønh caùi thöïc ñôn giaûn made no response." nhaát—One day, a monk asked the Sixth Nhöõng lôøi thuyeát giaûng cuûa Sö ñöôïc löu giöõ Patriarch, "Who has attained the secrets of laïi trong Phaùp Baûo Ñaøn Kinh, taùc phaåm Phaät Huang-mei?" Hui-neng said, "One who phaùp duy nhaát cuûa Trung Quoác ñöôï c toân xöng understands Buddhism has attained to the laø “Kinh.” Sö thò tòch naêm 713 sau Taây Lòch— secrets of Huang-mei." The monk asked, His words are preserved in a work called the "Have you then attained them?" Hui-neng Platform Sutra, the only sacred Chinese said, "No, I have not." The monk asked, "How Buddhist writing which has been honoured is it that you have not?" Hui-neng said, "I do with the title Ching or Sutra. He died in 713 not understand Buddhism." Hui-neng was the A.D.

Sixth Patriarch of the Zen sect in China, who Trong Phaùp Baûo Ñaøn Kinh, Luïc Toå keå laïi flourished late in the seventh and early in the raèng sau khi ñöôïc truyeàn phaùp vaø nhaän y baùt eighth centuries, and it was a well-known fact töø Nguõ Toå, ngaøi ñaõ soáng nhöõng naêm aån daät that Hui-neng studied Zen under Hung-jen trong röøng vôùi nhoùm thôï saên. Khi tôùi giôø aên, and succeeded him in the orthodox line of ngaøi noùi 'nhöõng ngöôøi thôï saên naáu thòt vôùi rau transmission to be the sixth patriarch. Did he caûi. Neáu hoï baûo ngaøi aên thì ngaøi chæ löïa rau not really understand Buddhism? Or is it that maø aên.' Luïc Toå khoâng aên thòt khoâng phaûi vì not to understand is to understand? In this Ngaøi chaáp chay chaáp khoâng chay, maø vì loøng case, the question was therefore really not a töø bi voâ haïn cuûa ngaøi—In the Platform Sutra, plain regular one, seeking an information the Chinese Patriarch Hui Neng relates that about facts. It had quite an ulterior object. As after inheriting the Dharma, robes, and bowl a matter of fact, the truth of Zen requires such from the Fifth Patriarch, he spent years in contradictions and denials; for Zen has a seclusion with a group of hunters. At standard of its own, which, to our common-mealtimes, they cooked meat in the same pot sense minds, consists just in negating with the vegetables. If he was asked to share, everything we properly hold true and real. In he would pick just only the vegetables out of spite of these apparent confusions, the the meat. He would not eat meat, not because philosophy of Zen is guided by a thorough- he was attached to vegetarianism, or non- going principle which, when once grasped, its vegetarianism, but because of his limitless topsy-turviness (perversion of the universe) compassion. becomes the plainest truth. Hueä Naêng Luïc Toå: Yeno-Daishi (jap)—Hui Neng Trong Truyeàn Ñaêng Luïc, trôû veà sau moät (chi)—See Hueä Naêng Ñaïi Sö. chuyeán haønh höông taàm hoïc, moät vò Taêng ñeä Hueä Naêng Thaàn Tuù: Hui-Neng and Shen-Hsiu— töû veõ moät voøng troøn tröôùc maët Hueä Naêng, roài Hai vò ñaïi ñeä töû cuûa Nguõ Toå Hoaèng Nhaãn—The böôùc vaøo voøng troøn cuùi ñaàu chaøo Thaày. Hueä two prominent disciples of the fifth patriarch Naêng hoûi: 'OÂng coù mong bieán voøng troøn aáy Hung-Jeân. thaønh Phaät hay khoâng?' Vò Taêng ñaùp: 'Ñeä töû Hueä Naêng Vaø Vaõng Sanh Tònh Ñoä: Theo Kinh khoâng bieát laøm sao veõ ñöôïc ñoâi maét.' 'Ta cuõng Phaùp Baûo Ñaøn, Phaåm Thöù Ba (Nghi Vaán), Luïc Toå khoâng gioûi laøm ñieàu ñoù hôn oâng.' Hueä Naêng Hueä Naêng ñaõ noùi vôùi ñaïi chuùng veà "Vaõng Sanh noùi. Ngöôøi ñeä töû khoâng traû lôøi."—In the Tònh Ñoä" nhö sau—According to the Dharma Transmission of the Lamp, after returning Jewel Platform Sutra, Chapter Three (Doubts and

Questions), the Sixth Patriarch Hui-Neng told the Phaät caàu vaõng sanh, thì con ñöôøng xa laøm sao assembly about "Being reborn in the Buddha's ñeán ñöôïc? Hueä Naêng vì moïi ngöôøi maø khieán Pure Land" as follows: cho quyù vò thaáy trong saùt na coõi Taây phöông ôû Moät hoâm Vi Thöù söû hoûi Luïc Toå Hueä Naêng ngay tröôùc maét, quyù vò coù muoán thaáy hay raèng: "Ñeä töû thöôøng thaáy Taêng tuïc nieäm Phaät chaêng?"—The Master said, "Magistrate, A Di Ñaø, nguyeän sanh Taây Phöông, thænh Hoøa listen well. Hui Neng will explain it for you. Thöôïng noùi, ñöôïc

sanh nôi coõi kia chaêng? When the World Honored One was in Nguyeän vì phaù caùi nghi naày.”—One day, Shravasti City, he spoke of being led to Magistrate Vi asked the Sixth Patriarch, Hui- rebirth in the West. The Sutra text clearly Neng: “Your disciple has often seen the states, ''it is not far from here.’ If we discuss Sangha and laity reciting ‘Amitabha Buddha,’ its appearance, it is 108,000 miles away but in vowing to be reborn in the West. Will the immediate terms, it is explained as far distant High Master please tell me if they will obtain for those of inferior roots and as nearby for rebirth there and, so, dispel my doubts?” those of superior wisdom. There are two kinds Toå baûo: “Söû quaân kheùo laéng nghe, Hueä Naêng of people, not two kinds of Dharma. seõ vì noùi. Theá Toân ôû trong thaønh Xaù Veä noùi Enlightenment and confusion differ, and kinh vaên Taây Phöông daãn hoùa, roõ raøng caùch seeing can be quick or slow. The deluded ñaây khoâng xa. Neáu luaän veà töôùng maø noùi, lyù person recites the Buddha’s name, seeking soá coù möôøi muoân taùm ngaøn, töùc laø trong thaân rebirth there, while the enlightened person coù möôøi aùc taùm taø, lieàn laø noùi xa, noùi xa laø vì purifies his own mind. Therefore, the Buddha keû haï caên, noùi gaàn laø vì nhöõng ngöôøi thöôïng said, ‘As the mind is purified, the Budhaland trí. Ngöôøi coù hai haïng, nhöng phaùp khoâng coù is purified.’ Magistrate, if the person of the hai thöù. Meâ ngoä coù khaùc, thaáy coù mau chaäm. East merely purifies his mind, he is without Ngöôøi meâ nieäm Phaät caàu sanh veà coõi kia, offense. Even though one may be of the West, ngöôøi ngoä töï tònh taâm mình. Sôû dó Phaät noùi if his mind is impure, he is at fault. The ‘tuøy taâm tònh lieàn ñöôïc coõi Phaät tònh. Söû quaân person of the East commits offenses and ngöôøi phöông Ñoâng, chæ taâm mình tònh lieàn recites the Buddha's name, seeking rebirth in khoâng coù toäi, tuy ngöôøi phöông Taây taâm the West. When the person of the West khoâng tònh cuõng coù loãi. Ngöôøi phöông Ñoâng commits offenses and recites the Buddha’s taïo toäi nieäm Phaät caàu sanh veà phöông Taây, name, in what country does he seek rebirth? coøn ngöôøi phöông Taây taïo toäi, nieäm Phaät thì Common, deluded people do not understand caàu sanh veà coõi naøo? Phaøm ngu khoâng roõ töï their self-nature and do not know that the taùnh, khoâng bieát trong thaân Tònh ñoä, nguyeän Pure Land is within themselves. Therefore, Ñoâng nguyeän Taây, ngöôøi ngoä thì ôû choã naøo they make vows for the East and vows for the cuõng vaäy. Sôû dó Phaät noùi ‘tuøy choã mình ôû haèng West. To enlightened people, all places are ñöôïc an laïc. Söû quaân, taâm ñòa chæ khoâng coù the same. As the Buddha said, ‘In whatever caùi baát thieän thì Taây phöông caùch ñaây khoâng place one dwells, there is constant peace and xa. Neáu oâm loøng chaúng thieän, nieäm Phaät vaõng happiness.’ Magistrate, if the mind-ground is sanh khoù ñeán. Nay khuyeân thieän tri thöùc tröôùc only without unwholesomeness, the West is neân deïp tröø thaäp aùc töùc laø ñöôïc möôøi muoân, not far from here. If one harbors sau tröø taùm caùi taø beøn qua ñöôïc taùm ngaøn, moãi unwholesome thoughts, one may recite the nieäm thaáy taùnh thöôøng haønh bình ñaúng, ñeán Buddha’s name but it will be difficult to attain nhö trong khaûy moùng tay, lieàn thaáy Ñöùc Phaät that rebirth. Good Knowing Advisors, I now A Di Ñaø. Söû quaân chæ haønh möôøi ñieàu thieän, exhort you all to

get rid of the ten evils first ñaâu caàn laïi nguyeän vaõng sanh, khoâng ñoaïn caùi and you will have walked one hundred taâm thaäp aùc thì coù Phaät naøo ñoùn tieáp. Neáu ngoä thousand miles. Next get rid of the eight ñöôïc ñoán phaùp voâ sanh, thaáy Taây phöông chæ deviations and you will have gone eight trong khoaûng saùt na. Coøn chaúng ngoä, nieäm thousand miles. If in every thought you see

your own nature, always practice impartiality saùu coõi trôøi duïc, töï taùnh trong chieáu ba ñoäc töùc and straightforwardness, you will arrive in a lieàn tröø ñòa nguïc, vaân vaân., caùc toäi moät luùc finger-snap and see Amitabha. Magistrate, ñeàu tieâu dieät, trong ngoaøi saùng toät, chaúng khaùc merely practice the ten wholesome acts; then vôùi coõi Taây phöông, khoâng chòu tu nhö theá what need will there be for you to vow to be naày laøm sao ñeán ñöôïc coõi kia?"—The Master reborn there? But if you do not rid the mind of said, "Great assembly, the worldly person's the ten evils, what Buddha will come to own physical body is the city, and the eye, welcome you? If you become enlightened to ear, nose, tongue, and body are the gates. the sudden dharma of the unproduced, you Outside there are five gates and inside there will see the West in an instant. is a gate of the mind. The mind is the 'ground' Unenlightened, you may recite the Buddha's and one's nature is the 'king.' The 'king' name seeking rebirth but since the road is so dwells on the mind 'ground.' When the nature long, how can you traverse it? Hui-Neng will is present, the king is present but when the move to the West here in the space of an nature is absent, there is no king. When the instant so that you may see it right before nature is present, the body and mind remain, your eyes. Do you wish to see it? " but when the nature is absent, the body and Luùc aáy moïi ngöôøi ñeàu ñaûnh leã thöa raèng: mind are destroyed. The Buddha is made "Neáu ôû coõi naày maø thaáy ñöôïc thì ñaâu caàn phaûi within the self-nature. Do not seek outside the nguyeän vaõng sanh, nguyeän Hoøa Thöôïng töø bi body. Confused, the self-nature is a living lieàn hieän Taây phöông khieán cho taát caû ñöôïc being: enlightened, it is a Buddha. 'Kindness thaáy."—At that time, the entire assembly and compassion' are Avalokitesvara and bowed and said, "If we could see it here, what 'sympathetic joy and giving' are need would there be to vow to be reborn Mahasthamaprapta. 'Purification' is there? Please, High Master, be compassionate Sakyamuni, and 'equanimity and directness' and make the West appear so that we might are Amitabha. 'Others and self' are Mount see it." Sumeru and 'deviant thoughts' are the ocean Toå baûo raèng: "Naày ñaïi chuùng! Ngöôøi ñôøi töï water. 'Afflictions' are the waves. 'Cruelty' is saéc thaân laø thaønh, maét tai muõi löôõi laø cöûa, an evil dragon. 'Empty falseness' is ghosts ngoaøi coù naêm cöûa, trong coù cöûa yù. Taâm laø ñaát, and spirits. 'Defilement' is fish and turtles, taùnh laø vua, vua ôû treân ñaát taâm, taùnh coøn thì 'greed and hatred' are hell, and 'delusion' is vua coøn, taùnh maát ñi thì vua cuõng maát. Taùnh ôû animals.Good Knowing Advisors, always thì thaân taâm coøn, taùnh ñi thì thaân taâm hoaïi. practice the ten good practices and the Phaät nhaèm ôû trong taùnh maø taïo, chôù höôùng ra heavens can easily be reached. Get rid of ngoaøi maø caàu. Töï taùnh meâ, töùc laø chuùng sanh, others and self, and Mount Sumeru topples. töï taùnh giaùc töùc laø Phaät. Töø bi töùc laø Quaùn Theá Do away with

deviant thought, and the ocean AÂm, hyû xaû goïi laø Ñaïi Theá Chí, hay tònh töùc laø waters dry up. Without defilements, the Ñöùc Thích Ca, bình tröïc töùc laø Phaät A Di Ñaø. waves cease. End cruelty and there are no Nhôn ngaõ aáy laø Tu Di, taø taâm laø bieån ñoäc, fish or dragons. The Tathagata of the phieàn naõo laø soùng moùi, ñoäc haïi laø roàng döõ, hö enlightened nature is on your own mind- voïng laø quyû thaàn, traàn lao laø ruøa traïnh, tham ground, emitting a great bright light which saân laø ñòa nguïc, ngu si laø suùc sanh. Naày thieän outwardly illuminates and purifies the six tri thöùc! Thöôøng laøm möôøi ñieàu laønh thì thieân gates and breaks through the six desire- ñöôøng lieàn ñeán, tröø nhôn ngaõ thì nuùi Tu Di heavens Inwardly, it illuminates the self- ngaõ, deïp ñöôïc tham duïc thì bieån nöôùc ñoäc nature and casts out the three poisons. The khoâ, phieàn naõo khoâng thì soùng moùi maát, ñoäc hells and all such offenses are destroyed at haïi tröø thì roàng caù ñeàu döùt. ÔÛ treân taâm ñòa once. Inwardly and outwardly, there is a mình laø giaùc taùnh Nhö Lai phoùng ñaïi quang bright penetration. This is no different from minh, ngoaøi chieáu saùu cöûa thanh tònh hay phaù

the West. But if you do not cultivate, how can thöù 38 cuûa Bích Nham Luïc keå laïi chuyeän thieàn sö you go there?" Nam Vieän ñaõ ñöa ñeä töû kieâu caêng cuûa mình laø Ñaïi chuùng nghe noùi ñeàu roõ raøng thaáy ñöôïc töï Phong Huyeät tôùi choã ñaïi giaùc sau moät söï huaán taùnh, thaûy ñeàu leã baùi, ñeàu taùn thaùn: “Laønh luyeän nghieâm khaéc nhö theá naøo qua söï giaûi thích thay!” Thöa raèng: “Khaép nguyeän phaùp giôùi cuûa thieàn sö Vieân Ngoä Khaéc Caàn—According to chuùng sanh nghe ñoù moät thôøi lieàn ngoä Wudeng Huiyuan, volume XI, and the Records of hieåu.”—On hearing this speech, the members the Transmission of the Lamp (Ch’uan-Teng-Lu), of the great assembly clearly saw their own Volume XII, Hui-yung was name of Zen master natures. They bowed together and exclaimed, Nan-yuan, who was the master of Feng-Hsueh- “This is indeed good! May all living beings of Yen-Chao in the lineage of Lin-Chi-I-Hsuan, a the Dharma Realm who have heard this student and dharma successor of Hsing-hua awaken at once and understand.” Ts'ung-chiang, and the master of Feng-hsueh Yen- Hueä Ngaïc Thieàn Sö: Egaku (jap)—Teân cuûa moät chao. The way in which master Nan-yuan placed vò Thieàn Taêng Nhaät Baûn, thuoäc toâng Laâm Teá, vaøo his arrogant student, Feng-hsueh, under strict theá kyû thöù IX. Naêm 834, Sö sang Trung Hoa vaø training and eventually led him to enlightenment ñeán hoïc Thieàn vôùi Thieàn sö Dieâm Quan Teà An is reported in Master Yuan-wu K'o-ch'in's (750-842). Naêm 858, Sö trôû veà Nhaät Baûn xieån introduction to example 38 of the Pi-Yen-Lu. döông Thieàn phaùp toâng Laâm Teá —Name of a Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Treân Japanese Zen monk, of the Lin-Chi Sect, in the cuïc thòt ñoû vaùch ñöùng taùm ngaøn boä." Vò Taêng ninth century. In 834, he traveled to China to study hoûi: "'Treân cuïc thòt ñoû vaùch ñöùng taùm ngaøn Zen under Zen master Yen-kuan Ch'i-an (Enkan boä.' Hoøa Thöôïng ñaõ noùi vaäy phaûi khoâng?" Sö Seian (jap). In 858, he returned to Japan to spread noùi: "Phaûi." Vò Taêng lieàn giôû giöôøng thieàn. Sö the Lin-Chi's Zen teachings. baûo: "Con löøa muø phaù roái!" Vò Taêng baét ñaàu Hueä Nghóa: See Tueä Nghóa. leân tieáng. Sö

lieàn ñaùnh—One day, Nan-yuan Hueä Nghieâm: Teân cuûa moät vò danh Taêng Trung entered the hall and said to the assembled Hoa soáng vaøo thôøi Löu Toáng beân Trung Hoa (420- monks, "On top of a lump of red flesh, a sheer 497)—Name of a Chinese famous monk who lived precipice of eight thousand feet." A monk in the Liu Sung Dynasty in China. asked, "'On top of a lump of red flesh, a sheer Hueä Nghieâm Töï: Teân moät ngoâi chuøa noåi tieáng precipice of eight thousand feet.' Isn't this naèm trong quaän Phuù Nhuaän, thaønh phoá Saøi Goøn, what you said?" Nan-yuan said, "It is." The Nam Vieät Nam—Name of a famous pagoda monk then lifted and turned over the located in Phuù Nhuaän district, Saigon City, South meditation bench. Nan-yuan exclaimed, "This Vietnam. blind ass has run riot!" The monk started to Hueä Nghieäp: See Tueä Nghieäp. speak. Nan-yuan hit him. Hueä Ngoä Thieàn Sö (916-974): Teân cuûa moät vò Ngaøy noï, coù moät vò Taêng hoûi Nam Vieän: "Theá Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo thôøi naøo laø Phaät?" Nam Vieän hoûi laïi: "Caùi gì chaúng Nguõ Ñaïi (907-960)—Name of a Chinese Ts'ao phaûi laø Phaät?" Laàn khaùc, cuõng cuøng caâu hoûi Tung Zen master in the Wu-tai Dynasty in China. aáy, Nam Vieän laïi ñaùp: "Toâi khoâng quen oâng Hueä Ngung Nam Vieän Thieàn Sö (860-930): ta." Laïi moät laàn khaùc nöõa, Sö ñaùp: "Chôø luùc Nan'in-Engyoâ (jap)—Nan-yuan-Hui-yung (Wade- naøo coù Phaät, toâi noùi cho oâng nghe." Cho tôùi Giles Chinese)—Nanyuan Huiyong (Pinyin luùc naøy, haàu nhö Nam Vieän khoâng coù gì khoù Chinese)—Baûo ÖÙng Hueä Ngung—Theo Nguõ hieåu laém, nhöng tieáp theo ñaây, Nam Vieän Ñaêng Hoäi Nguyeân XI, vaø Caûnh Ñöùc Truyeàn Ñaêng thaùch thöùc heát bieän taøi thoâng thaùi nhaát cuûa Luïc, quyeån, XII, Hueä Ngung laø teân cuûa thieàn sö chuùng ta. Khi vò Taêng thöù ba hoûi vaën laïi: "Neáu Nam Vieän, thaày cuûa thieàn sö Phong Huyeät Vieân vaäy thì khoâng coù gì laø Phaät caû nôi Hoøa Chieáu, thuoäc doøng Laâm Teá Nghóa Huyeàn, ñeä töû vaø Thöôïng sao?" Nam Vieän ñoàng yù ngay: "Quaû ngöôøi keá vò Phaùp cuûa Höng Hoùa Toàn Töông, vaø laø vaäy, oâng noùi ñuùng." Vò Taêng laïi hoûi: "Toâi thaày cuûa Phong Huyeät Dieân Chieåu. Trong thí duï ñuùng choã naøo?" Nam Vieän laïi ñaùp: "Hoâm nay

laø ngaøy ba möôi cuûa thaùng." Qua nhöõng lôøi somebody else may solve the difficulty in noùi cuûa Nam Vieän vaø maáy vò Taêng, coù theå quite a different manner. This is where Zen is chuùng ta tin raèng chuùng vaãn coøn coù chuùt tì veát original, lively and creative. suy luaän; vaø coù theå chuùng ta seõ baûo raèng ngaøi Sö hoûi vò Taêng: "Vöøa töø nôi naøo ñeán?" Vò vaãn coøn nhieãm töôùng cuûa höông vò huyeàn Taêng ñaùp: "Vöøa töø Haùn Thaønh ñeán." Sö baûo: ñaøm, vì caùc ngaøi vaãn coøn buoâng mình trong "OÂng cuõng laàm nhö toâi" Ñaây laø loái chaøo hoûi nhöõng phuû nhaän, ñính chính, maâu thuaãn hoaëc khaùch trôû thaønh caùch chaøo hoûi haàu nhö laø nghòch lyù thì daáu veát cuûa suy luaän chöa goäi ngoùn sôû tröôøng cuûa caùc thieàn sö—Nan-yuan saïch heát ñöôïc. Haønh giaû tu Thieàn neân luoân asked a monk, "Where have you come from?" nhôù raèng Thieàn khoâng choáng laïi suy luaän, vì The monk said, "From Han-shang." Nan-yuan suy luaän vaãn laø moät quan naêng cuûa taâm. said, "You are at fault as much as I am." This Nhöng Thieàn vaïch ra moät con ñöôøng hoaøn way of questioning became almost an toaøn khaùc,

moät con ñöôøng ñoäc ñaùo vaø duy established form of greeting with Zen nhaát. Vaø töø ñoù, chuùng ta coù theå noùi moät caùch masters. caû quyeát raèng trong Thieàn khoâng coù caùi gì laø Sö hoûi vò Taêng: "Vöøa töø nôi naøo ñeán?" Vò khuoân pheùp heát, moãi ngöôøi tuøy tieän giaûi quyeát Taêng ñaùp: "Vöøa rôøi Tröôøng Thuûy." Sö baûo: noãi khoù khaên rieâng theo moãi caùch khaùc nhau. "Tröôøng Thuûy chaûy doøng ñoâng hay doøng taây?" Ñoù laø choã baét nguoàn ñoäc ñaùo cuûa Thieàn, ñaày Vò Taêng thöa: "Khoâng ñoâng khoâng taây." Sö sinh khí vaø saùng taïo—One day, a monk asked hoûi: "Roài oâng laøm sao?" Vò Taêng leã baùi roài lui Nan-Yuan, "What is the Buddha?" Nan-Yuan ra. Sö lieàn ñaùnh—Nan-yuan asked a monk, said, "What is not the Buddha?" Another time, "Where have you come from?" The monk Nan-Yuan answered the same question said, "From Ch'ang-sui (Longwater)." Nan- differently, "I never knew him." There was yuan asked him, "Did it flow east or west?" still another occasion when he said, "Wait The monk said, "Neither way." Nan-yuan then until there is one, for then I will tell you." So asked, "What did you do?" The monk bowed far Nan-Yuan does not seem to be very and began to leave. Nan-yuan hit him. incomprehensible, but what follows will Sö hoûi vò Taêng: "Vöøa töø nôi naøo ñeán?" Vò challenge our keenest intellectual analysis. Taêng ñaùp: "Vöøa rôøi Nhöôïng Chaâu." Sö hoûi: When the inquiring monk replied to the "Ñeán laøm gì?" Vò Taêng ñaùp: "Ñaëc bieät ñeán leã master's third statement, saying, "If so, there baùi Hoøa Thöôïng." Sö baûo: "OÂng ñeán ñaây is no Buddha in you." Nan-Yuan promptly nhaèm luùc laõo Ngung Baûo ÖÙng chaúng ôû ñaây." asserted, "You are right there." This evoked a Vò Taêng lieàn heùt! Sö baûo: "Ñaõ noùi vôùi oân g further question from the monk, "Where am I chaúng coù ôû ñaây maø heùt caùi gì?" Vò Taêng laïi right, master?" Nan-Yuan said, "This is the heùt! Sö lieàn ñaùnh. Vò Taêng leã baùi. Sö baûo: "Söï thirtieth day of the month." Through thaät laø ngöôi ñaõ ñaùnh ta, neân ta ñaùnh laïi. OÂng conversations between Nan-Yuan and the muoán moïi ngöôøi ñeàu bieát chuyeän naøy hôû gaõ monks, we may believe that there is still muø! Haõy leân Phaùp ñöôøng ñi!"—Nan-yuan something speculative about these Zen asked a monk, "Where have you come from?" utterances, and we can say so long as the The monk said, "From Zhang-chou." Nan- masters are indulging in negations, denials, yuan said, "What did you come here for?" contradictions, or paradoxes, the stain of The monk said, "I came especially to pay speculation is not quite washed off them. Zen respects to the master." Nan-yuan said, practitioners should always remember that "You've come here just when old Pao-ying Zen is not opposed to speculation as it is also isn't here." The monk shouted. Nan-yuan said, one of the functions of the mind. But Zen has "I said Pao-ying isn't here. What good will it travelled along a different path altogether do to shout anymore?" The monk shouted unique. And from these, we can say firmly again. Nan-yuan hit him. The monk bowed. that nothing is stereotyped in Zen, and Nan-yuan said, "Actually, you have struck

me, so I hit you back. You want this to be Hueä Nhieân (1693-1764): Teân cuûa moät vò danh widely known. Blind fellow! Go to the hall!" Taêng Nhaät Baûn vaøo theá kyû thöù XVIII—Name of a See Phong Huyeät Toå Sö Tam AÁn. Japanese famous monk in

the eighteenth century. Hueä Nguyeät: Jnanacandra (skt)—Hueä Nguyeät laø Hueä Nhieân Tam Thaùnh Thieàn Sö: San-sheâng- taùc giaû cuûa boä Ngoaïi Ñaïo Luaän Thaéng Toâng Thaäp Hui-jan—See Tam Thaùnh Hueä Nhieân Thieàn Sö. Cuù Nghóa Luaän, ñöôïc Ngaøi Huyeàn Trang dòch sang Hueä Nhöït: See Hueä Nhaät Tyø Kheo. Hoa ngöõ—Author of the non-Buddhist Vaisesika- Hueä Oai (634-713): Teân cuûa moät vò danh Taêng nikaya-dasapadartha-sastra, wich was translated Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name into Chinese by Hsuan-Tsang. of a Chinese famous monk who lived in the T'ang Hueä Nhaïc (1927-?): Teân cuûa moät vò danh Taêng Dynasty in China. Ñaøi Loan vaøo theá kyû thöù XX—Name of a Hueä Phong: Gioù Phaät phaùp—Wind of Buddha- Taiwanese famous monk in the twentieth century. dharma. Hueä Nhaõn: Prajna-caksu (skt)—Panna-Cakkhu Hueä Phöôïc: See Tueä Phöôïc. (p)—Eye of wisdom—Hueä nhaõn coù theå thaáy taát caû Hueä Phöông Thieàn Sö: nhöõng caên caûnh giôùi cuûa taát caû chuùng sanh. Maét 1) (627-695): Hui-fang Zen master—Theo Caûnh cuûa caùc baäc Thanh Vaên, Duyeân Giaùc vaø A La Ñöùc Truyeàn Ñaêng Luïc, quyeån, IV, Hueä Haùn, hay laø trí hueä soi roõ lyù chaân khoâng voâ Phöông laø toå thöù ba cuûa Ngöu Ñaàu Toâng. töôùng—The wisdom-eye can see the ranges of the Ngoaøi ra, chuùng ta khoâng coù taøi lieäu noùi veà faculties of all sentient beings. The eye of tieåu söû vaø söï nghieäp hoaèng phaùp cuûa Thieàn sö Sravakas, Pratyeka-buddhas, and Arhats, that sees Hueä Phöông—Name of a Chinese Zen master all things as unreal—See Tueä Nhaõn. in the seventh century. According to the Hueä Nhaân: Records of the Transmission of the Lamp 1) (539-627): Teân cuûa moät vò danh Taêng Trung (Ch’uan-Teng-Lu), Volume IV, Hui-fang was Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of a the third patriarch of the Niu-T'ou School. Chinese famous monk who lived in the Sui Besides, we do not have sources regarding Dynasty in China. Zen master Hui-fang and his career of 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo spreading the Dharma. thôøi nhaø Ñöôøng (618-907)—Name of a 2) (1073-1129): Teân cuûa moät vò Thieàn sö Trung Chinese famous monk who lived in the T'ang Hoa khaùc, thuoäc phaùi Hoaøng Long, toâng Laâm Dynasty in China. Teá vaøo thôøi nhaø Toáng (960-1279)—Name of Hueä Nhaät: Prajna-divakara (skt)—Trí hueä Phaät— another Chinese Zen master of the Ta-Hui Wisdom-sun—Buddha-wisdom. branch, Lin-chi Sect, in the Sung Dynasty. Hueä Nhaät Thieàn Sö (1277-1340): Teân cuûa moät vò Hueä Quaû (746-805): Hui-Kuo (chi)—Teân cuûa moät Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo thôøi vò danh Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618- nhaø Nguyeân (1280-1368)—Name of a Chinese 907)—Name of a Chinese famous monk who lived Ts'ao Tung Zen master in the Yuan Dynasty in in the T'ang Dynasty in China. China. Hueä Quaùn: Hueä Nhaät Tyø Kheo: Prajna-divakara-bhiksu 1) Moät trong nhöõng phuï taù chính trong vieäc dòch (skt)—Hueä Nhaät laø moät vò Taêng noåi tieáng vaøo ñôøi kinh cuûa ngaøi Cöu Ma La Thaäp, Hueä Quaùn nhaø Ñöôøng, taùc giaû cuûa nhieàu boä luaän noåi tieáng maát naêm 424 sau Taây Lòch—Hui-Kuan, one (oâng laø ñeä töû cuûa Nhaát Haønh), oâng ñaõ töøng haønh of Kumarajiva’s chief assistants in translation, höông AÁn Ñoä vaø ôû laïi ñaây ñeán 13 naêm, oâng tòch died in 424 AD. vaøo naêm 748 sau Taây

Lòch vôùi danh hieäu laø Tam 2) Ekwan (jap): Teân cuûa moät vò sö Ñaïi Haøn, Taïng Bi Maãn—Hui-Jih, a celebrated T'ang monk ngöôøi ñaõ truyeàn daïy Thaønh Thaät Toâng sang and author (disciple of I-Ching) who also went on Nhaät Baûn vaøo theá kyû thöù VII Ngöôøi ta noùi pilgrimage to India and spent thirteen years there, ngaøi laø sô toå Tam Luaän Toâng Nhaät Baûn — died in 748 AD. Name of a Korean monk who taught theories of the Satya-siddhi School in Japan in the

seventh century. It's said that he was the First Hueä Sieâu: Patriarch of the Japanese Madhyamika School 1) (475-526): Teân cuûa moät vò danh Taêng Trung (Sanron shu (jap). Hoa vaøo thôøi nhaø Löông (502-557)—Name of 3) Teân cuûa moät vò danh Taêng Trung Hoa soáng a Chinese famous monk who lived in the vaøo thôøi Löu Toáng (420-497). Ngaøi laø moät Liang Dynasty in China. trong boán cao Taêng noåi tieáng ñöông thôøi (Ñaïo 2) (?-526): Teân cuûa moät vò danh Taêng Trung Hoa Sinh, Ñaïo Dung, Hueä Quaùn vaø Taêng Trieäu)— vaøo thôøi nhaø Löông (502-557)—Name of a Name of a Chinese famous monk who lived in Chinese famous monk who lived in the Liang the Liu Sung Dynasty in China. He was one of Dynasty in China. the four most outstanding contemporary 3) (546-622): Teân cuûa moät vò danh Taêng Trung monks. Hoa vaøo thôøi nhaø vaøo cuoái thôøi nhaø Tuøy (581- Hueä Quang: 618), ñaàu thôøi nhaø Ñöôøng (618-907)—Name 1) (468-537): Teân cuûa moät vò danh Taêng Trung of a Chinese famous monk who lived in the Hoa vaøo thôøi Baéc Nguïy beân Trung Hoa (386- end of the Sui Dynasty and beginning of the 534)—Name of a Chinese famous monk who T'ang Dynasty in China. lived during the Northern Wei Dynasty in Hueä Sieâu Thieàn Sö: Teân cuûa moät vò danh Taêng China. Trieàu Tieân, sang Trung Hoa vaøo thôøi nhaø Ñöôøng 2) Teân cuûa moät vò Thieàn sö Trung Hoa, thuoäc (618-907). Ngöôøi ta noùi vò Thieàn sö naøy ñaõ coù laàn phaùi Döông Kyø, toâng Laâm Teá vaøo thôøi nhaø du haønh sang AÁn Ñoä—Name of a Korean famous Toáng (960-1279)—Name of a Chinese Zen monk who came to China during the T'ang master of the Yang-chi branch, Lin-chi Sect in Dynasty. It is said that this Zen master once the Sung dynasty. travelled in India. 3) (1888-1976): Teân cuûa moät vò danh Taêng Trung Hueä Sieâu Vaán Phaät: Hui-chao Asks about Hoa vaøo theá kyû thöù XX—Name of a Chinese Buddha—Thí duï thöù 7 cuûa Bích Nham Luïc cho famous monk in the twentieth century. chuùng ta hieåu veà taâm cuûa ngaøi Phaùp Nhaõn nhieàu 4) (1888-1956): Teân cuûa moät vò danh Taêng Vieät hôn laø qua nhöõng döõ kieän lòch söû veà cuoäc ñôøi cuûa Nam vaøo theá kyû thöù XX—Name of a ngaøi. Coù moät oâng Taêng hoûi Phaùp Nhaõn: "Hueä Sieâu Vietnamese famous monk in the twentieth xin hoûi Hoøa Thöôïng theá naøo laø Phaät?" Phaùp Nhaõn century. ñaùp: "OÂng laø Hueä Sieâu." Tuyeát Ñaäu, taùc giaû cuûa Hueä Quang Töï: Teân moät ngoâi chuøa coå noåi tieáng Bích Nham Luïc, ñaõ laøm baøi tuïng veà choã naøy: toïa laïc trong xaõ Thò Traán, huyeän Gioàng Troâm, tænh "Giang quoác xuaân phong xuy baát khi Beán Tre, Nam Vieät Nam—Name of a famous Chaù coâ ñeà taïi thaâm hoa lyù ancient pagoda located in Thò Traán village, Gioàng Tam caáp laêng cao ngö hoùa long Troâm district, Beán Tre province, South Vietnam. Si nhaân du hoá daï ñöôøng thuûy." Hueä Quang Thieân Vöông: Light of Wisdom— Gioù heo may muøa xuaân reo vui treân Giang

quoác; See Ñaïi Phaïm Thieân Vöông. chim chaù coâ haùt líu lo giöõa ñaùm hoa raäm. Tam caáp Hueä Saûm Thieàn Sö (1372-1441): Teân cuûa moät vò soùng cao caù hoùa roàng, ngöôøi ngu giöõa ñeâm tìm Thieàn sö Trung Hoa thuoäc toâng Laâm Teá vaøo thôøi möông nöôùc. Veà caâu hoûi "Phaät laø ai?" moãi Thieàn nhaø Minh (1368-1644). Theo Nguõ Ñaêng Hoäi sö muoán cho ñeä töû cuûa mình moät khía caïnh laõnh Nguyeân 59, keå töø naêm 1408, Sö ñeán truï trì Ñoâng hoäi khaùc nhau. Taát caû nhöõng giaûi ñaùp khoâng nhaát Minh Sôn ôû Haøng Chaâu, truyeàn baù Thieàn phaùp, thieát phaûi chæ vaøo moät phöông dieän naøo ñoù cuûa trong suoát 30 naêm chöa töøng du haønh ra khoûi nuùi — Phaät, vì heát thaûy ñeàu tuøy cô duyeân trong khi hoûi. Name of a Chinese Lin-Chi Zen master in the Vaø qua nhöõng söï kieän naøy, chuùng ta thaáy ngay ôû Ming dynasty in China. According to Wudeng ñaây Phaät khoâng coøn laø moät thöïc theå sieâu vieät ñöôïc Huiyuan, volume 59, from 1408, he came to bao truøm giöõa nhöõng haøo quang cuûa coõi trôøi; ngaøi Mount Tung Ming Temple in Hang-chou to spread cuõng laø moät con ngöôøi nhö chuùng ta, ñang troø the Lin-Chi Zen teachings. For over 30 years, he chuyeän vôùi chuùng ta, vaø ngaøi hoaøn toaøn laø moät con never traveled out of the mountain. ngöôøi coù theå laøm quen ñöôïc. Vaø do ñoù, neáu ngaøi

coù phoùng ra aùnh saùng naøo, chuùng ta phaûi khaùm Nhaõn goïi ñoù laø "Tieån phong töông truù" (teân nhoïn phaù, vì noù khoâng laø caùi coù saün ñeå cho chuùng ta tieáp choûi nhau). Chaúng duøng nguõ vò quaân thaàn, töù lieäu nhaän. Theo Vieân Ngoä trong Bích Nham Luïc, thieàn giaûn, chæ luaän tieån phong töông truù laø gia phong sö Phaùp Nhaõn coù cô ñoàng thôøi thoát traùc (con keâu cuûa toâng Phaùp Nhaõn. Nhö theá, döôùi caâu lieàn ñoù meï moå), ñuû duïng ñoàng thoát traùc, môùi hay ñaùp lôøi thaáu ñöôïc, neáu nhaèm döôùi caâu suy nghó doø tìm nhö theá. Coù theå noùi sieâu thanh vöôït saéc ñöôïc ñaïi töï chaúng ra—Hui-chao Asks about Buddha, example taïi, naém buoâng moät luùc, soáng cheát taïi ta thöïc laø kyø 7 of the Pi-Yen-Lu which allows us to learn more ñaëc. Tuy nhieân, coâng aùn naày ñaõ gaây khaù nhieàu about the mind of Fa-yen than from all historical tranh luaän khaép nôi, khôûi hieåu theo tình giaûi chaúng data concerning his life and significance. A monk ít. Hoï khoâng bieát coå nhaân phaøm buoâng ra moät lôøi, named Hui-chao asked Fa-yen, "Hui Chao asks nöûa caâu ñeàu nhö choïi ñaù nhaùng löûa, laøn ñieän xeït, the Teacher, what is Buddha?" Fa-yen said, "You thaúng ñoù vaïch ra con ñöôøng chaùnh. Ngöôøi ñôøi sau are Hui-chao." One day, Hui-chao asked Fa-yen, chæ chaïy theo ngoân cuù, khôûi tình giaûi noùi: Hueä "Hui Chao asks the Teacher, what is Buddha?" Fa-Sieâu chính laø Phaät, neân Phaùp Nhaõn ñaùp nhö theá. yen said, "You are Hui-chao." On this Hsueh-tou, Hoaëc noùi, choã hoûi ñaâu coù can döï gì. Neáu hieåu nhö the compiler of the Pi-yen-lu, has this verse: theá, chaúng nhöõng coâ phuï chính mình, cuõng laø choân "The spring breeze is gently rising vuøi coå nhaân. Neáu caàn thaáy toaøn cô cuûa Phaùp Nhaõn, over the Chang district, phaûi laø keû ñaùnh moät gaäy chaúng ngoaùi ñaàu, raêng The partridge is softly singing nhö caây kieám, mieäng tôï chaäu maùu, nhaèm ngoaøi lôøi among the bushes laden with blossoms. noùi bieát choã trôû veà, môùi coù ít phaàn töông öng. Neáu The carp leaping up the turbulent

cataract moãi moãi khôûi tình giaûi thì caû quaû ñaát, laø keû dieät trebly broken turns into a dragon, chuûng toäc nhaø Phaät. Sieâu Thieàn khaùch ngay ñaây And what a fool is he who still at night ñöôïc ngoä, vì bình thöôøng duïng coâng oâm aáp nghieân seeks for it in the mill-pond!" cöùu, môùi ñöôïc moät caâu noùi nhö thuøng luûng ñaùy. Regarding the question of "Who is the Buddha?", Ñeán nhö Giaùm vieän Taéc ôû trong hoäi Phaùp Nhaõn each Zen Master wants to give his disciple a cuõng chöa töøng tham thænh nhaäp thaát. Moät hoâm different aspect in understanding of what or who Phaùp Nhaõn hoûi: "Giaùm vieän Taéc sao chaúng vaøo the Buddha is. All the answers do not necessarily thaát?" Taéc thöa: "Hoøa Thöôïng ñaâu khoâng bieát con point to one aspect of Buddhahood; for they are ôû choã Thanh Laâm ñaõ coù choã thaâm nhaäp." Phaùp conditioned by the circumstances in which the Nhaõn baûo: "OÂng thöû vì ta cöû xem?" Taéc thöa: "Con question was evoked. And through these facts, we hoûi theá naøo laø Phaät? Thanh Laâm ñaù p, 'Ñoàng töû can see the Buddha is here no more a Bính Ñinh ñeán xin löûa.'" Phaùp Nhaõn baûo: "Lôøi transcendental being enveloped in heavenly rays kheùo, ngaïi oâng hieåu laàm, neân noùi laïi xem?" Taéc of light, He is also a gentleman like ourselves, thöa: "Bính Ñinh thuoäc veà löûa, ñem löûa ñi xin löûa, walking among us, talking with us, quite an nhö con laø Phaät laïi ñi tìm Phaät" Phaùp Nhaõn baûo: accessible familiar being. And therefore, "Giaùm vieän quaû nhieân hieåu laàm roài." Taéc giaän, whatever light he emits is to be discovered by us, quaûy haønh lyù boû ñi qua soâng. Phaùp Nhaõn noùi: for it is not already there as something to be "Ngöôøi naày neáu trôû laïi coù theå cöùu, neáu khoâng trôû perceived. According to Yuan-Wu in the Pi-Yen- laïi thì khoâng theå cöùu." Taéc ñi ñeán giöõa ñöôøng, töï Lu, Zen master Fa-yen had this ability of breaking xeùt: Phaùp Nhaõn laø thieän tri thöùc cuûa naêm traêm in and crashing out at the same time, and also the ngöôøi, haù laïi gaït ta hay sao? Beøn trôû laïi taùi tham use of this ability; thus he could answer like this. vaán. Phaùp Nhaõn baûo: "OÂng hoûi ta, ta seõ vì oâng This is what is called passing beyond sound and ñaùp." Taéc hoûi: "Theá naøo laø Phaät?" Phaùp Nhaõn ñaùp: form, achieving the great freedom, letting go or "Ñoàng töû Bính Ñinh ñeán xin löûa." Taéc lieàn ñaïi taking back as the occasion requires, where killing ngoä. Hieän nay coù ngöôøi töøng maét khoûi giaûi hoäi, or bringing life rests with oneself. He is neân noùi kia khoâng thöông tích chôù laøm thaønh undeniably extraordinary. Nevertheless, people thöông tích. Loaïi coâng aùn naày, ngöôøi cöûu tham from all over who deliberate over this public case moät phen nghe cöû lieàn bieát choã rôi. Toâng Phaùp are many, and those who make intellectual

interpretations to understand it are not few. They Thereupon Tse asked, "What is Buddha?" Fa-yen do not realize that whenever the Ancients handed said, "The Fire God comes looking for fire." At down a word or half a phrase, it was like sparks these words Tse was greatly enlightened. These struck from flint, like a flash of lightning, directly days there are those who just put a glare in their opening up a single straight path. People of later eyes and interpret that as understanding. As it is time just went to the words to make up said, "Since this has no wounds, don't wound it." interpretations. Some say, "Hui-chao is himself With this kind of public case, those who have Buddha;

that is why Fa-yen answered as he did." practiced for a long time know where it comes Some say, "It's much like riding an ox searching down as soon as it's brought up. In the Fa-yen for an ox." Some say, "The asking is it." What succession this is called "arrowpoints meeting." relevance has any of this? If you go on They don't employ the five positions of prince and understanding in this fashion, not only do you turn minister, or the four propositions; they simply talk against yourself, but you seriously demean the of arrowpoints meeting. The style of Fa-yen's Ancients. If you want to see the whole of Fa-yen's family is like this; one word falls and you see and device, you must be a fellow who does not turn his immediately directly penetrate. But if you ponder head when struck, a fellow with teeth like sword over the words, to the end you will search without trees and a mouth like a blood bowl, who knows finding. outside the words what they refer to; then you will Hueä Sinh: have a small portion of realization. If one by one 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo they make intellectual interpretations, everyone thôøi nhaø Löông (502-557)—Name of a on earth would be an exterminator of the Buddha's Chinese famous monk who lived in the Liang race. As for Ch'an traveller Hui Ch'ao's awakening Dynasty in China. here, he was constantly engrossed in penetrating 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo investigation; therefore under the impact of one thôøi Baéc Nguïy (386-534)—Name of a word, it was as if the bottom fell out of his bucket. Chinese famous monk who lived in the It's like Superintendent Tse: he had been staying Northern Wei Dynasty in China. in Fa-Yen's congregation, but had never asked to Hueä Sinh Thieàn Sö: Zen Master Hueä Sinh (?- enter Fa-yen's room for special instruction. One 1063)—Thieàn sö Vieät Nam, queâ ôû laøng Ñoâng Phuø day Fa-yen asked him, "Why haven't you come to Lieät, quaän Traø Sôn, Haø Noäi, Baéc Vieät Nam. Naêm enter my room?" Tse replied, "Didn't you know, 19 tuoåi, ngaøi xuaát gia laøm ñeä töû cuûa Thieàn sö Ñònh Teacher, when I was at Ch'ing Lin's place, I had Hueä. Ngaøi trôû thaønh Phaùp töû ñôøi thöù 13 doøng an entry." Fa-yen said, "Try to recall it for me." Thieàn Tyø Ni Ña Löu Chi. Sau khi Thaày ngaøi thò Tse said, "I asked, 'What is Buddha?' Lin said, tòch, ngaøi trôû thaønh du Taêng khaát só ñi khaép ñoù ñaây 'The Fire God comes looking for fire.'" Fa-yen ñeå hoaèng hoùa Phaät giaùo. Naêm 1028, vua Lyù Thaùi said, "Good words, but I'm afraid you Toâng göûi saéc chæ trieäu hoài ngaøi veà kinh ñoâ ñeå misunderstood. Can you say something more for thuyeát phaùp cho hoaøng gia. Nhaø vua luoân luoân toân me?" Tse said, "The Fire God is in the province of kính ngaøi nhö Quoác Sö, vaø thænh ngaøi truï taïi chuøa fire; he is seeking fire with fire. Likewise, I am Vaïn Tueá ôû Thaêng Long. Ngaøi thöôøng nhaán maïnh Buddha, yet I went on searching for Buddha." Fa- ñeán chaáp vaøo ‘Höõu vaø Voâ’ chæ laø taø kieán. Hieän höõu yen said, "Sure enough, the Superintendent has vaø khoâng hieän höõu, chuùng sanh vaø khoâng chuùng misunderstood." Containing his anger, Tse left the sanh, hai yù kieán ñoái laäp nhau laø caên baûn cuûa moïi monastery and went off across the river. Fa-yen taø kieán. Trong thieàn thì caû hai kieán “höõu” vaø “voâ’ said, "This man can be saved if he comes back; if ñeàu laø taø kieán. Söï toàn taïi, ñoái laïi vôùi söï khoâng toàn he doesn't return, he can't be saved." Out on the taïi. Theo quan

nieäm Phaät Giaùo, vaïn höõu sinh khôûi road, Tse thought to himself, "He is the teacher of do taâm, vaø chæ coù taâm maø thoâi. Nhöùt laø trong hoïc five hundred people; how could he deceive me?" thöùc “Duy Thöùc,” caùi maø chuùng ta goïi laø hieän höõu So Tse turned back and again called on Fa-yen, noù tieán haønh töø thöùc maø ra: who told him, "Just ask me and I'll answer you." “Phaùp boån nhö voâ phaùp,

Phi höõu dieät phi voâ. Realize the emptiness of all things, Nhöôïc nhaân tri thöû phaùp And use this emptiness insight to apprehend the Chuùng sanh döõ Phaät ñoàng. existence, Tòch tòch Laêng Giaø nguyeät Then you know how to live in the right Khoâng khoâng ñoä haûi chu concentration, natturally at all times.” Tri khoâng, khoâng giaùc höõu. He spent most of his life to revive and expand Tam muoäi nhaäm thoâng chaâu.” Budhhism in North Vietnam. He passed away in (Phaùp goác nhö khoâng phaùp, 1063. Chaúng coù cuõng chaúng khoâng. Hueä Soá: See Tueä Soá. Neáu ngöôøi bieát phaùp aáy, Hueä Taøi: 1) Laáy trí hueä laøm cuûa baùu: Prajnadhana Chuùng sanh cuøng Phaät ñoàng. (skt)—Treasures of wisdom; 2) Teân cuûa moät vò Traêng Laêng Giaø vaéng laëng. danh Taêng Tònh Ñoä Trung Hoa vaøo thôøi nhaø Baéc Thuyeàn Baùt Nhaõ roãng khoâng. Toáng (960-1127): Name of a Chinese famous Pure Bieát khoâng, khoâng giaùc coù. Land monk who lived in the North Sung Dynasty Chaùnh ñònh maëc thong dong). in China. Haàu heát ñôøi ngaøi, ngaøi chaán höng vaø hoaèng hoùa Hueä Taïng: Phaät giaùo taïi Baéc Vieät. Ngaøi thò tòch naêm 1063—A 1) See Tueä Taïng. Vietnamese Zen master from Ñoâng Phuø Lieät, Traø 2) (522-605): Teân cuûa moät vò danh Taêng Trung Sôn district, Hanoi, North Vietnam. When he was Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of a 19, he left home and became a disciple of Zen Chinese famous monk who lived in the Sui Master Ñònh Hueä. He became the Dharma heir of Dynasty in China. the thirteenth generation of the Vinitaruci Zen 3) Teân cuûa moät vò danh Taêng Trung Hoa khaùc Sect. Later, he wandered all over the place to cuõng soáng vaøo thôøi nhaø Tuøy (581-618)— expand Buddhism. In 1028, King Lyù Thaùi Toâng Name of another Chinese famous monk who sent an Imperial order to summon him to the also lived in the Sui Dynasty in China. capital to preach Buddha Dharma to the royal Hueä Taïng Thaïch Cuûng Thieàn Sö: Shih-kung family. The king always respected and honored Hui-tsang—See Thaïch Cuûng Hueä Taïng Thieàn Sö. him as the National Teacher, and invited him to Hueä Taùnh: Prajna-kara (skt)—Wisdom-nature. stay at Vaïn Tueá Temple in Thaêng Long Citadel. Hueä Taâm: The mind of glowing wisdom—The He always emphasized on the attachment of the mind of wisdom or perfect understanding. wrong views of ‘Existence and Emptiness’. Hueä Taâm Kyø Ñaëc: Trí hueä Phaät—The marvellous Existence and Emptiness, being or non-being; mind of glowing wisdom, the Buddha's wisdom. these two opposite views, opinions or theories are Hueä Taán: the basis of all erroneous views. Both views of 1) (401-485): Teân cuûa moät vò danh Taêng Trung existence and non-existence are erroneous in the Hoa vaøo thôøi nhaø Löu Toáng (420-497)— opinion of upholders of Zen. Life or existence is in Name of a Chinese famous monk who lived in contrast with non-existence (abhava). According the Liu Sung Dynasty in China. to the Buddhist idea, all things are born from mind 2)

(560-645): Teân cuûa moät vò danh Taêng Trung and consist of mind only. Especially in the Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of idealistic theory, what we generally call existence a Chinese famous monk who lived in the proceeds from consciousness: T'ang Dynasty in China. “All things, originally, are just like nothingness. 3) (1355-1436): Teân cuûa moät vò danh Taêng Trung There is neither existence nor emptiness. Hoa vaøo thôøi nhaø Minh (1368-1644)—Name Those who know that nature of a Chinese famous monk who lived in the Will recognize that sentient beings and Buddha Ming Dynasty in China. are equal. Hueä Thanh Ba Tieâu Thieàn Sö: Basho Esei The moon of Lankavatara is quiet; (jap)—Hui-ch'ing Pa-chiao (Wade-Giles The vessel of Prajnaparamita is void. Chinese)—Huiqing-Bajiao (Pinyin Chinese)—

Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát Ñænh ñeán thaêm Ba Tieâu vaø hoûi: "Luùc naøy con veà Thieàn sö Ba Tieâu Hueä Thanh; tuy nhieân, coù ra sao roài?" Ba Tieâu ñaùp: "Sau côn möa vöøa moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong qua, rong reâu xanh hôn tröôùc." Phaät Ñænh laïi Truyeàn Ñaêng Luïc, quyeån XII: Thieàn Sö Hueä hoûi: "Vaäy chöù tröôùc khi reâu xanh thì Phaät Thanh, goác ngöôøi Ñaïi Haøn, laø ñeä töû cuûa Thieàn Sö phaùp laø gì?" Ba Tieâu traû lôøi: "Con eách nhaûy Quang Duõng Nam Thaùp, vaø laø thaày cuûa Höng vaøo nöôùc, haõy nghe tieáng ñoäng kìa!" Nhôø Döông Thanh Nhöôïng. Ba Tieâu coøn laø moät thi haøo ñöôïc thaày mình hoûi veà chaân lyù roát raùo cuûa moïi laõng du, moät ngöôøi yeâu thieân nhieân voâ cuøng ñaém vaät tröôùc khi coù theá giôùi sai bieät naøy, ñaõ thaáy ñuoái. Cuoäc ñôøi oâng troâi theo cuoäc löõ haønh töø cöïc con eách nhaûy xuoáng gieáng caïn, tieáng ñoäng Baéc ñeán cöïc Nam cuûa Nhaät Baûn. Trong thôøi ñaïi rung leân giöõa moät vuøng tónh laëng, töø ñoù baét cuûa thieàn sö Ba Tieâu, ñôøi soáng raát ñôn giaûn, moät ñöôïc maïch nguoàn cuûa ñôøi soáng, vaø thieàn sö caùi noùn tre, moät caây gaäy truùc vaø moät caùi tuùi vaûi coù Ba Tieâu ngoài ñoù ngaém nhìn coõi loøng mình theå ñuû cho nhaø thô lang thang ñaây ñoù, döøng laïi ñang xuoâi theo doøng sinh hoùa trieàn mieân cuûa choác laùt nôi moät coâ thoân ñeå khôi daäy taâm tình laõng theá giôùi. Baøi thô sau ñaây cho chuùng ta thaáy Ba maïn, thöôûng thöùc taát caû nhöõng veû ñeïp thanh tònh Tieâu quaû laø moät nhaø thô cuûa Vónh Tòch: cuûa thieân nhieân. Chuùng ta gaëp teân cuûa oâng trong "Moät caønh caây truïi laù thí duï thöù 44 cuûa Voâ Moân Quan—We do not have Moät con quaï ñaäu treân caønh detailed documents on Zen Master Hui-Qing-Ba- Chieàu thu sang." Jiao; however, there is some interesting When Hui-Qing-Ba-Jiao was still studying information on him in The Records of the Zen under his master Fo-ting, the latter one Transmission of the Lamp (Ch’uan-Teng-Lu), day came to visit him and asked, "How are Volume XII: Zen master Hui-Qing-Ba-Jiao came you getting along these days?" Ba-Jiao said, from Korea, was a disciple of Kuang-Yong-Nan- "After a recent rain the moss has grown T’a, and the master of Hsiang-yang Ch'ing-jang. greener than ever." Fo-ting asked, "What Ba-jiao was also a great travelling poet, a most Buddhism is there prior to the greenness of passionate lover of nature. His life was spent in moss?" Ba-Jiao said, "A frog jumps into the travelling from one end of Japan to another. In Ba-water, hear the sound!" Owing to the jiao's day, life was so simple, one bamboo hat, on

opportunity of being questioned by the master cane stick, and one cotton bag were perhaps about the ultimate truth of things which enough for the poet to wander about with, existed even prior to this world of particulars, stopping for a while in any solitary hamlet which saw a frog leaping into an old pond, its sound struck his fancy and enjoying the serene beauty of making a break into the serenity of the whole nature. We encounter his name in example 44 of situation, the source of life has been grasped the Wu-Men-Kuan. and Ba-Jiao, sitting there watches every mood Vaøo tuoåi 28, Ba Tieâu ñeán nuùi Ngöôõng vaø baét of his mind as it comes in contact with a world ñaàu hoïc Thieàn vôùi Thieàn sö Nam Thaùp Quang of constant becoming. The below poem shows Duõng. Moät hoâm, Nam Thaùp baûo chuùng: "Heát us that Ba-jiao was really a poet of Eternal thaûy maáy oâng, neáu can ñaûm, haõy ra khoûi thai Loneliness: taïng vaø roáng leân nhö sö töû hoáng di!" Ngay "A branch shorn of leaves, nhöõng lôøi naøy, Ba Tieâu ñaït ngoä—At the age A crow perching on it. of twenty-eight, Ba-Jiao arrived at Mt. Yang This autumn eve." and began studying with Nanta. One day Sö thöôïng ñöôøng caàm gaäy ñöa leân baûo chuùng: Nanta said to the assembled monks. "All of “Caùc oâng coù caây gaäy thì ta cho caùc oâng caây you, if you are brave, come out from the gaäy, caùc oâng khoâng coù caây gaäy thì ta cöôùp caây womb and roar like a lion!" At these words, gaäy caùc oâng.” Sö choáng gaäy ñöùng, roài böôùc Ba-Jiao gained enlightenment. xuoáng toøa. Ñaây laø moät trong nhöõng coâng aùn Luùc thieàn sö Ba Tieâu Hueä Thanh ñang coøn thuoäc loaïi giaûi minh chaân lyù Thieàn baèng hoïc Thieàn vôùi ngaøi Phaät Ñænh, ngaøy noï, Phaät nhöõng laäp tröôøng phuû nhaän, hö hoùa hay pheá

boû. Vôùi loaïi coâng aùn naøy, chuùng ta thöôøng caùo am writing here and yet I have not written a buoäc caùc Thieàn sö laø phuû nhaän. Nhöng kyø thaät word. You are perhaps reading this now and hoï chaúng phuû nhaän gì caû, nhöõng gì hoï ñaõ laøm yet there is not a person in the world who chæ nhaèm ñeå vaïch roõ ra caùc aûo töôûng cuûa reads. I am utterly blind and deaf, but every chuùng ta cho voâ höõu laø höõu, höõu laø voâ höõu, color is recognized and every sound vaân vaân. Thaät khoâng coù giaùo thuyeát naøo choûi discerned." The Zen masters will go on like tai nhö Thieàn! Duy Ma Caät, con ngöôøi im laëng this indefinitely. nhö saám seùt, laïi taâm söï raèng oâng beänh vì Moät hoâm, Sö thöôïng ñöôøng baûo chuùng: “Coù chuùng sanh beänh. Quaû thaät taát caû nhöõng taâm laõnh hoäi khoâng? Nhöõng ai laõnh hoäi thì hieám hoàn chí thaùnh chí thieän ñeàu thaân thieát mang laém vaäy. Caån troïng!” Hoâm khaùc, Sö thò chuùng: trong ngöôøi caùi ñaïi nghòch lyù cuûa vuõ truï naøy. "Gioáng nhö coù ngöôøi ñang du haønh treân Thaät vaäy, trong caùch noùi nghòch, Thieàn daùm ñöôøng, baát thình lình gaëp phaûi tình huoáng naøy: cuï theå moät caùch taùo baïo hôn nhöõng giaùo 'Phía tröôùc laø hoá saâu vaïn tröôïng, vaø hôn theá thuyeát huyeàn hoïc khaùc, vì Thieàn mang luoân nöõa, phía sau laø ñaùm löûa hoang ñang ñuoåi tôùi. caùi ñieân ñaûo thò phi vaøo caû trong tình tieát cuûa Hai beân laïi laø choâng gai luøm buïi.' Con ñöôøng cuoäc soáng haèng ngaøy cuûa chuùng ta. Thieàn duy nhaát laø chaïy veà phía tröôùc thì rôi xuoáng khoâng ngaïi nguøng choái boû taát caû nhöõng gì thaân hoá, neáu lui laïi thì gaëp löûa chaùy ñoát mình.

thieát nhaát trong kinh nghieäm cuûa chuùng ta. Choâng gai luøm buïi laøm caûn ngaïi caû hai beân. "Toâi ñang vieát ñaây maø chöa heà vieát moät chöõ; Chính ngay luùc aáy, laøm theá naøo ñeå thoaùt ñöôïc coù leõ oâng ñang ñoïc ñaáy, nhöng trong ñôøi tai hoïa? Neáu muoán traùnh ñöôïc thì phaûi coù con khoâng coù ai ñoïc heát. Toâi ñieác toâi muø, nhöng ñöôøng thaùo thaân, neáu nhö traùnh khoâng ñöôïc toâi thaáy ñuû thöù saéc maøu, phaân bieät ñuû tieáng thì phaûi ñoïa thaân, taùng maïng (tình huoán g böùc ñoäng." Cöù theá maø caùc thieàn sö tieáp tuïc maõi baùch keû hoïc aäp ñeán nhö chæ maønh treo khoâng döùt—Zen master Hui-Qing-Ba-Jiao chuoâng, bôø sanh töû caùch nhau sôïi toùc, maõnh entered hall and held up his staff and said to nhieân kinh tænh vaø laõnh ngoä, ñoù laø con ñöôøng the monks: “If you have a staff, I give you a thaùo thaân)."—“Do you understand? Those staff. If you don’t have a staff, then I take it who know are few. Take care!” Another day, away from you.” Then, using his staff for Ba-Jiao addressed the monks, saying, "It's like support, he got down and left the hall. This is a person who's traveling who suddenly one of the koans that illustrates Zen-truth encounters a ten-thousand-fathom-deep hole, through a negating approach with nullifying or and moreover, behind him a wildfire is abrogating expressions. With this type of pursuing him. On both sides are forests of koan, we usually accuse the Zen masters of thistles. The only way forward is into the hole, being negatory. But in fact, they did not and going back means getting burned by the negate anything. What they have done is to fire. Thistles obstruct both sides. How can a point out our delusions in thinking of the non- person get out of such a situation? If someone existent as existent, and the existent as non- can get out of this, then he is in accord with existent, and so on. What a shocking doctrine the transcendent path. If he can't escape then this Zen is! The silent thundering Vimalakirti he's lost!" confessed that he was sick because all his Moät hoâm, coù vò Taêng hoûi: "Daáu thaân trong sao fellow-beings were sick. All wise and loving Baéc Ñaåu, yù chæ theá naøo?" Ba Tieâu ñaùp: "Chín souls must be said to be embodiment of the laàn chín taùm möôi moát." Sö laïi hoûi: "Coù laõnh Great Paradox of the universe In fact, Zen is hoäi khoâng?" Vò Taêng noùi: "Khoâng laõnh hoäi." more daring concrete in its paradozes than Ba Tieâu noùi: "Moät, hai, ba, boán, naêm."—One other mystical teachings, for Zen carries its day, a monk asked, "What is the meaning of paradoxical assertions into every detail of our 'concealing the body in the Big Dipper'?" Ba- daily life. It has no hesitation in flatly denying Jiao said: "Nine, nine, eight, eight, ten, one." all our most familiar facts of experience. "I Then Ba-Jiao said: "Do you understand?" The

monk said, "I don't understand." Ba-Jiao said: Coù vò Taêng hoûi: “Chaúng hoûi hai ñaàu ba coå, "One, two, three, four, five." thænh thaày chæ thaúng baûn lai dieän muïc (chæ cho Hoâm khaùc, coù moät vò Taêng hoûi: "Caùi gì laø moät thaáy caùi "Boån lai dieän muïc", tröïc tieáp, ñöøng caâu xuyeân thaáu phaùp thaân?" Ba Tieâu noùi: "Ñeä qua ngoân töø suy löôïng).” Hueä Thanh tieáp tuïc nhaát lyù khoâng theå hoûi ñöôïc. Ñeä nhò lyù thì ngoài treân toïa cuï, im lìm chaúng noùi. Caùi "im khoâng döùt." Vò Taêng noùi: "Con khoâng laõnh laëng" cuûa Hueä Thanh laø moät trong nhöõng hoäi." Ba Tieâu noùi: "OÂng vöôït qua khoûi ñeä tam phöông tieän thieän xaûo khaù

thoâng duïng maø caùc lyù ñi roài laõo Taêng seõ chæ cho oâng!"—Another thieàn sö thöôøng duøng ñeå giuùp ñoà ñeä cuûa mình. day, a monk asked, "What is a phrase that Chaéc haún chuùng ta coøn nhôù ngaøy tröôùc khi Boà penetrates the dharmakaya?" Ba-Jiao said, Taùt Vaên Thuø hoûi cö só Duy Ma Caät veà "phaùp "The first principle cannot be queried. The baát nhò", Duy Ma Caät im laëng khoâng noùi. second principle does not cease." The monk Ngöôøi ñôøi sau ca tuïng thaùi ñoä aáy cuûa Duy Ma said, "I don't understand." Ba-Jiao said, "Get Caät laø söï "im laëng saám seùt" (maëc nhö loâi). past the third principle, then I'll show you!" Laém luùc caùc vò thieàn sö ngoài im laëng moät luùc Coù vò Taêng hoûi: “Theá naøo laø nöôùc Ba Tieâu laâu, goïi laø "Löông cöûu", hoaëc ñeå ñaùp laïi moät (caây chuoái)?” Sö ñaùp: “Muøa ñoâng aám muøa haï caâu hoûi, hoaëc khi thöôïng ñöôøng thuyeát phaùp. maùt.” Taêng hoûi: “Theá naøo laø kieám thoåi loâng Caùi "löông cöûu" naøy khoâng coát chæ veà thôøi (kieám beùn thoåi sôïi loâng qua lieàn ñöùt)?” Sö gian troâi qua, maø coøn ñeå thöû xem ñeä töû coøn ñaùp: "Tieán ba böôùc." Vò Taêng hoûi: "Ñeå laøm duøng caùi nghe thaáy cuûa tình thöùc hay khoâng— gì?" Sö ñaùp: "Luøi ba böôùc." Vò Taêng hoûi: "Theá A monk asked Hui-Qing to show him the naøo laø Hoøa Thöôïng moät caâu vì ngöôøi?" Sö "original face" without the aid of any ñaùp: “Chæ e Xaø Leâ chaúng hoûi.”—A monk intermediary conception (without asking asked Hui-Qing: “What is banana juice?” (Ba- about principles or points of discussion, I Jiao translates as ‘banana’). Ba-Jiao said: invite the master to point directly at the “Winter warm, summer cool.” A monk asked: original face). Hui-Qing kept sitting and “What is the blown feather sword?” Hui- remained silent (sat upright, silently). The Qing-Ba-Jiao said: “Come forward three "silence" of Hui-Qing-Ba-Jiao is one of the steps.” The monk said: “What for?” Hui-Qing- popularly skilful means that Zen masters use Ba-Jiao said: “Go back three steps.” The to help their disciples. Surely, we still monk asked, "What phrase does the master remember Vimalakirti's silence in the story of have for people?” Ba-Jiao said: “I'm just Manjusri and Vimalakirti. Vimalakirti was afraid you won't ask.” silent when Manjusri asked him as to the Coù vò Taêng hoûi: “Giaëc ñeán caàn ñaùnh, khaùch doctrine of non-duality, and his silence was ñeán caàn xem, chôït gaëp khaùch giaëc ñoàng thôøi later commented upon by a master as ñeán thì laøm sao?”Sö baûo: “Trong thaát coù moät "deafening like thunder." Sometimes the ñoâi giaøy coû raùch.” Vò Taêng noùi: “Chæ nhö ñoâi masters sit quiet, "for some little while", giaøy coû raùch laïi kham thoï duïng chaêng?” Sö either in repsonse to a question or when in the noùi: “OÂng neáu ñem ñi, tröôùc hung sau chaúng pulpit (preaching). This sitting quiet, "for kieát.”—A monk asked: “Isn’t it that when a some little while" does not always merely thief comes you must beat him, when a guest indicate the passage of time, but it also serves comes you must greet him? So what do you as a test to see if the disciple is still do when a thief and guest both arrive?” Hui- consciously using the ordinary seeing and Qing-Ba-Jiao said: “In the room there are a hearing.The "silence" of Hui-Qing-Ba-Jiao is pair of worn-out grass sandals.""The monk one of the popularly skilful means that Zen said: “If the sandals are worn-out, do they masters use to help their disciples. Surely, we have any use or not?" Hui-Qing-Ba-Jiao

said: still remember Vimalakirti's silence in the “If you use them, then wherever you go, story of Manjusri and Vimalakirti. Vimalakirti before you unlucky, behind you misfortune.” was silent when Manjusri asked him as to the

doctrine of non-duality, and his silence was a Chinese famous monk who lived in the Sui later commented upon by a master as Dynasty in China. "deafening like thunder." Sometimes the Hueä Thieäp: masters sit quiet, "for some little while", 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo either in repsonse to a question or when in the thôøi Baéc Nguïy (386-534)—Name of a pulpit (preaching). This sitting quiet, "for Chinese famous monk who lived in the some little while" does not always merely Northern Wei Dynasty in China. indicate the passage of time, but it also serves 2) (741-822): Teân cuûa moät vò Thieàn sö Trung as a test to see if the disciple is still Hoa, thuoäc Thieàn phaùi Ngöu Ñaàu vaøo theá kyû consciously using the ordinary seeing and thöù IX. —Name of a Chinese Zen master, of hearing. the Ox-head School (Niu-Tou-Tsung) in the Hueä Thaønh: Teân cuûa moät vò danh Taêng Tònh Ñoä ninth century. Trung Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of Hueä Thoâng: a Chinese famous Pure Land monk who lived in 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo the Sui Dynasty in China. thôøi Löu Toáng (420-497)—Name of a Chinese Hueä Thaéng: Thieàn Sö Thích Hueä Thaéng (?-519), famous monk who lived in the Liu Sung moät trong nhöõng thieàn sö ngöôøi Giao Chæ noåi tieáng Dynasty in China. vaøo theá kyû thöù naêm, xuaát gia töø thuôû nhoû ôû chuøa 2) (?-499): Teân cuûa moät vò danh Taêng Trung Hoa nuùi Tieân Chaâu, theo Thieàn sö Ñaït Ma Ñeà Baø tu khaùc cuõng soáng vaøo thôøi Löu Toáng (420- taäp. Sau ñöôïc Thaùi Thuù Löu Tích vôøi veà kinh ñoâ 497)—Name of another Chinese famous Baønh Thaønh. Sö thò tòch khoaûng naêm 519, luùc ñoù monk who also lived in the Liu Sung Dynasty sö ñöôïc 70 tuoåi—Zen Master Thích Hueä Thaéng, in China. one of the most outstanding Vietnamese Zen 3) (1431-1501): Teân cuûa moät vò danh Taêng Trung Master in the fifth century AD. He left home in his Hoa vaøo thôøi Minh (1368-1644)—Name of a young age at Mount Tieân Chaâu Temple. He then Chinese famous monk who lived in the Ming practiced meditation with Zen Master Dynasty in China. Dharmadeva. Later, he was invited to Bing-Sheng Hueä Thöù (439-490): Teân cuûa moät vò danh Taêng by Liu-Ch’ih. He passed away in around 519, at Trung Hoa vaøo theá kyû thöù V—Name of a Chinese the age of 70. famous monk who lived in the fifth century. Hueä Thaéng Toå Taâm: Maido-Sochin (jap)—Hui- Hueä Thöøa (555-630): Teân cuûa moät vò danh Taêng Sheng-Tsu-Hsin (1025-1100)—Ñeä töû vaø laø truyeàn Trung Hoa vaøo cuoái thôøi nhaø Tuøy (581-618), ñaàu nhaân cuûa Hueä Nam Hoaøng Long, vaø laø thaày cuûa thôøi nhaø Ñöôøng (618-907)—Name of a Chinese Ngoä Taân Töû Taâm thieàn sö. Qua Hueä Thaéng, doøng famous monk who lived in the end of the Sui thieàn naày taïo ra phaùi thieàn ñaàu tieân vaø ñöôïc Vinh Dynasty and the beginning of the T'ang Dynasty in Taây Minh Thieàn Sö ñöa vaøo Nhaät Baûn—A student China. and dharma successor of Huang Lung Hui Nan, Hueä Thöïc: Thöùc aên cho trí tueä—Food for wisdom and the master of Ssu-hsin Wu-hsin (Shishin (Alayavijnana is the chief). Goshin). Through Hui-sheng passes the lineage Hueä Thöôïng Boà Taùt: Hui-Shang

Bodhisattva. that produced the first school of Zen in Japan, Hueä Tích: Hui-Chi (chi)—Teân cuûa moät vò sö transmitted there by Eisai Zenji—See Hueä Nam Trung Hoa—Name of a Chinese monk. Hoaøng Long Thieàn Sö. Hueä Tích Boà Taùt: Jnanakara (skt)—Prajna-kuta Hueä Thaân: Prajna-skandha (skt)—See Tueä Thaân. (skt)—The Bodhisattva of Accumulated Hueä Thi: Hui-Shi (chi)—Teân cuûa moät sö Trung Wisdom—See Trí Tích Boà Taùt. Hoa, ngöôøi soáng trong khoaûng thôøi gian töø 370 ñeán Hueä Tòch Thieàn Sö: Kyozan Ejaku (jap)—Huiji 310 tröôùc taây lòch—Name of a Chinese master Zenji—See Ngöôõng Sôn Hueä Tòch Thieàn Sö. who lived around 370-310 B.C. Hueä Tónh: Teân cuûa moät vò danh Taêng Trung Hoa Hueä Thieân (548-626): Teân cuûa moät vò danh Taêng vaøo thôøi nhaø Ñoâng Taán (317-420)—Name of a Trung Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of

Chinese famous monk who lived in the Eastern vaø thoï cuï tuùc giôùi naêm 23 tuoåi. Naêm 814, Sö ñeán Chin Dynasty in China. Trung Hoa ñeå hoïc Thieàn vôùi Thieàn sö Taây Ñöôøng Hueä Tònh (578-?): Moät vò Taêng noåi tieáng ñôøi nhaø Trí Taïng vaø ñöôïc vò Thieàn sö naøy aán khaû tröôùc khi Ñöôøng. Sö goác ngöôøi Chaân Ñònh, Thöôøng Sôn. Sö ngaøi thò tòch. Naêm 839, Sö trôû veà Trieàu Tieân ñeå vöøa tröôùc taùc vöøa phieân dòch, vaø cuõng ñöôïc trieàu tieáp tuïc hoaèng trì Thieàn phaùp cuûa Maõ Toå (thaày cuûa ñình chæ ñònh giuùp ngaøi Huyeàn Trang phieân dòch ngaøi Ttrí Taïng)—Name of a Korean Zen master in kinh ñieån, nhöng khoâng hoaøn thaønh vì tình traïng the ninth century. He left home to become a monk söùc khoûe—Hui-Ching, a noted T’ang monk, at the age of 15 and ordained to receive complete translator and author, who was commanded to precepts at 23. In 814, he came to China to study assist Hsuan-Tsang in his translations but was Zen under Zen master Hsi-t'ang Chih-tsang (735- unable through failing health. 814), and received the dharma seal before master Hueä Toái: Teân cuûa moät vò danh Taêng Trung Hoa Chih-tsang's passing away. In 839, he returned to vaøo thôøi nhaø Tuøy (581-618)—Name of a Chinese Korea to continue spreading Ma-tsu's Zen famous monk who lived in the Sui Dynasty in teachings. China. Hueä Trung Nam Döông Thieàn Sö (675-775): Hueä Trí: Nan'yo Echu (jap): Nan-yang Hui-chung (Wade- 1) Paracittaprajna (skt)—Ceto-pariya-ana (p)— Giles Chinese)—Nanyang Huizhong (Pinyin Manah-paryaya (skt)—Pracitta-jnana (skt)—Chinese)—Doøng Thieàn thöù baûy taïi Trung Hoa (thöù Knowing the other's mind—Superknowledge hai sau Luïc Toå Hueä Naêng)—Teân cuûa moät vò Thieàn that penetrates the mind of others—See Tha sö Trung Hoa vaøo theá kyû thöù taùm. Hieän nay chuùng Taâm Trí. ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Hueä 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo Trung Nam Döông; tuy nhieân, coù moät vaøi chi tieát thôøi nhaø Ñöôøng (618-907). Vaøo naêm 639, Sö lyù thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, phieân dòch boä Taùn Quaùn Theá AÂm Tuïng sang quyeån V: Thieàn sö Hueä Trung sanh naêm 675 sau Hoa ngöõ—Name of a Chinese famous monk Taây Lòch, thöôøng ñöôïc goïi baèng “Quoác Sö,” laø moät who lived in the T'ang Dynasty in China. In ñeä töû noåi baäc cuûa Luïc Toå Hueä Naêng. Queâ oâng ôû 639, he translated "The Recitation of Praising taïi moät thaønh phoá maø ngaøy xöa teân laø Chaâu Kî. Sö of Avalokitesvara" into Chinese.

xuaát gia töø thuôû nhoû, ban ñaàu theo hoïc vôùi moät Hueä Trí Tyø Kheo: Wise monk—Vò Tyø kheo coù luaät sö. Sau khi ñöôïc taâm aán nôi Luïc Toå Hueä hueä trí, ñaày ñuû sanh dieät trí, höôùng ñeán söï quyeát Naêng, sö veà coác Ñaûng Töû treân nuùi Baïch Nhai taïi traïch caùc baäc Thaùnh, chôn chaùnh dieät töø moïi ñau Nam Döông, vaø tu haønh ôû ñaây trong suoát boán möôi khoå—Here a monk who is wise, with wise naêm chöa töøng xuoáng nuùi—Zen Master Nan- perception of arising and passing away, that Yang-Hui-Zhung, name of a Chinese Zen monk in Ariyan perception that leads to the complete the eighth century. We do not have detailed destruction of suffering. documents on this Zen Master; however, there is Hueä Trì Phaùp Sö (337-412): Dharma Master Hui- some interesting information on him in The Tsi—Teân cuûa moät vò danh Taêng Trung Hoa vaøo Records of the Transmission of the Lamp (Ch'uan- thôøi nhaø Ñoâng Taán (317-420). Sö laø em trai cuûa Teng-Lu), Volume V: Nan-Yang-Hui-Zhung was Ñaïi Sö Hueä Vieãn—Name of a Chinese famous born in 675 A.D., often referred to as "National monk who lived in the Eastern Chin Dynasty in Teacher," was an eminent student of the Sixth China. He was the younger brother of Great Patriarch, Hui-Neng. He came from an ancient Master Hui Yuan (334-416). city named Chou-Ji. As a boy, he entered Hueä Trieát (539-597): Teân cuûa moät vò danh Taêng monastic life, first studying under a Vinaya Trung Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of master. From the time he received Dharma a Chinese famous monk who lived in the Sui transmission from the Sixth Patriarch Hui Neng, Dynasty in China. he remained in Dang-Zi Valley on Bai-Ya Hueä Trieät (785-861): Teân cuûa moät Thieàn sö Trieàu Mountain in Nan-Yang, not leaving there for forty Tieân vaøo theá kyû thöù chín. Sö xuaát gia naêm 15 tuoåi years.

Ngöôøi ta keå raèng, ñeán naêm 16 tuoåi, Nam day, a scholar-monk came and asked Nan- Döông khoâng heà noùi moät lôøi naøo, cuõng nhö Yang, "What is transmitted in your school?" khoâng bao giôø baêng qua chieác caàu tröôùc nhaø. The master proposed a counter-question, Moät hoâm, coù moät thieàn sö vöøa qua caàu tröôùc "What is transmitted in your school?" The ngoõ, oâng voäi vaøng böôùc qua caàu ñeå gaëp thaày scholar-monk said, "My transmission consists vaø xin ñöôïc laøm ñeä töû. Thaáy ñöôïc taøi naêng in the three sutras and five sastras." Nan- cuûa chaøng thieáu nieân, thaày beøn phaùi chaøng Yang said, "Indeed! You are a lion's son." ñeán gaëp Luïc Toå Hueä Naêng. Luïc Toå tieân ñoaùn The scholar-monk respectfully bowed and Hueä Trung seõ laø moät vò Phaät ñoäc nhaát treân theá was at the point of departure when the master giôùi, neân nhaän laøm ñeä töû vaø keá thöøa Phaùp cuûa called him back, saying, "O scholar!" The Ngaøi—It is said that he did not speak a single scholar-monk responded, "Yes, master." Nan- word till the age of sixteen and would never Yang asked, "What is that?" The scholar- cross the bridge in front of his parents' house. monk gave no reply. One day a Ch'an master was approaching the Moät hoâm coù moät vò sö hoûi Hueä Trung, "Theá house, he ran over the bridge to the master naøo laø Phaät?" Sö ñaùp, "Taâm töùc Phaät." Vò sö and requested him to accept him as a disciple. laïi hoûi, "Taâm coù phieàn naõo chaêng?" Quoác Sö The master, who recognized the boy's great traû lôøi, "Taùnh phieàn naõo töï lìa." Vò sö tieáp tuïc

potential, sent him to the monastery of Hui- hoûi, “Nhö vaäy chuùng ta khoâng caàn ñoaïn lìa Neng. Hui-Neng told him that he would be a phieàn naõo hay sao?” Quoác Sö traû lôøi, “Ñoaïn “Buddha standing alone in the world,” phieàn naõo töùc goïi nhò thöøa. Phieàn naõo khoâng accepted him as a student and later confirmed sanh goïi laø Ñaïi Nieát Baøn.”—One day a monk him as his Dharma successor. asked him, “What is Buddha?” The National Moät hoâm, sö goïi thò giaû, vò thò giaû traû lôøi. Teacher said, “Mind is Buddha.” A monk Quoác sö tieáp tuïc goïi thò giaû ba laàn, vaø thò giaû asked again, “Does mind have defilements?” ñeàu traû lôøi trong caû ba laàn. Quoác sö noùi: "Nhö The National Teacher said, “Defilements, by vaäy laø ta coâ phuï ngöôi, hay ngöôi coâ phuï ta?" their own nature, drop off.” A monk continued Quoác sö laïi noùi theâm: "Töôûng ñaâu ta phuï to ask, “Do you mean that we shouldn’t cut ngöôi, hoùa ra ngöôi phuï ta."—One day the them off?” The National Teacher said, National Teacher called to his attendant. The “Cutting off defilements is called the second attendant responded. The National Teacher vehicle. When defilement do not arise, that is called three times, and three times the called great nirvana.” attendant responded. The National Teacher Moät vò sö khaùc hoûi, “Ngoài thieàn quaùn tònh laøm said, "Have I been ungrateful to you, or have gì?” Quoác Sö ñaùp, “Chaúng caáu chaúng tònh ñaâu you been ungrateful to me?" The National caàn khôûi taâm quaùn töôûng tònh”—Another Teacher further said, "I thought I was not fair monk asked, “How does one sit in meditation to you, but it was you that were not fair to and observe purity?” The National Teacher me." said, “There being neither pollution nor Moät hoâm, coù moät vò Taêng giaûng sö ñeán hoûi purity, why do you need to assume a posture Nam Döông quoác sö: "Toâng cuûa ngaøi truyeàn of observing purity.” nhöõng gì?" Nam Döông hoûi vaën laïi: "Toâng cuûa Moät vò sö khaùc laïi hoûi, “Thieàn sö thaáy möôøi oâng truyeàn nhöõng gì?" Vò Taêng giaûng sö noùi: phöông hö khoâng laø phaùp thaân chaêng?” Quoác "Truyeàn ba boä kinh vaø naêm boä luaän." Nam Sö ñaùp, “Laáy taâm töôûng nhaän, ñoù laø thaáy ñieân Döông noùi: "Quaû nhieân! OÂng laø sö töû con." Vò ñaûo.” Vò sö laïi hoûi, “Taâm töùc laø Phaät, laïi caàn Taêng giaûng sö cung kính laøm leã, vöøa saép söûa tu vaïn haïnh chaêng?” Quoác Sö ñaùp, “Chö böôùc ra thì Nam Döông goïi giaät laïi baûo: Thaùnh ñeàu ñuû hai thöù trang nghieâm (phöôùc "Giaûng sö!" Vò Taêng giaûng sö noùi: "Daï, baåm hueä), nhöng coù traùnh khoûi nhaân quaû ñaâu.” Hoøa Thöôïng." Nam Döông hoûi: "Caùi gì ñoù?" Ñoaïn Quoác Sö noùi tieáp, “Nay toâi ñaùp nhöõng Vò Taêng giaûng sö khoâng coù lôøi giaûi ñaùp—One caâu hoûi cuûa oâng cuøng kieáp cuõng khoâng heát,

noùi caøng nhieàu caøng xa ñaïo. Cho neân noùi: times, then struck his staff on the ground and Thuyeát phaùp coù sôû ñaéc, ñaây laø daõ can keâu; stood there upright. The National Teacher thuyeát phaùp khoâng sôû ñaéc, aáy goïi sö töû said, "You are thus, I also am thus." Mayu hoáng.”— Another monk asked, “When a Zen struck his staff on the ground again. The master observes that everything in the ten National Teacher said, "Get out of here, you directions is empty, is that the dharmakaya?” wild fox spirit!" The National Teacher said, “Viewpoints Quoác Sö thöôøng daïy chuùng, “Ngöôøi hoïc thieàn attained with the thinking mind are upside toâng neân theo lôøi

Phaät, laáy nhaát thöøa lieãu down.” A monk asked, “Aside from mind is nghóa kheá hôïp vôùi nguoàn taâm cuûa mình, kinh Buddha, are there any other practices that can khoâng lieãu nghóa chaúng neân phoái hôïp. Nhö be undertaken?” The National Teacher said, boïn truøng trong thaân sö töû, khi vì ngöôøi laøm “All of the ancient sages possessed the two thaày, neáu dính maéc danh lôïi beøn baøy ñieàu dò grandattributes, but does this allow them to ñoan, theá laø mình vaø ngöôøi coù lôïi ích gì? Nhö dispel cause and effect?” He then continued, ngöôøi thôï moäc gioûi, buùa rìu khoâng ñöùt tay hoï. “The answers I have just given you cannot be Söùc con voi lôùn chôû, con löøa khoâng theå kham exhausted in an incalculable eon. Saying ñöôïc”—The National Teacher always taught, more would be far from the Way. Thus it is “Those who study Zen should venerate the said that when the Dharma is spoken with an words of Buddha. There is but one vehicle for intention of gaining, then it is just like a attaining Buddhahood, and that is to barking fox. When the Dharma is spoken understand the great principle that is to without the intention of gaining, then it is like connect with the source of mind. If you a lion’s roar.” haven’t become clear about the great Thieàn sö Nam Tuyeàn Phoå Nguyeän ñeán tham principle then you haven’t embodied the vaán Quoác Sö. Quoác Sö hoûi: "OÂng ôû ñaâu ñeán?" teaching, and you are like a lion cub whose Nam Tuyeàn thöa: "ÔÛ Giang Taây ñeán." Quoác body is still irritated by fleas. And if you Sö hoûi: "OÂng coù ñem chaân phaùp cuûa Maõ Sö become a teacher of others, even attaining ñeán ñaây khoâng vaäy?" Nam Tuyeàn ñaùp: "Daï coù some worldly renown and fortune, but you are ñaây." Quoác Sö beøn noùi: "Noù ôû sau löng oâng still spreading falsehoods, what good does phaûi khoâng?" Qua lôøi noùi naày Nam Tuyeàn that you do or anyone else? A skilled axeman chôït ngoä vaø leã baùi roài lui ra—Zen master does not harm himself with the axe head. Nan-Ch’uan-Pu-Yuan paid a visit to the What is inside the incense burner can’t be National Teacher. The National Teacher said, carried by a donkey.” "Where did you come from?" Nan-Ch’uan Hueä Trung Nam Döông ñöôïc nhaéc tôùi trong said, "From Jiangxi." The National Teacher thí duï thöù 17 cuûa Voâ Moân Quan, cuõng nhö said, "Then maybe you brought Zen master trong caùc thí duï 18, 69 vaø 99 cuûa Bích Nham Ma-tsu's true Dharma along with you." Nan- Luïc—Hui-Zhong-Nan-Yang appears in Ch’uan said, "Here it is." The National example 17 of the Wu-Men-Kuan, and in Teacher said, "On your back?" At these examples 18, 69 and 99 of the Pi-Yen-Lu. words, Nan-Ch’uan-Pu-Yuan attained Ngaøy möôøi chín thaùng hai naêm 775, Sö naèm awakening, then he bowed and went out. nghieâng beân phaûi maø thò tòch. Ñeä töû beøn xaây Ma Coác Baûo Trieät ñeán tham vaán, ñi nhieãu thaùp caïnh coác Ñaûng Töû thôø sö. Vua saéc ban quanh saøng thieàn ba voøng, roài choáng tích hieäu Ñaïi Chöùng Thieàn Sö—On the nineteenth tröôïng ñöùng tröôùc maët Quoác Sö. Quoác Sö baûo: day of the second month in the year 775 the "Ñaõ nhö vaäy thì caàn gì tôùi baàn ñaïo?" Ma Coác National Teacher laid down on his right side laïi neän tích tröôïng xuoá ng ñaát. Quoác Sö noùi: and passed away. His stupa was built in the "Hoà tinh! Ñi ra ngay!"—When Mayu Baoche Dangzi Valley and he received the came to practice with the National Teacher, posthumous name "Zen Master Great he circled the

meditation platform three Rectitude."

Hueä Trung Ngöu Ñaàu Thieàn Sö (683-769): The accounts of the dialogue between him and his Mount Niu-t'ou Sect—Ngöu Ñaàu Hueä Trung xuaát soon-adopted teacher Chih-wei. It is impossible to thaân töø gia ñình hoï Vöông ôû Nhuaän Chaâu, thuoäc tell how long he stayed at Mount Niu-t'ou or Thöôïng Nguyeân, huyeän Giang Ninh, tænh Giang wether he left for a period of wandering before Toâ. OÂng thoï giôùi taïi chuøa Trang Nghieâm ôû Kim taking over there. After deputing control of Mount Laêng naêm 705 ôû tuoåi 23. Caùc quyeån Toáng Cao Niu-t'ou to Hui-chung, Chih-wei moved to Yen-tso Taêng Truyeän vaø Caûnh Ñöùc Truyeàn Ñaêng Luïc trình Temple in Chin-ling, where he taught for at least a baøy töôøng thuaät ñoái ñaùp hôi khaùc nhau giöõa oâng vaø short while before his death. Hui-chung remained Trí Oai, ngöôøi maø ngay sau cuoäc ñoái ñaùp ñöôïc oâng in charge of the Mount Niu-t'ou Sect until his own nhaän laøm thaày cuûa mình. Khoâng theå noùi oâng ñaõ ôû death, and therefore, he is considered the nuùi Ngöu Ñaàu bao laâu vaø lieäu oâng coù rôøi boû nuùi ñeå legitimate founder of the sublineage called laøm du Taêng khaát só tröôùc khi noái nghieäp ôû ñoù hay "Mount Niu-t'ou Sect." Until the year of 742, at khoâng. Sau khi cöû Hueä Trung naém quyeàn ôû nuùi the request of the prefectural magistrate, he Ngöu Ñaàu, Trí Oai ñaõ di chuyeån ñeán chuøa Duyeân moved back to Chuang-yen Temple, the site of his Toä ôû Kim Laêng, nôi oâng ñaõ giaûng daïy trong ít nhaát ordination. He laboured to repair the temple, moät khoaûng thôøi gian ngaén tröôùc khi thò tòch. Hueä which had fallen into disuse since its high point in Trung vaãn phuï traùch hoaèng phaùp vaø truyeàn daïy ñeä the Liang Dynasty, adding a new Dharma Hall, a töû ôû nuùi Ngöu Ñaàu cho ñeán khi oâng maát, vaø nhö very important component of Ch'an temple vaäy coi nhö oâng laø ngöôøi ñaõ saùng laäp ra Ngöu Ñaàu construction in later years. He passed away in 769. Sôn Phaùi. Ñeán naêm 742, theo lôøi thænh caàu cuûa According to Tsung-ching-lu (Records of the quan tröôûng huyeän, oâng quay trôû laïi chuøa Trang Mirror of Truth), Hui-chung is said to have written Nghieâm, nôi oâng ñaõ thoï giôùi. OÂng ñaõ laøm vieäc vaát two works, one called the Chien-hsing hsu vaõ trong vieäc tu söûa chuøa, voán ñaõ bò haïi khoâng coøn (Preface On Seeing the Buddha-nature) and söû duïng ñöôïc nöõa töø luùc cao ñieåm cuûa noù thôøi nhaø another called the Hsing-lu nan (How Difficult, Löông, oâng xaây theâm moät Phaùp Ñöôøng môùi, moät the Traversing of the Path!). Also according to the thaønh phaàn raát quan troïng trong kieán truùc Thieàn Tsung-ching-lu, Hui-chung had thirty-six major vieän vaøo nhöõng naêm sau naøy. OÂng thò tòch vaøo disciples, who taught at quite a few different naêm 769. Theo Toâng Caûnh Luïc, Hueä Trung ñöôïc locations throughout southeastern China, but cho laø ñaõ vieát hai taùc phaåm, moät vôùi nhan ñeà Kieán biographical details are available for only three of Taùnh Töïa (Töïa Ñeà Thaáy Phaät Taùnh) vaø moät taùc these. And only one of Hui-chung's students is phaåm khaùc coù nhan ñeà Haønh Loä Nan (Ñi Treân Con known through a roughly contemporary epitaph: Ñöôøng Tu Ñaïo Khoù Laøm Sao!). Cuõng theo Toâng T'ai-po Kuan-tsung. His epitaph is of some value Caûnh Luïc, Hueä Trung coù 36 ñaïi ñeä töû, ñaõ ñi giaûng in the study of the Nui-t'ou School history and daïy giaùo phaùp ôû khaù

nhieàu nôi khaùc nhau khaép doctrine. However, it is unfortunate that no such mieàn ñoâng nam Trung Hoa, nhöng chæ coù ba vò coù document exists for Hui-chung himself. chi tieát veà tieåu söû. Vaø chæ coù moät trong soá caùc ñeä Hueä Trung Quoác Sö: Hui-Chung national töû cuûa Hueä Trung ñöôïc bieát ñeán qua moät vaên bia master—See Hueä Trung Nam Döông Thieàn Sö. ñaïi ñeå laø cuøng thôøi: Thaùi Baïch Quaùn Toâng (731- Hueä Trung Tam Hoaùn: Hui-Zhung's Three 809). Vaên bia cuûa vò naøy coù moät giaù trò naøo ñoù Calls—See Coâng AÙn Hueä Trung Tam Hoaùn. trong söï nghieân cöùu lòch söû vaø giaùo thuyeát Ngöu Hueä Trung Thaäp Thaân Ñieàu Ngöï: Hui Chung's Ñaàu toâng. Tuy nhieân, khoâng may laø khoâng coøn Ten-Body Controller, example 99 of the Pi-Yen- moät taøi lieäu naøo coøn toàn taïi noùi veà chính Hueä Lu—Thí duï thöù 99 cuûa Bích Nham Luïc. Vua Tuùc Trung—Niu-t'ou Hui-chung was born from the Toâng hoûi Hueä Trung: "Theá naøo laø möôøi thaân Ñieàu Wang family of Jun-chou, Chang-ning district, Ngöï?" Hueä Trung ñaùp: "Thí chuû ñaïp treân ñaàu Tyø Kiangsu province. He was ordained at Chuang- Loâ maø ñi." Vua noùi: "Traãm chaúng hoäi." Hueä Trung yen Temple in Chin-ling in the year 705 at the age noùi: "Chôù laàm Phaùp thaân thanh tònh chính mình." of twenty-three. The Sung-Kao-Seng-Chuan and Moät laàn khaùc, moät vò sö laïi hoûi, “Thieàn sö thaáy Ching-Te-Ch'uan-Teng-Lu give slightly different möôøi phöông hö khoâng laø phaùp thaân chaêng?” Quoác

Sö ñaùp, “Laáy taâm töôûng nhaän, ñoù laø thaáy ñieân is like a lion’s roar.” National Teacher Chung ñaûo.” Vò sö laïi hoûi, “Taâm töùc laø Phaät, laïi caàn tu skillfully used appropriate methods to teach vaïn haïnh chaêng?” Quoác Sö ñaùp, “Chö Thaùnh ñeàu Emperor Su Tsung; in all it was because he had ñuû hai thöù trang nghieâm (phöôùc hueä), nhöng coù the skill to take on adversaries from all sides. The traùnh khoûi nhaân quaû ñaâu.” Ñoaïn Quoác Sö noùi tieáp, "Ten-Body Controller" is the ten kinds of other- “Nay toâi ñaùp nhöõng caâu hoûi cuûa oâng cuøng kieáp experienced body. The three bodies of Reality or cuõng khoâng heát, noùi caøng nhieàu caøng xa ñaïo. Cho Dharmakaya, Enjoyment or Sambhogakaya, and neân noùi: Thuyeát phaùp coù sôû ñaéc, ñaây laø daõ can Appearance or Nirmanakaya, are identical to the keâu; thuyeát phaùp khoâng sôû ñaéc, aáy goïi sö töû hoáng.” body of reality. Why? Because the enjoyment and Quoác Sö Hueä Trung ñaõ duøng phöông tieän kheùo leùo appearance are not the real Buddha, and they are tieáp vua Tuùc Toâng, bôûi vì Sö coù thuû ñoaïn taùm maët not what expounds the Dharma. When remaining thoï ñòch. Möôøi thaân Ñieàu ngöï laø möôøi thöù thaân tha in the body of reality, then as a single expanse of thoï duïng. Ba thaân: Phaùp thaân, Baùo thaân, Hoùa thaân empty solidity, spiritual brightness quiescently töùc laø Phaùp thaân. Vì sao? Vì Baùo thaân vaø Hoùa thaân shines. Zen practitioners should never run east and khoâng phaæ laø Phaät thaät, cuõng chaúng noùi phaùp. west, but meditate correctly in a quiet room; Phaùp thaân laø moät maûnh roã ng laëng linh minh tòch collect your mind, gather your thoughts, give up chieáu. Haønh giaû tu thieàn khoâng neân chaïy ñoâng various clingings to good and bad all at once, and chaïy taây maø haõy laëng leõ ôû trong thieàn thaát ngoài investigate exhaustively on your own, then you ngay laëng nghó,

thaâu taâm nhieáp nieäm, caùc duyeân will see everything clearer. Ancient virtues said, thieän aùc moät luùc buoâng heát, phaûn quang töï kyû "If you do not give rise to any thought of practice chính mình ñeán cuøng toät roài seõ thaáy moïi vieäc roõ or study, within formless light, you'll be always raøng hôn. Coå ñöùc noùi: "Chaúng maûy may khôûi taâm free." Just discern that which is always silent and tu hoïc, trong quang voâ töôùng thöôøng töï taïi." Chæ still; do not ackowledge sound and form; just bieát caùi thöôøng tòch dieät, chôù nhaän thanh saéc, chæ discern spiritual knowledge, do not acknowledge bieát caùi linh tri, chôù nhaän voïng töôûng. Haønh giaû false imagination. Take care! khaù caån troïng!—Emperor Su Tsung asked Hueä Trung Tuyeàn Chaâu Thieàn Sö (817-882): National teacher Hui Chung, "What is the Ten- Teân cuûa moät vò Thieàn sö Trung Hoa vaøo thôøi nhaø Body Controller?" The National teacher said, Ñöôøng (618-907)—Name of a Chinese Zen master "Patron, walk on Vairocana's head." The emperor who lived in the T'ang Dynasty in China. said, "I don't understand." The National teacher Hueä Tu: Vibhassana (skt)—Vipasyana (skt)—Tyø said, "Don't acknowledge your own pure body of Baø Xaù Na—Pheùp tu hueä bao goàm bieän bieät, quaùn reality." In another occasion, a monk asked, vaø chaùnh kieán. Ñaây laø moät trong ba pheùp tu ñònh, “When a Zen master observes that everything in hueä vaø xaû trong kinh Nieát Baøn: chaùnh kieán, lieãu the ten directions is empty, is that the kieán (thaáy roõ), naêng kieán (khaû naêng thaáy ñöôïc), dharmakaya?” The National Teacher said, bieán kieán (thaáy khaép), thöù ñeä kieán (thaáy laàn löôït töø “Viewpoints attained with the thinking mind are tröôùc ra sau), bieät töôùng kieán (thaáy caùc töôùng moät upside down.” A monk asked, “Aside from mind is caùch phaân bieät)—Wisdom cultivation includes Buddha, are there any other practices that can be discernment, insight, and correct perception or undertaken?” The National Teacher said, “All of views. This is one of the three kinds of cultivation the ancient sages possessed the two mentioned in the Parinirvana Sutra which includes grandattributes, but does this allow them to dispel correct view, clear view, ability to see, ability to cause and effect?” He then continued, “The see thoroughly, ability to see one after another, answers I have just given you cannot be exhausted and ability to see the differences of all dharmas— in an incalculable eon. Saying more would be far See Giôùi Ñònh Hueä. from the Way. Thus it is said that when the Hueä Tuaân: Dharma is spoken with an intention of gaining, 1) (375-458): Teân cuûa moät vò danh Taêng Trung then it is just like a barking fox. When the Dharma is spoken without the intention of gaining, then it

Hoa vaøo thôøi nhaø Löu Toáng (420-497)— nhaäp vaø töông töùc. Taâm cuûa taát caû chuùng sinh, tuøy Name of a Chinese famous monk who lived in theo nhaân duyeân, coù theå chöùng nghieäm baát cöù the Liu Sung Dynasty in China. caûnh giôùi naøo hoaëc taát caû caûnh giôùi töø ñòa nguïc cho 2) (1119-1179): Teân cuûa moät vò danh Taêng Trung ñeán Phaät quaû—Hui-Ssu (514-577), the third Hoa vaøo thôøi nhaø Toáng (960-1279)—Name of patriarch of the T’ien-T’ai school (if counted from a Chinese famous monk who lived in the Sung Nagarjuna), classified all dharmas into three Dynasty in China. categories: sentient beings, Buddha and mind. Hueä Tuùc: See

Tueä Tuùc. These three dharmas were based on a verse in the Hueä Tö (514-577): Toân giaû Nam Nhaïc Hueä Tö, vò Avatamsaka Sutra, which are a classification of all toå thöù ba cuûa toâng Thieân Thai (neáu tính töø ngaøi reality into three subjective categories. First, Long Thoï). Hueä Tö ñöôïc thaày laø Hueä Vaên daïy doã "mind" refers to the perceiver of objects taän tình. Khi oâng mang beänh, oâng nhaän raèng beänh (reserving for now the judgment as to the status, phaùt khôûi töø taïo taùc, roài thì taïo taùc phaùt khôûi töø taâm real, illusory, imaginary, or not of these objects) vaø khoâng coù thöïc taïi khaùch quan. Neáu theo daáu and the subject which needs to be perfected in ñeán coäi nguoàn cuûa noù trong taâm, ta khoâng theå naém order to attain enlightenment. Second, "sentient giöõ taïo taùc ñöôïc, vaø thaân cuûa chuùng ta nhö boùng beings" refer to the diversity of realms which the maây coù ñaëc tính rieâng bieät nhöng khoâng coù thöïc taïi subject experiences, from that of hell to tính. Nhaän thöùc nhö theá, oâng lieàn ñaït ñöôïc thanh Buddhahood. Third, "Buddha" refers to the subject tònh trong taâm. Naêm 544 oâng aån cö treân nuùi Ñaïi Toâ perfected, the realm of enlightenment in which ôû Quaûng Chaâu, nôi ñaây oâng giaûng daïy haøng traêm reality is correctly perceived. Thus these three ñoà ñeä—Hui-Ssu, the third patriarch of the T'ien- dharmas are not separated and independent T'ai school (if counted from Nagarjuna). Hui-Ssu entities, but interpenetrating and integrated. All received careful training from his teacher, Hui- sentient beings have a mind which, depending on Wen. When he became ill, he realized that ilness various causes and conditions, has the potential to originates from action which, in turn, originates experience any and all realms from hell to from the mind and has no objective reality. If we Buddhahood. trace to its source in the mind, action cannot be Hueä Uyeån: Moät nhaø sö noåi tieáng vaøo thôøi nhaø seized and our body is like the shadow of cloud Ñöôøng, oâng cuõng laø taùc giaû cuûa boä Töï Ñieån Phaät which has specific character but no reality. He Giaùo Hueä Uyeån AÂm Nghóa—Hui-Yuan, a noted thus acquired purity of his mind. In 554, he T'ang monk, the author of the dictionary of sounds returned to Mount Tasu in Kuang-Chou, where he and meanings—See Hueä Laâm. taught many hundred pupils. Hueä Uyeån AÂm Nghóa: The Dictionary of sounds Hueä Tö Hoùa Ñoä: Hui-Ssu: teaching and saving— and meanings—See Hueä Uyeån. See Coâng AÙn Hueä Tö Hoùa Ñoä. Hueä Vaên: Hui-Wen—Hueä Vaên ñöôïc xem laø Thuûy Hueä Tö Tam Phaùp: Hui Ssu's interpretation of Toå cuûa toâng Thieân Thai ôû Trung Quoác vaøo theá kyû Three Dharmas—Chuù giaûi veà tam phaùp cuûa Toå thöù VI, oâng töøng laø moät hoïc giaû vó ñaïi vaø laø moät Hueä Tö—Toå Hueä Tö, vò toå thöù ba cuûa toâng Thieân laõnh tuï cuûa haøng traêm hoïc chuùng. Chuùng ta khoâng Thai (neáu tính töø ngaøi Long Thoï), ñaõ phaân loaïi chö coù nhieàu chi tieát veà cuoäc ñôøi vaø giaùo phaùp cuûa Toå phaùp ra laøm ba: chuùng sanh, Phaät, vaø taâm. Thöù Hueä Vaên. Phaàn tham khaûo tìm thaáy sôùm nhaát veà nhaát, "taâm" chæ cho chuû theå nhaän thöùc (chaân, giaû, Hueä Vaên ñöôïc Sö Quaùn Ñaûnh ghi trong phaàn giôùi aûo hoùa cuûa caùc ñoái töôïng nhaän thöùc), vaø laø chuû theå thieäu taùc phaåm Ma Ha Chæ Quaùn moät caù ch ñôn caàn ñöôïc tinh loïc ñeå ñeán choã giaùc ngoä. Thöù nhì, giaûn

nhö sau: "Nam Nhaïc Hueä Tö theo hoïc vôùi "chuùng sinh" chæ cho taùnh ña nguyeân cuûa caùc caûnh Thieàn sö Hueä Vaên. Trong suoát thôøi gian Cao Toå giôùi maø chuû theå thöïc nghieäm, töø coõi ñòa nguïc cho Baéc Trieàu taïi vò, Toå Hueä Vaên moät mình ñi qua ñeán Phaät quaû. Thöù ba, "Phaät" chæ cho baäc giaùc ngoä, vuøng ñaát giöõa hai con soâng Hoaøng Haø vaø Hoaøi Haø, caûnh giôùi giaûi thoaùt trong ñoù chaân lyù ñöôïc tieáp thôøi cuûa ngaøi khoâng ai hieåu ñöôïc giaùo phaùp cuûa nhaän vieân maõn. Nhö vaäy, ba phaùp naøy khoân g phaûi ngaøi, khi maø haèng ngaøy ngöôøi ta daãm chaân treân laø nhöõng thöïc taïi taùch bieät, nhöng chuùng töông ñaát vaø ngöôùc maét nhìn leân trôøi, nhöng khoâng bieát

ñöôïc trôøi cao ñaát roäng bao nhieâu. Trí hueä cuûa ngaøi awakening spontaneously and by himself. He Hueä Vaên ñaëc bieät döïa vaøo Ñaïi Trí Ñoä Luaän cuûa studied the section of the Ta Chih Tu Lun which ngaøi Long Thoï..." Ngöôøi ñôøi sau coù theå cho raèng discusses the simultaneous and instantaneous Hueä Vaên laø moät trong nhöõng vò ñeà xöôùng Ñaïi trí attainment of the three wisdoms: wisdom of the Ñoä Luaän, nhöng noäi dung giaùo thuyeát vaø theå taùnh path (margajnata), omniscience (sarvajnata), and chöùng ngoä cuûa Toå Hueä Vaên thì khoâng thaáy ñöôïc wisdom concerning all aspects (sarvakarajnata). ghi laïi roõ raøng. Moät soá chi tieát veà cuoäc ñôøi cuûa Toå When Hui-wen came to the section of the Ta Chih Hueä Vaên coù theå tìm thaáy trong quyeån "Phaät Toå Tu Lun which quotes the Mulamadhyamakakarika Thoáng Kyû", moät taùc phaåm ghi laïi tieåu söû xuaát hieän verse, it is said that he spontaneously attained a vaøo theá kyû thöù XIII. ÔÛ ñaây ghi raèng Toå Hueä Vaên great awakening. Thus tradition has it that Hui- "töùc thôøi tieáp nhaän giaùo phaùp vieân ñoán ñaïi thöøa vaø wen's awakening is based on the same verse töï chöùng ngoä". Toå Hueä Vaên thaâm cöùu phaàn Ñaïi trí which was the basis for Chih-I's threefold truth Ñoä Luaän noùi veà phaùp vieân ñoán cuûa ba loaïi trí tueä: formulation. These biographical details may or ñaïo trí, nhaát thieát trí vaø nhaát thieát chuûng trí. Tö may not be authentic, but they illustrate the töôûng vaø giaùo thuyeát cuûa Toå Hueä Vaên thöôøng central importance of this ñöôïc nhaéc laïi nhö "Nhaát taâm tam trí". Khi Toå Hueä Mulamadhyamakakarika verse for T'ien T'ai Vaên ñoïc ñeán baøi keä trong Trung Luaän thì ñaïi ngoä. philosophy. Nhö vaäy, truyeàn thoáng ñöa ñeán söï ñaò ngoä cuûa Toå Hueä Vaân: (655-?): Teân cuûa moät vò danh Taêng Hueä Vaên cuõng laø baøi keä laøm neàn taûng cho thuyeát Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907). Sö xuaát tam ñeá cuûa Thieân Thai Trí Khaûi. Nhöõng chi tieát gia naêm 10 tuoåi vaø sau khi thoï cuï tuùc sö vaân du trong phaàn tieåu söû naøy daàu coù chính xaùc hay khoâng khaép caùc mieàn trong tænh Chieát Giang ñeå laøm vieäc cuõng cho thaáy söï quan troïng cuûa baøi keä trong phöôùc thieän cho ñeán khi Sö thò tòch, khoaûng naêm Trung Luaän ñoái vôùi trieát lyù toâng Thieân Thai—The 712-713—Name of a Chinese famous monk who founder of the T’ien-T’ai School in China is Hui- lived in the T'ang Dynasty in China. He left home Wen in the sixth century, who seems to have been to become a monk at the age of 10 and after being a great scholar and a leader of many hundreds of ordained he traveled all over Chie-jiang Province students. Very little is known of Hui-wen, his life, to do charity

until he passed away in around 712- and his teachings. The earliest reference to Hui-
713. wen, in Kuang-ting's introduction to the Mo Ho Hueä Vaân Thöøa Thieân Thieàn
Sö: Zen master Hui- Chih Kuan, simply states: "Nan-yo (Hui-Ssu) yun
Ch'eng-t'ien—Thieàn sö Hueä Vaân Thöøa Thieân, followed the meditation master
Hui-wen, who was phaùp töû cuûa ngaøi Vaân Caùi Trí Baûn, khoaûng cuoái without
equal in the area of the Yellow River and theá kyû thöù XII. Moät hoâm, coù moät vò
Taêng ñeán hoûi: Huai River during the reign of Kao Tsu of the "Caûnh Thöøa Thieân
ra sao?" Sö ñöa caây phaát töû leân. Northern Ch'i dynasty (550-589). His teachings Vò
Taêng laïi hoûi: "Ngöôøi trong caûnh ñoù laø ai?" Sö were not understood by the
people of his day, as caàm caây phaát töû goõ vaøo thieàn saøng. Vò Taêng noùi:
people who tread the earth and gaze at the sky do "Ngöôøi vaø caûnh thì ñaõ nhôø
ñöôïc sö chæ thò cho roài; not know the earth's depth nor the sky's height. coøn caùi
ñaïo lyù cöùu caùnh cuûa Thieàn, xin chæ cho Hui-wen relied exclusively on the Ta
Chih Tu Lun bieát." Sö ñeå caây phaát töû ra phía sau thieàn saøng. for his mental
discipline. This treatise was taught Qua nhöõng haønh ñoäng cuûa thieàn sö Hueä
Vaân, phaûi by Nagarjuna..." People in later generations may chaêng ngaøi muoán
nhaén nhuû vôùi chuùng ta haõy soáng assume that Hui-wen was a proponent of the
Ta moät ñôøi soáng thaät bình thöôøng, ñoùi aên, khaùt uoáng, Chih Tu Lun, but the
exact content of his khoâng chaùn gheùt thöù gì trong baát kyø theá giôùi naøo
teachings and the nature of his enlightenment are cuûa vuõ truï bao la maø mình
böôùc vaøo, vì bieát raèng not clear. Further details on Hui-wen's life are heát thaûy
chö phaùp ñeàu nhö aûnh töôïng. Ñoàng thôøi available only in the Fo Tsu T'ung Chi, a
haõy coá gaéng khoâng thieân chaáp veà caùi ñaïo lyù cöùu thirteenth century T'ien
T'ai biographical work. caùnh ngay caû ñaïo cuûa chaân lyù Thieàn vì bieát raèng
Here it is said that Hui-wen was quick to accept heát thaûy tö töôûng ñeàu nhö quaùng
naéng—Zen the Perfect Vehicle (Mahayana) and attained master Hui-yun Ch'eng-t'ien,
who was a disciple

of Zen master Chih-pen of Yun-kai, probably of And the full moon I carry!" the late
twelfth century. One day, a monk came Hueä Vieãn (523-592): Teân cuûa moät vò danh
Taêng and asked, "What are the sights of Ch'eng-t'ien?" Trung Hoa, thuoäc toâng Ñòa
Luaän, vaøo thôøi nhaø The master raised his duster (hossu). The monk Tuøy
(581-618). Hueä Vieãn soáng vaøo thôøi ñaïi Trung asked, "Who is the man enjoying
the sights?" The Hoa bò chia laøm hai laø Baéc Trieàu vaø Nam Trieàu, laø master
tapped the chair with the duster. The monk giai ñoaïn nhöõng baûn kinh Ñaïi Baùt
Nieát Baøn, Thaäp said: "As regards the sights and the man I have Ñòa Luaän, Hoa
Nghieâm vaø Thaønh Thaät Luaän chính now your kind instruction; please acquaint
me thöùc ñöôïc giaûng daïy vaø laø neàn taûng cuûa caùc toâng with the ultimate
truth of Zen." The master put phaùi ñôøi nhaø Tuøy. Hueä Vieãn goác ngöôøi Ñoân
back the duster beside his chair. Through his acts, Hoaøng, theo hoïc caû hai giaùo
thuyeát Tieåu thöøa vaø does Zen master Hui-yun want to advise us to live Ñaïi thöøa
vôùi nhieàu baäc thaày, ñaëc bieät tinh thoâng veà a normal life, eat when you're
hungry and drink Töù Phaàn Luaät, Thaäp Ñòa Luaän vaø Thaønh Thaät when you're

thirsty, and try not to detest anything Luaän. Xuaát gia naêm 20 tuoåi vaø coù cô duyeân ñöôïc in whatever world we may enter, for all things are theo hoïc vôùi Sö Phaùp Sinh, moät vò cao Taêng thôøi like reflected images. At the same time, try not to ñoù vaø cuõng laø moät hoïc giaû veà Thaäp Ñòa Luaän. Söï have perverted view of the path even the path of nghieäp tu taäp thaønh coâng cuûa Sö baát ngôø bò giaùn the truth of Zen, for all thoughts are like mirage. ñoaïn döôùi thôøi baùch haïi Phaät giaùo cuûa vua Vuõ Ñeá Hueä Vaän (800-871): Teân cuûa moät vò danh Taêng thôøi Baéc Chu, nhaø vua ra leänh phaù huûy ñeàn chuøa, Nhaät Baûn thuoäc toâng Chaân Ngoân vaøo theá kyû thöù tranh töôïng, kinh ñieån; giôùi Taêng Ni phaûi hoaøn tuïc; IX—Name of a Japanese famous monk, of the cuûa caûi nhaø chuøa bò tòch thu ñöôïc chia cho nhöõng Tch'en-Yen-Tsung (The True Word Sect) in the quan laïi, thaùi töû vaø coâng töôùc. Vieäc ñaøn aùp Phaät ninth century. giaùo naøy cuõng ñeán vôùi Hueä Vieãn vaøo naêm 577 khi Hueä Vieân Thieàn Sö: Zen master Hui-Yuan— vua Vuõ Ñeá chinh phuïc phöông Baéc vaø ra leänh Theo Truyeàn Ñaêng Luïc, phaàn thöù nhì, trong khi ñi trieäu taäp hôn naêm traêm cao taêng trong vuøng ñeán daïo trong saân, thieàn sö Hueä Vieân ñaõ laøm baøi thô nghe leänh caám cuûa trieàu ñình. Chi tieát veà buoåi naøy ngay sau khi chöùng ngoä vaøo luùc trôït chaân teù. trieäu taäp naøy ñöôïc Quaûng Hoaèng Minh Kyù ghi laïi Tuy nhieân, choã khaùc noùi laø do thieàn sö Chöùng Ngoä raèng taát caû Taêng nhaân ñeàu giöõ im laëng nghe leänh, Tu Ngung laøm ra. chæ coù Hueä Vieãn daùm traû lôøi söï keát aùn cuûa nhaø "Giaù nhaát giao, giaù nhaát giao vua, khi vua cho raèng Phaät giaùo ñoaøn khoâng phuïc Vaïn laïng hoaøng kim daõ hieäp tieâu vuï xaõ hoäi höõu hieäu, nhöõng toån phí xaây chuøa ñuùc Ñaàu thöôïng lieäp, yeâu haï bao töôïng coù theå duøng vaøo nhöõng choã caàn hôn, giôùi Thanh phong minh nguyeät tröôïng ñaàu khieâu." Taêng löõ khi xuaát gia töùc khoâng baùo hieáu cho cha (Moät laàn naøy, moät laàn naøy meï. Hueä Vieãn traû lôøi raèng neáu khoâng coù giaùo phaùp Vaïn löôïng vaøng roøng cuõng tieâu ngay cuûa Phaät, khoâng coù tranh töôïng Phaät thì seõ khoâng Treân ñaàu noùn, ngang löng ñaûy coù ngöôøi bieát ñeán maø toân troïng chaân lyù, raèng giôùi Gioù maùt traêng trong ñaàu gaäy khaûy). Taêng löõ traû hieáu cho cha meï vôùi yù nghóa cao quyù According to the Second Part of the Transmission khi ñi theo chaùnh ñaïo vaø soáng ñôøi ñaïo ñöùc. Khi of the Lamp, this was given by Hui-yuan who vua keát aùn raèng Phaät giaùo laø ngoaïi ñaïo thì Hueä came to a realization when he accidentally Vieãn noùi raèng ñoù laø loái suy nghó haïn heïp, thöïc söï stumbled while walking in the courtyard. caû AÁn Ñoä vaø Trung Hoa laø hai vuøng ñaát cuûa cuøng However, some other sources believe that this moät theá giôùi. Taäp Quaûng Hoaèng Minh Kyù ghi laïi was written by Zen master Cheng-wu Tsiu-yung. raèng vua Vuõ Ñeá khoâng theå traû lôøi nhöõng lôøi huøng "Oh, this one rare occurrence bieän cuûa Hueä Vieãn, trong khi quaân ñoäi cuûa nhaø For which would I not be glad vua taáu leân vua neân nghieàn naùt thaân cuûa Hueä Vieãn To give ten thousand pieces of gold! thaønh tro buïi ñeå tröøng phaït toäi khi quaân, nhöng A hat is on my hat, Hueä Vieãn vaãn khoâng nao nuùng. Maëc daàu Hueä A bundle around my loins; Vieãn ñaõ löôùt thaéng trong cuoäc tranh bieän, nhöng An on my staff the refreshing

breeze vua Vuõ Ñeá vaãn tieáp tuïc ra leänh ñaøn aùp Phaät giaùo,

vaø Quaûng Hoaèng Minh Kyù ghi laïi moät con soá kinh persecution in 574-577 under the Emperor Wu hoàn nhöng coù theå phaàn naøo phoùng ñaïi raèng hôn (561-577) of the Northern Chou dynasty, a far boán chuïc ngaøn ngoâi chuøa bò tòch thu, vaø ba trieäu reaching persecution in which the emperor called ngöôøi xuaát gia phaûi hoaøn tuïc. Hueä Vieãn coá tìm for the destruction of Buddhist temples, images, caùch lui veà vuøng nuùi non aån tu vaø aâm thaàm tieáp tuïc and scriptures; monks and nuns were to return to hoaèng döông chaùnh phaùp. Söï ñaøn aùp naøy khoâng the laity; the treasures of the monasteries were to nhöõng laø moät bieán ñoäng ñoái vôùi caù nhaân Hueä Vieãn, be confiscated and distributed to the ministers, noùi chung noù ñaõ ñaùnh daáu soá phaän Phaät giaùo Trung princes, and dukes. This persecution of Buddhism Hoa. Tuy nhieân, ñaây khoâng phaûi laø moät tai hoïa caught up with Hui Yuan in 577 when Emperor cho toaøn theå Phaät giaùo, vì chính noù ñaõ taåy röûa Wu conquered the Northern Ch'i and gathered phaàn naøo nhöõng raùc röôûi trong nhieàu theá kyû, vaø together the five hundred highest ranking monks ñöa ñeán cô hoäi cho söï phaùt trieån cuûa Phaät giaùo Ñaïi of that region to read to them the proscription. A Thöøa taïi trung Hoa vaøo thôøi nhaø Tuøy. Tuy vaäy, record of this meeting, extant in the Kuang Hung khaùc vôùi Thieân Thai Trí Khaûi vaø Sö Caùt Taïng laø Ming Chi reveals that all of the monks listened in nhöõng ngöôøi ñaõ saùng taïo nhöõng heä thoáng trieát hoïc silence, and only Hui Yuan dared respond to the môùi, ñònh phaän cuûa Hueä Vieãn trong giai ñoaïn naøy Emperor's chrages that the Buddhist religion ñaõ trôû thaønh moät hoïc giaû kyø cöïu, laø ngöôøi ñaõ bieân served no useful social services, that funds spent soaïn boä ñaïi töø ñieån giaûn löôïc nhöõng giaùo thuyeát vaø for temples and images could be better spent, and nhöõng thaønh töïu cuûa truyeàn thoáng vaø thôøi ñaïi. Sau that Buddhist monks by taking monastic vows fail thôøi kyø baùch haïi Phaät giaùo vaøo naêm 577 vaø Trung to repay their filial debt to their parents. Hui-Yuan Hoa ñöôïc thoáng nhaát döôùi trieàu vua Tuøy Vaên Ñeá, responded, in effect, by claiming that without the Hueä Vieãn tìm ñöôøng trôû veà kinh ñoâ Tröôøng An. Buddhist teachings, images, and scriptures, there Baøi thuyeát giaûng Phaät phaùp dieãn ra döôùi söï chöùng would be no one who would know or respect the kieán cuûa vua Tuøy Vaên Ñeá ñaõ gaây ñöôïc aûnh höôûng truth, and that Buddhist monks perform filial duty lôùn ñoái vôùi nhaø vua, voán laø ngöôøi chuû tröông phuïc in the highest sense by their pursuit of truth and höng Phaät giaùo neân vua ñaõ löu Hueä Vieãn ôû laïi the virtuous life. To the Emperor's charge that chuøa Ñaïi Höng Thieän. Veà sau, nhaø vua cho xaây Buddhism was a foreign religion, Hui Yuan chuøa Tònh AÛnh, laø nôi Hueä Vieãn soáng tu vaø bieân pointed out the limits of provincial thinking and soaïn kinh saùch cho ñeán khi Sö thò tòch vaøo naêm the fact that both India and China are part of the 592—Name of a Chinese famous monk, of the Ti- same world. The Kuang Hung Ming Chi records Lun School, who lived in the Sui Dynasty in that the Emperor was unable to reply to Hui China. Hui Yuan lived at a time when China was Yuan's arguments and that his soldiers urged him divided into northern and southern dynasties, a to reduce his body

to powder to punish him for his period when the academic study of texts such as insolence, but Hui Yuan remained unmoved. the Mahaparinirvana Sutra, Dasabhumika Sutra Despite Hui Yuan's apparent victory in debate, the Sastra, Avatamsaka Sutra, and Ch'eng Shih Lun Emperor continued his procription of Buddhism laid the foundation for the truly Chinese schools of and the Kuang Hung Ming Chi records the the Sui Period. Hui Yuan was a native of Tun stunning but perhaps exaggerated figures that over Huang who studied both Hinayana and Mahayana forty thousand temples were confiscated and three texts under various teachers and was particularly million Buddhists returned to lay life. Hui Yuan well versed in the Ssu Fen Lu (Viyana in Four managed to retreat to the mountains where he Parts), the Dasabhumika Sutra, and the Ch'eng continued in private what was proscribed in public. Shih Lun. At the age of twenty he took the This persecution was a turning point not only for monastic vows and he had the good fortune of Hui Yuan personally, but for the fate of Buddhism studying under Master Fa-sheng (495-581), the in China in general. It was not a wholesale highest ranking cleric of the day and a disaster for Buddhism, however, for it "cleared Dasabhumika Sutra Sastra scholar. His successful away the debris" accumulated over a number of scholarly career was interrupted by the Buddhist centuries and provided an opportunity for a strong

Chinese Mahayana Buddhism to develop in the nguyeän vaõng sanh Taây Phöông Cöïc Laïc. Nhoùm Sui Period. Hui Yuan, however, in contrast to naøy ñöôïc ñaët teân laø “Baïch Lieân Xaõ.” Theo truyeàn Chih-I and Chi-tsang who creatively developed thuyeát Tònh Ñoä Trung Hoa, thì khi thaønh laäp Baïch new philosophical systems, was destined to be the Lieân Xaõ, Ñaïi Sö Hueä Vieãn ñaõ quy tuï hôn 3000 vò, last great scholar of the era of a divided China, trong ñoù coù 123 vò ñöôïc toân laø Hieàn, trong 123 baäc and the compiler of an encyclopedia which Hieàn naày coù 18 baäc Thöôïng Thuû, ñöôïc goïi laø Ñoâng summarized the tenets and accomplishments of his Laâm Thaäp Baùt Ñaïi Hieàn. Sö truï taïi Loä Sôn treân 30 tradition and age. After the end of the persecution naêm vaø thò tòch naêm 83 tuoåi. Vua An Voõ Ñeá ñôøi in 577 and the unification of China under Emperor nhaø Taán saéc phong ngaøi laø “Loâ Sôn Toân Giaû, Hoàng Wen of the Sui dynasty, Hui Yuan eventually Loâ Ñaïi Khanh, Baïch Lieân Xaõ Chuû. Tuy xieån found his way back to the capital of Ch'ang An. döông Tònh Ñoä, nhöng Ñaïi Sö cuõng vaãn löu taâm The lectures he gave in the presence of Emperor ñeán caùc phaùp moân khaùc, vieát nhieàu baøi töïa kinh, Wen so impressed this ruler who was intent on luaän cuøng hoaøn thaønh ñöôïc moät soá taùc phaåm nhö restoring Buddhism that he provided Hui Yuan sau: 1) Ñaïi Trí Luaän Yeáu Löôïc goàm 20 quyeån, 2) with a post at the Ta Hsing Shan Ssu. Later the Phaùp Taùnh Luaän, 3) Sa Moân Baát Kính Vöông Giaû Emperor built the Ching Ying Ssu in Ch'ang An Luaän, 4) Ñaïi Thöøa Nghóa Chöông goàm ba quyeån, for Hui Yuan's use, where he lived and lectured 5) Thích Tam Baûo Luaän, 6) Minh Baùo ÖÙng Luaän, until his death in 592. 7) Sa Moân Ñaûn Phuïc Luaän, 8) Bieän Taâm Thöùc Hueä Vieãn Ñaïi Sö (334-416): Zendo (jap)—Hui- Luaän, 9) Phaät AÛnh Taùn, 10) Du Loâ Sôn Thi, 11) Loâ Yuan—Sô Toå cuûa Tònh Ñoä Toâng Trung Quoác, Sôn Löôïc Kyù, 12) Du Sôn

Kyù—The Great Master ngaøi hoï Coå, nguyeân quaùn thuoäc xöù Laâu Phieàn, Hui-Yuan, the first Patriarch of Chinese Pureland quaän Nhaïn Moân, tænh Sôn Taây. Ngaøi sanh ra vaøo Buddhism, his family's name Coå, originated in the ñôøi vua Vuõ Ñeá nhaø Taán. Thôøi naày Trung Quoác goïi Laâu Phieàn village, Nhaïn Moân district, Shan-Tsi laø thôøi "Nguõ Hoà." Maëc daàu soáng trong caûnh loaïn province. He was born while Emperor Wu-Ti of laïc nhieãu nhöông, nhöng caùc tö töôûng vaø hoïc the Chin Dynasty. This period in Chinese history thuyeát cuûa chö Thaùnh Hieàn lan roäng ñaõ töø laâu, neân is often referred as "Five barbarians." Despite the ngay töø thuôû aáu thô ngaøi ñaõ thaám nhuaàn neáp soáng country being in a state of chaos, the ideas and thuaàn phong ñaïo ñöùc. Naêm 13 tuoåi ngaøi ñöôïc song teachings left behind by previous sages had been thaân cho ñi hoïc. Khoâng bao laâu sau, ngaøi ñaõ laøu around for a long time. Therefore, from childhood, thoâng Nho, Laõo, Trang, cuøng Baùch Gia Chu Töû. the Great Master was immersed in a life of virtues Naêm 21 tuoåi, ngaøi caûm thaáy nhöõng hoïc thuyeát sôû and ethics. At the age of thirteen, his parents sent ñaéc khoâng theå giaûi quyeát ñöôïc vaán ñeà sinh töû luaân him to school. Soon after, he completely mastered hoài maø ngaøi vaãn haèng thao thöùc, neân ngaøi cuøng vôùi subject matters in Confucianism, Taoism, Chuang- moät soá aån só du phöông tìm ñaïo, nhö luùc aáy coù naïn Tzu, as well as Legalism. When he was twenty- "Thaïch Hoà" neân giao thoâng trôû ngaïi vaø chí nguyeän one years old, he felt his knowledge did not cuûa ngaøi khoâng thaønh. Khoâng laâu sau ñoù, moät baäc provide answers to the matter of life and death danh taêng ñaïo cao ñöùc troïng teân laø Ñaïo An Phaùp and the cycle of rebirths which he often thought Sö taïi nuùi Haèng Sôn, vaân taäp Taêng chuùng, giaûng and pondered. Therefore, he and some other daïy kinh ñieån, caùc haøng ñaïo tuïc, vua quan ñeàu Taoist cultivators considered traveling abroad to höôùng veà. Ngaøi nghe danh meán ñöùc beøn tìm ñeán learn from different spiritual teachers. However, quy-y tu taäp. Sau khi nghe Ñaïo An Phaùp Sö giaûng during that time, the "Thaïch Hoà" Rebellion had kinh Baùt Nhaõ, ngaøi ñöôïc thoâng suoát, toû ngoä. Töø ñoù begun; thus, the roads were blocked and their wish ngaøi chuyeân taâm sôùm hoâm ñoïc tuïng suy nghó nghóa went unfulfilled. Not long thereafter, a well- lyù vaø tu taäp. Ñaïo An Phaùp Sö thaáy bieát neân khen known great master named Dharma Master Tao- ngôïi veà sau Phaät phaùp ñöôïc löu thoâng nôi Ñoâng An, living at Haèng Sôn Mountain, assembling Ñoä aâu cuõng nhôø nôi Hueä Vieãn. OÂng ñöôïc xem nhö Buddhist monks and lay people including royal laø sô toå Tònh Ñoä cuûa Trung Hoa. Vaøo naêm 402 oâng magistrates and the educated, teaching and nhoùm hoïp 123 ñoà ñeä ñöùng tröôùc töôïng Phaät maø theä elucidating sutras ordained. Hearing and admiring

this Great Master's virtues, he found his way there thôøi nhaø Ñoâng Taán (317-420)—Name of a to learn and eventually became a disciple. After Chinese famous monk who lived in the Eastern hearing Dharma Master tao-An expound the Chin Dynasty in China. Maha-Prajna Sutra, he fully penetrated the Hueä Voâ Dieät: Hueä khoâng giaûm—Endless wisdom. teachings and was awakened. From that time on, Hung: 1) Phaàn buïng vaø ngöïc: Breast; 2) Vaän ruûi: day and night he diligently

chanted and read Bad fortune (bad luck). sutras, pondering their deep and hidden meanings Hung Haønh: Loaøi boø saùt baèng buïng, nhö loaøi as well as practicing the Dharma teachings. raén—Creatures that crawls on their bellies, like Master Tao-An was aware of this, so he praised snakes. Hui-Yuan that in the future, when the Buddha Hung Hyù: Nhöõng ñieàu thích thuù nguy hieåm hay Dharma is spread widely in China, Hui-Yuan nhöõng ñuøa giôõn taøn aùc—Dangerous amusements. would be the best person. He is considered by the Hung Phaïm: Murderer. Chinese Pure Land to be its first patriarch. In 402 Hung Töï: Daáu kieát töôøng treân ngöïc cuûa Phaät— he gathered a group 123 followers in front of an The svastika on Buddha's breast—See Tam Thaäp image of Amitabha Buddha, and they all vowed to Nhò Haûo Töôùng. be reborn in Amitabha's Pure Land of Sukhavati. Huøng Bieän: Eloquent. The group was named the "White Lotus Society," Huøng Boà Taùt: Moät vò Boà Taùt hieän thaân döôùi moät and it was conceived as a mutual help society, con gaáu ñeå cöùu moät ngöôøi saép cheát baèng caùch baùo with the idea that those who succeeded in being cho nhöõng thôï saên bieát choã nguû cuûa chính mình ñeå reborn in the Pure Land would work to bring the hoï ñeán baén laáy thòt cöùu ngöôøi saép cheát aáy—A others there. According to the Chinese Buddhist bodhisattva who appeared as a bear and saved a legends, when founding the White Lotus dying man by providing him with food; he told Congregation, great master Hui-Yuan gathered hunters of its lair; they killed it, gave him of its more than 3,000 Buddhists. Among them, 123 flesh, and he died. were honored as the Virtuous. Additionally, 18 Huøng Nhó Sôn: Nuùi Huøng Nhó hay nuùi Tai Gaáu, were considered as the Highest Virtues. They nôi maø Toå Boà Ñeà Ñaït Ma thò tòch—Bear's Ear were often referred as Ñoâng Laâm Temple's Mount, the place where Bodhidharma was buried. Eighteen Greatly Virtuous Beings. Great Master Huøng Thaäp Löïc (1882-1968): Teân cuûa moät vò hoïc Hui-Yuan resided in Mt. Lu for more than 30 giaû Phaät giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng years. He died at the age of 83. After his death, nghieân cöùu veà Duy Thöùc Hoïc vaø giaûng daïy taïi ñaïi Emperor An-Wu-Ti honored the great master with hoïc Baéc Kinh veà trieát hoïc. Tuy nhieân, theo Thaùi the title "The Venerable Mount Lu Great Hö ñaïi sö vaø phaùp sö AÁn Thuaän, thì vò hoïc giaû naøy Gentleman Hong Lo Headmaster of White Lotus." coù kieán thöùc sai laàm veà Phaät giaùo—Name of a Although the great master concentrated his energy Japanese Buddhist scholar in the twentieth into propagating Pureland Buddhism, he still century. He studied the Mind-Only and taught at devoted some of his time to other Dharma Doors. Bei-ching University on philosohy. However, These texts include: 1) Great Wisdom, 20 according to Great master T'ai-Hsu and Dharma volumes, 2) Dharma Nature Commentary, 3) master Yin Shun, he had wrong knowledge about Buddhist Masters Do Not Have to Honor Loyalty, Buddhism. 4) The Meanings of Mahayana Buddhism, 5) The Huy Toâng Hoaøng Ñeá: Hui-Tsung Emperor—Vaøo Triple Jewels Commentary, 6) Minh Baûo ÖÙng naêm 1116, vua Huy Toâng trieàu Toáng, ngöôøi theo Commentary, 7) Ordained Buddhist Do Not Have Laõo Giaùo, ñaõ tieâu huûy raát nhieàu chuøa vieän ôû Trung To Honor Royalty, 8) Bieän Taâm Thöùc Hoa—In 1116, Hui Tsung, a Sung Dynasty Commentary, 9) Phaät AÛnh

Taùn Commentary, 10) emperor, who followed the Taoism and destroyed Du Loä Sôn Poetry, 11) Brief Records of Loä many temples in China. Sôn, 12) Du Sôn Records. Huùy Nhaät: The tabu day—See Kî Nhaät. Hueä Vónh Ñaïi Sö (332-414): Great Master Hui-Yong—Teân cuûa moät vò danh Taêng Trung Hoa vaøo

Huûy: Defamation—To destroy—To break down— Huyeàn Chaân Thieàn Sö: Teân cuûa moät vò Thieàn sö To abolish—To defame—Nhuïc hay aùc vaên (tieáng Vieät Nam vaøo theá kyû thöù XV-XVI—Name of a nhô hay söï huûy baùng)—See Baùt Phong. Vietnamese Zen master in the fifteenth or Huûy AÙi: Vibhava-tanha (p)—Vibhavatrsna (skt)— sixteenth century. Voâ höõu aùi—Craving for extinction—Craving for Huyeàn Chæ: See Toân Chæ. self-annihilation—Luyeán aùi trong söï voâ sanh— Huyeàn Cöïc: Söï thaâm thuùy toät ñænh—Ultimate Ham muoán töï dieät ñoä. profundity. Huûy Baùng: To defame—To slander—To vilify. Huyeàn Dieäu: Marvelous—Mysterious. Huûy Baùng Kinh Ñieån: Slander the Buddhist Huyeàn Duïc Thieàn Sö (787-868): Teân cuûa moät Sutras—Huûy baùng kinh ñieån Phaät giaùo coù nghóa laø Thieàn sö Trieàu Tieân vaøo theá kyû thöù chín. Sö xuaát cheá nhaïo nhöõng lôøi Phaät daïy ñöôïc vieát laïi trong gia naêm 15 tuoåi vaø thoï cuï tuùc giôùi naêm 23 tuoåi. kinh ñieån, nhö cho raèng nhöõng nguyeân taéc aáy laø Naêm 825, Sö sang Trung Hoa ñeå hoïc Thieàn vôùi giaû, raèng nhöõng lôøi Phaät daïy trong kinh ñieån Phaät Thieàn sö Chöông Kính Hoaøi Huy vaø ñöôïc vò Thieàn giaùo hay trong Ñaïi Thöøa Phaät giaùo laø do ma vöông sö naøy truyeàn phaùp. Naêm 837, Sö trôû veà Trieàu noùi ra, vaân vaân. Loaïi phaïm toäi naøy khoâng theå saùm Tieân ñeå hoaèng trì Thieàn phaùp cuûa Maõ Toå (vì hoái ñöôïc—Slandering the Buddhist sutras means Chöông Kính Hoaøi Huy laø moät trong nhöõng ñaïi ñeä ridiculing Buddhist theories taught by the Buddha töû noái phaùp cuûa Thieàn sö Maõ Toå)—Name of a and written in the sutras, i.e., saying that the Korean Zen master in the ninth century. He left principles in the Buddhist sutras are false, that the home to become a monk at the age of 15 and Buddhist and Great Vehicle sutras were spoken by ordained to receive complete precepts at 23. In demon kings, and so on. This sort of offense 825 he came to China to study Zen under Zen cannot be pardoned through repentance. master Chang-ching Huai-hui (756-815) and Huûy Baùng Phaät Phaùp: To slander (defame) the received dharma seal from this Zen master. In 837 Buddha’s teachings (the Buddha or his teaching). he returned to Korea to spread Ma-tsu's Zen Huûy Baùng Tam Baûo: To vilify the three treasures. teachings (Chang-ching Huai-hui was one of the Huûy Boû Nhöõng Nghi Thöùc Röôøm Raø: To abolish great dharma heirs of Ma-tsu). all verbose ceremonies. Huyeàn Ñaøm: Lôøi phi loä veà cöông lónh yeáu nghóa Huûy Toâng Baøi Phaät: To slander (defame) the cuûa vaên kinh—A foreword, or introduction, to a school and to criticize (oppose) the Buddha’s discourse on a scripture, outlining the main ideas. teachings (the Buddha or his teaching). Huyeàn Ñaïo: Giaùo lyù cao thaâm cuûa ñaïo Phaät: The Huyeàn: Treo—To suspend—To hang. profound doctrine (Buddhism)—Con ñöôøng cao Huyeàn AÛo: Mysterious. thaâm: Profound way. Huyeàn AÛo Kieán Thöùc: Parikalpita (skt)—Illusory Huyeàn Ñoà: Nhöõng vò sö thuoäc toâng phaùi aùo ñen— knowledge—See Kieán Thöùc Huyeàn AÛo. Monks of the black-robed

sect. Huyeàn Bí: Hidden—Occult. Huyeàn Giaùc: Ñaït ñöôïc giaùc ngoä moät caùch baát Huyeàn Caûnh: Sö Huyeàn Caûnh ñôøi Ñöôøng (vaøo thaàn—To attain enlightenment suddenly. khoaûng naêm 606 sau Taây Lòch), noåi tieáng nhôø Huyeàn Giaùc Chöùng Ñaïo Ca: Hsuan-Chiao's Song nhöõng thôøi thuyeát phaùp vaø thay quaù nhieàu y aùo — of Enlightenment—See Chöùng Ñaïo Ca. Hsuan-Ching, a monk noted for his preaching and Huyeàn Giaùc Ñaïo Sö Haønh Ngoân: Hoji Gyogon for his many changes of garments (around 606 (jap)—Hsuan-Chiao Hsing-yen (Wade-Giles A.D.) during the T'ang dynasty. Chinese)—See Baùo Töø Haønh Ngoân Thieàn Sö. Huyeàn Cao: Sö Huyeàn Cao, ôû Thieåm Taây, raát coù Huyeàn Giaùc Tröng Thieàn Sö: Genkaku-cho theá löïc veà chính trò, nhöng veà sau bò gieát theo leänh (jap)—Zen master Hsuan-Chueh Cheng—Moät cuûa vua Vuõ Ñeá, vaøo khoaûng naêm 400 sau Taây hoâm, Quoác Sö Hueä Trung goïi thò giaû, vò thò giaû traû Lòch—Hsuan-Kao, a famous Shensi monk, lôøi. Quoác sö tieáp tuïc goïi thò giaû ba laàn, vaø thò giaû influential politically, later killed by order of the ñeàu traû lôøi trong caû ba laàn. Quoác sö noùi: "Nhö vaäy emperor Wu Ti, around 400 A.D.. laø ta coâ phuï ngöôi, hay ngöôi coâ phuï ta?" Quoác sö laïi noùi theâm: "Töôûng ñaâu ta phuï ngöôi, hoùa ra

ngöôi phuï ta." Veà sau naøy, moät vò Taêng hoûi thieàn words? In fact, Zen is emphatically a matter of sö Huyeàn Sa Sö Bò: "Quoác sö goïi thò giaû laø nguï yù personal experience; if anything can be called gì?" Huyeàn Sa noùi: "OÂng thò giaû hieåu roõ ñaáy." radically emperical, it is Zen. No amount of Thieàn sö Vaân Cö Tích laïi bình nhö theá naøy: "Thò reading, no amount of teaching, and no amount of giaû hieåu, hay khoâng hieåu? Neáu noùi laø hieåu, taïi sao contemplation will ever make one a Zen master, Huyeàn Sa laïi noùi 'oâng thò giaû hieåu roõ ñaáy?' Vaäy thöû In Zen, life itself must be grasped in the midst of nghó xem theá naøo?" Veà sau, thieàn sö Huyeàn Giaùc its flow; to stop it for examination and analysis is Tröng hoûi moät vò Taêng: "Thò giaû hieåu laø hieåu caùi to kill it, only leaving its extremely cold corpse to gì?" Vò Taêng ñaùp: "Neáu khoâng hieåu, taïi sao thò giaû be embraced. Therefore, in order to maintain the cöù daï?" Huyeàn Giaùc Tröng baûo: "OÂng khaù saùng most efficient prominence, everyday activities of trí." Qua lôøi bình cuûa thieàn sö Huyeàn Giaùc tröng, Zen practitioners must flow along with the flow of coù phaûi ngaøi muoán nhaén nhuû vôùi chuùng ta raèng their own lives. Thieàn khoâng bao giôø ñöôïc giaûng daïy baèng lôøi? Huyeàn Giaùc Vónh Gia Thieàn Sö: Yoka Genkaku Thaät vaäy, Thieàn, tröôùc heát vaø treân heát, laø thaân (jap)—Hsuan-Chueh Yung-chia (Wade-Giles chöùng caù nhaân; neáu trong ñôøi naøy coù caùi gì ñöôïc Chinese)—Xuanjue Yongjia (Pinyin Chinese)— goïi laø trieät ñeå duy nghieäm, caùi aáy laø Thieàn. Khoâng Doøng Thieàn Thöù Baûy ôû Trung Quoác (doøng thöù nhì töø voán lieáng ñoïc tuïng, hoïc hoûi, hay traàm tö maëc sau Hueä Naêng)—Teân cuûa moät vò Thieàn sö Trung töôûng naøo coù theå laøm ra moät thieàn sö. Trong thieàn, Hoa. Hieän nay chuùng ta coù nhieàu taøi lieäu chi tieát cuoäc soáng caàn ñöôïc naém baét trong doøng luaân löu veà Thieàn Sö Huyeàn Giaùc Vónh Gia nhö trong cuûa noù; chaän ñöùng noù laïi ñeå quan saùt vaø phaân taùch Truyeàn Ñaêng Luïc, quyeån V, Nguõ Ñaêng Hoäi laø gieát cheát noù ñeå chæ oâm laáy moät caùi thaây ma laïnh

Nguyeân, quyeån II, vaø Kinh Phaùp Baûo Ñaøn. Sö ngaét maø thoâi. Vì theá moïi sinh hoaït haèng ngaøy cuûa Huyeàn Giaùc ôû Vónh Gia, OÂn Chaâu, coøn ñöôïc goïi laø haønh giaû ñeàu phaûi troâi chaûy bình thöôøng nhö doøng Minh Ñaïo, coù raát ñoâng ñeä töû. Huyeàn Giaùc xuaát gia ñôøi cuûa hoï thì hoï môùi coù theå coù ñöôïc tuyeät ñoä hieäu raát sôùm. OÂng hoïc taát caû caùc kinh ñieån quan troïn g naêng trong Thieàn—One day the National Teacher cuûa Phaät giaùo, ñaëc bieät oâng hieåu saâu nhöõng tö called to his attendant. The attendant responded. töôûng cuûa toâng Thieân Thai veà tónh taâm vaø thöïc The National Teacher called three times, and hieän hoaøn haûo baøi taäp 'ñi ñöùng naèm ngoài' cuûa noù. three times the attendant responded. The National Khi oâng nghe noùi tôøi Hueä Naêng, oâng tìm tôùi tu Teacher said, "Have I been ungrateful to you, or vieän Baûo Laâm ôû Taøo Kheâ. OÂng thöôøng ñöôïc ngöôøi have you been ungrateful to me?" The National ñôøi nhôù ñeán qua teân ñeäm “Ngöôøi Khaùch Qua Teacher further said, "I thought I was not fair to Ñeâm.” Ngöôøi ta noùi sö giaùc ngoä chæ sau moät ñeâm you, but it was you that were not fair to me." ñöôïc ñaøm ñaïo vôùi Luïc Toå Hueä Naêng, vì vaäy maø sö Later, a monk asked Hsuan-sha, "What is the idea cuõng ñöôïc bieát ñeán nhö laø Nhöùt Tuùc Giaùc (ôû troï of the National Teacher's calling out to his moät ñeâm maø giaùc ngoä). Chính vì vaäy maø ngöôøi ta attendant?" Said Hsuan-sha, "The attendant knows noùi sö laø ñeä töû cuûa Luïc Toå Hueä Naêng—The well." Yun-chi Hsi commented on this: "Does the seventh generation of Chinese Zen (the second attendant really know, or does he not?" If we say generation after Hui-Neng)—Zen Master Hsuan- he does, why does the National Teacher say, "It is Chiao, name of a Chinese Zen master. We do you that are not fair to me?" But if the attendant have a lot of detailed documents on this Zen knows not, how about Hsuan-sha's assertion? Master, i.e, the Records of the Transmission of the What would be our judgment of the case? Later, Lamp (Ch’uan-Teng-Lu), Volume V, Wudeng Zen master Hsuan-chueh Cheng asked a monk, Huiyuan, volume II, and the Flatform Sutra. "What is the point the attendant understands?" Hsuan-Chiao, a Wen-Chou monk, also named Replied the monk, "If he did not understand, he Ming-Tao. He was born in 665 A.D. in Wenchou. would never have responded." Hsuan-chueh Hsuan-Chiao left home to become a Buddhist Cheng said, "You seem to understand some." monk at an early age and he studied all the Through Hsuan-chueh Cheng's comment, does he important Buddhist sutras. He was especially well- mean Zen can never be taught and explained by versed in the teachings of the T’ien-T’ai school;

and was said to have perfectly realized this in Dharma?” He replied, “I have heard the 'walking, standing, lying and sitting'. When he Vaipulya Sutras and Sastras, receiving each heard of Hui-Neng, he sought him out in Pao-lin from a master. Later, upon reading the monastery in Ts'ao-chi. He was one of the great Vimalakirti Sutra, I awakened to the doctrine disciples of Hui-Neng. It is said that he had a large of the Buddha-mind, but as yet no one has number of followers. He is often remembered by certified me.” Hsuan-Ch’e said, “That was his nickname, the “Overnight Guest,” due to his acceptable before the time of the Buddha legendary brief encounter with his

teacher. He is called The Awesome-Voiced King. But since said to have attained enlightenment in one night the coming of that Buddha, all those who after a dharma talk with the Sixth Patriarch Hui ‘self-enlightened’ without a master belong to Neng, hence is known as An Overnight other religions which hold to the tenet of Enlightenment. For this reason, people said he spontaneity.” “Then will you please certify was a disciple of Hui Neng. me, Kind Sir?” said Hsuan-Chiao. Hsuan- Theo Kinh Phaùp Baûo Ñaøn, chöông baûy, Thieàn Ch’e said, “My words are of little worth, but Sö Huyeàn Giaùc ôû Vónh Gia, hoï Ñôùi, queâ ôû OÂn the Great Master, the Sixth Patriarch, is at Chaâu, thuôû nhoû taäp kinh luaän, chuyeân veà phaùp Ts’ao-His, where people gather like clouds moân chæ quaùn cuûa Toâng Thieân Thai, nhôn xem from the four directions. He is one who has kinh Duy Ma Caät phaùt minh ñöôïc taâm ñòa; received the Dharma. If you wish to go, I will chôït gaëp ñeä töû cuûa Toå laø Huyeàn Saùch thaêm accompany you.” Thereupon Hsuan-Chiao hoûi, cuøng baøn chuyeän soâi noåi maø moãi lôøi noùi went with Hsuan-Ch’e to call upon the ra ñeàu thaàm hôïp vôùi chö Toå. Huyeàn Saùch môùi Master. hoûi: “Nhôn giaû ñöôïc phaùp nôi Thaày naøo?” Trong caùch giaûng daïy Phaät Phaùp, Vónh Gia Huyeàn Giaùc ñaùp: “Toâi nghe kinh luaän Phöông Huyeàn Giaùc keát hôïp trieát hoïc phaùi Thieân Thai ñaúng moãi vò ñeàu coù thaày truyeàn thöøa, sau nôi vaø phöông phaùp Thieàn vôùi caáu truùc lyù thuyeát kinh Duy Ma Caät ngoä ñöôïc Phaät taâm toâng maø maø oâng boå sung theâm baèng pheùp bieän chöùng chöa coù ngöôøi chöùng minh.” Huyeàn Saùch baûo: Madhyamika. Nhöõng taùc phaåm cuûa oâng ñöôïc “Töø Ñöùc Phaät Oai AÂm Vöông veà tröôùc töùc löu giöõ döôùi nhan ñeà: Toaøn Taäp cuûa Thaày ñöôïc, töø Phaät Oai AÂm Vöông veà sau, khoâng Thieàn Vónh Gia Huyeàn Giaùc.”—Hsuan-Chiao thaày maø töï ngoä troïn veïn laø thieân nhieân ngoaïi combined in his teaching of the Buddha ñaïo.” Huyeàn Giaùc noùi: “Xin nhôn giaû vì toâi dharma the philosophy of the T’ien-T’ai chöùng minh.” Huyeàn Saùch baûo: “Lôøi toâi nheï, ôû school and the practice of Ch’an. He also Taøo Kheâ coù Luïc Toå Ñaïi Sö, boán phöông nhoùm introduced into the theoretical superstructure hoïp veà ñeàu laø nhöõng ngöôøi thoï phaùp. Neáu oâng of the latter the dialectic of the Madhyamika. chòu ñi thì cuøng toâi ñoàng ñi.” Huyeàn Giaùc beøn His writings are preserved in the Collected ñoàng vôùi Huyeàn Saùch ñeán tham vaán— Works of Ch’an Master Yun-Chia-Hsuan- According to the Flatform Sutra, Chapter Chiao. Seven, Dhyana Master Hsuan-Chiao of Yung- Naêm 713, ngaøy möôøi baûy thaùng möôøi, sö ngoài Chia was the son of a family called Tai in an nhieân thò tòch trong tö theá thieàn ñònh. Ngöôøi Wen-Chou. When he was young he studied ñöông thôøi goïi Sö laø Chaân Giaùc. Vua ban saéc the Sutras and commentaries and was skilled "Voâ Töôùng Ñaïi Sö." Thaùp hieäu "Tònh Quang" in the T’ien-T’ai Dharma-door of “Stop and ñöôïc xaây veà maët nam cuûa Taây Sôn—In the Look.” Upon reading the Vimalakirti Sutra, year 713 Zen master Yun-Chia-Hsuan-Chiao he understood the mind-ground. One day he (Yongjia) passed away peacefully while happened to meet the Master’s disciple sitting in meditation. During his lifetime he Hsuan-Ch’e and they had a pleasant talk. As was called “Chen-Chiao.” He received the Hsuan-Chiao’s words were consonant with the

posthumous title "Great Teacher No Form." A words of all the Patriarchs, Hsuan-Ch'e asked stupa named "Shining Purity" was constructed him, “Kind Sir, from whom did you obtain the on the south face of West Mountain.

Huyeàn Giaùm: 1) Göông (kính) maàu nhieäm: A Mystery within mystery. miracle mirror; 2) Chaân taâm: True mind or true Huyeàn Khoaùng: 1) Huyeàn bí vaø söï traûi roäng: nature (the original, simple, pure, natural mind of Mystery and extensiveness; 2) Treo trong khoaûng all creatures). khoâng traûi roäng ra nhö maët trôøi treo trong khoâng Huyeàn Giaùm Cö Só: Moät ngöôøi AÁn Ñoä, ngöôøi ñaõ gian, yù noùi chaân lyù Phaät Phaùp oâm troïn taát caû: baûo boïc moät vò sö AÁn Ñoä teân Hoä Phaùp soaïn boä Hanging and widespread, e.g. sun and sky, or all- Duy Thöùc Traïch Luaän vaøo theá kyû thöù VI—An embracing character of Buddha-truth. Indian, the patron of an Indian monk named Huyeàn Khoâng: Suspended in space. Dharmapala, author of the Sastra of the Selective Huyeàn Kieân (1255-1319): Teân cuûa moät vò danh Consciousnesses in the sixth century. Taêng Trung Hoa vaøo thôøi nhaø Nguyeân (1280- Huyeàn Giaùm Thieàn Sö: Teân cuûa moät vò Thieàn sö 1368)—Name of a Chinese famous monk who Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø lived in the Yuan Dynasty in China. Nguyeân (1280-1368). Ban ñaàu Sö thoï giôùi vôùi Sö Huyeàn Kyù: Thoï kyù—Prediction—Prophecy—To Vaân Nham, roài ñi vaân du hoïc Thieàn vôùi Thieàn sö prophesy—See Thoï Kyù. Cao Phong Nguyeân Dieäu. Cuoái cuøng Sö trôû thaønh Huyeàn Laõng (673-754): Hueä Minh—Taû Kheâ—Sö ñeä nhöùt toøa cuûa Thieàn sö Trung Phong Minh Huyeàn Laõng ñôøi nhaø Ñöôøng, coøn ñöôïc goïi laø Hueä Boån—Name of a Chinese Zen master of the Lin- Minh hay Taû Kheâ, queâ ôû Trieát Giang, sö noåi tieáng chi Sect in the Yuan dynasty. First, he received nhôø tu khoå haïnh vaø ôû trong moät caên phoøng trong ordination from master Yun-Yen, then he traveled suoát 30 naêm. Sö tòch naêm 754 sau Taây Lòch, thoï 83 to study Zen under Zen master Kao-feng. Finally tuoåi—Hsuan-Lang, a Chekiang monk of the T’ang he became the Chief monk (manager of a dynasty, noted for his influence on his disciples monastery) for Zen master Ming-Pen. and for having remained in one room for over Huyeàn Giaùo: Huyeàn ñaïo—Giaùo lyù cao thaâm— thirty years. He died in 754 A.D., at 83 years of Profound doctrine—Buddhism. age. Huyeàn Haø Voâ Treä: Khaåu Nhöôïc Huyeàn Haø—Noùi Huyeàn Loä: Huyeàn loä laø moät trong ba ngheä thuaät nhö soâng treo ñoå nöôùc xuoáng, yù noùi noùi naêng löu höôùng daãn vaø daïy doã ngöôøi hoïc cuûa Ñoäng Sôn loaùt—To speak as water pouring from a hanging Löông Giôùi. Trong Phaät giaùo, Thieàn laø phaùp moân river—To speak fluently—To speak in a fluent huyeàn dieäu, trong ñoù haønh giaû phaûi lìa xa caû ngoân manner—To speak smoothly. ngöõ laãn vaên töï—Profound path is one of the three Huyeàn Hoïc: Hsuan-Hsueh—Secret mystical main arts for guiding and teaching disciples of teaching—Occultism—Chuû tröông khoâng duøng Tung-Shan-Lieng-Chieh. In Buddhism, Zen is a phöông phaùp khoa hoïc, chæ caàn löïc huyeàn dieäu maø profound school in which practitioners must try to bieát ñöôïc. stay away from both language and written Huyeàn Hoaëc: Legendary. words—See Ñoäng Sôn Tam Loä. Huyeàn Hoäi (528-640): Teân cuûa moät vò danh Taêng Huyeàn Löõ: Chö

Taêng—Monks. Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name Huyeàn Löu: Nhöõng vò sö aùo ñen—The black- of a Chinese famous monk who lived in the T'ang robed monks. Dynasty in China. Huyeàn Moân: Profound approach—Phaùp moân Huyeàn Huaán: Black instruction—The profound huyeàn dieäu, chæ chung cho Phaät Giaùo—The teaching of the Buddha's truth. profound school (Buddhism). Huyeàn Hueä (1302-1350): Teân cuûa moät vò danh Huyeàn Nghi: Teân cuûa moät vò danh Taêng Trung Taêng Nhaät Baûn thuoäc toâng Thieân Thai vaøo theá kyû Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of a thöù XIV. Sö laø em trai cuûa Thieàn sö Hoå Quan Sö Chinese famous monk who lived in the T'ang Luyeän—Name of a Japanese famous monk, of the Dynasty in China. T'ien T'ai Sect in the fourteenth century. He was a Huyeàn Nghóa: Nghóa lyù u huyeàn hay thaâm dieäu. younger brother of Zen master Kokan Shiren Phaàn töï luaän ôû ñaàu caùc kinh ñöôïc toâng Thieân Thai (1278-1346). giaûi thích baèng naêm taàng thaâm nghóa: Thích Danh, Huyeàn Huyeàn: Huyeän bí trong caùi huyeàn bí— Bieän Theå, Minh Toâng, Luaän Duïng, vaø Phaùn

Giaùo—The deep meaning or the meaning of the vaøo thôøi nhaø Nguyeân (1280-1368)—Name of a profound. It refers chiefly to the T'ien-T'ai Chinese Zen master of the Lin-chi Sect in the method of teaching which was to proceed from a Yuan dynasty in China. general explanation of the content and the Huyeàn Phöôûng (?-746): Teân cuûa moät vò danh meaning of the various great sutras to a discussion Taêng Nhaät Baûn vaøo theá kyû thöù VIII. Vaøo naêm 716, of the deeper meaning: Explanation of the terms, Sö ñeán Trung Hoa tu taäp vôùi Thaày Trí Chaâu, thuoäc Definition of the substance, Making clear the toâng Phaùp Töôùng. Naêm 734, Sö trôû veà Nhaät Baûn principles, Discussing of their application, and vaø mang theo 5.000 quyeån kinh vaø luaän sôù—Name Discriminating the doctrine. of a Japanese famous monk in the eighth century. Huyeàn Nghieãm (675-742): Teân cuûa moät vò danh In 716, he came to China to study under master Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)— Chih-chou, of the Fa-Hsiang School. In 734, he Name of a Chinese famous monk who lived in the returned to Japan with 5,000 volumes of sutras, T'ang Dynasty in China. sastras, and commentaries. Huyeàn Ngoaïi Chi AÂm: Tieáng ñaøn ngoaøi daây, duï yù Huyeàn Quang: taïi ngoân ngoaïi hay chaân thaät nghóa vöôït ra ngoaøi 1) Teân cuûa moät vò danh Taêng Trieàu Tieân ñeán ngoân ngöõ vaên töï—A sound that goes beyond the Trung Hoa vaøo theá kyû thöù VI—Name of a sounds of string, i.e., a true meaning that goes Korean famous monk who came to China in beyond the mere words. the sixth century. Huyeàn Nhai Taûn Thuû: Buoâng tay beân bôø vöïc 2) (1254-1334): Teân cuûa moät vò Thieàn sö Vieät thaúm. Trong thieàn, töø naày chæ cho traïng thaùi giaùc Nam vaøo theá kyû thöù XIV, thuoäc Thieàn phaùi ngoä trong ñoù haønh giaû vöôït ra khoûi taâm thöùc gioáng Truùc Laâm—Name of a Vietnamese Zen nhö leo leân ñænh nuùi maø boán beà laø vöïc saâu maø coøn master, of the Truc Lam Zen Sect, in the böôùc ra theâm böôùc nöõa vôùi hai tay khoâng vòn vaøo fourteenth century. ñaâu—Two hands seize nothing in front of a deep Huyeàn Sa: Gensha-Shibi (jap)—Thieàn sö Huyeàn cliff. In Zen, the term indicates a state of Sa (835-908)—Zen master Hsuan-Sha-Shih-pei— enlightenment in which practitioners get

out of See Huyeàn Sa Sö Bò Thieàn Sö. their consciousness in the same way of reaching Huyeàn Sa Giang Bieåu: See Huyeàn Sa. the peak of a mountain surrounding by deep cliffs, Huyeàn Sa Nhaân Höõu Tam Beänh: Hsuan Sha's they then step out one more step in the space with Guiding and Aiding Living Beings—Theo thí duï two hands seizing nothing. thöù 88 cuûa Bích Nham Luïc. Huyeàn Sa daïy chuùng: Huyeàn Nhaân: Taêng só—Monks. "Nhöõng baäc laõo tuùc ôû caùc nôi troïn noùi tieáp vaät lôïi Huyeàn Nhaát: Teân cuûa moät vò danh Taêng Trieàu sanh, chôït gaëp ngöôøi ba thöù beänh ñeán laøm sao maø Tieân ñeán Trung Hoa vaøo thôøi nhaø Ñöôøng (618- tieáp? Ngöôøi beänh muø thì ñöa chuøy, döïng phaát töû, 907)—Name of a Korean famous monk who came hoï laïi chaúng thaáy. Ngöôøi beänh ñieác thì ngöõ ngoân to China during the T'ang Dynasty in China. tam muoäi, hoï laïi chaúng nghe. Ngöôøi bò beänh caâm Huyeàn Nhöùt: Luaän sö Huyeàn Nhöùt cuûa Phaùp daïy y noùi, laïi noùi chaúng ñöôïc. Phaûi laøm sao maø Töôùng Toâng vaøo thôøi nhaø Ñöôøng (618-907)—tieáp? Neáu tieáp ngöôøi naøy chaúng ñöôïc thì Phaät phaùp Hsuan-I, a commentator of the Dharmalaksana khoâng linh nghieäm." Moät vò Taêng ñeán hoûi Vaân school during the T’ang dynasty. Moân. Vaân Moân baûo: "OÂng leã baùi ñi." Vò Taêng leã Huyeàn Phaïm: Sö Huyeàn Phaïm ñôøi Ñöôøng (618- baùi xong ñöùng daäy. Vaân Moân laáy caây gaäy chaän, vò 907), sö cuõng laø moät nhaø tröôùc taùc kinh saùch Phaät Taêng thoái lui. Vaân Moân noùi: "OÂng khoâng phaûi giaùo. Ngöôøi ta noùi sö cuøng thôøi vôùi ngaøi Huyeàn beänh muø." Laïi baûo: "Ñeán gaàn ñaây." Vò Taêng ñeán Trang, nhöng coù ngöôøi noùi sö laø ñeä töû cuûa ngaøi gaàn. Vaân Moân noùi: "OÂng khoâng phaûi beänh ñieác." Huyeàn Trang—Hsuan-Fan, a T’ang monk and Noùi xong Vaân Moân hoûi vò Taêng: "Hoäi chaêng?" Vò editor, said to be a contemporary of Hsuan-Tsang, Taêng thöa: "Chaúng hoäi." Vaân Moân noùi: "OÂng some say his disciple. khoâng phaûi beänh caâm." Vò Taêng khi aáy lieàn tænh. Huyeàn Phong Thieàn Sö (1266-1349): Teân cuûa Theo Vieân Ngoä trong Bích Nham Luïc, Huyeàn Sa moät vò Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá tham ñeán choã baët tình traàn yù töôûng, loät traàn baøy toû

loà loä, môùi bieát noùi theá aáy. Khi ñoù caùc nôi chuøa vaán laøm sao bieän ñöôïc hoï? Neáu bieän hai ngöôøi chieàn troâng nhau, bình thöôøng daïy chuùng noùi: naøy chaúng ñöôïc, quyeát haún vì ngöôøi gôõ nieâm môû "Nhöõng baäc laõo tuùc ôû caùc nôi troïn noùi tieá p vaät lôïi troùi chaúng xong. Neáu bieän ñöôïc, vöøa thaáy vaøo cöûa, sanh, chôït gaëp ngöôøi ba thöù beänh ñeán thì laøm sao ta lieàn mang giaøy coû nhaèm trong buïng y chaïy maáy tieáp? Ngöôøi beänh muø thì ñöa chuøy, döïng phaát töû, phen roài vaäy. Vaãn töï chaúng tænh, coøn thaûo luaän caùi hoï laïi chaúng thaáy. Ngöôøi beänh ñieác thì ngöõ ngoân gì? Ñi ra." Chôù khôûi hieåu muø ñieác ngoïng caâm, tam muoäi, hoï laïi chaúng nghe. Ngöôøi bò beänh caâm khoâng neân so tính theá aáy. Sôû dó noùi: "Maét thaáy saéc daïy y noùi, laïi noùi chaúng ñöôïc. Phaûi laøm sao maø nhö muø, tai nghe tieáng nhö ñieác..." Laïi noùi: "Ñaày tieáp? Neáu tieáp ngöôøi naøy chaúng ñöôïc thì Phaät phaùp maét chaúng xem saéc, ñaày tai chaúng nghe tieáng." khoâng linh nghieäm." ngöôøi ñôøi nay neáu khôûi hieåu Vaên Thuø thöôøng chaïm maét. Quan AÂm bòt loã tai. muø ñieác ngoïng caâm thì doø tìm

chaúng ñeán. Vì theá Ñeán trong ñaây gioáng heät maét thaáy nhö muø, tai noùi: "Chôù nhaèm treân caâu cheát, phaûi hieåu yù Huyeàn nghe nhö ñieác, môùi hay cuøng yù Huyeàn Sa khoâng Sa môùi ñöôïc." Huyeàn Sa thöôøng duøng caâu naøy tieáp traùi nhau. Caùc oâng laïi hieåu choã rôi cuûa keû muø ñieác ngöôøi. Coù vò Taêng ñaõ ôû laâu trong hoäi Huyeàn Sa, caâm chaêng?—According to example 88 of the Pi- moät hoâm Huyeàn Sa thöôïng ñöôøng, oâng böôùc ra Yen-Lu, Hsuan Sha, teaching the community, said, hoûi: "Hoøa Thöôïng noùi ngöôøi ba thöù beänh cho con "The old adepts everywhere all speak of guiding noùi ñaïo lyù chaêng?" Huyeàn Sa noùi: "Cho." Vò Taêng and aiding living beings. Supposing they lieàn traân troïng ñi ra. Huyeàn Sa noùi: "Chaúng phaûi encountered three kinds of sick person, how would chaúng phaûi." Vò Taêng naøy hieåu ñöôïc yù Huyeàn Sa. they guide them? With a blind person, they could Veà sau Phaùp Nhaõn noùi: "Toâi nghe Hoøa Thöôïng pick up the gavel or raise the whisk, but he Ñòa Taïng thuaät laïi lôøi vò Taêng naøy, môùi hieåu ngöôøi wouldn't see. With the deaf person, he wouldn't ba thöù beänh." Neáu noùi vò Taêng naøy chaúng hoäi, vì hear the point of words. With a mute person, if sao Phaùp Nhaõn laïi noùi theá aáy? Neáu noùi oâng hoäi, taïi they had him speak, he wouldn't be able to speak. sao Huyeàn Sa laïi noùi: "Chaúng phaûi chaúng phaûi"? But how would you guide such people? If they Moät hoâm, Ñòa Taïng hoûi: "Con nghe Hoøa Thöôïng couldn't guide these people, then the Buddha noùi ngöôøi ba thöù beänh phaûi chaêng?" Huyeàn Sa noùi: Dharma has no effect." A monk asked Yun Men "Phaûi." Ñòa Taïng hoûi: "Queá Saâm hieän nay coù maét for instruction on this. Yun Men said, "Bow." The tai muõi löôõi, Hoøa Thöôïng laøm sao tieáp?" Huyeàn Sa monk bowed and rose. Yun Men poked at him lieàn thoâi. Neáu hieåu ñöôïc yù Huyeàn Sa, haù ôû treân with his staff; the monk drew back. Yun Men said, ngoân cuù, kia hieåu ñöôïc töï nhieân thuø bieät. Sau coù vò "You're not blind." Then Yun Men called him Taêng thuaät laïi cho Vaân Moân. Vaân Moân lieàn hieåu closer; when the monk approached, Yun Men said, ñöôïc yù kia noùi: "OÂng leã baùi ñi." Vò Taêng leã baùi roài "You're not deaf." Next Yun Men said, "Do you ñöùng daäy. Vaân Moân laáy caây gaäy chaän. Vò Taêng understand?" The monk said, "I don't understand." thoái lui. Vaân Moân noùi: "OÂng chaúng phaûi beänh muø." Yun Men said, "You're not mute." At this the Laïi baûo: "Ñeán gaàn ñaây." Vò Taêng ñeán gaàn. Vaân monk had an insight. According to Yuan-Wu in the Moân noùi: "OÂng khoâng phaûi beänh ñieác." Beøn hoûi: Pi-Yen-Lu, Hsuan Sha had investigated till he "Hieåu chaêng?" Vò Taêng thöa: "Chaúng hieåu." Vaân reached the point of eliminating all emotional Moân noùi: "OÂng khoâng phaûi beänh caâm." Vò Taêng defilement and conceptual thought, where he khi aáy lieàn tænh. Ñöông thôøi neáu laø keû naøy, ñôïi Sö became purified and naked, free and unfettered; baûo leã baùi, lieàn laät ngöôïc giöôøng thieàn, ñaâu coøn only thus could he speak this way. At this time, thaáy bao nhieâu thöù saén bìm. Haõy noùi choã hoäi cuûa when Ch'an flourished and various monasteries all Vaân Moân vôùi Huyeàn Sa laø ñoàng hay laø khaùc? Choã looked to one another, Hsuan Sha would often hoäi cuûa hai vò ñeàu chæ laø moät loaïi. Xem coå nhaân ra teach his community by saying, "The old adepts, ñôøi taïo ngaøn muoân thöù phöông tieän, yù

ôû treân ñaà u all over, all speak of guiding and aiding living löôõi caâu, caû thaûy ñaéng mieäng chæ daïy khieán caùc beings. If the should encounter three kinds of sick oâng moãi ngöôøi saùng moät vieäc naøy. Nguõ Toå laõo sö person, how would they guide them? With a blind noùi: "Moät ngöôøi noùi ñöôïc laïi chaúng hoäi, moät ngöôøi person, they could pick up the gavel or raise the hoäi laïi chaúng noùi ñöôïc, neáu hai ngöôøi ñeán tham whisk, but he wouldn't see. With the deaf person,

he wouldn't hear the point of words. With a mute The understanding of those two men was the person, if they had him speak, he wouldn't be able same. Look at how the Ancients appeared and to speak. But how would you guide such people? created millions of kinds of expedient methods. If they couldn't guide these people, then the "The meaning is on the hook." How much exertion Buddha Dharma has no effect." If you people right to make each and everyone of today's people now understand this as being blind, deaf, and understand this one matter? My late teacher Wu mute, you'll never be able to find it. Thus it is said, Tsu said, "One man can speak, though he doesn't "Don't die in the words." To attain, you must understand; one man, though he understands, can understand Hsuan Sha's meaning. Hsuan Sha often not speak. If these two men came calling, how used this statement to guide people. There was a would you be able to discriminate between them? monk who had been with Hsuan Sha for a long If you can't distinguish these two, in fact you will time. One day, when Hsuan Sha went up into the be unable to free what is stuck and untie what is hall, this monk asked, "Will you permit me to bound for people. If you can distinguish them, present a theory of the story of the three kinds of then as soon as you see them come through the sick person, Teacher?" Hsuan Sha said, "Go gate, you put on your straw sandals and walk ahead." The monk then bade farewell and left. around several times within their bellies. If you Hsuan Sha said, "Wrong! that's not it." Do this still haven't awakened on your own, what bowl ar monk understand Hsuan Sha's meaning? Fa Yen eyou looking for? Go away!" Now you better not subsequently said, "When I heard Master Ti Tsang make your understanding in terms of blind, deaf, tell about this monk I finally understood the story and mute. Thus it is said, "His eyes see forms as of the three kinds of sick person." If you say this though blind, and his ears hear sounds as though monk didn't understand, then why would Fa Yen deaf." Again it was said, "Though it fills his eyes, talk like this? If you say he did understand, then he doesn't see forms; though it fills his ears, he why did Hsuan Sha say "Wrong"? One day Ti doesn't hear sound. Manjusri is always covering Tsang said to Hsuan Sha, "Teacher, I hear you his eyes, Avalokitesvara blocks his ears." At this have a saying about three kinds of sick person; is point, only if your eyes see as though blind and this so or not?" Hsuan Sha said, "It is so." Ti Tsang your ears hear as though deaf will you be able to said, "I have eyes, ears, nose, and tongue; how not be at odds with Hsuan Sha's meaning. Do all will you guide me, Teacher?" Hsuan Sha of you know where the blind, deaf, and mute immediately stopped. If you can understand Hsuan fellows are at? Sha's meaning, how could it be in the words and Huyeàn Sa Sö Bò Thieàn Sö (835-908): Gensha- phrases? Ti Tsang's understanding was naturally Shibi (jap)—Hsuan-sha-Shih-pei (Wade-Giles

outstanding. Later a monk took this story up with Chinese)—Xuansha Shibei (Pinyin Chinese)— Yun Men. Yun Men immediately understood his Thieàn sö Huyeàn Sa Sö Bò, moät trong nhöõng Thieàn intentions and said, "Bow." The monk bowed and Taêng noåi tieáng cuûa Trung Hoa vaøo theá kyû thöù rose. Yun Men poked at him with his staff, and the möôøi (cuoái ñôøi nhaø Ñöôøng). Hieän nay chuùng ta monk drew back. Yun Men said, "You're not khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Huyeàn blind." Then Yun Men called him closer; when the Sa Sö Bò; tuy nhieân, coù moät vaøi chi tieát nhoû veà vò monk approached, Yun Men said, "You're not Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån deaf." Next Yun Men said, "Do you understand?" XVIII: Thieàn Sö Toâng Nhaát ôû nuùi Huyeàn Sa, tænh The monk said, "I don't understand." Yun Men Phuùc Kieán, coù ñeán 800 ñeä töû. Chuû ñeà thuyeát phaùp said, "You're not mute." At this the monk attained chính cuûa Sö laø nghieäp vaø nhöõng khuyeát taät cuûa insight. At the time, if the monk had been for real, con ngöôøi nhö ñui, ñieác, caâm, vaân vaân. Sö ñeán töø when Yun Men told him to bow he would have coå thaønh Phuùc Chaâu. Thuôû nhoû Sö soáng baèng ngheà immediately turned over his meditation seat. Then chaøy löôùi treân doøng soâng Nam Ñaøi. Vaøo cuoái tuoåi how could so many complications have appeared? 30 Sö töø boû cuoäc soáng taïi gia ñeå xuaát gia treân nuùi But tell me, are Yun Men's understanding and Lieân Hoa. Veà sau naøy Sö thoï cuï tuùc giôùi vôùi Luaät Hsuan Sha's understanding the same or different? sö Ñaïo Huyeàn taïi chuøa Khai Nguyeân ôû Döï

Chöông. Sö tu theo haïnh ñaàu ñaø, chæ maëc moät boä y feng approved this answer. baù naïp, mang giaøy coû. Sö thöôøng khoâng aên buoåi Ngaøy noï, Tuyeát Phong thöôïng ñöôøng noùi: chieàu, vaø thöôøng ñöôïc chö Taêng thôøi ñoù xem laø "Caàn hoûi ñöôïc vieäc naøy, ví nhö göông xöa khaùc thöôøng. Ngöôøi ñöông thôøi goïi Sö laø "Bò Ñaàu hieän ôû treân ñaøi. Hoà ñeán hieän Hoà, Haùn ñeán Ñaø." Sö laø ñeä töû cuûa Tuyeát Phong Nghóa Toàn, hieän Haùn." Huyeàn Sa thöa: "Chôït gaëp göông nhöng tình thaâm thaân caän nhö theo vai veá huynh saùng ñeán thì theá naøo?" Tuyeát Phong baûo: "Hoà ñeä. Ngöôøi ta noùi Sö ñaït ngoä nhaân ñoïc moät ñoaïn Haùn ñeàu aån." Huyeàn Sa thöa: "Laõo Hoøa trong kinh Thuû Laêng Nghieâm—Zen Master Thöôïng goùt chaân chöa chaïm ñaát!"—One day, Hsuan-Sha-Shih-pei, one of the famous Chinese Hsueh-feng entered the hall and addressed Zen monks in the tenth century (in the late Tang the monks, saying, "If you want to understand dynasty). We do not have detailed documents on this matter, it's like looking into an ancient this Zen Master; however, there is some brief mirror. If a foreigner comes, a foreigner is information on him in The Records of the revealed. If a Han comes, a Han is revealed." Transmission of the Lamp (Ch'uan-Teng-Lu), Hsuan-Sha said, "If the clear mirror suddenly Volume XVIII: Hsuan-Sha, a famous Fukien comes forth, then what?" Hsueh-feng said, monk who had over 800 disciples. His chief "The foreigner and Han are both hidden." subjects were the fundamental ailmens of men, Hsuan-Sha said, "The master's feet still don't such as blindness, deafness, and dumbness. He touch the ground!" came from ancient Fuzhou. As a young man he Coù moät vò Taêng hoûi Huyeàn Sa: "Theá naøo laø lived as a fisherman on the Nantai River. At the caùi töï kyû

cuûa ngöôøi hoïc ñaïo?” Sö hoûi laïi ngay: rather late age of thirty he left lay life to enter a “OÂng duøng caùi töï kyû aáy ñeå laøm gì?” Khi noùi temple on Lotus Mountain. Later he was ordained ñeán caùi ‘toâi’ laø töùc khaéc vaø chaén chuùng ta by the Vinaya master Dao-xuan at Kaiyuan ñang taïo ra theá hai ñaàu cuûa caùi toâi vaø caùi Temple in Yuzhang. He carried on an ascetic chaúng phaûi toâi, nhö theá laø rôi vaøo laàm laãn cuûa practice, wearing only a patched robe and straw trí thöùc luaän—A monk asked Hsuan-Sha: sandals. He often fasted instead of taking the “What is my self?” Hsuan-Sha at once evening meal, and was regarded as unusual by the replied: “What would you do with a self?” other monks. He was called "Ascetic Bei." Hsuan- When talking about self, we immediately and Sha Shibei was a disciple of Xuefeng Yicun inevitably establish the dualism of self and (Hsueh-feng); however, his relationship with not-self, thus falling into the errors of Hsueh-feng was like that of a younger brother. He intellectualism. is said to have awakened one day upon reading Laàn khaùc coù moät vò Taêng hoûi Huyeàn Sa: the words of the Surangama Sutra. “Troäm nghe Hoøa Thöôïng coù noùi suoát möôøi Moät hoâm, Tuyeát Phong hoûi Huyeàn Sa: "Caùi gì phöông theá giôùi laø moät khoái minh chaâu, caâu laø Bò Ñaàu Ñaø?" Huyeàn Sa noùi: "Con khoâng aáy neân hieåu theá naøo?” Huyeàn Sa ñaùp: “Suoát daùm gaït ngöôøi." Moät ngaøy khaùc, Tuyeát Phong möôøi phöông theá giôùi laø moät khoái minh chaâu, goïi Sö ñeán vaø noùi: "Bò ñaàu ñaø sao khoâng khaép hieåu ñeå laøm gì?” Ngaøy hoâm sau Huyeàn Sa hoûi choán maø tu taäp?" Huyeàn Sa ñaùp: "Sô Toå Ñaït laïi vò Taêng: “Möôøi phöông theá giôùi laø moät Ma khoâng ñeán Ñoâng Ñoä, Nhò Toå Hueä Khaû khoái minh chaâu, oâng hieåu theá naøo?” Vò Taêng cuõng khoâng ñi Thieân Truùc." Tuyeát Phong chaáp ñaùp: “Suoát möôøi phöông theá giôùi laø moät khoái nhaän laø phaûi—One day, Hsueh-feng asked minh chaâu, hieåu ñeå laøm gì?” Huyeàn Sa noùi: Hsuan-Sha, "What is Ascetic Bei?" Hsuan- “Ñuùng laø oâng ñang la caø ôû ñoäng ma.”— Sha said, "I dare not deceive people." Another time, a monk asked Hsuan-Sha: “I Another day, Hsueh-feng called out to Hsuan- understand you to say that the whole universe sha, saying, "Why doesn't Ascetic Bei go off is one transpicuous crystal; how do I get at the to practice at other places?" Hsuan-Sha said, sense of it?” Hsuan-Sha said: “The whole "Bodhidharma didn't come from the west. The universe is one transpicuous crystal, and what Second Ancestor didn't go to India." Hsueh- is the use of understanding it?” The following

day, Hsuan-Sha asked the monk: “The whole chuùng nghó raèng thaày seõ khoâng thuyeát phaùp universe is one transpicuous crystal, and how neân nhaát teà ruùt lui. Sö quôû: "Xem ra, maáy oâng do you understand it? The monk replied: “The caù meø moät löùa. Chaúng coù laáy moät ngöôøi coù trí whole universe is one transpicuous crystal, hueä. Khi thaáy ta môû mieäng ra, ai naáy keùo ñeán and what is the use of understanding it?” tìm lôøi, cho raèng ñoù laø chaân lyù toái thöôïng. Hsuan-Sha said: “I know that you are living Thaät ñaùng thöông, chaúng moät ai hieåu caùi gì laø on the cave of demons.” caùi gì caû. Thaät laø moät tai öông chöøng naøo maø Ngaøy kia Huyeàn Sa ñaõi traø vò voõ quan Vi maáy oâng vaãn cöù nhö theá naøy!" Moät hoâm khaùc, Giaùm Quaân. Vi hoûi: “Theá naøo laø caùi ta duøng Huyeàn Sa thöôïng

ñöôøng, ngoài treân thieàn saøng moãi ngaøy maø chaúng bieát?” Huyeàn Sa khoâng hoài laâu roài noùi: "Ta luoân luoân saün saøng vì maáy ñaùp maø môøi vò quan duøng traùi caây. Vi duøng oâng, nhöng maáy oâng coù hieåu khoâng?" Moät vò roài, laëp laïi caâu hoûi. Sö noùi: “Ñoù chính laø caùi ta Taêng hoûi: "Tòch tònh khoâng lôøi aáy laø yù gì?" Sö duøng moãi ngaøy maø chaúng bieát.” Ngaøy khaùc, coù noùi: "Caùi oâng noùi trong giaác nguû kìa!" Vò Taêng vò Taêng hoûi Huyeàn Sa: “Xin Hoøa Thöôïng chæ laïi noùi: "Con mong thaày giaûng ñaïo Thieàn." Sö cho con con ñöôøng vaøo ñaïo.” Huyeàn Sa hoûi: noùi: "Taïi sao phaûi ngaùy?" Vò Taêng noùi: "Coù leõ “OÂng coù nghe tieáng suoái roùc raùch ñoù khoâng?” con ngaùy, coøn Hoøa Thöôïng thì sao?" Sö baûo: Vò Taêng ñaùp: “Daï coù.” Huyeàn Sa noùi: “Ñoù laø "Sao laïi khoâng bieát ngöùa nhæ?" Thieàn sö choã vaøo cuûa oâng.” Phöông phaùp cuûa Huyeàn Sa Huyeàn Sa soáng vaøo khoaûng cuoái nhaø Ñöôøng coát laøm cho ngöôøi tìm chaân lyù töï mình hieåu ñaàu nhaø Toáng. Luùc ñoù thieân höôùng phaùt trieån thaúng trong chính mình theá naøo laø chaân lyù, cuûa giaùo phaùp Thieàn toâng laàn hoài thay theá caùc thay vì thaâu thaäp laáy kieán thöùc qua tay trung toâng phaùi khaùc ôû Trung Hoa. Nghóa laø thaùi ñoä gian, vì Thieàn khoâng bao giôø vieän ñeán cô trí Thieàn ñoái vôùi truyeàn thoáng, vaø trieát lyù ñaïo suy luaän maø luoân luoân chæ thaúng ñeán nhöõng gì Phaät, coù khuynh höôùng coi nheï vieäc hoïc hoûi ta tìm caàu—On another occasion, while theo thöù lôùp cuûa noù, lô laø kinh ñieån vaø caùc thöù Hsuan-Sha was treating an army officer sieâu hình trong kinh. Vaø vaøo thôøi ñoù, vieäc giöõ called Wei to tea, the latter asked: “What im laëng khoâng noùi moät lôøi trong moät thôøi khi does it mean when they say that in spite of thöôïng ñöôøng cuõng laø moät phöông caùch ñöôïc our having it everyday we do not know it?” nhieàu thieàn sö öa thích duøng ñeå daïy chuùng— Hsuan-Sha without answering the question One day, Hsuan-Sha entered the hall, then sat took up a piece of cake and offered it to him. quietly in his pulpit for some time without After eating the cake the officer asked the saying a word. The monks thought he was not master again, who then remarked: “Only we going to give them a sermon and began to do not know it even when we are using it retire all at once. He then scolded them: "As I every day.” Another day, a monk came to observe, you are all of one pattern; not one of Hsuan-Sha and asked: “How can I enter upon you has sagacity enough to see things the path of truth?” Hsuan-Sha asked: “Do you properly. You have come here to see me open hear the murmuring of the stream?” The my mouth, and, taking hold of my words, monk said: “Yes, I do.” Hsuan-Sha said: “That imagine they are ultimate truths. It is a pity is the way where you enter.” Hsuan-Sha’s that you all fail to know what's what. As long method was thus to make the seeker of the as you remain like this, what a calamity!" truth directly realize within himself what it Another day, Hsuan-Sha entered the hall, was, and not to make him merely the then sat quietly in his pulpit for some time and possessor of a second-hand knowledge, for then said, "I have been thoroughly kind to Zen never appeals to our reasoning faculty, you, but do you understand?" A monk asked, but points directly at the very object we want "What is the sense of remaining quiet without to have. uttering a word?" Hsuan-Sha said, "How you Moät hoâm,

Huyeàn Sa thöôïng ñöôøng, roài ngoài talk in your sleep!" The monk then said, "I treân thieàn saøng hoài laâu khoâng noùi moät lôøi. Ñaïi wish you to tell me about the truth of Zen."

Hsuan-Sha said, "What is the use of snoring?" ability. With great wisdom ability you can do The monk said, "I may snore, but how about it right now. But if your basic ability is you?" Hsuan-Sha said, "How is it possible to somewhat lacking, then you have to be be so insensitive as not to know where it diligent and press on, day and night forgetting itches?" Zen master Hsuan-sha, who lived about food and sleep, enduring as if both your between late T'ang and early Sung when the parents had died, being in just such anxiety. trend of development of Zen teaching Give over your entire life, and with the help gradually superseded the other Buddhist of other people, truly endeavoring for the schools in China. It is to say, Zen attitude truth, you'll certainly reach enlightenment." towards Buddhist lore and philosophy tended Sö tòch naêm 908 sau Taây Lòch—He died in to slight its study in an orderly manner, to 908 A.D. neglect the sutras and what metaphysics there Huyeàn Sa Tam Chuûng Beänh Nhaân: Hsuan Sha's is in them. And during that period of time, the Guiding and Aiding Living Beings—See Huyeàn keeping quiet in silence for some time in the Sa Nhaân Höõu Tam Beänh. pulpit was a favorite method that many Huyeàn Sa Tòch Tònh Voâ Ngoân: Hsuan-Sha's masters used to instruct their disciples. sense of remaining quiet and without any words— Huyeàn Sa thöôïng ñöôøng daïy chuùng: "Caùc oâng See Coâng AÙn Huyeàn Sa Tòch Tònh Voâ Ngoân. gioáng nhö ngöôøi ngoài döôùi ñaùy bieån, hoaøn Huyeàn Sa Tieáp Vaät Lôïi Sinh: Hsuan Sha: The old toaøn chìm trong nöôùc, aáy theá maø laïi ñöa tay adepts everywhere all speak of guiding and aiding hoûi xin nöôùc uoáng. Coù hieåu khoâng? Caùc oâng living beings—See Huyeàn Sa Nhaân Höõu Tam neân luoân nhôù raèng neáu caùc oâng ñang ôû trong Beänh. nöôùc, vaø neáu ñaây laø söï thaät, thì caùc oâng cöù Huyeàn Sa Vaên Yeán Töû Thanh: Hsuan-Sha's ngoài yeân nhö vaäy ñi, vì theo Thieàn heã hoûi xin listening to the sound of the swallows—See Coâng nöôùc töùc thì caùc oâng taïo ra giöõa mình vaø nöôùc AÙn Huyeàn Sa Vaên Yeán Töû Thanh. moät quan heä hình thöùc, vaø caùc oâng seõ ñaùnh Huyeàn Saùch Thieàn Sö: Gensaku (jap)—Zen maát heát taát caû nhöõng gì thaân thieát voán laø cuûa master Hsuan-T'se—See Huyeàn Saùch Vuï Chaâu chính mình. Phaøm ngöôøi hoïc Baùt Nhaõ vaø Boà Thieàn Sö. Taùt quaû phaûi laø ngöôøi ñaïi caên khí coù ñaïi trí Huyeàn Saùch Vuï Chaâu Thieàn Sö: Gensaku (jap)— hueä môùi ñöôïc. Neáu ngöôøi coù trí hueä thì hieän Zen master Hsuan-T'se Wu-Chou—Teân cuûa moät nay ñöôïc sieâu thoaùt. Neáu ngöôøi caên cô trì ñoän vò Thieàn sö Trung Hoa. Hieän nay chuùng ta khoâng caàn phaûi sieâng naêng khoå nhoïc, ngaøy ñeâm queân coù nhieàu taøi lieäu chi tieát veà Thieàn sö Huyeàn Saùch; aên boû nguû, gioáng nhö ñöa ñaùm ma cha meï tuy nhieân, coù moät vaøi chi tieát nhoû veà vò Thieàn sö vaäy. Phaûi caáp thieát nhö vaäy ñeán troïn ñôøi, laïi naøy trong Truyeàn Ñaêng Luïc, quyeån V. Thieàn sö phaûi ñöôïc ngöôøi khaùc dìu daét, phaûi thaät söï noã Huyeàn Saùch, moät trong nhöõng ñeä töû cuûa Luïc Toå löïc môùi mong ñeán choã giaùc ngoä ñöôïc."— Hueä Naêng. Moät hoâm thieàn sö Huyeàn Saùch ñeán tìm Hsuan-Sha

entered the hall and addressed the Huyeàn Giaùc. Hoï say söa baøn baïc veà Phaät phaùp, vaø monks, saying, "It's as if all of you are sitting Huyeàn Saùch thaáy raèng nhöõng nhaän ñònh cuûa on the bottom of a great ocean, completely Huyeàn Giaùc hoaøn toaøn phuø hôïp vôùi chö Toå, daàu submerged, and you're still holding your hand chính Huyeàn Giaùc cuõng khoâng ñeå yù. Huyeàn Saùch out to people and begging for water. Do you hoûi: "Boån sö cuûa nhaân giaû laø ai?" Huyeàn Giaùc ñaùp: understand? You should always remember "Ñoái vôùi söï hieåu bieát cuûa toâi veà kinh ñieån thuoäc heä that if you are in the water, and if this is the Phöông Ñaúng, moãi kinh ñeàu coù thaày aán chöùng. Veà fact, remain so, for according to Zen when sau nhôø ñoïc kinh Duy Ma Caät, töï toâi thaâm nhaäp you begin to beg for water you put yourselves giaùo lyù cuûa Phaät Taâm Toâng, nhöng chöa coù ai aán in an external relation to it and what has been chöùng cho quan ñieåm cuûa mình." Huyeàn Saùch noùi: your own will be taken away from you. If you "Thôøi ñöùc Oai AÂm Vöông Phaät veà tröôùc khoâng caàn want to realize wisdom and Bodhisattvahood coù aán chöùng, nhöng sau thôøi naøy nhöõng ai töï mình you can do so if you have great wisdom chöùng ngoä maø khoâng coù thaày ñeàu thuoäc phaùi thieân

nhieân ngoaïi ñaïo." Huyeàn Giaùc yeâu caàu: "Vaäy xin was commenced as early as 300 A.D. and lectures nhaân giaû laøm chöùng cho toâi ñi." Nhöng Huyeàn were delivered everywhere. A commentary in 4 Saùch baûo: "Lôøi noùi cuûa toâi khoâng naëng caân ñaâu. volumes was completed by Chu-Fa-Tsung but Baây giôø Luïc Toå ñang ôû Taøo Kheâ, moïi ngöôøi töø boán research into the subject matter of Lotus was phöông keùo veà tuï taäp ñeå tieáp thoï chaùnh phaùp. started after Kumarajiva's translation of the text in Chuùng ta haõy tìm ñeán ngaøi thì toát hôn."—Zen 406 A.D. Master Hsuan-T'se, name of a Chinese Zen monk. Huyeàn Söôùng: We do not have detailed documents on this Zen 1) (416-484): Teân cuûa moät vò danh Taêng Trung Master; however, there is some brief information Hoa vaøo thôøi nhaø Löu Toáng (420-497)— on him in The Records of the Transmission of the Name of a Chinese famous monk who lived in Lamp (Ch'uan-Teng-Lu), Volume V. Zen master the Liu Sung Dynasty in China. Hsuan-T'se, one of the Sixth Patriarch's disciples. 2) (797-875): Teân cuûa moät vò danh Taêng Trung One day, Hsuan-T'se happened to call on Hsuan- Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of chiao. They talked absorbingly on Buddhism, and a Chinese famous monk who lived in the Hsuan-T'se found out that Hsuan-chiao's remarks T'ang Dynasty in China. were in complete agreement with those of the Zen Huyeàn Taéc Baùo AÂn Thieàn Sö: Hoon Gensoku Patriarchs, though Chiao himself was not (jap)—Pao-eân Hsuan-t'se—Bao'en Xuanze—See conscious of it. Hsuan-T'se asked, "Who is your Baùo AÂn Huyeàn Taéc Thieàn Sö. teacher in the Dharma?" Hsuan-chiao replied, "As Huyeàn Thaáu Töùc Trung Thieàn Sö (1729-1807): regard my understanding of the sutras of the Gento Sokuchu Zenji (jap)—Teân cuûa moät vò Thieàn Vaipulya class I have for each its regularly Taêng Nhaät Baûn thuoäc toâng Taøo Ñoäng vaøo theá kyû authorized teacher. Later while studying the XVIII—Name of a Japanese Soto Zen monk in the Vimalakirti, by myself I gained an insight into the eighteenth century. teaching of the Buddha-mind, but I have nobody

Huyeàn Tòch: Profound canon—Kinh ñieån huyeàn yet to confirm my view." Hsuan-T'se said, "No thaâm—Profound scriptures. confirmation is needed prior to Bhishmasvara-raja Huyeàn Toá Haïc Laâm Thieàn Sö: Zen master Hao- (the dawn of consciousness), but after him those Lin Hsuan-Su—See Haïc Laâm Huyeàn Toá Thieàn who have enlightenment by themselves with no Sö. master belong to the naturalistic school of Huyeàn Toân: Great grandson. heterodoxy." Hsuan-chiao asked, "Pray you Huyeàn Toâng: Toâng chæ thaäm thaâm, chæ cho Phaät testify." Hsuan-T'se said, however, "My words do giaùo vaø Thieàn toâng—The profound principles or not carry much weight. At T'sao-ch'i the Sixth propositions, i.e. Buddhism and Zen sects. Patriarch is residing now, and people crowd upon Huyeàn Traùch: Teân cuûa moät vò danh Taêng Trung him from all quarters to receive instruction in the Hoa vaøo thôøi nhaø Ñöôøng (618-907). Theo Caûnh Dharma. We'd better go over to him." Ñöùc Truyeàn Ñaêng Luïc, quyeån, IV, tröôùc naêm 670, Huyeàn Sôù: Sôù Phaùp Hoa—Huyeàn Chæ Phaùp Hoa Sö ñaõ phieân dòch hai boä Ñaïi Thöøa A Tyø Ñaït Ma Kinh Huyeàn Nghóa cuûa toâng Thieân Thai. Tröôùc khi Taäp Luaän vaø Kinh Ñaïi Boà Taùt Taïng sang Hoa ngöõ. toâng Thieân Thai ñöôïc thaønh laäp, vieäc nghieân cöùu Sau naêm 670, Sö tìm ñeán hoïc Thieàn vôùi Thieàn sö Kinh Phaùp Hoa ñaõ ñöôïc khôûi xöôùng raát sôùm, töø Hoaèng Nhaãn (Nguõ Toå Hoaèng Nhaãn) vaø trôû thaønh naêm 300 sau Taây Lòch. Vaø nhöõng cuoäc dieãn giaûng moät trong nhöõng ngöôøi noái phaùp cuûa vò Thieàn sö ñöôïc môû ra khaép nôi. Moät baûn sôù giaûi goàm boán naøy—Name of a Chinese famous monk who lived quyeån do Truùc Phaùp Toång hoaøn thaønh, nhöng söï in the T'ang Dynasty in China. According to the nghieân cöùu chuû ñeà cuûa Phaùp Hoa thì baét ñaàu töø sau Records of the Transmission of the Lamp (Ch’uan- baûn dòch cuûa ngaøi Cöu Ma La Thaäp, vaøo naêm Teng-Lu), Volume IV, before 670, he translated 406—A T’ien-T’ai commentary on the contents the Mahayana-abhidharma-sangiti-sastra and the and meaning of the Lotus Sutra and critical Mahabodhisattva-pitaka-sutra into Chinese. After commentary on the text. Prior to the establishment 670, he came to Mount Suang-Feng to study Zen of the T’ien-T’ai School, a study of the Lotus text under Zen master Hung-Jen and became one of

this master's dharma heirs. Yogacara (Consciousness-Only) school, also Huyeàn Trang (596-664): Genjo Sanzo (jap)— called Fa-Hsiang school. Hsuan-Tsang started Hsuan-Tsang. a new epoch in the history of the translation (I) Toång Quan veà Huyeàn Trang—An overview of of sutras, and his translations are called the Master Hsuan-Tsang: Teân cuûa moät vò Taêng ‘new translations,’ in contrast to the ‘Old noåi tieáng Trung quoác vaøo naêm (600-664) sau Translations’ of those done before him. In Taây Lòch, moät trong nhöõng nhaân vaät coù aûnh China, Hsuan-Tsang was so venerated that höôûng lôùn cuûa Phaät giaùo Trung Hoa. OÂng thoï upon his death in 664, the emperor canceled giôùi cuï tuùc naêm 622 vaø ñaõ laøm moät cuoäc haønh his audience for three days. höông AÁn Ñoä coù leõ giöõa nhöõng naêm 627 vaø (II) Nhöõng taùc phaåm dòch thuaät cuûa Ngaøi Huyeàn 629 vaø trôû veà Trung quoác vaøo naêm 643, oâng Trang—List of Hsuan-Tsang’s translated ñaõ thaâu thaäp ñöôïc

657 quyeån, nhieàu tranh works: OÂng ñaõ dòch 1335 quyeån, bao goàm boä töôïng vaø 150 xaù lôïi (coù saùch noùi cuoäc haønh Thaønh Duy Thöùc Luaän (Vijnaptimatrata- höông khaép xöù AÁn Ñoä noåi tieáng cuûa oâng töø siddhi) cuûa Ngaøi Hoä Phaùp. OÂng cuõng laø Tam naêm 629 ñeán naêm 645). OÂng cuõng ñaõ tröôùc taùc Taïng Phaùp sö. Khi ôû AÁn Ñoä oâng ñöôïc ban quyeån "Ñaïi Ñöôøng Taây Vöïc Kyù," laø moät taëng nhöõng danh hieäu Ma Ha Da Na Ñeà Baø vaø nguoàn taøi lieäu coù giaù trò veà Phaät giaùo AÁn Ñoä Moäc Xoa Ñeà Baø. Huyeàn Trang thuoäc tröôøng thôøi baáy giôø. Trong luùc löu laïi AÁn Ñoä, oâng ñaõ phaùi Du Giaø vaø oâng cuõng ñöôïc coi nhö laø nghieân cöùu trieát lyù Du Giaø vôùi ngaøi Giôùi Hieàn. ngöôøi saùng laäp ra toâng Phaùp Töôùng taïi Trung Khi trôû veà Trung quoác oâng vaø ñeä töû laø Quy- Quoác. Huyeàn Trang ñaõ baét ñaàu moät kyû Chi ñaõ saùng laäp ra tröôøng phaùi Du Giaø vaø oâng nguyeân lòch söû môùi veà phieân dòch kinh ñieån, cuõng ñöôïc coi nhö laø ngöôøi saùng laäp ra toâng vaø nhöõng taùc phaåm phieân dòch cuûa oâng ñöôïc Phaùp Töôùng taïi Trung Quoác. Huyeàn Trang ñaõ ngöôøi ta goïi laø "Taân Dòch," ñeå ñoái laïi vôùi baét ñaàu moät kyû nguyeân lòch söû môùi veà phieân nhöõng dòch phaåm "Cöïu Dòch" cuûa nhöõng dòch kinh ñieån, vaø nhöõng taùc phaåm phieân dòch ngöôøi tröôùc oâng—He translated 1335 books of cuûa oâng ñöôïc ngöôøi ta goïi laø "Taân Dòch," ñeå sutras, including the Completion of Mere ñoái laïi vôùi nhöõng dòch phaåm "Cöïu Dòch" cuûa Ideation (Dharmapala's Vijnaptimatrata- nhöõng ngöôøi tröôùc oâng. ÔÛ Trung Quoác, oâng siddhi). He was known as a Tripitaka teacher ñöôïc kính troïng ñeán noãi khi oâng thò tòch, nhaø of Dharma (Tam Taïng Phaùp Sö). He was also vua ñaõ baõi trieàu trong ba ngaøy—Name of a known as Mahayanadeva and Moksadeva Famous Chinese Monk (600-664 AD), one of when he was in India. Hsuan-Tsang himself the most influential figures of Chinese belonged to the Yogacara (Consciousness- Buddhism. He was fully ordained in 622 and Only) school and is often regarded as the spent sixteen years in India (627-643), during founder of the Fa-Hsiang or Chinese which he traveled all over the subcontinent Yogacara school. Hsuan-Tsang started a new (maybe in between 627 and 629) and he got epoch in the history of the translation of back to China in 643 and presented his sutras, and his translations are called the 'new collection of 657 works, beside many images, translations,' in contrast to the 'Old pictures and 150 relics (some said his famous Translations' of those done before him. pilgrim throughout India was from 629 to 1) Ñaïi Baùt Nhaõ Ba La Maät Ña Kinh— 645). He also presented the manuscript of his Mahaprajna-paramita-sutra (skt)—Great famous "Record of Western Countries" (Ñaïi Wisdom Sutra. Ñöôøng Taây Vöïc Kyù), which is a valuable 2) Kinh Kim Cang Baùt Nhaõ Ba La Maät Ña— source of information about Indian Buddhism Vajracchedika-prajna-paramita-sutra (skt)— during this period. While in India, he studied Diamond Sutra—See Prajnaparamita sutra. Yogacara philosophy with Silabhadra. When 3) Kinh Baùt Nhaõ Ba La Maät Ña—Prajna- he returned to China, he and his student paramita-hrdaya-sutra (skt): The Heart of the K'uei-Chi (623-682) established a Chinese

Prajna-Paramita-Sutra or Heart Sutra—See 24) Kinh Baùt Danh Phoå Maät Ñaø La Ni—Prajnaparamitahrdaya-Sutra. Ashtanama-samanta-guhya-dharani-sutra. 4) Kinh Ñaïi Boà Taùt Taïng—Mahabodhisattva- 25) Kinh Phaät Thuyeát Trì Theá Ñaø La Ni—Sutra pitaka-sutra. spoken by the Buddha on the dharani of 5) Kinh Ñaïi Thöøa Ñòa Taïng Thaäp Luaân—Dasa- holding the world. cakra-shitigarbha-sutra (skt). 26) Kinh Phaät Thuyeát Luïc Moân Ñaø La Ni— 6) Kinh Voâ Bieân Phaät Ñoä Coâng Ñöùc—Ananta-Shanmukhi-dharani-sutra: Sutra spoken by the buddha-setra-guna-nirdesa-sutra (skt). Buddha on the dharani of six gates. 7) Phaät Laâm Nieát Baøn Kyù Phaùp Truï Kinh (Kinh 27) Kinh Phaät Thuyeát Phaät Ñòa—Buddha- noùi veà söï tröôøng toàn cuûa Phaät phaùp ñöôïc Ñöùc bhashita-bhudda-bhumi-sutra. Phaät noùi tröôùc khi Ngaøi nhaäp Nieát Baøn)— 28) Kinh Tòch Chieáu Thaàn Bieán Tam Ma Ñòa— Sutra on the duration of the Law foretold by Prasanta-viniscaya-prati-harya-samadhi-sutra. the Buddha just before his entering into 29) Kinh Thoï Trì Thaát Phaät Danh Hieäu Sôû Sanh Nirvana. Coâng Ñöùc (Kinh noùi veà coâng ñöùc do söï xöng 8) Kinh Phaân Bieät Duyeân Khôûi Sô Thaéng Phaùp nieäm hoàng danh thaát Phaät)—Sutra on the Moân (Kinh giaûng veà luaät nhaân duyeân toái merits produced from reciting the names of thöôïng). seven Buddhas. 9) Thuyeát Voâ Caáu Xöùng Kinh—Vimalakirti- 30) Kinh Duyeân Khôûi—Nidana-sutra. nirdesa-sutra—Sutra on explaining the first 31) Kinh Boån Söï—Itivrttaka-sutra: Sutra on the and excellent gate of the law of Nidana. stories of the Buddha's life and work. 10) Döôïc Sö Löu Ly Quang Nhö Lai Boån Nguyeän 32) Thieân Thænh Vaán Kinh—Deva-pariprccha- Coâng Ñöùc Kinh—Bhaishajya-guru-vaidurya- sutra. prabhasa-purva-pranidhana-guna-sutra. 33) Kinh Boà Taùt Giôùi Yeát Ma Vaên—Bodhisattva- 11) Kinh Xöng Taùn Tònh Ñoä Phaät Nhieáp Thoï — karman. Sukhavati-vyuha-sutra. 34) Kinh Boà Taùt Giôùi Boån—Bodhisattva- 12) Kinh Giaûi Thaâm Maät—Sandhi-nirmocana- pratimoksha. sutra. 35) Du Giaø Sö Ñòa Luaän—Yogacara-bhumi- 13) Kinh Nhö Lai Thò Giaùo Thaéng Quaân Vöông— sastra. Tathagata-raja-vavadaka-sutra. 36) Nhieáp Ñaïi Thöøa Luaän—Mahayana-sampari- 14) Kinh Phaät Thuyeát Thaäm Hy Höõu—Adbhuta-graha-sastra-vyakhya. dharma-paryaya-sutra. 37) Nhieáp Ñaïi Thöøa Luaän Thích—Mahayana- 15) Kinh Phaät Thuyeát Toái Voâ Tyû—Sutra on the sampari-graha-sastra-vyakhya-karika. greatest incomparableness. 38) Quaùn Sôû Duyeân Duyeân Luaän—Alambana- 16) Kinh Xöng Taùn Ñaïi Thöøa Coâng Ñöùc—pratyaya-dhyana-sastra. Mahayana-gunastuti-sutra. 39) Ñaïi Thöøa Nguõ Uaån Luaän—Mahayana-panca- 17) Kinh Duyeân Khôûi Thaùnh Ñaïo—Buddha-skandha-sastra. bhashitarya-dharma-prati. 40) Hieån Döông Thaùnh Giaùo Luaän (luaän veà söï 18) Baát Khoâng Quyeàn Saùch Thaàn Chuù Kinh— hieån döông chaùnh phaùp)—Prakaranaryavaca- Amogha-pasahrdaya-sutra. sastra: Sastra on expounding the Holy 19) Thaäp Nhaát Dieän Thaàn Chuù Taâm Kinh— Teachings. Aikadasa-amukha-dharani-sutra. 41) Ñaïi Thöøa A Tyø Ñaït Ma Taïp Taäp Luaän — 20) Kinh Chuù Nguõ Thö—Panca-matra-sutra. Mahayana-abhidharma-samyukta-sangiti-21) Kinh Thaéng Traøng Trí AÁn Ñaø La Ni— sastra. Subahummudra-dhvaja-dharani-sutra. 42) Quaûng Baùch Luaän

Boån—Satasastravaipulya. 22) Kinh Chö Phaät Taâm Ñaø La Ni—Buddha- 43) Phaät Ñòa Kinh Luaän—Buddha-bhumi-sutra- hrddaya-dharani-sutra. sastra. 23) Kinh Baït Teá Cöùu Khoå Naïn Ñaø La Ni— 44) Thaønh Duy Thöùc Luaän—Vidyamatrasiddhi-Duhkhon-mulana-dharani-sutra. sastra.

45) Quaûng Baùch Luaän Thích Luaän—Satasastra- 69) A Tyø Ñaït Ma Giôùi Thaân Tuùc Luaän— vaipulya-vyakhya. Abhidharma-dhatu-kaya-pada-sastra. 46) Ñaïi Thöøa A Tyø Ñaït Ma Taäp Luaän— 70) Nguõ Söï Tyø Ba Sa Luaän—Panca-vastu-Mahayana-abhidharma-sangiti-sastra. vibhasa-sastra. 47) Vöông Phaùp Chaùnh Lyù Luaän—Raja-dharma- 71) Dò Boä Toân Luaân Luaän—Sastra on the nyaya-sastra. Principles of Different Schools. 48) Du Giaø Sö Ñòa Luaän Thích—Yogacara- 72) Nhaäp A Tyø Ñaït Ma Luaän—Abhidharma- bhumi-sastra-karika. vatara-sastra. 49) Hieån Döông Thaùnh Giaùo Luaän Tuïng—Arya- 73) Thaéng Toân Thaäp Cuù Nghóa Luaän—vaca-prakarana-sastra-karuka. Vaiseshika-nikaya-dasa-padartha-sastra. 50) Ñaïi Thöøa Baùch Phaùp Minh Moân Luaän— 74) A Tyø Ñaït Ma Phaùp Uaån Tuùc Luaän—Mahayana-sata-dharma-vidyadhara-sastra. Abhidharma-skandha-pada-sastra. 51) Duy Thöùc Tam Thaäp Luaän—Vidyamatra- 75) Ñaïi A La Haùn Nan Ñeà Maät Ña La Sôû Thuyeát siddhi-trimsatika-sastra. Phaùp Truù Kyù—Record of the Duration of the 52) Nhaân Minh Nhaäp Chaùnh Lyù Luaän— Law Spoken by the Great Arahant Hetuvidyanyaya-pravesatarka-sastra. Nandhimitra. 53) Ñaïi Thöøa Thaønh Nghieäp Luaän —Mahayana- 76) Ñaïi Ñöôøng Taây Du Kyù—Records of Western karma-siddha-prakarana-sastra. Travels. 54) Nhaân Minh Chaùnh Lyù Moân Luaän— 77) Ñaïi Töø AÂn Töï Tam Taïng Phaùp Sö Truyeän — Hetuvidyanyayadvaratarka-sastra. Stories of the Tzu-En Temple Tripitaka- 55) Ñaïi Thöøa Chöôûng Traân Luaän—Mahayana- dharma-carya. talaratna-sastra. Huyeàn Trang Tam Taïng: See Huyeàn Trang. 56) Duy Thöùc Nhò Thaäp Luaän—Vidyamatra-Huyeàn Trieát: Knowledge of abstruse siddhi-vimsati-sastra. philosophy—Kieán thöùc veà trieát lyù thaâm huyeàn laø 57) Bieän Trung Bieân Luaän—Madhyanta-vibhaga-loaïi kieán thöùc khoâng caàn thieát trong nhaø Thieàn— sastra. Knowledge of abstruse philosophy is not 58) Bieän Trung Bieân Luaän Tuïng—Madhyanta- necessary in Zen—See Kieán Thöùc Huyeàn Trieát. vibhaga-sastra-vyakha. Huyeàn Trung Töï: Hsuan-Chung Temple—Teân 59) Nhieáp Ñaïi Thöøa Luaän Boån—Mahayana- cuûa ngoâi töï vieän ôû Phaàn Chaâu, nôi toå Ñaøm Loan samprigaha-sastra-mula. truï trong nhöõng ngaøy cuoái ñôøi—Name of a temple 60) A Tyø Ñaït Ma Ñaïi Tyø Ba Sa Luaän— in Fen-Chou where T'an Luan spent his last days. Abhidharma-mahavibhasa-sastra. Huyeàn Uyeån (562-636): Hsuan-Yuan—Sö Huyeàn 61) A Tyø Ñaït Ma Thuaän Chaùnh Lyù Luaän— Uyeån, moät vò sö coù aûnh höôûng raát lôùn ôû Thieåm Abhidharma-yaya-nusara-sastra. Taây, ngöôøi ñaõ soáng töø thôøi kyø Baéc Chu ngöôïc ñaõi 62) A Tyø Ñaït Ma Taïng Hieån Toâng Luaän — vaø tieâu dieät ñaïo Phaät, qua ñeán ñôøi Tuøy vaø ñôøi Abhidharma-prakara-nasasana-sastra. Ñöôøng khi ñaïo Phaät ñöôïc chaán höng laïi —Hsuan- 63) A Tyø Ñaït Ma Caâu Xaù Luaän—Abhidharma- Yuan, an influential Shensi monk who lived kosa-sastra. through the persecution of Buddhism in the 64) A

Tyø Ñaït Ma Caâu Xaù Luaän Tuïng— Northern Chou dynasty into the Sui and T'ang Abhidharma-kosa-karika. dynasties. 65) A Tyø Ñaït Ma Phaùt Trí Luaän—Abhidharma-Huyeàn ÖÙng: Hsuan-Ying (chi). jnana-prasthana-sastra. 1) Caûm öùng u huyeàn: Deep or abstruse response. 66) A Tyø Ñaït Ma Taäp Dò Moân Tuùc Luaän— 2) Sö Huyeàn ÖÙng ñôøi nhaø Ñöôøng, taùc giaû cuûa boä Abhidharma-sangiti-paryaya-pada-sastra. Huyeàn ÖÙng AÂm Nghóa hay Nhöùt Thieát AÂm 67) A Tyø Ñaït Ma Phaåm Loaïi Tuùc Luaän— Nghóa, goàm 25 quyeån: Hsuan-Ying, the author Abhidharma-prakarana-pada-sastra. in the T'ang dynasty of the Buddhist 68) A Tyø Ñaït Ma Thöùc Thaân Tuùc Luaän— Dictionary, 25 books. Abhidharma-vijnana-kaya-pada-sastra.

Huyeàn Vi: Thaâm saâu vaø vi teá—Profound and moät doøng nöôùc chaûy sinh ñoäng thì Maya laïi coù subtle. nghóa laø Boà Ñeà, hay trí tueä voán coù cuûa chuùng Huyeàn Vi Hoøa Thöôïng: Hoøa Thöôïng Thích sanh—Illusion, the continually changing, Huyeàn Vi, moät trong nhöõng danh Taêng Vieät Nam impermanent phenomanal world of appearances thôøi caän ñaïi. Ngaøi ñaäu Tieán Só Phaät Hoïc vôùi luaän and forms, of illusion or deception, which an aùn veà cuoäc ñôøi vaø söï nghieäp cuûa Ngaøi Xaù Lôïi Phaát unenlightened mind takes as the only reality. The naêm 1970 taïi tröôøng Ñaïi Hoïc Ma Kieät Ñaø. Cuoái phenomenal universe is subject to differentiation thaäp nieân 70s, ngaøi thaønh laäp töï vieän Linh Sôn ôû and impermanence. Maya is merely a medium Ba Leâ, Phaùp quoác, vaø hieän nay ngaøi laøm coá vaán through which we measure and appraise the cho heä thoáng caùc chuøa Linh Sôn treân theá giôùi, bao phenomenal world. It is the cause of illusion when goàm caùc chuøa ôû Phaùp, Gia Naõ Ñaïi, vaø Myõ quoác. this world of form is incorrectly perceived as static Nhöõng taùc phaåm cuûa ngaøi goàm coù Cuoäc Ñôøi Ñöùc and unchanging. When it is seen for what it is, Phaät Thích Ca, Phaùp Ñaøm, vaân vaân. Vì haïnh namely, a living flux grounded in emptiness, maya nguyeän hoaèng döông Phaät Phaùp veà phöông Taây, is bodhi, or inherent wisdom. ngaøi ñaõ coá gaéng thaønh laäp ñöôïc 46 chuøa vieän treân Huyeãn AÛo: Illusion—See Huyeãn. theá giôùi, trong ñoù coù 32 chuøa taïi vuøng Baéc Myõ Huyeãn Caûnh: Mayavishaya (skt)—Caûnh giôùi cuûa chaâu, AÂu chaâu, trong khi nhieàu chuøa khaùc traûi roäng huyeãn aûo—The realm of maya—World of ñeán caùc vuøng Neùpal vaø Coäng Hoøa Zaire (Coâng delusion. Goâ)—Most Venerable Thích Huyeàn Vi, one of the Huyeãn Caáu: Illusory and defiled—Huyeãn aûo vaø most outstanding Vietnamese monks in the ueá tröôïc—Thaân vaø taâm laø khoâng thaät vaø ueá modern era. In 1970, he obtained his Ph.D. at tröôïc—Body and mind are alike illusion and Magadha University (Patna—India) for a critical unclean. study of the Life and Work of Sariputra. He Huyeãn Duï: Maya-upama (skt)—Thí duï chæ caùc established Linh Son Monastery in Paris, France phaùp nhö huyeãn—A simile on the illusion of all in late 1970s and currently directing the system of things. Linh Son Monasteries in the world, including Huyeãn Giaùc: Parikalpita (skt)—Phaùn xeùt sai many temples in France, Canada, and the United laàm—Phaân Bieät Sai—Söï töôûng töôïng— States. His works include 'The Four Abhidharmic Imagination—Imaginative construction—Wrong Realms,' 'La Vie de

Bouddha Sakyamuni,' judgment—See Bieán Keá Sôû Chaáp Tính. 'Dharma talks,' etc. In keeping his vows to expand Huyeãn Hoùa: Maya (skt)—Maya-saha-dhamma-Buddhism in the West, Dharma Master Thích rupamviya (p)—False—Illusion—Illusory— Huyeàn Vi established a record of 46 temples Magical illusion—Unreal—Unreality—Söï chuyeån worldwide, among which 32 are in North America bieán khoâng thaät. Theo Sö Ñaïo An trong Sôn Moân and Europe, while others are located in such far Huyeàn Nghóa: "Vaïn phaùp nhö aûo hieän. Vì chuùng away places as Nepal and Republic Zaire nhö aûo hieän neân ñöôïc goïi laø 'chaân lyù theá gian'. (Congo). Taâm vaø thaàn thì chaân thöïc, khoâng phaûi laø khoâng, Huyeãn: Maya (skt)—Illusion—Ma Da—Deceit— ñaây goïi laø 'chaân lyù toái thöôïng'. Neáu thaàn laø khoâng A phantom—Moäng töôûng aûo huyeàn hay yù thöùc mô thì giaùo phaùp naøy daïy cho ai, vaø ai laø ngöôøi tu taäp moäng khoâng hieän thöïc—AÛo töôûng, theá giôùi cuûa Ñaïo ñeå thoaùt ra khoûi voâ minh maø ñeán Thaùnh quaû? caùc hieän töôïng vaø hình thöùc beà ngoaøi; theá giôùi cuûa Vì vaäy phaûi bieát raèng thaàn khoâng phaûi laø baáp beânh vaø thöôøng xuyeân bieán hoùa, maø moät khoâng."—Illusory transformation. According to ngöôøi chöa giaùc ngoä laïi cho laø hieän thöïc. Vuõ truï Master Tao An (312-385) in Shan Men Hsuan I: hieän töôïng luoân bò chi phoái bôûi ñoåi thay vaø voâ "All dharmas are the same as magical illusions. thöôøng. Maya chæ laø phöông tieän ñeåà chuùng ta ño Because they are the same as magical illusions löôøng vaø ñaùnh giaù theá giôùi hieän töôïng. Noù laø they are called the 'worldly truth.' The mind and huyeãn hoùa khi theá giôùi saéc giôùi naày ñöôïc nhaän spirit are real and not empty; this is the truth of thöùc khoâng ñuùng, nhö laø tónh vaø khoâng thay ñoåi. supreme meaning. If the spirit is empty, then to Khi noù ñöôïc thaáy ñuùng nhö noù hieän höõu, nghóa laø whom are the teachings given, and who cultivates

the Path to advance from an ignorant state and theå ñong ño ñöôïc, vaø chaân ñeá chæ cho hieän thöïc laø attain Sagehood? Therefore it should be known chính noù, troáng roãng vaø khoâng coù thöïc theå — that the spirit is not empty." According to T'ien T'ai Great Master Chih-I, the Huyeãn Hoùa Kim Cang: See Huyeãn Hoùa Kim understanding of the two truths in terms of the Cöông. emptiness of mundane (Illusory existence as Huyeãn Hoùa Kim Cöông: Maya-vajra (skt)— empty of substantial Being), illusory existence Name of a Bodhisattva. corresponds to the Shared Teaching with its Huyeãn Hoaëc: Phieàn naõo huyeãn hoaëc— emphasis on the emptiness doctrine. It denies the Deluding—Deceiving—Illusory afflictions. substantial reality of individual dharmas and posits Huyeãn Höõu: AÛo höõu (hieän höõu khoâng coù thaät)— the emptiness of dharmas along with the Illusory existence. emptiness of the self. Buddhahood is not attained Huyeãn Höõu Ñoàng Nhaát Khoâng Tuïc Ñeá Baát Höõu by extinguishing dharmas which have no Baát Khoâng Chaân Ñeá: Tuïc ñeá chæ cho caû hai substantial being to begin with, but by realizing huyeãn höõu vaø taùnh ñoàng nhaát cuûa huyeãn höõu vôùi their inherent emptiness. As the khoâng, vaø chaân ñeá chæ cho baát höõu baát khoâng— Pancavimsatisahasrika-prajnaparamita Sutra says, The mundane truth refers to both illusory "Form is identical to emptiness and

emptiness is existence and the identity of illusory existence identical to form." At this level the mundane truth with emptiness; and the real truth refers to neither refers to reality as immeasurable and multifarious existence nor emptiness. phenomena, and the real truth refers to reality as Huyeãn Höõu Ñoàng Nhaát Khoâng Tuïc Ñeá-Baát Höõu it truly is, empty of substantial Being—See Baûy Baát Khoâng Chaân Ñeá-Thöïc Taïi Baát Höõu Baát Loaïi Nhò Ñeá. Khoâng: Tuïc ñeá chæ cho caû hai huyeãn höõu vaø taùnh Huyeãn Höõu Khoâng Baát Khoâng: Illusory ñoàng nhaát cuûa huyeãn höõu vôùi khoâng; vaø chaân ñeá existence as as both empty and not empty—Theo chæ cho baát höõu baát khoâng, vaø taát caû thöïc taïi ñeàu Thieân Thai Trí Khaûi Ñaïi Sö, loaïi nhò ñeá "chaúng goàm thaâu trong baát höõu baát khoâng—The mundane höõu chaúng voâ" trôû neân moät chuùt phöùc taïp. Ngaøi truth refers to both illusory existence and the muoán noùi tuïc ñeá huyeãn höõu, nhöng noäi dung cuûa identity of illusory existence with emptiness; and chaân ñeá ngaøy caøng taêng tính nguïy taïo. Trí tueä the real truth refers to neither existence nor quan troïng trong trình ñoä naøy söï giôùi thieäu hieän emptiness; that all reality is included in "neither thöïc nhö trung lyù. Ñaây laø loaïi trí tueä sieâu vieät existence nor emptiness." nhöõng phöông dieän hieån hieän cuûa nhò nguyeân "höõu Huyeãn Höõu Ñoàng Nhaát Khoâng Tuïc Ñeá-Dieäc vaø voâ" laø troáng roãng, vaø pha troän chuùng vôùi "Trung Höõu Dieäc Khoâng, Dieäc Baát Höõu Dieäc Baát Ñaïo" daàu laø höõu laäu hay voâ laäu, daàu raèng tuïc ñeá hay chaân ñeá—According to T'ien T'ai Great Khoâng Chaân Ñeá: Tuïc ñeá chæ cho caû hai huyeãn Master Chih-I, the classification of "illusory höõu vaø taùnh ñoàng nhaát cuûa huyeãn höõu vôùi khoâng; existence as as both empty and not empty" vaø chaân ñeá chæ cho söï kieän raèng chaân lyù goàm caû becomes a bit complicated. He means the höõu laãn khoâng, vaø caû baát höõu laãn baát khoâng—The mundane truth is illusory existence, but the mundane truth refers to both illusory existence content of the real truth becomes increasingly and the identity of illusory existence with sophisticated. The important insight at this level is emptiness; and the real truth refers to the fact that the introduction of reality as the "middle." This is "reality includes existence, includes emptiness, an insight which goes beyond the apparently and includes neither existence nor emptiness." dualistic aspects of existence and non-existence, Huyeãn Höõu Khoâng: Illusory existence as empty being and emptiness, with outflows and without of substantial Being—Theo Thieân Thai Trí Khaûi outflows, or the mundane truth and the real truth, Ñaïi Sö, nhò ñeá huyeãn höõu khoâng töông öùng vôùi and incorporates them in a "Middle Path."—See Phaàn Giaùo vôùi söï nhaán maïnh cuûa noù veà hoïc thuyeát Baûy Loaïi Nhò Ñeá. Taùnh Khoâng. Kinh Ñaïi Baùt Nhaõ noùi: "Saéc töùc thò Huyeãn Höõu Khoâng, Chaân Lyù Baát Höõu Baát khoâng, khoâng töùc thò saéc." ÔÛ trình ñoä naøy, tuïc ñeá chæ cho hieän thöïc vaø nhieàu thöù hieän töôïng khoân g Khoâng: Illusory existence as empty of substantial

Being, the real truth refers to "neither existence Giaùo tröïc nhaän söï baát khoâng cuûa chaân lyù laø chính nor emptiness"—Theo Thieân Thai Trí Khaûi Ñaïi noù khi nghe veà chaân lyù baát khoâng—According to Sö, huyeãn höõu vaø söï ñoàng nhaát

cuûa huyeãn höõu vôùi T'ien T'ai Great Master Chih-I, the mundane truth khoâng taát caû goïi ñeàu goïi laø tuïc ñeá; vaø chaúng höõu refers to both illusory existence and the identity of chaúng khoâng, vaø raèng taát caû chaân lyù bao goàm trong illusory existence with emptiness; and the real chaúng höõu chaúng khoâng laø chaân ñeá. Ñaây laø choã truth refers to "neither existence nor emptiness". tröïc tieáp môû ra nhò ñeá vöôït leân treân loái hieåu qua This level is explicitly referred to by Chih-I as khaùi nieäm phaân bieät. Tuy nhieân nhò ñeá theo khaùi "the two truths of those advancing from the nieäm ñöôïc dieãn taû laø töông ñoàng vaø khoâng nhò Distinct to the Perfect Teaching. A person of the nguyeân nhöng chæ do mieäng phaân bieät maø thaønh Distinct Teaching recognizes only 'non-emptiness' chaân tuïc—According to T'ien T'ai Great Master as reality, and must undertake conscious practices Chih-I, the mundane truth refers to both illusory to realize this reality. Those of the Perfect existence and the identity of illusory existence Teaching spontaneously realize the truth with emptiness; and the real truth refers to concerning all of reality, just as it is, upon hearing "neither existence nor emptiness"; that all reality of 'non-emptiness'"—See Baûy Loaïi Nhò Ñeá. is included in "neither existence nor emptiness". Huyeãn Höõu Tuïc Ñeá Khoâng Baát Khoâng Chaân This is the direct position of the two truths which Ñeá: Tuïc ñeá chæ cho huyeãn höõu vaø chaân ñeá laø caùi are beyond conceptual understanding. nhaän ra huyeãn höõu naøy vöøa laø khoâng vöøa laø baát Nevertheless the two truths are described khoâng—The mundane truth refers to illusory conceptually as mutually identical, and non-dual existence, and the real truth refers to identifying yet two merely verbally discriminated into real this illusory existence as both empty and not and mundane—See Baûy Loaïi Nhò Ñeá. empty. Huyeãn Höõu Khoâng, Chaân Lyù Höõu Khoâng Caäp Huyeãn Höõu Tuïc Ñeá Khoâng Baát Khoâng Chaân Baát Höõu Baát Khoâng: Illusory existence as empty Ñeá-Chö Phaùp Khoâng Baát Khoâng: Tuïc ñeá chæ cho of substantial Being, the real truth refers to huyeãn höõu vaø chaân ñeá laø caùi nhaän ra huyeãn höõu "existence or emptiness, neither existence nor naøy vöøa laø khoâng vöøa laø baát khoâng; vaø taát caû caùc emptiness"—Theo Thieân Thai Trí Khaûi Ñaïi Sö, phaùp vöøa laø Khoâng vöøa laø baát khoâng—The huyeãn höõu vaø söï ñoàng nhaát cuûa huyeãn höõu vôùi mundane truth refers to illusory existence, and the khoâng taát caû goïi ñeàu goïi laø tuïc ñeá; vaø chaân lyù bao real truth refers to identifying this illusory goàm höõu, bao goàm khoâng, vaø bao goàm chaúng höõu existence as both empty and not empty; that all chaúng khoâng laø chaân ñeá—According to T'ien T'ai dharmas are both empty and not empty. Great Master Chih-I, the mundane truth refers to Huyeãn Höõu Tuïc Ñeá Voâ Töï Taùnh Chaân Ñeá: Tuïc both illusory existence and the identity of illusory ñeá chæ cho huyeãn höõu vaø chaân ñeá laø caùi nhaän ra existence with emptiness; and the real truth refers huyeãn höõu naøy khoâng coù töï taùnh—The mundane to the fact that "reality includes existence, truth refers to illusory existence, and the real truth includes emptiness, and includes neither existence refers to identifying this illusory existence as nor emptiness"—See Baûy Loaïi Nhò Ñeá. empty of substantial Being. Huyeãn Höõu Khoâng, Huyeãn Höõu Baát Höõu Baát Huyeãn Höõu Voâ Töï Taùnh:

Illusory existence as Khoâng: Illusory existence as empty of substantial empty of substantial Being—Theo Thieân Thai Trí Being and neither existence nor emptiness—Theo Khaûi Ñaïi Sö, huyeãn höõu voâ töông öùng vôùi Bieät Thieân Thai Trí Khaûi Ñaïi Sö, huyeãn höõu vaø söï Giaùo maø ngaøi ñaõ dieãn taû nhö laø söï hieåu bieát tuïc ñeá ñoàng nhaát cuûa huyeãn höõu vôùi khoâng taát caû goïi ñeàu nhö laø "söï khoâng coù töï taùnh cuûa huyeãn höõu," vaø goïi laø tuïc ñeá; vaø chaúng höõu chaúng khoâng laø chaân chaân ñeá nhö laø "chaúng coù töï taùnh cuõng chaúng phaûi ñeá. Trình ñoä naøy ñöôïc Trí Khaûi noùi roõ raøng nhö laø voâ." Ñieàu naøy töông öùng vôùi söï thöøa nhaän söï hieän "nhò ñeá cuûa nhöõng ngöôøi ñi töø Bieät Giaùo ñeán Vieân höõu bình thöôøng, ñöôïc nhaán maïnh trong Bieät Giaùo Giaùo. Haønh giaû Bieät Giaùo thöøa nhaän baát khoâng laø nhö laø chaúng coù töï taùnh maø cuõng chaúng phaûi laø chaân lyù, neân phaûi duøng phöông tieän duyeân tu taâm ñoaïn kieán khoâng Söï hieän höõu bình thöôøng, ñöôïc thöùc ñeå ñaït ñöôïc hieän thöïc naøy. Haønh giaû Vieân nhaán maïnh trong Bieät Giaùo chaúng phaûi laø hoaøn

toaøn huyeãn aûo treân söï töôûng töôïng veà loâng ruøa Noù laø caùi oå chöùa nhoùm nhöõng thöù khoå naõo beänh söøng thoû, nhöng laïi coù hieän thöïc nhö laø duyeân khôûi hoaïn. Caùc nhaân giaû! Ngöôøi coù trí saùng suoát khoâng leân cuûa vaïn vaät. Neáu höõu vaø voâ ñöôïc xem nhö nhò bao giôø nöông caäy noù. Neáu xeùt cho kyõ thì caùi thaân nguyeân, thì noù laø tuïc ñeá, vaø khi höõu vaø voâ ñöôïc naày nhö ñoáng boït khoâng theå caàm naém; thaân naày nhìn nhö baát nhò nguyeân thì noù laïi töông öùng vôùi nhö boùng noåi khoâng theå coøn laâu; thaân naày nhö chaân ñeá—According to T'ien T'ai Great Master aùnh naéng dôïn giöõa ñoàng, do loøng khaùt aùi sanh; Chih-I, illusory existence as empty of substantial thaân naày nhö caây chuoái khoâng beàn chaéc; thaân naày Being corresponds to those of the Distinct nhö ñoà huyeãn thuaät, do nôi ñieân ñaûo maø ra; thaân Teaching which is described by Chih-I as naày nhö caûnh chieâm bao, do hö voïng maø thaáy coù; understanding the mundane truth as the "non- thaân naày nhö boùng cuûa hình, do nghieäp duyeân Being of illusory existence," and the real truth as hieän; thaân naày nhö vang cuûa tieáng, do nhaân duyeân "neither Being nor non-existence." This thaønh; thaân naày nhö maây noåi, trong giaây phuùt tieâu corresponds to a recognition of conventional tan; thaân naày nhö ñieän chôùp sanh dieät raát mau leï, existence, emphasized in the Distinct Teaching, as nieäm nieäm khoâng döøng; thaân naày khoâng chuû, nhö neither substantial Being nor nihilistic laø ñaát; thaân naày khoâng coù ta, nhö laø löûa; thaân naày nothingness. Conventional existence Distinct khoâng tröôøng thoï, nhö laø gioù; thaân naày khoâng coù Teaching is not a complete illusion on the level of nhaân, nhö laø nöôùc; thaân naày khoâng thaät, bôûi töù ñaïi the imaginary horns of a rabbit or hair of a giaû hôïp maø thaønh; thaân naày voán khoâng, neáu lìa ngaõ tortoise, but have reality as the conditioned co- vaø ngaõ sôû; thaân naày laø voâ tri, nhö caây coû, ngoùi, ñaù; arising of all things. If existence and non- thaân naày voâ taùc (khoâng coù laøm ra), do gioù nghieäp existence are perceived as dualistic, this is the chuyeån lay; thaân naày laø baát tònh, chöùa ñaày nhöõng mundane truth, and to

perceive the non-duality of thöù dô baån; thaân naày laø giaû doái, daàu coù taém röûa aên neither existence and non-existence corresponds maëc töû teá roát cuoäc noù cuõng tan raõ; thaân naày laø tai to the real truth—See Baûy Loaïi Nhò Ñeá. hoïa, vì ñuû caùc thöù beänh hoaïn khoå naõo; thaân naày Huyeãn Löïc: Löïc cuûa ma caûnh—Power of an nhö gieáng khoâ treân goø, vì noù bò söï giaø yeáu eùp ngaët; illusion. thaân naày khoâng chaéc chaén, vì theá naøo noù cuõng phaûi Huyeãn Moân: AÛo moân—Methods of illusion, the cheát; thaân naày nhö raén ñoäc, nhö keû cöôùp giaëc, nhö ways of illusion, or of Bodhisattva choán khoâng tuï, vì do aám, giôùi, nhaäp hôïp thaønh. transformation—AÛo moân hay con ñöôøng chuyeån Caùc nhaân giaû! Haõy neân nhaøm chaùn caù i thaân naày, hoùa cuûa Boà Taùt. chôù tham tieác noù, phaûi neân öa muoán thaân Phaät. Vì Huyeãn Moäng: Vain dream. sao? Vì thaân Phaät laø Phaùp Thaân, do voâ löôïng coâng Huyeãn Sai Bieät: Phaân bieät sai laàm—Illusory ñöùc trí tueä sanh; do giôùi, ñònh, tueä, giaûi thoaùt, giaûi discrimination. thoaùt tri kieán sanh; do töø bi hyû xaû sanh; do boá thí, Huyeãn Sö: Maya-krit (skt)—Conjurer—Illusory trì giôùi, nhaãn nhuïc, tinh taán, thieàn ñònh, trí tueä, vaø maker—Juggler. phöông tieän sanh; do luïc thoâng, tam minh sanh; do Huyeãn Taâm: Taâm khoâng coù thaät—Illusory mind. 37 phaåm trôï ñaïo sanh; do chæ quaùn sanh; do thaäp Huyeãn Thaân: Mayakaya (skt)—Gyulu (tib)— löïc, töù voâ uùy, thaäp baùt baát coäng sanh; do ñoaïn töø Sgyulu (tib)—Illusory body—AÛo thaân—Thaân naøy taát caû caùc phaùp baát thieän, tu caùc phaùp thieän sanh; khoâng thaät maø chæ laø huyeãn giaû. Theo kinh Duy do chaân thaät sanh; do khoâng buoâng lung sanh; do Ma Caät, phaåm Phöông Tieän, Duy Ma Caät duøng voâ löôïng phaùp thanh tònh nhö theá sanh ra thaân Nhö phöông tieän hieän thaân coù beänh. Do oâng coù beänh Lai—This body is not real but an illusion. neân caùc vò Quoác Vöông, Ñaïi thaàn, Cö só, Baø la According to the Vimalakirti Sutra, Chapter moân caû thaûy cuøng caùc vò Vöông töû vôùi bao nhieâu Expedient Method (Upaya) of Teaching, using quan thuoäc voâ soá ngaøn ngöôøi ñeàu ñeán thaêm beänh. upaya he appeared ill and because of his OÂng nhôn dòp thaân beänh môùi roäng noùi Phaùp: “Naày indisposition kings, ministers, elders, upasakas, caùc nhaân giaû! Caùi huyeãn thaân naày thaät laø voâ Brahmins, etc., as well as princes and other thöôøng, noù khoâng coù söùc, khoâng maïnh, khoâng beàn officials reaching many thousands came to enquire chaéc, laø vaät mau hö hoaïi, thaät khoâng theå tin caäy. after his health. So Vimalakirti appeared in his

sick body to receive and expound the Dharma to six supernatural powers; the three insights; the them, saying: “Virtuous ones, the human body is thirty-seven stages contributory to enlightenment; impermanent; it is neither strong nor durable; it serenity and insight; the ten transcendental powers will decay and is, therefore, unreliable. It causes (dasabala); the four kinds of fearlessness; the anxieties and sufferings, being subject to all kinds eighteen unsurpassed characteristics of the of ailments. Virtuous ones, all wise men do not Buddha; the wiping out of all evils and the rely on this body which is like a mass of foam, performance of all good deeds; truthfulness, and which is intangible. It is like a bubble and does not freedom from looseness and unrestraint. So last for a long time. It is like a flame and is the countless

kinds of purity and cleanness produce product of the thirst of love. It is like a banana the body of the Tathagata. tree, the centre of which is hollow. It is like an Huyeãn Thuaät: Maya (skt)—Magic—See Maya. illusion being produced by inverted thoughts. It is Huyeãn Truï: Huan-Chu (chi)—See Trung Phong like a dream being formed by fasle views. It is Minh Baûn Thieàn Sö. like a shadow and is caused by karma. This body Huyeãn Truï Am Thanh Qui: The rules of the is like an echo for it results from causes and Illusory dwelling place—Teân cuûa moät taùc phaåm conditions. It is like a floating cloud, which ñöôïc Trung Phong Minh Baûn Thieàn Sö vieát veà quy disperses any moment. It is like lightning for it luaät (thanh quy) cuûa Taêng chuùng trong thieàn vieän. does not stay for the time of a thought. It is Quy luaät chính xaùc maø ngaøi Minh Baûn ñaõ nhaán without owner for it is like the earth. It is egoless maïnh veà huyeãn thaân naøy vaø vieäc tu taäp thieàn quaùn for it is like fire (that kills itself). It is transient like trong thieàn vieän—Name of a book written by Zen the wind. It is not human for it is like water. It is master Chung-feng Ming-pen on regulations for unreal and depends on the four elements for its monks in a Zen monastery. Master Ming-pen's existence. It is empty, being neither ego nor its precise rules and regulations and the emphasis on object. It is without knowledge like grass, trees this illusory body and Zen practices for Zen and potsherds. It is not the prime mover, but is practitioners. moved by the wind (of passions). It is impure and Huyeãn Truï Phaùi: Genju-ha (jap)—Teân cuûa moät full of filth. It is false, and though washed, bathed, tröôøng phaùi tin vaøo söï khoâng thaät cuûa söï truï vaøo clothed and fed, it will decay and die in the end. It baát cöù thöù gì—Name of a school that believed in is a calamity being subject to all kinds of illnesses the unreality of any abiding. and sufferings. It is like a dry well, for it is Huyeãn Töôùng: Maya-nimitta (skt)—Hình töôùng pursued by death. It is unsettled and will pass khoâng coù thaät—Illusory appearance—Illusory away. It is like a poisonous snake, a deadly marks. enemy, a temporary assemblage (without Huyeän UÙc Ñoà Laêng: Hsuen-Yu-Tu-Ling—See Ñoà underlying reality), being made of the five Laêng Huyeän, UÙc Sôn Chuû. aggregates, the twelve entrances (the six organs Huyeát: Blood. and their objects) and the eighteen realms of Huyeát Boàn Kinh: Blood basin for women in sense (the six organs, their objects and their hades—Huyeát Boàn Kinh—Muïc Lieân Chính Giaùo perceptions). Virtuous ones, the (human) body Huyeát Boàn Ñaïi Thöøa Phaùp Baûo Chö Phaåm Kinh. being so repulsive, you should seek the Buddha Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, body. Why? Because the Buddha body is called kinh naày dieãn taû hình phaït taém maùu cuûa ñaøn baø Dharmakaya, the product of boundless merits and trong ñòa nguïc. Ñaây laø söï baøy veõ cuûa ngöôøi Taøu. wisdom; the outcome of discipline, meditation, Eitel noùi raèng “Boàn nhao (cuûa ñaøn baø ñeû) naày bao wisdom, liberation and perfect knowledge of goàm moät hoà maùu khoång loà vaø khoâng ai coù theå liberation; the result of kindness, compassion, joy thoaùt khoûi ñòa nguïc naày moät khi ñaõ bò loït vaøo, tröø and indifference (to emotions); the consequence phi coù nhöõng nghi thöùc ñaëc bieät—The sutra of (the six perfections or paramitas) charity, describing the blood bath for women in Hades; it

discipline, patience, zeal, meditation and wisdom is a Chinese invention and is called by Eitel “the and the sequel of expedient teaching (upaya); the placenta tank, which consists of an immense pool

of blood and from this hell, it is said, no release is xöa coù Tyø Kheo Thieän Tinh thuoäc laøu möôøi hai boä possible;” but there are ceremonies for release kinh maø vaãn chaúng thoaùt khoûi luaân hoài sanh töû vì from it. chaúng thaáy taùnh. Thieän Tinh ngaøy tröôùc coøn nhö Huyeát Ñoà: The hells of blood—Moät trong tam ñoà, vaäy huoáng laø ngöôøi ñôøi nay môùi giaûng ñöôïc daêm teân khaùc cuûa suùc sanh ñaïo—One of the three gati, ba boä kinh luaän ñaõ töï xem laø mình hieåu phaùp Phaät, another name for the gati or destiny of rebirth thaät chaúng coù thöù gì ngu hôn. Heã khoâng thaáu ñöôïc as an animal. taâm mình thì tuïng ñoïc ích gì, chæ laø hö vaên. Muoán Huyeát Ñoà Töôûng: Quaùn xaùc ræ maùu (vilohitakas tìm Phaät, tröôùc heát phaûi thaáy taùnh, vì taùnh töùc laø (skt) hay töôûng thaây sình baáy nöùc raõ vaø ræ maùu, Phaät. Phaät laø baäc töï taïi, laø baäc voâ söï voâ taùc. Neáu, moät trong cöûu töôûng quaùn nhaèm giuùp haønh giaû thay vì thaáy taùnh, ngöôøi höôùng ngoaïi suoát ngaøy thoaùt ly chaáp tröôùc veà thaân—To contemplate on caàu Phaät loâng boâng, aét khoâng bao giôø thaáy ñöôïc blood leaking out from a corpse, one of the nine Phaät. Phaät laø töï taâm, chôù laàm vaùi laïy nhöõng vaät types of meditation on corpse which helps free us beân ngoaøi. Phaät laø tieáng Phaïn, beân Trung Hoa goïi from attachment to the human body—See Cöûu laø giaùc taùnh. Giaùc töùc laø linh giaùc. Vaø chính caùi Töôûng Quaùn. taùnh töï kyû linh giaùc aáy ñaùp öùng vôùi ngoaïi vaät trong Huyeát Haûi: Bieån maùu, ví nhö ñòa nguïc vaø nhöõng sinh hoaït haèng ngaøy, nhöôùng maøy, nhaùy maét, ñang taùi sanh haï thuù—The sea of blood, i.e. the hells giô tay giô chaân. Taùnh töùc laø taâm, taâm töùc laø Phaät, and lower incarnations. Phaät töùc laø Ñaïo, Ñaïo töùc laø Thieàn. Chæ moät chöõ Huyeát Maïch: Huyeát maïch bao goàm ñoäng maïch vaø Thieàn, caû Thaùnh phaøm ñeàu khoâng löôïng noåi. Tröïc tænh maïch keá noái nhau (ví nhö caùc toâng phaùi ñeàu tieáp thaáy taùnh, ñoù töùc laø Thieàn. Baèng chaúng thaáy coù toâng chæ uyeân aùo do chö toå caùc ñôøi truyeàn laïi, taùnh thì chaúng phaûi. Thieàn laø nhö vaäy. Daàu coù gioûi ñôøi ñôøi truyeàn noái nhö huyeát maïch trong cô theå noùi ñöôïc ngaøn kinh muoân luaän, neáu chaúng thaáy con ngöôøi, keá noái nhau, luoân luoân noái theo ngöôøi taùnh thì vaãn laø phaøm phu, chaúng phaûi laø Phaùp Phaät. tröôùc, vaø môû loái cho ngöôøi sau)—The arteries and Ñaïo lôùn cao thaâm, u huyeàn, khoâng theå naøo noùi cho veins, linked closely connected. hieåu ñöôïc. Kinh ñieån khoâng döïa vaøo ñaâu voùi tôùi Huyeát Maïch Luaän: Kechchimyakuron (jap)— heát, caû ñeán nhöõng ngöôøi khoâng bieát moät chöõ, khi Treatise on the Lineage of Faith—ÔÛ Nhaät Baûn coù thaáy ñöôïc Taùnh töùc laø Phaät. Nhöõng ngöôøi khoâng moät boä saùch teân laø "Thieáu Thaát Luïc Moân." Thieáu thaáy taùnh maõi lo tuïng kinh nieäm Phaät, tinh taán hoïc Thaát laø teân rieâng cuûa Toå Boà Ñeà Ñaït Ma, sô toå maõi, ñeâm ngaøy tu taäp, ngoài maõi khoâng naèm, coát Thieàn Toâng Trung Hoa, trong ñoù coù saùu baøi luaän, laáy caùi hoïc roäng nghe nhieàu laøm phaùp Phaät; nhöõng coù theå coù vaøi baøi do chính Toå daïy. Moät trong ngöôøi naøy ñích thöïc

laø ñang phæ baùng Phaät. Phaät nhöõng baøi luaän aáy coù teân laø "Huyeát Maïch Luaän," tröôùc Phaät sau chæ noùi thaáy taùnh. Muoân söï ñeàu voâ luaän veà söï thaáy taùnh, hoaëc ngoä, ñöôïc coi laø coát tuûy thöôøng. Neáu khoâng thaáy taùnh maø reâu rao laø ñöôïc cuûa Ñaïo Thieàn. Döôùi ñaây laø moät phaàn cuûa noäi Chaùnh Giaùc, ñoù laø ngöôøi daïi doät. Trong möôøi vò dung chính cuûa baøi luaän naøy: "Muoán tìm Phaät, caàn ñaïi ñeä töû cuûa Phaät, A Nan ñöôïc tieáng hoïc roäng thaáy taùnh, vì taùnh töùc laø Phaät. Neáu chaúng thaáy taùnh nhaát, nhöng oâng khoâng thaáy gì ôû Phaät heát vì oâng thì nieäm Phaät, tuïng kinh, trì trai, giöõ giôùi coù lôïi ích chæ lo thu thaäp kieán thöùc."—In Japan there is a gì? Nieäm Phaät thì ñöôïc coâng quaû toát; tuïng kinh thì book going under the title of "Six Essays" by taâm trí saùng suoát; giöõ giôùi thì ñöôïc sanh leân coõi Bodhidharma, the first patriarch of Zen in China. trôøi; boá thí thì ñöôïc phöôùc baùo. Nhöng tìm Phaät The book contains six essays, among which some nhö vaäy chaúng gaëp ñöôïc Phaät bao giôø. Neáu töï of the sayings may be from Bodhidharma. One of mình, mình chöa saùng toû thì neân tìm ñeán tham vaán the essays entitled "Treatise on the Lineage of vôùi moät vò thaày, moät vò thieän tri thöùc ñeå hieåu ñöôïc Faith" (Kechchimyakuron), discusses the question coäi reã cuûa luaân hoài sanh töû. Ngöôøi khoâng thaáy taùnh of enlightenment, which constitutes the essence of khoâng theå ñöôïc goïi laø thieän tri thöùc. Neáu chaúng Zen Buddhism. The following passages are parts nhö vaäy thì daàu cho coù noùi ñöôïc möôøi hai boä kinh of the main content of the essay: "If you wish to vaãn chaúng thoaùt khoûi luaân hoài sanh töû, vaãn phaûi seek the Buddha, you ought to see into your own chòu khoå trong tam giôùi chaúng coù ngaøy ra. Ngaøy Nature; for this Nature is the Buddha himself. If

you have not seen into your own Nature, what is Way is Zen. This simple word, Zen, is beyond the the use of thinking of the Buddha, reciting the comprehension both of the wise and the ignorant. Sutras, observing a fast, or keeping the precepts? To see directly into one's original Nature, this is By thinking of the Buddha, your cause or your Zen. Even if you are well learned in hundreds of meritorious deed may bear fruit; by reciting the the Sutras and Sastras, you still remain an Sutras, your intelligence may grow brighter; by ignoramus in Buddhism when you have not yet keeping the precepts, you may be born in the seen into your original Nature. Buddhism is not heavens; by practicing charity you may be there in mere learning. The highest truth is rewarded abundantly; but as to seeking the unfathomably deep, is not an object of talk or Buddha, you are far away from him. If your Self is discussion, and even the canonical texts have no not yet clearly comprehended, you ought to see a way to bring it within our reach. Let us once see wise teacher or a good-knowing advisor and get a into our own original Nature and we have the thorough understanding as to the root of birth-and- truth, even when we are quite illiterate, not death. One who has not seen into one's own knowing a word. Those who have not seen into Nature is not to be called a wise teacher. When their own Nature may reach the Sutras, think of this seeing into one's own Nature is not attained, the Buddha, study long, work hard, practice one cannot escape from the transmigration of religion throughout the six

periods of the day, sit birth-and-death, however well one may be versed for a long time and never lie down for sleep, and in the study of the sacred scriptures in twelve may be wide in learning and well informed in all divisions. No time will ever come to one to get out things; and they may believe that all this is of the sufferings of the triple world. Anciently Buddhism. All the Buddhas in successive ages there was a Bhikshu Shan-hsing (Zensho) who was only talk of seeing into one's Nature. All things capable of reciting all the twelve divisions of are impermanent; until you get an insight into your scriptures, yet he could not save himself from Nature, do not say 'I have perfect knowledge'. transmigration, because he had no insight into his Such is really committing a very grave crime. own Nature. If this was the case with Shan-hsing, Ananda, one of the ten great disciples of the how about those moderners who, being able to Buddha, was known for his wide information, but discourse only on a few Sutras and Sastras, regard did not have any insight into Buddhood, because themselves as exponents of Buddhism? They are he was so bent on gaining information only." truly simple-minded ones. When Mind is not Huyeát Nhuïc: Maùu thòt (ruoät thòt)—Blood and understood it is absolutely of no avail to recite and flesh. discourse on idle literature. If you want to seek Huyeát OÂ Trì: Ao maùu hay hoà maùu, moät trong caùc the Buddha, you ought to see into your own ñòc nguïc—The pool, or lake, of blood in one of the Nature, which is the Buddha himself. The Buddha hells. is a free man, a man who neither works nor Huyeát Thö: Ñöôïc vieát baèng chính maùu cuûa achieves. if, instead of seeing into your own mình—Written with one’s own blood. Nature, you turn away and seek the Buddha in Huyønh: Pita (skt)—AÙnh laäp loøe maøu vaøng— external things, you will never get at him. The Twinkle—Glitter. Buddha is your own Mind, make no mistake to Huyønh Hoaëc Tinh: Angaraka (skt)—A Giaø La bow to external object. 'Buddha' is a Western Giaø—Hoûa Tinh—Sao Hoûa—The planet Mars; a word, and in this country it means 'enlightenment star of ill omen; a representation in the nature'; and by 'enlightened' is meant 'spiritual Garbhadhatu—One of the seven brilliant ones, enlightened'. It is one's own spiritual Nature in and Nine luminaries. enlightenment that responds to the external world, Huyønh Mai YÙ Chæ: The principle of Huang-Mei— comes in contact with objects, raises the Theo Kinh Phaùp Baûo Ñaøn, chöông baûy, Coù vò eyebrows, winks the eyelids, and moves the hands Taêng hoûi Toå raèng: “YÙ chæ Huyønh Mai ngöôøi naøo and legs. This Nature is the Mind, and the Mind is ñöôïc?” Toå ñaùp: “Ngöôøi hieåu Phaät phaùp ñöôïc.” the Buddha, and the Buddha is the Way, and the Taêng thöa: “Hoøa Thöôïng laïi ñöôïc chaêng?” Toå baûo:

“Ta chaúng hieåu Phaät phaùp.”—According to the Hö Cuoàng Ngöõ: Untrue or misleading talk—See Flatform Sutra, Chapter Seven, one of the Sangha Voïng Ngöõ. asked the Master, “Who got the principle of Hö Danh: Vainglory. Huang-Mei?” The Master replied, “The one who Hö Doái: Nih-satya (skt)—False—Untrue—See understands the Buddhadharma.” The sangha Voïng. member said, “High Master, have you obtained Hö Dung Ñaïm Baïc: Traïng thaùi loaïi boû taát caû it?” “I do not understand the Buddhadharma,” the voïng chaáp vaø bieân kieán—A state of

elimination of Master replied. all deluded attachments and extreme views. Huyønh Saéc Huyønh Quang: Yellow colored Hö Ñöôøng Thieàn Sö (1185-1269): Kido (jap)—yellow light. Kidoâ-chigu (jap)—Hsu-t'ang Chih-yu—Teân cuûa Huyønh Tinh Thieân: Amgaraka (skt)—Name of a moät vò thieàn sö phaùi Döông Kyø cuûa doøng Laâm Teá deva. noåi tieáng ñôøi Toáng. OÂng laø thaày cuûa Thieäu Minh, Huyønh Tuyeàn: Osen (jap)—See Hoaøng Tuyeàn. ngöôøi ñaõ ñöa Phaùp cuûa thaày vaøo Nhaät Baûn. Trong Hö: Sunya (skt)—Empty—Vacant—Unreal— nhöõng noã löïc cuûa mình nhaèm baûo toàn thieàn Laâm Unsubstantial—Hö khoâng. Teá bò suy thoaùi ôû Nhaät Baûn, caùc ñaïi thieàn sö cuûa Hö Am Hoaøi Söôûng Thieàn Sö: Kian Esho (jap)— Nhaät nhö Nhaát Höu Toâng Thuaàn hay Baïch AÅn Name of a Chinese Zen master—Teân cuûa moät Hueä Haïc thuoäc doøng truyeàn ñi töø Hö Ñöôøng ñaõ thieàn sö Trung Hoa, thôøi ñaïi nhaø Toáng (trong khoâng ngöøng döïa vaøo tính nghieâm ngaët cuûa thöù khoaûng cuoái theá kyû möôøi hai vaø ñaàu theá kyû thöù thieàn do ñaïi thieàn sö Trung Hoa naày thöïc haønh vaø möôøi ba), thuoäc phaùi Hoaøng Long cuûa doøng thieàn ñaõ töï nhaän mình nhö nhöõng ngöôøi thöøa keá thaät söï Laâm Teá. OÂng töøng laø thaày cuûa thieàn sö Vinh Taây trong Phaùp cuûa oâng. Sau ñaây laø baøi keä noåi tieáng Minh, ngöôøi ñöôïc xem nhö laø cha ñeû cuûa truyeàn cuûa oâng trong quyeån Thieàn Thi Trung Hoa vaø thoáng Thieàn ôû Nhaät Baûn—A Chinese Zen master Nhaät Baûn: during the Sung Dynasty (around the end of the "Trong ñeâm khuya laïnh luøng, twelfth century and the beginning of the thirteenth Haøng tre xaøo xaïc, century) who belonged to the Oryo lineage of Tieáng keûo keït, luùc nhaët, luùc khoan. Rinzai Zen. He was the master of Eisai Zenji, who Loït qua oâ cöûa soå maét caùo. is regarded as the father of the Japanese Zen Daàu tai nghe, saùnh sao baèng taâm thöùc. tradition. Caàn gì chong ñeøn Hö AÛo: Vain—Unreal—False. Ñoïc moät trang kinh?" Hö Baùo: To report falsely. Hsu-T'ang, name of a noted zen master of the Hö Chu Thieàn Sö (1196-1277): Zen Master Hsu Yogi lineage of the Lin-Chi sect during the Sung Chou—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo dynasty. He was the master of Shomyo, who theá kyû thöù 13. Hieän nay chuùng ta khoâng coù nhieàu brought his dharma teaching to Japan. In their taøi lieäu chi tieát veà Sö Hö Chu; tuy nhieân, coù moät effort to preserve Rinzai Zen in Japan from chi tieát nhoû veà vò Thieàn sö naøy trong Moâng Sôn Töï decline, great Japanese masters like Ikkyu Sojun Truyeän: "Suoát muøa thu, toâi tham vaán vôùi caùc ñaïi and Hakuin Zenji, who stood in the lineage of danh Taêng nhö Thoái Canh, Thaïch Khanh vaø Hö Hsu-t'ang, repeatedly appealed to the strict Zen of Chu."—Master Hsu Chou, name of a Chinese Zen this great Chinese master, while referring to Master in the thirteenth century. We do not have themselves as his dharma heirs. The following detailed documents on this Zen Master; however, famous poem is extracted from The Zen Poems of in Mung-Shan's autobiography, there is a brief China and Japan: information on him: "During the autumn he "This cold night bamboos stir, interviewed masters of high reputation such as Their sound, now harsh, now soft; Hsueh-Yen, T'ui-Keâng, Shih-Fan, and Hsu- Sweep through the lattice window. Chou."—See Moâng Sôn Ñöùc Dò Thieàn Sö. Though ear's no match for mind, Hö Cuoáng Ngöõ: See Hö Cuoàng Ngöõ. What need, by lamplight, Of a single Scripture

leaf?"

Hö Ñöôøng Thieàn Sö Ngöõ Luïc: Kido-roku vò Boà Taùt trong trung öông Thai Taïng giôùi. Ngaøi (jap)—Hö Ñöôøng Thieàn Sö Ngöõ Luïc chöùa ñöïng cuõng laø ngöôøi hoä trì kho taøng cuûa Khoâng Tueä. Uy nhöõng lôøi daïy, nhöõng thôøi thuyeát giaûng, thi keä vaø löïc cuûa ngaøi buûa ñi naêm höôùng trong hö khoâng— caùc taùc phaåm khaùc cuûa Hoøa Thöôïng Hö Ñöôøng. The central bodhisattva in the court of space in the Hö Ñöôøng cuõng laø thaày cuûa quoác sö Ñaïi Öng, garbhadhatu group. He is also a guardian of the phaùp maïch cuûa Hö Ñöôøng vaãn coøn raát höng thònh treasure of all wisdom and achievement. His ôû Nhaät Baûn—Records of teachings of Zen Master powers extend to the five directions of space. Hsu-t'ang contains the sayings, sermons, poems, Hö Khoâng Ñaúng: As immense as space. and other works written by Hsu-t'ang of the Sung Hö Khoâng Giaùc: Spacelike Awareness. dynasty. He was also the teacher of Dai-o Hö Khoâng Giôùi: Caùi ñaïi “khoâng” maø maét nhìn Kokushi, whose line of Zen transmission is the thaáy ñöôïc—The visible vault of space. one still flourishing in Japan—See Hö Ñöôøng Hö Khoâng Hoa: Gaganakusuma (skt)— Thieàn Sö. Gaganapushpa (skt)—Kokuge (jap)—Flowers in Hö Ñöôøng Trí Ngu: Kido-chigu (jap)—Hsu-t'ang the sky—Hoa ñoám hieän ra tröôùc maét, xaõy ra nôi Chih-yu—See Hö Ñöôøng Thieàn Sö. ngöôøi bò hoa maét, duøng ñeå ví vôùi söï vaät khoâng coù Hö Giaû: Baseless—False. thöïc theå—Spots in front of (before) the eyes, Hö Hoaïi: Decay—Damaged. Muscoe volitantes, i.e. unreal things. Hö Huyeãn: Khoâng thaät—Unreal—See Huyeãn. Hö Khoâng Hueä: Gaganamati (p)—Space-like Hö Khoâng: Sunya (skt)—Absolute freedom of wisdom Bodhisattva. space—Empty—Empty space—The sky space— Hö Khoâng Hueä Boà Taùt: Gaganamati (p)—Space- Space (Akasa)—Void—Hö nghóa laø khoâng hình like wisdom Bodhisattva. chaát. Khoâng nghóa laø khoâng chöôùng ngaïi. Caùch goïi Hö Khoâng Laïc Ñòa: Koku-Rakuchi (jap)—Hö khaùc cuûa hö voâ, khoâng hình chaát khoâng chöôùng khoâng rôi ruïng xuoáng ñaát, coù nghóa laø hö khoâng ngaïi. Hö khoâng coù nghóa laø vuõ truï phi vaät chaát phía tröøu töôïng suïp ñoå—Space falls to the ground, sau taát caû moïi hieän töôïng—Asaka is defined as means abstract space collapses. that which is without shape, or substantiality. Hö Khoâng Luaân: Space wheel. Sunya is defined as that which has no resistance. Hö Khoâng Nhaõn: Space Eye—Maét cuûa hö khoâng, Sunyata means absolute freedome of space. The hay phi vaät chaát: The eye of space, or the immaterial universe behind all phenomena. immaterial—Teân cuûa Phaät Maãu Toân trong nhoùm Hö Khoâng AÂm: Voice of Space. thai taïng giôùi: Name of the mother of Buddhas in Hö Khoâng Bieán Xöù: Space Kasina—Ñeà muïc the garbhadhatu group. haønh thieàn veà hö khoâng—An object of meditation Hö Khoâng Phaùp Thaân: Dharmakaya (skt)—The on Space. universal dharmakaya—Hö khoâng thaân—Lyù nhö Hö Khoâng Cö: Antarisavasina (skt)—Khoâng Cö nhö lìa taát caû töôùng cuõng nhö hö khoâng. Phaùp thaân Thieân, chö thieân cö nguï taàng trôøi treân khoâng— Nhö Lai roäng lôùn traøn ñaày khaép caû hö khoâng. Phaùp Devas dwell in space—The heavenly regions— thaân cuûa Nhö Lai dung thoâng caû ba coõi, bao truøm Heavens in space, i.e. the devalokas and taát caû caùc phaùp, sieâu vieät

vaø thanh thònh. Ñaây laø rupalokas. moät trong naêm loaïi phaùp thaân—The body of Hö Khoâng Du: As do the devas of the sun, moon unlimited space. The dharmakaya as being like etc—Roam in space—Du hö khoâng thieân. space which enfolds all things, omniscient and Hö Khoâng Duï: Akasa-upama (skt)—Examples on pure. This is one of the five kinds of a Buddha's space—Syllogism assuming that all things are dharmakaya—See Nguõ Chuûng Phaùp Thaân. unreal as space—Hö Khoâng Duï (thí duï chæ caùc Hö Khoâng Sieâu Vieät: Transcendence of space. phaùp nhö hö khoâng). Hö Khoâng Taïng: Akasagarbha (skt)— Hö Khoâng Döïng: Akasagarbha or Aksagarbha (skt)—Sky Matrix—Treasure of Ganganagarbha (skt)—1) Hö khoâng thai taïng: The space—Moät trong ba hình thöùc cuûa A Suùc Beä womb of space; 2) Teân ñaáng Hö Khoâng Taïng Phaät—Akashagarbha, one of the three forms of Trung Toân trong Maïn Ñaø La Thai Taïng Giôùi, moät Aksobhya Buddha.

Hö Khoâng Taïng Boà Taùt: Akasagarbha- Hö Khoâng Truï: Akasa-pratisthita (skt)—1) Truï bodhisattva (skt)—Kokuzo (jap)—Bodhisattva of trong hö khoâng—Abiding in space; 2) Teân cuûa Space—Hieän laøm Ñaïi Tieáu Kim Cöông. Ngaøy vía ngöôøi con thöù naêm cuûa Ñaïi Thoâng Toái Thaéng Nhö Ñöùc Hö Khoâng Taïng Boà Taùt laø ngaøy möôøi ba Lai, vò Boà taùt truï veà phöông nam cuûa vuõ truï: name trong thaùng—Bodhisattva of Space (the of the fifth son of Mahabhijna Buddha, a Bodhisattva Womb of Space). Day dedicated to Bodhisattva to the south of our universe. His manifestation (to a Buddha's vital spirit) is the Hö Khoâng Truï Boà Taùt: Boà Taùt truï phía nam vuõ thirteenth day of the month. truï—A bodhisattva who abides in the south of our Hö Khoâng Taïng Boà Taùt Sôû Vaán Kinh: universe. Akasagarbha-bodhisattva-sutra (skt)—Sutra of the Hö Khoâng Voâ Bieân Xöù Vieät Boà Taùt: questions of Bodhisattva of Space. Gagananta-vikrama (skt)—Beyond the realm of Hö Khoâng Taïng Ñaïi Boà Taùt Nieäm Tuïng Phaùp: infinite space Bodhisattva—Khoâng Voâ Bieân Xöù Nieäm Ñaø La Ni hay nieäm chuù Ñaïi Boà Taùt Hö Vieät Boà Taùt. Khoâng Taïng hieän laøm Ñaïi Tieáu Kim Cöông—To Hö Khoâng Voâ Caáu Trì Kim Cang Boà Taùt : recite a dharani or spell Great Bodhisattva of Gagananta-vimala-vajra dhara (skt)— Space (the Bodhisattva Womb of Space). Uncontaminated Diamond holding Bodhisattva. Hö Khoâng Taïng Kinh: Aksagarbha-sutra (skt)— Hö Khoâng Voâ Vi: Akasa-samkrta (skt)—Moät Akasagarbha-sutra (skt)—Sutra on treasure of trong nhöõng phaùp voâ vi, hö khoâng voâ vi hay khoâng space. gian khoâng haïn löôïng, khoâng bieân teá, khoâng tòch Hö Khoâng Taêng: Komuso (jap)—"Emptiness dieät, khoâng chöôùng ngaïi—One of the assamskrta monks"—Nhöõng nhaø sö thuoäc phaùi Fuke, ngöôøi dharmas, passive void or space. lang thang khaép caùc vuøng queâ, thoåi saùo tre. Hoï ñoäi Hö Ngoân: Lôøi noùi khoâng thaät, laøm ngöôøi ta hieåu noùn tre coù hình toå ong ñeå che maët vaø goác gaùc cuûa sai leäch, ñi ngöôïc laïi giôùi caám thöù tö—False mình—Monks of the Fuke School who wander words—Expletive (a)—Empty words—Baseless through the countryside playing the bamboo flute. talk—Untrue or misleading talk which is against They wear beehive-shaped bamboo hats, which the fourth commandment. hide their faces and thus their identities. Hö Nguïy: Vitatha (skt)—Sai

laàm—Deceptive— Hö Khoâng Thaønh: Gagananagara (skt)—Town in False—Unreal. the sky. Hö Nhöôïc: Feeble—Weak. Hö Khoâng Thaéng: Splendor of the Sky. Hö Nhöôïc Tö Töôûng: Impotent and wasteful Hö Khoâng Thaân: Dharmakaya (skt)—Koku-Shin thinking—Tö töôûng coù tính caùch hö nhöôïc laø loái (jap)—Hö khoâng phaùp thaân—Lyù nhö nhö lìa taát caû suy töôûng cuûa con ngöôøi trong ñoù haøm chöùa hö töôùng cuõng nhö hö khoâng. Thaân töôùng nhö hö nhöôïc vaø laõng phí. Theo caùc nhaø hieàn trieát Phaät khoâng cuûa Ñöùc Tyø Loâ Giaù Na (töï taïi, voâ danh, voâ giaùo, thaønh phaàn chính yeáu cuûa naêng löïc hay taøi töôùng, voâ ngaïi). Hö khoâng thaân chính laø thaân naêng tinh thaàn cuûa chuùng ta khoâng bao giôø ñöôïc söû Phaät—The body of unlimited space. The body duïng troïn veïn, vì theá noù tieàm phuïc trong nhöõng which fills space, Vairocana. Body of Space, i.e. vuøng saâu thaúm cuûa yù thöùc chuùng ta; ngay caùi thaønh each is a corpus of the Buddha. phaàn naêng löïc nhoû nhoi maø taâm thöùc trung bình Hö Khoâng Thaàn: Sungata (skt)—Thaàn Hö cuûa con ngöôøi ruùt ra ñöôïc cuõng thöôøng bò phaân taùn Khoâng—Vò Thaàn kieåm soaùt hö khoâng ñaïi. Tieáng vaø laõng phí. Neáu haønh giaû hoïc ñöôïc caùch taäp trung Phaïn laø Thuaán Nhaõ Ña, vò Thaàn laøm chuû baàu tö töôûng, vaø nhôø ñoù söû duïng troïn veïn ñöôïc caùc trôøi—The Space Spirit who controls the space or naêng löïc tinh thaàn cuûa mình, khaû naêng vaø vieãn the god of space. caûnh cuûa mình seõ gia taêng moät caùch roäng lôùn. Moät Hö Khoâng Thieân: Boán coõi trôøi duïc giôùi, naèm beân taâm thöùc vó ñaïi thì khoâng chaäm chaïp hay ñôø ñaãn, treân nuùi Tu Di, vaø beân döôùi coõi trôøi Dieäm Ma— cuõng khoâng suy nhöôïc hay baát nhaát. Nhöõng nhaø The four heavens of desire above Sumeru in laõnh ñaïo luoân luoân coù caùi taâm saéc xaûo vaø vöõng space, from Yama heaven upwards. vaøng hôn ngöôøi bình thöôøng. Söùc thu huùt cuûa hoï Hö Khoâng Trí: Space-like knowledge. cuõng maïnh meõ hôn. Laõnh ñaïo laø ñaëc tính cuûa moät

loaò hình thöùc taäp trung töï nhieân maø ngöôøi thöôø ng throughout countless lives in the past. Being khoâng coù. Nhöõng ñöùc tính laøm cho moät ngöôøi höõu ignorant and incapable of utilizing this potential hieäu vaø thaønh coâng hôn laø keát quaû cuûa nhöõng naêng power of the "Store Consciousness", the average löïc taäp trung baåm sinh hoaëc thaâu hoaïch ñöôïc, nhôø man wastes his life away in trivial pursuits and ñoù maø moät ngöôøi taäp trung taát caû caùc nguoàn löïc futile endeavors, while the inexhaustible treasury tinh thaàn vaø nhaém chuùng tröïc tieáp vaøo vaán ñeà ñang available to him remains untapped. Buddhist sages ñoái trò. Nhöng, theo caùc haønh giaû coù kinh nghieäm therefore have stated that the human way of cuûa Phaät giaùo, cho daàu chuùng ta coù theå taäp trung thinking which is impotent and wasteful. vaø kieåm soaùt taâm mình khaù hoaøn haûo, vaãn chöa söû Hö Nieát Quaùi: Laøm nhöõng vieäc giaû doái—To do duïng ñöôïc caùi thaønh phaàn coát yeáu tieàm aån trong deceitful things. Taøng thöùc cuûa mình. Taøng thöùc naøy laø moät kho Hö Phuø: Troâi noåi—Trifling. roäng chöùa naêng löïc, taøi naêng, vaø tri thöùc ñöôïc tích Hö Sinh Laõng Töû: Soáng moät ñôøi laõng phí, khoâng taäp suoát voâ löôïng kieáp trong quaù khöù. Vì khoâng laøm lôïi ai cho ñeán ngaøy cheát —To live a

wasteful bieát vaø khoâng ñuû khaû naêng söû duïng caùi tieàm löïc life and to benefit no-one during one's lifetime cuûa Taøng thöùc naøy, ngöôøi bình thöôøng laõng phí caû until the day of death. ñôøi vaøo nhöõng ñeo ñuoåi vaø nhöõng noã löïc voâ boå, Hö Soá: Abstract number. trong khi caùi kho taøng voâ taän saün coù vaãn chöa ñöôïc Hö Söï: Untrue things. ñoäng ñeán. Do ñoù caùc hieàn trieát Phaät giaùo ñaõ tuyeân Hö Taâm: Taâm khieâm cung töø toán (xem ngaõ nhö boá raèng phöông thöùc tö töôûng cuûa chuùng sanh coù khoâng): Humble mind, or heart—Taâm khoâng tính caùch hö nhöôïc vaø laõng phí—Impotent and thaønh kieán: An unprejudiced mind. wasteful thinking is the human way of thinking Hö Taâm vaø Haøi Hoøa: Empty mind and which is impotent and wasteful. According to the Harmony—Theo Thieàn sö Vieân Ngoä: "Cuoäc soáng Buddhist sages, the major portion of our mental con ngöôøi luoân phaûi baèng loøng vôùi hoaøn caûnh. power or talent has never been fully utilized, and Khoâng caàn thieát phaûi töø boû sinh hoaït vaø tìm caàu thus lies idle and dormant, in the deep recesses of tónh laëng; chæ caàn beân trong giöõ laáy hö taâm trong our consciousness; even the small portion of khi beân ngoaøi phaûi soáng haøi hoøa. Nhö theá laø baïn seõ power that is tapped by the average human mind coù ñöôïc an laïc giöõa söï sinh hoaït quay cuoàng cuûa is often diffused and squandered. If one can learn theá gian—According to Zen Master Yuan-wu to concentrate, and thus more fully utilize one's (1063-1135): "Human lives go along with mental powers, one's ability and perspective will circumstances. It is not necessary to reject activity be vastly enhanced. A great mind is not stolid or and seek quiet; just make yourself inwardly empty dull, nor is it feeble or capricious. Leaders are while outwardly harmonious. Then you will be at always keener minded and more stable than the peace in the midst of frenetic activity in the world. average person. Their magnetism is also greater. Hö Taâm Hôïp Chöôûng: Samputa (skt)—Moät trong Leadership is characteristic of a form of "natural nhöõng caùch chaøo, chaáp hai tay chaøo vôùi taâm khieâm concentration" which the common man lacks. The toán—One of the ways of greeting, folding two qualities that go to make a man more efficient and hands to greet someone with a humble mind or successful are the result of inborn or acquired heart. powers of concentration, by means of which a man Hö Thoaïi: Unfounded statement. focuses all his mental forces and aims them Hö Thöïc: False or true. directly at the problem in hand. But, according to Hö Tònh: Khieâm cung vaø im laëng—Humble and experienced Buddhist practitioners, even if one quiet. can concentrate and control one's mind reasonably Hö Traù: Treacherous. well, one is still far from being to utilize the major Hö Truyeàn: Truyeàn thuyeát—Legendary. portion of the potential power that lies dormant in Hö Töø: Empty talk—Expletive—Vain words. one's Alaya, or "Store Consciousness". This "Store Hö Töôûng: Fancy. Consciousness" is a vast repository of power, Hö Töôïng: Virtual image. talent, and knowledge that has accumulated

Hö Vaân: Nir-megha (skt)—Cloudless. Baseless—Non-existence (Abhuta)—Vain Hö Vaân Hoøa Thöôïng: Most Venerable Hsu-Yun hope—See Meâ Hoaëc. (1840-1959)—See Hö Vaân Thieàn Sö. 2) Söï hö voïng: Unreality—Khoâng ôû ñaây coù Hö Vaân Thieàn Sö

(1840-1959): Hsu-Yun Zen nghóa laø söï vaät khoâng coù thöïc chaát. Khoâng dó Master—Ngaøi laø moät danh Taêng noåi tieáng cuûa phaùp nhaát thieát phaùp (khoâng ñeå phaù caùi hoaëc Phaät Giaùo Trung Hoa thôøi caän ñaïi. Thieàn sö Hö kieán tö, nghóa laø phaù taát caû caùc phaùp quaùn saùt Vaân sanh quaùn taïi tænh Phuùc Kieán, Trung Quoác, caùi taâm chaúng ôû trong, chaúng ôû ngoaøi, chaúng ôû xuaát gia naêm 19 tuoåi. Vaøo naêm 20 tuoåi, ngaøi thoï giöõa, töùc laø khoâng coù thaät). 'Khoâng' coøn laø söï cuï tuùc giôùi vôùi Thaày Dieäu Lieân vaø coù Phaùp danh laø phaù boû aûo töôûng cuûa caûm quan vaø söï kieán taïo Ku-Yen. Naêm 56 tuoåi, ngaøi thaønh töïu giaùc ngoä taïi tri thöùc toái thöôïng (prajna)—Unreality means Döông Chaâu. Töø ñoù veà sau ngaøi baét ñaàu coâng vieäc things do not exist in reality. Unreality, that hoaèng hoùa, vaø ñöôïc môøi veà ñaûm nhaän chuøa Luïc things do not exist in reality. Sunya Toå ôû Taøo Kheâ ñang hoài xuoáng doác. Ngaøi ñaõ truøng (universality) annihilates all relatives. The tu chuøa Luïc Toå vaø nhieàu chuøa vieän khaùc. Beân 'Empty' mode destroys the illusion of caïnh ñoù, ngaøi ñaõ saùng laäp ra nhieàu tröôøng hoïc vaø sensuous perception and constructs supreme beänh vieän cho daân ngheøo. Sau ñoù ngaøi du haønh knowledge (prajna). sang Maõ Lai vaø Thaùi Lan. Ngaøi ñaõ daïy phaùp cho 3) Hö voïng laø nhöõng caùi khoâng thöïc giaû doái, traùi Vua vaø hoaøng gia Thaùi Lan. Ngaøi trôû veà Trung vôùi chaân lyù. Trong Kinh Laêng Giaø, Ñöùc Phaät Quoác vaø thò tòch naêm 120 tuoåi. Cuoäc ñôøi hoaèng nhaéc nhôû Mahamati: "Naøy Mahamati, khoâng phaùp cuûa ngaøi ñöôïc giaùo sö Charles Luk dòch sang phaân bieät caùc söï vaät ñuùng nhö caùc söï vaät trong Anh ngöõ vôùi nhan ñeà "Hö Vaân."—Zen Master chính chuùng nghóa laø hö voïng."—In the Hsu-Yun was regarded as the most outstanding Lankavatara Sutra, the Buddha reminded Buddhist of Chinese Order in the modern era. He Mahamati: "Oh Mahamati, by being false it is was born in Fu-Kien Province in 1840, left home meant not to discriminate things as they are in at the age of 19. When he was 20, he took themselves." precepts with Master Miao-Lien and received Hö Voïng Kieán: Papacadassana (p)— Dharma name Ku-Yen. When he was 56 years Prapacadarsana (p)—Perverted views. old, he achieved final awakening at Kao-Min-Ssu Hö Voïng Luaân: Vì sanh töû luaân hoài chæ laø nöông in Yang-Chou. Thereafter, he began his teaching theo sôû caûm cuûa hoaëc nghieäp hö giaû, chöù theå cuûa work. He was invited to take charge of the Sixth noù khoâng phaûi laø chaân thöïc, neân goïi baùnh xe sanh Patriarch's Temple (Ts'ao-Chi), then very töû luaân hoài laø "hö voïng luaân"—The unreal wheel rundown. He restored the Ts'ao-Chi Temple along of life, or transmigration. with many other temples and monasteries. He also Hö Voïng Phaùp: Phaùp cuûa nguõ duïc (saéc, thanh, founded many schools and hospitals for the poor. höông, vò, xuùc), vì theå cuûa noù hö giaû khoâng thöïc He also traveled to Malaysia and Thailand, and neân goïi laø "hö voïng phaùp")—Unreal things or taught Dharma for the king and the royal family in sensations, such as those perceived by the senses. Thailand. He passed away in 1959, when he was Hö Voïng Phaân Bieät: Abhutaparikalpa (skt)— 120 years old. His biography has been translated Vitatha-vikalpa (skt)—Bieán keá chaáp— by Prof. Charles Luk under the title "Empty

Discriminated opinion—False judgment—See Cloud.” Bieán Keá Sôû Chaáp. Hö Vinh: Empty glory—See Hö danh. Hö Voâ: Thöïc theå cuûa chö phaùp laø troáng roãng, Hö Voïng: Vitatham (skt)—Vitatha (skt)— khoâng thöïc—Nothingness, empty (a), non-existent Baseless—Falsehood—Non-existence (Abhuta)— (a), unreal (a). Unreal and false. Hö Voâ Chuû Nghóa: Nihilism—Chaáp khoâng chuû 1) Khoâng thaät: Not true—Söï hö nguïy— nghóa. Falsehood—Nhöõng caùi khoâng thöïc giaû doái, Hö Voâ Taêng: Komuso (jap)—“Emptiness traùi vôùi chaân lyù—Unreal and false—monks”—See Hö Khoâng Taêng.

Hö Voâ Thaân: Thaân Phaät laø thaân phi vaät chaát, Höng Chính Noäi Sôn Thieàn Sö: Zen Master thong dong töï taïi, khoâng coøn bò giôùi haïn nöõa—The Kosho Uchiyama—See Höng Chính Thieàn Sö. immaterial Buddha body, the spirit free from all Höng Chính Thieàn Sö: Zen Master Kosho limitations. Uchiyama—Noäi Sôn Höng Chính laø teân cuûa moät Hö Voâ Tòch Dieät: Troáng khoâng vaø tænh laëng, duï vò Thieàn sö Nhaät Baûn trong thôøi caän ñaïi, ngöôøi ñaõ cho traïng thaùi ñònh trong thieàn—Empty and vieát quyeån "Môû Voøng Tay Tö Duy"—Name of a tranquil, i.e., state of absorbed mind in Zen. Japanese Zen Master in modern days, who wrote Höùa: Cho pheùp—To engage—To admit—To a book titled "Opening the Hand of Thought". promise—To grant. Trong 'Môû Voøng Tay Tö Duy', Thieàn sö Noäi Höùa Chuaån: To approve. Sôn Höng Chính vieát: "Baïn haõy so saùnh tö theá Höùa Ñòa Sôn (1893-1941): Teân cuûa moät vò hoïc giaû cuûa toïa thieàn vaø pho töôïng löøng danh cuûa Phaät giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng toát Rodin: Ngöôøi suy tö. Chaéc chaén raèng töø ngöõ nghieäp ñaïi hoïc Yeân Kinh veà khoa Söû hoïc Toân giaùo 'suy tö' nghe raát keâu nhöng thaät ra, pho töôïng Ñoâng Phöông—Name of a Chinese Buddhist 'Ngöôøi suy tö' laø moät thí duï ñieån hình cuûa scholar in the twentieth century. He graduated ngöôøi chaïy theo aûo voïng. Nhaân vaät aáy ngoài, from Yen-Ching University on the History of vai chuùi veà phía tröôùc, ngöïc neùn laïi. Hai caùnh Oriental Religions. tay, ñoâi chaân ñeàu gaäp laïi. Khi thaân theå chuùng Höùa Haõo: Höùa suoâng—Empty promise—Heïn Laàn ta bò neùn laïi trong tö theá nhö vaäy, maùu bò Heïn Löïa—Haõy tu taäp nhöõng gì ta coù theå tu taäp ngheõn laïi, chuùng ta bò caàm tuø trong trí töôûng hoâm nay, chôù ñöøng heïn laàn heïn löï a ñeán ngaøy mai töôïng vaø khoâng theå thoaùt ra ñöôïc. Traùi laïi, khi vì bieát ñaâu mình seõ chaúng bao giôø coù ngaøy mai— chuùng ta ngoài toïa thieàn, taát caû ñeàu thaúng, Practice whatever you can practice today. Do not thaúng töø thaân, löng, coå, ñaàu. Vaø nhôø buïng naèm put off until tomorrow what you can practice today yeân oån treân ñoâi chaân gaáp laïi ñuùng caùch, maùu because you may never have tomorrow. töø ñaàu chaûy xuoáng vaø löu thoâng traøn ñaày trong Höùa Heïn: To promise—To promise someone buïng. Vaø chính cuõng nhôø maùu löu thoâng töø something treân xuoáng döôùi, söï öù ngheõn seõ giaûm ñi, tính Höùa Höõu: Ñoùn nhaän söï hieän höõu—Acknowledge höng phaán deã daøng bò keàm cheá vaø chuùng ta existence. khoâng coøn chaïy theo töôûng töôïng vaån vô vaø Höùa Khaû: Grant—Permit—Admit—Chuaån thuaän meâ hoaëc nöõa. Nhö theá, toïa thieàn ñuùng caùch coù hay cho pheùp. Trong Thieàn, ñaây laø söï xaùc nhaän nghóa laø choïn moät

tö theá ñuùng vaø an taâm giao chính thöùc veà phaàn cuûa moät vò thaày raèng moät ñeä töû phoù."—In 'Opening the Hand of Thought', Zen cuûa oâng ñaõ hoaøn taát ñaày ñuû vieäc tu luyeän vôùi söï Master Kosho Uchiyama wrote: "Compare höôùng daãn cuûa chính oâng, noùi caùch khaùc laø ñaõ toát the sitting meditation (zazen) posture to nghieäp, hay ñaõ ñaït ñaïo trong Phaät giaùo—In Zen, Rodin's famous statue: The Thinker. It sounds this is a formal acknowledgment on the part of the good to say 'thinking,' but actually 'The master that his disciple has fully completed his Thinker' exemplifies a posture of chasing training under him, in other words, graduated, or after illusions. The figure sits hunched over, attained enlightenment in Buddhism. his shoulders drawn forward and his chest Höùa Nguy Vaên (1908-?): Teân cuûa moät vò hoïc giaû compressed. The arms and legs are bent, the Phaät giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng toát neck and fingers are bent, and even the toes nghieäp ñaïi hoïc Minh Höng veà khoa hoïc töï nhieân, are bent. When our body is bent like this, nhöng laïi boû heát thì giôø nghieân cöùu veà Phaät giaùo— blood becomes congested and we get caught Name of a Chinese Buddhist scholar in the up in our imagination and become unable to twentieth century. He graduated from Ming-Hsing break free. On the other hand, when we sit University on the Natural Science, but spent his zazen, everything is straight; straight from whole life to study and research on Buddhism. trunk, back, neck, and head. because our Höùa Nguyeän: To vow—To make a vow. abdomen rests comfortably on solidly folded legs, blood leaves the head and circulates

plentifully toward the abdomen. Precisely ñang xaûy ra, thì thaáy hai phe bí ngoâ ñang caõi because blood circulates downward from the loän vôùi nhau. Sö truï trì cao gioïng maéng: 'Bí head, congestion is alleviated, excitability is ngoâ! Laøm gì maø ñaùnh nhau nhö vaäy? Taát caû lessened, and we no longer need chase after haõy ngoài xuoáng toïa thieàn.' Thaày truï trì daïy cho fantasies and delusions. Therefore, doing chuùng caùch toïa thieàn: 'Gaáp chaân laïi nhö theá correct zazen means taking the correct naøy, ngoài xuoáng, thaúng löng, thaúng cao coå posture and entrusting everything to it." leân.' Khi nhöõng quaû bí ngoâ toïa thieàn theo caùch Coù moät coâng aùn ñaët ra caâu hoûi theá naøy: Thaày truï trì daïy cho, côn giaän döõ cuûa chuùng "Khuoân maët nguyeân thuûy cuûa baïn tröôùc khi dòu ñi vaø taâm cuûa chuùng daàn oån ñònh laïi. Thaày cha meï baïn ra ñôøi laø nhö theá naøo?" Ngöôøi ta truï trì noùi vôùi chuùng: 'Baây giôø, haõy ñaët tay leân coù theå giaû ñònh moät caùch töï nhieân nhö coù moät ñaàu.' Caùc quaû bí ngoâ ñaët tay leân ñaàu vaø caûm caùi gì ñoù ñöôïc goïi laø "baûn lai dieän muïc," thaáy coù moät caùi gì ñoù kyø laï dính vaøo ñoù. Ñoù laø nhöng ñoù khoâng phaûi laø söï tieáp caän ñuùng ñaén. nhöõng daây bí keát chuùng laïi vôùi nhau. 'Thaät kyø Khi chuùng ta môû ra baøn tay suy töôûng, khi laï, chuùng ta vöøa caõi nhau om soøm trong khi buoâng xaû, caùi ngaõ boån lai seõ hieän ra. Ñoù thaät ra, taát caû chuùng ta keát lieàn nhau vaø coù khoâng phaûi laø caûnh giôùi huyeàn bí ñaëc bieät naøo chung moät cuoäc soáng. Sai laàm quaù! Ñuùng nhö caû. Ñöøng tìm noù ôû nôi naøo khaùc. Khi chuùng ta lôøi daïy cuûa Thaày truï trì!' Töø ñoù veà sau, caùc môû ra baøn tay suy töôûng, baûn lai dieän muïc laø quaû bí ngoâ luoân chung soáng thuaän hoøa vôùi ñaây. Khi chuùng ta

khoâng coøn naém baét tö nhau."—Also in the Opening the Hand of töôûng, chuùng ta nhaän ra raèng söùc maïnh taïo Thought, Zen Master Kosho Uchiyama wrote: neân cuoäc soáng cuûa chuùng ta vaø söùc maïnh taïo "The following story comes from Edo period neân côn gioù chæ laø moät löïc gioáng heät nhau. in Japan (1600-1868). Behind a temple there Cuoäc soáng cuûa chuùng ta vaø söùc maïnh taïo neân was a field where there were many squashes côn gioù chæ laø moät. Hôi thôû cuûa chuùng ta vaø growing on the vine. One day a fight broke hôi gioù thoåi laø moät—There is a koan that asks, out among them, and the squashes split up "What is your original face before your into two groups and made a big racket parents were born?" One might naturally shouting at one another. The head priest assume that there is some special thing called heard the uproar and, going out to see what "original face," but that is not the right was going on, found the squashes quarreling. approach. When we open the hand of thought, In his own booming voice the priest scolded letting go, the original Self is there. It's not them. 'Hey, squashes! What are you doing out some special mystical state. Don't seek it there fighting? Everyone does zazen.' The somewhere else. When we open the hand of priest taught them how to do zazen. 'Fold your thought, that is original face. When we refrain legs like this, sit up, and straighten your back from grasping our thoughts, we realize that and neck.' While the squashes were sitting the force that animates our lives and the force zazen in the way the priest had taught them, that moves the wind are the very same force. their anger subsided and they settled down. Our lives and the force that moves the wind Then the priest quickly said, 'Everyone put are the very same. Our breath and the wind your hand on top of your head.' When the blowing are one. squashes felt the top of their heads, they Cuõng trong quyeån Môû Voøng Tay Tö Duy, found some weird thing attached there. It Thieàn sö Noäi Sôn Höng Chính vieát: "Caâu turned out to be a vine that connected them chuyeän sau ñaây coù töø thôøi ñaïi Giang Hoä ôû all together. 'This is really strange. Here Nhaät Baûn. Sau löng moät ngoâi chuøa, coù moät we've been arguing when actually we're all caùnh ñoàng traûi daøi, moïc ñaày bí ngoâ. Moät hoâm tied together and living just one life. What a moät cuoäc aåu ñaû noå ra vaø nhöõng quaû bí taùch ra mistake! It's just as the priest said,' After that, laøm hai phe caõi nhau inh oûi. Sö truï trì chuøa the squashes all got along with each other nghe tieáng gaàm theùt, böôùc xem coi vieäc gì quite well."

Theo Thieàn sö Noäi Sôn Höng Chính trong own life; I take care of the world as my own quyeån Môû Voøng Tay Tö Duy, trong Phaät giaùo, life, moment by moment, and in each söï ñoái ñaàu giöõa "toâi" vaø "baïn" coù theå ñöôïc so situation I enable the flower of my life to saùnh vôùi nhöõng gì xaûy ra giöõa ngöôøi meï vaø bloom, working solely that the light of Buddha ñöùa con. Baø meï chaêm soùc ñöùa con, nhöng may shine. In this sense, the activity of khoâng phaûi qua ñoù, baø hy sinh phaàn mình; traùi Buddha being carried on together with the laïi, vôùi moät tình yeâu nuoâi döôõng baø meï chaêm whole earth and all living beings is the aim of soùc ñöùa con nhö chaêm soùc cuoäc soáng cuûa zazen practitioner's daily life as well as the chính mình. Kinh Dieäu Phaùp Lieân Hoa daïy: aim or vow of our overall life. It is

through "Ba coõi naøy laø sôû höõu cuûa ta vaø taát caû chuùng zazen that we make this vow our own. sanh trong ñoù laø con caùi cuûa ta." Ñaây laø tinh Theo Thieàn sö Noäi Sôn Höng Chính trong thaàn caên baûn cuûa Phaät giaùo vaø nguoàn goác cuûa quyeån Môû Voøng Tay Tö Duy, haõy coá gaéng tinh thaàn naøy khoâng gì khaùc hôn laø oån ñònh xem nhöõng gì ñang dieãn ra trong taâm trí cuûa trong toïa thieàn tröôùc khi coù moïi phaân bieät. baïn nhö laø nhöõng chaát noäi tieát. Taát caû nhöõng Khoâng phaûi vì töï lôïi hay ñeå ñöôïc noåi tieáng maø tö nieäm, tình caûm cuûa baïn ñeàu laø moät loaïi noäi chuùng ta baän taâm lo toan chuyeän ñôøi, taän tuïy tieát. Caàn phaûi thaáy roõ ñieàu ñoù. Bao nhieâu thöù vôùi coâng vieäc, yeâu thöông nhaân quaàn hoaëc lieân tuïc phaùt sinh trong ñaàu toâi, nhöng neáu toâi baøy toû moái quan taâm cuûa mình ñeán nhöõng vaán coá gaéng ñaùp öùng vôùi töøng tröôøng hôïp, toâi seõ bò ñeà xaõ hoäi. Toâi lo toan cuoäc soáng cuûa chính toâi; kieät söùc. Ñaõ coù bao giôø baïn traûi qua kinh toâi lo toan chuyeän theá giôùi nhö lo toan cuoäc nghieäm veà vieäc treøo leân moät nôi thaät cao vaø soáng cuûa chính toâi; töøng luùc vaø trong moïi hoaøn boãng döng naûy ra yù muoán thuùc baùch nhaûy caûnh, toâi giuùp boâng hoa ñôøi toâi böøng nôû vaø xuoáng? Thoâi thuùc muoán nhaûy xuoáng ñoù chæ laø ñôn thaân laøm vieäc ñeå aùnh Phaät quang böøng moät chaát noäi tieát trong ñaàu cuûa baïn maø thoâi. saùng. Theo yù nghóa naøy, muïc tieâu cuûa ngöôøi Neáu baïn nghó raèng phaûi laøm theo moïi thoâi toïa thieàn trong cuoäc soáng haèng ngaøy, vaø cuõng thuùc trong ñaàu, thì coøn gì ñeå noùi nöõa...— laø muïc tieâu vaø taâm nguyeän cuûa chuùng ta cho According to Zen Master in the Opening the toaøn boä cuoäc ñôøi laø keát hôïp hoaït ñoäng cuûa Hand of Thought, you might try looking at all Phaät taùnh ñoái vôùi theá gian vaø moïi chuùng stuff that comes up in your head as just a sanh... Chính nhôø toïa thieàn maø öôùc nguyeän aáy secretion. All out thoughts and feelings are a thaønh taâm nguyeän cuûa chính chuùng ta— kind of secretion. It is important for us to see According to Zen Master in the Opening the that clearly. I've always got things coming up Hand of Thought, the encounter between "I" in my head, but if I tried to act on everything and "thou" in Buddhism may be compared to that came up, it would just wear me out. that between a mother and her child. The Haven't you ever had the experience of being mother takes care of her child, but in doing so, up on a very high place and having an urge to she is not sacrificing herself; on the contrary, jump? That urge to jump is just a secretion in with a nurturing love she looks after the child your head. If you felt that you had to follow as her own life. The Lotus Sutra says, "The every urge that came into your head, well... three worlds are my possessions, and all Höng Döông Thanh Nhöôïng Thieàn Sö: Koyo sentient beings therein are my children." This Seijo (jap)—Hsing-yang Ch'ing-jang (Wade-Giles is fundamental spirit of Buddhism, and the Chinese)—Xingyang Qingrang (Pinyin source of this spirit is nothing other than Chinese)—Chuùng ta gaëp teân oâng trong thí duï thöù 9 settling in the zazen that precedes all cuûa Voâ Moân Quan. Ngoaøi ra, coøn coù moät vaøi chi distinctions... It is not to profit personally or to tieát lyù thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng become famous that we take good care of Luïc: Thieàn sö Höng Döông Thanh Nhöôïng

thuoäc things, devote ourselves to our work, love phaùi Quy Ngöôõng, moân ñoà vaø ngöôøi noái phaùp cuûa those whom we encounter, or demonstrate our thieàn sö Ba Tieâu Hueä Thanh. OÂng soáng vaø daïy concern for social problems. I take care of my Thieàn treân Caûnh Sôn, nay thuoäc tænh Hoà Baéc. OÂng

noåi tieáng vaøo giöõa theá kyû thöù X vaø XI. Maëc daàu coù Döông Thanh Nhöôïng chuaån thuaän söï chöùng ít ghi cheùp veà oâng, nhöng oâng noåi tieáng laø moät nghieäm cuûa Laõo Hoà, nhöng khoâng chuaån trong nhöõng vò thaày cuoái cuøng cuûa toâng Qui thuaän caùi hieåu bieát cuûa Laõo Hoà. Haønh giaû tu Ngöôõng. Sau oâng thì toâng Qui Ngöôõng khoâng hieän thieàn neân luoân nhôù raèng keû phaøm phu maø bieát höõu nöõa, vaø moät phaàn cuûa toâng naøy nhaäp vaøo thì ñoù laø Thaùnh nhaân, Thaùnh nhaân maø hieåu, ñoù truyeàn thoáng Laâm Teá—We encounter Master laø phaøm phu vaäy—One day a monk asked Hsing-yang in example 9 of the Wu-Men-Kuan. Hsing-yang, "The Buddha of Supremely Besides, there is some interesting information on Pervading, Surpassing Wisdom did sitting him in The Records of the Transmission of the meditation on the Bodhi Seat for ten kalpas, Lamp (Ch’uan-Teng-Lu): Zen master Hsing-yang but the Dharma of the Buddha did not Ch'ing-jang was a student and dharma successor of manifest itself and he could not attain Pa-chiao Hui-ch'ing of the Kuei-Yang Sect. He Buddhahood. Why was this?" Hsing-yang lived and taught Zen on Mount Jing in modern said, "Your question is exactly to the point." Hubei Province. He flourished in the 10th and The monk said, "But he did sitting meditation 11th century. Although little is recorded about this on the Bodhi Seat; why couldn't he attain teacher, he is notable as one of the last masters of Buddhahood?" Hsing-yang said, "Because he the Kuei-Yang school. After him, the school is a nonattained Buddha." According to Wu passed out of existence, and it was partially Men Hui-Kai in the Wu-Men-Kuan, it is absorbed by the Linji tradition. obviously that Hsing-yang approves the Old Moät vò Taêng hoûi Thieàn sö Höng Döông: Barbarian's realization, but does not approve "Tröôùc söï xuaát hieän cuûa Phaùp, khi Voâ Thöôïng his understanding. Zen practitioners should Tueä Voâ Thöôïng Thoâng Ñaït Phaät toïa thieàn always remember that if an ordinary person möôøi kieáp tröôùc khi thaønh Phaät thì theá naøo?" realizes, he or she is thus a sage. If a sage Höng Döông noùi: "Caâu hoûi cuûa oâng thaät söï understands, he or she is thus an ordinary truùng ñieåm ñaáy." Vò Taêng laïi noùi: "Vì oâng ta person. ngoài trong tö theá toïa thieàn, thì taïi sao oâng aáy Höng Döông Thanh Phaåu Thieàn Sö: Koyo Seibo khoâng ñaït thaønh Phaät ñaïo chöù?" Höng Döông (jap)—Hsing-yang Ch'ing-p'ou (Wade-Giles noùi: "Vì oâng aáy ñaõ khoâng thaønh Phaät."—A Chinese)—Xingyang Qingpou (Pinyin Chinese)— monk asked Zen master Hsing-yang Ch'ing- Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát jang, "How was it in the time before the veà Thieàn sö Höng Döông Thanh Phaåu; tuy nhieân, appearance of the Buddhadharma, when the coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Buddha of Supreme Wisdom and Penetration Nguõ Ñaêng Hoäi Nguyeân: Thieàn sö Höng Döông sat in meditation for ten kalpas before Thanh Phaåu laø ñeä töû cuûa Thieàn sö Ñaïi Döông. Sö becoming a Buddha?" Hsing-yang said, "Your soáng vaø daïy

Thieàn treân nuùi Hung Döông. Tuy Sö question truly hits the mark." The monk said, laø moät ñeä töû noåi baät cuûa Thieàn sö Ñaïi Döông, "Since he sat in the seat of meditation, why nhöng khoâng may laïi cheát tröôùc Ñaïi Döông vaø didn't he attain the Buddha way?" Hsing-yang khoâng coù Phaùp töø naøo ñeå noái doõi Taøo Ñoäng—We said, "Because he had not become a Buddha." do not have detailed documents on this Zen Moät hoâm moät oâng Taêng hoûi Hoøa Thöôïng Master; however, there is some interesting Höng Döông Thanh Nhöôïng: "Phaät Ñaïi Thoâng information on him in The Wudeng Huiyuan: Zen Trí Thaéng ngoài tu möôøi kieáp ôû ñaïo traøng, Phaät master Hsing-yang Ch'ing-p'ou was a disciple of phaùp khoâng hieån hieän, khoâng thaønh ñöôïc Phaät Zen master T'a-Yang. Although he was a ñaïo, theá nghóa laø sao?" Hoøa Thöôïng noùi: "Hoûi prominent successor of T'a-Yang, he thaät hay!" OÂng Taêng laïi noùi: "Ñaõ ngoài tu ôû unfortunately did not outlive his teacher, nor did ñaïo traøng, sao laïi khoâng thaønh ñöôïc Phaät he have any Dharma heirs to carry on the Cao- ñaïo?" Hoøa Thöôïng ñaùp: "Vì oâng aáy khoâng T'ong line. thaønh Phaät." Theo Voâ Moân Hueä Khai trong Luùc Höng Döông laøm vò Taêng coi soùc nhaø Voâ Moân Quan, roõ raøng Hoøa Thöôïng Höng vöôøn trong töï vieän, moät laàn Sö troàng döa. Ñaïi

Döông hoûi Sö: "Chöøng naøo döa chín?" Höng vaøng kình vuõ truï, trong aáy ai laø ngöôøi xuaát Döông noùi: "Baây giôø chuùng ñaõ chín heát roài." ñaàu?" Vò Taêng hoûi: "Neáu khi gaëp ngöôøi xuaát Ñaïi Döông noùi: "Haõy haùi nhöõng traùi chín ñeå ñaàu thì laøm sao?" Sö ñaùp: "Gioáng nhö chim rieâng ra." Höng Döông noùi: "Con seõ ñöa caét anh khoâng tin, tröôùc soï khoâ nghieäm môùi chuùng cho ai?" Ñaïi Döông noùi: "Ñöa cho bieát thaät." Vò Taêng hoûi: "Theá aáy thì khoanh nhöõng ai khoâng ôû trong nhaø vöôøn." Höng tay baøy ngöïc lui ba böôùc?" Sö ñaùp: "Döôùi toøa Döông noùi: "Hoøa Thöôïng nghó nhöõng ngöôøi Tu Di con ruøa quaï, chôù ñôïi ñieåm traùn laàn thöù khoâng ôû trong nhaø vöôøn seõ aên chuùng sao?" hai."—A monk asked Hsing-yang: "When the Ñaïi Döông noùi: "OÂng coù bieát hoï hay khoâng Sagara Dragon emerges from the sea, the caùi ñaõ?" Höng Döông noùi: "Daàu con khoâng entire universe shudders. At just such a time, bieát hoï, nhöng con khoâng theå naøo khoâng ñöa how is this expressed?" Hsing-yang said: döa chín cho hoï." Ñaïi Döông cöôøi roài boû ñi— "The Garuda King confronts the universe! When Hsing-yang was chief gardener he was Among you here, who can come forth?" The tending the melon. T'a-yang asked him, monk asked: "If suddenly someone comes "When will the sweet melon be ripe?" Hsing- forth, then what?" Hsing-yang said: "It's like yang said, "Now they're already very ripe." a falcon striking a pigeon. You don't believe T'a-yang said, "Pick the sweet ones and take me. If you can experience it behind your them away." Hsing-yang said, "To whom shall skull, then you'll at last realize the truth." The I give them?" T'a-yang said, "Give them to monk said: "In that case, I'll just fold my someone who hasn't been in the garden." hands on my chest and retreat three steps." Hsing-yang said, "Do you think that people Hsing-yang said: "The tortoise that upholds who haven't been in the garden will eat Mount Sumeru won't tolerate another one them?" T'a-yang said, "Do you know those going back with a dot on its forehead!"

people or not?" Hsing-yang said, "Although I Moät vò Taêng hoûi Höng Döông: "Taát caû coå don't know them, I can't help but provide for Thaùnh ñi ñaâu?" Höng Döông noùi: "Traêng them." T'a-yang laughed and went off. chieáu eâm ñeàm treân ngaøn soâng. AÙnh saùng coâ Sau khi truï ôû Höng Döông, sö thöôïng ñöôøng ñoäc cuûa noù chieáu saùng ñeán taän ñaùy bieån."—A daïy chuùng: “Ñaïi ñaïo töø Taây sang, lyù baët baùch monk asked Hsing-yang, "Where have all the phi, trong caâu hôïp cô toaøn traùi dieäu chæ, baát ancient saints gone?" Hsing-yang said, "The ñaéc dó maø coù laøm cong vaïy toâng Toå Sö, huoáng moon peacefully shines on the thousand laø laêng xaêng coù lôïi ích gì? Tuy nhieân nhö theá, rivers. Its solitary light illuminates to the vieäc khoâng phaûi moät chieàu, haõy ôû trong cöûa bottom of the sea." xöôùng giaùo môû moät con ñöôøng cuøng toaøn theå Moät vò Taêng hoûi: "Chöøng naøo Hoøa Thöôïng thöông löôïng.”—After becoming the abbot of môùi baét ñaàu thöôïng ñöôøng thuyeát giaûng?" a temple, Hsing-yang entered the hall and Höng Döông noùi: "Laõo Taêng khoâng thöôïng addressed the monks, saying: “The principle ñöôøng nhö laø moät trong chuoãi daøi noái tieáp cuûa of the great way that came from the west cuts Taêng chuùng. Toát hôn, laõo Taêng neân thöôïng off the hundred negations. Words that accord ñöôøng vaø noùi chuyeän tröôùc khi nhaät nguyeät with the essential teaching go on without end. ñöôïc khai sanh."—A monk asked, "At what But what benefit could there be in just time did you go into the hall to begin arduously submitting to the teachings of our teaching?" Hsing-yang said, "I do not enter school? Although it’s like this, there are many the hall as one of a succession of monks. different affairs to deal with. But in the Rather, I enter the hall and speak before the teaching of our school, there is only one path sun and moon were born." that passes through. Everyone discuss this!” Sö beänh, Ñaïi Döông ñeán hoûi: “Thaân naày nhö Coù vò Taêng hoûi: “Roàng Ta Kieät ra khoûi bieån boït huyeãn, trong boït huyeãn thaønh töïu. Neáu thì caøn khoân chaán ñoäng, thaáy maët trình nhau khoâng coù caùi boït huyeãn thì ñaïi söï khoâng do vieäc theá naøo?” Sö ñaùp: “Chim Ñaïi baøng caùnh ñaâu maø hieän. Neáu caàn ñaïi söï xong, bieát caùi

boït huyeãn naøy laøm gì?” Sö thöa: “Vaãn laø vieäc was a student and dharma successor of Lin-chi I- beân naøy.” Ñaïi Döông baûo: “Vieäc beân kia theá hsuan, and the master of Nan-yuan Hui-yung. naøo?” Sö thöa: “Khaép ñaát vaàng hoàng suoát, ñaùy Khi ôû hoäi chuùng cuûa Tam Thaùnh Hueä Nhieân, bieån chaúng troàng hoa.” Ñaïi Döông cöôøi: “Laø Höng Hoùa thöôøng noùi: "Khi ta nhaém phöông ngöôøi tænh chaêng?” Sö heùt: “Noùi! Seõ baûo toâi Nam ñi haønh cöôùc, moät phen gaëp ñöôïc ñaàu maát roài.” Noùi xong thaày thò tòch—When gaäy, maø chaúng töøng tìm ra ñöôïc moät ngöôøi hoäi Hsing-yang was ill in bed, T’a-Yang said to Phaät phaùp." Tam Thaùnh nghe ñöôïc hoûi: "OÂng him: “The body is an illusion, and within this ñuû con maét gì maø daùm noùi theá aáy?" Sö lieàn illusion affairs are carried out. If not for this heùt. Tam Thaùnh noùi: "Phaûi laø oâng môùi ñöôïc." illusion, the great matter would have no place Sau Ñaïi Giaùc nghe ñöôïc, beøn noùi: "Laøm sao from which to be undertaken. If the great gioù thoåi gaõ ñeán trong cöûa Ñaïi Giaùc naøy." Veà matter is undertaken, it is seen to be an sau, Sö ñeán hoäi Ñaïi Giaùc laøm Vieän chuû.

Moät illusion. What do you say?” Hsing-yang said: hoâm, Ñaïi Giaùc goïi: "Vieän Chuû! Ta nghe oâng “There is still this matter here.” T’a-Yang noùi 'Nhaém phöông Nam ñi haønh cöôùc, moät said: “And what is that matter?” Hsing-yang phen gaëp ñöôïc ñaàu gaäy, maø chaúng töøng tìm ra said: “Encircling the earth, the lustrous ñöôïc moät ngöôøi hoäi Phaät phaùp.' OÂng y cöù vaøo crimson orb. At ocean bottom, not planting ñaïo lyù gì maø noùi nhö theá?" Sö lieàn heùt! Ñaïi flowers.” Hsing-yang paused and closed his Giaùc lieàn ñaùnh. Sö laïi heùt! Ñaïi Giaùc laïi ñaùnh. eyes. T’a-Yang smile and said: “Are you Hoâm sau, Sö ñi ngang qua phaùp ñöôøng, Ñaïi awake?” Hsing-yang said: “I’ve forgotten Giaùc goïi: "Vieän Chuû! Ta vaãn coøn nghi hai what I was about to say.” He then passed tieáng theùt cuûa oâng hoâm qua." Sö laïi heùt! Ñaïi away. Giaùc laïi ñaùnh. Sö laïi heùt! Ñaïi Giaùc laïi ñaùnh. Höng Ñöùc: To promote virtue. Sö noùi: "Toâi ôû choã Sö huynh Tam Thaùnh hoïc Höng Hoùa Ñaû Trung: Höng Hoùa ñaùnh ôû giöõa— ñöôïc caâu khaùch chuû, nay bò Sö huynh beõ gaõy Hsing-hua's striking in the middle—See Coâng AÙn roài, xin cho toâi phaùp moân an laïc." Ñaïi Giaùc Höng Hoùa Ñaû Trung. baûo: "Caùi gaõ muø, ñeán trong aáy ñaõ chòu thua, Höng Hoùa Toàn Trang: See Höng Hoùa Toàn Töông côûi aùo naïp ra ñaùnh ñoøn moät traän." Ngay lôøi Thieàn Sö. noùi naøy, Sö hieåu ñöôïc ñaïo lyù Tieân Sö Laâm Teá Höng Hoùa Toàn Töông Thieàn Sö (830-888): Koke ôû choã Hoaøng Baù aên gaäy. Sau ñoù, Sö leân Phaät Sonsho (jap)—Koke-Zonsho (jap)—Hsing-hua ñöôøng nieäm höông. Sö noùi: "Moät caây höông Ts'un-chiang (Wade-Giles Chinese)—Xinghua naøy voán vì Sö huynh Tam Thaùnh, duø Tam Cunjiang (Pinyin Chinese)—Teân cuûa moät vò Thieàn Thaùnh ñoái vôùi ta quaù ít oûi. Caây höông naøy cho sö Trung Hoa, toâng Laâm Teá, vaøo theá kyû thöù IX, Sö huynh Ñaïi Giaùc, duø Ñaïi Giaùc ñoái vôùi ta raát thuoäc thôøi nhaø Ñöôøng (618-907). Hieän nay chuùng dö daät; chaúng baèng cuùng döôøng Tieân Sö Laâm ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Teá—When Hsiang-hua was at San-sheng's Höng Hoùa Toàn Töông; tuy nhieân, coù moät vaøi chi congregation, he often said, "When I was on tieát lyù thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng pilgrimage in the South, I once suffered blows Luïc, quyeån XII: Thieàn sö Trung Hoa vaøo theá kyû from the staff, but it never brought out a thöù IX, ñeä töû vaø ngöôøi noái phaùp cuûa Laâm Teá Nghóa person who understands Buddhadharma." Huyeàn, vaø laø thaày cuûa Nam Vieän Hueä Ngung— San-sheng asked him, "What do you see that Zen Master Hsiang-hua-t'sun-chiang, name of a you can talk like that?" Hsiang-hua shouted. Chinese Zen master, of the Lin-Chi Sect, in the San-sheng said, "You're beginning to get it." ninth century, during the T'ang Dynasty in China. Later, Da-jue heard about this, he said, "How We do not have detailed documents on this Zen was this blown into Da-jue's doorway?" Later, Master; however, there is some interesting Hsiang-hua served as the head monk at Da- information on him in The Records of the jue's monastery. One day Da-jue called to Transmission of the Lamp (Ch’uan-Teng-Lu), him and said, "I've heard that you said that Volume XII: Zen Master Hsiang-hua-t'sun-chiang when you were on pilgrimage in the South

you once suffered blows from the staff, but it me to pieces, and I fall back down again never revealed someone who understood without even a trace of breath left in me,

wait Buddhadharma. By what principle could you for me to revive and I'll tell you it's still not speak like this?" Hsiang-hua shouted. Da-jue enough. Why? I have never set out real pearls struck him. Hsiang-hua shouted again. Da-jue for you inside the Purple Curtains. As for all again struck him. The next day, Hsiang-hua of you here, what are you doing when you just passed by the Dharma Hall, Da-jue called to go on with wild random shouting?" Little is him and said, "I am still not sure about your known concerning Hsing-hua besides that he two shouts yesterday." Hsiang-hua shouted. was the dharma heir of Lin-chi through whom Da-jue struck him. Hsiang-hua shouted again. the lineage of transmission of the Rinzai Da-jue again struck him. Hsiang-hua said, school passed. This lineage is still active in "When I was at elder brother San-sheng's Japan and Vietnam. place, we learned a phrase about 'guest' and Moät hoâm, Sö hoûi moät vò Taêng: "OÂng töø ñaâu 'host.' Elder brother San-sheng turned ñeán?" Vò Taêng ñaùp: "Töø choã doác Thieàn ñeán." everything topsy-turvy. I want you to provide Sö hoûi: "OÂng coù ñem theo tieáng heùt cuûa doác me a blissful method of entering the Way." Thieàn ñeán hay khoâng?" Vò Taêng ñaùp: "Khoâng Da-jue said, "You blind fool! This gibberish coù ñem ñeán." Sö noùi: "Nhö vaäy thì oâng khoâng you've said is solely lacking! Take off your phaûi töø choã doác Thieàn ñeán roài." Vò Taêng heùt robe and I'll give you a painful whack!" Upon leân. Sö lieàn ñaùnh—One day, Zen master hearing these words, Hsiang-hua grasped the Hsing-hua asked a monk, "Where are you meaning of his late master Lin-chi's having coming from?" The monk said, "From a suffered a beating at Huang-po's place. Later, precipitous Zen place." Hsing-hua said, "Did Hsiang-hua went into the Buddha hall, and you bring the shout of a precipitous Zen presenting a stick of incense to the Buddha, place?" The monk said, "I didn't bring it." he said, "This stick of incense is for elder Hsing-hua said, "Then you haven't come from brother San-sheng, although San-sheng was there." The monk shouted. Hsing-hua hit him. too aloof from me. This is for elder brother Moät hoâm, coù moät vò Taêng hoûi Sö: "Theá naøo laø Da-jue, although he was also removed. yù Toå Sö Taây sang?" Sö ñaùp: "Ruoài bu ñaày treân Neither can be compared to the honor I give löng con löøa ngaát ngö." Caâu traû lôøi cuûa thieàn to my late teacher, Lin-chi." sö Höng Hoùa laø ñuùng moät caùch töï nhieân. Ai ai Moät hoâm thieàn sö Höng Hoùa daïy chuùng: "Ta cuõng bieát, nhöng coù can heä gì vôùi vieäc Toå Sö thaáy caùc oâng ôû beân ñoâng lang heùt, ôû beân taây sang Trung Hoa? Ñieàu naøy cho thaáy caùc thieàn lang cuõng heùt, chôù coù heùt hoà heùt loaïn, duø cho sö khoâng phaûi laø trieát gia maø laø nhöõng baäc heùt ñeán Höng Hoùa bay boång leân coõi trôøi ba thöïc tu, neân hoï vieän daãn kinh nghieäm thay vì möôi ba taàng, rôùt laïi xuoáng ñaát cheát ngaát, ñôïi vieän daãn baèng lôøi; moät kinh nghieäm voán laø khi tænh laïi, ta seõ noùi vôùi caùc oâng laø chöa phaûi. caên baûn hoùa giaûi nhöõng nghi hoaëc thaønh moät Vì sao? Vì Höng Hoùa chöa töøng nhaèm trong nhaát theå hoøa ñieäu. Taát caû caùc leõ ñöông nhieân maøn tröôùng tía neùm chôn chaâu cho caùc oâng, cuõng nhö leõ baát khaû nôi nhöõng phaùt bieåu cuûa caùc oâng chæ thích heùt hoà heùt loaïn ñeå laøm gì?" caùc thieàn sö phaûi ñöôïc coi laø xuaát phaùt tröïc Ngöôøi ta bieát raát ít veà Höng Hoùa, ngoaïi tröø tieáp töø kinh

nghieäm baát nhò saâu thaúm cuûa hoï. vieäc oâng laø moät trong nhöõng haäu dueä cuûa Laâm Vaø chuùng ta chæ coù theå hieåu chöøng naøo chuùng Teá, qua oâng maø phaùi Laâm Teá ñöôïc truyeàn cho ta nhaûy vaøo moät caûnh giôùi vöôït leân kinh ñeán ngaøy nay. Ngaøy nay toâng phaùi naày vaãn nghieäm ñoái ñaõi cuûa mình. Haønh giaû chuùng ta coøn hoaït ñoäng ôû Nhaät Baûn vaø Vieät Nam—One cuõng neân nhôù raèng caùc thieàn sö gheâ tôûm moïi day, Hsing-hua said to the assembly, "I see all thöù tröøu töôïng vaø thuyeát lyù, neân ñoâi khi caùc of you shouting in the east hall and shouting caâu noùi cuûa hoï quaù ö loän xoän vaø voâ nghóa; in the west hall. Don't shout at random. Even ñoàng thôøi nhöõng caâu traû lôøi cuûa hoï luoân coù caùi if you shout at me up to the heavens, break loái ñoäc ñieäu cuûa chuû tröông sieâu nghieäm—

One day, a monk asked, "Why did the stick and brought it to Hsing-hua. The Bodhidharma come from the west?" Zen master took the stick and proceeded to circle master Hsing-hua answered, "On the back of the Dharma hall, and as he did so he asked a broken-down donkey there are enough the monks, "Do you recognize me?" The flies." Hsing-hua's answer is naturally correct. monks answered, "How could we not Everybody knows it, but what connection has recognize you?" The master said, "Dharma it to the patriarchal visit? This proves that Zen Master Foot! He can speak but he can't walk." masters are not philosophers but pragmatists, Hsing-hua then went to the hall and instructed they appeal to an experience and not to his attendant to ring the bell and assemble the verbalism; an experience which is so monks. Hsing-hua then addressed the monks, fundamental as to dissolve all doubts into saying, "Do you recognize me?" The monks harmonious unfication. All the matter-of-fact- didn't know what to say. Hsing-hua then threw ness as well as the impossibility of the down the staff and peacefully passed away in master's statements must thus be regarded as an upright position. issuing directly from their inmost unified Höng Hoaõn Thieàn Sö (1634-?): Teân cuûa moät vò experience. And the above impossible Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo condition so long as space-time relations cuoái thôøi nhaø Minh (1368-1644)—Name of a remain what they are to our final Chinese Ts'ao Tung Zen master in the end of the consciousness; they will only be intelligible Ming dynasty in China. when we are ushered into a realm beyond our Höng Khôûi: To rise. relative experience. We, Zen practitioners, Höng Long Thieàn Sö: Teân cuûa moät vò Thieàn sö should remember that Zen masters abhor all Trung Hoa thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø abstractions and theorizations, so their Minh (1368-1644)—Name of a Chinese Ts'ao propositions sound outrageously incoherent Tung Zen master during the end of the Ming and nonsensical; at the same time, their dynasty in China. answers too, harp on the same string of Höng Minh: Teân moät ngoâi chuøa noåi tieáng toïa laïc transcendentalism. trong quaän saùu, thaønh phoá Saøi Goøn, Nam Vieät Vua Ñöôøng Trang Toâng ban cho Sö moät con Nam—Name of a famous pagoda located in the ngöïa. Trong luùc côõi ngöïa, Sö chôït bò ngöïa Sixth district, Saigon City, South Vietnam. quaêng teù gaõy chaân. Sö goïi: "Vieän Chuû! Chuoát Höng Pheá: Properity and decadence. cho ta moät caây naïng." Vieän chuû

chuoát naïng Höng Quaûng Töï: Teân cuûa moät ngoâi chuøa toïa laïc xong, ñem ñeán cho Sö. Sö caëp naïng ñi voøng trong thò xaõ Caø Mau, tænh Caø Mau, Nam Vieät quanh phaùp ñöôøng, Sö hoûi Taêng chuùng: "Caùc Nam—Name of a temple, located in Caø Mau oâng coù nhaän ra laõo Taêng khoâng?" Chuùng Taêng town, Caø Mau province, South Vietnam. ñaùp: "Laøm sao maø khoâng nhaän ra Hoøa Höng Thieàn Hoä Quoác Luaän: Kozen gokokuron Thöôïng?" Sö noùi: "Phaùp sö queø, noùi ñöôïc ñi (jap)—Taùc phaåm cuûa thieàn sö Vinh Taây Minh, chaúng ñöôïc." Sau ñoù Sö ñi ñeán phaùp ñöôøng ngöôøi ñaàu tieân ñöa Thieàn vaøo Nhaät Baûn moät caùch keâu thò giaû ñaùnh chuoâng hoïp chuùng. Chuùng thaønh coâng. OÂng soaïn vaên baûn naày ñeå ñaùp laïi Taêng tuï hoïp, Sö noùi: "Laïi bieát laõo Taêng nhöõng lôøi caùo buoäc cuûa caùc phaùi Phaät giaùo ñoái laäp chaêng?" Chuùng khoâng bieát ñaùp theá naøo. Sö vôùi oâng; ñaëc bieät oâng chöùng minh raèng Nhaät Baûn neùm naïng caây, ngoài ngay thaúng an nhieân thò chaáp nhaän söï thuyeát giaûng thieàn vì ñieàu ñoù chæ coù tòch—The emperor T'ang Zhuang-Ts'ung lôïi cho Nhaät Baûn. Ñaây cuõng laø vaên baûn ñaàu tieân honored master Hsing-hua with the gift of a veà Thieàn ñöôïc bieân soaïn ôû Nhaät Baûn—Name of a riding horse. While the master was riding the work of commentary. A written work of the horse it was startled and the master fell off, Japanese Zen master Eisai Zenji, who was the injuring his foot. Hsing-hua gave instruction to first to transmit the Zen tradition successfully in the monastery director, saying, "Make me a Japan. He wrote it as a response to accusations walking stick." The monastery director made from rival Buddhist schools; in it he explains that

the adoption of the Zen teachings could only bring Höông Dieäm Quang Traøng Thaàn: Light Banner to Japan's benefit. This was also the first book of Flagrant Flames Deity (Spirit). about Zen written in Japan. Höông Dieäp: Gandhadala (skt)—Fragrant Höng Trieät: leaves—Laù thôm. 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo Höông Duïc: Söï ham muoán muøi thôm—The desire thôøi nhaø Minh (1368-1644)—Name of a for fragrance—The lust of the nasal organ. Chinese famous monk who lived in the Ming Höông Duïc Thieàn Sö: Teân cuûa moät vò Thieàn sö Dynasty in China. Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name 2) (1635-?): Teân cuûa moät vò Thieàn sö Trung Hoa of a Chinese famous monk who lived in the T'ang thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø Minh Dynasty in China. (1368-1644)—Name of a Chinese Ts'ao Tung Höông Duy: Sensation of smell. Zen master in the end of the Ming dynasty in Höông Ñaøi Ñieän: Gandakuti (skt)—Phoå Höông China. Thaát—Buddha's abode at Jetavana—Tònh thaát cuûa Höng Truø Thieàn Sö (1639-1695): Teân cuûa moät vò ñöùc Theá Toân trong khu Kyø Thoï Caáp Coâ Ñoäc Vieân. Thieàn sö Trung Hoa vaøo cuoái thôøi nhaø Minh Höông Ñaøi Phaät: Gandhalaya-buddha (skt)— (1368-1644)—Name of a Chinese Zen master in Sugandhakuta-buddha (skt)—Hsiang-Chi the end of the Ming dynasty in China. Buddha—Buddha of Fragrance Land—Höông Höng Töø: Teân cuûa moät vò danh Taêng Trung Hoa Tích Phaät. vaøo theá kyû thöù XX—Name of a Chinese famous Höông Ñaøn: Gandhadaru (skt)—Gandhastha monk in the twentieth century. (skt)—Aloe wood—Fragrant wood—Goã thôm. Höùng Cao Khaûi Lieät: Phaán khôûi (hoà hôûi)—In Höông Ñaêng: Höông vaø ñeøn—Incense and lamp. high spirit. Höông

Ñieän: Ñieän thôø Tam Baûo hay Phaät Ñieän — Höùng Khôûi: Phaán khôûi (hoà hôûi)—Encouraged—In The incense hall, especially the large hall of the high spirit. Triratna. Höùng Phaán: Phaán khôûi (hoà hôûi)—Encouraged— Höông Ñöùc: Gandhaguna (skt)—Property of To feel excited—In high spirit. odors. Höông: Gandha (skt)—Muøi höông: Aroma— Höông Ñöôøng: Gandakuti (skt)—Hall of Fragrance—Incense—Höông laø söù giaû cuûa Phaät fragrances—See Höông Ñaøi Ñieän. khuyeán khích loøng tin vaø nhieät taâm haønh trì— Höông Giôùi: 1) Ngoâi ñeàn hay ngoâi chuøa: Incense Incense is one of the Buddha's messengers to region, a temple; 2) Phaùp giôùi höông: stimulate faith and devotion. Gandhadhatu (p)—The smell element. Höông AÙi: Craving for smells. Höông Haûi: Scented ocean—Sea of perfume. Höông AÁm: See Caøn Thaùt Baø. 1) Bieån nöôùc thôm quanh nuùi Tu Di. Ñaây laø bieån Höông Caûnh: Gandhavisaya (skt)—Fragrant nöôùc thôm trong theá giôùi Lieân Hoa taïng cuûa scene. ñöùc Tyø Loâ Giaù Na—The scented ocean Höông Caên: Gandhamula (skt)—Fragrant root. surrounding Sumeru. This is the sea from Höông Chaát: Gandhaja (skt)—Fragrant which grows a large lotus-flower, which substances. produces Vairocana Buddha's land, called Höông Chuù: Moät loaïi nhang thôm ñöôïc quaán 'World of Lotus-store'. thaønh cuoän nhö oáng chæ—Thread incense (in 2) Teân cuûa moät ngoâi chuøa coå, toïa laïc taïi xaõ Phuø coils); a lamp or candle giving a fragrant odour; Ñoång, huyeän Gia Laâm, thaønh phoá Haø Noäi, incense and candles. Baéc Vieät Nam—Name of an ancient temple, Höông Chuûng Töû: Gandhabija (skt)—Fragrant located in Phuø Ñoång village, Gia Laâm district, seeds—Haït thôm. Haø Noäi City, North Vietnam. Höông Cuùc: Arjaka (skt)—A Leâ Thoï, moät loaïi Höông Haûi Thieàn Sö (1628-1715): Teân cuûa moät caây coù hoa thôm—A tree with white scented vò Thieàn sö Vieät Nam vaøo theá kyû XVII—Name of flowers, said to fall in seven parts, like an a Vietnamese Zen master in the seventeenth epidendrum. century.

Höông Hoa: 1) Höông vaø hoa, hai trong caùc moùn Chæ baèng danh töï khoâng ñuû chuyeån taûi yù nghóa, ñoà cuùng Phaät: Incense and flowers, offering to the nhöng ñaõ laø sinh vaät coù lyù trí, chuùng ta khoâng laøm Buddha; 2) Hoa thôm: Gandhakasuma (skt)— sao traùnh khoâng phaùt bieåu baèng danh töï. Vaø nhöõng Fragrant blossom. phaùt bieåu naøy mô hoà hay saùng suûa, coøn tuøy theo sôû Höông Hoa Dieäu Quang Thaàn: Exquisite Light kieán cuûa rieâng chuùng ta. Theo söï giaûi thích cuûa of Fragrant Flowers Deity (Spirit). thieàn sö Vieân Ngoä trong Bích Nham Luïc, thí duï Höông Hoûa: Höông ñoát vaø ñeøn thaép (nhöõng vaät thöù 17, khi Höông Laâm noùi "Ngoài laâu sanh nhoïc," ñöôïc duøng trong nghi leã trong caùc töï vieän)— haønh giaû coù hieåu chaêng? Neáu hieåu ñöôïc thì treân Incense and candles or lamps. ñaàu traêm coû döùt heát can qua, neáu chaúng hieåu thì Höông Hoaøn: Quaû caàu höông—Incense balls. laéng nghe phaân xöû. Coå nhaân ñi haønh cöôùc choïn löïa Höông Hoàn: Soul of a dead person. baïn ñoàng haønh ñeå vaïch coû xem gioù. Khi aáy Vaân Höông Hueä Boà Taùt: See Höông Töôïng Boà Taùt. Moân thònh hoùa ôû Quaûng Nam, Höông Laâm thöôøng Höông Keá Trang Nghieâm Thaàn: Fragrant ra ñaát Thuïc ñoàng thôøi vôùi Nga Hoà, Caûnh Thanh, Topknot Adornment

Deity (Spirit). tröôùc ñeán tham vaán Baùo Töø ôû Hoà Nam, sau môùi Höông Khoùi: Incense and smoke—Ancestor ñeán trong hoäi Vaân Moân laøm thò giaû möôøi taùm naêm. worship. ÔÛ choã Vaân Moân thaân ñöôïc, thaân nghe, Sö ngoä tuy Höông Laâm: Korin (jap)—See Tröøng Vieãn Höông treã, song quaû laø baäc ñaïi caên khí. Sö ôû beân caïnh Laâm Thieàn Sö. Vaân Moân möôøi taùm naêm, Vaân Moân thöôøng keâu thò Höông Laâm Ngoài Laâu Sanh Meät: To accomplish giaû Vieãn, Sö vöøa ñaùp daï, Vaân Moân hoûi laø caùi gì? one’s labour by prolonged sitting, as did Khi aáy Höông Laâm cuõng haï ngöõ, trình kieán giaûi, Bodhidharma—See Höông Laâm Toïa Cöûu Thaønh ñuøa tinh hoàn, song troïn chaúng kheá hôïp. Moät hoâm Lao. Sö boãng nhieân la: "Con hoäi!" Vaân Moân baûo: "Sao chaúng noùi moät caâu höôùng thöôïng xem?" Sö ôû theâm Höông Laâm Taây Lai YÙ: Höông Laâm vaø yù nghóa ba naêm. Trong thaát, Vaân Moân phoùng nhöõng ñaïi cô cuûa vieäc Toå sö töø Taây sang—Hsiang Lin and the bieän, hôn phaân nöûa vì thò giaû Vieãn. Tuøy choã nhaäp meaning of the Patriarch's coming from the taùc, Vaân Moân phaøm coù moät lôøi moät caâu, troïn nhaèm West—See Höông Laâm Toïa Cöûu Thaønh Lao. vaøo choã thò giaû Vieãn. Sau Höông Laâm trôû veà ñaát Höông Laâm Toïa Cöûu Thaønh Lao: Ngoài laâu sanh Thuïc, ban ñaàu ôû cung Thuûy Tinh taïi Ñaïo Giang, meät nhöng maø thaønh töïu nhö Ngaøi Boà Ñeà Ñaït sau truï chuøa Höông Laâm ôû Thanh Thaønh. Hoøa Ma—To accomplish one’s labour by prolonged Thöôïng Toä ôû Trí Moân goác ngöôøi Chieát, nghe sitting, as did Bodhidharma—Theo Bích Nham Höông Laâm giaùo hoùa thaïnh haønh lieàn ñeán ñaát Luïc, taéc 17, vaø boä Caûnh Ñöùc Truyeàn Ñaêng Luïc, Thuïc ñeå tham leã. Hoøa Thöôïng Toä laø thaày cuûa quyeån XXII, moät hoâm, coù moät vò taêng hoûi Höông Tuyeát Ñaäu. Vaân Moân tuy tieáp ngöôøi voâ soá, song Laâm: "Theá naøo laø yù Toå sö töø Taây sang?" Höông hieän thôøi chæ ñaïo haønh chæ moät phaùi Höông Laâm laø Laâm ñaùp: "Ngoài laâu sanh nhoïc." Ñaây laø tröôøng thaïnh haønh. Höông Laâm trôû veà Töù Xuyeân truï vieän hôïp trong ñoù caâu traû lôøi ñöôïc nhaém ngay vaøo nhaân boán möôi naêm, ñöôïc 80 tuoåi môùi thò tòch. Sö caùch cuûa chính Toå sö, vôùi nhöõng ñoan quyeát troû thöôøng noùi: "Ta boán möôi naêm môùi thaønh moät vaøo caùc haønh vi cuûa ngaøi. Tuy nhieân, caâu traû lôøi maûnh." Phaøm daïy chuùng, Sö noùi: "Ñi haønh cöôùc, naøy vaãn khoâng ñuïng tôùi taâm ñieåm cuûa caâu hoûi; ñoù tham taàm tri thöùc, caàn ñeå maét maø ñi, phaûi phaân laø "yù nghóa Ñoâng du cuûa Toå" ñöôïc caét nghóa ñeå ñen traéng, thaáy caïn saâu môùi ñöôïc. Tröôùc caàn phaûi laøm thoûa maõn taâm trí bình thöôøng cuûa chuùng ta. laäp chí, ñöùc Thích Ca Maâu Ni khi coøn tu nhaân, Phaûi chaêng vì ngoài suoát chín naêm neân Toå Boà Ñeà phaùt moät lôøi moät nieäm ñeàu laø laäp chí." Sau naày coù Ñaït Ma hoaøn toaøn meät moûi? Hay ñaây chính laø moät moät vò Taêng ñeán hoûi: "Theá naøo laø moät ngoïn ñeøn ôû ñoan quyeát ñaïi khaùi noùi veà vieäc ngoài thieàn, keå caû trong thaát?" Höông Laâm ñaùp: "Ba ngöôøi laøm tröôøng hôïp cuûa chính thieàn sö Höông Laâm? Hay chöùng ruøa thaønh traïnh." Vò Taêng laïi hoûi: "Theá naøo ñaây laø moät caùch Höông Laâm muoán xin loãi vì ñaõ ñeå laø vieäc cuûa keû aùo naïp?" Höông Laâm ñaùp: "Thaùng cho vò Taêng ngoài quaù laâu? Thaät khoù maø caû quyeát chaïp löûa chaùy nuùi." Xöa nay ñaùp yù Toå

sö raát ñieàu naøo vôùi ñieàu naøo. Ñaây chính laø choã khoù hieåu nhieàu, chæ coù moät taéc naày cuûa Höông Laâm laø ngoài cuûa Thieàn ñoái vôùi leà loái suy nghó thoâng thöôøng.

caét ñaàu löôõi trong thieân haï, khoâng coù choã cho oâng forming associations with chosen friends to travel suy tính ñaïo lyù. OÂng Taêng hoûi: "Theá naøo laø yù Toå together as companions on the Path, they would sö töø Taây sang?" Höông Laâm ñaùp: "Ngoài laâu sanh pull out weeds and look for the way. At the time nhoïc." Ñaùng goïi laø lôøi khoâng vò, caâu khoâng vò, laáp Yun Men was causing the teaching to flourish bít mieäng ngöôøi, khoâng coù choã ñeå cho oâng Taêng throughout Kuang Nan. Hsiang Lin had made his hít hôi. Caàn thaáy lieàn thaáy, neáu chaúng thaáy toái kî way by stages out of Ssuchuan. He was khôûi giaûi hoäi. Höông Laâm ñaõ töøng gaëp caùc baäc taùc contemporary with E Hu and Ching Ch'ing. he first gia, cho neân coù thuû ñoaïn cuûa Vaân Moân, coù ba caâu went to Pao Tz'u Temple in Hunan; only later did theå dieäu. Nhieàu ngöôøi hieåu laàm noùi: "Toå sö Taây he come to Yun Men's congregation, where he sang chín naêm ngoài dieän bích, haù chaúng phaûi ngoài was an attendant for eighteen years. At Yun-men's laâu sanh nhoïc hay sao?" Thaät tình maø noùi, noùi nhö place he personally attained and personally heard; vaäy thì aên nhaäp vaøo ñaâu. Chaúng thaáy coå nhaân ñaïi though the time of his enlightenment was late, töï taïi, chaân ñaïp ñeán ñaát thaät, khoâng coù nhieàu thöù nevertheless he was a man of great faculties. He Phaät phaùp, tri kieán, ñaïo lyù, gaëp vieäc lieàn öùng duïng. stayed at Yun-men's side for eighteen years; time Theá neân noùi "Phaùp theo phaùp haønh, phaùp traøng tuøy and again Yun Men would just call out to him, choã döïng laäp."—According to the Pi Yen Lu, "Attendant Yuan!" As soon as he responded, Yun example 17, and the Records of the Transmission Men would say, "What is it?" At such times, no of the Lamp (Ch’uan-Teng-Lu), Volume XXII, matter how much Hsiang Lin spoke to present his one day, a monk asked Hsiang-lin, "What is the understanding and gave play to his spirit, he never meaning of the Patriarch's coming from the reached mutual accord with Yun Men. One day, West?" Hsiang Lin said, "Sitting for a long time though, he suddenly said, "I understand." Yun becomes toilsome." This is the case in which Men said, "Why don't you say something above answers are indicated more or less directly and beyond this?" Hsiang Lin stay on for another concerned with the person of the Patriarch himself three years. Yun Men's eloquent elucidations of with assertions which are made about his doings. states uttered in his room were mostly so that However, the answers still do not touch the central Attendant Yuan could enter in actively wherever point of the question; that is, "the meaning of the he was. Whenever Yun Men had some saying or patriarchal visit to China" is not explained in any remark, they were all gathered by Attendant way that we of plain minds would like. Did the Yuan. Later Hsiang Lin returned to Ssuchuan, nine years' sitting make Bodhidharma all tired where he stayed at Crystal Palace Temple on out? Or is this just a general assertion concerning Ch'ing Ch'eng Mountain. Master Chih Men Tso sitting in meditation, including Hsiang-lin's case? was originally from Chekiang. Filled with what he Or is it an apologetic remark for having kept him had heard of

Hsiang Lin teaching the Path, he sitting so long? One may find it hard to decide came especially to Ssuchuan to meet him and pay which. This is where Zen is difficult to understand homage. Tso was Hsueh Tou's master. Though by the ordinary way of thinking. Mere words are Yun Men converted people without number, of all insufficient to convey the meaning, but as rational the wayfarers of that generation, Hsiang Lin's beings we cannot avoid making statements. And stream flourished most. After he came back to these statements are at once puzzling and Ssuchuan, he lived in temples teaching for forty illuminating according to our own insight. years; he did pass on until he was eighty. He once According to the interpretation of Zen master said, "Only when I was forty did I attain unity." Yuan-Wu in example 17 of the Pi-Yen-Lu, when Ordinarily he would teach his assembly saying, Hsiang Lin says, "Sitting for a long time becomes "Whenever you go travelling on footto search for toilsome." Zen practitioners, do you understand? If men of knowledge, you must bring along the eye you do understand, then you can put down your to distinguish initiate from uninitiate, to tell shield and spear on the hundred grasses. If you shallow from deep, then you'll be all right. First don't understand, then listen humbly to this you must establish your resolve, just as old man treatment. When the Ancients travelled on foot, Sakyamuni did when he was in the casual ground;

wherever he thought or spoke, it was always to set Höông Maãu: Gandhamatri (skt)—Mother of his resolve." Later a monk asked, "What is the odors. saucer-lamp within the room?" Hsiang Lin said, "If Höông Moäc: See Höông Ñaøn. three people testify that it's a turtle, then it's a Höông Nghieâm: See Höông Nghieâm Trí Nhaøn turtle." Again the monk asked, "What is the affair Thieàn Sö. underneath the patched robe?" Hsiang Lin said, Höông Nghieâm Kích Truùc: Höông Nghieâm neùm "The conflagration of the end of time burns up the gaïch chaïm buïi tre—Hsiang-Yen's throwing a mountain." Since the old days, many answers have small piece of the tile and it struck a stalk of been given for the meaning of the Patriarch's bamboo—Coâng aùn noùi veà cô duyeân ngoä Thieàn cuûa coming from the West, only Hsiang Lin, right here Thieàn sö Höông Nghieâm khi Sö neùm moät mieáng in this case, has cut off the tongues of everyone on gaïch chaïm vaøo buïi tre. Theo Nguõ Ñaêng Hoäi earth; there is no place for you to calculate or Nguyeân, quyeån IX, khi Höông Nghieâm ñi ñeán make up realizations. The monk asked, "What is Nam Döông choã di tích Quoác Sö Hueä Trung, sö truï the meaning of the Patriarch's coming from the taïi ñaây. Moät hoâm nhôn cuoác coû treân nuùi, löôïm hoøn West?" Hsiang Lin said, "Sitting for a long time gaïch neùm truùng caây tre vang tieáng. Sö chôït tænh becomes toilsome." This could be called flavorless ngoä phaù leân cöôøi. Sö trôû veà taém goäi thaép höông words, flavorless phrases; flavorless talk blocks nhaém höôùng Qui Sôn ñaûnh leã, ca tuïng raèng: “Hoøa off people's mouths and leaves you no place to Thöôïng töø bi ôn nhö cha meï, khi tröôùc neáu vì con show your energy. If you would see, then just see noùi roài thì laøm gì coù ngaøy nay.” Sö laøm baøi keä: immediately. If you don't see, it's urgent you avoid “Nhaát kích vong sôû tri entertaining intellectual understanding. Hsiang Caùnh baát giaû tu trì Lin had encountered an adept;

consequently he Ñoäng dung döông coå loä possessed Yun Men's technique and harmonious Baát ñoïa thieåu nhieân cô.” mastery of the 'three phrases' of Yun Men. People (Moät tieáng queân sôû tri often misunderstand and say, "The Patriarch came Chaúng caàn phaûi tu trì from the West and sat facing a wall for nine years; Ñoåi saéc baøy ñöôøng xöa isn't this sitting for a long time and becoming Chaúng rôi cô laëng yeân). weary?" What is there to hold on to? They don;t “Xöù xöù voâ tuùng tích see that the Ancient Hsiang Lin had attained the Thinh saéc ngoaïi oai nghi realm of great independence, that his feet tread Chö nhôn ñaït ñaïo giaû upon the real earth; without so many views and Haøm ngoân thöôïng thöôïng cô.” theories of Buddha Dharma, he could meet the (Nôi nôi khoâng daáu veát situation and function accordingly. As it is said, Oai nghi ngoaøi saéc thinh. "The Teaching is carried on according to facts; the Nhöông ngöôøi baäc ñaït ñaïo banner of the Teaching is set up according to the Ñeàu goïi thöôïng thöôïng cô). situation." The koan about the potentiality and conditions of Höông Laâm Tröøng Vieãn Thieàn Sö: Kyorin- awakening of Zen master Hsiang-Yen when he Choon (jap)—Hsiang-lin Ch'eâng-yuan—See threw a small piece of the tile and it struck a stalk Tröøng Vieãn Höông Laâm Thieàn Sö. of bamboo. According to Wudeng Huiyuan, Höông Laâu: Daøn höông nôi hoûa taùng kim thaân volume IX, when Hsiang-Yen left Kwei-Shan, he Ñöùc Phaät—The fragrant pyre on which the body of then went traveling and eventually resided at Buddha was consumed. Nan-Yang, the site of the grave of National Höông Loø: A Censer. Teacher Nan-Yang Hui-Zhong. One day as Höông Long Naõo: Scented dragon’s brains, Hsiang-Yen was scything grass, a small piece of camphor—See Kieát Boá La. the tile was knocked through the air and struck a Höông Loâ: Höông Loø—A Censer. stalk of bamboo. Upon hearing the sound of the Höông Mao Phaùt Quang Thaàn: Fragrant Hair tile hitting the bamboo, Hsiang-Yen instantly Emitting Light Deity (Spirit). experienced vast enlightenment. Hsiang-Yen then

bathed and lit incense. Bowing in the direction of a word, but brought him a a wash-basin of water Kwei-Shan, he said: “The master’s great and a towel; while Hsiang-Yen brought him a cup compassion exceeds that of one’s parents! Back of tea. Kuei-shan commented that these two then if you had explained it, then how could this disciples' understanding was even better that that have come to pass?” Hsiang-Yen then wrote a of Sariputra's. On such occasion, these Zen master verse: adapt themselves to the circumstances, not using “One strike and all knowledge is forgotten. any abstract assertion on an object deliberately No more the mere pretense of practice. chosen for the illustration of his point. In fact, in Transformed to uphold the ancient path, the Records of the Transmission of the Lamp Not sunk in idle devices.” (Ch’uan-Teng-Lu), Volume XI and in Wudeng “Far and wide, not a trace is left. Huiyuan, Volume IX, Zen master Hsiang-Yen The great purpose lies beyond sound and form. always addressed the monks, saying, "The Way is In every direction the realized Way, attained by means of enlightenment and is not Beyond all speech, the ultimate principle.” found in words. It is mysterious and majestic, and Höông Nghieâm Nguyeân Moäng: Höông Nghieâm without the slightest breach. Don't belabor your ñoaùn

moäng—Hsiang-Yen's interpreting of master mind! Just turn the light inward. Those disciples Kuei-shan's dream—Coâng aùn noùi veà Thieàn sö using total effort every day in words to realize Höông Nghieâm vaø Ngöôõng Sôn ñoaùn veà giaác enlightenment are just backward and confused." moäng cuûa thaày mình laø Quy Sôn Linh Höïu. Theo Höông Nghieâm: Nhö Nhaân Laïc Haï Thaâm Tænh, Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån IX, moät hoâm, Khaåu Haøm Thuï Chi, Ñaùp Baát Ñaùp Tha Sôû trong giaác nguû tröa, Thieàn sö Quy Sôn coù moät giaác Vaán?: The koan of a man who is falling down a moäng, vì vaäy Quy Sôn beøn keâu hai ñeä töû Höông deep well, hanging from a branch by his teeth; Nghieâm vaø Ngöôõng Sôn laïi ñeå ñoaùn moäng. respond or not respond to a question?—Coâng aùn Ngöôõng Sôn khoâng noùi moät lôøi, maø chæ böng ñeán cuûa Thieàn sö Höông Nghieâm, noùi veà moät ngöôøi rôùt thau röûa maët vaø moät caùi khaên; trong khi Höông xuoáng gieáng saâu (coù taøi lieäu noùi vöïc saâu), mieäng Nghieâm thì mang ñeán cho Quy Sôn moät taùch traø. chæ ngaäm ñöôïc moät caønh caây, coù neân ñaùp hay Thieàn sö Quy Sôn bình luaän raèng kieán giaûi cuûa hai khoâng ñaùp caâu hoûi cuûa ngöôøi khaùc? Moät hoâm, ñeä töû naøy coøn hôn caû kieán giaûi cuûa ngaøi Xaù Lôïi Thieàn sö Höông Nghieâm (vaøo theá kyû thöù IX) Phaát nöõa. Baèng nhöõng cô duyeân nhö theá maø caùc thöôïng ñöôøng daïy chuùng: "Ví nhö coù ngöôøi lô löûng Thieàn sö tuøy cô öùng bieán chöù khoâng phaûi laø moät treân mieäng vöïc saâu muoân tröôïng, raêng caén vaøo loái ñoaùn ngoân tröøu töôïng ñaët vaøo moät vaät ñöôïc löïa moät caønh caây, chaân thoõng giöõa hö khoâng, hai tay choïn tuøy yù ñeå thuyeát minh quan ñieåm cuûa mình. khoâng níu vaøo ñaâu ñöôïc. Vaø luùc aáy coù ngöôøi qua Thaät vaäy, trong Truyeàn Ñaêng Luïc, quyeån XI vaø ñoù hoûi voïng leân: 'Toå Ñaït Ma qua Trung Hoa coù yù Nguõ Ñaêng Hoäi Nguyeân, quyeån IX, Thieàn sö nghóa gì?' Neáu ngöôøi treân caây môû mieäng ra traû lôøi Höông Nghieâm Trí Nhaø luoân daïy chuùng: "Ñaïo do thì rôi maát maïng trong vöïc saâu. Neáu khoâng traû lôøi ngoä maø ñaït, chaúng taïi ngöõ ngoân. Ñoù laø caùi thaáy thì phuï loøng ngöôøi hoûi. Trong phuùt giaây nguy kòch mieân maät rôû rôû chöa töøng caùch rôøi, chaúng nhoïc khoù xöû aáy, ngöôøi aáy phaûi laøm sao?" Höông taâm yù. Taïm nhôø hoài quang phaûn chieáu. Nhöõng ai Nghieâm ñaët vaán ñeà phuû nhaän taát caû ñoái theå moät haèng ngaøy vaän duïng coâng phu troïn veïn trong ngöõ caùch böùc baùch khoâng sao neù traùnh ñöôïc. Ngöôøi bò ngoân ñeå ñaït ngoä chæ laø keû meâ töï traùi maø thoâi."—treo treân mieäng vöïc saâu laø ngöôøi bò keït trong tình The koan about Zen masters Hsiang-Yen's and theá tieán thoaùi löôõng nan giöõa caùi cheát vaø caùi soáng, Yang-shan's interpreting of Kuei-shan's dream. khoâng coøn bieän luaän gì ñöôïc ñeå thoái thaùc. Chuùng According to The Records of the Transmission of ta coù theå giaûi thích coâng aùn thuù vò naøy theo hai the Lamp (Ch'uan-Teng-Lu), Volume IX, one day, caùch. Thöù nhaát, noù tieâu bieåu caùi kyõ thuaät maø caùc Zen master Kuei-shan had a dream in his Thieàn sö thöôøng söû duïng ñeå boù buoäc ñeä töû thoái lui afternoon nap, so he called two of his disciples vaøo ngoõ bí cuûa con ñöôøng maø tö töôûng thöôøng leä Hsiang-Yen and Yang-shan to come and asked vaø nhöõng lieân töôûng cuûa ngöôøi aáy luoân luoân tuaân them to interpret his dream.

Yang-shan did not say theo, nhö theá ñaët ra moät hoaøn caûnh khieán ngöôøi ñeä töû khoâng coøn caùch naøo ñeå cho pheùp tö töôûng cuûa Suppose another man coming to him to propose a mình taùc ñoäng ñöôïc. Roài baèng caùch xoâ ñaåy ngöôøi question, 'What is the meaning of the first ñeä töû moät böôùc xa hôn nöõa vaøo moät vuøng baát tri, patriarch coming over here from the West?' If this Thieàn sö coù theå khai môû hueä nhaõn cuûa ñeä töû. Thöù man should open the mouth to answer, he is sure nhì, neáu chuùng ta nhìn coâng aùn naøy theo pheùp aån to fall and lose his life; but if he would make no duï, noù nhaéc nhôû chuùng ta ñeán baûn chaát luoân luoân answer, he must be said to ignore the inquirer. At naém giöõ hay chaáp tröôùc cuûa taâm thöùc con ngöôøi. this critical moment what should he do?" Hsiang- Quaû ñuùng raèng con ngöôøi chuùng ta luùc naøo cuõng yen is putting the negation of opposites in a most caàn phaûi coù moät caùi gì ñoù ñeå oâm giöõ hay baùm víu. graphically illustrative manner. The man over the Hình nhö chuùng ta khoâng theå nghó raèng taâm thöùc precipice is caught in a dilema of life and death, coù theå taùc ñoäng maø khoâng coù ñoái töôïng ñeå suy and there can be no logical quibblings. This töôûng. Chuùng ta chöa töøng coù theå suy töôûng hay interesting koan can be interpreted in two ways. hoaït ñoäng maø khoâng coù moät ñoái töôïng trong baát kyø First, it is typical of the technique often used by khoaûnh khaéc naøo. Hôn theá nöõa, trong haàu heát caùc Zen masters to compel the disciple to retreat to tröôøng hôïp, chuùng ta phaûi coù hôn moät ñoái töôïng ñeå the dead end of the tracks which his habitual naém giöõ hay chaáp tröôùc. Neáu maát ñi ñoái töôïng naøy thinking and associations have always followed, chuùng ta luoân nhôø ñeán ñoái töôïng khaùc. Nhöng caùc thus setting up a condition in which he has no way vò Thieàn sö khoâng cho pheùp chuùng ta coù baát cöù cô of allowing his thoughts to function. Then, by hoäi naøo ñeå naém baét moät ñoái töôïng khaùc. Caùc pushing the disciple one step beyond to the Thieàn sö luoân luoân xoâ ñaåy chuùng ta ñeán ñöôøng unknown, the Master may open his wisdom eye. cuøng, nôi chuùng ta khoâng coù gì ñeå naém baét hay Second, if we look upon this koan metaphorically, chaáp tröôùc, hoaëc troán traùnh. Chính ôû ñaây, vaøo caùi it reminds us of the ever-grasping or clinging luùc tuyeät voïng naøy, chuùng ta phaûi vöùt boû caùi thoùi nature of the human mind. It is indeed true that we quen chaáp tröôùc, nhaûy ra khoûi chieán haøo cuoái cuøng as humans must have something to hold or to cling cuûa con ñöôøng tö töôûng vaø ñaàu haøng vôùi hai baøn to all the time. It seems unthinkable to us that the tay khoâng, khoâng coù gì ñeå oâm giöõ, ñeå ñaït ñeán söï mind can function without having an object to giaûi thoaùt lôùn trong kieáp nhaân sinh. Trong hai think about. Never for one moment can we do tröôøng hôïp cuûa Nam Tuyeàn vaø Ngöôõng Sôn, ñoà without an object to make mental or physical chuùng khoâng cöùu noåi maïng con meøo, khoâng baûo activity possible. Furthermore, on most occasions veä ñöôïc taám göông quyù, chæ vì taâm hoï chöa côûi boû we must have more than one object to grasp or ñöôïc neáp trí thöùc neân khoâng môû ñöôïc moät loái thoaùt cling to. If we lose one we can always resort to giöõa meâ ñoà do hai sö phuï Nam Tuyeàn vaø Ngöôõng another. But Zen masters will not allow us to have Sôn chuû taâm gaøi vaøo. Nhöng trong tröôøng hôïp naøy,

any chance to grasp on another object. Zen maïng soáng cuûa chính mình, phaûi tính laøm sao ñaây? masters always drive us to the absolute dead-end Haõy laéng nghe caùi naøy! Töông truyeàn ôû moät tieàn state, where we have nothing to grasp, ching to, or kieáp ñöùc Phaät nhaûy vaøo mieäng quyû la saùt, ñoåi escape from. It is right here, at this very point of maïng soáng ñeå ñöôïc nghe troïn baøi keä chaùnh phaùp. desperation, that we must give up habit of Thieàn, coát thöïc teá, muoán chuùng ta phaùt taâm ñaïi clinging, and it is right here that we must withdraw huøng ñaïi löïc vaø cao roäng nhö vaäy, daùm thí maïng from the last ditch of our thought-track and soáng nhò nguyeân ñeå ñoåi laáy giaùc ngoä vaø yeân vui surrender, with both hands empty, with nothing to vónh vieãn. Vì Thieàn noùi caùnh cöûa chæ môû ra khi hold on to for the Absolute Great Release. In two huøng taâm aáy phaùt hieän—One day, Zen master cases of Nan-ch'uan and Yang-shan, the monks Hsiang-yen (in the ninth century) entered the hall failed to save the innocent victim or the precious and addressed his monks, saying, "It is like a man treasure, simply because their minds were not yet over a precipice one thousand feet high, he is free from intellectualism and were unable to hanging himself there with a branch of a tree break through the entanglements purposely set up between his teeth; the feet are far off the ground, by Nan-ch'uan in one case and by Yang-shan in and his hands are not taking hold of anything. this case. But in this very case, how about one's

own life? Listen to this! The Buddha in one of his ngöôøi soáng tröôùc kia. Coøn neáu nhö chöa ñaùp ñöôïc former lives is said to have thrown himself down thì chôø sau naày hoûi Di Laëc—One day, Hsiang-Yen into the maw of a man-devouring monster, in entered the hall and addressed the monks, saying: order to get the whole stanza of the truth. Zen, “Talking about this, you could compare it to a being practical, wants us to make the same noble person who has climbed a tree and is grasping a determination to give up our dualistic life for the branch, supported only by his teeth. His feet are sake of enlightenment and eternal peace. For it hanging freely, as are his hands. Suddenly says that its gate will open when this someone down on the ground yells out to him: determination is reached. ‘What is the meaning of the First Ancestor coming Höông Nghieâm Queá Thieàn Sö (1631-1708): Teân from the west?’ To not answer isn’t acceptable, cuûa moät vò Thieàn sö Trung Hoa, thuoäc phaùi Ñaïi but if he does so he’ll fall, and so lose his life. At Hueä, toâng Laâm Teá vaøo thôøi nhaø Thanh (1644- this very moment what can he do?” At that time a 1912)—Name of a Chinese Zen master of the Ta- monk named Tiger Head Zhao came forth from Hui branch, Lin-chi Sect, in the Ch'ing Dynasty in the congregation and addressed Hsiang-Yen, China. saying: "Leaving aside the question of the tree Höông Nghieâm Thieàn Sö: See Höông Nghieâm top, I ask the master to comment about before Trí Nhaøn Thieàn Sö. climbing the tree."” Hsiang-Yen asked the monk: Höông Nghieâm Thöôïng Thuï: Höông Nghieâm “Where are you form?” The monk replied: “From Leo Caây, thí duï thöù 5 cuûa Voâ Moân Quan— Kwei-Shan.” Hsiang-Yen asked: “There was once Hsiang-Yen's Up a Tree, example 5 of the Wu- a monk who asked Wei-Shan concerning the Men-Kuan—Moät hoâm Thieàn Sö Höông Nghieâm Patriarch’s idea of coming to China, and how did

thöôïng ñöôøng daïy chuùng: “Ví nhö ngöôøi leo leân Kwei-Shan reply?” The monk said: “Kwei Shan caây cao, döôùi laø vöïc thaúm ngaøn thöôùc. Ngöôøi aáy gave no answer but held up his baton.” Hsiang- mieäng ngaäm caønh caây, chôn khoâng ñaïp choã naøo, Yen asked: “Now, how do you understand the tay khoâng baùm vaøo ñaâu. Chôït coù ngöôøi ñeán hoûi: meaning of Kwei-Shan’s action?” The monk “YÙ Toå Sö töø AÁn Ñoä sang.” Neáu môû mieäng ñaùp thì replied: “The master’s idea is to elucidate mind maát maïng naùt thaân, baèng chaúng ñaùp thì phuï loøng along with matter, to reveal truth by means of an ngöôøi hoûi. Chính khi aáy phaûi laøm sao?” Khi aáy coù objective reality.” Hsiang-Yen said: “Your Thöôïng Toïa Chieâu böôùc vaøo thöa: “Chaúng hoûi khi understanding is alright as far as it goes. But what ñaõ leo leân caây, luùc chöa leo leân caây thì theá naøo?” is the use of hurrying so to theorize?” The monk Sö beøn hoûi thaày Taêng: “Töø ñaâu ñeán?” Thaày Taêng now turned around and asked: “What will be your ñaùp: “Töø Qui Sôn ñeán.” Sö hoûi: “Gaàn ñaây Hoøa understanding about Kwei-Shan?” Hsiang-Yen Thöôïng ôû Qui Sôn coù lôøi daïy gì?” Thaày Taêng ñaùp: held up his stick like the other master, then “Khi coù ngöôøi hoûi yù chæ cuûa Toå sö töø Taây laïi laø gì laughed: “Ha! Ha!" According to Wu Men Hui- thì Hoøa Thöôïng ñöa caây phaát töû leân.” Sö beøn hoûi: Kai in the Wu-Men-Kuan, Zen practitioners “Caùc huynh ñeä ôû ñoù hieåu yù chæ cuûa Hoøa Thöôïng ra should always remember that even if your sao?” Thaày Taêng ñaùp: “Hoï dieãn giaûi raèng Hoøa eloquence flows like a river, it is all in vain. Even Thöôïng muoán noùi ‘töùc saéc minh taâm, phuï vaät hieån if you can expound cogently upon the whole body lyù.’” Sö baûo: “Hieåu thì phaûi hieåu ngay. Neáu khoâng of Buddhist literature, that too is useless. If you hieåu, lyù luaän coù ích gì?” Thaày Taêng lieàn hoûi sö can respond to this dilema properly, you give life hieåu Hoøa Thöôïng Qui Sôn nhö theá naøo?” Sö beøn to those who have been dead and kill those who ñöa caây phaát töû leân, ñoaïn ngaøi cöôøi ha haû. Theo have been alive. If you can't respond, you must Voâ Moân Hueä Khai trong Voâ Moân Quan, haønh giaû wait and ask Maitreya about it. tu thieàn neân luoân nhôù raèng daàu coù taøi bieän luaän Höông Nghieâm Trí Nhaøn Thieàn Sö (?-898): khuùc chieát troâi chaûy ñeán ñaâu ñeàu cuõng baèng thöøa. Kyogen Chikan (jap)—Hsiang-yen Chih-hsien Giaûng ñöôïc moät taïng kinh lôùn cuõng voâ ích. Neáu (Wade-Giles Chinese)—Xiangyan Zhixian (Pinyin ñaùp ñöôïc choã aáy thì baïn khôi daäy cuoäc soáng cho Chinese)—Teân cuûa moät vò Thieàn sö Trung Hoa ngöôøi ñaõ cheát tröôùc kia, vaø dieät con ñöôøng cuûa vaøo theá kyû chín. Hieän nay chuùng ta khoâng coù

nhieàu taøi lieäu chi tieát veà Thieàn sö Höông Nghieâm I want to record what you say.” Hsiang-Yen Trí Nhaøn; tuy nhieân, coù moät vaøi chi tieát lyù thuù veà was confused and unable to answer. He sat in vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån XI deep thought for some time and then vaø Nguõ Ñaêng Hoäi Nguyeân, quyeån IX: Thieàn Sö mumbled a few words to explain his Höông Nghieâm Trí Nhaøn, queâ ôû Thanh Chaâu (baây understanding. But Kwei-Shan couldn’t giôø thuoäc tænh Sôn Ñoâng), laø ñeä töû cuûa Toå Baùch accept this. Hsiang-Yen said: “Then would Tröôïng Hoaøi Haûi. Khi Baùch Tröôïng qua ñôøi, ngaøi the master please explain it?”

Kwei-Shan sang tieáp tuïc coâng quaû vôùi Toå Quy Sôn vaø trôû said: What I might say would merely be my thaønh ñeä töû cuûa Thieàn Sö Qui Sôn (Linh Höïu cuõng own understanding. How could it benefit your laø moät cao ñeä cuûa Toå Baùch Tröôïng)—Zen Master own view?" Hsiang-Yen returned to the Hsiang-Yen-Zhi-Hsien, name of a Chinese Zen monk's hall and search through the books he monk in the ninth century. We do not have had collected, but he couldn't find a single detailed documents on this Zen Master; however, phrase that could be used to answer Kwei- there is some interesting information on him in Shan's question. Hsiang-Yen then sighed and The Records of the Transmission of the Lamp said: "A picture of a cake can't satisfy (Ch'uan-Teng-Lu), Volume XI and in Wudeng hunger." He the burned all his books and said: Huiyuan, Volume IX: Zen master Hsiang-Yen- "During this lifetime I won't study the Zhi-Hsien was born in Shing-Chou (now in Shan- essential doctrine. I'll just become a common T'ung Province), was a disciple of Zen master Pai- mendicant monk, and I won't apply my mind Ch'ang-Huai-Hai. After the master's death, he to this any more." went to Kwei-Shan (who was also a senior Thaúng ñeán Nam Döông choã di tích Quoác Sö disciple of Pai-Ch'ang. Hueä Trung, sö truï taïi ñaây. Moät hoâm nhôn cuoác Moät hoâm, Qui Sôn baûo: "Ta nghe ôû choã Thieàn coû treân nuùi, löôïm hoøn gaïch neùm truùng caây tre Sö Baù Tröôïng hoûi moät ñaùp möôøi, hoûi möôøi vang tieáng. Sö chôït tænh ngoä phaù leân cöôøi. Sö ñaùp traêm, ñoù laø ngöôøi thoâng minh lanh lôïi, yù trôû veà taém goäi thaép höông nhaém höôùng Qui töôûng laø coäi goác sanh töû. Giôø ñaây ta khoâng hoûi Sôn ñaûnh leã, ca tuïng raèng: "Hoøa Thöôïng töø bi ngöôi nhöõng gì ngöôi nhôù töø kinh ñieån, maø thöû ôn nhö cha meï, khi tröôùc neáu vì con noùi roài thì noùi moät caâu khi cha meï chöa sanh xem?" Sö laøm gì coù ngaøy nay." Sö laøm baøi keä: bò moät caâu hoûi naày laøm môø mòt khoâng ñaùp "Nhaát kích vong sôû tri ñöôïc. Trôû veà lieâu, sö soaïn heát saùch vôû ñaõ hoïc Caùnh baát giaû tu trì qua, tìm moät caâu ñaùp troïn khoâng theå coù. Sö Ñoäng dung döông coå loä than: "Baùnh veõ chaúng no buïng ñoùi." Ñeán caàu Baát ñoïa thieåu nhieân cô." xin Qui Sôn noùi phaùp, Qui-Sôn baûo: "Neáu ta (Moät tieáng queân sôû tri noùi cho ngöôi, veà sau ngöôi seõ chöôûi ta; ta noùi Chaúng caàn phaûi tu trì laø vieäc cuûa ta ñaâu can heä gì ñeán ngöôi?" Sö Ñoåi saéc baøy ñöôøng xöa beøn ñem nhöõng saùch vôû ñaõ thu thaäp ñöôïc Chaúng rôi cô laëng yeân). ñoàng thôøi ñoát heát, coi nhö baùnh veõ aên maáy "Xöù xöù voâ tuùng tích cuõng chaúng no. Sö noùi: "Ñôøi naày chaúng hoïc Thinh saéc ngoaïi oai nghi Phaät phaùp nöõa, chæ laøm Taêng thöôøng laøm vieäc Chö nhôn ñaït ñaïo giaû côm chaùo, khoûi nhoïc taâm thaàn." Sö khoùc töø Haøm ngoân thöôïng thöôïng cô." giaû Qui-Sôn ra ñi—One day Kwei-Shan said (Nôi nôi khoâng daáu veát to Hsiang-Yen: "I've heard that you are an Oai nghi ngoaøi saéc thinh. intelligent monk at Pai-Zhang, responding ten Nhöõng ngöôøi baäc ñaït ñaïo times for what you're asked. Now I'm not Ñeàu goïi thöôïng thöôïng cô). asking you about what recorded or what can Hsiang-Yen tearfully left Kwei-Shan. He then be learned from the scriptures! You must say went traveling and eventually resided at Nan- something from the time before you were Yang, the site of the grave of National born and before you could distinguish objects. Teacher Nan-Yang

Hui-Zhong. One day as

Hsiang-Yen was scything grass, a small piece matter of your awakening. What do you say of the tile was knocked through the air and as evidence for it?" Hsiang-Yen then recited struck a stalk of bamboo. Upon hearing the his previous verse. Yang-Shan said: "This sound of the tile hitting the bamboo, Hsiang- verse could be composed from the things Yen instantly experienced vast you've studied earlier. If you've had a enlightenment. Hsiang-Yen then bathed and genuine enlightenment, then say something lit incense. Bowing in the direction of Kwei- else to prove it." Hsiang-Yen then composed Shan, he said: "The master's great a verse that said: compassion exceeds that of one's parents! "Last year's poverty was not real poverty. Back then if you had explained it, then how This year's poverty is finally genuine could this have come to pass?" Hsiang-Yen poverty. then wrote a verse: In last year's poverty there was still ground "One strike and all knowledge is forgotten. where I could plant my hoe, No more the mere pretense of practice. In this year' poverty, Transformed to uphold the ancient path, not even the hoe remains." Not sunk in idle devices." Ngöôõng Sôn baûo: "Sö ñeä ngoä Nhö Lai thieàn "Far and wide, not a trace is left. maø chöa ngoä Toå Sö thieàn." Sö laïi noùi baøi keä: The great purpose lies beyond sound and "Ngaõ höõu nhaát cô form. Thuaàn muïc thò y In every direction the realized Way, Nhöôïc nhôn baát hoäi Beyond all speech, the ultimate principle." Bieät hoaùn Sa Di." Qui Sôn nghe ñöôïc, noùi vôùi Ngöôõng Sôn: "Keû (Ta coù moät cô, chôùp maét chæ y naày ñaõ trieät ngoä." Ngöôõng Sôn thöa: "Ñaây laø Neáu ngöôøi chaúng hoäi, maùy taâm yù thöùc tröôùc thuaät ñöôïc, ñôïi con ñeán Rieâng goïi Sa Di). nôi khaùm phaù môùi chaéc." Ngöôõng Sôn ñeán Ngöôõng Sôn gaät ñaàu vaø veà thöa laïi Qui-Sôn: thaêm sö, baûo: "Hoøa Thöôïng khen ngôïi sö ñeä "Ñaùng möøng! Sö ñeä Trí Nhaøn ñaõ ngoä Toå Sö ñaõ phaùt minh ñaïi söï, thöû noùi toâi nghe?" Sö ñoïc Thieàn."—Yang-Shan said: "I grant that you baøi tuïng tröôùc cho Ngöôõng Sôn nghe. Ngöôõng have realized the Zen of the Tathagatas. But Sôn baûo: "Ñoù laø do tröôùc kia hoïc taäp ghi nhôù as for the Zen of the Ancestors, you haven't maø thaønh, neáu thaät chaùnh ngoä haõy laøm baøi baøi seen it in your dreams." Hsiang-Yen then tuïng khaùc. Sö noùi baøi khaùc: composed another verse that said: "Khöù nieân baàn vò thò baàn "I have a function Kim nieân baàn thuûy nhò baàn It's seen in the twinkling of an eye. Khöù nieân baàn du höõu traùc chuøy chi ñòa If others don't see it, Kim nieân baàn chuøy daõ voâ." They still can't call me a novice." (Naêm xöa ngheøo chöa thaät ngheøo When Yang-Shan heard this verse, he Naêm xöa ngheøo môùi thaät ngheøo reported to Kwei-Shan: "It's wonderful Naêm xöa ngheøo vaãn coøn coù ñaát caém duøi Hsiang-Yen has realized the Zen of the Naêm nay ngheøo duøi cuõng khoâng). Ancestors!" Hsiang-Yen then dispatched a monk to take Moät baøi keä khaùc cuûa Thieàn Sö Höông the verse to Kwei-Shan and recite it. Upon Nghieâm: hearing it, Kwei-Shan said to Yang-Shan: "Töû thoát maãu traùc "This disciple has penetrated!" Yang-Shan Töû giaùc maãu xaùc said: "This is a good representation of mind Töû maãu caâu vong function. But wait and I'll personally go and ÖÙng duyeân baát thaùt." check out Hsiang-Yan's realization." Later (Con keâu meï moå, Yang-Shan met with

Hsiang-Yen and said: con bieát xaùc meï “Master Kwei-Shan has praised the great Con meï ñeàu queân,

hôïp duyeân chaúng loá). mình—Another day, a monk came and asked Moät hoâm, coù moät vò Taêng töø Qui Sôn ñeán choã Hsiang-yen concerning Bodhidharma's idea of Höông Nghieâm, Höông Nghieâm hoûi: "Nhaân coù coming to the West. Hsiang-yen put his hand moät vò Taêng hoûi Toå Qui Sôn veà yù chæ sang into his pocket, and when he got it out it was Trung Hoa cuûa Toå Boà Ñeà Ñaït Ma; vaø khi traû formed into a fist, which he opened as if lôøi, Qui Sôn ñöa caây phaát töû leân. Baáy giôø maáy handing the contents over to the questioner. oâng hieåu nhö theá naøo veà haønh vi cuûa Qui The monk knelt down and extended both Sôn?" Vò Taêng ñaùp: "YÙ cuûa Toå sö laø töùc saéc hands in the attitude of receiving. Hsiang-yen minh taâm, phu vaät hieån lyù." Höông Nghieâm said, "What is this?" The monk made no reply. baûo: "Hieåu thì hieåu, khoâng hieåu thì khoâng This is the case where an object near by is hieåu. Lôïi ích gì maø voäi vaøng thuyeát lyù nhö made use of in answering the question. When vaäy?" Vò Taêng töùc thì xoay ngöôøi laïi vaø hoûi: questioned, the master may happen to be "Nhö vaäy yù cuûa sö thì sao?" Höông Nghieâm engaged in some work, or looking out of the ñöa caây phaát töû leân nhö toå Qui Sôn ñaõ laøm —A window, or sitting quietly in meditation, and monk came from Kuei-shan to Hsiang-yen then his response may contain some allusion when the latter asked the monk, "There was to the objects thus connected with his doing at once a monk who asked Kuei-shan the time. Whatever he may say, therefore, on concerning the Patriarch's idea of coming to such occasion is not an abstract assertion on the West, and Kuei-shan in answer held up his an object deliberately chosen for the duster (hossu). Now how do you understand illustration of his point. the menaing of Kuei-shan's action?" The Moät hoâm Sö thöôïng ñöôøng daïy chuùng: "Ñaïo monk replied, "The master's idea is to do ngoä maø ñaït, chaúng taïi ngöõ ngoân. Ñoù laø caùi elucidate mind along with matter, to reveal thaáy mieân maät rôû rôû chöa töøng caùch rôøi, chaúng truth by means of an objective reality." nhoïc taâm yù. Taïm nhôø hoài quang phaûn chieáu. Hsiang-yen said, "Your understanding is all Nhöõng ai haèng ngaøy vaän duïng coâng phu troïn right as far as it goes. But what is the use of veïn trong ngöõ ngoân ñeå ñaït ngoä chæ laø keû meâ töi hurrying so to theorize?" The monk now traùi maø thoâi."—One day, Zen master Hsiang- turned around and asked, "What will be your Yen entered the hall and addressed the understanding?" Hsiang-yen held up his monks, saying, "The Way is attained by duster like Kuei-shan. means of enlightenment and is not found in Moät hoâm khaùc, coù moät vò Taêng ñeán vaø hoûi words. It is mysterious and majestic, and thieàn sö Höông Nghieâm veà yù chæ Taây lai cuûa without the slightest breach. Don't belabor Toå Sö, Sö thoïc tay vaøo tuùi, khi ruùt ra, baøn tay your mind! Just turn the light inward. Those naém laïi thaønh caùi naém tay roài laïi môû naém tay disciples using total effort every day in words ra vaø laøm nhö laáy vaät gì cho ngöôøi hoûi. Vò to realize enlightenment are just backward Taêng quyø xuoáng vaø ñöa tay ra nhaän. Höông and confused." Nghieâm hoûi: "Caùi naøy laø caùi gì?" Vò Taêng Moät vò Taêng hoûi: "Theá naøo laø

caûnh cuûa Höông khoâng ñaùp. Ñaây laø tröôøng hôïp vò thieàn sö laáy Nghieâm?" Höông Nghieâm ñaùp: "Khoâng boùn moät vaät gaàn ñoù ñeå traû lôøi caâu hoûi. Khi ñöôïc phaân cho hoa laù coû caây."—A monk asked hoûi thì vò thieàn sö coù theå ñang laøm moät coâng Hsiang-Yen, "What is Hsiang-Yen's great vieäc, hay ñang nhìn ra cöûa soå, hay ñang laëng situation?" Hsiang-Yen said, "Don't fertilize leõ ngoài tö duy, vaø roài giaûi ñaùp cuûa ngaøi coù theå the flowers and trees." nhaéc ñeán nhöõng vaät nhö theá coù lieân heä ñeán Moät vò Taêng khaùc hoûi: "Theá naøo laø Tieân Ñaø vieäc laøm cuûa ngaøi luùc baáy giôø. Vì vaäy, ngaøi coù Baø (tieân ñaø baø theo tieáng Phaïn laø moät loaïi maät theå noùi baát cöù ñieàu gì, baèng nhöõng cô duyeân ngöõ cuûa Phaät)?" Höông Nghieâm goõ saøng nhö theá, caùi ñoù khoâng phaûi laø moät loái ñoaùn Thieàn vaø noùi: "Laïi ñaây!'"—Another monk ngoân tröøu töôïng ñaët vaøo moät vaät ñöôïc löïa asked, "What is a 'sindhava'?" Hsiang-Yen choïn tuøy yù ñeå thuyeát minh quan ñieåm cuûa

struck the meditation platform and said, Naêm nay ngheøo môùi thaät ngheøo "Come here!" Naêm tröôùc ngheøo khoâng ñaát caém duøi Moät hoâm, Höông Nghieâm thöôïng ñöôøng noùi Naêm nay ngheøo duøi cuõng khoâng coù noát.” vôùi Taêng chuùng: "Noùi chuyeän naøy, maáy oâng Zen master Hsiang-Yen always talked about coù theå so saùnh noù nhö coù moät ngöôøi treøo leân the poverty as a ‘must’ for his life of caây vaø caén chaët ñöôïc caønh caây bôûi ñoâi haøm cultivation as follows: raêng (mieäng ngaäm caønh caây), thaân hình treo lô “My last year’s poverty löûng, chaân khoâng choã choøi ñaïp, tay khoâng choã was not poverty enough, vòn níu. Thình lình coù ngöôøi ôû döôùi ñaát hoûi veà My poverty this year chæ yù cuûa Toå sö töø Taây laïi. Neáu khoâng ñaùp lôøi is poverty indeed; thì phuï loøng ngöôøi ta, coøn neáu môû mieäng ra In my poverty last year hoài ñaùp thì taùng maïng. Ngay luùc ñoù bieát tính there was room for a gimlet’s point, laøm sao?" Luùc aáy, coù vò Taêng teân Chieâu Hoå But this year even the gimlet is gone.” Thuû böôùc ra noùi: "Luùc leo leân caây thì khoâng Moät Thieàn sö khaùc ñaõ bình giaûng baøi keä noùi tôùi, con chæ hoûi Hoøa Thöôïng noùi gì veà luùc ngheøo cuûa Thieàn sö Höông Nghieâm nhö sau: tröôùc khi leo caây." Höông Nghieâm cöôøi "Ha! “Khoâng duøi khoâng ñaát chöûa raèng ngheøo Ha! Ha!"—One day, Hsiang-Yen entered the Coøn bieát mình ngheøo töùc chaáp ngheøo. hall and addressed the monks, saying, Roát raùo ngheøo laø nhö theá aáy: "Talking about this, you could compare it to a boån lai chöa thaáy moät ai ngheøo.” person who has climbed a tree and is grasping Later, there was a Zen master who a branch, supported only by his teeth. His feet commented on this verse of poverty by are hanging freely, as are his hands. Suddenly Hsiang-Yen in the following verse: someone down on the ground yells out to him. “Neither a gimlet’s point nor the room for it; 'What is the meaning of the First Ancestor but this is not yet real poverty: coming from the west?' To not answer isn't As long as one is conscious of having nothing, acceptable, but if he does so he'll fall, and so there still remains the guardian of poverty. lose his life. At this very moment what can he I am lately poverty-stricken in all conscience, do?" At that time a monk named Tiger Head For from the very beginning I do not see even Zhao came forth from the congregation and the one that is

poor.” addressed Hsiang-Yen, saying, "Leaving Duø theá naøo ñi nöõa, thì chính caùi ngheøo ñaõ giuùp aside the question of the tree top, I ask the cho Höông Nghieâm coù moät cuoäc soáng tu haønh master to comment about before climbing the toát ñeïp vaø cuoái cuøng trôû thaønh moät trong tree." Hsiang-Yen then laughed, "Ha! Ha! nhöõng Thieàn sö noåi tieáng trong Thieàn toâng Ha!" Trung Hoa—No matter what happened, Sö tuøy cô daïy chuùng nhöõng lôøi ñôn giaûn. Sö poverty was the main reason to cause Hsiang- ñeå laïi hôn hai traêm baøi tuïng ñoái cô öùng duïng Yen to have a good life of cultivation and khoâng theo qui luaät nhö nhöõng baøi keä vöøa keå finally he became one of the most famous treân, caùc nôi truyeàn baù raát thònh haønh—To all Zen masters in Chinese Zen sect. of his disciples, Hsiang-Yen provided his Höông Nhaân: Ngöôøi trong laøng—Country people, teachings in a clear and direct manner. He left people of one’s village. more than two hundred verses such as these Höông Nhaäp: Loå muõi hay höông ñöôïc ngöõi thaáy above mentioned ones that were composed to laø do ôû muõi—The sense of smell and its organ, meet the situations he encountered. These the nose. unmetered verses were popular throughout Höông Nhieãm: 1) Maøu naâu saåm: Incense- the country. coloured, yellowish-grey; 2) Maøu aùo caø sa cuûa Thieàn sö Höông Nghieâm thöôøng noùi ñeán caùi nhaø sö: The colour of a monk’s robe. ngheøo laø söï caàn thieát cho söï tu haønh nhö sau: Höông Phaïn: Gaïo luùa thôm—Fragrant rice. “Naêm tröôùc ngheøo chöa thaät ngheøo

Höông Phong Sôn: Truï xöù cuûa Boà Taùt Höông told the following stories of his experience in Quang—The abode of the Bodhisattva of Zen: "Tu-weng was the first master that I saw Fragrance and Light. in my study of Zen; he had me inquire into the Höông Phoøng: Gandhakuti (skt)—See Höông meaning of 'Neither mind, nor Buddha, nor a Thaát. thing.' Later we formed a group of six Höông Quaû: Gandhaphala (skt)—Fragrant fruit. including Yun-feng, Yueh-shan, so that we Höông Quang Boà Taùt: Bodhisattva of Fragrance might be a stimulation to one another in the and Light. Zen exercise. Next I saw the master Chiao Höông Quang Phaät: Gandaprabhasa (skt)—Wu-neng, who gave me 'Wu!'" Fragrant Light Buddha. Moät hoâm, taïi Tröôøng Loâ, tình côø Hoaøi Thöôïng Höông Quang Trang Nghieâm: Höông Nghieâm laø Kính gaëp Voâ Vaên, sö hoûi: 'Sau nhieàu naêm hoïc vò chuù taâm quaùn chö Phaät trôû neân thaâm nhaäp vaøo hoûi, oâng hieåu thieàn nhö theá naøo?' Voâ Vaên ñaùp: höông quang cuûa Phaät—One whose mind 'Ngaøy ngaøy moät nieäm khoâng moùng khôûi.' Sö meditates on Buddha becomes interpenetrated Kính laïi hoûi: 'Töø ñaâu oâng coù yù naøy?' Voâ Vaên and glorified by Buddha-fragrance and light. nhö tuoàng hieåu maø khoâng daùm traû lôøi chuùt Höông Quoác: Hsiang-Chi realm—See Höông naøo. Thaáy Voâ Vaên khoâng thaáu suoát yeáu ñieåm Tích. cuûa vaán ñeà, Kính baûo Voâ Vaên raèng veà phaàn Höông Saùt: Chuøa Phaät Giaùo—An incense ksetra, ñònh thì ñuùng maø veà phaàn ñoäng thì khoâng i.e. a monastery. ñuùng (luùc ñònh thì khoâng maát, nhöng ôû choã Höông Sôn: Gandhamadana (skt)—1) Höông Sôn ñoäng lieàn maát). Voâ Vaên ngaïc nhieân vaø xin laø moät trong möôøi ngoïn nuùi trong huyeàn thoaïi thaày chæ daïy phaûi tu taäp nhö theá naøo ñeå thaáu Phaät Giaùo Trung Hoa, nuùi toïa laïc trong vuøng hoà trieät ñöôïc yeáu ñieåm cuûa vaán ñeà. Hoaøi Thöôïng

Anavatapta beân Taây Taïng: Incense mountain, one Kính baûo: 'OÂng coù nghe Xuyeân Laõo noùi of the ten fabulous mountains known to Chinese khoâng. Yeáu tri ñoaïn ñích yù, Baéc ñaåu nhìn sang Buddhism, located in the region of the Nam.' Noùi xong lieàn boû ñi. Ñöôïc hoûi nhö vaäy, Anavatapta lake in Tibet; 2) Nuùi Coân Sôn, nôi Voâ Vaên chaúng bieát noùi sao. Duø ñi hay ngoài khaån na la hay caùc vò nhaïc coâng cuûa vua trôøi Ñeá taâm Voâ Vaên chaúng chòu ôû yeân moät choã, vaø Thích cö nguï trong caùc röøng caây: The Kunlun trong nhöõng ngaøy tieáp theo chöõ 'Voâ' ñaõ rôi range, among its great trees dwell the Kinnaras, ruïng maát maø loøng khoâng ngôùt quay theo caâu Indra's musicians; 3) See Thieân Truø. 'Yeáu tri ñoan ñích yù, Baéc ñaåu dieän Nam khan.' Höông Sôn Voâ Vaên Thoâng Thieàn Sö: Wu-wen Moät hoâm nhaân luùc Voâ Vaên ñang ngoài cuøng T'sung of Hsiang-shan Zen master—Thieàn sö chuùng Taêng treân moät khuùc caây trong lieâu caïo Trung Hoa vaøo theá kyû thöù 12, ñeä töû cuûa thieàn sö ñaàu, nghi tình cöù baùm rieát, thôøi gian troâi qua Thieát Sôn Quyønh. OÂng thuoäc ñôøi thöù möôøi cuûa maø khoâng hay, khoaûng chöøng böõa aên, chôït doøng Thieàn Nguõ Toå Phaùp Dieãn—Hsiang-shan Zen thaáy taâm mình roãng rang, trong saùng, nheï master, who was a disciple of Zen master T'ie- nhaøng. Nghe nhö troïn caû taâm tình ñoå vôõ vaø loät shan Ch'iung. He belonged to the tenth descendant boû heát nhöõng lôùp voû bao ngoaøi; taát caû theá giôùi of Fa-Yen of Wu-Tsu. thieân sai vaïn bieät, höõu tình vaø voâ tình tröôùc Höông Sôn ñaõ keå laïi nhöõng kinh nghieäm maét thaûy ñeàu tan bieán thaønh moät khoaûng troáng Thieàn cuûa mình nhö sau: "Ban ñaàu, toâi ñeán meânh moâng. Sau moät phuùt tænh laïi, moà hoâi tìm Ñoäc OÂng Hoøa Thöôïng ñeå hoïc Thieàn; ngaøi thaùo ñaãm cuøng mình, giôø môùi hieåu theá naøo laø daïy toâi tham cöùu coâng aùn 'Khoâng phaûi taâm, 'Baéc ñaåu dieän Nam khan'. Voâ Vaên gaëp thaày khoâng phaûi Phaät, khoâng phaûi vaät (Baát thò taâm, Kính, thaày hoûi, 'Ai ñeán ñaây?' Voâ Vaên ñaùp, baát thò Phaät, baát thò vaät)'. Sau chuùng toâi laäp 'Chaúng phaûi ta chaúng phaûi ngöôøi.' Thaày baûo: thaønh moät nhoùm saùu ngöôøi goàm caû Vaân 'Chaúng ta chaúng ngöôøi, theá laø caùi gì?' Voâ Vaên Phong, Nguyeät Sôn..., khuyeán khích nhau tu ñaùp: 'Ñoùi thì aên meät thì nguû'. Sö Kính beøn baûo taäp thieàn ñònh. Keá ñeán toâi yeát kieán ngaøi Giaùo Voâ Vaên haõy laøm moät baøi tuïng, Voâ Vaên y lôøi Voâ Naêng, ngaøi daïy chöõ 'Voâ'—Hsiang-shan chaúng chuùt chaàn chôø. Nhöng vaãn coøn coù choã

chung quyeát aùm aûnh maø chöa naém laáy ñöôïc — when hungry and sleep when tired out,' Wu One day, at Chang-lu, Master Ching of Huai- Wen answered. Ching then made Wu Wen shan happened to meet Wu Wen. Ching of express the experience in verse, which Wu Huai-shan asked Wu Wen, 'What is your Wen did, and everything went on with no understanding of Zen after several years of impediment. But still there was something study?' Wu Wen replied, 'Not a thought final, and Wu Wen was impressed that he had stirring all day.' Ching asked further, 'Where not yet grasped it. does this notion of your originate?' Wu Wen Veà sau Voâ Vaên ñeán nuùi Höông Nham, ôû ñaây felt as if he knew but he was not quite sure qua moät muøa haï. Muoãi moøng thaät nhieàu quaù how to answer the Master. Seeing that Wu söùc, chaúng theå

ñaët tay xuoáng cho ñöôïc. Roài Wen had no insight into the gist of the matter, Voâ Vaên nghó ñeán coå nhaân ñaõ queân mình vì Ching told Wu Wen that he was all right as far Chaùnh Phaùp, taïi sao laïi ñeå cho muoãi quaáy as his tranquillization went, but that he had raày? Voâ Vaên quyeát taâm khoâng ñeå yù ñeán chuùng no hold of the thing in its activity (you can nöõa. Ngaäm chaët raêng, naém chaët tay, ñeå khôûi hold your work in quietness, but you lose it chöõ 'Voâ' hieän tieàn vaø quyeát soáng cheát vôùi during activity). This surprised Wu Wen, who muoãi moøng. Do quyeát chí chòu ñöïng nhö theá, begged Master Ching of Huai-shan to advise baát giaùc thaân taâm trôû neân vaéng laëng, in nhö caû him as to how his exercise should be carried moät toøa nhaø suïp ñoå boán vaùch ñeå moät mình Voâ on so as to have an insight into the matter. Vaên trô ra giöõa khoaûng khoâng baát taän, khoâng Ching said, 'Don't you know what Ch'uan-lao theå laáy thí duï traàn gian maø noùi ra chöùng says? If one wants to have an understanding nghieäm naøy ñöôïc. Voâ Vaên ngoài maõi töø giôø in the matter, look at the North Star by turning thìn ñeán giôø muøi. Giôø nhaän ra raèng Phaät phaùp around towards the south', and without making hoaøn toaøn chaân chính, chæ do töï tín chöa ñuû further remarks he went away. Thus vöôn tôùi neân ñoâi khi nghó töôûng Phaät phaùp doái questioned, Wu Wen did not know what to ngöôøi."—Later on, Wu Wen went into the say. Whether walking or sitting his mind mountains of Hsiang-yen where he passed the refused to dwell on anything else, and for summer. The mosquitoes was terrible and he several succeeding days 'Wu', was dropped could not keep his hands in position. Then he and this 'North Star seen in the South' thought of the ancient masters who had occupied his attention exclusively. One day sacrificed their very lives for the sake of the Wu Wen found himself in the shaving-room Dharma; why then should he be bothered by where he was sitting with others on a block of mosquitoes? Wu Wen made up his mind not wood; the doubt firmly took hold of him and to be disturbed by them any longer. Firmly time when without premonition Wu Wen felt setting his teeth, clenching his fists, Wu Wen his mind broadening out, becoming clear, held up the 'Wu' before him and made a most light, and serene. It seemed his whole mental desparate fight against the insects. While Wu system was broken up and its coatings were Wen was thus subjecting himself to a test of all stripped off; the entire world with its endurance it so happened that his body and objects, sentient and non-sentient, vanished mind finally attained a state of quietude. It before him; and there was a vast vacuity. felt as if the whole building with all its walls After a while Wu Wen was awakened, had crashed down leaving him in a vast void, feeling perspiration running down his whole an experience which nothing earthly could body, and he knew what was meant by seeing describe. His sitting lasted from about seven the North Star in the south. Wu Wen met in the morning until two in the afternoon. Wu Ching, and he asked, 'Who is it that comes this Wen then realized that Buddhism contains the way?' Wu Wen replied, 'Neither the self nor whole truth and that it is altogether due to our the other.' He said, 'If it is neither the self nor not being thorough enough in the attempt to the other, what is it after all?' 'One who eats

grasp it that we sometime imagine Buddhism fragrance and music,i.e. the Gandharvas who live to be misleading." on Gandha-madana. The musicians of Indra. Luùc ñoù, ñoái vôùi thieàn sö Höông Sôn, maëc daàu Höông Thaát: Gandhakuti (skt). kieán giaûi veà Thieàn ñaõ roõ raøng vaø ñaày ñuû, 1) Nhaø höông hay phoøng cuûa Ñöùc Theá Toân — nhöng voïng taâm vaãn coøn aån kín saâu xa chöa House of insence, where Buddha dwells (a hoaøn toaøn döùt saïch. Theá neân ngaøi laïi aån vaøo temple). nuùi trong saùu naêm ôû Quaûng Chaâu, saùu naêm 2) Nghieät Ñaø Cöï Tra: Höông Ñaøi Ñieän hay caên nöõa ôû Luïc An vaø sau heát laïi ba naêm ôû Quaûng buoàng maø Ñöùc Theá Toân ñaõ laøm leã daâng höông Chaâu, baáy giôø ngaøi môùi ñöôïc thaûnh thôi troïn trong tònh xaù Kyø Vieân hay baát cöù nôi naøo maø veïn—At that time, even though Hsiang-shan's Ngaøi ñaõ ñi qua—A temple for offering understanding of Zen was clear and full, there incense in the Jetavana monastery and was yet something not quite thoroughly elsewhere. exhausted in the hidden and almost Höông Thoán: Moät caùch ño löôøng thôøi gian ñöôïc inapproachable recesses of my consciousness; tính baèng ñoä daøi cuûa caây nhang ñang chaùy—A so he retired into the mountains for six years way of measuring time by using the length of a in Kwang-chou, for another six in Li-an, and burning incense. finally for three years again in Kwang-chou, Höông Thuûy: Gandhajala (skt)—Gandhavari when he was released in the fullest sense of (skt)—Fragrant water—Nöôùc thôm cuùng Phaät hay the term. duøng trong caùc buoåi leã toân giaùo—Water scent or Höông Sôn Vöông: Gandhamadana-giriraja perfume. (skt)—King of incense-mountain. Höông Thuûy Haûi: See Höông Haûi. Höông Sö: Village teacher. Höông Thuûy Tieàn: Döôùi thôøi nhaø Toáng khi An Höông Taäp: Theo Kinh Hö Khoâng Taïng Boà Taùt: Loäc Sôn chieám cöù kinh thaønh Tröôøng An, ñaõ ra “Taây phöông ñi qua 80 haèng haø sa soá theá giôùi, coù leänh thu tieàn thueá Taêng goïi laø höông thuûy tieàn ñeå moät coõi Phaät teân laø Nhaát Thieát Höông Taäp, coõi duøng vaøo vieäc quaân söï—Money given to monks nöôùc ñoù coù Ñöùc Phaät teân laø Thaéng Hoa Phu Taïng which in turns paying in for military expenses Nhö Lai. Ñöùc Phaät ñoù ñang chuyeån dieäu phaùp cho during the Sung dynasty when An-Lu-Shan ñaïi chuùng. ÔÛ ñoù coù vò Boà Taùt teân laø Hö Khoâng occupied the capital Ch’ang-An. Taïng.”—The name of the western Buddha land in Höông Thöùc: Gandha-vijnana (skt)—Knowing which Akasa Bodhisatva lives, described in the odor. Akasagarbha-sutra. Höông Thöïc: Thöùc aên baèng höông thôm, hay laáy Höông Taäp Ñòa: See Höông Taäp höông thôm laøm thöùc aên—Fragrant food, or Höông Thaùi Ba (1123-1194): Teân cuûa moät vò fragrance for food. danh Taêng Taây Taïng vaøo theá kyû thöù XII—Name Höông Thöôïng Phaät: Gandottama-buddha (skt)— of a Tibetan famous monk in the twelfth century. Superior Fragrance Buddha. Höông Thang: Moät loaïi nöôùc thôm goàm 32 chaát Höông Tích: Koshaku (jap)—Fragrance hôïp laïi, ñöôïc duøng ñeå “taåy thaân” trong leã quaùn Accumulation—Höông Tích laø teân Ñöùc Phaät ôû theá ñaûnh—A fragrant liquid of thirty-two ingredients, giôùi Chuùng Höông, ñöôïc noùi ñeán trong Kinh Duy used by the secret sects in washing the body at Ma Caät. Cö daân cuûa coõi nöôùc naày soáng vaøo höông the time of initiation. thôm cuûa nhang, höông aáy ñöôïc xeáp vaøo haïng Höông Thaùp: Gandha-stupa (skt)—Baûo

thaùp nhoû nhaát so vôùi höông thôm cuûa thaäp phöông theá giôùi (bieåu töôïng cuûa ñöùc Phaät) laøm baèng boät thôm—A nhaân thieân—Hsiang-Chi, the Buddha of Fragrance miniature tower (a symbol of mind of Buddha), Land, described in the Vimalakirti Sutra. The made of fragrant powder. inhabitants live on the odour of incense, which Höông Thaàn: Höông AÂm Thaàn, moät trong Thieân surpasses that of all other lands. Long Baùt Boä Thaàn. Thaàn Caøn Thaùt Baø (nhaïc coâng Höông Tích Cuïc: Koshaku-Kyoku (jap)—Khoá cuûa trôøi Ñeá Thích) aên höông thôm, neân höông Ñöôøng—Khoá Haï—Khoá Vieän—Höông Tích Cuïc laø thôm toûa ra töø trong cô theå—The gods of teân cuûa moät phaân nhaùnh chòu traùch nhieäm veà caùc

kho chöùa thöïc phaåm, nhaø beáp hay nhaø truø, vaø Taêng taäp luyeän ñi saâu vaøo tinh thaàn thieàn trong ñôøi soáng phoøng cuûa töï vieän—Name of a division that is haøng ngaøy. Ñaïi thieàn sö Ñaïo Nguyeân ñaõ soaïn moät responsible for supply rooms, kitchen, dining baûn vaên ngaén vôùi nhan ñeà "Höôùng Daãn cho vò rooms, and monks' rooms in a monastery. Höông Truø Taêng" hay nhöõng lôøi höôùng daãn cho vò Höông Tích Phaïn: Gaïo luùa thôm—Fragrant rice. thaày laøm beáp, noùi veà söù maïng vaø tö theá tinh thaàn Höông Tích Phaät: Gandhalaya-buddha (skt)— cuûa vò 'Höông Truø Taêng'—A monk who is Sugandhakuta-buddha (skt)—Hsiang-Chi responsible for the fragrant kitchen, i.e. a Buddha—Buddha of Fragrance Land. monastery kitchen. This position is considered one Höông Tích Quoác: Hsiang-Chi realm—See of the most responsible in the monastery and thus Höông Tích. it is generally held by an advanced elder monk. In Höông Tích Theá Giôùi: Hsiang-Chi realm—See ancient China a number of monks who later Höông Tích. became great Zen masters, served as the head of Höông Tính Baø La Moân: Drona (skt)—See Ñoät monastery kitchen; for example, Kuei-shan Ling- Loä Naõ. yu and Hsueh-feng I-ts'un. The activity of the Höông Traàm: Aguru or Tagara (skt)—Aloes head of monastery kitchen is distinguished from wood—Eagle wood—Sandal incense—Traàm that of an ordinary cook primarily by the mental höông—Fragrant shrub. attitude on which it is based. The head of Höông Traàn: Grandharammana (p)—The odour- monastery kitchen sees his work as service to the ferous object—Höông traàn laø muøi höông cuûa luïc three precious ones and as an opportunity for traàn nhö saéc, thanh, höông, vò, xuùc, phaùp..., khieán spiritual training. If he fully considers the needs of ngöôøi ngöûi thaáy coù caûm giaùc khoaùi laïc (ngöôøi tu monks in terms of quantity and quality of food, if Phaät, ñoái vôùi nhöõng muøi thôm khoâng vui thích, ñoái he makes each move with wakeful attention, vôùi muøi thoái khoâng khoù chòu, maø giöõ mình töï nhieân avoid all waste, comports himself properly with tröôùc höông traàn)—The atom or element of smell, regard to foodstuffs and utensils, then his kitchen one of the six gunas. work becomes an exercise in maintaining the Höông Truø: Monastery kitchen—Nhaø beáp cuûa töï mind of Zen in everyday life. The great Japanese vieän—The fragrant kitchen, i.e. a monastery Zen master Dogen composed a small work titled kitchen. "Instructions for the Kitchen Master" (Tenzo- Höông Truø Taêng: Vò Taêng chòu traùch nhieäm nhaø kyokun) on the duties and mental attitude of a beáp cuûa töï vieän. Nhieäm vuï cuûa vò Taêng naày ñöôïc head of monastery kitchen.

coi nhö laø moät trong nhöõng traùch nhieäm naëng neà Höông Tuïc: Village customs. nhaát trong thieàn vieän; vì theá noù thöôøng ñöôïc giao Höông Tuùy Sôn: Gandhamadana (skt)—See phoù cho moät vò sö lôùn tuoåi vaø ñaõ ñi xa treân con Höông Sôn. ñöôøng tu taäp taâm linh. ÔÛ Trung Hoa ngaøy xöa, Höông Tö: Volition based on smells. nhieàu thieàn sö veà sau naøy trôû thaønh nhöõng ñaïi Höông Töôûng: Perception of smell. thieàn sö ñaõ töøng laø nhöõng 'Höông Truø Taêng'; ñoù laø Höông Töôïng: Gandhahastin (skt). tröôøng hôïp cuûa Quy Sôn Linh Höïu vaø Tuyeát Phong 1) Nhang thôm ñöôïc cuoän thaønh khoanh, ñöôïc Nghóa Toàn. Hoaït ñoäng cuûa moät vò 'Höông Truø ñoát leân ñeå ño thôøi gian—Incense made in Taêng' khaùc vôùi vieäc laøm beáp thoâng thöôøng ôû thaùi coils and burnt to measure the time. ñoä tinh thaàn chæ ñaïo taát caû moïi cöû chæ. Vò 'Höông 2) Gandhahasti (skt)—Höông Töôïng, Höông Truø Taêng' coi coâng trình cuûa mình nhö moät söï Hueä hay Baát Khaû Töùc, laø moät trong 16 vò toân phuïc vuï nhaèm toân vinh Tam Baûo, nhö moät cô hoäi giaû ñôøi Hieàn Kieáp: Fragrant elephant; one of ñeå töï hoaøn thieän söï reøn luyeän taâm linh cuûa mình. the sixteen honoured ones of the Bhadra-Neáu tính toaùn ñuùng veà soá löôïng cuõng nhö veà chaát kalpa. löôïng, neáu moãi cöû chæ ñeàu ñöôïc heát söùc chuù troïng, 3) Theo Kinh Hoa Nghieâm (phaåm Boà Taùt Truï neáu traùnh ñöôïc moïi laõng phí vaø duøng thöùc aên cuõng Xöù), Boà Taùt Höông Töôïng cuøng ba ngaøn nhö duïng cuï naáu beáp phuø hôïp vôùi nhöõng ai ñaùng quyeán thuoäc thöôøng hay thuyeát phaùp treân nuùi ñöôïc aên, thì coâng vieäc laøm beáp trôû thaønh moät söï Höông Tuï ôû phöông Baéc: According to The

Flower Ornament Sutra (Chapter Bodhisattva Höôùng Daãn Bôûi Thieän Tri Thöùc: Guided by a Abodes), Gandhahasti Bodhisatva in the good advisor—Phaûi nöông nôi baäc thieän tri thöùc north, who lives on the Gandhamadana thoâng kinh ñieån, ñaõ coù kinh nghieäm tu thieàn nhieàu mountain, together with his three thousand naêm ñeå nhôø söï höôùng daãn. Ñaây laø moät trong naêm retinues preached the Buddha Teaching. ñieàu kieän caàn thieát cho baát cöù haønh giaû tu thieàn Höông Töôïng Boà Taùt: Gandhahastin Bodisattva naøo. Neáu vò tu thieàn naøo khoâng hoäi ñuû naêm ñieàu (skt)—Caøng ñaø ha ñeà Boà Taùt—Fragrant elephant kieän treân raát deã bò ma chöôùng laøm toån haïi—He Bodhisattva (the Bodhisattva Fragrant Elephant). should be guided by a good advisor, who has a Höông Töôïng Chi Vaên: Caâu Xaù Luaän: A thorough understanding of the sutras and many narrative in the Abhidharma kosa—Kinh ñieån years experience in meditation. This is one of the Phaät giaùo: A title for Buddhist Canon. five necessary conditions for any Zen Höông Töôïng Ñaïi Sö: Vò sö noåi tieáng teân Phaùp practitioners. If a Zen practitioner does not meet Taïng, vò toå thöù ba cuûa toâng Hoa Nghieâm —A these five conditions, he is very easily subject to famous monk named Fa-Tsang, the third patriarch get harm from demon—See Naêm Ñöùc Tính Caên of the Hua-Yen school. Baûn Cuûa Ngöôøi Tu Thieàn. Höông Vi Phaät Söù: Muøi höông laø söù giaû cuûa Höôùng Daãn Thieàn: Man ngag (tib)—Guidance on Phaät—The smell of incense is the Buddha's meditation—Meditation instructions. messenger. Höôùng Ñaïo: To show the way. Höông Vò: Höông vaø vò—Odour and taste. Höôùng Ñaïo Taâm: Mind is like a

supervisor—Taâm Höông Vöông: Gandharaja (skt)—Nhöõng ñaàu nhö ngöôøi höôùng daãn—Theo Kinh Töù Thaäp Nhò ngoùn tay cuûa töôïng Boà Taùt Höông Vöông nhoû ra Chöông, Chöông 31, Ñöùc Phaät daïy: "Coù ngöôøi lo nöôùc cam loà—A bodhisattva in whose image the laéng vì loøng daâm duïc khoâng döùt neân muoán ñoaïn finger tips are shown as dripping ambrosia. aâm. Ñoaïn aâm khoâng baèng ñoaïn taâm. Taâm nhö Höông Vöông Boà Taùt: Gandharaja-bodhisattva ngöôøi höôùng daãn, moät khi ngöôøi höôùng daãn ngöøng (skt)—See Höông Vöông. thì nhöõng keû tuøng söï ñeàu phaûi ngöøng. Taâm taø Höông Vöông Quaùn AÂm: Gandharaja- khoâng ngöng thì ñoaïn aâm coù ích gì? Ñöùc Phaät Ca Avalokitesvara (skt)—Kuan-Yin Gandharaja. Dieáp coù daïy raèng: 'Duïc sinh töø nôi yù. YÙ do tö Höông Xaø Leâ: Teân cuûa moät vò danh Taêng Trung töôûng sinh, hai taâm ñeàu tòch laëng, khoâng meâ saéc Hoa vaøo thôøi Baéc Chu (557-581)—Name of a cuõng khoâng haønh daâm'."—According to the Sutra Chinese famous monk in the Northern Chou In Forty-Two Sections, Chapter 31, the Buddha Dynasty in China. said: "There was once someone who, plagued by Höông Xöù: Smell-sense-sphere. ceaseless sexual desire, wished to castrate Höông Y: Maøu naâu saåm laø maøu aùo caø sa cuûa nhaø himself. To cut off your sexual organs would not sö—Incense-coloured, yellowish-grey, the colour be as good as to cut off your mind. You mind is of a monk's robe. like a supervisor; if the supervisor stops, his Höông Yeân: Gandhapisacika (skt)—Khoùi thôm employees will also quit. If the deviant mind is not cuûa nhöïa caây khi ñöôïc ñoát chaùy—Fragrant stopped, what good does it do to cut off the smoke—Smoke of burnt fragrant resin. organs?" The Kasyapa Buddha taught: 'Desire is Höôùng: 1) Höôùng ñi: Direction; 2) Höôùng veà: born from your will; your will is born from Towards (facing, heretofore); 3) Ñi veà höôùng: To thought. When both aspects of the mind are still, go towards; 4) Söôûi aám: To warm oneself. there is neither form nor activity." Höôùng Bæ Hoái Toäi: Pratidesaniya (skt)—See Ba Höôùng Haï: Ñi töø ngoïn ñeán goác—To trace La Ñeà Xaù Ni. downwards (from branches to root). Höôùng Ca Sa Haï: Nuùp döôùi taám aùo caø sa—To Höôùng Haäu: See Höôùng Khöù. hide oneself under the cassock (monk's robe). Höôùng Hoûa: Hô löûa ñeå söôûi aám—To warm Höôùng Daãn: To conduct—To lead—To direct— oneself by the fire-place. To guide. Höôùng Khöù: Höôùng Haäu—Veà sau—Later—Later on.

Höôùng Lai: Vöøa roài—A moment ago. Höôùng Thöôïng Toâng Thöøa: YÙ chæ thieàn toâng chí Höôùng Ngaïc Töï: Kogaku-ji (jap)—Höôùng Ngaïc cöïc huyeàn dieäu. YÙ chæ naày nhaèm giuùp haønh giaû Töï thuoäc phaùi Laâm Teá, Phaät giaùo Nhaät Baûn, ñöôïc thaáy raèng nhaát thieát chö phaùp ñeàu do nhaân duyeân Thieàn sö Baït Ñoäi Ñaéc Thaéng (1327-1387) khai sinh ra, khoâng coù töï tính. Tinh thaàn cuõng nhö saùng. Höôùng Ngaïc Töï laø moät trong nhöõng töï vieän truyeàn thoáng phaûn aûnh troïn veïn ôû choã thieàn coù Nhaät Baûn hieän vaãn coøn ñaøo taïo caùc thieàn sö theo phaàn nhaán maïnh vaøo kieán hôn laø haønh. Vì theá, daàu truyeàn thoáng chính thoáng cuûa Thieàn—Name of a ngoä chæ laø khôûi ñaàu, noù laïi laø tinh tuùy cuûa thieàn. monastery of the Japanese Rinzai school, founded Noù khoâng phaûi laø taát caû cuûa thieàn, nhöng noù laø traùi by Zen master Bassui Tokusho. The Kogaku-ji

is tim cuûa thieàn—The purpose of Zen is extremely one of the few Japanese monasteries in which wonderful. This purpose is to help practitioners monks are still trained today in the authentic Zen see that all things being produced by cause and tradition. environment are unreal. The spirit as well as the Höôùng Ngaïc Töï Phaùi: Kogakuji-ha (jap)—Thieàn tradition of Zen is fully reflected in its emphasis phaùi Höôùng Ngaïc Töï, moät trong nhöõng nhaùnh on seeing into one's own nature rather than thieàn quan troïng nhaát trong tröôøng phaùi Laâm Teá ôû practicing. Therefore, though awakening is merely Nhaät Baûn. Phaùi naøy do Thieàn sö Baït Ñoäi Ñaéc the beginning, it is nevertheless the essence of Thaéng (1327-1387) khai saùng. Hieän nay phaùi naøy Zen. It is not all of Zen, but it is the heart or the coù khoaûng 69 ngoâi töï vieän treân khaép Nhaät Baûn— central part of Zen. Kogakuji branch, founded by Zen master Bassui Höôûng: 1) Höôûng thuï: To enjoy, to taste; 2) Löông Tokusho. This is one of the most important phaïn: Rations, food; 3) AÂm höôûng, tieáng vang: branches from Lin-Chi school in Japan. Up to now, Pratisrut (skt)—Echo, resonance. this branch has about 69 temples throughout Höôûng Coác Trieät Thieàn Sö (1606-1673): Teân cuûa Japan. moät vò Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá Höôùng Ngoaïi: Höôùng ra ngoaøi—To turn outward. vaøo thôøi nhaø Thanh (1644-1912)—Name of a Höôùng Ngoaïi Caàu Phaät: Höôùng ra ngoaøi tìm Chinese Zen master of the Lin-chi Sect in the Phaät—To turn outward to look for Buddha. Ch'ing Dynasty in China. Höôùng Nhaát Xuùc: Con ñöôøng duy nhaát—Sole Höôûng Cuùng: Cuùng döôøng thöïc phaåm—Offerings path. of food. Höôùng Thieän: Inclined to the good. Höôûng Duï: Pratisrutka-upama (skt)—Thí duï chæ Höôùng Thöôïng: Kojo (jap)—Ascendant— chö phaùp gioáng nhö tieáng vang—Simile on Echo, Inclined to the good. that all dharmas bear a resemblance to an echo or Höôùng Thöôïng Moân: Ascendant door—Inclined- a resonance. to-the-good door—See Höôùng Thöôïng Toâng Thöøa. Höôûng Duïng: To make use of something. Höôùng Thöôïng Nhaát Loä: Con ñöôøng höôùng Höôûng Ñöôøng: Nôi cuùng teá thôø phöôïng toå tieân: thöôïng, chæ cho thieàn phaùp vi dieäu toät cuøng—The The hall of offerings, an ancestral hall—Ñieän thôø path of the inclination to the good. In Zen, the toå: Patriarchal Hall. term implies the extremely wonderful methods of Höôu: Moät loaïi ñoäng vaät töông töï nhö moät con nai Zen. nhoû—A kind of animal which similar to a small Höôùng Thöôïng Quan Lieät: Then choát höôùng deer. thöôïng, chæ cho thieàn nghóa quan troïng vi dieäu toät Höu: Chim Cuù meøo: See Höu Löu (1)—Döøng laïi: cuøng—Key to the inclination to the good. In Zen, To stop—Ruùt lui: To resign (to give up)—Töø boû: the term implies the extremely wonderful and To disist—Veà höu: To retire. important meaning or aim of Zen. Höu Ñoà: Töø boû con dao ñoà teå—To desist from Höôùng Thöôïng Toaøn Ñeà: Neâu ra hoaøn toaøn trieät butchering. ñeå ñoái vôùi thieàn phaùp vi dieäu toät cuøng—To present Höu Löu: Uluka (skt). completely and thoroughly the extremely 1) Chim cuù meøo (loaøi chim ban ngaøy khoâng thaáy wonderful purpose of Zen. gì): An owl.

2) Moät nhaø trieát hoïc noåi tieáng tröôùc thôøi Ñöùc their retirement to cultivate because after Phaät Thích Ca 800 naêm: A celebrated retirement they will have more free time. Those philosopher, said to have lived 800 years people may not understand

the real meaning of before Sakyamuni. the word “cultivation”, that is the reason why they Höu Tónh: want to wait until after retirement to cultivate. 1) Teân cuûa moät vò Thieàn sö Trung Hoa thuoäc According to Buddhism, cultivation means to turn toâng Taøo Ñoäng vaøo thôøi nhaø Ñöôøng (618-907). bad things into good things, or to improve your Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån, body and mind. So, when can we turn bad things XVII, Sö laø moät trong nhöõng ñeä töû xuaát saéc vaø into good things, or when can we improve our laø ñeä töû noái phaùp cuûa Thieàn sö Ñoäng Sôn body and mind? Ancient virtues taught: “Do not Löông Giôùi—Name of a Chinese Ts'ao Tung wait until your are thirsty to dig a well, or don’t Zen master who lived in the T'ang Dynasty in wait until the horse is on the edge of the cliff to China. According to the Records of the draw in the reins for it’s too late; or don’t wait Transmission of the Lamp (Ch’uan-Teng-Lu), until the boat is in the middle of the river to patch Volume XVII, he was one of the most the leaks for it’s too late, and so on”. Most of us outstanding disciples and a dharma-heir of have the same problem of waiting and delaying of Zen master Tung-shan Liang-chieh (807-869). doing things. If we wait until the water reaches 2) (1520-1604): Teân cuûa moät vò danh Taêng Trieàu our navel to jump, it’s too late, no way we can Tieân vaøo theá kyû thöù XVI—Name of a Korean escape the drown if we don’t know how to swim. famous monk in the sixteenth century. In the same way, at ordinary times, we don’t care Höu Trí Roài Haún Tu: Wait until after retirement about proper or improper acts, but wait until after to cultivate—Ñôïi ñeán höu trí roài haún tu—Coù ngöôøi retirement or near death to start caring about our tin raèng hoï neân ñôïi ñeán sau khi höu trí roài haún tu vì actions, we may never have that chance. Sincere sau khi höu trí hoï seõ coù nhieàu thì giôø troáng traûi Buddhists should always remember that hôn. Nhöõng ngöôøi naøy coù leõ khoâng hieåu thaät nghóa impermanence and death never wait for anybody. cuûa chöõ “tu” neân hoï môùi chuû tröông ñôïi ñeán sau So, take advantage of whatever time we have at khi höu trí roài haún tu. Theo ñaïo Phaät, tu laø söûa cho the present time to cultivate, to plant good roots caùi xaáu thaønh caùi toát, hay laø caûi thieän thaân taâm. and to accumulate merits and virtues. Vaäy thì khi naøo chuùng ta coù theå ñoåi caùi xaáu thaønh Höõu: caùi toát hay khi naøo chuùng ta coù theå caûi thieän thaân 1) Daksina (skt)—Tay phaûi—Beân phaûi—The taâm chuùng ta? Coå ñöùc coù daïy: “Ñöøng ñôïi ñeán luùc right hand—On the right. khaùt nöôùc môùi ñaøo gieáng; ñöøng ñôïi ngöïa ñeán vöïc 2) “Höõu” ñoái laïi vôùi “Voâ” vaø “Khoâng”—The thaúm môùi thaâu cöông thì quaù treã; hay ñöøng ñôïi opposite of “Wu,” “Not,” and “Non- thuyeàn ñeán giöõa doøng soâng môùi treùt loã ræ thì ñaõ existence.” quaù chaäm, vaân vaân.” Ña soá phaøm nhaân chuùng ta 3) Hieän Höõu: Bhava (skt)—To exist—To have— ñeàu coù trôû ngaïi trong vaán ñeà truø tröø hay trì hoaûn Becoming—Existence—Söï toàn taïi, ñoái laïi vôùi trong coâng vieäc. Neáu chuùng ta ñôïi ñeán khi nöôùc tôùi söï khoâng toàn taïi. Theo quan nieäm Phaät Giaùo, troân môùi chòu nhaûy thì ñaõ quaù muoän maøng. Nhö vaïn höõu sinh khôûi do taâm, vaø chæ coù taâm maø theá aáy, luùc bình thôøi chuùng ta chaúng ñeám xæa gì thoâi. Nhöùt laø trong hoïc thöùc “Duy Thöùc,” caùi ñeán haønh ñoäng cuûa chính mình xem

coi chuùng maø chuùng ta goïi laø hieän höõu noù tieán haønh töø ñuùng hay sai, maø ñôïi ñeán sau khi höu trí roài môùi thöùc maø ra. Ñaây laø moät trong ba laäu hoaëc nuoâi ñeám xæa thì e raèng chuùng ta chaúng bao giôø coù cô döôõng doøng sanh töû luaân hoài—Life or hoäi ñoù ñaâu. Phaät töû thuaàn thaønh phaûi neân luoân nhôù existence is in contrast with non-existence raèng voâ thöôøng vaø caùi cheát chaúng ñôïi moät ai. (abhava). According to the Buddhist idea, all Chính vì vaäy maø chuùng ta neân lôïi duïng baát cöù thôøi things are born from mind and consist of mind gian naøo coù ñöôïc trong hieän taïi ñeå tu taäp, vun only. Especially in the idealistic theory, what troàng thieän caên vaø tích taäp coâng ñöùc—Some we generally call existence proceeds from people believe that they should wait until after consciousness. This is one of the three

affluences that feed the stream of mortality or töû—The desires (clinging or attachment) in the transmigration—See Tam Laäu Hoaëc. formless realm which is still mortal. 4) Teân cuûa “Quaû.” Haäu quaû cuûa “Nhaân”—The Höõu Ba Ñeä Da Daï: Upadhyaya (skt)—Hoøa effect, the consequence of cause. Thöôïng—Beân AÁn Ñoä töø naày duøng ñeå goïi moät vò 5) Baát cöù thöù gì trong coõi höõu hình hay voâ hình. thaày, ñaëc bieät laø thaày daïy kinh Veä Ñaø. Phaät töû ÔÛ ñaây coù nghóa laø söï soáng cheát noái tieá p, hay chaáp nhaän töø naày vaø daàn daàn quen goïi chung cho söï baét ñaàu vaø chaám döùt—Anything that can be chö Taêng—In India a teacher especially of the relied upon in the visible or invisible realm. It Vedangas, a term adopted by the Buddhists and means any state which lies between birth and gradually applied to all monks. death, or beginning and end. Höõu Ban: Karmadana (skt)—See Tri Söï. 6) Söï hieän höõu: Bhava (skt)—Becoming— Höõu Baûo Kieáp: Ratnavabhasa-kalpa (p)—The Being—Continuity—Coming into existence— period of Precious Clairvoyance Buddha—Kyø Existence—Existing—The process of kieáp cuûa ñöùc Baûo Minh Phaät. becoming—Höõu (coù—ñôøi soáng). Moät trong Höõu Baát Ngu Chi Döï, Höõu Caàu Toaøn Chi Huûy: möôøi hai nhaân duyeân, vò thöù taïo nghieäp (nhö Caâu naày coù nghóa laø ‘coù nhöõng tieáng khen, nhöõng laø nhaân) coù theå ñöa ñeán quaû baùo trong töông vinh döï baát ngôø, khoâng ñaùng khen maø ñöôïc khen; lai. Söï coù maët, söï sinh toàn cuûa caùc hieän töôïng vaø coù nhöõng söï kieän thaät ra khoâng ñaùng khinh cheâ, veà caû vaät chaát laãn tinh thaàn. Ñoâi khi ñöôïc dòch laïi dieãn thaønh caûnh khinh huûy cheâ bai troïn veïn.’— nhö laø “Phaùp.” Luùc khaùc thì ngöôøi ta dòch laø This term means there are instances of sudden “Töôùng.” Taát caû nhöõng toàn taïi trong tam giôùi praise and unexpected honors which are (duïc giôùi, saéc giôùi vaø voâ saéc giôùi). Maéc xích underserved, and other instances, not deserving of thöù möôøi trong thaäp nhò nhaân duyeân. Theo Ñaïi blame, which create major opportunities for thöøa, höõu ñoái khoâng—One of the twelve censure and contempt. nidanas—The condition, considered as cause Höõu Beänh Töï Gia Tri: The sick man knows he is which produces effect. A state of existence sick—Töï mình bieát khuyeát ñieåm cuûa mình—Every (being), or the process of existence. body is aware of his own shortcomings. Sometimes translated as “Dharma.” Höõu Bi Boà Taùt: Krpalu (skt)—Laân Maãn Boà Taùt— Sometimes translated as

“Lakshana.” Every Compassionate Bodhisattva. kind of being in the three worlds (in the Höõu Bieân: Finiteness—Tin coù söï hieän höõu, moät desire, desireless and formless). The tenth thaùi cöïc cuûa söï hieän höõu (chö phaùp ñeàu phaûi möôïn link in the chain of conditioned arising. In söï hoøa hôïp cuûa caùc duyeân maø sanh ra), ñoái laïi vôùi Mahayana, Bhava (becoming) is brought into “voâ bieân”. Theo Kinh Thuû Laêng Nghieâm, quyeån opposition with nothingness (shunyata)—See Chín, phaàn Thaäp Haønh AÁm Ma, Ñöùc Phaät ñaõ nhaéc Thaäp Nhò Nhaân Duyeân. nhôû ngaøi A Nan veà boán thöù höõu bieân nhö sau: Höõu AÙch Phöôïc: Chaáp höõu—Yoke of Possession “Naày A Nan! Laïi caùc thieän nam, trong tam ma ñòa, or existence. chính taâm yeân laëng kieân coá. Ma chaúng tìm ñöôïc Höõu AÙi: Bhavatrsna (skt)—Chaáp vaøo hieän höõu— choã tieän, cuøng toät caên baûn cuøa caùc loaøi sinh. Xem Attachment to existence. caùi traïng thaùi u thanh, thöôøng nhieãu ñoäng baûn Höõu AÙi Ñeá: Possession resulting in suffering— nguyeân. Trong phaän vò, khôûi so ño chaáp tröôùc. Love of existence. Ngöôøi ñoù bò ñoïa vaøo luaän boán thöù höõu bieân.”— Höõu AÙi Truï: Tö hoaëc hay AÙi duïc trong voâ saéc Those who believe that things exist. The one giôùi, moät trong boán loaïi truï trong voøng sanh töû tam extreme of existence, the opposite extreme being giôùi—The desires in the formless realm, one of non-existence. In the Surangama Sutra, book the four abidings found in the three realms of Nine, in the part of the ten states of the formation mortality—See Töù Chuûng Sanh Töû Truï. skandha, the Buddha reminded Ananda about the Höõu AÙi Truï Ñòa: Nhöõng duïc voïng luyeán aùi trong four theories regarding finiteness as follows: coõi voâ saéc giôùi vaãn coøn phaûi chòu luaân hoài sanh “Ananda! Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper

and can no longer be disturbed by demons. He can höõu,” vaø “Phaùp boån haèng höõu.”—The school of thoroughly investigate the origin of all categories reality of all phenomena, one of the early of beings and contemplate the source of the Hinayana sects, formed around three hundred subtle, fleeting, and constant fluctuation. But if he years after the Nirvana. This school holds the begins to speculate about the making of certain view that all things really exist. Their teachings distinctions, he could fall into error with four represented in Chinese by the words “The self is theories of finiteness.” empty, the Dharma exists,” “The three times are Höõu Bieân Caäp Voâ Bieân Saéc: Saéc laø caû höõu laãn voâ real existence,” and “The universe is eternal bieân—Form is both finite and infinite. existence.” Höõu Bieân Quaù Vò, Voâ Bieân Töông Tuïc: Chaáp Höõu Boä Ni Ñaù Na: Mula-sarvastivada-vinaya quaù khöù vaø vò lai laø höõu bieân vaø chaáp töông tuïc laø (skt)—Mulastivadin-vinaya (skt)—Caên Baûn voâ bieân—Ngöôøi naøo ñoù taâm chaáp caùi sinh nguyeân Thuyeát Nhöùt Thieát Höõu Boä Tyø Naïi Da, boä luaät cuûa löu duïng chaúng döùt. Chaáp quaù khöù vaø vò lai laø höõu tröôøng phaùi Caên Baûn Thuyeát Nhaát Thieát Höõu Boä, bieân vaø chaáp töông tuïc laø voâ bieân—Past and the goàm 50 quyeån. future are finite and that the continuity of the mind Höõu Boä Toâng: Sarvastivada (skt)—Srvastivada is infinite. A certain person speculates that the (skt)—See Höõu Boä. origin of life flows and functions ceaselessly. He Höõu Boäc Löu: Flood of becoming or existence, judges that

the past and the future are finite and one of the four floods—See Töù Boäc Löu. that the continuity of the mind is infinite. Höõu Caên Höõu Cô: Well-established. Höõu Bieân Voâ Bieân: Finite and infinite—Thoùi Höõu Caên Thaân: Coù naêm caên cuûa thaân (nhaõn, nhó, thöôøng, choã khoâng thaáy nghe thì cho laø voâ bieân, tyû, thieät, thaân, yù)—The body with its five senses coøn choã thaáy nghe laïi cho laø höõu bieân. Chaúng haïn, (eye, ear, tongue, body, mind). moät ngöôøi quaùn saùt trong taùm vaïn kieáp thì thaáy Höõu Caên Voâ Caên: Loaøi höõu tình vaø voâ tình—Both chuùng sanh; nhöng tröôùc taùm vaïn kieáp thì baët the sentient and the insentient beings. khoâng thaáy nghe gì caû. Neân choã khoâng thaáy nghe Höõu Caáu Chaân Nhö: Chaân nhö ñaõ bò ueá tröôïc, thì cho laø voâ bieân, coøn choã thaáy nghe laïi cho laø chaân nhö coù bôïn nhô, nhö trong tröôøng hôïp chuùng höõu bieân—Usually, people regard as infinite those sanh laø nhöõng ngöôøi chöa giaùc ngoä (luïc bình baùm that cannot be seen, and as finite those that can be reã trong buøn)—The Buddha-nature defiled or seen. For example, a person contemplates an defiled thusness, as unenlightened man (water lily interval of eighty thousand eons, he can see living with its roots in the mud)—See Taïi Trieàn Chaân beings; but earlier than eighty thousand eons is a Nhö. time of stillness in which he cannot hear or see Höõu Caàu: Bhavesana (p)—Quests for becoming. anything. He regards as infinite that time in which Höõu Chaáp Thoï: Upatta (skt)—Töù ñaïi thuoäc vaøo nothing is heard or seen, and as finite that interval phaàn thaân cuûa ta laø nhöõng caùi maø taâm thöùc ta chaáp in which living beings are seen to exist. giöõ goïi laø “höõu chaáp thoï,” söï vaät ngoaøi thaân thì goïi Höõu Bieåu Nghieäp: Manifested activities—Nghieäp laø “voâ chaáp thoï.”—The perceived (perceptive) bieåu hieän cuûa thaân, khaåu, yù, ñoái laïi vôùi nghieäp perception—We can perceive the four elements khoâng bieåu hieän—The manifested activities of the (earth, water, fire and air) in our body; however, body, mouth, and mind (will) in contrast with their we can’t with the environments. unmanifested activities. Höõu Chi: Bhava (skt)—Moät chi trong thaäp nhò Höõu Boä: Sarvastivada (skt)—Nhöùt Thieát Höõu Boä, nhôn duyeân—One of the twelve nidanas—See tröôøng phaùi hieän töôïng, moät trong nhöõng tröôøng Thaäp Nhò Duyeân Khôûi. phaùi sôùm nhaát cuûa phaùi Tieåu thöøa, ñöôïc thaønh laäp Höõu Chi Taäp Khí: Activity-seed—Karma seed— baèng caùch taùch ra töø Thöôïng Toïa Boä, khoaûng 300 Haït gioáng cuûa nghieäp—Chuûng töû gaây ra bôûi naêm sau ngaøy Phaät nhaäp dieät. Tröôøng phaùi naày cho nghieäp taïo taùc thieän aùc nôi taâm sôû roài huaân taäp nôi raèng moïi thöù ñeàu thaät söï hieän höõu. Giaùo thuyeát thöùc thöù taùm—Karma seed, the sixth (mind cuûa tröôøng phaùi naày tieâu bieåu ôû Trung Hoa qua consciousness) acting with the eighth (Alaya nhöõng caâu “Ngaõ khoâng Phaùp höõu,” “Tam theá thöïc consciousness)—See Dò Thuïc Taäp Khí.

Höõu Chí Caùnh Thaønh: Coù chí taát thaønh töïu— Höõu Dö Nieát Baøn: Sopadhisesa-nirvana (skt)— Where there’s a will, there’s a way. Saupadisesa-nibbana or Kilesa-parinibbana (p)— Höõu Chuû Vaät: Vaät coù chuû—Things that have an Höõu Dö Y Nieát Baøn—Khoâng coøn sanh töû luaân hoài, owner. nhöng vaãn coøn dö laïi thaân theå quaû baùo cuûa kieáp Höõu Chung: To have an ending—Coù keát

thuùc. naày. Coù hai quan nieäm khaùc nhau veà Höõu Dö Nieát Höõu Chö Kyû Nhi Haäu Caàu Chö Nhaân: Haõy laøm Baøn—Incomplete Nirvana—The cause of göông cho ngöôøi khaùc—Do so yourself before you reincarnation is ended. There are two different request the same of others, i.e., To preach by views on the Incomplete Nirvana: example. 1) Theo quan nieäm cuûa Tieåu Thöøa—The view of Höõu Coâng: Coù coâng ñöùc—Meritorious. the Hinayana: Theo quan nieäm cuûa Tieåu Thöøa Höõu Cuù: Caâu khaúng ñònh—An affirmative phrase. thì moät vò A La Haùn ñaõ döùt boû heát moïi phieàn Höõu Cöôùc Kinh Söông: Röông saùch bieát ñi: A naõo vaø tuyeät dieät nhaân sanh töû vò lai, ñi vaøo walking bookcase—Moät vò Taêng uyeân thaâm kinh Höõu Dö Nieát Baøn, trong luùc vaãn coøn soáng, ñieån: A learned monk. nhöng vaãn coøn dö laïi thaân theå quaû baùo cuûa Höõu Da Voâ Da: Taâm do döï giöõa höõu vaø voâ—A kieáp naøy. Khi quaû baùo heát vaø ngöôøi aáy tòch reluctant mind between existence and non- dieät thì goïi laø Voâ Dö Nieát Baøn (Voâ nhaân Höõu existence. quaû sinh töû)—Hinayana holds that the arhat, Höõu Danh: 1) Noåi tieáng: Celebrated, famous; 2) with the full extinction of afflictions, after his Danh Tieáng, moät trong saùu ñaëc taùnh cuûa töø Baït last term of mortal existence enters into Giaø Phaïm: One of the six charateristics of a nirvana, while alive here he is in the state of Bhagavat (see Phaät Luïc Ñöùc). limited or modified nirvana (sopadhisesa- Höõu Danh Voâ Thaät Ñeá: Theá Gian Theá Tuïc Ñeá— nirvan), in contrasted with complete nirvana Considering the nominal as real—Common (nirupadhisesa-nirvana). postulates on reality—Voâ Thaät Ñeá. 2) Quan nieäm theo Ñaïi Thöøa—The view of the Höõu Danh Voâ Thöïc: In name rather than in fact. Mahayana: a) Theo thuyeát Ñaïi Thöøa thì nhaân sanh töû bieán Höõu Dò Thuïc: Savipaka (skt)—Coù khaû naêng chieâu dòch heát saïch goïi laø “Höõu Dö Nieát Baøn,” trong caûm quaû dò thuïc ôû töông lai—Coù caùi quaû baùo khi quaû sanh töû bieán dòch heát taän vaø ñöôïc nöông theo thieän aùc cuûa quaù khöù maø coù ñöôïc— thöôøng thaân cuûa Phaät thì goïi laø “Voâ Dö Nieát Existence of maturation of effect. Baøn.” (Voâ Nhaân Voâ quaû, ñaéc Thöôøng Thaân Höõu Dieät: Bhavanirodha (skt)—See Sanh Töû Phaät)—The Mahayana holds that when the Dieät. cause of reincarnation is ended the state is Höõu Duïc: Bhavaraga (skt)—Coù tham duïc hieän that of incomplete nirvana; when the effect is höõu—The desire for existence, which is the cause ended, and the eternal Buddha-body has been of existence. obtained, then there is a complete nirvana. Höõu Duïng: Useful—Serviceable. The Mahayana says that in the Hinayana Höõu Duyeân: Coù duyeân vôùi Phaät—Those who “Remainderless Nirvana” for the arhat, there have the cause, link, or connection… are influenced are still remains of illusion, karma, and by and responsive to the Buddha. suffering, and it is therefore only an Höõu Dö: Sopadhisesa (skt)—Incomplete. “Incomplete nirvana” in Mahayana. In 1) Coøn theâm nöõa—Something more— Mahayana, complete nirvana, these remains Incomplete—Extra additional. of illusion, karma, etc., are ended. 2) Nhöõng ngöôøi haõy coøn nghieäp chöa traû ñeå hoaøn b) Noùi theo thuaät ngöõ, söï dieät taän cuûa phieàn naõo taát hay thaønh töïu—Those who have goïi laø “Höõu Dö Y Nieát Baøn,” Nieát Baøn vôùi remainder to fulfil, i.e. karma. ñieàu kieän cuûa höõu vaãn coøn, hay

saùt nghóa hôn, Höõu Dö Ñoä: Coõi cuûa nhöõng baäc ñaõ ñaït quaû vò höõu Nieát Baøn haõy coøn tuï hay uaån, laø nhöõng ñieàu dö—Land of remainder. kieän vaät chaát vaø phi vaät chaát cuûa söï höõu: As a technical term the extinction of human

passion is called the ‘Nirvana with the form), there still exists the possibilities of condition of being still remaining’ or, ‘the delusion, both in theory (view) and in practice, Nirvana with the upadhi remnant,’ upadhi arising from the taking of the seeming for the real. being the material and immaterial condition Höõu Ñaûnh Thieân: Akanistha (skt)—Trôøi Saéc cöùu of being. caùnh thieân, coõi trôøi saéc giôùi thöù chín, laø coõi trôøi cao Höõu Dö Nieát Baøn Coõi: Sopadhisesa-nibbana- nhaát trong Töù Thieàn Thieân—The highest heaven dhatu (p)—Saupadisesa-nibbana-dhatu or Kilesa- of form—The ninth and the last of the parinibbana-dhatu (p)—Realm of incomplete fourth dhyana heavens (Töù thieàn thieân). nirvana—See Höõu Dö Nieát Baøn. Höõu Ñaïo Taùnh Löïc Phaùi: Daksina-carasakta Höõu Dö Sö: Vò thaày phuï taù hay cöông vò theâm vaøo (skt)—Teân cuûa moät toâng phaùi ôû AÁn Ñoä vaøo theá kyû cöông vò chaùnh ñaõ ñöôïc coâng nhaän—Master or thöù XI—Name of a sect in India in the eleventh exponents, in addition to the chief or recognized century. authorities. Höõu Ñaúng Ngaõ Maïn: Thinking that people are Höõu Dö Sö Thuyeát: Thuyeát ngoaøi nghóa chaùnh ra only equal to me—Duø bieát ngöôøi cuõng baèng mình, coøn coù dö nghóa—Other than recognized, or nhöng vaãn sanh taâm kieâu maïn cho raèng hoï chæ orthodox, explanations. baèng ta thoâi. Höõu Dö Thoï Kyù: Partial or incomplete prediction Höõu Ñoái: Pratigha or Sapratigha (skt)—Ñoái laïi——Thoï kyù khoâng hoaøn toaøn cuûa Phaät veà caùc ñeä töû Baát cöù thöù gì coù khaû naêng ñoái laïi—Opposing— cuûa Ngaøi. Ñöùc Phaät noùi vaøo thôøi naøo trong töông Opposition—Whatever is capable of offering lai thì vò Phaät naøo seõ thoï kyù cho chuù ng sanh—An resistence, an object or material. incomplete Prediction of Buddha on his disciples’ Höõu Ñoäng Ñònh: Movable concentrations—Ba future awakening and enlightenment. The Buddha taàng Thieàn ñaàu trong Töù Thieàn ñònh—The first predicted what Buddha would make a prediction three stages of the four dhyana-concentrations— for sentient being in certain periods of time in the See Töù Thieàn Thieân (I, II, and III). future. Höõu Ñöùc Nöõ: Ngöôøi ñaøn baø thuoäc gia ñình Baø La Höõu Dö Thuyeát: Thuyeát coøn toàn dö nghóa, chöù Moân trong thaønh Ba La naïi, ngöôøi ñaõ caûi sang ñaïo khoâng phaûi laø chí cöïc cuoái cuøng (ngoaøi nghóa Phaät, vaø laø ngöôøi ñaõ hoûi Ñöùc Phaät trong Kinh Höõu chaùnh coøn dö nghóa)—Something further to say— Ñöùc Nöõ Sôû Vaán Ñaïi Thöøa Kinh—A woman of Incomplete explanation. Brahman family in Benares, who became a convet Höõu Dö Töû: Sakadagamin (p)—Once-Returner— and is the questioner of the Buddha in the Srimati- Nhaát Lai Boà Taùt—Nhaát Löu Boà Taùt—Tö Ñaø brahmani-pariprccha Sutra. Haøm—One-Life Bodhisattva—Who is one Höõu Ñöùc Nöõ Sôû Vaán Ñaïi Thöøa Kinh: Srimati- lifetime away from Buddhahood—Chuùng sanh brahmani-pariprccha Sutra (skt)—See Höõu Ñöùc giaùc ngoä quaû vò thöù hai trong Töù Thaùnh Quaû. Nöõ. Ngöôøi chöùng quaû Nhaát Lai laø ngöôøi tu taäp thöïc Höõu Giaûi: Söï giaûi thích cho raèng moïi vaät laø coù chöùng Töù Thaùnh Ñeá vaø ñaõ ñoaïn taän nhieãm tröôïc —

thaät, ñoái laïi vôùi “voâ giaûi” hay loái giaûi thích cho An enlightened being in the second stage towards raèng vaïn höõu laø khoâng thaät—The interpretation of Arhatship, who has realized the Four Noble Truths things as real, or material, opposite of the and has eradicated a great protion of defilements. interpretation of things as unreal, or immaterial. Höõu Dö Y Nieát Baøn Coõi: See Höõu Dö Nieát Baøn. Höõu Giaùn: Interrupted—Not continuous—Höõu Höõu Ñaõi: Nhöõng gì tuøy thuoäc vaøo vaät chaát (thí duï giaùn laø coù söï giaùn caùch veà thôøi gian hay khoâng nhö taám thaân con ngöôøi chôø ñôïi ñoà aên thöùc maëc ñeå gian, ñoái laïi vôùi voâ giaùn laø lieân tuïc, khoâng coù söï toàn taïi) That which is dependent on material giaùn caùch veà thôøi gian hay khoâng gian—Not things, i.e. a body. intermingled, opposite of uninterrupted or Höõu Ñaûnh Hoaëc: Trong coõi trôøi saéc giôùi cao nhaát continuous. hay saéc cöùu caùnh thieân, vaãn coøn phieàn naõo, veà caû Höõu Giaùo: Real teaching—Reliable teaching— lyù thuyeát laãn thöïc haønh, vì söï chaáp tröôùc laáy giaû Höõu giaùo—Thaät giaùo—Giaùo phaùp chaân thöïc cuûa laøm thaät—In the Akanistha (the highest heaven of Nhö Lai (ñoái laïi vôùi quyeàn giaùo laø giaùo phaùp tuøy

caên cô maø duøng phöông tieän thuyeát phaùp ñoä with several problems at the same time. Even sanh)—The real or reliable teaching. though a person who can fix his mind on a number 1) 12 naêm ñaàu thuyeát phaùp cuûa Phaät, trong ñoù of different things simultaneously, and ordinary Ngaøi coi theá giôùi hieän töôïng laø hieän thaät—The people consider him an extraordinary person; first twelve years of the Buddha’s teaching, nevertheless, the genius of his mind was still when he treated the phenomenal as real. basically limitative, for even he could not think of 2) “Höõu Giaùo” ñeå ñoái laïi vôùi “Khoâng Giaùo”— as many as ten, let alone a hundred, a thousand, or The realistic school as opposed to the an infinite number of things at the same time. Sine teaching of unreality. the human mind almost invariably follows the 3) Toâng Caâu Xaù cuûa Tieåu Thöøa cuûa Ngaøi Theá "one-at-a-time" pattern to carry out its Thaân ñeå ñoái laïi vôùi toâng Thaønh Thaät cuûa ngaøi functionings, and it has no choice but to remain in Harivarman—The Hinayana teaching of the the region of finiteness and limitation. Abhidharma-Kosa school of Vasubandhu, Höõu Haïn Voâ Haïn: Höõu bieân voâ bieân—Limited opposed to the Satya-siddhi school and limitless. Harivarman. Höõu Haïnh: Coù ñöùc haïnh—Virtuous. 4) Chæ Phaùp Töôùng Toâng hay Duy Thöùc Toâng, Höõu Haïnh Baùt Nieát Baøn: The “gainer with ñöôïc saùng laäp bôûi Ngaøi Huyeàn Trang, ñeå ñoái exertion” anagamin—Ñaõ sanh vaøo coõi baát hoaøn laïi vôùi Tam Luaän Toâng cuûa Ngaøi Long Thoï — moät thôøi gian sau khi tinh taán tu taäp seõ ñi ñeán quaû The Mahayana Dharma-laksana school, vò cuoái cuøng laø Nieát Baøn. Ñaây laø moät trong naêm founded in China by Hsuan-Tsang, opposed to loaïi baát hoaøn (Na Haøm) theo Kinh Phuùng Tuïng the Madhyamika school of Nagarjuna. trong Tröôøng Boä Kinh—The anagamin who Höõu Giôùi: The realm of existence. diligently works his way through the final stage. Höõu Haûi: Bieån sanh töû luaân hoài—The sea of This is one of the five kinds of anagamins who existence, i.e. of mortality or births and deaths. never return to the desire-real

according to the Höõu Haïn: Coù giôùi haïn—Finite—Limited. Sangiti Sutta in the Long Discourses of the Höõu Haïn Tö Töôûng: Limitative thinking—Tö Buddha—See Nguõ Chuûng Baát Hoaøn. töôûng coù tính caùch höõu haïn laø moät loái suy töôûng Höõu Hieäu: Coù hieäu quaû—To be effective—To be khaùc cuûa con ngöôøi. Ñieàu naøy raát hieån nhieân vì taát valid. caû chuùng ta ñeàu bieát raèng taâm trí con ngöôøi thöôøng Höõu Hình: Material—Visible. chæ coù theå suy tö chæ moät söï kieän naøo trong moät luùc Höõu Hình Theá Giôùi: Material (tangible) world. maø thoâi. Chuùng ta hieám thaáy moät ngöôøi coù thieân Höõu Hoïc: Saiksa (skt)—Sekha (skt). baåm coù theå chuû taâm chuù yù ñeán nhieàu vieäc cuøng 1) One who is still learning: Hoïc—Nghieân cöùu moät luùc, hoaëc moät luùc ñoái trò vôùi nhieàu vaán ñeà. chaân lyù ñeå döùt ñöôïc voïng hoaëc. Haønh giaû tu Ngay caû moät ngöôøi coù theå ñeå taâm mình ñeán nhieàu thieàn neân luoân nhôù raèng phaøm phu, neáu khoâng söï vieäc moät caùch ñoàng thôøi ñi nöõa, vaø ngöôøi hoïc thì khoâng bieát ñaâu laø ñuùng ñaâu laø sai ñeå tu thöôøng coù xem oâng ta laø moät ngöôøi phi thöôøng ñi taäp—One who is still studying religion in nöõa; tuy vaäy, caùi thieân taøi taâm trí cuûa anh ta vaãn order to get rid of illusion. Zen practitioners voán laø giôùi haïn cho daàu anh ta coù theå suy nghó should always remember that for ordinary cuøng moät luùc ñeán caû möôøi, caû traêm, caû ngaø n, hay men, if they do not learn, will never know voâ soá söï kieän. Bôûi vì taâm trí con ngöôøi haàu nhö baát what is right and wrong for their cultivation. di baát dòch ñi theo phöông thöùc "moãi luùc moät thöù", 2) Höõu hoïc chæ giai ñoaïn maø haønh giaû vaãn coøn vaø noù khoâng coù söï löïa choïn naøo khaùc hôn laø toàn taïi phaûi hoïc hoûi vaø thöïc taäp ñeå tieán ñeán Thaùnh trong phaïm vi höõu haïn vaø giôùi haïn—Limitative quaû A La Haùn—Learning refers to the stage thinking is another human way of thinking. This is in which one must still undergo religious very obvious since we all know that the human exercises to reach the level of Arhat. mind can usually think of only one thing at a time. 3) Trong Töù Thaùnh Tieåu Thöøa, ba quaû ñaàu laø We rarely find a gifted person who can give his höõu hoïc (nghóa laø nhöõng ai ñaéc ba quaû Tu Ñaø attention to several things simultaneously, or deal Höôøn, Tö Ñaø Haøm, vaø A Na Haøm vaãn coøn

phaûi hoïc ñaïo tu haønh), coøn quaû thöù tö laø A La 2) Nhöõng söï vaät hay hieän töôïng baøy ra tröôùc maét Haùn, vöôït ra ngoaøi höõu hoïc—In Hinayana ta thì goïi laø ‘höõu,’ nhöng thöïc chaát cuûa noù laïi those in the first three stages of training as laø ‘khoâng’—The manifold forms of things arhats, the fourth and last stage being those exist, but things, being constructed of beyond the need of further teaching or study. elements, have no reality. a) Stream-entry: Srota-apanna (skt)—Döï Löu— 3) ÔÛ chö phaùp thì goïi laø “Saéc Taâm,” trong Tu Ñaø Hoaøn. caùc loaøi höõu tình thì goïi laø “Thaân Taâm”: In b) Once-Return: Sakradagamin (skt)—Nhaát inanimate we call “Material and immaterial,” Lai—Tö Ñaø Haøm. in living things or animate we call “Matter c) Non-return: Anagamin (skt)—Baát Lai—A Na and mind.” Haøm. a) Saéc (phaùp coù hình chaát gaây trôû ngaïi vaø khoâng 4) The ten stages of Bodhisattva in the coù tri giaùc): Matter or material. Mahayana: Ten grounds—Thaäp Truï Boà Taùt b)

Taâm (phaùp khoâng coù hình chaát, khoâng theå trong Ñaïi Thöøa—See Thaäp Truï. thaáy ñöôïc, nhöng coù tri giaùc): Mind or Höõu Hoïc Nhaân: Sekho puggalo (p)—The learner. immaterial. Höõu Hoïc Thaùnh Nhaân: Thaùnh nhaân coøn ôû baäc Höõu Khoâng Baát Nhò: Söï lyù töông ñoàng, söï dieãn taû höõu hoïc—Sage still in the stage of discipline. lyù vaø lyù haøm chöùa söï—The phenomenal and Höõu Hoïc Thaân: Thaân höõu hoïc vì thò hieän baäc höõu noumenal (material and immaterial) are identical, hoïc—Learners' bodies to demonstrate the stage of the phenomenal expresses the noumenal and the learning. noumenon contains the phenomenon—See Baát Höõu Hoïc Tueä: The wisdom of the learner. Nhò. Höõu Hoïc Voâ Hoïc: Learning and Beyond Learning Höõu Kieán: Astivanisrita (skt)—Sanidarsana Stage. (skt)—Coù theå thaáy ñöôïc: The visible—Töø naày 1) Höõu Hoïc: Learning Stage—See Höõu Hoïc. cuõng duøng ñeå chæ "taø kieán" hay laø khaêng khaêng 2) Voâ Hoïc: Beyong Learning Stage—See Voâ chaáp "höõu". Saéc giôùi ñoái laïi vôùi voâ saéc giôùi: cho Hoïc. nhöõng thöù giaû hôïp vaø caùi "ngaõ" laø coù thaät; hay cho Höõu Höông: Gandhadharin (skt)—Höõu Saï—Coù raèng chö phaùp laø hieän thöïc—This term is also used muøi—Possessing perfumes. in the sense of the erroneous view that things Höõu Ích: Useful—Profitable. really exist or holding to the real existence of Höõu Keát: Söï troùi buoäc cuûa luaân hoài sanh töû (Höõu material things. The realm of form, as contrasted laø quaû baùo sanh töû, keát laø söï troùi buoäc cuûa tham with the invisible, or with the formless realms: saân si. Phieàn naõo tham saân si troùi buoäc chuùng sanh Viewing the seeming as real and the ego as real; trong voøng sanh töû)—The bond of existence or or holding to the idea of the reality of things. mortal life. Höõu Kieán Höõu Ñoái Saéc: Sanidas-sana- Höõu Khaùt AÙi: Bhavatrsna (skt)—Höõu aùi— sappatigham rupam (p)—Visible and resisting Craving for existence—Khi tham aùi keát hôïp vôùi matter. nieàm tin nôi söï toàn taïi vónh haèng thì noù ñöôïc goïi laø Höõu Kieát Phöôïc La Saùt Nöõ: Lamba (skt)—Lam- "Höõu AÙi."—When craving is associated with the baø La Saùt Nöõ, moät trong möôøi La saùt Nöõ ñöôïc noùi belief in eternal personal existence, it is called ñeán trong Kinh Lieân Hoa—Who is associated with "Craving for Existence and Becoming." Sakyamuni, one of the ten raksasi or demonesses Höõu Khoå Nieát Baøn: Upadhi-nirvana (skt)—OÂ Ba mentioned in the Lotus Sutra. Ñeà Nieát Baøn—Höõu khoå nieát baøn hay nieát baøn khoå Höõu Laäu: Asrava (skt)—Bhavasavo (p)—The ñau cuûa ngoaïi ñaïo (loaïi nieát baøn chöa thoaùt khoûi corruption of becoming—Outflow discharge— tam khoå)—The suffering or wretched condition of Passions—Distress—Pain—Affliction—Trouble—heretics. Compounded—Mortal—Mortality—Temporal— Höõu Khoâng: Reincarnational—Baát cöù thöù gì trong voøng sanh töû 1) Söï vaø lyù—Phenomenal and noumenal. ñeàu laø höõu laäu. Ngay caû phöôùc ñöùc vaø coâng ñöùc höõu laäu ñeàu daãn tôùi taùi sanh trong coõi luaân hoài. Coù

nhieàu loaïi höõu laäu. Saân haân laø moät loaïi höõu laäu, Anything which serves to divert beings away from tham lam vaø si meâ cuõng laø nhöõng loaïi höõu laäu. inherent Budha-nature. Outflows are so called Höõu laäu laø caên coäi cuûa luaân hoài sanh töû, vaø nguyeân because they are turning of energy and attention nhaân

cuûa vieäc chuùng ta tieáp tuïc laên troâi trong traàm outward rather than inward. Various phenomena luaân sanh töû laø vì chuùng ta coøn naèm trong phaùp in the world, made up of elements with outflows. höõu laäu—Whatever is in the stream of births and That is to say these phenomena are worldly and deaths. Even conditioned merits and virtues lead impure; indeed, leaking (höõu laäu), because they to rebirth within samsara. There are many kinds of are tainted by the three poisons of greed, anger outflows. Anger is an outflow, so are greed and and ignorance. Conditioned merits and virtues ignorance. Outflows are the root of birth and leads to rebirth with samsara. death, and the reason for us not to end the cycle of Höõu Laäu Quaû: Tainted retribution. birth and death is that we still have outflows. Höõu Laäu Quan: Con ñöôøng ñi vaøo coøn nhieãm oâ— Höõu Laäu AÙc Phaùp: Nghieäp nhaân höõu laäu aùc (nguõ Contaminated entry. nghòch hay thaäp aùc) ñöa ñeán quaû baùo khoå (ñòa Höõu Laäu Quaùn: Söï quaùn saùt coøn bò vaån ñuïc, nguïc, ngaï quyû, suùc sanh)—Evil deeds done in a khoâng vöôït ra ngoaøi voøng duïc voïng— mortal body is rewarded accordingly in the Contaminated contemplation. character of another mortal body (hell, hungry Höõu Laäu Sôû Tri Chöôùng: Chöôùng ngaïi cuûa theá ghost, or animal). gian trí gaây ra bôûi nhöõng phaùp höõu laäu. Baát cöù thöù Höõu Laäu Chuûng Töû: Tainted seeds. gì trong voøng sanh töû ñeàu laø höõu laäu. Ngay caû Höõu Laäu Chö Nghieäp Phieàn Naõo: Phieàn naõo cuûa phöôùc ñöùc vaø coâng ñöùc höõu laäu ñeàu daãn tôùi taùi nhöõng nghieäp oâ tröôïc—Afflictions of sanh trong coõi luaân hoài. Chuùng ta ñaõ nhieàu ñôøi contaminated karma. kieáp laên troâi trong voøng höõu laäu, baây giôø muoán Höõu Laäu Ñaïo: Sasrava-marga (skt)—Tainted path chaám döùt höõu laäu sôû tri chöôùng, chuùng ta khoâng coù or samsara—Con ñöôøng cuûa taùi sanh hay sanh con ñöôøng naøo khaùc hôn laø loäi ngöôïc doøng höõu töû—The way of reincarnation or mortality. laäu—The intellectual hindrance caused by Höõu Laäu Ñònh: Lokiya-samadhi (skt)—Nhieãm conditioned dharmas (dharmas with outflows). Ñònh—Theá Gian Thieàn—Traïng thaùi ñònh khoâng Whatever is in the stream of births and deaths. thanh khieát—Defiled state of concentration. Even conditioned merits and virtues lead to rebirth Höõu Laäu Hoaëc: Taát caû phieàn naõo trong saéc giôùi within samsara. We have been swimming in the vaø voâ saéc giôùi ngoaïi töø voâ minh—Material or stream of outflows for so many aeons, now if we phenomenal existence—The taint of existence. wish to get out of the hindrance aused by Höõu Laäu Nghieäp: Karma of ordinary rebirth— conditioned dharmas, we have no choice but Laäu nghieäp—Nghieäp cuûa phaøm nhaân trong doøng swimming against that stream. sinh töû luaân hoài—The deeds of the sinner in the Höõu Laäu Taäp Ñeá: Chaân lyù khoâng thöïc veà söï sinh stream of transmigration, which produces his khôûi—Contaminated truth of arising. karma. Höõu Laäu Thaân: Thaân nhieãm oâ bôûi phieàn naõo— Höõu Laäu Nhaân: Nhaân höõu laäu—Tainted causes. The tainted body with distress and illusion. Höõu Laäu Phaùp: Asavatthaniyadhamma (p)— Höõu Laäu Theá: Tam Giôùi—Theá giôùi cuûa phieàn Conditioned dharmas—Dharmas with outflows— naõo—The world or worlds of distress and illusion. Phaùp coøn naèm trong phaïm truø ñieàu kieän, laøm cho yù

Höõu Laäu Thieän: Contaminated goodness—Caùi chí vaø nghò löïc chuùng ta höôùng ngoaïi caàu hình thay thieän bò ueá nhieãm. vì höôùng noäi caàu laáy taâm Phaät. Nhöõng hieän töôïng Höõu Laäu Thieän Phaùp: Nghieäp nhaân höõu laäu thieän khaùc nhau treân theá gian naøy ñeàu ñöôïc thaønh laäp (nguõ giôùi, thaäp thieän) ñöa ñeán laïc quaû höõu laäu bôûi nhöõng yeáu toá höõu laäu. Ñieàu naøy coù nghóa laø (quaû baùo vui cuûa ngöôøi vaø trôøi)—Good deeds (five nhöõng hieän töôïng naøy thuoäc veà traàn tuïc vaø baát percepts or ten good deeds) done in a mortal body tònh; kyø thaät chuùng laø höõu laäu vì chuùng bò nhieåm oâ is rewarded accordingly in the character of bôûi tam ñoäc tham, saân, si. Coâng ñöùc höõu laäu daãn another mortal body (either as a human being or a ñeán luaân hoài sanh töû trong theá giôùi Ta Baø — deva).

Höõu Laäu Thoâng: Abhijna-riddhi (skt)—Worldly or the round of mortality, of births and deaths. A supernatural powers. pictorial representation of the cycle of birth, death, Höõu Laäu Thöùc: YÙ thöùc suy nghó bò vaån ñuïc, and rebirth, which has images of the six destinies khoâng vöôït ra ngoaøi voøng duïc voïng— (gati) into which sentient beings may be born: Contaminated consciousness. gods, demi-gods, humans, animals, hungry-ghosts, Höõu Laäu Tònh Ñoä: Y vaøo taâm höõu laäu bieán ra tònh and hell-beings. ñoä höõu laäu. Coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø do Höõu Löôïng: Limited—Coù theå ño löôøng ñöôïc, ñoái taâm voâ laäu cuûa Phaät bieán hieän, nhöng taâm cuûa laïi vôùi voâ löôïng hay khoâng ño löôøng ñöôïc—Finite, phaøm phu laø höõu laäu, neân khoâng ñöôïc vaõng sanh opposite of measureless, boundless or infinite. thaúng ñeán Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø, phaûi Höõu Löu: Vì quaû baùo tam giôùi maø löu chuyeån vaøo tònh ñoä höõu laäu tröôùc khi ñi vaøo Tònh Ñoä Voâ trong luaân hoài sanh töû. Höõu löu laø suy töôûng veà söï Laäu hay Taây Phöông Cöïc Laïc—A purifying stage, coù cuûa ñôøi soáng hay quaû baùo sinh töû chaúng maát, for certain types, precedes entry into the Western moät trong boán doøng suy töôûng, töùc nhöõng thöù Pure Land. phieàn naõo khieán chuùng sanh troâi giaït, chìm ñaém Höõu Laäu Trí: Sasrava-jnana (skt)—Tainted trong doøng thaùc luaân hoài sanh töû—The mortal wisdom. stream of existence with its karma and delusion. Höõu Lieät Ngaõ Maïn: People are worse than me— Samsaric existence, or thinking of existence or Ñoái vôùi ngöôøi baèng mình, laïi khôûi taâm kieâu maïn life, one of the four currents that carry the thinking cho raèng hoï teä hôn mình. along. These are the defilements that sweep away Höõu Linh: Sentient beings—See Höõu Tình. the wholesome dharmas and cause sentient beings Höõu Lôïi Taát Höõu Teä: Coù lôïi theo moät höôùng, maø to drift and drown in the torrential stream of coù haïi theo höôùng khaùc, duï cho ngoân ngöõ laø coâng Samsara—See Töù Löu. cuï ñeå giaûi thích, laøm roõ nghóa lyù, gioáng nhö caùi Höõu Meänh: Ngoaïi ñaïo tin raèng töû sanh höõu nôm laø duïng cuï ñeå baét caù, nhöng khi chuùng ta chaáp meänh—Externalists believe that life and death chaët vaøo noù thì ñoù laø moät trong nhöõng trôû ngaïi lôùn depend on one's so-called destiny. trong söï tu taäp cuûa mình. Chính vì vaäy maø nhaø Höõu Moân: Existence Cultivated Door—Dharma thieàn daïy: "Baát laäp vaên töï, giaùo ngoaïi bieät truyeàn; Door of Existence—Tam taïng Giaùo

cho raèng theá tröïc chæ nhaân taâm, kieán taùnh thaønh Phaät"—If it is giôùi hieän töôïng coù thaät. Höõu moân laø Phaùp Moân tu advantageous in one way, it must be taäp coøn caàn phaûi nöông vaøo nôi söï töôùng maø haønh disadvantageous in another, i.e., words as trì, bôûi vì chuùng sanh chuùng ta coøn bò leä thuoäc vaøo explaining meaning so we can obtain a clear höõu vi cuøng saùu caên laø Nhaõn, Nhó, Tyû, Thieät, Thaân, explanation, but if we attach closely to them, that YÙ; vaø saùu traàn laø Saéc, Thanh, Höông, Vò, Xuùc, is one of the big problems in our cultivation. For Phaùp, cho neân chaúng theå naøo Khoâng ñöôïc ñoái vôùi this reason, Zen teaches: "Zen is not established caùc traàn caûnh chung quanh. Toâng Tònh Ñoä thuoäc by words; it is a special transmission outside the veà Höõu Moân. Ngöôøi nieäm Phaät khi môùi phaùt taâm teachings. It directly points to the human mind; töø nôi töôùng coù maø ñi vaøo, caàu ñöôïc thaáy thaùnh and through it one sees one's own nature and caûnh ôû Taây Phöông—Hinayana teachings or becomes a Buddha." Tripitaka teachings believe that the phenomenal Höõu Luaân: Bhava-cakra (skt)—Bhava-cakka world is real. This is a Dharma Door that still (p)—Wheel of existence—Baùnh xe hieän höõu— relies on "Form Characteristics" to practice, Höõu luaân coù nghóa laø "Baùnh Xe cuûa söï Hieän Höõu." because we sentient beings are still trapped in Noùi veà baùnh xe luaân hoài sanh töû hay quaû baùo sanh existence as well as in the six faculties of Eyes, töû xoay chuyeån khoâng ngöøng. Böùc tranh tieâu tieâu Ears, Nose, Tongue, Body, and Mind; and the six bieåu cho voøng sanh, töû vaø taùi sanh vôùi saùu neûo maø elements of Form, Sound, Fragrance, Flavor, chuùng sanh coù theå sanh vaøo: thieân, nhôn, a tu la, Touch and Dharma. Thus at every moment of our suùc sanh, ngaï quyû vaø ñòa nguïc—Bhava-cakra or existence, our faculties are interacting with the wheel of existence means the "wheel of various elements, so it is impossible for us to have becoming." Talking about the wheel of existence, "Emptiness" while facing the stimuli in our

surroundings. The Pure Land method belongs to Höõu Nieäm Voâ Nieäm: Having thought and being the Dharma Door of Existence; when Pure Land without thought—Having intention and being practitioners first develop the Bodhi Mind, they without intention—Mindfulness and being without enter the Way through forms and marks and seek mindfulness. to view the celestial scenes of the Western Pure Höõu Phaùp: Trong lyù luaän "chuû theå" ñoái laïi vôùi Land. "tieàn ñeà." Höõu phaùp ñoái laïi vôùi voâ phaùp nhö "loâng Höõu Naêng Cuù Nghóa: Sakti-padartha (skt)—Söï ruøa söøng thoû"—In logic the "subject" in contrast hoøa hôïp giöõa thaät, ñöùc vaø nghieäp ñeå quyeát ñònh with the "predicate." A thing that exists, opposed nhaân taïo quaû—The combination of truth, virtue, to non-existent things like "the hair of a turtle," or and deeds is a determination of a cause that has an "the horns of a hare." effect in the future. Höõu Phaùp Khoâng: Svabhava-sunyata (skt)— Höõu Ngaõ: Söï hieän höõu cuûa caùi ngaõ—Existence of Emptiness of self-nature—Töï taùnh troáng khoâng— a self (atman). Khoâng cuûa töï taùnh (caùc phaùp chæ do nhaân duyeân Höõu Ngaõ Kieán: Caùch nhìn veà söï hieän höõu cuûa caùi maø coù, cho neân hieän coù nhöng chaúng thaät coù) — ngaõ—View of the existence of a self (atman). Tính hö

khoâng, laø yù töôûng trung taâm cuûa Kinh Baùt Höõu Nghieâm (1021-1101): Teân cuûa moät vò danh Nhaõ Ba La Maät Ña vaø tröôøng phaùi Ñaïi thöøa. Theo Taêng Trung Hoa thuoäc toâng Thieân Thai vaøo theá kyû Thieàn Sö D.T. Suzuki trong Thieàn Luaän Taäp III, thöù XI—Name of a Chinese famous monk, of the trong baûn dòch Kinh Baùt Nhaõ cuûa Ngaøi Huyeàn T'ien T'ai Sect, in the eleventh century. Trang, töï taùnh khoâng laø moät trong 18 hình thöùc cuûa Höõu Nghieäp: The acts which produce results, "Khoâng". Töï Taùnh coù nghóa laø 'noù laø noù,' nhöng either in the present or future. khoâng coù caùi noù naøo nhö theá. Cho neân Khoâng. Vaäy Höõu Ngoân Thaùnh: Those who preach with words thì ñoái nghòch cuûa höõu vaø voâ laø thöïc? Khoâng, noù (Phaùp sö). cuõng khoâng luoân, vì moãi phaàn töû trong ñoái laäp voán Höõu Ngoân Thuyeát: Höõu ngoân Thaùnh—Preach laø Khoâng—The nature of emptiness, a central with words. notion in the Prajnaparamita sutra and in the Höõu Nguõ Uaån: Loaïi höõu tình coù naêm uaån—Five- teaching of the Mahayana school. According to constituent becoming, the kind of becoming Zen Master D.T. Suzuki in Essays in Zen possessed of five constituents. Buddhism, Book III, in Hsuan-Chuang's version of Höõu Nhaõn Nhi Haït: Coù maét nhö muø, duï cho the Mahaprajnaparamita, Svabhava-sunyata is one nhöõng khö khö chaáp tröôùc khieán haønh giaû khoâng of the eighteen forms of emptiness. Svabhava thaáy ñöôïc chaân lyù—Having eyes but seeing not, means 'to be by itself,' but there is no such being i.e., not to see the truth due to stubborn it is also empty. Is then opposition of being and attachments. non-being real? No, it is also empty, because each Höõu Nhaân: With a cause. term of the opposition is empty. Höõu Nhaân Voâ Quaû: Cause without effect—Ñoaïn Höõu Phaùp Phaân Bieät: Discrimination of kieán cho raèng chæ coù hieän taïi, chöù khoâng coù ñôøi existence—See Höõu Phaân Bieät. sau, khoâng coù haäu quaû gì trong töông lai ñoái vôùi Höõu Phaân Bieät: Discrimination of existence— vieäc laøm hieän taïi—No future consequences as a Giaùc quan thöù saùu hay maït na thöùc, chæ taùc duïng result of past or current karma. coù phaân bieät, ñoái laïi vôùi naêm thöùc kia (maét, tai, Höõu Nhaát Uaån: Loaïi höõu tình coù moät uaån—One- muõi, löôõi, thaân) chæ coù söï phaân bieät vôùi töï tính constituent becoming, the kind of becoming töông öùng vôùi hai taùc duï ng taàm vaø töù maø thoâi neân possessed of one constituent. goïi laø voâ phaân bieät—The sixth sense of mental Höõu Nhaät Nguyeät Ñaêng Phaät: Sun-Moon- discrimination, manas, as contrasted with the other Lamp Buddha. five senses, each of which deals only with its own Höõu Nhieãu: Padakkhina (p)—Pradaksina (skt)— perceptions without any discrimination. Ñi nhieãu voøng quanh—Going around—See Baùt Höõu Phaân Bieät Thöùc: A laïi da thöùc— Laït Ñaëc Kyø Noa. Discrimination—Another name for Alaya-vijnana.

Höõu Phaàn: Bhavanga (skt)—Tieàm thöùc—Life Höõu Saéc Thieân: Rupa-brahmaloka (p)—Heavens continuum—Doøng yù thöùc saâu thaúm trong kyù öùc of form—See Saéc Giôùi Thaäp Baùt Thieân. cuûa con ngöôøi nôi taát caû caùc kinh nghieäm ñeàu ñöôïc Höõu Saéc Voâ Höông: Beautiful but charmless. taøng chöùa—The undercurrent forming or the sub- Höõu Sôû Duyeân: Mental activity—Taâm thöùc (taâm conscious stream of becoming, or the condition of thöùc coù caûnh sôû duyeân, vaät ngoaøi taâm

thöùc goïi laø being or existence in which all experience is voâ sôû duyeân)—The mind being able to climb or stored. reach higher stages or anywhere, in contrast with Höõu Phaàn Thieàn: Voâ Taâm Tam Muoäi—Thought- non-mental activities. free meditation—Voâ taâm ñònh—Thieàn ñònh dieät Höõu Sôû Ñaéc: Prapti (skt)—Ushotoku (jap)— boû heát nhöõng suy nghó phaân bieät —The meditation Acquisition—Attainment—See Ñaéc. in which active thought has ceased. Höõu Sôû Ñoaïn Giaû: Ñaúng Giaùc Vò—Bodhisattva- Höõu Phaät Ñieän Voâ Phaät: U-Butsuden-Mubutsu stage. (jap)—Moät ngoâi chuøa chæ cöû haønh leã laïc vì lôïi loäc Höõu Sö Trí: Hieåu bieát ñaït ñöôïc do söï hoïc hoûi— maø thoâi—A temple where ceremonies are Knowledge attained through learning. conducted only for profit. Höõu Söï: Coù vieäc: To have affairs—Phaùp Höõu Vi: Höõu Phaät Taùnh: U-Bussho (jap)—Coù Phaät taùnh— Functioning (phenomenal). To have the Buddha-nature. Höõu Taùc: Höõu Vi—An Laäp—Danh töø ñöôïc duøng Höõu-Phi Höõu: Sat-asat (p & skt)—Coù hay laø tröôùc thôøi nhaø Ñöôøng, veà sau ngöôøi ta duøng “An khoâng, hieän höõu hay khoâng hieän höõu—Be or not to Laäp”—The term was used before the T’ang be. dynasty, later “An Laäp” was used—See Höõu Vi. Höõu Phuù Voâ Kyù: Coù taùnh aùc maø chaúng thaáy quaû Höõu Taøi: To be talented. khoå: Indeterminates which cannot be noted as Höõu Taøi Thích: Bahuvrihi (skt)—See Ña Taøi good or evil—Söï mô hoà tinh thaàn coù tính chaát gaây Thích. ra chöôùng ngaïi: Impedimentary moral Höõu Taøi Voâ Haïnh: To be talented but bad- indeterminacy. mannered. Höõu Quaù: Khuynh höôùng laøm sai traùi—Inclination Höõu Taøm: Thaáy xaáu hoå khi laøm vieäc aùc (gaây ra for wrongdoing. toäi loãi töï xeùt thaáy xaáu hoå goïi laø taøm, laøm ñieàu xaáu Höõu Quaù Thaát: Thieáu soùt—Maéc loãi—Faulty. xa tröôùc maët ngöôøi khaùc maø thaáy theïn thuøng goïi laø Höõu Quaû: See Höõu Vi. quí)—To be self-shameful, or have shame of self. Höõu Quyù: Bieát hoå theïn vì vieäc laøm cuûa ngöôøi Höõu Taâm: Deliberately—Intentionally— khaùc (ñoái vôùi vieäc xaáu mình laøm maø khoâng ai bieát, Purposely. tuy nhieân baûn thaân mình caûm thaáy xaáu hoå thì goïi Höõu Taâm Nieäm: Tænh giaùc raèng coù taâm nieäm— laø “Taøm.” Ñoái vôùi vieäc xaáu mình laøm maø ngöôøi Mindfulness in which there is mind. khaùc thaáy, mình thaáy xaáu hoå thì goïi laø “Quyù” hay Höõu Taâm Voâ Taâm: Conscious and unconscious— hoå theïn)—To feel ashamed for the misdeeds of With mind and without mind. others. Höõu Taàm Höõu Töù Ñònh: Savotakko-savicaro Höõu Quyùnh (1842-1889): Teân cuûa moät vò danh samadhi (p)—Höõu taàm höõu töù tam ma ñòa—The Taêng Trieàu Tieân vaøo theá kyû thöù XIX—Name of a concentration of thinking and pondering. Korean famous monk in the nineteenth century. Höõu Tham: Bhavaraga (skt)—Tham duïc hieän Höõu Saï: Gandhadharin (skt)—Höõu Höông—Coù höõu—The desire for existence, which is the cause muøi—Possessing perfumes. of existence. Höõu Saï Töï Nhieân Höông: Musk deer always Höõu Tham Kieát Söû: Fetter of craving for exudes fragrance—Moät ngöôøi coù taøi khoâng caàn becoming. quaûng caùo vì moïi ngöôøi roài seõ bieát —A man of Höõu Tham Taâm: Bhavaraga-citta (skt)—Taâm talent does not need to advertise this for people tham duïc hieän höõu—The mind for desire of are bound to notice.

existence, which is the cause of existence. Höõu Saûn: Wealthy.

Höõu Tham Tuøy Mieân: Bhava-raga (p)—Craving töông ñoái khoan dung vôùi caùi goïi laø caùc nhaø trieát for becoming—The underlying tendency to lust hoïc vaø khoâng thieáu söï kieân nhaãn nhö trong tröôøng for existence (becoming). hôïp cuûa caùc Thieân sö Laâm Teá vaø Ñöùc Sôn. Caùch Höõu Thaéng Bieân Chaâu: Kaurava (p)—Moät trong thöùc maø caùc Thieàn sö tieáp xuùc vôùi caùc nhaø trieát hai phaàn cuûa Baéc Cu Loâ Chaâu, chaâu naèm veà hoïc vaãn laø cô phong nhanh nheïn vaø thaúng thaén phöông Baéc, laø moät trong boán chaâu naèm quanh nuùi nhaát. Tuy vaäy, vaãn coù moät soá trieát gia söû duïng yù Tu Di—One of the two parts of Uttarakuru, the nghóa cuûa vaên töï vaø lyù luaän ñeå naém baét nhöõng caâu northern of the four continents surrounding ñoái ñaùp vaø coá gaéng tìm ra moät loaïi phieám thaàn Sumeru. luaän trong ñoù. Thí duï nhö khi moät vò Thieàn sö noùi Höõu Thaéng Ngaõ Maïn: One still feels pride even "Ba caân gai" hay "Caøn thæ quyeát (que cöùt khoâ)," though others actually surpass him or her—Vaãn xeùt theo nghóa ñen thì hoï cho raèng nhö theá laø ñang khôûi taâm kieâu maïn duø bieát raèng ngöôøi ñoù thaät söï truyeàn ñaït tö töôûng phieám thaàn luaän. Coù nghóa laø hôn mình. caùc vò Thieàn sö ñoù cho raèng Phaät ñang theå hieän Höõu Thaäm Giao Thieäp: Moät Giao Thieäp—1) baûn thaân ôû trong taát caû: ñang ôû trong gai (vaûi), Khoâng lieân quan, khoâng aên nhaäp vôùi nhau: No ñang ôû trong moät taám vaùn, ñang theo doøng nöôùc inter-relation; 2) Khoâng hôïp vôùi thieàn phaùp: Not chaûy, ñang ôû treân nuùi cao, hoaëc laø ñang ôû trong be suitable for methods of mysticism (Zen). nhöõng taùc phaåm ngheä thuaät. Phaät giaùo Ñaïi thöøa, Höõu Thaân: Satkaya (skt)—1) Coù thaân (thaân hieän nhaát laø Thieàn toâng döôøng nhö ñeàu aùm chæ caùi gì ñoù höõu), coù thaàn thöùc veà söï hieän höõu cuûa thaân: theo tinh thaàn Phieám thaàn luaän, nhöng kyø thaät Existing body (owning one’s body, being in the Thieàn khoâng dính daùng gì ñeán Phieám thaàn luaän caû. body, having consciousness of one’s real physical Ngay töø ban ñaàu caùc Thieàn sö ñaõ thaáy tröôùc ñöôïc presence); 2) Söï hieän höõu vaät lyù trong theá giôùi höõu khuynh höôùng Phieám thaàn luaän nguy hieåm naøy, ñoù hình: Physical existence in the world of form. laø lyù do taïi sao caùc ngaøi noùi ra nhöõng lôøi döôøng Höõu Thaân Bieân: Sakkaya anto (p)—Personality. nhö chaúng lieân quan gì vôùi nhau. Chuû yù cuûa caùc Höõu Thaân Caên: Sendhya-kaya (skt)—See Höõu ngaøi muoán ñeä töû vaø hoïc giaû khoâng bò khoáng cheá Thaân. bôûi ñònh kieán hay thieân kieán hay caùi goïi laø giaûi Höõu Thaân Dieät Bieân: Sakkaya-noridho anto (p)— thích theo lyù luaän hoïc. Theo Thieàn sö D.T. Suzuki Cessation of personality. trong quyeån "Thieàn Hoïc Nhaäp Moân," khi Ñoäng Höõu Thaân Kieán: Sakkaya-dassana (p)—Satkaya- Sôn traû lôøi "Ba caân gai" cho caâu hoûi "Theá naøo laø darsana (skt)—Ngaõ Kieán—Caùch nhìn chaáp laáy caùi Phaät?" cuõng gioáng nhö caâu hoûi "Thöôïng ñeá laø gì?" toâi—Tin töôûng vaøo söï hieän höõu cuûa caùi toâi — Sö khoâng coù yù noùi vaûi trong tay mình laø söï hieån Believing in the existence of ego—View of hieän cuûa öùng hoùa Phaät, ngaøi cuõng khoâng noùi coù theå attachment to self. tìm ñöôïc Phaät ôû trong baát kyø thöù gì thoâ ng qua söï Höõu Thaân Taäp Bieân: Sakkaya-samudayo anto hieåu bieát. Sö chæ

ñaùp "Ba caân gai." Sö khoâng haøm (p)—Arising of personality. yù sieâu hình hoïc trong caâu noùi bình thöôøng naøy. Nhöõng lôøi noùi naøy phaùt ra töï trong taâm thöùc saâu Höõu Thaàn Giaùo: Pantheism (n)—Chuû nghóa thôø thaúm cuûa Sö cuõng gioáng nhö nöôùc voït ra töø suoái, ña thaàn. Ñaïo Phaät khoâng laø hình thöùc cuûa chuû hay boâng hoa röïc nôû döôùi aùnh maët trôøi. trong ñoù nghóa ña thaàn vì noù khoâng coù khaùi nieäm veà thaàn khoâng coù söï suy nghó tröôùc hay moät trieát thuyeát thaùnh hay thöôïng ñeá, noù cuõng khoâng cho raèng naøo caû. Vì vaäy, neáu chuùng ta muoán naém vöõng yù thöôïng ñeá saùng taïo vaïn höõu. Haønh giaû tu Thieàn nghóa "Ba caân gai" thì tröôùc heát chuùng ta phaûi phaûi neân luoân nhôù raèng khoâng vaø chaúng bao giôø laø thaâm nhaäp yù thöùc noäi taïi cuûa Ñoäng Sôn, chöù khoâng phieám thaàn luaän. Nhöng trong Thieàn khoâng coù choã phaûi naém baét lôøi noùi ngay cöûa mieäng cuûa Sö. Moät cho vieäc laõng phí thôøi gian ñeå baøn luaän trieát hoïc. laàn khaùc, Ñoäng Sôn coù theå seõ traû lôøi hoaøn toaøn Trong Thieàn, trieát hoïc laø söï hieån baøy hoaït ñoäng khaùc, maø coù theå moät caùch tröïc tieáp maâu thuaãn vôùi cuûa cuoäc soáng, vaø vì theá Thieàn khoâng caàn thieát caâu traû lôøi ñaõ coù saün. Nhöõng nhaø lyù luaän hoïc dó phaûi traùnh xa trieát hoïc. Khi moät trieát gia ñeán ñeå nhieân laø seõ khoâng bieát theá naøo laø ñuùng, coù theå hoï ñöôïc giaùc ngoä thì vò Thieàn sö khoâng cöï tuyeät cho raèng Ñoäng Sôn ñieân roà. Nhöng maø ñeä töû nhaø chuyeän gaëp gôõ ngöôøi ñoù. Caùc Thieàn sö tröôùc ñoù ñaõ

Thieàn seõ noùi: "Ngaém coû xanh töôi döôùi trôøi möa every object. His answer was simply was, "Three rôi nheø nheï," and hoï bieát raèng caâu traû lôøi cuûa hoï pounds of flax." He did not imply anything vaø "Ba caân gai" cuûa Ñoäng Sôn hoaøn toaøn kheá hôïp metaphysical in this plain matter-of-fact utterance. nhau—The worship of all gods of different creeds. These words came out of his inmost consciousness Buddhism is not a form of pantheism, for it lacks as water flows out of a spring, or as a bud bursts the duality of thought implied in the God-concept forth in the sun. There was no premeditation or and that which the God creates. Zen practitioners philosohy on his part. Therefore, if we want to should always remember that Zen is not and never grasp the meaning of "Three pounds of flax," we a form of pantheism. But in Zen there is no place first have to penetrate into the inmost recess of for time-wasting philosophical discussion. In Zen, Tung-shan's consciousness and not to try to follow philosohy is also a manifestation of life-activity, up his mouth. At another time he may give an and therefore Zen does not necessarily shun it. entirely different answer, which might directly When a philosopher comes to be enlightened, the contradict the one already given. Logicians will Zen master is never loath to meet him on his own naturally be nonplussed; they may declare him ground. The earlier Zen masters were altogether out of mind. But the students of Zen comparatively tolerant toward the so-called will say, "It is raining so gently, see how fresh the philosophers and not so impatient as in the case of green grass is," and they know well that their Lin-chi (?- 866) or Te-shan (780-865), whose answer is in full accord with Tung-shan's "Three dealings with them were swift and most direct. pounds of flax." Yet there are philosophers who,

taking some of Höõu Thaàn Luaän: Deism—Ngoaïi ñaïo tin nôi the above utterances in their literary and logical thöôïng ñeá nhöng khoâng söï tieát loä tri thöùc cho con sense, try to see something of pantheism in them. ngöôøi töø caùi goïi laø ñaáng sieâu nhieân hay thaàn linh, For instance, when the master says, "Three maø chæ döïa vaøo nhaän thöùc töï nhieân cuûa con pounds of flax," or "A dirt-scraper," by this ngöôøi—Externalists who believe in God, but don't apparently meant, they would insist, to convey a believe in a supposed disclosure of knowledge to pantheistic idea. That is to say that those Zen man by a so-called divine or supernatural being or masters consider the Buddha to be manifesting god; these people believe in human's natural himself in everything: in the flax, in a piece of knowledge. wood, in the running stream, in the towering Höõu Theå: Bhavasattva (skt)—Söï vaät hay hình mountains, or in works of art. Mahayana thöùc—Form—Substantial—Thing—Anything of Buddhism, especially Zen, seems to indicate ideal or real form (embodied things, bodies, something of the spirit of pantheism, but nothing is things, dharmas). in fact farther from Zen than this presentation. The Höõu Theå Thi Thieát Giaû: The factual masters from the beginning have foreseen this hypothesis—Giaû thuyeát coù caù nhaân, chuû theå vaø dangerous tendency, and that is why they made khaùch theå—There is entity or individuality, those apparently incoherent statements. Their subject and object. intention is to set the minds of their disciples or Höõu Thò Nhaân Nhi Haäu Höõu Thò Quaû: Luaät nhaân scholars free from being oppressed by any fixed quaû hay söï töông quan giöõa nguyeân nhaân vaø keát opinions or prejudices or so-called logical quaû (heã coù nhaân aét coù quaû veà sau naày)—Law of interpretations. According to Zen master Daisetz cause and effect—Relation between cause and Teitaro Suzuki in "An Introduction to Zen effect. Buddhism (p.49)," when Tung-shan answered, Höõu Thieän Ña: Ujjayanta (skt)—Theo Eitel trong "Three pounds of flax," to the question, "What is Trung Anh Phaät Hoïc Töø Ñieån, Höõu Thieän Ña the Buddha?" is the same thing as asking, "What is (Ujjayanta) laø teân moät ngoïn nuùi vaø töï vieän ôû God?" he did not mean that the flax he might have Surastra naèm treân baùn ñaûo Gujerat—According to been handling at the time was a visible Eitel in the Dictionary of Chinese-English manifestation of Buddha, that Buddha when seen Buddhist Terms, Ujjanta is a mountain and with an eye of intelligence could be met with in monastery in Surastra on the peninsula of Gujerat.

Höõu Thieän Thí Haïnh: Vasudatta (skt)—Baø Tu which includes the vegetable kingdom; however, Ñaït Ña—A person who posseses acts of skillful the term “sattva” limits the meaning to those giving. endowed with reason, consciousness, and feeling. Höõu Thôøi: Uji (jap)—Sometimes—Ñoâi khi. Those who are sentient, sensible, animate, and Höõu Thuû: Hastin (skt)—Tay phaûi: Right hand— rational. Coù tay: To have a hand, or hands (possessing a Höõu Tình Cö: Cöûu Höõu Tình Cö—The nine hand). abodes, or states of conscious beings. Höõu Thuû-Taû Thuû: Right hand and left hand—See Höõu Tình Duyeân Töø: Chuùng höõu tình coù caûm thoï Taû Thuû-Höõu Thuû. vui khoå môùi khôûi leân ñöôïc töø bi (khoå höõu tình nhi Höõu Thuû Thöùc:

Attached consciousness—Thöùc khôûi töø bi)—Sentience gives rise to pity, or to ñaõ bò troùi buoäc. have feeling that causes pity. Höõu Thuyeát Voâ Haønh: Chæ noùi maø khoâng laøm. Höõu Tình Höõu Lyù: Coù tình coù lyù—Reasonable. Trong Phaät giaùo chæ noùi maø khoâng haønh laø töï ñaøo Höõu Tình Kim Cang Nöõ Boà Taùt: Sattva-vajri huyeät choân mình—Talk without real practice—In (skt)—Moät trong möôøi laêm vò Boà Taùt coù daùng veû Budhism, talking without real practicing is to dig cuûa nöõ nhaân, tieâu bieåu cho Phaùp thaân Phaät. Moät vò the grave for ourselves. Boà Taùt maø thaàn thaân vaø thaàn trí naèm trong loøng Höõu Thöùc: Sattva (skt)—Höõu tình—Perceptive thöông xoùt vaø döôùi hình thöùc giaän döõ choáng laïi taø beings—Sentient beings—See Höõu Tình Chuùng. ma—One of the fifteen bodhisattvas in female Höõu Thöôïng Só: Vò Boà Taùt ñaõ ñaït ñeán quaû vò appearance, who represent the Buddha's Ñaúng Giaùc (quaû vò thöù 51 trong 52 quaû vò ñi ñeán dharmakaya. A Bodhisattva whose spiritual body Phaät quaû)—A Bodhisattva who has reached the and wisdom are in graciousness and a pierce or stage of the balanced state of truth (the fifty-first angry form against evil. of the 52 stages through which a Bodhisattva is Höõu Tình Sanh Töû Minh: See Höõu Tình Sanh Töû supposed to pass on the road to Buddhahood), and Trí Minh. is above the state of being, or the existence. Höõu Tình Sanh Töû Trí Minh: Sattanam- Höõu Tín Giaûi: Coù loøng tin—With confidence. cutupapate-nanam-vijja (p)—Knowledge of the Höõu Tính: Laø Phaät töû, coù taâm Boà Ñeà, ñoái laïi vôùi decease and rebirth of beings. voâ tính hay "xieån ñeà"—To have a nature—To be Höõu Tình Soá: Trong soá chuùng höõu tình—Among a Buddhist, have the bodhi mind, in contrast with the number, or in the category, of conscious the absence of the mind, i.e. the ichanti or beings. unconverted. Höõu Tình Theá Gian: See Höõu Tình Theá Giôùi. Höõu Tình: Ujo (jap)—Satta (p)—Sattva or Höõu Tình Theá Giôùi: Ujo-Seken (jap)—The world Sattvavat (skt)—Chuùng sanh coù yù thöùc—Being— of the living, who are receiving their correct Conscious beings—Having souls—Sentient recompense. The world of the sentient, being—Living being—See Höõu Tình Chuùng. traditionally, opposed to the vessel world—Theá Höõu Tình Caên Baûn Chi Taâm Thöùc: Taâm thöùc giôùi cuûa loaøi höõu tình coù thaân theå. caên baûn cuûa loaøi höõu tình—The fundamental Höõu Tình Thöùc: The skandha of consciousness— mind-consciousness of conscious beings, which lay Thöùc Uaån. hold of all the experiences of the individual life. Höõu Tình Voâ Tình: Loaøi höõu tình vaø voâ tình— Höõu Tình Chuùng: satta-sacetano (p)—Sattva- Both the sentient and the insentient beings. sacetana (skt)—Taùt ñoûa—Sentient beings which Höõu Tình Voâ Tình Ñoàng Thuyeát Phaùp: Both the possess magical and spiritual powers—Animate— sentient and the insentient being can preach the Conscious beings—Living beings—Sentient Dharma—Haønh giaû phaûi laõnh hoäi ñöôïc yù chæ duy beings—Chuùng sanh noùi chung, keå caû vöông quoác nhaát cuûa höõu tình thuyeát phaùp vaø voâ tình thuyeát thaûo moäc (nhöõng chuùng sanh voâ tình); tuy nhieân, töø phaùp khoâng hai khoâng khaùc. Nhö vaäy, theo Thieàn "sattva" giôùi haïn nghóa trong nhöõng chuùng sanh coù sö Nguyeân Tónh, khi moät ngöôøi ñaït ñeán traïng thaùi lyù leõ, taâm thöùc, caûm thoï. Nhöõng

chuùng sanh coù tri "Ngoä," ngöôøi aáy theå nghieäm taát caû, vaø taát caû ñeàu giaùc, nhaïy caûm, söùc soáng, vaø lyù trí—All the living, dung nhieáp bôûi vaø ñoàng nhaát vôùi Ñaïi Ñaïo. Caû caùc

höõu theå höõu tình vaø voâ tình ñeàu soáng ñoäng trong Höõu Töôùng Phaùp: Lôøi phaùp thöøa nhaän söï hieän caùi "Ñaïi Toaøn Theå" naøy. Nhö theå ngay caû caùc vaät höõu cuûa caùc ñaëc tính—Teaching that admits the voâ tình cuõng coù theå thuyeát phaùp—Zen existence of characteristics. practitioners must comprehend the only one Höõu Töôùng Phaùp Luaân: Teaching that allows for purpose of preaching for living beings and for non- the existence of characteristics—Lôøi phaùp noùi veà sentient beings (inanimate), it is not two and not söï thöøa nhaän söï hieän höõu cuûa caùc ñaëc tính. different. Thus, according to Zen master Yuan Höõu Töôùng Trung: Ba töø höõu töôùng: Söï, Lyù, vaø Tsin, when one reaches the state of Söï noái keát giöõa söï vaø lyù—The three terms: Enlightenment, he experiences all, and all is Phenomenal, Noumenal, and the link between embraced by and identical with the Great Tao. phenomenal and noumenal. Both sentient and insentient beings are alive in Höõu Töôùng Trung Tam Thôøi: Toâng Phaùp Töôùng this "Great Whole." Thus even insentient beings chia giaùo phaùp cuûa Ñöùc Phaät ra laøm ba baäc —The are capable of preaching the Dharma—See Dharma-laksana school divides the Buddha's Nguyeân Tónh Thaäp Moân. teaching into three periods in which he taught: Höõu Toaøn: Padakkhina (p)—Pradaksina (skt)— 1) Giaùo Höõu: Ñöùc Phaät phaù söï chaáp ngaõ cuûa Höõu Nhieãu—Ñi nhieãu voøng quanh—Going phaøm phu, nhö ñöôïc chæ roõ trong Kinh A Haøm around—See Baùt Laït Ñaëc Kyø Noa. (giaûng veà lyù 'höõu ngaõ' vaø 'voâ ngaõ')—The Höõu Toäi: Coù toäi—Guilty. unreality of the ego, as shown in the Agama. Höõu Toâng: Dharma door of Existence—Pure 2) Giaùo Khoâng: Ñöùc Phaät thuyeát veà lyù chö phaùp Land. giai khoâng, nhö ñöôïc chæ baøy trong Kinh Baùt Höõu Trí Hueä: Höõu Trí Tueä—Manusya (skt)—Con Nhaõ Ba La Maät Ña—The unreality of the ngöôøi hay chuùng sanh coù trí tueä—An intelligent dharma, as shown in the Prajnaparamita. being, possessing wisdom. 3) Giaùo Trung: Ñöùc Phaät thuyeát 'Giaûi Thaâm Maät Höõu Tuøy Mieân Taâm: Samusaya-citta (skt)—Taâm Kinh' noùi veà trung ñaïo (khoâng chaáp 'höõu' maø ñang coù phieàn naõo—Possessing a latent mind with cuõng khoâng chaáp 'khoâng'). Ñaây laø giaùo lyù caên afflictions. baûn cuûa Phaùp Töôùng Toâng—The middle of Höõu Töù Uaån: Loaïi höõu tình coù boán uaån—Four- uniting way, as shown in the Sandhinirmocana constituent becoming, the kind of becoming Sutra which is the foundation text of the possessed of four constituents. Dharma-laksana school. Höõu Töôùng: Satta (skt)—Coù hình töôùng hay baát Höõu Töôùng Voâ Töôùng: With marks and without cöù thöù gì coù hình töôùng (trong Kinh Kim Cang coù marks—See Höõu Töôùng and Voâ Töôùng. noùi: "Phaøm caùc loaïi höõu töôùng ñeàu laø hö voïng)— Höõu Töôûng: To have thought or desires—Coù duïc To have form—Exist mark—Realness—Being— töôûng—Taát caû chuùng sanh ñeàu coù duïc töôûng, ngoaïi The fact of being—Whatever has form, whether töø chuùng sanh trong "Voâ Töôûng Thieân: vaø "Phi ideal or real. Töôûng Phi Phi Töôûng Xöù"—All sentient beings Höõu Töôùng Giaùo: Möôøi hai naêm ñaàu

sau khi Phaät have thought and desires, except those in the thaønh ñaïo, Ngaøi thuyeát “Höõu Töôùng Giaùo”—The “Thoughtless Heaven” and “Neither-Perception- first twelve years of the Buddha’s teaching when Nor-Non-Perception.” he treated the phenomenon as real. Höõu Vi: Sankhata (p)—Samskrta (skt). Höõu Töôùng Höõu Löôïng: Caùi gì coù hình töôùng vaø 1) Höõu taùc—Taïo taùc hay tieán trình cuûa nghieäp coù theå ño löôøng ñöôïc thì goïi laø “thoâ”—That which löïc (phaøm caùc söï vaät do nhaân duyeân sinh ra has form and measurement is called “coarse” or ñeàu laø höõu vi caû)—Active—Artificial— “palpable.” Causative—Creative—Functioning—Höõu Töôùng Nghieäp: Tin coù Tònh Ñoä maø nieäm Productive—Phenomenal—The processes Phaät caàu mong vaõng sanh vaøo nôi aáy hay laø taùc resulting from the laws of karma. nghieäp höõu töôùng—Action through faith in the 2) Ñoái laïi vôùi “voâ vi” voán töï nhieân nhö theá chöù idea, i.e. of the Pure Land or the act which khoâng do nhôn duyeân sinh ra—Opposite of produces such result.

passive, inert, inactive, non-causative, laisser- khoå ñau vaø voâ minh ngang qua möôøi hai maéc xích faire. nhaân duyeân noái vôùi nhau. Ñöùc Phaät ñaõ keát luaän Höõu Vi Baát Töông ÖÙng Haønh Phaùp: Haønh ñoäng vôùi moät baøi keä noåi tieáng trong kinh Kim Cang Baùt vaø taâm khoâng töông öùng vôùi nhau—Action non- Nhaõ Ba La Maät Ña nhö sau: “Nhaát thieát höõu vi interrelated with mind. phaùp, nhö moäng huyeãn baøo aûnh, nhö loä dieäc nhö Höõu Vi Chuyeån Bieán: Söï chuyeån bieán cuûa caùc ñieån, phaûi quaùn saùt nhö vaäy.”—All phenomena hieän töôïng sanh, truï, dò, dieät —The permutations of which are influenced by the production or birth, activity, or phenomena, in arising, abiding, duration or existence, change, and annihilation. change, and extinction. Anything which serves to divert beings away from Höõu Vi Giaûi Thoaùt: Giaûi thoaùt traàn tuïc ñeå ñi ñeán inherent Buddha-nature. Outflows are so called quaû vò A La Haùn—Earthly or active deliverance to because they are turning of energy and attention Arahatship. outward rather than inward. Functioning dharmas Höõu Vi Hö Khoâng: Active space—Phenomenal are things that are related to something else. All space—Hö khoâng coù phaân haïn, coù sinh dieät, thuoäc things of our everyday world are functioning veà thöù maø maét coù theå nhìn thaáy ñöôïc—Active dharmas in two ways: each one is dependent on a space which is differentiated and limited, and multiplicity of other events which surround it, and apprehended by sight. all of them are linked to suffering and ignorance Höõu Vi Khoâng: Samskrta-sunyata (skt)—through the twelve links of the chain of causation. Emptiness of things created—Khoâng cuûa caùc phaùp The Buddha concludes with the famous verse in höõu vi—Söï giaû hôïp khoâng thöïc hay khoâng coù töï the Vajrachedika-Prajna-Paramita Sutra: “All tính cuûa chö phaùp höõu vi. Höõu vi (Samskrita) chæ phenomena are like a dream, an illusion, abubble cho nhöõng phaùp xuaát hieän do caùc ñieàu kieän cuûa taùc and a shadow, like dew and lightning. Thus should thaønh. Noùi höõu vi Khoâng laø moät caùch noùi khaùc chæ you meditate upon them.” cho theá giôùi ngoaïi taïi cuõng nhö theá giôùi noäi taïi ñeàu Höõu Vi Phaùp Giôùi: The phenomenal realm. khoâng—The unreality of the phenomena. Höõu

Vi Phi Saéc Phi Taâm Phaùp: Things that are Samskrita means things that have come to neither matter nor mind—See Tam Phaùp Höõu Vi. existence owing to conditions of causation. In this Höõu Vi Quaû: Vipaøka (p & skt)—Effect of an sense they are created. To say that the Samskrita action—Retribution—Haäu quaû cuûa haønh ñoäng— are empty is another way of saying that the world Dò thuïc quaû (söï chín muoài cuûa caùc haønh ñoäng do external as well as internal is empty—See Hai taâm thöùc taïo taùc)—The result or effect of action— Möôi Laêm Caùch Giaûi Thích Veà Taùnh Khoâng. See Quaû Baùo. Höõu Vi Nieát Baøn: Nieát Baøn coøn bò duyeân (tính Höõu Vi Saéc Phaùp: Material—Things that have phuï thuoäc) chi phoái—Conditioned nirvana. form—For more information, please see Tam Höõu Vi Phaùp: Samskrita-dharma (skt)— Phaùp Höõu Vi. Sankhata-dhamma (p)—Active, produced Höõu Vi Sinh Töû: Luaân hoài hay phaân ñoaïn sinh töû dharmas—Conditioned phenomena—Functioning cuûa phaøm phu, trong khi bieán dòch sinh töû cuûa Boà dharmas—Hieän töôïng coù tính phuï thuoäc—Phaùp Taùt goïi laø voâ vi sinh töû—The mortal samsara life höõu vi ñöôïc thaønh laäp bôûi nhaân duyeân hay ñieàu of births and deaths, contrasted with effortless kieän. Taát caû caùc hieän töôïng bò aûnh höôûng bôûi quy mortality, e.g. transformation such as that of the luaät sanh, truï, dò vaø dieät. Phaùp coøn naèm trong bodhisattva. phaïm truø ñieàu kieän (coù tính ñieàu kieän), laøm cho yù Höõu Vi Taâm Phaùp: Mind—Mental. chí vaø nghò löïc chuùng ta höôùng ngoaïi caàu hình Höõu Vi Taâm Sôû Höõu Phaùp: Aitta (skt)—töôùng thay vì höôùng noäi caàu laáy taâm Phaät. Phaùp Citasamprayuktasamskarah (skt)—Mental höõu vi laø phaùp coù lieân quan ñeán caùc phaùp khaùc. qualities. Caùc phaùp trong cuoäc soáng haèng ngaøy cuûa chuùng ta Höõu Vi Theá Gian: Theá gian coù tính phuï thuoäc— laø höõu vi theo hai caùch: moät laø moãi phaùp tuøy thuoäc Söï hieän höõu tuaàn hoaøn coù tính phuï thuoäc — vaøo voâ soá caùc phaùp khaùc xung quanh noù, vaø hai laø Conditioned cyclic existence. taát caû caùc phaùp bò raøng buoäc vôùi nhau, roài daãn ñeán

Höõu Vi Töù Töôùng: Boán töôùng cuûa phaùp höõu vi: Höõu Voâ Töù Cuù: Catushkotika (skt)—Mu-shi saéc phaùp, taâm phaùp, taâm sôû höõu phaùp, vaø taâm baát (tib)—Four extremes—The four tenets held by töông öng haønh phaùp—Four forms of activity: various non-Buddhist schools—See Töù Cuù Chaáp. material, mind, mental qualities, and action non- Höõu YÙ: Mati (skt)—Coù taâm hay coù yù—interrelated with mind. Intentional—wilfull—Deliberate—Intelligent— Höõu Vi Töôùng: The form of all phenomena (birth Possessing mind. or coming into existence, stay or abiding, change, Höïu: Nhöng—But. death or extinction). Hy: Hy (giôûn): To play (pleasure)—Hy höõu Höõu Vi Voâ Laäu: Phaùp voâ vi daàu khoâng bò nhieãm (hieám): Rare (seldom, few)—Hy voïng: To hope tröôïc nhöng coøn tính chaát sinh dieät—Uconditioned for. phenomena, although undefiled dharmas, but they Hy Caàu Thi: See Hy Caàu Thí. are still subject to birth and death—See Ñaïo Ñeá. Hy Caàu Thí: Hy Thieân Thi—Hy Caàu Thi—Thi aân Höõu Vi Voâ Thöôøng: Activity implies boá thí vôùi hy voïng sanh Thieân hay ñöôïc höôûng impermanency. phöôùc (do mong caàu ñöôïc sanh leân coõi trôøi maø boá Höõu Vi Voâ Vi: Action and inaction; active and

thí)—Giving in hope of bliss in the heaven. passive; dynamic and static. Hy Huyeàn: Eithei (jap)—See Ñaïo Nguyeân Hy 1) Höõu vi: Moïi söï vaät vaø hieän töôïng laø höõu vi— Huyeàn Thieàn Sö. Things and phenomena in general. Hy Höõu: Rare—Seldom—Extraordinary— 2) Voâ vi: Nieát Baøn, tónh löï, khoâng, vaân vaân laø voâ Uncommon—Exceedingly rare—Heát söùc hieám vi—Nirvana, quiescence, the void. hoi—Extremely rare. Höõu Vi Voâ Vi Baát Khaû Ñaéc: The created and Hy Höõu Kinh: Ke-U-Kyo (jap)—A Phuø Ñaït uncreated are ungraspable. Ma—Vò Taèng Höõu Thuyeát Nhaân Duyeân, moät Höõu Voâ: Existence and non-existence—Coù vaø trong möôøi hai boä kinh Ñaïi thöøa (ghi laïi Phaät vaø khoâng—Trong thieàn, khoâng phaùn ñoaùn coâng aùn Boà Taùt thò hieän voâ soá thaàn löïc baát khaû tö nghì)—theo tieâu chuaån “Höõu vaø Voâ” laø moät trong möôøi Adbhutadharma-paryaya (skt)—Sutra of the lôøi khuyeân veà thieàn coâng aùn cuûa Thieàn Sö Thoái Buddha's Preaching on Comparison of the Merits AÅn—In Zen, "not to judge the koan with dualistic of Rare Occurences, one of the twelve divisions of standard of existence and non-existence" is one of the sutras—See Thaäp Nhò Ñaïi Thöøa Kinh. the ten advices regarding the Zen koan from Zen Hy Höõu Nhaân: Keunin (jap). Master T’ui-Yin—See Möôøi Lôøi Khuyeân Veà 1) Hieám coù ngöôøi thoï nhaän Phaät Phaùp, hieám coù Coâng AÙn Cuûa Thieàn Sö Thoái AÅn. ngöôøi laàm loãi maø bieát hoái loãi, hieám coù ngöôøi Höõu Voâ Nhò Bieân: The two extremes of being or laøm ôn maø nhôù mình laøm ôn, vaân vaân—There non-being. are few, a sad exclamation, indicating that Höõu Voâ Nhò Kieán: Bhavabhava—Hieän höõu vaø those who accept Buddha’s teaching are few, khoâng hieän höõu, chuùng sanh vaø khoâng chuùng sanh, or that those who do evil and repent, or give hai yù kieán ñoái laäp nhau laø caên baûn cuûa moïi taø kieán. favours and remember favours, etc., are few. Trong Trung Ñaïo thì caû hai kieán “höõu” vaø “voâ’ 2) A rare person: One of the five titles of high ñeàu laø taø kieán—Existence or non-existence, Being praise given by Shan-Tao to a Nembutsu or non-being; these two opposite views, opinions follower—Moät trong naêm danh hieäu taùn thaùn or theories are the basis of all erroneous views. ngöôøi nieäm Phaät cuûa ngaøi Thieän Ñaïo. Both views of existence and non-existence are Hy Höõu Phaùp: Adbhutadharma (skt)—Vò Taèng erroneous in the opinion of upholders of the Höõu Phaùp—Rare and wonderful dharmas. Middle Path. Hy Höõu Töôùng: Rare and undearing appearance. Höõu Voâ Nhò Taø Kieán: Trong Trung Ñaïo thì caû hai Hy Hyù: Giaûi trí—To play—To perform. kieán “höõu” vaø “voâ’ ñeàu laø taø kieán—Both views of Hy Kyø: Rare and extraordinary. existence and non-existence are erroneous in the Hy Laân AÂm Nghóa: Boä Töï Ñieån 10 quyeån do Hy opinion of upholders of the Middle Path. Laân ñôøi Ñöôøng bieân soaïn, boå tuùc cho boä Tuïc Nhaát Thieát Kinh AÂm Nghóa do Tueä Laâm bieân soaïn. AÂm

vaø nghóa ñoàng boä vôùi boä saùch cuûa Tueä Laâm, laïi coù vieäc truyeàn phaùp. Do vaäy, chuùng laø bieåu hieän cuûa theâm phaàn nhöõng töø dòch thuaät boå tuùc—The taâm thöùc cuûa moät baäc giaùc ngoä. Caû hai ñeàu baøn veà Dictionary (10 books) compiled by Hsi-Lin of the naêm moái quan heä giöõa caùi tuyeät ñoái vaø caùi töông T’ang dynasty, supplementing the Hui-Lin-Yin-I. ñoái. Söï nghieân cöùu veà

naêm moái quan heä naøy töø laâu Sound and meaning accord with Hui-Lin, and ñaõ ñöôïc xem nhö laø moât trong nhöõng nghieân cöùu terms used in translations made subsequent to that coù yù nghóa nhaát trong haønh trì Thieàn. Baïch AÅn Hueä work are added. Haïc, ngöôøi ñaõ heä thoáng hoùa caùc coâng aùn Thieàn Hy Lieân Haø: See Ni Lieân Thieàn. trong theá kyû thöù XVIII, ñaõ ñöa nghieân cöùu naøy gaàn Hy Ma Ñaùt La: See Tuyeát Sôn Haï. cuoái heä thoáng coâng aùn cuûa oâng, nhö moät coâng cuï Hy Ma Phaï Ña: Himavanta (skt)—Responding ñaùnh giaù cô baûn veà tham cöùu coâng aùn. Trong thought—See ÖÙng Nieäm. "Tham Ñoàng Kheá," töø "tham" noùi veà caûnh giôùi cuûa Hy Maõ Laïp Sôn: Himadri (skt)—Himalaya nhöõng khaùc bieät, caùi töông ñoái. Töø "ñoàng" coù (skt)—Tuyeát Sôn, ngoïn Hy Maõ Laïp Sôn, naèm veà nghóa laø nhö nhau hoaëc baèng nhau. "Kheá" nghóa laø phía baéc AÁn Ñoä—The snow mountains, the söï kheá hôïp, söï hôïp nhaát giöõa caùi gioáng nhau vôùi Himalayas, northern India. caùi khaùc bieät, vaø ñöôïc lieân heä vôùi hình aûnh baét tay Hy Phaùp: Adbhutadharma (skt)—Vò taèng höõu nhau. Khi chuùng ta baét tay nhau, caùc baøn tay laø hai phaùp—Nhöõng vieäc sieâu nhieân hieám coù, khoâng theå hay laø moät? Chuùng khoâng phaûi laø hai maø cuõng nghó baøn: Supernatural things, prodigies, or khoâng phaûi laø moät. Do vaäy, "kheá" töùc laø söï hôïp miracles, which are beyond thought or nhaát caùi tuyeät ñoái vôùi caùi töông ñoái nhö theå hai tay discussion—Moät trong möôøi hai boä kinh coå ñieån baét nhau. "Tham Ñoàng Kheá" laø söï hoøa hôïp cuûa caùi beân AÁn Ñoä: One of the twelve classical books of tuyeät ñoái vaø caùi töông ñoái, trong ñoù söï hoøa hôïp India. khoâng coù nghóa laø töông töï theo nghóa ñen, maø Hy Thí Quyû: Ghosts that eat human leavings— thay vaøo ñoù nghóa laø caùi ñoàng vaø caùi khaùc laø Loaøi quyû thöôøng aên ñoà thöøa thaûi cuûa ngöôøi khaùc, khoâng phaûi moät, maø cuõng khoâng phaûi hai—The hoaëc ñoà cuùng hay baát cöù thöù gì coøn thöøa—Demons "Coincidence of Difference and Sameness," was that live on the remains of sacrifices, or any written by Chinese Zen master Shih-t'ou Hsi- leavings in general. ch'ien. He was born in 700 A.D. He first sought Hy Thieân Tham Ñoàng Kheá: Kisen-Sandokai instruction from the Sixth Patriarch, Hui-neng, (jap)—Hsi ch'ien's Ts'an-t'ung-ch'i—The Identity then from Zen master Ch'ing-yuan Hsing-ssu. of Relative and Absolute—"Hoøa hôïp giöõa söï khaùc Later, he came to Hung-yueh region and built a nhau vaø söï gioáng nhau" hay söï ñoàng nhaát giöõa thatched hut on a stonehead at Nan-Ssu. He used töông ñoái vaø tuyeät ñoái, hoaëc "Tham Ñoàng Kheá," to sit on a big, flat stone and therefore wound up ñöôïc tröôùc taùc bôûi Thieàn sö Trung Hoa Thaïch Ñaàu with the name Shih-t'ou, which means stone-head. Hy Thieân. Sö sanh naêm 700 sau taây lòch, ñaõ tham Through his teacher Ch'ing-yuan Hsing-ssu, Hsi- vaán Luïc Toå Hueä Naêng vaø Thanh Nguyeân Haønh ch'ien is the Dharma-grandson of the Sixth Tö. Veà sau Sö ñeán vuøng Hoaønh Nhaïc taïi Nam Töï Patriarch, Hui-neng. The "Identity of Relative and caát am tranh gaàn moät ñoài ñaù. Sö thöôøng ngoài treân Absolute" was written before the time of the Song moät moûm ñaù lôùn vaø baèng phaúng neân ñöôïc goïi laø of Jewel-Mirror Awareness (Hokkyozammai), Hoøa Thöôïng Thaïch Ñaàu. Sau noái phaùp Thanh which is ascribed to Zen master Liang-chieh, Hsi- Nguyeân Haønh Tö, Hy

Thieân laø ñeä töû noái phaù p ñôøi ch'ien's dharma great grandson. Both of these two thöù hai cuûa Luïc Toå Hueä Naêng. Baøi keä "Tham poems comprise the written esoteric teachings of Ñoàng Kheá" ñöôïc vieát tröôùc baøi "Baûo Kính Tam the Japanese Soto Sect that have been handed Muoäi," moät tröôùc taùc cuûa ñeä töû noái phaùp ñôøi thöù ba down from teacher within the Soto lineage as cuûa Thieàn sö Hy Thieân laø Thieàn sö Löông Giôùi important aspects of Dharma transmission. They, Ñoäng Sôn. Caû hai baøi naøy ñaõ taïo thaønh giaùo lyù vaên therefore, are embodiments of the mind of the töï bí truyeàn cuûa Thieàn toâng Taøo Ñoäng Nhaät Baûn, Enlightened One. Both express and discuss the ñöôïc truyeàn töø ñôøi naøy sang ñôøi khaùc trong doøng five relationships between the absolute and the Thieàn Taøo Ñoäng nhö nhöõng yeáu toá quan troïng cuûa relative. The intricate study of these five

relationships has long been considered to be one laø caâu ñoá duøng ñeå meâ hoaëc baïn. Trong Thieàn of the most significant studies in Zen practice. In khoâng coù baát cöù hyù luaän naøo; neáu baïn khoâng giaûi fact, Hakuin Ekaku, who systematized Zen koâans ñaùp ñöôïc thì baïn phaûi ñoái maët vôùi moïi haäu quaû. in the eighteenth century, put this study near the Nhö baïn chòu maõi söï troùi buoäc trong caùch suy nghó end of his koâan system to serve as a basic review cuûa mình, hay laø muoán coù söï töï do tuyeät ñoái trong of koâan study. The the title "Ts'an-t'ung-ch'i," the cuoäc soáng voâ thuûy voâ chung. Baïn khoâng theå do döï. word "San" refers to the realm of differences, the Hoaëc laø naém baét thöïc töôùng cuûa chö phaùp, hoaëc laø relative; the word "t'ung" is "sameness" or ñeå noù tuoät maát, ngoaøi hai caùch naøy khoâng coøn "equality." "Ch'i" has to do with unifying choïn löïc naøo khaùc. Thöôøng thöôøng phaùp moân tu sameness and difference, and is associated with Thieàn bao haøm chuyeän ñaåy con ngöôøi vaøo tình theá the image of shaking hands. When we shake khoù xöû, vôùi muïc ñích laø ñeå cho ngöôøi ta tìm ra loái hands, are the hands two or one? They are not- thoaùt, ñöông nhieân khoâng phaûi baèng lyù luaän, maø one, not-two. Thus, "ch'i" is the unifying of baèng con ñöôøng taâm linh ôû taàng cao hôn— absolute and relative seen as two hands shaking. Meaningless argument means frivolous or unreal "Ts'an-t'ung-ch'i" is the identity of relative and discourse or talking vainly or idly. Meaningless absolute where identity does not mean literal argument also means idle discussion. In equivalence, but rather that sameness and Buddhism, meaningless arguments are hindrances difference are not-one, not-two—See Tham Ñoàng on spiritual progress. Zen practitioners should Kheá. always remember that Zen ought not to be Hy Thieân Thi: Hy Caàu Thi—Thi aân boá thí vôùi hy regarded as a riddle proposed to puzzle you. voïng sanh Thieân hay ñöôïc höôûng phöôùc (do mong There is nothing playful about it; if you fail to caàu ñöôïc sanh leân coõi trôøi maø boá thí)—Giving in answer, you are to face the consequences. As you hope of heaven, or bliss. are going to be eternally chained by your own Hy Thieân Thieàn Sö: Shih-t'ou Hsi ch'ien—See laws of thought, or are you going to be perfectly Thaïch Ñaàu Hy Thieân Thieàn Sö. free in an assertion of life which knows no Hy Töï Quyû: Quyû mong ñôïi teá töï töø con chaùu coøn beginning or end? You cannot hesitate. Grasp the soáng cuûa mình—Ghosts that hope for sacrificial fact or let slip;

between these there is no choice. offerings from their descendants. The Zen method of discipline generally consists in Hy Vaän: See Hoaøng Baù Hy Vaän Thieàn Sö. putting one in a dilema, out of which one must Hy Vaän Hoaøng Baù Thieàn Sö: Obaku-Kiun contrive to escape, not through ligic indeed, but (jap)—See Hoaøng Baù Hy Vaän Thieàn Sö. through a mind of higher order. Hy Voïng Caên: Caên hy voïng, vì nhöõng Phaät phaùp Hyù Luaän Sôû Y: Base of conceptual elaboration— ñaõ nghe ñeàu toû ngoä taát caû—Hopeful faculties, Caùi goác cuûa söï hyù luaän. understanding whatever Buddha teachings they Hyù Vong Nieäm Thieân: See Hyù Vong Thieân. hear. Hyù Vong Thieân: Hyù Vong Nieäm Thieân, ôû ñaây bò Hyù: Khela or Krida (skt)—1) Giôûn chôi: To joke moïi troø vui chôi laøm queân maát chaân lyù vaø chaùnh for passing time; 2) Vôû kòch hay troø chôi theå thao: nieäm—Where amusement and laughter cause Play or sport; 3) Xem haùt giaûi trí laø nhöõng troø vui forgetfulness of the true and right—See Luïc Duïc maø chö Taêng Ni khoâng ñöôïc tham gia: Take one's Thieân. pleasure. Theatricals, which are forbidden to Hyû: Priti or Ananda (skt)—Joy—Delighted— monks and nuns. Rapture—Rejoice—Söï sung söôùng vui möøng voâ Hyù Luaän: Papaca (p)—Prapaca (skt)—To joke— ngaàn (thieàn ñònh). Hyû laø moät trong nhöõng cöûa ngoõ To jest—Sophistry—Ngoân luaän phi lyù voâ nghóa quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø chuùng ta hay noùi chuyeän voâ boå khoâng ñaâu vaøo ñaâu. Coøn coù xaû boû ñi nhöõng öu phieàn vaø khoù chòu cuûa cuoäc nghóa laø nhaøn ñaøm hyù luaän hay hö luaän. Trong ñaïo soáng haèng ngaøy cuûa chuùng ta—Extreme joy in Phaät, hyù luaän laø nhöõng phieàn naõo chöôùng hay meditation. Joy is one of the most important nhöõng chöôùng ngaïi treân tieán trình taâm thöùc. Haønh entrances to the great enlightenment; for with it, giaû tu Thieàn neân luoân nhôù raèng Thieàn khoâng phaûi

we renounce all unpleasant things and sorrows in Hyû Kieán Thieân: Sakra-devanam-indra (skt)—Ba our daily life. möôi ba taàng trôøi hay trôøi Ñeá Thích, treân ñænh nuùi Hyû Caên: Somanassa (p)—Naêng löïc cuûa nieàm Tu Di—The Trayastrimsas, or thirty-three devas vui—Faculty of joy—Root of gladness. or gods of Indra's heaven, on the summit of Hyû Caên Boà Taùt: The Bodhisattva Root of Joy. Meru—See Ñao Lôïi Thieân. Hyû Duyeät: See Hyû Laïc. Hyû Laïc: Sukha (p)—Delighted—Happiness— Hyû Giaùc Chi: Piti-sambojjhanga (p)—Priti- Inner Joy—Pleased—Pleasure—See Nguõ Thoï. sambhodhyanga (p)—The third bodhyanga—See Hyû Laïc Haûi Keá Thieân Vöông: Ocean Bliss Hyû Giaùc Phaàn. Topknot—Moät trong möôøi Ñaâu Suaát Thieân Hyû Giaùc Phaàn: Priti-bodhyanga (skt)—Enjoyment Vöông—See Ñaâu Suaát Thieân Vöông. of the state of truth—Hyû giaùc phaàn coøn laø moät Hyû Laïc Thieân: Sadamatta (skt)—Thöôøng Tuùy trong nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì Thieân—Delighted deva—Joyful devas—Hoan nhôø ñoù maø chuùng ta ñaït ñöôïc nhieàu traïng thaùi ñònh Laïc Thieân—Ñaïi Thaùnh Thieân—Thaùnh Thieân laáy tónh cho taâm trí. Ñaây laø giaùc chi thöù ba, giai ñoaïn hình hai vôï choàng thaân ngöôøi ñaàu voi oâm laáy nhau maø vò Boà Taùt caûm thaáy thích thuù khi ñaït ñöôïc chaân laøm baûn toân. Vò Nam Thieân laø con tröôûng cuûa Ñaïi lyù—Enjoyment of the state of truth is one of the Töi

Taïi Thieân, moät ñaïi hoang thaàn baïo haïi theá most important entrances to the great giôùi. Vò Nöõ Thieân laø Quan AÂm hoùa hieän oâm laáy vò enlightenment; for with it, we attain many kinds of Nam Thieân aáy, khieán cho vò Nam Thieân taâm ñöôïc balanced state. This is the third bodhyanga, the hoan hyû ñeå deïp boû caùi thoùi baïo haïi—Devas of stage of joy on attaining the truth. pleasure, represented as two figures embracing Hyû Giaùc Phaàn Tam Muoäi: Priti-sapta-bodhyanga- each other, with elephants' heads and human samadhi (skt)—Concentration on the enjoyment of bodies; the two embracing figures are interpreted the state of truth. as Ganesa, the eldest son of Siva, and an Hyû Hoan: See Hyû Laïc. incarnation of Kuan-Yin; the elephant-head Hyû Kieán: Hoan hyû nhìn thaáy—Joyful to see. represents Ganesa; the origin is older than the Hyû Kieán Boà Taùt: Priyadarsana-bodhisattva Kuan-Yin idea and seems to be a derivation from (skt)—Bodhisattva who all beings are joyful to the Sivaitic linga-worship. see—Theo Kinh Phaùp Hoa, phaåm Döôïc Vöông, Hyû Laâm: The park of all delights. ñaây laø teân goïi taét cuûa Boà Taùt Nhöùt Thieát Chuùng Hyû Laâm Uyeån: Nandanavana (skt)—Park of all Sanh Hyû Kieán, laø tieàn thaân cuûa Boà taùt Döôïc delight—Hyû Laâm Uyeån ôû veà phöông Baéc, moät Vöông (ngaøi thöôøng cuùng döôøng Phaùp Hoa maø ñoát trong boán nôi vui thuù beân ngoaøi Thieän Kieán caû thaân mình)—The Bodhisattva Beautiful, an Thaønh, thaønh phoá cuûa coõi trôøi Ñeá Thích—The park incarnation of Bhaisajyaraja-samudgata. of all delight, in the North, one of the four Hyû Kieán Kieáp: Priyadarsana (skt)—Kieáp nhìn pleasure grounds outside of Sudarsana, the thaáy hoan hyû, tröôùc kieáp hieän taïi ñöôïc chuû trì bôûi heavenly city of Indra. ñöùc Phaät Vaân Loâi AÂm Vöông—Joyful to see, Hyû Löïc: Power of joy. beautiful name of a kalpa, presided by Megha- Hyû Maõ Laïp Nhaõ: Malaya (skt)—Himalaya (skt)— Dundubhi-Svara-Raja. Ma La Da—Ñoài Ma La Da noåi tieáng vôùi nhöõng Hyû Kieán Thaønh: Sudarsana (skt)—Indrapriti caây ñaøn höông. Vöông quoác naèm veà phía ñoâng (skt)—A Joy-To-Behold City—Thaønh cuûa Thieân raëng nuùi Malaya—The western Ghats in Deccan, Ñeá, vua cuûa chö thieân. Thuû phuû cuûa ba möôi ba the Malabar hills, noted for their sandalwood (the taàng Trôøi Ñeá Thích. Cuõng goïi laø Thieän Kieán mountains abound in sandal trees); the country Thaønh hay Hyû Kieán Thaønh—The city of beautiful, that lies to the east of Malaya range, Malabar. or the city of Sakra, the Lord of devas. The chief Hyû Maõn: Ratiprapurna (skt)—Full-of-joy. city or capital of the thirty-three Indra-heavens. Hyû Maõn Phaät: Ratiprapurna-buddha (skt)—Full- Also called the Sudarsana city good to behold, or of-Joy Buddha—Ngaøi Muïc Kieàn Lieân seõ thaønh city a joy to behold. Phaät hieäu laø Hyõ Maõn trong coõi YÙ Laïc Giôùi — Maudgalyayana will become a Buddha with the

name of Ratiprapurna in the realm of vui khi thaáy ngöôøi thaønh coâng thònh vöôïng. Thaùi Manobhirama (Joy-of-Mind world). ñoä khen ngôïi hay chuùc möøng naày giuùp loaïi boû taùnh Hyû Nhaõn: Joy Eye. ganh tî baát maõn vôùi söï thaønh coâng cuûa ngöôøi— Hyû Nhaõn Quaùn Theá Thaàn: Observing the World Immeasurable Joy, a mind of great joy, or infinite with Joyful Eyes Deity (Spirit). joy;

Boundless joy (gladness), on seeing others Hyû Nhaãn: The patience of joy. rescued from suffering. Here a monk, with a heart Hyû Taâm: Mudita (skt&p)—The mind of joy— filled with sympathetic joy. Thus he stays, Sympathetic joy—Taâm vui möøng tröôùc söï thaønh spreading the thought of sympathetic joy above, coâng, haïnh phuùc cuûa keû khaùc. Hyû , nieàm vui chia below, across, everywhere, always with a heart seû, nieàm vui khi thaáy ngöôøi khaùc haïnh phuùc. Thöïc filled with sympathetic joy, abundant, magnified, taäp Haïnh “hyû” nhaèm giuùp choáng laïi taät xaáu laø vui unbounded, without hatred or ill-will. Appreciative treân nieàm baát haïnh cuûa keû khaùc, vaø cuõng nhaèm joy is the quality of rejoicing at the success and xoùa boû söï phaân bieät giöõa ta vaø ngöôøi —A heart of prosperity of others. It is the congratulatory joy in progress toward salvation of others. Joy for attitude, and helps to eliminate envy and others’ success or welfare and happiness. discontent over the success of others—See Töù Voâ Sympathetic Joy, joy in the happiness of other Löôïng Taâm. beings. The practice of Mudita helps overcome Hyû Vöông Boà Taùt: Pramodya-raja (skt)—The taking pleasure in others’ misfortunes and to Bodhisattva Prince of Joy—King of Joy eliminate the sense of separating between self and Bodhisattva. other. Hyû Xaû: Vyavasargarata (skt)—Joy and Hyû Thieân Thí: Vì mong ñöôïc sanh leân coõi trôøi maø equanimity—Vui veû hay hoan hyû xaû boû seõ ñöa boá thí—Giving because of hoping to be reborn in a ñeán traïng thaùi höûng hôø tröôùc nhöõng vui khoå hay particular heaven. ñoäc laäp vôùi caû hai thöù naày—Joy of renunciation, Hyû Thoï: Somanassa-vendana (skt)—Saumanasya- leading to a state of inddifference without vendana (skt)—1) Moät trong naêm thoï: Joy, one of pleasure or pain, or independence of both. the five vedanas or sensations; 2) Nieàm vui do Hyû Xaû Taâm: Hyû xaû laø vui maø tha thöù loãi laàm cuûa taâm thuaän caûnh: The sensation, or receptivity of ngöôøi khaùc. Hyû xaû taâm döùt tröø ñöôïc caùc chöôùng joy; 3) Thuï nhaän vôùi nieàm haân hoan vui thích: To nghieäp veà haän thuø, baùo phuïc, vaân vaân —Forgiving receive with pleasure—See Nguõ Thoï. Mind means to forgive happily others’ mistakes Hyû Thuï: Hyû Thoï—See Nguõ Thoï. and transgressions. Forgiving mind has the special Hyû Thöïc Phaùp: Phaùp Hyû Thöïc—Laáy phaùp hyû laøm characteristics that can solve and destroy karmic thöùc aên—Food of joy in the Law. obstructions including vengeance and grudges. Hyû Tieáu Giaûi Ñaõi Thieân: See Hyû Tieáu Thieân. Hyû Tieáu Thieân: Krida-pradosika (skt)—Kyø Ñaø Ba Ñoà—Thieân chuùng ôû ñaây say ñaém tröôùc phaùp hyû laïc laøm queân maát chaân lyù vaø chaùnh nieäm — I Rejoice celestial beings of the desire heavens, where beings enjoy delighted dharmas that cause Ích Khí Minh Muïc Thaàn: Energy-Augmenting forgetfulness of the true and right. Clear Eyes Deity (Spirit). Hyû Tueä: Hasupanna (p)—Joyful wisdom. Ích Kyû: Egoism—Self-cherishing—Selfish Hyû Voâ Löôïng Taâm: Mudita (skt&p)—Boundless motive—Selfishness—Söï ích kyû—Tính ích kyû laø joy—Immeasureable inner joy—Limitless joy— tính chæ nghó ñeán rieâng mình vaø chæ laøm moïi vieäc Sympathetic joy—Taâm vui möøng khi thaáy ngöôøi nhaèm thoaû maõn chính mình maø thoâi, chöù chaúng khaùc thoaùt khoå ñöôïc vui. ÔÛ ñaây vò Tyø Kheo vôùi caàn quan taâm gì ñeán ngöôøi khaùc. Ñöùc Phaät luoân

ñaày taâm hyû traûi roäng khaép nôi, treân, döôùi, ngang, nhaéc nhôû haøng ñeä töû cuûa Ngaøi: “Moät Phaät töû thuaàn heát thaûy phöông xöù, cuøng khaép voâ bieân giôùi, vò aáy thaønh khoâng theå naøo ích kyû, vì ngöôì aáy bieát raèng luoân an truù bieán maõn vôùi taâm hyû, quaûng ñaïi, voâ loøng bi maãn laø moät trong boán caùi taâm lôùn maø ngöôøi bieân, khoâng haän, khoâng saân. Hyû taâm coøn laø taâm chaân Phaät töû phaûi coù. Beân caïnh ñoù, ngöôøi aáy luoân

ñoái xöû vôùi moïi ngöôøi nhö ñoái xöû vôùi chính mình hoâm coù ngöôøi noùi vôùi Phaät y seõ nhaäp boïn caùc vaäy.”—Selfishness means thinking of ourselves ñeä töû cuûa Ngaøi neáu Ngaøi ñöa ra ñöôïc nhöõng alone and doing things to please ourselves without giaûi ñaùp saùng toû veà caùc vaán ñeà nhö Phaät soáng thinking of others. The Buddha always reminded maõi hay khoâng, neáu theá thì caùi gì seõ xaõy ra his disciples: “A sincere Buddhist cannot be sau khi Ngaøi cheát? Nguyeân nhaân ñaàu tieân cuûa selfish for he knows that compassion is one of the vuõ truï laø gì vaø vuõ truï roài seõ gioáng nhö caùi gì the four great minds a true Buddhist must possess. trong töông lai? Taïi sao loaøi ngöôøi soáng vaø caùi Besides, he should treat everybody as he would gì xaõy ra sau khi chuùng ta cheát? Vaân vaân vaø wish to be treated himself.” vaân vaân. Neáu ngöôøi aáy hoûi ñeå vaán nan Phaät Ích Kyû Haïi Nhaân: Chæ nghó cho mình maø laøm haïi thì Ngaøi chæ im laëng. Ví baèng Ngaøi thaáy raèng ñeán ngöôøi khaùc—Selfishness (egotistic) to the ngöôøi aáy hoûi ñeå hoïc thì Ngaøi seõ traû lôøi nhö theá point of harming other people's interests. naày: “Giaû söû baïn bò truùng moät muõi teân taåm Ích OÂng Thieàn Sö: Ekio (jap)—Teân cuûa moät thuoác ñoäc, coù moät y só ñeán ñeå nhoå muõi teân aáy Thieàn sö Nhaät Baûn—Name of a Japanese Zen ra khoûi thaân theå cuûa baïn vaø trò veát thöông cho master. laønh, tröôùc tieân baïn coù hoûi oâng ta nhöõng vaán Ích Quoác Lôïi Daân: Profitable for the country and ñeà nhö muõi teân ñöôïc laøm baèng thöù gì, thuoác useful for the nation—Useful to the country and ñoäc ñöôïc cheá baèng thöù gì, ai baén muõi teân ñoù, the people vaø neáu y só khoâng trò veát thöông, caùi gì seõ phaûi Ích Taâm: The mind of Benefitting—Taâm lôïi tha xaõy ra, vaân vaân vaø vaân vaân; vaø töø choái chöõa trò hay loøng laøm lôïi ích—The heart of benefitting or tröø phi y só traû lôøi taát caû nhöõng vaán ñeà ñoù ñeå aiding others to salvation. thoûa maõn baïn? Baïn seõ cheát tröôùc khi nhaän Ích Tín Thieàn Sö (827-906): Yakushin (jap)—Teân ñöôïc nhöõng giaûi ñaùp.” Trong thí duï naày, Phaät cuûa moät Thieàn sö Nhaät Baûn vaøo theá kyû thöù IX— khuyeán caùo caùc ngöôøi hoûi neáu laø ñeä töû cuûa Name of a Japanese Zen monk in the Ninth Ngaøi thì ñöøng neân phí maát thôøi gian veà nhöõng century. vaán ñeà quaù saâu xa ngoaøi taàm laõnh hoäi cuûa moät Im Laëng: Giöõ im laëng: To keep still, calm, or ngöôøi thöôøng, coù theå sau thôøi gian daøi tu taäp silent (Vacamyama (skt)—Khoâng noùi: Restraining theo nhaø Phaät thì töï nhieân seõ thaáu hieåu—One speech or voice, without speaking—Söï im laëng: day a certain man said to the Buddha that he Silence (Vacamtva (skt). would join the band of his disciples if the Im Laëng Cao Quí: Noble Silence. Buddha would give clear answer to the (I) Toång quan veà “Im laëng cao quyù”—An questions: Would the Buddha ever die, and, if overview of “Noble silence: Chæ noùi khi caàn so, what would become of

him after death? thieát. Ñöùc Phaät khoâng traû lôøi nhöõng caâu hoûi veà What was the first cause of the universe, and töï toàn, khoâng töï toàn, theá giôùi vónh cöûu, vaân what was the universe going to be like in the vaân. Theo Ñöùc Phaät, ngöôøi giöõ im laëng laø future? Why do men live and what becomes ngöôøi khoân ngoan vì traùnh ñöôïc hao hôi toån of them after death? If the person asks töôùng cuõng nhö nhöõng lôøi noùi tieâu cöïc voâ boå — because he wants to cause troubles for the Speak only when necessary: Buddha Buddha, the Buddha will remain silent. If the Sakyamuni refrained from giving a definitive person asks because he wants to study, the answer to many metaphysical questions of his Buddha's answer was to the following effect: time (questions of self-exists, not self-exists, "Suppose you were shot by a poison arrow if the world is eternal, or unending or no, etc). and a physician came to draw the arrow from According to the Buddha, a silent person is your body and to dress the wound, would you very often a wise person because he or she first ask him questions as to what the arrow avoids wasting energy or negative verbiage. was made of, what the composition of the (II) Phaûn öùng cuûa Ñöùc Phaät tröôùc nhöõng caâu hoûi poison was., and who shot the arrow, and, if khoâng aên nhaäp gì ñeán tu taäp —The Buddha's the physician did not dress the wound, what reactions toward irrelevant questions: Moät was going to happen, and such blissful

questions, and refuse the treatment until the questions which the Buddha declared to be physician answered all the questions to your avyakrta or the answers to which were satisfaction? You would be dead before you inexpressible, Cadrakirti enumerates them in obtained the answers." In this parable the his commentary on the Madhyamaka Sastra Buddha advised the questioner to become his that the Buddha announced fourteen things to disciple without wasting his time on problems be inexpressible Whether the world is which were too profound to be understood by eternal, not eternal both eternal and not an ordinary man, probably a long cultivation eternal; neither eternal nor not eternal? as a disciple of the Buddha he might come to Whether the world is finite, infinite; both understand. finite and infinite; neither finite nor infinite? (III) Theo Trieát Hoïc Trung Quaùn, söï im laëng bí aån Whether the Tathagata exists after death; cuûa Ñöùc Phaät ñoái vôùi nhöõng caâu hoûi coù tính does not exist after death; either exists or caùch sieâu hình caên baûn nhaát ñaõ thuùc ñaåy Boà does not exist after death; neither exists nor Taùt Long Thoï nghieân cöùu tìm hieåu lyù do taïi does not exist after death? Whether the soul is sao Ñöùc Phaät laïi giöõ im laëng. Coù phaûi Ñöùc identical with the body, different with the Phaät chuû tröông "Baát khaû tri" nhö moät soá body? ngöôøi Taây phöông nghieân cöùu Phaät Giaùo ñaõ (IV) Theo Kinh Trung Boä II, kinh Tieåu nghó? Neáu khoâng thì vì lyù do gì maø Ngaøi giöõ Malunkyaputta, Ñöùc Phaät nhaéc nhôû toân giaû thaùi ñoä im laëng? Qua moät cuoäc nghieân cöùu ñoái Malunkyaputta: "Naøy Malunkyaputta! Coù caùc vôùi söï im laëng naày, Long Thoï ñaõ ñaët ra bieän vaán ñeà khoâng ñöôïc Nhö Lai giaûi thích, bò Nhö chöùng phaùp. Coù moät soá caâu hoûi tröù danh maø Lai boû sang moät beân, hay khoâng ñöôïc Nhö Lai Ñöùc Phaät cho laø "Voâ kyù," töùc laø nhöõng giaûi quan taâm tôùi; ñoù laø: 'Theá giôùi thöôøng haèng, ñaùp maø Ngaøi cho

raèng khoâng theå dieãn ñaït. hay voâ thöôøng? Vuõ truï höõu bieân hay voâ bieân? Trong nhöõng chuù giaûi cuûa Nguyeät Xöùng veà Sinh maïng vaø thaân laø moät hay sinh maïng vaø Trung Luaän, Ngaøi ñaõ töøng noùi veà chuyeän Ñöùc thaân laø khaùc? Nhö Lai toàn taïi sau khi cheát hay Theá Toân ñaõ tuyeân boá veà möôøi boán söï vieäc Nhö Lai khoâng toàn taïi sau khi cheát? Nhö Lai khoâng theå thuyeát minh ñöôïc nhö sau: theá giôùi vöøa toàn taïi, vöøa khoâng toàn taïi sau khi cheát? phaûi chaêng laø vónh haèng, khoâng vónh haèng; Nhö Lai khoâng toàn taïi cuõng khoâng khoâng toàn hoaëc vöøa vónh haèng vöøa khoâng vónh haèng; taïi sau khi cheát?' Giaûi thích nhöõng vaán ñeà naøy hoaëc chaúng phaûi vónh haèng maø cuõng chaúng chæ toán thôøi gian voâ ích."—According to phaûi khoâng vónh haèng? Phaûi chaêng theá giôùi laø Majjhima Nikaya II, Cula Malunkyaputta höõu bieân, voâ bieân; hoaëc vöøa höõu bieân vöøa voâ Sutta, the Buddha reminded Malunkyaputta: bieân; hoaëc chaúng phaûi höõu bieân maø cuõng "Malunkyaputta, there are problems chaúng phaûi voâ bieân? Phaûi chaêng sau khi Nhö unexplained, put aside and ignored by the Lai nhaäp dieät Ngaøi vaãn toàn taïi; Ngaøi khoâng Tathagata; namely: 'The world is eternal, or coøn toàn taïi; hoaëc Ngaøi vöøa toàn taïi vöøa khoâng it's not eternal. The universe is finite, or it is toàn taïi; hoaëc Ngaøi chaúng toàn taïi maø cuõng infinite. Life is the same as body, or life is chaúng khoâng toàn taïi? Phaûi chaêng linh hoàn vaø one thing and body another. The Tathagata theå xaùc ñoàng nhaát hay khoâng ñoàng nhaát?— exists after death, or the Tathagata does not According to the Madhyamaka Philosophy, exist after death. The Tathagata both exists the mysterious silence of the Buddha on most and does not exist after death. The Tathagata fundamental questions of Metaphysics led neither exists nor not exists after death.' To him to probe into the reason of that silence. explain these thing is a waste of time." Was the Buddha agnostic as some of the Im Laëng Phi Nhò Nguyeân: Moku-funi (jap)— European writers on Buddhism believe him to Silent non-two—"Söï laëng thinh phi nhò nguyeân" laø be? If not, what was the reason of his silence? thuaät ngöõ thieàn noùi leân raèng chính trong söï laëng Through a searching inquiry into this silence thinh môùi hieåu ñöôïc heát thöïc chaát cuûa phi nhò was the dialectic born. There are well-known nguyeân cuûa hieän thöïc, baûn tính thaät hay baûn tính

Phaät, voán coù saün trong moïi hieän töôïng. Töø ngöõ naày e.g. standing on a leg all day, or eating ordure, ñeán töø kinh Duy Ma Caät, trong ñoù Boà Taùt Vaên Thuø like certain ascetics. ca ngôïi moät vò cö só ñaïi giaùc, teân laø Duy Ma Caät, Keâ Cöùu: To investigate. ñöôïc toân kính ñaëc bieät trong thieàn vì söï laëng thinh Keâ Daãn Boä: Gaukulika (skt)—Kukkulikas, cuûa oâng bieát theå hieän thöïc chaát cuûa tính phi nhò Kukkutikas, Kaikkutikas or Kaukkutikas (skt)— nguyeân hôn moïi ngoân töø. Trong thieàn ngöôøi ta Gokulika (skt)—Caâu Caâu La Boä—Moät trong 20 cuõng noùi ñeán söï 'Im Laëng Saám Seùt' cuûa Duy Ma boä cuûa Tieåu Thöøa, coøn goïi laø Khoâi Sôn Truï Boä, Caät. Tuy nhieân, haàu heát caùc hoïc giaû Phaät giaùo ñeàu Quaät Cöï Boä, Cao Caâu Leâ Ca Boä, moät trong 20 boä xem Duy Ma Caät nhö moät nhaân vaät huyeàn thoaïi— cuûa Tieåu Thöøa, thaønh laäp khoaûng 200 naêm sau "Silent non-two" is a Zen expression indicating ngaøy Phaät nhaäp dieät vaø bieán maát ngay

sau ñoù — that the nondualistic nature of reality, the true One of the twenty Hinayana branches, a branch of nature, or the Buddha-nature, inherent in all the Mahasanghikas which established around 200 phenomena, is best expressed through silence. years after the Buddha's nirvana and early The expression comes from the Vimalakirti Sutra, disappeared. in which the Bodhisattva Manjusri praises the Keâ Ñoäc: Thaân Ñoäc—India—Hindu. layman Vimalakirti, whom Zen holds in Keâ Khang Na: See Keâ Khöông Na. particularly high esteem, saying that his silence is Keâ Khöông Na: Kikana (skt)—Theo Eitel trong a better expression of nonduality than any Trung Anh Phaät Hoïc Töø Ñieån, Keâ Khöông Na laø exposition of the teaching. In Zen one also speaks moät daân toäc ôû A Phuù Haõn, truù nguï khoaûng giöõa in this context of the "thundering silence" of mieàn ñoâng Kandhar vaø mieàn nam Ghazna, vaøo Vimalakirti. However, almost all Buddhist khoaûng nhöõng naêm 630 sau Taây Lòch ñöõïc cai trò scholars consider Vimalakirti a lengendary figure. bôûi nhöõng vò laõnh chuùa ñoäc laäp, coù leõ theo nieân kyû Im Laëng saám Seùt: Deafening like thunder—See cuûa AÛ Raäp ñaây laø daân toäc Kykanan—According to Maëc Nhö Loâi. Eitel in The Dictionary of Chinese-English Buddhist Terms, Kikana is a people in Afghanistan, east of Kandahar, south of Ghazna, ruled 630 A.D. by independent chieftains, perhaps K identical with the Kykanan of Arabic chroniclers. Keâ Ñaàu Kænh Leã: To prostrate oneself. Keû AÊn Maøy: Beggar. Keâ Laâm Tònh Xaù: Kukkutarama (skt)—See Keâ Keû AÁy Laø Ai?: Wu-tsu: Who is that other?—See Vieân. Tha Thò A Thuøy. Keâ Muïc Voâ Loaïn Thaàn: Topknot and Eyes Keû Caàu Nguyeän: Those who pray by dedicating Undisturbed Deity (Spirit). of merit or by merit transference, or sharing one's Keâ Phong Tuïc Dieäm: Sô Toå Ma Ha Ca Dieáp— own merits and virtues with others. See Ma Ha Ca Dieáp. Keo: Teân khaùc cuûa chuøa laø Traàn Quang Töï, toïa Keâ Quyù: 1) Ngöôøi Taây Truùc goïi nöôùc Cao Ly laø laïc taïi thoân Duõng Nhueä, xaõ Duy Nhaát, huyeän Vuõ Caâu Caâu Tra-Y Thieát La (Caâu Caâu Tra laø keâ, Y Thö, tænh Thaùi Bình, Baéc Vieät Nam—Another Thieát La laø quyù): Indian people called Korea by name for Traàn Quang Töï Temple, a famous Kukkutesvara; 2) Toân quyù loaøi gaø: Honouring or ancient temple, located in Duõng Nhueä hamlet, reverencing the cock. Duy Nhaát village, Vuõ Thö district, Thaùi Bình Keâ Taùc La: Kesara (skt)—Toùc hay loâng: Hair— province, North Vietnam. Loâng bôøm cuûa sö töû: Mane of a lion—Loâng quaén: Keâ: Kukkuta (skt)—Con gaø—A cock—A fowl— Curly hair—Teân moät loaïi baûo chaâu: Name of a Chicken—Hen. gem. Keâ Caåu Giôùi: Ngoaïi ñaïo vuøng Baéc AÁn, coù loaïi trí Keâ Thuû: Keishu (jap)—Phuû phuïc, ñaàu chaïm ñaát— thuû keâ giôùi, caåu giôùi, keâ thì suoát ngaøy ñöùng moät To make obeisance by prostration, in which the chaân, caåu thì aên phaân nhô baån—Heterodox sects head touches the ground. in northern India follow cock or dog discipline,

Keâ Thuû Baùi: Keishu-Hai (jap)—Bowing the Keá Chaâu Duï: A simile of the precious stone worn head—See Hoøa Nam. in the coiled hair on top of the king's head—See Keâ Tuùc Sôn: Gradhakuta (skt)—Kukkutapada Keá Baûo. (skt)—Kurkutapadagiri (p)—1) Coøn goïi laø nuùi Keá Danh Töï Töôùng: Gaén teân coá ñònh cho nhöõng Lang Tích

(daáu choù soùi), hay Toân Tuùc Sôn, nuùi thöù huyeãn haõo giaû danh neân sanh khoå ñau phieàn Chaân Gaø, teân moät ngoïn nuùi ôû Ma Kieät Ñaø, vuøng naõo. Theo Ñaïi Thöøa Khôûi Tín Luaän, ñaây laø söï y Trung AÁn, khoaûng 16 daäm veà phía Ñoâng baéc vaøo voïng chaáp maø laäp ra danh töø hö giaû (chæ söï suy Gaya, baây giôø laø Kurkeihar—Also called the tính so ño giöõa vaät naày vôùi vaät noï) —Assigning Wolf-Track, or the Buddha's Foot Mountain names according to the seeming and unreal with (Gurupada). Cock's foot mountain, in Magadha, fixation of ideas. According to The Awakening of present Kurkeihar, about 16 miles northeast of Faith, this is the stage of giving names (to seeming Gaya, Central India; 2) Nuùi Chaân Gaø, nôi toân giaû things, etc.). Ca Dieáp nhaäp dieät ôû xöù Ma Kieät Ñaø, nhöng ngöôøi Keá Ñaïo: See Chaâu Lôïi Baøn Ñaø Giaø. ta tin ngaøi haõy coøn soáng: Cock's foot mountain, in Keá Ñaït Phaân Bieät: Abhinirupana-vikalpa (skt)— Magadha, on which Kasyapa entered into nirvana, Keá Ñoä Phaân Bieät—Fixation of the thought in the but where he is still supposed to be living; 3) Nuùi discrimination. Chaân Phaät: Gurupada (skt)—Buddha's Foot Keá Ñoâ: Ketu (skt)—1) Sao keá ñoâ, teân cuûa hai Mountain. choøm sao naèm beân traùi vaø phaûi cuûa choøm sao Keâ Vieân: Kukkutarama (skt)—Theo Taây Vöïc Kyù, Aquila: A comet, name of two constellations to the Kukkutarama coøn goïi laø Keâ Ñaàu Ma Töï hay Keâ left and right of Aquila (see Cöûu Dieäu); 2) Baát cöù Töôùc Töï, moät ngoâi chuøa treân nuùi Keâ Ñaàu do vua A veû saùng röïc naøo: Any bright appearance. Duïc xaây (ôû phía ñoâng nam coå thaønh coù ngoâi giaø Keá Ñoä: Tarka or Vitarka (skt)—Tính toaùn—Phaân lam Quaät Quaät Tra A Laïm Ma maø ñôøi Ñöôøng goïi bieät—To calculate—To differentiate—To reckon. laø Keâ Vieân, do vua Voâ Öu xaây döïng. Vua Voâ Öu Keá Ñoä Maït Ñeå Sôn Vöông: See Traøng Hueä Sôn tín ngöôõng Phaät phaùp, kính caån döïng chuøa, chaêm Vöông. laøm vieäc thieän, chieâu taäp haøng ngaøn Taêng Keá Ñoä Phaân Bieät: Abhinirupana-vikalpa (skt)— chuùng)—According to The Great T'ang Chronicles Calculating discrimination (future action)— of the Western World, Kukkutarama, a monastery Fixation of the thought in the discrimination. on the Kukkuta Mountain, built by Asoka. Keá Laâm Thieàn Sö: Teân cuûa moät vò Thieàn sö Keâ Vieân Töï: See Keâ Vieân. Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name Keá: Buùi toùc: Topknot (tuft or the hair coil on top— of a Chinese Zen master in the T'ang Dynasty in Coû gai: A thistle—Keá beân: Annex—Keá thöøa: To China. inherit (to adopt)—Keá tuïc, tieáp tuïc hay töông tuïc: Keá Lò Caùt La Boà Taùt: See Keá Lôïi Caùt La. To continue—Keá toaùn: Accounting (to reckon). Keá Lôïi Caùt La: Kelikila (skt)—Keá Lôïi Tích La— Keá Baûo: Theo Kinh Phaùp Hoa, "Keá Baûo" laø haït Keá Lyù Keá La—Teân cuûa moät vò Kim Cang Thuû Boà ngoïc baùu quyù nhaát caøi treân maùi toùc cuûa vò quoác Taùt—The attendant of a deva, one of the vöông (theo Kinh Phaùp Hoa thì coù moät ngöôøi coù Vajrapanis. coâng to, nhaø vua beøn côûi vieân minh chaâu caøi treân Keá Lôïi Caùt La Boà Taùt: See Keá Lôïi Caùt La. toùc ban cho, ñeå ví vôùi vieäc Ñöùc Phaät giaûng thuyeát Keá Lôïi Da: Surya (skt)—Maët Trôøi: The sun— Kinh Phaùp Hoa cho haïng ngöôøi ñaõ ra khoûi sinh töû Thaàn maët trôøi: The sun-god. phaân ñoaïn, maø tinh taán ñeå lìa haún sinh töû bieán Keá Lyù Caùt La Kim Cang: See

Keá Lôïi Caùt La. dòch)—According to The Lotus Sutra, this is the Keá Lyù Keá La: See Keá Lôïi Caùt La. precious stone worn in the coiled hair on top of the Keá Maãu: Stepmother. king's head. It is the king's most prized Keá Na Thi Khí Phaät: Sikhi-buddha (skt)—Sikhin- possession. buddha (skt)—Thích Ca Thi Khí Phaät—See Thi Keá Bieän: Bím toùc—Braid—Plait—Tress of hair. Khí Phaät. Keá Chaâu: See Keá Baûo.

Keá Ngaõ Thöïc Höõu Toâng: Keá Ngaõ Luaän—Moät Keä Duyeân Khôûi: Duyeân Khôûi Phaùp Tuïng—See trong 16 toâng phaùi ngoaïi ñaïo. Toâng naày voïng chaáp Duyeân Khôûi Keä. vaøo ngaõ ly uaån vaø phi ngaõ phi ly uaån (cho raèng caùi Keä Ñaø: Hymn—Chant—To hymn. ta laø coù thöïc, laø thöôøng nhaát; do chaáp coù ta neân Keä Giaûi Ngoä: A verse on an opened mental eye— chaáp coù cuoäc soáng, töø ñoù maø sanh ra 5 cô quan Gatha of enlightenment—Trong lòch söû nhaø Thieàn, caûm giaùc)—The sect that reckons on, or nhieàu thieàn sö coøn löu laïi nhöõng baøi thô coøn goïi laø advocates, the reality of personality, one of the keä, ghi laïi nhöõng ñieàu caûm nghó trong phuùt giaây sixteen heterodox sects. môû con maét tueä. Theo Thieàn sö D.T. Suzuki trong Keá Nghieäp: Teân cuûa moät vò danh Taêng Trung Hoa Thieàn Luaän, Taäp I, nhöõng baøi keä naày coù teân rieâng vaøo thôøi nhaø Baéc Toáng (960-1127)—Name of a laø 'Ñaàu Cô Keä,' nguï yù giöõa thaày vaø troø coù söï tinh Chinese famous monk who lived in the North yù hôïp nhau. Hai baøi thô "Keä Giaûi Ngoä" sau ñaây, Sung Dynasty in China. baøi ñaàu cuûa cö só Döông ÖÙc, töï Ñaïi Keá Nhieâu Di Quoác: Kamyakubja (skt)— Nieân (973-1020), moät quan chöùc ñôøi Toáng: Kanyakubja (skt)—See Khuùc Nöõ Thaønh. "Coái xay taùm goùc chuyeàn trôøi cao Keá Taùt La: Kesara (skt)—Toùc—Hair—Filament. Sö töû loâng vaøng hoùa choù ngao Keá Taân: Kashmir (skt)—Vöông quoác coå Keá Taân, Ví muoán caát mình leân baéc ñaåu baây giôø laø Kashmir, naèm veà phía taây baéc AÁn Ñoä— Chaép tay veà ngaém choán nam taøo." Ancient Kashmir kingdom, situated in the north- Baøi thöù hai cuûa Traø Laêng UÙc, ñeä töï cuûa thieàn sö east of India—See Ca Thaáp Ba. Döông Kyø Phöông Hoäi (1024-1072), vò toå khai Keá Thaønh Thieàn Sö: Teân cuûa moät vò Thieàn sö saùng ngaønh Thieàn Döông Kyø thuoäc heä thoáng Laâm Trung Hoa thuoäc toâng Laâm Teá vaøo thôøi nhaø Toáng Teá toâng: (960-1279)—Name of a Chinese Zen master of "Ta coù ngoïc quyù minh chaâu the Lin-chi Sect in the Sung Dynasty in China. Buïi ñôøi vuøi laáp baáy laâu Keá Thieát Ni: Kesini (skt)—Ña Phaùt—1) Coù toùc Buïi heát hoâm nay saùng laïi hay nhöõng buùi toùc daøi: Having long hair, having Theá gian chieáu phaù laøu laøu." many locks of hair; 2) Teân cuûa moät loaøi La Saùt Nhöõng baøi thô ñuû saéc thaùi treân, khoâng baøi naøo Nöõ: Name of a kind of Raksasi (female demon), gioáng baøi naøo, khoù gôïi cho chuùng ta moät nhaän ñònh who is associated with Samantabhadra. xaùc ñaùng veà noäi dung cuûa "Ngoä" baèng caùch so Keá Trung (1012-1082): Teân cuûa moät vò danh saùnh hay phaân tích. Nhöng daãu sao thì chuùng cuõng Taêng Trung Hoa thuoäc toâng Thieân Thai vaøo thôøi ñöôïc hieåu moät caùch deã daøng. Chuùng ta cuõng coù theå nhaø Baéc Toáng (960-1127)—Name of a Chinese nhaän thaáy ôû chuùng söï bieåu loä moät phaùt giaùc môùi; famous monk, of the T'ien T'ai Sect, who lived in coøn phaùt giaùc ñoù laø gì, chuùng ta caàn coù ít nhieàu the North Sung Dynasty in China. thaân chöùng rieâng

môùi coù theå noùi roõ hôn ñöôïc. Daàu Keá Trung Chaâu: See Keá Baûo. ôû trong tröôøng hôïp naøo, taát caû caùc thieàn sö ñeàu Keá Tuïc: To continue—To follow. chöùng chaéc raèng trong Thieàn coù caùi goïi laø "Ngoä", Keá Vaõng Lai Khai: Keá thöøa ngöôøi tröôùc, daãn daét nhôø noù con ngöôøi du nhaäp trong moät theá giôùi giaù trò ngöôøi sau—To inherit from a predecessor, and to môùi. Kieán giaûi cuõ vöùt boû laø theá gian mang moät yù lead future generations. nghóa môùi. Coù ngöôøi cho raèng mình ñaõ bò meâ hoaëc, Keá Vieân Töï: Kukkutarama (skt)—Keâ Laâm Tònh hoaëc kieán thöùc cuõ cuûa mình chìm læm maát trong Xaù—See Keâ Vieân. queân laõng, trong khi ngöôøi khaùc thuù nhaän raèng baáy Keä: Ceya (skt)—Gatha (skt)—Giaø Ñaø—Giaø laâu hoï ñaâu coù ngôø ñeán caùi ñeïp môùi laï aáy hieån loä Tha—Phuùng Tuïng (goàm boán caâu vôùi soá chöõ nhöùt trong 'thanh phong' vaø trong 'minh chaâu'—In the ñònh trong moãi caâu)—Chant—Metrical hymn or hisotry of Zen, some masters have left in the form chant—Poem—Stanza—Verse. of verse known as ‘gatha’ what they perceived or felt at the time when their mental eye was Keä Ban Phöôùc: Verses for Auspiciousness. opened. According to Zen master D.T. Suzuki in Keä Duy Taâm: Verses on the idealistic idea—See the Essays in Zen Buddhism, Book I, the verse the Duy Taâm Keä. special name of ‘Enlightenment Gatha’ which

shows the agreement between the master and his Where can dust alight? followers in enlightenment. The first of the Keä Khai Kinh: Verse for opening a Sutra. following two verses is by Yang Tai-nien Voâ thöôïng thaäm thaâm vi dieäu phaùp (Yodainen, 973-1020), a statesman of the Sung (Phaät phaùp roäng saâu raát nhieäm maàu) dynasty: Baù thieân vaïn kieáp nan tao ngoä "An octagonal millstone rushes through the air; (Traêm ngaøn muoân kieáp khoù tìm caàu) A golden colored lion has turned into a cur: Ngaõ kim kieán vaên ñaéc thoï trì If you want to hide yourself in the North Star, (Con nay nghe ñöôïc xin trì tuïng) Turn around and fold your hands behind the Nguyeän giaûi Nhö Lai chaân thieät nghóa South Star." (Nguyeän roõ Nhö Lai nghóa nhieäm maàu). And the second by Ling-Yu (Iku Toryo), who was The unsurpassed, deep, profound, a disciple of Yang-ch'i (Yogi, 1024-1072), the subtle wonderful Dharma. founder of the Yogi Branch of the Rinzai school: In a hundred thousand million eons, "I have one jewel shining bright, it is difficult to encounter. Long buried it was underneath worldly worries; Now that I have come to receive and hold it, This morning the dusty veil is off, within my sight and hearing. and restored is its lustre, I vow to fathom the Thus Come One’s Illumining rivers and mountains true and actual meaning. and ten thousand things." Keä Maâu Ni: Muni-gatha (skt)—Verses on the A sufficient variety of the verses has been given sages. here to show how they vary from one another and Keä Ngoân: See Phuùng Tuïng. how it is impossible to suggest any intelligible Keä Phaù Ñòa Nguïc: Stanza that destroys hell: explanation of the content of enlightenment by Nhöôïc nhôn duïc lieãu tri. merely comparing them or by analysing them. Tam theá nhöùt thieát Phaät. However, some of them are easily understood. Öng quaùn phaùp giôùi taùnh. We can also see in them an expressive of the Nhöùt thieát duy taâm taïo. feeling of a new revelation; but as to what that If

people want to really know. revelation itself is, it will require a certain amount All Buddhas of all times. of personal knowledge to be able to describe it They should contemplate more intelligently. In any event, all these Zen the nature of the cosmos. masters testify to the fact that there is such a thing All is but mental construction. in Zen as enlightenment (satori) through which (Everything is made from mind). one is admitted into a new world of value. The old Keä Saùm Hoái: Verse of Repentance: way of viewing things is abandoned and the world Töø voâ thæ con taïo bao nghieäp aùc acquires a new signification. Some woulf declare Do bôûi tham, saân, si, that they were deluded or that their previous Töø thaân, khaåu, yù maø sanh ra knowledge was thrown into oblivion; while others Nay con xin thaønh taâm saùm hoái taát caû. would confess they were hitherto unaware of a From beginningless, I had done so new beauty which exists in the 'refreshing breeze' many vicious deeds and in the 'shining jewel'. Only because of Greed, Keä Hueä Naêng: The verse of Hui Neng. Anger and Stupidity, Boà ñeà voán khoâng caây, They are coming from body, Göông saùng cuõng chaúng ñaøi, mouth and mind Xöa nay khoâng moät vaät, Now I sincerely ask for forgiveness Choã naøo dính buïi baëm? in my repentance. Originally Bodhi has no tree, Keä Taùn: Duøng caâu keä taùn thaùn coâng ñöùc cuûa The bright mirror has no stand. ngöôøi khaùc—To sing in verse the praises of the Originally there is not a single thing, object adored.

Keä Taùn Vaõng Sanh: Liturgy for birth—Boä söu taäp Ten thousand practice, nhöõng baøi taøn cuûa sö Thieän Ñaïo laáy töø nhöõng kinh ten thousand will go to the right way. ñieån Tònh Ñoä, ñöôïc saép xeáp chæ vôùi nhöõng muïc Keä Töï Taùnh Cuûa Luïc Toå Hueä Naêng: The verse ñích taùn vaõng sanh maø thoâi —A work by Shan- on the Self-Nature of the Sixth Patriarch Hui neng. T'ao; a collection of passges and hymns with Ñaâu ngôø töï taùnh voán töï thanh tònh, comments from Pure Land sutras and discourses, Ñaâu ngôø töï taùnh voán khoâng sanh dieät, arranged for chanting purposes. Ñaâu ngôø töï taùnh voán töï ñaày ñuû, Keä Tha: See Keä. Ñaâu ngôø töï taùnh voán khoâng dao ñoäng, Keä Thaàn Tuù: The verse of Shen Hsiu. Ñaâu ngôø töï taùnh hay sanh muoân phaùp. Thaân laø coäi Boà ñeà, How unexpected! Taâm nhö ñaøi göông saùng. The self-nature is pure in itself. Luoân luoân phaûi lau chuøi, The self-nature is orginally neither produced nor Chôù ñeå dính buïi baëm. destroyed. The body is a Bodhi tree, The self-nature is originally complete in itself. The mind like a bright mirror stand. The self-nature is originally without movement, Time and again brush it clean, The self-nature can produce the ten thousand And let no dust alight. dharmas. Keä Thò Tòch: Yuige (jap)—Baøi keä maø vò thieàn sö Keä Vaõng Sanh: Hymns of aspiration for birth in ñeå laïi cho ñeä töû tröôùc khi thò tòch. Trong nhöõng baøi the Pure Land—Baøi keä vaõng sanh trong kinh Voâ thô thöôøng raát ngaén naày, caùc thieàn sö theå hieän laàn Löôïng Thoï, ñöôïc ngaøi Theá Thaân bieân soaïn—The cuoái cuøng 'trong moät caùi voû cöùng' veà thöïc chaát theå hymns in a discourse on the sutra of the Buddha of nghieäm cuûa mình, nhaèm gôïi yù cho caùc ñoà ñeä vaø Infinite Life composed by Vasubandhu. khuyeán khích hoï ñöøng lô laø nhöõng noã löïc cuûa hoï Keä Voâ Töôùng Cuûa Luïc Toå Hueä Naêng: No-Mark treân con ñöôøng

thieàn, ngay caû sau khi thaày thò Stanza from Hui-Neng Patriarch: tòch—A verse left behind by a Zen master for his Nhöôïc kieán tha nhôn phi students at the time of his death. In these, mostly (neáu laø baäc chaân tu, chuùng ta short poems which the masters express their Zen khoâng bao giôø thaáy loãi ñôøi) realization 'in a nutshell' in order to inspire their Töï phi khöôùc thò taû students and to encourage them not to flag in their (Neáu nhö thaáy loãi ngöôøi, efforts on the Zen way, even after their master's mình cheâ thì mình cuõng laø keùm dôõ) passing away. Tha phi ngaõ baát phi Keä Tuïng: Wasan (jap)—Hoøa Taùn—Gatha of (Ngöôøi quaáy ta ñöøng quaáy). harmony—Keä ñaø—Hymn—Chant. Ngaõ phi töï höõu quaù Keä Töù Lieäu Giaûn Cuûa Ñaïi Sö Vónh Minh: Four (Neáu cheâ laø töï ta ñaõ coù loãi). options or choices from Yung Ming Master: Ñaûn töï khöôùc phi taâm. Coù Thieàn coù Tònh, nhö coïp moïc söøng, Ñaû tröø phieàn naõo phaù Ñôøi naày laøm thaày ngöôøi, ñôøi sau laøm Phaät. (Muoán phaù tan phieàn naõo). Coù Thieàn khoâng Tònh, möôøi tu chín laïc ñöôøng Taéng aùi baát quan taâm Khoâng Thieàn coù Tònh, vaïn tu vaïn chöùng. (Thöông gheùt chaúng ñeå loøng). To practice both Zen and the Pure Land, Tröôøng thaân löôõng cöôùc ngoïa One is like a tiger with horns, (Naèm thaúng ñoâi chaân nghæ). In the present life the cultivator is He who treads the path in earnest, a teacher of man, See not the mistake of the world. In the future he will be a Buddha or a patriarch. If we find faults with others, To practice Zen without the Pure Land, We ourselves are also in the wrong. Nine out of ten seekers of the way will take When other people are in the wrong, the wrong road. We should ignore it. To practice the Pure Land without the Zen, For it is wrong for us to find faults.

By getting rid of the habit of fault-finding, enlightenment is delayed to a future life—See Töù We cut off a source of defilement. Chuùng. When neither hatred nor love disturb our mind. Keát Giaùc Xöù: Choùp söøng traâu, chæ cho choã cuøng Serenely we sleep. ñöôøng—Top end of a buffalo horn, the term Luïc Toå muoán nhaéc nhôû ngöôøi tu khoâng neân tìm loãi implies a dead-end road. ngöôøi, vì caøng duøng thôøi gian ñeå tìm loãi ngöôøi Keát Giaûi: Troùi buoäc vaø giaûi thoaùt; bò phieàn naõo chuùng ta caøng xa ñaïo—Patriarch Hui-neng wanted troùi buoäc vaø giaûi thoaùt töï taïi: Bondage and to remind the cultivators try not to see anybody’s release—Giaûi thoaùt khoûi söï troùi buoäc; giaùc ngoä faults, but our own because the more time we ñöôïc lyù maø giaûi thoaùt: Release from bondage. spend to find other people’s faults the farther we Keát Giaûng: Keát thuùc moät baøi thuyeát trình trong are away from the Path. buoåi beá maïc (kyø an cö kieát haï hay buoåi nhoùm hoïp Keàm Cheá: To refrain. chö Taêng Ni)—Concluding an address, or the Keàm Cheá Duïc Voïng: To command one’s address, i.e. the final day of an assembly. passions—To bridle on one’s passions. Keát Giao: Laøm baïn vôùi ai—To form a friendship Keát: Bandhana (skt)—Binding—Connexion— with someone. Fetter—Trong Phaät giaùo, “Keát” coù nghóa laø söï troùi Keát Giao Ñaàu: Thôøi gian tieáp noái sau ñoù—The buoäc cuûa luaân hoài sanh töû—In Buddhism, “Bond” following period (time). means the bond of transmigration—See Tam Keát, Keát Giôùi: See Kieát Giôùi. Nguõ Keát, Nguõ Haï Phaàn Keát, Nguõ Thöôïng Phaàn Keát Haø: Doøng soâng troùi buoäc cuûa khoå ñau hay

Keát, and Cöûu Keát. phieàn naõo—The river of bondage, i.e. of suffering Keát Beänh: Beänh cuûa söï troùi buoäc vaøo duïc voïng vaø or illusion. sanh töû luaân hoài—The disease of bondage to the Keát Haï: See Kieát Haï. passions and reincarnation. Keát Kinh: See Kieát Kinh. Keát Duyeân: Keát duyeân (vôùi Phaät Phaùp) ñeå ñöôïc Keát Laäu: Keát vaø laäu laø teân goïi khaùc cuûa phieàn ñoä sau naày. Caên baûn 84.000 kieáp qua maø Ñöùc Ñaïi naõo. Troùi buoäc vaø luaân hoài sanh töû laø do bôûi duïc Thoâng Trí Thaéng Nhö Lai ñaõ daïy trong Kinh Phaùp voïng—Bondage and reincarnation because of the Hoa cho 16 vò ñeä töû ñeå trôû thaønh 16 vò Phaät, maø passions. Phaät Thích Ca laø laàn taùi sanh thöù 16—To form a Keát Lieân: To League—To unite—To ally. cause or basis, to form a connection, e.g. for future Keát Nghieäp: Söï troùi buoäc cuûa nghieäp, hay nghieäp salvation. The basis or condition laid 84,000 laø keát quaû cuûa söï troùi buoäc cuûa duïc voïng—The kalpas ago by Mahabhijna-jnanabhibhu in his bond of karma, the karma resulting from the teaching of the Lotus Sutra to 16 disciples who bondage to passions or delusions. became incarnate as 16 Buddhas, for the Keát Nguyeän: Keát thuùc hay hoaøn thaønh lôøi nguyeän subsequent teaching of the Lotus scriptures by trong ngaøy beá maïc ñaïi hoäi an cö kieát haï —To Sakyamuni, the last of the 16 incarnations, to his conclude a vow on the last day of an assembly (of disciples. a summer retreat). Keát Duyeân Chuùng: Forming-connection Keát Oaùn: To create enemies. Assembly—Moät trong Töù Chuùng, do duyeân kieáp Keát Phaùt: Tieåu Keá—See Chu La Phaùt. tröôùc coøn noâng caïn, chöa ñöôïc ñoä neân keát nhaân Keát Phöôïc: Teân khaùc cuûa phieàn naõo, duïc voïng duyeân ñaéc ñaïo sau naày, vôùi hy voïng caûi thieän hay phieàn naõo troùi buoäc thaân taâm—To tie and nghieäp chöôùng trong töông lai. Nhöõng chuùng sanh knot, i.e. in the bondage of the passions, or keát duyeân ñöôïc thaáy vaø nghe Phaät thuyeát phaùp, delusion. neân nhaân duyeân chöùng ngoä cuûa hoï seõ ñöôïc veà ñôøi Keát Quaû Cuûa Nghieäp: Karmic results—The sau naày—The company or multitude of those who natural reward or retribution for a deed, brought now become Budhists in the hope of improved about by the law of karma. karma in the future, one of the four groups of Keát Sanh: Söï troùi buoäc vaøo taùi sanh hay thaân disciples. Those who only profited in having seen trung höõu cheát ñi ñeå thaùc sanh vaøo thai meï (theo and heard a Buddha, and therefore whose

Caâu Xaù Luaän: “luùc laâm chung thì trung höõu ñoái caùc hoäi nghò naày coù theå laø nhöõng hoäi nghò ñòa vôùi hai taâm nieäm traùi ngöôïc nhau laø yeâu vaø gheùt phöông chæ taäp hôïp vaøi coäng ñoàng tu só. Sau ñoù seõ hieän khôûi, ñeán khi nhaäp thai thì ñaåy boû caùi taâm môùi coù nhöõng nghò hoäi chung. Coù boán hoäi nghò gheùt chæ chöøa laïi caùi taâm yeâu, baûo ñaây laø cuûa trong lòch söû Phaät giaùo. Hoäi nghò ñaàu tieân do Ma mình, roài töø ñoù sinh vui möøng, neân caùc uaån lôùn Ha Ca Dieáp trieäu taäp, dieãn ra taïi thaønh Vöông xaù theâm leân, thaân trung höõu lieàn maát ñi vaø sinh höõu ngay sau khi Phaät nhaäp dieät. Hoäi nghò thöù hai ñöôïc hay keát sanh ñaõ thaønh)—The bond of rebirth. dieãn ra taïi thaønh Tyø Xaù Ly, vaøo naêm 386 BC, töùc Keát Sö Tö: Keát thaønh quan heä thaày troø—To make laø khoaûng moät theá kyû sau hoäi nghò thöù nhöùt. Hoäi a relationship between

masters and students. nghò thöù ba ñöôïc toå chöùc taïi thaønh Hoa Thò döôùi söï Keát Söû: See Kieát Söû. baûo trôï cuûa vua A Duïc, moät Phaät töû taïi gia noåi Keát Taëc: Nhöõng keû troùi buoäc hay nhöõng teân giaëc, tieáng, vaøo naêm 244 tröôùc Taây Lòch. Ñaïi hoäi keát taäp yù noùi duïc voïng vaø phieàn naõo—Binders and kinh ñieån laàn thöù tö ñöôïc toå chöùc taïi thaønh Ca robbers, the passions, or delusion. Thaáp Di La (Kashmir) khoaûng naêm 70 tröôùc Taây Keát Taäp: Sangiti (skt)—Keát Taäp Kinh Ñieån. Lòch, chæ laø hoäi nghò cuûa tröôøng phaùi Keát Taäp Kinh Ñieån: Buddhist Councils— Sarvastivadin, döôùi söï toå chöùc cuûa Vua Ca Nò Saéc Dharma compilation—Ñöùc Phaät ñaõ nhaäp dieät, Ca (Kanishka). Ngoaøi ra, ñaïi hoäi keát taäp kinh ñieån nhöng giaùo lyù cuûa Ngaøi vaãn coøn löu truyeàn ñeán laàn thöù naêm ñöôïc vua Mindon cuûa Mieán Ñieän toå ngaøy nay moät caùch troïn veïn. Maëc duø giaùo huaán chöùc naêm 1871 (Buddhist year 2414). Ñaïi hoäi keát cuûa Ñöùc Theá Toân khoâng ñöôïc ghi cheùp ngay thôøi taäp kinh ñieån laàn thöù saùu ñöôïc toå chöùc taïi Ngöôõng Ngaøi coøn taïi theá, caùc ñeä töû cuûa Ngaøi luoân luoân Quang, thuû ñoâ cuûa Mieán Ñieän vaøo naêm 1954. nhuaàn nhaõ naèm loøng vaø truyeàn khaåu töø theá heä naày Nhieàu ngöôøi cho raèng Ñaïi Hoäi Keát Taäp laàn thöù sang theá heä khaùc. Ngöôøi ta ñoan chaéc raèng nhöõng naêm vaø saùu laø khoâng caàn thieát vì Kinh Ñieån ñaõ lôøi giaûng daïy cuûa Ñöùc Phaät chöa töøng ñöôïc keát taäp hoaøn chænh myõ maõn sau laàn keát taäp thöù tö. Ngoaøi trong thôøi Ñöùc Phaät coøn taïi theá. Söï nhaäp dieät cuûa ra, coøn coù nhieàu Hoäi Nghò khaùc ôû Thaùi Lan vaø Ñöùc Theá Toân ñaõ laøm vuïn vôõ söï tin töôûng cuûa caùc Tích Lan, nhöng khoâng ñöôïc coi nhö laø Nghò Hoäi haøng ñeä töû vì hoï caûm thaáy öu buoàn veà söï thieáu ñuùng nghóa—The Buddha has passed away, but vaéng cuûa baäc Ñaïo Sö, vì töø ñaây khoâng coøn ai daãn His sublime teaching still exists in its complete daét hoï. Chính vì vaäy maø hoï caûm thaáy boái roái hoang form. Although the Buddha's Teachings were not mang raát nhieàu. Cuoái cuøng hoï quyeát ñònh keát taäp recorded during His time, his disciples preserved nhöõng lôøi giaûng daïy cuûa Ñöùc Phaät vaø coâ ñoïng laïi them, by committing to memory and transmitted thaønh Kinh ñieån. Ñoù laø moät coâng vieäc voâ cuøng khoù them orally from generation to generation. It is khaên, vì hoï phaûi truøng tuïng laïi nhöõng lôøi Phaät daïy certain that Buddha's teachings were never baèng trí nhôù, sau ñoù gom goùp taát caû laïi vaø cuoái compiled during his life time. His death had cuøng keát taäp laïi thaønh kinh ñieån. Vaøo thôøi Ñöùc shattered the confidence of his followers, as they Phaät coøn taïi theá, bieát chöõ laø ñaëc quyeàn cuûa giôùi were feeling depressed due to absence of their thöôïng löu ôû AÁn Ñoä, vì theá truyeàn khaåu giaùo lyù laø mentor, as there was no one else who could guide moät daáu hieäu cho thaáy daân chuû ñöôïc coi troïng them. Hence, they all were a confused and trong truyeàn thoáng Phaät giaùo ñeán möùc caùch trình bewildered lot. Ultimately, they decided to baøy giaùo phaùp baèng vaên chöông ñaõ bò boû queân. compile Buddha's teachings and reduce them to Nhieàu ngöôøi khoâng bieát chöõ, cho neân truyeàn khaåu scriptures. It was an arduous task, as they had to laø phöông tieän phoå thoâng vaø höõu hieäu nhöùt ñeå gìn recite his teachings from memory, then collect giöõ vaø phoå bieán giaùo phaùp. Vì

coù nhieàu khuynh them and finally compile them for being shaped höôùng sai laïc veà giaùo phaùp neân ba thaùng sau ngaøy into scriptures. At the time of the Buddha, literacy Ñöùc Theá Toân nhaäp dieät, caùc ñeä töû cuûa Ngaøi ñaõ was a privilege of the elite in India, and this trieäu taäp Ñaïi Hoäi Keát Taäp Kinh Ñieån Phaät Giaùo ñeå another indication of the premium placed on ñoïc laïi di ngoân cuûa Phaät. Lòch söû phaùt trieån Phaät democracy within the Buddhist tradition that giaùo coù nhieàu Hoäi Nghò keát taäp kinh ñieån vôùi literary formulation of the teaching was neglected nhöõng hoaøn caûnh vaãn coù phaàn chöa roõ. Luùc ñaàu for so long. Many people were not literate, so

word of mouth was the universal medium for Keát Thieät: Ngaäm mieäng, khoâng noùi ñöôïc—To preservation and dissemination of the Dharma. shut (close) one's mouth—Unspeakable (cannot be Three months after the Buddha’s Parinirvana, expressed in words). there were some tendencies to misinterpret or Keát Toøa: Neâu ra coâng aùn hoaëc tuïng nieäm thi keä attempts were being made to pollute His Pure tröôùc khi keát thuùc phaàn thöôïng ñöôøng thuyeá t phaùp Teaching; therefore, his disciples convened cuûa vò thieàn sö—After a Zen master expounds the Councils for gathering Buddha’s sutras, or the Buddha’s teaching or the doctrine of Zen, he will collection and fixing of the Buddhist canon. In the present koans or asks his disciples to chant a poem development of Buddhism, several councils are or a verse. known, the history of which remains partially Keát Truï: Laøm daáu kim cang aùi truï, nhö daáu hieäu obscure. These Councils were originally probably cuûa Ñöùc Tyø Loâ Giaù Na ñeå kieåm soaùt quyû thaàn— local assemblies of individual monastic Ñaây laø moät phöông phaùp cuûa Maät Toâng—To make communities that were later reported by tradition the sign of the Vajra armour and helmet, i.e. of as general councils. In the development of Vairocana, in order to control the spirits—A Buddhism, four councils are known. First council method of the esoteric sects. convoked by Mahakashyapa in the vicinity of Ki Baø Ña: Rajagriha right after Buddha’s Parinirvana. The 1) Tinh Tuù: Stars—Constellations—See Thaát second council was held in Vaishali, in 386 BC, Dieäu. about a century after the first one. The Third 2) Ly Ba Ña: Revata (skt)—Ly Vieät—Ly Baùch Council was held at Pataliputra, sponsored by Leâ Baø Ña—See Ly Baø Ña. King Asoka, a celebrated Buddhist layman, in 244 Kích Baùc: To criticize—To find fault with. B.C. The fourth council seems also to have been Kích Döông: Xieån döông thieàn phaùp, hay laøm the synod of a particular school, the saùng toû vaø truyeàn baù thieàn phaùp moät caùch roäng Sarvastivadins, more than a general council. The raõi—To widely elucidate and spread out Zen fourth Great Council was held around 70 B.C. in methods. Kashmir under the patronage of King Kanishka. Kích Döông Thuø Xöôùng: Xieån döông thieàn phaùp, Besides, the fifth council was held in 1871 at the hay laøm saùng toû vaø truyeàn baù thieàn phaùp moät caùch instance of King Mindon of Burma. The sixth roäng raõi baèng caùch duøng ngoân ngöõ vaán ñaùp qua Great Council was held in Rangoon in 1954. Many laïi—To widely elucidate and spread out Zen people believed that the fifth and the sixth through methods of utilization of words to question councils were not necessary because after the and reply back and

forth. Fourth Council, all Tripitaka scriptures were Kích Huaán: Khaûi Phaùt—Giaùo duïc—To educate— collected satisfactorily. Besides, there were many To teach. other Councils in Thailand and Ceylon, but they Kích Ngang: See Kích Döông. were not considered Councils in the true sense of Kích Phaùt: See Kích Döông. the term. Kích Thaïch Hoûa: Löûa nhaùng leân. Trong thieàn, töø Keát Taäp Maät Giaùo: Esoteric council—Cuoäc keát naày ñöôïc duøng ñeå chæ söï taän dieät moïi phaân bieät töø taäp kinh ñieån cuûa Bí Maät boä, goàm maät chuù vaø toång voïng töôûng chæ trong moät khoaûng thôøi gian raát trì Ñaø La Ni trong Kinh Ñaïi Thöøa cuûa caùc boä Kim ngaén—Shiny fire. In Zen, the term indicates a Cang vaø Thai Taïng giôùi, do oâng A Nan vaø ngaøi total elimination of all discriminations from Kim Cang Thuû Boà Taùt keát taäp—The collection of deluded thoughts in just a very short instant. mantras, dharanis, etc., and of the Vajradhatu and Kích Troïc Döông Thanh: Ngaên ñuïc naâng thanh, Garbhadhatu literature, attributed to Ananda, or chæ cho caûn aùc khuyeán thieän. Ñaây laø hai böôùc ñaàu Vajrasattva, or both. cuûa ngöôøi tu Phaät: “Khoâng laøm nhöõng vieäc aùc, chæ Keát Thaùn: Taùn thaùn phaàn keát cuûa baøi kinh hay laøm nhöõng vieäc laønh.” Böôùc keá tieáp cuõng laø böôùc ñoaïn kinh—A sigh of praise at the close of a quan troïng nhaát trong tu taäp laø “Töï tònh kyø yù.” passage of a sutra. Nhöõng caâu naày bao goàm taát caû nhöõng lôøi phaät daïy—To prevent evil deeds and encourage good

actions. These are the first two steps of any evident, intentionless action, that is to say, action Buddhists: “Do not commit wrongs, devoutly without any movement of brain or heart that practice all kinds of good.” The next step, the most instantaneously suits whatever circumstances important step in cultivation: “to purify the mind.” arise)—See Ñoäng Sôn Nguõ Vò. These sentences are said to include all the Kieám Ba: Kampa or Bhukampa (skt)—Chaán Ñòa Buddha-teaching. Thieân—Deva of earthquakes. Kieâm: Caû hai—Both—Also. Kieám Chaùc: To make profit Kieâm Ñaûn Ñoái Ñôùi: Boán thôøi ñaàu trong naêm thôøi Kieám Chuyeän: To find fault with—To seek/pick vaø taùm giaùo thuyeát theo toâng Thieân Thai—The a quarrel with. first four of Five Periods and Eight Teachings of Kieám Ñaïo: Kendo (jap)—The art of fencing— the T’ien T’ai school—Kieâm laø thôøi Hoa Nghieâm Swordsmanship—The way of sword—Kieám thuaät keùo daøi 21 ngaøy. Ñaûn laø thôøi A Haøm keùo daøi 12 hay caùch ñaáu göôm theo kieåu Nhaät Baûn, töùc laø naêm. Ñoái laø thôøi Phöông Quaûng keùo daøi 8 naêm. caàm kieám baèng hai tay. ÔÛ Nhaät Baûn thôøi trung coå, Ñôùi laø thôøi Baùt Nhaõ keùo daøi 22 naêm—The first vieäc söû duïng kieám laø söï caàn thieát soáng coøn, ñoàng four of Five Periods and Eight Teachings of the thôøi cuõng laø moät ngheä thuaät ñöôïc xem troïng, ngaøy T’ien T’ai school: Jian was the Avatamsaka nay theo phong tuïc naày nhöõng ngöôøi laõo luyeän vaãn period which lasted for twenty-one days. T'an was duøng kieám thuaät ñeå huaán luyeän thieàn ñeå phaùt trieån the Agama period which lasted for twelve years. söï coù maët cuûa taâm, söï nhanh trí vaø khaû naêng phaûn Tui was the Vaipulya period which lasted for eight öùng cuûa mình, cuõng nhö taäp cho hoï nghó ñeán caùi years. Tai was the Prajna period for twenty-two cheát maø khoâng thaáy sôï. Moät soá thieàn sö Nhaät

Baûn years—See Thieân Thai Nguõ Thôøi Baùt Giaùo (A). ñoàng thôøi cuõng laø nhöõng tay kieám só laõo luyeän — Kieâm Keá Boà Taùt: Suvarnacuda (skt)—Name of a Fencing in the Japanese style, in which the sword Bodhisattva. is wielded with both hands. Especially in medieval Kieâm Lôïi: Caû hai cuøng coù lôïi (caû mình laãn ngöôøi Japan, in which the art of sword fighting was held ñeàu ñöôïc lôïi laïc)—Benefits to self and others— in particular esteem and was almost necessary for Mutual benefit; to benefit self and others. survival, but also on into modern times it was Kieâm Trung Ñaùo: Ken-Chu-To (jap)—Ñaây laø customary for adepts of "the art of fencing" moät trong naêm caáp baäc chöùng ngoä do Ñoäng Sôn (kendo) to train in Zen in order to develop Löông Giôùi thieát laäp. Gioáng nhö 10 baøi keä chaên presence of mind, the ability to react traâu, ñaây laø caùc möùc ñoä khaùc nhau veà söï thaønh töïu spontaneously, and fearless readiness to die. trong nhaø Thieàn. Giai ñoaïn thöù naêm laø ngoâi vò cao Some Japanese Zen masters were at the same nhaát, saéc vaø khoâng töông töùc töông nhaäp ñeán ñoä time outstanding masters of the sword. khoâng coøn yù thöùc caû hai, caùc yù nieäm ngoä meâ ñeàu Kieám Ñaïo vaø Thieàn: The art of fencing and bieán maát, ñaây laø giai ñoaïn cuûa töï do noäi taïi troïn Zen—Kieám ñaïo Nhaät Baûn vaø Thieàn coù nhieàu veïn (ôû giai ñoaïn naày, hình thöùc vaø hö voâ hoaøn toaøn ñieåm töông ñoàng. Trong moät vaên baûn cuûa thieàn sö thaâm nhaäp laãn nhau. Töø traïng thaùi yù thöùc aáy naåy ra Traïch Am Toâng Baønh, so saùnh thaùi ñoä tinh thaàn haønh vi töï phaùt, khoâng ñònh tröôùc, khoâng coù yù ñoà cuûa ngöôøi thöïc haønh thieàn vôùi thaùi ñoä tinh thaàn cuûa cuûa oùc cuõng nhö tim, phaûn öùng ngay vôùi taát caû moät kieám só coù theå thaáy: "Theo quan ñieåm kieám hoaøn caûnh xaûy ra)—Like the Ten Osherding ñaïo ñöôïc hieåu ñuùng, taát caû laø kieám ñaïo, duø ñoù laø Verses, these are five different levels or degrees thieàn hay laø luaät lôùn cuûa Trôøi, Ñaát vaø taát caû caùc of Zen realization formulated by Zen master luaät cuûa vuõ truï. Vaø ngöôïc laïi, theo quan ñieåm cuûa Tung-Shan-Liang-Chieh. In the fifth and highest Thieàn, taát caû ñeàu laø nhöõng ngoïn soùng treân beà maët grade, form and emptiness mutually penetrate to ñaïi döông Thieàn, kieám ñaïo vaø taát caû moïi söï vaät such a degree that no longer is ther consciousness trong vuõ truï ñeàu cuõng vaäy. Noùi moät caùch chính xaùc of either. Ideas of enlightenment or delusion hôn, söï thoáng nhaát cuûa kieám ñaïo vaø Thieàn coù entirely vanish. This is the stage of perfect inner nghóa laø khoâng coù thöù gì trong vuõ truï laø kieám ñaïo freedom (form and emptiness fully interpenetrate hay thieàn; tuy nhieân chuùng ta seõ khoâng tìm thaáy each other. From this stage of mind arises self- khoâng coù thöù gì trong vuõ truï naày maø khoâng phaûi laø

kieám ñaïo hay khoâng phaûi laø thieàn."—Japanese Ba Laêng ñaùp: "Caønh caønh san hoâ choûi ñeán traêng." swordsmanship and Zen have many similar points. Theo Vieân Ngoä trong Bích Nham Luïc, Ba Laêng In a text by the Zen master Takuan, in which he khôûi chieán tranh, boán bieån naêm hoà bao nhieâu compares the mental attitude of a practitioner of ngöôøi noùi thoaïi ñaàu ñeàu rôi xuoáng ñaát. Vaân Moân Zen with that of a sword fighter, we find: "From tieáp ngöôøi ñuùng nhö theá. Ba

Laêng laø ñích töû cuûa the point of view of the right understanding of the Vaân Moân neân moãi caùi ñeàu coù ñuû taùc löôïc. Theá neân art of fencing, not only Zen but also the great law noùi: "Toâi meán Thieàu Döông maùy ñònh môùi, moät of Heaven and Earth as well as all the laws of the ñôøi vì ngöôøi nhoå ñinh thaùo choát." Lôøi thoaïi naày universe are nothing other than the art of fencing chính laø choã theá aáy. ÔÛ trong moät caâu töï nhieân ñuû (kendo); and conversely, from the point of view of ba caâu: Che ñaäy caøn khoân, caét ñöùt caùc doøng, theo Zen, not only the art of fencing but also everything moøi ñuoåi soùng. Lôøi ñaùp quaû thöïc phi thöôøng. Vieãn in the universe is nothing more than the motion of Luïc Coâng ôû Phuø Sôn noùi: "Ngöôøi chöa thaáu tham waves on the ocean of Zen. More incisively put, caâu chaúng baèng tham yù, ngöôøi thaáu ñöôïc tham yù the unity of the art of fencing and Zen refers to the chaúng baèng tham caâu." Döôùi Vaân Moân coù ba vò toân stage in which there is neither the art of fencing tuùc, caâu hoûi "Kieám thoåi loâng" ñeàu ñaùp baèng chöõ nor Zen, and yet we cannot find anything in the "Lieãu". Chæ rieâng Ba Laêng ñaùp hôn moät chöõ universe that is not the art of fencing and not Zen." "Lieãu", ñaây laø ñöôïc caâu vaäy. Haõy noùi chöõ "Lieãu" Kieám Laâm: Forest of knives—Röøng maø trong ñoù cuøng "Caønh caønh san hoâ choûi ñeán traêng" laø ñoàng taát caû caây coái, töø thaân laù, ñeán boâng traùi ñeàu beùn hay laø khaùc? Tröôùc noùi ba caâu coù theå bieän moät muõi nhö göôm ñao. Ngöôøi coù toäi bò caùc loaøi thuù döõ röôït teân thaáu treân khoâng. Caàn hieåu thoaïi naày, phaûi laø baét, hoaûng sôï chaïy leo leân caây troán, bò gioù maïnh tình traàn yù töôûng heát saïch môùi thaáy. Khi Ba Laêng thoåi tôùi, nhaùnh laù caây ñeàu khua ñoäng, cheùm ngöôøi noùi "Caønh caønh san hoâ choûi ñeán traêng", neáu chuùng ñoù naùt nhö töông. Röøng kieám naày daønh trò toäi keû ta khôûi ñaïo lyù caøng thaáy doø tìm chaúng ñeán. Caâu saên baén thuù vaät, hay thieâu ñoát caùc loaïi chuùng naày laø trích trong thô Thieàn Nguyeät Nhôù Baïn: Daøy sanh—A forest in which everything is sharp as nhö saét treân nuùi Thieát Vi, moûng nhö vieàn tieân theå knives and daggers. The offenders are chased by Song Thaønh, maùy Thuïc Phuïng Soà kieãng chaân vicious predators; to overcome with terror, they daãm, caønh caønh san hoâ choûi ñeán traêng... Ba Laêng ôû climb onto trees to escape. A great cold wind gusts trong ñoù ruùt ra moät caâu ñeå ñaùp "Kieám thoåi loâng" the leaves on the trees to move rapidly, shredding thaät laø thích. Treân löôõi kieám beùn laáy loâng thoåi qua the prisoners to a thick bloody syrup. This hell is ñeå thöû noù, sôïi loâng töï ñöùt laø kieám beùn, goïi laø kieám reserved for those who find pleasure in hunting thoåi loâng. Ba Laêng chæ ñeán choã vò Taêng kia hoûi, and burning sentient beings. lieàn ñaùp. Neân vò Taêng ñoù ñaàu rôi cuõng chaúng bieát. Kieám Laâm Ñòa Nguïc: Asipattra (skt)—Moät trong Haønh giaû tu thieàn neân luoân nhôù yù cuûa coå nhaân: möôøi saùu tieåu ñòa nguïc, ñòa nguïc ruøng kieám —One "Taát caû choã thaûy laø kieám thoåi loâng. Ba caáp soùng of the sixteen small hells, the hell of the forest of cao caù hoùa long, nhöng ngöôøi si vaãn ñeâm ñeâm muùc swords, or sword-leaf trees. nöôùc gieáng."—A monk asked Pa Ling, "What is Kieám Luaân Phaùp: Moät heä thoáng kieám xoay ñeå the Blown Hair Sword?" Pa Ling said, "Each haøng phuïc ma quaân—A system of revolving

branch of coral supports the moon." According to swords for subduing demons. Yuan-Wu in the Pi-Yen-Lu, Pa Ling does not Kieám Ma Xaù Ñeà: Kieám Ma Xaù Ñeá—1) Ma quaân: move his shield and spear, but in the land, how A spirit or demon; 2) Con ñeû cuûa duïc voïng khoâng many people's tongues fall to the ground! Yun keàm cheá ñöôïc: The ungovernable, son of Kama Men taught people just like this; Pa Ling was true (Love and Lust). son of Yun Men. And each of Yun Men's Kieám Sôn: See Kieám Laâm Ñòa Nguïc. successors had his strategy of action; that is why Kieám Thoåi Loâng: Ba Laêng Kieám Saéc—Pa Ling's Hsueh Tou said, "I always admire Shao Yang's Blown Hair Sword, example 100 of the Pi-Yen- newly established devices; all his life he pulled Lu—Thí duï thöù 100 cuûa Bích Nham Luïc. Moät oâng out nails and drew out pegs for people." This story Taêng hoûi Ba Laêng: "Theá naøo laø kieám thoåi loâng?" is just like this; within one phrase there are three

phrases naturally inherent, the phrase enclosing Kieàm Cheá Duïc Voïng: To dominate one’s heaven and earth, the phrase cutting off all passions. streams, and the phrase following the waves. His Kieàm Chuøy: Keàm nhoå ñinh vaø buùa thaùo neâm. reply was undeniably outstanding. Yuan "the Trong thieàn, töø naày ñöôïc duøng ñeå chæ phöông tieän jurist" of Fu Shan said, "For a man who has not yet thieän xaûo maø caùc baäc thieàn sö duøng ñeå chæ daïy ñoà passed through, studying the meaning is not as ñeä—Pincers and hammers for pulling (drawing) good as studying the phrase." At Yun Men's place out nails. In Zen, the term is used to indicate there were three venerable adepts who replied skilful means that Zen masters use to guide and about the "Blown Hair Sword"; two of them said, teach their disciples. "Complete." Only Pa Ling was able to give an Kieàm Haõm: To check—To control. answer beyond the word "Complete", this is Kieàm Kieän: Caùi chìa khoùa, yù noùi söï môû, söï khaûi attaining the phrase. But tell me, are "complete" ngoä hay khai taâm vaø daïy doã ai thöïc hieän ñöôïc ñaïo and "each branch of coral supports the moon" the phaùp—A key, implies an opening of someone's same or different? Before Hsueh Tou said, "The mind and then educating that person on how to three phrases should be distinguished; one arrow achieve the Way. flies through space." If you want to understand this Kieàm Toûa: To restrain—To bind. story, you must cut off the defilement of feelings Kieåm: To check—To revise. and conscious conceptions, and be completely Kieåm Cöû: Vaïch roõ ra—To uncover. purified; then you will see his saying "Each branch Kieåm Soaùt Caùc Caên: Samyatendriyah (p)— of coral supports the moon." If you make up any Control of senses. further rationalization, all the more you'll find Kieåm Soaùt Vaø Quaân Bình Taâm: Checks and you're unable to grasp it. the phrase "Each branch balances in mind. of coral supports the moon" is from Ch'an Yueh's Kieåm Soaùt Taâm: Control of the mind—Töï kieåm poem of remembering a friend: "Thich as the iron soaùt mình laø yeáu toá chính daãn ñeán haïnh phuùc. Ñoù on the Iron Closure Mountain; thin as the dapples chính laø naêng löïc naèm sau taát caû moïi thaønh töïu on the body of immortal Shuang Cheng. Phoenixes chaân chính. Nhaát cöû nhaát ñoäng maø thieáu söï töï and fowl from the looms of Shu always make him kieåm soaùt mình seõ khoâng ñöa mình ñeán muïc ñích stumble. Each branch of coral supports the naøo caû. Chæ vì

khoâng töï kieåm ñöôïc mình maø bao moon..." Pa Ling took one phrase from among nhieâu xung ñoät xaûy ra trong taâm. Vaø neáu nhöõng these lines to reply to the "Blown Hair Sowrd"; he xung ñoät phaûi ñöôïc kieåm soaùt, neáu khoâng noùi laø is quick. One blows a hair against the edge of a phaûi loaïi tröø, ngöôøi ta phaûi keàm cheá nhöõng tham sword to test it; when the hair splits of itself, then voïng vaø sôû thích cuûa mình, vaø coá gaéng soáng ñôøi töï it is a sharp sword, and it is called a blown hair cheá vaø thanh tònh. Ai trong chuùng ta cuõng ñeàu bieát sword. Paling just goes to the point of his question söï lôïi ích cuûa vieäc luyeän taäp thaân theå. Tuy nhieân, and immediately answers this monk's words. The chuùng ta phaûi luoân nhôù raèng chuùng ta khoâng chæ coù monk's head fell without him even realizing it. moät phaàn thaân theå maø thoâi, chuùng ta coøn coù caùi Zen practitioners should always remember the taâm, vaø taâm cuõng caàn phaûi ñöôïc reøn luyeän. Reøn Ancient's meaning (Pa Ling's) of every place luyeän taâm hay thieàn taäp laø yeáu toá chaùnh ñöa ñeán cannot but be the Blown Hair Sword; when the söï töï chuû laáy mình, cuõng nhö söï thoaûi maùi vaø cuoái waves are high at the triple gate, the fish turn to cuøng mang laïi haïnh phuùc. Ñöùc Phaät daïy: “Daàu dragons; yet foolish people still drag the evening chuùng ta coù chinh phuïc caû ngaøn laàn, caû ngaøn ngöôøi pond water. ôû chieán tröôøng, tuy vaäy ngöôøi chinh phuïc vó ñaïi Kieám Thuï Ñòa Nguïc: See Kieám Laâm Ñòa Nguïc. nhaát laø ngöôøi töï chinh phuïc ñöôïc laáy mình.” Chinh Kieám Trí Hueä: Tueä Kieám—Trí tueä coù theå caét ñöùt phuïc chính mình khoâng gì khaùc hôn laø töï chuû, töï moïi phieàn naõo neân goïi laø kieám hueä—The laøm chuû laáy mình hay töï kieåm soaùt taâm mình. Noùi sword of wisdom which cuts away illusion. caùch khaùc, chinh phuïc laáy mình coù nghóa laø naém Kieàm Cheá: To subdue—To master one’s vöõng phaàn taâm linh cuûa mình, laøm chuû nhöõng kích passions—To overcome. ñoäng, nhöõng tình caûm, nhöõng öa thích vaø gheùt boû,

vaân vaân, cuûa chính mình. Vì vaäy, töï ñieàu khieån force behind all true achievement. It is owing to mình laø moät vöông quoác maø ai cuõng ao öôùc ñi tôùi, lack of control that various conflicts arise in man’s vaø teä haïi nhaát laø töï bieán mình thaønh noâ leä cuûa duïc mind. If we want to control them we must learn to voïng. Theo Hoøa Thöôïng Piyadassi trong quyeån give free to our longings and inclinations and “Con Ñöôøng Coå Xöa,” kieåm soaùt taâm laø maáu choát should try to live self-governed, pure and calm. It ñöa ñeán haïnh phuùc. Noù laø vua cuûa moïi giôùi haïnh is only when the mind is controlled that it becomes vaø laø söùc maïnh ñaèng sau moïi söï thaønh töïu chaân useful for its pocessor and for others. All the chaùnh. Chính do thieáu kieåm soaùt taâm maø caùc xung havoc happened in the world is caused by men ñoät khaùc nhau ñaõ daáy leân trong taâm chuùng ta. Neáu who have not learned the way of mind control. chuùng ta muoán kieåm soaùt taâm, chuùng ta phaûi hoïc Kieåm Soaùt Taâm Chaët Cheõ: Tapo (skt): Control caùch buoâng xaû nhöõng khaùt voïng vaø khuynh höôùng (mind) tightly—Monitor (mind) closely. cuûa mình vaø phaûi coá gaéng soáng bieát töï cheá, khaéc Kieåm Soaùt Tình Caûm: Control emotions—Theo kyû, trong saïch vaø ñieàm tónh. Chæ khi naøo taâm ñaïo

Phaät, kieåm soaùt tình caûm khoâng coù nghóa laø ñeø chuùng ta ñöôïc cheá ngöï vaø höôùng vaøo con ñöôøng neùn hay ñaøn aùp caûm xuùc, maø laø yù thöùc roõ raøng tieán hoùa chaân chaùnh, luùc ñoù taâm cuûa chuùng ta môùi nhöõng tình caûm tieâu cöïc coù haïi. Neáu chuùng ta trôû neân höõu duïng cho ngöôøi sôû höõu noù vaø cho xaõ khoâng yù thöùc ñöôïc söï tai haïi cuûa chuùng thì chuùng hoäi. Moät caùi taâm loaïn ñoäng, phoùng ñaõng laø gaùnh ta coù khuynh höôùng ñeå cho chuùng töï do boäc phaùt. naëng cho caû chuû nhaân laãn moïi ngöôøi. Taát caû nhöõng Ngöôïc laïi, neáu chuùng ta nhaän roõ söï taøn haïi cuûa söï taøn phaù treân theá gian naày ñeàu taïo neân bôûi chuùng, chuùng ta seõ xa laùnh chuùng moät caùch deã nhöõng con ngöôøi khoâng bieát cheá ngöï taâm mình— daøng—In Buddhism, controlling emotions does not Control of the self or of one's own mind is the key mean a repression or supression of emotions, but to happiness. It is the force behind all true to recognize that they are destructive and harmful. achievement. The movement of a man void of If we let emotions simply come and go without control are purposeless. It is owing to lack of checking them, we will have a tendency to prone control that conflicts of diverse kinds arise in to emotional outbursts. In the contrary, if we have man's mind. And if conflicts are to be controlled, a clear recognition of their destructive potential, if not eliminated, man must give less rein to his we can get rid of them easily. longings and inclinations and endeavor to live a Kieåm Soaùt Vaø Tònh Taâm: Mind-Control and life self-governed and pure. Everyone is aware of Purification—Baïn neân kieåm soaùt thaân taâm moïi the benefits of physical training. However, we luùc, chöù khoâng chæ luùc ngoài thieàn. Luùc naøo thaân should always remember that we are not merely taâm chuùng ta cuõng phaûi thanh tònh vaø tænh thöùc. bodies, we also possess a mind which needs Thieàn laø chaám döùt voïng nieäm; tuy nhieân, neáu baïn training. Mind training or meditation is the key to khoâng coù khaû naêng chaám döùt voïng nieäm thì baïn self-mastery and to that contentment which finally neân coá gaéng taäp trung taâm cuûa baïn vaøo moät tö brings happiness. The Buddha once said: "Though töôûng hay moät ñoái töôïng quaùn töôûng maø thoâi. Ñieàu one conquers in battle thousand times thousand naøy coù nghóa laø baïn neân bieát baïn ñang nghó gì hay men, yet he is the greatest conqueror who ñang laøm gì trong nhöõng giaây phuùt hieän taïi naøy. conquers himself." This is nothing other than Trong thieàn khoâng coù loøng ham muoán, duø chæ laø "training of your own monkey mind," or "self- ham muoán caùi "ñònh", vì moät khi ñaõ coù ham muoán mastery," or "control your own mind." In other thì seõ coù söï phaán ñaáu hay söï thoâi thuùc ñeå thaønh words, it means mastering our own mental ñaït, vaø ñaây chính laø yù nieäm veà moät caùi taâm bò ñieàu contents, our emotions, likes and dislikes, and so kieän hoùa. Khi baïn coù khaû naêng quan saùt vaø bieát roõ forth. Thus, "self-mastery" is the greatest kingdom chính baïn, aáy laø baïn ñang thöïc taäp thieàn quaùn. Khi a man can aspire unto, and to be subject to our baïn bieát con ñöôøng baïn ñi, baïn aên caùi gì vaø aên nhö own passions is the most grievous slavery. theá naøo, baïn noùi caùi gì vaø noùi nhö theá naøo... aáy laø According to Most Venerable Piyadassi in "The baïn ñang thöïc taäp thieàn quaùn vaäy. Khi taâm

baïn Buddha's Ancient Path," control of the mind is the chöùa ñöïng chuyeän taøo lao, haän thuø hay ganh gheùt, key to happiness. It is the king of virtues and the baïn bieát taâm baïn ñang dung chöùa nhöõng thöù aáy, ñoù

laø baïn ñang thöïc taäp thieàn vaäy. Thieàn khoâng laø caùi xuyeân thaáy bieát veà chính baïn vaø nhöõng gì quanh gì khaùc vôùi sinh hoaït haèng ngaøy cuûa baïn. Neáu moãi baïn. Neáu baïn duøng phöông caùch goø eùp hay baét ngaøy baïn boû ra moät hay hai tieáng ñeå vaøo phoøng chöôùc trong cuoäc haønh thieàn cuûa baïn, baïn chæ laø ngoài thieàn roài sau ñoù baïn quay ngay veà laøm moät ngöôøi naáu caùt maø muoán thaønh côm maø thoâi vì luùc keû löôøng gaït, thì baïn vaø keû suoát ngaøy löôøng gaït coù ñoù chính söï goø eùp hay söï baét chöôùc trôû thaønh moät gì khaùc nhau ñaâu? Nhö vaäy chaân thieàn phaûi laø moät gaùnh naëng khaùc cho taâm baïn. Neân nhôù raèng moät loaïi thieàn maø baïn coù theå thieàn baát cöù luùc naøo trong caùi taâm haønh thieàn laø moät caùi taâm thöôøng xuyeân töï cuoäc sinh hoaït haèng ngaøy cuûa baïn. Vaø nhö vaäy bieát chính mình, nghóa laø caùi taâm tænh thöùc, saùng thieàn khoâng coù baét ñaàu laïi cuõng khoâng coù chaám suoát vaø voâ ngaïi. Nhö vaäy nhöõng ai mong coù ñöôïc döùt. Theo Thieàn sö Ñoäc Theå trong Tyø Ni Nhaät chöùng nghieäm saâu hôn, lôùn hôn hay sieâu vieät hôn, Duïng Thieát Yeáu: "Vöøa môùi thöùc daäy vaøo ban chæ laø nhöõng con ngöôøi khoâng bieát tí gì veà chaân saùng, toâi mong cho moïi ngöôøi choùng ñaït ñöôïc thieàn, vì moät caùi taâm tænh thöùc, saùng suoát vaø voâ traïng thaùi tænh thöùc lôùn, hieåu bieát thoâng suoát möôøi ngaïi thì taïi sao laïi caàn ñeán chöùng nghieäm? Phaät töû phöông. Khi muùc nöôùc röûa tay, toâi mong cho moïi chaân thuaàn neân luoân nhôù raèng neáu baïn khôûi taâm ngöôøi coù nhöõng baøn tay trong saïch ñeå ñoùn nhaän haønh thieàn, baïn seõ khoâng bao giôø coù ñöôïc moät chaân lyù. Moãi khi maëc aùo, röûa chaân, ñi caàu, traûi cuoäc thieàn chaân chính, vì chính caùi taâm muoán chieáu, gaùnh nöôùc, hay suùc mieäng... Toâi ñeàu mong thieàn aáy noù coù khaû naêng phaù naùt cuoäc thieàn thaät söï cho ai naáy ñeàu coù ñöôïc thaân taâm tænh thöùc vaø cuûa baïn. Thieàn khoâng phaûi laø moät caùi gì caùch bieät thanh tònh." Tuy nhieân, ñeå thöïc hieän ñöôïc taâm tænh vôùi nhöõng sinh hoaït haèng ngaøy cuûa baïn, maø noù thöùc vaø thaân thanh tònh, chuùng ta neân thöïc haønh chính laø tinh hoa cuûa nhöõng sinh hoaït aáy— toïa thieàn moãi ngaøy. Khi ngoài thieàn neân ngoài thaúng Rapture, the surest way to mind-control and thôùm vaø luoân nghó raèng mìng ñang ngoài treân phaùp purification. However, you should control your toïa Boà Ñeà vaäy. Trong luùc toïa thieàn, nhöõng caûm body and mind at all times, not only when you sit thoï vaø yù töôûng coù theå khôûi daäy trong ta. Neáu in meditation. Your body and mind must be pure chuùng ta khoâng duøng nhöõng phöông phaùp quaùn and mindful at all times. Meditation means the nieäm hôi thôû hay nieäm Phaät thì chuùng seõ keùo ending of thought; however, if you are unable to chuùng ta ra khoûi söï tænh thöùc. Nhöng theo doõi hay end your thought, you should try to concentrate ñeám hôi thôû hay nieäm Phaät khoâng chæ laø caùch your mind just in one thought or one object of nhaèm xua ñuoåi tö töôûng vaø caûm thoï taïp nhaïp, maø contemplation. That means you should know what chuùng coøn laø caùch noái thaân vaø taâm vaø

laø cöûa ñi vaøo you're thinking or what you're doing at the trí tueä. Khi coù taïp nieäm khôûi leân, chuùng ta chæ caàn present time. In Zen, there is no desire, even it's a tieáp tuïc theo doõi, hay ñeám hôi thôû, hay nieäm Phaät, desire of "mindfulness", for if there is a desire, chöù ñöøng coù yù xua ñuoåi, gheùt boû hay e sôï nhöõng there must be a struggle or an urge for taïp nieäm naøy. Chuùng ta chæ caàn nhaän dieän laø coù achievement, and this is the concept of a taïp nieäm hay coù caûm thoï ñau nhöùc ñang phaùt hieän conditioned mind. When you are able to watch nôi ta. Neáu taïp nieäm coøn toàn taïi, ta tieáp tuïc nhaän and know yourself, you are practicing meditation. bieát laø taïp nieäm tieáp tuïc toàn taïi. Neáu caûm thoï ñau When you know the way you walk, what and how nhöùc khôûi leân, chuùng ta nhaän bieát coù ñau nhöùc. you eat, what and how you say, that means you're Neáu caûm thoï ñau nhöùc tieáp tuïc toàn taïi, thì ta nhaän practicing meditation. When you have gossip, dieän noù coøn toàn taïi. Ñieàu thieát yeáu laø ñöøng ñeå cho hate, jealousy, etc., in your mind, you know that baát cöù caûm thoï hay taïp nieäm naøo khôûi leân maø you're haboring gossip, hate and jealousy, you're mình khoâng nhaän bieát. Nhö vaäy Thieàn laø söï tænh practicing meditation. Thus, meditation is not thöùc veà moïi vieäc xaûy ra. Thieàn laø thöùc aên cho thaân something different from your daily life activities. taâm, ñaëc bieät laø Thieàn toïa. Thaân theå cuõng nhôø If you set aside an hour or so to sit in a room to thieàn toïa maø nheï nhaøng vaø an laïc hôn. Töø söï quaùn meditate then come out of it and go right back to taâm ñi ñeán thaáy taùnh seõ khoâng gian nan vaát vaû. be a cheater, you are nothing different from (or Thieàn ñoøi hoûi moät hình thöùc kyû luaät cao toät, khoâng better than) a full-time cheater. So a real phaûi laø söï goø eùp hay söï baét chöôùc, maø laø söï thöôøng meditation is a kind of meditation in which you

can meditate at any time in your daily life constraints or imitation in practicing meditation, activities. And thus, meditation has no beginning you're only the person who tries to cook sand for nor end. According to Zen master Doc The in the food, for at that very moment effort of constraints Essential Discipline for Daily Use: "Just and imitation becomes another wearisome burden awakened, I hope that everybody will attain great for yourself. We should always remember that a awareness and see in complete clarity. Washing mind of constant awareness is a mind that is my hands, I hope that everybody will have pure awake, intelligent and free. Thus, those who wish hands to receive reality. When puting my robe, to seek for wider, deeper, and transcendental washing the dishes, going to the bathroom, folding experience are those who know nothing about the mat, carrying buckets of water, or brushing meditation, for why should a mind of constant teeth... I also hope that everyone will have awareness need any kind or any form of mindfulness and purity in both the body and experience? Devout Buddhists should always mind." However, in order to achieve mindfulness remember that once you set out to meditate, you for the mind and purity for the body, we should never have a real meditation, for a mind desiring practice sitting meditation everyday. When sitting meditation will be able to destroy your real in meditation, you should sit upright and always meditation. Meditation is not a

separate thing from think that you are sitting on the Bodhi spot. During your daily life activities, it is the essence of your sitting meditation, various feelings and thoughts daily life activities. may arise. If we dont't practice mindfulness of the Kieåm Traùch: Xem xeùt veà moät vaán ñeà gì: To breath or Buddha recitation, these feelings and examine, to take a look at an issue—Tra hoûi: To thoughts will soon lure us away from mindfulness. interrogate closely—Traùch moùc: To reproach. But following or counting the breath or Buddha Kieân: Vai—Shoulder. recitation aren't simply means by which to chase Kieân Chí: Persevering—Constant—Patient. away odd thoughts and feelings. They are also Kieân Coá: Vöõng chaéc khoâng thay ñoåi hay khoâng bò means to unite body and mind and to open the lay chuyeån—Firm and sure. gate to wisdom. When a feeling or an odd thought Kieân Coá Haønh Dieäu Trang Nghieâm A-Tu-La arise, we should continue to follow or to count our Vöông: Wonderful Adornment of Firm Action, breath, or to recite the Buddha's name. We should one of the ten kings of titans—Moät trong möôøi A- not chase them away, neither hate them, nor Tu-La Vöông—See A-Tu-La Vöông. worry about them. We should simply acknowledge Kieân Coá Hueä: Trí hueä maïnh meõ khoâng gì lay their presence. When an odd thought arises, we chuyeån ñöôïc—Strong in wisdom. should recognize it; if it still exists, we should Kieân Coá Laâm: Röøng caây Sa La nôi Ñöùc Phaät nhaäp recognize that it still exists, continues to exist. dieät (vì röøng caây Sa La khoâng heà taøn duø haï hay duø When a feeling of pain arises, we should ñoâng neân goïi laø Kieân Coá Laâm)—The grove of recognize it; if it continues to exist, we should Sala trees, in which Sakyamuni died. recognize that it continues to exist. The essential Kieân Coá Löïc: Stable power. thing is not to let any feeling or thought arise Kieân Coá Taâm: Taâm kieân coá—A solid mind. without recognizing them in mindfulness. Kieân Coá Thaân: Thaân kieân coá vì taát caû chuùng ma Meditation means mindfulness of whatever chaúng phaù hoaïi ñöôïc—The stable body, happening. Meditation is nourishment for our body impossible for demons to destroy. and mind, especially sitting meditation. Through Kieân Coá Thaân Taâm Boà Taùt: See Kieân Coá YÙ Boà sitting meditation, our bodies obtain harmony, feel Taùt. lighter, and are more at peace. The path from Kieân Coá Tònh Quang Vöông: King of Steady observation of our mind to seeing into our own Pure Light, one of the ten kings of Garuda. nature won't be too rough. Meditation requires the Kieân Coá Tröôûng Giaû: Muktasara (skt)—Teân cuûa highest form of discipline, not a constraint, nor an moät vò tröôûng giaû trong kinh Hoa Nghieâm —Name imitation, but a constant awareness of you and of a wealthy and noble person in the Adornment your surroundings. If you use methods of Sutra.

Kieân Coá YÙ: YÙ chí vöõng chaéc khoâng gì lay chuyeån Kieân Nhaãn Ba La Maät: Khanti-paramita (p)— ñöôïc—Firm-willed. Patience paramita—Perfection of forebearance or Kieân Coá YÙ Boà Taùt: Drdhadhyasaya (skt)—Kieân patience—See Nhaãn Nhuïc Ba La Maät. Coá YÙ Boà Taùt trong Thai Taïng Giôùi —Firm-Willed Kieân Phaùp: Vieäc baûo ñaûm cho nhöõng ngöôøi tín Bodhisattva in the Garbhadhatu. taâm vaøo taùi sanh—Things assured to the faithful in Kieân Cung Tieãu Lyù: Duøng ñoøn gaùnh quaûy haønh lyù reincarnation—See Tam Kieân Phaùp. vaø treo giaøy roài

gaùnh leân vai, yù chæ haønh cöôùc Kieân Phuïc: Kanpila (skt)—Teân cuûa moät trong Taêng tu haønh theo loái du phöông hoaèng hoùa—To nhöõng ñeä töû cuûa ñöùc Phaät ñöôïc noùi ñeán trong kinh carry shoes and luggage with a shoulder pole. The Voâ Löôïng Thoï—Name of one of Buddha's term implies a wandering monk who wanders to disciples, whose name was mentioned in the Wu- convert people. Liang-Shou Ching (Amitayus Sutras or Sukha- Kieân Duïc: Kanpila (skt)—Unchangeable desire. vativyuha sutras). Kieân Ñònh: Drdha (skt)—To be determined— Kieân Phöôùc Trang Nghieâm Thaàn: Adornment of Firm—Firmly fixed—Reliable. Stable Blessings Deity (Spirit). Kieân Ñònh YÙ: YÙ chí maïnh meõ vöõng beàn—Firm Kieân Quyeát: Firm—Determined. and stable determination. Kieân Thaân: See Kim Cang Thaân. Kieân Ñöùc Phaät: Firm-Virtue Buddha. Kieân Theä Cöôùc: The feet of resolute Kieân Haï: Vai keà vai—Shoulder by shoulder—commitment—See Kieân Theä Tuùc. One next to another. Kieân Theä Sö Töû: Sö Töû Kieân Theä, hay theä Kieân Haéc Chieân Ñaøn: Kalanusarin (skt)—A kind nguyeän xaû thaân cuûa sö töû khi ñaõ ngoä ñaïo. Ñöùc of precious sandal wood. Thích Ca Maâu Ni trong tieàn kieáp khi coøn ôû nhaân vò Kieân Hueä: Saramati (skt)—See Kieân Hueä Boà Taùt. ñaõ noùi veà coâng ñöùc cuûa aùo caø sa cho sö töû Kieân Kieân Hueä Boà Taùt: Sthiram-bodhi (skt)—Teân cuûa Theä loâng vaøng nghe. Nghe xong sö töû beøn theå moät vò sö AÁn Ñoä—Name of an Indian monk (475- nguyeän xaû thaân—The firmly vowing lion, i.e. 555). Sakyamuni in a previous incarnation. Kieân Höõu: Chaáp höõu moät caùch kieân coá, cho raèng Kieân Theä Tuùc: Feet of resolute commitment— vaïn vaät laø coù thaät—To cling firmly to the idea that Chön kieân theä, vì taát caû vieäc laøm ñeàu roát raùo— things are real. Fulfilling all their tasks. Kieân Lao: Chæ söï vöõng chaéc cuûa ñaát—Firm and Kieân Thöù: Vai thaáp hay thöù baäc thaáp—Of lower stable; that which is stable, the earth. rank. Kieân Lao Ñòa Thaàn: Drthivi (skt)—Trì Ñòa Kieân Thöïc: Kieân thaät—Firm and solid. Thaàn—Coøn goïi laø Kieân Lao Ñòa Thieân, hay Kieân Kieân Thöïc Taâm: Taâm kieân thaät khoâng gì coù theå Lao Ñòa Kyø, teân cuûa vò Nöõ Thaàn Ñaïi Ñòa, töùc laø thay ñoåi hay lay chuyeån ñöôïc —Firm heart. ñaát vöõng beàn vaø Thaàn kieân coá—The earth- Kieân Tín: Firm beliefs. goddess, or deity, or spirit. Kieân Tín Nôi Giôùi Luaät: Firm belief in the Kieân Lao Ñòa Thieân: See Kieân Lao Ñòa Thaàn. commandments. Kieân Maõn Boà Taùt: Dhrtiparipurna (skt)—Vò Boà Kieân Tín Nôi Phaùp: Firm belief in the Law. Taùt kieân coá vieân maõn, veà sau thaønh Phaät hieäu laø Kieân Tín Nôi Phaät: Firm belief in the Buddha. Hoa Tuùc An Haønh Phaät—The firm and complete Kieân Tín Nôi Taêng: Firm belief in the Order bodhisattva, who is to be Buddha Padma-vrsabha-(Sangha). vikramin, attending on Padmaprabha. Kieân Trí: 1) Trí hueä khoâng coù gì coù theå thay ñoåi Kieân Maät Voâ Naêng Hoaïi Phong Luaân: Firm, hay lay chuyeån ñöôïc: Firm knowledge or wisdom; dense, and indestructible atmosphere. 2) Teân cuûa Kim Cang Thaàn: Name of Vajrapani Kieân Maâu Ñòa Thaàn: Prthivi (skt)—Kieân maâu ñòa (see Kim Cang Thaàn (3)). thaàn—Ñaát—The earth, world, ground, soil—Kieân Trì: To persevere. Earth-devi—Earth spirit—See Baùt Lyù Theå Pheä. Kieân Tu: Firm cultivation—Tu haønh kieân ñònh. Kieân Nhaãn: Persevering—Patient. Kieân

Tueä: See Kieân YÙ.

Kieân Tueä Boà Taùt: See Kieân YÙ Boà Taùt. Vasubandhu's Consciousness-only in thirty verses. Kieân Vieân Haûo Töôùng: Hai vai troøn tròa caân He also established the theory of "Self Witnessing phaân—Full and round shoulders like a Banyan Aspect." tree—See Tam Thaäp Nhò Haûo Töôùng. Kieán: Ditthi (skt)—View. Kieân YÙ: 1) Kieân Tueä: Firm wisdom; 2) Taâm yù hay Kieán AÙch Phöôïc: Taø kieán—Yoke of trí tueä kieân coá khoâng gì coù theå thay ñoåi hay lay Unenlightened or non-Buddhist views or wrong chuyeån ñöôïc: Firm mind or wisdom that is views. unshakable. Kieán AÙi: Taát caû moïi meâ hoaëc veà lyù nhö ngaõ kieán Kieân YÙ: Sthiramati (skt)—1) Taâm yù hay trí tueä taø kieán, cuõng nhö taát caû moïi meâ hoaëc veà tham, kieân coá khoâng gì coù theå thay ñoåi hay lay chuyeån saân, si ñeàu laø goác reã cuûa khoå ñau phieàn naõo— ñöôïc: Firm mind or wisdom; 2) Boà Taùt Sa La Maït Views and desires are the root of all suffering, i.e. Ñeå, thuoäc Phaät Giaùo Ñaïi Thöøa, xuaát hieän sau khi the illusion that the ego is a reality and the Ñöùc Phaät nhaäp dieät khoaûng 700 naêm: Name of consequent desires and passions. Sthramati Bodhisattva, an early Indian monk of Kieán AÙi Phieàn Naõo: View turbidity and the Mahayana, about 700 years after the Buddha's afflictions—See Kieán Tröôïc. nirvana; 3) Boà Taùt Taát Xæ La Maït Ñeå, soaïn boä Kieán AÛnh Trung Thuûy: T'ung-Shan's Nhaäp Ñaïi Thöøa Luaän: Sthiramati Bodhisattva who enlightenment when wading a river and glimpsed composed The Commentaries on Entering his reflection in the water—Coâng aùn noùi veà cô Mahayana. duyeân vaán ñaùp giöõa Thieàn sö Vaân Nham Ñaøm Kieân YÙ Boà Taùt: Sthiramati (skt)—Kieân Tueä hay Thaïnh vaø Ñoäng Sôn Löông Giôùi. Theo Caûnh Ñöùc Kieân Hueä Boà Taùt, teân cuûa moät nhaø trieát hoïc thuoäc Truyeàn Ñaêng Luïc, quyeån XV, khi Ñoäng Sôn töø tröôøng phaùi Du Giaø (Yogachara), moät trong möôøi bieät Vaân Nham ñeå ñi nôi khaùc. Vaân Nham hoûi: "Ñi vò thaày noåi tieáng cuûa tröôøng phaùi Duy Thöùc Hoïc. nôi naøo?" Sö thöa: "Tuy lìa Hoøa Thöôïng maø chöa Ngaøi ñaõ soaïn ra nhöõng taùc phaåm bình luaän veà caùc ñònh choã ôû?" Vaân Nham hoûi: "Phaûi ñi Hoà Nam taùc phaåm cuûa Ngaøi Theá Thaân vaø Long Thoï, mong chaêng?" Sö thöa: "Khoâng." Vaân Nham hoûi: "Phaûi trieån khai nhöõng choã gioáng nhau giöõa Yogachara ñi veà queâ chaêng?" Sö thöa: "Khoâng." Vaân Nham vaø Trung Ñaïo. Ngaøi soáng vaøo theá kyû thöù saùu sau hoûi: "Bao laâu trôû laïi?" Sö thöa: "Ñôïi Hoøa Thöôïng Taây lòch. Ngaøi laø ngöôøi tieâu bieåu cho phaùi duy taâm coù choã thì trôû laïi." Vaân Nham baûo: "Töø ñaây moät oân hoøa. Nhöõng taùc phaåm coøn löu laïi cuûa ngaøi laø phen ñi khoù ñöôïc thaáy nhau." Sö thöa: "Khoù ñöôïc Luaän Ñaïi Thöøa Vi Dieäu Phaùp vaø Ñaïi Thöøa Trung chaúng thaáy nhau." Saép ñi, sö laïi thöa: "Sau khi Quaùn Luaän. Ngaøi raát noåi tieáng trong vieäc baùc boû Hoøa Thöôïng traêm tuoåi, chôït coù ngöôøi hoûi 'Taû ñöôïc nhöõng lyù thuyeát cuûa ngaøi Chuùng Hieàn qua taùc hình daùng cuûa thaày chaêng?' Con phaûi ñaùp laøm phaåm Vi Dieäu Phaùp Caâu Xaù Luaän vaø Theá Thaân sao?" Vaân Nham laëng thinh hoài laâu, baûo: "Chæ caùi Tam Thaäp Keä Luaän. Ngaøi cuõng chính laø ngöôøi ñaõ aáy." Sö traàm ngaâm giaây laâu. Vaân Nham baûo: "Xaø laäp ra thuyeát "Töï Chöùng Phaàn" leâ Löông Giôùi thöøa ñöông vieäc lôùn phaûi xeùt kyõ. Sö

(Svasakshatkara)—Name of a philosopher of the vaãn coøn hoà nghi. Sau sö nhôn qua suoái nhìn thaáy Yogachara, one of the ten great masters of the boùng, ñaïi ngoä yù chæ tröôùc, lieàn laøm moät baøi keä: Consciousness-Only School. He wrote several “Thieát kî tuøng tha mích, ñieàu ñieàu döõ ngaõ sô important comments on the works of Vasubandhu Ngaõ kim ñoäc töï vaõng, xöù xöù ñaéc phuøng cöø. and Nagarjuna, in which he attempted to develop Cöø kim chaùnh thò ngaõ, ngaõ kim baát thò cöø the common ground in the teachings of Yogachara Öng tu nhaäm ma hoäi, and Madhyamika. He lived around the 6th century Phöông ñaéc kheá nhö nhö.” AD, he advocated a moderate idealism. Extant (Raát kî tìm nôi khaùc, xa xoâi boû laûng ta works by him are the Treatise of Collection of Ta nay rieâng töï ñeán, choã choã ñeàu gaëp gaõ Mahayana-Abhidharma and the Treatise on the Gaõ nay chính laø ta, ta nay chaúng phaûi gaõ Middle View of the Great Vehicle. He was very Phaûi neân bieát nhö theá, môùi mong hôïp nhö nhö). famous for refuting the theories of Samghabhadra The koan about the potentiality and conditions of through the Treatise on Abhidharmakosa and questions and answers between Zen master Yun-

yen T'an-Shen and T’ung-Shan.The koan about Kieán Baùo: Retribution of seeing—Trong Kinh the potentiality and conditions of questions and Thuû Laêng Nghieâm, quyeån Taùm, kieán baùo chieâu answers between Zen master Yun-yen T'an-Shen daãn caùc nghieäp. Kieán nghieäp naày giao keát thì luùc and T’ung-Shan According to The Records of the cheát, tröôùc heát thaáy löûa ñaày möôøi phöông. Thaàn Transmission of the Lamp (Ch’uan-Teng-Lu), thöùc cuûa ngöôøi cheát nöông bay theo khoùi, sa vaøo Volume XV, as T’ung-Shan prepared to leave ñòa nguïc voâ giaùn, phaùt hieän ra hai töôùng. Moät laø Yun-Yan, Yun-Yan said: “Where are you going?” thaáy saùng thì coù theå thaáy khaép nôi caùc aùc vaät, sanh T’ung-Shan said: “Although I’m leaving the ra sôï haõi voâ cuøng. Hai laø thaáy toái, laëng leõ chaúng master, I don’t know where I’ll end up.” Yun-Yan thaáy gì caû, sinh ra sôï haõi voâ cuøng. Nhö vaäy thaáy said: “You’re not going to Hu-Nan?” T’ung-Shan löûa ñoát. Nôi thính caên, coù theå laøm nhöõng nöôùc soâi said: “No, I’m not.” Yun-Yan said: “Are you trong chaûo ñoàng. Ñoát nôi tyû caên, coù theå laøm khoùi returning home?” T’ung-Shan said: “No.” Yun- ñen, hôi löûa. Ñoát nôi tri vò caên, coù theå laøm nhöõng Yan said: “Sooner or later you’ll return.” T’ung- vieân saét noùng. Ñoát nôi xuùc caên, coù theå laøm caùi loø Shan said: “When the master has an abode, then tro than noùng. Ñoát nôi taâm caên, coù theå sanh ra I’ll return.” Yun-Yan said: “If you leave, it will be ñoáng löûa, tung ra bay caû khoâng giôùi—In the difficult to see one another again.” T’ung-Shan Surangama Sutra, book Eight, retribution of said: “It is difficult to not see one another.” Just seeing, which beckons one and leads one to evil when T’ung-Shan was about to depart, he said: “If ends. The karma of seeing intermingles, so that at in the future someone happens to ask whether I the time of death one first sees a raging can describe the master’s truth or not, how should conflaration which fills the ten directions. The I answer them?” After a long pause, Yun-Yan deceased one’s spiritual consciousness takes said: “Just this is it.” T’ung-Shan sighed. Then flight, but then falls. Riding on a wisp of smoke, it Yun-Yan said: “Worthy Liang, now you have

enters the intermittent hell. There, it is aware of taken on this great affair, you must consider it two appearances. One is a perception of carefully." T'ung-Shan continued to experience brightness in which can be seen all sorts of evil doubt. Later as he crossed a stream he saw his things, and it gives rise to boundless fear. The reflection in the water and was awakened to Yun- second one is a perception of darkness in which Yan's meaning. He then composed this verse: there is total stillness and no sight, and it "Avoid seeking elsewhere, experiences boundless terror. When the fire that for that's far from the self. comes from seeing burns. The sense of hearing. It Now I travel alone, everywhere I meet it. becomes cauldrons of boiling water and molten Now it's exactly me, now I'm not it. copper. When it burns the breath, it becomes black It must thus be understood to merge with smoke and purple fumes. When it burns the sense thusness." of taste, it becomes the scorching hot pellets and Kieán AÛo: Delusion of views—Delusive views— molten iron gruel. When it burns the sense of Hieåu sai veà ngoaïi caûnh khi cho raèng nhöõng thöù touch, it becomes white-hot ember and glowing beân ngoaøi nhö aùo quaàn, aên, nguû, v.v. laø thaät. Taø coals. When it burns the mind, it becomes stars of kieán naày lieân heä tôùi söï thaáy bieát thoâ thieån beân fire that shower everywhere and whip up and ngoaøi—Wrong views for externals (clothes, food, inflame the entire realm of space. sleep, etc.), which are viewed as real rather than Kieán Baát Khoâng: Kieán Baát Khoâng nghóa laø laøm empty in their true nature. Delusion of views are cho chuùng sanh phaùt trieån thieän caên —Fruitful connected with seeing and grasping at the gross seeing means causing sentient beings to develop level. roots of goodness. Kieán AÛo Giaùc: Ditthi-vipallasa (p)—Hallucination Kieán Caùi: Taø kieán vaø voïng thöùc che maát chaân of views—Kieán aûo giaùc khieán ta thaáy caùi voâ taùnh—Wrong views and deluded consciousness thöôøng laø thöôøng—Hallucination of views cause that cover the true nature. us to see impermanence as permanence. Kieán Caáu: Impurity of false views.

Kieán Chaùnh: 1) Thaáy ñuùng theo Chaùnh Phaùp: tieân chuùng ta thaáy ñöôïc baûn taùnh cuûa chính Seeing correctly; 2) Teân cuûa moät ñeä töû Ñöùc Phaät, mình—According to Zen Master D. T. Suzuki in nghi ngôø veà haäu theá: Name of a disciple of the Zen Buddhism, Zen in its essence is the art of Buddha who doubted a future life. seeing into the nature of one's own being, and it Kieán Chaùnh Kinh: Moät vò ñeä töû cuûa Phaät teân laø points the way from bondage to freedom... We can Kieán Chaùnh, nghi ngôø veà haäu theá. Nhaân ñoù Phaät say that Zen liberates all the energies properly ñaõ ñöa ra nhieàu thí duï ñeå baùc boû nhöõng thieân kieán and naturally stored in each of us, which are in meâ chaáp (ñoaïn kieán vaø thöôøng kieán) cuûa Tyø Kheo ordinary circumstances cramped and distorted so Chaùnh Kieán—A Bodhisattva name "Correct that they find no adequate channel for activity. Vision," a disciple of the Buddha who doubted a This body of ours is something like an electric future life, to whom the Buddha is said to have battery in which a mysterious power latently lies. delivered the contents of the Correct Vision Sutra. When this power is not properly brought into Kieán Chaân: Tattva-dris (skt)—Perceiving truth— operation, it either grows moldy and withers away Thaáy ñöôïc chaân taùnh tuyeät ñoái cuûa vaïn

höõu —To or is warped and expresses itself abnormally. It is behold truth or ultimate reality. the object of Zen, therefore, to save us from going Kieán Chaân Taùnh: To see into the nature of our crazy or being crippled. This is what I mean by own being—To behold truth or ultimate reality— freedom, giving free play to all the creative and Thaáy ñöôïc chaân taùnh tuyeät ñoái cuûa vaïn höõu. Theo benevolent impulses inherently lying in our hearts. Thieàn Sö Linh Moäc Ñaïi Chuyeát Trinh Thaùi Lang Generally, we are blind to this fact, that we are in trong boä Thieàn Phaät Giaùo, theo baûn theå, Thieàn laø possession of all the necessary faculties that will ngheä thuaät thaáy ñöôïc chaân taùnh cuûa töøng ngöôøi vaø make us happy and loving towards one another. chæ cho chuùng ta con ñöôøng thoaùt voøng troùi buoäc All the struggles that we see around us come from ñeå ñeán vôùi töï do. Chuùng ta coù theå noùi Thieàn giaûi this ignorance. Zen, therefore, wants us to open a phoùng taát caû caùc naêng löôïng toàn tröõ moät caùch hoøa "third eye," as Buddhists call it, to the hitherto hôïp vaø töï nhieân trong moãi ngöôøi chuùng ta, nhöõng undreamed-of region shut away from us through naêng löôïng ñoù, trong nhöõng tröôøng hôïp bình our own ignorance. When the cloud of ignorance thöôøng, bò neùn chaët vaø bieán daïng, ñeán möùc khoâng disappears, the infinity of the heavens is tìm ra ñöôïc con ñöôøng thích hôïp ñeå phaùt tieát ra manifested, where we see for the first time into thaønh hoaït ñoäng. Thaân vaät lyù cuûa chuùng ta coù theå the nature of our own being. ñöôïc xem nhö moät maùy phaùt ñieän trong ñoù taøng aån Kieán Chaân Thöôïng Nhaân (1173-1262): Shinran moät söùc maïnh huyeàn bí. Khi söùc maïnh aáy khoâng (jap)—Thaân Loan, Toå sö phaùi Chaân Toâng ôû ñöôïc ñöa vaøo hoaït ñoäng moät caùch hôïp lyù, noù seõ Nhaät—The founder of Jodoshinshu. taøn luïi hoaëc seõ bò baêng hoaïi vaø töï bieåu loä ra moät Kieán Chaáp: View-attachment—Attached to one’s caùch baát bình thöôøng. Vì theá, muïc tieâu cuûa Thieàn views—Chaáp chaët vaøo quan ñieåm cuûa mình—Coá laø cöùu chuùng ta khoûi bò ñieân daïi vaø taøn pheá. Ñoù laø chaáp vaøo quan ñieåm cuûa mình, cho raèng kieán thöùc töï do caùi maø toâi hieåu, giaûi phoùng taát caû nhöõng mình ñang coù laø nhöõng chaân lyù tuyeät ñoái khoâng theå xung löïc coù tính saùng taïo vaø töø bicoá höõu trong tim thay ñoåi ñöôïc, maø khoâng chòu côûi môû ñeå ñoùn nhaän mình. Noùi chung, chuùng ta muø quaùng vôùi söï kieän quan ñieåm vaø tueä giaùc cuûa ngöôøi khaùc. Ñaây ñöôïc laø chuùng ta voán sôû höõu taát caû nhöõng khaû naêng caàn goïi laø ‘kieán chaáp’—To be attached to his or her thieát giuùp chuùng ta haïnh phuùc vaø yeâu thöông nhau. own views, maintaining that the knowledge he or Nhöõng cuoäc tranh ñaáu maø chuùng ta thaáy quanh she presently possesses is absolute and mình ñeàu xuaát phaùt töø caùi voâ minh naøy. Do ñoù, unchanging, refuses to open to receive the Thieàn muoán chuùng ta môû moät "con maét thöù ba," viewpoints and insights of others. This is called theo caùch noùi cuûa nhöõng Phaät töû, ñeå töø ñoù thaáy ‘view-attachment’. ñöôïc vuøng caû moät vuøng maø chuùng khoâng heà mô Kieán Chaáp Thuû: Clinging to views. öôùc, ñaõ bò ñoùng kín vì söï voâ minh cuûa chuùng ta. Kieán Chaâu Moâng Buùt Thieàn Sö: Ch'ien-chou Khi nhöõng maây muø voâ minh aáy bieán ñi, caùi voâ taän Mung-bi (Wade-Giles Chinese)—Thieàn sö Kieán

cuûa caùc taàng trôøi môû ra vaø chính ôû nôi ñoù, laàn ñaàu Chaâu Moâng Buùt, teân cuûa moät vò Thieàn sö Trung

Hoa. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu directly and clearly the meaning of the koan chi tieát veà Thieàn sö Kieán Chaâu Moâng Buùt; tuy without resorting to guesses or analysis. If one is nhieân, coù moät cuoäc ñoái thoaïi giöõa Sö vaø ngöôøi ñeä willing to risk missing the point, these koans may töû cuûa mình trong Nguõ Ñaêng Hoäi Nguyeân, quyeån not be absolutely unintelligible or unexplainable, VII: Moät hoâm coù moät vò Taêng hoûi Thieàn sö Kieán but this is not the desirability of many Zen Chaâu Moâng Buùt: "Ai laø Phaät?" Kieán Chaâu Moâng practitioners. Buùt ñaùp: "Khoâng coù chuyeän voâ lyù ôû ñaây." Nhöõng Kieán Chí: The Vision-Attainer. caâu traû lôøi maø caùc vò Thieàn sö ñöa ra cho loaïi caâu Kieán Chí Boå La Thaønh: Kancipura (skt)—Kieán hoûi "Caùi gì hoaëc ai laø Phaät," moãi vò moãi khaùc. Taïi Trì Thaønh—See Kieán Chí Boä La. sao laïi nhö vaäy? Ít nhaát coù moät lyù do laø vì caùc ngaøi Kieán Chí Boä La: Kancipura (skt)—Kieán Chí muoán chuùng ta vöùt boû taát caû nhöõng roái raém vaø Thaønh—Kinh ñoâ cuûa Dravida, baây giôø laø chaáp tröôùc töø beân ngoaøi troùi buoäc chuùng ta nhö laø Conjevaram, khoaûng chöøng 48 daäm veà phía taây ngoân töï, yù töôûng, hay duïc voïng, vaân vaân. Ñaây laø nam Madras—Capital of Dravida, the modern loaïi coâng aùn ôû möùc ñoä naøo ñoù khoù hieåu vaø khoù Conjevaram, about 48 miles south-west of giaûi thích. Nhöõng Thieàn Taêng moâ taû loaïi coâng aùn Madras. naøy nhö laø loaïi "baát khaû theå nhaäp," gioáng nhö Kieán Chính: See Kieán Chaùnh. "nhöõng raëng nuùi baïc vaø nhöõng böùc töôøng saét." Noùi Kieán Chuùng Sanh Ngu Si Cuoàng Loaïn: Seeing ñuùng ra, loaïi naøy chæ coù theå ñöôïc hieåu bôûi nhöõng that there are sentient beings who are foolish and haønh giaû coù trình ñoä cao maø tröïc giaùc saâu xa cuûa deluded—Thaáy coù chuùng sanh ngu si cuoàng hoï töông xöùng vôùi tröïc giaùc cuûa nhöõng ngöôøi ñeà ra loaïn—Boà Taùt thaáy coù chuùng sanh ngu si cuoàng coâng aùn, nhö theá hoï môùi coù theå nhaän thöùc ñöôïc loaïn, hoaëc duøng lôøi aùc thoâ teä ñeå huûy nhuïc, hoaëc tröïc tieáp vaø roõ raøng yù nghóa cuûa coâng aùn maø khoân g duøng dao gaäy ngoùi ñaù ñeå laøm toån haïi, troïn khoâng caàn phaûi nhôø ñeán phoûng ñoaùn hay phaân tích. Neáu vì vieäc naày maø boû taâm Boà Taùt, chæ nhaãn nhuïc nhu haønh giaû saün saøng khoâng sôï hieåu laàm thì nhöõng hoøa chuyeân tu Phaät phaùp, truï ñaïo toái thaéng, nhaäp coâng aùn loaïi naøy coù theå khoâng phaûi laø tuyeät ñoái ngoâi ly sanh—The second definitive mark, seeing khoâng theå hieåu hoaëc khoâng theå giaûi thích ñöôïc, that there are sentient beings who are foolish and nhöng ñaây khoâng phaûi laø ñieàu mong muoán cuûa deluded to the point of madness, reviling, nhieàu haønh giaû tu Thieàn—Zen master Ch'ien-chou attacking, and injuring one another by words and Mung-bi, name of a Chinese Zen master. We do weapons, do not abandon the attitude of an not have detailed documents on this Zen Master; enlightening being because of these scenes; then, however, there is a dialogue between him and his just forbear with tolerance and gentility, disciple in The Wudeng Huiyuan, Volume VII: concentrate on cultivating the way of One day, a monk asked Zen master Ch'ien-chou enlightenment, abide in the

supreme Path, and Mung-bi, "Who is the Buddha?" Ch'ien-chou enter the state of detachment. Mung-bi said, "No nonsense here." The answers Kieán Chöôùng: Caùc loaïi taø kieán daáy leân gaây given by Zen masters to the question of "Who or chöôùng ngaïi cho Boà Ñeà Taâm—The obstruction of what is the Buddha?" are full of varieties; and why heterodox views to enlightenment. so? One reason at least is that they thus desire to Kieán Ñaø Ca: Kanthaka (skt)—Ngöïa “kieàn traéc” free our minds from all entanglements and maø Thaùi töû Taát Ñaït Ña ñaõ côõi ra khoûi kinh thaønh attachments such as words, ideas, desires, etc., ñeå xuaát gia (ngöôøi ta noùi con ngöïa naày laø hoùa thaân which are put up against us from the outside. This cuûa Ñeá Thích)—The horse on which Sakyamuni is a kind of koan which is somewhat difficult to rode when he left home. understand and explain. Zen monks describe this Kieán Ñaõi: Tieáp ñaõi—To entertain—To treat. type of koans as the "impenetrable type," like Kieán Ñaïi: Kieán tính bao truøm khaép phaùp giôùi, moät "silver mountains and iron walls." This can, strictly trong thaát ñaïi nhö saéc tính bao truøm khaép phaùp speaking, only be understood by advanced giôùi—Visibility or perceptibility as one of the practitioners whose profound intuitions match seven elements of the universe. those of the actors, thus enabling them to discern

Kieán Ñaïo: Darsanamarga (skt)—Ditthimagga Kieán Ñaïo Vò: View-path stage—Ñaây laø giai ñoaïn (p)—Con ñöôøng cuûa söï thaáy bieát chaân lyù hay caùi thaáy ñaïo—This is the stage of seeing the path. nhìn döïa treân lyù luaän minh trieát. Thaáy ñöôïc chaân Kieán Ñaéc Trieät: Kentokutetsu (jap)—Coù theå thaáy lyù chaám döùt luaân hoài sanh töû, nhö caùc baäc Thanh thaáu suoát—Can see thoroughly. Vaên vaø Sô Ñòa Boà Taùt (baäc ñaõ thaáy ñöôïc chaân lyù). Kieán Ñaúng Thuû Kieán: Drstiparamasra (skt)— Kieán ñaïo coù nghóa laø trí tueä döïa vaøo lyù trí giuùp tröø Attachment to one’s view—See Kieán Thuû Kieán. boû nhöõng ñam meâ, nhöõng yù töôûng sai laïc, hoaøi Kieán Ñeá: Chöùng ngoä chaân lyù—The realization of nghi, hay nhöõng raøng buoäc vaøo nghi thöùc hay qui correct views—Baäc Thaùnh chöùng quaû Döï Löu taéc. Thaáy ñuùng khaùc bieät vôùi ñi ñuùng. Ñeå phaùn trong Tieåu Thöøa: The Hinayana stage of one who ñoaùn con ñöôøng saép ñi coù ñuùng hay khoâng. Ñoái vôùi entered the stream of holy living—Boà Taùt Kieán ngoaøi ñôøi, muoán thaáy ñuùng tröôùc nhaát hoïc vaán hay Ñòa trong Ñaïi Thöøa (treân baäc sô ñòa): The khoa hoïc laø quan troïng. Tuy nhieân, trong Phaät giaùo Mahayana stage after the first Bodhisattva stage. Ñaïi Thöøa, ñaây laø con ñöôøng treân ñoù ngöôøi ta ñaõ Kieán Ñòa: Darsana-bhumi (skt)—The stage of tröïc tieáp chöùng nghieäm “taùnh khoâng.” Con ñöôøng insight—Thaáy ñöôïc chaân lyù Töù Ñeá, vò thöù tö trong naøy ñoàng thôøi vôùi sô ñòa Boà Taùt, treân ñoù haønh giaû thaäp ñòa, töông ñöông vôùi quaû vò “Döï Löu” trong deïp boû ñöôïc nhöõng nhaän thöùc giaû taïo veà moät caùi Tieåu Thöøa—The discernment of reality of the four ngaõ tröôøng toàn. Theo Kinh Töù Thaäp Nhò Chöông, Noble Truths, the fourth in the ten stages of Chöông 17, Ñöùc Phaät daïy: “Ngöôøi thaáy ñöôïc Ñaïo progress toward Buddhahood, agreeing with the cuõng nhö caàm ñuoác vaøo trong nhaø toái, boùng toái fruit of stream-entry of Hinayana—See Thaäp Ñòa lieàn maát, coøn laïi aùnh saùng. Ngöôøi hoïc Ñaïo maø (A).

thaáy ñöôïc chaân lyù thì voâ minh lieàn dieät, chæ coøn laïi Kieán Ñieân Ñaûo: To see things upside down— trí tueä.”—The path of insight or seeing the truth. False views or wrong views or illusory or Theory, the way or stage of beholding the truth, misleading views—Maét nhaän bieát ngoaïi caûnh ñieân i.e. that of the Sravakas and the first stage of ñaûo hö aûo maø cho laø thöïc, moät trong ba ñieân ñaûo — Bodhisattva (one who has seen the Truth). A path To see things upside down—To regard illusion as of seeing (darsana-marga) is the path in which reality, one of the three subversions insight based on reason, which is capable of (subverters)—See Tam Ñieân Ñaûo. eliminating the passions (klesha), false views Kieán Ñoäc: Chaát ñoäc hay söï ñoäc haïi cuûa taø kieán — (drishti), doubt (vichiktsa), and clinging to rites The poison of wrong views. and rules. The way of viewing is different from Kieán Giaû AÙi Nhaïo Thaàn: Like by All Who See the way of walking. To secular world, to judge Deity (Spirit). whether the path we are going to take is right or Kieán Giaû Haân Laïc Vöông: King of Delight to the not, first of all, science is important. However, in Beholder (king of Kinnara). Mahayana Buddhism, this is the path on which one Kieán Giaûi: Darsana (skt)—Samakhya (skt)— has directly realized emptiness. This also Comprehension—Understanding—Naïi Laït Xaû coincides with the first Bodhisattva level (bhumi). Nang—Discerning—Discriminating—Judgment— On this path meditators completely remove the Opinions—Reasoning—Seeing—Views—Suy ghó artificial conceptions of a permanent self. tìm toøi ñeå hieåu roõ maø choïn löïa (khaúng ñònh söï lyù, According to the Sutra In Forty-Two Sections, keå caû yù nghóa chính ñaùng vaø khoâng chính ñaùng). Chapter 17, the Buddha said: “Those who see the Trí tueä döïa vaøo lyù trí giuùp tröø boû nhöõng ñam meâ, Way are like someone holding a torch when nhöõng yù töôûng sai laïc, hoaøi nghi, hay nhöõng raøng entering a dark room, dispelling the darkness, so buoäc vaøo nghi thöùc hay qui taéc. Trong Thieàn, thieàn that only brightness remains. When you study the sinh phaûi coù nieàm tin tuyeät ñoái veà kieán giaûi cuûa Way and see the Truth, ignorance is dispelled and thaày mình, nhöng neáu thieàn sinh töï nghó mình coù lyù brightness is always present.” do ñeå hoaøi nghi veà naêng löïc cuûa thaày, thì cuõng coù Kieán Ñaïo Sôû Ñoaïn: Abandonable through the theå tham vaán rieâng vôùi thaày. Söï trình baøy veà kieán path of seeing. giaûi naøy khoâng phaûi laø moät maøn kòch nhaøm chaùn Kieán Ñaïo Sôû Ñoaïn Hoaëc: See Kieán Hoaëc. cho caû thaày laãn troø. Quaû thöïc, ñaây laø moät vieäc heát

söùc nghieâm troïng, vaø bôûi vì söï tu taäp Thieàn naøy coù giaûm, ôû Hieàn Thaùnh maø chaúng taêng, truï trong moät giaù trò ñaïo ñöùc heát söùc lôùn lao—Selecting phieàn naõo maø khoâng loaïn, ôû trong thieàn ñònh maø truth. Insight based on reason, which is capable of chaúng laëng leõ, chaúng ñoaïn chaúng thöôøng, chaúng eliminating the passions (klesha), false views ñeán chaúng ñi, chaúng ôû khoaûng giöõa vaø trong ngoaøi, (drishti), doubt (vichiktsa), and clinging to rites khoâng sanh khoâng dieät, taùnh töôùng nhö nhö, and rules. In Zen, absolute confidence is placed in thöôøng truï chaúng ñoåi goïi laø ñaïo.” Tieát Giaûn thöa: the master so far as his understanding of Zen goes, “Thaày noùi chaúng sanh chaúng dieät ñaâu khaùc vôùi

but if the monk thinks he has sufficient reason for ngoaïi ñaïo?" Toå baûo: "Ngoaïi ñaïo noùi chaúng sanh doubting the master's ability he may settle it with chaúng dieät laø ñem caùi dieät ñeå döøng caùi sanh, laáy the master personally at the time of sanzen. This caùi sanh ñeå baøy caùi dieät, dieät vaãn chaúng dieät, sanh presentation of views, therefore, is no idle play for noùi khoâng sanh. Ta noùi chaúng sanh chaúng dieät laø either master or monk. It is, indeed, a most serious voán töï khoâng sanh. Ta noùi chaúng sanh chaúng dieät affair, and because it is so this discipline of Zen laø voán töï khoâng sanh, nay cuõng chaúng dieät, cho has great moral value. neân khoâng ñoàng vôùi ngoaïi ñaïo. Neáu oâng muoán Kieán Giaûi Chaân Chính: Proper comprehension— bieát taâm yeáu, chæ taát caû thieän aùc troïn chôù suy nghó, Söï hieåu bieát chaân chaùnh hay söï hieåu bieát ñuùng veà töï nhieân ñöôïc vaøo taâm theå thanh tònh, laëng leõ Phaät phaùp. Moät hoâm, thieàn sö Laâm Teá thöôïng thöôøng tòch, dieäu duïng haèng sa." Tieát Giaûn nhôø chæ ñöôøng daïy chuùng: "Ñieàu coát yeáu trong vieäc hoïc daïy, hoaùt nhieân ñaïi ngoä, leã töø trôû veà cung daâng hoûi Phaät phaùp baây giôø laø phaûi coù kieán giaûi chaân bieåu taâu leân nhöõng lôøi cuûa Toå. Ngaøy moàng ba chaùnh. Neáu coù ñöôïc kieán giaûi chaân chaùnh, ngöôøi ta thaùng chín naêm aáy nhaø Vua coù chieáu töôûng duï sö khoâng bò nhieãm sanh töû; ñi ñöùng ñöôïc töï do. Khoûi raèng: "Thaày töø vì giaø beänh, vì traåm maø tu haønh, caàn tìm caàu caùi thuø thaéng, maø thuø thaéng töï noù ñeán. laøm phöôùc ñieàn cho ñaát nöôùc, Thaày cuõng nhö Ngaøi Quyù ñaïo löu! Neáu ñôøi nay maø khoâng gaëp gôõ kieán Tònh Danh giaû beänh nôi thaønh Tyø Da ñeå xieån giaûi chaân chaùnh, muoân kieáp ngaøn ñôøi seõ laên troâi döông Ñaïi Thöøa, truyeàn taâm chö Phaät, noùi phaùp trong ba coõi saùu ñöôøng. Neáu quyù vò ñua ñoøi vaø oâm baát nhò. Tieát Giaûn truyeàn laïi lôøi Thaày chæ daïy tri aáp nhöõng ñieàu vui thuù, roài seõ phaûi taùi sanh vaøo kieán Nhö Lai, traåm chöa ñöôïc nhieàu coâng ñöùc buïng daï cuûa traâu boø. Haõy caån troïng!"—Proper laønh, gieo ñöôïc haït gioáng laønh ñôøi tröôùc, môùi gaëp understanding in Buddhism. One day, Zen master Thaày ra ñôøi, ñoán ngoä phaùp thöôïng thöøa, caûm aân Lin-chi entered the hall and addressed the monks, ñöùc Thaày, ñaàu ñoäi khoâng thoâi, cuøng daâng chieác Ma saying, "The main thing in the study of Buddhism Naïp Ca Sa vaø baùt thuûy tinh, saéc cho Thöù Söû Thieàu now is to understand it in the proper way. When Chaâu söûa sang laïi chuøa vaø ban hieäu chuøa cuõ Thaày there is the proper understanding of it, a man is ôû laø chuøa Quoác AÂn—According to the Flatform not defiled by birth-and-death; wherever he goes Sutra, Chapter Nine, Hsieh Chien said, "What are he enjoys perfect freedom. he may not seek to the views and understanding of the Great achieve anything specifically excellent, but this vehicle?" The Master said, "The common person will come by itself. O friends! If you miss to catch sees light and darkness as two, but the wise person the proper comprehension in this life, you will comprehends that their nature is non-dual. The have to go through the triple world and the six non-dual nature is the real nature. The real nature paths for ever so many kalpas. If you run after and does not decrease in common people nor increase cling to your own enjoyments, you will be reborn in worthy sages. In afflictions, it is not

confused in the womb of an ass or a cow. Take care!" and in Dhyana concentration, it is not still. It is Kieán Giaûi Ñaïi Thöøa: The views and neither cut off nor permanent. It does not come or understanding of the Great vehicle—Theo Kinh go. It is not inside, outside, or in the middle. It is Phaùp Baûo Ñaøn, chöông chín, Tieát Giaûn thöa vôùi not produced or destroyed. The nature and mark is Luïc Toå: “Theá naøo laø kieán giaûi Ñaïi thöøa?” Toå ñaùp: ‘thus, thus.’ It permanently dwells and does not “Minh cuøng vôùi voâ minh, phaøm phu thaáy hai, change. It is called the ‘Way.’” Hsieh Chien said, ngöôøi trí roõ suoát taùnh noù khoâng hai, taùnh khoâng hai “How does your explanation of the self-nature as töùc laø thaät taùnh; thaät taùnh ôû phaøm phu maø chaúng neither produced nor destroyed differ from that of

other religions?” The Master answered, “As non- hieåu bieát toaøn dieän vaø trieät ñeå giaùo lyù cuûa ñöùc production and non-extinction are explained by Phaät; tuy nhieân, trong Thieàn, kieán khoâng nhöõng other religions, extinction ends production and bieåu thò söï hieåu bieát caùc nguyeân taéc vaø chaân lyù production reveals extinction. Their extinction is Thieàn, maø noù coøn nguï yù caû caùi nhìn tænh thöùc phaùt not extinction and what they call production is not xuaát töø kinh nghieäm giaùc ngoä. 'Kieán' theo nghóa production. My explanation of non-production and naøy coù theå ñöôïc hieåu laø 'thaáy thöïc taïi' hoaëc 'moät non-extinction is this: originally there was no caùi nhìn veà thöïc taïi'. Nhöng trong khi 'kieán' coù production and now there is no extinction. For this nghóa laø nhìn thaáy thöïc taïi, noù khoâng haøm yù 'sôû reason my explanation differs from that of other höõu', hay 'khaéc phuïc' thöïc taïi. Moät chaâm ngoân religions. If you wish to know the essentials of the Thieàn noùi: "Lyù tuy ñoán ngoä, söï phaûi tieäm tu." Noùi mind, simply do not think of good or evil. You will caùch khaùc, sau khi ñaõ ñaït ngoä haønh giaû vaãn phaûi tu then enter naturally the clear, pure substance of taäp cho ñeán khi naøo caùi ngoä ñoù chín muoài, cho ñeán the mind, which is deep and permanently still, and khi naøo haønh giaû ñaït ñöôïc ñaïi cô ñaïi duïng. Nhöõng whose wonderful abilities are as numerous as the noã löïc tìm kieám phöông caùch tu taäp tröôùc khi ñaït sand grains in the Ganges River.” Hsieh Chien ngoä cuøng vôùi söï tu taäp sau khi ngoä naøy laø caùi maø received this instruction and was suddenly greatly nhaø Thieàn goïi laø 'haønh' hay 'coâng phu'. Nhö vaäy, enlightened. He bowed, took leave and returned tham Thieàn goàm hai phöông dieän. 'Kieán' vaø 'Haønh', to the palace to report the Master’s speech. That vaø caû hai phöông dieän naøy ñeàu caàn thieát. Coå ñöùc year on the third of the ninth month a daïy: "Ñeå thaáy ñöôïc taùnh, ngöôøi ta phaûi leo leân taän proclamation was issued (by the King) in praise of ñænh nuùi vaø nhìn töø ñoù; ñeå baét ñaàu cuoäc haønh trình the Master. It read: “The Master has declined our Thieàn ñeå ñi ñeán giaùc ngoä, haønh giaû phaûi xuoáng taän invitation because of old age and illness. He ñaùy bieån, vaø baét ñaàu ñi töø ñoù." Maëc daàu toaø nhaø cultivates the Way for us and is a field of blessings Thieàn ñöôïc choáng ñôõ bôûi hai truï coät chính laø 'Kieán' for the country. The Master is like Vimalakirti, vaø 'Haønh', nhöng giaùo lyù Thieàn phaàn lôùn nhaán who pleaded illness in Vashali. He spreads the maïnh vaøo 'Kieán' hôn. Ñieàu naøy ñaõ ñöôïc chöùng great fruit widely,

transmitting the Buddha-mind thöïc bôûi ñaïi thieàn sö Qui Sôn, sö daïy: "Caùi kieán and discoursing on the non-dual Dharma. Hsieh cuûa oâng chöù khoâng phaûi caùi haønh, chính laø ñieàu Chien has conveyed the Master's instruction, the maø ta quan taâm." Ñoù cuõng laø lyù do taïi sao caùc knowledge and vision of the Tathagata. It must be thieàn sö chæ toaøn nhaán maïnh vaøo 'ngoä' vaø doàn heát due to accumulated good acts, abundant blessings noã löïc ñeå ñem ñeä töû cuûa hoï tröïc tieáp ñeán 'ngoä'. and good roots planted in former lives that we now Nhö treân ñaõ noùi, Thieàn laø moät giaùo lyù thöïc tieãn vaø have met with the Master when he appears in the tröïc chæ nhaát, Thieàn tìm caùch gaït qua moät beân taát world and have suddenly been enlightened to the caû nhöõng vaán ñeà vaø nhöõng thaûo luaän thöù yeáu maø Supreme Vehicle. We are extremely grateful for chæ thaúng vaøo 'Kieán', töùc laø caùi thaáy hay caùi nhìn his kindness, which we receive with bowed heads thöïc taïi. Ñieàu naøy ñöôïc bieåu thò trong toaøn boä and now offer in return a Mo Na robe and crystal truyeàn thoáng nhaø Thieàn. Cuoái cuøng, söï nhaán maïnh bowl as gifts. We order the Magistrate of Shao vaøo 'Kieán' ñöôïc thò chöùng bôûi voâ soá coâng aùn Thieàn Chou to rebuild the temple buildings and convert hay ngoân cuù Thieàn. Trong soá naøy coù leõ lôøi cuûa the Master's former dwelling place into a temple thieàn sö Baùch Tröôïng laø ñaày yù vò nhaát: "Neáu moät to be called 'Kuo-EÂn' or the Country's Kindness." ñeä töû coù thò kieán ngang vôùi thaày mình, y chæ coù theå, Kieán Giaûi Thuø Thaéng: Superior point of view. nhieàu nhaát laø, thaønh töïu ñöôïc coù moät nöûa nhöõng gì Kieán Haønh: Rational behaviour—To see and to maø oâng thaày ñaõ thaønh töïu. Chæ khi naøo moät ñeä töû practice—Seeing and practicing—Thieàn laø moät coù thò kieán vöôït troäi hôn thaày, ngöôøi aáy môùi xöùng phaùp moân tu taäp raát thöïc tieãn, neân haønh giaû tu ñaùng ñöôïc thaày truyeàn thuï."—Zen is a very Thieàn phaûi neân luoân nhôù phöông caùch tu taäp 'Kieán practical method, so Zen practitioners should Haønh' cuûa chö Toå ngaøy tröôùc. Kieán coù nghóa laø always remember the method of 'seeing and thaáy hay quan saùt; vaø haønh coù nghóa laø thöïc haønh practicing' from ancient Zen masters. 'To see' or hay coâng phu. Trong Phaät giaùo, 'kieán' nguï yù söï 'to view' means seeing, viewing or observing; and

'to practice' means action or work. In Buddhism, surpassing that of his Master is he deserving of the 'to see' implies the over-all understanding of the Instruction." teachings from the Buddha; however, in Zen, it Kieán Hoùa Moân: Phaùp moân giaùo hoùa do Phaät toå does not only denote the understanding of Zen gaây döïng gaàn 26 theá kyû veà tröôùc—The door of principles and truth, but it also implies the teaching and converting (transforming by awakened view that springs from the teaching), founded by Sakyamuni Buddha almost enlightenment experience. In this sense, 'seeing' twenty-six centuries ago. can be understood as 'seeing reality' or 'a view of Kieán Hoøa Ñoàng Giaûi: Idea concord—Kieán Hoøa reality'. But while 'seeing' signifies the seeing of Ñoàng Giaûi laø moät trong saùu ñieåm soáng chung hoøa reality, it does not imply the 'possession' or hôïp trong töï vieän maø Ñöùc Phaät ñaõ daïy trong Kinh 'mastery' of reality. A Zen proverb says: "Reality Ñaïi Baùt Nieát Baøn

vaø Kinh Phuùng Tuïng trong can be seen in an abrupt manner, but the matter Tröôøng Boä Kinh—Idea concord, one of the six should be cultivated step by step." In other words, points of reverent harmony or unity in a monastery after one has attained enlightenment, he should or convent or sixfold rules of conduct for monks cultivate it until it reaches its full maturity, until he and nuns in a monastery which the Buddha taught has gained great power and flexibility. All the pre- in the Mahaparinibbana Sutta and Sangiti Sutta— enlightenment (before-enlightenment) searching See Luïc Hoøa Kính Phaùp. and striving, together with the post-enlightenment Kieán Hoaëc: Darsana-marga-prahatavyanusaya (after-enlightenment) cultivation, is what Zen (skt)—Delusive views—Delusions of views— Buddhists call 'the practice' or 'the work'. Thus Zen Illusions arise from false views—Caùc loaïi phieàn work consists of two main aspects, the 'View' and naõo vaø caùm doã khôûi leân töø taø kieán. Nhöõng aûo giaùc the 'Action', and both are indispensable. Ancient hay caùm doã khôûi leân töø söï suy ñoaùn sai laàm veà taø virtues taught: "To gain a view, one should climb kieán hay taø thuyeát—Perplexities or illusions and to the top of a mountain and look from there; to temptations arise from false views or theories. begin the journey of Zen, practitioners should go Perplexities arise from false views or theories. down to the bottom of the sea, and from there start Kieán Hoaëc Tö hoaëc: AÛo töôûng ñöa ñeán taø kieán— walking." Although the edifice of Zen is supported Illusory or misleading views and thoughts: by these two main pillars, the 'View' and the 1) Kieán Hoaëc: Caùc loaïi voïng kieán, phaân bieät taø 'Action', but Zen teaching lays most of its stress on vaïy, gaây ra nhöõng meâ hoaëc—Delusions in the the 'View'. This is attested by the great master, visible world. Kuei-shan, who said, "Your view, but not your 2) Tö Hoaëc: Laáy tình caûm meâ chaáp tham, saân, si, action, is the one thing that I care about." That is maø nghó caûm veà vaïn höõu treân theá gian— also the reason why the Zen Masters put all their Illusions in the mental or moral world. emphasis on Enlightenment and concentrate their Kieán Hueä: Do söï tu taäp thieàn ñònh maø ñöôïc phaùt efforts on bringing their disciples directly to trí tueä veà caùc thöù kieán chaáp—The wisdom of right enlightenment. As above mentioned, being a most views, arising from dhyana meditation. practical and straightforward teaching, Zen seeks Kieán Hyû: Vui möøng—Happy—Merry. to brush aside all secondary matters and Kieán Keát: Sakkayaditthi (p)—Satkaya-drsti discussions and to point directly to the 'seeing' or (skt)—The tie of false views of permanent ego— 'viewing of Reality'. This is shown in the whole View of self—Phieàn naõo do taø kieán gaây ra khieán tradition of Zen. The emphasis on the 'View' is chuùng sanh laên troâi trong luaân hoài sanh töû, moät witnessed by innumerable Zen koans and sayings. trong cöûu keát—The bond of heterodox views, Among them perhaps the most expressive one is which fastens the individual to the chain of Master Pai-chang's remark: "If the disciple has a transmigration, one of the nine attachments—See view equal to his Master, he can, at most, Thaân Kieán and Cöûu Keát. accomplish but half of what his Master has Kieán Khoå Sôû Ñoaïn Phieàn Naõo: Phieàn naõo ñoaïn achieved. Only when the disciple has a view töø ñöôïc nhôø thaáy

chaân lyù cuûa söï khoå —Afflictions eliminated by insight into the truth of suffering.

Kieán Khoảng Tröôùc Kheá: Thaáy loã laøm ñuùng neâm. Boà Taùt phaûi traùnh caùc bieân kieán naày ñeå ñaït tôùi moät Trong thieàn, töø naày coù nghóa laø caùc baäc thieàn sö traïng thaùi chöùng ngoä vöôït khoûi loái nhìn xaùc ñònh daãn daét ñoà ñeä ñuùng phaùp moân—To make a well- cuõng nhö phuû ñònh veà theá giôùi—The intelligence fitting wedge after seeing the hole. In Zen, the whereby a proposition is set up. This is one of the term means Zen master guide and teach disicples two kinds of knowledge mentioned in the according to their capacities. Lankavatara Sutra. The intelligence sets up all Kieán Kyø Sinh, Baát Nieäm Kieán Kyø Töû; Vaên Kyø kinds of distinction over a world of appearances, Thanh, Baát Nieäm Thöïc Kyø Nhuïc: Ñaõ troâng thaáy attaching the mind to them as real. Thus it may con vaät luùc soáng thì khoâng nôõ aên thòt; ñaõ nghe establish rules of reasoning whereby to give tieáng keâu khoùc cuûa chuùng thì khoâng nôõ aên thòt— judgments to a world of particulars. It is logical Having seen animals alive, one cannot bear to see knowledge, it is what regulates our ordinary life. them die; having heard their death cries, one But as soon as something is established in order to cannot bear to eat their flesh—See AÊn Chay. prove it, that is, as soon as a proposition is made, it Kieán Laäp: Samaropa (skt). sets up something else at the same time and goes 1) Xaây döïng: Thaønh laäp—Thieát laäp—Saùng laäp— on to prove itself against that something else. To build—To establish—To errect—Raising There is nothing absolute here. This setting or up—To set up—To found a school, sect, establishing is elsewhere designated as Samaropa. thought or practice. All where there are none such in reality. Owing to 2) Söï khaúng ñònh hay söï thieát laäp lyù trí, traùi laïi these propositions definitely held up as true, vôùi ñoái laäp: Assertion, or theory-making. opposite ones will surely rise and there will take Samaropa stands against refutation (apavada). place a wrangling or controversy between the Kieán Laäp Nhaân: Nguyeân nhaân coù tính xaây döïng— opposing parties. The Buddha advised Supportive cause. Bodhisattvas to avoid these one-sided views I Kieán Laäp Sai Bieät Haønh: Prabhadapracara order to atain a state of enlightenment which is (skt)—Establishment of differentiation in beyond the positive as well as beyond the practices—Individualizing side of the existence. negative way of viewing the world. Kieán Laäp Trí: Pratishthapika (skt)— Kieán Laäu: Ditthasava (p)—AÛo töôûng taø kieán cho Pratishthapikabuddhi (skt)—Intelligence—Caùi trí raèng nhöõng thöù giaû hôïp laø coù thaät. Kieán laäu thöôøng nhôø ñoù moät meänh ñeà ñöôïc thieát laäp. Ñaây laø moät ñöôïc bao goàm vaøo höõu laäu—The illusion of trong hai loaïi trí ñöôïc noùi ñeán trong Kinh Laêng viewing the seeming as real. Canker of false Giaø. Töùc laø caùi trí kieán laäp taát caû caùc loaïi phaân views is often included in the canker of becoming. bieät veà moät theá giôùi cuûa caùc hình töôùng, buoäc caùi Kieán Luaän: Kieán luaän laø ham thích lyù luaän hay taâm vaøo caùc hình töôùng maø cho chuùng laø thöïc. Do baøn luaän veà lyù tri thöùc—Talk of perception. ñoù, trí naày thieát laäp nhöõng nguyeân taéc lyù luaän töø ñoù Kieán Lung Ñaû Lung: Thaáy ngöôøi khaùc ñan loàng maø ñöa ra caùc phaùn ñoaùn veà moät theá giôùi cuûa caùc cuõng baét chöôùc ñan loàng. Trong thieàn, töø naày coù

ñaëc thuø. Noù laø moät caùi trí lyù luaän, noù laø caùi ñieàu nghóa laø söï baét chöôùc trong tu haønh chöù khoâng coù ñoäng cuoäc soáng haèng ngaøy cuûa chuùng ta. Nhöng chuû kieán hoaëc moät nieàm tin quyeát ñònh—To ngay khi moät caùi gì ñoù ñöôïc xaùc laäp ñeå chöùng toû weave a cage after seeing other people weaving noù, töùc laø ngay khi moät meänh ñeà ñöôïc taïo thaønh, cages. In Zen, the term indicates an exact ñoàng thôøi noù laïi kieán laäp moät caùi gì khaùc nöõa vaø imitation without one's own views or a firm belief. tieáp tuïc töï chöùng toû noù traùi vôùi caùi gì khaùc aáy. ÔÛ Kieán Löu: Torrent of wrong views—Taø kieán hay ñaây khoâng coù gì tuyeät ñoái caû. Söï kieán laäp hay xaùc nhöõng suy töôûng aûo aûnh hay kieán hoaëc cuûa tam laäp naày ñöôïc ñònh nghóa ôû moät choã khaùc laø kieán giôùi, moät trong boán doøng suy töôûng, töùc nhöõng thöù laäp. Kyø thaät ôû moïi nôi khoâng coù caùi gì laø thöïc caû, phieàn naõo khieán chuùng sanh troâi daïc, chìm ñaém do bôûi meänh ñeà naày ñöôïc chaáp chaët laøm thöïc maø trong doøng thaùc luaân hoài sanh töû—Wrong views, nhöõng meänh ñeà ñoái laäp chaéc chaén seõ sinh khôûi vaø or the illusion of seeing things as they seem, not ôû ñaáy seõ xaõy ra söï tranh caõi hay baøi baùng giöõa caùc as they really are, one of the four wholesome phe ñoái nghòch. Vì theá maø Ñöùc Phaät khuyeân caùc vò dharmas that causes sentient beings to drift and

drown in the torrential stream of Samsara—See Kieán Phaân: Khía caïnh chuû quan—Subjective Boán Doøng Thaùc Sanh Töû. aspect. Kieán Minh Thieàn Sö (1206-1289): Teân cuûa moät Kieán Phaân Bieät: Drishtivikalpa (skt)—Caùc thöù vò Thieàn sö Trieàu Tieân vaøo theá kyû thöù XIII— kieán giaûi döïa vaøo söï phaân bieät nhò bieân veà hieän Name of a Korean Zen master in the thirteenth höõu—Views based on the dualistic discrimination century. of existence. Kieán Nghieät: Nhöõng taø kieán voïng töôûng laøm toån Kieán Phaàn: Darsana-bhaga (skt)—Theo Giaùo Sö haïi cho vieäc nhaän ra chaân taùnh—Wrong views and Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Phaät deluded thoughts that damage the realization of Giaùo, trong Phaùp Töôùng Toâng, ñaây laø moät trong the true nature. boán phaàn cuûa moãi thöùc vôùi baûn chaát lieân ñôùi. Chuû Kieán Nhaân Töï: Kennin-ji (jap)—Kieán Nhaân Töï theå soi chieáu hay nhìn thaáy vaø kinh nghieäm noù — thuoäc phaùi Laâm Teá, Phaät giaùo Nhaät Baûn, ñöôïc According to Prof. Junjiro Takakusu in “The Thieàn sö Minh Am Vinh Taây (1141-1215) khai Essentials of Buddhist Philosophy,” the saùng. Kieán Nhaân Töï laø moät trong nhöõng töï vieän Dharmalaksana School, this is one of the four Nhaät Baûn hieän vaãn coøn ñaøo taïo caùc thieàn sö theo functional divisions of interdependent nature of truyeàn thoáng chính thoáng cuûa Thieàn—Name of a each of the consciousness. The subjective or the monastery of the Japanese Rinzai school, founded seeing portion illumines, sees and experiences the by Zen master Myoan Eisai. The Kennin-ji is one outer object—See Boán Phaàn Cuûa Thöùc. of the few Japanese monasteries in which monks Kieán Phaät: Ken-Butsu (jap)—Thaáy baùo thaân vaø are still trained today in the authentic Zen öùng thaân cuûa Phaät—Beholding Buddha—To see tradition. Buddha. Kieán Nhaân Töï Phaùi: Kenninji-ha (jap)—Thieàn 1) Haøng phaøm phu vaø nhò thöøa, do caùi bieát phaân

phaùi Kieán Nhaân Töï, moät trong nhöõng nhaùnh thieàn bieät neân chæ thaáy ñöôïc öùng thaân cuûa Phaät: Due quan troïng nhaát trong tröôøng phaùi Laâm Teá ôû Nhaät to clinging to discrimination, ordinary people Baûn. Phaùi naøy do Thieàn sö Minh Am Vinh Taây and Hinayana see only the nirmanakaya or (1141-1215) khai saùng. Hieän nay phaùi naøy coù body of incarnation of the Buddha. khoaûng 70 ngoâi töï vieän treân khaép Nhaät Baûn — 2) Boà Taùt vaø Ñaïi Thöøa, khoâng coøn phaân bieät neân Kenninji branch, founded by Zen master Myoan thaáy caû öùng thaân vaø baùo thaân Phaät: Eisai. This is one of the most important branches Bodhisattvas and Mahayana, without clinging from Lin-Chi school in Japan. Up to now, this to discrimination, see both the body of branch has about 70 temples throughout Japan. incarnation (nirmanakaya) and the spiritual Kieán Nhaát Thieát Nghóa: Ken-Issai-Gi (jap)— body or body in bliss (sambhogakaya) of the Vision of all meanings. Buddha. Kieán Nhaát Thieát Nghóa Phaät: Sarvarthadaria 3) Nhöõng ngöôøi khoâng coù duyeân laønh (khoâng Buddha (skt)—Vision-of-all-meanings Buddha. troàng caên laønh) ôû kieáp tröôùc khoâng thaáy caû hai Kieán Nhöùt Thieát Truï Ñòa: thöù öùng thaân vaø baùo thaân: Those who did not 1) Kieán hoaëc ôû tam giôùi khi thaáy söï vaät theo veû cultivate good roots in their past lives, see daùng chöù khoâng nhö thaät—Wrong views neither nirmanakaya nor sambhogakaya of which are common to the trailokya. Delusions the Buddha. arising from seeing things as they seem, not Kieán Phaät Phaùp Quaùn Saùt: Quaùn saùt thaáy Phaät as they really are. phaùp, vì sieâng tu Phaät nhaõn—Observation seeing 2) Moïi kieán hoaëc trong tam giôùi, moät trong boán the verities of Buddhahood, cultivating the loaïi truï trong voøng sanh töû tam giôùi—The enlightened eye. delusions arising from seeing things as they Kieán Phaät Taäp Khí: Taäp khí thaáy Phaät—The seem, not as they are, one of the four abidings habit energy of seeing Buddha. found in the three realms of mortality—See Kieán Phaät Toå Nhö Sinh Oan Gia: Thaáy Phaät Toå Töù Chuûng Sanh Töû Truï. nhö gaëp keû thuø. Trong thieàn, töø naày aùm chæ moät lôøi Kieán Phaùp: Manifest world. khuyeân khoâng chaáp tröôùc ngay caû chaáp vaøo hình

töôïng Phaät toå—To see Buddha is similiar to disciples. In Zen, the term indicates that one seeing a foe. In Zen, the term implies an advice of cannot see the real nature of things due to the non-attachment, even an attachment to the image attachment to the ego (ego-grasping)—See Ñoäng of the Buddha. Sôn Tam Saám Laäu. Kieán Phi Kieán: Nhöõng caùi deã thaáy deã bieát vaø Kieán Sôû Ñoaïn: Darsana-heya (skt)—To cut off nhöõng ñieàu saâu saéc huyeàn dieäu—The visible and delusions of view—See Kieán Sôû Ñoaïn Phaùp. the invisible—Phenomenal and noumenal—See Kieán Sôû Ñoaïn Nghieäp: Darsana-heya-karma Lyù Söï. (skt)—Nhöõng nghieäp laøm trieät tieâu nhaän thöùc— Kieán Phöôïc: Phieàn naõo do taø kieán (cho nhöõng thöù Karmas or actions that eliminate the path of giaû hôïp laø coù thaät) gaây ra, troùi buoäc con nguôøi vaøo seeing. voøng sanh töû—The bond of the illusion of Kieán Sôû Ñoaïn Phaùp: Darsana-heya (skt)—Nhöõng heterodox opinions which binds men and robs yeáu toá bò trieät tieâu treân ñöôøng nhaän thöùc (kieán them of freedom (mistaking the seeming for the ñaïo)—Factors eliminated in the path of seeing. real)—See Töù Phöôïc.

Kieán Taùnh: Kensho (jap)—Kensho-Godo (jap)— Kieán Quaù Ö Sö Phöông Kham Truyeàn Thoï: See into one's own nature—Nhìn thaáy ñöôïc Phaät Kieán giaûi cuûa ñeä töû phaûi vöôït hôn thaày môùi coù ñuû taùnh hay nhìn thaáy baûn taùnh thaät cuûa chính mình. tö caùch ñöôïc thaày trao phaùp—In order to receive Veà maët töø nghóa, "kieán taùnh" vaø "ngoä" coù cuøng the transmission of the dharma lamp from the moät yù nghóa vaø chuùng thöôøng ñöôïc duøng laãn loän master (to succeed to the dharma, or methods, of vôùi nhau. Tuy nhieân khi noùi veà söï giaùc ngoä cuûa the master), disciples' comprehension must be Phaät vaø chö toå, ngöôøi ta thöôøng duøng chöõ "ngoä" beyond the understanding of the master. hôn laø "kieán taùnh" vì ngoä aùm chæ moät kinh nghieäm Kieán Saéc Minh Taâm: Thaáy saéc maø thaáu roõ nguoàn saâu hôn. Ñaây laø moät caâu noùi thoâng duïng trong nhaø taâm—To see forms to understand thoroughly the Thieàn. Kieán taùnh coù nghóa laø "thaáy taùnh tröïc tieáp source of mind. vaø tìm thaáy trong ñoù taùnh cuûa chính mình ñoàng theå Kieán Saéc Nhaõn: Maét thaáy saéc—Seeing an object vôùi taùnh cuûa vuõ truï." Toâng Laâm Teá tu taäp phöông with the eye—ÔÛ ñaây vò Tyø Kheo, maét thaáy saéc, phaùp "kieán taùnh" naøy, nhöng toâng Taøo Ñoäng thì khoâng coù hoan hyû, khoâng coù öu phieàn, an truù xaû, khoâng. Tuy nhieân, muïc ñích vaø söï thaønh ñaït chính chaùnh nieäm, giaùc tænh. Ñaây laø moät trong saùu phaùp cuûa Ñaïi Thöøa Thieàn vaãn xem "chaân ngoä" laø chuû haèng truù maø Ñöùc Phaät daïy trong Kinh Phuùng Tuïng yeáu. Thieàn sö Philip Kapleau vieát trong quyeån 'Ba trong Tröôøng Boä Kinh—Here a monk , on seeing Truï Thieàn', kieán taùnh khoâng phaûi laø moät hieän an object with the eye, is neither pleased töôïng ngaãu nhieân. Gioáng nhö moät maàm caây nhoâ (sumano) nor displeased (dummano), but remains leân khoûi maûnh ñaát ñaõ ñöôïc gieo haït, boùn phaân, vaø equanimous (upekhako), mindful and clearly deïp coû saïch seõ, chöùng ngoä ñeán vôùi caùi taâm ñaõ aware. This is one of the six stable states which nghe thaáy vaø tin vaøo chaân lyù cuûa Phaät vaø ñaõ ñoaïn the Buddha taught in the Sangiti Sutta in the Long dieät töø trong coäi reã khaùi nieäm naëng neà veà söï phaân Discourses—See Luïc Haèng Truù. bieät ta vaø ngöôøi. Vaø cuõng gioáng nhö phaûi nuoâi Kieán Saéc Vaên Thinh: Thaáy saéc maø thaáu roõ nguoàn döôõng maàm caây môùi nhoâ leân cho ñeán khi lôùn, vieäc taâm; nghe tieáng maø ngoä ñöôïc thaùnh ñaïo—To see reøn luyeän haønh Thieàn nhaán maïnh ñeán söï caàn thieát forms to understand thoroughly the source of cuûa tu taäp sao cho giaùc ngoä sô khôûi ñaït ñeán ñoä mind; and to hear sounds to realize the way of the chín muøi qua vieäc tham coâng aùn hoaëc chæ quaùn ñaû sages. toïa cho ñeán khi noù khôi ñoäng maïnh meõ cuoäc soáng Kieán Saám Laäu: One cannot see the real nature of cuûa töøng ngöôøi. Noùi caùch khaùc, ñeå vaän haønh treân things—Ñaây laø moät trong ba ñieàu chaáp tröôùc maø neàn yù thöùc ñöôïc naâng cao hôn nhôø kieán taùnh, phaûi thieàn sö Ñoäng Sôn Löông Giôùi neâu ra cho ngöôøi ra söùc reøn luyeän, ñeå haønh ñoäng phuø hôïp vôùi nhaän hoïc. Kieán saám laäu coù nghóa laø vì chaáp ngaõ neân thöùc chaân lyù naøy. Moät duï ngoân töø trong moät boä khoâng thaáy ñöôïc taùnh chaân thaät cuûa vaïn phaùp— kinh vaïch cho chuùng ta thaáy moái töông quan giöõa This is one of the three attachments that Zen giaùc ngoä vaø toïa thieàn haäu

giaùc ngoä. Trong caâu master Tung-Shan-Lieng-Chieh displayed to his chuyeän, giaùc ngoä ñöôïc ví nhö moät thanh nieân sau

nhieàu naêm löu laïc, ngheøo ñoùi nôi xöù ngöôøi, boãng equated with post-kensho zazen, that is, with ñöôïc tin ngöôøi cha giaøu coù ñaõ töø khaù laâu ñeå laïi taøi broadening and deepening the initial awakening. saûn cho mình. Vieäc thöïc söï sôû höõu kho baùu aáy töø Kieán Taùnh Thaønh Phaät: Kensho-Jo-Butsu (jap)— thöøa keá hôïp phaùp vaø trôû neân ñuû naêng löïc ñeå quaûn Seeing one's own nature and becoming a lyù moät caùch khoân ngoan, ñöôïc ví vôùi toïa thieàn haäu Buddha—Kieán Taùnh laø nhìn thaáy ñöôïc Phaät taùnh kieán taùnh, töùc laø vôùi môû roäng vaø ñaøo saâu giaùc ngoä hay nhìn thaáy baûn taùnh thaät cuûa chính mình. Kieán sô khôûi—To behold the Buddha-nature within Taùnh Thaønh Phaät coù nghóa laø nhìn thaáy ñöôïc Phaät oneself or to see into one's own nature. taùnh hay nhìn thaáy baûn taùnh thaät cuûa chính mình. Semantically "Beholding the Buddha-nature" and Veà maët töø nghóa, "kieán taùnh" vaø "ngoä" coù cuøng "Enlightenment" have virtually the same meaning moät yù nghóa vaø chuùng thöôøng ñöôïc duøng laãn loän and are often used interchangeably. In describing vôùi nhau. Tuy nhieân khi noùi veà söï giaùc ngoä cuûa the enlightenment of the Buddha and the Phaät vaø chö toå, ngöôøi ta thöôøng duøng chöõ "ngoä" patriarchs, however, it is often used the word hôn laø "kieán taùnh" vì ngoä aùm chæ moät kinh nghieäm "Enlightenment" rather than "Beholding the saâu hôn. Ñaây laø moät caâu noùi thoâng duïng trong nhaø Buddha-nature." The term "enlightenment" Thieàn. Ñaây laø moät trong taùm nguyeân taéc caên baûn, implies a deeper experience. This is a common cuûa tröïc giaùc hay lieân heä tröïc tieáp vôùi taâm linh cuûa saying of the Ch'an (Zen) or Intuitive School. "To tröôøng phaùi Thieàn Toâng. Luïc Toå raát döùt khoaùt veà see into one's own nature" means "looking into chuyeän thaáy taùnh khi ngöôøi ta hoûi ngaøi: "Toå Hoaøng your own nature directly and finding it to be the Mai khi phoù chuùc truyeàn thoï gì?" Toå ñaùp: "Khoâng same as the ultimate nature of the universe." It is, truyeàn thoï gì heát, chæ luaän moân 'thaáy taùnh', chaúng however, the main aim of the Mahayana ñaù ñoäng gì ñeán pheùp 'giaûi thoaùt hoaëc toïa thieàn Meditation, and its attainment is considered to be nhaäp ñònh'." Luïc Toå goïi tu theo caùch naøy laø "taø the real awakening. According to Zen Master meâ", khoâng ñaùng ñeán hoïc hoûi, nhöõng ngöôøi ñaàu oùc Philip Kapleau in The Three Pillars of Zen, kenso troáng roãng, suoát ngaøy ngoài im thin thít khoâng nghó (enlightenment) is no... haphazard phenomanon. töôûng gì heát trong khi "caû ñeán ngöôøi ngu, neáu boãng Like a sprout which emerges from a soil which has choác ngoä chaân lyù, môû con maét hueä vaãn thaønh baäc been seeded, fertilized, and thoroughly weeded, trí, chöùng vaøo Phaät Ñaïo." Khi Luïc Toå nghe thuaät satori comes to a mind that has heard and believed laïi pheùp daïy cuûa Baéc Toâng (See Thaàn Tuù) coát the Buddha-truth and then uprooted within itself chaän ñöùng taát caû tö töôûng, laëng im ngoài kieát giaø the throttling notion of self-and-other. And just as quaùn töôûng maõi khoâng naèm, Toå tuyeân boá nhöõng one must nurture a newly emerged seedling until pheùp haønh ñaïo aáy hoaøn toaøn voâ ích, xa vôùi

Thieàn maturity, so Zen training stresses the need to ripen lyù, vaø sau ñoù Toå ñaõ ñoïc baøi keä: an initial awakening through subsequent koan "Khi soáng, ngoài chaúng naèm practice and or shikan-taza until it thoroughly Cheát roài naèm chaúng ngoài animates one's life. In other words, to function on Moät boä xöông muïc thuùi the higher level of consciousness brought about by Coù gì goïi coâng phu?" kensho (kieán taùnh), one must further train oneself To see one's own nature or to behold the Buddha- to act in accordance with this perception of Truth. nature within oneself or to see into one's own This special relationship between awakening and nature. Beholding the Buddha-nature within post-awakening zazen is brought out in a parable oneself or to see into one's own nature. in one of the sutras. In this story enlightenment is Semantically "Beholding the Buddha-nature" and compared to a youth who, after years of destitude "Enlightenment" have virtually the same meaning wandering in a distant land, one day discovers that and are often used interchangeably. In describing his wealthy father had many years earlier the enlightenment of the Buddha and the bequeathed him his fortune. To actually take patriarchs, however, it is often used the word possession of this treasure, which is rightly his, "Enlightenment" rather than "Beholding the and become capable of handling it wisely is Buddha-nature." The term "enlightenment" implies a deeper experience. This is a common

saying of the Ch'an (Zen) or Intuitive School. voïng nhö xa vuõng nöôùc ñoäc."—Wrong views Through it one sees one's own nature and result in torture. This is one of the ten causes and becomes a Buddha. This is one of the eight effects. According to the Surangama Sutra, book fundamental principles, intuitional or relating to Eight, the Buddha reminded Ananda about the direct mental vision of the Zen School. The Sixth habit of wrong views as follows: "Habits of views Patriarch, Hui-neng, insists on this in a most and the admixture of understandings, such as unmistakable way when he answers the question: Satkayadrishti, views, moral prohibitions, "As yo your commission from the fifth patriarch of grasping, and deviant insight into various kinds of Huang-mei, how do you direct and instruct others karma, which bring about opposition and produce in it?" The answe was, "No direction, no mutual antagonism. From them there come into instruction there is; we speak only of seeing into being court officials, deputies, certifiers, and one's Nature and not of practicing dhyana and registrars. They are like people traveling on a seeking deliverance thereby." The sixth Patriarch road, who meet each other coming and going. considered them as "confused" and "not worth Because these two habits influence one another, consulting with." They are empty-minded and sit there come into being official inquiries, baited quietly, having no thoughts whatever; whereas questions, examinations, interrogations, public "even ignorant ones, if they all of a sudden realize investigations, exposure, the youth who record the truth and open their mental eyes are, after all, good and evil, carrying the record books of the wise men and may attain even to Buddhahood." offenders' arguments and retionalizations, and Again, when the patriarch was told of the method other such experiences. Therefore, the Thus Come of instruction adopted by the masters of the Ones of the ten directions look upon evil views Northern school of Zen,

which consisted in and name them the ‘pit of views.’ Bodhisattvas stopping all mental activities. quietly absorbed in regard having false and one-sided views as they contemplation, and in sitting cross-legged for the would standing on the edge of a steep ravine full longest while at a stretch, he declared such of poison.”—See Thaäp Nhaân Thaäp Quaû. practices to be abnormal and not at all to the point, Kieán Thanh Tònh: Views are pure. being far from the truth of Zen, and added this Kieán Thaønh Coâng AÙn: Hieän Thaønh Coâng AÙn— stanza: Theo Bích Nham Luïc, taéc 9, moät vò Taêng hoûi "While living, one sits up and lies not, Trieäu Chaâu: "Trieäu Chaâu laø gì?" Trieäu Chaâu ñaùp: When dead, one lies and sits not; "Ñoâng moân, taây moân, nam moân, baéc moân." Trieäu A set of ill-smelling skeleton! Chaâu muoán chöùng toû cho chuùng ta thaát taát caû caùc What is the use of toiling and moiling so?" phaùp voán ñaõ nhö theá, töï hieån baøy Phaät taùnh. Cuõng Kieán Taâm Kieán Taùnh: Kenshin-Kensho (jap)— nhö vaäy, coâng aùn khoâng nhôø taïo taùc, coâng aùn nhö See Seeing the Mind, seeing the Nature. thaät voán ñaõ coù saün. Haønh giaû tu thieàn neân luoân nhôù Kieán Taäp Nhaân: Habits of wrong views—Habits raèng nhöõng baûn vaên veà coâng aùn laø nhöõng thöù boå of views—Quaû baùo cuûa kieán taäp laø bò tra taán khaûo trôï cho söï ñaøo taïo thieàn vaø ñöøng bao giôø xem ñaûo. Ñaây laø moät trong möôøi nhaân möôøi quaû. Theo chuùng nhö khuoân vaøng thöôùc ngoïc maø haønh giaû tu Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ thieàn phaûi tuaân theo. Haønh giaû tu thieàn töø moät nhaéc nhôû ngaøi A Nan veà Kieán Taäp Nhaân nhö sau: coâng aùn tuyeät nhieân khoâng tìm caùch ñeå bieát xem “Kieán taäp giao minh, nhö thaân kieán, kieán thuû, giôùi moät thieàn sö naøo ñoù ñaõ soáng nhö theá naøo trong quaù caám thuû, taø giaûi, caùc nghieäp. Phaùt töø nôi choáng khöù, hay coù theå noùi ra nhöõng lôøi gì; ñieàu maø haønh traùi, sinh ra traùi nhau. Nhö vaäy neân coù söù vua, chuû giaû quan taâm laø chính baûn thaân mình hieåu vaø thöïc laïi caàm vaên tòch laøm chöùng. Ví nhö ngöôøi ñi ñöôøng hieän chaân lyù soáng trong coâng aùn ngay ôû ñaây vaø qua laïi gaëp nhau. Hai taäp giao nhau, neân coù caùc baây giôø. Haønh giaû tu thieàn cuõng neân nhôù raèng vieäc tra hoûi, gian traù, xeùt gaïn, khaùm tra, vaïch cöùu, nhieàu coâng aùn chæ hieän leân nhöõng giai thoaïi noâng soi roõ, vaø thieän aùc ñoàng töû tay caàm quyeån soå ñeå caïn vaø vui ñuøa töø söï haøi höôùc saâu saéc cuûa caùc bieän baïch. Vì theá möôøi phöông Phaät goïi aùc kieán laø thieàn sö ngaøy xöa. Tuy nhieân, noùi gì thì noùi, chuùng haàm aùi kieán. Boà Taùt traùnh caùc söï thieân chaáp hö ta phaûi ñoàng yù raèng nhöõng coâng aùn naày coù coâng

naêng giuùp caùc thieàn sö ngaøy xöa ñaït ñöôïc ñaïi masters in guiding and teaching disciples. Ask giaùc—According to the Pi-Yen-Lu, example 9, a one, answer ten; raise one, understand three. monk asked Chao-chou, "What is Chao-chou?" Seeing the rabbit he looses the falcon; he uses the Chao-chou answered, "The east gate, west gate, wind to fan the flame; he does not spare his south gate, and north gate." Chao-chou wants to eyebrows. In example 27 of the Pi-Yen-Lu, one prove to us that all things themselves reveal day, a monk asked Yun Men, "How is it when the Buddha-nature. In the same manner, all koans are tree withers and the leaves fall?" Yun Men said, the realized law

of the universe. They are "Body exposed in the golden wind." The term available, not created. Zen practitioners should indicates the freedom that practitioners achieve always remember that texts of koans are aids in after seeing their own nature (the mind being free Zen training and they should not be considered as from delusion). In general, to uphold and establish a model that practitioners must strictly followed. the vehicle of our sect, you must take up the For Zen practitioners with a koan, it is absolutely burden with your entire being and not fear for not the point to be informed about what a certain your eyebrows, you must stretch out in the tiger's Zen master experienced or said in the past; but mouth and allow others to pull back and forth and rather to realize themselves right here and right drag you down. If you're not like this, how will now the living truth toward which the koan points. you be able to help people? Zen practitioners should also remember that many Kieán Thuû: Drsty-upadana (skt)—Ditthi (p)—Chaáp of the koans only appear superficially as amusing thuû vaøo taø kieán—Attachment to views—Clinging anecdotes, not rarely ancient Zen masters have a to wrong views—Stubborn perverted views— profound sense of humor. However, no matter Nhöõng tranh caõi do chaáp vaøo yù kieán coá chaáp vaøo what we say, we must agree that the power of thieân kieán cuûa mình. Kieán chaáp taø vaïy, moät trong these koans can help ancient Zen masters attain töù thuû—Wrong views caused by attachment to enlightenment. one's own erroneous understandings (to hold Kieán Thaønh Töïu: Gain of right views—Caùc loaøi heterodox doctrines and be obsessed with the höõu tình vì ñöôïc kieán thaønh töïu maø ñöôïc sanh leân sense of the self). Clinging to heterodox views, thieän thuù hay Thieân giôùi—Beings arise in a happy, one of the four kinds of clinging—See Töù Chaáp heavenly state after death because of the gain of Thuû. right views. Kieán Thuû Kieán: Drstiparamasra (skt)— Kieán Thaàn Kieán Quyû: Laøm ñieàu xaèng baäy—To Attachment to one's view—Nhöõng tranh caõi do do nonsensical things. chaáp vaøo yù kieán coá chaáp vaøo thieân kieán cuûa mình, Kieán Thoá Phoùng Öng: Seeing the rabbit one moät trong nguõ Kieán. Loái naày laø khuynh höôùng cuûa looses the falcon—Thaáy daáu thoû beøn thaû chim öng nhöõng ngöôøi giöõ laáy yù mình vaø choáng laïi söï thay ra saên ñuoåi. Thieàn toâng duøng thuaät ngöõ naøy ñeå chæ ñoåi. Khoâng yù thöùc ñöôïc söï sai quaáy, maø vaãn giöõ yù, söï nhanh choùng cuûa baäc thieàn sö trong luùc tieáp hoùa khoâng theøm nghe ngöôøi khaùc; hoaëc vì töï aùi hay vì ñoà ñeä. Hoûi moät ñaùp möôøi, neâu moät roõ ba, thaáy thoû cöùng ñaàu ngang ngaïnh cöù tieáp tuïc giöõ caùi sai caùi thaû chim öng, nhôn gioù thoåi löûa, chaúng tieác loâng dôû cuûa mình—Wrong views caused by attachment maøy haõy gaùc laïi. Trong thí duï thöù 27 cuûa Bích to one's own erroneous understandings. To hold Nham Luïc, moät hoâm coù moät vò Taêng hoûi Vaân heterodox doctrines and be obsessed with the Moân: "Khi laù ruïng caønh khoâ thì theá naøo?" Vaân sense of the self. That is the tendency of those Moân ñaùp: "Thaân baøy gioù Thu." Thaân baøy gioù thu, who maintain their point of view or resist and duï cho söï töï taïi cuûa haønh giaû sau khi kieán taùnh oppose change—See Nguõ Kieán. (taâm khoâng bò raøng buoäc bôûi phieàn naõo). Phaøm laø Kieán Thuû Söù: The trials of delusion and suffering ngöôøi

döïng laäp toâng thöøa, phaûi laø toaøn thaân gaùnh from holding heterodox doctrines. vaùc, chaúng tieác loâng maøy, nhaèm mieäng coïp naèm Kieán Thöùc: Learning—Knowledge—Qua nhöõng ngang, maëc cho noù loâi ngang keùo doïc. Neáu chaúng lôøi daïy cuûa chö Phaät vaø chö Toå, chuùng thaáy Thieàn nhö theá thì laøm sao coù theå vì ngöôøi ñöôïc?—In Zen, khoâng giuùp cho chuùng ta moät kieán thöùc naøo, maø the term implies the quick reactions from Zen cuõng khoâng laõng phí thì giôø tranh bieän kieán thöùc

vôùi chuùng ta. Thieàn chæ gôïi yù hoaëc chæ thaúng, gained an insight into the truth of Zen he khoâng phaûi vì Thieàn muoán laøm cho söï vieäc theâm immediately took up all his commentaries on the môø môø aûo aûo, maø chính vì Thieàn khoâng theå laøm gì Diamond Sutra, once so valued and considered khaùc hôn ñöôïc cho chuùng ta, baèng khoâng Thieàn indispensable that he had to carry them wherever khoâng neà haø ñöa chuùng ta ñeán choã thoâng ñaït. Noùi he went; he now set fire to them, reducing all the toùm laïi, trong Thieàn, khoâng coù caùi gì phaûi caét manuscripts to nothingness. He exclaimed: nghóa, khoâng coù caùi gì caàn daïy ñeå theâm vaøo kieán "However, deep your knowledge of abstruse thöùc cuûa mình. Tröø phi söï hieåu bieát böøng leân töï philosophy, it is like a piece of hair placed in the trong mình, ngoaøi ra khoâng coù kieán thöùc naøo coù vastness of space; and however important your giaù trò heát, vì loâng chim keát leân ñaàu coù moïc ñöôïc experience in things worldly, it is like a drop of bao giôø?—Through Buddhas' and Patriarchs' water thrown into an unfathomable abyss. To teachings, we see that Zen does not give us any learn or not to learn, we know ourselves!" intellectual assistance, nor does it waste time in Kieán Thöùc Phaøm Phu: Worldly knowledge. arguing the point with us; but it merely suggests or Kieán Thöùc Phaân Bieät Cuûa Phaøm Phu: indicates, not because it wants to be indefinite, but Differentiating knowledge—Kieán thöùc bieän bieät because that is really the only thing it can do for cuûa phaøm phu, phaân bieät ta vaø ngöôøi, ñuùng vaø us. If it could, it would do anything to help us sai—Provisional wisdom of ordinary beings, it is come to an understanding. In short, in Zen there is the everyday mind continually making distinction nothing to explain, nothing to teach, that will add between self and others, right and wrong. to your knowledge. Unless it grows out of Kieán Thöùc Roäng: Wide knowledge. yourself, no knowledge is really of value to you, a Kieán Thöùc Vaø Suy Dieãn: Knowledge and borrowed plumage never grows. deductions—Trong Hoaøng Baù Ngöõ Luïc, ñaïi sö Kieán Thöùc Huyeàn AÛo: Parikalpita (skt)—Illusory Hoaøng Baù daïy: "Thôøi buoåi baây giôø, ngöôøi ta chæ knowledge—Kieán thöùc huyeàn aûo laø söï gaùn gheùp tìm caùch nhoài nheùt nhöõng kieán thöùc vaø suy dieãn, sai laàm moät yù töôûng khoâng coù thöïc cho moät ñoái hoaëc truy tìm nhöõng hieåu bieát coù tính saùch vôû vaø töôïng do nhaân duyeân taïo ra. Ñoái töôïng naày chæ goïi ñoù laø 'tu taäp Phaät phaùp.' Hoï khoâng bieát raèng hieän höõu trong trí töôûng töôïng vaø khoâng töông öùng tích luõy nhöõng kieán thöùc vaø suy dieãn nhö theá seõ coù vôùi thöïc taïi—Illusory knowledge is the false taùc duïng ngöôïc laïi, chaúng khaùc naøo döïng leân attribution of an imaginary idea to an object nhöõng chöôùng ngaïi vaät. Chæ chaêm chaêm trau doài

produced by its cause and conditions. It exists only kieán thöùc laøm cho baïn gioáng nhö moät ñöùa treû töï in one's imagination and does not correspond to gaây cho mình chöùng aên khoâng tieâu vì nuoát laáy nuoát reality. ñeå quaù nhieàu söõa. Nhöõng ngöôøi hoïc Ñaïo theo Tam Kieán Thöùc Huyeàn Trieát: Knowledge of abstruse Thöøa (Thieàn, Ñaïi Thöøa, vaø Nguyeân Thuûy) laø philosophy—Trieát lyù thaâm huyeàn laø loaïi trieát lyù nhöõng ngöôøi nhö vaäy. Baïn coù theå goïi hoï laø nhöõng khoâng caàn thieát trong nhaø Thieàn. Sau khi ñaït ngoä ngöôøi khoå sôû vì chöùng aên khoâng tieâu. Khi nhöõng gì vôùi Hoøa Thöôïng Long Ñaøm, Ñöùc Sôn ñaõ gom taát ñöôïc cho laø kieán thöùc vaø suy dieãn ñoù khoâng tieâu caû nhöõng baøi luaän giaûi kinh Kim Cang do oâng soaïn hoùa ñöôïc, chuùng bieán thaønh ñoäc döôïc vì chuùng ra, thöù maø oâng ñaõ töøng yeâu quí, ñi ñaâu cuõng mang naèm treân caûnh giôùi luaân hoài. Trong taâm Boà Ñeà theo, sau ñoù oâng noåi löûa leân ñoát khoâng chöøa laïi thöù tuyeät ñoái khoâng coù daïng kieán thöùc ñoù."— gì heát. OÂng noùi: "Huyeàn trieát daàu luaän ñieäu cho According to The Zen Teaching of Huang Po, the ñeán ñaâu cuõng chaúng khaùc gì ñaët moät sôïi loâng vaøo great master taught: "In these days people only hö khoâng voâ taän; coøn veà kinh nghieäm vaïn söï treân seek to stuff themselves with knowledge and theá gian naøy hay cuøng kieáp taän soá tìm kieám then deductions, seeking everywhere for book- choát maùy huyeàn vi cuõng gioáng nhö ñoå moät gioït knowledge and calling this 'Dharma-practice.' nöôùc xuoáng vöïc saâu khoâng ñaùy, chaúng thaám vaøo They do not know that so much knowledge and ñaâu. Hoïc vôùi chaúng hoïc, chæ moät mình ta bieát."— deduction have just the contrary effect of piling up Knowledge of abstruse philosophy is not obstacles. Merely acquiring a lot of knowledge necessary in Zen. When Te-shan (Tokusan) makes you like a child who gives himself

indigestion by gobbling too much curds. Those about 48 miles south-west of Madras—Kinh ñoâ who study the Way according to the Three cuûa Dravida, baây giôø laø Conjevaram, khoaûng Vehicles (Zen, othe Mahayana, Theravada) are all chöøng 48 daäm veà phía taây nam Madras. like this. All you can call them is people who Kieán Trieàn: Taø kieán vaø voïng thöùc che maát chaân suffer from indigestion. When so-called taùnh—Wrong views and deluded consciousness knowledge and deductions are not digested, they that cover the true nature—See Kieán Nghieät. become poisons, for they belong to the plane of Kieán Troïc: See Kieán Tröôïc. samsara. In the Absolute, there is nothing at all of Kieán Trung Tònh Quoác Keá Ñaêng Luïc: Chien- this kind." chung Ching-kuo Hsu-teng Lu—Chien-chung Kieán Thöùc Thöôøng Nghieäm: Paratantra (skt)— Ching-kuo Supplementary Record of the Lamp— Empirical knowledge—Thöôøng Nghieäm laø söï hay See Nguõ Ñaêng Hoäi Nguyeân. bieát veà moät ñoái töôïng do nhaân duyeân maø coù. Ñaây Kieán Tröôïc: Drsti-kasaya (skt)—View turbidity— laø kieán thöùc töông ñoái vaø duøng ñeå phuïc vuï cho caùc Taø kieán khôûi leân laøm vaån ñuïc Chaùnh Phaùp, moät muïc ñích cuûa cuoäc soáng—Empirical knowledge is trong nguõ tröôïc—Wrong views which cause the knowledge of an object produced by its cause corruption of doctrinal views, one of the five and conditions. This is relative knowledge and corruptions—See Nguõ Tröôïc.

serves the practical purposes of life. Kieán Tröôïc Nhò Phaùp: View turbidity and Kieán Thöùc Tuyeät Ñoái: Parinispanna (skt)— afflictions—See Kieán Tröôïc and Phieàn Naõo. Absolute knowledge—Tuyeät ñoái laø chaân lyù cao Kieán Tröôøng Töï: Kenchoji (jap)—Chuøa Kieán nhaát hay chaân nhö, chaân lyù tuyeät ñoái. Huyeàn aûo vaø Tröôøng thuoäc phaùi Laâm Teá, Phaät giaùo Nhaät Baûn, thöôøng nghieäm töông öùng vôùi chaân lyù töông ñoái, maø teân vò vieän tröôûng ñaàu tieân laø moät thieàn sö coøn tuyeät ñoái thì töông öùng vôùi chaân lyù cao nhaát Trung Hoa teân Lan Kheâ Ñaïo Long. Thieàn vieän cuûa Trung Luaän toâng—The absolute knowledge is naèm trong vuøng Thöông Lieâm, noù laø moät phaàn cuûa the highest truth or tathata, the absolute. The "Nguõ Sôn", thuoäc trung taâm Thieàn lôùn naày ôû Nhaät illusory knowledge and empirical knowledge Baûn. Kieán Tröôøng Töï laø moät trong nhöõng töï vieän correspond to relative truth (samvrti-satya), and Nhaät Baûn hieän vaãn coøn ñaøo taïo caùc thieàn sö theo the absolute knowledge to the highest truth truyeàn thoáng chính thoáng cuûa Thieàn—Name of a (paramartha-satya) of the Madhyamika system. monastery of the Japanese Rinzai school, the first Kieán Tính: See Kieán Taùnh. abbot of which was the Chinese Zen master Lan- Kieán Tính Nhö Quaùn Chöôûng Thöôïng Lieãu ch'i Tao-lung (Rankei Doryu). It is located in Lieãu Phaân Bieät: Haønh giaû tu Thieàn phaûi thaáy taùnh Kamakura and belongs to the Five Mountains roõ raøng nhö xem ñoà vaät trong loøng baøn tay—Zen (Gosan) of this center of Zen in Japan. The practitioners must see their own nature clearly as Kencho-ji is one of the few Japanese monasteries they see things the the palm of their hand. In other in which monks are still trained today in the words, Zen practitioners should be able to see the authentic Zen tradition. "Essence" or "Reality" as if beholding something Kieán Tröôøng Töï Phaùi: Kenchoji-ha (jap)—Thieàn vivid and clear, right in the palm of his hand; and phaùi Kieán Tröôøng Töï, moät trong nhöõng nhaùnh his step should always be firm and steady—See thieàn quan troïng nhaát cuûa doøng Döông Kyø trong Nguyeân Tónh Thaäp Moân. tröôøng phaùi Laâm Teá ôû Nhaät Baûn. Phaùi naøy do Kieán Tính Thaønh Phaät: Kensho-Jo-Butsu (jap)— Thieàn sö Lan Kheâ Ñaïo Long (1213-1278) khai See Kieán Taùnh Thaønh Phaät. saùng. Hieän nay phaùi naøy coù khoaûng 406 ngoâi töï Kieán Tònh Ñòa: See Caøn Hueä Ñòa. vieän treân khaép Nhaät Baûn—Kenchoji branch, Kieán Tranh: Coá chaáp nôi yù kieán sai laàm cuûa mình founded by Zen master Rankei-Doryu. This is one maø tranh caõi—Wrangling on behalf of heterodox of the most important branches from Yogi lineage views; striving to prove them. of the Rinzai Zen in Japan. Up to now, this branch Kieán Tri: See Tri Kieán. has about 406 temples throughout Japan. Kieán Trì Thaønh: Kancipura (skt)—Kieán Chí Boä Kieán Tu: Kieán hoaëc vaø tu hoaëc (kieán hoaëc laø meâ La—Capital of Dravida, the modern Conjevaram, hoaëc veà nghóa lyù maø baäc kieán ñaïo phaûi döùt boû; tu

hoaëc laø meâ hoaëc veà söï vieäc maø ngöôøi tu phaûi loaïi Kieán Voâ Thöôïng: Dassananuttariyam (p)—The tröø)—Wrong views and wrong views in practice unsurpassable of vision—Unsurpassed sights— (heterodoxy). Theo Kinh Phuùng Tuïng trong tröôøng Boä Kinh, ñaây Kieán Tueä: See Kieán Hueä. laø moät trong saùu voâ

thöôïng—According to the Kieán Tuøy Mieân: Wrong views—Inherent Sangiti Sutta in the Long Discourses of the tendency to false view—The underlying tendency Buddha, this is one of the six unsurpassed things— to views. See Luïc Voâ Thöôïng. Kieán Tö: Views and thoughts—See Kieán Hoaëc Kieán Vöông Trai: Leã cuùng Trai Taêng ba ngaøy sau and Tö Hoaëc. khi coù ngöôøi cheát, khi maø vong linh ngöôøi cheát Kieán Tö Giôùi: The realm of view and thought. ñang chaàu Dieâm Vöông (Leã Kieán Dieâm Vöông)— Kieán Tö Hoaëc: Misleading views and thoughts— The service on the third day when the deceased Thaáy vaø nghó töôûng theo aûo voïng töø nhöõng nhaän goes to see King Yama. xeùt khoâng hoaøn haûo, vôùi nhöõng caùm doã cuûa yeâu Kieán Xöù: Ngay nôi taø kieán khôûi sanh luaân hoài— gheùt, vaân vaân. Muoán loaïi boû nhöõng caáu chöôùng The state of wrong views—The state of wrong naày, ngöôøi ta phaûi tuaân thuû vaø haønh trì giôùi luaät views gives rise to transmigration. (meâ chaáp töôùng sanh töû)—Things seen and Kieàn Chuøy: Loaïi khí cuï khi goõ vaøo thì phaùt ra thought illusions from imperfect perception, with tieáng. Caùc töï vieän duøng noù ñeå thoâng baùo cho ñaïi temptation to love, hate, etc., to be rid of these chuùng hoäi hoïp hay nhöõng söï kieän quan troïng false views and temptations, one must cultivate khaùc—An instrument, made of copper. When it is and observe moral precepts—See Kieán Hoaëc Tö striked it will make a sound. Monasteries use it to Hoaëc. inform meetings or other important events. Kieán Töôùng: Chuyeån Töôùng—Theo Khôûi Tín Kieàn Döõ: Vinataka (skt)—Tyø Na Ña Ca—Moät Luaän, do caùi nghieäp töôùng thöù nhaát maø chuyeån trong taùm nuùi lôùn quanh nuùi Tu Di—One of the hoùa thaønh caùc töôùng coù theå thaáy ñöôïc —The state eight great mountains which surround Sumeru or condition of visibility, which according to the Mountain—See Cöûu Sôn Baùt Haûi. Awakening of Faith, arises from motion. Kieàn Ñaø La Boà Taùt: Gandharaja-bodhisattva Kieán Vaên: Experience—Knowledge—(skt)—Höông Vöông Boà Taùt—See Höông Vöông. Learning—Thaáy vaø nghe: Seeing and hearing— Kieàn Ñaø La Ngheä Thuaät: Ngheä thuaät Phaät giaùo Thaáy Phaät baèng maét vaø nghe Phaät phaùp baèng theo cung caùch Hy Laïp—Greek style Buddhist chính tai cuûa mình: Beholding the Buddha with the Art. eyes and hearing his truth with the ears. Kieàn Ñaø La Quoác: Gandhara (skt)—Xöù Kieàn Ñaø Kieán Vaên Giaùc Tri: Taát caû nhöõng caûm giaùc vaø Veä—Name of an ancient kingdom, north of nhaän thöùc phaùt sinh khi saùu thöùc tieáp xuùc vôùi theá India—See Caøn Ñaø La. giôùi vaïn vaät beân ngoaøi. Theo Phaät giaùo, taát caû Kieàn Ñaït Baø: Caøn Thaùt Baø—See Gandharva. nhöõng caûm giaùc vaø nhaän thöùc naày ñeàu laø hö huyeãn Kieàn Ñeå: Ghantin (skt)—Teân cuûa moät trong khoâng thaät—All experiences and perceptions that nhöõng ngöôøi con cuûa ngöôøi anh cuûa vua Ba Tö originate when six consciousnesses are in touch Naëc nöôùc Xaù Veä thôøi ñöùc Phaät coøn taïi theá —Name with external things in the world. According to of one of the children of King Prasenajit's elder Buddhism, all these experiences and perceptions brother. are unreal. Kieàn Ñoä: Khanda (skt)—Kieän Ñoä. Kieán Vaên Sinh: Söï thaáy vaø nghe chaân lyù Phaät 1) Moät mieáng, moät maûnh, moät phaàn, moät chöông trong ñôøi quaù khöù—Past life of seeing and hearing saùch—A piece, a fragment, a

portion, a Buddha-truth. section, a chapter. Kieán Voõng: Löôùi buûa cuûa taø kieán (troùi buoäc khoâng 2) Quy luaät töï vieän: Monastic rules. cho thaân taâm ta giaûi thoaùt khoûi luaân hoài sanh töû) — 3) Khanda (p)—Skandha (skt)—Uaån, nhoùm, taäp The net of heterodox views, or doctrines, which hôïp. Thaân ngöôøi laø taäp hôïp cuûa naêm uaån: Saéc binds men and rob them of freedom. (rupa), thoï (vedana), töôûng (sanna), haønh (sankhara), thöùc (vinnana).

Kieàn Ñoä Kinh: Khandaka (p)—Kinh Kieàn Ñoä— vieän chuû ra ñuoåi oâng Taêng naøy ñi choã khaùc!" Nhöõng qui luaät caên baûn cho Taêng giaø, phaàn thöù nhì Kieàn Phong laïi hoûi chuùng Taêng: "Saùu neûo trong boä Luaät Taïng—Basic rules for the Sangha, luaân hoài coù con maét naøo?" Taêng chuùng khoâng the second part of the Vinaya Pitaka. lôøi ñoái ñaùp—A monk asked, "How does one Kieàn Nam: Ghana (skt)—Thôøi kyø thöù tö trong escape the Three Realms?" Qianfeng said, naêm thôøi kyø cuûa baøo thai, töùc laø 47 ngaøy sau khi "Call the temple director and have him chase thoï thai (thôøi kyø kieân haäu)—The fourth in the five this monk out of here!" Qianfeng asked the periods of a foetus, a foetus of forty-seven days. monks, "The six tendencies of the turning Kieàn Phong Vieät Chaâu Thieàn Sö: Esshu Kempo wheel of transmigration have what eye?" The (jap)—Ch'ien-feâng Yueh-chou (Wade-Giles monk didn't answer. Chinese)—Qianfeng Yuezhou (Pinyin Chinese)— Moät vò Taêng hoûi: "Theá naøo laø lôøi ñaøm luaän Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát sieâu Phaät vieät Toå?" Kieàn Phong noùi: "Laõo veà Thieàn sö Kieàn Phong Vieät Chaâu; tuy nhieân, coù Taêng hoûi oâng ñaáy!" Vò Taêng noùi: "Xin Hoøa moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Thöôïng ñöøng hoûi laïi con." Kieàn Phong noùi: Truyeàn Ñaêng Luïc, quyeån XVII: Thieàn sö Kieàn "Neáu maø laõo Taêng hoûi oâng, cuõng khoâng khaùc Phong Vieät Chaâu laø ñeä töû cuûa Thieàn Sö Ñoäng Sôn gì oâng hoûi laõo taêng. Vaäy thì ñeå laõo Taêng hoûi Löông Giôùi. OÂng soáng vaø daïy Thieàn ôû thaønh Vieät oâng, theá naøo laø lôøi ñaøm luaän sieâu Phaät vieät Chaâu, moät nôi naèm veà phía ñoâng nam cuûa vuøng Toå?"—A monk asked, "What is the talk that is maø baây giôø laø Haøng Chaâu, ôû veà phía baéc cuûa tænh beyond the Buddhas and ancestors?" Giang Taây—We do not have detailed documents Qianfeng said, "I ask you." The monk said, on Zen Master Qianfeng Yuezhou; however, there "Master, please don't ask me." Qianfeng said, is some interesting information on him in The "If I ask you, it doesn't make any difference. Records of the Transmission of the Lamp (Ch'uan- So I ask you, what is the talk that is beyond Teng-Lu), Volume XVII: Zen Master Qianfeng the Buddhas and ancestors?" Yuezhou was a disciple of Zen master Dongshan Moät vò Taêng hoûi: "Coù töï vieän trong möôøi Liangjie. He lived and taught Zen in Yuezhou, a phöông, maø chæ coù moät con ñöôøng duy nhaát ñeå place southeast of modern Hangzhou in northern ñeán coång Nieát Baøn. Con ñöôøng ñoù baét ñaàu töø Jiangxi Province. ñaâu?" Kieàn Phong ñöa gaäy leân veõ moät voøng Moät hoâm, Kieàn Phong hoûi moät vò Taêng: "OÂng troøn trong khoâng trung, noùi: "Ngay ñaây." Veà töø ñaâu tôùi?" Vò Taêng ñaùp: "Töø nuùi Thieân Thai sau naøy, moät vò Taêng nhôø Vaân Moân giaûi thích tôùi." Kieàn Phong hoûi: "Laõo taêng nghe noùi coù chuyeän naøy. Vaân Moân caàm leân moät caây quaït caây caàu ñaù bò ñöùt

laøm hai phaàn, coù phaûi vaäy vaø noùi: "Caây quaït naøy nhaûy vaøo thieân ñaøng khoâng?" Vò Taêng noùi: "Hoøa Thöôïng nghe tin laøm ngheït loå muõi cuûa Thieân vöông. Chaïm vaøo naøy töø ñaâu vaäy?" Kieàn Phong noùi: "Töø ai ñoù caù Ñoâng Haûi chæ moät laàn, vaø möa tuoân xoái xaû! ñöôïc goïi laø 'cöïu khaùch ñænh Hoa Sôn.' Tröôùc Coù hoäi khoâng?"—A monk asked, "There are ñaây ñaõ töøng laø ngöôøi trong laøng ruoäng temples in the ten directions and there is a phaúng."—One day, Zen master Qianfeng single road to the gate of nirvana. Where does asked a monk, "Where did you come from?" this road begin?" Qianfeng raised his staff and The monk said, "From Mt. Tiantai." Qianfeng drew a circle in the air, saying, "Right here." said, "I've heard that the stone bridge there Later, a monk asked Yunmen to explain this. has two sections, is that so or not?" The monk Yunmen picked up a fan and said, "This fan said, "Where did the master learn the news?" leaps into heaven and blocks the nostrils of Qianfeng said, "From someone called 'the the hevenly king. Strike the fish in the Eastern former guest of Hua Peak (a peak of Mt. Sea but once, and the rain falls in a Tiantai).' Formerly he was a 'Flat Field downpour! Do you understand?" Village Person.'" Thieàn sö Kieàn Phong thöôïng ñöôøng vaø noùi: Moät vò Taêng hoûi: "Laøm sao ñeå thoaùt ra khoûi "Phaùp thaân coù ba loaïi beänh vaø hai loaïi aùnh Tam Giôùi?" Kieàn Phong noùi: "Haõy goïi thaày saùng, vaø maáy oâng phaûi thaáu suoát chuùng töøng

thöù moät tröôùc khi maáy oâng coù theå trôû veà nhaø 'all invited' (puqing)." Qianfeng then got down vaø ngoài vöõng vaøng ñöôïc. Maáy oâng phaûi bieát from the seat. raèng coù moät ñieåm then choát nöõa ñeå thöïc Kieàn Traéc: Kanthaka (skt & p)—Khataka (skt)— chöùng." Vaân Moân böôùc tôùi vaø hoûi: "Taïi sao Teân con ngöïa maø Ñöùc Phaät ñaõ duøng ñeå côõi khi ngöôøi trong am laïi khoâng bieát nhöõng vieäc Ngaøi rôøi boû cung ñieän ñeå ñi xuaát gia—The name ngoaøi am?" Kieàn Phong cöôøi lôùn: "Ha, ha, of the steed (horse) on which Sakyamuni Buddha ha." Vaân Moân noùi: "Ñaây vaãn coøn laø choã nghi was mounted when he left his palace to renounce cho hoïc troø." Kieàn Phong noùi: "Taâm cuûa oâng the world (rode away from home). di chuyeån ñi ñaâu?" Vaân Moân ñaùp: "Con muoán Kieàn Tró: Ghanta (skt)—Small bell—Kieàn chuøy thaày noùi thaúng vaøo vaán ñeà." Kieàn Phong noùi: (chuoâng nhoû). "Vaäy thì oâng phaûi laøm nhö laõo Taêng noùi tröôùc Kieàn Truøy: Small bell—Chuoâng nhoû. ñaây laø oâng coù theå ngoài moät caùch vöõng chaõi." Kieän: Boø thieán: A gelded bull, an ox—Choát khoùa Vaân Moân noùi: "Ñöôïc roài, con laøm vaäy."— hay choát baùnh xe: The bolt of a lock—Khoùa laïi: Qianfeng entered the hall and said, "The To lock—Maïnh meõ: Hard, strong, sturdy, dharmakaya has three types of illness and two unwearied—Moät loaïi ñoäng vaät nöûa ngöôøi nöûa baùo: types of light, and you must penetrate them A creature half man, half leopard. one by one before you can return to your Kieän Chieát Na: See Can Ñoà Na. home and sit solidly. You must know that Kieän Duõng Toïa: Caùch ngoài kieát giaø cuûa Ñöùc Phaät, there is a yet more pivotal realization." hai baøn chaân treùo leân hai ñuøi —The heoric posture Yunmen stepped forward and asked, "Why of the Buddha with his feet on his thighs soles does one who is in the hut not know of affairs upward. outside the hut?"

Qianfeng laughed loudly, Kieän Ñaø La: Gandhara (skt)—Teân vöông quoác coå "Ha, ha, ha." Yunmen said, "This is still a Kieän Ñaø La ôû vuøng baéc AÁn Ñoä—Name of an place of doubt for this student." Qianfeng ancient kingdom, north of India—See Caøn Ñaø La. said, "Where is your mind moving?" Yunmen Kieän Ñaø Leâ: said, "I want the master to speak directly." 1) Gandhara (skt): Loaïi maät chuù cho ta khaû naêng Qianfeng said, "Then you must do as I said bay ñöôïc—A spell that gives power to fly. before you can sit solidly." Yunmen said, 2) Gandhari (skt): Ngoân ngöõ trong vuøng "Okay." Gandhara—Gandhari is closely related to its Kieàn Phong thöôïng ñöôøng thò chuùng: "Neáu parent language, Sanskrit, and to its sister maáy oâng noã löïc vaøo ñeä nhaát nghóa ñeá, thì language, Pali—Ngoân ngöõ trong vuøng khoâng caàn noùi gì ñeán ñeä nhò ñeá. Neáu maáy oâng Gandhara (tieáng Gandhari) coù lieân heä gaàn guûi ñi leäch ngoaøi ñeä nhaát ñeá thì rôi vaøo ñeä nhò vôùi tieáng meï ñeû cuûa noù laø tieáng Baéc Phaïn, vaø ñeá." Vaân Moân böôùc ra khoûi chuùng hoäi vaø noùi: vôùi ngöôøi chò gaùi cuûa noù laø tieáng Nam Phaïn. "Ngaøy hoâm qua coù moät ngöôøi ñeán töø Thieân Kieän Ñaït: Gandha (skt)—Höông thôm: Smell, Thai Sôn. Hoâm nay ngöôøi aáy ñaõ ñi ñeán nuùi scent—Moät loaïi caây laøm nhang thôm: A tree Caûnh." Kieàn Phong noùi: "Ngaøy mai, nhaø beáp producing incense—See Caøn Thaùt Baø. khoâng caàn phaûi naáu cho khaùch môøi." Noùi xong Kieän Ñòa: Khanda (skt)—See Kieän Ñoä. Kieàn Phong böôùc xuoáng toøa—Qianfeng Kieän Ñoä: Khanda (skt)—See Kieàn Ñoä. entered the hall and addressed the monks, Kieän Ñöùc: See Kieàn Traéc. saying, "If you put forth the first principle, Kieän Hoaøng Moân: Cung ñieän cuûa quan thaùi then there is no need for the second principle. giaùm—Palace eunuchs. If you go off the first principle and you will Kieän Khang: To be in good health—See Kieän fall into the second principle." Yunmen came (4). forward from the congregation and said, Kieän Muïc: Danh muïc caùc söï vieäc hay nhöõng bieán "Yesterday a person came from Mt. Tiantai. coá trong töï vieän—A list of tasks or events in a Now he's gone on to Mt. Jing." Qianfeng said, monastery. "Tomorrow the chief cook does not need to do

Kieän Nam: 1) Ngöôøi bò thieán: Pandaka (skt)—A Ñeá Thích), coù traùi tuøy muøa—A tree in Indra’s eunuch by castration (deprive of testes, or ovaries; garden bearing fruit according to the seasons. render impotent); 2) Thôøi kyø thöù tö trong naêm thôøi Kieáp Boá Ñaûm: Kapotana or Kebudhana (skt)— kyø cuûa baøo thai, töùc laø 47 ngaøy sau khi thoï thai Vöông quoác coå, baây giôø laø Kebud, veà phía Baéc (thôøi kyø kieân haäu): Ghana, the fourth in the five cuûa Samarkand—An ancient kingdom, the modern periods of a foetus, a foetus of forty-seven days; Kebud, north of Samarkand. 3) Vöõng chaéc: Solid, compact, firm. Kieáp Boá La: Karpura (skt)—Höông long naõo—Kieän Töø: Kieán Chi—Kieán Töø—Kieàn Töø—Thieån Camphor, described as dragon-brain scent. Thieát Baùt hay chieác baùt caïn baèng saét, loaïi baùt saét Kieáp Boá Thaûn Na Quoác: Kapotana or Kebudhana nhoû, moät trong 8 vaät caàn coù cuûa moät vò Tyø Kheo— (skt)—See Kieáp Boá Ñaûm. A bowl, small almsbowl, one of the eight Kieáp Con Ngöôøi Ngaén Nguûi: The shortness of our requisites of monks and nuns (attha-parikkhara)— lifespan on earth. See Baùt Söï Tuøy Thaân. Kieáp Dieäm:

Kalpa-flames—See Kieáp Hoûa. Kieâng: To abstain from—To forbear—To be on a Kieáp Ñoäc: Kalpa-kasaya (skt)—Turbid kalpa— diet. Kieáp baát tònh, khi maø tuoåi thoï giaûm vaø beänh hoaïn Kieáp: Kalpa (skt). hoaønh haønh chuùng sanh—The impure or turbid 1) Moät khoaûng thôøi gian raát daøi: Aeon—Life— kalpa, when the age of life is decreasing and all An infinitely long time. kinds of diseases afflict men. 2) Theo Caâu Xaù Luaän, coù boán traïng thaùi hay boán Kieáp Haûi: Soá löôïng kieáp raát nhieàu, ví nhö löôïng kieáp, moãi kieáp goàm 20 tieåu kieáp qua caùc thôøi nöôùc bieån—The ocean of kalpas, great in number. kyø thaønh, truï, hoaïi, khoâng—Epochs— Kieáp Hoûa: Kalpagni (skt)—Kalpa of fire—Kieáp According to the Kosa Sastra, there are four Dieäm—Kieáp Taän Hoûa—Kieáp Thieâu—Hoûa tai kalpas or epochs, or periods of time, each trong thôøi hoaïi kieáp, moät trong ñaïi tam tai (kieáp consisting of twenty small kalpas, during hoûa tai seõ ñoát heát töø maët ñaát cho ñeán coõi sô which worlds go through formation, existing, thieàn)—Destroying fire at the end of a kalpa; or destruction, and annihilation. the fire in the kalpa destruction, one of the three 3) Khoaûng thôøi gian moät ngaøy moät ñeâm treân coõi great calamities—See Tam Tai. Trôøi Phaïm Thieân (töông ñöông vôùi 4 tyû 320 Kieáp Hoâi: Kieáp tro, thôøi kyø chæ toaøn nhöõng tro, trieäu naêm): The length of a day and night of ngay sau söï taøn phaù cuûa kieáp hoûa—Kalpa-ash, the Brahma (4.320.000.000 years). ash after the fire kalpa of destruction. 4) Khoaûng thôøi gian töø luùc vuõ truï ñöôïc thaønh laäp, Kieáp Khoâng: Khoâng kieáp, moät trong boán kieáp— ñeán hoaïi dieät roài laïi ñöôïc thaønh laäp: A period The empty kalpa—See Töù Kieáp. of time between the creation and recreation Kieáp Khoâng Chi Haäu: Sau thôøi khoâng kieáp. of a world or universe. Thieàn toâng duøng töø naày ñeå chæ cho khoaûng thôøi 5) Laáy aùo trôøi voã vaøo moät taûng ñaù daøi 40 daäm, cöù gian ñeán taän cuøng vò lai xa xoâi—The period after moãi traêm naêm laïi voã moät laàn, cöù theá cho ñeán the empty kalpa. Zen uses this term to indicate the khi aùo trôøi raùch naùt, tieåu kieáp vaãn chöa heát — period of the end of the extremely far future. To pass a heaven cloth over a solid rock 40 li Kieáp Kieáp: Generations after generations. in size once in a hundred years, when finally Kieáp Kinh: the rock has been thus worn away a kalpa will 1) Sutra on Kalpa Questions: Kappa-mavana- not yet have passed. puccha (p)—Samyutta Nikaya V.10—Töông Kieáp Ba: Kalpa (skt)—See Kieáp. Öng Boä V.10. Kieáp Ba Thuï: 2) Kalpa sutra (skt)—Kinh giaûng giaùo phaùp Baø 1) Kalpadruma (skt)—Wish-fulfilling tree—Caây La Moân, moät trong nhöõng boä kinh Veä Ñaø — öôùc nguyeän. Sutra on Brahman teachings, one of the Veda 2) Kalpataru (skt)—Kieáp ba thuï, moät loaïi caây sutras. treân thieân uyeån Ñeá Thích (vöôøn treân coõi trôøi Kieáp Luaân Hoài: In Samsara. Kieáp Löïc Voâ Ngaïi Duïng: Kieáp löïc voâ ngaïi duïng,

vì chö Boà Taùt giaùc ngoä thuøy mieân—Power relating feet won't reach one. Under the tree is another to aeons, cultivating practices unceasingly—See man who asks him, 'What is the innermost truth of Möôøi Löïc Voâ Ngaïi Duïng. the Buddha's teachings?' If he doesn't answer, he Kieáp Ma Sa Ñaø Vöông: Kamamsapada (p)— evades his duty. What should he do?" Zen, we Kalmasapada (skt)—See Ban Tuùc Vöông. must remember, is not a philosophical game or a Kieáp Maït: Kalpakshaya (skt)—End of a

kalpa— literary embellishment, but life itself, absolute Thôøi kyø cuoái cuûa moät kieáp. life. The problem posed by this koan is central to Kieáp Ngöôøi: Human life (condition)—See Nhaân every life, namely, when to speak and when to Sinh. remain silent... Silence, while said to be golden, Kieáp Ngöôøi Höõu Haïn: Human life is limited. can also be yellow. Discretion may be the better Kieáp Ngöôøi Mong Manh Ngaén Nguûi: Human life part of valor, yet not to speak when our words may is uncertain and ephemeral. help another is craven. There are other situations Kieáp Nhaân Sinh: Human life (condition)—See involving words and silence. What do we do when Nhaân Sinh. we are unjustly accused or abused? Do we Kieáp Nhaân Sinh Ñích Thò Thieàn: Zen is life maintain a monumental silence, or do we itself—Thieàn chính laø cuoäc ñôøi vaø khoâng coù baát cöù stimulate further argument and abuse by fighting thöù gì khaùc. Thieàn sö Philip Kapleau vieát trong back? Or is there a middle way? The most quyeån 'Giaùc Ngoä Thieàn': "Moät Thieàn sö ñaõ noùi: creative silence is beyond speech and stiffness, 'Thieàn gioáng nhö moät ngöôøi bò treo treân moät caønh and it is really to this silence that our koan points. caây cao baèng moät sôïi daây ngaäm trong mieäng. Tay Kieáp Phong: Phong tai trong thôøi hoaïi kieáp, moät anh ta khoâng voùi ñöôïc vaøo moät nhaønh caây naøo, trong ba tai naïn lôùn vaøo cuoái thôøi kyø thöù ba cuûa chaân anh ta cuõng vaäy.' Döôùi goác caây, coù moät ngöôøi hoaïi kieáp (kieáp phong tai seõ thoåi ñi heát töø maët ñaát hoûi anh ta: 'Chaân lyù uyeân thaâm nhaát cuûa lôøi Phaät cho ñeán coõi sô thieàn)—Destroying wind at the end daïy laø gì?' Neáu anh ta khoâng traû lôøi, töùc laø khoâng of a kalpa; or the wind in the kalpa destruction, laøm troøn nhieäm vuï cuûa moät Phaät töû. Vaäy anh ta one of the three great calamities—See Tam Tai. phaûi laøm sao ñaây? Chuùng ta phaæ nhôù Thieàn khoâng Kieáp Sau: Abhisamparaya (p & skt)—Future life. phaûi laø moät troø chôi trieát lyù hay moät aùng vaên Kieáp Sô: Kalpagra (skt)—Thôøi kyø ñaàu cuûa Thaønh chöông toâ veõ, nhöng chính laø cuoäc ñôøi, tuyeät ñoái laø Kieáp hay luùc môùi hình thaønh cuûa theá giôùi—The cuoäc ñôøi. Vaán ñeà coâng aùn naøy ñaët ra laø vaán ñeà beginning of the kalpa of formation. troïng taâm cuûa taát caû cuoäc soáng con ngöôøi, cuï theå laø Kieáp Tai: Nhöõng thôøi kyø tai hoïa cuûa löûa, gioù, nöôùc khi naøo noùi, vaø khi naøo neân im laëng... Im laëng, daàu trong thôøi hoaïi kieáp (sau thaønh kieáp laø hoaïi kieáp, ngöôøi ta vaãn thöôøng noùi laø vaøng, cuõng chæ coù theå cuoái hoaïi kieáp coù ba tai naïn hoûa tai, phong tai, vaø coù maøu vaøng thoâi. Tính kín ñaùo ñöôïc xem laø ñaùng thuûy tai lan traøn phaù hoaïi heát theá giôùi)—The traân quí, nhöng khoâng chòu noùi gì khi lôøi noùi cuûa calamity of fire, wind and water during the kalpa mình ñöôïc xem laø coù lôïi cho tha nhaân laø heøn. Coù of destruction. nhieàu hoaøn caûnh khaùc buoäc phaûi lieân heä ñeán caû lôøi Kieáp Taân Na: Kapphina (skt)—Kieáp Thí Na— noùi vaø söï im laëng. Chuùng ta phaûi laøm gì khi bò keát Kieáp Tyû Na—Kieáp Tyø Noâ—Moät ñeä töû cuûa Phaät toäi oan öùc hay bò laïm duïng? Chuùng ta seõ khö khö Thích Ca, teân trong Taêng ñoaøn laø Ñaïi Kieáp Taân giöõ im laëng hay laø choáng traû laïi ñeå gaây theâm Na. Ngaøi raát gioûi veà tinh tuù, sau naày seõ thaønh Phaät nhöõng tranh caõi vaø laïm duïng khaùc? Hoaëc giaû coù danh hieäu Phoå Minh Nhö Lai—A disciple of moät con ñöôøng

trung ñaïo? Söï im laëng saùng taïo Sakyamuni, whose monastic name was nhaát vöôït leân treân lôøi noùi vaø söï cöùng nhaéc, vaø ñoù Mahakappina. He was very good at astronomy and chính laø söï im laëng maø coâng aùn naøy höôùng chuùng constellations. He is to be reborn as ta ñeán."—Zen is life itself and absolutely nothing Samantaprabhasa Buddha. else. Zen Master Philip Kapleau wrote in Kieáp Taän Hoûa: See Kieáp Hoûa. 'Awakening to Zen': A Zen master said, "Zen is Kieáp Thieâu: See Kieáp Hoûa. like a man up in a high tree hanging from a branch Kieáp Thuûy: Flood at the end of the period of with his mouth. His hands can't grasp a bough, his cosmic change—Ñaïi thuûy tai sanh ra vaøo thôøi hoaïi

kieáp, moät trong tam ñaïi tai—The flood in the nhaän Keát AÁn phaûi phaùt Boà Ñeà Taâm vaø phaûi thuï kalpa of destruction, one of the three great nhaän pheùp quaùn ñaûnh)—A binding agreement calamities—See Tam Tai. sealed as a contract, employed by the esoteric Kieáp Tröôùc: Past life. sects. Kieáp Tröôïc: Kalpakasaya (skt)—Kieáp oâ ueá, kieáp Kieát Baøn Traø: Kumbhanda (skt)—Demons of dô baån—Age of impurity—Impure kalpa—Tröôïc monstrous form—Caùt Baøn Traø—Cöu Baøn Traø—Kieáp—Thôøi kyø aùc tröôïc, thôøi kyø cuûa beänh hoaïn, Yeåm Mò Quyû—See Cöu Baøn Traø. ngheøo ñoùi vaø giaëc giaõ—The kalpa of impurity, Kieát Beänh: See Keát Beänh. degenerate, corrupt; and age of disease, famine, Kieát Boá La: Karpura (skt)—Long naõo—Dragon- and war—See Nguõ Ñoäc. brain scent—Camphor. Kieáp Tyø La: Kapila (skt)—1) Hoaøng xích, maøu Kieát Cheá: Dai-sesshin (jap)—Great sesshin—See vaøng ñoû hay naâu: Brown; 2) Vò Thaùnh Kieáp Tyø La, Ñaïi Tieáp Taâm. ngöôøi saùng laäp ra Soá Luaän vaø tröôøng phaùi Soá Kieát Ñaûnh Keá: Chu Ñaïo La—Tieåu Keá—Chu Luaän: The sage Kapila, founder of the classical La—See Chu La Phaùt. Samkhya philosophy and the school of that name. Kieát Ñaûnh Phaùt: Chu Ñaïo La—Tieåu Keá—Chu Kieáp Tyø La Phaït Thoát Ñoå: Kapilavastu (skt)— La—See Chu La Phaùt. Nöôùc Kieáp Tyø La Phaït Thoát Ñoâ hay Kieáp Tyø La Kieát Ñòa Laïc Ca: Khadiraka (skt)—Voøng thöù ba Quoác, tröôùc kia laø Ca Tyø La Veä hay Ca La, ñaây laø trong baûy voøng quanh nuùi Tu-Di—The third of the xöù sôû cuûa vua cha Tònh Phaïn cuûa Ñöùc Phaät Thích seven circles or concentric mountains around Ca. Ñaát nöôùc naày bò tieâu dieät ngay khi Ñöùc Phaät Meru (Sumeru). coøn taïi theá. Theo truyeàn thuyeát thì xöù naày khoaûng Kieát Giaø: Padmasana (skt)—Lieân Hoa Toïa—To 100 daäm veà phía Baéc cuûa thaønh Ba La Naïi, taây sit cross-legged. baéc cuûa Gorakhpur baây giôø—Capital of the (I) Toång quan veà Kieát Giaø Phu Toïa—An principality occupied by the Sakya clan; destroyed overview of “Padmasana”: Theá ngoài hoa sen, during Sakyamuni’s life, according to legend; theo kieåu ngoài cuûa Phaät Toå Thích Ca, hai chaân about 100 miles due north of Benares, northwest treùo nhau, baøn chaân ngöûa leân. ÔÛ phöông ñoâng, of present Gorakhpur. theá ngoài kieát giaø (boâng sen) ñöôïc coi laø theá Kieáp Tyø La Thieân: Teân cuûa moät loaïi chö thieân ngoài thích hôïp nhaát cho thieàn ñònh. Chính tö hay moät loaïi quyû—Deva or demon, called Kapila, theá naày cuûa ñöùc Phaät ñaõ ñöôïc caùc tranh töôïng or Kumbhira, or Kubera. thôø moâ taû. Trong tö theá boâng sen, hai chaân Kieáp Tyø Tha: Kapittha (skt)—1) Taêng Khö Thi, khoanh cheùo nhau, baøn chaân phaûi ñaët

leân ñuøi teân cuûa moät vöông quoác coå trong vuøng Trung AÁn, traùi vaø baøn chaân traùi ñaët treân ñuøi phaûi; löng naèm beân soâng Iksumati, gaàn xöù Ma Thaâu La: ngoài thaúng; tay ñaët phaúng leân hai baøn chaân, Name of an ancient kingdom of Central India, on loøng tay ngöõa leân. Khaùc vôùi phaàn lôùn caùc phaùi the Iksumati river, near Mathura; 2) Theo Eitel Phaät giaùo khaùc, thieàn toïa ñaët baøn tay traùi leân trong Trung Anh Phaät Hoïc Töø Ñieån, ñaây laø moät vò baøn tay phaûi ñeå töôïng tröng cho öu theá cuûa Baø La Moân ñoái xöû teä vôùi Phaät töû, sau ñoù taùi sanh phaàn thuï ñoäng cuûa thaân theå ñoái vôùi phaàn hoaït laøm moät loaøi caù, vaø cuoái cuøng ñöôïc Ñöùc Thích Ca ñoäng trong hình thöùc thieàn ñònh naày. Coù hai chuyeån hoùa: According to Eitel in The Dictionary theá ngoài kieát giaø. Thöù nhaát laø Haøng Ma Kieát of Chinese-English Buddhist Terms, this is a Giaø: Chaân traùi treùo leân ñuøi phaûi. Khi baïn ngoài Brahman of Vrji who ill-treated the Buddhists of thieàn vôùi chaân traùi ñaët leân ñuøi phaûi, vaø chaân his time, was reborn as a fish, and was finally phaûi ñöôïc ñaët treân baép chuoái traùi. Ñoù laø theá converted by Sakyamuni. lieân hoa troøn ñaày, hay theá Kim cang baûo, hay Kieáp Tyø Xaù Daõ: Nôi maø baây giôø ngöôøi ta goïi laø theá ngoài Boà Ñeà. Neáu baïn ngoài thieàn trong tö Kashmir—Said to be presently Kashmir. theá naøy thì baïn seõ choùng ñöôïc vaøo ñònh. Thöù Kieát: Da deâ: Deer-skin—1) Thieán: To castrate; 2) nhì laø Caùt Töôøng Kieát Giaø: Chaân phaûi treùo leân Toát: Auspicious, fortunate, lucky. chaân traùi, baøn tay phaûi ñaët treân baøn tay traùi — Kieát AÁn: Pheùp truyeàn trao cuûa Maät Giaùo (ngöôøi The Buddha’s sitting posture with legs crossed

and soles upward or to sit cross-legged. The body should be held upright. Do not lean sitting position which in Oriental traditions is backwards or forwards. Do not swing to the regarded as the most appropriate sitting right or left. Try to sit straight, but not stiff as posture for meditation. This is the posture in a wooden board or as an iron bar. When you which the Buddha is depicted. In the lotus sit, you should put the tip of your tongue on position the legs are crossed, the right foot the roof of your mouth. That way the saliva in rests on the left thigh, the left foot rests on the your mouth will flow directly into your right thigh, the back is straight, and the hands stomach. When you sit in this position, you rest with the palms turned up on heels of both want to make your breath even. You should feet. Unlike in most Buddhist schools, in the always breathe at the speed at all times. practice of sitting meditation (zazen), the left Breathe and and breathe out naturally, not to palm rests on the right; this is an expression of force yourself with a long breath-in, or breath- the dominance of the passive over the active out. When sitting in this position, don’t be side of the body in the practice of meditation. afraid of the pain. Perhaps you can sit for half There are two kinds of cross-legged sitting. an hour before the pain starts, but when it First, the left leg is over right, the left hand is does appear you should be patient. The more over the right hand for being subduing of you feel painful, the more you should be demons. That’s the full-lotus posture, or the patient. If you are patient enough, sooner or jeweled vajra sitting position, or the Bodhi later, you’ll be able to sit for an hour, two position. If you sit in this position, it’s easy to hours, or even longer. And if you continue to enter

samadhi. Second, the right leg is over practice sitting meditation in this position day left for blessing, the right hand is being placed in and day out, you will experience a “state of over the left one. ease” and eventually you will obtain the (II) Vò theá thaân theå khi ngoài ôû theá “Lieân Hoa”— samadhi power. Body postures while sitting in the Kieát Giaø Baø Sa: Khadga-visana (skt)—Kieát Giaø “Padmasana” position: Khi ngoài trong tö theá Tyø Sa Naõ—Söøng teâ giaùc—A rhinoceros’ horn. “Lieân Hoa” baïn neân giöõ cho thaân ñöôïc thaúng. Kieát Giaø Phu Toïa: Kekka-fusa (jap)—Ngoài kieát Khoâng neân ngaõ ngöõa veà phía sau hay chuùi ñaàu giaø—Sitting in lotus posture—See Kieát Giaø. veà phía tröôùc. Ñöøng laéc lö veà beân phaûi hay Kieát Giôùi: Sima-bandha (skt)—Kekkai (jap). beân traùi. Ngoài thaúng nhöng khoâng cöùng nhaét 1) Keát thaønh giôùi luaät ñeå hoä trì—Bound by the nhö mieáng caây hay thanh saét. Khi ngoài, baïn commandments. neân ñeå ñaàu löôõi chaïm beân trong phaàn treân cuûa 2) Baøn thôø Phaät ñöôïc ñaët taïi moät nôi coá ñònh, hay mieäng. Baèng caùch naøy nöôùc mieáng seõ chaûy moät vuøng coá ñònh trong töï vieän: A fixed place, thaúng vaøo bao töû cuûa baïn. Khi ngoài trong tö or territory; a definite area; to fix a place for a theá naøy, baïn neân thôû ñeàu ñaën. Baïn neân thôû vôùi monastery, or an altar; cuøng moät nhòp thôû trong moïi luùc. Thôû vaøo vaø 3) Moät soá nhaát ñònh cho buoåi hoïp chuùng Taêng: A thôû ra daøi hay ngaén laø tuøy nôi thôi thôû cuûa determined number, e.g. for an assembly of baïn, chöù ñöøng goø eùp. Khi ngoài trong tö theá monks. naøy, baïn ñöøng sôï bò ñau. Coù leõ baïn seõ khoâng 4) Kieát Giôùi Nguõ Töôùng: Phöông Töôùng, Vieân caûm thaáy ñau sau khi ñaõ ngoài treân nöûa giôø, Töôùng, Coå Töôùng, Baùn Nguyeät Töôùng, vaø nhöng khi chaân baét ñaàu ñau, baïn neân kieân Tam Giaùc—It is a term specially used by the nhaãn. Caøng ñau caøng kieân nhaãn. Neáu baïn ñuû esoteric sects for an altar and its area, altar kieân nhaãn thì chaúng bao laâu sau baïn coù theå being of five different shapes: A square ngoài moät giôø, hai giôø, hay laâu hôn nöõa. Vaø shape, a round shape, a rectangular shape, a neáu baïn tieáp tuïc tu taäp töø ngaøy naøy qua ngaøy semi-circle shape, and a triangle. khaùc, baïn seõ ñaït ñöôïc traïng thaùi “khinh an” vaø Kieát Giôùi Nguõ Töôùng: The five different shapes cuoái cuøng baïn seõ ñaït ñöôïc ñònh löïc—When of an altar—See Kieát Giôùi (4). you sit in the “Padmasana” position, your Kieát Giôùi Nhò Baát Ñònh: Aniyata (skt)—Hai giôùi

quan heä tôùi vaán ñeà tình duïc, nhöng söï vi phaïm laïi soáng thieàn ñöôøng—Based on the instruction of the mô hoà khoâng roõ—Two offences which are Buddha, the sangha retreat or rest during the connected with activities of sex, but the violation summer rains. Peaceful residing during the is not clear. summer retreat. The three months of summer Kieát Giôùi Thaïch: See Giôùi Ñaøn Thaïch. retreat every year (from 15th of the Lunar fourth Kieát Giôùi Thaäp Tam Taêng Taøn: Sanghadisesa month to 15th of the Lunar seventh month). This is (skt)—Möôøi ba giôùi Toån Haïi Taêng Taøn khieán cho a three-month period of intensive spiritual training Taêng Ni phaïm phaûi bò taïm thôøi truïc xuaát khoûi giaùo in a temple or a Zen monastery during the rainy ñoaøn—Thirteen offences which entail upon a season in summer. According to Zen master D.T. monk temporary expulsion from the Order—See Suzuki

in "The Training of the Zen Buddhist Thaäp Tam Giôùi Taêng Taøn. Monk" (p.119), at the end of each sojourn, the Kieát Giôùi Töù Ba La Di: Parajika (skt)—Töù Ñoïa. summer and the winter, each monk is taken to task Kieát Haø: Doøng soâng troùi buoäc cuûa khoå ñau hay to render account for his behavior during the term. phieàn naõo—The river of bondage of suffering or He is then free to leave the monastery where he illusion. has spent his term and go somewhere else. Each is Kieát Haï: U-ango (jap)—Ge-ango (jap)—Vassa summoned before the chief monk-official and (skt)—Haï an cö—Summer retreat—Taêng ñoaøn asked what he is going to do now that the retreat vaâng theo lôøi chæ daïy cuûa Phaät maø toïa vuõ an cö season has set in and he is at liberty to take hay an cö kieát haï veà muøa möa (ñeå giaûm thieåu söï advantage of it. If he expresses the desire to leave toån haïi caùc loaøi coân truøng, ñoàng thôøi nhaäp thaát tònh for one reason or another, he is so registered in tu). Ba thaùng an cö kieát haï moãi naêm vaøo muøa möa the book. But if he wish to continue his Zendo life (töø 15 thaùng tö ñeán 15 thaùng baûy aâm lòch. Ñaây laø here, the chief monk may have something to say thôøi kyø ba thaùng tu taäp taâm linh cao ñoä trong moät about his conduct during the period that has just töï vieän hay Thieàn vieän vaøo thôøi kyø möa gioù vaøo past. If the monk behaved properly, he will pass muøa heø. Theo Thieàn Sö D.T. Suzuki trong quyeån without much comment. When otherwise, he will "Söï Huaán Luyeän cuûa Moät Thieàn Taêng", sau moãi quite severely be reprimanded for his kyø an cö, muøa heø vaø muøa ñoâng, moãi vò Taêng coù misdemeanor, and in some extreme cases even a nhieäm vuï phaûi töôøng trình laïi haønh vi cuûa mình refusal to renew his term will be the verdict. This suoát trong kyø an cö aáy. Roài vò Taêng ñöôïc töï do rôøi is fatal to the career of the monk, because the töï vieän nôi oâng soáng suoát kyø an cö vaø ñi nôi khaùc. stain clings to him wherever he goes, and all the Moãi vò Taêng ñöôïc vò vieän tröôûng goïi ñeán trình Zendo doors may by found closed to him. This dieän vaø hoûi xem oâng ta seõ laøm gì bôûi vì muøa haønh term-end examination is therefore quite a never- cöôùc ñaõ baét ñaàu vaø oâng ta coù quyeàn lôïi duïng cô racking event in life of the Zendo monk. hoäi aáy. Neáu oâng muoán ñi vì moät lyù do naøo ñoù, oâng Kieát Höõu: Srimitra (skt)—See Thi Lôïi Maät Ña seõ ñöôïc ghi trong soå boä nhö theá. Nhöng neáu oâng La. muoán tieáp tuïc ñôøi soáng thieàn ñöôøng ôû ñaây, vò vieän Kieát Kinh: Chaám döùt baøi—The end of a sutra. tröôûng coù theå nhaän xeùt veà haønh vi cuûa oâng trong Kieát La Naõ Toâ Phaït Laït Na: Karnasuvarna suoát thôøi gian qua. Neáu nhö vò Taêng cö xöû thích (skt)—See Yeát La Naõ Toâ Phaït Laëc Na. ñaùng, vieän tröôûng seõ cho pheùp oâng ôû laïi maø khoâng Kieát Laät Ñaø: Grdhra (skt)—Linh thöùu (keânh goùp yù theâm gì nöõa. Khi söï theå khoâng nhö theá, vò keânh)—Vulture. Taêng kia seõ bò khieån traùch naëng neà vì nhöõng loãi Kieát Lôïi La: Moät trong nhöõng vò Theá Toân trong laàm cuûa oâng ta, vaø trong moät soá tröôøng hôïp nhoùm Kim Cang giôùi—One of the honourable nghieâm troïng, baûn aùn coù theå laø truïc xuaát khoûi thieàn ones in the Vajra-dhatu groups. vieän. Ñieàu naøy coù taàm quan troïng soáng coøn ñoái vôùi Kieát Lôïi Vöông: Kaliraja (skt)—Tieàn kieáp cuûa söï nghieäp cuûa Taêng só, bôûi vì veát nhô kia baùm laáy Kieàu Traàn Nhö, khi coøn laøm quoác vöông oâng ñaõ oâng ta

maõi, vaø vì lyù do ñoù maø caùc thieàn ñöôøng caét tay chaân cuûa Ksanti-rsi vì nhöõng theâ thieáp cuûa khaùc coù theå ñoùng cöûa töø choái oâng ta. Kyø thi cuoái oâng ñaõ laïc vaøo thieàn thaát cuûa vò naày. Do söï töï taïi khoùa naøy do ñoù laø moät bieán coá raát gay go trong ñôøi cuûa vò aån só naày maø oâng ñaõ caûi ñoåi vaø ngöôøi ta

ñoaùn raèng veà sau naày oâng seõ laø ñeä töû cuûa Phaät Kieát Noâ Boäc: Kanabhuj or Kanada (skt)—Ngöôøi Thích Ca—A former incarnation of Kaundinya, saùng laäp tröôøng phaùi Trieát Lyù AÁn Ñoä Vaisasika— when as king he cut off the hands and feet of Founder of Vaisesika school of Indian philosophy. Ksanti-rsi because his concubines had strayed to Kieát Phöôïc: See Keát Phöôïc. the hermit hut. He was converted by the hermit's Kieát Sanh Thöùc: Thöùc lieân heä tôùi taùi sanh—indifference, it was predicted that he would Rebirth-linking consciousness. become a disciple of Buddha. Kieát Sinh: Pratisandhi (skt)—Patisandhi (p)— Kieát Ma: Karmadana (skt)—See Yeát Ma. Birth and rebirth as reunion of parts—See Taùi Kieát Ma AÁn: Manual signs of Dhyani Buddhas— Sanh. Naêm daáu aán baèng tay cuûa moãi moät trong naêm vò Kieát Söû: Fetters—Kieát vaø söû, hai teân goïi khaùc Phaät trong Kim Cang Giôùi—The manual signs by nhau cuûa phieàn naõo, kieát laø troùi buoäc thaân taâm keát which the characteristic of each of the five thaønh quaû khoå, söû laø theo ñuoåi vaø sai söû chuùng Dhyani-Buddhas is shown in the sanh—The bondage and instigators of the diamond realm group. passions, two other names for afflictions. Kieát Ma Ñaøn Na: Karmadana (skt)—See Yeát Kieát Taïng: Ekwan (jap)—Teân cuûa moät vò sö Ñaïi Ma. Haøn, ngöôøi ñaõ truyeàn daïy Thaønh Thaät Toâng sang Kieát Ma Maïn Ñaø La: Karma-mandala (skt)—Moät Nhaät Baûn vaøo theá kyû thöù VII—Name of a Korean trong boán loaïi maïn ñaø la cuûa toâng Chaân Ngoân. Laø monk who taught theories of the Satya-siddhi Maïn Ñaø La baèng nhöõng hình aûnh ñieâu khaéc —One School in Japan in the seventh century. of the four kinds of mandala, according to the Kieát Taëc: See Keát Taëc. Shingon Sect. The Artcraft Circle is the circle of Kieát Taäp: The collecting and fixing of the sculptured figures—See Töù Chuûng Maïn Ñaø La. Buddhist canon. The first assembly was presided Kieát Maõ Ba: Karmapa—Phaät Haïnh Giaû—Man of by Kasyapa (Ca Dieáp), Ananda for the Sutras Buddha-activity—Ngöôøi coù hoaït ñoäng cuûa Phaät— (Kinh) and the Adhidharma , and Upali for the Ngöôøi coù hoaït ñoäng cuûa Phaät. Uy quyeàn taâm linh Vinaya (Luaät)—See Keát Taäp. cuûa phaùi Karma-Kagyu, thuoäc doøng Tulku xöa Kieát Thaùn: See Keát Thaùn. nhaát cuûa Phaät giaùo Taây Taïng. Ngöôøi naày cuõng Kieát Thaønh Linh Vaên (1902-?): Teân cuûa moät vò ñöôïc daân Taây Taïng tin töôûng laø moät hieän thaân cuûa hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. Quaùn Theá AÂm, vaø laø danh hieäu cuûa hoùa thaân ñôøi Vaøo naêm 1929, oâng toát nghieäp ñaïi hoïc Tokyo veà thöù 17 cuûa Hoøa Thöôïng Dusum Khyenpa, toå sö moân Trieát hoïc AÁn Ñoä. OÂng vieát raát nhieàu saùch cuûa tröôøng phaùi Haéc Maïo Giaùo—The spiritual Phaät giaùo veà tröôøng phaùi Duy Thöùc—Name of a authority of the Karma-Kagyu school and the Japanese Buddhist scholar in the twentieth oldest lineage of Tibetan Buddhism. The Tibetan century. In

1929, he graduated from Tokyo believe that this person is the embodiment of University on Indian Philosohy. He wrote a lot of Avalokitesvara, and the title of seventeen Buddhist books on the Mind-Only School. successive incarnations of Dusum Khyenpa, Kieát Thaát: Retreats—See Ñaû Thaát. founder of the Karma-Kagyu school. Kieát Thaát Ñònh Kyø: Periodic retreats. Kieát Maõ Ba Töi Sanh Kim Cang: Karmapa-Kieát Thöông Vieân Chieáu (1896-?): Teân cuûa moät Rantchung-Dorje (tib)—Moät trong nhöõng vò laõnh vò hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. ñaïo cuûa tröôøng phaùi Haéc Maïo Giaùo—One of the Vaøo naêm 1920, oâng toát nghieäp ñaïi hoïc Tokyo veà Karmapas of the Karma-Kagyu school—See Kieát moân Trieát hoïc AÁn Ñoä. OÂng vieát raát nhieàu saùch Maõ Ba. Phaät giaùo veà tröôøng phaùi Phaät giaùo coå ôû AÁn Ñoä — Kieát Nghieäp: See Keát Nghieäp. Name of a Japanese Buddhist scholar in the Kieát Nhaät: A good or an auspicious day. twentieth century. In 1920, he graduated from Kieát Ni Ca: Kanaka (skt)—Teân cuûa moät vaøi loaïi Tokyo University on Indian Philosohy. He wrote a caây maøu vaøng: Name of several yellow plants— lot of Buddhist books on the old Buddhist sects in Taùo gai: Thorn apple—Moät loaïi ñaøn höông: A India. species of sandalwood. Kieát Tra Boá Ñaûm Na: See Yeát Tra Boá Ñaûm Na.

Kieát Töôøng: See Caùt Töôøng. sword which cuts away illusion. Kieát Töôøng Boà Taùt: Sri-mahavid (skt)—See Ñaïi Kieät Lieät: Very famous. Caùt Töôøng Minh Boà Taùt. Kieät Phong Anh Thieàn Sö: Zen master Chieh- Kieát Töôøng Duyeät YÙ: Auspiciously Joyful feng Ying—Kieät Phong Anh laø moät trong nhöõng mentality. thieàn sö noåi tieáng ñôøi nhaø Minh. Moät hoâm, Ñaïi Ñoâ Kieát Töôøng Ñeá Giaùc: Surendrabodhi (skt)—Söï An ñeán thaêm. Ñoâ An laø moät hoïc giaû lôùn thôøi ñoù. giaùc ngoä kieát töôøng veà chaân lyù—Auspicious Kieät Phong Anh hoûi: "Giaûng chuû raønh giaûng kinh enlightenment of the truths. gì nhaát?" Ñoâ An ñaùp: "Kinh Kim Cang. Ñaõ töøng Kieát Töôøng Giaø Ña: Manjugatha (skt)—See Vaên tænh ngoä qua caâu 'Voâ sôû tuøng lai dieäc voâ sôû khöù'." Thuø Sö Lôïi. Kieät Phong Anh hoûi: "Neáu 'Voâ lai voâ khöù', khoâng Kieát Töôøng Haûi Vaân: See Caùt Töôøng Haûi Vaân. ñeán khoâng ñi, sao oâng ñeán ñaây ñöôïc?" Ñoâ An ñaùp: Kieát Töôøng Hyû Kim Cang Teá Sôù Chaâu Chaâu "Thì chính laø ngöôøi 'Voâ lai voâ khöù' ñoù chöù ai." Kieät Man: See Caùt Töôøng Hyû Kim Cang Teá Sôù Chaâu Phong Anh noùi: "Ngay luùc naøy, ngöôøi ñoù ôû ñaâu?" Chaâu Man. Ñoâ An traû lôøi baèng moät tieáng heùt. Kieät Phong Anh Kieát Töôøng Kinh: See Kinh Haïnh Phuùc. noùi: "Thoâi khoâng noùi chuyeän 'heùt' hay chuyeän Kieát Töôøng Mao Quoác: Kusagrapura (skt)—See 'thoi'. Khi töù ñaïi phaân taùn, ñi veà choã naøo ñeå an Caùt Töôøng Mao Quoác. thaân laäp meänh?" Ñoâ An noùi: "Khaép coõi ñaát naøy, Kieát Töôøng Phaät Ñaûnh Caùi Thaønh Töïu Phaùp: caùi ñoù khoâng phaûi laø chính ta hay sao?" Kieät Sri-buddha-kalpala-sadhana (skt)—Auspicious Phong Anh hoûi: "Boãng gaëp thôøi kieáp hoûa, löûa böøng Buddha Crown accomplishment of dharma. chaùy, ñaò thieân theá giôùi huûy hoaïi heát, oâng ôû ñaâu?" Kieát Töôøng Quaû: See Caùt Töôøng Quaû. Ñoâ An ñaùp: "Khoâng bieát." Kieät Phong Anh noùi: "Luïc Toå vì caùi 'Khoâng bieát' ñoù maø ñi ñoán cuûi naáu Kieát Töôøng Quaùn Töï Taïi Boà Taùt: Sri-mahavid côm.

Boà Ñeà Ñaït ma vì caùi 'Khoâng bieát' ñoù maø ngoài (skt)—See Ñaïi Caùt Töôøng Minh Boà Taùt. quay maët vaøo vaùch chín naêm. OÂng noùi 'Khoâng Kieát Töôøng Thaûo: See Caùt Töôøng Thaûo. bieát', oâng thaáy caùi gì vaäy?" Ñoâ An noùi: "Toâi chæ Kieát Töôøng Thieân: See Caùt Töôøng Thieân Nöõ. noùi 'Khoâng bieát'." Kieät Phong Anh noùi: "Gaõ muø ôi! Kieát Töôøng Thieân Nöõ: See Caùt Töôøng Thieân Nöõ. Môøi ngoài, uoáng traø ñi!" Haønh giaû tu Thieàn neân Kieát Töôøng Vaân: Megha-sri (skt)—Coâng Ñöùc luoân nhôù raèng muïc ñích toái haäu cuûa Thieàn laø giaûi Vaân Tyø Kheo—Name of a monk. thoaùt roát raùo, coát yeáu ôû choã khoâng chaáp tröôùc, daàu Kieát Xaùc: Very poor. chæ chaáp vaøo caùi 'khoâng ñeán khoâng ñi', bôûi vì taát caû Kieät: 1) Ñôn vò töông ñöông vôùi moät phaàn 32.000 moïi thöù trong theá giôùi sai bieät naøy ñeàu coù theå mieâu do tuaàn: A unit equivalent to the 32,000th part of a taû baèng caùch naøy hay caùch khaùc nhöng khoâng coù yojana; 2) Kieät xuaát: Utmost. caùch naøo laø roát raùo caû. Thöïc taïi roát raùo vöôït leân Kieät Chi: Sanikaloka (skt)—Armpit-covered inner heát thaûy moïi phaïm truø, vaø do ñoù, vöôït ngoaøi khaû robe—See Taêng Kyø Chi. naêng tö duy vaø sôû ñaéc cuûa chuùng ta—Zen master Kieät Ñaø La: Khadira or Karavira (skt)—Loaïi goã Chieh-feng Ying was one of the most famous Zen cöùng—Hard wood. masters in the Ming dynasty. One day, he had a Kieät Ñaåu: Bia ñaù ñaët treân doác nuùi ñöùng. Trong caller in the person of Ta-tou An, who was a Thieàn, thuaät ngöõ naøy aùm chæ keû coáng cao ngaõ maïn, learned scholar at the time. Chieh-feng Ying chaúng bao giôø chòu nhaän khuyeát ñieåm maø chæ bieän asked, "What is the sutra you are most proficient luaän laán löôùt ngöôøi khaùc—A stele on an abrupt in?" Tou-an said, "The Diamond Sutra; and I have mountain slope. In Zen, the term implies an my understanding as to the meaning of 'Nowhere elevated proud person who never accepts his own to come and nowhere to depart'." Chieh-feng Ying weaknesses, but always argues to win over other asked, "If 'Nowhere to come and nowhere to people. depart', how is it that you have come over here?" Kieät Giaø: Ñaïi Tueä Kieám—Trí tueä ñöôïc saùnh vôùi Tou-an said, "The very person who comes from ñaïi ñao coù theå caét ñöùt moïi phieàn naõo neân goïi laø nowhere and departs nowhither." Chieh-feng Ying kieám hueä—Wisdom can be considered as a big asked, "Where is he this very moment?" Tou-an

burst out into a 'kwatz!' Chieh-feng Ying said, "Let Kieät Xuaát: Outstanding alone for a while this uttering a 'kwatz!' or shaking Kieâu: Mada (skt). a fist; where would you find your abode of peace 1) Söï kieâu ngaïo (caäy vaøo söï vieäc troâi chaûy hay when the four elements are dissolved?" Tou-an taøi cuûa mình maø sanh loøng kieâu ngaïo): said, "This entire earth, is it not myself?" Chieh- Arrogant—Boastful—Bragging—Haughty— feng Ying said, "When all of a sudden the world- Indulgent—Proud—Self-indulgent. end-fire breaks out and all the chiliocosmos are 2) Töôùi nöôùc: To sprinkle—To water. reduced to ashes, where are you?" Tou-an said, "I Kieâu Caáu: Impurity of arrogance. know not." Chieh-feng Ying said, "The sixth Kieâu Ñaøm Di: Gautami (skt)—See Ma Ha Ba Xaø patriarch has his 'I know not' and went on Ba Ñeà. preparing kindlings and pounding rice; Kieâu Khang: Haàm hoá cuûa ngaõ maïn coáng cao— Bodhidharma had his 'I know not' and kept up his The pit of

pride and arrogance. meditation of facing the wall for nine years. You Kieâu Maïn: Mada (skt)—Manam (skt)—Mana have your 'I know not' and what is your insight?" (p)—Arrogance—Conceitedness—Proud—Self- Tou-an said, "Mine is simply 'I know not'." Chieh- conceit—Superlicious—Kieâu maïn laø caäy taøi mình feng Ying said, "This blind fellow! Sit down and cao hôn maø khinh mieät ngöôøi khaùc. Kieâu maïn laø sip your cup of tea!" Zen practitioners should teân moät loaïi phieàn naõo, moät trong nguõ thöôïng phaàn always remember that the ultimate end of Zen keát. Kieâu maïn laø khôûi taâm kieâu maïn cho raèng discipline is a complete emancipation in not mình hôn hay mình baèng ngöôøi. Maïn laø töï naâng having attachment to anything, even though the cao mình leân, döông döông töï ñaéc. Hoï coù khuynh attachment on 'nowhere to come and nowhere to höôùng laán aùt ngöôøi treân, chaø ñaïp ngöôøi döôùi, depart', because everything belonging to this khoâng hoïc hoûi, khoâng laéng nghe lôøi khuyeân hay lôøi world of particulars is predictable in one way or giaûi thích, haäu quaû laø hoï phaïm phaûi nhieàu loãi laàm another and not at all final. Final reality is above ñaùng tieác. Haønh giaû tu thieàn neân luoân nhôù raèng all categories, and therefore beyond thinkability or kieâu maïn vaø voâ ôn thuoäc veà ñaïo ma quaân thöù taùm. attainability. Kieâu maïn thöôøng khôûi leân khi haønh giaû baét ñaàu Kieät Queä: Exhausted. caûm nhaän an laïc, thö thaùi, khinh an, vaø nhöõng Kieät Söùc: To be burned out—To be worn out—To khoaùi laïc khaùc trong vieäc haønh thieàn. Vaøo thôøi be exhausted. ñieåm naøy, haønh giaû phaân vaân khoâng bieát thaày Kieät Taùc: Masterpiece. mình coù ñaït ñöôïc thaønh quaû kyø dieäu nhö mình Kieät Xoa: Moät nôi treân nuùi Karakoram maø theo chöa. Khoâng bieát caùc haønh giaû khaùc coù tu taäp tích ngaøi Phaùp Hieàn, nôi ñaây caùc vöông trieàu ñaõ töøng cöïc nhö mình hay khoâng, vaân vaân. Kieâu maïn xaûy toå chöùc nhöõng cuoäc cuùng döôøng Trai Taêng hay ra khi haønh giaû nhaát thôøi ôû vaøo giai ñoaïn thaáy nhöõng chuùng hoäi thaät vó ñaïi. Theo Eitel trong trung ñöôïc söï sanh dieät cuûa caùc hieän töôïng. Ñaây laø moät Anh Phaät Hoïc Töø Ñieån, thì ñaây laø vuøng Khasa, nôi kinh nghieäm kyø dieäu ngay trong hieän taïi, thaáy roõ truù nguï cuûa moät boä toäc coå Kasioi trong vuøng söï sinh roài dieät ngay töùc khaéc cuûa caùc ñoái töôïng Paropamisus; trong khi nhöõng hoïc giaû khaùc thì cho döôùi anh saùng chaùnh nieäm. Trong giai ñoaïn ñaëc raèng ñaây coù leõ laø nhöõng vuøng baây giôø laø Kashmir, bieät naøy, moät loaït phieàn naõo coù theå khôûi leân. Iskardu, hay Kartchou—A place said to be in Chuùng ñöôïc ñaëc bieät bieát ñeán vôùi caùi teân “phieàn Karakoram mountains, where according to Fa- naõo tueä,” bôûi vì chính nhöõng phieàn naõo naøy coù theå Hsien formerly great assemblies were held under trôû thaønh nhöõng trôû ngaïi nguy haïi cho haønh giaû, royal patronage and with royal treatment. Eitel, in neân haønh giaû caàn phaûi hieåu chuùng moät caùch roõ The Dictionary of Chinese-English Buddhist raøng. Kinh ñieån daïy chuùng ta raèng kieâu maïn mang Terms, gives it as Khasa, and says an ancient tribe ñaëc tính cuûa moät caùi taâm tinh taán traøn ñaày hyû laïc on the Paropamisus, the Kasioi of Plotemy; others vaø nhieät taâm cao ñoä. Khi haønh giaû traøn ñaày naêng give different places, i.e. Kashmir, Iskardu, löïc, traøn ñaày hyû laïc, caûm thaáy mình

thaønh coâng lôùn Kartchou. lao, neân coù yù nghó: “Ta thaät laø vó ñaïi, khoâng ai Kieät Xoa Quoác: See Kieät Xoa. baèng ñöôïc ta.” Moät khía caïnh noåi baät cuûa kieâu

maïn laø söï thoâ cöùng, ngöng ñoïng, taâm cuûa haønh giaû and so forth. Conceit most often happens at the seõ ngaøy caøng caêng phoàng vaø cöùng nhaét nhö moät stage of insight when practitioners perceive the con traên vöøa môùi nuoát moät sinh vaät khaùc. Khía momentary arising and passing away of caïnh naøy cuûa kieâu maïn cuõng taïo neân söï caêng phenomena. It is a wonderful experience of being thaúng trong cô theå vaø trong tö theá cuûa haønh giaû. perfectly present, seeing how objects arise and Naïn nhaân cuûa söï kieâu maïn coù caùi ñaàu raát to, nhöng pass away at the very moment when mindfulness caùi coå cöùng nhaét neân khoù loøng coù theå cuùi ñaàu ñeå alights on them. At this particular stage, a series of thi leã ai ñöôïc. Kieâu maïn laø moät taâm sôû ñaùng sôï. defilements can arise. They are specifically Noù huûy dieät loøng bieát ôn, laøm cho ta khoù coù theå known as the “vipassana kilesas,” defilements of thöøa nhaän ñöôïc raèng mình ñaõ nôï bieát bao nhieâu insight. Since these defilements can become a ngöôøi khaùc. Noù khieán chuùng ta queân ñi nhöõng vieäc harmful obstacle, it is important for practitioners to toát ñeïp maø ngöôøi khaùc ñaõ laøm cho chuùng ta tröôùc understand them clearly. The scriptures tell us that ñaây. Noù laøm cho chuùng ta xem thöôøng vò aân nhaân mana or conceit has the characteristic of bubbly vaø cheâ bai, gieøm pha ñöùc haïnh cuûa hoï. Khoâng energy, of a great zeal and enthusiasm arising in nhöõng theá, ta coøn tìm caùch che daáu ñöùc haïnh cuûa the mind. One overflows with energy and is filled aân nhaân mình ñeå khoâng ai coi troï ng hoï. Taát caû with self-centered, self-glorifying thoughts like, chuùng ta ñeàu coù aân nhaân. Ñaëc bieät laø luùc coøn nhoû. “I’m so great, no one can compare with me.” A Thí duï nhö cha meï chuùng, nhöõng ngöôøi ñaõ ban boá prominent aspect of conceit is “stiffness and cho chuùng ta tình thöông yeâu, söï hoïc haønh vaø rigidity.” One’s mind feels stiff and bloated, like a nhöõng thöù caàn thieát trong ñôøi soáng. Thaày giaùo giuùp python that has just swallowed some other chuùng ta kieán thöùc. Baïn beø giuùp ñôõ chuùng ta nhöõng creature. This aspect of mana is also reflected as luùc khoù khaên. Haõy nhôù nhöõng moùn nôï maø chuùng ta tension in the body and posture. Its victims get ñaõ nhaän töø caùc baäc aân nhaân naøy. Luoân luoân khieâm big-headed and stiff-necked, and thus may find it nhöôøng bieát ôn vaø coá gaéng tìm cô hoäi ñeå giuùp ñôõ difficult to bow respectfully to others. Conceit is caùc baäc aân nhaân. Ñöùc Phaät daïy: “Coù hai loaïi ngöôøi really a fearsome mental state. It destroys hieám quyù treân theá gian naøy. Loaïi ngöôøi thöù nhaát laø gratitude, making it difficult to acknowledge that loaïi ngöôøi ban ôn, coá gaéng giuùp ñôõ ngöôøi khaùc vì one owes any kind of debt to another person. nhöõng lyù do cao caû, giuùp ñoä thoaùt hoï khoûi nhöõng Forgetting the good deeds other have done for us khoå ñau cuûa voøng sanh töû luaân hoài. Loaïi ngöôøi thöù in the past, one belittles them and denigrates their hai laø nhöõng ai ñaõ töøng chòu ôn, laïi bieát mang ôn virtues. Not only that, but one also actively vaø tìm caùch ñeàn traû nhöõng ôn nghóa naøy khi thôøi cô conceals the virtues of others so that no one will ñeán.”—Pride means arrogance or haughtiness. hold them in esteem. All of us have

had Arrogance and pride, a kind of klesa, one of the benefactors in our lives, especially in childhood five higher bonds of desire. Pride is asserting and younger days. Our parents, for example, gave superiority over inferiors and equality with equals. us love, education and necessities of life at a time Looking down on others. Haughty people are self- when we were helpless. Our teachers gave us aggrandized and boasting. They tend to bully their knowledge. Friends helped us when we got into superiors and trample the inferior. They refuse to trouble. Remembering our debts to those who learn any more or listen to advice or explanations; have helped us, we feel humble and grateful, and and as a result commit regretable errors. Zen we hope for a chance to help them in turn. The practitioners should always remember that conceit Buddha taught: there are two types of rare and and ingratitude belong to the eighth army of Mara. precious people in the world. The first types is a Conceit arises when practitioners begin to benefactor, one who is benevolent and kind, who experience joy, rapture, delight, and other helps another person for noble reasons, sparing no interesting things in practice. At this point they effort to help beings liberate themselves from the may wonder whether their teacher has actually sufferings of samsara. The second type is the one attained this wondrous stage yet, whether other who is grateful, who appreciates the good that has practitioners are practicing as hard as they are, been done for him or her, and who tries to repay it

when the time is ripe."—See Nguõ Thöôïng Phaàn account says Amitabha was of the same family Keát. name. Kieâu Ngaïo: Abhimana (skt)—Haughtiness—Söï loá Kieâu Thöôûng Di: Kausambi (skt)—Moät thaønh phoá bòch—Taêng thöôïng maïn—High opinion of one's coå naèm beân bôø soâng Haèng, naèm beân döôùi Doab. self—Self conceit—Söï kieâu ngaïo nghóa laø söï kieâu Coù nhieàu ngöôøi cho raèng ñaây laø vuøng Kusia gaàn caêng sai laàm, nghó raèng mình ñuùng duø mình sai Kurrah, nhöng Kusia baây giôø laø laøng Kosam naèm traùi, nghó raèng mình gioûi duø treân thöïc teá mình dôû beân bôø nhaùnh soâng Jumna, khoaûng 30 daäm beân teä. Kieâu ngaïo cuõng coù nghóa laø töï phuï do caùi aûo treân vuøng Allahabad—An ancient city on the töôûng cho raèng mình thoâng hieåu nhöõng gì ngöôøi Ganges, in the lower part of Doab. It has been khaùc khoù maø hieåu ñöôïc—Haughtiness means false identified by some with Kusia near Kurrah, but is arrogance, thinking oneself correct in spite of the village of Kosam, on the Jumna, 30 miles one's wrong conduct, thinking oneself is good in above Allahabad. spite of one's very bad in reality. Haughtiness also Kieâu Traàn Na: Kaundinya (skt)—See Kieàu Traàn means arrogance and conceit due to one's illusion Nhö. of having completely understood what one has Kieâu Traàn Nhö: Kaundinya (skt)—See Kieàu Traàn hardly comprehended at all. Nhö. Kieâu Phaïm Ba Ñeà: Gavampati (skt)—Gia Baø Baït Kieâu Xa Da: Kauseya (skt)—Cao Theá Da—Kieâu Ñeá—Coøn goïi laø Ca Phaïm Ba Ñeà, Caáp Phoøng Baùt Xaù—Vaûi laøm baèng luïa thoâ—Cloth made of wild Ñeå, Kieâu Phaïm Baùt Ñeà, Kieàu Phaïm Ba Ñeà, hay silk. Kíp Phoøng Baùt Ñeå, dòch laø Ngöu Thi hay Ngöu Kieáu Hoaùn: See Khieáu Hoaùn. Vöông, laø teân moät vò Tyø Kheo coù caùi mieäng cöù Kieàu: Caàu—Bridge—Cross-beam. nhai tôùi nhai lui nhö traâu nhai laïi vì toäi cuûa ñôøi

quaù Kieàu Dieãm: Beautiful—Charming—Graceful. khöù (theo Phaùp Hoa Huyeàn Nghóa, tieáng Phaïn Kieàu Ñaøm Di: Gautami (skt)—See Ma Ha Ba Xaø Gavampati dòch laø Ngöu Vöông. Ngaøi do ôû ñôøi Ba Ñeà. quaù khöù coù ngaét moät nhaùnh luùa neùm xuoáng ñaát, Kieàu Ñaøm Ni: Gautami (skt)—See Ma Ha Ba Xaø neân trong 500 ñôøi phaûi laøm kieáp traâu ñeå ñeàn buø, Ba Ñeà. nay tuy mang thaân ngöôøi, nhöng coù hình töôùng vaø Kieàu Löông: Caây caàu—Thieàn toâng duøng töø naày tieáng noùi gioáng nhö loaøi traâu)—Interpreted as ñeå chæ söï nhaãn naïi—A bridge, trampled on by all chewing the cud; lord of cattle, etc. (with the feet but patiently bearing them, a synonym for and cud-chewing characteristic of an ox) A man patience, or endurance. who became a monk, born with a mouth always Kieàu Löu Thuûy Baát Löu: The bridge, but not the ruminating like a cow because of former oral sins; water, flows!—See Thieän Hueä Ñaïi Só. he had spilled some grains from an ear of corn he Kieàu Phaïm Ba Ñeà: Gavampati (skt)—See Kieâu plucked in a former life. Phaïm Ba Ñeà. Kieâu Taùt La: Kosala (skt)—See Kieàu Taùt La. Kieàu Taùt La: Kausala (skt)—Kosala (skt)—Coøn Kieâu Thi: See Kieâu Thi Ca. goïi laø Caâu Sa La, Caâu Taùt La, hay Cö Taùt La. Kieâu Thi Ca: Kaucika or Kausika (skt)—Coøn goïi 1) Baéc Kieàu Taùt La: Uttarakosala (skt)— laø Kieâu Chi Ca, hoï cuûa Ñeá Thích (trong Ñaïi Trí Northern Kosala—Teân cuûa moät vöông quoác Ñoä Luaän, theo Kinh Taïp A Haøm: “Vò Tyø Kheo laïi naèm veà phía Baéc cuûa soâng Haèng, maø baây giôø baïch vôùi Ñöùc Phaät raèng: Baïch Theá Toân, do duyeân laø Benares. Moät trong hai vöông quoác quan gì maø ngaøi Ñeá Thích Ñeà Hoaøn laïi coù teân laø Kieâu troïng, cuøng vôùi vöông quoác Ma Kieät Ñaø quyeát Thi Ca? Ñöùc Phaät noùi vôùi vò Tyø Kheo raèng: Ngaøi ñònh saân khaáu chính trò trong nhöõng vuøng maø Thích Ñeà Hoaøn aáy khi coøn laø ngöôøi coù hoï laø Kieâu Phaät ñaõ ñi qua. Ngaøy nay vöông quoác naøy Thi Ca. Vì nhôn duyeân aáy maø ngaøi coù teân laø Kieâu thuoäc vuøng Oude (theo Truyeän Phaùp Hieån, Thi Ca.”). Coù ngöôøi cho raèng Ñöùc Phaät A Di Ñaø Baéc Kieàu Taùt La laø teân moät vöông quoác coå ôû cuõng coù hoï Kieâu Thi Ca—Kausika, of the family mieàn Trung AÁn, khaùc vôùi nöôùc Nam Kieàu Taùt of Kusika, family name of Indra. This story is La. Ñaây laø moät trong 16 vöông quoác lôùn thôøi mentioned in the Maha-Prajna Sastra. One Ñöùc Phaät coøn taïi theá, thuû phuû laø thaønh Xaù Veä,

nôi Ñöùc Phaät ñaõ löu truù trong moät thôøi kyø thaùi töû xöù Ma Kieät Ñaø, laø caäu cuûa Ñöùc Phaät, daøi)—Name of an ancient Indian kingdom vaø cuõng laø baïn cuøng tu khoå haïnh vôùi Ñöùc Phaät situated to the north of the river Ganges, the khi Ngaøi môùi xuaát gia (Nhoùm oâng Kieàu Traàn modern Oude, and containing the cities of Nhö coù naêm ngöôøi, tröôùc kia theo laøm baïn tu Sravasti and Varanasi (present-day Benares). khoå haïnh vôùi Ñöùc Phaät. Sau khi thaáy Ñöùc Phaät One of the two main kingdoms, together with thoï nhaän baùt söõa cuûa naøng Muïc Nöõ cuùng Magadha, determining the political scene in döôøng, cho raèng Ñöùc Phaät ñaõ thoái taâm treân the areas covered by the Buddha in his ñöôøng tìm ñaïo giaûi thoaùt neân hoï ñaõ ly khai vôùi travels. Its capital is Sravasti, where the Phaät. Sau khi Ñöùc Phaät thaønh ñaïo, naêm vò naày Buddha and his order stayed for a long period laïi

gaëp Ñöùc Phaät taïi vöôøn Loäc of time—See Xaù Veä Quoác. Uyeån/Mrgadava trong thaønh Ba La 2) Nam Kieàu Taùt La: Daksinakosala (skt)— Naïi/Varanasi, ñöôïc Phaät thuyeát giaûng veà Töù Vöông quoác coå maø baây giôø thuoäc veà caùc tænh Dieäu Ñeá ñeå ñoä hoï trôû thaønh nhöõng vò Tyø Kheo trung taâm AÁn Ñoä (theo Taây Vöïc Kyù thì ngaøi ñaàu tieân. Ñaây laø naêm vò ñeä töû ñaàu tieân cuûa Huyeàn Trang cho raèng vuøng naày laø vuøng Ñöùc Phaät)—Name a prince of Magadha, Trung AÁn. Theo Truyeän Phaùp Hieån, ñaây laø uncle and one of the first five disciples of nöôùc Ñaït Thaân hay Nam Kieàu Taùt La, ñeå Sakyamuni. He was the youngest and cleverst phaân bieät vôùi Baéc Kieàu Taùt La, coøn goïi laø Ñaïi of the eight brahmins who were summoned by Kieàu Taùt La. Ñaây laø nôi maø ngaøi Long Thoï ñaõ King Suddhodana to name the infant prince. töøng löu truù, ñöôïc vua Sa Ña Baø Ha raát kính He used to practise ascetic practices with troïng. Nhaø vua ñaõ cho xaây moät ngoâi chuøa lôùn Prince Siddhartha when he just left home. naêm taàng taïi Baït La Vò La. Vò trí thuû phuû cuûa 2) Vyakarana-Kaundinya (skt)—Theo Eitel nöôùc naày ngaøy nay chöa ai ñònh roõ)— trong Trung Anh Phaät Hoïc Töø Ñieån, thì Southern Kosala, an ancient kingdom, also in Vyakarana-Kaundinya laø vò toân giaû, xuaát thaân Central India, part of the present Central töø moät gia ñình Baø La Moân giaøu coù trong Provinces. thaønh Ca Tyø La Veä, sanh ra tröôùc Ñöùc Phaät. Kieàu Taát La: See Kieàu Taùt La. Ngöôøi ñaõ ñöôïc Ñöùc Phaät baûo raèng moät Ñöùc Kieàu Thi Ca: Kausika (skt)—Hoï cuûa vua trôøi Ñeá Phaät quaû laø quaù thieâng lieâng ñeå maø ñeå laïi baát Thích—Family name of Indra. cöù xaù lôïi naøo treân traàn theá naày—According to Kieàu Thieåm Tyø: Kosambi (skt)—Caâu Ñaøm Di— Eitel in The Dictionary of Chinese-English An ancient site in central India—Moät vuøng ñaát coå Buddhist Terms, Vyakarana-Kaundinya, son naèm ôû mieàn trung AÁn Ñoä. of a very wealthy Brahman family near Kieàu Thöôøng Di: Kausambi (skt)—See Caâu Ñaøm Kapilavastu, and was born before the Buddha. Di. He was the one, who was told by the Buddha Kieàu Thöôøng Di Quoác: Kausambi (skt)— that a Buddha is too spiritual to leave any Kosambi (skt)—Vatsapattana (p)—See Caâu Ñaøm relics behind. Di. Kieåu Ngoïc Tuyeàn Thieàn Sö: Zen master Chiao Kieàu Thöôøng Taát (1871-1947): Dharmananda Yu-Ch'uan—Moät nhaø thô ñöông thôøi vôùi thieàn sö Kosambi—Teân cuûa trong nhöõng hoïc giaû Phaät giaùo laø Toâ Ñoâng Pha, moät trong nhöõng ngoâi sao vaên noåi tieáng nhaát cuûa AÁn Ñoä vaøo theá kyû thöù 19— hoïc lôùn laøm saùng ngôøi theá giôùi vaên hoùa cuûa nhaø Name of one of the most eminent Indian Buddhist Toáng. Khi Toâ Ñoâng Pha ñeán Kinh Nam, nghe noùi scholars in the nineteenth century. coù Kieåu thieàn sö nguï ôû Ngoïc Tuyeàn noåi tieáng veà Kieàu Traàn Nhö: Kondanna (p)—Kaundinya (skt). öùng ñoái saéc beùn, vaø Toâ Ñoâng Pha cuõng coù taøi lôùn 1) Ajnata-Kaundinya (skt)—Kondanna (p)—Teân cöõ naøy. Muoán laøm im tieáng thieàn sö Kieåu, neân moät cuûa moät trong naêm vò ñeä töû ñaàu tieân cuûa Ñöùc hoâm Toâ Ñoâng Pha caûi trang ñeán goõ cöûa sö. Sö hoûi: Phaät. OÂng laø ngöôøi treû tuoåi nhaát trong taùm vò "OÂng teân gì?" Toâ Ñoâng Pha ñaùp: "Teân Bình. Bình Baø La Moân ñöôïc vua Tònh Phaïn thænh ñeán leã (caân ño) heát thaûy caùc tröôûng laõo trong thieân haï." quaùn ñaûnh Thaùi Töû sô sinh. OÂng

nguyeân laø Thieàn sö Kieåu boãng heùt leân moät tieáng vaø noùi:

"Naëng bao nhieâu?" Nhaø thô töï phuï naøy khoâng ñaùp; gì coù theå caét ñöùt ñöôïc noù—The symbol of the maø ngöôïc laïi, ngaû noùn xuoáng ñeå chaøo baäc thaà y cuûa highest spiritual power, which is compared with mình—A contemporary person him was a famous the gem of supreme value, the diamond, in whose poet named Su-Tung-Po, one of the greatest purity and radiance other hues are reflected while literary stars illuminating the cultural world of it remains colorless, and which can cut every other Sung. When Su-Tung-Po was in Ching-nan, he material, itself is being cut by nothing. heard of a Zen master called Chiao residing at Yu- Kim Cang A Xaø Leâ: Baäc thaày coù trí tueä kim ch'uan who was noted for his trenchant repartee. cang—Diamond master—Vajra master. Su-Tung-Po was also great in this. Wishing to Kim Cang AÙi: See Kim Cang AÙi Boà Taùt. silence the Zen master, one day the poet called on Kim Cang AÙi Boà Taùt: Vajrakamar (skt)— him in disguise. The master asked, "What is your Vajraraga (skt)—Vò Boà Taùt coù söùc maïnh phaù boû aùi name?" Su-Tung-Po replied, "My name is P'ing duïc nhö kim cöông—Diamond-Love Bodhisattva. (scale). It scales all the masters of the world." Kim Cang AÅm Thöïc Thieân: Vajramalah (skt)— Chiao burst out in a 'Kwatz' and said, "How much Kim Cang Thöï Thieân—Name of a deity. does it weigh?" The conceited poet made no Kim Cang AÅn Moäc: Vajra-vikrti (skt)—Teân cuûa answer, but on the contrary, he had to take his hat moät vò trôøi—Name of a deity. off to his superior. Kim Cang Ba La Maät Boà Taùt: Vajra-Paramita Kieåu Nhieân: Teân cuûa moät vò danh Taêng Trung Bodhisattva. Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of a Kim Cang Baûo Boà Taùt: Vajra-ratna-bodhisattva Chinese famous monk who lived in the T'ang (skt)—Kim Cang Thai Boà Taùt—Name of a Dynasty in China. Bodhisattva. Kieäu Phieân: Phu khieâng kieäu—Litter bearer— Kim Cang Baûo Ñôùi: Vajramadika (skt)—Name of Stretcher bearer. a Bodhisattva. Kim: Kim Cang Baûo Giôùi: Nhaát Taâm Kim Cang Baûo 1) Kim Tinh: Sukra (skt)—Venus. Giôùi hay Ñaïi Thöøa giôùi trình baøy trong Kinh Phaïm 2) Vaøng hay quyù kim: Hiranya (skt)—Y Laïi Voõng—The Mahayana rules according to the Naõ—Gold or any precious metal. Brahma Net sutra. 3) Baây giôø: Now—The present—At present. Kim Cang Baûo Taïng: Vajra-ratna-garbha (skt)— 4) Maøu saëc sôõ: Suvarna (skt)—Toâ Phaït Thích— Vajra-ratna-kosa (skt)—Theo Kinh Nieát Baøn, Baûo Of a good or beautiful colour—Golden— Taïng Kim Cang goàm Nieát Baøn vaø Boà Ñeà taâm, laø Yellow. nguoàn taâm cuûa moïi chuùng sanh—According to the Kim Ba: The moonlight. Nirvana Sutra, the “Diamond” treasury, i.e. Kim Baát Baùc Kim: Khoâng caàn ñem vaøng ñeå ñoåi nirvana and the pure bodhi-mind, as the source of laáy vaøng. Töø naày coù nghóa laø ngöôøi ta khoâng neân the mind of all sentient beings. laøm nhöõng vieäc khoâng caàn thieát—It is not Kim Cang Baïo AÙc Boà Taùt: Vajradamstra (skt)— necessary to exchange gold for gold. The term Kim Cang Nha Boà Taùt—Thaäm Khaû Boá UÙy Boà means one should not do unnecessary things. Taùt—Diamond Tooth Bodhisattva. Kim Bieän Thieàn Sö (?-1697): Teân cuûa moät vò Kim Cang Baùt Nhaõ: Vajra-prajna-paramita- Thieàn sö Trung Hoa vaøo thôøi nhaø Thanh (1644- (skt)—Ser chin (tib)—Enlightened wisdom— 1912)—Name of a

Chinese Zen master in the Perfection of Knowledge—Perfection of Ch'ing dynasty in China. wisdom—Wisdom for reaching the other shore. Kim Cang: Vajra (skt)—Ba Di La—Diamond or Kim Cang Baùt Nhaõ Ba La Maät Ña: Vajra- adamantine—Bieåu töôïng naêng löïc taâm linh voâ prajna-paramita-sutra (skt)—Vajracchedika thöôïng ñöôïc so saùnh vôùi vieân ngoïc quyù nhaát, kim Prajnaparamita (skt)—Heart-Sutra—See Kinh Baùt cöông vôùi söï trong suoát vaø saùng ngôøi cuûa noù, caùc Nhaõ Ba La Maät Ña Taâm Kinh. maøu khaùc ñöôïc phaûn chieáu trong aáy, maø noù vaãn Kim Cang Baùt Nhaõ Ba La Maät Ña Kinh: See giöõ ñöôïc tính khoâng maøu saéc cuûa noù. Noù coù theå caét Kinh Baùt Nhaõ Ba La Maät Ña Taâm Kinh. ñöùt ñöôïc moïi vaät raén khaùc, trong khi moät moät thöù

Kim Cang Baùt Nhaõ Boä: Sherab chi parol tu chin Bodhisattva—The Bodhisattva with the Diamond (tib)—See Kim Cang Boä. Hook. Kim Cang Baùt Nhaõ Luaän: Vajracchedika-prajna- Kim Cang Caâu Nöõ Boà Taùt: Vajrakusi (skt)— paramita-sastra (skt)—Diamond-Wisdom sastra. Female diamond hook Bodhisattva. Kim Cang Baêng Yeát La: Vajra-pingala (skt)— Kim Cang Caâu Vöông: Vajrakusah-raja (skt)— Baêng Yeát La Thieân—Diamond Pingala deva, son The Vajra Hook King—Name of a deity. of a raksha—Kim Cang Baêng Yeát La laø con trai Kim Cang Chaâm: Vajrasuci (p)—Vajrasuci cuûa moät vò la saùt nöõ. bodhisattva—The straight vajra Bodhisattva. Kim Cang Baát Hoaïi: Taùnh chaát baát hoaïi cuûa kim Kim Cang Chaâm Boà Taùt: See Kim Cang Chaâm. cöông: The indestructibility of the diamond—Kim Kim Cang Chaâm Luaän: Vajrasaci (skt)—Teân Cang thaân baát hoaïi cuûa Ñöùc Phaät: The diamond moät boä luaän, ñöôïc ngaøi Phaùp Xöùng soaïn vaøo cuoái indestructible body of the Buddha—Caûnh giôùi taâm theá kyû thöù saùu, pheâ phaùn nghieâm khaéc kinh Veä Ñaø baát hoaïi, caûnh giôùi taâm vöõng vaøng vaø chaéc chaén vaø ñòa vò toái thöôïng cuûa Phaïm Thieân—Name of a nhö kim cöông: Sphere of the indestructible mind. work of commentary, composed by Dharmakirti in Kim Cang Baát Hoaïi Thaân: Thaân beàn vöõng nhö the end of the sixth century, seriously criticized kim cang, khoâng theå bò hoaïi dieät ñöôïc— about the Veda sutra and the supreme position of Incorruptible adamantine body. Braham in Hinduism. Kim Cang Baát Khoâng Boà Taùt: Vajrakarman- Kim Cang Chaân Tuûy Taäp Teá Sô: bodhisattva (skt)—Kim Cang Nghieäp Boà Taùt— Vajrapadasarasamgraha-panjika (skt)—Name of a Thieän Bieán Nhaát Xöù Boà Taùt—Diamond-Karma wrok of commentary—Teân cuûa moät boä luaän. Bodhisattva. Kim Cang Chuû Y: Vajrakilaya (skt)—Vò chuû y Kim Cang Boà Taùt: Vò Boà Taùt trong truyeàn thoáng hoùa thaân trong taâm kim cang vaø nhöõng haøn h hoaït Maät giaùo tay caàm kim cang—A Bodhisattva in cuûa chö Phaät—Diamond dagger, a wrathful Mantrayana tradition, served as a protector of the embodiment of Diamond Mind and important vajra and a major protector of Tibetan Buddhism. activity of the Buddhas. Kim Cang Boä: Vajrapani (skt)—Nhoùm Kim Cang Kim Cang Chuùng: Quyeán thuoäc cuûa chö Kim trong Kim Cang Giôùi hay Thai Taïng Giôùi (caùc vò Cang Thaàn—The retinue of the Vajradevas. toân tay caàm chaøy Kim Cang neâu cao trí cuûa Ñöùc Kim Cang Chuøy: Diamond dagger. Nhö Lai, 13 vò toân trong Kim Cang Thuû beân traùi Kim Cang Chöû: Chaøy Kim Cang raát beùn—The cuûa Ñöùc

Ñaïi Nhaät Nhö Lai) —Groups of the same Vajra or thunderbolt. It is generally sharp as such, in the Vajradhatu or Garbhadhatu mandalas. but has various other forms. Kim Cang Boä Boà Taùt: Vajrapani-bodhisattva 1) Moät loaïi vuõ khí cuûa binh lính AÁn Ñoä: The (skt)—Kim Cang Boä Taùt Ñoûa—Vò Boà Taùt trong Vajra is also interpreted as a weapon of Kim Cang Boä nhö Boà taùt Phoå Hieàn—Vajrapani- Indian soldier. bodhisattva, especially P'u-Hsien 2) Maät giaùo vaø nhöõng toâng phaùi khaùc duøng Kim (Samantabhadra). Cang Chöû nhö moät bieåu töôïng cuûa trí tueä vaø Kim Cang Ca Boà Taùt: Vajragita (skt)—Name of söùc maïnh ñeå chaët ñöùt phieàn naõo vaø khaéc phuïc a Bodhisattva. ma chöôùng: It is employed by the esoteric Kim Cang Cam Loä Boà Taùt: Vajramrita- sects, and others, as a symbol of wisdom and bodhisattva (skt)—Diamond nectar Bodhisattva. power over illusion and evil spirits. Kim Cang Caùt La Boà Taùt: Vajrakala-bodhisattva 3) Ñoäc Coå Kim Cang Chöõ: Khi thaúng thì Kim (skt)—Name of a Bodhisattva. Cang Chöû ñöôïc goïi laø "Ñoäc Coå"—When Kim Cang Caên: Nhö Kim Cang caên, vì chö Boà straight as a sceptre it is one limbed vajra. Taùt chöùng bieát taát caû nhöõng phaùp taùnh— 4) Tam Coå Kim Cang Chöû: Khi coù ba chia thì goïi Adamantine faculties, realizing the nature of all laø "tam coå"—When it has three prongs, it is things. called "three-pronged" vajra. Kim Cang Caâu Boà Taùt: Vajrakusah-bodhisattva 5) Nguõ Coå Kim Cang Chöû: Khi coù naêm chia thì (skt)—Trö Ñaàu Thieân—The Diamond Hook goïi laø "nguõ coå"—When it has five prongs, it is

called "five-pronged" vajra. Kim Cang Dieäu Quang Minh Thieân Vöông: 6) Cöûu Coå Kim Cang Chöû: Khi coù chín chia thì Subtle Diamond Light—Moät trong möôøi Ñaâu Suaát goïi laø "cöûu coå"—When it has nine prongs, it is Thieân Vöông—See Ñaâu Suaát Thieân Vöông. called "nine-pronged" vajra. Kim Cang Du: Adamantine—Raén chaéc nhö kim Kim Cang Cung Boà Taùt: Vajrakamar (skt)— cang—Traïng thaùi thieàn ñònh phaù tan ñöôïc heá t moïi Vajraraga (skt)—Kim Cang AÙi Boà Taùt—Diamond-phieàn naõo. Love Bodhisattva. Kim Cang Du Ñònh: Vajrapama-samadhi (skt)— Kim Cang Cuù Chaân Tuûy Taäp Teá Sô: Vajra-meditation—Adamantine absorption—Vajrapadasarasamgraha-panjika (skt)—Name of a Diamond-like samadhi—Tam muoäi vöõng vaøng nhö wrok of commentary—Teân cuûa moät boä luaän. kim cang (trong ñoù moïi phieàn naõo vi teá ñeàu bò Kim Cang Cöûu Duï: Chín duï: tinh (sao), hoa ñoám, ñoaïn töø)—See Kim Cang Ñònh. ñaêng (ñeøn), aûo (aûo thuaät), söông (söông muø), baøo Kim Cang Duï Ñònh: See Kim Cang Du Ñònh. (bong boùng), moäng, ñieån chôùp, vaø maây—The nine Kim Cang Duï Ñònh Boà Taùt: Vajropama- similes: stars, eye-film, lamp, prestidigitation, samadhi-bodhisattva (skt)—Diamond meditation dew, bubble, dream, lightning, and cloud. Bodhisattva. Kim Cang Daï Xoa: Vajrayaksa (skt)—Vò Thaàn Kim Cang Duïc Boà Taùt: Kama-vajra (skt)—Vò Boà Hoä Phaùp thöôøng ñöôïc ñaët ngay coång cuûa caùc chuøa. Taùt coù söùc maïnh phaù boû duïc voïng nhö kim Kim Cang Daï Xoa hay Phaãn noä Minh Vöông, laø cöông—Diamond-Passion Bodhisattva. moät trong naêm vò Minh Vöông, ngöôøi hoä trì Phaät Kim Cang Duõng Maõnh: Dorje Shukden (tib)— phaùp, nhöng laïi laø keû thuø cuûa ma quyû. Vò naày coù Ñaây laø moät vò thaàn giaùm hoä cuûa tröôøng phaùi ba maët saùu tay hay moät maët boán tay, truï taïi Gelukpa cuûa Phaät giaùo Taây Taïng,

ngöôøi ta noùi phöông Baéc, laø vò Phaãn Noä Toân Baát Khoâng Thaønh ngaøi laø taùi sanh cuûa Drakpa Gyeltsen, ngöôøi ñöôïc Töïu Nhö Lai ôû phöông Baéc trong nguõ trí Nhö Lai thöøa nhaän laø taùi sanh laàn thöù ba cuûa Ban Thieàn Laït (nguõ Phaät) cuûa Kim Cang Giôùi. Kim Cang Daï Xoa Ma Sonam Drakpa, ngaøi laø vò ñaõ vieát saùch giaùo cuõng laø moät trong ba hình thöùc cuûa Baát Khoâng khoa cho Vieän Ñaïi Hoïc Töï Vieän Drebung Phaät—The guardian spirits represented on the Loseling—This is a protector deity of the Gelukpa temple gates. One of the five kings of hells or order of Tibetan Buddhism, said to be the messengers and manifestation of Vairocana. The reincarnation of Drakpa Gyeltsen (1618-1655) fierce maharaja as an opponent of evil, he is one who was recognized as the third rebirth of of the guardians of Buddhism. He has either three Panchen Sonam Drakpa (1478-1554), the text faces and six arms, or one face and four arms. He book writer of Drebung Loseling monastic is a fierce guardian of the north in the region of college. Amoghasiddhi in the Vajradhatu. Vajrayaksais Kim Cang Ñaøi: Diamond Lotus. also one of the three forms of Amoghasiddhi. Kim Cang Ñaïi AÙc: Vajrabhairava (skt)—Teân cuûa Kim Cang Daï Xoa Minh Vöông: See Kim Cang moät vò Boà Taùt—Great evil diamond, name of a Daï Xoa. Bodhisattva. Kim Cang Dieân Thieân: Vajramukha (skt)— Kim Cang Ñaïi Tröôïng: See Kim Cang Ñaïi Diamond-entrance deva. Tröôïng Boà Taùt. Kim Cang Dieät Ñònh: Vajrapama-samadhi Kim Cang Ñaïi Tröôïng Boà Taùt: Vajra-maha- (skt)—Kim cang dieät ñònh laø giai ñoaïn sau cuøng danda bodhisattva (skt)—Great cudgel diamond cuûa Boà Taùt vôùi trí tueä baát hoaïi—Diamond Bodhisattva. meditation, the last stage of a bodhisattva, Kim Cang Ñaøm: Hoûa Vieän—Giôùi AÁn—Maät characterized by firm and indestructible Phong AÁn—Voøng troøn löûa ngaên caám söï xaâm nhaäp knowledge, penetrating all reality. cuûa ma quyû—Diamond-blaze, acircle of fire to Kim Cang Dieäu Hoa Boà Taùt: Vajrapuspa (skt)— forbid the entry of evil spirits. Diamond Wonderful Flower Bodhisattva. Kim Cang Ñaûnh: 1) Vöông mieän Kim Cang: The Kim Cang Dieäu Keá Thaàn: Beautiful Diamond vajra (diamond) apex or crown; 2) Teân goïi chung Topknot Deity (Spirit). caùc kinh cuûa Maät Giaùo: A general name of the

esoteric doctrine and sutras of Vairocana. with fierce looks holding a vajra. Kim Cang Ñaûnh Kinh: Vajrakesekhara sutra Kim Cang Giaùc Boà Taùt: Vajra-tiksna (skt)—(skt)—Konggochokyo (jap)—Kim Cang Ñaûnh Diamond Enlightenment Bodhisattva. Kinh laø kinh chính cuûa Kim cang Ñaûnh Toâng, moät Kim Cang Giaùc Hoa Thò Nöõ Boà Taùt: Vajrapuspa trong ba boä kinh chính cuûa Chaân Ngoân Giaùo— (skt)—Kim Cang Hoa Boà Taùt—Diamond Flower Vajra-crown sutra, the authority for the Vajra-Bodhisattva. Crown sect, one of the three main sutras of the Kim Cang Giôùi: Vajradhatu (skt)—Diamond Shingon. element—The Realm of Diamond Elements. Kim Cang Ñaûnh Kinh Nghóa Quyeát: 1) Kim Cang giôùi laø moät phaàn töû cuûa vuõ truï; noù Vajrakesekhara sutra (skt)—See Kim Cang Ñaûnh laø TRÍ ÑÖÙC baát hoaïi cuûa Ñöùc Tyø Loâ Giaù Na; Kinh. noù khôûi leân töø trong Thai Taïng Giôùi—The Kim Cang Ñaêng Boà Taùt: Vajraloka-bodhisattva Diamond or Vajra realm, element of the (skt)—Diamond-Lamp Bodhisattva. universe; it is the wisdom of Vairocana in its Kim

Cang Ñieàu Phuïc Thieân: Vajraiaya (skt)— indestructibility and activity; it arises from the Baûo Ñao Tyø Na Daï Ca—Toái Thaéng Kim Cang— Garbhadhatu (the womb of all things). Teân cuûa moät vò trôøi—Name of a deity. 2) Kim Cang Giôùi ñöôïc dieãn dòch laø "Trí" giôùi — Kim Cang Ñænh: Vajrasekhara (skt)—Diamond Vajradhatu is interpreted as the realm of crown. intellection. Kim Cang Ñænh Kinh: Vajrasekhara-sutra (skt)— 3) Kim cang giôùi tieâu bieåu cho theá giôùi taâm linh Diamond crown sutra—See Kim Cang Ñaûnh Kinh. cuûa söï toaøn giaùc: The Vajradhatu represents Kim Cang Ñònh: Vajrasamadhi (skt)—Kim Cang the spiritual world of complete enlightenment. Duï Ñònh—Kim Cang Tam Muoäi—Thieàn ñònh cuûa 4) Maät Giaùo coi Kim Cang Giôùi laø Phaùp Thaân, Boà taùt ôû ngoâi toái haäu. Ngöôøi tu haønh vaø ñaéc pheùp trong khi Hieån Giaùo thì coi noù nhö laø Hoùa thieàn ñònh naày seõ ñöôïc trí beàn vöõng, saéc beùn vaø Thaân: The esoteric Dharmakaya doctrine as baát hoaïi nhö kim cöông, coù theå caét ñöùt taát caû phieàn contrasted with the exoteric Nirnamakaya. naõo vaø taø kieán thieân leäch—Vajra-meditation— 5) Kim Cang Giôùi laø yeáu toá thöù saùu cuûa taâm, noù Samadhi as a state of great stability, that of the bieåu hieäu baèng moät hình tam giaùc muõi chuùi last stage of the Bodhisattva, characterized by xuoáng vaø maët traêng troøn töôïng tröng cho trí firm, indestructible knowledge, penetrating all tueä hay söï hieåu bieát. Kim cang giôùi coøn ñöôïc reality; attained after all remains of illusion and bieåu thò bôûi chín voøng troøn ôû giöõa vaø chung wrong views have been cut off. quanh laø 414 vò Thaùnh giaû —It is the sixth Kim Cang Ñoaïn: Vajracchedika (skt)—Caét ñöùt element of "Conscious mind," and is Kim Cang, moät ñoaïn vaên ngaén trong Kinh Baùt Nhaõ symbolized by a triangle with the point Ba La Maät Ña—Diamond cutter, a short downwards and by the full moon, which paragraph in the Perfection of Wisdom Sutra represents "wisdom" or "understanding." This (Prajnaparamita Sutra). realm also has the central party of nine circles Kim Cang Ñoà Höông Boà Taùt: Vajragandha in the center surrounded by 414 saintly (skt)—Phöôïc Nhaät La Kieän Ñaø—Name of a beings. Bodhisattva. 6) Kim Cang Giôùi töông öùng vôùi "quaû."— Kim Cang Ñoàng Nöõ: Vajrakumari (skt)—A Vajradhatu corresponds to fruit or effect. female vajra messenger. 7) Kim cang giôùi cuûa vuõ truï. Ñaây laø trí tueä baát Kim Cang Ñoàng Töû: Vajrakumara (skt)—Kani- hoaïi cuûa Phaät Tyø Loâ Giaù Na. Trí tueä naøy khôûi krodha (skt)—Kim Cang Nhi—1) Kim Cang Söù leân töø trong Thai Taïng giôùi cuûa Ñöùc Ñaïi Nhaät Giaû cuûa chö Phaät vaø chö Boà Taùt: A Vajra- Nhö Lai (Tyø Loâ Giaù Na). Kim Cang giôùi laø vuõ messenger of the Buddhas or Bodhisattvas; 2) Hoùa truï ñöôïc nhìn nhö laø söï theå hieän cuûa Ñöùc Phaät thaân cuûa Ñöùc Phaät A Di Ñaø thaønh moät ñöùa treû tay Tyø Loâ Giaù Na maø hình aûnh cuûa Ngaøi ñöôïc caàm kim cöông chuøy, maët coù veû phaãn noä: An phaûn chieáu trong taâm cuûa moïi chuùng sanh: incarnation of Amitabha in the form of a youth Vajra element of the universe. It is the

wisdom of Vairocana Buddha in its saét bao boïc—The Bodhisattva Vajra pala, who indestructibility and activity. It arise from the protects men like a helmet and surrounds them Garbhadhatu, the womb or store of Vairocana. like mail by his great

pity. Vajradhatu is the universe viewed as the Kim Cang Hoáng Ca La Boà Taùt: Vajrahumkara- manifestation of Vairocana Buddha whose bodhisattva (skt)—Name of a Bodhisattva. image is reflected in the heart of every being. Kim Cang Hueä: Trí tueä thaáu roõ lyù cuûa thöïc töôùng Kim Cang Giôùi Maïn Ñaø La: Vajradhatu-mandala maø phaù vôõ chö töôùng hay trí tueä aûo giaùc — (skt)—See Kim Cang Giôùi. Diamond-wisdom, which by its reality overcomes Kim Cang Giôùi Nguõ Boä: Five divisions of the all illusory knowledge. Vajradhatu represented by five Dhyani-Buddhas: Kim Cang Huy Boà Taùt: Vajra-tejas (skt)—Kim 1) Trung Ñaøi Ñaïi Nhöït Nhö Lai: Vairocana in Cang Quang Boà Taùt—Toái Thaéng Quang Boà Taùt— the center. Diamond light Bodhisattva. 2) Ñoâng Ñoä A Suùc Beä Phaät: Aksobhya in the Kim Cang Höông Boà Taùt: Vajradhupa (skt)— east. Vajradhupa Bodhisattva—Diamond-Fragrance 3) Nam Phöông Baûo Sanh Phaät: Ratnasambhava Bodhisattva. in the south. Kim Cang Hy Boà Taùt: Vajralasi (skt)—Name of 4) Taây Phöông A Di Ñaø Phaät: Amitabha in the a Bodhisattva. west. Kim Cang Hy Hyù Ñaïi Thieân Nöõ: Vajralasi 5) Baéc Phöông Baát Khoâng Thaønh Töïu: (skt)—Name of a Bodhisattva. Amoghasiddhi or Sakyamuni in the north. Kim Cang Hyû Boà Taùt: Vajrasadhu (skt)— Kim Cang Giôùi Thai Taïng Giôùi: Vajradhatu and Diamond Joy Bodhisattva. Garbhadhatu (skt)—Kim cang giôùi tieâu bieåu cho Kim Cang Hyû Duyeät Boà Taùt: Kelikila (skt)—Keá theá giôùi taâm linh cuûa söï toaøn giaùc. Thai Taïng Giôùi Lôïi Caùt La—Keá Lôïi Tích La—Keá Lyù Keá La— laø kho chöùa moïi lyù luaän cuûa trí. Nôi toàn chöùa taát caû Teân cuûa moät vò Kim Cang Thuû Boà Taùt —The moïi LYÙ LUAÄN cuûa Tyø Loâ Giaù Na baát hoaïi trí— attendant of a deva, one of the Vajrapanis. The Vajradhatu represents the spiritual world of Kim Cang Dieân Thieân: Vajramukha (skt)— complete enlightenment. Garbhadhatu is the Diamond-entrance deva. womb or store of the Vairocana reason or Kim Cang Khaåu: Vajramukhi (skt)—Diamond principles of the wisdom. The womb or store of all mouth (of a Buddha)—Lôøi noùi hay giaùo thuyeát things; the womb or store of the Vairocana reason xuaát ra töø kim khaåu cuûa Phaät beàn vöõng nhö kim or principles of the Vairocana's indestructible cöông baát hoaïi—Diamond mouth (of a Buddha)— wisdom. The diamond-like firmness of the Buddha Kim Cang Hieäp Chöôûng AÁn: Vajrapradama- doctrine. mudra (skt)—Kim Cang AÁn Maãu—Diamond Kim Cang Khí Tröôïng: Vajrayudha (skt)—Teân mudra of joined palms—Diamond mother cuûa moät vò trôøi—Name of a deity. mudra—See Kim Cang Hôïp Chöôûng AÁn. Kim Cang Kieám: Kieám trí tueä thaáu roõ lyù cuûa thöïc Kim Cang Hoa Boà Taùt: Vajrapuspa (skt)—töôùng maø phaù vôõ chö töôùng hay trí tueä aûo giaùc — Diamond Flower Bodhisattva. Diamond sword or wisdom, which by its reality Kim Cang Hoan Hyû Boà Taùt: Vajrahasa (skt)— overcomes all illusory knowledge. Ñaïi Tieáu Minh Vöông—Kim Cang Tieáu Boà Taùt— Kim Cang Kim Saéc Boà Taùt: Vajrahera- The great laughing king (Ming-Wang). bodhisattva (skt)—Golden coloured Diamond Kim Cang Hôïp Chöôûng AÁn: Vajrapradama- Bodhisattva. mudra (skt)—Maãu Ñaø La Phaùp AÁn—Diamond Kim Cang Kinh: Vajracchedika-prajnaparamita- Mudra of joining the palms—Caùc ñaàu ngoùn tay sutra—Kinh Kim Cang Baùt Nhaõ Ba La Maät Ña, cuûa

hai baøn tay cheùo vaøo nhau—The fingertips of coøn goïi laø Naêng Ñoaïn Kim Cang Kinh. Taát caû caùc the hands are crossed. phaùp höõu vi ñeàu gioáng nhö moäng, nhö huyeãn, nhö Kim Cang Hoä Boà Taùt: Vò Boà Taùt baûo hoä che chôû baøo aûnhKinh Kim Cang, toùm löôïc cuûa Kinh Baùt cho con ngöôøi vôùi loøng ñaïi bi nhö moät chieác noùn Nhaõ Ba La Maät Ña Kinh, ñöôïc ngaøi Huyeàn Trang

dòch sang Hoa ngöõ. Kim cang Naêng Ñoaïn Baùt Nhaõ phaù boû kieâu maïn nhö kim cöông—Vajra-Mana Ba La Maät Kinh, toùm löôïc coâ ñoïng cuûa Kinh Baùt (skt)—Diamond-Pride Bodhisattva. Nhaõ Ba La Maät Ña Kinh, tröôùc tieân ñöôïc dòch Kim Cang Maïn Ñoà La: Vajradhatu mandala sang Hoa ngöõ bôûi ngaøi Cöu Ma La Thaäp, sau ñoù (skt)—Quaû Maïn Ñaø La—Kim Cang Maïn Ñaø La, coù nhieàu baûn dòch khaùc—The Diamond Sutra, a ñoái laïi vôùi Thai Taïng Giôùi Maïn Ñaø La—In condensation of the Prajnaparamita; first contrast with Garbhadhatu mandala (nhaân maïn ñaø translated into Chinese Kumarjiva, later by others. la). Also called the perfection of Wisdom which cuts Kim Cang Maät Nhaõn Thaàn: Adamantine Eye like a Diamond. All mundane (conditioned) of Mystery Deity (Spirit). dharmas are like dreams, illusions, shadow and Kim Cang Maät Tích: Maät Tích Kim Cang—Maät bubbles. The Sutra was an extract from the Tích Löïc Só—Kim Cang Löïc Só—Kim Cang Prajnaparamita-sutra, and translated into Chinese Thuû—Chaáp Kim Cang—Nhöõng vò tay caàm chaøy by Hsuan-Tsang. kim cang theå hieän ñaïi uy uûng hoä Phaät phaùp. Ñöùc Kim Cang La Ñoàng Töû: Kimkara (skt)—Caên Yeát Ñaïi Nhaät Nhö Lai laáy caùc vò Kim Cang Maät Tích La—Kim Giaø La—Söù giaû thöù baûy trong baùt söù giaû naày laøm noäi quyeán; laáy caùc vò Phoå Hieàn, Vaên Thuø cuûa Baát Ñoäng Toân Minh Vöông—The seventh of laøm ñaïi quyeán hay ngoaïi quyeán. Cuõng nhö Ñöùc the eight messengers of the Arya-Acalanatha. Phaät Thích Ca Maâu Ni laáy caùc vò Thanh Vaên nhö Kim Cang Lieân Hoa Boà Taùt: Vajra-dharma Xaù Lôïi Phaát, Muïc Kieàn Lieân, laøm noäi quyeán, laáy (skt)—Kim Cang Phaùp Boà Taùt—Diamond Dharma caùc vò Boà Taùt laøm ñaïi quyeán—The deva-guardians Bodhisattva—Diamond Lotus Flower Bodhisattva. of the secrets of Vairocana, his inner or personal Kim Cang Linh: Vajraghanta (skt)—Vajravesa group of guardians in contrast with the outer or (skt)—Chuoâng Kim Cang coù coâng duïng laøm taêng major group of P'u-Hsien, Manjusri, etc. söï chuù taâm vaø phaán chaán ngöôøi nghe—The Similarly, Sariputra, or Maudgalyayana, the diamond or vajra bell for attracting the attention of sravakas, etc., are the inner guardians of the objects of worship, and stimulating all who Sakyamuni, the Bodhisattvas being the major hear it. group. Kim Cang Linh Boà Taùt: Vajra-ghanta (skt)— Kim Cang Maãu: Mamaki (skt): Vajra-mother— Vajravesa (skt)—Bieán Nhaäp Boà Taùt—Trieäu Nhaäp Coøn goïi laø Ma Maïc Tích, Mang Mang Keâ, Mang Boà Taùt—Vò Boà Taùt tay caàm chuoâng trong Kim Maõng Keâ, Mang Maõng Keá. Kim Cöông maãu hay Cang Maïn Ñoà La—A Bodhisattva holding a bell meï cuûa kim cöông, laø moät vò toân trong Kim Cöông in the Vajradhatu mandala—The Bodhisattva with Thuû Vieän. Trí tueä cuûa caùc vò Kim Cöông ñeàu naûy the Diamond Bell. sinh töø ñaây—Mother of the vajra or of wisdom in Kim Cang Long: Vajranaga (skt)—Long Kim all the vajra group. Cang—Name of a

deity. Kim Cang Minh Vöông Boà Taùt: Vidyottama Kim Cang Lôïi Boà Taùt: Vajratiksna bodhisattva (skt)—Minh Vöông Chí Cao Boà Taùt—Name of a (skt)—See Kim Cang Giaùc Boà Taùt. Bodhisattva. Kim Cang Luaân: Vajracakra (skt)—Kim Cang Kim Cang Moân: Coảng Kim Cang trong Thai Taïng Phaùp Luaân, baùnh xe Phaùp Kim cang: The diamond Maïn Ñoà La—The diamond door of the or vajra wheel—Kim luaân cuûa taàng ñaát thaáp nhaát: Garbhadhatu mandala. The lowest of the circles beneath the earth. Kim Cang Nghieâm Theå Thaàn: Diamond Adorned Kim Cang Luaân Sôn: See Kim Cang Vi Sôn. Body Deity (Spirit). Kim Cang Luaân Toïa: See Ñaïi Nhaân Ñaø La Toïa. Kim Cang Nghieäp Boà Taùt: Vajrakarman- Kim Cang Löïc: Vajra-power—Söùc maïnh nhö kim bodhisattva (skt)—Diamond-Karma Bodhisattva. cöông—Irresistible strength. Kim Cang Ngöõ Boà Taùt: Vajrabhasa (skt)— Kim Cang Löïc Só: Vajrapanibalin (skt)— Speechless Bodhisattva—Vò Boà Taùt coù haïnh Diamond-strength sattva—See Kim Cang Thaàn, khoâng noùi thaønh lôøi hay im laëng—Silent repetition Kim Cang Daï Xoa, and Kim Cang Maät Tích. Bodhisattva. Kim Cang Maïn Boà Taùt: Vò Boà Taùt coù söùc maïnh Kim Cang Ngöõ Ngoân: See Kim Cang Nieäm Tuïng.

Kim Cang Nha Boà Taùt: Vajradamstra (skt)— Kim Cang Phaät: Vajra-buddha (skt)—Ñöùc Ñaïi Thaäm Khaû Boá UÙy Boà Taùt—Diamond Tooth Nhaät Nhö Lai, coù luùc chæ Ñöùc Thích Ca Maâu Ni Bodhisattva. nhö laø hoùa thaân cuûa chaân lyù, trí tueä vaø thanh tònh— Kim Cang Nhaõn: Con maét chaén chaén nhö kim Vairocana, the Sun-Buddha; sometimes applied to cang—Adamantine eye. Sakyamuni as embodiment of the Truth, of Kim Cang Nhaõn Tình: Con maét trí hueä cuûa ngöôøi Wisdom, and of Purity. ñaõ giaùc ngoä (chaén chaén nhö kim cang)— Kim Cang Phaät Töû: Con cuûa Kim Cang Phaät hay Adamantine eye of an enlightened person. con cuûa Ñöùc Ñaïi Nhaät Nhö Lai, töø duøng ñeå chæ Kim Cang Nhaõn Vöông: Adamantine Eye, one of nhöõng ngöôøi môùi ñöôïc laøm pheùp gia nhaäp vaøo Maät the ten kings of yakshas—See Daï Xoa Vöông. Giaùo—Son of the Vajra-buddha, i.e. of Vairocana, Kim Cang Nhaân Boà Taùt: Vajrahetu Bodhisattva. a term applied to those newly baptized into the Kim Cang Nhaät Boà Taùt: Vajra-tejas (skt)—Kim esoteric sect. Cang Quang Boà Taùt—Toái Thaéng Quang Boà Taùt— Kim Cang Phong: Vajranila (skt)—Diamond Diamond light Bodhisattva. wind, name of a deity. Kim Cang Nhi: Vajrakumara (skt)—Kani-krodha Kim Cang Phong Laâu Caùc Nhaát Thieát Du Giaø (skt)—See Kim Cang Ñoàng Töû. Du Kyø Kinh: Vajra-sekharavimanasarva- Kim Cang Nieäm Tuïng: Kim cang Ngöõ Ngoân— yogayogi-sutra (skt)—Du Kyø Kinh—Name of a Nieäm thaàm—Silent repetition. sutra. Kim Cang Nieäm Tuïng Boà Taùt: Kim cang Ngöõ Kim Cang Phong Töï: Kangobuji (jap)—Chuøa Ngoân Boà Taùt—Silent repetition Bodhisattva. Kim Cang Phong (Nhaät Baûn). Kim Cang Nöõ Söû: Vajraduti (skt)—Teân cuûa moät Kim Cang Quaùn: Pheùp Kim Cang quaùn laø pheùp vò trôøi—Name of a diety. quaùn xuyeân qua chaân lyù—The diamond insight or Kim Cang Oai Ñöùc Boà Taùt: See Kim Cang vision which penetrates into reality. Quang Boà Taùt. Kim Cang Quang: Vajraprabha (skt)—Diamond Kim Cang Phan: Vajraketu (skt)—Côø treo treân light deva—Name of a deity. coät ñaàu roàng—A flag hung to a pole with a Kim Cang

Quang Boà Taùt: Vajra-tejas (skt)— dragon's head. Vajratejah Bodhisattva—Toái Thaéng Quang Boà Kim Cang Phan Boà Taùt: Vajraketu Bodhisattva Taùt—Diamond light Bodhisattva. (skt)—Vò Boà Taùt caàm côø, moät trong 16 vò Boà Taùt Kim Cang Quang Dieäm Caên: Caên Kim Cang trong nhoùm Kim Cang Giôùi—The flag-bearer, one saùng choùi, vì chieáu khaép taát caû caûnh giôùi Phaät— of the sixteen Bodhisattvas in the Vajradhatu Indestructible glowing faculties, illuminating all group. spheres of Buddhahood. Kim Cang Phaùp Boà Taùt: Vajra-dharma (skt)— Kim Cang Quang Minh Boà Taùt: Vajraloka- Vajradharma Bodhisattva—Diamond Dharma bodhisattva (skt)—Diamond-Lamp Bodhisattva. Bodhisattva. Kim Cang Quaân Ñoà Lôïi: Vajra-kundalin (skt)— Kim Cang Phaùp Boà Taùt Taùn: Vajra-dharma- Kim Cang coù hình bình troøn nhö chieác nhaãn —A stotra (skt)—Keä taùn thaùn Kim Cang Phaùp Boà ring-shaped vase diamond. Taùt—Hymn of praising of Vajradharma Kim Cang Quyeàn: Vajramusti (skt)—Naém tay Bodhisattva (Diamond Dharma Bodhisattva). Kim Cang hay hai tay naém laïi vaø ñeå ngay tröôùc Kim Cang Phaùp Giôùi Cung: Cung ñieän cuûa Thai ngöïc (coù boán loaïi quyeàn: naém tay thoâng thöôøng, Taïng Giôùi, nôi truï cuûa Ñöùc Ñaïi Nhaät Nhö Lai (kim ñeå ngoùn caùi naèm thaúng, ñaët ngoùn caùi vaøo loøng baøn cöông laø thöïc töôùng cuûa Nhö Lai, phaùp giôùi laø trí tay, naém tay laïi vôùi nhau)—Vajra-fist—The hands theå cuûa thöïc töôùng. Phaùp thaân cuûa Ñöùc Ñaïi Nhaät doubled together on the breast. Nhö Lai truï ôû trí theå cuûa thöïc töôùng)—The palace Kim Cang Quyeàn Boà Taùt: Moät trong nhöõng vò Boà or shrine of Vairocana in the Garbhadhatu. Taùt trong nhoùm Kim Cang—One of the Kim Cang Phaàn Höông Boà Taùt: Vajradhupa Bodhisattvas in the Diamond group. (skt)—Diamond-Fragrance Bodhisattva. Kim Cang Quyeån: Voøng kim cang, yù chæ cô ngöõ nhaø thieàn—Diamond bracelet, implies opportune

or fundamental words in Zen. Kim Cang Taùt Ñoûa: Vajrasattva-mahasattva Kim Cang Saùch: See Kim Cang Taùc. (skt)—Diamond being—Kim Cang Thuû—Thaéng Kim Cang Saùch Boà Taùt: The Bodhisattva with Taùt Ñoûa—Thuû Bí Maät Chuû. the Diamond Rope—See Kim Cang Taùc Boà Taùt. 1) Bí Maät Chuû Phoå Hieàn, vò toå thöù hai trong taùm Kim Cang Saùt: Vajraksetra (skt)—Teân goïi caùc vò toå Chaân Ngoân, vò toå thöù nhaát laø Ñöùc Ñaïi chuøa hay töï vieän—Buddhist monastery or Nhaät Nhö Lai: A form of P'u-Hsien building. (Samantabhadra), reckoned as the second of Kim Cang Saéc Boà Taùt: Vajrahera-bodhisattva the eight patriarchs of the Shingon, Vairocana (skt)—Golden coloured Diamond Bodhisattva. was the first. Kim Cang Sö: Vajraguru (skt)—Vò thaày trong 2) Caùc vò Chaáp Kim Cang Thaàn, hay caùc vò Boà Kim Cang Thöøa—A master in the Vajrayana. Taùt, ñaëc bieät chæ ngaøi Kim Cang Nguyeät Luaân Kim Cang Taùc: Vajrapasa (skt)—Daây thoøng loïng ôû Ñoâng ñoä cuûa Kim Cang Maïn Ñoà La: All kim cang trong tay cuûa Baát Ñoäng Minh Vöông—vajra-beings, or vajra-bodhisattvas; especially The diamond lasso or noose in the hand of the those in the moon circle in the east of the subduer of demons (Arya-achlanatha-raja) and Diamond mandala. others. 3) Ngaøi Nhaát Thieát Nghóa Thaønh Töïu Boà taùt Kim Cang Taùc Boà Taùt: Vajrapasah (skt)—Kim (tieàn thaân cuûa Ñöùc Phaät Thích Ca): Cang Taùc Boà Taùt trong Kim cang Giôùi Maïn Ñoà

Sakyamuni in a previous incarnation as a La, ngöôøi mang löôùi töø bi quaán laáy taâm hoàn cuûa vajrasattva. chuùng sanh höõu tình—Vajrapasa-bodhisattva in 4) Taát caû caùc loaøi chuùng sanh ñeàu coù luïc ñaïi töï the Vajradhatu mandala, who carries the snare of taùnh, ôû ñaây noùi veà caùc loaøi höõu tình chuùng compassion to bind the souls of the living. sanh, ñöôïc ñaët ôû trung taâm. Nhö vaäy, taát caû Kim Cang Tam Muoäi: Vajravimbopama (skt)— chuùng höõu tình ñeàu laø "Kim cang Taùt Ñoûa" vì Kim Cang Duï Ñònh—Tam muoäi thoâng suoát caùc taát caû ñeàu coù Phaät tính: Vajrasattva represents phaùp gioáng nhö Phaät taùnh chaân nhö. Ñaây laø loaïi the six fundamental elements of sentient tam muoäi cao nhaát maø ngöôøi tu Phaät coù theå ñaït existence and here indicates the birth of ñöôïc. Nhôø tam muoäi naày maø ngöôøi tu coù theå ñoaïn bodhisattva sentience, in the middle. dieät caùi hình thöùc vi teá nhaát cuûa phieàn naõo—A Therefore, all beings are vajrasattva, because samadhi on the idea that all things are of the same of their Buddha-nature. Buddha-nature. This is the highest samadhi 5) Taát caû nhöõng ngöôøi sô cô tín haønh ñeàu laø Kim attainable by the Buddhist yogin who by this Cang taùt Ñoûa: All beginners in the faith and destroys the subtlest form of the klesa. practice are vajrasattva. Kim Cang Taùn Boà Taùt: See Kim Cang Hoa Boà 6) Taát caû quyeán thuoäc cuûa Ngaøi A Suùc Beä Phaät Taùt. ñeàu laø Kim Cang Taùt Ñoûa: All the retinue of Kim Cang Taïng: Vajragarbha (skt)—1) Kho Aksobhya are vajrasattva. Taïng Kim Cang: Diamond store—The Diamond 7) Baát cöù vò Ñaïi Phoå Hieàn (baát cöù ai thaønh töïu treasury; 2) Vò Boà Taùt trong Kinh Laêng Giaø: The möôøi theä nguyeän lôùn ñeàu laø tröôûng töû Nhö Bodhisattva in the Lankavatara sutra. Lai, vaø ñeàu ñöôïc goïi laø Phoå Hieàn) naøo cuõng Kim Cang Taïng Boà Taùt: Vajragarbha- ñeàu laø Kim Cang Taùt Ñoûa: Any Great P'u- bodhisattva (skt)—Vajra Treasury Bodhisatva. Hsien is a vajrasattva. 8) Kim Cang Taùc Boà Taùt—Diamond Buddha: Kim Cang Taïng Vöông: Astottarasatabhuja- Vajra-sattva (skt)—Kongo-Satta (jap)—Kim vajradhara (skt)—1) Kieáp keá tieáp cuûa Kim cang Cang Taùc Boà Taùt trong Kim cang Giôùi Maïn Taïng Boà Taùt: A form of the next entry of the Ñoà La, ngöôøi mang löôùi töø bi quaán laáy taâm Vajra Treasury Bodhisattva; 2) Ñöùc Phaät Thích Ca hoàn cuûa chuùng sanh höõu tình—Vajrapasa- Maâu Ni: Sakyamuni Buddha. Bodhisattva in the Vajradhatu mandala, who Kim Cang Taïng Vöông Boà Taùt: carries the snare of compassion to bind the Astottarasatabhuja-vajradhara-bodhisattva (skt)— souls of the living. See Kim Cang Taïng Vöông.

9) Bí maät chuû: Diamond-being—Kim Cang Taùt 2) Töôïng hoä phaùp lôùn nôi coång caùc töï vieän: The Ñoûa (Bí maät chuû)—Diamond sattva—Having large idols at the gate (entrance) of Buddhist a heart of adamant—Kim Cang Taùt Ñoûa hay monasteries. bí maät chuû laø vò vua cuûa taát caû caùc loaøi daï xoa 3) Kim Cang Maät Tích—Diamond Sceptre: vaø laø vò baûo hoä nhöõng bí maät cuûa Ñöùc Phaät. Vajrapani (skt)—Kim cang thaàn hay Kim Kim Cang Taùt Ñoûa hay Kim Cang Trí coù khaû cang maät tích—Kim cang thuû, vò caàm löôõi taàm naêng xoùa boû nhöõng nhô baån, laø nguyeân taéc seùt, moät vò thaàn trong Phaät giaùo, ngöôøi theo cuûa söï thanh tònh—The Diamond Being or Ñöùc Phaät vaø hoä trì Ngaøi trong moïi luùc.

Cuõng Essence, king of Yaksas and guardian of the laø vò thieân vöông hoä phaùp giöõ gìn nhöõng bí secrets of the Buddha. The Diamond being maät cuûa Ñöùc Ñaïi Nhaät Nhö Lai, thuoäc nhoùm has the ability to eliminate all defilements, Thai Taïng giôùi noäi, ñoái laïi vôùi Thai Taïng giôùi the principle of purification. ngoaïi nhö caùc vò Phoå Hieàn vaø Vaên Thuø, vaân 10) Moät trong ba hình thöùc cuûa Nam Phaät—vaân—Wielder of the Vajra or thunderbolt- Sattva-vajra, one of the three forms of handed, a Buddhist god who accompanies the Ratnasambhava—See Baûo Sanh Phaät. Buddha and protects him all the time, one of Kim Cang Taâm: Diamond mind—1) Taâm cöùng the Dhyani-Bodhisattvas. Also the deva raén, saéc beùn vaø baát hoaïi nhö kim cang: guardians of the secrets of Vairocana, his Adamantine mind; 2) Caùi taâm lôùn cuûa Boà Taùt beàn inner or personal group of guardians, in vöõng vaø baát hoaïi nhö kim cöông: Diamond heart, contrast with the outer or major group of that of a Bodhisattva, i.e. infrangible, unmoved by Samantabhadra, Manjusri, etc. illusion. 4) Baát cöù vò trôøi naøo tay caàm chaøy kim cöông: Kim Cang Taâm Ñieän: Baát Hoaïi Kim Cang Quang Any deva holder of the vajra. Minh Taâm Ñieän hay Kim Cang Giôùi Maïn Ñaø La, 5) Coøn goïi laø Chaáp Kim Cöông Daï Xoa hay Vua nôi truï cuûa Phaät Tyø Loâ Giaù Na—The shrine of the Daï Xoa laø vò trôøi Ñeá Thích trong tieàn kieáp ñaõ indestructible diamond-brillant heart—The theà baûo veä Phaät phaùp, neân khi taùi sanh laøm Vajradhatu (mandala) in which Vairocana dwells. vua Daï Xoa, oâng luoân mang beân mình Kim Kim Cang Taàn Na Daï Ca: Vajranajaka (skt)— Cang thuû—Indra who in a former incarnation Name of a deity. took an oath to defend Buddhism, was reborn Kim Cang Thai Boà Taùt: See Kim Cang Baûo Boà as a king of Yaksas, hence he and his yaksas Taùt. carry vajras. Kim Cang Thaäm Thaâm Boà Taùt: Diamond 6) Vaên Thuø Sö Lôïi nhö phaûn aûnh trong A Suùc Beä Profundity Bodhisattva—See Kim Cang Giaùc Boà Phaät—Manjusri as the spiritual reflex of the Taùt. Dhyani Buddha Aksobya (A Suùc Beä Phaät). Kim Cang Thaân: Diamond body—Vajra-body— 7) Moät vò thaàn phoå caäp, hung thaàn cuûa nhöõng keû Adamantine body—Golden body—Kieân Thaân phaù ñaïo—A popular deity, the terror of all (thaân kieân coá)—Chaân Thaân (thaân chaân thaät). Kim enemies of Buddhist believers, especially cang theå, yù noùi thaân Phaät vaø nhöõng coâng ñöùc cuûa worshipped in exorcism and sorcery by the Ngaøi. Thaân theå beàn vöõng nhö kim cöông, noùi veà Yoga school. coâng ñöùc cuûa Phaät thaân (thaân cuûa Nhö Lai laø theå Kim Cang Theâ Boà Taùt: See Kim Cang AÙi Boà kim cöông. Moïi thöù aùc ñeàu ñaõ caét ñöùt, moïi ñieàu Taùt. vui söôùng ñeàu ñaõ huaân taäp)—Thaân kim cang baát Kim Cang Theå: Thaân theå beàn vöõng nhö kim hoaïi cuûa Phaät—The diamond body, the cöông, noùi veà coâng ñöùc cuûa Phaät thaân (thaân cuûa indestructible body of Buddha. Vajra-body, the Nhö Lai laø theå kim cöông. Moïi thöù aùc ñeàu ñaõ caét body of the Buddha and his merits. ñöùt, moïi ñieàu vui söôùng ñeàu ñaõ huaân taäp)—The Kim Cang Thaàn: Vajradhara (skt)—Kim Cang diamond body, that of Buddha and his merit. Trì Boà Taùt—Thaàn Kim Cang—Vajra god. Kim Cang Theå Vaân Thaàn: Diamond-Colored 1) Vò Thaàn hoä phaùp (baûo hoä chö Taêng)—The Cloud Deity (Spirit). guardian spirits of the Buddhist order. Kim Cang Theä Thuûy Boà

Taùt: Vajradaka (skt)—

Vajra-water Bodhisattva—See Kim Cang Thuûy Kim Cang Thuû Haøng Phuïc Nhaát Thieát Boä Ñaïi Boà Taùt. Giaùo Vöông Kinh: Bhutida-mara-tantra (skt)— Kim Cang Thieân: Vajra-deva (skt)—Vajragoda Vajrapani-mara-tantra (skt)—Subdue-demon (skt)—Vò Trôøi hoä phaùp trong nhoùm Kim Cang vajra-holder tantra—See Kim Cang Thuû Haøng Ma Giôùi—The vajra-deva in the Vajradhatu group. Chuù. Kim Cang Thieân Boà Taùt: Vajra-deva-bodhisattva Kim Cang Thuû Trì Kim Cang Boà Taùt: (skt)—Vò Boà Taùt hoä phaùp trong nhoùm Kim Cang Vajrahasta-vajradhara (skt)—Diamond holder of Giôùi—The vajra-deva-bodhisattva in the the vajra Bodhisattva. Vajradhatu group. Kim Cang Thuaán Noa: Vajrachinna (skt)—Name Kim Cang Thieân Höông Boà Taùt: Vajradhupa of a Bodhisattva. (skt)—Kim Cang Höông Boà Taùt—Diamond- Kim Cang Thuûy: Vajrodaka (skt)—1) Nöôùc Kim Fragrance Bodhisattva. Cöông, teân moät thöù nöôùc maø ngöôøi thoï giôùi phaûi Kim Cang Thieân Tai Boà Taùt: See Kim Cang Hyû uoáng khi laøm nghi thöùc quaùn ñaûnh trong Maät Giaùo: Boà Taùt. Diamond or Vajra-water, drunk by a person who Kim Cang Thoï Trì Boà Taùt: See Kim Cang Giaùc receives the esoteric baptismal rite; 2) Teân cuûa Boà Taùt. moät vò trôøi: Name of a deity. Kim Cang Thoân Phuïc: Vajrabhaksani (skt)—Teân Kim Cang Thuûy Boà Taùt: Vajradaka (skt)—Vajra- cuûa moät vò Boà Taùt—Name of a Bodhisattva. water Bodhisattva. Kim Cang Thuû: Vajrapani (skt)—1) Kim Cang Kim Cang Thöï Thieân: Vajramalah (skt)—Name Taùt Ñoûa: Thunderbolt handed Vajra; 2) Vò Thaàn of a deity. tay caàm Kim Cang Chuøy: A holder (protector) of Kim Cang Thöøa: Vajrayana (skt)—Tantrayana the vajra; 3) Hình aûnh hay daáu hieäu Kim Cang (skt)—Adamantine vehicle—Diamond way— Chuøy: Any image or symbol of a Vajra; 4) See Nyingmapa, Kagyupa, Sakyapa vaø Gelugpa—Teân Kim Cang Thaàn (3). khaùc cuûa toâng phaùi Chaân Ngoân, giaùo phaùp saéc beùn Kim Cang Thuû Boà Taùt: Channa-dorje (tib)— nhö kim cöông. Kim Cang Thöøa thöôøng ñöôïc goïi Vajrapani-bodhisattva (skt)—Holder or protector ñôn giaûn laø Phaät Giaùo Taây Taïng vaø noù ñöôïc chia of a vajra—Bí Maät Chuû Boà Taùt—Chaáp Kim ra laøm boán toâng phaùi chính. Sau naêm 500 sau taây Cang—Kim Cang Thuû Boà Taùt (hieän laøm Giaùng lòch, söï phaùt trieån cuûa maät chuù trong AÁn Ñoä giaùo Tam Theá). Ñaây laø moät trong taùm Kim Cang vöông laøm tieán xa hôn söï lôùn maïnh cuûa hình thöùc phaùp hay Kim Cang Hoä Boà taùt cho Phaät Tyø Loâ Giaù Na thuaät trong Phaät giaùo, ñöôïc goïi laø “Maät chuù,” (Ñaïi Nhöït Nhö Lai). Vò Boà Taùt trong truyeàn thoáng mong ñôøi söï toaøn giaùc qua tu taäp nhöõng phaùp thöïc Maät giaùo tay caàm kim cang chuøy vaø ngöôøi thuû hoä haønh maät chuù. Maät chuù gaây ñöôïc nhieàu aûnh höôûng chính cuûa Phaät giaùo Taây Taïng. Vò Boà Taùt naày tieâu ôû Neùpal, Taây Taïng, Trung Hoa, Nhaät Baûn, Java, bieåu cho taát caû khí löïc cuûa chö Phaät—This is one vaø Sumatra. Ngoaøi AÁn Ñoä, moät soá ít nhöõng tröôøng of the eight diamond-kings, or bodhisattvas as phaùi môùi chính thoáng ñöôïc phaùt trieån bôûi söï hoøa guardians of Vairocana. A Bodhisattva in hôïp cuûa Ñaïi Thöøa vôùi nhöõng yeáu toá baûn xöù. Ñaùng Mantrayana tradition, served as a protector of the ñöôïc ghi nhaän laø Thieàn toâng vaø Di Ñaø giaùo ôû vajra and a major protector of

Tibetan Buddhism. Trung Hoa vaø Nhaät Baûn, vaø tröôøng phaùi Coå Maät This Bodhisattva represents the power and energy (Nyingmapa) ôû Taây Taïng, pha troän vôùi giaùo phaùi of all Buddhas—See Baùt Ñaïi Minh Vöông. Shaman baûn xöù cuûa Taây Taïng—The Diamond Kim Cang Thuû Döôïc Xoa Töôùng: See Kim Cang Vehicle, another name of the Shingon. The Thuû Boà Taùt. Vajrayana is simply often called Tibetan Kim Cang Thuû Haøng Ma Chuù: Bhutida-mara- Buddhism, and it is divided into four main sects: tantra (skt)—Vajrapani-mara-tantra (skt)— Nyingmapa, Kagyupa, Sakyapa and Gelugpa. Subdue-demon vajra-holder tantra—Tantra on After 500 A.D., the development of the Tantra in holder (protector) of the vajra who is able to Hinduism furthered the growth of a magical form subdue all demons—Kim Cang Thuû Haøng Phuïc of Buddhism, called the “Tantra,” which expected Boä Ñaïi Giaùo Vöông kinh. full enlightenment from magical practices. The

Tantra became very influential in Nepal, Tibet, hoïc Luaät (Vinaya) vaø trung Quaùn Luaän China, Japan, Java and Sumatra. Outside India, a (Madhyamika) vôùi Santabodhi, ba naêm keá ñoù oâng few genuinely new schools developed from the nghieân cöùu Du Giaø Luaän (Yogacara) cuûa Voâ fusion of the Mahayana with indigenous elements. Tröôùc, Duy Thöùc Luaän (Vijnaptimatra) cuûa Theá Noteworthy among them are, in China and Japan, Thaân vaø Bieän Trung Bieân Luaän (Madhyanta- the Ch’an (meditation) school, and Amidism, and vibhanga) cuûa An Hueä (Sthiramati) vôùi Jinabhadra in Tibet the Nyingmapa, who absorbed much of tati Ca Tyø La Veä, vuøng Baéc AÁn. Roài baûy naêm sau the Shamanism native to Tibet nghieân cöùu Kim Cang Ñaûnh (Vajra-sekhara) vaø Kim Cang Thöông Kieät La Boà Taùt: caùc kinh Maät giaùo khaùc vôùi Long Trí (Nagabodhi) Vajrasrnkhala (skt)—Name of a Bodhisattva. ôû Nam AÁn. Sau cuøng, oâng ñaùp thuyeàn theo ñöôøng Kim Cang Thöôïng Boà Taùt: See Kim Cang Nha Nam Haûi ñeán Laïc Döông vaøo naêm 720. OÂng dòch Boà Taùt. thuaät nhieàu kinh ñieån quan troïng cuûa Maät giaùo, Kim Cang Thöôïng Sö: Vajra (Diamond) Superior nhö Kim Cang Ñaûnh, vaân vaân. Naêm 741, trong luùc Master. ôû Tröôøng An, oâng ñöôïc pheùp trôû veà AÁn Ñoä nhöng Kim Cang Thöôïng Taát Ñiaï Boà Taùt: See Kim maát treân ñöôøng veà Laïc Döông—Vajrabodhi came Cang Ngöõ Boà Taùt. from South India, became a novice at Nalanda. At Kim Cang Tòch Tónh: Vajrasanti (skt)—Diamond the age of fifteen he went to West India and quiescence deva. studied logic for four years under Dharmakirti, but Kim Cang Tieãn Boà Taùt: Istavajra-bodhisattva came again to Nalanda where he received full (skt)—See Duïc Kim Cang Boà Taùt. ordination at twenty. For six years he devoted Kim Cang Tieáu Boà Taùt: Vajrahasa (skt)—Ñaïi himself to the study of Discipline (Vinaya) text Tieáu Minh Vöông—The great laughing king and the Middle Doctrine (Madhyamika) under (Ming-Wang). Santabodhi; for three years he studied the Kim Cang Toøa: Vajrasana (skt)—See Kim Cang Yogacara by Asanga, the Vijnaptimatra by Toïa. Vasubandhu and the Madhyanta-vibhanga by Kim Cang Toûa: Vajrasphota (skt)—Diamond Sthiramati under Jinabhadra, at Kapilavastu, North Lock. India; and for seven years he studied the Diamond Kim Cang Toûa Boà Taùt: Vajrasphota-bodhisattva Head (Vajra-sekhara) and other mystical texts

(skt)—Diamond Lock Bodhisattva—The under Nagabodhi, in South India. At last, he sailed Bodhisattva with the Diamond Chain. to the southern sea and reached Lo-Yang, China, in 720. He translated several important mystical Kim Cang Toïa: Vajrasana (skt). texts, such as the Vajra-sekhara. In 741, while in 1) Kim Cang Toøa: Nôi Ñöùc Phaät ngoài khi ñaéc Ch'ang-An, he obtained permission to return to Chaùnh Ñaúng Chaùnh Giaùc—Bodhimanda— India, but on his way he died in Lo-Yang. Buddha's seat on attaining enlightenment— The Diamond throne. Kim Cang Trí Ñaêng Boà Taùt: Vajraloka- 2) Daùng veû luùc ngoài: The posture or manner of bodhisattva (skt)—Kim Cang Ñaêng Boà Taùt— sitting. Diamond-Lamp Bodhisattva. Kim Cang Toái Phuïc Boà Taùt: See Kim Cang Nha Kim Cang Trí Oai Löïc: Knowledge Boà Taùt. Thunderbolt Energy. Kim Cang Traøng Boà Taùt: Gagana-gaja (skt)— Kim Cang Trí Phaùp Sö: Dharma Master Pennant-Vajra Bodhisattva. Vajrabodhi—Teân cuûa moät vò sö ngöôøi Taây AÁn, ñeán Trung Quoác vaøo khoaûng naêm 619 sau Taây Kim Cang Trí: See Töï Giaùc Thaùnh Trí. Lòch, döôùi thôøi nhaø Ñöôøng; ngöôøi ta noùi oâng chính Kim Cang Trí Boà Taùt: Kim Cöông Trí laø ngöôøi ñaàu tieân giôùi thieäu Du Giaø Luaän vaø laø sô (Vajrabodhi 663-723)—OÂng laø ngöôøi Nam AÁn, toå cuûa Maät Toâng taïi Trung Quoác, nhöng coù thuyeát hoïc ñaïo taïi Na Lan Ñaø. Naêm 15 tuoåi oâng sang Taây laïi cho raèng chính A Muïc Khö Baït Trieát La môùi AÁn vaø hoïc taäp Nhaân Minh Luaän trong boán naêm vôùi chính laø Sô Toå Maät Toâng Trung Quoác —Name of Phaùp Xöùng (Dharmakirti), nhöng trôû veà Na Lan an Indian monk who came to China around 619 Ñaø ñeå thoï ñaïi giôùi. Trong saùu naêm, oâ ng chuyeân

A.D., during the T'ang dynasty; he is said to have Mahayana Buddhism, this is one of the five introduced the Yogacara system and founded the Dhyani-Bodhisattvas, the All-Compassionate One esoteric school, but this is attributed to of perfect Activity. "He Who Is All-pervadingly Amoghavajra. Good" or "He Whose Beneficence Is Kim Cang Trí Tam Taïng: Vajrabodhi (skt)—Baït Everywhere." One of the most important Vieát La Boà Ñeà—Teân cuûa moät vò danh Taêng AÁn bodhisattvas of Mahayana Buddhism. He also Ñoä ñeán Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907) embodies calm action, compassion, and deep- ñeå phieân dòch kinh ñieån vaø truyeàn baù Phaät phaùp. seated wisdom. He is venerated as the protector of Naêm 723, Sö chuû trì uûy ban phieân dòch kinh ñieån all those who teach the dharma and is regarded as ñeå phieân dòch hai boä kinh: Thaát Caâu Chæ Phaät Maãu an embodiment of the wisdom of essential Kinh vaø Kim Cang Ñaûnh Du Giaø Kinh—Name of sameness and difference. He often appears riding an Indian famous monk who came to China during a white six-tusked elephant (the elephant being the T'ang Dynasty in order to translate sutras and noted for its tranquility and wisdom) with Manjusri to spread the Buddha-dharma. In 723, he presided on the (right) side of Sakyamuni. He is also called a sutra translation committee to translate the Universal sagacity, or lord of the fundamental law, fabulous mother of seven kotis of Buddhas sutra the dhyana, and the practice of all Buddhas. He (Saptakotibuddha-matr) and the Vajrakesekhara- represents the fundamental law, and is the patron Yogacara sutra. of the Lotus Sutra and its devotees, and has close Kim Cang Trì Boà Taùt: Vajradhara (skt)— connection

with the Hua-Yen Sutra. His region is Vajrapani (skt)—Deva holder of the vajra— in the east. According to Tibetan Buddhism, this is Protector of the Law—Chaáp kim cang thaàn—Phaït one of the most important Buddhas in Tibetan Xa La Ñaø La—Trì hay Chaáp Kim Cang—Kim tantric tradition, in which he is commonly Cang Thuû Boà Taùt—Kim Cang Chaáp laø teân chung conceived as the Adi-Buddha. He is generally cuûa thaàn boä tay caàm chaøy Kim Cang, vò thaàn baûo depicted with dark blue skin, his arms crossed on hoä Phaät giaùo; nhöõng töôïng lôùn ñaët taïi coång ra vaøo his chest, holding a vajra and bell. cuûa caùc töï vieän. Theo truyeàn thoáng Ñaïi Thöøa ôû Kim Cang Trö Dieän Thieân: See Kim Cang Trö caùc nöôùc Ñoâng AÙ, ñaây laø vò Boà Taùt Toaøn Thieän Ñaàu Thieân. hay Toaøn Phuùc, moät trong nhöõng boà taùt chính cuû a Kim Cang Trö Ñaàu Thieân: Vajramukha (skt)— tröôøng phaùi Phaät giaùo Ñaïi thöøa. Ngaøi coøn laø hieän Kim Cang Dieân Thieân—Diamond-entrance deva. thaân cuûa ñöùc traàm tónh, loøng thöông xoùt vaø trí hueä Kim Cang Tröôïng: See Kim Cang Chöû. saâu xa. Ngaøi ñöôïc suøng kính nhö ngöôøi baûo hoä cho Kim Cang Tuù Höõu (1927-?): Teân cuûa moät vò hoïc taát caû nhöõng ai truyeàn baù Phaät phaùp vaø ñöôïc coi giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. Vaøo nhö laø hieän thaân cuûa trí naêng ñoàng nhaát, töùc laø naêm 1958, oâng du hoïc Tích Lan vaø toát nghieäp ñaïi hieåu ñöôïc söï ñoàng nhaát giöõa caùi gioáng nhau vaø caùi hoïc Sri Lanka veà moân Trieát hoïc AÁn Ñoä. OÂng vieát khaùc nhau. Ngaøi thöôøng cõõi voi traéng saùu ngaø (voi raát nhieàu saùch veà lòch söû Phaät giaùo—Name of a töôïng tröng cho söùc maïnh cuûa trí tueä), xuaát hieän Japanese Buddhist scholar in the twentieth cuøng luùc vôùi Boà Taùt Vaên Thuø beân caïnh (phaûi) Phaät century. In 1958, he traveled to Sri Lanka to study Thích Ca. Ngaøi cuõng coøn ñöôïc goïi laø Tam Maïn and graduated from Sri Lanka University on Baït Ñaø La, tieâu bieåu cho “Lyù,” ngaøi cuõng laø vò baûo History of Buddhism. He wrote a lot of Buddhist hoä Kinh Phaùp Hoa vaø nhöõng ngöôøi haønh trì kinh books on the history of Buddhism. naày; ñoàng thôøi ngaøi cuõng coù lieân heä maät thieát vôùi Kim Cang Tueä: Diamond wisdom—See Kim Kinh Hoa Nghieâm. Ngaøi ngöï taïi phía ñoâng vuõ truï. Cang Hueä. Theo Phaät giaùo Taây Taïng, ñaây laø moät trong nhöõng Kim Cang Tuyeán: Vajra-sutta (p)—Chæ kim cang vò Phaät quan troïng trong Maät giaùo, Ngaøi thöôøng naêm maøu: traéng, ñoû, vaøng, xanh vaø ñen. Naêm maøu ñöôïc hieåu nhö laø Phaät A Ñeà—Vajra Holder, or naày tieâu bieåu cho trí hueä Phaät. Naêm maøu naày cuõng the bearer of the vajra, the guardian spirit of the töôïng tröng cho nguõ caên: tín, taán, nieäm, ñònh vaø Buddhist order; the large idols at the entrance of hueä—Diamond threads of five colors: white, red, Buddhist monastery. According to East Asian yellow, blue and black. These colors represent the

Buddha's wisdom; they also represent the five Giôùi—The Diamond King Bodhisattva, one of the dharmas or the five roots that give rise to other sixteen bodhisattvas in the Diamond realm. wholesome dharmas: faith, energy, mindfulness, Kim Cang Vöông Tam Muoäi: Vajra-raja- concentration, and wisdom. samadhi (skt)—Caùi ñònh thuø thaéng (maïnh nhaát vaø Kim Cang Töû: Rudraksa (skt)—Haït kim cang ñeå toát nhaát) cuûa kim cang—The samadhi of Vajra- laøm chuoãi—A seed similar to a peachstone

used king, i.e. the strongest, or finest, e.g. a powerful for beads. bull. Kim Cang Töï: Teân cuûa moät ngoâi chuøa toïa laïc Kim Cang Xuùc Boà Taùt: Vajra-Sparsa (skt)—Vò trong aáp Bình Cang, xaõ Bình Thaïnh, huyeän Thuû Boà Taùt coù söùc maïnh phaù boû söï loâi cuoán cuûa xuùc Thöøa, tænh Long An, Nam Vieät Nam—Name of a chaïm nhö kim cöông—Diamond Touch pagoda located in Bình Cang hamlet, Bình Thaïnh Bodhisattva. village, Thuû Thöøa district, Long An province, Kim Cang Xöng Boà Taùt: Vajrasadhu (skt)—Kim South Vietnam. Cang Hyû Boà Taùt—Diamond Joy Bodhisattva. Kim Cang Töï Taïi Boà Taùt: Vajra-vasani (skt)— Kim Cang Y Thieân Boà Taùt: Vajra-vasin (skt)— Diamond Freedom Bodhisattva. Name of a Bodhisattva. Kim Cang Töôùng: Vajra-lakshana (skt)— Kim Cang Yeát Ma Boà Taùt: Vajrakarman- Diamond mark. bodhisattva (skt)—Diamond-Karma Bodhisattva. Kim Cang Töôùng Boà Taùt: Vajra-lakshana- Kim Caùt Töï: Rokuon-ji (jap)—Chuøa Kim Caùc bodhisattva (skt)—Diamond mark Bodhisattva. (Kinkaku-ji), teân cuûa moät ngoâi Thieàn vieän thuoäc Kim Cang Tyø Thuû Boà Taùt: Vajrakarman- toâng Laâm Teá trong vuøng Kitayama. Teân "Kim bodhisattva (skt)—Kim Cang Nghieäp Boà Taùt— Caùc" laø teân dòch thaúng ra töø thuaät ngöõ Nhaät Baûn Thieän Bieán Nhaát Xöù Boà Taùt—Diamond-Karma "Kinkaku-ji," töø moät caùi raïp loùt laù vaøng ba taàng, Bodhisattva. naèm ngay trong trung taâm hoa vieân cuûa Thieàn Kim Cang Vi Sôn: Nuùi Tu Di hay nuùi Thieát Vi vieän. Kim Caùc Töï naèm beân caïnh moät caùi ao nhoû, bao quanh theá giôùi: The Sumeru or the concentric maø boùng cuûa noù phaûn chieáu xuoáng ñoù raát ñeïp maét. iron mountains about the world—Kim Sôn, teân Nguyeân thuûy Kim Caùc Töï laø moät khu nghæ döôõng cuûa moät ngoïn nuùi trong huyeàn thoaïi: Golden cho chö Taêng Ni, ñöôïc xaây döïng vaøo naêm 1397. Mountain, name of a fabulous mountain Sau ñoù noù ñöôïc ñoåi thaønh Thieàn vieän. Thieàn sö Kim Cang Vi Tieáu Boà Taùt: Vajrahasa (skt)—Ñaïi Moäng Sôn Sô Thaïch ñöôïc xem nhö laø vò truï trì Tieáu Minh Vöông—The great laughing king khai sôn cuûa ngoâi töï vieän, maëc daàu noù ñöôïc xaây (Ming-Wang). döïng raát laâu sau khi ngaøi thò tòch. Chæ töø ngoâi Kim Kim Cang Vieâm: The realm of fire—See Hoûa Caùc ra, haàu heát caùc caáu truùc khaùc cuûa Thieàn vieän Giôùi. ñeàu bò phaù huûy hoaøn toaøn sau chieán tranh Onin vaø Kim Cang Voõng Boà Taùt: Vajrapanijaram- sau naøy môùi ñöôïc truøng tu laïi. Ngoâi Kim Caùc Töï bò bodhisattva (skt)—Diamond Net Bodhisattva. ñoát ruïi vaøo naêm 1950 bôûi moät vò Taêng truù xöù. Noù Kim Cang Vuõ Boà Taùt: Vajravarsa-bodhisattva ñöôïc xaây döïng laïi vôùi nhöõng caáu truùc gioá ng gaàn (skt)—Diamond Rain Bodhisattva. nhö chính xaùc vôùi caáu truùc nguyeân thuûy. Cuøng vôùi Kim Cang Vöông: Vajra-raja (skt)—Caùi thuø ngoâi töï vieän chò em cuûa noù laø Ngaân Caùc Töï, Kim thaéng (maïnh nhaát vaø toát nhaát) cuûa kim cang—The Caùc Töï ñöôïc xem laø moät thí duï thanh lòch nhaát cuûa Vajra-king, i.e. the strongest, or finest, e.g. a phong caùch kieán truùc Nguõ Sôn döôùi thôøi Tuùc Lôïi powerful bull. Thò—Golden Pavilion, name of a Rinzai Zen Kim Cang Vöông Baûo Giaùc: Vajra-raja-ratna- temple in northwesthern Kyoto in the Kitayama bodhi (skt)—Ngoïc Ma Ni naåy nôû trong Voâ Thöôïng area. The temple takes the name Golden Pavilion, Giaùc, ñöùc hieäu cuûa Nhö Lai Chaùnh Giaùc—The a literal

translation of the Japanese "Kinkaku-ji", diamond royal-gem enlightenment, i.e. that of the from the three-story gold-leaf pavilion (leàu), Buddha. which is centerpiece of the monastery garden. The Kim Cang Vöông Boà Taùt: Vajra-raja-bodhisattva Golden Pavilion sits beside a small pond, in which (skt)—Moät trong 16 vò Boà Taùt trong Kim Cang it is spectacularly reflected. Originally, it was the

site of a retirement villa which was built in 1397. should not crave for money because craving It then was converted into a Zen temple. Musoâ for money and position leads us to obsession Soseki (1275-1351) is regarded as the temple's and constant dissatisfaction. We will be much founding abbot, although it was constructed long happier when we enjoy pleasures of the after his death. With the exception of the Golden senses in moderation. Pavilion itself, most of the temple buildings 3) Chuùng ta neân traùnh cao ngaïo chæ trích nhöõng (shichidoâ gara) were destroyed in the Onin War ñieàu maø chuùng ta khoâng thích—We should (1466-1477) and later restored. The Golden avoid arrogantly criticizing whatever we Pavilion was burned to the ground in 1950 by a dislike: Chuùng ta thöôøng coù khuynh höôùng resident cleric. It was rebuilt to precisely match thaáy roõ loãi ngöôøi vaø queân maát loãi cuûa mình. plans of the original. Along with its sister Ñieàu naøy khoâng laøm cho mình vaø ngöôøi sung structure, the Silver Pavilion, the Golden Pavilion söôùng haïnh phuùc hôn. Vì vaäy, Phaät töû thuaàn is regarded as a fine example of Gozan thaønh neân töï söûa loãi mình, chöù ñöøng vaïch ra architecture of the Ashikaga period (1392-1568). loãi cuûa ngöôøi khaùc—We all have a tendency Kim Chi Ngoïc Dieäp: Gold branches and jade to see others' faults and overlook our own. leaves—Noble. This doesn't make us or others any happier. Kim Chæ Nam Ñôøi Soáng Phaät Töû: Guidelines for So, devout Buddhists had better correct our a good Buddhist life—Kim chæ nam cho ñôøi soáng own faults than point out those of others. toát cuûa moät Phaät töû—Ñeå soáng phuø hôïp vôùi giaùo 4) Chuùng ta neân coá gaéng heát mình traùnh laøm phaùp nhaø Phaät, moät Phaät töû thuaàn thaønh neân laøm möôøi ñieàu toån haïi, ñoàng thôøi coá laøm möôøi nhöõng ñieàu sau ñaây—In order to live in thieän nghieäp. Ñöùc Phaät khuyeân chuùng ta neân accordance with Buddhist laws, a devout Buddhist traùnh laøm möôøi ñieàu toån haïi. Quyeát ñònh traùnh should do the followings: khoûi möôøi haønh ñoäng toån haïi cuõng coù nghóa laø (I) Quy-y Tam Baûo: Taking refuge in the Three chuùng ta tham döï vaøo möôøi ñieàu thieän laønh. Jewels—See Quy Y Tam Baûo. Thí duï quyeát ñònh khoâng noùi doái chuû veà (II) Kim Chæ Nam Ñôøi Soáng Phaät Töû—Guidelines khoaûng thôøi gian mình ñaõ duøng ñeå thöïc hieän for a good Buddhist life: moät ñoà aùn naøo ñoù chính laø haønh ñoäng tích cöïc 1) Chuùng ta neân coá gaéng tu luyeän theo nhöõng vaø coù lôïi, vì trong töông lai chuû seõ tin vaøo lôøi taám göông maø chö Phaät, giaùo phaùp, vaø chö noùi cuûa mình, chuùng ta laïi ñöôïc soáng theo Taêng ñaõ thieát laäp. Neáu chuùng ta ñaët nhöõng nhöõng quy taéc ñaïo ñöùc, vaø chuùng ta cuõng taïo tính haïnh aáy laøm maãu möïc cho chính mình thì ra nhaân laønh ñeå coù haïnh phuùc trong hieän taïi cuoái cuøng chuùng ta cuõng seõ ñaït ñöôïc nhöõng vaø nhöõng chöùng ngoä taâm linh veà sau naøy—We maãu möïc aáy: We should try to train ourselves should try our

best to avoid the ten destructive in accordance to the examples set by the actions, at the same time, try to do the ten Buddhas, Dharma and Sangha. If we take good deeds. The Buddha advised us to avoid their behavior as a model, we will eventually ten destructive actions. By deliberately become like them. refraining from these ten destructive actions, 2) Chuùng ta neân traùnh buoâng thaû vaø chaïy theo we engage in the ten constructive or positive moïi ñoái töôïng cuûa ham muoán maø chuùng ta actions. For example, deciding not to lie to töøng gaëp gôõ. Laïi nöõa, chuùng ta khoâng neân ham our employer about the time sepnt working on muoán tieàn baïc vaø ñòa vò, vì ham muoán tieàn baïc a project is in itself a positive action. This has vaø ñòa vò ñöa chuùng ta ñeán tình traïng bò aùm many benefits: employer will trust our word in aûnh vaø thöôøng xuyeân caûm thaáy khoâng thoûa the future, we will live according to our maõn. Chuùng ta seõ caûm thaáy haïnh phuùc hôn ethical principles, and we will create the nhieàu khi chuùng ta höôûng thuï nhöõng nieàm vui cause to have temporal happiness and giaùc quan moät caùch ñieàu ñoä: We should avoid spiritual realizations. being self-indulgent, and running after any (III)Tu taäp haèng ngaøy nhö Nieäm Phaät vaø Thieàn desirable object we see. In addition, we ñònh—Cultivating on a daily basis: Buddha

Recitation and Meditation—See Nieäm Phaät Kim Lai: The present and the future. and Thieàn Ñònh. Kim Lan: See Kim Lan Y. Kim Coát: Xaù lôïi cuûa Ñöùc Phaät—Golden bons, i.e. Kim Lan Caø Sa: See Kim Lan Y. Buddha's relics. Kim Lan Y: Kim Saéc Y—Kim Lan Caø Sa—AÙo caø Kim Cöông: See Kim Cang. sa deät baèng sôïi vaøng—A kasaya or robe Kim Ñaïi Vöông: Vò Thaàn baûo hoä khaùch löõ haønh, embroidered with gold; a golden robe. Thieân Thuû Quaùn AÂm—Protector of travellers, Kim Laêng Thanh Löông Vieän Vaên Ích Thieàn Sö shown in the train of the 1,000-hand Kuan-Yin. Ngöõ Luïc: Fa-Yen-Wen-Yi's records of Kim Ñaøn Moät Hoa: Nenge-misho (jap)—Smiling Teachings—See Vaên Ích Phaùp Nhaõn Thieàn Sö. and twirling a flower between the fingers— Kim Lieân: Winking and twirling a flower between the 1) Hoa sen vaøng: Golden lotus bloom. fingers—See Nieâm Hoa Vi Tieáu. 2) Teân cuûa moät ngoâi chuøa coå, toïa laïc trong laøng Kim Ñeà: Kanthaka-asvaraja (skt)—Teân cuûa con Nghi Taøm, xaõ Quaûng An, huyeän Töø Lieân, Haø ngöïa Kieán Traéc maø Ñöùc Phaät ñaõ côõi ñi trong ñeâm Noäi, Baéc Vieät Nam—Name of an ancient xuaát gia—Name of the steed on which Sakyamuni temple, located in Nghi Taøm hamlet, Quaûng left his home. An village, Töø Lieâm disrict, Hanoi, North Kim Ñòa: Kim Ñieàn—Töï vieän Phaät giaùo (do tích Vietnam. tröôûng giaû Tu Ñaït laáy vaøng mua Kyø Vieân)—A Kim Lieân Tòch Truyeàn Thieàn Sö (1745-1816): Buddhist monastery. Chin-lien (chi)—Zen Master Kim Lieân Tòch Kim Ñòa Quoác: Suvarnabhumi (skt)—Moät nöôùc Truyeàn—Thieàn sö Kim Lieân, ngöôøi Vieät Nam, veà phía nam thaønh Hoa Töû, vua A Duïc ñaõ göûi queâ ôû Thöôïng Phöôùc, Baéc Vieät. Ngaøi xuaát gia töø ñoaøn truyeàn giaùo Phaät giaùo ñeán hoaèng phaùp taïi thuôû beù taïi chuøa Vaân Trai. Sau doù ngaøi ñeán chuøa ñaây—A country south of Sravasti, to which Akosa Lieân Toâng vaø trôû thaønh ñeä töû cuûa ngaøi Töø Phong sent missionaries. Haûi Quyùnh. Haàu heát cuoäc ñôøi ngaøi hoaèng phaùp taïi Kim Ñôùi Thaønh: Mithila (skt)—Di Taùt La mieàn Baéc Vieät

Nam. Ngaøi thò tòch naêm 1816, thoï Thaønh—Di Theâ La Thaønh—Name of a place in 70 tuoåi—A Vietnamese Zen master from Thöôïng northern India. Phöôùc, North Vietnam. He left home and stayed at Kim Gia: Tröôøng phaùi maø mình ñang theo—The Vaân Trai Temple when he was very young. Later present school—My school or sect. he went to Lieân Toâng Temple and became a Kim Giaø La: Kimkara (skt)—Caên Yeát La—See disciple of Zen Master Töø Phong Haûi Quyùnh. He Kim Cang La Ñoàng Töû. spent most of his life to expand the Buddha Kim Haø: See Kim Sa Haø. Dharma in North Vietnam. He passed away in Kim Keâ: Gaø vaøng vaø haït thoùc trong mieäng. Ñem 1816, at the age of 70. gaø vaøng ví vôùi lôøi saám cuûa Toå Boà Ñeà Ñaït Ma— Kim Luõ: Kim Thaèng—Sôïi tô vaøng, hình aûnh töôïng The golden cock or fowl, with a grain of millet in tröng cho ñaïo Phaät—Golden silk string, its beak, a name for Bodhidharma. symbolized Buddhism. Kim Keá Boà Taùt: The Bodhisattva with a Golden Kim Luaân: Kacana-mandala (skt)—Golden Topknot. wheel. Kim Khaåu: Kinku (jap)—The golden mouth of 1) Nôi thaáp nhaát cuûa theá giôùi laø phong luaân; the Buddha. phong luaân döïa vaøo hö khoâng (beà daày laø 16 öùc Kim Khaåu Quyû: Chaâm khaåu quyû—Quyû coù coå nhoû do tuaàn, beàn vöõng nhö kim cöông). Treân nhö caây kim—Needle-mouth ghosts, with mouth phong luaân coù thuûy luaân (saâu 8 öùc do tuaàn). so small that they cannot satisfy their hunger or Treân thuûy luaân coù kim luaân (daày 3 öùc 2 vaïn do thurst. tuaàn do coù hình baùnh xe neân goïi laø kim luaân). Kim Khu: See Kim Thaân. Treân kim luaân laø ñòa luaân (goàm 9 nuùi 8 Kim Kinh Bí Taïng: Kinh ñieån quyù baùu cuûa Phaät bieån)—The metal circle on which the earth giaùo—Precious scriptures of Buddhism. rests, above the water circle which is above the wind or air circle which rests on space.

2) Kim Luaân laø moät trong baûy baùu vaät cuûa dedication, one of the six kinds of cakravarti, or Chuyeån Luaân Thaùnh Vöông—The cakra or wheel kings, each allotted to one of the six wheel or disc, emblem of sovereignty, one of positions. the seven precious possessions of a Cakra- Kim Löu: Nairanjana (skt)—Neranjara (p)—Ni King. Lieân Thieàn Haø—Golden River—See Ni Lieân Kim Luaân Baûo: Cakra-ratna (skt)—Golden-wheel Thieàn. gem. Kim Mao: See Kim Mao Sö Töû. Kim Luaân Khaû Quaùn Thieàn Sö: K'e-kuan Chin- Kim Mao Quyû: Ghosts with needle hair, lun—Thieàn sö Kim Luaân Khaû Quaùn soáng vaøo distressing to themselves and others. khoaûng cuoái nhaø Ñöôøng ñaàu nhaø Toáng (vaøo Kim Mao Sö Töû: 1) Sö töû loâng vaøng maø ngaøi Vaên khoaûng giöõa theá kyû thöù X). Moät hoâm, sau thôøi Thuø Sö Lôïi côõi: The lion with golden hair on coâng phu toái, haï ñöôøng. Ñaïi chuùng ñi ra, Sö goïi laïi which Manjusri rides; 2) Sö Töû loâng vaøng cuõng laø baûo: "Ñaïi chuùng!" Khi ñaïi chuùng quay ñaàu laïi, Sö tieàn thaân cuûa Ñöùc Phaät: A previous incarnation of noùi: "Xem traêng kìa!" Hoï nhìn leân traêng. Sö baûo: the Buddha. "Khi traêng gioáng voøng cung, möa ít gioù nhieàu." Kim Mao Thoá Giaùc: Kimo-tokaku (jap)—Loâng Chuùng Taêng khoâng traû lôøi. Nhöõng caâu noùi cuûa Ruøa Söøng Thoû—Tortoise (turtle's) hairs and rabbit thieàn sö Kim Luaân Khaû Quaùn nhaéc cho chuùng ta horns (no such things really exist)—See Quy Mao veà tinh thaàn 'duy thöïc' hay söï thöïc tieãn cuûa Trung Thoá Giaùc. Hoa, khoâng toång quaùt hoùa vaán ñeà,

khoâng suy roäng Kim Minh (1914-?): Teân cuûa moät vò danh Taêng luaän cao ra ngoaøi taàm voùi cuûa cuoäc soáng maø chuùng Trung Hoa vaøo theá kyû thöù XX—Name of a ta ñang soáng. Tuy nhieân, chuùng ta coù theå noùi caùc Chinese famous monk in the twentieth century. thieàn sö hoaït duïng trong caûnh giôùi bình thöôøng aáy Kim Moân: Golden door (gate). ñeán moät thôøi ñieåm naøo ñoù, chính caûnh giôùi bình Kim Ngaân: Gold and silver. thöôøng aáy hieån loä ñeán cho caùc ngaøi vôùi taát caû cô Kim Ngoïc: Gold and jade. maàu trong phuùt giaây hoaùt nhieân ñaïi ngoä —Zen Kim Ngoân: Lôøi vaøng cuûa Phaät—Golden words, master K'e-kuan Chin-lun lived between late i.e. those of Buddha. T'ang and early Sung (around the middle of the Kim Ngöu Thieàn Sö: Kingyuâ (jap)—Chin-niu tenth century). One day, seeing his monks depart (chi)—Thieàn sö Kim Ngöu giöõa theá kyû thöù 8 vaø from an evening session, Chin-lun called out, "O thöù 9, ñeä töû vaø laø ngöôøi noái phaùp cuûa Maõ Toå Ñaïo monks!" When they turned back, he said, "Look at Nhaát. Chuùng ta gaëp teân cuûa oâng trong thí duï 74 the moon." They looked at the moon. The master cuûa Bích Nham Luïc. Hoøa Thöôïng Kim Ngöu moãi remarked, "When the moon looks like a bent bow, khi ñeán giôø thoï trai töï mang thuøng côm ñeå tröôùc there is less rain and more wind." The monks Taêng ñöôøng muùa roài cöôøi ha haø, noùi: "Boà Taùt con made no reply. These words from Zen master K'e- laïi aên côm!" Tuyeát Ñaäu noùi: "Tuy nhieân nhö theá, kuan Chin-lun remind us the Chinese 'realism' or Kim Ngöu chaúng phaûi haûo taâm." Moät vò Taêng hoûi practicalness, which does not generalize, nor does Tröôøng Khaùnh: "Coå nhaân noùi Boà Taùt con laïi aên it speculate on a higher plane which has no hold côm, yù chæ theá naøo?" Tröôøng Khaùnh noùi: "Gioáng on life as we live it. However, the Zen masters nhö nhôn trai khaùnh taùn." Theo Vieân Ngoä trong may be said to be moving also in the ordinary Bích Nham Luïc, Kim Ngöu laø baäc toân tuùc döôùi Maõ realm to a certain point of time, the ordinary realm Toå, oâng noùi nhöõng lôøi nhö theá vôùi hoäi chuùng ñeán itself reveals its secrets at the moment of supreme hai möôi naêm. Haõy noùi yù oâng ôû choã naøo? Neáu chæ enlightenment. goïi aên côm, bình thöôøng ñaùnh baûn ñaùnh troáng cuõng Kim Luaân Phaät Ñaûnh: See Ñaïi Thaéng Kim Cang. ñuû baùo hieäu roài. Taïi sao laïi mang thuøng côm ñeán, Kim Luaân Phaät Ñaûnh Toân: Ñaïi Xí Thaïnh laò laøm vieäc laêng xaêng nhö theá? Coù phaûi oâng ñieân Quang—The Great Blazing Perfect Light. chaêng? Coù phaûi oâng ñeà xöôùng döïng laäp chaêng? Kim Luaân Vöông: Gold-wheel king—A Golden- Vieäc naøy sao chaúng leân toøa Baûo Hoa Vöông goõ wheel king—Kim Luaân cho Thaäp Hoài Höôùng— giöôøng thieàn, döïng phaát töû, maø laøm nhö theá ñeå laøm The gold-wheel king to the ten kinds of gì? Ngöôøi ñôøi nay ñaâu chaúng bieát coå nhaân yù taïi

ngoân ngoaïi. Sao chaúng xem ñeà muïc ñöông thôøi Toå and beat the drum for mealtimes and also sö môùi ñeán noùi caùi gì? Roõ raøng noùi: "Giaùo ngoaïi personally announced it. So what further need was bieät truyeàn, rieâng truyeàn taâm aán." Phöông tieän cuûa there for him to take the rice pail and do so many coå nhaân chæ daïy oâng chaët thaúng, thöøa ñöông ñi. tricks? Wasn't he crazy? Wasn't he "expounding Ngöôøi ñôøi sau voïng töï suy tính, noùi trong kia coù by design"? If he

was expounding this matter, why nhieàu vieäc, laïnh thì ñeán löûa, noùng thì daïo maùt, ñoùi didn't he mount the jewel flower throne to "knock thì aên côm, nhoïc thì ñi nguû. Neáu theá aáy laø duøng on the seat and hold up the whisk"? Why did he thöôøng tình nghóa giaûi chuù thích, moät toâng Ñaït Ma need to act like this? People today are far from raát saïch. Chaúng bieát coå nhaân nhaèm trong möôøi hai knowing that the Ancients' meaning was outside of giôø nieäm nieäm chaúng xaû, coát roõ vieäc naøy. Tuyeát words. Why not then take a brief look at the stated Ñaäu noùi: "Tuy nhieân nhö theá, Kim Ngöu chaúng purpose for the Patriarchal Teacher's first coming phaæ haûo taâm." Chæ moät caâu naøy laøm nhieàu ngöôøi here? What was it? It was clearly explained: for a hieåu laàm. Neáu noùi thöôïng vò ñeà hoà laø vaät quí ôû ñôøi, separate transmission outside the verbal teachings, gaëp nhöõng keû naøy trôû thaønh ñoäc döôïc. Kim Ngöu to transmit individually the mind seal. The ancient ñaõ laø vì ngöôøi rôi trong coû, vì sao Tuyeát Ñaäu noùi man Chin Niu's expedient methods too were just chaúng phaûi haûo taâm? Nhôn ñaâu maø noùi theá aáy? to make you directly receive this. Later people Haøng thieàn khaùch phaûi coù sanh cô môùi ñöôïc. would vainly calculate on their own and say, Ngöôøi ñôøi nay chaúng ñeán ñieàn ñòa cuûa coå nhaân, chæ "Why so many concerns? When cold, turn toward thích noùi: "Thaáy taâm gì? Coù Phaät gì?" Neáu khôûi the fire; when hot, take advantage of the cool kieán giaûi naøy laø hoaïi maát laõo taùc gia Kim Ngöu shade; when hungry, eat; when tired, get some roài, caàn phaûi chín chaén xem môùi ñöôïc. Neáu chæ sleep." If we interpreted meanings this way, on ngaøy nay ngaøy mai noùi cho thích khaåu, aét khoâng the basis of ordinary feelings, to explain and coù ngaøy lieãu ngoä. Sau naøy Tröôøng Khaùnh thöôïng comment, then the whole school of Bodhidharma ñöôøng, coù vò Taêng hoûi: "Coå nhaân noùi Boà Taùt con would have been wiped off the face of the earth. ñeán aên côm, yù chæ theá naøo?" Tröôøng Khaùnh ñaùp: Don't you realize that twenty-four hours a day, "Gioáng nhö nhôn trai khaùnh taùn." Haøng toân tuùc raát from moment to moment, the Ancients never gave möïc töø bi, loù ñuoâi chaúng ít, phaûi thì phaûi, nhôn trai up wanting to understand This Matter? Hsueh Tou khaùnh taùn (hoan hæ), oâng haõy noùi khaùnh taùn caùi said, "Though he acted like this, Chin Niu was not gì?—Chin Niu was the 8th- to 9th-century Chinese good-hearted." Many people misunderstand this Zen master, a student and dharma successor of line. That which is called the supreme flavor of Ma-tsu Tao-i. Chin-niu appears in example 74 of pure ghee is converted, on encountering such the Pi-Yen-Lu. Every day at mealtime, Master people, into poison. Since Chin Niu descended Chin Niu would personally take the rice pail and into the weeds to help people, why did Hsueh Tou do a dance in front of the monks' hall: laughing say that he wasn't good-hearted? Why did he talk aloud, he would say, "Bodhisattvas, come eat!" this way? Patchrobed monks must have living Hsueh Tou said, "Though he acted like this, Chin potential to begin to understand this. People today Niu was not good-hearted." A monk asked Ch'ang don't get to the Ancient's realm; they just say, Ch'ing, "When the man of old said, 'Bodhisattvas, "What mind is there to see? What Buddha is come eat!' what was his meaning?" Ch'ing said, there?" If

you construct such views you have "Much like joyful praise on the occasion of a destroyed the old adept, Chin Niu. It takes meal." According to Yuan-Wu in the Pi-Yen-Lu, thorough observation to begin to understand. If Chin Niu was a venerable adept descended from today and tomorrow you go on with such facile Ma Tsu. Every day he would personally take the explanations, you'll never be finished. Later when rice pail and do a dance in front of the monks' hall: Ch'ang Ch'ing had gone up to his seat, a monk laughing aloud, he would say, "Bodhisattvas, asked, "When the ancient man said, 'Bodhisattvas, come eat!" He did this for twenty years. Tell me, come eat!' What was his meaning?" Ch'ing said, where was his intent? Was he just summoning the "Much like joyful praise on the occasion of a others to eat? He always struck the wooden fish meal." The honored worthy Ch'ang Ch'ing was

extremely compassionate; he leaked and tarried thieàn—Diamond bracelet, implies opportune or quite a bit. In truth it was "joyful praise on the fundamental words in Zen. occasion of a meal." But you tell me, rejoicing Kim Sa: Caùt vaøng—Golden sand. over what? Kim Sa Ñoïa Nhaõn Trung: Haït caùt vaøng rôi trong Kim Nhaân: Töôïng Phaät baèng kim loaïi hay baèng maét. Trong thieàn, töø naày coù nghóa laø lyù thuyeát veà vaøng—A image of Buddha of metal or gold. Phaät phaùp ñoái vôùi thieàn quaù doài daøo ñeán noãi chuùng Kim Noâng (1687-?): Teân cuûa moät nhaø thö hoïa gaây neân trôû ngaïi cho haønh giaû—A grain of golden tranh töôïng Phaät giaùo Trung Hoa vaøo thôøi nhaø sand drops in the eye. In Zen, the term means Thanh (1644-1912)—Name of a Chinese famous Buddhist theories for Zen are so plentiful, that painter of Buddhist images who lived in the Ch'ing they even cause hinders for practitioners. Dynasty in China. Kim Sa Haø: Moät doøng soâng töôûng töôïng ôû Nieát Kim OÂ: The sun. Baøn—An imaginary river in the Nirvana. Kim Phaät: See Kim Nhaân. Kim Saùt: Kim Quang: Golden light. 1) Kim Thaùp: A golden pagoda. Kim Quang Ñoàng Töû: Golden Light Drum—Kim 2) Cöûu Kim Luaân ñaët treân ñænh thaùp: The nine Quang Minh Coå—Ngöôøi treû tuoåi doøng Thích Ca golden circles on top of a pagoda. trong thaønh Ca Tyø La Veä, coù thaân hình ñeïp ñeõ nhö Kim Saéc: Coù maøu vaøng—Golden coloured. aùnh kim quang, xuaát gia vaø gia nhaäp Taêng ñoaøn Kim Saéc Ca Dieáp: Teân cuûa Ngaøi Ñaïi Ca Dieáp. cuûa Ñöùc Phaät—A youth of the Sakya tribe in Ngaøi coù teân Kim Saéc Ca Dieáp do bôûi töông truyeàn Kapilavastu, who had a beautiful golden light ngaøi nuoát aùnh saùng, neân thaân toûa ra kim saéc— body, left home and joined the Order. Name of Mahakasyapa, as he is said to have Kim Quang Minh: AÙnh saùng vaøng choùi saùng— swallowed light, hence his golden hue. The golden light. Kim Saéc Khoảng Töôùc Vöông: Vò Thieân Thaàn hoã Kim Quang Minh Kinh: Suvarna-prabhasa-sutra trôï ngöôøi tu haønh, laø quyeán thuoäc cuûa Thieân Thuû (skt)—Suvarna-prabhasottamara-raja (skt)—Kim Quaùn AÂm—The golden-hued peacock king, Quang Minh Kinh ñöôïc dòch sang Hoa ngöõ vaøo theá protector of travellers, in the retinue of the 1,000- kyû thöù saùu vaø hai baûn dòch khaùc veà sau naày (coù 3 hand Kuan-Yin. baûn dòch: Ñaøm Voâ Saùm ñôøi Baéc Löông, Nghóa Kim Saéc Nöõ: Coâng chuùa Kim Saéc Nöõ, ngöôøi maø Tònh ñôøi Ñöôøng, Thieân Thai Trí Giaû). Kinh ñöôïc ngöôøi ta noùi raèng ñaõ öng chòu Thaùi

Töû Taát Ñaït Ña sô toå toâng Thieân Thai laø ngaøi Trí Giaû dòch vaø duøng vì maøu da cuûa Ngaøi gioáng maøu da “kim saéc” cuûa cho toâng phaùi mình—Golden Light Sutra, baø—The princess of Varanasi, who is said to have translated in the sixth century and twice later, ben offered in marriage to Sakyamuni because he used by the founder of T’ien-T’ai. was of the same colour as herself. Kim Quang Minh Nöõ: Phu nhaân cuûa Kim Quang Kim Saéc Theá Giôùi: Coõi trôøi Kim Saéc hay coõi Tònh Ñoàng Töû—Wife of Golden Light Drum—See Kim Ñoä cuûa ngaøi Vaên Thuø Sö Lôïi—The golden Quang Ñoàng Töû. coloured heaven of Manjusri. Kim Quang Minh Toái Thaéng Vöông Kinh: Kim Saéc Töôùng: Thaân theå saùng choùi nhö vaøng Suvarna-prabhasa-sutra (skt)—Suvarna-prabhasa- kim—Golden-hued body, body of the color of true sottamara-raja (skt)—See Kim Quang Minh Kinh. gold—See Tam Thaäp Nhò Haûo Töôùng. Kim Quang Phaät Saùt: Caûnh giôùi thaáp nhaát cuûa Kim Saéc Vöông: Tieàn thaân cuûa Ñöùc Phaät Thích Phaät Giôùi—The lowest of the Buddha-ksetra. Ca Maâu Ni—A previous incarnation of the Kim Quang Töï: Teân cuûa moät ngoâi chuøa coå ôû Hueá, Buddha. Trung Vieät—Name of an ancient temple in Hueá, Kim Saéc Y: See Kim Lan Y. Central Vietnam. Kim Sí: Garuda (skt)—See Kim Xí Ñieåu. Kim Quy: Con ruøa vaøng maø caû theá giôùi phaûi töïa Kim Sí Ñieåu Chuùa: Garuda (skt)—See Kim Xí vaøo—The golden tortoise on which the world Ñieåu Vöông. rests. Kim Sôn: 1) Nuùi Thieát Vi hay Tu Di: Metal or Kim Quyeån: Voøng kim cang, yù chæ cô ngöõ nhaø golden mountain or Sumeru; 2) Thaân Phaät: The

Buddha’s body; 3) Teân moät ngoâi chuøa coå ôû Hueá, complete enlightenment. Garbhadhatu is the Trung Vieät: Name of an ancient temple in Hueá, womb or store of the Vairocana reason or Central Vietnam. principles of the wisdom. The womb or store of all Kim Sôn Hoaït Phaät (1852-1935): Teân cuûa moät vò things; the womb or store of the Vairocana reason danh Taêng Trung Hoa vaøo theá kyû thöù XX. Vaøo or principles of the Vairocana’s indestructible naêm 1909, Sö ñeán hoaèng phaùp taïi Ngöôõng Quang, wisdom. Mieán Ñieän vaø truï laïi taïi ñoù cho ñeán khi Sö thò tòch Kim Thaèng: Kim Luõ—Sôïi tô vaøng, hình aûnh vaøo naêm 1935—Name of a Chinese famous monk töôïng tröng cho ñaïo Phaät—Golden silk string, in the twentieth century. In 1909, he came to symbolized Buddhism. Rangoon, Burma, to spread the Buddha-dharma, Kim Thaân: Thaân Kim Saéc cuûa Ñöùc Phaät—The and stayed there until he passed away in 1935. golden body or person, that of Buddha—The Kim Sôn Muïc Thieàu (1876-1958): Teân cuûa moät whole body of the Buddha. vò hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. Kim Thaân Baát Hoaïi Boà Taùt: Bodhisattva’s OÂng toát nghieäp ñaïi hoïc Kyoyasan veà moân Trieát immortal body. hoïc AÁn Ñoä. OÂng vieát raát nhieàu saùch veà caùc toâng Kim Thaát Thaäp Luaän: Sankhya-karika (skt)— phaùi Phaät giaùo—Name of a Japanese Buddhist Name of a work of commentary—Teân moät boä scholar in the twentieth century. He graduated luaän. from Kyoyasan University on Indian Philosophy. Kim Theá Toâng (1123-1189): Vò vua thöù 5 cuûa He wrote a lot of Buddhist books on Buddhist trieàu ñaïi nhaø Kim beân Trung Hoa (1115-1234)— Sects. The fifth king of the Chin dynasty in China. Kim Sôn Thieát Töôøng Coâng AÙn: The "silver Kim Thích Thieàn Sö (1614-1680): Teân cuûa

moät vò mountains and iron walls" type of koans—See Baát Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo Khaû Theå Nhaäp Coâng AÙn. cuoái thôøi nhaø Minh (1368-1644)—Name of a Kim Sôn Vöông: Phaät, ñaëc bieät laø Phaät A Di Chinese Ts'ao Tung Zen master in the end of the Ñaø—Buddha, especially Amitabha. Ming dynasty in China. Kim Suùy Ñieåu: Garuda (skt)—See Kim Xí Ñieåu. Kim Thoùc Nhö Lai: Haït thoùc vaøng Nhö Lai: The Kim Sö: Thôï kim hoaøn—Jeweller. golden grain Tathagata—Danh hieäu cuûa Duy Ma Kim Taïng: Kim Taïng laø taïng chöùa chaâu baùu vaøng Caät trong moät tieàn kieáp: A title of Vimalakirti in a baïc, nhö laø Phaät taùnh trong moãi chuùng sanh— previous incarnation. Golden treasury, i.e. the Buddha-natue in all the Kim Thôøi: Present time. living. Kim Thuûy: Nöôùc vaøng, aùm chæ trí tueä—Golden Kim Taïng Thoå: Kim Taïng thoå laø khoái ñaát coù chöùa water, i.e. wisdom. chaâu baùu vaøng baïc, nhö laø Phaät taùnh trong moãi Kim Thöû: Konshi (jap)—ÔÛ ñaây vaø baây giôø—Here chuùng sanh—Golden treasury ground, i.e. the and now. Buddha-natue in all the living. Kim Thöû Tam Giôùi: Konshi-Sangai (jap)—The Kim Taïng Vaân: Khi Hieàn Kieáp môùi hình thaønh, triple world here and now. giöõa baàu trôøi Quang AÂm ñaày maây kim saéc (saéc Kim Tòch: Golden Tranquility Buddha—Name of vaøng), mang laïi traän möa ñaàu tieân—The first a Buddha. golden treasury cloud when a new world is Kim Tòch Nhö Lai: See Kim Tòch. completed, arising in the abhasvara heaven and Kim Tòch Phaät: Koagamana (p)—Kanakamuni bringing the first rain. (skt)—Golden Tranquility Buddha—Caâu Na Haøm Kim Thai: See Kim Cang Giôùi Thai Taïng Giôùi. Maâu Ni—Caâu Na Haøm—Caâu Na Maâu Ni—Ca Kim Thai Löôõng Boä: Vajradhatu and Naëc Ca Maâu Ni—Vò Phaät thöù hai trong naêm vò Garbhadhatu (skt)—Kim cang giôùi tieâu bieåu cho Phaät Hieàn kieáp, vò Phaät thöù naêm trong baûy vò Phaät theá giôùi taâm linh cuûa söï toaøn giaùc. Thai Taïng Giôùi quaù khöù—The second Buddha in the five Buddhas laø kho chöùa moïi lyù luaän cuûa trí. Nôi toàn chöùa taát caû of the Bhadrakalpa, and the fifth of the seven moïi LYÙ LUAÄN cuûa Tyø Loâ Giaù Na baát hoaïi trí— ancient Buddhas—See Thaát Phaät. The Vajradhatu represents the spiritual world of Kim Tieân: Golden rsi—1) Thaàn Tieân: Golden rsi

or immortal; 2) Ngöôøi tu Tieân (ñaïo Laõo): Taoist xeù (thuï kyù vieäc chia thaønh 18 boä Tieåu Thöøa trong genii; 3) Tieáng toân xöng ñeå goïi Ñöùc Phaät: A giaác mô cuûa vua Taàn Baø Sa La thaáy moät chieác aùo venerable term for Buddha; 4) Teân cuûa moät ngoâi bò xeù laøm 18 maûnh, moät caây gaäy vaøng gaãy thaønh chuøa coå ôû Hueá, Trung Vieät: Name of an old 18 ñoaïn. OÂng lo sôï beøn hoûi Ñöùc Phaät. Ñöùc Phaät temple in Hueá, Central Vietnam. noùi: “Sau khi ta dieät ñoä hôn 100 naêm seõ coù vò vua Kim Tieân Nhaân: Kim Tòch—Golden Tranquility teân A Duïc uy danh laãy löøng. Luùc aáy veà Luaät thì Buddha—Name of a Buddha. chia laøm 18 moân phaùi khaùc nhau, nhöng cöùu caùnh Kim Tieàn Tònh: Jatarapadikappa (p)—Chö Taêng vaãn laø tu giaûi thoaùt)—The golden staff broken into Ni khoâng ñöôïc pheùp giöõ vaøng vaø tieàn baïc—Monks eighteen pieces and the skirt similarly torn, seen and nuns should not keep gold and money. in a dream by king Bimbisara (eighteen divisions Kim Tieát Nhaõn Trung EÁ: Kim Tieát tuy quyù, laïc of Hinayana as in a

dream of King Bimbisara). nhaõn thaønh eá, yù noùi maït vaøng tuy quùy, rôi vaøo maét Kim Tuùc Nhö Lai: Tieàn thaân cuûa Duy Ma cuõng thaønh beänh—Though gold filings are Caät—Golden legged Tathagata, former life precious, will cause illness when droping into the (previous body, or incarnation) of Vimalakirti. eyes. Kim Töû Ñaïi Vinh (1881-1976): Teân cuûa moät vò Kim Tieát Tuy Quyù, Nhaõn Lyù Tröôùc Baát Ñaéc: hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. Kim Tieát tuy quyù, nhöng con maét khoâng dung chöùa OÂng toát nghieäp ñaïi hoïc Phaät Giaùo Chaân Toâng veà ñöôïc—Though gold filings are precious, eyes will moân Trieát hoïc Phaät Giaùo. OÂng vieát raát nhieàu saùch not accept them. veà giaùo thuyeát Phaät giaùo—Name of a Japanese Kim Tinh: 1) Sao Kim: Sukra (skt)—The planet Buddhist scholar in the twentieth century. He Venus; 2) Toùc cuûa Phaät: The Buddha's hair. graduated from Shinshu (Chen-tsung) University Kim Toûa: Golden lock—Chöôùng ngaïi cuûa theá on Buddhist Philosophy. He wrote a lot of gian trí gioáng nhö caùi khoùa vaøng gaây ra bôûi nhöõng Buddhist books on Buddhist doctrines. phaùp voâ laäu—The intellectual hindrance like a Kim Töû Haøng: Giôùi quan laïi—Mandarindom— golden lock caused by unconditioned dharmas Mandarins. (dharmas without outflows)—See Voâ Laäu Sôû Tri Kim Töï: Teân cuûa ngoâi chuøa vaøng, naèm veà phía Chöôùng. taây baéc tænh Punjab, AÁn Ñoä —Name of the Golden Kim Toûa Huyeàn Loä: The good is only a golden Temple, located in the northwest of Punjab rope—Ñaây laø moät trong ba ñieåm cöông yeáu trong Province, India. toâng chæ cuûa Ñoäng Sôn Löông Giôùi. Ngöôøi caàu hoïc Kim Töï Thaùp: Pyramid. thieàn neân luoân nhôù daàu laø con ñöôøng höôùng thöôïng Kim Tyø La: Kumbhira (skt)—Kim Ba La-Caám Tyø ñi nöõa cuõng chæ laø sôïi daây vaøng troùi buoäc maø thoâi. La. YÙ noùi Nieát Baøn nhö vaøng roøng, nhöng neáu haønh 1) Caù Saáu—A crocodile—Alligator. giaû chaáp vaøo noù thì gioáng nhö bò sôïi daây vaøng troùi 2) Vua Daï Xoa, quy-y vaø trôû thaønh vò hoä phaùp: A buoäc vaäy—This is one of the three main points Yaksa-king, who was converted and became a (three main thesis or ideas) of Tung-Shan-Lieng- guardian of Buddhism. Chieh. Seekers of studying of Zen should always Kim Tyø La Ñaø: Kumbhira (skt)—Kim Tyø La— remember that even the way which is inclined to Kim Ba La-Caám Tyø La—Cung Tyø La Ñaïi Töôùng the good is only a golden rope that binds us to the —Oai Nhö Vöông. cycle of birth and death—See Ñoäng Sôn Tam Kim Tyø La Ñaø Ca Tyø La: Kampilla (skt)—Kim Chuûng Cöông Yeáu. Tyø La Thaàn—1) Quyeán thuoäc cuûa Thieân Thuû Kim Traàn: Loha-raja (skt)—Vi traàn—Cöïc nhoû— Quaùn AÂm: The retinue of 1,000-hand Kuan-Yin; Very small—Minute—Slight—Small—Subtle— 2) Kim Tyø La Tyø Kheo: Moät vò sö AÁn Ñoä: An Vi traàn cöïc nhoû hay vi teá, ñöôïc duøng vôùi nghóa laø Indian monk; 3) Teân cuûa moät ñoâ thò coå cuûa xöù Ban moät phaân töû, baûy laàn lôùn hôn moät nguyeân töû —It is Xaø La thuoäc AÁn Ñoä: Name of an Indian ancient used in the sense of a molecule seven times larger city of Pancala. than an atom. Kim Vaên: Modern literature. Kim Tröôïng: Ñöùc Phaät laáy caây gaäy vaø maûnh aùo Kim Vieân: True perfect teaching—The present

really perfect with universal salvation—Coøn goïi laø theo moät kinh rieâng töø ñoù hoï ruùt ra uy löïc cho toâng Khai hieån vieân hay Tuyeät Ñaõi vieân. Ñaây laø vieân phaùi mình. Phaùi Thieân Thai vaø Phaùp Hoa (Nhaät giaùo chaân thöïc, coù theå ñoä tha moät caùch roäng raõi. Lieân Toâng ôû Nhaät—Nichiren in Japan) thì duøng Thuaät ngöõ maø toâng Thieân Thai duøng ñeå chæ "vieân Kinh Phaùp Hoa; Toâng Hoa Nghieâm thì duøng Kinh giaùo" cuûa Phaùp Hoa, so vôùi Tích Vieân tröôùc ñoù — Hoa Nghieâm. Tuy nhieân, Thieàn Toâng khoâng lieân A T'ien-T'ai term indicating the "perfect" heä vôùi kinh naøo caû, ñieàu naày cho pheùp caùc thieàn sö teaching, that of the Lotus, as compared with the töï do söû duïng caùc kinh tuøy yù khi caùc thaày thaáy old "perfect" teaching which preceded it. thích hôïp, hoaëc coù khi caùc thaày khoâng duøng boä Kim Xí Ñieåu: Garuda (skt)—Ca Laâu La—Ca Löu kinh naøo caû. Coù moät caâu quen thuoäc trong nhaø La—Yeát Loä Traø—Ca Laâu Ñoà—Giaø Laâu La—Ngaõ Thieàn laø "Baát laäp vaên töï, giaùo ngoaïi bieät truyeàn," Loã Noa—Baù Loã Noa—Kim xí ñieåu (thaàn ñieåu), nghóa laø khoâng theo ngoân ngöõ vaên töï, giaùo lyù bieät Phaïn ngöõ laø "garuda," loaïi aên thòt roàng. Loaøi chim truyeàn ngoaøi kinh ñieån. Ñieàu naày chæ coù nghóa laø thuø thaéng nhaát trong caùc loaøi chim Kim Xí. Hình vôùi Thieàn Toâng, chaân lyù phaûi ñöôïc laõnh hoäi tröïc loaïi chim trong thaàn thoaïi coù ñaàu ngöôøi, hai caùnh tieáp vaø khoâng theo uy theá cuûa baát cöù thöù gì ngay xoøe ra caùch nhau ñeán 3.360.000 daäm, keû thuø cuûa caû uy theá cuûa kinh ñieån—Literally sutra means a caùc loaïi roàng (chim aên thòt roàng), xe côõi cuûa Thaàn thread on which jewles are strung. The sutras are Tyø Thaáp Noâ—A Sanskrit term of "garuda" means Buddhist scriptures, that is, the purported "Devourer," or "king of bird." Birds, with golden dialogues and sermons of sakyamuni Buddha. wings, companion of Visnu. Figures of mythical There are said to be over ten thousand, only a birds with human heads, heavenly birds with great fraction of which have been translated into golden wing spans of approximately 3,360,000 English. The so-called Hinayana were originally miles, the traditional enemies of Nagas. Dragon- recorded in Pali, the Mahayana in Sanskrit. Most devouring bird, the vehicle of Vishnu (this is a Buddhist sects are founded upon one particular golden winged bird, the vehicles of Visnu, lords of sutra from which they derive their authority. The the winged race and natural enemies of Nagas). T'ien-T'ai and Lotus Sects from the Lotus sutra; Kim Xí Ñieåu Vöông: Garuda-raja (skt)—Ca Laâu the Hua-yen from the Avatamsaka Sutra. The Zen La Vöông—Vua cuûa loaøi chim Kim Xí (Loaøi chim sects, however, is associated with no sutra, and thuø thaéng nhaát trong caùc loaøi chim Kim Xí), baïn this gives Zen masters freedom to use the ñoàng haønh cuûa thaàn Visnu. Kim Xí Ñieåu Vöông scriptures as and when they see fit or to ignore coøn ñöôïc duøng ñeå ví vôùi caùc baäc ñaïi nhaân, trong them entirely. There is a familiar statement that khi tieåu nhaân ñöôïc ví vôùi loaøi quaï. Kim Xí Ñieåu Zen is a special transmission outside the Vöông cuõng coøn ñeå chæ Ñöùc Phaät—The king of scriptures, with no dependence upon words and birds, with golden wings, companion of Visnu. letters. This only means that for the Zen sect, truth Garuda-raja or king of birds are used to compare must be directly grasped and not taken on the with the great

people, while the crow are used to authoriry of any thing, even the sutras. compare with the wicked people. The king of Kinh A Di Ñaø: Sukhavati Vyuha Sutra—Sutra of birds is also a symbol of the Buddha. Amitabha—Moät trong ba boä kinh chuû yeáu cuûa Kín: Secret. tröôøng phaùi Tònh Ñoä. Kinh ñöôïc Ngaøi Cöu Ma La Kinh: Sutras (skt)—Sutta (p)—Prayer book— Thaäp dòch sang Haùn töï—Short form of Amitabha Nghóa ñen cuûa tieáng Phaïn laø “sôïi chæ xaâu caùc haït Sutra. One of the three basic sutras of the Pure chaâu.” Kinh laø Thaùnh Thö cuûa Phaät giaùo, töùc laø Land sect. It was translated into Chinese by nhöõng cuoäc ñoái thoaïi coù ñònh höôùng, nhöõng baøi Kumarajiva. This is the short form of Amitabha thuyeát phaùp cuûa Phaät Thích Ca Maâu Ni. Ngöôøi ta Sutra—See Tam Kinh Tònh Ñoä. noùi coù hôn vaïn quyeån, nhöng chæ moät phaàn nhoû Kinh A Di Ñaø Boån Nguyeän: Longer ñöôïc dòch ra Anh ngöõ. Caùc kinh Tieåu Thöøa ñöôïc Sukhavativyuha Sutra—Longer Amitabha Sutra—ghi laïi baèng tieáng Pali hay Nam Phaïn, vaø caùc kinh See Taây Phöông Cöïc Laïc vaø Kinh A Di Ñaø. Ñaïi Thöøa ñöôïc ghi laïi baèng tieáng Sanskrit hay Baéc Kinh A Di Ñaø Tieåu Boån: Sukhavati-vyuha (skt)— Phaïn. Ña soá caùc toâng phaùi Phaät giaùo ñöôïc saùng laäp Kinh A Di Ñaø Tieåu Boån laø moät baûn toaùt yeáu hay

trích yeáu cuûa Ñaïi phaåm Ñaïi Voâ Löôïng Thoï Kinh Taùt vaø chö Phaät hoä trì—For seeking the aid of (Sukhavati-Vyuha)—The smaller text of Buddhas and Bodhisattvas, one of the five kinds of Sukhavati-vyuha is a reùsumeù or abridged text of esoteric ceremonial. Sutra is explaining about the larger one. those who love to practice dharma will surely be Kinh A Duïc Vöông: Asokaraja Sutra (skt)—Kinh protected by all Bodhisattvas and Buddhas—See noùi veà vua A Duïc, vò vua thöù ba cuûa trieàu ñaïi Five kinds of esoteric ceremonies. Mauryan cuûa xöù Ma Kieät Ñaø, thuoäc Trung AÁn. Kinh AÙi Sanh: Piyajatika-sutta (p)—Taêng Nhaát A Moät quaân vöông Phaät töû ñaõ caûi töø AÁn giaùo sang Haøm 87—Sutra From One Who is Dear, Anguttara ñaïo Phaät sau cuoäc tröôøng chinh—The sutra written Nikaya 87. about the life of King Asoka, a Buddhist ruler and Kinh AÙi Thaân: Piya-sutta (p)—Töông Öng Boä the third king of the Maurya Dynasty of Magadha, III.4—Sutra on being dear, Samyutta Nikaya III.4. in central India. He converted from Hinduism to Kinh Am Baø Baù Laâm: Ambalatthika-rahulovada- Buddhism after a long period of war and conquest. suttam (p)—Ambalatthika-rahulovada-suttanta Kinh A Haøm: Agama (skt)—Nikaya (p)—A (p)—Kinh Giaùo Giôùi La Haàu La trong röøng Am Baø Haøm—A Giaø Ma—A traditional doctrine or Baù Laâm—Sutra on advice to Rahula at precept—Collection of Buddha’s doctrine— Amballatthika Forest. Sacred work—Anything handed down and fixed Kinh An Truù Taàm: Vitakkasanthaba-suttam (p)— by tradition—See A Haøm Kinh. Taêng Thöôïng Taâm Kinh, Trung Boä 20—Sutra on Kinh A Lan Nhaõ Xöù: Araa-sutta (p)—Araakanga- the relaxation of thoughts, Majjhima Nikaya 20. suttam (p)— Sutra on the wilderness, in the Kinh Anh Laïc: Keruva-sutra (skt)—Sutra of the Samyutta nikaya I.9—Trong Töông Öng Boä Kinh Necklace of pearl—Ying-Lo-Ching—Ngöôøi ta tin I.9. raèng boä kinh naøy ñöôïc dòch ra töø moät boä kinh Phaïn Kinh A Na Luaät: Anuruddha-suttam (p)—Sutra vaøo theá kyû thöù naêm; tuy nhieân, veà sau naøy caùc hoïc to Anuruddha. giaû Phaät giaùo cho thaáy

raèng boä kinh naøy ñöôïc vieát Kinh A Nan Ñaø Nhaát Daï Hieàn Giaû : Ananda- taïi Trung Hoa vaøo khoaûng theá kyû thöù naêm hay thöù bhaddekaratta-suttam (p)—Kinh A Nan Ñaø haïnh saùu. Kinh baøn veà thaäp nhò ñòa, phaïm haïnh, luïc Ba phuùc khi tænh thöùc trong töøng hôi thôû —Sutra of La Maät, vaân vaân—People belived that this sutra teaching on mindfulness of breathing. was translated into Chinese from a Sanskrit sutra Kinh A Suùc: Aksobhya-tathagata-syavyuha-sutra in the fifth century; however, later Buddhist (skt)—A Suùc Phaät Quoác Kinh—Sutra on scholars indicated that it was probably written in Aksobhya-Buddha land—Sutra on Imperturbable China during the fifth or the sixth century. It Buddha realm. discusses the fifty-two stages, the pure precepts, Kinh A Suùc Phaät Quoác Saùt Chö Boà Taùt Hoïc ten perfections, etc. Thaønh Phaåm: See Kinh A Suùc. Kinh Ao Nöôùc Caën: Jambali-sutta (p)—Trong Kinh A Thò Ña Vaán: Ajita-manava-puccha (p)— Taêng Nhaát A Haøm, IV.178—Sutra on the waste- Kinh A Daät Ña Boà Taùt Vaán—Sutra on Ajita's water pool, in the Anguttara Nikaya, IV.178. Questions. Kinh AÛo Giaùc: Vipallasa-sutta (p)—Taêng Nhaát A Kinh AÙch Phöôïc: Yoga sutta (p)—Sutra on Yoke, Haøm IV.49—Sutra on Perversions, Anguttara Anguttara Nikaya IV.10—Taêng Nhaát A Haøm Nikaya IV.49. IV.10. Kinh AÅn Cö: Viveka-sutta (p)—Töông Öng Boä Kinh AÙi Duïc: Iccha-sutta (p)—Kinh Thuyeát Duïc IX.1—Sutra on Seclusion, Samyutta Nikaya IX.1. Voïng, Töông Öng Boä II.69—Kama-sutra, in the Kinh AÅn Só Baø Taát Saù: Vasettha-suttam (p)—Teân Samyutta nikaya II.69. cuûa moät boä kinh noùi veà aån só Baø La Moân Baø Taát Kinh AÙi Phaùp: Vasikarana (skt)—Phaït Thi Ca La Saù—Name of a sutra about Vasettha, a Brahman Naõ—Kính aùi hay Khaùnh aùi phaùp hay tìm söï hoä trì hermit. nôi chö Phaät vaø Boà Taùt, moät trong naêm loaïi tu Kinh Baø La Moân Ñaïo Ñeà Da Sôû Vaán : Toddeya- phaùp trong Maät giaùo. Kinh noùi veà nhöõng ai yeâu manava-puccha (p)—Töông Öng Boä V.9—Sutra thích tu taäp chaùnh phaùp chaéc chaén seõ ñöôïc chö Boà on Toddeya's Question, Samyutta Nikaya V.9.

Kinh Baø La Moân Sa La Laâm: Saleyyaka-sutta the mind; the mind creates all Buddhas. The (p)—Kinh ñöùc Phaät giaûng cho caùc vò Baø La Moân samadhi in which the Buddhas of the ten trong khu röøng Ta La—Sutra on the Brahmins of directions are seen as clearly as the stars at night. Sala. Also called as the prolonged samadhi, because of Kinh Baø La Moân Taây Phöông Ñoä: Paccha- the length of time required, either seven or ninety bhumika-sutta (p)—Töông Öng Boä XLII.6—Sutra days. on Brahmins of the Western Land, Samyutta Kinh Baùt Ñaïi Nhaân Giaùc: Sutra on the Eight Nikaya XLII.6. Awakenings of Great People. Kinh Baø Sa Cuø Ñaø Hoaû Duï: Vacchagotta-aggi- (I) Toång Quan veà Kinh Baùt Ñaïi Nhaân Giaùc —An sutta (p)—Sutra on the simile on fire to Vaccha— overview of the Sutra on the Eight Baø Sa Cuø Ñaø Hoûa Duï Kinh—See Du Taêng Baø Sa Awakenings of Great People: Kinh Baùt Ñaïi Cuø Ñaø. Nhaân Giaùc noùi veà taùm Chôn Lyù maø chö Phaät, Kinh Baùch Duï: Avadanasataka (skt)—Kinh Baùch chö Boà Taùt vaø caùc baät vó nhaân ñaõ töøng giaùc Duï hay moät traêm caâu truyeän ñöôïc vieát baèng tieáng ngoä. Sau khi giaùc ngoä, caùc vò aáy laïi tieán tu voâ Baéc Phaïn töø theá kyû thöù nhaát ñeán theá kyû thöù nhì. ngaàn töø bi ñaïo haïnh ñeå taêng tröôûng trí hueä. Nhöõng caâu truyeän naøy veõ leân chaân lyù

veà hoïc Duøng thuyeàn Phaùp Thaân thong dong daïo chôi thuyeát nghieäp trong Phaät giaùo—Sakyamuni's One coõi Nieát Baøn, chæ trôû vaøo bieån sanh töû theo ñaïi Hundred Fables or one hundred biographical nguyeän cöùu ñoä chuùng sanh. Caùc baäc naày laïi stories in Sanskrit, which were written from the duøng taùm Ñieàu Giaùc Ngoä ñeå khai loái daét dìu first to second centuries. These stories portray the chuùng sanh, khieán cho ai naáy ñeàu bieát raønh söï truth of the doctrine of karma in Buddhism. khoå naõo cuûa töû sanh sanh töû, ñeå töø ñoù can ñaûm Kinh Baûn Duyeân: See Kinh Boån Duyeân. xa lìa nguõ duïc bôïn nhô maø quyeát taâm tu theo Kinh Baûo Hoä: Paritrana (skt)—Sutra of Ñaïo Thaùnh—Eight Truths that all Buddhas, Protection. Bodhisattvas and great people awaken to. Kinh Baûo Tích: Gem-heap Sutra—See Kinh Ñaïi After awakening, they then energetically Böûu Tích. cultivate the Way. By steeping themselves in Kinh Baùt Chaùnh Ñaïo: Buddha-bhasita-astanga-kindness and compassion, they grow wisdom. samyan-marga-sutra (skt)—Kinh noùi veà Baùt They sail the Dharma-body ship all the way Chaùnh Ñaïo do ngaøi An Theá Cao dòch vaøo thôøi across to Nirvana's other shore, only to re- Ñoâng Haùn, moät dòch phaåm sôùm töø Kinh Taïp A enter the sea of death and rebirth to rescue all Haøm—Composed by An-Shih-Kao of the Eastern living beings. They use these Eight Truths to Han Dynasty, an early translation of the point out the right road to all beings and in Samyuktagama. this way, help them to recognize the anguish Kinh Baùt Chaâu Tam Muoäi: of death and rebirth. They inspire all to cast Pratyutpannabuddhasammukha-Vasthitasamadhi- off and forsake the Five Desires, and instead Sutra—Sutra on the samadhi of all Buddhas' to cultivate their minds in the way of all Appearance—Kinh noùi veà traïng thaùi taâm linh ñöôïc Sages. duøng ñeå quaùn töôûng caùc vò Phaät hay quaùn chö Phaät (II) Lòch söû cuûa Kinh Baùt Ñaïi Nhaân Giaùc— hieän tieàn Tam muoäi. Kinh ñöôïc Ngaøi Chi Loâ Ca History of the Sutra on the Eight Awakenings Saùm dòch sanh Haùn töï. Coát tuûy cuûa loaïi tam muoäi of Great People: Sa moân An Theá Cao, ngöôøi naøy laø "Phaät töùc taâm, Taâm töùc Phaät." Loaïi tam Parthia, dòch töø Phaïn sang Haùn vaøo khoaûng muoäi maø khi thöïc haønh thì chö Phaät hieän ra tröôùc naêm 150 sau Taây Lòch (ñôøi Haäu Haùn) taïi maët. Coøn ñöôïc goïi laø Thöôøng Haønh Ñaïo hay Trung Taâm Phaät Giaùo Laïc Döông. Hoøa Thöôøng Haønh Tam Muoäi vì phaûi thöïc haønh khoâng Thöôïng Thích Thanh Töø dòch töø Haùn sang giaùn ñoaïn töø 7 ñeán 90 ngaøy—The sutra shows Vieät vaøo khoaûng thaäp nieân 70s. Nguyeân vaên ways of contemplations of any Buddhas. The sutra baûn kinh baèng Phaïn ngöõ khoâng bieát coøn löu was translated into Chinese by Lokaksema. The truyeàn tôùi ngaøy nay hay khoâng. Kinh naày thích essence of this samadhi is that the Buddha is just hôïp vôùi caû hai truyeàn thoáng Phaät giaùo Nguyeân

Thuûy vaø Ñaïi Thöøa—Shramana An Shi Kao, a is ancient, just like the Forty-Two Chapters Partian monk, translated from Sanskrit into and the Sutra on the Six Paramitas. However, Chinese in about 150 A.D. (during the Later its content is extremely profound and Han Dynasty). Most Venerable Thích Thanh marvelous. Töø translated from Chinese into Vietnamese (VI) Noäi dung cuûa kinh—The content of the

Sutra: in the 1970s. The original text of this sutra in 1) Ñieàu Giaùc Ngoä thöù nhaát—The First Sanskrit is still extant to this day. This sutra is Awakening: entirely in accord with both the Theravada Ñôøi voâ thöôøng quoác ñoä bôû doøn. and Mahayana traditions. Töù ñaïi khoå khoâng. (III) Coâng naêng cuûa Kinh Baùt Ñaïi Nhaân Giaùc ñoái Naêm aám voâ ngaõ coù coøn chi ñaâu. vôùi Phaät töû—Usage of the Sutra on the Eight Ñoåi ñôøi sanh dieät chaúng laâu. Awakenings of Great People for Buddhist Giaû doái khoâng chuû lyù maàu khoù tin. disciples: Neáu laø Phaät töû phaûi neân luoân trì Taâm laø nguoàn aùc xuaát sanh. tuïng kinh naày, haèng ñeâm thöôøng trì tuïng vaø Thaân hình röøng toäi maø mình chaúng hay. nghó töôûng ñeán taùm ñieàu naày trong moãi nieäm, Ngöôøi naøo quaùn saùt theá naày. thì bao nhieâu toäi loãi thaûy ñeàu tieâu saïch, thong Laàn hoài sanh töû sôùm chaày thoaùt ra dong tieán vaøo neûo Boà Ñeà, nhanh choùng giaùc The world is impermanent, countries are ngoä, maõi maõi thoaùt ly sanh töû, vaø thöôøng truï perilous and fragile. nôi an laïc vónh cöûu—If Buddhist disciples The body's four elements are a source of recite this Sutra on the Eight Awakenings, and pain; ultimately, they are empty. constantly ponder its meaning, they will The Five Aggregates (Skandhas) are not me. certainly eradicate boundless offenses, Death and rebirth are simply a series of advance toward Bodhi, quickly realize Proper transformations. Enlightenment, forever be free of death and Misleading, unreal, and uncontrollable. rebirth, and eternally abide in joy. The mind is the wellspring of evil. (IV) Haønh giaû tu Thieàn vaø Kinh Baùt Ñaïi Nhaân The body is the breeding ground of offenses. Giaùc—Zen practitioners and the Sutra on the Whoever can investigate and contemplate Eight Awakenings of Great People: Kyø thaät, these truths, töøng ñieàu trong taùm ñieàu giaùc ngoä cuûa caùc baäc Will gradually break free of death and vó nhaân trong kinh naày coù theå ñöôïc coi nhö laø rebirth. ñeà taøi thieàn quaùn maø haøng Phaät töû chuùng ta, 2) Ñieàu Giaùc Ngoä thöù hai—The Second nhaát laø nhöõng haønh giaû tu Thieàn, neân phaûi caû Awakening: ñeâm laãn ngaøy haèng giöõ thoï trì, chí thaønh tuïng Tham duïc nhieàu, khoå thieät theâm nhieàu. nieäm ghi nhôù, taùm ñieàu giaùc ngoä naøy cuûa caùc Nhoïc nhaèn sanh töû bao nhieâu. baäc vó nhaân—In fact, each of the eight items Bôûi do tham duïc, maø chieâu khoå naày. in this sutra can be considered as a subject of Bôùt loøng tham duïc chaúng gaây. meditation which Buddhist disciples, Thaân taâm tuï taïi vui naày ai hôn. especially Zen practitioners, should at all Too much desire brings pain. times, by day and by night, with a sincere Death and rebirth are tiresome ordeals. attitude, recite and keep in mind eight truths They stem from our thoughts of greed and that all great people awaken to. desire. (V) Hình thöùc cuûa kinh—The form of the sutra: By reducing desires. Xeùt veà phöông dieän hình thöùc thì kinh vaên raát We can realize absolute truth and ñôn giaûn. Kinh vaên raát coå, vaên theå cuûa kinh enjoy independence and well-being thuoäc loaïi keát taäp nhö Kinh Töù Thaäp Nhò in both body and mind. Chöông vaø Kinh Luïc Ñoä Taäp. Tuy nhieân, noäi 3) Ñieàu Giaùc Ngoä thöù ba—The Third dung cuûa kinh raát saâu saéc nhieäm maàu—The Awakening: form of the sutra is very simple. The text form Ñaém meâ traàn maûi mieát chaúng döøng

Moät beà caàu ñöôïc voâ chöøng. Nothing brings them greater joy than this. Toäi kia theâm lôùn coù ngöøng ñöôïc ñaâu. 6) Ñieàu Giaùc Ngoä thöù saùu—The Sixth Nhöõng haøng Boà Taùt hieåu saâu. Awakening: Nhôù caàu tri tuùc chaúng laâu chaúng sôøn. Ngöôøi khoå ngheøo laém keát oaùn hôøn. Cam ngheøo giöõ ñaïo laø hôn. Khoâng duyeân taïo taùc aùc ñaâu sôøn. Laàu cao trí hueä chaúng khôøn döïng leân. Boà Taùt boá thí, ai hôn keû naày, Our minds are never satisfied or content with loøng khoâng coøn thaáy kia ñaây. just enough. Ít khi nhôù ñeán buoàn gaây thuôû naøo. The more we obtain, the more we want. Duø ngöôøi laøm aùc bieát bao, Thus we create offenses and do evil deeds. moät loøng thöông xoùt khoå ñau cöùu giuøm. Bodhisattvas do not make mistakes. The suffering of poverty breeds deep Instead, they are always content. resentment. Nurture the way by living a quiet life in Wealth unfairly distributed creates ill-will humble surroundings. and conflict among people. Their sole occupation is cultivating wisdom. So, Bodhisattvas practice giving and treat 4) Ñieàu Giaùc Ngoä thöù tö—The Fourth friend and foe alike. Awakening: They neither harbor grudges nor despite Keû bieáng löôøi haï lieät traàm luaân. evil-natured poeple. Thöôøng tu tinh taán vui möøng. 7) Ñieàu Giaùc Ngoä Thöù Baûy—The Seventh Deïp tröø phieàn naõo aùc quaân nhieàu ñôøi. Awakening: Boán ma haøng phuïc nhö chôi. Naêm duïc gaây laàm loãi ngaát trôøi. Nguïc tuø aám giôùi thaûnh thôi ra ngoaøi. Tuy ngöôøi theá tuïc ngoaøi ñôøi. Idleness and self-indulgence Maø loøng khoâng nhieãm vui chôi theá tình, will be our downfall. ba y thöôøng nhôù cuûa mình, With unflagging vigor, ngaøy naøo seõ ñöôïc oâm bình ngao du. Great people break through their Chí mong lìa tuïc ñi tu, afflictions and baseness. ñaïo gìn trong saïch chaúng lu khoâng môø. They vanquish and humble Haïnh laønh cao vuùt kính thôø, the Four Kinds of Demons. thöông yeâu taát caû khoâng bôø beán ñaâu. And they escape from the prison of Great people, even as laity, are not blightly the Five Skandhas. by worldly pleasures. 5) Ñieàu Giaùc Ngoä thöù naêm—The Fifth Instead, they constantly aspire to take up the Awakening: three precepts-robes and blessing-bowl of Ngu si laø goác khoå luaân hoài. the monastic life. Boà Taùt thöôøng nhôù khoâng ngôi. Their ideal and ambition is to leave the Nghe nhieàu hoïc roäng chaúng lôi chuùt naøo. household and family life to cultivate the Vun boài trí tueä caøng cao. way in immaculate purity. Bieän taøi ñaày ñuû coâng lao choùng thaønh. Their virtuous qualities are lofty and Ñaëng ñem giaùo hoùa chuùng sanh. sublime; Nieát baøn an laïc coøn laønh naøo hôn. their attitudes toward all creatures are kind Stupidity and ignorance are the and compassionate. cause of death and rebirth. 8) Ñieàu Giaùc Ngoä Thöù Taùm—The Eighth Bodhisattvas are always attentive to. Awakening: And appreciative of extensive study Töû sanh hoaøi ñau khoå voâ cuøng. and erudition. Phaùt taâm doõng maõnh ñaïi huøng. They strive to expand their wisdom. Quyeát loøng ñoä heát ñoàng chung Nieát baøn. And refine their eloquence. Thaø mình chòu khoå muoân vaøn, Teaching and transfoming living beings. thay cho taát caû an nhaøn thaûnh thôi.

Moïi ngöôøi ñeàu ñöôïc vui töôi, on the Bonds of fellowship, in the Anguttara ñeán bôø giaùc ngoä raïng ngôøi haøo quang. Nikaya IV.32, and in the Samyutta Nikaya III. 14- Rebirth and death are beset with 15. measureless suffering and afflictions, Kinh Baát

Ñoïa Laïc: Aparihani-sutta (p)—Sutra on like a blazing fire. no falling away. Thus, great people make the resolve to Kinh Baát Ñoaïn: Anupada-suttam (p)—Sutra on cultivate the Great Vehicle. unceasing—Trung Boä Kinh, 111, kinh noùi veà söï To rescue all beings. khoâng ngöøng nghæ (khoâng döøng, khoâng ñöùt To endure endless hardship while standing in ñoaïn)—Sutra on without ceasing, Majjhima for others. Nikaya 111. To lead everyone to ultimate happiness. Kinh Baát Ñoàng Lôïi Ích: Ananjasappaya-suttam Kinh Baùt Nhaõ Ba La Maät Ña Taâm Kinh: (p)—Trung Boä Kinh 106—Sutra on different Prajnaparamitahrdaya-Sutra—Baùt Nhaõ Ba La Maât benefits, Majjhima Nikaya 106. Ña Taâm Kinh hay goïi taét laø Taâm Kinh, laø phaàn Kinh Baát Khaû Tö Nghì: Acintita-sutta (skt)— kinh ngaén nhaát trong 40 kinh taïo thaønh Ñaïi Baùt Sutra on Unconjecturability, Anguttara IV. 77— Nhaõ Ba La Maät Ña Kinh. Ñaây laø moät trong nhöõng Kinh naèm trong boä Taêng Nhaát A Haøm IV.77. kinh vaên quan troïng nhaát trong Phaät giaùo Ñaïi thöøa. Kinh Baát Theá Tuïc: Niramisa-sutta (p)—Kinh Kinh ñöôïc nhaán maïnh veà taùnh khoâng. Kinh thöôøng giaûng giaûi veà phöông caùch thoaùt khoûi nhöõng ham ñöôïc caùc Phaät töû tuïng thuoäc laøo trong caùc töï vieän. muoán nhuïc duïc, Töông Öng Boä XXXVI.31—Sutra Moät trong nhöõng caâu noåi tieáng trong kinh laø “Saéc on Unworldliness (free from sensual desires), in baát dò khoâng, khoâng baát dò saéc” (hình thöùc chæ laø hö the Samyutta Nikaya XXXVI.31. khoâng, hö khoâng chæ laø hình thöùc), moät coâng thöùc Kinh Baát Tònh Quaùn: Dharmatara-dhyana-sutra ñöôïc laäp ñi laäp laïi trong nhaø thieàn. Toaøn boä vaên (skt)—Ñaït Ma Ña La Thieàn Kinh—Sutra on kinh cuûa Baùt Nhaõ Ba La Maät coù nghóa laø “trí hueä contemplation of impurity. ñaùo bæ ngaïn.” Kinh ñöôïc Ngaøi Huyeàn Trang dòch Kinh Baãy Moài: Nivapa-suttam (p)—Trung Boä sang Haùn töï—The Heart of the Prajna-Paramita- Kinh 25—Sutra on trapping preys, Majjhima Sutra or Heart Sutra, the shortest of the forty Nikaya 25. sutras that constitute the Prajanparamita-sutra. It is Kinh Bieät Giaûi Thoaùt: Pratimoksa-sutra (skt)— one of the most important sutras of Mahayana Code of monk’s rules—Disciplinary code—Kinh Buddhism. The sutra is especially emphasized on Bieät giaûi thoaùt giôùi—See Bieät Giaûi Thoaùt Kinh. emptiness (Shunyata). It is recited so frequently in Kinh Boï Hung: Pilahaka-sutta (p)—Töông Öng the temple that most Buddhists chant it from Boä XVII.5—Sutra on the Dung Beetle, Samyutta memory. One of the most famous sentences in the Nikaya XVII.5. sutra is “Form is no other than emptiness; Kinh Boït Beøo: Phena-sutta (p)—Töông Öng Boä emptiness is no other than form,” an affirmation XXII.95—Sutra on Foam, Samyutta Nikaya that is frequently referred to in Zen. The Prajna- XXII.95. Paramita Heart Sutra literally means “the wisdom Kinh Boá Saù Baø Laâu: Potthapada-sutta (p)—Sutra that leads to the other shore.” The sutra was on wandering practitioners of heretical sects— translated into Chinese by Hsuan-Tsang. Kinh Du Só Ngoaïi Ñaïo. Kinh Baùt Thaùnh: Atthakanagara-suttam (p)— Kinh Boá Taùt Giôùi: Uposatha-sutta (p)—Taêng Sutra on eight sages—Kinh noùi veà taùm baäc hieàn Nhaát A Haøm VIII.41—Sutra on Uposatha thaùnh. Observance, Anguttara Nikaya VIII.41. Kinh Baêng Yeát La Thieân: Pingala-sutra (skt)— Kinh Boà Ñeà Haønh Kinh: Bodhicaryavatara Kinh noùi veà moät

vò trôøi, con trai cuûa moät vò la saùt Sutra—Kinh noùi veà “Ñi vaøo con ñöôøng Giaùc Ngoä” nöõ—Sutra on Pingala, son of a raksha. ñöôïc Ngaøi Long Thoï soaïn—Entering the Path of Kinh Baèng Höõu Keát: Samgaha-sutta (p)—Taêng Enlightenment, composed by Nagarjuna. Nhaát A Haøm IV.32 vaø Töông Öng Boä III. 14-15 — Kinh Boà Ñeà Phaùp Vöông Töû: Bodhi-raja- Kinh noùi veà söï troùi buoäc cuûa tình baïn beø—Sutra kumara-suttam (p)—Sutra on enlightenment of

son of the Dharma-king (Bodhisattva). Buddha’s past lives as a Bodhisattva. These Kinh Boà Ñeà Vöông Töû: See Kinh Boà Ñeà Phaùp stories depict the series of good acts by which Vöông Töû. Sakyamuni was able to be reborn as the Buddha in Kinh Boäc Löu: Ogha-sutta (p)—Töông Öng Boä India. A Jataka story is traditionally divided into XLV.171—Sutra on floods, Samyutta Nikaya three parts. The first introduces an incident in the XLV.171. life of Sakyamuni Buddha in India. The second Kinh Boån: Sutra (skt)—Kinh ñieån trong Tam relates an incident in one of his past existences. Taïng ñöôïc Ñöùc Phaät thuyeát giaûng—The sutras in The third demonstrates the casual relationship the Tripitaka are the sermons attributed to the between the incident in the past and the one in the Buddha. present, and identifies the persons involved in the Kinh Boån Duyeân: Nidanakatha (skt)—Kinh Baûn past incident with those living in the present. Duyeân laø baûn tieåu söû duy nhaát cuûa Ñöùc Phaät baèng Kinh Boån Söï: Itivrttaka or Ityukta (skt)— tieáng Ba Li. Kinh Baûn Duyeân duøng laøm ñoaïn môû Narratives of past lives of the Buddha’s ñaàu cho phaàn bieän giaûi Truyeän Tieàn Thaân disciples—Moät trong möôøi hai boä kinh, trong ñoù (Jataka). Khoâng thaáy ñeà caäp gì ñeán taùc giaû cuûa Ñöùc Phaät keå veà nhöõng chuyeän tieàn thaân cuûa caùc Kinh Baûn Duyeân, duø raèng soaïn giaû coù noùi ñeán ba ñeä töû cuõng nhö caùc ñòch thuû ñöông thôøi cuûa Ngaøi. vò tu só, ñoù laø Atthadassi, moät aån só, Buddhamitta Baûn kinh naày cho thaáy nhöõng öùng xöû trong caùc cuûa Hoùa Ñòa Boä vaø Phaät Thieân (Buddhadeva), moät cuoäc ñôøi tröôùc ñaây aûnh höôûng nhö theá naøo ñeán tu só uyeân baùc ñaõ gôïi yù cho ngaøi vieát phaàn luaän nhöõng hoaøn caûnh cuûa cuoäc ñôøi hieän taïi, theo luaät giaûi cuûa Truyeän Tieàn Thaân—Nidanakatha, the cuûa “Nghieäp.” Nhieàu caâu chuyeän naày baét nguoàn töø only biography of Gautama Buddha in Pali which nhöõng coå tích daân gian AÁn Ñoä, coù tröôùc khi Phaät forms the introduction of the Jatka commentary. giaùo xuaát hieän, nhöng ñöôïc Ñöùc Phaät laáy ñoù laøm Its authorship is not mentioned anywhere, truyeän tieàn thaân cuûa nhöõng ñeä töû cuûa Ngaøi. Hieän although the author speaks of the three monks: nay ngoaøi vaên baûn tieáng Ba Li ra coøn coù nhöõng Atthadassi, a recluse, Buddhamitta of the dòch baûn tieáng Trung Hoa vaø tieáng Anh. Tuy Mahisasaka sect, and Buddhadeva, a monk of nhieân, dòch baûn tieáng Hoa laø caên cöù töø nguyeân baûn clear intellect, who inspired him to write the Baéc Phaïn, chöù khoâng phaûi töø vaên baûn Ba Li—One Jataka commentary. of the twelve classes of sutras in which the Kinh Boån Sanh: Jataka (skt)—Xaø Ñaø Daø—Boån Buddha tells of the deeds of his disciples and Sanh Kinh, moät phaàn cuûa Khuddaka-Nikaya. Chæ other followers as well as his foes in previous rieâng phaàn naày, coù 547 truyeän, laø moät phaàn quan lives. They show

how acts of previous lives troïng nhaát cuûa Kinh Taïng. Ñaây laø moät trong 12 boä influence the circumstances of the present life Kinh Ñaïi Thöøa, coøn goïi laø Chuyeän tieàn thaân Ñöùc according to the law of “Karma.” Many of those Phaät hay kinh vaên maø Ñöùc Nhö Lai noùi veà haønh stories are Indian folk tales from pre-Buddhist nghieäp tu haønh cuûa Ngaøi khi coøn laø Boà Taùt. Kinh times; however, the Buddha based on these stories cuõng noùi veà nhöõng baøi tieân ñoaùn veà söï thaønh Phaät to mention about previous lives of his disciples. cuûa Ngaøi taïi AÁn Ñoä. Kinh ñöôïc chia laøm ba phaàn. Nowadays, in addition to the text written in Pali, Phaàn ñaàu noùi veà cuoäc ñôøi Ñöùc Phaät Thích Ca Maâu there are translations in Chinese and English. Ni taïi AÁn Ñoä. Phaàn thöù nhì noùi veà tieàn thaân cuûa However, the Chinese translation is based on a Ngaøi. Phaàn thöù ba noùi veà moái töông giao cuõng nhö lost sanskrit version, not the Pali one—See Boån nhöõng nhaân vaät lieân heä giöõa tieàn thaân vaø hieän kieáp Sanh Kinh. cuûa Ngaøi—Jataka Sutra, Birth Stories or Past Kinh Boån Taâm: Sacitta-sutta (p)—Taêng Nhaát A Lives Sutra, a part of the Khuddaka-Nikaya. The Haøm X.51—Sutra on One's Own Mind, Anguttara 547 Jatakas are by themselves the biggest section Nikaya X.51. of the Sutra Pitaka. These are stories of the Kinh Buoâng Boû Duïc Voïng: Pahana-sutta (p)— Sakyamuni Buddha’s previous incarnations, one of Töông Öng Boä XXXVI.3—Sutra on giving up, the twelve classes of sutras, one of the twelve Samyutta Nikaya XXXVI.3. Mahayana sutras. Legendary stories of the Kinh Buoâng Xaû: Vimutti-sutta (p)—Sutra on

Release, Anguttara Nikaya II.30—Taêng Nhaát A Kinh Chaùnh Tri Kieán: See Kinh Chaùnh Kieán. Haøm II.30. Kinh Chaân Nhaân: Sappurisa-sutta (p)—Sutra on a Kinh Ca Lam: Kalama sutra (skt)—Kalama sutta person of integrity—Sutra on right view—Kinh (p)—Kinh Ka La Ma—Kinh noùi veà nhöõng lôøi ngöôøi coù ñaïo ñöùc, Taêng Nhaát A Haøm IV.73—Sutra khuyeân noåi tieáng cuûa ñöùc Phaät veà vieäc nhöõng nhaø on a virtuous man, Anguttara Nikaya IV.73. laõnh ñaïo taàm caàu chaân lyù trong vieäc trò quoác cho Kinh Chæ Man: Angulimala sutra (skt)—Kinh Voâ nhöõng ngöôøi trong boä toäc Ca-Lam—The sutra Naõo—Sutra of the story of Angulimala. mentioned about the Buddha’s famous advice on Kinh Chia Seû Minh Kieán: Vijja-bhagiya-sutta the subject of authority in the search for Truth for (p)—Sutra on A Share in Clear Knowing, the people in the tribe of Kalama. Anguttara Nikaya II.29—Taêng Nhaát A Haøm II.29. Kinh Ca Tyø La Veä: Kathavatthu-sutta (p)—Kinh Kinh Chieác Ñaøn Lute: Vina-sutta (p)—Kinh veà Ca Tyø La Veä, trong Taêng Nhaát A Haøm X.69— chieác ñaøn Tyø Baø, Töông Öng Boä XXXV.205— Sutra on topics of conversation, in the Sutra on the Lute, Samyutta Nikaya XXXV.205. Anguttara Nikaya X.69—See Boä Ngöõ Toâng. Kinh Chieân Ñaø La: Candala-sutta (p)—Sutra on Kinh Caùi Gieáng: Pokkharani-sutta (p)—Töông the Outcast—Sutra on the Untouchable. Öng Boä XIII.2—Sutra on the pond, Samyutta Kinh Chieán Thaéng: Vijaya-sutta (p)—Sutra on Nikaya XIII.2. Victory, Samyutta Nikaya V.4—Töông Öng Boä Kinh Caûm Thoï: Vedana sutta (p)—Töông Öng V.4. Boä XXVII.5—Sutra on Feeling, Samyutta Nikaya Kinh Chieán Thaéng Baèng Nhuyeãn Ngöõ : XXVII.5. Subhasitajaya-sutta (p)—Töông Öng Boä XI.5— Kinh Caûnh Giôùi: Loka-sutta (p)—Trong Töông Sutra on Victory Through What is Well-spoken, Öng Boä

XXXV.82—Sutra on the world, in the Samyutta Nikaya XI.5. Samyutta Nikaya XXXV.82. Kinh Chieáu Saùng: Pabhassara-sutta (p)—Sutra on Kinh Caên Baûn Boá Taùt: Salha-sutta (p)—Taêng luminosity, Anguttara Nikaya I.49-52—Kinh Nhaát A Haøm III. 66-70—Sutra on the Roots of the Quang Minh, Taêng Nhaát A Haøm I.49-52. Uposatha, Anguttara Nikaya III. 66-70. Kinh Chieàu: Banka (jap)—Coâng phu toái— Kinh Caên Baûn Tu Taäp: Indriya-bhavana-suttam Evening sutra recitation. (p)—Trong Töông Öng Boä XLVIII.10—Sutra on Kinh Chuùng Taäp: Sangiti Sutta (p)—Kinh Phuùng the development of the faculties, in the Samyutta Tuïng—Kinh truøng tuïng kinh ñieån trong Hoäi nghò nikaya XLVIII.10. keát taäp kinh ñieån. Kinh laäp laïi noäi dung döïa theo Kinh Caên Baûn Tö Duy: Sariraka-mimamsa-sutra nhöõng lôøi thuyeát phaùp cuûa ñöùc Phaät tröôùc ñaây (skt)—Moät trong nhöõng giaùo ñieån chính cuûa kinh baèng vaên vaàn cho deã nhôù—Corresponding verses, ñieån Veä Ñaø—Sutra on fundamental thoughts, one i.e. prose address repeated in verse; the verse of the basic Veda scriptures. section of the canon. Kinh Caên Tu Taäp: Indriy-abhavana-suttam (p)— Kinh Chuûng Ñöùc: Sonadanda-sutta (p)—Kinh ñöùc Sutra on the development of the faculties, in the Phaät giaûng cho moät vò Baø La Moân teân Chuûng Ñöùc. Samyutta nikaya XLVIII.10—Trong Töông Öng Kinh Chuyeån Luaân Thaùnh Vöông Sö Töû Hoáng: Boä XLVIII.10. Cakkavattirajasìhanada-sutta (p)—Sutra on the Kinh Caån Troïng: Utthana-sutta (p)—Sutra on lion’s roar wheel-turning king. vigilance. Kinh Chuyeån Phaùp Luaân: Dhamma-chakka- Kinh Caây Ñuoác: Chavalata-sutta (p)—Sutra on ppavattana-sutta (p)—Sutra of the setting in the Fire-brand—Sutra on the Torch. motion of the wheel of the law—Sutra on the Kinh Caây Gaäy: Danda-sutta (p)—Trong Töông Wheel of the Dhamma—Sermons on the Öng Boä XV.9—Sutra on the stick, in the Samyutta foundation of the Kingdom of Righteousness— nikaya, XV.9. The first discourse of the Buddha after his Kinh Chaùnh Kieán: Samma-ditthi-sutta (p)—enlightenment—See Chuyeån Phaùp Luaân Kinh. Samyag-drsti-sutra (skt)—Sutra on Right Kinh Chö Phaät Sôû Hoä Nieäm: Sukha-vatyamrta- Understanding—Sutra on Right view. vyuha sutras (skt)—Tieåu Voâ Löôïng Thoï Kinh—

The Smaller Sukha-vativyuha sutras—Smaller Toïa Boä vaø Ñaïi Chuùng Boä—The sutra was Amitayus Sutras. composed by Vasumitra about 100 years after the Kinh Chöa Thuaàn Hoùa: Abhavita-sutta (p)— death of the Buddha, later was translated into Sutra on Untamedness. Chinese by Hsuan-Tsang. The sutra mentioned Kinh Chöôùng Ngaïi: Avarana-sutta (p)—Sutra on about the first division of Buddhism into two obstructions—Sutra on hindrance, in the Anguttara divisions: The Theravada (elder monks or intimate nikaya VI.86—Taêng Nhaát A Haøm, VI.86—Sutra disciples) and Mahasanghika (general body of on concealing (hiding, interruption, or mental disciples). blindness). Kinh Di Giaùo: Kinh noùi veà giaùo phaùp cuoái cuøng Kinh Con Choù: Sona-sutta (p)—Taêng Nhaát A truyeàn laïi khi Phaät saép nhaäp dieät—The sutra on Haøm VI.55—Sutra on a dog, Anguttara Nikaya the last instructions handed down or bequeathed VI.55. by the Buddha. Kinh Con Choù Röøng: Sigala-sutta (p)—Töông Kinh Di Haàu: Makkata-suttam (p)—Markata- Öng Boä XVII.8—Sutra on the Jackal, Samyutta sutra (skt)—Töông Öng Boä XLVII.7—Sutra on the Nikaya XVII.8.

monkey, Samyutta Nikaya XLVII.7. Kinh Con Dieàu Haâu: Sukunagghi-sutta (p): Kinh Dò: Frightened. Töông Öng Boä XLVII.6—Sutra on the Hawk, Kinh Dò Thuïc Quaû: Vipaka-sutta (p)—Kinh noùi Samyutta Nikaya XLVII.6. veà quaû cuûa nghieäp, Taêng Nhaát A Haøm VIII.40— Kinh Con Raén: Ahina-sutta (p)—Uraga-sutta Sutra on Result of the karma, Anguttara Nikaya (p)—Kinh Raén, trong Taêng Nhaát A Haøm, quyeån VIII.40. IV.67—Sutra on (about) the snake, in the Kinh Dieäu Nghieâm: Vyuharaja-Sutra (skt)—Kinh Anguttara Nikaya, IV, 67. Trang Nghieâm—An exposition of the Kinh Con Ruøa: Kumma-sutta (p)—Töông Öng principal doctrines of the Tantra school. Boä XXXV.199—Sutra on the tortoise, Samyutta Kinh Dieäu Phaùp Lieân Hoa: Saddharma-Nikaya XXXV.199. pundarika-Sutra (skt)—Wonderful Law Lotus Kinh Coâ Khôûi: Phuùng Tuïng—Gatha—Verses Flower—The Lotus of the True Law—Lieân Hoa containing ideas not expressed in prose. Kinh, ñöôïc vieát vaøo theá kyû thöù nhaát sau Taây Lòch, Kinh Coà Ñaøm Di: Gotami-sutta (p)—Kinh Kieàu moät trong nhöõng kinh chính cuûa Phaät giaùo Ñaïi Ñaøm Di, trong Taêng Nhaát A Haøm VIII.53—Sutra thöøa vì noù chöùa ñöïng nhöõng yù töôûng chuû yeáu cuûa to Gotamide, in the Anguttara nikaya, VIII.53. Ñaïi thöøa, yù töôûng veà baûn chaát sieâu vieät cuûa Phaät Kinh Cuø La: Cula-malunkyaputta-sutta (p)—Sutta vaø vieäc phoå cöùu chuùng sanh—Sutra of the Lotus of small exemples—Cuø la kinh—SeeTieåu Duï Flower, sutra of the Lotus of the Good Dharma, Kinh. written in the first century A.D., one of the most Kinh Cöùc: Gai goùc—Full of thorns—Thorny. important sutras of Mahayana Buddhism because Kinh Daõ Laâm Thieàn: Jinna-sutta (p)—Sutra on it contains the essential teachings of Mahayana, meditating in the wilderness of the forest—Kinh including the doctrines of the transcendental maø ngaøi toân giaû Ñaïi Ca Dieáp trình baøy nhöõng lyù do nature of the buddha and of the possiblity of taïi sao ngaøi tieáp tuïc thieàn ñònh nôi röøng raäm hoang universal liberation. daõ, trong Töông Öng Boä Kinh XVI.5—Sutra on Kinh Doøng Toäc Thích Ca: Sakka-sutta (p)—Taêng Old Venerable Maha-Kassapa explains the Nhaát A Haøm III.74—Sutra about the Sakyan, reasons he chooses to continue meditating in the Anguttara Nikaya III.74. wild forest (in the wilderness of the forest), in the Kinh Du Só Ngoaïi Ñaïo: See Kinh Boá Saù Baø Laâu. Samyutta Nikaya XVI.5. Kinh Du Taêng Samandaka: Samandaka- Kinh Di Boä Toâng Luaân Luaän: Samayabhedo samyutta (p)—Töông Öng Boä 39—Sutra on Sutra—Kinh ñöôïc soaïn bôûi Ngaøi Theá Höõu vaøo Samandaka the wanderer, Samyutta Nikaya 39. khoaûng 100 naêm sau khi Phaät nhaäp dieät, sau ñöôïc Kinh Duy Ma Caät: Vimalakirtinirdesa-Sutra— Ngaøi Huyeàn Trang dòch ra Hoa ngöõ, noùi veà thôøi kyø Kinh Duy Ma Caät laø moät boä kinh Ñaïi thöøa quan phaân reõ thaønh hai phaùi cuûa Phaät giaùo laø Thöôïng troïng, ñaëc bieät cho Thieàn phaùi vaø moät soá ñeä töû

tröôøng phaùi Tònh Ñoä. Nhaân vaät chính trong kinh laø Kinh Ña Giôùi: Bahudhakuta-suttam (p)—Sutra on Ngaøi Duy Ma Caät, moät cö só maø trí tueä vaø bieän taøi multiple spheres. töông ñöông vôùi raát nhieàu Boà Taùt. Trong kinh naày, Kinh Ñaù: Sela-sutta (p)—Kinh Sela—Sutra on Ngaøi ñaõ giaûng veà Taùnh Khoâng vaø Baát Nhò. Khi Rock, Samyutta Nikaya V.9 and Majjhima Nikaya ñöôïc Ngaøi Vaên Thuø hoûi veà Phaùp Moân Baát Nhò thì 92—Kinh Ñaù, Töông Öng Boä V.9 vaø Trung

Boä 92. Ngaøi giöõ im laëng. Kinh Duy Ma Caät nhaán maïnh Kinh Ñaø La Ni Chuù: Dharani-pada (skt)—Sutra choã baûn chaát thaät cuûa chö phaùp vöôït ra ngoaøi khaùi on the portion of a dharani verse. nieäm ñöôïc ghi laïi baèng lôøi. Kinh ñöôïc Ngaøi Cöu Kinh Ñaïi Baûo Tích: Gem-heap Sutra—See Kinh Ma La Thaäp dòch sang Haùn töï—The Vimalakirti Ñaïi Böûu Tích. Sutra, a key Mahayana Sutra particularly with Zen Kinh Ñaïi Baûo Tích Baát Ñoäng: See Kinh A Suùc. and with some Pure Land followers. The main Kinh Ñaïi Baùt Nhaõ: The Maha-prajna-paramita protagonist is a layman named Vimalakirti who is sutra—Kinh thuyeát veà trieát lyù caên baûn Ñaïi Thöøa equal of many Bodhisattvas in wisdom and vaø Luïc Ba La Maät. Ngöôøi ta noùi raèng Phaät ñaõ eloquence. He explained the teaching of thuyeát Kinh naày cho 16 chuùng hoäi ôû boán nôi khaùc “Emptiness” in terms of non-duality. When asked nhau: Linh Thöùu Sôn, Thaønh Xaù Veä, Cung trôøi by Manjusri to define the non-dual truth, Tha Hoùa Töï Taïi, vaø Truùc Laâm Tònh Xaù. Kinh goàm Vimalakirti simply remained silent. The sutra 600 quyeån ñöôïc Ngaøi Traàn Huyeàn Trang dòch sang emphasized on real practice “The true nature of Hoa Ngöõ vaøo thôøi nhaø Ñöôøng. Moät trong nhöõng things is beyond the limiting concepts imposed by caâu noåi tieáng nhaát cuûa boä kinh laø "Saéc töùc thò words.” The sutra was translated into Chinese by khoâng, khoâng töùc thò saéc." Noùi caùch khaùc, khoâng Kumarajiva. heà coù söï khaùc bieät giöõa ñeä nhaát nghóa ñeá vaø theá Kinh Duyeân Giaùc: Paccaya-sutta (p)—Pratyaya- tuïc ñeá—The fundamental philosophical work of sutra (skt)—Sutra on Requisite Conditions. the Mahayana school, the formulation of wisdom, Kinh Duyeân Phuùc Lôïi: Vyagghapajja-sutta (p)— which is the sixth paramita. It is said to have been Dighajanu-sutta (p)—Taêng Nhaát A Haøm VIII.54— delivered by Sakyamuni in four places at sixteen Sutra on Conditions of Welfare to Dighajanu, assemblies: Gridhrakuta near Rajagrha (Vulture Anguttara Nikaya VIII.54. Peak), Sravasti, Paranirmitavasavartin, and Kinh Döôïc Sö: See Kinh Döôïc Sö Löu Ly Quang Veluvana near Rajagrha (Bamboo Garden). It Baûn Nguyeän Coâng Ñöùc. consists of 600 books as translated by Hsuan- Kinh Döôïc Sö Baûn Nguyeän Coâng Ñöùc: See Kinh Tsang under the T’ang dynasty. One of the most Döôïc Sö Löu Ly Quang Baûn Nguyeän Coâng Ñöùc. famous phrases from the Sutra: "Matter is just the Kinh Döôïc Sö Löu Ly Quang Baûn Nguyeän immaterial, the immaterial is just matter (form is Coâng Ñöùc: Bhaisaya-guru- emptiness and the very emptiness is form)." In vaiduryaprabhasapurvapranidhanavisesavistara— other words, there is no difference between the The Medicine Buddha Sutra—Sutra about supreme truth and the conventional truth. Bharadvaja—Kinh nhaán maïnh veà nhöõng coâng ñöùc Kinh Ñaïi Baùt Nieát Baøn: Mahaparinirvana-Sutra cuûa Ñöùc Döôïc Sö Nhö Lai vaø khuyeân chuùng sanh (skt)—Maha Parinirvana Sutra—Great Nirvana— haõy tin töôûng vò Phaät naày ñeå ñöôïc vaõng sanh Thieân The sutra or sermon of the Great Decease or ñöôøng Ñoâng Ñoä; tuy nhieân, kinh khoâng phuû nhaän passing into final Nirvana—Kinh thuyeát veà Phaät Taây phöông Cöïc Laïc. Kinh ñöôïc Ngaøi Huyeàn nhaäp dieät vaø nhöõõng giaùo lyù cuûa Ngaøi, coøn goïi laø Trang dòch sang Haùn töï—The sutra stresses on the Kinh Thieân Ñöôøng. Kinh cuõng baøn veà lyù thuyeát

merits and virtues of Bhaisaya-Guru and baûn taùnh Phaät voán coù ôû moïi thöïc theå. Kinh Nieát encourages sentient beings to have faith in this Baøn laø boä kinh cuoái cuøng maø Ñöùc Phaät thuyeát Buddha so that they can be reborn in the Eastern tröôùc khi Ngaøi nhaäp dieät. Theo truyeàn thoáng Ñaï i Paradise; however, the sutra never denies the Thöøa, Nieát Baøn Kinh, ñöôïc Phaät Thích Ca thuyeát Western Paradise. The Sutra was translated into giaûng tröôùc khi Ngaøi nhaäp dieät, kinh giaûng veà ñaïi Chinese by Hsuan-Tsang—See Möôøi Hai Lôøi nhaäp dieät. Kinh Ñaïi Baùt Nieát Baøn laø kinh ñieån Ñaïi nguyeän cuûa Ñöùc Döôïc Sö Löu Ly Quang Phaät. Thöøa hieän chæ coøn laïi ôû Trung Hoa vaø Taây Taïng,

noù hoaøn toaøn khaùc haün baûn kinh baèng tieáng Pali veà present in all beings. It emphasized on the aâm ñieäu vaø noäi dung. Kinh thuyeát veà Phaät nhaäp Buddha's sermon of the Great Decease or passing dieät vaø nhöõõng giaùo lyù cuûa Ngaøi. Kinh cuõng baøn veà into final Nirvana. The sutra also deals with the lyù thuyeát baûn taùnh Phaät voán coù ôû moïi thöïc theå. doctrine of Buddha-nature, which is immanent in Kinh ñöôïc Ngaøi Ñaøm Voâ Saùm dòch sang Haùn töï. all beings. The sutra was translated into Chinese Trong khi baûn vaên kinh baèng tieáng Pali keå laïi by Dharmaksema. While the Pali text only nhöõng ngaøy cuoái cuøng cuûa Ñöùc Phaät vaø Phaät nieát reccounts Sakyamuni Buddha's last days, and final baøn, cuõng nhö nhöõng gì xaûy ra sau ñoù, bao goàm entry into Nirvana as well as the immediate vieäc traø tyø (hoûa thieâu) vaø vieäc phaân chia xaù lôïi. aftermath, including the cremation of his body and Theo Giaùo Sö Junjiro Takakusu trong Cöông Yeáu the distribution of relics. According to Prof. Junjiro Trieát Hoïc Phaät Giaùo, giaùo lyù cuûa Kinh Nieát Baøn laø Takakusu in The Essentials of Buddhist moät ñeà taøi hoïc hoûi haáp daãn trong thôøi kyø naày. Ñaïo Philosophy, the doctrine of the Nirvana text was Sanh haèng chuù taâm vaøo vieäc nghieân cöùu Kinh another fascinating subject of learning at the Phaùp Hoa, cuõng laø moät laõnh tuï trong vieäc quaûng present time. Tao-Sheâng, already conspicuous in dieãn lyù töôûng Nieát Baøn. Nhaân ñoïc baûn cöïu dòch the study of the Lotus, was also a leader in the kinh Nieát Baøn goàm saùu quyeån, oâng neâu leân chuû exposition of the ideal of Nirvana. On reading the tröông raèng Nhaát Xieån Ñeà (Icchantika—Haïng old Nirvana text, which was in six Chinese ngöôøi ñöôïc xem nhö khoâng coù Phaät tính vaø khoâng volumes, he set forth the theory that the Icchantika theå thaønh töïu Phaät quaû) cuõng coù theå ñaït ñeán Phaät (a class of men who were bereft of Buddha-nature quaû. Roài ngay sau ñoù moät baûn kinh baèng Phaïn ngöõ and destined to be unable to evolve to the Buddha veà Ñaïi Baùt Nieát Baøn ñöôïc truyeàn vaøo vaø phieân stage) could attain Buddhahood. Soon afterwards, dòch ra Haùn vaên. Lyù thuyeát cho raèng Nhaát Xieån Ñeà a Sanskrit text of the Mahaparinirvana Sutra was cuõng coù theå ñaït ñeán Phaät quaû ñöôïc tìm thaáy trong introduced and translated. The theory that the baûn kinh naày. Sau ñoù oâng cuõng soaïn moät baûn sôù Icchantika could attain Buddhahood was found in giaûi veà Kinh Nieát Baøn. Coù hai baûn kinh cuûa tröôøng the text. People marveled at his deep insight. phaùi Tieåu Thöøa ñöôïc tìm thaáy trong Tröôøng A Later he also compiled a commentary on the Haøm Du Haønh Kinh. Cuõng coù hai baûn

kinh baèng Nirvana Sutra. There are two Hinayana versions Hoa ngöõ cuûa Ñaïi Thöøa: Baéc Baûn Nieát Baøn Kinh are found in the Long Agama. The Mahayana also goàm 40 quyeån vaø Nam Baûn Nieát Baøn Kinh goàm 36 has two Chinese versions: The Northern in 40 quyeån, ñöôïc söõa laïi töø Baéc Baûn—A long sutra books and the Southern in 36 books, a revision of containing a description of the Buddha's passing the Northern version. and his teaching. The Paradise Sutra. The sutra Kinh Ñaïi Bi Taâm Ñaø La Ni: Mahakaruna also deals with the doctrine of Buddha-nature, Dharani Sutra—A Sutra of the Esoteric Buddhist which is immanent in all beings. Parinirvana Sutra tradition—The Teaching of the powerful effect of was the last sutra which the Buddha preached the Avalokitesvara Maha-Bodhisattva Great before he passed away. According to the Compassion Mantra. Mahayana tradition, Nirvana Sutra which was Kinh Ñaïi Boån: Maha-padana-sutta (p)—Kinh delivered by Sakyamuni before his death, Ñieån chaùnh hay cô baûn—Tích truyeän veà saùu vò explained the great or final entrance into Phaät ra ñôøi tröôùc ñöùc Phaät Thích Ca—Sutra on the extinction and cessation. Maha Parinirvana Sutra great major text—See Thaát Phaät. (Great Nirvana or Paradise Sutra). The sutra of the Kinh Ñaïi Boån A Di Ñaø: Major Amitabha Sutra— Great Decease is the title of a Mahayana text that Kinh Ñaïi Boån Di Ñaø hay Kinh Voâ Löôïng Thoï is extant only in Chinese and Tibetan, which is ñöôïc tröôøng phaùi Thieân Thai duøng nhö moät trong very different from the Pali Mahaparinibbana- ba boån kinh chính cuûa Tònh Ñoä Toâng—The Major sutta in tone and content. The Mahayana text, Amitabha Sutra (the Infinite Life Sutra) which the purportedly spoken on the occasion of Sakyamuni T'ien-T'ai takes as the major of the three Pure- Buddha's passing away, is an important source in Land sutras. East Asia for the notion that the Buddha-nature is Kinh Ñaïi Böûu Tích: Maha Ratnakuta Sutra

(skt)—Ratnakuta Sutra (skt)—Gem-heap Sutra— (skt)—Sutra on the Buddhist Council presided by Baûo Tích Kinh—Ñaây laø moät trong nhöõng boä kinh Kasyapa—See Ñaïi Ca Dieáp Hoäi Kinh. Phöông Quaûng, moät boä kinh nhieàu taäp söu taäp vaên Kinh Ñaïi Duyeân: Maha-nidana-sutta(p)—Sutra kinh Ñaïi Thöøa, goàm 49 quyeån kinh ñoäc laäp vôùi on great cause discourse, in the Long Agama nhau, ña phaàn ñöôïc xem nhö vaên kinh Ñaïi Thöøa Sutra. trong thôøi sô khai. Toaøn boä kinh vaên chæ coøn toàn Kinh Ñaïi Ñieån Toân: Maha-govinda-suttanta (p)— taïi trong baûn dòch Haùn vaên vaø Taây taïng maø thoâi. Great honorable ones in sutras—Kinh Thaäp Cöûu Ñaây laø moät trong nhöõng boä kinh toái coå cuûa Phaät Ñaïi Ñieån Toân—Kinh ñieån veà nhöõng baäc toân quí. Giaùo Ñaïi Thöøa. Chuû yù kinh nhaèm phaùt trieån Trung Kinh Ñaïi Haûi: Samuddha-sutta (p)—Töông Öng Ñaïo, maø veà sau naày trôû thaønh hoïc thuyeát cho phaùi Boä XIII.8—Sutra on the Ocean, Samyutta Nikaya Trung Ñaïo cuûa Ngaøi Long Thoï. Ñaïi Baûo Tích XIII.8. cuõng chöùa ñöïng nhöõng kinh vaên noùi veà Baùt Nhaõ Kinh Ñaïi Hoäi: Maha-samaya-sutta (p)—Ñaïi Hoäi Ba La Maät. Kinh ñöôïc ngaøi Boà Ñeà Löu Chi dòch Kinh—Sutra on general assembly—Sutra on the sang Hoa ngöõ, laø moät trong nhöõng kinh ñieå n xöa great meeting. nhaát cuûa Phaät Giaùo Ñaïi Thöøa. Trong Ñaïi Baûo Kinh Ñaïi Khoâng: Maha-sunnata-sutta (p)— Tích, tö töôûng Trung Ñaïo ñöôïc trieån khai. Kinh Mahasunyata-sutra

(skt)—Sutra on the great cuõng noùi veà trí hueä sieâu vieät (Baùt Nhaõ Ba La Maät emptiness—Sutra on the great void—Sutra on the Ña trong tröôøng Kinh A Di Ñaø). Taïng kinh ñieån raát great universal space—Sutra on the great quan troïng goàm 6000 trang trong chín quyeån chöùa emptiness of the highest degree—Kinh noùi veà caùi ñöïng haàu heát nhöõng giaùo ñieån troïng ñaïi cuûa Ñaïi khoâng lôùn. Thöøa nhaèm ñöa chuùng sanh ñeán choã Giaùc Ngoä Toái Kinh Ñaïi Laïc Kim Cang Baát Khoâng Chaân Thaät Thöôïng cuûa Phaät quaû—It is one of the Vaipulya Tam Ma Ñaø: Adhyardhasatika-Prajnaparamita- sutras, a voluminous collection of Mahayana texts, Sutra—Coøn ñöôïc goïi laø “Lyù Thuù Kinh” hoaëc “Baùt which comprises forty-nine independent sutras, Nhaõ Lyù Thuù Kinh.” Ñaây laø tinh yeáu giaùo lyù cuûa many of which are considered to belong to the Maät Toâng, daïy caùch tu haønh thaønh Phaät ngay trong early period of Mahayana literature. The entire ñôøi naày. Kinh ñöôïc Ngaøi Baát Khoâng dòch sang Haùn corpus exists only in Chinese and Tibetan töï—Also called “The Interesting Sutra” or “The translations. One of the oldest sutras of Mahayana. Interesting Prajna Sutra.” It stressed on the Ratnakuta developed the Middle Way, which later essence of the Tantric schools that taught how to became the basis for the Madhyamaka teaching of practice and become a Buddha in this very life. Nagarjuna. It also contains sutras on The sutra was translated into Chinese by transcendental wisdom (Prajna Paramita Sutra and Amoghavajra. Longer Amitabha Sutra). The sutra was translated Kinh Ñaïi Löïc Ñaø La Ni: Maha-bala-dharani- into Chinese by Bodhiruci, one of the oldest sutras sutra (skt)—Sutra on mantra or spell with great of Mahayan. In the Ratnakuta, the thought of the powers. Middle Way is developed. It also contains sutras Kinh Ñaïi Nghieäp Phaân Bieät: Maha- on transcendental wisdom (Prajan Paramita Sutra kammavibhanga-suttam (p)—Trong Kinh Trung and Longer Amitabha Sutra). A very important Boä 136—Sutra on the greater exposition of sutra (6000 pages in nine volumes) which contains kamma, in the Majjhima Nikaya 136. almost all the most critical teaching of the Kinh Ñaïi Nhöït: Maha-vairocana-bhisambodhi- Mahayana Tradition (Great Vehicle) to carry sutra (skt)—Tyø Loâ Giaù Na Thaønh Phaät Thaàn Bieán sentient beings to the Ultimate Enlightenment of Gia Trì Kinh, moät trong ba boä kinh chính cuû a Phaät Buddhahood. giaùo Maät Toâng, ñöôïc Thieän Voâ UÙy dòch sang Hoa Kinh Ñaïi Ca Chieân Dieân Nhaát Daï Hieàn Giaû: ngöõ vaøo thôøi ñaïi nhaø Ñöôøng. Kinh daïy veà Ñaïi Kaccanabhaddekaratta-suttam (p)—Sutra on Nhöït Nhö Lai laø hieän thaân cuûa Phaùp Giôùi, chia ra Mahakatyayana, an overnight good guest—See laøm Thai Taïng Giôùi hay theá giôùi hieän töôïng vaø Ma Ha Ca Chieân Dieân. Kim Cang Baát Hoaïi Giôùi, caû hai hôïp thaønh Phaùp Kinh Ñaïi Ca Dieáp Hoäi: Kasyapa-parivarta Giôùi. Hieän thaân cuûa Phaät Tyø Loâ Giaù Na laø chö

Phaät hay chö Boà Taùt, ñöôïc tieâu bieåu bôûi nhöõng Mahasamnipata-Sutra (skt)—Kinh Phaät thuyeát cho hình voøng (hay maët trôøi vaø caùc haønh tinh quay ñaïi chuùng Boà Taùt khaép möôøi phöông. Teân ñaày ñuû quanh noù). Trong Kim Cang Giôùi Maïn Ñoà La thì cuûa Kinh Ñaïi Taäp, ñöôïc dòch sang Hoa Ngöõ vaøo Ñaïi Nhöït Nhö Lai laø trung taâm cuûa naêm nhoùm. khoaûng töø naêm 397 ñeán 439 sau

Taây Lòch. Ngöôøi Trong Thai Taïng Giôùi thì Ñaïi Nhöït Nhö Lai laø ta cho raèng Phaät ñaõ thuyeát boä kinh naày giöõa trung toøa cuûa boâng sen taùm caùnh. Ngaøi ñöôïc coi khoaûng Ngaøi töø 45 ñeán 49 tuoåi. Kinh thuyeát cho nhö laø hieän thaân cuûa chaân phaùp, trong hai nghóa chö Phaät vaø chö Boà Taùt—Mahavaipulya- Phaùp Thaân vaø Phaùp Baûo. Moät soá tröôøng phaùi cho Mahasamnipata-Sutra is full name. The sutra of raèng Ñaïi Nhöït Nhö Lai laø phaùp thaân cuûa Phaät the great assembly of Bodhisattvas from the ten Thích Ca, nhöng Maät giaùo laïi phuû nhaän ñieàu directions, and of the apocalpytic sermons naày—Vairocana Sutra, name of one of the three delivered to them by the Buddha, translated into major sutras of the Mantrayana, translated into Chinese around 397-439 A.D., said have been Chinese by Subhakarasimha in the T'ang dynasty. preached by the Buddha from the age of 45 to 49, The sutra teaches that Vairocana is the whole to Buddhas and Bodhisatvas assembled from world, which is divided into Garbhadhatu every region, by a great staircase made between (material) and Vajradhatu (indestructible), the two the world of desire and that of form. together forming Dharmadhatu. The Kinh Ñaïi Phöông Ñaúng Voâ Töôùng Ñaïi Vaân : manifestations of Vairocana's body to himself, Maha-megha-sutra (skt)—Sutra on great cloud that is, Buddhas and Bodhisattvas, are represented inviting rains—Kinh Ñaïi Vaân Luaân Thænh Vuõ. symbolically by diagrams of several circles. In Kinh Ñaïi Phöông Quaûng Giaùc Quaû Taïp Hoa the Vajradhatu mandala, he is the centre of the Nghieâm: Maha-vaipulya-buddha-gandavyuha- five groups. In the Garbhadhatu, he is the centre sutra (skt)—Ñaïi Phöông Quaûng Giaùc Phaät Kinh— of the eight-leaved Lotus court. He is generally Enlightened Buddha Great Vaipulyas Flower considered as an embodiment of the Truth, both in Ornament Sutra. the sense of Dharmakaya and Dharmaratna. Some Kinh Ñaïi Phöông Quaûng Phaät Hoa Nghieâm: See schools hold Vairocana to be the dharmakaya of Kinh Hoa Nghieâm. sakyamuni, but the esoteric school denies this Kinh Ñaïi Phöông Quaûng Hoa Nghieâm: Buddha- identity. Avatamsaka Sutra—MahaVaipulya-Avatamsaka- Kinh Ñaïi Nieäm Xöù: Maha-satipatthana-sutta Sutra—Kinh ñieån Ñaïi Thöøa goàm nhöõng giaùo lyù (p)—Kinh noùi veà nôi tænh thöùc toaøn veïn—Great caên baûn cuûa tröôøng phaùi Hoa Nghieâm, nhaán maïnh discourse on the foundations of mindfulness— yù töôûng veà "Söï thaâm nhaäp töï do laãn nhau" cuûa taát Sutra on the great frame of reference—Sutra on caû moïi söï vaät. Kinh cuõng daïy raèng nhôn taâm laø caû place of great mindfulness—Sutra on place of moät vuõ truï vaø ñoàng nhaát vôùi Phaät. Do ñoù, taâm, perfect mindfulness. Phaät, vaø chuùng sanh khoâng sai khaùc. Tröôøng phaùi Kinh Ñaïi Nieát Baøn: Maha-Parinirvana Sutra— Thieàn ñaëc bieät nhaán maïnh ñeán khía caïnh naày cuûa Great Nirvana Sutra—See Kinh Ñaïi Baùt Nieát Baøn. hoïc thuyeát Ñaïi thöøa. Kinh ñöôïc Ngaøi Phaät Ñaø Baït Kinh Ñaïi Phaùp Coå: Maha-bheriharaka-parivarta Ñaø La dòch sang Haùn töï—The Sutra of the (skt)—Troáng phaùp lôùn maø tieáng voïng cuûa noù coù Garland of Buddhas. Mahayana sutra that theå caûnh tænh ñöôïc chuùng sanh—Sutra on the constitutes the basis of the teachings of the Great Law drum. Avatamsaka school (Hua-Yen), which

emphasizes Kinh Ñaïi Phaåm: Maha-vagga-sutta (p)—Maha- above all “mutually unobstructed varga-sutra (skt)—Kinh noùi veà moät trong saùu interpenetration.” The sutra also teaches that the phaåm cuûa luaät taïng—Sutra on the great chapter of human mind is the universe itself and is identical Vinaya Pitaka. with the Buddha. Indeed, the mind, Buddha and all Kinh Ñaïi Phuù: Maha-sala-sutta (p)—Töông Öng sentient beings are one and the same. This aspects Boä VII.14—Sutra on being very rich, Samyutta of the Mahayana teaching was especially stressed Nikaya VII.14. by the Chinese Zen. The sutra was translated into Kinh Ñaïi Phöông Ñaúng Ñaïi Taäp: Mahavaipulya- Chinese by Buddhabhadra.

Kinh Ñaïi Quaùn Ñaûnh: Maha-bhisekana-mantra bhumisvara—See Thaäp Nhò Boä Kinh. (skt)—Murdhabhisikta (skt)—Wang (tib)—Mantra Kinh Ñaïi Thöøa Chæ Quaùn: Mahayana Sutra on on great ceremony of anointment—Kinh chuù veà Samatha and Vipasyana—Ceasing and ñieåm ñaïo (nghi thöùc Maät Toâng)—Sutra on reflecting—Quieting and reflecting—Chæ coù nghóa Baptism or anointment—Sutra on Consecration or laø ñình chæ, quaùn laø quaùn ñaït. Nhö vaäy chæ quaùn laø Initiation—Sutra on Consecration ceremony ñình chæ voïng nieäm ñeå quaùn ñaït chaân lyù. Khi cô (empowerment, initiation of transmission of theå ngöøng nghæ laø “Chæ”. Khi taâm ñang nhìn thaáy power)—Kinh noùi veà nghi thöùc quaùn ñaûnh, tieán moät caùch roõ raøng laø “Quaùn”—Quiet, tranquility trình trong ñoù moät ngöôøi ñeä töû ñöôïc laøm cho theâm and absence of passion. When the physical söùc maïnh trong moät pheùp tu taäp bôûi moät vò thaày. organism is at rest it is called “Stop” or “Halt.” Phaùp Quaùn ñaûnh hay leã xöùc daàu nhaäp moân cuûa When the mind is seeing clearly it is called phaùi Kim Cöông Thöøa; trong ñoù caùc moân sinh “Contemplation.” nhaän töø thaày mình quyeàn ñöôïc hieán mình cho Kinh Ñaïi Thöøa Ñaïi Taäp Ñòa Taïng Thaäp Luaân: nhöõng luyeän taäp thieàn ñònh ñaëc bieä t. Coù boán loaïi Dasa-cakra-ksitigarbha-sutra (skt)—Name of a quaùn ñaûnh: bình, maät, baùt nhaõ, vaø danh quaùn sutra in the great Vaipulya (Mahavaipulya), or ñaûnh—Sutra on initiation of Baptism or sutra of Mahayana—Teân cuûa moät boä kinh trong anointment, or sprinkling, or initiation of ñaïi phöông quaûng kinh. transmission of power. The process in which a Kinh Ñaïi Thöøa Trang Nghieâm Baûo Vöông: disciple is empowered by a master for a specific Avalokitesvara-guna-karanda-vyuha (skt)—Sutra practice. This process used by Vajrayana (Maät on adorning the great vehicle of king of treasures. Toâng), in which the disciple is empowered by the Kinh Ñaïi Thöøa Voâ Löôïng Thoï Toâng Yeáu Kinh: master to carry out specific meditation practices. Aparimitayur-nama-dharani (skt)—Essential There are four kinds of empowerment: the vase, Mahayana Infinite Life Sutra. the secret, the wisdom-knowledge, and the name Kinh Ñaïi Töôùng Siha: Siha sutta (p)—Taêng Nhaát empowerment. A Haøm V.34—Sutra to General Siha, Anguttara Kinh Ñaïi Sö Töû Hoáng: Maha-sihanada-sutta Nikaya V.34. (p)—Trung Boä Kinh 12—Great sutra on the lion's Kinh Ñaïi Tyø Loâ Giaù Na Thaønh Phaät Thaàn Bieán roar—Sutra on great the lion's roar, Majjhima Gia Trì Kinh: Mahavairocanabhisambodhivikur- Nikaya 12.

Vitadhisthanna-vaipulya-Sutrendra-Raja-Nama- Kinh Ñaïi Söï: Mahavastu-sutra (skt)—Phaät Baûn Dharmaparyaya—Ñaây laø moät trong nhöõng kinh Haïnh Taäp Kinh—See Ñaïi Söï Kinh. ñieån caên baûn cuûa Phaät giaùo Maät toâng, coøn ñöôïc Kinh Ñaïi Taäp: Great Heap Sutra. goïi laø Kinh Ñaïi Nhöït Nhö Lai. Kinh ñöôïc caùc Kinh Ñaïi Thieän Kieán Vöông: Maha-sudarsana- Ngaøi Thieän Voâ UÙy vaø Nhöùt haïnh cuøng dòch sang raja-sutra (skt)—Sutra on King with great good- Haùn töï—This is one of the fundamental sutras in looking. Tantric Buddhism. It is also called Kinh Ñaïi Thöøa: Mahayana sutras—Trong soá caùc “Mahavairocana Sutra.” The sutra was translated boä kinh cuûa Ñaïi Thöøa, coù chín kinh saùch ñöôïc xem into Chinese by Subhakarasimha and I-hsing. laø quan troïng nhaát. Caùc boä kinh naày ñöôïc goïi laø Kinh Ñaïi Vaân Luaân Thænh Vuõ: Maha-megha- caùc kinh Phöông Quaûng (Vaipulya sutras): Baùt sutra (skt)—Sutra on great cloud inviting rains. Thieân Tuïng, Dieäu Phaùp Lieân Hoa, Laêng Giaø, Phoå Kinh Ñaïi Voâ Löôïng Thoï: The Great Infinite Life Dieäu, Kim Quang Minh, Hoa Nghieâm, Nhö Lai Sutra. Maät, Tam Muoäi Vöông, vaø Thaäp Ñòa Töï Taïi— Kinh Ñaøn Na: Dana-sutta (p)—Sutra on giving— Among the Mahayanist sutras, nine texts are Kinh Boá Thí. regarded as the most important. These are called Kinh Ñaïo: Giaùo thuyeát cuûa kinh—The doctrine of the Vaipulya sutras: Astasahasrika-prajna- the sutras. paramita, Sadharma-pundarika, Lankavatara, Kinh Ñaïo Ñöùc: Dhammika-sutta (p)—Sutra on Lalitavistara, Suvarna-prabhasa, Gandavyuha, the righteousness. Tathagata-guhyaka, Samadhi-raja, and Dasa- Kinh Ñaït Ma Ña La Thieàn: Yogacharabhumi-

Sutra—Ñaây laø kinh ñieån do Ñaït Ma Ña La vaø Phaät Kinh Ñeà Muïc: Nimitta-sutta (p)—Kinh Taâm AÛnh, Ñaïi Tieân bieân soaïn ñeå phoå bieán veà phöông phaùp Taêng Nhaát A Haøm III.103—Sutra on Themes, in thieàn ñònh cho caùc tröôøng phaùi Tieåu thöøa vaøo theá the Anguttara Nikaya III.103. kyû thöù 5 sau Taây lòch. Kinh ñöôïc Ngaøi Phaät Ñaø baït Kinh Ñòa Taïng: Ksitigarbhapranidhana-Sutra— Ñaø La dòch sang Haùn töï. Kinh chia laøm naêm See Kinh Ñòa Taïng Boån Nguyeän. phaàn—This sutra is composed by Dharmatrata and Kinh Ñòa Taïng Boån Nguyeän: Ksitigarbha- Buddhasena in the 5th century AD on the methods pranidhana-Sutra (skt)—Kinh Ñòa Taïng—Kinh of meditation for the Hinayana. The sutra was Ñòa Taïng, noùi veà moät vò Boà Taùt ôû vaøo thôøi kyø voâ translated into Chinese by Buddhabhadra. The Phaät, töùc laø thôøi kyø giöõa luùc Phaät Thích Ca nhaäp sutra was divided into five parts: dieät vaø Phaät Di Laëc ra ñôøi. Trong thôøi kyø naày 1) Möôøi baûy vuøng ñaát ñaùnh daáu söï tieán böôùc treân khoâng coù moät vò Phaät naøo caû; tuy nhieân, theá giôùi ñöôøng ñaïi giaùc vôùi söï trôï giuù p cuûa giaùo lyù Ta Baø vaãn coù Boà Taùt Ñòa Taïng vôùi boån nguyeän Tieåu thöøa Yogachara. Ñaây laø phaàn quan troïng roäng lôùn laø cöùu ñoä moïi chuùng sanh ñau khoå cuûa nhaát: The seventeen stages presenting the ñòa nguïc. Kinh ñöôïc Ngaøi Thaät Xoa Nan Ñaø dòch progression on the path to enlightenment with sang Haùn töï—Earth Store Sutra mentioned about the help of the Yogachara teaching, this is the the Buddhaless period, the period from the time most important part. the nirvana of the historical Buddha until the time 2) Nhöõng lyù giaûi veà nhöõng vuø ng ñaát khaùc nhau the

coming Buddha Maitreya descends. In this aáy: Interpretations of these stages. period, ther is no Buddha; however, the Saha 3) Giaûi thích caùc kinh ñieån laøm choã döïa cho giaùo world still has Earth-Store Bodhisatva who vows ñieàu veà caùc vuøng ñaát Yogachara: Explanation to save all beings in hells. The sutra was of these sutras from which the Yogachara translated into Chinese by Siksananda. doctrine of the stages draws support. Kinh Ñieån: Tipitaka (skt)—Canon—Buddhist 4) Caùc phaïm truø chöùa ñöïng trong caùc kinh ñieån Sutras—The discourses of Buddha—Canon— aáy: Classifications contained in these sutras. Nhöõng baøi thuyeát giaûng cuûa Ñöùc Phaät Thích Ca— 5) Caùc ñoái töôïng cuûa kinh ñieån Phaät giaùo (kinh, See Kinh Ñieån Vaø Thieàn. luaät, luaän): Topics from the Buddhist canon Kinh Ñieån Ñaïi thöøa: Mahayana sutras. (sutra, Vinaya-pitaka, Abhidharma). Kinh Ñieån Vaø Thieàn: Tipitaka (skt)—Buddhist Kinh Ñaâu Laø Duïc Voïng: Atthiraga-sutta (p)— Sutras and Zen—The discourses of Buddha and Trong Töông Öng Boä XII.64—Sutra on 'where Zen. there is passion', in the Samyutta nikaya XII.64. (I) Toång quan veà Kinh Ñieån vaø Thieàn—An Kinh Ñaàu: Vò Taêng chòu traùch nhieäm quaûn lyù kinh overview of Sutras and Zen: Kinh ñieån laø ñieån, saùch vôû vaø tranh töôïng trong caùc chuøa nhöõng baøi thuyeát giaûng cuûa Ñöùc Phaät Thích vieän—A monk who is responsible for managing Ca. Tam taïng Kinh Ñieån bao goàm Kinh, Luaät Buddhist scriptures, books, and images in vaø Luaän. Phaät Giaùo Nguyeân Thuûy thöøa nhaän monasteries. kinh ñieån ñöôïc ghi laïi baèng tieáng Ba Li (Nam Kinh Ñeá Thích Ñeà Hoaøn Nhaân Sôû Vaán: Phaïn). Phaät giaùo Ñaïi Thöøa thöøa nhaän kinh Sakkapaha-suttanta (p)—Tröôøng Boä Kinh 21— ñieån ñöôïc ghi laïi baèng tieáng Baéc Phaïn. Tuy Sutra on Sakka's Questions, Digha Nikaya 21. nhieân, trong truyeàn thoáng "Baát laäp vaên töï" cuûa Kinh Ñeá Thích Sôû Vaán: Sakka-samyutta (p)— caùc tröôøng phaùi Thieàn. Nhaø Thieàn döïa vaøo Töông Öng Boä 11—Sutra of the questions of thöïc taäp hôn laø vaên töï saùch vôû. Ngoân thuyeát Sakka Deva King, Samyutta Nikaya 11. phaùp töôùng hay giaùo lyù baèng ngoân töø traùi vôùi Kinh Ñeá Tu Di Laëc: Tissa Metteya sutta (p)— söï töï chöùng—Three baskets in Pali Töông Öng Boä IV.7—Sutra on Tissa Metteya, recognized by Theravada school. Sutras were Samyutta Nikaya IV.7. written down in Sanskrit recognized by the Kinh Ñeá Tu Di Laëc Sôû Vaán: Tissa Metteya Mahayana school, including the sutras (kinh), manavapuccha (p)—Töông Öng Boä V.2—Sutra on Tantras (luaät), and the Commentary (luaän). Tissa Metteya, Samyutta Nikaya V.2. However, in the tradition of "No

establishment of words and letters" or training. Zen may sometimes go too far in its "Teaching that does not establish words and discouragement of the study of Buddhist letters" of Zen schools. It lays stress on literature or in its depreciation of scholarly meditation and intuition rather than on books attainment, but this discouragement or and other external aids. Word-teaching depreciation has been the traditional policy of contrasted with self-realization. its masters. There is no doubt that the policy, (II) Vieäc xem thöôøng nhöõng thaønh töïu hoïc thuaät in spite of its sometimes untoward ñaõ ñem laïi moät baàu khoâng khí môùi meõ ñoái vôùi consequence, has imparted a refreshing ñôøi soáng Phaät giaùo ñaõ bò bình thöôøng hoùa — atmosphere to the

conventionalized Buddhist Depreciation of scholarly attainment a life. refreshing atmosphere to the (III) Thieàn sinh vaø Thieàn Laâm Cuù Taäp—Zen conventionalized Buddhist life: Ngaøy xöa, monks and Zenrin Kushu: Theo Thieàn sö D.T. moät phaàn giaùo duïc phoùng khoaùng cho caùc Suzuki trong quyeån "Söï Huaán Luyeän cuûa moät Thieàn Taêng, hoï ñöôïc daïy phaûi xem thöôøng caùi Thieàn Taêng Phaät Giaùo," caùc thieàn sinh khoâng hoïc trong saùch vôû, vaø do vaäy hoï trôû neân cöïc ñöôïc mang kinh ñieån hay baát cöù saùch vôû naøo ñoan vaø coù thaønh kieán vôùi caùc kieán thöùc xöa vaøo trong thieàn ñöôøng ngoaïi tröø tröôøng hôïp ñeå laïi bôûi caùc baäc toân tuùc. Khi hoï phaûi ñoïc tuyeät ñoái caàn thieát, chaúng haïn nhö khi caùc qua boä "Thieàn Laâm Cuù Taäp" hay moät soá saùch thieàn Taêng phaûi tìm moät ñoaïn vaên bieåu loä veà vôû khaùc, hoï ra khoûi thieàn ñöôøng vaø laät voä i söï laõnh hoäi cuûa hoï veà moät coâng aùn. Ñieàu naøy nhöõng trang saùch döôùi aùnh ñeøn môø toái gaàn nhaø laø do vò thieàn sö ñoøi hoûi khi hoï ñaõ giaûi ñaùp xí. Trong baát cöù tình huoáng naøo ngay caû ngaøy moät caùch thaønh coâng moät coâng aùn. Moät quyeån nay caùc thieàn Taêng vaãn coøn phôi baøy xu saùch ñöôïc goïi laø "Thieàn Laâm Cuù Taäp" ghi laïi höôùng choáng ñoái saùch vôû cuõng nhö neàn vaên nhöõng ñoaïn lieân heä ñeán thieàn. Ñoù laø moät trong hoùa döïa treân söï nghieân cöùu saùch vôû moät caùch nhöõng caåm nang maø ngöôøi hoïc thieàn, thieàn sö voâ lyù. Ñaây chaéc chaén laø do aûnh höôûng cuûa söï vaø cö só taïi Nhaät Baûn luoân luoân ñem theo beân ñaøo taïo ôû thieàn ñöôøng. Ñoâi khi Thieàn ñi quaù mình. Loái tu taäp naøy laø thöôøng xuyeân doø tìm xa trong vieäc laøm naûn loøng ngöôøi hoïc hoïc hoûi nhöõng trích ñoaïn töø vaên ñieån xöa giuùp caùc nhöõng kinh vaên Phaät giaùo hay xem thöôøng thieàn sinh raát nhieàu trong vieäc trôû neân quen nhöõng thaønh töïu hoïc thuaät, nhöng vieäc laøm thuoäc vôùi giai ñoaïn vaên chöông vaø vaên hoùa naûn loøng ngöôøi hoïc vaø söï xem thöôøng kinh cuûa ñôøi soáng thieàn—According to Zen master vaên naøy laø chuû tröông truyeàn thoáng cuûa caùc Daisetz Teitaro Suzuki in "The Training of thieàn sö. Khoâng coøn nghi ngôø raèng chuû tröông the Zen Buddhist Monk," in the Zendo no naøy, baát chaáp haäu quaû khoâng toát theá naøo, ñaõ scriptural texts or books are allowed except ñem laïi moät baàu khoâng khí môùi meõ ñoái vôùi when they are absolutely needed, for ñôøi soáng Phaät giaùo ñaõ bò bình thöôøng hoùa töø instance, when the monks have to look up a laâu—In olden days, it was a part of the liberal passage expressive of their understanding of a education for the monks, who were taught to koan. This is required of them by the master despite book-learning and who thus came to when they successfully solve a koan. A book be too one-sided and prejudicial of the called "Passages Related to Zen" (Kuzoshi or ancient lore bequeathed by their Zenrin Kushu) contains various kinds of predecessors. When they have to wade passages relating to Zen. In Japan, it is one of through the "Kuzoshi" or some other books, the vade-mecums to be carried along by all they go out of the Zendo and turn their pages Zen students, monks and lay-disciples. This hurriedly under the dark light near the practice of regularly looking up the passages lavatory. In any event even today the Zen culled from ancient literature helps the monks monks are unreasonably disposed against

very much to become acquainted with the books and the culture based on their study. literary and cultural phase of the Zen life. This is surely the outcome of their Zendo (IV) Quan ñieåm cuûa caùc Thieàn sö veà Kinh Ñieån—

Zen masters' point of view on Sutras: sutras nor study Zen, what do they do here?" 1) Coù laàn, moät vò quaûn thuû Tam Taïng ñeå yù thaáy Lin-chi replied, "They are all going to be moät vò Taêng ngoài im laëng moät thôøi gian laâu made Buddhas and Fathers." Wang said, trong thö vieän cuûa oâng. Vò quaûn thuû thö vieän "Even precious particles of gold dust prove to beøn hoûi: "Taïi sao oâng khoâng ñoïc kinh ñieån?" be disastrous when they get into one's eyes. Vò Taêng traû lôøi: "Vì toâi khoâng bieát chöõ." Vò What do you say to that?" Lin-chi commented, quaûn thuû thö vieän beøn noùi: "Neáu vaäy taïi sao "I thought you were a mere layman." In short, oâng khoâng nhôø ngöôøi khaùc daïy cho oâng?" there is no doubt that Emptiness must be Ñöôïc khuyeân baûo nhö theá, vò Taêng ñöùng daäy intuitively grasped, and it is demonstrated in kính caản ñöa tay ra tröôùc ngöïc noùi: "Laøm ôn every phase of practical life. This is the cho toâi bieát chöõ naøy laø chöõ gì?" Vò quaûn thuû greatest accomplishment man can achieve on thö vieän khoâng khai ngoä ñöôïc vò Taêng—A earth, but not every one of us can have this keeper of the Tripitaka once noticed a monk capability. sitting quietly for some time in his library 3) Coù moät vò Taêng böôùc tôùi tröôùc Thieàn sö Thieân building. Asked the librarian: "Why don't you Caùi U vaø hoûi: "Con muoán ñoïc kinh, thaày coù gì read the sutras?" "I don't know letters," was khuyeân baûo veà vaán ñeà naøy hay khoâng?" Thieàn the monk's reply. "If so, why don't you ask sö Thieân Caùi U noùi: "OÂng coù nghó raèng moät people to teach you?" So advised, the monk ñaïi thöông gia coøn phaûi baän taâm ñi kieám vaøi stood up respectfully holding up his hands ñoàng xu leû hay khoâng?"—A monk came up to before his chest, and said: "Please tell me Zen master Yu of T'ien-kai, and asked, "I what character this is." The librarian failed to wish to read sutras, and what would you enlighten him. advise me to do about it?" The master 2) Moät laàn khaùc, coù moät vò quan hoï Vöông ñeán remarked, "Do you think a great merchant thaêm töi vieän cuûa Thieàn sö Laâm Teá. Khi ñi vaøo would bother himself about making a few trong saân, Vöông hoûi: "Chö Taêng ôû ñaây coù ñoïc cents?" kinh khoâng?" Laâm Teá ñaùp: "Khoâng, hoï khoâng 4) Moät vò Taêng hoûi Thieàn sö Dieäp Huyeän: "Coù ñoïc." Vöông laïi hoûi: "Vaäy hoï coù hoïc thieàn hay neân ñoïc kinh hay khoâng?" Dieäp Huyeän noùi: khoâng?" Laâm Teá ñaùp: "Khoâng, hoï khoâng hoïc." "Khoâng coù ñöôøng heûm hay ñöôøng taét naøo ôû Vöông noùi: "Neáu nhö hoï khoâng ñoïc kinh maø ñaây caû; nuùi quanh naêm xanh töôi; daàu laø oâng cuõng khoâng hoïc thieàn thì hoï laøm gì ôû ñaây?" coù tìm ñöôïc con ñöôøng ñeïp ôû ñoâng hay ôû taây." Laâm Teá ñaùp: "Hoï seõ ñöôïc laøm Phaät laøm Toå." Vò Taêng noùi: "Con muoán hoïc moät caùi gì chaéc Vöông noùi: "Ngay caû buïi vaøng bay vaøo maét chaén ôû thaày." Dieäp Huyeän noùi: "Ngöôøi muø cuõng coù haïi. Thaày nghó sao veà lôøi ñoù?" Laâm khoâng thaáy ñöôøng khoâng phaûi laø loãi cuûa maët Teá bình phaåm: "Laõo Taêng nghó oâng chæ laø moät trôøi."—A monk asked Yeh-hsien, "Is it cö só." Khoâng nghi ngôø laø chaân lyù Taùnh Khoâng advisable to read the sutras, or not?" Said the phaûi

ñöôïc theå nhaän baèng tröïc giaùc, vaø noù ñöôïc master, "There are no byroads, no cross-roads bieåu hieän trong taát caû moïi giai ñoaïn cuûa ñôøi here; the mountains are all the year round soáng. Ñaây laø moät thaønh töïu lôùn nhaát maø ngöôøi fresh and green; east or west, in whichever ta coù theå ñaït ñöôïc treân theá gian naøy, nhöng direction you may have a fine walk." The khoâng phaûi ai trong chuùng ta cuõng coù khaû monk said, "I wish to learn something more naêng naøy—Another time, Wang, one of the definite from you." "It is not the sun's fault if government officers, visited the monastery the blind cannot see their way," said the under Lin-chi. As they entered the grounds master. Wang asked, "Do the monks here read the 5) Baøng cö só, vò cö só vó ñaïi cuûa Thieàn toâng, moät sutras?" Lin-chi replied, "No, they do not." hoâm ñeán nghe moät hoïc giaû Phaät giaùo giaûng veà Wang asked, "Do they then study Zen?" Lin- kinh Kim Cang. Khi vò hoïc giaû baét ñaàu thuyeát chi replied, "No, they do not." Wang giaûng veà lyù Baùt Nhaõ "Voâ ngaõ-Voâ nhaân," Baøng continued to ask, "If they neither read the cö só beøn hoûi: "Neáu nhö voâ nhaân voâ ngaõ thì ai

ôû ñaây ñang giaûng vaäy? Vaø thính chuùng laø ai?" tröïc giaùc thaâm saâu nhaát cuûa Phaät trí ñuùng nhö Hoïc giaû khoâng traû lôøi ñöôïc, do ñoù Baøng Long chuùng ñaõ töï trình baøy cho nhöõng ñeä töû ñaàu Uaån noùi: "Daàu toâi chæ laø moät cö só, nhöng toâi tieân cuûa Phaät giaùo Ñaïi Thöøa ôû AÁn Ñoä. Do ñoù, cuõng bieát chuùt ñænh veà chaân lyù toái haäu cuûa khi caùc kinh keä cho raèng taát caû vaïn phaùp ñeàu Phaät giaùo." Ñöôïc thuùc duïc, Baøng Long Uaån troáng khoâng, baát sanh vaø vöôït ra ngoaøi nhaân noùi tieáp: duyeân, lôøi tuyeân boá naøy khoâng phaûi laø keát quaû "Voâ ngaõ laïi voâ nhaân, cuûa loái lyù luaän sieâu hình, maø noù laø moät kinh Khoâng coù chuû theå hay ñoái töôïng; nghieäm saâu saéc nhaát cuûa Phaät trí. Ñoù laø lyù do Toâi khuyeân oâng: Ñöøng thuyeát giaûng nöõa, taïi sao nhieàu hoïc giaû vaø trieát gia Phaät giaùo coá Haõy tìm chaân lyù khoâng qua trung gian; gaéng laõnh hoäi hay dieãn giaûi nhöõng tröïc giaùc Trong chính Baùt Nhaõ goïi laø Kim Cang, naøy theo nhöõng qui taéc lyù luaän laïi bò thaát baïi Khoâng coù laáy moät haït buïi oâ nhieãm; trong noã löïc cuûa hoï; hoï laø nhöõng ngöôøi ngoaïi Töø ñaàu ñeán cuoái, giaùo, coù theå noùi nhö vaäy, trong kinh nghieäm Taát caû kinh chaúng laø gì ngoaøi nhöõng chöõ." Phaät taùnh vaø qua ñoù, hoï khoâng ñi vaøo ñöôïc One day, P'ang, the great layman of Zen, troïng ñieåm—According to Zen master D.T. attended the lecture given by a Buddhist Suzuki in the Essays of Zen, Volume III, the scholar on the Vajracchedika. When the sutras, especially Mahayana sutras, are direct scholar began discoursing on the Prajna expressions of spiritual experiences; they philosophy of "no-ego and no-personality," contain intuitions gained by digging deeply P'ang queried, "If there is neither ego nor into the abyss of the Unconscious, and they personality, who is lecturing now? and who is made no pretension of presenting these the audience?" The scholar made no reply, intuitions through mediumship of the intellect. whereupon P'ang said, "Though I am a mere If they appear to be all ratiocinative and layman, I know a thing a two about the logically demonstrative, this is merely ultimate truth of the Buddhist teaching." accidental. All the sutras attempt to give the Urged to

express himself, he continued: deepest intuitions of the Buddhist mind as "No-ego, and gain no-personality, they presented themselves to the early Indian There is neither subject nor object; Mahayana followers. Therefore, when the I advise you: Cease further lecturing, sutras declare all things to be empty, unborn, And seek the truth without any and beyond the causation, the declaration is intermediary; not the result of metaphysical reasoning; it is In the Prajna itself which is known as a most penetrating Buddhist experience. This Vajra, is why so many scholars and philosophers of There is not a particle of dust defiling it; Buddhism who endeavor to understand or From the beginning to the very last, interpret these intuitions according to rules of The whole sutra is no more than words." logic fail in their endeavors; they are 6) Theo Thieàn sö Linh Moäc Ñaïi Chuyeát Trinh outsiders, so to speak, in Buddhist experience, Thaùi Lang trong boä Thieàn Luaän Taäp III, caùc and consequently they are bound to miss the kinh Phaät, ñaëc bieät laø caùc kinh Ñaïi Thöøa, laø mark. nhöõng dieãn ñaït tröïc tieáp cuûa nhöõng kinh (V) Haønh giaû tu Thieàn neân haønh xöû theá naøo veà nghieäm taâm linh; chuùng haøm chöùa nhöõng tröïc Kinh Ñieån?—What should Zen practitioners giaùc, ñaéc thuû nhôø ñaøo saâu trong thaâm cung cuûa act on Sutras?: Noùi toùm laïi, haønh giaû tu Thieàn Voâ thöùc, vaø kinh khoâng coù kyø voïng trình baøy neân luoân nhôù ñeán boán pheùp nöông vaøo ñeå nhöõng tröïc giaùc naøy qua trung gian cuûa trí hieåu thaáu Phaät Phaùp maø chính ñöùc Phaät ñaõ naêng. Neáu thænh thoaûng kinh coù veû ñöôïc trình daïy. Thöù nhaát laø Y phaùp baát y nhaân. Nöông baøy moät caùch lyù luaän theo duy lyù vaø luaän vaøo phaùp chöù khoâng nöông vaøo ngöôøi. Thöù nhì chöùng, ñieàu naøy chæ laø ngaãu nhieân. Taát caû laø Y lieãu nghóa kinh, baát y baát lieãu nghóa kinh. nhöõng kinh ñieån Phaät ñeàu coá ñöa ra nhöõng Nöông vaøo kinh roõ nghóa (vieân giaùo) chöù

khoâng nöông vaøo kinh khoâng roõ nghóa (phaàn (p)—Taêng Nhaát A Haøm IV.96—Sutra on the giaùo). Thöù ba laø Y nghóa baát y ngöõ. Nöông Subduing of Passion, Anguttara Nikaya IV.96. vaøo nghóa chöù khoâng nöông vaøo vaên töï. Thöù tö Kinh Ñònh Phaùp: Samadhanga-sutta (p)—Taêng laø Y trí baát y thöùc. Nöông vaøo trí tueä tröïc giaùc Nhaát A Haøm V.28—Sutra on the Factors of chöù khoâng nöông vaøo tri thöùc phaøm phu. Neáu concentration, Anguttara Nikaya V.28. coù theå laøm theo nhöõng ñieàu naøy, chuùng ta seõ Kinh Ñònh Taâm: Jhana-sutta (p)—Taêng Nhaát A caûm thaáy kinh ñieån laø nhöõng ngoïn ñeøn soi loái Haøm, IX.36—Sutra on mental absorption, in the cho chuùng ta trong ñeâm toái, maø khoâng phaûi Anguttara Nikaya, IX.36. baùm víu vaøo chuùng nöõa—In short, Zen Kinh Ñoaïn Giaûm: Sallekha-sutta (p)—Sutra on practitioners should always remember the Wiping out—Trong Trung Boä Kinh 8—Sutra on four basic principles which the Buddha EffacementMajjhima, Nikaya 8. himself taught for thorough understanding Kinh Ñoäc Cö: Theranama-sutta (p)—Sutra by Buddhism. First, relying on the teaching, not the Name of Elder—Kinh Ngöôøi Tröôûng Laõo, on the person or trust in the Law, not in men. Töông Öng Boä XXI.10—Sutra on solitude, Relying in on the teaching, not merely on any Samyutta Nikaya XXI.10. persons (relying on the teaching and not on Kinh Ñoäc

Giaùc Sutava: Sutava-sutta (p)—Taêng the person who teaches it). Second, rely on Nhaát A Haøm IX.7—Sutra to Sutavan, Anguttara the complete teaching, not on the partial Nikaya IX.7. teaching, trust in sutras containing ultimate Kinh Ñoài Truïy: Katuviya-sutta (p)—Taêng Nhaát A truth, not incomplete one. Relying on the Haøm III.129—Sutra on putridity, in the Anguttara sutras that give ultimate teachings, not on Nikaya III.129. those which preach expedient teachings Kinh Ñoâng Moân Gia: Pubbakotthaka-sutta (p)— (relying on discourses of definitive meaning, Töông Öng Boä XLVIII.44—Sutra on Eastern not on discourses of interpretable meaning). Gatehouse, Samyutta Nikaya XLVIII.44. Third, relying on the meaning, not on the Kinh Ñöông Lai Boá UÙy: Anagata-bhayani-sutra letter. Trust in truth, not in words (letters). (skt)—Sutra on characteristics of no-self—Kinh Relying on the true meaning or spirit of Voâ Ngaõ Töôùng. Dharma statement in sutra, not merely on the Kinh Ñöôøng: Sutra Hall—Ngoâi nhaø taøng tröõ kinh words of the statement (relying on the ñieån, saùch vôû vaø tranh töôïng trong khuoân vieân meaning of the teaching and not on the chuøa vieän—A storage house of Buddhist expression). Fourth, rely on knowledge, not scriptures, books, and images in the campus on conditioned consciousness. Trust in (boundary) of a monastery. wisdom growing out of eternal truth and not in Kinh Gaïn Loïc: Sukhamala-sutta (p)—Kinh Taêng illusory knowledge. Relying on intuitive Nhaát A Haøm III.39—Sutra on Refinement, wisdom, not on intellectual or normal Anguttara Nikaya III.39. understanding (relying on intuitive wisdom Kinh Gia: Ngöôøi keát taäp kinh ñieån, nhö Ngaøi A and not on normal consciousness). If we can Nan, theo truyeàn thoáng ñöôïc ghi laïi thì chính oâ ng follow these, we can see that scriptural texts laø ngöôøi ñaàu tieân ñaõ keát taäp kinh ñieån Phaät giaùo — are lamps that help us pass through a dark One who collected or collects the sutras, night, without any attachment to them. especially Ananda, who according to tradition Kinh Ñieàu Ngöï Ñòa: Danta-bhumi-suttam (p)— recorded the first Buddhist sutras. Trung Boä Kinh, 125—Sutra on the 'tamed stage', Kinh Gia Ñình: Kula-sutta (p)—Taêng Nhaát A in the Majjhima Nikaya, 125. Haøm IV.255—Sutra on Families, in the Anguttara Kinh Ñieàu Phuïc: Aghata-pativinaya-sutta (p)— Nikaya IV.255. Sutra on ways of overcoming malice—Trong Taêng Kinh Giaû: 1) Baäc uyeân thaâm vaø coù khaû naêng Nhaát A Haøm, quyeån V.161—Sutra on removing thuyeát giaûng thoâng suoát kinh luaät: One who annoyance, in the Anguttara Nikaya V.161. expounds the sutras and sastras; 2) Baäc uyeân thaâm Kinh Ñieàu Phuïc Duïc Voïng: Raga-vinaya-sutta vaø giaûng giaûi thoâng suoát kinh Phaùp Hoa: One who

keeps the teaching of the Lotus Sutra. The commandments regarded as permanent and Kinh Giaûi Thaâm Maät: Samdhinirmocana-Sutra— fundamental. Sutra on understanding profound and esoteric Kinh Giôùi Ñöùc: Silavant-sutta (p)—Töông Öng doctrines—Ñaây laø kinh ñieån caên baûn cuûa Phaùp Boä XXII.122—Sutra on virtue, Samyutta Nikaya Töôùng Toâng, noäi dung noùi veà tö töôûng cuûa tröôøng XXII.122. phaùi Duy Thöùc. Moïi hieän töôïng ñeàu laø traïng thaùi Kinh Giôùi Phaân Bieät: Dhatu-vibhanga-sutta (p)— cuûa taâm thöùc. Caùc ñoái töôïng chæ toàn taïi qua quaù Trong Trung Boä 140—Sutra on an analysis of the trình trí tueä, chöù khoâng toàn taïi

nhö voán coù. Kinh properties, in the Majjhima Nikaya 140. ñöôïc Ngaøi Huyeàn Trang dòch sanh Haùn töï—This is Kinh Giôùi Thuyeát: Dhatukatha (p)—Discourses the basic sutra for the Dharmalaksana sect. The of Elements—Boä Chaát Ngöõ, moät trong baûy taäp cuûa sutra based on the central notion of the Thaéng Phaùp Taïng—See Giôùi Luaän. Yogachara, everything experienceable is mind Kinh Goø Moái: Vammika-sutta (p)—Name of a only. Things exist only as processes of knowing, sutra. not as objects. The sutra was translated into Kinh Haï Sanh Di Laëc Thaønh Phaät: Chinese by Hsuan-Tsang. Maitreyavyakarana Sutra—Kinh ghi laïi raèng sau Kinh Giaùo: The teaching of the sutras—See Kinh thôøi Phaät Thích ca nhaäp dieät thì theá giôùi Ta Baø Löôïng Boä. böôùc vaøo moät thôøi kyø khoâng coù Phaät. Hieän thôøi Kinh Giaùo Giôùi A Naäu Laâu Ñaø: Anuruddha- Ñöùc Di Laëc ñang thuyeát phaùp treân cung trôøi Ñaâu suttam (p)—Sutra to Anuruddha. Suaát, Ngaøi seõ xuaát hieän vaø thaønh Phaät trong hoäi Kinh Giaùo Giôùi Caáp Coâ Ñoäc: Long Hoa. Kinh ñöôïc Ngaøi Cöu Ma La Thaäp dòch Anathapindikovada-suttam (p)—Trung Boä Kinh sang Haùn töï—The sutra mentioned that after the 143—Sutra on advise to Anathapindika, Majjhima historical Buddha sakyamuni’s Nirvana, the whole Nikaya 143. Saha world entered a period without any Buddha Kinh Giaùo Giôùi La Haàu La: Maha-rahulovada- (a Buddhaless period). At this time, the Buddha- sutta (p)—Rahula-sutta (p)—Kinh ñöôïc ñöùc Phaät to-be is still preaching in the Tushita. He will giaûng trong khu röøng Am Baø Baù Laâm, trong Trung descend and become the Buddha in the “Long Boä Kinh, quyeån 62—Greater Sutra on Advise to Hoa” assembly. The sutra was translated into Rahula (the Buddha advised Rahula on what Chinese by Kumarajiva. should be done) at Amballathika, Majjhima Kinh Hai Ngöôøi: Dvejana-sutta (p)—Teân moät boä Nikaya Volume 62. kinh trong Taêng Nhaát A Haøm III. 51, 52—Sutra on Kinh Giaùo Giôùi Nan Ña: Nanda-kovada-suttam two people, in the Anguttara nikaya III. 51, 52. (p)—Sutra about instructions to Nanda. Kinh Haõi: Uttasi (p)—Uttrasita (skt)—Fright—To Kinh Giaùo Giôùi Phuù Laâu Na: Punnovada-suttam be frightened—Trong Kinh Laêng Giaø, Ñöùc Phaät (p)—Trung Boä Kinh 145—Sutra about instructions daïy: "Keû naøo khoâng kinh haõi, hoaûng hoát, khoâng toû to Purna, Majjhima Nikaya 145. ra yù sôï haõi naøo ngay caû khi caûnh giôùi vöôït ngoaøi söï Kinh Giaùo Giôùi Rohitassa: Rohitassa-sutta (p)— hieåu bieát thì keû aáy ñöôïc goïi laø quyeán thuoäc cuûa Taêng Nhaát A Haøm, IV.45—Sutra to Rohitassa, Nhö Lai Thöøa."—In the Lankavatara Sutra, the Anguttara Nikaya IV.45. Buddha taught: "He who is not frightened, Kinh Giaùo Giôùi Xa Naëc: Channovada-suttam alarmed, betrays no sense of fear even when this (p)—Trung Boä Kinh 144—Sutra about Channa realm beyond comprehension is shown to him, he (the Buddha advised Channa on what should be is to be known as belonging to the family of the done), Majjhima Nikaya 144. Tathagata-yana." Kinh Giôùi: Kinh vaø giôùi luaät,hay nhöõng giôùi luaät Kinh Haøm Nghóa: Neyyatha-sutta (p)—Sutra on a ñöôïc tìm thaáy trong kinh ñieån. Nhöõng giôùi luaät meaning to be inferred, Anguttara Nikaya II.25. ñöôïc coi laø caên baûn baát hö—Sutras and Kinh Haøng Ma: Mara-tajjaniya-suttam (p)—Sutra commandments; the sutras and morality or on overcoming demons. discipline. The commandments found in the sutras. Kinh Haønh:

Cankrama (skt)—Kinhin (jap)—

Thuaät ngöõ “Thieàn Haønh,” thöôøng ñöôïc duøng trong Mahayana Esoteric Adornment Sutra—Ñaïi Thöøa Thieàn. Haønh thieàn baèng caùch ñi tôùi ñi lui ñeå traùnh Maät Nghieâm Kinh. buoàn nguû (coù theå ñi trong saân nhaø, saân chuøa, hay Kinh Hieàn Hoä Boà Taùt: Bhadrapala-bodhisattva- quanh Phaät ñieän). Sau moät thôøi khoùa toïa thieàn, sutra (skt)—Sutra composed by Bhadrapala haønh giaû thöôøng ñi baùch boä trong moät haøng, ñaàu Bodhisattva. ngoù xuoáng, nhìn döôùi ñaát. Loaïi thöïc taäp naøy ñöôïc Kinh Hieàn Kieáp: Sutra of the lucky kalpa. duøng ñeå laøm cho cô theå khoûe khoaén vaø giöõ cho Kinh Hieàn Kieáp Thí Duï: Bhadrakalpa-vadana taâm chaùnh nieäm trong thieàn. Nôi thieàn phaùi Laâm (skt)—Kinh maø trong ñoù ñöùc Phaät laáy phaùp mình Teá Nhaät Baûn, ngöôøi ta böôùc ñi nhanh vaø maïnh, ñaõ bieát ñeå laøm saùng toû caùi phaùp chöa bieát —Sutra thaäm chí nhö chaïy, coøn phaùi Taøo Ñoäng thì ngöôøi ta of the lucky kalpa in which the Buddha used taäp ñi chaäm—The term "zen walking between metaphors or similes to teach sentient. sitting periods" or “walking meditation,” usually Kinh Hieàn Ngu: Balapandita-suttam (p)— used in Zen. Zen walking between sitting periods. Damamuka-nidana-sutra (skt)—Sutra on the fool Meditative walking by walking up and down. To and the wise—Kinh noùi veà keû ngu vaø ngöôøi khoân. walk about when meditating to prevent sleepiness. Kinh Hieån Voâ Bieân Phaät Ñoä Coâng Ñöùc: Ananta- After a session of seated meditation (Zazen), buddha-ksetra-guna-nirdesa-sutra (skt)—Sutra on practitioners commonly walk in a line, with heads manifestation of endless merits of the Buddha down, looking at the ground. This practice is said land. to refresh the body while maintaining the mind’s Kinh Hoa Nghieâm: Avatamsaka (skt)—Flower concentration on meditation. In Japanese Rinzai Ornament Sutra—Hoa Nghieâm laø moät trong nhöõng school the walking is done fast and energetically, boä kinh thaâm aùo nhaát cuûa Ñaïi Thöøa, ghi laïi nhöõng frequently at a jog; while in the Soto school the baøi thuyeát phaùp cuûa Ñöùc Phaät sau khi Ngaøi ñaõ ñaït walking is practiced in a slow-motion tempo. giaùc ngoä vieân maõn. Ñaïi Phöông Quaûng Phaät Hoa Kinh Haønh Ñaïo Nghieäp: Kinhin-Dogyo (jap)— nghieâm Kinh. Nhan ñeà Phaïn ngöõ cuûa Hoa Nghieâm Kinh haønh vaø toïa thieàn—To walk in zen walking laø Avatamsaka, nhöng Phaùp Taïng trong baûn chuù and to sit in zazen. giaûi kinh Hoa Nghieâm boä 60 quyeån noùi nguyeân Kinh Haønh Sanh: See Kinh Haønh Sinh. ngöõ chính laø Gandavyuha. Gandavyuha laø teân Kinh Haønh Sinh: Sankharuppati-sutta (p)—Kinh phaåm kinh keå laïi coâng trình caàu ñaïo cuûa Boà Taùt noùi veà söï sinh ra cuûa nghieäp—Sutra on the Thieän Taøi Ñoàng Töû. Boà Taùt Vaên Thuø höôùng daãn production of karmic formations. Ñoàng Töû ñi tham vaán heát vò ñaïo sö naày ñeán vò ñaïo Kinh Haønh Trì Hay Khoâng Haønh Trì: sö khaùc, taát caû 53 vò, truï khaép caùc taàng caûnh giôùi, Sevitabha-asevitabha-suttam (p)—Sutra on mang ñuû loát chuùng sanh. Ñaây laø lyù thuyeát caên baûn Practice and continuance or Not Practice and cuûa tröôøng phaùi Hoa Nghieâm. Moät trong nhöõng continuance. kinh ñieån daøi nhaát cuûa Phaät giaùo, cuõng laø giaùo Kinh Haønh Xöù: Cankramana (skt)—Nôi taäp ñieån cao nhaát

cuûa ñaïo Phaät, ñöôïc Ñöùc Phaät thuyeát döôõng thaân phoøng beänh nhö trong haønh lang töi giaûng ngay sau khi Ngaøi ñaïi ngoä. Ngöôøi ta tin raèng vieän—Exercise to keep in health; the cankramana kinh naày ñöôïc giaûng daïy cho chö Boà taùt vaø nhöõng was a place for such exercise, i.e. a cloister, a chuùng höõu tình maø taâm linh ñaõ phaùt trieån cao. corridor. Kinh so saùnh toaøn vuõ truï vôùi söï chöùng ñaéc cuûa Kinh Haïnh Phuùc: Phaät Tyø Loâ Giaù Na. Kinh cuõng nhaán maïnh raèng 1) Mangala-sutta (p): Sutra on Happiness—Sutra moïi söï vaät vaø moïi hieän töôïng ñoàng nhaát theå vôùi vuõ on Protection—Kinh Kieát Töôøng. truï. Sau khi khaûo saùt veà noäi dung cuûa Kinh Hoa 2) Sukhita-sutta (p): Töông Öng Boä XV.12— Nghieâm, chuùng ta thaáy kinh khôûi ñaàu baèng nhöõng Sutra on Happy, Samyutta Nikaya XV.12. baûn kinh ñoäc laäp vaø veà sau ñöôïc taäp hôïp thaønh Kinh Haïnh Phuùc Cuûa Baäc Thaùnh Giaû: moät doøng thô, moãi theå taøi ñöôïc trình baøy trong caùc Dvayatanupassana (p)—Sutra on the Noble One's kinh ñoù ñeàu ñöôïc xeáp loaïi theo töøng theå vaø ñöôïc happiness. goïi chung laø Hoa Nghieâm—Avatamsaka is one of Kinh Haäu Nghieâm: Ghanavyuha sutra (skt)— the profound Mahayana sutras embodying the

sermons given by the Buddha immediately sau Taây Lòch—Three translations of the following his perfect enlightenment. Flower Avatamsaka-sutra in China: First, 60 books Adornment Sutra. The Sanskrit title is translated by Buddhabhadra, who arrived in China Avatamsaka, but it is Gandavyuha according to around 406 A.D., also known as the East-Chin Fa-Tsang’s commentary on the sixty-fascile Sutra or the old sutra. Second, 80 books translated Garland Sutra. The Gandavyuha is the Sanskrit by Siksananda, about 700 A.D., also known as the title for a text containing the account of Sudhana, T’ang Sutra or the new sutra. Third, 40 books the young man, who wishing to find how to realize translated by Prajna around 800 A.D. This the ideal life of Bodhisattvahood, is directed by translation also included the Dictionary of Classic Manjusri the Bodhisattva to visit spiritual leaders by Hui-Yuan in 700 A.D. one after another in various departments of life Kinh Hoûa Duï: Aggi-vacchagotta-sutta (p)—Aggi- and in various forms of existence, altogether vacchagotta-suttam (p)—Kinh veà Hoûa trong Trung numbering fifty-three. This is the basic text of the Boä quyeån 72—Sutra on fire in Majjhima Nikaya Avatamsaka school. It is one of the longest and 72. most profound sutras in the Buddhist Canon and Kinh Hoûa Traïch: Aditta-pariyaya-sutta (p)— records the highest teaching of Buddha Sutra on the house on fire—Kinh nhaø löûa. Sakyamuni, immediately after enlightenment. It is Kinh Hoûa Tuï: Aggikkhandhopama-suttantakatha traditionally believed that the sutra was taught to (p)—Sutra on a mass of fire. the Bodhisattvas and other high spiritual beings Kinh Hoan Hyû: Nandana sutta (p)—Sutra on while the Buddha was in samadhi. The sutra has Delight—Töông Öng Boä IV.8—Sutra on Pleasure, been described as the “epitome of Budhist Samyutta Nikaya IV.8. thought, Buddhist sentiment, and Buddhist Kinh Hoaøn Toaøn Khoâng Coøn Troùi Buoäc: experiences” and is quoted by all schools of Parinibbana-sutta (p)—Töông Öng Boä VI.15— Mhayana Buddhism. The sutra compares the Sutra of total unbinding, Samyutta Nikaya VI.15— whole Universe to the

realization of Vairocana See Parinirvana Sutra. Buddha. Its basic teaching is that myriad things Kinh Hoïc Giôùi Ñònh Tueä: Sikkha-sutta (p)—Taêng and phenomena are the oneness of the Universe, Nhaát A Haøm III.90—Sutra on Training, Anguttara and the whole Universe is myriad things and Nikaya III.90—Sutra on the training of the would- phenomena. After examining the sutra, we find be Buddhist in the higher realms of sila (morality), that there were in the beginning many samadhi and Prajna. independent sutras which were later compiled into Kinh Höõu Hoïc: Sekha-suttam (p)—Sutra on a one encyclopaedic collection, as the subject- learner of the Dharma—Kinh Ngöôøi hoïc Phaùp matters treated in them are all classified under (ngöôøi ñang ñi treân ñöôøng ñi ñeán toaøn haûo)—Sutra one head, and they came to be known as on one who is in the course of perfection. Avatamsaka. Kinh Hy Höõu Vò Taèng Höõu Phaùp: Kinh Hoa Nghieâm Tam Dòch: Ba baûn dòch cuûa Acchariyabdhuta-dhamma-suttam (p)—Kinh Vò Kinh Hoa Nghieâm beân Trung Quoác: Thöù nhaát laø Taèng Höõu—Accounts on miracles performed by baûn dòch cuûa ngaøi Phaät Ñaø Baït Ñaø ñôøi Ñoâng Taán, the Buddha. khoaûng naêm 406 sau Taây Lòch, 60 quyeån, coøn goïi Kinh Hyû Laïc: Sukha-sutta (p)—Sutra on laø Luïc Thaäp Hoa Nghieâm hay Taán Kinh, hay kinh pleasure—Töông Öng Boä XXXVI.2—Sutra on cuõ. Thöù nhì laø baûn dòch cuûa ngaøi Thöïc Xoa Nan Happiness, Samyutta Nikaya XXXVI.2. Ñaø ñôøi Ñöôøng, vaøo khoaûng naêm 700 sau Taây Lòch, Kinh Keû Troäm Muøi Höông: Gandhatthena-sutta 80 quyeån, coøn goïi laø Baùt Thaäp Hoa Nghieâm, (p)—Töông Öng Boä, IX.14—Sutra on the Thief of Ñöôøng Kinh, hay Kinh môùi. Thöù ba laø baûn dòch a Scent, in the Samyutta nikaya, IX.14. cuûa ngaøi Baùt Nhaõ ñôøi Ñöôøng, khoaûng naêm 800 sau Kinh Keä: See Kinh ñieån. Taây Lòch, 40 quyeån, coøn goïi laø Töù Thaäp Hoa Kinh Keát Taäp Phaät Ñieån: Buddha-Sangiti (skt)— nghieâm. Baûn dòch naày bao goàm phaàn Hoa Nghieâm Sutra on collection of the Buddha-teachings. AÂm Nghóa cuûa ngaøi Hueä Uyeån bieân soaïn naêm 700

Kinh Khaát Thöïc Thanh Tònh: Pinda-pata- V.49—See Kieàu Taùt La. parisuddhi-suttam (p)—Sutra on Pure Kinh Kieàu Thöôøng Di: Kosambiya-suttam (p)—Mendicancy. Sutra on Kosambi. Kinh Kheâ: Töùc Traïm Nhieân Ñaïi Sö, vò toå thöù chín Kinh Kim Cang: Sutra of the Diamond-Cutter of cuûa toâng Thieân Thai ôû Trung Hoa—Ching-Ch'i, Supreme Wisdom—Kinh Kim Cang, coøn goïi laø thorn stream, name of the ninth T'ien-T'ai Naêng Ñoaïn Kim Cang Kinh. Taát caû caùc phaùp höõu patriarch Chan-Jan. vi ñeàu gioáng nhö moäng, nhö huyeãn, nhö baøo Kinh Khôûi Theá Nhaân Boån: Agganna-sutta (p)— aûnhKinh Kim Cang, toùm löôïc cuûa Kinh Baùt Nhaõ Kinh noùi veà ngöôøi hay söï vieäc gì cao quí nhaát— Ba La Maät Ña Kinh, ñöôïc ngaøi Huyeàn Trang dòch Sutra on people or things known as the highest. sang Hoa ngöõ. Kinh Kim Cang, moät trong nhöõng Kinh Khoå Ñau: Parikuppa-sutta (p)—Taêng Nhaát kinh thaâm aùo nhöùt cuûa kinh ñieån Ñaïi Thöøa. Kinh A Haøm V.129—Sutra about agony, Anguttara naày laø moät phaàn ñoäc laäp cuûa Kinh Baùt Nhaõ Ba La Nikaya V.129. Maät Ña. Kinh Kim Cang giaûi thích hieän töôïng Kinh Khoå Haïnh Con Choù: Kukkuravatika-sutta khoâng phaûi laø hieän thöïc, maø chæ laø nhöõng aûo giaùc (p)—Trung A Haøm 57—Sutra on the dog-duty hay phoùng chieáu tinh thaàn

rieâng cuûa chuùng ta (Baát ascetic, in the Majjhima Nikaya 57. cöù hieän töôïng vaø söï vaät naøo toàn höõu trong theá gian Kinh Khoå Naõo: Dukkha-sutta (p)—Sutra on naày ñeàu khoâng coù thöïc theå, do ñoù khoâng heà coù caùi stress, in the Samyutta nikaya, XXXVIII.14— goïi laø “ngaõ”). Chính vì theá maø ngöôøi tu taäp phaûi Töông Öng Boä, XXXVIII.14. xem xeùt nhöõng hoaït ñoäng tinh thaàn cuûa hieän töôïng Kinh Khoå Thôøi: Duggata-sutta (p)—Sutra on sao cho tinh thaàn ñöôïc troáng roãng, côûi boû vaø laéng miserable times—Sutra on fallen on hard times. ñoïng. Noù coù teân Kim cöông vì nhôø noù maø chuùng Kinh Khoâng Gì Chuyeån Höôùng: Apannaka-sanh coù theå caét boû moïi phieàn naõo ueá tröôïc ñeå ñaùo suttam (p)—Sutra on nothing can change (shift) bæ ngaïn. Kinh ñöôïc keát thuùc baèng nhöõng lôøi sau: one’s direction. “Söï giaûi baøy thaâm maät naøy seõ goïi laø Kinh Kim Kinh Khoâng Ueá Nhieãm: Anangana-suttam (p)— Cang Baùt Nhaõ Ba La Maät Ña. Vì noù cöùng vaø saét Kinh Voâ Ueá Nhieãm, Trung Boä Kinh 5—Sutra on beùn nhö Kim Cöông, caét ñöùt moïi tö nieäm tuøy tieän without blemishes, Majjhima Nikaya 5. vaø daãn ñeán bôø Giaùc beân kia.” Kinh ñaõ ñöôïc Ngaøi Kinh Khu Röøng: Vanapatthasuttam (p)—Trung Cöu Ma La Thaäp dòch ra Haùn töï: Boä Kinh 17—Sutra on the Forest, Majjhima *Nhöùt thieát höõu vi phaùp, Nikaya 17. Nhö moäng huyeãn baøo aûnh, Kinh Khuûng: Dreadful—Fearful—Frightened. Nhö loä, dieäc nhö ñieän, Kinh Kieân Coá: Kevadha-sutta (p)—Sutra on the Öng taùc nhö thò quaùn. firmness. The Vajracchedika Prajnaparamita Sutra. Also called the perfection of Wisdom which cuts like a Kinh Kieán Giaûi: Ditthi-sutta (p)—Sutra on view. Diamond. All mundane (conditioned) dharmas are Kinh Kieàn Ñoä: Khandaka (p)—Nhöõng qui luaät like dreams, illusions, shadow and bubbles. The caên baûn cho Taêng giaø, phaàn thöù nhì trong boä Luaät Sutra was an extract from the Prajnaparamita- Taïng—Basic rules for the Sangha, the second part sutra, and translated into Chinese by Hsuan- of the Vinaya Pitaka. Tsang. Sutra of the Diamond-Cutter of Supreme Kinh Kieát Töôøng: Mangala-sutta (p)—Sutra on Wisdom, one of the most profound sutras in the Happiness—Sutra on Protection—Kinh Haïnh Mahayana, an independent part of The Phuùc. Vairacchedika Prajanparamita Sutra. The Kinh Kieàu Ñaøm Di: Gotami-sutta (p)—Sutra to Diamond Sutra shows that all phenomenal Gotamide, in the Anguttara nikaya, VIII.53— appearances are not ultimate reality but rather Trong Taêng Nhaát A Haøm VIII.53. illusions or projections of one’s mind (all mundane Kinh Kieàu Taùt La: Kosala-sutta (p)—Taêng Nhaát conditioned dharmas are like dreams, illusions, A Haøm V.49—Kinh noùi veà ngöôøi Caâu Sa La— shadow and bubbles). Every cultivator should Sutra about the Kosalan, Anguttara Nikaya regard all phenomena and actions in this way,

seeing them as empty, devoid of self, and tranquil. Giaø Du Kyø: Vajra-Sekhara-vimana-sarvayoga- The work is called Diamond Sutra because it is yogi sutra (skt)—Name of a sutra. sharp like a diamond that cuts away all necessary Kinh Kim Quang Minh: Suvarnabhasottama- conceptualization and brings one to the further sutra (skt)—Suvarnaprabhasa-sutra (skt)—Chin- shore of enlightenment. The perfection of wisdom kuan-ming-tsui-sheng-wang-ching (chi)—Kinh which cuts like a

diamond. The sutra ends with the Kim Quang Minh Toái Thaéng Vöông—The Sutra of following statement: “This profound explanation is Golden Light—Golden Light Supreme King called Vajracchedika-Prajna-Sutra, for the Sutra—Kinh Ñaïi thöøa cho raèng ñoïc tuïng seõ ñöôïc diamond is the gem of supreme value, it can cut söï hoä trì cuûa Töù Thieân Vöông. Chính vì theá maø every other material (thought) and lead to the thôøi tröôùc kinh ñoùng moät vai troø quan troïng trong other Shore.” The sutra was translated into vieäc du nhaäp ñaïo Phaät vaøo Nhaät baûn. Kinh nhaán Chinese by Kumarajiva. A gatha of the Diamond maïnh tôùi khía caïnh chaùnh trò cuûa ñaïo Phaät, vaø vì lyù Sutra states. do ñoù noù ñöôïc nhieät lieät höôûng öùng bôûi giai caáp *All phenomena in this world are laõnh ñaïo Nhaät. YÙ töôûng chaùnh cuûa kinh laø ñöùc trí Like a dream, fantasy, bubbles, shadows; naêng phaân bieät thieän aùc. Moïi ngöôøi töø laõnh ñaïo They are also like dew, thunder, ñeán tieän daân ñeàu phaûi tuaân theo “aùnh saùng beân and lightening; trong” aáy. Kinh ñöôïc Ngaøi Nghóa Tònh dòch sang One must understand life like that. Haùn töï—Golden Light Supreme King Sutra, A Kinh Kim Cang Baùt Nhaõ Ba La Maät Ña: Mahayana sutra mentioned that those who recite it Vajracchedika-Prajna-Paramita (skt)—Kinh Kim will receive the support and protect from the four Cang giaûi thích hieän töôïng khoâng phaûi laø hieän heavenly kings. That was why it played a major thöïc, maø chæ laø nhöõng aûo giaùc hay phoùng chieáu role in establishing Buddhism in Japan. It stressed tinh thaàn rieâng cuûa chuùng ta (Baát cöù hieän töôïng vaø the political aspect of Buddhism and thus was söï vaät naøo toàn höõu trong theá gian naày ñeàu khoâng highly regarded by the Japanese ruling class. The coù thöïc theå, do ñoù khoâng heà coù caùi goïi laø “ngaõ”)— main theme of the sutra is the virtue of wisdom The Diamond Sutra shows that all phenomenal (inner light) which discriminates good and evil. appearances are not ultimate reality but rather Each person from the ruler to those in the lowest illusions or projections of one’s mind (all mundane state, must follow this “inner light.” The sutra was conditioned dharmas are like dreams, illusions, translated into Chinese by I-Ching. shadow and bubbles). Kinh La Haùn Naëc Cöï La: Nakulapita-sutta (p)—Kinh Kim Cang Ñaûnh: Vajra-sekkhara-tantra- Kinh noùi veà La Haùn Naëc Cöï La Tyø Tha, Töông raja-sutra (skt)—Kongochokyo (jap)—Kim Cang Öng Boä XXII.1—Sutra about Nakulapita, Ñaûnh Kinh laø kinh chính cuûa Kim cang Ñaûnh Samyutta Nikaya XXII.1. Toâng, moät trong ba boä kinh chính cuûa Chaân Ngoân Kinh Laïc Höõu Trang Nghieâm: Sukhavati-vyuha Giaùo—Vajra-crown sutra, the authority for the Sutra (skt)—Sutra of the Amitabha Buddha—Kinh Vajra-Crown sect, one of the three main sutras of A Di Ñaø—Voâ Löôïng Thoï Kinh, moät trong ba boä the Shingon. kinh chuû yeáu cuûa tröôøng phaùi Tònh Ñoä —Sutra of Kinh Kim Cang Ñaûnh Nhaát Thieát Nhö Lai Unending Life, one of the three basic sutras of the Chaân Thaät Nhieáp Ñaïi Thöøa Hieän Chöùng Ñaïi Pure Land sect. Giaùo Vöông Kinh: Sarva- Kinh Laøm Ngöôøi Taïi Gia: Jivaka-sutta (p)—Sutra tathagatatattvasamgrahama-Hayanabhisa-maya- to Jivaka—Sutra on being a lay follower, in the mahakaparaya—Kinh ñieån caên baûn cuûa Maät giaùo, Anguttara Nikaya VIII.26—Taêng Nhaát A Haøm noùi veà caùc nghi thöùc ñaëc thuø Maät giaùo. Kinh ñöôïc VIII.26. Ngaøi Baát Khoâng dòch sang Haùn

töï—This is the Kinh Laõo Nieân: Jara-sutta (p)—Töông Öng Boä basic sutra of the Tantric Buddhism, stressed on XLVIII.41—Sutra on old age, Samyutta Nikaya special tantric rituals. The sutra was translated by XLVIII.41. amoghavajra. Kinh Laêng Giaø: Arya-saddharma-lankavatara- Kinh Kim Cang Phong Laâu Caùc Nhöùt Thieát Du nama-mahayana-sutra (skt)—Lankavatara Sutra

(skt)—Sutra on the Buddha's Visit to Lanka— attributed to Sakyamuni as delivered on the Lanka Ngöôøi ta noùi kinh Laêng Giaø ñöôïc ñöùc Phaät thuyeát mountain in Ceylon. It may have been composed giaûng treân ñaûo Laêng Giaø, baây giôø laø Tích Lan. in the fourth of fifth century A.D. The sutra Kinh Laêng Giaø laø giaùo thuyeát trieát hoïc ñöôïc Ñöùc stresses on the eight consciousness, the Phaät Thích Ca Maâu Ni thuyeát treân nuùi Laêng Giaø ôû Tathagatha-garbha and gradual enlightenment Tích Lan. Coù leõ kinh naày ñöôïc soaïn laïi vaøo theá kyû through slow progress on the path of meditative thöù tö hay thöù naêm sau Taây Lòch. Kinh nhaán maïnh training; the major idea in this sutra is regarding veà taùm thöùc, Nhö Lai Taïng vaø “tieäm ngoä,” qua that sutras merely as indicators, i.e. pointing nhöõng tieán boä töø töø trong thieàn ñònh; ñieåm chính fingers; however, their real object being only trong kinh naày coi kinh ñieån laø söï chæ baøy nhö tay attained through personal meditation. There have chæ; tuy nhieân ñoái töôïng thaät chæ ñaït ñöôïc qua been four translations into Chinese, the first by thieàn ñònh maø thoâi. Kinh coù boán baûn dòch ra Haùn Dharmaraksa between 412-433, which no longer töï, nay coøn löu laïi ba baûn. Baûn dòch ñaàu tieân do exists; the second was by Gunabhada in 443, 4 Ngaøi Phaùp Hoä Ñaøm Ma La saùt dòch giöõa nhöõng books; the third by Bodhiruci in 513, 10 books; the naêm 412 vaø 433, nay ñaõ thaát truyeàn; baûn thöù nhì fourth by Siksananda in 700-704, 7 books. There do ngaøi Caàu Na Baït Ñaø La dòch vaøo naêm 443, goïi are many treatises and commentaries on it, by Fa- laø Laêng Giaø A Baït Ña La Baûo Kinh, goàm 4 quyeån, Hsien and others. This is one of the sutras upon coøn goïi laø Töù Quyeån Laêng Giaø; baûn thöù ba do which the Zen and Yogacara schools are based. In Ngaøi Boà Ñeà Löu Chi dòch sang Haùn töï vaøo naêm fact, this was the sutra allowed by Bodhidharma, 513, goàm 10 quyeån, goïi laø Nhaäp Laêng Giaø Kinh; and is the recognized text of the Ch’an School. In baûn thöù tö do Ngaøi Thöïc Xoa Nan Ñaø dòch vaøo the Lankavatara Sutra, Sakyamuni Buddha nhöõng naêm 700 ñeán 704 ñôøi Ñöôøng, goïi laø Ñaïi predicted, “In the future, in southern India, there Thöøa Nhaäp Laêng Giaø Kinh, goàm 7 quyeån, neân coøn will be a great master of high repute and virtue goïi laø Thaát Quyeån Laêng Giaø. Ñaây laø moät trong named Nagarjuna. He will attain the first nhöõng boä kinh maø hai tröôøng phaùi Du Giaø vaø Bodhisattva stage of Extreme Joy and be reborn in Thieàn toâng laáy laøm giaùo thuyeát caên baûn. Kyø thaät the Land of Bliss.” This is one of the most boä kinh naày ñöôïc Toå Boà Ñeà Ñaït Ma chaáp thuaän important sutras in the Mahayana Buddhism Zen. nhö laø boä giaùo ñieån ñöôïc nhaø Thieàn thöøa nhaän. It is said that the text is comprised of discourses of Trong Kinh Laêng Giaø, Ñöùc Phaät Thích Ca Maâu Ni Sakyamuni Buddha in response to questions by ñaõ tieân ñoaùn raèng, “veà sau naày taïi mieàn nam AÁn Bodhisattva Mahamati. It also discusses a wide Ñoä seõ xuaát hieän moät vò

ñaïi sö ñaïo cao ñöùc troïng range of doctrines, including a number of teân laø Long Thoï. Vò naày seõ ñaït ñeán sô ñòa Boà Taùt teachings associated with the Yogacara tradition. vaø vaõng sanh Cöïc Laïc." Ñaây laø moät trong nhöõng Among these is the theory of "eight baûn kinh quan troïng trong tröôøng phaùi Thieàn Ñaïi consciousnesses," the most basic of which is the thöøa. Ngöôøi ta cho raèng ñaây laø kinh vaên traû lôøi cho Alaya-vijnana or the basic consciousness, which is nhöõng caâu hoûi cuûa Boà Taùt Mahamati. Kinh coøn comprised of the seeds of volitional activities. It thaûo luaän roäng raõi veà hoïc thuyeát, bao goàm moät soá also emphasizes on "Tathagata-garbha" or the giaùo thuyeát lieân heä tôùi tröôøng phaùi Du Giaø. Trong "embryo of the tathafata" thought because of its soá ñoù giaùo thuyeát veà "Baùt Thöùc," maø caên baûn nhaát assertion that all sentient beings already possess laø "Taøng Thöùc," goàm nhöõng chuûng töû cuûa haønh the essence of Buddhahood, which is merely ñoäng. Kinh vaên nhaán maïnh veà tö töôûng "Thai uncovered through meditative practice. This text Taïng" vì söï xaùc nhaän raèng taát caû chuùng sanh ñeàu is currently highly influential in East Asia, coù Phaät taùnh, vaø Phaät taùnh aáy chæ hieån loä qua thieàn particularly in the Zen traditions. taäp. Kinh Laêng Giaø coù aûnh höôûng raát lôùn taïi caùc xöù Kinh Laêng Nghieâm: Surangama Sutra (skt)—Teân Ñoâng AÙ, ñaëc bieät laø trong caùc tröôøng phaùi veà ñaày ñuû laø Kinh Ñaïi Phaät Ñaûnh Thuû Laêng Nghieâm, Thieàn—The Lankavatara Sutra is said to to have laø boä kinh thaâm saâu nguyeân taùc baèng tieáng Phaïn, been delivered by Sakyamuni in the island Lanka, ñöôïc vieát vaøo theá kyû thöù nhaát sau Taây Lòch. Kinh the present Sri Lanka. A philosophical discourse Laêng Nghieâm ñöôïc ngaøi Paramartha (Chôn Ñeá)

ñem sang Trung quoác vaø ñöôïc thöøa töôùng Vöông Kinh Loäc Maãu Boá Taùt: Visakhuposatha-sutta Doaõn giuùp dòch vaøo khoaûng naêm 717 sau Taây Lòch (p)—Taêng Nhaát A Haøm VIII.43—Sutra to Visakha (coù ngöôøi noùi raèng vì vuï dòch kinh khoâng xin pheùp on Uposatha, Anguttara Nikaya VIII.43. naày maø hoaøng ñeá nhaø Ñöôøng noåi giaän caùch chöùc Kinh Luaân: To administer—To manage. thöøa töôùng Vöông Doaõn vaø truïc xuaát ngaøi Chôn Kinh Luaän: The sutras and sastras—See Kinh Ñeá veà AÁn Ñoä). Boä kinh ñöôïc phaùt trieån vaø toân Luaät Luaän. troïng moät moät caùch roäng raõi ôû caùc nöôùc Phaät Giaùo Kinh Luaän Gia: Vò Taêng nghieân cöùu vaø tu taäp Ñaïi Thöøa. Cuøng vôùi caùc vaán ñeà khaùc, kinh giuùp theo giaùo lyù cuûa kinh luaän—A monk who studies Phaät töû tu taäp Boà Taùt Ñaïo. Kinh coøn noùi ñaày ñuû veà and practices teachings in the sutras and sastras—caùc böôùc keá tieáp nhau ñeå ñaït ñöôïc giaùc ngoä voâ See Kinh Luaät Luaän. thöôïng. Kinh cuõng nhaán maïnh ñeán ñònh löïc, nhôø Kinh Luaän Nghò: Upadesa—Thuyeát veà Lyù vaøo ñoù maø ñaït ñöôïc giaùc ngoä. Ngoaøi ra, kinh coøn Luaän—Discussions of doctrine. giaûi thích veà nhöõng phöông phaùp "Thieàn Taùnh Kinh-Luaän Vaø Thöïc Taïi: Sutras-Commentaries- Khoâng" baèng nhöõng phöông thöùc maø ai cuõng coù Direct response to reality—Lex Hixon vieát trong theå chöùng ngoä ñöôïc—Also called the Sutra of the quyeån Sinh Phaät Thieàn: "Phaät phaùp theå hieän qua Heroic One. This profound writing, originally in ba hình thöùc baèng lôøi:

caùc kinh ñieån lieãu nghóa, Sanskrit, written in the first century A.D. The sutra caùc lôøi bình veà kinh, lôøi giaûi ñaùp tröïc tieáp tröôùc was brought to China by Paramartha and thöïc taïi. Ba hình thöùc ñoù phaûi ñöôïc ngöôøi tu taäp translated into Chinese with the assistance of nhai kyõ, chaéc loïc thaønh tinh tuùy, nuoát ñi vaø tieâu Wang Yung about 717 A.D. (some said that it was hoùa. Ñoù laø thöùc aên haøi hoøa haèng ngaøy. Khi ñöôïc angered the T'ang Emperor that this had been ñoàng hoùa troïn veïn, ba hình thöùc theå hieän ñoù seõ done without first securing the permission of the phaùt tieán, nhö baûn theå cuûa baäc trí giaû, hoaëc nhö government, so Wang-Yung was punished and baûn tuyeân ngoân ñaày töï tin cuûa moät ñaáng quaân Paramartha was forced to return to India)—It is vöông taïi vò. Caùch tieáp caän nhö vaäy khoâng khuyeân widely developed and venerated in all the chuùng ta neân giöõ im laëng hay neân noùi. YÙ nghóa Mahayana Buddhist countries. Among other ñích thöïc cuûa im laëng naèm nôi nhöõng bieåu hieän things, the sutra helps Buddhist followers khoâng noùi neân lôøi. Hoaøn thieän taâm linh laø töï chöùng exercising Bodhisattva magga. It deals at length minh laáy mình, khoâng nhaát thieát phaûi nhôø caäy ñeán with the successive steps for the attainment of thaày hay toâng phaùi."—Lex Hixon wrote in Living supreme enlightenment. It also emphasizes the Buddha Zen: "There are three kinds of Dharma power of samadhi, through which enlightenment words: revealed Sutra, inspired commentary on can be attained. In addition, the sutra also explains Sutra, and direct response to reality. All three the various methods of emptiness meditation should be carefully chewed by the practitioners, through the practice of which everyone can reduced to essence, swallowed, and thoroughly realize enlightenment. digested. This creates a balanced diet. When fully Kinh Laâm Maïng Chung Thôøi: Purabheda-sutta assimilated, these three modes of expression will (p)—Töông Öng Boä IV.10—Sutra on Before the come forth as the very being of the sage, as the break-up of the Body, Samyutta Nikaya IV.10. confident declarations of a living emperor. This Kinh Laäu Hoaëc: Sabbasava-sutta (p)—Trung Boä approach does not favor silence over words or Kinh 2—Sutra on all the fermentations, Majjhima words over silence. What is really meant by Nikaya 2. silence is to be uncluttered by partial expressions. Kinh Leã Luïc Phöông: Singalovada-sutta (p)— Spiritual completeness is self-authenticating, free Worship in the Six Directions Sutra. from any obligatory reference to master or Kinh Leã Saùu Phöông: Singalovada-sutta (p)— tradition." Worship in the Six Directions Sutra. Kinh Luaät Luaän: Sutras, Vinaya, Abhidharma Kinh Lieân Ñôùi: Book of Relations. sastras (skt)—Tam Taïng Kinh Ñieån Phaät—The Kinh Loøng Töø: Karaniya-metta-sutta (p)—Sutra three divisions of the Buddhist canon. on loving-kindness—Sutra on goodwill. 1) Kinh: Sutra (skt)—See Kinh and Kinh Boån.

2) Luaät: Vinaya (skt)—See Luaät. AÁn Ñoä, ñaõ ñöôïc Phaät Thích Ca thu nhaän laøm ñeä töû. 3) Luaän: Sastra (skt)—Abhidharma—See Luaän. Trong naày, Ñöùc Phaät cuõng giaûng tæ mæ raèng moïi Kinh Luïc Thanh Tònh: Chabbisodhana-suttam giai caáp ñeàu bình ñaúng. Kinh ñöôïc Ngaøi Truùc Luaät (p)—Trung Boä Kinh 112—Sutra on six kinds of Vieâm vaø Chi Khieâm dòch sang Haùn töï —The sutra purity, Majjhima

Nikaya 112. stressed on the story of a lady named Matangi, she Kinh Löông Taâm: Hiri-sutta (p)—Sutra on belonged to the lowest class in Indian society. In conscience, Samyutta nikaya I.18—Kinh noùi veà söï this sutra, the Buddha also expounded clearly on bieát hoå theïn nhöõng gì caàn hoå theïn, trong Töông the “Equality” of all classes. The sutra was Öng Boä I.18. translated into Chinese by Chu-lu-Yen and Chih- Kinh Löôïng Boä: Samkantikah (skt)— Ch’ien. Samkrantivadah (skt)—Sautrantika or Kinh Ma Ha Ca Dieáp Baûn Sanh: Maha-narada- Santrantivadin (skt)—Sutratika (skt)—Thuyeát Ñoä kassapa-jataka (p)—Sutra on Past Lives of Boä—Thuyeát Chuyeån Boä—Giaùo thuyeát trong kinh Mahakasya. ñieån (moät trong 18 boä cuûa Tieåu Thöøa. Sau khi Ñöùc Kinh Ma Ha Taêng Chæ: Mahasanghika-Vinaya Phaät nhaäp dieät 400 naêm, noù ñöôïc taùch ra töø Thuyeát (skt)—Sau khi Phaät nhaäp dieät 100 naêm thì coä ng Nhaát Thieát Höõu Boä. Trong soá Tam Taïng chæ coù boä ñoàng Phaät giaùo thôøi baáy giôø chia laøm hai phaùi, naày duøng kinh laøm chính löôïng neân goïi laø Kinh Thöôïng Toïa vaø Ñaïi Chuùng. Beân Ñaïi Chuùng Boä ñaõ Löôïng Boä, ngöôøi khai saùng ra boä naày laø Cöu Ma töï keát taäp thaønh boä luaät Ma Ha Taêng Chæ, noùi veà La Ñaø (boä phaùi naày chæ laáy Kinh laøm chính löôïng, chi tieát nhöõng giôùi luaät cuûa chö Taêng Ni. Kinh chæ duøng kinh ñieån ñeå chöùng minh). Boä naày cho ñöôïc Ngaøi Phaät Ñaø Baït Ñaø La vaø Phaùp Hieån dòch raèng coù söï chuyeån thöïc theå töø kieáp naày sang kieáp sang Haùn töï thaønh 40 taäp. Kinh Ma Ha Taêng Chæ khaùc. Theo caùc Phaät töû cuûa phaùi naày thì trong nguõ ñaëc bieät ñeà nghò veà naêm ñaëc ñieåm cuûa nhöõng vò A uaån cuûa con ngöôøi, chæ coù moät uaån vi teá nhaát La Haùn: Moät vò A La Haùn vaãn coøn bò caùm doã; moät chuyeån töø kieáp naày sang kieáp khaùc, traùi vôùi Chaùnh vò A La Haùn vaãn coøn daáu veát cuûa söï voâ minh; moät Löôïng Boä cho raèng toaøn boä ‘caùi töï ngaõ’ (pudgala) vò A La Haùn vaãn coøn nghi ngôø veà hoïc thuyeát; moät ñeàu ñöôïc chuyeån ñi. Phaùi naày cuõng tin raèng moãi vò A La Haùn coù theå tu haønh giaùc ngoä nhôø söï giuùp ngöôøi ñeàu coù moät khaû naêng tieàm aån trôû thaønh Phaät, ñôû cuûa tha löïc; moät vò A La haùn coù cô may ñöôïc ñaây voán laø chuû thuyeát cuûa giaùo phaùi Ñaïi Thöøa. Do cöùu roãi baèng vieäc laäp ñi laäp laïi nhöõng aâm thanh— nhöõng quan ñieåm ñoù neân boä phaùi naày ñöôïc xem laø 100 years after the Buddha’s nirvana, Buddhist moät caàu noái giöõa Thanh Vaên Thöøa (thöôøng ñöôïc community was divided into two divisions: goïi laø Tieåu Thöøa) vaø Ñaïi Thöøa —The teaching of Theravada and Mahasanghika. The Theravada the sutras, an important Hinayana school, which wanted to keep the same rules since the Buddha’s based its doctrine on the sutras alone, the founder time; however, the Mahasanghika, the majority, of this division is Kumara-labha. This school believed proposed five points which laid believed in the transmigration of a substance foundation for the Mahasanghika-Vinaya. (sankranti) from one life to another. According to Samghika-version or Mahasamghika-version, its followers, of the five skandhas of an individual, translated into Chinese in 40 books by there is only one subtle skandha which Buddhabhadra and Fa-Hsien. The Mahasanghika- transmigrates, as against the whole of the pudgala Vinaya specifically proposed five points which of the Sammitiyas.

It also believed that every man laid foundation for the Mahasanghika-Vinaya: An had in him the potentiality of becoming a Buddha, arhat is still subject to temptation; an arhat is still a doctrine of the Mahayanists. On account of such not yet free from ignorance; an arhat is still views, this school is considered to be a bridge subject to doubts concerning the teaching; an arhat between the Sravakayana (often called the can make progress on the path to enlightenment Hinayana) and the Mahayana. through the help of others; an arhat can advance Kinh Ma Ñaêng Giaø: Matangi-Sutra—Kinh ñaët on the path through utterance of certain sounds. troïng taâm vaøo caâu chuyeän veà moät phuï nöõ teân Ma Kinh Ma Löïc: Mara-pasa-sutta (p)—Töông Öng Ñaêng Giaø, thuoäc giai caáp thaáp nhaát trong xaõ hoäi Boä XXXV.115—Sutra on Mara's Power, Samyutta

Nikaya XXXV.115. caùi taâm an ñònh, trong saïch, linh maãn, ñieàu cheá, xaû Kinh Ma Nam Caâu Ly: Mahanama-sutta (p)— heát aùc nghieäp, nhu thuaän, tuøy öùng, kieân coá, khoâng Trong Taêng Nhaát A Haøm, XI.13—Sutra to nao nuùng, thaày Tyø Kheo phaùt taâm dieät tröø phieàn Mahanama, Anguttara Nikaya XI.13. naõo. Thaày bieát ñuùng nhö thöïc: ‘ñaây laø khoå’, ‘ñaây Kinh Maït La Vöông: Sutra of the king of laø nguyeân nhaân cuûa khoå’, ‘ñaây laø söï dieät khoå’, vaø Malla—See Maït La Vöông Kinh. ‘ñaây laø con ñöôøng dieät khoå.’ Thaày bieát ñuùng nhö Kinh Maâu Ni: Muni-sutta (p)—Sutra on the thöïc: ‘ñaây laø phieàn naõo’, ‘ñaây laø nguyeân nhaân cuûa Sage—Ñaây laø moät trong nhöõng kinh ñöôïc vua A phieàn naõo’, ‘ñaây laø söï dieät tröø phieàn naõo’, vaø ‘ñaây Duïc löïa choïn, ñöôïc caùc Phaät töû, caû taïi gia laãn xuaát laø con ñöôøng ñöa tôùi söï dieät tröø phieàn naõo’ . Bieát gia, thöôøng xuyeân hoïc taäp vaø quaùn chieáu—This is nhö vaäy, thaáy nhö vaäy, taâm thaày ñöôïc giaûi thoaùt one of the sutras selected by King Asoka (270-232 caùc phieàn naõo laäu hoaëc cuûa duïc aùi, höõu aùi, voâ B.C.) to studied and reflected upon frequently by minh, vaø ñöôïc trí tueä giaûi thoaùt. Thaày Tyø Kheo all Buddhists, lay and ordained. bieát: ‘nghieäp taùi sanh ñaõ xaû tröø, phaïm haïnh ñaõ Kinh Veà Meï: Mata-sutta (p)—Töông Öng Boä, troøn, vieäc gì phaûi laøm nay ñaõ laøm xong, sau kieáp XV.14-19—Sutra on mother, Samyutta Nikaya, naøy khoâng coøn thoï thaân naøo khaùc.’ Tuy nhieân, XV.14-19. giaùo phaùp maø Nhö Lai chöùng ngoä, quaû thöïc thaâm Kinh Minh Hoä: Parita-sutta (p)—Sutra of dieäu, khoù hieåu, khoù nhaän, vaéng laëng tuyeät ñoái, Protection Mantra (Chaân ngoân—Maät chuù)— khoâng naèm trong phaïm vi lyù luaän, teá nhò, chæ coù Protective discourses recited by monks. baäc Thaùnh nhaân môùi hieåu noåi. Chuùng sanh coøn Kinh Moät Traêm Leõ Taùm Caûm Thoï: luyeán aùi trong nhuïc duïc nguõ traàn. Giaùo lyù töông Atthasatapariyaya-sutta (p)—Trong Töông Öng quan Duyeân Khôûi laø moät ñeà muïc raát khoù laõnh hoäi, Boä XXXVI.22—Sutra of one hundred and eight vaø Nieát Baøn, laø söï chaám döùt moïi hieän töôïng phaùt feelings, in the Samyutta nikaya XXXVI.22. sinh coù ñieàu kieän, söï töø boû khaùt voïng, söï ñoaïn tröø Kinh Muõi Teân: Salla-sutta (p)—Sutra on the tham aùi, söï khoâng tham aùi vaø söï chaám döùt cuõng laø Arrow. moät vaán ñeà khoâng deã laõnh hoäi.”—According to the Kinh Na La Ca: Nalakapana-suttam (p)—Kinh Samanaphalasuttanta, the Buddha taught the noùi veà La Haùn Na La Ca,

Trung Boä Kinh 68— followings on the experience of enlightenment: Sutra on Arhat Nalaka, Majjhima Nikaya 68. “With his heart thus serene, made pure, Kinh Na Tieân Tyø Kheo: Sutra on Questions of translucent, cultured, devoid of evil, supple, ready King Milinda—See Milindapanha. to act, firm, and imperturbable, he directs and Kinh Ngaï Quyû Söï: Preta-sutra (skt)—Petavatthu bends down to the knowledge of the destruction of (p)—Kinh noùi veà coõi ngaï quyû cho nhöõng ngöôøi taùi the defilements. He knows as it really is: ‘this is sanh laøm ngaï quyû vì nhöõng aùc nghieäp ñaõ gaây pain’, ‘this is the origin of pain’, this is the taïo—Sutra on the Realm of hungry ghosts. cessation of pain’, and ‘this is the Way that leads to the cessation of pain’. He also knows as it realy Kinh Ngheä Thuaät Baén Cung: Issattha-sutta is: ‘this is affliction’, ‘this is the origin of (p)—Töông Öng Boä III.24—Sutra on Archery affliction’, this is the cessation of affliction’, and Skills, in the Samyutta nikaya III.24. ‘this is the Way that leads to the cessation of Kinh Nghi: To fear and to suspect. affliction’. To him, thus knowing, thus seeing, the Kinh Nghieäm: Anubhava (skt)—Experience—Söï heart is set free from the defilement of lusts, of hieåu bieát xuaát phaùt töø söï quan saùt cuûa caù nhaân hay existence, of ignorance... In him, thus set free, thöïc nghieäm; aán töôïng cuûa taâm chöù khoâng töø kyù there arises the knowledge of his emancipation, öùc—Experience means knowledge derived from and he knows: ‘Rebirth has been destroyed. The personal experiment; impression on the mind not higher life has been fulfilled. What had to be done from memory. has been accomplished. After this present life Kinh Nghieäm Baây Giôø: Immediate experience. there will be no more life beyond!’ However, the Kinh Nghieäm Giaùc Ngoä: Experience of dharma which I have realized is indeed profound, enlightenment—Theo Kinh Sa Moân Quaû, Ñöùc difficult to perceive, difficult to comprehend, Phaät daïy veà kinh nghieäm giaùc ngoä nhö sau: “Vôùi

tranquil, exalted, not within the sphere of logic, nghi ngôø laø caùc baûn kinh nguïy taùc taïi Trung Hoa subtle, and is to be understood by the wise. goàm nhöõng kinh luaän quan troïng vaø coù aûnh höôû ng Sentient beings are attached to material pleasures. trong Phaät giaùo Trung-Nhaät. Danh saùch naøy bao This causally connected ‘Dependent Arising’ is a goàm nhöõng baûn kinh quan troïng nhö Kinh Phaïm subject which is difficult to comprehend. And Voõng, Kinh Quaùn Voâ Löôïng Thoï vaø Kinh Voâ Nirvana, the cessation of the conditioned, the Löôïng Nghóa cuûa tröôøng phaùi Tònh Ñoä, Ñaïi Thöøa abandoning of all passions, the destruction of Khôûi Tín Luaän, Kinh Nhaän Vöông, Boà Taùt Boån craving, the non-attachment, and the cessation is Nguyeän Anh Laïc Kinh, vaø moät soá kinh luaän khaùc. also a matter not easily comprehensible.” Nhöõng baûn vaên naøy khoâng nhöõng gaây aûnh höôûng Kinh Nghieäm Noäi Kieán: Spiritual insight—Neùt lôùn trong quaàn chuùng maø coøn coù aûnh höôûng trong ñaëc tröng chính cuûa tu taäp coâng aùn ñoäng löïc trong giôùi hoïc giaû Phaät giaùo nöõa. Theo Sö Ñaïo An trong Thieàn laø söï theå hieän kinh nghieäm noäi kieán moät moät baûn muïc luïc do chính Sö soaïn vaøo khoaûn naêm caùch tröïc tieáp vaø töï taïi—The special mark in 374, moät danh saùch goàm 26 baûn vaên maø Sö cho laø practicing the "spontaneity" koan (kikan) is the

nguïy taùc, 143 baûn dòch khoâng bieát teân ngöôøi dòch, spontaneous expression of spiritual insight. vaø 175 taùc phaåm hieám thaáy hay baát thöôøng. Veà Kinh Nghieäm Phong Phuù: Rich experience. sau naøy khoaûng naêm 515, Sö Taêng Höïu laïi theâm Kinh Nghieäp: Nghieäp hoïc döïa vaøo giaùo lyù trong vaøo baûn muïc luïc naøy 24 baûn vaên maø Sö cho laø kinh Phaät—Study of Actions (karma) that is based nguïy taùc, vaø 30 baûn vaên maø caùc vò Taêng khaùc cho on the teachings in Buddhist scriptures. laø nguïy taùc. Baûn muïc luïc cuûa Sö Taêng Höïu ñöôïc Kinh Nghieäp Chöôùng: Kamma-varana-sutta (p)— nhìn nhaän laø ñaùng tin caäy vaø laø taøi lieäu quan troïng Karmavarana-sutra (skt)—Taêng Nhaát A Haøm trong vieäc khaûo cöùu veà caùc baûn kinh nguïy taùc — VI.87—Sutra on karma obstruction, in the According to Paul L. Swanson in the T'ien-T'ai Anguttara Nikaya VI.87. Philosophy (p.41), the topic of Chinese apocryphal Kinh Nghieäp Ñaïo: Thana-sutta (p)—Taêng Nhaát A texts has received much attention from Japanese Haøm IV.115 vaø IV.192—Sutra on courses of Buddhologists in recent years, and for good reason action, Anguttara Nikaya IV.115 and IV.192. a list of Buddhist texts believed or suspected to be Kinh Ngoïn Giaùo: Satti-sutta (p)—Töông Öng Boä apocryphal Chinese compositions contains some XX.5—Sutra on the spear, Samyutta Nikaya of the most important and influential Sutras and XX.5. treatises in Sino-Japanese Buddhism. This list Kinh Nguû Yeân trong Haøn Laâm: Hatthaka-sutta would include such important texts as the (p)—Sutra to Hatthaka—Taêng Nhaát A Haøm, Mahayana Brahmajala Sutra (Fan Wang Ching), III.35—Sutra on sleeping well in the cold forest, the Meditation Sutra of the Pure Land tradition, Anguttara nikaya, III.35. the Sutra of Immeasurable Meanings, Kinh Nguõ Uaån: Khanda-sutta (p)—Töông Öng Boä Commentary on the Awakening of Mahayana XXII.48—Sutra on aggregates, in the Samyutta Faith, the Prajnaparamita Sutra of the Benevolent Nikaya XXII.48. King, Bodhisattva’s Original Resolves Ying-Lo-Kinh Nguõ Uaån Hoä: Khandaparitta (p)—Sutra on Ching, and many more. These texts were the five aggregates. influential not only on the level of popular Kinh Nguõ Uaån Thuû: Khanda-samyutta (p)—Sutra Buddhism, but also made quite an impact at the on the aggregates of becoming—Töông Öng Boä level of scholarly Buddhism. According to master XXII—Sutra on the aggregates of clinging, in the Tao-An in a very valuable catalogue that he Samyutta Nikaya XXII. compiled around 374, a list of twenty-six texts which he labelled as of "doubtful" authenticity, Kinh Nguïy Taùc: Apocryphal Sutras—Theo Paul one hundred and forty three works by anonymous L. Swanson Neàn Taûng Phaät Hoïc Thieân Thai Toâng, translators, and one hundred and seventy-five rare vaán ñeà gaây neân töø caùc baûn kinh nguïy taùc taïi Trung or unusual works. Later, in around 515, master Hoa khieán caùc nhaø nghieân cöùu Phaät hoïc taïi Nhaät Seng Yu added in the Ch'u San Tsang Chi Chi Baûn ñaëc bieät löu taâm trong nhöõng naêm gaàn ñaây. (one of the earliest extant catalogue which was Moät baûn lieät keâ caùc baûn vaên ñöôïc tin töôûng hoaëc

complied by Seng Yu around 515) a list of twenty- A Haøm IV.111—Sutra to Kesi the horsetrainer, in four texts which he considered apocryphal, and the Anguttara Nikaya IV.111. thirty texts which were considered apocryphal by Kinh Ngöôøi Noâng Daân:

Kassaka-sutta (p)— other monks. Seng Yu's catalogue is considered to Töông Öng Boä IV.19—Sutra on the farmer, in the be highly reliable and it is important source in Samyutta Nikaya IV.19. discussing apocryphal texts. Kinh Ngöôøi Thôï Naáu: Suda-sutta (p)—Töông Kinh Nguyeät Ñaêng Tam Muoäi: Öng Boä XLVII.8—Sutra on the Cook, Samyutta Samadhirajacandrapradipa-Sutra—See Nguyeät Nikaya XLVII.8. Ñaêng Tam Muoäi Kinh. Kinh Ngöôøi Thôï Reøn Thuaàn Ñaø: Cunda-kamma- Kinh Nguyeät Thöôïng Nöõ Kinh: raputta-sutta (p)—Trong Taêng Nhaát A Haøm Candrottaradarikapariprccha-Sutra—Kinh noùi veà X.176—Sutra to Cunda the silverman, in the naøng Nguyeät Thöôïng, con gaùi cuûa oâng tröôûng giaû Anguttara nikaya X.176. Duy Ma Caät (khoâng phaûi laø Cö Só Duy Ma Caät). Kinh Ngöôøi Saân Haän: Kodhana-sutta (p)—Sutra Naøng ñöôïc ñöùc Phaät thoï kyù raèng trong moät kieáp on an angry person, in the Anguttara Nikaya töông lai seõ trôû thaønh moät vò Phaät. Kinh ñöôïc Ngaøi VII.60—Trong Taêng Nhaát A Haøm VII.60. Xaø Na Quaät Ña dòch sang Haùn töï—The sutra Kinh Ngöôøi Tröôûng Laøng: Gamani-samyutta- mentioned about Candrottara, a daughter of a rich sutta (p)—Trong Töông Öng Boä 42—Sutra on the old man named Vilamakirti (not the layman village headman, in the Samyutta Nikaya 42. Vilamakirti). She was predicted by the Buddha Kinh Ngöôøi Xaây Döïng: Nava-kammika-sutta that she would become a Buddha in a future life. (p)—Töông Öng Boä VII.17—Sutra on the builder, The sutra was translated into Chinese by Samyutta Nikaya VII.17. Jnanaguptaad. Kinh Nhaø Löûa: Aditta-pariyaya-sutta (p)—Sutra Kinh Ngöôøi Beänh: Gelanna-sutta (p)—Gilana- on the house on fire—Kinh Hoûa Traïch. sutta (p)—Sutra on sick people—Sutra at the Sick Kinh Nhaân Caùch Hoùa: Lakkhana-sutta (p)—Sutra Room, Samyutta nikaya XXXVI.8—Töông Öng on Characterized Action, in the Anguttara Nikaya Boä XXXVI.8. III.2—Kinh Töôùng, hay kinh nhaân caùch hoùa, trong Kinh Ngöôøi Chieán Binh: Yodhajiva-sutta (p)— Taêng Nhaát A Haøm III.2. Taêng Nhaát A Haøm IV.18, V.75-76, Töông Öng Boä Kinh Nhaân Duyeân: Nidana-matrka (skt)—Sutra XLII.3—Sutra on the warrior, Anguttara Nikaya dealing with nidanas. IV.18, V.75-76, Samyutta Nikaya XLII.3. Kinh Nhaân Theá: Puggala-sutta (p)—Taêng Nhaát A Kinh Ngöôøi Dieãn Vieân Talaputa: Talaputa sutta Haøm IV.125—Sutra on Persons, Anguttara Nikaya (p)—Sutra on Talaputa the Actor, Samyutta IV.125. Nikaya XLII.2—Töông Öng Boä XLII.2. Kinh Nhaân Vöông: Karunikaraja-Prajnaparamita- Kinh Ngöôøi Hieåu Bieát Giaùo Phaùp: Dhammannu- Sutra (skt)—Kinh Nhôn Vöông Baùt Nhaõ Ba La sutta (p)—Sutra on one who knows the doctrine— Maät—Jeân Wang Ching or the Benevolent king Sutra on one with a sense of the dharma. sutra—Kinh Nhaân Vöông, truyeàn thoáng Thieân Kinh Ngöôøi Laøm Xe Ngöïa: Rathakara-sutta (p)— Thai xem laø moät trong ba boä kinh lôùn, hai boä kia laø Rathakara-oacetana-sutta (p)—Taêng Nhaát A Haøm Phaùp Hoa vaø Kim Quang, ñöôïc Phaät töû duy trì traûi III. 15—Sutra on the Chariot Maker, Anguttara qua bao thaêng traàm. Kinh ghi laïi cuoäc ñoái thoaïi Nikaya III. 15. giöõa ñöùc Phaät vaø vua Ba Tö Naëc, laø ngöôøi ñaïi dieän Kinh Ngöôøi Laõnh Ñaïo: Rajja-sutta (p)—Töông cho hôn 15 vò vua ñöông thôøi khaùc cuõng ñang coù Öng Boä IV.20—Sutra on Rulership, Samyutta maët. Muïc ñích cuûa kinh naøy laø traû lôøi

nhöõng caâu Nikaya IV.20. hoûi cuûa caùc vò vua veà vieäc baûo veä xöù sôû giaûm Kinh Ngöôøi Laéng Nghe: Sotar-sutta (p)—Taêng thieåu söï thoaùi hoùa vaø nguy haïi. Sau khi thuyeát veà Nhaát A Haøm V.140—Sutra on the Listener, taùnh khoâng, Boà Taùt Ñaïo, vaø nhò ñeá, ñöùc Phaät Anguttara Nikaya V.140. khuyeán daïy caùc vò vua baûo veä xöù sôû cuûa hoï töø Kinh Ngöôøi Luyeän Ngöïa: Kesi-sutta (p)—Kinh nhöõng söï hoån loaïn, thieân tai, cöôùp boùc, vaân vaân, Keá Thieát, ngöôøi huaán luyeän ngöïa, trong Taêng Nhaát baèng caùch gìn giöõ vaø ñoïc tuïng kinh Nhaân Vöông,

ñoàng thôøi baûo hoä caùc nghi leã Phaät giaùo döïa treân (p)—Sutra on an auspicious day—Ngöôøi ta noùi sö kinh naøy. Neáu ñöôïc nhö vaäy, chö Boà Taùt möôøi Huyeàn Giaùc giaùc ngoä chæ sau moät ñeâm ñöôïc ñaøm phöông seõ duøng thaàn löïc ñeå ñeán baûo veä vuøng ñaát ñaïo vôùi Luïc Toå Hueä Naêng, vì vaäy maø sö cuõng ñoù. Thaät khoâng ngaïc nhieân khi nhöõng nghi thöùc hoä ñöôïc bieát ñeán nhö laø Nhöùt Tuùc Giaùc —Hsuan- trì ñöôïc noùi ñeán trong kinh Nhaän Vöông laïi raát phoå Chiao is said to have attained enlightenment in thoâng trong nhöõng giai ñoaïn lòch söû taïi Trung Hoa one night after a dharma talk with the Sixth vaø Nhaät Baûn. Hieän nay, kinh Nhaân Vöông coøn hai Patriarch Hui Neng, hence is known as An baûn löu haønh: baûn dòch Kim Quang Baùt Nhaõ Ba La Overnight Enlightenment. Maät Kinh do ngaøi Cöu Ma La Thaäp dòch vaø baûn Kinh Nhaát Thieát Chö Phaät Sôû Hoä Nieäm: Sukha- Kim Quang Hoä Quoác Baùt Nhaõ Ba La Maät Ña Kinh vatyamrta-vyuha sutras (skt)—Tieåu Voâ Löôïng do ngaøi Baát Khoâng dòch—The Benevolent king Thoï Kinh—The Smaller Sukha-vativyuha sutras— sutra, or Prajnaparamita Sutra of the Benevolent Smaller Amitayus Sutras. king, is considered by the T'ien T'ai tradition to be Kinh Nhaát Töï Kim Luaân Phaät Ñaûnh Phaùp : one of the three great sutras, along with the Lotus Ekakasara-buddhosnisacakra-sutra (skt)—Sutra on Sutra and the Suvarnaprabhsa Sutra, efficacious the one word golden wheel magical method (Chaân for national protection from various disasters. In ngoân). the Sutra the Buddha carries on a dialogue with Kinh Nhieàu Caûm Thoï: Bahuvedaniya-sutta (p)— King Prasenajit, who speaks on behalf of fifteen Sutra on much emotional tone. more kings who are also present. The purpose of Kinh Nhôn Duyeân: Nidana—Narratives of the the Sutra is to answer the kings' wuestions as to past which explain a person’s present state. how they can protect their countries from Kinh Nhôn Vöông Baùt Nhaõ Ba La Maät: decadence and ruin. After expounding on Karunikaraja-Prajnaparamita-Sutra—Kinh nhaán emptiness, the Bodhisattva Path, and the two maïnh ñeán “Trí hueä Phaät” trong vieäc duy trì an ninh truths, the Buddha advices the kings to protect phuùc lôïi trong quoác gia—The sutra stressed on the their countries from riots, calamities, robbers, and “Buddha wisdom” for rulers to maintain security so forth by keeping and reading this Benevolent and welfare for the country—See Kinh Nhaân king sutra, and by sponsoring various Buddhist Vöông. ceremonies based on this Sutra. If such activity is Kinh Nhuyeãn Ngöõ: Subhasita-sutta (p)—Sutra on undertaken, Bodhisattvas will come from all Well-spoken. directions to protect the country with their Kinh Nhö Lai Sö Töû Hoáng: Simhanadira-sutra supranormal powers. Given the content of this (skt)—Sutra on the Lion's Roar Thus Come One. Sutra it is not surprising that state

sponsored Kinh Nhö Thò Ngöõ: Itivuttaka (p)—See Nhö Thò ceremonies based on the Benevolent king sutra Ngöõ Kinh. were very popular in certain periods of Chinese Kinh Nhöõng Ñieàu Chöa Noùi: Abhasita sutta (p)— and Japanese history. The Benevolent king sutra Sutra on what was not said. is extant in two versions: The Prajnaparamita Kinh Nhöõng Ñieàu Nhaän Bieát: Samanupassana- Sutra of the Benevolent king translation attributed sutta (p)—Töông Öng Boä XXII.47—Sutra on to Kumarajiba; and the National Protection Assumptions, Samyutta Nikaya XXII.47. Prajnaparamita Sutra of the Benevolent king Kinh Nhöõng Ñieàu Tieân Quyeát: Upanisa-sutta translation attributed to Amoghavajra. (p)—Töông Öng Boä XII.23—Sutra on Kinh Nhaäp Töùc Xuaát Töùc Nieäm: Anapanasati- Prerequisites, Samyutta Nikaya XII.23. sutta (p)—Sutra of the mindfulness of the Kinh Nieäm Khoâng Thích Ñaùng: Ayoniso- breathing—Kinh giaûng veà söï tænh thöùc trong hôi manasikara-sutta (p)—Sutra on inappropriate thôû—See Nhaäp Töùc Xuaát Töùc Nieäm. attention, in the Samyutta nikaya IX.11—Töông Kinh Nhaát Caù Chuùng Sanh: Satta-sutta (p)— Öng Boä IX.11. Töông Öng Boä XXIII.2—Sutra on a being, Kinh Nieäm Phaùp: Dhamma-niyama-sutta (p)— Samyutta Nikaya XXIII.2. Sutra on the orderliness of the dharma—Kinh traät Kinh Nhaát Daï Hieàn Giaû: Bhaddekaratta-suttam töï vaïn phaùp.

Kinh Nieäm Töû: Marana-satti-sutta (p)—Marana- would know whether or not the five hindrances smrti-sutra (skt)—Taêng Nhaát A Haøm VI.19-20— are present. Fourth, contemplation on the mind- Sutra about Mindfulness of death, Anguttara objects or contemplation of mental objects—See Nikaya VI.19-20—Kinh giaûng veà söï nghó nhôù ñeán Töù Nieäm Xöù. söï taát yeáu cuûa caùi cheát (ñeå tinh taán tu taäp). Kinh Nieân: Chronic—Lasting for a long time. Kinh Nieäm Xöù: Sati-patthana (skt&p)—The Kinh Nieát Baøn: Parinirvana Sutra (skt)—Nirvana- application of mindfulness—Taâm tænh thöùc (töù sutra (skt)—Nirvana Sutra—Sutra on Nirvana. nieäm xöù)—Awareness of Attentiveness—Boán cô (I) Toång quan veà Kinh Nieát Baøn—An overview sôû thöùc tænh cuûa taâm. Ñaây laø moät trong nhöõng baøi of the Sutra on Nirvana: Kinh Nieát Baøn naèm taäp thieàn ñònh caên baûn cuûa tröôøng phaùi Tieåu Thöøa, trong boä Taêng Nhaát A Haøm IX.34—Kinh goàm chuù taâm lieân tuïc treân thaân theå, caûm giaùc, tinh Nieát Baøn laø boä kinh cuoái cuøng maø Ñöùc Phaät thaàn vaø nhöõng ñoái töôïng tinh thaàn. Phöông phaùp thuyeát tröôùc khi Ngaøi nhaäp dieät. Theo Giaùo Sö thieàn ñònh chuù taâm tænh thöùc hieän ñöôïc thöïc haønh Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc roäng raõi bôûi Phaät giaùo ñoà vaø ngay caû nhöõng ngöôøi Phaät Giaùo, giaùo lyù cuûa Kinh Nieát Baøn laø moät ngoaïi giaùo (boán caên baûn hay boán laõnh vöïc cuûa ñeà taøi hoïc hoûi haáp daãn trong thôøi kyø naày. Ñaïo chaùnh nieäm: nieäm thaân, nieäm thoï, nieäm taâm vaø Sanh haèng chuù taâm vaøo vieäc nghieân cöùu Kinh nieäm phaùp): Thöù nhaát laø chuù taâm vaøo thaân goàm taäp Phaùp Hoa, cuõng laø moät laõnh tuï trong vieäc trung theo doõi hôi thôû, thôû vaøo, thôû ra; taäp trung quaûng dieãn lyù töôûng Nieát Baøn. Nhaân ñoïc baûn theo doõi boán thaùi ñoä taâm thaàn trong luùc ñi, ñöùng, cöïu dòch kinh Nieát Baøn goàm saùu quyeån, oâng naèm, ngoài. Haønh giaû luùc naøo cuõng bieát roõ veà taát

caû neâu leân chuû tröông raèng Nhaát Xieån Ñeà nhöõng hoaït ñoäng cuûa mình. Thöù nhì laø chuù taâm (Icchantika—Haïng ngöôøi ñöôïc xem nhö vaøo caûm giaùc cho pheùp haønh giaû phaân bieät ñöôïc khoâng coù Phaät tính vaø khoâng theå thaønh töïu nhöõng caûm giaùc deã chòu, khoù chòu, hay döûng döng, Phaät quaû) cuõng coù theå ñaït ñeán Phaät quaû. Roài töï nhieân hay sieâu nhieân. Thöù ba laø chuù taâm vaøo ngay sau ñoù moät baûn kinh baèng Phaïn ngöõ veà taâm hay tinh thaàn cho pheùp haønh giaû coù khaû naêng Ñaïi Baùt Nieát Baøn ñöôïc truyeàn vaøo vaø phieân phaân tích moïi traïng thaùi môùi cuûa yù thöùc vaø bieát roõ dòch ra Haùn vaên. Lyù thuyeát cho raèng Nhaát mình ñang tham hay khoâng, ñang baøng quang hay Xieån Ñeà cuõng coù theå ñaït ñeán Phaät quaû ñöôïc khoâng, oaùn gheùt hay khoâng, muø quaùng hay khoâng, tìm thaáy trong baûn kinh naày. Sau ñoù oâng cuõng v.v. Thöù tö laø chuù taâm vaøo phaùp traàn hay quaùn soaïn moät baûn sôù giaûi veà Kinh Nieát Baøn— phaùp—Four awakening foundations of Sutra on Nirvana in the Sutra on unbinding, mindfulness, one of the fundamental meditation Anguttara Nikaya IX.34. Parinirvana Sutra practices of the Hinayana, which consists of was the last sutra which the Buddha preached continuous mindfulness of body, feeling, mind and before he passed away. According to Prof. mental objects. Satipatthana is very much Junjiro Takakusu in The Essentials of practiced by Buddhists and externalists today: Buddhist Philosophy, the doctrine of the First, mindfulness of the body includes Nirvana text was another fascinating subject mindfulness of inhalation and exhalation as well of learning at the present time. Tao-Sheâng, as of bodily posture during walking, standing, already conspicuous in the study of the Lotus, lying and sitting. Practitioners must be well aware was also a leader in the exposition of the of his or her activities. Second, mindfulness of ideal of Nirvana. On reading the old Nirvana feeling allows the practitioners to be able to text, which was in six Chinese volumes, he set recognize pleasant, unpleasant, and indifferent, forth the theory that the Icchantika (a class of worldly or supramundane. Third, mindfulness of men who were bereft of Buddha-nature and mind allows the practitioners to recognize every destined to be unable to evolve to the Buddha state of consciousness that arises, recognize stage) could attain Buddhahood. Soon passionate or passionless, aggressive or free from afterwards, a Sanskrit text of the aggression, deluded or undeluded. In addition, Mahaparinirvana Sutra was introduced and when the practitioner is mindful of mind, he or she translated. The theory that the Icchantika

could attain Buddhahood was found in the Mahaparinirvana-sutra, produced in Chien-text. People marveled at his deep insight. Yeh, the modern Nan-King, by two Chinese Later he also compiled a commentary on the monks, Hui-Yen and Hui-Kuan, and a literary Nirvana Sutra. man, Hsieh Ling-Yun. (II) Coù hai boä—There are two versions: Kinh Nôï Naàn: Ina-sutta (p)—Taêng Nhaát A Haøm, 1) Tieåu Thöøa—Hinayana: VI.45—Sutra on Debt, Anguttara nikaya, VI.45. a) Phaät Baùt Neâ Hoaøn Kinh, do Baïch Phaùp Toå ñôøi Kinh Noâng Gia Phaû Lôïi Ñoïa: Kasibharadvaja Taây Taán dòch—The Mahaparinirvana Sutra, Sutta—Bharadvaja Sutra. translated into Chinese by Po-Fa-Tsu from Kinh Nöõ Nhaân Huyeát Boàn: Blood basin for 290 to 306 A.D. of the Western

Chin dynasty. women in hades—Huyeát Boàn Kinh—See Nöõ b) Ñaïi Baùt Nieát Baøn Kinh, do ngaøi Phaùp Hieån Nhaân Huyeát Boàn Kinh. dòch naêm 118—The Mahaparinirvana Sutra, Kinh Nöôùc Maét: Assu-sutta (p)—Sutra on tears, translated by Fa-Hsien around 118. in the Samyutta nikaya XV.3—Trong Töông Öng c) Baùt Neâ Hoaøn Kinh, dòch giaû voâ danh—The Boä XV.3. Mahaparinirvana Sutra, translator unknown. Kinh OÂn Ñaùt La Thieân Töû: Uttara-sutta (p)— d) Tieåu Thöøa Nieát Baøn Kinh trong Kinh Trung Töông Öng Boä II.19—Sutra on Uttara the Deva's Boä—The Hinayana Nirvana Sutra in the son, Samyutta Nikaya II.19. Middle Length Discourses of the Buddha. Kinh Phaïm Giôùi Saùt: Ghatva-sutta (p)—Töông 2) Ñaïi Thöøa—Mahayana: Öng Boä ii.70—Sutra on having killed, in the a) Phaät Thuyeát Phöông Ñaúng Baùt Neâ Hoaøn Kinh, Samyutta nikaya ii.70. do ngaøi Phaùp Hoä Ñaøm Ma La Saùt ñôøi Taây Taán Kinh Phaïm Thieân Caàu Thænh: dòch sang Hoa ngöõ khoaûng nhöõng naêm 256 Brahmanimantanika-suttam (p)—Sutra on ñeán 316 sau Taây Lòch—Caturdaraka-samadhi- respectful invitation of a Brahma. sutra, translated into Chinese by Dharmaraksa Kinh Phaïm Voõng: Brahmajala (skt)—Brahma- of the Western Chin 256-316 A.D. Net Sutra, or Indra’s Net Sutra, Sutra of Net of b) Ñaïi Baùt Neâ Hoaøn Kinh, do ngaøi Phaùp Hieån Indra—Goïi ñaày ñuû laø Phaïm Voõng Tyø Loâ Giaù Na cuøng vôùi ngaøi Giaùc Hieàn Phaät Ñaø Baït Ñaø La Phaät Thuyeát Boà Taùt Taâm Ñòa Giai Phaåm Ñeä Thaäp. ñôøi Ñoâng Taán dòch sang Hoa ngöõ khoaûng Kinh ñöôïc Ngaøi Cöu Ma La Thaäp, nöôùc Thieân nhöõng naêm 317 ñeán 420 sau Taây Lòch— Truùc dòch sang Haùn töï khoaûng naêm 406 sau Taây Mahaparinirvana sutra, translated into Lòch. Kinh mang nhöõng baøi hoïc veà ñaïo ñöùc cho Boà Chinese by Fa-Hsien, together with taùt. Giôùi Luaät trong Kinh Phaïm Voõng ñöôï c chia Buddhabhadra of the Eastern Chin around laøm hai phaàn (10 giôùi luaät Ñaïi thöøa quan troïng maø 317-420 A.D. moãi tín ñoà Phaät giaùo phaûi tuaân theo hay traùnh maéc c) Töù Ñoàng Töû Tam Muoäi Kinh: Do Xaø Na Quaät phaûi)—The sutra was translated into Chinese by Ña ñôøi Tuøy dòch sang Hoa ngöõ, khoaûng nhöõng Kumarajiva around 406 A.D. It contains the Moral naêm 589 ñeán 618 sau Taây Lòch— Code of the Bodhisattva. There are two main Caturdaraka-samadhi-sutra, translated into divisions of moral code: Chinese by Jnana-gupta of the Sui dynasty, (I) Möôøi troïng giôùi Ñaïi Thöøa cho Phaät Töû, nhaát around 589-618 A.D. laø Phaät töû xuaát gia: Khoâng saùt sanh, khoâng d) Ñaïi Baùt Nieát Baøn Kinh Baéc Boån (ñaày ñuû) do troäm cöôùp, khoâng xa hoa, khoâng noùi doái, Ñaøm Voâ Saám dòch sang Hoa ngöõ vaøo khoaûng khoâng nghieäp ngaäp, khoâng nhaøn ñaøm hyù luaän, nhöõng naêm 423 sau Taây Lòch—The complete khoâng khoe khoang, khoâng ganh gheùt, khoâng translation of the Mahaparinirvana Sutra, ñoá kî vaø aùc taâm, khoâng phæ baùng Tam Baûo — northern book, translated by Dharmaraksa, 10 rules of Mahayana, which are obligatory around 423 A.D. for every follower, especially for monks and e) Ñaïi Baùt Nieát Baøn Kinh Nam Boån do hai nhaø nuns: Avoidance of killing, avoidance of sö Trung Hoa laø caùc ngaøi Tueä Vieãn vaø Tueä stealing, avoidance of unchase behavior, Quaân dòch sang Hoa ngöõ—The avoidance of lying, avoidance of use of

intoxicants, avoidance of gossiping, Kinh Phaùp Haønh: Giaùo thuyeát hay giaùo phaùp avoidance of boasting, avoidance of envy, ñöôïc Phaät noùi trong kinh ñieån veà phöông phaùp avoidance of resentment and ill-will, and haønh trì—The doctrine of the sutras as spoken by avoidance of slandering of the three precious the Buddha on practices. ones. Kinh Phaùp Haïnh: Dhammacariya-sutta (p)—Kinh (II) Boán möôi taùm giôùi khinh—Forty-eight minor noùi veà phaùp haïnh thöïc thi ñuùng theo ñaïo lyù —Sutra or lighter precepts—See Boán Möôi Taùm Giôùi on observance of righteousness. Khinh. Kinh Phaùp Hoa: Suddharma-Pundarika Sutra— Kinh Phaïm Voõng Boà Taùt Giôùi: See Kinh Phaïm The Lotus Sutra—See Kinh Dieäu Phaùp Lieân Hoa. Voõng. Kinh Phaùp Hoa Phaåm Phoå Moân: Avalokitesvara Kinh Phaùn Ñoaùn: Atthakarana-sutta (p)—Trong Chapter in the Suddharma-Pundarika Sutra. Töông Öng Boä III.7—Sutra in judgment, in the Kinh Phaùp Maïn Ñaø La: Sutra on Dharma-Samyutta nikaya III.7. mandala. Kinh Phaùp: Giaùo thuyeát hay giaùo phaùp ñöôïc Phaät Kinh Phaùp Moân Caên Baûn: Mula-pariyaya-sutta noùi trong kinh ñieån—The doctrine of the sutras as (p)—Sutra on fundamental dharma-door—Sutra spoken by the Buddha. on Root Sequence. Kinh Phaùp Baûo Ñaøn: Dan gyo (jap)—Tan- Kinh Phaùp Trang Nghieâm: Dhammacetiya- ching—Platform Sutra—Sixth Patriarch Sutra— suttam (p)—Trung Boä Kinh 89—Sutra on Ñaøn Kinh—Kinh ñöôïc Luïc Toå thuyeát. Vaên baûn adornment of dharma, Majjhima Nikaya 89. chuû yeáu cuûa Thieàn Nam Toâng, goàm tieåu söû, nhöõng Kinh Phaân Bieät: Vibhanga (skt)—Sutra-vibhanga lôøi thuyeát giaûng vaø ngöõ luïc cuûa Luïc Toå taïi chuøa (skt)—Book of Analysis—Moät trong baûy taäp cuûa Baûo Laâm ñöôïc ñeä töû cuûa Ngaøi laø Phaùp Haûi ghi laïi A Tyø Ñaït Ma Luaän, noùi veà söï phaân tích chia cheû trong 10 chöông—Sutra of Hui-Neng—The caùc phaùp. Ñaây laø moät trong nhöõng boä saùch cuûa Boä Platform Sutra of the Sixth Patriarch's Dharma Luaän Taïng cuûa tröôøng phaùi Phaät giaùo Nguyeân Treasure, the basic text of the Southern Zen Thuûy. Boä saùch naøy phaân tích hay phaân loaïi chi tieát School in China. The Sutra of the Sixth Patriarch 16 chuû ñeà chính cuûa giaùo phaùp, goàm caùc uaån, caùc from the High Seat of the Dharma Treasure, basic duyeân, caùc yeáu toá (ñaïi), caùc caên, söï chuù taâm tænh Zen writing in which Sixth Patriarch's biography, thöùc, caùc yeáu toá giaùc ngoä, thieàn ñònh vaø trí tueä — discourses and sayings at Pao-Lin monastery are Book of Analysis, one of the seven books of recorded by his disciples Fa-Hai. It is divided into Abhidharma Pitaka, dealing with various dharma. ten chapters. This is one of the books of the Theravadin Kinh Phaùp Cuù: Dharmapada (skt)— Abhidhamma Pitaka. Offering a detailed analysis Dhammamapada (p)—Kinh Phaùp Cuù goàm nhöõng or classification of sixteen major topics of the thí duï veà giaùo lyù caên baûn Phaät giaùo, raát phoå thoâng Dharma, including the skandhas, nidanas, the trong caùc xöù theo truyeàn thoáng Phaät giaùo nguyeân elements, the faculties, mindfulness, bojjhangas, thuûy. Tuy nhieân, boä kinh naày thuoäc vaên hoïc theá jhanas, and insight. gian vaø ñöôïc nhieàu ngöôøi bieát ñeán ôû caùc nöôùc theo Kinh Phaân Bieät Cuùng Döôøng: Dakkhina- Phaät giaùo cuõng nhö caùc nöôùc khoâng theo Phaät vibhanga-suttam (p)—Trong Trung Boä Kinh 142— giaùo, vì ngoaøi

nhöõng giaùo lyù cuûa ñaïo Phaät, boä kinh Sutra on those worthy of offerings, Majjhima coøn chöùa ñöïng nhöõng yù töôûng raên daïy chung moïi Nikaya 142. ngöôøi—Dharmapada includes verses on the basics Kinh Phaân Bieät Luïc Xöù: Salayatana-vibhanga- of the Buddhis teaching, enjoying tremendous suttam (p)—Trong Trung Boä Kinh 137—Sutra on popularity in the countries of Theravada the distinguishing of the six spheres of sense- Buddhism. However, Dharmapada belongs to organs, Majjhima Nikaya 137. world literature and it is equally popular in Kinh Phaân Bieät Thaùnh Ñeá: Saccavibhangacitta- Buddhist as well as non-Buddhist countries, as it sutta (p)—Phaân Bieät Thaùnh Ñeá Kinh, Trung Boä contains ideas of universal appeal besides being a Kinh 141—Kinh phaân bieät veà chaân lyù—Majjhima sutra of Buddhist teachings. Nikaya 141.

Kinh Phaân Tích: Paticca-samuppada-vibhanga- Asvaghosa in the first century and translated into sutta (p)—Töông Öng Boä XII.2—Sutra on Chinese by T'an Wu Ch'an in the seventh century. analysis, Samyutta Nikaya XII.2. Kinh Phaät Söï: Buddhavamsa (skt)—Khuddhaka- Kinh Phaân Tích Taâm Caên: Indriya-vibhangasutta Nikaya (skt)—Chronicle of the Buddhas—Kinh (p)—Töông Öng Boä XLVIII.10—Sutra on analysis noùi veà 24 vò coå Phaät, keå töø Nhieân Ñaêng coå Phaät of the mental faculties, in the Samyutta nikaya ñeán Phaät Ca Dieáp vaø caùch chuyeån phaùp luaân cuûa XLVIII.10. caùc ngaøi—See Tieåu A Haøm. Kinh Phaân Tích Töù Nieäm Xöù: Satipathana- Kinh Phaät Thuyeát Nhö Vaäy: Itivuttaka (p)— vibhanga-sutta (p): Töông Öng Boä XLVII.40— Sutras begin with the sentence "Thus have I Sutra on Analysis of the four frames of reference, heard" or "As it was said" Itivuttaka (p)—See Nhö Samyutta Nikaya XLVII.40. Thò Ngöõ Kinh. Kinh Phaàn: Sutta-vibhanga (p)—Vibhanga Kinh Phoá Thò: Nagara-sutta (p)—Töông Öng Boä (skt)—Sutra-vibhanga (skt)—Book of Analysis— XII.65—Sutra on the Town, Samyutta Nikaya See Kinh Phaân Bieät. XII.65. Kinh Phaät Danh: Buddha name sutra—Kinh ñöôïc Kinh Phoå Dieäu: Fuyo-kyo (jap)—Lalita-vistara- ngaøi Boà Ñeà Löu Chi dòch vôùi toång soá 11,093 teân sutra (skt)—Sutra of Diffusion of Shining— caùc vò Phaät—Name of a sutra translated by Phöông Ñaúng Ñaïi Trang Nghieâm Kinh—Sutra of Bodhiruci, which included 11,093 names of Diffusion of Shining—Thaàn Thoâng Du Hyù Kinh— Buddhas. Kinh vaên Baéc Phaïn coù leõ baét nguoàn töø tröôøng phaùi Kinh Phaät Ñaûnh Toân Thaéng Ñaø La Ni: The Thuyeát Nhaát Thieát Höõu Boä, nhöng veà sau naøy Unisha Vijaja Dharani Sutra—Moät trong nhöõng ñöôïc hieäu ñính laïi vaø theâm vaøo nhöõng yeáu toá cuûa giaùo ñieån Ñaïi thöøa daïy veà Phaät trí thaäm thaâm. tröôøng phaùi Ñaïi Thöøa. Ñaây laø vaên baûn vieát veà Kinh cuõng nhaán maïnh raèng neáu töù chuùng ñeä töû cuoäc ñôøi cuûa Ñöùc Phaät, ñaëc bieät laø veà hai cuoäc ñôøi Phaät (Tyø kheo, Tyø kheo ni, Öu baø taéc, Öu baø di) gaàn nhaát cuûa Ngaøi, roài Ngaøi quyeát ñònh taùi sanh taïi thaønh taâm vaø tín taâm hoïc ñaïo vaø tu haønh thì hoï AÁn Ñoä vaø ñaït thaønh Phaät quaû, bao goàm nhöõng baøi cuõng coù theå taän dieät aùc nghieäp ñeå ñaït ñöôïc trí hueä giaûng ñaàu tieân cuûa Ngaøi—A Sanskrit text that may Phaät ngay trong ñôøi kieáp naày—One of many have originated in the Sarvastivada tradition, but Mahayana dharma teachings that has profound later

revised with the addition of Mahayana Buddhist wisdom that only Buddhas are capable of elements. This is a biography of the Buddha which understanding and grasping fully. The sutra also develops the legendary aspect of his life. Name of stresses that if the Buddha's four kinds of disciples a sutra work giving a detailed account of the (Bhikshu, Bhikshuni, Upasaka, Upasika) sincerely artless and natural acts in the life of the Buddha, and faithfully recite and cultivate the dharmas he especially his two most recent lives, his decision taught, they can eliminate evil karma and attain to be reborn in India and attain Buddhahood. It wisdom in this very life. also included his first sermons. Kinh Phaät Maãu Ñaïi Khoảng Töôùc Vöông: Maha- Kinh Phoå Hieàn Boà Taùt: The Sutra of Meditation mayuri-vidyuarajini (skt)—Kinh noùi veà Meï cuûa of the Bodhisattva Universal Virtue. chö Phaät, cöôõi khoảng töôùc, tieâu bieåu cho trí tueä Kinh Phoå Moân: Samantamukuha (skt)—Sutra on Baùt Nhaõ. Ñaây laø moät trong nhöõng boä kinh chính the Universal Door. cuûa Maät giaùo—Sutra on mother of begetter of all Kinh Phoå Phaùp: Samatadharma-sutra (skt)—See Buddhas, who rides a peacock, represents the Bình Ñaúng Phaùp. prajna-paramita. This is one of the main sutras of Kinh Phuø Di: Bhumija-sutta (p)—Kinh giaûng cho Tantrism. aån só Phuø Di, moät aån só thôøi ñöùc Phaät—Sutra to Kinh Phaät Sôû Haønh Taùn: Buddhacarita—Kinh Bhumija, a hermit in India at the time of the noùi veà tieåu söû cuûa Ñöùc Phaät Thích Ca do Maõ Minh Buddha. Asvaghosa soaïn thaûo vaøo theá kyû thöù nhaát, vaø Ñaøm Kinh Phuùc Lôïi: Hita-sutta (p)—Taêng Nhaát A Voâ Saùm dòch sang Hoa ngöõ vaøo theá kyû thöù baûy — Haøm V.20—Sutra on benefits, in the Anguttara The Sutra of "Life of Buddha" composed by nikaya V.20.

Kinh Phuïc Vuï Thöùc AÊn: Okkha-sutta (p)—Töông Kinh Quaùn Phaät Tam Muoäi: Buddha-dhyana- Öng Boä XX.4—Sutra on serving dishes, Samyutta samadhi-sagara-sutra (skt)—Sutra on Nikaya XX.4. contemplation of the Buddha-samadhi—Sutra on Kinh Phuùng Tuïng: Sangiti Sutta (p)—See Kinh Buddha Samadhi Visualization. Chuùng Taäp. Kinh Quaùn Theá AÂm Boà Taùt Nhö YÙ Luaân Du Kinh Phöôùc Ñöùc: Punna-sutta (p)—Töông Öng Giaø: Avalokitesvara-cintamani-bodhisattva-yoga- Boä XXXV.88—Sutra on merits, Samyutta Nikaya dharma-mahartha (skt)—Sutra on Avalokitesvara XXXV.88. Bodhisattva's yoga talsmanic wheel. Kinh Phöông Quaûng: Vaipulya Sutra (skt)—Kinh Kinh Quaùn Theá AÂm Boà Taùt Thoï Kyù: Phöông Ñaúng—Vaipulya (for Mahayana)—An Avalokitesvara-bodhisattva-mahasthama-prapta- extensive exposition of principles of truth— bodhisattva-vyakarana-sutra (skt)—Sutra on the Extended Sutras—Extensive sutras—Extensive prophecy of Avalokitesvara Bodhisattva's future Mahayana sutras—Töø Phöông Quaûng ñeå chæ Buddhahood. nhöõng kinh daøi trong Phaät giaùo Ñaïi Thöøa. Phöông Kinh Quaùn Theá AÂm Quaùn Kinh: Kuan-Shih-Yin- Quaûng laø moät trong 12 boä kinh cuûa Phaät giaùo. Kuan-Ching (chi)—Sutra on contemplation on Kinh Phöông Quaûng goàm caùc kinh daøi trong tröôøng Avalokitesvara Bodhisattva. phaùi Ñaïi thöøa. Phöông quaûng kinh goàm ba boä: Baùt Kinh Quaùn Töôûng vaø Phaïm Taêng: Samana- Nhaõ taâm Kinh, Hoa Nghieâm Kinh vaø Ñaïi Baûo Tích brahmana-sutta (p)—Töông Öng Boä XXXVI.27- Kinh—Vaipulya

sutra or Sutra of Great Extension 28-29—Sutra on Contemplatives and Brahmins, is a term for “Large Mahayana sutras.” Vaipulya Samyutta Nikaya XXXVI.27-28-29. sutra is one of the twelve divisions of the Kinh Quaùn Voâ Löôïng Thoï: Amitayurdhyana Buddha’s teachings. A Mahayana form of Sutra (skt)—Vipasyana-sukhavati-vyuha-sutra scripture. A collection of expanded texts. There (skt)—Kammuryo-jukyo (jap)—Kuan-wu-liang- are three different Vaipulya-sutras: shou-fo-ching (chi)—Sutra of the meditation on Prajnaparamita-sutra, Avatamsaka-sutra, and Amitayus—Sutra of the samadhi of contemplation Ratnakuta-sutra. of the Buddha—See Kinh Quaùn Voâ Löôïng Thoï Kinh Phöông Tieän Thieän Xaûo: Upaya-sutta (p)— Phaät. Töông Öng Boä XXII.53—Sutra on Skill-in-means, Kinh Quaùn Voâ Löôïng Thoï Phaät: Kinh Thaäp Luïc Samyutta Nikaya XXII.53. Quaùn hay kinh quaùn Phaät A Di Ñaø, vò Phaät tröôøng Kinh Qua: To undergo. thoï, boä kinh caên baûn cuûa Tònh Ñoä toâng, do ngaøi Kinh Quaø Caùp Hôïp Thôøi: Kaladana-sutta (p)— Tam Taïng Phaùp Sö Cöông Löông Da Xaù dòch sang Taêng Nhaát A Haøm V.36—Sutra on seasonable Hoa ngöõ hoài theá kyû thöù V—Sutra on Sixteen gifts, Anguttara Nikaya V.36. Contemplations or the sutra on the contemplation Kinh Quaû Baùo: Abhisanda-sutta (p)—Reward of the Buddha Amitabha, the Buddha of Boundless Sutra—Teân cuûa kinh Quaû Baùo trong Taêng Nhaát A Life, the basic sutra of the Pure Land School, Haøm—Name of the Sutra on Rewards in the translated into Chinese by Master of Tipitaka Anguttara Nikaya. Kalayasa in the fifth century—See Thaäp Luïc Kinh Quaû Soáng Ñôøi Thieàn Quaùn: Samasa-phala- Quaùn. sutta (p)—Tröôøng Boä Kinh 2—Sutra about the Kinh Quang Minh: Pabhassara-sutta (p)—Kinh fruits of the contemplative life, in the Digha Chieáu Saùng, Taêng Nhaát A Haøm I.49-52—Sutra on Nikaya 2. luminosity, Anguttara Nikaya I.49-52. Kinh Quaùn Hö Khoâng Taïng Boà Taùt: Kuan-Hsu- Kinh Quy Ngöôõng: Bhakti-sutra (skt)—Sutra K'ung-Tsang-P'u-Sa Ching (chi)—Sutra on about the path of worshipping in Buddhism—Kinh contemplation of Bodhisattva of Space. noùi veà con ñöôøng quy ngöôõng trong ñaïo Phaät. Kinh Quaùn Nieäm Hôi Thôû: Anapanasati-sutta Kinh Quyõ: 1) Röông chöùa kinh saùch, ñaïo cuï vaø y (p)—Sutra of the mindfulness of the breathing— phuïc cuûa chuùng Taêng: Trunks for scriptures, Kinh giaûng veà söï tænh thöùc trong hôi thôû —See garments, begging-bowl, and other accessories; 2) Nhaäp Töùc Xuaát Töùc Nieäm. Kinh ñieån vaø nghi quyõ cuûa Maät giaùo: Sutras and

regulations of the esoteric sects. Wheel of the Law—Sermons on the foundation of Kinh Quyõ Döï Tröõ: Nidhikanda (p)—Kinh noùi veà the Kingdom of Righteousness—The first coâng ñöùc tu taäp, trong Tieåu A Haøm —Sutra on the discourse of the Buddha after his enlightenment. reserve fund of merit and virtue of cultivation, in Kinh Sôn Duï: Pabbatopama-sutta (p)—Töông the Khuddaka-Nikaya. Öng Boä III.25—Sutra on the simile of the Kinh Röøng Haïnh Phuùc: Subhaga-sutta (p)—Sutra mountains, Samyutta Nikaya III.25. on the Forest of Happiness. Kinh Sôn Ñaïo Khaâm: Ching Shan Tao Chin— Kinh Sa Di Sôû Vaán: Samanera-panha (p)—Moät Name of a monk. phaàn cuûa boä Tieåu A Haøm—Sutra on the Novice's Kinh Soáng

Moät Mình: Rahogata sutta (p)— Questions, part of the Khuddaka-Nikaya. Töông Öng Boä XXXVI.11—Sutra on being alone, Kinh Sa Moân Quaû: Samanna-phala-sutta (p)—Samyutta Nikaya XXXVI.11. Sutra on the Fruit of Sramana. Kinh Suøng Kính: Bhakti-sutra (skt)—See Kinh Kinh Sa Moân Samandaka: Samandaka-samyutta Quy Ngöôõng. (p)—Sutra on Samandaka the wanderer, Samyutta Kinh Suy Ñoài: Duttha-tthaka-sutta (p)—Sutra on Nikaya 39—Kinh Du Taêng Samandaka, Töông being corrupted, in the Samyutta nikaya IV.3— Öng Boä 39. Trong Töông Öng Boä, IV.3. Kinh Sanh Kinh: Stories of the previous Kinh Suy Taøn: Para-bhava-sutta (p)—Sutra on the incarnations of the Buddha and his disciples. downfall. Kinh Sanh Töû Löu: Anusota-sutta (p)—Sutra on Kinh Sö: 1) Thaày daïy kinh ñieån: A teacher of the the flow of transmigration. sutras or canon; 2) Kinh ñoâ: Capital. Kinh Saéc: Rupa-sutta (p)—Kinh noùi veà hình töôùng Kinh Sö Töû Hoáng: Simhanadira-sutra (skt)— cuûa vaät chaát, Töông Öng Boä XXVII.2—Sutra on Sutra on Lion’s roar—See Sö Töû Hoáng. Forms, Samyutta Nikaya XXVII.2. Kinh Söùc Maïnh: Vitthara-sutta (p)—Taêng Nhaát A Kinh Saám Thuû: Valahaka sutta (p)—Kinh Taêng Haøm V.2—Sutra on Strengths in detail, Anguttara Nhaát A Haøm IV.102—Sutra on Thunderheads, Nikaya V.2. Anguttara Nikaya IV.102. Kinh Söông: Röông hay hoøm ñöïng kinh ñieån—A Kinh Sinh: Baûn vaên ghi laïi cuûa caùc boä kinh case for the scriptures, bookcase or box. (khoâng phaûi nguyeân baûn)—A copier of classical Kinh Taø Haïnh: Sutra on wrong conducts—Kinh works. noùi veà nhöõng taø haïnh maø ngöôøi tu taäp neân traùnh. Kinh Sinh Khôûi: Bhutamidam-sutta (p)—Sutra on Kinh Taùc YÙ: Cetana-sutta (p)—Sutra on act of coming into being (existence)—Sutra on this has will—Sutra on intentional action—Sutra on come into being (existence)—Kinh noùi veà söï trôû volition. thaønh hieän höõu. Kinh Taøi Saûn: Dhana-sutta (p)—Sutra on Kinh Soaïn Taäp Baù Duyeân: Avadanasataka treasure. (skt)—Sakyamuni’s One Hundred Fables—See Kinh Tam Baûo: Ratna-traya-sutta (p)—Sutra on Kinh Baùch Duï. the Three Jewels. Kinh Song Ñoái: Book of Pairs. Kinh Tam Ma Ñòa: Samadhi-sutta (p)—Taêng Kinh Song Taàm: Dvedhavitakka-sutta (p)—Trong Nhaát A Haøm IV.41, IV.94, V.27; vaø Töông Öng Trung Boä 19—Sutra on two sorts of thinking, in Boä XXXV.99, XXXVI.1—Sutra on Concentration, the Majjhima Nikaya 19. Anguttara Nikaya IV.41, IV.94, V.27; and Kinh Song Thaân Naëc Cöï La: Nakula-sutta (p)— Samyutta Nikaya XXXV.99, XXXVI.1. Kinh noùi veà song thaân cuûa La Haùn Naëc Cöï La, Kinh Tam Minh: Tevijja-sutta (p)—Tevijja- Taêng Nhaát A Haøm VI.16—Sutra about Nakula's vaccha-gota-suttam (p)—Sutra on the three parents, Anguttara Nikaya VI.16. awarenesses (three insights or three kinds of Kinh Sô Chuyeån Phaùp Luaân: clarity). Dhammachakkappavattana-sutta (p)—The Wheel Kinh Tam Thieân Phaät Danh: Three-thousand- of the Dhamma—The setting in motion of the Buddha-name sutra—Kinh Phaät Danh, ñöôïc ngaøi

Boà Ñeà Löu Chi dòch vôùi toång soá ba ngaøn teân caùc vò Kinh Taùnh Ñòa Boà Taùt: Sutra on Bodhisattvas' Phaät—Name of a sutra translated by Bodhiruci, Dwelling in the Embryonic State—Kinh dieãn taû veà which included 3,000 names of Buddhas. moät coõi naèm veà höôùng taây, giöõa theá giôùi naày vaø Kinh Taùn: Sataka (p)—Stava

(skt)—Taùn Thaùn Tònh Ñoä; nhöõng ngöôøi mong muoán vaõng sanh Tònh kinh ñieån Phaät—To praise the Buddha's sutras. Ñoä thöôøng bò loâi cuoán veà ñaây bôûi nhöõng hyû laïc cuûa Kinh Taïng: Sutra Pitaka (skt)—Sutta-pitaka (p)— coõi naày, ñeå roài khoâng theå naøo tieán veà nöôùc cuûa coõi Basket of sutras—Taïng Kinh—Taïng Kinh, moät boä Phaät A Di Ñaø ñöôïc—Sutra on the Embryo-stage of phaän trong Tam taïng ñieån leã Phaät giaùo (Tripitaka), the nature of Buddha-truth. The sutra describing chöùa ñöïng nhöõng baøi thuyeát giaûng cuûa Phaät Thích the Land that situated in the west between this Ca. Taïng kinh Phaïn hay Ñaïi Thöøa chia laøm naêm world and the Pure Land; those who aspire to be phaàn: 1) Tröôøng Boä Kinh, töông öùng vôùi Tröôøng born in the Pure Land are often attracted to the A Haøm cuûa taïng kinh Pali; 2) Trung Boä Kinh, pleasures in this land and stay there, unable to töông öùng vôùi Trung A Haøm cuûa kinh taïng Pali; 3) proceed to Amitabha's land. Taïp Boä Kinh, töông öùng vôùi Taïp A Haøm trong Kinh Taùnh Khoâng: Sunna-sutta (p): Sutra on kinh taïng Pali; 4) Taêng Chi Boä Kinh, töông öùng Emptiness—Töông Öng Boä XXXV.85—Sunyata- vôùi Taêng Nhaát A Haøm; 5) trong kinh taïn g Phaïn sutra, Samyutta Nikaya XXXV.85. ngöõ, coù boä kinh goïi laø Tieåu Boä Kinh, tuy nhieân boä Kinh Taêng Baát Ñoïa Laïc: Bhikkhu-aparihaniya- kinh naøy khoâng töông öùng vôùi boä Khuaát Ñaø Ca A sutta (p)—Trong Taêng Nhaát A Haøm VII.21—Sutra Haøm trong kinh taïng Pali—Basket of Writing, a on conditions for no decline among part of the Buddhist canon. According to tradition, the monks—Sutra on no falling away for monks, the sutra-pitaka contains the discourses of Buddha in the Anguttara nikaya VII.21. Sakyamuni. The Sanskrit or Mahayana Canon Kinh Taêng Nhaát A Haøm: Ekottara-nikaya (p)— divides them into five sections: 1) Dirghagama Ekottarikagama (skt)—See Taêng Nhaát A Haøm (Long Discourse), which corresponds to the Digha Kinh. Nikaya in the Pali Canon; 2) Madhyamagama Kinh Taâm: To pay attention to—To mind. (Middle Length Discourses), which corresponds to Kinh Taâm Hoang Vu: Ceto-khila-suttam (p)— the Majjhima Nikaya in the Pali Canon; 3) Sutra on mental blockages. Samyuktagama (Connected Discourses), which Kinh Taâm Thöùc: Vijnana-sutta (p)—Sutra on corresponds to the Samyutta Nikaya in the Pali Consciousness, Samyutta Nikaya VII.3—Töông Canon; 4) Ekotarikagama (Increased-by-one Öng Boä VII.3. Discourses), which corresponds to the Anguttara Kinh Taâm Vöông: Citta-sutra (skt)—Sutra about Nikaya in the Pali Canon. 5) The Sanskrit Canon the mind. has a so-called “Ksudrakagama” (Lesser Kinh Taàm Caàu: Pariyesana-sutta (p)—Taêng Nhaát Discourses), however, it does not correspond to A Haøm IV.252—Sutra on Searches, Anguttara the “Khuddaka Nikaya” in the Pali Canon. Nikaya IV.252. Kinh Taïng Ñöôøng Chuû: Vò Taêng quaûn thuû kinh Kinh Taän Maït Phaùp: Sutra of the Ultimate taïng trong thieàn vieän—A monk who manages Extinction of the Dharma—Ñöùc Phaät thuyeát baøi Sutra Pitaka (basket of sutras or scriptures) in a kinh naøy taïi thaønh Caâu Thi Na, ba thaùng tröôùc luùc Zen monastery. Ngaøi nhaäp Nieát Baøn. Vaøo luùc ñoù Ñöùc Phaät thaät Kinh Taïng Trung Hoa: Chinese Buddhist tænh laëng vaø thanh tònh. Ngaøi khoâng noùi moät lôøi Canon—Boä Kinh Taïng Trung Hoa ñöôïc xuaát baûn naøo cho ñeán khi ngaøi A Nan

caàu thænh ñeán laàn thöù taïi Ñoâng Kinh vaøo naêm 1924 vaø 1929, goàm 55 boä ba. Sau ñoù Ngaøi noùi vôùi A Nan Ña: “Sau khi ta vôùi 2.184 taäp. Cuõng coù moät taïng phuï goàm theâm 45 nhaäp dieät, khi phaùp saép ñeán hoài taän maït, trong thôøi boä nöõa—A compilation of the Chinese Buddhist nguõ tröôïc aùc theá, ma quyû thaïnh haønh. Chuùng seõ Canon, published in Tokyo between 1924 and laøm Taêng laøm Ni maø phaù huyû phaùp ta. Maëc aùo ñôøi, 1929, comprising 55 volumes with 2,184 texts. maø chæ thích may baèng loaïi vaûi toát, khaên choaøng There is also a supplement comprising 45 toát, laøm baèng loaïi vaûi coù maøu saéc röïc rôõ. Hoï thích additional volumes. aên thòt, uoáng röôïu; laøm toån haïi caùc loaïi chuùng

sanh. Taêng chuùng thôøi naøy thieáu haún loøng bi maãn Haøm X.108—Sutra on a purgative, Anguttara vaø hoï ganh gheùt ngay trong nhoùm cuûa chính hoï. Nikaya X.108. Tuy nhieân, vaøo ñoàng thôøi vaãn coøn coù caùc baäc Boà Kinh Teâ Giaùc: Khaggavisana-sutta (p)—Sutra on Taùt, Bích Chi Phaät vaø A La Haùn ñöôïc toân kính vì a rhinoceros horn. hoï vaãn tinh chuyeân tu haønh giôùi ñöùc tinh khieát. Kinh Teá Leã: Soma-sutta (p)—Sutra of celebrating Caùc baäc naøy vaãn thöông töôûng ñeán ngöôøi ngheøo rituals—Töông Öng Boä V.2—Sutra of Rituals of khoù, vaãn ñoaùi hoaøi ñeán ngöôøi giaû caû, vaø giaùo hoùa sacrifice, Samyutta Nikaya V.2. nhöõng ngöôøi gaëp caûnh khoù khaên. Caùc baäc aáy luoân Kinh Teä Tuùc: Payasi-suttanta (p)—Teân cuûa moät khuyeán khích chuùng sanh kính ngöôõng vaø baûo boä kinh trong Ñaïi Taïng Kinh—Name of a sutra in quaûn kinh töôïng cuûa Ñöùc Phaät—The Buddha the Tripitaka. spoke about this sutra when He was in the city of Kinh Thanh Tònh: Kusinagara, three months before He entered 1) Pasadika-suttanta (p)—Sutra on purification. Nirvana. At that time the Buddha was tranquil and 2) Suddha-tthaka-sutta (p): Töông Öng Boä silent. He spoke not a word until Ananda IV.4—Sutra on Purity, Samyutta Nikaya IV.4. requested three times. He then told Ananda, Kinh Thaùnh Caàu: Ariya-pariyesa-suttam (p)— “After I enter Nirvana, when the dharma is about Sutra on holy seeking—Sutra on noble seeking of to perish, during the Evil Age of the Five renunciation for enlightenment—Kinh xuaát gia Turbidities, the way of demons will flourish. caàu ñaïo giaùc ngoä. Demonic beings will become Sramanas; they will Kinh Thaùnh Chuûng: Aliyavasani-sutra (skt)— pervert and destroy my teachings. They will wear Sutra on the holy seeds. the garb of lay people; they will prefer pretty Kinh Thaønh Tín: Saddha-sutta (p)—Taêng Nhaát A clothes and their precept sashes will be made of Haøm V.38—Sutra on Faith, Anguttara Nikaya multicolored cloth. They will use intoxicants, eat V.38. meats, kill other beings; and they will indulge Kinh Thaùp: Thaùp chöùa kinh ñieån cuûa Phaät ñöôïc their desire for flavorfull food. They will lack coi nhö laø xaù lôïi Phaät. Thaùp chöùa nhöõng baøi keä compassion and they will hear hatred and jealousy tuïng hay chuù Ñaø La Ni cuûa Phaät—A pagoda even among themselves. However, at the same containing the scriptures as relics of the Buddha, time, there still will be Bodhisattvas, Pratyeka- or having dharani or verses on or in the building buddhas, and Arhats who will reverently and material. diligently cultivate immaculate virtues. These Kinh Thaéng Man: Srimala Sutra (skt)—See cultivators will take pity on the poor and the aged, Thaéng Man Kinh. and they will save those who

encounter difficult Kinh Thaéng Man Sö Töû Hoáng: Srimala-simha- circumstances. They will always encourage nada-sutra (skt)—See Kinh Thaéng Man. sentient beings to worship and protect the sutras Kinh Thaéng Man Sö Töû Hoáng Nhaát Thöøa and images of the Buddhas. Phöông Tieän Phöông Quaûng Kinh: Srimala- Kinh Taäp Boä: Sutta-nipata (p)—Moät trong 15 simha-nada-devi-sutra (skt)—See Kinh Thaéng chöông cuûa boä Tieåu A Haøm, goàm 75 boä kinh Man. ngaén—One of the fifteen chapters in Khuddaka Kinh Thaân Haønh Nieäm Tu Taäp: Kayagatasmrti- Nikaya, a collection of 75 short sutras. sutra (skt)—Sutra on Mindfulness of the body— Kinh Taäp Chuù: Sutta-nipata-atthakattha (p)—See Nieäm Thaân Kinh. Kinh Taäp Boä. Kinh Thaân Phaän Nöõ Nhaân: Matugama-samyutta Kinh Taäp Yeáu: See Chö Kinh Taäp Yeáu. (p)—Töông Öng Boä 37—Sutra on Destinies of Kinh Taát Caû Ñeàu Bò Thieâu Ñoát: Aditta-sutta Women, in the Samyutta Nikaya 37. (p)—Sutra on all will be burnt. Kinh Thaäp Cöûu Ñaïi Ñieån Toân: Maha-govinda- Kinh Taåy Nguõ Traàn: Panca-dhovaka-sutta (p)— suttanta (p)—Great honorable ones in sutras— Taêng Nhaát A Haøm III.102—Sutra on dirt wahser, Kinh Ñaïi Ñieån Toân—Kinh ñieån veà nhöõng baäc toân Anguttara Nikaya III.102. quí. Kinh Taåy Ueá: Virecana-sutta (p)—Taêng Nhaát A

Kinh Thaäp Ñòa: Dasabhumika-sutra (skt)—The ghi laïi caùc truyeàn thuyeát, moät trong 15 taäp cuûa discourse on the ten lands—See Thaäp Ñòa Kinh. Tieåu Boä Kinh, goàm boä söu taäp nhöõng truyeän taùi Kinh Thaäp Luïc Quaùn: Sutra on Sixteen sanh nôi coõi trôøi—Discourses on legends, one of Contemplations—Sutra on Sixteen meditations— the fifteen chapters in the Khuddaka Nikaya, a See Thaäp Luïc Quaùn. collection of stories on heavenly rebirths. Kinh Thaäp Thöôïng: Dasuttara-suttanta (p)— Kinh Thieân Ñoäng Ñòa: Long trôøi lôû ñaát, thöôøng Sutra on ten superior things—See Dasa-kusala. noùi veà moät bieán coá—To convulse the world— Kinh Thaát Ñaïo: Agati-sutta (p)—Off-Course World-shaking, usually said of an event. sutra—Sutra on Wrong Course—Kinh noùi veà con Kinh Thieân Söù: Deva-duta-suttam (p)—Trung Boä ñöôøng sai laàm. Kinh 130—Sutra on divine messenger, Majjhima Kinh Thaát Höõu Y Phöôùc Nghieäp: Sattathana- Nikaya 130. sutta (p)—Sutra on seven bases of fortunate Kinh Thieân Vó Ñòa: Ngöôøi coù ñaïi taøi—A man of karma—Kinh baûy caên baûn cuûa nghieäp, Töông Öng great talent. Boä XXII.57—Sutra on the seven grounds for a Kinh Thieân Vó Ñòa Taøi: Ñaïi taøi—Great ability. happy karma through benevolence to the needy, Kinh Thieän Sanh: Sujata-sutra (skt)—Good Birth Samyutta Nikaya XXII.57. Sutra—Good Life Sutra. Kinh Theá Phaùp: Ñaïo lyù duøng ñeå saép ñaët vaø söûa Kinh Thieän Thính: Sussusa-sutta (p)—Taêng Nhaát ñoåi nhöõng vieäc ôû theá gian— Ethical codes, dogma, A Haøm VI.88—Sutra on Listening Well, doctrine, truth, principles that are used to arrange Anguttara Nikaya VI.88. and change worldly things. Kinh Thính Phaùp: Dhammassanvana-sutta (p)— Kinh Thi: Shi-ching (chi)—Book of Songs (non- Trong Taêng Nhaát A Haøm V.202—Sutra on Buddhist scriptures)—Do ñöùc Khoảng Töû san listening to the dharma, in the Anguttara nikaya ñònh—Confucius is credited with the authorship of V.202. this work. Kinh Thænh Nguyeän: Ayacana-sutta (p)—Töông Kinh Thi Ca La Vieät: Sigalovada-sutta (p)—Kinh

Öng Boä VI.1—Sutra on request, in the Samyutta ñöùc Phaät giaûng cho Tu Xaø Ñaø, con trai cuûa moät vò nikaya VI.1. tröôûng giaû trong thaønh Vöông Xaù, Tröôøng A Haøm Kinh Thoï Kyù: Vyakarana-sutra (skt)—Prophecies 31—Sutra to Sigalovada—Sutra to Sujata, son of by the Buddha regarding his disciples' attainment an elder of Rajagrha, Digha Nikaya 31. of Buddhahood—See Thoï Kyù Kinh. Kinh Thí: Boá Thí Kinh ñeå ngöôøi coù phöông tieän Kinh Thoân Tieân Sôn: Isigili-sutta (p)—Sutra ñoïc tuïng—Giving of the sutras themselves. about Mount Isigili, Majjhima Nikaya 116—Kinh Kinh Thí Duï: Asivisopama-suttana (p)—Avadana noùi veà moät ngoïn nuùi nôi maø moät traêm vò Phaät ñoäc (skt)—An exposition of the dharma through giaùc ñaõ soáng tu moät thôøi gian daøi, trong Trung Boä allegories—Sutra on stories of the Buddha and his Kinh 116—Sutra about a mountain where one former lives. hundred Pratyeka-buddhas lived for a long time. Kinh Thí Duï Caùi Cöa: Kakacupama-sutta (p)— Kinh Thoâng Hieåu: Anubuddha-sutta (p)—Sutra Trong Trung Boä Kinh 21—Sutra on the simile of on understanding, in the Anguttara nikaya IV.1—the saw, in the Majjhima Nikaya 21. Kinh lieãu nghóa, trong boä Taêng Nhaát A Haøm IV.1. Kinh Thí Duï Con Raén: Alaggadupamasuttam Kinh Thoâng Tueä: Nibbedhika-sutta (p)—Taêng (p)—Ahina-sutta (p)—Sutra about a snake—In the Nhaát A Haøm, VI.63—Sutra on Penetration, Anguttara Nikaya, IV,67—Kinh Raén, trong Taêng Anguttara Nikaya VI.63. Nhaát A Haøm, quyeån IV.67. Kinh Thuû: See Kinh Sinh. Kinh Thí Duï Loõi Caây: Maha-saropama-suttam Kinh Thuû Laêng Nghieâm: Surangama Sutra (p)—Sutra on the simile of the core of a tree. (skt)—Coøn goïi laø Kinh Thuû Laêng Giaø Ma,hay kinh Kinh Thí Duï Taám Vaûi: Vatthupama sutta (p)—cuûa baäc "Kieän Töôùng," kinh nhaán maïnh veà "Tam Trung A Haøm 7—Sutra on the Simile of the Cloth, Muoäi" qua ñoù ñaïi giaùc ñöôïc ñaït tôùi vaø giaûi thích Majjhima Nikaya 7. nhöõng phöông phaùp khaùc nhau veà Thieàn "Taùnh Kinh Thieân Cung Söï: Vimana-vatthu (p)—Kinh khoâng" ñeå ñaït tôùi ñaïi giaùc. Kinh dieãn taû caùch laéng

taâm baèng ñi saâu vaøo Thieàn Tam muoäi ñeå gaït boû Kinh Thöïc Phaåm: Ahara-sutta (p)—Sutra on moïi khaùi nieäm, tröïc tieáp hay giaùn tieáp, töø ñoù chaân food—Sutra on factors of awakening, in the taùnh hieån baøy. Ngoaøi ra, kinh coøn coù moät aûnh Samyutta Nikaya, XL VI.51—Trong Töông Öng höôûng quan troïng ñoái vôùi Phaät giaùo Ñaïi thöøa ôû Boä Kinh, quyeån XL VI.51. Trung Hoa, vì caùch thieàn ñònh naày neáu ñöôïc thöïc Kinh Thöông Vuï: Vanijja sutta (p)—Taêng Nhaát A haønh moät caùch ñeàu ñaën thì caû Taêng laãn tuïc ñeàu coù Haøm IV.79—Sutra on Trade, Anguttara Nikaya theå ñaït tôùi ñaïi giaùc cuûa baäc Boà Taùt. Chính vì vaäy IV.79. maø boä kinh naày raát ñöôïc ñaùnh giaù cao trong Thieàn. Kinh Thöôøng Giaø: Canki-sutta (p)—Sutra on a Kinh ñöôïc Ngaøi Cöu Ma La Thaäp dòch sang Haùn Brahman named Canki. töï—The Sutra of Heroic One—The sutra Kinh Tieåu A Haøm: Ksudrakagama (skt)—Khuaát emphasizes the power of samadhi, through which Ñaø Ca A Haøm—Kinh Tieåu A Haøm—Division of enlightenment can be attained and explained the smaller books—Minor Sayings—Small Agama various methods of emptiness meditation through Sutra—Trong soá naøy, kinh Phaùp Cuù vaø Baûn Sinh

the practice of which everyone can realize laø noåi tieáng nhaát—A small traditional doctrine or enlightenment. It describes the tranquilizing of the precept. Among these, Dhammapada and Jatakas mind by exclusion of concepts arising directly or are the most famous sutras, one of the five indirectly from sensory experiences, the nature of Agamas. truth realized in samadhi or deepest Kinh Tieåu Khoå Uaån: Cula-dukkhakkhanda- contemplation, and the transcendental virtues and suttam (p)—Shorter sutra on the mass of powers resulting. Besides, the sutra has a great sufferings. influence on the development of Mahayana Kinh Tieåu Khoâng: Cula-sunnata (p)—Trieát lyù Buddhism in China because it emphasizes the “Taùnh Khoâng” trong Tieåu Thöøa, ngöôïc laïi vôùi trieát power of samadhi, through which enlightenment lyù “Taùnh Khoâng” trong Ñaïi Thöøa—The Hinayan can be attained, and explains the various methods doctrine of the void, as contrasted with that of of emptiness meditation through the practice of Mahayana. which everyone, whether monks or laypeople, can Kinh Tieåu Kinh Daáu Chaân Voi: Culahatthi- realize the enlightenment of a Bodhisattva. The padopama-sutta (p)—Short sutra on the Elephant's sutra was translated into Chinese by Kumarajiva. Footprint. Kinh Thuû Laêng Nghieâm Tam Muoäi: Kinh Tieåu Kinh Ñoaïn Taän AÙi: Cula-Surangamasamadhi-Sutra—See Kinh Thuû Laêng tanhasankhava-suttam (p)—Tieåu Kinh Ñoaïn Taän Nghieâm. AÙi—Kinh ngaén daïy caét ñöùt heát thaûy moïi aùi duïc — Kinh Thuyeàn Duï: Nava-sutta (p)—Sutra on the Short sutra on annihilation of attachment, craving, simile of the boat—Töông Öng Boä XXII.101— or desire. Sutra on the ship, Samyutta Nikaya XXII.101. Kinh Tieåu Kinh Maõn Nguyeät: Cula-punnama- Kinh Thuyeát Duïc Voïng: Iccha-sutta (p)—Töông suttam (p)—Tieåu Kinh Maõn Nguyeät, trong kinh Öng Boä II.69—Sutra on desire, Samyutta nikaya Trung Boä, quyeån 110—Shorter sutra on the full- II.69. moon night, in the Majjhima Nikaya 110. Kinh Thuyeát La Haàu La: Ghulovada-sutra Kinh Tieåu Kinh Nghieäp Phaân Bieät: Cula- (skt)—Sutra about Rahula (the Buddha taught kamma-vibhanga-suttam (p)—Sutra on the shorter Rahula on what should be done). exposition of kamma. Kinh Thö: Ching Shu—Book of Writing Kinh Tieåu Kinh Phaùp Haønh: Cula-dhamma- (Confucianism) samadana-sutta (p)—Giaùo phaùp ngaén ñöôïc Phaät Kinh Thöøa: Sutrayana (skt)—Kinh ñieån daãn ñeán noùi trong kinh ñieån veà phöông phaùp haønh trì— ñaït ñöôïc söï giaùc ngoä—The sutras that approach to Shorter sutra on taking on practices—Tieåu Kinh achieving enlightenment. Phaùp Haønh—The shorter doctrine of the sutras as Kinh Thöøa Töï Phaùp: Dhammadayada-sutta (p)— spoken by the Buddha on practices. Sutra on spiritual heir—Kinh Phaùp töû (ngöôøi thöøa Kinh Tieåu Kinh Röøng Söøng Boø: töï phaùp). Culagosingasuttam (p)—Shorter sutra on the ox-

horn forest. the sastras, or philosophical discourses. Kinh Tieåu Phaåm: Culavagga (p)—Sutra on the Kinh Toång Thuyeát Bieät Thuyeát: Uddesa- Lesser Chapter, one of the six chapters of the vibhanga-sutta (p)—Sutra on general and Special Vinaya Pitaka—Moät trong saùu chöông cuûa Luaät preaching—Sutra on an Analysis of the Statement, taïng. Majjhima Nikaya 138—Kinh Toång Bieät Thuyeát, Kinh Tieåu Phaåm

Baùt Nhaõ Ba La Maät: Trung Boä 138. Astasahasrika-Prajnaparamita-Sutra—Kinh goàm Kinh Traûi Nghieäm Thaân: Kayasakkhi-sutta (p)— 10 quyeån trong soá 37 quyeån cuûa boä Baùt Nhaõ Ba La Kinh Thaân Chöùng, Taêng Nhaát A Haøm, IX.43—Maät. Kinh noùi veà “Taùnh Khoâng” cuûa chö phaùp— Sutra on bodily witness, in the Anguttara Nikaya, The sutra consists of 10 in the 37 volumes in the IX.43. Great Prajnaparamita sutra. The sutra explains Kinh Traïm Xe: Ratha-vinita-sutta (p)—Trung A about the “Sunyata” of all things. Haøm 24—Sutra on Relay Chariots, Majjhima Kinh Tieåu Tuïng: Khuddaka-patha (p)—Small Nikaya 24. Recitation Sutra—Moät trong 15 chöông cuûa kinh Kinh Trang Nghieâm: Vyuharaja-Sutra (skt)— Tieåu A Haøm. Kinh bao goàm qui ñònh veà thöïc haønh Dieäu Nghieâm Kinh—Teân goïi taét cuûa Trang nghi leã—Sutra of little reading, one of the fifteen Nghieâm Vöông Ñaø La Ni Chuù, giaùo thuyeát caên chapters of Khuddaka-Nikaya. baûn cuûa Maät giaùo—An exposition of the principal Kinh Tieåu Vöông Xöù Baït Kyø: Vajjiputta-sutta doctrines of the Tantra school, an exposition of the (skt)—Töông Öng Boä IX.9—Sutra on the Vajjian principal doctrines of the Tantra school. Princeling, Samyutta Nikaya IX.9. Kinh Traøng Ñaûnh Minh Hoä: Dhajagga-sutta Kinh Tònh Danh: See Kinh Duy Ma Caät. (p)—Trong Töông Öng Boä XI.3—Sutra on top of Kinh Tònh Maëc Haønh: Moneya-sutra (skt)—Sutra the standard, in the Samyutta nikay XI.3. on practice of purification and tranquility of the Kinh Tranh Caûi: Kalaha-vivada-sutta (p)— mind. Töông Öng Boä IV.11—Sutra on quarrels and Kinh Tôûm: To have horror. disputes, Samyutta Nikaya IV.11. Kinh Toâ Taát Ñòa Yeát La: Susiddhi-karamaha- Kinh Trí Hueä: tantra-sadhano-Payika-Pataka—Coøn goïi laø Kinh 1) Jnana-sutta (p): Trong Töông Öng Boä Toâ Taát Ñòa, dieãn taû nhöõng nghi thöùc khaùc nhau XXXVI.25—Sutra on knowledge, in the trong Phaät giaùo Maät toâng. Kinh ñöôïc Ngaøi Thaâu Samyutta nikaya XXXVI.25. Ba Ca La dòch sang Haùn töï—Also called 2) Panna-sutta (p): Sutra on discernment— “Susiddhikara-sutra,” described various Tantric Anguttara Nikaya VIII.2—Taêng Nhaát A Haøm rituals. The sutra was translated into Chinese by VIII.2. Subhakarasimha. Kinh Trieäu Thieàn Sö: Zen Master Jingzhao—Mi Kinh Toái: Banka (jap)—Bansan (jap)—Coâng phu the Seventh—Hieän nay chuùng ta khoâng coù nhieàu toái—Evening sutra recitation. taøi lieäu chi tieát veà Thieàn sö Kinh Trieäu; tuy nhieân, Kinh Toái Thöôïng: Paramatthaka-sutta (p)— coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Töông Öng Boä IV.5—Sutra on Supremity, Truyeàn Ñaêng Luïc, quyeån XI: Hoøa Thöôïng Meã coøn Samyutta Nikaya IV.5. goïi laø "Thaát Sö" laø ñeä töû cuûa Thieàn Sö Qui Sôn Kinh Toân Quí: Garava-sutta (p)—Töông Öng Boä Linh Höïu. OÂng soáng vaø daïy Thieàn ôû coå thaønh Kinh VI.2—Sutra on Reverence, in the Samyutta Trieäu, teân khaùc cuûa kinh ñoâ coå Traøng An—We do nikaya, VI.2. not have detailed documents on Zen Master Kinh Toâng: Toâng phaùi döïa vaøo kinh ñieån laøm Jingzhao; however, there is some interesting giaùo thuyeát cho toâng (chuyeân thuï trì vaø tuïng ñoïc information on him in The Records of the kinh ñieån), nhö toâng Thieân Thai vaø Hoa Nghieâm, Transmission of the Lamp (Ch’uan-Teng-Lu), ñoái laïi vôùi nhöõng toâng phaùi laáy “Luaän Taïng” laøm Volume XI: Zen Master Jingzhao, also called "Mi giaùo ñieån—The sutra school, any school which the

Seventh," was a disciple of Kuei-Shan. He bases its doctrines on the sutras, e.g. The T'ien- lived and taught Zen in the ancient Chinese T'ai, or Hua-Yen, in contrast to schools based on capital city of Jingzhao, another name for ancient

Changan. Kinh Trôû Ngaïi: Jata-sutta (p)—Sutra on tangle— Khi Hoøa Thöôïng Meã truï taïi Kinh Trieäu, coù Töông Öng Boä VII.6—Sutra on hindrances, moät vò toân tuùc ñeán hoûi: "Ngaøy nay neáu ngöôøi Samyutta Nikaya VII.6. ta goïi daây gôïn trong maët traêng laø con raén, xin Kinh Trung A Haøm: Madhyamagama (skt) hoûi Thaát Sö thaáy Phaät thì goïi laø gì?" Kinh Majjhima Nikaya (p)—Kinh noùi veà nhöõng lôøi daïy Trieäu noùi: "Neáu coù Phaät thaáy ñöôïc thì khoâng vaø ñöùc haïnh cuûa Ñöùc Phaät Thích Ca cuõng nhö caùc khaùc chuùng sanh (Phaät maø chuùng ta chaáp tröôùc ñeä töû cuûa Ngaøi, veà Giaùo lyù caên baûn cuûa Phaät giaùo laø thaáy ñöôïc thì coù khaùc gì chuùng sanh ñaâu)." nguyeân thuûy, Töù ñeá, Thaäp nhò nhaân duyeân. Kinh Vò laõo Taêng noùi: "Ngaøn naêm haït ñaøo."— naày ñöôïc Ngaøi Xaù Lôïi Phaát truøng tuïng trong laàn When Mihu resided at Jingzhao, an old Ñaïi Hoäi Keát Taäp Kinh Ñieån ñaàu tieân ngay sau khi worthy asked him, "Nowadays if people see a Phaät nhaäp dieät—The Middle Length Discourses in piece of broken well rope in the light of the the Pali Canon. The sutra preached by the Buddha moon they say it's a snake. I'd like to know about his life as well as those of his disciples', what you would call it if you saw a Buddha?" fundamental doctrine of the Hinayana Buddhism, Jingzhao said, "If there's a Buddha to be seen, the Four Noble Truths and the Dependent it's not other than all beings." The old monk Origination. This collection was recited by said, "A thousand years of peach pits." Sariputra at the First Buddhist Council. Moät hoâm, Kinh Trieäu sai moät vò Taêng ñeán hoûi Kinh Trung Boä: Madhyamagama (skt)—The Ngöôõng Sôn Hueä Tòch: "Trong thôøi ñaïi hoâm Middle Length Discourses in the Pali Canon— nay coù ngoä thaät hay khoâng?" Ngöôõng Sôn noùi: Kinh Trung A Haøm—See Majjhima Nikaya. "Khoâng phaûi thieáu ngoä, nhöng laøm sao ñeå Kinh Tröôøng A Haøm: Dighagama (skt) Digha- traùnh rôi vaøo caùi goïi laø ñaàu thöù hai?" Vò Taêng Nikaya (p)—Long-work Sutras—Kinh Tröôøng A trôû veà keå laïi cho Kinh Trieäu nghe. Sö heát söùc Haøm, moät trong nhöõng kinh ñieån Phaät giaùo xöa chaáp nhaän caâu ñaùp cuûa Ngöôõng Sôn—One nhaát do Ñöùc Phaät Thích Ca Maâu Ni thuyeát giaûng day, Jingzhao had a monk asked Yangshan veà nhöõng coâng ñöùc cuûa Phaät, söï tu haønh cuûa Phaät Huiji, "During these times is there authentic giaùo, vaø nhöõng vaán ñeà giaùo lyù quan troïng ñaëc bieät enlightenment or not?" Yangshan said, "It's ñoái vôùi Phaät töû taïi gia trong boån phaän laøm cha meï, not that enlightenment is lacking, but how laøm con caùi, laøm thaày, laøm troø, vaân vaân. Kinh ñöôïc does one avoid falling into what's secondary?" hai vò Phaät Ñaø Da Xaù vaø Truùc Nieäm Phaät dòch The monk went back to Jingzhao and related sang Hoa ngöõ—Long Collection, one of the oldest what Yangshan said. Jingzhao deeply Buddhist sutras expounded by the Buddha approved. Sakyamuni, explained the Buddha's merits and Hoâm khaùc, Kinh Trieäu sai moät vò Taêng khaùc virtues and the life of the historical Buddha, ñeán hoûi Ñoäng Sôn Löông Giôùi: "Thaày noùi xem Buddhist philosophical theories, and theories caùi

Ngöôõng Sôn noùi kia cöùu caùnh theá naøo?" particularly important for laypeople as parents, Ñoäng Sôn noùi: "OÂng phaûi quay trôû veà maø hoûi children, teachers, students, and so on. oâng aáy môùi ñöôïc!" Vò Taêng trôû veà keå laïi cho Kinh Tröôøng Boä: Dighagama (skt) Digha-Nikaya Kinh Trieäu nghe. Sö cuõng ñoàng yù vôùi Ñoäng (p)—Long-work Sutras. Sôn—Another day, Jingzhao had another Kinh Tröôøng Traûo Phaïm Chí: Dighanakha- monk asked Dongshan, "What do you have to suttam (p)—Sutra on long-nailed brahmacarin— say about that?" Dongshan said, "You have to Kinh noùi veà söï tu haønh cuûa caùc vò phaïm chí ñeå turn around and ask him, then you can find moùng tay vaø moùng chaân thaät daøi. out." The monk went back to Jingzhao and Kinh Tröôûng laõo A Na Luaät: Anuruddha- related what Dongshan said. Jingzhao also samyutta-sutta (p)—Sutra to Venerable agreed with this. Anuruddha. Kinh Troùi Buoäc: Sannoga-sutta (p)—Taêng Nhaát Kinh Tu Baø: Subha-sutta (p)—Name of a sutra. A Haøm VII.48—Sutra on bondage, Anguttara Kinh Tu Ñaït: Sudatta-sutta (p)—Töông Öng Boä Nikaya VII.48. X.8—Sutra on Sudatta, Samyutta Nikaya X.8.

Kinh Tueä Giaûi Thoaùt: Panna-vimutti-sutta (p)— khanda-Sutra (skt)—Kinh Boán Möôi Hai Chöông. Panna-veyyattiyam-sutta (p)—Prajna-vimutti- Kinh ñaàu tieân ñöôïc dòch sang tieáng trung Hoa, sutra (skt)—Taêng Nhaát A Haøm IX.44—Sutra kinh chöùa ñöïng nhöõng lyù thuyeát chính yeáu veà Tieåu about being released through discernment—Sutra thöøa nhö caùc khaùi nieäm veà ham muoán hay voâ on deliverance through the wisdom, Anguttara thöôøng. Kinh ñöôïc caùc Ngaøi Ca Dieáp Ma Ñaèng vaø Nikaya IX.44. Truùc Phaùp Lan (nhöõng sö AÁn Ñoä ñaàu tieân ñeán Kinh Tuøy Phieàn Naõo: Upakkilesa-suttam (p)— Trung Quoác) dòch sang Haùn töï. Tuy nhieân, maõi Trung Boä Kinh 128—Sutra on derivative ñeán ñôøi Taán môùi ñöôïc in aán vaø löu haønh—Sutra in afflictions (secondary hindrances, lesser klesa or Forty-Two Sections. The first Buddhist written cause of misery), Majjhima Nikaya 128. work in Chinese language, the essential teachings Kinh Tö Löông: Anumana-suttam (skt)—Sutra on of the Lesser Vehicle, such as impermanence and thought-food, Majjhima Nikaya 15—Thieàn ñònh desire or craving. The sutra was translated into ñöôïc xem nhö moùn aên tinh thaàn cho taâm linh— Chinese by (attributed to) Kasyapamatanga and Thought-food, or mental food, meditation as a Gobharana (Chu-Fa-Lan), the first Indian monks kind of mental food. to arrive officially in China. It was, however, Kinh Tö Saùt: Vimamsaka-suttam (p)—Sutra on probably first produced in China in the Chin Visualization and Investigation, Majjhima Nikaya dynasty. 47. Kinh Töø Bi: Sutra of the compassion—Sutra on Kinh Töù Nieäm Xöù: Satipathana-sutta (p)—Kinh good will. noùi veà boán pheùp quaùn saùt trong thieàn ñònh—Sutra Kinh Töø Thieän: Metta-Sutta (p)—Maitri-Sutra of the four foundations of mindfulness—Moät baøi (skt)—Kinh noùi veà loøng töø thieän soaïn bôûi tröôøng kinh trong ñoù Ñöùc Phaät chæ daïy caùch thöïc haønh phaùi Phaät giaùo Tieåu thöøa. Ñaây laø moät trong nhöõng chaùnh nieäm. Kinh vaên do Ñöùc Phaät Thích Ca Maâu baûn vaên ñöôïc bieát roäng raõi nhaát cuûa Theravada vaø Ni thuyeát giaûng, hieän coøn löu truyeàn laïi hai baûn ñöôïc töù chuùng cuûa tröôøng phaùi naày trì tuïng

moãi trong ngoân ngöõ Nam Phaïn (moät baûn trong Kinh ngaøy. “Ñaây laø nhöõng gì neân laøm cuûa nhöõng keû Trung Boä 10 vaø moät trong Kinh Tröôøng Boä). Baûn khoân ngoan, ñi tìm giaûi thoaùt, vaø bieát thöïc nghóa kinh naøy taäp trung vaøo moät trong nhöõng phaùp thöïc cuûa nôi yeân tónh. Ngöôøi ñoù phaûi kieân quyeát, ngay taäp thieàn quaùn quan troïng nhaát cuûa truyeàn thoáng thaúng vaø thaät thaø; trong khi vaãn dòu daøng, chaêm Phaät giaùo Nguyeân Thuûy, tu taäp chaùnh nieäm treân chuù vaø tröø boû moïi kieâu haõnh; ngöôøi ñoù luoân soáng thaân, chaùnh nieäm treân thoï, chaùnh nieäm treân taâm, ñaïm baïc vaø deã baèng loøng, khieâm nhöôøng, chaêm vaø chaùnh nieäm treân phaùp. Phöông phaùp tu taäp chæ vöøa phaûi, nhöng thoâng minh vaø luoân laøm chuû thieàn quaùn naøy ñöôïc duøng ñeå ñaït ñöôïc tònh truï, vaø ñöôïc caùc giaùc quan. Coøn veà chuyeän gia ñình thì cuoái cuøng daãn ñeán Nieát Baøn—Discourse on the khoâng coù tham voïng lôùn, deã haøi loøng, khoâng maõi Foundations of Mindfulness, attributed to mieát trong nhöõng muïc ñích xaáu. Ñeå cho tha nhaân, Sakyamuni Buddha, which exists in two versions caùc vò hieàn trieát phaûi töï traùch mình. Phaûi caàu cho in the Pali Canon (one in the Majjhima-Nikaya 10 moïi ngöôøi ñöôïc yeân bình haïnh phuùc, caàu cho taát and another in the Digha-Nikaya). It focuses on caû ñöôïc hoaøn toaøn haïnh phuùc. Caàu cho moïi sanh one of the most important meditational practices linh, ñang vaän ñoäng hay ñang naèm im, ñang boø of Theravada Buddhism, cultivating mindfulness hay ñang bay, nhoû hay vöøa, khoûe hay oám, höõu of the body, feelings, mind, and mental objects. hình hay voâ hình, gaàn hay xa, Ñaõ thoï sanh hay vaãn This meditational technique is said to be coøn naèm trong thai, taát caû ñeàu ñöôïc haïnh phuùc! conducive to attainment of calming (samatha), and Caàu cho ngöôøi ñoù ñöøng bao giôø treâu choïc ngöôøi eventually to nirvana—See Töù Nieäm Xöù (II). khaùc. Haõy ñöøng bao giôø ai löøa gaït hay khinh mieät Kinh Töù Thaùnh Haønh: Ariya-vamsa-sutta (p)— ai! Haõy ñöøng bao giôø bò thuùc ñaåy bôûi oaùn giaän hay Trong Taêng Nhaát A Haøm IV.28—Sutra on the haän thuø ñeå roài töï mình gaây ra laàm loãi! Gioáng nhö traditions of the noble ones, in the Anguttara moät ngöôøi meï che chôû cho ñöùa con, ñöùa con ñoäc nikaya IV.28. nhaát baèng caû cuoäc ñôøi. Ñoái vôùi taát caû phaûi giöõ gìn Kinh Töù Thaäp Nhò Chöông: Dvachatvarimshat- cho loøng mình traùnh moïi ngaên caùch. Baøy toû loøng töø

thieän vôùi taát caû moïi ngöôøi, giöõ cho tinh thaàn mình Sutra on Self-delight. khoâng thaønh kieán, khoâng heïp hoøi vôùi treân, döôùi vaø Kinh Töông Öng A Nan Ñaø: Anapana-samyutta vôùi xung quanh. Khoâng moät chuùt thuø haèn vaø ñoái (p)—Sutra on mindfulness of breathing. ñòch. Ñöùng, ngoài, naèm hay ñi. Duø ñaáu tranh choáng Kinh Töông Öng Kieàu Taùt La: Kosala-samyutta söï yeáu meàm nhö theá naøo, cuõng coá giöõ laáy tinh (p)—Töông Öng Boä 3, kinh ñöùc Phaät giaûng cho thaàn. Thaùi ñoä naày ñöôïc coi laø loái soáng Thaùnh Thaàn vua Ba Tö Naëc—Sutra on King Pasedani Kosala, treân maët ñaát. Traùnh sa vaøo taø thuyeát, coá giöõ laáy Samyutta Nikaya 3. giôùi luaät vaø thieàn ñònh cho trí tueä trieån khai, chieán Kinh Töông Öng Lôïi Ñaéc Cung Kính: Labha- thaéng nhöõng côn khao khaùt ñoøi hoûi khoaùi laïc. Thì sakkara-samyutta (p)—Töông Öng Boä XVII— khoâng coøn taùi sanh

laàn naøo nöõa trong buïng meï — Sutra on gains and tribute, Samyutta Nikaya XVII. This is what should be done by a man who is wise, Kinh Töông Öng Nhaân Duyeân: Paticca- who seeks the good, and know the meaning of the samuppada-samyutta (p)—Pratiya-samutpada- place of peace. Let him be strenuous or samyutta (skt)—Töông Öng Boä Kinh 12—Sutra on determined, upright, and truly straight. Let him not dependent co-arising, Samyutta Nikaya 12. be submerged by the things of the world, free of Kinh Töông Öng Phieàn Naõo Kilesa-samyutta cares (ñaïm baïc) and easily contented and (p)—Kinh giaûng veà nhöõng vieäc hay hieän töôïng joyous—Sutra on Kindness composed by the ñöôïc ñi theo bôûi phieàn naõo, trong Töông Öng Boä Hinayana school. It is one of the most popular XVII—Sutra on things accompanied by texts of the Theravada and recited daily by monks, defilements (afflictions), in the Samyutta Nikaya nuns and lay people in this school. The texts says: XVII. "Let his sense be controlled. Let him not desire Kinh Töông Öng Röøng: Vana-samyutta (p)— great possessions even for his family. Let him do Töông Öng Boä Kinh 9—Sutra on the Forest, nothing that is mean or that the wise would Samyutta Nikaya 9. reprove. May all beings be happy and at their Kinh Töông Öng Sanh: Uppada-samyutta (p)— ease! May they be joyous and live in safety! All Töông Öng Boä XXVI—Sutra on corresponding beings whether weak or strong, in high, middle or arising, Samyutta Nikaya XXVI. low realms of existence, small or great, visible or Kinh Töông Öng Thieân Chuùng: Devata-samyutta invisible, near or far away, born or to be born. (p)—Sutra on devas. May all beings be hapy at their ease! Let none Kinh Töông Öng Thieân Töû: Devaputta-samyutta deceives another, or despites any beings in any (p)—Sutra on son of the devas, in the Samyutta states! Let none be anger or ill-will wish harm to nikaya 2—Trong Töông Öng Boä, taäp 2. another! Even as a mother watches over and Kinh Töông Öng Thoï: Vedana-samyutta (p)— protects her child, her only child, so with a Töông Öng Boä Kinh 36—Sutra on Samyutta boundless mind should one cherish all living Feeling, Samyutta Nikaya 36. beings, radiating friendliness over the entire Kinh Töông Öng Tu Ñaø Hoaøn: Sotapatti- world, above, below, and all around without limit. samyutta (p)—Töông Öng Boä 55—Sutra on So let him cultivate a boundless good will towards Stream-entry, Samyutta Nikaya 55. the entire world, uncramped, free from ill-will or Kinh Töông Öng Xaù Lôïi Phaát: Sariputta- enmity. Standing or walking, sitting or lying down, samyutta (p)—Töông Öng Boä XVIII—Sutra about during all his walking hours, let him establish this Venerable Sariputra, Samyutta Nikaya XVIII. mindfulness of goodwill, which men call the Kinh Töôùng: Lakkhana-sutta (p)—Kinh nhaân highest state. Abandoning vain discussions, having caùch hoùa, trong Taêng Nhaát A Haøm III.2—Sutra on a clear vision, free from sense appetites, he who is Characterized Action, in the Anguttara Nikaya made perfect will never again know rebirth." III.2. Kinh Töï Giaùc: Sambodhi-sutta (p)—Taêng Nhaát A Kinh Töôûng: Sanna-sutta (p)—Töông Öng Boä Haøm IX.1—Sutra on self-awakening, Anguttara XXVII.6—Sutra on perception, Samyutta Nikaya Nikaya IX.1. XXVII.6. Kinh Töï Hoan Hyû: Sampasadaniya-suttanta (p)— Kinh Töôïng Tích Duï: Mahahatthipadopama Sutta

(p)—Sutra on an example of elephant footprints. Sutra on Udaya's Questions regarding Manava, Kinh Tyø Kheo: Bhikkhu-sutta (p)—Bhiksu-sutra Sakyamuni in a previous incarnation, in the (skt)—Sutra on Bhikkhu—Sutra on Monks. Samyutta Nikaya V.13. Kinh Tyø Kheo Ni: Bhikkhuni-sutta (p)— Kinh Vaên Taøi: Suta-sutta (p)—Taêng Nhaát A Haøm Bhiksuni-sutra (skt)—Sutra on Bhikkhuni—Sutra IV.183—Sutra on the treasure of learning of on Nuns. Enlightened Beings, Anguttara Nikaya IV.183. Kinh ÖÙng Nieäm: Himavanta-sutta (p)—Sutra on Kinh Vaên Thuø Sö Lôïi Vaán Phaät: the factors of awakening—Kinh noùi veà nhöõng yeáu Manjusripariprccha—Kinh ghi laïi nhöõng giôùi luaät toá giaùc ngoä. tu haønh cho moät vò Boà Taùt. Cuõng ñöôïc goïi laø “Vaên Kinh Öôùc Nguyeän: Akankheyya-sutta (p)—Taêng Thuø Vaán Kinh” vì Boà Taùt Vaên Thuø, moät baäc Boà Nhaát A Haøm, quyeån X.71—Sutra on wishes, Taùt trí tueä, ñaõ hoûi Phaät veà nhöõng giôùi luaät cho moät Anguttara Nikaya X.71. Boà Taùt tu haønh thaønh Phaät. Kinh ñöôïc Ngaøi Taêng Kinh Öông Quaät Ma La: Angulimala-paritta Giaø Baø La dòch sang Haùn töï—The sutra (skt)—Kinh Chæ Man (Voâ Naõo)—Sutra of the mentioned all moral rules for a Bodhisattva’s story of Angulimala—Sutra on the killer who was daily practice. It is also called “Manjusri’s converted by the Buddha. Questions Sutra” because Bodhisattva Manjusri, a Kinh Öu Ba Ñeá Sa Moân: See Kinh Öu Ba Ñeà Xaù Bodhisattva of wisdom, asked the Buddha about Sa Moân. moral rules for a bodhisattva to practice to attain Kinh Öu Ba Ñeà Xaù Sa Moân: Upatisa-pasine-sutra Buddhahood. The sutra was translated into (skt)—Kinh Ñaïi Quang A La Haùn Öu Ba Ñeà Xaù — Chinese by Sanghabhara. Sutra on Great Light Arhat Upatisa. Kinh Veä Ñaø: Brahmanic canon—Vedic Kinh Öu Ba Li: Upali-sutra (skt)—Kinh noùi veà Dharma—Four Veda Sutras in India—Boán boä kinh Öu Baø Li, moät ñeä töû cuûa ñöùc Phaät, noåi tieáng veà söï Veä Ñaø ôû AÁn Ñoä. hieåu bieát vaø tinh chuyeân veà giôùi luaät cuûa ñöùc Phaät, Kinh Ví Duï Caùi Cöa: See Kinh Thí Duï Caùi Cöa. trong Trung Boä Kinh 56—Sutra on Upali, a Kinh Vò Taèng Höõu: See Vò Taèng Höõu Kinh. disciple of the Buddha, who was famous for his Kinh Vò Taèng Höõu Thuyeát Nhaân Duyeân: knowledge and practice of the Vinaya, Majjhima Abdhuta-dharma—Accounts on miracles Nikaya 56—See Öu Baø Li. performed by the Buddha. Kinh Öu Baø Taéc Giôùi: Upasakasila-Sutra (skt)— Kinh Vieân Giaùc: Engaku-kyo (jap)—Kinh noùi veà Sutra on upasaka precepts—Kinh goàm nhöõng ñieàu “Ñaïi Giaùc Toaøn Haûo.” Kinh ñöôïc moät nhaø sö Taây daïy cho Phaät töû taïi gia teân Thieän Sanh, noùi veà Taïng teân Buddhatrata dòch sang Hoa ngöõ naêm 693. nhöõng giôùi luaät neân giöõ gìn cho moät nam Phaät töû Möôøi hai vò Boà Taùt trong ñoù coù Vaên Thuø vaø Phoå taïi gia, cuõng coøn ñöôïc goïi laø “Thieä n Sanh Kinh.” Hieàn ñaõ nhaän ñöôïc töø ñoù nhöõng chæ daãn veà noäi Kinh ñöôïc Ngaøi Ñaøm Voâ Saùm dòch ra Haùn töï — dung ñaïi giaùc toaøn haûo. Kinh Vieân Giaùc coù aûnh The sutra contains Buddha’s teachings for Sujata, höôûng quyeát ñònh tôùi Thieàn Toâng Trung Quoác vaø mentioned precepts observed by a layman. The Nhaät Baûn—Sutra Of Perfect Enlightenment, a sutra is also called “Sujuta-Sutra” and was sutra that indicates the “perfect enlightenment.” It translated into Chinese by T’an-Wu-Ch’an. was translated into Chinese in 693 by a Tibetan Kinh Öu Ñaø Di: Udayi

sutta (p)—Sutra about monk named Buddhatrata. In it twelve Udayin, Anguttara Nikaya V.159—Taêng Nhaát A bodhisattvas, among them Manjusri and Haøm V.159. Samantabhadra, are instructed in the nature of Kinh Öu Ñaøm Ba La Sö Töû Hoáng: Udumbarika- perfect enlightenment. This sutra had great Simhanada-suttanta (p)—Sutra on A Lion’s roar influence on both Chinese and Japanese Zen. under the Udumbara Tree. Kinh Vieän Hoä Quoác Thieàn Sö (1094-1146): Kinh Öu Ñieàn Sôû Vaán: Udaya-manava-puccha Gokuko-Keigen (jap)—Kokyu-Joryu (jap)— (p)—Kinh Öu Ñieàn hoûi veà Ma Naïp Tieân, ñöùc Phaät Ching-yuan Hu-kuo (Wade-Giles Chinese)—Thích Ca Nhö Lai trong tieàn kieáp khi coøn ñang ôû Jingyuan Huguo (Pinyin Chinese)—Teân cuûa moät ñòa vò coõi ngöôøi, trong kinh Töông Öng Boä V.13— vò thieàn sö Trung Hoa thuoäc doøng Döông Kyø cuûa

phaùi Laâm Teá. Thieàn sö Hoä Quoác Kinh Vieän laø ñeä delusion, in enlightenment one recognizes the töû cuûa thieàn sö Vieân Ngoä. Sau khi xuaát gia luùc coøn delusion within enlightenment and the treû, Hoä Quoác Kinh Vieän theo toâng phaùi Thieân enlightenment within delusion. When Thai, nhöng ba naêm sau, oâng ñaõ töø boû Thieân Thai enlightenment and delusion are both ñeå tu taäp thieàn ñònh vôùi thieàn sö Vieân Ngoä. Thieàn forgotten, then one may establish all dharmas sö Hoä Quoác Kinh Vieän laø moät trong nhöõng ñaïi from this place that is without enlightenment dieän ñaõ ñöa doøng truyeàn thöøa xuoáng cho Baïch AÅn and delusion." When Ching-yuan heard this Hueä Haïc, nhaø caûi caùch lôùn cuûa Thieàn Laâm Teá ôû he experienced doubt. But later, when he was Nhaät Baûn—Name of a Chinese Zen master of the hurrying to the Buddha hall, just as he pushed Yogi lineage of Rinzai Zen. Huguo, a disciple of open the door he suddenly experienced vast Yuan-Wu. After entering monastic life as a young enlightenment. He then became Yuan-wu's man, he studied T’ien-T’ai doctrines for three attendant, and during this time his great years, but gave up this pursuit to study under Zen function and skill as a speaker became master Yuan-Wu. Through Master Hu-ch'iu Shao- apparent. Yuan-wu came to regard his as his lung passes the transmission lineage of Zen of primary assistant and presented him with self- Hakuin Zenji, the great renewer of Rinzai Zen in portrait, saying, "During my entire life I've Japan. only espoused 'intractable Zen.' When Moät hoâm, Thieàn sö Kinh Vieän nghe ñöôïc moät someone runs into it, it is like an iron wall. It's vò Taêng ñang ñoïc giaùo thuyeát cuûa Thieàn sö Toå like being snared in a trap with one's feet cut Taâm "Bôûi vì giaùc ngoä ñöôïc thöïc chöùng trong si off, and with entire world closing in with meâ, neân trong giaùc ngoä ngöôø i ta thöøa nhaän coù pitch-like darkness. For years the students si meâ beân trong giaùc ngoä vaø coù giaùc ngoä beân flail about without a knife to cut their way out, trongsi meâ. Khi giaùc ngoä vaø si meâ ñeàu queân, or else they use a diamond hammer to smash thì roài ngöôøi ta coù theå xaùc ñònh chö phaùp töø birds' nests. Finally, if they see my true face, choã naøy khoâng coù giaùc ngoä maø cuõng khoâng coù in an instant they escape from 'self' and si meâ." Khi Kinh Vieän nghe ñeán choã naøy Sö 'other.'" thaáy nghi. Nhöng veà sau naøy, khi Sö voäi vaõ ñi Hoâm khaùc, Thieàn sö Kinh Vieän thöôïng ñöôøng ñeán Phaät ñöôøng, ngay khi vöøa môû caùnh cöûa thì daïy chuùng:

"Khi laõo giaø Thích Ca ñaûn sanh, Sö hoaùt nhieân giaùc ngoä lôùn. Roài Sö trôû thaønh vôùi moät tay chæ leân trôøi vaø tay khaùc chæ xuoáng thò giaû cuûa Thieàn sö Vieân Ngoä, vaø trong thôøi ñaát, noùi: 'Thieân thöôïng Thieân haï duy ngaõ ñoäc gian naøy ñaïi cô ñaïi duïng cuûa Sö nhö moät nhaø toân.' Veà sau naøy ñaïi sö Vaân Moân noùi: 'Neáu laõo thuyeát giaûng trôû neân roõ reät. Vieân ngoä xem Sö Taêng coù maët ôû ñoù, vì söï an bình cuûa thieân haï nhö laø ngöôøi phuï taù chính vaø ñaõ ñöa ra cho Sö laõo Taêng seõ ñaùnh laõo aáy ñeán cheát roài cho choù thaáy hình aûnh cuûa chính Sö nhö sau: "Trong aên thòt.' Coù ngöôøi khoâng ñoàng tình vôùi Vaân suoát cuoäc ñôøi cuûa laõo Taêng ñaõ keát vôùi 'Thieàn Moân. Nhöng neáu chuùng ta vinh danh chö Toå, khoù trò.' Khi coù ai ñi vaøo noù thì noù gioáng nhö thì chaéc chaén chuùng ta phaûi vinh danh Vaân moät böùc töôøng saét. Noù cuõng nhö vöôùng trong Moân, coù ñuùng vaäy khoâng? Vì theá chuùng ta baãy vôùi moät chaân bò caét lìa, vaø caû theá giôùi vinh danh Vaân Moân caùi gì? Khoâng phaûi laø ñang ñoùng laïi toái ñen nhö trong bình vaäy. phaàn gieát, coù ñuùng vaäy khoâng? Chuùng ta coù Trong nhieàu naêm ñaäp nhö ñaäp luùa voøng quanh caûm thaáy vui khi Sö khoâng laøm ñöôïc ñieàu ñoù? chöù khoâng coù dao ñeå caét ñöùt maø tìm ñöôøng ra, Hoâm nay, laõo Taêng nhaäm chöùc truï trì ôû Nam hoaëc giaû hoï duøng buùa kim cang ñeå ñaäp vôõ toå Ninh ñaây, laoõ Taêng phaûi nhaân töø. Neáu laõo chim. Cuoái cuøng, neáu hoï thaáy chaân dieän cuûa Taêng khoâng nhaân töø, thì roài con ngöôøi khaép laõo Taêng, trong moät khoaûnh khaéc hoï troán ñaïi ñòa seõ phaûi caàu xin ñöôïc tha maïng. Neáu thoaùt khoûi 'töï' vaø 'tha.'"—One day, Zen master ñaïi söï tröôùc chuùng ta khoâng theå naém baét ñöôïc, Ching-yuan overheard a monk reading a thì laõo Taêng seõ cuøng ñi vôùi oâng tôùi Phaät ñieän teaching by Zen master Sixin that said, vaø chuùng ta seõ thay phieân nhau ñaùnh laõo "Because enlightenment is realized in Thích Ca! Taïi sao laïi nhö vaäy? Bôûi vì neáu

maáy oâng khoâng nghe ñöôïc chaân Ñaïo, thì Kinh Voâ Löôïng Nghóa: Sutra of Infinite chuyeän laøm sai luaät ñaâu coù toäi tình gì."— Meaning—Kinh ñöôïc soaïn nhö laø phaàn “Daãn Another day, Zen master Ching-yuan entered Nhaäp Dieäu Phaùp Lieân Hoa.” Kinh noùi veà giaùo lyù the hall and addressed the monks, saying, vaø yù nghóa voâ löôïng cuûa Phaät phaùp duøng ñeå caét ñöùt "When old Sakyamuni was born, with one voâ bieân phieàn naõo. Kinh ñöôïc Ngaøi Ñaøm Ma Giaø hand he pointed at heaven and with the other Ña Gia Xaù dòch sang Haùn töï—The sutra was he pointed at the earth, and then he said, 'I composed as an “Introduction to the Wonder alone am the honored one.' Later, the great Lotua Sutra.” The sutra stressed that only the teacher Yunmen said, 'If I had been there and infinite doctrine and meaning of the Buddha’s seen that, then for the sake of peace in the teachings can be used to cut off countless world I would have beaten him to death and afflictions. The sutra was translated into Chinese fed him to the dogs.' There are people who by Dharmagatayasas. don't go along with that. But if we are going to Kinh Voâ Löôïng Quang: Sutra of Infinite Light. honor the ancestors then we certainly honor Kinh Voâ Löôïng Thoï: Sukhavativyuha Sutra Yunmen, right? So what is it we honor about (skt)—Moät trong ba boä kinh chuû yeáu cuûa tröôøng Yunmen? Not the killing part,

right? Aren't we phaùi Tònh Ñoä. Coù hai baûn vaên, moät ngaén moät daøi. glad he couldn't do that? Today, assuming the Kinh baét ñaàu baèng cuoäc ñoái thoaïi giöõa Phaät A Di abbacy here at Nanming, I must be lenient. If Ñaø vaø Phaät Thích Ca. Ñöùc Thích Ca ngôïi khen I'm not lenient, then people across the great Ñöùc Di Ñaø vôùi coõi Tònh Ñoä trang nghieâm vaø Ñöùc earth will all have to beg for their lives. If the A Di Ñaø taùn thaùn Ñöùc Thích ca thaønh töïu coâng ñöùc great matter before us cannot be grasped, khoù thaønh töïu nôi coõi Ta Baø nguõ tröôïc aùc theá. Kinh then I'll go with you all up to the Buddha hall ñöôïc Ngaøi Khöông Taêng Khaûi dòch sang Haùn töï — and we'll all take turns giving him a beating! Sutra of Infinite Life, one of the three basic sutras Why? Because if you don't hear the true Way, of the Pure Land school. It exists in two forms: then acting against the rules is not a The Longer and the Short Form of Amitabha transgression." Sutras. It begins with a dialogue between Thieàn sö Kinh Vieän bò beänh. Sö thænh Thieàn Sakyamuni Buddha and Amitabha Buddha. sö ÖÙng ôû An Hoøa ñeán töø Töï vieän Taây Saûnh ñeå Sakyamuni praises Amitabha with his Adorned xöû lyù truï trì. Sö ñöa cho Thieàn sö ÖÙng nhöõng Pure Land, while Amitabha praises Sakyamuni chæ thò veà coâng vieän laøm nhö moïi chuyeän ñeàu Buddha that he had achieved unbelievable merits bình thöôøng vaäy. Laøm xong, Sö naém tay laïi and virtues in the Saha world with the five roài thò tòch. Sau leã traø tyø, ngöôøi ta thaáy trong defilements and all evil worlds. The sutra was soá xaù lôïi cuûa Sö coù raêng, löôõi vaø caùi naém tay. translated into Chinese by Samghavarman. Thaùp cuûa Sö ñöôïc ñaët ôû phía ñoâng töï vieän Kinh Voâ Löôïng Thoï Öu Ba Ñeà Xaù Nguyeän Sanh ngay phía tröôùc hang Löu Nguyeân (?). Luùc aáy Keä: Kinh ñöôïc vieát bôûi ngaøi Theá Thaân, ñònh nghóa Sö 53 tuoåi—Zen master Ching-yuan became yù töôûng caên baûn veà giaùo thuyeát tha löïc —Discourse ill. He invited Zen master Ying An-hua to on the Pure Land with hymn of birth, an important come from the Western Hall Monastery and Pure Land work by Vasubandhu, which denotes act as head monk. He gave him instructions the basic idea of the other-power teaching. about temple affairs as though everything was Kinh Voâ Minh: Avijja-sutta (p)—Sutra on normal. He then formed his hand into a fist ignorance. and passed away. After his cremation, it was Kinh Voâ Ngaõ Töôùng: Anattalakkhana-sutta (p)— found that among his sacred relics the flames Sutra of the characteristics of non-ego—Sutra on did not consume his teeth, his tongue, and his not-self characteristics. right fist. His stupa was placed east of the Kinh Voâ Thoï Kyù: Avyakata-samyutta (p)—Sutra temple in front of Liu-yuan Cave. He was on not being designated—Trong Töông Öng Boä fifty-three years of age. 44—Sutra on not declaring anything, in the Samyutta nikaya 44.

Kinh Voâ Thuûy: Anamtagga-pariyaya-katha Kinh Y: AÙo coù ghi cheùp kinh ñieån treân ñoù, duøng (skt)—Kinh noùi veà thôøi khoâng coù baét ñaàu—Sutra ñeå maëc cho ngöôøi cheát—The garment with sutras on the beginningless time. in which the dead were dressed, so called because Kinh Voâ Thöøa Töï: Aputtaka-sutta (p)—Kinh noùi it had quotations from the sutras written on it. veà vieäc khoâng coù ngöôøi noái doøng truyeàn thöøa, Kinh YÙ: YÙ nghóa cuûa moät ñoaïn kinh—Meaning of trong

Töông Öng Boä Kinh, III. 19-20—Sutra on the passage of a scripture. heirlessness, in the Samyutta-nikaya, III. 19-20. Kính: Kinh Voâ Thöôøng: Anicca-sutta (p)—Sutra on 1) Ñöôøng kính: A diameter. impermanence. 2) Kieáng: Adarsa (skt)—Taám kieáng—A mirror. Kinh Voâ Traùnh Phaân Bieät: Anaravibhanga- 3) Kính troïng: To respect—Respectable— suttam (p)—Sutra on discrimination without strife. Respectful—Reverence. Kinh Voâ Ueá Nhieãm: Anangana-suttam (p)—Sutra 4) Theå töôùng boån giaùc coù boán nghóa töông töï nhö on without blemishes. moät caùi kính—The four resemblances Kinh Voâ UÙy: Abhaya-sutta (p)—Sutra on between a mirror and the bhutatathata in the Fearlessness. Awakening of Faith—See Töù Kính. Kinh Voâ Vaán Töï Thuyeát: Udana—Kinh A Di Kính AÙi: Ñaø—An Exposition of Dharma by the Buddha 1) Kính troïng vaø thöông yeâu: To respect and to without awaiting questions or requests from his love—Reverence and love—Reverent love. disciples—Amitabha Sutra. 2) Moät trong töù ñaøn phaùp cuûa toâng Chaân Ngoân: Kinh Vu Lan Boàn: The Ullambana Sutra—Kinh One of the four kinds of altar-worship of the ñöôïc Ngaøi Truùc Phaùp Hoä dòch sang Haùn töï—The Shingon sect. sutra was translated into Chinese by Kính AÙi Hoä Ma: Ñöôïc söï thöông yeâu hoä trì cuûa Dharmaraksa—See Ullambana. chö Phaät vaø chö Boà Taùt, moät trong naêm loaïi Hoä Kinh Vuõ Vaân Thieân: Valahaka-samyutta (p)— Ma—To obtain the loving protection of the Töông Öng Boä 32—Sutra on Rain-Cloud devas, Buddhas and Bodhisattvas, one of the five kinds of Samyutta Nikaya 32. braziers—See Nguõ Chuûng Hoä Ma. Kinh Vöông Töû Voâ UÙy: Kinh Voâ UÙy Boà Taùt, vò Kính AÙi Phaùp: Kyoaiho (jap)—Vasikarana Boà Taùt khoâng sôï haõi, voâ sôû uùy, Trung Boä Kinh (skt)—Dharmas of reverence and love—Dharmas 58—Sutra on Fearless Bodhisattva, Majjhima of reverent love—Tu phaùp caàu ñaûo cho mình vaø Nikaya 58. ngöôøi ñöôïc chö Phaät vaø Boà Taùt aùi hoä (thöông yeâu Kinh Vöôït Qua Doøng Boäc Löu: Ogha-tarana- vaø hoä trì)—Seeking the love and protection of sutta (p)—Sutra on crossing the flood. Buddhas and Bodhisattvas for self and others. Kinh Xaù Lôïi Phaát: Sariputta-sutta (p)—Töông Kính Baïch Hoøa Thöôïng: Baïch Hoøa Thöôïng— Öng Boä IV.16—Sutra to Sariputra, Samyutta Revered Sir. Nikaya IV.16. Kính Coác: Göông soi boùng mình hay hang voïng Kinh Xuaát Dieäu: Avadanas-sutra (skt)—A Ba Ñaø tieáng ñoäng, ví vôùi söï caûm öùng cuûa Ñöùc Phaät vaø Na Kinh—Kinh noùi veà nhöõng chuyeän ñaùng nhôù; chuùng sanh—Mirror and gully, reflection and phaàn thöù saùu trong 12 phaàn cuûa kinh ñieån, choïn echo, i.e. the response of the Buddhas to prayers. laáy yeáu nghóa cuûa caùc kinh, ñeå dieãn thuyeát phoâ Kính Danh Ñaïo Phoù: Kyosei-Dofu (jap)—Name baøy cho ngöôøi sau—Stories of memorable deeds; of a monk—See Kính Thanh Ñaïo Phoù Thieàn Sö. the sixth of the twelve sections of the canon, Kính Ñieàn: Ngoâi ruoäng cung kính, nghóa laø leã kænh consisting of parables of comparisons. vaø hoä trì Tam Baûo, Phaät, Phaùp, Taêng thì seõ ñöôïc Kinh Xuaát Gia: Pabbajja-sutta (p)—Sutra on the taêng theâm phöôùc ñöùc—The field of reverence, i.e. 'going forth'. worship and support the Buddha, Dharma, and Kinh Xuùc Chaïm: Phassa-sutta (p)—Töông Öng Sangha as a means to obtain blessing. Boä XXXVI.10—Sutra on contact, Samyutta Kính Hoa Thuûy Nguyeät: Hoa trong kieáng,

traêng Nikaya XXXVI.10. döôùi nöôùc, yù noùi khoâng coù thöïc chaát, khoâng coù thöïc, hay thieáu caên baûn vöõng chaéc—Flowers in a

mirror and the reflection of the moon in the water, cuoäc soáng.' Ñöøng troâng chôø coâng phu tu haønh i.e., insubstantial, no real, lacking solidity or cuûa baïn luoân suoâng seû, khoâng trôû ngaïi. Khoâng substance. coù chuùt thöû thaùch, taâm thöùc ñi tìm giaùc ngoä coù Kính Hö Thieàn Sö (1849-1912): Kyong Ho Zen theå seõ laïc höôùng. Neân coù baäc coå ñöùc noùi raèng: Master—Teân cuûa moät vò Thieàn sö Ñaïi Haøn, soáng 'Haõy ñaït ñeán giaûi thoaùt giöõa muoân vaøn nhieãu giöõa theá kyû XIX vaø ñaàu theá kyû XX—Name of a loaïn.'"—Zen Master Kyong Ho said: "Great Korean Zen master who lived in between the trees have great uses; small trees have small nineteenth and twentieth centuries. uses. Good and bad can all be used in their Moät hoâm, Mang Gong vaø Thieàn sö Kính Hö own way. None are to be discarded. Keep ñang ñi daïo trong röøng thì bò moät côn möa raøo both good and bad friends. You mustn't reject aäp ñeán. Hai ngöôøi vaøo truù möa trong moät caùi anything. This is true Buddhism. For true hang vôùi nhöõng khoái ñaù lôùn. Khi côn möa vöøa Buddhist practitioners, dont' wish for perfect döùt, Kính Hö vaãn nhìn chaêm chaêm vaøo moät health. In perfect health there is greed and taûng ñaù lôùn treân ñaàu hoï. Mang Gong caûm thaáy wanting. So an Ancient said, 'Make good hôi baát an, beøn hoûi: "Baïch Ñaïi Sö, sao ngaøi cöù medicine from the suffering of sickness.' nhìn maõi taûng ñaù aáy?" Kính Hö ñaùp: "Ta e Don't hope for a life without problems. An raèng noù seõ rôi xuoáng ñaàu chuùng ta." "Laøm sao easy life results in a judgmental and lazy taûng ñaù lôùn ñoù rôi ñöôïc?" Mang Gong hoûi, mind. So an Ancient said, 'Accept the buïng raát ngaïc nhieân. Kính Hö ñaùp: "Nôi an anxieties and difficulties of this life.' Don't toaøn nhaát laø nôi nguy hieåm nhaát."—One day, expect your practice to be always clear of Mang Gong and Zen master Kyong Ho were obstacles. Without hindrances the mind that walking through a forest and got caught in a seeks enlightenment may be burnt out. So an sudden downpour. They took shelter in a kind Ancient once said, 'Attain deliverance in of cave built with large rocks. No sooner were disturbances.'" they out of the rain when Kyong Ho started Kính Leã: Apacayana (skt)—Vandani (skt)—Cung glancing upward at the large rock over their kính leã baùi Phaät Phaùp Taêng (theo Nghóa Laâm heads again and again. This made Mang Gong Chöông, cöû chæ chí thaønh cung kính goïi laø kính, a little uneasy. He asked, 'Sunim, why do you nghi thöùc theo ñuùng khuoân pheùp goïi laø leã. Kính leã keep looking up at that rock?' 'I'm afraid the coøn khôi daäy loøng thanh tònh taïo taùc nghieäp thuø rock might fall down on us.' 'How is that big thaéng nöõa)—Paying reverence, worship—To rock going to fall?' asked Mang Gong with prostrate oneself with the head at the feet of the surprise. Kyong Ho said, 'The safest place is one reverenced. the most dangerous.'" Kính Leã Ñöùc Theá Toân: Kính leã ñöùc Theá Toân, Thieàn sö Kính Hö daïy: "Caây lôùn duøng cho Ngaøi laø baäc giaûi thoaùt, giaùc ngoä hoaøn toaø —Namo vieäc lôùn, caây nhoû duøng cho vieäc nhoû. Toát vaø Tassa Bhagavato Arahato Samma Sambuddhasa. xaáu ñeàu coù coâng duïng rieâng. Khoâng coù gì This is a formula of homage to the Buddha. ñaùng vöùt boû. Haõy giöõ laïi caùc baïn toát

cuõng nhö Kính Ngöôõng Thaàn Thaùnh: Para-bhakti (skt)— caùc baïn xaáu. Ñöøng vöùt boû caùi gì. Ñoù laø ñaïo Supreme love of gods. Phaät chaân chính. Ñoái vôùi haønh giaû chaân chính, Kính Ngöôõng Thaày: Guru-bhakti (skt)— ñöøng ao öôùc coù ñöôïc moät söùc khoûe hoaøn haûo. Surrender to the guru. Moät söùc khoûe hoaøn haûo luoân ñi keøm vôùi loøng Kính Sôn: Moät ngoâi töï vieän coå taïi Linh An Hieån, tham vaø ham muoán. Neân coù baäc coå ñöùc noùi thuoäc tænh Trieát Giang—An ancient monastery at raèng: 'Haõy bieán nhöõng ñau khoå cuûa beänh taät Ling-An-Hsien, Che-Kiang. thaønh löông döôïc.' Ñöøng troâng mong coù moät Kính Sôn Nhaát Thoác Phaù Tam Quan: Ch'in Shan cuoäc soáng yeân bình. Moät cuoäc soáng yeân bình "A single arrowhead smashing three barriers"— deã daøng phaùt sinh moät taâm thöùc öa pheâ phaùn See Nhaát Phoác Phaù Tam Quan. vaø löôøi bieáng. Neân coù baäc coå ñöùc noùi raèng: Kính Sôn Phaùi: Ching-shan Zen Sublineage— 'Haõy chaáp nhaän nhöõng lo aâu vaø khoù khaên cuûa Kính Sôn laø teân cuûa moät Thieàn phaùi phuï do Thieàn

sö Phaùp Khaâm Kính Sôn saùng laäp vaøo khoaûng giöõa Töôûng cuõng neân chuù yù ôû ñaây laø coù moät vaên bia theá kyû thöù VIII. Trong khi Ngöu Ñaàu Sôn Phaùi vaø khaùc coøn toàn taïi ñöôïc vieát bôûi Lyù Caùt Phuû cho Phaät Quaät Phaùi haàu nhö khoâng ñeå cho coù caùi nhìn Phaùp Khaâm bao goàm lôøi phaùt bieåu sau ñaây veà ñaëc saùng toû vaøo trong nhöõng thöïc teá lòch söû cuûa hoï maø tính cuûa Ngöu Ñaàu Toâng: "Sau söï dieät ñoä cuûa Nhö chæ cho chuùng ta moät caùi nhìn thoaùng qua nhaát vaøo Lai thì taâm aán ñöôïc tieáp noái truyeàn thöøa qua 28 vò thôøi giaùo phaùp cuûa hoï, thì hai doøng phuï khaùc cuûa Toå cho ñeán Boà Ñeà Ñaït Ma, ngöôøi ñaõ truyeàn baù ñaïi Ngöu Ñaàu toâng ñöôïc bieát ñeán raát nhieàu chi tieát phaùp roäng raõi vaø truyeàn noù laïi cho caùc ñeä töû sau hôn. Thaät vaäy, cuoäc ñôøi cuûa Kính Sôn Phaùp Khaâm naøy. Ñaàu tieân nhöõng ñeä töû sau naøy töï hôïp thaønh ñeàu ñöôïc bieát ñeán nhôø nhöõng vaên bia daøi ñöôïc baûo hai toâng 'Baéc' vaø 'Nam'. Hôn nöõa, trong ñôøi thöù ba toàn trong Quaùn Ñöôøng Vaên (toaøn boä taùc phaåm ñôøi keå töø Toå Boà Ñeà Ñaït Ma, phaùp ñöôïc truyeàn cho nhaø Ñöôøng). Taùc phaåm ñaàu tieân trong caùc taùc Ñaïo Tín. Ñaïo Tín truyeàn cho Phaùp Dung, Phaùp phaåm naøy noùi rieâng laø moät taøi lieäu cöïc kyø quan Dung truyeàn cho Thieàn sö Haïc Laâm Maõ Toá troïng cho noäi dung giaùo phaùp vaø chi tieát tieåu söû, (Huyeàn Toá), vaø Maõ Toá truyeàn cho Kính Sôn Phaùp Hôn nöõa, nhieàu ñeä töû cuûa oâng ñöôïc bieát ñeán qua Khaâm hay Thieàn sö Quoác Nhaát. Ñaây laø moät giaùo nhöõng bia vaên vaø nhöõng taøi lieäu ñöông thôøi khaùc. phaùp rieâng bieät beân ngoaøi cuûa hai toâng 'Baéc vaø Maëc daàu coù nhöõng maâu thuaãn beân trong vaø nhöõng Nam'."—Name of a Zen Sublineage, which was vaán ñeà khaùc laøm cho nhöõng nguoàn taøi lieäu naøy founded by Zen master Fa-ch'in Ching-shan in the khoâng theå söû duïng ñöôïc cho caùc muïc ñích hieän taïi, middle of the eighth century. Whereas the "Mount nhöng chính söï hieän höõu toàn taïi cuûa caùc maâu thuaãn Niu-t'ou" and the "Fo-k'u" sublineages allow vaø nhöõng vaán ñeà khaùc trong töï thaân chuùng ñaõ laø virtually no insight into their historical realities moät ñaàu moái quan troïng cho vai troø coù theå coù cuûa and only the slightest glimpse at their

teachings, Ngöu Ñaàu Toâng. Trong taát caû caùc ñeä töû cuûa Phaùp the othe two sublineages of the Niu-t'ou School Khaâm, nghóa laø trong moät soá ít ngöôøi coù tieåu söû are known in much greater detail. Indeed, the life ñöôïc bieát ñeán, Suøng Hueä cuûa chuøa Chöông Tín ôû of Ching-shan Fa-ch'in is known through lengthy Tröôøng An khoâng gì nghi ngôø laø ñeä töû loãi laïc nhaát epitaphs preserved in the Ch'uan T'ang Wen trong ñôøi cuûa Phaùp Khaâm. Beân caïnh ñoù, söï tieáp (Complete Writings of the T'ang Dynasty). The xuùc giao thieäp vôùi Maõ Toå vaø Thaïch Ñaàu Hy Thieân first of these in particular is an extremely vaãn ñöôïc tieáp tuïc nhö thôøi cuûa Thieàn sö Huyeàn Toá, important document for its doctrinal contents and nhöng söï thaêm vieáng thaønh coâng ñeán vôùi trieàu ñình biographical detail. In addition, several of the hoaøng gia cuûa Phaùp Khaâm cuõng heát söùc quan students of each man are known through epitaphs troïng. Vaøi thaäp nieân tröôùc ñoù, moät cuoäc thaêm and other contemporary material. Although there vieáng nhö vaäy coù theå ñaõ coù cô duyeân troïng yeáu are internal contradictions and other problems that trong söï thaønh laäp moät toâng phaùi Phaät giaùo; chuùng make some of these sources unusable for the ta coù theå chæ laáy laøm laï raèng chuû tröông chia khu present purposes, the very existence of these vöïc chính trò trong nhöõng vuøng töï trò môùi cuûa xaõ contradictions and other problems is in itself an hoäi Trung Hoa sau cuoäc noåi loaïn cuûa töôùng An important clue to the eventual role of the Niu-t'ou Loäc Sôn ñaõ thay ñoåi maïnh meõ aûnh höôûng cuûa söï School. Of all of Fa-ch'in's disciples, that is, of the uûng hoä cuûa hoaøng gia. Ngoaøi ra, Phaùp Khaâm coøn few whose biographies are known, Ch'ung-hui of coù moät vaøi ñeä töû maø sau ñoù ñaõ theo hoïc vôùi caùc Chang-hsin Temple in Ch'ang-an was no doubt the Thieàn sö noåi tieáng khaùc nhö Phuïc Ngöu Töï Taïi, most prominent during his own lifetime. Besides, Thieân Hoaøng Ñaïo Ngoä, vaø coù leõ Döôïc Sôn Duy the contact with Ma-tsu and Shih Tou Hsi Hsien is Nghieãm. Treân thöïc teá, khuynh höôùng naøy khoâng bò continued here as under the time of Zen master giôùi haïn ñoái vôùi Kính Sôn phaùi cuûa Ngöu Ñaàu Hsuan-su, but Fa-ch'in's successful visit to the Toâng, vì ñeä töû cuûa Huyeàn Toá laø Sieâu Ngaïn vaø ñeä imperial court is also of great significance. töû cuûa Hueä Trung laø Phuø Dung Thaùi Duïc caû hai Several decades earlier, such a visit would have ñeàu hoïc döôùi Maõ Toå Ñaïo Nhaát. Taát caû nhöõng chi been of cardinal importance in the establishment tieát naøy chöùng minh cho chuùng ta thaáy Thieàn phaùi of a Buddhist School; one can only wonder how Kính Sôn raát thònh haønh keå töø ñaàu theá thöù VIII. drastically the new regionalism of Chinese society

after the An Lu-shan rebellion had changed the Huyeàn Toá heát söùc neå phuïc vôùi ngöôøi ñeä töû môùi cuûa impact of imperial support. In addition, some mình, nhöng Phaùp Khaâm roõ raøng laø chæ ôû laïi vôùi practitioners became students of Fa-ch'in only to thaày mình trong moät thôøi gian ngaén maø thoâi. Theo study under other famous masters at a later time: vaên bia cuûa oâng thì naêm 741, oâng ñeán chuøa cuûa Fu-niu Tzu-tsai, T'ien-huang Tao-wu, and perhaps, Huyeàn Toá luùc 28 tuoåi, sau ñoù oâng ñaõ rôøi ñi vaø Yao-shan Wei-yan. Actually, this tendency was choïn choã cö truù ôû Kính Sôn, naèm veà phía Nam, not limited to the Ching-shan Zen Sublineage of

thuoäc huyeän Dö Haøng, tænh trieát Giang, khoâng thoï the Niu-t'ou School, for Hsuan-su's student Chao- cuï tuùc giôùi maõi cho tôùi naêm 743 ôû tuoåi 30. Theo an and Hui-chung's student Fu-jung T'ai-yu both Toáng Cao Taêng Truyeän, Phaùp Khaâm thoï cuï tuùc studied under Ma-tsu Tao-i. All these details giôùi tröôùc khi rôøi khoûi Huyeàn Toá, nhöng laïi khoâng prove to us that the Ching-shan Zen Sublineage noùi gì veà khoaûng thôøi gian tu taäp cuûa Phaùp Khaâm flourished from the beginning of the eighth döôùi vò thaày aáy. Daàu sao ñi nöõa, khi Phaùp Khaâm century. It should be noted here that there exists baét ñaàu ñi theo con ñöôøng rieâng cuûa mình, thì coù another epitaph that was written by Li Chi-fu for leõ lôøi khuyeân duy nhaát maø Huyeàn Toá ñaõ ban cho Fa-ch'in which contains the following statement on oâng laø "Haõy theo tröïc giaùc cuûa rieâng con vaø haõy the identity of the Niu-t'ou School: "After the döøng laïi khi con ñeán moät ñöôøng taét." Cuoái cuøng thì extinction of the Tathagata the mind-seal was Phaùp Khaâm choïn choã cö nguï treân moät ngoïn nuùi transmitted successively through twenty Patriarchs ñöôïc moät tieàu phu cho laø "ñöôøng taét", vaø vì theá maø to Bodhidharma, who propagated the great oâng coù teân laø Kính Sôn. Cuõng theo Toáng Cao Taêng teaching widely and bequeathed it to later Truyeän, vaøo khoaûng nhöõng naêm 766 hay 768, students. At first those later students formed Phaùp Khaâm ñöôïc vua Thaùi Toâng trieäu vaøo trieàu themselves into the two schools of 'North' and ñình. Nhaø vua long troïng tieáp ñoùn ngaøi vaø kính caån 'South.' Also, in the third generation from hoûi veà giaùo phaùp. Gaàn moät ngaøn quan laïi ñaõ ñeán Bodhidharma, the Dharma was transmitted to thaêm vieáng Sö moãi ngaøy. Thaät vaäy, ba cuoäc trao Dhyana Master Tao-hsin. Tao-hsin transmitted it ñoåi ñaøm thoaïi ngaén thuoäc loaïi raát môùi laï giöõa to Dhyana Master Niu-t'ou Fa-jung, Fa-jung Phaùp Khaâm vaø nhöõng cö só heát söùc loãi laïc nhö theá transmitted it to Dhyana Master Ho-lin Ma-su ñöôïc ghi cheùp laïi trong moät taùc phaåm tieàn theá kyû (Hsuan-su), and Ma-su transmitted it to Ching- thöù IX: Ñöôøng Quoác Sö Boá cuûa Lyù Trieäu. Sau ñoù, shan Fa-ch'in or Dhyana Master Kuo-i. This is a Phaùp Khaâm yeâu caàu vaø ñöôïc chaáp thuaän cho trôû separate teaching outside of the two schools of veà chuøa cuûa mình, nhöng chæ sau khi oâng ñöôïc ban North and South." taëng danh hieäu Quoác Nhaát Ñaïi Sö, vaø chuøa cuûa Kính Sôn Phaùp Khaâm Thieàn Sö (714-792): Zen oâng ñöôïc ban teân chính thöùc laø chuøa Kính Sôn. master Ching-shan Fa-ch'in—Khoâng nghi ngôø gì Danh hieäu Phaùp Khaâm ñöôïc cho laø ñaët ra bôûi moät caû, Kính Sôn Phaùp Khaâm laø ñeä töû chính cuûa Thieàn trong nhöõng ngöôøi noái phaùp cuûa Hueä Naêng laø Nam sö Huyeàn Toá, Kính Sôn raát noåi tieáng ôû trieàu ñình Döông Hueä Trung Quoác Sö. Trong chuyeán ñi töø vua Thaùi Toâng, vaø nhöõng ñeä töû cuûa Kính Sôn coù Tröôøng An trôû veà chuøa, oâng ñaõ ñem taát caû ñoà cuùng tieáng quan heä roäng raõi vôùi Maõ Toå Ñaïo Nhaát vaø döôøng phaân phaùt heát, ñeå roài oâng ñöôïc cho laø ñaõ Thaïch Ñaàu Hy Thieân. Phaùp Khaâm hoï Chu, sanh nhaän teân hieäu "Coâng Ñöùc Sôn". Cuõng theo Toáng quaùn ôû Ngoâ quaän Coân Sôn, thuoäc tænh Giang Toâ. Cao Taêng Truyeän, vua Thaùi Toâng ñaõ môøi oâng vaøo Sau khi ñaõ laøu thoâng vaên hoïc coå ñieån Trung Hoa trieàu laàn nöõa vaøo naêm 789, nhöng Phaùp Khaâm thôøi

trai treû, vaøo tuoåi 28 tình côø ñi ngang qua Ñan khöôùc töø lôøi thænh caàu naøy. Sau ñoù, Phaùp Khaâm Döông treân ñöôøng ñeán Tröôøng An, oâng nghe noùi dôøi töø chuøa Kính Sôn sang chuøa Long Höng ôû veà Huyeàn Toá ôû chuøa Haïc Laâm. Phaùp Khaâm beøn Haøng Chaâu vaø thò tòch taïi ñoù vaøo naêm 792— ñeán thaêm vieáng ñaïi sö Huyeàn Toá vaø ñaõ kinh Ching-shan Fa-ch'in was without question Hsuan- nghieäm "moät söï truyeàn thuï ñaày ñuû maät aán cuûa Nhö su's major disciple, who became very prominent at Lai chæ trong khoaûng moät thoaùng choác" ngay trong the Court of Emperor Tai-tsung and whose buoåi gaëp gôõ ñaàu tieân cuûa mình, oâng caïo toùc vaø trôû students are notable for their extensive contact thaønh ñeä töû cuûa Huyeàn Toá ngay ngaøy hoâm ñoù. with Ma-tsu Tao-i and Shih-t'ou Hsi-ch'ien. Fa-

ch'in's lay surname was Chou and his native place that he supposedly received the nickname of Wu-chun K'un-shan in Wu district, Kiangsu "Kung-te shan" (Merit Mountain). Also according province. Having mastered the Chinese classics in to the Sung Kao Seng Chuan, Emperor Tai-tsung his youth, at age twenty-eight he happened to be invited him to court again in 789, but Fa- passing through Tan-yang on his way to Ch'ang-an ch'indeclined the offer. At the end of his life, Fa- when he heard of Hsuan-su at Ho-lin Temple. He ch'in moved from Ching-shan Temple to the Lung- went to visit the great master and experienced a hsing Temple in Hang-chou, and he passed away "complete transmission of the secret seal of the there in 792. Tathagata in a single moment" during his very first Kính Sôn Phaät Giaùm Thieàn Sö: Bushun shiban encounter, shaving his head and becoming a (jap)—Mujun shiban (jap)—Wu-chun Shih-fan— disciple that very day. Hsuan-su is supposed to See Voâ Chuaån Sö Phaïm Thieàn Sö. have been extremely impressed with his new Kính Sôn Toâng Caûo Thieàn Sö: Thieàn sö Ñaïi Hueä disciple, but Fa-ch'in apparently stayed with his Toâng Caûo (1089-1163)—Zen master Ta-Hui- teacher for only a short time. According to his Zong-Kao—See Toâng Caûo Ñaïi Hueä Thieàn Sö. epitaph, in 741, he arrived at Hsuan-su's temple at Kính Thanh Ñaïo Phoù Thieàn Sö (863/or 68-937): age twenty-eight, then left and took up residence Kyosei-Dofu (jap)—Ching-ch'ing Tao-fu (Wade- at Mount Ching to the South, Yu-hang district, Giles Chinese)—Jingqing Daofu (Pinyin Chekiang province, not taking the complete Chinese)—Hieän nay chuùng ta coù khaù nhieàu taøi precepts until 743, at the age of thirty. According lieäu chi tieát veà Thieàn sö Kính Thanh Ñaïo Phoù; tuy to the Sung Kao Seng Chuan, Fa-ch'in took the full nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy precepts before leaving Hsuan-su, but it says trong Truyeàn Ñaêng Luïc, quyeån XVIII: Thieàn sö nothing about the length of this study under that Kính Thanh laø ñeä töû cuûa Thieàn Sö Tuyeát Phong master. At any rate, when Fa-ch'in did set out on Nghóa Toàn. OÂng ñeán töø coå thaønh Vónh Gia, naèm his own, the only advice that Hsuan-su would give trong khu vöïc maø baây giôø laø thaønh phoá OÂn Chaâu, him was: "Follow your own intuition and stop tænh Trieát Giang. Vaøo luùc saùu tuoåi, oâng ñaõ töø choái when you reach a by-way." Fa-ch'in eventually aên thòt vaø nhöõng thöùc aên tanh maën. Khi cha meï took up residence on a mountain described to him oâng eùp oâng

phaûi aên caù khoâ, oâng khoâng chòu ñöôïc by a woodcutter as such a "by-way", hence his neân oùi heát ra ngay. Khi coøn raát treû oâng ñaõ vaøo name, Ching-shan. Also according to the Sung chuøa Khai Nguyeân, nôi oâng ñaõ thoï cuï tuùc giôùi. Veà Kao Seng Chuan, in around 766 or 768, Fa-ch'in sau naøy oâng haønh cöôùc du phöông ñeán Phuùc Kieán, was summoned to court by Emperor Tai-tsung. nôi oâng gaëp Tuyeát Phong Nghóa Toàn treân nuùi The King offered him a solemn welcome and Töôïng Coát. OÂng trôû thaønh ñeä töû vaø truyeàn nhaân respectfully asked him questions on the Dharmas. noái phaùp cuûa thieàn sö Tuyeát Phong Nghóa Toàn. Almost a thousand officials were supposed to have OÂng coù naêm ngöôøi noái phaùp. Chuùng ta thaáy teân visited him every day. Indeed, three short oral cuûa oâng trong caùc thí duï 16, 23 vaø 46 cuûa Bích exchanges of a a very novel sort between Fa-ch'in Nham Luïc—Name of a Zen master in the 10th and such extremely prominent laypeople are century. We have pretty much detailed recorded in an early ninteenth century work titled information on Zen Master Ching-ch'ing Tao-fu; "T'ang Kuo-shih pu", written by Li-chao. Later, however, there is some interesting information on Fa-ch'in requested and received permission to him in The Records of the Transmission of the return to his temple, but only after he had been Lamp (Ch’uan-Teng-Lu), Volume XVIII: Zen given the title Kuo-i (First in the Land) Ta-shih master Ching-ch'ing Tao-fu was a disciple of Zen and his temple the official name of Ching-shan master Xuefeng Yicun. He came from ancient Temple. Fa-ch'in's title was supposedly coined by Yongjia, in the dictrict of the modern city of none other than one of Hui-neng's successors, Wenzhou in Zhejiang Province. At the age of six, Nan-yang Hui-chung. During his journey from he refused to eat meat or strong foods. When his Ch'ang-an back to his temple, Fa-ch'in gave away parents forced him to eat dired fish he would all the offerings he received at the royal court, so immediately vomit it up. As a youngster he

entered the Kaiyuan Temple, where he received there anything else to discuss?" Ching-ch'ing ordination. He later traveled to Fujian where he said, "In just this way the master attains it." met Xuefeng Yicun on Elephant Bone Mountain. Xuefeng said, "And how about you?" Ching- He then became a student and dharma successor ch'ing said, "Betraying and killing others." of Hsueh-feng I-ts'un. He had five dharma Moät hoâm, Tuyeát Phong noùi vôùi chuùng raèng: successors. We encounter him in examples 16, 23, "Thaät laø uy nghieâm! Thaät laø vi teá!" Kính and 46 in the Pi-Yen-Lu. Thanh böôùc ra noùi: "Caùi gì uy nghieâm? Caùi gì Trong laàn gaëp gôõ ñaàu tieân vôùi Tuyeát Phong, vi teá?" Tuyeát Phong noùi: "OÂng noùi caùi gì?" Tuyeát Phong hoûi: "OÂng ngöôøi xöù naøo?" Kính Kính Thanh lui laïi roài ñöùng ñoù. Tuyeát Phong Thanh ñaùp: "Con ñeán töø OÂn Chaâu." Tuyeát noùi: "Chuyeän ñoù toân quyù theá naøo? Chuyeän ñoù Phong noùi: "Neáu theá thì oâng laø ñoàng höông vi teá theá naøo?" Kính Thanh noùi: "Ñaïo Phoù con vôùi oâng Nhaát Tuùc Giaùc." Kính Thanh noùi: ñeán ñaây maáy naêm roài, maø chöa töøng nghe Hoøa "Chæ nhö oâng Nhaát Tuùc Giaùc laø ngöôøi xöù naøo Thöôïng chæ daïy baèng caùch naøy." Tuyeát Phong vaäy?" Tuyeát Phong noùi: "Ñaùng aên moät gaäy, noùi: "Maët daàu luùc tröôùc thì khoâng, nhöng nay nhöng thoâi laõo Taêng tha cho."—Upon the first thì coù, caùi maø

laõo Taêng hieån thò ñaây chöa bao meeting with Xuefeng, Xuefeng asked, giôø khieám khuyeát. Vaäy thì coù gì khoù khaên "Where are you from?" Ching-ch'ing said, khoâng?" Kính Thanh noùi: "Khoâng ñaâu! Ñaây laø "From Wenzhou." Xuefeng said, "In that case caùi maø Hoøa Thöôïng chöa töøng daïy, nhöng nay you're from the same village as the Overnight ñaõ ñöôïc trình baøy." Tuyeát Phong noùi: "Vaø noù Guest." Ching-ch'ing said, "But from where ñaõ laøm cho laõo Taêng noùi nhö theá." Töø choã does the Overnight Guest come?" Xuefeng naøy, Kính Thanh tìm ñöôïc cöûa vaøo, vaø noåi baät said, "You deserve a blow from the staff, but trong chuùng hoäi. Thôøi ñoù ngöôøi ta goïi Sö laø I'll let it pass." Tieåu Phoù AÙo Vaûi—One day, Xuefeng said to Moät hoâm, Kính Thanh hoûi Tuyeát Phong: "Nhö the congregation, "So majestic! So subtle!" caùc baäc coå ñöùc, haù chaúng laáy taâm truyeàn Ching-ch'ing came forward and said, "What is taâm?" Tuyeát Phong noùi: "Keå caû chaúng laäp chöõ it that's majestic and subtle?" Xuefeng said, nghóa caâu cuù." Kính Thanh noùi: "Neáu chaúng "What?" Ching-ch'ing retreated and stood laäp chöõ nghóa caâu cuù thì thaày truyeàn theá naøo there. Xuefeng said, "This matter is in this ñöôïc?" Tuyeát Phong ngoài im laëng. Kính way esteemed, in this way subtle." Ching- Thanh leã taï roài lui ra. Tuyeát Phong noùi: "OÂng ch'ing said, "In the years since I came here, coù muoán hoûi laõo Taêng moät caùi gì khaùc I've never heard the master give instruction in khoâng?" Kính Thanh noùi: "Toát hôn laø Hoøa this manner." Xuefeng said, "Although I have Thöôïng neân hoûi con." Tuyeát Phong noùi: "Neáu not done so, what is now revealed has never laø nhö vaäy, thì coøn gì nöõa ñeå luaän baøn?" Kính been lacking. Is there any difficulty?" Ching- Thanh noùi: "Baèng caùch naøy thì Hoøa Thöôïng ch'ing said, "None at all! This is what the ñöôïc ñaáy." Tuyeát Phong noùi: "Coøn oâng thì master has not taught, but what has been sao?" Kính Thanh noùi: "Coâ phuï vaø gieát ngöôøi present." Xuefeng said, "And it makes me khaùc thoâi."—One day, Ching-ch'ing asked speak thus." From this, Ching-ch'ing found an Xuefeng, "Didn't the virtuous of old use mind entrance, and more over gained prominence to transmit mind?" Xuefeng said, "Nor did in the congregation. At that time he was they establish written or spoken words." called "Little Patch-robed Fu." Ching-ch'ing said, "Then without using written Moät hoâm, trong khi ñang lao taùc, Tuyeát Phong or spoken words, how would the master neâu caâu noùi cuûa Qui Sôn: "'Kieán saéc tieän minh transmit the teaching?" Xuefeng sat silently. taâm' hoûi Kính Thanh xem coøn coù loãi hay Ching-ch'ing bowed in thanks. Xuefeng asked, khoâng?" Kính Thanh noùi: "Ngöôøi xöa vì "Would you like to ask me something else?" chuyeän gì theá?" Tuyeát Phong noùi: "Tuy laø nhö Ching-ch'ing said, "Rather that the master vaäy cuõng neân cuøng oâng baøn luaän." Kính should ask me." Xuefeng said, "If this is so, is Thanh noùi: "Neáu theá thì chaúng baèng Ñaïo Phoù

caøy ruoäng."—One day, during the work Thanh noùi: "Laø nguoàn naøo?" Vò Taêng noùi: session, Xuefeng said, "Zen master Guishan "Thì laø nguoàn ñoù." Kính Thanh noùi: "Neáu ñaõ said, 'Seeing form is seeing mind.' Is there laø nguoàn thì caàn chi phöông tieän chæ giaùo?" Vò any error or not?" Ching-ch'ing said, "What Taêng leã taï roài lui ra. Khi ñoù thò giaû cuûa Kính about the ancient teachers?" Xuefeng said,

Thanh hoûi: "Vöøa roài Hoøa Thöôïng haù phaûi "Although that's true, I still want you all to chaêng uûng hoä hay khoâng uûng hoä caâu noùi cuûa discuss it." Ching-ch'ing said, "In that case, it vò Taêng aáy?" Kính Thanh noùi: "Khoâng." Thò can't be compared to my hoeing the ground." giaû hoûi: "Neáu vaäy thì Hoøa Thöôïng uûng hoä caâu Moät laàn, Kính Thanh haønh cöôùc du phöông vaø hoûi cuûa y?" Kính Thanh noùi: "Cuõng khoâng roài trôû veà vôùi Tuyeát Phong. Tuyeát Phong hoûi phaûi." Thò giaû laïi hoûi: "Neáu theá thì xin hoûi roát Sö: "Töø ñaâu tôùi?" Kính Thanh noùi: "Töø beân laïi laø yù theá naøo?" Kính Thanh noùi: "Moät gioït kia nuùi." Tuyeát Phong hoûi: "OÂng gaëp Boà Ñeà thì chæ laø möïc ñen. Hai gioït thì taïo thaønh Ñaït Ma ôû ñaâu vaäy?" Kính Thanh noùi: "Coù theå roàng."—One day, a monk said to Zen master oâng aáy ôû baát cöù nôi naøo?" Tuyeát Phong noùi: Ching-ch'ing, "This student has not yet arrived "Laõo Taêng khoâng tin oâng ñaâu." Kính Thanh at the source. I ask for the master's expedient noùi: "Hoøa Thöôïng chôù neân boâi xaáu con nhö guidance." Ching-ch'ing said, "What source is vaäy!" Tuyeát Phong im laëng (höùa khaû) —Once, that?" The monk said, "The source." Ching- Ching-ch'ing went traveling and then returned ch'ing said, "If it's that source, how could you to practice with Xuefeng. Xuefeng asked him, get any expedient guidance?" The monk "From where have you come?" Ching-ch'ing bowed in thanks and went away. Ching- said, "From beyond the mountains." Xuefeng ch'ing's attendant said, "Just now did the said, "Where did you see Bodhidharma?" master give that monk support or not?" Ching- Ching-ch'ing said, "Could he be anyplace ch'ing said, "No." The attendant said, "Then else?" Xuefeng said, "I don't believe you!" you didn't answer his question." Ching-ch'ing Ching-ch'ing said, "The master shouldn't said, "No." The attendant said, "I don't tarnish me so!" Xuefeng was silent understand the master's meaning." Ching- (approved). ch'ing said, "One drop is just black ink. Two Khi Kính Thanh tham vaán Taøo Sôn Boản Tòch, drops and a dragon is created." Taøo Sôn hoûi: "OÂng töø ñaâu tôùi?" Kính Thanh Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Neáu noùi: "Hoâm qua con rôøi Minh Thuûy." Taøo Sôn maáy oâng chöa chöùng nghieäm ñaïi söï ngay hoûi: "OÂng tôùi Minh Thuûy luùc naøo?" Kính tröôùc chuùng ta hoâm nay, thì neân laéng nghe cho Thanh noùi: "Con ñeán luùc Hoøa Thöôïng ñeán kyõ ñieàu maø laõo Taêng noùi vaø xem coi neáu noù ñoù." Taøo Sôn hoûi: "OÂng noùi laõo Taêng ñeán truùng ñieåm. Neáu truùng, thì taïi sao söï laõnh hoäi Minh Thuûy luùc naøo?" Kính Thanh noùi: "Môùi cuûa maáy oâng veà chuyeän naøy laïi thaân thieát tôùi vöøa roài, con coøn nhôù maø." Taøo Sôn noùi: "Ñuùng boản phaàn thöôïng cuûa maáy oâng? Chaúng qua laø vaäy! Ñuùng vaäy!"—When Ching-ch'ing visited do boû nhaø mình quaù laâu, löu laïc nhieàu naêm. Caoshan Benji, Caoshan asked, "Where have Trong nhieàu naêm ñoù chæ toaøn kinh qua duyeân you come from?" Ching-ch'ing said, traàn, ñeán noãi thaáy nhö theá. Ñieàu naøy goïi laø "Yesterday I left Clearwater." Caoshan said, 'xoay löng laïi vôùi giaùc ngoä ñeå hoïp maët vôùi "When did you arrive at Clearwater?" Ching- traàn,' hay laø 'boû cha maø chaïy troán.' Hoâm nay ch'ing said, "I arrived when you arrived there, laõo Taêng thuùc giuïc taát caû maáy oâng khoâng neân Master." Caoshan said, "When do you say I chòu thua, cuõng khoâng neân quay ñi. Coù phaûi laø arrived?" Ching-ch'ing

said, "Just now when I thaát voïng laém khoâng khi maáy oâng laø con caùi arrived here I remembered." Caoshan said, cuûa caùc baäc ñaïi ñöùc maø khoâng chòu coá gaéng "Just so! Just so!" heát söùc mình baèng caùch naøy? Suoát ngaøy, haõy Moät hoâm, coù moät vò Taêng hoûi Kính Thanh: coá tìm moïi nôi caùi con ñöôøng 'caùi quan.' "Keû hoïc naøy chöa ñeán ñöôïc nguoàn. Xin Hoøa Nhöng ñöøng ai ñeán hoûi laõo Taêng caùi con Thöôïng duøng phöông tieän chæ giaùo." Kính ñöôøng 'caùi quan' naøy." (maáy oâng baáy laâu nay

xa rôøi boån lai dieän muïc, boû töï kyû Phaät ñeå chaïy Thanh ñaùp: "Tin töùc hay." Vò Taêng hoûi: "Meï ñoân chaïy ñaùo tìm Phaät beân ngoaøi; baây giôø traùc con thoát, ôû treân phaàn cuûa hoïc nhaân thaønh maáy oâng phaûi töï tìm ñöôøng veà laáy, chöù laõo ñöôïc vieäc gì?" Kính Thanh ñaùp: "Baøy caùi boä Taêng khoâng tìm ñöôïc cho maáy oâng ñaâu)— maët." Vì theá ñoà ñeä cuûa Kính Thanh coù cô thoát One day, Zen master Ching-ch'ing entered the traùc. Vò Taêng naày cuõng laø khaùch trong moân hall and addressed the monks, saying, "If you ñeä, neân hieåu ñöôïc vieäc trong nhaø, môùi hoûi: have not already realized the great matter "Hoïc nhaân thoát thænh thaày traùc?" Caâu hoûi naày that is before us today, then listen carefully to toâng Taøo Ñoäng goïi laø taù söï minh cô (möôïn what I say and see if it hits the mark. If it hits vieäc roõ cô). Caâu hoûi nhö theá, con keâu meï moå the mark, then why does your understanding thaät hay. Ñoàng thôøi Kính Thanh cuõng kheùo, of it have some special quality? It is only ñaùng goïi laø tay chaân töông öng, taâm maét chieáu because it has been a long time since you nhau, lieàn ñaùp: "Laïi ñöôïc soáng chaêng?" Vò have left your homes, and you have traveled Taêng kia cuõng kheùo, lieàn bieát coù cô bieán, döôùi for many years. During this whole time you moät caâu coù khaùch coù chuû, coù chieáu coù duïng, have merely experienced the conditions and coù cheát coù soáng, lieàn thöa: "Neáu chaúng soáng dust of the world. This is called 'turning your bò ngöôøi cheâ cöôøi." Kính Thanh baûo: "Cuõng laø back on enlightenment and facing the dust,' or keû ôû trong coû." Baäc nhaát vaøo buøn vaøo nöôùc, 'forsaking your father and running away.' thuû ñoaïn cuûa Kính Thanh quaû laø aùc. Vò Taêng Today I urge you all to not give up, nor turn naày ñaõ bieát hoûi theá aáy, vì sao laïi noùi laø "Keû ôû away. Wouldn't it be disappointing if you trong coû?" Bôûi vaäy, caùc baäc taùc gia phaûi nhaõn children of the great worthies did not exert muïc theá aáy, nhö choïi ñaù nhaùng löûa, nhö laøn yourself in this manner? Throughout the day, ñieån chôùp, keát ñöôïc thì keát, baèng keát chaúng look everywhere for the 'official road.' But ñöôïc chöa khoûi tan thaân maát maïng. Neáu ñöôïc don't come ask me to give you the 'official theá aáy, lieàn thaáy Kính Thanh noùi "Keû ôû trong road.'" coû." Neáu thaáy ñöôïc coâng aùn naày laø thaáy ñöôïc Trong thí duï thöù 16 cuûa Bích Nham Luïc: Sau vò Taêng kia cuøng Kính Thanh choã thaáy nhau— khi rôøi choã Tuyeát Phong, Kính Thanh truï laïi In example 16 of the Pi-Yen-Lu: After taïi Vieät Chaâu, baây giôø laø thaønh phoá Trieäu leaving Xuefeng, Ching-ch'ing resided in Thanh trong tænh Trieát Giang. Taïi ñoù, moät soá Yuezhou, now the city of Zhaoxing in lôùn Taêng chuùng ñeán hoïc Thieàn vôùi Sö. Moät Zhejiang Province. There, a large number of oâng Taêng hoûi Kính Thanh: "Hoïc Nhaân thoá t monks assembled to study with him.

One day, thænh Thaày traùc?" Kính Thanh baûo: "Laïi ñöôïc a monk asked Ching-ch'ing, "I am breaking soáng chaêng?" Vò Taêng thöa: "Neáu chaúng soáng out, I ask the Teacher to break in." Ching- bò ngöôøi cöôøi cheâ." Kính Thanh baûo: "Cuõng laø ch'ing said, "Can you live or not?" The monk keû ôû trong coû." Theo Vieân Ngoä trong Bích said, "If I weren't alive, I'll be laughed at by Nham Luïc, Kính Thanh keá thöøa Tuyeát Phong. people." Ching-ch'ing said, "You too are a oâng cuøng caùc vò Boån Nhôn, Huyeàn Sa, Sôû Sôn, man in the weeds." According to Yuan-Wu in Thaùi Nguyeân Phu ñoàng thôøi yeát kieán Tuyeát the Pi-Yen-Lu, Ching-ch'ing was a successor Phong ñöôïc yeáu chæ. Sau sö thöôøng duøng cô of Hsueh-feng, and a contemporary of the thoát traùc (keâu moå) ñeå khai thò keû haäu hoïc, likes of Pen-jen, Hsuan-sha, Su-shan, and Fu kheùo hay öùng cô thuyeát phaùp. Sö daïy chuùng: of T'ai Yuan. First he met Hsueh-feng and "Phaøm ngöôøi ñi haønh cöôùc phaûi ñuû con maét understood his message. Thereafter he always ñoàng thôøi thoát traùc, coù caùi duïng ñoàng thôøi thoát used 'breaking in and breaking out' devices to traùc, môùi goïi laø Thieàn Taêng. Nhö meï muoán instruct later students, He was well able to moå (traùc) thì con khoâng theå chaúng keâu (thoát), expound the teaching according to the con muoán thoát thì meï khoâng theå chaúng traùc." potentialities of the listeners. Once Ching- Coù vò Taêng hoûi: "Meï traùc con thoát, ôû treân phaàn ch'ing taught the assembly saying, "In cuûa Hoøa Thöôïng thaønh ñöôïc vieäc gì?" Kính general, foot-travellers must have the

'simultaneous breaking and breaking out' eye you are this way, then you see Ching-ch'ing and must have the 'simultaneous breaking and calling him a man in the weeds. breaking out' function; only then can they be Trong thí duï thöù 46 cuûa Bích Nham Luïc. Kính called patchrobed monks. It's like when the Thanh hoûi vò Taêng: "Ngoaøi cöûa laø tieáng gì?" mother hen wants to break in, the chick must Vò Taêng thöa: "Tieáng möa rôi." Kính Thanh break out, and when the chick wants to break baûo: "Chuùng sanh ñieân ñaûo queân mình theo out, the mother hen must break in." vaät." Vò Taêng thöa: "Hoøa Thöôïng thì theá Thereupon a monk came forward and asked, naøo?" Kính Thanh baûo: "Toaøn chaúng queân "When the mother hen breaks in and the chick mình." Vò Taêng thöa: "Toaøn chaúng queân mình breaks out, from the standpoint of the teacher, yù chæ theá naøo?" Kính Thanh baûo: "Xuaát thaân what does this amount to?" Ching-ch'ing said, vaãn coøn deã, thoaùt theå noùi raát khoù." Theo Vieân "Good news." The monk asked, "When the Ngoä trong Bích Nham Luïc, chæ trong naøy kheùo chick breaks out and the mother hen breaks tieán laáy, coå nhaân duøng moät cô moät caûnh caàn in, from the standpoint of the student, what tieáp ngöôøi. Moät hoâm, Kính Thanh hoûi Taêng: does this amount to?" Ching-ch'ing said, "Ngoaøi cöûa laø tieáng gì?" Vò Taêng thöa: "Tieáng "Revealing his face." From this we see that möa rôi." Kính Thanh baûo: "Chuùng sanh ñieân they did have the device of 'simultaneous ñaûo queân mình theo vaät." Kính Thanh laïi hoûi breaking and breaking out' in Ching-ch'ing vò Taêng: "Ngoaøi cöûa laø tieáng gì?" Vò Taêng school. The monk in this case was also a guest thöa: "Tieáng chim boät cöu." Kính Thanh baûo: of Ching-ch'ing's house, and understood the "Muoán ñöôïc chaúng chuoác nghieäp voâ

giaùn, chôù household affairs; therefore he questioned cheâ bai chaùnh phaùp Nhö Lai." Kính Thanh laïi like this: "I am breaking out; I ask the hoûi: "Ngoaøi cöûa laø tieáng gì?" Vò Taêng thöa: Teacher to break in." Within the Ts'ao-tung "Tieáng raén baét nhaùi keâu." Kính Thanh baûo: tradition this is called using phenomena to "Seõ baûo chuùng sanh khoå, laïi coù khoå chuùng illustrate one's condition. How so? When the sanh." Nhöõng caâu naøy vôùi coâng aùn ôû tröôùc chick breaks out and the mother breaks in, khoâng coù hai thöù. Haøng thieàn Taêng ôû trong naturally they are perfectly simultaneous. ñaây thaáu ñöôïc thì ôû trong thinh saéc chaúng ngaïi Ching-ch'ing too does well; we could say his töï do. Neáu thaáu chaúng ñöôïc lieàn bò thinh saéc fists and feet are côrdinated, his mind and eye loâi. Coâng aùn naøy, caùc nôi goïi laø "toâi luyeän". illumine each other. He answered Neáu laø "toâi luyeän" chæ thaønh coâng haïnh, khoâng immediately by saying, "Can you live or not?" thaáy ñöôïc choã vì ngöôøi cuûa coå nhaân. Cuõng goïi The monk does too well; he also knows how lôøi naøy laø "thaáu thinh saéc", moät saùng ñaoï to change with the circumstances. In this one nhaõn, hai saùng thinh saéc, ba saùng taâm toâng, sentence of Ching-ch'ing's there is guest and boán saùng voïng tình, naêm saùng trieån dieãn. Song there is host, there is illumination and there is neáu khoâng chín chaén, sao khoûi thaønh hang oå. function, there is killing and there is giving Kính Thanh hoûi: "Ngoaøi cöûa laø tieáng gì?" Vò life. The monk said, "If I weren't alive, I'd be Taêng thöa: "Tieáng möa rôi." Laïi noùi: "Chuùng laughed at by people." Ching-ch'ing said, sanh ñieân ñaûo queân mình theo vaät." Ngöôøi ta "You too are a man in the weeds." He's first laàm hoäi, cho laø coá yù chuyeån ngöôøi, quaû thaät class at going into the mud and water, but khoâng dính daùng. Ñaâu chaúng bieát coù thuû ñoaïn nothing stops his wicked hands and feet. Since vì ngöôøi, maät lôùn chaúng neä moät cô moät caûnh, the monk understood enough to question in raát möïc chaúng tieác loâng maøy. Kính Thanh ñaâu this way, why did Ching-ch'ing nevertheless chaúng bieát tieáng möa rôi, taïi sao laïi hoûi? Phaûi say, "You too are a man in the weeds?" bieát coå nhaân duøng saøo doø boùng coû, coát nghieäm Because the eye of an adept must be this way, vò Taêng naøy. Vò Taêng naøy kheùo xoâ ñaåy lieàn like sparks struck from stone, like flashing hoûi: "Hoøa Thöôïng thì sao?" Lieàn ñöôïc Caûnh lightning. Whether you can reach it or not, Thanh vaøo buøn vaøo nöôùc, noùi vôùi oâng: "Toaøn you won't avoid losing your body and life. If chaúng queân mình." Vò Taêng kia queân mình

theo vaät laø phaûi, Kính Thanh vì sao cuõng queân called "penetrating sound and form," mình? Phaûi bieát nghieäm trong caâu kia lieàn coù "explaining the mind source," "explaining choã xuaát thaân. Vò Taêng naøy quaù laàm laãn coát forgetting feelings," "explaining preaching." caét ñöùt lôøi naøy, hoûi: "Chæ caùi chaúng queân mình Though such interpretations are undeniably yù chæ theá naøo?" Neáu laø toâng moân Ñöùc Sôn, detailed, nevertheless they still are stuck in Laâm Teá thì gaäy heùt ñaõ hieän. Kính Thanh clicheùs. When Ching Ch'ing asked this way, thoâng qua moät böôùc, tuøy kia taïo saén bìm, noùi "What is that sound outside the gate?" The vôùi kia "Xuaát thaân coøn laø deã, thoaùt theå noùi raát monk said, "The sound of raindrops." But then khoù." Tuy vaäy, ngöôøi xöa noùi töông tuïc cuõng Ching Ch'ing said,

"Sentient beings are raát khoù. Kính Thanh chæ moät caâu vì vò Taêng inverted. They lose themselves and follow naøy saùng vieäc lôùn döôùi goùt chaân—In example after things." People all misunderstand and 46 of the Pi-Yen-Lu, Ching Ch'ing asked a call this intentionally upsetting the man, but monk, "What sound is that outside the gate?" this has nothing to do with it. How little they The monk said, "The sound of raindrops." realize that Ching Ch'ing has the skill to help Ching Ch'ing said, "Sentient beings are people. Ching Ch'ing is so brave he isn't inverted. They lose themselves and follow bound by a single device and a single object. after things." The monk said, "What about Above all he doesn't spare his eyebrows. How you, Teacher?" Ching Ch'ing said, "I almost could Ching Ch'ing not have known that it was don't lose myself." The monk said, "What is the sound of raindrops? Why was it still worth the meaning of 'I almost don't lose myself'?" asking? You must realize that the Ancient was Ching Ch'ing said, "Though it still should be using his probing pole and reed shade to see easy to express oneself, to say the whole into the depths to examine this monk. The thing has to be difficult." According to Yuan- monk too pressed back well, immediately Wu in the Pi-Yen-Lu, you too should saying, "What about you, Teacher?" What understand right here. When the Ancients happened then was that Ching Ch'ing went imparted their teaching, with one device, one into the mud and water to say to him, "I object, they wanted to guide people. One day almost don't lose myself." The reason for Ching Ch'ing asked a monk, "What is the saying this was that the monkwas losing sound outside the gate?" The monk said, "The himself, pursuing things. Why did Ching sound of quail." Ching Ch'ing said, "If you Ch'ing lose himself too? You must realize that wish to avoid uninterrupted hell, don't slander Ching Ch'ing had a place to get out himself the Wheel of the True Dharma Ching Ch'ing within the phrase he used to test the monk. of the Tathagata." Another time Ching Ch'ing This monk was very dull; he wanted to beat asked, "What is the sound outside the gate?" this statement into the ground, so he asked, A monk said, "The sound of a snake eating a "What is the meaning of 'I almost don't lose frog." Ching Ch'ing said, "I knew that sentient myself?'" If it had been the schoolof Te Shan beings suffer: here is another suffering or Lin Chi the blows and shouts would already sentient being." These words are the same as have been falling. But Ching Ch'ing put the case. If patchrobed monks can penetrate through a single continuous path and followed here, nothing can block their independence him creating complications: he went on to say within the heaps of sound and form. If you more to him, "Though it still should be easy to can't penetrate then you are constrained by express oneself, to say the whole thing has to sound and form. In various places they call be difficult." Nevertheless, as an Ancient said, this "tempering words." If it were tempering, "Continuity is indeed very difficult." Ching it would only amount to mental activity. Ch'ing illuminated for this monk the great Those with this view do not see where the affair under his feet. ancient man Ching Ch'ing helped people. Kính Thöôïng Töø Haï: Treân cung kính cuùng döôøng Ching Ch'ing's words in the case are also cha meï thaày toå; döôùi töø bi thöông xoùt chuùng

sanh—Above to respect parents and patriarchs; queâ taïi tænh Hoà Baéc, ñeä töû cuûa Thieàn Sö Löông below to have compassion to all beings. Sôn Duyeân Quaùn, ngöôøi truyeàn thöøa cuûa toâng Taøo Kính Tieát: Kieân trì—To hold (stand, keep) one's Ñoäng. Sö xuaát gia taïi chuøa Trung Hieáu ôû Caûnh ground firmly—To keep firmly. Laâm. Taïi ñoù Sö tu hoïc vôùi Thieàn sö Trí Ñoàng (?). Kính Troïng: Pujya (skt)—Kính neå—To respect— Vaøo tuoåi möôøi chín, sau khi thoï cuï tuùc giôùi, Sö To venerate—To have regard for—To have haønh cöôùc du phöông khaép xöù. Thoaït tieân Sö ñeán consideration. tu hoïc vôùi Thieàn sö Vieân Chieáu. Khoâng thaønh Kính Töôïng: Hình aûnh trong göông, ví vôùi caùi voâ coâng vôùi vò thaày naøy, Sö tieáp tuïc haønh cöôùc du thöôøng thaáy ñoù roài maát ñoù—The image in a phöông vaø cuoái cuøng gaëp gôõ vaø truï laïi tu taäp vôùi mirror, i.e. the transient. Thieàn sö Löông Sôn. Sö ôû laïi vôùi Löông Sôn moät Kính YÙ: Respecful regards. thôøi gian daøi, thöïc chöùng giaùc ngoä vaø trôû thaønh Kính Yeáu: Choã thaúng taét quan troïng, chæ cho taâm Phaùp töï cuûa Löông Sôn. Khi Löông Sôn thò tòch, Sö taùnh—An important shortcut point, implies mind- ñi ñeán nuùi Ñaïi Döông ôû ÖÙng Chaâu, baây giôø laø nature. thaønh phoá Caûnh Sôn trong tænh Hoà Baéc, nôi ñoù Sö Kình: Makara (skt)—Caù kình hay caù voi—A nhaän teân nuùi cuûa mình (Ñaïi Döông). Sö nhaän chöùc whale—A sea-monster. truï trì moät ngoâi chuøa. Trong giai ñoaïn töø naêm 1008 Kình AÂm: AÂm thanh vang voäi laïi gioáng tieáng ñeán 1016, Sö ñoåi teân töø Caûnh Huyeàn sang Caûnh chuoâng ngaân—A reverberating sound, like that of Nham (?). Trong cuoäc ñôøi cuûa Sö, Sö ñaõ chöùng a bell, or gong. kieán caûnh Taøo Ñoäng toâng suy taøn. Vaøo tuoåi taùm Kình Du Baùt: Böng baùt daàu ñaày, aùm chæ haønh giaû möôi, Caûnh Huyeàn tuyeät voïng vì Taøo Ñoäng khoâng luùc naøo cuõng phaûi giöõ chaùnh nieäm—To carry a coù Phaùp töï noái truyeàn vaø seõ phaûi chaám döùt khi Sö bowl full of oil, the terms implies that practitioners thò tòch. Sö beøn ñi moät böôùc heát söù baát thöôøng laø should always stay mindful. tuyeån moät vò sö noåi baät cuûa toâng Laâm Teá laø Phuùc Kình Ñaûm: Matters proposed by the Zen Sôn Phaùp Nguyeân ñeå giao cho Phuùc Sôn doøng novice—Trong Thieàn, coù loaïi caâu hoûi trong ñoù truyeàn thöøa Phaùp cuûa toâng Taøo Ñoäng. Roài sau ñoù ngöôøi hoûi coù quan ñieåm naøo ñoù veà Thieàn vaø muoán Caûnh Huyeàn thò tòch. Theá laø yeáu chæ giaùo phaùp cuûa bieát nhaän xeùt cuûa thaày ra sao: “Toâi chaúng laøm gì Taøo Ñoäng truyeàn cho Phuùc Sôn, moät vò thaày noåi ñöôïc vôùi theá trí bieän thoâng; xin sö cho moät thoaïi tieáng cuûa toâng Laâm Teá. Sau nhieàu naêm, Phuùc Sôn ñaàu cuûa Thieàn.” Khi nhaø sö hoûi nhö vaäy, oâng thaày gaëp ñöôïc Ñaàu Töû Nghóa Thanh, moät vò Taêng xuaát lieàn giaùng cho moät ñoøn raát naëng—In Zen, there is chuùng vaø laø "Phaùp Khí" ñöùc ñoä. Phuùc Sôn ñaõ a kind of question which the questioner wants to truyeàn laïi cho Ñaàu Töû nhöõng gì maø mình thöøa propose his own view of Zen and wishes to see höôûng töø Ñaïi Döông Caûnh Huyeàn—Zen master how the master takes it. A monk asked his master: Jing-Xuan was born in 943 in Hubei Province. He “As to worldly knowledge and logical cleverness, was a disciple of Zen master Liang-Shan-Yuan- I have nothing to do with them; please let me have Kuan, a transmitter of the Caodong lineage. He a Zen theme.” The master

gave him a hearty left lay life to enter Chongxiao Temple in Jinling. blow. There he studied under Zen master Zhitong. At Kình Quyeàn Cöû Chæ: Ñöa naém tay, chæ ngoùn tay. the age of nineteen, after ordination, he left Trong thieàn, töø naày aùm chæ cho söï laäp baøy thieàn cô Jinling and traveled widely throughout the vaø phong thaùi nhaø thieàn—To raise one's fist and to country. He first studied under Zen master Yuan- point one finger. In Zen, the act implies an jiao. Unsuccessful with that teacher, he continued establishment of Zen opportunity and manner. his travels and eventually met and studied under Liangshan. He remained with Liangshan for a long Kænh Huyeàn (943-1027): Taiyo Kyogen (jap)— period, realizing enlightenment and becoming his See Kænh Huyeàn Ñaïi Döông Thieàn Sö. Dharma heir. When Liangshan died, Ching-hsuan Kænh Huyeàn Ñaïi Döông Thieàn Sö (943-1027): traveled to Mt. Ta-yang in Yingzhou, now the city Taiyo Kyogen (jap)—Ta-yang Ching-hsuan of Jingshan in Hubei Province, where he assumed (Wade-Giles Chinese)—Dayang Jingxuan (Pinyin his mountain name. Ching-hsuan assumed the Chinese)—Thieàn Sö Kænh Huyeàn sanh naêm 943,

abbacy of the temple. During the period 1008- the formless place of realization?" Liang- 1016, Ching-hsuan changed his name from Ching- Shan pointed to a painting of Kuan-Yin and hsuan to Chingyen. During Ching-hsuan's life, the said: "This was painted by Wu-Chu." T'a- Caodong school of Zen experienced serious Yang was about to speak when Liang-Shan decline. At the age of eighty. Ching-hsuan cut him off, saying: "Does this have form? despaired that the Caodong Zen line had no Where is the form?" At these words, T'a- worthy heirs and would cease to exist when he Yang awakened. He then bowed. Liang-Shan died. He then took the highly unusual step of said: "Why don't you say something?" T'a- enlisting the assistance of the eminent Linji Yang said: "It's true I don't speak, and I fear lineage teacher Fushan Fayuan, entrusting to him putting it to brush and paper.""Liang-Shan the Dharma transmission of the Caodong school. laughed and said: "Engrave the words on a Ching-hsuan then passed away, and the essential stone memorial." T'a-Yang then offered the teachings of Caodong remained with Fushan, who following verse: was a famous master of Linji Zen. After many "Formerly my means of studying years, Fushan encountered Touzi Yiqing, an the Way was confused, exceptional young monk and worthy "Dharma Seeking understanding among vessel." To him, Fushan transmitted the heritage myriad streams and countless mountains. that he previously inherited from Ta-yang Ching- But immediate clarity is not found by hsuan. sorting throught the past. Laàn ñaàu tieân gaëp gôõ Löông Sôn, sö hoûi: "Theá Directly speaking "no mind" naøo laø ñaïo traøng voâ töôùng?" Löông Sôn chæ Boà engendered more delusion. Taùt Quan AÂm, noùi: "Caùi naày laø do Ngoâ Xöù Só Then, a teacher revealed my situation veõ." Sö suy nghó ñeå tieán ngöõ. Löông Sôn upon leaving Qin, nhanh nhaåu noùi: "Caùi naày coù töôùng, caùi kia Illuminating the time khoâng töôùng." Sö nhôn ñoù tænh ngoä, lieàn leã before my parents' birth. baùi. Löông Sôn hoûi: "Sao khoâng noùi laáy moät And now, everything realized, caâu?" Sö thöa: "Noùi thì chaúng töø, sôï e treân what has been attained? giaáy möïc." Löông Sôn cöôøi, baûo: "Lôøi naày The night

frees crow and cock vaãn coøn ghi treân bia.” Sö daâng keä raèng: to fly with the snow.” “Ngaõ tích sô cô hoïc ñaïo meâ Liang-Shan said: “Here the T’ong-Shan line is Vaïn thuûy thieân sôn mích kieán tri entrusted.” In time, Jing-Xuan’s reputation Minh kieâm bieän coå chung nan hoäi spread widely. Tröïc thuyeát voâ taâm chuyeån caùnh nghi. Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån XIV, Mong sö ñieåm xuaát Taàn thôøi caûnh moät hoâm, coù moät vò Taêng hoûi: “Theá naøo laø caâu Chieáu kieán phuï maãu vò sanh thì Ñaïi Döông thaáu phaùp thaân?” Sö ñaùp: “Ñaùy Nhö kim giaùc lieãu haø sôû ñaéc bieån ñaïi döông buïi hoàng daáy, treân ñænh Tu Di Daï phoùng oâ keâ ñôùi tuyeát phi nöôùc chaûy ngang.” Kyø thaät, coù nhieàu tuyeân boá (Con xöa hoïc ñaïo cöù sai laàm mang tính phi lyù trong Thieàn. Vaøi ngöôøi coøn Muoân nuùi ngaøn soâng kieám thaáy nghe cho raèng Thieàn voâ lyù cöùng ngaét vaø ñieân roà. Luaän coå baøn kim caøng khoù hoäi Qua nhöõng caâu hoûi roõ raøng laø vôù vaån vaø Noùi thaúng voâ taâm laïi sanh nghi. khoâng hôïp lyù, Thieàn muoán chuùng ta coù ñöôïc Nhôø thaày chæ roõ thôøi Taàn kính moät quan ñieåm hoaøn toaøn môùi, ñeå deã daøng Soi thaáy cha meï luùc chöa sanh nhìn thaáu vaøo nhöõng huyeàn dieäu cuûa ñôøi soáng Hieän nay giaùc ngoä ñaâu coøn ñaéc vaø bí maät cuûa thieân nhieân. Vieäc naøy laø vì Ñeâm thaû gaø ñen trong tuyeát bay). Thieàn ñaõ ñi ñeán keát luaän raèng tieán trình lyù Löông Sôn baûo: “Coù theå laøm höng thònh toâng luaän thoâng thöôøng roát cuoäc khoâng coù söùc Taøo Ñoäng.”—Upon T’a-Yang’s first meeting maïnh cho chuùng ta caùi thoûa maõn sau cuøng veà with Liang-Shan, T’a-Yang asked: “What is nhöõng nhu caàu saâu thaúm cuûa taâm linh—

According to the Wudeng Huiyuan, Volume ngaäm kín moâi. Vì lyù do naøy, maø toå Boå Ñeà Ñaït XIV, one day, a monk asked T’a-Yang: Ma töø taây ñeán, dieän bích chín naêm, vaø do ñoù “What is a phrase that penetrates the cho pheùp chuùng ta hoïc ñöôïc phaùp moân naøy. OÀ, dharmakaya?” T’a-Yang said: “Red dust rises haõy nhìn xem caùch maø laõo Taêng tieáp tuïc mang from the bottom of the sea. Rivers flow noù ñeán cho maáy oâng maõi ñeán ngaøy nay! Haõy sideways at Mountain Sumeru’s summit.” In caån troïng!"—One day, T’a-Yang entered the fact, there are many irrational statements in hall and addressed the monk, saying, "A ten Zen. Some may declare Zen irrevocably thousand-foot-high peak and a precipitous insane or silly. Through these apparent path to the top, beset with swords, knives and trivialities and irrationalities, Zen wants us to ice! Who can walk this path? The phrase of acquire an entirely new point of view the wondrous vehicle cannot be found on the whereby to look into the mysteries of life and path of words. As to unsurpassed Dharma the secrets of nature. This is because Zen has gate, even Vimalakirti remained close-lipped. come to the definite conclusion that the For this reason, Bodhidharma came from the ordinary logical process of reasoning is west, sat facing a wall for nine years, and thus powerless to give final satisfaction to our allowed us to learn of it. Oh, look how I'm deepest spiritual needs. carrying on today! Take care!" Moät vò Taêng hoûi Ñaïi Döông Kænh Huyeàn: "Caùi Thieàn sö Ñaïi Döông thò tòch vaøo naêm 1027. gì laø moät caâu hieän thaân cuûa theå minh voâ taän?" Sau khi thò tòch, Ñaïi Döông nhaän ñöôïc saéc Ñaïi Döông Kænh Huyeàn noùi: "Khi ngoùn tay chæ hieäu "Minh An Ñaïi

Sö"—Zen master T'a- vaøo hö khoâng, trôøi ñaát xoay chuyeån. Xoay Yang passed away in 1027. After his death, ñöôøng (treân ñöôøng trôû veà), moät con ngöïa ñaù T'a-Yang received the posthumous title troài leân töø mieäng loàng."—A monk asked T'a- "Great Teacher Bright Peace." Yang: "What is a phrase that embodies Kòp Thôøi: In time. infinite clarity?" T'a-Yang said, "When the Ky Tính: Natural quality—Tö chaát (caên cô, phaåm finger points at emptiness, heaven and earth taùnh töï nhieân)—Fundamental quality—Original revolve. On the returning path, a stone horse endowment and nature. emerges from a gauze basket." Kyù: Moät vò Taêng hoûi: "Caùi gì laø moät ngöôøi ñaõ hoaøn 1) Ghi laïi, nhôù laïi—To record—To remember—toaøn ñeán?" Ñaïi Döông Kænh Huyeàn noùi: To transfer—To go or put under cover. "Khaép caû hö khoâng chuyeän ñoù khoâng toàn taïi." 2) Gôûi: To deliver—To convey—To transfer. Vò Taêng laïi hoûi: "Caùi gì laø phaùp thaân thanh Kyù AÂm: Memory. tònh?" Ñaïi Döông Kænh Huyeàn noùi: "Baïch Kyù Bieät: Kibetsu (jap)—Phaät ghi nhaän vieäc caùc ñeä ngöu phun baïch luïa. Haéc maõ cöôõi quaï ñen."— töû cuûa Ngaøi thaønh Phaät, töø Phaät kieáp, Phaät ñoä, ñeán A monk asked, "What is the person who has Phaät hieäu (Phaät ghi nhaän trong caùc kinh ñieån thì 'completely arrived'?" T'a-Yang said, goïi laø "Kyù Bieät," coøn ñích thaân Phaät trao söï ghi "Throughout vast emptiness no such thing nhaän ñoù cho hoïc troø thì goïi laø "Thoï Kyù.")—To exists." The monk asked, "What is the pure record and differentiate, the Buddha fortelling of dharmakaya?" T'a-Yang said, "A white ox the future of his disciples to Buddhahood, and to spits up white silk. A black horse rides a their respective Buddha-kalpas, Buddha-realms, crow." titles, etc. Moät hoâm, Ñaïi Döông Kænh Huyeàn thöôïng Kyù Bieät Kinh: Vyakarana (skt)—Moät trong 12 boä ñöôøng thò chuùng: "Ñænh cao vaïn boä vaø moät con kinh, tieáng Phaïn goïi laø Hoøa Giaø La Na, dòch laø ñöôøng doác ñöùng leân ñænh, bao quanh ñaày ñao, Thoï Kyù hay Kyù Bieät Kinh—One of the twelve kieám vaø baêng tuyeát! Ai coù theå ñi treân con divisions of the canon, the sutra which contains ñöôøng naøy? Caâu cuûa Dieäu Thöøa khoâng theå tìm stories of the Buddha's foretelling or predictions thaáy treân ñöôøng cuûa ngoân cuù. Coøn veà toái thaéng of the future of his disciples to Buddhahood—See Phaùp moân, ngay caû Duy Ma Caät cuõng phaûi Thaäp Nhò Ñaïi Thöøa Kinh.

Kyù Ñaéc: Aggidatta (skt)—Teân cuûa ngöôøi cha cuûa Kyù Vaõng Baát Giaùn: Vaõng Giaû Baát Truy—Haõy traû ñöùc Phaät Caâu Löu Toân luùc ngaøi chöa xuaát gia—quaù khöù veà cho quaù khöù—Let bygones by Name of the father of Krakucchanda before He bygones. renounced the world. Kyù Xöôùng: Rao baùn vaät duïng cuûa vò Taêng ñaõ vieân Kyù Hieån: Luùc naøo cuõng ghi nhôù—Mental powers tòch hoaëc cuûa thöôøng truï—To advertise for sales of memory and enlightenment. personal belongings of a passed-away monk and Kyù Hieån Töù Töôùng: Haønh giaû tu Thieàn luùc naøo other permanent things of a temple. cuõng ghi nhôù chö phaùp töù töôùng: sanh, truï, dò, vaø Kyø: dieät—Zen practitioners should always remember 1) Caàu phöôùc: Yacna (skt)—Caàu phöôùc khoâng the four states of all phenomena in general: birth, ñöôïc noùi ñeán trong giaùo lyù Tieåu Thöøa, maø chæ being, change (decay),

and death. ñöôïc bieát ñeán qua giaùo lyù Ñaïi Thöøa, ñaëc bieät Kyù Khoá: To convey to the treasury—Göûi vaøo laø trong Maät giaùo—To pray—Prayer is kho—Theo truyeàn thoáng ñòa phöông, vieäc kyù thaùc spoken of as absent from Hinayan, and only (ñoát giaáy tieàn) chaúng nhöõng toát cho ngöôøi quaù known in Mahayana, especially in the vaõng, maø cuõng toát cho ngöôøi soáng buoân baùn trong esoteric sect. tieäm—To convey to the treasury, i.e. as paper 2) OÂng Thoå Thaàn: The Earth-Spirit. money or good are transferable to credit in the 3) Thôøi kyø: A set time—A limit of time. next world not only of the dead, but also by the 4) Tuoåi 60: 60 years of age. living in store for themselves, according to local Kyø An: To pray for peace. tradition. Kyø Baø: Jiva or Jivaka (skt)—Coøn goïi laø Kyø Vöïc, Kyù Luaän: Vyakarana (skt)—Boä luaän veà ngöõ phaùp hay Thôøi Phöôïc Ca. Kyø Baø laø con trai cuûa vua tieáng Phaïn—A treatise on Sanskrit grammar. Bimbisara vaø thöù thieáp Amrapali. Ngöôøi ta noùi sau Kyù Ngöu Lai: Côõi traâu tìm traâu hay laáy Phaät tìm khi sanh ra oâng ta ñaõ chuïp laáy kim chích vaø tuùi Phaät—To ride an ox, to seek an ox, means to use thuoác. Veà sau naày oâng trôû neân moät löông y noåi the Buddha to find the Buddha. tieáng—Son of king Bimbisara by the concubine Kyù Nhöôïc: Ñaõ roài—Already. Amrapali. On his birth he is said to have seized Kyù Quy Tam Xích Thoå: Göûi veà ba taác ñaát, duï cho the acupuncture needle and bag. He became cheát vaø choân caát—Dead and buried. famed for his medical skill. Kyù Taâm: Duøng yù nghieäp cuûa Ñöùc Phaät phaân bieät Kyø Baø Ñieåu: Kinh Nieát Baøn goïi laø Meänh Meänh ñöôïc taâm haønh sai bieät cuûa keû khaùc (thöùc bieät tha Ñieåu. Kinh A Di Ñaø goïi laø Coïng Meänh Ñieåu. taâm)—Memory or knowledge of all the thoughts Tieáng Phaïn laø Kyø Baø Kyø Baø, laø moät loaøi chim moät of all beings (yù: mental)—See Thöùc Bieät Tha thaân hai ñaàu ôû nuùi Tuyeát AÁn Ñoä. Coù moät huyeàn Taâm. thoaïi veà loaøi chim naày nhö sau: Loaïi chim moät Kyù Taâm Luaân Löïc: Khaû naêng bieän bieät hieåu bieát thaân hai ñaàu naày moät con goïi laø Ca Laâu La, con ngöôøi khaùc—Power of discriminating kia laø Öu Ba Ca Laâu La. Moät con thì aên hoa thôm understanding of others. khi con kia ñang nguû; khi thöùc giaác, bieát mình Kyù Thaäp Trì Danh: Nieäm Phaät baèng caùch ñeám soá khoâng ñöôïc chia xeû hoa thôm, con kia töùc giaän beøn töø moät ñeán möôøi—Decimal Recording Recitation. aên moät loaøi hoa ñoäc, keát quaû laø con chim bò cheát — Kyù Thaát: Coøn goïi laø Thö Kyù —Secretary's office, A bird of parttridge family; there is a fable about secretary, writer. such a bird having two heads; one called "garuda" Kyù Thuyeát Thò Ñaïo: Luùc naøo cuõng ghi nhôù vaø tìm and the other "upagaruda." One ate a delicious ñuû moïi caùch ñeå giaûng giaûi baèng yù nghieäp—Mental flower while the other was asleep; when the other powers of memory and enlightenment. awoke; it was so annoyed at not sharing it that it Kyù Tri Caên Löïc: Ajnendriya (skt)—Caên löïc ghi ate a poisonous flower and the bird died; thus nhôù töù dieäu ñeá—Power of having learned the four there is a Jekyll and Hyde in everyone. Noble Truths. Kyø Baø Kyø Baø: Jivajivaka (skt)—See Kyø Baø Ñieåu. Kyù ÖÙc: Memory—See Nieäm. Kyø Baø Thieân: Jiva (skt)—Dòch nghóa laø Meänh Thieân, hay laø vò trôøi tröôøng meänh—The deva of

long life. Kyø Haïn: Term—Period. Kyø Baø Tònh Xaù: Jivakarama (skt)—Name of a Kyø Hoa Dò Thaûo: Hoa hieám coû laï—Rare flowers monastery in India. and curious plants. Kyø Chieáu Töï Dieäu: Söï thaáy bieát vi dieäu nhieäm Kyø Hoaøn Tònh Xaù: See Kyø Thoï Caáp Coâ Ñoäc maàu—Wonderfully marvellous seeing and Vieân. knowing. Kyø Höông: Muøi höông kyø dieäu—A wonderful Kyø Chuû: Vò thí chuû cuùng döôøng ñaày ñuû cho chö smell. Taêng trong thôøi gian an cö kieát haï—A patron of Kyø Khoâi: Extraordinary—Unusual—Strange. Buddhism who supplies everything for monks Kyø Kieáp: Kalpa (skt)—See Kieáp. during the summer retreat. Kyø Kieáp Taän: Kalpashaya (skt)—End of kalpa. Kyø Coå Töông Ñöông: Côø vaø troáng baèng nhau, yù Kyø Na: Jaina (skt)—Dòch laø Thaéng, chæ ngoâi Phaät noùi hai beân ñoàng söùc—Banner and drum are toân quyù, coøn coù nghóa laø giaùo phaùi Kyø Na—Victor, equal, i.e., two sides are of equal strength. he who overcome, a title of every Buddha; name Kyø Cöïu: Kyø Tuùc—Laõo Tuùc—Vò tröôûng laõo ñaïo of various persons; the Jaina religion; the Jains. cao ñöùc troïng—Senior venerable monk, a virtuous Kyø Na Giaùo: Jaina (skt)—Jainism—Moät toân giaùo and aged monk. ôû AÁn Ñoä ñöôïc thaønh laäp bôûi Ni Caøn Ñeå Nhaõ vaøo Kyø Daï: Geya (skt)—ÖÙng Tuïng—See Thaäp Nhò theá kyû thöù saùu tröôùc taây lòch, oâng laø ngöôøi cuûa Ñaïi Thöøa Kinh. hoaøng toäc thuoäc boä laïc Nata thôøi coå AÁn Ñoä, cuøng Kyø Dieäu: Ascarya or Adbhuta (skt)ï—Kyø laï— thôøi vôùi ñöùc Phaät. Cuõng gioáng nhö Phaät giaùo, giaùo Wonderful—Rare—Odd—Extraordinary. thuyeát caên baûn cuûa toân giaùo naày phi vaät chaát vaø Kyø Duyeân: Strange coincidence. phi thaàn quyeàn—A religion founded by Jnatapura Kyø Ña Maät: Gitamitra (skt)—Ca Höõu—Kyø Maät in the sixth century B.C., who was a royal clan of Ña—See Chæ Ña Maät. the Nata tribe in ancient India at the time of Kyø Ñaø: Jeta (skt)—Thaùi töû Kyø Ñaø—See Theä Ña. Sakyamuni Buddha. Similar to Buddhism, its basic Kyø Ñaø Ba Ñoà: Krida-pradosika (skt)—See Hyû doctrine is non-materialistic atheism. Tieáu Thieân. Kyø Na Phaät: See Kyø Na. Kyø Ñaø Laâm: Jetavana (skt)—See Kyø Thoï Caáp Coâ Kyø Phieân: Côø phöôùn—Banners and flags. Ñoäc Vieân. Kyø Phuøng: Extraordinary meeting. Kyø Ñaø Thaùi Töû: Jeta or Jetr (skt)—Victor—Keû Kyø Phuøng Ñòch Thuû: Rivals of equal skill—The Chieán Thaéng—Con trai vua Ba Tö Naëc cuûa xöù two adversaries are well matched in strength. Caâu Taùt La, laø chuû tröôùc ñaây cuûa Theä Ña Laâm Kyø Thoï: Kyø Nieäm—Kyø Thænh—Caàu thænh—To (ngaøy thaùi töû chaøo ñôøi cuõng laø ngaøy maø vua Ba Tö pray—To beg—To implore—To invite. Naëc vöøa chieán thaéng ñòch quaân, neân thaùi töû mang Kyø Thoï Caáp Coâ Ñoäc Vieân: Taïi thaønh Xaù Veä teân “Keû Chieán Thaéng.”)—Son of king Prasenajit (Sravasti) coù vò tröôûng giaû giaøu coù teân Tu Ñaït Ña of Kosala, previous owner of the Jetavana. (Sudatta), laïi cuõng coù teân laø Caáp Coâ Ñoä Kyø Ñaø Töï: Gida-ji (jap)—Name of a monastery. (Anathapindika), ngöôøi ñaõ mua khu vöôøn cuûa Thaùi Kyø Ñaø Vieân: Jetavana (skt)—See Kyø Thoï Caáp Coâ Töû Kyø Ñaø ñeå kieán laäp moät khu tònh xaù cao roäng Ñoäc Vieân. trang nghieâm mang teân Kyø Thoï Caáp Coâ Ñoäc Vieân. Kyø Ñaûo: To pray. OÂng cung thænh Ñöùc Phaät vaø ñeä töû cuûa Ngaøi an cö Kyø Ñaûo Phaùp: Methods of praying. kieát haï vaø giaûng thuyeát Phaät phaùp taïi ñòa phöông. Kyø

Ñaëc: Wonderful—Rare—See Tam Kyø Ñaëc. Theo Giaùo Sö Soothill trong Trung Anh Phaät Hoïc Kyø Ñaëc Söï: Söï vieäc ñoäc ñaùo—A wonderful, rare, Töø Ñieån (döïa theo Phaùp Uyeån Chaâu Laâm taäp 39), and special thing—Incomparable kinds of vöôøn Kyø Thoï gaàn thaønh Vöông Xaù, ñöôïc cuùng rareness—Nhöõng thöù kyø ñaëc—See Tam Kyø Ñaëc. döôøng cho Phaät vaø Taêng ñoaøn cuûa Ngaøi bôûi Thaùi Kyø Ñaëc Thaàn Thoâng: Thaàn Thoâng Kyø Ñaëc— töû Kyø Ñaø vaø nhaø tyû phuù Caáp Coâ Ñoäc —A park near Thaàn löïc kyø ñaëc hoùa ñoä chuùng sanh— Sravasti, said to have been obtained from prince Incomparable kinds of power to convert all beings. Jeta by the elder Anathapindika, in which monasterial buildings were erected, one of the

favorite resorts of Sakyamuni Buddha. According Kyø Voïng: To hope—To desire—To expect—To to Professor Soothill in The Dictionary of Chinese- look for. English Buddhist Terms, Jetavana Garden, or Kyø Vuõ: Caàu Möa—To pray for rain. Garden of Jeta and Anathapindika is a park near Kyø Xaø: Grdhra (skt)—Con keânh keânh—A vulture. Sravasti, bought by Anathapindika from prince Kyø Xaø Quaät: Grdhrakuta (skt)—Grdhrakuta Jeta, which was offered to the Buddha and his (skt)—Gijjakuta (p)—Xaø Quaät Sôn—Linh Thöùu Sangha as a result of the collaboration of Prince Sôn—Thöùu Ñaàu Sôn—Thöùu Lónh—Thöùu Phong— Jeta and billionaire Anathapindika. Vulture Peak—Ñænh Thöùu Sôn laø teân cuûa moät Kyø Thoï Chuû Thaàn: Brahmanaspati (skt)—A god ngoïn nuùi gaàn thaønh Vöông Xaù ôû vuøng Ñoâng Baéc in Vedic canon who is believed the creator of the AÁn Ñoä, nôi Ñöùc Phaät Thích Ca Maâu Ni ñaõ thuyeát universe—Vò thaàn taïo ra vuõ truï trong kinh Veä Ñaø. giaûng raát nhieàu kinh ñieån, bao goàm Kinh Phaùp Kyø Thoï Thaùi Töû: See Kyø Ñaø Thaùi Töû. Hoa—Vulture Peak is the name of a Mountain Kyø Thoï Tònh Xaù: See Kyø Thoï Caáp Coâ Ñoäc Vieân. near Rajagrha in north east India, on which Kyø Thoï Vieân: Jetavana (skt)—See Kyø Thoï Caáp Sakyamuni Buddha is said to have delivered a Coâ Ñoäc Vieân. number of sermons, including the Lotus Sutra. Kyø Thuù: Lyù thuù ñaëc bieät—Particularly Kyø Xaø Quaät Sôn: Grdhrakuta (skt)—Gijjhakuta intersting—Uniquely pleasant. (p)—See Linh Thöùu Sôn. Kyø Thuûy: At the beginning—At the very start. Kyø Xuù Quyû: See Ca Tra Phuù Ñôn Na. Kyø Tích: Abhijna (skt)—Abhinna (p)— Kyû: Ñieàu chænh: To regulate—Töï mình: Self Supernatural knowledge—See Thaàn Thoâng. (personal or own)—Kyû xaûo hay kheùo leùo: Skill— Kyø Tuùc: See Kyø Cöïu. Kyû luïc: A record—Kyû Nöõ: A singing girl Kyø Tuyeät: Very strange. (Courtesan)—Con raän nhoû: A young louse (Liksa Kyø Töôùng Thuyeát: Thuyeát Kyø Töôùng—Giaûi thích (skt)—Nieân kyû (moät naêm): A year—Tröùng raän: caùc thuoäc tính—Explain its attributes. The egg of a louse—Moät chu kyø 12 naêm: A period Kyø Vó: Gigantic. of twelve years—Moät ñôn vò ño löôøng troïng löôïng Kyø Vieân: Kyø Thoï—Jetavanarama—Jetavana— raát nhoû: A minute measure of weight. Jeta Grove—The millionaire Sudatta, he was Kyû Chöùng: Töï Chöùng—Töï mình chöùng ngoä chaân given the epithet “Anathapindika.” He was the lyù, nhö tröôøng hôïp cuûa Phaät Thích Ca—Self- one who offered Jetavanarama to the Buddha. attained assurance of truth, such as that of the Kyø Vieân Tinh Xaù: The vihara and Jetavana— Buddha. Jetavana Monastery—Theä Ña Laâm—Jetavana— Kyû

Cöông: 1) Ñieàu luaät trong töï vieän: Rules and Jeta Grove—The monastery and garden offered laws in a monastery; 2) Vò Taêng phuï traùch taát caû by Jeta and Anathapindaka—Teân cuûa moät ngoâi nhöõng coâng vieäc trong töï vieän: A monk who is tònh xaù Phaät giaùo taïi AÁn Ñoä toïa laïc trong thaønh Xaù responsible for all tasks in a monastery; 3) See Veä (ngoâi chuøa gaàn thaønh Savatthi ôû mieàn baéc AÁn Duy Na. Ñoä, nôi ñöùc Phaät thöôøng daïy ñaïo). Vöôøn Kyø Thoï Kyû Cöông Lieâu: Phoøng ôû cuûa vò duy na (vò troâng Caáp Coâ Ñoäc laø keát quaû cuûa söï hôïp taùc cuùng döôøng coi heát thaûy taïp dòch trong chuøa)—The office of leân Phaät cuûa Thaùi töû Kyø Ñaø vaø tröôûng giaû Caáp Coâ the director of duties. Ñoäc—Name of an Indian Buddhist monastery Kyû Daõ Nhaát Nghóa (1922-?): Teân cuûa moät vò hoïc located at Sravasti. Jetavana Garden resulted from giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX— the collaboration of Prince Jeta and billionaire Name of a Japanese Buddhist scholar in the Anathapindika and was made as an offering to the twentieth century. Buddha—See Kyø Thoï Caáp Coâ Ñoäc Vieân. Kyû Ñöùc: Ñöùc rieâng cuûa mình—One's own virtue. Kyø Vieân Töï: Teân moät ngoâi chuøa noåi tieáng cuûa Kyû Giôùi: Buddhakaya (skt)—Phaät giôùi, ngöôïc laïi Phaät Giaùo Nguyeân Thuûy Vieät Nam naèm trong vôùi phaøm giôùi—The realm of Buddhas, in contrast quaän ba, thaønh phoá Saøi Goøn, Nam Vieät Nam— with the realm of ordinary beings. Name of a famous Theravadan Pagoda located in Kyû Kyû: Vaøi ngöôøi, vaøi caùi—Few (people)—Few the third district, Saigon City, South Vietnam. things.

Kyû Lôïi: Personal advantage or profit. is a spiritual discipline for meditation allows us to Kyû Luaät Taâm Linh Vaø Thieàn: Spiritual discipline have some degree of control over our attitudes, and Zen—Ñöôøng loái qui cuû cuûa taâm linh—Theo thoughts and emotions. According to Buddhism, quan ñieåm cuûa Phaät giaùo, thieàn laø moät thöù kyû luaät our state of mind which composes of thoughts and taâm linh, vì thieàn giuùp chuùng ta ôû möùc ñoä naøo ñoù emotions, is usually wild and uncontrolled kieåm soaùt ñöôïc thaùi ñoä, tö töôûng vaø caûm xuùc cuûa because we lack the spiritual discipline needed to chuùng ta. Theo ñaïo Phaät, traïng thaùi taâm cuûa chuùng tame it. Our mind is like a wild and uncontrolled ta bao goàm caû tö töôûng laãn tình caûm thöôøng hoang horse. Only through a spiritual discipline we are ñaøng vaø khoâng ñöôïc kieåm soaùt vì chuùng ta thieáu able to reverse our wild and uncontrolled mind, soùt phaàn kyû luaät taâm linh caàn thieát ñeå thuaàn hoùa and it also helps us regain control of our own noù. Taâm chuùng ta cuõng gioáng nhö moät con ngöïa minds. If we try to practice a spiritual discipline on hoang khoâng ñöôïc kieåm soaùt. Chæ coù xuyeân qua kyû our minds, we are able to concentrate or to place luaät taâm linh môùi coù theå giuùp chuùng ta ñi ngöôïc laïi our minds on a given wholesome or positive söï hoang ñaøng vaø khoâng kieåm soaùt cuûa taâm naøy vaø object, an object that will enhance our ability to giuùp chuùng ta coù khaû naêng kieåm soaùt laïi ñöôïc taâm focus in accordance with the Buddhist viewpoint. mình. Neáu chuùng ta coá gaéng thöïc taäp kyû luaät taâm Then we utilize the practice of reasoning linh thì chuùng ta seõ coù khaû naêng chuù taâm vaøo moät application, by recognizing the strengths and ñoái töôïng thieän laønh nhaát ñònh naøo ñoù, moät ñoái weaknesses of different

types of thoughts and töôïng coù theå laøm taêng khaû naêng taäp trung cuûa emotions with their advantages and disadvantages. chuùng ta ñuùng theo quan ñieåm cuûa Phaät giaùo. Roài We are able to enhance our states of mind which sau ñoù chuùng ta aùp duïng phaùp quaùn phaân tích (lyù contribute towards a sense of serenity, tranquillity luaän) do söï nhaän bieát söùc maïnh vaø yeáu ñieåm cuûa and contentment, as well as reducing those caùc loaïi tö töôûng vaø caûm tình khaùc nhau, nhaän bieát attitudes, thoughts and emotions that lead to nhöõng lôïi haïi cuûa chuùng, chuùng ta coù theå taêng sufferings, afflictions and dissatisfactions. Thus cöôøng nhöõng traïng thaùi tích cöïc cuûa traïng thaùi taâm there are two ways of spiritual discipline, the first giuùp ñöa tôùi söï thanh thoaùt, an bình vaø haïnh phuùc, one is a single-pointed meditation or tranquil cuõng nhö laøm giaûm thieåu nhöõng thaùi ñoä, tö töôûng abiding, and the second one is penetrative insight vaø tình caûm ñöa ñeán khoå ñau phieàn naõo vaø thaát or reasoning application. An example of the voïng. Nhö vaäy coù hai caùch kyû luaät taâm linh, caùch single-pointed and the analytic meditation on the thöù nhaát laø chæ chuù taâm vaøo moät ñoái töôïng truï nôi “impermanence”. If we remain single-pointedly tònh laëng (chæ quaùn), vaø caùch thöù hai laø quaùn saùt focused on the thought that everything changes hay phaân tích. Thí duï nhö thieàn chæ vaø thieàn quaùn from moment to moment, that is single-pointed veà “voâ thöôøng”. Neáu chuùng ta chæ chuù taâm vaøo yù meditation. If we remain focus on the töôûng “vaïn höõu voâ thöôøng”, aáy laø thieàn chæ. Neáu impermanence by constantly applying to chuùng ta luoân aùp duïng luaän cöù voâ thöôøng trong vaïn everything we encounter with various reasonings höõu, aáy laø thieàn quaùn. Neáu chuùng ta thieàn quaùn concerning the impermanent nature of things, baèng caùch luoân luoân aùp duïng luaän cöù voâ thöôøng reinforcing our conviction in the fact of vaøo vaïn höõu, laøm taêng theâm söï tin töôûng cuûa impermanence through this analytical process, we chuùng ta veà luaät voâ thöôøng treân vaïn höõu, ñoù laø are practicing analytic meditation on chuùng ta ñang thieàn quaùn. Tuy nhieân, ngöôøi Phaät impermanence. However, Buddhists should töû phaûi caån thaän vì nhöõng trôû ngaïi luoân chôø chöïc always be careful with obstacles that are always chuùng ta nhö söï taùn loaïn cuûa tö töôûng, söï buoàn waiting for us during practicing of a spiritual chaùn hay hoân traàm, söï buoâng lung, vaø söï laêng xaêng discipline, such as mental scattering or distraction, cuûa taâm chuùng ta. Noùi toùm laïi, thöïc hieän kyû luaät drowsiness or dullness, mental laxity, and mental taâm linh laø cöïc kyø khoù khaên, nhöng khoâng phaûi laø excitement. In short, spiritual discipline is khoâng thöïc hieän ñöôïc. Phaät töû thuaàn thaø nh phaûi extremely difficult to achieve, but it is not thöïc taäp kyû luaät taâm baèng taát caû nghò löïc vaø loøng impossible for us to achieve. Devout Buddhists thaønh—From a Buddhist point of view, meditation should practice with all their energy and sincerity.

Kyû Luaät Töï Giaùc: Own disciplines—Self- Thaäp Nhò Chöông, Chöông 28, Ñöùc Phaät daïy: Discipline—Phaät töû tu taäp Thieàn ñònh ñeå huaán “Phaûi thaän troïng, ñöøng chuû quan vôùi taâm yù; taâm yù luyeän taâm vaø kyû luaät töï giaùc baèng caùch nhìn vaøo khoâng theå tin ñöôïc. Haõy thaän troïng ñöøng gaàn nöõ chính

mình. Tu taäp thieàn ñònh coøn laø tìm caùch hieåu saéc, gaàn nöõ saéc thì tai hoïa phaùt sanh. Khi naøo roõ baûn chaát cuûa taâm vaø söû duïng noù moät caùch höõu chöùng quaû A-La-Haùn roài, chöøng ñoù môùi tin ñöôïc hieäu trong cuoäc soáng haèng ngaøy, vì taâm laø chìa nôi taâm yù.”—According to the Sutra In Forty-Two khoùa cuûa haïnh phuùc, maø cuõng laø chìa khoùa cuûa Sections, Chapter 28, the Buddha said: “Be khoå ñau phieàn naõo. Tu taäp thieàn quaùn trong cuoäc careful not to believe your own mind; your mind soáng haèng ngaøy laø giaûi thoaùt tinh thaàn ra khoûi cannot be believed. Be careful not to get involved nhöõng troùi buoäc cuûa tö töôûng cuõng nhö nhöõng with sex; involvement with sex leads to disasters. nhieãm oâ loaïn ñoäng. Tu taäp thieàn quaùn laø con Once you have attained Arahantship, then you can ñöôøng tröïc tieáp nhaát ñeå ñaït tôùi ñaïi giaùc. Muïc ñích believe your own mind.” chuû yeáu cuûa söï tu taäp thieàn quaùn laø ñaït ñöôïc caùi Kyû Taâm Di Ñaø: Self-nature Amitabha—Mind- taâm khoâng voïng nieäm nhöng vaãn tænh thöùc tröôùc Only Pure Land—Mind is pure, the land, the moïi söï moïi vaät. Tuy nhieân, khoâng deã gì chuùng ta environment is pure as well. coù theå ñaït ñöôïc caùi taâm khoâng voïng nieäm vì nhöõng Kyû Taâm Phaùp Moân: The method of the self- voïng nieäm ngaøn ñôøi luoân cheá ngöï taâm mình. Vì realization of truth—The intuitive method of vaäy, neáu chuùng ta khoâng coù ñuû kieân nhaãn, chuùng meditation. ta seõ boû cuoäc giöõa chöøng khoâng bieát luùc naøo— Kyû Taâm Trung Sôû haønh Phaùp Moân: See Kyû Taâm Buddhists practise meditation for mind-training Phaùp Moân. and self-discipline by looking within ourselves. To Kyû Thaân Di Ñaø Duy Taâm Tònh Ñoä: Thaân mình laø meditate is also to try to understand the nature of Di Ñaø, Taâm mình laø Tònh Ñoä. Muoân phaùp chæ laø the mind and to use it effectively in daily life. The moät taâm, neân ngoaøi chuùng sanh ra khoâng coù Phaät, mind is the key to happiness, and also the key to maø cuõng khoâng coù Tònh Ñoä. Vì vaäy, Di Ñaø töùc laø sufferings. To practice meditation and meditation Di Ñaø ôû ngay trong baûn thaân vaø Tònh Ñoä töùc laø daily will help free the mind from bondage to any Tònh Ñoä ôû ngay trong loøng ta—Myself is thought-fetters, defilements, as well as distractions Amitabha, my mind is the Pure Land. All things in daily life. Practicing meditation and are but the one mind, so that outside existing contemplation is the most direct way to reach beings, there is no Buddha and no Pure Land. enlightenment. The main purpose of practicing Thus Amitabha is the Amitabha within and the meditation and contemplation is to gain a mind Pure Land is the Pure Land of the mind. without thoughts, but with awaking on everything. Kyû Tính: Baûn tính cuûa mình—One’s essential However, it is not easy to achieve a thoughtless nature. mind because of long lasting thoughts that always Kyû Xaûo: Clever—Ingenious—Skill—Skillful. occupy our minds. Thus, if we are not patient Kyõ Nhaân: Nhaø aûo thuaät—A magician, trickster, enough, we might give up any time. conjurer. Kyû Naêng: Dexterity—skill—Talent—Technique. Kî: Kî maõ (côõi ngöïa) : To ride, to astride—Traùnh Kyû Ngheä Thieân Nöõ: The metamorphic devi on the neù: Avoid, dread. head of Siva, perhaps the moon which is the usual Kî Hoå Nan Haï: Côõi coïp thì khoù loøng leo xuoáng, yù figure on Siva’s head. noùi trong tình theá khoâng

coù ñöôøng ra—It is Kyû Sôû Baát Duïc, Vaät Thi Ö Nhaân: Caùi gì mình difficult to get down from the back of a tiger, i.e., khoâng muoán thì ñöøng laøm cho ngöôøi khaùc—Do not to be in a situation from which there is no easy do to others that which you do not wish to be done way out. to yourself—Do unto others as you would have Kî Lö Mòch Lö: See Kî Lö Taàm Lö. done to you. Kî Lö Taàm Lö: Côõi löøa maø laïi ñi tìm löøa, yù noùi töï Kyû Taâm: One's own heart—One's own mind. mình coù Phaät taùnh maø mình khoâng nhaän bieát Kyû Taâm Baát Khaû Tín: Not to believe your own ñöôïc—To search for your ass while riding it, i.e. mind—Taâm yù khoâng theå tin ñöôïc—Theo Kinh Töù not to recognize the mind of Buddha in one's self.

Kî Nguyeät: Vegetarian months—Theo kinh Phaïm Kha Ñoát La: Kotlan (skt)—Moät vöông quoác coå Voõng, Phaät töû taïi gia neân coù ít nhaát ba thaùng naèm veà phía taây cuûa Suøng Lónh, veà phía nam hoà tröôøng trai trong moät naêm—According to the Karakal—An ancient kingdom west of Tsung- Brahma Net Sutra (Brahmajala-sutra (skt), lay- Ling, south of Karakal lake. people should at least have three months of Kha La La: See Ha La La. vegetarian every year. Kha Leâ: Khadiraka (skt)—Coøn goïi laø Kha Ñòa Kî Ngöu Mòch Ngöu: See Kî Lö Taàm Lö. Laïc Ca, teân nuùi—Name of a mountain. Kî Ngöu Quy Gia: Cöôõi traâu veà nhaø. Trong thieàn, Kha Leâ Ñaø: Hariti or Harita, or Haridra (skt)—A töø naày coù nghóa laø haønh giaû giaùc ngoä trôû veà vôùi Leâ Ñaø—A Lôïi Ñaø—Quyû Maãu—The demon- baûn lai dieän muïc cuûa chính mình, gioáng nhö hình mother. aûnh cuûa moät chuù muïc ñoàng cöôõi traâu veà nhaø —To Kha Loä Chæ: Arogya (skt)—Khoûe maïnh: Freedom ride an ox home (to return home). In Zen, the term from sickness, healthy—Lôøi chaøo cuûa moät vò Taêng means an enlightened practitioner who returns to coù tuoåi haï cao: A greeting from a superior monk his own original nature. It is similar to the image (are you well? Or Be you well?). of a herds-man who is riding an ox home. Kha Naëc OÂ (1867-1948): Konow Sten—Teân cuûa Kî Nhaät: The tabu day—Huùy Nhaät—Ngaøy cheát moät vò hoïc giaû Phaät giaùo ngöôøi Na Uy vaøo theá kyû cuûa moät ngöôøi, cuûa cha meï. Vì töôûng nhôù ñeán thöù XX. Töø naêm 1908 ñeán 1919, oâng töøng giaûng ngöôøi quaù coá maø kieâng traùnh moät soá vieäc laøm daïy taïi caùc tröôøng ñaïi hoïc Oslo vaø Haùn Baûo ôû Na trong ngaøy—The anniversary of the death of a Uy. OÂng vieát raát nhieàu saùch Phaät giaùo vaø hoaøn taát person, a parent, when all thoughts are directed to boä töï ñieån Bashgali vaøo naêm 1913—Name of a him, and other things avoided. Norweigian Buddhist scholar in the twentieth century. From 1908 to 1919, he taught at Oslo University and Hambury University. He wrote a lot of Buddhist books, and in 1913 he complete the KH Bashgali Dictionary. Kha Nguyeät: Traêng trong nhö baïch ngoïc—The Kha: 1) Caàn truïc: Axe-handle; 2) Cöôøi kha kha: jade-like or pearly moon. Laughter (kha-kha, or ha-ha); 3) Ñau ñôùn: Pain; 4) Kha Nhó Boá Loã Khaéc (1765-1837): Teân cuûa moät Ñòa nguïc ngoïc thaïch traéng: White Jade hell; 5) vò hoïc giaû Phaät giaùo ngöôøi Anh vaøo haäu baùn theá kyû Maéng chöôûi: To scold; 6) Ngaùp: To yawn; 7) Thôû thöù XVIII vaø tieàn baùn theá kyû thöù XIX. OÂng vieát raát ra: To breathe out. nhieàu saùch veà Phaïn ngöõ vaø AÁn giaùo: Phaùp Cuù Kha Baø Baø: See Ha Baø Baø. Phaïn Ngöõ, 1805; Luaän Veä Ñaø, 1805; Veä Ñaø Taïp Kha Boái:

Ñaù quyù hay voû soø ñeïp duøng laøm tieàn Luaän, 3 quyeån 1827; Luaän Veà Trieát Hoïc AÁn Giaùo trong thôøi coå—Jade or white quartz and shells (1833-1837)—Name of a British Buddhist scholar (cowries), usedd as money in ancient times. in the second half of the eighteenth century and Kha Daõ Ñaùt Na: Ayatana (skt)—Luïc Nhaäp—An the first half of the nineteenth century. He wrote a organ of sense—See Luïc Nhaäp. lot of books on Sanskrit language and Hinduism: A Kha Ñaõn Ni: Khadaniya (skt)—Khö Ñaø Ni—See Sanskrit Grammar, 1805; Essay on the Vedas, or Töôùc Thöïc. Sacred Writing of the Hindus, 1805; Kha Ñòa La: Khadira (skt)—Coøn goïi laø Khö Ñaø Miscellaneous Essays, 3 volumes1827; Essays on La, Khö Ñaït La, Khö Ñeà Ca, Yeát Ñaït La, Yeát Ñaït the Philosophy of the Hinduism (1833-1837). Laïc Ca, Yeát Ñòa La, teân moät loaøi caây dòch laø Töû Kha Thi Bi Döõ: Khöông Moäc—The mimosa. 1) Ñòa nguïc Ha Baø Baø: Hahava (skt)—Nôi laïnh Kha Ñòa La Sôn: Khadiraka (skt)—Coøn goïi laø quaù neân toäi nhaân chaúng thoát ra lôøi, duy chæ coù Khöû Ñaø La Sôn, Voøng nuùi Kha Ñòa La, voøng thöù aâm thanh “Hoå hoå baø” xuyeân qua coå hoïng cuûa naêm trong baûy voøng nuùi Kim Sôn—The Khadira hoï laø nghe ñöôïc. Phaät giaùo Nam Toâng khoâng circle of mountain, the fifth of the seven coù yù nieäm veà loaïi ñòa nguïc naày—Where only concentric mountain chains of a world. this sound can be uttered. This is where the

condemned neither stir nor speak, but the cold Khaû AÙi Nhaïo Quang Minh Vöông: King of air passing through their throats produces this Mahoraga of Delightful Light—Moät trong möôøi sound (ahaha, hahadhara, hahava, or huhuva). Ma Haàu La Giaø Vöông. This hell is unknown to the Southern Khaû AÙi Nhaïo Thanh Tònh Dieäu AÂm Thieân Buddhism. Vöông: Delightful Pure Subtle Sound—Moät trong 2) Tröôøng phaùi Ca Dieáp: The Kasyapiya school. möôøi Quang AÂm Thieân Vöông—See Quang AÂm Kha Thích Ba Luaän: Kalpa Sastra (skt)—Moät Thieân Vöông. trong saùu boä luaän Veä Ñaø, giaûi thích teân tuoåi, nhaân Khaû AÙi Nhaïo Tònh Hoa Quang Thieân Vöông: duyeân cuûa caùc thieân tieân töø xöa ñeán nay—One of Pleasing Flower Pure Light—Moät trong möôøi Ñao the six vedangas, Kalpa Sastra explains names, Lôïi Thieân Vöông—See Ñao Lôïi Thieân Vöông. ages and all causes and conditions of all heavenly Khaû AÙi Nhaïo Trang nghieâm Thieân Vöông: fairies—See Luïc Luaän Veä Ñaø. Pleasing Adornment—Moät trong möôøi Ñaâu Suaát Kha Tuyeát: Ngoïc thaïch traéng nhö tuyeát—Snow- Thieân Vöông—See Ñaâu Suaát Thieân Vöông. white as jade or white quartz. Khaû AÙi Quaû: Quaû vui—Pleasing effects. Khaù Giaû: To be well-off. Khaû Chaân Ñieåm Hung: Khaû Chaân chæ ngöïc— Khaû: May—can—Be able to. K'e-chen's pointing at the chest—Coâng aùn noùi veà Khaû AÙi: Lovable—Lovely—Likable—Nice. cô duyeân ngoä Thieàn cuûa Thieàn sö Khaû Chaân vaøo Khaû AÙi Dò Thuïc: Quaû toát laønh—Desirable results. thôøi nhaø Toáng (960-1279). Theo Nguõ Ñaêng Hoäi Khaû AÙi Dò Thuïc Quaû: Desirable karmic Nguyeân, quyeån XII, moät hoâm, Töø Minh muoán thöû retribution—Quaû nghieäp toát (ñaùng mong caàu). Khaû Chaân neân ñoät nhieân hoûi: "Theá naøo laø ñaïi yù Khaû AÙi Laïc Quang Minh Thaàn: Delightful Light Phaùp phaùp?" Khaû Chaân ñaùp: "Khoâng maây vôøn Deity (Spirit). ñænh nuùi, coù nguyeät ruïng loøng soâng." Töø

Minh Khaû AÙi Nhaïo Chaùnh Nieäm Thieân Vöông: tröøng maét quaùt thaùo: "Tuoåi taùc nhö theá kia maø coøn Admirable Right Mindfulness—Moät trong möôøi mang laáy kieán giaûi vaäy ñoù thì laøm sao thoaùt ly Ñao Lôïi Thieân Vöông—See Ñao Lôïi Thieân sanh töû?" Khaû Chaân khaån caàu thaày chæ baûo. Töø Vöông. Minh noùi: "OÂng muoán gì thì cöù hoûi ñi." Khaû Chaân Khaû AÙi Nhaïo Dieäu Muïc Thieân Vöông: Pleasing hoûi: "Theá naøo laø ñaïi yù Phaät phaùp?" Töø Minh ñaùp: beautiful Eyes—Moät trong möôøi Ñaâu "Khoâng maây vôøn ñænh nuùi, coù nguyeät ruïng loøng Suaát Thieân Vöông—See Ñaâu Suaát Thieân Vöông. soâng." Khaû Chaân vöøa nghe xong lieàn chæ vaøo ngöïc Khaû AÙi Nhaïo Ñaïi Hueä Thieân Vöông: Enjoyable mình vaø ñaïi ngoä chaân lyù Thieàn ngay döôùi lôøi naøy. Great Intelligence—Vò Thieân Vöông ñöôïc giaûi Trong tröôøng hôïp naøy, Töø Minh ñaõ cho Khaû Chaân thoaùt moân bieån trí hueä hieän thaáy thöïc töôùng cuûa moät caùi nhìn môùi phoùng vaøo söï vaät, moät caùi nhìn chö phaùp—Who found the door of liberation hoaøn toaøn vöôït ngoaøi phaïm vi cuûa tình thöùc. Ñuùng through the ocean of wisdom directly perceiving ra, caùi nhìn môùi naøy môû ra trong khi Khaû Chaân ñi the real character of all things—See Ñaïi Töï Taïi ñeán choã cuøng lyù tuyeät tình. Sö ñaõ vöôït ra khoûi giôùi Thieân Vöông. haïn maø baáy laâu nay Sö luoân coù caûm töôûng nhö bò Khaû AÙi Nhaïo Ñaïi Trí Thieân Vöông: Delightful troùi buoäc cô hoà khoâng sao thoaùt ra ñöôïc. Thaät vaäy, Great Knowledge—Vò Thieân Vöông ñöôïc giaûi ña soá haønh giaû tu Thieàn chuùng ta ñeàu döøn g laïi ôû thoaùt moân ñeán thuyeát phaùp khaép möôøi phöông, giôùi haïn aáy, chuùng ta ñaõ quaù deã daõi ñeå caû quyeát nhöng vaãn baát ñoäng, voâ sôû y—Who found the door raèng chuùng ta khoâng theå ñi xa hôn. Nhöng vôùi söï of liberation by going everywhere in the ten trôï giuùp cuûa moät ai ñoù coù ñöôïc moät caùi thaáy noäi directions to preach the truth, yet without moving taâm chieáu dieäu hôn phoùng qua böùc maøn ñieân ñaûo and without relying on anything—See Ñaïi Töï Taïi vaø maâu thuaãn naøy, seõ giuùp chuùng ta baát thaàn thaáy Thieân Vöông. ñöôïc. Chính Töø Minh ñaõ giuùp cho Khaéc Chaân ñaäp Khaû AÙi Nhaïo Quang Minh Thieân Vöông: vaøo böùc töôøng trong tuyeät voïng, vaø cuoái cuøng böùc Delightful Light—Pleasing Light—Moät trong töôøng ñoå xuoáng luùc naøo khoâng hay, vaø chính söï möôøi Daï Ma Thieân Vöông—See Daï Ma Thieân giuùp ñôû naøy cuûa Töø Minh ñaõ giuùp môû ra cho Khaû Vöông. Chaân moät theá giôùi môùi laï laøm sao! Nhöõng gì töø

tröôùc Khaéc Chaân coi laø taàm thöôøng, giôø ñaây nhö has come to take its place. It seems to be that K'e- keát hôïp laïi nhòp nhaøng laøm sao trong moät traät töï chen is clearly still in the same objective môùi laï khoâng ngôø! Theá giôùi giaùc quan cuõ cuûa Khaû surrounds, but subjectively he is rejuvenated, he is Chaân môø nhaït, vaø ñöôïc theá vaøo ñoù moät caùi gì raát born again. möïc môùi meõ. Döôøng nhö roõ raøng laø Khaû Chaân vaãn Khaû Chaân Thuùy Nham Thieàn Sö: Suigan Kashin ôû trong khung caûnh khaùch quan aáy, nhöng beân Zenji (jap)—Tsui-yen-K'o-cheân (Wade-Giles trong Khaû Chaân caûm thaáy moät caùch chuû quan nhö Chinese)—Cuiyan Kezhen (Pinyin Chinese)—Teân mình töôi treû laïi, nhö mình vöøa môùi taùi sanh—The cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù koan

about the potentiality and conditions of möôøi moät. Hieän nay chuùng ta khoâng coù nhieàu taøi awakening of Zen master K'e-chen who lived in lieäu chi tieát veà Thieàn sö Thuùy Nham Khaû Chaân; the Sung dynasty. According to the Wudeng tuy nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö Huiyuan, Volume XII, one day, Master Tzu-Ming naøy trong Nguõ Ñaêng Hoäi Nguyeân, quyeån XII: wanted to test K'e-chen, so he abruptly asked him, Thieàn sö Khaû Chaân Thuùy Nham laø ñeä töû cuûa Töø "What is the fundamental principle of Buddhism?" Minh Sôû Vieän (Thaïch Söông Sôû Vieän), moät vò cao K'e-chen replied, "No clouds are gathering over Taêng ñôøi nhaø Toáng. OÂng ñeán töø Phuùc Chaâu. Ngöôøi the mountain peaks, and how serenely the moon is ta noùi Sö ñaït ñaïi giaùc khi thaày oâng laø Thieàn sö Töø reflected on the waves." The master's eyes Minh ñang thuyeát giaûng, roài thình lình chæ tay vaø flashed with indignation, and he thundered: aán vaøo ngöïc Sö. Veà sau naøy, Sö veà truï ôû Hoàng "Shame on you! To have such a view for an old- Chaâu cuõng nhö treân nuùi Ñaïo Ngoä ôû Ñaøm Chaâu. Töø season man like you! How can you expect to be vò thieàn sö naøy maø doøng Thieàn Laâm Teá phaân hoùa delivered from birth-and-death?" K'e-chen thaønh hai chi laø Döông Kyø vaø Hoaøng Long—Zen earnestly implored to be instructed. Tzu-Ming Master Tsui-yen-K'e-chen, name of a Chinese said, "You go ahead to ask me." Thereupon he Zen monk in the eleventh century. We do not repeated the master's first question, "What is the have detailed documents on this Zen Master; fundamental principle of Buddhism?" The master however, there is some interesting information on roared: "No clouds are gathering over the him in The Wudeng Huiyuan, Volume XII: Zen mountain peaks, and how serenely the moon is master Ka-shin T'sui-yen was a disciple of Tzu- reflected on the waves!" Upon hearing this, K'e- Ming, who was one of the greatest Sung masters. chen pointed at his chest and awakened to the It is said that he gained enlightenment when his truth of Zen. In this case, Tzu-Ming did give K'e- teacher, Tzu-Ming, while lecturing, suddenly chen a new point of view of looking at things, pointed and tapped on Tsui-yen's chest. He later which is altogether beyond our ordinary sphere of resided in Hongzhou, as well as on Mount Tao-wu consciousness. Rather, this new viewpoint is in Tanzhou. Under Zen master K'e-chen the Lin- gained when K'e-chen reaches the ultimate limits chi school of Zen was divided into two branches, of our understanding, within which he thinks he is Yang-ch'i and Huang-lung. always bound and unable to break through. As a Khaû Chaân töï phuï mình laø ñeä töû ruoät cuûa Töø matter of fact, most Zen practitioners stop at these Minh, chöa chöùng ngoä gì maø cöù töôûng mình laø limits and are easily persuaded that they cannot go thaày, noùi naêng ngoâng ngheânh neân coù laàn bò any further. But with the help of someone whose moät baïn ñoàng tu laø Ñoàng Thieän leân tieáng cöôøi mental vision is able to penetrate this veil of oâng. Ngaøy noï, Khaû Chaân vaø Ñoàng Thieän ñi contrasts and contradictions will help us gain it nuùi, tieän vieäc vöøa ñi vöøa ñaøm ñaïo. Ñoàng abruptly. Tzu-Ming himself helps K'e-chen to beat Thieän löôïm moät mieáng ngoùi ñaët treân moät taûng the wall in utter despair, and this help ñaù maøi, chæ vaøo ñoù baûo Khaéc Chaân: "Noùi moät unexpectedly gives way and opens an entirely caâu cho ñaùng hoïc troø

cuûa Töø Minh xem naøo?" new world for Ka-shin. Things hitherto K'e-chen Khaû Chaân nhìn tôùi nhìn lui, loang quanh tìm regarded as ordinary, are now arranged in quite a lôøi ñaùp. Ñoàng Thieän caét ngang vaø heùt lôùn: new order scheme. K'e-chen's old world of the "Ñaén ño, chaàn chôø, ñoù laø hình thöùc, chöa ñeán senses has vanished, and something entirely new choã, maø cuõng chöa töøng thieát tha caâu Thieàn

lyù." Khaû Chaân xaáu hoå voäi trôû veà tìm Töø Minh. sanh—K'e-chen (Ka-shin) was quite proud of Töø Minh vöøa gaëp maët Khaû Chaân lieàn maéng: being one of the most intimate disciples of the "Phaøm laø haønh cöôùc phaûi bieát luaät nhaø chuøa, master; he was not yet really a master muøa an cö toïa haï chöa heát, coù vieäc gì gaáp himself, but he thought he was. When he had phaûi ñeán ñaây sôùm vaäy?" Khaû Chaân khoùc loùc a talk with T'ung-shan, another disciple of keå laïi vieäc vöøa qua bò sö huynh Ñoàng Thieän Tzu-Ming, he was found out and laughed at. traùch maéng nhö theá naøo neân môùi ñeán tìm gaëp One day, they were having a walk in the Hoøa Thöôïng daàu bieát ñaây laø traùi luaät nhaø mountain together they discussed Zen. T'ung- chuøa. Töø Minh ñoät nhieân hoûi: "Theá naøo laø ñaïi shan picked up a piece of a broken tile and yù Phaùp phaùp?" Khaû Chaân ñaùp: "Khoâng maây putting it on a flat rock, said, "If you can say a vôøn ñænh nuùi, coù nguyeät ruïng loøng soâng." Töø word at this juncture I will grant your really Minh tröøng maét quaùt thaùo: "Tuoåi taùc nhö theá being Tzu-Ming's disciple." K'e-chen kia maø coøn mang laáy kieán giaûi vaäy ñoù thì laøm wavered, looked this way and that, trying to sao thoaùt ly sanh töû?" Khaû Chaân khaån caàu make some answer. T'ung-shan was thaày chæ baûo. Töø Minh noùi: "OÂng muoán gì thì impatient, and broke out, "Hesitating and cöù hoûi ñi." Khaû Chaân hoûi: "Theá naøo laø ñaïi yù wavering you have not yet penetrated through Phaät phaùp?" Töø Minh ñaùp: "Khoâng maây vôøn illusion, you have never yet even dreamt as to ñænh nuùi, coù nguyeät ruïng loøng soâng." Khaû what the true insight of Zen is." K'e-chen was Chaân vöøa nghe xong lieàn ñaïi ngoä chaân lyù thoroughly ashamed of himself. He at once Thieàn ngay döôùi lôøi naøy. Trong tröôøng hôïp returned to see the master, who severely naøy, Töø Minh ñaõ cho Khaû Chaân moät caùi nhìn reproached him, saying that he came before môùi phoùng vaøo söï vaät, moät caùi nhìn hoaøn toaøn the termination of the summer session, which vöôït ngoaøi phaïm vi cuûa tình thöùc. Ñuùng ra, caùi was against the regulations. Full of tears, he nhìn môùi naøy môû ra trong khi Khaû Chaân ñi explained how he was taken to task by his ñeán choã cuøng lyù tuyeät tình. Sö ñaõ vöôït ra khoûi fellow-monk, T'ung-shan, and that it was the giôùi haïn maø baáy laâu nay Sö luoân coù caûm reason why he was here even against the töôûng nhö bò troùi buoäc cô hoà khoâng sao thoaùt monastery rules. The master abruptly asked ra ñöôïc. Thaät vaäy, ña soá haønh giaû tu Thieàn him, "What is the fundamental principle of chuùng ta ñeàu döøng laïi ôû giôùi haïn aáy, chuùng ta Buddhism?" K'e-chen replied, "No clouds are ñaõ quaù deã daõi ñeå caû quyeát raèng chuùng ta gathering over the mountain peaks, and how khoâng theå ñi xa hôn. Nhöng vôùi söï trôï giuùp serenely the moon is reflected on the waves." cuûa moät ai ñoù coù ñöôïc moät caùi thaáy noäi taâm The

master's eyes flashed with indignation, chieáu dieäu hôn phoùng qua böùc maøn ñieân ñaûo and he thundered: "Shame on you! To have vaø maâu thuaãn naøy, seõ giuùp chuùng ta baát thaàn such a view for an old-season man like you! thaáy ñöôïc. Chính Töø Minh ñaõ giuùp cho Khaéc How can you expect to be delivered from Chaân ñaäp vaøo böùc töôøng trong tuyeät voïng, vaø birth-and-death?" K'e-chen earnestly cuoái cuøng böùc töôøng ñoå xuoáng luùc naøo khoâng implored to be instructed. Tzu-Ming said, hay, vaø chính söï giuùp ñôû naøy cuûa Töø Minh ñaõ "You go ahead to ask me." Thereupon he giuùp môû ra cho Khaû Chaân moät theá giôùi môùi laï repeated the master's first question, "What is laøm sao! Nhöõng gì töø tröôùc Khaéc Chaân coi laø the fundamental principle of Buddhism?" The taàm thöôøng, giôø ñaây nhö keát hôïp laïi nhòp master roared: "No clouds are gathering over nhaøng laøm sao trong moät traät töï môùi laï khoâng the mountain peaks, and how serenely the ngôø! Theá giôùi giaùc quan cuõ cuûa Khaû Chaân môø moon is reflected on the waves!" This opened nhaït, vaø ñöôïc theá vaøo ñoù moät caùi gì raát möïc K'e-chen's eye and he awakened to the truth môùi meõ. Döôøng nhö roõ raøng laø Khaû Chaân vaãn of Zen. In this case, Tzu-Ming did give K'e- ôû trong khung caûnh khaùch quan aáy, nhöng beân chen a new point of view of looking at things, trong Khaû Chaân caûm thaáy moät caùch chuû quan which is altogether beyond our ordinary nhö mình töôi treû laïi, nhö mình vöøa môùi taùi sphere of consciousness. Rather, this new

viewpoint is gained when K'e-chen reaches is the place where the student's body turns?" the ultimate limits of our understanding, K'e-chen said, "A single wall, a hundred within which he thinks he is always bound and walls." The monk asked, "What is the place unable to break through. As a matter of fact, where the student is empowered?" K'e-chen most Zen practitioners stop at these limits and said, "A thousand days chopping wood, but are easily persuaded that they cannot go any burning it all in a single day." further. But with the help of someone whose Moät hoâm, Thieàn sö Khaû Chaân thöôïng ñöôøng mental vision is able to penetrate this veil of thò chuùng, daãn chöùng moät ñoaïn cuûa Thieàn Sö contrasts and contradictions will help us gain Long Nha: "'Hoïc Ñaïo cuõng gioáng nhö duøi goã it abruptly. Tzu-Ming himself helps K'e-chen laáy löûa. Maáy oâng khoâng theå naøo döøng laïi khi to beat the wall in utter despair, and this help thaáy khoùi. Maáy oâng phaûi tieáp tuïc duøi cho ñeán unexpectedly gives way and opens an entirely khi löûa chaùy leân. Ñoù laø luùc maáy oâng ñaït ñöôïc new world for Ka-shin. Things hitherto K'e- muïc ñích cuûa mình.'" Sau ñoù Thieàn sö Khaû chen regarded as ordinary, are now arranged Chaân laïi daãn chöùng moät ñoaïn cuûa Thieàn sö in quite a new order scheme. K'e-chen's old Thaàn Ñònh (?), noùi raèng: "Hoïc Ñaïo deã daøng world of the senses has vanished, and hôn duøi goã laáy löûa, vì ngay khi thaáy khoùi laø something entirely new has come to take its maáy oâng coù theå döøng. Tröôùc khi ngoïn löûa phaùt place. It seems to be that K'e-chen is clearly leân laø maáy oâng ñaõ bò noù ñoát töø ñaàu ñeán chaân still in the same objective surrounds, but roài." Ñoaïn Thieàn sö Khaû Chaân noùi: "Töø quan subjectively he is rejuvenated, he is born ñieåm 'ñoán ngoä', caâu noùi cuûa Long Nha döøng again. laïi nöûa vôøi. Töø quan

ñieåm 'tieäm ngoä', thì caâu Veà sau naøy khi Khaû Chaân ñeán laøm truï trì ôû noùi cuûa Thaàn Ñònh vaãn coøn thieáu söï chöùng Thuùy Nham, moät vò Taêng hoûi: "Theá naøo laø nghieäm. Vaäy thì laøm sao ñeå giaûi quyeát vaán ñeà Phaät?" Khaû Chaân noùi: "Gioáng nhö moät con ñeâ naøy ñaây? Naøy chö Taêng! Naêm nay laù ruïng baèng ñaát, khoâng khaùc ñaát buïi." Vò Taêng laïi nhieàu. Maáy oâng coù theå queùt ñöôïc bao nhieâu laù hoûi: "Theá naøo laø Ñaïo?" Khaû Chaân noùi: "Haõy trong soá nhöõng laù ruïng naøy?"—One day, K'e- ñi ra ngoaøi cöûa maø nhìn." Vò Taêng hoûi: "Theá chen entered the hall and addressed the naøo laø ngöôøi cuûa Ñaïo?" Khaû Chaân noùi: congregation, quoted a passage by Zen master "Ngöôøi tuø xieàng troùi bò keát aùn."—Later, when Lung-ya, saying, "'Studying the Way is like K'e-chen resided as abbot on Tsui-yen (Tsui making fire with a drill. You can't stop when Bluff), a monk asked him, "What is Buddha?" you see smoke. You must keep at it until K'e-chen said, "The same earthern dam, no there are flames. Then you've reached your different dirt." The monk asked, "What is the goal.'" K'e-chen then quoted Zen master Way?" K'e-chen said, "Go out the door and Shending, who said, "Studying the Way is look." The monk asked, "What is a person of easier than drilling for fire, for as soon as you the Way?" K'e-chen said, "A manacled see smoke you can quit. before the flames prisoner is accused." arise it has already burned you from head to Moät vò Taêng hoûi: "Taïi sao Toå Ñaït Ma ñeán töø foot." The Zen master K'e-chen said, "From taây?" Khaû Chaân noùi: "Haõy caøy cho saâu, maø the 'sudden enlightenment' point of view, gieo haït caïn thoâi." Vò Taêng laïi hoûi: "Theá naøo Lung-ya's statement stops halfway. From the laø choã chuyeån thaân cuûa keû hoïc?" Khaû Chaân 'gradual enlightenment' point of view, noùi: "Moät böùc töôøng, moät traêm böùc töôøng." Vò Shending's statement still lacks realization. Taêng laïi hoûi: "Theá naøo laø choã keû hoïc ñöôïc How would you deal with this question? trao truyeàn?" Khaû Chaân noùi: "Cheû cuûi ngaøn Monks! This year many leaves have fallen. ngaøy, nhöng chæ ñoát trong moät ngaøy."—A How many of them can you sweep up?" monk asked, "Why did Bodhidharma come Hoâm khaùc, Thieàn sö Khaû Chaân thöôïng ñöôøng from the west?" K'e-chen said, "Plow deeply, thò chuùng: "Coù nhöõng ngöôøi can ñaûm khoâng sôï plant seeds shallow." The monk asked, "What chuyeän soáng cheát. Coù nhöõng ngöôøi thôï saên

can ñaûm ñi vaøo röøng nuùi, khoâng ñeå yù ñeán coïp and, ordering the attendant to burn incense, döõ. Coù nhöõng ngö phuû khoâng sôï roàng vaø thuûy quietly gave up the ghost. xaø. Coøn caùc Thieàn Taêng thì can ñaûm veà caùi Khi Thieàn sö Khaû Chaân thò tòch, Teå Töôùng gì?" Noùi xong Khaû Chaân ñöa caây gaäy leân vaø Vöông Coâng ñaõ khoùc thöông tieác ngaøi taïi noùi tieáp: "Ñaây laø caây gaäy. Neáu maáy oâng coù thaùp, "Thaät laø moät baäc Ñaïi Ñöùc!"—When K'e- theå caàm chaéc vaø quô noù, thì haøng vaïn theá giôùi chen passed away in the year 1066, Prime cuøng chuyeån moät luùc. Neáu maáy oâng khoâng theå Minister Wang Gong mourned at his caàm chaéc vaø quô noù, thì Vaên Thuø chæ laø Vaên memorial stupa, crying out, "Truly one of Thuø vaø söï rôi rôùt cuûa töï ngaõ cuõng chæ laø söï rôi great virtue!" rôùt cuûa töï ngaõ, theá thoâi!"—Another day, K'e- Khaû Haõn: Kha Haõn, moät töø

ngöõ cuûa Thoå Nhæ Kyø chen entered the hall and addressed the ñeå chæ vò Hoaøng Thaùi Töû—Khan, a Turkish term congregation, saying, "There are brave for ‘prince.’ people who did not fear life and death. There Khaû Hoaïi: Destructible—Coù theå phaù tan ñöôïc. are many courageous hunters who enter the Khaû Hoàng: Teân cuûa moät vò cö só Phaät giaùo Trung mountains, unmindful of ferocious tigers. Hoa vaøo thôøi nhaø Lieâu (907-1124). Vaøo naêm 937, There are brave fishermen who never fear oâng söu taäp boä Huyeàn ÖÙng AÂm Nghóa vaø Hueä water snakes and dragons. What is it that Zen Laâm AÂm Nghóa thaønh boä "Taân Taäp Taïng Kinh AÂm monks are courageous about?" K'e-chen then Nghóa."—Name of a Chinese layperson in Liao raised his staff and said, "This is the staff. If Dynasty in China. In 937 he collected the Hsuan- you can raise it, hold it, and shake it, then the Ying Yin I and the Hui-Lin Yin I to just one set ten thousand worlds all move in the same titled ""New Book of Yin I on Sutra Treasure." moment. If you can't raise it, hold it, and Khaû Kieán Höõu Ñoái Saéc: Ñoái töôïng höõu hình vaø shake it, then for you Manjusri is just coù taùnh gaây chöôùng ngaïi—Objects that are visible Manjusri and 'droping the self' is just 'droping and materially obstructive. the self.' That's it!." Khaû Kính: Respectable—Venerable.
Khi Thuùy Nham Khaû Chaân saép thò tòch, Sö heát Khaû Laäu Töû: söùc ñau ñôùn vaø laên loän treân chieác chieáu coû traûi 1) Phong thö ñeå trong oáng tre ñöôïc daùn kính: A treân maët ñaát. Vò thò giaû Caùt chöùng kieán caûnh letter in a sealed bamboo cylinder. ñau loøng naøy, rôùt nöôùc maét noùi vôùi Sö: "Trong 2) Caùi voû boïc, chæ thaân theå con ngöôøi: Skin bag, khi coøn maïnh khoûe, Hoøa Thöôïng noùi ñuû thöù implies the body. xuùc phaïm ñeán Phaät, ñeán Toå; vaø baây giôø chuùng a) Phaät töû chôn thuaàn chôù neân quaù traân quyù thaân ta thaáy gì ñaây?" Thuùy Nham Chaân ñaêm ñaêm naày. Kyø thaät, noù chæ laø caùi tuùi da hoâi thuùi. Phaûi nhìn vò thò giaû moät hoài roài maéng: "OÂng cuõng lìa yù nghó ñoù chuùng ta môùi coù theå duïng coâng tu aên noùi nhö theá aø?" Thieàn sö beøn ngoài daäy, laáy haønh ñöôïc. Neáu khoâng lìa ñöôïc noù, chuùng ta laïi tö theá kieát giaø, vaø, ra leänh cho thò giaû thaép seõ bieán thaønh noâ leä cuûa noù vaø töø saùng sôùm ñeán höông, laëng leõ thò tòch—When K'e Cheân, of chieàu toái chuùng ta seõ chæ moät beà phuïc vuï cho Ts'ui-yeân, was at the point of death, he noù maø thoâi. Ngöôøi con Phaät chôn thuaàn phaûi suffered terribly, rolling on the straw matting coi thaân naày nhö moät caùi tuùi da hoâi thuùi, nghóa which was spread over the ground. Cheâ the laø traùnh söï coi troïng noù. Coi noù laø quan troïng attendant was in tears as a witness of this laø chöôùng ngaïi lôùn treân böôùc ñöôøng tu taäp cuûa agonizing scene and said to the master, chuùng ta. Chuùng ta phaûi möôïn caùi giaû ñeå tu "While yet strong, you made all kinds of laáy caùi thaät, töùc laø chæ xem thaân naày nhö moät defamatory remarks on the Buddha, on the phöông tieän maø thoâi: Sincere Buddhists Ancestors; and what do we see now?" The should not care too much for this body, should master gazed for a while at the attendant and not treat their skin-bag of a body as a scolded, "You too make this remark?" He now treasure. Only people who are free of this got up, and assumed a cross-legged posture, idea can apply effort in cultivating the Way. If we treat our body as a precious thing, then we

will become its slave and serve its whims all mong ñaït ñöôïc muïc tieâu. Moät trong nhöõng khoù day long. Therefore, sincere Buddhists should khaên laø tính caùch baát khaû laõnh hoäi roõ reät vaø caùi treat the body as a ‘stinking bag of skin’ and baûn chaát baát ñònh cuûa Thieàn. Hình nhö khoâng coù do not prize it highly. Valuing the body too heä thoáng coù toå chöùc naøo ñeå theo, maø cuõng chaúng high is an obstacle to cultivation. We should coù moät trieát hoïc roõ reät naøo ñeå hoïc. Caùc thieàn sö ñaõ merely ‘borrow the false to cultivate what is xöû duïng moät phöông phaùp tröïc tieáp hôn lôøi noùi. true,’ and see it as just an expedient means. Thaät vaäy, chaân lyù Thieàn laø chaân lyù cuûa sinh hoaït, b) Theo Kinh Töù Thaäp Nhò Chöông, Chöông 26, maø sinh hoaït coù nghóa laø soáng ñoäng, laø hoaït ñoäng, Thieân thaàn daâng cho Ñöùc Phaät moät ngoïc nöõ laø haønh ñoäng chöù khoâng phaûi laø suy löôøng suoâng. vôùi yù ñoà phaù hoaïi taâm yù cuûa Phaät. Phaät baûo: Nhö vaäy, leõ dó nhieân Thieàn soáng trong chieàu “Tuùi da oâ ueá, ngöôøi ñeán ñaây laøm gì? Ñi ñi, ta höôùng haønh ñoäng, hay noùi ñuùng hôn, Thieàn laø vaän khoâng duøng ñaâu.” Thieân thaàn caøng theâm kính duïng caùi thöïc, laø soáng caùi thöïc, thay vì chöùng minh troïng, do ñoù maø hoûi veà yù cuûa Ñaïo. Ñöùc Phaät hoaëc bieåu thò caùi thöïc baèng ngoân töø, nghóa laø baèng vì oâng maø giaûng phaùp. OÂng nghe xong ñaéc khaùi nieäm. Khaû nghieäm hay phöông phaùp tröïc tieáp quaû Tu-Ñaø-Hoaøn.”: According to the Sutra In coù coâng duïng naém ngay laáy cuoäc soán g uyeån Forty-Two Sections, Chapter 26, the heavenly chuyeån trong khi noù ñang troâi chaûy, chöù khoâng spirits, desiring to destroy the Buddha’s phaûi sau khi noù ñaõ troâi qua. Trong khi doøng ñôøi resolve, offered Jade women to him. The ñang troâi chaûy, khoâng ai ñuû thôøi giôø nhôù ñeán kyù Buddha said: “Skin-bags full of filth.” What öùc, hoaëc xaây döïng yù töôûng. Nghóa laø khoâng coù lyù are you doing here? Go away, I am not luaän naøo coù giaù trò trong luùc naøy. Haønh giaû tu interested.” Then, the heavenly spirits asked Thieàn neân luoân nhôù raèng ngoân ngöõ coù theå duøng most respectfully about the meaning of the ñöôïc, nhöng ngoân ngöõ töø muoân thuôû voán keát hôïp Way. The Buddha explained it for them and chaët cheõ vôùi neùt taâm töôûng suy löôïng neân maát heát they immediately obtained the fruition of noäi löïc, khoâng tröïc tieáp truyeàn caûm ñöôïc. Neáu Srotaapanna.” duøng ñeán ngoân ngöõ chæ dieãn taû ñöôïc moät yù nghóa, Khaû Naêng: Ability—Capability—Efficiency— moät luaän giaûi, chæ bieåu loä moät caùi ngoaïi thuoäc, neân Competence. khoâng tröïc tieáp lieân heä gì ñeán cuoäc soáng. Ñaây Khaû Naêng Ñoaïn Khoå Giaûi Thoaùt cuûa Ñöùc Phaät: chính laø lyù do taïi sao nhieàu khi caùc thieàn sö traùnh Buddha’s ability to overcome hindrance and attain chuyeän noùi naêng, traùnh xaùc ñònh, daàu laø ñoái vôùi Deliverance. nhöõng vieäc quaù toû roõ, quaù hieån nhieân cuõng vaäy. Hy Khaû Naêng Noäi Quaùn: Ability to acquire insight. voïng cuûa caùc ngaøi laø ñeå cho ñoà ñeä töï taäp trung taát Khaû Naêng Vaøo Ñònh: Ability to enter caû taâm löïc naém laáy nhöõng gì ngöôøi aáy mong öôùc, concentration—Access-concentration. thay vì ghì baét laáy nhöõng moái lieân laïc xa xoâi voøng Khaû Naêng Xuaát Hieän Quang Minh: Ability to ngoaøi khieán cho ngöôøi ñeä töû bò phaân taâm —Zen is manifest the light. not a subject that may be

understood through Khaû Naêng Xuaát Hieän Quang Minh Cuõng Nhö superficial efforts It presents a formidable Phaùt Ra Nhö Lai AÂm Baát Tö Nghì: Ability to challenge. In fact, it is the most difficult subject in manifest the light and inconceivable sounds. Buddhism. One would be foolish to cherish a hope Khaû Nghieäm Baát Khaû Thuyeát: Truth that can be of understanding Zen by just reading one or two experienced but not expressed—Thieàn khoâng phaûi books, or by just sitting for a few hours in a so- laø moät vaán ñeà maø chuùng ta coù theå hieåu ñöôïc baèng called meditation. It would take sincere nhöõng noã löïc thoâ thieån. Thieàn ñeà ra moät thaùch thöùc practitioners at least some years of hard work to phi thöôøng. Thaät ra, Thieàn laø moät vaán ñeà hoùc buùa achieve the goal. One of the most difficulties is nhaát trong Phaät giaùo. Haún nhieân laø ñieân roà môùi hy the apparent ungraspability and the indefinite voïng hieåu ñöôïc Thieàn nhôø chæ ñoïc moät hai cuoán nature of Zen. There seems to be no organized saùch, hoaëc chæ ngoài theo caùi goïi laø thieàn moät hai system to follow, nor any definite philosophy to tieáng ñoàng hoà. Haønh giaû chaân chaùnh ít ra cuõng learn. Zen masters utilize a more direct method phaûi maát vaøi naêm chuyeân caàn duïng coâng môùi instead of verbal medium. In fact, the truth of Zen

is the truth of life, and life means to live, to move, Khaû YÙ Loâi AÂm Thaàn: Pleasant Thunder Deity to act, and not merely to reflect. Therefore, it is (Spirit). natural that the development of Zen should be Khaùc Bieät Veà Giaùo Phaùp Cuûa Thaàn Tuù Vaø Hueä towards acting or rather living its truth instead of Naêng: Differences between Shen-Hsiu's teaching demonstrating or illustrating it in words; it is to and that of Hui-Neng—Söï baát ñoàng giöõa giaùo say, with ideas. Truth that can be experienced or thuyeát veà Thieàn cuûa Thaàn Tuù vaø Hueä Naêng ôû choã the direct method which is used to get hold of this Thaàn Tuù chuû tröông tröôùc phaûi taäp ñònh roài sau fleeting life as it flees and not after it has flown. môùi phaùt hueä (thôøi thôøi thöôøng phaát thöùc, vaät xöû While it is fleeing, there is no time to recall nhaï traàn ai). Nhöng theo chuû tröông cuûa Hueä Naêng memory or to build ideas. It is to say, no reasoning thì Ñònh vaø Hueä coù maët ñoàng thôøi. Ñònh vaø Hueä avails here. Language may be used, but this has chæ laø moät vì theo kinh Nieát Baøn neáu thöøa Ñònh maø been associated too long with ideation, and has thieáu Hueä aáy laø theâm voâ minh, khi thöøa Hueä maø lost directions or being by itself. As soon as words thieáu Ñònh aáy laø theâm taø kieán. Nhöng khi Ñònh are used, they express meaning, reasoning; they Hueä baèng nhau, ngöôøi ta coù theå noùi laø thaáy trong represent something not belonging to themselves; Phaät Taùnh. Chính vì vaäy maø trong caùc baøi phaùp, they have no direct connection with life. This is Hueä Naêng luoân chöùng minh quan nieäm nhaát theå the reason why the masters often avoid such giöõa Ñònh vaø Hueä cuûa mình: "Naøy caùc baïn höõu, expressions or statements as are intelligible in any caùi caên baûn trong phaùp cuûa toâi laø Ñònh vaø Hueä. logical way. Their aim is to have the disciple's Caùc baïn chôù ñeå bò meâ hoaëc maø tin raèng coù theå attention concentrated in the thing itself which he taùch rôøi Ñònh vôùi Hueä. Chuùng chæ laø moät, khoâng wishes to grasp and not in anything that is in

the phaûi hai. Ñònh laø Theå cuûa Hueä vaø Hueä laø Duïng remotest possible connection liable to disturb him. cuûa Ñònh. Khi caùc baïn quaùn Hueä thì thaáy Ñònh ôû Khaû Phuïc: Admirable. trong Hueä, khi caùc baïn quaùn Ñònh thì thaáy Hueä ôû Khaû Quan: Satisfactory—Favorable. trong Ñònh. Neáu hieåu ñöôïc nhö theá, thì Ñònh vaø Khaû Quaùn: Teân cuûa moät vò danh Taêng Trung Hoa Hueä luoân ñi ñoâi trong tu taäp. Naøy caùc baïn ñang tu vaøo thôøi nhaø Toáng (960-1279)—Name of a taäp, chôù noùi tröôùc phaûi coù Ñònh roài Hueä môùi phaùt, Chinese famous monk in the Sung Dynasty in vì noùi nhö theá laø taùch ñoâi chuùng roài. Nhöõng ngöôøi China. thaáy nhö vaäy khieán phaùp coù hai töôùng, nhöõng Khaû Quaùn Kim Luaân: K'e-kuan Chin-lun—See ngöôøi naøy mieäng noùi maø taâm khoâng laøm. Hoï xem Kim Luaân Khaû Quaùn Thieàn Sö. Ñònh phaân bieät vôùi Hueä. Nhö nhöõng ngöôøi mieäng Khaû Saùt: Thöïc ra—Actually—In fact. vaø loøng hôïp nhau, trong ngoaøi nhö moät, xem Ñònh Khaû Soá: Countable—Coù theå ñeám ñöôïc. vaø Hueä ñoàng nhau hay nhö moät, nhöõng ngöôøi naøy Khaû Tích Höû: Ñaùng tieác laøm sao aáy!—How mieäng noùi taâm laøm cuøng luùc." Hueä Naêng coøn regretable! chöùng minh theâm veà quan nieäm nhaát theå naøy baèng Khaû Tri: Coù theå bieát ñöôïc—Knowable. caùch neâu leân moái töông quan hieän höõu giöõa ngoïn Khaû Trung: Giaû Nhöôïc—Giaû nhö—If— ñeøn vaø aùnh saùng cuûa noù. Ngaøi noùi: "Gioáng nhö caùi Supposing that. ñeøn vaø aùnh saùng cuûa noù. Khi coù ñeøn thì saùng. Ñeøn Khaû Tuøng Thieàn Sö (1420-1483): Teân cuûa moät vò laø theå cuûa saùng vaø saùng laø Duïng cuûa ñeøn. Teân goïi Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo thôøi khaùc nhau nhöng theå chæ laø moät. Neân hieåu moái nhaø Minh (1368-1644)—Name of a Chinese Ts'ao töông quan giöõa Ñònh vaø Hueä cuõng theo caùch nhö Tung Zen master in the Ming dynasty in China. vaäy." Chuùng ta thaáy quan nieäm cuûa Thaàn Hoäi (moät Khaû Töông Thieàn Sö (1206-1290): Teân cuûa moät ñaïi ñeä töû cuûa Hueä Naêng) veà nhaát theå trong quyeån vò Thieàn sö Trung Hoa, thuoäc phaùi Phaù Am, doøng Phaùp Ngöõ cuûa sö: "ÔÛ ñaâu nieäm chaúng khôûi, troáng Döông Kyø, toâng Laâm Teá vaøo thôøi nhaø Toáng (960- khoâng vaø voâ töôùng ngöï trò, ôû ñoù laø chaân Ñònh. Khi 1279)—Name of a Chinese Zen master of the Fa- nieäm khoâng khôûi, troáng khoâng, khoâng töôùng thích an branch, Yang-chi lineage, Lin-chi Sect in the öùng vôùi traàn caûnh, khi aáy laø chaân Hueä. ÔÛ ñaâu ñöôïc Sung dynasty. nhö theá thì chuùng ta thaáy raèng Hueä, quaùn trong Khaû UÙy: Thöïc ra—Actually—In fact. chính noù, laø Duïng cuûa Ñònh, khoâng coù phaân bieät,

noù chính laø Ñònh. Khi ngöôøi ta coá quaùn Ñònh thì follows: "Where no thoughts are awakened, and chaúng coù Ñònh. Khi ngöôøi ta coá quaùn Hueä, thì emptiness and nowhereness prevails, this is right chaúng coù Hueä. Taïi sao vaäy? Bôûi vì töï taùnh laø chôn Dhyana. When this non-awakening of thought, nhö, vaø chính ñaây laø caùi maø chuùng ta noùi Ñònh emptiness, and nowhereness suffer themselves to Hueä nhaát theå."—The disagreement between be the object of perception, there is right Prajna. Shen-Hsiu's teaching of Zen and that of Hui Neng Where this mystery takes place, we say that is due to Shen-Hsiu's holding the view that Dhyana, taken up by itself, is the Body of Prajna, Dhyana is to be practiced first and that it is only and is not

distinct from Prajna, and is Prajna itself; after its attainment that Prajna is awakened. But and further, that Prajna, taken up by itself, is the according to Hui-Neng's view, the very moment Use of Dhyana, and is not distinct from Dhyana, Dhyana and Prajna are present at the same time. and is Dhyana itself. Indeed, when Dhyana is to Dhyana and Prajna are the same for according to be taken up by itself, there is no Dhyana; when the Nirvana Sutra, when there is more of Dhyana Prajna is to be taken up by itself, there is no and less of Prajna, this helps the growth of Prajna. Why? Because Self-nature is suchness, ignorance; when there is more of Prajna and less and this is what is meant by the oneness of of Dhyana, this helps the growth of false views; Dhyana and Prajna." but when Dhyana and Prajna are the same, this is Khaùch: Guest—Visitor—Traveller—Outsider. called seeing into the Buddha-nature. Therefore, Khaùch Baøng Quan: Khaùch qua ñöôøng—By- in his preachings, Hui-Neng always tried to prove stander—Outsider. his idea of oneness: "O good friends, in my Khaùch Boá Nhó: Kabul (skt)—Moät trong nhöõng teaching what is most fundamental is Dhyana and trung taâm Phaät giaùo vaøo theá kyû thöù II tröôùc taây Prajna. And, friends, do not be deceived and let to lòch—One of the Buddhist centers in the second thinking that Dhyana and Prajna are separable. century B.C. They are one, and not two. Dhyana is the Body of Khaùch Ñaàu Haønh Giaû: Guest Supervisor Prajna, and Prajna is the Use of Dhyana. When Assistant—Vò cö só hay vò Taêng phuï taù cho Tri Prajna is taken up, Dhyana is in Prajna; when Khaùch (vò Taêng coi veà vieäc tieáp khaùch)—A lay Dhyana is taken up, Prajna is in it. When this is person or a monk who assists the director of guests understood, Dhyana and Prajna go hand in hand in (guest supervisor) in a monastery. practice of meditation. O followers of truth, do not Khaùch Ñöôøng: Guest-room. say that Dhyana is first attained and then Prajna Khaùch Haønh: Guest Supervisor Assistant—See awakened, or that Prajna is first attained and the Khaùch Ñaàu Haønh Giaû. Dhyana awakened; for they are separate. Those Khaùch Löõ Haønh: Traveler—See Löõ Khaùch. who advocate this view make a duality of the Khaùch Qua Ñöôøng: Passer-by—Stranger. Dharma; they are those who affirm with the mouth Khaùch Quan: Boû caûnh chaúng boû ngöôøi, moät trong and negate in the heart. They regard Dhyana as boán caùch caân nhaéc trong giaùo töôùng cuûa toâng Laâm distinct from Prajna. But with those whose mouth Teá—Objective, one of the four aspects of Lin-Chi and heart are in agreement, the inner and the school—See Töù Lieäu Giaûn (C) and (D). outer are one, and Dhyana and Prajna are Khaùch Quan Vaø Chuû Quan: Nhìn khaùch quan vaø regarded as equal." Hui-Neng further illustrates chuû quan theo Phaät giaùo—Objective and the idea of this oneness by the relation between Subjective Views in Buddhism—Ngöôøi Phaät töû the lamp and its light. He says: "It is like the lamp luoân nhôù lôøi Phaät khuyeân daïy: "Luoân nhìn vaïn söï and its light. As there is a lamp, there is light; if no vaïn vaät baèng caùi nhìn khaùch quan chöù khoâng phaûi lamp, no light. The lamp is the Body of the light, chuû quan, vì chính caùi nhìn khaùch quan chuùng ta and the light is the Use of the lamp. They are môùi thaáy ñöôïc baûn maët thaät cuûa vaïn höõu." Theo differently designated, but in substance they are kinh Nieäm Xöù, ñaëc bieät laø Taâm Nieäm Xöù bao haøm one.

The relation between Dhyana and Prajna is phöông phaùp nhìn söï vaät moät caùch khaùch quan, to be understood in like manner." We can see thay vì chuû quan. Ngay caû toaøn boä phaùp Töù Nieäm Shen-Hui's view on the oneness in his Sayings as Xöù cuõng phaûi ñöôïc thöïc haønh moät caùch khaùch

quan, chöù khoâng ñöôïc coù moät phaûn öùng chuû quan preconceived considerations and notions. naøo. Ñieàu naøy coù nghóa laø ta chæ quan saùt suoâng, Especially in meditation, contemplation and chöù khoâng vaán vöông dính maéc vôùi ñeà muïc, vaø mindfulness should be practiced in an objective cuõng khoâng thaáy mình coù lieân heä tôùi ñeà muïc. Chæ way as if we were observing the object of outside. coù vaäy chuùng ta môùi coù khaû naêng nhìn thaáy hình Sincere Buddhists should always remember the aûnh thaät söï cuûa söï vaät, thaáy söï vaät ñuùng trong boái Buddha's teachings: "In what is seen there should caûnh cuûa noù, ñuùng nhö thaät söï söï vaät laø vaäy, chöù be to you only the seen; in the heard there should khoâng phaûi chæ thaáy beà ngoaøi caïn côït, hình nhö söï be only the heard; in what is sensed there should vaät laø nhö vaäy. Khi quan saùt vaät gì moät caùch chuû be only the sensed; in what is cognized there quan thì taâm chuùng ta dính maéc trong aáy, vaø chuùng should be only the cognized." Only with objective ta coá gaéng ñoàng hoùa mình vôùi noù. Chuùng ta coá looking, the idea of "I am seeing, hearing, gaéng suy xeùt, öôùc ñoaùn, ñaùnh giaù, khen cheâ vaø pheâ smelling, tasting, touching, and cognizing" is bình vaät aáy. Quan saùt nhö vaäy laø söï quan saùt cuûa removed. The "I" concept as well as the ego- chuùng ta bò toâ maøu. Vì vaäy trong tu Phaät, chuùng ta illusion is also eliminated. ñöøng bao giôø quaùn chieáu vôùi thaønh kieán, ñònh kieán, Khaùch Sôn: Töï vieän nhoû hay chi nhaùnh cuûa töï öa, gheùt vaø öôùc ñoaùn hay yù nieäm ñaõ ñònh tröôùc. vieän lôùn ñeå tieáp khaùch, ñoái laïi vôùi töï vieän chính Ñaëc bieät laø trong thieàn quaùn, quaùn saùt vaø tænh thöùc hay chuû sôn—The guest hill, or branch monastery, phaûi ñöôïc thöïc taäp moät caùch khaùch quan, gioáng in contrast with the chief one. nhö mình laø ngöôøi ngoaøi nhìn vaøo maø khoâng coù baát Khaùch Taùc: Laøm ngöôøi khaùch. Trong thieàn, töø naày luaän thaønh kieán naøo. Phaät töû chôn thuaàn phaûi laéng ñöôïc duøng ñeå chæ trích nhöõng Thieàn Taêng queân ñi nghe lôøi chæ daïy cuûa Ñöùc Phaät: "Trong caùi thaáy chính mình maø chæ moät beà chaî ñoâng chaïy taây tìm phaûi bieát raèng chæ coù söï thaáy, trong caùi nghe chæ coù kieám caùi gì ñoù töø beân ngoaøi—To be a guest. In söï nghe, trong xuùc caûm phaûi bieát raèng chæ coù söï Zen, the term is used to criticize Zen monks who xuùc caûm, vaø trong khi hay bieát, chæ coù söï hay bieát." forget themselves, and only run east and west to Chæ vôùi caùi nhìn khaùch quan thì yù nieäm "Toâi ñang find something from outside. thaáy, ñang nghe, ñang ngöûi, ñang neám, ñang xuùc Khaùch Traàn: Agantu-klesa (skt)—Akasmatklesa chaïm vaø ñang yù thöùc" ñöôïc loaïi tröø. Quan nieäm veà (skt)—Phieàn Naõo—Afflictions—External stains— "caùi ta" hay aûo kieán veà moät baûn ngaõ bò tan bieán—Guest-dust—Guest-defilement—Töø "Klesa" nghóa Buddhists should always remember the Buddha's ñen laø söï ñau ñôùn, buïi baäm beân ngoaøi, noãi khoå advice: "You should always have an objective not ñau, hay moät caùi gì gaây ñau ñôùn, vaø ñöôïc

dòch laø a subjective view on all things, for this will help phieàn naõo. Vì khoâng coù gì gaây ñau ñôùn taâm linh you to be able to see things as they really are." In baèng nhöõng ham muoán vaø ñam meâ xaáu xa ích kyû, the Satipatthana Sutta, contemplation of mind is neân "Agantuklesa coøn ñöôïc dòch laø phieàn naõo. especially concerned with an objective view, not a Khaùch laø phieàn naõo khoâng phaûi voán coù cuûa taâm subjective one. Even the practice of all the four taùnh, nhöng do meâ laàm maø noåi daäy, neân goïi laø types of contemplation (of body, feelings, mind, khaùch—"Klesa" literally means "pain," "external and mental objects) should be done objectively dust," "affliction," or " something tormenting" and without any subjective reaction. We should never is translated as "affliction." As there is nothing so be an interested observer, but a bare observer. tormenting spiritually as selfish, evil desires and Then only can we see the object in its proper passions, klesa has come to be understood chiefly perspective, as it really is, and not as it appears to in its derivative sense and external dust for be. When we observe a thing subjectively, our agantuklesa. The foreign atom, or intruding mind gets involved in it, we tend to identify element, which enters the mind and causes ourselves with it. We judge, evaluate, appraise distress and delusion. Traàn laø phieàn naõo coù coâng and comment on it. Such subjective observation naêng laøm nhô baån taâm taùnh neân goïi laø traàn —The colors our view. Thus, in Buddhist practice, we mind is naturally pure or innocent till the evil should cultivate and contemplate without any element enters. biases, prejudices, likes, dislikes and other

Khaùch Ty: Tieáp Ñaõi Sôû hay nôi tieáp khaùch trong Khai Ñaïo Giaû: Ngöôøi khai môû ñaïo phaùp, nhö Ñöùc töï vieän—Guest room, or place for reception of Phaät: The Way-opener, Buddha—Baát cöù ai khai guests in a monastery. môû chaân lyù: Anyone who opens the way, or truth. Khaùch UÙy Nhó: Cowell, Edward Byles—Teân cuûa Khai Ñaïo Taùc Thaønh: Môû ñöôøng chæ loái—To moät vò hoïc giaû Phaät giaùo ngöôøi Anh vaøo haäu baùn help someone in his initial steps to establish theá kyû thöù XVIII vaø tieàn baùn theá kyû thöù XIX. OÂng himself on the Way—To open and guide people vieát raát nhieàu saùch veà Phaïn ngöõ vaø AÁn giaùo— on the Way. Name of a British Buddhist scholar in the second Khai Ñeà: Lôøi phi loä veà cöông lónh yeáu nghóa cuûa half of the eighteenth century and the first half of vaên kinh—A foreword, or introduction, to a the nineteenth century. He wrote a lot of books on discourse on a scripture, outlining the main ideas. Sanskrit language and Hinduism. Khai Ñöôøng: To open the hall—Vò truï trì môùi Khaùch Vò: Nôi nghæ ngôi cho taân khaùch trong töï nhaän chöùc phaûi khai phaùp ñöôøng tuyeân thuyeát —At vieän—A rest place for guests in a monastery. the time of undertaking the new position, the Khai: Môû: To open (to unfold, to disclose or to newly assigned abbot must open the hall to give unloose)—Baét ñaàu: To begin—Khai maïc hay lecture to everyone. khaùnh thaønh: To inaugurate—Khai thò: To Khai Giaù: 1) Khai, cho pheùp: To permit; 2) Giaù, enlighten someone—Tuyeân boá: To declare— ngaên caám: To prohibit. Truyeàn baù giaùo phaùp: To spread a doctrine. Khai Giaùc: Laøm cho Phaät taùnh baûn sô ñöôïc khai Khai AÂn: To do a favor. môû vaø taâm trí ñöôïc giaùc ngoä—To awaken, to Khai

Baïch: Lôøi baét ñaàu cho moät nghi thöùc leã laïc arouse; to allow the original Buddha-nature to (lôøi noùi ñaàu tieân trong nghi leã thì goïi laø “khai open and enlighten the mind—See Khai Ngoä. baïch,” nghóa laø cho bieát lyù do vaø muïc ñích cuûa Khai Giaùc Tri Kieán: Open to the enlightened vieäc laøm hay buoåi leã; lôøi noùi sau cuøng goïi laø “keát knowledge and vision. nguyeän”)—To start from the bare ground; to begin Khai Giaûi: To expound, explain. a ceremony. Khai Giaûng: To begin to teach. Khai Baùo: To declare. Khai Giôùi: Transmit the precepts—See Truyeàn Khai Bò An Chaåm: See Khai Chaåm. Giôùi. Khai Boån: Khai tích hieån boån (baét ñaàu, luùc baét Khai Hieån: Khai Quyeàn Hieån Thöïc—Töø maø toâng ñaàu)—To commence; the very beginning; at the Thieân Thai duøng ñeå giaûi thích veà Khai Quyeàn beginning; to explain the very beginning. Hieån Thöïc. Ñöùc Phaät ñaõ khai quyeàn hieån thöïc Khai Cam Loä Moân: Boá thí cho ngaï quyû—To open baèng caùch duøng phöông tieän ñeå laøm saùng toû chaân the ambrosial door (provide for hungry ghosts). lyù (môû cöûa phöông tieän, thò hieän töôù ng chaân thöïc) Khai Chaåm: Khai Bò An Chaåm—Ñi nguû, trong nhö trong Kinh Phaùp Hoa (14 phaåm ñaàu trong Thieàn laâm giôø ñi nguû thöôøng laø 10 giôø ñeâm —To Kinh Phaùp Hoa ñeàu laø khai caän hieån vieãn hay khai display the pillow, i.e. retire to bed, usually at quyeàn hieån thöïc)—To open up and reveal; to 10:00 p.m. at night. expose the one and make manifest the other. It is Khai Cô: Kaisan (jap)—See Khai Sôn. a term used by T’ien-T’ai, i.e. to expose and Khai Cuï: Keâ khai taát caû nhöõng taøi saûn cuûa töï dispose of the temporary or partial teaching, and vieän—To make an inventory in a monastery. reveal the final and real truth as in the Lotus sutra. Khai Dieãn: Thuyeát phaùp—To explain at length, Khai Hieån Kieán Ñaûm: Moät khi môû mieäng ra lieàn expound—To begin to perform. hieån baøy moïi yù nghó trong loøng—Once opening up Khai Duïc: Môû cöûa nhaø taém ñeå chö Taêng vaøo the mouth, everything in mind is exposed. taém—To open the door of a bathroom for monks Khai Hieån Vieân: Tuyeät Ñaõi vieân—True perfect to take a shower. teaching—See Kim Vieân. Khai Ñaïo: To guide—To found (establish) a sect. Khai Hoa Dieäp Laïc: Kaike-Yoraku (jap)— Opening flowers, leaves falling—Thuaät ngöõ tieâu bieåu cho theá giôùi cuûa nhöõng hình thöùc hieän töôïng thay ñoåi maø suy nghó cuûa con ngöôøi coù khuynh

höôùng ñi ngöôïc laïi bôùi baûn theå cuûa vuõ truï—The naøy? Thieàn noùi raèng: "Ñöùc Phaät thuyeát phaùp boán term represents the world of changing möôi chín naêm, maø chöa töøng chuyeån ñoäng töôùng phenomenal forms which human thinking tends to löôõi roäng daøi." Laøm sao ngöôøi ta coù theå noùi maø oppose to the Universe essence. khoâng chuyeån ñoäng caùi löôõi cho ñöôïc? Taïi sao Khai Hoùa: Khai môû chuyeån hoùa baèng caùch daïy phaûi nghòch lyù nhö vaäy chöù? Lôøi giaûi thích ñöôïc doã—To civilize, to teach, to transform the Thieàn sö Huyeàn Sa Sö Bò ñöa ra nhö sau: "Taát caû character by instruction. nhöõng ngöôøi ñaïo cao ñöùc troïng noùi laø tieáp vaät lôïi Khai Hoäi: To open (begin) a meeting. sinh, nhöng khi hoï gaëp ba loaïi beänh, thì hoï ñoái xöû Khai Huaân: See Khai Toá. vôùi chuùng nhö theá naøo? Ngöôøi muø khoâng theå thaáy Khai Khoaùch: Hoaèng döông Chaùnh Phaùp—To caây gaäy hay caùi voà ñöôïc ñöa ra; ngöôøi ñieác khoâng propagate The True (Correct)

Dharma. theå nghe ñöôïc lôøi giaûng daàu hay theá maáy; ngöôøi Khai Kinh Keä: The text to begin a sutra: caâm khoâng theå noùi ñöôïc daàu coù bò thuùc eùp theá Voâ thöôïng thaäm thaâm vi dieäu phaùp. maáy. Nhöng neáu nhöõng ngöôøi naøy khoâng ñöôïc lôïi (Phaùp vi dieäu raát saâu voâ löôïng). laïc, thì cuoái cuøng Phaät phaùp toát ôû choã naøo?" Cuoái Baù thieân vaïn kieáp nan tao ngoä. cuøng thì lôøi giaûi thích cuûa Thieàn sö Huyeàn Sa Sö (Traêm ngaøn muoân öùc kieáp khoù gaëp). Bò chaúng ñi ñeán ñaâu. Coù leõ lôøi bình cuû a Thieàn sö Ngaõ kim kieán vaên ñaéc thoï trì. Phaät Nhaõn seõ laøm saùng toû hôn veà vaán ñeà naøy. Moät (Toâi nay nghe thaáy ñöôïc thoï trì). hoâm, Thieàn sö Phaät Nhaõn thöôïng ñöôøng thò chuùng: Nguyeän giaûi Nhö Lai chaân thieät nghóa. "Maáy oâng moãi ngöôøi ñeàu coù hai loå tai, nhöng ñaõ (Nguyeän hieåu nghóa chaân thaät cuûa Nhö Lai). töøng nghe ñöôïc gì? Moãi ngöôøi ñeàu coù moät caùi löôõi, The unsurpassed, deepest and wonderful nhöng ñaõ töøng noùi ñöôïc gì? Ñaõ khoâng noùi, khoâng dharma. nghe, khoâng thaáy, vaäy ôû ñaâu ra saéc, thanh, höông, It is difficult to see through thousands of lives. vaø vò? Hay laø ôû ñaâu ra theá giôùi naøy?" Neáu chuùng Now I can see, hear and recite. ta vaãn coøn môø mòt vôùi bình luaän naøy, chuùng ta haõy Vowing to understand the true meaning of xem thöû lôøi giaûi thích cuûa Thieàn sö Vaân Moân Vaên Tathagata. Yeån, moät trong nhöõng vò ñaïi Thieàn sö, coù theå giuùp Khai Loâ: Môû cöûa loø söôûi trong töï vieän (thöôøng laø gì cho chuùng ta. Moät hoâm, coù moät vò Taêng ñeán hoûi ngaøy moàng moät thaùng möôøi aâm lòch)—To start Vaân Moân ñeå ñöôïc ngoä veà lôøi daïy cuûa Huyeàn Sa. (ignite) the fire-place in a monastery (usually on Vaân Moân baûo: "OÂng leã laïy ñi!" Vò Taêng baét ñaàu the first of the tenth month, lunar calendar). laïy, Vaân Moân lieàn laáy caây gaäy ñaåy vò Taêng ra, Vò Khai Môû: Baét ñaàu, môû ra—To begin, to open. Taêng beøn böôùc lui laïi. Vaân Moân noùi: "Vaäy thì oâng Khai Môû Ñeä Tam Nhaõn: To open the third eye— khoâng muø." Vaân Moân laïi goïi vò Taêng ra phía tröôùc, Môû ra con maét thöù ba. Moät hoâm, moät vò laõo Thieàn vò Taêng tieán laïi gaàn ôû tröôùc. Vaân Moân beøn noùi: sö ñöa caây gaäy leân tröôùc Taêng chuùng vaø noùi: "Chö "Vaäy thì oâng khoâng ñieác." Cuoái cuøng Vaân Moân Taêng, maáy oâng coù thaáy khoâng? Neáu noùi thaáy, thì noùi: "OÂng coù hieåu khoâng?" Vò Taêng ñaùp: "Baïch maáy oâng thaáy caùi gì? Maáy oâng seõ noùi 'Noù laø caây thaày, con khoâng hieåu." Vaân Moân noùi: "Vaäy thì oâng gaäy phaûi khoâng?' Neáu noùi nhö vaäy thì maáy oâng laø ñaâu coù caâm." Theo Thieàn sö D.T. Suzuki trong phaøm phu, khoâng coù Thieàn. Nhöng neáu maáy oâng quyeån "Thieàn Hoïc Nhaäp Moân," vôùi nhöõng lôøi bình noùi: 'Khoâng thaáy caây gaäy,' thì laõo Taêng noùi: 'ÔÛ ñaây giaûi vaø ñoäng taùc naøy, chuùng ta vaãn coøn dong ruoåi laõo Taêng caàm caây gaäy, laøm sao maáy oâng coù theå trong laõnh vöïc "chöa laõnh hoäi" sao? Neáu vaäy, thì phuû nhaän söï kieän?'" Khoâng coù hyù luaän trong cuõng khoâng coøn caùch gì khaùc hôn laø vieäc trôû veà Thieàn. Cho ñeán khi naøo haønh giaû chuùng ta môû con vôùi caâu keä ban ñaàu: maét thöù ba ra thì seõ thaáy ñöôïc ñieàu bí maät ôû nôi "Tay khoâng caàm caây suoác, saâu thaúm nhaát, neáu khoâng thì chuùng ta seõ khoâng Ñi boä côõi löng traâu." bao giôø hieåu ñöôïc caùc baäc coå ñöùc noùi gì. Con maét Khai môû ñeä tam nhaõn trong Thieàn laø haønh giaû phaûi

thöù ba aáy laø gì trong vaán ñeà thaáy caây gaäy laïi thaáy raèng cuoäc soáng naøy phaûi ñöôïc soáng nhö chim khoâng thaáy caây gaäy? Do ñaâu maø haønh giaû chuùng ta bay trong khoâng trung hay nhö moät con caù loäi laõnh hoäi ñöôïc nhöõng vieäc khoâng hôïp vôùi lyù luaän trong nöôùc, khoâng caàn baát cöù moät söï chuaån bò naøo

cho cuoäc soáng nhö vaäy. Chæ caàn coù söï chuaån bò kyõ you have never heard, you have never seen. From caøng thì ngay laäp töùc con ngöôøi bò quyeát ñònh, anh whence then do all these forms, voices, odors, and ta khoâng coøn töï do nöõa. Baïn khoâng soáng ñöôïc tastes come? Or where does this world come cuoäc ñôøi maø baïn phaûi soáng, baïn phaûi chòu ñöïng from?" If this remark still leaves us where we khoå sôû döôùi nhöõng hoaøn caûnh nghieät ngaõ; baïn caûm were before, let us see whether Zen master Yun- thaáy bò thöù gì ñoù keàm haõm, vaø baïn maát ñi söï ñoäc Men-Wen-Yen (864-949), one of the greatest Zen laäp cuûa mình. Thieàn muoán baûo toàn söùc soáng cuûa masters who ever lived, can help us. One day, a baïn, söï töï do voán coù cuûa baïn, vaø treân heát laø tính monk came to Yun-Men and asked to be hoaøn chænh saün coù trong baïn. Noùi khaùc ñi, Thieàn enlightened upon the above remark by Hsuan-sha. caàn soáng noäi taïi. Khoâng bò haïn cheá bôûi qui taéc, maø Yun-Men ordered him first to salute him in the laø caàn qui taéc saùng taïo cuûa chính mình, ñoù laø cuoäc formal way. When the monk stood up after soáng maø Thieàn muoán chuùng ta traûi nghieäm. Ñoù laø protrating himself on the ground. Yun-Men pushed söï baøy toû khoâng hôïp vôùi lyù luaän hay noùi ñuùng hôn him with his stick, and the monk stepped back. laø söï baøy toû sieâu vieät lyù luaän cuûa Thieàn—One day, Yun-Men said, "You are not blind, then." Yun- an old Zen master brought out his stick before an Men told the monk to come forward, which he did. assemblage of monks and said, "O monks, do you The master said, "You are not deaf, then." Yun- see this? If you see it, what is it you see? Would Men finally asked the monk if he understood what you say, 'It is a stick'? If you do you are ordinary all this was about, and the monk replied, "No, sir!" people, you have no Zen. But if you say, 'We do Yun-Men then concluded, "You are not dumb, not see any stick,' then I would say, 'Here I hold then." According to Zen master Daisetz Teitaro one, and how can you deny the fact?'" There is no Suzuki in "An Introduction To Zen Buddhism," trifling in Zen. Until we, practitioners, have a third with all these comments and gestures, are we still eye opened to see into the inmost secret of things, travelling through a "terra incognita"? If so, there we cannot be in the company of the ancient sages. is no other way but to go back to the beginning What is this third eye that sees the stick and yet and repeat the stanza: sees it not? Where does one get this illogical "Empty-handed I go, apprehension of things? Zen says, "Buddha and behold the spade is in my hand; preached forty-nine years and yet his 'broad I walk on foot, tongue' never once moved." Can one talk without and yet on the back of an ox I am riding." moving one's tongue? Why this absurdity? The To open the third eye in Zen is that Zen explanation given by Husan-sha (831-908) practitioners should see that this life ought to be follows: "All those piously inclined profess to lived as a bird flies through the air or a fish swims

bless others in every possible way; but when they in the water. There is not any elaboration for such come across three kinds of invalids, how would a living. As soon as there are signs of elaboration, they treat them? The blind cannot see even if a a man is doomed, he is no more a free being. You stick or a mallet is produced; the deaf cannot hear are not living as you ought to live, you are however fine the preaching may be; and the dumb suffering under the tyranny of circumstances; you cannot talk however much they are urged to do so. are feeling a constraint of some sort, and you lose But if these people severally suffering cannot your independence. Zen aims at preserving your somehow be benefited, what good is there after vitality, your native freedom, and above all the all in Buddhism?" The explanation does not seem completeness of your being. In other words, Zen to explain anything after all. Perhaps Fo-yen's wants you to live from within. Not to be bound by comment may throw more light on the subject. rules, but to be creating one's own rules, this is the One day, Fo-yen entered the hall and addressed kind of life which Zen is trying to have us live. his disciples, saying, "You each have a pair of Hence its illogical, or rather superlogical, ears; what have you ever heard with them? You statements. each have one tongue; what have you ever Khai Ngoä: To awaken, to arouse, to open up the preached with it? Indeed, you have never talked, intelligence and bring enlightenment—Ngöôøi ta

thöôøng töôûng töôïng tu Thieàn laø taïo ra moät traïng the mark because the primary aim of Zen is thaùi traàm tö. Ñieàu naøy hoaøn toaøn sai laàm vì muïc enlightenment (satori), and satori does not consist ñích tieân khôûi cuûa Thieàn laø khai ngoä, vaø khai ngoä in producing a certain premeditated condition by khoâng phaûi laø traïng thaùi taïo ra ñieàu kieän coù chuû yù intensely thinking of it. Enlightenment in Zen is nhaát ñònh thoâng qua söï taäp trung quaùn töôûng. Khai acquiring a new point of view for looking at ngoä trong Thieàn laø ñaït ñöôïc moät quan ñieåm môùi things. Ever since the unfoldment of consciousness ñeå nhìn thaáu söï vaät. Töø khi yù thöùc môû ra cho ñeán we have been led to respond to the inner and nay, chuùng ta quen söû duïng phöông thöùc phaân tích outer conditions in a certain conceptual and vaø khaùi nieäm ñeå ñaùp öùng vôùi tình traïng beân trong analytical manner. The discipline of Zen consists vaø beân ngoaøi. Tu Thieàn bao goàm vieäc phaù boû neàn in upsetting this groundwork once for all and taûng naøy vaø xaây döïng laïi khung söôøn cuõ treân moät reconstructing the old frame on an entirely new cô sôû hoaøn toaøn môùi. Do ñoù, roõ raøng khai ngoä basis. It is evident, therefore, enlightenment in trong Thieàn khoâng phaûi ñeán töø traàm tö sieâu hình Zen does not come from meditating on hay nhöõng caâu mang taùnh bieåu töôïng, vì nhöõng thöù metaphysical and symbolical statements, which naøy laø saûn phaåm cuûa yù thöùc töông ñoái, chuùng are products of a relative consciousness, play no khoâng coù moät vai troø naøo trong Thieàn. Trong part in Zen. In Zen, the opening of enlightenment Thieàn, ñeå khai ngoä, taát caû nhöõng gì Thieàn coù theå (satori), all that Zen can do is to indicate the way laøm laø chæ ra con ñöôøng, kyø dö moãi caù nhaân phaûi töï and leave the rest all to one's own experience; lo lieäu laáy, nghóa laø nöông theo con ñöôøng aáy maø that is to say, following up the indication and tu taäp cho ñeán ñích,

töùc laø phaûi töï löïc, khoâng theå yû arriving at the goal. This is to be done by oneself laïi vaøo tha löïc. Daàu cho laøm theá naøo ñi nöõa thì oâng and without another's help. With all that the thaày vaãn khoâng giuùp gì cho söï tu chöùng cuûa ñeä töû, master can do, he is helpless to make the disciple tröø phi taâm trí ngöôøi ñeä töû ñöôïc doïn saün ñeå tieáp take hold of the thing unless the latter is inwardly nhaän. Cuõng nhö hoa nôû laø do tinh anh töø beân trong fully prepared for it. Just as we cannot make a tieát ra; cuõng vaäy, söï kieán chieáu vaøo töï taùnh phaûi laø horse drink against his will, the taking hold of the keát quaû cuûa söï sung maõn noäi taïi traøn ra ngoaïi ultimate reality is to be done by oneself. Just as caûnh. Thieàn voán rieâng tö vaø chuû quan laø vaäy, the flower blooms out of its inner necessity, the nghóa laø thuoäc noäi taâm vaø ñaày saùng taïo. Treân thöïc looking into one's own nature must be the outcome teá, Thieàn ñaõ taän duïng ñeán phöông tieän cuoái cuøng of one's own inner overflowing. This is where Zen ñeå giuùp chuùng ta coù theå nhaän thaáy qua cöû chæ cuûa is so personal and subjective, in the sense of being caùc vò cao Taêng ñoái vôùi ñoà ñeä cuûa mình. Ngay khi inner and creative. In fact, Zen is exhausting caùc ngaøi heùt maéng hay ñaùnh ñaù, khoâng ai coù theå every possible means to do that, as we can see in nghi ngôø gì veà loøng laân maãn cuûa caùc ngaøi. Caùc all the great masters' attitudes towards their ngaøi chæ chôø cho ñeä töû cuûa mình coù ñuû cô duyeân disciples. When they are actually knocking them môû taâm ra trong vaän hoäi cuoái cuøng. Ñeán luùc aáy thì down, their kindheartedness is never to be baát cöù thöù gì cuõng laø cô hoäi khai ngoä, hay hieån thò doubted. They are just waiting for the time when chaân lyù Thieàn, hoaëc nghe moät tieáng ñoäng vu vô, their disciples' minds get all ripened for the final moät caâu noùi khoù hieåu, hoaëc ngaém ñoùa hoa nôû, moment. When this is come, the opportunity of hoaëc gaëp baát cöù söï vieäc thöôøng nhaät naøo trong ñôøi opening an eye to the truth of Zen lies nhö ngaõ teù, cuoán chieác chieáu, phe phaåy caây quaït, everywhere. One can pick it up in the hearing of vaân vaân, söï vieäc naøo cuõng laø nhöõng ñieàu kieän ñuû an inarticulate sound, or listening to an ñeå ñaùnh thöùc noäi taâm. Noùi caùch khaùc, giaùc ngoä laø unintelligible remark, or in the observation of a söï thöùc tænh töï beân trong, khoâng leä thuoäc vaøo ngöôøi flower blooming, or in the encountering of any khaùc, laø cuûa quan naêng noäi taïi khaû dó saùng taïo neân trivial everyday incident such as stumbling, rolling moät theá giôùi ñôøi ñôøi chí thieän chí myõ, hay laø caûnh up a screen, using a fan, etc. These are all giôùi Nieát Baøn—People often imagine that the sufficient conditions that will awaken one's inner discipline of Zen is to produce a state of self- sense. In other words, enlightenment is the suggestion through meditation. This entirely miss awakening within oneself and not depending on

others, of an inner sense in one's consciousness, Khai Nhaõn Mî Ngöõ: Môû to ñoâi maét maø noùi môù, töø enabling one to create a world of eternal and chæ cho söï hoà ñoà si meâ—To talk in one's sleep beauty, or the Nirvana. with staring eyes. The term indicates an obscurity. Khai Nguyeân: Khai Nhaõn Nieäu Saøng: Môû maét ñaùi daàm, töø chæ 1) Khai môû moät kyû nguyeân: To mark or open up cho vieäc laøm voâ lyù ñaùng cheâ traùch—To wet the an era. bed with opening eyes. The term indicates an 2)

Theo Wylie trong Trung Anh Phaät Hoïc Töø unreasonable and reproachable thing. Ñieån, giai ñoaïn khai nguyeân cuûa nhaø Ñöôøng Khai Nhaõn Taùc Moäng: Môû maét maø naèm mô, töø beân Trung Quoác laø nhöõng naêm ñôøi vua Ñöôøng chæ cho traïng thaùi lôø môø si meâ—To dream with Huyeàn Toâng 713-741 sau Taây Lòch. Trong opening eyes. The term indicates a dim and thôøi gian naày (naêm 730) thì nhaø sö Trí Thaêng obscure state. ñaõ cho xuaát baûn moät danh saùch baèng Hoa ngöõ Khai Noäi Taâm Nhaõn: To open one's inner eye— mang teân "Khai Nguyeân Thích Giaùo Luïc" Töø ngöõ Thieàn chæ söï theå nghieäm ñaïi giaùc, cho cuõng nhö toùm löôïc cuûa danh saùch naày laø pheùp moân ñoà khaùm phaù ñöôïc theá giôùi hieän thöïc "Khai Nguyeân Thích Giaùo Luïc Löôïc Xuaát" töø thaät. Söï hieåu bieát thaät maø moät hoïc troø hay thaày ñaït naêm 67 sau Taây Lòch ñeán 730, goàm 176 taùc ñöôïc treân con ñöôøng thieàn thöôøng ñöôïc goïi laø giaû vaø 2.278 dòch phaåm; tuy nhieân, nhieàu boä "Khai môû noäi taâm nhaõn." Neùt ñoäc ñaùo cuûa Thieàn saùch ñaõ khoâng coøn luùc oâng ñöa ra danh saùch ñöôïc tu taäp ôû vuøng Ñoâng AÙ vaø moät vaøi nôi trong naày: According to Wylie in The Dictionary of vuøng Ñoâng Nam AÙ ñoù laø phaùp moân tu taâm coù heä Chinese-English Buddhist Terms composed thoáng. Thieàn ñaõ taïo ra cuoäc caùch maïng ñoái vôùi chuû by Professor Soothill, the K'ai-Yuan period of nghóa thaàn bí kyø hoaëc vaø xa rôøi cuoäc soáng ñôøi the T'ang emperor Hsuan-Tsang, 713-741 thöôøng. Thieàn keùo xuoáng maët ñaát nhöõng gì cao vuùt A.D.; during which the monk Chih-Cheâng in treân trôøi. Vôùi söï phaùt trieån cuûa Thieàn, chuû nghóa 730 issued his "Complete list of all the thaàn bí khoâng coøn thaàn bí nöõa; noù cuõng khoâng coøn translations of Buddhist books into the laø saûn phaåm ñoät phaùt baát thöôøng trong taâm nöõa. Chinese language from the year 67 A.D. up to Bôûi vì Thieàn töï noù theå hieän trong cuoäc soáng lyù thuù the date of publication, embracing the labours nhaát, ít coù bieán ñoäng nhaát, vaø giaûn dò nhaát cuûa con of 176 individuals, the whole amounting to ngöôøi treân ñöôøng phoá, noù nhaän ra thöïc töôùng cuoäc 2,278 separate works, many of which, soáng nhö ñöôïc soáng trong ñi, ñöùng, naèm, ngoài, aên, however, were at that time already lost." Its uoáng, nguû, nghæ, vaân vaân. Thieàn luyeän taâm moät title was "The Records of all Translations of caùch coù heä thoáng ñeå thaáy ñöôïc ñieàu naøy; noù khai Buddhist Works During the Early T'ang" and môû con maét noäi taâm cuûa con ngöôøi ñeå thaáy ñöôïc its abbreviated version. söï huyeàn bí vó ñaïi ñang vaän haønh töøng ngaøy töøng Khai Nhaõn: Kaigen (jap)—To open one's eyes— giôø trong cuoäc soáng; noù laøm cho taâm con ngöôøi lôùn Töø ngöõ Thieàn chæ söï theå nghieäm ñaïi giaùc, cho theâm ñeå oâm troïn ñöôïc thôøi gian vónh haèng vaø pheùp moân ñoà khaùm phaù ñöôïc theá giôùi hieän thöïc khoâng gian voâ taän trong töøng khoaûnh khaéc; noù laøm thaät. Söï hieåu bieát thaät maø moät hoïc troø hay thaày ñaït cho chuùng ta ñang soáng nôi coõi ta baø maø coù caûm ñöôïc treân con ñöôøng thieàn thöôøng ñöôïc goïi laø giaùc nhö mình ñang daïo chôi nôi coõi thieân ñaøng; "Phaùp Nhaõn"—A Japanese term for "to open vaø taát caû nhöõng xaûo dieäu naøy ñöôïc hoaøn taát maø one's eyes" or "opening the eye" is "kaigen". The khoâng caàn nhôø ñeán baát cöù thöù giaùo nghóa naøo, maø expression literally means the experience

of baèng caùch ñôn thuaàn laø chuùng ta xaùc quyeát moät awakening or enlightenment, in which one caùch tröïc tieáp nhaát con ñöôøng chaân lyù naèm ngay receives insight into the world of true reality. The trong moãi ngöôøi chuùng ta. Haønh giaû tu Thieàn neân genuine insight of a student or master on the way luoân nhôù raèng khai môû noäi taâm nhaõn trong Thieàn of Zen is often called his "dharma-eye". laø haønh giaû phaûi thaáy raèng cuoäc soáng naøy phaûi Khai Nhaõn Khaïp Thuïy: Ngoài nguû maø maét môû ñöôïc soáng nhö chim bay trong khoâng trung hay trao traùo, töø chæ cho söï hoà ñoà si meâ—To sleep with nhö moät con caù loäi trong nöôùc, khoâng caàn baát cöù staring eyes. The term indicates an obscurity. moät söï chuaån bò naøo cho cuoäc soáng nhö vaäy. Chæ

caàn coù söï chuaån bò kyõ caøng thì ngay laäp töùc con doomed, he is no more a free being. You are not ngöôøi bò quyeát ñònh, anh ta khoâng coøn töï do nöõa. living as you ought to live, you are suffering under Baïn khoâng soáng ñöôïc cuoäc ñôøi maø baïn phaûi soáng, the tyranny of circumstances; you are feeling a baïn phaûi chòu ñöïng khoå sôû döôùi nhöõng hoaøn caûnh constraint of some sort, and you lose your nghieät ngaõ; baïn caûm thaáy bò thöù gì ñoù keàm haõm, independence. Zen aims at preserving your vaø baïn maát ñi söï ñoäc laäp cuûa mình. Thieàn muoán vitality, your native freedom, and above all the baûo toàn söùc soáng cuûa baïn, söï töï do voán coù cuûa baïn, completeness of your being. In other words, Zen vaø treân heát laø tính hoaøn chænh saün coù trong baïn. wants you to live from within. Not to be bound by Noùi khaùc ñi, Thieàn caàn soáng noäi taïi. Khoâng bò haïn rules, but to be creating one's own rules, this is the cheá bôûi qui taéc, maø laø caàn qui taéc saùng taïo cuûa kind of life which Zen is trying to have us live. chính mình, ñoù laø cuoäc soáng maø Thieàn muoán Hence its illogical, or rather superlogical, chuùng ta traûi nghieäm. Ñoù laø söï baøy toû khoâng hôïp statements. vôùi lyù luaän hay noùi ñuùng hôn laø söï baøy toû sieâu vieät Khai Phaùp: 1) Saùng laäp ra toâng phaùi, nhö Ñöùc lyù luaän cuûa Thieàn—The expression literally Phaät khai saùng ra Phaät giaùo: To found a sect or means the experience of awakening or teaching, e.g. as Buddha founded Buddhism; 2) enlightenment, in which one receives insight into Phöông phaùp baét ñaàu: The method of opening, or the world of true reality. The genuine insight of a beginning. student or master on the way of Zen is often called Khai Phaùt: Baét ñaàu—To start, to set forth, to his "Opening inner eye". What makes Zen unique begin. as it is practiced in East and some of the Southeast Khai Phaùt Giaùo Thuï: Daïy chæ baèng caùch hoûi—Asian regions is its systematic training of the Teaching by questioning. mind. Ordinary mysticism has been too erratic a Khai Phoùng: To emancipate. product apart from one's ordinary life; this Zen has Khai Phu Hoa Nhö Lai: See Khai Phu Hoa revolutionized. What was up in the heavens, Zen Vöông Vöông Nhö Lai. has brought down to earth. With the development Khai Phu Hoa Phaät: See Khai Phu Hoa Vöông of Zen, mysticsim has ceased to be mystical; it is Vöông Nhö Lai. no more the spasmodic product of an abnormally Khai Phu Hoa Vöông Vöông Nhö Lai: endowed mind. For Zen reveals itself in the most Samkusumita-raja-tathagata (skt)—Ta La Thoï uninteresting and uneventful life of a plain man of Vöông Hoa Khai Phaät—Sala-Tree-King Blooming

the street, recognizing the fact of living in the Flower Tathagata—See Ta La Thoï Vöông. midst of life as it is lived such as walking, Khai Phuùc Ñaïo Ninh Thieàn Sö (1053-1113): standing, lying, sitting, eating, drinking, sleeping, Kaifuku Donei (jap)—K'ai-fu T'ao-ning (Wade- resting, and so forth. Zen systematically trains the Giles Chinese)—Kaifu Daoning (Pinyin mind to see this; it opens a man's inner eye to the Chinese)—Teân cuûa moät vò thieàn sö Trung Hoa greatest mystery as it is daily and hourly thuoäc doøng Döông Kyø cuûa phaùi Thieàn Laâm Teá, ñeä performed; it enlarges the heart to embrace töû vaø ngöôøi noái phaùp cuûa Nguõ Toå Phaùp Dieãn, vaø laø eternity of time and infinity of space in its every thaày cuûa Döôïc An Sôn Quoác Thieàn Sö. Hieän nay palpitation; it makes us live in the samsara world chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn as if walking in the paradise; and all these feats sö Khai Phuùc Ñaïo Ninh; tuy nhieân, coù moät vaøi chi are accomplished without resorting to any tieát lyù thuù veà vò Thieàn sö naøy trong Nguõ Ñaêng Hoäi doctrines but by simply asserting in the most direct Nguyeân: Sö laø ñeä töû cuûa Nguõ Toå Phaùp Dieãn, queâ way the truth that lies in our inner being. Zen sö ôû Ngoâ Nguyeân, baây giôø laø vuøng ranh giôùi giöõa practitioners should always remember that to open hai tænh An Huy vaø Giang Taây. Thuôû nhoû Sö ñeán the inner eye in Zen is that Zen practitioners chuøa cuøng chuùng baïn taém, thình lình nghe tuïng should see that this life ought to be lived as a bird kinh Kim Cang. Ngay luùc aáy Sö queân maát mình flies through the air or a fish swims in the water. ñang ôû ñaâu, boãng ñaåy chaân voâ noài nöôùc ñang soâi, There is not any elaboration for such a living. As caûm giaùc naøy cho Sö söï hieåu bieát veà baûn taùnh cuûa soon as there are signs of elaboration, a man is chính mình. Veà sau Sö xuaát gia vaø theo hoïc vôùi

thieàn sö Tuyeát Ñaäu Laõo Löông. Roài Sö tieáp tuïc Moät hoâm, Khai Phuùc thöôïng ñöôøng thò chuùng: vaân du haønh cöôùc ñeå theo hoïc vôùi nhieàu vò thieàn "Taát caû theá giôùi khoâng heà bò che daáu. Toaøn sö noåi tieáng khaùc. Cuoái cuøng Sö ñeán theo hoïc vôùi theå Phaät thaân voâ töôùng. Gaëp ñaïi voâ minh thieàn sö Nguõ Toå Phaùp Dieãn—Name of a Chinese chaúng heà bò quaáy roái. Trong voâ löôïng kieáp Zen master of the Yogi lineage of Rinzai Zen; a maõi ñeán ngaøy nay khoâng heà giaû taïo. Khoâng student and dharma successor of Wu-tsu Fa-yen, giaû taïo. Chæ coù moät ít ngöôøi bieát. Phaàn lôùn töø and the master of Yueh-an Shan-kuo. We do not boû thòt xöông. Taïi sao laïi phaûi ñöùng gaàn kieáng have detailed documents on this Zen Master; ñeå sôn chaân maøy chöù?"—One day, Kaifu however, there is some interesting information on entered the hall and addressed the monks, him in The Wudeng Huiyuan: He was a disciple of saying, "All the worlds have never been Wu-Ssu Fayan. He came from ancient Wu-yuan, concealed. The entire Buddha body is located near the border between modern Anwei formless. Meet with the great, undisturbed and Jiangxi Provinces. As a young boy he visited a ignorance. For endless kalpas up to the temple and bathed there and happened to hear a present there has been no artifice. No artifice. recitation of the Diamond Sutra. Momentarily Few people know. The great give up their forgetting where he was, his foot slipped into

flesh and bones. Why stand close to the mirror boiling water, the sensation giving him insight and paint the eyebrows?" about the nature of self. Later he left home and Moät hoâm, coù moät vò Taêng hoûi: "Hoa sen khi studied with Zen master Xue-dou Laoliang. Then chöa ra khoûi nöôùc thì theá naøo?" Sö ñaùp: he went traveling and studied under various noted "Ngöôøi trôøi cuøng chaép tay." Vò Taêng laïi hoûi: Zen masters. Finally, Kai-fu came to study under "Sau khi ra khoûi nöôùc thì theá naøo?" Sö ñaùp: Zen master Wu-Ssu Fayan. "Khoâng ai coù theå ngaên caûn oâng töï thaáy cho Ngöôøi ta ghi laïi raèng Khai Phuùc ñaït ngoä taïi chính mình."—One day, a monk asked, "What chuøa Baïch Lieân nhôø nghe lôøi giaûng cuûa thieàn is it before the lotus comes out of the water?" sö Phaùp Dieãn veà hai coâng aùn noåi tieáng, moät veà Kai-fu said, "People and gods join palms 'Tònh Bình' cuûa Quoác sö Nam Döông Hueä together." The monk asked, "What about after Trung, vaø moät veà 'Trieäu Chaâu con choù khoâng it comes out of the water?" Kai-fu said, Phaät taùnh'—It is recorded that Kai-fu "Nothing's stopping you from seeing for awakened at the White Lotus Temple when yourself." he heard Wu-Ssu expounded on the two Vò Taêng laïi hoûi: "Theá naøo laø caâu ñeán maø yù famous koans 'Nanyang's Water Pitcher' and chaúng ñeán?" Sö ñaùp: "Coû laønh voán khoâng goác, 'Chao-chou's Wu'. tin nhaän nhoå ñem duøng." Vò Taêng hoûi tieáp: Vaøo naêm 1109, quan Thoáng ñoác Ñaøm Chaâu "Theá naøo laø yù ñeán maø caâu chaúng ñeán?" Sö thænh Khai Phuùc ñeán truï trì chuøa Khai Phuùc. ñaùp: "Nhaän laáy yù ñaàu löôõi caâu, chôù chaáp traùi Ngöôøi ta noùi raát nhieàu ñeä töû ñeán tu taäp vôùi Sö. caân baøn." Vò Taêng laïi hoûi: "Theá naøo laø yù caâu Nhôø Sö maø doøng truyeàn thöøa Laâm Teá ñöôïc ñeàu ñeán?" Sö ñaùp: "Ñaïi bi chaúng xoøe tay, truyeàn ñeán ñaïi sö Voâ Moân Hueä Khai, ngöôøi khaép thaân laø troøng maét." Vò Taêng hoûi: "Theá ñaõ soaïn boä Voâ Moân Quan, vaø veà sau naøy ñöôïc naøo laø yù caâu ñeàu chaúng ñeán?" Sö ñaùp: "OÂng moät Thieàn sö Nhaät Baûn teân Taâm Ñòa Giaùc ñeán Tieâu Töông toâi ñeán Taàn."—A monk Taâm truyeàn sang Nhaät Baûn—In the year of asked, "What does it mean when the words 1109, the governor of Tanzhou invited Kaifu arrive but the meaning does not arrive?" Kai- to assume the abbacy of Kaifu Temple. So fu said, "The good grass fundamentally has no many students were said to follow him there. roots. Believers make use of it." The monk Through Kaifu T'ao-ning the Linji asked, "What does it mean when the meaning transmission followed a path leading to the arrives but the words do not arrive?" Kai-fu great teacher Wumen Huikai, compiler of the said, "Receiving the barbed point, not reading Gateless Gate, and then on to Japan by way of the balance scale." The monk asked, "What is the Japanese monk Shinchi Kakushin. it when meaning and words both arrive

together?" Kai-fu said, "The great compassion Khai Só Nhaäp Duïc: Bhadrapala and Sixteen does not extend its hands. The entire Buddha Bodhisattvas Go In to Bathe, example 78 of the body is a clear eye." The monk asked, "What Pi-Yen-Lu—See Baït Ñaø Baø La Döõ Thaäp Luïc Boà is it when neither meaning nor words arrive?" Taùt Nhaäp Duïc. Kai-fu said, "You go to Ts'ieo-ts'iang Khai Só Vaøo Taém: See Baït Ñaø Baø La Döõ Thaäp (Xiexiang). I go to Ch'in." Luïc Boà Taùt Nhaäp Duïc. Vaøo ngaøy moàng boán

thaùng möôøi moät, nhaèm Khai Sôn: Kaisan (jap)—Môû nuùi—To pierce a naêm 1113, Sö goäi ñaàu vaø taém xong. Hoâm sau mountain—Nghóa ñen cuûa 'khai sôn' laø 'ngöôøi laäp Sö thoï trai vaø tieåu tham trong ñoù Sö khuyeán ra ngoïn nuùi'. Trong Phaät giaùo, thuaät ngöõ naày coù taán Taêng chuùng tieáp tuïc tu taäp. Sau ñoù Sö noùi nghóa laø ngöôøi saùng laäp moät töï vieän hay toâng phaùi. lôøi töø bieät raát chaân thaønh. Khi maët trôøi vöøa laën Thôøi xöa, caùc tu vieän Thieàn noùi chung ñöôïc döïng xuoáng, Sö ngoài kieát giaø roài an nhieân thò tòch— treân nhöõng ngoïn nuùi vaø mang teân goïi cuûa ngoïn nuùi On the fourth day of the eleventh month of ñoù (sau ñoù ñöôïc ñem ñaët cho vò vieän tröôûng ñaàu the year 1113, Kai-fu washed his hair and tieân ôû ñoù). Ngoaøi ra, khai sôn coøn coù nghóa laø bathed. The following day, after lunch he ngöôøi saùng laäp ra moät toâng phaùi Phaät giaùo—The gave a talk in the afternoon in which he urged term literally means 'mountain founder.' In the monks to continue to practice of the Way. Buddhism, the term means a person who He then offered them all a sincere farewell. establishes a monastery, or who founds a sect. In As the sun went down he sat in a cross-legged ancient times, Zen monasteries were usually posture and peacefully passed away. located on mountains, and the name of the Khai Phuïc: To reinstate. mountain was generally applied to the monastery, Khai Quan: Môû cöûa—To open the door. and also the first abbot of this monastery. Besides, Khai Quang: Leã “Khai Quang Ñieåm Nhaõn” töôïng the term 'mountain founder' (kaisan) is also used Phaät. Sau khi töôïng Phaät hoaøn thaønh, choïn ngaøy for the founder of a Buddhist school. daâng leã cuùng döôøng Phaät—Introducing the light, Khai Sôn Ñöôøng: Toå Sö Ñöôøng—Ñieän thôø caùc the ceremony of “opening the eyes” of an image, vò Toå sö—The patriarchs' hall—Patriarchal altar. i.e. painting or touching in the pupil. Khai Sôn Kî: Ngaøy gioã cuûa vò saùng laäp moät töï Khai Quang Ñieåm Nhaõn: The ceremony of vieän hay toâng phaùi—Death anniversary of a “opening the eyes”—Introducing to the light—See founder of a monastery. Khai Quang. Khai Tam Hieån Nhaát: Theo Kinh Phaùp Hoa, toâng Khai Quyeàn Hieån Thöïc: Trong Kinh Dieäu Phaùp Thieân Thai “Khai Tam Hieån Nhaát” baèng caùch chæ Lieân Hoa, Phaät duøng giaùo phaùp laøm phöông tieän roõ “tam thöøa” laø phöông tieän cuûa “nhaát thöøa.” Chæ quyeàn bieán ñeå toû baøy chôn lyù—To expose and roõ Nhaát Thöøa laø giaùo cao nhaát ñeå cöùu ñoä chuùng dispose of the temporary or partial teaching, and sanh—According to the Lotus Sutra, the T’ien- reveal the final and real truth as in Lotus Sutra. T’ai sect utilizes this method to explain the three Khai Saùng: To found. vehicles, and reveal the reality of the one method Khai Só: of salvation, as found in the Lotus sutra. 1) Ngöôøi duøng Phaät phaùp ñeå khai ngoä cho ngöôøi Khai Taâm: Khai môû hay phaùt trieån taâm trí—To khaùc: A person who is enlightened, or who open the heart (mind); to develop the mind; to opens the way of enlightenment for other initiate into truth. people. Khai Taâm Nhaõn: To open the dharma-eye— 2) An epithet of an enlightened Bodhisattva or Open the mind’s eye—Môû maét phaùp, hay laøm cho an outstanding monk—Danh hieäu cuûa moät vò toû ngoä ñaïo lyù nhaø Phaät. Môû maét taâm, ñeå bieát roõ Boà Taùt ñaõ chöùng ngoä hay moät vò Taêng xuaát baûn taùnh vaø do ñoù bieát roõ baûn

taùnh cuûa cuoäc sinh chuùng. toàn. Ñaây laø moät caùch khaùc ñeå dieãn taû veà kinh 3) Danh hieäu toân xöng cho haøng Hoøa Thöôïng: nghieäm giaùc ngoä hay söï töï nhaän ra töï taùnh, töø ñoù An honourable title for most venerables. thaáy bieát taát caû töï taùnh cuûa vaïn höõu —Opening the Mind's eye and awakening to one's True-nature

and hence of the nature of all existence. This is the truths, and clearly distinguish right from another way of speaking of the experience of wrong. enlightenment or self-realization. Awakening to 2) Thò—Guidance: Chæ baûo tri kieán Phaät, giuùp one's true nature and hence of the nature of all cho chuùng sanh tu taäp theo nhöõng thaáy bieát existence. chaân chaùnh cuûa chö Phaät nhaèm giuùp hoï y theo Khai Thaát: Vò thaày môû cöûa thaát cho pheùp ñaïi ñoù maø hoïc hieåu, haàu roõ ñöôïc neûo ñuùng ñöôøng chuùng vaøo tham vaán. Trong khoaûng thôøi gian naày, sai, ñaâu phaûi, ñaâu traùi ñeå döùt boû nhöõng sai laàm ñeä töû coù theå vaøo buoàng thaày ñeå hoûi ñaïo hay ñöôïc coá höõu—To display or to indicate the söï chæ daãn theâm—The master opens the door to meanings of Buddhas' teachings, or to teach allow disciples to enter to ask questions. During sentient beings to learn and pratice the views this period of time, disciples may enter the and knowledge introduced by Buddhas, to master's study for examination or further help them know clearly the proper path from instructions. the inproper path, right from wrong, in order Khai Thò: 1) Khai thò cho ai: To enlighten to eliminate the various false views and someone; 2) Ñöôïc ai khai thò: To be enlightened knowledge. by someone. 3) Ngoä—Awaken: Giaùc ngoä tri kieán Phaät, töùc laø Khai Thò AÂn: Grace of revelation—AÂn khai thò— giaùc ngoä Phaät phaùp, xa laùnh taø phaùp, ñeå döùt lìa AÂn soi raïng Chaân lyù cho nhaân loaïi, moät trong möôøi nhöõng khoå ñau sanh töû nôi tam ñoà aùc ñaïo nhö aân cuûa Phaät—Grace of revelation of himself in caùc coõi ñòa nguïc, ngaï quyû, suùc sanh, vaân vaân, human and glorified form, one of ten kinds of the ñeå ñöôïc sanh veà caùc neûo an vui cuûa caûnh trôøi Buddha's grace—See Thaäp Phaät AÂn. ngöôøi—Awaken means to realize or to cause Khai Thò Löïc: Power of revelation—Chö Boà Taùt men to apprehend it, or to be awakened to the coù khaû naêng khai thò nhôø vaøo trí hueä voâ bieân— Buddha Dharmas, avoid false doctrines in Bodhisattvas have the power of revelation, order to escape from sufferings of births and because their knowledge and wisdom is deaths in the three evil paths of hell, hungry boundless—See Möôøi Löïc Cuûa Chö Ñaïi Boà Taùt ghost, and animal, and be able to be reborn in (I)(B). the more peaceful and happier realms of Khai Thò Ngoä Nhaäp: Boán lyù do Phaät thò hieän nôi heaven and human. coõi Ta Baø (Kinh Phaùp Hoa, phaåm Phöông Tieän, 4) Nhaäp—Penetration: Thaâm nhaäp vaøo tri kieán Ñöùc Phaät ñaõ daïy: "Naøy oâng Xaù Lôïi Phaát, theá naøo Phaät, hay thaâm nhaäp vaøo trong quaû vò giaûi goïi laø chö Phaät Theá Toân vì ñaïi söï nhaân duyeân maø thoaùt cuûa Thaùnh nhôn, hay laø ñaéc ñaïo, vöôït xuaát hieän ôû ñôøi. Chö Phaät Theá Toân muoán chuùng thoaùt ra ngoaøi voøng luaân hoài sanh töû —To sanh giaùc ngoä tri kieán Phaät, khieán hoï ñöôïc thanh enter, or to lead them into it, or to penetrate tònh, neân ñaõ xuaát hieän ôû ñôøi. Vì muoán chuùng sanh deeply into the enlightenment fruit of

the thaâm nhaäp vaøo tri kieán Phaät, neân xuaát hieän ôû ñôøi. saintly beings, being able to transcend and to Naøy oâng Xaù Lôïi Phaát, ñoù laø do chö Phaät Theá Toân find liberation from the cycle of rebirths. coù ñaïi nhaân duyeân neân xuaát hieän ôû ñôøi.")—The Khai Thò Voâ Thöôïng Phaùp: Khai thò phaùp voâ four reasons for a Buddha's appearing in the thöôïng—Reveal the unexcelled teaching. world: Khai Thieân Laäp Ñòa: The beginning period of the 1) Khai—Introduction: Khai môû tri kieán hay formation of the world. chaân lyù Phaät, hay laø môû ra söï thaáy bieát cuûa Khai Thieän Ñaïo Khieâm Thieàn Sö: Doken chö Phaät cho chuùng sanh y theo ñoù maø hoïc (jap)—Zen master Tao-ch'ien—Teân cuûa moät hieåu, haàu phaân bieät roõ raøng ñöôïc ñaâu ñuùng Thieàn sö ñôøi nhaø Toáng, moät trong nhöõng ñeä töû cuûa hay sai—To disclose, or to open up treasury Thieàn sö Ñaïi Hueä Toâng Caûo vaøo ñôøi nhaø Toáng of truth, or to introduce and open the (960-1279)—Zen master Tao-Ch'ien, one of Buddhas' views and knowledge to sentient disciples of the great master Ta-hui during the beings; so they can follow, learn, understand Sung dynasty.

Sau khi hoïc thieàn nhieàu naêm nhöng khoâng oâng ñang leân chuøa, beøn cöôøi noùi: "Baây giôø thì nhaäp lyù, neân sau ñoù Sö ñöôïc phaùi ñi haønh ñeä töû ñaõ bieát nhö theá naøo roài chöù?"—One cöôùc ôû phöông xa, Sö toû veû thaát voïng. Moät evening, Tao-Ch'ien despairingly implored cuoäc vieãn du keùo daøi ñeán saùu thaùng trôøi chaéc his friend to assist him in the solution of the chaén raèng seõ laø moái chöôùng ñaïo hôn laø trôï mystery of life. Tsung-Yuan said: "I am duyeân cho oâng. Moät oâng baïn ñoàng haønh teân laø willing to help you in every way, but there are Toâng Nguyeân thöông haïi oâng neân noùi: "Toâi seõ five things in which I cannot be of any help to theo oâng treân ñöôøng haønh cöôùc, seõ laøm nhöõng you. These you must look after yourself." gì coù theå laøm ñöôïc ñeå giuùp oâng. Khoâng coù lyù Tao-Ch'ien expressed the desire to know do naøo khieán oâng phaûi boû dôû vieäc tham thieàn, what they were. Tsung-Yuan said: "For caû ñeán lyù do xeâ dòch." Theá roài caû hai cuøng leân instance, when you are hungry or thirsty, I can ñöôøng—He spent so many years to study Zen bring drinks and foods to you, but I cannot eat without success with his master. He was for you, for my eating of food or drinking does disappointed when he was sent on an errand not fill your stomach. You must drink and eat to a distant city. A trip requiring half a year to yourself. Neither can I move my bowels for finish would be a hindrance rather than a help you. When you want to respond to the calls of to his cultivation. Tsung-Yuan, one of his nature, you must take care of them yourself, fellow-monks, took pity on him and said: "I for I cannot be of any use to you. And then it will accompany you on this trip and do all that will be nobody else but yourself that will I can for you. There is no reason why you carry this corpse of yours along this highway." cannot go on with your meditation even while This remark at once opened the mind of the travelling." They stayed together. truth-seeking monk, who, transported with his Moät ñeâm kia, Ñaïo Khieâm tuyeät voïng naøi nó discovery, did not know how to express his ngöôøi baïn giuùp oâng veùn maøn bí maät cuûa vuõ truï joy. Tsung-Yuan now told Tao-Ch'ien that his vaø nhaân sinh. Ngöôøi baïn ñaùp: "Toâi saün saøng work was done and that his further giuùp

oâng baát cöù thöù gì, nhöng coù naêm ñieàu toâi companionship would have no meaning after khoâng theå giuùp oâng. Nhöõng ñieàu aáy töï oâng this. So they parted company and Tao-Ch'ien phaûi ñaûm ñöông laáy." Ñaïo Khieâm xin cho bieát was left alone to continue the trip. After the laø nhöõng ñieàu gì. OÂng baïn ñaùp: "Chaúng haïn half year, Tao-Ch'ien came back to his own nhö khi oâng maëc aùo hay aên côm, toâi coù theå monastery. Ta-Hui-Zong-Kao, his master, mang aùo hay thöùc aên thöùc uoáng ñeán cho oâng, happened to meet him on his way down the nhöng toâi khoâng theå maëc hay aên duøm oâng mountain, and made the following remark: ñöôïc, vì toâi aên toâi uoáng khoâng laøm no bao töû "This time you know it all."—For more oâng ñöôïc. OÂng phaûi töï mình maëc hay aên laáy. information, please see Ñaïi Hueä Toâng Caûo. Khi oâng ñaïi tieåu tieän, thì oâng phaûi töï mình ñaïi Theá ra caùi giaùc ngoä trong Thieàn noù thöôøng tuïc tieåu tieän laáy, chöù toâi khoâng theå ñaïi tieåu tieän bieát chöøng naøo! Daàu gì ñi nöõa, chuùng ta cuõng thay oâng ñöôïc. Roát heát chính laø oâng, khoâng khoâng theå noùi raèng ngöôøi baïn ñaõ khoâng laøm gì theå ai khaùc, phaûi mang caùi thaây cheát naày cuûa heát cho söï ñaït ngoä cuûa Ñaïo Khieâm. Nhöng oâng suoát khoaûng ñöôøng tröôøng naày." Lôøi nhaän laøm sao ngöôøi baïn ñoàng haønh aáy coù theå môû xeùt phuùt choác môû taâm ngöôøi caàu ñaïo; Ñaïo maét cho Ñaïo Khieâm baèng moät haønh ñoäng taàm Khieâm möøng quaù vôùi ñieàu khaùm phaù ñeán thöôøng nhö vaäy? Lôøi noùi cuûa ngöôøi baïn aáy khoâng coøn bieát noùi gì ñeå toû nieàm vui. Baáy giôø phaûi coù aån yù gì khieán vöøa noùi laø aên khôùp ngay Toâng Nguyeân môùi noùi raèng coâng quaû oâng ñaõ vôùi nhòp taâm cuûa Ñaïo Khieâm? Ñaïo Khieâm ñaõ troøn, töø nay söï ñi chung khoâng coøn yù nghóa doïn taâm saün nhö theá naøo ñeå ñoùn laáy caùi aán tay nöõa. Theá roài hai ngöôøi chia tay nhau. Ñaïo cuoái cuøng cuûa ngöôøi baïn aáy? Toaøn theå dieãn Khieâm tieáp tuïc cuoäc haønh trình moät mình. Saùu trình cuûa taâm thöùc töø luùc haønh giaû môùi thoï thaùng sau, Ñaïo Khieâm trôû veà chuøa cuõ. Sö Phuï giaùo cho ñeán hoài cöùu caùnh ngoä ñaïo aét haún laø Ñaïi Hueä Toâng Caûo xuoáng nuùi tình côø gaëp phaûi traûi qua voâ soá thaêng traàm vaáp vaùp. Nhöng

raát ñuùng nhö vaäy, roát heát chính laø Ñaïo Khieâm, matter-of-fact thing, but on the other hand, chöù khoâng theå ai khaùc, phaûi mang caùi thaây when it is not understood it is something of a cheát naày cuûa oâng suoát khoaûng ñöôøng tröôøng mystery. But after all, is not life itself filled naày. Thaät tình maø noùi, cuoäc ñoái thoaïi xaûy ra with wonders, mysteries, and giöõa ngöôøi baïn ñoàng haønh vaø Ñaïo Khieâm cho unfathomabilities, far beyond our discursive thaáy phaùp Thieàn chæ coù yù nghóa khi caây truïc understanding? cuûa noäi taâm xoay sang moät theá giôùi khaùc, saâu Khai Thoâng Maïch: To release blockages in the roäng hôn. Vì moät khi theá giôùi thaâm dieäu aáy energy system. môû ra laø cuoäc soáng haèng ngaøy cuûa haønh giaû, Khai Thoâng Taâm Trí: To develop the mind—To caû ñeán nhöõng tình tieát taàm thöôøng nhaát, vaãn clear or remove ignorance in one's mind. ñöôïm nhuaàn Thieàn vò. Thaät vaäy, moät maët giaùc Khai Tónh: Phaù tan söï yeân laëng vaøo buoåi saùng— ngoä laø caùi gì taàm thöôøng, voâ nghóa lyù nhaát ñôøi; Nhaø chuøa thöôøng ñaùnh moõ goã vaøo buoåi saùng ñeå nhöng maët khaùc, nhaát laø khi

chuùng ta chöa ñaùnh thöùc moïi ngöôøi (a. Tieåu Khai Tónh: cuoái canh hieåu, noù kyø bí khoâng gì hôn. Vaø noùi cho cuøng, naêm goõ moäc baûn tröôùc nhaø kho ñeå ñaùnh thöùc haønh ngay caû cuoäc soáng thöôøng ngaøy cuûa chuùng ta, giaû; b. Ñaïi Khai Tónh: ñeán cuoái canh naêm goõ moäc haù chaúng phaûi ñaày nhöõng kyø quan, bí maät vaø baûn khaép caùc nôi cho moïi ngöôøi trong chuøa ñeàu huyeàn bí, ngoaøi taàm hieåu bieát cuûa trí oùc con daäy)—To break the silence, i.e. rouse from sleep. ngöôøi hay sao?—This is enough to show what Khai Tònh: Kaijo (jap)—To break the silence. a commonplace thing enlightenment is! At Khai Toá: Ngaõ maën, ñöôïc cho pheùp trong tröôøng any rate, we could not say that the monk had hôïp beänh hoaïn (trong tröôøng hôïp treân, ngöôøi beänh nothing to do with Tao-ch'ien's realization. ñöôïc pheùp duøng gia vò vaø thòt, hoaëc röôïu ñeå chöõa But, how did the monk make Tao-ch'ien's eye beänh)—To abandon vegetarianism, as is permitted open by such a prosaic words? Did the words in case of sickness. have any hidden meaning, however, which Khai Toå: Vò sô toå saùng laäp ra moät toâng phaùi—The happened to concide with the mental tone of founder of a sect, or clan. Tao-ch'ien? How was Tao-ch'ien so mentally Khai Trai: Chö Taêng Ni aên saùng (Luaät Tyø Ni noùi prepared for the final stroke of the monk, luùc raïng saùng hay minh töôùng (luùc maët trôøi soi whose service was just pressing the button, as boùng vaøo caây Dieâm Phuø) thì khai trai—To break it were? Zen practitioners should always the fast, breakfast. remember that the whole history of the Khai Xieån Ñaïi Thöøa Trôï Ñaïo: To expound aids mental development leading up to an to the Path of the Great vehicle. enlightenment; that is from the first moment Khaùi Coå Luïc: Ngöõ luïc cuûa Thieàn sö Traïm Nhieân when the disciple came to the master until the Vieân Tröøng (1581-1626)—Zen master Chan-Jan last moment of realization, with all the Yuan-cheng's Records of Teachings. intermittent psychological vicissitudes which Khaùi Nieäm: Notion—Haønh giaû tu Thieàn neân luoân he had to go through. But it is very true that nhôù raèng khaùi nieäm vaø yù töôûng cuûa chuùng ta raát laø eventually it will be nobody else but Tao-höõu ích, nhöng chuùng ta phaûi thaáy raè ng chuùng chæ ch'ien himself that will carry this corpse of his laø hình maãu, gioáng nhö quaû ñòa caàu laø hình maãu along this highway. Trully speaking, the cuûa traùi ñaát, chöù noù khoâng phaûi laø traùi ñaát. Neáu conversation between the monk and Tao- chuùng ta coù suy nghó nghó cöùng nhaét raèng quaû ñòa ch'ien just shows that the whole Zen discipline caàu laø traùi ñaát, neáu chuùng ta chöùa ñaày nhöõng khaùi gains meaning when there takes place this nieäm, yù töôûng vaø kieán thöùc, vaø nghó raèng chuùng turning of the mental hinge to a wider and taïo neân thöïc taïi thì heát laàn naøy ñeán laàn khaùc laø deeper world. For when this wide and deeper chuùng ta seõ bò ngôõ ngaøng khi moïi thöù khoâng ñi world opens, Zen practitioners' everyday life, theo caùch maø chuùng ta nghó raèng chuùng neân ñi. even the most trivial thing of it, grow loaded Khi giaûi thoaùt baûn thaân khoûi nhöõng khaùi nieäm vaø yù with the truths of Zen. On the one hand, töôûng coá ñònh aáy, chuùng ta seõ khoâng coøn buoäc therefore, enlightenment is a most prosaic and mình seõ haønh ñoäng nhö caùch maø chuùng ta nghó, vaø

ñoù chính laø giaûi thoaùt ñích thöïc—Zen practitioners quaû toát, xaáu, hoaëc khoâng toát khoâng xaáu. Ñaây should always remember that our concepts and laø nguyeân lyù chung, nguyeân nhaân cuûa toàn taïi ideas are very useful, but we have to see that they hoaëc hình thöùc cuûa toàn taïi nhö vaäy. Noùi caùch are just models, in the way that the globe is a khaùc, bôûi vì taùnh khoâng, taát caû caùc phaùp coù theå model of the Earth. It is not the Earth. If we have toàn taïi, khoâng coù taùnh khoâng, khoâng coù thöù gì a fixed thinking that the globe is the Earth, if we're coù theå toàn taïi. Theo Baùt Nhaõ Taâm Kinh, full of concepts and ideas and knowledge we think “Khoâng khoâng khaùc vôùi saéc.” Vì vaäy, taùnh constitute reality, we'll be shocked time after time khoâng nhö baûn chaát thaät cuûa thöïc taïi kinh when things won't go as we know they should. nghieäm: In Mahayana sutras, it is said that, When ae are free ourselves of those fixed the world or universe is ‘a great set’ of concepts and ideas, when we no longer know how myriad of things. All things co-exist, co- we're going to act, therein lies true freedom. operate and interact upon one another to Khaùi Nieäm Boà Ñeà Taâm: Notion of Bodhicitta— create innumerable phenomena. This is called Khaùi nieäm Boà Ñeà taâm laø moät trong nhöõng tieâu chæ the cause. The cause under different quan troïng phaân bieät Ñaïi Thöøa vaø Tieåu Thöøa — conditions produces the different effects, One of the most important marks which labels the which lead to either good or bad or neutral Mahayana as distinct from the Hinayana. retributions. It is the very universal principle, Khaùi Nieäm Laàm Laãn: Erroneous notion. the reason of existence or the norm of Khaùi Nieäm Nhò Nguyeân: Dualistic conception. existence as such. In other words, because of Khaùi Nieäm Veà Khoâng Chaáp Tröôùc Trong Nhaø Sunyata, all things can exist; without Sunyata, Thieàn: The concept of non-attachment in Zen nothing could possibly exist. The Hrdaya Buddhism: teaches, “The Sunya does not differ from "Nhaïn quaù tröôøng khoâng, rupa.” Sunyata is, therefore, as the true nature AÛnh traàm haøn thuûy. of empirical reality. Nhaïn voâ di tích chi yù, 2) Taùnh khoâng nhö nguyeân lyù Duyeân Khôûi, bôûi Thuûy voâ löu aûnh chi taâm." vì phaùp khoâng coù baûn chaát cuûa chính noù, noù do (Nhaïn bay qua hoà, nhaâ n duyeân taïo neân, do theá maø Taâm Kinh ñaõ Hoà soi boùng nhaïn, daïy: “Maét laø voâ ngaõ vaø voâ ngaõ sôû, saéc laø voâ Nhaïn khoâng löu boùng mình, ngaõ vaø voâ ngaõ sôû, nhaõn thöùc laø voâ ngaõ, vaân Hoà cuõng chaúng buoàn giöõ aûnh nhaïn). vaân...”: Sunyata as the Principle of “Swallows fly in the sky, Pratityasamutyada, because a thing must have The water reflects their images, no nature of its own, it is produced by causes The swallows leave no traces, or depends on anything else, so it is Sunyata Nor does the water retain their images.” as the Hrdaya Text expresses “Eyes is void of Khaùi Nieäm Veà Nghieäp: The notion of karma. self and anything belonging to self, form is Khaùi Nieäm Veà Taùnh Khoâng Trong Kinh Ñieån void..., visual consciousness is void...” Ñaïi Thöøa: Concept of Sunyata in Mahayana 3) Taùnh Khoâng nghóa laø Trung Ñaïo. Nhö chuùng Canon—According to the Mahayana tradition, ta bieát, caùc phaùp döôøng nhö thaät, taïm goïi laø Sunyata has the following characteristics—Theo thaät, chöù khoâng phaûi thaät. Nhöng Taùnh Khoâng truyeàn thoáng Ñaïi Thöøa, taùnh khoâng coù nhöõng yù

trong yù nghóa naày coù theå bò hieåu sai nhö laø nghóa sau ñaây: khoâng coù gì, ngoan khoâng, hay hö voâ. Theá 1) Trong caùc kinh ñieån Ñaïi Thöøa, Taùnh Khoâng neân, chuùng ta neân phaân bieät giöõa sanh vaø baát sieâu vieät theá giôùi naày nhö moät 'taäp hôïp lôùn' sanh, hieän höõu vaø khoâng hieän höõu, thöôøng vaø cuûa voâ soá caùc phaùp. Taát caû caùc phaùp toàn taïi, voâ thöôøng, Ta Baø vaø Nieát Baøn, vaân vaân. Taát hôïp taùc vaø aûnh höôûng laãn nhau ñeå taïo ra voâ soá caû nhöõng ñieàu naày ñeàu ñöôïc xem nhö laø cöïc hieän töôïng. Ñaây goïi laø nguyeân nhaân. Nguyeân ñoan. Vì vaäy, Trung Ñaïo ñöôïc duøng ñeå ñaùnh nhaân döôùi nhöõng ñieàu kieän khaùc nhau taïo neân tan tö duy nhò bieân vaø bieåu thò ñieàu gì ñoù töùc nhöõng hieäu quaû khaùc nhau, coù theå daãn ñeán keát khaéc nhöng sieâu vieät hai beân nhö sanh vaø

khoâng sanh, thuoäc tính vaø thöïc theå, nguyeân qua toàn taïi, khoâng toàn taïi, khoâng toàn taïi vaø nhaân vaø keát quaû, vaân vaân. Töø Taùnh Khoâng khoâng khoâng toàn taïi. Noù vöôït khoûi boán loaïi nghóa laø phuû ñònh caû hai thöù chuû nghóa: hö voâ phaïm truø bieän luaän veà "khoâng khaúng ñònh, vaø hieän thöïc, cuõng nhö nhöõng moâ taû cuûa khoâng phuû ñònh, khoâng khaúng ñònh maø cuõng chuùng veà theá giôùi naày bò loaïi boû: Sunyata khoâng phuû nhaän, khoâng khoâng khaúng ñònh maø means Middle Way. As we know, common cuõng khoâng phuû ñònh." Ñeán giai ñoaïn naày vò things, which appear to be real, are not really aáy vöôït khoûi caùc chaáp thuû töø thoâ thieån ñeán vi real. But Sunyata in this sense may be teá. Ngay caû neáu ôû ñoù coù traïng thaùi gì cao hôn misinterpreted as non-being, existence and Nieát Baøn, hay ñeä nhaát nghóa khoâng, thaéng non-existence, permanence and nghóa khoâng, thì cuõng laø giaác mô hay voïng impermanence, Samsara and Nirvana. All töôûng maø thoâi. Do ñoù, Taùnh Khoâng nghóa laø these should be regarded as extremes. Hence, hoaøn toaøn khoâng chaáp thuû: Sunyata means the term 'middle way' is employed to revoke beyond all Negation Indescribable which dualistic thinking and refers to something implies that monastic as well as dualistic and intermediary but it has transcended any pluralistic views of the world are untenable. It dichotomy into 'being' and 'non-being', is the negation of conceptualization, stated as 'attribute' and 'substance' or 'cause' and a denial of both duality and non-duality. It is 'effect'. The term Sunyata means that both Reality which ultimately transcends naive realism and nihilism are unintelligible existence, non-existence, both and neither. It and their descriptions of the world should be is beyond the Four categories of Intellect discarded. "neither affirmation nor negation, nor both, 4) Taùnh Khoâng nhö Nieát Baøn, nhöng khoâng phaûi nor neither." At this stage, one is supposed to tìm caàu moät Nieát Baøn kieåu nhö trong kinh be free from all attachments from the rule to ñieån Pali, maø laø vöôït qua Nieát Baøn nhö ñoàng the subtle in mind. If there were something vôùi Nhö Lai, hoaëc Phaùp Taùnh, nghóa laø caùc more superior even than Nirvana, it is like a phaùp trong theá giôùi naày veà cô baûn laø baûn chaát dream and a magical delusion. If this occurs, gioáng nhau, khoâng coù danh hieäu hoaëc baát cöù Sunyata means total non-attachment. thöïc theå naøo. Caùc nhaø Ñaïi Thöøa tuyeân boá Khaùi Nieäm Veà Taùnh Khoâng theo

Phaät Giaùo maïnh meõ raèng khoâng coù söï khaùc bieät nhoû nhoi Nguyeân Thuûy: Concept of Sunnata (Sunyata) in naøo giöõa Nieát Baøn vaø Ta Baø. Moät khi caùc the Theravada Buddhism—Söï khaùc bieät cuûa taùnh chaáp thuû caùc phaùp ñoái ñaõi hoaøn toaøn bieán maát khoâng trong Ñaïi Thöøa vaø Nguyeân Thuûy laø do söï thì ñoù laø traïng thaùi Nieát Baøn cuûa chaân khoâng: khaùc bieät khi tieáp caän vôùi nhöõng söï kieän cuûa baû n Sunyta as Nirvana and come beyond Nirvana chaát. Söï kieän naày seõ roõ hôn khi chuùng ta quan saùt which is truly equated with Tathagata or laïi khaùi nieäm veà 'khoâng' cuûa Phaät giaùo Nguyeân Dharmata implicating that all things of this Thuûy seõ thaáy haàu nhö trong moãi yù nghóa ñeàu lieân world are essentially of the same nature, void quan ñeán yù nghóa ñaïo ñöùc—The difference of any name or substratum. Mahayanists between the Sunyata of Mahayana and the declared the forcible statement that there is Sunyata of Theravada is not fundamental. All the not the slightest difference between Nirvana differences are due only to a difference in and Samsara because when the complete approach to the facts of nature. This fact emerges disappearance of all things is really, there is when we go further in considering the Sunnata of Nirvana. the Theravada. The Sunnata of things has been 5) Taùnh Khoâng nghóa laø vöôït qua caùc phuû ñònh considered in the Theravada books from a variety vaø khoâng theå moâ taû ñöôïc, thuyeát nhaát nguyeân of standpoinds, with the ethical interest foremost hay nhò nguyeân vaø caùc phaùp theá giôùi laø khoâng in every case. theå coù. Chính söï phuû ñònh cuûa khaùi nieäm hoùa 1) Khoâng laø toaøn vuõ truï ñeàu khoâng: Sunnata naày ñaõ trình baøy moät söï phuû nhaän nhò bieân vaø without divisions comprehends the whole khoâng nhò bieân. Ñoù laø thöïc theå sieâu vieät, vöôït universe.

2) Khoâng laø hai khi noù bieåu thò khoâng thöïc theå from the point of view of these other modes vaø khoâng chaéc chaén: Sunnata is twofold when thus taking rupa as an instance one can regard it refers to substance and substantial. it as being: no animal, no human, no youth, no 3) Khoâng laø boán khi noù bieåu thò: khoâng thaáy thöïc woman, no man, no substance, nothing theå trong töï ngaõ, khoâng quy thöïc theå cho ngaõ substantial, not myself, not mine, not khaùc, khoâng coù söï chuyeån thöïc theå töø töï ngaõ another's, not anybody's. ñeán caùi ngaõ khaùc, vaø khoâng coù söï chuyeån thöïc 8) Khoâng coù 40 maãu: voâ thöôøng, khoå, beänh, bò theå töø caùi ngaõ khaùc ñeán töï ngaõ: Sunnata is ung nhoït, tai öông, ñau ñôùn, oám ñau, khoâng fourfold when it refers to the following toái cao, hoaïi dieät, lo laéng, aùp böùc, sôï haõi, modes: not seeing substance in oneself, not phieàn nhieãu, run raåy, suy nhöôïc, khoâng chaéc, attributing substance to another (person or khoâng töï veä, khoâng nôi truù aån, khoâng coù söï thing), not transferring one's self to another, giuùp ñôõ, khoâng nôi nöông naùo, troáng roãng, not bringing in another's self into oneself. vaéng laëng, khoâng, voâ ngaõ, buoàn, baát lôïi, thay 4) Khoâng laø saùu khi öùng duïng cho saùu caên, saùu ñoåi, khoâng baûn chaát, ñau ñôùn, haønh haï, ñoaïn traàn, saùu thöùc, töø ñoù noù coù saùu ñaëc taùnh laø dieät, truî laïc, toài teä, naûn loøng, höôùng ñeán khoâng ngaõ, khoâng töï ngaõ, khoâng thöôøng, sanh, höôùng ñeán hoaïi, höôùng ñeán beänh, höôùng khoâng vónh cöûu, khoâng baát dieät, vaø khoâng tieán

ñeán cheát, höôùng ñeán saàu, bi, khoå, öu, naõo, hoùa: Sunnata is sixfold when it is applied to nhaân, buoâng boû: Sunnata is forty-twofold each of the sense organs, the six kinds of when considered from the point of view of objects corresponding to them and the six these modes: impermanent, inconsistent, kinds of consciousness arising from them, disease, abscessed, evil, painful, ailing, alien, from the point of view of the following six decaying, distressing, oppressing, fearful, characteristics: substance, substantial, harassing, unsteady, breaking, unstable, permanent, stable, eternal and non- unprotected, unsheltered, helpless, refugeless, evolutionary. empty, devoid, void, substanceless, 5) Khoâng laø taùm khi noù bieåu thò khoâng sanh, unpleasant, disadvantageous, changing, khoâng vónh cöûu, khoâng an laïc, khoâng thöôøng essenceless, originating, pain, torturing, haèng, khoâng vöõng, khoâng laâu daøi, vaø khoâng annihilating, depraved, compounded, tieán hoùa: Sunnata is eightfold when it is frustrating, tending to birth, tending to decay, considered from the point of view of the tending to disease, tending to death, tending following: non-essential, essentially unstable, to grief, sorrow and lamentation, originating, essentially unhappy or disharmonious, cesant, dissolving. essentially non-substantial, non-permanent, Khaùi Nieäm Veà Voâ Sanh: Anutpattikadharma non-stable, non-eternal, evolutionary or (skt)—Conception of no-birth—Theo Kinh Laêng fluxional. Giaø, coù taùm caùch maø quan nieäm voâ sinh ñöôïc thieát 6) Khoâng laø möôøi khi noù bieåu thò troáng roãng, laäp. Khi taùm yù nieäm veà voâ sinh naày ñöôïc theå troáng khoâng, vaéng, voâ ngaõ, voâ thaàn, khoâng töï chöùng thì ngöôøi ta ñaït tôùi caùi nhaän bieát veà söï voâ do, khoâng thoûa öôùc voïng, vaø khoâng tònh tòch: sanh cuûa vaïn höõu—According to Lankavatara Sunnata is tenfold from the point of view of Sutra, there are eight ways in which the the following modes: devoid, empty, void, conception of no-birth is established. When this non-substantial, godless, unfree, eightfold notion of no-birth is realized, one attains disappointing, powerless, non-self, spearated. the recognition of the birthlessness of all things— 7) Khoâng laø möôøi hai khi noù bieåu thò: khoâng See Baùt Baát Sinh Phaùp. chuùng sanh, khoâng suùc sanh, khoâng ngöôøi, Khaùi Thuyeát: To preach summarily. khoâng thieáu nieân, khoâng phuï nöõ, khoâng ñaøn Khaûi: oâng, khoâng ngaõ, khoâng töï ngaõ, khoâng ngaõ 1) Baét ñaàu: To begin—To open. maïn, khoâng cuûa toâi, khoâng cuûa ngöôøi, vaø 2) Khaûi giaùp: AÙo giaùp—Armour. khoâng baát cöù cuûa ai: Sunnata is twelvefold

Khaûi Baïch: 1) Caùo baïch söï vieäc leân chö Phaät vaø nhuïc, yù noùi caùc baäc ñaõ chöùng ngoä chaân lyù, baäc thöù chö Boà Taùt: To inform or make clear, especially to saùu trong baûy baäc hieàn, hay vò thöù ba trong töù inform the Buddhas—See Bieåu Baïch; 2) Tröôùc thieän caên—The stage of endurance, the first of the Phaät baøy toû nguyeän voïng muïc ñích xin vôùi Tam ten Bodhisattva stages. The method or stage of baûo chöùng giaùm, hay caùo baïch söï vieäc leân chö patience, the sixth of the seven stages of the Phaät vaø chö Boà Taùt: To show one’s vows or Hinayana in the attainment of Arahanship or resolutions in front of a Buddha’s image; or to sainthood, or the third of the four roots of inform, to make clear, especially to inform the goodness—See Thaäp Ñòa. Buddhas and Bodhisattvas. Kham Nhaãn Vaø Ñieàu Hoøa:

Endurance and Khaûi Ñaïo: To open the way. moderation—Kham nhaãn vaø ñieàu hoøa laø hai ñieàu Khaûi Ñaïo Vieân: Counselor. caên baûn trong söï tu taäp cuûa chuùng ta. Baét ñaàu vieäc Khaûi Haønh: To set out—To start. thöïc haønh, muoán huaán luyeän taâm chuùng ta phaûi töï Khaûi Kieán Kyø Vuõ Sôù: Sôù vaên trong phaùp hoäi caàu keàm cheá chính mình. Ngöôøi tu Phaät phaûi tieát cheá möa—Petition in an assembly of praying for rain. thöùc aên, y phuïc, choã ôû, vaân vaân, chæ giöõ nhöõng nhu Khaûi Ngoä: Khai taâm vaø daïy doã ai thöïc hieän ñöôïc caàu caên baûn ñeå caét ñöùt tham aùi. Ngöôøi tu Phaät phaûi ñaïo phaùp—To open someone's mind and then luoân duy trì chaùnh nieäm trong moïi tö theá, moïi hoaït educate that person on how to achieve the Way. ñoäng seõ laøm cho taâm an tònh vaø trong saùng. Nhöng Khaûi Phaùt: Giaùo duïc—To educate—To teach. söï an tònh naày khoâng phaûi laø muïc tieâu cuoái cuøng Khaûi Söông Ñaøi: Ngöï Söû Ñaøi—Thieát laäp ñaøn cuûa haønh giaû. Vaéng laëng vaø an tònh chæ giuùp cho traøng truyeàn thuï giôùi phaùp—To establish the altar taâm an nghæ taïm thôøi, cuõng nhö aên uoáng chæ taïm of the law (the altar at which the commandments thôøi giaûi quyeát côn ñoùi, chöù ñôøi soáng chuùng ta are received by the novices). khoâng phaûi chæ coù chuyeän aên vôùi uoáng. Chuùng ta Khaûi Thænh: Adhyesana (skt)—Khôûi thænh giaùo phaûi duøng taâm tænh laëng cuûa mình ñeå nhìn söï vaät huaán Phaät phaùp—Respecfully inviting monks and döôùi moät aùnh saùng môùi, aùnh saùng cuûa trí tueä. Khi nuns to come to preach the Buddha-dharma. taâm ñaõ vöõng chaéc trong trí tueä, chuùng ta khoâng coøn Khaûi Töôøng: Teân cuûa moät ngoâi chuøa coå toïa laïc bò dính maéc vaøo nhöõng tieâu chuaån toát xaáu cuûa theá trong thoân Taân Loäc, huyeän Bình Döông, tænh Gia tuïc, vaø khoâng coøn bò chi phoái bôûi nhöõng ñieàu kieän Ñònh, Nam Vieät Nam—Name of an ancient beân ngoaøi nöõa. Vôùi trí tueä thì chaát thöøa thaûi nhö temple located in Taân Loäc hamlet, Bình Döông phaân seõ trôû thaønh chaát phaân boù n, taát caû kinh district, Gia Ñònh province, South Vietnam. nghieäm cuûa chuùng ta trôû thaønh nguoàn trí tueä saùng Kham: Chòu ñöïng: To bear (to sustain)—Ñuû: To suoát. Bình thöôøng, chuùng ta muoán ñöôïc ngöôøi khen be adequate to—Nhaø moä: A shrine—Quan taøi cho ngôïi vaø gheùt khi bò chæ trích, nhöng khi nhìn vôùi vò Taêng: A coffin for a monk. moät caùi taâm saùng suoát, chuùng ta seõ thaáy khen taëng vaø chæ trích ñeàu troáng roãng nhö nhau. Vaäy chuùng ta Kham Khoå: To live in narrow circumstances— haõy ñeå moïi söï troâi qua moät caùch töï nhieân ñeå tìm Austere. thaáy söï an bình tónh laëng trong taâm. Suoát thôøi gian Kham Naêng: Ability to bear, or to undertake. haønh thieàn chuùng ta phaûi tænh giaùc, chaùnh nieäm Kham Nhaãn: Saha (skt)—Nhaãn nhuïc chòu ñöïng vaøo hôi thôû. Neáu chuùng ta coù caûm giaù c khoù chòu ôû khoå naïn—To bear—Patiently endure. ngöïc, haõy ñeå ra vaøi phuùt thôû thaät saâu. Neáu bò Kham Nhaãn Ñòa: Endurance world—Stage of phoùng taâm chæ caàn theo doõi hôi thôû vaø ñeå cho taâm patience—Stage of right assurance—Nhaãn Nhuïc muoán ñi ñaâu thì ñi, noù seõ khoâng ñi ñaâu heát. Chuùng Ñòa (ñòa vò nhaãn nhuïc) hay giai ñoaïn kham nhaãn, ta coù theå thay ñoåi tö theá sau moät thôøi gian toïa sô ñòa trong thaäp ñòa Boà Taùt (ôû giai ñoaïn naày Boà thieàn, nhöng ñöøng ñeå söï baát an hay khoù chòu

chi Taùt treân thì thoï trì Phaät Phaùp, döôùi thì cöùu ñoä phoái taâm mình. Nhieàu luùc söï kieân trì chòu ñöïng chuùng sanh. Ñoái vôùi sanh töû vaø Nieát Baøn ñeàu töï ñem laïi keát quaû toát. Chaúng haïn nhö khi caûm thaáy taïi. Theo Thöôøng Ñöùc thì goïi laø Baát Ñoäng Ñòa, noùng, chaân ñau, khoâng theå ñònh taâm ñöôïc, haõy theo Laïc Ñöùc thì goïi laø Kham Nhaãn Ñòa, theo Ngaõ quaùn vaïn höõu vaø chính thaân naày döôùi aùnh saùng voâ Ñöùc thì goïi laø Voâ UÙy Ñòa, theo Tònh Ñöùc thoâng ba thöôøng, khoå vaø voâ ngaõ, haõy ngoài yeân ñöøng nhuùc Ñöùc treân ñeå böôùc leân Haøng Ñòa). Thôøi kyø nhaãn

nhích. Caûm giaùc ñau ñôùn seõ leân ñeán toät ñieåm, sau contemplate all things in the light of ñoù laø söï tænh laëng vaø maùt meû. Ñöøng baän taâm vaøo impermanence, unsatisfactoriness and no-self, and chuyeän giaûi thoaùt. Khi troàng caây, chuùng ta chæ caàn just continue to sit still. The feelings will get more troàng caây xuoáng, töôùi nöôùc, boùn phaân. Neáu moïi and more intense and then hit a breaking point, chuyeän ñöôïc thöïc hieän ñaày ñuû thì ñöông nhieân caây after which we will be calm and cool. Do not seõ lôùn leân töï nhieân. Bao laâu caây seõ lôùn, ñieàu ñoù worry about enlightenment. When growing a tree, vöôït khoûi taàm kieåm soaùt cuûa chuùng ta. Luùc ñaàu thì we plant it, fertilize it, keep the bugs away and if kham nhaãn vaø kieân trì laø hai yeáu toá caàn thieát, these things are done properly, the tree will nhöng sau ñoù nieàm tin vaø quyeát taâm seõ khôûi sinh. naturally grow. How quickly it grows, however, is Luùc baáy giôø chuùng ta seõ thaáy giaù trò cuûa vieäc thöïc something beyond our control. At first, endurance haønh. Chuùng ta seõ khoâng coøn thích quaàn tuï vôùi baïn and persistence are necessary, but after a time, beø nöõa, maø chæ thích ôû nôi vaéng veû yeân tænh moät faith and certainty arise. Then we see the value of mình ñeå thieàn taäp. Haõy tænh giaùc trong moïi vieäc practice and want to do it, at the same time, we maø chuùng ta ñang laøm, thì töï nhieân bình an vaø tænh want to avoid socializing and be by ourselves in laëng seõ theo sau—Endurance and moderation are quiet places for practicing meditation. Being the foundation, the beginning of our practice. To aware of whatever we do, peace and calmness start we simply follow the practice and schedule will follow naturally. set up by ourself or in a retreat or monastery. Kham Nhaãn Haønh: Khama-patipada (p)—Patient Those who practice Buddhist teachings should progress. limit themselves in regard to food, robes, and Kham Nhaãn Theá Giôùi: Teân cuûa theá giôùi Ta Baø. living quarters, to bring them down to bare Chuùng sanh ôû theá giôùi naày phaûi nhaãn nhuïc chòu essentials, to cut away infatuation. These practices ñöïng moïi thöù xaáu xa oâ tröôïc—The saha world of are the basis for concentration. Constant endurance of suffering; any world of mindfulness in all postures and activities will transmigration. make the mind calm and clear. But this calm is not Kham Thaùp: Thaùp moät trong chuøa—A pagoda the end point of practice. Tranquil states give the with shrines. mind a temporary rest, as eating will temporarily Khaùm: Khaùm Nghieäm—To investigate—To remove hunger, but that is not all there is to life. examine—See Khaùm Bieän. We must use the calm mind to see things in a new Khaùm Bieän: Kanben (jap)—K'an-pien—Thaày thöû light, the light of wisdom. When the mind trình ñoä

laõnh hoäi cuûa hoïc troø; ngöôïc laïi hoïc troø becomes firm in this wisdom, we will not adhere cuõng coù theå laøm y nhö vaäy ñeå xem möùc ñoä chöùng to worldly standards of good and bad and will not nghieäm cuûa thaày—A master examines and define be swayed by external conditions. With wisdom, disciples' levels of comprehension; on the dung can be used for fertilizer, all our experiences contrary, disciples can do the same thing with their become sources of insight. Normally, we want master to see the master's level of realization. praise and dislike criticism, but, seen with a clear Khaùm Nghieäm: To investigate and examine. mind, we see them as equally empty. Thus, we Khaùm Phaù: Söï nhìn thaáu suoát—Revelation (n). can let go of all these things and find peace. Khaùm Quaù: Duøng caùch xem xeùt, thöû nghieäm, During the period of meditation, we should be khieán cho chaân töôùng hieän roõ—Methods used to mindful on our breathing. If we have test so that reality will be clearly revealed. uncomfortable feelings in the chest, just take some Khan: Xan—Rare—Scarce. deep breaths. If the mind wanders, just hold our Khan Caáu: Söï ueá nhieãm cuûa tham lam boûn xeûn — breath and let the mind go where it will, it will not Impurity of meanness. go anyhwere. You can change postures after an Khan Laän Thaéng Phaùp: Mean or selfish in regard appropriate time, but do not let restlessness or to the supreme law—Ích kyû trong vieäc truyeàn baù feelings of discomfort bother us. Sometimes it is Chaùnh Phaùp, moät trong boán troïng toäi trong Phaät good just to sit on them. We feel hot, legs are giaùo Maät toâng—Being mean or selfish in regard to painful, we are unable to concentrate, just

the supreme law, one of the four grave vaøo theá kyû thöù 12. Hieän nay soá coâng aùn ñöôïc prohibitions or sins in Esoteric Buddhism. coâng nhaän ôû Nhaät khoaûng chöøng 700—Name Khan Phaùp: Loøng khan tham khoâng muoán chia seû of a book of collection of koans in Japan in chaân lyù ñaïo phaùp cho ngöôøi khaùc —Mean and the twelfth century. The number of grudging of the Truth to others, unwillingness to recognized or accepted koans in Japan is now part with it. about seven hunderd. Khan Taâm: Taâm khan tieác heøn moïn—A grudging, 2 Thieàn suy töôûng veà lôøi, loaïi thieàn ñöôïc thieàn mean heart. sö Ñaïi Hueä Toâng Caûo thieát laäp. Ñaây laø loaïi Khan Tham: Loøng ñaõ nuoái tieác vaät chaát neân thieàn giaûng daïy baèng caùch nhaán maïnh vaøo khoâng boá thí, maø buïng laïi coøn ham muoán cuûa coâng aùn nhö phöông tieän ñaøo taïo chính treân ngöôøi—Grudging and greed. con ñöôøng giaùc ngoä. Taäp quaùn coâng aùn xuaát Khaùn: 1) Thaêm hoûi: To visit; 2) Xem xeùt: To see, hieän töø giöõa theá kyû thöù X, nhöng phaûi ñôïi ñeán to look, to watch over; 3) See Tham Thoaïi Ñaàu. thôøi Ñaïi Hueä, moân ñoà vaø ngöôøi noái phaùp cuûa Khaùn Beänh: Nuoâi beänh—To nurse the sick or to Vieân Ngoä Khaéc Caàn, taùc giaû Bích Nham Luïc, attend a patient medically. môùi thieát laäp ñöôïc taäp quaùn coâng aùn nhö Khaùn Cöôùc Haï: Haõy nhìn döôùi chaân!—Let's look phöông phaùp ñaøo taïo cuûa phaùi Laâm Teá vaø down at the ground! ñem laïi cho noù hình thöùc cuoái cuøng. Töø ñoù Khaùn Ñaõi: Coi soùc: To look after—Lo lieäu: To thieàn khaùn thoaïi gaàn nhö ñoàng nghóa vôùi thieàn make arrangements. Laâm Teá; trong khi phaùi Taøo Ñoäng thì aùp duïng Khaùn Haûo Tinh Thaùi: Chuù yù—Attention—To pay

thieàn Maëc Chieáu. Vaøo theá kyû thöù XIII, Thieàn attention to. sö Nam Phoá Thieäu Minh (Ñaïi ÖÙng Quoác Sö) Khaùn Khaùn: Ngay töùc thì: Immediately— Saép ñaõ ñöa vaøo Nhaät Baûn truyeàn thoáng 'Khaùn söûa: To be about to—Xem naøo: Let's take a look. Thoaïi Thieàn' thuaàn tuùy nghieâm ngaët cuûa Khaùn Kinh Ñöôøng: Kankin-Do (jap)—Phoøng Ñoïc Thieàn phaùi Döông Kyø Phöông Hoäi. Sau ñoù Kinh—Sutra Reading Hall. vaøo thôøi suy thoaùi cuûa Laâm Teá, moät soá thieàn sö thuoäc doøng naày nhö Nhaát Höõu Toâng Thuaàn Khaùn Löông: Vò Taêng phuï traùch veà löông thöïc vaø Baïch AÅn Hueä Haïc tuyeân boá Ñaïi ÖÙng vaø thöïc phaåm cho töï vieän—A monk who is Hö Ñöôøng laø thaày cuûa mình vaø cho raèng hoï laø responsible for foods and foodstuffs for a nhöõng ngöôøi keá thöøa di saûn—Kan-hua-ch'an monastery. or Zen of contemplation of words, which Khaùn Ngöu: Kangyu (jap)—Watching over a coined in the lifetime of the Chinese master buffalo. In Zen, the term means to train oneself— Ta-hui Tsung-kao to designate the style of See Thaäp Muïc Ngöu Ñoà. Zen that regarded the koan as the most Khaùn Phöông Tieän: Ñeå taâm chuù yù, thuaät ngöõ important means of training on the way to trong nhaø Thieàn—To fix the mind or attention, a awakening or enlightenment. Koans were Zen term. used as a means of training starting from the Khaùn Phöôøng: Ngöôøi giöõ gìn töï vieän hay vò Taêng middle of the 10th century; however, Ta-hui, xöû lyù thöôøng vuï cho vieän chuû khi vò aáy vaéng maët — a student and dharma successor of Yuan-wu A monk who is in charge of all the maintenance in K'o-ch'in, the compiler of the Pi-Yen-Lu, a monastery or a monk who is temporarily in contributed significantly to the establishment charge of the Abbot when he is not there. of koan practice as a means of training in the Khaùn Quyeát: Moku-Ketsu (jap)—Coät goã—Lin-chi school as well to the definitive form it Wooden stake. All wooden things are real entities. took. Since that time Zen of contemplation of Khaùn Thoaïi Ñaàu: Look into a head phrase—See words (kanna) has been practically Tham Thoaïi Ñaàu. synonymous with the Zen of Lin-chi lineage, Khaùn Thoaïi Thieàn: Kanna Zen (jap)—Kan-hua- and the practice of the Soto school became ch'an. known as silent illumination Zen (mokusho). 1) Teân cuûa moät boä söu taäp coâng aùn taïi Nhaät Baûn In the thirteenth century, Zen master Nampo

Jomyo (Daio-Kokushi) transmitted the pure Phuoc Hau Temple in Vinhlong Province, South 'kanna Zen' of the strict 'Yogi school'. Thus Vietnam. He passed away in 1961 in Vinhlong. later masters of this lineage like Ikkyu Sojun Khaùnh Chieâu (963-1017): Teân cuûa moät vò danh and Hakuin Zenji, in whose time Rinzai Zen Taêng Trung Hoa vaøo thôøi nhaø Baéc Toáng (960- in Japan was already in decline, appealed to 1127)—Name of a Chinese famous monk of the the example of the Shomyo's master Hsu- Vinaya Sect, who lived in the North Sung Dynasty t'ang and speak of themselves as his true in China. dharma heirs. Khaùnh Chuùc: To congratulate. Khaùn Thuû: Löu taâm—To pay attention to. Khaùnh Chö Thieàn Sö: See Khaùnh Chö Thaïch Khaùn Tröôùc Taéc Haït: Khaùn maø chaáp tröôùc vaøo Söông Thieàn Sö. khaùn laø muø. Trong thieàn, töø naày coù nghóa laø chaáp Khaùnh Chö Thaïch Söông Thieàn Sö (806-888): tröôùc vaøo kieán giaûi cuûa mình seõ khoâng bao giôø toû Sekiso Keisho

(jap)—Ch'ing-chu Shih-shuang ngoä ñöôïc—Attachment to the investigation is (Wade-Giles Chinese)—Qingzhu Shihshuang equivalent to blindness. In Zen, the term means (Pinyin Chinese)—Teân cuûa moät vò Thieàn sö Trung one who attaches to his comprehension will never Hoa vaøo theá kyû thöù chín, ñeä töû vaø phaùp töû cuûa have a clear realization. Thieàn sö Vieân Trí Ñaïo Ngoä. Hieän nay chuùng ta Khang: Deã daøng: At ease—Khang ninh hay khoûe khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Thaïch maïnh: Well—Khoâng bò trôû ngaïi: Undisturbed. Söông Khaùnh Chö; tuy nhieân, coù moät vaøi chi tieát Khang Ñaït: Kunda-Kunda (skt)—Khang Ñaït nhoû veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, Khang Ñaït—Teân cuûa moät trong nhöõng luaän sö noåi quyeån XV: Thieàn sö Khaùnh Chö sanh naêm 806 taïi tieáng cuûa Kyø Na giaùo—Name of one of the Taân Cam, Loâ Laêng. Naêm 13 tuoåi sö xuaát gia theo famous sastra masters in Jainism. Thieàn sö Thieäu Loan, naêm 23 tuoåi sö thoï cuï tuùc Khang Ñaït Khang Ñaït: See Khang Ñaït. giôùi, sau ñoù sö hoïc Luaät Taïng. Thaáy con ñöôøng Khang Ninh: To be in good health. Luaät Toâng quaù chaâm chaïp, Thaïch Söông haønh Khang Phuù: Healthy and rich. cöôùc du phöông ñeán nuùi Qui, taïi ñaây oâng hoïc Khang Phuïc: To be (get) well again. Thieàn vôùi Thieàn sö Qui Sôn Linh Höïu vaø laøm vieäc Khang Taêng Khaûi: Sanghavarman (skt)—See chuaån bò thöùc aên cho chö Taêng trong nhaø beáp cuûa Khöông Taêng Hoäi. töï vieän. Thaïch Söông noåi tieáng vì taùnh nghieâm Khaùng: To protest—To resist. khaéc veà kyû luaät thieàn ñònh. Ngöôøi ta keå laïi raèng Khaùng Haønh: Ñoái laäp nhau—In opposition. caùc moân ñoà cuûa oâng bao giôø cuõng bò caám naèm; bao Khaùng Meänh: To oppose an order. giôø hoï cuõng phaûi ngoài, do ñoù maø coäng ñoàng cuûa Khaùng Nghòch: To struggle against the enemy. oâng coù bieät hieäu laø 'chuùng hoäi caây khoâ'. Tieáng taêm Khaùnh: 1) Chuoâng hay khaùnh duøng trong nghi cuûa oâng ñeán tai hoaøng ñeá Ñöôøng Hy Toâng, nhaø thöùc leã laïc Phaät Giaùo: A little bell for Buddhist vua cho ngöôøi ñeán trao aùo ñoû "Quoác Sö" cho oâng, ceremonies; 2) Ñaèng haéng (taèng haéng): To clear nhöng oâng moät möïc töø choái—Zen Master Shih- the throat; 3) Noùi nhoû nheï: To speak softly; 4) Vui Shuang-Qing-Zhu, name of a Chinese Zen monk veû haïnh phuùc: Fecility—Felicitous. in the ninth century, a disciple and dharma heir of Zen master Yuan-chih T'ao-wu. We do not have Khaùnh Anh Thieàn Sö (1895-1961): Teân cuûa moät detailed documents on Zen Master Shih-Shuang- vò Thieàn sö Vieät Nam, thuoäc toâng Laâm Teá vaøo theá Qing-Zhu; however, there is some brief kyû thöù XX. Sö goác ngöôøi Quaûng Ngaõi, xuaát gia information on him in The Records of the naêm 20 tuoåi. Naêm 1921, Sö truï trì chuøa Phöôùc Haäu Transmission of the Lamp (Ch’uan-Teng-Lu), ôû huyeän Traø OÂn, tænh Vónh Long, Nam Vieät Nam. Volume XV: Zen master Qing-Zhu was born in Sö thò tòch vaøo naêm 1961 cuõng taïi Vónh Long— 806 in Xin-kan near ancient Lu-Ling. At 13 he left Name of a Vietnamese Zen master of the Lin-chi home to follow Zen master Shao-Long and was Sect, in the twentieth century. He was from fully ordained at the age of 23. He then proceeded Quangngai Province, left home to become a monk to study the Vinaya Pitaka. Finding this path to be at the age of twenty. In 1921, he was the abbot of too slow, he traveled to Mt. Gui, where he studied

with Guishan Lingyou and worked preparing food giaùc—When Ch'ing-chu met T’ao-Wu, he in the kitchen. Shih-shuang was known for his said: “What is the transcendent wisdom that emphasis on strict meditative training. It is said mees the eye?” T’ao-Wu called to an that his students always only sat and never lay attendant and the attendant respond. T’ao-Wu down; thus his monastic community became said to him: “Add some clean water to the known as the "assembly of dead trees." The T'ang pitcher.” After a long pause, T’ao-Wu said to emperor Hsi-tsung heard of his reputation and sent Ch'ing-chu: “What did you just come and ask messengers to him to confer on him the purple me?” Ch'ing-chu repeated his previous robes of a 'master of the country'; however, he question when T’ao-Wu got up and left the firmly declined to accept them. room. Ch'ing-chu then had a great realization. Moät hoâm sö ôû trong lieâu saøng gaïo, Qui Sôn Ngaøy noï, Khaùnh Chö hoûi thieàn sö Ñaïo Ngoä, (Linh Höïu) ñeán baûo: “Vaät cuûa thí chuû chôù phaùp töû cuûa Döôïc Sôn: "Traêm naêm sau, ví coù neùm boû.” Sö thöa: “Chaúng daùm neùm boû.” Qui ngöôøi hoûi veà cöï taéc söï, con seõ traû lôøi laøm Sôn löôïm treân ñaát moät haït gaïo, baûo: “Ngöôi sao?" Ñaïo Ngoä khoâng ñaùp, maø goïi chuù sa di noùi chaúng neùm boû, caùi naày töø ñaâu ñeán?” Sö thò giaû, vò thò giaû laäp töùc traû lôøi. Ñaïo Ngoä baûo: khoâng traû lôøi. Qui Sôn laïi baûo: “Chôù khi moät "Con chaâm nöôùc theâm vaøo tònh bình cho haït gaïo naày, traêm ngaøn haït gaïo cuõng ñeàu töø thaày." Moät luùc sau, Ñaïo Ngoä hoûi Khaùnh Chö: haït gaïo naày maø sanh ra.” Sö thöa: “Traêm ngaøn "Tröôùc ñoù oâng hoûi toâi caùi gì?" Khaùnh Chö laëp haït gaïo töø moät haït naày sanh, chöa bieát moät haït laïi caâu hoûi. Ñaïo Ngoä ñöùng daäy boû ñi. Quaû laø naày töø choã naøo sanh?” Qui Sôn cöôøi ha haû roài quaù roõ raøng, Thieàn laø nhöõng caûm nghó thöôøng trôû veà phöông tröôïng. Ñeán chieàu Qui Sôn ngaøy cuûa chuùng ta, nghóa laø trong Thieàn thöôïng ñöôøng baûo chuùng: “Ñaïi chuùng! Trong khoâng coù caùi gì laø sieâu nhieân, laø kyø quaëc, laø gaïo coù saâu.”—Ch'ing-chu went to Mount Kui, cao kieán, vöôït ngoaøi cuoäc soáng thöôøng ngaøy. where he served as a rice cook. Once when Meät thì ñi nghæ, ñoùi thì aên, khaùt thì uoáng uoáng, he was preparing the rice, Kui-Shan said to coù khaùc gì ñaâu chim choùc treân trôøi, hay hoa coû him: “Don’t lose anything offered by our ngoaøi ñoàng, caàn gì phaûi ñeå taâm ñeán caùch patrons.” Ch'ing-chu said: “I’m not losing ngöôøi soáng, thöùc aên ngöôøi aên, theå xaùc cuûa anything.” Kui-Shan reached down and ngöôøi, hay quaàn aùo ngöôøi maëc. Tinh thaàn cuûa picked up a single grain of rice which had ñaïo Thieàn laø nhö vaäy. Vì vaäy, hoïc Thieàn fallen to the ground and said: “You said you khoâng ñoøi hoûi voán lieáng vaên hoïc hoaëc bieän haven’t lost anything, but what’s this?” Qing-chöùng naøo heát—One day, Ch'ing-chu asked Zhu didn’t answer. Kui-Shan said: “Don’t Zen master Yuan-chih, who was a disciple of lightly regard this one grain, a hundred Yueh-shan, "If some one after your death thousand grains are born from this one.” Qing- asked me about the ultimate fact, what should Zhu said: “A hundred thousand grains are I say to him?" The master gave no answer, but born from this one, but from what place is this instead called up the boy attendant, who at one grain born?” Kui-Shan laughed, “Ha, ha,” once responded. He said, "Fill up the pitcher," and

went back to his room. That evening Kui- and remained quiet for some little while. He Shan entered the hall and addressed the now asked Ch'ing-chu, "What did you ask me monks, saying: “Everyone! There’s an insect before?" Ch'ing-chu restated the question, in the rice. You should all go and see it.” whereupon the master rose from his seat and Sö ñeán tham vaán Ñaïo Ngoä, hoûi: “Theá naøo left the room. It is so obvious that Zen is our chaïm maét laø Boà Ñeà?” Ñaïo Ngoä goïi moät vò sa ordinary mindedness; that is to say, there is in di vaø vò sa di aáy ñaùp lôøi. Ñaïo Ngoä beøn baûo vò Zen nothing supernatural or unusual or highly sa di: “Theâm nöôùc saïch (tònh thuûy) vaøo bình.” speculative that transcends our everyday life. Sau moät hoài im laëng, Ñaïo Ngoä laïi hoûi sö: When you feel asleep, you take a rest; when “OÂng vöøa hoûi caùi gì?” Sö thuaät laïi caâu hoûi you are hungry, you eat, just as much as the tröôùc. Ñaïo Ngoä ñöùng daäy ñi. Sö nhôn ñaáy tænh fowls of air and the flower plants in the field,

taking "no thought for your life, what you eat, blade of grass isn’t found for ten thousand or what you drink; nor yet for your body, what miles?”” Ch'ing-chu asked the monk: “Did you put on." This is the spirit of Zen. Hence anyone respond or not?” The monk said: no specially didactic or dialectical instruction “No.” Ch'ing-chu said: “Why didn’t someone in the study of Zen. say, ‘Going out the door, there’s the grass.’” Ñaïo Ngoä baûo chuùng: “Ta ñau gaàn muoán cheát, The monk went back and relayed what bôûi trong taâm coù moät vaät ñeå laâu thaønh beänh, Ch'ing-chu said to T’ung-Shan. T’ung-Shan ngöôøi naøo haõy vì ta maø deïp noù ñi?” Sö thöa: said: “This is the talk of wonderful knowledge “Taâm vaät ñeàu khoâng thaät, deïp boû laïi theâm appropriate for an abbot of fifteen hundred beänh.” Ñaïo Ngoä khen: “Laønh thay! Laønh people.” thay!”—When T’ao-Wu was about to die, he Moät hoâm, coù moät vò Taêng ñeán vaø hoûi thieàn sö said: “There’s something in my mind. An old Khaùnh Chö veà yù chæ Taây lai cuûa Toå Sö, Sö traû trouble. Who can get rid of it for me?” Ch'ing- lôøi: "Moät taûng ñaù trô troïi giöõa trôøi." Khi vò chu said: “All things in your mind are unreal. Taêng laøm leã, coù leõ ñeå baùi taï caùi caùch daïy Get rid of good and bad?” T’ao-Wu said: khoâng xaây döïng cuûa Sö, Sö beøn hoûi: "OÂng coù “Worthy! Worthy!” hieåu khoâng?" Vò Taêng ñaùp: "Baåm khoâng." Sö Laøm Taêng môùi ñöôïc hai tuoåi haï, sö beøn aån baûo: "May maø oâng khoâng hieåu; neáu maø oâng trong daân gian, vaøo xoùm thôï goám vuøng Löu hieåu thì ñaàu cuûa oâng chaéc chaén seõ bò vôõ ra Döông, Tröôøng Sa, saùng sôùm daïo ñi, ñeán thaønh töøng maûnh nhoû roài." Ñaây laø tröôøng hôïp chieàu trôû veà, moïi ngöôøi khoâng bieát ñöôïc sö. trong ñoù caùc thieàn sö noùi ra nhöõng lôøi voâ Nhôn moät vò Taêng töø Ñoäng Sôn ñeán, sö hoûi: nghóa, maø taâm öa suy lyù hoaøn toaøn khoâng hieåu “Hoøa Thöôïng coù lôøi gì daïy chuùng?” Taêng ñaùp: noåi. Thaät vaäy, phaàn lôùn nhöõng phaùt bieåu cuûa “Hoâm giaûi haï, Hoøa Thöôïng thöôïng ñöôøng Thieàn coù veû voâ nghóa vaø khoù hieåu vì nhöõng daïy: “Ñaàu thu cuoái haï, huynh ñeä hoaëc ñi caâu traû lôøi chaúng coù chuùt quan heä naøo ñoái vôùi Ñoâng ñi Taây, ñi neân ñi thaúng ñeán choã muoân vaán ñeà coát yeáu laøm cho keû sô cô vì theá laïi daëm khoâng coù moät taác coû, ñi laøm gì?” Sö hoûi: caøng boái roái hôn. Haønh giaû tu Thieàn, chuùng ta “Coù ngöôøi ñaùp ñöôïc

chaêng?” Taêng noùi: coù neân caân nhaéc ñieàu naøy khoâng? Coù phaûi thaät “Khoâng.” Sö baûo: “Sao chaúng noùi ‘Ra khoûi khoù cho chuùng ta ruùt ra yù chæ töø nhaän ñònh ñoù cöûa lieàn laø coû.’” Taêng trôû veà thuaät laïi cho neáu chuùng ta chæ laø nhöõng ngöôøi chæ laáy danh Ñoäng Sôn nghe. Ñoäng Sôn baûo: “Ñaây laø lôøi töï vaên chöông ñeå lyù giaûi? Thaät vaäy, caùi goïi laø noùi cuûa dieäu trí thích hôïp cho moät vò truï trì vôùi kinh nghieäm Thieàn phaûi tieâu giaûi heát moïi 1500 Taêng chuùng (ÔÛ Löu Döông coù coå quan heä thôøi gian vaø khoâng gian maø chuùng ta Phaät).”—After being ordained for two years, ñang soáng, ñang laøm vieäc, vaø ñang suy lyù ôû Ch'ing-chu hid from the world. He lived in trong ñoù. Chæ khi naøo chuùng ta moät laàn vöôït obscurity in Liu-Yang as a potter’s assistant. qua ñöôïc caùi loaïi lyù luaän nhö theá naøy, baáy giôø In the morning he would go to work and in the moät taûng ñaù trô troïi giöõa trôøi môùi trôû thaønh evening he would return home. No one knew moät kinh nghieäm soáng ñoäng ngay trong giaây him to be an adept. T’ung-Shan-Liang-Zhie phuùt naøy. Daàu cho ñaïo Thieàn bò che daáu ôû ñaây sent a monk to find him. Ch'ing-chu asked the laø gì ñi nöõa, ñaây haù chaúng phaûi laø moät trong monk: “What does T’ung-Shan say to provide nhöõng giai thoaïi Thieàn laï luøng nhaát, nhöng instruction to his disciples?” The monk said: phaûi chaêng coù theå laø Thieàn ñöôïc truyeàn ñaït “At the end of the summer practice period he moät caùch xaûo dieäu ngay trong tính chaát taàm said to the monks, ‘the fall has begun and the thöôøng naøy—One day, a monk came and summer has ended. If you brethren go asked Ch'ing-chu concerning the patriarchal traveling, you must go to the place where visit to which the master's reply was, "A there isn’t a blade of grass for ten thousand solitary stone in the air!" When the monk miles.’” “After a long pause, T’ung-Shan said: made a bow, probably thanking him for the ‘How can one go to a place where a single uninstructive instruction, the master asked,

"Do you understand?" The monk said, "No, môùi laõnh hoäi. Chöù ñöøng noùi chuyeän voâ lyù."— master." Ch'ing-chu said, "It is fortunate that One day, Ch'ing-chu was in his abbot's room you do not understand; if you did your head and a monk just outside the room's window would surely be smashed to pieces." This is said, "Master, why is it that you're so near yet the case where the master makes meaningless I can't see your face?" Ch'ing-chu said, "The remarks which are perfectly entire world is not concealed." Later, a monk incomprehensible to the rational mind. As a related this story to Zen master Xuefeng matter of fact, most Zen statements are Yicun and asked, "'The entire world isn't apparently meaningless and unapproachable concealed.' What does this mean?" Xuefeng for they have no relation whatsoever to the said, "There's no place that isn't Ch'ing-chu." main issue which causes more confusions for When Ch'ing-chu heard of this he said, "What the beginners. Zen practitioners, should we kind of blasphemy is that old fellow consider this? Is it hard to make sense out of blathering?" When Xuefeng heard about this remark if we are mere literary Ch'ing-chu's reaction, he said, "My mistake." interpreters? As a matter of fact, the so-called Later, Zen master Dong Chanji commented, Zen experience must then be such as to "Was it that Xuefeng understood Ch'ing-chu annihilate all space-time relations in which or not? If he

understood, then why was he we find ourselves living and working and talking blasphemy? If he didn't understand, reasoning. It is only when we once pass what was it that he didn't understand? Of through such a kind of reasoning, then a course the Dharma doesn't differ. So why is solitary stone in the air becomes a living their teaching different, and why is there a experience of this very moment. Whatever difference in their explanations?" Then Dong Zen truth is concealed here, is it not the most Chanji said, "First study the phrase, 'The astounding story, but is it possible that Zen is entire world is not concealed,' and then you cunningly conveyed in this triviality itself? can begin to understand. Don't speak Moät hoâm, Khaùnh Chö ôû trong phoøng phöông nonsense." tröôïng, coù moät vò Taêng ôû ngoaøi cöûa soå hoûi Thieàn sö Khaùnh Chö laøm truï trì chuøa treân nuùi voïng vaøo: "Chæ gaàn ñaây thoâi maø sao con Thaïch Söông 20 naêm. Coù vaøi ngöôøi trong chaúng thaáy maët Sö?" Khaùnh Chö noùi: "Laõo chuùng chæ ngoài thaúng suoát ngaøy nhö töôïng goã, Taêng noùi khaép tam thieân theá giôùi chöa töøng chöù khoâng naèm. Khaép nôi thieân haï ñeàu goïi laø che giaáu." Veà sau naøy coù moät vò Taêng thuaät "Chuùng Caây Khoâ." Vua Ñöôøng Hy Toâng nghe laïi chuyeän aáy cho Tuyeát Phong Nghóa Toàn vaø tieáng vaø ca ngôïi oâng, sai söù ñeán ban aùo caø sa hoûi: "Caû tam thieân theá giôùi chöa töøng che tím. Sö kieân quyeát khoâng nhaän. Vaøo naêm 888, giaáu, yù chæ aáy theá naøo?" Tuyeát Phong noùi: "Coù Thieàn sö Khaùnh Chö thoï beänh vaø thò tòch. Tro nôi naøo maø khoâng phaûi laø Khaùnh Chö ñaâu." coát cuûa Sö ñöôïc ñaët trong thaùp naèm veà phía Khi Khaùnh Chö nghe ñöôïc vieäc naøy, oâng noùi: taây baéc cuûa thieàn vieän. OÂng ñöôïc saéc thuïy "Caùi laõo taàm phaøo theá naøo aáy!" Khi Tuyeát "Phoå Hoäi Ñaïi Sö."—Zen master Ch'ing-chu Phong nghe ñöôïc phaûn öùng cuûa Khaùnh Chö, was abbot at Mt. Shishuang for twenty years. oâng noùi: "Loãi taïi ta." Veà sau naøy, Ñoâng Thieân There were some in the congregation who Teà noùi: "Chæ nhö Tuyeát Phong ñoù thì laõnh hoäi would constantly sit upright and never lie hay khoâng laõnh hoäi lôøi cuûa Khaùnh Chö? Neáu down, erect like tree stumps. Everywhere laõnh hoäi thì taïi sao Khaùnh Chö laïi noùi Tuyeát they were known as the "Dead Tree Phong taàm phaøo? Maø Tuyeát Phong haù laïi Congregation." Emperor Tang Xi Zong heard khoâng laõnh hoäi? Nhöng maø Phaùp thaät ra khoâng of Ch'ing-chu's reputation and praised him, khaùc, chæ taïi caùc sö thöøa kieán giaûi khoâng ñoàng offering him the honored purple robe. The maø thoâi thaønh ra coù sai khaùc." Roài Ñoâng master resolutely declined it. In the 888, the Thieân Teà noùi: "Tröôùc tieân laø phaûi hoïc qua caâu master became ill and died. His ashes were 'khaép tam thieân theá giôùi chöa töøng che giaáu' interred at the northwest corner of the

monastery. He received the posthumous name cuùng döôøng Ngaøi moät caùnh hoa Kumbhala vaø yeâu "Great Teacher Universal Understanding." caàu Ngaøi giaûng phaùp. Ñöùc Phaät lieàn böôùc leân toøa Khaùnh Chö Thieàn Sö (806-888): Teân cuûa moät vò sö töû, vaø caàm laáy caønh hoa trong tay, khoâng noùi Thieàn sö Trung Hoa vaøo thôøi nhaø Ñöôøng (618- moät lôøi. Trong ñaïi chuùng khoâng ai hieåu ñöôïc yù 907). Sö thuoäc phaùp heä thöù tö cuûa doøng Thanh nghóa. Chæ coù Ma Ha Ca Dieáp

laø mæm cöôøi hoan Nguyeân Haønh Tö—Name of a Chinese Zen hyû. Ñöùc Phaät noùi: 'Chaùnh Phaùp Nhaõn Taïng naày, ta master who lived in the T'ang Dynasty in China. phoù chuùc cho ngöôi, naøy Ma Ha Ca Dieáp. Haõy He belonged to the fourth lineage of dharma nhaän laáy vaø truyeàn baù.' Moät laàn khi A Nan hoûi Ca transmission from Zen master Ch'ing-yuan Hsing- Dieáp Ñöùc Phaät ñaõ truyeàn daïy nhöõng gì, thì Ñaïi Ca ssu (660-740)—See Khaùnh Chö Thaïch Söông Dieáp baûo: 'Haõy ñi haï coät côø xuoáng!' A nan lieàn Thieàn Sö. ngoä ngay. Cöù theá maø taâm aán ñöôïc truyeàn thöøa. Khaùnh Ñaûn: Birthday—Birthday celebrations. Giaùo phaùp naày ñöôïc goïi laø 'Phaät Taâm Toâng.' Theo Khaùnh Ñieån: Festivals. truyeàn thoáng Thieàn toâng, giaùo phaùp nhaø Thieàn Khaùnh Ñoäc: Nghi leã khaùnh thaønh chuøa hay an vò ñöôïc truyeàn tröïc tieáp töø taâm cuûa vò Thaày ñeán taâm töôïng Phaät—A service of felicitation, e.g. on the cuûa ñeä töû maø khoâng phaûi duøng ñeán ngoân töø hay dedication of an image, temple, etc. khaùi nieäm. Vieäc naøy ñoøi hoûi ngöôøi ñeä töû phaûi Khaùnh Haï: Toå chöùc buoåi leã—To celebrate. chöùng toû cho thaày mình thaáy söï chöùng nghieäm Khaùnh Hæ: Vui vì söï thaønh coâng cuûa ngöôøi—To chaân lyù tröïc tieáp cuûa mình. Taâm Truyeàn Taâm laø rejoice in the success of another. moät loái bieät truyeàn ngoaøi giaùo ñieån theo truyeàn Khaùnh Hoøa Thieàn Sö (1878-1947): Teân cuûa moät thoáng. Töø ngöõ 'Taâm Truyeàn Taâm' laø thuaät ngöõ cuûa vò Thieàn sö Vieät Nam, thuoäc toâng Laâm Teá vaøo theá nhaø Thieàn aùm chæ vieäc moät thieàn sö trao truyeàn y kyû thöù XX. Sö goác ngöôøi Beán Tre, xuaát gia naêm phaùp cho ñeä töû laøm ngöôøi keá vò Phaùp cuûa doøng 18 tuoåi. Naêm 1907, Sö truï trì chuøa Linh Tuyeân ôû Thieàn. Khaùi nieäm 'Truyeàn töø Taâm Tinh Thaàn sang huyeän Moõ Caøy, tænh Beán Tre, Nam Vieät Nam. Sö Taâm Tinh Thaàn' trôû thaønh khaùi nieäm trung taâm thò tòch vaøo naêm 1947 cuõng taïi Beán Tre—Name of cuûa Thieàn Toâng, nghóa laø söï hieåu bieát ñöôïc giöõ gìn a Vietnamese Zen master of the Lin-chi Sect, in vaø truyeàn thuï beân trong chöù khoâng phaûi laø söï hieåu the twentieth century. He was from Bentre bieát qua saùch vôû, maø laø söï hieåu bieát tröïc giaùc vaø Province, left home to become a monk at the age tröïc tieáp veà hieän thöïc thaät. Hieän thöïc naày coù ñöôïc of eighteen. In 1907, he was the abbot of Linh nhôø ôû söï theå nghieäm cuûa caù nhaân. Chính vì theá maø Tuyen Temple in Bentre Province, South haønh giaû ñöøng bao giôø uoång phí coâng söùc chaáp vaøo Vietnam. He passed away in 1947 in Bentre. saéc khoâng. Caùch hay nhaát ñeå hoïc ñaïo laø hoûi nôi Khaùnh Hoäi: Leã hoäi chuùc möøng—Congratulatory thaày toå. Seõ khoâng bao giôø tìm thaáy taâm töø beân meeting. ngoaøi ñaâu. Chuyeän nhaân quaû raát roõ raøng, laøm sao Khaùnh Hyû: Thieàn Sö Khaùnh Hyû ((1066-1142)— troàng caây queá maø thaønh ra caây tuøng cho ñöôïc Zen Master Khaùnh Hyû—Thieàn sö Vieät Nam, queâ ñaây?"—A Vietnamese Zen master from Long ôû Long Bieân, Baéc Vieät. Ngaøi xuaát gia vaø trôû thaønh Bieân, North Vietnam. He left home and became a ñeä töû cuûa Thieàn sö Boån Tòch taïi chuøa Chuùc Thaùnh. disciple of Zen master Boån Tòch at Chuùc Thaùnh Ngaøi laø Phaùp töû ñôøi thöù 14 doøng Tyø Ni Ña Löu Temple. He was the Dharma heir of the fourteenth Chi. Vua Lyù Thaàn Toâng thænh ngaøi veà trieàu vaø ban generation of

the Vinitaruci Zen Sect. King Lyù cho ngaøi chöùc vò cao nhaát. Haàu heát ñôøi ngaøi, ngaøi Thaàn Toâng invited him to the capital to offer him chaán höng vaø hoaèng hoùa Phaät giaùo taïi Baéc Vieät. the highest position. He spent most of his life to Ngaøi thò tòch naêm 1142, thoï 76 tuoåi. Ngaøi thöôøng revive and expand Buddhism in North Vietnam. nhaéc nhôû ñaïi chuùng: “Lòch söû cuûa Thieàn Toâng vaãn He passed away in 1142, at the age of 76. He coøn laø moät huyeàn thoaïi; tuy nhieân, ñöôøng loái cuûa always reminded his disciples: “The history of Zen Toå Toâng nhaø Thieàn raát roõ raøng: Taâm truyeàn Taâm. is mythical; however, the way of Zen patriarchs is Thaät laø khoâng theå naøo tìm taâm töø beân ngoaøi. very clear: Mind-to-mind transmission. It is Truyeàn thuyeát cho raèng moät ngaøy noï, thaàn Phaïm impossible if we search for the mind outwardly. It Thieân hieän ñeán vôùi Ñöùc Phaät taïi nuùi Linh Thöùu, is said that one day Brahma came to the Buddha

who was residing at the Vulture Peak, offered a Khaùnh Long Thieàn Sö: Thieàn sö Khaùnh Long, Kumbhala flower, and requested him to preach queâ ôû Bieân Hoøa, Nam Vieät. Ngaøi khai sôn chuøa the Law. The Buddha ascended the Lion seat and Hoäi Sôn ôû Bieân Hoøa vaøo cuoái theá kyû thöù 18 vaø haàu taking that flower touched it with his fingers heát cuoäc ñôøi ngaøi hoaèng hoùa ôû Nam Vieät Nam. without saing a word. No one in the assembly Ngaøi ñi ñaâu vaø thò tòch hoài naøo khoâng ai bieát —A could understand the meaning. The venerable Vietnamese Zen Master from Bieân Hoøa, South Mahakasyapa alone smiled with joy. The world- Vietnam. He was the founder of Hoäi Sôn temple Honoured One said: ‘The doctrine of the Eye of in Bieân Hoøa, South Vietnam in the late eighteenth the True Law is hereby entrusted to you, Oh century. He spent most of his life to expand the Mahakasyapa! Accept and hand it down to Buddha Dharma in South Vietnam. His posterity.’ Once when Ananda asked whereabout and when he passed away were Mahakasyapa what the Buddha’s transmission unknown. was, Mahakasyapa said: ‘Go and take the banner- Khaùnh Nhoû: Small hand bell. stick down!’ Ananda understood him at once. Thus Khaùnh Quang: Teân moät ngoâi chuøa trong thaønh the mind-sign was handed down successively. The phoá Caàn Thô, Tænh Caàn Thô, Nam Vieät Nam. teaching was called the ‘school of the Buddha- Chuøa ñöôïc xaây döïng naêm 1969. Teân Khaùnh Quang mind.’ According to Zen tradition, its teachings ñöôïc ñaët ra ñeå töôûng nhôù hai vò Hoøa Thöôïng are passed on directly from the mind of the master Khaùnh Anh vaø Hueä Quang—Name of a temple, to that of the disciple, without recourse to words located in Caàn Thô City, Caàn Thô province, South and concepts. This requires that students Vietnam. Khaùnh Quang Temple was built in 1969 demonstrate their direct experience of truth to in commemoration of Most Venerable Khaùnh Anh their teachers, who serve as the arbiters who and Most Venerable Hueä Quang. authenticate the experience. Mind-To-Mind- Khaùnh Trò Bình Thieàn Sö: Zen master Ch'ing of Transmission means a special transmission outside Chih-ping—Thieàn sö Khaùnh treân nuùi Trò Bình. the teaching of textual tradition. The phrase Moät hoâm, coù moät vò Taêng ñeán hoûi: "Caûnh Trò Bình ‘Transmitting Mind Through Mind’ is a Ch’an ra sao?" Sö ñaùp: expression for the authentic transmission of "Thaïch thaát daï

thaâm söông nguyeät baïch; Buddha-Dharma from master to students and Thaûo y tueá cöûu baïi boà haøn." dharma successors within the lineages of (Hang khuya traêng baïc maøu söông; transmission of the Ch'an tradition. The notion of Naêm daøi aùo coû raùch böông laïnh ngöôøi). "Transmission from heart-mind to heart-mind" Vò Taêng laïi hoûi: "Ngöôøi trong caûnh laø ai nhæ?" Sö became a central notion of Zen. That is to say ñaùp: what preserved in the lineage of the tradition and "Hueà truùc taàm vieãn thuûy; 'transmitted' is not book knowledge in the form of Taåy baùt saán trieâu trai." 'teachings' from sutras, but rather an immediate (Xaùch gaäy doïc theo khe vaéng; insight into the true nature of reality, one's own Baùt saïch vaøo xoùm môøi côm). immediate experience. For this reason, Zen Vò Taêng laïi noùi: "Ngöôøi vaø caûnh thì ñaõ nhôø ñöôïc practitioners should never waste the time to cling sö chæ thò; coøn caùi ñaïo lyù cöùu caùnh cuûa Thieàn, xin on existence and emptiness. The best way for Zen daïy cho bieát." Sö ñaùp: learner is to ask for the Way of Patriarchs. We can "Ngöïa goã hí gioù; never find the mind outwardly. The law of cause Traâu buøn qua bieån." and effect is obvious, how can we plan a One day, a monk came and asked, "What are the cinnamon tree and want it to become a pine tree?" sights of Chih-ping?" Ch'ing Chih-ping said: Khaùnh Hyû Toân Giaû: See A Nan Ñaø. "Into the rock-cave Khaùnh Khoaùi: Thö thaû—At ease—Relaxed. As the night advances Khaùnh Khoaùi Bình Sinh: Caû ñôøi thö thaû—To be Shines the pale frosty moon; at ease (relaxed) in one's whole life. In my own worn-out grass robe, Khaùnh Kieät: All spent—Exhausted. Scantily wadded,

I shiver with cold." tieän roài ham meâ ñeo ñuoåi theo lôïi loäc maø queân The monk asked, "Who is the man enjoying the laõng söï tu haønh. Coù keû tröôùc tieân sieâng naêng tuïng sights?" The master said: nieäm, nhöng vì thieáu söï kieåm ñieåm, phieàn naõo ôû "Carrying a cane noäi taâm moãi ngaøy taêng theâm moät ít, laàn löôït sanh He walks along the lonely mountain stream; ra bieáng treã, coù khi ñoâi ba thaùng hay moät vaøi naêm With the bowl well cleaned, khoâng nieäm Phaät ñöôïc moät caâu hay khoâng thieàn Invited he goes out to the village to dine." ñöôïc moät thôøi. Coù ngöôøi tuy söï soáng vaãn ñieàu hoøa The monk said, "As regards the sights and the man ñaày ñuû, nhöng vì thôøi cuoäc beân ngoaøi bieán chuyeån, I have now your kind instruction; please let me be thaân theå nhaø cöûa nay ñoåi mai dôøi, taâm maõi hoang acquainted with the ultimate truth of Zen." The mang höôùng ngoaïi, baát giaùc queân boû söï trì nieäm master said: hoài naøo khoâng hay—This refers to silent "The wooden horse neighs against the breeze, challenges, inconspicuous in nature. If the And the mud-made bull walks over the waves." practitioner is not skillful in taking notice, they are Khaùnh Truùc Nan Thö Nhaát Thieát Phaät Phaùp: very difficult to recognize and defeat. Some Laáy heát truùc cuõng khoâng vieát heát ñöôïc Phaät people, who may have recited the Buddha's name phaùp—Buddhist teachings are so numerous that all diligently in the beginning, grow worried and the bamboo would be exhausted before they could discouraged by deteriorating family finances or be recorded. repeated failures in whatever they undertake, and Khaùnh Vaân: 1) Maây naêm saéc: Five-coloured abandon cultivation. Others see their affairs clouds; 2) Teân

cuûa moät ngoâi chuøa coå ôû laøng Löu quietly progressing in a favorable way; they then Baûo, An Vaân, Hueá, Trung Vieät: Name of an become attached to profit and gain, forgetting all ancient temple in Löu Baûo village, Hueá, Central about the way. Others diligently engage in Budha Vietnam. and Sutra Recitation at the beginning, but because Khao Khaùt: To thirst for something—To be they fail to examine themselves, the afflictions desirous of something—Covetous—Desirous. within their minds increase with each passing day. Khao Khaùt AÊn Ngon: Craving for good food. They then grow lethargic and lazy, to the point for Khao Khaùt Duïc Laïc: Craving months or even years where they do not recite a Khao Khaùt Ñôøi Soáng Vónh Cöûu : Craving for single time; nor do they meditate just one session. eternal life Still others, although their lives are progressing Khao Khaùt Laøm Vieäc Gì: To be eager to do normally, see their living conditions continuously something fluctuating with changing external circumstances. Khao Khaùt Maëc Ñeïp: Craving for good clothes With their minds always in confusion and directed Khao Khaùt Thuù Vui: Craving for pleasure. toward the outside, they unwittingly neglect Khao Khaùt Vaät Chaát: Craving (to crave) for recitation or abandon it together. material things Khaûo Ñeà Laïp Thaät Lôïi Luaän: Kautiliya-artha- Khaùo: ÖÙng ñoái nhanh nheïn—To be skilled and sastra (skt)—Vedic treatise on real benefits—Boä quick in retorting. Luaän Veä Ñaø veà nhöõng lôïi ích thaät söï. Khaûo: To Challenge—To examine—Testing Khaùp Taùp: Ñoà ueá taïp, phaân dô. Thieàn toâng duøng conditions—To torture—See Nhò Khaûo and Luïc töø naày ñeå chæ cho vaät voâ duïng, chaúng haïn nhö söï Chuûng Khaûo. chaáp tröôùc vaøo ngoân ngöõ vaên töï cuûa coâng aùn, chaúng khaùc naøo giöõ chaët laáy nhöõng thöù ueá taïp, hay Khaûo Ñaûo Thaàm Laëng: Hidden challenges— chaáp giöõ vaøo moät vaät voâ duïng vaäy—Filthy stuff, Hidden or silent testing conditions—AÙm Khaûo— filthy dung. Zen uses this term to indicate a Ñieàu naày chæ cho söï thöû thaùch trong aâm thaàm useless thing. For instance, an attachment to words khoâng loä lieåu, haønh giaû neáu chaúng kheùo löu taâm, and speeches of a koan is no difference from taát khoù hay bieát. Coù ngöôøi ban sô tinh taán nieäm attachment to a filthy stuff, or attachment to a Phaät, roài bôûi gia keá laàn sa suùt, laøm ñieàu chi thaát useless thing. baïi vieäc aáy, sanh loøng lo laéng chaùn naõn treã boû söï tu. Coù vò coâng vieäc laïi aâm thaàm tieán trieån thuaän

Khaïp Thuøy Haùn: Keû ngu si ñaàn ñoän—A silly and Khaùt Phaùp: Khaùt voïng tìm caàu chaân lyù hay Phaät ignorant person. ñaïo—To thirst for the truth, or for the Buddha- Khaùt: Trsna (skt)—To be thirsty—Thirst. way. Khaùt AÙi: Tanha (p)—Trishna (skt)—Craving— Khaùt Tam Ma Lyù Minh Phi: Ghasmari (skt)— Thirst—Craving for things begets sorrow—Loøng Moät trong taùm vò minh phi ngöï ôû baéc cung cuûa khaùt aùi moïi vaät gaây neân ñau khoå—Theo kinh Voâ thaàn hoä phaùp Hoâ Kim Cang trong truyeàn thoáng Ngaõ Töôùng, Ñöùc Phaät daï: “Loøng khaùt aùi moïi vaät Kim Cang thöøa—One of the eight wives of the gaây neân ñau khoå. Khi ta yeâu thích ngöôøi hay vaät north palace of Hevajra dharma guardians naøo, ta öôùc mong raèng chuùng thuoäc veà ta vaø ôû maõi (dharma protectors) in the Vajrayana. beân ta. Thöôøng chuùng ta khoâng döøng laïi ñeå suy Khaùt Thoï La: Kharjura (skt)—Teân

moät loaïi chaø nghó veà baûn chaát cuûa chuùng vaø trong nieàm say söa laø cuûa xöù Ba Tö—A date—The wild date—The noàng nhieät, chính ta khoâng chòu nghó ñeán thöïc chaát Persian date. cuûa chuùng. Ta öôùc mong chuùng vöôït thôøi gian, Khaùt Voïng Baåm Sinh: Caâu Sinh YÙ Laïc—Innate nhöng thôøi gian laïi huûy hoaïi moïi vaät. Tuoåi xuaân aspiration. phaûi nhöôøng choã cho tuoåi giaø vaø veû töôi maùt cuûa Khaùt Voïng Ma: Aspiration mara. söông mai phaûi bieán maát tröôùc vaàng hoàng röïc rôõ. Khaéc: Caét: To cut—Khaéc chaïm: To carve (to Caû hai tröôøng hôïp ñeàu dieãn taû quy luaät ñoåi thay engrave)—Khaéc phuïc: To overcome (successfully cuûa vaïn höõu—In the Anattalakkhana Sutta, the attain to)—Möôøi laêm phuùt: A quarter of an hour— Buddha taught: “The thirst for things begets Moät khoaûnh khaéc: An instant. sorrow. When we like persons or things, we wish Khaéc AÂn (1833-1917): Kern, Johan Hendrik that they belonged to us and were with us forever. Caspar—Teân cuûa moät vò hoïc giaû Phaät giaùo ngöôøi We do not stop to think about their true nature or Hoøa Lan vaøo haäu baùn theá kyû thöù XIX vaø tieàn baùn in our great enthusiasm refuse to think about their theá kyû thöù XIX. OÂng vieát raát nhieàu saùch veà Phaïn true nature. We expect them to survive time, but ngöõ vaø Phaät giaùo—Name of a Dutch Buddhist time devours everything. Youth must yield to old scholar in the nineteenth century. He wrote a lot age and the freshness of the morning dew of books on Sanskrit language and Buddhism. disappears before the rising sun. Both are Khaéc Caàn Phaät Quaû Thieàn Sö (1063-1135): Zen expression of the natural law of change. master Yuan-wu-K'eâ-Ch'in—See Vieân Ngoä Khaéc Khaùt Ñòa Nguïc: Ñòa nguïc nôi toäi nhaân chòu khoå Caàn Phaät Quaû Thieàn Sö. hình baèng caùch nuoát nhöõng hoøn saét noùng—The Khaéc Caàn Vieân Ngoä Thieàn Sö: Yuan-wu-K'eâ- thirst-hell, where red-hot iron pills are Ch'in—See Vieân Ngoä Khaéc Caàn Phaät Quaû Thieàn administered. Sö. Khaùt Giaø: Khadga (skt)—Khö Giaø—Kieát Giaø— Khaéc Chu Caàu Kieám: Ngöôøi ghi daáu treân thuyeàn Con teâ giaùc—A rhinoceros. ñeå tìm kieám rôi xuoáng soâng—A man who marks Khaùt Loäc: Con nai luùc khaùt nöôùc—A thirsty on the boat where his sword dropped in the deer—See Khaùt Loäc Saán Döông Dieäm. river—See Khaéc Chu Nhaân. Khaùt Loäc Chi Töôûng: Caùi töôûng töôïng cuûa con Khaéc Chu Nhaân: Ngöôøi ghi daáu treân thuyeàn (ñeå nai khaùt nöôùc, laø caùch töôûng hö voïng—An tìm ñoà rôi xuoáng soâng)—A man who marks on the imagination of a thirsty deer is a deluded boat where things dropped in the river—Xöa coù thought—See Khaùt Loäc Saán Döông Dieäm. moät ngöôøi vöôït thuyeàn qua soâng, sô yù ñaùnh rôi caây Khaùt Loäc Saán Döông Dieäm: Con nai luùc khaùt kieám trong nöôùc saâu, töùc khaéc chaøng ghi treân be nöôùc troâng thaáy hôi nöôùc boác leân töø xa laïi töôûng laø thuyeàn laøm daáu. Ñoaïn cheøo thuyeàn ñi tieáp, trong nöôùc, duøng ñeå ví vôùi caùi taâm voïng töôûng cuûa con taâm töï nghó: “Mình ñaõ ghi kyõ choã caây kieám rôi ngöôøi—The thirsty deer which mistakes a mirage trong nöôùc, ta neân tieáp tuïc ñi vaø sau naày coù theå for water, i.e. human illusion. caên cöù nôi laèn ghi aáy maø tìm.” Khi ñeán nôi khaùc Khaùt Ngöôõng: Mong muoán nhö ngöôøi khaùt chaøng boû neo treân moät gioøng soâng khaùc, chaøng söïc nöôùc—To long for as one thirsts for water. nhôù daáu ñaõ

ghi treân be thuyeàn, beøn laën xuoáng nöôùc ñeå tìm caây kieám maø chaøng ñaõ maát tröôùc ñaây.

Töø naày tyû duï cho ngöôøi hoïc ngu si chaáp tröôùc, Khaéc Phuïc Luyeán AÙi: Overcome attachment— khoâng bieát aùp duïng nhöõng lôøi daïy cuûa thaày vaøo See Vöôït Qua Luyeán AÙi. cuoäc tu haèng ngaøy cuûa mình. Nhöõng ngöôøi naày Khaéc Phuïc Saân Haân: Overcome anger—See cuõng gioáng nhö ngöôøi ngu tìm caây kieám, rôùt moät Vöôït Qua Söï Saân Haän. nôi maø ñi tìm moät neûo—Once upon a time, there Khaéc Quaû: Ñaït thaønh quaû vò Phaät, hay ñaéc quaû — was a man who crossed the river. He was careless To attain the Buddhahood; to obtain the fruit of to drop a sword into the river while crossing it. He endeavour; the fruit of effort, i.e. salvation. immediately marked on the boat where the sword Khaéc Taïng: Khaéc chaïm kinh ñieån (treân goã hay dropped and went on (continued to row the boat). treân ñaù)—To engrave the canon (on wood or on He pondered: “I already marked where the sword stone). dropped in the deep water, I am carrying on my Khaéc Taân Xuaát Vieän: K'e-Hsin's expulsion of the journey and I will come back for it later on.” monastery—Coâng aùn noùi veà cô duyeân tieáp daãn ñeä When he arrived to another place, he anchored on töû cuûa Thieàn sö Höng Hoùa Toàn Töông (830-888). another river, he suddenly remembered his sword, Theo Truyeàn Ñaêng Luïc, quyeån XII, moät hoâm, so he jumped into the water looking for the sword Thieàn sö Höng Hoùa baûo duy na Khaéc Taân raèng: he had lost before. This term gives us an example "Chaúng bao laâu nöõa oâng seõ laøm baäc Ñaïo sö." Khaéc of the ignorant and hindered practitioners who do Taân thöa: "Con chaúng vaøo baûo xaõ aáy." Höng Hoùa not know how to apply their master's instructions noùi: "OÂng hieåu maø khoâng vaøo hay khoâng hieåu maø in their daily practice. Those people are just like khoâng vaøo?" Khaéc Taân noùi: "Ñeàu chaúng nhö theá!" the stupid man who lost his sword in one river and Höng Hoùa lieàn ñaùnh vaø noùi: "Duy na Khaéc Taân looked for it in another river. phaùp chieán bò thua roài, bò phaït tieàn thieát trai cho Khaéc Chung: Chaéc chaén seõ ñaït ñöôïc thaønh quaû do ñaïi chuùng vaøo böõa aên tröa ngaøy mai." Hoâm sau, söï tu taäp—Successfully end, certainty of obtaining Thieàn sö Höng Hoùa thöôïng ñöôøng ñaùnh chuøy baûo the fruit of one’s action. ñaïi chuùng raèng: "Duy na Khaéc Taân phaùp chieán bò Khaéc Chöùng: Söï chaéc chaén ñaït ñöôïc chöùng ngoä— thua roài, phaït 5 quan tieàn ñeå thieát trai cuùng döôøng The assurance of success in attaining ñaïi chuùng, nhöng vaãn phaûi ra khoûi Thieàn vieän." enlightenment. Ñieàu naøy cho thaáy caùc thieàn sö khoâng phaûi laø trieát Khaéc Coát Ghi Taâm: To engrave on one’s gia maø laø nhöõng baäc thöïc tu, neân hoï vieän daãn kinh memory. nghieäm thay vì vieän daãn baèng lôøi; moät kinh Khaéc Do Phaû Naïi: Thaät khoù nhaãn chòu—It is nghieäm voán laø caên baûn hoùa giaûi nhöõng nghi hoaëc difficult to be patient (to endure). thaønh moät nhaát theå hoøa ñieäu. Taát caû caùc leõ ñöông Khaéc Ñích: Chuaån xaùc vaø trong saùng—Fully nhieân cuõng nhö leõ baát khaû nôi nhöõng phaùt bieåu cuûa accurate and and bright (very clear). caùc thieàn sö phaûi ñöôïc coi laø xuaát phaùt tröïc tieáp töø Khaéc Gia Chi Töû: Ñöùa con coù theå keá thöøa nghieäp kinh nghieäm baát nhò saâu thaúm

cuûa hoï. Vaø chuùng ta cha—To succeed—To take over—To continue chæ coù theå hieåu chöøng naøo chuùng ta nhaûy vaøo moät one's father's work. caûnh giôùi vöôït leân kinh nghieäm ñoái ñaõi cuûa mình. Khaéc Kyø Thuû Chöùng: Laäp ñònh kyø haïn (tu Haønh giaû chuùng ta cuõng neân nhôù raèng caùc thieàn sö haønh)—To set up the time frame (deadline, time gheâ tôûm moïi thöù tröøu töôïng vaø thuyeát lyù, neân ñoâi limit) for cultivation. khi caùc caâu noùi cuûa hoï quaù ö loän xoän vaø voâ nghóa; Khaéc Phuø Töù Lieäu Giaûn: Baøi keä töù lieäu giaûn cuûa ñoàng thôøi nhöõng caâu traû lôøi cuûa hoï luoân coù caùi loái Thieàn sö Khaéc Phuø—K'e-Fu's Four Distinctions— ñoäc ñieäu cuûa chuû tröông sieâu nghieäm —The koan See Töù Lieäu Giaûn. about the potentiality and conditions of guiding Khaéc Phuïc: To control—To master—To disciples of Zen master Hsing-hua. According to overcome—To subdue. the Records of the Transmission of the Lamp Khaéc Phuïc Chöôùng Ngaïi: Vöôït qua chöôùng (Ch’uan-Teng-Lu), Volume XII, one day, Zen ngaïi—See Vöôït Qua Chöôùng Ngaïi. master Hsing-hua told K'e-Hsin, the person in Khaéc Phuïc Hoaøi Nghi: Overcome doubts—See charge of the monastery, "You'll become a master Vöôït Qua Hoaøi Nghi. soon." K'e-Hsin said, "I would not enter into that

precious abiding!" Hsing-hua asked, "You Phaät giaùo. Sö thoï cuï tuùc giôùi vaøo naêm hai möôi understand and won't go into that place; or will tuoåi. Ban ñaàu khi hoïc Thieàn vôùi Hoaøng Long, Sö you not go into that place because you don't khoâng naém ñöôïc haøm yù giaùo chæ cuûa Hoaøng Long. understand?" K'e-Hsin said, "Neither of them!" Sö beøn haønh cöôùc du phöông ñeán Höông Thaønh, Hsing-hua hit him and said, "The manager of the taïi ñaây Sö hoïc Thieàn vôùi moät vò Taêng teân Thuaän. temple lost Dharma struggle and would be fined to Vò thaày naøy noùi vôùi Sö nhöõng lôøi maø Sö ñaõ töøng treat the whole assembly tomorrow lunch-meal." nghe Hoaøng Long noùi tröôùc ñaây, nhôn ñoù maø cuoái The next day, Zen master Hsing-hua entered the cuøng Sö naém ñöôïc toâng chæ cuûa Hoaøng Long. Sö hall, struck the bell to assemble the monks and beøn trôû veà choã cuûa Hoaøng Long vaø trôû thaønh Phaùp said, "Manager K'e-Hsin lost the Dharma struggle töï cuûa ngaøi. Veà sau naøy, Thieàn sö Khaéc Vaân nhaäm and was fined five piasters to treat the whole chöùc truï trì treân Ñoäng Sôn vaø saùng laäp moät ngoâi assembly with lunch-meal today, but he is still chuøa môùi treân nuùi Baûo Phong ôû Long Höng, gaàn expelled from our monastery." This proves that thaønh phoá Nam Xöông ngaøy nay—We do not have Zen masters are not philosophers but pragmatists, detailed documents on this Zen Master; however, they appeal to an experience and not to verbalism; there is some interesting information on him in an experience which is so fundamental as to The Record of Kewen: Zen master Chen-ching dissolve all doubts into harmonious unfication. All K'o-wen came from a region, now known as Jia the matter-of-fact-ness as well as the impossibility County in Henan Province. He emphasized on Zen of the master's statements must thus be regarded experience during the degenerating period of Zen as issuing directly from their inmost unified in China. He is recorded to have been a scholar, experience. And the above impossible condition learned in non-Buddhist as well as Buddhist so long as space-time relations

remain what they disciplines. He received the ordination at the age are to our final consciousness; they will only be of twenty-five. When he first studied under intelligible when we are ushered into a realm Huanglung, he failed to gain the import of his beyond our relative experience. We, Zen teaching. He then traveled to Xiangcheng, where practitioners, should remember that Zen masters he studied under a monk named Shun. That master abhor all abstractions and theorizations, so their posed him the same words that he had heard propositions sound outrageously incoherent and previously from Huanglung, whereupon he finally nonsensical; at the same time, their answers too, grasped Huanglung's meaning and gained harp on the same string of transcendentalism. enlightenment. He then returned to Huanglung Khaéc Thaùnh: Söï chaéc chaén ñaït ñöôïc quaû vò A La and became his Dharma heir. Later in his life, K'o-Haùn—The certainty of attaining arhatship. wen assumed the abbacy at Mt. Tung and later Khaéc Thöùc: Söï hieåu bieát toát xaáu cuûa con founded a new temple at Bao Peak in Lung-hsing, ngöôøi—The certainty of the knowledge by the near modern Nanchang City. spirits, or men’s good and evil. Trong khi qua muøa an cö kieát haï treân Qui Sôn, Khaéc Thöïc: Tìm ra chaân lyù—To discover the Khaéc Vaân nghe ñöôïc caâu chuyeän cuûa moät vò truth. Taêng hoûi Vaân Moân: "Phaät phaùp nhö traêng Khaéc Vaân Chaân Tònh Thieàn Sö (1025-1102): trong nöôùc phaûi chaêng?" Vaân Moân noùi: "Soùng Zen master K'o-wen Chen-ching (Zhenjing trong khoâng ñöôøng xuyeân thaáu." Nghe qua Kewen)—Hieän nay chuùng ta khoâng coù nhieàu taøi caâu chuyeän, Khaéc Vaân ñaïi ngoä. Veà sau Sö lieäu chi tieát veà Thieàn sö Chaân Tònh Khaéc Vaân; tuy ñeán hoïc Thieàn vôùi Thieàn sö Hoaøng Long, nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy nhöng khoâng naém ñöôïc yù chæ Hoaøng Long. Sö trong Khaéc Vaân Ngöõ Luïc: Khaéc Vaân laø Thieàn sö töï nhuû: "Baàn Taêng coù vaøi ñieåm toát maø laõo Trung Hoa ñôøi Toáng, ñeán töø vuøng maø baây giôø laø Hoaøng Long khoâng khöùng nhaän." Sö beøn ñi Gia Quaän thuoäc tænh Haø Nam. Sö laø ngöôøi nhaán ñeán Höông Thaønh ñeå gaëp moät vò Thieàn sö teân maïnh ñeán chöùng nghieäm Thieàn trong thôøi kyø Thuaän. Thieàn sö Thuaän hoûi: "Vöøa rôøi choã Thieàn bò suy thoaùi ôû Trung Hoa. Taøi lieäu ghi laïi Sö naøo?" Sö ñaùp: "Con ñeán töø Hoaøng Long." laø moät hoïc giaû ngoaøi ñôøi maø cuõng laø moät hoïc giaû Thuaän noùi: "Gaàn ñaây Hoaøng Long noùi gì?" Sö

ñaùp: "Gaàn ñaây quan Thoáng ñoác thænh Hoaøng provincial governor asked Huanglung to Long nhaäm chöùc truï trì chuøa Hoaøng Baù, vaø assume the abbacy of Huang-po, and tieáp sau ñoù Hoaøng Long ñöa ra giaùo phaùp: 'Ca Huanglung thereupon offered this teaching: haùt nònh noït treân thaùp chuoâng, troàng rau caûi 'Chanting adulation above the bell tower, döôùi saøn thieàn. Coù ai ñoù cöû vaøi caâu chuyeån planting vegetables below the platform. ngöõ, roài laõo Taêng seõ nhaäm chöùc truï trì.' Vaø khi Someone offers turning phrases, then assumes Hoaøng Long thaêng toøa, ngaøi noùi: 'Moät con coïp the abbacy.' And when he ascended the seat, giaän döõ ngoài treân ñöôøng. Moät con roàng ñi ñeán he said, 'A ferocious tiger sits on the road. A ôû choã cuûa Hoaøng Baù.'" Khoâng do döï Thieàn sö dragon goes to reside at Huang-po.'" Without Thuaän noùi: "Thaêng toøa, Hoaøng Long ñöa ra

hesitation Shun said, "Assuming the seat, he moät caâu chuyeån ngöõ, roài môùi nhaäm chöùc truï trì offered a single turning phrase, and then he ôû Hoaøng Baù. Nhöng coøn veà Phaät phaùp, laõo aáy assumed the abbacy of Huang-po. But as for khoâng thaáy daàu trong moäng." Qua nhöõng lôøi the Buddhadharma, he doesn't even see it in naøy, Khaéc Vaân ñaït ñöôïc ñaïi giaùc vaø cuoái cuøng his dreams." At these words, K'o-wen realized laõnh hoäi yù chæ cuûa Hoaøng Long. Sö beøn trôû veà great enlightenment and finally understood Hoaøng Long. Hoaøng Long noùi: "OÂng töø ñaâu Huanglung's meaning. He then returned to tôùi?" Khaéc Vaân noùi: "Con tôùi ñaây ñaëc bieät ñeå Huanglung. Huanglung said, "Where have ñaûnh leã Hoøa Thöôïng." Hoaøng Long noùi: you come from?" K'o-wen said, "I've come "Ngay baây giôø thì laõo Taêng khoâng coù ôû ñaây." especially to pay you my respects." Khaéc Vaân noùi: "Vaäy chöù Hoøa Thöôïng ñi Huanglung said, "Right now, I'm not here." ñaâu?" Hoaøng Long noùi: "Laõo Taêng laøm vieäc K'o-wen said, "Where have you gone?" coâng ñoàng treân nuùi Thieân Thai. Roài sau ñoù ñi Huanglung said, "To do communal work at daïo chôi treân nuùi Nam Nhaïc." Khaéc Vaân noùi: Mt. Tiantai. To go hiking on Mt. Nanyue." "Trong tröôøng hôïp ñoù, keû hoïc naøy leân naém K'o-wen said, "In that case, this student is in quyeàn vaäy." Hoaøng Long noùi: "Ñoâi giaøy coû charge." Huanglung said, "Where have the döôùi chaân oâng laø töø phöông naøo vaäy?" Khaéc sandals beneath your feet come from?" K'o- Vaân noùi: "Mang baûn vaên coù 750 baøi haùt töø Loâ wen said, "Bringing the texts of seven Sôn." Hoaøng Long noùi: "Vaäy thì laøm sao oâng hundred fifty songs from Mt. Lu." Huanglung leân naém quyeàn ñöôïc?" Khaéc Vaân chæ vaøo ñoâi said, "How did you get to be in charge?" K'o-giaøy cuûa mình vaø noùi: "Laøm sao maø con wen pointed at his sandals and said, "How khoâng theå leân naém quyeàn chöù?" Hoaøng Long could I not be in charge?" Huanglung was hôi giaät mình—While spending the summer at startled. Mt. Kuei, K'o-wen heard the story of a monk Vaøo ngaøy Sö nhaäm chöùc truï trì ôû Baûo Phong, who asked Yunmen, "Isn't the Buddhadharma Thieàn sö Khaéc Vaân daâng höông cuùng döôøng like the moon reflected in water?" Yunmen nhöõng aûnh töôïng thieâng lieâng. Sau ñoù, Sö said, "The clear wave does not penetrate the ngöøng vaán ñaùp cuûa chuùng hoäi, noùi: "Haõy Way." K'o-wen, hearing this story, gain a ngöng heát nhöõng caâu hoûi! Maáy oâng chæ hoûi veà great insight. K'o-wen later went to study Phaät, veà Phaùp, nhöng maáy oâng khoâng bieát under Huanglung, but he couldn't grasp his nguoàn coäi cuûa Phaät cuûa Phaùp. Maáy oâng noùi teaching (could not accord or could not Phaät Phaùp ñeán töø ñaâu?" Khaéc Vaân beøn buoâng connect with Huanglung). K'o-wen said, "I thoûng moät chaân xuoáng phaùp toøa vaø noùi: "Xöa have some good points, but this old fellow kia, Hoaøng Long töï mình ñaët ra meänh leänh, vaø doesn't acknowledge them." He then went to chö Phaät möôøi phöông daùm ñaâu choáng laïi; taát Xiangcheng, where he met with the monk caû moïi theá heä chö Toå vaø chö Thaùnh daùm ñaâu named Shun. Shun asked, "Where did you can döï vaøo. Voâ soá Phaùp moân, taát caû nhöõng come from?" K'o-wen said, "I came from huyeàn thaâm vi teá, daáu aán treân löôõi cuûa moãi vò Huanglung." Shun said, "What did Huanglung thaày treân theá gian, taát caû moïi vaät daùm ñaâu

say recently?" K'o-wen said, "Recently the leäch höôùng, choã naøo laø daáu aán? Maáy oâng coù

thaáy khoâng? Neáu maáy oâng coù theå thaáy, thì laøm If you don't see it, then I'll take it back." K'o- gì coù vieäc 'Taêng' vaø 'tuïc,' laøm gì coù chuyeän wen then withdrew his leg, shouted, and said, 'chung' vaø 'rieâng.' Moïi thöù ñeàu coù döï phaàn. "A soldier drills with the military seal. A Neáu maáy oâng khoâng thaáy, thì laõo Taêng seõ ruùt general marches with the military colors. If noù laïi (ruùt laïi nhöõng gì laõo Taêng ñaõ noùi)." you ask about Buddha's hand or a donkey's Khaéc Vaân beøn ruùt chaân leân, heùt moät tieáng vaø foot or some old country teacher, then you'll noùi: "Moät quaân nhaân taäp traän vôùi quaân söï aán. get thirty painful strikes from the staff. Is Moät oâng töôùng ra ñi vôùi quaân côø ñaày maøu saéc. there not something unpleasant in the hall Neáu maáy oâng hoûi tay Phaät hay chaân löøa hoaëc today? If there is, then don't obstruct it. If giaû moät vò laõo sö naøo ñoù trong xöù, thì maáy oâng there isn't, then this old monk is deceiving phaûi laõnh ba möôi gaäy ñau ñieáng. Trong saûnh you. Therefore, our Great Enlightened World- ñöôøng hoâm nay chaúng phaûi laø coù ñieàu gì khoù Honored One, in former times in the country chòu hay sao? Neáu coù, thì ñöøng caûn trôû noù. of Magadha, on the eighth day of the twelfth Neáu khoâng coù, hoùa ra laõo Taêng ñang löøa doái month, upon appearance of the morning star, maáy oâng. Do ñoù, ñöùc Theá Toân cuûa chuùng ta, suddenly was enlightened to the great Way, thôøi tröôùc trong xöù Ma Kieät Ña, vaøo ngaøy and the great earth and all beings in one moàng taùm thaùng chaïp, boãng nhieân giaùc ngoä moment became Buddha. Now, Sakyamuni's ñaïi Ñaïo luùc sao mai xuaát hieän, vaø ñaïi ñòa disciples are in the eastern country of China cuøng nhaát thieát chuùng sanh trong moät luùc in the city of Yunyang of the great Song thaønh Phaät. Baây giôø, nhöõng ñeä töû cuûa Thích dynasty, on the thirteenth day of the sixth Ca ôû mieàn ñoâng Trung Hoa trong thaønh phoá month. When the bright sun appears, will Vaân Döông trong thôøi Ñaïi Toáng, vaøo ngaøy 13 there be another enlightenment?" He then thaùng saùu. Khi vaàng döông vöøa xuaát hieän saùng moved his whisk in a circle and said, "I don't choùi, seõ coù moät söï giaùc ngoä khaùc hay khoâng?" dare deceive you! You are all Buddha!" Roài Sö di chuyeån caây phaát traàn theo hình voøng Theo Khaéc Vaân Ngöõ Luïc, moät hoâm Thieàn sö troøn vaø noùi: "Laõo Taêng chaúng daùm löøa doái Khaéc Vaân noùi vôùi chuùng hoäi: "Moïi ngöôøi! Coù maáy oâng! Taát caû maáy oâng ñeàu laø Phaät!"—On phaûi loøng töï tin cuûa mình ñaõ ñi ñuû xa roài the day he assumed the abbacy at Bao Peak, khoâng? Neáu ñaõ ñi ñeán ñænh cuûa nieàm tin vaøo Zen master K'o-wen offered incense to the töï ngaõ, thì phaûi bieát töï taùnh caên baûn chính laø sacred figures. Later he halted the Phaät. Moät khi maáy oâng thöïc chöùng ñöôïc questioning from the congregation, saying, chuyeän khoâng coù nieàm tin nôi töï ngaõ, khi ñoù "Stop the questions! You are just asking about maáy oâng ñaõ thaønh Phaät. Chæ vì meâ ñaõ laâu, chôït Buddha and Dharma, but you don't know the môùi nghe noùi thaät laø khoù tin ñöôïc. Taát caû ngöõ source of Buddha and Dharma. Where do you ngoân töø xöa ñeán nay cuûa chö Thieàn ñöùc ñeàu laø say they come from?" K'o-wen then dropped töø trong Phaät

taùnh cuûa chö Thaùnh löu xuaát one foot off the platform and said, "Formerly, döïng laäp. Nhöng caùi löu xuaát ñaây chæ laø ngoïn. Huanglung himself put forth a command, and Phaät taùnh laø goác. Ngaøy nay nhieàu ngöôøi tìm all the Buddhas in the ten directions dared not ngoïn boû goác, queân caùi chaân chaùnh ñeå rôi vaøo oppose it; all the generations of ancestors and caùi giaû nguïy, hoï ñaõ laøm toån haïi ñeán Phaät all the saints dared not contravene it. The phaùp. Hoï phaûi neân luoân nhôù raèng ngoân cuù cuûa innumerable Dharma gates, all of the sublime coå nhaân chæ vì Thieàn vaø Ñaïo maø thoâi! Neáu mysteries, the seal on the tongue of every khoâng thì daàu cho Toå Boà Ñeà Ñaït Ma coù töø teacher in the world, all of these things dont' Taây sang cuõng khoâng coù Thieàn ñeå truyeàn laïi. dare deviate from it. But leaving aside 'not Taát caû chæ coát vì ñaïi chuùng töï chöùng töï taùnh vaø deviating from it,' where is the seal? Do you thaønh Phaät, töï döïng laäp taát caû Phaät phaùp. Hôn see it? If you can see it, then there is no such nöõa, thaàn thoâng bieán hoùa voán ñaày ñuû nôi thing as 'monk' and 'layperson,' no 'universal' chuùng sanh, chaúng caàn giaû doái tìm caàu töø beân and no 'particular.' Everything partakes of it. ngoaøi. Neáu ngöôøi ta tìm caàu caùi gì ñoù beân

ngoaøi mình, chæ laø töï hoï che laáp maát coäi goác ñeïp! Noù gioáng nhö boät gaïo traéng phuû ñaày vaïn vaø seõ chaúng bao giôø ñaït ngoä ñöôïc. Neáu haønh höõu! Trong maáy oâng ai bò laïnh, ñeán tuï hoäi giaû chæ moät beà laøm khaùch, thì baèng caùch naøy quanh loø söôûi ñeå ñöôïc aám. Nhöõng ai meät moûi, voâ soá traân baûo phaûi thuoäc veà ngöôøi khaùc, troïn keùo taám traûi giöôøng ra maø phuû tôùi ñaàu vaø nguû chæ laø voïng töôûng, vaø roát laïi chuyeän phaûi laên ñi. Chö thieän höõu huynh ñeä! Nhöõng ai vöøa ñeán troâi trong voøng luaân hoài sanh töû laø khoâng theå ñaây töø Taêng ñöôøng, haõy quay trôû veà ñoù!" Noùi naøo traùnh ñöôïc."—According to The Record xong Khaéc Vaân beøn heùt leân moät tieáng, böôùc of K'o-wen, one day, Zen master K'o-wen xuoáng toøa, vaø rôøi khoûi saûnh ñöôøng—Zen said to the congregation, "Everyone! Has your master K'o-wen entered the hall and self-belief gone far enough? If you have addressed the monks, saying, "What is a reached the zenith of belief in self, then you beautiful snowfall! It's like white rice ashes know that self-nature is fundamentally covering everything! Those of you who are Buddha. When you thus realize no belief in cold, go gather around the stove and get self, then you've become a Buddha. But warm. Those of you who are tired, go pull because of ancient delusion, when a person your bed cover up over your head and sleep. hears this, it's difficult for him to forsake his Good brothers! You who have just come belief in self. The speech and words of the down from the monks hall, turn around and go virtuous, from ancient times down to the back!" K'o-wen then shouted, got down from present, throughout the current of Zen, have his seat, and left the hall. been nothing but the Buddha-nature of the Thieàn sö Khaéc Vaân thöôïng ñöôøng thò chuùng, saints flowing out and being set forth. But noùi raèng: "Thôøi gian qua ñi thaät nhanh. Coøn what flowed forth was just the branch. The veà ñaïi söï thì sao? Daàu noù gioáng nhö theá naøy, Buddha-nature is the root. These days many laõo Taêng khoâng daùm laøm chuyeän löøa doái vôùi people seek the branch but reject

the root, maáy oâng, bôûi vì heát thaûy maáy oâng ñeàu laø Phaät. forgetting the true and falling into the false, Moät vò giaùc ngoä thôøi xöa ñaõ noùi: 'Taát caû moïi they have harmed the Buddhadharma. They chöôùng ngaïi ñeàu laø vieân giaùc.'" Khaéc Vaân should always remember that the words and boãng ñöa gaäy leân vaø noùi tieáp: "Chuù ng khoâng phrases of the ancients were for the sake of phaûi laø vieân giaùc!" Roài Khaéc Vaân beøn neùm Zen and the Way! If not for Bodhidharma's gaäy ñi vaø noùi: "Neùm tôùi neùm lui moät caùch töï coming from the west, there'd be no Zen to be taïi. Choã naøo laø trôû ngaïi ñaâu naøo?" Noùi xong passed on. It was all for the sake of beings to Khaéc Vaân beøn heùt leân moät tieáng roài xuoáng individually realize their own self nature and toøa—K'o-wen addressed the monks, saying, become Buddhas, for beings to personally "Time passes quickly. What about that great bring forth the entire Buddhadharma. matter? Though it's like this, I dare not make Moreover, it was for the transformation of the deceptions here among you, because you are universal spirit whereby all beings are seen to all Buddhas. Some old awakened one said, be, in themselves, complete and perfect, and 'All hindrances are complete enlightenment.'" without the need to falsely seek anything K'o-wen suddenly lifted his staff and said, outside of themselves. If people today seek "They are not complete enlightenment!" He something outside of themselves, then they then threw down the staff and said, "Throwing cover up the root and will never gain it back and forth. Where's the hindrance?" He awakening. If one always acts as guest, then shouted and got down from the seat. whereby the countless treasures belong to Vaøo thôøi ñoù ôû Trung Hoa coù hai loaïi ngöôøi others, then it is just delusive thinking, and haønh thieàn. Loaïi thöù nhaát nghó raèng coù nhöõng ultimately the flowing cycle of birth and death ñieàu kyø ñaëc aån giaáu trong caùc ngoân cuù, neân hoï can't be avoided." coá hoïc nhieàu ngoân cuù. Haïng thöù hai ñi tôùi cöïc Thieàn sö Khaéc Vaân thöôïng ñöôøng thò chuùng, ñoan khaùc, hoï queân raèng ngoân ngöõ laø ngoùn tay noùi raèng: "Quaû laø moät caûnh tuyeát rôi tuyeät chæ cho thaáy traêng ôû ñaâu. Theo ñuoåi loái giaûng

daïy trong caùc kinh ñieån moät caùch muø quaùng; and the other simply considers sitting with kinh noùi raèng ngoân ngöõ laøm trôû ngaïi chaùnh eyes closed, letting down the eyebrows as if kieán veà Thieàn ñaïo vaø Phaät phaùp, neân hoï pheá they were completely dead. Thus, Zen master boû heát taát caû ngoân giaùo. Toùm laïi, vôùi hai loaïi Chen-ching Ke-wen says in one of his naøy, moät xem thaùi ñoä laõnh hoäi Thieàn baèng tri sermons: "As far as Zen is concerned, thöùc, vaø moät xem vieäc chæ ngoài maø nhaém maét, experience is all in all. Anything not based ruõ loâng maøy xuoáng nhö ñaõ cheát haún roài. Chính upon experience is outside Zen. The study of vì vaäy maø hoï maõi maõi laø nhöõng ngöôøi choáng Zen, therefore, must grow out of life itself; laïi vôùi kinh nghieäm Thieàn. Chính vì vaäy maø and enlightenment must be thoroughly Thieàn sö Chaân Tònh Khaéc Vaân ñaõ noùi trong penetrating. If anything is left unexhausted baøi thuyeát phaùp cuûa ngaøi: "Khi noùi ñeán Thieàn there is an opening to the world of devils. Did taát caû vaø taát caû laø chöùng nghieäm. Caùi gì khoâng not an ancient master say that numberless caên cöù treân

chöùng nghieäm laø ôû ngoaøi Thieàn. corpses are lying on the smooth, level ground, Vì vaäy hoïc Thieàn laø phaûi hoïc töø chính söï soáng and also that they are really genuine ones maø ra, vaø phaûi hoaøn toaøn thaâm nhaäp söï chöùng who have passed through thickets of briars ngoä. Neáu coù caùi gì coøn chöa thaáu ñaùo, ñoù laø and brambles? Nowadays most people are led môû loái cho theá giôùi aùc quyû. Coå ñöùc haù chaúng to imagine that Zen reaches its ultimate end noùi raèng voâ soá töû thi naèm daøi treân maët ñaát when all the functions of body and mind are baèng phaúng, vaø nhöõng ai ñaõ qua khoûi nhöõng suspended, and concentration takes place in ñaùm gai goùc raäm raïp ñeàu thaät söï laø nhöõng one single moment of the present in which a chaân nhaân? Ngaøy nay nhieàu ngöôøi öa nghó state of eternity-in-one-moment prevails, a raèng Thieàn ñaït ñeán muïc ñích toái haäu cuûa noù state of absolute cessation, a state like an khi naøo taát caû nhieäm vuï cuûa saéc thaân vaøo taâm incense-burner in an old roadside shrine, a trí döøng nghæ, vaø Thieàn ñònh phaùt khôûi trong state of cold aloofness. It is most unfortunate moät khoaûnh khaéc hieän tieàn trong ñoù ngöôøi ta that they are unable to realize that this state chöùng ñöôïc caùi traïng thaùi 'nhaát nieäm thieân of concentration, however desirable it may thu', moät traïng thaùi tuyeät ñoái ñình chæ, moät be, when one becomes attached to it hinders traïng thaùi nhö moät neùn nhang chaùy ñoû trong the attainment of true inner perception and moät coå mieáu beân leà ñöôøng, moät traïng thaùi xa the manifestation of the light which is beyond caùch laïnh luøng. Baát haïnh nhaát laø hoï khoâng theå the senses." nhaän ra raèng traïng thaùi Thieàn ñònh, duø coù Caùc thieàn sö luoân khuyeân caùc ñoà ñeä cuûa mình ñaùng öôùc ao ñi nöõa, khi ngöôøi ta baùm chaët vaøo ñöøng baùm vaøo vaên töï. Vaên töï ñöôïc coi nhö laø noù, noù ngaên caûn söï thaønh ñaït cuûa moät tri giaùc moät phöông tieän giuùp chuùng ta laõnh hoäi Thieàn. noäi taâm chaân thaät vaø söï bieåu döông cuûa aùnh Chuùng ta seõ thaáy roõ hôn qua cuoäc vaán ñaùp sau saùng vöôït ngoaøi caùc giaùc quan."—During that ñaây cuûa ngaøi Chaân Tònh Khaéc Vaân vaø moät vò time in China, there were two kinds of Zen Taêng. Moät hoâm, moät vò Taêng hoûi: "Phaät laø practitioners. The one thinks that there are ai?" Sö cöôøi heát söùc saûng khoaùi. Vò Taêng laïi wonderful things hidden in words and phrases, hoûi: "Choã con hoûi coù gì maø ñaùng cöôøi?" Sö and those who hold this view try to learn ñaùp: "Ta cöôøi oâng coá ñaït yù theo vaên töï many words and phrases. The second goes to suoâng." Vò Taêng noùi: "Khoâng ngôø böõa nay xui the other extreme, forgetting that words are xeûo." Sö beøn keâu: "Khoûi laøm leã!" Sau ñoù vò the pointing finger, showing one where to Taêng lui veà trong chuùng. Nhaân ñoù Sö laïi noùi: locate the moon. Blindly following the "Kieán giaûi cuûa oâng vaãn theo vaên töï." Ñoù cuõng instruction given in the sutras, where words laø lyù do naøy maø veà sau naøy neáu coù ai hoûi, are said to hinder the right understanding of "Phaät laø ai?" Coù vaøi vò thieàn sö chæ ñaùp: the truth of Zen and Buddhism, they reject all "Mieäng laø cöûa hoïa." Veà caâu hoûi "Phaät laø ai?" verbal teachings. In short, one style considers moãi Thieàn sö muoán cho ñeä töû cuûa mình moät Zen either as an intellectual understanding, khía caïnh laõnh hoäi khaùc nhau. Taát caû nhöõng

giaûi ñaùp khoâng nhaát thieát phaûi chæ vaøo moät he emits is to be discovered by us, for it is not phöông dieän naøo ñoù cuûa Phaät, vì heát thaûy ñeàu already there as something to be perceived. tuøy cô duyeân trong khi hoûi. Vaø qua nhöõng söï Thieàn sö Khaéc Vaân ñöôïc ghi nhaän laø coù 38 kieän naøy, chuùng ta thaáy ngay ôû ñaây Phaät Phaùp töï. Taát caû nhöõng lôøi giaûng cuûa ngaøi ñöôïc khoâng coøn laø moät thöïc theå sieâu vieät ñöôïc bao truyeàn laïi qua qua boä Tuyeát Am Ngöõ Luïc. Khi truøm giöõa nhöõng haøo quang cuûa coõi trôøi; ngaøi thò tòch ngaøi nhaän ñöôïc saéc thuïy "Chaân Tònh cuõng laø moät con ngöôøi nhö chuùng ta, ñang troø Thieàn Sö."—K'o-wen is recorded to have chuyeän vôùi chuùng ta, vaø ngaøi hoaøn toaøn laø moät thirty-eight Dharma heirs. His words have con ngöôøi coù theå laøm quen ñöôïc. Vaø do ñoù, been passed down in The Record of the Snow neáu ngaøi coù phoùng ra aùnh saùng naøo, chuùng ta Hut. Upon his death, he received the Royal phaûi khaùm phaù, vì noù khoâng laø caùi coù saün ñeå posthunous title "True Purity." cho chuùng ta tieáp nhaän—The constant advice Khaúng: Ca ngôïi söï tænh ngoä cuûa ngöôøi naøo ñoù — given by the Zen masters to their monks is not To praise someone for his awakening. to cling to the letter. The letter is what is Khaúng Caûm: Tình caûm khaúng ñònh—Tình caûm known technically as some means to help one tích cöïc (thieän)—Positive emotions—Tình caûm, duø out in the understanding of Zen truth. We can tieâu cöïc hay tích cöïc, ñeàu voâ thöôøng (coù nghóa laø understand a little bit clearer with the khoâng toàn taïi), nhöng chuùng ta khoâng theå noùi following 'Mondo' between Chen-ching Ke- chuùng ta khoâng ñeám xæa tôùi tình caûm cuûa chuùng ta wen Chen-ching Ke-wen and a monk. One vì chuùng voâ thöôøng. Ngöôøi tu theo Phaät khoâng theå day, a monk asked Zen master Chen-ching noùi vì caû khoå ñau laãn haïnh phuùc ñeàu laø voâ thöôøng Ke-wen, "Who is the Buddha?" The master neân chuùng ta chaúng caàn tìm maø cuõng chaúng caàn laughed most heartily. The monk said, "I do traùnh chuùng. Ai trong chuùng ta cuõng ñeàu bieát raèng not see why my question makes you laugh." nhöõng tình caûm baát thieän (tieâu cöïc) ñöa ñeán khoå The master said, "I laugh at your attempt to ñau, trong khi tình caûm thieän laønh ñöa ñeán haïnh get into the meaning by merely following the phuùc, vaø muïc tieâu cuûa Phaät töû laø mong ñaït ñöôïc letter." The monk said, "Inadvertently I have haïnh phuùc. Nhö vaäy chuùng ta caàn phaûi coá gaéng theå lost the bargain." The master then called out, thöïc hieän ñieàu taïo neân haïnh phuùc vaø raùng loaïi boû "No need of your making bows now!" The nhöõng gì laøm cho ta ñau khoå —Emotions, negative monk now went back to the company, or positive, are impermanent (they would not last), whereupon the master remarked again, "Your but we cannot say we don’t care about our understanding as ever follows the letter." This emotions because they are impermanent. was the reason that in later times, when Buddhists cannot say both suffering and happiness asked, "Who is the Buddha?", some Zen are impermanent so we need not seek nor avoid masters just answered, "The mouth is the gate them. We all know that negative emotions lead to of woes." Regarding the question of "Who is suffering, whereas positive ones lead to the Buddha?", each Zen Master wants to give happiness, and the purpose of all Buddhists is to his disciple a different aspect in

understanding achieve happiness. So should try to achieve things of what or who the Buddha is. All the answers that cause happiness, and whatever causes do not necessarily point to one aspect of suffering we should deliberately happiness. Buddhahood; for they are conditioned by the Khaúng Ñònh: Positive—Ñaây laø moät trong boán circumstances in which the question was caùch ñeå dieãn taû Nieát Baøn. Nieát Baøn laø an bình, cöïc evoked. And through these facts, we can see laïc, trí tueä sieâu vieät, thanh tònh vaø an oån. Kyø thaät the Buddha is here no more a transcendental taát caû moïi thöù höõu haïn ñeàu laø voâ thöôøng. Baûn chaát being enveloped in heavenly rays of light, He chuû yeáu cuûa noù laø sanh vaø dieät. Noù sanh ra roài laïi is also a gentleman like ourselves, walking bò huûy dieät. Söï ñoaïn dieät cuûa noù ñem laïi thanh tònh among us, talking with us, quite an accessible vaø an laïc. Söï ñoaïn dieät cuõng coù nghóa laø chaám döùt familiar being. And therefore, whatever light tham aùi vaø khoå ñau trong traïng thaùi taâm an tònh. Noùi theo caùch khaúng ñònh, Nieát Baøn cuõng coù nghóa

laø cöïc laïc, laø trí tueä sieâu vieät, söï chieáu saùng, vaø yù Tuyeân Ñaïi Phu ôû Tuyeân Chaâu ñeán hoû i Thieàn sö thöùc thuaàn tuùy trong saùng—This is one of the four Nam Tuyeàn Phoå Nguyeän: "Laâu roài coù moät ngöôøi ways to describe Nirvana. Nirvana is peace, bliss, nuoâi moät con ngoãng trong moät caùi chai, ngoãng lôùn transcendental wisdom, pure and security. daàn ñeán khi khoâng ra ñöôïc caùi chai nöõa. Baây giôø Impermanent, indeed, are all conditioned things. It khoâng ñöôïc ñaäp beå bình cuõng khoâng ñöôïc laøm toån is their very nature to come into being and then to haïi ñeán con ngoãng, laøm sao Thaày laøm cho con cease. Having been produced, they are stopped. ngoãng ra ñöôïc?" Nam Tuyeàn goïi: "Ñaïi Phu!" Luïc Their cessation brings peace and ease. Cessation Tuyeân laäp töùc ñaùp: "Daï!" Nam Tuyeàn noùi: "Ngoãng also means extinction of craving and cessation of ra roài ñoù!" Ñaây laø caùch maø Nam Tuyeàn laøm cho suffering with a state of calm. In a positive way, ngoãng thoaùt khoûi söï troùi buoäc. Coøn Luïc Tuyeân coù Nirvana also means the supreme bliss, ñöôïc söï khaúng ñònh cao hôn hay khoâng laïi laø hoaøn transcendental wisdom, illumination, and pure toaøn tuøy thuoäc vaøo caên cô cuûa chính mình—This is radiant consciousness. one of the four ways to describe Nirvana. Nirvana Khaúng Ñònh Cao Hôn: A higher affirmation— is peace, bliss, transcendental wisdom, pure and Ñaây laø moät trong boán caùch ñeå dieãn taû Nieát Baøn. security. Impermanent, indeed, are all conditioned Nieát Baøn laø an bình, cöïc laïc, trí tueä sieâu vieät, things. It is their very nature to come into being thanh tònh vaø an oån. Kyø thaät taát caû moïi thöù höõu haïn and then to cease. Having been produced, they are ñeàu laø voâ thöôøng. Baûn chaát chuû yeáu cuûa noù laø sanh stopped. Their cessation brings peace and ease. vaø dieät. Noù sanh ra roài laïi bò huûy dieät. Söï ñoaïn dieät Cessation also means extinction of craving and cuûa noù ñem laïi thanh tònh vaø an laïc. Söï ñoaïn dieät cessation of suffering with a state of calm. In a cuõng coù nghóa laø chaám döùt tham aùi vaø khoå ñau positive way, Nirvana also means the supreme trong traïng thaùi taâm an tònh. Noùi theo caùch khaúng bliss, transcendental wisdom, illumination, and ñònh, Nieát Baøn cuõng coù nghóa laø cöïc

laïc, laø trí tueä pure radiant consciousness. According to the sieâu vieät, söï chieáu saùng, vaø yù thöùc thuaàn tuùy trong Wudeng Huiyuan, volume V, Yueh-shan (751- saùng. Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån V, 834) studied Zen first under Zen master Shih t'ou Thieàn sö Döôïc Sôn Duy Nghieãm vöøa yeát kieán (700-790) and asked him: "As to the three Thieàn sö Thaïch Ñaàu Hy Thieân lieàn hoûi: "Möôøi hai divisions and twelve departments of Buddhism, I phaàn giaùo trong ba thöøa, con chöa roõ laém, con am not altogether unacquainted with them, but I chöa coù hieåu bieát naøo veà giaùo phaùp nhaø Thieàn have no knowledge whatever concerning the ñöôïc daïy ôû phöông Nam. Caùc ñeä töû ôû ñoù quaû doctrine of Zen as taught in the South. Its quyeát Thieàn laø tröïc chæ nhaân taâm kieán taùnh thaønh followers assert it to be the doctrine of directly Phaät. Neáu quaû laø nhö theá, laøm sao con coù theå ñaït pointing at the mind and attaining Buddhahood ngoä ñöôïc?" Thaïch Ñaàu ñaùp: "Nhö theá cuõng ñöôïc, through a perception of its real nature. If this is so, maø khoâng theá cuõng ñöôïc. Khi caû hai ñeàu khoâng how may I be enlightened?" Shih t'ou replied, truùng ñieåm thì yù oâng nhö theá naøo?" Döôïc Sôn traàm "Assertion prevails not, nor does denial. When tö khoâng hieåu yù cuûa caâu hoûi. Thaïch Ñaàu beøn baûo neither of them is to the point, what would you Döôïc Sôn ñi ñeán choã cuûa Maõ Ñaïi Sö, ngöôøi coù theå say?" Yueh-shan remained meditative, as he did môû ñöôïc cho mình chaân nhaõn Thieàn. Döôïc Sôn not grasp the meaning of the question. The master vaâng lôøi ñeán gaëp Maõ Ñaïi Sö vaø vaãn ñöa ra caâu hoûi then told him to go to Ma Tai-shih of Chiang-hsi, gioáng nhö ñaõ hoûi Thaïch Ñaàu. Maõ Toå noùi: "Coù luùc who might be able to open the monk's eye to the ta daïy oâng nhöôùng maøy chôùp maét, luùc khaùc ta baûo truth of Zen. Thereupon, Yueh-shan went to the oâng laøm hai chuyeän ñoù laø sai." Qua lôøi naøy Döôïc new master with the same problem. His answer Sôn lieàn ngoä. Khi ñoù Maõ Toå hoûi: "Caùi gì laøm cho was: "I sometimes make one raise the eyebrows, oâng ñaït ngoä?" Döôïc Sôn ñaùp: "ÔÛ choã Thaïch Ñaàu, or wink, while at other times to do so is altogether con nhö con nuoãi ñaäu treân mình con traâu saét vaäy." wrong." Yueh-shan at once comprehended the Lyù do giaûi thích nhö theá laø ñuû chöa? Caùi goïi laø ultimate purport of this remark. When Ma Tai-shih khaúng ñònh nhö theá thaät laø kyø laï! Theo Nguõ Ñaêng asked, "What makes you come to this?" Yueh- Hoäi Nguyeân, quyeån III, Ñôøi Ñöôøng coù Thöù söû Luïc shan replied, "When I was with Shih-t'ou, it was

like a mosquito biting at an iron bull." Was this a beân khung cöûa, nhöng chuùng khoâng bieát Thieàn. satisfactory reason or explanation? How strange Phaûi coù moät caùch naøo ñoù maø im laëng vaø bieän taøi this so-called affirmation! According to the ñeàu gioáng nhau, ñoù chính laø söï thoáng nhaát giöõa Wudeng Huiyuan, volume III, Li Hsuan, a high phuû ñònh vaø khaúng ñònh baèng loái trình baøy cao hôn. government officer of the T'ang dynasty asked Neáu chuùng ta ñaït ñöôïc ñieàu naøy laø chuùng ta bieát Nan-chuan: "A long time ago a man kept a goose ñöôïc Thieàn. Vaäy thì theá naøo laø moät caâu trình baøy in a bottle. It grew larger until it could not get out söï khaúng ñònh tuyeät ñoái? Theo Truyeàn Ñaêng Luïc, of the bottle anymore; he did not want to break the quyeån IX: Moät hoâm, Thieàn sö Baùch Tröôïng Hoaøi

bottle, nor did he wish to hurt the goose; how Haûi muoán quyeát ñònh choïn ngöôøi keá nhieäm truï trì would you get it out?" The master called out, "O töi vieän nuùi Ñaïi Quy, ngaøi cho goïi hai ngöôøi ñaïi ñeä Officer!" to which Li Hsuan at once responded, töû cuûa mình laø Hoa Laâm Giaùc vaø Qui Sôn Linh "Yes!" "There, it is out!" This was the way Nan- Höïu ñeán. Ngaøi chæ vaøo tònh bình, caùi bình maø moät chuan produced the goose out of its imprisonment. vò Taêng thöôøng mang beân mình, vaø hoûi Hoa Laâm Whether or not Li Hsuan get his higher affirmation Giaùc: "Khoâng ñöôïc goïi laø tònh bình, oâng goïi laø gì?" is totally depends on his own capability. Hoa Laâm Giaùc ñaùp: "Khoâng theå goïi noù laø moät Khaúng Ñònh Vaø Phuû Ñònh Ñöôïc San Baèng mieáng goã ñöôïc." Thieàn sö Baùch Tröôïng khoâng Trong Thieàn: The opposition between affirmation xem caâu traû lôøi laø truùng ñieåm; vì theá, Qui Sôn and negative is leveled (flattened) in Zen—Khaúng böôùc tôùi vaø ñaù ñoå tònh bình roài boû ñi. Thieàn sö Ñònh laø caùch dieãn taû Nieát Baøn nhö laø an bình, cöïc Baùch Tröôïng ñaõ choïn Qui Sôn laøm truï trì môùi. laïc, trí tueä sieâu vieät, thanh tònh vaø an oån. Kyø thaät Haønh ñoäng ñaù ñoå tònh bình coù phaûi laø moät söï taát caû moïi thöù höõu haïn ñeàu laø voâ thöôøng. Baûn chaát khaúng ñònh hay khoâng? Haønh giaû tu Thieàn phaûi chuû yeáu cuûa noù laø sanh vaø dieät. Noù sanh ra roài laïi neân raát thaän troïng! Baïn coù theå laëp laïi haønh ñoäng bò huûy dieät. Söï ñoaïn dieät cuûa noù ñem laïi thanh tònh ñaù ñoå tònh bình naøy, nhöng khoâng nhaát thieát laø baïn vaø an laïc. Söï ñoaïn dieät cuõng coù nghóa laø chaám döùt ñöôïc xem laø hieåu Thieàn. Ñoái vôùi nhöõng ai quen tham aùi vaø khoå ñau trong traïng thaùi taâm an tònh. vôùi caùch suy nghó tröøu töôïng vaø noùi chuyeän cao Noùi theo caùch khaúng ñònh, Nieát Baøn cuõng coù nghóa vôøi coù leõ seõ caûm thaáy ñaây chæ laø chuyeän nhoû, vì laø cöïc laïc, laø trí tueä sieâu vieät, söï chieáu saùng, vaø yù ñoái vôùi nhöõng trieát gia hoïc saâu hieåu roäng thì caùi thöùc thuaàn tuùy trong saùng. Trong khi moâ taû Nieát bình kia coù lieân quan gì ñeán hoï? Laøm caùch naøo noù Baøn theo loái phuû ñònh laø phöông thöùc thoâng thöôøn g lieân quan ñöôïc ñeán nhöõng hoïc giaû ñang chìm ñaém nhaát. Nieát Baøn laø baát töû, baát bieán, baát dieät, voâ trong nghó ngôïi saâu xa, daàu noù ñöôïc goïi laø caùi bình bieân, voâ taùc, voâ sanh, vò sanh (chöa sanh), baát theä, hay khoâng, daàu noù coù bò Qui Sôn ñaù ñoå hay bò neùm khoâng bò huûy hoaïi, baát taïo, voâ beänh, voâ laõo, khoâng xuoáng saøn nhaø? Nhöng ñoái nhöõng ngöôøi tu taäp coøn ñoïa laïc vaøo choán traàm luaân, voâ thöôïng, chaám Thieàn thì haønh ñoäng cuûa Thieàn sö Qui Sôn Linh döùt khoå ñau, vaø giaûi thoaùt toái haäu. Theo Nguõ Ñaêng Höïu mang ñaày yù nghóa. Neáu chuùng ta thaät söï thöïc Hoäi Nguyeân, quyeån IX, moät hoâm Thieàn sö Höông chöùng ñöôïc traïng thaùi taâm cuûa Qui Sôn Linh Höïu Nghieâm Trí Nhaøn (810-898) thöôïng ñöôøng thò luùc ngaøi ñaù ñoå tònh bình, laø chuùng ta ñaõ böôùc ñöôïc chuùng: "Giaû söû moät ngöôøi leo leân caây, mieän ngaäm vaøo caùnh cöûa ñaàu tieân trong caûnh giôùi Thieàn. Noùi caønh caây, chaân buoâng thoøng xuoáng, tay khoâng vòn theo phöông thöùc tröøu töôïng, maø coù leõ seõ ñöôïc caønh. Baây giôø coù moät ngöôøi khaùc ôû döôùi ñaát hoûi: nhieàu ngöôøi chaáp nhaän hôn, yù nghó naøy caàn phaûi 'Theá naøo laø ñaïi yù Phaät phaùp.' Neáu khoâng traû lôøi thì

ñaït ñeán söï khaúng ñònh cao hôn, chöù khoâng phaûi laø phuï loøng ngöôøi kia; nhöng neáu coá traû lôøi thì seõ maát meänh ñeà lyù luaän ñoái laäp giöõa khaúng ñònh vaø phuû maïng. Ngay luùc ñoù thì laøm sao cho ñuùng?" Maëc ñònh. Thoâng thöôøng maø noùi, chuùng ta vaø ngay caû daàu caâu chuyeän naøy ñöôïc ñaët vaøo hình thöùc nguï Thieàn sö Hoa Laâm Giaùc, ñeàu khoâng daùm vöôït ra ngoân ñeå hoûi, nhöng toâng chæ cuûa noù thì roõ raøng coù ngoaøi moät phaûn ñeà (ñoái laäp laïi vôùi söï khaúng ñònh hai hình thaùi khaùc nhau. Neáu baïn môû mieäng ra noùi vaø phuû ñònh) chæ vì chuùng ta töôûng töôïng mình ñuùng sai laø baïn ñaõ laàm roài. Thieàn khoâng ôû trong khoâng theå. Lyù luaän ñaõ ñe doïa chuùng ta, moãi khi "ñuùng sai" naøy, nhöng Thieàn cuõng khoâng phaûi im teân cuûa noù ñöôïc nhaéc tôùi laø chuùng ta co ruùt laïi vaø hôi laëng tieáng. Ñaù im laëng treân ñaát, hoa laëng leõ nôû run leân baây baåy. Töø khi trí tueä tænh thöùc ñeán baây

giôø, taâm chuùng ta luoân hoaït ñoäng döôùi söï kyû luaät merely remaining silent will not do, either. A nghieâm khaéc cuûa lyù luaän nhò nguyeân, vaø noù töø choái stone lying there is silent, a flower in bloom under thoaùt ra khoûi goâng cuøm cuûa trí töôûng töôïng cuûa noù. the window is silent, but neither of them Töø tröôùc ñeán nay chuùng ta chöa töøng nghó raèng understands Zen. There must be a certain way in mình coù theå thoaùt ra khoûi söï giôùi haïn cuûa trí tueä do which silence and eloquence become identical, töï mình aùp ñaët cho mình. Thaät vaäy, tröø khi chuùng that is, where negation and assertion are unified in ta phaù vôõ söï ñoái laäp "ñuùng" vaø "sai", neáu khoâng a higher form of statement. When we attain this chuùng ta seõ khoâng hy voïng gì soáng ñöôïc cuoäc soáng we know Zen. What, then, is an absolute töï do thaät söï. Vaø taâm hoàn chuùng ta nhö cöù ñang affirmative statement? According to The Records gaøo theùt ñeán ñieàu naøy, queân ñi raèng roát roài cuõng of the Transmission of the Lamp (Ch'uan-Teng- khoâng khoù khaên laém ñeå ñaït ñeán söï khaúng ñònh cao Lu), Volume IX: One day, Zen master Pai-chang hôn, maø khoâng coù söï maâu thuaãn phaân bieät giöõa wished to decide who would be the next chief of phuû ñònh vaø khaúng ñònh. Nhôø Thieàn maø söï khaúng Tai-kuei-shan monastery, he called in Hua Lin ñònh cao hôn naøy cuoái cuøng ñöôïc ñaït ñeán qua Chueh and Kuei-shan, two of his chief disciples, phöông tieän laø tònh bình bò ñaù beå döôùi chaân cuûa and producing a pitcher, which a Buddhist monk moät vò Thieàn sö—Affirmation is a way to describe generally carries about him, said to them, "Do not Nirvana as peace, bliss, transcendental wisdom, call it a pitcher but tell me what it is." Hua Lin pure and security. Impermanent, indeed, are all Chueh replied, "It cannot be called a piece of conditioned things. It is their very nature to come wood." Zen master Pai-chang did not consider the into being and then to cease. Having been reply quite to the mark; thereupon another disciple produced, they are stopped. Their cessation brings of his, Kuei-shan, came forward, lightly pushed peace and ease. Cessation also means extinction the pitcher down, and without making any remark of craving and cessation of suffering with a state quietly left the room. Zen master Pai-chang chose of calm. In a positive way, Nirvana also means the Kuei-shan to be the new abbot. Was this upsetting supreme bliss, transcendental wisdom, a pitcher an absolute

affirmation? Zen illumination, and pure radiant consciousness. practitioners should be very careful! You may While to describe Nirvana in a negative repeat this act, but you will not necessarily be description is the most common. Nirvana is regarded as understanding Zen. To those who are deathless, unchanging, imperishable, without end, used to dealing with abstractions and high subjects non-production, extinction of birth, unborn, not this may appear to be quite a trivial matter, for liable to dissolution, uncreated, free from disease, what have they, deep learned philosophers, to do un-aging, freedom from transmigration, utmost, with an insignificant pitcher? How does it concern cessation of pain, and final release. According to those scholars who are absorbed in deep the Wudeng Huiyuan, volume IX, one day, Zen meditation, whether it is called a pitcher or not, master Hsiang-yen entered the hall and addressed whether it is kicked broken, or thrown on the the monks, saying, "Suppose a man climbing up a floor? But to Zen practitioners this act by Zen tree takes hold of a branch by his teeth, and his master Kuei-shan is meaningful. Let us really whole body is thus suspended. His hands are not realize the state of his mind in which he did this holding anything and his feet are off the ground. act, and we have attained our first entrance into Now another man comes along and asks the man the realm of Zen. To speak in the abstract, which in the tree as to the fundamental principle of perhaps will be more acceptable to most people, Buddhism. If the man in the tree does not answer, the idea is to reach a higher affirmation than the he is neglecting the questioner; but if he tries to logical antithesis of assertion and denial. answer he will lose his life; how can he get out of Ordinarily speaking, we, including Zen master this predicament?" While this is put in the form of Hua-lin-chueh, dare not go beyond an antithesis a fable its purport is clearly with two different just because we imagine we cannot. Logic has so forms. If you open your mouth trying to affirm or intimidated us that we shrink and shiver whenever to negate, you are lost. Zen is no more there. But its name is mentioned. The mind made to work,

ever since the awakening of the intellect, under characteristics of ‘satori.’ In Zen. What is the strictest discipline of logical dualism, refuses authoritativeness and final can never be negative. to shake off its imaginary cangue. It has never For negation has no value for our life, it leads us occured to us that it is possible for us to escape nowhere; it is not a power that urges, nor does it this self-imposed intellectual limitation. Indeed, give one a place to rest. Though the satori unless we break through the antithesis of "yes" experience is sometimes expressed in negative and "no" we can never hope to live a real life of terms, it is essentially an affirmative attitude freedom. And the soul has always been crying for towards all things that exist; it accept them as they it, forgetting that it is not after all so very difficult come along regardless of their moral values. to reach a higher form of affirmation, where no Buddhists call this patience (kshanti), or more contradicting distinctions obtain between negation properly ‘acceptance,’ that is, acceptance of things and assertion. It is due to Zen that this higher form in their supra-relative or transcendental aspect of affirmation has finally been reached by means where no dualism of whatever sort avails. Some of a pitcher kicked

broken under the leg of a Zen may say that this is pantheistic. The term, master. however, has a definite philosophic meaning and Khaúng Nhaän: Affirmation—Söï khaúng ñònh—Moät we would not see it used in this cennection. When trong taùm ñaëc taùnh cuûa giaùc ngoä trong Thieàn. so interpreted the Zen experience exposes itself to Nhöõng gì thuoäc töï tri vaø toái haäu thì khoâng bao giôø endless misunderstandings and ''defilements.''Ta- coù theå laø phuû ñònh. Bôûi vì, phuû ñònh chaúng coù giaù Hui says in his letter to Miao-Tsung: “An ancient trò gì ñoái vôùi ñôøi soáng cuûa chuùng ta, noù chaú ng ñöa sage says that the Tao itself does not require chuùng ta ñeán ñaâu heát, noù khoâng phaûi laø moät theá special disciplining, only let it not be defiled. We löïc ñaåy ñi vaø cuõng chaúng keùo döøng laïi. Maëc duø would say to talk about mind or nature is defiling; kinh nghieäm chöùng ngoä ñoâi khi ñöôïc dieãn taû baèng to talk about the unfathomable or the mysterious is nhöõng töø ngöõ phuû ñònh; chính ra, noù laø moät thaùi ñoä defiling; to direct one’s attention to it, to think khaúng ñònh nhaän höôùng ñeán moïi vaät ñang hieän about it, is defiling; to be writing about it thus on höõu; noù chaáp nhaän moïi vaät ñang ñeán, baát chaáp paper with a brush is especially defiling. What nhöõng giaù trò ñaïo ñöùc cuûa chuùng. Caùc nhaø Phaät hoïc then shall we have to do in order to get ourselves goïi ñoù laø “Nhaãn,” nghóa laø chaáp nhaän moïi vaät oriented, and properly apply ourselves to it? The trong khía caïnh tuyeät ñoái vaø sieâu vieät cuûa chuùng, precious vajra sword is right here and its purpose nôi ñoù, chaúng coù daáu veát cuûa nhò bieân gì caû. Ngöôøi is to cut off the head. Do not be concerned with ta coù theå baûo ñaây laø chuû tröông phieám thaàn. Nhöng human questions of right and wrong. All is Zen töø ngöõ naày coù moät yù nghóa trieát hoïc quaù roõ vaø just as it is, and right here you are to apply khoâng thích hôïp ôû ñaây chuùt naøo. Giaûi thích kieåu yourself. Zen is Suchness, a grand affirmation— ñoù, kinh nghieäm cuûa Thieàn bò ñaët vaøo nhöõng ngoä See Taùm Ñaëc Ñieåm Chính Cuûa Ngoä. nhaän vaø ‘oâ nhieãm’ khoâng cuøng. Trong böùc thô göûi Khaúng Troïng: Toân troïng ai hay toân troïng caùi gì cho Ñaïo Toång, Ñaïi Hueä vieát: “Thaùnh xöa noùi raèng ñoù—To respect someone or something. Ñaïo chaúng nhôø tu, maø chæ ñöøng laøm oâ nhieãm.” Duø Khaâm Baùi: To salute respectfully. noùi taâm hay noùi taùnh ñeàu laø oâ nhieãm, noùi huyeàn Khaâm Minh Hoaøng Ñeá: Kimmei (jap)—Hoaøng hay noùi dieäu ñeàu laø oâ nhieãm; toïa Thieàn taäp ñònh laø ñeá Khaâm Minh cuûa Nhaät Baûn. oâ nhieãm; tröôùc yù tö duy laø oâ nhieãm; maø nay vieát Khaâm Phuïc: To admire. noù ra baèng buùt giaáy cuõng laø söï oâ nhieãm ñaëc bieät. Khaâm Sôn Moät Muõi Teân Phaù Ba Coảng: Ch'in- Vaäy thì, chuùng ta phaûi laøm gì ñeå daãn daét chính shan-wen-sui's one Arrowpoint Smashes Three mình vaø öùng hôïp mình vôùi noù? Caùi böûu kieám cuûa Barriers, example 56 of the Pi-Yen-Lu—See kim cöông treo ñoù ñang haêm chaët döùt caùi ñaàu naày. Coâng AÙn Nhaát Phoác Phaù Tam Quan. Ñöøng baän taâm ñeán nhöõng thò phi cuûa nhaân gian. Khaâm Sôn Vaên Thuùy Thieàn Sö: Kinzan-Bansui Taát caû Thieàn laø theá ñoù: vaø ngay ñaây haõy töï öùng (jap)—Ch’in-shan-Weân-sui (Wade-Giles duïng ñi. Thieàn laø Chaân nhö, laø moät khaúng nhaän Chinese)—Qinshan Wensui (Pinyin Chinese)— bao la vaïn höõu—One

of the eight chief Teân cuûa Thieàn sö Khaâm Sôn Vaên Thuùy xuaát hieän

trong thí duï thöù 56 cuûa Bích Nham Luïc. Ngoaøi ra, Tín noùi theá aáy. Xin hoûi Ñöùc Sôn noùi theá naøo?" coøn coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy Ñöùc Sôn noùi: "OÂng thöû noùi laïi xem Thieân trong Truyeàn Ñaêng Luïc, quyeån XVII: Thieàn sö noåi Hoaøng vaø Long Ñaøm noùi theá naøo?" Khaâm Sôn tieáng ñôøi Ñöôøng. OÂng ñeán töø Phöôùc Chaâu. Luùc nhoû vöøa ñònh noùi lieàn bò Ñöùc Sôn ñaùnh ñeán noãi oâng vaøo moät Thieàn vieän ôû Haøng Chaâu tu taäp vôù i Khaâm Sôn phaûi ñi vaøo Dieân Thoï Ñöôøng vaø vieän tröôûng laø Thieàn sö Hoaøn Trung. OÂng laø ñeä töû noùi: "Ñuùng thì ñuùng, nhöng ñaùnh con nhö vaäy vaø ngöôøi keá vò Phaùp cuûa Thieàn sö Ñoäng Sôn laø ñaõ ñi quaù xa roài ñaáy." Nham Ñaàu beøn noùi: Löông Giôùi. Trong Caûnh Ñöùc Truyeàn Ñaêng Luïc, "Neáu oâng noùi kieåu naøy thì oâng chaúng bao giôø ngöôøi ta keå raèng Vaên Thuùy, sau khi ñeán moät ngoâi gaëp ñöôïc Ñöùc Sôn."—One day, Ch’in-Shan chuøa, ñaõ cuøng vôùi Nham Ñaàu Toaøn Khoaùt vaø asked Te-shan, "Tianhuang spoke thus, and Tuyeát Sôn Nghóa Toàn ñi chu du ñeå taàm hoïc vôùi Lung-tan spoke thus. How does the master caùc thieàn sö khaùc. Cuoái cuøng ba ngöôøi ñeán gaëp speak?" Te-shan said, "Why don't you check Ñöùc Sôn Tuyeân Giaùm. Nham Ñaàu vaø Tuyeát Phong out Tianhuang and Lung-tan and see?" Ch’in- trôû thaønh nhöõng hoïc troø xuaát saéc vaø ngöôøi keá vò Shan started to speak when suddenly Te-shan Phaùp cho Ñöùc Sôn. Khaâm Sôn khoân g quen söï khaét hit him. Ch’in-Shan went back to the Long khe quaù möùc cuûa thaày, ñaõ bò thaày ñaùnh troïng Life Hall and said, "Right is right, but hitting thöông phaûi mang ñeán y xaù. Sau ñoù Khaâm Sôn ñeán me is going too far." Yantou said, "If you gaëp vaø ñaït ñöôïc ñaïi giaùc vôùi thieàn sö Ñoâng Sôn. speak like this, you'll never see Te-shan." Khaâm Sôn trôû thaønh vieän tröôûng tu vieän treân nuùi Khaâm Sôn ñeán hoïc vôùi Ñoäng Sôn vaø ñaït ngoä. Khaâm vaøo luùc oâng môùi 27 tuoåi—Zen Master OÂng trôû thaønh phaùp töï cuûa Ñoäng Sôn. Vaøo Ch'in-shan-wen-sui's name appears in example 56 naêm 27 tuoåi Sö ñeán truï ôû nuùi Khaâm, tröôùc hoäi of the Pi-Yen-Lu; however, there is some chuùng, Sö ñaït ñaïi ngoä. Ñoaïn Sö thuaät laïi cho interesting information on him in The Records of chuùng hoäi nghe luùc ban sô tham yeát Ñoäng the Transmission of the Lamp (Ch’uan-Teng-Lu), Sôn: "Ñoäng Sôn hoûi: 'Töø ñaâu tôùi?' Laõo Taêng Volume XVII: Wen-Shui-Ch’in-Shan, a famous ñaùp: 'ÔÛ nuùi Ñaïi Töø ñeán.' Ñoäng Sôn hoûi: 'Coù Ch’an master during the T’ang dynasty. He came thaáy Ñaïi Töø chaêng?' Laõo Taêng ñaùp: 'Thaáy.' from ancient Fuzhou. As a young man he entered Ñoäng Sôn hoûi: 'Thaáy tröôùc saéc hay thaáy sau a Zen monastery in Hangzhou headed by a saéc?' Laõo Taêng noùi: 'Khoâng thaáy tröôùc sau.' teacher named Huanzhong. He was a disciple and Ñoäng Sôn im laëng." Ñoaïn Khaâm Sôn noùi vôùi dharma successor of T’ung-Shan-Liang Chieh. In chuùng hoäi: "Laõo Taêng rôøi Ñoäng Sôn quaù sôùm the Ching-Te-Ch’uan-Teng-Lu, it is reported that neân khoâng hieåu heát yù cuûa ngaøi."—Ch’in-Shan Ch’in-Shan, after already having entered a Ch’an studied under Tung-shan and attained monastery in his early years, went on pilgrimage realization. He became Tung-shan's Dharma with Yen-T’ou Ch’uan-Huo and Hsueh-Feng-I- heir. At the age of twenty-seven, Ch’in-Shan Ts’un to

seek out various Ch’an masters. At last traveled to to Mt. Ch'in. There, in front of the the three of them came to Te-Shan-Hsuan-Chieh. entire congregation, he realized great While Yen-T’ou and Hsueh-Feng became enlightenment. He then told the congregation outstanding students and dharma successors of Te- about his initial meeting with Tung-shan: Shan, Ch’in-Shan could not get used to master Te- "Tung-shan asked me, 'Where have you come Shan’s extremely strict style of training. After the from?' I said, 'From Mt. Dazi (Great master had beaten him so hard that he had to be Compassion).' Tung-shan said, 'Did you see taken sick to bed, Ch’in Shan left and went to Great Compassion?' I said, 'I saw it.' Tung- master Tung-Shan, under whom he also at last shan said, 'Did you see it before form? Or did experienced enlightenment. Ch’in-Shan is said to you see it after form?' I said, 'I saw neither have become abbot of the monastery on Mount before nor after form.' Tung-shan was silent." Ch’in at the age of twenty-seven. Ch’in-Shan then said to the congregation at Moät hoâm, Khaâm Sôn hoûi Ñöùc Sôn: "Thieân Mount Ch'in, "I left the master too soon. I had Hoaøng Ñaïo Ngoä noùi theá aáy. Long Ñaøm Suøng not yet fully realized Tung-shan's meaning."

Moät vò Taêng hoûi: "Taát caû chö Phaät vaø Phaät water wheel. Ch’in-Shan said, "Lucky, I've phaùp ñeàu töø kinh naøy maø ra. Theá naøo laø kinh already turned the wheel. So why are you naøy?" Khaâm Sôn noùi: "Thöôøng chuyeån." Vò doing that?" The monk got off the wheel and Taêng laïi hoûi: "Thoùi nhaø cuûa Hoøa Thöôïng laø said, "What if you hadn't turned it?" Ch’in- theá naøo?" Khaâm Sôn noùi: "Hoäp höông vieàn Shan said, "If not, then what good would baïc. Khi gioù thoåi thì caû con ñöôøng ñeàu thôm Ch’in-Shan's eye be for anyone?" The monk ngaït ngaøo."—A monk asked, "All of the said, "What is the master's eye?" Ch’in-Shan Buddhas and all of the Buddhadharmas come pointed at his own eyebrows. The monk said, forth from this sutra. What is this sutra?" "How can the master act like this?" Ch’in- Ch’in-Shan said, "Forever turning." The monk Shan said, "It's what I do. It's not what you do! asked, "What is the style of the master's It's not what you do!" The monk was silent. house?" Ch’in-Shan said, "A silver Ch’in-Shan said, "If you enter battle without embroidered fragrant sachet. When the wind valor, you'll lose morale at the first blows the entire road is filled with fragrance." engagement." After a long pause, Ch’in-Shan Moät hoâm, Khaâm Sôn, Nham Ñaàu vaø Tuyeát asked the monk, "Do you understand?" The Phong ñang ngoài thì Ñoäng Sôn mang traø ñeán. monk said, "I don't understand." Ch’in-Shan Khaâm Sôn vaãn ngoài nhaém maét laïi. Ñoäng Sôn said, "Ch’in-Shan will only do half of it for noùi: "OÂng ñi ñaâu vaäy?" Khaâm Sôn noùi: "Con you." ñang vaøo ñònh." Ñoäng Sôn noùi: "Ñònh khoâng Khaâm Sôn, Nham Ñaàu vaø Tuyeát Phong qua coù cöûa, laøm sao oâng vaøo ñöôïc?"—One day, Giang Taây, ñeán moät tieäm traø. Sö noùi: "Neáu Ch’in-Shan, Yantou and Hsueh-feng were khoâng bieát chuyeån thaân thoâng khí thì hoâm nay sitting together and Tung-shan brought some chaúng ñöôïc uoáng traø." Nham Ñaàu noùi: "Neáu tea. Ch’in-Shan closed his eyes. Tung-shan nhö theá, thì ta ñaây khoâng ñöôïc uoáng." Tuyeát said, "Where have you gone?" Ch’in-Shan Phong noùi: "Ta ñaây cuõng nhö theá." Khaâm Sôn said, "I've entered samadhi." Tung-shan said, noùi: "Caû hai laõo Haùn ñeàu khoâng bieát lôøi

leõ." "Samadhi has no gate, so how have you Nham Ñaàu noùi: "Lôøi leõ ôû ñaâu?" Khaâm Sôn entered it?" noùi: "Con quaï trong bò vaûi tuy soáng maø cuõng Moät hoâm, Khaâm Sôn ñi vaøo phoøng taém thaáy vò nhö cheát." Nham Ñaàu noùi: "Ruùt lui thoâi! Ruùt Taêng ñaïp baùnh xe nöôùc. Vò Taêng thaáy Sö lieàn lui thoâi!" Khaâm Sôn noùi: "Huynh Toaøn Khoaùt böôùc xuoáng baùnh xe chaøo hoûi. Sö noùi: "May thì khoâng noùi tôùi, coøn huynh Nghóa Toàn thì theá maø thong dong töï taïi nhö theá, caàn gì phaûi chaøo naøo?" Tuyeát Phong laáy tay veõ moät voøng troøn. hoûi nhö vaäy." Vò Taêng noùi: "Khoâng nhö theá thì Khaâm Sôn noùi: "Khoâng ñöôïc, khoâng hoûi." laøm sao ñöôïc." Khaâm Sôn noùi: "Neáu khoâng Nham Ñaàu cöôøi vaø noùi: "Xa quaù thoâi!" Khaâm nhö theá thì con maét cuûa Khaâm Sôn laøm gì Sôn noùi: "Ngöôøi coù mieäng maø khoâng theå uoáng ñöôïc cho moïi ngöôøi ñaây." Vò Taêng hoûi: "Theá ñöôïc traø nhieàu laém ñaáy." Caû Nham Ñaàu laãn naøo laø maét cuûa Sö?" Khaâm Sôn laáy tay chæ Tuyeát Phong ñeàu im laëng—Ch'in-Shan, vaøo loâng maøy. Vò Taêng noùi: "Sao Hoøa Thöôïng Yantou, and Hsueh-feng were once passing laïi haønh xöû nhö theá?" Khaâm Sôn noùi: "Ñuùng, through Jiangxi, where they stopped at a ñuùng, vì ta nhö theá. Ñoù khoâng phaûi laø vieäc cuûa teahouse. Ch'in-Shan said, "Anyone who can't oâng! Ñoù khoâng phaûi laø vieäc cuûa oâng!" Vò turn with penetrating spirit doesn't get tea." Taêng khoâng lôøi ñoái ñaùp. Khaâm Sôn noùi: "Neáu Yantou said, "In that case, I cenrtainly won't oâng ra traän maø khoâng coù coâng traän gì, töùc laø get tea." Hsueh-feng said, "The same with oâng thua ngay töø ñaàu." Khaâm Sôn im laëng moät me." Ch'in-Shan said, "You two fellows don't hoài laâu roài noùi: "OÂng laõnh hoäi khoâng?" Vò recognize the words right here." Yantou said, Taêng ñaùp: "Con khoâng laõnh hoäi." Khaâm Sôn "The words where?" Ch'in-Shan said, noùi: "Khaâm Sôn ta ñaõ vì oâng maø gaùnh phaân "Although the crow inside the bag is alive, it's nöûa roài."—One day, Ch'in-Shan went into the like it was dead." Yantou said, "Retreat! bathhouse. A monk there was turning the Retreat!" Ch'in-Shan said, "Elder borther Huo

is dismissed. What will Duke Cun do?" Khaâm Tyø Laïp: Teân cuûa moät ñoâ thò coå cuûa xöù Ban Hsueh-feng used his hand to draw a circle. Xaø La thuoäc AÁn Ñoä—Name of an Indian ancient Ch'in-Shan said, "No gaining, no asking." city of Pancala—See Kamilya. Yantou laughed and said, "Too far." Ch'in- Khaån: Coät chaët laïi: To tight, to bind tight—Khaån Shan said, "Some mouths don't get any, but caáp: Urgent. there are many who are drinking tea." Yantou Khaån Chuùc Ca: Kimsuka (skt)—Chaân Thuùc Ca— and Hsueh-feng were silent. Kieân Thuùc Ca—Teân cuûa moät loaïi ñaù quyù (baùu vaät) Trong khi noùi chuyeän vôùi Taêng chuùng, Khaâm maøu hoàng ngoïc: Name of a ruby-coloured Sôn ñöa naém tay leân vaø noùi: "Neáu laõo Taêng precious stone—Teân cuûa moät loaïi caây ôû vuøng baéc xoøe ra thì naêm ngoùn phaân chia daøi ngaén. Neáu AÁn Ñoä: Name of a tree in northern India. nhö laõo Taêng naém baøn tay laïi thì khoâng coøn Khaån Na La: Kinnara (skt)—Khaån Ñaø La—Khaån phaân chia daøi ngaén. Maáy oâng noùi xem Khaâm Naïi La—Khaån Naïi Laïc—Moät boä chuùng trong Sôn naøy coù noùi thaáu hay khoâng?" Moät vò Taêng Thieân Long Baùt Boä, laø moät loaïi chuùng sanh coù taøi böôùc ra vaø ñöa

naém tay leân. Khaâm Sôn noùi: taáu nhaïc ôû coõi trôøi coù mình ngöôøi ñaàu thuù. Chuùng "Neáu maø nhö theá, thì oâng chæ laø moät gaõ khoâng ñöôïc dieãn taû laø nhaân phi nhaân, moät chuùng sanh coù mieäng thoâi."—While speaking to some töông töï nhö con ngöôøi, nhöng khoâng phaûi laø con monks, Ch'in-Shan raised his fist straight up ngöôøi. Con gioáng ñöïc coù taøi ca haùt, trong khi con and said, "I open my fist and the five fingers gioáng caùi coù taøi nhaûy muùa—Kinnara, one of the are separated. And if I now close my fist then devas, nagas and others of the eight groups, a kind there is nothing that surpasses it. Now tell me, of mystical celestial musicians of Kuvera or does Ch'in-Shan have penetrating talk or heavenly beings with human bodies and animal not?" The monk came forward and raised his (horses') heads. They are described as "men yet fist. Ch'in-Shan said, "If that's it, then it's just not men," a being resembling to a human being, a mouthless fellow." but not a human being. The males sing, and the Coù moät vò Taêng hoûi: "Con khoâng quen thuoäc females dance. vôùi loái tieáp ngöôøi cuûa Hoøa Thöôïng." Khaâm Khaån Na La ÖÙng Thaân: The body of Kinnaras— Sôn noùi: "Neáu ta tieáp ngöôøi, thì moãi ngöôøi Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc maáy oâng ñeàu ñi heát!" Moät vò Taêng noùi vôùi Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà vieäc Khaâm Sôn: "Rieâng tham yeát vôùi Sö, Sö cuõng öùng thaân laøm Khaån Na La noùi phaùp, khieán cho neân thoå loä ra heát Toâng phong." Khaâm Sôn noùi: chuùng sanh ñöôïc thaønh töïu—According to The "Neáu oâng ñeán rieâng, laõo Taêng seõ thoå loä." Vò Surangama Sutra, book Six, Avalokitesvara Taêng noùi: "Xin thænh Sö!" Khaâm Sôn lieàn Bodhisattva vowed in front of the Buddha about ñaùnh, vò Taêng khoâng lôøi ñoái ñaùp. Khaâm Sôn his appearance as a Kinnara before sentient noùi: "OÂm goác caây ngaõ maø ñôïi ñeå baét thoû, chæ beings and speak Dharma for them, enabling uoång duïng taâm thaàn maø thoâi."—A monk said, them to accomplish their wish—See Tam Thaäp "I'm not familiar with how the master receives Nhò ÖÙng Thaân. people." Ch'in-Shan said, "If I receive people, Khaån Na La Vöông: King of Kinnara—See Khaån then each and every one of you go!" The Na La. monk said to Ch'in-Shan, "It's something Khaån Thieát Chí Thaønh: In extreme earnestness. special about meeting with you, Master, that Khaån Tieáu Thaûo Haøi: Haõy mau buoäc laïi giaøy coû. causes one to vomit up the doctrinal wind of Trong thieàn, töø naày khuyeân thieàn sinh neân tieáp tuïc our school." Ch'in-Shan said, "If you come in haønh cöôùc tham hoïc ñeå caàu ngoä ñaïo—Fasten the some special way, I'll have to vomit." The shoe-lace quickly! In Zen, the term is used to monk said, "Please do." Ch'in-Shan hit him. advise practitioners to continue wandering to seek The monk was silent. Ch'in-Shan said, for instructions until attaining enlightenment. "Trying to catch a rabbit by waiting for it to Khaån Yeát La Boà Taùt: Kinkara (skt)—See Caêng run into a stump. You're wasting your mind." Yeát La (4).

Khaån Yeát La Ñoàng Töû: Khaån Yeát La Boà Taùt— trò xaõ hoäi quan troïng khi chuùng ñöôïc hieåu ñuùng See Caêng Yeát La (4). nghóa, vaø caùi ñöôïc nhaán maïnh nhaát trong ñôøi soáng Khaát Caùi: To beg. cuûa moät vò Thieàn Taêng chính laø yù nghóa xaõ hoäi Khaát Nhaõn Baø La Moân: Trong tieàn kieáp, coù vò Baø naøy, chöù

khoâng nhaát thieát laø taàm quan troïng veà La Moân ñeán xin maét cuûa ngaøi Xaù Lôïi Phaát, roài boû kinh teá cuûa noù. Vì neáu caàn phaûi töï nuoâi soáng baèng xuoáng ñaát chaø ñaïp laø cho Xaù Lôïi Phaát thoái taâm nhöõng phöông tieän khaùc, nhöõng ngöôøi coù traùch khoâng theå trôû thaønh Boà Taùt trong kieáp keá tieáp—nhieäm trong thieàn vieän haún ñaõ tìm ra caùch giaûi The Brahman who begged one of Sariputra's eye quyeát roài. Nhöng döïa vaøo giaù trò giaùo duïc cuûa noù, in a former incarnation, the trampled on it, causing vieäc khaát thöïc ñaõ ñöôïc choïn laø phöông phaùp caên Sariputra to give up his efforts to become a baûn ñeå caùc thieàn sinh töï nuoâi soáng baûn thaân. Vaøo Bodhisattva one more life time. nhöõng ngaøy nhaát ñònh naøo ñoù, taát caû caùc Thieàn Khaát Só: Dandka (p)—Dandi (skt)—A Bhiksu—A Taêng ñeàu ra ngoaøi xeáp thaønh moät haøng daøi, vöøa ñi mendicant scholar—Vò tyø kheo ñaõ xuaát gia, thoï cuï moät caùch chaäm raûi treân ñöôøng phoá, vöøa keâu "hoâ." tuùc giôùi, vaø soáng vaøo söï cuùng döôøng qua khaát thöïc Moãi vò Taêng ñeàu oâm moät chieác bình baùt ñeå ñöïng haøng ngaøy—A religious mendicant, an alm man, tieàn hay gaïo ñöôïc cuùng döôøng. Khi ñöôïc cuùng one who has left home, been fully ordained, and döôøng, vò Taêng caûm taï baèng moät baøi tuïng ngaén. depends on alms for a living. Tuy nhieân, caùc vò Taêng naøy thöôøng ñi thaønh töøng Khaát Só Tyø Kheo: Religious mendicant. nhoùm khoaûng boán hay naêm vò. Hoï ñeàu ñoäi noùn Khaát Thöïc: Paindapatika (skt)—Takuhatsu roäng vaø saâu khieán hoï chæ nhìn ñöôïc khoaûng chöøng (jap)—Begging alms—Going for alms— moät thöôùc röôõi tröôùc maët. Hoï khoâng theå ñeå yù ngay Mendicancy—Religious mendicancy—Nghóa caû khuoân maët cuûa vò thí chuû ngöôøi boû tieàn vaøo baùt, chung cuûa Khaát Thöïc—General meanings of ñieàu naøy ñöôïc laøm moät caùch coá yù. Ngöôøi cho Mendicancy: Khaát thöïc cuûa Taêng nhaân. Nghóa ñen khoâng caàn bieát ngöôøi xin laø ai, ngöôøi xin cuõng coù nghóa laø "caàm baùt." Moãi buoåi saùng chö Taêng Ni khoâng caàn nhìn thaáy xem ngöôøi cho laø ai. Haønh vi ñi ra ngoaøi khaát thöïc töø nhöõng thí chuû trong vuøng. boá thí phaûi ñöôïc thöïc hieän hoaøn toaøn vöôït ra ngoaøi Chö Taêng Ni baét buoäc phaûi nhaän baát cöù thöù gì maø nhöõng lieân heä caù nhaân. Khi coù söï lieân heä caù nhaân, Phaät töû taïi gia ñeå vaøo baùt cuûa hoï; vaø hoï bò caám vieäc khaát thöïc thöôøng bò maát ñi yù nghóa tinh thaà n khoâng ñöôïc ñoøi hoûi nhöõng thöùc aên ñaëc bieät. Hoï trôû cuûa noù. Noù chæ laø moät haønh ñoäng thieân vò, nghóa laø, veà töï vieän tröôùc giôø ngoï ñeå duøng nhöõng thöùc aên moät maët noù taïo ra caûm giaùc töï toân cuûa ngöôøi boá maø hoï ñaõ xin ñöôïc. Coù nhieàu hình thöùc khaát thöïc, thí, vaø maët khaùc noù laøm naåy sinh yù thöùc leä thuoäc nhöng caùc vò sö trong caùc tònh xaù cuûa heä phaùi Taêng maát phaåm giaù cuûa ngöôøi nhaän boá thí—To beg for Giaø Khaát Só thöôøng ñi thaønh nhoùm töø 10 ñeán 15 vò, food. Literally "holding the bowl." Each morning, ñi thaät chaäm, chaân khoâng, vaø ñi töøng böôùc moät monks and nuns go out to beg for food from lay xuyeân qua phoá thò, caùc ngaøi thöôøng nhìn xuoáng ñaá t people living in the vicinity. Monks and nuns are vaø khoâng noùi chuyeän. Khaát thöïc laø soáng ñuùng theo required to accept whatever type of food lay chaùnh maïng cuûa moät nhaø sö, ngöôïc laïi vôùi

nhöõng people put into their bowls; they are strictly vò sö maø coøn ñi laøm thì goïi laø soáng theo taø maïng. forbidden to request special foods. They return to Ngoaøi ra khaát thöïc coøn taïo cho chö Taêng phaåm the monastery before the noon hour to consume chaát khieâm cung töø toán, cuõng nhö khoâng trau tria the food they collected in the morning. There are cuoäc soáng. Theo Thieàn sö D.T. Suzuki trong quyeån many forms of mendicancy, but monks in "Söï Huaán Luyeän cuûa moät Thieàn Taêng Phaät Giaùo," monasteries of Sangha Bhiksu Sect usually do it in ôû Nhaät Baûn, trong khi khoâng coù gì ñeå nghi ngôø group of ten or fifteen. As they walk very slowly raèng phöông tieän chính ñeå hoã trôï thieàn ñöôøng laø (bare-footed and step by step) through the streets ñôøi soáng khaát thöïc, nhö thôøi xöa cuûa ñöùc Phaät, of a town, face down, without speaking. khaát thöïc, ngoaøi giaù trò kinh teá cuûa noù, coøn coù hai Mendicancy is the right livelihood of a monk. To nghóa veà luaân lyù: moät laø ñeå daïy cho ngöôøi ñi khaát work for a living is an improper life. In addition, thöïc söï khieâm cung vaø hai laø ñeå cho ngöôøi boá thí mendicancy keeps a monk humble, and frees him ñöôïc phöôùc ñöùc cuûa söï töï xaû boû. Caû hai ñeàu coù giaù from cares of life. According to Zen master

Daisetz Teitaro Suzuki in "The Training of the Khaát Thöïc Quaù Duyeân: Along the way to beg for Zen Buddhist Monk (p.23)," in Japan, while there food to create opportunities to convert the people. is no doubt that the chief means of supporting the Khaát Thöïc Töù Phaân: Boán phaàn khaát thöïc: cho Zendo life is begging, as was in the ancient days baïn ñoàng tu, cho keû ngheøo naøn, cho ma ñoùi, vaø cho of the Buddha, begging has, besides its economic mình—The four division of the mendicant's dole: value, a twofold moral signification: the one is to to provide for fellow religionists, the poor, the teach the beggarhumility and the other is to make hungry spirits and self. the donor accumulate the merit of self-denial. Khaát Vuõ: Caàu Möa—To pray for rain. Both have great social value when they are Khaáu: Khaáu Ñòch—Khaáu kích—Khaáu kyû—Baøn understood in their proper bearings, and what is luaän—To discuss. most strongly emphasised in the Zen monk's life is Khaáu Baêng Coå Phaät (844-928): Teân cuûa moät vò this social meaning, and not necessarily its danh Taêng Trung Hoa vaøo thôøi Nguõ Ñaïi (907- economic importance. For if it were necessary to 960)—Name of a Chinese famous monk of the support themselves by some other means, the Vinaya Sect, who lived in the Wu-tai Dynasty in monastery authorities would soon have found the China. way for it. But on account of its educative value Khaáu Ñaàu: To bow down to the ground. begging has selected for the monks to be the chief Khaáu Ñòch: 1) Baøn luaän: To discuss; 2) Hoûi han: method of maintaining themselves physically. On To ask after, to inquire after. certain days the Zen monks all go out forming a Khaáu Giaûm: To diminish—To deduct. long line and walk slowly in the streets, crying Khaáu Kích: Hoûi vaën—To cross examine—To "Ho." Each of them carries a bowl, in which he cross-question. receives money or rice. The offering is thanked Khaáu Kyû: Vaën hoûi chính mình—To cross- for with a short recitation. Generally, however, the examine oneself—To cross-question oneself. monks go out in a small company of four or five. Khaáu Phaùt: Hoûi vaën—To cross

examine—To They all wear deep broad hats which permit the cross-question. wearer to see only three or four feet ahead. They Khaáu Quan Kích Tieát: Goõ cöûa ñaùnh xeânh, yù nhaéc cannot even notice the face of the donor who may nhôû haønh giaû vöôït qua choã hieåm yeáu khoù khaên ñeå drop a cent in their bowl. This is purposely done. chöùng ngoä—The term is used to remind The donor is not to know who the beggar is, nor practitioners to try to overcome difficulties to does the beggar observe who the donor is. The attain realization of Zen. deed of charity is to be practiced altogether free Khaáu Taï: To bow one's thanks to someone. from personal relationships. When the latter are Khaáu Tham: Ñeán chaøo ñeå xin chæ giaùo—To come present, the deed is apt to lose its spiritual sense. to greet and to beg for instructions. It is just an act of favoritism, that is, it harbors in it Khaåu: Mukkha (p)—Mukha (skt)—Mouth (the on the one side the feeling of personal superiority organ of speech). and on the other the degrading consciousness of Khaåu AÙc Haïnh: Vaci-duccaritam (p)—Wrong subserviency. conduct in speech—See Khaåu AÙc Nghieäp. Khaát Thöïc Bình Ñaúng: The impartiality of alms- Khaåu AÙc Nghieäp: Vaci-duccaritam (p)—Wrong begging. conduct in speech—AÙc nghieäp gaây ra bôûi khaåu: Khaát Thöïc Ñaàu Ñaø: Vò tu khoå haïnh chæ aên ñoà noùi doái, noùi löôõi hai chieàu, noùi lôøi ñoäc aùc vaø noùi lôøi khaát thöïc, chöù khoâng nhaän ñoà aên cuûa ngöôøi khaùc voâ nghóa—Evil caused by words: lying, môøi, moät trong 12 haïnh tu ñaàu ñaø nhaèm giuùp haønh slandering, harsh speech and vain talk. giaû thanh tònh thaân taâm vaø giaûi thoaùt khoûi tham Khaåu An Laïc Haïnh: Pleasant practice of the duïc veà aên uoáng, aùo quaàn, nôi ôû —To eat only food mouth of a Bodhisattva—Haïnh an laïc nôi khaåu begged, one of the twelve ascetic practices help hay an laïc baèng nhöõng thieän nghieäp cuûa khaåu. practitioners purify the body and mind and free Theo Kinh Phaùp Hoa, Ñöùc Phaät daïy moät vò Boà Taùt from the desire of food, clothing and shelter—See neân thöïc haønh haïnh an laïc nôi khaåu nhö sau: "Thöù Thaäp Nhò Haïnh Ñaàu Ñaø.

nhaát, moät vò Boà Taùt khoâng öa noùi loãi cuûa ngöôøi characteristics of a good monk. The other two khaùc hay cuûa caùc kinh; thöù hai, vò aáy khoâng khinh wonderful conducts are control the mind and thöôøng nhöõng ngöôøi thuyeát giaûng khaùc; thöù ba, vò control the body—See Tam Dieäu Haïnh. aáy khoâng noùi chuyeän phaûi quaáy, toát xaáu, öu ñieåm Khaåu Ñaàu Thieàn: Ñaây laø phöông phaùp buoâng xaû hay khuyeát ñieåm cuûa ngöôøi khaùc, khoâng neâu teân hôn laø thieàn, haønh giaû tuøy thuoäc vaøo söï höôùng daãn cuûa baát cöù chö Thanh vaên hay Duyeân giaùc, vaø cuûa ngöôøi khaùc chöù khoâng coù khaû naêng töï vaøo cuõng khoâng loan truyeàn loãi laàm cuûa hoï; thöù tö, thieàn—Mouth meditation is a mode of relaxation cuõng vaäy, vò aáy khoâng ca ngôïi ñöùc haïnh cuûa hoï vaø rather than meditation, in which cultivator cuõng khoâng sanh loøng ganh tî. Neáu vò aáy giöõ ñöôïc depends on the leading of others, inability to enter caùi taâm hoan hyû vaø roäng môû theo caùch nhö theá thì into personal meditation. nhöõng ngöôøi nghe giaùo lyù seõ khoâng phaûn ñoái. Vôùi Khaåu Hoøa: Harmony of mouths or voices—nhöõng ai ñaët ra nhöõng caâu hoûi khoù khaên, vò aáy Unanimous approval. khoâng

bao giôø duøng phaùp Tieåu Thöøa maø chæ duøng Khaåu Khí: Manner of speaking—Personality— giaùo phaùp Ñaïi Thöøa ñeå traû lôøi, khieán cho hoï coù theå Tone. ñaït ñöôïc trí hueä toaøn haûo.”—To attain a happy Khaåu Khieáu: Caùi mieäng—Mouth. contentment by the words of the mouth. According Khaåu Luaân: The wheel of the mouth—Wheel of to the Lotus Sutra, the Buddha gave instructions to speech—Baùnh xe lôøi noùi—Baùnh xe chaùnh phaùp all Bodhisattvas on Pleasant practice of the mouth hay nhöõng lôøi giaùo huaán cuûa Ñöùc Phaät truyeàn ñi as follows: “First, a Bodhisattva takes no pleasure khaép nôi phaù tan phieàn naõo—The wheel of true in telling of the errors of other people or of the teaching. Buddha’s teaching rolling on sutras; second, he does not despite other everywhere, like a chariot-wheel, destroying preachers; third, he does not speak of the good misery. and evil, the merits and demerits of other people, Khaåu Löïc: Löïc cuûa lôøi noùi—Voice power. nor does he single out any Sravakas or Pratyeka- Khaåu Maät: Vagguhya (skt)—Khaåu maät laø moät buddhas by name, nor does he broadcast their trong tam maät (thaân, khaåu, yù) —The mystic of the errors and sins; fourth, in the same way, he do not mouth (secret or magical words), one of the three praise their virtues, nor does he beget a jealous mystics. The other two are the mystic of the body mind. If he maintains a cheerful and open mind in and the mystic of the mind—See Tam Maät. this way, those who hear the teaching will offer Khaåu Maät Phuùc Kieám: Mieäng ngoït nhö maät maø him no opposition. To those who ask difficult buïng thì beùn nhö göôm, duï cho xaáu xa—A questions, he does not answer with the law of the honeyed mouth but a sword in the belly, i.e., small vehicle but only with the Great vehicle, and malignant or showing intense ill-will. he explains the Law to them so that they may Khaåu Nghieäp: Vaca-kamman (p)—Vaci-kamma obtain perfect knowledge.”—See Töù An Laïc (p)—Vaca-karman (skt)—The work of the Haønh. mouth—Karma of the mouth (talk, speech)—An Khaåu AÁn: The mouth sign. act performed by speech—Verbal action—Nghieäp Khaåu Ba Ba: Khaåu Töû Ba Ba—AÊn noùi hueânh gaây ra bôûi khaåu hay lôøi noùi. Khaåu nghieäp laø moät hoang, khoe khoang nhöõng ñieàu chöa bao giôø thöïc trong tam nghieäp. Hai nghieäp coøn laïi laø thaân hieän ñöôïc—To brag about what has never been nghieäp vaø yù nghieäp—Karma caused by the mouth achieved. or speech. Karma of the mouth is one of the three Khaåu Bieän Thieät Ñoan: Bieän luaän kheùo leùo—To karmas. The other two are karma of the body and be skilful with one's reasoning—To reason of the mind. skilfully. (I) Nghóa cuûa khaåu nghieäp—The meanings of Khaåu Dieäu Haïnh: Mukha-sucarita (skt)—Keàm Karma of the mouth: Nghieäp nôi mieäng, moät thuùc nôi khaåu, moät trong ba phaåm chaát cuûa moät trong ba nghieäp. Hai nghieäp kia laø thaân taêng só. Hai phaåm chaát kia laø yù dieäu haïnh vaø thaân nghieäp vaø yù nghieäp. Theo lôøi Phaät daïy thì caùi dieäu haïnh—Wonderful conduct of the mouth— quaû baùo cuûa khaåu nghieäp coøn nhieàu hôn quaû Control one's mouth, one of the three baùo cuûa thaân nghieäp vaø yù nghieäp, vì yù ñaõ khôûi

leân nhöng chöa baøy ra ngoaøi, chöù coøn lôøi vöøa hatred and revenge; it is the karmic buoâng ra thì lieàn ñöôïc nghe bieát ngay. Duøng retribution of of the Avichi

Hell; it is also the thaân laøm aùc coøn coù khi bò ngaên caûn, chæ sôï caùi great burning oven destroying all of one's mieäng môû ra buoâng lôøi voïng ngöõ. YÙ vöøa khôûi virtues and merits. Therefore, ancients always aùc, thaân chöa haønh ñoäng trôï aùc, maø mieäng ñaõ reminded people: “Diseases are from the thoát ngay ra lôøi hung aùc roài. Caùi thaân chöa mouth, and calamities are also from the gieát haïi ngöôøi maø mieäng ñaõ thoát ra lôøi haêm mouth.” If wickedness is spoken, then one doïa. YÙ vöøa muoán chöôûi ruûa hay huûy baùng, will suffer unwholesome karmic retributions; thaân chöa loä baøy ra haønh ñoäng cöû chæ hung if goodness is spoken, then one will reap the haêng thì caùi mieäng ñaõ thoát ra lôøi nguyeàn ruûa, wholesome karmic retributions. If you praise doïa naït roài. Mieäng chính laø cöûa ngoõ cuûa taát caû others, you shall be praised. If you insult oaùn hoïa, laø toäi baùo nôi choán a tyø ñòa nguïc, laø others, you shall be insulted. It’s natural that loø thieâu to lôùn ñoát chaùy heát bao nhieâu coâng what you sow is what you reap. We should ñöùc. Chính vì theá maø coå nhaân thöôøng khuyeân always remember that the “theory of karmic ñôøi raèng: “Beänh tuøng khaåu nhaäp, hoïa tuøng retributions” is flawless, and then khaåu xuaát,” hay beänh cuõng töø nôi cöûa mieäng courageously take responsibility by maø hoïa cuõng töø nôi cöûa mieäng. Noùi lôøi aùc, aét cultivating so karmic transgressions will be seõ bò aùc baùo; noùi lôøi thieän, aét seõ ñöôïc thieän eliminated gradually, and never blame baùo. Neáu baïn noùi toát ngöôøi,baïn seõ ñöôïc ngöôøi Heaven nor blaming others. noùi toát; neáu baïn phæ baùng maï lî ngöôøi, baïn seõ (II) Coå ñöùc vaø Thaùnh nhaân coù daïy veà chín loaïi bò ngöôøi phæ baùng maï lî, ñoù laø leõ taát nhieân, nghieäp baùo cuûa khaåu nghieäp nhö sau: Thöù nhaân naøo quaû naáy. Chuùng ta phaûi luoân nhôù nhaát laø mieäng nieäm hoàng danh chö Phaät cuõng raèng “nhaân quaû baùo öùng khoâng sai,” maø töø ñoù nhö nhaû ra chaâu ngoïc, seõ quaû baùo sanh veà coõi can ñaûm nhaän traùch nhieäm söûa sai nhöõng vieäc Trôøi hay coõi Tònh Ñoä cuûa chö Phaät. Thöù nhì laø mình laøm baèng caùch tu taäp haà u töø töø tieâu tröø mieäng noùi ra lôøi laønh cuõng nhö phun ra muøi nghieäp toäi, chôù ñöøng bao giôø traùch trôøi oaùn höông thôm, aét seõ ñöôïc quaû baùo mình cuõng ngöôøi—One of the three karma. The others ñöôïc ngöôøi noùi toát laønh nhö vaäy. Thöù ba laø are karma of the body (thaân nghieäp) and mieäng noùi ra lôøi giaùo hoùa ñuùng theo chaùnh karma of thought (yù nghieäp). According to the phaùp, cuõng nhö phoùng ra haøo quang aùnh saùng Buddha’s teachings, the karmic consequences phaù tröø ñöôïc caùi meâ toái cho ngöôøi vaø cho of speech karma are much greater than the mình. Thöù tö laø mieäng noùi ra lôøi thaønh thaät karmic consequences of the mind and the cuõng nhö caáp cho ngöôøi laïnh luïa toát cho hoï body karma because when thoughts arise, ñöôïc aám aùp thoaûi maùi. Thöù naêm laø mieäng noùi they are not yet apparent to everyone; ra lôøi voâ ích cuõng nhö nhai nhai maït cöa, phí however, as soon as words are spoken, they söùc chöù khoâng ích lôïi gì cho mình cho ngöôøi. will be heard immediately. Using the body to Noùi caùch khaùc, caùi gì khoâng hay khoâng toát cho commit evil can sometimes be impeded. The ngöôøi, toát hôn laø ñöøng noùi. Thöù saùu laø mieäng thing that should be feared is false words that noùi ra lôøi doái traù,

cuõng nhö laáy giaáy che mieäng come out of a mouth. As soon as a wicked gieáng, aét seõ laøm haïi ngöôøi ñi ñöôøng, böôùc laàm thought arises, the body has not supported the maø teù xuoáng. Thöù baûy laø mieäng noùi ra caùc lôøi evil thought, but the speech had already treâu côït baát nhaõ, cuõng nhö caàm göôm ñao quô blurted out vicious slanders. The body hasn't muùa loaïn xaõ nôi keû chôï, theá naøo cuõng coù time to kill, but the mind already made the ngöôøi bò quô truùng. Thöù taùm laø mieäng noùi ra threats, the mind just wanted to insult, belittle, lôøi ñoäc aùc cuõng nhö phun ra hôi thuùi, aét seõ bò or ridicule someone, the body has not carried quaû baùo mình cuõng seõ bò xaáu aùc y nhö caùc out any drastic actions, but the speech is ñieàu maø mình ñaõ thoát ra ñeå laøm toån haïi ngöôøi already rampant in its malicious verbal abuse, vaäy. Thöù chín laø mieäng noùi ra caùc lôøi dô daày etc. The mouth is the gate and door to all baån thæu cuõng nhö phun ra doøi töûa, aét seõ bò quaû

baùo chòu khoå nôi hai ñöôøng aùc ñaïo laø ñòa nguïc töï haïi, coù theå ñöa ñeán haïi ngöôøi, coù theå ñöa vaø suùc sanh—Ancients and Saintly beings ñeán haïi caû hai; thôøi khaåu nghieäp naày laø baát have taught about nine kinds of karma of the thieän, ñöa ñeán ñau khoå, ñem ñeán quaû baùo ñau mouth as follows: First, mouth chanting khoå."—Rahula, when you wish to do an Buddha Recitation or any Buddha is like action with the speech, you should reflect excreting precious jewels and gemstones and upon that same action by speech thus: will have the consequence of being born in "Would this action that I wish to do with the Heaven or the Buddhas' Purelands. Second, speech lead to my own affliction, or to the mouth speaking good and wholesomely is like affliction of others, or to the affliction of both? praying exquisite fragrances and one will Is it an unwholesome action by speech with attain all that was said to people. Third, mouth painful consequences, with painful results?" encouraging, teaching, and aiding people is a) Naøy La Haàu La, neáu trong khi phaûn tænh, oâng like emitting beautiful lights, destroying the bieát:"Khaåu nghieäp naày ta muoán laøm. Khaåu false and ignorant speech and dark minds for nghieäp naày cuûa ta coù theå ñöa ñeán töï haïi, coù others and for self. Fourth, mouth speaking theå ñöa ñeán haïi nguôøi, coù theå ñöa ñeán haïi caû truths and honesty is like using valuable hai; thôøi khaåu nghieäp naày laø baát thieän, ñöa velvets to give warmth to those who are cold. ñeán ñau khoå, ñem ñeán quaû baùo ñau khoå." Moät Fifth, mouth speaking without benefits for self khaåu nghieäp nhö vaäy, naøy La Haàu La, nhaát or others is like chewing on sawdust; it is like ñònh chôù coù laøm—When you reflect, if you so much better to be quiet and save energy. In know: "This action that I wish to do with the other words, if you don't have anything nice speech would lead to my own affliction, or to to say, it is best not to say anything at all. the affliction of others, or to the affliction of Sixth, mouth lying to ridicule others is like both; it is an unwholesome action by speech using paper as a cover for a well, killing with painful consequences, with painful travelers who fall into the well because they results," then you definitely should not do were not aware, or setting traps to hurt and such an action with the speech. murder others. Seventh, mouth joking and b) Naøy La Haàu La, neáu trong khi

phaûn tænh, oâng poking fun is like using words and daggers to bieát: “Khaåu nghieäp naày ta muoán laøm. Khaåu wave in the market place, someone is bound nghieäp naày cuûa ta khoâng coù theå ñöa ñeán töï to get hurt or die as a result. Eighth, mouth haïi, khoâng coù theå ñöa ñeán haïi ngöôøi; khoâng coù speaking wickedness, immorality, and evil is theå ñöa ñeán haïi caû hai; thôøi khaåu nghieäp naày like spitting foul odors and must endure evil laø thieän, ñöa ñeán an laïc, ñem ñeán quaû baùo an consequences equal to what was said. Ninth, laïc.” Moät khaåu nghieäp nhö vaäy, naøy La Haàu mouth speaking vulgarly, crudely, and La, oâng neân laøm—When you reflect, if you uncleanly is like spitting out worms and know: “This action that I wish to do with the maggots and will face the consequences of speech would not lead to my own affliction, or hell and animal life: to the affliction of others, or to the affliction (III) Phaûn Tænh Khaåu Nghieäp: Trong Kinh Giaùo of both; it is a wholesome action by speech Giôùi La Haàu La ôû Röøng Am Baø La trong with pleasant consequences, with pleasant Trung Boä Kinh, Ñöùc Phaät ñaõ daïy La Haàu La results,” then you may do such an action with veà ‘Phaûn Tænh Khaåu Nghieäp’—The Buddha the speech. taught Venerable Rahula about ‘Action With 2) Naøy La Haàu La, khi oâng ñang laøm moät khaåu the Speech’ in the Ambalatthikarahulovada nghieäp, oâng caàn phaûi phaûn tænh khaåu nghieäp Sutta in the Middle Length Discourses of the aáy nhö sau: “Khaåu nghieäp naày ta ñang laøm. Buddha: Khaåu nghieäp naày cuûa ta ñöa ñeán töï haïi, ñöa 1) Naøy La Haàu La, khi oâng muoán laøm moät khaåu ñeán haïi ngöôøi, ñöa ñeán haïi caû hai; thôøi khaåu nghieäp gì, haõy phaûn tænh khaåu nghieäp aáy nhö nghieäp naày laø baát thieän, ñöa ñeán ñau khoå, sau: “Khaåu nghieäp naày cuûa ta coù theå ñöa ñeán ñem ñeán quaû baùo ñau khoå.” —Rahula, while

you are doing an action with the body, you the affliction of both? Was it an unwholesome should reflect upon that same bodily action action of speech with painful consequences, thus: “Does this action that I am doing with with painful results?” the speech lead to my own affliction, or to the a) Neáu trong khi phaûn tænh, naøy La Haàu La, oâng affliction of others, or to the affliction of both? bieát nhö sau: “Khaåu nghieäp naày ta ñaõ laøm. Is it an unwholesome action by speech with Khaåu nghieäp naày ñöa ñeán töï haïi, ñöa ñeán haïi painful consequences, with painful results?” ngöôøi, ñöa ñeán haïi caû hai; thôøi khaåu nghieäp a) Naøy La Haàu La, neáu trong khi phaûn tænh, oâng naày laø baát thieän, ñöa ñeán ñau khoå, ñem ñeán bieát: “Khaåu nghieäp naày ta ñang laøm. Khaåu quaû baùo ñau khoå.” Moät khaåu nghieäp nhö vaäy, nghieäp naày cuûa ta ñöa ñeán töï haïi, ñöa ñeán haïi naøy La Haàu La, oâng caàn phaûi thöa leân, caàn ngöôøi, ñöa ñeán haïi caû hai; thôøi khaåu nghieäp phaûi toû loä, caàn phaûi trình baøy tröôùc vò Ñaïo Sö, naày laø baát thieän, ñöa ñeán ñau khoå, ñem ñeán hay tröôùc caùc vò ñoàng phaïm haïnh coù trí. Sau quaû baùo ñau khoå.” Naøy La Haàu La, oâng haõy töø khi ñaõ thöa leân, toû loä, trình baøy, caàn phaûi boû moät khaåu nghieäp nhö vaäy—Rahula, when phoøng hoä trong töông lai—When you reflect, you reflect, if you know: “This action that I if you know: “This action that I have done am doing with the speech leads to my own with the speech

leads to my own affliction, or affliction, or to the affliction of others, or to to the affliction of others, or to the affliction the affliction of both; it is an unwholesome of both; it was an unwholesome action by action by speech with painful consequences, speech with painful consequences, with with painful results," then you should suspend painful results," then you should confess such such an action of speech. an action by speech, reveal it, and lay it open b) Nhöng neáu naøy La Haàu La, khi phaûn tænh, oâng to the Teacher or to your wise companions in bieát nhö sau: "Khaåu nghieäp naày ta ñang laøm. the holy life. Having confessed it, revealed it, Khaåu nghieäp naày cuûa ta khoâng ñöa ñeán töï haïi, and laid it open, you should undertake khoâng ñöa ñeán haïi ngöôøi, khoâng ñöa ñeán haïi restraint for the future. caû hai; thôøi khaåu nghieäp naày laø thieän, ñöa ñeán b) Neáu trong khi phaûn tænh, naøy La Haàu La, oâng an laïc, ñem ñeán quaû baùo an laïc." Khaåu nghieäp bieát nhö sau: "Khaåu nghieäp naày ta ñaõ laøm. nhö vaäy, naày La Haàu La, oâng caàn phaûi tieáp Khaåu nghieäp naày khoâng ñöa ñeán töï haïi, khoâng tuïc laøm—But when you reflect, if you know: ñöa ñeán haïi ngöôøi, khoâng ñöa ñeán haïi caû hai; "This action that I am doing with the speech thôøi khaåu nghieäp naày laø thieän, ñöa ñeán an laïc, does not lead to my own affliction, or to the ñem ñeán quaû baùo an laïc." Do vaäy, naøy La affliction of others, or to the affliction of both; Haàu La, oâng phaûi an truù trong nieàm hoan hyû, it is a wholesome action by speech with töï mình tieáp tuïc tu hoïc ngaøy ñeâm trong caùc pleasant consequences, with pleasant results," thieän phaùp—Rahula, but when you reflect, if then you may continue in such an action of you know: "This action that I have done with speech. the speech does not lead to my own affliction, 3) Sau khi oâng laøm xong moät khaåu nghieäp, naøy or to the affliction of others, or to the La Haàu La, oâng caàn phaûi phaûn tænh khaåu affliction of both; it was a wholesome action nghieäp aáy nhö sau: "Khaåu nghieäp naày ta ñaõ by speech with pleasant consequences, with laøm. Khaåu nghieäp naày cuûa ta ñöa ñeán töï haïi, pleasant results," you"can abide happy and ñöa ñeán haïi ngöôøi, ñöa ñeán haïi caû hai; thôøi glad, training day and night in wholesome khaåu nghieäp naày laø baát thieän, ñöa ñeán ñau states. khoå, ñem ñeán quaû baùo khoå."—Rahula, after Khaåu Nghieäp Cuùng Döôøng: Praise of the lips— you have done an action with the speech (by Offering of the lips. speech), you should reflect upon that same Khaåu Nghieäp Saùt: Gieát baèng lôøi noùi—Killing by action of speech thus: "Does this action that I words. have done with the speech lead to my own Khaåu Nhaãn: Forbearance in speech—The affliction, or to the affliction of others, or to patience or forbearance of the mouth—Uttering

no rebuke under insult or persecution—Nhaãn nhuïc ñöa ra chöùng cöù cuï theå cho söï ñaït ngoä cuûa mình, trong lôøi noùi, moät trong tam nhaãn. Hai nhaãn kia laø thì Thieàn ñaõ chaúng bao giôø laøm lu môø taát caû caùc thaân nhaãn vaø yù nhaãn—Patience of the mouth, one toâng phaùi Phaät giaùo khaùc ngay nôi queâ höông maø of the three patiences. The other two are patience noù ñaõ toàn taïi treân moät ngaøn naêm. Söï ñaït ngoä trong of the body (thaân nhaãn) and patience of the mind Phaät giaùo khoâng phaûi laø moät lyù thuyeát troáng roãng (yù nhaãn). hay laø

moät vaán ñeà ao öôùc trong suy nghó. Noù laø Khaåu Nhöôïc Huyeàn Haø: Huyeàn Haø Voâ Treä—Noùi moät söï kieän cuï theå coù theå thöû thaùch vaø chöùng nhö soâng treo ñoå nöôùc xuoáng, yù noùi noùi naêng löu minh. Töø thôøi ñöùc Phaät, roài ñeán Ma Ha Ca Dieáp loaùt—To speak as water pouring from a hanging ñeán nay ñaõ traûi qua saùu baûy möôi theá heä. Taïi Vieät river—To speak fluently—To speak in a fluent Nam thôøi Lyù Traàn vaø taïi trung Hoa vaøo thôøi manner—To speak smoothly. Ñöôøng Toáng ngoïn gioù Thieàn traøn lan khaép thieân Khaåu Nieäm: Khen Ngôïi Moân—Invocation with haï, môùi xöông thònh laøm sao. Hieän nay thì noù ñaõ the mouth. suy vi ñeán cöïc ñoä. Vì theá maø hieän taïi Thieàn toâng Khaåu Phaït Nghieäp: Vagdanda (skt)—Activities quaù hieám nhaân taøi chæ vì ña soá chæ tu theo Khaåu of speech that incur punishment. Thieàn, chöù khoâng ñeå yù gì ñeán Taâm Thieàn. Haønh Khaåu Phaät Taâm Xaø: Mieäng thì noùi lôøi cuûa Phaät giaû tu Thieàn phaûi nhôù kyõ söï dò bieät giöõa Thieàn maø taâm laïi laø taâm cuûa loaøi raén ñoäc—A Buddha’s xuaát phaùt töø Taâm vaø Thieàn phaùt sinh töø mieäng, mouth, but a serpent’s heart—Good words but giöõa Thieàn cuûa söï chöùng ñaéc cuï theå vaø Thieàn cuûa wicked heart. danh ngoân thuaàn tuùy, giöõa Thieàn chaân tri vaø Thieàn Khaåu Quyeát: Khaåu Thoï—Söï truyeàn daïy baèng khoaùc laùc—If Zen is to be considered as the mieäng, khoâng qua vaên töï hay saùch vôû—Oral quintessential and supremeteaching of Buddhism, transmission. a teaching that can actually bring one to liberation Khaåu Saéc: Vaci-vinnatti (p)—The rupa which is from the miseries and afflictions of life and death, speech intimation. and not merely as useless babble, good only for a Khaåu Taøi: Coù taøi aên noùi—Eloquence. pastime, it must produce concrete and indisputable Khaåu Taâm Nhö Nhöùt: Sincere. evidence to prove its validity to all. Mere words Khaåu Thanh Tònh: Vaci-socceyam (p)—Purity of cannot sustain a religion; empty talk cannot speech—Ngöõ thanh tònh. convince people nor uphold the faith of believers. Khaåu Thí: Thi vaán ñaùp—Oral examination. If Zen had not consistently brought forth "accomplished beings" who, on the one hand, Khaåu Thò Taâm Phi: Mieäng noùi moät ñaøng maø taâm realized the Inner Truth and, on the other hand, laøm moät neûo, duï cho loøng khoâng thaønh thaät —The gave concrete evidence of their Enlightenment, it mouth seems true but the heart is false, i.e., could never have overshadowed all the other insincere or speech and sentiment in Schools of Buddhism in its motherland and disagreement. survived for over a thousand years. Buddhist Khaåu Thieàn Taâm Thieàn: Zen by mouth and Zen Enlightenment is not an empty theory or a matter by mind—Neáu Thieàn ñuùng laø giaùo lyù tinh tuùy vaø of wishful thinking. It is a concrete fact that can be toái thöôïng cuûa Phaät giaùo, moät giaùo lyù coù theå thöïc tried and proved. From the time of the Buddha, söï giaûi thoaùt con ngöôøi khoûi nhöõng khoå ñau vaø then Mahakasyapa until nnnow Zen has spanned phieàn naõo cuûa sanh töû, chöù khoâng phaûi chæ laø some sixty to seventy generations. In Vietnam nhöõng lôøi beùp xeùp voâ ích, chæ duøng ñeå giaûi trí cho during the Ly and Chan dynasties and in China qua thôøi gian, noù phaûi ñöa ra baèng chöùng cuï theå vaø during the Tang and Sung dynasties, Zen spread to hieån nhieân ñeå chöùng minh hieäu löïc cuûa noù cho moïi all parts of the country. How

great and how ngöôøi. Chæ danh töï khoâng thoâi khoâng ñuû ñeå duy trì glorious was Zen in those days! Alas! Compared moät toân giaùo; lôøi noùi troáng roãng khoâng thuyeát phuïc to them, to what a pitiable state has Zen fallen ñöôïc thieân haï cuõng chaúng duy trì ñöôïc nieàm tin now! Therefore not many outstanding figures can cuûa tín ñoà. Neáu Thieàn khoâng cho ra moät caùch ñeàu be found in the Zen schools today for most of ñaën "nhöõng baäc giaùc ngoä" nhöõng ngöôøi maø, moät them only care for the Zen by mouth and that of maët thöïc chöùng Chaân Lyù Noäi Taïi, vaø maët khaùc,

mere words, not of the genuine Zen. Zen Zen literature as its theme to the Buddha in the practitioners should always remember very presence of the assembly of practitioners. It is not carefully the differences between genuine and an explanation, commentary, or exposition in the imitation Zen, between the Zen which comes from usual sense and certainly not a lecture in the the heart and that which comes from the mouth, academic sense. Thus, the translation of between the Zen of concrete realization and that 'presentation' is more accurate. No one is being of mere words, between the Zen of true lectured here, the perveyance of factual knowledge and that of prevarication. knowledge is not the point. The venerable Khaåu Thieän Haïnh: Vaci-succaritam (p)—Right master's (roshi) offering is free from everything conduct in speech. conceptual. It is an immediate demonstration of Khaåu Thoï: Oral transmission—See Khaåu Quyeát. his genuine insight into the theme treated and for Khaåu Tònh Haïnh: Pure conduct of the actions of that reason can touch the deepest mind of its the mouth—Tònh haïnh nôi khaåu laø moät trong hearers. nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø Khaåu Truyeàn Phaùi: Karma-Kagyu (skt)—Doøng ñoù maø chuùng ta tieåu töø ñöôïc töù aùc (noùi doái, noùi lôøi truyeàn mieäng, moät phaùi cuûa Kagyupa do Dusum thoâ loã coäc caèn, noùi lôøi ñoäc aùc, vaø noùi löôõi hai Khyenpa saùng laäp taïi Taây Taïng vaøo theá kyû XII sau chieàu)—Pure conduct of the actions of the mouth Taây lòch—Oral Transmission Lineage of the is one of the most important entrances to the great Karmapas, a subdivision of Kagyuapa school, enlightenment; for it eliminates the four evils of founded in Tibet in the 12th century by Dusum lying, harsh speech, wicked speech, and two-faced Khyenpa. speech. Khaåu Töù: Boán nghieäp nôi mieäng (noùi doái, noùi löôõi Khaåu Truyeàn: Teisho (jap)—Oral transmission— hai chieàu, noùi lôøi ñoäc aùc, noùi chuyeän phoùng ñaïi Truyeàn phaùp baèng lôøi qua hình thöùc moät baøi giaûng. thaùi quaù)—The four evils of the mouth (lying, Thuaät ngöõ Nhaät Baûn "Teisho" chæ söï trình baøy kinh double tongue, ill words and exaggeration). nghieäm cuûa moät thieàn sö veà thieàn. 'Tei' coù nghóa laø Khaåu Töû Ba Ba: See Khaåu Ba Ba. mang, cho, tröng baøy, tuyeân boá; vaø 'sho' coù nghóa Khaåu Töï Bieån Ñaûm: Khaåu Töï Taûng Baøn—Mieäng laø trì tuïng. Tröôùc nhöõng ngöôøi ñang tu taäp thieàn gioáng nhö taám baûng. Töø naày coù nghóa laø bò bí loái ñònh, vò laõo sö daâng leân Phaät kinh nghieäm thieàn khoâng noùi ñöôïc—The mouth is like a board. The cuûa mình. Noùi chung laø laáy moät coâng aùn hay moät term means one who cannot speak a word in an vaên baûn quan troïng cuûa vaên hoïc Thieàn laøm chuû ñeà.

awful stalemate. Ñoù khoâng phaûi laø moät lôøi chuù giaûi hay bình giaûi Khaåu Töï Phöôûng Xa: Mieäng gioáng nhö caùi maùy theo nghóa thoâng thöôøng, cuõng khoâng phaûi laø moä t deät vaûi. Töø naày coù nghóa laø ngöôøi noùi lieân tuïc buoåi hoïc hay moät cuoäc noùi chuyeän theo truyeàn khoâng ngöøng—The mouth is like a weaving thoáng hoïc thuaät. Thaät vaäy, ñaây khoâng phaûi laø daïy machine. The term means one who speaks hay truyeàn thuï moät lyù thuyeát cho cöû toïa. Söï chöùng incessantly. minh cuûa thieàn sö tröôûng laõo khoâng heà coù baát cöù Khaåu Töï Taûng Baøn: See Khaåu Töï Bieån Ñaûm. laäp luaän trí tueä naøo; noù laø söï tröng baøy tröïc tieáp Khaåu Voâ Thaát: Impecability of speech—Mieäng caùch hieåu ñích thöïc cuûa mình veà chuû ñeà ñöôïc noùi khoâng loãi—Perfection of speech—See Voâ Thaát tôùi vaø chính baèng tính tröïc tieáp aáy, noù laøm cho cöû Khaåu. toïa xuùc ñoäng voâ cuøng saâu saéc —Orally transmitting Khaåu Xaø Taâm Phaät: Barking dogs seldom bite. the Dharma in the form of a lecture. The Japanese Khaåu Xöng: Invocation. term "Teisho" literally means 'recitation, offering, Khaåu Xöng Tam Muoäi: Concentration by presentation' of Zen realization by a Zen master invocation—Söï ñònh baèng caùch caàu nguyeän—Tam during a strict practice of collected mind (sesshin). muoäi vôùi taâm an tænh nieäm hoàng danh Ñöùc Phaät A The word is derived from 'tei', carry, offer, show, Di Ñaø hay baát cöù vò Phaät naøo—The samadhi in present, proclaim; and 'sho', recite, proclaim. The which a quiet heart the individual repeats the venerable master offers the 'teisho' which name of Amitabha or any Buddha—Samadhi generally has a koan or an important passage in attained by repetition of the name of a Buddha.

Khen Cheâ: Praise and Blame—Ñieàu töï nhieân laø swung them as if chopping wood with an axe. ta haõnh dieän khi ñöôïc khen vaø buoàn phieàn khi bò Hsueh-feng nodded his head in agreement. cheâ. Haønh giaû tu thieàn neân luoân nhôù lôøi ñöùc Phaät Kheâ Thaâm Thöôïc Bính Tröôøng: Deep spring daïy: “Ngöôøi töï giöõ ñöôïc im laëng tröôùc nhöõng lôøi needs a long-handle dipper—Khe nöôùc saâu, gaùo taán coâng chöûi bôùi vaø laïm duïng, ngöôøi ñoù ñang ôû caùn daøi. ngay taïi Nieát Baøn duø raèng chöa ñaït ñöôït Nieát Baøn Kheâ Thaâm Thöôïc Bính Tröôøng Am Chuû: Moät vò thöïc sö.”—It is natural to be happy when praised am chuû soáng cuøng thôøi vôùi Thieàn sö Tuyeát Phong and to be depressed when blamed. Zen Nghóa Toàn vaøo theá kyû thöù IX. Moät hoâm, coù moät vò practitioners should always remember the Taêng ñeán hoûi am chuû: "Theá naøo laø YÙ chæ cuûa Sö Buddha's teaching: “He who can keep silent Toå Boà Ñeà Ñaït Ma?" Am chuû ñaùp: "Khe nöôùc saâu, himself when attacked, insulted and abused, he is gaùo caùn daøi." Kyø thaät, khoâng coù phöông phaùp nhaát in the presence of Nirvana although he has not yet ñònh naøo maø Thieàn sö phaûi theo ñeå ñöa ñeä töû ñeán attained Nirvana.” "Ngoä". Moät caùi ñaù, moät cuù ñaám, moät lôøi noùi giaûn Khen Ngôïi Moân: Khaåu nieäm—Invocation with dò, theá naøo cuõng ñöôïc neáu traïng thaùi taâm linh cuûa the mouth. ngöôøi ñeä töû ñaõ ñeán möùc chín muoài vaø saün saøng Khen Tònh Yeám Thieàn: Khen Tònh Ñoä cheâ Thieàn nhaän caùi ñaåy toái haäu naøy. Tuy nhieân, dó nhieân laø toâng (ñaây laø thaùi ñoä cuûa ngöôøi chaáp vaøo chæ moät nhöõng cuù ñaù, cuù

ñaám, vaø nhöõng bieät ngöõ cuûa Thieàn phaùp moân)—To praise the Pure Land, but ñoù khoâng phaûi laø nhöõng gì nhö chuùng ta töôûng ñaâu. degenerate Zen (this is the attitude of someone Neáu giaùc ngoä coù theå ñaït ñöôïc chæ giaûn dò baèng who is so attached to one dharma-door or method). caùch naøy thì khoâng caàn phaûi tu Thieàn nöõa. Laïi Kheùo: Skilful—Skilled. nöõa, neáu chæ nhôø nghe moät ngoân cuù Thieàn naøo ñoù Kheùp Toäi: To charge someone with a crime. maø coù ngöôøi coù theå deã daøng ñöôïc naâng leân traïng Kheâ Sôn Chöông Thieàn Sö: Zen master Chang of thaùi giaùc ngoä, nhö coù ngöôøi hí höûng tin nhö vaäy, thì Hsi-shan—Thieàn sö Chöông ôû Kheâ Sôn, teân cuûa chæ caàn hoïc nhö keùt nhöõng ngoân cuù noåi danh ñaõ moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù chín. ñöa ngöôøi ta ñeán giaùc ngoä thì cuõng ngoä, vaø laïi moät Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát laàn nöõa ñaâu caàn gì phaûi tu Thieàn—A thatched hut veà Thieàn sö Kheâ Sôn Chöông; tuy nhieân, coù moät owner who was a contemporary with Zen master cuoäc ñoái thoaïi ngaén giöõa Sö vaø Thieàn sö Tuyeát Hsueh-feâng I-ts'un in the ninth century. One day, a Phong Nghóa Toàn trong Truyeàn Ñaêng Luïc, quyeån monk came to ask him, "What are Patriarch XVI. Thieàn sö Chöông ôû Kheâ Sôn coù laàn chæ huy Bodhidharma's main instructions?" He replied, vieäc cheû cuûi ôû nuùi Ñaàu Töû, sau ñoù ñeán vôùi Tuyeát "Deep spring needs a long-handle dipper." As a Phong, Tuyeát Phong hoûi: "OÂng coù phaûi laø tay cheû matter of fact, there is no definite method that the cuûi Chöông khoâng?" Chöông Kheâ Sôn laäp töùc ñöa Zen master must use to bring his disciples to tay leân vaø vung ra nhö theå laø ñang cheû cuûi baèng Enlightenment. A kick, a blow, a simple remark, rìu vaäy. Tuyeát Phong gaät ñaàu ñoàng yù—Zen master anything will do if the state of mind of the disciple Chang of Hsi-shan, name of a Chinese Zen master is ripe and ready to receive this final push. in the ninth century, a disciple of Zen master However, it goes without saying that Zen kicks, Hsueh-feng I-tsun. We do not have detailed blows, and "jargon" are not what they seem. If documents on this Zen Master; however, there is a Enlightenment could be reached simply in this short dialogue between him and Zen master way, there is no need of Zen practice for the Hsueh-feng I-tsun in The Records of the whole world. Again, if, merely by listening to a Transmission of the Lamp (Ch’uan-Teng-Lu), certain Zen remark anyone could easily be raised Volume XVI. Zen master Chang of Hsi-shan used to the state of Enlightenment, as some people to be the head wood-chopper at T'ou-tzu happily believe, it would be well to learn as a mountain, and later came to Hsueh-feng. Hsueh- parrot all the well-known remarks that have been feng said, "Are you not Chang the wood- effective in bringing Enlightenment, and again chopper?" Chang at once raised his arms and there is no need for Zen practice.

Kheâ Tieân Thieàn Sö (1425-1500): Teân cuûa moät Kheá Phan Nam Thieàn Phöôùc Chaâu Thieàn Sö: Thieàn sö Nhaät Baûn vaøo theá kyû thöù möôøi laêm. Theo Zen Master Nan-ch'an Ch'i-fan—Hieän nay chuùng quyeån 'Trung Nhaät Thieàn Thi', Thieàn sö Kheâ Tieân ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Kheá ñaõ vieát moät baøi thô: Phan Nam Thieàn; tuy nhieân, coù moät vaøi chi tieát "AÛo töôûng ñaàu tieân nhoû veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, Keùo daøi

baûy möôi saùu naêm quyeån XIX: Thieàn sö Nam Thieàn Kheá Phan soáng Raøo caûn cuoái cuøng? vaøo khoaûng cuoái nhaø Ñöôøng ñaàu nhaø Toáng. Moät Ba ngaøn toäi loãi!" hoâm, Sö thöôïng ñöôøng daïy chuùng: "Neáu laø nhöõng Zen Master Keisen, name of a Japanese Zen lôøi hay caâu ñeïp, thì caùc ngaøi thaûy ñaõ coù noùi roài. master in the fifteenth century. According to 'Zen Hoâm nay, trong chuùng coù ai kieám ñöôïc moät caâu Poems of China and Japan', Zen Master Keisen sieâu ñeä nhaát nghóa khoâng? Neáu coù, ñöøng phuï raûy wrote: söï mong ñôïi cuûa chuùng toâi." Moät vò Taêng hoûi: "Ñeä "The first illlusion nhaát nghóa laø gì?" Sö noùi: "Sao khoâng hoûi ñeä nhaát Has lasted seventy-six years. nghóa?" Vò Taêng ñaùp: "Ñang hoûi ñaây." Sö noùi: "Ñaõ The final barrier? rôùt vaøo ñeä nhò nghóa roài." Thieàn sö Nam Thieàn Three thousand sins!" Kheá Phan soáng vaøo khoaûng cuoái nhaø Ñöôøng ñaàu Kheá: Kheá öôùc hay söï ñoàng yù—To agree with. nhaø Toáng (vaøo khoaûng giöõa theá kyû thöù X). Luùc ñoù Kheá AÁn: See AÁn Kheá. thieân höôùng phaùt trieån cuûa giaùo phaùp Thieàn toâng Kheá Baân Thieàn Sö (1383-1452): Teân cuûa moät vò laàn hoài thay theá caùc toâng phaùi khaùc ôû Trung Hoa. Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo Nghóa laø thaùi ñoä Thieàn ñoái vôùi truyeàn thoáng, vaø cuoái thôøi nhaø Minh (1368-1644)—Name of a trieát lyù ñaïo Phaät, coù khuynh höôùng coi nheï vieäc Chinese Ts'ao Tung Zen master in the end of the hoïc hoûi theo thöù lôùp cuûa noù, lô laø kinh ñieån vaø caùc Ming dynasty in China. thöù sieâu hình trong kinh. Thôøi ñoù caùc thieàn sö Kheá Cô: Töông hôïp vôùi caên cô cuûa con ngöôøi—In muoán ñeä töû cuûa mình thaáy ñöôïc baûn chaát toái haäu accordance with people's capacity. cuûa thöïc taïi, laø voâ vi, laø khoâng sanh khoâng dieät vì Kheá Hôïp: Thích hôïp—Suitable. noù ngang haøng vôùi taùnh khoâng vaø chaân thaân, vaø Kheá Hôïp Thieàn Phaùp: Thích hôïp vôùi thieàn traùnh hieåu Thieàn nghóa töø lyù trí quy öôùc (ñeä nhò phaùp—To be suitable for methods of mysticism nghóa)—We do not have detailed documents on (Zen). this Zen Master; however, there is some brief Kheá Hoäi: To meet—To rally to—To unite in the information on him in The Records of the right or middle path, and not in either extreme. Transmission of the Lamp (Ch'uan-Teng-Lu), Kheá Kinh: Kinh vaên kheá hôïp vôùi caên cô cuûa con Volume XIX: Zen master Nan-ch'an Ch'i-fan lived ngöôøi, vôùi caùi lyù cuûa phaùp (caùc kheá kinh maø Phaät between late T'ang and early Sung (around the thuyeát hôïp vôùi caên cô cuûa moïi haïng ngöôøi, ñöôïc middle of the tenth century). One day, he entered ngaøi A Nan nhôù vaø truøng tuyeân laïi trong laàn keát the hall and addressed the monks, saying, "As to taäp kinh ñieån ñaàu tieân)—The sutras, because they fine words and exquisite phrases, you have tally with the mind of men and the laws of nature. enough of them in other places. If today there is Kheá Ngoä: Spiritual connection—Traïng thaùi tu any one in this assembly who has gone even haønh cao trong ñoù haønh giaû caûm öùng ñaïo giao vôùi beyond the first principle, let him come forward chö Phaät vaø chö Boà Taùt vaø ngoä ñöôïc chôn taâm cuûa and say one word. If there is, he has not betrayed mình—A high state of cultivation in which a our expectations." A monk said, "What is the first cultivator is able to establish a special connection principle?" Nan-ch'an Ch'i-fan said, "Why do you with the Buddhas and Bodhisattvas, and to

realize not ask the first principle?" The monk said, "I am own True Nature (which is the Buddha Nature all asking it this very moment." Nan-ch'an Ch'i-fan sentient beings possess). said, "You have already fallen on a second Kheá Phaïm: The covenants and rules, or standard principle." Zen master Nan-ch'an, who lived contracts. , i.e. the sutras—See Kheá Kinh. between late T'ang and early Sung when the trend of development of Zen teaching gradually

superseded the other Buddhist schools in China. It heát.' Thì roài coøn coù moät phaùp naøo ñeå hieåu hay is to say, Zen attitude towards Buddhist lore and khoâng? Ngöôøi xöa ñaõ ñöa ra ñaïi söï nhaân philosophy tended to slight its study in an orderly duyeân, cöù yù theo töø ñaàu ñeán cuoái phuïng haønh, manner, to neglect the sutras and what chöù caàn chi noùi nhieàu cho lao nhoïc? Neáu oâng metaphysics there is in them. During that period of naøo trong chuùng hoäi maø chöa hieåu thì noùi time, Zen masters wanted their disciples see the ñi."—One day, Zen master Chongshou ultimate truth or the final nature of reality, which entered the hall and ascended the seat. A is unconditioned (asamskrta) and which neither is monk stepped forward and asked, "Everyone produced nor ceases, for it is equated with seeks to witness the first principle. What is emptiness (sunyata) and truth body (dharma- the first principle?" Chongshou said, "Why kaya); and avoid understanding the conventional trouble to ask again?" Then he said, "If reasoning on Zen meanings. everyone wants to comprehend Buddha- Kheá Truø Suøng Thoï Thieàn Sö: Zen master Qizhou nature, then look at temporal causation. What Chongshou—Hieän nay chuùng ta khoâng coù nhieàu is temporal causation? When you monks go taøi lieäu chi tieát veà Thieàn sö Suøng Thoï Kheá Truø; tuy out of here today, will you have it or not? If nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy not, then what makes you leave? If you have trong Truyeàn Ñaêng Luïc, quyeån XXV: Thieàn sö laø it, what is the first principle? Monks, the first moân ñoà vaø truyeàn nhaân noái phaùp cuûa Phaùp Nhaõn principle is evident, so why belabor looking Vaên Ích. OÂng soáng vaø daïy Thieàn taïi Tuyeàn for it? The eternal light of Buddha-nature is in Chaâu—We do not have detailed documents on this manner clearly revealed, and all dharmas Zen master Chongshou; however, there is some enternally abide. If you see that dharmas interesting information on him in The Records of eternally abide, that is still not their true the Transmission of the Lamp (Ch'uan-Teng-Lu), source. What is the true source of dharmas? Volume XXV: He was a student and dharma Have you monks not heard that the ancients successor of Zen master Fayan Wenyi. He lived said, 'A single person realizes truth and and taught Zen in Quanzhou. returns to the source, then the emptiness in Moät hoâm, Thieàn sö Suøng Thoï thöôïng ñöôøng the ten directions is extinguished'? Then is böôùc leân toøa. Moät vò Taêng böôùc tôùi hoûi: "Moïi there a single dharma left to be understood? If ngöôøi ñeàu tìm caàu chöùng ñöôïc ñeä nhaát nghóa the ancients thus put forth the alpha and (chæ nöông theo taâm trong saùng maø quaùn chieáu omega of the great matter, then just act in Phaät phaùp). Theá naøo laø ñeä nhaát nghóa?" Suøng accordance with it. Why belabor it with Thoï noùi: "Laøm gì maø phaûi cöïc nhoïc hoûi han endless chatter? If anyone in the congregation nhö

theá?" Sö laïi noùi: "Neáu moïi ngöôøi ñeàu doesn't understand this, then say so." muoán hieåu bieát veà Phaät taùnh thì phaûi quaùn saù t Moät vò Taêng hoûi: "Ngoïn ñeøn Phaùp Nhaõn gioáng nhaân duyeân traàn theá. Theá naøo laø nhaân duyeân nhö caù nhaân mình thaáy caû Nhöû Giang. Hoâm traàn theá? Hoâm nay khi maáy oâng rôøi khoûi choã nay ñaây vöông haàu thænh meänh, theá naøo laø naøy, maáy oâng seõ coù coù noù hay chöa vaäy? Neáu Phaùp Nhaõn Ñaêng?" Suøng Thoï noùi: "Hoûi caâu khoâng, thì caùi gì laøm cho maáy oâng rôøi boû choã hoûi khaùc ñi." Vò Taêng laïi hoûi: "Ngöôøi xöa thaáy naøy? Neáu coù thì theá naøo laø ñeä nhaát nghóa? choã khoâng baèng nhau, thænh Sö giaûi quyeát Naøy chö Taêng, ñeä nhaát nghóa ñeá roõ raøng, caàn duøm caâu hoûi naøy." Suøng Thoï noùi: "Ngöôøi xöa gì phaûi khoå nhoïc quaùn saùt? AÙnh saùng thöôøng thaáy choã naøo laø khoâng baèng nhau?"—A monk haèng cuûa Phaät taùnh cuõng cuøng caùch naøy maø asked, "The lamp of the Dharma eye is like hieån loä, vaø chö phaùp thöôøng truï. Neáu maáy oâng personally seeing the Ju River. Today the thaáy chö phaùp thöôøng truï, ñoù vaãn chöa phaûi laø empress dowager begs for her life. What is caên nguyeân cuûa phaùp. Theá naøo laø caên nguyeân the lamp of Fayan Dharma eye?" Chongshou cuûa phaùp? Maáy oâng ñaõ coù töøng nghe caùc baäc said, "Ask another question." The monk coå ñöùc noùi: 'Moät ngöôøi thöïc chöùng chaân lyù vaø asked, "The ancients did not all see the same veà nguoàn, thì möôøi phöông hö khoâng ñeàu maát place. Please, Master, resolve this question."

Chongshou said, "What place did the ancients lôùn lao. Do vaäy moät caùi taâm trong saïch, thaém see that wasn't the same?" nhuaàn yù töôûng tinh khieát seõ ñöa ñeán moät ñôøi Coù moät vò Taêng hoûi: "Theá naøo laø Phaät?" Suøng soáng laønh maïnh—Man’s mind influences his Thoï noùi: "Theá naøo laø Phaät?" Vò Taêng noùi: body profoundly. If allowed to function "Hoäi laø caùi gì?" Suøng Thoï noùi: "Laõnh hoäi töùc viciously and indulge in unwholesome khoâng laõnh hoäi."—A monk asked, "What is thoughts, mind can cause disaster, can even Buddha?" Chongshou said, "What is Buddha?" cause one’s death. But on the other hand, a The monk asked, "What is understanding?" mind imbued with wholesome thoughts can Chongshou said, "Understanding is not cure a sick body. When the mind is understanding." concentrated on right thoughts with right Kheá Tung Thieàn Sö (1007-1072): Kaisu (jap)— effort and right understanding, the effects it Chi-Sung—Thieàn sö Trung Hoa, thuoäc Vaân Moân can produce are immense. Thus a mind with toâng vaøo thôøi nhaø Toáng (960-1279)—Chinese Zen pure and wholesome thoughts leads to a master of the Yun-Meân Sect (established by Zen healthy and relaxed life. master Yun-meân) in the Sung Dynasty in China. 2) Veà vaät chaát, chuùng ta coù theå raát khoûe maïnh, Kheá Tuyeán: See Kheá Kinh. nhöng veà taâm thaàn chuùng ta beänh hoaïn, beänh Kheå Khöông Na Quoác: Kikana (skt)—Name of a tham, saân, si vaø nhieàu loaïi aùm aûnh do taâm gaây people in Afghanistan—See Keâ Khöông Na. ra. Phaàn lôùn caùc chöùng beänh cuûa nhaân loaïi Khi Coõi Hö Khoâng Heát Thì Nguyeän Toâi Heát: ñeàu do taâm gaây ra. Taâm khoâng nhöõng gaây Ñaây laø lôøi nguyeän cuûa Phoå Hieàn Boà Taùt— beänh maø cuõng chöõa ñöõic beänh. Moät beänh Samantabhadra Bodhisattva

vowed: “When the nhaân laïc quan coù nhieàu hy voïng ñöôïc hoài realm of empty space is exhausted, my vow will phuïc hôn laø ngöôøi luoân lo aâu saàu muoän. be exhausted.” Nhöõng tröôøng hôïp chöõa beänh nhanh choùng Khi Deã: To despite (scorn) someone. nhôø coù ñöùc tin ñaõ ñöôïc ghi nhaän trong nhöõng Khi Maïn: To scorn—To contemn—To despite. tröôøng hôïp beänh thuoäc veà höõu cô—Physically, Khi Söôùng Luùc Khoå: Happiness and suffering. we may be in the best of health, but mentally Khi Vui Luùc Buoàn: Joy and sadness. we are sick, stricken with the dire diseases of Khí: 1) Khí cuï: A vessel, utensil, tool; 2) Life greed, hatred and delusion and delusions of energy: See Sanh löïc; 3) Hôi thôû: Breathing. various types. Most of the diseases of Khí AÂn: To abandon Grace and love—Xaû boû söï mankind have their origin in the mind. Mind luyeán aùi cuûa con ngöôøi, moät trong nhöõng nhaân not only makes sick, it also cures. An chính cuûa söï taùi sanh—To abandon human optimistic patient has more chance of getting affection, which is one of the causes of rebirth. well than a patient who is worried and unhappy. The recorded instances of faith Khí Chaát: Tính tình—Temperament. healing included cases in which even organic Khí Chaát Con Ngöôøi Vaø Haønh Giaû Tu Thieàn: diseases were cured almost instantaneously. Temperament and Zen practitioners. 3) Taâm laø moät hieän töôïng vi teá vaø phöùc taïp ñeán (I) Taâm vaø cô theå con ngöôøi—Mind and body: noãi khoâng theå tìm ra ñöôïc hai ngöôøi coù cuøng 1) Taâm cuûa con ngöôøi aûnh höôûng ñeán cô theå moät moät loaïi taâm taùnh. Tö töôûng cuûa con ngöôøi caùch saâu ñaäm. Neáu chuùng ta deã duoâi ñeå taâm ñöôïc dieãn dòch qua lôøi noùi vaø haønh ñoäng. buoâng lung phoùng tuùng vaø dung döôõng nhöõng Haønh ñoäng vaø lôøi noùi laëp ñi laëp laïi nhieàu laàn tö töôûng oâ nhieãm, noù coù theå gaây taùc haïi naëng thaønh thoùi quen vaø cuoái cuøng trôû thaønh taâm neà, laém khi laøm toån thöông ñeán taùnh maïng. taùnh—Mind is such a subtle and intricate Nhöng traùi laïi, moät caùi taâm thaám nhuaàn tö phenomenon that it is not possible to find two töôûng trong saïch coù theå chöõa trò moät theå xaùc men of the same mind. Man’s thoughts are ñau yeáu beänh hoaïn. Khi maø taâm ñöôïc vöõng translated into speech and action. Repetition chaéc an truï vaøo nhöõng suy tö chaân chaùnh, vôùi of such speech and action gives rise to habits söï noã löïc chaân chaùnh vaø söï hieåu bieát chaân and finally habits from character. Character is chaùnh thì aûnh höôûng maø noù taïo ra thaät voâ cuøng

the result of man’s mind-directed activities Haàu La, haõy phaùt trieån phaùp haønh veà taâm hyû, and so the characters of human being vary. bôûi vì phaùp naøy seõ dieät tröø taâm ganh tî. Naøy (II) Saùu loaïi Khí Chaát cuûa con ngöôøi—Six main La Haàu La, haõy phaùt trieån phaùp haønh veà taâm types of character: Thanh Tònh Ñaïo ñeà caäp xaû, bôûi vì phaùp naøy seõ dieät tröø taâm thuø haän. ñeán saùu loaïi taâm taùnh chaùnh yeáu, vaø saùu loaïi Naøy La Haàu La, haõy phaùt trieån phaùp haønh veà naøy bao goàm nhieàu loaïi taâm taùnh phuï khaùc. taùnh caùch oâ nhieãm, bôûi vì phaùp naøy seõ dieät tröø Ñoù laø nhöõng loaïi taâm taùnh coù chieàu höôùng taâm tham duïc. Naøy La Haàu La, haõy phaùt trieån tham, saân, si, nieàm tin, trí thöùc, vaø phoùng daät. phaùp haønh söï tri giaùc veà taùnh caùch voâ thöôøng, Vì

taâm taùnh khaùc nhau neân ñeà muïc haønh thieàn bôûi vì phaùp naøy seõ dieät tröø taâm ngaõ maïn, chaáp cuõng khaùc nhau. Kinh ñieån Pali vaø nhaát laø caùc vaøo caùi ta. Naøy La Haàu La, haõy phaùt trieån baøi kinh do Ñöùc Phaät thuyeát giaûng coù daïy roõ phaùp haønh vaøo hôi thôû vaøo thôû ra, bôûi vì phaùp veà caùc ñeà muïc haønh thieàn naøy. Saùch Thanh naøy neáu thöïc haønh thöôøng xuyeân seõ ñem laïi Tònh Ñaïo giaûng giaûi 40 phaùp haønh thieàn nhö nhieàu thaønh quaû toát ñeïp vaø nhieàu lôïi ích vaäy. Caùc ñeà muïc naøy gioáng nhö nhöõng toa lôùn.”—In the Majjhima Nikaya, one of the thuoác ñeå thích öùng vôùi nhöõng xaùo troän tinh five original collections in Pali, containing the thaàn khaùc nhau maø con ngöôøi thöøa höôûng töø discourses of the Buddha, there are two nhöõng kieáp soáng quaù khöù—The Path of discourses in which the Buddha exhorts the Purification mentions six main types of Ven. Rahula when teaching the Dharma, the character or temperament which include doctrine. They are devoted wholly to many lesser ones. They are those disposed to instructions on meditation. In the sixty second lust, hatred, infatuation, faith, intellectually discourse, it is interesting to note that the and discursiveness. As temperaments differ so Buddha gives seven types of meditation to do the subjects of meditation. One comes young Rahula, the novice, who, according to across these subjects of meditation enumrated the commentary to the discourse, was only in the Pali texts, especially in the discourses eighteen years of age when he received them. of the Buddha. The Path of Purification, Here is an extract from the discourse: describes forty of them. They are really like “Develop the meditation on lovingkindness, prescriptions for various mental disorders that Rahula; for by this ill-will is banished. human beings are heir to—See Saùu Loaïi Taâm Develop the meditation on compassion, Taùnh. Rahula; for by this cruelty is banished. (III) Ñöùc Phaät daïy veà “Khí Chaát”—The Buddha Develop the meditation on sympathetic joy, teaches about “Temperament”: Rahula; for by this aversion is banished. (A) Ñöùc Phaät daïy veà “Khí Chaát” con ngöôøi trong Develop the meditation on equanimity, Kinh Trung A Haøm—The Buddha teaches Rahula; for by this hatred is banished. about “Temperament” in the Majjhima Develop the meditation on repulsiveness, Nikaya: Trong Kinh Trung A Haøm, moät trong Rahula; for by this lust is banished. Develop naêm boä kinh cuûa giaùo ñieån Pali, chöùa ñöïng the meditation on perception of nhöõng baøi kinh do Ñöùc Phaät giaûng daïy, coù 2 impermanence, Rahula; for by this pride of baøi trong ñoù Ñöùc Phaät daïy cho toân giaû La Haàu self or 'I' is banished. Develop the La. Hai baøi naøy troïn veïn bao goàm nhöõng lôøi concentration of mindfulness on in-and-out- chæ giaùo veà phaùp haønh thieàn. Trong baøi soá 62, breathing, Rahula; in-and-out- breathing with Ñöùc Phaät daïy 7 ñeà muïc haønh thieàn cho sa di mindfulness, Rahula, developed and treû La Haàu La, luùc aáy, theo baûn chuù giaûi cuûa frequently practiced bears much fruit, is of baøi kinh, chæ môùi 18 tuoåi: “Naøy La Haàu La, great advantage.” haõy phaùt trieån phaùp haønh veà taâm töø, bôûi vì (B) Chaúng nhöõng Ñöùc Phaät chæ daïy vaø khuyeân phaùp naøy seõ dieät tröø taâm saân haän. Naøy La Haàu nhuû ngöôøi khaùc haønh thieàn, maø chính Ngaøi La, haõy phaùt trieån phaùp haønh veà taâm bi, bôûi vì cuõng thöôøng

xuyeân thöïc haønh ñeå truï taâm phaùp naøy seõ dieät tröø taâm hung baïo. Naøy La thanh tònh taïi nôi ñaây trong hieän taïi. Moät laàn

noï, Ñöùc Theá Toân truyeàn daïy: “Naøy chö Tyø chuùng ta coù theå daønh ra moät ít thì giôø ngaén Kheo, Nhö Lai muoáng soáng vaéng veû moät mình nguûi ñeå haønh thieàn, hoaëc luùc bình minh hoaëc trong ba thaùng. Chôù neân ñeå ai khaùc ñeán vieáng ngay tröôùc khi ñi nguû, hoaëc baát cöù luùc naøo maø Nhö Lai ngoaøi ngöôøi ñem daâng vaät thöïc.” Chö taâm chuùng ta saün saøng laéng ñoïn g ñeå ñöôïc taäp Tyø Kheo ñoàng baåm: “Vaâng, chuùng con xin trung. Neáu ngaøy naøy qua ngaøy khaùc chuùng ta nghe theo Ñöùc Theá Toân.” Sau cuoái ba thaùng coù theå coá gaéng trau doài taâm an truï nhö vaäy, aét Ñöùc Theá Toân daïy chö Tyø Kheo nhö sau: “Naøy chuùng ta coù theå thöïc haønh coâng vieäc naøy moät chö Tyø Kheo, neáu ngöôøi khaùc hoûi caùc con, ‘Sa caùch toát ñeïp vaø höõu hieäu hôn, chuùng ta seõ coù moân Coà Ñaøm thöôøng haønh veà ñeà muïc gì trong nhieàu can ñaûm ñeå ñoái ñaàu vôùi nhöõng lo aâu vaø ba thaùng aån cö?’ Caùc con neân traû lôøi ‘trong ba phieàn toaùi cuûa cuoäc ñôøi moät caùch maïnh daïn thaùng aån cö Ñöùc Theá Toân thöôøng chuù nieäm hôn, vaø chuùng ta seõ deã daøng ñaït ñeán traïng thaùi hôi thôû vaøo thôû ra.’ Nôi ñaây, naøy chö Tyø thoaûi maùi hôn. Ñaây laø moät coâng trình ñaùng Kheo, vôùi taâm tænh giaùc, Nhö Lai hay bieát cho chuùng ta thöïc hieän. Chuùng ta chæ caàn nhaãn mình ñang thôû vaøo, vôùi taâm tænh giaùc Nhö Lai nhuïc kieân trì vaø beàn chí coá gaéng thöïc haønh, vaø hay bieát mình ñang thôû ra...Ngöôøi noùi ñuùng neáu thöïc loøng chuùng ta seõ coù nhieàu hy voïng phaûi noùi ‘chuù nieäm thôû vaøo thôû ra’ laø loái soáng thaønh coâng. Neáu coù theå ñöôïc chuùng ta neân cao thöôïng cuûa baäc Thaùnh nhaân, laø loái soáng haønh thieàn ñeàu ñaën haèng ngaøy, vaøo giôø giaác cuûa Nhö Lai.”—The Buddha not only nhaát ñònh, trong moät thôøi gian ñaùng keå, vaø instructed and encouraged others to practice khoâng neân noùng loøng troâng chôø keát quaû. meditation, but also used to practice it as a Nhöõng bieán ñoåi taâm lyù khoâng dieãn tieán nhanh way of peaceful abiding, here and now. Once choùng. Chuùng ta khoâng theå vaø cuõng khoâng caàn the Blessed One said: “Monks, I wish to live phaûi haønh heát 40 ñeà muïc haønh thieàn. Ñieàu in solitude for three months. Let my only quan troïng laø neân choïn ñeà muïc naøo thích hôïp visitor be the one who bring me food.” ‘Very nhaát vôùi chuùng ta. Chuùng ta neân tìm söï giuùp well, venerable Lord,’ replied the monks. At ñôû cuûa moät ngöôøi coù kinh nghieäm veà haønh the end of the three months the Blessed One thieàn. Nhöõng saùch vôû vieát veà thieàn taäp cuõng addressed the monks thus: “Monks, if others höõu ích. Tuy nhieân, ñieåm quan troïng laø neân (those belonging to other faiths) were to ask nhaän ñònh taâm taùnh hay taùnh tình cuûa chính you ‘what meditation did Samana Gautama mình moät caùch thaønh thaät, vì neáu khoâng nhö frequently practice during the Rains?’ You vaäy thì khoâng theå naøo choïn ñuùng ñeà muïc haønh should say ‘The Blessed One spent the Rains thieàn cho thích hôïp vôùi mình. Moät khi ñaõ choïn frequently practicing the meditation of xong ñeà muïc chuùng ta neân vöõng tin vaø gia mindfulness on in-and-out-breathing.’ Herein, coâng thöïc haønh. Phaùp haønh thieàn laø phöông monks, mindful I breathe in, mindful I

breathe phaùp “töï mình laøm laáy.”—Zen practitioners out... Monks, one who speaks rightly should should always remember that if we are say ‘mindfulness on in-and-out-breathing is engrossed in worldly affairs, in routine work, the noble way of life, the brahman sublime it may not be easy for us to cut ourselves off way of life, the Tathagata’s way of life. and sit down in a quiet place for a definite (IV) Haønh giaû tu Thieàn chuùng ta caàn laøm gì ñeå caûi period each day for serious meditation. But it thieän “Khí Chaát” cuûa mình?—What do we, can be done, if we have the will. Surely we Zen practitioners, need to do to improve our can devote a short period every day to “Temperament”?: Haønh giaû tu Thieàn neân luoân meditation, whether it be at dawn or just nhôù raèng neáu chuùng ta coøn dính maéc nhieàu before retiring to bed or whenever the mind is vieäc theá tuïc, khoâng deã gì töï caét lìa hay taùch ready, some short period of time, however rôøi khoûi theá söï vaø ngoài laïi moät nôi yeân tónh, brief, in which to collect our thoughts and ñuùng giôø ñuùng giaác moãi ngaøy ñeå haønh thieàn concentrate. If we thus try to cultivate a quiet moät caùch ñaày ñuû. Nhöng neáu thaät söï muoán, contemplation day by day, we will be able to vôùi yù chí maõnh lieät, chaéc chaén laø moãi ngaøy perform our duties better and in a more

efficient way, we will have the courage to ñaùo chaân lyù nhaø Phaät maø thoâi—After cultivating face worries and tribulations with a brave for some time, practitioners tend to eliminate the heart and will find contentment more easily. It attachment to existence, but they have a tendency is worth trying, only we must have the to attach to non-existence. Clinging to existence patience, firm determination and the urge to or (clinging) to emptiness (non-existence). Some make effort, and if we are sincere we may sects believe that “It is better to be attached to well succeed. The meditation should be done, existence, though the attachment may be as big as if possible, regularly at fixed times, for a Mount Sumeru, than to be atached to emptines, considerable period, and we must not expect though the attachment may be as small as a grain quick results. Psychological changes come of dust.” However, once we thoroughly slowly. We cannot and need not practice all understand the Buddha’s teachings, we will not be the forty subjects of meditation. What is attached to any extreme. Zen practitioners should important is to select the one that suits one always remember that clinging to existence or best. It helps to seek the guidance of a person emptiness arises only when we lack thorough who is experienced in meditation. Books understanding of the Buddha’s teachings. written on meditation also could be useful. It Khí Löïc: 1) Hôi thôû: Breath; 2) Söùc maïnh: is, however, important to recognize honestly Strength. what our temperament or character is; for Khí Löôïng: Khaû naêng chöùa ñöïng—Capacity. until we have done so, we cannot select the Khí Nguõ Caùi: Tröø dieät naêm thöù che laáp—To suitable subject of meditation. Once we have exterminate the five obscurations—See Nguõ Caùi. chosen it, we should work at it with Khí Phaùc: Khí coù nghóa laø goã ñaõ laøm thaønh vaät confidence. Meditation is a ‘do it yourself duïng, coøn phaùc coù nghóa caây goã coøn nguyeân. Khí practice.’ phaùc chæ cho caên cô cuûa chuùng sanh—Wooden Khí Coát: Coát caùch—Character—Personality. appliances and rough timber. In Zen, the term Khí

Giôùi: 1) Vuõ Khí: Weapon; 2) Theá giôùi, quoác indicates sentient beings' fundamenal ability ñoä laø khí vaät theá gian chöùa ñöïng chuùng sanh: The (natural ability, or original endowment and world as a vessel containing countries and nature). peoples; 3) Theá giôùi vaät chaát: The material world; Khí Saéc: Tinh thaàn vaø saéc maët—Complexion— 4) Vaïn höõu giôùi: A realm of things. Look. Khí Giôùi Thuyeát: Teaching of the container Khí Taâm Baát Nhò: Principle of the Identicalness world—Lôøi daïy veà theá giôùi phaùp—Nhö Lai duøng of Breathing (prana) and Mind—Nguyeân nhaân cuûa thaàn löïc baát khaû tö nghì coù theå thuyeát phaùp cho hieän töôïng thoâng thöôøng vaø töï nhieân cuûa "Ñònh" ngay caû theá giôùi cuûa loaøi caây coû nghe ñöôïc dieäu ñöôïc giaûi thích moät caùch minh baïch bôûi Maät Toâng phaùp (caây Boà Ñeà laøm Phaät söï quan bieåu töôïng trong lyù thuyeát veà "Nguyeân Taéc Taâm Khí Baát giaùc ngoä)—The supernatural power of the Buddha Nhò", theo ñoù moãi tö töôûng caù nhaân trôû neân bôûi to make the material realm (trees and the like) moät söï chuyeån ñoäng ñaëc bieät cuûa hôi thôû. Neáu hôi proclaim his truth (Bodhi-tree has been doing thôû ñöôïc traán tónh hay ngöng nghæ, thì taâm laïi cuõng Buddha work by showing to all beings as a symbol nhö vaäy, vaø ngöôïc laïi. Theo thuyeát "Taâm Khí Baát of enlightenment). Nhò", neáu haønh giaû coù theå ñieàu phuïc ñöôïc hôi thôû, Khí Höõu Tröôùc Khoâng: Sau moät thôøi gian tu taäp, haønh giaû cuõng ñieàu phuïc ñöôïc taâm mình. Nhö vaäy, haønh giaû boû ñöôïc yù töôûng cho raèng muoân vaät laø ñieàu töùc laø moät trong nhöõng loái ñi vaøo ñònh hay höõu, nhöng laïi coù khuynh höôùng chaáp tröôùc muoân nhaát—The reason for the common and very vaät ñeàu khoâng. Moät vaøi tröôøng phaùi cho raèng thaø natural phenomenon of Samadhi is clearly chaáp coù nhö nuùi Tu Di, coøn hôn laø chaáp khoâng nhö expounded by Tantrism in its theory of the moät vi traàn." Tuy nhieân, moät khi ñaõ thaáu trieät giaùo "Principle of the Identicalness of Mind and phaùp nhaø Phaät, chuùng ta seõ khoâng chaáp vaøo beân Breathing (prana)," according to which every naøo caû. Haønh giaû tu thieàn neân luoân nhôù raèng chaáp individual thought is brought into play by a coù chaáp khoâng chæ xaûy ra khi chuùng ta chöa thaáu particular "Breathing-in-action." If the breathing is

pacified or halted, so is the mind, and vice versa. affect every act; 2) Nhaân coù tính chaát caûm öùng: According to this theory, if one can tame one's Inductive causes. breath, one's mind will also be tamed. The Khieån: Ñieàu khieån hay sai khieån—To send, or to breathing exercise is, therefore, one of the best drive away. approaches to Samadhi. Khieån Hoaùn: Vaãy chaøo (Ñöùc Phaät A Di Ñaø vaãy Khí Theá: Khí löïc vaø quyeàn theá—Power and chaøo Ñöùc Thích Ca Maâu Ni khi ngaøi töø coõi Ta Baø influence. côõi thuyeàn nguyeän ñi ñeán coõi Cöïc Laïc)—To send Khí Theá Gian: Kisek-En (jap)—Vessel world— and to call (talk of Amitabha Buddha's welcome See Khí Giôùi (2). of Sakyamuni Buddha in the Pure Land). Khí Theá Giôùi: Theá giôùi vaät lyù hay ñòa phöông nôi Khieån Hoaøng: Caàu nguyeän ñeå töø naïn chaâu loaøi höõu tình cö truù (caùc loaøi höõu tình, theo luaän chaáu—To pray to eliminate the danger of ñieåm vaät chaát hay tinh thaàn, ñöôïc chia thaønh ba grasshoppers. coõi: duïc giôùi, saéc giôùi, vaø voâ saéc giôùi—The world Khieån Traùch: To blame—To

reproach—To of the material, or the world on which karma reprimand—To scold—To rebuke. depends for expression. The world of material is Khieáp: Sai laàm: To be wrong—Xaáu: To be bad, to divided into three realms: Kamadhatu, Rupadhatu, be ugly. and Arupadhatu. Khieáp Nhöôïc Vaø Sôï Haõi: Bhaya (p)—Haønh giaû tu Khí Thuû Thieân: Karotapani (skt)—Name of a thieàn neân luoân nhôù raèng söï sôï haõi vaø khieáp nhöôïc deity—Teân cuûa moät vò trôøi. thuoäc veà ñaïo ma quaân thöù saùu. Noù taán coâng haønh Khí Tính: Disposition—Temper. giaû moät caùch deã daøng ôû nhöõng nôi heûo laùnh, ñaëc Khía Caïnh Quan Troïng: Important aspects. bieät khi möùc ñoä tinh taán xuoáng thaáp sau khi bò daõ Khích: Keû nöùt—A crack. döôïi hoân traàm taán coâng. Phaät töû thuaàn thaønh neân Khích Baùc: To find fault with—To criticize. luoân nhôù raèng chæ coù noå löïc duõng caûm, cuõng nhö Khích Du Traàn: Vataya-nacchidra-rajas (skt)— chæ coù söï hieåu bieát roõ raøng veà giaùo phaùp do keát Motes in a sunbeam—Coøn goïi laø Nhaät Quang quaû cuûa söï tinh taán, chaùnh nieäm vaø chaùnh ñònh môùi Traàn, hay laø buïi traàn bay trong khoâng trung, maét coù theå xua tan sôï haõi maø thoâi. Giaùo phaùp laø söï baûo traàn coù theå nhìn thaáy ñöôïc khi coù tia naéng chieáu veä vó ñaïi nhaát treân theá gian naøy: tin vaø thöïc haønh vaøo—A minute particle, visible to the physical giaùo phaùp thì giaùo phaùp seõ trôû thaønh nhöõng moân eyes under the sunlight. thuoác vó ñaïi nhaát ñeå chöõa trò sôï haõi. Thöïc haønh Khích Duïc: Kamachanda (skt)—Excitement of giôùi luaät seõ coù moät töông lai thieän laønh vaø toát ñeïp; sensual pleasure. thöïc haønh chaùnh ñònh thì söï lo aâu saàu muoän seõ Khích Khí La: Khakkhara (skt)—Caây tích tröôïng giaûm bôùt; vaø thöïc haønh trí tueä seõ daãn ñeán Nieát cuûa nhaø sö—A mendicant’s staff; a monk’s staff. Baøn, nôi maø taát caû nhöõng sôï haõi seõ bò taän dieät. Khieâm Toán: Humble—Modest— Thöïc haønh giaùo phaùp laø thöïc söï lo cho chính mình, Unpresumptuous—Humility—Khieâm toán laø moät thöïc söï baûo veä chính mình, vaø coù döôïc moät ngöôøi trong nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì baïn toát nhaát—Zen practitioners should always nhôø ñoù maø nhöõng cao ngaïo cuõng nhö caùc taät xaáu remember that fear and cowardliness belong to khaùc ñeàu bieán maát—Humility is one of the most the sixth army of Mara. It easily attacks important entrances to the great enlightenment; practitioners in a remote place, especially if the for with it, haughtiness and all other vicious ill will level of ardent efforts is low after an attack of disappear. sloth and torpor. Devout Buddhists should always Khieám: Nôï: Debt—Thieáu nôï: To owe. remember that only courageous effort can drive Khieám Dieän: Absent. out fear. So does a clear perception of the Dharma Khieân: AÛnh höôûng—To influence—To implicate. which comes as a result of effort, mindfulness and Khieân Daãn Nhaân: Sarvatraga-hetu (skt)—1) concentration. The Dharma is the greatest Nhaân aûnh höôûng taát caû moïi haønh ñoäng, nhö taø protection available on earth: faith in, and practice kieán: Omnipresent causes, like false views which of, the Dharma are therefore the greatest medicines for fear. Practicing morality ensures

that one’s future circumstances will be wholesome immortality and impropriety—A pure and pleasant; practicing concentration means that establishment. one suffers less

from mental distress; and Khieâu Vuõ: Dance—Khieâu vuõ theo nghi thöùc Maät practicing wisdom leads toward Nirvana, where Toâng thöôøng ñöôïc caùc nhaø sö trình baøy trong caùc all fear and danger have been surpassed. boä y daønh cho nghi leã. Nhöõng ngöôøi tham döï vaøo Practicing the Dharma, you truly care for yourself, buoåi khieâu vuõ tieâu bieåu cho nhöõng nhaân vaät trong protect yourself, and act as your own best friend. Phaät giaùo vaø nhöõng keû ñoái nghòch, vaø trong buoåi Khieát: Tinh khieát—Pure—Clean. khieâu vuõ, thöôøng thì nhöõng bieåu töôïng cuûa nhöõng Khieát Giaø: Khadga (skt)—Löôõi kieám: A sword— theá löïc ñoái nghòch ñeàu bò khuaát phuïc. Nghi leã Söøng teâ giaùc: Rhinoceros' horn—Teâ giaùc: khieâu vuõ toân giaùo naøy thöôøng ñöôïc trình dieãn tröôùc Rhinoceros. ñaùm ñoâng Phaät töû taïi gia vöøa vôùi muïc ñích giaùo Khieát Giaø Tyø Sa Noa: Khadga-visana (skt)—Kieát duïc maø cuõng vöøa giaûi trí—Ritual dances generally Giaø Baø Sa—Kieát Giaø Tyø Sa Naõ—Söøng teâ giaùc—A performed by Tibetan Buddhist monks in rhinoceros' horn. costumes. The participants in the dance represent Khieát Lieâu: Teân goïi cuûa moät daân toäc thieåu soá ñôøi Buddhist figures and the opponents of Buddhism, Ñöôøng beân Trung Hoa—Name of a minor tribe and during the dance the antithetical (pheùp ñoái during the T'ang Dynasty in China. choïi) forces are symbolically subdued. These Khieát Phaïn Daõ Vò: The koan of Tan Hsia's dances are commonly performed before large questioning a monk: Have you eaten yet or not?— crowds of lay Buddhists and have both didactic Coâng aùn Ñan Haø Vaán Taêng. Theo Truyeàn Ñaêng (daïy hoïc) and entertainment functions. Luïc, quyeån XIV, moät hoâm Ñôn Haø hoûi moät vò Khieáu: To call—To cry. Taêng: "Töø ñaâu ñeán?" Vò Taêng thöa: "Döôùi nuùi Khieáu Hoaùn: Raurava (skt)—La khoùc—To cry— ñeán." Ñôn Haø hoûi: "AÊn côm roài chöa?" Vò Taêng To wail. thöa: "AÊn côm roài." Ñôn Haø hoûi: "Ngöôøi ñem côm Khieáu Hoaùn Ñòa Nguïc: Hell of shrieking—See cho oâng aên coù ñuû maét chaêng?" Vò Taêng khoâng ñaùp Ñòa Nguïc Khieáu Hoaùn. ñöôïc. Tröôøng Khaùnh hoûi Baûo Phöôùc: "Ñem côm Khinh: Khinh reû: To disdain, to scorn, to despite, cho ngöôøi aên coù phaàn ñeàn ôn, vì sao laïi chaúng ñuû to slight—Nheï: Light. maét?" Baûo Phöôùc ñaùp: "Ngöôøi thí keû thoï caû hai Khinh An: Passaddhi (p)—Prasrabdhi-bodhyanga ñeàu muø." Tröôøng Khaùnh noùi: "Toä t cô kia ñeán, laïi (skt)—Tatramajjhattata (skt)—Serenity—An thaønh muø chaêng?" Baûo Phöôùc noùi: "Baûo ta muø thaùi—Nheï nhaøng thô thôùi—Tónh laëng—Tònh ñöôïc chaêng?"—The koan of Tan Hsia's maëc—At ease—Equanimity—Light ease—Mental questioning a monk. According to the calmness—Peace—Not oppressed—Ngöôøi tu Transmission of the Lamp (Ch'uan-Teng-Lu), thieàn thöôøng traûi qua giai ñoaïn "khinh an" tröôùc Volume XIV, one day Tan Hsia asked a monk, khi tieán vaøo "ñònh". Khinh an laø moät trong nhöõng "Where have you come form?" The monk said, cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø "From down the mountain." Tan Hsia said, "Have haønh vi cuûa chuùng ta deã daøng ñöôïc kieåm soaùt. you eaten yet or not?" The monk said, "I have Haønh giaû tu Thieàn neân luoân nhôù raèng neáu, trong eaten." Tan Hsia said, "Did the person who khi tu taäp Thieàn ñònh hoaëc ñöôïc khinh an, hoaëc brought you the food to eat have eyes or not?" thaáy taâm trí môû mang, khoâng ñöôïc cho ñoù laø

thöïc The monk was speechless. Ch'ang Ch'ing asked chöùng. Theo Baùc Sôn Ngöõ Luïc, khi Thieàn sö Baùc Pao Fu, "To give someone food to eat is ample Sôn ñang tham thoaïi ñaàu "Voâ Löu Tích" cuûa requital of the debt of kindness: why wouldn't he Thuyeàn Töû Hoøa Thöôïng, moät hoâm nhaân luùc ñang have eyes?" Pao Fu said, "Giver and receiver are xem quyeån "Truyeàn Ñaêng Luïc," tôùi choã caâu both blind." Ch'ang Ch'ing said, "If they exhausted truyeän Trieäu Chaâu baûo moät vò Taêng, "OÂng phaûi ñi their activity, would they still turn our blind?" Pao ba ngaøn daëm ñeå gaëp ngöôøi daïy môùi ñöôïc Ñaïo." Fu said, "Can you say that I'm blind?" Thình lình Baùc Sôn caûm thaáy nhö vöøa truùt boû gaùnh Khieát Trai: Thanh tònh baèng caùch döùt boû ruôïu naëng ngaøn caân, vaø töï cho mình laø ñaïi ngoä. Nhöng thòt—To purify a monastery—To cleanse away all ñeán khi gaëp Hoøa Thöôïng Baûo Phöông thì Baùc Sôn

môùi bieát laø mình voâ minh nhö theá naøo. Vì vaäy, Khinh Nhuyeãn: Lightness—Nheï dòu—Ñaây laø moät haønh giaû tu Thieàn neân bieát raèng daàu ñaõ ñaït ngoä trong taùm coâng ñöùc ñöôïc ví vôùi taùm taùnh cuûa nöôùc. cuõng phaûi tham vaán vôùi moät baäc thaày lôùn tröôùc ñaõ, Ngöôøi ta noùi ñaây laø taùnh ñaëc thuø cuûa nöôùc trong neáu khoâng cuõng chöa goïi laø ngoä—Light ease, an nhöõng ao hoà nôi coõi Tònh Ñoä cuûa Ñöùc Phaät A Di initial expedient in the cultivation of Zen. Before Ñaø—This is one of the eight waters of merit and samadhi is actually virtue or eight kinds of water of virtues, or eight achieved, one experiences “light-ease.” virtues. It is said that these are characteristics of Entrustment is one of the most important water in the lakes and ponds in the Pure Land of entrances to the great enlightenment; for with it, Amitabha Buddha—See Baùt Coâng Ñöùc Thuûy. conduct is at ease already managed. Zen Khinh Suaát: Unattentive—Thoughtless— practitioners should always remember that if, Unthinking. during your work, you experience comfort ot Khinh Taøi Hieáu Ñaïo: Xem nheï cuûa caûi vaät chaát, lightness, or come to some understanding or coi troïng vieäc ñaïo lyù—To have little consideration discovery, you must not assume that these things for material possessions and to seek only truth or constitute true "realization". According to "Po- principles of Buddhism. shan yu-lu", when Zen master Po-shan worked on Khinh Thaân: Khaû naêng bay boãng—Levitation. the Ferry Monk's koan, "Leaving no Trace", one Khinh Troïng: Nheï vaø naëng—Light and heavy. day, while reading "The Transmission of the Khinh Troïng nghieäp: Nghieäp nheï vaø naëng— Lamp," he came upon the story in which Chao- Light and heavy karmas. chou told a monk, "You have to meet someone Khinh Vuï Giaùc: Khi deã hay thoâ loã vôùi ngöôøi three thousand miles away to get the Tao." khaùc—Slighting or being rude to others. Suddenly he felt as if he had dropped the Khinh Xuùc: Nheï nhaøng eâm aùi—Buoyancy. thousand-pound burden and believed that he had Kho Baùu Nhö Kính Tam Muoäi: Kho baùu Chaân attained the great "realization". But when he met tính tam muoäi—Treasure house of Samadhi of the Master Pao Fang he soon saw how ignorant he suchness. was. Thus, Zen practitioners should know that Khoù Sanh Laøm Ngöôøi: Nhaân Sanh Nan Ñaéc—It’s even after you have attained Enlightenment and difficult to be born in the human realm—It’s feel

safe and comfortable, you still cannot difficult to be reborn (in the human realm) as a consider the work done until you have consulted a human being—Coõi ngöôøi söôùng khoå laãn loän, neân great master. deã tieán tu ñeå ñaït thaønh quaû vò Phaät; trong khi caùc Khinh An Giaùc Chi: Prasrabdhi-bodhyanga coõi khaùc nhö coõi trôøi thì quaù söôùng neân khoâng (skt)—Limb of calmness—Moät trong thaát giaùc chi maøng tu taäp, coõi suùc sanh, ngaï quyû vaø ñòa nguïc thì hay thaát boà ñeà phaàn—One of the seven limbs of khoå sôû ngu toái, nhô nhôùp, aên uoáng laãn nhau neân enlightenment, or bodhi-shares—See Thaát Boà Ñeà cuõng khoâng tu ñöôïc. Trong caùc traân baûo, sinh Phaàn. maïng laø hôn, neáu maïng mình coøn laø coøn taát caû. Khinh An Khoâng: Patippassadhisunnam (p)— Chæ mong sao cho thaân maïng naày ñöôïc soáng coøn, Emptiness of calmness—See Hai Möôi Laêm Caùch thì lo chi khoâng coù ngaøy gaày döïng neân cô nghieäp. Giaûi Thích Veà Taùnh Khoâng. Tuy nhieân, vaïn vaät ôû treân ñôøi neáu ñaõ coù mang caùi Khinh Baïc: To slight—To despite. töôùng höõu vi, taát phaûi coù ngaøy bò hoaïi dieät. Ñôøi Khinh Caáu Toäi: Toäi nheï—Light offences. ngöôøi cuõng theá, heã coù sanh laø coù töû; tuy noùi traêm Khinh Mao: Caùc vò Boà Taùt ôû trong Thaäp Ñòa ñöôïc naêm, nhöng mau nhö aùnh chôùp, thoaùng qua töïa ví nheï nhö chieác loâng. Caùc vò naày trong Phaät ñaïo söông, nhö hoa hieän trong göông, nhö traêng loàng leân xuoáng trong caùc ñöôøng cöùu ñoä chuùng sanh ñaùy nöôùc, hôi thôû mong manh, chöù naøo coù beàn khoâng coá ñònh—As light as a hair, as unstable as a laâu? Phaät töû chôn thuaàn neân luoân nhôù raèng khi feather (talk of Bodhisattvas). sanh ra ñaõ khoâng mang theo moät ñoàng, neân khi Khinh Mieät: To scorn—To disdain—To despite— cheát roài cuõng khoâng caàm theo moät chöõ, suoát ñôøi To slight. laøm luïng khoå thaân tích chöùa cuûa caûi, roát cuoäc voâ ích cho baûn thaân mình tröôùc caùi sanh laõo beänh töû.

Sau khi cheát di, cuûa caûi aáy lieàn trôû qua tay ngöôøi once again blossom, such a thing is still not khaùc moät caùch phuû phaøng. Luùc aáy khoâng coù moät bewildering; but once a human body has been lost, chuùt phöôùc laønh naøo ñeå cho thaàn thöùc nöông caäy ten thousand reincarnations may not return." veà kieáp sau, cho neân phaûi ñoïa vaøo tam ñoà aùc ñaïo. Sincere Buddhists should always remember what Coå ñöùc coù daïy: "Thieân nieân thieát moäc khai hoa dò, the Buddha taught: "It is difficult to be reborn as a nhaát thaát nhôn thaân vaïn kieáp nan." Nghóa laø caây human being, it is difficult to encounter (meet or saét ngaøn naêm maø nay nôû hoa cuõng chöa laáy laøm learn) the Buddha-dharma; now we have been kinh dò, chôù thaân ngöôøi moät khi ñaõ maát ñi thì muoân reborn as a human being and encountered the kieáp cuõng khoù maø taùi hoài. Vì theá, Phaät töû chôn Buddha-dharma, if we let the time passes by in thuaàn neân luoân nhôù nhöõng gì Phaät daïy: "Thaân vain we waste our scarce lifespan." ngöôøi khoù ñöôïc, Phaät phaùp khoù gaëp. Ñöôïc thaân Khoù Taû Neân Lôøi: It is difficult to express in ngöôøi, gaëp Phaät phaùp, maø ta nôû ñeå cho thôøi gian words. luoáng qua voâ ích, quaû laø uoång cho moät kieáp Khoa: Böôùc ngang qua: To straddle, to Bestride, ngöôøi."—Human beings have both pleasure and to pass over—Khoa thi: An examination—Khoa suffering, thus it's easy for them to advance in tröông: To boast

about—Lôùp hoïc, baøi hoïc, hay cultivation and to attain Buddhahood; whereas the cuoäc thi: A class, a lesson. beings in the Deva realm enjoy all kinds of joy Khoa Ñaïi: Khoa tröông—To brag—To boast and spend no time for cultivation; beings in the about oneself—To show off. realms of animals, hungry ghosts and hells are Khoa Hoïc Vaø Phaät Giaùo: Science and stupid, living in filth and killing one another for Buddhism—Maëc duø khoa hoïc khoâng phaûi laø moät food. They are so miserable with all kinds of trong nhöõng lôøi giaûng chính trong Phaät giaùo, nhöõng sufferings that no way they can cultivate. Of all giaùo thuyeát nhaø Phaät luoân ñoàng ñieäu vôùi khoa hoïc precious jewels, life is the greatest; if there is life, trong moïi thôøi kyø. Albert Einstein ñaõ töøng khaúng it is the priceless jewel. Thus, if you are able to ñònh: "Neáu coù moät toân giaùo naøo ñöông ñaàu ñöôïc maintain your livelihood, someday you will be vôùi nhu caàu cuûa khoa hoïc hieän ñaïi, thì ñoù seõ laø able to rebuild your life. However, everything in Phaät giaùo. Phaät giaùo khoâng caàn xeùt laïi quan ñieåm life, if it has form characteristics, then, inevitably, cuûa mình ñeå caäp nhaät hoùa vôùi nhöõng khaùm phaù one day it will be destroyed. A human life is the môùi cuûa khoa hoïc. Phaät giaùo khoâng caàn phaûi töø boû same way, if there is life, there must be death. quan ñieåm cuûa mình ñeå xu höôùng theo khoa hoïc, Even though we say a hundred years, it passes by vì Phaät giaùo bao truøm caû khoa hoïc cuõng nhö vöôït in a flash, like lightening streaking across the sky, qua khoa hoïc." Cuõng theo Egerton C. Baptist: like a flower's blossom, like the image of the "Khoa hoïc khoâng theå ñöa ra moät söï quyeát ñoaùn moon at the bottom of a lake, like a short breath, naøo. Nhöng Phaät giaùo coù theå ñöông ñaà u vôùi nhöõng what is really eternal? Sincere Buddhists should thaùch thöùc cuûa nguyeân töû löïc, vì kieán thöùc sieâu always remember when a person is born, not a vieät cuûa Phaät giaùo baét ñaàu nôi, maø ôû ñoù, khoa hoïc single dime is brought along; therefore, when keát thuùc. Vaø ñaây laø moät chöùng minh roõ raøng cho death arrives, not a word will be taken either. A nhöõng ai ñaõ töøng nghieân cöùu veà Phaät giaùo. Chaúng lifetime of work, putting the body through pain haïn, xuyeân qua thieàn ñònh, nhöõng caáu truùc nguyeân and torture in order to accumulate wealth and töû coù theå tìm thaáy vaø ñöôïc caûm nhaän."—Even possessions, in the end everything is worthless and though Science is not one of the main teachings in futile in the midst of birth, old age, sickness, and Buddhism, Buddhist theories are always in accord death. After death, all possessions are given to with science at all times. Albert Einstein others in a most senseless and pitiful manner. At confirmed: "If there is any religion that would such time, there are not even a few good merits cope with modern scientific needs, it would be for the soul to rely and lean on for the next life. Buddhism. Buddhism requires no revision to keep Therefore, such an individual will be condemned it up to date with recent scientific findings. into the three evil paths immediately. Ancient Buddhism does not need to surrender its views to sages taught: "A steel tree of a thousand years science, because it embraces science as well as

goes beyond science." Also according to Egerton Khoaùi Laïc Nhuïc Duïc: Sensual delight C. Baptist: "Science can give no assurance. But Khoaùi Laïc Vöông: Sudhira, the

quick-eyed king, Buddhism can meet the Atomic challenge, highly intelligent, who could see through a wall 40 because the supermundane knowledge of miles away, yet who took out his eyes to give Buddhism begins where science leave off. And alms. this is clear enough to anyone who has made a Khoaùi Maõ: Ngöïa gioûi, yù noùi ngöôøi hoïc thieàn öu tuù study of Buddhism. For, through Buddhist xuaát chuùng—A good horse. In Zen, the term meditation, the atomic constitudes making up indicates an outstanding practitioner. matter have been seen and felt." Khoaùi Maõ Nhaát Tieân, Khoaùi Nhaân Nhaát Ngoân: Khoa Nghi: Pheùp taéc cuûa vaên kinh (kinh vaên ñöôïc Ngöïa gioûi chæ caàn quaát moät roi, ngöôøi nhanh trí chæ saép ñaët theo moät theå loaïi naøo ñoù cho deã ñoïc vaø deã caàn noùi moät lôøi, yù noùi ngöôøi hoïc thieàn phaûi nhanh thaâm nhaäp)—The rule of the lesson to make it trí chæ caàn moät lôøi laø ñuû, chöù khoâng maõi chaáp chaët easier for the readers (to understand). vaøo ngoân ngöõ vaên töï—A speedy horse needs only Khoa Phong Toâng Maät Thieàn Sö: Kuei-feng one touch of the whip and an intelligent man only Tsung-mi—See Khueâ Phong Toâng Maät Thieàn Sö. needs a hint. In Zen, the term indicates an Khoa Tieát: Danh muïc do toâng Thieân Thai thaønh extraordinary practitioner only needs just a hint to laäp, caên cöù theo yù cuûa Kinh Phaùp Hoa maø ñònh caùc grasp the key points and does not need to closely yù trong caùc kinh khaùc—To interpret one sutra by attach to a lot of words. another a T'ien-T'ai term, e.g. interpreting all Khoaùi Muïc Vöông: Sudhira (skt)—Vò vua coù caëp other sutras in the ligh of the Lotus sutra. maét lanh lôïi, thaät thoâng minh, coù theå nhìn thaáu Khoa Tröông Kieâu Maïn: Grandiosity and self- töôøng caùch xa 40 daäm duø ñaõ moùc maét ra boá thí—conceit—Ñaây laø moät trong möôøi laàm laïc maø thieàn The quick-eyed king, or highly intelligent, who giaû coù theå bò rôi vaøo—This is one of the ten wrong could see through a wall of 40 miles away, yet ways into which the Yogin may fall—See Möôøi who took out his eyes to give as alms. Laàm Laïc Thieàn Giaû Coù Theå Bò Rôi Vaøo. Khoaùi Taâm: Pleased—Content. Khoa Vaên: Phaân chia moät quyeån saùch hay moät baøi Khoaùi Tieän Nan Phuøng: An opportunity in a hoïc thaønh ñoaïn (Ngaøi Ñaïo An ñôøi Taàn ñaõ aùp duïng thousand years—Good opportunities that are söï phaân chia naày vaøo kinh ñieån)—A set portion of difficult to encounter in thousands of years—Cô a book, a lesson (started from T'ao-An). hoäi toát ngaøn naêm khoù gaëp, coâng aùn noùi veà cô Khoøa Ñaïo: Khuoân maãu vaø con ñöôøng, töø chæ söï duyeân tieáp daãn ñeä töû cuûa Thieàn sö Vaân Moân Vaên raøng buoäc vaøo hình thöùc vaø khuoân maãu—Pattern Yeån (864-949). Trong thí duï thöù 54 cuûa Bích and the way. The term indicates ties of forms and Nham Luïc, Thieàn sö Vaân Moân hoûi moät vò Taêng: patterns. "Vöøa rôøi choã naøo?" Vò Taêng thöa: "Taây Thieàn." Khoûa Tuùc: Quanh co, voøng vo—In a roundabout Vaân Moân hoûi: "Gaàn ñaây Taây Thieàn coù ngoân cuù manner—To beat around the bush. gì?" Vò Taêng lieàn xoøe ngöûa hai baøn tay. Vaân Moân Khoaùc Laùc: To brag—To boast about. ñaùnh cho moät taùt tai. Vò Taêng thöa: "Thoaïi ñaàu Khoaùi: Vui söôùng: Glad (joyful)—Nhanh choùng: cuûa con coøn." Vaân Moân laïi xoøe ngöûa hai baøn tay. Quick. Vò Taêng khoâng noùi ñöôïc. Vaân Moân lieàn ñaùnh nöõa. Khoaùi Caûm: Pleasant feeling. Theo Vieân Ngoä trong

Bích Nham Luïc, Vaân Moân Khoaùi Dieâu Caûn Baát Caäp: Daàu bay nhanh nhö hoûi moät vò Taêng: "Vöøa rôøi choã naøo?" Vò Taêng chim caét cuõng khoâng truy ñuoåi kòp, töø chæ toác ñoä thöa: "Taây Thieàn." Caùi naøy laø ñöông dieän thoaïi, nhanh nhö chôùp cuûa thieàn cô (cô hoäi vaø phong thaùi gioáng nhö ñieän chôùp. Vaân Moân laïi hoûi: "Gaàn ñaây nhaø thieàn phaûi nhanh nhö chôùp)—Even a kestrel Taây Thieàn coù ngoân cuù gì?" Ñaây cuõng chæ laø thuyeát (a kind of bird that flies extremely fast) cannot thoaïi bình thöôøng. Vò Taêng naøy quaû thaät laø moät catch. The term indicates the lightning speed of baäc taùc gia, laïi laät ngöôïc ñeå nghieäm Vaân Moân, Zen opportunity and manner. lieàn xoøe ngöûa hai baøn tay. Neáu laø ngöôøi taàm Khoaùi Khaåu: Pleasant to taste. thöôøng gaëp phaûi caùi nghieäm naøy, lieàn thaáy tay Khoaùi Laïc: Pleasure—Delight—Glad—Joyful. chaân roái loaïn. Vaân Moân coù cô choïi ñaù nhaùng löûa,

laøn ñieän chôùp, lieàn ñaùnh moät taùt. Vò Taêng noùi ñaùnh The monk was speechless, so Yun Men hit him. töùc laø phaûi, laøm gì ñöôïc cuûa con. Thaáy cô hoäi ngaøn According to Yuan-Wu in the Pi-Yen-Lu, Yun naêm moät thuôû cho vò Taêng naøy coù choã chuyeån Men asked this monk, "Where did you come here thaân, neân Vaân Moân buoâng ra xoøe ngöûa hai baøn from?" The monk said, "Hsi Ch'an." This is direct tay. Vò Taêng khoâng noùi ñöôïc. Vaân Moân lieàn ñaùnh face to face talk, like a flash of lightening. Yun nöõa. Xem Vaân Moân töï laø taùc gia, ñi moät böôùc bieát Men said, "What words and phrases are there at choã rôi moät böôùc, kheùo xem tröôùc laïi gioûi ngoù sau, Hsi Ch'an these days?" This too is just ordinary chaúng maát ñöôøng loái. Vò Taêng naøy chæ kheùo xem conversation. This monk, however, is also an tröôùc, maø chaúng gioûi ngoù sau. Veà sau Thieàn sö adept; contrary to expectations, he goes to test Tuyeát Ñaäu coù laøm baøi keä: Yun Men, he immediately extended his two "Hoå ñaàu hoå vó nhaát thôøi thaâu hands. If it had been an ordinary person who met Laãm laãm oai phong töù baùch chaâu with this test, we would have seen him flustered Khöôùc vaán baùch tri haø thaùi hieåm and agitated. But Yun Men had a mind like flint Sö vaân: phoùng quaù nhaát tröôùc." struck sparks, like flashing lightening; (Ñaàu coïp ñuoâi coïp moät thôøi thaâu. Laãm laãm oai immediately he slapped him. The monk said, phong chaâu boán traêm. Laïi hoûi taïi sao maø quaù "You may hit me all night, but nevertheless I'm hieåm. Sö raèng: phoùng qua moät nöôùc). Thieàn sö still talking." Seeing the opportunity in a thousand Tuyeát Ñaäu tuïng thoaïi naøy raát deã hieåu ñaïi yù, chæ years for this monk to have a place to turn around, tuïng cô phong cuûa Vaân Moân. Vì theá noùi: "Ñaàu coïp so Yun Men opened up and extended his two ñuoâi coïp moät thôøi thaâu." Coå nhaân noùi: "Chaän ñaàu hands. The monk was speechless, so Yun Men hit coïp thaâu ñuoâi coïp, caâu thöù nhaát roõ toâng chæ." Tuyeát him. Look, since Yun Men is an adept, whenever Ñaäu chæ caên cöù theo nhöõng döõ kieän caên baûn cuûa he takes a step he knows where the step comes coâng aùn. Sö thích caùch maø Vaân Moân chaän ñaàu coïp down. He knows how to observe in front and take laïi kheùo naém ñuoâi coïp. Vò Taêng xoøe ngöûa hai tay, notice behind, not losing his way. This monk only Vaân Moân lieàn ñaùnh laø chaän ñaàu coïp. Vaân Moân knows how to look ahead; he's

unable to observe xoøe ngöûa hai tay, vò Taêng khoân g noùi ñöôïc, Vaân behind. Zen master Hsueh Tou had a verse: Moân laïi ñaùnh, ñoù laø naém ñuoâi coïp. Ñaàu ñuoâi ñoàng "At once he takes the tiger's head and thaâu, maét nhö sao baêng, töï nhieân choïi ñaù nhaùng the tiger's tail löûa, tôï laøn ñieän xeït. Lieàn ñöôïc "Laãm laãm oai His stern majesty extends everywhere. phong chaâu boán traêm", khieán cho caû theá giôùi gioù I ask back, 'Didn't you know thoåi veøo veøo. "Laïi hoûi taïi sao maø quaù hieåm", quaû how dangerous it was'? laø coù choã nghieäm. Tuyeát Ñaäu noùi: "Phoùng qua moät Hsueh Tou says, 'I leave off.'" nöôùc." Haõy noùi xem hieän nay khi chaúng phoùng qua Zen master Hsueh Tou's verse on this story is very moät nöôùc laïi laø sao? Ngöôøi caû theá giôùi ñeàu phaûi aên easy to understand; its overall meaning is to praise gaäy. Haøng Thieàn hoøa töû ngaøy nay ñeàu noùi: "Khi the sharp point of Yun Men's ability. Thus he says, Vaân Moân xoøe ngöûa hai tay, cuõng laø traû laïi cho kia "At once he takes the tiger's head and the tiger's boån phaän thaûo lieäu." Gioáng thì cuõng gioáng, phaûi thì tail." An Ancient said, "Occupy the tiger's head, chöa phaûi. Vaân Moân khoâng theå chæ theá aáy baûo oâng take the tiger's tail, then at the first phrase you'll döøng lai, vaãn coøn coù vieäc khaùc beân caïnh ñoù —The understand the source meaning." Hsueh Tou just koan about the potentiality and conditions of settles the case on the basis of the facts. He likes guiding disciples of Zen master Yun Men. In the way Yun Men is able to occupy the tiger's example 54 of the Pi-Yen-Lu, Yun Men asked a head and also take the tiger's tail. When the monk monk, "Where did you come here from?" The extended his two hands and Yun Men monk said, "Hsi Ch'an." Yun Men said, "What immediately hit him, this was occupying the tiger's words and phrases are there at Hsi Ch'an these head. When Yun Men extended his two hands and days?" The monk extended both hands; Yun Men the monk was speechless so that Yun Men hit him slapped him once. The monk said, "I'm still again, this was taking the tiger's tail. When head talking." Yun Men then extended his two hands. and tail are taken together, the eye is like a

shooting star. Yun Men is naturally like stone- giaû tu Thieàn neân luoân nhôù raèng Baùt Nhaõ laø struck sparks, like flashing lightning; in fact, "His chaân lyù toái thöôïng phaûi ñöôïc kinh nghieäm chöù stern majesty extends everywhere." The wind khoâng phaûi daønh cho söï phaân tích suoâng cuûa whistles all over the world. I ask back, "Didn't you trí thöùc—One day, Chao-chou came and know how dangerous it was?" Unavoidably there asked Ta-Tzu, "What is the body of the was danger. Hsueh Tou says, "I leave off." But Prajna?" Ta-Tzu repeated: "What is the body say, right now as I don't leave off, what will you of the Prajna?" Thereupon, Chao-chou gave a do? Everyone in the world will have to take a hearty laugh and went off. On the day beating. Followers of Ch'an these days all say that following Ta-tzu saw Chao-chou sweeping when Yun Men extended his two hands, the monk the ground. Ta-Tzu asked, "What is the body should have repaid him with some of his own of the Prajna?" Chao-chou threw up his broom provisions. This seems correct, but in reality isn't. and with a hearty laugh went away. Ta-Tzu Yun Men can't just get you to stop this way, there then returned to his quarters. Zen practitioners must be something else besides. should always remember

that Prajna is the Khoaùi YÙ: Satisfied. ultimate truth which is to be experienced and Khoan Bình Phaùp Hoaøng: Kamyo-Hoo (jap)— not to be made a mere subject of intellectual Cöïu hoaøng ñeá Vuõ Ña cuûa Nhaät Baûn. analysis. Khoan Dung: 1) Baát Nhueá: To tolerate, tolerance; Moät hoâm, Sö thöôïng ñöôøng baûo chuùng: "Sôn 2) Nhaân Töø: Kindness. Taêng naøy khoâng bieát traû lôøi; chæ bieát choã Khoan Quaûng Boà Taùt: Abhetti (skt)—A Ma Ñeà beänh." Moät vò Taêng böôùc tôùi, Sö haï toøa vaø Boà Taùt—Voâ UÙy Boà Taùt—Vò Boà Taùt voâ sôû uùy, moät bieán maát veà phoøng cuûa mình. Veà sau, Phaùp teân khaùc cuûa Boà Taùt Quaùn Theá AÂm —Fearless Nhaõn bình: "Giöõa ñaùm ñoâng maø baûo mình laø Bodhisattva, another name for Avalokitesvara. thaày thuoác, giôø nhaän ra ai ñöùng tröôùc maët Khoan Thai: Slowly. mình." Huyeàn Giaùc laïi noùi theâm: "Coù thaät Ñaïi Khoan Trieâu: Sö Khoan Trieâu (916-998), vò khai Töø bieát beänh hay khoâng bieát beänh? Vaø vò saùng chuøa Bieán Chieáu (Nhaät Baûn)—Kancho, one Taêng böôùc tôùi tröôùc, coù thaät vò aáy beänh, hay who built Henjoji. khoâng beänh? Neáu beänh, khoâng theå ñi ñöùng Khoan Trung Ñaïi Töø Thieàn Sö: Kwanchu nhö vaäy ñöôïc. Neáu khoâng beänh, taïi sao laïi (jap)—Huan-Chung Ta-Tzu—Teân cuûa moät vò böôùc tôùi tröôùc thaày thuoác?" Thieàn sö Ñaïi Töø thieàn sö soáng vaøo khoaûng cuoái nhaø Ñöôøng ñaàu nhaø soáng vaøo khoaûng cuoái nhaø Ñöôøng ñaàu nhaø Toáng, thuoäc theá kyû thöù chín. Hieän nay chuùng ta Toáng (vaøo khoaûng giöõa theá kyû thöù X) khi maø khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Ñaïi Töø thieân höôùng phaùt trieån cuûa giaùo phaùp Thieàn Khoan Trung; tuy nhieân, coù moät chi tieát nhoû veà vò toâng laàn hoài thay theá caùc toâng phaùi khaùc ôû Taêng naøy trong Truyeàn Ñaêng Luïc, quyeån IX— Trung Hoa. Nghóa laø thaùi ñoä Thieàn ñoái vôùi Name of a Zen master who lived between late truyeàn thoáng, vaø trieát lyù ñaïo Phaät, coù khuynh T'ang and early Sung, of the ninth century. We do höôùng coi nheï vieäc hoïc hoûi theo thöù lôùp cuûa not have detailed documents on this Zen master; noù, lô laø kinh ñieån vaø caùc thöù sieâu hình trong however, there is a brief information on him in kinh. Coù leõ chính vì vaäy maø Ñaïi Töø khoâng The Records of the Transmission of the Lamp muoán traû lôøi nhöõng caâu hoûi cuûa ñoà ñeä. Ngöôïc (Ch’uan-Teng-Lu), Volume IX: laïi, ngaøi chæ muoán tuøy caên cô cuûa ñoà ñeä maø Moät ngaøy, Trieäu Chaâu ñeán tham kieán Ñaïi Töø, giaùo hoùa—One day, he came up to the pulpit Trieäu Chaâu hoûi Ñaïi Töø: "Theå cuûa Baùt Nhaõ laø and said, "I do not know how to make gì?" Ñaïi Töø laëp laïi caâu hoûi: "Theå cuûa Baùt Nhaõ answers; I only know where diseases are." A laø gì?" Töùc thì Trieäu Chaâu cöôøi lôùn vaø boû ñi. monk appeared before him, and the master Moät hoâm sau, Ñaïi Töø thaáy Trieäu Chaâu ñang came down from the pulpit and vanished into queùt saân, Ñaïi Töø hoûi: "Theå cuûa Baùt Nhaõ laø his room. Later, Fa-yen comments, "Declaring gì?" Trieäu Chaâu lieäng caây choåi, cöôøi lôùn vaø boû himself to be a doctor in public, he knows now ñi. Ñaïi Töø lieàn trôû veà phöông tröôïng. Haønh who is standing before him." Hsuan-chiao

remarks, "Does Ta-tzu really know diseases? as follows: “All beings have only a very short Or does he not? The monk who appeared instant to live, only so long as a

moment of a slash before him, was he really sick, or was he not? of a lightning. When this is extinguished, the being If he were sick, he could not get up and walk is also extinguished. The beings of the last around as he did. If he were not sick, why did moment is now no longer living, and does not live he appear before the master-doctor?" Zen now or will not live again later. The being of the master Ta-tzu, who lived between late T'ang present moment did not live previously, lives just and early Sung (around the middle of the now, but later will not live any more. The being of tenth century) when the trend of development the future has not lived yet in the past, does not of Zen teaching gradually superseded the yet lived now, and will only live later." other Buddhist schools in China. It is to say, Khoaûnh Khaéc Hieän Taïi, Khoaûnh Khaéc Tuyeät Zen attitude towards Buddhist lore and Vôøi: Present Moment, Wonderful Moment— philosophy tended to slight its study in an Thieàn sö Thích Nhaát Haïnh vieát trong quyeån orderly manner, to neglect the sutras and what 'Khoaûnh Khaéc Hieän Taïi, Khoaûnh Khaéc Tuyeät Vôøi': metaphysics there is in them. That's why Ta- "Neáu baïn xem xeùt kyõ loøng baøn tay cuûa baïn, baïn seõ tzu did not want to answer any questions from thaáy cha meï vaø taát caû nhöõng theá heä cuûa toå tieân cuûa his disciples. On the contrary, he just wanted baïn trong ñoù. Taát caû hoï ñang soáng ngay trong to teach his disciples in accordance with their khoaûnh khaéc naøy ñaây. Moãi ngöôøi ñeàu hieän dieän abilities. trong thaân theå cuûa baïn. Baïn laø söï keá tuïc töøng Khoaûn Ñaõi: To entertain. ngöôøi hoï. Sinh ra coù nghóa laø moät caùi gì ñoù tröôùc Khoaùng: ñaây chöa heà hieän höõu, nay böôùc vaøo hieän höõu. 1) Khoaùng chaát: Minerals. Nhöng caùi ngaøy maø chuùng ta ra ñôøi khoâng phaûi laø 2) Khoaùng ñaõng: Vast—Immense—Spacious— söï baét ñaàu cuûa chuùng ta. Noù chính laø ngaøy tieáp tuïc Extensive. cuûa chuùng ta. Nhöng ñöøng ñeå cho ñieàu ñoù laøm 3) Laâu xa hay raát daøi: Far—Long—Wide. giaûm vui thích khi chuùng ta chaøo möøng "Ngaøy Khoaùng Daõ: Wilderness—Wild—Prairie. Tieáp Tuïc Haïnh Phuùc." Vì chuùng ta chöa bao giôø Khoaùng Daõ Thaàn: Spirit of the Wilderness—Vò sanh ra ñôøi, laøm sao chuùng ta coù theå ngöng soáng thaàn coù söùc löïc khoâng theå so saùnh ñöôïc— ñöôïc? Ñaây laø ñieàu maø Taâm Kinh ñaõ hieån loä cho Incomparable power Spirit. chuùng ta. Khi chuùng ta coù ñöôïc kinh nghieäm xaùc Khoaùng Kieáp: Nhaán maïnh veà ñoä daøi cuûa moät kieáp thöïc veà voâ sinh, voâ dieät, chuùng ta bieát raèng chuùng laâu xa veà quaù khöù (nhaán maïnh veà ñoä daøi cuûa moät ta vöôït leân treân tính nhò nguyeân. Quaùn töôûng veà kieáp laâu xa veà töông lai thì goïi laø "vónh kieáp")—A "Caùi ngaõ khoâng taùch rôøi" laø caùch ñeå vöôït qua cöû a past kalpa; the part of a kalpa that is past. aûi sanh töû. Loøng baøn tay cuûa baïn laø baèng chöùng Khoaûnh Khaéc Cuûa Söï Soáng: An instance of cho thaáy baïn chöa bao giôø ra ñôøi vaø seõ khoâng bao life—Theo Taêng só ngöôøi Ñöùc Nyanatiloka keå laïi giôø cheát. Doøng ñôøi chöa heà giaùn ñoaïn keå töø thôø i voâ lôøi cuûa Visuddhi-Magga nhö sau: "Caùc thöïc theå thuûy cho ñeán ngaøy nay. Taát caû nhöõng theá heä tröôùc chæ coù moät khoaûnh khaéc raát ngaén ñeå soáng, ngang ñaây, ngöôïc leân cho ñeán nhöõng sinh vaät ñôn baøo vôùi thôøi gian cuûa moät tia chôùp. Khi thôøi gian ñoù ñaàu tieân, cho ñeán baây giôø, taát caû

ñeàu hieän dieän keát thuùc thì thöïc theå aáy tieâu tan. Theá laø thöïc theå vaøo luùc naøy, trong loøng baøn tay cuûa baïn. Baïn coù cuûa quaù khöù ñaõ cheát, khoâng coøn ñang soáng vaø theå quan saùt vaø traûi nghieäm ñieàu naøy. Loøng baøn cuõng khoâng soáng laïi ñöôïc trong hieän taïi hay töông tay cuûa baïn vaãn luoân saün saøng laø moät chuû ñeà quaùn lai. Thöïc theå trong hieän taïi khoâng soáng trong quaù töôûng cho baïn." ÔÛ moät ñoaïn khaùc, Thieàn sö Nhaát khöù, noù ñang soáng trong khoaûng khaéc hieän taïi, Haïnh vieát tieáp: "Khi laùi xe, chuùng ta coù khuynh nhöng cuõng khoâng soáng trong töông lai khoâng soáng höôùng chæ nghó ñeán luùc ñeán vaø ñeå ñi ñeán ñích, trong quaù khöù hay hieän taïi, noù chæ soáng veà sau chuùng ta hy sinh caû cuoäc haønh trình cuûa mình. naày. Moät thöïc theå trong töông lai—A German Nhöng cuoäc soáng naèm ôû khoaûnh khaéc hieän taïi, chöù monk named Nyanatiloka, reiterated the khoâng ôû töông lai. Kyø thaät, chuùng ta coù theå ñau momentariness of existence from Asuddhi-Magga khoå hôn ngay khi chuùng ta ñeán ñích. Neáu chuùng ta

phaûi noùi veà caùi ñích ñeå ñeán, thì caùi ñích ñeán cuoái But life is to be found in the present moment, not cuøng cuûa chuùng ta chaúng phaûi laø naám moà hay sao? in the future. In fact, we may suffer more after we Chuùng ta khoâng muoán ñi theo höôùng ñöa ñeán caùi arrive at our destination. If we have to talk of a cheát, chuùng ta muoán ñi theo höôùng cuûa söï soáng. destination, what about our final destination, the Nhöng cuoäc soáng ôû ñaâu? Cuoäc soáng chæ ñöôïc tìm graveyard? We do not want to go in the direction thaáy trong khoaûnh khaéc hieän taïi maø thoâi. Do ñoù, of death; we want to go to in the direction of life. moãi daëm ñöôøng chuùng ta laùi xe qua, moãi böôùc But where is life? Life can be found only in the chaân chuùng ta böôùc leân, phaûi nhaèm ñöa chuùng ta present moment. Therefore, each mile we drive, ñeán khoaûnh khaéc hieän taïi. Ñaây laø söï tu taäp chaùnh each step we take, has to bring us into the present nieäm. Khi chuùng ta thaáy ñeøn ñoû hay baûng hieäu moment. This is the practice of mindfulness. When döøng laïi, chuùng ta coù theå mæm cöôøi vaø caûm ôn noù we see a red light or a stop sign, we can smile at it vì noù laø moät vò Boà Taùt giuùp chuùng ta quay laïi vôùi and thank it, because it is a Bodhisattva helping us khoaûnh khaéc hieän taïi. Ñeøn ñoû laø tieáng chuoâng cuûa return to the present moment. The red light is a chaùnh nieäm. Coù leõ chuùng ta ñaõ töøng nghó raèng noù bell of mindfulness. We may have thought of it as laø keû thuø, vì noù caûn trôû chuùng ta ñaït ñöôïc muïc ñích an enemy, preventing us from achieving our goal. cuûa mình (laø ñi ñeán ñích). Nhöng baây giôø chuùng ta But now we know the red light is our friend, bieát raèng noù laø ngöôøi baïn giuùp cho chuùng ta choáng helping us resist rushing and calling us to return to laïi söï voäi vaõ vaø keâu goïi chuùng ta trôû veà vôùi the present moment where we can meet with life, khoaûnh khaéc hieän taïi, nôi ñoù chuùng ta coù söï soáng, joy, and peace." nieàm vui vaø söï an laïc."—Zen Master Thich Nhat Khoaûnh Khaéc Cuûa YÙ Thöùc: Nen (jap)—Moment Hanh wrote in 'Present Moment, Wonderful of consciousness—See Nieäm (12). Moment': "If you look deeply into the palm of Khoaùt: 1) Môû ra: To open—2) Phoùng khoaùng your hand, you will see your parents and all (ngöôøi):

Well-off, liberal—3) Roäng raõi: Broad, generations of your ancestors. All of them are wide, spacious—4) Thoâng minh: Intelligent. alive in this moment. Each is present in your body. Khoaùt Nhieân Giaùc Ngoä: Söï giaùc ngoä baát thình You are the continuation of each of these people. lình—A sudden enlightenment. To be born means that something which did not Khoaùt Taát Ña: Khusta (skt)—Theo Eitel trong exist comes into existence. But the day we are Trung Anh Phaät Hoïc Töø Ñieån, Khoaùt Taát Ña laø 'born' is not our beginning. It is a day of moät khu vöïc thuoäc vöông quoác coå Tukhara, coù leõ continuation. But that should not make us less baây giôø laø mieàn nam cuûa Talikhan. Tuy nhieân, happy when we celebrate our 'Happy Continuation Khoaùt Taát Ña cuõng coù theå laø vuøng Khost ôû A Phuù Day.' Since we are never born, how can we cease Haõn, thuoäc taây nam Peshawar—According to Eitel to be? This is what the Heart Sutra reveals to us. in The Dictionary of Chinese-English Buddhist When we have a tangible experience of non-birth Terms, Khusta, a district of ancient Tukhara, and non-death, we know ourselves beyond duality. probably the region south of Talikhan. However, it The meditation on 'no separate self' is one way to may be Khost in Afghanistan, south-west of pass through the gate of birth and death. Your Peshawar. hand proves that you have never been born and Khoùc: To shed tears—To weep. you will never die. The thread of life has never Khoùi Thôm: Gandhapisacika (skt)—Fragrant been interrupted from time without beginning until smoke—Höông Yeân—Khoùi thôm cuûa nhöïa caây now. Previous generations, all the way back to khi ñöôïc ñoát chaùy—Smoke of burnt fragrant resin. single-celled-beings, are present in your hand at Khôûi: Utpada (skt)—1) Khôûi haønh (baét ñaàu): To this moment. You can observe and experience start, to begin—2) Khôûi leân: To rise, uprising this. Your hand is always available as a subject for (Abhyudaya (skt). meditation." In another passage, Zen Master Thich Khôûi Chaùnh Tö Duy: Arising right thought—Khôûi Nhat Hanh continued to write: "When we are chaùnh tö duy, boû voïng phaân bieät, taâm thöôøng tuøy driving, we tend to think of arriving, and we thuaän nhöùt thieát trí—Bodhisattvas exercise right sacrifice the journey for the sake of the arrival.

thought, abandoning arbitrary conceptions, their Khôûi Thænh: Theà söï thaät, hay ñaùnh thöùc Thaàn minds always follow universal knowledge. Thaùnh hay Tam Baûo veà chöùng giaùm cho lôø i noùi Khôûi Chæ Xöù: Nôi ñaïi tieåu tieän—A latrine—chaân thöïc cuûa mình (tuy nhieân khôûi thænh ôû ñaây coù Cesspool. nghóa laø “theà nguyeàn” bò caám kî trong ñaïo Khôûi Dieät: Rise and extinction—Birth and Phaät)—To call on the gods or the Buddhas (as death—Beginning and end. witness to the truth of one’s statements). Khôûi Ñôn: Sau khi laøm leã giaûi haï an cö vaøo raèm Khôûi Thuûy Kieáp: Kalpadi (skt)—Beginning of a thaùng baûy hay raèm thaùng taùm, chö Thieàn Taêng rôøi kalpa—Baét ñaàu moät kieáp. Thieàn vieän ra ñi—After the dismissing of the Khôûi Tín: Khôûi leân nieàm tin—The uprise or summer retreat on the fifteenth day of the seventh awakening of faith. month (or the fifteenth day of the eighth month), Khôûi Tín Luaän: Sraddhotpada-sastra (skt)— all Zen monks leave the monastery. Treatise on Awakening of Faith—Khôûi Tín Luaän, Khôûi Giaû: Ngöôøi

khôûi leân suy nghó raèng töï mình teân goïi taét cuûa saùch Ñaïi Thöøa Khôûi Tín Luaän taïi khôûi leân toäi phuùc (ñaây laø moät trong nhöõng ngaõ caùc xöù Ñoâng AÙ, do ngaøi Maõ Minh Boà Taùt bieân kieán)—One who begins, or starts; one who thinks soaïn, nhöng hieän chæ coøn laïi baûn vaên baèng Hoa he creates his own welfare or otherwise. ngöõ maø thoâi. Coù hai baûn dòch sang Hoa ngöõ, thöù Khôûi Haønh: Baét ñaàu cuoäc soáng saép tôùi (nghóa laø nhaát laø baûn dòch cuûa ngaøi Chaân Ñeá vaøo naêm 554 baét ñaàu tu taäp taïo thieän nghieäp cho ñôøi sau)—To sau Taây Lòch, baûn thöù hai do ngaøi Thöïc Xoa Nan start out for the life to come. Ñaø dòch vaøo naêm 700 sau Taây Lòch. Baûn thöù nhaát Khôûi Haïnh: Khôûi leân phong thaùi tu haønh—To rise coù leõ ñöôïc ñaïi chuùng chaáp nhaän hôn vì Ñaïi sö Trí the conduct (manner of action in practicing). Giaû, vò toå thöù tö cuûa toâng Thieân Thai cuõng laø vò thô Khôûi Höõu: Upapattibhava (skt)—Resultant kyù cho ngaøi Chaân Ñeá, vaø sau ñöôïc ngaøi Phaùp Taïng existence. bieân soaïn lôøi bình giaûi tieâu chuaån, maëc daàu sau Khôûi Leân: 1) Khôûi leân: To rise up (Samutthahati naày chính oâng ñaõ giuùp cho ngaøi Thöïc Xoa Nan Ñaø (p)—2) Söï khôûi leân: Rising (Samutthanam (p). dòch baûn thöù nhì. Ñaïi Thöøa Khôûi Tín Luaän laø taùc Khôûi Loøng Ñaïi Bi: Bring forth a heart of great phaåm noùi veà cöïc lyù cuûa Ñaïi Thöøa, giuùp cho ngöôøi compassion. ñoïc nghe khôûi leân trong loøng nieàm tin chaân chính Khôûi Nghieäp Töôùng: Haäu quaû cuûa caùc thöù nghieäp ñoái vôùi giaùo phaùp Ñaïi Thöøa, raèng taát caû chuùng thieän aùc—The consequent activity with all the sanh ñeàu coù taùnh giaùc nguyeân thuûy, vaø baûn chaát variety of deeds. caên baûn naày ñöôïc coi nhö laø Phaät taùnh. Tuy nhieân, Khôûi Nieäm: To develop a thought—See Baát Phaï noù bò che môø bôûi voâ minh, vaø moät khi voâ minh Nieäm Khôûi, Chæ Phaï Giaùc Trì. ñöôïc thaùo gôõ thì töï nhieân ngöôøi ta seõ chöùng Khôûi Nieäm Taø Kieán: To develop a perverse nghieäm ñöôïc tieàm naêng caên baûn cuûa Phaät taùnh thought. naøy. Boä saùch naày ñaõ ñöôïc ngaøi Teitaro Suzuki Khôûi Taâm: Uppadakhana (p)—Arising of citta— dòch sang Anh ngöõ vaøo naêm 1900—Awakening of Bring forth a thought—Develop a thought. Faith, one of the earliest remaining Mahayana Khôûi Taän: Baét ñaàu vaø chaám döùt—Beginning and texts in East Asian coutries and is attributed to end. Asvaghosa, but extant only in Chinese. Two translations have been made, one by Paramartha Khôûi Theá Nhaân Boån Kinh: Kise-Inhon-gyo in 554 A.D., another by Siksananda, around 700 (jap)—Sutra of Past Occurences of Causes in the A.D. The first text is more generally accepted, as World. Chih-I, the fourth patriarch of T’ien-T’ai was Khôûi Thi Quyû: Quyû nhaäp traøng, teân moät loaøi quyû Paramarth’s amanuensis, and Fa’Tsang made the khi ñoïc chuù Tyø Ñaø La coù khaû naêng döïng daäy thaây standard commentary on it, though he had assisted ma môùi cheát ñeå laøm haïi hay gieát cheát ngöôøi Siksananda in his translation. It gives the khaùc—To resurrect a corpse by demonical fundamental principles of Mahayana, claims that influence and cause it to kill another person—To all sentient beings are primordially awakened, and aise the newly dead to slay an enemy. this basic nature is referred to as “Buddha-nature”

However, it is prevented form manifesting due to hall in which “never-lying down” ascetic ignorance (avidya), and once this is removed one Buddhists sat in meditation. naturally actualizes the basic potential of Buddha- Khoâ Moäc Long Ngaâm, Ñoäc Laâu Lyù Sö Töû Hoáng: nature. The work was translated into English by Roàng gaàm trong caây khoâ—Ngöôøi tham thieàn döùt Teitaro Suzuki in 1900, also by T. Richard. saïch phaân bieät töø voïng töôûng, yù noùi thaáy roõ chaân Khôûi Tín Luaän Nghóa Kyù: Nhöõng baøi luaän do taùnh. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån ngaøi Phaùp taïng tuyeån choïn töø boä Ñaïi Thöøa Khôûi XV, moät hoâm coù moät vò Taêng hoûi Thieàn sö Ñaïi Tín Luaän vaøo khoaûng naêm 700 sau Taây Lòch— Ñoàng Ñaàu Töû: "Trong caây khoâ coù roàn g gaàm Selections of essays on The Awakening of Faith, khoâng?" (Khoâ moäc long ngaâm, yù chæ tieâu dieät taát composed by Fa-Tsang, around 700 A.D. caû voïng nieäm). Ñaàu Töû noùi: "Laõo Taêng noùi trong Khôûi Tín Nhò Moân: Boä Ñaïi Thöøa Khôûi Tín Luaän ñaàu laâu coù sö töû roáng." (Ñoäc laâu lyù sö töû hoáng, thuyeát minh caùi taâm cuûa chuùng sanh thì chia ra haøm yù ñaõ dieät haún tình thöùc, thong dong töï taïi, nhö “taâm chaân nhö moân” vaø “taâm sinh dieät moân.” töø coõi cheát soáng laïi)—A practitioner who Thuyeát minh veà baûn theå noùi veà taâm chaân nhö, eradicates all discriminations from deluded thuyeát minh veà sinh dieät noùi veà hieän töôïng cuûa thoughts. The term means one who sees the taâm chuùng sanh—Two characteristics of mind in original nature. According to the Records of the the Sraddhopada-sastra, as eternal and Transmission of the Lamp (Ch’uan-Teng-Lu), phenomena. Volume XV, one day a monk asked Zen master Khôûi Töû Nhaân: See Khôûi Thi Quyû. T'ou-tzu Ta-t'ung, "Does the dragon bellow from Khoâ: Decay—Wither. within the withered tree?" T’ou-Tzi said, "I say Khoâ Caûo Thieàn: Khoâ Moäc Thieàn—Khi toïa thieàn that inside the skull the lion roars." phaûi buoâng boû taát caû, khoâng taùc vi, khoâng ñoái ñaõi . Khoâ Moäc Thieàn: See Khoâ Moäc Chuùng and Khoâ Töø ñöôïc duøng ñeå chæ trích loái thieàn maëc chieáu cuûa Caûo Thieàn. haønh giaû phaùi Taøo Ñoäng, gioáng nhö caây khoâ — Khoâ Quy Taùng Maïng: Ruøa giaø bò maát maïng—Coù When practicing sitting meditation, one must let chuùt ít taøi naêng maø öa khoe khoang nhöõng gì maø go everything, both actions and discriminations. hoï chöa bao giôø thaønh töïu ñöôïc, ñeå cuoái cuøng phaûi The term is used to criticize practitioners from mang hoïa vaøo thaân (taùng maïng)—The term means Tsao Tung tsung for their silent absorption, which practitioners who have little talent but always brag is similar to that of a dry wood. about something that they have never achieved, Khoâ Moäc: Koboku (jap)—Withered tree—Thuaät and eventually they bring unfortunates to ngöõ Thieàn coù nghóa laø haønh giaû ñaõ thoaùt ly nhöõng themselves. lo aâu thuoäc veà tình caûm—The term means a Khoâ Quyû Töû Ñeå: Traïng thaùi thieàn trong ñoù döùt practitioner who has got free of all emtional saïch yù thöùc. Ñaây laø pheùp voâ töôûng ñònh hay pheùp worrying. thieàn ñònh dieät taát caû taâm töôûng. Ñaït ñeán traïng thaùi Khoâ Moäc Chuùng: AÙm chæ moät soá nhaø tu khoå haïnh xoùa boû hay huûy dieät, trong ñoù moïi hoaït ñoäng yù Phaät giaùo, chæ ngoài thieàn, chôù khoâng bao giôø naèm, thöùc hay taâm thaàn ñeàu bò loaïi boû. Trong tam muoäi neân ngöôøi

ta goïi laø “thaïch söông khoâ moäc chuùng”. naày haønh giaû thuï höôûng nieàm an laïc cuûa voâ töôûng. Töø naày aùm chæ nhöõng ñeä töû cuûa thieàn sö Thaïch Ñaây laø traïng thaùi tinh thaàn thanh thaûn vaø saùng suoát Söông Khaùnh Chö—Applied to a class of ascetic cuûa caùc A-la-haùn hay A na haøm sau khi ñaõ vöôït Buddhists, who sat in meditation, never lying qua töù thieàn voâ saéc—A state of meditation in down, like petrified rocks and withered stumps. which there exists no more consciousness. This is The term implies disciples of Zen Master Shih- called concentration of no thought, or the Shuang-Qing-Zhu. concentration in which all thinking ceases. Khoâ Moäc Ñöôøng: Koboku-Do (jap)—Thieàn Attainment the state of extinction; the state in ñöôøng cuûa moät Thieàn vieän. Phoøng thieàn cuûa nhöõng which all mental activities are temporarily nhaø sö chaúng bao giôø naèm—The Withered Tree eliminated. In this samadhi, practitioners enjoy the Hall, or the Zazen Hall of a Zen monastery. The pleasure of no-thought. This is the mental status of

tranquility in arhat passing through the four stages baùch thaân taâm (taâm duyeân vaøo ñoái töôïng vöøa yù thì of formlessness. caûm thaáy vui, duyeân vaøo ñoái töôïng khoâng vöøa yù Khoâ Thieàn: Khoâ Moäc Thieàn—See Khoâ Caûo thì caûm thaáy khoå). Ñaây laø ñeá thöù nhaát trong Töù Thieàn. Dieäu Ñeá cuûa Phaät giaùo, cho raèng voøng luaân hoài Khoá: Kho—Treasury—Storehouse. sanh töû ñöôïc ñaët tính hoùa bôûi nhöõng baát toaïi vaø Khoá Chuû: Sö Tri Söï hay vò sö troâng coi moïi vieäc ñau khoå. Ñieàu naøy lieân heä tôùi yù töôûng cho raèng trong töï vieän—A warden monk in a monastery— vaïn höõu voâ thöôøng, chuùng sanh khoâng theå naøo The warden or superintendent of a monastery, traùnh ñöôïc phaân ly vôùi caùi maø hoï mong moûi vaø baét especially the one who controls its material buoäc phaûi chòu ñöïng nhöõng thöù khoâng vui. Muïc affairs. ñích chính ñöôïc keå ra trong Phaät giaùo laø khaéc phuïc Khoá Ñaàu: Vò sö troâng coi kho ñuïn—Accountant “khoå ñau.” Coù ba loaïi khoå ñau: 1) khoå khoå, bao monk. goàm nhöõng noãi khoå veà theå chaát vaø tinh thaàn; 2) Khoá Ñöôøng: See Höông Tích Cuïc. hoaïi khoå, bao goàm nhöõng caûm thoï khoâng ñuùng ñaén Khoá Haï: See Höông Tích Cuïc. veà haïnh phuùc. Goïi laø hoaïi khoå vì vaïn höõu ñeàu hö Khoá Luaân: Khoá Luaân laø moät trung taâm Laït Ma hoaïi theo thôøi gian vaø ñieàu naøy ñöa ñeán khoå ñau Giaùo taïi Moâng Coå, moät thaønh phoá thieâng lieâng khoâng haïnh phuùc; 3) Haønh khoå, noãi khoå ñau trong (caùch Tröôøng Thaønh chöøng 600 daäm veà phía baéc voøng sanh töû, trong ñoù chuùng sanh phaûi höùng chòu beân bôø soâng Thoå Laïp. Daân cö taïi ñaây khoaûng nhöõng baát toaïi vì aûnh höôûng cuûa nhöõng haønh ñoäng 30.000 maø hôn phaân nöûa laø tín ñoà cuûa Laït Ma vaø phieàn naõo ueá nhieãm. Ñöùc Phaät daïy khoå naèm Giaùo. Taïi ñaây coù moät toøa Phaät Ñöôøng raát nguy nga trong nhaân, khoå naèm trong quaû, khoå bao truøm caû traùng leä. Vuøng naày ñöôïc xeáp haøng thöù nhì sau thôøi gian, khoå bao truøm caû khoâng gian, vaø khoå chi Lahsa ôû Taây Taïng)—K’urun, Urga, the Lamaistic phoái caû phaøm laãn Thaùnh, nghóa laø khoå ôû khaép nôi centre in Mongolia, the sacred city. nôi—There is no equivalent translation in English Khoá Lyù: See Höông Tích Cuïc. for the word “Dukkha” in both Pali and Sanskrit. Khoá Töû: Vò sö coù traùch nhieäm tính toaùn moïi vieäc So the word

“Dukkha” is often translated as trong thieàn vieän—A monk who is responsible for “Suffering”. However, this English word is all plans in a Zen monastery. sometimes misleading because it connotes Khoá Vieän: Kitchen-office building—See Ku'in. extreme pain. When the Buddha described our lives as “Dukkha”, he was referring to any and all Khoá Vieän Höông Tích: See Höông Tích Cuïc. unsatisfactory conditions. These range from minor Khoå: Duhkha (skt)—Ñaäu Khö—Naïp Khö—Nhaï disappointments, problems and difficulties to Khö—Bitterness—Distress—Misery—Pain— intense pain and misery. Therefore, Dukkha Sorrow—Suffering—Unhappiness—Khoâng coù töø should be used to describe the fact that things are ngöõ dòch töông ñöông trong Anh ngöõ cho töø not completely right in our lives and could be “Dukkha “ trong tieáng Pali (Nam Phaïn) hay tieáng better. “Suffering” means “unsatisfactoriness.” Sanskrit (Baéc Phaïn), neân ngöôøi ta thöôøng dòch chöõ This is the first of the four noble truths of “Dukkha” dòch sang Anh ngöõ laø “Suffering”. Tuy Buddhism, which holds that cyclic existence is nhieân chöõ “Suffering” thænh thoaûng gaây ra hieåu characterized by unsatisfactoriness or suffering. laàm bôûi vì noù chæ söï khoán khoå hay ñau ñôùn cöïc kyø. This is related to the idea that since the things of Caàn neân hieåu raèng khi Ñöùc Phaät baûo cuoäc soáng the world are transitory, beings are inevitably cuûa chuùng ta laø khoå, yù Ngaøi muoán noùi ñeán moïi separated from what they desire and forced to traïng thaùi khoâng thoûa maõn cuûa chuùng ta vôùi moät endure what is unpleasant. The main stated goal phaïm vi raát roäng, töø nhöõng böïc doïc nho nhoû ñeán of Buddhism from its inception is overcoming nhöõng vaàn ñeà khoù khaên trong ñôøi soáng, töø nhöõng “duhkha.” There are three main types of duhkha: noãi khoå ñau naùt loøng chí ñeán nhöõng tang thöông 1) the suffering of misery (duhkha-duhkhata), cuûa kieáp soáng. Vì vaäy chöõ “Dukkha” neân ñöôïc which includes physical and mental sufferings; 2) duøng ñeå dieãn taû nhöõng vieäc khoâng hoaøn haûo xaûy ra the suffering of change (viparinama-duhkhata), trong ñôøi soáng cuûa chuùng ta vaø chuùng ta coù theå caûi which includes all contaminated feelings of hoùa chuùng cho toát hôn. Traïng thaùi khoå naõo böùc

happiness. These are called sufferings because Khoå Dieät Ñeá Ñaïo: Dukkha-nirodha-gamini- they are subject to change at any time, which patipada-ariya-sacca (p)—Chaân lyù con ñöôøng dieät leads to unhappiness; and 3) compositional heát khoå ñau—Noble truth of the path leading to suffering (samskara-duhkhata), the suffering the cessation of dukkha—Noble truth of the way endemic to cyclic existence, in which sentient leading to the destruction of suffering—See Töù beings are prone to the dissatisfaction due to being Dieäu Ñeá. under the influence of contaminated actions and Khoå Dieäu Ñeá: Dukkha-arya-satya (skt)—Dukkha- afflictions. The Buddha teaches that suffering is ariya-sacca (p)—Khoå Thaùnh Ñeá—Chôn lyù cao everywhere, suffering is already enclosed in the thöôïng veà söï khoå—The dogma of suffering, the cause, suffering from the effect, suffering first of the four dogmas—Noble truth of throughout time, suffering pervades space, and suffering—Wonderful truth of suffering—See Töù suffering governs both

philistine and saint—See Dieäu Ñeá. Baùt Khoå. Khoå Dö: Ngöôøi theo nhò thöøa, ñaõ ra khoûi sanh töû Khoå AÙch: The obstruction caused by suffering. trong ba coõi, nhöng coøn noãi khoå sinh töû bieán Khoå AÁm: Khoå Uaån—Thaân taâm cuûa chuùng höõu dòch—The remains of suffering awaiting the tình laø söï taäp hôïp cuûa nguõ uaån—The body with its Hinayana disciple who escapes suffering in this five skandhas. world, but still meet it in succeeding world—See Khoå Baùo Nghieäp: Dukkha-vedaniya-karma Tam Dö. (skt)—Thuaän Khoå Thoï Nghieäp—To receive Khoå Ñaïo: The resultant path of suffering—Töø khoå suffering in the flow of karma. ñaïo phieàn naõo khôûi leân, töø phieàn naõo nghieäp khôûi Khoå Boån: Tham duïc laø goác reã cuûa khoå ñau—The leân, töø nghieäp khôûi leân ñau khoå, cöù theá chuyeån vaàn root of misery, i.e. desire. trong voøng xaáu xa (töø nôi aûo töôûng maø khôûi leân Khoå Caûnh: Caûnh giôùi khoán khoå—Miserable nghieäp, töø nghieäp coù khoå, töø khoå laïi khôûi sanh aûo situations—Realm of the miserable existences. töôûng, ñaây laø voøng troøn aùc nghieät cuûa chuùng Khoå Caên: Dukkha (p)—Pain—See Khoå Boån. sanh)—The path of suffering; from illusion arises Khoå Chuû: Victim—Sufferer. karma, from karma suffering, from suffering Khoå Cuï: Nhöõng nhaân tröïc tieáp hay giaùn tieáp khieán illusion, in a vicious circle. cho caùc khoå khôûi sinh nhö caùc phaùp höõu vi, voâ vi, Khoå Ñau: Duhkha—Suffering (n)—Unhappy— höõu laäu vaø voâ laäu—Direct and indirect causes for Wretched—Miserable—Hardship (n)—Sorrow— arising of sufferings, i.e., outflow and non-outflow, See Khoå. conditioned and unconditioned dharmas. Khoå Ñeá: Duhkha-satya (skt)—The truth of Khoå Dieät: Dukkha-nirodha (p)—Dieät heát khoå suffering—Khoå Dieäu Ñeá—Moïi hieän höõu ñeàu coù ñau—Cessation of suffering—Destruction of baûn chaát khoå chöù khoâng mang laïi toaïi nguyeän (söï suffering—Destruction of pain—Extinction of pain khoå voâ bieân voâ haïn, sanh khoå, giaø khoå, bònh khoå, or suffering—See Töù Dieäu Ñeá. cheát khoå, thöông yeâu maø phaûi xa lìa khoå, oaùn gheùt Khoå Dieät Ñaïo: Dukkha-nirodha-gamini-patipada maø cöù gaëp nhau laø khoå, caàu baát ñaé c khoå, vaân vaân. (skt)—Path leading to the cessation of suffering— Khoå ñeo theo nguõ uaån nhö saéc thaân, söï caûm thoï, Way leading to the cessation of suffering—See Töù töôûng töôïng, hình aûnh, haønh ñoäng, tri thöùc)—All Dieäu Ñeá. existence is characterized by suffering and does Khoå Dieät Ñaïo Thaùnh Ñeá: Holy truth of the path not bring satisfaction—See Töù Dieäu Ñeá. leading to the cessation of suffering—Noble truth Khoå Ñoïa Xöù: Apaya-mukha (skt)—Suffering in of the way leading to the cessation of suffering— the lower realm—Way to deprivation. See Töù Dieäu Ñeá. Khoå Giôùi: Theá giôùi cuûa loaøi höõu tình ñang soáng Khoå Dieät Ñeá: Dukkha-nirodha-ariya-sacca (p)— vôùi ñaày daãy khoå ñau phieàn naõo—The worldly Chaân lyù dieät heát khoå ñau—Noble truth of world of sentient beings with full of sufferings and cessation of dukkha—Noble truth of destruction of afflictions. suffering (destruction of pain or extinction of pain Khoå Haø: Noãi khoå sôû saâu nhö soâng—Misery deep or suffering)—See Töù Dieäu Ñeá. as a river.

Khoå Haûi: Bieån khoå voâ bieân—The ocean of sinh cuûa baùn taùnh con ngöôøi. ÔÛ Thaùi Lan ngaøy nay misery, or sea of troubles, its limitlessness. Great töø naøy thöôøng ñöôïc duøng ñeå chæ caùc vò Taêng rôøi boû sea of suffering—The great bitter sea—Bitter sea töï vieän vaø haønh höông baèng caùch ñi boä. Trong thôøi of mortality. gian haønh höông, hoï vaãn phaûi trì giöõ giôùi luaät; hoï Khoå Haønh: Traûi qua nhöõng khoù khaên: Undergoing vaãn phaûi aên ngaøy moät ngoï, aên töø baùt khaát thöïc, vaø difficulties—Tu haønh khoå haïnh: Asceticism, to nguû treân ñaát. Thöôøng thì hai hay ba vò Taêng cuøng lead an austere life. ñi vôùi nhau, nhöng hoï phaûi traùnh noùi chuyeän caøng Khoå Haønh Toác Chöùng: Söï tieán trieån cuûa khoå ñau nhieàu caøng toát. Qua caâu chuyeän döôùi ñaây, chuùng ta ñöôïc nhaän bieát moät caùch nhanh choùng—Painful thaáy trong nhaø Thieàn, tu taäp khoå haïnh khoâng phaûi progress with quick comprehension. laø loái tu taäp tuyeät haûo. Vieân Thoâng Ñaïi ÖÙng (teân Khoå Haønh Trì Chöùng: Söï tieán trieån cuûa khoå ñau cuûa moät vò Thieàn sö Nhaät Baûn thôøi caän ñaïi) laø moät ñöôïc nhaän bieát moät caùch chaäm chaïp—Painful thieàn sö raát laï. Sö chaúng bao giôø loä veû buoàn giaän progress with slow comprehension. vaø hieám khi môû mieäng noùi ñieàu gì. Sö cuõng chaúng Khoå Haïnh: Dukkhata (skt)—Duskara-carya bao giôø ñaët löng xuoáng nguû vaø haàu nhö chaúng aên (skt)—Ascetic practices—Tu taäp khoå haïnh laø chòu gì caû. Suoát ñôøi Sö khoâng heà nghó ñeán thuù vui vaät ñöïng nhöõng khoå haïnh hay haønh xaùc (ngoaïi ñaïo tu chaát vaø xaùc thòt. Moät ngaøy, Vieân Thoâng bò thaày khoå haïnh ñeå caàu sanh Thieân, ñaïo Phaät goïi khoå Vaïn Sôn Ñaïo Baïch keâu laïi vaø quôû traùch: "Nhòn aên haïnh laø “Ñaàu Ñaø”). Tu haønh khoå haïnh hay pheùp tu khoâng nguû ñang laøm caïn kieät naêng löïc haønh ñaïo taåy röûa, ruõ saïch ba loaïi tham tröôùc veà quaàn aùo, ñoà cuûa oâng; noã löïc tham thieàn ñang laøm giaûm daàn hueä aên, vaø nôi ôû. Haïnh Ñaàu Ñaø bao goàm 12 haïnh vaø maïng cuûa oâng. Taïi sao oâng khoâng thuaän theo doøng luaät cho ngöôøi tu theo phaùp “Khaát Thöïc.” Trong chaûy töï nhieân maø soáng moät caùch töï taïi, thoaùt ly nhaø Thieàn, khieâm cung, kyû luaät, vaø khaùt voïng ñaït moïi thuùc eùp vaø cöôõng caàu."—The inherent ñeán nhöõng muïc tieâu cao hôn trong ñôøi soáng, laø neàn condition of unsatisfactoriness, imperfection, and taûng cuûa trieát lyù khoå haïnh. Khoå haïnh khoâng phaûi misery in all impermanent and conditioned things. luoân luoân coù tính caùch tieâu cöïc, noù cuõng khoâng Undergoing difficulties, hardships, or sufferings, phaùt xuaát töø taâm traïng khoâng laønh maïnh hay töø i.e. burning, tormenting; hence religious austerity, moät quan nieäm soáng ñoài baïi noùi chung. Coù caùi gì mortification. Hard practice or discipline to shake ñoù tích cöïc, maïnh meõ, vaø töï quyeát ñaøng sau caùi off or cleanse sins. To get rid of the trials of life; maët naï choái boû (xaû kyû) kia. Xem Thieàn laø moät discipline to remove them and attain nirvana. To hình thöùc khoå haïnh vaø khoâng coøn gì theâm nöõa laø practise or to cultivate to release from ties to moät sai laàm nghieâm troïng. Caùi maø Thieàn nhaém tôùi clothing, food, and dwelling. Mendicant conducts laø nhaèm giaûm thieåu söï ñoøi hoûi cuûa thaân xaùc ñeán include twelve conducts and precepts which those möùc toái thieåu ñeå ñoåi noù höôùng sang nhöõng sinh who practice the Dharma of “Food

Begging” must hoaït cuûa moät caûnh giôùi cao hôn. Muïc tieâu cuûa accord to. In Zen, humility, self-discipline, Thieàn khoâng phaûi laø haønh haï thaân xaùc, cuõng khoâng aspiration for the higher objects of life, and so on, phaûi laø ñaït ñöôïc phöôùc ñöùc ñeå roài ñaët haïnh vaän are at the bottom of the philosophy of asceticism. cuûa mình treân coõi trôøi. Khi moät ngöôøi nhìn thaáy Asceticism is not always negativistic, nor does it nhöõng giaù trò cao hôn maø ngöôøi aáy muoán thöïc issue from an unhealthy state of mind or form a chöùng trong cuoäc ñôøi cuûa chính mình, khoâng phaûi perverted view of life generally. There is chæ rieâng cho mình maø cho caû ñoàng loaïi cuûa mình, something positive, manly, and self-asserting ngöôøi aáy phaûi luoân luoân vöôït leân treân chuyeän chæ behind the mask of an abnegation. To regard Zen nghó tôùi lôïi laïc vaät chaát cho mình. Dó nhieân ngöôøi as a form of asceticism and nothing more will be a ta khoâng theå hoaøn toaøn queân ñi lôïi laïc vaät chaát grievious mistake. What Zen aims at is to reduce chöøng naøo maø noù coøn laø phöông tieän ñeå ngöôøi ta the claims of the body to a minimum in order to ñaït ñeán nhöõng gì cao hôn; nhöng khi chuùng ta löu divert their course to a higher realm of activities. taâm quaù nhieàu veà lôïi laïc vaät chaát, thì noù coù khuynh To torture the body is not its object, nor is its höôùng vöôït qua phaïm truø thích ñaùng thuoäc veà noù. object to gain merit and thereby to lay one's Ñaây chính laø moät trong nhöõng khuyeát ñieåm baåm fortune in heaven. When a man sees higher values

which he desires to realize in his own life not only ñaàu cuoäc ñaáu tranh quyeát lieät ñeå khaéc phuïc thaân for himself but for all his fellow-beings, he is xaùc, vôùi hy voïng moät khi ñaõ thoaùt ra khoûi moïi always required to rise above the considerations khuaáy ñoäng cuûa thaân, thì taâm coù theå vöôït ñeán möùc of his merely physical welfare. The physical ñoä giaûi thoaùt cao sieâu. Ngaøi ñaõ coá gaéng ñeán möùc welfare of course is not to be altogether ignored cuøng toät cuûa phaùp tu khoå haïnh. Ngaøi chæ aên laù caây so long as it is the vehicle for things higher than ñeå soáng vaø thu goïn vaät thöïc ñeán möùc toái thieåu. itself; but when it is given too much consideration Ngaøi ñaép y baèng nhöõng maûnh gieû raùch löôïm ñöôïc it is bound to overstep the sphere properly töø caùc ñoáng raùc, nguû treân giöôøng gai hay giöõa ñaùm belonging to it. This is one of the weaknesses töû thi. Traïng thaùi naøy sôùm bieán Ngaøi thaønh moät inherent to human nature. In Thailand today it is thaân hình chæ coøn da boïc xöông. Ngaøi noùi: “Nhö commonly used to refer to monks who leave their Lai ñaõ soáng khaéc khoå trong kyû cöông cuûa ngöôøi tu monasteries and travel on foot on a pilgrimage. khoå haïnh. Khaéc khoå, Nhö Lai ñaõ soáng khaéc khoå During the period of pilgrimage, they have to hôn taát caû nhöõng vò khaùc, ñeán ñoä tay chaân chæ coøn adhere strictly to the vinaya rules; they must have nhö coïng saäy uùa taøn, khoâng duøng ñöôïc nöõa...” Veà only one meal a day, and eat the food directly sau, khi ñaõ chöùng ngoä Toaøn Giaùc Ngaøi moâ taû nhö form the alms bowl, and sleep on the ground. theá aáy cho caùc ñeä töû, möùc ñoä khoå haïnh kinh hoaøng Usually, two or three monks travel together, but cuûa nhöõng naêm ñaàu tieân tu taäp cuûa Ngaøi. Sau saùu they must avoid conversation as much as possible. naêm trôøi chieán ñaáu cam go nhö theá Ngaøi ñaõ ñeán According to the

below story, we can see that taän ngöôõng cöûa cuûa thaàn cheát, nhöng vaãn chöa ascetic practices are not the best practices in Zen. thaáy muïc tieâu maø mình muoán ñaït tôùi. Loái tu khoå Enzui, a Japanese Zen master in modern days, haïnh roõ raøng voâ ích, kinh nghieäm cuûa chính baûn was a rare master. He never showed any sign of thaân Ngaøi ñaõ roõ raøng nhö vaäy. Ngaøi nhaän ñònh anger on his face and rarely even spoke. He never raèng con ñöôøng ñöa ñeán ñaïo quaû maø Ngaøi haèng lay down to sleep and hardly ever ate. Neither mong thaønh phaûi höôùng veà noäi taâm. Khoâng heà naûn material nor sexual desires ever occured to him in chí, taâm Ngaøi vaãn tích cöïc hoaït ñoäng nhaèm tìm his life. One day Enzui's Zen teacher Manzan moät höôùng ñi môùi. Tuy nhieân, Ngaøi caûm thaáy cô called him and gave him a scolding, saying, theå hao moøn vaø tieàu tuïy nhö theá aáy aét khoâng theå "Fasting and never lying down are inhibiting your hy voïng thaønh coâng. Do ñoù Ngaøi ñaõ töø boû loái tu potential for the Way. Diligence and meditation khoå haïnh vaø trôû laïi aên uoáng bình thöôøng. Luùc baáy are decreasing your life of wisdom. Why not let giôø naêm anh em Kieàu Traàn Nhö ngôõ laø Ngaøi ñaõ go entirely, naturally going along with the flow, thoái chuyeån maø trôû laïi ñôøi soáng höôûng thuï neân becoming a clean and free individual without khoâng theo Ngaøi nöõa. Sau ñoù vôùi taâm kieân ñònh vaø contrivance or compulsion?" nieàm tin vöõng chaéc, khoâng coù söï hoã trôï cuûa ñaïo sö Khoå Haïnh Cuï Tuùc Ñòa: Perfect asceticism—Giai naøo, khoâng cuøng tu vôùi baát luaän ai, Ngaøi ñaõ thaønh ñoaïn tu haønh khoå haïnh. Ñaây laø giai ñoaïn thöù nhaát töïu muïc tieâu cuoái cuøng. Vaøo buoåi saùng, tröôùc giôø trong möôøi giai ñoaïn tu haønh cuûa Duyeân Giaùc ngoï ngaøy thaønh ñaïo, trong khi Ngaøi ñang ngoài Thöøa—The stage of perfect asceticism. This is the thieàn döôùi coäi Boà Ñeà, ngöôøi con gaùi cuûa moät first stage of the ten stages of the pratyekabuddha. tröôûng giaû trong vuøng, khoâng bieát Ngaøi laø ngöôøi Khoå Haïnh Vaø Ñöùc Phaät: Ascetic Practices and hay thaàn thaùnh, ñeán daâng côm naáu vôùi söõa vaø the Buddha—Khoå Haïnh coù nghóa laø chòu ñöïng baïch: “Baïch Ngaøi, con xin ngöôõng nguyeän Ngaøi seõ nhöõng khoå haïnh hay haønh xaùc (ngoaïi ñaïo tu khoå thaønh coâng!” Ñoù laø buoåi côm tröôùc khi Ngaø i thaønh haïnh ñeå caàu sanh Thieân, ñaïo Phaät goïi khoå haïnh laø ñaïo. Ngaøi ngoài treùo chaân döôùi coäi caây Boà Ñeà, maø “Ñaàu Ñaø”). Töø thôøi Ñöùc Phaät coøn taïi theá vaø maõi sau naøy ñöôïc goïi laø caây “Giaùc Ngoä” hay “Caây Trí cho ñeán baây giôø, taïi AÁn Ñoä, coù nhieàu ñaïo só tin Tueä,” beân bôø soâng Ni Lieân Thieàn, taïi Boà Ñeà Ñaïo töôûng maõnh lieät raèng loái tu eùp xaùc khoå haïnh coù theå Traøng. Ngaøi nhaát quyeát noã löïc cuøng toät vôùi lôøi chuù thanh loïc thaân taâm vaø ñöa ñeán giaûi thoaùt cuøng toät, nguyeän baát thoái chuyeån: “Duø chæ coøn da boïc neân thoaït ñaàu Thaùi töû Só Ñaït Ña cuõng quyeát ñònh xöông, duø maùu thòt khoâ caïn vaø tan bieán, ta vaãn traéc nghieäm phaùp tu naøy. Taïi Uruvela, Ngaøi baét khoâng dôøi khoûi choã naøy cho ñeán khi naøo ta chöùng

ngoä Toaøn Giaùc.” Coá gaéng khoâng bieát meät, nhieät follow that path with any chance of success. Thus, thaønh khoâng thoái chuyeån, Ngaøi nhaát quyeát chöùng he abandoned self-mortification (self-tortured) ngoä chaân lyù vaø thaønh töïu traïng

thaùi Toaøn Giaùc. and turned back to normal practices. At that time, Sau saùu naêm tu haønh khoå haïnh, Ñöùc Phaät thaáy the five brothers of Ajnata Kaundinya left him in raèng loái tu khoå haïnh roõ raøng voâ ích, kinh nghieäm their disappointment, for they thought that he had cuûa chính baûn thaân Ngaøi ñaõ roõ raøng nhö vaäy. Ngaøi given up the effort and had resumed a life of nhaän ñònh raèng con ñöôøng ñöa ñeán ñaïo quaû maø abundance. However, with his firm determination Ngaøi haèng mong thaønh phaûi höôùng veà noäi taâm. and complete faith in his own purity and strength, Chính vì theá maø Ngaøi ñaõ daïy veà Khoå Haïnh trong without the help from any teacher, and without Kinh Phaùp Cuù nhö sau: “Chaúng phaûi ñi chaân any companions, he resolved to make his final khoâng, chaúng phaûi ñeå toùc xuø (bôøm), chaúng phaûi effort in complete solitude. On the morning before xoa tro ñaát vaøo mình, chaúng phaûi tuyeät thöïc, chaúng the day of his Enlightenment while he was seated naèm treân ñaát, chaúng phaûi ñeå thaân mình nhôùp nhuùa, in meditation under a Bodhi tree, Sujata, the cuõng chaúng phaûi ngoài xoåm maø ngöôøi ta coù theå trôû daughter of a rich householder, not knowing neân thanh tònh, neáu khoâng döùt tröø nghi hoaëc.”— whether he was divine or human, offered milk rice “Duskara-carya” means undergoing difficulties, to him saying: “Lord, may your aspiration be hardships, or sufferings, i.e. burning, tormenting; crowned with success!” This was his last meal hence religious austerity, mortification. At the prior to his Enlightenment. He sat cross-legged time of the Buddha and until now, there has been under the Bodhi-tree, which later became known a belief in India among many ascetics that as the “Tree of Enlightenment” or the “Tree of purification and final deliverance can be achieved Wisdom” on the bank of the river Neranjara, at by rigorous self-mortification, and prince Gaya, making the final effort with the inflexible Siddhartha decided to test the truth of it. And, at resolution: “Though only my skin and bones Uruvela he began a determined struggle to subdue remain, and my blood and flesh dry up and wither his body in the hope that his mind, set free from away, yet I will never rise from this seat until I shackles of the body, might be able to soar to the have attained full enlightenment. So indefatigable heigths of liberation. He tried his best in the in effort, so unflagging in his devotion was he, and practice of self-mortification. He lived on leaves so resolute to realize truth and attain full and roots, on a steadily reduced pittance of food; enlightenment. After six years of practicing ‘self- he wore rags from dust heaps; he slept among mortification’, the Buddha realized that the corpses of beds of thorns. The utter paucity of practice of self-mortification was clearly useless nourishment left him a physical wreck. Says the to him by his own experience. He realized that the Master: “Rigorous have I been in my ascetic Path in search of Truth lay in the direction of a discipline. Rigorous have I been beyond all others. search inward into his own mind. Thus, the Like wasted, withered reeds became all my Buddha taught in the Dharmapada Sutra as follow: limbs...” In such words as these, in later years, “Neither walking bare footed, nor matted locks, having attained to full enlightenment, did the nor dirt, nor fasting, nor lying on the bare ground, Buddha give His disciples an awe-inspiring nor dust, nor squatting on the

heels, can purify a description of his early penances. After six long mortal who has not overcome his doubts." years of practicing of self-mortification, he came (Dharmapada 141)." to the very door of death, but he found himself no Khoå Haïnh Giaû: Ngöôøi tu khoå haïnh—Practitioner nearer to his goal. The practice of self- of austerities. mortification became abundantly clear to him by Khoå Haïnh Laâm: Uruvilva (skt)—Tapovana his own experience. He realized that the Path in (skt)—Papaya forest—Röøng khoå haïnh, nôi Ca search of Truth lay in the direction of a search Dieáp, Thích Ca Maâu Ni cuøng caùc ngöôøi khaùc thöïc inward into his own mind. Undiscouraged, his still haønh khoå haïnh tröôùc khi Phaät thaønh chaùnh giaùc, vì active mind searched for new paths. However, he vaäy röøng naày coù teân laø Öu Laâu Taàn Loa Ca felt that with a body too weak as his, he could not Dieáp—The place near Gaya where Kasyapa,

Sakyamuni and others practised their austerities Khoå Khoâng: Hai trong Töù Haønh Töôùng—Misery before the latter's enlightenment, hence the and unreality, or pain and emptiness, two of the former is styled Uruvilva Kasyapa. four disciplinary processes—See Töù Haïnh. Khoå Haïnh Ngoaïi Ñaïo: Moät trong saùu phaùi ngoaïi Khoå, Khoâng, Voâ Thöôøng, Voâ Ngaõ: Suffering, ñaïo vaøo thôøi ñöùc Phaät. Phaùi A Kyø Ña Xí Xaù Khaâm Emptiness, Impermanence, No-self. Baø La chuû tröông moïi thöù ñeàu ñoaïn dieät, cuoái Khoå Laïc: Khoå ñau vaø Haïnh phuùc—Bình thöôøng cuøng chæ coøn laïi töù ñaïi, neân tu haønh khoå haïnh, ñeå chuùng ta chaøo ñoùn haïnh phuùc, nhöng khoâng vui veû cho moïi thöù noùng böùc thieâu ñoát thaân theå maø giaûi vôùi söï khoå ñau phieàn naõo—Usualy we welcome thoaùt—One of the six tirthikas or heterodox happiness, but not sorrow. teachers in India at the time of the Buddha. The 1) Khoå—Sorrow: Dukha (skt)—Caùi gì mang laïi Ajita-Kesakambala taught a more extreme khoù khaên laø ñau khoå. Khoå ñau hay phieàn naõo nihilism regarding everything except the four ñeán trong nhieàu loát voû khaùc nhau—What is main elements—See Luïc Sö Ngoaïi Ñaïo. difficult to bear is sorrow. Sorrow or suffering Khoå Haïnh Thanh Tònh: Ascetic practice of comes in different guises. purification. 2) Laïc—Happiness: Sukkha (skt)—Caùi gì mang Khoå Haïnh Toùc Roái: Jatila (p)—Ascetic with laïi thoaûi maùi laø haïnh phuùc—What can be tangled hair. borne with ease is happiness—See Haïnh Khoå Haïnh Tu: Ascetic practices. Phuùc. Khoå Hoà Lieân Caên Khoå: Daây khoå qua töø ngoïn ñeán Khoå Loaïi Nhaãn: Patience with kinds of suffering. reã ñeàu ñaéng. Trong thieàn, töø naày ñeå chæ söï vaät töø Khoå Loaïi Trí: Duhkhenvaya-jnanam (skt)—Moät ñaàu ñeán ñuoâi khoâng bieát ñoåi tính chaát—A stem of trong taùm trí, voâ laäu trí hay chaân trí saùng suoát do balsam-apple (gohyah) is bitter from top to root. In quaùn "khoå ñeá" maø ñaéc ñöôïc (thoaùt khoûi khoå ñau Zen, the term means something that never phieàn naõo trong luaân hoài sanh töû) trong caùc coõi changes in nature. (duïc, saéc vaø voâ saéc)—The wisdom which releases Khoå Khí: Thaân chuùng sanh chòu khoå trong boán from suffering in all worlds, one of the eight forms ñöôøng döõ ñòa nguïc, ngaï quæ, suùc sanh vaø a tu la— of understanding. Sentient beings' body suffered in the four evil Khoå Loaïi Trí Nhaãn: Duhkhenvaya-jnana-ksanti paths of hells, hungry ghosts,

animals, and asuras. (skt)—Moät trong taùm loaïi nhaãn khôûi leân töø “khoå Khoå Khoå: Dukkha-dukkhata (p)—Suffering as loaïi trí” quaùn. Khoå loaïi trí nhaãn laø nhaân, khoå loaïi pain—The pain or painfulness of pain—Pain trí laø quaû—One of the eight forms of endurance produced by misery or pain—Moät trong tam khoå, arising out of contemplation of “duhkhe-nvaya- noãi khoå sinh ra nôi thaân taâm chuùng sanh do ñoùi jnanam.” The wisdom of endurance is the cause, khaùt, beänh taät, möa gioù, vaø nhöõng haïnh haï khaùc. and Duhkhe-nvaya-jnanam is the fruit. Noùi toùm laïi, ñaây laø loaïi khoå thoï gaây ñau ñôùn cho Khoå Luaân: Khoå quaû sanh töû luaân chuyeån khoâng thaân xaùc—Suffering arising from external ngöøng, quay maõi nhö baùnh xe—The wheel of circumstances (famine, storm, sickness, torture), suffering, i.e. reincarnation. one of the three kinds of sufferings. In short, this is Khoå Meänh: Unhappy destiny. a kind of suffering sensation caused by bodily Khoå Naïn: Calamity. pain—See Tam Khoå. Khoå Naõo: Misery and trouble—Distress. Khoå Khoå Taùnh: Dukkha-dukkha (skt)—Dukkha Khoå Nghieäp: Nghieäp khoå ñau—The karma of as ordinary suffering—Suffering due to pain— suffering. Khoå gaây ra bôûi nhöõng nguyeân nhaân tröïc tieáp hay Khoå Ngoân: Lôøi khieån traùch (nhöõng lôøi traùch maéng khoå khoå, goàm nhöõng noãi khoå xaùc thaân nhö ñau hay nhöõng lôøi noùi gaây ra ñau khoå) —Bitter ñôùn, giaø, cheát; cuõng nhö nhöõng lo aâu tinh thaàn—words—Words of rebuke. Suffering that produce by direct causes or Khoå Nhaân: The cause of suffering, or pain. suffering of misery, Including physical sufferings Khoå Nhoïc Ñaéng Cay: Suffering and bitterness. such as pain, old age, death; as well as mental Khoå Nhuïc: Severe bodily pain. anxieties.

Khoå Phaùp Nhaãn: Endurance or patience of Khoå Taäp: Samudaya (skt)—Huaân taäp khoå ñau, ñeá suffering—Patience with Dharmas of Suffering— thöù nhì trong Töù Dieäu Ñeá. Khoå ñeá caøng taêng khi Ñaây laø moät trong taùm loaïi nhaãn nhuïc hay söùc nhaãn ham muoán duïc voïng taêng, ñaây laù nguyeân nhaân cuûa nhuïc trong duïc giôùi, saéc giôùi vaø voâ saéc giôùi. Baùt luaân hoài sanh töû—Arising, coming together, nhaãn ñöôïc duøng ñeå ñoaïn tröø kieán hoaëc trong tam collection, multitude. The second of the four giôùi vaø ñaït ñeán taùm loaïi trí hueä Baùt Nhaõ—This is axioms that of “accumulation,” that misery is one of the eight ksanti or powers of patient intensified by craving or desire and the passions, endurance, in the desire realm and the two realms which are the cause of reincarnation—See Töù above it. The eight powers of endurance are used Dieäu Ñeá. to cease false or perplexed views in trailokya and Khoå Taäp Dieät Ñaïo: Boán chaân lyù, khoå ñeá, taäp ñeá, acquire eight kinds of prajna or wisdom—See Baùt dieät ñeá, vaø ñaïo ñeá—The four axioms of truths, i.e Nhaãn. suffering or pain: duhkha, accumulation of Khoå Phaùp Trí: Dukkha-dharma-jnana (skt)—Moät suffering: samudaya, The extinguishing of trong Baùt Trí, do quaùn khoå ñeá ôû coõi duïc giôùi maø suffering (pain) and reincarnation: nirodha, phaùt sanh trí hueä saùng suoát, chaët ñöùt meâ hoaëc—Extinction of suffering: marga—See Töù Dieäu Ñeá. The knowledge of the law of suffering and the Khoå Taäp Ñeá: Dukkha-samudaya-ariya-sacca way of release, one of the eight forms of (skt)—Chaân lyù veà söï khoå vaø söï naûy sinh cuûa understanding.

khoå—Noble truth of the origin of suffering— Khoå Phaùp Trí Nhaãn: Dukkha-dharma-jnana- Truths of suffering and arising of suffering—See ksanti (skt)—Kieân trì quaùn khoå ñeá ôû coõi duïc giôùi Töù Dieäu Ñeá. maø phaùt sanh trí hueä saùng suoát, chaët ñöùt meâ hoaëc, Khoå Teá: Dukkhassanta (skt)—Giôùi haïn cuoái cuøng moät trong taùm caùch phaùt trí hueä—Patiently cuûa khoå laø cöûa vaøo Nieát Baøn—The limit of contemplating the law of suffering until attaining suffering or the border between suffering and the knowledge of the way of releasing illusions, nirvana or the ending point of suffering, i.e. one of the eight forms of understanding. entrance to nirvana. Khoå Phöôïc: Heä luïy cuûa khoå ñau—The bond of Khoå Thaùnh Ñeá: Duhkha-arya-satyam (skt)—Caùi suffering. khoå chæ coù caùc baäc Thaùnh môùi lieãu tri neân goïi laø Khoå Quaû: Quaû baùo do aùc nghieäp sinh ra laøm cho Thaùnh Ñeá, moät trong Töù Thaùnh Ñeá —The dogma thaân taâm khoå (chuû yeáu laø do tieàn kieáp ñeå laïi)— of suffering, the first of the four dogmas—See Töù The physical and mental suffering resulting from Dieäu Ñeá. evil conduct (chiefly in previous existences). Khoå Thay: What a great pity! Khoå Quaùn: Quaùn saùt veà söï khoå—Contemplation Khoå Thoï: Dukkha vedana (p & skt)—The painful of suffering. feeling—Unpleasant feeling. Khoå Taùnh: Samkhara-dukkha (skt)—Dukkha as Khoå Tính: Theo Caâu Xaù Luaän coù ba taùnh khoå: conditioned states—Suffering due to formations— Khoå Khoå Taùnh, Haønh Khoå, vaø Hoaïi Khoå — Haønh Khoå vì chö phaùp voâ thöôøng, thaân taâm naày voâ According to the Kosa Sastra, there are three thöôøng—Suffering by the passing or kinds of nature of misery, or sorrowful spirit: impermanency of all things, body and mind are Dukkha as ordinary sufferings, dukha as impermanent. conditioned states, and dukkha as produced by Khoå Taâm: Broken-hearted. change. Khoå Taân: Beán khoå caàn phaûi vöôït qua ñeå ñeán beân Khoå Traùch Ngu Si Boång: Caùch duøng gaäy ñeå ñaùnh bôø giaùc ngoä—The deep ford or flood of misery ngöôøi ngu si nhaèm giuùp hoï toû ngoä, moät trong taùm which must be crossed in order to reach thöù gaäy cuûa thieàn sö Laâm Teá—Method of using enlightenment. staff to strike ignorant people to help them have a Khoå Taän Cam Lai: Heát côn bæ cöïc ñeán hoài thôùi clear realization, one of the eight kinds of staff of lai. Moãi cuïm maây ñen ñeàu coù moät veät traéng trong Zen master Lin Chih. ñoù—Every cloud has a silver lining. Khoå Traïng: Apaya (skt)—State of pain—Traïng thaùi khoå ñau—State of suffering.

Khoå Trí: Dukkha-jnana (p)—Knowledge on Khoân Taøn: Teân cuûa moät vò danh Taêng Trung Hoa suffering—Moät trong möôøi trí, caùi trí hieåu bieát vaøo thôøi nhaø Thanh (1644-1912)—Name of a ñöôïc caùi lyù cuûa khoå ñeá —The knowledge or Chinese famous monk who lived in the Ch'ing understanding of the axiom of suffering Dynasty in China. (understanding the nature of all sufferings), one of Khoâng: the ten forms of understanding—See Thaäp Trí. 1) A (p & skt)—Nis, Nih, Nir, or Ni (skt)— Khoå Töôûng: Duhkha-samjna (skt)—Nhaän bieát caùi Khoâng coù nghóa laø “Baát” hay “Phi,” thí duï nhö khoå—Cognition or perception of suffering. Baát nhò, Phi khoâng, vaân vaân. Khoâng coù nghóa Khoå Töôûng Trong Voâ Thöôøng: Anicce-dukkha- laø “Hö” hay “Voâ,” thí duï nhö hö vaân, voâ uùy, sanna (p)—The perception of suffering

in vaân vaân. Taát caû caùc söï vaät trong tam giôùi ñeàu impermanence. khoâng phaûi laø thaät—Non, i.e., non-duality, Khoå Uaån: Skandha-dukkhata (p)—Nguõ aám thaïnh non-empty, nothingness, etc.—Im—Less, i.e., suy khoå—The bundle of suffering, i.e. the body as cloudless, fearless, etc. The immaterial which composed of the five skandhas—Perception of the is empty, or devoid of physical substance dukkha—Perception of suffering. (opposed to matter). Khoå Veà Tinh Thaàn: Mental suffering. 2) Voâ: Mu (ja)—Moät tieáp ñaàu ngöõ coù nghóa phuû Khoå Voõng: Löôùi khoå—The net of suffering. ñònh, töông ñöông vôùi 'khoâng' maø thieàn sö Khoå Vöïc: Region of suffering—Theá giôùi khoå, coõi Trieäu Chaâu ñaõ duøng ñeå traû lôøi cho coâng aùn Ta baø hay baát cöù coõi naøo coøn luaân hoài sanh töû laø 'con choù coù Phaät taùnh hay khoâng?' 'Mu' cuõng coøn ñaày daãy khoå ñau. Phaät töû neân luoân nhôù raèng ñöôïc duøng vôùi nghóa laø khoâng coù gì heát —A moãi caûnh giôùi cuûa luaân hoài sanh töû ñeàu laø moät khoå negative prefix, somewhat equivalent to 'non' vöïc—The region of misery (every realm of which Zen master Chao-Chou used to reincarnation). Buddhists should always remember response to the koan 'does the dog have that every realm of reincarnation is a region or Buddha nature?' 'Mu' is also used with the suffering. meaning of 'nothing'. Khoác: Tragic—Terrible. 3) Khoâng Taùnh: Sunyata (skt)—Sunna (p)— Khoác Thieân Khoác Ñòa: Khoùc trôøi khoùc ñaát—To Sunnata (p)—Mu (jap)—Khoâng tính— weep bitterly. Emptiness—State of emptiness (nothingness, Khoâi: Cöø khoâi: Gigantic, monstrous—Nöûa ngöôøi non-existence, non-reality, illusory nature of nöûa quyû: Part man part devil. all worldly phenomena)—Void—Taùnh Khoâi Ñaàu: Ngöôøi phuï traùch vieäc coi soùc taát caû caùc Khoâng—Chö phaùp khoâng hay laø hö khoâng, loø söôûi trong töï vieän—A monk who is responsible troáng roãng (söï khoâng coù tính chaát caù bieät hay for taking care of all fire-places in a monastery. ñoäc laäp), voâ thöôøng, vaø khoâng coù töï ngaõ. Khoâi Ñaàu Thoå Dieän: Hoøa Quang Ñoàng Traàn— Nghóa laø vaïn phaùp khoâng coù töï tính, maø tuøy Phuø Thoå Ñoà Khoâi—Maët buïi ñaàu tro. Trong thieàn, thuoäc vaøo nhaân duyeân, vaø thieáu haún töï taùnh. töø naày coù nghóa laø haønh giaû sau khi giaùc ngoä, chòu Vì vaäy moät con ngöôøi noùi laø khoâng coù “töï ñi vaøo coõi oâ tröôïc ñeå cöùu ñoä chuùng sanh, ñuùng nhö taùnh” vì con ngöôøi aáy ñöôïc keát hôïp bôûi nhieàu lôøi nguyeän "Thöôïng caàu Phaät ñaïo, haï hoùa chuùng thöù khaùc nhau, nhöõng thöù aáy luoân thay ñoåi vaø sanh"—Head and face are covered with ash and hoaøn toaøn tuøy thuoäc vaøo nhaân duyeân. Tuy dust. In Zen, the term means practitioners who nhieân, Phaät töû nhìn yù nieäm veà “khoâng” trong enter the worldly world to transform all beings ñaïo Phaät moät caùch tích cöïc treân söï hieän höõu, after their enlightenment in accordance with their vì noù aùm chæ moïi vaät ñeàu luoân bieán chuyeån, vow: "Above, to seek Bodhi; Below, to transform nhôø vaäy môùi môû roäng ñeå höôùng veà töông lai. all beings." Neáu vaïn höõu coù taùnh chaát khoâng bieán chuyeån, thì taát caû ñeàu bò keït ôû nhöõng hoaøn caûnh hieän Khoâi Haøi: Humorous—Comic—To joke—To jest. taïi maõi maõi khoâng thay ñoåi, moät ñieàu khoâng Khoâi Loãi Töû: Thaèng buø nhìn—A puppet. theå naøo xaûy ra ñöôïc. Phaät töû thuaàn thaønh phaûi Khoâi Sôn Truï Boä: See Keâ

vöôùng víu, thay vaøo ñoù duøng taát caû thôøi giôø coù “Laáy khoù khaên laøm thích thuù.”—In the Ten Non- ñöôïc cho vieäc tu taäp, vì caøng tu taäp chuùng ta seekings, the Buddha taught: “We should not wish caøng coù theå tieán gaàn ñeán vieäc thaønh ñaït “trí that our cultivation be free of demonic obstacles, hueä” nghóa laø caøng tieán gaàn ñeán vieäc tröïc because our vows would not be then firm and nghieäm “khoâng taùnh,” vaø caøng chöùng nghieäm enduring. This leads to the transgression of “khoâng taùnh” chuùng ta caøng coù khaû naêng phaùt thinking that we have attained, when in fact we trieån “trí hueä ba la maät.”—Emptiness or void, have not.” The Buddha added: “Turn trying events central notion of Buddhism recognized that all into peace and joy (consider difficulties as our joy composite things are empty (samskrita), of gaining experiences or life enjoyments).” impermanent (anitya) and void of an essence Khoâng Bieán Ñoåi: Vónh cöûu—Unchangeable— (anatamn). That is to say all phenomena lack Permanent—Imperishable—Unalterable. an essence or self, are dependent upon causes Khoâng Bieán Xöù: Universal emptiness—Space— and conditions, and so, lack inherent See Khoâng Nhaát Thieát Xöù. existence. Thus, a person is said to be empty Khoâng Boäc Baïch Baèng Lôøi: Not to try to of being a “self” because he is composed of demonstrate on the words—See Möôøi Lôøi Khuyeân parts that are constantly changing and entirely Veà Coâng AÙn Cuûa Thieàn Sö Thoái AÅn. dependent upon causes and conditions. Khoâng Caêng Khoâng Chuøng: Between slack and However, the concept of emptiness is viewed taut—Theo Kinh Töù Thaäp Nhò Chöông, Chöông by Buddhists as a positive perspective on 34, coù moät vò sa Moân ban ñeâm tuïng kinh Di Giaùo reality, because it implies that everything is cuûa Ñöùc Phaät Ca Dieáp, tieáng oâng buoàn baõ nhö tieác constantly changing, and is thus open toward nuoái muoán thoái lui. Ñöùc Phaät lieàn hoûi: “Xöa kia the future. If things possessed an unchanging khi ôû nhaø oâng thöôøng laøm ngheà gì?” OÂng ñaùp: essence, all beings would be stuck in their “Baïch Theá Toân, con thích chôi ñaøn caàm.” Ñöùc present situations, and real change would be Phaät hoûi tieáp: “Khi daây ñaøn chuøng thì oâng laøm impossible. Devout Buddhists should try to sao?” OÂng beøn traû lôøi: “Baïch Theá Toân, khi daây attain the realization of emptiness in order to ñaøn chuøng thì ñaøn khoâng keâu ñöôïc.” Phaät hoûi laïi: develop the ability to detach on everything, “Khi daây ñaøn caêng quaù thì oâng laøm sao?” OÂng and utilize all the available time to practice ñaùp: “Baïch Theá Toân, khi ñaøn caêng quaù thì maát the Buddha-teachings. The more we practice tieáng.” Phaät laïi hoûi: “Khoâng caêng khoâng chuøng thì the Buddha’s teachings, the more we sao?” OÂng ñaùp: “Baïch Theá Toân, khi daây khoâng approach the attainment of wisdom, that is to caêng khoâng chuøng thì tieáng keâu toát vôùi aâm thanh say the more we are able to reach the “direct ñaày ñuû.” Ñöùc Phaät beøn daïy: “Ngöôøi sa Moân hoïc realization of emptiness,” and we realize the ñaïo laïi cuõng nhö vaäy, taâm lyù ñöôïc quaân bình thì “emptiness of all things,” the more we can môùi ñaéc ñaïo. Ñoái vôùi söï tu ñaïo maø caêng thaúng reach the “perfection of wisdom.”—See Hai quaù, laøm cho thaân meät moûi, khi thaân meät moûi thì Möôi Laêm Caùch Giaûi Thích Veà Taùnh Khoâng.

taâm yù sanh phieàn naõo. Taâm yù ñaõ sanh phieàn naõo Khoâng AÊn Saùi Thôøi: Vikala-bhojanad (virati)— thì coâng haïnh seõ thoái lui. Khi coâng haïnh ñaõ thoái lui Not to eat out of regulation hours. thì toäi loãi taêng tröôûng. Chæ coù söï thanh tònh vaø an Khoâng AÊn Thòt: Vikalabhojana—Not to eat meat laïc, ñaïo môùi khoâng maát ñöôïc.”—According to the (flesh)—Part of the sixth of the ten precepts Sutra In Forty-Two Sections, Chapter 34, one (commandments) against eating flesh. evening a Sramana was reciting the Sutra of Khoâng Beänh Khoå: Absence of illness—Free from Bequeating the Teaching by Kasyapa Buddha. His disease—Free of diseases—See Voâ Beänh. mind was mournful as he reflected repentantly on Khoâng Bò Ma Chöôùng: Free of demonic his desie to retreat. The Buddha asked him: obstacles—Trong Möôøi Ñieàu Taâm Nieäm, Ñöùc “When you were a householder in the past, what Phaät daïy: “Xaây döïng ñaïo haïnh thì ñöøng caàu khoâng did you do?” He replied: “I was fond of playing bò ma chöôùng, vì khoâng bò ma chöôùng thì chí the lute.” The Buddha said: “What happened nguyeän khoâng kieân cöôøng.” Ñöùc Phaät daïy tieáp: when the strings were slack?” He replied: “They

did not sound good.” The Buddha then asked: one. “What happened when the strings were taut?” He Khoâng Coác Caûnh Long Thieàn Sö: Kung-Ku- replied: “The sounds were brief.” The Buddha Ching-Lung—Khoâng Coác Caûnh Long laø moät thieàn then asked again: “What happened when they sö Trung Hoa, soáng vaøo ñaàu theá kyû thöù XV— were tuned between slack and taut?” He replied: Kung-Ku-Ching-Lung, a Chinese Zen master, who “The sounds carried.” The Buddha said: “It is the flourished early in the fifteenth century. same with a Sramana who studies the Way. If his Thieàn sö Khoâng Coác Caûnh Long thöôøng mind is harmonious, he can obtain (achieve) the khuyeân ñeä töû neân tu taäp Thieàn keøm theo nieäm Way. If he is impetuous about the Way, this Phaät. Ngaøi noùi: "Nhöõng ngöôøi haønh Thieàn impetuousness will tire out his body, and if his nhaát quyeát ñeo ñuoåi Thieàn nghó raèng mình body is tired, his mind will give rise to afflictions. chaêm chæ nhö theá ñeå ñaït ñeán choã tònh maëc duy If his mind produces afflictions, then he will nhaát maø thoâi, coøn ñoái vôùi vieäc tuïng ñoïc danh retreat from his practice. If he retreats from his hieäu Phaät ñeå vaõng sanh Tònh Ñoä, thôø cuùng practice, it will certainly increase his offenses. Phaät vaø sôùm chieàu tuïng kinh thì hoï chaúng You need only be pure, peaceful, and happy and haønh trì. Nhöõng haønh giaû nhö vaäy ñaùng ñöôïc you will not lose the Way.” goïi laø nhöõng ngöôøi coù Thieàn maø khoâng nieäm Khoâng Caàu Phöôùc Baùo Nhaân Thieân Maø Chæ Phaät. Nhöng thaät tình ñoù khoâng phaûi laø nhöõng Caàu Laøm Phaät: Not to seek human or deva bless, moân ñeä Thieàn chaân chính; hoï chæ laø nhöõng keû but to seek to become a Buddha. môû cöûa loái vaøo coâng aùn, y heät nhö moät khuùc Khoâng Chaân Nhö: Khía caïnh khoâng cuûa chaân caây, hay cuïc gaïch mieáng ñaù. Moät khi hoï bò thöù nhö, lìa heát thaûy caùc phaùp nhieãm laây, döôøng nhö taâm bònh naøy xaâm phaïm, thì möôøi ngöôøi chæ hö khoâng hay taám göông saùng, khoâng coù gì trong coù moät laø coù theå ñöôïc cöùu thoaùt."—Zen ñoù—Empty aspect of thusness or the absolute as master Kung-Ku-Ching-Lung always advised the void (space, the sky, the clear mirror)—See his disciples that Zen practice

must be Nhö Thöïc Khoâng Kính. accompanied by the Buddha-recitation. He Khoâng Chaáp: See Khoâng Höõu Nhò Chaáp. said, "Those who practise Zen are so Khoâng Chòu Ñöïng Ñöôïc: Unbearable— exclusively devoted to Zen, thinking that they Unendurable. are thus exerting themselves to the attainment Khoâng Choùng Thì Chaày: Sooner or later . of quietude and nothing else; as to invoking Khoâng Chuù Taâm: Amanasikara (skt)— the name of the Buddha in order to be born in Inattention—Thaát Nieäm. the Pure Land and worshipping him and Khoâng Coù Lyù: Gaganaromantha (skt)— reciting the sutras in the morning and evening, Absurdity—Nonsense—Phi lyù. they practise nothing of the sort. Such Khoâng Coù Quyeàn: To have no right—We have no devotees may be called those who have Zen right to take what is not given: Chuùng ta khoâng coù but have no Buddha-recitation. Yet really quyeàn laáy caùi khoâng ñöôïc cho. those followers of Zen are not of the right Khoâng Coù Taïo Taùc: Uncreated. kind; they are mere sticklers of the koan Khoâng Coù Voâ Bieân, Chæ Coù Höõu Bieân: No exercise, they are quite like a stick or stone or infinite mind, only a finite one—Ngöôøi naøo ñoù brick. When they are attacked by this form of chaáp caùi ngaõ khaép bieát ñöôïc tính voâ bieân, taát caû mental disease, they cannot be saved, except moïi ngöôøi ñeàu bò ngaõ bieát, maø ngaõ khoâng hay hoï perhaps only one out of ten." coù tính bieát rieâng, neân cho laø hoï khoâng coù tính voâ Thieàn sö Khoâng Coác Caûnh Long laø ngöôøi taùn bieân, hoï chæ laø tính höõu bieân—A person speculates thöôûng chuû tröông pheùp nieäm Phaät vaø coâng that his own pervasive knowledge is infinite and aùn, nhöng khi khuyeân caùc ñoà ñeä töï thöïc taäp that all other people appear within his awareness. coâng aùn, ngaøi coi nghi tình laø söùc maïnh choáng And yet, since he himself has never perceived the ñôõ coâng aùn. Ngaøi daïy: "Coâng aùn phaûi ñöôïc nature of their awareness, he says they have not maëc chieáu tham cöùu, vaø raèng chöõ 'Voâ' phaûi obtained an infinite mind, but have only a finite ñöôïc laøm saùng toû baèng ñôïi chôø trong cuoàng

noä; raèng Thieàn giaû ñöøng mang vaøo ngöôøi caùi kieän tieân quyeát, luùc naøo noù cuõng coù veû sôø sôø tö töôûng naøy 'Taâm naøy coøn taïo taùc khi thaân ra ñoù vaø chaám döùt khi yù thöùc Thieàn cuûa hoï naøy coøn toàn taïi trong hieän höõu nhö huyeãn cuûa ñöôïc chín muoài. Chuû ñích cuûa tu taäp Thieàn laø noù, nhöng noù seõ an truï nôi ñaâu khi xaùc cheát daãn ñeán taâm traïng caêng thaúng naøy, trong moät naøy ra tro buïi?' Ñeå thaáy caùi 'Moät' cuûa vaïn chieàu höôùng giaû taïm, bôûi vì caùc Thieàn sö phaùp roát raùo naèm ôû ñaâu, ngöôøi hoïc phaûi phaûn khoâng chôø ñôïi moät thieân taøi Thieàn hoïc thoaùt quang töï chieáu vaø ñaët nghi tình vaøo vaán ñeà ñeå nhieân troãi daäy, troãi daäy moät caùch leõ loi, giöõa quyeát ñònh nôi choán cuûa noù laø ñaâu. Khi heä nhöõng huynh ñeä caên khí keùm coõi. Tröø phi baûn thoáng coâng aùn trôû thaønh moät phöông phaùp taùnh thöôïng löu cuûa Thieàn ñöôïc haï xuoáng moät vöõng chaõi trong Thieàn, tuøy theo söï duy trì moät chuùt ñeå cho caû ñeán haïng ngöôøi caên tính taàm nghi tình maõnh lieät ñoái vôùi yù nghóa cuûa coâng thöôøng cuõng coù theå soáng cuoäc ñôøi cuûa moät aùn hay chính caùi taâm tình nghi vaán nhö theá. Thieàn sö, neáu khoâng, Thieàn töï noù coù

leõ bieán Khoâng phaûi chæ giöõ vöõng coâng aùn trong loøng, maát nhanh choùng khoûi maûnh ñaát maø Boà Ñeà ngöng tuï taát caû naêng löïc tinh thaàn vaøo ñoù Ñaït Ma vaø caùc ñoà ñeä cuûa oâng ñaõ khoå coâng gioáng nhö moät thöù nam chaâm; söï duy trì phaûi gaày döïng goác reã saâu xa cuûa noù.'"—Zen master ñöôïc thöïc hieän vaø nuoâi döôõng baèng moät tieàm Kung-ku Ching-lung praised and advocated of löïc maïnh cuûa naêng löïc taâm linh, vaø neáu khoâng the Buddha-recitation as well as the koan, but töïa vaøo ñoù thì söï duy trì coâng aùn trôû thaønh as far as he advised his disciples to exercise maùy moùc vaø Thieàn maát haún ñi sinh löïc saùng themselves on a koan, he upholds the spirit of taïo cuûa noù. Caùc oâng coù theå hoûi: 'Taïi sao inquiry to be the sustaining force in the phöông phaùp coù tính caùch maùy moùc laïi cuõng exercise. He taught: "The koan is to be khoâng hoaøn toaøn phuø hôïp vôùi tinh thaàn cuûa 'silently inquired into that the 'Wu' is to be Thieàn? Taïi sao phöông phaùp nghi vaán laïi ñöôïc 'made lucid' by 'furiously' attending to it; that taùn thaønh? Taïi sao caàn phaûi giöõ vöõng nghi tình students of Zen should apply themselves to trong suoát söï thöïc taäp coâng aùn? Coù lieân heä naøo this thought, 'This mind is kept working while vôùi chính baûn tính cuûa chöùng ngoä khôûi leân töø the body continues its Maya-like existence, coâng aùn? Lyù do taïi sao caùc thieàn sö hoaøn toaøn but where is it to rest when the dead body is chuù troïng ñeán tính troïng yeáu cuûa nghi tình. cremated?' To find out where the oneness of Bôûi vì thöïc taäp coâng aùn tröôùc tieân laø ñeå taùi taïo things ultimately lies, the student must reflect yù thöùc Thieàn, caùi yù thöùc ñaõ phaùt khôûi moät caùch within himself and inquire into the problem so töï nhieân trong loøng caùc Thieàn giaû ngay töø thôøi as to locate definitely its whereabouts. When ban sô. Nhöõng vò naøy, tröôùc khi haï thuû taäp the koan system became a definitely settled Thieàn, chaéc chaén hoï ñaõ töøng laø nhöõng ngöôøi method in the mastery of Zen, agree in thoâng ñaït trieát lyù nhaø Phaät. Kyø thaät, hoï thoâng keeping up a strong inquiring spirit as regards hieåu ñeán ñoä khoâng coøn haøi loøng, vì hoï nhaän ra the meaning of the koan or the spirit itself that raèng trong caùc hoïc thuyeát naøy chaúng coù gì saâu thus inquires. The koan is not just to be held saéc ngoaøi phaân tích vaø lieãu bieät. Caùi öôùc voïng up before the mind as something that gathers xuyeân thuûng böùc maøn vaãn coøn maõnh lieät trong up like a magnet all one's mental energies loøng hoï. Taâm, Phaät tính hay voâ thöùc laø gì maø about it; the holding must be sustained and luùc naøo cuõng bò che daáu sau nhöõng thieân sai nourished by the strong undersurrent of vaïn bieät, trong khi chuùng ta caûm thaáy noù ôû spiritual energy without whose backing the ngay trong loøng mình? Hoï muoán naém ngay holding becomes mechanical and Zen loses its laáy noù, thaáy thaúng noù nhö caùc ñöùc Phaät quaù creative vitality. You may question 'Why is khöù ñaõ töøng laøm. Ñöôïc thoâi thuùc bôûi khaùt not the mechanical method also in full accord voïng hieåu bieát naøy, caùi nghi tình aáy, hoï quay with the spirit of Zen? Why is not the nhìn laïi trong mình raát haêng haùi, raát beàn bæ, ñeå inquiring method to be preferred? Why is it cho caùnh cöûa roài ñöôïc môû ra vaø hoï thaáu hieåu. necessary to keep up the spirit of inquiry Caùi söï tình goõ cöûa lieân hoài nhö vaäy laø ñieàu throughout the koan exercise? Has it anything

to do with the nature of enlightenment itself in space—The heavenly regions—Heavens in that emerges from the exercise?' The reason space, i.e. the devalokas and rupalokas. why the masters have all emphasized the Khoâng Daõ Thöôïng Nhaân (903-972): Kuya Shonin importance of the inquiring spirit is owing to (jap)—Sö Khoâng Daõ Thöôïng Nhaân (Phaät giaùo the fact that the koan exercise started first to Nhaät Baûn). reproduce the Zen consciousness, which had Khoâng Danh: Nhaát thieát chö phaùp ñeàu do nhaân grown up naturally in the minds of the earlier duyeân sinh ra, khoâng coù töï tính, keå caû teân goïi cuûa Zen devotees. Before these earlier men had chuùng—All things being produced by cause and taken to the study of Zen, they were environment are unreal, including their names. invariably good students of Buddhist Khoâng Dao Ñoäng Taâm: To Maintain an un- philosophy; indeed, they were so well versed agitated mind under all circumstances—Thoâng in it that they finally became dissatisfied with thöôøng maø noùi, thieàn ñònh coù nghóa laø giöõ caùi taâm it; for they came to realize that there was bình tónh vaø khoâng dao ñoäng trong moïi hoaøn caûnh. something deeper in its teachings than mere Nhöng thieàn ñònh cuõng coù nghóa laø söï thöïc haønh analysis and intellectual comprehension. The caàn thieát ñeå ñaït ñöôïc muïc ñích aáy. Noùi caùch khaùc, desire to penetrate behind the screen was noù chæ söï quan saùt hay taäp trung taâm vaøo moät ñoái quite strong in them. What is the Mind, or the töôïng ñoäc nhaát khi ngoài yeân laëng moät mình. Vaäy Buddhata, or the Unconscious that is always thì chuùng ta neân taäp trung vaøo ñieàu gì? Ñaây laø caâu posited behind the multitudinousness of hoûi quan troïng, vaø quaû thöïc ñieàu naøy laø ñieåm maø things, and that is felt to be within ourselves? toân giaùo khaùc vôùi trieát lyù hay ñaïo ñöùc. Cho duø They desired to grasp it directly, intuitively, chuùng ta coù theå kieân trì taäp trung vaøo moät ñieàu gì as the Buddhas of the past had all done. ñoù, chuùng ta cuõng khoâng theå giaûi thoaùt moät caùch Impelled by this desire to know, which is the tuyeät ñoái khoûi khoå ñau neáu chuùng ta chæ chuù taâm spirit of inquiry, they reflected within vaøo ñoái töôïng tröïc tieáp vôùi moät thaùi ñoä quy ngaõ. themselves so intensely, so constantly, that Thí duï nhö chuùng ta noã löïc tö duy veà moät ñieàu coù the gate was finally opened to them, and they tính chaát vò kyû nhö mong caàu khoâng bò khoù khaên understood. This constant knocking at the gate raéc roái veà coâng vieäc laøm aên hay mong caàu döôïc was the antecedent condition that always laønh beänh, thì roõ raøng chuùng ta khoâng theå coù luùc seemed to present and that resulted in the naøo ñöôïc giaûi thoaùt khoûi lo aâu vì taâm chuùng ta luùc maturing of their Zen consciousness. The naøo cuõng bò dao ñoäng bôûi coâng vieäc laøm aên vaø object of Zen exercise is to bring about this beänh taät. Loaïi taäp trung taâm thöùc naøy khoâng phaûi intense state of consciousness, in a sense laø thieàn ñònh maø chæ laø söï ñaáu tranh vôùi aûo töôûng artificially, for the masters could not wait for maø thoâi. Hoài töôûng laïi veà caùch haønh söû cuûa chuùng a Zen genius to rise spontaneously, and ta trong quaù khöù maø töï pheâ phaùn veà ñieàu maø ta therefore sporadically, from among their less nghó laø sai vaø quyeát ñònh söûa chöõa noù laø moät loaïi spiritually-equipped brothers. Unless the thieàn ñònh. Chuùng ta

coù theå goïi ñoù laø thieàn ñònh aristocratic nature of Zen was somewhat theo quan ñieåm ñaïo ñöùc. Ñaây laø caùch tu taäp raát toát, moderated , so that even men of ordinary coù lôïi ích cho vieäc thaêng tieán tính haïnh cuûa chuùng capacity could live the life of a Zen master, ta. Suy nghó saâu xa hôn nhö theá veà moät ñeà taøi laø Zen itself might rapidly disappear from the thieàn ñònh maø khoâng coù yù nieäm quy ngaõ. Doø saâu land where Bodhidharma and his followers vaøo nhöõng vaán ñeà nhö söï thaønh hình cuûa theá giôùi, had taken such special pains to make its root loái soáng cuûa con ngöôøi, vaø xaõ hoäi lyù töôûng, ñoù laø strike in deeply. Zen was to be democratized, thieàn ñònh töø quan ñieåm trieát hoïc. Loaïi thieàn ñònh that is, systematized." naøy cuõng laø moät caùch thöïc haønh toát nhaèm giuùp Khoâng Coác Long: Kung-Ku-Ching-Lung—See naâng cao taùnh haïnh cuûa mình, taïo theâm chieàu saâu Khoâng Coác Caûnh Long Thieàn Sö. cho tö töôûng vaø laïi laøm lôïi ích cho xaõ hoäi. Tuy Khoâng Cö Thieân: Antarisavasina (skt)—Chö nhieân, ñieàu ñaùng tieác laø chuùng ta khoâng theå ñaït Thieân cö nguï taàng trôøi treân khoâng—Devas dwell ñöôïc traïng thaùi taâm thöùc bình an (Nieát Baøn) thöïc

söï qua caùc hình thöùc thieàn ñònh vöøa keå. Sôû dó nhö concentrate? That is the important question. And theá laø vì chuùng ta chæ coù theå ñi xa tôùi möùc maø tri this indeed is the point at which religion differs thöùc con ngöôøi cho pheùp tuy raèng chuùng ta coù theå from philosophy and morality. However hard we tö duy nghieâm tuùc veà chuùng ta vaø tuy raèng chuùng may concentrate on something, we cannot become ta coù theå doø saâu moät caùch trieát lyù vaøo con ñöôøng absolutely free from our sufferings as long as we cuûa theá giôùi vaø cuûa ñôøi ngöôøi. Neáu chuùng ta baûo are absorbed only in immediate phenomena with a raèng con ngöôøi khoâng theå töï daãn daét mình ñeán self-centered attitude. For example, we devote Nieát Baøn duø cho con ngöôøi tö duy veà caùch haønh söû ourselves to thinking of such a selfish matter as cuûa mình, hoái haän veà caùch haønh söû sai traùi vaø wishing to be rid of uneasiness and irritation quyeát ñònh thöïc haønh thieän haïnh, thì vaán ñeà sau concerning the management of our business, or ñaây cuõng töï nhieân khôûi leân: “Ñaønh raèng khi suy wishing to recover from illness, it is obvious that nghó veà ñaïo ñöùc, xaõ hoäi vaø nhöõng quyeát ñònh thöïc we cannot be freed from such trouble for a haønh thieän haïnh, thì vaán ñeà sau ñaây cuõng seõ töï moment, because our mind is swayed by our nhieân khôûi leân: “Haún laø nhö theá khi suy nghó veà business or our illness. This kind of mental ñaïo ñöùc, xaõ hoäi vaø nhöõng quyeát ñònh döïa treân absorption is not meditation but a mere struggling nhöõng suy nghó nhö vaäy. Nhöng suy nghó veà mình with illusion. To reflect our past conduct, döôùi aùnh saùng cuûa giaùo lyù cuûa Ñöùc Phaät vaø quyeát criticizing ourselves for what we think to be wrong ñònh phöông höôùng haønh ñoäng cuûa mình theo giaùo and determining to correct it, is a kind of lyù aáy, ñoù khoâng phaûi laø con ñöôøng ñöa ñeán Nieát meditation from a moral point of view. This is a Baøn hay sao?” Kyø thaät, ñaây laø quaù trình maø chuùng very fine practice that is useful for improving our ta phaûi theo ñeå tieán tôùi Nieát Baøn, nhöng caùch thöùc character. To think still more deeply than this ñeå ñaït ñöôïc Nieát Baøn khoâng deã daøng nhö theá. Neáu about a

subject is meditation without a self- ñoù chæ laø vaán ñeà hieåu bieát vaø kieåm soaùt caùi taâm coù centered idea. To probe deeply into such matters yù thöùc nhöng hôøi hôït beân ngoaøi thì vaán ñeà seõ töông as the formation of the world, the way of human ñoái ñôn giaûn. Haàu heát moïi ngöôøi chuùng ta ñeàu coù life, and the ideal society, this is meditation from theå kieåm soaùt taâm thöùc mình nhôø tu taäp giaùo lyù the philosophical point of view. This kind of nhaø Phaät. Nhöng con ngöôøi cuõng coù moät caùi taâm meditation is also a fine practice that enhances our maø con ngöôøi khoâng nhaän bieát ñöôïc. Con ngöôøi character, adding depth to our ideas and in turn khoâng naém baét ñöôïc noù vì khoâng heà coù yù thöùc veà benefiting society. However, regrettably, we noù. Con ngöôøi khoâng theå kieåm soaùt noù vì khoâng cannot obtain a true state of mental peace or theå naém baét noù ñöôïc. Loaïi taâm naøy goïi laø “A Laïi Nirvana through the forms of meditation Da” hay “Maït Na” theo Phaïn ngöõ vaø töông öùng mentioned above. This is because we can go only vôùi tieàm thöùc theo thuaät ngöõ khoa hoïc. Taát caû as far as the range of human knowledge permits, nhöõng gì maø ngöôøi ta ñaõ kinh nghieäm, suy nghó vaø however sternly we may reflect on ourselves and caûm nhaän trong quaù khöù vaãn toàn taïi trong chieàu however deeply we may probe philosophically saâu cuûa tieàm thöùc. Caùc nhaø taâm lyù hoïc coâng nhaän into the ideal way of the world and human life. If raèng tieàm thöùc khoâng nhöõng chæ gaây aûnh höôûng lôùn we say that man cannot lead himself to Nirvana vaøo tính chaát vaø chöùc naêng taâm lyù con ngöôøi maø even though he reflects on his conduct, repents of coøn taïo ra nhieàu roái loaïn khaùc nhau. Vì noù thöôøng wrong conduct, and determines to practice good ôû beân ngoaøi taàm cuûa ta neân chuùng ta khoâng theå conduct, the following questions will naturally kieåm soaùt tieàm thöùc chæ baèng caùch tö duy vaø thieàn arise: “That must be so when reflecting on ñònh suoâng ñöôïc—Ordinarily speaking, meditation morality and society and making resolutions on means to maintain a cool and un-agitated mind basis of that reflection. But is it not the way to under all circumstances. But it also means the Nirvana on oneself in the light of the Buddha’s practice necessary in order to attain this result. In teachings and to determine one’s actions other words, it indicates the idea of contemplation, according to them?” Indeed, this is one process by or concentration of the mind on a single object which we progress toward Nirvana, but the way to while sitting quietly alone. On what should we attain Nirvana is not as easy as that. If it were only

a matter of understanding and controlling one’s Khoâng Ñaïo: Path of Emptiness. superficial, conscious mind, the problem would be Khoâng Ñeá: Truth of emptiness—Chaân lyù veà caùi relatively simple. Most people can control their khoâng—Truth of void—Theo Giaùo Sö Junjiro conscious mind by means of the Buddha’s Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, teachings through practice of religious disciplines. ñaây laø moät trong tam ñeá cuûa toâng Thieân Thai, hai But man also has a mind of which he is not aware. chaân lyù kia laø Giaû ñeá vaø Trung ñeá. Theo toâng naày He cannot grasp it because he is unconscious of it. thì caû ba chaân lyù aáy laø ba trong moät, moät trong ba. He cannot control it because of

being unable to Nguyeân lyù thì laø moät, nhöng phöông phaùp dieãn grasp it. This kind of mind is called “alaya” or nhaäp laïi laø ba. Moãi moät trong ba ñeàu coù giaù trò “Manas” in Sanskrit and corresponds to the toaøn dieän. Moïi söï theå ñeàu khoâng coù hieän thöïc tính subconscious mind in scientific terminology. All vaø do ñoù, taát caû ñeàu khoâng. Vì vaäy, khi luaän chöùng that one has experienced, thought, and felt in past cuûa chuùng ta y cöù treân “Khoâng,” chuùng ta coi remains in the depth of one’s subconscious mind. “Khoâng” nhö laø sieâu vieät taát caû ba. Nhö vaäy, caû Psychologists recognize that the subconscious thaûy ñeàu laø “Khoâng.” Vaø khi moät laø khoâng thì caû mind not only exerts a great influence on the thaûy ñeàu laø “Khoâng.” (Nhaát khoâng nhaát thieát man’s character and his mental functions but even khoâng, nhaát giaû nhaát thieát giaû, nhaát trung nhaát thieát causes various disorders. Because it is normally trung). Chuùng coøn ñöôïc goïi laø “Töùc khoâng, töùc giaû, beyond our reach, we cannot control the vaø töùc trung,” hay Vieân Dung Tam Ñeá, ba chaân lyù subconscious mind by mere reflection and ñuùng hôïp troøn ñaày, hay laø tuyeät ñoái tam ñeá, ba meditation. In fact, karma contributes a chaân lyù tuyeät ñoái. Chuùng ta khoâng neân coi ba chaân considerable problem to current practice of lyù naày nhö laø caùch bieät nhau, bôûi vì caû ba thaâm meditation. nhaäp laãn nhau vaø cuõng tìm thaáy söï dung hoøa vaø Khoâng Dieãn Taû Quaù Möùc: Without recourse to hôïp nhaát hoaøn toaøn. Moät söï theå laø khoâng nhöng exaggeration cuõng laø giaû höõu. Noù laø giaû bôûi vi noù khoâng, vaø roài, Khoâng Duïng Coâng: Anabhoga (skt)— moät söï laø khoâng, ñoàng thôøi laø giaû cho neân cuõng laø Purposeless—Effortless, or unaware of conscious trung—According to Prof. Junjiro Takakusu in The striving, in contrast with effortful life—Voâ duïng Essentials of Buddhist Philosophy, this is one of coâng, ñoái laïi vôùi gia haønh. the three truths of the T’ien-T’ai School, the other Khoâng Döôïc: Medicine of emptiness—Thuoác two are the truth of temporariness and the truth of Khoâng—Ñeà caäp ñeán vaán ñeà chö phaùp khoâng hay mean. According to this school the three truths are laø hö khoâng, troáng roãng (söï khoâng coù tính chaát caù three in one, one in three. The principle is one but bieät hay ñoäc laäp), voâ thöôøng, vaø khoâng coù töï ngaõ — the method of explanation is threefold. Each one To deal with the question that all composite things of the three has the value of all. All things have no are empty (samskrita), impermanent (anitya) and reality and, therefore, are void. Therefore, when void of an essence (anatamn). That is to say all our argument is based on the void, we deny the phenomena lack an essence or self, are dependent existence of both the temporary and the middle, upon causes and conditions, and so, lack inherent since we consider the void as transcending all. existence. Thus, the three will all be void. And, when one is Khoâng Döùt: Incomplete—Unended. void, all will be void (When one is void, all will be Khoâng Ñaïi: Akasadhatu (skt)—Emptiness void; when one is temporary, all is temporary; element—Space element—Ethereal element— when one is middle, all will be middle). They are Space—Nguyeân toá khoâng—Hö khoâng, moät trong also called the identical void, identical temporary nguõ ñaïi (ñaát, nöôùc, löûa, gioù, hö khoâng)—One of and identical middle. It is also said to be the the five elements (earth,

water, fire, wind, perfectly harmonious triple truth or the absolute space)—See Nguõ Ñaïi. triple truth. We should not consider the three Khoâng Ñaøm: Noùi boâng loâng—Impractical talk. truths as separate because the three penetrate one Khoâng Ñaøm Hoïc Lyù: Hoïc thuyeát suoâng—Merely another and are found perfectly harmonized and theoretical. united together. A thing is void but is also

temporarily existent. It is temporary because it is illusion of sensuous perception and constructs void, and the fact that everything is void and at the supreme knowledge (prajna). same time temporary is the middle truth—See b) Tuøng giaû nhaäp Khoâng: Entering emptiness Tam Ñeá Thieân Thai. from conventional existence—ÔÛ möùc ñoä quaùn Khoâng Ñieåm: Ñieåm naèm treân chöõ “m” vaø “n” chieáu thöù nhaát naøy, "giaû höõu" chæ cho tri kieán trong Phaïn ngöõ, bieåu hieäu cho vaïn vaät troáng khoâng sai laàm veà theá giôùi hieän töôïng nhö thöïc höõu hay khoâng thaät; ñöôïc toâng Chaân Ngoân duøng vôùi cuûa phaøm nhaân, vaø "nhaäp khoâng" coù nghóa laø nhieàu nghóa—The dot over the “m” or “n” in phuû nhaän moät chuû teå ñoäc laäp trong hieän töôïng. Sanskrit, symbolizing that all things are empty or Vì vaäy, Trí Khaûi noùi: "Khi haønh giaû thaáy ñöôïc unreal; used by the Shingon sect with various Khoâng, haønh giaû khoâng nhöõng chæ nhaän bieát meanings. Khoâng maø coøn bieát ñöôïc thöïc taùnh cuûa giaû Khoâng Ñieân Ñaûo: Wrong views on emptiness. höõu nöõa."—At this first level of Khoâng Ñieåu: Moät loaïi chim keâu “khoâng-khoâng,” contemplation, "conventional existence" aùm chæ ngöôøi khoâng bieát dieäu phaùp maø laïi noùi refers to the ordinary, mistaken perception of huyeân thuyeân veà phaùp—The bird that cries “kung- phenomena as existing substantially and kung,” the cuckoo, i.e. one who, while not "entering emptiness" means to negate the knowing the wonderful law of true immateriality existence of independent substantial Being in or spirituality, yet prates about it. these phenomena. Thus, as Chih-I says, Khoâng Ñònh: Sunnato-samadhi (p)—Sunyata- "When one encounters emptiness, one samadhi (skt)—Thieàn ñònh quaùn khoâng töôùng— perceives not only emptiness but also knows The concentration on emptiness—Emptiness- the true nature of conventional existence." samadhi—The meditation which dwells on the 2) Giaû: Borrowed form. Void or the Immaterial. a) Giaû dó laäp nhaát thieát phaùp (Giaû duøng ñeå phaù Khoâng Ñònh Ngoaïi Ñaïo: Giôùi haïn trong töù khoâng caùc hoaëc traàn sa vaø ñeå laäp taát caû caùc phaùp ñònh—Limited to the four dhyanas, except the quaùn saùt thaáy caùi taâm ñoù coù ñuû caùc phaùp, caùc illusion that things have a reality in themselves, as phaùp ñeàu do taâm maø coù, töùc laø giaû taïm, khoâng individuals—See Töù Voâ Saéc Ñònh. beàn, voâ thöôøng). ‘Giaû’ laø söï chaám döùt nhöõng Khoâng Ñònh Noäi Ñaïo: See Tam Tam Muoäi. laäu hoaëc cuûa traàn theá vaø giaûi thoaùt khoûi caùc Khoâng Ñoäng: Nis-cale (skt)—Motionless— ñieàu xaáu—Reality, things exist though in Immovable. “derived” or “borrowed” form, consisting of Khoâng Giaû Trung: Ba ñeá maø toâng Thieân Thai ñaõ elements which are permanent. Particularity döïng leân Heä thoáng ‘Tam Quaùn’ naày döïa treân trieát establishes all relativities. The ‘Hypothetical’ lyù cuûa ngaøi Long Thoï, ngöôøi ñaõ soáng ôû Ñoâng Nam mode does away with the defilement of the AÁn Ñoä vaøo

theá kyû thöù hai—Three prongs world and establishes salvation from all evils. established by the T'ien-T'ai sect. The system of b) Tuøng khoâng nhaäp Giaû: Entering conventional threefold observation is based on the philosophy existence from emptiness—ÔÛ möùc ñoä quaùn of Nagarjuna, who lived in south-eastern India chieáu thöù nhì naøy, "giaû höõu" chæ cho moät loái about the second century A.D. hieåu ñuùng vaø söï chaáp nhaän hieän töôïng khaùch 1) Khoâng: Emptiness. quan töø nhaân duyeân töông nhaäp sinh khôûi. a) Khoâng dó phaùp nhaát thieát phaùp (khoâng ñeå phaù Khoâng ôû ñaây chæ cho moät söï troùi buoäc sai laàm caùi hoaëc kieán tö, nghóa laø phaù taát caû caùc phaùp vaøo chính khaùi nieäm veà Khoâng, hoaëc hieåu laàm quaùn saùt caùi taâm chaúng ôû trong, chaúng ôû Khoâng laø caùi khoâng cuûa chuû nghóa ñoaïn dieät. ngoaøi, chaúng ôû giöõa, töùc laø khoâng coù thaät). Trí Khaûi noùi: "Neáu haønh giaû hieåu vaøo Khoâng, 'Khoâng' coøn laø söï phaù boû aûo töôûng cuûa caûm haønh giaû hieåu raèng chaúng coù 'khoâng'. Vì vaäy quan vaø söï kieán taïo tri thöùc toái thöôïng neân haønh giaû phaûi 'nhaäp vaøo' trong giaû höõu. (prajna)—Unreality, that things do not exist in Haønh giaû neân bieát raèng ñöôøng loái quaùn chieáu reality. Sunya (universality) annihilates all naøy ñöôïc thuyeát ra laø ñeå cöùu chuùng sinh, vaø relatives. The 'Empty' mode destroys the neân bieát raèng chaân khoâng phaûi chæ laø chaân, maø

laø moät phöông tieän xuaát hieän moät caùch giaû tieáp, quaùn chieáu vaø ñaït trí hueä lieân quan ñeán taïm. Vì vaäy maø noùi laø 'töø khoâng'. Haønh giaû khoâng khoâng laø khoâng caû Nieát Baøn. Nhö vaäy, phaân bieät thuoác tuøy theo beänh, khoâng coù söï caû hai cöïc ñoan ñeàu phuû nhaän. Ñaây goïi laø phaân bieät thuoäc khaùi nieäm. Vì vaäy maø goïi laø quaùn hai maët Khoâng nhö phöông tieän nhaèm 'vaøo giaû'."—At this second level of muïc ñích thaáy ñöôïc Trung Ñaïo... Phaùp quaùn contemplation, "conventional existence" thöù nhaát duøng Khoâng, vaø phaùp quaùn thöù hai refers to correct understanding and positive duøng Giaû. Ñaây laø phöông tieän tieáp nhaän chaân acceptance of objective phenomena as lyù trong caû hai cöïc ñoan, nhöng khi haønh giaû interdependently and conditionallyco-arisen. vaøo ñöôïc Trung Ñaïo, caû hai chaân lyù soi saùng Emptiness here refers to a mistaken cuøng luùc gioáng nhau."—This refers to the attachment to the concept of emptiness, or a highest level of contemplation wherein one misunderstanding of emptiness as merely a simultaneously and correctly perceives the nihilistic nothingness. As Chih-I says, "If one validity of both emptiness and conventional understands (enters) emptiness, one existence. As Chih-I says: "First, to understands that there is no 'emptiness'. Thus contemplate and attain insight concerning the one must 're-enter' conventional existence. emptiness of conventional existence is to One should know that this contemplation is empty samsara of substantial Being. Next, to done for the sake of saving sentient beings, contemplate and attain insight concerning the and know that true reality is not substantial emptiness of emptiness is to empty nirvana. (true) reality but an expedient means which Thus both extremes are negated. This is appears conventionally. Therefore it is called called the contemplation of two sides of 'from emptiness'. One differentiates the emptiness as a way of expedient means in medicine

according to the disease without order to attain encounter with the Middle making conceptual discriminations. Therefore Path... The first contemplation utilizes it is called 'entering conventional existence'." emptiness, and the later contemplation 3) Trung: Middle. utilizes conventional existence. This is an a) Trung dó dieäu nhaát thieát phaùp (Trung ñeå phaù expedient means recognizing the reality of caùi hoaëc voâ minh vaø thaáy ñöôïc söï huyeàn dieäu both in an extreme way, but when one enters taát caû caùc phaùp, quaùn saùt thaáy caùi taâm chaúng the Middle Path, both of the two truths are phaûi khoâng khoâng, cuõng chaúng phaûi giaû taïm, illuminated simultaneously and as identical vöøa laø khoâng vöøa laø giaû, töùc laø trung Ñaïo). and synonymous." 'Trung' laø söï phaù boû aûo giaùc do voâ minh maø ra Khoâng Giaû Trung Tam Quaùn: See Khoâng Giaû vaø coù ñöôïc moät ñaàu oùc giaùc ngoä—The Trung. "middle" doctrine of the Madhyamaka Khoâng Giaûi: Hieåu ñöôïc taùnh khoâng hay söï giaûi School, which denies both positions in the thích veà taùnh khoâng—Understanding of emptiness interests of he transcendental, or absolute. or the interpretation or doctrine of ultimate The middle path transcends and unites all reality—See Hai Möôi Laêm Caùch Giaûi Thích Veà relativities. The 'Medial' mode destroys Taùnh Khoâng. hallucination arising from ignorance (avidya) Khoâng Giaûi Thoaùt Moân: Liberation through and establishes the enlightened mind. emptiness—Giaûi thoaùt thoâng qua thieàn quaùn veà b) Trung Ñaïo Ñeä Nhaát Nghóa Quaùn: The 'khoâng taùnh'—Moät trong ba giaûi thoaùt. Quaùn heát contemplation of the Middle Path of supreme thaûy caùc phaùp ñeàu do nhôn duyeân hoøa hôïp maø meaning—Ñaây laø möùc ñoä quaùn chieáu cao sanh ra, khoâng coù töï tính (neáu thaønh ñaït nhö vaäy laø nhaát maø haønh giaû coù theå tieáp nhaän moät caùch mình ñang böôùc vaøo coång giaûi thoaùt)—The gate of ñuùng ñaén vaø ñoàng thôøi giaù trò cuûa caû hai salvation or deliverance by the realization of the Khoâng vaø Giaû. Trí Khaûi Ñaïi Sö noùi: "Tröôùc immaterial, i.e. that the ego and things are formed heát, quaùn chieáu vaø ñaït trí hueä lieân quan ñeán of elements and have no reality in themselves; Khoâng vaø Giaû laø khoâng luaân hoài töï taùnh. Keá one of the three deliverances.

Khoâng Gian: Sunya (skt)—Absolute freedom of ñoùng goùp cuûa oâng cho neàn vaên hoùa Nhaät Baûn trong space—Empty space—See Hö Khoâng. caùc laõnh vöïc ngheä thuaät, giaùo duïc, vaø an sinh xaõ Khoâng Giaùo: Teaching of Emptiness—Giaùo lyù veà hoäi cuõng thaät laø ñaùng keå —A famous Japanese Taùnh Khoâng. Toâng phaùi cho raèng vaïn höõu vi monk, the founder of the Japanese Shingon Sect, khoâng. Phaùp Töôùng Toâng laäp ra ba thôøi giaùo —The at the same time with the T'ang dynasty in China. teaching that all is unreal—Teaching of unreality. No other monk has been more popular than Kukai The Dharmalaksana School divided Buddha's among the Japanese nor regarded with greater teaching into three periods: respect throughout the ages. He is even more 1) Phaùp Höõu Giaùo: Thôøi kyø thuyeát phaùp ñaàu tieân famous among a group of people known as the cuûa Ñöùc Phaät, coi taát caû Tieåu Thöøa laø thuyeát "Kobo Daishi." As a monk of the Shingon sect he phaùp Höõu Giaùo—The first period of the systematized the doctrine of his sect by writing a

Buddha's teaching; the Hinayana period, treatise on the ten stages of the mind, a treatise on teaching that things are real. the distinction between Tantric Buddhism and 2) Phaùp Khoâng Giaùo: Thôøi kyø thuyeát phaùp thöù other sects. Besides, his contribution to Japanese nhì cuûa Ñöùc Phaät; caùc boä kinh Baùt Nhaõ laø culture in the field of the arts, education, and thuyeát phaùp Khoâng giaùo—The second period social welfare was considerable. of the Buddha's teaching, the Prajna period, Khoâng Haønh: Thöïc haønh pheùp quaùn khoâng, ngaõ that things are unreal. khoâng vaø phaùp khoâng, ñeå ñoaïn taän phieàn naõo— 3) Trung Ñaïo Giaùo: Thôøi kyø thuyeát phaùp thöù ba The discipline or practice of the immaterial or cuûa Ñöùc Phaät, caùc kinh nhö Hoa Nghieâm vaø infinite, thus overcoming the illusion that the ego Phaùp Hoa thuyeát phaùp Trung Ñaïo—The third and all phenomena are realities. period of the Buddha's teaching, the Hua-Yen Khoâng Haønh Maãu: Teân cuûa moät vò trôøi—A and Lotus period of the middle or female sky-goer, name of a goddess—See Ñoà Caùt transcendental doctrine. Ni. Khoâng Gieát Haïi: Not to kill—Abstaining from Khoâng Haønh Nam: Khandro (tib)—Daka (skt)— killing. Teân cuûa moät vò trôøi—Male sky-goer, name of a Khoâng Giôùi: The realm of space—Coõi hö khoâng deity. bao truøm moïi vaät, moät trong saùu giôùi (ñaát, nöôùc, Khoâng Haønh Nöõ: Khandroma (tib)—Dakini löûa, gioù, hö khoâng vaø thöùc)—Space element, one (skt)—Teân cuûa moät vò trôøi—Female sky-goer, of the six realms (earth, water, fire, wind, space name of a goddess—See Ñoà Caùt Ni. and knowledge). Khoâng Haønh Tieân: Traveling Immortals—Coù Khoâng Giôùi Saéc: Hö khoâng coù theå nhìn thaáy ñöôïc ngöôøi luyeän tinh khí, ñoäng chæ hoâ haáp, kieân coá qua maét, tai, muõi, löôõi, thaân, yù—The visible realm chaúng thoâi, cho ñeán khi thaønh hoaøn haûo, goïi laø of space, the sky, beyond which is real space. Khoâng Haønh Tieân—Some of these beings with Khoâng Haûi: Hö khoâng vaø bieån caû—Space and unflagging resolution make themselves strong ocean—Sky and sea. through movement and cessation. When they have Khoâng Haûi Ñaïi Sö (774-835): Kukai (jap)—Moät perfected their breath and essence, they are vò ñaïi sö noåi tieáng ngöôøi Nhaät, vò khai toå toâng known as Space-Traveling Immortals. Chaân Ngoân Nhaät Baûn, cuøng thôøi nhaø Ñöôøng beân Khoâng Hoa: Khapuspa (skt)—Kuge (jap). Trung Quoác. Khoâng moät tu só naøo ñöôïc bieát ñeán 1) Hoa trong hö khoâng: Flowers in space (the nhieàu hoaëc ñöôïc toân kính nhieàu qua caùc thôøi ñaïi ôû sky). Nhaät Baûn baèng Khoâng Haûi. OÂng coøn noåi tieáng hôn 2) Hoa ñoám tröôùc maét hay trong hö khoâng: nöõa trong soá nhöõng "Hoaèng Phaùp Ñaïi Sö." Laø moät Muscoe volitantes—Spots before the eyes, tu só Chaân Ngoân toâng, oâng ñaõ heä thoáng hoùa chuû compared with flowers in the sky. thuyeát cuûa toâng phaùi naày trong cuoán Thaäp Truï 3) AÛo töôûng: Illusion. Taâm Luaän, noùi veà möôøi baäc treân ñöôøng hoïc ñaïo; 4) Hoa Khoâng Ngoaïi Ñaïo: Sunyapuspa (skt)— vaø cuoán luaän khaùc noùi veà söï khaùc bieät giöõa Phaät Ñeä töû cuûa aûo töôûng—Sky-flower heretics, or giaùo Maät toâng vaø caùc toâng phaùi khaùc. Ngoaøi ra, söï followers of illusion.

5) Tieåu Thöøa AÁn Ñoä töï xöng laø Ñaïi Thöøa: The misfortune and adversity as means of Indian Hinayanists style Mahayanists. liberation)."—See Möôøi Ñieàu Taâm

Nieäm. Khoâng Hoa AÛnh Laïc: Hoa ñoám hieän ra tröôùc Khoâng Hoaït Ñoäng Ñöôïc: Inability to function. maét, xaõy ra nôi ngöôøi bò hoa maét, duøng ñeå ví vôùi Khoâng Hoái Tieác: Without regret söï vaät khoâng coù thöïc theå—To see flowers in the Khoâng Hueä: Wisdom which beholds spiritual sky. In fact, a person with sick eyes will see spots truth. in front of (before) the eyes, these are unreal Khoâng Huûy Baùng Phaät Phaùp: Not to slander any things. enlightening teachings—Chaúng huûy baùng Phaät Khoâng Hoa Döông Dieäm: Soùng naéng vaø hoa ñoám phaùp—Ñaây laø moät trong möôøi luaät nghi cuûa chö tröôùc maét hay trong hö khoâng. Thieàn toâng duøng töø Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi naày ñeå chæ cho vieäc loaïi töø nhöõng yù töôûng hö ñöôïc luaät nghi ñaïi trí voâ thöôïng—Should not voïng—Waves of sunlight and spots before the slander any enlightening teachings. This is one of eyes (compared with flowers in the sky). Zen uses the ten kinds of rules of behavior of great this term to indicate an eradication of deluded enlightening beings. Enlightening beings who thoughts. abide by these can attain the supreme discipline of Khoâng Hoaïn Naïn: Free of all misfortune—Trong great knowledge. Möôøi Ñieàu Taâm Nieäm, Ñöùc Phaät daïy: “ÔÛ ñôøi thì Khoâng Hö: Nothingness. ñöøng caàu khoâng hoaïn naïn, vì khoâng hoaïn naïn thì Khoâng Hö Doái: Nirmythia (skt)—Unfalse. kieâu xa noåi daäy. Neáu nhö chuùng ta cöù soáng maõi Khoâng Hö Nhu Thuaän: The state of flexible trong caûnh thanh nhaøn, nhö yù, khoâng bò ñôøi daèn hollowness—See Dung Hoaùt. vaët, laïi chaúng bò vöôùng ít nhieàu söï khoå naõo, öu Khoâng Höõu: Khoâng thaät vaø thaät: Unreal and phieàn, taát taâm seõ sanh ra caùc nieäm khinh maïn, real—Khoâng hieän höõu vaø hieän höõu: Non-existent kieâu xa; töø ñoù maø keát thaønh voâ soá toäi loãi. Phaät töû and existent—Tröøu töôïng vaø cuï theå: Abstract and chôn thuaàn phaûi nhaân nôi hoaïn naïn maø thöùc tænh concrete—Phuû nhaän vaø thöøa nhaän: negative and côn tröôøng moäng vaø chieâm nghieäm ñöôïc lôøi Phaät positive—Taø kieán cuûa keû khoâng thöøa nhaän lyù daïy laø ñuùng. Do ñoù maø phaùt taâm tinh chuyeân tu nghieäp quaû vaø nieát baøn: See Khoâng Kieán. haønh caàu giaûi thoaùt.” Ñöùc Phaät daïy tieáp: “Laáy Khoâng Höõu Nhò Chaáp: Meâ tình cuûa phaøm phu hoaïn naïn laøm choã giaûi thoaùt.”—In the Ten Non- chaáp khoâng chaáp coù—The two false tenets or seekings, the Buddha taught: “We should not wish views. that our lives be free of all misfortune, adversity, 1) Chaáp Khoâng: Chaáp raèng nghieäp vaø nieát baøn laø or accident because without them, we will be khoâng thöïc—Beholding that karma and easily prone to pride and arrogance. This will lead nirvana are not real. us to be disdainful and overbearing towards 2) Chaáp Höõu: Chaáp raèng coù thöïc ngaõ vaø thöïc everyone else. If people’s lives are perfect, phaùp—Beholding that the ego and everything is just as they always dreamed, without phenomena are real. encountering heartaches, worries, afflictions, or ** Nhöõng taø chaáp naày coù theå khaéc phuïc ñöôïc any pains and sufferings, then this can easily give baèng caùch quaùn taùnh khoâng thöïc cuûa ngaõ vaø way to conceit, arogance, etc.; thus, becoming the phaùp, cuõng nhö quaùn thöïc taùnh cuûa nghieäp vaø breeding ground for countless transgressions and nieát baøn—These wrong views are overcome offenses. Sincere

Buddhists should always use by the meditating on the unreality of the ego misfortunes as the opportunity to awaken from and phenomena, and the reality of karma and being mesmerized by success, fame, fortune, nirvana. wealth, etc. and realize the Buddha's teachings Khoâng Höõu Nhò Kieán: Two false tenets—The are true and accurate, and then use this realization two false views—Meâ tình cuûa phaøm phu chaáp to develop a cultivated mind seeking khoâng chaáp coù. enlightenment." The Buddha added: "Turn Khoâng Höõu Nhò Quaùn: Ñeå khai phaù hai taø chaáp misfortune and calamity into liberation (take khoâng höõu neân quaùn taùnh khoâng thöïc cuûa "ngaõ" vaø "phaùp." Ñoàng thôøi quaùn thöïc taùnh cuûa nghieäp vaø

nieát baøn—Meditating on the unreality of the ego Khoâng Khoâng Bieân Teá: Anavaragra-sunyata and phenomena, and the reality of karma and (skt)—Emptiness of limitlessness—See Voâ Teá nirvana, which is used to practice to overcome the Khoâng. false tenets or views of real and unreal. Khoâng Khoâng Tòch Tòch: Moïi vaät trong vuõ truï, Khoâng Höõu Nhò Toâng: Hai toâng "Khoâng" vaø saéc hay voâ saéc, laø khoâng thaät—Void and silent "Höõu"—The two schools of "Unreal" and "Real." (everything in the universe, with form or without (A) Tieåu Thöøa Khoâng Höõu—The two schools in form, is unreal and not to be considered as real. Hinayana: Khoâng Khuùc Maéc: Free of all obstacles—Trong 1) Tieåu Thöøa Khoâng Toâng: Thaønh Thöïc Toâng— Möôøi Ñieàu Taâm Nieäm, Ñöùc Phaät daïy: "Cöùu xeùt Satyasiddhi Sect. taâm taùnh thì ñöøng caàu khoâng khuùc maéc, vì khoâng 2) Tieåu Thöøa Höõu Toâng: Caâu Xaù Toâng—Kosa khuùc maéc thì sôû hoïc khoâng thaáu ñaùo." Ñöùc Phaät Sect. daïy tieáp: "Laáy khuùc maéc laøm thuù vò." Laáy ma (B) Ñaïi Thöøa Khoâng Höõu—The two schools in quaân laøm baïn ñaïo—In the Ten Non-seekings, the Mahayana: Buddha taught: "We should not wish that our mind 1) Ñaïi Thöøa Khoâng Toâng: Tam Luaän Toâng— cultivation be free of all obstacles because Madhyamika School. without obstacles, we would not have 2) Ñaïi Thöøa Höõu Toâng: Phaùp Töôùng Toâng— opportunities to excell our mind. This will lead to Dharmalaksana School. the transgression of thinking that we have Khoâng Hyù Luaän: Avikarsa (skt)—Not talking awakened, when in fact we have not." The vainly or idly. Buddha added: "Turn obstacles or high stakes into Khoâng Khaïp: Caïch caïch (aâm thanh phaùt ra töø freedom and ease (take obstacles as enjoyable nhöõng vieân ñaù)—Sounds of clattering knocks ways to cultivate ourselves)." The Buddha added: caused by the touching of stones. "Turn demons or haunting spirits into Dharma Khoâng Khôûi: Anabhinirvritti (skt)—Not rising. friends (take demonic obstacles as our good Khoâng Khoaùt Khoaùt: Troáng roãng—Totally spiritual advisors)."—See Möôøi Ñieàu Taâm Nieäm. empty. Khoâng Kieân Nhaãn: Akshanti (skt)—Impatience. Khoâng Khoå Khoâng Laïc: The tone of Khoâng Kieán: Sunyata-drsti (skt)—Caùch nhìn veà indifference. taùnh khoâng—View of emptiness. Khoâng Khoâng: Sunyata-sunyata (skt)—Emptiness Khoâng Kieán Ngoaïi Ñaïo: Taø kieán cuûa keû khoâng of emptiness—Caùi khoâng cuûa khoâng—Khi taát caû thöøa nhaän lyù nghieäp quaû (nhaân quaû, toäi phuùc, luaân ñöôïc xem nhö aûo töôûng hay khoâng thaät, yù töôûng hoài), vaø nieát baøn—The heterodox view that karma tröøu töôïng cuûa

khoâng thaät töï noù bò trieät tieâu. Khi and nirvana are not real—See Ngoan Khoâng caùc phaùp ngoaïi vaø noäi ñöôïc tuyeân boá taát caû laø Ngoaïi Ñaïo. khoâng, chuùng ta taát nghó raèng “Khoâng” vaãn laø moät Khoâng Kieáp: Samvarta-siddha kalpa (skt)—Kalpa yù töôûng coù thöïc, hay chæ coù caùi ñoù môùi laø caùi khaû of annihilation—Khoâng kieáp, moät trong boán kieáp. ñaéc khaùch quan. Khoâng cuûa Khoâng coát huûy dieät Söï huûy dieät keá tieáp bôûi khoâng kieáp, trong giai chaáp tröôùc aáy. Coøn giöõ moät yù töôûng Khoâng töùc laø ñoaïn naày khoâng thöù gì coù theå toàn taïi ñöôïc. Ñaây laø coøn löu laïi moät haït buïi khi ñaõ queùt ñi taát caû — giai ñoaïn hoaøn toaøn hoaïi dieät —The empty Unreality of unreality. When all has been kalpa, one of the four kalpas. Annihilation or the regarded as illusion, or unreal, the abstract idea of succeeding void, during which nothing exists, or unreality itself must be destroyed. When things the final annihilation—See Töù Kieáp. outside and inside are all declared empty, we are Khoâng Kieáp Dó Tieàn: Thôøi kyø tröôùc thôøi "Khoâng led to think that the idea of emptiness remains real kieáp". Coù nghóa laø thôøi kyø tröôùc khi vuõ truï ñöôïc or that this alone is something objectively thaønh laäp—The period of time before the empty attainable. The emptiness of emptiness is kalpa. That is to say the period before the designed to destroy this attachment. To maintain formation of the universe. the idea of emptiness means to leave a speck of Khoâng Kieáp Dó Tieàn Phuï Maãu: Cha meï tröôùc dust when all has been swept clean. thôøi "Khoâng kieáp" veà tröôùc (cha meï tröôùc khi vuõ

truï ñöôïc thaønh laäp). Trong thieàn, töø naày chæ baûn lai veà Khoâng maø Sö chia laøm ba khuynh höôùng— dieän muïc—Parents before the empty kalpa Master Seng Chao's Essay on Sunyata. One of the (parents before the formation of the universe). In major works of Seng Chao which deals with the Zen, the term indicates the original face or topic of the two truths is an essay on Sunyata, a Buddha-nature. short composition which takes up a little more Khoâng Kieáp Tieàn Söï: Vieäc töø kieáp khoâng trôû veà than one page. It discusses the meaning of tröôùc, yù chæ cho vieäc minh taâm kieán taùnh, sieâu vieät Sunyata utilizing the concept of the two truths. sanh töû laø boàn phaän cuûa haønh giaû—Tasks before After a short introduction Seng Chao refers the formation of the universe. In Zen, the term straight to his interpretations of Sunyata which he indicates a clear realization through which divides into three trends. practitioners will attain an enlightened mind and 1) Taâm Khoâng: Mind-space, or mind go beyond the cycle of birth and death. spaciousness—Taâm roäng lôùn nhö hö khoâng Khoâng Kinh: Kinh noùi veà taùnh khoâng, nhö Kinh chöùa ñöïng chö phaùp. Moät trong nhöõng khuynh Baùt Nhaõ Ba La Maät Ña—The sutras of unreality höôùng trong Phaät giaùo giaûi thích thuaät ngöõ or immateriality, i.e. the Prajnaparamita. "Sunyata" laø "Taâm Khoâng." "Sunyata" chæ cho Khoâng Laãm Nhaãm Coâng AÙn: Not to mumble on caùi "khoâng" cuûa taâm khi noù khoâng khaùi nieäm the koan—Ñaây laø moät trong möôøi lôøi khuyeân veà hoùa hoaëc phaûn aûnh veà söï vaät, nhöng khoâng coù thieàn coâng aùn cuûa Thieàn Sö Thoái AÅn—Do not nghóa raèng söï vaät töï noù khoâng hieän höõu. Sö ratiocinate on the koan. This is one of the ten Taêng Trieäu chæ trích quan ñieåm naøy vaø noùi

advices regarding the Zen koan from Zen Master raèng maëc daàu söï tónh laëng cuûa taâm laø quan T'ui-Yin—See Thoái AÅn Thaäp Khuyeán. troïng, nhöng khoâng ñuùng khi rôi vaøo söï chaáp Khoâng Loä Thieàn Sö: Zen Master Khoâng Loä (?- khoâng, hoaëc chaáp vaøo söï vaéng maët cuûa söï 1119)—Thieàn sö Vieät Nam, queâ ôû Haûi Thanh, Baéc töôùng—Mind holding all things like space. Vieät. Ngaøi xuaát gia laøm ñeä töû cuûa Thieàn sö Haø One of the Buddhist trends is to explain Traïch. Ngaøi laø phaùp töû ñôøi thöù 9 doøng Thieàn Voâ "Sunyata" as "mental negation": "Sunyata" Ngoân Thoâng. Ngaøi thò tòch naêm 1119—A refers to the "emptiness" of the mind when it Vietnamese Zen master from Haûi Thanh, North does not conceptualize or reflect about things, Vietnam. He left home and became a disciple of but does not mean that things themselves do Zen master Haø Traïch. He was the dharma heir of not exist. Master Seng Chao (374-414) the ninth generation of the Wu-Yun-T'ung Zen criticizes this position by pointing out that, Sect. He passed away in 1119. though it is correct concerning the importance Khoâng Luaân: 1) Khoâng Ñaïi, moät trong nguõ ñaïi of a calm mind, it is incorrect in failing to (ñaát, nöôùc, löûa, gioù, hö khoâng): Space, one of the perceive the emptiness, or lack of Being, of five great elements (earth, water, fire, wind, phenomenal things. space); 2) Baùnh xe hö khoâng: The wheel of space; 2) Töùc Saéc: Ñoàng vôùi saéc—Identical with form 3) Coõi hö khoâng thaáp nhaát cuûa theá giôùi naày: The (rupa)—Theo Sö Taêng Trieäu, saéc hoaëc hieän wheel of space below the water and wind wheels töôïng laø khoâng vì chính noù khoâng coù hình of a world. The element space is called the wheel töôùng. Taêng Trieäu noùi raèng quan ñieåm naøy of space. ñuùng neáu hình töôùng khoâng hieän höõu ñoäc laäp, Khoâng Luaän: Sunyata-sastra (skt)—Baát Chaân nhöng tuøy thuoäc vaøo nhöõng yeáu toá khaùc ñeå coù Khoâng Luaän—Seng Chao's Treatise on state of maët. Sau ñoù Sö pheâ bình quan ñieåm naøy emptiness—Baøi luaän veà Khoâng cuûa Sö Taêng Trieäu khoâng böôùc moät böôùc xa hôn ñeå noùi raèng (374-414)—Moät trong nhöõng taùc phaåm chính lieân "töôùng laø voâ töôùng," vaø "khoâng" cuõng khoâng quan ñeán nhò ñeá cuûa Sö Taêng Trieäu laø baøi luaän veà coù maët moät caùch ñoäc laäp—According to Khoâng, moät baøi chuù giaûi ngaén khoaûng treân moät Master Seng Chao (374-414), form, or trang. Baøi vieát naøy duøng khaùi nieäm veà nhò ñeá ñeå phenomenal matter, is empty because it is not luaän veà yù nghóa cuûa Khoâng. Sau phaàn giôùi thieäu form in itself. Seng Chao points out that this is ngaén Sö Taêng Trieäu chæ thaúng vaøo nhöõng chuù giaûi correct insofar as form is not

independentlyexistent but depends on other understanding of the two truths. First, the real truth things for its existence. He then criticizes this is beyond common language and cannot be position for not going one step further to point adequately verbalized. Second, the content of the out that "form is no form," and that real truth can nevertheless be described "emptiness" has no independent existence negatively as neither substantial being nor either. complete nothingness because all dharmas are a 3) Boån Voâ: Original non-Being—Vaïn phaùp coù söï complex of causes and conditions. Finally, Seng hieän höõu töø hö voâ. Quan ñieåm naøy gioáng nhö Chao can be credited with pointing out the truyeàn thoáng Laõo giaùo veà söï thaønh hình

cuûa ultimate unity of the two truths and for clarifying theá giôùi töø choã voâ cöïc, nhöng Sö Taêng Trieäu the difference between traditional Chinese noùi raèng khi kinh Phaät thuyeát veà vaïn phaùp interpretations of non-existence as prinordial khoâng, vôùi yù nghóa raèng vaïn phaùp khoâng coù nothingness and the interpretation of Sunyata in moät ñònh taùnh vaø thieáu chuû teå. Kinh Phaät the traditional Buddhist prajna tradition. khoâng phuû nhaän toaøn trieät taát caû hieän höõu, Khoâng Lyù: 1) Lyù cuûa taùnh khoâng: Principle of cuõng khoâng xaùc ñònh veà hö voâ. Caùch trình baøy emptiness; 2) Lyù khoâng cuûa ngaõ vaø phaùp: The naøy cuûa Sö Taêng Trieäu veà caùch giaûi thích veà sunya principle or law, the doctrine of Emptiness "Sunyata" quaù mô hoà neân haønh giaû tu Phaät veà (the unreality of the ego and phenomena). sau naøy khoù bieát ñöôïc noäi dung cuûa noù—All Khoâng Lyù Luaän Xeùt Ñoaùn: Avitakko (p)—Non things derive their existence from an original reasoning and judgment. state of nothingness. This view was Khoâng Lyù Theå Hoa: Trong hö khoâng voán khoâng compatible with traditional Taosit ideas of the coù hoa maø laïi muoán tìm hoa. Sôû dó coù hoa ñoám primordial nothingness out of which the world hieän ra tröôùc maét, laø vì ngöôøi coù maét beänh bò hoa emerged, but Master Seng Chao (374-414) maét maø thoâi. Töø ñöôïc duøng ñeå ví vôùi nhöõng haønh points out that when the Buddhist Sutras giaû thieáu kinh nghieäm vaø hieåu bieát thöôøng nhaän speak of things not existing, it is meant that giaû laøm chaân—To find flowers in the sky. The they do not have ultimate existence and lack reason people see flowers appearing in the sky is substantial Being. The Buddhist texts are not because a person with sick eyes will see spots in nihilistically denying all existence nor front of (before) the eyes, these are unreal things. affirming the idea of a primordial The term means inexperienced practitioners who nothingness. Seng Chao's presentation of this lack knowledge always accept the unreal for the interpretation of "Sunyata" is so ambiguous real. that it is difficult for Buddhist practitioners to Khoâng Ma: Taø kieán ma chöôùng khôûi leân töø taâm know for sure the content. cho raèng nghieäp quaû khoâng coù thaät—The demons Chuùng ta coù theå keát luaän baèng caùch ñöa ra nhöõng who arouse in the heart the false belief that karma söï nhaän xeùt ñoái vôùi söï hieåu bieát cuûa Sö Taêng Trieäu is not real. veà nhò ñeá. Thöù nhaát, chaân ñeá vöôït treân ngoân ngöõ Khoâng Meâ Loøa: Clear-sighted. thoâng thöôøng vaø khoâng theå ñöôïc dieãn taû moät caùch Khoâng Minh: Troáng khoâng vaø saùng rôõ—Empty ñaày ñuû baèng lôøi. Thöù hai, noäi dung cuûa chaân ñeá, and bright. tuy nhieân, coù theå ñöôïc dieãn taû moät caùch phuû ñònh Khoâng Moân: Kumon (jap)—Emptiness Cultivated raèng khoâng coù moät chuû teå, nhöng cuõng chaúng phaûi Door—Emptiness Cultivated Door. laø khoâng coù gì, vì taát caû caùc phaùp laø söï taäp hôïp cuûa 1) Thoâng giaùo cho raèng theá giôùi hieän töôïng nhieàu nhaân duyeân phöùc taïp. Sau cuøng, Sö Taêng khoâng coù thaät—The phenomenal world is Trieäu ñöôïc cho laø ngöôøi ñaõ ñöa ra söï ñoàng nhaát unreal. cuûa nhò ñeá, vaø laøm saùng toû söï khaùc bieät cuûa truyeàn 2) Sunyata school—Phaùp moân khoâng töôùng hay thoáng Trung Hoa trong loái giaûi thích veà chöõ "Voâ" tröôøng phaùi daïy veà taùnh khoâng thöïc cuûa vaïn nhö hö voâ, vaø chöõ "Khoâng" trong truyeàn

thoáng Baùt phaùp, phaù boû kieán chaáp thöôøng höõu, ngaõ Nhaõ—We can conclude by making the following khoâng, phaùp khoâng, höõu vi khoâng, voâ vi observations concerning Seng Chao's khoâng, moät trong boán toâng phaùi Thieân Thai—

The teaching which regards everything as Emptiness, we enter the Zen house. He wrote unreal or immaterial, which also denies that a verse on this "Gate of Emptiness": there can be any static existence, one of the "There is the way to the gate of emptiness, four divisions made by T'ien-T'ai. Everybody can come, 3) Cöûa vaøo Nieát Baøn: The door to nirvana. Once you arrive there, 4) Teân goïi chung cho Phaät Giaùo: A general You'll know how wonderful it is, name for Buddhism. If your soil of mind is clear of weeds, 5) Khoâng moân laø phaùp moân lìa töôùng maø tu, hay Your body will automatically shine laø cheá phuïc ñöôïc saùu caên Nhaõn, Nhó, Tyû, brightly." Thieät, Thaân, yù vaø khoâng coøn bò saùu traàn laø The verse denotes that everyone can travel on Saéc, Thanh, Höông, Vò, Xuùc, Phaùp sai xöû nöõa. the path to the gate of emptiness. Once Thieàn toâng töø nôi "Khoâng Moân" ñi vaøo, khi arriving there, everyone can realize how phaùt taâm tu lieàn queùt saïch taát caû töôùng, cho important and sublime it is. If the soil, which ñeán töôùng Phaät, töôùng phaùp ñeàu bò phaù tröø — is our mind, is not covered with weeds, then This Dharma Door abandon the attchments to this physical being will glow like a numbus. Form in order to cultivate. It is the ability to Khoâng Moân Phaùi: Shentong (tib)—Giaùo thuyeát tame and master over the six faculties of ñaëc bieät lieân heä vôùi moät soá doøng truyeàn thöøa trong Eyes, Ears, Nose, Tongue, Body, and Mind caùc truyeàn thoáng Kagyupa vaø Nyingmapa cuûa and is no longer enslaved and ordered around Phaät giaùo Taây Taïng. Giaùo thuyeát naøy ñöôïc Jo by the six elements of Form, Sound, Nang Pa sect noái keát laïi vôùi nhau ñeå laøm thaønh Fragrance, Flavor, Touch and Dharma. Only thöïc theå tích cöïc cuûa Nhö Lai Taïng, ñöôïc bieát nhö Arhats and Bodhisattvas who have attained laø Phaät taùnh ñöôïc hieån hieän qua thieàn taäp. Tuy the state of "No Learning." In the Zen School, nhieân, giaùo thuyeát naøy khoâng phaûi laø môùi ñöôïc the practitioner enters the Way throught the phaùt trieån ñaây, maø noù laø baûn chaát hieän höõu thöïc söï Dharma Door of Emptiness. Right from the cuûa Nhö Lai Taïng Thöùc, vaø noù coù ñaëc taùnh vi teá, beginning of his cultivation he wipes out all khoâng dieãn taû ñöôïc, thöôøng haèng, vaø vöôït ra ngoaøi makrs, even the marks of the Buddhas or the söï naém baét cuûa tö töôûng yù nieäm. Ngöôøi ta noùi noù laø Dharma are destroyed. coát loõi chieáu saùng cuûa taâm. Ngöôøi ta thöôøng ví noù 6) Thieàn sö Ñoäng Sôn Löông Giôùi (807-869), ñeä vôùi baàu trôøi, luoân luoân nhö vaäy, duø raèng noù coù theå töû cuûa Vaân Nham Ñaøm Thaïnh, ñaõ khaúng ñònh taïm thôøi bò maây che. Töông töï, baûn chaát cuûa taâm raèng cöûa Thieàn laø Cöûa Khoâng. Khi chuùng ta bò che khuaát bôûi nhöõng phieàn naõo tình côø, nhöng vaøo cöûa Khoâng, töùc laø chuùng ta vaøo nhaø nhöõng thöù naøy khoâng bao giôø aûnh höôûng ñöôïc baûn Thieàn. OÂng ñaõ vieát baøi keä veà cöûa "Khoâng" chaát caên baûn aáy. Luaän cöù naøy bò tröôøng phaùi naøy: Gelukpa taán coâng, vaø Ñöùc Ñaït Lai Laït Ma ñôøi thöù "Khoâng moân höõu loä nhaân giai ñaùo, 5 ñaõ ñaøn aùp

tröôøng phaùi Jo Nang Pa cuõng nhö ra Ñaùo giaû phöông tri chæ thuù tröôøng. leänh ñoát taát caû saùch vôû cuûa tröôøng phaùi naøy. Duø coù Taâm ñòa nhöôïc voâ nhaøn thaûo moäc, nhieàu choáng ñoái, giaùo thuyeát Shentong vaãn tieáp Töï nhieân thaân thöôïng phoùng haøo quang." tuïc laø giaùo thuyeát phoå bieán roäng raõi trong soá nhieàu Baøi keä chæ roõ raèng moïi ngöôøi ñeàu coù theå haønh doøng truyeàn thöøa thôøi ñoù, ñaëc bieät laø nhöõng truyeàn trình treân con ñöôøng ñi ñeán cöûa Khoâng. Moät thoáng coù lieân heä tôùi phong traøo “Khoâng Moân khi ñaõ ñeán ñoù roài, moïi ngöôøi ñeàu nhaän ra noù Phaùi.”—Doctrine particularly associated with quan troïng vaø vi dieäu bieát döôøng naøo. Neáu certain lineages within the Kagyupa and treân ñaát taâm aáy khoâng coù loaøi coû daïi moïc leân, Nyingmapa orders of Tibetan Buddhism. It was thì ngay nôi thaân naøy ñaõ phaùt ra haøo quang articulated by the Jo Nang Pa sect, which saùng ngôøi—Zen master Tung-shan Liang- postulated a positive, self-existent entity of chieh, a disciple of Yun-yen T'an-sheng, Tathagata-garbha (embryo of the Tathagata), confirmed that the Zen gate is the Gate of conceived as an inherent buddha-nature that is Emptiness. When entering the Gate of made manifest by meditative practice. It is not,

however, newly developed, but rather is the basic thaønh Luïc Toå, ngaøi bò caùc moân ñoà cuûa Thaàn Tuù nature of mind Tathagata-garbha is said to exist truy ñuoåi vaø hoï muoán töôùc boû caùc huy hieäu noùi truly, and it is characterized as subtle, ineffable, treân baèng vuõ löïc. Vì theá coù theå ñoïc thaáy trong permanent, and beyond the grasp of conceptual phaàn ñaàu trong thí duï 23 cuûa Voâ Moân Quan nhö thought. It is said to be the luminous essence of sau: "Luïc toå bò sö Hueä Minh röôït ñuoåi ñeán taän nuùi mind. It is often compared to the sky, which Ñaïi Vuõ. Khi Luïc toå thaáy Hueä Minh ñeán gaàn, ngaøi remains the same at all times, although it may be ñaët chieác baùt vaø boä y xuoáng moät taûng ñaù vaø noùi: temporarily obscured by clouds. Similarly, the 'Taám aùo vaø caùi baùt naày töôïng tröng cho loøng tin nature of mind is obscured by adventitious cuûa thaày toå chuùng ta, neân khoâng ñöôïc duøng söùc afflictions, but these never affect its basic nature. maïnh ñeå ñoaït laáy. Naày Hueä Minh, haõy laáy ñi neáu This position was attacked by the Gelukpa school, oâng muoán chuùng.' Hueä Minh lieàn naâng taám aùo leân, and the fifth Dalai Lama suppressed the Jo Nang nhöng noù naëng nhö moät traùi nuùi vaø khoâng theå lung Pa and ordered their books burnt. Despite such lay ñöôïc. Do döï vaø run sôï vì noãi sôï veà söï thieâng opposition, Shentong continues to be a popular lieâng, Hueä Minh noùi: 'Toâi ñeán ñaây ñeå giaønh loøng doctrine among many contemporary lineages, tin chöù khoâng phaûi ñeå giaønh y baùt. Xin haõy baøy toû particularly those associated with the Rime (non- chaân phaùp cho toâi.' Luïc toå noùi: 'Ñöøng nghó ñieàu sectarian) movement. thieän, cuõng ñöøng nghó ñieàu aùc, maø haõy nhìn boä maët Khoâng Moân Töû: Vò Taêng—Buddhist monks. ban ñaàu cuûa ngöôi (baûn lai dieän muïc), boä maët tröôùc khi sanh ra, coi luùc ñoù noù gioáng caùi gì, hôõi Khoâng Naèm Giöôøng Cao Roäng: Thöôïng toïa Minh! Chính ngay trong luùc aáy ñöa toâi Anuccasayanamaha-sayana—Not to sit on a high, xem caùi boån lai dieän muïc cuûa oâng tröôùc khi cha broad, large bed. meï chöa sanh ra oâng.' Ngay luùc ñoù, Hueä

Minh töùc Khoâng Neân Caâu Chaáp: Should not be thì giaùc ngoä. Khaép mình maãy ñaãm öôùt moà hoâi, inflexible—Should not be attached to anything. Hueä Minh khoùc loùc suïp laïy noùi: 'Ngoaøi maät yù, maät Khoâng Ngay Thaúng: Visata (skt)—Baát Chaùnh— ngöõ ñoù ra, ngaøi coøn truyeàn thoï yù chæ gì nöõa chaêng?' Falsehood—Improper—Incorrect—Incorrectness. Luïc Toå noùi: 'Ñieàu toâi noùi vôùi oâng ñaây khoâng coù chi Khoâng Nghi Ngôø Laø Con Vaät Bò Gieát Ñeå Laøm laø maät. Neáu oâng töï quay nhìn maët muõi chính mình, Ñoà AÊn Cho Mình: Not in doubt that the creature thì bí maät chính laø ôû phía beân oâng.' Hueä Minh has been killed to feed us. thöa: 'Toâi ôû trong Taêng chuùng hoïc ngaøi Hoaøng Mai Khoâng Nghó Thieän Khoâng Nghó AÙc: Fushizen- thöïc chöa töøng xeùt kyõ maët muõi mình. Nay ñoäi ôn fushiaku (jap)—Neither Good Nor Evil—Baát Tö ngaøi chæ cho loái vaøo, nhö ngöôøi uoáng nöôùc, noùng Thieän Baát Tö AÙc—Chaúng nghó thieän maø cuõng laïnh töï hay. Giôø ñaây ngaøi laø thaày toâi vaäy.' Luïc Toå chaúng nghó aùc. Thieàn cho raèng do hai thöù kieán giaûi noùi: 'Neáu ñöôïc nhö theá, taát toâi cuøng oâng ñeàu laø hoïc ñoái laäp maø deã sanh ra meâ laàm, do ñoù caàn phaûi gaït troø cuûa Hoaøng Mai.Neân töï giöõ gìn cho kheùo.'" Neáu boû nhaän thöùc töông ñoái naày. Trong thieàn, 'ñöøng caâu "Ñöøng nghó thieän, ñöøng nghó aùc," ñöôïc hieåu nghó toát ñöøng nghó xaáu' chæ moät ngöôøi ñaõ vöôït leân nhö chính noù laø moät coâng aùn, thì deã bò giaûi thích caùch nhìn nhò nguyeân ñoái vôùi theá giôùi, caùch nhìn laàm laø noù coù tính caùch phuû ñònh hoaëc hö hoùa. naày thöôøng phaùn xeùt vaø xeáp loaïi caùc hieän töôïng Nhöng ñieåm chính cuûa Luïc Toå naèm trong nhöõng theo nhöõng phaïm truø 'toát' vaø 'xaáu', ñaùng mong chöõ sau ñaây: "Chính ngay trong luùc aáy ñöa toâi xem muoán hay ñaùng bò leân aùn. Traïng thaùi yù thöùc naày coù caùi boån lai dieän muïc cuûa oâng tröôùc khi cha meï theå ñaït tôùi baèng söï theå nghieäm tính ñoàng nhaát saâu chöa sanh ra oâng." Khoâng coù gì coù theå tröïc chæ vaø xa cuûa taát caû caùc hieän töôïng, töùc laø baèng ñaïi giaùc. khaúng ñònh hôn coâng aùn naøy. Theo Voâ Moân Hueä Töø 'ñöøng nghó toát ñöøng nghó xaáu' ñöôïc ruùt ra töø moät Khai trong Voâ Moân Quan, coù theå noùi Luïc Toå vì caâu chuyeän noåi tieáng cuûa truyeàn thoáng thieàn ñöôïc vieäc nhaø quaù gaáp. Laõo baø cöng con chaùu, nhö traùi keå trong thí duï 23 cuûa Voâ Moân Quan. Hueä Naêng, vaûi ñaàu muøa, loät voû boû hoät nheùt voâ mieäng cho, chæ tröôûng laõo thöù saùu cuûa doøng Thieàn Trung Hoa, vieäc nuoát moät caùi laø xong—Neither think of nhaän ñöôïc 'y baùt' töø nguõ toå Hoaèng Nhaãn ñeå trôû wholesome nor unwholesome. In Zen, the term thaønh ngöôøi keá vò phaùp cuûa thaày mình. Khi trôû 'not thinking good, not thinking bad' is an

expression for transcending the dualistic realization carefully.'" If the phrase, "Not thinking worldview in which phenomena are distinguished of good, not thinking of evil," is considered by in terms of 'good' and 'bad', 'desirable' or itself, this koan is easily misinterpreted as being 'repulsive', and judged on that basis. This is a state negative or nullifying. But the real point of the of mind that can only be actualized through the Sixth Patriarch's remark is in the words that enlightenment experience of the sameness of follow: "right at this moment that is your own nature of all

phenomena. The expression 'not original face even before you were born does look thinking good, not thinking bad' comes from a like (right at this very moment, that is your real famous story of the Zen tradition, which is given face)." We will see that nothing could be more as example 23 of the Wu-Men-Kuan. In it, Hui- direct and affirmative than this. According to Wu neng, the sixth patriarch of Zen appears. He had Men Hui-Kai in the Wu-Men-Kuan, it must be saif received from the fifth patriarch, Hung-jen, the that the Sixth Patriarch forgets himself completely 'bowl and robe' and had thus been confirmed as his in taking action here. He is like a kindly dharma successor and installed as the sixth grandmother who peels a fresh lychee, removes patriarch. He was pursued by the followers of the seed, and puts it into your mouth. Then you Shen-hsiu, who wanted to get these insignia of the only need to swallow it down. patriarchate away from him by force. In the first Khoâng Nghó Thieän, Khoâng Nghó AÙc, Chính Khi part of example 23 of the Wu-Men-Kuan we hear AÁy Caùi Gì Laø Baûn Lai Dieän Muïc?: With no further : "The sixth patriarch was once pursued by thoughts of good and with no thoughts of evil, at the monk Ming to Mount Ta-yu. When the just this moment, what is your original face?— patriarch saw Ming coming, he put the robe and Theo kinh Phaùp Baûo Ñaøn, phaåm thöù nhaát, Luïc Toå bowl on a rock and said, 'This robe represents Hueä Naêng baûo Hueä Minh: “OÂng ñaõ vì phaùp maø faith. It should not be fought over with violence. I ñeán thì neân döùt saïch caùc duyeân, chôù sanh moät leave it to you to take it.' Ming immediately tried nieäm, toâi seõ vì oâng maø noùi.” Hueä Minh im laëng to pick it up, but it was heavy like a mountain and giaây laâu. Hueä Naêng baûo: “Khoâng nghó thieän, could not be moved. Trembling and shaking, Ming khoâng nghó aùc, chính khi aáy caùi gì laø baûn lai dieän sai, 'I came to seek the dharma, not to get this muïc cuûa Thöôïng Toïa Minh?” Hueä Minh ngay caâu robe. Please review it to me.' The patriarch said, noùi ñoù lieàn ñaïi ngoä. Laïi hoûi: “Ngoaøi maät ngöõ, maät 'Think neither good nor bad. In this moment, what yù treân, coøn coù maät yù khaùc chaêng?” Hueä Naêng baûo: is the primodial face of Ming the monk? Right at “Vì oâng maø noùi töùc khoâng phaûi maät vaäy, oâng neáu this moment what is your own original face even phaûn chieáu thì maät ôû beân oâng.” Hueä Minh thöa: before you were born does look like.' In that “Hueä Minh tuy ôû Huyønh Mai, thaät chöa coù tænh moment Ming suddenly experienced profound dieän muïc cuûa chính mình, nay nhôø chæ daïy nhö enlightenment. Sweat ran from his entire body. In ngöôøi uoáng nöôùc laïnh noùng töï bieát. Nay cö só töùc tears he made his bows saying, 'Beside these laø thaày cuûa Hueä Minh.”—According to the secret words and secret meanings, is there Flatform Sutra, the First Chapter, the Sixth anything of further significance?' The Sixth Patriarch Hui Neng said, “Since you have come Patriarch said, 'What I have just conveyed to you for the Dharma, you may put aside all conditions. is not secret. If you reflect on your own face, Do not give rise to a single thought and I will whatever is secret will be right there with you.' teach it to you clearly.” After a time, Hui Neng Hui-ming said, 'Though I practiced at Huang-mei aid, “With no thoughts of good and with no with the assembly, I could not truly realize my thoughts of evil, at just this moment, what is original face.

Now, thanks to your pointed Superior One Hui Ming’s original face?” At these instruction, I am like someone who drinks water words, Hui Ming was greatly enlightened. Hui and knows personally whether it is cold or warm. Ming asked further, “Apart from the secret speech Lay brother, you are now my teacher.' The Sixth and secret meanings just spoken, is there yet Patriarch said, 'If you can say that, then, let us another secret meaning?” Hui Neng said, “What both call Huang-mei our teacher. Maintain your has been spoken to you is not secret. If you turn

the illumination inward, the secret is with you.” for Zen to empty outer things, but it is difficult for Hui Ming said, “Although Hui Ming was at Huang them to empty their inner minds. If one can only Mei, he has not yet awakened to his original face. emptythe things and not the mind, this proves that Now that he has been favored with this instruction his mind is still under the subjugation of things. If he is like one who drinks water and knows for one can empty his mind, things will be emptied himself whether it is cold or warm.” The cultivator automatically. If one thinks he has emptied his is now Hui Ming’s master.” mind, but then raises the second thought of Khoâng Nghóa: Khoâng nghóa, vì ñeä nhöùt nghóa emptying the things, this proves clearly that his khoâng. Ñaây laø moät trong möôøi nghóa cuûa chö Ñaïi mind has never been really emptied; he is still Boà Taùt (theo Kinh Hoa Nghieâm, Phaåm 38), chö Boà under the subjugation of outer things. If this mind taùt an truï trong phaùp naày thôøi ñöôïc nhöùt thieát trí voâ itself is emptied, what things could possibly exist thöôïng nghóa—Principle of emptiness or the outside of it?" In another letter to Hsu Tun Chih, ultimate truth being emptiness. This one of the ten Zen Master Tsung Kao Ta Hui wrote, "Only after kinds of principle of Great Enlightening Beings. one has utterly and completely broken through is Enlightening Beings who abide by these can attain one qualified to say: 'Passion-desire is the supreme principle of omniscience—See Möôøi Enlightenment and blindness is the Great Nghóa Cuûa Chö Ñaïi Boà Taùt. Wisdom'. The originally vast, serene, and Khoâng Ngoaïi Vaät Dò, Khoâng Töï Taâm Nan: To marvellous mind is all-pure and illuminatingly all- empty outer things is easy, to empty inner mind is inclusive. Nothing can hinder it; it is free as the difficult—Trong moät böùc thö göûi cho Hoaøng Baù firmament. Even the name 'Buddha' cannot Thaønh, Thieàn sö Toâng Caûo Ñaïi Hueä vieát: "Ngöôøi encompass it. How is it then possible to find hoïc Thieàn laøm khoâng ngoaïi caûnh thì deã, nhöng passion-desires or wrong views in it, in opposition laøm khoâng caùi taâm cuûa mình laïi khoù. Thaáy caûnh to the idea of 'Buddha'? This is like the sun shining khoâng maø khoâng thaáy taâm khoâng, nhö theá laø taâm in the blue sky, clear and bright, unmovable and bò caûnh löôùt thaéng. Nhöng neáu laøm khoâng ñöôïc caùi immutable, neither increasing nor decreasing. In taâm thì caûnh lieàn töï khoâng. Neáu cho laø taâm ñaõ all daily activities it illuminates all places and khoâng maø coøn moùng khôûi moät nieäm thöù hai muoán shines out from all things. If you want to grasp it, it laøm khoâng caùc ngoaïi caûnh cuûa taâm, aét laø taâm aáy runs away from you; but if you cast it away, it chöa ñaéc khoâng, vaãn coøn bò ngoaïi caûnh ñoaït maát. continues to be there all the time." Neáu taâm naøy ñaõ khoâng roài, ngoaøi taâm coøn coù caûnh Khoâng

Ngoaûnh Maët Döûng Döng Vôùi Chuùng gì ñeå khoâng nöõa?" Trong moät böùc thö khaùc göûi cho Sanh: Be never indifferent toward sentient beings. Töø Ñoân Teá, Thieàn sö Hö Vaân vieát: "Chæ khi naøo Khoâng Ngoân Thuyeát: Anabhilapya (skt)—To be tham thaáu trieät roài, môùi coù theå noùi 'Phieàn naõo töùc inexpressible. Boà Ñeà, voâ minh töùc Ñaïi Trí'. Trong caùi taâm boån lai Khoâng Nhaøn Ñaøm Hyù Luaän: To refrain from quaûng ñaïi, tòch dieät, huyeàn dieäu, voán thanh tònh gossiping. vieân minh, khoâng moät vaät naøo chöôùng ngaïi ñöôïc Khoâng Nhaøn Xöù: Aranya (skt)—A Lan Nhaõ— noù; noù töï taïi nhö thaùi hö. Ngay moät chöõ Phaät cuõng Moät khu röøng hay moät nôi an cö caùch nhaø daân töø khoâng theå bao laáy noù (chöõ Phaät ñoái vôùi caùi taâm aáy 300 ñeán 600 böôùc, thích hôïp cho chö Taêng Ni tu cuõng laø ngoaïi vaät), laøm sao tìm ñöôïc traàn lao haønh—A forest or a retired place, 300 to 600 steps phieàn naõo ñeå ñoái ñaõi vôùi yù töôûng cuûa chöõ Phaät hay away from human habitation suitable for the sao? Ñieàu naøy cuõng gioáng nhö theå laø maët trôøi religious practices of monks and nuns. chieáu saùng trong baàu trôøi xanh trong saùng, chaúng Khoâng Nhaãn: Nhaãn ñaït ñöôïc khi xem nhöõng khoå bieán chaúng ñoäng, khoâng giaûm khoâng taêng. Trong ñau phieàn naõo laø khoâng thaät —Patience attained by sinh hoaït thöôøng nhaät, noù chieáu khaép nôi nôi, vaät regarding suffering as unreal. vaät ñeàu saùng toû. Neáu oâng muoán naém baét noù, noù Khoâng Nhaát Thieát Xöù: Universal emptiness—vuoät maát khoûi tay oâng; nhöng neáu oâng buoâng boû Khoâng Bieán Xöù—Space—Bieán nhaát thieát xöù ñònh noù, noù vaãn thöôøng toàn."—In a letter sent to Huang hay laø moät loaïi thieàn ñònh coù theå loaïi boû taát caû Po Sheng, Zen Master Hsu Yun wrote, "It is easy

nhöõng giôùi haïn trong hö khoâng—The samadhi Khoâng Quaùn: Sunnatanupassana (p)— which removes all limitations of space. Contemplation of emptiness—Meditation on Khoâng Nhö Chieáu Dieäu: The Illuminating-Void Emptiness—Giaû quaùn hay quaùn saùt moïi vaät ñeàu Suchness—The Essence of mind—See Theå Taâm. khoâng. Haønh giaû tu thieàn neân luoân quaùn nieäm veà Khoâng Nhö Lai Taïng: Nhö Lai Taïng laø anh cuûa taùnh Khoâng cuûa vaïn höõu. Quaùn nieäm veà taùnh voâ chaân nhö. Theå tính cuûa chaân nhö laø khoâng tòch vaø thöôøng cuûa hôïp theå nguõ uaån: saéc, thoï, töôûng, haønh, thanh tònh (nhö trong chieác göông saùng, khoâng coù thöùc. Xeùt töøng uaån moät, töø uaån naøy sang uaån khaùc. moät thöïc chaát naøo neân goïi laø khoâng, chöù khoâng Thaáy ñöôïc taát caû ñeàu chuyeån bieán, voâ thöôøng vaø phaûi goïi caùi theå cuûa chaân nhö laø khoâng)—The khoâng coù töï ngaõ. Söï tuï hôïp cuûa nguõ uaån cuõng nhö Bhutatathata in its purity—Absoluteness. söï tuï hôïp cuûa moãi hieän töôïng, ñeàu theo luaät duyeân Khoâng Nhöùt Thieát Xöù: 1) Caùi khoâng ôû khaép moïi khôûi. Söï hôïp tan cuõng gioáng nhö söï hôïp tan cuûa nôi: Emptiness everywhere; 2) Khoâng Bieán Xöù, nhöõng ñaùm maây treân ñænh nuùi. Quaùn nieäm ñeå ñöøng bieán nhaát thieát xöù ñònh hay laø moät loaïi thieàn ñònh baùm víu vaøo hôïp theå nguõ uaån. Tuy vaäy khoâng khôûi coù theå loaïi boû taát caû nhöõng giôùi haïn trong hö taâm chaùn gheùt hôïp theå nguõ uaån. Quaùn nieäm ñeå khoâng: The samadhi which removes all limitations bieát raèng öa thích

vaø chaùn gheùt cuõng laø nhöõng hieän of space, universal emptiness, or space. töôïng thuoäc hôïp theå nguõ uaån. Quaùn nieäm ñeå thaáy Khoâng Noùi: Avakha (skt)—Speechless. roõ tuy nguõ uaån laø voâ thöôøng, voâ ngaõ vaø khoâng, Khoâng Noùi Chuyeän Taïp Voâ Ích: To refrain from nhöng nguõ uaån cuõng raát maàu nhieäm, maàu nhieäm useless chatting. nhö baát cöù hieän töôïng naøo trong vuõ truï, maàu nhieäm Khoâng Noùi Doái: Mrsavadaviratih (skt)—Not to nhö söï soáng coù maët khaép moïi nôi. Quaùn Khoâng ñeå lie—No lying—Not to lie because if we lie, thaáy ñöôïc nguõ uaån khoâng thöïc söï sinh dieät, coøn nobody would believe—Not to lie will help us maát vì nguõ uaån laø chaân nhö. Quaùn Khoâng ñeå thaáy become truthful and trustful—See Baát Voïng Ngöõ. voâ thöôøng chæ laø moät khaùi nieäm, voâ ngaõ cuõng laø Khoâng Phaùp: 1) Theo Kinh Baùt Nhaõ, Khoâng Phaùp moät khaùi nieäm, vaø ngay caû Khoâng cuõng chæ laø moät laø quaùn veà lyù khoâng cuûa caùc phaùp nhö ngaõ khoâng, khaùi nieäm, ñeå khoâng coøn bò raøng buoäc vaøo voâ phaùp khoâng, höõu vi khoâng, voâ vi khoâng, vaân vaân: thöôøng, voâ ngaõ vaø khoâng, ñeå thaáy ñöôïc Khoâng According to the Prajna Sutra, Dharma of void cuõng chæ laø Khoâng, ñeå thaáy ñöôïc chaân nhö cuûa which regards everything (things, ego, dynamics) Khoâng cuõng khoâng khaùc vôùi chaân nhö cuûa nguõ as unreal; 2) Theo Kinh Phaùp Hoa, Phaåm Thí Duï, uaån—Contemplation of all things as void or vôùi Tieåu Thöøa Khoâng Phaùp coù nghóa laø Nieát Baøn: immaterial. Zen practitioner should always According to the Lotus Sutra, Chapter Parable, practice meditation on the emptiness of all things. Dharma of Void means the nirvana of Hinayana. Contemplation the nature of emptiness in the Khoâng Phaân Bieät: Avikalpa (skt)—The assembly of the five aggregates: bodily form, indivisible—Non-discriminating—The middle way feeling, perception, mind functionings, and (Trung ñaïo). consciousnesses. Pass from considering one Khoâng Phaân Bieät Thaâu Nhaän Cuùng Döôøng: aggregate to another. See that all transform, are Abstention from discrimination in regard to impermanent and without self. The assembly of donations and offerings—Thaáy ngöôøi ñöôïc cuùng the five aggregates is like the assembly of all döôøng cuõng khoâng phaân bieät, khoâng khoe nhöõng phenomena: all obey the law of interdependence. lôïi loäc cuûa mình, ôû nôi ñoù maø ñieàu phuïc taâm Their coming together and disbanding from one mình—Donations and offerings received with no another resembles the gathering and vanishing of thought of discrimination in order to subdue his clouds around the peaks of mountains. We should mind. practice the contemplation on Emptiness so that Khoâng Phaân Bieät Trí: See Voâ Phaân Bieät Trí. we will have the ability to neither cling to nor Khoâng Quaû: Empty fruit—Quaû giaûi thoaùt khoûi taát reject the five aggregates. To contemplate on caû phieàn naõo vì chaáp vaøo phaùp vaø ngaõ—Fruit of emptiness to know that like and dislike are only freedom from all illusions that things and the ego phenomena which belong the assemblage of the are real. five aggregates. To contemplate on emptiness so

that we are able to see clearly that the five trong nhaän thöùc chuùng ta laø moãi laàn löôõi göôm aggregates are without self and are empty, but khaùi nieäm vung leân vaø

cheùm xuoáng, phaân thöïc that they are also wondrous, wondrous as is each taïi ra laøm hai maûnh: moät maûnh laø gheá, moät phenomenon in the universe, wondrous as the life maûnh laø taát caû nhöõng gì khoâng phaûi laø gheá. which is present everywhere. To contemplate on Ñoái vôùi thöïc taïi thì söï chia caét aáy taøn baïo voâ emptiness so that we are able to see that the five cuøng. Chuùng ta khoâng thaáy ñöôïc raèng töï thaân aggregates do not really undergo creation and caùi gheá laø taát caû nhöõng gì khoâng phaûi laø gheá destruction for they themselves are ultimate phoái hôïp maø thaønh. Taát caû nhöõng gì khoâng reality. By this contemplation we can see that phaûi laø gheá naèm ngay trong caùi gheá. Laøm sao impermanence is a concept, non-self is a concept, chia caét cho ñöôïc? Ngöôøi trí nhìn caùi gheá thì and emptiness is also a concept, so that we will thaáy söï coù maët cuûa taát caû nhöõng gì khoâng phaûi not become imprisoned in the concepts of laø gheá, vì vaäy thaáy ñöôïc tính caùch baát sinh baát impermanence, non-self, and emptines. We will dieät cuûa gheá—When we look at a chair, we see that emptiness is also empty, and that the see the wood, but we fail to observe the tree, ultimate reality of emptiness is no different from the forest, the carpenter, or our own mind. the ultimate reality of the five aggregates. When we meditate on it, we can see the 1) Buoâng boû nhöõng taäp quaùn suy nghó: Let go entire universe in all its inter-woven and habitual ways of thinking—Trong thieàn quaùn interdependent relations in the chair. The “chaân khoâng,” haønh giaû buoâng boû nhöõng taäp presence of the wood reveals the presence of quaùn suy nghó cuûa mình veà “coù vaø khoâng” the tree. The presence of the leaf reveals the baèng caùch chöùng nghieäm raèng nhöõng khaùi presence of the sun. Meditator can see the nieäm ñöôïc thaønh hình sai laàm veà taùnh ñoäc laäp one in the many, and the many in the one. vaø thöôøng coøn cuûa vaät theå—In meditation on Even before they see the chair, they can see true emptiness, practitioners let go habitual its presence in the heart of living reality. The ways of thinking about being and non-being chair is not separate. It exists only in its by realizing that these concepts were formed interdependent relations with everything else by incorrectly perceiving things as in the universe. It is because all other things independent and permanent. are. If it is not, then all other things are not 2) Nhìn toaøn boä vuõ truï qua vaïn höõu noái keát nhaân either. Every time we use the word “chair” or duyeân: See the entire universe in interwoven the concept “chair” forms in our mind, reality and interdependent relations in all things— severed in half. There is “chair” and there is Khi chuùng ta nhìn vaøo moät caùi gheá chuùng ta everything which is “not chair.” This kind of chæ thaáy söï coù maët cuûa goã, maø khoâng thaáy separation is both violent and absurd. The ñöôïc söï coù maët cuûa röøng, cuûa caây, cuûa laù, cuûa sword of conceptualization functions this way baøn tay ngöôøi thôï moäc, cuûa taâm ta... Haønh giaû because we do not realize that the chair is khi nhìn vaøo caùi gheá phaûi thaáy ñöôïc caû vaïn made entirely from non-chair elements. Since höõu trong lieân heä nhaân duyeân chaèng chòt: söï all non-chair elements are present in the coù maët cuûa goã keùo theo söï coù maët cuûa caây, söï chair, how can we separate them? An coù maët cuûa laù keùo theo söï coù maët cuûa maët trôøi, awakened individual

vividly sees the non- vaân vaân. Haønh giaû thaáy ñöôïc moät trong taát caû chair elements when looking at the chair, and vaø duø khoâng nhìn vaøo chieác gheá tröôùc maët, realizes that the chair has no boundaries, no cuõng thaáy ñöôïc söï coù maët cuûa noù trong loøng beginning, and no end. vaïn höõu. Caùi gheá khoâng coù töï taùnh rieâng bieät, 3) Phuû nhaän söï hieän höõu cuûa söï vaät laø phuû nhaän maø noù coù trong lieân heä duyeân khôûi vôùi caùc söï hieän höõu cuûa toaøn theå vuõ truï: To deny hieän töôïng khaùc trong vuõ truï; noù coù vì taát caû existence of anything is to deny the presence caùc caùi khaùc coù, noù khoâng thì caùc caùi khaùc ñeàu of the whole universe—Phuû nhaän söï coù maët khoâng. Moãi laàn môû mieäng noùi “gheá”, hoaëc cuûa caùi gheá töùc laø phuû nhaän söï coù maët cuûa moãi laàn khaùi nieäm “gheá” ñöôïc thaønh hình toaøn theå vuõ truï. Caùi gheá kia maø khoâng coù thì

vaïn höõu cuõng khoâng. Söï hieän höõu cuûa caùi gheá Khoâng Quyeàn: Riktamusti (skt)—Quaû ñaám vaøo khoâng ai coù theå laøm cho noù trôû neân khoâng hö khoâng—Empty fist—See Khoâng Quyeàn Cuoáng hieän höõu, ngay caû vieäc chaët cheõ noù ra, hay ñoát Tieåu Nhi. noù ñi. Neáu chuùng ta thaønh coâng trong vieäc huûy Khoâng Quyeàn Cuoáng Tieåu Nhi: Quaû ñaám vaøo hö hoaïi caùi gheá, laø chuùng ta coù theå huûy hoaïi toaøn khoâng, nhö gaït moät ñöùa treû vôùi moät naém tay theå vuõ truï. Khaùi nieäm “baét ñaàu vaø chaám döùt” khoâng. Ñaây laø phöông tieän thieän xaûo laø phöông (sanh dieät) gaén lieàn vôùi khaùi nieäm “coù vaø tieän toát laønh vaø tinh xaûo maø chö Phaät vaø chö Boà khoâng.” Moät chieác xe ñaïp chaúng haïn, baét ñaàu Taùt tuøy caên taùnh cuûa caùc loaïi chuùng sanh maø coù töø luùc naøo? Neáu noùi raèng caùi xe ñaïp baét ‘quyeàn cô nghi’ hay quyeàn bieán hoùa ñoä hoï töø ñaàu coù töø luùc boä phaän cuoái cuøng ñöôïc raùp vaøo, phaøm leân Thaùnh (töø si meâ thaønh giaùc ngoä) — taïi sao tröôùc ñoù mình laïi noùi chieác xe ñaïp naøy Empty fist, i.e. deceiving a child by pretending to coøn thieáu moät boä phaän? Khi chieác xe ñaïp hö have something for it in the closed hand. This is an hoaïi, khoâng duøng ñöôïc nöõa, taïi sao mình laïi extraordinary Skilful Means is a good and virtuous goïi laø chieác xe ñaïp hö? Haõy thöû quaùn nieäm veà practice which Buddhas and Maha-Bodhisattvas giôø sinh vaø giôø töû cuûa caùi xe ñaïp ñeå coù theå use to follow and adapt to the individual capacity, thaáy ñöôïc caùi xe ñaïp khoâng theå naøo ñöôïc ñaët personality, and inclination of sentient beings to ra ngoaøi boán phaïm truø “coù, khoâng, sinh, aid and transform them from unenlightened to dieät.”—To deny the existence of a chair is to enlightened beings. deny the presence of the whole universe. A Khoâng Quyeàn Hoaøng Dieäp: Empty fist and chair which exists cannot become non- yellow willow leaves—See Khoâng Quyeàn Cuoáng existent, even if we chop it up into small Tieåu Nhi and Hoaøng Dieäp. pieces or burn it. If we could succeed in Khoâng Saùch Saùch: Heát saïch—Completely destroying one chair, we could destroy the empty—Thoroughly empty. entire universe. The concept of “beginning Khoâng Sanh: Kusho (jap). and end” is closely linked with the concept of 1) Tu Boà Ñeà: Subhuti (skt)—Moät trong möôøi ñaïi “being and non-being.” For example, from ñeä töû cuûa Phaät, ngöôøi coù bieät taøi thuyeát giaûng what moment in time

can we say that a veà taùnh khoâng—One of the ten great pupils of particular bicycle has come into existence and the Buddha—One who expounded vacuity or from what moment is it no longer existent? If immateriality—Who was said to be foremost we say that it begins to exist the moment the in understanding of Sunyata. last part is assembled, does that mean we 2) Traïng thaùi gioáng nhö söï troáng roãng: Sunyata cannot say, “This bicycle needs just one more (skt)—The state that is like emptiness—Born part,” the prior moment? And when it is emptiness. broken and cannot be ridden, why do we call Khoâng Sanh Khoâng Dieät: Nonproduction and it “a broken bicycle?” If we meditate on the nondestruction—See Baát Sanh Baát Dieät. moment the bicycle is and the moment it is no Khoâng Sanh Khoâng Töû: Baát Sanh Baát Töû— longer, we will notice that the bicycle cannot Neither to be born nor ended—Neither arising nor be placed in the categories “being and non- ceasing—No appearance nor disappearance— being” or “beginning and end.” Neither birth nor death—Neither born nor dead— Khoâng Quaân Bình: Amadhyama (skt)— Töø naøy coù nghóa laø “khoâng sanh cuõng khoâng töû,” Immoderate—Unbalance. hoaëc “khoâng ñi khoâng ñeán.” Töø “ñi” dieãn taû yù Khoâng Quy Tuùc Quaùn: Quaùn khoâng choã veà maø nieäm veà caùc söï vaät bieán maát ñi trong khi “ñeán” chæ vaãn veà theo phaùp laønh—Meditate on the homeless yù nieäm veà caùc söï vaät xuaát hieän. Toaøn theå töø ngöõ nature of all dharmas but continues to orient naøy coù nghóa laø "Taát caû caùc söï vaät coù veû nhö ñang himself toward the good. Looking into the non- thay ñoåi, nhöng chuùng xuaát hieän deã mang veû nhö existing destinations of all things while the mind is theá theo quan ñieåm hieän töôïng vaø töông ñoái." set on practicing excellent actions as true Theo Thieàn sö Ñaïo Nguyeân trong quyeån Chaùnh destinations (a Bodhisattva’s practice). Phaùp Nhaõn Taïng, chöông "Hieän Thaønh Coâng AÙn",

cuûi chaùy thaønh tro seõ khoâng trôû laò thaønh cuûi laàn cheát ñi ñeán saùu tyû naêm traêm trieäu laàn trong hai nöõa. Nhöng ñöøng cho laø tro coù sau vaø cuûi coù tröôùc. möôi boán giôø. Caøng saùng toû ñieàu naøy chöøng naøo Chuùng ta phaûi bieát raèng cuûi ôû trong traïng thaùi cuûa thì cuoäc soáng cuûa chuùng ta caøng trôû neân chaân thaät cuûi, daàu noùi cuûi coù tröôùc vaø tro coù sau thì ranh giôùi chöøng aáy. Chuùng ta raát haïnh phuùc ñeå coù ñöôïc cuoäc cuûa traïng thaùi giöõa cuûi vaø tro ñoäc laäp vôùi nhau. Tro soáng môùi trong töøng saùt na! Caùi sinh töû maø chuùng ôû trong traïng thaùi cuûa tro vaø daàu noùi tro coù sau vaø ta ñang ñoái maët moïi luùc laø sinh meänh Phaät. Sinh töû cuûi coù tröôùc thì ranh giôùi cuûa traïng thaùi giöõa tro vaø maø chuùng ta ñang ñoái maët moïi luùc khoâng chæ laø cuûi ñoäc laäp vôùi nhau. Cuõng gioáng nhö cuûi khoâng sinh töû cuûa chuùng ta, maø coøn laø sinh töû cuûa nhöõng trôû laïi thaønh cuûi nöõa sau khi ñaõ chaùy thaønh tro, con ngöôøi thaân, baèng höõu, vaø ngay caû ngöôøi laï. Haønh ngöôøi sau khi cheát seõ khoâng soáng laïi nöõa. Nhö giaû tu Thieàn chuùng ta neân tu taäp caùi sinh meänh vaäy, Phaät phaùp khaúng ñònh soáng khoâng chuyeån töøng saùt na cho thaät gioáng vôùi sinh meänh maø ñöùc thaønh cheát; vì lyù do naøy, sinh ñöôïc goïi laø baát sinh. Phaät ñaõ töøng tu taäp!—This phrase means not Phaät phaùp cuõng

khaúng ñònh cheát khoâng trôû thaønh changing in ‘going away or coming forth.’ The soáng; do vaäy, töû ñöôïc goïi laø baát töû. Sinh laø giai phrase ‘going away’ expresses the idea of things ñoaïn cuûa chính noù (taïm thôøi). Töû cuõng laø giai ñoaïn disappearing, while the phrase ‘coming forth’ cuûa chính noù, cuõng taïm thôøi. Thí duï nhö muøa xuaân indicates that things appearing. The whole phrase vaø muøa ñoâng. Chuùng ta khoâng neân nghó raèng muøa “Neither birth nor death” means all things seem to ñoâng chuyeån thaønh muøa xuaân, cuõng khoâng cho be changing, but they appear to be doing so from a raèng muøa xuaân chuyeån thaønh muøa haï. Vaäy thì ai phenomenal and relative point of view. According ñang cheát ñaây? Chuùng ta ñang noùi veà loaò cheát to Zen master Dogen in "Shobogenzo", Chapter naøo? Cuûi khoâ moät khi cuøng chaùy thì seõ bieán thaønh "Genjo Koan" (Manifesting Absolute Reality), tro. ÔÛ ñaây Thieàn sö Ñaïo Nguyeân khoâng noùi laø firewood turns into ash, and does not turn into khoâng coù cheát, cuõng khoâng noùi laø caùi cheát khoâng firewood again. But do not suppose that the ash is toàn taïi. Ngaøi chæ noùi sinh khoâng theå bieán thaønh töû. after and the firewood is before. We must realize Töû coù sinh meänh cuûa töû, sinh coù sinh meänh cuûa that firewood is in the state of being firewood and sinh, coù tröôùc coù sau. Chuùng ta sinh ra, soáng coøn has its before and after. Yet having this before and thì hieån nhieân laø coù tröôùc coù sau; tuy nhieân sinh thì after, it is indenpendent of them. Ash is in the khoâng theå bieán thaønh töû, töû cuõng khoâng theå bieán state of being ash and has its before and after. Just thaønh sinh, gioáng nhö tro khoâng theå bieán thaønh cuûi. as firewood does not become firewood again after Baïn coù theå töï hoûi veà thuyeát taùi sinh. Chuùng ta it is ash, so after one's death one does not return to khoâng choái boû thuyeát taùi sinh. Theo luaät nhaân quaû life again. Thus, that life does not become death is nghieäp baùo, baát cöù thöù gì seõ xaûy ra, ñang xaûy ra a confirmed teaching of the Buddha-dharma; for ñeàu theo qui luaät naøy. Theá nhöng, daàu sinh theá this reason, life is called the non-born. The death naøo cuõng khoâng trôû thaønh töû, töû khoâng trôû thaønh does not become life is a confirmed teaching of sinh. Khoâng sinh khoâng töû. Chuùng ta phaûi hieåu nhö the Buddha-dharma; therefore, death is called the theá naøo veà sinh töû nhö vaäy? Cuõng theo Thieàn sö non-extinguished. Life is a period of itself. Death Ñaïo Nguyeân trong quyeån Chaùnh Phaùp Nhaõn Taïng, is a period of itself. For example, they are like chöông Sanh Töû, coù ba loaïi hieåu bieát khaùc nhau veà winter and spring. We do not think that winter sinh töû: moät laø sinh töû phaân chia, hai laø sinh töû becomes spring, nor do we say that spring bieán ñoåi, vaø ba laø sinh töû trong töøng saùt na. Thoâng becomes summer. So who is dying? What kind of thöôøng chuùng ñeàu cho raèng sinh vaø töû taùch rôøi death are we talking about? When firewood burns, nhau. Chuùng ta coù möôøi, hai möôi, boán möôi, naêm it becomes what we know as ash. Here Zen master möôi, hoaëc saùu möôi naêm, coù ngöôøi soáng thoï, coù Dogen is not saying that there is no death, nor that ngöôøi cheát non, nhöng cuoái cuøng ñeàu cheát. Coù death does not exist. He is saying that life does ngöôøi cho raèng sinh töû laø moät loaïi bieán ñoåi, vì coù not become death. Death has its own life. Life has thöïc chöùng moät söï giaùc ngoä naøo ñoù, cho

neân sinh its own life, and it has a before and after. We are meänh soáng laïi. Nhöng cuoäc soáng thöïc teá nhaát laø born and living, there is a before and after, but life loaïi sinh töû trong töøng saùt na. Chuùng ta sinh ra vaø does not become death. Death does not become

life, just as ash does not become firewood. You quaù, khoâng ngaàn ngaïi gieát cheát con muoãi chæ vì caùi may wonder about teachings of rebirth. We do not toäi ñaõ chích hoï. Nhö theá chaéc chaén laø moät söï trao deny rebirth. According to karmic causations, ñoåi baát coâng ñeán döôøng naøo! Lôøi coã voõ cuûa Thaùnh whatever will happen, happens. But life still does Kinh coù leõ coù cuøng quan ñieåm vôùi giôùi luaät thöù not become death, death does not become life. It nhaát cuûa Phaät giaùo, nhieàu hôn chuùng ta suy nghó. is unborn and undying. How do we understand this Ñieàu naøy coù nghóa laø daàu ñau buoàn hay noùng giaän, kind of life? Also According to Zen master Dogen ngöôøi ta caàn phaûi thaän troïng vaø ñuùng möïc, ñöøng in "Shobogenzo", Chapter "Shoji" (Birth and vöôït quaù möùc 'maét ñoåi maét, raêng ñoåi raêng.' Ñoù laø Death), there are at least three different ways to moät caùch keàm cheá baïo löïc, khoâng phaûi coå suùy baïo understand life and death: in terms of division, in löïc. Vaäy maø ngaøy nay, chuùng ta thaûn nhieân gieát terms of change, and in terms of instnaces. Life caùc loaøi coân truøng, hoaëc caùc con vaät nhoû beù khaùc, and death in division is our usual understanding of nhö con soùc, ñôn giaûn chæ vì chuùng quaáy raày chuùng being born. We live for ten, twenty, forty, fifty, ta! Nhö chuùng ta bieát, cuoäc soáng khoâng phaûi laø baát sixty years, some of us for a short time, others khaû xaâm phaïm. Moät thöù gì ñoù thöôøng cheát ñi ñeå longer, and then die. Life and death in terms of cho moät thöù khaùc soáng. Nhöng trong tröôøng hôïp change is the life during which we realize some caàn phaûi laáy ñi moät maïng soáng vì lyù do cao caû vaø kind of enlightenment and are hence revitalized bieát aên naên, nghieäp baùo coù theå nheï bôùt ñi. Caøng tu and born anew. But the most realistic life and taäp Thieàn uyeân thaâm, baïn caøng caûm thaáy gaàn guûi death is the life and death of each instant. We are vôùi moïi hình thöùc cuûa cuoäc soáng: khi moät con being born and dying six billion five hundred muoãi ñaäu leân baøn tay baïn, haõy nheï nhaøng thoåi noù million times every twenty-four hours. The more bay ñi, vaø baïn cuõng laøm nhö theá ñoái vôùi con kieán we appreciate this the more we become so real. hay nhöõng loaïi coân truøng khaùc. Baïn seõ khoâng gieát We are very happy that we are having a new life chuùng nöõa." Helen Tworkov vieát trong quyeån every moment! This life and death that we are 'Thieàn Treân Ñaát Myõ': "Vieát veà giôùi raên thöù nhaát: encountering all the time is no other than the life 'Khoâng saùt sanh' Robert Aitken keå raèng 'Coù ngöôøi of the Buddha. It is not only our life and death; all hoûi Alan Watts taïi sao oâng ta aên chay? OÂng ta noùi: around us our relatives, close friends, and vì luõ boø keâu to hôn cuû caø roát. Caâu traû lôøi naøy coù strangers are dying. Zen practitioners, we should theå duøng nhö moät caâu chæ ñaïo. Nhieàu ngöôøi khoâng practice a life that changes so much as the life of aên thòt ñoû, nhieàu ngöôøi khoâng uoáng söõa. Nhieàu the Buddha. ngöôøi khaùc aên nhöõng gì ngöôøi ta doïn leân baøn, Khoâng Saùt Sanh: Pranatipataviratih (skt)—

nhöng haïn cheá mua nhöõng thöïc phaåm ñoäng vaät...' Pranatipatad-vairamani (p)—Khoâng saùt sanh laø Moät caùch toång quaùt, Robert Aitken giöõ moät cheá ñoä khoâng gieát haïi vì loøng töø bi maãn chuùng. Ñaây laø aên chay nhöng noùi raèng neáu ñöôïc môøi döï moät böõa giôùi luaät ñaàu tieân daønh cho caû xuaát gia laãn taïi gia, aên toái coù thòt, oâng vaãn aên vì 'con boø ñaõ cheát coøn baø khoâng saùt sanh bao goàm khoâng gieát, khoâng baûo chuû nhaø thì vaãn coøn soáng.'"—Not to kill will help ngöôøi gieát, khoâng hoan hyû khi thaáy gieát, khoâng us become kind and full of pity. This is the first nghó ñeán gieát haïi baát cöù luùc naøo, khoâng töï vaän, Buddhist precept, binding upon clergy and laity, khoâng taùn thaùn söï gieát hay söï cheát. Khoâng saùt sanh not to kill and this includes not to kill, not to ask cuõng bao goàm khoâng gieát haïi thuù vaät. Khoâng saùt other people to kill, not to be joyful seeing killing, sanh cuõng bao goàm khoâng gieát thuù laøm thòt, vì laøm not to think of killing at any time, not to kill nhö vaäy, chuùng ta chaúng nhöõng caét ngaén ñôøi soáng oneself (commit suicide), not to praise killing or maø coøn gaây ñau ñôùn vaø khoå sôû cho chuùng nöõa. death by saying “it’s better death for someone Theo Thieàn sö Philip Kapleau trong Giaùc Ngoä than life.” Not to kill is also including not to Thieàn: "Thænh thoaûng baïn thaáy coù ngöôøi ñaäp naùt slaughtering animals for food because by doing con muoãi vöøa môùi chích hoï. Ñieàu naøy nhaéc cho toâi this, you do not only cut short the lives of other nhôù laïi caâu noùi coã voõ trong Thaùnh Kinh: 'Maét ñoåi beings, but you also cause pain and suffering for maét, raêng ñoåi raêng.' Nhöõng ngöôøi ñoù vaãn cho raèng them. According to Zen Master Philip Kapleau in ñaïo ñöùc cuûa kinh Cöïu Öôùc laø loãi thôøi vì khaét khe Awakening to Zen: "Sometimes you see people

mash a mosquito that has bitten them. I am haønh giaû tu Thieàn phaûi luoân naèm loøng tröôùc khi baát reminded of the biblical exhortation to take an eye cöù söï tu taäp Thieàn naøo. Thaät vaäy, haønh giaû tu for an eye and a tooth for a tooth. The same Thieàn chaân chính chaúng bao giôø sôï voïng nieäm people who speak of such Old Testament morality khôûi. Neáu voïng töôûng coù khôûi leân, ñöøng chaïy theo as archaic in its severity don't hesitate to kill a noù, maø chæ nhaän ra coi noù laø caùi gì. Neáu voïng mosquito that merely stings them. That's surely an töôûng ñeán, cho noù ñeán, mình chaúng heà chuù yù ñeán unjust exchange! Yet the biblical injunction itself noù, voïng töôûng töï nhieân phaûi döùt baët. Ñöøng coá may have more in common with the first precept coâng ngaên caûn caùc tö nieäm ñang khôûi sanh vaø cuõng that one might first think. It meant that even in ñöøng baùm víu vaøo nhöõng tö nieäm ñaõ khôûi sanh. Cöù one's grief or anger, one had to be careful and ñeå chuùng ñeán vaø ñi nhö chuùng muoán, ñöøng choáng appropriate, taking no more than 'an eye for an choïi laïi chuùng. Khi chuùng ta ñi, ñöùng, ngoài, naèm, eye, a tooth for a tooth.' It was a way of limiting moät yù nghó vöøa khôûi leân, lieàn bieát noù laø boùng daùng violence and not an exhortation to it. Yet now cuûa voïng töôûng, lieàn boû ngay khoâng theo noù, ñoù laø often we thoughtlessly kill insects or other small tu Thieàn. Chuùng ta khoâng caàn phaûi ñôïi ñeán giôø animals, such as squirrels, that merely annoy us! ngoài thieàn môùi goïi laø tu thieàn. Nhö vaäy, ñoái vôùi As we know, life is

not inviolable. Something haønh giaû tu Thieàn chaân chaùnh, chuùng ta coù theå tu often has to die in order for another thing to live. taäp vaøo baát cöù giôø phuùt naøo, vaø ôû baát cöù nôi naøo But where it is necessary to take life for a greater cuõng goïi laø tu, ôû sôû hay ôû nhaø, chæ caàn nhaän chaân good, then doing it with a feeling of contrition ra chaân lyù. Neáu haønh giaû phôùt lôø ñi noãi khoù khaên lessens the karmic consequences. As your Zen sô khôûi trong vieäc cheá phuïc voïng töôûng vaø tieáp tuïc practice deepens, you feel a greater closeness to kieân taâm thieàn ñònh, daàn daàn haønh giaû seõ thaáy all forms of life: when a mosquito alights on the doøng tö töôûng giaûm ñi, vaø thaáy deã daøng ñieàu phuïc hand, you'll simply blow it off, and similarly with noù hôn tröôùc. Thoaït ñaàu, nhöõng voïng nieäm tuoân ants and other insects. You will not kill them." traøo nhö thaùc luõ; nhöng giôø ñaây doøng tö töôûng aáy Helen Tworkov wrote in Zen In America, writing baét ñaàu chaûy chaäm laïi gioáng nhö nhöõng gôïn soùng on the first precept, 'No Killing,' Robert Aitken li ti treân moät gioøng soâng roäng raõi vaø eâm aû. Khi ñaït recalls "that someone once asked Alan Watts why ñeán giai ñoaïn naøy, haønh giaû coù theå kinh qua nhieàu he was a vegetarian. He said, 'Because cows chuyeän kyø laï; haønh giaû seõ thaáy nhöõng caûnh töôïng scream louder than carrots.' This reply may serve laï luøng, nghe nhöõng aâm thanh thaàn tieân, ngöûi as a guidance. Some people will refuse to eat red nhöõng muøi vò thôm tho, vaân vaân. Theo söï phaân tích meat. Some people will not drink milk. Some cuûa Phaät giaùo Maät Toâng, haàu heát nhöõng caûnh people will eat what is served to them, but will töôïng naøy phaùt sinh khi hôi thôû kích thích caùc limit their own purchase of animal products..." trung khu thaàn kinh khaùc nhau. Haàu heát nhöõng Aitken, who generally maintains a vegetarian diet, caûnh töôïng aáy ñeàu laø huyeãn giaû. Haønh giaû seõ ñöôïc has said that if he goes to a dinner party and is vò Thaày caûnh baùo ñi caûnh baùo laïi nhieàu laàn raèng served meat he will eat it because "the cow is khoâng ñöôïc ñeå yù ñeán chuùng; neáu khoâng haønh giaû dead and the hostess is not." seõ bò höôùng daãn sai leänh vaø ñi laïc höôùng. Chính vì Khoâng Saéc: Khoâng duïc laïc theá gian: Free from vaäy maø coå ñöùc daïy: "Gaëp Phaät gieát Phaät, gaëp Toå worldly pleasure (Ni-raga (skt)—Khoâng saéc vaø gieát Toå." Trong Thieàn, thuaät ngöõ naøy ñöôïc duøng saéc: Formless and with form—Lyù vaø söï: Noumena ñeå giuùp haønh giaû phaù boû moïi chaáp tröôùc vaøo caûnh and phenomena. töôïng, khaùi nieäm, hay hình aûnh, ngay caû khaùi nieäm Khoâng Sinh: Khoâng Sanh. vaø hình aûnh cuûa Phaät. Moät hoâm, thieàn sö Laâm Teá Khoâng Sôï Haõi: Nir-bhaya (skt)—Fearless—Voâ Nghóa Huyeàn thöôïng ñöôøng daïy chuùng: "Naøy, maáy UÙy. oâng tìm caàu chaân lyù! Muoán ngoä vaøo Thieàn, chôù ñeå Khoâng Sôï Voïng Nieäm Khôûi Leân: Baát Phaï Voïng thieân haï phænh mình. Trong cuõng nhö ngoaøi, gaëp Nieäm Khôûi—Do not worry about the rising of chöôùng ngaïi naøo, cöù ñaïp ngaõ ngay; gaëp Phaät gieát distracting thoughts—Khoâng sôï voïng nieäm khôûi Phaät, gaëp Toå gieát Toå, gaëp La Haùn hoaëc cha meï leân laø moät trong nhöõng coâng vieäc quan troïng maø hay hoï haøng thaân thieát, gieát heát, chôù ngaàn ngaïi, vì

ñoù chính laø con ñöôøng ñoäc nhaát ñeå giaûi thoaùt. Patriarchs kill Patriarchs." In Zen, the term is used Ñöøng ñeå baát cöù ngoaïi vaät naøo troùi buoäc mình; haõy to help practitioners destroy attachments to vöôït leân, haõy böôùc qua, haõy töï do." Thaät vaäy, visions, concepts or images including the concepts Thieàn xem taát caû nhöõng caûnh töôïng ñoù ñeàu laø or images of Buddhas. One day, Zen master Lin-huyeãn giaû, ngay caû ñeán daáu veát cuoái cuøng cuûa tö chi I-hsuan entered the hall and addressed the töôûng veà Phaät veà Toå cuõng phaûi queân ñi. Ñoù laø lyù monks, "O you, followers of Truth, if you wish to do taïi sao thieàn sö Trieäu Chaâu khuyeân nhuû haønh obtain an orthodox understanding of Zen, do not giaû "Choã naøo coù Phaät chôù ñöùng laïi. Choã naøo khoâng be deceived by others. Inwardly or outwardly, if Phaät chaïy leï qua." Taát caû moïi tu taäp cuûa Thieàn you encounter any obstacles, lay them low right Taêng, trong lyù thuyeát cuõng nhö trong thöïc haønh, away. If you encounter the Buddha, slay him; if ñeàu döïa vaøo khaùi nieäm "voâ coâng ñöùc haønh."—Do you encounter the Patriarch, slay him; if you not fear about the rising of thoughts is one of the encounter the Arhat or the parent or the relative, most important tasks that Zen practitioners must slay them all without hesitation, for this is the only always bear in mind before any practice of Zen. In way to deliverance. Do not get yourselves fact, devout Zen practitioners never fear of entangled with any object, but stand above, pass distracting thoughts. If any distracting thoughts on, and be free. In fact, Zen considers all these arise, do not follow them up, but just recognize visions unreal, even the last trace of Buddha or them for what they are. Do not try to prevent Patriarch, if possible, obliterated. This is why Zen thoughts from arising and do not cling to any that master Chao-chou advises Zen followers not to have arisen. Let them appear and disappear as linger even where the Buddha is and to pass they will, don't struggle with them. When we are quickly away where he is not. All the training of walking, standing, sitting or lying down, whenever the monks in Zen, in theory as well as in practice, a thought arises, we recognize it, but do not follow is based on the notion of "meritless deed". it, that is practicing of meditation. We do not have Khoâng Taø Daâm: Kamamithyacaradviratih to wait for the time to sit down in meditation to (skt)—Baát Daâm Duïc—Khoâng taø haïnh vì chuùng ta practice meditation. Thus, for Zen practitioners, khoâng muoán laøm ngöôøi xaáu trong xaõ hoäi. Khoâng taø we can practice Zen at any time, anywhere, while daâm giuùp cho thaân taâm chuùng ta thanh baïch vaø at work or at home, just realize the truth. If the löông thieän—Not to have adultery—No practitioner disregards the initial difficulty of adultery—Not to have unchaste because we don’t controlling his errant thoughts and continues to want to be a bad person in the society. Not to have meditate perseveringly, he will gradually become unchaste will help us become pure and good. conscious of a lessening of the thought-flow, and Khoâng Taû Noåi: Inexpressible. find it much easier to control than before. In the Khoâng Taùch Rôøi Ñöôïc: Inseparable—In beginning, wild thoughts gush forth like torrents; Buddhism, moral precepts and intellectual but now the flow begins to move slowly like enlightenment are inseparable: Trong ñaïo Phaät, trì gentle ripples on a wide, calm

river. When the giôùi vaø tinh thaàn giaùc ngoä khoâng bao giôø taùch rôøi practitioner has reached this stage, he will nhau ñöôïc. probably have many unusual experiences; he will Khoâng Tam Muoäi: Asakrt samadhi (skt)— see strange visions, hear celestial sounds, smell Sunyata-samadhi (skt)—Samadhi of emptiness— fragrant odours, and so forth. Most of these Emptiness absorption—Loaïi tam muoäi xem caùi visions, according to Tantric analysis, are ngaõ vaø vaïn höõu khoâng coù thaät taùnh. Pheùp Tam produced by the breathings (pranas) stimulating Muoäi Khoâng hay quaùn töôûng leõ khoâng (thaåm ñònh the different nerve centres. Most of them are of a veà leõ khoâng), moät trong ba pheùp Tam Muoäi (thaáy delusory nature. The practitioner is repeatedly nguõ uaån khoâng coù ta, khoâng coù caùi cuûa ta)—The warned by his Master that he should never pay samadhi which regards the ego and things as any attention to them; otherwise he will be misled unreal. The samadhi which regards the ego and and go astray. Therefore, ancient virtues taught: things as unreal, one of the three samadhis. To "Encounter Buddhas kill Buddhas, encounter

empty the mind of the ideas of me and mine and thì taát caû ñeàu bò keït ôû nhöõng hoaøn caûnh hieän taïi suffering, which are unreal—See Tam Tam Muoäi. maõi maõi khoâng thay ñoåi, moät ñieàu khoâng theå naøo Khoâng Taïng Boà Taùt: Akasagarbha Bodhisattva xaûy ra ñöôïc. Phaät töû thuaàn thaønh phaûi coá gaéng thaáy (skt)—Kokuzo (jap)—Empty Store Bodhisattva. cho ñöôïc taùnh khoâng ñeå khoâng vöôùng víu, thay Khoâng Taùnh: Prakriti-sunyata (skt)—Sunyata vaøo ñoù duøng taát caû thôøi giôø coù ñöôïc cho vieäc tu (skt)—Emptiness of primary nature—The nature taäp, vì caøng tu taäp chuùng ta caøng coù theå tieán gaàn of the Void or immaterial—State of emptiness— ñeán vieäc thaønh ñaït “trí hueä” nghóa laø caøng tieán gaàn Baûn taùnh laø caùi laøm cho löûa noùng vaø nöôùc laïnh, noù ñeán vieäc tröïc nghieäm “khoâng taùnh,” vaø caøng chöùng laø baûn chaát nguyeân sô cuûa moãi vaät theå caù bieät. Khi nghieäm “khoâng taùnh” chuùng ta caøng coù khaû naêng noùi raèng noù Khoâng, coù nghóa laø khoâng coù Töï Ngaõ phaùt trieån “trí hueä ba la maät.” Moät Thieà n sinh ñeán (Atman) beân trong noù ñeå taïo ra baûn chaát nguyeân thaêm Thieàn sö Baøn Khueâ Vónh Traùc vaø than vaõn: sô cuûa noù, vaø yù nieäm ñích thöïc veà baûn chaát nguyeân "Thöa Thaày, tính caùch cuûa con quaû laø khoâng keàm sô laø moät yù nieäm Khoâng. Chuùng ta ñaõ ghi nhaän cheá ñöôïc, laøm sao con söûa ñöôïc?" "OÂng coù moät raèng khoâng coù töï ngaõ caù bieät nôi haäu cöù cuûa caùi thöù raát laï ñoù," Baøn Khueâ traû lôøi. "OÂng cho ta xem chuùng ta coi nhö vaät theå caù bieät, bôûi vì vaïn höõu laø thöû ñi." "Ngay baây giôø thì con khoâng theå cho Thaày nhöõng saûn phaåm cuûa voâ soá nhaân vaø duyeân, vaø xem ñieàu aáy ñöôïc." "Khi naøo thì oâng coù theå cho ta chaúng coù gì ñaùng goïi laø moät baûn chaát nguyeân sô xem?" Baøn Khueâ hoûi. "Noù xaûy ñeán moät caùch baát ñoäc laäp, ñôn ñoäc, töï höõu. Taát caû laø Khoâng trieät ñeå, chôït" Thieàn sinh traû lôøi. "Nhö theá," Baøn Khueâ keát vaø neáu coù thöù baûn chaát nguyeân sô naøo ñoù, thì coù luaän, "ñoù khoâng phaûi laø baûn taùnh thaät cuûa oâng. caùch naøo cuõng vaãn laø Khoâng. Trong Phaïn ngöõ, Neáu quaû thaät ñoù laø baûn taùnh cuûa oâng, oâng coù theå thuaät ngöõ “Sunyata” laø söï keát hôïp cuûa “Sunya” coù cho ta

xem baát kyø luùc naøo. Vaøo luùc sanh ra, oâng ñaõ nghóa laø khoâng, troáng roãng, roãng tueách, vôùi haäu khoâng coù, cha meï oâng cuõng khoâng truyeàn laïi cho tieáp töø “ta” coù nghóa laø “söï” (duøng cho danh töø). oâng. OÂng haõy suy gaãm veà ñieàu ñoù."—Prakriti is Thuaät ngöõ raát khoù maø dòch ñöôïc sang Hoa ngöõ; tuy what makes fire hot and water cold, it is the nhieân, chuùng ta coù theå dòch sang Anh ngöõ nhö laø primary nature of each individual object. When it söï troáng khoâng, söï troáng roãng, hoaëc chaân khoâng. is declared to be empty, it means that there is no Khaùi nieäm cuûa töø “Sunyata” caên baûn thuoäc veà caû Atman in it, which constitutes its primary nature, hôïp lyù vaø bieän chöùng. Thaät khoù ñeå hieåu ñöôïc khaùi and that the very idea of primary nature is an nieäm “Taùnh khoâng” vì yù nieäm chaân ñeá cuûa noù empty one. That there is no individual selfhood at (thaéng nghóa khoâng, lìa caùc phaùp thì khoâng coù töï the back of what we consider a particular object taùnh) lieân quan ñeán yù nghóa ngoân ngöõ hoïc, ñaëc bieät has already been noted, because all things are vì töø nguyeân hoïc (taùnh khoâng coù nghóa laø troáng products of various causes and conditions, and roãng hoaëc khoâng coù gì trong hình daùng cuûa chö there is nothing that can be called an independent, phaùp) khoâng cung caáp theâm ñöôïc gì vaøo yù thöïc solitary, self-originating primary nature. All is tieãn hay lyù thuyeát cuûa khaùi nieäm naøy. Haønh giaû tu ultimately empty, and if there is such a thing as Thieàn neân luoân nhôù raèng chö phaùp khoâng hay laø primary nature, it cannot be otherwise than empty. hö khoâng, troáng roãng (söï khoâng coù tính chaát caù bieät In Sanskrit, the term “Sunyata” terminologically hay ñoäc laäp), voâ thöôøng, vaø khoâng coù töï ngaõ. compounded of “Sunya” meaning empty, void, or Nghóa laø vaïn phaùp khoâng coù töï tính, maø tuøy thuoäc hollow, and an abstract suffix “ta” meaning vaøo nhaân duyeân, vaø thieáu haún töï taùnh. Vì vaäy moät “ness”. The term was extremely difficult to be con ngöôøi noùi laø khoâng coù “töï taùnh” vì con ngöôøi translated into Chinese; however, we can translate aáy ñöôïc keát hôïp bôûi nhieàu thöù khaùc nhau, nhöõng into English as “Emptiness,” “Voidness,” or thöù aáy luoân thay ñoåi vaø hoaøn toaøn tuøy thuoäc vaøo “Vacuity.” The concept of this term was nhaân duyeân. Tuy nhieân, Phaät töû nhìn yù nieäm veà essentially both logical and dialectical. The “khoâng” trong ñaïo Phaät moät caùch tích cöïc treân söï difficulty in understanding this concept is due to its hieän höõu, vì noù aùm chæ moïi vaät ñeàu luoân bieán transcendental meaning in relation to the logico- chuyeån, nhôø vaäy môùi môû roäng ñeå höôùng veà töông linguistic meaning, especially because the lai. Neáu vaïn höõu coù taùnh chaát khoâng bieán chuyeån, etymological tracing of its meaning (sunyata

meaning vacuous or hollow within a shape of Taâm quaùn khoâng hay taâm khoâng coøn vöôùng víu thing) provides no theoretical or practical addition vaøo nhaân quaû—An empty mind or heart—A mind to one’s understanding of the concept. Zen meditating on the void or infinite—A mind not practitioners should always remember that entangled in cause and effect—A mind detached emptiness or void, a central notion of Buddhism from the phenomenal. recognized that all composite things are empty Khoâng Taâm Chaáp: Chaáp thuû vaøo Khoâng Taâm— (samskrita),

impermanent (anitya) and void of an Attachment to the Void itself—Theo Giaùo Sö essence (anatamn). That is to say all phenomena Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Phaät lack an essence or self, are dependent upon Giaùo, ñeå chöùng ngoä Nhaát Thieát Khoâng, ngöôøi ta causes and conditions, and so, lack inherent phaûi lìa boû ba söï chaáp thuû. Moät trong ba loaïi chaáp existence. Thus, a person is said to be empty of thuû naøy laø Chaáp thuû vaøo Khoâng Taâm. Khi chuùng ta being a “self” because he is composed of parts chöùng ngoä khoâng taùnh cuûa Ngaõ vaø Phaùp, chuùng ta that are constantly changing and entirely töôûng chöøng ñaõ coù theå ñaït ñöôïc Nhaát Thieát Khoâng; dependent upon causes and conditions. However, kyø thaät, chuùng ta vaãn coøn coù yù thöùc veà Khoâng the concept of emptiness is viewed by Buddhists chaúng khaùc gì nhö coù moät söï theå naøo ñoù ñang hieän as a positive perspective on reality, because it höõu. Khoâng taâm naày coù theå xoùa boû khi ngöôøi ta ñi implies that everything is constantly changing, and vaøo Dieät Taän Ñònh (Nirodha-samapatti) hay vaøo is thus open toward the future. If things possessed Nieát Baøn vieân maõn. Dieät taän Ñònh, nhö ôû nôi vò A an unchanging essence, all beings would be stuck La Haùn, laø moät traïng thaùi trong ñoù taát caû nhöõng in their present situations, and real change would tham duïc ñeàu bò xaû ly; vaø Nieát Baøn vieân maõn, nhö be impossible. Devout Buddhists should try to ôû tröôøng hôïp cuûa Ñöùc Phaät, laø traïng thaùi trong ñoù attain the realization of emptiness in order to taát caû nhöõng ñieàu kieän cuûa söï soáng, taâm vaø vaät, develop the ability to detach on everything, and ñeàu bò dieät taän baèng söï giaùc ngoä, gioáng nhö boùng utilize all the available time to practice the toái bò tieâu dieät bôûi aùnh saùng; bôûi vì Ñöùc Phaät ñaõ Buddha-teachings. The more we practice the ñaït ñeán traïng thaùi Nieát Baøn vieân maõn, nôi ñaây Buddha’s teachings, the more we approach the khoâng coøn nhöõng phaåm taùnh phaân bieät, vaø sieâu attainment of wisdom, that is to say the more we vieâu vieät caû “Töù Cuù.”—According to Prof. Junjiro are able to reach the “direct realization of Takakusu in the Essentials of Buddhist emptiness,” and we realize the “emptiness of all Philosophy, to realize Total-Voidness, one must things,” the more we can reach the “perfection of do away with the three attachments. One of the wisdom.” A Zen student came to Zen master three kinds of attachment is “Attachment to the Bankei and complained: "Master, I have an Void itself.” When as above, we have realized the ungovernable temper. How can I cure it?" "You voidness of both the individual self and of the have something very strange," replied Bankei. elements, we may seem to have attained Total "Let me see what you have." "Just now I cannot Voidness, but the truth there still remains the show it to you," replied the other. "When can you consciousness of the Void, and we are liable to be show it to me?" asked Bankei. "It arises attached to the idea of the Void as much as if it unexpectedly, replied the student. "Then," were something existent. This void-consciousness concluded Bankei, "It must not be your own true can be removed when one enters into the nature. If it were, you could show it to me at any Meditation of Extinction (nirodha-samapatti or time. When you were born you did not have it, into Perfect Nirvana. The former is, as in an and your parents did not give it to you. Think that

Arhat, a state in which all passions we have been over." done away with, and the later is as in the case of Khoâng Taùnh Luaän: Sunyata-sastra (skt)— the Buddha, the state in which all conditions of Treatise on the nature of the Void or immaterial— life, matter and mind, have been extinguished by Treatise on state of emptiness. virtue of Enlightenment as darkness is Khoâng Taâm: Acitta (skt)—No-mind—Not an extinguished by light, because the Buddha had object of thought—Inconceivable—Unnoticed— attained the state of Perfect Nirvana which is in

itself devoid of any extinguishing qualities and he quaân, thöôøng caàu voâ nieäm, thöïc töôùng trí hueä, thöïc had transcended the “four argument.” haønh ít muoán bieát ñuû maø chaúng boû vieäc ñôøi, khoâng Khoâng Taän Höõu Vi Khoâng Truï Voâ Vi: Not saùi oai nghi maø thuaän theo theá tuïc, khôûi tueä thaàn exhausting the mundane state—Theo Kinh Duy thoâng daãn daét chuùng sanh, ñaëng nieäm toång trì ñaõ Ma Caät, phaåm möôøi moät, Boà Taùt Haïnh, Phaät baûo nghe thôøi khoâng queân, kheùo bieát caên cô döùt loøng caùc Boà Taùt raèng: “Coù phaùp moân ‘Taän, Voâ Taän nghi cuûa chuùng sanh, duøng nhaïo thuyeát bieän taøi Giaûi Thoaùt’ caùc oâng neân hoïc. Sao goïi laø Taän? dieãn noùi phaùp voâ ngaïi, thanh tònh möôøi nghieäp Nghóa laø phaùp höõu vi. Sao goïi laø Voâ Taän? Nghóa laø laønh höôûng thoï phöôùc trôøi ngöôøi, tu boán moùn voâ phaùp voâ vi. Nhö Boà Taùt thôøi khoâng taän höõu vi, löôïng môû ñöôøng Phaïm Thieân, khuyeán thænh noùi cuõng khoâng truï voâ vi.” Laïi vì ñuû caùc phöôùc ñöùc maø phaùp, tuøy hyû ngôïi khen ñieàu laønh, ñaëng tieáng toát khoâng truï voâ vi; vì ñuû caû trí tueä maø khoâng taän höõu cuûa Phaät, thaân khaåu yù troïn laønh, ñaëng oai nghi cuûa vi; vó ñaïi töø bi maø khoâng truï voâ vi; vì maõn boån Phaät, coâng phu tu taäp phaùp laønh saâu daày caøng tieán nguyeän maø khoâng taän höõu vi; vì nhoùm thuoác phaùp nhieàu leân, ñem phaùp Ñaïi thöøa giaùo hoùa thaønh töïu maø khoâng taän höõu vi; vì tuøy beänh cho thuoác maø Boà Taùt Taêng, loøng khoâng buoâng lung, khoâng maát khoâng taän höõu vi; vì bieát beänh chuùng sanh maø caùc ñieàu laønh. Laøm caùc phaùp nhö theá goïi laø Boà Taùt khoâng truï voâ vi; vì döùt tröø beänh chuùng sanh maø khoâng taän höõu vi. Sao goïi laø khoâng truï voâ vi? khoâng taän höõu vi. Caùc Boà Taùt chaùnh só tu taäp phaùp Nghóa laø tu hoïc moân Khoâng; khoâng laáy khoâng laøm naày thôøi khoâng taän höõu vi, khoâng truï voâ vi, ñoù goïi choã tu chöùng; tu hoïc moân voâ töôùng, voâ taùc, khoâng laø phaùp moân Taän, Voâ Taän Giaûi Thoaùt maø caùc oâng laáy voâ töôùng, voâ taùc laøm choã tu chöùng; tu hoïc phaùp caàn phaûi hoïc. Sao goïi laø Khoâng Taän Höõu Vi? Voâ Sanh khoâng laáy Voâ Sanh laøm choã tu chöùng; Nghóa laø khoâng lìa ñaïi töø, khoâng boû ñaïi bi, saâu quaùn Voâ Thöôøng maø khoâng nhaøm vieäc laønh (lôïi phaùt taâm caàu nhöùt thieát trí maø khoâng khinh boû, haønh); quaùn Theá Gian Khoå maø khoâng gheùt sanh töû; giaùo hoùa chuùng sanh quyeát khoâng nhaøm chaùn; ñoái quaùn Voâ Ngaõ maø daïy doã ngöôøi khoâng nhaøm moûi; phaùp töù nhieáp thöôøng nghó laøm theo , giöõ gìn chaùnh quaùn Tòch Dieät maø khoâng tòch dieät haún; quaùn xa phaùp khoâng tieác thaân maïng, laøm caùc vieäc laønh lìa (buoâng boû) maø thaân taâm tu caùc phaùp laønh; quaùn khoâng heà nhaøm moûi, chí thöôøng ñeå nôi phöông Khoâng Choã Veà (khoâng quy tuùc)

maø vaãn veà theo tieän hoài höôùng, caàu phaùp khoâng bieáng treã, noùi phaùp laønh; quaùn Voâ Sanh maø duøng phaùp sanh phaùp khoâng laãn tieác, sieâng cuùng döôøng chö Phaät, (nöông theo höõu sanh) ñeå gaùnh vaùc taát caû; quaùn coá vaøo trong sanh töû maø khoâng sôï seät, ñoái vieäc Voâ Laäu maø khoâng ñoaïn caùc laäu; quaùn khoâng choã vinh nhuïc loøng khoâng lo khoâng möøng, khoâng khinh laøm (voâ haønh) maø duøng vieäc laøm (haønh ñoäng) ñeå ngöôøi chöa hoïc, kænh ngöôøi hoïc nhö Phaät, ngöôøi bò giaùo hoùa chuùng sanh; quaùn Khoâng Voâ maø khoâng phieàn naõo laøm cho phaùt nieäm chaùnh, caùi vui xa lìa boû ñaïi bi; quaùn Chaùnh Phaùp Vò (choã chöùng) maø khoâng cho laø quyù, khoâng ñaém vieäc vui cuûa mình khoâng theo Tieåu thöøa; quaùn caùc phaùp hö voïng, maø möøng vieäc vui cuûa ngöôøi, ôû trong thieàn ñònh khoâng beàn chaéc, khoâng nhaân, khoâng chuû, khoâng töôûng nhö ñòa nguïc, ôû trong sanh töû töôûng nhö töôùng, boån nguyeän chöa maõn maø khoâng boû phöôùc vöôøn nhaø, thaáy ngöôøi ñeán caàu phaùp töôûng nhö thaày ñöùc thieàn ñònh trí tueä. Tu caùc phaùp nhö theá goïi laø laønh, boû taát caû vaät sôû höõu töôûng ñuû nhöùt thieát trí, Boà Taùt khoâng truï voâ vi. Laïi vì ñuû caùc phöôùc ñöùc thaáy ngöôøi phaù giôùi taâm nghó cöùu giuùp, caùc phaùp maø khoâng truï voâ vi; vì ñuû caû trí tueä maø khoâng taän Ba La Maät töôûng laø cha meï, caùc phaùp ñaïo phaåm höõu vi; vó ñaïi töø bi maø khoâng truï voâ vi; vì maõn boån töôûng laø quyeán thuoäc, laøm vieäc laønh khoâng coù haïn nguyeän maø khoâng taän höõu vi; vì nhoùm thuoác phaùp löôïng, ñem caùc vieäc nghieâm söùc ôû caùc coõi Tònh Ñoä maø khoâng taän höõu vi; vì tuøy beänh cho thuoác maø trau doài coõi Phaät cuûa mình, thöïc haønh boá thí voâ khoâng taän höõu vi; vì bieát beänh chuùn g sanh maø haïn, ñaày ñuû töôùng toát, tröø taát caû ñieàu xaáu, trong khoâng truï voâ vi; vì döùt tröø beänh chuùng sanh maø saïch thaân khaåu yù, nhieàu soá kieáp sanh töû maø loøng khoâng taän höõu vi. Caùc Boà Taùt chaùnh só tu taäp phaùp vaãn maïnh meõ, nghe caùc Ñöùc Phaät quyeát chí khoâng naày thôøi khoâng taän höõu vi, khoâng truï voâ vi, ñoù goïi moûi, duøng göôm trí tueä phaù giaëc phieàn naõo, ra khoûi laø phaùp moân Taän, Voâ Taän Giaûi Thoaùt maø caùc oâng aám giôùi nhaäp, gaùnh vaùc chuùng sanh ñeå ñöôïc hoaøn caàn phaûi hoïc.”—According to the Vimalakirti toaøn giaûi thoaùt, duøng söùc ñaïi tinh taán phaù deïp ma Sutra, chapter eleven, the Bodhisattva Conduct,

the Buddha said to the Bodhisattvas: “There are one’s happiness but joy at that of others; regarding the exhaustible and the inexhaustible Dharmas one’s experience in the state of samadhi as similar which you should study. What is the exhaustible? to that in a hell; considering one’s stay in samsara It is the active (yu wei or mundane) Dharma. (i.e. state of birth and death) as similar to a stroll What is the inexhaustible? It is the non-active (wu in a park; giving rise to the thought of being a wei or supramundane) Dharma. As Bodhisattvas, good teacher of Dharma when meeting those you should not exhaust (or put an end to) the seeking it; giving away all possessions to realize mundane (state); nor should you stay in the all-knowledge (sarvajna); giving rise to the supramundane (state). Further, to win merits, a thought of salvation when seeing those breaking Bodhisattva does not stay in the supramundane,

the precepts; thinking of the (six) perfections and to realize wisdom he does not exhaust the (paramitas) as dear as one's parents; thinking of mundane. Because of his great kindness and the (thirty-seven) conditions contributory to compassion, he does not remain in the enlightenment as if they were one's helpful supramundane, and in order to fullfil all his vows, relatives; planting all excellent roots without any he does not exhaust the mundane. To gather the restrictions; gathering the glorious adornments of Dharma medicines he does not stay in the all pure lands to set up one's own Buddha land; supramundane, and to administer remedies he unrestricted bestowal of Dharma to win all the does not exhaust the mundane. Since he knows excellent physical marks (of the Buddha); wiping the illnesses of all living beings he does not stay in out all evils to purify one's body, mouth and mind; the supramundane, and since he wants to cure developing undiminished bravery while their illnesses, he does not exhaust the mundane. transmigrating through samsara in countless Virtuous Ones, a Bodhisattva practicing this aeons; untiring determination to listen to (an Dharma neither exhausts the mundane nor stays in account of) the Buddha's countless merits; using the supramundane. This is called the exhaustible the sword of wisdom to destroy the bandit of klesa and inexhaustible Dharma doors to liberation (temptation) to take living beings out of (the realm which you should study. What is meant by not of the five) aggregates (skandhas) and (twelve) exhausting the mundane (state)? It means not entrances (ayatana) so as to liberate them for discarding great benevolence; not abandoning ever; using firm devotion to destroy the army of great compassion; developing a profound mind set demons; unceasing search for the thought-free on the quest of all-knowledge (sarvajna) or wisdom of reality; content with few desires while Buddha knowledge) without relaxing for even an not running away from the world in order to instant; indefatigable teaching and converting continue the Bodhisattva work of salvation; not living beings; constant practice of the four infringing the rules of respect-inspiring Bodhisattva winning methods; upholding the right deportment while entering the world)to deliver Dharma even at the risk of one's body and life; living beings); use of the transcendental power unwearied planting of all excellent roots; derived from wisdom to guide and lead all living unceasing application of expedient devices beings; controlling (dharani) the thinking process (upaya) and dedication (parinamana); never- in order never to forget the Dharma; being aware ending quest of the Dharma; unsparing preaching of the roots of all living beings in order to cut off of it; diligent worship of all Buddhas; hence their doubts and suspicions (about their underlying fearlessness when entering the stream of birth and nature); use of the power of speech to preach the death; absence of joy in honour and of sadness in Dharma without impediment; perfecting the ten disgrace; refraining from slighting non-practisers good (deeds) to win the blessings of men and of the Dharma; respecting practisers of Dharma as devas (in order to be reborn among them to spread if they were Buddhas; helping those suffering the Dharma); practicing the four infinite minds from klesa to develop the right thought; keeping (kindness, pity, joy and indifference) to teach the away from (desire and) pleasure with no idea of Brahma heavens;

rejoicing at being invited to prizing such a high conduct; no preference for expound and extol the Dharma in order to win the

Buddha's (skillful) method of preaching; realizing to fullfil all his vows, he does not exhaust the excellence of body, mouth and mind to win the mundane. To gather the Dharma medicines he Buddha's respect-inspiring deportment; profound does not stay in the supramundane, and to practice of good Dharma to make one's deeds administer remedies he does not exhaust the unsurpassed; practicing Mahayana to become a mundane. Since he knows the illnesses of all Bodhisattva monk; and developing a never- living beings he does not stay in the receding mind in order not to miss all excellent supramundane, and since he wants to cure their merits. This is the Bodhisattva not exhausting the illnesses, he does not exhaust the mundane." mundane state. What is the bodhisattva not staying Khoâng Taät Ñoá: Abstention from getting in the supra-mundane state (nirvana)? It means jealousy—Thaáy ngöôøi ñöôïc cuùng döôøng cuõng studying and practicing the immaterial but without khoâng taät ñoá, khoâng khoe nhöõng lôïi loäc cuûa mình, abiding in voidness; studying and practicing ôû nôi ñoù maø ñieàu phuïc taâm mình—Abstention formlessness and inaction but without abiding in from discrimination in regard to donations and them; studying and practicing that which is beyond offerings received with no thought of self-profit in causes but without discarding the roots of good order to subdue his mind. causation; looking into suffering in the world Khoâng Teá: Thöïc Teá—Vuøng phi vaät chaát hay nieát without hating birth and death (i.e. samsara); baøn—The region of immateriality, or nirvana. looking into the absence of the ego while Khoâng Thanh: Vì ngöõ aâm cuûa ngoân töø khoâng thaät, continuing to teach all living beings indefatigably; neân söï vaät ñöôïc phaûn aùnh qua ngoân töø cuõng laø looking into nirvana with no intention of dwelling khoâng thaät—Because the phonic system of a in it permanently; looking into the relinquishment language itself is unreal, so things that are (of nirvana) while one's body and mind are set on reflected through language (words and speeches) the practice of all good deeds; looking into the are also unreal. (non-existing) destinations of all things while the Khoâng Thaùnh: Vò Thaùnh höõu danh voâ thöïc—A mind is set on practicing excellent actions (as true saint who bears the name without possessing the destinations); looking into the unborn (i.e. the character. uncreate) while abiding in (the illusion of) life to Khoâng Thay Ñoåi: Unchanging. shoulder responsibility (to save others); looking Khoâng Thaät: Abhuta (skt)—Not real—Not true— into passionlessness without cutting off the Unoriginated—Unreal—Baát Khôûi Phaùt—Hö voïng passion-stream (in order to stay in the world to (khoâng thaät). liberate others); looking into the state of non- Khoâng Thaáy Loãi Ngöôøi: Not to look for people's action while carrying out the Dharma to teach and mistakes—Phaät daïy: "Khi naøo chuùng ta khoâng coøn convert living beings; looking into nothingness thaáy loãi ngöôøi hay chæ thaáy caùi hay cuûa chính without forgetting about great compassion; mình, chöøng ñoù chuùng ta seõ ñöôïc caùc baäc tröôûng looking into the right position (of nirvana) without laõo neã vì vaø haäu boái kính ngöôõng. Theo Kinh Phaùp following the Hinayana habit (of staying in it); Cuù, caâu 50, Ñöùc Phaät daïy, "chôù neân doøm

ngoù loãi looking into the unreality of all phenomena which ngöôøi, chôù neân doøm coi hoï ñaõ laøm gì hay khoâng are neither firm nor have an independent nature, laøm gì, chæ neân ngoù laïi haønh ñoäng cuûa mình, thöû ñaõ and are egoless and formless, but since one's own laøm ñöôïc gì vaø chöa laøm ñöôïc gì."—The Buddha fundamental vows are not entirely fulfilled, one taught: "When we do not see others' mistakes or should not regard merits, serenity and wisdom as see only our own rightness, we are naturally unreal and so cease practicing them. This is the respected by seniors and admired by juniors." Bodhisattva not staying in the non-active (wu wei) According to the Dharmapada, sentence 50, the state. Further, to win merits, a Bodhisattva does Buddha taught: "Let not one look on the faults of not stay in the supramundane, and to realize others, nor things left done and undone by others; wisdom he does not exhaust the mundane. but one's own deeds done and undone." Because of his great kindness and compassion, he Khoâng Theå Cheâ Traùch Ñöôïc: Blamelessly does not remain in the supramundane, and in order

Khoâng Theå Dieãn Taû Ñuùng Ñöôïc: Cannot be is not ego and things. But while not Void is of the exactly described. Void-nature—See Khoâng Taùnh. Khoâng Theå Nghó Baøn: Vöôït ra ngoaøi söï hieåu bieát, Khoâng Toàn Taïi: Abhava (skt)—Voâ Höõu, khoâng trí thoâng minh vaø trí hueä cuûa con ngöôøi— hieän höõu—Non-existent. Unimaginable—Beyond the comprehensive level Khoâng Toâng: Sunyavadin (skt)—Toâng phaùi cuûa of human knowledge, intelligence and wisdom. nhöõng nhaø khoâng luaän—Teân khaùc cuûa Trung Quaùn Khoâng Theå Truyeàn Ñaït Ñöôïc: Cannot be Toâng. Toâng phaùi laáy lyù khoâng (ngaõ khoân g vaø phaùp communicated khoâng) laøm toâng chæ (Tieåu Thöøa Thaønh Thöïc toâng, Khoâng Thuû: Tay khoâng—Empty-handed. Ñaïi Thöøa Tam Luaän toâng). Theo phaùi Trung Quaùn Khoâng Thuû Baû Xöø Ñaàu, Boä Haønh Kî Thuûy Luaän, nhaø khoâng luaän khoâng phaûi laø ngöôøi hay Ngöu: Tay khoâng, caàm caùn mai; ñi boä, löng traâu hoaøi nghi trieät ñeå cuõng khoâng phaûi laø ngöôøi theo ngoài—Empty-handed I go, but a spade is in my thuyeát hö voâ reõ tieàn, phuû ñònh söï hieän höõu cuûa chö hand; I walk on my feet, yet I am riding on the phaùp vì lôïi ích cuûa chính noù hoaëc ngöôøi thích thuù back of an ox—See Thieän Hueä Ñaïi Só. trong vieäc tuyeân boá raèng chính ngöôøi aáy cuõng Khoâng Thuûy Phaùp: Ñaïi Thöøa Thuûy Giaùo. Giaùo khoâng coù hieän höõu. Muïc tieâu cuûa ngöôøi aáy chæ ñôn thöù hai trong naêm giaùo maø toâng Hoa Nghieâm döïng giaûn cho thaáy raèng taát caû caùc phaùp hieän töôïng treân leân. Thuûy giaùo Hoa Nghieâm chia laøm hai phaàn laø theá giôùi naøy cuoái cuøng ñöôïc xem laø chaân thöôøng, Khoâng Thuûy, thuyeát minh veà lyù caùc phaùp ñeàu chaân ngaõ vaø chaân laïc, ñoù laø yù nghóa cuûa taùnh khoâng nhö trong caùc kinh Baùt Nhaõ vaø Tam Luaän, khoâng. Do ñoù söï töï maâu thuaãn vaø töông ñoái chæ laø vaân vaân. Töôùng thuûy giaùo xaây döïng moïi phaùp söï taïm xuaát hieän theo nhaân duyeân vaø chöõ nghóa trong kinh Thaâm Maät vaø Du Giaø Luaän—The initial maø thoâi. Kyø thaät, nhaø khoâng luaän thích thuù tuyeân teaching of the undeveloped Mahayana doctrines boá caùc phaùp hieän töôïng laø moäng aûo, laø giaác mô, aûo is the second of the five periods of Sakyamuni's töôûng,

hoa ñoám, laø con trai cuûa ngöôøi ñaøn baø voâ teaching as defined by the Hua-Yen School. His sanh, laø phaùp thuaät, vaân vaân, ñaõ tuyeân boá raèng taát consists of two parts: The initial doctrine of Sunya, caû chuùng laø tuyeät ñoái khoâng thaät. Nhöng ñaây the texts for which are the Prajna and the khoâng phaûi laø muïc tieâu thaät söï cuûa ngöôøi aáy. Madhyamika schools, etc; the initial doctrine of Ngöôøi aáy muoán moâ taû ñôn giaûn nhöng nhaán maïnh the essential nature as held by he esoterics, in the ñeán thöïc taïi toái haäu khoâng thaät cuûa chö phaùp. Yogacara texts. Ngöôøi aáy khaúng ñònh nhieàu laàn moät caùch döùt khoaùt Khoâng Thöïc Chaát: Ephemeral—See Voâ Thöôøng. raèng ngöôøi aáy khoâng phaûi laø ngöôøi theo thuyeát hö Khoâng Thöïc Chaát Tính: Nihsvabhava-sunya voâ, hay laø ngöôøi theo chuû tröông phuû ñònh tuyeät (skt)—Non-substantiality. ñoái, maø thaät ra ngöôøi aáy vaãn duy trì Thöïc taïi thöïc Khoâng Thöïc Teá: Not practical. nghieäm cuûa chö phaùp. Nhaø khoâng luaän bieát raèng Khoâng Tòch: Sunyta-sama (skt)—Troáng khoâng vaø söï phuû ñònh tuyeät ñoái laø khoâng theå bôûi vì söï caàn tónh laëng: Emptiness of calmness or tranquility, thieát cuûa söï khaúng ñònh tröôùc. Ngöôøi aáy chæ phuû void and tranquil—Traïng thaùi khoâng tòch, traïng nhaän thöïc taïi toái haäu cuûa caû hai söï phuû ñònh vaø thaùi cuûa nieát baøn: Immaterial, a condition beyond khaúng ñònh maø thoâi. Ngöôøi aáy chæ trích khaû naêng disturbance, the condition of nirvana. tri thöùc töø laäp tröôøng toái haäu chæ bôûi bieát raèng Khoâng Tieàn Tuyeät Haäu: Kuzen-Zetsugo (jap)— quyeàn löïc cuûa noù laø khoâng theå baùc boû trong theá Never before—Unprecedent—Unique. giôùi thöïc nghieäm. Ngöôøi aáy muoán raèng chuùng ta neân phaùt khôûi nhöõng phaïm truø ôû treân vaø nhöõng Khoâng Tinh Taán: Aceshta (skt)—Effortless— maâu thuaãn cuûa trí naêng vaø chaáp thuû thöïc taïi. Ngöôøi Motionless. aáy khaúng ñònh thöïc taïi nhö noù ñaõ xuaát hieän vaø cho Khoâng Tính: Sunyata (skt)—Tong pa nyi (tib)— raèng thöïc taïi laø noäi taïi trong söï xuaát hieän vaø roài Thuaán Nhaõ Ña—Teân khaùc cuûa chaân nhö, thoaùt ly chuyeån hoùa taát caû chuùng, thöïc taïi laø moät thöïc theå chaáp ngaõ vaø chaáp phaùp thì thöïc theå cuûa chaân nhö khoâng ñoái ñaõi, haïnh phuùc vaø vöôït leân khoûi laäp hieån hieän—The nature of void or immaterial— luaän, nôi maø taát caû ña nguyeân khôûi leân. Ñaây laø The Bhutatathata, the universal substance, which moät söï thaønh laäp bieän chöùng trong Taùnh khoâng maø

chuùng ta neân quan saùt. ÔÛ ñaây, trí thöùc ñöôïc chuyeån trong nguõ giôùi. Chuùng ta khoâng coù quyeàn laáy baát thaønh nhöõng Chöùng nghieäm Thuaàn tònh—Another cöù thöù gì maø ngöôøi ta khoâng cho. Khoâng troäm caép name of Madhyamika. The Sunya sect, i.e. those giuùp cho chuùng ta trôû neân löông thieän hôn. Khoâng which make the unreality of the ego and things troäm caép ñoàng thôøi soáng löông thieän, chæ laáy nhöõng their fundamental tenet. According to the gì ñöôïc cho theo ñuùng pheùp. Laáy nhöõng gì thuoäc Madhyamikas, the Sunyavadin is neither a veà ngöôøi khaùc tuy khoâng nghieâm troïng nhö töôùc thorough-going sceptic nor a cheap nihilist who ñoaït maïng soáng cuûa hoï, nhöng noù vaãn ñöôïc xem laø doubts and denies the existence of everything for troïng toäi bôûi vì ñaõ laáy ñi cuûa hoï moät nieàm vui naøo its own sake or who relishes in shouting that he ñoù.

Vì khoâng ai muoán bò troäm caép, cho neân khoâng does not exist. His object is simply to show that all coù gì khoù hieåu khi thaáy raèng laáy nhöõng gì khoâng world-objects when taken to be ultimately real, phaûi laø cuûa rieâng mình laø moät loãi laàm. YÙ nghó thuùc will be found self-contraditctory and relative and ñaåy moät ngöôøi troäm caép khoâng bao giôø laø thieän yù hence mere appearances. In fact, the Sunyavadin hay haûo yù ñöôïc. Vì theá troäm caép daãn ñeán baïo indulges in condemning all phenomena to be like haønh, thaäm chí caû saùt nhaân nöõa —Not to steal illusion, dream, mirage, sky-flower, son of a because we have no right to take what is not barren woman, magic, etc., which suggest that given. Not to steal will help us become honest. they are something absolutely unreal. But this is Abstain from stealing and to live honestly, taking not his real object. He indulges in such only what is one's own by right. To take what descriptions simply to emphasize the ultimate belongs to another is not so serious as to deprive unreality of all phenomena. He emphatically him of his life, but it is still a grave crime because asserts again and again that he is not a nihilist who it deprives him of some happiness. As no one advocates absolute negation, that he, on the other wants to be robbed, it is not difficult to understand hand, maintains the empirical Reality of all that it is wrong to take what is not one's own. The phenomena. He knows that absolute negation is thought that urges a person to steal can never be impossible because it necessarily presupposes good or wholesome. Then robbery leads to affirmation. He only denies the ultimate reality of violence and even to murder. both affirmation and negation. He condemns Khoâng Trung Laâu Caùc: Laâu ñaøi treân khoâng, duï intellect from the ultimate standpoint only for he cho huyeãn aûo—Castles in the air, i.e., illusory. knows that its authority is unquestionable in the Khoâng Tuï: empirical world. He wants that we should rise 1) Moät nôi troáng traûi: An empty abode or place. above the categories and the the contradictions of 2) Thaân naày laø söï hoäi tuï cuûa nguõ uaån, giaû hôïp vaø the intellect and embrace Reality. He asserts that khoâng coù töï taùnh—The body as composed of it is the Real itself which appears. He maintains the six skandhas, which is a temporary that Reality is the non-dual Absolute, Blissful and assemblage without underlying reality. beyond intellect, where all plurality is merged. Khoâng Tueä: Trí tueä quaùn chaân lyù hay lyù khoâng— This is the constructive side of the dialectic in The wisdom which beholds spiritual truth. Sunyata which we propose to consider now. Here Khoâng Tö Duy Bieän Luaän: Avicara (p)—Non intellect is transformed into Pure Experience. discursive thinking. Khoâng Traàn: Khoâng Kieán Traàn—Söï quaùn khoâng Khoâng Töï Doái Mình: No self-deception—Khoâng cuûa phaùi ngoaïi ñaïo cho raèng phi vaät chaát laø moät töï doái mình laø moät trong nhöõng cöûa ngoõ ñi vaøo ñaïi thöïc theå, do ñoù cho raèng taâm thöùc hay ngaõ coù giaùc, vì nhôø ñoù maø chuù ng ta khoâng töï khen mình thaät—Sunya as sub-material, ghostly, or spiritual, vaø cheâ ngöôøi—No self-deception is one of the as having diaphanous form, a non-Buddhist view most important entrances to the great of the immaterial as an entity, hence the false enlightenment; for with it, we do not praise view of a soul or ego that is real. ourselves and blame others. Khoâng Troäm Caép: Adinnadana-veramani

(skt)— Khoâng Töï Taùnh: Nihsvabhava (skt)—Without Not to steal—No stealing—The second of the ten self-nature. commandments—Khoâng troäm caép laø giôùi thöù nhì

Khoâng Töùc Thò Saéc: Sunyata-varupam (p)— bieân, taàng trôøi thöù nhaát cuûa coõi voâ saéc giôùi (chaùn Emptiness is form. caùc thaân hình saéc, mong caùi khoâng voâ bieân)—The Khoâng Töùc Thò Saéc, Saéc Töùc Thò Khoâng: state or heaven of boundless (infinite) space in the Sunyata is rupa—Khoâng baát dò saéc, saéc baát dò formless realm, or immaterial world. The first of khoâng (khoâng töùc laø saéc, saéc töùc laø khoâng; khoâng the Arupaloka heavens, one of the four khoâng khaùc saéc, saéc khoâng khaùc khoâng)— Brahmalokas. Emptiness is form; form is emptiness—The Khoâng Voâ Bieân Xöù Ñònh: Aksanantyayatana- immaterial is the material (matter), and vice dhyana (skt)—Ku-Muhen-Sho-Jo (jap)—Traïng versa. thaùi thieàn ñònh trong ñoù taâm troáng roãng nhö hö Khoâng Töôùng: Animitta (skt)—Devoid of khoâng. Thieàn ñònh lieân heä tôùi coõi khoâng voâ bieân appearances—Formless—Mark of emptiness— xöù. Khi phaùt ñònh trong coõi naày thì haønh giaû chæ No-form—Töôùng traïng cuûa caùc phaùp ñeàu laø coøn caûnh giôùi laø khoâng voâ bieân xöù, chöù khoâng coøn khoâng, phaùp do nhaân duyeân sanh ra khoâng coù töï bieát cuõng khoâng coøn hieåu. Khi caùi taâm ñöôïc taùch tính. Tính khoâng naày khoâng theå naøo ñöôïc dieãn taû khoûi caûnh giôùi hình vaø chaát, ñöôïc ñaëc bieät ñöa baèng lôøi (chæ coù Ñöùc Phaät môùi thaáu trieät ñöôïc caùi thaúng ñeán khoâng gian voâ bieân thì noù ñöôïc goïi laø khoâng töôùng)—The characteristic of all things is ñang truù trong khoâng voâ bieân xöù —Balance in unreality, i.e. they are composed of elements infinite space in which the mind becomes void and which disintegrate. Immaterial which cannot be vast like space. The dhyana, or meditation expressed in the terms of material. connected with the abode of the infinite space (the Khoâng Töôùng Nhö: Laksana-tathata (skt)— formless or immaterial), in which all thought of Reality of Tathata—Thaät Töôùng Chaân Nhö, thaät form is suppressed. When the mind, separated töôùng do nhaân voâ ngaõ vaø phaùp voâ ngaõ caùc phaùp from the realm of form and matter, is exclusively hieån baøy—Real mark of True Suchness. directed towards infinite space, it is said to be Khoâng Töôûng: Nghó töôûng vieãn voâng: Fantasy, abiding in the Akasanantya-yatanam—See Töù Voâ vainly thinking or desiring—Nghó töôûng veà taùnh Saéc Ñònh. phi vaät chaát (khoâng): Thinking of immateriality. Khoâng Voâ Bieân Xöù Giaûi Thoaùt: Infinity of Khoâng Töôûng Töôïng Noåi: Can scarcely imagine Space—Khoâng xöù giaûi thoaùt tam muoäi vöôït khoûi Khoâng Töïu: See Khoâng Tuï. hoaøn toaøn saéc töôûng, dieät tröø caùc töôûng höõu ñoái, Khoâng Uoáng Chaát Cay Ñoäc: Not to drink khoâng suy tö ñeán nhöõng töôûng khaùc bieät, vôùi suy intoxicated substances. tö: “Hö khoâng laø voâ bieân: chöùng vaø truù Khoâng Voâ Khoâng Uoáng Röôïu: Madyapanaviratih (skt)— Bieân Xöù, nôi moïi luyeán chaáp vaøo vaät chaát ñeàu bò Sura-maireya-madya (p)—Khoâng uoáng röôïu vì taän dieät baèng thieàn quaùn—By completely uoáng röôïu seõ laøm cho taùnh ngöôøi cuoàng loaïn, röôïu transcending all perception of matter, by the laø coäi goác cuûa buoâng lung—The fifth of the ten vanishing of the perception of sense-reactions and

commandments against alcohol, or not to drink by non-attention to the perception of variety, liquor. Not to drink liquor because it leads to thinking: “Space is infinite,” one enters and abides carelessness and loss of all senses. Not to drink in the Sphere of Infinite Space, where all will help us to become careful with all clear attachments to material objects have been senses. completely extinguished by meditation on Khoâng Voïng Ngöõ: Musavada-veramani—The boundless consciousness is a type of liberation on fourth commandment of not to lie or not to speak realization of the Sphere of Infinity of Space, or false speaking—See Baát Voïng Ngöõ. the immaterial—See Baùt Tam-Ma-Ñòa. Khoâng Voâ: Taát caû söï vaät ñeàu khoâng coù töï tính— Khoâng Voâ Bieân Xöù Thieân: Akasanantyayatana Unreality, or immateriality, of things, which is (skt)—Coõi trôøi coù khoâng gian roäng bao la— defined as nothing existing of independent or self- Heaven of boundless (infinite) space in the contained nature. formless realm. Khoâng Voâ Bieân Xöù: Akasanantyayatana (skt)— Realm of infinite space—Coõi khoâng gian roäng voâ

Khoâng Voâ Bieân Xöù Vieät Boà Taùt: Gagananananta- to have taught absolute intelligence, or knowledge vikrama (skt)—Beyond the realm of infinite space of the absolute. Bodhisattva. Khoâng Xaâm Phaïm Ngöôøi Khaùc: Not to infringe Khoâng Voâ Caáu Trì Kim Cang Boà Taùt: upon others. Gagananta-vimala-vajradhara (skt)—Khoâng Xuyeân Thuûng: Unpierced. Uncontaminated Diamond holding Bodhisattva. Khoâng Xöù: Akasanantyayatana (skt)—See Khoâng Khoâng Voâ Ngaõ: Khoâng vaø voâ ngaõ—Unreal and Voâ Bieân Xöù. without ego. Khoâng Xöù Giaûi Thoaùt Tam Muoäi: Liberation on Khoâng, Voâ Sinh, Voâ Töï Tính, Voâ Nhò: realization of the Sphere of Infinity of Space, or Sunyatanutpadanishsvabhavadvaya (skt)— the immaterial—See Khoâng Voâ Bieân Xöù Giaûi Emptiness, No-birth, No self-substance, No- Thoaùt. duality—Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: Khoảng: 1) Caùi loå: A hole; 2) Hoï cuûa Ñöùc Khoảng “Chö Boà Taùt Ma Ha Taùt naøo thoâng suoát veà khía Phu Töû: Surname of Confucius. caïnh hieän höõu cuûa “Khoâng, Voâ sinh, Voâ töï tính, vaø Khoảng Ñaïo: Confucianism—Heä thoáng luaân lyù Voâ nhò” seõ nhanh choùng ñaït ñeán theå chöùng toái ñaïo ñöùc thoaùt thai töø giaùo lyù cuûa Ñöùc Khoảng Phu thöôïng—In the Lankavatara Sutra, the Buddha Töû, nhaán maïnh veà loøng hieáu, ñeå, trung, leã, tín, taught: “Those Bodhisattva-mahasattvas who have coâng baèng, lieâm só—The system of morality a thorough understanding as regards to the aspect growing out of the teachings of the Chinese of existence of “Emptiness, No-birth, Non-duality, philosopher Confucius, which stressed on filiality, and No self-substance,” will quickly come to the respect for the elderly, loyality, propriety, faith, realization of the supreme enlightenment.” justice, decency and shame. Khoâng, Voâ Töôùng, Voâ Nguyeän, Voâ Taùc: Khoâng, Khoảng Töû: Confucius—Khoảng Töû sanh vaøo voâ töôùng, voâ nguyeän, voâ taùc, laø haïnh tu cuûa Boà khoaûng naêm 557-479 tröôùc Taây lòch, ngöôøi nöôùc Taùt, vì thaáy roõ ba coõi, maø tích chöùa phöôùc ñöùc Loã. OÂng ñöôïc xem laø nhaø giaùo duïc vó ñaïi cuûa chaúng thoâi döùt—Empty, signless, wishless, Trung quoác vaø ñöôïc ngöôøi hieän ñôøi goïi oâng laø nondoing cultivation, clearly seeing the triple “Vaïn Theá Sö Bieåu.”—Confucius

(557-479 B.C.) world, yet ceaselessly accumulating virtues. was born in the state of Lu. He was considered the Khoâng Vui: Amanapa (skt)—Baát Laïc— Chinese Great Educator that Chinese people still Unpleasant. give him the title “Master of Ten Thousand Khoâng Vöông: Bhismagarjitasvara raja (skt). Years.” 1) Teân goïi khaùc cuûa Ñöùc Phaät: King of Khoảng Töôùc Cung: Peacock palace. emptiness—The king of immateriality— Khoảng Töôùc Minh Hoä Kinh: Moraparitta-sutta Buddha—Lord of all things—King of (p)—Sutra on Peacock king—See Khoảng Töôùc Majestic Voice. Minh Vöông. 2) Vò Phaät ñaàu tieân hieän ra trong Khoâng Kieáp Khoảng Töôùc Minh Vöông: Mayura-raja (skt)— trong Kinh Dieäu Phaùp Lieân Hoa—The first Maha-mayuri-vidya (skt)—Phaät Maãu Ñaïi Kim Buddha to appear in the Kalpa of Emptiness Dieäu Khoảng Töôùc Minh Vöông—Tieàn thaân cuûa in the Lotus Sutra. Phaät Thích Ca, khi coøn laø chim khoảng töôùc, ngaøi Khoâng Vöông Phaùp: Lord with the absolute ñaõ töøng nuùt laáy nöôùc töø ñaù ñeå laøm thaàn döôïc trò intelligence—Khoâng vöông phaùp, Ñöùc Phaät, ngöôøi beänh; baây giôø laø moät ñaïi minh vöông Boà Taùt moät coù trí tueä veà taùnh khoâng tuyeät ñoái —The Buddha, ñaàu boán tay, cöôõi chim khoảng töôùc—Peacock who is said to have the knowledge of the absolute. king—A former incarnation of Sakyamuni, when Khoâng Vöông Phaät: Dharmagahanabhyudgata- as a peacock he sucked from a rock water of raja (skt)—Theo Kinh Phaùp Hoa thì Khoâng Vöông miraculous healing power; now one of the Phaät laø teân cuûa moät vò Phaät ôû thôøi quaù khöù, ngaøi ñaõ maharaja bodhisattva, with four arms, who rides daïy veà trí tueä taùnh khoâng hay trí tueä tuyeät ñoái — on a peacock. According to the Lotus Sutra, Buddha who is said

Khoảng Töôùc Minh Vöông Kinh: Moraparitta- Khu OÂ: Ñuoåi quaï—To drive away crows— sutta (p)—Sutra on Peacock king—See Khoảng Scarecrow—See Khu OÂ Sa Di. Töôùc Minh Vöông. Khu OÂ Sa Di: Moät tu só treû, tuoåi töø 13 ñeán 18, coù Khoảng Töôùc Thaønh: Mathura—Krsnapura ngöôøi noùi tuoåi töø 7 ñeán 13, laø tuoåi coøn nhoû nhöng (skt)—Moät thaønh phoá hay vöông quoác coå cuûa AÁn ñuû lôùn ñeå ñuoåi quaï trong nhöõng khu ñaát quanh Ñoä, nôi coù raát nhieàu thaùp—An ancient city and chuøa—A novice monk who is from 13 to 18 years kingdom of India, famous for its stupas, reputed of age, some says from seven to thirteen, he being birthplace of Krisna. old enough to drive away crows. Khoảng Töôùc Toøa: Mayura-sana (skt)—Peacock Khu Taån: Nisaniyam (skt)—Xoùa teân trong giaùo throne. ñoaøn—Entire expulsion and deletion from the Khoảng Töôùc Vöông: Mayura-raja (skt)—Peacock order—See Dieät Saán. king—See Khoảng Töôùc Minh Vöông. Khu Y: Söûa soaïn quaàn aùo: To prepare clothes— Khoảng Töôùc Vöông Chuù Kinh: Moraparitta-sutta Haàu haï thaày: To attend on the master—To serve (p)—See Khoảng Töôùc Minh Vöông. the master. Khôûi Ñoäng: Môû maùy: To start an engine—Laøm ai Khuaát: Bò che khuaát: Hidden—Coùp xuoáng: To giaät mình: To startle someone—Laøm phieàn loøng bend—Khuaát phuïc: Oppression— Sai laïc: ai: To cause trouble for someone. Wrong—Môøi thænh: To invite. Khôûi Ñôn: Ñöùng daäy vaø rôøi khoûi choã toïa thieàn— Khuaát Chi: Kutche or Kutcha (skt)—Dao Taàn— To stand up and leave the meditation place (hall). Khuaát Töø—Khoá Xa—Quy Tö—Khöu Tö—Moät

Khôûi Haønh: To start off—To start away. vöông quoác coå thuoäc Turkestan, ñoâng baéc Khôûi Khaùm: Di chuyeån quan taøi ñeán choã choân Kashgar—An ancient kingdom and city in caát—To move a coffin to a burying place. Turkestan, north-east of Kashgar. Khôûi Tín Luaän: Awakening of Faith. Khuaát Chieát Giaùo: Indirect or uneven teaching— Khôûi Xöôùng: To take the initiative. Giaùo phaùp giaùn tieáp maø Ñöùc Phaät ñaõ giaûng trong Khu: Ñuoåi—To drive out or away—To expel. caùc kinh Phaùp Hoa vaø Nieát Baøn—The teaching in Khu Canh Phu Chi Ngöu, Ñoaït Cô Nhaân Chi the Lotus and Nirvana sutras. Thöïc: Cöôùp traâu cuûa ngöôøi caøy, ñoaït côm cuûa Khuaát Ñaø Ca A Haøm: Khuddakagama (p)—Boä ngöôøi ñoùi. Trong thieàn, töø naày coù nghóa laø caùc baäc thöù naêm trong naêm boä A Haøm, chæ heát thaûy taïp thieàn sö duøng ñuû moïi phöông caùch nhaèm giuùp ñeä kinh chöa keå trong töù A Haøm kia nhö Kinh Phaùp töû queùt saïch voïng töôûng vaø nhöõng chaáp tröôùc nôi Cuù, Boån Sanh Kinh (Tieàn Thaân Ñöùc Phaät), Boån Söï kieán giaûi phaøm tuïc—To rob oxen from the Kinh (nhöõng chuyeän xaõy ra trong quaù khöù)—The farmers, and to snatch rice from the hunger. In fifth of the Agamas, containing fifteen or fourteen Zen, the term means that Zen masters utilize all works, including such as the Dharmapada, kinds of methods to help disciples to wipe out all Itivrttaka, Jataka, Buddhavamsa, etc. deluded thoughts and attachments to worldly Khuaát Ñaø Ca Ni Ca Da: Khuddaka-Nikaya (p)— knowledge. The Collection of Minor Discourses—See Tieåu A Khu Khu: Chaïy ngöôïc chaïy xuoâi—To move Haøm. heaven and earth. Khuaát Ñaø Giaø A Haøm: Khuddakagama (p)—See Khu Khu Dòch Dòch: Vaát vaû chaïy ngöôïc chaïy Khuaát Ñaø Ca A Haøm. xuoâi—To move heaven and earth in a difficult Khuaát Ñaø Giaø Taïng: Khuddakagama (p)—See manner. Khuaát Ñaø Ca A Haøm. Khu Long: Ngöôøi ñuoåi ñoäc long, töø duøng ñeå chæ vò Khuaát Khuaát Saù Ba Ñaø: Kukkutapadagiri (skt)— a la haùn coù phaåm chaát vaø naêng löïc cao, coù theå tröø Nuùi Chaân Gaø, ôû xöù Ma Kieät Ñaø, khoaûng 100 daäm khöû ñöôïc loaøi ñoäc long—Dragon-expeller, a term veà phía ñoâng caây Boà Ñeà. Theo Eitel trong Trung for an arhat of high character and powers, who can Anh Phaät Hoïc Töø Ñieån, nuùi naày naèm caùch Gaya drive away evil nagas. khoaûng 7 daäm veà phía ñoâng nam nôi ngaøi Ca Dieáp nhaäp Nieát Baøn—Cock's foot, a mountain said to be 100 miles east of the bodhi tree, and, by Eitel,

in The Dictionary of Chinese-English Buddhist Khuùc Nöõ Thaønh: Kanyakubja (skt)—Teân cuûa moät Terms, it is 7 miles south-east of Gaya, where thaønh phoá coå naèm veà nhöõng tænh phía Taây Baéc AÁn Kasyapa entered into nirvana. Ñoä, toïa laïc treân bôø soâng Kali Nadi, moät nhaùnh cuûa Khuaát Khuaát Saù A Laïm Ma: See Khuaát Saù A soâng Haèng, baây giôø laø Farrukhabad. Thaønh cuûa Laïm Ma. nhöõng ngöôøi ñaøn baø lung guø. Ngöôøi ta noùi ñaây laø Khuaát Laõng Na: Kuran (skt)—Theo Eitel trong thaønh Kanyakubja, moät vöông quoác thôøi coå vaø laø Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Sö kinh ñoâ cuûa Trung AÁn. Theo truyeàn thuyeát trong Soothill, Khuaát Laõng Na laø teân cuûa moät vöông Taây Vöïc Kyù cuûa ngaøi Huyeàn Trang thì vì töø choái quoác coå thuoäc Tokhara, baây giôø laø Garana, nôi coù khoâng keát hoân vôùi Mahavrksa maø 99 naøng coân g nhieàu moû ngoïc

bích—According to Eitel in The chuùa con vua Brahmadatta ñeàu bò Mahavrksa laøm Dictionary of Chinese-English Buddhist Terms, cho guø löng—Name of a river in an ancient city in this is an ancient kingdom in Tokhara, the modern the north-western provinces of India, situated on Garana, with mines of lapis lazuli. the bank of Kali Nadi, a branch of the Ganga, in Khuaát Loä Ña: Kuluta (skt)—Moät vuøng naèm veà the modern district of Farrukhabad. The city of phía baéc Kangra baây giôø. Moät vöông quoác coå naèm hunchback women, said to be Kanyakubja, an veà phía baéc AÁn Ñoä, noåi tieáng vì coù nhieàu ñeàn ñaøi ancient kingdom and capital of central India. The xaây döïng baèng ñaù—A region north of now known legend in the Hsuan-Tsang's Records of Western as Kangra. An ancient kingdom in north India, Lands is that ninety-nine of King Brahmadatta's famous for its rock temples. daughters were thus deformed by the rsi Khuaát Ma La: Khuaát Maõn La—Nuï sen hay buùp Mahavrksa whom they refused to marry. sen chöa nôû (trong caùc thöù hoa, hoa sen laø ñeïp Khuùc Nöõ Thaùp: Kanyakubja stupa (skt)—Thaùp taïi nhaát, buùp sen chöa nôû goïi laø khuaát-ma-la, khi sen thaønh Khuùc Nöõ nöôùc Taêng Giaø Thi, nôi Phaät giaùng nôû xoøe goïi laø phaân-ñaø-lôïi hay pundarika, khi hoa traàn töø cung trôøi Ñao Lôïi. Ñaây laø moät trong taùm saép taøn goïi laø ca-ma-la hay kamala)—A lotus bud. ngoâi thaùp thieâng lôùn cuûa Phaät giaùo—Kanyakubja Khuaát Saù A Laïm Ma: Kukkuta-arama (skt)— (Kanauj), where the Buddha descended from Tònh xaù ñöôïc vua A Duïc xaây treân nuùi Chaân Gaø Indra's Heavens. This is one of the eight Great (theo Taây Vöïc Kyù, vua Voâ Öu töùc A Duïc Vöông Spiritual or Sacred Stupas of Buddhism. ñaõ xaây chuøa Keâ Vieân treân nuùi Chaân Gaø, chuøa coå Khuùc Thuaän Lai Cô: Thuaän theo nhaân tình theá ñaõ bò ñoã naùt nhöng neàn cuõ vaãn coøn)—A monastery thaùi—To agree to the way of the world. built on the Cock's Foot Mountain by king Asoka. Khuùc Vi Trung Haï: Giaûng thuyeát ñaïo phaùp chæ laø Khuaát Söông Nhó Ca: Kashanian (skt)—Moät phöông tieän tieáp daãn haïng caên khí trung haï—To vuøng gaàn Kermina—A region near Kermina. lecture dharma is only a skilful means to guide Khuùc: Cong: Bent (crooked)—Guø löng: people of moderate and low capacities. Humpbacked. Khuùc Xæ La Saùt Nöõ: Kutadanti or Malakutadanti Khuùc Luïc: Gheá töïa trong nhaø chuøa (laøm baèng (skt)—Teân cuûa moät loaøi La Saùt Nöõ—Name of a caùch ñuïc goã maø thaønh)—A bent chair used in Raksasi—Moät trong möôøi la saùt nöõ ñöôïc noùi ñeán monasteries. trong kinh Phaùp Hoa, vò coù lieân heä tôùi Döôïc Sö Khuùc Luïc Moäc: See Khuùc Luïc Moäc Saøng. Phaät—One of the ten raksasi mentioned in the Khuùc Luïc Moäc Saøng: Gheá döïa laøm baèng maây Lotus sutra, who is associated with Bhaisajya— trong nhaø chuøa—A bent chair made of rattan, used See Thaäp La Saùt Nöõ. in monasteries. Khueâ: Revati (skt)—Teân cuûa moät trong 28 choøm Khuùc Moäc: See Khuùc Luïc Moäc Saøng. sao—Name of one of the twenty eight Khuùc Moäc Cöû Vò: See Khuùc Moäc Thieàn Saøng. constellations. Khuùc Moäc Thieàn Saøng: 1) Ngoài treân gheá döïa Khueâ Cô: Kiki (jap)—K'uei-Chi (632-682)—Quy- daønh cho vò truï trì: To sit on a chair which is Chi—Khuy Cô—Moät vò Taêng noåi tieáng vaøo thôøi reserved for the abbot; 2) Ngoài chöùc truï trì: To nhaø Ñöôøng, moät ñeä töû xuaát saéc cuûa Huyeàn Trang, take the position of the abbot.

ngöôøi ñaõ thaønh laäp toâng phaùp Töôùng. Döôøng nhö oâng laø ngöôøi ñoäc nhaát truyeàn thöøa hoïc thuyeát Duy

Thöùc. Phaùp Töôùng toâng quaû nhieân laø do Khuy Cô ñeán noãi hoaøng ñeá ñaõ nhieàu laàn thænh oâng vaøo heä thoáng hoùa vaø chính yeáu saùng laäp neân. Hai saùng trieàu vaø phong danh hieäu 'Töû Y Sö' (thaày taùc quan troïng cuûa Khuy Cô laø Ñaïi Thöøa Phaùp mang y aùo tía)—We do not have detailed Uyeån Nghóa Laâm Chöông, vaø Thaønh Duy Thöùc documents on this Zen Master; however, Luaän Thuaät Kyù, nghóa laø caên baûn cuûa toâng phaùi there is some brief information on him in The naày. Phaùp töôùng coù aûnh höôûng roäng raõi trong suoát Records of the Transmission of the Lamp thôøi cuûa Huyeàn Trang vaø Quy-Chi, nhöng veà sau (Ch’uan-Teng-Lu), Volume XIII: Tsung-mi naøy noù taøn luïi sau cuoäc ngöôïc ñaõi Phaät giaùo baét grew up in a Confucianist family. In 807 he ñaàu töø naêm 845—A noted monk during the T’ang intended to take the examination for a career Dynasty, an outstanding pupil of Hsuan-Tsang, as a civil service functionary. However, he who is credited with founding the Fa-Hsiang met a Zen master who so impressed him that school. Ksi-Ki seems to have monopolized the he became a monk. First he studied the transmission of the idealistic doctrine. The Fa- teachings of Ch'an. After he had read a Hsiang School was actually systematized and commentary on the Buddha-vatamsaka Sutra, founded chiefly by Ksi-Ki. His two important he became a student of Ch'eng-kuan, and works: Fa-Yuan-I-Lin-Chang and Wei-Shih-Shu- important representative of the Hua-yen Chi, are the fundamental texts of this school. Fa- school. Soon thereafter, he began his teaching Hsiang was widely influential during the lifetimes career, in which he concentrated on of Hsuan-Tsang and K’uei-Chi, but later waned expounding this sutra. Nonetheless, his whole (taøn ruïi), mainly as a result of the anti-Buddhist life he was also intensively engaged with the persecution that began in 845. practice of Ch'an. His reputation as a Hua-yen Khueâ Phong Toân Maät: Keiho Shumitsu (jap)— master was so great that he was invited to the See Khueâ Phong Toâng Maät Thieàn Sö. imperial court several times and was honored Khueâ Phong Toâng Maät Thieàn Sö (780-841): with the title 'Master of the Purple Robe.' Keiho Shumitsu (jap)—Kuei-feâng Tsung-mi Sö ñöôïc bieát nhö moät vò thieàn sö ít hôn laø toå (Wade-Giles Chinese)—Guifeng Zongmi (Pinyin thöù naêm cuûa toâng Hoa Nghieâm, moät toâng phaùi Chinese)—Teân cuûa moät vò Thieàn sö Trung Hoa luoân giöõ nhöõng moái lieân heä chaët cheõ vôùi Thieàn vaøo theá kyû thöù chín—Zen Master Kuei-feng ôû Trung Hoa cuõng nhö ôû Nhaät Baûn trong buoåi Tsung-mi, name of a Chinese Zen monk in the ban sô cuûa thieàn. Toâng Maät soaïn nhieàu taùc ninth century. phaåm, trong ñoù moät soá ñöôïc caùc moân ñoà thieàn Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi quyù troïng. Trong caùc tröôùc taùc cuûa mình, Toâng tieát veà Thieàn sö Khueâ Phong Toâng Maät; tuy Maät chuû tröông moät söï phoái hôïp trieát hoïc cuûa nhieân, coù moät vaøi chi tieát nhoû veà vò Thieàn sö phaùi Hoa Nghieâm vaø thöïc haønh cuûa thieàn. naøy trong Truyeàn Ñaêng Luïc, quyeån XIII: OÂng giaûi thích roõ raøng caùc lyù thuyeát phöùc taïp Toâng Maät lôùn leân trong moät gia ñình Khoảng cuûa Hoa Nghieâm, nhaát laø caùc lyù thuyeát Phaùp

giaùo. Naêm 807 oâng ñang chuaån bò ñi thi laøm Taïng. Luaän vaên cuûa oâng veà 'Baûn tính goác cuûa quan thì gaëp moät thieàn sö. Vò thieàn sö naày ñaõ con ngöôøi' ñaõ trôû thaønh moät trong nhöõng cuoán gaây cho oâng moät aán töôïng maïnh meõ ñeán noãi giaùo khoa laøm choã döïa ñeå ñaøo taïo caùc nhaø sö oâng quyeát ñònh ñi tu. OÂng baét ñaàu töø vieäc Phaät giaùo ôû Nhaät Baûn. Trong ñoù, oâng trình baøy nghieân cöùu hoïc thuyeát thieàn. Nhöng sau khi moät caùch coù heä thoáng vaø coù pheâ phaùn nhöõng yù ñoïc moät lôøi bình giaûi trong kinh Hoa Nghieâm, töôûng cuûa caùc toâng phaùi Phaät giaùo khaùc nhau oâng ñaõ ñeán xin laøm ñeä töû cuûa ngaøi Tröøng thôøi mình, cuõng nhö phaân ñònh roõ nhöõng ranh Quaùn vaø laø moät trong nhöõng ñaïi bieåu chính giôùi giöõa caùc traøo löu tö töôûng khaùc nhau aáy — cuûa phaùi Hoa Nghieâm. Sau ñoù ít laâu, oâng baét He is known less as a Zen master than as the ñaàu giaûng phaùp, ñaëc bieät taäp trung vaøo vieäc fifth patriarch of the Hua-yen school of giaûi thích kinh Hoa Nghieâm. Tuy nhieân, caû Buddhism. This school, in China as well as in ñôøi oâng daán thaân vaøo vieäc tu taäp thieàn quaùn the early period in Japan, always stood in moät caùch thaâm saâu. Tieáng taêm cuûa oâng lôùn close relationship to Zen. Tsung-mi wrote

many books. He explained the complicated comes from the complete word "Cha-na" theories of Hua-yen, particularly those of Fa- (dhyana). Here, we say that this word means tsang, in an understandable fashion. His "the practice of mind" or "quiet treatise, the 'Original Nature of Humanity' contemplation." These meanings can all be (Yuan-jen Lun) became one of the standard put under the title of "meditation." The source works for the training of Buddhist monks in of Zen is the true enlightened nature of all Japan. In it he presents the teachings of the beings, which is also called "Buddha-nature," individual Buddhist schools of his time or "mind-ground." Enlightenment is called systematically and critically and distinguishes "wisdom." Practice is called "meditation." them from other spiritual currents. "Chan" is the unity of these two terms. Zen Khueâ Phong xem thöôøng söï choáng baùng laãn Master Kuei-feng Tsung-mi passed away in nhau giöõa caùc tröôøng phaùi Thieàn vaøo thôøi cuûa 841. He received the posthumous name oâng. OÂng cho raèng quan ñieåm cuûa söï phaân "Meditation Wisdom." chia giöõa Baéc "tieäm" vaø Nam "ñoán" laø giaû taïo Khueå: Saân giaän—Hate—Anger—Rage. töø caên baûn. OÂng khoâng coøn kieân nhaãn vôùi Khueå Keát: Söï troùi buoäc cuûa saân haän laø moät trong nhöõng phöông phaùp cöïc ñoan maø oâng cho laø cöûu keát troùi buoäc chuùng sanh trong luaân hoài sanh keát quaû cuûa söï quaù nhaán maïnh vaøo phaùp moân töû (chuùng sanh do laøm vieäc baát thieän saân haän thuø ñoán giaùo. Do vaäy maø oâng ñaëc bieät chæ trích oaùn, neân chuoác laáy caùi khoå soáng cheát luaân chuyeån nhaùnh Thieàn Maõ Toå ôû Haùn Chaâu vaø ñaøn haäu khoâng ngöøng, khoâng sao thoaùt ra ñöôïc ba coõi)— boái cuûa noù, Sö xem thöôøng söï phuû nhaän nhöõng One of the nine bonds that bind men to mortality, thöïc haønh Phaät giaùo ñaõ ñöôïc thieát laäp cuûa moät the fetter of hatred binding to transmigration—See vaøi vò thaày. Theo sau ñaây laø nhöõng giaûi thích Cöûu Keát. ruùt ra töø trong boä "Thieàn Nguyeân Chö Khueå Noä: Saân haän vaø phaãn noä, moät trong tam Thuyeân" (giaûi thích veà

nguoàn goác cuûa Thieàn). ñoäc—See Tam Ñoäc. Thieàn laø thuaät ngöõ Thieân Truùc. Töø naøy xuaát Khueách Am Sö Vieãn: Kakuan-Shion (jap)— phaùt töø danh töø "Thieàn Na" (dhyana). ÔÛ ñaây, Quaùch Am Sö Vieãn—Name of a monk. chuùng ta noùi raèng chöõ naøy coù nghóa laø "tu taäp Khueách Nhieân Voâ Thaùnh: Coâng AÙn Roãng theânh taâm" hay laø "tònh löï". Caên nguyeân cuûa Thieàn khoâng Thaùnh cuûa Toå Boà Ñeà Ñaït Ma— laø baûn taùnh giaùc ngoä chaân thaät cuûa chuùng Bodhidharma's koan of the Vast emptiness without sanh, coøn goïi laø Phaät taùnh hay taâm ñòa. Giaùc holiness—Theo Bích Nham Luïc, taéc 1, khoâng laâu ngoä ñöôïc goïi laø "trí hueä." Tu taäp thì goïi laø sau khi ñeán Trung Hoa (khoaûng naêm 520 sau Taây "ñònh." "Thieàn" laø söï hôïp nhaát cuûa hai töø ñoù lòch), ngaøi beä kieán vua Löông Voõ Ñeá. Löông Voõ (ñònh vaø tueä). Thieàn sö Khueâ Phong Toâng Maät Ñeá hoûi: "Theá naøo laø Thaùnh ñeá ñeä nhaát nghóa?" Toå thò tòch vaøo naêm 841. OÂng nhaän ñöôïc thuïy ñaùp: "Roãng theânh khoâng Thaùnh." Löông Voõ Ñeá hieäu laø "Ñònh Tueä."—Kuei-feng disdained the hoûi: "Ñoái dieän vôùi traãm laø ai?" Toå ñaùp: "Chaúng sectarianism between Zen schools of his age. bieát." Roõ raøng laø caû vò thaày vaø nhaø vua khoâng coù He claimed to regard the division between aán töôïng toát ñeïp veà nhau. Cuoäc beä kieán chaám döùt Northern "gradualist" and Southern "sudden" vaø Boà Ñeà Ñaït Ma sang nöôùc Nguïy, ôû ñoù, theo viewpoints as fundamentally artificial. He truyeàn thuyeát, ngaøi ngoài dieän bích chín naêm ôû was impatient with the extreme teaching chuøa Thieáu Laâm. Qua thí duï naày, chuùng ta thaáy methods that he felt resulted from vaøo theá kyû thöù saùu, toå Boà Ñeà Ñaït Ma thaáy caàn overemphasis on "sudden" teaching methods. phaûi ñeán Trung Hoa ñeå truyeàn taâm aán cho nhöõng He thus especially criticized the Hanzhou of ngöôøi coù caên cô Ñaïi Thöøa. Chuû ñích cuûa chuyeán ñi Mazu and its descendents, disdaining some truyeàn giaùo cuûa ngaøi laø vaïch baøy nhöõng lôùp meâ, teachers' repudiation of established Buddhist chaúng laäp ngoân ngöõ vaên töï, chæ thaúng taâm ngöôøi ñeå practices. What follow is an excerpt from the thaáy taùnh thaønh Phaät. Theo Toå Boà Ñeà Ñaït Ma, introduction to The Complete Compilation of Thaùnh Ñeá Ñeä Nhöùt Nghóa coù nghóa laø chaân ñeá vaø the Sources of Zen. Zen is an Indian word. It tuïc ñeá khoâng hai. Qua chaân ñeá chuùng ta hieåu ñöôïc

caùi phi höõu; vaø qua tuïc ñeá chuùng ta hieåu ñöôïc caùi life and literature of the Chinese people, we phi voâ. Ñaây chính laø choã cöïc dieäu cuøng huyeàn cuûa should keep this mystic trend of Bodhidharma’s giaùo lyù nhaø Phaät. Beân caïnh ñoù, qua cuoäc ñoái thoaïi philosophy in mind, for there is no doubt that it has vôùi Voõ Ñeá, ta thaáy roõ raèng coát loõi chuû thuyeát cuûa had a great deal to do with the moulding of the Toå Boà Ñeà Ñaït Ma laø trieát lyù “Khoâng Taùnh” spirit of Chinese Zen Buddhism. (sunyata), maø caùi khoâng thì khoâng theå naøo chöùng Khuoân Khoâng: Culasunnatasuttam (skt)—Baøi minh ñöôïc. Do ñoù, Boà Ñeà Ñaït Ma cuõng ñaõ ñoái ñaùp Kinh Tieåu Khoâng trong heä phaùi Nguyeân Thuûy. döôùi hình thöùc phuû ñònh. Khi noùi veà aûnh höôûng cuûa Kinh daïy veà nhöõng nguyeân taéc thieàn quaùn caên ñaïo Phaät treân ñôøi soáng vaø neàn vaên hoùa cuûa ngöôøi baûn—The Lesser Discourse on Emptiness Sutra of Trung Hoa, chuùng ta khoâng theå khoâng

noùi ñeán Theravadan Buddhism, which teaches basic khuynh höôùng bí hieåm naày cuûa trieát lyù Boà Ñeà Ñaït meditation principles. Ma, vì roõ raøng laø khuynh höôùng naày ñaõ taùc ñoäng Khuoân Nhaân Thieàn Sö: See Khuoâng Nhaân Sô nhieàu treân söï hình thaønh tinh thaàn Phaät giaùo Trung Sôn Thieàn Sö. Hoa, vaø töø ñoù xuaát hieän Phaät giaùo Thieàn toâng— Khuoâng Ñoà Laõnh Chuùng: Giaùo hoùa ñoà chuùng— According to the Pi-Yen-Lu, example 1, shortly To teach and to convert disciples. after arriving in China, in about 520 A.D., he Khuoâng Hoùa: Giaùo hoùa—To teach and to convert. visited Emperor Wu of Liang. "What is the Khuoâng Nhaân Sô Sôn Thieàn Sö: Sozan-kyonin meaning of the dharma?" the emperor asked. (jap)—Shu-shan K'uang-jeân (Wade-Giles "Vast emptiness without holiness," Bodhidharma Chinese)—Shushan Guangren (Pinyin Chinese)— replied. "Who is standing before me now?" The Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát emperor asked. Bodhidharma replied, "I don't veà Thieàn sö Sô Sôn Khuoâng Nhaân (coøn ñöôïc goïi laø know." Evidently neither the master nor the Sô Sôn Quang Nhaân); tuy nhieân, coù moät vaøi chi emperor were particularly impressed with the tieát lyù thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng other. The interview ended and Bodhidharma Luïc, quyeån XVII: Thieàn sö Sô Sôn Khuoâng Nhaân departed for the adjacent state of Wei, where he is ñeán töø vuøng Caùt Chaâu, vuøng naèm trong thaùnh phoá alleged to have spent nine years sitting facing a Caùt An thuoäc tænh Giang Taây ngaøy nay. OÂng ñöôïc wall in the Shaolin temple. Through this koan, we xem laø ñeä töû vaø Phaùp töï cuûa Thieàn sö Ñoäng Sôn see that in the sixth century, Bodhidharma saw Löông Giôùi, nhöng oâng ñaõ tìm ñeán vôùi nhieàu vò that he need to go to China to transmit the Mind thaày trong vieäc tìm caàu giaùc ngoä cuûa mình. Cuoái seal to people who had the capability of the Great cuøng oâng soáng vaø daïy Thieàn treân nuùi Sô Sôn. Vehicle. The intent of his mission was to arouse Ngöôøi oâng raát nhoû thoù thoâ keäch, vaø vì vaäy oâng coù and instruct those mired in delusion. Without teân ñeäm laø "Sö Thuùc Luøn."—We do not have establishing written words, he pointed directly to detailed documents on this Zen Master; however, the human mind for them to see nature and fulfill there is some interesting information on him in Buddhahood. According to Bodhisharma, the The Records of the Transmission of the Lamp Highest Meaning of the Holy Truth means the real (Ch’uan-Teng-Lu), Volume XVII: Zen master truth and the conventional truth are not two. By Shushan Kuangren came from ancient Jizhou, the the real truth we understand that it is not existent; site of the modern city of Ji'an in Jiangxi Province. and by the conventional truth we understand that it He is regarded as a disciple and Dharma heir of is not non-existent. This is the most esoteric and Zen master Tung-shan Liangjie, but his search for most abstruse point of Buddhist doctrines. Besides, enlightenment took him to many teachers. He was as is clear from the dialogue between the emperor very short in physical stature, and thus earned the and Bodhidharma, the essential core of nickname "the dwarf teacher." Bodhidharma’s doctrine is the philosophy of Tröôùc tieân Sô Sôn hoïc Thieàn vôùi moät vò thaày emptiness (sunyata), and sunyata is beyond teân laø Vieân Chaân (?) ôû Caùt Chaâu. Moät hoâm Sö demonstration of any

kind. Therefore, noùi vôùi thaày: "Con seõ ñi veà phöông ñoâng ñeán Bodhidharma also replied in the negative form. kinh ñoâ Laïc Döông." Sô Sôn tu taäp ôû Laïc When we speak of the Buddhistinfluence on the Döông gaàn moät naêm. Roài boãng moät hoâm Sö

noùi: "Tìm kieám chæ mang laïi söï toái aùm vaø noùi bieät."—On one occasion Tung-shan entered naêng khoâng baèng im laëng. Queân mình giuùp the hall and said, "I want you to understand ngöôøi. Giaû khoâng theå saùnh vôùi chaân." Sau ñoù, this matter. You must be like a dead tree that Sö ñi ñeán tu taäp choã Ñoäng Sôn Löông Giôùi. Sö blossoms flowers. Then you will merge with hoûi Ñoäng Sôn: "Baèng nhöõng chöõ chöa töøng it." Shushan asked, "What about when every nghe, thænh Hoøa Thöôïng chæ giaùo cho con." place is corrupted?" Tung-shan said, "Your Ñoäng Sôn noùi: "Laõo Taêng khoâng noùi ngöôøi Reverence! You're talking about practicing a khoâng theå thöïc chöùng noù." Sô Sôn noùi: "Coù practice (a habitual action). Fortunately there theå tu taäp maø ñöôïc hay laø khoâng?" Ñoäng Sôn is a realm of nonpracticing practice. Why noùi: "Ngay baây giôø oâng ñang coù ñöôïc noù qua don't you ask about that?" Shushan said, tu taäp khoâng?" Sô Sôn noùi: "Khoâng thöïc chöùng "Practicing a nonpracticing practice? Can qua tu taäp khoâng neân traùnh neù."—Shushan there be such a person?" Tung-shan said, first studied with a teacher named Yuan-zhen "Many people will laughed at you for asking (?) in Jizhou. One day he told his teacher, "I'm such a question." Shushan said, "In that case, traveling east to the capital city of Luoyang." my thinking has gone astray." Tung-shan said, He studied in Luoyang for less than a year. "Astray is not astray, nor not astray." Shushan Then one day he suddenly said, "Seeking said, "What is 'astray'?" Tung-shan said, "If brings only darkness and talking isn't as good you say, 'such a person,' then you still don't as silence. Forget oneself and help others. understand." Shushan said, "What is not The false can't compare to the true." Later, he 'astray'?" Tung-shan said, "A place of no then went to study under Tung-shan Liangjie. differentiation." He asked Tung-shan, "In words not yet heard, Ñoäng Sôn hoûi Sô Sôn: "Trong khoâng kieáp please, Master, provide me instruction." khoâng coù ngöôøi. Vaäy thì ai ôû trong ñoù?" Sô Tung-shan said, "I don't say people can't Sôn noùi: "Con khoâng laõnh hoäi." Ñoäng Sôn noùi: realize it." Shushan said, "Can it be obtained "Ngöôøi ñoù coù taâm suy nghó hay khoâng?" Sô through practice or not?" Tung-shan said, Sôn noùi: "Taïi sao Hoøa Thöôïng khoâng ñi hoûi "Are you realizing it now through practice?" ngöôøi ñoù?" Ñoäng Sôn noùi: "Laõo Taêng ñang Shushan said, "Not realizing it through hoûi ngöôøi ñoù ngay baây giôø ñaây." Sô Sôn noùi: practice should not be avoided." "Caùi gì laø taâm?" Ñoäng Sôn khoâng traû lôøi — Vaøo moät dòp Ñoäng Sôn thöôïng ñöôøng vaø noùi: Tung-shan asked Shushan, "In the empty eon "Laõo Taêng muoán maáy oâng phaûi laõnh hoäi söï there is no person. Who is it who resides vieäc naøy. Maáy oâng phaûi gioáng nhö moät caùi there?" Shushan said, "I don't know." Tung- caây khoâ troå hoa. Theá laø maáy oâng hoøa nhaäp shan said, "Does that person have a thinking ñöôïc vôùi noù." Sô Sôn hoûi: "Coøn veà caùc nôi ñeàu mind or not?" Shushan said, "Why don't you baïi hoaïi thì sao?" Ñoäng Sôn noùi: "Ñaïi Ñöùc! ask him?" Tung-shan

said, "I'm asking him OÂng ñang noùi veà tu taäp haïnh. May maén laø coù right now." Shushan said, "What is this mind?" moät caûnh giôùi tu taäp voâ haønh haïnh. Taïi sao Tung-shan didn't answer. oâng khoâng hoûi veà caûnh giôùi ñoù?" Sô Sôn noùi: Maëc daàu Sô Sôn ñöôïc cho laø ñeä töû cuûa Ñoäng "Tu taäp voâ haønh haïnh? Coù theå coù moät ngöôøi Sôn Löông Giôùi, oâng ñaõ hoïc vôùi nhieàu thaày nhö vaäy khoâng?" Ñoäng Sôn noùi: "Nhieàu ngöôøi tröôùc khi ñaït ngoä. Theo Nguõ Ñaêng Hoäi seõ cöôøi oâng khi oâng hoûi moät caâu nhö vaäy." Sô Nguyeân, sau khi Ñoäng Sôn thò tòch vaø giai Sôn noùi: "Trong tröôøng hôïp ñoù, con ñaõ ñi ñoaïn chòu tang cho Taêng chuùng ñaõ qua, Sô leäch." Ñoäng Sôn noùi: "Leäch laø khoâng leäch, Sôn ñi ñeán nuùi Qui Sôn ôû Ñaøm Chaâu (vì Qui cuõng khoâng khoâng leäch." Sô Sôn noùi: "Theá Sôn Linh Höïu ñaõ thò tòch tröôùc Ñoäng Sôn, neân naøo laø leäch?" Ñoäng Sôn noùi: "Neáu oâng noùi chaéc chaén Nguõ Ñaêng Hoäi Nguyeân muoán noùi 'moät ngöôøi nhö vaäy,' laø oâng vaãn chöa laõnh ñeán Qui Sôn Ñaïi An, sö ñeä cuûa Qui Sôn Linh hoäi." Sô Sôn noùi: "Caùi gì laø khoâng leäch?" Höïu, ngöôøi nhaäm chöùc truï trì taïi nuùi Qui Sôn Ñoäng Sôn noùi: "Moät nôi khoâng coù söï khaùc sau khi Linh Höïu thò tòch). Taïi ñaây, oâng nghe

Qui Sôn Ñaïi An thò chuùng raèng: "Chö Ñaïi Ñöùc Höông Nghieâm—Shushan felt no affinity with haønh cöôùc du phöông, maáy oâng phaûi nguû nghæ Kuei-shan, and so he told Hsiang-Yen trong aâm thanh vaø saéc töôùng. Maáy oâng phaûi (Xiangyan) of his intention to leave. Hsiang- ngoài vaø phaûi naèm trong aâm thanh vaø saéc Yen asked him, "Why don't you stay here a töôùng." Sô Sôn böôùc ra noùi: "Caùi gì laø moät caâu little longer?" Shushan said, "The teacher and khoâng rôi vaøo aâm thanh vaø saéc töôùng?" Qui I do not have affinity." Hsiang-Yen said, Sôn ñöa caây phaát töû leân treân khoâng. Sô Sôn "Why so? Will you tell me about it?" Shushan noùi: "Ñaây laø moät caâu vaãn coøn rôi vaøo aâm then described the foregoing incident. Hsiang- thanh vaø saéc töôùng." Qui Sôn ñöa caây phaát töû Yen said, "I have a saying." Shushan said, xuoáng vaø ñi trôû veà phöông tröôïng—Although "What is it?" Hsiang-Yen said, "When words Shushan kuangren is credited as being a emenate there is no sound, before form there disciple of Tung-shan Liangjie, he studied are no things." Shushan said, "Fundamentally, under a succession of teachers before there is a person here." Shushan then said to realizing enlightenment. According to Hsiang-Yen, "Hereafter, if you find a place to Wudeng Huiyuan, after Dongshan died and serve as abbot, I'll come to see you." Then he the mourning period for the monks had said goodbye to Hsiang-Yen. passed, Shushan went to Mt. Kuei (Gui) in Veà sau Qui Sôn Ñaïi An noùi vôùi Höông Tanzhou (since Kuei-shan Lingyou died prior Nghieâm: "Vò Ñaïi ñöùc luøn hoûi veà aâm thanh vaø to Tung-shan, so Wudeng Huiyuan must be saéc töôùng coù ôû ñaây khoâng?" Höông Nghieâm referring to Kuei-shan T'a-an, the Dharma noùi: "Ñaõ ñi roài." Qui Sôn Ñaïi An noùi: "OÂng ta brother of Lingyou, who assumed the abbacy coù noùi vôùi oâng veà chuyeän oâng aáy hoûi laõo Taêng at Mt. Kuei after Lingyou's death). There, he khoâng?" Höông Nghieâm ñaùp: "Daï coù, vaø con heard Kuei-shan T'a-an addressed the monks, ñaõ traû lôøi caâu hoûi cuûa oâng ta roài." Qui Sôn Ñaïi saying, "Worthies who are on a pilgrimage, An noùi: "OÂng ta noùi

theá naøo?" Höông Nghieâm you must sleep in sound and form. You must noùi: "OÂng aáy chaáp nhaän lôøi giaûi ñaùp cuûa con." sit and you must lie down in sound and form." Qui Sôn Ñaïi An noùi: "Laõo Taêng nghó ngöôøi ñeä Shushan came forward and said, "What is a töû nhoû thoù aáy laïi coù vaøi cao ñieåm. OÂng ta môùi phrase that does not fall into sound and vöøa tôùi ñaây. Trong töông lai neáu tìm ñöôïc moät form?" Kuei-shan raised his whisk into the air. nôi truï, thì roài nuùi ñoù khoâng coøn cuûi ñeå ñoát, Shushan said, "This is a phrase that falls in maø cuõng khoâng coøn nöôùc ñeå uoáng nöõa."— sound and form." Kuei-shan then lowered the Kuei-shan T'a-an later said to Hsiang-Yen, "Is whisk and went back to his quarters. the short worthy who asked about sound and Sô Sôn thaáy loái tu taäp cuûa Qui Sôn Ñaïi An form here?" Hsiang-Yen said, "He's gone khoâng coù gì haáp daãn vôùi mình, neân Sö baûo away." Kuei-shan T'a-an said, "Did he tell Höông Nghieâm veà yù ñònh ra ñi cuûa mình. you about what he asked me?" Hsiang-Yen Höông Nghieâm hoûi Sö: "Sao oâng khoâng naùn said, "Yes, and I gave him an answer laïi moät luùc xem sao?" Sô Sôn noùi: "Hoøa concerning it." Kuei-shan T'a-an said, "What Thöôïng ôû ñaây vaø ñeä khoâng coù gì töông hôïp." did he say?" Hsiang-Yen said, "He deeply Höông Nghieâm noùi: "Taïi sao laïi theá? Noùi cho approved my answer." Kuei-shan T'a-an said, ta bieát vôùi?" Sô Sôn keå laïi chuyeän xaûy ra "I think that short disciple has some tall tröôùc ñoù. Höông Nghieâm noùi: "Ta coù moät lôøi." points. He just arrived here. In the future if he Sô Sôn noùi: "Lôøi gì vaäy?" Höông Nghieâm noùi: finds a place to abide, then on that mountain "Tröôùc khi ngoân töï phaùt ra ñaâu coù aâm thanh. there won't be firewood to burn or water to Tröôùc saéc töôùng ñaâu coù vaät gì." Sô Sôn noùi: drink." "Caên baûn maø noùi, coù moät ngöôøi ôû ñaây." Ñoaïn Khi Sô Sôn nghe Sö Ñaïi Qui An ôû Phuùc Chaâu Sô Sôn noùi vôùi Höông Nghieâm, "Veà sau naøy, daïy chuùng raèng: "Coù nhöõng caâu khoâng phaûi laø neáu huynh coù tìm ñöôïc moät nôi laøm truï trì, ñeä caâu. Chuùng chæ laø moät thöù daây leo nhôø caây maø seõ ñeán tìm huynh." Sau ñoù oâng noùi lôøi giaõ bieät soáng thoâi." Sô Sôn beøn leân nuùi ôû Phuùc Chaâu

ñeå tham baùi Ñaïi Qui An. Khi Sô Sôn ñeán nôi saying, "I've sold my shirt and walked three thì Ñaïi Qui An Phuùc Chaâu ñang xaây hoà treân thousand li to come here, just to ask you this moät böùc töôøng. Sôn Sôn hoûi: "Con nghe noùi question. How can the master treat me like raèng Hoøa Thöôïng ñaõ daïy 'Coù moät caâu khoâng this?" T'a-kuei An then yelled to his attendant, phaûi laø caâu. Noù chæ laø moät thöù daây leo nhôø caây saying, "Give two hundred cash to this monk!" maø soáng thoâi.' Coù phaûi Hoøa Thöôïng noùi vaäy Then T'a-kuei An said to Shushan, "In the khoâng?" Ñaïi Qui An Phuùc Chaâu noùi: "Ñuùng future, a one-eyed dragon's instruction will vaäy." Sô Sôn lieàn hoûi: "Neáu baát thình lình maø help you break through." The next day, when caây ngaõ bìm khoâ thì ngoân töï ñi veà ñaâu?" Ñaïi T'a-kuei An addressed the monks in the hall, Qui An Phuùc Chaâu ñeå taám treùt hoà xuoáng vaø Shushan stepped forward and asked, "The cöôøi lôùn. Roài OÂng ñi trôû veà phoøng cuûa phöông principle of the dharmakaya is deep and tröôïng. Sô Sôn ñi theo Ñaïi Qui An, noùi: "Con profound. It is a realm beyond good and evil. baùn heát y aùo vaø haønh

cöôùc ngaøn daëm ñeán ñaây, What is an affair that is beyond the ñeå chæ hoûi thaày caâu hoûi naøy. Sao Hoøa Thöôïng dharmakaya?" T'a-kuei An lifted his whisk coù theå ñoái xöû vôùi con nhö vaäy chöù?" Ñaïi Qui into the air. Shushan said, "This is an affair of An heùt goïi thò giaû, noùi: "OÂng ñem cho oâng the dharmakaya." T'a-kuei An then asked Taêng naøy hai traêm baïc!" Roài Ñaïi Qui An noùi Shushan, "What is an affair beyond the vôùi Sô Sôn: "Trong töông lai, lôøi chæ giaùo cuûa dharmakaya?" Shushan grabbed the whisk, ñoäc nhaõn long seõ giuùp cho oâng böùc phaù." broke it in two, threw it on the ground and Ngaøy hoâm sau, khi Ñaïi Qui An thò chuùng then retreated into the congregation. T'a-kuei trong saûnh ñöôøng, Sô Sôn böôùc ra vaø hoûi: "Lyù An said, "Dragons and snakes are easy to tell cuûa phaùp thaân thaâm saâu. Lyù aáy vöôït khoûi toát apart. I'm hard to fool." xaáu. Caùi gì laø söï vieäc vöôït leân treân phaùp Veà sau naày Sô Sôn nghe noùi veà moät vò thaày thaân?" Ñaïi Qui An naâng caây phaát töû leân khoâng teân Minh Chieáu Kieàn (Minh Chieâu Ñöùc trung. Sô Sôn noùi: "Ñaây laø söï vieäc cuûa phaùp Khieâm) ñang daïy Thieàn ôû Ngoâ Chaâu. OÂng ta thaân." Ñaïi Qui An beøn hoûi Sô Sôn: "Caùi gì laø chæ coù moät maét. Sô Sôn lieàn ñi thaúng ñeán ñoù söï vieäc vöôït leân treân phaùp thaân?" Sô Sôn naém vaø tham baùi Minh Chieáu Kieàn. Minh Chieáu laáy caây phaát töû, beû gaõy laøm ñoâi, neùm xuoáng Kieàn noùi vôùi Sô Sôn: "OÂng töø ñaâu ñeán?" Sô ñaát, roài böôùc trôû vaøo chuùng hoäi. Ñaïi Qui An Sôn noùi: "Töø Maân Trung Phuû Chaâu ñeán." noùi: "Roàng raén deã bieát laém. Khoâng deã gaï t laõo Minh Chieáu Kieàn beøn hoûi: "OÂng coù ñeán ñoù Taêng ñaâu."—When Shushan heard that the gaëp Ñaïi Qui An khoâng?" Sô Sôn noùi: "Coù." teacher T'a-kuei An of Fuzhou said to his Minh Chieáu Kieàn noùi: "Ñaïi Qui An daïy nhöõng congregation, "There are phrases that are not gì?" Sô Sôn beøn noùi vôùi Minh Chieáu Kieàn phrases. They are like a creeping plant that nhöõng gì Ñaïi Qui An ñaõ daïy. Minh Chieáu relies on a tree for support." Shushan then Kieàn noùi: "Coù leõ töø ñaàu ñeán cuoái, Ñaïi Qui An went into the mountain of Fuzhou to see T'a- ñeàu ñuùng. Nhöng chæ vieäc oâng khoâng chaïm kuei An. When he arrived, T'a-kuei An was ñöôïc nhöõng lôøi maø oâng ta ñaõ noùi aáy thoâi." Sô doing masonary work on a wall. Shushan Sôn chöa laõnh hoäi chæ yù cuûa Minh Chieáu Kieàn, asked him, "I've heard that the master has neân hoûi: "Neáu baát thình lình maø caây ngaõ bìm said, 'There is a phrase that is not a phrase. It's khoâ thì ngoân töï ñi veà ñaâu?" Minh Chieáu Kieàn like a creeping plant that relies on a tree for noùi: "OÂng ñaõ laøm cho Ñaïi Qui An cöôøi nöõa support.' Have you said this or not?" T'a-kuei roài!" Khi nghe nhöõng lôøi naøy, Sô Sôn lieàn An said, "Yes." Shushan then asked, "If chöùng nghieäm ñaïi giaùc. Sô Sôn beøn noùi: "Caùi suddenly the tree falls down and the creeper cöôøi tröôùc ñaây cuûa Ñaïi Qui An chöùa dao." Roài withers, to where do the words return?" T'a- Sô Sôn xoay maët veà höôùng töï vieän cuûa Ñaïi kuei An put down the masonary board and Qui An leã baùi trong söï bieát ôn muoän maøng— laughed out loud. Then he walked back to his Later Shushan heard about a teacher named abbot's quarters. Shushan followed him, Mingzhao Qian who was teaching in Wuzhou.

He had only one eye. Shushan went straight trong buïi caây, töù chi choång leân trôøi."—When there and paid his respects to Mingzhao. Jeân, of Su-shan, was asked where he was Mingzhao said to him, "Where have you bound for after his death, he said, "Lying on come from?" Shushan said, "From Minzhong his back in the heather, his four limbs point to (Fuzhou)." Mingzhao then asked, "Did you go the sky." see T'a-kuei An there?" Shushan said, "Yes." Khi saép thò tòch, Sö coù laøm baøi keä: Mingzhao said, "What did he say?" Shushan "Ngaõ loä bích khoâng ngoaïi then told Mingzhao what T'a-kuei An said. Baïch vaân voâ xöù nhaøn Mingzhao said, "It may be said that from Theá höõu voâ caên thoï beginning to end, T'a-juei An was correct. But Hoaøng dieäp phong toáng hoaøn." you haven't encountered his words." Shushan (Ñöôøng ta ngoaøi trôøi bieác did not yet understand, and he asked Maây traéng voâ xöù nhaøn Mingzhao, "If suddenly the tree collapses and Ñôøi coù caây khoâng reã the creeper withers, to where do the words Laù vaøng gioù ñöa sang). return?" Mingzhao said, "You've made T'a- When Shushan was about to pass away, he kuei An laugh again!" When Shushan heard composed the following verse: these words, he experienced great "My way lies outside the blue emptiness. enlightenment. Shushan then said, "Before White clouds have no place to drift. T'a-kuei An's laughter contained a knife." He In the world is a rootless tree, then faced in the direction of T'a-kuei An's Yellow leaves sent back by the wind." monastery and bowed in belated gratitude. Khuoâng Vieät Thieàn Sö: Zen Master Khuoâng Moät hoâm, Sô Sôn ñeán vieáng Giaùp Sôn. Trong Vieät—Thieàn Sö Khuoâng Vieät (933-1011). Sö khi Giaùp Sôn ñang thò chuùng, Sô Sôn hoûi: Khuoâng Vieät, teân thaät laø Ngoâ Chaân Löu, ñôøi thöù tö "Con nghe noùi Hoøa Thöôïng ñaõ noùi: 'Tröôùc maét doøng Voâ Ngoân Thoâng, queâ ôû Caùt Lôïi, quaän khoâng coù phaùp. Nghóa laø phaùp tröôùc maét.' Coøn Thöôøng Laïc. OÂng laø moät trong nhöõng ñeä töû xuaát theá naøo laø phaùp khoâng phaûi tröôùc maét?" Giaùp saéc nhaát cuûa Thieàn sö Vaân Phong. Khi oâng ñöôïc Sôn noùi: "AÙnh traêng chieáu saùng doøng suoái, maø 40 tuoåi thì danh tieáng oâng ñaõ truyeàn ñi khaép nôi. khoâng phaûn chieáu ñöôïc bôûi ao nöôùc trong Vua Ñinh Tieân Hoaøng thöôøng môøi oâng vaøo trieàu veo." Sô Sôn laøm nhö theå laät uùp thieàn saøng. baøn vieäc chính trò vaø ngoaïi giao. Vua coøn phong Giaùp Sôn noùi: "Ñaïi Ñöùc! OÂng laøm gì vaäy?" Sô cho oâng töôùc vò “Khuoâng Vieät Ñaïi Sö” vaø cuõng Sôn noùi: "Phaùp khoâng tröôùc maét baát khaû ñaéc!" ñöôïc phong chöùc Taêng Thoáng. Döôùi thôøi Tieàn Leâ, Giaùp Sôn noùi: "Moïi ngöôøi! Nhìn xem! Ñaây laø oâng giuùp vua Leâ Ñaïi Haønh trong vai troø coá vaán moät tay chæ huy quaân söï!"—One day, Shushan ngoaïi giao trong vaán ñeà bang giao vôùi nöôùc Toáng. went to see Jiashan. During the time Jiashan OÂng chính laø ngöôøi phaân tích caùc baøi thô vaên cuûa was addressing the monks, Shushan asked, söù thaàn nhaø Toáng laø Lyù Giaùc sang phong vöông "I've heard that the master has said, 'Before cho vua Leâ. OÂng ñaõ ñaùp traû moät caùch taøi tình the eyes there are no dharmas. The meaning khieán söù thaàn nhaø Toáng phaûi baùi phuïc ngöôøi nöôùc is before the eyes.' What about a dharma that Nam. Ñaëc bieät, vaøo naêm 980, vua Leâ Ñaïi Haïnh sai is not before the eyes?" Jiashan said, "Shining oâng laøm baøi vaên haùt ñeå tieãn chaân söù

thaàn Lyù Giaùc stream of moonlight, unreflected by the clear nhö sau: pond." Shushan made as if to overturn the “Töôøng quang phong haûo caám phaøm tröông meditation platform. Jiashan said, "Your Dao voïng thaàn tieân phuïc ñeá höông reverence! What are you doing?" Shushan Vaïn truøng sôn thuûy thieäp thöông löông said, "Dharmas not before the eyes cannot be Cöûu thieân qui loä tröôøng attained!" Jiashan said, "Everyone! Look! Nhaân tình thoáng thieát ñoái ly tröôøng Here is a military commander!" Phan luyeän söû tinh lang Khi ñöôïc hoûi laø seõ ñi veà ñaâu sau khi thò tòch, Nguyeän töông thaâm yù vò nam cöông Thieàn sö Sô Sôn Quang Nhaân noùi: "Naèm ngöõa Phaân minh taáu ngaõ hoaøng.”

(Gioù xuaân ñaàm aám caùnh buoàm giöông Master Khuoâng Vieät, given name was Ngo Chan Troâng vò thaàn tieân veà ñeá höông Luu, the fourth dharma heir lineage of the Wu- Muoân laàn non nöôùc vöôït truøng döông Yun-T’ung Sect, a Vietnamese Zen master from Ñöôøng veà bao daëm tröôøng Caùt Lôïi, Thöôøng Laïc district. He was one of the Tình löu luyeán cheùn ñöa ñöôøng most outstanding disciples of Zen Master Vaân Nhôù vò söù lang Phong. When he was 40 years old, his reputation Xin löu yù ñeán vieäc bieân cöông spread all over the place. King Ñinh Tieân Hoaøng Taâu roõ leân Thaùnh Hoaøng) always invited him to the Royal Palace to discuss OÂng ñaõ vaän duïng taøi naêng cuûa oâng ñeå giuùp vua Leâ the national political and foreign affairs. King Ñaïi Haønh trong vieäc bang giao toát ñeïp vôùi nhaø Ñinh Tieân Hoaøng honoured him with the title of Toáng vaø ñöôïc nhaø Toáng khaâm phuïc veà caùch öùng “Khuoâng Vieät Great Master.” And he was also phoù thoâng minh cuûa ngöôøi Vieät Nam. Veà giaø, sö appointed the Supreme Patriarch of the Sangha dôøi veà nuùi Du Hyù caát chuøa Phaät Ñaø ñeå chaá n höng Council. Under the Pre-Le dynasty, he assisted vaø hoaèng döông Phaät phaùp; tuy nhieân, ngaøi vaãn king Le Dai Hanh in the role of consultant on tieáp tuïc phuïc vuï nhaø Ñinh cho ñeán khi thò tòch vaøo diplomacy with the Sung dynasty in China. In 980, naêm 1011, luùc aáy sö ñaõ 79 tuoåi. OÂng thöôøng nhaéc he was asked by king Le Dai Hanh to write the nhôû ñeä töû: “Phaät taùnh chæ cho caùc loaøi höõu tình, vaø farewell poem for the ambassador as follows: Phaùp Taùnh chæ chung cho vaïn höõu; tuy nhieân, treân In a warm spring wind, hoists a sail. thöïc teá cuõng chæ laø moät, nhö laø traïng thaùi cuûa giaùc I see my saint going back home, ngoä (noùi theo quaû) hay laø khaû naêng giaùc ngoä (noùi An arduous journey would be ahead, theo nhaân). Phaät taùnh laø baûn taùnh chaân thaät, khoâng And your way would be long. lay chuyeån vaø thöôøng haèng cuûa chuùng sanh moïi Being attached, giving a farewell drink, loaøi. Moïi sinh vaät ñeàu coù Phaät taùnh vaø caùi Phaät I will miss you, my heavenly messenger. taùnh naøy thöôøng truï vaø khoâng thay ñoåi trong moïi For our relationship, kieáp luaân hoài. Gioáng nhö ‘Trong caây saün coù löûa, coù Please report skillfully to the king. löûa laïi sanh löûa. Neáu baûo caây khoâng löûa, coï xaùt His remarkable talent was what he used to assist laøm gì sanh?’ Ñieàu naøy coù nghóa laø moïi sinh vaät king Le Dai Hanh on diplomacy with the Sung ñeàu coù theå thaønh Phaät. Tuy nhieân, chæ vì söï suy dynasty, and the Sung paid great compliments to töôûng caáu ueá vaø nhöõng chaáp tröôùc maø chuùng sanh the Vietnamese intellectual faculties. When he khoâng

chöùng nghieäm ñöôïc caùi Phaät taùnh aáy maø was old, he moved to Mount Du Hyù to build Phaät thoâi. Nhaân chaùnh nieäm vaø giaùc ngoä trong moïi Ñaø Temple and stayed there to revive and expand chuùng sanh, tieâu bieåu cho khaû naêng thaønh Phaät cuûa Buddhism; however, he continued to help the töøng caù nhaân. Chính choã moïi chuùng sanh ñeàu coù Ñinh Dynasty until he died in 1011, at the age of Phaät taùnh, neân ai cuõng coù theå ñaït ñöôïc ñaïi giaùc vaø 79. He always reminded his disciples: "Buddha- thaønh Phaät, baát keå chuùng sanh aáy ñang trong caûnh nature, which refers to living beings, and Dharma- giôùi naøo. Moïi chuùng sanh ñeàu coù Phaät Taùnh, nature, which concerns chiefly things in general, nhöng do bôûi tham, saân, si, hoï khoâng theå laøm cho are practically one as either the state of Phaät Taùnh naày hieån loä ñöôïc. Noùi caùch khaùc, taát caû enlightenment (as a result) or the potentiality of chuùng sanh voán coù Phaät taùnh, vaø toaøn boä ñôøi soáng becoming enlightened (as a cause). Buddha-nature toân giaùo cuûa chuùng ta baét ñaàu baèng söï theå nghieäm is the true, immutable, and eternal nature of all naøy. Tænh thöùc veà Phaät taùnh cuûa mình vaø mang noù beings. All living beings have the Buddha-nature. ra aùnh saùng töø chieàu saâu thaúm cuûa taâm thöùc, nuoâi The Buddha-nature dwells permanently and döôõng vaø phaùt trieån noù moät caùch maïnh meû laø böôùc unalterably throughout all rebirths. It is similar to ñaàu cuûa ñôøi soáng toân giaùo. Neáu moät ngöôøi coù Phaät 'Fire exists in the wood; the fire is there, but we taùnh thì nhöõng ngöôøi khaùc cuõng coù. Neáu moät ngöôøi must ignite it to get fire. If you say the wood has coù theå chöùng nghieäm baèng taát caû taâm mình veà Phaät no fire, how could you make fire by friction?' That taùnh, thì ngöôøi aáy phaûi töï nhieân hieåu raèng ngöôøi means all can become Buddhas. However, khaùc cuõng coù Phaät taùnh gioáng nhö vaäy."—Zen because of their polluted thinking and

attachments, they fail to realize this very Buddha- Khuyeán Chuyeån: Laàn chuyeån Phaùp Luaân thöù nhì nature. The seed of mindfulness and trong ba laàn chuyeån Phaùp Luaân cuûa Phaät trong enlightenment in every person, representing our vöôøn Loäc Uyeån. Con ngöôøi phaûi hieåu roõ nghóa vaø potential to become fully awake. Since all beings nguyeân nhaân cuûa khoå ñau phieàn naõo, phaûi ñoaïn possess this Buddha-nature, it is possible for them taän khoå taäp, vaø phaûi tu taäp theo Baùt Chaùnh Ñaïo ñeå to attain enlightenment and become a Buddha, thaønh Chaùnh quaû—The second, or exhortation turn regardless of what level of existence they are. All of the Buddha's wheel in the Deer Park, one of living beings have the Buddha-Nature, but they the three turns of the law-wheel when the Buddha are unable to make this nature appear because of preached in the deer Park. Men must know the their desires, hatred, and ignorance. In other meaning and cause of suffering, cut off its words, all sentient beings have the Buddha-nature accumulation, realize that it may be extinguished, innately, and our entire religious life starts with and follow the eightfold noble path to attainment this teaching. To become aware of one's own of enlightenment. Buddha-nature, bringing it to light from the depths Khuyeán Duï: To counsel—To admonish. of the mind, nurturing it, and developing it Khuyeán Giaùo Ta

Baø Khoå: Vimalakirti's bitter vigorously is the first step of one's religious life. If and eager words—Theo kinh Duy Ma Caät, chöông one has the Buddha-nature himself, others must möôøi, Duy Ma Caät hoûi caùc vò Boà Taùt ôû nöôc also have it. If one can realize with his whole Chuùng Höông raèng: "Phaät Höông Tích laáy chi ñeå heart that he has the Buddha-nature, he comes noùi phaùp?" Caùc vò Boà Taùt kia ñaùp: "Phaät coõi toâi spontaneously to recognize that others equally khoâng duøng vaên töï ñeå noùi, chæ duøng caùc muøi höông possess it. Anyone who cannot recognize this has laøm cho caùc trôøi, ngöôøi ñöôïc luaät haïnh. Caùc Boà not truly realized his own Buddha-nature." Taùt ñeàu ngoài döôùi caây höông, nghe muøi höông Khuy Cô: Gui-Ji (chi)—Ksi-Ki—See Khueâ Cô. maàu nhieäm aáy ñeàu ñöôïc tam muoäi Nhöùt Thieát ñöùc Khuyeân Baûo: To counsel—To advise—To give taïng. Ñöôïc tam muoäi aáy ñeàu ñöôïc ñaày ñuû taát caû advice—To recommend. coâng ñöùc cuûa Boà Taùt." Caùc Boà Taùt kia hoûi oâng Khuyeân Can: To dissuade—To advise against— Duy Ma Caät raèng: "Coøn Phaät Thích Ca Maâu Ni laáy To dissuade someone from something. gì ñeå noùi phaùp?" OÂng Duy Ma Caät noùi: "Chuùng Khuyeân Giaûi: To console—To comfort. sanh coõi Ta Baø naày cang cöôøng khoù giaùo hoùa, cho Khuyeân Hoäi: Voøng vaây. Trong thieàn, töø naày coù neân Phaät noùi nhöõng lôøi cang cöôøng ñeå ñieàu phuïc nghóa laø caùc baäc thieàn sö duøng lôøi noùi hay haønh hoï. Noùi ñoù laø ñòa nguïc; ñoù laø suùc sanh; ñoù laø ngaï ñoäng kheùo leùo ñeå traéc nghieäm vaø daãn daét ñoà quyû; ñoù laø choã naïn; ñoù laø choã ngöôøi ngu sanh; ñoù chuùng—Encirclement or siege. In Zen, the term laø thaân laøm vieäc taø, ñoù laø quaû baùo cuûa thaân laøm means Zen masters who use skilful words or vieäc taø; ñoù laø mieäng laøm vieäc taø, ñoù laø quaû baùo actions to test and to guide disciples. cuûa mieäng laøm vieäc taø; ñoù laø yù laøm vieäc taø, ñoù laø Khuyeân Luyeán: Caùi loàng thuù vaø sôïi daây coät thuù. quaû baùo cuûa yù laøm vieäc taø; ñoù laø saùt sanh, ñoù laø Trong thieàn, töø naày coù nghóa laø caùc baäc thaày thieàn quaû baùo cuûa saùt sanh; ñoù laø khoâng cho maø laáy, ñoù duøng lôøi noùi hay haønh ñoäng kheùo leùo ñeå caâu daét vaø laø quaû baùo cuûa khoâng cho maø laáy; ñoù laø taø daâm, ñoù baét giöõ nhöõng ñeä töû coù caên cô cao. Thöôøng laø caùc laø quaû baùo cuûa taø daâm; ñoù laø voïng ngöõ, ñoù laø quaû ngaøi duøng laø tay chaân, phaát töû hay gaäy trong nhöõng baùo cuûa voïng ngöõ; ñoù laø hai löôõi, ñoù laø quaû baùo laàn khuyeán hoùa—An animal cage and a slip-knot cuûa hai löôõi; ñoù laø lôøi noùi aùc ñoäc, ñoù laø quaû baùo (lasso). In Zen, the term means Zen masters who cuûa lôøi noùi aùc ñoäc; ñoù laø lôøi noùi voâ nghóa, ñoù laø use skilful words or actions to capture disciples quaû baùo cuûa lôøi noùi voâ nghóa; ñoù laø tham lam, ganh who have superior character or capacity (superior gheùt, ñoù laø quaû baùo cuûa tham lam ganh gheùt; ñoù laø faculties) and keen intelligence or wisdom. They töùc giaän, ñoù laø quaû baùo cuûa töùc giaän; ñoù laø taø kieán, usually use arm, leg, duster, or staff in these ñoù laø quaû baùo cuûa taø kieán; ñoù laø boûn xeûn, ñoù laø circumstances. quaû baùo cuûa boûn xeûn; ñoù laø phaù giôùi, ñoù laø quaû baùo Khuyeán: Khuyeán taán—To persuade—To cuûa phaù giôùi; ñoù laø giaän hôøn, ñoù laø quaû baùo cuûa amonish—To exhort. giaän hôøn; ñoù laø löôøi bieáng, ñoù laø quaû baùo cuûa löôøi

bieáng; ñoù laø yù taùn loaïn, ñoù laø quaû baùo cuûa yù taùn thoughts and stupidity (i.e. the six hindrances to loaïn; ñoù laø ngu si, ñoù laø quaû baùo cuûa ngu si; ñoù laø the six paramitas); for accepting, observing and kieát giôùi; ñoù laø giöõ giôùi; ñoù laø phaïm giôùi; ñoù laø neân breaking the prohibitions; for things that should laøm; ñoù laø khoâng neân laøm; ñoù laø chöôùng ngaïi; ñoù and should not be done; for obstructions and non- laø khoâng chöôùng ngaïi; ñoù laø maéc toäi; ñoù laø khoûi obstructions; for what is sinful and what is not; for toäi; ñoù laø tònh; ñoù laø dô; ñoù laø höõu laäu; ñoù laø voâ purity and filthiness; for the worldly and holy laäu; ñoù laø taø ñaïo; ñoù laø chaùnh ñaïo; ñoù laø höõu vi; ñoù states; for heterodoxy and orthodoxy; for activity laø voâ vi; ñoù laø theá gian; ñoù laø Nieát Baøn, vì nhöõng and non-activity; and for samsara and nirvana. ngöôøi khoù giaùo hoùa loøng nhö khæ vöôïn, neân duøng Since the minds of those who are difficult to bao nhieâu phaùp ñeå cheá ngöï loøng hoï, môùi coù theå convert are like monkeys, various methods of ñieàu phuïc ñöôïc. Ví nhö voi, nhö ngöïa, ngang traùi preaching are devised to check them so that they khoâng ñieàu ñöôïc, phaûi theâm ñaùnh ñaäp döõ tôïn cho can be entirely tamed. Like elephants and horses ñeán thaáu xöông roài môùi ñieàu phuïc ñöôïc. Chuùng which cannot be tamed without whipping them sanh cang cöôøng, khoù giaùo hoùa cuõng theá, neân phaûi until they feel pain and become easily managed, duøng taát caû nhöõng lôøi khoå thieát môùi coù theå ñöa hoï the stubborn of this world can be disciplined only vaøo khuoân khoå luaät haïnh ñöôïc.” Caùc Boà Taù t nöôùc with bitter and eager words.” After hearing this, Chuùng Höông kia nghe roài noùi raèng: “Thaät chöa the visiting Bodhisattvas said: “We have never töøng coù! Nhö Phaät Thích Ca Maâu Ni Theá Toân aån heard of the World Honoured One, Sakyamuni caùi söùc töï taïi voâ löôïng cuûa Ngaøi maø duøng nhöõng Buddha, who conceals his boundless sovereign phöông phaùp sôû thích cuûa ngöôøi ngheøo heøn ñeå ñoä power to appear as a beggar to mix with those thoaùt chuùng sanh. Caùc Boà Taùt ñaây cuõng chòu khoå who are poor in order to win their confidence (for sôû, nhuùn nhöôøng, duøng loøng ñaïi bi voâ löôïng ñeå the purpose of liberating them) and of the sanh vaøo coõi Phaät naày.”—According to the Bodhisattvas here who are indefatigable and so Vimalakirti Sutra, Chapter Ten, Vimalakirti asked humble and whose boundless compassion caused the visiting Bodhisattvas: “How does the their rebirth in this Buddha land.” Tathagata of the Fragrant land preach the Khuyeán Giôùi: Daïy laøm ñieàu thieän goïi laø Dharma?” They replied: “The Tathagata of our “khuyeán,” ngaên caám laøm ñieàu aùc goïi laø “giôùi.” land does not use word and speech to preach but Giaùo phaùp cuûa Phaät ñaày ñuû hai moân Khuyeán Giôùi uses the various fragrance to stimulate the devas (nhö chö aùc maïc taùc thuoäc veà Giôùi Moân, coøn in their observance of the commandments. They chuùng thieän phuïng haønh thuoäc veà Khuyeán Moân)— sit under fragrant trees and perceive how sweet Exhortation and prohibition; to exhort and the trees smell thereby realizing the samadhi admonish; exhort to be good and forbid the doing derived from the store of all merits. When they of evil. realize this samadhi, they win all merits.” These Khuyeán Giôùi Nhò Moân: Ngaên caám khoâng cho laøm Bodhisattvas then asked Vimalakirti: “How does ñieàu

aùc, khuyeán taán laøm nhöõng ñieàu thieän (chôù the World Honoured One, Sakyamuni Buddha, laøm ñieàu aùc, vaâng laøm nhöõng ñieàu laønh)— preach the Dharma?" Vimalakirti replied: "Living Prohibitions from evil and exhortations to good. beings of the Saha world are pig-headed Khuyeán Hoùa: Khuyeán taán ngöôøi chuyeån hoùa—To (stubborn) and difficult to convert; hence the exhort to conversion, to convert. Buddha uses strong language to tame them. He Khuyeán Hoïc: To encourage learning. speaks of hells, animals and hungry ghosts in their Khuyeán Khích: To encourage—To stimulate—To planes (realms) of suffering; of the places of hearten. rebirth for stupid men as retribution for perverse Khuyeán Laëc (593-628): Kwanro-ku (jap)—Teân deeds, words and thoughts, i.e. for killing, stealing, cuûa moät vò sö ngöôøi Ñaïi Haøn ñaõ ñem Phaät giaùo carnality, lying, double tongue, coarse language, vaøo Nhaät Baûn vaøo khoaûng theá kyû thöù VI hay thöù affected speech, covetousness, anger, perverted VII—Name of a Korean monk who brought views (which are the ten evils); for stinginess, Buddhism to Japan in the VI or VII centuries. breaking the precepts, anger, remissness, confused

Khuyeán Leä: To encourage—To stimulate—To Khuynh Höôùng Xaáu AÙc: Duttulla-bandhana (p)— hearten—Khuyeán khích. Dausthulya-bandhana (skt)—Evil tendency— Khuyeán Moân: Phaùp moân khuyeán taán con ngöôøi Khuynh höôùng xaáu aùc laø nhöõng trôû ngaïi cho vieäc laøm vieäc thieän, ñoái laïi vôùi "Giôùi Moân" (ngaên caám tu taäp thaân vaø taâm. Vaøi bình luaän gia Phaät giaùo con ngöôøi laøm vieäc aùc)—The method of cuõng theâm vaøo khuynh höôùng thöù 3, ñoù laø "khaåu." exhortation or persuation, in contrast with Ngöôøi ta noùi nhöõng khuynh höôùng xaáu aùc naøy prohibition or command. ñöôïc gaây neân bôûi nghieäp chöôùng hay nhöõng haønh Khuyeán Phaùt: Utsahana (skt)—Khuyeán taán ai baét hoaït trong quaù khöù, vaø nhöõng daáu tích vi teá vaãn ñaàu soáng tu theo Phaät—To exhort to start the coøn toàn ñoïng sau khi phieàn naõo ñaõ ñöôïc ñoaïn taän. Buddhist way. Moät thí duï thöôøng ñöôïc ñöa ra laø moät vò A La Khuyeán Taùn: To advise and to help. Haùn, ngöôøi ñaõ ñoaïn taän phieàn naõo, thaáy ñöôïc taâm Khuyeán Taán: To advise and to push. vöông yù maõ ñang chaïy nhaûy vaø laøm oàn aùo nhö moät Khuyeán Thieän: To encourage someone in well- con khæ, nhöng saâu trong taâm thöùc, nhöõng daáu veát doing. vi teá vaãn coøn toàn ñoïng—Bonds of assumptions of Khuyeán Thieän Tröøng AÙc: Khuyeán khích ai laøm bad states, these are obstructions of body vieäc thieän vaø söûa sai nhöõng ai laøm aùc—To (kayavarana) and of mind (manas-avarana). Some encourage someone in well-doing and to correct Buddhist exegetes also add the third type, someone in wrong-doing. obstructions of speech (vag-avarana). These are Khuyeán Tín Giôùi Nghi: See Khuyeán Giôùi Nhò said to be caused by influences of past karma, in Moân. imitation of past activities, and are the subtle Khuyeán Tu: To encourage everyone to cultivate traces that remain after the afflictions (klesa) have the Way. been destroyed. An example that is commonly Khuyeán Tu Töï: Kan-ji (jap)—Quaùn Töï—Teân cuûa given is of an Arhat, who has eliminated the moät ngoâi chuøa thuoäc Phaät giaùo Maät toâng Nhaät afflictions, seeing a monkey and jumping up and Baûn—Name of a temple of Japanese

Esoteric down while making noises like a monkey, but the Buddhism. subtle traces still remain deep in the conscious. Khuyeán Töôùng Chuyeån: See Khuyeán Thieän Khö Ñoà La: Khadiraka (skt)—Ñaõm Moäc—Kha Tröøng AÙc. Leâ—Khö Ñoà La—Kieát Ñòa Laïc Ca—Yeát Ñòa Laïc Khuyeát: Beå ra: Broken—Cöûa ngaùch trong thaønh: Ca—Coøn goïi laø nuùi Kha Ñòa Laïc Ca. Voøng thöù ba A city gate—Khieám khuyeát, khoâng ñuû: trong baûy voøng quanh nuùi Tu-Di—Name of a Insufficient (deficient, wanting, lacking). mountain, the third of the seven circles or concentric mountains around Meru (Sumeru). Khuyeát Ñieåm: Defective—Imperfect—Deficient. Khö Ñoà La Sôn: Khadiraka (skt)—See Khö Ñoà Khuyeát Laäu: Ngöôøi tu giöõ giôùi nhö bôø ñeâ ngaên La. nöôùc luõ. Khoâng giöõ giôùi goïi laø khuyeát; khoâng giöõ giôùi maø ñeå sai soùt loä ra ngoaøi goïi laø laäu—A breach Khö La Chieân Ñaø: Suraskandha (skt)—King of and leakage, a breach of the discipline. asuras—Vua loaøi A tu la. Khuyeát Xæ Laõo Hoà: Moät oâng laõo khoâng raêng ñeán Khö La Ñeá Da Sôn: Kharadiya (skt)—See Giaø töø xöù Thieân Truùc—A toothless Indian old man, La Ñaø. implies Patriarch Bodhidharma—See Boà Ñeà Ñaït Khö Loâ Saét Tra: Kharostha (skt)—See Lö Thaàn Ma. (2). Khuynh Höôùng Xaáu: Daushthulya (skt)—Evil Khöù: Ñi—To go away—To depart—To leave— tendency—Caùi taâm thöùc phaân bieät voán ñaõ bò To remove—To dismiss. khuynh höôùng xaáu hay taäp khí voán coù trong meâ Khöù Daõ: Khoâng neân—Should not. laàm laán phaù töø thôøi voâ thæ—The discriminating Khöù Lai: Ñi vaø ñeán—Go and Come. consciousness that is found infested since Khöù Lai Kim: Quaù khöù, vò lai vaø hieän taïi—Past, beginningless time by the evil tendency or habit- future, present. energyinherent in the delusion. Khöù Lai Phaùp: Hieän töôïng cuûa quaù khöù vaø töông lai—Past and future phenomena.

Khöù Lai Tha Quoác Traàn Caûnh: Lìa boû coá höông Khöôùc Hoaït: Soáng laïi—To come or bring back to ñeå löu laïc tha phöông. Trong thieàn, töø naày coù consciousness—To come to life again—To revive. nghóa laø moät soá haønh giaû chaïy ñoâng chaïy taây ñeå Khöôùc Nhaäp Sanh Töû: Töø boû cuoäc soáng ñi trong tìm Phaät vaø queân maát Phaät taùnh nôi chính mình. sanh töû luaân hoài cuûa moät vò Boà Taùt—To leave his Haønh giaû tu thieàn neân luoân nhôù hai caâu naày: "Tröïc perfect life to enter into the round of births and chæ nhôn taâm, kieán taùnh thaønh Phaät"—To leave deaths as a Bodhisattva does. one's homeland and to wander in another country. Khöôùc Quy: Trôû veà—To be back—To come In Zen, the term means some practitioners try to back—To return (after some time of absence). run east and west to look for the Buddha from Khöôùc Vaán: Hoûi laïi—To ask again. outside and forget about their own Buddha-nature. Khöông: Caây göøng—Ginger. Zen practitioners should always remember these Khöông Kieát La: Kankara (skt)—Con soá lôùn—A two sentences: "It directly points to the human high number. mind, through it one sees one’s own nature and Khöông Laâm Haõn (1814-1893): Alexander becomes a Buddha." Cunningham, Sir—Teân moät nhaø khaûo coå hoïc noåi Khöù Lai Thöïc Höõu Toâng: Moät trong möôøi saùu tieáng ngöôøi Anh veà khaûo coå AÁn Ñoä vaøo theá kyû thöù toâng phaùi ngoaïi ñaïo chaáp raèng quaù khöù vò lai vaø XIX—Name of a famous British archaeologist in hieän ñeàu laø thöïc höõu—One of the sixteen Indian

antiquities in the nineteenth century. heretical sects, which believed in the reality of Khöông Maïnh Töôøng: Teân moät nhaø dòch kinh past and future as well as present. ngöôøi Trung Hoa vaøo thôøi nhaø Haùn beân Trung Hoa Khöù Taø Quy Chaùnh: Boû taø veà chaùnh—To cast (206 B.C.-220 A.D.)—Name of a sutra translator away the heterodox and return to orthodox beliefs. in the Han Dynasty in China. Khöù Thöùc Xoa Ca La Ni: Siksakarani (skt)—Ñoät Khöông Phaùp Laõng: Teân cuûa moät vò danh Taêng Kieát La. Trung Hoa vaøo thôøi nhaø Ñoâng Taán (317-420)— 1) Moät vò Baø La Moân treû coøn ñang toøng hoïc: A Name of a Chinese famous monk who lived in the young brahman studying with his preceptor. Eastern Chin Dynasty in China. 2) Moät chöông trong Luaät Taïng goïi laø "Thöùc Khöông Taêng Hoäi: Sanghavarman or Sanghapala Xoa" goàm 100 ñieàu luaät cho ngöôøi môùi xuaát (skt)—Khöông Taêng Hoäi laø teân cuûa moät nhaø sö gia tu hoïc: A section of the Vinaya called ngöôøi Thieân Truùc, doøng doõi Taây Taïng, nhöng laïi Siksakarani consisting of 100 regulations with coù moät vò sö khaùc cuõng teân Khöông Taêng Hoäi, reference to the conduct of novices. ngöôøi ñaõ dòch boä Kinh Voâ Löôïng Thoï taïi thaønh Khöù Taïi: Söï vieäc saép xaûy ra (trôï töø cuoái caâu)— Laïc Döông vaøo naêm 252 sau Taây Lòch—An Indian Something is going to occur (happen). monk supposed to be of Tibetan descent; but Khöù Töïu: Moät haønh vi hay cöû chæ khoâng thích Sanghapala is described as the eldest son of the hôïp, ñaùng bò cheâ bai—An unsuitable behavior or prime minister of Soghdiana, and is porbably a action, something is deserving of criticism. different person. Sanghavarman was the one who Khöû Ñoäc: To decontaminate. conducted translation of The Indefinite Life Sutra Khöû Nieâm Giaûi Phöôïc: Giaûi Nieâm Khöû Phöôïc. in Lo-Yang in 252 A.D. Trong thieàn, töø naày coù nghóa laø söï loaïi boû hoaøn Khöông Taêng Hoäi Thieàn Sö: Zen Master toaøn nhöõng chaáp tröôùc vaø phieàn naõo—To break Sanghapala—Khöông Taêng Hoäi, ngöôøi nöôùc the seal and to unbind (untie) the fetters. In Zen, Khöông Cö, cha meï sang ñaát Giao Chaâu laøm aên the term indicates a total elimination of buoân baùn kieám soáng. Ngaøi moà coâi cha töø luùc môùi attachments and afflictions. leân möôøi. Sau ñoù ngaøi xuaát gia vaø trôû thaønh moät Khöû Tröø: To eliminate. nhaø sö noåi tieáng thôøi baáy giôø. Ngaøi thoâng hieåu Khöôùc: Khöôùc töø—To reject—To decline. Tam Taïng kinh ñieån. Ngaøi sang Ñoâng Ngoâ (baây Khöôùc Giaûo Ta Töû: Vieäc gì ñoù maø chæ coøn ñuùng giôø laø mieàn Trung nöôùc Taøu) ñeå hoaèng döông Phaät ñöôïc chuùt ít thoâi—Something is still correct just a Phaùp. Ngaøi dòch nhieàu kinh ñieån töø chöõ Phaïn ra little bit (partially correct). chöõ Haùn nhö Kinh Voâ Löôïng Thoï vaø Kinh An Bang Thuû YÙ, vaân vaân. Trong kinh An Bang Thuû YÙ,

ngaøi coù nhaéc nhôû: "Coù ba loái ngoài theo ñaïo, moät laø time. He thoroughly understood the Tripitaka. He ngoài soå töùc, hai laø ngoài tuïng kinh vaø ba laø ngoài vui went to Tung-Wu (now Central China) to expand nghe kinh. Ngoài coù ba caáp, moät laø ngoài hieäp vò, hai the Buddha Dharma. He also translated many laø ngoài tònh, vaø ba laø ngoài khoâng coù keát. Ngoài hieäp sutras from Sanskrit into Chinese such as the vò laø yù baùm laáy haïnh khoâng rôøi; ngoài tònh laø khoâng Infinite Life Sutra, the Anapanasati Sutra, etc. In nieäm nghó; vaø ngoài khoâng coù keát laø keát

ñaõ heát.” the Anapanasati Sutra, he reminded: “There are Ngoaøi ra, ngaøi coøn luoân nhaán maïnh söï quan troïng three ways of sitting in meditation. First, sit and cuûa hôi thôû vôùi ñoà chuùng trong luùc haønh thieàn keep your mind on breathing; second, sit and chant raèng: “Hôi thôû ra, hôi thôû vaøo töï hieåu. Hôi thôû ra, the sutras; and third, sit and happily listen to the hôi thôû vaøo töï bieát. Ñöông luùc aáy laø hieåu, veà sau laø preaching of sutras. Sitting has three levels: sit in bieát. Hieåu laø hieåu hôi thôû daøi ngaén. Bieát laø bieát hôi union, sit in peacefulness, and sit without fetters. thôû sinh dieät, thoâ teá, chaäm nhanh.” Thaät vaäy, söï To sit in union means our mind becomes one with chuù taâm ñoái vôùi hôi thôû vaøo vaø thôû ra hay thieàn our body when we sit; to sit in peacefulness means quaùn hôi thôû laø moät trong nhöõng baøi taäp quan troïng our mind has no thought when we sit; and to sit nhaát ñöa ñeán söï ñònh tónh. Phaùp thieàn nieäm hôi thôû without fetters means all fetters are destroyed giuùp tònh taäm moät caùch deã daøng. Ñaây laø phöông when we sit.” Besides, he always emphasized on phaùp Thieàn Quaùn caên baûn cho nhöõng ngöôøi sô cô. the breathing with his disciples during meditation Neáu chuùng ta khoâng theå thöïc haønh nhöõng hình practices: “Breathing in, you feel you are thöùc thieàn cao caáp, chuùng ta neân thöû quaùn soå töùc. breathing in; breathing out, you feel you are Thieàn Soå Töùc hay taäp trung vaøo hôi thôû vaøo thôû ra breathing out. Breathing in, you know you are qua muõi. Chæ taäp trung taâm vaøo moät vieäc laø hôi breathing in; breathing out, you know you are thôû, chaúng bao laâu sau chuùng ta seõ vöôït qua söï lo breathing out. While you breath, you feel; then, ra vaø khoå naõo cuûa taâm. Ñöùc Phaät daïy, ‘hôi thôû ra you know. Feeling means you feel the breath long chaúng baûo ñaûm ñöôïc hôi thôû vaøo,’ neân coá maø tu or short. Knowing means you are aware of the mau keûo treã. Ngaøi ñaõ ñeå laïi moät baøi keä thieàn nhaèm breath rising and falling, rough or smooth, slow or khuyeán taán ñeä töû neân soáng vôùi nhöõng giaây phuùt maø fast.” As a matter of fact, wakefulness during chuùng ta ñang coù trong hieän taïi naày ñaây, chöù ñöøng inhaling and exhaling, or meditation on the breath, nghó veà quaù khöù hay lo laéng gì cho töông lai. Haõy is one of the most important preliminary exercises caûm nhaän hôi thôû vaø caûm nhaän thaân mình cuõng for attainment absorptions. Breathing meditation ñang thôû ngay trong luùc naøy ñaây. Neân nhôù raèng helps calm the mind easily. This is the basic nieäm tröôùc ñaõ dieät vaø nieäm sau thì chöa sinh. Noùi meditation method for beginners. If we are unable toùm laïi, ngaøi muoán khuyeân baûo chuùng ta raèng to engage in higher forms of meditation, we ‘Haõy traû quaù khöù veà cho quaù khöù’ vaø chæ tu taäp should try this basic breathing meditation. nhöõng giaây phuùt quí baùu maø mình coù ñöôïc trong Meditation or concentration on normal inhalations hieän taïi naày thoâi: and exhalations of breath through our nostrils. Just “Nay khoâng phaûi laø tröôùc, tröôùc khoâng phaûi laø nay. focus our mind on one thing: breathing, we will Nghóa laø nieäm tröôùc ñaõ dieät, soon overcome a lot of distractions and unhappy Nieäm baây giôø khoâng phaûi laø nieäm tröôùc. states of mind. Try to calm the body and mind for Cuõng coù nghóa laø vieäc laøm ñôøi tröôùc, contemplation by counting the breathing. The Vieäc laøm ñôøi nay, moãi töï coù phöôùc. Buddha taught,

‘there is no certainty that we will Cuõng coù nghóa laø vieäc thieân nay laøm, have a breath-in after the breath-out or breathing- Khoâng phaûi vieäc aùc laøm tröôùc ñoù, out not waiting for breathing-in or we can be Hôi thôû tröôùc ñoù khoâng phaûi laø hôi thôû baây giôø.” breathless at any time,’ so we should take Sanghapala, a native of Sogdiane, now belongs to advantage of any time we have to cultivate. He China. His parents came to North Vietnam to do left a Zen verse to encourage his disciples to live business to earn a living. His father passed away with the very present moment, not to think about when he was only ten years old. After that he left the past, and not to worry about the future either. home and became a very famous monk at that Let’s feel our breath and feel our body breathing

at this very moment. Remember that the previous xoâng vaøo hôi thôû, laøm thaønh ngheït vaø thoâng. Xoâng thought already vanished and the next thought vaøo caùi thaáy laøm thaønh löûa vaø ñuoác. Xoâng vaøo caùi does not arise yet. In short, he wanted to advise us nghe laøm chìm, ñaém, soâi, traøo. Xoâng vaøo vò, laøm that ‘Let bygone be bygone’ and cultivate only thaønh vò öông vò thoái. Xoâng vaøo xuùc laøm thaønh naùt, with the precious times that we have at this very ruõ, thaønh nuùi ñaïi nhuïc coù traêm nghìn con maét maø moment: voâ soá truøng aên. Xoâng vaøo caùi nghó laøm thaønh tro “The present is not the past, noùng, chöôùng khí vaø caùt bay maø ñaäp naùt thaân the past is not the present. theå—In the Surangama Sutra, book Eight, the That means past thoughts vanished, retribution of smelling, which beckons one and And the present thought is not leads one to evil ends. The karma of smelling the previous thought. intermingles, and thus at the time of death one That means every act in past lives and now first sees a poisonous smoke that permeates the has its own merit atmosphere near and far. The deceased one’s That means the good deed now spiritual consciousness wells up out of the earth is not the bad act done before. and enters the unintermittent hell. There, it is That means the breath now aware of two sensations. One is unobstructed is not the breath earlier, smelling, in which it is thouroughly infused with And the breath left previously the evil vapors and its mind becomes distressed. was not the breath sensed presently.” The second is obstructed smelling, in which its Thieàn sö Khöông Taêng Hoäi thò tòch khoaûng naêm breath is cut off and there is no passage, and it lies 280 sau Taây Lòch—Zen Master Sanghapala stifled and suffocating on the ground. When the passed away in around 280 A.D.—See Ba Theá vapor of smelling invades the breath, it becomes Ngoài. cross examination and bearing witness. When it Khöông Taêng Khaûi: Samghavarman (skt)—Teân invades the seeing, it becomes fire and torches. cuûa moät vò danh Taêng Trung Hoa vaøo thôøi Tam When it invades the hearing, it becomes sinking Quoác beân Trung Hoa (220-280)—Name of a and drowning, oceans, and bubbling cauldrons. Chinese famous monk who lived in the San-Kuo When it invades the sense of taste, it becomes Dynasty in China. putrid or rancid foods. When it invades the sense Khöông Taêng Uyeân: Teân cuûa moät vò danh Taêng of touch, it becomes ripping apart and beating to a Trung Hoa vaøo thôøi nhaø Ñoâng Taán (317-420)— pulp. It also becomes a huge mountain of flesh Name of a Chinese famous monk who lived in the which has a

hundred thousand eyes and which is Eastern Chin Dynasty in China. sucked and fed upon by numberless worms. When Khöu: Goø ñaát: A mound (a plot)—Teân rieâng cuûa in invades the mind, it becomes ashes, pestilent Ñöùc Khoảng Phu Töû: Personal name of Confucius. airs, and flying sand and gravel which cut the body Khöu Da Toâ Ña: Heya-sutta (p)—Moät trong saùu to ribbons. theå loaïi kinh ñieån Kyø Na giaùo—One of the six Khöùu Giaùc: Gandrendriya (skt)—Ghayana-kicca forms of Jainism sutras. (skt)—Function of smelling—Organ of smell— Khöu Tónh: Moät caùi gieáng khoâ treân ñænh ñoài, bieåu The sense of smell—See Luïc Caên. tröng cho tuoåi giaø—A dry well on a hill top, Kleang: Teân moät ngoâi chuøa toïa laïc trong thò xaõ symbolical of old age. Soùc Traêng, tænh Soùc Traêng, Nam Vieät Nam— Khöùu Baùo: Retribution of smelling—Trong Kinh Name of a temple, located in Soùc Traêng town, Soùc Thuû Laêng Nghieâm, quyeån Taùm, khöùu baùo chieâu Traêng province, South Vietnam. daãn aùc quaû, khöùu nghieäp naày giao keát, luùc cheát thaáy ñoäc khí ñaày daãy xa gaàn. Thaàn thöùc nöông theo khí vaøo voâ giaùn ñòa nguïc. Phaùt hieän ra hai töôùng. Moät laø thoâng khöùu, bò caùc ñoäc khí nhieãu loaïn taâm thaàn. Hai laø taéc khöùu, khí khoâng thoâng, böùc töùc maø teù xæu xuoáng ñaát. Khi ngöûi nhö theá

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