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

THIEÄN PHUÙC

TÖØ ÑIEÅN THIEÀN & THUAÄT NGÖÕ PHAÄT GIAÙO

DICTIONARY OF ZEN & BUDDHIST TERMS

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LÔØI GIÔÙI THIEÄU Ñaïo höõu Traàn Ngoïc phaùp danh Thieän Phuùc khoâng chæ laø moät hoïc giaû nghieân cöùu khaù saâu saéc veà Phaät phaùp, maø coøn laø moät Phaät töû thuaàn thaønh luoân gaéng coâng tu taäp ñeå ñaït ñeán con ñöôøng giaùc ngoä vaø giaûi thoaùt. Thieän Phuùc ñaõ bieân soaïn boä töï 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.

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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

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Anaheim, California Thieän Phuùc

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

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

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

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

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

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

La Ñaëc La: Mahakala (skt)—Krisna-karna (skt)— See Haéc Thieân. L La Haùn: Arhan, arhat (skt)—A La Haùn, quaû vò cao nhaát cuûa Tieåu Thöøa—Worthy, worshipful, an La Baø: Lava (skt)—Laïp Phöôïc La Döï—Moät arhat, the saint, or perfect man of Hinayana. khoaûng thôøi gian ngaén (60 saùt na baèng moät hôi thôû, La Haùn Ñaïo Hieàn: Rakan-Dokan (jap)—Lo-Han- 10 hôi thôû baèng moät la baø)—A division of time, an T'ao-Hsien (chi)—See Ñaïo Hieàn. instant (60 ksanas are equivalent to a breath, 10 La Haùn Ñaïo Tieân: Rakan-Dokan (jap)—Lo-Han- breaths are equal to one lava). T'ao-Hsien (chi)—See Ñaïo Hieàn. La Baø Na: Ravana (skt)—Vua cuûa xöù Tích Lan La Haùn Ñöôøng: Arhats Hall. tröôùc ñaây, cai trò loaøi la saùt, sau bò Ramacandra La Haùn Nhaân Thieàn Sö: Zen master Lo-han cheá ngöï—King of Ceylon and ruler of the Jen—Coù moät vò taêng hoûi thieàn sö La Haùn Nhaân: Raksasas, overcome by Ramacandra. "Theá naøo laø yù Toå sö töø Taây sang?" La Haùn Nhaân La Bò Na: Ravana (skt)—Ñoøi hoûi—Demanding— hoûi ngöôïc laïi: "OÂng goïi theá naøo laø yù nghóa?" Vò Clamorous. Taêng keát luaän: "Nhö vaäy khoâng coù yù nghóa gì nôi La Ca Naïp: Bhiksu Nagasena—See Na Tieân Tyø cuoäc Ñoâng du naøy?" La Haùn Nhaân ñaùp: "Coù chöù, Kheo. nôi choùt löôõi cuûa oâng ñoù!" Trong Thieàn coù moät La Caø: To loiter—To loaf. phöông phaùp goïi laø "Phaûn Vaán" hay traû lôøi theo La Caàu: Laghu (skt)—AÙnh saùng—Light. kieåu thay vì traû lôøi, ngöôøi bò hoûi laïi hoûi ngöôïc laïi La Daï Na: Maudgalyayana (skt)—See Ma Ha ngöôøi hoûi. Noùi chung, trong Thieàn caâu hoûi naøo Muïc Kieàn Lieân. cuõng thoaùt ngoaøi thoùi thöôøng, nghóa laø phaûi hoûi ñeå La Duyeät: Rajagrha (skt)—La Vieät—La Duyeät ñöôïc chæ baûo; neân töï nhieân lôøi ñaùp cuõng chaúng ñaùp Kyø Ca La—La Duyeät Yeát Leâ Heâ—La Nha Ngaät laïi gì heát. Theo thieàn sö Phaàn Döông, coù möôøi taùm Bí Tö—Kinh ñoâ Vöông Xaù cuûa xöù Ma Kieät Ñaø, caùch hoûi, ñoái laïi, coù möôøi taùm caùch ñaùp khaùc haún nôi toå chöùc Ñaïi Hoäi Keát Taäp Kinh Ñieån ñaàu tieân— nhau (see Phaàn Döông Thaäp Baùt Vaán). Nhö vaäy, The capital of Magadha, at the foot of the moät caâu phaûn vaán vaãn laø moät lôøi ñaùp chieáu saùng Grdhrakuta mountain, first metropolis of vaäy. Vaø ñaây cuõng chính laø choã khoù hieåu cuûa Thieàn Buddhism and seat of the first synod. ñoái vôùi leà loái suy nghó thoâng thöôøng. Chæ baèng La Duyeät Kyø Ca La: Rajagrha (skt)—See La danh töï khoâng ñuû chuyeån taûi yù nghóa, nhöng ñaõ laø Duyeät and Vöông Xaù. sinh vaät coù lyù trí, chuùng ta khoâng laøm sao traùnh La Duyeät Yeát Heâ: Rajagrha (skt)—See La Duyeät khoâng phaùt bieåu baèng danh töï. Vaø nhöõng phaùt bieåu and Vöông Xaù. naøy mô hoà hay saùng suûa, coøn tuøy theo sôû kieán cuûa La Ñaø Na: Ratna (skt)—Baûo vaät—Anything rieâng chuùng ta. Tuy nhieân, neáu haønh giaû bieát

caùch precious, a gem. söû duïng nhöõng phaùt bieåu baèng danh töï ñuùng choã La Ñaùt Ña Neã Nhó: Ratna-nimi (skt)—Baûo Böùc thì cuõng coù lôïi laïc. Nhö chuùng ta thaáy ñoù, haït buïi Bích Chi Phaät—Precious Curtain Pratyeka- vaøng, daàu quyù theá maáy, nhöng khi vöôùng vaøo maét buddha. noù cuõng laøm xoán maét. Nhö vaäy, vieäc caàn laøm laø La Ñaùt Na Ba La Maät Boà Taùt: Ratna-parimita- giöõ cho maét trong saùng, vaø duøng haït buïi vaøng theo bodhisattva (skt)—Precious Perfection choã ñaùng duøng cuûa noù—A monk asked Lo-han Bodhisattva—See Baûo Ba La Maät Boà Taùt. Jen, "What is the meaning of the Patriarch's coming from the West?" Lo-han Jen asked back, La Ñaùt Na Baït Chieát Leä Boà Taùt: See Baûo Ba La "What is it that you call the meaning?" The Maät Boà Taùt. inquiring monk concluded, "If so, there is no La Ñaùt Na Ma Caâu Traùc Boà Taùt: Ratnakara- meaning in this coming from the West?" Lo-han bodhisattva (skt)—Baûo Tích Boà Taùt—Jewelled- Jen said, "It comes from the tip of your own accumulation Bodhisattva. tongue." In Zen, there is a method of counter- La Ñaùt Na Neã Nhó: See La Ñaùt Ña Neã Nhó. questioning, wherein questions are not answered by plain statements but by counter-questionings.

Generally speaking, in Zen a question is not a Temple, under a teacher named Wu-Xiang. Kui- question in its ordinary sense; that is, it is not chen was first studied with Hsueh-feng, but was simply asked for information, and therefore it is unsuccessful at penetrating the Way. It was natural that what ordinarily corresponds to an Hsueh-feng's disciple, Hsuan-sha, who is said to answer is not an answer at all. According to Zen have brought Kui-chen to full awakening. Later, master Fen-Yang, there are eighteen different he became a dharma successor of Hsuan-sha Shih- kinds of questions, against which we may pei, and the master of Fa-yen Wen-i. distinguish eighteen corresponding answers. Thus Ngöôøi ta bieát tôùi Queá Saâm chuû yeáu qua moät a counter-question itself is in its way an soá laàn vaán ñaùp vôùi ñeä töû cuûa oâng laø Phaùp illuminating answer. And this is where Zen is Nhaõn. Trong nhöõng vaên baûn Thieàn, coù keå laïi difficult to understand by the ordinary way of chuyeän naøy, moät trong nhöõng choã maø oâng thinking. Mere words are insufficient to convey ñöôïc nhaéc tôùi laø thí duï thöù 20 cuûa Thong Dong the meaning, but as rational beings we cannot Luïc: "Queá Saâm hoûi Phaùp Nhaõn: 'Con ñi ñaâu, avoid making statements. And these statements hôõi nieân tröôûng caùc nhaø sö?' Phaùp Nhaõn ñaùp: are at once puzzling and illuminating according to 'Con ñi lang thang khoâng muïc ñích.' Queá Saâm our own insight. However, Zen practitioners may noùi: 'Söï lang thang aáy coù nghóa gì?' Phaùp benefit from appropriate statements. As we can Nhaõn noùi: 'Con khoâng bieát' Queá Saâm noùi: 'Söï see, it is quite true that gold dust, no matter how ngu ñoát laø caùi gaàn nhaát (ñaäm nhaát).'"—Lo-han valuable in itself, injures the eye when it gets into Kuei-ch'en is known particularly for several it. Therefore, the necessary thing here is to keep mondo (questions and answers) with his the eye open clear, and use the gold dust in the principal student Fa-yen that have been way it ought to be used. handed down in the Zen texts. One of them is La Haùn Queá Saâm Thieàn Sö (867/869-928): found as example 20 of the Ts'ung-jung-lu: Rakan Keishin (jap)—Lo-han Kui-chen (Wade-

"Kuei-ch'en asked Fa-yen, 'Head monk, Giles Chinese)—Luohan Guichen (Pinyin where are you going?' Fa-yen said, 'I'm Chinese)—Hieän nay chuùng ta khoâng coù nhieàu taøi rambling aimlessly around.' Kuei-ch'en said, lieäu chi tieát veà Thieàn sö Queá Saâm La Haùn; tuy 'What's the good of rambling around?' Fa-yen nhieân, coù moät vaøi chi tieát nhoû veà vò Thieàn sö naøy said, 'I don't know.' Kuei-ch'en said, 'Not trong Truyeàn Ñaêng Luïc, quyeån XXI: Thieàn Sö knowing is closest to ignorance.'" Queá Laâm ôû Vieän La Haùn sanh naêm 867, queâ ôû Luùc ñaàu sö hoïc Luaät raát nghieâm, nhöng veà sau Thöôøng Sôn. Töø thuôû nhoû ñaõ aên chay vaø noùi nhöõng sö tuyeân boá raèng neáu chæ giöõ khoâng phaù luaät lôøi hay ho laï thöôøng. Sö xuaát gia vaø thoï cuï tuùc giôùi khoâng thoâi, khoâng phaûi thaät söï xuaát gia, neân vôùi ñaïi sö Voâ Töôùng taïi chuøa Vaïn Tueá. Thoaït tieân sö ra ñi tìm hoïc vôùi thieàn toâng—At first he Queá Saâm hoïc Thieàn vôùi Thieàn sö Tuyeát Phong closely followed the teachings of the Vinaya, Nghóa Toàn, nhöng khoâng thaâm nhaäp ñöôïc Ñaïo. but later declared that just guarding against Chính ñeä töû cuûa Tuyeát Phong laø Huyeàn Sa Sö Bò, breaking the vows and adhering to the ngöôøi ñaõ ñöa Queá Saâm ñeán choã trieät ngoä. Veà sau precepts did not equal true renunciation. He naøy, Queá Saâm trôû thaønh ngöôøi noái phaùp cuûa then set off to explore the teachings of the Huyeàn Sa, vaø laø thaày cuûa Phaùp Nhaõn Vaên Ích— Zen school. We do not have detailed documents on Zen Sau sö ñeán Huyeàn Sa yeát kieán Ñaïi Sö Toâng Master Kui-chen Luo-han; however, there is some Nhaát, vöøa nghe moät caâu khai phaùt lieàn roãng brief information on him in The Records of the suoát khoâng ngôø—He arrived at Hsuan-Sha's Transmission of the Lamp (Ch'uan-Teng-Lu), place. Hsuan-Sha, who is said to have brought Volume XXI: Zen master Kui-chen was born in Kui-Chen erase all his doubts and to attain 867 from an ancient Chang-Shan. It is said that full awakening. from early childhood he could speak very well and Moät hoâm Huyeàn Sa hoûi sö: "Tam giôùi duy would not eat meat. He left home to become a taâm, ngöôi bieát theá naøo?" Sö chæ caùi gheá döïa monk and received full ordination at Wan–Sui hoûi laïi Huyeàn Sa: "Hoøa Thöôïng keâu caùi aáy laø

gì?" Huyeàn Sa ñaùp: "Gheá döïa." Sö thöa: "Hoøa Caùc oâng bieát caùi gì? Ghi nhôù ñöôïc danh töï aáy, Thöôïng khoâng bieát tam giôùi duy taâm." Huyeàn giaûn bieän ñöôïc thanh saéc aáy. Neáu chaúng phaûi Sa baûo: "Ta baûo caùi aáy laø tre goã, ngöôi keâu laø thanh saéc danh töï, caùc oâng laøm sao ghi nhôù gì?" Sö thöa: "Con cuõng goïi laø tre goã." Huyeàn giaûn bieän? Gioù thoåi thoâng reo cuõng laø thanh, Sa laïi baûo: "Taän ñaïi ñòa tìm moät ngöôøi hieåu tieáng eách nhaùi, chim, quaï, keâu cuõng laø thanh, Phaät phaùp cuõng khoâng coù." Sö do ñaây caøng sao chaúng trong aáy laéng nghe ñeå giaûn traïch ñi. ñöôïc khích leä theâm—One day, Hsuan-Sha Neáu trong aáy coù hình thöùc yù töù cuøng caùc questioned Kui-Chen, saying: "In the three Thöôïng Toïa. Chôù laàm! Hieän nay thanh saéc realms, there is only mind. How do you daãy ñaày, laø ñeán nhau hay chaúng ñeán nhau? understand this?""Kui-Chen pointed to a chair Neáu ñeán nhau, thì linh taùnh kim cang bí maät and said: "What does the master call that?" cuûa oâng neân coù hoaïi dieät. Vì sao coù nhö theá? Hsuan-Sha said: "A chair." Kui-Chen said: Vì thanh xoû luûng loã tai oâng, saéc ñaâm

ñui con “Then the master can’t say that in the three maét oâng, duyeân thì laáp maát huyeãn voïng cuûa worlds there is only mind.” Hsuan-Sha said: “I oâng, caøng chaúng deã daøng vaäy. Neáu chaúng ñeán say that it is made from bamboo and wood. nhau, thì choã naøo ñöôïc thanh saéc? Bieát chaêng? What do you say it’s made from?” Kui-Chen Ñeán nhau, chaúng ñeán nhau thöû bieän raønh said: “I also say it’s made from bamboo and xem?—Kui-Chen entered the hall and wood.” Hsuan-Sha said: “I’ve searched across addressed the monks, saying: “If you want to the great earth for a person who understands come face-to-face with the essential mystery the Buddhadharma, but I haven’t found one.” of our order, here it is! There’s no other Huyeàn Sa baûo chuùng: “Maëc duø Queá Saâm taøng special thing. If it is something else, then aån trong chuùng, nhöng tieáng taêm vang xa— bring it forth and let’s see it. If you can’t show Hsuan-Sha told the monks: “Although Kui- it, then forget about it. You can’t just recite a Chen did not aspire to a leading position in couple of words and then say that they are the the Buddhist community, his reputation as an vehicle of our school. How could that be? adept nevertheless spread widely. What two words are they? They are known as Moät vò Taêng hoûi: “Theá naøo laø moät caâu cuûa La the ‘essential vehicle.’ They are the ‘teaching Haùn?” Sö ñaùp: “Ta noùi vôùi ngöôi, lieàn thaønh vehicle.’ Just when you say ‘essential hai caâu.”—A monk asked: “What is Luo- vehicle,’ that is the essential vehicle. Han’s single phrase?” Kui-Chen said: “If I tell Speaking the words ‘teaching vehicle’ is itself you it will turn into two phrases.” the teaching vehicle. Worthy practitioners of Sö thöôïng ñöôïng daïy chuùng: “Toâng moân Zen, our school’s essential vehicle, the huyeàn dieäu chæ laø theá aáy sao? Hay rieâng coù Buddhadharma, comes from and is realized choã kyø ñaëc? Neáu rieâng coù choã kyø ñaëc, caùc oâng through nothing other than the names and haõy neân xem caùi gì? Neáu khoâng, chaúng neân words from your own mouths! It is just what ñem hai chöõ beøn cho laø Toâng Thöøa. Theá naøo you say and do. You come here and use laø hai chöõ? Nghóa laø Toâng Thöøa vaø Giaùo words like ‘tranquility,’ ‘reality,’ ‘perfection,’ Thöøa. Caùc oâng vöøa noùi ñeán Toâng thöøa lieàn or ‘constancy.’ Worthy practitioners! What is thaønh Toâng thöøa, noùi ñeán Giaùo thöøa lieàn thaønh this that you call ‘tranquil’ or ‘real’? What is Giaùo thöøa. Chö Thieàn ñöùc! Phaät phaùp toâng that’s ‘perfect’ or ‘constant’? Those of you thöøa nguyeân lai do mieäng caùc oâng an laäp danh here on a pilgrimage, you must test the töï, laøm laáy noùi laáy beøn thaønh. Leõ aáy caàn phaûi principle of what I’m saying. Let’s be open nhaèm trong ñoù noùi bình noùi thaät, noùi vieân noùi about it. You’ve stored up a bunch of sounds, thöôøng. Thieàn ñöùc! Caùc oâng goïi caùi gì laø bình forms, names, and words inside your minds. thaät? Naém caùi gì laøm vieân thöôøng? Keû haønh You prattle that ‘I can do this’ or ‘I’m good at khaát nhaø beân caàn phaûi bieän raønh, chôù ñeå choân figuring out that,’ but actually what can I do? vuøi; ñöôïc moät ít thanh saéc danh töï chöùa trong What can you figure out? All that you’re ñaàu taâm, noùi ta hoäi giaûi kheùo hay giaûn bieän. remembering and holding on to is just sounds

and forms. If it weren't all sounds and forms, chests. To speak about killing, stealing, and names and words, then how would you lewdness is to speak of grave crimes, but they remember them or figure them out? The wind are light by comparison. It's unending, this blows and the pine makes a sound. A frog or a vilification of nirvana, this blinding the eyes duck makes a sound. Why don't you go and of beings, this falling in the Avici Hell and listen to those things and figure them out? If swallowing hot iron balls without relief. everywhere there are meaningful sounds and Therefore the ancients said: 'When the forms, then how much meaning can be transgression is transformed into the host, it ascribed to this old monk? There's no doubt no longer offends.' Take care!" about it. Sounds and forms assault us every Sö thò tòch naêm 928, ñöôïc vua ban hieäu "Chôn moment. Do you directly face them or not? If ÖÙng Ñaïi Sö."—He died in 928. After death, you face them directly then your diamond- he received the posthumous title "Zen Master solid concept of self will melt away. How can True Response." this be? Because these sounds penetrate your La Haùn Queá Thaâm: See La Haùn Queá Saâm Thieàn ears and these forms pierce your eyes, you Sö. are overwhelmed by conditions. You are La Haùn Tuyeân Phaùp: Hsuan-fa Lo-han—See killed by delusion. There isn't enough room Tuyeân Phaùp La Haùn Thieàn Sö. inside of you for all of these sounds and La Haàu (sao): Rahu (skt)—La Hoä—La Hoã—Teân forms. If you don't face them directly then cuûa moät ngoâi sao che laáp maët trôøi maët traêng gaây how will you manage all of these sounds and neân nhaät thöïc vaø nguyeät thöïc—Name of a star, or forms? Do you understand? Face them or not a spirit (demon) that is supposed to seize the sun face them. See yourself. and moon and thus causes eclipses. Sö döøng giaây phuùt, laïi noùi: "Vieân thöôøng bình La Haàu A Tu La: Rahulasura (skt)—La Haàu La A thaät aáy laø ngöôøi gì? Noùi theá naøo? Chöa phaûi laø Tu La—Moät loaïi A Tu La Vöông hay ñaùnh nhau keû ôû trong thoân Hoaøng Di thì bieát noùi theá naøo? vôùi Trôøi Ñeá Thích ñeå tranh giaønh vaø che laáp aùnh Ñoù laø caùc vò Thaùnh xöa baøy chuùt ít giuùp ñôõ saùng cuûa maët trôøi vaø maët traêng, gaây ra caûnh nhaät hieån phaùt. Thôøi nay khoâng hieåu phaûi quaáy, thöïc vaø nguyeät thöïc—The asura who in fighting lieàn cho laø toaøn thaät, noùi ta rieâng coù toâng with Indra can seize sun an moon, i.e. cause phong huyeàn dieäu. Phaät Thích Ca khoâng choùt eclipses. löôõi, chaúng gioáng vôùi caùc oâng coù chuùt ít beøn La Haàu La: Rahula (skt)—Coøn goïi laø La Vaân, La chæ hoâng chæ ngöïc. Neáu luaän veà toäi saùt, ñaïo, Hoáng La, La Haàu, Haït La Ñoã La, Haø La Hoã La, daâm, tuy naëng maø vaãn coøn nheï, vì coù khi heát. hay La Hoã La—La Haàu La laø ñöùa con duy nhaát Keû naày cheâ bai Baùt Nhaõ laøm muø maét chuùng cuûa Ñöùc Phaät vaø coâng chuùa Da Du Ñaø La— sanh, vaøo ñòa nguïc A Tyø, nuoát hoaøn saét noùng Rahula was the only son of Sakyamuni and chôù baûo laø thong thaû. Do ñoù, coå nhôn noùi: 'Loãi Yasodhara. taïi hoùa chuû, chaúng can heä vieäc oâng.' Traân La Haàu La A Tu La: Rahu-asura (skt)—See La troïng!"—After a pause, Kui-Chen continued: Haàu A Tu La. "'Perfection.' 'Constancy.' 'Tranquility.' La Haàu La Baït Ñaø La: Rahulabhadra (skt)— 'Reality.' Who talks like this? Normal people Arya Rahulata (skt)—OÂng voán laø moät cö daân cuûa in the village don't talk

like this. Its just some thaønh Ca Tyø La Veä, maø baây giôø laø Nepal. OÂng laø old sages that talk this way and a few of their vò toå thöù 16 trong hai taùm vò toå AÁn Ñoä —A native wicked disciples that spread it around. So of Kapilavastu, in present day Nepal, the sixteenth now, you don't know good from bad, and you of the twenty eight Indian Patriarchs. are absorbed in 'perfection' and 'reality.' La Haàu La Ña: Rahulata (skt)—La Haàu La Ña Some say I don't possess the mysterious cuûa thaønh Kapila, laø vò toå thöù 16, ngöôøi ñaõ töï di excellence of our order's style. Sakyamuni chuyeån moät caùch kyø dieäu ñeán vöông quoác didn't have a tongue! Not like you disciples Sravasti, nôi ñoù ngaøi ñaõ thaáy boùng naêm vò Phaät here who are always pointing at your own treân ñænh Hiranyavati—Rahulata of Kapila, the

sixteenth patriarch, who miraculously transported La Ma Quoác: Ramagrama (skt)—A Ma La himself to the kingdom of Sravasti, where he saw Quoác—Teân cuûa moät vöông quoác coå trong vuøng on the Hiranyavati the shadow of five Buddhas— baéc AÁn Ñoä—Name of an ancient kingdom in See Hai Möôi Taùm Toå AÁn Ñoä. northern India. La Haàu La Vöông: Rahula—Moät trong möôøi A- La Maïn Na Toâng: Ramannanikaya (p)—Teân cuûa Tu-La Vöông—See A-Tu-La Vöông. moät trong ba toâng phaùi lôùn ôû Tích Lan. Toâng phaùi La Haàu Vöông: Rahu (skt)—Vua cuûa loaøi A Tu naày ñöôïc ngaøi Ambagahawatta thaønh laäp ôû Mieán La: King of asuras—See La Haàu. Ñieän vaøo giöõa theá kyû thöù 19—Name of one of the La Hoã: Rahu (skt)—See La Haàu. three major branches of Buddhism in Srilanka. La Hoä: Rahu (skt)—See La Haàu. This school was founded in Burma by La Hoáng La: Rahula (skt)—See La Haàu La. Ambagahawatta in the middle of the nineteenth La Khaát Saùi: See La Ngaät Saùi. century. La La Lyù: Lôøi caûm thaùn duøng trong thi ca thieàn— La Maïn Na Phaùi: Ramanna Nikaya (p)—La Maïn Exclamatory words used in Zen poems. Na Toâng—Moät trong ba toâng phaùi lôùn nhaát trong La Long Ñaû Phuïng: Buûa löôùi ñoùn roàng baét phuïng, Phaät giaùo Sri Lanka, ñaõ ñöôïc saùng laäp vaøo naêm yù noùi khoáng cheá ngöôøi khaùc—To spread a net to 1865. Hai phaùi khaùc laø Siyam Nikaya vaø watch and wait for a dragon, but in fact, to catch a Amarapura Nikaya—One of the three largest phoenix. In Zen, the term means to dominate or to monastic orders of Sri Lankan Buddhism, which control someone. was founded in 1865. The others being the Siyam La Lung: Raro (jap)—Nets and cages—La Nikaya and the Amarapura Nikaya. Lung—In China, silk nets and bamboo cages are La Maïn Na Toâng: Ramanna Nikaya (p)—See La used to to catch and keep small birds. In Zen, the Maïn Na Phaùi. term also has other meanings: 1) Bao phuû: To La Moân: See Brahmana. cover; 2) Troùi buoäc, khoáng cheá: To bind or La Ngaï: Raga (skt)—Tham duïc—Desire— dominate. Covetousness. La Ma: Rama (skt)—Hyû hay hyû laïc: Delightful, La Ngaät Saùi: Laksana (skt)—Töôùng traïng cuûa söï joyful—Teân cuûa moät loaøi caây nhoû: Name of a vaät—A distinguishing mark, sign, or characteristic. grove— La Ma, teân cuûa moät vò anh huøng ôû AÁn Ñoä La Nha Ngaät Bí Tö: Rajagrha (skt)—See La thôøi coå: Name of a hero in old India. Duyeät and Vöông Xaù. La Ma AÁn Ñoä: Soâng La Ma phaùt nguoàn töø A Phuù La Nhaõ: Raja (skt)—Quoác vöông—A king. Haõn—Helmend, a river rising in Afghanistan. La Phuø: La Sôn vaø

Phuø Sôn trong tænh Quaûng La Ma Bieät Truyeän: Ramacaritmanas (skt)—See Ñoâng cuûa Trung Hoa—Mounts Loa Shan and Fu La Ma Coâng Haïnh Luïc. Shan in Kuang Tung province, China. La Ma Coâng Haïnh Luïc: Ramacaritmanas (skt)— La Quí: Tröôûng laõo La Quí (852-936)—Senior Coâng Haïnh Luïc Bieät Truyeän, kinh ñieån cuûa AÁn Venerable La Quí (852-936)—Tröôûng laõo La Quí giaùo—Hinduism Records of Joy Performance of sanh naêm 852 taïi An Chaân, Baéc Vieät, phaùp töû ñôøi conduct. thöù möôøi doøng Tyø Ni Ña Löu Chi. Sö queâ ôû An La Ma Da Na: Ramayana (skt)—See La Ma Dieãn Chaâu. Thuôû nhoû sö ñi du phöông tìm thaày hoïc Na. thieàn. Sau sö gaëp Thieàn Sö Thoâng Thieän vaø trôû La Ma Dieãn Na: Ramayana (skt)—Ma Ma Du thaønh moät trong nhöõng ñeä töû noåi tieáng cuûa thieàn sö Kyù, ñaïi töï söï thi cuûa AÁn giaùo vaøo theá kyû thöù III vaø Thoâng Thieän taïi chuøa Thieàn Chuùng. Sau khi Thaày thöù IV tröôùc taây lòch—Hinduism Records of thò tòch, sö dôøi veà chuøa Song Laâm ôû Thieân Ñöùc relating something from the beginning to the end, tieáp tuïc hoaèng hoùa ñeán khi thò tòch vaøo naêm 936 written in the third or fourth century B.C. sau Taây Lòch—Senior Venerable La Quí was born La Ma Giaø: Nhaäp phaùp giôùi (phaåm Nhaäp Phaùp in 852 in An Chaân, North Vietnam, the the Giôùi cuûa Kinh Hoa Nghieâm)—Entering the realm Dharma heir of the tenth lineage of the Vinitaruci of the law. Sect, a Vietnamese monk from An Chaân. He wandered to seek good and famous Zen masters

since he was young. Later he met Zen master Ngöôøi ta noùi oâng xuaát gia taïi nuùi Qui Sôn. Sau khi Thoâng Thieän at Thieàn Chuùng Temple and became thoï cuï tuùc giôùi ôû tuoåi 21, oâng laøm du Taêng vaø toøng one of his most outstanding disciples. After his hoïc vôùi nhieàu baäc thaày—Zen Master Luo-shan master passed away, he moved to stay at Song Tao-Hsien, name of a Chinese Zen monk in the Laâm Temple in Phuø Ninh, Thieân Ñöùc to expand ninth century. We do not have detailed documents Buddhism until he died in 936 A.D. on this Zen Master; however, there is some brief La Quí An: Tröôûng laõo La Quí (852-936)—Senior information on him in The Records of the Venerable La Quí (852-936)—See La Quí. Transmission of the Lamp (Ch'uan-Teng-Lu), La Quí Tröôûng Laõo: See La Quí. Volume XVII: Zen Master Luo-shan Tao-Hsien La Saùt: Rakshas or Raksasa (skt)—Rasetsu was a student and Dharma heir of Zen Master (jap)—Ma quyû troâng khieáp ñaûm, coù thaân hình ñen Yan-tou Quanhuo. He came from from ancient ngoøm, toùc ñoû, maét xanh. La saùt noåi tieáng saùt haïi Changxi, now the modern Fujian Province. Upon saùt haïi con ngöôøi—A terrifying ghost or demon leaving home to join the Buddhist orders, he is with black body, red hair, and green eyes. said to have first lived at Gui Shan. After Rakshas are reputed to be devoured of humans. receiving ordination at the age of twenty-one, La Saùt La: Aksara (skt)—Chöõ—A syllable, word, Luo-shan traveled widely and met various letter. teachers. La Saùt Nöõ: Raksasi (skt)—La Saùt Tö—La Xoa Hoài toøng hoïc vôùi Thieàn sö Thaïch Söông, coù Tö—Loaïi nöõ quyû. Ñaûo Tích Lan tröôùc kia laø nôi laàn Sö hoûi Thaïch Söông: "Khi ngöôøi ta khoâng truù nguï cuûa 500 La Saùt Nöõ—Female demons. theå tìm ñöôïc moät nôi an oån ñeå ñi hay ñeå ôû thì Lanka in Ceylon was the abode of 500 female laøm theá naøo?" Thaïch Söông ñaùp: "Thì neân

tröø demons. saïch." Sö caûm thaáy khoâng kheá nhaäp vôùi caâu La Saùt Quoác: Moät hoøn ñaûo trong AÁn Ñoä Döông, traû lôøi vaø sau ñoù Sö tieáp tuïc nhöõng cuoäc du ngöôøi ta noùi laø ñaûo Tích Lan—An island in the haønh. Roài Sö ñeán tham yeát Thieàn sö Nham Indian Ocean, supposed to be Ceylon. Ñaàu Toaøn Khoaùt vaø neâu leân cuøng caâu hoûi nhö La Saùt Ta: La Saùt Nam—A male deomn—See La tröôùc. Nham Ñaàu ñaùp: "Cöù ñeå maëc ñi hay ôû, Saùt. ñeå yù laøm gì!"—Once, when Luo-shan studied La Saùt Thieân: Niriti (skt)—Raksamalavata (skt)— under Shishuang, he asked, "When one is Vò Trôøi kieåm soaùt heát thaûy caùc La Saùt, traán giöõ goùc unable to find a place where one can go or taây nam—The deva controlling these demons, remain, then what?" Shishuang said, "Give it who has his abode in the southwest corner of the up completely." Luo-shan didn't penetrate this heaven. answer and later he continued his travels. La Saùt Tö: See La Saùt and La Saùt Nöõ. Then he met Yantou and asked him the same La Sính (1733-1799): Teân cuûa moät vò cö só Phaät question. Yantou said, "Going or abiding in giaùo kieâm hoïa só noåi tieáng cuûa Trung Hoa vaøo theá some other place, of what use is it?" Upon kyû thöù XVIII—Name of a Chinese layperson and hearing these words Luo-shan woke up. a famous painter in the eighteenth century. Quan Thoáng Ñoác Phuùc Chaâu thích Phaùp vò cuûa La Sôn. Neân Quan beøn thænh Thieàn sö laøm La Sôn Ñaïo Nhaøn Phöôùc Chaâu Thieàn Sö: Razan truï trì ngoâi chuøa treân nuùi La Sôn, vaø ñaët teân Dokan (jap)—Lo-shan Tao-hsien (Wade-Giles oâng laø Thieàn sö Phaùp Baûo. Trong ngaøy khai Chinese)—Luoshan Daoxian (Pinyin Chinese)— ñöôøng, Sö thöôïng ñöôøng böôùc leân toøa cao Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù ngoài, vöøa söûa y aùo ngay ngaén laïi roài noùi vôùi chín. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu Taêng chuùng: "Baûo troïng!" Moät luùc sau Sö laïi chi tieát veà Thieàn sö La Sôn Ñaïo Nhaøn; tuy nhieân, noùi: "Coù ai khoâng laõnh hoäi thì cöù böôùc tôùi." Coù coù moät vaøi chi tieát nhoû veà vò Thieàn sö naøy trong moät vò Taêng böôùc ra leã baùi, Sö noùi lôùn tieáng: Truyeàn Ñaêng Luïc, quyeån XVII: Thieàn sö La Sôn "Khoå döõ gheâ!" Vò Taêng chuaån bò môû mieäng ra Ñaïo Nhaøn Phöôùc Chaâu laø ñeä töû vaø laø ngöôøi noái hoûi, sö heùt lôùn leân vaø böôùc ra khoûi phaùp phaùp cuûa Thieàn sö Nham Ñaàu Toaøn Khoaùt. OÂng ñöôøng—The governor of Fuzhou tasted the ngöôøi Tröôøng Kheâ, baây giôø thuoäc tænh Phuùc Kieán.

flavor of Luo-shan's Dharma. He invited him maát roài!" (Thieàn cô qua maát roài)—A monk to become the abbot of Mount Luo-shan, asked, "With complete submission, I ask the naming him Zen Master Fabao (Precious master to accept me as a student." Luo-shan Dharma). On the day when he opened the hall said, "Do you understand?" The monk said, "I Luo-shan entered and took his seat on the don't understand." Luo-shan said, "The arrow lecture platform. He arranged his robes has passed." carefully, and then he said to the assembled Moät vò Taêng hoûi: "Tröôùc maët laø vöïc saâu muoân monks, "Take care!" For some time, the tröôïng, sau löng laø coïp, soùi, vaø sö töû. Ngay luùc monks remained, not leaving. After a long ñoù thì tính theá naøo?" La Sôn ñaùp: "Töï taïi." (töï while Luo-shan said, "Those who don't know taïi ñöôïc thì moïi nguy hieåm ñeàu qua)—A come forward." A monk came forward and

monk asked, "Just when in front of you is a bowed. Luo-shan said reprovingly, "It's ten-thousand-foot cliff and behind you are terrible." When the monk began to ask his tigers, wolves, and lions, then what?" Luo- question, Luo-shan shouted loudly and left the shan said, "Be there!" hall. Moät vò Taêng hoûi: "Ai laø chuû tam giôùi?" La Sôn Coù moät vò Taêng hoûi La Sôn: "Ai laø chuùa teå ba ñaùp: "OÂng ñaõ aên côm chöa?"—A monk asked, coõi?" La Sôn hoûi laïi: "OÂng bieát laøm sao aên "Who is the boss of the three realms?" Luo- côm khoâng?" Trong Thieàn coù moät phöông shan said, "Have you eaten?" phaùp goïi laø "Phaûn Vaán" hay traû lôøi theo kieåu Luùc saép laâm chung, Sö thöôïng ñöôøng vaø ngoài thay vì traû lôøi, ngöôøi bò hoûi laïi hoûi ngöôïc laïi ngay tröôùc ñoà chuùng. Sau moät hoài ngoài laëng ngöôøi hoûi. Noùi chung, trong Thieàn caâu hoûi naøo thinh, Sö duoãi caùnh tay traùi ra. Vò Taêng chuû söï cuõng thoaùt ngoaøi thoùi thöôøng, nghóa laø phaûi hieåu laàm yù sö, beøn baûo chö Taêng ñöùng beân meù hoûi ñeå ñöôïc chæ baûo; neân töï nhieân lôøi ñaùp traùi lui ra phía sau. Sö laïi duoãi caùnh tay phaûi, cuõng chaúng ñaùp laïi gì heát. Theo thieàn sö Phaàn vò Taêng chuû söï laïi baûo chö Taêng ñöùn g beân Döông, coù möôøi taùm caùch hoûi, ñoái laïi, coù möôøi phaûi ñöùng ra phía sau. Sö noùi vôùi ñaïi chuùng: taùm caùch ñaùp khaùc haún nhau (see Phaàn Döông "Muoán baùo ñaùp aân Phaät khoâng gì baèng keá Thaäp Baùt Vaán). Nhö vaäy, moät caâu phaûn vaán thöøa vaø môû roäng ñaïi giaùc. Quay veà ñi, quay vaãn laø moät lôøi ñaùp chieáu saùng vaäy —A monk veà ñi. Haõy baûo troïng!" Noùi xong Sö mæm cöôøi asked Lo-shan, "Who is the master of the maø thò tòch—When Luo-shan was near death, triple world?" Lo-shan asked him, "Do you he entered the hall and sat before the know how to eat rice?" In Zen, there is a assembled monks. After some time he held up method of counter-questioning, wherein his left hand. The head monk misunderstood questions are not answered by plain Luo-shan's meaning, and had the monks on statements but by counter-questionings. the east side of the hall move back. Luo-shan Generally speaking, in Zen a question is not a then held out his right hand. The head monk question in its ordinary sense; that is, it is not had the monks on the west side move back. simply asked for information, and therefore it Luo-shan then said, "If one want us to repay is natural that what ordinarily corresponds to Buddha's compassion, the best way is to an answer is not an answer at all. According propagate the great teaching. Go back! Go to Zen master Fen-Yang, there are eighteen back! Take care!" Luo-shan then smiled and different kinds of questions, against which we passed away. may distinguish eighteen corresponding La Thaäp: Kumarajiva (skt)—See Cöu Ma La answers. Thus a counter-question itself is in Thaäp. its way an illuminating answer. La Thaäp Phaùp Sö: Kumarajiva (skt)—See Cöu Moät vò Taêng hoûi: "Con hoaøn toaøn thuaàn phuïc, Ma La Thaäp. xin thaày chaáp nhaän con laøm ñeä töû." La Sôn La Theä: Rajni (skt)—Hoaøng haâu—A queen—A hoûi: "Coù laõnh hoäi khoâng?" Vò Taêng ñaùp: "Con princess—See La Nhaõ. khoâng laõnh hoäi." La Sôn noùi: "Teân bay quan

La Trai: Lapatra (skt)—Oryoko (jap)—See Baùt Laïc Ba La Maät: Moät trong boán ñöùc trong Phaät Khaát Thöïc. giaùo. Laïc Ba La Maät laø nieàm vui vónh haèng nôi La Vaân: nieát baøn tònh tòch, nieàm vui khoâng truï vaøo nôi 1) Rahula (skt)—See La

Haàu La. töôùng cuûa thaân taâm—One of the four nirvana 2) (542-616): Teân cuûa moät vò danh Taêng Trung virtues in Buddhism. The paramita of joy is an Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of a eternal joy of the nirvana—See Töù Ñöùc (A). Chinese famous monk who lived in the Sui Laïc Baùn Ñoà: Bò keït ôû giöõa ñöôøng. Trong thieàn, töø Dynasty in China. naày coù nghóa laø thieàn phaùp caàn phaûi laäp töùc laõnh La Vieät: Rajagrha (skt)—See La Duyeät and ngoä, khoâng coù trình töï thöù lôùp. Haønh giaû naøo coøn Vöông Xaù. bò keït ôû giöõa ñöôøng chaúng phaûi laø thaät ngoä —To La Xa: Raja (skt)—Quoác vöông—King. get stuck in the middle of the path (road, way). In La Y: Tieát La Y—Y phuïc cuûa ngöôøi tu khoå haïnh Zen, the term means an opening up the nôi röøng nuùi—Coarse garments worn by ascetics. intelligence and bring awakening is immediate, Laù Boái: Talapanna (p)—Talapatra (skt)—Leaves and there are no orders (time frames) for such an of the fan-palm tree—Leaves of Tala tree—Laù enlightenment. Practitioners who get stuck in the boái. middle of the path are not real awakened. Laõ Höôùng: Teân cuûa moät vò cö só Phaät giaùo Trung Laïc Bang: 1) Ñaát nöôùc yeân vui: The joyful Hoa vaøo thôøi nhaø Ñöôøng (618-907). OÂng laø moät country; 2) Theá giôùi Taây Phöông Cöïc Laïc: The trong nhöõng ñeä töû taïi gia xuaát saéc cuûa Sö Kim paradise of the West. Cang Trí Tam Taïng. Khi laøm quan trong trieàu nhaø Laïc Baùo Nghieäp: Sukha-vedaniya-karma (skt)— Ñöôøng, oâng ñaõ vieát quyeån Kim Cang Trí Tam Thuaän Laïc Thoï Nghieäp—To receive pleasure or Taïng Haønh Kyù—Name of a Chinese famous joy in the flow of karma. layperson who lived in the T'ang Dynasty in Laïc Bieán Hoùa Thieân: Sunirmita or nirmanarati China. He was one of the most outstanding ly (skt)—Tu Nieát Maät Ñaø—Dieäu Laïc Hoùa Thieân— disciples of master Vajrabodhi. When he served as Hoùa Töï Taïi Thieân—Laïc Hoùa Thieân—Taàng trôøi a mandarin under the T'ang Court, he composed nôi chö thieân töï ñoäng tieáp nhaän duïc laïc cuûa ngöôøi the book titled "Journal of Vajrabodhi's khaùc. Coõi trôøi thöù naêm trong saùu coõi trôøi duïc giôùi, Cultivation." nôi caùc vò trôøi baèng thaàn thoâng töï taïi bieán ra nhöõng Laïc: Sukha (p)—Happiness—Joy—Pleasure— nieàm vui tuyeät dieäu vaø vui thích vôùi nhöõng nieàm Laïc laø moät yeáu toá thieàn na coù nghóa laø an laïc hay vui aáy—Heaven of the automatic reception of haïnh phuùc yeân tónh. “Sukha” ñoàng nghóa vôùi one’s sensual desires. The fifth of the six desire “Somanassa.” Ñaây laø traïng thaùi thích thuù khoâng heavens, where every form of joy is attainable at lieân quan ñeán laïc thuù vaät chaát. “Sukha” naày chính will—See Luïc Duïc Thieân. laø haäu quaû cuûa söï töø boû thuù vui vaät chaát —“Sukha” Laïc Ca: Naraka (skt)—See Ñòa Nguïc. is a jhana factor meaning pleasant mental feeling. Laïc Caøn Thaùt Baø: Gandharvas (skt)—Indra’s It is identical with “joy” or “bliss.” Sukha is musicians. identical with Somanassa, joy, and not with the Laïc Caûnh: Paradise. sukha of pleasant bodily feeling that accompanies Laïc Caên: Sukha (p)—Faculty of pleasure—wholesome-resultant body-consciousness. This Pleasant bodily feeling—Nhöõng caên cuûa laïc thuù “Sukha” rendered as bliss, is born detachment hay naêng löïc cuûa söï vui—The organs of pleasure from sensual pleausres; it is therefore explained (eyes,

ears, nose, tongue, body). as unworldly or spiritual happiness Laïc Caên Traàn: Rôi vaøo nhöõng voïng thöùc hay yù (niramisasukha)—See Baùt Phong. thöùc meâ laàm—To fall into deluded Laïc AÂm: The sound of music. consciousnesses. Laïc AÂm Thuï: Nhöõng caây treân coõi nöôùc Cöïc Laïc Laïc Duïc: Ham muoán duïc laïc traàn theá—Desire for cuûa Ñöùc Phaät A Di Ñaø, troåi nhaïc trong côn gioù the pleasant or pleasure. thoaûng—The trees in Amitabha's paradise which Laïc Döông: Ñeá ñoâ cuûa Trung Quoác—Lo-Yang, give forth music to the breeze. the ancient capital of China.

Laïc Ñaïo: Happy course—Happy path. Tuaàn ñem moät muoân hai ngaøn Thieân nöõ cho oâng Laïc Ñieân Ñaûo: Heretics believe in pleasure— Duy Ma Caät. Khi aáy oâng Duy Ma Caät baûo caùc Ñieân ñaûo vì cho raèng ñôøi naày laø vui thích (ñieân Thieân nöõ raèng: "Ma ñaõ ñem caùc ngöôi cho ta roài, ñaûo cho khoå laø vui). Ñaây laø moät trong taùm ñieân nay caùc ngöôi ñeàu phaûi phaùt taâm Voâ thöôïng Chaùnh ñaûo thuoäc Phaøm phu Töù Ñieân Ñaûo—Wrong views ñaúng Chaùnh giaùc. Roài oâng theo caên cô cuûa Thieân on worldly happiness and unhappiness. This is one nöõ maø noùi Phaùp ñeå cho phaùt yù ñaïo, vaø baûo raèng of the eight upside-down views which belongs to 'caùc ngöôi ñaõ phaùt yù ñaïo, coù Phaùp vui ñeå töï vui the four upside-down views for ordinary people— chôù neân vui theo nguõ duïc nöõa.'" Thieân nöõ hoûi: See Phaøm Phu Töù Ñieân Ñaûo. "Theá naøo laø Phaùp vui?" OÂng ñaùp: "Vui thöôøng tin Laïc Ñoaïn: Caùi vui khi ñoaïn tröø ñöôïc phieàn naõo— Phaät; vui muoán nghe phaùp; vui cuùng döôøng Taêng; Delight in abandonment of afflictions. vui lìa nguõ duïc; vui quaùn nguõ aám nhö oaùn taëc; vui Laïc Ñoä: Quoác ñoä vui veû—A happy land. quaùn thaân töù ñaïi nhö raén ñoäc; vui quaùn noäi nhaäp Laïc Haønh Toác Chöùng: Pleasant progress with (saùu caên) nhö khoâng; vui gìn giöõ ñaïo yù; vui lôïi ích quick comprehension. chuùng sanh; vui cung kính cuùng döôøng böïc sö Laïc Haønh Trì Chöùng: Pleasant progress with tröôûng; vui nhaãn nhuïc nhu hoøa; vui sieâng nhoùm slow comprehension. caên laønh; vui thieàn ñònh chaúng loaïn; vui rôøi caáu Laïc Hö: Giaû doái: Deceitful, false—Giaû maïo: To nhieãm ñaëng trí tueä saùng suoát; vui môû roäng taâm Boà fake, to falsify, to forge. Ñeà; vui haøng phuïc caùc ma; vui ñoaïn phieàn naõo; Laïc Höõu Trang Nghieâm Kinh: Sukhavati-vyuha vui thanh tònh coõi nöôùc Phaät; vui thaønh töïu caùc Sutra (skt)—Sutra of the Amitabha Buddha—Kinh töôùng toát maø tu caùc coâng ñöùc; vui trang nghieâm A Di Ñaø—Ñaïi Thöøa Voâ Löôïng Thoï Kinh—One of ñaïo traøng; vui nghe phaùp thaâm dieäu maø khoâng sôï; the three basic sutras of the Pure Land sect—Moät vui ba moân giaûi thoaùt maø khoâng vui phi thôøi; vui trong ba boä kinh chuû yeáu cuûa tröôøng phaùi Tònh gaàn baïn ñoàng hoïc; vui ôû chung vôùi ngöôøi khoâng Ñoä—See Tam Kinh Tònh Ñoä. phaûi ñoàng hoïc maø loøng thöông khoâng chöôùng ngaïi; Laïc Khoâng: Patilabhasunnam (p)—Emptiness of vui giuùp ñôõ aùc tri thöùc; vui gaàn thieän tri thöùc; vui Pleasures—See Hai Möôi Laêm Caùch Giaûi Thích taâm hoan hyû thanh tònh; vui tu voâ löôïng Phaùp ñaïo Veà Taùnh Khoâng. phaåm. Ñoù laø Phaùp vui cuûa Boà Taùt—Delight in Laïc Nhò Laïc Tam: Rôi vaøo thöù hai thöù ba. Trong Buddha-truth or the religion, or enjoyment of the thieàn, caâu thöù nhì vaø thöù ba chæ cho caâu noùi bieåu dharma. Joy of hearing or tasting the dharma, ñaït yù nghóa

thoâng thöôøng ngoaøi ñôøi hay thieàn worshipping Buddha, laying up merit, making nghóa töø lyù trí quy öôùc. Haønh giaû tu thieàn neân luoân offerings, repeating sutras. According to the nhôù raèng: "Thieàn laø baát laäp vaên töï; giaùo ngoaïi bieät Vimalakirti Sutra, when Mara-king offered twelve truyeàn, tröïc chæ nhaân taâm; kieán taùnh thaønh thousand goddesses to Vimalakirti. At that time, Phaät."—Fall into the second or the third sentences. Vimalakirti said to the goddesses: “The demon In Zen, the second or third sentence indicates has given you to me. You can now develop a worldly normal speeches, or the conventional mind set on the quest of supreme enlightenment.” reasoning on Zen meanings. Zen practitioners Vimalakirti then expounded the Dharma to them should always remember that: "Zen is not urging them to seek the truth. He declared: ‘You established by words; it is a special transmission have now set your minds on the quest for the truth outside the teachings. It directly points to the and can experience joy in the Dharma instead of human mind; and through it one sees one’s own in the five worldly pleasures (arising from the nature and becomes a Buddha." objects of the five senses).’ “They asked him: ‘What is this joy in the Dharma?’ Vimalakirti Laïc Phaùp: Religious joy—Nieàm vui toân giaùo—Söï replied: ‘Joy in having faith in the Buddha; joy in an laïc cuûa Phaät phaùp hay nieàm vui vôùi phaùp. Vui listening to the Dharma; joy in making offerings to khi nghe hay neám ñöôc höông vò cuûa phaùp, khi thôø the Sangha; and joy in forsaking the five worldly kính Phaät toå, khi taïo laäp coâng ñöùc, cuùng döôøng hay pleasures; joy in finding out that the five tuïng nieäm (duøng muøi vò cuûa phaùp ñeå laøm cho taâm aggregates are like deadly enemies; that the four thaàn vui thuù). Theo kinh Duy Ma Caät, luùc ma Ba

elements (that make the body) are like poisonous Laïc Phoå Ñaàu Sö: Luopu acquiesced to Zen snakes; and that the sense organs and their objects master Jiashan—Coâng aùn noùi veà cô duyeân Laïc are empty like space; joy in following and Phoå Nguyeân An chaáp nhaän ôû laïi tu taäp vôùi Thieàn upholding the truth; joy in being beneficial to Sö Giaùp Sôn Thieän Hoäi. Theo Caûnh Ñöùc Truyeàn living beings; joy in revering and making offerings Ñaêng Luïc, quyeån XVII, sai khi Laïc Phoå rôøi choã to your masters; joy in spreading the practice of cuûa Laâm Teá, Sö ñi haønh cöôùc roøng raõ naêm trôøi, charity (dana); joy in firmly keeping the rules of ñeán Giaùp Sôn, oâng ñaõ döïng leàu vaø löu laïi nôi ñoù. discipline (sila); joy in forbearance (ksanti); joy in OÂng ôû ñoù moät naêm maø khoâng heà ñeán vieáng töï vieän unflinching zeal (virya) to sow all excellent roots; cuûa Thieàn sö Giaùp Sôn, cuõng ôû cuøng treân ngoïn nuùi joy in unperturbed serenity (dhyana); joy in naøy, Giaùp Sôn vieát cho oâng moät böùc thö vaø sai moät wiping out all defilement that screens clear vò Taêng mang ñeán. Laïc Phoå nhaän thö, roài trôû veà wisdom (prajna); joy in expanding the enlightened choã ngoài xuoáng maø khoâng heà môû thö ra ñoïc. Ñoaïn (bodhi) mind; joy in overcoming all demons; joy in Laïc Phoå ñöa tay ñeán choã vò Taêng laøm nhö muoán eradicating all troubles (klesa); joy in purifying noùi: "OÂng coøn caùi gì khaùc nöõa khoâng?" Khi vò the Buddha land; joy in winning merits from Taêng khoâng traû lôøi, lieàn bò Laïc Phoå duøng gaäy ñaùnh excellent physical

marks; joy in embellishing the vaø noùi: "Haõy veà vaø noùi vôùi thaày cuûa oâng chuyeän bodhimandala (the holy site); joy in fearlessness naøy." Vò Taêng trôû veà vaø keå laïi cho Giaùp Sôn to hear (and understand) the profound Dharma; chuyeän xaûy ra. Giaùp Sôn noùi: "Neáu gaõ môû thö, thì joy in the three perfect doors to nirvana (i.e. trong ba ngaøy gaõ seõ ñeán ñaây. Coøn neáu nhö gaõ voidness, formlessness and inactivity) as khoâng môû thö, thì khoâng ai coù theå cöùu gaõ ñöôïc." contrasted with their incomplete counterparts Ba hoâm sau, Laïc Phoå ñeán. Khi Laïc Phoå ñeán tröôùc (which still cling to the notion of objective maët Giaùp Sôn, oâng ta khoâng leã baùi, maø chæ ñöùng realization); joy of being with those studying the khoanh tay tröôùc ngöïc. Giaùp Sôn noùi: "Gaø maø ôû oå same Dharma and joy in the freedom from phuïng, khoâng theå noùi laø cuøng loaïi ñöôïc. Haõy ñi hindrance when amongst those who do not study ñi!" Laïc Phoå noùi: "Con ñeán töø xa, mong taàm hoïc it; joy to guide and convert evil men and to be giaùo phaùp cuûa thaày. Mong thaày tieáp nhaän!" Giaùp with men of good counsel; joy in the state of Sôn noùi: "Tröôùc maét khoâng coù xaø leâ. Trong ñaây purity and cleanness; joy in the practice of khoâng coù laõo Taêng." Laïc Phoå heùt leân. Giaùp Sôn countless conditions contributory to noùi: "Döøng laïi! Döøng Laïi! Xaø leâ ñöøng coù thoâ loã enlightenment. All this is the Bodhisattva joy in nhö vaäy. Nguyeät dieän, daàu bò maây che khuaát, vaãn the Dharma.’ gioáng vaäy. Nhöng thung luõng vaø ñænh nuùi laïi khaùc Laïc Phaùp Cöôùc: See Laïc Phaùp Tuùc. nhau. Khoâng phaûi laø chuyeän xaø leâ cuûa thieân haï, Laïc Phaùp Tuùc: Feet of delight in truth—Chön laïc maø laø chuyeän laøm sao sao xaø leâ coù theå laøm cho phaùp, vì nghe vaø thoï trì taát caû phaùp cuûa chö Phaät ngöôøi khoâng coù löôõi noùi ñöôïc kìa?" Laï c Phoå ngô noùi khoâng moûi löôøi—Tirelessly hearing and ngaùc khoâng bieát ñoái ñaùp theá naøo. Giaùp Sôn lieàn holding all teachings spoken by Buddhas. ñaùnh. Nhôn ñoù Laïc Phoå chaáp nhaän ôû laïi tu taäp vôùi Laïc Phaùt: Caét toùc xuaát gia tu haønh—To shave or Giaùp Sôn—The koan about the potentiality and cut off the hair of the head, and become a monk. conditions of Luopu acquiesced to Zen master Laïc Phaùt Nhieãm Y: Caét toùc nhuoäm aùo ñeå trôû Jiashan. According to the Records of the thaønh nhaø tu (nhuoäm xaùm maøu traéng maø ngöôøi AÁn Transmission of the Lamp (Ch’uan-Teng-Lu), thöôøng maëc nhö quaàn aùo bình thöôøng)—To shave Volume XVII, after Luopu left Lin-chi's place, he the head and dye the clothing, i.e. to dye grey the traveled for a year, and then came to Mt. Jia, normal white Indian garments; to become a monk. where he built a hut and stayed. He remained Laïc Phaåm: Caùc loaïi vui veû—Categories of there a year without visiting Zen master Jiashan's pleasure. monastery (which is on the same mountain), Laïc Phoá Thieàn Sö: Rakuho (jap)—Zen master Jiashan wrote a letter and instructed a monk to Luo-Pu—See Laïc Phoå Nguyeân An Thieàn Sö. take it to Luopu. Luopu received the letter, then went back and sat down without reading it. He

then extended his hand to the monk as if to say The monk said, "In that case I won't go back." "Do you have something else?" When the monk Luopu said, "The sun melts the snow at the front didn't answer, Luopu hit him and said, "Go back of the courtyard, but

who will sweep the dust that and tell your teacher about this." The monk has drifted into the room?" Luopu then recited the recounted to Jiashan what had happened. Jiashan following verse: said, "If he opens the letter, then he'll come here "If your resolve is to return home, within three days. If he doesn't open it, then no Then board the boat one can save him." Three days later, Luopu came. That ferries over the five lakes. Upon coming before Jiashan, he didn't bow, but Raise the boat pole; just folded his hands and stood there. Jiashan said, Stars and moon are hidden. "A chicken is roosting in a phoenix's nest. They Stop the oar; the sun is alone. aren't the same species. Go away!" Luopu said, Slip the moorage "I've come from afar to seek your teaching style. I And leave the baneful shore. ask you to receive me." Jiashan said, "Before me Hoist the sail there is no you. I am not over here." Luopu And set off on the true way." shouted. Jiashan said, "Stop! Stop! Don't be crude. Laïc Phoå Laâm Chung: Luopu's final time of The moon, though eclipsed by clouds, remains the death—Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa same. But every valley and peak is different. It's Thieàn sö Laïc Phoå Nguyeân An vaø thò giaû Ngaïn not that you can't cut off tongues of everyone on Tuøng. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån earth. But can you make a tongueless man talk?" XVII, khi Thieàn sö Laïc Phoå coù beänh, ngaøi noùi vôùi Luopu was lost in thought. Jiashan hit him. Luopu chuùng Taêng: "Neáu laõo Taêng khoâng thò tòch ngaøy then acquiesced to Jiashan. mai thì cuõng chæ vaøi ngaøy sau maø thoâi. Hoâm nay Laïc Phoå Hoaøn Höông: Luopu's returning home— laõo Taêng coù moät vieäc muoán hoûi maáy oâng. Neáu cho Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö raèng ñuùng thì treân ñaàu laïi gaén theâm ñaàu. Neáu noùi Laïc Phoå Nguyeân An vaø moät vò Taêng. Theo Caûnh raèng sai thì phaûi cheùm ñöùt ñaàu ñeå caàu soáng." Taêng Ñöùc Truyeàn Ñaêng Luïc, quyeån XVII, moät vò Taêng chuùng noùi: "Nuùi xanh khoâng caát böôùc. Khoâng caàn hoûi Laïc Phoå: "Neáu con muoán quay veà coá höông thì mang ñeøn döôùi aùnh saùng ban ngaøy." Laïc Phoå noùi: theá naøo?" Laïc Phoå noùi: "Nhaø ñaõ bò phaù saäp roài vaø "Luùc naøy laø tieát gì maø aên noùi kieåu ñoù?" Luùc ñoù coù ngöôøi cuõng ñaõ cheát heát roài. Vaäy thì oâng ñi veà choã Sö Ngaïn Tuøng noùi vôùi Laïc Phoå raèng: "Rôøi hai con naøo?" Vò Taêng noùi: "Trong tröôøng hôïp ñoù, con seõ ñöôøng aáy, thænh Hoøa Thöôïng ñöøng hoûi." Laïc Phoå khoâng quay veà." Laïc Phoå noùi: "AÙnh maët trôøi laøm noùi: "Khoâng ñuùng vaäy. Haõy noùi laïi laàn nöõa xem." tan chaûy tuyeát tröôùc saân, nhöng ai seõ queùt saïch ñaát Ngaïn Tuøng noùi: "Con noùi chöa troïn veïn." Laïc Phoå chaûy vaøo trong phoøng ñaây?" Roài Laïc Phoå tuïng baøi noùi: "Laõo Taêng khoâng caàn bieát neáu oâng noùi troïn keä: hay khoâng troïn." Ngaïn Tuøng noùi: "Con ñaùp Hoøa "Nhöôïc nguyeän qui coá höông, Thöôïng moät caùch baát kính." Laïc Phoå im laëng. Buoåi Thöôïng thuyeàn vöôït nguõ hoà. toái hoâm ñoù, Laïc Phoå baûo thò giaû goïi Ngaïn Tuøng Ñöa saøo leân, traêng sao ñeàu troán maát. vaøo phöông tröôïng, noùi: "Xaø leâ ngaøy nay ñoái ñaùp Döøng tay cheøo, maët trôøi ñôn leõ. vôùi laõo Taêng raát coù yù nghóa. Caùi hoäi cuûa xaø leâ öùng Rôøi coät cheøo vaø boû baõi hoang taøn. hôïp vôùi caùi hoäi cuûa tieân sö. Tieân sö ñaõ daïy: 'Tröôùc Thöôïng buoàm maø raûo böôùc treân chaân ñaïo." maét khoâng phaûi phaùp.

YÙ taïi tröôùc maét. Khoâng phaûi The koan about the potentiality and conditions of Phaùp tröôùc maét, chaúng phaûi choã maét tai ñeán ñöôïc.' questions and answers between Zen master Luopu Haõy noùi xem caùi naøo laø caâu chuû yeáu? Neáu noùi and a monk. According to the Records of the ñöôïc, laõo Taêng seõ trao y baùt cho oâng." Ngaïn Tuøng Transmission of the Lamp (Ch'uan-Teng-Lu), noùi: "Ngaïn Tuøng khoâng hoäi." Laïc Phoå noùi: "OÂn g Volume XVII, a monk asked Zen master Luopu, neân laõnh hoäi, haõy noùi ñi!" Ngaïn Tuøng noùi: "Ngaïn "What if I want to return to my country home?" Tuøng thaät laø khoâng bieát." Laïc Phoå naït ñuoåi ra, roài Luopu said, "The houses are demolished and the noùi: "Khoå thaät! Khoå Thaät!" Veà sau naøy Huyeàn people are dead. To where would you return?" Giaùc bình veà vieäc naøy, noùi: "Neáu Sö Ngaïn Tuøng

noùi oâng khoâng laõnh hoäi, thì Laïc Phoå sôï raèng y baùt waves. In a narrow strait the disciple futilely put seõ bò keït laïi vôùi mình." Ngaøy hoâm sau trong buoåi out a wooden goose." After speaking these words, tham vaán ban tröa, moät vò Taêng khaùc hoûi Laïc Phoå then Luopu passed away. veà cuoäc ñaøm thoaïi ngaøy hoâm tröôùc. Laïc Phoå noùi: Laïc Phoå Nguyeân An Thieàn Sö (834-898): "Thuyeàn tö khoâng cheøo treân soùng trong. Eo bieån Rakuho Gen'an (jap)—Lo-p'u Yuan-an (Wade- heïp ñoà ñeä thaû ngoãng goã moät caùch voâ duïng." Sau Giles Chinese)—Luopu Yuanan (Pinyin khi noùi xong nhöõng lôøi naøy thì Sö thò tòch—The Chinese)—Hieän nay chuùng ta khoâng coù nhieàu taøi koan about the potentiality and conditions of lieäu chi tieát veà Thieàn sö Laïc Phoå Nguyeân An; tuy questions and answers between Zen master Luopu nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy and his attendant, Yan-tsung. According to the trong Truyeàn Ñaêng Luïc, quyeån XVII: Thieàn sö Records of the Transmission of the Lamp (Ch'uan- Laïc Phoå laø ñeä töû cuûa Thieàn Sö Giaùp Sôn Thieän Teng-Lu), Volume XVII, when Luopu felt sick, he Hoäi. OÂng ngöôøi goác ôû Laân Du, baây giôø toïa laïc said to the monks, "If I don't die tomorrow then it trong tænh Giang Taây ngaøy nay. OÂng thoï cuï tuùc will be soon after. Today I have one question to giôùi ôû tuoåi 20, laøu thoâng kinh ñieån vaø giaùo phaùp. ask you all. If you say this is it, then you are Ban ñaàu oâng hoïc Thieàn vaø laøm thò giaû cho Thieàn putting a head on top of your head, If you say this sö Laâm Teá Nghóa Huyeàn. Veà sau, ñeán tu taäp ôû choã isn't it, then you're seeking life by cutting off your Giaùp Sôn Thieän Hoäi trong nhieàu naêm, trôû thaønh head." The monks said, "The green mountain does ngöôøi noái phaùp cho Giaùp Sôn. Sau khi rôøi choã Giaùp not lift its feet. Don't carry a lamp in broad Sôn, thoaït tieân oâng ñeán soáng taïi Leã Chaâu, baây giôø daylight." Luopu said, "Why talk in such a way at laø Leã Quaän trong tænh Hoà Nam, treân nuùi Laïc Phoå, a time like this?" At that time a monk named nôi maø oâng coù ñöôïc teân nuùi cuûa mình. Roài oâng ñeán Yancong spoke to Luopu, saying, "Apart from soáng vaø daïy Thieàn taïi Toâ Kheâ trong tænh Hoà Nam these two roads, I ask the master not to ask." ngaøy nay. Laïc Phoå noåi tieáng laø moät Phaùp Sö taøi Luopu said, "That's not it. Speak again." Yancong gioûi, hoïc troø cuûa oâng ñeán töø khaép moïi mieàn cuûa xöù said, "I can't say it entirely." Luopu said, "I don't Trung Hoa—We do not have detailed documents care if you can

say it entirely or not." Yancong on Zen Master Luopu Yuanan; however, there is said, "I answered you undeferentially." Luopu some interesting information on him in The then was quiet. That evening he had his attendant Records of the Transmission of the Lamp (Ch'uan- summon Yancong, and then said to him, "Your Teng-Lu), Volume XVII: Zen Master Luopu answer today had meaning. You are in accordance Yuanan was a disciple of Zen master Jiashan with understanding my late teacher's meaning. He Shanhui. He came from ancient Linyou, now taught, 'What is in front of the eyes is not the located in modern Jiangxi Province. Ordained at Dharma. Consciousness is in front of the eyes. It is the age of twenty, he was well versed in Buddhist not Dharma that is in front of the eyes. It is not scriptures and doctrine. He studied under Linji I- what meets the ear and eyes.'" The Luopu said, hsuan and served as his attendant. Later he "Now tell me, what phrase is the 'guest,' and what practiced under Jiashan Shanhui for many years, phrase is the 'host.' If you can tell them apart, then becoming his Dharma heir. After leaving Jiashan, I'll give you the robe and bowl of succession." he first lived at Lizhou, now Li County in Hunan Yancong said, "I don't understand." Luopu said, Province, on Mt. Luopu, where he gained his "You can understand." Yancong said, "I really mountain name. Then he lived at Suxi in modern can't do it." Luopu shouted and said, "How awful!" Hunan Province. Luopu was known as a skilled Later, Xuanjue commented on this, saying, "If expounder of Dharma, and students came from monk Yancong says he doesn't understand, then throughout China to study under him. Luopu is afraid that the bowl and robe will be Ban ñaàu Laïc Phoå hoïc Thieàn vôùi caùc Thieàn sö stuck to him." The next day during the noon Thuùy Vi vaø Laâm Teá. Laâm Teá thöôøng hay session, a different monk asked the master about tröôùc chuùng khen Sö raèng: "Ñaây laø moät muõi the previous day conversation. Luopu said, "The teân cuûa toâng Laâm Teá. Ai daùm ngaên trôû muõi boat of compassion is not rowed across pure nhoïn cuûa noù?" Laâm Teá ñaõ ban truyeàn Phaùp

cho Laïc Phoå vôùi Phaùp hieäu laø Dó Vieân—At and said, "What are you doing?" Luopu then first, Luopu studied Zen with Zen masters shouted. Linji sent away the scriptural master, Shui-Wei and Linji. Linji once praised Luopu then asked Luopu, "Do you think it's before the congregation, saying, "Here is an appropriate to shout at me?" Luopu said, arrow of the Linji school. Who dares to "Yes." Linji then hit him. Some time later, withstand its point?" Linji bestowed Dharma when Luopu prepared to leave Linji. Linji transmission upon Luopu, giving him the asked him, "Where are you going?" Luopu Dharma name "Already Complete". said, "I'm going south." Linji took his staff and Khi Laïc Phoå xöû lyù chöùc vuï thò giaû cho Laâm drew a circle in the air. Then he said, "Pass Teá, moät vò giaùo ñieån sö ñeán gaëp Laâm Teá. Laâm through this and then go." Luopu shouted. Teá hoûi vò sö: "Neáu coù moät ngöôøi hieåu caû tam Linji hit him. Luopu bowed and then left. The thöøa thaäp nhò giaùo, vaø moät ngöôøi khaùc khoâng next day, Linji entered the hall and said, hieåu gì caû, oâng noùi xem hai ngöôøi ñoù gioáng "Beneath the gate of Linji is a red-tailed carp. hay khaùc nhau?" Vò giaùo ñieån sö noùi: "Caùi maø Shaking its head and wagging its tail, it goes hoï hieåu laø gioáng. Caùi maø hoï khoâng hieåu laø south. I don't know in whose

pickled khaùc." Laïc Phoå xen vaøo noùi: "Laøm sao maø sö vegetable pot it will drown." coù theå noùi moät vieäc nhö vaäy? Noùi laøm chi Moät hoâm, thieàn sö Laâm Teá hoûi Laïc Phoå: "Moät chuyeän 'ñoàng' vaø 'dò'!" Laâm Teá nhìn Laïc Phoå ngöôøi duøng heøo ñaùnh, moät ngöôøi heùt, oâng thaáy vaø noùi: "Con laøm gì vaäy?" Laïc Phoå heùt leân. ngöôøi naøo gaàn ñaïo hôn?" Laïc Phoå ñaùp: Laâm Teá cho vò giaùo ñieån sö veà, roài hoûi Laïc "Khoâng ngöôøi naøo gaàn heát." Laâm Teá hoûi: Phoå: "Con nghó chuyeän heùt laõo Taêng coù thích "Vaäy thì sao môùi laø gaàn ñaïo?" Laïc Phoå beøn hôïp khoâng?" Laïc Phoå noùi: "Hôïp lyù." Laâm Teá heùt to "Ha!" Laâm Teá beøn vung gaäy ñaäp Laïc beøn duøng gaäy ñaùnh Laïc Phoå. Ít laâu sau ñoù, khi Phoå. Loái vung gaäy laø thuû ñoaïn aên yù cuûa Ñöùc Laïc Phoå chuaån bò rôøi choã Laâm teá, Laâm Teá Sôn, thöôøng laø ngöôïc vôùi loái heùt cuûa Laâm Teá; hoûi: "OÂng ñi ñaâu?" Laïc Phoå noùi: "Con ñi veà nhöng ôû ñaây Laâm Teá laïi duøng gaäy, coøn ngoùn höôùng Nam." Laâm Teá duøng gaäy veõ moät voøng tuyeät kyû cuûa sö laïi do ngöôøi hoïc troø Laïc Phoå troøn treân khoâng, roài noùi: "Chung qua caùi voøng söû duïng moät caùch ngoaïn muïc—One day, Zen troøn naøy roài haún ñi." Laïc Phoå laïi heùt. Laäm teá master Lin-chi asked Luo-Pu, "One man has duøng gaäy ñaùnh Laïc Phoå. Ñoaïn Laïc Phoå leã baùi been using a stick and another resorting to the vaø töø bieät ra ñi. Ngaøy hoâm sau, Laâm teá thöôïng 'Kwatz!' Which of them do you think is more ñöôøng vaø noùi: "Döôùi coảng cuûa Laâm Teá laø moät intimate to the truth?" "Neither of them!" con caù cheùp ñuoâi ñoû. Laéc ñaàu vaø vaãy ñuoâi, roài Answered Luo-pu. Lin-chi asked, "What is the bôi veà Nam. Laõo Taêng khoâng bieát noù seõ cheát most intimate then?" Luo-pu cried out ñuoái trong bình caûi chua cuûa ai ñaây."—When "Kwatz!" Whereupon Lin-chi struck him. This Luopu was acting as Linji's attendant, a swinging of a stick was the most favorite scriptural master came to meet with Linji. method of Te-shan and stands generally Linji asked the scriptural master, "If there is a contrasted to the crying utterance of Lin-chi; person who understands the three vehicles but here the stick is used by Lin-chi and the and twelve divisions of scripture, and there is "Kwatz!" is taken up in a most telling manner another person who does not understand the by his disciple Luo-pu. three vehicles and twelve divisions of Sau ñoù, Laïc Phoå ñi haønh cöôùc roøng raõ caû naêm scripture, then do you say these two people trôøi, ñeán Giaùp Sôn, oâng ñaõ döïng leàu vaø löu laïi are the same or different?" The scriptural nôi ñoù. OÂng ôû ñoù moät naêm maø khoâng heà ñeán master said, "What they understand is the vieáng töï vieän cuûa Thieàn sö Giaùp Sôn, cuõng ôû same. What they don't understand is cuøng treân ngoïn nuùi naøy, Giaùp Sôn vieát cho different." Luopu interjected, saying, "How oâng moät böùc thö vaø sai moät vò Taêng mang can you say such a thing? Talking about ñeán. Laïc Phoå nhaän thö, roài trôû veà choã ngoài 'same' and 'different'!" Linji looked at Luopu xuoáng maø khoâng heà môû thö ra ñoïc. Ñoaïn Laïc

Phoå ñöa tay ñeán choã vò Taêng laøm nhö muoán teaching style. I ask you to receive me." noùi: "OÂng coøn caùi gì khaùc nöõa khoâng?" Khi vò Jiashan said, "Before me there is no you. I am Taêng khoâng traû lôøi, lieàn bò Laïc Phoå duøng gaäy not over

here." Luopu shouted. Jiashan said, ñaùnh vaø noùi: "Haõy veà vaø noùi vôùi thaày cuûa oâng "Stop! Stop! Don't be crude. The moon, chuyeän naøy." Vò Taêng trôû veà vaø keå laïi cho though eclipsed by clouds, remains the same. Giaùp Sôn chuyeän xaûy ra. Giaùp Sôn noùi: "Neáu But every valley and peak is different. It's not gaõ môû thö, thì trong ba ngaøy gaõ seõ ñeán ñaây. that you can't cut off tongues of everyone on Coøn neáu nhö gaõ khoâng môû thö, thì khoâng ai coù earth. But can you make a tongueless man theå cöùu gaõ ñöôïc." Ba hoâm sau, Laïc Phoå ñeán. talk?" Luopu was lost in thought. Jiashan hit Khi Laïc Phoå ñeán tröôùc maët Giaùp Sôn, oâng ta him. Luopu then acquiesced to Jiashan. khoâng leã baùi, maø chæ ñöùng khoanh tay tröôùc Moät hoâm, Laïc Phoå hoûi Giaùp Sôn: "Laøm sao ngöïc. Giaùp Sôn noùi: "Gaø maø ôû oå phuïng, khoâng ngöôøi ta coù theå thöïc chöùng caùi choã khoâng ñöôïc theå noùi laø cuøng loaïi ñöôïc. Haõy ñi ñi!" Laïc Phoå Phaät ma ñeán?" Giaùp Sôn noùi: "Ñuoác saùng noùi: "Con ñeán töø xa, mong taàm hoïc giaùo phaùp ngaøn daëm loä hình töôùng. Trong phoøng laõo cuûa thaày. Mong thaày tieáp nhaän!" Giaùp Sôn Taêng loän xoän." Laïc Phoå cuõng noùi: "Maët trôøi noùi: "Tröôùc maét khoâng coù xaø leâ. Trong ñaây buoåi saùng leân vaø traêng ñeâm khoâng coøn thaáy laø khoâng coù laõo Taêng." Laïc Phoå heùt leân. Giaùp theá naøo?" Giaùp Sôn noùi: "Roàng ngaäm traùi Sôn noùi: "Döøng laïi! Döøng Laïi! Xaø leâ ñöøng coù chaâu, nhöng caù loäi khoâng theøm ñeå yù."—One thoâ loã nhö vaäy. Nguyeät dieän, daàu bò maây che day, Luopu asked Jiashan, "How does one khuaát, vaãn gioáng vaäy. Nhöng thung luõng vaø realize the place that isn't reached by ñænh nuùi laïi khaùc nhau. Khoâng phaûi laø chuyeän Buddhas and demons?" Jiashan said, "A xaø leâ cuûa thieân haï, maø laø chuyeän laøm sao sao candle illuminates a thousand miles of forms. xaø leâ coù theå laøm cho ngöôøi khoâng coù löôõi noùi Inside my room I'm confused." Luopu also ñöôïc kìa?" Laïc Phoå ngô ngaùc khoâng bieát ñoái said, "How is it when the morning sun has ñaùp theá naøo. Giaùp Sôn lieàn ñaùnh. Nhôn ñoù risen and the night moon is not visible." Laïc Phoå chaáp nhaän ôû laïi tu taäp vôùi Giaùp Jiashan said, "In the dragon's mouth is a pearl, Sôn—Then, Luopu traveled for a year, and but the swarming fish don't notice it." then came to Mt. Jia, where he built a hut and Khi Giaùp Sôn saép thò tòch, Sö noùi: "Moät nhaùnh stayed. He remained there a year without Thaïch Ñaàu! Nhìn xem! Nhìn xem! OÂng thaày visiting Zen master Jiashan's monastery cuoái cuøng saép thò tòch." Laïc Phoå noùi: "Khoâng (which is on the same mountain), Jiashan phaûi vaäy ñaâu!" Giaùp Sôn noùi: "Taïi sao?" Laïc wrote a letter and instructed a monk to take it Phoå noùi: "Nhaø oâng aáy coù nuùi xanh." Giaùp Sôn to Luopu. Luopu received the letter, then noùi: "Neáu thaät nhö theá thì giaùo phaùp cuûa ta seõ went back and sat down without reading it. He khoâng ñoå vôõ." Noùi xong Giaùp Sôn thò tòch— then extended his hand to the monk as if to When Jiashan was about to die, he said, "The say "Do you have something else?" When the Shitou branch! Look! Look! The last teacher monk didn't answer, Luopu hit him and said, passed away." Luopu said, "Not so." Jiashan "Go back and tell your teacher about this." said, "Why?" Luopu said, "His house has a The monk recounted to Jiashan what had green mountain." Jiashan said, "If indeed happened. Jiashan said, "If he opens the that's so,

then my teaching won't collapse." letter, then he'll come here within three days. Jiashan then passed away. If he doesn't open it, then no one can save Sau khi Giaùp Sôn thò tòch, Laïc Phoå ñi ñeán Saàm him." Three days later, Luopu came. Upon Döông, gaëp ngöôøi baïn cuõ. Hoï noùi veà chuyeän coming before Jiashan, he didn't bow, but just laãn traùnh trong thôøi baùch haïi Phaät giaùo, vaø folded his hands and stood there. Jiashan said, ngöôøi baïn cuõ hoûi: "OÂng chaïy troán ôû ñaâu trong "A chicken is roosting in a phoenix's nest. thôøi baùch haïi?" Laïc Phoå noùi: "Toâi chæ ôû taïi They aren't the same species. Go away!" trong choán chôï buùa maø thoâi!" Ngöôøi baïn cuõ Luopu said, "I've come from afar to seek your hoûi: "Sao oâng khoâng ñi ñeán choã khoâng coù

ngöôøi?" Laïc Phoå noùi: "Choã khoâng ngöôøi thì coù thuù thieät laø khoâng hieåu, vaø Sö laïi noùi nhö vaày: gì trôû ngaïi ñaâu." Ngöôøi baïn cuõ hoûi: "Choã chôï "Moät tieáng saám ñoät nhieân giöõa trôøi, heát thaûy buùa laøm sao oâng troán traùnh ñöôïc?" Laïc Phoå theá gian ñeàu söõng soát, nhöng con eách taän ñaùy noùi: "Tuy taïi trong choán chôï buùa nhöng ñaâu coù gieáng khoâng ngaång ñaàu leân moät chuùt." Phaûi ai bieát toâi." Ngöôøi baïn cuõ chaúng bieát noùi theá chaêng Laïc Phoå muoán aùm chæ vò Taêng ñang hoûi naøo, laïi hoûi: "Giaùo phaùp cuûa chö Phaät, truyeàn laø con eách döôùi ñaùy gieáng? Löôõi cuûa Laïc Phoå thöøa ñeán chö Toå, khi nhöõng giaùo phaùp naøy quaû laø nhoïn vaø chua laøm sao aáy. Khi Laïc Phoå khoâng coøn che daáu nöõa thì theá naøo?" Laïc Phoå goõ caây phaát töû vaøo gheá maây maø khoâng traû lôøi, noùi: "Caùi oâng giaø nhaø queâ ngoài tröôùc cöûa chæ hoûi 'oâng coù hieåu khoâng', coù leõ ngaøi muoán khoâng noùi ñeán chuyeän trieàu ñình." Ngöôøi baïn nhaéc nhôû vò Taêng raèng oâng ta ñaõ moät laàn laø cuõ hoûi: "YÙ oâng muoán noùi gì?" Laïc Phoå noùi: eách ngoài döôùi ñaùy gieáng maø khoâng hay bieát. "Neáu ngöôøi ta khoâng gaëp nhau, thì cuoái cuøng, Vò Taêng neân saùng maét ra ñeå coù theå nhìn thaáy khoâng coù thöù gì ñeå maø tieát loä caû." Ngöôøi baïn yù chæ, chaúng phaûi thuù nhaän laø khoâng hieåu. cuõ noùi: "Khi moät ngöôøi khoâng phaûi töø trieàu Nhöng vò Taêng khoâng nhìn thaáy; vaø ñoù laø lyù ñình ñeán gaëp oâng, oâng coù theå noùi hay khoâng do taïi sao Laïc Phoå phaûi quôû traùch vò Taêng nhö noùi?" Laïc Phoå noùi: "Ñaïi duïng khoâng theå ño vaäy—One day, a monk came and asked Zen löôøng ñöôïc! Chæ thaáy ñöôïc trong nhöõng hoaøn master Luo-pu about Bodhidharma's coming caûnh gay go maø thoâi."—After Jiashan passed from the West, and the master striking his away, Luopu went to Cenyang where he straw-chair with the duster (hossu), said, "Do encountered an old friend. They talked about you understand?" The monk confessed his hiding out during the Wuchang era inability to understand, and the master gave suppression of Buddhism, and his friend this to him, "A sudden thundering up in the asked, "Where did you flee during the sky and the whole world is taken aback, but a persecution?" Luopu said, "I just remained in frog way down in the bottom of the well has the middle of the market." His friend said, not even raised its head." Did Luo-pu want to "Why didn't you go where there weren't any imply the inquisitive monk the frog in the people?" Luopu said, "What problems are bottom of the well? The master's tongue was there where there are no people?" His

friend so sharp and sarcastic. When Luo-Pu stroke asked, "How did you escape by being in the his straw-chair with the duster (hossu), and market?" Luopu said, "Although I remained in asked the monk if he understood, perhaps he the middle of the market, no one knew me." wanted to remind the monk that he had His friend was perplexed. he also asked, "The already been once a frog way down in the teachings of all Buddhas, the transmission of bottom of the well and did not know the fact. all the ancestors, when these were not The monk should have his eye already concealed, then what happened?" Luopu said, opened and could have seen into the meaning "Before an old rustic's door, there is no talk of without confessing that he did not understand. the affairs of the royal court." His friend But he failed; and that was the reason for asked, "What do you mean by this?" Luopu Luo-pu's reproach. said, "If one doesn't encounter others, after Sö thò tòch vaøo moät ngaøy ñaàu thaùng 12 aâm all, nothing is revealed." His friend said, lòch, nhaèm ñaàu naêm 898—He passed away on "When someone who's not from the royal the first day of the twelfth lunar month; it was court arrives and you meet him, can you the beginning of 898. speak with him or not?" Luopu said, "The Laïc Quaû: great immeasurable function! It's seen in 1) Quaû an laïc cuûa Nieát Baøn, xa lìa moïi sinh arduous circumstances." dieät—Joyful fruit—Nirvana. Moät hoâm coù moät vò Taêng ñeán hoûi thieàn sö Laïc 2) (1884-1979): Teân cuûa moät vò danh Taêng Trung Phoå veà yù chæ Ñaït Ma, Sö vöøa goõ caây phaát töû Hoa vaøo theá kyû XX—Name of a Chinese vaøo gheá maây vöøa noùi: "Hieåu khoâng?" Vò Taêng famous monk in the twentieth century.

Laïc Quan Hay Bi Quan: Optimism or abhorred. Some people believe that Buddhism is Pessimism—Coù moät soá ngöôøi nhìn ñôøi baèng bi pessimistic because its significant viewpoint on quan thoáng khoå thì hoï laïi boû qua nhöõng caûm giaùc the idea that there is nothing but hardship in this baát toaïi vôùi cuoäc ñôøi, nhöng khi hoï baét ñaàu boû qua world, even pleasures end in hardship. It is totally cuoäc soáng voâ voïng naøy ñeå thöû tìm loái thoaùt cho wrong thinking that way. Buddhism believes that mình baèng caùch eùp xaùc khoå haïnh, thì hoï laïi ñaùng in this present life, there are both pleasures and kinh tôûm hôn. Nhieàu ngöôøi cho raèng ñaïo Phaät bi hardships. He who regards life as entirely quan yeám theá vì quan ñieåm ñaëc saéc cuûa noù cho pleasure will suffer when the so-called raèng theá gian naøy khoâng coù gì ngoaøi söï ñau khoå, “happiness” ceases to exist. The Buddha believes cho ñeán haïnh phuùc roài cuõng phaûi keát cuoäc trong that happiness and sufferings intertwine in our ñau khoå. Thaät laø sai laàm khi nghó nhö vaäy. Ñaïo daily life. If one is ignorant of the fact that Phaät cho raèng cuoäc soáng hieän taïi vöøa coù haïnh phuùc pleasures can cause hardships, one will be vöøa coù khoå ñau, vì neáu ai nghó raèng cuoäc ñôøi chæ disappointed when that fact presents itself. Thus toaøn laø haïnh phuùc thì keû ñoù seõ phaûi khoå ñau moät the Buddha teaches that one should regard khi caùi goïi laø haïnh phuùc chaám döùt. Ñöùc Phaät cho hardship as hardship, accepting it as a fact and raèng Haïnh phuùc vaø khoå ñau loàng nhau trong cuoäc finding way to oppose it. Hence his emphasis on soáng haèng ngaøy cuûa chuùng ta. Neáu ai khoân g bieát perserverance, fortitude, and forebearance, the

raèng haïnh phuùc laø maàm cuûa ñau khoå, keû ñoù seõ voâ latter being one of the six Perfections. In short, cuøng chaùn naûn khi ñau khoå hieän ñeán. Vì theá maø according to the Buddhist view, there are both Ñöùc Phaät daïy raèng chuùng ta neân nhaän thöùc ñau pleasures and hardships in life, but one must not khoå laø ñau khoå, chaáp nhaän noù nhö thöïc kieán vaø tìm be discouraged when hardship comes, or lose caùch choáng laïi noù. Töø ñoù maø Ngaøi nhaán maïnh ñeán oneself in rapture of joy when pleasure comes. chuyeân caàn, tinh taán vaø nhaãn nhuïc, maø nhaãn nhuïc Both pleasures and hardships must be taken alike laø moät trong luïc ñoä Ba La Maät. Noùi toùm laïi, theo with caution for we know that pleasures end in quan ñieåm Phaät giaùo, ñôøi coù khoå coù vui, nhöng ta hardship. From this understanding, sincere khoâng ñöôïc chaùn naûn bi quan khi ñau khoå aäp ñeá n, Buddhists will be determined to cultivate cuõng nhö khoâng ñöôïc truïy laïc khi haïnh phuùc ñeán diligently to turn both worldly pleasures and tay. Caû hai thöù khoå vui ñeàu phaûi ñöôïc chuùng ta hardships to an eternally transcendental joy. It is ñoùn nhaän trong deø daët vì hieåu raèng ñau khoå naèm to say that we are not bound to both worldly ngay trong haïnh phuùc. Töø söï hieåu bieát naøy, ngöôøi pleasures and hardships at all times. They come con Phaät chôn thuaàn quyeát tinh taán tu taäp ñeå bieán and go naturally. We are always live a life without khoå vui traàn theá thaønh moät nieàm an laïc sieâu vieät worries, without afflictions because we know for vaø mieân vieãn, nghóa laø luùc naøo chuùng ta cuõng thoaùt sure that everything will pass. The Buddhist point khoûi moïi heä luïy cuûa vui vaø khoå. Chuùng ñeán roài ñi of view on both optimism and pessimism is very moät caùch töï nhieân. Chuùng ta luùc naøo cuõng soáng clear: Buddhism is not optimistic nor pessimistic moät cuoäc soáng khoâng lo, khoâng phieàn, khoâng naõo, on human life. Two extremes of both optimism vì chuùng ta bieát chaéc raèng moïi vieäc roài seõ qua ñi. and pessimism are prevented by the moderate Quan ñieåm cuûa Phaät giaùo ñoái vôøi bi quan vaø laïc doctrine of Buddhism. quan raát saùng toû: Phaät giaùo khoâng bi quan maø cuõng Laïc Quaùn (1902-1987): Teân cuûa moät vò danh chaúng laïc quan veà cuoäc soáng con ngöôøi. Hai thaùi Taêng Trung Hoa vaøo theá kyû XX—Name of a cöïc laïc quan vaø bi quan ñeàu bò chaän ñöùng bôûi hoïc Chinese famous monk in the twentieth century. thuyeát trung ñaïo cuûa Phaät giaùo—There are some Laïc Quoác: See Laïc Thoå. people who regard this life as a life of suffering or Laïc Sanh: Happy rebirths—See Tam Chuûng Laïc pessimists may be tolerated as long as they are Sanh. simply feeling dissatisfied with this life, but when Laïc Sanh Hoan Hyû Boà Taùt: Vajrahasa (skt)—Ñaïi they begin to give up this life as hopeless and try Tieáu Minh Vöông—Kim Cang Tieáu Boà Taùt—The to escape to a better life by practicing austerities great laughing king (Ming-Wang). or self-mortifications, then they are to be

Laïc Sinh Thieân: Ba coõi trôøi sô thieàn, nhò thieàn vaø Laïc Thang Baøng Giaûi: Con cua bò boû trong noài tam thieàn maø ngöôøi tu ñaït tôùi trong töù thieàn nöôùc soâi, coù nghóa laø caùi cheát ñaõ aäp ñeán roài —A thieân—Three heavens of the four dhyana crab in a pot with boiling water. The term means heavens—See Töù Thieàn Thieân (I, II, III). the death is rushing in (waiting). Laïc Söï: Nhöõng söï vieäc taïo ra vui

veû—Pleasing Laïc Thanh Tònh Taâm: Blissful pure mind. things. Laïc Thaûo: Haï thaáp ñòa vò cuûa mình. Trong nhaø Laïc Taï AÛnh Töû: Pictures of the sense objects left thieàn, caùc baäc thieàn sö thöôøng haï thaáp ñòa vò hoaëc in one's mind—Theo Duy Thöùc Hoïc, nhöõng voïng tö caùch cuûa mình ñeå tuøy thuaän vôùi khaû naêng cuûa töôûng daáy leân chæ laø boùng daùng cuûa luïc traàn. Vaø ñoà ñeä trong vieäc daãn daét vaø daïy doã hoï—To lower Duy Thöùc Hoïc goïi taát caû nhöõng hình aûnh cuûa hay one's position. In Zen, Zen master usually lower ngoân töø coøn vaõng lai trong taâm mình laø "Laïc Taï their position or manner so that they can accord AÛnh Töû", töùc laø boùng daùng cuûa saùu traàn rôi rôùt laïi with their disciples' capabilities in guiding and trong taøng thöùc cuûa mình—According to the Study teaching them. of the Mind-Only, false thoughts are simply the Laïc Thaûo Ñaøm: Noùi quanh co—To beat about the objects of the six sense objects. And the Mind-bush—Tortuous speeches—Sinuous Only calls "all the words and images remaining conversations. imprinted in our mind" the remaining objects of Laïc Thaûo Haùn: Keû cöôùp ôû röøng (luïc laâm thaûo the sense objects, the images left in our Store khaáu). Trong thieàn, töø naày chæ moät vò Taêng taàm Consciousness. thöôøng—A forest robber. In Zen, the term Laïc Tam Laïc Töù: Rôi vaøo thöù ba thöù tö—Fall into indicates a mediocre monk. the third or the fourth sentences—See Laïc Nhò Laïc Thaûo Luïc Nieân: Rakuso-Rokunen (jap)— Laïc Tam. Falling among weeds six years—See Luïc Nieân Laïc Tam Muoäi: Samadhisukha (skt)—Haïnh phuùc Khoå Haïnh. khôûi sinh töø traïng thaùi taäp trung cuûa taâm. Nhöõng vò Laïc Thaéng Trang Nghieâm Thaàn: Delighting in chöa coù theå leân ñeán haøng Boà Taùt thì quaù meâ ñaém Superb Adornment Deity (Spirit). vaøo haïnh phuùc cuûa Tam Muoäi vaø queân maát theá Laïc Thaàn: Deva musicians—Laïc Caøn Thaùt Baø. giôùi beân ngoaøi maø taïi ñaáy coù raát nhieàu chuùng sanh Laïc Thaàn Vaãn: Rôi vaøo lôøi noùi thuyeát giaûng (vaê n chöa giaùc ngoä ñang mong chôø söï giaûi thoaùt. Loaïi töï)—Fall into the words of preaching—Fall into ngöôøi theo Phaät giaùo töï maõn naày thöôøng bò Ñöùc the establishment of words. Phaät leân aùn nghieâm khaéc—The bliss arising from a Laïc Thí: Jihi (skt)—Giving happiness—Ngöôøi boá concentrated state of mind. Those who have not thí vôùi traøn ñaày nieàm vui: Joyful giver—Hyû thí xaû yet been able to rise to the rank of (vui veû cuùng thí): Joyful giving—Teân cuûa Tröôûng Bodhisattvahood are too deeply drunk with the Giaû Tu Ñaït hay Caáp Coâ Ñoäc: Joyful giver, name beatitude of a samadhi, forgetful of the outside of Sudatta or Anathapindika—Lôøi nguyeän cuûa moät world where so many unenlightened ones are vò Boà Taùt laø ñem laïi nieàm haïnh phuùc cho taát caû waiting for emancipation. This class of self-chuùng sanh baèng caùch cöùu hoï thoaùt khoûi khoå ñau: complacent Buddhists is severely indicted by the A Bodhisattva's vow is giving happiness by saving Buddha. all sentient beings from suffering. Laïc Taän My Mao: Ruïng heát loâng maøy. Trong Laïc Thieân: Deva musicians—Laïc Caøn Thaùt Baø. thieàn, töø naày ñöôïc duøng ñeå chæ trích haønh giaû haï Laïc Thoï: Sukha-vedana (skt)—Pleasant bodily ngöõ maø chöa kheá hôïp vôùi tthieàn phaùp—Total loss feeling—Khi nhaän laõnh caûnh thuaän tình thì thaân of the eyebrows. In Zen, the term is used to taâm vui veû—The sensation or

perception of criticize practitioners who understand Zen through pleasure. words that are not suitable for methods of Laïc Thoå: Abhirati (skt)—Land of Nirvanic Bliss. mysticism (Zen). 1) Chæ coõi Tònh Ñoä cuûa ñöùc Phaät A Di Ñaø— Laïc Taäp: Joyful accumulation—Söï tích taäp nhöõng Refers to Amitabha's Pure Land. nieàm vui. 2) Teân coõi Tònh Ñoä cuûa Ñöùc A Suùc Beä Phaät ôû veà

phöông ñoâng cuûa vuõ truï (Kinh Phaùp Hoa, Laïc Voâ Laïc Ñieân Ñaûo: Wrong views on worldly phaåm Hoùa Thaønh Duï): Abhirati (skt)—Happy happiness and unhappiness. land—Hoan Hyû Quoác—Dieäu Hyû Quoác—The Laïc Xoa: Laksa (skt)—Laïc Sa—Möôøi vaïn—One happy land, or paradise of Aksobhya, east of hundred thousand. our universe. Laïc Xöù: Cöùu caùnh: End (Finality)—YÙ: The mind Laïc Thoå Dieäu AÂm Thaàn: Joyfully Uttering or thoughts. Sublime Sounds Deity (Spirit). Laïc YÙ: Rôi vaøo khaùi nieäm, yù nghóa—To fall into Laïc Thuïc Bình Quaû: The fall of ripened apples— concepts and meanings. See Thuïc Bình Quaû. Lai: Agama (skt)—Ñeán: Coming—Töông Lai: Laïc Thuyeát: Peyyavajja (p)—Vui veû thuyeát phaùp Future. khoâng bieát chaùn, thuyeát moät caùch voâ ngaïi ñuùng Lai Cô: Hoïc nhaân ñeán tham hoïc—Practitioners nghóa ñuùng chöõ—Pleasure in speaking—Pleasant who come to seek for instructions. speech—Joy in preaching or telling the way of Lai Do: Söï theå ngoä ñoái vôùi thieàn phaùp hay laõnh salvation; joy in that which is preached. It is also ngoä yeáu chæ nhaø thieàn—A comprehension of the called Pratibhana, bold and iluminating discourse, important meanings or aim of Zen. or freedom in expounding the truth with correct Lai Duy: Sylvain Levi—Moät trong nhöõng hoïc giaû meaning and appropriate words—See Töù Voâ Phaät giaùo ngöôøi Phaùp raát noåi tieáng vaøo theá kyû thöù Ngaïi. 19, theo giaùo sö Bapat trong Hai Ngaøn Naêm Traêm Laïc Thuyeát Bieän Taøi: See Laïc Thuyeát and Töù Voâ Naêm Phaät Giaùo, thì Sylvain Levi laø ngöôøi coù coâng Ngaïi. lao ñaëc bieät trong vieäc nghieân cöùu Phaät giaùo qua Laïc Thöïc: Thöùc aên cho tình caûm—Food for the tieáng Phaïn. OÂng coù kieán thöùc thaâm saâu veà tieáng emotion. Trung Hoa, Taây Taïng vaø Kuchean, nhôø ñoù oâng coù Laïc Tieän Nghi: Toån thaát: To suffer losses—Chòu theå cho xuaát baûn moät soá kinh saùch cuûa Phaät giaùo thieät thoøi: To put up with a loss. Ñaïi Thöøa. Naêm 1892, oâng cho xuaát baûn laàn ñaàu Laïc Tieát: Chòu thieät thoøi—To put up with a loss. tieân, chöông ñaàu cuûa boä Phaät Sôû Haønh Taùn vaø Laïc Traùm: Keû löøa ñaûo ñöôïc ví nhö loaøi saâu boï — cuõng trong naêm naøy, oâng tìm ñöôïc hai baûn dòch A humbug—Trickster—Impostor—Deceiver. tieáng Trung Hoa cuûa boä Di Lan Ñaø Vaán Ñaïo. Naêm Laïc Truù Töù Thieàn: Pleasant abiding in the four 1905 oâng ñeán Neùpal, luïc tìm trong caùc thö vieän ôû jhanas. ñaây moät laàn nöõa vaø vieát neân cuoán “Le Neùpal” noåi Laïc Tröôùc: Tham ñaém chaáp tröôùc vaøo duïc laïc cuûa tieáng cuûa oâng. naêm 1907, oâng vieát moät baøi nghieân cuoäc soáng hieän töôïng—The bind of pleasure cöùu quan troïng veà boä Divyavadana vaø naêm 1911, binding to the phenomenal life. oâng cho in moät soá ñoaïn trong kinh thö Phaät giaùo Laïc Töû: Quaûi La—AÙo khoaùc beân ngoaøi— baèng tieáng Kuchean. naêm 1912, oâng vieát moät cuoán Overcoat. saùch quan troïng veà nhöõng choã duyeät söûa trong Laïc Töôûng: Perception of pleasure.

Kinh Phaùp Cuù. Trong thôøi gian naøy oâng xuaát baûn Laïc Vaøo Taø Kieán Vaø Khoâng Hieåu YÙ Kinh: To go boä Satapancasatika-stotra, vaø vaøo naêm 1912 oâng astray and to miss the intent of the sutras. phaùt hieän moät truyeän coå tích thuoäc Bi Hoa Kinh Laïc Vaên Thaùi: Caâu neä vaøo vieäc trau chuoác töøng trong ngoân ngöõ Tokharian. Naêm 1918 cuøng vôùi Th. chöõ töøng caâu noùi—To stick too much to polishing Stcherbatsky, laàn ñaàu tieân oâng cho xuaát baûn taäp up every word and every sentence. Kosasthana trong boä Yasomitra's Sphutartha, vaø Laïc Vò: Dadhi (skt)—Coagulated milk such as qua naêm sau oâng laïi tìm thaáy boä Nairatmya-cream—Vò cuûa vaùn söõa chaúng haïn nhö kem (vò bô pariprccha. OÂng coøn phaùt hieä n ra boä Mahakarma- chua), moät trong naêm vò cuûa söõa vaø phoù saûn cuûa vibhanga, moät baûn dòch ra tieáng Phaïn cuûa boä Phaän noù. Toâng Thieân Thai so saùnh noù vôùi thôøi kyø thöù hai Bieät Caên Boån Nghieäp Kinh thuoäc Kinh Trung Boä cuûa giaùo thuyeát Tieåu Thöøa—Sour, one of the five vaø ñaõ cho xuaát baûn cuoán saùch naøy vôùi caùc baûn dòch tastes. T'ien-T'ai compared the second period of ra tieáng Trung Hoa vaøo naêm 1932. Trong khoaûng the Hinayana with this. thôøi gian 1929-1931, cuøng vôùi giaùo sö Junjiro Takakusu, oâng ñaõ xuaát baûn 3 taäp saùch cuûa

Hobogirin vaø moät cuoán Töø Ñieån Baùch Khoa veà he discovered the Nairatmya-pariprccha. He also caùc thuaät ngöõ Phaät giaùo baèng tieáng Trung Hoa, discovered the Mahakarma-vibhanga, a Sanskkrit tieác thay cuoán töø ñieån naøy chöa hoaøn taát thì xaûy ra version of the Cula-kamma-vibhanga-sutta of the cuoäc theá chieán thöù hai. Söï phaùt hieän lôùn nhaát cuûa Majjhima-nikaya, and published it with its Sylvain Levi laø nhöõng kinh saùch tieáng Phaïn cuûa Chinese version in 1932. During 1929-31 he Duy Thöùc Toâng, coøn vieäc phaùt hieän ra baûn tieáng published with Prof. J. Takakusu three books of Phaïn cuûa boä Ñaïi Thöøa Trang Nghieâm Kinh laø moät Hobogirin, and an encyclopedic dictionary of söï kieän quan troïng trong vieäc nghieân cöùu veà Ñaïi Chinese Buddhist terms, which unfortunately Thöøa. Naêm 1907, oâng cho xuaát baûn boä kinh naøy remained incomplete on account of the Second vôùi moät baûn dòch baèng tieáng Phaùp vaø moät baøi giôùi World War. Sylvain Levi's greatest discovery was thieäu veà Duy Thöùc toâng. Moät phaùt hieän quan the Sanskrit texts of the Vijnanavada of Buddhism troïng khaùc cuûa oâng laø boä ñoâi Nhò Thaäp Tuïng vaø while that of the Mahayanasutralankara was a Tam Thaäp Tuïng cuøng vôùi caùc baûn luaän giaûi veà hai milestone in Mahayana studies. His edition of this boä saùch naøy, ñöôïc oâng cho xuaát baûn vaøo naêm text with a French translation and an exposition of 1925. Naêm 1934, cuøng vôùi S. Yamaguchi, oâng cho Vijnapada appeared in 1907. His major discovery xuaát baûn Trung Bieän Phaân Bieät Tuïng, moät baûn vaên was the twin texts, the Vimsatika and the trình baøy coù heä thoáng veà Du Giaø Duy Thöùc toâng Trimsatika with their commentaries, which he nhö ñöôïc thaáy trong boä Thích cuûa ngaøi Theá Thaân published in 1925. In 1934 he edited with S. veà cuoán Trung Bieän Phaân Bieät Kinh cuûa ngaøi Di Yamaguchi the Mahayana-vibhaga-tika, a Laëc. Caùc taùc phaåm naøy roïi saùng cho moät thôøi kyø systematic exposition, of the Yogacara- taêm toái cuûa

lòch söû Phaät giaùo vaø nhieàu hoïc giaû xuaát Vijnaptivada as contained in Vasubandhu's chuùng nhö Poussin, Stcherbatsky, vaø nhöõng ngöôøi Bhasya on the Madhyanta-vibhaga-sutra of khaùc trôû neân quan taâm ñeán vieäc nghieân cöùu Du Maitreya. These works illuminated a dark period Giaø Haønh Toâng hay Duy Thöùc Toâng voán laø giai of Buddhist history and many eminent scholars ñoaïn sau cuøng cuûa trieát lyù ñaïo Phaät taïi AÁn Ñoä — like Poussin, Stcherbatsky and others became One of the most famous French Buddhist scholars interested in the study of Yogacara which was the in the nineteenth century, according to Prof. Bapat final phase of Buddhist philosophy in India. in the Twenty-Five Hundred Years of Buddhism, Lai Maõ Ñoàn Ñaïo Sö: Kuruma Takudo (jap)—Teân Sylvain Levi who rendered unique service to cuûa moät Thieàn sö cuûa toâng Taøo Ñoäng Nhaät Baûn — studies in Sanskrit Buddhism. He was endowed Name of a Japanese Soto Zen master. with a profound knowledge of the Chinese, Lai Ngheânh: Nhöõng ngöôøi tin vaø haønh trì theo Tibetan and Kuchean languages, which enabled Phaät, khi laâm chung seõ ñöôïc chö Phaät vaø chö Boà him to give the first critical editions of a number Taùt töø coõi Cöïc laïc ñeán ñoùn veà Tònh Ñoä —The of Mahayana texts. In 1892 he published, for the coming of Buddhas to meet the dying believer and first time, the first chapter of the "Buddhacarita" bid welcome to the Pure Land. and in the same year discovered two Chinese Lai Ngheânh Tam Phaät: Coù ba vò Phaät lai ngheânh: translations of "Milinda-panha. In 1905, he came A Di Ñaø, Quaùn AÂm, vaø Theá Chí—The three to Nepal, explored its libraries anew and wrote his special welcomers: Amitabha, Avalokitesvara, famous "Le Nepal." In 1907, he wrote a critical and Mahasthamaprapta. study of Divyavadana and, in 1911, published Lai Ngheânh Tam Toân: See Lai Ngheânh Tam fragments of Buddhist texts in the Kuchean Phaät. language. In 1912, he wrote an important work on Lai Nieân Caùnh Höõu Taân Ñieàu Taïi, Naõo Loaïn Dhammapada recensions. During the same period, Xuaân Phong Khöôùc Vò Höu: In the year to come he published the Satapancasatika-stotra and in there will be more fresh shoots, swaying 1912 discovered a legend of the Karuna-pundarika distractedly in the spring breeze that blown ever in the Tokharian language. In 1918, he brought out gently—Theo Ñaïi Hueä Toâng Caûo Thieàn Sö Ngöõ with Th. Stcherbatsky the first Kosasthana of Luïc, moät hoâm, Thieàn sö Ñaïi Hueä Toâng Caûo (1089- Yasomitra's Sphutartha and in the following year 1163) thöôïng ñöôøng daïy chuùng: "Ta khoâng gioáng

laõo giaø Vaân Moân, ñem hö khoâng maø nheùt vaøo loã (1280-1368)—Name of a Chinese Zen master of hang." Noùi xong, Sö boãng ñöa caây gaäy cuûa mình the Tsung-Yuan branch, Lin-chi Sect in the Yuan leân tröôùc Taêng chuùng vaø tieáp tuïc: "Caây gaäy naøy dynasty. khoâng thuoäc höõu, khoâng thuoäc voâ, khoâng thuoäc Lai Quaû: huyeãn höõu, khoâng thuoäc töùc Khoâng." Roài Sö doäng 1) Quaû baùo vaø ñieàu kieän trong kieáp lai sanh ñöôïc caây gaäy xuoáng ñaát baûo: "Phaøm phu, Thanh vaên, xem nhö laø haäu quaû cuûa hieän taïi—The fruit or Duyeân giaùc, Boà Taùt ai theo caên taùnh naáy maø thoï condition of the next rebirth, regarded as the duïng caùi naøy. Nhöng vôùi caùc Thieàn Taêng nhö maáy result of the present. oâng

thì khaùc. Vôùi maáy oâng, caây gaäy naøy laø coäi 2) (1881-1953): Teân cuûa moät vò Thieàn sö Trung nguoàn cuûa haïi cuûa oan. Khi muoán ñi, maáy oâng Hoa vaøo theá kyû thöù XX—Name of a Chinese khoâng theå ñi. Khi muoán ngoài, maáy oâng khoâng theå Zen master in the twentieth century. ngoài, taát caû chæ vì caây gaäy naøy. Böôùc tôùi lieàn bò Lai Sanh: Kieáp taùi sanh hay kieáp sau—Future caây gaäy chaän ñaàu; böôùc lui lieàn bò caây gaäy thoïc rebirth—The future life. vaøo muõi. Ta hoûi maáy oâng, coù ai khoâng chuùt khöùng Lai Theá: Kieáp taùi sanh trong töông lai—Future chòu lôøi cuûa ta chaêng? Neáu coù haõy böôùc ra ñaây, world or rebirth. töông kieán vôùi caây gaäy. Neáu khoâng thì 'Lai nieân Lai ÖÙng: Ñeán theo lôøi caâu nguyeän—To come in caùnh höõu taân ñieàu taïi, naõo loaïn xuaân phong khöôùc response to an invitation—To answer prayer by a vò höu' (sang naêm vaãn coøn khuùc gaäy môùi, naõo loaïn miracle. gioù xuaân chöa chòu thoâi)."—According to Zen Laïi: May phöôùc: Good luck, good fortune—YÛ laïi: master Ta-hui Tsung-kao’ s Records of Teachings, To rely upon, to depend upon, to throw the burden one day, Zen master Ta-hui Tsung-kao entered on. the hall and addressed the monks, saying, "I am Laïi Da: Alaya (skt)—A Laïi Da Thöùc—Alaya- not like Yun-men the old master who contrives to vijnana—See A Laïi Da Thöùc. scrape out a cave prison in the vacuity of space." Laïi Da Duyeân Khôûi: Dependent origination from So saying, Ta-hui brusquely held out his staff Alaya-vijnana—Vaïn söï vaïn vaät hay caùc phaùp höõu before the monks and continued, "This staff is not vi ñeàu töø duyeân maø khôûi leân, chöù khoâng coù töï to be classed as being, nor as non-being, nor as taùnh—Everything arises from conditions and not Maya-like existence, nor as of empty suchness." being spontaneous and self-contained has no Ta-hui then held his staff up straight on the floor, separate and independent nature. and declared, "Common people, Sravakas, Laïi Da Tam Töôùng: Ba töôùng cuûa thöùc A Laïi Pratyeka-buddhas, and Bodhisattvas, each Da—Three marks of the Alaya-vijnana—Theo according to his original nature makes use of it. Duy Thöùc toâng, A Laïi Da coù ba töôùng. Thöù nhaát laø But the different thing with you who are Zen töï töôùng hay tính ñaëc thuø hay nhöõng töôùng traïng monks; for you this staff is the source of terrible ñaëc thuø phaân bieät loaïi hieän höõu vôùi caùc loaïi khaùc, annoyances. When you want to walk, you are ví duï, vaät chaát coù nhöõng ñaëc tính rieâng cuûa noù unable to walk; when you want to sit, you are khaùc vôùi taâm, vaø taâm coù nhöõng ñaëc tính rieâng cuûa unable to sit, all because of the staff. Advance a noù khaùc vôùi vaät chaát, vaân vaân. Thöù nhì laø quaû step, and you are led astray; retrace a step, and töôùng hay quaû theå toång baùo cuûa giôùi höõu tình, laø your nose is hurt. I ask you! Is there any one who moät trong ba hình thöùc cuûa A Laïi Da Thöùc. Thöù ba is not quite satisfied with me? Then, let him come laø chaáp caùi ngaõ laø con ngöôøi hay caùi ngaõ naøy khaùc out before me and have an interview with the vôùi nhöõng chuùng sanh khaùc. Moät trong boán töôùng staff. If there is none, then, 'In the year to come (sanh, truï, dò, dieät), baûn chaát hay nguoàn goác cuûa there will be more fresh shoots, swaying vaïn höõu—According to the Mind-Only Sect, the distractedly in the spring breeze that blown ever Alaya-vijnana has three marks. First, the gently.'" particular laksana (svalaksana (skt) or Lai Phuïc

Thieàn Sö (1319-1391): Teân cuûa moät individuality, or individual marks which vò Thieàn sö Trung Hoa, thuoäc phaùi Tuøng Nguyeân, distinguish one class of beings from another; for toâng Laâm Teá vaøo thôøi nhaø Nguyeân beân Trung Hoa instance, matter has its own characteristics as

distinguished from mind, and mind from matter, (he left home to follow the Buddha, then went etc. Second, the reward (retribution or effect), one back to preach to save his parents) of the three forms of the alaya-vijnana. Third, Laïi Traùt Hoøa La: See Laïi Tra Hoøa La. human appearance or causation, man is different Lam: Dö thöøa: Excess, overflowing—Maøu lam from other organisms. The ego of a man or that (maøu chaøm): Blue, indigo—Söông nuùi: Mountain this ego is a man and different from beings of the mist or vapour. other paths. One of the four kinds of forms or Lam Ba: Lampaka (skt)—Quaän Lam Ba, ôû veà characteristics of Alaya-vijnana, the character of phía baéc AÁn Ñoä—The district of Lamghan, the origin of all things. northern India. Laïi Da Tam Vò: Ba vò cuûa thöùc A Laïi Da—Three Lam Baø: Teân cuûa moät loaøi La Saùt Nöõ—Name of a positions of the Alaya-vijnana—Theo Duy Thöùc raksasi. toâng, A Laïi Da coù ba vò. Thöù nhaát laø hieän haønh vò, Lam Baø La Saùt Nöõ: Lamba (skt)—See Höõu Kieát hieän haønh laø nhöõng haønh ñoäng ñang dieãn tieán. A Phöôïc La Saùt Nöõ. Laïi Da coù khaû naêng sinh ra nhaát thieát phaùp hay Lam Boät La: Lambura or Lambhara (skt)—Ngoïn chuûng töû. Töø chuûng töû naày maø sinh ra phaùp taâm nuùi naèm veà phía baéc Kabul—A mountain north of saéc hay hieän haønh. Thöù nhì laø nghieäp quaû vò, Kabul. nghieäp quaû laø haäu quaû taát nhieân cuûa haønh ñoäng Lam Hoa: Manjusaka (skt)—See Maïn Thuø Sa. theo luaät nhaân quaû cuûa nhaø Phaät. Haäu quaû cuûa Lam Ma: Rama or Ramagrama (skt)—Moät vöông nghieäp taùi sanh tuøy thuoäc vaøo nghieäp gaây taïo cuûa quoác vaø thaønh phoá coå naèm veà phía baéc AÁn Ñoä, nhöõng ñôøi tröôùc. Thöù ba laø chaáp trì vò, chaáp trì laø giöõa thaønh Ca Tyø La Veä vaø Caâu Thi Na—An giöõ vaøo hay naém vaøo khoâng lay chuyeån. Giöõ chaët ancient kingdom and city Northern India between vaøo nghieäp, daàu toát hay xaáu. Ñaây cuõng laø teân khaùc Kapilavastu and Kusinagara. cuûa A Laïi Da thöùc—According to the Mind-Only Lam Ma Quoác: Rama or Ramagrama (skt)—See Sect, the Alaya-vijnana has three positions. First, Lam Ma. the abhisamskara position or the present or Lam Phong: Vairambhavata (skt)—Côn baõo döõ— manifest activities or proceeding activities. A hostile or fierce storm. Second, the karma-phala or the fruit of the karma, Lam Saøm: Töôùng maïo khoù coi—An unsightly the natural reward or retribution for a deed, (ugly) outward look. brought about by the law of karma mentioned by Lam Taân Xöù: Kashmir (skt)—See Ca Thaáp Ba. the Buddha. The fruit of karma, conditions of Lam Tyø Ni: See Laâm Tyø Ni. rebirth depending on previous karmaic conduct. Lam Vuõ: Sangharama (skt)—Chuøa—Monastery— Third, the dharana (lagna-graha (skt) or to hold on Monastery-buildings. to; that means to hold firmly or to insist firmly on Laøm Chaûy Maùu Thaân Phaät: To shed a Buddha's anything. Holding together the karma, good or blood (one of the five grave sins). evil. It is also another name for Alaya-vijnana. Laøm Chuû Laáy Mình Laø Haïnh Phuùc: Mastering Laïi Da Töù Phaàn:

Phaùp Töôùng Toâng chia duïng cuûa of Ourself is Happiness—See Haïnh Phuùc Töï Laøm taâm vöông vaø taâm sôû cuûa taùm thöùc ra laøm boán Chuû Laáy Mình. phaàn—The Dharmalaksana school divides the Laøm Chuû Taâm Mình: To gain control of one's function of cognition into four parts—See Töù own mind. Phaàn. Laøm Coâng Ñöùc: To perform merit. Laïi Tra Hoøa La: Rastrapala (skt)—Vò vua baûo veä Laøm Ñöôøng: To make or build a road—Trì Ñòa vöông quoác. Laïi Tra Hoøa La cuõng laø teân cuûa moät Boà Taùt (Road-Building Bodhisattva). vò Taêng noåi tieáng ñöôïc Phaät noùi ñeán trong Kinh A Laøm Hoen OÁ Giaø Lam: Defiling the Haøm (ngaøi xuaát gia theo Phaät, sau ñoù trôû veà thuyeát Sangharama—Laøm hoen oá choán giaø lam—Töø phaùp cöùu ñoä meï cha)—Protector of a kingdom, a "Laøm hoen oá choán giaø lam" coù nghóa laø xuùc phaïm king. Rastrapala is also the name of a noted monk hay laøm oâ ueá choán thanh tònh cuûa tònh xaù. Moät thí whom the Buddha mentioned in the Agama Sutra duï ñieån hình laø moät caëp taïi gia keát hoân roài soáng

trong tònh xaù, laøm nhöõng vieäc khoâng ñoan chính, hay haønh thieàn hay nhöõng tu taäp khaùc vaäy—In aên thòt, saùt sanh, vaân vaân. Loaïi toäi naøy khoâng theå Buddhist cultivation, any activities should be saùm hoái ñöôïc—The term "Defiling the Sangha" considered chances for cultivation. Thus, cooking means profaning the pure temple. A critical and working should be done in mindfulness just as example would be if a married couples living on during sitting meditation or walking meditation or the temple grounds, engaging in indecent other Dharma practices. activities, eating meat, killing living creatures, and Laøm Vieäc Phöôùc Thieän: To practice charity. so on. This kind of offense cannot be pardoned Laøm Voâ Bieân Phaät Söï: To accomplish countless through repentance. Buddha deeds. Laøm Khoâng Caàu Phöôùc: Deeds of no merit. Laõm: Nhìn, thöôûng laõm: To view, to look at—OÂm Laøm Laønh Laùnh Döõ: To perform good deeds and vaøo loøng: To hold in the arms or to embrace. avoid bad deeds (transgressions). Laïm Duïng: To abuse—Abused: Bò laïm duïng. Laøm Nhöõng Vieäc Haèng Ngaøy Moät Caùch Thong Lan: 1) Hoa Lan: The epidendrum, orchid, Thaû, Nheï Nhaøng vaø Khoan Thai: Perform daily scented, refined; 2) Nhaém veà höôùng: To be activities in a slow, calm and relaxing way—Duø directed toward. baän roän theá maáy, neáu baïn tin baïn caàn chaùnh nieäm Lan Boàn Hoäi: Ullambana, or Lambana, or trong moãi sinh hoaït thì baïn phaûi laøm nhöõng coâng Avalamba (skt)—See Vu Lan Boàn. vieäc haèng ngaøy moät caùch thong thaû, nheï nhaøng, vaø Lan Cuùc: Hoa lan vaø hoa cuùc, töôïng tröng cho söï khoan thai. Coå ñöùc coù noùi: "Ñöøng lo, roài thì moïi ñeïp ñeõ. Hoa lan muøa Xuaân vaø cuùc muøa Thu (thöù vieäc seõ qua ñi." Haõy nhìn chö Taêng Ni, moïi moïi naøo muøa aáy)—Orchid and chrysanthemum, coâng vieäc hay moïi taùc ñoäng nhö ñi, ñöùng, ngoài, emblems of beauty. Orchid in spring and naèm, hoï ñeàu khoan thai, nhaát cöû nhaát ñoäng ñeàu chrysanthemum in autumn. nheï nhaøng, khoâng vuït chaïc hoaëc noùng naûy. Khi Lan Höông: Orchid fragrance. caàn noùi thì hoï noùi, khi khoâng caàn noùi thì hoï khoâng Lan Kheâ Ñaïo Long Thieàn Sö (1213-1278): noùi—No matter how busy you are, if you believe Rankei-Doryu (jap)—Zen master Lan-ch'i Tao- that you need be

mindful in every activity, you lung—Thieàn sö Trung Hoa, thuoäc doøng Döông Kyø should perform your daily activities in a slow, cuûa Thieàn Laâm Teá. OÂng theo nhöõng thuyeát giaûng calm, and relaxing manner. The ancient said: cuûa nhieàu thieàn sö noåi tieáng trong tænh trieát Giang, “Don’t worry, everything will pass.” Look at trong ñoù coù Voâ Chuaån Sö Phaïm. Naêm 1246, oâng monks and Nuns, no matter what task or motion du haønh ñi Nhaät, oâng ñeán Nhaät Baûn vaøo naêm 1247 they undertake, i.e., walking, standing, sitting or ñeå truyeàn baù Thieàn. Luùc ñaàu oâng soáng taïi Kyoto lying, they do it slowly and evenly, without tröôùc khi ñeán Kamakura theo lôøi môøi cuûa töôùng reluctance. When they need to speak, they speak; quaân Baéc Trieàu Thôøi Laïi (Hojo Tokiyori). OÂng when they don’t need to speak, they don’t. ñöôïc söï yeåm trôï cuûa vò töôùng quaân naày ñeå laäp ra Laøm Phaät: To become a Buddha. tu vieän Joraku-ji, ñeán naêm 1253 laäp tu vieän Laøm Phaät Söï: To perform Buddhist or dharma Kencho-ji, moät trong nhöõng thieàn vieän chính ôû works. Thöông Lieâm maø oâng laø vieän tröôûng cao caáp ñaàu Laøm Phuùc: To do good—To give alms—To give tieân. Hoài ñoù, Lan Kheâ Ñaïo Long cuõng coù aûnh charity. höôûng tôùi Kieán Nhaân Töï ôû Kyoto, nôi oâng giaûng Laøm Thò Giaû: Laøm ngöôøi haàu haï vaø giuùp ñôû coâng Phaät phaùp cho Thieân Hoaøng Ta Nga (Go-Saga) vieäc haèng ngaøy cho moät vò Taêng—To become an sau khi vò hoaøng ñeá naày thoaùi vò. Lan Kheâ laø moät attendant to a monk and help him with his daily trong nhöõng thieàn sö xuaát saéc töøng goùp phaàn du chores. nhaäp Thieàn vaøo Nhaät Baûn vaø ñaõ caém reã noù ôû ñaây Laøm Vieäc Vaø Naáu Nöôùng: Working and döôùi teân goïi 'Zen'. OÂng thò tòch taïi Kieán Tröôøng Cooking—Trong tu taäp Phaät giaùo, baát cöù sinh hoaït Töï, thuoäc vuøng Thöông Lieâm, vaø sau khi maát oâng naøo cuõng phaûi ñöôïc xem nhö laø cô hoäi ñeå tu taäp. ñöôïc truy taëng danh hieäu "Ñaïi Giaùc Thieàn Sö"—A Vì vaäy, naáu nöôùng vaø laøm vieäc phaûi ñöôïc laøm Chinese Zen master, of Yogi lineage of Rinzai trong chaùnh nieäm gioáng nhö trong luùc toïa thieàn Zen. He trained under several famous Zen

masters of Chekiang province, Wu-chun Shih-fan Laïn Ngö: Caù coù maøu laáp laùnh: Iridescent fish—Caù was among them. In 1246 he traveled to Japan and hö, meàm nhuõn: Rotten and soft fish. came to Japan to spread Zen in 1247. There he Lang: Choù soùi: A wolf— Döõ daèn: Fierce— OÂng lived initially in Kyoto but went to Kamakura at chuû: Boss (Host). the invitation of Shogun Hojo Tokiyori. There he Lang Ñang: Noùi naêng laûi nhaûi baát nhaát—To talk got the support from Hojo-Tokiyori, he founded annoyingly and inconsistently. Joraku-ji monastery and, in 1253, the Kencho-ji, Lang Maïc: Vò phoù quan haønh chaùnh phuï traùch veà one of the most important Zen monasteries of quaân söï—A deputy mandarin who is responsible Kamakura, of which he was also the first abbot. for military. Lan-ch'i Tao-lung was also active intermittenly in Lang Nha Hueä Giaùc Quaûng Chieáu: Zen Master the Kennin-ji in Kyoto, where he instructed the Kuang-Zhao-Hui-Jue—See Quaûng Chieáu Hueä abdicated emperor Go Saga in Buddha-dharma. Giaùc Thieàn Sö. Lan-ch'i was one of the outstanding Zen masters Lang Nha Hueä Giaùc Thieàn Sö: Roya Ekaku who contributed towards bringing the Ch'an (jap)—Lang-yeh Hui-chueh (Wade-Giles tradition to Japan and

adopted Japan as their Chinese)—Langye Huijue (Pinyin Chinese)—Teân homeland. He passed away in Kencho-ji in cuûa vò Thieàn sö Trung Hoa vaøo theá kyû thöù X. Theo Kamakura, Japan, and received Posthumously the truyeàn thuyeát Phaät giaùo, khi ñöùc Phaät Thích Ca honorific title "Daikaku Zenji." vöøa môùi ra ñôøi, moät tay ngaøi chæ leân trôøi, moät tay Lan Kheâ Hoøa Thöôïng Ngöõ Luïc: Rankei-Doryu- chæ xuoáng ñaát, noùi: "Thieân thöôïng thieân haï, duy goroku (jap)—Ngöõ luïc cuûa Lan Kheâ Ñaïo Long ngaõ ñoäc toân" (treân trôøi döôùi trôøi chæ coù ta cao quí). Thieàn Sö, do ngaøi Lan Kheâ vaø hai ñeä töû laø Trí Thieàn sö Vaân Moân Vaên Yeån, vò saùng laäp ra toâng Quang vaø Vieân Hieån soaïn vaøo naêm 1246 vaøo ñôøi Vaân Moân noùi: "Neáu luùc ñoù maø thaáy, ta seõ phang Toáng, ñöôïc xeáp vaøo Toáng Trieàu Ñaïi Chaùnh cho haén moät gaäy cho cheát, roài quaêng cho choù aên." Taïng—Records of teachings of Daikaku-Zenji, Ngöôøi bình thöôøng xem lôøi bình cuoàng voïng nhö composed by Zen master Lan-ch'i Tao-lung and theá, seõ caûm töôûng nhö theá naøo ñoái vôùi Thieàn sö his two disciples Zhi-kuang and Yuan-hsien in Vaân Moân Vaên Yeån? Theá nhöng veà sau naøy Thieàn 1246 during the Sung dynasty. These records were sö Lang Taø Hueä Giaùc laïi ca ngôïi Vaân Moân noùi: pleaced in the Sung Chinese Tripitaka. "Kyø thaät, baèng caùch naøy Vaân Moân muoán ñem caû Lan Nhaõ: Aranya (skt)—Hermitage— thaân taâm naøy phuïng söï theá giôùi, nhö vaäy môùi ñöôïc Monastery—See A Lan Nhaõ. goïi laø baùo aân Phaät." Ñaây coù phaûi laø söï phaûn ñoái laïi Lan Xa: Moät ñaëc ngöõ cuûa Moâng Coå hay Thoå Nhó toân giaùo cuûa Thieàn hay khoâng? Thaät tình maø noùi, Kyø aùm chæ söï taùn thaùn—A Mongol or Turkish neáu trong Thieàn coù söï phaûn ñoái laïi toân giaùo, thì söï word implying praise. phaûn ñoái ñoù chæ laø beân ngoaøi maø thoâi. Theo Thieàn Laõn: Löôøi bieáng—Lazy—Negligent—Disinclined. sö D. T. Suzuki trong taùc phaåm "Thieàn Hoïc Nhaäp Laõn Ñoïa: See Laõn. Moân", ngöôøi thaät söï coù tín ngöôõng toân giaùo boãng Laõn OÂng Hueä Caàn (1320-1376): Teân cuûa moät vò nhieân phaùt hieän ra ngay trong lôøi tuyeân boá soã saøng danh Taêng Trieàu Tieân vaøo theá kyû thöù XIV—Name cuûa Thieàn laïi bao haøm yù nghóa toân giaùo saâu saéc of a Korean famous monk in the fourteenth nhö vaäy. Nhöng theo caâu chuyeän treân ñaây maø noùi century. Thieàn laø toân giaùo gioáng nhö Thieân Chuùa giaùo hay Laïn: Laáp-laùnh—Glittering. Hoài giaùo thì cuõng khoâng ñuùng. Haõy suy gaãm caâu Laïn Haïnh: The rotten apricot—Coâng aùn quaû haïnh noùi cuûa caùc baäc coå ñöùc trong Thieàn chaân chaùnh thoái cuûa Thieàn sö Chí Vieân, moät Thieàn sö Trung "Gaëp Phaät gieát Phaät, gaëp ma gieát ma". Roõ raøng Hoa vaøo thôøi nhaø Toáng—The koan of Zen master Thieàn muoán coù moät taâm hoàn töï do vaø khoâng bò trôû Ji-yuan's rotten apricot. Zen master Ji-yuan was ngaïi daàu laø khaùi nieäm veà "Phaät" hay "Boà Taùt" from China during the Sung dynasty (960-1279). cuõng ñeàu laø chöôùng ngaïi vaät vaø moät caùi baãy ñe Laïn Kha: Muïc caùn buùa (taéc 57 trong Truyeàn doïa ñeán söï töï do ban ñaàu cuûa tinh thaàn—Name of Ñaêng Luïc)—Rotten hammer handle (case 57 in a Chinese Zen master in the tenth century. the Transmission of the Lamp). According to Buddhist legends, when Sakyamuni

was born, it is said that he lifted one hand toward Laõng: Laõng phí—To squander—To waste. the heavens and pointed to the earth the other, Laõng Döï Taïng Taåu Thieàn Sö (1194-1277): Zoso exclaiming, "Above the heavens and below the Royo Zenji (jap)—Teân cuûa moät Thieàn sö noåi tieáng heavens, I alone am the Honoured One!" Yun- cuûa phaùi Hoaøng Long taïi Nhaät Baûn vaøo theá kyû thöù men, the founder of the Yun-men School of Zen, XIII (Thieàn phaùi Hoaøng Long ôû Nhaät Baûn laø moät comments on this by saying, "If I had been with trong nhöõng nhaùnh thieàn quan troïng trong tröôøng him at the moment of his uttering this, I would phaùi Laâm Teá). Sö theo hoïc Thieàn vôùi Thieàn sö surely have struck him dead with one blow and Vinh Trieâu taïi Tröôøng Laïc Töï vaø trôû thaønh Phaùp töï thrown the corpse into the maw of a hungry dog." cuûa Vinh Trieâu. Sau khi Vinh Trieâu thò tòch, Sö trôû What unbelievers would ever think of making thaønh truï trì cuûa Tröôøng Laïc Töï. Veà sau naøy Sö trôû such raving remarks over a spiritual leader? Yet, thaønh truï trì cuûa Thoï Phöôùc Töï vaø daïy Thieàn trong later, one of the Zen masters following Yun-men vuøng Lieâm Thöông trong moät khoaûn thôøi gian daøi. says: "Indeed, this is the way Yun-men desires to Nhöng gaàn cuoái ñôøi Sö di chuyeån trôû veà Tröôøng serve the world, sacrificing everything he has, Laïc Töï vaø soáng ôû ñaây cho ñeán khi thò tòch vaøo naêm body and mind! How grateful he must have felt for 1277—Name of a famous Japanese Huang-lung the love of Buddha!" Is this an irreligion of Zen? Zen master of the Rinzai school in the thirteenth As a matter of fact, if there exists a so-called century (Huang-lung branch is one of the most "irreligion" in Zen, it is merely apparent. important branches from Lin-Chi school in Japan). According to Zen master D.T. Suzuki in "An He studied Zen under Zen master Eicho Zenji at Introduction to Zen Buddhism", those who are Choraku-ji and became Eicho Zenji's Dharma truly religious will be surprised to find that after heir. After Zen master Eicho Zenji's death, he all there is so much of religion in the barbarous became the abbot of Choraku-ji. Later, he became declaration of Zen. But to say that Zen is a the abbot of Jufuku-ji and taught Zen in Kamakura religion, in the sense that Christianity or region for a long time. But at near death, he Mohammedanism is, would be a mistake. Let's moved back to Choraku-ji and lived there until he think of the old virtues' saying "Buddhas come, passed away in 1277. slay the Buddha; demons come, slay the demons." Laõng Ñaõng Thaäp Hoa Chaâm: Laõng ñaõng laø teân It is clear that Zen wants to have one's mind free cuûa moät loaïi thuoác cöïc ñoäc, ai uoáng vaøo thì maét and unobstructed; even the idea of "Buddha" or nhìn thaáy nhöõng aûo aûnh cuûa kim vaø hoa. Trong "Bodhisattva" is a stumbling-block and a thieàn, töø naày coù nghóa laø nhaän giaû laøm chaân, chæ strangling snare which threatens the original vieäc laøm uoång coâng voâ ích—Name of a kind of freedom of the spirit. poisonous medication that will cause people to see Lang Tích Sôn: Teân khaùc cuûa Keâ Tuùc Sôn (nôi illusions of needles and flowers. In Zen, the term Ngaøi Ma Ha Ca Dieáp nhaäp ñònh)—Wolf track hill, means to take the unreal for the real which another name for Cock-Leg Hill. indicates a wasteful task. Lang Tieâu: Lang tieâu laø teân moät loaïi goã ñeå laøm Laõng Thöôïng Toïa Laät Ngöôïc AÁm Traø Chieâu caây gaäy, duøng ñaùnh thöùc

ngöôøi hoân traàm khi ngoài Khaùnh: Turning Over the Tea Kettle at Chao toïa thieàn (ñöôïc laøm baèng truùc hoaëc saäy)—Name Ch'ing, example 48 of the Pi-Yen-Lu—Thí duï thöù of a kind of wood, used to make a staff or pole, for 48 cuûa Bích Nham Luïc. Vöông Thaùi Truyeàn vaøo touching those who fall asleep while assembled in chuøa Chieâu Khaùnh uoáng traø. Khi aáy Thöôïng Toïa the meditation. Laõng cuøng Minh Chieâu ñang soaïn aám traø. Thöôïng Lang Tieâu Hoaønh Ñaûm: Vaùc ngang caây gaäy, chæ Toïa Laõng laät ngöôïc aám traø laïi. Thaùi Truyeàn thaáy cho haønh cöôùc Taêng—To carry a staff on the vaäy, beøn hoûi: "Döôùi loø traø laø caùi gì?" Thöôïng Toïa shoulder, implies wandering monks. Laõng noùi: "Thaàn böng loø." Thaùi Truyeàn hoûi: "Ñaõ laø Lang Tieâu Vò Ñaûm: Chöa vaùc caây gaäy, chæ cho thaàn böng loø vì sao laïi laät ngöôïc aám traø?" Thöôïng tröôùc khi ñi haønh cöôùc—Not to carry a staff on the Toïa Laõng ñaùp: "Só quan ngaøn ngaøy maát ôû moät shoulder yet, implies the time before a monk buoåi." Thaùi Truyeàn phuûi aùo ñi ra. Minh Chieâu noùi: starting to wander. "Thöôïng Toïa Laõng aên côm Chieâu Khaùnh xong, laïi

ñi ngoaøi soâng ñaùnh goác caây chaùy." Thöôïng Toïa Giao thöa: "Chaúng bieát loãi taïi choã naøo?" Trieäu Laõng hoûi: "Hoøa Thöôïng thì sao?" Minh Chieâu baûo: Chaâu baûo: "Chæ moät ñöôøng tô naøy coøn khoâng theå "Phi nhôn ñöôïc cô hoäi thuaän tieän." (Tuyeát Ñaäu ñöôïc, laïi baûo ñaäp phaù hö khoâng." Hoà Ñình Giao noùi: "Khi aáy chæ ñaïp nhaøo loø traø."). Theo Vieân Ngoä lieàn thoâi. Trieäu Chaâu noùi theá: "Haõy ñoùng moät trong Bích Nham Luïc, muoán bieát nghóa Phaät taùnh ñöôøng tô naøy." Khi ñoù Hoà Ñình Giao tænh ngoä. phaûi quaùn thôøi tieát nhaân duyeân. Vöông Thaùi Thaày Meã Thaát ôû Kinh Trieäu ñi haønh cöôùc veà, coù vò Truyeàn coi Tuyeàn Chaâu, tham vaán Chieâu Khaùnh laõo toân tuùc hoûi: "Sôïi daây keùo nöôùc ñöùt boû ngoaøi ñaõ laâu. Moät hoâm nhôn vaøo chuøa, Thöôïng Toïa ñöôøng, ban ñeâm ngöôøi ta cho laø raén, chöa bieát thaày Laõng naáu traø, laät uùp aám traø. Thaùi Truyeàn cuõng laø Meã Thaát khi aáy thaáy Phaät goïi laø gì?" Meã Thaát ñaùp: haøng taùc gia, vöøa thaáy laät uùp aám traø lieàn hoûi: "Neáu coù caùi ñeå thaáy töùc ñoàng chuùng sanh." Laõo "Döôùi loø traø laø gì?" Thöôïng Toïa Laõng ñaùp: "Thaàn toân tuùc noùi: "Cuõng laø haït ñaøo ngaøn naêm." Trung böng loø." Quaû laø trong lôøi coù tieáng vang, song ñaàu Quoác Sö hoûi Laân Cung Phuïng: "Nghe noùi Cung ñuoâi traùi nhau, maát ñi toâng chæ, chaïm beùn ñöùt tay, Phuïng chuù giaûi kinh Tö Ích phaûi chaêng?" Cung chaúng nhöõng coâ phuï chính mình maø cuõng xuùc Phuïng ñaùp: "Phaûi." Quoác Sö baûo: "Phaøm chuù kinh phaïm ñeán keû khaùc. Caùi naøy tuy khoâng coù vieäc phaûi hieåu yù Phaät môùi ñöôïc." Cung Phuïng ñaùp: ñöôïc maát, song neâu leân nhö tröôùc coù thaân sô, coù "Neáu chaúng hieåu daùm ñaâu noùi chuù kinh." Quoác Sö ñen traéng. Neáu luaän vieäc naøy chaúng ôû treân ngoân sai thò giaû ñem moät cheùn nöôùc, baûy hoät gaïo, moät cuù, laïi cuõng nhaèm treân ngoân cuù bieän choã soáng. Vì chieác ñuõa ñeå treân caùi cheùn, trao cho Cung Phuïng, theá noùi kia tham caâu soáng chaúng tham caâu cheát. hoûi: "AÁy laø nghóa gì?" Cung Phuïng ñaùp: "Chaúng Cöù theo Thöôïng Toïa Laõng noùi theá aáy nhö choù ñieân hieåu." Quoác Sö baûo: "YÙ cuûa Laõo sö coøn chaúng ñuoåi boùng. Thaùi

Truyeàn phuûi aùo ra ñi, döôøng nhö hieåu, laò noùi gì yù Phaät?" Vöông Thaùi Truyeàn vôùi khoâng chaáp nhaän kia. Minh Chieâu noùi: "Thöôïng Thöôïng Toïa Laõng noùi nhö theá, ngöôøi hieåu khoâng Toïa Laõng aên côm Chieâu Khaùnh xong, laïi ñi ngoaøi phaûi moät. Roát sau Tuyeát Ñaäu laïi noùi: "Khi aáy chæ soâng ñaùnh goác caây chaùy (ñaû daõ trai)." Goác caây ñaïp nhaøo loø traø." Minh Chieâu tuy nhö theá, troïn chaùy töùc laø goác caây ôû trong ñoàng hoang bò löûa chaúng baèng Tuyeát Ñaäu. Tuyeát Phong ôû trong hoäi chaùy, goïi laø goác caây chaùy. Duøng caâu naøy ñeå chæ Ñoäng Sôn laøm tröôûng phoøng trai, moät hoâm ñaõi Thöôïng Toïa Laõng chaúng nhaèm choã chaùnh maø ñi, gaïo, Ñoäng Sôn hoûi: "Laøm gì?" Tuyeát Phong thöa: laïi nhaèm beân ngoaøi maø chaïy. Thöôïng Toïa Laõng "Ñaõi gaïo." Ñoäng Sôn hoûi: "Ñaõi gaïo boû caùt hay ñaõi ñaåy laïi hoûi: "Hoøa Thöôïng thì sao?" Minh Chieâu caùt boû gaïo?" Tuyeát Phong thöa: "Gaïo caùt ñoàng ñaùp: "Phi nhôn ñöôïc cô hoäi thuaän tieän." Minh thôøi boû." Ñoäng Sôn hoûi: "Ñaïi chuùng laáy gì aên?" Chieâu töï nhieân coù choã xuaát thaân, cuõng chaúng coâ Tuyeát Phong lieàn uùp chaäu laïi. Ñoän g Sôn baûo: phuï caâu hoûi kia. Cho neân noùi choù döõ caén ngöôøi "Nhôn duyeân cuûa oâng khoâng phaûi ôû ñaây." Haønh chaúng nhe raêng. Hoøa Thöôïng Trieát ôû Qui Sôn noùi: giaû tu Thieàn phaûi thaáy daàu Tuyeát Phong haønh "Vöông Thaùi Truyeàn gioáng nhö cöôùp ngoïc maø ñoäng nhö vaäy ñaâu gioáng Tuyeát Ñaäu noùi: "Khi aáy ñöôïc boâng tua chieác muõ." Minh Chieâu khoâng cam chæ ñaïp nhaøo loø traø." Baäc nhaát ñaúng laø thôøi tieát gì? chòu ñöïng, khoù gaëp cô hoäi toát. Ñaïi Qui neáu laøm Ñeán choã duïng kia vöôït nay suoát xöa, coù choã soáng Thöôïng Toïa Laõng thaáy Thaùi Truyeàn phuûi aùo ra ñi, linh hoaït. lieàn buoâng aám traø xuoáng cöôøi ha haû! Taïi sao? "Lai vaán nhöôïc thaønh phong Thaáy ñoù maø chaúng chuïp laáy thì ngaøn naêm khoù gaëp. ÖÙng cô phi thieän xaûo Nhö Baûo Thoï hoûi Hoà Ñình Giao: "Ñaõ laâu nghe Kham bi ñoäc nhaõn long danh Hoà Ñình Giao, coù phaûi ñaây chaêng?" Hoà Ñình Taèng vò trình nha traûo Giao thöa: "Phaûi." Baûo Thoï hoûi: "Laïi ñoùng ñöôïc Nha traûo khai, sanh vaân loâi hö khoâng chaêng?" Hoà Ñình Giao thöa: "Môøi thaày Nghòch thuûy chi ba kinh kyû hoài." ñaäp phaù." Baûo Thoï lieàn ñaùnh. Hoà Ñình Giao chaúng (Ñeán hoûi neáu thaønh gioù. ÖÙng cô chaúng kheùo leùo. nhaän. Baûo Thoï baûo: "Ngaøy khaùc seõ coù oâng thaày Ñaùng buoàn moät maét roàng. Chöa töøng trình nanh lanh moàm vì oâng ñieåm phaù." Veà sau Hoà Ñình Giao vuoát. Nanh vuoát baøy, maây saám daäy. Soùng voã gaëp Trieäu Chaâu vaø thuaät laïi caâu noùi tröôùc. Trieäu ngöôïc doøng bao giôø veà). Xem xeùt kyõ löôõng haønh Chaâu hoûi: "OÂng vì sao bò Baûo Thoï ñaùnh?" Hoà Ñình giaû tu Thieàn seõ thaáy raèng lôøi noùi cuûa Minh Chieâu

raát kyø ñaëc. Tuy nhieân chöa gaëp hoäi doàn maây daäy phrases. Thus it is said, "He only studies the living möa ñeå muùa nanh vuoát. Tuyeát Ñaäu laø ngöôøi ngoaïi phrase; he doesn't study the dead phrase." When cuoäc laïi chaúng khöùng chòu nhö vaäy, lieàn noùi duøm Elder Lang talked this way he was like a mad dog Minh Chieâu. Tuyeát Ñaäu thaàm nhaäp vaøo nghóa cuûa chasing a clod of dirt. The Minister shook out his Thöù söû Vöông. Tuïng ra baøi keä ñaïp ñoå loø traø: sleeves and left, appearing to disapprove of him. "Nanh vuoát baøy ra, maây saám daäy." Veà sau Vaân

Ming Chao said, "Elder Lang, you've eaten Chao Moân noùi: "Chaúng mong oâng coù taøi soùng ngöôïc Ch'ing food, but still you go beyond the river to nöôùc, chæ coù yù thuaän doøng cuõng ñöôïc." Vì theá noùi: make noise gathering charred wood." This charred "Döôùi caâu soáng tieán ñöôïc muoân kieáp chaúng queân." wood is sticks of wood burnt by fire in the wild. Thöôïng Toïa Laõng cuøng Hoøa Thöôïng Minh Chieâu Ming Chao used this to illustrate how Elder Lang ngöõ cuù tôï cheát. Neáu caàn thaáy choã soáng, chæ xem didn't go to the correct place to walk, but instead Tuyeát Ñaäu ñaïp nhaøo loø traø—When Minister Wang ran off outside. Lang pressed him saying, "What entered Chao Ch'ing, they were making tea. At about you, Teacher?" Ming Chao said, "The spirit the time Elder Lang was holding was holding the got the advantage." Naturally Ming Chao had a ketle for Ming Chao. Lang turned the tea kettle place to show himself without turning his back on over. Seeing this, the Minister asked the Elder, Lang's question. Thus it is said, "A good dog bites "What's under the tea stove?" Lang said, "The in without showing his teeth." Master Che of Kuei spirit who holds up stoves." The Minister said, "If Shan said, "Minister Wang was like Hsiang Ju it's the spirit who holds up stoves, why then did carrying off the jewel; in fact his sideburns were you turn over the tea kettle?" Lang said, "Serve as sticking out from under his hat." Since Ming Chao an official for a thousand days, lose it in a single couldn't contain his feelings, it was difficult for morning." The Minister shook out his sleeves and him to do what was proper. If I had been Elder left. Ming Chao said, "Elder Lang, you've eaten Lang, as soon as I saw the Minister shake out his Chao Ch'ing food, but still you go beyond the river sleeves and go, I would have let go of the tea to make noise gathering charred wood." Lang kettle and laughed out loud. Why? If you see him said, "What about you, Teacher?" Ming Chao said, but don't grab him, it's hard to meet with him even "The spirit got the advantage." Hsueh Tou said, in a thousand years." If you wish to know the "At the time I just would have kicked over the tea meaning of the Buddha-nature, you must observe stove." According to Yuan-Wu in the Pi-Yen-Lu, times and seasons, causes and conditions. Haven't Minister Wang was in charge of Ch'uan Chou. He you heard? Pao Shou asked Nail Cutter Hu, "For a had studied at Chao Ch'ing for a long time. One long time I've heard of Nail Cutter Hu, aren't you day he went into the temple while Elder Lang was him?" Hu said, "I am." Pao Shou said, "Can you making tea, and Lang turned over the tea kettle. drive nails into empty space?" Hu said, "I invite The Minister too was an adept. As soon as he saw the Master to come smash it." Pao Shou then hit him turn over the tea kettle he immediately asked him. Hu did not agree, Pao Shou said, "Another the Elder, "What is under the tea stove?" When day there will be a talkative teacher who will Lang said, "The spirit who holds up stoves," examine this thoroughly for you." Later Hu saw inevitably there was an echo in his words. But Chao Chou and related the previous conversation. what could he do about his head and tail Chao Chou said, "Why were you hit by him?" Hu contradicting each other, so that he lost the source said, "I don't know where the fault was." Chao meaning and blundered with the sharp point, Chou said, "You couldn't even do anything about cutting his own hand? Not only did he wrong this one crack, yet you

went on to tell him to break himself, but he also offended the other up empty space." At this Hu was stopped; Chao man.Though this is an affair without gain and loss, Chou spoke for him, "Well, nail up this one if we bring it up, as before there is near and far, crack." At this Hu had an awakening. When Seven initiate and outsider. If you discuss this matter, Masters Mi of Ching Chao returned from his foot though it's not in words and phrases, nevertheless travels, and old adept asked him, "A piece of well- you must discern what's alive in the words and rope on a moonlit night; people all called it a

snake. I wonder what you call it, Seven Masters, action naturally stands out in the present and when you see the Buddha." Seven Masters Mi shines through the ages: they had a place of living said, "If there is something seen, then it's the same liberation. Below is Hsueh Tou's verse: as sentient beings." The old adept said, "This is a "Wang poses a question like creating a wind peach pit that sprouts once in a thousand years." Lang's responsive action was not skillful. National Teacher Chung asked the purple-clad How lamentable! The lone-eyed dragon (Ming Imperial Attendant Monk, "I hear tell that you Chao) have written a commentary explaining the Didn't display his teeth and claws. 'Consideration of Benefit' Scripture. Is this so or Teeth and claws open, producing clouds and not?" The Imperial Attendant said, "It is so." The thunder. National Teacher said, "One must first understand How many times I've gone through the waves the Buddha's meaning to be fit to explain the of adverse currents!" scriptures." The Imperial Attendant said, "If I Consider carefully, Zen practitioners will see that didn't understand the meaning, how could I dare to Ming Chao speaking was indeed very outstanding. say I've explained the Scripture?" The National Nevertheless, he didn't have the teeth and claws Teacher then ordered the servant to bring a bowl to grasp clouds and hold onto fog. The bystander of water, seven grains of rice, and a single Hsueh Tou didn't approve. Not containing his chopstick. Putting them in the bowl, he passed it to feeling, he showed some energy on behalf of the Imperial Attendant and asked, "What meaning Ming Chao. Hsueh Tou secretly goes to merge is this?" The Imperial Attendant said, "I don't with Minister Wang's meaning. He versifies his understand." The National Teacher said, "You own statement about kicking over the tea stove: don't even understand my meaning: how can you "Teeth and claws open, producing clouds and go on talking of Buddha's meaning?" So we see thunder." Later, Zen master Yun-men said, "I don't Minister Wang and Elder Lang were not the only expect you to have waves that go against the ones to have conversations like this. At the end current. Just have the mind that goes along with Hsueh Tou turns around and says, "At the time I the current and you'll be all right too." Thus it is just would have kicked over the tea stove." said, "If you comprehend at the living phrase, Though Ming Chao was like this, he never you'll never forget." The words and phrases of equalled Hsueh Tou. Hsueh Feng was the cooking Elder Lang and of Master Ming Chao seem dead. at Tung Shan's congregation. One day when he If you want to see the living place, just look at was sifting rice, Tung Shan asked, "What are you Hsueh Tou kicking over the tea stove. doing?" Feng said, "Siftign rice." Tung Shan said, Laõng Töû Hoài Ñaàu: A turn-about vagabond—Vaân "Do you sift the rice to get rid of the grit, or do Moân Vaên

Yeån baét ñaàu nghieâ n cöùu Khoâng hoïc vaø you sift and get rid of the rice?" Feng said, "Grit kinh ñieån Phaät giaùo vaøo naêm 14 hay 15 tuoåi. Tuy and rice are both removed at once." Tung Shan nhieân, vaøo tuoåi 22, oâng coù quyeát ñònh thay ñoåi caû said, "What will the great congregation eat?" Feng cuoäc ñôøi. "Cho daàu ta coù ñoïc heát hieån kinh vaø maät turned the bowl over. Tung Shan said, "The right kinh treân ñôøi," Vaân Moân nhôù laïi "ñieàu naøy giuùp conditions for you are not here." Though he acted ích gì cho ta khi ñöùng tröôùc laèn ranh sanh töû?" Sau this way, how can this compare with Hsueh Tou ñoù, oâng nhö moät laõng töû hoài ñaàu, oâng töø boû heát saying, "At the time I just would have kicked over saùch vôû vaø buoâng boû loái hoïc töø chöông. Tieáp theo the tea stove"? What time and season was it for sau ñoù, oâng tìm ñeán moät thieàn sö, ngöôøi ñaõ daïy them? Their action naturally stands out in the cho oâng caùch tu tham coâng aùn. Vaân Moân töø choái: present and shines through the ages; they had a "Toâi khoâng muoán tham coâng aùn. Toâi töï bieát loøng place of living liberation. Zen practitioners should mình ñaõ nguoäi laïnh nhö moät ñoáng tro taøn, Toâi see that though Hsueh Feng acted this way, how khoâng coøn chuùt hoaøi nghi naøo caû. Trong cuoäc soáng can this compare with Hsueh Tou saying, "At the thöôøng ngaøy, caùi gì ñang hieän höõu? Noù thaät laø coù time, I just would have kicked over the tea stove?" hay laø khoâng? Chæ caàn kieân trì töï hoûi loøng mình What time and season was it for them? Their nhö vaäy, theá laø ñuû." Vò thieàn sö noùi: "Neáu haønh trì

nhö theá, oâng phaûi caån thaän, vì khoâng sôùm thì muoän continued to meditate single-mindedly for another oâng seõ trôû thaønh keû ngoaïi giaùo!" Vaân Moân noùi laïi: two years. One day as he was gathering firewood "Daàu coù trôû thaønh moät keû ngoaïi giaùo, toâi cuõng seõ in the forest, Ummon felt the whole world ñaït ñöôïc an laïc vaø töï taïi!" Theá roài Vaân Moân tieáp collapse, including himself. In that instant he tuïc thieàn ñònh nhaát taâm trong hai naêm. Moät ngaøy attained cosmic joy. After that Ummon reflected, khi ñang nhaët cuûi khoâ trong röøng, oâng chôït caûm "Although I have attained my own peace and thaáy caû theá gian keå caû chính mình ñeàu cuøng suïp happiness, this is no more than the principle of the ñoå. Ngay luùc ñoù, oâng ñaït ñöôïc nieàm an laïc voâ bieân standard canonical teachings. What about the Zen trong loøng. Sau ñoù, Vaân Moân nhôù laïi: "Daàu ta ñaõ message that is specially transmitted outside of ñaït ñöôïc an laïc vaø haïnh phuùc ñuùng theo nhöõng gì doctrine?" So he redoubled his efforts for another ñaõ noùi trong kinh ñieån. Coøn caùi gì laø 'giaùo ngoaò two years, until he finally discovered the living bieät truyeàn, baát laäp vaên töï' maø chö Phaät vaø chö Toå experience of Zen. Now his mind was completely ñaõ aán taâm cho nhau töø nhieàu ñôøi nay?" Theá laø Vaân released. When Ummon was about to die, he Moân laïi noã löïc tham thieàn theâm hai naêm nöõa cho admonished his students in these terms: "I have ñeán khi chöùng ngoä ñöôïc yù chæ Thieàn toâng, ñaït ñeán four statements. First is to cut through all mental taâm giaûi thoaùt vieân maõn. Khi Vaân Moân saép thò entanglements, to rely on universal truth and our tòch, oâng ñaõ töø bieät chuùng ñeä töû baèng nhöõng lôøi own Buddha-nature. Second is to let go of body naøy: "Ta coù boán ñieàu truyeàn laïi cho

caùc con. Thöù and mind, to shed birth and death. Third is to nhaát, haõy vöôït leân treân moïi vöôùng maéc taâm linh, transcend the absolute, to establish an individual vaø döïa vaøo chaân nhö Phaät taùnh nôi mình. Thöù nhì, life. Fourth is to haul rocks and carry earth, to haõy xaû boû thaân taâm ñi ñeå taâm löïc thoaùt ly sanh töû. perpetuate the life of wisdom." Ummon's parting Thöù ba, haõy thöïc hieän taâm chöùng cuûa mình trong verse said, cuoäc soáng caù nhaân. Thöù tö, haõy trui reøn trí tueä cuûa "The last word mình trong khoùi buïi traàn lao." Vaân Moân ñaõ ñeå laïi lights up the heavens baøi keä phoù chuùc nhö sau: and lights up the earth." "Lôøi cuoái trong cuoäc ñôøi Laønh: Good—To heal up a wound—Intact— Saùng röïc caû baàu trôøi Unbroken—Untorn—Wholesome. Choùi ngôøi caû maët ñaát Laønh Döõ: Good and bad. Ummon began to study Confucian books and Laønh Thay!: Thieän Tai!—Good deed! religious texts when he was fourteen or fifteen Laõnh: 1) Laïnh: Cold; 2) Thoáng laõnh: To be years old. At the age of twenty-two, however, he commander-in-chief; 3) Chuû trì: To preside; 4) had a change of heart. "Even if I read every Ñaûm nhaän: To undertake; 5) Tieáp thu: To receive. exoteric and esoteric book in existence," he Laõnh Caám Caám: Run laåy baåy—To quiver—To reflected, "what good will that do on the border of tremble. life and death?" After that as a turn-about Laõnh Chæ: Laõnh Ngoä hoaøn toaøn yeáu chæ nhaø vagabond he gave away all of his books and thieàn—Absolute comprehension of the important abandoned academic studies. Subsequently meaning or aim of Zen. Ummon went to see a Zen master, who taught him Laõnh Chuùng: Daãn ñaàu chö Taêng—To lead the to work on koans. Ummon protested, "I don't want monks—To preside the assembly of monks. to work on koans. Just knowing for myself a state Laõnh Ñaïm: Indifferent—Cold—Apathy— of total death and complete cessation, having Chilliness. become a pile of ashes, I do not entertain any Laõnh Ñaïo Chuùng Sanh: Nayaka (skt)—Leader of doubts. In the course of daily activities, what is all beings. going on? Is it there? Is it not? As long as I ask Laõnh Ñòa Lyù Hoïc Khaùch Thung: ÔÛ nôi vaéng veû myself this, that is enough." The Zen master said, baét chöôùc Luïc Toå laøm coâng quaû—To live at an "If you act like that, you will become a heretic." isolated (deserted) place and to imitate the Sixth Ummon retorted, "Even if I become a heretic, it is Patriarch to do meritorious deeds. enough to have attained peace of mind." Ummon Laõnh Giaûi: To understand clearly.

Laõnh Giaùo: To receive instructions. Thieàn vieän ñöôïc saïch seõ. Vaøo muøa ñoâng khi khoâng Laõnh Haø: Sita (skt)—The cold river. coøn coâng vieäc ñoàng aùng thì hoï nhaän thöïc phaåm Laõnh Hoäi: To understand—To comprehend—To cuùng döôøng cuûa ngöôøi taïi gia. Ngoaøi nhöõng coâng digest. vieäc naøy, haøng ngaøy Thieàn Taêng coøn phaûi thöïc Laõnh Noaõn: Laïnh vaø aám—Cold and warm haønh Thieàn vôùi moät chöông trình coá ñònh. Ngoaøi Laõnh Noaõn Töï Tri: AÁm laïnh töï bieát (thieàn ñònh töï ra, moïi lao ñoäng theå chaát noùi chung, ñoù laø moät bieát chöù khoâng ai bieát duøm)—Only you yourself phaàn cuûa ñôøi soáng haèng ngaøy ôû caùc thieàn vieän, ñaëc know cold and warm, i.e. only you know the bieät trong nhöõng 'thôøi kyø lao ñoäng phuïc vuï' trong progress of meditation. caùc thôøi thieàn Tieáp Taâm. Phuïc vuï ôû ñaây phaûi ñöôïc Laõnh Quang Thaàn: Sitamarici—The

spirits with hieåu laø phuïc vuï Tam Baûo. Neáu lao ñoäng ñöôïc thöïc cool rays. hieän caån thaän, vôùi tinh thaàn haêng haùi vaø taäp trung Laõnh Thoï: To receive—To accept. thì noù laø söï noái tieáp döôùi moät hình thöùc khaùc, vieäc Laõnh Xuùc: Thaáy thaân theå laïnh nhö nöôùc— taäp luyeän thieàn ñònh; nhaø sö hoïc caùch giöõ gìn ñònh Coldness. taâm ngay caû trong nhöõng coâng vieäc thoâng thöôøng Lao: Lao nhoïc—Toil—Labour. nhaát. Lao taùc laø moät phaàn quan troïng cuûa söï ñaøo Lao Cöôøng: Kieân cöôøng: Strong-hearted taïo thieàn theo nhöõng quy taéc do Baùch tröôïng Hoaøi (unyielding)—Kieân ñònh: Consistent, firm. Haûi laäp ra ôû Trung Hoa vaøo theá kyû thöù VIII. Caâu chaâm ngoân noåi tieáng cuûa Nhaät Baûn chính laø khaùi Lao Keát: Traàn lao vaø kieát söû ñeàu laø nhöõng teân nieäm döïa vaøo lao taùc naøy: "Ngaøy naøo khoâng lao khaùc cuûa phieàn naõo—The troublers, or passions, ñoäng, ngaøy ñoù khoâng aên." Chính Baùch Tröôïng ñaõ those which hold one in bondage. tuaân theo nguyeân taéc naày. Moät hoâm caùc nhaø sö Lao Khoå: Hard and miserable. trong thieàn vieän caát giaáu nhöõng duïng cuï laøm vöôøn Lao Laïc: Khoù khaên: Difficult—Vaát vaû: To work cuûa oâng ñi, nhaèm laøm cho ngöôøi thaày giaø cuûa mình laborously. khoûi beänh; ngaøy hoâm ñoù oâng khoâng aên gì caû. Theá Lao Löõ: Ngöôøi ñoàng haønh gaây nhieàu trôû ngaïi, yù laø caùc duïng cuï laïi xuaát hieän trôû laïi. Baùch tröôïng noùi duïc voïng (luùc naøo cuõng ôû beân mình vaø gaây trôû laïi lao ñoäng vaø laïi aên. Lòch söû Thieàn coù keå laïi raát ngaïi cho chính mình)—Troublesome companions, nhieàu chuyeän khi moät thieàn sö ñang tham gia lao e.g. the passions. taùc thì coù moät thieàn sinh ñeán hoûi veà vaán ñeà naøo ñoù. Lao Oaùn: Noãi oaùn haän cuûa lao nhoïc, hay lao nhoïc Vò Thieàn sö seõ nhaân cô hoäi ñoù maø daïy doã moân sinh vaø oaùn haän ñeàu laø nhöõng teân khaùc cuûa phieàn cuûa mình. Moät hoâm, Thieàn sö Trieäu Chaâu caàm naõo—The annoyance or hatred of labour, or choåi queùt, coù vò Taêng hoûi: "Côù sao choán thanh tònh trouble, or the passions, or demons. giaø lam laïi coù buïi?" Trieäu Chaâu noùi: "Laïi moät haït Lao Quan Ñaû Thaáu: Phaù thuûng aûi lao, yù noùi phaù buïi nöõa kia kìa!" Hoâm khaùc, Sö caàm choåi queùt, coù tan ñöôïc nhöõng khoù khaên vaø chöôùng ngaïi ñeå ñi vò Taêng hoûi: "Hoøa Thöôïng laø baäc thieän tri thöùc, ñeán giaùc ngoä—To pull down the difficult pass. The laøm gì coù buïi traàn maø phaûi queùt?" Trieäu Chaâu noùi: term means to destroy all difficulties and barriers "Buïi traàn töø beân ngoaøi ñeán." Vò Taêng laïi hoûi: "Giaø to approach awakening. lam thanh tònh vì sao laïi coù buïi traàn?" Trieäu Chaâu Lao Saàu: Sorrowful—Dismal—Sad. ñaùp: "Coù nhieàu nöõa laø khaùc!" Trong moät thí duï Lao Sinh: Cuoäc soáng vaát vaû—A hard life—A khaùc, moät hoâm, Huyeàn Sa Sö Bò noùi vôùi caùc ñoà ñeä laborous life. cuûa oâng khi hoï ñang cuøng khieâng cuûi vôùi oâng: "Taát Lao Taùc Thieàn: Samu (jap)—Chaáp Taùc—Taát caû caû caùc oâng ñeàu chia seû söùc maïnh cuûa laõo Taêng." caùc Thieàn Taêng ñeàu chaáp taùc, ngay caû vò Thieàn Moät vò Taêng noùi: "Neáu nhö taát caû chuùng con ñeàu Sö. Thöôøng thì caùc Thieàn vieän ñeàu coù ñaát rieâng, chia seû söùc maïnh cuûa thaày, thì laøm sao chuùng con ñuû ñeå töï löïc caùnh sinh, qua vieäc troàng troït cuûa caùc laïi laøm caùi vieäc chung naøy?" Huyeàn Sa maéng vò Thieàn Taêng. Nhöõng thöù caàn duøng nhöng khoâng gaët Taêng, noùi:

"Neáu khoâng coù vieäc chung naøy thì laøm haùi qua troàng troït thì Thieàn vieän nhaän cuùng döôøng sao maø chuùng ta coù theå mang ñaày cuûi veà nhaø töø caùc Thieàn sinh taïi gia. Duø baän laøm vöôøn, troàng ñöôïc?" Moät hoâm, Vaân Nham Ñaøm Thaïnh ñang troït vaø ñoán cuûi, caùc Thieàn Taêng luoân giöõ cho cuoác raãy göøng thì Thieàn sö Ñaïo Ngoä böôùc ñeán hoûi:

"OÂng chæ cuoác caùi naøy, theá oâng coù cuoác caùi kia especially physical labor. The physical work that ñöôïc khoâng?" Vaân Nham traû lôøi: "Huynh haõy ñem is part of everyday life in a Zen monastery, and caùi kia laïi ñaây cho toâi cuoác." Trong nhieàu thieàn particularly the work periods, during a sesshin. vieän beân Trung Hoa thôøi ñoù, khoâng chæ chö Taêng Service is here to be understood in the sense of laøm vieäc thoâi, maø baûn thaân caùc vò Hoøa Thöôïng service to the three precious ones. If the work is cuõng döï phaàn vaøo lao taùc. Cuõng nhö nhieàu vò Hoøa carried out wakefully, in a manner based entirely Thöôïng khaùc, Trieäu Chaâu vaø Huyeàn Sa ñaõ lôïi on the activity of the collected attention and total duïng nhöõng cô hoäi thuaän tieän aáy, ñeà ra nhöõng baøi carefulness, then there is a continuation and hoïc thöïc tieãn veà phaùp Thieàn, vaø moân nhaân cuõng another form of meditative practice (zazen), in bieát ôn ngaøi khi laõnh hoäi nhöõng baøi hoïc thöïc tieãn which the practitioner learns to maintain the naøy. Nhö chuùng ta coù theå thaáy, qua nhöõng ñoái meditative state of mind even in the midst of thoaïi Thieàn naøy, caùc thieàn sö cuõng nhö caùc moân ñoà everyday routine. Physical work is an important cuûa hoï ñeàu phaûi cuøng laøm nhöõng vieäc lao ñoäng tay part of Zen training in a monastery according to chaân caàn thieát cho ñôøi soáng trong thieàn vieän cuûa the monastic rule established by Pai-chang Huai- hoï. Khoâng coù thöù gì bò xem laø heøn keùm trong maét hai in China in the eighth century. From Pai-chang cuûa hoï caû. Bôûi vì hoï yù thöùc ñöôïc caùi yù nghóa thaâm also stems the Zen saying, "A day without work, a saâu trong taát caû nhöõng vieäc laøm cuûa hoï, baèng tay day without food." He himself lived according to chaân hay baèng taâm thöùc. Khoâng heà coù söï phaân bieät this. When the monks of his monastery hid his nhò nguyeân trong loái suy nghó hay caûm giaùc cuûa garden tools in order to save the aged master in hoï. Neáu khoâng, haún nhöõng ñoái thoaïi naøy ñaõ khoâng the exertion of work, on that day he ate nothing. theå xaûy ra khi hoï ñang laøm vieäc ngoaøi ñoàng hay The tools reappeared and Pai-chang labored and trong khuoân vieân thieàn vieän. Caùc ñoái thoaïi hay ate once again. The history of Zen abounds with thaûo luaän haàu heát ñeàu coù lieân quan maät thieát vôùi allusions to the master actually in the midst of chính ñôøi soáng. Moãi nhòp ñaäp cuûa traùi tim, moãi caùi some physical labor when a monk comes and asks vung tay hay vung chaân, taát caû ñeàu gôïi leân nhöõng him a question. The master always tries to take suy nghó cuûa moät caùc tính nghieâm tuùc nhaát. Bôûi vì advantage of the opportunity to educate his ñaây laø moâi tröôøng duy nhaát ñeå hoïc vaø soáng thieàn. disciples. One day, Chao-chou was sweeping. A Chuùng ta khoâng theå thöïc söï hoïc ñöôïc moät caùi gì monk asked, "How does a speck of dust come into tröù phi noù taùc ñoäng qua caùc caân naõo vaø baép thòt this holy ground?" Chao-chou said, "Here comes cuûa mình. Vaø Baùch Tröôïng laø moät

baäc thaày vó ñaïi another!" Another day, Chao-chou was sweeping. ngöôøi coù söï bieát tuyeät vôøi veà nhöõng taùc ñoäng taâm A monk asked, "The master is a great worthy. lyù ñoái vôùi con ngöôøi. Neáu khoâng nhôø oâng, coù theå Why are you sweeping?" Chao-chou said, "Dust chuùng ta khoâng bao giôø coù ñöôïc hình thöùc thieàn comes from outside." The monk said, "It is pure nhö chuùng ta hieän coù. Veà phöông dieän naøy chuùng temple. Why, then, is there dust?" Chao-chou said, ta nôï raát nhieàu nôi nhöõng baäc thieàn sö ngaøy "There's some more." In another example, one tröôùc—Zen monks, all work, including the Master. day, Hsuan-sha-Shi-bei said to his monks who Usually the monasteries own their land, which is were carrying fuel with him, "You are all sharing enough to support themselves, through the farming my power." One of the monks said, "If we are work done by the monks. Things which are sharing your power, what need is there for us to be needed, but cannot be provided by work on this engaged thus in this general work?" The master land are obtained through voluntary gifts by Zen gave him a scolding, saying, "If not for this laity. Even though they are busy with gardening, general work, how can we come home all loaded raising vegetables and cutting woods, they always with fuel?" One day, Yun-yen T'an-sheâng was keep the monastery clean. In winter, when the hoeing on the ginger farm, when Tao-wu came up farming work stops, they accept food from donors, to him and asked, "You are just hoeing this one, usually from lay people. Beside these work, but can you hoe the other one?" Yun-yen-T’an- everyday Zen monks must practice meditation on sheâng retorted, "Bring me the other one." In many a regular schedule. Besides, working Zen practice, monasteries in China, it was not only the monks

that worked but the master himself shared their whole-heartedly guide and teach their disciples labor. As many other Zen masters, Chao-chou and word by word to help them attain enlightenment Hsuan-sha wanted to make use of such gradually. However, this is not suitable for opportunities to give his disciples practical lessons teaching of mysticism (Zen) which is not in the study of Zen. At the same time, the disciples established by words, and seeking for a sudden did not fail to appreciate his instructions. As we awakening. may see from these Zen dialogues, the masters as Laõo Baø Taâm Thieát: See Laõo Baø Taâm. well as the monks were equally employed in all Laõo Baø Thieàn: Roba-Zen (jap)—Grandmother kinds of manual labour, which were needed in Zen—Laõo Baø Thieàn laø caùch reøn luyeän thieàn ñaëc their monastery life. Nothing was regarded as bieät dòu daøng, traùi vôùi phöông phaùp 'reøn caëp baèng mean and below their dignity, for they were buùa'. Moät thieàn sö coù theå löïa choïn phöông phaùp perfectly aware of the deep meaning in naày hôn laø phöông phaùp kia, hoaëc vì cho raèng noù everything they did, whether with their hands or thích hôïp hôn vôùi moät hoïc troø, hoaëc vì chính do with their minds. There was no dualistic taùnh khí cuûa vò thaày khoâng thích duøng nhöõng discrimination in their way of thinking and feeling. phöông phaùp maïnh, ngay caû khi caàn thieát. Caùch Otherwise, all these dialogues could not have daïy naày gioáng nhö taâm töø bi cuûa baø giaø. Töø naày coù taken place while they were thus working in the nghóa laø söï

taän tình cuûa baäc thaày höôùng daãn töøng field or inside the monastery buildings. The chöõ töøng caâu nhaèm giuùp ñeä töû laõnh ngoä. Tuy dialogues or discussions were most intimately nhieân, vieäc laøm naày khoâng hôïp vôùi thieàn phaùp laø connected with life itself. Each pulsation of the chaúng laäp vaên töï, ñoán ngoä töï taâm —"Grandmother heart, the lifting of the hands and feet, all evoked Zen" is a particular mild style of Zen training, the considerations of a most serious character. For this opposite of the "hammer and tongs" method. This is the only way to study Zen and to live it. Nothing mild form of training is used by a Zen master can ever really be learned until it works through either because it is more appropriate than the the nerves and muscles. And Zen master Pai- 'hard' method for certain students, or because, as a chang was a great master who had a wonderful result of the master's character, it is too difficult insight into the working of human psychology. If for him to be as hard on his students as perhaps is not for him, Zen as we have it might never have necessary. This methods is just like the old lady's come into existence. In this respect we owe a compassion heart. The term means Zen masters great deal to the Zen masters of the old days. whole-heartedly guide and teach their disciples Lao Töø: Kieân quyeát töø choái—To be determined to word by word to help them attain enlightenment refuse. gradually. However, this is not suitable for Laõo: Jara (skt)—Giaø—Old—Aging—Old age— teaching of mysticism (Zen) which is not Decay. established by words, and seeking for a sudden Laõo An Thieàn Sö: Teân cuûa moät Thieàn sö Trung awakening.. Hoa, thuoäc phaùi Thieàn Baéc toâng cuûa Thaàn Tuù vaøo Laõo Baø Thuyeát Thoaïi: See Laõo Baø Taâm. khoaûng theá kyû thöù VII hay thöù VIII—Lao-an, Laõo Baát Chæ Daâm: Khi lôùn tuoåi maø khoâng ngöøng name of a Zen master of the Northern School daâm duïc—In advancing years not to cease sexual (Shen-hsiu) in around the VII or VIII century. intercourse. Laõo AÁu: Old and young. Laõo Bònh: Sickness of old age. Laõo Baø: Moät baø giaø: An old woman—Robazen Laõo Coå Chuøy: See Laõo Coå Truy. (jap): See Laõo Baø Thieàn. Laõo Coå Truy: Laõo Coå Chuøy—Con cuù giaø: An old Laõo Baø Taâm: Taâm töø bi cuûa baø giaø. Töø naày coù owl—Thieàn sö coù kinh nghieäm giaûng ñaïo saéc beùn nghóa laø söï taän tình cuûa baäc thaày höôùng daãn töøng (moät töø toân xöng): An experienced and incisive chöõ töøng caâu nhaèm giuùp ñeä töû laõnh ngoä. Tuy teacher. nhieân, vieäc laøm naày khoâng hôïp vôùi thieàn phaùp laø Laõo Cô Duyeân: Caùc baäc thieàn sö tinh töôøng vaø chaúng laäp vaên töï, ñoán ngoä töï taâm —Old lady's laõnh ngoä hoaøn toaøn yeáu chæ nhaø thieàn—Zen compassion heart. The term means Zen masters

masters who possess an absolute comprehension cuûa Sö ñaõ bò thaát laïc—We do not have detailed of important meanings of Zen. documents on this Zen Master; however, there is Laõo Daõ Hoà: Con caùo giaø—A foxy (cunning or some brief information on him in The Records of tricky) person—See Laõo Cô Duyeân. the Transmission of the Lamp (Ch’uan-Teng-Lu): Laõo Ñaïi Truøng: Con coïp—A tiger—See Laõo Cô Dahong came from Tanzhou. He was a disciple of Duyeân. Yue'an Shanguo. Although Dahong transmitted Laõo Ñoáng Nuøng: Laõo giaø muõi daõi loøng thoøng, yù the Yanqi branch of Linji Zen to later generations, noùi laõo giaø ngaây ngoâ nhö treû nít—An

old man with details of his life are lost. mucous running down from nose and saliva Moät hoâm, Thieàn sö Ñaïi Hoaèng thöôïng ñöôøng dripping from mouth. The term indicates a dull old daïy chuùng: "Trong voâ soá hình töôùng, moät thaân man. ñöôïc loä ra. Maáy oâng noùi xem theá naøo veà lyù Laõo Giaùo: Taoism—Ñaïo Laõo Trung quoác, ñöôïc cuûa moät thaân?" Ñoaïn Sö ñöa caây phaát töû leân Laõo Töû saùng laäp vaøi ngaøn naêm tröôùc ñaây. Toân giaùo vaø noùi tieáp: "Du haønh xuyeân qua caû theá giôùi, naày döïa vaøo Ñaïo hay con ñöôøng thieân nhieân. baêng qua nhöõng bôø soâng vaø nuùi non."—One Nhöõng ngöôøi theo Laõo giaùo duïng coâng tu haønh baát day, Zen master Dahong entered the hall and töû tröôøng sinh, maø theo nhöõng thí duï coå ñieån Phaät addressed the monks, saying, "In the myriad giaùo laø loaïi tröø nhöõng luyeán aù i ueá tröôïc trong thaân forms, a single body is revealed. How would taâm—Chinese religion founded by Lao Tzu you speak of the single body principle?" Then several thousand years ago. This religion based on he raised his whisk and said, "Traveling Tao or way of nature. Taoist practitioners throughout the realm, crossing many river traditionally strive for immortality, which in banks and mountains." Buddhism is a classic example of deluded Moät vò Taêng hoûi Ñaïi Hoaèng veà caâu chuyeän attachment to the body and the mind. sau ñaây: "Vaân Moân hoûi moät vò Taêng: 'Coù phaûi Laõo Hoà: Teân ngöôøi bình daân goïi Ñöùc Phaät vaø sô toå caâu aùnh saùng tónh laëng chieáu saùng nhöõng theá Boà Ñeà Ñaït Ma—Old Hun, a nickname for the giôùi nhieàu voâ keå nhö caùt soâng Haèng' laø moät Buddha and the first patriarch Bodhidharma. saùo ngöõ hay khoâng? Vò Taêng ñaùp: 'Ñuùng vaäy!' Laõo Khoå: Jara-dudkha (skt)—Physical suffering Vaân Moân beøn noùi: 'Lôøi noùi khieám khuyeát maát during old age—Physical suffering of old people. roài.' Maáy oâng coù bieát lôøi noùi cuûa vò Taêng Laõo Löu: Teân goïi thieàn sö Löu Thieän ñôøi Toáng— khieám khuyeát choã naøo hay khoâng?" Ñaïi Name of Zen master Liu Shan during the Sung Hoaèng noùi: "Moät con caù buøn leo leân caây Dynasty. tre."—A monk asked Dahong about the Laõo Ma Vöông: OÂng giaø hung baïo, lôøi maéng caùc following story: "Yunmen asked a monk, 'Is vò thieàn sö hung baïo—A violent old man. In Zen, the phrase: The silent light illuminates worlds the term is used to scorn some violent Zen as countless as sands in the river Ganges' just masters. flowery speech or not? The monk answered, Laõo Na Ñaïi Hoaèng Töø Ñaêng Thieàn Sö: Dahong 'Yes.' Yunmen then said, 'Speech falls short.' Lao Na Zuzheng—See Laõo Na Töø Ñaêng Ñaïi Do you not know where this monk's speech Hoaèng Thieàn Sö. falls short?" Dahong said, "A mudfish climbs Laõo Na Töø Ñaêng Ñaïi Hoaèng Thieàn Sö: Daiko the bamboo stalk." Sosho (jap)—Ta-hung Tsu-cheâng (Wade-Giles Moät vò Taêng hoûi: "Khoâng duøng ñeán vaên töï, xin Chinese)—Dahong Zuzheng (Pinyin Chinese)— Thaày chæ thaúng vaøo giaùo lyù." Ñaïi Hoaèng ñöa Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát caây phaát töû leân. Vò Taêng noùi: "Coøn vieäc gì cao veà Thieàn sö Ñaïi Hoaèng Laõo Na; tuy nhieân, coù moät hôn nöõa khoâng?" Ñaïi Hoaèng noùi: "Coù." Vò vaøi chi tieát ngaén veà vò Thieàn sö naøy trong Truyeàn Taêng noùi: "Theá naøo laø vieäc cao hôn?" Ñaïi Ñaêng Luïc: Sö ñeán töø Ñaøm Chaâu, laø ñeä töû cuûa Hoaèng noùi: "Nhanh leân, leã ba laïy!"—A monk Thieàn sö Döôïc An Sôn Quoác. Daàu Sö ñaõ

truyeàn asked, "Without resorting to words, please nhaùnh Thieàn Döông Kyø cuûa toâng Laâm Teá xuoáng Master, point directly at the teaching." nhöõng theá heä sau naøy, nhöng chi tieát veà cuoäc ñôøi Dahong raised his whisk. The monk said, "Is

there still a higher matter?" Dahong said, and practice. Anyone, monk or laypeople, man or "Yes." The monk said, "What is the higher woman, may become a “roshi,” though they are matter?" Dahong said, "Quick, bow three most commonly older men. The title of a Zen times!" Master. When a disciple or pupil, whether monk Laõo Naïp: Naïp Taêng—Tieåu Naïp—See Naïp Töû. or lay student, has completed his studies, and his Laõo Ngoác Noâ: OÂng giaø troïc loùc, lôøi maéng caùc vò master has been satisfied that the pupil’s thieàn Taêng chaúng caàn bieát veà haønh ñoäng toát xaáu understanding is equal to his own, and that the cuûa mình (nhöõng ngöôøi chuû tröông khoâng laøm vieäc student has experienced genuine satori, he may aùc maø cuõng khoâng laøm vieäc thieän)—A hairless old bestow the title of Roshi upon him. In Japanese man. In Zen, the term is used to scorn some zen language, “roshi,” literally means "an old monks who don't care about their good or bad teacher," but in Chinese language, “lao-shi,” actions (those who advocate in doing neither bad simply means a "teacher." In Japanese Zen, things nor good things). “roshi,” means "venerable," and has no reference Laõo Sö: Roshi (Jap)—Lao-shi (chi)—Master— to the age of the master. To become a fully Old-aged monk—Thaày—Danh hieäu cuûa moät developed roshi, many years of training under a Thieàn Sö. Trong truyeàn thoáng Thieàn Nhaät Baûn, khi Zen master were indispensible. Following moät ñeä töû, xuaát gia hay taïi gia, ñaõ hoaøn taát hoïc profound enlightenment and the conferral of the trình vaø vò Thaày cuõng ñaõ thoûa maõn vôùi söï hieåu bieát seal of confirmation by his master, further years of cuûa ñeä töû vaø coâng nhaän raèng ñeä töû ñaõ ngang haøng ripening through 'dharma contests' with other vôùi mình thì vò Thaày naøy ban cho ñeä töû danh hieäu masters were also customary. This entitles him to Roshi (Zen Master). Theo tieáng Nhaät Baûn, "laõo teach Zen. In the Lin-Chi schools, a course in the sö" theo nghóa ñen coù nghóa laø "OÂng Thaày Giaø," study of koans is given, and only those who have nhöng theo ngoân ngöõ Trung Hoa chæ ñôn giaûn coù been through this are entitled to offer instruction nghóa laø "OÂng Thaày." Trong Thieàn Nhaät Baûn, "laõo in koans. In present-day Japan, where true masters sö" coù nghóa laø "ngöôøi ñaùng toân kính," maø khoâng have become rare, the standards are less strict. ñeà caäp ñeán tuoåi taùc cuûa vò thaày. Ñeå trôû thaønh moät Unfortunately for the authentic Zen tradition, Zen "Laõo Sö" thöïc thuï, haønh giaû phaûi reøn luyeän nhieàu monks are often addressed as "Roshi" merely out naêm döôùi söï höôùng daãn cuûa moät vò thaày thieàn ñaõ of respect for their position and age. traûi qua theå nghieäm veà ñaïi giaùc saâu vaø ñaõ daønh Laõo Taïng (1601-1687): Teân cuûa moät vò danh Taêng ñöôïc aán chöùng xaùc nhaän cuûa thaày mình; cuõng nhö Trung Hoa vaøo cuoái thôøi nhaø nhaø Minh ñaàu thôøi ñaõ theo moät thôøi kyø ñi saâu vaøo phaùp luaän vôùi nhaø Thanh—Name of a Chinese famous monk in nhöõng thieàn sö khaùc. Vôùi danh hieäu naøy, vò ñeä töû the end of the Ming dynasty and the beginning of ñöôïc pheùp daïy Thieàn. Trong phaùi Laâm Teá, ñeä töû the Ch'ing dynasty in China. ñöôïc

Thaày daïy cho caùch “tham” moät soá coâng aùn, Laõo Tao Hoà: Laõo Hoà tanh hoâi, teân ngöôøi bình daân vaø chæ coù nhöõng ai ñaõ thoâng suoát môùi ñöôïc danh vò goïi sô toå Boà Ñeà Ñaït Ma—A stinking old Hun, a daïy Thieàn coâng aùn. ÔÛ Nhaät Baûn hieän nay, caùc nickname for the first patriarch Bodhidharma. thieàn sö thaät söï ñaõ trôû neân hieám hoi vaø nhöõng tieâu Laõo Tham: Baõo Tuøng Laâm—Cöûu Tham—Cöïu chuaån ñeå trao danh hieäu "Laõo Sö" ñaõ giaûm ñi. Baát Tham—Ngöôøi tham thieàn hoïc ñaïo laâu naêm —A chaáp tính thuaàn khieát cuûa truyeàn thoáng thieàn, long-standing Zen practitioner. ngöôøi ta thöôøng trao danh hieäu naày chæ vì cöông vò Laõo Thaåm Töù Moân: Chao-chou's Four Gates— hay tuoåi taùc cuûa moät nhaø sö—Old-aged master or Trieäu Chaâu Ñoâng Moân Taây Moân Nam Moân Baéc Zen master. In Japanese Zen tradition, generally Moân—Chao-chou's east gate, west gate, south one becomes a “roshi” through having one’s gate, and north gate—Theo Bích Nham Luïc, taéc 9, experience of awakening (kensho or satori) moät vò Taêng hoûi Trieäu Chaâu: "Trieäu Chaâu laø gì?" certified by an established master. A “roshi” must Trieäu Chaâu ñaùp: "Ñoâng moân, taây moân, nam moân, also possess the maturity and wisdom needed to baéc moân." Ñaây laø moät trong nhöõng coâng aùn thuoäc guide students skillfully, thus ensuring the loaïi giaûi minh chaân lyù Thieàn baèng nhöõng laäp authenticity (chöùng thö chaùnh thöùc) of teaching tröôøng phuû nhaän, hö hoùa hay pheá boû. Vôùi loaïi coâng

aùn naøy, chuùng ta thöôøng caùo buoäc caùc Thieàn sö laø Buddhism that decreptitude and death are the phuû nhaän. Nhöng kyø thaät hoï chaúng phuû nhaän gì caû, natural products of the maturity of the five nhöõng gì hoï ñaõ laøm chæ nhaèm ñeå vaïch roõ ra caùc aûo skandhas—See Thaäp Nhò Duyeân Khôûi. töôûng cuûa chuùng ta cho voâ höõu laø höõu, höõu laø voâ Laïp: Thòt khoâ: Dried flesh—Saùp: Wax—Cuoái höõu, vaân vaân. Tuy nhieân, khoâng coù loaïi coâng aùn muøa an cö kieát haï haèng naêm: The end of the xaùc nhaän hay phuû nhaän naøo phaûi laø nhaát ñònh maø annual summer retreat—Cuoái naêm: The end of the cuõng chaúng baát di baát dòch, vaø cuõng khoâng haøm yù year—Saên baén: To hunt—Thaùng 12 (chaïp) cuûa raèng chuùng hoaëc hoaøn toaøn xaùc ñònh hoaëc laø hoaøn naêm aâm lòch: The twelfth lunar month of the toaøn phuû ñònh. Vì loaïi coâng aùn xaùc ñònh cuõng haøm year—Tuoåi haï cuûa Taêng Ni: A monastic year for chöùa moät yeáu toá phuû ñònh; vaø loaïi coâng aùn phuû monks and nuns. ñònh cuõng haøm chöùa moät yeáu toá xaùc ñònh. Khoâng Laïp AÁn: Daùn hay nieâm laïi baèng saùp: To seal with moät coâng aùn Thieàn naøo tuyeät ñoái laø loaïi naøy hay wax—Daáu aán baèng saùp: A wax seal. loaïi khaùc. Caùi chaân lyù Thieàn maø caû loaïi minh Laïp Baùt: Ngaøy hoäi thaønh ñaïo, ngaøy moàng taùm nhieân xaùc nhaän vaø maëc nhieân phuû nhaän coá loät taû thaùng chaïp, ngaøy Phaät Thích Ca thaønh ñaïo —The vaãn chaúng bò bieán caûi hay huûy hoaïi, baát chaáp söï dò 8th day of the last month (twelfth month), the day bieät beân ngoaøi cuûa caùch trình baøy—According to of the Buddha’s enlightenment. the Pi-Yen-Lu, example 9, a monk asked Chao- Laïp Maõn: Soá naêm tu haønh cuûa chö Taêng Ni cao. chou, "What is Chao-chou?" Chao-chou answered, Quyeàn ñi tröôùc cuûa Taêng Ni trong ñoaøn tuøy thuoäc "The east gate,

west gate, south gate, and north vaøo tuoåi haï laïp cao hay thaáp naøy—Old age in gate." This is one of the koans that illustrates Zen- terms of years spent as a monk or nun or the age truth through a negating approach with nullifying of a monk as monk. The precedence of monks and or abrogating expressions. With this type of koan, nuns in the Order is determined by the number of we usually accuse the Zen masters of being summer retreats they have attended. negatory. But in fact, they did not negate anything. Laïp Nguyeät Phieán Töû: Caây quaït thaùng chaïp (muøa What they have done is to point out our delusions laïnh maø duøng quaït), chæ cho ngoân cuù tri giaûi voâ in thinking of the non-existent as existent, and the duïng—To use a fan in the twelfth lunar month, existent as non-existent, and so on. However, during the cold weather. The term indicates a neither the explicit-affirmative nor the implicit-wasteful task. negative type of Zen expressions is definite or Laïp Nguyeät Tam Thaäp Daï: Ñeâm ba möôi thaùng irrevocable and does not imply that they are either chaïp, töùc ngaøy cuoái cuøng cuûa naêm. Trong thieàn, töø wholly affirmative or wholly negative. For the naày chæ ñôøi ngöôøi saép heát, giôø cheát gaàn keà —The affirmative type of koan also contains a negative night of the thirtieth of the twelfth lunar element, and the negative type an affirmative one. month, the last day of the year. In Zen, the term No Zen koan is absolutely one type or the other. indicates an ending of a life, and death is arriving. The Zen-Truth that both types try to convey has Laïp Phaï: Lava (skt)—Yava (skt)—Moät khoaûng not been modified or mutilated, despite the thôøi gian ngaén, moät phaàn 900 cuûa ngaøy vaø ñeâm outward difference of presentation. hay moät phuùt 36 giaây—A brief time; the 900th part Laõo Thieàn: Thieàn sö—A Zen master. of a day and night, or one minute thirty-six Laõo Thieàn Ma: See Laõo Ma Vöông. seconds. Laõo Tuùc: Kyø Tuùc—Kyø Cöïu—Vò tröôûng laõo ñaïo Laïp Phaït Ni: Lumbini (skt)—See Laâm Tyø Ni. cao ñöùc troïng—Senior venerable monk, a virtuous Laïp Phaät: Ngaøy raèm thaùng baûy laøm leã cuùng Phaät and aged monk. vaøo cuoái khoùa haï, cuõng laø ngaøy leã Vu Lan Boàn — Laõo Töû: Jaramaranam (p)—Jaramarana (skt)— The offerings to Buddha after the summer retreat, Aging and death—Decreptitude and death—Moät maintained on the 15th day of the seventh month; trong thaäp nhò nhôn duyeân, laø moät giaùo lyù quan also All-Souls Day. troïng trong Phaät giaùo, laõo vaø töû laø saûn phaåm taát Laïp Saâm (1800-1876): Lassen, Christian—Teân nhieân cuûa söï thaønh thuïc (chín muøi) cuûa nguõ uaån: cuûa moät vò hoïc giaû Phaät giaùo ngöôøi Ñöùc vaøo theá kyû One of the twelve nidanas, a primary dogma of thöù XIX. OÂng sanh taïi Na Uy, toát nghieäp ñaïi hoïc

Bonn veà khoa Ñoâng Phöông Hoïc vaø AÁn Ñoä Hoïc — schools, the older one wearing red robes, the later, Name of a German Buddhist scholar in the which was founded by Tson-Kha-Pa in the nineteenth century. He was born in Norway, fifteenth century, wearing yellow; its chiefs are graduated from Bonn University in Germany on the Dalai Lama and the Panchen Lama, the Oriental and Indian Studies. respectively. Laïp Sö: Ngöôøi thôï saên, ñöôïc ví vôùi ngöôøi giaû Laït Ma Muõ Ñoû: Shamar Rinpoche (tib)—Red hat trang, laïi cuõng ñöôïc ví vôùi nhaø sö maëc aùo Taêng maø

Lama—Phaùi Hoàng Maïo Laït Ma laø moät trong doøng phaù giôùi (tuy beà ngoaøi maëc aùo caø sa, maø trong loøng hieän thaân cuûa phaùi Karma Kagyupa cuûa Phaät giaùo saùt sanh haïi vaät nhö ngöôøi thôï saên vaäy)—A hunter, Taây Taïng. Phaùi naøy baét nguoàn vôùi doøng Drakpa i.e. a disguised person, a monk who wears the Sengge, nhöng laïi va chaïm vôùi chính quyeàn Taây robe but breaks the commandments. Taïng thôøi ñoù vì vò Shamar Rinpoche ñôøi thöù taùm bò Laïp Thöù: Thöù töï tuoåi hay Phaùp Laïp cuûa chö Taêng coi laø coù toäi veà aâm möu vôùi quaân ñoäi Gurkha ñaõ Ni—In order of years of ordination of monks and xaâm laêng Taây Taïng vaø phaù hoaïi tu vieän nuns. Tashilhunpo. Sau ñoù oâng ta töï vaän vaøo naêm 1792, Laïp Trí Sôn: Kasagiyama (jap)—Nuùi Laïp Trí hay laø bò chính phuû saùt haïi nhöng daøn caûnh gioáng (Nhaät Baûn), coù lòch söû gaén lieàn vôùi Phaät giaùo. nhö moät vuï töï töû, vaø töø ñoù bò chính thöùc caám khoâng Lao: Lao nguïc—A gaol—Pen—Secure. cho taùi hieän thaân nöõa. Duø coù söï caám ñoaù n naøy, Laït Ma: Lama (skt)—Spiritual teacher—Laït Ma nhöng hoäi vieân trong doøng naøy vaãn luoân ñöôïc bí theo tieáng Taây Taïng coù nghóa laø moät vò thaày hay maät thöøa nhaän cho ñeán khi ñöôïc coâng khai an thaày höôùng daãn tinh thaàn, töông ñöông vôùi töø toaøn. Vò truyeàn thöøa thöù 13 sanh naêm 1952 taïi “Guru” cuûa Baéc Phaïn. Theo tröôøng phaùi Guru, Derge, trong tænh Khams cuûa Taây Taïng. Ngaøi ñöôïc danh hieäu Laït Ma coù theå ñöôïc dòch nghóa laø ñaïo sö thöøa nhaän vaøo luùc 9 tuoåi bôûi Gielwa Karmapa ñôøi vaø thöôøng ñöôïc duøng ñeå goïi ngöôøi thaày ñaùng toân thöù 16 vaø Ñöùc Ñaït Lai Laït Ma ñôøi thöù 14, vaø ngaøi kính. Tuy nhieân, treân thöïc teá baát cöù ai ñaõ nhaän ñeä ñaêng quang vaøo naêm 1964taïi tu vieän Rumtek trong töû ñeàu ñöôïc goïi laø Laït Ma. Theo nhöõng tröôøng tænh Sikkim. Cuõng nhö ngöôøi tieàn nhieäm ngaøi cuõng phaùi Taây Taïng khaùc thì Laït Ma daønh cho baát cöù vò coù söï khaùc bieät vôùi chính phuû löu vong Taây Taïng, naøo ñaõ vöôït qua ba naêm tu thieàn kín. Nhö vaäy chuû yeáu laø veà vaán ñeà söï truyeàn thöøa cuûa vò danh hieäu Laït Ma coù theå coù nhieàu yù nghóa khaùc Gyelwa Karmapa ñôøi thöù 16. Vò Shamar Rinpoche nhau veà naêng löïc vaø coâng phu tu taäp—Tibetan for hieän taïi uûng hoä öùng vieân taïi trung taâm cuûa oâng ôû a teacher or spiritual master. Equivalent to the Taân Ñeà Li, nhöng caùc vò chuû xöù khaùc trong doøng, sanskrit term “Guru.” In Guru tradition, lama may cuõnh nhö ñöùc Ñaït Lai Laït Ma uûng hoä öùng vieân be translated as teacher, is generally given to khaùc—The “Red Hat Lama,” one of the main respected masters. However, practically, anyone reincarnational lineages of the Karma Kagyupa who has disciples is technically a lama. In other order of Tibetan Buddhism. The lineage Tibetan traditions, lama is designed to anyone originated with Drakpa Sengge (1283-1345), but who has completed a three-year meditation ran awful of the Tibetan government when the retreat. Thus lamas may have diverse abilities and eighth Shamar Rinpoche was found guilty of training. plotting with a Gurkha army that invaded Tibet Laït Ma Giaùo: Lama (tib)—Lamaism—Laït Ma and sacked Tashilhunpo Monastery. He committed Giaùo phaàn lôùn tìm thaáy ôû Taây Taïng, Moâng Coå, vaø suicide in 1792, or was murdered by the moät vaøi nöôùc nhoû ôû vuøng Hy Maõ Laïp Sôn. Taïi Taây government but

made to look like a suicide, and Taïng coù hai tröôøng phaùi, cöïu phaùi maëc aùo ñoû, vaø was subsequently forbidden to reincarnate. taân phaùi maëc aùo vaøng do ngaøi Toâng Khaùch Ba Despite this ban, members of the lineage were saùng laäp vaøo theá kyû thöù 15. Nhöõng vò laõnh tuï hai recognized in secret until it was safe for them to toâng phaùi naày laø Ñaït Lai Laït Ma vaø Ban Thieàn Laït go public. The thirteenth incarnation was born in Ma—The Lamaistic form of Buddhism found 1952 in Derge in the Khams province of Tibet. He chiefly in Tibet, and Mongolia, and the smaller was recognized at the age of nine by the sixteenth Himalayan States. In Tibet it is divided into two Gyelwa Karmapa and the fourteenth Dalailama

and enthroned in 1964 in Rumtek Monastery in nearer." Le-tan approached, and was boxed by Sikkim. Like his predeccessor, he has been at Ma-tsu who said, "Six ears are out of harmony odds with the Tibetan government-in-exile, and today, you'd better come tomorrow." The with other lamas in his lineage, most prominently following day, Le-tan came into the Hall of the over the question of the succession to the Dharma, and accosting the master implored to be sixteenth Gyelwa Karmapa. The present Shamar edified on the subject. Ma-tsu said, "Wait till I get Rinpoche supports candidate who resides in his up on the platform when I will testify for you." center in New Delhi, but the other hierarchs of the This proves to be the eye-opener to Le-tan, who lineage, as well as the Dalailama, support another then declared, "I thank you for the testimony of candidate. the whole congregation." So saying, Le-tan went Laïy: To bow down (prostrate—kowtow) before around the Hall once and left. This is one of the someone. most particular cases, the like of which can Laïy Phaät: To pray to Buddha. probably not be found anywhere in the history of Laïy Trôøi: To pray to god. religion or philosophy. This is the unique method Laëc: Söùc maïnh—A force. adopted by Zen masters of past generations which Laëc Ñaøm Phaùp Hoäi Thieàn Sö: Zen master Le-tan makes us, Zen students of later generations, Fa-hui—Thieàn sö Trung Hoa vaøo theá kyû thöù XI. wonder how the masters ever came to conceive it, Thieàn sö Laëc Ñaøm Phaùp Hoäi, moät trong nhöõng ñeä except in their earnest desire to impart the töû cuûa thieàn sö Maõ Toå. Moät hoâm, Laëc Ñaøm hoûi Maõ knowledge of Zen to their disciples. Whatever Toå veà Ñoâng du, Toå baûo: "Noùi nho nhoû, laïi gaàn Zen truth is concealed here, is it not the most ñaây." Laëc Ñaøm böôùc tôùi gaàn, Maõ Toå ñaám cho moät astounding story to find an earnest truth-seeker is caùi vaø baûo: "Saùu tai khoâng hoøa hôïp hoâm nay, oâng always beaten by the master, who never ñôïi ngaøy mai ñeán." Ngaøy hoâm sau, Laëc Ñaøm böôùc elucidates the point to him? But is it possible that vaøo Phaùp ñöôøng, ñeán gaàn Maõ Toå vaø yeâu caàu Toå Zen is cunningly conveyed in this triviality itself? daïy cho vaán ñeà ñaõ neâu. Maõ Toå baûo: "Ñôïi ñeán khi Laëc Ñaøm Vaên Chuaån Thieàn Sö: See Vaên Chuaån ta thöôïng ñöôøng roài seõ chöùng minh cho oâng." Lôøi Laëc Ñaøm Thieàn Sö. naøy cuûa Maõ Toå ñaõ laøm cho Laëc Ñaøm toû ngoä, Sö Laëc Na Ma Ñeà: Ratnamati (skt)—Coøn goïi laø Laëc lieàn noùi: "Ña taï ñaïi chuùng chöùng minh." Noùi xong, Na Baø Ñeà, dòch laø Baûo Y, moät vò Taêng ngöôøi mieàn Laëc Ñaøm ñi quanh Phaùp ñöôøng moät voøng roài töø trung nöôùc Thieân Truùc, vaøo khoaûng naêm 500 sau giaõ. Ñaây laø

moät trong nhöõng tröôøng hôïp heát söùc Taây Lòch, ngöôøi ñaõ dòch ba boä kinh—A monk from ñaëc bieät, maø coù leõ chuùng ta khoâng tìm thaáy nhö Central India, around 500 A.D., who translated vaäy ôû baát cöù ñaâu trong lòch söû toân giaùo hay trieát three works. hoïc. Ñaây laø phöông phaùp ñoäc nhaát voâ nhò ñöôïc caùc Laëc Na Thöùc Kyø: Ratnasikhi-buddha (skt)—Baûo thieàn sö ñôøi tröôùc chaáp nhaän khieán haønh giaû ñôøi Ñænh Phaät—Baûo Keá Phaät—Keá Na Thi Khí Phaät— sau chuùng ta laáy laøm laï vaø töï hoûi baèng caùch naøo Thích Ca Thi Khí Phaät—See Baûo Tích Phaät. maø thieàn sö laïi chòu ñöïng noåi, tröø phi vì khaùt voïng Laëc Sa: Laksa (skt)—Maøu ñoû thaúm—A reddish nhieät thaønh muoán truyeàn kieán giaûi veà Thieàn cho colour. moân ñeä cuûa mình. Daàu cho ñaïo Thieàn bò che daáu ôû Laëc Sa Baø: Rsabha (skt)—Ñöôïc dieãn taû nhö moät ñaây laø gì ñi nöõa, ñaây haù chaúng phaûi laø moät trong trong ba vò tieân ngoaïi ñaïo trong xöù Thieân Truùc, nhöõng giai thoaïi Thieàn laï luøng nhaát, vôùi moät ngöôøi tröôùc thôøi Phaät Thích Ca. Laëc Sa Baø dòch nghóa laø caàu ñaïo nhieät thaønh maø luoân bò thaày ñaùnh chöù loõa theå khoå haïnh Ni Kieàn Töû, ngöôøi ñaõ saùng laäp ra khoâng heà chæ daãn gì cho anh ta. Nhöng phaûi chaêng phaùi Kyø Na giaùo—Described as one of the three coù theå laø Thieàn ñöôïc truyeàn ñaït moät caùch xaûo dieäu famous rsi, before the days of sakyamuni, of the ngay trong tính chaát taàm thöôøng naøy—Name of a Nirgrantha type of naked ascetics, the founder of Chinese Zen master in the eleventh century. Zen Jainism. master Le-tan Fa-hui, one of Ma-tsu's disciples. Laëc Xoa Na: Laksana (skt)—See Töôùng Traïng Söï One day Le-tan asked Ma-tsu about the Vaät. patriarchal visit, Ma-tsu said, "Softly, come

Laën Nguïp Trong Bieån Ñôøi Sanh Töû: To be maõi cho ñeán luùc maõn phaàn ñeå khoâng taïo nghieäp sinking in the ocean of life and death (sufferings). luùc laâm chung)—The formation of karma when Laêng: Laêng mieáu hay laêng taåm—A mound—A one is about to die (in the hour of death, approach tomb. the end or at dying time). Laêng Ñoaït: Xaâm nhaäp—To penetrate. Laâm Cô: Gaëp cô duyeân—To have opportunities Laêng Giaø: Lanka (skt). and conditions. 1) Moät ñænh nuùi naèm veà phía ñoâng nam ñaûo Tích Laâm Ñaèng: Thöùc aên cuûa ngöôøi kieáp sô (khoâng coù Lan, baây giôø goïi laø ñænh A Ñam (veà phía ñoâng thöù gì khaùc ngoaøi loaïi caây trong röøng “Laâm nam Sö Töû quoác coù moät ngoïn nuùi teân Laêng Ñaèng”)—Vegetable food, used by men at the Giaø, hang nuùi hieåm trôû, quyû thaàn thöôøng ñeán beginning of a kalpa. chôi, Ñöùc Phaät xöa ñaõ töøng ñeán ñaây giaûng Laâm Gian Luïc: Rinkanroku (jap)—Lin Chien Lu kinh Laêng Giaø): A mountain in the south-east (chi)—Moät taùc phaåm Thieàn cuûa Trung Hoa ñöôïc part of Ceylon, now called Adam’s Peak. vieát vaøo theá kyû thöù XI—Notes in the Forest, a 2) Ñaûo Tích Lan: Simhaladvipa (skt)—The Chinese Zen book in the eleventh century—See island of Ceylon. Hoaït Cuù. Laêng Giaø A Baït Ña La Kinh: Lankavatara sutra Laâm Haï: See Laâm Tuyeàn. (skt)—See Kinh Laêng Giaø. Laâm Haõn: Ñoå moà hoâi: Dripping sweat—Ñoå nöôùc Laêng Giaø Ñaûo: Simhala (skt)—Ceylon—Taêng leân mình ñeå röûa saïch moà hoâi: To sprinkle or pour Giaø La—See Sö Töû Quoác. water on the body to cleanse sweat. Laêng Giaø Kinh: Lankavatara sutra (skt)— Laâm Leâ Quang

(1902-1945): Teân cuûa moät vò hoïc Tyogokyo (jap)—See Kinh Laêng Giaø. giaû Phaät giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng Laêng Giaø Sôn: Mount Lanka—Ngoïn nuùi nôi ñöùc toát nghieäp ñaïi hoïc Baéc Kinh veà moân Phaïn vaên vaø Phaät thuyeát kinh Laêng Giaø—The mountain where Taïng vaên. Naêm 1933, oâng laáy baèng Tieán só Phaïn the Lankavatara Sutra was expounded. Vaên taïi Phaùp vaø sau ñoù boû heát thì giôø nghieân cöùu Laêng Giaø Toâng: Lanka Sect—Thieàn Toâng Trung veà Phaät giaùo—Name of a Chinese Buddhist Hoa vaøo thôøi kyø ñaàu, vì toâng phaùi naøy laáy kinh scholar in the twentieth century. He graduated Laêng Giaø laøm coát tuûy cuûa Thieàn phaùp neân ñöôïc from Pei-Ching University on Sanskrit and goïi laø Laêng Giaø Toâng—The Chinese Zen sect in Tibetan. In 1933, he obtained his Ph.D. in Sanskrit early days, for it took Lankavatara Sutra as the and spent the rest of his life to study and research core teachings for the school. on Buddhism. Laêng Nghieâm Kinh: Lankavatara Sutra (skt)— Laâm Maïng Chung Thôøi: To approach the end of See Kinh Laêng Nghieâm. life—The time of near death—Thöôøng thöôøng caùc Laêng Taèng: Cao vuùt moät mình: To be in a lofty thieàn sö ñeàu bieát tröôùc ngaøy giôø thò tòch, neân hoï altitude by oneself—Coù caïnh coù goùc, yù chæ khí theá thöôøng bình thaûn luùc saép laâm chung vaø roài thò tòch oai nghieâm: To have edges and angles. In Zen, the moät caùch bình thaûn. Tuy nhieân, khoâng phaûi taát caû term indicates a majestic momentum. caùc thieàn sö luoân luoân thò tòch moät caùch bình thaûn; Laâm: Ñeán hay tôùi gaàn: To approach, to be about ñoâi khi coù moät soá vò phaûi phaán ñaáu vaát vaû ñeå to—Khu röøng: A wood or grove—Töôùi nöôùc: To buoâng boû caùi "tuùi aên maøy" naøy. Chuùng ta thöû xem drip, to sprinkle, to soak. hoï noùi gì luùc hoï saép ra ñi veà chính nôi cuûa hoï. Laâm Beänh: To fall ill. Hay, khi chuùng ta quan saùt thaùi ñoä cuûa hoï khi hoï Laâm Bieán: Khi Ñöùc Phaät nhaäp Nieát Baøn, saéc caây rôøi boû ñôøi soáng theá gian, coù leõ chuùng ta coù theå nhìn trong röøng Ta La bieán thaønh maøu traéng—The trees thaáy phaàn naøo veà caùc nôi choán cuûa nhöõng ngöôøi ñaõ of the wood turned white when the Buddha died. khuaát. Caâu chuyeän thöù nhaát: Vaøo ngaøy 25 thaùng Laâm Chung: Saép cheát—To be about to die—In 12, Hoøa Sôn Phoå noùi vôùi caùc thò giaû: "Khi moät the hour of death—Approach the end—Dying. thieàn sö thò tòch, thoâng thöôøng caùc ñoà ñeä trong Laâm Chung Nghieäp Thaønh: Nghieäp thaønh laäp luùc thieàn ñöôøng seõ laøm moät böõa aên ñaëc bieät cho oâng; saép cheát (Tònh Ñoä toâng tin raèng raèng cöù nieäm Phaät nhöng theo yù cuûa laõo Taêng thì ñieàu aáy hoaøn toaøn khoâng caàn thieát. Khi laõo Taêng phaûi thò tòch, laõo

Taêng muoán caùc oâng cuùng döôøng tröôùc chöù khoâng ñaâu?" Nguõ Tieát Maëc noùi: "Khoâng choã naøo caû." Vò phaûi sau khi thò tòch." Taêng chuùng nghó laø thieàn sö Taêng noùi: "Taïi laøm sao maø con khoâng thaáy caùi choå khoâng boû thoùi noùi boâng ñuøa ngay caû khi tuoåi giaø. khoâng choã naøo caû naøy ñöôïc?" Nguõ Tieát Maëc noùi: Hoï hoûi: "Khi naøo thì Hoøa Thöôïng thò tòch?" Hoøa "Noù ôû beân ngoaøi caùc caûm quan cuûa oâng." Noùi xong Sôn Phoå noùi: "Laõo Taêng seõ thò tòch khi naøo maáy thieàn sö thò tòch moät caùch bình thaûn. Khi Thuùy oâng ñaõ cuùng döôøng cho laõo Taêng roài." Moät caùi Nham Chaân saép thò tòch, Sö heát söùc

ñau ñôùn vaø laên maøn ñöôïc ñaët trong phoøng nguû cuûa Sö, Sö ngoà i loän treân chieác chieáu coû traûi treân maët ñaát. Vò thò giaû phía sau maøn; taát caû caùc duïng cuï laøm leã ñeàu ñöôïc Caùt chöùng kieán caûnh ñau loøng naøy, rôùt nöôùc maét ñaët tröôùc Sö, nhöõng baøi taùn ñöôïc ñoïc vaø thöùc aên noùi vôùi Sö: "Trong khi coøn maïnh khoûe, Hoøa ñöôïc cuùng döôøng leân Sö vôùi ñaày ñuû toân kính. Thöôïng noùi ñuû thöù xuùc phaïm ñeán Phaät, ñeán Toå; vaø Thieàn sö Hoøa Sôn Phoå aên raát ñöôïc vaø duøng troïn baây giôø chuùng ta thaáy gì ñaây?" Thuùy Nham Chaân thöùc aên cuùng döôøng, chaúng coù daáu hieäu gì cuûa moät ñaêm ñaêm nhìn vò thò giaû moät hoài roài maéng: "OÂng ngöôøi saép qua ñôøi. Nghi leã tieáp tuïc trong maáy ngaøy cuõng aên noùi nhö theá aø?" Thieàn sö beøn ngoài daäy, cho ñeán khi taát caû moïi ngöôøi trong töï vieän, keå caû laáy laïi tö theá kieát giaø, vaø, ra leänh cho thò giaû thaép caùc ñeä töû thaân caän cho ñeán nhöõng ngöôøi phuïc dòch höông, laëng leõ thò tòch—Usually, Zen masters trong chuøa, ñeàu ñaûnh leã leân thieàn sö ñöôïc xem nhö know their death time, so they are so calm at near laø ñaõ maát thaät söï. Vaøo ngaøy Teát, taát caû caùc nghi leã death and then peacefully pass out. However, not lieân quan ñeán söï cheát chaám döùt. Thieàn sö Hoøa Sôn all Zen masters' end was always so peaceful; Phoå noùi vôùi chuùng Taêng: "Giôø ñaõ ñeán, ngaøy mai sometimes there were some who struggled hard to khi tuyeát ngöøng rôi ta seõ ñi." Hoâm sau, thôøi tieát raát drop this "begging bag." Let us see what they say toát, nhöng trôøi boãng ñoå tuyeát, vaø khi tuyeát ngöøng at the time of their departure about their own rôi thì Thieàn sö ngoài laëng yeân vôùi neùn höông vaãn destination. Or, when we observe the manner in coøn chaùy maø thò tòch. Khi Traùc Chaâu Tuù saép maát, which they take leave of their earthly existence, it Sö taém, vaø sau ñoù Sö baûo thò giaû ñem leân cho mình is perhaps possible for us to gain something of an moät taùch traø. Sau khi uoáng traø xong, thò giaû baét ñaàu insight into the whereabout of the departed. The doïn maâm traø ñi; nhöng Sö giaät maâm laïi vaø noùi: first story: On the twenty-fifth day of December, "OÂng coù bieát ta ñi veà ñaâu khoâng?" Thò giaû thöa: P'u of Ho-shan said to his attendants: "When a "Baïch thaày, con khoâng bieát." Nghe vaäy Sö ñöa master dies it is customary for his Zendo followers maâm traø cho thò giaû vaø noùi: "Ñi ñi, oâng chaúng bieát to put up a special meal for him; but in my opinion ta seõ ñi veà ñaâu." Khi vò Taêng trôû laïi sau khi ñaõ deïp this is altogether unnecessary. When I am to die, maâm traø ñi, vò Taêng thaáy Sö ñaõ thò tòch roài. Khi let me have your offerings before and not after my ñöôïc hoûi laø seõ ñi veà ñaâu sau khi thò tòch, Thieàn sö departure." The monks thought he did not quit his Sô Sôn Quang Nhaân noùi: "Naèm ngöõa trong buïi joking even in his old days. They asked, "When caây, töù chi choảng leân trôøi." Nguõ Tieát Maëc, tröôùc will you pass away?" The master said, "I pass khi thò tòch, ñi taém vaø thaép höông. Ngoài laëng leõ away when you all have had your offerings made treân toïa cuï, Sö noùi vôùi Taêng chuùng: "Phaùp thaân to me." A curtain was set up in his bed-room, maõi maõi thanh tònh, theá nhöng bieåu thò raèng coù ñeán behind which he sat; all the ceremonial vessels coù ñi; taát caû thaùnh nhaân trong quaù khöù ñeàu ñeán töø were placed before him, the eulogies were read, moät nguoàn, vaø taát caû

nhöõng linh hoàn cuûa theá gian and food was offered him in due reverence. P'u trôû veà cuøng caùi Moät. Con ngöôøi cuûa laõo Taêng the master had a good appetite and consumed all gioáng nhö boït nöôùc giôø ñaây tan vôõ, caùc oâng khoâng the food offerings, showing no symptoms of an coù lyù do gì ñeå ñau buoàn caû. Ñöøng gaéng söùc voâ ích, early departure. The ceremony continued for nhöng haõy tieáp tuïc giöõ cho mình tónh laëng. Neáu some days until everybody in the monastery, maáy oâng tuaân thuû lôøi daïy naøy cuûa laõo Taêng, laø caùc including his immediate disciples down all the oâng traû ôn taát caû nhöõng gì laõo Taêng ñaõ laøm cho workers in the monastery, duly paid his respect to maáy oâng; nhöng neáu maáy oâng caõi lôøi laõo Taêng, the master who was thus treated as one really maáy oâng khoâng xöùng laøm ñoà ñeä cuûa laõo Taêng." passed away. On New Year's day all the Moät vò Taêng böôùc ra hoûi: "Hoøa Thöôïng seõ ñi veà ceremony in connection with a death came to an

end. The master said to the monks, "The time is attendant to burn incense, quietly gave up the come; tomorrow when it ceases to snow I will go." ghost. On the following day the weather was fair, but it Laâm Maïng Chung Thôøi Kinh: Purabheda-sutta began to snow, and when this stopped he passed (p)—Sutra on Before the break-up of the Body, away, quietly sitting and with incense burning. Samyutta Nikaya IV.10—Kinh Laâm Maïng Chung When Hsiu of Cho-chou was about to pass away, Thôøi trong Töông Öng Boä IV.10. he had a bath, and afterwards ordered to have a Laâm Ngaïn Minh (1868-1945): Teân cuûa moät vò cup of tea brought to him. When he finished the danh Taêng kieâm hoïc giaû Phaät giaùo Nhaät Baûn vaøo tea, the attendant proceeded to carry the tea-tray theá kyû thöù XX. OÂng giaûng daïy taïi tröôøng ñaïi hoïc away; but the master with drew the tray and said, Ñoâng Kinh Ñeá Quoác veà caùc khoa Trieát hoïc vaø Toân "Do you know where I am bound for?" The giaùo Ñoâng Phöông—Name of a Japanese famous attendant said, "No, master, I do not know." monk and a Buddhist scholar in the twentieth Whereupon the master handed the tray over to the century. He taught at Tokyo Empire University on attendant-monk, saying, "Go on, you do not know Philosophy and History of Oriental Religions. where I am bound for." When the monk came Laâm Saâm (1868-1943): Teân cuûa moät vò hoïc giaû back putting away the tray, he saw the master Phaät giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng boû already passed out. When Jeân, of Su-shan, was heát thì giôø nghieân cöùu veà Phaät giaùo, vaø coáng hieán asked where he was bound for after his death, he raát nhieàu trong vieäc truyeàn baù Phaät phaùp ôû Trung said, "Lying on his back in the heather, his four Hoa—Name of a Chinese Buddhist scholar in the limbs point to the sky." Before his death, Mo of twentieth century. He spent his whole life to study Wu-hsieh had a bath and incense burned. Quietly and research on Buddhism and contributed a lot in sitting in his seat, he said to the monks, "The spreading the Buddha-dharma in China. Dharmakaya remains forever perfectly serene, Laâm Söï: On the point of doing something. and yet shows that there are comings and goings; Laâm Taùng: Toáng taùng baèng caùch boû xaùc trong all the sages of the past come from the same röøng, hay nôi hoang daõ, moät trong boán loaïi toáng source, and all the souls of the world

return to the taùng—Buried in the forest, or burial by One. My being like a foam is now broken up; you abandoning the corpse in the wilds, one of the four have no reason to grieve over the fact. Do not forms of burial—See Töù Taùng (4). needlessly put your nerves to task, but keep up Laâm Taêng: Forest monk—Vò Taêng aån tu trong your quiet thought. If you observe this injunction röøng saâu—A monk who dwells and cultivates in of mine, you are requitting me for all that I did for deep forest. you; but if you go against my words, you are not to Laâm Teá Chaân Nhaân: Lin-Chi's True Man—Coâng be known as my disciples." A monk came out and aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö Laâm Teá asked, "Where would you depart?" Wu-hsieh Mo Nghóa Huyeàn vaø moät vò Taêng trong khi Sö ñang said, "No-where." The monk said, "Why cannot I thöôïng ñöôøng daïy chuùng. Theo Caûnh Ñöùc Truyeàn see this no-where?" Wu-hsieh Mo said, "It is Ñaêng Luïc, quyeån XII, moät hoâm sö thöôïng ñöôøng beyond your sense." This said, the master thuyeát phaùp: “Treân ñoáng thòt ñoû loøm coù moät voâ vò peacefully passed out. When Cheân, of Ts'ui-yeân, chaân nhaân thöôøng ra voâ theo loái cöûa môû treân maët was at the point of death, he suffered terribly, caùc ngöôi. Thaày naøo sô taâm chöa chöùng cöù ñöôïc rolling on the straw matting which was spread thì nhìn ñaây.” Coù moät thaày böôùc ra hoûi: “Voâ vò over the ground. Cheâ the attendant was in tears as chaân nhaân aáy laø caùi gì?” Laâm Teá vuït böôùc xuoáng a witness of this agonizing scene and said to the thieàn saøng, naém cöùng vò sö heùt lôùn, ‘Noùi ñi! Noùi master, "While yet strong, you made all kinds of ñi!’” Vò sö ñang lính quyùnh thì Toå buoâng ra, treà defamatory remarks on the Buddha, on the moâi noùi: “Voâ vò chaân nhaân, oà chæ laø moät cuïc phaân Ancestors; and what do we see now?" The master khoâ.” Noùi xong ngaøi ñi thaúng vaøo phöông tröôïng— gazed for a while at the attendant and scolded, The koan about the potentiality and conditions of "You too make this remark?" He now got up, and questions and answers between Zen master Lin- assumed a cross-legged posture, and, ordering the Chi and a monk when master was in the hall and

addressing the assembly. According to the ba chuïc heøo.” Ñaây laø moät trong nhöõng coâng aùn Records of the Transmission of the Lamp (Ch’uan- thuoäc loaïi giaûi minh chaân lyù Thieàn baèng nhöõng laäp Teng-Lu), Volume XII, one day, Lin-Chi entered tröôøng phuû nhaän, hö hoùa hay pheá boû. Vôùi loaïi coâng the hall to preach, saying: “Over a mass of reddish aùn naøy, chuùng ta thöôøng caùo buoäc caùc Thieàn sö laø flesh there sits a true man who has no title; he is phuû nhaän. Nhöng kyø thaät hoï chaúng phuû nhaän gì caû, all the time coming in and out from your sense- nhöõng gì hoï ñaõ laøm chæ nhaèm ñeå vaïch roõ ra caùc aûo organs. If you have not yet testified to the fact, töôûng cuûa chuùng ta cho voâ höõu laø höõu, höõu laø voâ look, look!” A monk came forward and asked: höõu, vaân vaân. YÙ töôûng cuûa Ñöùc Sôn coát giöõ cho “Who is this true man of no title?” Lin-Chi came ñaàu oùc chuùng ta thoaùt ngoaøi nhöõng raøng buoäc nhò right down from his straw chair and taking hold of nguyeân vaø trieát lyù hö töôûng. Luùc ñoù neáu coù moät vò the monk exclaimed: “Speak! Speak!” The monk Taêng böôùc ñeán, naém caây gaäy trong tay Ñöùc Sôn vaø remained irresolute, not knowing what to say, neùm xuoáng ñaát. Ñoù

coù phaûi laø caâu traû lôøi chaêng? whereupon the master, letting him go, remarked, Ñoù coù phaûi laø thuû ñoaïn ñaùp laïi lôøi haêm doïa "ba “What worthless stuff is this true man of no title!” chuïc heøo" cuûa Ñöùc Sôn chaêng? Ñoù coù phaûi laø con Lin-Chi then went straight back to his room. ñöôøng thoaùt ngoaøi boán meänh ñeà cuûa "töù cuù" , sieâu Laâm Teá Haùt Ñöùc Sôn Boảng: The katsu of Lin- leân neáp tö töôûng luaän lyù chaêng? (see Töù Cuù Chaáp). Chi and the staff of Te-shan—Tieáng heùt thöôøng Toùm laïi, con ñöôøng töï do giaûi thoaùt laø nhö vaäy ñöôïc duøng bôûi caùc thieàn sö ñeå laøm giöït mình thieàn chaêng? Trong Thieàn khoâng coù caùi gì laø khuoân sinh vaø ñöa hoï thaúng tôùi choã ñaïi ngoä. Ñaây laø töø voâ pheùp heát, moãi ngöôøi tuøy tieän giaûi quyeát noãi khoù nghóa maø caùc thieàn sö thöôøng duøng ñeå giuùp ñeä töû khaên rieâng theo moãi caùch khaùc nhau. Ñoù laø choã vöôït qua tri thöùc nhò nguyeân vaø ngaõ kieán ñeå ñi baét nguoàn ñoäc ñaùo cuûa Thieàn, ñaày sinh khí vaø saùng thaúng vaøo baûn taâm. Haønh giaû tu Thieàn neân luoân taïo. Ñaây cuõng laø loaïi coâng aùn "maëc nhieân phuû nhôù raèng nguyeân lyù cô baûn cuûa moïi phöông phaùp nhaän", nghóa laø, loaïi coâng aùn giaûi minh chaân lyù daïy Thieàn laø coát ñaùnh thöùc ôû noäi taâm ngöôøi caàu Thieàn baèng loái phaùt bieåu hö hoùa hoaëc pheá boû —A ñaïo moät naêng khieáu naøo ñoù ñeå töï chính hoï tröïc “shout” which is often used by Zen masters to giaùc laáy chaân lyù Thieàn. Vì theá, caùc thieàn sö thöôøng shock their students into direct experience of duøng loái "taùc ñoäng thaúng" vaø khoâng phí thì giôø reality (Kensho or Satori). This word has no exact giaûng giaûi daøi doøng. Caùc cuoäc ñoái thoaïi giöõa thaày meaning and usually used by masters to help troø thöôøng raát coâ ñoïng vaø khoâng tuaân theo khuoân students overcome dualism and ego-centric pheùp lyù luaän naøo caû. Caùc thieàn sö thöôøng duøng thoughts so that they can go straight to their inner nhöõng phöông phaùp khoâng nhaém giaûi thích, maø coát self. Zen practitioners should always remember chæ thaúng con ñöôøng tröïc ngoä Thieàn. Theo Thieàn, that the basic principle of various methods of chuùng ta hoaøn toaøn soáng ngay trong chaân lyù, soáng instruction used by Zen masters is to awaken a baèng chaân lyù; khi soáng vôùi Thieàn chuùng ta khoâng certain sense in the disciple's own consciousness, theå naøo taùch rôøi vôùi chaân lyù ñöôïc. Theo truyeàn by means of which he intuitively grasps the truth thoáng, tieáng heùt ñöôïc Maõ Toå Ñaïo Nhaát duøng tröôùc of Zen. Therefore, the masters always always use tieân. Tieáng heùt xaõy ra khi Maõ Toå “ngoä” thieàn. "direct action" and waste no time with lengthy Tieáng heùt chuû yeáu chæ lieân heä vôùi toâng Laâm Teá, discourse on the subject. Their dialouges are moät toâng phaùi noåi tieáng veà phöông phaùp tröïc dieän always condensed and apparently not controlled vaø ñoán ngoä, goàm nhöõng cuù ñaäp baèng tích tröôïng. by rules of logic. They always use methods that do Ngöôøi ta tin raèng moät thieàn sö ñaõ chöùng ngoä coù theå not aim to explain but point the way where Zen is nhaän bieát hoïc troø cuûa mình coù ñeán gaàn vôùi “ngoä” to be intuited. According to Zen we are living right vaø vieäc veùn leân böùc maøn voâ minh coù theå queùt ñi in truth, by the truth, from which we cannot be moät caùch nhanh choùng baèng phöông caùch kheùo leùo separated. According to the tradition, it was

first naøy. Coøn veà Ñöùc Sôn, vò Thieàn sö naøy noåi tieáng veà used by Ma-Tsu Tao-I (Baso Doitsu—jap). This loái vung gaäy cuûa mình. Khi Ñöùc Sôn ñaõ trôû thaønh happened at the illumination of Ma-Tsu himself. It moät baäc thaày, ngaøi thöôøng noùi vôùi keû hoûi ñaïo: “Duø is mainly associated with Rinzai, a tradition that is noùi ñöôïc hay noùi khoâng ñöôïc, nhaø ngöôi cuõng laõnh famous for its abrupt and confrontational methods,

which also include blows with sticks. It is believed Records of the Transmission of the Lamp (Ch’uan- that an awakened master is able to perceive that a Teng-Lu), Volume XII, in 867 A.D. when Lin-Chi student is close to “kensho” and that the veils of wa about to die he sat upright and said: “After I’m ignorance can be wiped away quickly with the gone, my Treasury of the True Dharma Eye skillful use of such techniques. As for Te-shan, cannot be destroyed.” Lin-Chi’s disciple, San- this Zen master is noted for his swinging a staff. Sheng, said: “How could we dare destroy the When Te-Shan himself became a master, he used Master’s Treasury of the True Dharma Eye?” Lin- to say to an inquirer: “Whether you say ‘yes,’ you Chi said: “In the future if someone ask about my get thirty blows; whether you say ‘no,’ you get teaching, what will you say to them?” San-Sheng thirty blows just the same.” This is one of the shouted! Lin-Chi said: “Who would have thought koans that illustrates Zen-truth through a negating that my Treasury of the true Dharma Eye would approach with nullifying or abrogating be destroyed by this blind ass!” Upon saying these expressions. With this type of koan, we usually words Lin-Chi passed away, sitting upright. accuse the Zen masters of being negatory. But in Laâm Teá Luïc: Rinzai-roku (jap)—See Laâm Teá fact, they did not negate anything. What they have Ngöõ Luïc. done is to point out our delusions in thinking of the Laâm Teá Nghóa Huyeàn Thieàn Sö (?-866): Rinzai non-existent as existent, and the existent as non- Gigen (jap)—Lin-chi-I-hsuan (Wade-Giles existent, and so on. Te-shan's idea is to get our Chinese)—Linji Yixuan (Pinyin Chinese)—Teân heads free from dualistic tangles and philosophic cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù subtleties. At that moment, if a monk came out of chín. Ngoaøi vieäc chuùng ta gaëp teân cuûa Thieàn sö the assembly, took the staff away from Te-shan's Laâm Teá Nghóa Huyeàn trong caùc thí duï thöù 20 vaø hand, and threw it down on the floor. Is this the 22 cuûa Bích Nham Luïc, coøn coù moät vaøi chi tieát lyù answer? Is this the way to respond to Te-shan's thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, threat "thirty blows"? Is this the way to transcend quyeån XII: Laâm Teá goác ngöôøi Nam Hoa ôû Taøo the four propositions, the logical conditions of Chaâu, nay laø vuøng Ñoâng Minh thuoäc tænh Sôn thinking? In short, is this the way to be free? Ñoâng. Thieàn sö Laâm Teá laø vò saùng laäp ra toâng Nothing is stereotyped in Zen, and somebody else Laâm Teá. OÂng laø moân ñeä cuûa Hoaøng Baù. OÂng cuõng may solve the difficulty in quite a different laø moät trong nhöõng thieàn sö Trung Hoa noåi tieáng manner. This is where Zen is original, lively and vaøo ñôøi nhaø Ñöôøng. Khoâng ai bieát oâng sanh vaøo creative. This is also an "implicit-negative" koan, naêm naøo. OÂng noåi tieáng vì caùc phöông phaùp maïnh a kind of koan that illustrates Zen-Truth through baïo vaø loái noùi chuyeän soáng

ñoäng vôùi moân sinh. "nullifying" or abrogating expression. Ngaøi khoâng taùn thaønh loái noùi phaùp quanh co, sôû Laâm Teá Haït Lö: Lin-Chi's blind ass—Coâng aùn tröôøng cuûa caùc phaùp sö thieáu nhieät huyeát. Coù leõ do noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö Laâm Teá sö thöøa höôûng pheùp Thieàn tröïc chæ aáy töø sö phuï Nghóa Huyeàn vaø Tam Thaùnh Hueä Nhieân khi Laâm Hoaøng Baù, tröôùc kia ñaùnh sö ba laàn khi ba laàn sö Teá saép thò tòch. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, ñeán tham vaán veà yeáu chæ cuûa Phaät phaùp. Laâm Teá quyeån XII, vaøo naêm 867 khi saép maát, Laâm Teá ngoài ñöôïc coi nhö laø ngöôøi ñaàu tieân chuû xöôùng tieáng ngay thaúng, noùi: “Sau khi ta tòch chaúng ñöôïc dieät heùt, nhöng tröôùc ñoù ñaõ coù Maõ Toå laø vò cao Taêng maát Chaùnh Phaùp Nhaõn Taïng cuûa ta.” Tam Thaùnh (see Maõ Toå) ñaõ môû moät kyû nguyeân môùi cho Thieàn thöa: Ñaâu daùm dieät maát Chaùnh Phaùp Nhaõn Taïng söû, ñaõ heùt to khi Baùch Tröôïng ñeán taùi vaán Thieàn, cuûa Hoøa Thöôïng.” Laâm Teá baûo: “Veà sau coù ngöôøi tieáng heùt aáy chaùt chuùa ñeán noãi Baùch Tröôïng phaûi hoûi, ngöôi ñaùp theá naøo?” Tam Thaùnh lieàn heùt! Sö bò ñieác tai ñeán ba ngaøy. Nhöng chính do Laâm Teá baûo: “Ai bieát Chaùnh Phaùp Nhaõn Taïng cuûa ta ñeán maø tieáng heùt ñöôïc ñaéc duïng vaø coù hieäu naêng nhaát, beân con löøa muø dieät maát.” Noùi xong sö ngoài thaúng vaø sau naày bieán thaønh moät ngoùn tuyeät kyõ cuûa Laâm thò tòch—The koan about the potentiality and Teá Toâng. Thaät söï, veà sau naày caùc ñeä töû cuûa ngaøi conditions of questions and answers between Zen quaù laïm duïng veà tieáng heùt ñeán noãi ngaøi phaûi thoát master Lin-Chi and San-sheâng-Hui-jan when ra: “Toâi nghe quí oâng toaøn hoïc heùt. Thöû hoûi quí master was about to pass away. According to the oâng ví nhö maùi taây coù ngöôøi ra, maùi ñoâng coù ngöôøi

ra, caû hai ngöôøi cuøng heùt. Caùc oâng coù phaân bieät regarded as the author of “Kwats!” even though ñöôïc tieáng heùt naøo laø khaùch, coøn tieáng heùt naøo laø Ma-Tsu was an epoch-maker in the history of Zen, chuû khoâng? Neáu caùc oâng khoâng phaân bieät ñöôïc, töø uttered “Kwats!” to his disciple, Pai-Chang, when ñaây caám hoïc tieáng heùt cuûa laõo Taêng.” Sau khi laøm the latter came up to the master for a second time quen vôùi thieàn sö Laâm Teá qua Laâm Teá Ngöõ Luïc, to be instructed in Zen. This “Kwats!” is said to chuùng ta coù theå thaáy Laâm Teá nhö moät tay phaù naùt have deafened Pai-Chang’s ear for three days. But thöù ñaïo Phaät öôùc leä vôùi nhöõng yù töôûng ñöôïc saép it was principally due to Lin-Chi that this xeáp traät töï. Ngaøi khoâng thích con ñöôøng loanh particular cry was most effectively and quanh cuûa caùc trieát gia, nhöng ngaøi muoán ñi thaúng systematically made use of and later came to be tôùi ñích, phaù huûy moïi chöôùng ngaïi treân ñöôøng daãn one of the special features of the Lin-Chi school in veà thöïc taïi. Ngaøi chaúng nhöõng choáng laïi caùc trieát distinction to the other schools. In fact, the cry gia phaân bieät trí, maø choáng luoân caû nhöõng thieàn sö came to be so abused by his followers that he had ñöông thôøi. Phöông phaùp trao Thieàn cuûa Laâm Teá to make the following remark: “You are so given raát môùi meõ vaø raát soâi ñoäng. Tuy nhieân, chính nhôø up to learning my cry, but I want to ask you this: vaäy maø ngaøi ñaõ ñöùng voøi voïi giöõa thôøi nhaân. Vaø ‘Suppose one man comes out from the eastern hall cuõng chính

nhôø vaäy maø Laâm Teá ñaõ trôû thaønh moät and another from the western hall, and suppose trong nhöõng baäc thaày Thieàn lôùn nhaát cuûa theá kyû both give out the cry simultaneously; and yet I say thöù IX; toâng phaùi cuûa ngaøi vaãn coøn phaùt trieån taïi to you that subject and predicate are clearly Nhaät Baûn, Trung Hoa vaø Vieät Nam, duø raèng ôû discernible in this. But how will you discern Trung Hoa Thieàn baây giôø ñang hoài gaàn nhö taøn taï. them?' If you are unable to discern them, you are Ngöõ luïc cuûa Laâm Teá ñöôïc nhieàu ngöôøi coi laø forbidden hereafter to imitate my cry." After quyeån saùch Thieàn maïnh baïo nhaát maø chuùng ta being acquainted with Zen master Lin-chi through hieän coù. Laâm Teá coù tôùi 21 ngöôøi noái phaùp. Nhöõng Lin-chi's Sayings, we can see Lin-chi as a great lôøi daïy cuûa oâng ñöôïc löu giöõ laïi trong Laâm Teá smasher of the conventional Buddhism whose Ngöõ Luïc—Zen Master Lin-Chi-I-Hsuan, name of ideas are arranged in an ordinary order. He did not a Chinese Zen monk in the ninth century. Beside like the round-about way in which Buddhist the fact that we encouter his name in examples 20 experience was treated by philosophers, but he and 32 of the Pi-Yen-Lu, there is also some wanted to reach the goal directly. He destroyed interesting information on him in The Records of every obstacle that was found in his approach to the Transmission of the Lamp (Ch'uan-Teng-Lu), Reality. He was not only against those Volume XII: Lin-chi came from the city of intellectualist philosophers but against the Zen Nanhua in ancient Caozhou, now the city of masters of his day. Lin-chi's method of handling Dongming in Shandong Province. Zen master Lin- Zen was quite refreshing and vivifying. However, Chi-I-Hsuan was the founder of the Lin-Chi school because of these, he stood so majestically among and dharma successor of Huang-Po. Lin-Chi was a his contemporaries. And also because of these, disciple of Huang-Po. He was one of the famed Lin-chi became one of the greatest Zen master of Chinese Zen masters during the T'ang dynasty. the ninth century, and it is his school which is still His year of birth is unknown. In China a special flourishing in Japan, China, and Vietnam, though Zen sect was named after him "Lin-Chi" of which in China Zen itself is somewhat on the wane. Lin- doctrine was based on his teachings. He was chi's Sayings are regarded by many as the famous for his vivid speech and forceful strongest treatise we have. Lin-chi had 21 dharma pedagogical methods, as well as direct treatment successors. of his disciples. He never liked those roundabout Tröôùc nhaát sö ñeán hoäi Hoaøng Baù, vaø khi ñang dealings which generally characterized the ôû trong hoäi Hoaøng Baù, Laâm Teá khoâng hoïc methods of a lukewarm master. He must have got ñöôïc gì heát vì moãi laàn môû mieäng hoûi veà ñaïi this directness from his own mastewr Huang-Po, nghóa phaùp Phaät laø moãi laàn bò Hoaøng Baù ñaùnh. by whom he was struck three times for asking the Nhöng chính nhöõng traän ñoøn aáy, khi thôøi cô fundamental principle of Buddhism. Lin-Chi is ñeán, ñaõ môû maét Laâm Teá treân dieäu lyù Thieàn,

vaø khieán sö reo lôùn raèng: "Thì ra Thieàn Hoaøng Chou said: "Why not ask him, 'What is the Baù chaû coù gì laém ñoù!"—From the beginning essential meaning of Buddhism?'" So Lin-Chi of his residence at Huang-po, but Lin-Chi did went to see

Huang-Bo, but before he could not get any special instruction on Zen; for finish his question Huang-Bo struck him. Lin- whenever he asked Huang-po as to the Chi went out, and Mu-Chou asked him: “What fundamental truth of Buddhism, he was struck happened when you asked him?” Lin-Chi by the master. But it was these blows that said: “Before I could get the words out he hit opened Lin-chi's eyes to the ultimate truth of me. I don’t understand.” Mu-Chou said: “Go Zen and made him exclaim, "After all, there ask him again.” So Lin-Chi asked Huang-Bo is not much in the Zen of Huang-po!" again, and Huang-Bo once again hit him. Lin- Sö raát oai nghi nghieâm chænh ñöùc haïnh chu Chi asked a third time, and Huang-Bo hit him toaøn. Thuû Toïa (Traàn Toân Tuùc) thaáy khen again. Lin-Chi revealed this to Mu-Chou, raèng: “Tuy laø haäu sanh cuøng chuùng chaúng saying: “Before you urge me to ask about the gioáng.” Thuû Toïa beøn hoûi: “Thöôïng Toïa ôû ñaây Dharma, but all I got was a beating. Because ñöôïc bao laâu?” Sö thöa: “Ba naêm.” Thuû Toïa of evil karmic hindrances. I’m not able to hoûi: “Töøng tham vaán chöa?” Sö thöa: “Chöa comprehend the essential mystery. So, today töøng tham vaán, cuõng chaúng bieát tham vaán caùi I’m going to leave here.” Mu-Chou said: “If gì?” Thuû Toïa baûo: “Sao khoâng ñeán hoûi Hoøa you’re going to leave, you must say good-bye Thöôïng Ñöôøng Ñaàu, theá naøo laø ñaïi yù Phaät to the master.” Lin-Chi bowed and went off. Phaùp?” Sö lieàn ñeán hoûi, chöa döùt lôøi. Hoaøng Mu-Chou then went to Huang-Bo and said: Baù lieàn ñaùnh. Sö trôû xuoáng. Thuû Toïa hoûi: “That monk who asked you the questions, “Hoûi theá naøo?” Sö thöa: “Toâi hoûi lôøi chöa döùt, although he’s young he’s very extraordinary. Hoøa Thöôïng lieàn ñaùnh, toâi chaúng bieát.” Thuû If he come to say good-bye to you, please Toïa noùi: “Neân ñi hoûi nöõa.” Sö laïi ñeán hoûi. give him appropriate instruction. Later he’ll Hoaøng Baù laïi ñaùnh. Nhö theá ba phen hoûi, bò become a great tree under which everyone on ñaùnh ba laàn. Sö ñeán baïch Thuû Toïa: “Nhôø loøng earth will find refreshing shade.” The next töø bi cuûa thaày daïy toâi ñeán thöa hoûi Hoøa day when Lin-Chi came to say good-bye to Thöôïng, ba phen hoûi bò ba laàn ñaùnh, toâi töï Huang-Bo, Huang-Bo said: “You don’t need buoàn chöôùng duyeân che ñaäy khoâng laõnh hoäi to go somewhere else. Just go over to the ñöôïc thaâm chæ. Nay xin töø giaõ ra ñi. Thuû Toïa Kao’ Monastery and practice with T’a-Wu. laïi baûo: “Khi thaày ñi neân ñeán giaõ töø Hoøa He’ll explain to you.” Thöôïng roài seõ ñi.” Sö leã baùi xong trôû veà Theo Truyeàn Ñaêng Luïc, khi Sö ñeán töø giaõ phoøng. Thuû Toïa ñeán thaát Hoøa Thöôïng tröôùc, Hoaøng Baù. Hoaøng Baù hoûi: “OÂng ñi ñaâu?” Sö thöa: “Ngöôøi ñeán thöa hoûi aáy, thaät laø ñuùng ñaùp: "Neáu khoâng ñeán Giang Nam thì cuõng phaùp, khi ngöôøi aáy ñeán töø giaõ, xin Hoøa ñeán Giang Baéc." Ñaây laø moät trong nhöõng caâu Thöôïng phöông tieän tieáp y, veà sau ñuïc ñeõo seõ traû lôøi noåi tieáng nhaát cuûa Laâm Teá daønh cho thaønh moät goác ñaïi thoï che maùt trong thieân loaïi caâu hoûi naøy. Trong tröôøng hôïp naøy, haï.” Sö ñeán töø giaõ. Hoaøng Baù baûo: “Chaúng Hoaøng Baù muoán bieát ñaâu laø nhöõng ñaëc saéc neân ñi choã naøo khaùc, ngöôi ñi thaúng ñeán Cao cuûa Taêng vieän nôi Laâm Teá saép ñeán truù nguï. An choã Thieàn Sö Ñaïi Ngu, oâng aáy seõ vì ngöôi Trong Phaät giaùo noù coù yù nghóa laø moät thaùi ñoä noùi toát.”—Lin-Chi’s performance of his duties taâm linh

hay taâm thaàn ñaëc saéc maø ngöôøi ta was examplary. At that time, Mu-Chou T'ao-duøng ñeå ñoái trò taát caû nhöõng kích thích. Nhöng Ming served as head monk. Mu-Chou asked noùi moät caùch nghieâm khaéc, haønh giaû tu Thieàn Lin-Chi: "How long have you been practicing khoâng coi noù chæ nhö laø moät thaùi ñoä hay moät here?" Lin-Chi said: "Three years." Mu-Chou xu höôùng cuûa taâm, maø laø thaønh phaàn coát yeáu said: "Have you gone for an interview with hôn ñeå thieát laäp caên cô ñích thöïc cho theå taùnh the master or not?" Lin-Chi said: "I haven't cuûa mình, nghóa laø moät moâi tröôøng maø trong done so. I don' know what to ask him." Mu-ñoù ngöôøi ta soáng vaø vaän ñoäng vaø coù lyù do hieän

höõu cuûa mình. Theo thieàn sö D.T. Suzuki two sets of questions are, therefore, trong Thieàn Luaän, Taäp III, moâi tröôøng ñoù, practically the same. chính yeáu ñöôïc xaùc ñònh bôûi chieàu saâu vaø ñoä Sö ñeán choã Ñaïi Ngu. Ñaïi Ngu hoûi: "ÔÛ choã saùng cuûa nhöõng tröïc giaùc taâm linh cuûa ngöôøi naøo ñeán?" Sö thöa: "ÔÛ Hoaøng Baù ñeán." Ñaïi ñoù. "Caûnh Taêng vieän cuûa baïn ra sao?", do ñoù Ngu hoûi: "Hoaøng Baù coù daïy gì khoâng?" Sö coù nghóa laø "Sôû ngoä cuûa baïn veà chaân lyù cöùu thöa: "Con ba phen hoûi ñaïi yù Phaät phaùp, ba caùnh Phaäp phaùp laø gì?" Trong khi nhöõng caâu laàn bò ñaùnh. Chaúng bieát con coù loãi hay khoâng hoûi "Töø ñaâu?", "ÔÛ ñaâu?" hay "Veà ñaâu" ñöôïc loãi?" Ñaïi Ngu noùi: "Baø giaø Hoaøng Baù ñaõ vì ñaët ra cho moät vò Taêng taàm sö hoïc ñaïo, thì ngöôi chæ choã toät khoå, laïi ñeán trong aáy hoûi coù nhöõng caâu hoûi nhaéc ñeán choã truù nguï, choã ôû, loãi khoâng loãi?" Ngay caâu noùi aáy, sö ñaïi ngoä, khía caïnh hay phong caûnh, ñöôïc ñaët ra cho thöa: "Xöa nay Phaät phaùp cuûa Hoaøng Baù moät baäc thaày khoâng thaáy caàn vaân du tìm nôi khoâng nhieàu." Ñaïi Ngu naém ñöùng laïi, baûo: an nghæ cuoái cuøng nöõa. Do ñoù, caû hai loaïi caâu "Con quyû ñaùi döôùi saøng, vöøa noùi coù loãi khoâng hoûi naøy, treân thöïc teá ñeàu gioáng nhau— loãi, giôø laïi noùi Phaät phaùp cuûa Hoaøng Baù khoâng According to The Transmission of the Lamp, nhieàu. Ngöôi thaáy ñaïo lyù gì, noùi mau! Noùi when Lin-Chi came to say good-bye to mau!" Sö lieàn cho vaøo hoâng Ñaïi Ngu ba thoi. Huang-Bo, Huang-Bo asked, "Where do you Ñaïi Ngu buoâng ra, noùi: "Thaày cuûa ngöôi laø go?" Lin-Chi said, "If not to the south of the Hoaøng Baù, chaúng can heä gì vieäc cuûa ta." Sö töø river, it will be to the north." This is one of the taï Ñaïi Ngu trôû veà Hoaøng Baù—When Lin-Chi most noted answers given to the question reached T'a-Wu, T'a-Wu said: "Where have from Lin-chi. In this case, the Huang-po wants you come from?" Lin-Chi said: "From Huang- to know what are the characteristic sights of Bo." T'a-Wu said: "What did Huang-Bo say?" the monastery where Lin-chi will come to Lin-Chi said: "Three times I asked him about reside. In Buddhism it is a general the essential doctrine and three times I got hit. characteristic psychic or spiritual attitude I don't know if I made some error or not." which a Buddhist assumes towards all stimuli. T'a-Wu said: "Huang-Bo has old But, strickly speaking, Zen Buddhists do not grandmotherly affection and endures all the regard it as a mere attitude or tendency of difficulty for your sake, and here you are mind but as something more fundamental asking whether you've made some error or constituting the very ground of one's being, not!" Upon hearing these words Lin-Chi

was that is to say, a field where a person lives and awakened. Lin-Chi then said: “Actually, moves and has his reason of existence. Huang-Bo’s Dharma is not so great.” T’a-Wu According to Zen master D.T. Suzuki in grabbed him and said: “Why you little bed- Essays in Zen Buddhism, Third Series (p.110), wetter! You just came and said: you don’t this field is essentially determined by the understand. But now you say there’s not so depth and clarity of one's spiritual intuitions. much to Huang-Bo’s teaching. What do you 'What are the sights of your monastery?' see? Speak! Speak!” Lin-Chi then hit T’a-Wu means, therefore, 'What is your understanding on his side three times. T’a-Wu let go of him, of the ultimate truth of Buddhism?' or 'What is saying: “Your teacher is Huang-Bo. I’ve got the ruling principle of your life, whereby you nothing to do with it.” Lin-Chi then left T’a- are what you are?' While thus the questions, Wu and returned to Huang-Bo. 'Whence?' 'Where?' or 'Whither?' are asked of Hoaøng Baù thaáy sö veà, lieàn baûo: “Keû naày ñeán a monk who comes to a master to be ñeán ñi ñi, bieát bao giôø lieãu ngoä.” Sö thöa: enlightened, the questions as to the residence, “Chæ vì taâm laõo baø quaù thieát tha, neân nhôn söï abode, site, or sights are asked of a master ñaõ xong, ñöùng haàu.” Hoaøng Baù hoûi: “Ñeán ñaâu who feels no more need now of going on veà?” Sö thöa: “Hoâm tröôùc vaâng lôøi daïy cuûa pilgrimage for his final place of rest. These Hoøa Thöôïng ñeán tham vaán Ñaïi Ngu trôû veà.” Hoaøng Baù hoûi: “Ñaïi Ngu coù lôøi daïy gì?” Sö

lieàn thuaät laïi vieäc tröôùc. Hoaøng Baù baûo: “Laõo hall. Huang-Bo saw the head monk, who was Ñaïi Ngu naày ñaõ buoâng lôøi, ñôïi ñeán ñaây ta cho sitting in meditation. Huang-Bo said: “There’s aên ñoøn.” Sö tieáp: “Noùi gì ñôïi ñeán, ngay baây someone down below who is sitting in giôø cho aên.” Sö lieàn böôùc tôùi sau löng Hoaøng meditation. What do you imagine you’re Baù taùt moät taùt. Hoaøng Baù baûo: “Gaõ phong doing?” The head monk said: “What’s going ñieân naày laïi ñeán trong aáy nhoå raâu coïp.” Sö on with this fellow?” lieàn heùt. Hoaøng Baù goïi: “Thò giaû! Daãn gaõ Ngaøy noï, Hoøa Thöôïng Hoaøng Baù caàm cuoác phong ñieân naày laïi nhaø Thieàn.”—Huang-Bo giaãy coû, ngoaûnh ñaàu ra sau thaáy Laâm Teá ñöùng saw him and said: “This fellow who’s coming tay khoâng, beøn hoûi: "Cuoác ñaâu?" Laâm Teá ñaùp: and going. How can he ever stop?” Lin-Chi "Ai laáy maát roài." Hoaøng Baù noùi: "Ñeán ñaây said: “Only through grandmotherly concern.” baûo, ta coù vieäc muoán baøn." Laâm Teá ñeán gaàn, Lin-Chi then bowed and stood in front of hai tay chaép laïi. Hoaøng Baù dôû caây cuoác leân Huang-Bo. Huang-Bo said: “Who has gone roài noùi: "Chæ chuùt vaày thieân haï khoâng ai dôû and returned?” Lin-Chi said: “Yesterday I noåi. OÂng dôû noåi khoâng?" Laâm Teá naém caùn received the master’s compassionate cuoác vöøa ñöa leân vöøa noùi: "Côù sao caùi naøy laïi instruction. Today I went and practiced at T’a- naèm trong tay Nghóa Huyeàn toâi?" Hoaøng Baù Wu’s.” Huang-Bo said: “What did T’a-Wu noùi: "Böõa nay oâng laø ngöôøi laøm ñöôïc vieäc say?” Lin-Chi then recounted his meeting lôùn." Noùi xong Hoaøng Baù boû veà. Ngaøy khaùc, with T’a-Wu. Huang-Bo said: “That old Hoaøng Baù giaãy coû trong vöôøn thaáy Laâm Teá fellow T’a-Wu talks too much! Next time I ñöùng choáng cuoác, beøn hoûi: "OÂng meät phaûi see him I’ll give him a painfuls whip!” Lin- khoâng?"

Laâm Teá ñaùp: "Cuoác chöa dôû leân maø Chi said: “Why wait until later, here’s a swat meät noãi gì?" Hoaøng Baù giô gaäy leân ñaùnh. Laâm right now!” Lin-Chi then hit Huang-Bo. Teá giaät maïnh caây gaäy vaø xoâ ngaõ Hoaøng Baù. Huang-Bo yelled: “This crazy fellow has Hoaøng Baù keâu duy na ñeán ñôõ oâng daäy. Duy na come here and grabbed the tiger's whiskers!" ñeán ñôõ Hoaøng Baù daäy, roài noùi: "Sao Hoøa Lin-Chi shouted. Huang-Bo then yelled to his Thöôïng ñeå yeân cho söï thoâ loã cuûa gaõ ñieân attendant: “Take this crazy man to the naøy?" Hoaøng Baù beøn ñaùnh oâng duy na. Laâm practice hall!” Teá baét ñaàu vöøa cuoác ñaát vöøa tuyeân boá: "ÔÛ choã Moät hoâm sö ngoài tröôùc trong Taêng ñöôøng, khaùc thì hoûa taùng, chöù ôû ñaây thì choân soáng."— thaáy Hoaøng Baù ñeán, lieàn nhaém maét laïi. Hoaøng One day, Huang-po was weeding with a hoe, Baù laáy tích tröôïng neän xuoáng saøn. Laâm Teá and seeing Lin-chi without one, asked, "How ngaãng ñaàu leân, thaáy Hoaøng Baù ñöùng ñoù, Laâm is it that you do not carry any hoe?" Lin-chi Teá beøn tieáp tuïc guïc ñaàu xuoáng nguû tieáp. answered, "Somebody has carried it away, Hoaøng Baù laøm theå sôï, lieàn trôû veà phöông master." Thereupon, Huang-po told him to tröôïng. Sö theo ñeán phöông tröôïng leã taï. Thuû come forward as he wanted to discuss the Toïa ñöùng haàu ôû ñoù, Hoaøng Baù baûo: “Vò Taêng matter with him. Lin-chi stepped forward. ñaây tuy laø haäu sanh laïi bieát coù vieäc naøy.” Thuû Huang-po lifting his hoe, said, "Only this, but Toïa thöa: “Hoøa Thöôïng giaø döôùi goùt chôn all the world's unable to hold it up." Lin-chi chaúng dính ñaát, laïi chöùng cöù keû haäu sanh.” took the hoe away from the master and lifted Hoaøng Baù lieàn vaû treân mieäng moät caùi. Thuû it up, saying, "How is it that it is now in my Toïa thöa: “Bieát laø ñöôïc.”—One day, Lin-Chi own hands?" Huang-po remarked, "Here is a was sleeping in the monk’s hall. Huang-Bo man doing a great piece of work today!" He came in and, seeing Lin-Chi lying there, then returned to his own room. Another day, struck the floor with his staff. Lin-Chi woke observing Lin-chi resting on a hoe, Huang-po up and lifted his head. Seeing Huang-Bo said to him, "Are you tired?" Lin-chi replied, standing there, he then put his head down and "I have not even lift my hoe, and how should I went back to sleep. Huang-Bo struck the floor be tired?" Huang-po then struck him, who, again and walked to the upper section of the however, snatching the stick away from the

master, and pushed him down. Huang-po caàu Boà Taùt Vaên Thuø. Keû caàu hoïc ñoù laàm! called out to the keeper of the temple to help Treân nuùi Nguõ Ñaøi laøm gì coù Boà Taùt Vaên Thuø. him up from the ground. The keeper of the Maáy oâng coù muoán bieát Vaên Thuø hay khoâng? temple responded to the call and helped up Vaên Thuø ôû ngay tröôùc maét maáy oâng ñaáy! Töø the master, saying, "Why do you permit this ñaàu ñeán cuoái khoâng coù gì khaùc. Ñöøng nghi crazy fellow's rudeness?" As soon as the hoaëc baát cöù nôi naøo maáy oâng ñeán, ñoù laø Vaên master was again on his feet, he struck the Thuø soáng!"—One day, Lin-Chi went to visit keeper of the temple. Lin-chi then began to Bodhidharma's stupa. The caretaker there dig the earth and made this announcement, said, "Will you first bow to the Buddha, or "In other places they cremate, but here you will you first bow the the First Ancestor?" will all be buried

alive." Lin-Chi said, "I don't bow to either one." The Moät hoâm, Thieàn sö Laâm Teá thaáy moät vò Taêng caretaker said, "How did the Buddha and First ñeán gaàn, Sö giô caây phaát traàn leân. Vò Taêng leã Ancestor offend you?" Lin-Chi shook his baùi, nhöng Laâm Teá ñaùnh vò Taêng. Moät luùc sleeves and left. Another day, Lin-Chi said, sau, coù moät vò Taêng khaùc ñeán. Sö laïi giô caây "There's a type of student who goes to Mount phaát traàn leân. Vò Taêng khoâng kính leã Sö, Sö Wutai to seek out Manjusri. That student has cuõng ñaùnh vò Taêng naøy. Laâm Teá. Leã baùi hay already made a mistake! There's no Manjusri khoâng leã baùi roõ raøng khoâng phaûi laø nguyeân at Mt. Wutai. Do you want to know Manjusri? nhaân cuûa vieäc ñaùnh. Söï kieän laø ngay sau khi It's just what is in front of your eyes! From Laâm Teá thaáy hai vò Taêng, Sö bieát hai vò Taê ng first to last it's not anything else. Don't doubt it naøy thuoäc loaïi ngöôøi naøo. Khoâng keå laø hoï leã anywhere you go! It's the living Manjusri!" baùi hay khoâng, Sö ñeàu ñaùnh caû hai. Ñieàu naøy Moät hoâm, Thieàn sö Laâm Teá thöôïng ñöôøng daïy chöùng toû moät caùch roõ raøng caùi maø Thieàn sö chuùng: "Caùc thieàn sinh thôøi baây giôø hoaøn toaøn Laâm Teá quan taâm khoâng phaûi laø haønh ñoäng muø tòt veà chaân lyù. Hoï gioáng nhö nhöõng chuù beân ngoaøi maø laø söï thöïc chöùng beân trong cuûa cöøu giaø nua, vô heát caû nhöõng gì maø hoï vaáp ngöôøi aáy—One day when Zen master Lin-chi phaûi döôùi chaân hoï. Hoï khoâng phaân bieät ñöôïc saw a monk approaching him, he raised his giöõa tôù vaø chuû, hay giöõa khaùch vaø chuû. Nhöõ ng dust-whisk. The monk then bowed before ngöôøi nhö vaày ñi vaøo Thieàn vôùi taâm thöùc leäch him, but Lin-chi beat him. After a while laïc, vaø hoaøn toaøn khoâng coù khaû naêng tu taäp another monk came. Lin-chi again raised his moät caùch hieäu quaû khi ñi vaøo nhöõng hoaøn dust-whisk. When the monk paid no respect to caûnh naêng ñoäng. Ngöôøi ta coù theå keâu hoï laø him, Lin-chi beat him as well. The paying or nhöõng ngöôøi ñöôïc sô taâm ñieåm ñaïo, nhöng not paying respect was obviously not the real thaät söï hoï chæ laø nhöõng keû theá tuïc taàm thöôøng. reason for the beatings. The fact was that as Nhöõng ngöôøi thaät söï buoâng boû phaûi laøm chuû soon as Lin-chi saw these two monks he ñöôïc khaû naêng nhaän thöùc ñuùng ñaén, ñeå phaân immediately knew what kind of men they bieät ñöôïc ngöôøi giaùc ngoä vaø keû bò ma aùm, caùi were. No matter whether they bowed or not, thaät vaø caùi giaû, nhaø hieàn trieát vaø keû suy ñoài. he beat them both. This shows clearly that Neáu maáy oâng coù ñöôïc nhöõng bieän bieät roõ raøng what knew what cared for was not the nhö theá, ngöôøi ta coù theå noùi laø maáy oâng ñaõ outward action but the inner realization of the thaät söï rôøi boû nhöõng leä thuoäc. Baây giôø maáy person. oâng coù theå thaáy ñöôïc taø ma aùm chöôùng ñoái vôùi Moät hoâm, Laâm Teá ñi thaêm thaùp thôø Toå Boà Ñeà Phaät giaùo ñang laãn loän vôùi söï vieäc chaân thaät. Ñaït Ma. OÂng töø hoûi: "Thaày laïy Phaät tröôùc hay Nhöõng ngöôøi saùng suoát ñaõ töø boû haün ma laïy Toå tröôùc?" Laâm Teá noùi: "Laõo Taêng chaúng chöôùng cuøng luùc vôùi Phaät giaùo. Neáu toân suøng laïy Phaät Toå gì caû." OÂng töø noùi: "Toå vôùi Phaät caùi thieâng lieâng vaø khinh khi caùi phaøm tuïc, laøm gì thaày maø thaày khoâng laïy?" Laâm Teá phaát maáy oâng vaãn coøn laø nhöõng caùi boït bong boùng tay aùo roài

boû ñi. Hoâm khaùc, Laâm Teá noùi: "Coù trong ñaïi döông meâ hoaëc."—One day, Zen moät soá ngöôøi hoïc ñaïo, ñeán nuùi Nguõ Ñaøi tìm Master Linji entered the hall and addressed

the monks, saying: "Zen students today are don’t you make a bow?” Obeying the order, totally unaware of truth. They are like Venerable Ting was about to bow, when he foraging goats that pick up whatever they abruptly awoke to the truth of Zen. bump into. They do not distinguish between Laâm Teá Taøi Tuøng: Lin-Chi's growing pine trees— the servant and the master, or between the Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Laâm Teá guest and the host. People like this enter Zen Nghóa Huyeàn vaø thaày mình laø Thieàn sö Hoaøng Baù with distorted minds, and are unable to enter Hy Vaän. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån effectively into dynamic situations. They may XII, ngaøy noï, Laâm Teá ñang troàng tuøng, Hoøa be called true initiates, but actually they are Thöôïng Hoaøng Baù hoûi: "Trong choán nuùi saâu troàng really mundane people. Those who really nhieàu tuøng ñeå laøm gì?" Laâm Teá ñaùp: "Thöù nhaát laø leave attchments must master real, true ñeå taïo caûnh trí, vaø thöù nhì laø laøm vaät tieâu bieåu cho perception to distinguish the enlightened from ñôøi sau." Noùi xong, Laâm Teá doäng caùn cuoác xuoáng the obsessed, the genuine from the artificial, ñaát ba caùi. Hoaøng Baù noùi: "Tuy ñöôïc nhö theá the unregenerate from the sage. If you can nhöng oâng ñaõ aên 30 gaäy cuûa ta roài." Laâm Teá laïi make these discernments, you can be said to doäng theâm 3 caùi nöõa, roài phaùt leân moät tieáng "Hö, have really left dependency... Now there is an hö." Hoaøng Baù noùi: "Toâng ta ñeán ñôøi oâng ñöôïc obsession with Buddhism that is mixed in with höng thònh ñaáy!"—The koan about the potentiality the real thing. Those with clear eyes cut and conditions of questions and answers between through both obsession and Buddhism. If you Lin-Chi his master, Zen master Huang-Po Hsi-yun. love the sacred and despise the ordinary, you According to the Records of the Transmission of are still bubbles in the ocean of delusion." the Lamp (Ch’uan-Teng-Lu), Volume XII, one Sö thò tòch vaøo naêm 867—He passed away in day, Lin-chi was growing pine trees, Zen master 867 A.D. Huang-po came and asked, "In the deep mountain Laâm Teá Ngöõ Luïc: Rinzai-roku (jap)—Lin-chi-lu like here, what is the reason for growing more (chi)—Söu taäp nhöõng lôøi daïy cuûa ngaøi Laâm Teá, pine trees?"Lin-chi replied, "First, to decorate the goàm nhöõng coâng aùn thieàn—Records of teachings landscape; second, to make it a symbol for later of Lin-Chi—Name of a collection of Zen koans. generations." After speaking, Lin-chi turned the Laâm Teá Phaät Phaùp Ñaïi YÙ: Lin-Chi's ultimate hoe upside down and struck on the ground three principle of Buddhism—Coâng aùn noùi veà cô duyeân times. Huang-po said, "Even though you're able to vaán ñaùp giöõa Thieàn sö Laâm Teá Nghóa Huyeàn vaø speak in that way, you still get 30 blows from me." Ñònh Thöôïng Toïa. Theo Caûnh Ñöùc Truyeàn Ñaêng Lin-chi struck the hoe on the ground three more Luïc, quyeån XII, moät hoâm, Ñònh Thöôïng Toïa hoûi times, then mumbled "Hum, hum." Huang-po said, Laâm Teá: “Theá naøo laø ñaïi yù cuûa phaùp Phaät?” Laâm "Our school will be prosperous under your hands!" Teá böôùc xuoáng toøa, naém laáy Thöôïng Toïa, xaùn

cho Laâm Teá Tam Cuù: Ba caâu yeáu chæ cuûa Thieàn sö moät baït tai, roài xoâ ra. Ñònh Thöôïng Toïa ñöùng Laâm Teá—Three necessary instructions from Zen khöïng. OÂng Taêng ñöùng beân nhaéc: “Ñònh Thöôïng Master Lin-chi—See Lin-chi's Three Phrases. Toïa, sao khoâng laïy Hoøa Thöôïng ñi!” Ñònh Thöôïng Laâm Teá Tam Huyeàn: Ba phaùp giaùo huaán huyeàn Toïa toan laïy thì ngay luùc aáy hoát nhieân ñaïi ngoä— dieäu cuûa toâng Laâm Teá. Thöù nhaát laø theå trung The koan about the potentiality and conditions of huyeàn. Caâu noùi phaûi chaát phaùc, ngay thaät vaø khoâng questions and answers between Zen master Lin- trau chuoát. Thöù nhì laø cuù trung huyeàn. Lôøi noùi Chi and Venerable Ting. According to the Records khoâng maéc keït nôi tình thöùc phaân bieät. Thöù ba laø of the Transmission of the Lamp (Ch’uan-Teng- huyeàn trung huyeàn. Caâu noùi lìa ñoái ñaõi nhò Lu), Volume XII, one day, Venerable Ting asked nguyeân—Three wonderful instructions of the Lin- Lin-Chi: “What is the ultimate principle of Chi Sect. First, words must be simple, rustic, Buddhism?” He came right down from his seat, honest, and without polishing. Second, words must took hold of the monk, slapped him with his hand, not be attached to discrimination. Third, words and pushed him away. Venerable Ting stood must be in a non-dual manner. stupified. A bystander monk suggested: “Why

Laâm Teá Tam Huyeàn Qua Giaùp: Ba phaùp giaùo thoaùi daàn töø theá kyû thöù XII, nhöng tröôùc ñoù ñaõ huaán huyeàn dieäu cuûa toâng Laâm Teá gioáng nhö laø ñöôïc mang sang Nhaät Baûn vaø tieáp tuïc phaùt giaùo vaø giaùp maø ngöôøi tu thieàn phaûi neân luoân töï trieån cho ñeán ngaøy nay döôùi teân goïi laø trang bò cho mình—Three wonderful instructions Rinzai—One of the five sects of Zen of the Lin-Chi Sect are similar to swords and Buddhism in China, which was founded and armors that all Zen practitioners should always propagated by Lin-Chi, a Dharma heir of Zen equip for themselves—See Laâm Teá Tam Huyeàn. Master Huang-Bo. In China, the school has 21 Laâm Teá Thieàn Chaåm: Lin-Chi's meditation plank dharma successors, gradually declined after (zemban)—Trong thieàn, taám vaùn, caùi goái hay baát the twelfth century, but had been brought to cöù vaät gì trong thieàn ñöôøng ñeàu ñoùng vai troø quan Japan where it continues up to the present day troïng. Taám vaùn vaø caùi goái xuaát hieän trong moät soá and known as Rinzai. coâng aùn nhö thí duï soá 20 trong Bích Nham Luïc, 2) Ñaây laø moät trong nhöõng tröôøng phaùi Thieàn noåi trong ñoù chuùng ta thaáy söï xuaát hieän cuûa caùc thieàn tieáng cuûa trung Quoác ñöôïc Thieàn sö Laâm Teá sö Thuùy Vi, Laâm Teá vaø Long Nha. Long Nha hoûi saùng laäp. Laâm Teá laø ñaïi ñeä töû cuûa Hoaøng Baù. Laâm Teá: "Vieäc tröôûng laõo ñeán töø Taây phöông coù yù Vaøo thôøi kyø maø Phaät giaùo bò ngöôïc ñaõi ôû nghóa nhö theá naøo?" Laâm Teá ñaùp: "Ñöa cho ta caùi Trung Quoác khoaûng töø naêm 842 ñeán naêm 845 goái." Long Nha ñöa caùi goái cho Laâm Teá. Laâm Teá thì thieàn sö Laâm Teá saùng laäp ra phaùi thieàn caàm laáy caùi goái vaø ñaùnh Long Nha. Long Nha noùi: Laâm Teá, mang teân oâng. Trong nhöõng theá kyû "Ta bò ñaùnh laø vì ñaùng ñaùnh; noùi caùch khaùc, vieäc keá tieáp, toâng Laâm Teá chaúng nhöõng noåi baäc veà tröôûng laõo ñeán töø phöông Taây chaúng coù yù nghóa gì Thieàn, maø coøn laø moät toâng phaùi thieát yeáu cho caû."—In Zen, meditation plank, pillow or

anything Phaät giaùo Trung Hoa thôøi baáy giôø. Toâ ng Laâm in the meditation hall plays an important role. The Teá mang ñeán cho Thieàn toâng moät yeáu toá môùi: Zen plank and Zen pillow are mentioned in a coâng aùn. Phaùi Thieàn Laâm Teá nhaán maïnh ñeán number of ancient koans, for instance, example 20 taàm quan troïng cuûa söï “Ñoán Ngoä” vaø duøng of the Blue Cliff Record, in which the Zen masters nhöõng phöông tieän baát bình thöôøng nhö moät Shui-Wei, Lin Chi and Lung Ya appear. Lung Ya tieáng heùt, moät caùi taùt, hay ñaùnh maïnh vaøo asked Lin-Chi, "What is the meaning of the thieàn sinh coát laøm cho hoï giöït mình tænh thöùc patriarch's coming from the west?" Lin-Chi said, maø nhaän ra chaân taùnh cuûa mình—This is one "Give me the Zen pillow." Lung Ya handed Lin- of the most famous Chinese Ch’an founded by Chi the Zen pillow. Lin-Chi took it and hit him. Ch’an Master Lin-Chi I-Hsuan, a disciple of Lung-Ya said, "If you hit me, I'll let you hit me. In Huang-Po. At the time of the great short, the patriarch's coming from the west has no persecution of Buddhists in China from 842 to meaning." 845, Lin-Chi founded the school named after Laâm Teá Thieàn Phaùi: Rinzai (jap)—Tröôøng phaùi him, the Lin-Chi school of Ch’an. During the Laâm Teá—Lin-Chi or Rinzai (Zen) school. Moät next centuries, this was to be not only the trong nhöõng tröôøng phaùi Thieàn noåi tieáng cuûa trung most influential school of Ch’an, but also the Quoác ñöôïc Thieàn sö Laâm Teá saùng laäp —One of the most vital school of Buddhism in China. Lin- most famous Chinese Ch’an founded by Ch’an Chi brought the new element to Zen: the Master Lin-Chi—See Laâm Teá Toâng. koan. The Lin-Chi School stresses the Laâm Teá Toâng: Rinzai-shu (jap)—Lin-Chi importance of “Sudden Enlightenment” and School—Lin-Chi Sect—Tröôøng phaùi Laâm Teá. advocates unusual means or abrupt methods (I) Toång quan veà Toâng Laâm Teá—An overview of of achieving it, such as shouts, slaps, or hitting the Lin-Chi School: them in order to shock them into awareness of 1) Laâm Teá toâng laø moät trong naêm toâng phaùi their true nature. Thieàn Phaät Giaùo cuûa Trung Quoác ñöôïc saùng (II) Phaùp moân bí truyeàn cuûa Toâng Laâm Teá —The laäp vaø xieån döông bôûi ngaøi Laâm Teá, phaùp töû esoteric method of the Lin-Chi School: Trong cuûa Thieàn sö Hoaøng Baù Hy Vaän. Taïi Trung khi phaùp moân tu taäp cuûa toâng Taøo Ñoäng laø Hoa, toâng naøy coù 21 ñôøi ñeä töû truyeàn thöøa, suy daïy cho moân ñoà caùch quaùn taâm mình trong

tónh laëng. Traùi laïi, phaùp moân cuûa toâng Laâm Teá the five sects of Zen Buddhism in China, laø baét taâm cuûa caùc moân ñoà phaûi tìm caùch giaûi which was propagated by Lin-Chi. By about quyeát moät vaán ñeà khoâng theå giaûi quyeát ñöôïc 1,000 A.D., Zen had overshadowed all maø chuùng ta goïi laø tham coâng aùn hay thoaïi Chinese Buddhist sects, except Amidism. ñaàu. Chuùng ta coù theå xem phaùp moân cuûa toâng Within the Zen school, the Lin-Chi sect had Taøo Ñoäng laø hieån nhieân hay coâng truyeàn thì gained the leadership. Its approach was now phaùp moân cuûa toâng Laâm Teá laø aån maät hay bí systematized, and to some extent truyeàn. So vôùi phaùp moân coâng truyeàn cuûa phaùi mechanized. In the form of collections of Taøo Ñoäng thì phaùp moân bí truyeàn cuûa toâng riddles and cryptic sayings, usually connected Laâm Teá raéc roái hôn nhieàu, vì loái tham thoaïi

with the T'ang masters, special text books ñaàu hay coâng aùn hoaøn toaøn vöôït ra ngoaøi taàm were composed in the Twelfth and Thirteenth cuûa keû sô hoïc. Ngöôøi aáy bò xoâ ñaåy moät caùch centuries. The riddles are technically known coát yù vaøo boùng toái tuyeät ñoái cho ñeán khi aùnh as Kungan (Japanese Koan), literally "official saùng baát ngôø ñeán ñöôïc vôùi y—While the document." An example of this one: Once a Tsao-tung approach to Zen practice is to teach monk asked Tung-Shan: "What is the the student how to observe his mind in Buddha?" Tung-Shan replied: "Three pounds tranquility. On the contrary, the Lin-chi of flax." approach is to put the student's mind to work 2) Toâng Laâm Teá Nhaät Baûn: Rinzai-Shu (jap)— on the solution of an unsolvable problem Ñaây laø moät trong ba tröôøng phaùi ñöông thôøi known as koan or head phrase exercise. The cuûa Thieàn toâng Nhaät Baûn. Phaùi Laâm Teá ñöôïc approach of Tsao-tung school may be truyeàn thaúng töø Trung Hoa töø toå Laâm Teá. Ñaây regarded as overt or exoteric, while the laø moät trong ba toâng phaùi chính ñöông thôøi approach of the Lin-chi as covert or esoteric cuûa Nhaät Baûn, hai toâng kia laø Taøo Ñoäng vaø one. The approach of Lin-chi sect is much Hoaøng Baù. Laâm Teá toâng ñöôïc truyeàn thaúng töø more complicated compared to that of Tsao- Trung Hoa töø Toå Laâm Teá Nghóa Huyeàn vaø laàn tung sect, for the Lin-chi approach of head ñaàu tieân ñöôïc Thieàn sö Eisai mang veà truyeàn phrase exercise is completely out of the baù taïi Nhaät Baûn. Eisai thoï giaùo vôùi toâng beginner's reach. He is put purposely into Hoaøng Long ôû Trung quoác, ñaây laø moät trong absolute darkness until the light unexpectedly hai chi nhaùnh chính cuûa toâng Laâm Teá, nhaùnh dawns upon him. kia laø Döông Kyø. Nhaùnh Hoaøng Long khoâng (III) Nhöõng nhaùnh coøn toàn taïi ñeán ngaøy nay cuûa toàn taïi laâu daøi ôû Nhaät, nhöng nhaùnh Döông Kyø Toâng Laâm Teá—Survived branches of the Lin- vaãn coøn toàn taïi cho ñeán ngaøy nay. Nhaù nh Chi School: Thieàn naøy nhaán maïnh ñeán vieäc tu taäp Coâng aùn 1) Laâm Teá Toâng Trung Hoa—Lin-Chi School in vaø aùp duïng nhöõng phöông phaùp "Ñoán ngoä" ñeå China: Ñaây laø moät trong naêm toâng phaùi Thieàn laøm giaùc ngoä thieàn sinh, nhö heùt vaøo hoï hay Phaät Giaùo cuûa Trung Quoác ñöôïc xieån döông ñaùnh vaøo ngöôøi hoï. Nhaùnh naøy tuyeân boá raèng bôûi ngaøi Laâm Teá. Vaøo khoaûng naêm 1000, nhöõng phöông phaùp naøy daãn ñeán chöùng Thieàn toâng ñaõ laøm lu môø taát caû moïi toâng phaùi nghieäm "ñoán ngoä," chæ "Kensho" hay Phaät giaùo ôû Trung Hoa, tröø phaùi Di Ñaø. Trong "Satori" trong thuaät ngöõ Nhaät Baûn—A Thieàn toâng, phaùi Laâm Teá giöõ vai troø laõnh ñaïo. Japanese term for Lin-Chi Tsung in Chinese, Phöông phaùp phaùi naøy baây giôø ñaõ ñöôïc heä or Laâm-Teá Toâng in Vietnamese. One of the thoáng hoùa. Trong hình thöùc maät ngoân vaø thoaïi three main traditions of contemporary ñaàu bí hieåm, thöôøng noái keát vôùi caùc Thieàn sö Japanese Zen (the others being Soto and ñôøi Ñöôøng, nhöõng chuyeân thö ñöôïc tröôùc taùc Obaku). The Lin Chi Zen sect was transmitted vaøo theá kyû thöù 12 vaø 13. Nhöõng maät ngoân theo directly from China from Lin Chi Patriarch, thuaät ngöõ coâng aùn. Ñaây laø moät thí duï: Moät named Lin-Chi I-Hsuan (- 866) and initially hoâm vò Taêng hoûi Ñoäng Sôn "Phaät laø gì?" brought to Japan by Eisai Zenji (1141-1215).

Ñoäng Sôn traû lôøi “Ba laïng vaûi gai.”—One of Eisai trained in the Huang Lung lineage in

China, one of the two main schools of Lin- there are four ways to look at the world). In this Chi, the others being Yang-Ch’i. The Huang order of progression, the four ways of seeing Lung school did not long survive Eisai in represent a progression from the dualistic state of Japan, but the Yang-Ch’i tradition continues mind to the enlightened state of mind: First, there today. It is characterized by emphasis on is no subject without an object. Second, the entire Koan practice and the use of abrupt methods world is a mere projection of one's own to awaken students, such as shouting at them conscousness. Third, there is a state in which the and hitting them. It claims that its methods duality of subject and object is transcended. lead to experiences of “sudden awakening,” Fourth, ultimately there is neither subject nor referred to as “Kensho” or “Satori” in object. Japanese. Laâm Teá Töù Lieäu Giaûn: Four Distinctions—See 3) Laâm Teá Toâng Vieät Nam—Lin-Chi Zen sect in Töù Lieäu Giaûn. Vietnam: Phaùi Laâm Teá ñöôïc truyeàn thaúng töø Laâm Teá Töù Taân Chuû: Four Distinctions—See Töù Trung Hoa töø toå Laâm Teá sang Vieät Nam. Lieäu Giaûn. Ngaøy nay haàu heát caùc thieàn vieän cuûa Vieät Laâm Teá Töôùng Quaân: Trong luùc ñoái ñaùp, thaày troø Nam ñeàu thuoäc toâng Laâm Teá—The Lin Chi toâng Laâm Teá thöôøng duøng phong caùch heùt vaø ñaùnh Zen sect was transmitted directly from China nhö phong caùch cuûa nhöõng vò töôùng quaân. Töø naày to Vietnam from Lin Chi Patriarch. chæ cho phong caùch cuûa toâng Laâm Teá. Moät hoâ m, Nowadays, almost Zen monasteries in Laâm Teá thaáy moät vò Taêng ñeán gaàn Sö. Sö giô cao Vietnam belong to the Lin-Chi Zen sect. phaát traàn leân, vò Taêng cuùi laïy, nhöng Laâm teá ñaùnh Laâm Teá Töù Haùt: Boán thöù tieáng heùt cuûa Laâm Teá— vò Taêng. Sau moät laùt, moät vò Taêng khaùc ñi ngang, Four kinds of Lin-Chi’s cry—Theo Thieàn sö D.T. Laâm Teá laïi giô phaát traàn leân. Khi vò Taêng naøy Suzuki trong Thieàn Luaän, Taäp I, Laâm Teá phaân bieät khoâng heà toû veû kính troïng, Laâm Teá cuõng ñaùnh vò coù boán caùch heùt, tuøy tieän maø duøng, goïi laø ‘Töù Taêng. Taïi sao Laâm Teá laïi haønh söû nhö vaäy? OÂng Haùt.” Tieáng heùt thöù nhaát nhö göôm baùu vua Kim ñaùnh caû hai vò Taêng, kænh laïy cuõng ñaùnh maø baát Cang. Tieáng heùt thöù nhì nhö boán voù sö töû vaøng truï kính khoâng laïy cuõng ñaùnh? Ñôn giaûn vì ñoù laø boä treân maët ñaát. Tieáng heùt thöù ba nhö caàn caâu quô phong thaùi cuûa Laâm Teá. Kyø thaät, khoâng coù phöông boùng coû. Tieáng heùt thöù tö khoâng coù taùc duïng cuûa phaùp nhaát ñònh naøo maø Thieàn sö phaûi theo ñeå ñöa tieáng heùt—According to Zen master D.T. Suzuki ñeä töû ñeán "Ngoä". Moät caùi ñaù, moät cuù ñaám, moät lôøi in the Essays in Zen Buddhism, Book I, Lin-Chi noùi giaûn dò, theá naøo cuõng ñöôïc neáu traïng thaùi taâm distinguishes four kinds of "cry.” The first cry is linh cuûa ngöôøi ñeä töû ñaõ ñeán möùc chín muoài vaø saün like the sacred sword of Vajraraja. The second cry saøng nhaän caùi ñaåy toái haäu naø y. Tuy nhieân, dó nhieân is like the golden-haired lion squatting on the laø nhöõng cuù ñaù, cuù ñaám, vaø nhöõng bieät ngöõ cuûa ground. The third cry is like the sounding rod or Thieàn ñoù khoâng phaûi laø nhöõng gì nhö chuùng ta the grass used as a decoy. The fourth

cry is the töôûng ñaâu. Neáu giaùc ngoä coù theå ñaït ñöôïc chæ giaûn one that does not at all function as a “cry.” dò baèng caùch naøy thì khoâng caàn phaûi tu Thieàn nöõa. Laâm Teá Töù Kieán: Shi-Ryoken (jap)—Four ways Laïi nöõa, neáu chæ nhôø nghe moät ngoân cuù Thieàn naøo of seeing—Boán caùch nhìn theá giôùi theo quan ñieåm ñoù maø coù ngöôøi coù theå deã daøng ñöôïc naâng leân cuûa toâng Laâm Teá. Nhöõng caùch xem xeùt theá giôùi traïng thaùi giaùc ngoä, nhö coù ngöôøi hí höûng tin nhö naày laø moät söï tieán daàn töø traïng thaùi yù thöùc nhò vaäy, thì chæ caàn hoïc nhö keùt nhöõng ngoân cuù noåi nguyeân tôùi yù thöùc ñaïi giaùc. Thöù nhaát laø khoâng coù danh ñaõ ñöa ngöôøi ta ñeán giaùc ngoä thì cuõng ngoä, chuû theå naøo khoâng coù ñoái töôïng. Thöù nhì laø toaøn vaø laïi moät laàn nöõa ñaâu caàn gì phaûi tu Thieàn—In boä theá giôùi chæ laø nhöõng phoùng chieáu cuûa yù thöùc caù conversations, masters and disciples in the Lin- nhaân. Thöù ba laø coù moät traïng thaùi trong ñoù tính nhò Chih Sect usually beat and cry like the manner of nguyeân cuûa chuû theå vaø ñoái töôïng bò vöôït qua. Thöù commanding generals. This term indicates the tö, cuoái cuøng khoâng coù caû chuû theå laãn ñoái töôïng— Lin-Chih's manner. One day when Lin-chi saw a Four kinds of Lin-Chi’s views of the world (four monk approaching him, he raised his duster; the ways of seeing, according to the Lin-chi school, monk then bowed before him, but Lin-chih beat

him. After a while, another monk came by. Lin- east of Kapilavastu, near the border of Nepal and chih again raised his duster. When this monk India. showed no sign of respect, Lin-chih beat him as Laâm Tuyeàn: Laâm Haï—Trong röøng nuùi nôi chæ coù well. Why did Lin-chih behave like that? He beat röøng vaø suoái. Töø ñeå chæ choã tu haønh lyù töôûng cuûa both monks, the one who bowed for respect and taêng nhaân xa lìa cuoäc soáng traàn tuïc—Forest and the one who showed no sign of respect? That is stream. The term indicates an ideal place for simply the manner of Lin-chih. As a matter of fact, cultivation for monks who want to leave a worldly there is no definite method that the Zen master life. must use to bring his disciples to Enlightenment. A Laâm Tyø Ni: Lumbini (skt)—See Laâm Tì Ni. kick, a blow, a simple remark, anything will do if Laàm Chaáp Coù: Erroneous attachment to the the state of mind of the disciple is ripe and ready reality. to receive this final push. However, it goes Laàm Chaáp Taùnh Khoâng: Erroneous attachment without saying that Zen kichs, blows, and "jargon" to the emptiness. are not what they seem. If Enlightenment could be Laân: Laùng gieàng—Neighbor, neighbouring. reached simply in this way, there is no need of Laân Caän: Near—Next to—Neighboring— Zen practice for the whole world. Again, if, Approaching—Adjoining—Approximate. merely by listening to a certain Zen remark Laân Caän Thích: Avyayibhava (skt)—Moät danh töø anyone could easily be raised to the state of keùp hay töø ngöõ lieân heä ñeán nôi choán, nhö ñem chöõ Enlightenment, as some people happily believe, it “nieäm” ñaët tröôùc chöõ “xöù” ñeå taïo thaønh chöõ “nieäm would be well to learn as a parrot all the well- xöù.” Ñaây laø moät trong saùu caùch giaûi thích nhöõng known remarks that have been effective in chöõ keùp—An adverbial compound or a term bringing Enlightenment, and again there is no resulting from neighbouring association, such as need for Zen practice. placing

“remembering” in front of “place” to Laâm Teà: Gaàn giôø ngoï—Approaching the midday, make it “remembering place. This is one of the six or near noon. interpretations of compound terms, considered in Laâm Theâ Kyø: Vanaprastha (skt)—Moät trong boán their component parts or together—See Luïc Ly giai ñoaïn cuûa moät ñôøi vò Baø la moân (phaïm haïnh Hôïp Thích. kyø, gia truï kyø, laâm theâ kyø vaø tuaàn theá kyø), khi veà Laân Ñôn: Caùc vò sö chuøa laân caän, ngoài beân phaûi giaø giao heát taøi saûn cho con caùi ñeå vaøo röøng tu hay beân traùi thaày truï trì moãi khi coù leã —One’s taäp—One of the four stages of a Brahman, when neighbouring monks, who seat in the right and left he is getting old, he would give up all his seats during a ceremony. properties to his children and spend the rest of his Laân Giaùc: Ñoäc giaùc laân, laân moät söøng: The life to cultivate in the forest. unicorn with its single horn—Ñoäc Giaùc Phaät: Laâm Thôøi: Taïm thôøi: Provisional—Kheá hôïp thôøi Pratyeka-buddha. cô thieàn phaùp: To be suitable for opportunities for Laân Hö: Gaàn gioáng nhö hö khoâng: Next to methods of mysticism (Zen). nothing—Phaàn nhoû nhaát cuûa vi traàn hay nguyeân Laâm Tì Ni: Lumbini (skt)—Teân moät hoa vieân, gaàn töû: The minutest particle or an atom. kinh ñoâ cuûa thaønh Ca Tyø La Veä, nôi ñaûn sanh cuûa Laân La: To get (come) near. Thaùi Töû Taát Ñaït Ña, caùch nay hôn 2.600 naêm veà Laân Lyù: Hamlet and village. tröôùc, ngöôøi ñaõ thaønh Phaät. Vò trí baây giôø laø Laân Maãn: Lieân Maãn—Thöông xoùt—To pity—To Rummindei thuoäc Nepal, khoaûng 15 daäm veà phía comiserate. ñoâng cuûa thaønh Ca Tyø La Veä, gaàn bieân giôùi Nepal Laân Maãn Boà Taùt: Krpalu (skt)—Compassionate vaø AÁn Ñoä—Name of a park, which is the Bodhisattva. Birthplace of Siddartha Gautama, who became the Laân Traân: Haït minh chaâu cuûa nhaø laùng gieàng Buddha, over 2,600 years ago. It was near the khoâng giuùp ích gì ñöôïc ta—A neighbour’s pearl capital of Kapilavastu of the Sakya tribe. The site which is no aid to me. is now known as Rummindei in Nepal, 15 miles Laân Trí: Gaàn gioáng nhö trí hueä cuûa Phaät—Similar

to the last entry or the Buddha’s wisdom. Laäp Giaùo Khai Toâng: Thieát laäp moät tröôøng phaùi Laân Vieân: Gaàn ñeán choã toaøn giaùc, giai ñoaïn tröôùc vaø baét ñaàu moät toâng moân—To set up a school and giai ñoaïn toaøn giaùc—Near to perfect start a sect. enlightenment, the stage before it. Laäp Leä: To establish a custom. Laàn Chuoãi Haït: To tell one’s beads—To finger Laäp Luaän: To reason—To argue. the rosary. Laäp Löôïng: Laäp tyû leä so saùnh cuûa ba chi toâng, Laàn Hoài: Little by little—Gradually—Day to day. nhaân, duï—State a syllogism with the proposition, Laàn Löõa Chôø Khi Lôùn Tuoåi: To drag one’s feet reason, and example of the cult or sect. until old age. Laäp Nghóa: To establish meanings—Khi bieän luaän Laäp: Ñöùng daäy: To stand up—Thieát laäp: To set up thieàn phaùp, nhöõng caâu noùi ra ñaàu tieân ñöôïc goïi laø (to establish)—Tình traïng tieán trieån: Progressive laäp nghóa—When arguing methods of mysticism status. (Zen), first sentences (that are spoken out) are Laäp Baù: Repa or Repha (skt)—A “low” garment called establishment of meanings. or a “loin” cloth—Ñoà loùt cuûa chö Taêng Ni. Laäp Nhaân: Sthana (skt)—Establishing cause— Laäp Chí: To make up one’s mind. Holding cause—Moät trong naêm nguyeân

nhaân. Ñaát, Laäp Ñeà: To set a subject, or state a proposition. nöôùc, löûa, gioù laø nhöõng nhaân toá taïo neân vaø duy trì Laäp Ñòa: Ñöùng: To stand—Ngay laäp töùc: taát caû moïi hình thöùc cuûa thieân nhieân—Holding Immediately. cause, one of the five causes (four elements of Laäp Ñòa Khaïp Thuïy: Tuy ñang ñöùng maø gioáng earth, water, fire and wind which are the causers nhö nguû guïc, töø chæ cho traïng thaùi mô maøng ngay or producers and maintainers of infinite forms of giöõa ban ngaøy—To stand nodding (to fall asleep nature (results). while standing). The term indicates a daydreaming Laäp Phaù: Naêng laäp naêng phaù—To state and state. confute a proposition. Laäp Ñòa Thaønh Phaät: Laäp Phaùp: To make a law or rule—To set up or 1) Nhaát thieát chuùng sanh ñeàu coù Phaät taùnh, moät state a proposition. nieäm tænh ngoä lieàn laäp töùc thaønh Phaät. Tuy Laäp Taêng: Vò thay theá vò Taêng truï trì trong vieäc nhieân, hoï phaûi luoân nhôù raèng giaùc laø Phaät, coøn daãn giaùo Taêng thaân trong töï vieän—A monk who is meâ thì laäp töùc laøm ma—All beings have acting on behalf of the abbot in leading monks in a Buddha-nature, so they can have a direct monastery. enlightenment of the state of a Tathagata in Laäp Taêng Baûn: Chieác giöôøng cuûa vò laäp Taêng Thuû just one thought of awakening. However, they Toøa, thöôøng naèm veà phía taây nam cuûa Taêng should also remember that enlightenment is ñöôøng—The bed of the chief seat of monks, Buddha, but delusion is demon. usually in the southwest of the Monk Hall. 2) Moät laàn sieâu qua nhöõng giai vò Boà Taùt ñeå tröïc Laäp Taêng Thuû Toïa: Vò Taêng vôùi kieán thöùc uyeân nhaäp vaøo Nhö Lai ñòa—Direct enlightenment thaâm, thöôøng coù vò theá quan troïng trong töï vieän of the state of a Tathagata in just one time of trong vieäc daãn giaùo Taêng thaân—The learned monk leaping over stages of Bodhisattva—See Nhaát who usually occupies the chief seat to edify the Sieâu Tröïc Nhaäp. body of monks. Laäp Ñòa Thính Phaùp: Standing on the ground to Laäp Taâm: To make up one's mind—To be listen to the Dharma. resolute. Laäp Ñòa Töû Haùn: Ñöùng laëng gioáng nhö ngöôøi Laäp Tham: Tham thieàn hay tuïng kinh vaøo buoåi cheát, töø chæ cho keû ngu si chaäm luït—To stand still chieàu (ñoái laïi vôùi taûo tham laø tham thieàn hay tuïng as a dead person. The term indicates a slow and kinh vaøo buoåi saùng sôùm)—The evening service. dull person. Laäp Thaønh: To establish—To constitute. Laäp Giaùo: Thaønh laäp moät toâng phaùi (caên cöù treân Laäp Theä: To make (take) an oath—To swear. nhöõng lôøi giaùo thuyeát cuûa Ñöùc Phaät)—To establish Laäp Thuyeát: Döïng leân moät hoïc thuyeát—To set up a school or a sect. a theory or doctrine.

Laäp Toâng: Pratijna (skt)—Ñeà nghò—Kieán nghò— Laâu Leâ: Löu ly—Lapis lazuli. Proposition—Noùi veà sôû tính cuûa chö phaùp. Laâu Man: Chuoãi ñaàu laâu ñöôïc nhöõng ngöôøi Laâu Laäp Tröôøng: Standpoint—Point of view—View Man xaâu laïi vaø ñoäi treân ñaàu—A chaplet or wreath point—Opinion—Position and viewpoint. of skulls, worn by Kapalikas, a Sivaitic sect; Laäp Yeáu Xaûo Phöông Tieän: Höùa cho chuùng sanh kapali is an epithet of Sivaas the skull-wearer. taøi saûn ruoäng nöông (xe Höu, xe Traâu) maø hoï Laâu Man Ngoaïi Ñaïo: Kapalikas, a Sivaitic sect— mong muoán, ñeå daàn daàn khieán hoï thöïc haønh thieän See Laâu Man.

phaùp—Promising people every good way of Laäu: Asrava (skt)—Ro (jap)—Flowing—realizing their desires, of wealth. Running—Discharge—Laäu coù nghóa laø choã doät. Laät Cöùc Boàng: Coâng aùn cuûa coå ñöùc (ngöôøi coù ñaïo Choã doät treân noùc nhaø laøm cho nöôùc möa chaûy cao ñöùc troïng thôøi xöa)—Ancient virtues' koans. vaøo—‘Asvara’ means a leakage. An opening on Laät Ñaø: Hrd or Hrdaya (skt)—Quaû tim—The the roof allows rain water to descend through it. heart. Laäu Ñaäu: Baøy veõ—To conceive impractical Laät Ngöôïc AÁm Traø: Elder Lang turned the kettle things—To contrive unnecessary things—To go to over—See Laõng Thöôïng Toïa Laät Ngöôïc AÁm Traø unnecessary lengths. Taïi Chieâu Khaùnh. Laäu Giôùi: Boû beâ khoâng giöõ gìn giôùi luaät hay phaù Laâu: Thôøi gian daøi: A long time, for a long stretch giôùi—To make a leak in the commandments, i.e. (span) of time—Nhaø laàu: Storied building, upper beak them. storey—Moät trong 18 ñòa nguïc: One of the Laäu Hoaëc: Asava (p)—Asrava (skt)—Theo Phaät eighteen hells (see Thaäp Baùt Troïng Ñòa Nguïc). giaùo Ñaïi Thöøa, Laäu Hoaëc coù nhöõng nghóa sau ñaây: 1) Xöông soï (coâ laâu): Kapala (skt)—A skull. ñieàu oâ ueá, söï ñoài baïi, ham meâ, söï meâ ñaém, söï Laâu Chí Boà Taùt: Rucika (skt)—Name of a nghieän thuoác vaø röôïu, nhô baån, vaø saân haän. Theo Bodhisattva—See Laâu Chí Phaät. Thanh Tònh Ñaïo, laäu hoaëc laø töø ñeå chæ duïc tham, Laâu Chí Phaät: Rucika (skt)—Loâ Chí Phaät—Lö höõu tham, taø kieán vaø voâ minh, vì nhöõng caáu ueá naày Chí Phaät—Laâu Do Phaät—Vò Phaät cuoái cuøng trong tieát laäu töø caùc caên moân khoâng ñöôïc phoøng hoä, nhö 1.000 vò Phaät hieän kieáp—The last of the 1,000 nöôùc ræ töø bình chaûy, hoaëc vì chuùng phaùt sanh Buddhas of the present kalpa. nhöõng khoå sanh töû—According to the Mahayana Laâu Daøi: Durable—Enduring—Lasting. Buddhism, Asrava has the following meanings: Laâu Di Caéng La Phaät: Lokesvararaja (skt)—Theá taint, corruption, mania, anfatuation, addiction to Töï Taïi Vöông Phaät hay Phaät Nhieâu Theá laø vò coå alcohol or drugs, defilement, and agitation Phaät tieáp noái Ñònh Quang Phaät—An ancient (fermentation). According to the Path of Buddha, successor to Ting-Kuang Buddha. Purification, cankers is a term for greed for sense- Laâu Do: Rucika (skt)—Loâ Chí Phaät—Vò Phaät cuoái desire, greed for becoming, wrong view, and cuøng trong 1.000 vò Phaät hieän kieáp—The last of ignorance, because of the exudingof these the 1,000 Buddhas of the present kalpa. defilements from unguarded sense-doors like Laâu Do Phaät: See Laâu Do. water from cracks in a pot in the sense of constant Laâu Ñaø La: Rudra (skt)—Thaàn gioù baõo—The trickling, or because of their producing the howler, or god of tempests. suffering of the round of rebirths. Laâu Haùn: Rohana (skt)—Teân cuûa moät vò Taêng AÁn Laäu Nghieäp: Nghieäp cuûa phaøm nhaân trong doøng Ñoä—Name of an Indian monk. sinh töû luaân hoài—Karma of ordinary rebirth—The Laâu Khoâi: Moät caây coät than chaùy, ví theá giôùi naày deeds of the sinner in the stream of nhö moät ñaùm chaùy lôùn vaäy—A tower or a pile of transmigration, which produces his karma. charcoal, e.g. the world of conflagration. Laäu Taän: Asravaksaya (skt)—Extinction and Laâu Khoâi Kinh: Kinh noùi veà theá giôùi Ta Baø, ñang exhaust all contamination—Saïch heát taát caû höõu boác chaùy thaønh tro than cuûa chuùng ta—The sutra laäu—Chaám döùt duïc voïng

phieàn naõo, hay laø caïn mentioned about the Saha world, the world of doøng sinh töû luaân hoài. ÔÛ trong moãi nieäm chö Boà conflagration. Taùt ñeàu nhaäp dieät taän ñònh, saïch heát taát caû höõu laäu, maø chaúng chöùng thöïc teá, cuõng chaúng heát thieän caên

höõu laäu. Daàu bieát taát caû phaùp voâ laäu, maø bieát laäu Asavakaya (p)—Extinction of cankers—Power to taän cuõng bieát laäu dieät. Daàu bieát Phaät phaùp töùc theá end evil and transmigration—Söï chaám döùt taát caû gian phaùp, theá gian phaùp töùc Phaät phaùp, maø chaúng laäu hoaëc—Moät trong luïc thoâng, thaàn thoâng hieåu ôû trong Phaät phaùp phaân bieät theá gian phaùp, chaúng thaáu söï chaám döùt doøng luaân hoài sanh töû —The ôû trong theá gian phaùp phaân bieät Phaät phaùp. Taát caû supernatural insight into the ending of the stream phaùp ñeàu nhaäp phaùp giôùi vì voâ sôû nhaäp. Bieát taát caû of transmigration, one of the six abhijnas—See phaùp ñeàu khoâng hai vì khoâng bieán ñoåi—The end Luïc Thoâng. of the passions or the exhaustion of the stream of Laäu Taän Trí: Laäu taän trí hieän chöùng thöïc teá khôûi transmigration. From the moment to moment Boà Taùt haïnh chaúng ñoaïn dieät.Trí hueä cuûa baäc A Enlightening Beings enter absorption in extinction La Haùn, ñaõ döùt boû heát phieàn naõo—With and exhaust all contamination, yet they do not knowledge of extinction of contamination they experience ultimate reality and do not end roots of actually realize the ultimate truth, while carrying goodness with contamination; though they know out the deeds of enlightening beings without all things are free from contamination, yet they ceases. The wisdom of the arhat, all passions and know the end and extinction of contaminations; afflictions ended. though they know the principles of Buddhas are Laäu Taän Trí Löïc: Nhôø ñoaïn taän laäu hoaëc, Ñöùc identical to the things of the world, and the things Nhö Lai theå nhaäp vaø an truù voâ laäu taâm giaûi thoaù t, of the world are identical to the principles of tueä giaûi thoaùt, sau khi chöùng ñaéc ngay ñôøi naøy Buddhas, yet they do not form notions of worldly baèng chính thaéng trí cuûa mình—By the destruction things within the principles of Buddhas, and do not of the cankers a Tathagata enters on and abides in form notions of principles of Buddhas in the things the freedom of mind, freedom through wisdom of the world. All things enter the realm of reality that are cankerless, having realized them here and because there is nothing entered; they know all now by his own superknowledge. things are nondual because there is no change. Laäu Taän Trí Minh: Asavanam-khaye-nanam-Laäu Taän Chöùng Minh: Chöùng lyù Nieát Baøn hay vijja (p)—Knowledge of the destruction of the chöùng thöïc söï chaám döùt cuûa doøng luaân hoài sanh töû corruption. vaø ñaït ñöôïc ñaïo quaû Nieát baøn—The assurance or Laäu Taän Tyø Khöu: Vò Tyø Kheo ñaõ döùt ñöôïc doøng realization that the stream of transmigration is luaân hoài sanh töû, töùc ñaõ chöùng quaû A La Haùn— ended and nirvana attained. The monk who has ended the stream of Laäu Taän Löïc: Asravaksaya-jnana (skt)—Power to transmigration; it is to say he has achieved the deliver of the mind from all passions—See Laäu arhathood. Taän Thoâng. Laäu Taän Voâ Sôû UÙy: Fearlessness of extinguishing Laäu Taän Minh: Asavakkhayaana (p)—The all

defilements—Döùt heát caùc phieàn naõo neân chaúng deliverance of mind from passions—Nirvana sôï chi heát—Confidence in having extirpated insight—Ñoaïn tröø taát caû caùc laäu hoaëc (nhöõng duïc (uprooted) all contamination. The Buddha has the voïng vaø quyeán ruû). Thöïc chöùng löôùt thaéng duïc wisdom and knowledge to end all burdens and voïng caùm doã vaø söï chaám döùt doøng luaân hoài sanh afflictions; therefore, there is nothing he is fearful töû—Insight into present mortal sufferings so as to of. overcome all passions or temptations. The Laäu Taän Voâ UÙy: Fearlessly extinguishing all realization that the stream of transmigration is defilements—See Laäu Taän Voâ Sôû UÙy. ended. Nirvana insight into present mortal Laäu Taän YÙ Giaûi: Khi döùt boû heát phieà n naõo laø taâm sufferings so as to overcome all passions or yù giaûi thoaùt, ñoù laø quaû vò A La Haùn cuûa Tieåu temptations. Thöøa—The passions ended and the mind freed— Laäu Taän Thò Hieän Anusasani-patihariyam (p)— The state of the arhat. Anusasana patiharia (p)—Anusasana pratiharya Laäu Vónh Taän Voâ Sôû UÙy: Tin töôûng tuyeät ñoái nôi (skt)—The miracle of instruction—Giaùo giôùi thaàn Phaät laø doøng luaân hoài seõ vónh vieãn chaám döùt — thoâng—Giaùo giôùi thò ñaïo—Giaùo giôùi thò hieän. Absolute confidence of Buddha that Laäu Taän Thoâng: Asavakkhayanana (skt)—transmigration would cease forever.

Laäu Voâ Laäu: Höõu laäu phaùp vaø voâ laäu phaùp hay só Phaät giaùo ñaàu tieân ôû Vieät Nam dòch boä kinh Thuû chö phaùp trong tam giôùi vaø Thaùnh ñaïo trong Tam Laêng Nghieâm, moät trong nhöõng boä kinh Ñaïi Thöøa thöøa vaø Nieát Baøn—Transmigration and nirvana. thaâm aùo nhaát cuûa Phaät giaùo. Ngoaøi ra, oâng coøn Laáy Cuûa Ngöôøi Laøm Cuûa Mình: To take property xuaát baûn moät soá taùc phaåm vaø dòch phaåm khaùc nhö of others for one's own. Luaän Minh Nhaân, Luaän Ñaïi Thöøa Khôûi Tín, Baùt Laáy Khoå Laøm Vui: To be mistaken suffering for Thöùc Quy Cuû Tuïng, Phaät Hoïc Thöôøng Thöùc, Baùt happiness. Nhaõ Taâm Kinh, Lòch Söû Phaät Giaùo Vieät Nam vaø Laáy Thieän Ñoái AÙc: Returning good for evil—Neáu Phaät Toå Thích Ca. Taát caû nhöõng taùc phaåm naøy chuùng ta muoán heát keû thuø, chuùng ta neân gieát cheát ñöôïc aán baûn trong Minh Taâm Leâ Ñình Thaùm saân haän laø keû thuø lôùn nhaát ngay trong chính ta. Tuyeån Taäp, goàm 5 quyeån—Name of a Neáu chuùng ta coù theå laøm ñieàu naày töùc laø chuùng ta Vietnamese Buddhist scholar in the twentieth coù theå laáy thieän ñoái aùc—If we want to get rid of century. When he was young, he and his elder our enemies, we should first kill our anger which brother, Le Dinh Duong, to study Chinese with is the greatest enemy within us. If we can do this, their father, Mr. Le Dinh, Minister of the Military we then can return good for evil. Department under the Nguyen Dynasty. After Laáy Thieän Traû AÙc: To requite evil with good— graduating his Medical Doctor Degree in Hanoi, See Laáy Thieän Ñoái AÙc. he was assigned to work in Central Vietnam (Hoäi Leâ Baø Chi: Revati (skt)—Teân cuûa moät trong möôøi An, Bình Thuaän, Soâng Caàu, Quy Nhôn, Tuy laêm aùc thaàn thöôøng hay naõo loaïn treû con—Name Hoøa...). During this time, he studied Oriental of one of fifteen evil spirits who usually disturbs Philosophy. He then took refuge in Buddhism with children. Most

Venerable Giac Tien in Hue. One day, when Leâ Caâu Pheä Ñaø: Iruveda (p)—Rgveda (skt)—Caâu the master lectured to the paragraph of the verse Thi Veä Ñaø hay Ñoäc Tuïng Veä Ñaø (goàm nhöõng baøi of Hui Neng. ca tuïng thaàn thaùnh)—Collection of the song texts "Originally Bodhi has no tree, of Veda. The bright mirror has no stand. Leâ Chuùng: Common people. Originally there is not a single thing, Leâ Da: Arya (skt)—Baäc Thaùnh—The sage— Where can dust alight?" Saints. After hearing the verse, he awakened and his life Leâ Ñình Thaùm (1897-1969): Teân cuûa moät vò hoïc started to change from this point in time. Later, he giaû Phaät giaùo Vieät Nam vaøo theá kyû thöù XX. Thuôû spent his whole life to study and research on nhoû, oâng cuøng ngöôøi anh teân Leâ Ñình Döông theo Buddhism and contributed a lot in spreading the hoïc chöõ Haùn vôùi cha laø cuï Leâ Ñænh, giöõ chöùc Binh Buddha-dharma in Vietnam. He was one of the Boä Thöôïng Thô döôùi thôøi nhaø Nguyeãn. Sau khi toát first Vietnamese laypeople to translate the nghieäp Baùc Só Y Khoa taïi Haø Noäi, oâng ñöôïc boå Surangama Sutra, one of the most profound nhieäm veà laøm vieäc taïi caùc beänh vieän ôû Trung Vieät Mahayana Sutras. Besides, he also composed or (Hoäi An, Bình Thuaän, Soâng Caàu, Quy Nhôn, Tuy translated the following works: Nyayapravesa Hoøa...). Trong thôøi gian naøy oâng nghieân cöùu veà Sastra (Introduction to Logic), Sastra on the trieát hoïc Ñoâng phöông. Sau ñoù oâng quy y Tam Awakening of Faith, Pa Shih Kuei Chu Sung Baûo vôùi Hoøa Thöôïng Giaùc Tieân ôû Hueá. Khi Hoøa (Standard Recitation on the Eight Thöôïng giaûng phaùp ñeán baøi Keä Hueä Naêng: Consciousnesses), General Knowledge on "Boà ñeà voán khoâng caây, Buddhist Studies, the Heart Sutra, and the History Göông saùng cuõng chaúng ñaøi, of Vietnamese Buddhism and Sakyamuni Buddha. Xöa nay khoâng moät vaät, All these works were published in the Collection Choã naøo dính buïi baëm?" of Works of Minh Tam Le Dinh Tham, 5 volumes. OÂng toû ngoä vaø baét ñaàu chuyeån höôùng ñôøi mình. Leâ Noâ Baïch Coå: Meøo ñen traâu traéng. Trong thieàn, Sau ñoù, oâng boû heát thì giôø nghieân cöùu veà Phaät töø naày chæ nhöõng ngöôøi coù caên cô nhanh nheïn vaø giaùo, vaø coáng hieán raát nhieàu trong vieäc truyeàn baù thuaàn thuïc, thoâng hieåu Phaät phaùp —Black cat and Phaät phaùp ôû Vieät Nam. OÂng laø moät trong nhöõng cö white ox. The term indicates a quick and well-

trained practitioner, who thoroughly comprehends Leã Baùi Moân: Thaân nieäm—Worship of Amitabha Buddhist teachings. with the body. Leâ Sö Ñaït Ña Phuù Na La: Isidatta Purnajit Leã Baùi Nhaät: Sunday. (skt)—Teân cuûa moät vò ñeä töû cuûa ñöùc Phaät—Name Leã Baùi Phaät: Thôø Phaät—To bow to the of a disciple of the Buddha. Buddhas—Give worship to the Buddhas—To pay Leâ Xa: Licchavi (skt)—Coøn goïi laø Ly Xa, moät one’s respect to the Buddha—Worship the vöông quoác coå cuûa Vaisali, daân ôû ñaây laø nhöõng ñeä Buddhas—Worshipping the Buddhas—Taïi AÁn Ñoä, töû sôùm nhaát cuûa Phaät. Theo Eitel trong Trung Anh sau khi Ñöùc Phaät nhaäp dieät, caùc tín ñoà daønh cho Phaät Hoïc Töø Ñieån, Ly Xa laø teân cuûa ngöôøi saùng Ñöùc Phaät taát caû nhöõng toân vinh cuûa moät vò thaàn laäp xöù Coäng Hoøa Tyø Xaù Leâ thuoäc doøng Saùt, cuõng hieän thaân trong AÁn Ñoä giaùo. Hoï chuyeån

qua thôø laø moät trong nhöõng vò ñeä töû taïi gia ñaàu tieân cuûa cuùng töôïng Phaät, bôûi nhöõng lyù do gioáng nhö tín ñoà Phaät—The ancient republic of Vaisali, whose AÁn Ñoä giaùo, ñoù laø ñeå kích thích caûm nghó vaø thieàn people were among the earliest followers of ñònh. Ngaøy nay ai cuõng bieát söï thôø cuùng thaàn Sakyamuni. According to Eitel in The Dictionary töôïng trong AÁn Ñoä giaùo ñaõ coù töø khoaûng töø naêm of Chinese-English Buddhist Terms, Licchavi is 500 ñeán 450 tröôùc Taây Lòch. Ngaøy nay ôû caùc nöôùc the ksatriyas who formed the republic of Vaisali, Tích Lan, Mieán Ñieän, Trung Hoa, Vieät Nam, vaø and were also among the earliest followers of caùc nöôùc Phaät giaùo khaùc, ngöôøi ta cuõng thôø töôïng Sakyamuni. Ñöùc Phaät theo kieåu ngöôøi AÁn Ñoä giaùo thôø thaàn, Leã An Vò Phaät: Consecration of the Buddha baèng caùch daâng cuùng hoa quaû, thöùc aên, vaûi voùc, statue. nhang ñeøn vaø söï caàu khaån. Thaäm chí, hoï coøn ñieåm Leã Baùi: Namas-kara (skt)—Namassiya (skt)—Ban nhaõn böùc töôïng môùi laøm ra. Ñaây laø moät nghi thöùc Ñaøm—Hoøa Nam—To worship—To pay thaàn bí cuûa AÁn Ñoä. Hoï tin töôûng raèng laøm nhö vaäy reverence—YÙ toân kính (Phaät, Phaùp, Taêng) bieåu thì böùc töôïng seõ trôû neân linh thieâng hôn. Tuy hieän ra ôû thaân töôùng (nghi thöùc cung kính naày goàm nhieân, Phaät töû chôn thuaàn neân luoân nhôù raèng Ñöùc chín ñieåm: ñöa lôøi thaêm hoûi, cuùi ñaàu toû yù cung Phaät chaúng bao giôø chaáp nhaän vieäc döïng töôïng kính, giô tay leân cao ñeå vaùi, chaép tay ñeå ngang Ngaøi ñeå thôø cuùng trong thaùp nhö vaäy. Theo Nguõ maët, cuùi gaäp ñaàu goái, quyø, tay chaân chaïm ñaát, toaøn Ñaêng Hoäi Nguyeân, quyeån IV, moät hoâm, Thieàn sö thaân cuùi gaäp, ñaàu vaø chaân tay leã chaïm xuoáng ñaát). Hoaøng Baù ñang leã Phaät trong ñieän Dieâm Cung, Theo coå tuïc, Phaät töû chuùng ta thôø cuùng toå tieân laø moät trong nhöõng ñeä töû cuûa ngaøi ñeán gaàn vaø noùi: ñeå toû loøng bieát ôn. Theo ñaïo Phaät thì thôø cuùng toå "Khi Thieàn noùi khoâng caàu Phaät, khoâng caàu Phaùp, tieân, khoâng phaûi laø moät phong tuïc xaáu, vôùi hy khoâng caàu Taêng, haønh ñoäng cung kính leã baùi Phaät voïng mong cho hoï ñöôïc nheï nghieäp. Ngöôøi Phaät töû cuûa Hoøa Thöôïng laø ñeå caàu caùi gì?" Hoaøng Baù noùi: neân luoân nhôù raèng tu haønh tinh taán laø caùch ñeàn ñaùp "Laõo Taêng khoâng caàu Phaät, khoâng caàu Phaùp, toå tieân xöùng ñaùng nhaát. Tuy nhieân, moät soá Phaät töû khoâng caàu Taêng, laõo Taêng chæ ñang laøm caùi vieäc vì hieåu laàm Phaät giaùo neân xem chuyeän thôø cuùng laø kính leã Phaät." Vò ñeä töû laèm baèm: "Vaäy thì laøm nhö toái quan troïng trong ñaïo Phaät—To salute to the tin vaøo thaàn thaùnh ñeå laøm gì?" Hoaøng Baù vaû vaøo Triratna (Buddha—Dharma—Sangha). To invoke maët vò ñeä töû moät caùi, vò ñeä töû noùi: "Hoaø Thöôïng the name of the object of worship. According to thoâ loã laøm sao aáy!" Hoaøng Baù noùi: "Ñaây laø ñaâu maø our old customs, Buddhists worship ancestors to noùi thoâ vôùi teá?" Noùi xong Hoaøng Baù laïi vaû vaøo show our appreciations. According to Buddhism, maët vò ñeä töû moät caùi nöõa. Theo veû beà ngoaøi, chuùng worshiping ancestors, with the hope of relieving ta thaáy trong thaùi ñoä naøy cuûa Hoaøng Baù daãu beà their karma, is not a bad custom. Buddhists ngoaøi coù thoâ loã, nhöng Hoaøng Baù coù veû lo laéng diligently cultivate is the best way to show our muoán truyeàn ñaït moät caùi

gì ñoù cho ñeä töû cuûa mình. appreciations to our ancestors. However, some Haønh giaû tu Thieàn muoán hieåu chieàu saâu cuûa Thieàn Buddhists misunderstand about Buddhism and phaûi neân luoân nhôù ñieàu naøy—In India, after the consider the worshiping the most important issue Buddha's parinirvana, Buddhists give the Buddha in Buddhism. all the honours due to a Hindu Incarnate God. Leã Baùi Ñöôøng: Temple—Ceremonial Hall. They began to worship the image of the Buddha

for the same reasons as the Hindu, namely to we recite the Buddha's name. Either we recite stimulate feeling and meditation. It is now once before each bow or we bow as we recite, everyone accepted that the worship of idols regardless of the number of recitations. among the Hindus is as old as 500 to 450 B.C. Leã Baùi Töôïng Phaät: To pay respect to the Nowadays, in Ceylon, Burma, China, Vietnam, Buddha statue—To bow in veneration—Idolize— and other Buddhist countries, people worship the To pay reverence—To render homage to Buddha's image in the same fashion as the Hindus deities—To venerate—Ngöôøi Phaät töû suøng baùi do in India, by offering flowers, food, cloth, töôïng Phaät ñeå toû loøng kính troïng ñoái vôùi nhöõng gì incense and prayers. They also act in the making maø töôïng ñoù tieâu bieåu, chöù khoâng kính troïng böùc of an image is the painting of the eyes, a magical töôïng—Buddhists worship the image of the rite as in India. They believe that to do this the Buddha to pay respect to what the image stand for, image is vivified into godship. However, sincere not to worship the image itself. Buddhists should always remember that the Leã Baøn: Ngoài leân toøa cao ñeå thuyeát phaùp —To sit Buddha never approved of the idea of installing on a high seat to discourse or to lecture—See Ñeà his image for worship in stupas. According to the Xöôùng. Wudeng Huiyuan, Volume IV, one day, Zen Leã Baøn Giao: Ceremony of transfer. master Huang-po was paying reverence to the Leã Boá Taùt: Uposatha (p)—Upavasatha— Buddha in the sanctuary, one of his disciples Posadha—Uposana (skt)—See Boá Taùt. approached and said, "When Zen says not to seek Leã Caàu An: Praying ceremony for peace. it through the Buddha, nor through the Dharma, Leã Caàu Sieâu: Requiem—Praying ceremony for nor through the Sangha, why do you bow to the the dead. Buddha as if wishing to get something by this Leã Ñaûn Sanh: Vesak Ceremony. pious act?" "I do not seek it," answered the Leã Ñieåm Ñaïo: Abhiseka (skt)—Initiation master, "through the Buddha, nor through the Ceremony. Dharma, nor through the Sangha; I just go on Leã Ñieåm Ñaïo Truyeàn Giôùi: Initiation Ceremony. doing this act of piety to the Buddha." The disciple Leã Ñöôøng: Place of worship—Nôi thôø phöôïng. grunted, "What is the use, anyway, of looking so Leã Giaùng Phöôùc: Benediction. sanctimonious?" The master gave him a slap in the Leã Haï Ñieàn: Vaøo ngaøy naày, Vua vaø aáu Hoaøng face, whereupon the disciple said, "How rude you thaùi töû, meï nuoâi vaø trieàu thaàn xuoáng caøy ruoäng— are!" "Do you know where you are," exclaimed Ploughing Festival—On this day, the King and the the master; "here I have no time to consider for Baby Prince and his nurse and many other your sake what rudeness or politeness means." members of the Royal family went to the field to With this another slap was given. Superficially, plough. we will see in this attitude of Huang-po something Leã Hoäi: Yatra (skt)—Great

religious festival— he is anxious to communicate in spite of his Religious observances. apparent brusqueness to his disciple. He forbids Leã Hoäi Boà Taùt Quaùn Theá AÂm: Traditional outwardly, and yet in the spirit he is affirming. veneration of Avalokitesvara Bodhisattva—Leã hoäi Zen practitioners who want to know the depth of naøy thöôøng ñöôïc toå chöùc vaøo tuaàn leã cuoái thaùng ba Zen should always remember this. aâm lòch—This celebration is usually conducted on Leã Baùi Saùm: Bowing to the Buddha to make the last week-end in March of the Lunar Year. repentance—Phöông thöùc vöøa laïy vöøa saùm hoái— Leã Hoäi Phaät Giaùo: Festivals in Buddhism. This technique consists of making bows as we 1) Ngaøy Phaät Ñaûn—Ngaøy raèm thaùng Tö AÂm make repentance. lòch: Birth of Buddha Sakyamuni, 15th of the Leã Baùi Trì Danh: Bowing to the Buddha Fourth month of Lunar calendar. Recitation—Phöông thöùc naày laø vöøa laïy vöøa nieäm 2) Vía Quaùn AÂm 19 thaùng hai AÂm Lòch: Festival Phaät. Hoaëc nieäm moät caâu, laïy moät laïy, hoaëc moät of Bodhisattva Avalokitesvara, 19th of the maët nieäm, moät maët laïy, khoâng luaän caâu Phaät nhieàu second month of Lunar calendar. hay ít—This technique consists of making bows as 3) Vía Quaùn AÂm 19 thaùng saùu AÂm lòch: Festival

of Bodhisattva Avalokitesvara, 19th of the Leã Laïc Thaønh: See Leã khaùnh thaønh. sixth month of Lunar calendar. Leã Laïy: To prostrate. 4) Leã Vu Lan: Ullambana (skt)—Giaûi Ñaûo Leã Phaät Ñaûn: Vesak (wesak)—Buddha's birthday Huyeàn—Festival of hungry ghosts, 15th of anniversary (15th of the fourth month, Birthday, seventh month of Lunar calelndar. Enlightenment, and Nirvana of the Buddha)—See 5) Leã vía Quaùn AÂm 19 thaùng 9 aâm lòch: Festival Phaät and Phaät Ñaûn. of Bodhisattva Avalokitesvara, 19th of the Leã Phaät Saùm Hoái: Practice of repentance and ninth month of Lunar calendar. bowing to the Buddhas. 6) Vía A Di Ñaø ngaøy 17 thaùng 11 aâm lòch: Leã Phoùng Sanh: Set-Life-Free Ceremony (to set Festival of Amitabha Buddha, 17th of eleventh life free)—Phoùng sinh bao goàm traû töï do cho month of lunar calendar. nhöõng sinh vaät vaø thaùo gôû cho nhöõng sinh vaät bò 7) Leã an cö kieát haï: Rain Retreat—Leã an cö kieát maéc baãy—Ceremony of releasing trapped haï baét ñaàu vaøo ngaøy raèm thaùng tö vaø keát thuùc animals. To release living creatures as a work of vaøo ngaøy raèm thaùng baûy aâm lòch—The Rain merit, including to liberate live animals and to Retreat begins around the 15th of the fourth release trapped animals. month and ends around the 15th of the seventh Leã Phuïc: Formal dress—Formal uniform. month of lunar calendar. Leã Quaùn Ñaûnh: Abhiseka (skt)—Leã Ñieåm Ñaïo— Leã Khaùnh Thaønh Chuøa: Inauguration ceremony Initiation Ceremony. (of a new temple)—Dedication ceremony. Leã Röûa Toäi: Ngoaïi ñaïo cho raèng duø hoï coù laøm gì Leã Kính: To worship—To pay respect— ñi nöõa, toäi loãi cuûa hoï seõ ñöôïc hoaøn toaøn röûa saïch Reverence. bôûi caùi goïi laø röûa toäi—Externalists believe that no Leã Kính Phaät: To prostrate respectfuly to matter what they do, their sins will be completely Buddhas—See Leã Kænh Chö Phaät, and Phoå Hieàn washed by a so-called Baptism. Haïnh Nguyeän. Leã Saùm: Leã baùi Tam Baûo vaø saùm hoái nhöõng toäi loãi Leã Kænh Chö Phaät:

Worshiping and respecting all maø mình ñaõ gaây taïo—Worship and repentance, Buddhas (prostrate and worship the Buddhas)— penitential offering. Ñaây laø haïnh nguyeän ñaàu tieân trong Phoå Hieàn Thaäp Leã Saùm Hoái: Ceremony of expiation—See Leã Haïnh Nguyeän. Leã kænh chö Phaät laø luoân tín taâm tin Saùm. vaø hieåu chö Phaät in nhö caùc Ngaøi ñang hieän dieän Leã Sieâu Ñoä: Absolution. tröôùc maét ta, laø tam nghieäp thaân, khaåu, yù haèng Leã Teá: offerings. thanh tònh. Hö khoâng voâ taän thì leã kænh cuõng voâ Leã Thaát 49 Ngaøy: Forty-Nine-Day Ceremony— cuøng; chuùng sanh voâ löôïng, phieàn naõo voâ taân thì Leã maø gia ñình ngöôøi cheát cöû haønh vaøo ngaøy cuoái leã kænh cuõng voâ cuøng voâ taän khoâng döùt —This is cuûa thôøi kyø “Thaân Trung AÁm”—A memorial the first of the ten conducts and vows of ceremony performed on behalf of a deceased on Samantabhadra Bodhisattva (Universal Worthy what is believed by Buddhists to be the final day Bodhisattva), means to have a mind of deep faith of the Bardo Period (in the intermediate state and understanding of all Buddhas as if they were between death and rebirth). before our eyes, and to keep our body, mouth and Leã Thích Ca Thaønh Ñaïo: Ceremony of Buddha's mind karma completely. The realm of space is Enlightenment. inexhausted, our worshiping and respecting all Leã Truyeàn Giôùi: Ordination Ceremony. Buddhas never end; the realm of living beings is Leã Tuùc: Vandana (skt)—Bowing—See Ñaûnh Leã. inexhausted and the afflictions of living beings are Leã Tuïc: Ceremony and custom. inexhaustible, our worshiping and respecting all Leã Töï Töù: Pravarana (skt)—U-ango (jap)—Ge- Buddhas never end—See Thaäp Haïnh Nguyeän Phoå ango (jap)—Vassa (skt)—Haï an cö—Summer Hieàn. retreat—See An Cö Kieát Haï. Leã Kyù: Book of Rites (Confucianism). Leã Vaät: Offering—Gift—Present. Leã Kyû Nieäm: Commemorative ceremony— Leã Vía: Day dedicated to one's manifestation. Commemoration.

Leã Vu Lan: Filiality Ceremony—See Ullambana. Moät so saùnh giöõa kinh ñieån Trung Hoa vaø Baéc Leã Xaù Toäi Vong Nhaân: Ullambana (skt)— Phaïn cho thaáy trong caùc chöông 15 vaø 28, moät do Absolution of the dead—See Vu Lan Boàn. tuaàn töông ñöông vôùi 250 lí—A Chinese measure Leã Xuaát Gia: Pabbajja (p)—Pabbajitena (skt)— of length, equal to 360 paces or about 1,890 feet. Pravrajya (skt)—Renunciation—A ceremony of Li is used in Larger sutra to translate the Indian initial ordination into the order—Going forth to unit of measurement called 'yojana'. A comparison the homeless life—Homelessness—Leã xuaát gia between the Chinese and the Sanskrit texts shows gia nhaäp giaùo ñoaøn. that one yojana is equivalent to 250 li in chapters Leä: Myõ leä: Beautiful—Nöôùc maét: Tears—Thoâng 15 and 28. leä: Custom. Lìa Boû Duïc Laïc: Detachment from pleasure. Leä Quyû: Pestilence Ghost—Tham söï nhôù thuø xöa Lìa Traàn: To pass away—To die. gaây toäi, gaëp choã suy bieán thaønh hình, laøm caùc loaøi Lìa Töôùng: To detach from forms. Leä Quyû—If it was greed for animosity that made Lòch: Calendar—Astronomical calculations—Traûi the person commit offenses, then, after he has Qua: To pass through (over or to). finished paying for his crimes, he takes shape Lòch Duyeân Ñoái Caûnh: Nhöõng hoaøn caûnh kinh when he encounters degeneration, and he is called

qua haèng ngaøy (nhöõng caûnh maø caùc giaùc quan phaûi a Pestilence Ghost. kinh qua)—Passing circumstances and the objects Leä Taïng: Kinh Taïng cuûa Trieàu Tieân—A Korean of the senses. Tripitaka. Lòch Duyeät: Experienced. Leä Thaùp: An elegant pagoda. Lòch Ñaïi: Generation after generation—Traûi qua Leä Truïy: Rôi leä—Falling tears. nhieàu theá heä—Through many generations. Leä Truïy Toân Giaû: Toân giaû hay rôi leä (sau khi Ñöùc Lòch Kieáp: Traûi qua moät kieáp: To pass through a Phaät dieät ñoä coù vò toân giaû coù loøng ñaïi bi, thöôøng kalpa—Thôøi haïn thaønh hoaïi cuûa moät kieáp: In the thöông xoùt chuùng sanh laên troâi chòu khoå trong ba course forming and destructing of a kalpa—Thôøi ñöôøng neân hay khoùc loùc)—"Falling-Tears" gian raát daøi: An extremely long period of time. Honourable One (saint, sage, or arhat). Lòch Laïc: Roõ raøng, phaân minh—Clear-cut— Leäch: Crooked. Definite. Leäch Höôùng: To be side-tracked Lòch Lòch: Roõ raøng, phaân minh—Clear-cut— Leân Boång Xuoáng Traàm: To go up and down. Definite. Leân Thaùc Xuoáng Gheành: To go up hill and down Lòch Lòch Coâ Minh: Töï mình saùng rôõ—To be dale brilliant by oneself. Leân Xe Xuoáng Ngöïa: To live in luxury. Lòch Nhieân: Saùng suûa: Luminous, very bright— Li Baø Ña: Revata (skt)—Raivata (skt)—Haït Leä Tình traïng phaân bieät roõ raøng: Separately, a state of Phieät Ña—Lôïi Ba Ba—Ly Ba Ña—Ly baø ña—Ly clear discriminations. Baùch Leâ Baø Ña—Ly Vieät—Name of an Indian Lieâm Ñieàn Maäu Huøng (1927-?): Teân cuûa moät vò monk—See Ly Baø Ña. cö só Phaät giaùo Nhaät Baûn noåi tieáng vaøo theá kyû XX. Li Heä Töû: Nirgrantha-sravaka (skt)—See Tuùc Taùc Töø naêm 1955, oâng daønh haàu heát thì giôø cuûa mình Ngoaïi Ñaïo. ñeå nghieân cöùu nhieàu loaïi Trieát hoïc AÁn Ñoä khaùc Li Taùc Nghieäp Quaùn Ñaûnh: See Cuï Chi Quaùn nhau. OÂng vieát raát nhieàu saùch Phaät giaùo, trong soá Ñaûnh. ñoù noåi baäc nhaát laø caùc boä Trung Hoa Hoa Nghieâm Li Ti: Very small. Tö Töôûng, Maät Toâng Giaùo Thuyeát, Lòch Söû Trung Li Xa Bì: Licchavi (skt)—Laäp Xöôùng—Laät Chieám Hoa Hoa Nghieâm Tö Töôûng, vaø Nghieân Cöùu Lòch Baø—See Ly Xa. Söû Tö Töôûng Phaät Giaùo Trung Hoa, vaân vaân— Lí: Li (chi)—Ñôn vò ño löôøng chieàu daøi cuûa Trung Name of a Japanese famous Buddhist scholar in Hoa, töông ñöông vôùi 360 böôùc hay 1890 boä Anh. the twentieth century. From 1955, he spent most Lí ñöôïc duøng trong kinh A Di Ñaø ñeå phieân dòch of his times to study a variety sorts of Indian ñôn vò ño löôøng cuûa AÁn Ñoä ñöôïc goïi laø 'do tuaàn'. Philosophy. He wrote a lot of Buddhist books, among which the most outstanding ones are: The

Chinese Hua-Yen Thoughts, the Tantric Doctrines, Lieân Haø: Nairanjana (skt)—The Nairanjana the History of the Chinese Hua-Yen Thoughts, and River—See Ni Lieân Thieàn. the Study of the History of Chinese Buddhist Lieân Hoa: Pundarika (skt)—Boâng sen—Lotus— Thoughts, and so on. Hoa sen töôïng tröng cho baûn taùnh chaân thaät cuûa Lieâm Khieân: Laøm phieàn: To cause trouble— con ngöôøi, maø buøn theá gian khoâng theå naøo vaáy baån Vöôùng maéc: To entangle oneself in. ñöôïc. Baûn taùnh naày ñöôïc thöïc hieän qua ñaïi giaùc Lieâm Khieân Ñaùp Treä: Dính maéc—To be attached hay Boà ñeà. Trong tranh töôïng, hoa sen laø bieåu to—To entangle oneself in—Nhöõng dính maéc theo hieän cuûa ngoâi Phaät. Vôùi tröôøng

phaùi Tònh Ñoä, hoa quan ñieåm Phaät giaùo: tham, saân, phieàn naõo, luyeán sen töôïng tröng cho hoïc thuyeát cuûa Phaät. Hoa sen aùi, meâ voïng, si meâ, ngaïo maïn, nghi ngôø, taø kieán, coøn tieâu bieåu cho söï thanh khieát vì noù khoâng bò vaân vaân—Attachments in Buddhist point of view: nhieãm oâ bôûi buøn nhô nôi noù moïc leân. Nhöõng ngöôøi greed, anger, afflictions, love-attachment, tuaân thuû lôøi Phaät daïy höôùng ñeán söï thanh khieát delusion, stupidity, arrogance, doubt, improper nhö hoa sen. Hoï hy voïng duy trì ñöôïc söï thanh views, and so on. khieát trong moät theá giôùi vôùi daãy ñaày oâ nhieãm. Töø Lieâm Tröïc: Honest and righteous. "hoa sen" ñöôïc duøng roäng raõi nhö laø moät bieåu Lieân: Lieân heä: To connect—Lieân tuïc: To töôïng cuûa giaùc ngoä trong Phaät giaùo. Trong Tieáu continue—Thöông xoùt: Pity (sympathize, Töôïng Hoïc, ñaëc bieät laø trong truyeàn thoáng Kim comiserate, charitable)—Boâng sen: The lotus (see Cang Thöøa, chö Phaät thöôøng ñöôïc hoïa ngoài treân Lotus). toøa sen—Lotus is a symbol of the true nature of Lieân AÙi: To pity—To love—To care for. beings, which remains unstained by the mud of Lieân Bang: The Lotus Land—Moät teân khaùc cuûa the world of samsara. This nature is realized coõi Cöïc Laïc cuûa Ñöùc Phaät A Di Ñaø (ngöôøi ôû coõi through enlightenment or bodhi. In pictures, lotus naày laáy hoa sen laøm nôi ôû neân goïi laø Lieân Bang)— is a form of the seat or throne of the Buddha. With Another name for the Pure Land of Amitabha. the school of the Pure Land, it is the symbol of the Lotus ksetra or the paradise of Amitabha Buddha. Buddha's doctrine. The lotus flower also Lieân Cung: Padmavimana (skt)—Lotus palace— represents purity because it is not dirtied by the The Pure Land of Sambhogakaya—The eight- filth of the mud in which it grows. Those who leaved lotus of the heart. follow the Buddha's teachings aim to be like the Lieân Du: Ñöùng treân Phaùp Toøa Sen vaø bay ñi khaép lotus. They hope to remain pure in a world of möôøi phöông—To stand on the dharma lotus impure temptations. The term "Lotus" is widely flower and fly in all ten directions. used as a symbol of awakening (Bodhi) in Lieân Ñaøi: Ñaøi sen, lieân hoa ñaøi: Lotus pedestal— Buddhism. In Buddhist iconography, particularly Lieân ñaøi nôi Phaät ngöï: Buddha's throne. in Vajrayana tradition, Buddhas are often depicted Lieân Ñaêng Hoäi Yeáu: The Connection of the Lamp sitting on huge lotus thrones. of the Zen Sect—Thieàn Toâng Lieân Ñaêng Luïc, moät Lieân Hoa Ñaøi: Lieân ñaøi ñeå hình töôïng Phaät hay trong nhöõng taùc phaåm Thieàn cuûa thôøi sô kyø ñöôïc Boà Taùt—Lotus throne for images of Buddhas or Thieàn sö Hoái OÂng Ngoä Minh bieân soaïn vaøo naêm Bodhisattvas. 1183, 30 quyeån. Noäi dung boä saùch goàm thaát Phaät Lieân Hoa Ñöùc Boà Taùt: Padmasri (skt)—See Hoa ñôøi quaù khöù vaø Nguõ Gia Thieàn Toâng cuõng nhö Ñöùc Boà Taùt. doøng Thieàn cuûa ngaøi Thieân Ñoàng Chaùnh Giaùc— Lieân Hoa Giôùi: Kamalasila (skt)—Ca Ma La The Connection of the Lamp of the Zen Sect, one Thaäp La—Teân cuûa moät hoïc giaû Phaät giaùo ngöôøi of the Zen works in the early period, composed by AÁn vaøo theá kyû thöù VIII, ngöôøi ñöôïc bieát ñeán khi du Zen master Hui-Ung Wu-Ming in 1183, 30 haønh qua Taây Taïng vaø cuoäc tranh luaän thaønh coâng volumes. The content of the book includes the vôùi hoïc giaû Trung Hoa laø Hashang Mahayana. seven ancient Buddhas, the five houses of Ch'an, OÂng laø moät

trong nhöõng ñaïi bieåu quan troïng cuûa and T'ien-t'ung Cheâng-chueh's Zen lineage—See tröôøng phaùi Trung Ñaïo vaøo theá kyû thöù taùm. OÂng Thaát Phaät and Thieàn Toâng Nguõ Moân. ñaõ ñoùng vai troø cöïc kyø quan troïng vaø coù aûnh höôûng Lieân Ñôùi Traùch Nhieäm: Jointly responsible. raát lôùn trong vieäc phaùt trieån tröôøng phaùi naày treân

ñaát Taây Taïng. OÂng laø moät trong nhöõng ñeä töû noåi Ñoái vôùi taát caû caùc toâng phaùi Ñaïi Thöøa, kinh Dieäu tieáng cuûa Tòch Hoä. Coù theå noùi raèng Tòch Hoä vaø Phaùp Lieân Hoa laø "vieân traân chaâu" cuûa vaên hoïc vaø Lieân Hoa Giôùi tieâu bieåu cho söï dung hôïp cuûa hoïc trí tueä. Vôùi moät vaên phong tuyeät myõ, kinh khôûi thuyeát Trung Quaùn vaø Duy Thöùc Luaän, vaø vì theá nguoàn cho nhieàu aån duï vaø söï tích maø baïn thöôøng khoâng theå goïi hoï thuoäc phaùi Trung Quaùn chaân nghe trích daãn trong Phaät giaùo. Moät trong nhöõng chính. Lieân Hoa Giôùi ñaõ vieát boä “Minh Giaûi Chaân söï tích ñöôïc nhieàu ngöôøi bieát ñeán nhaát laø chuyeän Lyù Khaùi Yeáu.” ñeå chuù giaûi moät caùch tinh töôøng veà moät ngöôøi ñeâm khuya ñi cuøng moät ngöôøi baïn thaân chaân lyù khaùi yeáu—Name of an Indian Buddhist ra phoá uoáng röôïu. Ngöôøi baïn cuûa anh ta, voán raát scholar, who is best known for coming to Tibet giaøu, ñaõ bí maät khaâu vaøo gaáu aùo cuûa anh ta moät and debating and defeating the Chinese scholar moùn nöõ trang voâ giaù. Anh ta ñi cuøng khaép theá gian Hashang Mahayana. He was one of the most trong caûnh ngheøo tuùng, khoâng bieát raèng mình important representatives of the Madhyamika mang trong ngöôøi moät kho baùu, gioáng heät nhö school in the 8th century, author of an influential chuùng ta coù moät moùn nöõ trang voâ giaù, nhöng khoâng meditation text entitled “Stages of Meditative bao giôø bieát—The Lotus of the True Law, or the Practice” (Bhavanakrama), which according to Budha’s doctrine regarded as a great cakra or Tibetan tradition was written in response to the wheel. The wonderful truth as found in the Lotus quietist and antinomian (hai nguyeân taéc ñoái nghòch Sutra, the One Vehicle Sutra, which is said to nhau) teachings of Ho-Shang-Mo-Ho-Yen (Hva- contain Buddha’s complete truth as compared with shang Ma ha ya na—tib). Bu Ston reports that the his previous partial, or expedient teaching, but two met at the “Council of Lhasa,” during which both are included in this perfect truth. Sensei Pat Kamalasila championed Indian gradualist Enkyo O'Hara wrote in Village Zendo (New York paradigms (kieåu maãu) of meditation, while Mo- City): "The Lotus Sutra, for all the Mahayana Ho-Yen advocted a form of Ch’an practice. traditions, is the 'pearl' of literature and wisdom. It Kamalasila was declared victorious, but the is beautifully written; the source of many of the defeated sent some Chinese assassins to Tibet, metaphors, similes, and stories that you hear most and they killed Kamalasila by squeezing his often in Buddhism. One of the most popular, for kidneys. Kamalasila played an extremly important example, tells the story of a man who went out role and had great influence on the development drinking with his best friend until quite late one of the Madhyamika school in Tibet. He was one of night. His friend, a very rich man, sewed a the celebrated disciples of Santaraksita. It may be priceless jewel into the hem of his robe. But the said in passing that Santaraksita and Kamalasila man traveled

over the world in poverty because represent a syncretism of the Madhamaka system he did not know he had it, just as we have a and Vijnanavada and cannot be strictly called priceless jewel but are never aware of it." Madhyamikas. Kamalasila wrote a “Learned Lieân Hoa Kinh Huyeàn Nghóa: Fa Hua Hsuan I— Commentary on the Comppendium of Reality Phaùp Hoa Huyeàn Nghóa, teân moät boä luaän sôù do (Tattvasamgraha-Panjika). ngaøi Thieân Thai Trí Khaûi Ñaïi Sö ñôøi Tuøy giaûi Lieân Hoa Haøng Phuïc Vöông: Maõ Ñaàu Vöông— thích veà chính vaên cuûa Kinh Lieân Hoa. Trong boä See Maõ Ñaàu Minh Vöông. luaän naøy, ngaøi Trí Khaûi ñaõ ñöa ra söï töông hôïp Lieân Hoa Kinh: Wonderful Law Lotus Flower cuûa Trung Luaän vôùi voâ soá ñaëc tình cuûa chuùng sinh Sutra—The Sutra of the Lotus Flower of the trong caùc caûnh giôùi khaùc nhau. Ñaïi sö Trí Khaûi Wonderful Law—Dieäu Phaùp ñöôïc Phaät thuyeát chia ra laøm möôøi coõi töông hoäi: ñòa nguïc, ngaï quyû, giaûng trong kinh Phaùp Hoa, ñöôïc xem nhö laø moät suùc sanh, a tu la, ngöôøi, trôøi, Thanh Vaên, Duyeân ñaïi luaân, ñöôïc giaûi thích nhö laø nhaân cuûa “Nhaát Giaùc, Boà Taùt vaø Phaät. Ñaây khoâng phaûi laø möôøi Thöøa,” bao goàm toaøn boä chaân lyù Phaät phaùp, so vôùi caûnh giôùi rieâng bieät, nhöng laø nhöõng tình huoáng phaàn giaùo hay phöông tieän thuyeát maø Ñöùc Phaät ñaõ tröïc nghieäm ñoái vôùi moät chaân lyù. Coù theå ñöôïc noùi tröôùc; tuy nhieân caû hai ñeàu bao goàm trong chính xaùc hôn khi noùi veà möôøi coõi nhö möôøi traïng trong “Toaøn Chaân Giaùo” cuûa Ñöùc Phaät. Tieân sinh huoáng thöïc nghieäm: Thuoäc veà ñòa nguïc thì luoân Pat Enkyo O'Hara vieát trong quyeån 'Laøng Thieàn': khao khaùt; thuoäc veà caàm thuù thì luoân tranh ñoaït;

ngöôøi, trôøi, Thanh Vaên, Duyeân Giaùc, Boà Taùt vaø teaching of the Buddha, one experiences the nhö Phaät. Khi phaûi gaùnh chòu haäu quaû khoâng theå realm of the sravaka. When one performs an traùnh ñöôïc töø nhöõng aùc nghieäp ñaõ gay taïo, ngöôøi altruistic deed, one experiences the realm of the naøy lieàn caûm nhaän coõi ñòa nguïc. Khi muø quaùng bodhisattva. When one has an insight into the true chaïy theo nhöõng söï höôûng thuï töø xöông thòt maùu nature of reality, one experiences the realm of the huyeát, ngöôøi naøy ñang thöïc nghieäm coõi cuûa ngaï Buddha. Chih-I claims that these realms are quyû. Khi muø quaùng baét ñuoåi duïc voïng, ngöôøi naøy “interpenetrating” or “mutually inclusive” means ñang kinh nghieäm coõi caàm thuù. Khi tranh danh that each sentient being experiences them all in ñoaït lôïi vôùi ñoàng chuûng, ngöôøi naøy ñang traûi accordance with its actions. nghieäm coõi a tu la. Khi an hoøa laéng nghe nhöõng Lieân Hoa Muïc Nhö: Lai Pure-Lotus-Eyes Thus nhaïc khuùc du döông, ngöôøi naøy ñang kinh nghieäm Come One. coõi trôøi. Khi laéng nghe lôøi Phaät daïy, ngöôøi naøy Lieân Hoa Nhaõn: Thanh Lieân Hoa Nhaõn hay maät ñang kinh nghieäm coõi Thanh Vaên. Khi gieo troàng hieäu cuûa Ñöùc Quaùn Theá AÂm (nhaõn töôùng cuûa Ñöùc nhöõng haït gioáng chaân thaät, ngöôøi naøy ñang kinh Quaùn Theá AÂm coù hình hoa sen xanh töø bi)—The nghieäm coõi Boà Taùt. Khi trí hueä ñi vaøo theå taùnh cuûa blue-lotus eyes of Kuan-Yin. thöïc taïi, ngöôøi naøy ñang thöïc chöùng coõi Phaät. Ngaøi Lieân Hoa Phong Truï Tröôïng: The Hermit of Trí Khaûi khaúng ñònh raèng caùc caûnh giôùi “ñan beän Lotus Flower

Peak Holds up His Staff, example 25 vaøo nhau" vaø "coù trong nhau" vôùi nghóa moãi chuùng of the Pi-Yen-Lu—Thí duï thöù 25 cuûa Bích Nham sanh chöùng nghieäm caùc caûnh giôùi naøy trong töøng Luïc. Am chuû Lieân Hoa Phong caàm caây gaäy chæ haønh ñoäng—Name of commentaries and treatises chuùng baûo: "Coå nhaân ñeán ñaây vì sao khoâng chòu on the Suddharmapundarika Sutra, which truï?" Khoâng ai trong chuùng chòu traû lôøi neân Sö töï composed and explained by great master T'ien- ñaùp: "Vì kia ñöôøng saù chaúng ñaéc löïc." Sö laïi noùi: T'ai Chih-I. In this book, Chih-I points out a "Cöùu caùnh theá naøo?" Vaø roài Sö töï traû lôøi: "Caây gaäy further correspondence between the töùc laät naèm ngang chaúng ñoaùi ngöôøi, ñi thaúng vaøo Mulamadhyamaka-karika and the multifarious ngaøn ngoïn muoân ngoïn." Theo Vieân Ngoä trong characteristics of beings in the various realms of Bích Nham Luïc, caùc oâng laïi bieän bieät ñöôïc am chuû existence. Chih-I divided the realms of existence Lieân Hoa Phong chaêng? Goùt chaân cuõng chöa chaám into ten interpenetrating realms or destinies: hell, ñaát. Thôøi quoác sô, Sö caát am treân choùt ñænh Lieân hungry ghost, asura, man, gods, srvaka, Hoa ôû nuùi Thieân Thai, sau khi ñaéc ñaïo ôû trong nhaø pratyekabuddha, bodhisattva, and Buddha. There tranh thaát ñaù, beû chieác khoùa chaân, naáu reã rau röøng are not ten separate distinct worlds, but rather aên qua ngaøy, chaúng caàu danh lôïi, phoùng khoaùng experiences or states of existence in one reality. It tuøy duyeân, buoâng moät chuyeån ngöõ coát ñeàn aân Phaät may be more accurate to refer to these ten Toå, truyeàn taâm aán cuûa Phaät. Vöøa thaáy Taêng ñeán, "destinies" as ten states of experience: hellish, to Sö caàm gaäy leân noùi: "Coå nhaân ñeán trong ñaây vì be full of insatiable appetite, brutish, combative, sao khoâng chòu truï?" Tröôùc sau hôn hai möôi naêm human, divine, sravaka-like, pratyekabuddha-like, maø khoâng coù ngöôøi ñaùp ñöôïc. Chæ moät caâu hoûi naày Bodhisattva-like, and Buddha-like. When one coù quyeàn coù thaät, coù chieáu coù duïng. Neáu ngöôøi suffers the inevitable results of his or her bieát ñöôïc caùi chuoàng cuûa Sö thì chaúng tieâu moät caùi misdeeds, one experiences the realm of hell. aán tay. OÂng haõy noùi vì sao hai möôi naêm chæ hoûi When one blindly follows sensual desires in a nhö theá? Ñaõ laø toâng sö côù sao chæ giöõ moät caùi coïc? futile attempt to satisfy fleshly appetites, one Neáu nhaèm trong ñaây thaáy ñöôïc, töï nhieân chaúng experiences the realm of the preta. When one chaïy treân tình traàn. Trong hai möôi naêm coù nhieàu blindly follows one's passions, one experiences ngöôøi cuøng Sö pheâ phaùn ñoái ñaùp, trình kieán giaûi, the realm of beasts. When one fights with one's laøm heát saïch moïi caùch. Duø coù ngöôøi noùi ñöôïc cuõng fellow human being, one experiences the chaúng ñeán choã cöïc taéc cuûa Sö. Huoáng laø vieäc naày combative realm of the asura. When one joyfully chaúng ôû trong ngoân cuù thì khoâng theå bieän luaän. listens to the music of Bach, one can experience Ñaâu chaúng nghe noùi "Ñaïo voán khoâng lôøi, nhôn lôøi the delightful realm of gods. When one hears the hieån ñaïo." Vì theá, nghieäm ngöôøi ñeán choã cuøng toät,

môû mieäng beøn laø tri aâm. Coå nhaân buoâng moät lôøi ñöa caây gaäy leân hoûi: "Laø caùi gì?" Vò Taêng thöa: nöûa caâu cuõng khoâng coù gì khaùc, coát thaáy oâng

"Tri "Chaúng bieát!" Toân giaû noùi: "Moät caây gaäy cuõng höõu" hay "Chaúng tri höõu." Sö thaáy ngöôøi khoâng chaúng bieát." Toân giaû laïi laáy caây gaäy khöôi moät loã hoäi neân ñaùp thay: "Vì kia ñöôøng saù chaúng ñaéc löïc." döôùi ñaát vaø hoûi: "Laïi bieát chaêng?" Vò Taêng thöa: Xem Sö noùi töï nhieân kheá lyù kheá cô, chöa töøng maát "Chaúng bieát!" Toân giaû laáy caây gaäy ñeå treân vai noùi: toâng chæ. Coå nhaân noùi: "Nöông lôøi caàn hieåu toâng, "Hoäi chaêng?" Vò Taêng thöa: "Chaúng hoäi!" Toân giaû chôù töï laäp qui cuû." Ngöôøi nay chæ quaûn loâi ñöôïc ñi noùi: "Caây gaäy töùc laät naèm ngang chaúng ñoaùi ñeán laø xong, ñöôïc thì ñöôïc vaãn laø hoãn ñoän taïp nhaïp. ngöôøi, ñi thaúng vaøo ngaøn ngoïn muoân ngoïn." Coå Neáu tröôùc baäc taùc gia ñem ba yeáu ngöõ "AÁn khoâng, nhaân ñeán trong ñoù vì sao khoâng chòu truï? Tuyeát aán neâ, aán thuûy" maø nghieäm, lieàn thaáy caây vuoâng Ñaäu coù tuïng: "Ai ñöông cô, neâu chaúng laàm laïi ít raùp loã troøn, khoâng coù choã naøo vaäy. Ñeán trong ñaây coù. Phaù hoaïi cao voùt, nung chaûy huyeàn vi. Nhieàu thaûo luaän moät loái ñoàng haønh, ñoàng chöùng, khi aáy lôùp coảng to töøng môû roäng. Taùc gia chöa ñoàng veà. caên cöù vaøo ñaâu maø tìm? Neáu ngöôøi "Tri höõu" môû Thoû ngoïc chôït troøn chôït khuyeát, quaï vaøng tôï bay loøng thoâng tin töùc thì coù gì laø khoù. Neáu chaúng gaëp chaúng bay. Laõo Loâ chaúng bieát ñi ñaâu taù? Maây tri aâm neân cuoän laïi ñeå trong loøng. Thöû hoûi caùc oâng, traéng nöôùc troâi thaûy nöông nhau." Bôûi côù sao? Sôn caây gaäy laø ñoà duøng tuøy thaân cuûa Thieàn Taêng, taïi Taêng noùi: "Döôùi ñaàu thaáy maù, chôù cuøng laïi qua, sao noùi ñöôøng saù chaúng ñaéc löïc, coå nhaân ñeán trong vöøa khôûi so saùnh, lieàn laø nuùi ñen, trong hang quæ ñaây chaúng chòu truï? Kyø thaät maït vaøng tuy quí, rôi laøm keá soáng." Neáu thaáy ñöôïc trieät, tin ñöôïc ñeán, vaøo maét cuõng thaønh beänh. Hoøa Thöôïng Thieän Ñaïo ngaøn ngöôøi muoân ngöôøi buûa vaây, töï nhieân khoâng ôû Thaïch Thaát ñöông thôøi bò sa thaûi, thöôøng laáy caây theå chaän ñöùng ñöôïc. Chaúng ñöôïc ñoäng ñeán, ñoäng gaäy chæ chuùng noùi: "Chö Phaät quaù khöù cuõng theá aáy, ñeán töï nhieân coù cheát coù soáng. Tuyeát Ñaäu hieåu chö Phaät vò lai cuõng theá aáy, chö Phaät hieän taïi cuõng ñöôïc yù kia noùi thaúng vaøo ngaøn ngoïn muoân ngoïn theá aáy." Tuyeát Phong moät hoâm ôû tröôùc Taêng môùi tuïng nhö vaäy—The hermit of the Lotus ñöôøng caàm caây gaäy chæ chuùng noùi: "Caùi naày chæ vì Flower Peak held up his staff and showed it to the ngöôøi trung, haï caên." Coù vò Taêng hoûi: "Chôït gaëp assembly saying, "When the ancients got here, ngöôøi thöôïng thöôïng caên ñeán thì sao?" Tuyeát why didn't they consent to stay here?" There was Phong caàm gaäy leân roài ñi. Vaân Moân noùi: "Toâi no answer from the assembly, so he himself chaúng gioáng Tuyeát Phong ñaäp phaù tan hoang." Vò answered for them, "Because they did not gain Taêng hoûi: "Chöa bieát Hoøa Thöôïng theá naøo?" Vaân strength on the road." Again he said, "In the end, Moân lieàn ñaùnh. Phaøm tham vaán khoâng coù nhieàu how is it?" Again he himself answered in their vieäc, vì oâng ngoaøi thaáy coù nuù i soâng ñaát lieàn, trong place, "With my staff across my shoulder, I pay no thaáy coù thaáy nghe hieåu bieát, treân thaáy coù chö Phaät heed to people; I go straight into the myriad ñeå caàu, döôùi thaáy coù chuùng sanh ñeå ñoä, caàn phaûi peaks." According to Yuan-Wu in the Pi-Yen-Lu, moät luùc

möûa heát, nhieân haäu trong möôøi hai giôø ñi can all of you judge the hermit of Lotus Flower ñöùng naèm ngoài laøm thaønh moät maûnh. Tuy ôû treân Peak? His feet still aren't touching the ground. ñaàu sôïi loâng maø roäng nhö ñaïi thieân sa giôùi; tuy ôû Early in Sung times he built a hut on T'ien T'ai's trong vaïc daàu loø löûa maø nhö ôû coõi nöôùc an laïc; tuy Lotus Flower Peak. After they had attained the ôû trong baûy traân taùm baûo maø nhö ôû döôùi nhaø tranh Path, the ancients would dwell in thatched huts or vaùch laù. Neáu laø haøng thoâng phöông taùc gia ñeán stone grottos, boiling the roots of wild greens in choã thaät cuûa coå nhaân, töï nhieân chaúng phí löïc. Sö broken legged pots, passing the days. They didn't thaáy khoâng coù ngöôøi hieåu ñöôïc yù mình, neân töï gaïn seek fame and fortune: unconcerned, they laïi: "Cöùu caùnh theá naøo?" Laïi khoâng ai laøm ñöôïc, accorded to conditions. They would impart a Sö töï noùi: "Caây gaäy töùc laät naèm ngang chaúng ñoaùi turning word, wanting to repay the benevolence of ñeán ngöôøi, ñi thaúng vaøo ngaøn ngoïn muoân ngoïn. YÙ the Buddhas and patriarchs and transmit the naày laïi theá naøo?" Haõy noùi ôû nôi naøo laøm ñòa ñaàu? Buddha Mind Seal. As soon as he saw a monk Quaû laø trong caâu coù maét, ngoaøi lôøi coù yù, töï ñöùng töï coming, the hermit would hold up his staff and ngaõ, töï buoâng töï thaâu. Haù chaúng thaáy Toân giaû say, "When the ancients got here, why didn't they Nghieâm Döông ñi ñöôøng gaëp moät vò Taêng, lieàn consent to stay here?" For more than twenty years,

there was never even one person who could strength on the road? Why does he say that when answer. This one question has both provisional the ancients got here, they didn't consent to stay and true, both illumination and function. If you here? In truth, though gold dust is precious, when know his snare, it isn't worth taking hold of. But it falls into your eyes it becomes a blinding tell me, why did he ask this question for twenty obstruction. Master Shan Tao of the Stone Grotto, years? Since this is the action of a master of the when he was subject to the persecution of 845 school, why did he just keep to one peg? If you would always take his staff and show it to the can see here, naturally you won't be running in the assembly saying, "All the Buddhas of the past are dusts of the senses. During the course of twenty thus, all the Buddhas of the future are thus, all the years, there were quite a few people who laid out Buddhas of the present are thus." One day in front their remarks to the hermit to present their views, of the monk's Hall Hsueh Feng held up his staff trying all their clever devices. Even if someone and showed it to the crowd saying, "This one is could speak of it, still he did not reach the place of just for people of medium and low faculties." At the hermit's ultimate point. Moreover, although the time there was a monk who came forward and this matter is not in words and phrases, if not for asked, "When you unexpectedly encounter words and phrases, it could not be distinguished. someone of the highest potential, then what?" Haven't you heard it said: "The Path is Hsueh Feng picked up his staff and left. Yun Men fundamentally without words. We use words to said, "I'm not like Hsueh Feng when it comes to reveal the Path"? Therefore the essential point in breaking up confusion." A monk asked, "How testing others is to know them intimately the would you do it, Teacher?" Yun Men immediately minute they open their mouths.

The ancient man hit him. Whenever you study and ask questions, let down a word or half a phrase for no other there aren't so many things to be concerned with. purpose than to see whether or not you know that Concerns arise because outside you perceive that 'this material exists.' He saw that they did not mountains and rivers and the great earth exist; understand; that is why he himself answered for within you perceive that seeing, hearing, feeling, them, "Because they did not gain strength on the and knowing exist; above you see that there are road." See how what he says spontaneously various Buddhas that can be sought; and below accords with principles and meshes with you see that there are sentient beings who can be circumstances. When did he ever lose the saved. You must simply spit them all out at once: essential meaning? The ancient Shih T'ou said, afterwards, whether walking, standing, sitting, or "When you receive words you must understand lying down, twenty-four hours a day, you fuse the source: don't set up standards on your own." everything into one. Then, though you're on the tip When people these days bump into it, what can be of a hair, it's as broad as the universe; though you done about their fat headedness and confusion? dwell in a boiling cauldron or in furnace embers, When they come before an adept, he uses the it's like being in the land of peace and happiness; three essential seals of sealing space, sealing though you dwell amidst gems and jewels in water, and sealing mud to test them. Then the profusion, it's like being in a thatched hut. For this adept sees whether the square peg is stuck in the kind of thing, if you are a competent adept, you round hole with no way to come down. When the get to the one reality naturally, without wasting time comes where, will you search to look for one any effort. The hermit saw that no one could reach here with the same attainment and realization? If his depths, so again he pressed them saying, "In it's a person who knows that 'this matter exists,' the end, how is it?" Again they couldn't deal with then open your heart and convey the message. him. He himself said, "With my staff across my What is there that can be wrong? If you don't meet shoulder, I pay no heed to people; I go straight with such a person, then keep it to yourself for the into the myriad peaks." Again, what is the time being. Now I ask all of you: the staff is meaning of this? Tell me, what place is he something patchrobed monks ordinarily use; why pointing to as his whereabouts? Undeniably, there then does the hermit say that they didn't gain are eyes in his words, but his meaning is outside

the words. He gets up by himself, he falls down by Theo Vieân Ngoä trong Bích Nham Luïc, caùc himself; he lets go by himself, he gathers up by oâng laïi bieän bieät ñöôïc am chuû Lieân Hoa himself. Haven't you heard: The venerable Yen Phong chaêng? Goùt chaân cuõng chöa chaám ñaát. Yang met a monk on the road. He raised his staff Thôøi quoác sô, Sö caát am treân choùt ñænh Lieân and said, "What is this?" The monk said, "I don't Hoa ôû nuùi Thieân Thai, sau khi ñaéc ñaïo ôû trong know." Yen Yang said, "You don't even recognize nhaø tranh thaát ñaù, beû chieác khoùa chaân, naáu reã a staff?" Again he took his staff and poked the rau röøng aên qua ngaøy, chaúng caàu danh lôïi, ground saying, "Do you recognize this?" The phoùng khoaùng tuøy duyeân, buoâng moät chuyeån monk said, "No, I don't." Yen Yang said, "You ngöõ coát

ñeàn aân Phaät Toå, truyeàn taâm aán cuûa don't even recognize a hole on the ground?" Phaät—According to Yuan-Wu in the Pi-Yen- Again, he put his staff across his shoulder and Lu, can all of you judge the hermit of Lotus said, "Do you understand?" The monk said, "I Flower Peak? His feet still aren't touching the don't understand." Yen Yang said, "With my staff ground. Early in Sung times he built a hut on across my shoulder, I pay no heed to people; I go T'ien T'ai's Lotus Flower Peak. After they had straight into the myriad peaks." When the ancients attained the Path, the ancients would dwell in got here, why didn't they agree to stay here? thatched huts or stone grottos, boiling the Hsueh Tou has a verse which says: "Who, roots of wild greens in broken legged pots, confronting the situation, brings it up without passing the days. They didn't seek fame and deception; such a person is rare: he destroys the fortune: unconcerned, they accorded to steep lofty peaks, he melt down the mysterious conditions. They would impart a turning word, subtlely. The double barrier has been wide open: wanting to repay the benovolence of the Adpets do not return together. The jade rabbit, Buddhas and patriarchs and transmit the now round, now partial; the golden raven seems to Buddha Mind Seal. fly without flying. Old Lu doesn't know where he's Moät vò Taêng hoûi Thieàn sö Lieân Hoa Phong going; to go along together as before with white Töôøng: "Con traâu buøn treân ñænh nuùi tuyeát thì clouds and flowing streams." Why did I say, "If goïi laø caùi gì?" Lieân Hoa Phong Töôøng noùi: you see cheeks on the back of his head, don't go "Laéng nghe." Vò Taêng laïi hoûi: "Tieáng keâu cuûa along with him?" As soon as you make a con ngöïa goã cuûa Vaân Moân laø caùi gì?" Lieân comparative judgment, you're in the demon cave Hoa Phong Töôøng noùi: "AÂm thanh."—A monk of the mountain of darkness making your living. If asked Lianhua Fengxian, "What is the call of you can see all the way through and your faith is the mud ox of the snowy peaks?" Lianhua thorough-going, then naturally a thousand or ten Fengxian said, "Listen." The monk said, thousand people won't be able to trap you or do "What is the cry of Yunmen's wooden horse?" anything about you. When pushed or pressed, you Lianhua Fengxian said, "Sound." will kill or give life spontaneously. Hsueh Tou Khi Lieân Hoa Phong Töôøng saép thò tòch, oâng understood the hermit's meaning when he said, "I giô caây gaäy leân vaø hoûi chuùng: "Moät khi coå ñöùc go straight into the myriad peaks." ñaït ñeán caùi naøy, taïi sao khoâng ôû laïi taïi ñaây?" Lieân Hoa Phong Töôøng Am Chuû: Renge Hosho Chuùng Taêng khoâng traû lôøi. Lieân Hoa Phong (jap)—The Hermit of Lotus Flower Peak—Lien- Töôøng noùi: "Bôûi vì con ñöôøng naøy khoâng coù hua Feâng-hsiang (Wade-Giles Chinese)—Lianhua löïc ñeå ñaït ñöôïc." Ñoaïn Lieân Hoa Phong Fengxian (Pinyin Chinese)—Phong Töôøng laø ñeä töû Töôøng noùi tieáp: "Vaäy thì cuoái cuøng laø caùi gì?" cuûa Phuïng Tieân Ñaïo Thaâm treân nuùi Kim Laêng, Xong oâng ñaët gaäy leân vai vaø noùi: "Chæ caàn ñaët thuoäc toâng Vaân Moân. OÂng soáng tu treân ñænh Lieân gaäy leân vai vaø ñöøng ñeå yù ñeán ai. Ñi thaúng vaøo Hoa, vuøng phuï caän cuûa nuùi Thieân Thai, trong tænh ngaøn ñænh vaïn ñænh." Noùi xong nhöõng lôøi naøy Trieát Giang—Lianhua Fengxian was a disciple of thì oâng thò tòch—When Lianhua Fengxian was Fengxian Daoshen in the Yunmen Zen school.

He about to die, he held up his staff and asked the lived on the lotus Flower Peak in the vicinity of assembly, "When the ancients reached this, Mt. Tiantai in Zhejiang Province. why didn't they agree to remain here?" The

monks didn't answer. Lianhua Fengxian said, ngöõ Baéc Phaïn duøng ñeå chæ “Vò theá Hoa Sen.” "Because this path no power is attained." Ñaây laø moät trong nhöõng vò theá toïa thieàn thoâng Then, Lianhua Fengxian said, "After all, what thöôøng nhaát, trong ñoù haønh giaû treùo caû hai is it?" He then placed the staff on his shoulder chaân, ñeå hai baøn chaân leân treân hai ñuøi, loøng and said, "Just place your staff over your baøn chaân ngöûa leân trôøi. Loøng baøn tay ñaët ngöûa shoulder and pay no mind to people. Enter leân trong loøng, baøn tay phaûi naèm beân treân baøn directly into the thousand, the ten thousand tay traùi, vaø hai ñaàu ngoùn caùi chaïm vaøo nhau. peaks." When he finished saying these words, Theá ngoài hoa sen, theo kieåu ngoài cuûa Phaät Toå he passed away. Thích Ca, hai chaân treùo nhau, baøn chaân ngöûa Lieân Hoa Quang Ma Ni Keá Thaàn: Jewel leân. Caû hai baøn chaân ñeàu naèm treân hai ñuøi ñoái Topknot of Lotus Light Deity (Spirit). dieän nhau—The Buddha’s sitting posture with Lieân Hoa Quang Minh Thaàn: Lotus Luminosity legs crossed and soles upward. “Padmasana” Deity (Spirit). is a Sanskrit term for “Lotus position.” This is Lieân Hoa Quang Thaàn: Lotus Light Deity one of the most common positions for seated (Spirit). meditation, in which one crosses both legs, Lieân Hoa Quoác: Coõi Tònh Ñoä cuûa moãi vò Phaät, coõi placing the feet on the inside of the thighs, cöïc laïc mieân vieãn—The pure land of every soles facing upward. The palms rest in the lap, Buddha, the land of his eternal enjoyment. facing upward, with right on top of left and Lieân Hoa Sanh: Padma-Sambhava (skt)— tips of the thumbs touching. To sit cross- Rinchen jungni (tib)—Lotus born—Lieân Hoa legged or to sit in a lotus posture. The Sanh, nhaø sö AÁn truyeàn giaùo taïi Taây Taïng vaøo theá Buddha’s sitting posture with legs crossed and kyû thöù chín—Tantric master from Oddiyana in the soles upward, both feet rest on top of the thigh eighth century. of the opposite leg. Lieân Hoa Saéc: Lotus Flower Color. (II) Chi tieát veà Lieân Hoa Toïa hay Kieát giaø phu Lieân Hoa Tam Muoäi: Tham thieàn vaø nhaäp tam toïa—Details of “Padmasana”: muoäi trong theá ngoài hoa sen—Lotus samadhi— 1) Haø ng Ma Kieát Giaø—The left leg is over right, Samadhi of the Lotus—See Phaùp Hoa Tam Muoäi. the left hand is over the right hand for being Lieân Hoa Taïng: Lotus Calyx. subduing of demons: Chaân traùi treùo leân ñuø i Lieân Hoa Taïng Theá Giôùi: Coõi Tònh Ñoä baùo thaân phaûi. Khi baïn ngoài thieàn vôùi chaân traùi ñaët leân cuûa moãi vò Phaät do hoa sen baùu taïo thaønh (cuûa ñuøi phaûi, vaø chaân phaûi ñöôïc ñaët treân baép chuoái Ñöùc Phaät A Di Ñaø laø Taây Phöông Tònh Ñoä, cuûa traùi. Ñoù laø theá lieân hoa troøn ñaày, hay theá Kim Ñöùc Phaät Tyø Loâ Giaù Na laø Maät Nghieâm Quoác)—cang baûo, hay theá ngoài Boà Ñeà. Neáu baïn ngoài The Lotus world or universe of each Buddha for thieàn trong tö theá naøy thì baïn seõ choùng ñöôïc his sambhogakaya—See Cöïc Laïc. vaøo ñònh—When you sit down to meditate Lieân Hoa Thuû: Padmapani (skt)—See Lieân Hoa with your left leg over the right thigh, and Thuû Boà Taùt. then take your right leg and put it on top of your left calf. That’s the

full-lotus posture, or Lieân Hoa Thuû Boà Taùt: Padmapani-bodhisattva the jeweled vajra sitting position, or the Bodhi (skt)—Teân khaùc cuûa Quaùn Theá AÂm Boà Taùt tay position. If you sit in this position, it's easy to caàm boâng sen—Another name for Kuan-Yin or enter samadhi. Avalokitesvara Bodhisattva who is holding a lotus 2) Caùt Töôøng Kieát Giaø—The right leg is over flower. left for blessing, the right hand is being placed Lieân Hoa Toïa: Padumasana (p)—Padmasana over the left one: Chaân phaûi treùo leân chaân (skt)—Lieân Hoa Toïa—Kieát Giaø Phu Toïa—To sit traùi, baøn tay phaûi ñaët treân baøn tay traùi. Chaân cross-legged. traùi treùo leân ñuøi phaûi. Khi baïn ngoài thieàn vôùi (I) Toång quan veà Lieân Hoa Toïa—An overview chaân phaûi ñaët leân ñuøi traùi, vaø chaân traùi ñöôïc of "Padmasana": Theá ngoài hoa sen, theo kieåu ñaët treân baép chuoái phaûi—When you sit down ngoài cuûa Phaät Toå Thích Ca, hai chaân treùo to meditate with your right leg over the left nhau, baøn chaân ngöûa leân. Padmasana laø thuaät

thigh, and then take your left leg and put it on practice sitting meditation in this position day top of your right calf. in and day out, you will experience a "state of (III)Vò theá thaân theå khi ngoài ôû theá "Lieân Hoa"— ease" and eventually you will obtain the Body postures while sitting in the samadhi power. "Padmasana" position: Lieân Hoa Toân Nhö Lai: Padmottara (skt)— 1) Khi ngoài trong tö theá "Lieân Hoa" baïn neân giöõ Padma Honourable Tathagata. cho thaân ñöôïc thaúng. Khoâng neân ngaõ ngöõa veà Lieân Hoa Trí: Lieân Hoa hay maät trí cuûa Phaät A phía sau hay chuùi ñaàu veà phía tröôùc. Ñöøng laéc Di Ñaø, moät trong nguõ trí—The lotus or mystic lö veà beân phaûi hay beân traùi. Ngoài thaúng nhöng wisdom of Amitabha, one of the five wisdoms. khoâng cöùng nhaét nhö mieáng caây hay thanh saét: Lieân Hoa Trì Danh: Lotus Blossom Recitation. When you sit in the "Padmasana" position, Lieân Hoa Töù Chuûng: Four kinds of lotus flower— your body should be held upright. Do not lean See Lieân Hoa. backwards or forwards. Do not swing to the Lieân Hoa Töû: Ñeä töû cuûa Lieân Hoa Boä—Disciples right or left. Try to sit straight, but not stiff as or followers shown in the mandalas. a wooden board or as an iron bar. Lieân Hoa Vöông: Kumuda-pati—Lotus lord. 2) Khi ngoài, baïn neân ñeå ñaàu löôõi chaïm beân trong Lieân Hoa Y: Lieân Hoa Phuïc—AÙo caø sa cuûa chö phaàn treân cuûa mieäng. Baèng caùch naøy nöôùc Taêng Ni, laáy nghóa hoa sen thanh tònh ñeå goïi teân — mieáng seõ chaûy thaúng vaøo bao töû cuûa baïn: The lotus garment, or robe of purity, the robe of When you sit, you should put the tip of your the monk or nun. tongue on the roof of your mouth. That way Lieân Hoaøn: Linked together. the saliva in your mouth will flow directly into Lieân Höông Haûi: Sea of perfume. your stomach. Lieân Höïu: Hoä nieäm vieân trong Lieân Hoa Toâng— 3) Khi ngoài trong tö theá naøy, baïn neân thôû ñeàu Mutual protectors or helpers of the Lotus sect, i.e. ñaën. Baïn neân thôû vôùi cuøng moät nhòp thôû trong members. moïi luùc. Thôû vaøo vaø thôû ra daøi hay ngaén laø tuøy Lieân Keát: Visamdhi (skt)—Intermediate point— nôi hôi thôû cuûa baïn, chöù ñöøng goø eùp: When Ñieåm lieân keát. you sit in this position, you want to make your Lieân Kinh: The Lotus Sutra—See Kinh Dieäu breath even. You should always breathe at Phaùp Lieân Hoa. the speed at all times. Breathe in and breathe

Lieân Laïc Vôùi Gia ñình: Communication with the out naturally, not to force yourself with a long family—Tyø Kheo hay Tyø Kheo Ni laø ngöôøi ñaõ töø breath-in, or breath-out. boû gia ñình cuûa chính mình ñeå trôû thaønh moät nhaø 4) Khi ngoài trong tö theá naøy, baïn ñöøng sôï bò ñau. sö hay ni coâ khoâng nhaø; tuy nhieân, Ñöùc Phaät chöa Coù leõ baïn seõ khoâng caûm thaáy ñau sau khi ñaõ bao giôø ngaên caám ñeä töû cuûa Ngaøi tieáp tuïc lieân laïc ngoài treân nöûa giôø, nhöng khi chaân baét ñaàu vôùi gia ñình, nhöng khi lieân laïc vôùi gia ñình, chö ñau, baïn neân kieân nhaãn. Caøng ñau caøng kieân Taêng Ni phaûi tuaân thuû ñuùng theo lôøi Phaät daïy veà nhaãn. Neáu baïn ñuû kieân nhaãn thì chaúng bao laâu giôùi luaät: khoâng neân thaêm vieáng gia ñình thöôøng sau baïn coù theå ngoài moät giôø, hai giôø, hay laâu xuyeân hôn quy ñònh cuûa Taêng Giaø; khoâng neân cöù hôn nöõa. Vaø neáu baïn tieáp tuïc tu taäp töø ngaøy tieáp tuïc ñoøi hoûi hay xin xoû ôû nhaø heát thöù naøy ñeán naøy qua ngaøy khaùc, baïn seõ ñaït ñöôïc traïng thaùi thöù khaùc; coù theå thöôøng xuyeân vieát thö veà nhaø “khinh an” vaø cuoái cuøng baïn seõ ñaït ñöôïc ñònh nhaèm chia xeû haïnh phuùc tu taäp cuûa mình ñeå taêng löïc: When sitting in this position, don’t be theâm haïnh phuùc vaø nieàm tin cuûa gia ñình; coù theå afraid of the pain. Perhaps you can sit for half giuùp ñôõ gia ñình mình giaûi quyeát nhöõng khoù khaên an hour before the pain starts, but when it trong gia ñình; khoâng neân noùi cho gia ñình bieát does appear you should be patient. The more nhöõng khoù khaên cuûa mình trong töï vieän laøm cho hoï you feel painful, the more you should be lo laéng veà mình; coù theå chia xeû nhöõng phöông thöùc patient. If you are patient enough, sooner or hay caùch thöïc taäp trong tu taäp cuûa chính mình—A later, you’ll be able to sit for an hour, two Bhiksu or Bhiksuni is the one who has rennounced hours, or even longer. And if you continue to his or her own family and become a homeless

monk or nun; however, the Buddha never Lieân Toïa: 1) Ñaøi sen hay toøa sen ñeå ñaët töôïng prohibited his disciples to continue to keep some Phaät: The lotus throne on which are seated the contacts with their families, but when contacting images of the Buddha; 2) Toøa Phaät: Buddha- with their families, they should abide by the throne. Buddha’s vinaya: should not visit his or her family Lieân Toâng: Lieân Hoa Toâng ñöôïc ngaøi Hueä Vieãn more frequent the Sangha’s guidelines allowed; khai saùng vaøo khoaûng naêm 300 sau Taây Lòch taïi töï should not keep asking for one thing after another, vieän Baïch Lieân Trì cuûa ngaøi. Toâng phaùi naày khoâng and when his or her family give him or her coù lieân heä gì ñeán Baïch Lieân Maät Xaõ khôûi leân thôøi something, he or she should always share it with nhaø Nguyeân Moâng. Ngaøi Hueä Vieãn thôøi Ñoâng Taán the Order; may regularly write home to his or her nhaân ñoïc (coù saùch noùi ngaøi nghe phaùp sö Di Thieân family, sharing his or her happiness and giaûng) kinh Baùt Nhaõ maø boãng nhieân ñaïi ngoä. Sau cultivation so that his or her family’s happiness ñoù ngaøi chuù taâm vaøo vieäc nieäm Phaät ñeå ñöôïc cöùu and faith in the cultivation will increase; can help ñoä. Toâng phaùi cuûa ngaøi trôû thaønh Tònh Ñoä Toâng, his or her family resolve difficult situations in the maø nhöõng naêm veà sau naày lan truyeàn roäng raõi family; should not tell her

family about the khaép vuøng vieãn ñoâng—The Lotus sect founded by difficulties that he or she encounters in his or her Hui-Yuan around 300 AD. at his monastery, in life as a monk or a nun in such a way that they which was a white lotus pond. It has no connection become concerned and anxious about him or her; with the White Lily Secret Society which arose may share methods and/or practices his or her own during the Mongol or Yuan dynasty. The Lotus cultivation. sect is traced to the awakening of Hui-Yuan by the Lieân Luïy: Haïi laây—To implicate. reading of the Prajnaparamita Sutra. He then Lieân Lyù: Maät giaùo veà nieàm tin vaõng sanh Lieân turned his attention to calling on the name of Hoa—The mystic doctrine of the Lotus faith. Buddha to obtain salvation direct to his Pure Land. Lieân Maãn: Thöông xoùt—To pity—To comiserate. The school became that of the Amitabha or Pure Lieân Moân: The Lotus sect—See Lieân Toâng. Land sect, which in later year developed into the Lieân Nhaõn: 1) Maét cuûa lieân hoa xanh: The eye of principal Buddhist cult in the Far-East. the blue lotus; 2) Dieäu Nhaõn cuûa Phaät: The Lieân Trì: Lotus pond. wonderful eye of Buddha. Lieân Trì Haûi Hoäi: Ocean-Wide Lotus Lieân Nhö (1415-1499): Rennyo (jap)—Teân cuûa Assembly—Lieân trì haûi hoäi tieâu bieåu cho söï taäp moät vò danh Taêng Nhaät Baûn vaøo theá kyû thöù XV— hôïp cuûa Phaät A Di Ñaø, chö Boà taùt, caùc baäc thöùc Name of a Japanese famous monk in the fifteenth giaû, Thaùnh chuùng, cuøng caùc thöôïng thieän nhaân caâu century. hoäi nôi Taây Phöông Cöïc Laïc. Goïi laø Lieân trì Haûi Lieân Nieäm: Thöông nhôù luyeán aùi gia ñình— Hoäi vì soá ngöôøi tham döï laø voâ soá, traûi daøi ra nhö Family attachment—Sympathetic thoughts. ñaïi döông trong phaùp giôùi—Lotus assembly Lieân Quan Theá Tuïc: Worldly concerns. represents the gathering of Buddha Amitabha, the Lieân Saùt: Coõi Tònh Ñoä Taây Phöông laáy hoa sen Bodhisattvas, the sages and saints and all other laøm nôi kyù thaùc vaõng sanh—Lotus ksetra—Lotus superior beings in the Land of Ultimate Bliss. This land—The paradise of Amitabha. Assembly is called Ocean-Wide as the Lieân Thai: Ngöôøi naøo tin vaøo nieäm Phaät vaõng participants infinite in number, spreading as far sanh nôi coõi Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø ñeàu and wide as the multitude of oceans in the sanh ra töø trong hoa sen, gioáng nhö trong thai Dharma Realm. meï—The Lotus-womb in which the believers of Lieân Tuïc: See Lieân Tieáp. Amitabha are born into his paradise. It is also Lieân Töû: Lotus seeds. described as the believer's heart in embryo. Lieân Xaõ: Baïch Lieân Toâng—The White Lotus Lieân Thaéng Vöông: King of Successive Victories. Sect—See Lieân Toâng. Lieân Toûa Boà Taùt: Vajrasphota-bodhisattva (skt)— Lieàn Tieàn: Successive—Continuous. Kim Cang Toûa Boà Taùt—Diamond Lock Lieät: 1) Ñoát noùng: Burning; 2) Haï lieät: Inferior, Bodhisattva. vicious; 3) Xeù raùch: To rip, to split, to crack.

Lieät Khí: Ngöôøi coù caên cô thaáp keùm—A person Lin-Chi school in Japan (founded by Zen master who has low (dull) capacity. Enni Benen. Up to now, this branch has about 365 Lieät Só Trì: Tyagiharada or Jivakahrada (skt)— temples throughout Japan). Hoà cuûa baäc ñaïi só, gaàn Mrgadava—The lake of the Lieãu Baûn: Nhaän roõ nguoàn goác cuûa töï taâm —To renouncer, or of the hero, near to the Mrgadava. realize clearly the source of the mind of oneself. Lieät Thaùnh: Ressho (jap)—Ranks of the

sacred. Lieãu Baûn Teá: Kondanna (p)—Kaundinya (skt)— Lieät Thöôøng: Chieác aùo caø sa raùch, truyeän vua Taàn See Kieàu Traàn Nhö. Baø Sa La naèm moäng thaáy chieác aùo caø sa bò xeù laøm Lieãu Baát Khaû Mòch: Mind is ungraspable—Coù 18 maûnh, ñieàm cho raèng sau khi Phaät nhaäp dieät, moät coâng aùn noåi tieáng veà taâm, ñoù laø "Lieãu baát khaû Tieåu Thöøa seõ phaân laøm 18 phaùi—The torn robe, mòch" (caùi taâm hoaøn toaøn khoâng theå naém baét). Vì i.e. King Bimbisara's dream of Buddhism split into taâm vaø thaân khoâng hai, thaân naøy cuõng khoâng theå eighteen pieces, like the Hinayana sects. naém baét ñöôïc. Vaø tuy laø vaäy coù moät caùch ñeå laõnh Lieät Trí: Trí tueä thaáp keùm—Inferior mind— hoäi veà caùi taâm "lieãu baát khaû mòch" naøy. Laõnh hoäi Harmful wisdom. nhö theá naøo? Trôû thaønh chính noù. Hieån hieän thaønh Lieät ÖÙng Thaân: Buddha's inferior human body— caùi toaøn theå vaø hoaøn chænh nhö vaäy. Taát caû söï vaät Thaân Phaät ñöôïc thò hieän thaønh thaân keùm coûi ñöôïc ñeàu ôû taïi ñaây ngay luùc naøy. Nieát Baøn cuõng ôû ngay thaáy nôi phaøm phu—The Buddha appears in an ñaây. Nhöng chuùng ta queân maát ñi söï kieän naøy vì inferior human body as seen by ordinary people. chuùng ta maõi ñi tìm caùi gì khaùc. Taát caû nhöõng söï Lieâu: Phoøng—A hut—A study—A room. mong ñôïi ñeàu khoâng caàn thieát. Haønh giaû tu Thieàn Lieâu Chuû: Lieâu Nguyeân—Lieâu Tröôûng—Tröïc neân luoân nhôù raèng chuùng ta khoâng caàn phaûi tìm Lieâu—Vò sö truï trì töï vieän—The head, or manager kieám baát cöù söï thaønh töïu hay chöùng ñaéc naøo khaùc. of a monastery. Moïi söï ñaõ saün saøng ôû ñaây roài—A famous koan Lieâu Khôûi Tieän Haønh: Laäp töùc laõnh hoäi—To states that mind is ungraspable. Since mind and comprehend immediately. body are not two, this body is ungraspable. And Lieâu Nguyeân: See Lieâu Chuû. yet there is a way to appreciate the ungraspable. Lieâu Thieân: Bay vaøo khoâng trung—To fly into the How? By being it. The whole, complete being sky (space). manifesting as it is. Everything is here right now. Lieâu Thieân Tuaán Coát: Thieàn Taêng coù caên cô lanh Nirvana is right here. But somehow we ignore that lôïi—A Zen monk who has a quick-minded fact, and we start doing something else or looking capacity. for something else. All these expectations are Lieâu Thuû Toïa: See Lieâu Chuû. unnecessary. Zen practitioners should always remember that there is no need to look for any Lieâu Tòch: Distant and deserted. further accomplishment or attainment of anything. Lieâu Tröôûng: See Lieâu Chuû. Everything is already here. Lieâu Xaù: Phoøng cuûa chö Taêng trong töï vieän— Lieãu Bieän: 1) Hoaøn thaønh: To accomplish; 2) Keát Monks' rooms in a monastery. thuùc: To conclude; 3) Toû ngoä, töï môû maét taâm, ñeå Lieàu: To risk—To venture. bieát roõ baûn taùnh vaø do ñoù bieát roõ baûn taùnh cuûa Lieãu: 1) Caây lieãu: A willow; 2) Keát thuùc: To end. cuoäc sinh toàn: Clear realization, opening the Lieãu Am Queá Ngoä Thieàn Sö (1425-1514): Teân Mind's eye and awakening to one's True-nature cuûa moät vò Thieàn sö Nhaät Baûn vaøo theá kyû thöù XV. and hence of the nature of all existence. Sö thuoäc Thieàn phaùi Ñoâng Phöông Töï, moät trong Lieãu Bieät: Understanding and discrimination. nhöõng nhaùnh thieàn quan troïng nhaát trong tröôøng Lieãu Bieät Caûnh: Nhaän thöùc söï vaät—Perceive phaùi Laâm Teá ôû Nhaät Baûn (phaùi naøy do Thieàn sö

objects. Vieân Nhó Bieän Vieân (1202-1280) khai saùng. Hieän Lieãu Bieät Chaân Nhö: Vijnapti-tathata (skt)— nay phaùi naøy coù khoaûng 365 ngoâi töï vieän treân khaép Understanding and discrimination Suchness. Nhaät Baûn)—Name of a Japanese Zen master in Lieãu Bieät Noäi Chaáp Thoï: Hieåu söï chaáp tröôùc beân the fifteenth century. He belonged to the Tofukuji trong loøng—Perception of inner appropriation. branch, one of the most important branches from Lieãu Bieät Taùc Duïng: Cognitive function—Tính

naêng nhaän bieát. Temple. In 1816, King Gia Long sent an Imperial Lieãu Bieät Töôùng: Daáu veát cuûa söï nhaän bieát— Order to summon him to Hueá Capital to preach to Mark of cognition. the king and the royal family. He went back to the Lieãu Caûi Thieàn Sö (1335-1412): Teân cuûa moät vò South in 1823 and passed away in the same year. Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo thôøi Lieãu Ñieàn Thaùnh Sôn (1922-?): Teân cuûa moät vò nhaø Minh (1368-1644)—Name of a Chinese Ts'ao hoïc giaû Phaät giaùo Nhaät Baûn, thuoäc Tònh Ñoä Chaân Tung Zen master in the Ming dynasty in China. Toâng, vaøo theá kyû thöù XX. Naêm 1947, oâng toát Lieãu Chi: Nhaønh döông lieãu, duøng ñeå raõi nöôùc nghieäp khoa Nhaân Vaên Hoïc taïi tröôøng ñaïi hoïc Ñaïi cam loä trong caùc nghi leã tröø ma quyû —Willow Coác, vaø sau ñoù giaûng daïy taïi ñaïi hoïc Ñoâng kinh veà branches put in clean water to keep away evil khoa naøy trong nhieàu naêm. Veà sau naøy, oâng ñaõ boû spirits. raát nhieàu thì giôø nghieân cöùu veà Phaät giaùo Tònh Ñoä, Lieãu Ñaùng: 1) Thaønh coâng: To be successful, to vaø coáng hieán raát nhieàu trong vieäc truyeàn baù Phaät succeed; 2) Tham thieàn thaønh coâng, vaø minh ngoä phaùp ôû Nhaät Baûn—Name of a Chinese Buddhist taâm taùnh: To be successful in meditation, and to scholar, of the Pure Land Sect, in the twentieth see clearly one's mind-nature. century. In 1947, he graduated from Otani Lieãu Ñaït: Giaùc ngoä hoaøn toaøn chaân lyù—Hieåu roõ University on Human Studies; and taught on this hoaøn toaøn chaân lyù—Clear understanding—Fully subject at Tokyo University for many years. Later, realize—Thorough penetration—Thoroughly he spent most of his times to study and research on understand. Pure Land Buddhism and contributed a lot in Lieãu Ñaït Ñaïo Lyù: Clear understanding of the spreading the Buddha-dharma in China. Dharma—Hieåu roõ ñaïo lyù, kheùo phaân bieät töôùng Lieãu Giaûi: To understand clearly. chaùnh taø, chaân, voïng. Ñaây laø moät trong naêm ñieàu Lieãu Giaùo: Teân cuûa moät ñeä töû Phaät noåi tieáng laø kieän caàn thieát cho baát cöù haønh giaû tu thieàn naøo. Ajnata-Kaundinya, laø thaùi töû cuûa xöù Ma Kieät Ñaø, Neáu vò tu thieàn naøo khoâng hoäi ñuû naêm ñieàu kieän vaø laø caäu cuûa Phaät Thích Ca Maâu Ni. OÂng cuõng taùi treân raát deã bò ma chöôùng laøm toån haïi—He should sanh thaønh Phaät döôùi teân Samanta-Prabhasa—A have a clear understanding of the Dharma, famous disciple named Ajnata-Kaundinya, a skillfully distinguishing the correct from the prince of Magadha, a maternal uncle of deviant, the true from the false. This is one of the Sakyamuni. He is to be reborn as Buddha under five necessary conditions for any Zen the name of Samanta-Prabhasa. practitioners. If a Zen practitioner does not meet Lieãu Keát: Keát lieãu—To end—To finish. these five

conditions, he is very easily subject to Lieãu Kieán: Toaøn kieán ñaït ñöôïc khi thaân hoaøn toaøn get harm from demon. yeân nghó and taâm giaûi thoaùt khoûi moïi phieàn toaùi Lieãu Ñaït Hö Khoâng Giôùi Thanh Tònh: Purity of hay quaáy nhieãu hieän töôïng nöõa —Complete vision comprehension of the realm of space. obtained when the body is in complete rest and Lieãu Ñaït Thieät Thaønh Thieàn Sö (?-1823): Vò sö the mind freed from phenomenal disturbance. Vieät Nam vaøo theá kyû thöù 19. Queâ quaùn cuûa ngaøi Lieãu Laõng: Saùng rôõ—Birlliant. khoâng roõ ôû ñaâu. Ngaøi laø Phaùp töû ñôøi thöù 35 doøng Lieãu Lieãu: Bieát roõ—To know clearly—To Thieàn Laâm Teá, laø ñeä töû cuûa Hoøa Thöôïng Minh Vaät understand clearly. Nhaát Tri. Töø naêm 1744 ñeán naêm 1821, ngaøi truï taïi Lieãu Lieãu Kieán: Caùi nhìn thaáu suoát hoaøn toaøn— chuøa Töø AÂn. Naêm 1816, vua Gia Long göûi saéc chæ Perfectly penetrating vision. trieäu hoài ngaøi veà kinh ñoâ Hueá ñeå thuyeát phaùp cho Lieãu Lieãu Thöôøng Tri: Ever-shining wisdom— nhaø vua vaø hoaøng gia. Ngaøi trôû veà mieàn Nam naêm Trong Ñaøn Kinh, Luïc Toå Hueä Naêng tuyeân boá raèng 1823 vaø thò tòch trong cuøng naêm aáy—A nhöõng ai haèng thaáy baûn taâm voâ töôùng, töùc laø Boà Vietnamese monk in the nineteenth century. His ñeà. Nhö vaäy, Boà ñeà laø taùnh giaùc, taâm laø caùi lieãu origin was unknown. He was the dharma heir of lieãu thöôøng tri cuûa chính mình. Caùi aáy khoâng coù the thirty-fifth generation of the Linn-Chih Zen töôùng maïo. Khi Nhò Toå Hueä Khaû tìm taâm khoâng Sect, a disciple of Most Venerable Minh Vaät Nhaát thaáy hình aûnh, thì Sô Toå Boà Ñeà Ñaït Ma baûo raèng Tri. From 1744 to 1821, he stayed at Töø AÂn laø taâm cuûa Hueä Khaû ñaõ ñöôïc an. Luïc Toå cuõng thaáy

taát caû voïng töôûng ñeàu aûo aûnh vaø khoâng thaät. Thieàn sö Ñaïi Hueä Toâng Caûo; nhöng sau ñoù laïi Chuùng khoâng coù töôùng maïo, vaø theå cuûa noù laø haønh cöôùc ñeán tham hoïc vôùi Thieàn sö Ñaàu Töû — khoâng. Vì theá haønh giaû tu Thieàn khoâng neân bò dính Name of a Chinese Ts'ao Tung Zen master in the maéc, hay nhieãm tröôùc. Neáu ñöôïc theå taùnh khoâng Sung Dynasty in China. First, he came to study thì ñöôïc vaøo cöûa Thieàn. Nhö vaäy, vaøo cöûa Thieàn Zen under Zen master Ta Hui Tsung Kao; but töùc laø vaøo cöûa Khoâng. Töø Toå Hueä Khaû ñeán Toå later he traveled to study under Zen master Tou- Hueä Naêng, taát caû caùc Toå cuõng do nôi nhaän ñöôïc lyù Tzu. Khoâng ñoù maø vaøo cöûa Thieàn. Khi chuùng ta tu taäp Lieãu Nghóa: Thieàn quaùn, chuùng ta phaûi hoaøn toaøn thoâng hieåu 1) Nita-attha (p)—Nita-artha (skt)—Clear chaân lyù toái thöôïng ñeå ñaït ñöôïc lyù Khoâng—In the matter—Clear principle—Complete Flatform Sutra, the Sixth Patriarch declared that meaning—Complete understanding—Hieåu those who see the no form or no image of the heát yù nghóa moät caùch roõ raøng hay kinh ñieån mind or heart, have attained Bodhi. Hence, Bodhi giaûi thích ñaày ñuû—Revelation of the whole is the awakening nature, and mind is the ever- meaning or truth. shining wisdom inherent in each of us. It has no 2) (1265-1334): Teân cuûa moät vò danh Taêng Trung form. When Hui-k'o could not find the image of Hoa vaøo thôøi nhaø Nguyeân (1280-1368)— his mind, the First Patriarch Bodhidharma told him Name of a Chinese famous monk who lived in that his mind was already pacified. The Sixth the Yuan

Dynasty in China. Patriarch Hui-neng was also aware that all Lieãu Nghóa Giaùo: Fully explained teaching— thoughts were delusions and they were not real; Perfect teaching—Thöïc giaùo—Vieân Giaùo—The they were formless because its nature was empty. Mahayan complete teaching—Nhöõng ñieàu noùi roõ Therefore, Zen practitioners should not be trong kinh Ñaïi thöøa neâu roõ heát thaâm nghóa—Giaùo attached, or defiled. If we could realize the nature phaùp Vieân maõn cuûa Nhö Lai hay lôøi daïy ñaõ ñöôïc of emptiness, we would enter the Zen gate. Thus, giaûi nghóa hoaøn toaøn. Ñaây laø moät trong taùm loaïi entering the Zen gate means getting an insight into thuyeát giaùo cuûa Ñöùc Phaät. Hoïc thuyeát hoaøn haûo emptiness. From Hui-k'o to Hui-neng, all the hay troøn ñaày, thuyeát giaûng con ñöôøng giöõa. Vieân Patriarchs got enlightenment when they realized coù nghóa laø toaøn thieän, bieán maõn, vieân maõn, vieân the nature of emptiness, they entered the Zen thoâng. Bieät giaùo giaûng veà moät “trung ñaïo” ñoäc laäp gate. While we are practicing the way, we have to vaø caùch bieät, vaø chæ moät phöông tieän rieâng bieät, understand completely the ultimate truth to attain coøn Vieân giaùo laø giaùo phaùp troøn ñaày, giaûng veå emptiness. Trung Ñaïo cuûa vieân thoâng vaø quaùn trieät. Do ñoù, noù Lieãu Luïc Hoa Hoàng: Caûnh trí bình thöôøng cuûa khoâng phaûi laø moät trung ñaïo caùch bieät, phieán dieän, hoa hoàng vaø lieãu thaém aån chöùa ñaïo lyù raát lôùn vì maø laø moät trung ñaïo thöïc theå, hoaøn toaøn hoøa hôïp, baûn theå cuûa töï taùnh bình thöôøng cuøng khaép thôøi treân lyù thuyeát cuõng nhö thöïc teá. Nhö theá “Vieân” coù gian khoâng gian, nôi phaøm chaúng bôùt, nôi Thaùn h nghóa laø moät phaùp chöùa ñöïng taát caû caùc phaùp, chaúng theâm. Taâm naày bình ñaúng, chaúng sanh nghóa laø “Nhaát töùc nhaát thieát vaø nhaát thieát töùc chaúng dieät, chuùng sanh neân y theo taâm naày öùng nhaát.” Vieân giaùo coøn goïi laø “Ñaïi Thöøa Giaùo Phaùp duïng trong cuoäc soáng haèng ngaøy—The scene of Toái Thöôïng Thöøa” nhö giaùo phaùp trong Kinh Hoa red roses and green willows imply great principles Nghieâm chæ chuyeân daïy cho caùc haøng Boá Taùt Ñaïi of Buddhism because the original substance of the Só Phaùp Thaân, töø Thaäp Truï ñeán Thaäp Ñòa Boà self-nature exists all over and at all times. It is not Taùt—Fully explained teaching (fully revealed less in ordinary people and not more in the sage. teaching) or the teaching of the whole truth. This This is the equal mind in everyone, and it is is one of the eight types of teaching of the neither arising nor ceasing. Sentient beings should Buddha. The complete, round teaching, or perfect follow this mind in daily activities. teaching that of the Middle-Way. “Round” means Lieãu Minh Thieàn Sö: Teân cuûa moät vò Thieàn sö perfection, all pervading, all fulfilling, all Trung Hoa thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø permeating. The Distinct Doctrine teaches an Toáng (960-1279). Luùc ñaàu Sö ñeán hoïc Thieàn vôùi independent and separate Middle Path and is

simple-separate mean, while the Round Doctrine, Lieãu Nhieân: the most complete and penetrating which teaches 1) Hieåu roõ—To know clearly—To understand the Middle Path of perfect permeation and mutual clearly. identification. Therefore, it is not a separate, one- 2) (1077-1141): Teân cuûa moät vò danh Taêng Trung sided Middle

Path, but the Middle Path as Hoa, thuoäc toâng Thieân Thai vaøo thôøi nhaø noumenon, perfectly harmonious, theoretically Toáng (960-1279)—Name of a Chinese and practically. Thus “round” means that one famous monk of the T'ien T'ai school in the element contains all elements, i.e., the principle of Sung dynasty. “One is all and all is one.” The Perfect Doctrine is Lieãu Nhieân Maït Sôn Thieàn Sö Ni: Liao-jan Mo- also called the ultimate teaching of Mahayana shan—See Maït Sôn Lieãu Nhieân Thieàn Sö Ni. Buddhism. It is the most complete and penetrating Lieãu Phaân Bieät Caûnh Thöùc: Nhöõng thöùc nhaän roõ teaching used to teach the Maha-Bodhisattvas, or ñöôïc ñoái vaät—Consciousnesses that discern Enlightened Beings striving to attain the Ultimate objects. Enlightenment of Buddhahood, such as the Lieãu Quaùn Thieàn Phaùi: Teân cuûa moät Thieàn phaùi teachings in the Avatamsaka Sutra, which were thuoäc doøng thöù 35 toâng Laâm Teá, do Thieàn Sö Lieãu taught specifically for the Great Strength Dharma Quaùn (?-1743) saùng laäp taïi Vieät Nam vaøo cuoái theá Body Maha-Bodhisattvas from Ten-Entrances to kyû thöù XVIII—Name of a Zen branch of the Ten-Grounds Maha-Bodhisattvas—See Baùt Giaùo. thirty-fifth generation of the Lin-Chih Zen Sect, Lieãu Nghóa Kinh: The sutras containing the established in Vietnam by Zen Master Lieãu Quaùn whole truth. in the end of the eighteenth century. Lieãu Ngoä: Anna (p)—Ajna or Ajnati (skt)—Hieåu Lieãu Quaùn Thieàn Sö: Thieàn Sö Lieãu Quaùn (?- roõ—To apprehend, perceive or understand 1743)—Zen Master Lieãu Quaùn—Teân cuûa moät vò clearly—Clear apprehension—Clear knowledge thieàn sö noåi tieáng cuûa Vieät Nam. Sö queâ ôû Song or understanding—Complete enlightenment—Full Caàu, Phuù Yeân. Gia ñình oâng dôøi vaøo Thuaän Hoùa awakening—Perfect knowledge—Thorough vaøo cuoái theá kyû thöù 17. Vaøo luùc saùu tuoåi ngaøi ñaõ enlightenment. moà coâi meï, cha ngaøi ñem ngaøi ñeán chuøa Hoäi Toân Lieãu Nguyeân (1291-1338): Teân cuûa moät vò danh laøm ñeä töû cuûa Hoøa Thöôïng Teá Vieân. Baûy naêm sau, Taêng Nhaät Baûn thuoäc phaùi Phaät Quang vaøo theá kyû Hoøa Thöôïng Teá Vieân thò tòch, ngaøi ñeán chuøa Baûo thöù XIV—Name of a Japanese famous monk, of Quoác xin laøm ñeä töû Hoøa Thöôïng Giaùc Phong Laõo the Bukkho-ha (the true light of the Buddha Sect) Toå. Vaøo naêm 1691, ngaøi trôû veà nhaø ñeå phuïng in the fourteenth century. döôõng cha giaø. Naêm 1695, ngaøi ñi Thuaän Hoùa thoï Lieãu Nguyeân Thieàn Sö (1032-1098): Thieàn sö giôùi Sa Di vôùi Thieàn Sö Thaïch Lieâm. Naêm 1697, Trung Hoa vaøo thôøi nhaø Toáng (960-1279). Sö ñöôïc ngaøi thoï giôùi cuï tuùc vôùi Hoøa Thöôïng Töø Laâm taïi vua ban cho hieäu laø Phaät AÁn—Chinese Zen master chuøa Töø Laâm. Naêm 1699 ngaøi hoïc thieàn vôùi Thieàn in the Sung Dynasty in China. He was granted by sö Töû Dung. Ngaøi laø Phaùp töû ñôøi thöù 35 doøng the king with the title "Fo-Yin"—See Phaät AÁn. Thieàn Laâm Teá. Chuùa Nguyeãn raát meán troïng ñaïo Lieãu Nhaân: Awaken-cause—A revealing cause. ñöùc cuûa ngaøi neân thöôøng thænh ngaøi vaøo cung Lieãu Nhaân Phaät Taùnh: Taùnh thöù nhì trong tam giaûng ñaïo. Haàu heát cuoäc ñôøi ngaøi, ngaøi ñaõ chaán Phaät taùnh, hai taùnh kia laø Chaùnh nhaân Phaät taùnh vaø höng vaø hoaèng hoùa Phaät giaùo taïi Trung Vieät. Ngaøi Duyeân nhaân Phaät taùnh—The second of the three laø vò khai sôn chuøa Baûo Tònh taïi Phuù Yeân

vaøo cuoái Buddha-nature (the revealing or lightening causes, theá kyû thöù 17. Sau laàn trôû laïi Hueá laàn thöù hai ñeå associated with the Buddha-wisdom). The other caàu ñaïo, ngaøi ñaõ khai sôn chuøa Vieân Thoâng vaøo two are: khoaûng naêm 1697. Naêm 1741, ngaøi ñaõ môû ñaïi giôùi 1) Chaùnh nhaân Phaät taùnh: The direct cause of ñaøn taïi chuøa Vieân Thoâng. Ngaøi thöôøng nhaéc nhôû attaining the perfect Buddha-nature. ñeä töû: "Maëc daàu haønh giaû tu thieàn neân luoân quaùn 2) Duyeân nhaân Phaät taùnh: The environing cause, nieäm veà taùnh Khoâng cuûa vaïn höõu, nhöng trong his goodness or merits which result in cuoäc soáng phaûi thaáy cho ñöôïc 'khoâng' vaø 'coù' deliverance or salvation. khoâng theå taùch rôøi nhau. Haønh giaû naøo coù theå soáng

hoøa hôïp vôùi 'khoâng' vaø 'coù' thì môùi thaät söï soáng haäu laø voâ truï Nieát Baøn, nghóa laø söï thaønh töïu töï do vôùi söï chöùng ngoä cuûa taùnh khoâng. Haønh giaû quaùn hoaøn toaøn, khoâng coøn bò raøng buoäc ôû nôi naøo nöõa. veà taùnh khoâng laø ñeå thaáy ñöôïc taùnh voâ thöôøng cuûa Theo Kinh Laêng Giaø, Ñöùc Phaät baûo Mahamati: hôïp theå nguõ uaån: saéc, thoï, töôûng, haønh, thöùc. Xeùt 'Naày Mahamati, Nieát Baøn nghóa laø thaáy suoát vaøo töøng uaån moät, töø uaån naøy sang uaån khaùc. Thaáy truù xöù cuûa thöïc tính trong yù nghóa chaân thaät cuûa noù. ñöôïc taát caû ñeàu chuyeån bieán, voâ thöôøng vaø khoâng Truù xöù cuûa thöïc tính laø nôi maø moät söï vaät töï noù coù töï ngaõ. Söï tuï hôïp cuûa nguõ uaån cuõng nhö söï tuï truù. Truù trong chính caùi choã cuûa mình nghóa laø hôïp cuûa moãi hieän töôïng, ñeàu theo luaät duyeân khôûi. khoâng xao ñoäng, töùc laø maõi maõi tónh laëng. Nhìn Söï hôïp tan cuõng gioáng nhö söï hôïp tan cuûa nhöõng thaáy suoát vaøo truù xöù cuûa thöïc tính ñuùng nhö noù ñaùm maây treân ñænh nuùi. Quaùn nieäm ñeå ñöøng baùm nghóa laø thoâng hieåu raèng chæ coù caùi ñöôïc nhìn töø víu vaøo hôïp theå nguõ uaån. Tuy vaäy khoâng khôûi taâm chính taâm mình, chöù khoâng coù theå giôùi naøo beân chaùn gheùt hôïp theå nguõ uaån. Quaùn nieäm ñeå bieát ngoaøi nhö theá caû.' Döôùi ñaây laø moät trong nhöõng raèng öa thích vaø chaùn gheùt cuõng laø nhöõng hieän baøi keä Thieàn noåi tieáng cuûa ngaøi veà 'saéc vaø khoâng' töôïng thuoäc hôïp theå nguõ uaån. Quaùn nieäm ñeå thaáy vaø 'traïng thaùi veà queâ' cuûa moät haønh giaû tu thieàn: roõ tuy nguõ uaån laø voâ thöôøng, voâ ngaõ vaø khoâng, "Thaát thaäp dö nieân theá giôùi trung nhöng nguõ uaån cuõng raát maàu nhieäm, maàu nhieäm Khoâng khoâng saéc saéc dieäc dung thoâng nhö baát cöù hieän töôïng naøo trong vuõ truï, maàu nhieäm Kim trieâu nguyeän maõn hoaøn gia lyù nhö söï soáng coù maët khaép moïi nôi. Quaùn Khoâng ñeå Haø taát boân man vaán toå toâng?" thaáy ñöôïc nguõ uaån khoâng thöïc söï sinh dieät, coøn (Hôn baûy möôi naêm ôû coõi naøy, maát vì nguõ uaån laø chaân nhö. Quaùn Khoâng ñeå thaáy Khoâng khoâng saéc saéc thaûy dung thoâng. voâ thöôøng chæ laø moät khaùi nieäm, voâ ngaõ cuõng laø Hoâm nay nguyeân maõn veà queâ cuõ, moät khaùi nieäm, vaø ngay caû Khoâng cuõng chæ laø moät Naøo phaûi boân ba hoûi toå toâng?). khaùi nieäm, ñeå khoâng coøn bò raøng buoäc vaøo voâ Ngaøi thò tòch naêm 1743. Tröôùc khi thò tòch, ngaøi ñeå thöôøng, voâ ngaõ vaø khoâng, ñeå thaáy ñöôïc Khoâng laïi moät baøi keä truyeàn thöøa cho caùc ñeä töû veà sau cuõng

chæ laø Khoâng, ñeå thaáy ñöôïc chaân nhö cuûa naày keá tieáp tuaàn töï theo ñoù maø ñaët teân Phaùp. Khoâng cuõng khoâng khaùc vôùi chaân nhö cuûa nguõ Thaät teá ñaïi ñaïo, taùnh haûi thanh tröøng uaån. ” Ngaøi cuõng thöôøng nhaán maïnh: “Phaät taïi Taâm nguyeân quaûng nhuaän, ñöùc boån töø phong Nieát Baøn töï do toaøn veïn, muoán soáng baát cöù nôi Giôùi ñònh phöôùc hueä, theå duïng vieân thoâng naøo tuøy yù. Ngaøi coù theå laøm baát cöù caùch naøo Ngaøi Vónh sieâu trí quaû, maät kheá thaønh coâng muoán, vaø vì raèng Ngaøi khoâng coù truï xöù coá ñònh, Truyeàn kyø dieäu lyù, dieãn xöôùng chaùnh toâng neân Nieát Baøn cuûa Ngaøi ñöôïc goïi laø ‘Voâ Truï Xöù Haïnh giaûi töông öng, ñaït ngoä chôn khoâng. Nieát Baøn.’ Muïc ñích tu haønh cuûa haønh giaû laø muoán Name of a famous Vietnamese Zen Master from thoaùt khoûi luaân hoài sanh töû, chaám döùt khoå ñau, vaø Song Caàu, Phuù Yeân. He was born in Song Caàu hoaøn toaøn tòch dieät, khoâng coøn ham muoán hay khoå town, Phuù Yeân province. His family moved to ñau nöõa (Tòch dieät hay dieät ñoä). Nieát Baøn laø giai Thuaän Hoùa province in the late seventeenth ñoaïn cuoái cuøng cho nhöõng ai ñaõ döùt tröø khaùt aùi vaø century. When he lost his mother at the age of six, chaám döùt khoå ñau. Nieát Baøn laø chaám döùt voâ minh his father brought him to Hoäi Toân Temple to vaø ham muoán ñeå ñaït ñeán söï bình an vaø töï do noäi become a disciple of Most Venerable Teá Vieân. taïi. Nieát Baøn laø ñoái laïi vôùi sanh töû. Nieát baøn coøn Seven years later, Teá Vieân passed away. He went ñeå chæ traïng thaùi giaûi thoaùt qua toaøn giaùc. Nieát Baøn to Baûo Quoác Temple to study with Most cuõng ñöôïc duøng theo nghóa trôû veà vôùi taùnh thanh Venerable Giaùc Phong Laõo Toå. In 1691 he tònh xöa nay cuûa Phaät taùnh sau khi thaân xaùc tieâu returned home to take care of his old father. In tan, töùc laø trôû veà vôùi söï töï do hoaøn toaøn cuûa traïng 1695, he went to Thuaän Hoùa to receive thaùi voâ ngaïi. Noùi caùch khaùc, Nieát Baøn laø queâ Samanera’s precepts with Most Venerable Thaïch höông nôi maø haønh giaû trôû veà sau khi boû ñi baùo Lieâm. In 1697, he receive complete precepts with thaân naày. Moät khi nguyeän ñaõ maõn thì cöù theo yù Most Venerable Töø Laâm at Töø Laâm Temple. In mình maø trôû veà queâ cuõ, chöù coù caàn chi phaûi dong 1699, he studied meditation with Most Venerable ruoåi ñoù ñaây ñeå hoûi han vôùi toå toâng. Traïng thaùi toái Töû Dung. He was the Dharma heir of the thirty-

fifth generation of the Lin-Chih Zen Sect. Lord self, and emptines. We will see that emptiness is Nguyeãn Vöông greatly appreciated his virtues and also empty, and that the ultimate reality of often invited him to preach Dharma in the Royal emptiness is no different from the ultimate reality Palace. He spent most of his life to revive and of the five aggregates.” He also emphasized: “The expand Buddhism in Central Vietnam. He was the Buddha in Nirvana has a perfect freedom to live founder of Baûo Tònh Temple in Phuù Yeân in the any where he pleases; he can act in whatever way late seventeenth century. During the time when he he wishes and on that account he has no fixed came to Hueá for the second time to seek the truth, abode and his Nirvana is called the ‘Nirvana of he built Vieân Thoâng temple in 1697. In 1741, he No Abode.’ The purpose of practicing is to held a Vinaya-affirming ceremony at Vieân Thoâng extinguish or

liberate from existence by ending all temple. He always reminded his disciples: “Even suffering. So Nirvana is the total extinction of though Zen practitioner should always practice desires and sufferings, or release (giaûi thoaùt). It is meditation on the emptiness of all things, but in the final stage of those who have put an end to real life practitioners must see that emptiness and suffering by the removal of craving from their existence are inseparable. Whoever can live mind. Nirvana means extinction of ignorance and harmoniously with emptiness and existence is craving and awakening to inner Peace and indeed living with the realization of the nature of Freedom. Nirvana stands against samsara or birth emptiness. Practitioners contemplate the and death. Nirvana also refers to the state of emptiness to be able to see the nature of liberation through full enlightenment. Nirvana is emptiness in the assembly of the five aggregates: also used in the sense of a return to the original bodily form, feeling, perception, mind purity of the Buddha-nature after the disolution of functionings, and consciousnesses. Pass from the physical body, that is to the perfect freedom of considering one aggregate to another. See that all the unconditioned state. In other word, Nirvana is transform, are impermanent and without self. The the homeland of any practitioners where they assembly of the five aggregates is like the return after their lives are expired. Once the vow assembly of all phenomena: all obey the law of is done, just return home at will, and do not need interdependence. Their coming together and to wander around to ask for the patriarchs. The disbanding from one another resembles the ultimate state is the Nirvana of No Abode gathering and vanishing of clouds around the (Apratisthita-nirvana), that is to say, the peaks of mountains. We should practice the attainment of perfect freedom, not being bound to contemplation on Emptiness so that we will have one place. In the Lankavatara Sutra, the Buddha the ability to neither cling to nor reject the five told Mahamati: ‘Oh Mahamati, Nirvana means aggregates. To contemplate on emptiness to know seeing into the abode of reality in its true that like and dislike are only phenomena which significance. The abode of reality is where a thing belong the assemblage of the five aggregates. To stands by itself. To abide in one’s self-station contemplate on emptiness so that we are able to means not to be astir, i.e., to be eternally see clearly that the five aggregates are without quiescent. By seeing into the abode of reality as it self and are empty, but that they are also is means to understand that there is only what is wondrous, wondrous as is each phenomenon in seen of one’s own mind, and no external world as the universe, wondrous as the life which is present such.’” Below is one of his famous Zen poems on everywhere. To contemplate on emptiness so that ‘form and formlessness’ and the ‘state of going we are able to see that the five aggregates do not home’ of a Zen practitioner: really undergo creation and destruction for they “Over seventy years in this life, themselves are ultimate reality. By this Living harmoniously with emptiness and contemplation we can see that impermanence is a existence. concept, non-self is a concept, and emptiness is I now fulfill the vow and prepare to go home, also a concept, so that we will not become Why do I need to ramble around for the way of imprisoned in the concepts of impermanence, non-

Patriarchs?”

He passed away in 1743. Before his death, he left Lieãu Thuû: Hieåu roõ, thaáu roõ—To know clearly— a versified text to his Dharma offsprings to give To understand thoroughly. the first word of the religious name. Lieãu Tính (1271-1321): Teân cuûa moät vò danh Lieãu Sanh Thoaùt Töû: To end the cycle of birth Taêng Trung Hoa vaøo thôøi nhaø Nguyeân (1280- and death. 1368)—Name of a Chinese famous monk in the Lieãu Söï: Thoâng hieåu söï lyù—To understand Yuan dynasty. thoroughly both theories and practices. Lieãu Tri: Parijnana (skt)—To ascertain—To Lieãu Söï Haùn: Ngöôøi thoâng hieåu söï lyù, ngöôøi toû comprehend—To know exactly—To perceive ngoä thieàn phaùp—A person who understands clearly—To understand thoroughly or thoroughly both theories and practices, one who completely—Hieåu bieát chaéc chaén hay hieåu roõ has an absolute comprehension of the important töôøng taän hay hieåu troïn veïn. Haønh giaû khoâng neân meaning of Zen. thaát baïi trong phaân bieät söï khaùc bieät giöõa lieãu tri Lieãu Taâm Ñaïi Hieát Thieàn Sö: Taiketsu Ryoshin vaø chöùng tri. Lieãu tri moät vaät khoâng coù nghóa laø Zenji (jap)—Teân cuûa moät Thieàn sö noåi tieáng cuûa chöùng tri noù. Lieãu tri thieàn laø thaâu hoaïch ñöôïc söï phaùi Hoaøng Long taïi Nhaät Baûn vaøo thôøi Lieâm hieåu bieát veà thieàn baèng tri thöùc khaùi nieäm. Trong Thöông vaøo khoaûng ñaàu theá kyû thöù XIII (Thieàn khi chöùng tri thieàn laø tröïc tieáp kinh nghieäm thieàn phaùi Hoaøng Long ôû Nhaät Baûn laø moät trong nhöõng khi chuùng ta phaûi vöùt boû heát taát caû nhöõng gì ñaõ nhaùnh thieàn quan troïng trong tröôøng phaùi Laâm thaâu hoaïch ñöôïc baèng tri thöùc khaùi nieäm. Haønh giaû Teá). Sau khi xuaát gia, Sö ñeán hoïc vôùi Thieàn sö khoâng ñöôïc laãn loän hieåu thieàn qua moät thaùi ñoä tri Thoái Canh Haønh Duõng. Veà sau Sö du haønh sang thöùc vôùi söï chöùng tri tröïc tieáp Chaân Lyù Thieàn. Trung Hoa (vaøo thôøi nhaø Toáng) ñeå taàm caàu hoïc Lieãu tri thuoäc phaïm vi cuûa 'tæ löôïng caûnh giôùi'; Ñaïo. Sau khi trôû veà Nhaät Baûn, Sö truï taïi Thoï trong khi chöùng tri thuoäc phaïm vi cuûa 'hieän löôïng Phöôùc Töï. Trong thôøi gian naøy, Sö thöôøng thænh caûnh giôùi'—Full comprehension, full Thieàn sö Lan Kheâ Ñaïo Long ñeán daïy Thieàn. Roài understanding, or thorough knowledge. To Sö ñöôïc boå veà truï taïi Kieán Nhaân Töï vaø löu laïi ñaây understand Zen means to acquire Zen by way of cho ñeán khi Sö thò tòch. Chính Thieàn sö Ñaïi Hieát conceptual knowledge. To realize Zen means to Lieãu Taâm laø ngöôøi ñaõ hoaøn chænh heä thoáng leã nhaïc experience Zen directly, while practitioners must cuûa caùc doøng Thieàn taïi Nhaät Baûn—Name of a abandon all that they have acquired by way of famous Japanese Huang-lung Zen master of the conceptual knowledge. Zen practitioners should Rinzai school in the middle of the Kamakura not fail to distinguish the difference between "to Period, around the early thirteenth century understand" and "to realize". To understand a (Huang-lung branch is one of the most important thing does not mean to realize it. To understand branches from Lin-Chi school in Japan). After Zen through an intellectual approach should not be leaving home, he came to study under Zen Master confused with the direct realization of Zen Truth. Tui-keng Hsing-yong. Later he traveled to China 'To understand' belongs to the domain of 'indirect (dung the Sung

Dynasty) to seek to learn and measurement', while 'to realize' belongs to the practice Dharma. After returning to Japan, he domain of 'direct discernment'. resided at Jufuku-ji. During this time, he usually Lieãu Tri Chaân Thöïc: Hieåu roõ heát thöïc taïi—Fully invited Zen master Rankei-Doryu (Lan-ch'i Tao- understand reality. lung) to come to teach Zen. He was then assigned Lieãu Tri Nhöùt Thieát Theá Giôùi Phaät Trang to Kennin-ji and stayed there until his passing Nghieâm Tam Muoäi: The great Concentration of away. He was the one who accomplished Knowledge of the Adornments of the Buddhas. Japanese Zen system of Rites and Musics. Lieãu Trieät Thieàn Ñònh: Thieàn lieãu trieät— Lieãu Thoaùt: Ngöôøi toû ngoä thieàn phaùp vaø thoaùt ra Penetrating meditation. khoûi nhöõng khoå ñau phieàn naõo—A person who has Lieãu Tuyeân: Teân cuûa moät vò danh Taêng Trung an absolute comprehension of the important Hoa vaøo thôøi nhaø Toáng (960-1279)—Name of a meaning of Zen and to be free from sufferings and Chinese famous monk in the Sung Dynasty in afflictions. China.

Lieãu Vi Thieàn Ñònh: The mastery of abstract Moät hoâm, cö só Baøng Long Uaån hoûi con gaùi laø contemplation. Linh Chieáu: "Coå nhôn noùi 'Saùng saùng ñaàu Lieäu Beänh: See Lieäu. traêm coû, saùng saùng yù Toå Sö (Minh minh baùch Lieäu Giaûn: Giaûi thích hay giaûng giaûi nghóa lyù. thaûo ñaàu, minh minh Toå Sö yù)' laø sao?" Linh Toâng Thieân Thai duøng töø naày ñeå chæ vaán ñaùp trong Chieáu noùi: "Lôùn lôùn giaø giaø maø laïi thoát ra lôøi nhaø thieàn—To expound, explain, comment upopn. noùi aáy." Baøng Long Uaån hoûi: "Vaäy con noùi theá T'ien-T'ai used the term for question and answer. naøo?" Linh Chieáu noùi: "Saùng saùng ñaàu traêm Linh: Thaàn hoàn: Spirit, spiritual, clever—Chuoâng coû, saùng saùng yù Toå Sö." Baøng Long Uaån beøn nhoû: Small bell. cöôøi—One day, Layman Pang asked his Linh Baøi: See Linh Vò. daughter, Ling-zhao, "Some ancient said, Linh Baûo: Vaät thieâng—Sacred object. 'Clear and brilliant are the meadow grasses. Linh Bí: Thieâng lieâng vaø bí maät—Mysterious and Clear and brilliant are the meaming of the sacred. ancestral teachers' How do you understand Linh Bieän (477-522): Teân cuûa moät vò danh Taêng this?" Ling-zhao said, "So old and great, and Trung Hoa vaøo thôøi Baéc Nguïy (386-534)—Name yet you talk like this!" Layman Pang said, of a Chinese famous monk in the Northern Wei "What would you say?" Ling-zhao said, Dynasty in China. "Clear and brilliant are the meadow grasses. Linh Chi: Clear and brilliant are the meaming of the 1) Lingzhi grass—Moät loaïi caây töôïng tröng cho ancestral teachers." Layman Pang laughed. ñieàm laønh vaø tröôøng thoï—The auspicious Khi cö só Baøng Long Uaån saép thò tòch, oâng baûo plant, emblem of good luck and long life. con gaùi laø Linh Chieáu ra xem maët trôøi ñuùng 2) (1048-1116): Teân cuûa moät vò danh Taêng Trung ngoï voâ cho oâng hay. Linh Chieáu ra xem roài trôû Hoa vaøo thôøi nhaø Toáng (960-1279)—Name of vaøo thöa: "Maët trôøi ñaõ ñuùng ngoï, maø coù a Chinese famous monk in the Sung Dynasty nguyeät thöïc." Khi oâng ra cöûa xem thì Linh in China. Chieáu leân toøa cuûa oâng ngoài kieát giaø chaáp tay Linh Chæ: AÂn hueä cuûa coõi trôøi—Heavenly favour. thò tòch. OÂng trôû vaøo xem thaáy cöôøi, noùi: "Quaû laø söï lanh lôïi cuûa con gaùi ta!"—When Linh Chieáu: Layman Pang was

about to pass away, he said 1) See Linh Chieáu Ni Thieàn Sö. to his daughter. Ling-zhao, "Go look at the 2) (870-947): Teân cuûa moät Thieàn sö Trieàu Tieân sun and see what time it is. Just when it's noon vaøo trieàu ñaïi Nguõ Ñaïi beân Trung Hoa (907- come and tell me." Ling-zhao went to the 960)—Name of a Korean Zen master in the door and looked out, saying, "The sun has just Wu-tai Dynasty in China. reached moon, but there's an eclipse!" Linh Chieáu Ni Thieàn Sö: P'ang-pao-Ling-chiao— Layman Pang went to the door and looked Teân cuûa moät vò Thieàn sö Ni Trung Hoa vaøo theá kyû out, Ling-zhao went to her father's seat, thöù taùm. Thieàn sö Baøng Baûo Linh Chieáu, con gaùi placed her hands together, and passed away. cuûa Cö Só Baøng Long Uaån. Hieän nay chuùng ta coù Layman Pang smiled and said, "My daughter's khaù nhieàu taøi lieäu chi tieát veà Thieàn sö Baøng Linh deftness!" Chieáu; tuy nhieân, coù moät vaøi chi tieát lyù thuù veà vò Linh Chuù: Siddhavidya (skt)—Efficacious Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån mantra—Sacred mantra—Efficacious mantra— VIII—Nun Zen Master P'ang-Ling Chao, name of Sacred mantra Maät giaùo tin raèng khi ñoïc caâu chuù a Chinese Zen monk in the end of the eighth naày thì moïi öôùc nguyeän ñeàu thaønh—Esoteric century. Zen master P'ang-pao-Ling-chiao, Buddhist followers believe that when they recite daughter of P'ang-lung Yun. At the present time, this mantra all their wishes will be fulfilled. we do have detailed documents on this Zen Master; however, there is some interesting Linh Coát: See Xaù Lôïi. information on her in The Records of the Linh Cuùng: Cuùng vong linh ngöôøi cheát trong voøng Transmission of the Lamp (Ch'uan-Teng-Lu), 49 ngaøy (baûy thaát ñaàu)—Offerings to the spirits Volume VIII. who are about the dead during the forty-nine days

of masses. With regard to the psychological question, Linh Dieäu: Abstruse—Clever—Extraordinary— Buddhism does not admit the existenceof a soul Marvelous—Mysterious. that is real and immortal. Anatma or non-self Linh Duï (518-605): Teân cuûa moät vò danh Taêng refers to all things (sarva-dharma), organic and Trung Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of inorganic. In the case of human beings, Buddhism a Chinese famous monk who lived in the Sui believes that there will accordingly to be no soul, Dynasty in China. no real self that is immortal. While in the case of Linh Döôïc: Effective drug. things in general, there will be no noumenon, no Linh Döông Quaûi Giaùc: Con linh döông treo söøng essence which is unchangeable. Because there is luùc nguû, khoâng ñeå laïi daáu chaân. Trong thieàn, töø no real self spatially, i.e., no substance, there will naày coù nghóa laø khai môû ñaïo nhaõn maø khoâng duøng be no permanent, i.e., no duration. Therefore, no ñeán ngoân ngöõ vaên töï hay tri thöùc phaøm tuïc—A bliss, is to be found in the world—See Thaàn Thöùc. gazelle hangs its horns when sleeping, and it Linh Huaán Phuø Dung Thieàn Sö: Ling-hsun Fu- leaves no traces in the morning. In Zen, the term jung—Linh Huaán Phuø Dung Thieàn Sö, ñeä töû cuûa means to open the dharma-eye without using Trí Thöôøng—Zen master Fu-jung Ling-hsun, who words, speeches or worldly knowledge. was a disciple of Chih-chang. Linh Ñaøi: Phaät taùnh luoân thanh tònh—Buddha- Moät hoâm, Linh Huaán hoûi thaày: "Phaät laø ai?" nature is always

pure. Trí Thöôøng ñaùp: "Toâi seõ noùi cho oâng, nhöng Linh Ñoan Hoa: Hoa Öu ñaøm, moät loaøi hoa ba oâng coù tin khoâng?" Linh Huaán ñaùp: "Neáu Hoøa ngaøn naêm môùi nôû moät laàn, laø moät bieåu töôïng cuûa Thöôïng maø noùi thieät tình, con ñaâu daùm khoâng Ñöùc Phaät—Udumbara flower, which appears but tin." Trí Thöôøng noùi: "Chính laø oâng ñoù." Linh once in 3,000 years, a symbol of Buddha. Huaán noùi: "Laøm sao baûo nhieäm yù kieán naøy?" Linh Ñöôøng: Ñieän thôø toå tieân—Ancestral shrine. Trí Thöôøng noùi: "Moät haït buïi trong con maét, Linh Giaùc: Taùnh giaùc hay Phaät taùnh—Inherent thì hoa ñoám ruïng tôi bôøi." Veà caâu hoûi "Phaät laø intelligence, knowledge of the bhutatathata, or ai?" moãi Thieàn sö muoán cho ñeä töû cuûa mình Buddha-nature. moät khía caïnh laõnh hoäi khaùc nhau. Taát caû Linh Giôùi: The realm of departed spirits—The nhöõng giaûi ñaùp khoâng nhaát thieát phaûi chæ vaøo spiritual realm. moät phöông dieän naøo ñoù cuûa Phaät, vì heát thaûy Linh Hoàn: Atman (skt)—Pudgala (skt)—Divine ñeàu tuøy cô duyeân trong khi hoûi. Veà sau naøy wisdom—Incomprehensible wisdom—The Phaùp Nhaõn coù noùi: "Neáu Trí Thöôøng maø intelligent spirit—The intelligent Consciousness—khoâng coù noùi lôøi sau, ñaâu coù phaûi laø Trí Soul—Ñaïi Ngaõ—Boå ñaëc ca la—Ngoaïi ñaïo tin coù Thöôøng nöõa."—One day, Ling-hsun asked the caùi goïi laø “linh hoàn.” Phaät töû tin moïi chuùng sanh master, "Who is the Buddha?" Chih-chang laên troâi trong saùu ñöôøng chæ vì taâm thöùc cuûa hoï. Veà answered, "Would you believe if I told you?" nhöõng vaán ñeà taâm lyù hoïc, Phaät giaùo khoâng chaáp Ling-hsun said, "When the master truthfully nhaän söï hieän höõu cuûa moät linh hoàn ñöôïc cho laø tells me, why should I not believe him?" chaân thaät vaø baát töû. Voâ ngaõ aùp duïng cho taát caû vaïn Chih-chang said, "You are he." Ling-hsun höõu (sarva dharma), höõu cô hay voâ cô. Theo Nhaân said, "How should I hold to the view?" Chih- Sinh, Phaät giaùo cuõng khoâng chuû tröông coù linh chang said, "Even when one particle of dust hoàn, khoâng coù caùi ngaõ chôn thaät naøo laø baát töû. Coøn gets settled in your eye, all kinds of visions trong tröôøng hôïp chæ chung cho vaïn höõu, cuõng are sure to upset you." Regarding the question khoâng coù baûn theå, khoâng coù baûn chaát naøo maø of "Who is the Buddha?", each Zen Master khoâng bieán dòch. Bôûi vì khoâng coù moät caùch ngaõ wants to give his disciple a different aspect in chaân thöïc theo khoâng gian, nghóa laøkhoâng coù thöïc understanding of what or who the Buddha is. theå, neân khoâng bao giôø coù thöôøng haèng— All the answers do not necessarily point to Externalists believe that there exists a so called one aspect of Buddhahood; for they are Soul. Buddhists believe that all living beings bring conditioned by the circumstances in which the with them their consciousness in the six paths. question was evoked. Later on, Fa-yen

remarked, "If Kuei-tsung (meaning Chih- spiritual refuge located. The whole training of chang) failed to put in his last words, he Zen Buddhism, it may be said, consists in this would no more be Kuei-tsung." location. The form which the question Khi Linh Huaán ôû Phuù Chaâu saép töø giaû toân sö "Where?" takes in Zen Buddhism is thus, Quy Toâng, Quy Toâng hoûi: "OÂng ñi ñaâu?" Linh "Where do you come from?"This is quite a Huaán ñaùp: "Con trôû veà Linh Trung." Quy conventional question, but those

who know Toâng noùi: "Con ôû ñaây vôùi thaày ñaõ laâu; khi naøo knew what a tremendous question this is. The saép söûa ñi, haõy leân ñaây giaây laùt vôùi thaày, vì question may also be, "Whither do you go?" thaày muoán giaûng Phaät phaùp cho con." Linh "Whence?" and "Whither" Those who can Huaán maëc ñoà haønh cöôùc vaøo vaø xuaát hieän adequately answer these are really the tröôùc maët Quy Toâng. Quy Toâng baûo: "Laïi gaàn enlightened. ñaây." Linh Huaán böôùc tôùi, trong khi ñoù Quy Linh Höïu Qui Sôn Thieàn Sö (771-853): Isan- Toâng noùi: "Giôø ñang muøa laïnh, kheùo giöõ mình Reiyu (jap)—Ling-yu Kuei-shan (Wade-Giles trong luùc ñi ñöôøng." Treân phöông dieän taâm lyù, Chinese)—Lingyou Guishan (Pinyin Chinese)— traû lôøi cho caùi "ôû ñaâu?" cho thaáy thaùi ñoä taâm Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù lyù caên baûn cuûa chuùng ta ñoái vôùi theá giôùi khaùch chín. Ngoaøi vieäc Qui Sôn xuaát hieän trong taéc 40 quan moät caùch toång quaùt, vaø ôû Thieàn caâu hoûi cuûa Voâ Moân Quan, vaø trong caùc taéc 4, 24 vaø 70 naøy thöôøng coù hình thöùc "ÔÛ ñaâu ñeán?" hay cuûa Bích Nham Luïc, chuùng ta coøn coù nhieàu taøi lieäu "Ñi ñaâu?", nhôø ñoù maø vò thieàn sö mong thaáy chi tieát veà Thieàn sö Qui Sôn Linh Höïu; tuy nhieân, Taêng chuùng cuûa mình tìm ra nôi truù aån taâm coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong linh cuûa hoï naèm taïi ñaâu. Toaøn boä söï ñaøo Truyeàn Ñaêng Luïc, quyeån IX: Thieàn sö Qui Sôn luyeän cuûa Thieàn toâng, coù theå noùi, coát ôû söï ñaët Linh Höïu hoï Trieäu, ngöôøi ôû laøng Tröôøng Kheâ ñeå naøy. Nhöõng caâu hoûi naøy coù veû hoaøn toaøn thuoäc Phuùc Chaâu. Qui Sôn xuaát gia vaøo tuoåi 15 vaø thoâng thöôøng, nhöng vôùi ai bieát, ngöôøi aáy bieát baét ñaàu tu taäp trong moät tu vieän Luaät Toâng vôùi sö caâu hoûi aáy ñaùng sôï ñeán möùc naøo. Caâu hoûi aáy Phaùp Thöôøng. Veà sau, sö ñeán chuøa Long Höng ôû cuõng coù theå laø "Baïn ñi ñeán ñaâu?", "Töø ñaâu Haøng Chaâu thoï cuï tuùc giôùi, nôi sö cuõng hoïc kinh ñeán?", hoaëc "Ñi ñeán ñaâu?" vaân vaân, nhöõng ai ñieån Ñaïi Thöøa vaø Tieåu Thöøa. Ñeán naêm 22 tuoåi, coù theå traû lôøi ñích ñaùng, nhöõng vò ñoù quaû laø ñaõ oâng gaëp Baùch Tröôïng, trôû thaønh ñoà ñeä vaø ñaït ñöôïc toû ngoä—When Ling-hsun of Fu-chou was giaùc ngoä döôùi sö höôùng daãn cuûa thaày. Sau khi ñaït about to leave his master Kuei-tsung, the ñöôïc ñaïi giaùc, oâng tieáp tuïc tu hoïc vôùi Baùch Tröôïng latter said, "Where do you go?" Ling-hsun vaø laøm ngöôøi naáu beáp trong töï vieän cuûa thaày said, "I am going to return to Ling-chung." khoaûng hai möôi naêm. OÂng laø ngöôøi keá vò Baùch Kuei-tsung said, "You have been here with Tröôïng vaø ñöôïc thaày trao laïi cho caây phaát töû nhö me for some time; when you are ready to moät daáu hieäu xaùc nhaän. Caây phaát töû naày cuõng depart, come up once more to see me, for I ñoùng moät vai troø trong cuoäc phaùp chieán giöõa oâng want to tell you what Buddhism is." Ling-hsun vaø Ñöùc Sôn (taéc thöù 4 trong Voâ Moân Quan). OÂng put on his travelling-suit and appeared before laø thaày cuûa Ngöôõng Sôn Hueä Tòch vaø Höông the master, who said, "Come up nearer." Nghieâm Trí Nhaøn. Vaøo thôøi cuûa oâng, Qui Sôn laø vò Ling-hsun stepped forward, whereupon Kuei- thaày Phaät giaùo noåi tieáng ôû mieàn nam Trung Hoa. tsung remarked, "The cold season is here, and Coäng ñoàng tu taäp taäp hôïp quanh oâng coù ñeán ngaøn you will take good care of

yourself while röôûi, vaø oâng coù caû thaûy 41 truyeàn nhaân noái phaùp. travelling." Psychologically, the answer to OÂng cuøng vôùi moân ñoà cuûa mình laø Ngöôõng Sôn laäp "Where?" indicates one's fundamental mental ra toâng phaùi Qui Ngöôõng, laáy teân töø hai chöõ ñaàu attitude towards the objective world cuûa hai ngöôøi. Qui Sôn xuaát hieän trong taéc 40 cuûa generally, and in Zen the question usually Voâ Moân Quan, vaø trong caùc taéc 4, 24 vaø 70 cuûa takes the form "Where do you come from?" or Bích Nham Luïc. Nhöõng lôøi noùi vaø thuyeát giaûng "Where do you go?", by which the Zen master cuûa oâng ñöôïc thu thaäp trong Ñan Chaâu Qui Sôn wishes to know where his monks find their Linh Höïu Thieàn Sö Ngöõ Luïc (söu taäp lôøi daïy cuûa

thieàn sö Linh Höïu ôû Ñan Chaâu)—Zen Master ñöa leân cho Qui Sôn thaáy vaø noùi: "Ñaây khoâng Kuei-Shan-Ling-Yu, name of a Chinese Zen monk phaûi laø cuïc than ñoù haû?" Ngay ñoù Qui Sôn in the ninth century. Beside the fact that Kuei- hoaùt nhieân ñaïi ngoä. Sö leã baùi vaø trình baøy sôû shan appears in example 40 of the Wu-Men-Kuan, ngoä cuûa mình. Baùch Tröôïng baûo: "Ñaây laø con as well as in examples 4, 24, and 70 of the Pi-Yen- ñöôøng reõ taïm thôøi. Kinh noùi: 'Muoán thaáy Phaät Lu (the Blue Cliff Record), we still have detailed taùnh phaûi quaùn thôøi tieát nhaân duyeân, thôøi tieát documents on this Zen Master; however, there is ñaõ ñeán nhö meâ chôït ngoä, nhö queân ñöôïc nhôù, some interesting information on him in The môùi tænh thöùc vaät vaø mình khoâng töø beân ngoaøi Records of the Transmission of the Lamp (Ch’uan- ñöôïc.' Cho neân Toå Sö baûo: 'Ngoä roài ñoàng chöa Teng-Lu), Volume IX: Zen master Kuei-shan ngoä, khoâng taâm cuõng khoâng phaùp'. Chæ laø Ling-Yu had the surname Zhao. He came from the khoâng taâm hö voïng phaøm thaùnh, vaân vaân, xöa village of Changxi in Fuzhou. He left home and nay taâm phaùp nguyeân töï ñaày ñuû. Nay oâng ñaõ became a monk at the age of fifteen and first vaäy, töï kheùo gìn giöõ." Ñieàu naøy cho thaáy Baùch trained in a monastery of the Vinaya school of Tröôïng khoâng duøng thuû ñoaïn hay phöông Buddhism with master Fa-chang. Later, he phaùp rieâng bieät naøo giuùp cho taâm trí cuûa ñeä töû recevied full ordination at Lung-hsing Temple in coù theå ñöôïc chín muoài cho chöùng nghieäm. Hang-chou, where he also studied the Mahayana Ngaøi ñaõ vì Qui Sôn, tuøy cô duyeân maø baøy toû and Hinayana scriptures. At the age of twenty-two Thieàn baèng nhöõng ñöôøng loái thöïc tieãn nhaát. he came to Pai-chang, became his student, and Thaät vaäy, Thieàn khoâng phaûi laø troø hyù luaän maø under him realized profound enlightenment. Even laø moät söï thöïc soáng ñoäng, söï thöïc lieân heä maät after his enlightenment he trained further under thieát vôùi chính söï soáng. Caùc thieàn sö thöôøng Pai-chang and served for twenty years in his hay lôïi duïng moïi cô hoäi trong ñôøi soáng haè ng monastery as head cook. He is Pai-chang's most ngaøy. Trong tröôøng hôïp naøy, Baùch Tröôïng ñaõ important dharma successor and received from duøng cuïc than nhoû trong loø ñeå ñaùnh thöùc yù him his duster (hossu) as a token of confirmation. thöùc cuûa ñoà ñeä mình tröôùc chaân lyù cuûa This duster plays a role in the famous Dharma Thieàn—One day when Kuei-shan was in dueling (hossen) with Master Te-shan (example 4 attendance on his

master, Pai-chang, the in Pi-Yen-Lu). He was the master of Yang-shan- master asked him: "Who are you?" Kuei-shan Hui-chi and Hsiang-yen-Chih-hsien. Kuei-shan replied: "Ling-yu, sir." Pai-chang said, "Dig was quite best known Buddhist master of his time into the ashes and see if there is any fire in in southern China. The monastic community that the fireplace." Shan dug into the fireplace, gathered about him numbered 1,500, and he had and said, "No fire, sir." Pai-chang rose from forty-one dharma successors. He and his principal his seat, dug deeper into the ashes, and, student Yang-shan founded the Kuei-Yang-Tsung, finding a little piece of live charcoal, held it the name of which comes from the initial up, and showing it to Shan, said, "Is this not a characters of their names. Kuei-shan appears in live one?" This opened Shan's mind. He then example 40 of the Wu-Men-Kuan, as well as in bowed and made his realization known to Pai- examples 4, 24, and 70 of the Pi-Yen-Lu (the Blue chang. Pai-chang said, "What you've Cliff Record). His sayings and teachings are experienced is a temporary fork in the road. recorded in the T'an-chou Kuei-shan Ling-yu In the scripture it says, 'If you want to Ch'an-Shih yu-lu. understand the meaning of Buddha-nature, Moät hoâm Qui Sôn ñang ñöùng haàu Baùch then you should look in the realm of temporal Tröôïng, Baùch Tröôïng hoûi: "Ai?" Qui Sôn ñaùp: causation.' When it expresses itself, it is like "Daï, Linh Höïu." Baùch Tröôïng baûo: "Vaøo delusion suddenly turning into enlightenment, khöôi trong beáp xem coù löûa trong ñoù khoâng?" like remembering something that was Qui Sôn khöôi beáp löûa vaø noùi: "Daï khoâng coù forgotten, and realizing that the self and other löûa." Baùch Tröôïng rôøi choã ngoài, khöôi saâu beáp things do not come from someplace else. Thus löûa thì tìm thaáy moät cuïc than nhoû xíu chaùy ñoû, an ancient teacher said, 'Enlightenment is but

the same as non-enlightenment, without mind hundred Buddhist worthies reside." Pai-chang and without dharma.' It is just this mind that said, "Should I go there as abbot?" The does not hold to ideas of emptiness, delusion, pilgrim said, "It is not where Master Pai- mundane, or sacred. It is the original mind- chang should reside." Pai-chang said, "Why is Dharma that is, of itself, perfect and that?" Si-ma said, "The master is a teacher of complete. Having arrived at this, you must bone. That place is the flesh." Pai-chang said, uphold and sustain it." This shows us that Pai- "Is there anyone in my congregation here who chang used no special contrivance or method could assume that position?" Si-ma said, "Let by which the mind of the disciple could be me examine them and see." matured for the experience. As a matter of Khi thaày Baùch Tröôïng ñi tìm moät vò vieän fact, Zen is not a conceptual plaything with tröôûng coù theå ñöùng ñaàu moät tu vieän môùi treân them but a vital fact which intimately nuùi Qui Sôn, söï coá sau ñaây xaûy ra ñöôïc ghi laïi concerned life itself. Zen masters usually trong thí duï thöù 40 cuûa Voâ Moân Quan, Baùch make use of every opportunity in their daily Tröôïng lieàn baøy toû vôùi Taêng chuùng raèng ngöôøi life. In this case, Pai-chang used a little piece gioûi nhaát seõ phaûi ra ñi. Noùi xong Baùch Tröôïng of live charcoal to demonstrate Zen in most giô moät toå ong leân tröôùc khi ñaët noù xuoáng ñaát practical ways for the sake of Kuei-shan's vaø hoûi:

"Caùc con khoâng ñöôïc goïi noù laø toå ong. enlightenment. Vaäy caùc con seõ goïi noù laø caùi gì?" Vò Taêng Moät hoâm, sö theo Baùch Tröôïng laøm vieäc trong nieân tröôûng noùi: "Cuõng khoâng theå goïi ñoù laø nuùi. Baùch Tröôïng hoûi: "Ñem ñöôïc löûa chaêng?" chieác guoác goã." Baùch Tröôïng beøn hoûi Linh Sö thöa: "Coù ñem." Baùch Tröôïng hoûi: "ÔÛ choã Höïu. Linh Höïu lieàn loän ngöôïc caùi toå ong vaø ñi naøo?" Sö caàm moät mieáng cuûi thoåi hai caùi, roài khoûi nôi ñoù. Baùch Tröôïng vöøa noùi vöøa cöôøi: ñem ñöa cho Baùch Tröôïng. Baùch Tröôïng baûo: "Nieân tröôûng ñaõ thua Linh Höïu roài!" Vaø ngaøi "Nhö truøng ñuïc caây."—One day, Kuei-shan ra leänh cho Linh Höïu ra ñi laäp tu vieän môùi. accompanied Pai-chang to do work on the Linh Höïu leân nuùi vaø sau ñoù laáy teân nuùi naày mountain. Pai-chang said, "Did you bring laøm teân mình. Taïi ñaây oâng khoâng döïng moät fire?" Kuei-shan said, "I brought it." Pai- toøa nhaø naøo caû, maø chæ moät caùi leàu vaø tieáp tuïc chang said, "Where is it?" Kuei-shan then tu taäp moät mình, oâng cuõng khoâng nhaän hoïc picked up a piece of firewood and whistled troø. Phaûi maát ñeán baûy hoaëc taùm naêm sau twice, then handed the piece of wood to Pai- ngöôøi ta môùi chuù yù ñeán nhaân vaät laï luøng naày. chang. Pai-chang said, "Like a termite eating Sau ñoù ñoà chuùng ñoå xoâ tôùi ñaây raát ñoâng vaø wood." moät tu vieän lôùn moïc leân ngay treân nuùi naày — Tö Maõ Ñaàu Ñaø töø Hoà Nam ñeán yeát kieán Baùch When Master Pai-chang was looking for a Tröôïng, noùi: "Qui Sôn laø thaéng caûnh neân laäp suitable abbot for a newly founded monastery ñaïi ñaïo traøng keát taäp baïn phaùp." Baùch Tröôïng on Mount Kuei-Shan, the following incident, hoûi: "Laõo Taêng muoán ñeán Qui Sôn coù neân which appears as example 40 of the Wu-Men- khoâng?" Tö Maõ noùi: "Qui Sôn kyø tuyeät coù theå Kuan took place. Pai-chang wanted to select keát hôïp moät ngaøn naêm traêm Taêng chuùng, an abbot for the Kuei-shan monastery. He nhöng khoâng phaûi laø choã cho Hoøa Thöôïng ñi." opened the matter up to the head monk and Baùch Tröôïng hoûi: "Sao vaäy?" Tö Maõ ñaùp: all the monks, indicating that they should "Hoøa Thöôïng laø thaày cuûa xöông soáng, coøn choã speak and the right one would go. Thereupon ñoù laø thòt." Baùch Tröôïng laïi hoûi: "Vaäy trong Pai-chang held up a jug, placed it on the floor chuùng cuûa laõo Taêng coù ngöôøi ñeán ñoù ñöôïc and asked: "This you should not call jug, so khoâng?" Tö Maõ noùi: "Ñôïi toâi xem qua môùi what do you call it?" Then the head monk bieát."—A Buddhist pilgrim named Si-ma said: "One can't call it a wooden sandal." Now came from Hu-nan. He spoke to Pai-chang, Pai-chang asked Ling-yu. Ling-yu saying, "Recently at Hu-nan, I came upon a immediately knocked the jug over and went mountain named Big Kui where fifteen away. Pai-chang said, laughing, "The head

monk lost to Ling-yu," and he directed that Thöôïng thì ai laõnh ba chuïc gaäy cuûa con ñaây?" Ling-yu should found the new monastery. Qui Sôn noùi: "Vaäy tha cho con ba chuïc Thus empowered, Ling-yu went to Mount gaäy."—One day, while Kui-shan and the Kuei-shan, the name of which he later monks were picking tea leaves, Kui-shan said assumed, built nothing but a hut, and did to Yang-shan, "All day today I've heard your nothing other than train himself further there. voice but I haven't seen your

form." Yang- Besides, he offered teaching to no students. shan then shook the tea tree. Kui-shan said, Only after seven or eight years did anyone "You attained its function, but you haven't notice him; students began to gather around realized its essence." Yang-shan said, "What him and soon a large monastery came into does the master say?" Kui-shan was silent. being. Yang-shan said, "The master has attained its Sö thöôïng ñöôøng daïy chuùng: "Phaøm taâm cuûa essence but hasn't realized its function." Kui- ngöôøi hoïc ñaïo phaûi ngay thaúng chaân thaät shan said, "I give you thirty blows with the khoâng doái gaït, khoâng taâm haïnh sau löng tröôùc staff." Yang-shan said, "If I receive thirty maët, löøa phænh, trong moïi luùc moïi thôøi thaáy blows of the master's staff, who then will nghe bình thöôøng khoâng coù chieàu uoán, cuõng receive thirty blows from me?" Kui-shan chaúng phaûi nhaém maét bòt tai, chæ loøng chaúng said, "You will be spared of my thirty blows." chaïy theo vaät laø ñöôïc. Töø tröôùc chö Thaùnh chæ Moät hoâm, sö noùi vôùi ñoà chuùng raèng: "Coù nhieàu noùi, beân nhô bôïn laø loãi laàm. Neáu khoâng nhö ngöôøi chæ coù ñaïi cô maø chaúng coù ñaïi duïng." theá, loøng nhieàu nghó aùc laø vieäc tình kieán töôûng Ngöôõng Sôn beøn ñem lôøi naøy hoûi vò aån só döôùi laäp. Ví nhö nöôùc muøa thu loùng ñöùng trong treûo chaân nuùi: "Hoøa Thöôïng Qui Sôn noùi vaäy laø yù laëng leõ khoâng ñoäng khoâng ngaïi, goïi ngöôøi naøy gì?" AÅn só noùi: "Noùi laïi xem." Ngöôõng Sôn laø ñaïo nhôn, cuõng goïi laø ngöôøi voâ söï"—Zen vöøa ñònh noùi lieàn bò vò aån só ñaù nhaøo xuoáng master Kui-shan entered the hall and ñaát. Ngöôõng Sôn trôû veà thuaät laïi cho Qui Sôn. addressed the monks, saying, "The mind of a Qui Sôn cöôøi to "Ha! Ha! Ha!"—One day, person of the Way is forthright and undevious, Zen master Kuei-shan addressed the with no front or back. It is neither deceitful congregation, saying, "There are many who nor deluded and at all times it is watchful and attain the great potential, but few who realize straightforward, never covering the eyes nor the great function." Yangshan repeated these plugging the ears. Such a mind is realized words to a hermit who lived below the when emotions do not chase after things. All mountain and said, "What does the master the ancient sages have simply said that by the mean when he speaks in this manner?" The practice of not giving rise to evil views or hermit said, "Say it again and we'll see." thoughts, the difficulties of the corrupted When Yangshan began to speak the hermit world become like the clear autumn waters, kicked him and knocked him down. Yangshan pure and unmoving, tranquil yet unimpeded. returned and reported this to Kuei-shan. Kuei- A person with such a mind may be called of shan laughed loudly, "Ha, ha, ha." the Way, a person without worldly affairs." Hoâm khaùc, Sö hoûi Ngöôõng Sôn: "Kinh Nieát Moät hoâm, Sö cuøng chuùng haùi traø. Sö baûo Baøn 40 quyeån, bao nhieâu phaàn Phaät noùi, bao Ngöôõng Sôn: "Troïn ngaøy haùi traø chæ nghe nhieâu phaàn ma noùi?" Ngöôõng Sôn ñaùp: "Taát tieáng con maø khoâng thaáy hình con." Ngöôõng caû ñeàu laø ma noùi." Qui Sôn cho raèng ñuùng, Sôn lieàn rung caây traø. Sö baûo: "Con chæ ñöôïc nhöng noùi: "Chæ sôï veà sau naøy chaúng coù ai ñoái caùi duïng cuûa noù, chaúng ñöôïc caùi theå cuûa noù." phoù noåi vôùi oâng."—Another day, Kuei-shan Ngöôõng Sôn thöa: "Hoøa Thöôïng noùi sao?" Sö asked Yangshan, "Of the forty sections

of the im laëng. Ngöôõng Sôn noùi: "Hoøa Thöôïng chæ Nirvana Sutra, how many were spoken by the ñöôïc caùi theå cuûa noù, khoâng ñöôïc caùi duïng cuûa Buddha and how many were spoken by a noù." Sö noùi: "Cho con ba chuïc gaäy." Ngöôõn g devil?" Yangshan said, "All of them were Sôn noùi: "Neáu con laõnh ba chuïc gaäy cuûa Hoøa spoken by a devil!" Kuei-shan said,

"Hereafter, no one will be able to cope with great Pai-chang look like?" Kui-shan said, you." "Lofty and grand. Brilliantly incandescent. Moät hoâm, Qui Sôn cho goïi vieän chuû. Sau khi Behind his voice there was no voice. After his vieän chuû ñeán, Qui Sôn laïi hoûi: "Laõo Taêng cho form, there is no form. It's like a mosquito on goïi vieän chuû, oâng laøm gì ôû ñaây?" Vieän chuû the back of an iron ox. There's no place to caûm thaáy khoâng coù lôøi naøo ñeå goïi ñieàu kyø take a bite." dieäu aáy. Veà sau naøy, Taøo Sôn noùi thay cho Coù nhöõng tröôøng hôïp Qui Sôn laáy moät vaät gaàn vieän chuû: "Con bieát Thaày khoâng theå goïi ñöôïc ñoù ñeå traû lôøi caâu hoûi vì khi ñöôïc hoûi thì coù theå con." Qui Sôn laïi baûo thò giaû goïi ñeä nhaát toøa. ngaøi ñang laøm moät coâng vieäc, hay ñang nhìn Sau khi ñeä nhaát toøa ñeán, Qui Sôn cuõng noùi: ra cöûa soå, hay ñang laëng leõ ngoài tö duy, vaø roài "Laõo Taêng cho goïi ñeä nhaát toøa, oâng laøm gì ôû giaûi ñaùp cuûa ngaøi coù theå nhaéc ñeán nhöõng vaät ñaây?" Ñeä nhaát toøa cuõng khoâng bieát phaûi ñoái nhö theá coù lieân heä ñeán vieäc laøm cuûa ngaøi luùc ñaùp theá naøo. Taøo Sôn ñaùp thay cho ñeä nhaát baáy giôø. Vì vaäy, ngaøi coù theå noùi baát cöù ñieàu toøa: "Neáu Thaày cho thò giaû goïi haén, con sôï laø gì, baèng nhöõng cô duyeân nhö theá, caùi ñoù haén khoâng tôùi ñaâu."—One day, Kuei-shan khoâng phaûi laø moät loái ñoaùn ngoân tröøu töôïng summoned the monastery director. When he ñaët vaøo moät vaät ñöôïc löïa choïn tuøy yù ñeå thuyeát came, Kuei-shan said, "I called the monastery minh quan ñieåm cuûa mình. Thí duï nhö director, what are you doing here?" The Ngöôõng Sôn hoûi, vaø Qui Sôn ñaùp: "Caùi loàng director stood there speechless. Later, ñeøn ñeïp quaù ha!" Coù leõ luùc baáy giôø ngaøi ñang Caoshan answered on behalf of the monastery nhìn caùi loàng ñeøn, hay loàng ñeøn ôû gaàn hoï nhaát director, saying, "I know the master can't call neân ngaøi coi laø öùng cô nhaát ñaùng ñöôïc duøng me." Kuei-shan also had his attendant cho muïc ñích tröôùc maét. Tröôøng hôïp khaùc, summon the head monk. When the head monk cuøng caâu hoûi nhöng khoâng cuøng caâu traû lôøi, taát came, Kuei-shan said, "I called for the head nhieân ngaøi thaáy neân khai thò Thieàn theo caùch monk, what are you doing here?" The head khaùc thích hôïp hôn. Ñaây laø choã Thieàn khaùc monk also stood there speechless. Caoshan vôùi nhöõng luaän chöùng thuaàn lyù cuûa trieát gia— said on his behalf, "If you ask the attendant to Cases where an object near by is made use of summon him, I'm afraid he won't come." in answering the question. When questioned, Sö hoûi Vaân Nham Ñaøm Thaïnh: "Nghe huynh he may happen to be engaged in some work, ôû Döôïc Sôn laâu laém phaûi khoâng?" Vaân Nham or looking out of the window, or sitting quietly thöa: "Phaûi." Qui Sôn hoûi: "Töôùng Döôïc Sôn in meditation, and then his response may ñaïi nhaân theá naøo?" Vaân Nham noùi: "Sau khi contain some allusion to the objects thus Nieát baøn môùi coù." Qui Sôn hoûi: "Sau khi Nieát connected with his doing at

the time. baøn môùi coù laø theá naøo?" Vaân Nham noùi: Whatever he may say, therefore, on such "Khoâng coù choã ræ ra." Vaân Nham hoûi laïi sö: occasion is not an abstract assertion on an "Baùch Tröôïng ñaïi nhaân töôùng theá naøo?" Qui object deliberately chosen for the illustration Sôn ñaùp: "Chöông chaïc voøi voïi, saùng suoát röïc of his point. Wei-shan, for instance, rôõ, tröôùc tieáng chaúng phaûi tieáng, sau saéc chaúng questioned by Yang-shan, answered, "What a phaûi saéc, con muoãi ñaäu treân traâu saét, khoâng coù fine lantern this!" Probably he was looking at choã cho huynh caém moû vaøo."—Kui-shan a lantern at the moment, or it stood nearest to asked Yun-yan, "I've heard that you've lived them and came in most convenient for the on Mount Yao for a long time. Is that so?" master to be utilized for his immediate Yun-yan said, "Yes." Kui-shan said, "What purpose. On another occasion his answer to about the great personage Yao-shan?" Yun- the same question may not be the same; he is yan said, "There's something after nirvana." sure to find it more desirable and appropriate Kui-shan said, "What is it that's after to demonstrate Zen in some other way. This is nirvana?" Yun-yan said, "There are no leaks." where Zen differs from the conceptual Yun-yan then asked Kui-shan, "What did the arguments of the philosopher.

Thieàn sö Qui Sôn truyeàn baù Thieàn giaùo hôn Nhaát. Sau Sö ñeán hoïc Thieàn vôùi Thieàn sö Thaïch boán möôi naêm, phaùp ngöõ cuûa oâng ñaõ ñeán vôùi Ñaàu Hy Thieân vaø nhaän aán khaû töø vò Thieàn sö naøy. voâ soá ngöôøi. Vaøo ngaøy moàng chín thaùng Sö quyeát ñònh ôû laïi laøm thò giaû cho Thaïch Ñaàu gieâng, nhaèm naêm 853, Sö taém röûa xong, ngoài trong suoát 20 naêm—Name of a Chinese Zen monk kieát giaø vui veû thò tòch. Sö thoï 83 tuoåi, saùu who lived in the T'ang Dynasty in China. He came möôi boán tuoåi haï. Sö ñöôïc vua ban phaùp hieäu from JiangSu Province, left home when he was "Ñaïi Toaøn Thieàn Sö" vaø thaùp ñöôïc xaây treân young and became a disciple of Zen master Ma- nuùi Qui Sôn vôùi thaùp hieäu "Thanh Tònh."— tsu Tao-i. Later he came to study Zen with Zen Zen master Kui-shan expounded the teaching master Shih-t'ou Hsi ch'ien (700-790) and received of Zen for more than forty years, his words dharma seal from this master. He then decided to reaching countless people. On the ninth day stay and served as Shih-t'ou's attendant for 20 of the first lunar month in the year 853, Kui- years. shan finished bathing, sat in a cross-legged Linh Moäc Chaùnh Tam Thieàn Sö (1579-1655): position and peacefully passed away. His age Suzuki Shosan Zenji (jap)—Teân cuûa moät vò Thieàn was eighty-three and he had been a monk for Taêng Nhaät Baûn vaøo theá kyû thöù XVII. Sö ñaõ töøng sixty-four years. He received the posthumous theo hoïc vôùi nhöõng vò cao Taêng ñöông thôøi cuûa caû name "Zen Master Great Perfection" and his hai toâng phaùi Laâm Teá laãn Taøo Ñoäng—Name of a stupa was constructed on Mount Kui and Japanese Zen monk in the seventeenth century. named "Clear Purity." He studied with famous contemporary Zen monks Linh Höïu Thieàn Sö (771-853): Isan-Reiyu (jap)— in both Rinzai and Soto schools. Kuei-shan-Ling-yu (Wade-Giles Chinese)— Linh Moäc Ñaïi Chuyeát Trinh Thaùi Lang Thieàn Guishan Lingyou (Pinyin Chinese)—See Linh Sö (1870-1966): Suzuki, Daisetz Teitaro—Thieàn Höïu Qui Sôn Thieàn Sö. sö Suzuki laø moät hoïc giaû Phaät giaùo noåi tieáng Nhaät Linh Khí: Subtle

influences—Supernatural Baûn, ñöôïc phöông Taây bieát ñeán qua nhöõng lyù giaûi power. thieàn hieän ñaïi, laø taùc giaû boä Thieàn Luaän. OÂng luoân Linh Khoâng: Baûn taâm luoân thanh tònh—Original nhaán maïnh trí tueä trong thieàn; tuy nhieân, oâng mind is always pure. khoâng bao giôø ñöôïc xaùc nhaän laø moät thieàn sö. OÂng Linh Kieäu Thieàn Sö: Teân cuûa moät vò Thieàn sö hoïc thieàn vôùi Thieàn sö phaùi Laâm Teá teân Shaku Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907). Sö ñeán Soen vaø chöùng ngoä khi ñang thieàn veà coâng aùn töø tænh Phuùc Kieán, xuaát gia töø luùc coøn nhoû vaø trôû "Khoâng." OÂng du haønh sang Hoa Kyø vaø laøm vieäc thaønh moät trong nhöõng ñeä töû xuaát saéc nhaát cuûa vôùi Paul Carus töø naêm 1897 ñeán naêm 1909, sau ñoù Thieàn sö Maõ Toå Ñaïo Nhaát. Tuy nhieân, sau khi oâng trôû veà Nhaät Baûn. Naêm 1911 oâng keát hoân vôùi nhaän aán khaû töø Thaày thì Sö lui veà aån tu trong thôøi Beatrice Lane vaø trôû veà löu laïi Hoa Kyø moät thôøi baùch haïi Phaät giaùo töø naêm 842 ñeán naêm 845— gian ngaén vaøo naêm 1936. OÂng soáng taïi Nhaät trong Name of a Chinese Zen monk who lived in the suoát thôøi ñeä nhò theá chieán, vaø trôû veà soáng taïi Hoa T'ang Dynasty in China. He came from Fu-jian Kyø töø naêm 1950 ñeán naêm 1958. OÂng xuaát baûn moät Province, left home to become one of the most soá saùch coù aûnh höôûng lôùn vaø ñoùng moät vai troø quan outstanding disciples of Zen master Ma-tsu Tao-i. troïng trong vieäc phoå thoâng hoùa Thieàn cho Taây However, after receiving the dharma-seal from phöông—Zen master Suzuki is a Japanese the master, he retreated in seclusion during the Buddhist scholar (1870-1966), who as one of the time of the great persecution of Buddhism from best known to the West for his modern 842 to 845. interpretations of Zen. He always emphasizes on Linh Linh Nhieân: Söï giaùc ngoä saùng suoát—A the intellectual interpretation of the Zen clear-sighted awakening. teachings; however, he was never confirmed as a Linh Maëc Thieàn Sö (747-818): Teân cuûa moät vò Zen master. He studied with the Rinzai master Thieàn sö Trung Hoa vaøo thôøi nhaø Ñöôøng (618- Shaku Soen and reportedly had an experience of 907). Sö ñeán töø tænh Giang Toâ, xuaát gia töø luùc coøn Kensho while meditating on the "Wu" koan. He nhoû vaø trôû thaønh ñeä töû cuûa Thieàn sö Maõ Toå Ñaïo traveled to the U.S.A. and worked with Paul Carus

from 1897 to 1909, after which he returned to nhöõng phaân bieät aáy trong töøng söï vieäc cuûa Japan. In 1911 he married Beatrice Lane, and cuoäc soáng laø nhöõng ngöôøi laàm töôûng ngoùn tay returned to the U.S.A. briefly in 1936. He lived in laø maët traêng. Khi ñoùi, chuùng ta aên; khi buoàn Japan during World War II, and again returned to nguû, chuùng ta naèm xuoáng. Coù caàn baän taâm America form 1950 to 1958. He published a phaân bieät höõu haïn vaø voâ haïn trong nhöõng number of influential books, and played an chuyeän aáy chaêng? Töï chuùng ta, vaø töï moãi important role in the popularization of Zen in the ngöôøi chuùng ta, chuùng ta khoâng ñuû cho mình West. hay sao? Cuoäc soáng thöïc soáng cuûa chuùng ta laø Trong boä Thieàn Luaän, Sö vieát: "Nhöõng gì maø ñuû. Chæ ñeán khi trí naêng raày raø xen vaøo vaø coá chuùng ta nghó hoaëc ñoïc ñeàu gaén lieàn vôùi caùc gaéng gieát cheát cuoäc soáng thì chuùng ta môùi thoâi giôùi töø "veà" hoaëc "veà chuû ñeà" vaø khoâng

chæ soáng vaø töôûng töôïng ra mình bò thieáu moät caùi cho chuùng ta ñuùng söï vaät. Khoâng moät baøi noùi gì ñoù—In Essays in Zen Buddhism, Zen naøo veà nöôùc hay caûnh töôïng moät doøng suoái coù Master D. T. Suzuki wrote: "What one thinks theå giaûi ñöôïc côn khaùt cuûa chuùng ta baèng moät or reads is always qualified by the preposition nguïm nöôùc coù thaät. Laøm theá naøo Thieàn giaûi "of," or "about," and does not give us the thing quyeát vaán ñeà cuûa caùc vaán ñeà? Giaûi phaùp ñaàu itself. Not mere talk about water, nor the tieân maø Thieàn ñöa ra laø nhìn thaúng vaøo nhöõng mere sight of a spring, but an actual mouthful söï kieän traûi nghieäm cuûa töøng caù nhaân, chöù of it gives the thirsty complete satisfaction. khoâng döïa vaøo tri thöùc qua saùch vôû. Baûn theå How does Zen solve the problem of cuûa con ngöôøi, nôi ñang dieãn ra moät ñaáu tranh problems? In the first place, Zen proposes its döõ doäi giöõa caùi höõu haïn vaø voâ haïn, phaûi ñöôïc solution by directly appealing to facts of naém baét bôûi moät naêng löïc cao hôn trí naêng cuûa personal experience and not to book- con ngöôøi. Vì Thieàn noùi raèng chính trí naêng knowledge. The nature of one's own being tröôùc heát ñaõ ñöa ra caâu hoûi maø chính noù where apparently rages the struggle between khoâng giaûi ñaùp ñöôïc, vaø vì vaäy caàn phaûi gaït the finite and the infinite is to be grasped by a noù sang moät beân ñeå nhöôøng choã cho moät caùi higher faculty than the intellect. For Zen says gì cao hôn vaø saùng suûa hôn. Vì trí naêng coù moät it is the latter that first made us raise the phaåm tính kyø laï laø phaù maát söï tónh laëng. Daàu question which it could not answer by itself, noù khôûi leân nhöõng caâu hoûi ñuû ñeå khuaáy ñoäng and that therefore it is to be put aside to make söï thanh tònh trong taâm, thöôøng thì noù laïi room for something higher and more khoâng theå ñöa ra ñöôïc moät giaûi ñaùp thoûa ñaùng enlightening. For the intellect has a peculiarly naøo. Thieàn toâng coù moät thí duï ñöôïc öa thích: disquieting quality in it. Though it raises ñeå chæ maët traêng, caàn phaûi duøng ñeán ngoùn tay, questions enough to disturb the serenity of the nhöng khoå noãi cho ai laàm töôûng ngoùn tay laø mind, it is too frequently unable to give maët traêng. Ñeå mang caù veà nhaø, phaûi duøng ñeán satisfactory answers to them. Zen's favorite caùi roã, nhöng moät khi caù ñaõ doïn leân baøn, haø côù analogy is: to point at the moon a finger is gì phaûi baän taâm ñeán caùi roã? Söï vieäc laø nhö theá needed, but woe to those who take the finger vaø chuùng ta haõy naém vöõng noù, neáu khoâng, for the moon; a basket is welcome to carry chuùng ta seõ tuoät maát noù: ñoù laø ñieàu Thieàn toâng our fish home, but when the fish are safely on khuyeân chuùng ta neân laøm. Gioáng nhö thieân the table why should we eternally bother nhieân sôï caùi roãng khoâng, Thieàn toâng sôï caùi gì ourselves with the basket? Here stands the ñoù phaùt sanh töø khoaûng chen giöõa söï vieäc vaø fact, and let us grasp it with the naked hands chuùng ta. Theo Thieàn toâng, trong chính söï lest it should slip away; this is what Zen vieäc, khoâng coù ñaáu tranh nhö giöõa höõu haïn vaø propose to do. As nature abhores a vacuum, voâ haïn, giöõa theå xaùc vaø tinh thaàn. Nhöõng phaân Zen abhors anything coming between the fact bieät vu vô aáy ñöôïc bòa ra bôûi trí naêng chæ vì lôïi and ourselves. According to Zen there is no laïc cho chính noù. Nhöõng ngöôøi quaù xem troïng struggle in the fact itself such as

between the nhöõng phaân bieät aáy hoaëc coá gaéng nhaän ra finite and the infinite, between the flesh and

the spirit. These are idle distinctions Japanese official in the seventeenth century. He fictitiously designed by the intellect for its was an younger brother of Zen master Suzuki own interest. Those who take them too Shosan. seriously or those who try to read them into Linh Moäc Tuaán Long Thieàn Sö (1904-1971): Zen the very fact of life are those who take the Master Shunryu Suzuki—Teân cuûa moät Thieàn sö finger for the moon. When we are hungry we Nhaät Baûn vaøo giöõa theá kyû XX, ñeä töû cuûa Thieàn sö eat; when we are sleepy we lay ourselves Kishizawa, thuoäc phaùi Taøo Ñoäng, ngöôøi ñaõ truyeàn down; and where does the infinite or the finite baù toâng Taøo Ñoäng Nhaät Baûn sang Chaâu Myõ. Maëc come in here? Are not we complete in daàu ngaøi chæ löu laïi Myõ Chaâu coù 12 naêm, nhöng ourselves and each in himself? Life as it is ngaàn aáy naêm cuõng ñuû cho ngaøi thieát laäp vaø truyeàn lived suffices. It is only when the disquietting baù doøng Thieàn Taøo Ñoäng Nhaät Baûn treân luïc ñòa intellect steps in and tries to murder it that we Myõ Chaâu naøy. OÂng du haønh sang Myõ vaøo naêm stop to live and imagine ourselves to be short 1958, sau ñoù oâng saùng laäp vaøi trung taâm Thieàn, of or in something. goàm Trung Taâm Thieàn Cöïu Kim Sôn, vaø Trung Trong quyeån Thieàn Luaän, Taäp III, Thieàn sö D. Taâm Thieàn treân nuùi Tassajara, California, ñoù cuõng T. Suzuki vieát: "Nhaát thôøi, baïn coù theå ñoïc laø Tu Vieän Taøo Ñoäng ñaàu tieân ôû Taây phöông. saùch, nhöng haõy caån thaän deïp saùch ñi, caøng Quyeån saùch cuûa oâng coù töïa ñeà “Taâm Thieàn, Taâm sôùm caøng toát. Neáu baïn khoâng rôøi boû saùch, baïn Sô Cô” laø moät trong nhöõng quyeån saùch Thieàn ñöôïc seõ maéc phaûi thoùi quen chæ hoïc caùc vaên töï. vieát baèng Anh ngöõ noåi tieáng nhaát—Name of a Ñieàu ñoù cuõng gioáng nhö tìm baêng giaù baèng Japanese Zen Master, a student of Kishizawa caùch söôûi noùng doøng nöôùc chaûy, hoaëc tìm Roshi of the Soto Sect, in the Mid Twentieth tuyeát baèng caùch ñun soâi nöôùc noùng. Chính vì century, who spread the Japanese Soto Zen Sect ñieàu ñoù maø chö Phaät ñoâi khi noùi raèng chaân lyù to America. Even though Zen Master Shunryu toái thöôïng coù theå giaûi thích ñöôïc maø ñoâi khi Suzuki was in America for only twelve years, but khoâng giaûi thích ñöôïc. Thaät ra, khoâng coù thöù these years were enough for him to set up and gì goïi laø giaûi thích hoaëc khoâng giaûi thích ñöôïc spread the Japanese Soto Sect in American nôi Chaân Nhö, laø caûnh giôùi cuûa vaïn höõu hieän continent. He traveled to the U.S.A. in 1958, tieàn. Khi ñaõ naém ñöôïc ñieàu naøy, ngaøn thöù following which he founded several Zen centers, khaùc cuõng theo luoân."—In Essays in Zen including the San Francisco Zen Center and the Buddhism, volume III, Zen Master D. T. Zen Mountain Center in Tassajara, CA, which was Suzuki wrote: "For a while you may read the first Soto monastery in the West. His book: books, but be careful to set them aside as Zen Mind, Beginner’s Mind is one of the most soon as possible. If you do not quit them, you popular books on Zen in English. will get into the habit of learning letters only. Trong quyeån Thieàn Taâm, Sô Taâm, Thieàn sö This is like seeking ice by heating running Linh Moäc Tuaán Long noùi raèng: "Khi chuùng ta water, or like seeking snow by boiling up hot toïa thieàn,

caùi taâm luoân ñi theo hôi thôû cuûa water. Therefore, it is sometimes said by the chuùng ta. Khi chuùng ta hít vaøo, khoâng khí Buddhas that ultimate truth is explicable and thaâm nhaäp vaøo theá giôùi beân trong. Khi chuùng sometimes that it is not explicable. The fact is ta thôû ra, khoâng khí thoaùt ra theá giôùi beân that there is nothing explicable or ngoaøi. Theá giôùi beân trong voán voâ haïn, vaø theá inexplicable in Reality itself, which is the giôùi beân ngoaøi cuõng voâ haïn. Chuùng ta noùi 'theá state of all things that are. When this one giôùi beân trong' hoaëc 'theá giôùi beân ngoaøi,' thing is thoroughly grasped, all the other nhöng thaät ra, chæ coù moät theá giôùi troïn veïn. thousand things follow." Trong caùi theá giôùi voâ haïn aáy, cuoáng hoïng Linh Moäc Truøng Thaønh (1588-1653): Suzuki chuùng ta vaän haønh nhö moät caùnh cöûa môû ra Shigenari (jap)—Teân cuûa moät quan chöùc Nhaät ñöôïc caû hai phía. Khoâng khí loït vaøo vaø thoaùt Baûn vaøo theà kyû thöù XVII. OÂng laø em trai cuûa ra gioáng nhö ai ñoù böôùc vaøo, böôùc ra, qua moät Thieàn sö Linh Moäc Chaùnh Tam—Name of a caùnh cöûa töï ñoäng ñoù. Neáu baïn nghó 'Toâi thôû,'

caùi 'toâi' aáy laø thöøa. Khoâng coù 'baïn' ñeå noùi 'toâi' weeds and bury them near the plant to give it ñöôïc. Caùi maø chuùng ta goïi laø 'toâi' laø moät caùi nourishment. So even though you have some cöûa töï ñoäng ñang môû ra, kheùp laïi theo nhòp hít difficulty in your practice, even though you vaøo hoaëc thôû ra. Noù môû ra, kheùp laïi, theá thoâi. have some waves while you are sitting, those Khi taâm thanh tònh vaø bình yeân ñuû ñeå theo doõi waves themselves will help you. So you chuyeån ñoäng ñoù, chaúng coøn gì nöõa: khoâng 'toâi,' should not be bothered by your mind. You khoâng theá giôùi, khoâng taâm, khoâng thaân, chæ should rather be grateful for the weeds, coøn moät caùi cöûa töï ñoäng."—in Zen Mind, because eventually they will enrich your Beginner's Mind, Zen Master Shunryu Suzuki practice. If you have some experience of how says, "When we practice zazen (sitting the weeds in your mind change into mental meditation) our mind always follows our nourishment, your practice will make breathing. When we inhale, the air comes into remarkable. You will feel the progress. You the inner world. When we exhale, the air goes will feel how they change into self- out to the outer world. The inner world is nourishment." limitless, and the outer world is also limitless. Cuõng trong quyeån Thieàn Taâm, Sô Taâm, Thieàn
We say 'inner world' or 'outer world,' but sö Linh Moäc Tuaán Long vieát: "Ngaøy xöa, actually there is just one whole world. In this thöôøng caùc hoïa só taäp veõ baèng caùch ñieåm caùc limitless world, our throat is like a swinging chaám moät caùch loän xoän nhöng coù tính ngheä door. The air comes in and goes out like thuaät leân treân moät trang giaáy. Ñieàu naøy hôi someone passing through a swinging door. If khoù. Daàu baïn coá gaéng ñi nöõa, thöôøng thì baïn you think, 'I breathe,' the 'I' is redundant. cuõng saép xeáp chuùng theo moät thöù töï naøo ñoù. There is no you to say 'I.' What we call 'I' is Baïn tin raèng baïn coù theå kieåm soaùt ñöôïc, just a swinging door which moves when we nhöng thaät ra thì khoâng theå. Haàu nhö khoâng inhale and when we exhale. It just moves; theå naøo saép xeáp nhöõng chaám naøy moät caùch loän that is all. When your mind is pure and calm xoän ñöôïc. Ñieàu

naøy cuõng gioáng nhö khi baïn enough to follow this movement, there is coá gaéng chaêm lo cho cuoäc soáng haèng ngaøy cuûa nothing: no 'I,' no world, no mind nor body; baïn vaäy. Neáu baïn coá gaéng ñaët ngöôøi khaùc just a swinging door." trong voøng kieåm soaùt cuûa baïn, baïn khoâng theå. Cuõng trong quyeån Thieàn Taâm, Sô Taâm, Thieàn Baïn khoâng theå naøo laøm ñöôïc chuyeän ñoù. Caùch sö Linh Moäc Tuaán Long noùi raèng: "'Nhoå coû laø toát nhaát ñeå kieåm soaùt ngöôøi khaùc laø khuyeán ñeå nuoâi cho caây lôùn.' Chuùng ta nhoå coû vaø choân khích hoï laùu lænh. Roài thì hoï seõ coá gaéng töï chuû chuùng gaàn caây ñeå laøm thöùc aên cho caây. Vì theo moät yù nghóa roäng raõi hôn. Thaû con cöøu vaäy, daàu baïn coù gaëp phaûi nhöõng khoù khaên hay con boø cuûa baïn vaøo moät ñoàng coû meânh trong tu taäp, hoaëc coù luùc, coù nhöõng ñôït soùng moâng laø moät caùch kieåm soaùt noù. Ñoái vôùi con aäp ñeán trong luùc baïn ngoài thieàn, chính nhöõng ngöôøi cuõng vaäy: tröôùc tieân laø haõy ñeå hoï laøm ñôït soùng aáy seõ coù lôïi cho baïn. Baïn ñöøng ñeå bò nhöõng gì hoï muoán, vaø quan saùt hoï. Ñaây laø quaáy roái bôûi chính caùi taâm cuûa baïn. Baïn neân phöông caùch toát nhaát. Phôùt lôø hoï ñi laø sai; ñoù mang ôn nhöõng loaøi coû daïi aáy, bôûi vì roát roài laø phöông caùch teä haïi nhaát. Phöông caùch teä chuùng seõ laøm phong phuù theâm cho coâng phu tu haïi thöù nhì laø coá gaéng kieåm soaùt hoï. Caùch toát taäp cuûa baïn. Neáu baïn bieát laáy coû daïi trong nhaát laø quan saùt hoï, chæ quan saùt thoâi, maø taâm laøm thöùc aên tinh thaàn, thì baïn seõ coù nhöõng khoâng tìm caùch kieåm soaùt hoï. Phöông phaùp ñoù tieán boä ñaùng keå treân böôùc ñöôøng tu taäp cuûa cuõng raát hieäu quaû cho chính baïn. Neáu baïn mình. Chính baïn seõ caûm thaáy söï tieán boä naøy. muoán coù ñöôïc tónh laëng tuyeät haûo trong toïa Baïn seõ caûm nhaän nhöõng coû daïi naøy bieán thaønh thieàn, ñöøng baän taâm ñeán nhöõng hình aûnh linh thöùc aên töï nuoâi soáng nhö theá naøo."—Also in tinh hieän ra trong taâm thöùc cuûa baïn. Cöù ñeå Zen Mind, Beginner's Mind, Zen Master chuùng ñeán vaø cöù ñeå chuùng ñi. Nhö theá, chuùng Shunryu Suzuki says, "'Pulling out the weeds seõ tuaân phuïc baïn. Nhöng phöông phaùp naøy we give nourishment to the plant.' We pull the khoâng phaûi deã ñaâu. Moät böùc tranh ñeïp laø

thaønh quaû cuûa nhöõng caûm giaùc trong caùc ngoùn is already there before you paint. When you tay cuûa baïn. Khi baïn ñaõ coù ñöôïc caûm giaùc veà dip your brush into the ink you already know ñoä daøy moûng cuûa möïc taåm trong caây coï cuûa the result of drawing, or else you cannot paint. baïn, böùc tranh ñaõ hình thaønh ngay tröôùc khi So before you do something, "being" is there, baïn vaõ ra. Khi nhuùng caây coï vaøo möïc, baïn ñaõ the result is ther. Even though you look as if bieát böùc veõ seõ nhö theá naøo, neáu khoâng, baïn you were sitting quietly, all your activity, past khoâng theå veõ ñöôïc. Nhö theá, tröôùc khi baïn and present, is included; and the result of your laøm ñieàu gì, "baûn theå ñaõ coù tröôùc," thaønh quaû sitting is also already there. You are not ñaõ coù tröôùc. Ngay caû khi baïn töôûng baïn ngoài resting at all. All the activity is included yeân, moïi sinh hoaït, quaù khöù, hieän taïi cuûa baïn within you. That is your being. So all results ñaõ hoäi tuï trong ñoù. Vaø thaønh quaû cuûa vieäc of your practice are included in your sitting. ngoài cuûa baïn cuõng ñaõ coù

saün. Baïn hoaøn toaøn This is our practice, our zazen." khoâng ngöøng hoaït ñoäng. Moïi sinh hoaït vaãn Linh Ngaïc: Teân cuûa moät vò danh Taêng Trung Hoa hoäi tuï trong baïn. Ñoù laø baûn theå cuûa baïn. Nhö vaøo thôøi nhaø Ñöôøng (618-907)—Name of a theá, thaønh quaû cuûa coâng phu tu taäp cuûa baïn Chinese famous monk who lived in the T'ang hoäi tuï trong vieäc ngoài cuûa baïn. Vaø ñoù laø caùch Dynasty in China. tu taäp cuûa chuùng ta, tu taäp toïa thieàn cuûa chuùng Linh Nguyeân: ta—Also in Zen Mind, Beginner's Mind, Zen 1) Baûn taâm laø nguoàn goác cuûa vaïn vaät—The inner Master Shunryu Suzuki says, "Ancient self is the source (origin) of all things. painters used to practice putting dots on paper 2) (1902-1988): Teân cuûa moät vò danh Taêng Trung in artistic disorder. This is rather difficult. Hoa vaøo theá kyû thöù XX—Name of a Chinese Even though you try to do it, usually what you famous monk in the twentieth century. do is arranged in some order. You think you Linh Ngöõ: Mantra (skt)—Ngag (tib)—Dharani can control it, but you cannot; it is almost (skt)—Manta (p)—Magical words—Incantation of impossible to arrange your dots out of order. It the esoteric vehicle (Diamond vehicle)— is the same with taking care of your everyday Incantation of the esoteric vehicle (Diamond life. Even though you try to put people under vehicle)—Maät chuù—Sacred formula—Linh ngöõ some control, it is impossible. You cannot do ñöôïc dòch töø thuaät ngöõ Baéc Phaïn "mantra," coù it. The best way to control people is to nghóa laø chöõ thieâng lieâng hieän thaân qua aâm thanh encourage them to be mischievous. Then they cuûa moät vò thaàn ñaëc bieät hay moät söùc maïnh sieâu will be in control in its wider sense. To give nhieân. Coøn goïi laø Maõn Ñaùt La, Maïn Ñaùt La hay your sheep or cow a large, spacious meadow Maïn Ñaëc La, dòch laø chaân ngoân, thaàn chuù hay lôøi is the way to control him. So it is with people: noùi bí maät cuûa chö Phaät, maø nghóa nguyeân thuûy first let them do what they want, and watch cuûa nhöõng lôøi noùi aáy khoâng ai bieát, nhöng treân them. This is the best policy. To ignore them möùc ñoä taâm linh noù sieâu vieät (vöôït ra ngoaøi) söï is not good; that is the worst policy. The hieåu bieát thoâng thöôøng cuûa ngoân ngöõ. Linh ngöõ, second worst is trying to control them. The thaàn chuù hay chaân ngoân, hay maïn traø la, moät coâng best one is to watch them, just to watch them, thöùc huyeãn thuaät maø ngöôøi ta tin laø coù nhöõng löïc without trying to control them. The same way kyø bí, ñöôïc duøng trong Phaät Giaùo Maät toâng beân works for you yourself as well. if you want to Taây Taïng, moät chuoãi aâm tieát mang naêng löôïng. Töø obtain perfect calmness in your zazen, you “Mantra” ñöôïc ruùt ra töø goác Phaïn ngöõ “man” coù should not be bothered by the various images nghóa laø “suy nghó” hay “töôûng töôïng.” “Mantras” you find in your mind. Let them come, and let ñöôïc ñaët ra nhö moät lôïi khí duøng ñeå taäp trung taâm them go. Then they will be under control. But vaøo ñoù baèng söï laëp ñi laëp laïi. Trong moät soá tröôø ng this policy is not so easy. A wonderful phaùi Maät toâng, ngöôøi ta laäp ñi laäp laïi mantra nhö painting is the result of the feeling in your moät hình thöùc thieàn ñònh (taäp trung naêng löôïng vaøo fingers. If you have the feeling of the moät ñoái töôïng ñeå taïo neân söùc maïnh taâm linh)— thickness of the ink in your brush, the painting Mantra is a Sanskrit word signifying a sacred

word, verse or syllable which embodies in sound one of the foremost students of Hsueh-feng, he of some specific deity or supernatural power. attracted a large congregation of students from Mantra is a secret holy saying or secret teaching throughout China. Zen master Ts'ui-yen had two of Buddhas whose primary meaning or meanings dharma successors, concerning whom as is not cognitive, but on a spiritual level that concerning their master as good as nothing is transcends ordinary linguistic understanding. known. His name appears in example 8 of the Pi- Mantra is also used for an incantation, spells, Yen-Lu. magical formula, muttered sound, or secret words Nhaân ngaøy haï maït, Thuùy Nham noùi vôùi Taêng of Buddhas. A magical formula or invocation chuùng: “Töø ñaàu muøa an cö ñeán nay, toâi vì chö believed to have magical powers, used in tantric huynh ñeä noùi khaù nhieàu. Coi thöû loâng mi cuûa Buddhism in Tibet, a power-ladden syllable or toâi coøn khoâng?” Sö muoán nhaéc laïi truyeàn series of syllables that carry cosmis forces or thuyeát cho raèng ngöôøi naøo giaûng sai giaùo phaùp energies. “Mantra” is derived from the Sanskrit cuûa Phaät seõ ruïng heát loâng maøy. Trong suoát root “man” which means “to think” or “to muøa an cö kieát haï, tuy Thuùy Nham giaûng noùi imagine.” “Mantras” are designed as tools for nhieàu cho chö huynh ñeä nhöng khoâng moät lôøi focusing the mind through repetition. In certain noùi naêng naøo giaûi thích ñöôïc ñaïo phaùp laø gì, Tantric Buddhism, continuous repetition of vaäy coù leõ loâng mi cuûa sö ñaõ ruïng heát roài. Ñaây mantras is practiced as a form of meditation (to laø moät loái nhaán maïnh Thieàn khoâng aên nhaäp gì concentrate energy on an object to create spiritual vôùi kinh ñieån vaäy—At the end of one summer power). A mystical verse or magical formula, retreat, Ts’ui-Yen made the following incantation, charm, spell. remark: “Since the beginning of this summer Linh Nham Thuùy Nham Thieàn Sö: Suigan retreat, I have talked much; see if my Reisan (jap)—Ling-yen Ts'ui-yen (Wade-Giles eyebrows are still there.” This refers to the Chinese)—Lingyan Cuiyan (Pinyin Chinese)— tradition that when a man makes false Thieàn sö Linh Nham Thuùy Nham soáng vaøo theá kyû statements concerning the Dharma of thöù IX vaø thöù X, ñeä töû cuûa Thieàn sö Tuyeát Phong Buddhism he will lose all the hair on his face. Nghóa Toàn. Coù raát ít chi tieát veà cuoäc ñôøi cuûa Thieàn As Ts’ui-Yen gave many sermons during the sö Thuùy Nham Linh Nham; tuy nhieân, coù moät vaøi summer retreat for the edification of his chi tieát nhoû veà vò Thieàn sö naøy trong boä Truyeàn pupils, while no amount of talk can ever Ñaêng Luïc, quyeån XVIII: Thieàn sö Thuùy Nham explain what the truth is, his eyebrows and Linh Nham goác ngöôøi Hoà Chaâu, baây giôøi thuoäc beard might perhaps by this time have tænh trieát Giang. OÂng soáng vaø daïy Thieàn treân nuùi disappeared altogether. This is a way of Thuùy Nham ôû Minh Chaâu. OÂng laø moät trong nhöõng emphasis of no connection between Zen and ñeä töû xuaát saéc nhaát cuûa Tuyeát Phong, oâng ñaõ thu Sutras. huùt ñöôïc moät chuùng hoäi lôùn bao goàm nhöõng ñoà ñeä Coù moät vò Taêng hoûi: "Khoâng duøng moät chöõ, treân khaép caû xöù Trung Hoa. Thuùy Nham coù hai con thænh sö noùi." Thuùy Nham noùi: "Vöøa ñi ngöôøi keá vò Phaùp ít ñöôïc bieát tôùi nhö ngöôøi ta ñaõ vöøa theïn vaøo traø ñöôøng ñaáy!"—A monk said, bieát tôùi thaày cuûa hoï. Teân cuûa

Thuùy Nham xuaát "Without words, I ask the master to speak." hieän trong thí duï thöù 8 cuûa Bích Nham Luïc —Zen Ts'ui-Yen said, "Go in shame to the tea hall!" master Tsui-Yen in the 9th-10th century, was a Moät vò Taêng hoûi: "Quoác Sö Hueä Trung ba laàn disciple of Zen master Hsueh-feng I-ts'un. Few goïi thò giaû laø yù gì?" Thuùy Nham noùi: "Xem other details about Tsui-Yen's life are available in thöôøng xem troïng ngöôøi ta ñeå laøm gì?"—A the classical records; however, there is some brief monk asked, "What is the meaning of the information on him in the Records of the National Teacher's three calls to his Transmission of the Lamp (Ch'uan-Teng-Lu), attendant?" Ts'ui-Yen said, "What point is Volume XVIII: Zen master Tsui-Yen came from there in looking up or down at other people?" Huzhou, now in Zhejiang Province. He lived and Moät vò Taêng hoûi: "Phaøm coù lôøi leõ nôi nôi ñeàu taught Zen at Mt. Tsui-Yen in Mingzhou. He was laø oâ nhieãm. Vaäy thì caùi gì laø chaân lyù toái

thöôïng?" Thuùy Nham noùi: "Phaøm coù lôøi leõ nôi Phaân minh thò taëc. nôi ñeàu laø oâ nhieãm." Vò Taêng hoûi: "Caùi choã Baïch khueâ voâ ñieám khoâng coù oâ nhieãm laø caùi gì?" Thuùy Nham noùi: Thuøy bieän chôn giaû, "Ñaïi chuùng ñang cöôøi oâng ñaáy."—A monk Tröôøng Khaùnh töông aùm asked, "There are words and phrases Mi mao sanh daõ." everywhere and all of it is polluted. What is (Thuùy Nham daïy chuùng, ngaøn xöa khoâng ñoái, the higher truth?" Ts'ui-Yen said, "There are chöõ 'Quan' ñaùp nhau, maát tieàn taïo toäi. Baûo words and phrases everywhere and all of it is Phöôùc gian nan, ñeø naâng khoù ñöôïc, Thuùy polluted." The monk said, "What is the place Nham noùi nhieàu, roõ raøng laø cöôùp. Baïch khueâ where there are none?" Ts'ui-Yen said, "The khoâng tyø, ai bieän chôn giaû, Töôøng Khaùnh hieåu assembly is laughing at you." nhau, loâng maøy sanh vaäy)—The following is Moät vò Taêng hoûi: "Khoâng löïa phaøm thaùnh, laøm the verse which Hsueh-tou recited about sao Thaày chæ ra caùi ñaïi duïng?" Thuùy Nham T'sui-yen in example 8 of the Pi-Yen-Lu: noùi: "Ñöøng noùi vôùi ngöôøi khaùc laø Thuùy Nham "T'sui-yen teaches the followers; lanh lôïi."—A monk asked, "Without resorting For a thousand ages, there is no reply. to the sacred or mundane, how do you reveal The word 'barrier' answers him back; the great function?" Ts'ui-Yen said, "Don't He loses his money and suffers punishment. tell people that I'm clever." Decrepit old Pao-fu Moät vò Taêng hoûi: "Khi maø söï dieäu duïng cuûa Censure or praise are impossible to apply. ngoân cuù khoâng theå nöông noåi chuyeän trong Talkative T'sui-yen toâng thöøa, thì laøm sao ñaây?" Thuùy Nham noùi: Is clearly a thief. "Haõy leã baùi ñi." Vò Taêng noùi: "Con khoâng The clear jewel has no flaws; hoäi." Thuùy Nham noùi: "OÂng laø ngöôøi xuaát gia Who can distinguish true from false? ñi haønh cöôùc maø khoâng bieát leã baùi aø?"—A Ch'ang-ch'ing knows him well; monk asked, "When all of the words and His eyebrows are grown." phrases of the mysterious functionare Linh Nhuaän: exhausted but the central matter of our 1) (519-586): Teân cuûa moät vò danh Taêng Trung school's great vehicle is not understood, then Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of a what?" Ts'ui-Yen said, "Bow." The monk Chinese famous monk who lived in the Sui said, "I don't understand." Ts'ui-Yen said, Dynasty in China. "You've left home to go on a pilgrimage but 2) Teân cuûa moät vò danh Taêng khaùc cuûa Trung you still don't

know how to bow?" Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of Trong nhöõng naêm cuoái ñôøi, Thuùy Nham ñöôïc another Chinese famous monk who lived in thænh veà truï vaø daïy Thieàn ôû töï vieän Long Saùch the T'ang Dynasty in China. ôû Haøng Chaâu. Sö thò tòch taïi ñoù—During his Linh Phuø: See Linh Ngöõ. final years Ts'ui-Yen was invited to reside Linh Phuû: See Taâm. and teach in the Longce Temple in Hangzhou. Linh Quaùn Thieàn Sö (1485-1571): Teân cuûa moät There he passed away. vò Thieàn sö Trieàu Tieân vaøo theá kyû thöù XVI— Sau ñaây laø baøi keä maø Tuyeát Ñaäu tuïng veà Name of a Korean Zen master in the sixteenth Thuùy Nham trong thí duï thöù taùm cuûa Bích century. Nham Luïc: Linh Quang: Prabhasvara-citta (skt)— "Thuùy Nham thò ñoà Pabhassara-citta (p)—1) Taâm saùng nhö aùnh saùng: Thieân coå voâ ñoái, Clear light, mind of clear light; 2) AÙnh saùng cuûa Quan töï töông thuø Phaät taùnh: Light of Buddha-nature. Thaát tieàn taïo toäi. Linh Saùn (549-618): Teân cuûa moät vò danh Taêng Laûo ñaûo Baûo Phöôùc Trung Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of ÖÙc döông nan ñaéc, a Chinese famous monk who lived in the Sui Lao lao Thuùy Nham Dynasty in China.

Linh Saøng: Baøn thôø ngöôøi cheát maø chöa choân caát, thaáy taùnh thaønh Phaät. Linh Thao baøy toû raèng thöôøng ñöôïc thieát laäp ngay giöôøng nguû hay coã khoâng hieåu. Laëc Ñaøm noùi: Tröôùc khi xuaát gia oâng quan taøi—Altar of a dead person yet to be buried, laøm gì?" Linh Thao traû lôøi: "Chaên traâu." Laëc Ñaøm usually set up by his bed or coffin. hoûi: "Chaên nhö theá naøo?" Linh Thao ñaùp: "Saùng Linh Saûng: Söï thoâng minh cuûa moät vò trôøi— sôùm cöôõi ñi, chieàu toái cöôõi veà." Toå nhaän xeùt: "OÂng Intelligence of a deity. thieät ngu si quaù ñoãi." Nhôø ñoù maø sö ñaïi ngoä, vaø Linh Sôn: Grdhrakuta (skt)—See Linh Thöùu Sôn. baøy giaûi nhö sau: Linh Sôn Hueä Maïng: Hueä maïng cuûa Phaät toå hay "Phoùng khöôùc ngöu thaèng tieän xuaát gia Phaùp thaân Phaät laáy trí tueä laøm thoï meänh—Wisdom Theá tröø tu phaùt tröôùc ca sa life of Sakyamuni Buddha, or wisdom as life, Höõu nhaân vaán ngaõ Taây lai yù wisdom being the basic of spiritual character. Truï tröôïng hoaønh khieâu la lí la Linh Taùnh: Linh baùo—Intuitive knowledge. (Vöùt boû giaây chaên roài xuaát gia Linh Tha Nguyeän Maõn: Ñaây laø moät trong möôøi Caïo raâu caïo toùc khoaùc Ca sa taâm kim cang ñöôïc moät vò Boà Taùt phaùt trieån qua tu Coù ai hoûi yù töø Taây ñeán taäp—Mind of aiding all to fulfil their vows and Vaùc gaäy quô ngang la lí la). accomplish their spiritual ends. This is one of the A noted monk, a disciple of Le-T'an-Huai-Teâng. ten characteristics of the "diamond heart" as When the master asked him what was the idea of developed by a Bodhisattva. the Patriarch, who, coming from the West, is said Linh Thao (666-760): Zen Master Ling-T'ao— to have transmitted one single mind-seal, which, See Linh Thao Taøo Kheâ Thieàn Sö. pointing directly to the human nature, makes one Linh Thao Taøo Kheâ Thieàn Sö (666-760): Zen attain Buddhahood. Ling-T'ao confessed Master Ling-T'ao—Teân cuûa moät vò Thieàn sö ignorance. Le-T'an said: "What were you before Trung Hoa vaøo theá kyû thöù baûy-thöù taùm. Hieän nay you became a monk?" Ling-T'ao said: "I used to chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn be a cowherd." Le-T'an asked: "How do you look sö Linh Thao Taøo Kheâ; tuy

nhieân, coù moät vaøi chi after the cattle?" Ling-T'ao said: "I go out with tieát nhoû veà vò Thieàn sö naøy trong Truyeàn Ñaêng them early in the morning and come home when it Luïc, quyeån V: Thieàn sö Linh Thao Taøo Kheâ, grows dark." Le-T'an said: "Splendid is your ngöôøi Caùt Chaâu, hoï Tröông. Sö xuaát gia taïi Taøo ignorance." This remark at once brought Ling- Kheâ vôùi Luïc Toå Hueä Naêng. Coù laàn vua Ñöôøng Tuùc T'ao's mind to a state of enlightenment which was Toâng coù haï chieáu vôøi Sö vaøo trieàu, nhöng Sö töø expressed thus: choái. Sö löu truù tu haønh taïi nuùi Taøo Kheâ cho ñeán "Throwing up the tether I am a homeless monk, khi thò tòch ôû tuoåi 95—Zen Master Ling-T'ao, The head is shaved, so is the face, name of a Chinese Zen monk in the seventh and and the body wrapped in the kasaya. eighth centuries. We do not have detailed If someone asks, "What is the Patriarch's idea of documents on this Zen Master; however, there is coming from the West? some brief information on him in The Records of Carrying the staff crosswise I sing out, La li la!" the Transmission of the Lamp (Ch'uan-Teng-Lu), Linh Thaûo: Coû tröôøng sanh—Grass used to make Volume V: Zen master Ling-T'ao was from Chih- elixir of life (it can prolong life indefinitely). Chou, his last name was Chang. He became a Linh Thaàn: The spirit, who answers his monk at Tsao-Chi, and was ordained by the Sixth worshippers' prayers. Patriarch Hui-Neng. King T'ang Tzu Tsung once Linh Theå Thieàn: Devata-yoga (skt)—Thuaät ngöõ invited him to the Royal Court, but he declined. "Thieàn baèng caùch quaùn töôûng linh theå" coù nghóa laø He stayed at Mount Tsao-Chi until he passed loái tu taäp cuûa Phaät giaùo Maät toâng töï quaùn töôûng away at the age of 95. mình nhö moät vò Phaät. Ñaây cuõng laø loái thöïc haønh Linh Thao Thieàn Sö: Ling-T'ao Zen master— coát loõi cuûa Phaät giaùo Taây Taïng. Thöôøng ñöôïc chia Moät Thieàn sö noåi tieáng, ñeä töû cuûa Laëc Ñaøm Hoaøi laøm hai giai ñoaïn: 1) giai ñoaïn phaùt khôûi, trong ñoù Tröøng Toå Sö. Moät hoâm toå hoûi oâng hieåu sao veà Toå haønh giaû phaùt khôûi veà maët tinh thaàn veà hình aûnh Ñaït Ma ñeán töø phöông Taây, chæ thaúng taâm ngöôøi, soáng ñoäng cuûa moät vò Phaät, thöôøng laø Thaàn Hoä

Giaùm Yi-Ñam; 2) giai ñoaïn thaønh töïu, trong ñoù khaéc leân bia ñaù. Sau naøy thieàn sö Baïch Vaân Thuû haønh giaû möôøng töôïng vò Phaät ñang du nhaäp hoaøn Ñoan coù laøm moät baøi tuïng: toaøn vaøo cô theå cuûa chính mình, neân thaân, khaåu, yù "Sö chi nhaát töï thaùi nguy nguy luùc naøy laø baát phaân vôùi thaân khaåu yù cuûa vò Phaät, vaø Ñoäc höôùng hoaøn trung ñònh thò phi haønh giaû tieáp tuïc möôøng töôïng laø mình ñang haønh Taát caùnh thuûy tu trieàu haûi khöù hoaït nhö moät vò Phaät. Loái tu taäp naøy ñöôïc Phaät Ñaùo ñaàu vaân ñònh mòch sôn qui." giaùo Taây Taïng xem nhö laø con ñöôøng ñaëc bieät (Moät tieáng 'sö' moät tieáng voïi baèng non nhanh choùng ñi ñeán Phaät quaû vì haønh giaû tu taäp Chæ theá, khaép trôøi ñònh phaûi chaêng trong keát quaû maø mình höôùng ñeán ñeå thöïc hieän, Roát raùo, nöôùc kia troâi veà bieån hôn laø chæ tu taäp nhöõng phaåm chaát thích hôïp vôùi noù Roài ra, maây noï cuoán theo ngaøn). maø thoâi—The term of "deity yoga" in the tantric Beân caïnh ñoù, haønh giaû tu Thieàn cuõng neân ñeå yù practice means visualizing oneself as a buddha. raèng caùi "im laëng" cuûa thieàn sö

Linh Thoï Nhö Maãn This is one of the core practices of Tibetan laø moät trong nhöõng phöông tieän thieän xaûo khaù Buddhism. It is commonly divided into two stages: thoâng duïng maø caùc thieàn sö thöôøng duøng ñeå giuùp 1) generation stage (utpatti-krama), in which one ñoà ñeä cuûa mình. Chaéc haún chuùng ta coøn nhôù ngaøy mentally generates a vivid image of a buddha, tröôùc khi Boà Taùt Vaên Thuø hoûi cö só Duy Ma Caät veà generally referred to a Yi-Dam; 2) completion "phaùp baát nhò", Duy Ma Caät im laëng khoâng noùi. stage (sampanna-krama), in which one visualizes Ngöôøi ñôøi sau ca tuïng thaùi ñoä aáy cuûa Duy Ma Caät the buddha entering one's body and completely laø söï "im laëng saám seùt" (maëc nhö loâi). Laém luùc caùc merging, so that one's body, speech, and mind are vò thieàn sö ngoài im laëng moät luùc laâu, goïi laø "Löông perceived as being indistinguishable from those of cöûu", hoaëc ñeå ñaùp laïi moät caâu hoûi, hoaëc khi the Buddha, and one continues to visualize oneself thöôïng ñöôøng thuyeát phaùp. Caùi "löông cöûu" naøy performing the activities of a buddha. This is khoâng coát chæ veà thôøi gian troâi qua, maø coøn ñeå thöû considered by Tibetan Buddhism to be a xem ñeä töû coøn duøng caùi nghe thaáy cuûa tình thöùc particularly rapid path to buddhahood because one hay khoâng—Zen master Ling-shu Ju-min was a directly trains in the result one aims to achieve, disciple of Zen master T'a-An Fu-chou. One day, rather than just cultivating qualities that are a monk came and asked, "Where is your native concordant with it. place?" The master said, "The sun rises in the Linh Thieâng: To be endowed with supernatural east, the moon goes down in the west." Another power—To have supernatural power. day, a monk came and asked with the question of Linh Thoï Nhö Maãn Thieàn Sö: Zen master Ling- Bodhidharma's visit, he kept silent. Later when he shu Ju-min—Thieàn sö Linh Thoï Nhö Maãn, ñoà ñeä died, his disciples wanted to erect a stone cuûa thieàn sö Phuùc Chaâu Ñaïi An. Moät hoâm, coù moät monument recording his life and sayings; among vò Taêng ñeán hoûi: "Sinh quaùn ngaøi ôû ñaâu?" Sö ñaùp: the latter there was this incident of silence. At the "Maët trôøi moïc phíc Ñoâng, maët traêng laën phía Taây." time Yun-men was head monk and they asked him Hoâm khaùc, coù moät vò Taêng ñeán hoûi Sö veà vaán ñeà how they should proceed to write out this silence Ñaït Ma sang Taøu, Sö im laëng. Veà sau, khi Sö thò on the part of the master. Yun-men simply said, tòch, moân ñoà muoán döïng bia ghi laïi haønh traïng vaø 'Master!' The one character, 'master', here implies ngöõ yeáu cuûa Sö. Veà ngöõ yeáu, hoï khaéc leân giai many things, as we can readily observe; and which thoaïi im laëng naøy. Ñöông thôøi, Vaân Moân laøm thuû of those implications was in Yun-men's mind when toøa, Taêng chuùng hoûi choã im laëng cuûa tieân sö phaûi he uttered it will be a problem indeed for the Zen laøm theá naøo ñeå vieát ra. Vaân Moân chæ noùi voûn veïn student to unravel. Does it really clarify the moät chöõ 'Sö!' Moät chöõ 'Sö' ôû ñaây chuùng ta thaáy meaning of the silence which was to be engraved ngay noù aån yù nhieàu chuyeän, vaø moät trong nhöõng on the monumental stone? Pai-yun Shou-tuan later aån yù ñoù ñang ôû trong taâm cuûa Vaân Moân khi oâng wrote a Zen poem on this: thoát leân, ñích thöïc noù seõ laø moät vaán ñeà maø haønh "Like a mountain, one character, 'master', giaû tu Thieàn

phaûi khôi toû. Caùi tieáng ñoù haù khoâng Stand majestically; soi saùng thöïc söï yù nghóa im laëng maø ngöôøi ta muoán On it alone is the standard established for

All rights and wrongs in the world: According to Eitel in The Dictionary of Chinese- All the waters ultimately flow towards English Buddhist Terms, Vulture Peak, near The ocean and pour themselves into it; Rajagrha, the modern Giddore, so called probably Clouds, massy and overhanging, because of its shape, or because of the vultures Finally get back to the mountain who fed there on the dead. And find their home there." Linh Thöùu Töï: See Linh Thöùu Saéc Töù Töï. Besides, Zen practitioners should also notice that Linh Tieän: Thoâng minh—Clever. that the "silence" of Zen master Ling-shu Ju-min is Linh Tính: Spiritual nature. one of the popularly skilful means that Zen Linh Toøa: Baøn Vong—Baøn Linh—Altar of the masters use to help their disciples. Surely, we still dead. remember Vimalakirti's silence in the story of Linh Tri: Trí hueä saün coù nôi moãi ngöôøi, cuõng goïi Manjusri and Vimalakirti. Vimalakirti was silent laø trí hueä Phaät—The available wisdom in when Manjusri asked him as to the doctrine of everybody, also called Buddha-wisdom. non-duality, and his silence was later commented Linh Trí Hoïc Phaät Hoäi: Buddhist Theosophical upon by a master as "deafening like thunder." Society. Sometimes the masters sit quiet, "for some little Linh Tuaân (?-550): Teân cuûa moät vò danh Taêng while", either in repsonse to a question or when in Trung Hoa vaøo cuoái thôøi Baéc Nguïy (386-534)— the pulpit (preaching). This sitting quiet, "for some Name of a Chinese famous monk who lived in the little while" does not always merely indicate the end of the Northern Wei Dynasty in China. passage of time, but it also serves as a test to see Linh Tuaân Thanh Bình Thieàn Sö (845-919): Zen if the disciple is still consciously using the master T'sing-ping Ling-tsun—See Thanh Bình ordinary seeing and hearing. Linh Tuaân Thieàn Sö. Linh Thuïy Hoa: Udumbara (skt)—Udumbara Linh Töø: A temple. flower—See Öu Ñaøm Ba La. Linh Töôïng: Töôïng Phaät—Spirit-image, that of a Linh Thuïy Thuï: Udumbara tree—Döôùi coäi caây Buddha. naày Caâu Na Haøm Maâu Ni thaønh Phaät—The tree Linh ÖÙng: Efficacious, able to produce the under which Kanakamuni (Koagamana) became a intended result. Buddha—See Öu Ñaøm Ba La. Linh ÖÙng Hoa: See Öu Ñaøm Ba La. Linh Thöùu Hoäi: Vulture Peak Assembly. Linh Vaân: See Linh Vaân Chí Caàn Thieàn Sö. Linh Thöùu Sôn: Gijjhakuta (p)—Grdhrakuta Linh Vaân Chí Caàn Thieàn Sö: Reiun Shigon (skt)—Mount Grdhrakuta—Eagle Peak—Nuùi Linh (jap)—Ling-yun Chih-ch'in (Wade-Giles Thöùu, toïa laïc veà phía ñoâng baéc thaønh Vöông Xaù, Chinese)—Lingyun Zhiqin (Pinyin Chinese)—Teân kinh ñoâ cuûa nöôùc Ma Kieät Ñaø, ngöôøi ta noùi Ñöùc cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù Phaät Thích Ca Maâu Ni ñaõ giaûng kinh Phaùp Hoa vaø chín. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu caùc kinh khaùc taïi ñaây. Ñaây cuõng laø moät trong chi tieát veà Thieàn sö Chí Caàn ôû nuùi Linh Vaân; tuy nhieàu tònh xaù hay nôi an cö kieát haï maø Phaät töû ñaõ nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy hieán cho Phaät vaø Taêng ñoaøn. Theo Eitel trong trong Truyeàn Ñaêng Luïc, quyeån XI: Thieàn sö Chí Trung Anh Phaät Hoïc Töø Ñieån, Thöùu Sôn (trong nuùi Caàn ôû nuùi Linh Vaân, moät vò thieàn sö Trung Hoa Kyø Xaø Quaät), gaàn thaønh Vöông Xaù,

baây giôø goïi laø vaøo ñôøi nhaø Ñöôøng, khoaûng theá kyû thöù IX, moät Giddore, ñöôïc goïi nhö vaäy vì noù coù theå vì hình trong nhöõng ñeä töû cuûa ngaøi Tröôøng Khaùnh Ñaïi An. daùng cuûa nuùi gioáng nhö con chim keân keân, hay laø OÂng ñeán töø Tröôøng Kheâ, vuøng maø baây giôø thuoäc vì nôi ñoù chim keân thöôøng lui tôùi aên thòt ngöôøi cheát bôø bieån tænh Phuùc Kieán—Zen Master Ling-yun (theo tuïc laâm taùng cuûa ngöôøi baéc AÁn)—A Zhiqin, name of a Chinese Zen monk in ninth mountain located to the northeast of Rajagriha, the century. We do not have detailed documents on capital of Magadha, where Sakyamuni is said to this Zen Master; however, there is some have expounded the Lotus Sutra and other interesting information on him in The Records of teachings. This was one of many Viharas or the Transmission of the Lamp (Ch’uan-Teng-Lu), Retreats given to the Buddha and the Sangha. Volume XI: Name of a Chinese Zen master during

the T'ang Dynasty, in around the ninth century, khoâng theå theå nghieäm giaùc chieáu, chìm trong one of disciples and dharma heir of Zen master tam giôùi vaø löu chuyeån trong sanh töû. Ñöùc Chang-Qing Ta-An. He came from the ancient Phaät Thích Ca Maâu Ni cung caáp cho hoï giaùo Changxi, now on the coast of Fujian Province. phaùp chöùng minh chaân lyù vaø hieån loä con Thieàn sö Linh Vaân Chí Caàn ñaït ngoä nhaân khi ñöôøng trí tueä cho haøng trôøi ngöôøi. Maáy oâng coù nhìn hoa ñaøo nôû. OÂng ñaõ laøm baøi keä raèng: theå laõnh hoäi ñöôïc khoâng?"—One day, Zen "Tam thaäp nieân lai taàm kieám khaùch master Ling-yun Zhiqin entered the hall and Kyû hoài laïc dieäp höïu tröøu chi addressed the monks, saying, "Among you Töï tuøng nhaát kieán ñaøo hoa haäu there are persons with various strengths and Tröïc chí nhö kim caùnh baát nghi." weaknesses, but you should all observe the (Ba möôi naêm qua tìm kieám khaùch vegetation of the four seasons, the leaves Bao laàn laù ruïng caønh trô troïi falling and the flowers blooming; events that Töø khi vöøa thaáy hoa ñaøo nôû have gone on for an incalculable eon. The Cho ñeán hoâm nay heát nghi thoâi). gods, humankind, all the realms of existence: Khi Thieàn sö Qui Sôn Linh Höïu xem keä thaáy earth, water, fire, and wind, all these things choã ngoä cuûa Thieàn sö Chí Caàn Linh Vaân kheá come to completion and pass away in the hôïp lieàn noùi: "Töø duyeân maø ñaït ngoä, khoâng cycle of existence. But when all of cause and bao giôø lui suït, haõy kheùo giöõ gìn."—Zen effect is exhausted and the nether (lower) master Ling-yun Zhiqin gained enlightenment realms are finished, still throughout the when he saw a peach tree in bloom. He then universe not a single hair will have been composed a verse that gave evidence of his created or taken away. There remains only a awakening: fundamental numinous consciousness that is "For thirty years I've sought the swordsman. eternal. No matter where it is that those of Many times the leaves have fallen, high ability permanently abide with their good the branches bare. companions of the Way, and make this truth After seeing the peach blossoms, evident by renouncing the world, that place is Never doubting again." where Dharma is revealed. Those of middling When Zen master Kuei-shan Ling-yu read and low ability who remain ignorant, unable Ling-yun's verses and found out Ling-yun had to realize illumination, they remain spiritual connection, Kuei-Shan said: submerged

in the three realms and in "Enlightenment sparked from conditions will transmigration through life and death. never be receding, please keep up your good Sakyamuni Buddha provided a teaching to work!" evidence this truth for gods and humanity, Moät hoâm, Sö thöôïng ñöôøng noùi vôùi Taêng revealing the path of wisdom. Can you chuùng raèng: "Trong soá maáy oâng ôû ñaây, coù sôû understand?" tröôøng sôû ñoaûn khaùc nhau, nhöng cöù xem coû Moät vò Taêng hoûi: "Laøm theá naøo ñeå lieãu sanh caây boán muøa, laù ruïng hoa nôû; nhöõng söï kieän giaø, thoaùt beänh töû?" Linh Vaân noùi: "Nuùi xanh lieân tuïc maõi trong voâ soá traàn kieáp. Trôøi ngöôøi treân caên baûn laø chaúng bao giôø ñoäng; coøn maây vaø taát caû caùc coõi hieän höõu: ñaát, nöôùc, löûa, gioù thì cöù beành boàng troâi noåi maõi." (chaân taùnh thaønh hoaïi luaân chuyeån, nhaân quaû tieáp noái. thöôøng haèng baát bieán, coøn sanh laõo beänh töû laø Nhöng khi nhaát thieát nhaân quaû vaø nhöõng tuaàn hoaøn bieán thieân nhö maây troâi noåi vaäy)— ñöôøng döõ chaám döùt, traûi khaép vuõ truï, loâng toùc A monk asked, "How can one escape from chaúng taïo chaúng dieät. Duy chæ coù goác reã cuûa birth, old age, sickness, and death?" Ling-yun thaàn thöùc laø thöôøng coøn. Chaúng caàn bieát ôû said, "The green mountain is fundamentally ñaâu, keû thöôïng caên thöôøng ôû nôi thieän höõu unmoving, but the floating clouds pass back treân ñöôøng Ñaïo, vaø laøm cho chaân lyù ñöôïc roõ and forth." raøng baèng caùch töø boû traàn tuïc, ñoù laø choã maø Moät vò Taêng hoûi: "Khi quaân vöông xuaát hieän Phaùp ñöôïc hieån loä. Trung haï caên ngu muoäi, thì theá naøo?" Linh Vaân noùi: "Beân ngoaøi coù aùnh

xuaân. Ñöøng hoûi veà kinh ñoâ Tröôøng An."—A noù ñaõ troâi qua. Trong khi doøng ñôøi ñang troâi monk asked, "At the time the emperor chaûy, khoâng ai ñuû thôøi giôø nhôù ñeán kyù öùc, emerges, then what?" Ling-yun said, "Outside hoaëc xaây döïng yù töôûng. Nghóa laø khoâng coù lyù there's a luminous springtime. Don't ask about luaän naøo coù giaù trò trong luùc naøy. Haønh giaû tu Changan City." Thieàn neân luoân nhôù raèng ngoân ngöõ coù theå Moät vò Taêng hoûi: "Laøm theá naøo ñeå chaàu haàu duøng ñöôïc, nhöng ngoân ngöõ töø muoân thuôû voán thieân töû?" Linh Vaân noùi: "Haïc muø ñaùp xuoáng keát hôïp chaët cheõ vôùi neùt taâm töôûng suy löôïng ao nöôùc trong. Caù loäi taûn maùc döôùi chaân neân maát heát noäi löïc, khoâng tröïc tieáp truyeà n haïc."—A monk asked, "How can one gain an caûm ñöôïc. Neáu duøng ñeán ngoân ngöõ chæ dieãn taû audience with the emperor?" Ling-yun said, ñöôïc moät yù nghóa, moät luaän giaûi, chæ bieåu loä "The blind crane dives into the clear pond. moät caùi ngoaïi thuoäc, neân khoâng tröïc tieáp lieân Fish scatter from its feet." heä gì ñeán cuoäc soáng. Ñaây chính laø lyù do taïi Moät vò Taêng hoûi: "Theá naøo laø ñaïi yù cuûa toâng sao nhieàu khi caùc thieàn sö traùnh chuyeän noùi ta?" Linh Vaân noùi: "Chuyeän löøa chöa xong, naêng, traùnh xaùc ñònh, daàu laø ñoái vôùi nhöõng chuyeän ngöïa laïi ñeán." Vò Taêng noùi: "Con vieäc quaù toû roõ, quaù hieån nhieân cuõng vaäy. Hy khoâng laõnh hoäi." Linh Vaân noùi: "Caûnh quang voïng cuûa caùc ngaøi laø ñeå cho ñoà ñeä töï taäp trung xaûy ra moãi ñeâm, nhöng tinh linh thöôøng ít taát caû taâm löïc naém laáy nhöõng gì ngöôøi aáy gaëp."—A monk asked, "What is the great mong öôùc, thay vì ghì baét laáy nhöõng

moái lieân meaning of our school?" Ling-yun said, "The laïc xa xoâi voøng ngoaøi khieán cho ngöôøi ñeä töû bò donkey's matters are unfinished, yet the phaân taâm—One day, a monk asked Ling-yun, horse's affairs arrive." The monk said, "I don't "How were things before the appearance of understand." Ling-yun said, "Spectacles the Buddha in the world?" Ling-yun raised his happening every night, but the essential spirit duster (hossu). The monk asked, "How were seldom met." things after the appearance of the Buddha in Moät hoâm, coù moät vò Taêng hoûi Linh Vaân: the world?" Ling-yun again raised his duster. "Muoân vaät laø theá naøo tröôùc khi Phaät xuaát This raising or the lowering of the duster was theá?" Linh Vaân ñöa caây phaát töû leân. Vò Taêng quite a favorite method with many masters to laïi hoûi: "Muoân vaät laø theá naøo sau khi Phaät demonstrate the truth of Zen, for the duster xuaát theá?" Linh Vaân laïi ñöa caây phaát töû leân. and the staff were the religious insignias of Ñöa phaát töû leân hay haï phaát töû xuoáng laø the master, and it was natural that they would phöông tieän khai thò raát thoâng thöôø ng cuûa be in much display when the monks nhieàu thieàn sö, vì phaát töû vaø truï tröôïng laø approached with questions. Zen master Ling- töôïng tröng cuûa giaùo quyeàn neân leõ töï nhieân yun utilized a more direct method instead of caùc thieàn sö thöôøng duøng ñeán khi coù ngöôøi verbal medium. In fact, the truth of Zen is the ñeán tham vaán. Thieàn sö Linh Vaân ñaõ xöû duïng truth of life, and life means to live, to move, moät phöông phaùp tröïc tieáp hôn lôøi noùi. Thaät to act, and not merely to reflect. Therefore, it vaäy, chaân lyù Thieàn laø chaân lyù cuûa sinh hoaït, is natural that the development of Zen should maø sinh hoaït coù nghóa laø soáng ñoäng, laø hoaït be towards acting or rather living its truth ñoäng, laø haønh ñoäng chöù khoâng phaûi laø suy instead of demonstrating or illustrating it in löôøng suoâng. Nhö vaäy, leõ dó nhieân Thieàn soáng words; it is to say, with ideas. According to trong chieàu höôùng haønh ñoäng, hay noùi ñuùng Zen master D.T. Suzuki in Essays in Zen hôn, Thieàn laø vaän duïng caùi thöïc, laø soáng caùi Buddhism, First Series (p.300), the direct thöïc, thay vì chöùng minh hoaëc bieåu thò caùi method is used to get hold of this fleeting life thöïc baèng ngoân töø, nghóa laø baèng khaùi nieäm. as it flees and not after it has flown. While it Theo thieàn sö D.T. Suzuki trong Thieàn Luaän, is fleeing, there is no time to recall memory Taäp I, phöông phaùp tröïc tieáp coù coâng duïng or to build ideas. It is to say, no reasoning naém ngay laáy cuoäc soáng uyeån chuyeån trong avails here. Language may be used, but this khi noù ñang troâi chaûy, chöù khoâng phaûi sau khi has been associated too long with ideation,

and has lost directions or being by itself. As permanently. This abode might be a nonliving soon as words are used, they express thing, such as a stone, a feather, or an implement, meaning, reasoning; they represent something or it might be a great tree, an animal or bird, or not belonging to themselves; they have no even a human being. They regarded these things direct connection with life. This is the reason as protecting them, their families, and their why the masters often avoid such expressions villages from harm, and they worship them or statements as are intelligible in any logical earnestly (p.329) According to Buddhist point of way. Their aim is to have the disciple's

view, it is odd to worship such an animal, plant or attention concentrated in the thing itself which nonliving thing and to pray to it. Such things he wishes to grasp and not in anything that is should not be worshiped and prayed to but should in the remotest possible connection liable to be freely put to practical use by people for the disturb him. promotion of their happiness. For example, the Linh Vaät: Vaät linh thieâng—Sacred object. sun is an absolute necessity for men's existence, Linh Vaät Baùi: Fetishism—Toân thôø linh vaät—Baùi but Buddhists should always remember that the Vaät giaùo (nhöõng ngöôøi chuû tröông leã laïy vaät thaàn sun is only a thing, not a god. When in the future hay vaät thôø). Ngöôøi nguyeân thuûy tin raèng nhöõng human knowledge has advanced much further thaàn linh cö nguï, hoaëc taïm thôøi hoaëc vónh vieãn, than at present, there is a fair chance for his being beân trong caùc söï vaät vaät lyù. Choã cö nguï naøy coù theå able to produce a substitute for the sun. The moon laø moät vaät voâ tri nhö moät taûng ñaù, moät boä loâng is a mere thing, too, although it was worshiped as chim, moät duïng cuï hay coù theå laø moät caùi caây lôùn, a god in ancient time, but now manned spacecrafts moät con thuù hay con chim, hay ngay caû moät con have landed several times on the moon. This lunar ngöôøi. Hoï xem nhöõng thöù naøy che chôû cho hoï, cho exploration will culminate in practical application gia ñình hoï, xoùm laøng khoûi bò tai hoïa vaø hoï toân thôø of its findings to human life. In the same manner, nhöõng thöù naøy moät caùch taän tuïy. Theo quan ñieåm rivers, seas, and mountains are nothing but things Phaät giaùo, vieäc toân thôø moät con vaät, moät caùi caây, whose power should be put to practical use by hay moät ñoà vaät voâ tri nhö theá thieät laø kyø quaëc. human knowledge to enrich human life. The same Ngöôøi ta khoâng neân toân thôø vaø caàu nguyeän gì ôû can be said of the various animals and plants. nhöõng thöù aáy, maø phaûi neân ñöa chuùng vaøo nhöõng Linh Vò: Linh baøi—A tablet bearing a dead tieän ích haèng ngaøy cho ñôøi soáng ñeå laøm gia taêng söï person's name. lôïi laïc cho mình. Thí duï nhö maët trôøi laø moät vaät Linh Vuõ: Möa ñuùng thôøi—Timely rain. caàn thieát tuyeät ñoái cho söï hieän höõu cuûa con ngöôøi, Lænh Nghænh: A great deal—Many. nhöng ngöôøi Phaät töû neân luoân nhôù raèng maët trôøi Lónh: Baâu aùo: Collar—Coå: Neck—Daãn daét: To chæ laø moät vaät, chöù khoâng phaûi laø moät vò thaàn. lead, to direct—Nhaän lónh: To receive. Trong töông lai, khi kieán thöùc cuûa con ngöôøi tieán Lónh Giaûi: Thaâu nhaän vaû giaûi thích—To receive xa hôn nöõa so vôùi ngaøy nay, thì seõ coù cô may con and interpret. ngöôøi seõ taïo ra moät thöù thay theá cho maët trôøi. Maët Lónh Naïp: Chaáp nhaän—To receive—To accept. traêng cuõng theá, chæ laø moät söï vaät, duø ngaøy xöa noù Lònh: Meänh leänh: Command, order—Ngaøi: Your. ñaõ töøng ñöôïc toân thôø nhö moät vò thaàn. Nhöng giôø Lo AÂu: Kukkuc-cam (p)—Uddhacca (p)— ñaây phi thuyeàn khoâng gian coù ngöôøi laùi ñaõ nhieàu Worry—Traïo cöû hay hoái quaù, moät baát lôïi khaùc gaây laàn ñaùp xuoáng maët traêng. Söï thaùm hieåm maët traêng khoù khaên cho tieán boä taâm linh. Khi taâm trôû neân baát leân ñeán toät ñieåm seõ ñöôïc ñem aùp duïng thöïc tieãn an, gioáng nhö baày ong ñang xoân xao trong toå laéc vaøo ñôøi soáng cuûa con ngöôøi. Cuõng nhö vaäy, soâng, lö, khoâng theå naøo taäp trung ñöôïc. Söï böùc

röùc naày bieån, nuùi non chæ laø nhöõng söï vaät maø con ngöôøi cuûa taâm laøm caûn trôû söï an tònh vaø laøm taéc ngheõn neân ñem kieán thöùc cuûa mình nhaèm ñem nhöõng con ñöôùng höôùng thöôïng. Taâm lo aâu chæ laø söï tai naêng löôïng cuûa chuùng laøm giaøu cho ñôøi soáng cuûa haïi. Khi moät ngöôøi lo aâu veà chuyeän naày hay mình. Thuù vaät vaø caây coû cuõng laïi cuõng nhö vaäy — chuyeän noï, lo aâu veà nhöõng chuyeän ñaõ laøm hay Primitive man believed that the spirits that dwelt chöa laøm, lo aâu veà nhöõng ñieàu baát haïnh hay may within physical things either temporarily or maén, taâm ngöôøi aáy khoâng theå naøo an laïc ñöôïc. Taát

caû moïi traïng thaùi böïc boäi, lo laéng, cuõng nhö boàn Loa Caân: Gaân guoác noåi leân chaèng chòt nhö xoaén choàn hay dao ñoäng naày cuûa taâm ñeàu ngaên caûn söï oác—Thews and sinew spirally interlace. ñònh tænh cuûa taâm—Restlessness and worry, Loa Keá: Buùi toùc hình xoaén oác treân ñaàu cuûa Phaïm another disadvantage that makes progress Thieân vöông—Tuft of hair on Brahma's head difficult. When the mind becomes restless like resembling a conch. flustered bees in a shaken hive, it can not Loa Keá Phaïm Chí: Brahma-sikkin (skt)—Loa Keá concentrate. This mental agitation prevents Tieân Nhaân—Teân cuûa Phaïm Vöông vaø cuûa Ñöùc calmness and blocks the upward path. Mental Phaät—A name for Brahma, and for the Buddha. worry is just as harmful. When a man worries over Loa Keá Phaïm Vöông: See Loa Keá Phaïm Chí. one thing and another, over things done or left Loa Keá Tieân Nhaân: Trong tieàn kieáp, Ñöùc Phaät laø undone, and over fortune and misfortune, he can moät vò Loa Keá Tieân Nhaân teân laø Thöôïng Xaø Leâ, never have peace of mind. All this bother and trong khi ngaøi thieàn ñònh daøi haïn, chim ñaõ ñeán laøm worry, this fidgeting and unsteadiness of mind toå treân buùi toùc cuûa ngaøi—A former incarnation of prevents concentration. the Buddha, when a bird built its nest in his hair Lo AÂu Vaø Höôùng Taâm Trong Thieàn Taäp: during his prolonged meditation. Anxiety and being centered in Zen Practice— Loa Phaùt: Toùc xoaén treân ñænh ñaàu cuûa Ñöùc Phaät, Charlotte Joko Beck vieát trong quyeån 'Khoâng Coù moät trong 32 töôùng haûo—The curly hair of the Thöù Gì Ñaëc Bieät Caû': "Lo aâu luoân laø khoaûng caùch Buddha, one of the 32 good marks or giöõa söï vaät nhö chuùng laø vaø söï vaät theo caùch suy characteristics. nghó cuûa chuùng ta. Lo aâu laø khoaûng khoâng traûi daøi Loõa: Traàn truoàng—Naked. töø caùi thaät ñeán caùi khoâng thaät. Loøng ham muoán Loõa Hình Ngoaïi Ñaïo: Nirgrantha (skt)—Moät cuûa con ngöôøi khieán ngöôøi ta traùnh neù caùi thaät vaø trong 20 phaùi ngoaïi ñaïo ôû Thieân Truùc trong thôøi thay vaøo ñoù soáng vôùi nhöõng yù töôûng cuûa chuùng ta Phaät coøn taïi theá, khoå haïnh traàn truoàng—Naked veà theá giôùi: 'Toâi gheâ gôùm,' 'Baïn gheâ gôùm,' 'Baïn ascetics, one of the twenty heretic (non-Buddhist) thaät tuyeät vôøi.' YÙ nghó caùch xa thöïc teá vaø lo aâu sects in India at the time of the Buddha. naèm trong khoaûng caùch giöõa yù nghó vaø thöïc teá cuûa Loaøi Ngöôøi: Humanity—Mankind—The human söï vaät theo ñuùng baûn chaát cuûa chuùng. Khi chuùng ta beings—The human race. khoâng coøn tin vaøo vaät do chuùng ta taïo döïng neân, Loaøi Vaät Ñaùng Thöông: Poor animals. coù theå noùi khi chuùng ta khoâng

coøn rôøi xa thöïc taïi Loaïi Khoå Trí: Duhkhe-nvaya-jnanam (skt)— nöõa, thì moïi vaät laïi baät trôû vaøo trung taâm. Doù laø yù Chaân trí saùng suoát do quaùn “khoå ñeá” maø ñaéc ñöôïc nghóa cuûa höôùng taâm. Lo aâu bieán maát."—Charlotte (thoaùt khoûi khoå ñau phieàn naõo trong luaân hoài sanh Joko Beck wrote in 'Nothing Special': "Anxiety is töû) trong caùc coõi (duïc, saéc vaø voâ saéc)—Wisdom always a gap between the way things are and the releases from suffering in all worlds—See Baùt Trí. way we think they ought to be. Anxiety is Loaïi Khoâng: Tadangasunnam (p)—Emptiness of something that stretches between the real and Resemblance—See Hai Möôi Laêm Caùch Giaûi unreal. Our human desire is to avoid what's real Thích Veà Taùnh Khoâng. and instead to be with our ideas about the world: Loaïi Suy: Upamana (skt)—Upamanam (p)—Giaûi 'I'm terrible.' 'You're terrible.' 'You're wonderful.' thích baèng caùch so saùnh söï gioáng nhau giöõa vaät The idea is separate from reality, and anxiety is naày vôùi vaät khaùc—Analogy or resemblance. the gap between the idea and the reality that Loaïi Trí: Anvayajnana (skt)—Anvaye-nanam things are just as they are. When we cease to (p)—Knowledge of the same order—Knowledge believe in the object that we've created, which is of what is consonant with it—Trí tueä quaùn xeùt Töù off to one side of reality, so to speak, things snap Ñeá cuûa Duïc giôùi goïi laø Phaùp Trí, ví vôùi trí tuïc hay back to the center. That's what being centered loaïi trí quaùn xeùt töù ñeá cuûa hai giôùi cao hôn laø Saéc means. The anxiety then fades out." giôùi vaø Voâ saéc giôùi—Knowledge which is of the Loø Thieâu: Loø hoûa taùng—Crematorium. same order, e.g. the four fundamental dogmas Loa: 1) Con oác: A snail, a conch, spiral; 2) Ñinh applicable on earth (understanding of the four oác: Screw. noble truths in the worldly world) which are also

extended to the higher realms of form and non- Loaïn: To be in disorder—To disturb—Perturb— form. Confusion—Rebelion. Loaïi Trí Nhaãn: Anvayajnana-ksanti (skt)—Nhaãn Loaïn Daâm: Incestuous. nhuïc coù ñöôïc töø loaïi trí quaùn xeùt töù ñeá cuûa hai giôùi Loaïn Döõ: Haønh ñoäng tuøy tieän—To act cao hôn laø Saéc giôùi vaø Voâ saéc giôùi—Categories of thoughtlessly (of the circumstances). knowledge which helps practitioner with patience Loaïn Ñoäng: Pamada—Loaïn ñoäng traùi ngöôïc vôùi after contemplating the nature of higher realms of chaùnh nieäm—Heedlessness—Disturbance— form and non-form. Distraction—Mental sloth as opposite of right Loaïi Trí Phaåm: Categories of knowledge—Caùc mindfulness—Filth of the precepts in which loaïi tri kieán. intoxicating drinks are prescribed as tending to Loaïi Tröø Chöôùng Ngaïi Vaø Phieàn Naõo: lead to pamada. Elimination of all hindrances and afflictions—Vôùi Loaïn Haïnh: Disorderly conduct—Wild behavior. söï dieät tröø caùc laäu hoaëc, sau khi töï mình chöùng tri Loaïn Luaân: Incest—Loaïn luaân coù nghóa laø giao vôùi thöôïng trí, vò aáy chöùng ñaït vaø an truù ngay trong hôïp vôùi moät ngöôøi gaàn guõi vôùi mình veà huyeát hieän taïi, taâm giaûi thoaùt, tueä giaûi thoaùt khoâng coù laäu thoáng, nhö laø con trai, con gaùi, coâ, dì, caäu, chuù, hoaëc—By realizing for oneself with direct baùc, chaùu gaùi, chaùu trai, vaân vaân. Loaïn luaân laø moät knowledge, one here and now enters upon and troïng toâi khoâng neân phaïm vì noù coù theå taïo neân abides in the

deliverance of mind and deliverance nhöõng ñoät bieán veà di truyeàn, ñoàng thôøi coù theå sanh by wisdom that are taintless with the destruction ra beänh hoaïn cho theá heä con caùi. Hôn nöõa, loaïn of the taints. luaân seõ taïo neân nhöõng roái loaïn veà maët tình caûm Loaïi Tröø Khoå Ñau: Elimination of suffering— trong taâm thöùc cuûa nhöõng thaønh vieân trong gia Khoå ñau coù theå ñöôïc loaïi boû bôûi vì töï khoå ñau ñình—Incest means to have sexual intercourse khoâng phaûi laø baûn chaát coá höõu cuûa taâm thöùc chuùng with a very close blood relative, i.e., son, ta. Vì khoå ñau khôûi leân töø voâ minh hay nhöõng quan daughter, aunt, uncle, grandson, granddaughter, nieäm sai laàm, moät khi chuùng ta nhaän chaân ñöôïc etc. Incest is a grave sin and is advised against taùnh khoâng hay thöïc töôùng cuûa vaïn höõu thì voâ because of possible genetic deformities or minh hay quan nieäm sai laàm khoâng coøn aûnh höôûng diseases that could be passed to the child. In chuùng ta nöõa. Gioáng nhö khi chuùng ta baät ñeøn leân addition, incest causes emotional confusion in the trong moät caên phoøng toái; moät khi ñeøn ñöôïc baät minds of many family members. saùng leân, thì boùng toái bieán maát. Töông töï, nhôø vaøo Loaïn Taêng: A disorderly monk. trí tueä chuùng ta coù theå taåy saïch voâ minh vaø nhöõng Loaïn Taâm: Dispersed mind—A perturbed or traïng thaùi nhieãu loaïn trong doøng chaûy taâm thöùc confused mind—To disturb or unsettle the mind— cuûa chuùng ta. Hôn nöõa, trí tueä coøn giuùp chuùng ta Taâm nieäm taùn loaïn, khoâng truï moät nôi. Taâm chuùng taåy saïch moïi daáu veá nghieäp löïc ñaõ vaø ñang hieän ta luoân bò cheá ngöï bôûi söï phaân bieät thieän aùc, chaùnh höõu trong taâm thöùc chuùng ta, khieán cho söùc maïnh taø, vì theá maø taïo neân xung ñoät ngay trong taâm cuûa nhöõng daáu veát naøy khoâng coøn coù theå taùc duïng khaûm cuûa chính mình—Our mind is always vaø taïo quaû baùo cho chuùng ta nöõa—Suffering can dominated by the distinction between good and be eliminated because suffering itself isn't the bad, right and wrong, thus creating a battle within intrinsic nature of our minds. Since suffering oneself. arises from ignorance or misconception, once we Loaïn Thieän: Chuùng sanh trong coõi duïc giôùi ñem realize emptiness, or the nature of things as they taâm taùn loaïn laøm thieän caên leã Phaät, tuïng kinh—To are, ignorance or misconception no longer disturb the good—The confused goodness of those influences us. It's like turning a light on in a dark who worship, etc., with divided mind. room, once the light is on, the darkness vanishes. Loaïn Thuyeát: Foolish talk. Similarly, wisdom can help us cleanse ignorance Loaïn Trí: To be deranged—Derangement of and disturbing attitudes from our minds forever. In mind—To be mad. addition, wisdom cleanses the karmic imprints Loaïn Töôûng: Tö töôûng roái loaïn, khoâng ñònh tónh— currently on our minds, so they won't bring results. To think confusedly or improperly.

Long: Naga (skt)—Loaøi roàng, loaøi baùn chö Thieân, his epitaph, a document written by the great coù thaân daøi khoâng coù chaân, thuoäc loaøi raén daøi, laø literatus Liu Tsung-yuan. moät trong taùm boä chuùng, coù thaàn löïc bieán hoùa maây Long Baùt: Baùt khaát thöïc cuûa moät vò Taêng só, ñeå möa. Loaøi roàng naày vaøo muøa xuaân thì bay leân coõi nhaän nöôùc möa (loaøi roàng giaùng vaøo caùi baùt aáy)— trôøi, vaø veà muøa ñoâng thì aån saâu döôùi ñaát — A begging-bowl formerly used by a certain

monk Dragons, a beneficent half-divine being, dragon- for obtaining rain, the dragon descending into his like, which means snake, serpent, one of the eight bowl. groups of demons with supernatural powers which Long Caên (1921-?): Teân cuûa moät vò danh Taêng can create clouds and rains. In the spring the Naga Trung Hoa vaøo theá kyû thöù XX—Name of a climbs into heaven and in winter lives deep in the Chinese famous monk in the twentieth century. earth. Long Chaâu: Loaïi ngoïc döôùi haøm roàng—Dragon Long An Nhö Haûi Thieàn Sö: Lung-an Ju-hai— pearls; pearls below the dragon's jaws; the sun or Teân cuûa moät vò ñeä töû thuoäc Haïc Laâm phaùi, Ngöu moon associated with the dragon and spring. Ñaàu toâng, ngöôøi ñöôïc thoï giaùo cuûa Thieàn sö Haïc Long Chuùa Vöông: Kumbanda king of Dragon Laâm Huyeàn Toá vaøo ñaàu theá kyû thöù VIII. Long An Lord—Moät trong möôøi Cöu Baøn Traø Vöông. Nhö Haûi hoïc döôùi Hueä AÅn ôû phöông Baéc vaø caàu Long Chuûng Thöôïng Toân Vöông Phaät: 1) Long phaùp nôi Maõ Toá (Huyeàn Toá) ôû phöông Nam. Coù leõ Chuûng Thöôïng Nhö Lai: Theo Trí Ñoä Luaän, ñaây laø Hueä AÅn laø moät ñeä töû cuûa caùc nhaân vaät Baéc Toâng Long Chuûng Trí Toân Vöông Phaät: According to the Haøng Ma Taùng hoaëc Nghóa Phöôùc, nhöng khoâng Maha-Prajna-Sastra, this is the Buddha of the race coù chi tieát naøo veà Hueä AÅn coøn toàn taïi. Tuy nhieân, of honourable dragon kings; 2) Danh hieäu cuûa ngöôøi ta bieát raèng Nhö Haûi ñaàu tieân trôû thaønh Ngaøi Vaên Thuø Sö Lôïi: A title of Manjusri. Taêng só taïi chuøa Taây Minh ôû Tröôøng An sau caùc Long Chöông: Long Thö hay kinh ñieån, ñöôïc goïi coâng vieäc vaát vaû cuûa naêm 755, vì gia ñình oâng töø nhö vaäy vì chöõ Phaïn gioáng vôùi chöõ Haùn nhö hình ñaàu ñaõ eùp buoäc oâng trong söï nghieäp ngoaøi ñôøi. thuø cuûa loaøi raén hay roàng—Dragon books, i.e. the Cuoái cuøng oâng truï laïi ôû Tröôøng Sa, thuoäc huyeän sutras, so called because the Sanskrit writing Tröôøng Sa, tænh Hoà Nam, nôi chuøa Long An ñöôïc seemed to the Chinese to resemble the forms of xaây döïng. Ngoaøi ñieàu naøy ra, coù raát ít ñieà u ñöôïc snakes and dragons. bieát veà cuoäc ñôøi cuûa oâng, söï quan troïng cuûa vieäc Long Coác Ngoä Chaân Thieàn Sö: Zen Master Long naøy bò laøm lu môø bôûi moät vaøi phaùt bieåu veà Thieàn Coác Ngoä Chaân—See Ngoä Chaân Thieàn Sö. ñöôïc tìm thaáy trong vaên bia cuûa oâng, moät taøi lieäu Long Cung: Cung ñieän cuûa Long Vöông ôû ñaùy ñöôïc vieát bôûi moät hoïc giaû lôùn coù teân laø Lieãu Toâng bieån (do thaàn löïc cuûa Long Vöông bieán hoùa ra): Nguyeân—Name of a Zen monk of the Hao-Lin The dragon palace; palaces of the dragon kings— Zen Sublineage, Niu-t'ou School, who was Long cung nôi Ngaøi Long Thoï Boà Taùt vieát Kinh ordained with a Zen master Hao-Lin Hsuan-Su in Hoa Nghieâm: The dragon palace in which the early eighth century. Lung-an Ju-haistudied Nagarjuna recited the Hua-Yen Ching. under Hui-yin in the North and sought the Dharma Long Cung Baûo Taïng: Taøng kinh caùc nôi Long from Ma-su of the South. Hui-yin was perhaps a Cung cuûa ngaøi Long Thoï Boà Taùt—A library of the student of the Northern School figures Chiang-ma sutras in the Dragon palace in the Nagarjuna's Tsang and/or I-fu, but no biographical details palace. about him are available. It is known, however, that Long Cö Só: P'ang-Yun (chi)—Hokoji (jap)—See Ju-hai first became a monk at Hsi-ming Temple in Baøng Long

Uaån. Ch'ang-an after the travails of 755, for his family Long Ñaøm Chæ Chuùc: Lung-t'an's paper candle, had originally pressured him into a civil career. example 28 of the Wu-Men-Kuan—Caây ñuoác He eventually lived at Ch'ang-sha, Ch'ang-sha Long Ñaøm, thí duï thöù 28 cuûa Voâ Moân Quan—See district, Hunan province, where Lung-an Temple Long Ñaøm Cöûu Höôûng. was built. Very little beside this is known about Long Ñaøm Chæ Taêng: Lung-t'an's paper candle— his life, the importance of which is overshadowed See Long Ñaøm Cöûu Höôûng. by some of the statements about Ch'an found in Long Ñaøm Cöûu Höôûng: Lung-t'an: Renowned

Far and Wide—Lung-t'an's paper candle, example mua ñoà aên ñieåm taâm. Baø laõo noùi: "Trong xe cuûa 28 of the Wu-Men-Kuan—Caây ñuoác Long Ñaøm, Ñaïi ñöùc coù chôû saùch vôû gì ñoù?" Ñöùc Sôn ñaùp: thí duï thöù 28 cuûa Voâ Moân Quan—Moät buoåi chieàu, "Maáy boä sôù sao Kinh Kim Cang." Baø laõo noùi: "Cöù Ñöùc Sôn ngoài ôû ngoaøi thaát, laëng leõ nhöng haêng say nhö trong kinh daïy, taâm böõa qua baét khoâng ñöôïc, tìm kieám chaân lyù. Suøng Tín hoûi: “Sao khoâng vaøo?” taâm böõa nay baét khoâng ñöôïc, taâm böõa mai baét Ñöùc Sôn ñaùp: “Trôøi toái.” Toå sö beøn thaép moät ngoïn khoâng ñöôïc, vaäy Ñaïi ñöùc ñieåm taâm laø ñieåm caùi ñuoác trao cho Ñöùc Sôn. Luùc Ñöùc Sôn saép söõa ñoùn taâm naøo?" Ñöùc Sôn bò hoûi moät caâu nhö vaäy maø laáy ñuoác thì Suøng Tín beøn thoåi taét maát. Nhaân ñoù khoâng chòu cheát quaùch ñi tröôùc caâu noùi cuûa baø laõo, taâm cuûa Ñöùc Sôn ñoät nhieân môû roäng tröôùc chaân lyù laïi coøn hoûi baø: "Gaàn ñaây coù Toâng sö naøo khoâng?" cuûa ñaïo Thieàn. Ñöùc Sôn cung kính laøm leã, vaø Toå Baø laõo ñaùp: "Caùch ñaây ngoaøi naêm daëm coù Hoøa sö hoûi: “Thaáy gì?” Ñöùc Sôn ñaùp: “Töø nay trôû ñi Thöôïng Long Ñaøm." Ñöùc Sôn beøn tôùi Long Ñaøm, chaúng coøn chuùt nghi ngôø nhöõng thoaïi ñaàu naøo cuûa giôû heát troø beâ boái, thieät laø caø keâ deâ ngoãng. Long laõo Hoøa Thöôïng nöõa.” Saùng hoâm sau Long Ñaøm Ñaøm thöïc nhö ngöôøi thöông con khoâng sôï dô xaáu, thaêng ñöôøng noùi: "Trong ñaây coù moät keû raêng nhö thaáy keû kia coù ñoâi chuùt löûa, voäi laáy nöôùc dô daäp taét röøng göôm, mieäng nhö chaäu maùu, bò ñaùnh moät heøo lieàn. Bình tónh xeùt laïi, thöïc ñaùng nöïc cöôøi—One maø chaúng quay ñaàu laïi, mai kia moát noï leo leân evening he was sitting ouside the room quietly and ñænh cao döïng ñaïo cuûa ta." Ngay sau ñoù, Ñöùc Sôn yet earnestly in search of the truth. Ch’ung-Hsin beøn mang taát caû nhöõng saùch sôù giaûi veà Kinh Kim said: “Why do you not come in?” Te-Shan replied: Cang maø ngaøi ñaõ coi troïng vaø ñi ñaâu cuõng mang “It is dark.” Whereupon Ch’ung-Hsin lighted a theo, neùm heát vaøo löûa vaø ñoát thaønh tro, khoâng candle and handed to Te-Shan. When Te-Shan chöøa laïi gì heát. Ngaøi noùi: “Ñaøm huyeàn luaän dieäu was about to take it, Ch’ung-Hsin blew it out. This cho ñeán ñaâu cuõng chaúng khaùc ñaëc moät sôïi loâng suddenly opened his mind to the truth of Zen vaøo giöõa hö khoâng voâ taän; coøn cuøng kieáp taän soá teaching. Te-Shan bowed respectfully.” The tìm kieám then choát maùy huyeàn vi nhö ñoå moät gioït master asked: “What is the matter with you?” Te- nöôùc xuoáng vöïc saâu khoâng ñaùy, chaúng thaám vaøo Shan asserted: “After this, whatever propositions ñaâu. Hoïc vôùi chaúng hoïc, mình ta bieát.” Thieàn ñöôïc the Zen masters may make about Zen, I

shall xem nhö laø moät ngheä thuaät trong caùi yù nghóa ñeå töï never again cherish a doubt about them.” The next dieãn taû, noù chæ tuaân theo nhöõng tröïc giaùc vaø nguoàn morning, Zen master Lung-T’an entered the hall caûm höùng cuûa rieâng noù, chöù khoâng phaûi laø nhöõng to preach the assembly, said: "Among you monks, giaùo ñieàu vaø quy luaät. Ñoâi khi noù cuõng coù veû there is a old monk, whose teeth are as sharp as nghieâm troïng vaø trang nghieâm, ñoâi khi laïi taàm swords, and mouth is as red as a basin of blood, a thöôøng vaø vui veû, giaûn dò vaø xaùc thöïc, hoaëc bí aån blow on his head will not make him turn back; vaø quanh co. Khi nhöõng Thieàn sö thuyeát giaûng later he will ascend the top of a sheer mountain to khoâng phaûi caùc ngaøi chæ luoân luoân daïy baèng establish my sect.” Right after that Te-Shan took mieäng, maø caû baèng tay chaân, baèng nhöõng daáu hieäu out all his commentaries on the Vajracchedika, bieåu tröng, hay nhöõng haønh ñoäng cuï theå. Caùc ngaøi once so valued and considered so indispensable ñaùnh, heùt, ñaåy, vaø khi bò caät vaán caùc ngaøi boû chaïy, that he had to carry them about with him wherever hoaëc chæ ngaäm mieäng giaû caâm. Nhöõng troø khoâi haøi he went, committed them to the flames and turned naøy khoâng coù choã ñöùng trong tu töø hoïc, trieát hoïc them all into ashes. He exclaimed: “However hay toân giaùo, vaø chæ coù theå ñöôïc dieãn taû ñuùng nhaát deep your knowledge of abstrue philosohy, it is laø "ngheä thuaät Thieàn". Caâu chuyeän treân ñaây laø moät like a piece of hair placed in the vastness of trong nhöõng phong caùch cuûa ngheä thuaät Thieàn maø space; and however important your experience in Long Ñaøm duøng ñeå ñem Ñöùc Sôn ñeán choã tröïc worldly things, it is like a drop of water thrown tieáp ñaït ngoä. Theo Voâ Moân Hueä Khai trong Voâ into an unfathomable abyss.” Zen is considered as Moân Quan, Ñöùc Sôn tröôùc khi ra cöûa, taâm höøng an art in the sense that, to express itself, it only höïc, mieäng haèm haèm, dong ruoåi veà Nam, quyeát follows its own intuition and inspirations, but not taâm daäp taét yeáu chæ Giaùo ngoaïi bieät truyeàn. Treân dogmas and rules. At times it appears to be very ñöôøng ñeán Leã Chaâu, Ñöùc Sôn hoûi moät baø laõo ñeå grave and solemn, at others trivial and gay, plain

and direct, or enigmatic and round-about. When Ñaøm laø ñeä töû vaø phaùp töû cuûa thieàn Sö Thieân Zen masters preach they do not always do so with Hoaøng Ñaïo Ngoä döôùi thôøi nhaø Ñöôøng vaøo theá kyû their mouths, but with their hands and legs, with thöù chín, vaø laø thaày cuûa thieàn sö Ñöùc Sôn Tuyeân symbolic signals, or with concrete action. They Giaùm. Ngöôøi ta bieát raát ít veà Long Ñaøm, ngoaøi shout, strike, and push, and when questioned they vieäc hoài nhoû oâng thöôøng mang baùnh gaïo ñeán cuùng sometimes run away, or simply keep their mouths döôøng cho thaày Ñaïo Ngoä, roài trôû thaønh ñoà ñeä cuûa shut and pretend to be dumb. Such antics have no tu vieän Thieân Hoaøng—We encounter Lung-t'an in place in rhetoric philosophy, or religion, and can example 28 of the Wu-Men-Kuan. Besides, there be best described as "art". The above story is one is some interesting information on him in The of the manners of Zen art that Lung-t'an utilized to Records of the Transmission of the Lamp (Ch’uan- bring Te-shan to direct Enlightenment. According Teng-Lu), Volume XIV: Zen master Lung-Tan- to Wu Men Hui-Kai in the Wu-Men-Kuan, before

Ch'ung-Hsin was a disciple and dharma successor Te-shan crossed the barrier from his native of Zen master T’ien-Huang Tao-Wu during the province, his mind burned and his mouth T’ang dynasty in the ninth century. Little is known sputtered. Full of arrogance, he went south to of Lung-t'an other than that as a youth he often exterminate the doctrine of a special transmission brought offerings of rice cakes to Master Tao-wu outside the sutras. When he reached the road to of T'ien-huang Monastery and eventually became Li-chou, he sought to buy refreshment from an old his student. woman. The old woman said, "Your Reverence, Nhaø cuûa Sö ôû ñaàu ñöôøng vaøo chuøa, moãi ngaøy what sort of literature do you have there in your Sö ñem möôøi caùi baùnh vaøo cuùng döôøng thieàn cart?" Te-shan said, "Notes and commentaries on sö Ñaïo Ngoä. Moãi laàn aên xon, Ñaïo Ngoä chöøa the Diamond Sutra." The old woman said, "I hear laïi moät caùi cho Sö baûo raèng: "Ta cho oâng ñeå the Diamond Sutra says, 'Past mind cannot be laïi aân hueä cho con chaùu." Moät hoâm, Suøng Tín grasped, present mind cannot be grasped, future hoûi Ñaïo Ngoä: "Con mang baùnh ñem baùn khaép mind cannot be grasped.' Which mind does Your nôi, taïi sao Hoøa Thöôïng laïi cho ngöôïc laïi con Reverence intend to refresh?" Te-shan was moät caùi. Haún laø phaûi coù yù nghóa gì ñaây?" Ñaïo dumbfounded and unable to answer. He did not Ngoä noùi: "OÂng ñem baùnh ñeán, ta cho laïi oâng expire completely under her words, however, but moät caùi laø coù loãi gì?" Sö naém ñöôïc thaâm nghóa asked, "Is there a teacher of Zen Buddhism in this cuûa lôøi noùi naøy lieàn xin xuaát gia. Ñaïo Ngoä neighborhood?" The old woman said, "Master noùi: "OÂng tröôùc suøng phöôùc thieän, nay tin lôøi Lun-t'an is about half a mile from here." Arriving cuûa ta, vì theá goïi oâng laø 'Suøng Tín'." Töø ñoù veà at Lung-t'an's place, Te-shan was utterly defeated. sau Sö theo laøm thò giaû cho Ñaïo Ngoä— His earlier words certainly did not match his later Ch'ung-Hsin's home was near the entrance to ones. Lung-t'an disgraced himself in his Tianhuang Temple. Each day Ch'ung-Hsin compassion for his son. Finding a bit of a live coal would present ten small cakes as an offering in the other, he took up muddy water and to Tao-Wu. Each time, Tao-Wu would leave drenched him, destroying everything at once. one cake, saying, "This is for the sake of your Viewing the matter dispassionately, you can see it descendants." One day, Ch'ung-Hsin said, "I was all a farce. take cakes everywhere, so why do you leave Long Ñaøm Dieät Chuùc: Lung-t'an's paper candle— one for me? Does it have any special See Long Ñaøm Cöûu Höôûng. meaning?" Tao-Wu said, "You bring the Long Ñaøm Suøng Tín Thieàn Sö: Ryutan-Shoshin cakes, so what harm is there to return one to (jap)—Lung-t'an-Ch'ung-hsin (Wade-Giles you?" At these words Ch'ung-Hsin grasped Chinese)—Longtan Chongxin (Pinyin Chinese)— the deeper meaning. Because of this he left Teân cuûa Thieàn sö Long Ñaøm ñöôïc nhaéc tôùi trong home. Tao-Wu said, "Previously you've been caùc thí duï 55 vaø 89 cuûa Bích Nham Luïc. Ngoaøi ra, respectful to virtue and goodness, and now coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong you've placed your faith in what I say, so Truyeàn Ñaêng Luïc, quyeån XIV: Thieàn sö Long you'll be named 'Ch'ung-Hsin' (Respect

Faith)." Thereafter Ch'ung-Hsin remained monk asked him, "Who is it who attains a closed to Tao-Wu as his attendant. jewel on his head (signifying Moät hoâm, Suøng Tín hoûi thieàn sö Ñaïo Ngoä: Bodhisattvahood)?" Ch'ung-Hsin replied, "Töø ngaøy con ñeán ñaây, con chöa töøng ñöôïc "The one who does not delight in it." The thaày chæ daïy taâm yeáu." Ñaïo Ngoä baûo: "Töø monk asked, "What place is the jewel found?" ngaøy oâng vaøo ñaây ñeán giôø, ta chöa töøng chaúng Ch'ung-Hsin replied, "If there's such a place daïy oâng taâm yeáu." Suøng Tín hoûi: "Xin thaày chæ then tell me, where is it?" ra choã naøo?" Ñaïo Ngoä noùi: "OÂng ñem traø ñeán, Moät hoâm, coù moät coâ Ni ñeán hoûi Sö: "Laøm sao ta vì oâng maø tieáp. OÂng böng côm ñeán, ta vì con ñöôïc laøm Taêng?" Sö baûo: "Laøm coâ Ni ñaõ oâng maø nhaän. OÂng xaù lui ra thì ta vì oâng maø bao laâu?" Vò Ni thöa: "Seõ coù luùc con ñöôïc laøm gaät ñaàu laïi. Theá thì choã naøo ta chaúng daïy taâm Taêng chaêng?" Sö hoûi: "Hieän nay ngöôi laøm yeáu?" Suøng Tín cuùi ñaàu moät luùc laâu. Ñaïo Ngoä gì?" Vò Ni noùi: "Ngaøi coù coâng nhaän laø con laïi baûo: "Thaáy thì nhìn thaúng ñoù lieàn thaáy, suy ñang mang thaân Ni khoâng?" Sö noùi: "Ai bieát nghó lieàn sai." Nghe nhöõng lôøi naøy Suøng Tín ngöôi?"—One day a nun asked Zen master lieàn ngoä. Sö laïi hoûi theâm: "Laøm sao giöõ Ch'ung-Hsin, "How can I become a monk?" ñöôïc?" Ñaïo Ngoä noùi: "Soáng khoâng vöôùng baän, Ch'ung-Hsin said, "How long have you been a tuøy duyeân phoùng khoaùng. Töï mình soáng vôùi nun?" The nun said, "Will there be a time I caùi taâm haèng ngaøy, vì chaúng coù thaùnh giaûi naøo can become a monk or not?" Ch'ung-Hsin khaùc ngoaøi caùi taâm haèng ngaøy naøy!"—One said, "What are you right now?" The nun said, day, Ch'ung-Hsin asked Zen master Tao-wu, "I have a nun's body. Don't you recognize "Since I've come here, you've never taught this?" Ch'ung-Hsin asked, "Who knows you?" me about essential mind." Ta-wu said, "Since Moät hoâm, quan Tænh tröôûng Lyù Töôøng hoûi Sö: you came here, I've never stopped giving you "Theá naøo laø chaân nhö Baùt Nhaõ?" Sö noùi: "Toâi instruction about your essential mind." khoâng coù chaân nhö Baùt Nhaõ." Lyù Töôøng noùi: Ch'ung-Hsin said, "Where have you pointed it "Haân haïnh ñöôïc gaëp Hoøa Thöôïng." Sö noùi: out?" Tao-wu said, "When you bring tea to ""Ñaây vaãn laø lôøi noùi naèm ngoaøi ñaïi söï."—One me, I receive it for you. When you bring food day, Provincial Governor Li-Ts'iang asked to me, I receive it for you. When you do Zen master Ch'ung-Hsin, "What is the wisdom prostration before me, I bow my head. Where of true thusness?" Ch'ung-Hsin said, "I have have I not given you instruction about your no wisdom of true thusness." The governor essential mind?" Ch'ung-Hsin bowed his head said, "I am fortunate to have met you, for a long time. Tao-wu said, "Look at it Master." Ch'ung-Hsin said, "You still speak directly. If you try to think about it you'll miss outside the essential matter." it." Upon hearing these words Ch'ung-Hsin Moät hoâm, Ñöùc Sôn hoûi: "Ñaõ laâu nghe danh woke up. Ch'ung-Hsin then asked Tao-wu, Long Ñaøm, ñeán ñaây 'ñaøm' chaúng thaáy, maø "How does one uphold it?" Tao-wu said, 'long' cuõng chaúng thaáy." Sö noùi: "OÂng ñaõ ñeán "Live in an unfettered manner, in accord with ñöôïc Long Ñaøm roài ñoù." Ñöùc Sôn im laëng—circumstances. Give yourself over to One day, Deshan ask Zen master Ch'ung-

everyday mind, for there is nothing sacred to Hsin, "Long have I heard of Lung-tan. Up to be realized outside of this!" now I haven't seen the marsh, nor has the Veà sau Sö ñeán truï trì chuøa Long Ñaøm ôû Leã dragon appeared." Ch'ung-Hsin said, "You Chaâu. Coù moät vò Taêng hoûi: "Haït chaâu trong yourself have arrived at Dragon Marsh." buùi toùc ngöôøi naøo ñöôïc?" Sö baûo: "Caùi ngöôøi Deshan remained silent. khoâng thöôûng ngoaïn ñöôïc." Vò Taêng laïi hoûi: Long Ñaøm xuaát hieän trong thí duï thöù 28 cuûa "Vaäy haït chaâu aáy ñeå ôû choã naøo?" Sö noùi: Voâ Moân Quan trong cuoäc phaùp luaän vôùi ngöôøi "Neáu coù moät choã nhö vaäy, oâng haõy noùi cho ta ñeä töû chính cuûa mình laø Ñöùc Sôn Tuyeân bieát noù ôû ñaâu?"—Later, when Ch'ung-Hsin Giaùm. Moät hoâm, Long Ñaøm gaëp Ñaïo Ngoä, was abbot of Lung-tan Temple in Li-chou, a Long Ñaøm hoûi: "Truyeàn thöøa töø theá heä naøy

sang theá heä khaùc ñeå laøm caùi gì?" Ñaïo Ngoä Long Kyø (1592-1673): Ingen Ryuki (jap)—Yin- noùi: "Khoâng gì khaùc hôn laø chuyeän bieát ñöôïc Yuan-Lung-Ch’i—See Long Kyø AÅn Nguyeân mình töø ñaâu tôùi." Long Ñaøm noùi: "Coù bao Thieàn Sö. nhieâu ngöôøi coù ñöôïc caùi phaùp nhaõn naøy?" Ñaïo Long Kyø AÅn Nguyeân Thieàn Sö (1592 or 1594- Ngoä noùi: "Nhieàu coïng coû ngaén deã daøng trôû 1673): Ingen Ryuki (jap)—Yin-Yuan-Lung-Ch’i— thaønh nhöõng ñaùm lau saäy cao lôùn um tuøm."— Thieàn sö Long Kyø AÅn Nguyeân sanh naêm 1592 ôû In example 28 of the Wu-Men-Kuan we Phuùc Chaâu thuoäc tænh Phuùc Kieán, Trung Hoa. Sö encounter Lung-t'an in a mondo with his xuaát gia vaøo naêm 1620, vaø naêm 1624 ñöôïc ngaøi principal student Te-shan. One day, Lung-tan Maät Vaân Vieân Ngoä truyeàn taâm aán. Sö laø Thieàn sö met Tao-Wu, Lung-tan asked, "What is the noåi tieáng thuoäc phaùi Laâm Teá, vieän chuû tu vieän affair that has been passed down through Wang-Fu treân nuùi Hoaøng Baù. AÅn Nguyeân sang generations?" Tao-Wu said, "None other than Nhaät Baûn naêm 1654, laäp ra phaùi Obaku ôû ñoù. Vaøo knowing from where you come." Lung-tan naêm 1661, Sö baét ñaàu xaây döïng chuøa Vaïn Phöôùc said, "How many are there who can gain this (taïi Nhaät Baûn). Ñaây laø tu vieän chính cuûa phaùi kind of wisdom eye?" Tao-Wu said, "Short Hoaøng Baù ôû Uji, phía nam Kyoto. Vaïn Phöôùc Töï grasses easily become tall reeds." cuõng laø moät trong nhöõng maãu möïc ñeïp nhaát veà Long Haø: Teân khaùc cuûa soâng Ni Lieân Thieàn— kieán truùc toân giaùo Trung Hoa theo phong caùch ñôøi Another name for the river Nairanjana. nhaø Minh ôû Nhaät Baûn Nhöõng chaâm ngoân vaø nhöõng Long Hoa: The Dragon and the Flower. baøi thuyeát giaûng cuûa ngaøi ñöôïc söu taäp trong caùc Long Hoa Hoäi: Chuùng hoäi cuûa Ñöùc Boà Taùt Di Laëc taùc phaåm nhan ñeà Hoaøng Baù Ngöõ Luïc (Obaku- trong noäi vieän cuûa coõi trôøi Ñaâu Suaát (trong naêm hoâgo), Phoå Chieáu Quoác Sö Ngöõ Luïc hay Ngöõ luïc möôi saùu öùc baûy nghìn vaïn naêm Ñöùc Di Laëc seõ ra cuûa quoác sö Phoå Chieáu (Fushoâ-kikushi-koâroku), vaø ñôøi ôû coõi naày). Ngaøi Di Laëc seõ ngoài döôùi goác caây AÅn Nguyeân Long Khí Ngöõ Luïc (Ingen-hoâgo). Sö Long Thoï, nôi vöôøi Hoa Laâm maø môû Phaùp Hoäi ñeå coù 23 phaùp töï truyeàn thöøa phaùi Hoaøng Baù. Hoaøng phoå ñoä cho coõi trôøi vaø coõi ngöôøi. Vaøo ngaøy moàng gia Nhaät Baûn phong cho ngaøi danh hieäu sau khi taùm thaùng tö caùc töï vieän hay thieát trai laáy

nöôùc maát laø Ñaïi Quang Phoå Chieáu Quoác Sö—Yin- nguõ höông taém Phaät, toå chöùc hoäi Long Hoa, töôïng Yuan-Lung-Ch'i was born in 1592 in Fu-chou, Fu- tröng cho vieäc Ñöùc Di Laëc haï sanh—The jian Province, China. He left home in 1620, and in assembly of Maitreya to whom he preached the 1624 Zen master Mi-yun Yuan-wu transmitted Buddha-truth. The eighth of the fourth moon, an down to him the Seal of approval. He was a occasion when the images are washed with famous Chinese Ch'an master of the Lin-Chih fragrant water, in connection with the expected school, abbot of the Wan-Fu monastery on Mount Messiah. Huang-Po in China. Yin-Yuan went to Japan in Long Hoa Taêng chuû: The Dragon and the Flower 1654 and founded there the Obaku Kokushi. In Chief Monk. 1661, he began to build Manpuku-ji, the main Long Hoa Thoï: See Long Hoa Thuï. monastery of the Obaky school, located in Uji, Long Hoa Thuï: Naga-puspa or puspanaga (skt)— south of Kyoto This is one of the most outstanding Boân Giaø Na—Loaïi caây boâng roàng, laø caây Boà Ñeà examples of Chinese temple architecture in Ming maø Ngaøi Di Laëc ngoài döôùi goác khi thaønh ñaïo— period style in Japan. His teachings and sayings The dragon-flower tree, which will be the bodhi- are recorded in the Obaku-hogo, the Fushoâ- tree of Maitreya, the Buddhist Messiah, when he kokushi-koroku, and the Ingen-hoâgoâ. He had 23 comes to earth. dharma heirs. He was granted by the Japanese Long Hoå: Dragon and tiger. Royal Court with title "Daikoâ-Fushoâ-Kokushi" Long Höõu: Nagamitra (skt)—Teân cuûa moät vò after he passed away. Taêng ngöôøi AÁn Ñoä—Name of an Indian monk. Long Löïc Baát Khaû Tö Nghì: Theo Trí Ñoä Luaän, Long Kim Cang: Vajranaga (skt)—Kim Cang long löïc hay löïc cuûa caùc roàng laø baát khaû tö nghì, Long—Name of a deity. moät trong naêm thöù baát khaû tö nghì. Boán thöù kia laø chuùng sanh voâ bieân baát khaû tö nghì, nghieäp quaû

baùo baát khaû tö nghì, ñònh löïc cuûa Thieàn giaû laø baát in Sichuan Province. Zen master Lung-Men- khaû tö nghì, vaø Phaät phaùp laø baát khaû tö nghì—Ch'ing-Yuan-Fo-Yen. He is one of three According to the Sastra on the Prajna-Paramita oustanding disciples of Zen master Wu-Ssu Fayan. Sutra, the power of dragons is inconceivable, one Thieàn sö Trung Hoa, tröôùc theo hoïc luaät; veà of the five inconceivable or thought-surpassing or sau, nhaân ñoïc kinh Phaùp Hoa ñeán ñoaïn "Thò beyond mentation things. The other four include phaùp phi tö löông phaân bieät chi sôû naêng giaûi the innumerable number of sentient beings is (phaùp naày vöôït ngoaøi laõnh vöïc cuûa tö duy vaø inconceivable, the karmic consequence is phaân bieät)." Ñieàu naày gaây xuùc ñoäng ôû sö, neân inconceivable, the concentration power of a zen sö kieám giaûng sö cuûa mình vaø hoûi phaùp sieâu practitioner is inconceivable, and the Buddha Law vieät tri thöùc ñoù laø gì. Giaûng sö khoâng soi saùng is inconceivable. noåi cho sö, sö môùi thaáy raèng nghóa hoïc vaø Long Maõnh: Nagarjuna (skt)—See Long Thoï Boà danh töôùng khoâng phaûi laø duyeân côù ñeå giaûi Taùt. quyeát vieäc lôùn sinh töû—Chinese Zen master Long Maõnh Toå Sö: Nagarjuna-bodhisattva (skt)— who was first a student of Vinaya; later, when See Long Thoï Boà Taùt. reading the Lotus Sutra, he came across the Long Moân: Lung-Men—Teân cuûa moät nôi trong passage, "This Dharma is something that goes

tænh Hoà Nam, Trung Hoa, noåi tieáng vôùi nhöõng ngoâi beyond the realm of thought and chuøa trong hang ñoäng vaø nhöõng töôïng Phaät ñuïc discrimination.' This impressed him, so he thaúng vaøo trong vaùch nuùi. Ñaây laø moät nhoùm caùc came to his teacher and asked what was this hang ñoäng gaàn thaønh Laïc Döông trong tænh Hoà dharma transcending intelligence. The Nam cuûa Trung Hoa, caáu truùc xaây döïng baét ñaàu töø teacher failed to enlighten him, who then saw naêm 494, gaàn luùc baét ñaàu cuûa thôøi Baéc Nguïy. Caû that mere learning and scholarship could not nhoùm goàm treân 2.000 hang ñoäng, 750 hoùc töôøng, solve the ultimate problem of this existence 40 chuøa phaät baèng ñaù, vaø khoaûng 100.000 töôïng— subject to birth and death. Name of a place in Ho-Nan Province in China,
Roài sau ñoù Phaät Nhaõn du haønh veà höôùng Nam well-known for its cave temples with Buddha ñeå tham kieán Phaùp Dieãn (see Phaùp Dieãn Nguõ statues carved on the walls of the mountains. A Toå Thieàn Sö). Nhaân khi ñi xin aên ngang qua group of grottos (caves) near Lo-Yang in the xöù Lö Chaâu, trôït chaân teù nhaøo xuoáng. Trong Hunan province of China, the construction of côn ñau ñôùn, thoaûng nghe hai ngöôøi chöôûi loän which began in 494, near the beginning of the nhau, ngöôøi ñöùng can baûo, "Vaäy laø toâi thaáy Northern Wei dynasty. The massive complex has hai oâng vaãn coøn oâm aáp nhöõng phieàn naõo." Töùc 2,000 caves, 750 niches (hoác töôøng), 40 stone thì sö tænh ngoä. Nhöng heã khi sö coù ñieàu gì pagodas, and around 100,000 statues. muoán hoûi Phaùp Dieãn thì Phaùp Dieãn cöù traû lôøi: Long Moân Thanh Vieãn Thieàn Sö: Butsugen "Ta khoâng theå hôn ngöôi; cöù töï mình maø hieåu Seion (jap)—Fo-yen Ch'ing-yuan (Wade-Giles laáy." Coù khi Phaùp Dieãn baûo: "Ta khoâng hieåu; Chinese)—Foyan Qingyuan (Pinyin Chinese)— Ta khoâng theå hôn ngöôi." Loái nhaän xeùt aáy Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát caøng khieán cho Thanh Vieãn muoán bieát veà veà Thieàn sö Long Moân Thanh Vieãn Phaät Nhaõn; Thieàn. Sö nhaát ñònh nhôø Nguyeân Leã thuû toøa tuy nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö giaûi quyeát vaán ñeà, nhöng Nguyeân Leã keùo tai naøy trong Nguõ Ñaêng Hoäi Nguyeân: Sö ñeán töø Laâm sö vöøa ñi quanh loø löûa vöøa baùo 'toát hôn heát laø Ngang, gaàn vôùi Thaønh Ñoâ thuoäc tænh Töù Xuyeân oâng cöù töï hieåu laáy.' Thanh Vieãn gaèn gioïng: ngaøy nay. Thieàn sö Long Moân Thanh Vieãn Phaät "Neáu thaät coù Thieàn sao khoâng khui bí maät ra Nhaõn (1067-1120). Sö laø moät trong ba ñeä töû xuaát cho toâi? Theá maø oâng laïi laáy laøm troø ñuøa sao?" chuùng cuûa thieàn sö Nguõ Toå Phaùp Dieãn—We do Tuy nhieân, Leã baûo sö: "Mai sau oâng seõ toû ngoä not have detailed documents on this Zen Master; môùi hay caùi quanh co naày."—Fo-Yen now however, there is some interesting information on travelled south in order to see Fa-Yen of T'ai- him in The Wudeng Huiyuan: He came from the P'ing. While begging through the country of city of Linqiong, near the modern city of Chengdu Lu, he stumbled and fell on the ground. While

suffering pain, he overheard two men railing mình vaø coá kheâu saùng ñoáng tro trong loø löûa at each other, when a third one who thöû xem coù coøn laïi moät chuùt than ñoû naøo interceded remarked, 'So I see the pasions khoâng, sö thaáy taän döôùi

ñoáng tro coù moät cuïc still cherished b both of you.’ He then had a than nhoû xíu baèng haït ñaäu. Sö töï nhuû raèng lyù kind of enlightenment. But to whatever cuûa Thieàn cuõng töï khôi môû y nhö ñaøo saâu questions he asked Fa-Yen, the answer was, xuoáng taûng ñaù cuûa taâm thöùc. Sö ñaët quyeån söû ‘I cannot surpass you; the thing is to Thieàn goïi laø Truyeàn Ñaêng Luïc treân baøn, môû understand all by yourself.’ Sometimes Fa- maét nhìn vaøo tieåu söû cuûa Phaù Taùo Ñoïa, boãng Yen said, ‘I do not understand myself, and I döng taâm trí khai thoâng maø ñöôïc chöùng ngoä — cannot surpass you.’ This kind of remark Ch’ing-Yuan followed his friend’s advice, and incited Ch’ing-Yuan’s desire all the more to came back to is former master. One cold night know about Zen. He decided get the matter he was sitting alone and tried to clear away settled by his senior monk Yuan-Li, but Li the ashes in the fire-place to see if there were pulled him by the ear and going around the any piece of live charcoal left. One tiny piece fire place kept on saying, ‘The best thing is to as large as a pea happened to be discovered understand all by yourself.’ Ch’ing-Yuan way down in the ashes. He then reflected the insisted: ‘If there is really such a a thing as truth of Zen would also reveal itself as one Zen, why not uncover the secret for me? dug down the rock-bed of consciousness. He Otherwise, I shall say it is all a trick.’ Li, took up the history of Zen known as the however, told him: ‘Some day you will come Transmission of the Lamp from his desk, and to realize all that has been going on today his eye fell upon the story of the P’o-Tsao-To between you and me.’ (broken range), which unexpectedly opened Khi Phaùp Dieãn rôøi khoûi Thaùi Bình, Thanh his mind to a state of enlightenment. Vieãn töø giaû ngaøi, vaø traûi qua muøa kieát haï ôû Sau khi ñaïi ngoä, sö laøm moät baøi keä nhö sau: Töông Sôn, ôû ñaây sö keát baïn thaâm giao vôùi Chim röøng hoùt líu lo Linh Nguyeân Thieàn Sö. Baáy giôø Thanh Vieãn Khoaùt aùo ngoài ñeâm thaâu xin chæ giaùo raèng: “Gaàn ñaây, toâi coù bieát moät vò Khôi löûa, bình sinh toû toân tuùc ôû ñoâ thaønh, nhöõng lôøi cuûa ngaøi hình Quaån trí thaønh beáp ñoå. nhö hôïp vôùi tri thöùc cuûa toâi raát nhieàu.” Nhöng Vieäc saùng nhöng ngöôøi muø Linh Nguyeân khuyeân sö haõy ñeán vôùi Phaùp Khuùc nhaïc ai hoøa ca Dieãn, ngaøi voán laø vò toân sö baäc nhaát trong Nghó ñeán khaêng khaêng nhôù thieân haï, vaø noùi theâm raèng nhöõng ai maø lôøi noùi Cöûa môû, ít ngöôøi qua. nghe ra nhö deã hieåu, hoï chæ laø oâng thaày tri giaûi (Ñieâu ñieâu laâm ñieåu ñeà chôù khoâng phaûi laø nhöõng Thieàn sö thaät söï— Phi y chung daï toïa When Fa-Yen moved away from T’ai-P’ing, Baùt hoûa ngoä bình sinh Ch’ing-Yuan left him, and spent the summer Söï haïo nhaân töï meâ at Ching-Shan, where he got very well Khuùc ñaïm tuøy naêng hoïa acquainted with Ling-Yuan. Ch’ing-Yuan now Nieäm chi vónh baát vong asked his advice, saying, ‘Lately, I have come Moân khai thieåu nhaân quaù). to know of a master in the city whose sayings After this great enlightenment, he composed seem to suit my intelligence much better.’ But the below verse: Ling-Yuan persuaded him to go to Fa-Yen The birds are singing out (too-tooing) who was the best of Zen masters of the day, in the woods, adding that those whose words he seemed to with the garment covered up understand best were merely teachers of I sit alone all night. philosophy and not real Zen masters. A tiny piece of live charcoal deeply

Thanh Vieãn theo lôøi khuyeân cuûa baïn, trôû veà buried in the ashes tells the secret of life: vôùi thaày cuõ. Vaøo moät ñeâm laïnh, sö ngoài moät The cooking range is broken to pieces

when the spirit knows where to return. nhaûy khoûi haàm, coù ngöôøi vuøi thaân trong ñoáng Revealed everywhere shines the truth, phaân, coù ngöôøi quôû traùch thaàn soâng. Ñoù laø tinh but men see it not, confused is the mind; thaàn tu taäp hay söï dieäu duïng? Ñeán nhö daäm Simple though the melody is, chaân treân ñaát hay duøng gaäy goõ giöôøng thieàn. who can appreciate it? Muïc Chaâu moät beà ñoùng cöûa. Loã Toå dieän bích Thinking of it, ñeán cuøng. Nhö vaäy laø vì ngöôøi hay chaúng vì long will its memory abide with me; ngöôøi?"—One day, Foyan entered the hall Wide open is the gate, and addressed the monks, saying, "Su-wu but how lonely the scene! tended sheep, not submitting to an insult. Li- Moät hoâm, Vieân Ngoä ñeán vieáng lieâu Phaät Nhaõn ling, when meeting a friend, would forget vaø hoûi Sö veà lôøi cuûa Thanh Laâm ban ñaát ñeå about going home. Those things happened in thöôû Sö, hoûi raèng: "Xöa nay khoâng ngöôøi ra a foreign country. In this country, among all ñöôïc, huynh hieåu theá naøo?" Sö ñaùp: "Cuõng raát Buddhist adepts, some leap over a hole with khoù." Vieân Ngoä noùi: "Veà caâu noùi cuûa Thanh both feet. Some bury their bodies in dung Laâm, 'Xe saét thieân töû hoaøn trung chæ' yù theá heaps. Some revile the river gods. It's their naøo?" Sö noùi: "Toâi noùi, 'Trong cung Ñeá Thích spirit of practice, their wondrous function. It's thö phoøng xaù'." Vieân Ngoä ra ñi, veà sau noùi vôùi even raising their feet and stamping the ngöôøi: "Ñaùng möøng laø huynh Vieãn cöùu ñôøi ground or striking the meditation benches with ngöôøi."—One day, Yuan-wu (Foyan's their staff. Mu-chou always slammed the younger Dharma brother) visited Foyan's door. Lu-Ssu faced the wall until the end. Was room. He inquired to Foyan about Zen master it for the sake of people? Was it for people or Ch'ing-lin's hauling soil. Yuan-wu said to not?" Foyan, "From ancient times until today, no Sö thöôïng ñöôøng daïy chuùng: "Moät chieác laù one has been able to 'go out.' What do you say ruïng thieân haï xuaân. Khi khoâng coù ñöôøng ñeå about this?" Foyan said, "What's difficult theo ñuoåi nhöõng suy nghó, cöôøi cheát ngöôøi. about it?" Yuan-wu said, "What about Ch'ing- Döôùi laø trôøi treân laø ñaát. Lôøi naøy chaúng nhaäp yù lin's phrase, 'The Iron Wheel Emperor at the thôøi löu. Nam laø Baéc, Ñoâng laø Taây. Ñoäng laø center of the universe'?" Foyan said, "What I döøng, möøng laø buoàn. Ñaàu raén ñuoâi rít moät thöù say is, in the middle of the palace of heaven, ñoù. Trong mieäng coïp döõ chim seû soáng. Laø lôøi all script is discarded." Yuan-wu left, and gì? Veà lieâu ñi!"—Foyan entered the hall and thereafter told people, "It's wonderful. Elder addressed the monks, saying, "'A leaf falls, brother Foyan has life-giving words." and throughout the world it is springtime.' Moät hoâm, Sö thöôïng ñöôøng daïy chuùng. Sö 'When there is no road for pursuing thoughts, caàm caây gaäy ñöa thaúng leân vaø noùi: "Caùi bieát your laugh kills people.' 'Down below is troøn saùng roõ chaúng do taâm nieäm. Chaáp vôùi heaven'. 'Up above is the earth'. This speech cheát coát noùi rôi haàm loït hoá, cöùu caùnh theá does not enter the flow of time. 'South is naøo?" Noùi xong Sö boû ñi—One day, Foyan north.' 'East is west.' 'Movement is stillness.'

entered the hall and addressed the monks. 'Joy is sorrow.' 'A snake's head or a Holding his staff upright he said, "Know with boreworm's tail both measure up.' 'Sparrows perfect clarity. It does not come from thought. live in the wild tiger's mouth.' What sort of If you have died you can speak. Dive into the speech is this? Go back to your quarters!" pit. Jump into the moat. After all, what is it?" Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Laõo Then he left the hall. Taêng noùi cho maáy oâng bieát chæ coù hai loaïi Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Toâ beänh. Moät laø cöôõi löøa tìm löøa. Loaïi beänh kia Voõ chaên deâ nhuïc maø chaúng khuaát phuïc. Lyù laø cöôõi löøa maø khoâng chòu xuoáng löøa. Maáy Laêng khi gaëp baïn vui maø queân veà. Nhöõng oâng coù thaáy cöôõi löøa tìm löøa laø moät loaïi beänh ñieàu naøy xaûy ra ôû ngoaïi quoác. Nôi boån xöù, traàm troïng hay khoâng? Laõo sôn Taêng naøy noùi trong soá nhöõng ñeä töû Phaät, coù ngöôøi hai chaân cho maáy oâng bieát, ñöøng tìm kieám noù! Ngöôøi

khoân laõnh hoäi ngay nôi choã hoï ñang laø. Hoï töø nhaán maïnh naèm ôû choã töø boû noã löïc. Chæ khi boû caùi chuyeän 'tìm kieám' beänh hoaïn vaø söï naøo haønh giaû chòu töø boû tình töôûng vaø nhaän cuoàng ñieân vôùi caùi taâm theo ñuoåi tö töôûng. thöùc raèng tam giôùi troáng khoâng, thì roài haønh Moät khi maáy oâng ñaõ thaáy löøa, maø vaãn khoâng giaû thöïc chöùng ñöôïc sö tu taäp. Taát caû nhöõng cho pheùp töï maáy oâng leo xuoáng, caùi beänh ñoù loái tu taäp khaùc ngoaøi loái tu taäp naøy ñeàu cöïc kyø giôø ñaây môùi laø khoù trò! Laõo sôn Taêng naøy noùi khoù khaên. Maáy oâng coù töøng nghe moät caâu cho maáy oâng bieát, ñöøng cöôõi noù! Maáy oâng chuyeän xöa cuûa moät vò Taêng Luaät toâng chính laø löøa! Ñaïi ñòa chính laø löøa! Laøm caùch khoâng? OÂng ta trì giöõ giôùi luaät caû ñôøi. Luùc oâng naøo ñeå maáy oâng cöôõi noù ñaây? Neáu maáy oâng ta daãm leân moät caùi gì ñoù phaùt ra tieáng lôùn khi tieáp tuïc cöôõi noù maáy oâng seõ chaúng bao giôø trò ñang ñi daïo veà ñeâm, oâng ta nghó raèng ñoù laø ñöôïc caên beänh naøy. Neáu maáy oâng khoâng cöôõi moät con coùc, vaø beân trong con coùc ñoù laø voâ soá noù, thì roài caû ngöõ ngoân trong möôøi phöông ñeàu tröùng coùc. Vò Taêng naøy kinh sôï ñeán baát tænh. môû ra cho maáy oâng. Neáu maáy oâng coù theå töø OÂng ta mô thaáy haøng traêm con coùc ñuoåi theo boø caû hai thöù beänh naøy cuøng moät luùc, thì roài mình ñeå ñoøi maïng. Vò Taêng voâ cuøng kinh sôï. chaúng coøn thöù gì trong taâm cuûa maáy oâng vaø Khi trôøi vöøa saùng thì oâng ta môùi thaáy laø mình luùc ñoù maáy oâng ñöôïc goïi laø ngöôøi cuûa Ñaïo. ñaõ daãm leân moät quaû caø tím khoâ khoác. Vò Taêng Coøn caùi gì gaây trôû ngaïi cho maáy oâng nöõa? Vì môùi nhaän ra baûn chaát khoâng ñaùng tin cuûa vaäy, Trieäu Chaâu hoûi Nam Tuyeàn: 'Theá naøo laø nhöõng suy nghó cuûa mình, roài chaám döùt söï suy Ñaïo?' Vaø Nam Tuyeàn traû lôøi: 'Taâm thöôøng töôûng nhö vaäy, vaø thöïc chöùng baûn chaát troáng nhaät laø Ñaïo.'"—One day, Foyan entered the roãng cuûa tam giôùi. Sau bieán coá naøy oâng ta coù hall and addressed the monks, saying, "I say theå baét ñaàu tu taäp khoân ngoan. Giôø ñaây, laõo there are but two types of sickness. One is to Taêng hoûi maáy oâng, coù phaûi caùi vaät maø vò Taêng rise a donkey to look for the donkey. The daãm leân laø moät con coùc hay khoâng? Hay noù laø other is riding the donkey and not letting

moät quaû caø tím? Neáu noù laø moät con coùc, thì yourself get off of it. Dont' you see that riding laøm theá naøo maø saùng laïi noù laïi laø moät quaû caø a donkey to find a donkey is a fatal disease? tím? Vaø neáu noù laø moät quaû caø tím, thì hình This old mountain monk is telling you, don't nhö vaãn coù nhöõng con coùc ñoøi maïng. Laøm sao seek it! Clever people understand right where maáy oâng töï mình töø boû taát caû nhöõng caùi thaáy they are. They give up the 'seeking' disease naøy? Laõo Taêng seõ xem xeùt ñeå coi maáy oâng coù and the crazy, thought-pursuing mind. Once laõnh hoäi chöa. Neáu maáy oâng ñaõ töø boû ñöôïc noãi you've seen the donkey, not allowing yourself lo sôï veà nhöõng con coùc, thì maáy oâng vaãn coøn to get off, now that is a disease that's most coù nhöõng traùi caø ôû ñoù? Vaäy thì maáy oâng phaûi hard to cure! This old mountain monk is khoâng coù caû traùi caø tím trong tö töôûng! telling you, Don't ride it! You are the donkey. Chuoâng tröa ñaõ ñieåm. Maáy oâng cuõng ñöùng ñaõ The great earth is the donkey. How are you ñuû laâu!"—Another day, Foyan entered the going to ride it? If you continue to ride it hall and addressed the monks, saying, "The you'll never cure this disease. If you don't ride great practice must be apart from thought. it, then all the words in the ten directions are And within the gate of this practice the opened to you. If you can get rid of both of emphasis is on giving up effort. If only a these diseases at once, then there's nothing person can give up emotional thoughts and left in your mind and you're called a person of recognize that the three worlds are empty, the Way. What could trouble you? Therefore, then he can realize this practice. Any other Zhaozhou asked Nanquan, 'What is the Way?' practice besides this will be terribly difficult. And Nanquan answered, 'Everyday mind is Have you heard the old story of the Vinaya the Way.'" monk? He upheld all the precepts all of his Hoâm khaùc, Phaät Nhaõn thöôïng ñöôøng daïy life. When he was walking at night he stepped chuùng: "Söï tu taäp lôùn lao phaûi ñöôïc taùch rôøi on something that made a loud noise. He khoûi tö töôûng. Vaø döôùi caùnh cöûa tu taäp naøy söï thought it was a toad, and inside of this toad

were countless toad eggs. The monk was Phaät Nhaõn noùi: "Nhöng ngay khi maáy oâng scared out of his wits and passed out from laõnh hoäi ñieàu maø laõo Taêng ñang noùi, laøm sao fright. He dreamed that hundreds of toads maáy oâng thöïc chöùng noù nôi chính mình?"— were coming after him, demanding their lives. Foyan entered the hall and addressed the The monk was utterly terrified. When dawn monks, saying, "To realize the Dharma of all came around he saw that he had just stepped the sages, just recognize that their Dharma is on a dried-out eggplant. The monk realizing none other than the Dharma of ordinary the unreliable nature of his thoughts, then people. Completely understand that mundane ceased such thinking, and realized the empty and holy are not two different things. If you nature of the three realms. After this he could get to the bottom of enlightenment right now, begin doing genuine practice. Now, I ask you then you have gotten to the bottom of all all, was the thing that the monk stepped on in future delusion. If you get to the bottom of the night a toad? Or was it an eggplant? If it delusion right now, then you have reached the was a toad, then in the morning, how was it an bottom of all future enlightenment. eggplant? And if it

was an eggplant, there still Completely understand that enlightenment seemed to be toads who demanded their lives. and delusion are not two different things. Why Have you rid of yourself of all these visions? should delusion go on being covered up? So I'll check to see if you understand. If you've what is it that all the enlightened ones have gotten rid of the fear of the toads, do you still realized? It's that when you penetrate have the eggplant there? You must have no 'common,' 'sacred,' 'enlightenment,' and eggplant either! The noon bell has been 'delusion,' then you clearly see the source. I struck. You've stood here long enough!" dare to ask you all, what is the original Phaät Nhaõn thöôïng ñöôøng daïy chuùng: "Ñeå thöïc person? Teachers and monks everywhere chöùng Phaùp cuûa chö Thaùnh, chæ coâng nhaän have said, 'Where can the original person not raèng Phaùp aáy cuõng khoâng khaùc Phaùp cuûa be seen? Mr. Donkey Lips is a great holy man ngöôøi thöôøng. Thaáu trieät raèng phaøm thaùnh from Si Province.' They have also said, 'It khoâng phaûi laø hai chuyeän khaùc nhau. Neáu doesn't have a face, so where would you meet maáy oâng ñi ñeán taän ñaùy cuûa söï giaùc ngoä ngay it?' Distant water won't put out a nearby fire! luùc naøy, roài thì maáy oâng ñaõ ñeán taän ñaùy cuûa Apart from these two paths, what is the taát caû nhöõng aûo voïng trong töông lai. Neáu original person?" After a long pause, Foyan maáy oâng ñi ñeán taän ñaùy cuûa nhöõng aûo voïng said, "But even if you understand what I'm ngay baây giôø, maáy oâng ñi ñeán taän ñaùy cuûa söï saying, how do you realize it yourself?" giaùc ngoä trong töông lai. Söï thaáu hieåu hoaøn Hoâm khaùc, Phaät Nhaõn thöôïng ñöôøng. Sö gaät toaøn raèng giaùc ngoä vaø aûo töôûng khoâng phaûi laø ñaàu vôùi moïi ngöôøi trong chuùng hoäi. Moät vò hai chuyeän khaùc nhau. Taïi sao aûo töôûng laïi Taêng böôùc tôùi noùi: "Hoâm nay con ñoái ñaàu vôùi tieáp tuïc ñöôïc che ñaäy? Theá thì taát caû caùc baäc moät thöù gì ñoù..." Phaät Nhaõn noùi: "Ñöøng aên noùi giaùc ngoä ñaõ thöïc chöùng caùi gì? Ñoù laø caùi maø ngu ngoác!" Phaät Nhaõn cuõng noùi: "Moãi ngaøy taát khi maáy oâng xuyeân thaáu 'phaøm' 'thaùnh' 'giaùc caû maáy oâng ñeàu laøm ngaøn vaïn vieäc. Khoâng coù ngoä' vaø 'aûo töôûng,' roài thì maáy oâng thaáy roõ caùi gì maø maáy oâng khoâng coá laøm. Theá thì taïi nguoàn coäi. Laõo Taêng daùm hoûi maáy oâng, theá sao maáy oâng khoâng laõnh hoäi? Chæ vì maáy oâng naøo laø baûn lai nhaân? Chö Sö vaø chö Taêng khoâng coù ñuû nieàm tin. Neáu maáy oâng coù ñuû khaép nôi ñaõ noùi: 'Nôi naøo baûn lai nhaân coù theå nieàm tin, thì roài ngay khi maáy oâng ñaõ khoâng thaáy ñöôïc? OÂng Moâi Löøa laø moät thaùnh nhaân vó laøm gì heát, maáy oâng ñaõ ñeán choã ñoù roài. Neáu ñaïi töø tænh Taây.' Hoï cuõng noùi: 'Noù khoâng coù maáy oâng khoâng cho ñeå cho tö töôûng ñi vaøo maët, vaäy thì choã naøo ñeå maáy oâng gaëp noù? moïi chuyeän trong möôøi phöông theá giôùi, thì Nöôùc ôû choã xa khoâng chöõa ñöôïc ñaùm chaùy maáy oâng ñaõ thöïc chöùng noù. Moãi ngaøy taát caû gaàn! Ngoaøi hai con ñöôøng naøy, thì caùi gì laø maáy oâng ñeàu noùi ngaøn vaïn thöù. Khoâng coù caùi baûn lai nhaân?'" Sau khi ngöøng moät luùc laâu, gì maø maáy oâng khoâng coá noùi. Theá thì taïi sao

maáy oâng khoâng laõnh hoäi? Chæ vì maáy oâng those who experience life and death, then it khoâng coù ñuû nieàm tin. Neáu maáy oâng coù ñuû must be intimately

realized. If you are nieàm tin, thì maáy oâng khoâng caàn phaûi noùi gì someone who studies self and other, then you heát. Neáu maáy oâng khoâng cho ñeå cho tö töôûng won't suffer ridicule. But if you go seeking chen vaøo caùi ñöôïc noùi bôûi chö Nhö Lai trong some special understanding, looking for it in tam giôùi, thì roài maáy oâng coù theå laõnh hoäi trong form or words, then you will substitute form moät khaéc. Moïi ngöôøi! Ñaõ tôùi choã maø laõo Taêng for the authentic seal. The result will be, 'If noùi chöa? Caùi coảng cuûa laõo Taêng chæ ñeå noùi you try to exterminate the tribes, they will cho vieäc thöïc chöùng, khoâng cho vieäc hieåu bieát. arise in rebellion.' If you teach others you'll Neáu noù daønh cho nhöõng ai kinh nghieäm sanh just harm them! In this gate of mine there are töû, thì noù phaûi ñöôïc thöïc chöùng moät caùch chaân no affairs. Do you understand? When a deaf thaät. Neáu maáy oâng laø ngöôøi hoïc caùi töï ngaõ vaø person plays the reed flute, good and evil are caùi ngaõ cuûa ngöôøi khaùc, thì roài maáy oâng khoâng nowhere heard!" phaûi chòu söï cheá dieãu. Nhöng neáu maáy oâng Moät ngaøy vaøo naêm 1120, sau khi thoï trai ñang ñi tìm moät söï hieåu bieát ñaëc bieät naøo ñoù, xong, Sö ngoài kieát giaø baûo ñoà chuùng raèng: tìm kieám noù trong hình töôùng hay ngoân ngöõ, "Caùc baäc coå ñöùc toân tuùc caùc nôi khi saép thò thì roài maáy oâng seõ thay theá aán chöùng thaät tòch ñeå keä töø bieät theá gian. Ta coù theå chæ noùi baèng hình töôùng. Keát quaû seõ laø: 'Neáu maáy oâng lôøi töø bieät roài ñi eâm khoâng?" Sau ñoù Sö chaáp coá khöû tröø nhöõng boä toäc, hoï seõ ñöùng leân laøm tay laïi roài an nhieân thò tòch—One day in the loaïn.' Neáu maáy oâng daïy ngöôøi khaùc chæ laø laøm year of 1120, Foyan finished eating, then sat haïi hoï maø thoâi! Döôùi coảng cuûa laõo Taêng upright in a cross-legged posture and khoâng coù vieäc gì caû. Maáy oâng coù laõnh hoäi addressed his disciples, saying, "All of the khoâng? Khi moät ngöôøi ñieác thoåi saùo, khoâng ancient worthies, when they were about to nghe gì toát xaáu!"—Another day, Foyan leave the world, composed a verse. May I just entered the hall. He nodded his head to the bid the world goodbye and quietly go on?" He assembly. A monk came forward and said, then placed his palms together and peacefully "Today, I encountered something..." Foyan passed away. said, "Don't speak foolishness!" Foyan also Long Nha: Ryuge Koton (jap)—Lung-Ya (chi)— said, "Every day all of you do a thousand or See Long Nha Cö Ñoän Thieàn Sö. ten thousand things. There's nothing you don't Long Nha Cö Ñoän Thieàn Sö (835-923 or 834- try to do. So why is it you don't understand? 920?): Ryuge Kodon (jap)—Lung-ya Chu-tun It's because your faith isn't sufficient. If your (Wade-Giles Chinese)—Longya Judun (Pinyin faith were sufficient, then even if you did Chinese)—Teân cuûa moät vò Thieàn sö Trung Hoa nothing, you'd arrive at it. If you don't give a vaøo khoaûng theá kyû thöù chín vaø thöù möôøi. Hieän nay thought to all the affairs of the world in the chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn ten directions, then you'll realize it. Every day sö Long Nha Cö Ñoän; tuy nhieân, teân cuûa oâng xuaát you all say a thousand or ten thousand things. hieän trong thí duï 20 cuûa Bích Nham Luïc. Ngoaøi ra, There's nothing you don't try to say. So why is coøn coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy it you don't understand? It's because your faith trong Truyeàn Ñaêng Luïc, quyeån XVII: Thieàn sö

isn't sufficient. If your faith were sufficient, Long Nha Cö Ñoän ñeán töø Phuû Chaâu, vuøng maø baây then you'd need say nothing at all. If you giôø naèm trong tænh Giang Taây. Vaøo tuoåi möôøi boán, didn't give a thought to what has been said by oâng xuaát gia taïi chuøa Maõn Ñieàn ôû Caùt Chaâu. Veà all the Tathagatas of the three worlds, then sau, Sö ñeán nuùi Tung Nhaïc ñeå thoï cuï tuùc giôùi. you'd understand in a moment. Everyone! Long Nha haønh cöôùc du phöông khaép nôi vaø tham Have you reached the field of which I speak? hoïc vôùi nhieàu baäc thaày noåi tieáng nhö Thuùy Vi Voâ This gate of mine can only be spoken of in Hoïc vaø Ñöùc Sôn Tuyeân Giaùm. Cuoái cuøng oâng ñeán terms of authentic realization, not in terms of tu hoïc vôùi Ñoäng Sôn vaø ñaït ñaïi giaùc. Sau moät thôøi understanding. If it is to be for the sake of gian tu hoïc vôùi Ñoäng Sôn, Long Nha tieáp tuïc haønh

cöôùc du phöông ñeå tham hoïc vôùi nhieàu baäc thaày nöõa, keå caû Laâm Teá Nghóa Huyeàn, nhaèm ñaït ñöôïc söï hieåu bieát thaâm saâu hôn veà Thieàn. Sau cuøng oâng truï trì chuøa Dieäu Caùt (?) treân nuùi Long Nha, baây giôø thuoäc thaønh phoá Tröôøng Sa, nôi oâng taäp hôïp ñöôïc moät chuùng hoäi lôùn bao goàm thieàn sinh töø khaép nôi trong xöù. Thieàn sö Long Nha ñöôïc coi nhö laø ñeä töû cuõng laø phaùp töû cuûa thieàn sö Ñoäng Sôn Löông Giôùi. Long Nha coù naêm ngöôøi keá vò phaùp—Zen Master Lung-Ya Chu Tun, name of a Chinese Zen monk in between the ninth and tenth centuries. We do not have detailed documents on this Zen Master; however, his name appears in example 20 of the Pi-Yen-Lu. Besides, there is some interesting information on him in The Records of the Transmission of the Lamp (Ch’uan- Teng-Lu), Volume XVII: Zen Master Lung-Ya Chu Tun came from ancient Fuzhou, now in modern Jiangxi Province. At the age of fourteen he left home to live at Man-tian Temple in Jizhou. Later, he went to Mt. Song-yue to receive ordination. Lung-ya traveled far and wide, meeting and studying with many famous teachers such as Ts'ui-wei Wu-hsueh (Cuiwei Wuxue) and Te-shan Hsuan-chien (Deshan Xuanjian). Eventually he came to study with Tung Shan, under whom he realized great enlightenment. After a period of study with Tung Shan, Lung-ya continued traveling and engaged still more teachers, including Linji Yixuan, to deepen his understanding. Finally, he took up the abbacy of Miaoji Temple on Mount Lung-ya, near modern Changsha City, where a large congregation

chæ yù cuûa chö Phaät vaø chö Toå, môùi töông ñoàng nguyeân daïng ñoái vôùi taâm thöùc höõu haïn cuûa vôùi ngöôøi xöa. Neáu nhö nhìn khoâng thaáu suoát, chuùng ta. Chæ coù theå hieåu chöøng naøo chuùng ta chæ hoïc Phaät, hoïc Toå, thì trong voâ soá kieáp cuõng nhaûy vaøo moät caûnh giôùi vöôït leân kinh nghieäm chaúng bao giôø coù phuùt giaây thöïc chöùng ñöôïc." ñoái ñaõi cuûa mình—Later, Lung-ya Chu-tun Vò Taêng laïi hoûi: "Laøm theá naøo ñeå khoâng bò utilzed cases where things impossible in the chö Phaät vaø chö Toå doái gaït?" Sö ñaùp: "Maáy relative world of causation are referred to. oâng phaûi töï ngoä cho chính mình."—One day One day a monk asked Lung-ya, "What is the he entered the hall and addressed the monks, meaning of the patriarch's coming out of the saying, "You who study must pass through the west?" Lung-ya replied, "Wait until the dark Buddhas and ancestors before you'll stone turtle

begins to talk, when I'll tell you understand. The master said, 'The Buddhas what is the meaning of the patriarch's visit and ancestors are like deceptive thieves. If here." The above impossible condition so long you gain some understanding, but are unable as space-time relations remain what they are to penetrate beyond them, then they have to our final consciousness; they will only be deceived you.'" A monk asked, "Do the intelligible when we are ushered into a realm Buddhas and ancestors have deceptive minds beyond our relative experience. or not?" Lung-ya said, "You're asking whether Long Nha Cö Tuaàn Thieàn Sö: Ryuge Koton rivers and lakes have obstructive minds or (jap)—Lung-Ya Chu Tun (834-920?)—See Long not. Although rivers and lakes don't have Nha Cö Ñoän Thieàn Sö. obstructive minds, yet sometimes there are Long Nha Quaù Baûng: Lung-ya "Would you people who can't get across them, and they kindly pass me the meditation plank"—Coâng aùn become like obstacles for people. So one can't noùi veà cô duyeân vaán ñaùp giöõa Long Nha Cö Ñoän say they don't obstruct people. Althought the vôùi Thieàn sö Voâ Hoïc Thuùy Vi vaø Laâm Teá Nghóa Buddhas and ancestors don't have deceptive Huyeàn. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån intent, sometimes people can't penetrate their XVII, khi Long Nha Cö Ñoän môùi baùi kieán Thuùy meaning, and so they in effect become Vi, hoûi: "YÙ nghóa cuûa vieäc Tröôûng laõo ñeán töø deceptive. Thus, one can't say they don't phöông Taây laø gì?" Thuùy Vi khoâng traû lôøi tröïc tieáp deceive people. When one penetrates the maø laïi baûo: "Nhôø oâng mang thieàn baûn laïi ñaây cho Buddhas and ancestors' deception, then one ta." Khi thieàn baûn ñöôïc trao ñeán tay Thuùy Vi, oâng goes beyond the Buddhas and ancestors and, caàm laáy vaø ñaùnh Long Nha. Veà sau naøy, Long Nha for the first time, experiences their meaning. ñeán choã cuûa Laâm Teá vaø hoûi cuõng caâu hoûi ñoù. Laâm Then that person is the same as all the Teá khieán Sö laøm cuõng vieäc nhö treân, töïa nhö Laâm ancients. If one has not penetrate this Teá ñaõ thoâng ñoàng vôùi Thuùy Vi töø tröôùc. Laâm Teá understanding, but only studies the Buddhas baûo: "Nhôø mang hoä caùi boà ñoaøn laïi ñaây." Khi and ancestors, then in incalculable eons there Long Nha tuaân haønh, Laâm Teá laáy boà ñoaøn ñaùnh will not be an instance of realization." The Long Nha y nhö Thuùy Vi ñaõ ñaùnh baèng thieàn baûn. monk then asked, "How can one avoid being Tuy nhieân, trong caû hai tröôøng hôïp, Long Nha deceived by the Buddhas and ancestors?" khoâng khöùng nhaän caùch cö xöû aáy laø chính xaùc neân Lung-ya said, "You must awaken on your môùi noùi: "Ñoái vôùi vieäc ñaùnh ñaäp, caùc ngaøi cöù ñaùnh own." baèng thích, nhöng ñoái vôùi yù nghóa Ñoâng du cuûa Toå, Veà sau naøy Long Nha Cö Ñoän vieän daãn nhöõng chaúng coù chuùt gì trong ñoù caû."—The koan about vieäc khoâng theå coù trong theá giôùi nhaân quaû the potentiality and conditions of questions and töông ñoái naøy. Moät hoâm vò Taêng hoûi oâng: "YÙ answers between Lung-ya and Zen masters T'sui- nghóa cuûa vieäc Tröôûng laõo ñeán töø phöông Taây wei and Lin-Chi. According to the Records of the laø gì?" Long Nha traû lôøi: "Ñôïi bao giôø con ruøa Transmission of the Lamp (Ch'uan-Teng-Lu), ñen baèng ñaù bieát noùi, roài ta seõ noùi cho con bieát Volume XVII, when Lung-ya first saw T'sui-wei, veà yù chæ Taây lai cuûa Toå." Ñieàu kieän vöøa keå he asked, "What is

the meaning of the patriarch's treân laø hi höõu nhö moïi ñoái ñaõi thôøi khoâng vaãn coming out of the west?" T'sui-wei did not respond

to the question directly but said, "Would you realm beyond our relative experience. kindly pass me the meditation plank (ch'an-pan) Long Nha Vieân Söôùng Thieàn Sö: Lung-ya Yuan- over there." When the meditation plank was cha'ng—Teân cuûa moät vò ñeä töû thuoäc Haïc Laâm handed to T'sui-wei, the latter took it and struck phaùi, Ngöu Ñaàu toâng, ngöôøi ñöôïc thoï giaùo cuûa Lung-ya therewith. Lung-ya later went to Lin-chi Thieàn sö Haïc Laâm Huyeàn Toá vaøo ñaàu theá kyû thöù and asked him the same question. Lin-chi order VIII. Long Nha Vieân Söôùng ñaõ ñöôïc lieät keâ laàm him to perform a similar act as if they were in trong boä Toâng Caûnh Luïc laø ñeä töû cuûa Maõ Toå Ñaïo consultation beforehand. Lin-chi said, "Please Nhaát, khoâng nghi ngôø gì laø do söï söû duïng teân Maõ pass me the cushion over there." When this was Toá vaø Maõ Toå cho moãi vò thaày—Name of a Zen done, Lin-chi struck him with it just as T'sui-wei monk of the Hao-Lin Zen Sublineage, Niu-t'ou did with his meditation plank. In both cases, School, who was ordained with a Zen master Hao- however, Lung-ya refused to accept the treatment Lin Hsuan-Su in the early eighth century. Lung-ya as proper, for he said, "As to striking, they may do Yuan-cha'ng has been mistakenly listed in the so as much as they please; but as to the meaning Tsung-Ching-Lu (Records of the Mirror of Truth) of the patriarchal visit, there is none whatever in as a student of Ma-tsu Tao-i rather than Hsuan-su, this." no doubt throught the use of the name Ma-tsu or Long Nha Taây Lai YÙ: See Long Nha Quaù Baûng. Ma-su for each teacher. Long Nha Thaïch Qui Khôûi Thuyeát: Long Nha Long Nöõ: Nagakanya (skt)—Dragon daughter— Ñôïi bao giôø con ruøa ñen baèng ñaù bieát noùi —Wait Dragon-maid—Ngöôøi con gaùi cuûa Long Vöông Sa until the dark stone turtle begins to talk—Coâng aùn Kieät La döôùi ñaùy bieån; Long Nöõ ñöôïc Ñöùc Phaät noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö Long Nha noùi ñeán trong Kinh Phaùp Hoa, duø laø nöõ vaø môùi coù Cö Ñoän vôùi moät vò Taêng. Theo Caûnh Ñöùc Truyeàn 8 tuoåi, naøng ñaõ thaønh Phaät—A naga maiden, Ñaêng Luïc, quyeån XVII, khi Long Nha Cö Ñoän daughter of sagar-nagaraja, the dragon king at the vieän daãn nhöõng vieäc khoâng theå coù trong theá giôùi bottom of the ocean; she is presented in the Lotus nhaân quaû töông ñoái naøy. Moät hoâm vò Taêng hoûi sutra, though a female and only eight years old, as oâng: "YÙ nghóa cuûa vieäc Tröôûng laõo ñeán töø phöông instantly becoming a Buddha, under the tuition of Taây laø gì?" Long Nha traû lôøi: "Ñôïi bao giôø con ruøa Manjusri. ñen baèng ñaù bieát noùi, roài ta seõ noùi cho con bieát veà Long Nöõ Thaønh Phaät: A Naga maiden becomes a yù chæ Taây laïi cuûa Toå." Ñieàu kieän vöøa keå treân laø hi Buddha—See Long Nöõ. höõu nhö moïi ñoái ñaõi thôøi khoâng vaãn nguyeân daïng Long Phaán Taán Tam Muoäi: Pheùp tam muoäi long ñoái vôùi taâm thöùc höõu haïn cuûa chuùng ta. Chæ coù theå phaán taán. Söùc cuûa tam muoäi naày mau leï, duõng hieåu chöøng naøo chuùng ta nhaûy vaøo moät caûnh giôùi maõnh nhö söùc maïnh cuûa loaøi roàng, hieän ra uy löïc vöôït leân kinh nghieäm ñoái ñaõi cuûa mình—The koan raát duõng maõnh—A samadhi powerful like the about the potentiality and conditions of questions dragon; abstract

meditation which results in great and answers between Zen master Lung-ya and a spiritual power. monk. According to the Records of the Long Phöông: The dragon-quarter. Transmission of the Lamp (Ch'uan-Teng-Lu), Long Quaân: Nagasena (skt)—Na Tieân tyø kheo, Volume XVII, when Lung-ya Chu-tun utilzed moät vò cao Taêng noåi tieáng vaøo theá kyû thöù II tröôùc cases where things impossible in the relative Taây lòch, moät nhaø sö thoâng thaùi ñaõ ñoái thoaïi vôùi world of causation are referred to. One day a vua Di Lan Ñaø (Milinda) veà nhöõng ñieåm tinh teá monk asked Lung-ya, "What is the meaning of the cuûa hoïc thuyeát Phaät. OÂng laø moät luaän sö raát noåi patriarch's coming out of the west?" Lung-ya tieáng. Chính oâng ñaõ bieän luaän vôùi vua Hy Laïp laø replied, "Wait until the dark stone turtle begins to Di Lan Ñaø vaø ñoä cho vò vua naày trôû thaønh Phaät talk, when I'll tell you what is the meaning of the töû—Nagasena, a famous Indian monk of the patriarch's visit here." The above impossible second century B.C., a learned monk whose condition so long as space-time relations remain conversations with King Milinda on difficult points what they are to our final consciousness; they will of Buddhist teaching. He is considered to have only be intelligible when we are ushered into a been extremely talented. He debated on various

subjects with the Greek King Menander, who conversation with T'ien-Jan. The National Teacher ruled in northern India and is said to have been gave his attendant thirty blows and drove him converted by Nagasena. away. When T'ien-Jan heard about this he said, Long Sinh Long Töû, Phöôïng Sinh Phöôïng Nhi: "Don't tell falsehoods to the National Teacher." Dragons give birth to dragons. A phoenix gives The next day, T'ien-Jan went again to pay his birth to a phoenix—Moät hoâm sö ñeán thaêm Quoác respect. When he met the National Teacher he Sö Hueä Trung. Ñôn Haø hoûi vò thò giaû: "Quoác Sö coù started to spread his sitting cushion. The National ôû nhaø khoâng?" Vò thò giaû baûo: "Quoác Sö ôû nhaø Teacher said, "Don't! Don't!" When T'ien-Jan nhöng khoâng tieáp khaùch." Ñôn Haø baûo: "Caùi naøy stepped back, the National Teacher said, "Just so! saâu xa thieät!" Thò giaû baûo: "Ngay caû maét Phaät Just so!" T'ien-Jan came forward again, the cuõng nhìn chaúng thaáy Quoác Sö." Ñôn Haø noùi: National teacher said, "No! No!" T'ien-Jan then "Roàng sanh roàng con, phuïng sanh phuïng con." Khi circled the National Teacher once and went out. Quoác Sö thöùc daäy, thò giaû thuaät laïi. Quoác Sö beøn The National Teacher said, "In this time long ñaùnh thò giaû ba chuïc heøo roài ñuoåi ñi. Ñôn Haø nghe removed from the time of the Buddhas, most vieäc aáy beøn noùi: "Ñöøng noùi nhöõng ñieàu traät vôùi people are lax. Thirty years from now this fellow Quoác Sö." Ngaøy hoâm sau, Ñôn Haø laïi ñeán tham will be hard to find!" This is a kind of koan which vaán Quoác Sö. Khi gaëp Quoác Sö, Ñôn Haø beøn traûi is somewhat difficult to understand and explain. toïa cuï. Quoác Sö baûo: "Ñöøng! Ñöøng!" Khi Ñôn Haø Zen monks describe this type of koans as the böôùc lui laïi, Quoác Sö beøn noùi: "Nhö theá! Nhö theá!" "impenetrable type," like "silver mountains and Ñôn Haø laïi böôùc tôùi. Quoác Sö baûo: "Khoâng phaûi iron walls." This can, strictly speaking, only be theá! Khoâng phaûi theá!" Ñôn Haø ñi nhieãu moät voøng understood by advanced practitioners whose roài lui ra.

Quoác Sö noùi: "Caùch Phaät ñaõ xa, nhieàu profound intuitions match those of the actors, thus ngöôøi löôøi bieáng. Ba möôi naêm sau khoù tìm ñöôïc enabling them to discern directly and clearly the moät ngöôøi nhö theá naøy!" Ñaây laø loaïi coâng aùn ôû meaning of the koan without resorting to guesses möùc ñoä naøo ñoù khoù hieåu vaø khoù giaûi thích. Nhöõng or analysis. If one is willing to risk missing the Thieàn Taêng moâ taû loaïi coâng aùn naøy nhö laø loaïi point, these koans may not be absolutely "baát khaû theå nhaäp," gioáng nhö "nhöõng raëng nuùi baïc unintelligible or unexplainable, but this is not the vaø nhöõng böùc töôøng saét." Noùi ñuùng ra, loaïi naøy chæ desirability of many Zen practitioners. coù theå ñöôïc hieåu bôûi nhöõng haønh giaû coù trình ñoä Long Taïng: Long Taïng Caùc (thö vieän), tröôùc kia ôû cao maø tröïc giaùc saâu xa cuûa hoï töông xöùng vôùi chuøa Long Höng taïi Tröôøng An, Trung Quoác —The tröïc giaùc cuûa nhöõng ngöôøi ñeà ra coâng aùn, nhö theá Dragon treasury or library, formerly in the Lung- hoï môùi coù theå nhaän thöùc ñöôïc tröïc tieáp vaø roõ raøng Hsing monastery at Ch’ang-An, China. yù nghóa cuûa coâng aùn maø khoâng caàn phaûi nhôø ñeán Long Teá Thieäu Tu Thieàn Sö: Ryusai Shoshu phoûng ñoaùn hay phaân tích. Neáu haønh giaû saün saøng (jap)—Lung-chi Shao-hsiu (Wade-Giles khoâng sôï hieåu laàm thì nhöõng coâng aùn loaïi naøy coù Chinese)—Longji-Shaoxiu (Pinyin Chinese)—Teân theå khoâng phaûi laø tuyeät ñoái khoâng theå hieåu hoaëc cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù khoâng theå giaûi thích ñöôïc, nhöng ñaây khoâng phaûi möôøi. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu laø ñieàu mong muoán cuûa nhieàu haønh giaû tu Thieàn — chi tieát veà Thieàn sö Thieäu Tu Long Teá; tuy nhieân, One day, T'ien-Jan (Tianran) visited the National coù moät vaøi chi tieát nhoû veà vò Thieàn sö naøy trong Teacher (Nanyang Huizhong). T'ien-Jan asked the Truyeàn Ñaêng Luïc, quyeån XXIV: Thieàn sö Thieäu National Teacher's attendant, "Is the National Tu laø ñeä töû cuûa Thieàn sö Queá Saâm, vaø laø sö ñeä cuûa Teacher here or not?" The attendant said, "He's thieàn sö Vaên Ích Phaùp Nhaõn. Cuõng theo Truyeàn here, but he's not seeing guests." T'ien-Jan said, Ñaêng Luïc, söï ñaït ngoä cuûa Sö cuõng ngang baèng vôùi "This is too far off." The attendant said, "Even the söï ñaït ngoä cuûa Thieàn sö Phaùp Nhaõn, vaø hai vò naøy Buddha eye can't see him." T'ien-Jan said, ñaõ cuøng khôûi haønh chuyeán haønh höông töø töï vieän "Dragons give birth to dragons. A phoenix gives cuûa ngaøi Ñòa Taïng (Queá Saâm)—Zen Master Shao- birth to a phoenix." When the National Teacher Xiu-Long-Ji, name of a Chinese Zen monk in the woke up, the attendant told him of his tenth century. We do not have detailed documents

on this Zen Master; however, there is some brief asked: “The single body is revealed in the ten information on him in The Records of the thousand forms. What does this mean?” Kui- Transmission of the Lamp (Ch’uan-Teng-Lu), Chen said: “Do you say the ancients dispelled Volume XXIV: Zen master was a disciple of Zen the ten thousand forms or not?” Shao-Xiu master Kui-Chen, and a Dharma brother of Wen- said: “They didn’t dispel them.” Kui-Chen Yi-Fa-Yan. Also according to the Transmission of said: “It’s two.” For a time, Shao-Xiu was lost the Lamp, Shao-Xiu's spiritual attainment was in thought, and then he said: “I don’t know comparable with that of Fayan, and these

two whether the ancients dispelled the ten friends set off together from Dizang's temple on a thousand forms or not.” Kui-Chen said: “What pilgrimage. is it you call the ten thousand forms?” Shao- Hai vò töø Queá Saâm ñi haønh höông, treân ñöôøng Xiu thereupon attained enlightenment. cuøng baøn chuyeän. Phaùp Nhaõn chôït hoûi: “ngöôøi Sö thöôïng ñöôøng daïy chuùng: “Phaùp ñaày ñuû nôi xöa noùi: ‘ÔÛ trong vaïn töôïng rieâng baøy thaân’ laø phaøm phu chaúng bieát, phaùp ñaày ñuû nôi Thaùnh vaïch vaïn töôïng hay chaúng vaïch vaïn töôïng?” nhôn maø Thaùnh nhôn chaúng bieát. Thaùnh nhôn Sö ñaùp: “Chaúng vaïch vaïn töôïng.” Phaùp Nhaõn neáu bieát töùc laø phaøm phu, phaøm phu neáu bieát baûo: “Noùi caùi gì laø vaïch chaúng vaïch?” Sö môø töùc laø Thaùnh nhôn. Hai caâu noùi naày moät lyù maø mòt, trôû laïi Vieän Ñòa Taïng. Queá Saâm thaáy sö hai nghóa. Neáu ngöôøi bieän bieät ñöôïc chaúng trôû laïi hoûi: “Ngöôi ñi chöa bao laâu taïi sao trôû ngaïi ôû trong Phaät phaùp coù choã vaøo. Neáu ngöôøi laïi?” Sö ñaùp: “Coù vieäc chöa giaûi quyeát ñaâu bieän bieät chaúng, chôù noùi khoâng nghi. Caån yeân leo non vöôït suoái.” troïng!”—Zen master Shao-Xiu entered the Queá Saâm baûo: “Ngöôi leo vöôït bao nhieâu non hall and addressed the monks, saying: suoái, laïi chaúng öa?” Sö chöa hieåu lôøi daïy baûo, “Ordinary people possess it completely but lieàn hoûi: “Coå nhôn noùi: ‘ÔÛ trong vaïn töôïng they don’t know it. The saints possess it rieâng baøy thaân,’ yù chæ theá naøo?” Queá Saâm completely but don’t understand it. If the saint ñaùp: “ngöôi noùi ngöôøi xöa vaïch vaïn töôïng hay understands it, then he or she is an ordinary chaúng vaïch vaïn töôïng?” Sö thöa: “Chaúng person. If ordinary people understand it, then vaïch.” Queá Saâm baûo: “Hai caùi.” Sö kinh haõi they are saints. In these forms of speech there laëng thinh, laïi hoûi: “Chöa bieát coå nhôn vaïch is one principle and two meanings. If a person vaïn töôïng hay chaúng vaïch vaïn töôïng?” Queá can distinguish this principle, then he will Saâm baûo: “Ngöôi noùi caùi gì laø vaïn töôïng?” Sö have no hindrance to finding an entrance to lieàn tænh ngoä, laïi töø bieät Queá Saâm ñi ñeán choã the essential doctrine. If he can’t distinguish Phaùp Nhaõn—While traveling with two other it, then he can’t say he has no doubt. Take friends from Kui-Lin, Fa-Yan suddenly asked care!” Shao-Xiu a question, saying: “The ancients Sö hoûi moät vò Taêng môùi ñeán: “ÔÛ ñaâu ñeán?” Vò said that the single body is revealed in the ten Taêng thöa: “ÔÛ Thuùy Nham.” Sö hoûi: “Thuùy thousand forms. Did they thus dispel the ten Nham coù lôøi gì daïy ñoà chuùng?” Vò Taêng thöa: thousand forms or not?” Shao-Xiu said: “They “Bình thöôøng noùi ‘Ra cöûa gaëp Di Laëc, vaøo cöûa didn’t dispel them.” Fa-Yan said: “What do thaáy Thích Ca.’” Sö noùi: “Noùi theá aáy laøm sao you say dispels or doesn’t dispel them?” ñöôïc?” Vò Taêng hoûi: “Hoøa Thöôïng noùi theá Shao-Xiu was confused and returned to see naøo?” Sö noùi: “Ra cöûa gaëp ai? Vaøo cöûa thaáy Kui-Chen. Kui-Chen asked him: “You haven’t ai?” Vò Taêng nghe xong lieàn tænh ngoä—Zen been gone long, why have you come back?” master Shao-Xiu asked a monk: “Where have Shao-Xiu said: “There’s an unresolved you come from?” The monk said: “From Shui- matter, so I’m not willing to go traveling to Yan.” Shao-Xiu asked: “What does Shui-Yan mountains and rivers until it’s resolved.” Kui- say to provide instruction to his disciples?” Chen said: “It’s not bad that you travel to The monk said:

“He often say ‘Going out, difficult mountains and rivers.” But Shao-Xiu meeting Matreya Buddha. Going in, seeing did not understand Kui-Chen’s meaning, so he Sakyamuni.’” Shao-Xiu said: “How can he

talk like that?” The monk asked: “What do first patriarch of the Madhyamika (Middle Way) you say, Master?” Shao-Xiu said: “Going out, school, also the founder of the Pure Land Sect who do you meet? Going in, who do you (Salvation School). Day dedicated to His see?” At these words the monk had an insight. manifestation (to a Buddha's vital spirit) is the Moät hoâm, Thieàn sö Thieäu Tu Long Teá thöôïng seventeenth of the month. ñöôøng daïy chuùng: “Cuoán reøm tröø chaén che, Long Thô Tònh Ñoä: Lung-Shu Jing-Tu—Long ñoùng cöûa sanh trôû ngaïi. Chæ laø hai vieäc môû vaø Thô Tònh Ñoä (ñöôïc vieát bôûi Vöông Nhaät Höu) ñoùng naøy maø töø xöa ñeán nay ngöôøi ta khoâng khuyeân daïy veà pheùp tu Nieäm Phaät. Ñaây laø moät laõnh hoäi ñöôïc. Laõnh hoäi töï noù laø chöôùng ngaïi, trong nhöõng quyeån saùch quan troïng nhaát veà hoaèng nhöng neáu khoâng laõnh hoäi thì khoâng theå töï taïi döông Tònh Ñoä—Pureland Dragon Poetry (written ñöôïc.”—One day, Zen master Shao-Xiu by Wang-Jih-Hsiu) which taught and advised entered the hall and addressed the monks, others the cultivated path of Buddha Recitation. saying: “Rolling up the screen removes the This Buddhist text was one of the most important barrier. Closing the door creates an books in propagating Pureland Buddhism. obstruction. It is just this opening or closing Long Thuï: See Long Thoï Boà Taùt. that people have not understood from ancient Long Tænh Thoâng Haøng Chaâu Thieàn Sö: Lung- times to the present. What is to be understood Hsing T'ung Hang-chou (Wade-Giles Chinese)— is itself an obstruction, but if one doesn't Thieàn sö Haøng Chaâu Long Tænh Thoâng, teân cuûa understand then one's function is unrealized.” moät vò Thieàn sö Trung Hoa. Hieän nay chuùng ta Long Thang: Hoaøng Long Thang—Suùp roàng, moät khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Haøng vò thuoác cheá ra töø phaân vaø nöôùc tieåu cuûa ngöôøi vaø Chaâu Long Tænh Thoâng; tuy nhieân, coù moät cuoäc gia suùc, duøng cho caû Taêng laãn tuïc—Dragon soup, ñoái thoaïi giöõa Sö vaø ngöôøi ñeä töû cuûa mình trong a purgative concocted of human and animal urine Nguõ Ñaêng Hoäi Nguyeân, quyeån VII: Moät hoâm coù and excrement. moät vò Taêng hoûi Thieàn sö Haøng Chaâu Long Tænh Long Thaàn: Long chuùng, moät trong taùm boä Thoâng: "Ai laø Phaät?" Long Tænh Thoâng ñaùp: "Daàu chuùng—A dragon-god or spirit—Dragon Deity, cho moät hoïa só kyø taøi cuõng veõ khoâng xong." Nhöõng one of the eight groups of demons. caâu traû lôøi maø caùc vò Thieàn sö ñöa ra cho loaïi caâu Long Thaàn Hoä Phaùp: Dragon of Buddhism—Any hoûi "Caùi gì hoaëc ai laø Phaät," moãi vò moãi khaùc. Taïi Buddhist or protector or Buddhism. sao laïi nhö vaäy? Ít nhaát coù moät lyù do laø vì caùc ngaøi Long Thieân: Roàng vaø Trôøi hay Long chuùng vaø muoán chuùng ta vöùt boû taát caû nhöõng roái raém vaø Thieân chuùng—Dragon king and Devas. chaáp tröôùc töø beân ngoaøi troùi buoäc chuùng ta nhö laø Long Thoï: Nagarjuna (skt)—Caây Long Thoï—The ngoân töï, yù töôûng, hay duïc voïng, vaân vaân. Ñaây dragon-arjuna tree. cuõng laø moät trong nhöõng coâng aùn thuoäc loaïi giaûi Long Thoï Boà Taùt: Nagarjuna-bodhisattva (skt)— minh chaân lyù Thieàn

baèng nhöõng laäp tröôøng phuû Theo truyeàn thuyeát thì vaøo theá kyû thöù ba, ngaøi nhaän, hö hoùa hay pheá boû. Vôùi loaïi coâng aùn naøy, Long Thoï du haønh xuoáng Long cung ñeå cheùp kinh chuùng ta thöôøng caùo buoäc caùc Thieàn sö laø phuû Hoa Nghieâm. Theo moät truyeàn thuyeát khaùc thì nhaän. Nhöng kyø thaät hoï chaúng phuû nhaän gì caû, Ngaøi ñaõ tìm thaáy kinh naày trong moät tu vieän boû nhöõng gì hoï ñaõ laøm chæ nhaèm ñeå vaïch roõ ra caùc aûo hoang. Ngaøi laø toå thöù 14 cuûa doøng Thieàn AÁn Ñoä, laø töôûng cuûa chuùng ta cho voâ höõu laø höõu, höõu laø voâ sô toå cuûa phaùi Trung Quaùn hay Tam Luaän vaø Tònh höõu, vaân vaân—Zen master Hang-chou Lung-Hsing Ñoä toâng. Ngaøy vía Ñöùc Long Thoï Boà Taùt laø ngaøy T'ung, name of a Chinese Zen master. We do not möôøi baûy trong thaùng—According to one legend, have detailed documents on this Zen Master; in the 3rd century, Nagarjuna travelled to the sea however, there is a dialogue between him and his dragon’s palace beneath the ocean to retrieve the disciple in The Wudeng Huiyuan, Volume VII: Avatamsaka Sutra. According to another legend, One day, a monk asked Zen master Lung-Hsing he discovered the sutra in an abandoned T'ung, "Who is the Buddha?" Lung-Hsing T'ung monastery. Nagarjuna was the fourteenth said, "Even the finest artist cannot paint him." The patriarch of Indian Zen. He was the founder and answers given by Zen masters to the question of

"Who or what is the Buddha?" are full of varieties; boä gia saûn xuoáng doøng soâng tröôùc nhaø; roài cuøng and why so? One reason at least is that they thus vôùi con gaùi laø Linh Chieáu trôû thaønh ngöôøi khoâng desire to free our minds from all entanglements nhaø. Trong nhöõng chuyeán chu du khaép xöù, oâng ñaõ and attachments such as words, ideas, desires, gaëp ñöôïc caùc ñaïi thieàn sö ñeå theo hoïc vôùi hoï. etc., which are put up against us from the outside. Baøng Long Uaån, moät cö só noåi tieáng, ñeä töû vaø phaùp This is also one of the koans that illustrates Zen- töû cuûa thieàn sö Thaïch Ñaàu Hy Thieân vaø Maõ Toå truth through a negating approach with nullifying Ñaïo Nhaát. OÂng laø baïn thaân cuûa thieàn sö Ñôn Haø or abrogating expressions. With this type of koan, Thieân Nhieân. Nhöõng cuoäc tranh luaän vaø vaán ñaùp we usually accuse the Zen masters of being Phaùp cuûa Baøng Long Uaån vôùi nhöõng ñaïi thieàn sö negatory. But in fact, they did not negate anything. thôøi ñoù, ñaõ ñöôïc nhaéc laïi trong "Baøng Cö Só Ngöõ What they have done is to point out our delusions Luïc", moät trong nhöõng ñænh cao cuûa vaên hoïc in thinking of the non-existent as existent, and the Thieàn—Zen Master P'ang Lung Yun, name of a existent as non-existent, and so on. Chinese Zen monk in the eighth century. Beside Long Trí: Nagabodhi (skt)—Teân cuûa moät vò ñeä töû the fact that his name appears in example 42 of cuûa ngaøi Long Thoï—Name of a disciple of the Pi-Yen-Lu, we do have detailed documents Nagarjuna. on this Zen Master; however, there is some Long Trí Boà Taùt: See Long Trí. interesting information on him in The Records of Long Tuyeàn Kieám: Teân moät thanh kieám coå beân the Transmission of the Lamp (Ch’uan-Teng-Lu), Trung Hoa. Trong thieàn, töø naày chæ moät vò Thieàn Volume VIII: P'ang Yun came from Hengzhou, in Taêng nhaïy beùn—Name of an old sword in China. southern Hunan Province, from a family of minor In Zen, the term

indicates a quick-minded Zen functionaries and, like his forebears, studied the monk. Confucian classics. However, he became aware of Long Töû: Baby dragons—See Long Sinh Long the vacuity of book learning and worldly Töû, Phöôïng Sinh Phöôïng Nhi. possessions; one day he packed all his possessions Long Töôïng: Naga (skt)—1) Loaøi roàng vaø loaøi into a boat and sank it in the river in front of his voi, chæ söï duõng maõnh vaø ñaïi löïc cuûa caùc vò ñaïi house. Then, accompanied by his talented Thaùnh, chö Boà Taùt hay chö Phaät: Dragon and daughter, Ling-chao, he entered into elephant, i.e. great saints, Buddhas, Bodhisattvas; homelessness. Wandering through China, he 2) Loaøi voi to lôùn: A large elephant is called a visited the great Zen masters in order to train dragon elephant; 3) Söï kính troïng daønh cho moät vò himself through his encounters with them. Ban- Taêng: A respect applied to a monk; 4) Nhöõng haønh Lung-Yun, a famous lay-follower, a student and giaû sieâu vieät xuaát chuùng: Outstanding and dharma successor of Shih-T'ou-Hsi-T'ien and Ma- transcendent practitioners. Tsu-Tao-I. He was a close friend of Tan-hsia Long Uaån Thieàn Sö (740-803): Hokoji (jap)— T'ien-jan. The 'mondo' and 'hossen' of Layman Houn (jap)—P'ang Yun (Wade-Giles Chinese)— P'ang with the great Zen masters of his time that Pangyun (Pinyin Chinese)—Baøng Long Uaån, teân are recorded in The Recorded Sayings of Layman cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù P'ang (the P'ang-chu-shih yu-lu) are a high point of taùm. Ngoaøi vieäc teân cuûa oâng xuaát hieän trong thí duï Zen literature. thöù 42 cuûa Bích Nham Luïc, hieän nay chuùng ta coù Trong laàn ñaàu tieân gaëp thaày Thaïch Ñaàu, Baøng khaù nhieàu taøi lieäu chi tieát veà Thieàn sö Baøng Long Long Uaån hoûi: "Ngöôøi naøo khoâng bò leä thuoäc Uaån; tuy nhieân, coù moät vaøi chi tieát lyù thuù veà vò vaøo vaïn vaät (vôùi taát caû caùc hieän töôïng)?" Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån VIII: Thaïch Ñaàu lieàn bòt mieäng oâng laïi, oâng caûm OÂng ñeán töø Haønh Chaâu, vuøng phía nam tænh Hoà thaáy moät tia chôùp ñaïi giaùc. Moät laàn khaùc, Nam, xuaát thaân töø moät gia ñình quan chöùc nhoû, Thaïch Ñaàu hoûi Baøng Long Uaån veà nhöõng töøng hoïc kinh ñieån Khoảng giaùo, noi theo toå tieân coâng vieäc haèng ngaøy, Baøng Long Uaån traû lôøi cuûa mình. Tuy nhieân, ít laâu sau ñoù oâng nhaän thaáy baèng moät baøi thô: ñöôïc caùi roãng tueách cuûa söï hieåu bieát qua saùch vôû "Hoaït ñoäng haèng ngaøy cuûa ta vaø cuûa caûi traàn theá. Moät hoâm oâng nhaän chìm toaøn chaúng coù gì ñaëc bieät

Ta chæ soáng vôùi noù nhö söï hoøa hôïp töï nhieân. Con gaùi khoâng gaû choàng Khoâng thích thöù gì cuõng khoâng chaùn thöù gì, Moïi ngöôøi cuøng quaây quaàn Khoâng choáng laïi maø cuõng khoâng taùch rôøi. Ñoàng noùi lôøi voâ sanh). Maëc y tía sang troïng ñeå laøm gì? Shih-t'ou then confirmed him as his dharma Coù haït buïi naøo leân ñöôïc successor, and P'ang Yun went on to Ma-tsu. tôùi ñænh nuùi trong laønh? He also asked Ma-tsu: "Who is it who is not Ta caûm thaáy söùc maïnh dependent upon the ten thousand things?" töï nhieân thaät tuyeät vôøi. Ma-tsu answered, "This I'll tell you when you Chính laø khi ta muùc nöôùc vaø böûa cuûi." drink up the water of the West River in a In his first meeting with Master Shih-t'ou, single gulp." With these words, P'ang Yun P'ang Yun asked him: "Who is he and who is

came to profound enlightenment. He then not dependent upon the ten thousand things stayed and practiced under Ma-tsu for two (all phenomena)?" Immediately, Shih-t'ou years. P'ang-yun wrote a verse that said: held P'ang Yun's mouth shut, and insight "A man unmarried, dawned on the layman. Later Shih-t'ou A woman unbetrothed, inquired about his everyday affairs, P'ang Yun Happily they are brought together, answered with a poem, which, freely They both speak without saying words." translated, is as follows: (We have a single son, "There is nothing special And an unmarried daughter. about my daily affairs, The whole family is gathering, I am simply To talk about the unborn.) in spontaneous harmony with them. Döôùi ñaây cuõng laø moät trong nhöõng baøi keä noåi Clinging to nothing baät cuûa oâng—Here is one of his outstanding and also rejecting nothing, verses: I encounter no resistence “Thaäp phöông ñoàng tuï hoäi and am never separate. Caù caù hoïc voâ vi What do I care about Thöû thò tuyeån Phaät tröôøng the pomp of purple robes, Taâm khoâng caäp ñeä qui.” The pure summit was never sullied by (Möôøi phöông ñoàng tuï hoäi so much as a fleck of dust. Moãi ngöôøi hoïc voâ vi The wondrous action of supernatural forces Ñaây laø tröôøng thi Phaät I find in hauling water and cutting wood." Taâm khoâng thi ñaäu veà). Sau chuyeän ñoù, Thaïch Ñaàu xaùc nhaän Baøng “We have gathered from ten directions Long Uaån laø ngöôøi keá vò Phaùp cuûa oâng. Baøng To learn the concept of non-birth and Long Uaån tieáp tuïc theo hoïc vôùi Maõ Toå vôùi non-annihilation. cuøng moät caâu hoûi "Ngöôøi naøo khoâng bò leä This life is a testing-to-become-Buddha thuoäc vaøo vaïn vaät (vôùi taát caû caùc hieän center töôïng)?" Maõ Toå ñaùp laïi: "Ta seõ noùi ñieàu ñoù Those who have acquired the mind of cho ngöôi khi ngöôi uoáng moät maïch heát nöôùc emptiness will return home with glory soâng Giang Taây." Nghe xong, Baøng Long Uaån and joy.” ñaït ñöôïc ñaïi giaùc. OÂng beøn ôû laïi Giang Taây Moät hoâm, cö só Baøng Long Uaån tham döï moät tham thöøa Maõ Toå ñöôïc hai naêm. Baøng Long buoåi giaûng kinh Kim Cang. Khi toïa chuû giaûng Uaån coù vieát baøi keä: ñeán choã "Voâ ngaõ, voâ nhôn," oâng beøn hoûi: "Toïa "Höõu nam baát hoân chuû! Neáu coù voâ ngaõ voâ nhôn (khoâng ta khoâng Höõu nöõ baát giaù ngöôøi), vaäy thì ai giaûng vaø ai nghe ñaây?" Toïa Ñaïi gia ñoaøn loan ñaàu chuû khoâng ñaùp ñöôïc. Baøng Long Uaån noùi: Coäng thuyeát voâ sinh thoaïi." "Tuy toâi laø ngöôøi phaøm tuïc, nhöng toâi seõ hieán (Con trai khoâng hoûi cöôùi cho ngaøi caùi hieåu bieát thoâ thieån cuûa toâi." Toïa

chuû hoûi: "Theo cö só yù theá naøo?" Baøng Long Thoáng Ñoác Giang Chaâu ñeán thaêm beänh oâng. Uaån beøn ñaùp laïi vôùi baøi keä naøy: OÂng baûo: "Chæ mong caùc caùi coù ñeàu khoâng, deø "Voâ ngaõ phuïc voâ nhôn daët caùc caùi khoâng ñeàu thaät, kheùo ôû theá gian Taùc ma höõu sô thaân ñeàu nhö boùng vang." Noùi xong oâng naèm gaùc Khuyeán quaân höu lòch toïa ñaàu leân goái quan Thoáng ñoác maø thò tòch. Tro Baát tôï tröïc caàu chôn coát cuûa oâng ñöôïc raûi khaép soâng hoà. Taêng tuïc Kim Cang Baùt Nhaõ taùnh ñeàu thöông tieác oâng, noùi raèng oâng chính thò laø Ngoaïi tuyeät nhaát tim traàn Duy Ma Caät. OÂng ñaõ ñeå laïi ba traêm baøi thô, Ngaõ vaên tònh tín thoï ñöôïc truyeàn ñi khaép theá giôùi —When Layman Toång thò giaû danh traàn." Pang was about to pass away, he said to his (Khoâng ngaõ laïi

khoâng nhôn daughter. Ling-zhao, "Go look at the sun and Laøm gì coù thaân sô see what time it is. Just when it's noon come Khuyeân oâng ñöøng ngoài maõi and tell me." Ling-zhao went to the door and Ñaâu baèng thaúng caàu chôn looked out, saying, "The sun has just reached Taùnh Kim Cang Baùt Nhaõ moon, but there's an eclipse!" Layman Pang Chaúng dính moät maûy traàn went to the door and looked out, Ling-zhao Toâi nghe vôùi tin nhaän went to her father's seat, placed her hands Thaûy ñeàu giaû danh traàn). together, and passed away. Layman Pang One day, Layman Pang attended a reading of smiled and said, "My daughter's deftness!" He the Diamond Sutra. When the speaker then postponed his departure from the world reached the phrase, "No self. No other," by seven days. The governor of Xiangzhou Layman Pang called out, "Speaker! If there is came to visit Pangyun and ask about his no self and no other, then who is lecturing and illness. Layman Pang said to him, "I ask that who's listening to it?" The speaker was you regard everything that is as empty, nor dumbstruck. Layman Pang said, "I'm just a give substance to that which has none. common person, but I'll offer you my crude Farewell. The world is like reflections and understanding." The speaker said, "What is echoes." Then, placing his head on the the Layman's idea?" Pangyun answered with governor's knee, Layman Pang passed away. this verse: His cremated remains were cast upon rivers "No self, no other, and lakes. Monks and laity mourned him, Then how could there be intimate and saying that he was actually Vimalakirti. Three estranged? hundred of Layman Pang's poems were left to I advised you to cease all your lectures. spread through the world. They can't compare with directly Long ÖÙng Thaân: The body of a dragon—Theo seeking truth. Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc Quaùn The Diamond Wisdom nature Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà öùng thaân Erase even a speck of dust. (moät trong ba möôi hai öùng thaân) cuûa ngaøi nhö 'Thus I have heard,' and 'Thus I believe,' sau: Neáu coù vò Roàng naøo thích ra khoûi loaøi ñoù, toâi Are but so many words." seõ hieän thaân Roàng maø noùi phaùp, khieán hoï ñöôïc Khi cö só Baøng Long Uaån saép thò tòch, oâng baûo thaønh töïu—According to The Surangama Sutra, con gaùi laø Linh Chieáu ra xem maët trôøi ñuùng book Six, Avalokitesvara Bodhisattva vowed in ngoï voâ cho oâng hay. Linh Chieáu ra xem roài trôû front of the Buddha about his appearance before vaøo thöa: "Maët trôøi ñaõ ñuùng ngoï, maø coù sentient beings (one of the thirty-two response nguyeät thöïc." Khi oâng ra cöûa xem thì Linh bodies) as follow: If there are dragons who want Chieáu leân toøa cuûa oâng ngoài kieát giaø chaáp tay to quit their lot of being dragons, I will appear thò tòch. OÂng trôû vaøo xem thaáy cöôøi, noùi: "Quaû before them in the body of a dragon and speak laø söï lanh lôïi cuûa con gaùi ta!" Sau ñoù oâng trì Dharma for them, enabling them to accomplish hoaûn söï thò tòch cuûa mình laïi baûy ngaøy. Quan their wish—See Tam Thaäp Nhò ÖÙng Thaân.

Long Vò: Holy tablet. Loøng Traéc AÅn: Compassion—Pity. Long Vò Thôø Chö Toå: The Holy Tablet of the Loøng Trung Thaønh: Loyalty—Faithfulness. Patriarchs. Loøng Trung Tín: See Loøng Trung Thaønh. Long Vu: See Long Baùt. Loøng Töø: To be kind—To be compassionate— Long Vu: See Long Baùt. See Töø. Long Vöông: Nagaraja

(skt)—Vò vua roàng, ngöï trò Loøng Töï AÙi: Pride—To hurt someone's pride— nôi soâng, hoà, bieån caû—Dragon king, a title for the Chaïm loøng töï aùi cuûa ai. tutelary deity of a lake, river, sea, and other Loøng Vò Tha: Altruism places—See Long. Loâ Caáu: Loø reøn—Trong thieàn, töø naày chæ phaùp Long Vöông Chi Hyû: Nagabnanga (skt)—Dragon ñöôøng hay phaùp hoäi laø nôi Taêng nhaân ñöôïc reøn king's joy. luyeän—Forging furnace, smith hearth or smithery. Long Vöông Haûi: See Haûi. In Zen, the term indicates a dharma hall or a Long Vöông Huynh Ñeä Kinh: Nando-parananda- lecture hall where monks are trained. naga-raja-dhamama-sutra (skt)—Kinh noùi veà Loâ Ñaàu: See Khoâi Ñaàu. nhöõng vò vua roàng—Sutra on the dragon kings. Loâ Giaù Na: Vairocana Buddha (skt)—See Tyø Loâ Long Vöông Keá Thaàn: Crest of Lord of Dragons Giaù Na Phaät. Deity (Spirit). Loâ Haønh Giaû: Hui Neng (chi)—See Hueä Naêng Loøng Baøn Chaân: Soles of the feet. Ñaïi Sö. Loøng Bi Maãn: Compassion. Loâ Heà Ña Haø: Rohini (skt)—Soâng Loâ Mieän Ni ôû Loøng Bieát Ôn: Gratitude—Loøng tri ôn—Loøng AÁn Ñoä—Rohini River in India. caûm kích—Ñöùc Phaät daïy: "Thi aân baát caàu baùo, coøn Loâ Laêng Meã Giaù: Ch'ing Yuan "What is the price caàu baùo laø thi aân coù möu ñoà vaø söï thi aân nhö vaäy of rice in Lu-Ling?"—Coâng aùn noùi veà cô duyeân seõ ñöa tôùi ham muoán danh lôïi." Tuy nhieân, trong vaán ñaùp giöõa Thieàn sö Thanh Nguyeân Haønh Tö baát cöù xaõ hoäi naøo, bieát ôn laø moät ñöùc tính quyù baùu, vôùi moät vò Taêng. Theo Caûnh Ñöùc Truyeàn Ñaêng vaø ngöôøi Phaät töû neân luoân ghi nhôù loøng toát vaø söï Luïc, quyeån V, coù vò Taêng ñeán hoûi Thieàn sö Thanh giuùp ñôõ cuûa ngöôøi khaùc. Duø Ñöùc Phaät baûo ngöôøi Nguyeân: "Theá naøo laø ñaïi yù Phaät phaùp?" Sö ñaùp: boá thí ñöøng mong caàu ñöôïc baùo ñaùp, nhöng Ngaøi "Gaïo ôû Loâ Laêng giaù bao nhieâu?"—The koan about luoân xem söï bieát ôn laø moät ñaïi phuùc, moät phaåm the potentiality and conditions of questions and haïnh cao toät maø Phaät töû caàn neân phaùt trieån —The answers between Zen master Ch'ing Yuan and a Buddha taught: "One should not wish to be repaid monk. According to the Records of the for good deeds. Doing good deeds with an Transmission of the Lamp (Ch'uan-Teng-Lu), intention of getting repayment will lead to greed Volume V, a monk asked Xing-Si: "What is the for fame and fortune." However, in any society, great meaning of the Buddhadharma?" Xing-Si gratitude is a precious virtue and Buddhists should said: "What is the price of rice in Lu-Ling?" always remember the kindness and assistance Loâ Sôn: Rozan (jap)—Mount Lu—Loâ Sôn laø nôi others have given you. Even though the Buddha Phaùp Sö Hueä Vieãn ñôøi nhaø Taán ñaõ thaønh laäp Baïch asked the giver not to wish to be repaid for good Lieân Xaõ vaøo khoaûng ñaàu theá kyû thöù tö sau Taây deeds, He always considered gratitude to be a Lòch—Where White Lotus Society White Lotus great blessing, an extremely high quality to Society was formed early in the fourth century develop for every Buddhist. A.D. by Hui-Yuan. Loøng Soâng Haèng: Ganga-madhya (skt)—Bed of Loá Bòch: Ridiculous. the Ganges. Loã: Ngu khôø—Stupid—Vulgar. Loøng Tham Vi Teá: Deep-seated (subtle or Loã Ña: Ruta (skt)—Tieáng noùi lôùn—A loud sound, profound) greed. or voice. Loøng Thöông Haïi: Commiseration—Pity— Loã Ñaït La: 1) Teân cuûa vò thaàn möa vaø saám seùt:

Compassion. Radra, name of the god of rain and thunder; 2) Loøng Tin Thanh Tònh: Pure faith. Lao Ñaït La, hay Loã Naïi La, nghóa laø baïo aùc hay

cöïc kyø xaáu aùc: Rudra (skt)—Terribly evil, awful, said, "Then who are they?" Baoyun said, "The terrible; 3) Teân khaùc cuûa Töï Taïi Thieân: Another ones without crowns." name for Mahesvara. Khi Ñoäng Sôn ñeán tham yeát, leã baùi, roài ñöùng Loã Hyù Ni Maãu: Rohini (skt)—1) Teân con soâng Loâ leân vaø ñöùng haàu. Sau ñoù moät luùc laïi ñi ra roài Mieän Ni ôû AÁn Ñoä: Name of Rohini River in India; trôû voâ. Baûo Vaân noùi: "Chæ nhö theá! Chæ nhö 2) Taát, teân cuûa moät trong 28 choøm sao: Name of theá! Cho neân nhö theá." Ñoäng Sôn noùi: "Coù raát one of the twenty eight constellations. nhieàu ngöôøi khoâng khaû nhaän." Baûo Vaân noùi: Loã La Baø: Raurava (skt)—Hieäu Kieáu Ñòa Nguïc. "Taïi laøm sao maø oâng noùi nghe deã mích loøng Loã Quoác: Lu Kuo—Nôi sanh ra cuûa ñöùc Khoảng vaäy?" Ñoaïn Ñoäng Sôn leã baùi Sö—When Phu Töû—Birth place of Confucius. Dongshan came to pay his respects, he Loã Toå Baûo Vaân Trì Chaâu Thieàn Sö: Roso Houn bowed, stood up, and stood there attentively. (jap)—Lu-tsu Pao-yun (Wade-Giles Chinese)— After a while he went out and then came back Luzu Baoyun (Pinyin Chinese)—Zen master Luzu in. Baoyun said, "Just so! Just so! So it's like Baoyun of Chizhou—Zen master Ratnamegha this." Dongshan said, "There are many who (Jewel Cloud or Precious clouds)—Thieàn sö Loã don't approve." Baoyun said, "Why must you Toå Baûo Vaân laø ñeä töû cuûa Thieàn sö Maõ Toå Ñaïo speak contentiously?" Dongshan then bowed. Nhaát. OÂng khoâng ñeå laïi lai lòch nguyeân quaùn hay Coù moät vò Taêng hoûi: "Theá naøo lôøi noùi khoâng cuoäc ñôøi cuûa mình. Coù raát ít chi tieát veà cuoäc ñôøi lôøi?" Baûo Vaân noùi: "Mieäng oâng ôû ñaâu?" Vò cuûa Thieàn sö Baûo Vaân Loã Toå; tuy nhieân, coù moät Taêng noùi: "Khoâng coù mieäng." Baûo Vaân noùi: vaøi chi tieát nhoû veà vò Thieàn sö naøy trong boä "Vaäy thì laáy gì aên côm?" Vò Taêng khoâng lôøi Truyeàn Ñaêng Luïc, quyeån VI: Hình aûnh cuûa oâng laø ñoái ñaùp. Veà sau naøy Ñoäng Sôn noùi thay cho vò moät hình aûnh noåi baäc trong lòch söû nhaø Thieàn vì loái Taêng: "Chaúng ñoùi. Côm gì neân aên?"—A monk daïy Thieàn khoâng chính thoáng cuûa mình. Moãi khi asked, "What is speechless speech?" Baoyun coù ñoà ñeä ñeán hoûi Thieàn thì oâng chæ quay ñi vaø said, "Where is your mouth?" The monk said, xoay maët vaøo töôøng. Caâu chuyeän "Loã Toå Dieän "I have no mouth." Baoyun said, "Then what Bích" luoân laø moät coâng aùn cho nhieàu theá heä vaø do you use to eat?" The monk didn't answer. maõi ñeán ngaøy nay—Zen master Luzu Baoyun was Later Dongshan spoke in the monk's behalf, a disciple of of Zen master Mazu Dao-I. He did saying, "He wasn't hungry. What rice would not leave a record of his origins or fate. Few other he eat?" details about Luzu Baoyun's life are available in Loã Toå Dieän Bích: Lu-tsu Pao-yun "Facing the the classical records; however, there is some brief wall"—Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa information on him in the Records of the Thieàn sö Loã Toå Baûo Vaân vôùi moät vò Taêng. Theo Transmission of the Lamp (Ch'uan-Teng-Lu), Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån VI, moãi khi Volume VI: His figure is a prominent figure in Thieàn sö Loã Toå Baûo Vaân thaáy moät vò Taêng ñeán laø Zen history for his unorthodox teaching style. oâng xoay maët

vaøo töôøng. Nam Tuyeàn nghe vaäy When students would come to inquire about Zen, noùi: "Ta thöôøng noùi vôùi chö Taêng, 'Höôùng veà luùc he would often turn and silently face the wall. The Phaät chöa xuaát theá maø hoäi thuû coøn chöa ñöôïc moät story "Luzu faces the wall" has been a koan for ngöôøi, thaäm chí laø nöûa ngöôøi.' OÂng ta maø nhö theá generations of Zen students down to the present. thì ñeán naêm con löøa coøn chöa ñöôïc." Huyeàn Giaùc Moät vò Taêng hoûi: "Ai laø chö Phaät vaø chö noùi: "Nam Tuyeàn coù ñoàng loøng vôùi Loã Toå hay Thaùnh?" Baûo Vaân noùi: "Nhöõng ai treân ñaàu coù khoâng?" Baûo Phöôùc hoûi Thöôøng Thanh: "Neáu maø maõo laø khoâng phaûi." Vò Taêng laïi hoûi: "Theá moïi thöù ñeàu nhö Loã Toå, thì laøm gì coøn coù kyù luïc naøo môùi laø phaûi?" Baûo Vaân noùi: "Nhöõng ai Thieàn giaùo! Coù phaûi ñieàu naøy laø caùi maø Nam treân ñaàu khoâng coù maõo."—A monk asked Zen Tuyeàn ñaõ noùi khoâng?" Tröôøng Thanh noùi: "Ñoàng yù master Luzu Baoyun, "Who are all the vôùi ngöôøi baèng caùch naøy! Thì trong möôøi ngaøn Buddhas and saints?" Baoyun said, "Not the ngöôøi oâng khoâng theå tìm ñöôïc laáy moät!" La Sôn ones with crowns on their heads." The monk noùi: "Neáu tieân sö Muïc Chaâu Traàn Ñaïo Minh maø thaáy Loã Toå kieåu naøy seõ cho oâng ta naêm thoi noùng

hoåi treân löng! Taïi sao? Vì oâng ta chæ cho ra maø Loä Ca Bò: Lokavit or Lokavid (skt)—Coøn goïi laø khoâng laáy voâ." Huyeàn Sa noùi: "Neáu maø toâi coù ôû Loä Giaø Bò, dòch laø “Tri Theá Gian,” hay “Theá Gian ñoù, toâi cuõng seõ cho oâng ta naêm thoi noùng hoåi treân Giaûi,” moät trong möôøi danh hieäu cuûa Ñöùc Phaät — löng thoâi!" Vaân Cö Tích (?) noùi: "La Sôn vaø He who knows, or interprets the world, one of the Huyeàn Sa noùi nhö vaäy, ai ñuùng? Neáu maø maáy oâng ten titles of the Buddha. coù theå tuyeån löïa ñöôïc, thì laõo Taêng seõ ñoàng yù raèng Loä Ca Da Ñeå Ca: Lokayatika (skt)—Coøn goïi laø kyû xaûo Phaùp cuûa maáy oâng löu loaùt." Huyeàn Giaùc Loâ Kha Da Chi, Loä Giaø Da, Loä Giaø Da Ñaø, dòch laø noùi: "Nhöng noùi veà naêm thoi noùng hoåi cuûa Huyeàn “Thuaän Theá. Laêng Giaø Kinh, töù quyeån vaø thaát Sa, coù ñeán ñöôïc Loã Toå hay khoâng?"—The koan quyeån goïi laø “AÙc Luaän” vaø “Theá Luaän” hay laø about the potentiality and conditions of questions ngoaïi ñaïo, nhöõng keû khoâng tin töôûng Phaät giaùo, and answers between Zen master Luzu Baoyun nhöõng keû thuaän theo theá tuïc, töø suy nghó, ñeán noùi and a monk. According to the Records of the naêng haønh ñoäng—A materialist, follower of the Transmission of the Lamp (Ch’uan-Teng-Lu), Carvaka system, atheist, unbeliver; interpreted as Volume VI, whenever Zen master Luzu Baoyun worldly, epicurean, the soul perishes with the would see a monk coming he would face the wall. body, and the pleasures of the senses are the When Nanquan heard this he said, "I usually say highest good. to the monks, 'You must comprehend what is Loä Ca Na Tha: Lokajyestha or Lokanatha (skt)— before the Buddha appears in the world.' But until Dòch laø Theá Toân, danh hieäu cuûa Phaïm Thieân vaø now there hasn't been a single one, or even a half cuûa Ñöùc Phaät—Most excellent of the world, lord one, who understands. If he acts like this he'll of the world, epithet of Brahma and of a Buddha. keep on going right through the year of the ass!" Loä Chaân Töôùng: To show one’s true Xuanjue said, "Is

Nanquan going along with Luzu characteristics. or not?" Baofu asked Changqing, "If everything Loä Ñaàu: Con ñöôøng ngoä nhaäp—Con ñöôøng giaùc was like Luzu, then there'd be no records at all! ngoä lyù thöïc töôùng, hay nhaäp vaøo lyù thöïc töôùng Isn't this what Nanquan was saying?" Changqing (tænh ngoä vaø ñaéc nhaäp laø hai trình ñoä lieân tieáp cuûa said, "Acceding to people in this way! You can't ngöôøi tu Phaät—The path of apprehending or find one in ten thousand like this!" Luoshan said, perceiving and entering into the idea of reality. "If old teacher Chen Muzhou Daoming had seen Loä Ñòa: Söông treân ñaát—Dewy ground—Like him he would have given him five hot jabs on the dew on the ground—Bare ground. back! Why? Because he lets it out but doesn't take Loä Ñòa Baïch Ngöu: Con traâu traéng sôø sôø. Thieàn it in." Xuansha said, "If I'd been there, I would toâng duøng töø naày ñeå chæ traïng thaùi chöùng ngoä —An have given him five hot jabs on the back too!" obvious white ox. In Zen, the term indicates the Yunju Ci said, "Luoshan and Xuansha talking like state of realization or the state of experiences of this, which one is right? If you can sort it out, then enlightenment. I'll agree that your Dharma skills are proficient." Loä Ñòa Toïa: Loä Ñòa Toïa hay ôû nôi troáng traûi Xuanjue said, "But about these five jabs by khoâng caàn coù thöù gì che maùt, moät trong 12 haïnh tu Xuansha, can they reach Luzu?" ñaàu ñaø nhaèm giuùp haønh giaû thanh tònh thaân taâm vaø Loã Toå Gia Phong: Thoùi quen vaø leà loái cuûa töï vieän giaûi thoaùt khoûi tham duïc veà aên uoáng, aùo quaàn, nôi Loã Toå—Lu-tsu's customs and tradition—See Loã ôû—To dwell under the open sky, one of the Toå Dieän Bích. twelve ascetic practices help practitioners purify Loä: 1) Ñöôøng xaù: Road, street, way; 2) Söông mai: the body and mind and free from the desire of Dew, dewy; 3) Tieát loä: To disclose, to reveal; 4) food, clothing and shelter—See Thaäp Nhò Haïnh Baøy toû: To express, to make clear; 5) Töôïng tröng Ñaàu Ñaø. cho söï ngaén nguûi voâ thöôøng: Symbol of transience. Loä Ñöôøng Ñöôøng: 1) Bình thaûn: Calm, quiet, Loä Boá: Lôøi noùi, caâu noùi—Speeches. unevenful; 2) Saïch trôn: Scrupulously clean , Loä Ca: Loka (skt)—Coøn goïi laø Loä Giaø—Theá spotlessly clean, thoroughly clean. gian—The world, a region or realm, a division of Loä Giaø Bò: Lokavit or Lokavid (skt)—See Loä Ca the universe. Bò.

Loä Giaø Ña: Lohita (skt)—Maøu ñoû hay maøu toaøn yeáu chæ nhaø thieàn—To hand a precious sword ñoàng—Red, copper-coloured. to a right knight-errant, and do not offer poems if Loä Giaø Kyø Daï: Lokageya (skt)—Dòch laø “truøng you don't meet a famous poet. In Zen, the term is tuïng,” hay tuïng, laø moät trong 12 boä kinh trong kinh used to criticize a Zen monk who does not yet ñieån Phaät giaùo—Interpreted as repetition in verse, have an absolute comprehension of the important but also as signing also as signing after common meaning or aim of Zen. fashion. Loä Thaân: To expose appearance. Loä Haï: Loha (skt)—Kim loaïi, keå chung ñoàng vaøng Loä Truï: Caây coät loä thieân. Ñaây laø caây truï boán maët, hay saét—Copper, gold, or iron, etc. troàng tröôùc töï vieän, moãi khi ñi khoûi chuøa, vò truï trì Loä Hình: Traàn truoàng nhö nhoùm ngoaïi ñaïo Ni xoay maët loä truï höôùng ñi cuûa mình ñeå cho moân ñoà Kieàn Töû—To expose form (appearance), naked, bieát mình ñi veà höôùng naøo—An outside pillar with i.e. the Nirgrantha ascetics. four smooth faces. Each time the abbot

goes out, Loä Hình Ngoaïi Ñaïo: See Loõa Hình Ngoaïi Ñaïo. he turns the going-out face to the direction he is Loä Khoûa Khoaû, Xích Saùi Saùi, Voâ Khaû Baû: Bình aiming, so his disciples would know the direction thaûn, roãng laëng, thanh tònh, khoâng coù töôùng traïng, of his destination. sieâu vieät khoâng gian laø caûnh giôùi thieàn ngoä—A Loä Veû Vui Möøng Hôùn Hôû: To show one's face of realm of perfectly enlightened Zen is calm, radiant and beaming with joy. absolutely empty and quiet, pure, having no Loä Y Man (1859-1931): Leumann, Ernst—Teân differentiated ideas, and supermundane. cuûa moät vò hoïc giaû Phaät giaùo ngöôøi Thuïy Só vaøo Loä Meänh: Cuoäc soáng ngaén nguûi nhö söông—Dew- theá kyû thöù XX. OÂng nghieân cöùu Phaïn ngöõ taïi ñaïi like life. hoïc Oxford vaø bieân soaïn boä Töø Ñieån Phaïn Anh— Loä Ngöu: Theo Kinh Phaùp Hoa, ñaïi ngöu baïch xa Name of a Japanese Buddhist scholar in the ñöôïc Phaät duøng ñeå aùm chæ Ñaïi Thöøa —According twentieth century. He studied Sanskrit at Oxford to the Lotus Sutra, the great white ox and ox-cart University and composed A Sanskrit-English revealed in the open, i.e. the Mahayana. Dictionary. Loä Phuøng Ñaït Ñaïo: Meeting Someone Attained Loäc: Caùi loïc nöôùc: Filter—Con nai: A deer (Mrga in the Tao—Gaëp ngöôøi ñaéc ñaïo, thí duï thöù 36 cuûa (skt)—Loïc nöôùc: To strain. Voâ Moân Quan. Ngaøi Nguõ Toå noùi: "Giöõa ñöôøng gaëp Loäc Daõ: Mrganika (skt)—Teân cuûa baø thöù phi thöù ngöôøi ñaéc ñaïo, chôù noùi hay im maø ñoái ñaõi. Thöû hoûi ba cuûa thaùi töû Taát ñaït Ña (ngöôøi vôï chaùnh laø Da ñoái ñaõi ra laøm sao?" Theo Voâ Moân Hueä Khai Du Ñaø La vaø baø phi kia laøCoà Di)—Name of the trong Voâ Moân Quan, neáu ôû ñaây maø ñoái ñaõi cho third concubine of Prince Siddhartha. ñöôïc xaùc thieát, baïn ñaùng ñöôïc khen ngôïi laém vaäy. Loäc Daõ Uyeån Chuyeån Phaùp Luaân Töôùng: Ñöùc Coøn neáu chöa ñöôïc nhö theá thì phaûi caån thaän laém Phaät chuyeån Phaùp luaân vaø thuyeát phaùp taïi vöôøn vaäy—Meeting Someone Attained in the Tao, Loäc Uyeån—The Buddha rolls the Law-wheel example 36 of the Wu-Men-Kuan. Wu-tsu said, (turns the Dharma wheel)—See Taùm Thôøi Kyø "When you meet someone attained on the road, Trong Cuoäc Ñôøi Ñöùc Phaät. do not make your greeting words or with silence. Loäc Daõ Vieân: Mrgadava (skt)—Coøn goïi laø Loäc How will you make your greeting?" According to Daõ Uyeån, Tieân Nhaân Ñoaïn Xöù, Tieân Nhaân Loäc Wu Men Hui-Kai in the Wu-Men-Kuan, if you Vieân, Tieân Nhaân Luaän Xöù, Tieân Nhaân Truï Xö. become intimate with this matter, you are Ñaây laø nôi an cö kieát haï noåi tieáng cuõa Ñöùc Phaät, certainly to be warmly congratulated. If it is not nôi maø Ngaøi ñaõ thuyeát baøi phaùp vaø thu nhaän naêm yet clear, then you must be alert to every single ñeä töû ñaàu tieân. Toâng Thieân Thai cho raèng ñaây laø thing. nôi maø trong 12 naêm ñaàu Ñöùc Phaät ñaõ thuyeát Loä Phuøng Kieám Khaùch Tu Trình Kieám, Baát Thò nhöõng boä kinh A Haøm. Khu vöïc naày baây giôø goïi laø Thi Nhaân Maïc Hieán Thi: Gaëp trang kieám khaùch Sanarth, gaàn thaønh Ba La Naïi—The park, abode, neân trình kieám, chaúng gaëp nhaø thô gioûi thì chôù or retreat of wise men, whose resort it formed; a taëng thô. Trong thieàn, töø naày ñöôïc duøng ñeå chæ famous park north-east of Varanasi, a favourite trích moät vò Thieàn Taêng chöa coù söï laõnh ngoä hoaøn resort of Sakyamuni. The modern Sarnath, or

Saranganatha, near Benares. This is the place Loäc Maãu Töû: Mrgana-Matr (skt)—See Ñaïi Maõn. where the Buddha reputed to have his first sermon Loäc Thuûy Ñaùi: Filtering bag—Tuùi loïc nöôùc cuûa du and converted his first five disciples. T'ien-T'ai taêng, duøng ñeå loïc nhöõng sinh vaät nhoû li ti trong also counts it as the scene of the second period of nöôùc—A monk's filtering bag to strain off living his teaching, when during twelve years he creatures. delivered the Agama sutras—See Loäc Uyeån. Loäc Thuûy Nang: See Loäc Thuûy Ñaùi. Loäc Giaùc: Söøng höôu—Antlers of a deer. Loäc Tieân: Phaät Thích Ca cuõng töøng laø moät Höôu Loäc Giôùi: Ngoaïi ñaïo tìm giaûi thoaùt baèng caùch Vöông. Ngaøi vaø Ñeà Baø Ñaït Ña caû hai ñaõ töøng laø soáng khoå haïnh nhö loaøi höôu—Deer morals, i.e. to "Loäc Tieân" trong tieàn kieáp—Sakyamuni as royal live, as some ascetics; heretics who sought stag. He and Devadatta had both been deer in a salvation by living like deer. previous incarnation. Loäc Hình Thaàn: Mrganka—The spirit with marks Loäc Tinh: Star of Prosperity. or form like a deer. Loäc Tröôïng: Migalandika (skt)—Teân moät vò Loäc Maãu: Mrgana-Matr (skt). phaïm chí ngoaïi ñaïo gieát ñeä töû cuûa ñöùc Phaät — 1) Moät trong nhöõng choøm sao maø ngöôøi Trung Name of a heretical follower who killed disciples Hoa dieãn dòch laø teân ngoâi sao töø giöõa thaùng of the Buddha. thöù hai ñeán giöõa thaùng thöù ba, teân laø Tröôûng Loäc Tuùc Vöông: Kaccayana (skt)—Kajmasapada Döôõng: One of the constellations, similar to (skt)—Moät trong nhöõng vò ñaïi ñeä töû cuûa ñöùc the third of the Chinese constellations, the Phaät—One of the great disciples of the Buddha. Chinese inpterpret it as from the middle of Loäc Uyeån: Sarnath, or Mrgadava (skt)—Migadaya their second to the middle of their third (p)—Mrgadava coù nghóa laø "Vöôøn Nai" hay Vöôøn month. Loäc Uyeån, moät trong boán nôi thieâng lieâng cuûa ñaïo 2) Teân cuûa moät ngöôøi ñaøn baø giaøu coù, vôï cuûa Phaät, nôi Ñöùc Phaät thuyeát thôøi phaùp ñaàu tieân (Kinh ngaøi Caáp Coâ Ñoäc, ñaõ cuøng choàng daâng hieán Chuyeån Phaùp Luaân) cho naêm ñeä töû ñaàu tieân cuûa vöôøn Kyø Thoï cho Phaät: Viasakha, name of a Ngaøi vaø cuõng laø nôi thaønh laäp giaùo ñoaøn Phaät giaùo wealthy matron who with her husband gave a ñaàu tieân, naèm beân ngoaøi thaønh Ba La Naïi. Teân cuõ vihara to Sakyamuni, wife of Anathapindika. laø Rsipatana, teân môùi laø Sarnath, caùch thaønh Ba La 3) Visakha goác ngöôøi mieàn baéc AÁn Ñoä, moät nöõ Naïi chöøng baûy daäm, trong tieåu bang Uttar Pradesh, thí chuû ñaày loøng haûo taâm, laø con gaùi cuûa nhaø mieàn Baéc AÁn Ñoä. Loäc Uyeån laø nôi ñaùnh daáu söï ra trieäu phuù Dhananjaya. Ngöôøi ta keå raèng vôùi trí ñôøi cuûa ñaïo Phaät, do ñoù nôi ñaây trôû thaønh moät tueä vaø loøng nhaãn nhuïc, baø ñaõ töø töø chuyeån hoùa trung taâm lôùn cuûa caùc hoaït ñoäng Phaät giaùo trong taát caû doøng hoï beân choàng trôû thaønh moät gia suoát hôn moät ngaøn naêm traêm naêm sau ngaøy Phaät ñình Phaät töû ñaày an vui haïnh phuùc. Baø luoân nhaäp dieät. Ñaây cuõng laø nôi maø Ñöùc Phaät traûi qua luoân ñeå baùt cho chö Taêng taïi nhaø. Tröa vaø muøa an cö kieát haï ñaàu tieân—Mrgadava literally chieàu baø thöôøng ñeán chuøa nghe phaùp vaø xem means Deer Park, one of the four important sacred caùc sö caàn duøng vaät chi thì baø giuùp. Baø thaät places of Buddhism, the place where the Buddha giaøu loøng boá thí

cuùng döôøng vaø taän tình hoä trì preached his first sermon, chö Taêng: A native of northern India, Dharmacakrapravartana-Sutra or Setting in daughter of millionaire Dhananjaya, a Motion of the Wheel of the Law to his first five generous upasika. It is said that with her disciples and where foundation of Buddhist Order wisdom and patience, she gradually was laid, located outside of Benares. Its ancient succeeded in coverting her husband's name is Rsipatana (skt) or Isipatana (p), the household to a happy Buddhist home. She modern name is sarnath, situated at a distance of gave alms to the Sangha at her own house about seven miles from the present-day city of everyday. She visited the monastery on a Benares or Varanasi, in the Uttar Pradesh state of daily basis to minister the needs of the northern India. Sarnath marks the birth of the Sangha and hear sermons from the Buddha. religion of the Gautama Buddha. Hence it became Loäc Maãu Giaûng Ñöôøng: Migaramatupasada (p). a great center of Buddhist activities and remained

Loäng Vaät Baát Tri Danh: Ngaém vaät maø khoâng chö vò Thaùnh A La Haùn. Quaû thaät giaùo lyù cuûa caùc bieát teân. Trong thieàn, töø naày ñeå chæ phaøm phu ngu ngoaïi ñaïo sö ñeàu vaéng boùng chö vò A La Haùn caû. muoäi khoâng bieát töï mình xöa nay saün coù Phaät Nhöng trong giaùo phaùp naøy, mong raèng chö Tyø taùnh—To look at something with admiration, but Kheo soáng ñôøi phaïm haïnh thanh tònh, ñeå coõi ñôøi don't know its name. In Zen, the term indicates khoâng thieáu caùc baäc Thaùnh." Ñoaïn Ñöùc Theá Toân ordinary ignorant people who don't know they quay sang töù chuùng ñeå noùi lôøi khích leä sau cuøng: have always had their own Buddha-nature. "Naøy chö Tyø Kheo, ta khuyeán giaùo chö vò, haõy Loäng Xaûo Thaønh Chuyeát: Laøm kheùo thaønh quaùn saùt kyõ, caùc phaùp höõu vi ñeàu voâ thöôøng bieán vuïng—To try to be clever and fail. hoaïi, chö vò haõy noã löïc tinh taán!"—According to Lôøi An UÛi: Comforting words—Words of comfort. the Mahaparinirvana Sutra in the Digha Nikaya, Lôøi Di Huaán Sau Cuøng Cuûa Ñöùc Phaät: Buddha's volume 16, the Buddha compassionately reminded last instructions to the Sangha—Theo kinh Ñaïi Baùt Ananda: "It is through not understanding the Four Nieát Baøn trong Tröôøng Boä Kinh, quyeån 16, tröôùc Noble Truths, o Bhiksus, that we have had to khi nhaäp dieät, Ñöùc Phaät ñaõ aân caàn daën doø töù chuùng wander so long in this weary path of rebirth, both baèng caùch nhaén göûi vôùi ngaøi A Nan raèng: "Chính you and I!" On his last days, the Buddha always vì khoâng thoâng hieåu Töù Thaùnh Ñeá maø chuùng ta reminded his disciples to be mindful and self-phaûi laên troâi baáy laâu nay trong voøng luaân hoâi sanh possessed in learning the Three-fold training töû, caû ta vaø chö vò nöõa!" Trong nhöõng ngaøy cuoái "Such is right conduct, such is concentration, and cuøng, Ñöùc Phaät luoân khuyeán giaùo chö ñeä töû neân such is wisdom." In His last instructions to the luoân chuù taâm, chaùnh nieäm tænh giaùc tu taäp giôùi Order, the Buddha told Ananda: "The Tathagata ñònh hueä "Giôùi laø nhö vaäy, ñònh laø nhö vaäy, tueä laø does not think that he should lead the Order or the nhö vaäy." Trong nhöõng lôøi di giaùo sau cuøng, Ñöùc Order is dependent on Him. Therefore, Ananda, Theá Toân ñaõ nhaéc nhôû A Nan Ña: "Nhö Lai khoâng be lamps to yourselves. Be a refuge to yourselves. nghó raèng Ngaøi phaûi

laõnh ñaïo giaùo ñoaøn hay giaùo Go to no external refuge. Hold fast to the Dharma ñoaøn phaûi leä thuoäc vaøo Ngaøi. Vì vaäy, naøy A Nan as a lamp. Hold fast to the Dharma as a refuge. Ña, haõy laøm ngoïn ñeøn cho chính mình. Haõy laøm And how, O Ananda, is a Bhiksu to be a lamp to nôi nöông töïa cho chính mình. Khoâng ñi tìm nôi himself, a refuge to himself, going to no external nöông töïa beân ngoaøi. Haõy giöõ laáy chaùnh phaùp laøm refuge, holding fast to the Dharma as a lamp? ngoïn ñeøn. Coá giöõ laáy chaùnh phaùp laøm nôi nöông Herein, a Bhiksu lives diligent, mindful, and self- töïa. Vaø naøy A Nan Ña, theá naøo laø vò Tyø Kheo phaûi possessed, overcoming desire and grief in the laøm ngoïn ñeøn cho chính mình, laøm nôi nöông töïa world, reflecting on the body, feeling, and mind cho chính mình, khoâng ñi tìm nôi nöông töïa beân and mental objects." In Kusinagara, the Buddha ngoaøi, coá giöõ laáy chaùnh phaùp laøm ngoïn ñeøn? ÔÛ told his last disciple, Subhadda: "O Subhadda, in ñaây, naøy A Nan Ña, vò Tyø Kheo soáng nhieät taâm, whatever doctrine, the Noble Eightfold Path is not tinh caàn, chaùnh nieäm, tænh giaùc, nhieáp phuïc tham found, neither is there found the first Samana, nor aùi öu bi ôû ñôøi, quaùn saùt thaân, thoï, taâm, vaø phaùp." the second, nor the third, nor the fourth. Now in Taïi thaønh Caâu Thi Na, tröôùc khi nhaäp dieät, Ñöùc this doctrine and discipline, O Subhadda, there is Phaät ñaõ khaúng ñònh vôùi Tu Baït Ñaø La (Subhadda), the Noble Eightfold Path, and in it too, are found vò ñeä töû cuoái cuøng cuûa Ñöùc Phaät: "Naøy Tu Baït Ñaø the first, the second, the third and the fourth La, trong baát cöù Phaùp vaø Luaät naøo, ñeàu khoâng coù Samanas. The other teachers' schools are empty Baùt Thaùnh Ñaïo, cuõng khoâng theå naøo tìm thaáy vò of Samanas. If, O Subhadda, the disciples live Ñeä Nhaát Sa Moân, Ñeä Nhò Sa Moân, Ñeä Tam Sa rightly, the world would not be void with Moân, Ñeä Töù Sa Moân. Giôø ñaây trong Phaùp vaø Luaät Arahants. Void of true Saints are the system of cuûa Ta, naøy Tu Baït Ñaø La, coù Baùt Thaùnh Ñaïo, laïi other teachers. But in this one, may the Bhiksus coù caû Ñeä nhaát, Ñeä nhò, Ñeä tam, vaø Ñeä töù Sa Moân live the perfect life, so that the world would not be nöõa. Giaùo phaùp cuûa caùc ngoaïi ñaïo sö khoâng coù caùc without saints." Then the Buddha turned to vò Sa Moân. Naøy Tu Baït Ñaø La, neáu chö ñeä töû soáng everyone and said his final exhortation: "Behold ñôøi chaân chính, theá gian naøy seõ khoâng vaéng boùng now, O Bhiksus, I exhort you! Subject to change

are all component things! Strive on with trong ñaïo Thieàn, thuoäc theå phuû ñònh, vaø ñöôïc coi diligence!" nhö töông ñöông vôùi theå khaúng ñònh naøy: "Hoa thì Lôøi Nguyeän Cuûa Phaät Töû Thuaàn Thaønh: ñoû, lieãu thì xanh". Ñaët theo hình thöùc lyù luaän hoïc, Devoted Buddhists' vows—Söùc maïnh cuûa nguyeän caâu aáy seõ laø nhö vaày: "A vöøa laø A vöøa chaúng laø tieâu tröø ñöôïc troïng nghieäp, queùt saïch nhöõng beänh A." Neáu theá thì toâi laø toâi maø oâng cuõng laø toâi, hay taät cuûa taâm vaø thaân, ñieàu phuïc ma quaân vaø coù theå nieát baøn cuõng laø ñòa nguïc. Thaät khoâng coù giaùo ñöa chö thieân vaø loaøi ngöôøi ñeán choã ñöôïc toân kính. thuyeát naøo choûi tai nhö Thieàn! Duy Ma Caät, con Vì vaäy Phaät töû chaân thuaàn theä nguyeän töø Phaät giaùo ngöôøi im laëng nhö saám seùt, laïi taâm söï raèng oâng maø sanh, hoä trì chaùnh phaùp, chaúng ñeå döùt Phaät beänh vì chuùng sanh beänh.

Quaû thaät taát caû nhöõng chuûng, ñeå sanh vaøo nhaø nhö Lai caàu nhöùt thieát trí. taâm hoàn chí thaùnh chí thieän ñeàu thaân thieát mang Taát caû Phaät töû ñeàu muoán vöôït thoaùt khoûi bieån khoå trong ngöôøi caùi ñaïi nghòch lyù cuûa vuõ truï naøy. Thaät ñau phieàn naõo trong khi nguyeän laïi laø chieác vaäy, trong caùch noùi nghòch, Thieàn daùm cuï theå moät thuyeàn coù theå chôû hoï vöôït bieån sanh töû ñeå ñeán bôø caùch taùo baïo hôn nhöõng giaùo thuyeát huyeàn hoïc Nieát Baøn beân kia—The power of vows eradicates khaùc, vì Thieàn mang luoân caùi ñieân ñaûo thò phi vaøo heavy karma, wipes away all illnesses of mind caû trong tình tieát cuûa cuoäc soáng haèng ngaøy cuûa and body at their karmic source, subdues demons chuùng ta. Thieàn khoâng ngaïi nguøng choái boû taát caû and can move gods and humans to respect. Thus, nhöõng gì thaân thieát nhaát trong kinh nghieäm cuûa devoted Buddhists should be issued from the chuùng ta. "Toâi ñang vieát ñaây maø chöa heà vieát moät realm of the Buddha-teaching, always accomplish chöõ; coù leõ oâng ñang ñoïc ñaáy, nhöng trong ñôøi the preservation of the Buddha-teaching, vow to khoâng coù ai ñoïc heát. Toâi ñieác toâi muø, nhöng toâi sustain the lineage of Buddhas, be oriented toward thaáy ñuû thöù saéc maøu, phaân bieät ñuû tieáng ñoäng." Cöù rebirth in the family of Buddhas, and seek theá maø caùc thieàn sö tieáp tuïc maõi khoâng döùt—All omniscient knowledge. All Buddhists want to cross mystics are fond of paradoxes to expound their the sea of sufferings and afflictions while vows views. According to Zen master D.T. Suzuki in are like a boat which can carry them across the Essays in Zen Buddhism, First Series (p.272), Zen sea of birth and death to the other shore of is no exception in this respect, but in its way of Nirvana. thus expressing the truth there is something we Lôøi Noùi Nghòch Hay Phuû Ñònh Trong Thieàn: Noùi may designate characteristicallyZen. It principally Nghòch—Contraditctory words—Negative consists in the concreteness and vividness of words—Paradoxical words—Caùc nhaø huyeàn hoïc expression. It generally refuses to lend an ear to thích duøng loái noùi nghòch ñeå phoâ dieãn caùi thaáy abstraction. One day, a monk came and asked rieâng cuûa mình. Theo thieàn sö D.T. Suzuki trong Chao-Chou, "How is it when a man brings nothing Thieàn Luaän, Taäp I, veà vieäc naøy, Thieàn khoâng phaûi with him?" Chao-Chou immediately replied, laø ngoaïi leä, nhöng coù khaùc laø ôû caùch dieãn ñaït chaân "Throw it away!" The monk said, "What shall he lyù, Thieàn coù caùi gì kyø ñaëc cuûa Thieàn. Veà caên baûn, throw down when he is not burdened at all?" Thieàn bao goàm nhöõng saéc thaùi cuï theå vaø sinh ñoäng Chao-Chou said, "If so, carry it along!" While Fu- trong loái noùi. Thieàn khoâng chòu ñöôïc caùi tröøu ta-shih said, "Empty-handed I go and yet the töôïng. Moät hoâm, coù moät vò Taêng ñeán hoûi Trieäu spade is in my hands. I walk on foot, and yet on Chaâu: "Khoâng mang gì heát ñeán ñaây thì theá naøo?" the back of an ox I am riding. When I pass over Trieäu Chaâu ñaùp ngay laäp töùc: "Buoâng xuoáng ñi!" the bridge, the water does not flow, but the bridge Vò Taêng noùi: "Moät vaät chaúng mang theo thì buoâng does flow." This sounds altogether out of reason, xuoáng caùi gì?" Trieäu Chaâu noùi: "Khoâng buoâng but in fact Zen abounds with such graphic xuoáng thì vaùc noù leân ñi!" Trong khi Phoù Ñaïi Só irrationalities. "The flower is not red, nor is

the noùi: "Tay khoâng naém caùn mai. Ñi boä löng traâu willow green," is one of the best known utterences ngoài. Theo caàu qua beán nöôùc. Caàu troâi nöôùc chaúng of Zen, and is regarded as the same as its troâi." Thaät laø lôøi noùi phi lyù khoâng gì hôn, nhöng caùi affirmative: "The flower is red and the willow is phi lyù aáy laïi traøn ngaäp trong Thieàn. "Hoa khoâng green." To put it in logical formula, it will run like ñoû, lieãu khoâng xanh," ñoù laø moät caâu noùi ñaàu mieäng this: "A is at once A and not A." If so, I am I and

yet you are I or nirvana is also hell. What a master turns the key and it sings its own melody, shocking doctrine this Zen is! The silent not learned from anybody else but discovered thundering Vimalakirti confessed that he was sick within itself. And this turning the key in the form because all his fellow-beings were sick. All wise of repetition. and loving souls must be said to be embodiment of Lôøi Phaät Daïy: Teaching of the Buddha—Lôøi the Great Paradox of the universe In fact, Zen is cuûa Phaät laø lôøi cuûa moät baäc Tónh Thöùc: “Chôù laøm more daring concrete in its paradozes than other caùc ñieàu aùc, neân laøm nhöõng vieäc laønh, giöõ taâm yù mystical teachings, for Zen carries its paradoxical thanh saïch.” Ñoù laø lôøi chö Phaät daïy. Lôøi Phaät daïy assertions into every detail of our daily life. It has deã ñeán ñoä ñöùa treû leân ba cuõng noùi ñöôïc, nhöng no hesitation in flatly denying all our most familiar khoù ñeán ñoä cuï giaø 80 cuõng khoâng thöïc haønh noãi — facts of experience. "I am writing here and yet I Teaching of the Awakened One: “Not to commit have not written a word. You are perhaps reading any sin, to do good, to purify one’s mind.” this now and yet there is not a person in the world Buddha’s teaching is so easy to speak about, but who reads. I am utterly blind and deaf, but every very difficult to put into practice. The Buddha’s color is recognized and every sound discerned." teaching is so easy that a child of three knows how The Zen masters will go on like this indefinitely. to speak, but it is so difficult that even an old man Lôøi Noùi Nhaïi Trong Thieàn: Repetition of the of eighty finds it difficult to practice. same speech—Answer is repeated exactly the Lôøi Töø Huaán: Compassionate teachings. same as the question—Ngöôøi môùi baét ñaàu tu Lôøi Vaên Phaùt Nguyeän: Compositions of vows. Thieàn khoù nhaän ra ñöôïc yù nghóa tieàm aån trong Lôïi: nhöõng caâu laëp laïi nhö keùt aáy, ñoâi khi coøn nghó ñaây 1) Patu or tiksna (skt)—Clever—Sharp—Keen. laø tieáng nhaùi gheïo cuûa thaày. Theo thieàn sö D.T. 2) Hita (p & skt)—Gain—Profit—Benfit— Suzuki trong Thieàn Luaän, Taäp I, trong loái noùi naøy Advantage—Profitable—Beneficial— thaät söï tieáng noùi chaúng coù giaù trò hôn laø moät thöù Interest—Ñaéc hay ñöôïc lôïi—See Baùt Phong. aâm thanh, neân neáu hieåu ñöôïc thaâm yù laø hieåu söï Lôïi Ba Ba: Revata or Raivata (skt)—Li Ba Ña— ñoàng voïng laïi, chöù khoâng phaûi ôû tieáng noùi. Caùi Leâ Baø Ña. hieåu aáy phaûi phaùt ra töø sinh hoaït noäi taâm vaäy, vaø 1) Moät vò aån só Baø La Moân, laø ñeä töû cuûa Ñöùc söï voïng laïi chæ coát taïo cô duyeân thöùc tænh cho Phaät Thích Ca, veà sau ñaéc thaønh Phoå Minh ngöôøi thieát tha tìm caàu chaân lyù. Moät khi taâm cuûa Nhö Lai: A Brahman hermit; one of the ngöôøi ñeä töû ñöôïc chuyeån theo chieàu thích ñaùng disciples of Sakyamuni, to be reborn as naøo ñoù ñeå saün saøng vôõ ra moät

aâm ñieäu naøo ñoù, vò Samanta-prabhasa. thaày kheõ vaën moät voøng khoùa, aáy theá laø baøi haùt 2) Vò chuû trì Ñaïi Hoäi Keát Taäp Kinh Ñieån laàn hai: böøng leân, hôïp tieát taáu, baøi haùt khoâng hoïc ôû ai heát President of the second synod, a native of maø chính mình khaùm phaù ra töï trong chính mình. Sankasya. Cöû chæ vaën khoùa ôû ñaây töùc laø laëp laïi caâu hoûi— 3) Theo Eitel trong Trung Anh Phaät Hoïc Töø Beginning Zen practitioners may find it's hard to Ñieån cuûa Giaùo Sö Soothill, Lôïi Ba Ba laø vò penetrate into the inner meaning those parrot-like ñöông thôøi vôùi vua A Duïc, ñöôïc noùi ñeán trong repetitions which sometimes sound like mimiccry laàn keát taäp kinh ñieån laàn thöù ba: According to on the part of the master. According to Zen master Eitel in the Dictionary of Chinese-English D.T. Suzuki in Essays in Zen Buddhism, Second Buddhist Terms, composed by Professor Series (p.287), in this case, indeed, the words Soothill, Revata, a contemporary of Asoka, themselves are mere sounds, and the inner sense mentioned in connection with the third synod. is to be read in the echoing itself if anywhere. The Lôïi Bieän: Söï bieän bieät nhanh leï, moät trong baûy understanding , however, must come out of one's ñaëc tính cuûa Boà Taùt—Sharp and keen own inner life, and what the echoing does is to discrimination, or ratiocination, one of the seven give this chance of self-awakening to the earnest characteristics of the Bodhisattva. seekers of truth. When the mind is so turned as to Lôïi Caên: Tiksa-indriya (skt)—Söï saéc xaûo lanh lôïi be all ready to break into a certain note, the cuûa nguõ caên—Keen (able) root—Sharpness-

Cleverness—Intelligence—Natural power— receive the truth—See Töù Nhieáp Phaùp. Endowment—Caên taùnh leï laøng saùng suoát. Ñaây laø Lôïi Hoøa Ñoàng Quaân: Beneficial concord—Moät moät trong naêm ñieàu kieän caàn thieát cho baát cöù haønh trong saùu ñieåm soáng chung hoøa hôïp trong töï vieän giaû tu thieàn naøo. Neáu vò tu thieàn naøo khoâng hoäi ñuû maø Ñöùc Phaät ñaõ daïy trong Kinh Ñaïi Baùt Nieát Baøn naêm ñieàu kieän treân raát deã bò ma chöôùng laøm toån vaø Kinh Phuùng Tuïng trong Tröôøng Boä Kinh—One haïi—Nature and roots should be quick and of the six points of reverent harmony or unity in a enlightened. A Zen practitioner’s nature and roots monastery or convent or sixfold rules of conduct should be quick and enlightened. This is one of the for monks and nuns in a monastery which the five necessary conditions for any Zen Buddha taught in the Mahaparinibbana Sutta and practitioners. If a Zen practitioner does not meet Sangiti Sutta—See Luïc Hoøa Kính Phaùp. these five conditions, he is very easily subject to Lôïi Ích Caù Nhaân: Personal advantage get harm from demon—See Naêm Ñöùc Tính Caên Lôïi Ích Ñaïi Thaàn: Hiru (skt)—Name of a deva. Baûn Cuûa Ngöôøi Tu Thieàn. Lôïi Ích Taâm: Hita-citta (skt)—Taâm Lôïi Ích— Lôïi Caên Vaø Ñoän Caên: Keen faculties and dull Theo Kinh Hoa Nghieâm, ñaây laø moät trong 11 taâm faculties. daãn ñeán giaùc ngoä. Mong laøm lôïi ích cho keû khaùc, Lôïi Dieäu: The wonder of Buddha’s blessing, in cöùu roãi hoï thoaùt khoûi nhöõng haønh vi sai quaáy vaø toäi opening the minds of all to enter the Buddha- loãi—According to The Avatamsaka Sutra, this is enlightenment. one of the eleven minds that lead to Lôïi Döôõng: Laáy lôïi ñeå nuoâi thaân (laáy thöùc aên thöùc enlightenment. The desire to benefit others, and to uoáng

maø nuoâi thaân hôn laø laáy phaùp ñeå tu haønh, hay deliver them from evils and wrong deeds—See nhöõng ngöôøi xuaát gia tu coát ñöôïc tieáng taêm, chöù Möôøi Moät Taâm Daãn Ñeán Giaùc Ngoä. khoâng phaûi vì muïc ñích giaûi thoaùt)—To nourish Lôïi Ích Taâm Lyù: Psychological help. oneself by gain, not to cultivate to attain Lôïi Ích Cuûa Thieàn Taäp: Benefits of Meditation emancipation. Practices—Chuùng ta thaáy nhöõng giaù trò noåi baät Lôïi Döôõng Phöôïc: Phieàn tröôïc vì tham lam ích trong ñôøi soáng cuûa Ñöùc Phaät nhö taâm töø bi vaø trí kyû, moät trong hai phieàn tröôïc, lôïi vaø danh—The tueä Baùt Nhaõ... Do ñaâu maø Ngaøi coù nhöõng thöù ñoù? bond of selfish greed, one of the two bonds, gain Neáu khoâng phaûi do söï tu taäp thieàn ñònh cuûa Ngaøi and fame. thì khoâng coøn lyù do naøo khaùc ñeå noùi nöõa. Ngoaøi lôïi Lôïi Ñaéc Voâ Thöôïng: Unsurpassed gains—Theo ích toái thöôïng laø giuùp cho haønh giaû tu haønh giaûi Kinh Phuùng Tuïng trong tröôøng Boä Kinh, ñaây laø thoaùt, ngaøy nay ngöôøi ta ñaõ coâng nhaän raèng thieàn moät trong saùu voâ thöôïng—According to the coù nhöõng lôïi ích treân phaïm truø roäng lôùn. Thieàn coù Sangiti Sutta in the Long Discourses of the theå giuùp cho chuùng ta suy nghó roõ raøng hôn vaø giuùp Buddha, this is one of the six unsurpassed things— chuùng ta caûi thieän naêng löôïng ñeå töø ñoù chuùng ta coù See Luïc Voâ Thöôïng. theå laøm vieäc coù hieäu quaû hôn. Thieàn coøn coù theå Lôïi Haïi: Profit and loss—Advantage and giuùp chuùng ta nghæ ngôi thö giaõn vaø taïo ñöôïc cho disadvantage—Dangerous. mình moät khoaûng caùch vôùi nhöõng tình huoáng caêng Lôïi Haønh Nhieáp: Artha-carya (skt)—Sangraha- thaúng, ñeå töø ñoù chuùng ta coù theå kieåm soaùt cuõng vastu (skt)—Rigyo (jap)—Beneficial action—nhö khoâng bò nhöõng caûm xuùc tieâu cöïc khoáng cheá. Conduct profitable to others—Useful conduct, or Beân caïnh ñoù, thieàn coøn giuùp cho chuùng ta töï hieåu beneficial action—Useful deeds—Nhieáp phuïc chính mình vaø chaáp nhaän ñöôïc nhöõng tình huoáng. thaân khaåu yù cuûa chuùng sanh, moät trong töù nhieáp Treân heát, chuùng ta seõ thaáy ngay nhöõng lôïi ích phaùp. Khôûi thieän haønh veà thaân khaåu yù ñeå laøm lôïi tröôùc maét khi tu taäp thieàn quaùn nhö söï caûi thieän cho ngöôøi khaùc ñeå hoï nhieáp thuï chaân lyù —The söùc khoûe hay söï caûi thieän cuoäc soáng, laøm cho drawing of all beings to Buddhism through chuùng ta haïnh phuùc vaø thö giaõn hôn. Vì phieàn naõo blessing them by deeds, words and will; one of the luoân luoân theo saùt chuùng ta neân luùc naøo chuùng ta four ways of leading human beings to cuõng caàn phaûi thöïc taäp thieàn quaùn. Saùng, tröa, emancipation or four means of integration. chieàu, tröôùc khi ñi nguû hay trong nhöõng luùc laøm Beneficial conduct which helps others love and vieäc, noùi chuyeän, röûa cheùn, vaân vaân ñeàu laø cô hoäi

ñeå haønh thieàn. Vaø moïi löùa tuoåi ñeàu coù theå thöïc maõn; khoâng nuoâi döôõng ganh tî vôùi nhöõng ngöôøi haønh ñöôïc thieàn quaùn. Thieàn quaùn laø phöông phaùp giaøu coù. Neáu baïn laø ngöôøi treû ñang ñöùng tröôùc chöõa trò caùc chöùng beänh nôi taâm, nhöõng beänh naèm nhöõng ngaõ reõ cuoäc ñôøi, baïn khoâng bieát phaûi böôùc döôùi hình thöùc bôïn nhô nôi taâm nhö tham, saân, si, vaøo ngaõ naøo, thieàn taäp seõ giuùp baïn hieåu bieát con vaân vaân. Taát caû chuùng ta

ñeàu coù nhöõng thöù nhieãm ñöôøng phaûi ñi ñeå tieán tôùi muïc ñích maø baïn nhaém oâ naày, vì vaäy ít nhieàu gì ai trong chuùng ta cuõng caàn tôùi. Neáu baïn laø ngöôøi giaø yeáu chaùn chöôøng cuoäc phaûi thöïc taäp thieàn quaùn. Hôn theá nöõa, khoâng coù soáng, thieàn taäp seõ mang laïi cho baïn söï hieåu bieát yeáu toá toân giaùo trong thieàn quaùn. Vì vaäy moïi saâu xa hôn veà cuoäc ñôøi; söï hieåu bieát naøy seõ gaûim ngöôøi, daàu theo toân giaùo naøo cuõng ñeàu coù theå thöïc thieåu noãi ñau ñôùn cuûa cuoäc soáng vaø laøm taêng söï haønh thieàn quaùn. Thieàn quaùn laø söï theo doõi vaø vui soáng. Neáu baïn laø ngöôøi noùng naûy, thieàn taäp coù quan saùt chính baûn thaân mình moät caùch khoa hoïc. theå giuùp baïn phaùt trieån söùc maïnh ñeå khaéc phuïc Chuùng ta chæ caàn chuù taâm quan saùt nhöõng dieãn nhöõng yeáu ñieåm noùng giaän, haän thuø vaø baát maõn. bieán cuûa thaân vaø taâm trong khoaûnh khaéc hieän taïi Neáu baïn hay ganh gheùt, thieàn taäp coù theå giuùp baïn maø thoâi. Theo Tyø Kheo Piyananda trong Nhöõng hieåu ñöôïc caùi nguy hieåm cuûa söï ganh gheùt. Neáu Haït Ngoïc Trí Tueä Phaät Giaùo, haønh thieàn coù nhieàu baïn laø ngöôøi noâ leä cho naêm giaùc quan, thieàn taäp coù lôïi ích. Thieàn taäp giuùp ñaït ñöôïc söï nhaän thöùc saâu theå giuùp baïn hoïc hoûi caùch trôû neân chuû teå cuûa xa veà nghóa cuûa Phaät vaø laøm sao thaønh Phaät. Hieåu nhöõng giaùc quan tham duïc naày. Neáu baïn nghieän bieát chôn taùnh cuûa vaïn höõu. Tuy nhieân, chæ sau khi röôïu, thuoác laù hay ma tuùy, baïn coù theå nhaän thöùc thaønh Phaät môùi thaät söï ñaït ñöôïc Voâ Thöôïng Chaùnh ñöôïc caùch vöôït qua ñöôïc nhöõng thoùi xaáu nguy Giaùc. Thieàn taäp dieät tröø ñöôïc si meâ vaø phaùt sanh hieåm naày. Neáu baïn laø ngöôøi aùm muoäi, thieàn taäp seõ trí tueä. Ngoaøi ra, thieàn taäp coøn giuùp mang laïi söùc cho baïn cô hoäi trau doài kieán thöùc höõu duïng vaø lôïi khoûe, haïnh phuùc, vaø söï laïc quan. Neáu baïn laø ngöôøi ích cho caû baïn laãn baïn beø vaø gia ñình. Neáu baïn laø baän bòu, thieàn taäp giuùp baïn queùt saïch caêng thaúng ngöôøi taâm tö suy nhöôïc, thieàn taäp seõ giuùp laøm taêng vaø tìm thaáy thö giaõn. Neáu baïn laø ngöôøi hay lo söùc maïnh cho taâm baïn ñeå phaùt trieån söùc maïnh yù laéng, thieàn taäp giuùp baïn bình tónh vaø thaáy thanh chí haàu khaéc phuïc ñöôïc nhöõng nhöôïc ñieåm cuûa bình daøi laâu hay taïm thôøi. Neáu baïn laø ngöôøi coù quaù baïn. Neáu baïn laø ngöôøi trí, thieàn taäp seõ mang baïn nhieàu vaán ñeà, thieàn taäp giuùp baïn coù can ñaûm vaø tôùi giaùc ngoä toái thöôïng. Baïn seõ nhìn thaáy söï vaät söùc maïnh ñeå ñöông ñaàu vaø khaéc phuïc caù c vaán ñeà moät caùch nhö thò—We see the values that emerge aáy. Neáu baïn thieáu töï tin, thieàn taäp seõ giuùp baïn laáy from the Buddha’s life such as loving-kindness laïi töï tin maø baïn caàn. Loøng töï tin laø bí quyeát cuûa and compassion and prajna wisdom... From where thaønh coâng. Neáu baïn sôï haõi trong loøng, thieàn coù did the Buddha attain these qualifications? If these theå giuùp baïn hieåu roõ baûn chaát thöïc söï cuûa ñoái qualifications are not the result of His practice of töôïng laøm baïn sôï haõi, töø ñoù coù theå khaéc phuïc ñöôïc meditation, then we have nothing else to say. sôï haõi trong loøng. Neáu baïn luùc naøo cuõng baát maõn Beside the ultimate benefit of emancipation, vôùi moïi thöù, khoâng coù thöù gì treân ñôøi naày vöøa yù nowadays people recognize that meditation has baïn, thieàn

taäp seõ giuùp baïn coù cô hoäi ñeå phaùt trieån wide-range benefits. Meditation can help us to vaø duy trì söï “tri tuùc” noäi taâm. Neáu baïn hoaøi nghi think more clearly and improve our energy so that vaø khoâng löu taâm ñeán toân giaùo, thieàn taäp seõ giuùp we can work more effectively. Meditation can baïn vöôït qua tính hoaøi nghi vaø nhìn thaáy giaù trò also help us to relax and create a distance form thöïc tieãn trong giaùo lyù. Neáu baïn thaát voïng vaø thaát stressful situations so that we remain more in tình do söï thieáu hieåu bieát baûn chaát veà ñôøi soáng vaø control and less overwhelmed by negative theá giôùi, thieàn taäp seõ höôùng daãn vaø giuùp baïn hieåu emotions. Besides, meditation can help us to ñieàu ñaõ laøm xaùo troän baïn bôûi nhöõng thöù khoâng caàn understand ourselves and to accept situations. thieát. Neáu baïn laø moät ngöôøi giaøu coù, thieàn taäp seõ Above all, we will see right away upfront benefits giuùp baïn nhaän thöùc ñöôïc baûn chaát thaät söï cuûa cuûa when we practice meditation, such as the caûi cuõng nhö caùch söû duïng cuûa caûi cho haïnh phuùc improvement of our physical health, or the cuûa chính baïn vaø nhöõng ngöôøi chung quanh. Neáu improvement of our quality of life and making us baïn laø ngöôøi ngheøo, thieàn taäp seõ giuùp baïn ñaït söï happier and more relaxed. Since mental impurities

are almost always with us, we need meditation you are sceptical and disinterested in religion, and contemplation almost all of the time. There is meditation practices can help you go beyond your no fixed time for the practice of meditaion. own scepticism and to see some practical value in Morning, during the day, before bed ... anytime is religious guidance. If you are frustrated and heart- the time for meditation. And meditation may be broken due to lack of understanding of the nature practiced at any age. Meditation is for the cure of of life and the world, meditation practices will diseases of the mind in the form of mental trully guide and help you understand that you are defilements like greed, hatred, delusion, etc. We disturbed by unnecessary things. If you are a rich all have these mental diseases almost all the time. man, meditation practices can help you realize the In order to at least control them we need true nature of your wealth and how to make use of meditation and contemplation. So meditation is for your wealth for your own happiness as well as for all people. Furthermore, there is nothing which others. If you are a poor man, meditation practices can be called particularly Buddhist in meditation can help you have some contentment and not to and contemplation. There is no element of harbour jealousy towards those who have more religion. It is a scientific investigation and than you. If you are a young man at the cross- examination of ourselves. We just observe closely roads of your life, and do not know which way to every thing that comes to us and is happening to turn, meditation practices will help you understand us in our body and mind at the present moment. which is the road for you to travel to reach your According to Bhikkhu Piyananda in The Gems of proper goal. If you are an elderly man who is fed- Buddhism Wisdom, meditation practices have up with life, meditation practices will bring you to many benefits. Meditation helps achieving a a deeper understanding of life; this understanding complete and deep realization of what it

means to in turn will relieve you from the pains of life and be a Buddha and how to reach Buddhahood. It is will increase the joy of living. If you are hot- to see one's Nature, comprehend the True Nature tempered, meditation practices can help you of things, the Truth. However, only after becoming develop the strength to overcome these a Buddha can one be said to have truly attained weaknesses of anger, hatred and resentment. If Supreme Enlightenment. Practicing meditation you are jealous, meditation practices can help you can help practitioners eradicate dullness and bring understand the danger of your jealousy. If you are about wisdom. Besides, meditation also brings a slave to your five senses, meditation practices about health, happiness, and optimism. If you are can help you learn how to become the master of a busy person, meditation practices can help you your sense-desires. If you are addicted to wine, to get rid of tension and to find some relaxation. If tobacco, or drugs, meditation practices can help you are a woried person, meditation practices can you realize how to overcome the dangerous habits help to calm and help you to find either permanent which have enslaved you. If you are an ignorant or temporary peace. If you are a person who has person, meditation practices will give you a endless problems, meditation practices can help chance to cultivate some knowledge that will be you to develop courage and strength to face and useful and beneficial both to you and to your overcome problems. If you lack self-confidence, friends and family. If you are a weak-minded meditation practices can help you gain the self- person, meditation practices can help strengthen confidence you need. This self-confidence is the your mind to develop your will-power in order to secret of success. If you have fear in your heart, overcome your weaknesses. If you are a wise meditation practices can help you understand the person, meditation practices will take you to real nature of the objects that are making you supreme enlightenment. Then you will see things afraid, then you can overcome the fear in your as they are, and not as they appear to be. mind. If you are always dissatisfied with Lôïi Ích Cho Töi Ngaõ: The Dharma exposition everything; nothing in life sems to be satisfactory; applicable to oneself—Theo Töông Öng Boä Kinh, meditation practices will give you the chance to Phaåm Veludvara, Ñöùc Phaät ñaõ daïy veà Phaùp Moân develop and maintain some inner satisfaction. If Ñöa Ñeán Baûy Ñieàu Lôïi Ích Cho Töi Ngaõ. Vò naøo

thaønh töïu baûy ñieàu lôïi ích naøy, neáu muoán coù theå destruction of life, exhorts others to abstain tuyeân boá: "Ta ñaõ ñoaïn taän ñòa nguïc, ñoaïn taän khoûi from the destruction of life, and speaks in sanh vaøo loaïi baøng sanh, ñoaïn taän coõi ngaï quyû, praise of abstinence from destruction of life. ñoaïn taän caùc aùc sanh, aùc thuù, ñoïa xöù, ñöôïc caùc baäc Thus this bodily conduct of his is purified. Thaùnh aùi kính, khoâng bò phaù hoaïi, khoâng bò ñaâm 2) Vò Thaùnh ñeä töû suy tö nhö sau: "Neáu coù ai laáy caét, khoâng bò ñieåm oá, khoâng bò ueá nhieãm, ñem laïi cuûa khoâng cho cuûa ta, goïi laø aên troäm, nhö vaäy giaûi thoaùt, ñöôïc ngöôøi trí taùn thaùn, khoâng bò chaáp laø moät vieäc khoâng khaû aùi, khoâng khaû yù cho ta. thuû. Vò naày ñaõ ñaït quaû "Dò Löu—According to The Nhöng neáu ta laáy cuûa khoâng cho cuûa ngöôøi Connected Discourses of the Buddha, Chapter khaùc, goïi laø aên troäm,

nhö vaäy laø moät vieäc Veludvara, the Buddha taught about the Dharma khoâng khaû aùi, khoâng khaû yù cho ngöôøi aáy. Moät exposition applicable to oneself. Those who phaùp naøy khoâng khaû aùi, khoâng khaû yù cho ta, possess these below mentioned good qualities. thôøi phaùp aáy cuõng khoâng khaû aùi vaø khoâng khaû (A) Thaân Haønh Thanh Tònh—Purified bodily yù cho ngöôøi khaùc. Vaø moät phaùp naøy khoâng conduct: khaû aùi, khoâng khaû yù cho ta, thôøi sao laïi ñem 1) Vò Thaùnh ñeä töû suy nghó nhö sau: “Ta muoán coät phaùp aáy cho ngöôøi khaùc?” Do suy tö nhö soáng, khoâng muoán cheát; muoán laïc, khoâng vaäy, vò aáy töø boû laáy cuûa khoâng cho, khuyeán muoán khoå. Neáu coù ai ñeán ñoaït maïng soáng cuûa khích ngöôøi khaùc töø boû laáy cuûa khoâng cho, noùi ta, moät ngöôøi muoán soáng, khoâng muoán cheát, lôøi taùn thaùn töø boû laáy cuûa khoâng cho. Nhö vaäy muoán laïc, khoâng muoán khoå, nhö vaäy laø moät veà thaân haønh, vò aáy ñöôïc hoaøn toaøn thanh vieäc khoâng khaû aùi, khoâng khaû yù ñoái vôùi ta. tònh—A noble disciple reflects thus: “If Nhöng neáu ta ñoaït maïng soáng cuûa moät ngöôøi someone were to take from me what I have muoán soáng soáng, khoâng muoán cheát, muoán laïc, not given, that is, to commit theft, that would khoâng muoán khoå, nhö vaäy cuõng laø moät vieäc not be pleasing and agreeable to me. Noe if I khoâng khaû aùi, khoâng khaû yù ñoái vôùi ngöôøi aáy. were to take from another what he has not Moät phaùp khoâng khaû aùi, khoâng khaû yù cho ta, given, that is, to commit theft, that would not thôøi phaùp aáy cuõng khoâng khaû aùi, khoâng khaû yù be pleasing and agreeable to the other either. cho ngöôøi khaùc. Vaø moät phaùp naøy khoâng khaû What is displeasing and disagreeable to me aùi, khoâng khaû yù cho ta, thôøi sao laïi ñem coät displeasing and disagreeable to me is phaùp aáy cho moät ngöôøi khaùc? Do suy tö nhö displeasing and disagreeable to the other too. vaäy, vò aáy töø boû saùt sanh, khuyeán khích ngöôøi How can I inflict upon another what is khaùc töø boû saùt sanh, noùi lôøi taùn thaùn töø boû saùt displeasing and disagreable to me?” Having sanh. Nhö vaäy veà thaân haønh, vò aáy hoaøn toaøn reflected thus, he imself abstains from taking thanh tònh—A noble disciple reflects thus: “I what is not given, exhorts others to abstain am one who wishes to live, who does not wish from taking what is not given. Thus this bodily to die; I desire happiness and am averse to conduct of his is purified. suffering. Since I am one who wish to live, 3) Vò Thaùnh ñeä töû suy nghó nhö sau: “Neáu ai coù who do not wish to die; if someone were to taø haïnh vôùi vôï cuûa ta, nhö vaäy laø moät vieäc take my life, that would not be pleasing and khoâng khaû aùi, khoâng khaû yù cho ta. Nhöng neáu agreeable to me. Now if I were to take the ta coù taø haïnh vôùi vôï cuûa ngöôøi khaùc, nhö vaäy life of another, of one who wishes to live, who laø moät vieäc khoâng khaû aùi, khoâng khaû yù cho does not wish to die, who desires happiness ngöôøi aáy. Moät phaùp naøy khoâng khaû aùi, khoâng and is averse to suffering; that would not be khaû yù cho ta, thôøi phaùp naøy khoâng khaû aùi, pleasing and agreeable to the other either. khoâng khaû yù cho ngöôøi khaùc. Vaø moät phaùp What is displeasing and disagreeable to me is naøy khoâng khaû aùi, khoâng khaû yù cho ta, thôøi displeasing and disagreeable to other too. sao ta laïi ñem coät phaùp aáy cho ngöôøi khaùc?” How can I inflict upon another what is

Do suy tö nhö vaäy, vò aáy töï mình töø boû taø haïnh displeasing and disagreeable to me?" Having trong caùc duïc, khuyeán khích ngöôøi khaùc töø boû reflected thus, he himself abstains from the taø haïnh trong caùc duïc, noùi lôøi taùn thaùn töø boû taø

haïnh trong caùc duïc. Nhö vaäy veà thaân, vò aáy 2) Moät vò Thaùnh ñeä töû suy tö nhö vaày: "Neáu coù ñöôïc hoaøn toaøn thanh tònh—A noble disciple ai chia reõ baïn beø ta baèng lôøi noùi hai löôõi, nhö reflects thus: "If someone were to commit vaäy laø moät vieäc khoâng khaû aùi, khoâng khaû yù adultery with my wife, that would not be cho ta. Nhöng neáu ta chia reõ baïn beø ngöôøi pleasing and agreeable to me. Now if I were khaùc baèng lôøi noùi hai löôõi, nhö vaäy laø moät to commit adultery with the wives of another, vieäc khoâng khaû aùi, khoâng khaû yù cho ngöôøi aáy…" that would not be pleasing and agreeable to (phaàn coøn laïi gioáng nhö #4). Do suy tö nhö the other either. What is displeasing and vaäy, vò aáy töï mình töø boû noùi hai löôõi, khuyeán disageable to me is displeasing and khích ngöôøi khaùc töø boû noùi hai löôõi, noùi lôøi taùn disagreeable to the other too. How can I thaùn töø boû noùi hai löôõi. Nhö vaäy, veà khaåu inflict upon another what is displeasing and haønh, vò aáy ñöôïc hoaøn toaøn thanh tònh—A disagreeable to me?" Having reflected thus, noble disciple reflects thus: "If someone were he himself abstains from sexual misconduct, to divide me from my friends by divisive exhorts others to abstain from sexual speech, that would not be pleasing and misconduct. Thus this bodily conduct of his is agreeable to me. Now if I were to divide purified. another from his friends by divisive speech, (B) Khaåu Haønh Thanh Tònh—Purified verbal that would not be pleasing and agreeable to conduct: the other either…" (the rest remains the same as 1) Vò Thaùnh ñeä töû suy nghó nhö sau: "Neáu coù ai in #4). Thus this verbal conduct of his is laøm toån haïi lôïi ích cuûa ta vôùi lôøi noùi laùo, nhö purified. vaäy laø moät vieäc khoâng khaû aùi, khoâng khaû yù 3) Vò Thaùnh ñeä töû suy nghó nhö vaày: "Neáu coù ai cho ta. Nhöng neáu ta cuõng laøm toån haïi lôïi ích ñoái xöû vôùi ta baèng thoâ aùc ngöõ, nhö vaä y laø moät cuûa ngöôøi khaùc vôùi lôøi noùi laùo, nhö vaäy cuõng vieäc khoâng khaû aùi, khoâng khaû yù cho ta. Nhöng laø moät vieäc khoâng khaû aùi, khoâng khaû yù cho neáu ta cuõng ñoái xöû vôùi ngöôøi khaùc baèng thoâ aùc ngöôøi aáy. Moät phaùp naøy khoâng khaû aùi, khoâng ngöõ, nhö vaäy cuõng laø moät vieäc khoâng khaû aùi, khaû yù cho ta, thôøi phaùp naøy khoâng khaû aùi, khoâng khaû yù cho ngöôøi aáy. Vaø moät phaùp khoâng khaû yù cho ngöôøi khaùc. Vaø moät phaùp khoâng khaû aùi… ñem coät phaùp aáy vaøo cho moät naøy khoâng khaû aùi, khoâng khaû yù cho ta, thôøi ngöôøi khaùc?" (phaàn coøn laïi cuõng gioáng nhö sao laïi ñem coät phaùp aáy cho ngöôøi khaùc?" Do phaàn coøn laïi cuûa #4). Do suy tö nhö vaäy, töï aáy suy tö nhö vaäy, vò aáy töï mình boû noùi laùo, töï mình töø boû thoâ aùc ngöõ, khuyeán khích ngöôøi khuyeán khích ngöôøi khaùc töø boû noùi laùo, noùi lôøi khaùc töø boû thoâ aùc ngöõ, noùi lôøi taùn thaùn töø boû taùn thaùn töø boû noùi laùo. Nhö vaäy veà khaåu haønh, thoâ aùc ngöõ. Nhö vaäy, veà khaåu haønh, vò aáy vò aáy ñöôïc hoaøn toaøn thanh tònh—A noble ñöôïc hoaøn toaøn thanh tònh—A noble disciple disciple reflects thus: "If someone were to reflects thus: "If someone were to address me damage my welfare with false speech, that with some

harsh speech, that would not be would not be pleasing and agreeable to me. pleasing and agreeable to me. Now if I were Now if I were to damage the welfare of to address another with harsh speech, that another with false speech, that would not be would not be pleasing and agreeable to the pleasing and agreeable to the other either. other either…" (the rest remains the same as in What is displeasing and disagreeable to me is #4). Thus this verbal conduct is purified. displeasing and disagreeable to the other too. 4) Vò Thaùnh ñeä töû suy tö nhö vaày: "Neáu coù ai ñoái How can I inflict upon another what is xöû vôùi ta baèng lôøi taïp ngöõ phuø phieám, nhö vaäy displeasing and disagreeable to me?" Having laø moät vieäc khoâng khaû aùi, khoâng khaû yù cho ta. reflected thus, he himself abstains from false Nhöng neáu ta cuõng ñoái xöû vôùi ngöôøi khaùc lôøi speech, exhorts others to abstain from false taïp ngöõ phuø phieám, nhö vaäy laø moät vieäc speech, and speaks in praise of abstinence khoâng khaû aùi, khoâng khaû yù cho ngöôøi aáy. Vaø from false speech. Thus this verbal conduct of moät phaùp khoâng khaû aùi, khoâng khaû yù cho ta, his is purified. thôøi phaùp aáy cuõng khoâng khaû aùi, khoâng khaû yù

cho ngöôøi khaùc… ñem coät phaùp aáy cho ngöôøi Baát Vò Tö Lôïi Caàu Phaùp. khaùc?" Do suy tö nhö vaäy, vò aáy töï mình töø boû Lôïi Laïc Tinh Taán: Chuyeân caàu giaùo hoùa chuùng lôøi noùi phuø phieám, khuyeán khích ngöôøi khaùc sanh maø khoâng nhaäp vaøo theá tuïc (theo Luaän töø boû lôøi noùi phuø phieám, taùn thaùn töø boû lôøi noùi Thaønh Duy Thöùc)—To benefit beings with the phuø phieám. Nhö vaäy, veà khaåu haønh, vò aáy power of unfailing progress (according Mind-ñöôïc hoaøn toaøn thanh tònh—A noble disciple Only-Sastra). reflects thus: "If someone were to address me Lôïi Nghieâm Thieàn Sö: Teân cuûa moät vò danh Taêng with frivolous speech and idle chatter, that Trieàu Tieân vaøo theá kyû thöù X. Vaøo naêm 894, Sö would not be pleasing and agreeable to me. sang Trung Hoa hoïc Thieàn vôùi Thieàn sö Vaân Cö Now if I were to address another with Ñaïo Öng. Ñeán naêm 911, Sö trôû veà Trieàu Tieân frivolous speech and idle chatter, that would thaønh laäp Thieàn phaùi Tu Di Sôn—Name of a not be pleasing and agreeable to the other Korean famous monk in the tenth century. In 894, either. What is displeasing and disagreeable he came to China to study Zen under Zen master to me is displeasing and disagreeable to the Yun-chu Tao-ying (835-901). In 911, he returned other too. How can I inflict upon another to Korea to establish Mount Sumeru Zen Sect. what is displeasing and disagreeable to me?" Lôïi Ngoân: Teân cuûa moät vò danh Taêng Taây Vöïc, Having reflected thus, he himself abstains ngöôøi xöù Quy Tö, ñeán Trung Hoa vaøo thôøi nhaø from idle chatter, exhorts others to abstain Ñöôøng (618-907). Sö xuaát gia naêm 726; vaøo naêm from idle chatter, and speak in praise of 732 Sö ñi ñeán Tröôøng An, Trung Hoa ñeå phieân abstinence from idle chatter. Thus this verbal dòch boät Taâm Kinh. Naêm 741, Sö trôû veà Quy Tö, conduct of his is purified. nhöng chaúng bao laâu sau ñoù Sö laïi trôû qua Trung Lôïi Kieám: Löôõi kieám beùn nhoïn, duøng theo nghóa Hoa laàn nöõa ñeå tieáp tuïc chöông trình phieân dòch boùng aùm chæ trí tueä, söï tö duy, hay haøng ma löïc cuûa mình taïi ñoù—Name of a Kucha famous monk cuûa Ñöùc Phaät A Di Ñaø vaø Ngaøi Vaên Thuø Sö Lôïi who came to China during the T'ang

Dynasty in Boà Taùt—A sharp sword, used figuratively for China. He left home and became a monk in 726; Amitabha and Manjusri, indicating wisdom, in 732, he came to Chang An to translate the Heart discrimination, or power over evil. Sutra into Chinese. In 741, he returned to Kucha, Lôïi Kyû: To think too much of one's own but soon later traveled back to China again in 754 interests—Selfish. to continue his project of sutra translation there. Lôïi Laïc: Blessing and joy—Lôïi ích vaø an laïc. Lôïi Lôïi Nhaân: Laøm lôïi cho ngöôøi—To benefit or ích cuûa ñôøi sau thì goïi laø lôïi; lôïi ích cuûa ñôøi nay thì profit men. goïi laø laïc (lôïi vaø laïc tuy coù khaùc nhau nhöng cuøng Lôïi Sanh: Laøm lôïi laïc cho heát thaûy chuùng sanh, moät theå)—The blessing being for the future life, khoâng giôùi haïn vaøo con ngöôøi hay chuùng sanh treân the joy for the present, or aid for salvation and the traàn theá naày maø thoâi—To benefit all beings (all he joy of it. living), which is not limited to men or this earth Lôïi Laïc Ñaïo Nhaân: Kandonin (jap)—"Ngöôøi treân life. ñöôøng lôïi laïc" laø ngöôøi ñaõ ñaït ñöôïc giaùc ngoä saâu Lôïi Söû: Theå tính saéc xaûo lanh lôïi hay kieán hoaëc vaø ñaït ñöôïc söï töï do hoaøn toaøn; hay moät vò thieàn nhö "ngaõ kieán" cho raèng töï ngaõ vaø nhöõng yù töôûng sö ñaõ ñaït ñöôïc giaùc ngoä saâu saéc—"Person of the laø thaät—The sharp or clever envoy, i.e. the chief way of leisure" is a person who through profound illusion of regarding the ego and its experiences enlightenment has gained total freedom; or a and ideas as real—See Nguõ Lôïi Söû. profoundly enlightened Zen master. Lôïi Tha: Arthakriya (skt)—Parahita (skt)— Lôïi Laïc Höõu Tình: Mang laïi lôïi ích cho chuùng Actions for the benefit of others—To benefit sanh, khieán hoï ñöôïc vui söôùng an laïc. Ñaây laø haïnh others—Benefitting others—Welfare for others— tu cuûa moät vò Boà Taùt—To bless and to give joy to Laøm lôïi hay mang laïi lôïi ích cho tha nhaân (ngöôøi the living, or sentient, the work of a bodhisattva. khaùc). Nghó ñeán haïnh phuùc vaø lôïi laïc cuûa ngöôøi Lôïi Laïc Nhaát Thieát Chuùng Sanh Caàu Phaùp: khaùc. Ñeå laøm lôïi laïc cho chuùng sanh, chö vò Boà Quest for truth to benefit all sentient beings—See Taùt mang laáy nhieàu hình töôùng khaùc nhau—To

think about the happiness and well-being of Ngaân Luaân Vöông, Ñoàng Luaân Vöông, vaø Thieát others. In order to benefit other people the Luaân Vöông—A Cakravatin's wheel, either gold, Bodhisatvas assume various forms. silver, copper or iron, manifesting his rank and Lôïi Tha Baát Duïc Haønh Chöôùng: No desire to act power: Cakravatin's Gold Wheel, Cakravatin's for the salvation of others. Silver Wheel, Cakravatin's Copper Wheel, and Lôïi Tha Baát Töï Lôïi: Working for the good of Cakravatin's Iron Wheel. others, but not for one's own good—See Haønh Lôïi Luaân Chuyeån: 1) Xoay voøng: To rotate; 2) Luaân Tha Baát Haønh Töï Lôïi. Chuyeån trong Ba Coõi Saùu Ñöôøng: The turning of Lôïi Tha Coâng Ñöùc: Coâng ñöùc cuûa vieäc giuùp ñôû the wheel or transmigration in the three realms ngöôøi khaùc tu taäp—Merit of aiding others. and six ways (Samsara (skt); 3) Baùnh Xe Luaân Lôïi Tha Nhöùt Taâm: Taâm Phaät laø taâm chuyeân nhöùt Hoài: The wheel of transmigration; 4) Voøng sanh laøm lôïi cho chuùng sanh—With single mind to help Töû: The round of existence. others—The Buddha's mind. Luaân Duyeân: See Luaân Maõn. Lôïi Thieäp: Teân cuûa moät vò danh Taêng Taây Vöïc, Luaân Ña Lôïi Hoa: 1) Moät loaïi ngoïc quí

thanh ngöôøi xöù Quy Tö, ñeán Trung Hoa vaøo thôøi nhaø tònh: A precious pearl that purifies; 2) Moät loaïi Ñöôøng (618-907). Sö xuaát gia luùc tuoåi coøn nhoû vôùi hoa Luaân Ña Lôïi coù muøi thôm: A specially ngaøi Huyeàn Trang, chöa ñaày moät naêm Sö ñaõ thoâng fragrant flower. suoát kinh Hoa Nghieâm. Töø naêm 713 ñeán naêm 741, Luaân Ñaúng: Cuøng loaïi—Of the same kind—Of Sö ñeán chuøa An Quoác ôû Tröôøng An ñeå giaûng kinh the same race—Of the same sort. Hoa Nghieâm—Name of a Kucha famous monk Luaân Ñoùa: Vaønh tai troøn ñaày, moät trong nhöõng who came to China during the T'ang Dynasty in töôùng haûo cuûa Phaät—Ears round and full, a mark China. He left home and became a monk at young of a Buddha. age with master Hsuan-Tsang (596-664); within a Luaân Giaø: Suka (skt)—Parrots—Anh Vuõ—Moät year he attained a thorough knowledge of the trong nhöõng danh hieäu cuûa Ñöùc Phaät—One of the Hua-Yen sutra. From 713 to 741, he came to An- Buddha's epithets. Kuo Temple in Chang An to preach the Hua-Yen Luaân Giôùi: Chakra-samvara (skt)—Korlo-dompa Sutra. (tib)—A meditational deity which belongs to the Lôïi Tieän: Convenient—Comfortable. annuttara tantra set of teaching—Moät vò trôøi thieàn Lôïi Trí: Patava (skt)—Keen intelligence or trong giaùo phaùp maät toâng voâ thöôïng. wisdom. Luaân Hoaøn: To turn around. Lôïi Tueä: Lôïi Trí—Keen intelligence or wisdom. Luaân Hoài: Samsara (p & skt)—Khorba (tib)— Lôïi Tung (800-880): Teân cuûa moät vò danh Trung Rine (jap)—To revolve—To turn around the Hoa vaøo thôøi nhaø Ñöôøng (618-907). Sö xuaát gia wheel of life—Luaân hoài (löu chuyeån trong voøng thuôû thieáu nieân, naêm 20 tuoåi thoï cuï tuùc giôùi. Naêm luaân hoài sanh töû)—Flowing back again—Flowing 837, Sö ñeán Chieát Giang hoaèng phaùp cho ñeán khi and returning—Reincarnation—Luaân laø baùnh xe thò tòch vaøo naêm 880—Name of a Chinese famous hay caùi voøng, hoài laø trôû laïi; luaân hoài laø caùi voøng monk who lived in the T'ang Dynasty in China. He quanh quaån cöù xoay vaàn. Luaân hoài sanh töû trong left home and became a monk at young age, and ñoù chuùng sanh cöù laäp ñi laäp laïi sanh töû töû sanh tuøy received complete precepts at the age of 20. In theo nghieäp löïc cuûa mình. Ñieàu gì xaûy ra cho 837, he came to Chie-Jiang to spread the Buddha- chuùng ta sau khi cheát? Phaät giaùo daïy raèng sau khi dharma until he passed away in 880. cheát thì trong moät khoaûng thôøi gian naøo ñoù chuùng Lôïi Vaät: See Lôïi Sanh. ta vaãn ôû traïng thaùi hieän höõu trung gian (thaân trung Luaân: Cakra (skt)—Tra Yeát La—Baùnh xe— aám) trong coõi ñôøi naøy, vaø khi heát thôøi gian naøy, tuøy Wheel—Disc—Rotation—To revolve (v). theo nghieäp maø chuùng ta ñaõ töøng keát taäp trong ñôøi Luaân Baûo: Wheel treasure—Baùnh xe baùu cuûa tröôùc, chuùng ta seõ taùi sanh vaøo moät coõi thích öùng. Chuyeån Luaân Thaùnh Vöông, giuùp ngaøi du haønh Phaät giaùo cuõng chia caùc coõi khaùc naøy thaønh nhöõng caùc nôi ñeå haøng phuïc chuùng sanh. Coù boán loaïi caûnh giôùi sau ñaây: ñòa nguïc, ngaï quyû, suùc sanh, a baèng vaøng, baïc, ñoàng vaø saét: Kim Luaân Vöông, tu la, nhaân, thieân, thanh vaên, duyeân giaùc, boà taùt, vaø

Phaät. Neáu chuùng ta cheát trong moät traïng thaùi chöa Nirvana is samsara." giaùc ngoä thì taâm thöùc chuùng ta seõ trôû laïi traïng thaùi Luaân Hoài Luaân:

Samsaracakra (skt)— voâ minh, seõ taùi sanh trong luïc ñaïo cuûa aûo töôûng vaø Samsaracakka (p)—Baùnh xe luaân hoài: trôøi, ngöôøi, khoå ñau, vaø cuoái cuøng seõ ñi ñeán giaø cheát qua möôøi a tu la, ngaï quyû, vaø ñòa nguïc—Wheel of rebirth: giai ñoaïn noùi treân. Vaø chuùng ta seõ laë p ñi laëp laïi caùi heavens, human beings, asuras (demi-gods), voøng naøy cho ñeán taän cuøng cuûa thôøi gian. Söï laëp ñi animals, hungry ghosts, and hells. laëp laïi naøy cuûa sanh töû ñöôïc goïi laø “Luaân Hoài. Luaân Hoài Maät: Samsara honey—Maät ngoït cuûa Nhöng neáu chuùng ta laøm thanh tònh taâm thöùc baèng voøng luaân hoài, nhöõng duïc laïc cuûa voøng luaân hoài caùch nghe Phaät phaùp vaø tu Boà Taùt ñaïo thì traïng ngoït ngaøo vaø dính chaët—Pleasures in the rounds thaùi voâ minh seõ bò trieät tieâu vaø taâm thöùc chuùng ta of births and deaths are sweet and sticky. seõ coù theå taùi sinh vaøo moät coõi toát ñeïp hôn. Vì vaäy, Luaân Hoài Nguõ Ñaïo: Five different paths of theá giôùi naày laø Ta baø hay Nieát baøn laø hoaøn toaøn samsara. tuøy thuoäc vaøo traïng thaùi taâm. Neáu taâm giaùc ngoä thì Luaân Hoài Laø Nieát Baøn, Nieát Baøn Laø Luaân Hoài: theá giôùi naày laø Nieát baøn. Neáu taâm meâ môø thì laäp Reincarnation—Luaân laø baùnh xe hay caùi voøng, hoài töùc theá giôùi naày bieán thaønh Ta Baø. Vì vaäy Ñöùc laø trôû laïi; luaân hoài laø caùi voøng quanh quaån cöù xoay Phaät daïy: “Vôùi nhöõng ai bieát tu thì ta baø laø Nieát vaàn. Theá giôùi naày laø Ta baø hay Nieát baøn laø hoaøn Baøn, vaø Nieát Baøn laø ta baø.”—Reincarnation means toaøn tuøy thuoäc vaøo traïng thaùi taâm. Neáu taâm giaùc going around as the wheel turns around. The state ngoä thì theá giôùi naày laø Nieát baøn. Neáu taâm meâ môø of transmigration or samsara, where beings repeat thì laäp töùc theá giôùi naày bieán thaønh Ta Baø. Thaät cycles of birth and death according to the law of vaäy, vôùi nhöõng ai bieát tu thì ta baø laø Nieát Baøn, vaø karma. What happens to us after death? Buddhism Nieát Baøn laø ta baø—Reincarnation means going teaches that we remain for some time in the state around as the wheel turns around. Whether the of intermediate existence in this world after death, world is Samsara or Nirvana depends entirely on and when this time is over, in accordance with the our state of mind. If our mind is enlightened, then karma that we have accumulated in our previous this world is Nirvana; if our mind is unenlightened, life, we are reborn in another appropriate world. then this world is Samsara. As a matter of fact, for Buddhism also divides this other world into the those who strive to cultivate, samsara is Nirvana, following realms: hell, hungry ghosts, animals, Nirvana is samsara. demons, human beings, heavens, sravakas, Luaân Hoài Sanh Töû: Samsara (p & skt)—The pratyeka-buddhas, bodhisattvas, and buddhas. If cycle of births and deaths (birth, deah, and we die in an unenlightened state, our minds rebirth)—Luaân hoài sanh töû trong ñoù chuùng sanh cöù (consciousnesses) will return to the former state of laäp ñi laäp laïi sanh töû töû sanh tuøy theo nghieäp löïc ignorance, and we will be reborn in the six worlds cuûa mình—The state of transmigration or samsara, of illusion and suffering, and will again reach old where beings repeat cycles of birth and death age and death through the stages mentioned according to the law of karma. above. And we will repeat this round over and Luaân Löu: In turn—By turns. over to an indefinite time. This perpetual

Luaân Lyù: Moral. repetition of birth and death is called Luaân Lyù Hoïc Phaät Giaùo: Buddhist Ethics—Trong "Transmigration." But if we purify our minds by Phaät giaùo, khoâng coù töø naøo dòch thaúng ra tieáng Anh hearing the Buddha's teachings and practicing the laø 'ethics'; töø gaàn nhaát laø 'sila' (giôùi luaät). Ñaây laø Bodhisattva-way, the state of ignorance is moät trong ba laõnh vöïc quan troïng nhaát trong tu taäp annihilated and our minds can be reborn in a Phaät giaùo (giôùi, ñònh, hueä)—In Buddhism, there is better world. So, whether the world is Samsara or no term that directly translates into the English Nirvana depends entirely on our state of mind. If word 'ethics'; the closest term is 'sila'. This is one our mind is enlightened, then this world is of the three most important areas in Buddhist Nirvana; if our mind is unenlightened, then this cultivation (sila, samdhi, and prajna)—See Giôùi world is Samsara. Thus the Buddha taught: "For Ñònh Hueä. those who strive to cultivate, samsara is Nirvana, Luaân Lyù Phaät: The Buddha moral code.

Luaân Maõn: Luaân Duyeân—Vaønh xe hay voû xe—A La Xaø hay Giaù Ca Vieät La—C(h)akravartin felly or tire. (skt). Luaân Phieân: In turn—By turns—Alternate—To 2) Vò Chuyeån Luaân Vöông vaän chuyeån luaân baûo take turns (a rotation of duties). ñi khaép nôi khoâng trôû ngaïi ñeå haøng phuïc boán Luaân Phuùc: Caêm xe—Wheel-spokes. phöông—A ruler of the wheels of whose Luaân Taïng: Revolving scriptures—Luaân Taïng chariot roll everywhere without obstruction. ñöôïc xaây giöõa taàng thaùp lôùn vôùi moät caùi truï môû ra 3) Vò quoác vöông toái thöôïng cai trò theá giôùi —An taùm maët, treo taát caû caùc boä kinh leân ñoù, vaø laøm emperor, a sovereign of the world, a supreme baùnh xe xoay voøng xung quanh, moãi voøng quay laø ruler. coù coâng ñöùc nhö ñoïc kinh (ñaây laø phaùt kieán cuûa 4) Ñöùc Phaät vôùi giaùo thuyeát phoå caäp vaø phaùp Phoù Ñaïi Só ñôøi nhaø Löông)—A revolving stand giôùi cuûa Ngaøi—A Buddha whose truth and with eight faces, representing the sacred canon. A realm are universal (Buddha as universal praying wheel, the revolving of which brings as spiritual king). much merit to the operator as if he had read the 5) Daáu hieäu cuûa Luaân Vöông laø moät caùi dóa goàm whole scriptures. boán thöù theo thöù töï: Kim Luaân Vöông, Ngaân Luaân Teâ Thieân Vöông: Circular Navel—Moät Luaân Vöông, Ñoàng Luaân Vöông, vaø Thieát trong möôøi Daï Ma Thieân Vöông—See Daï Ma Luaân Vöông—The symbol is the cakra or Thieân Vöông. disc, which is of four kinds indicating the Luaân Teà: Truïc hay trung taâm baùnh xe—The navel rank: Gold cakra, Silver cakra, Copper cakra, or hub of a wheel. and Iron cakra. Luaân Thuøy: Vaønh tai troøn ñaày, moät trong nhöõng Luaân Xa: See Luaân. töôùng haûo cuûa Phaät—Ears round and full, a mark Luaän: Prakarana (skt)—Sastra (skt)—Sattha (p)— of a Buddha. Shastra (skt)—Luaän taïng—Abhidharma— Luaân Thöôøng: Morals. Commentaries—Treatises—Trong Phaät giaùo, töø Luaân Toïa: Choã ngoài cuûa vò Chuyeån Luaân Thaùnh Phaïn ngöõ naøy thöôøng ñeå chæ nhöõng luaän vaên baøn Vöông hay Phaät—The throne of a Cakravatin or a veà vaán ñeà giaùo lyù vaø trieát hoïc do hoïc thuyeát Phaät Buddha. neâu leân. Luaän taïng ñöôïc caùc nhaø tö töôûng hay taùc Luaân Töôùng: Rinso (jap)—Vaàng loïng treân ñænh giaû Phaät giaùo soaïn, moät heä thoáng trieát hoïc

cuûa caùc thaùp, hoaëc döôùi chaân cuûa Chuyeån Luaân Thaùnh kinh ñieån coù tính caùch giaùo huaán, chöù khoâng phaûi Vöông hay Phaät (voøng loäng thöôøng coù chín taàng laø nhöõng baøi thuyeát giaûng cuûa Ñöùc Phaät—In goïi laø cöûu luaân)—The wheel sign, on the top of a Buddhism, this Sanskrit term generally refers to pagoda, or on the feet of a cakravartin or Buddha. treatises or commentaries on dogmatic and Luaân Vi Sôn: Cakravala (skt)—Hai voøng nuùi ñoàng philosophical points of Buddhist doctrine taâm taïo neân chu vi cuûa theá giôùi—The double composed by Buddhist thinkers or authors that the concentric circles of mountains forming the systematically interpret philosophical statements periphery of a world. in the sutras, and not the lectures of the Buddha. Luaân Vi Sôn Vöông: Cakravala-raja (skt)—King Luaän A Tyø Ñaït Ma Caâu Xaù: Abhidharmakosa- of the double concentric circles of mountains. Bhasya-Sastra—Boä Luaän “Kho Taøng Phaùp Baûo” Luaân Vieân Cuï Tuùc: A magic circle—Maïn Ñoà La ñöôïc Ngaøi Theá Thaân soaïn vaøo theá kyû thöù naêm sau nhö chieác baùnh xe (coù ñaày ñuû vaønh, truï c, nan hoa, Taây lòch. Ñaây laø boä luaän quan troïng nhaát, giaûi troøn tròa ñaày ñuû), noùi veà coâng ñöùc vieân maõn cuûa thích ñaày ñuû veà toâng phaùi Nhaát Thieát Höõu Boä cuûa chö Phaät khoâng moät chuùt khieám khuyeát (taäp trung Phaät giaùo Tieåu Thöøa, ñöôïc Ngaøi Huyeàn Trang dòch taát caû coâng ñöùc chö Phaät vaøo Maïn Ñoà La ñeå cho sang Hoa ngöõ—The sastra of “Treasure Chamber chuùng sanh böôùc vaøo Phoå Moân)—A complete of the Abhidharma” composed by Vasubandhu in Mandala showing the Buddhas and others, the fifth century AD. This is the most important symbolizing their works. compilation of the Sarvastivada (Hinayana) teaching. It was translated into Chinese by Hsuan- Luaân Vöông: Cakravartin (skt). Tsang. 1) Tieáng Phaïn laø Chöôùc Ca La Ñaïi Cöùc Ñeå Haït

Luaän Baûo Haønh Vöông Chaùnh: Ratnavali-sastra phaùi Ñaïi Thöøa—The sastra was composed by (skt)—Satavahana-sastra (skt)—Name of a work Asvaghosa, basic doctrines and practices in of commentary composed by Nagarjuna—Baûo Mahayana. Haønh Vöông Chaùnh Luaän—See Daãn Chaùnh Luaän Ñaïi Thöøa Taäp Boà Taùt Hoïc: Vöông. Siksasamuccaya Sastra—Boä luaän noùi veà giaùo lyù Luaän Bieän Trung Bieân: Madhyantavibhaga ñeå tu taäp Boà Taùt, ñöôïc Ngaøi Phaùp Xöùng soaïn — Sastra—Boä Luaän ñöôïc Ngaøi Theá Thaân soaïn veà The sastra was composed by Dharmakirti about Ñöùc Phaät Di Laëc—The sastra was composed by the doctrine and practices for Bodhisattvas. Vasubandhu on the Coming Buddha, Maitreya. Luaän Ñaïi Thöøa Thaønh Nghieäp: Luaän Boån: Stava (skt)—Sataka (p)—Taùn—Taùn Karmasiddhiprakarana sastra—Boä Luaän ñöôïc Thaùn kinh ñieån Phaät—Praise the Buddha's sutras. Ngaøi Theá Thaân soaïn veà nhöõng haønh vi cuûa nhaân Luaän Caùt Töôøng Duyeät YÙ: Sumangala-vilasini loaïi—The sastra was composed by Vasubandhu (skt)—Treatise on Auspiciously Joyful mentality, on human beings’ deeds. a commentary to the dialogues of the Buddha in Luaän Ñaïi Thöøa Trang Nghieâm: Mahayana-sutra- Digha Nikaya—Luaän veà nhöõng baøi giaûng cuûa ñöùc lamkara—Boä Luaän ñöôïc Ngaøi Voâ Tröôùc soaïn veà Phaät tinh thaàn tu taäp vui veû trong Tröôøng Boä Kinh. nhöõng caâu keä cuûa Ngaøi Di Laëc—The sastra was

Luaän Caâu Xaù: Abhidharma Kosasastra—See Caâu composed by Asanga on Maitreya's gatha Xaù. (metrical hymn). Luaän Chuû: Abhidharmika (skt)—A Tyø Ñaøm Luaän Luaän Ñaïi Trí Ñoä: Daichidoron (jap)— Sö—Abhidharma master—Treatise master— Nagarjuna's commentary on the Sastra master—See Luaän Sö. Mahaprajnaparamita—Vì phaùi Tam Luaän quaù Luaän Chöùng Duy Taâm: Proofs for the Mind- thieân troïng veà duy taâm luaän phuû ñònh, neân thôøi baáy Only. giôø naûy leân moät tröôøng phaùi tích cöïc laø Töù Luaän Luaän Cöùu Caùnh Nhaát Thöøa Baûo taùnh Luaän: Toâng, baèng caùch theâm vaøo moät taùc phaåm thöù tö Ratnagotravibhagamahayanottara sastra—Boä cuûa Ngaøi Long Thoï, ñoù laø boä Ñaïi Trí Ñoä Luaän. Boä Luaän Do Naëc Na Ma Ñeà soaïn veà Nhö Lai taïng luaän naày goàm 100 quyeån do ngaøi Long Thoï Boà Taùt trong Phaät giaùo Ñaïi Thöøa—The sastra was soaïn, giaûi thích veà Ñaïi phaåm Baùt Nhaõ Kinh, trong composed by Ratnamati on the Tathagatagarbha ñoù Ngaøi Long Thoï thieát laäp quan ñieåm "Nhaát in Mahayana Buddhism. Nguyeân" cuûa mình moät caùch xaùc quyeát hôn trong Luaän Du Giaø Sö Ñòa: Yogacarabhumi Sastra— baát cöù taùc phaåm naøo khaùc. Trong luaän thích naày Boä Luaän ñöôïc Ngaøi Di Laëc thuyeát giaûng vaø Ngaøi ngaøi Long Thoï chuù thích veà Ñaïi Baùt Nhaõ Kinh, coù Huyeàn Trang dòch, noùi veà giaùo lyù caên baûn cuûa phaùi moät chuù giaûi veà nhöõng nguyeân lyù caên baûn naày: taát Du Giaø hay Duy Thöùc—The sastra was caû caùc söï theå bò chi phoái bôûi ñieàu kieän voâ thöôøng expounded by Maitreya and translated into (sarva-samskara-anitya hay chö haønh voâ thöôøng); Chinese by Hsuan-Tsang, about the doctrine of the moïi yeáu toá ñeàu khoâng coù töï ngaõ (sarva-dharma- Yogacara or Vijnanavada. anatman hay chö phaùp voâ ngaõ), vaø Nieát Baøn laø söï Luaän Duy Thöùc Nhò Thaäp: Vimsatika Sastra—Boä vaéng laëng (nirvana-santam hay Nieát Baøn tòch tónh). Luaän ñöôïc Ngaøi Theá Thaân soaïn veà Giaùo Lyù Duy Tam phaùp aán hay ba daáu hieäu cuûa phaùp coù theå Thöùc—The sastra was composed by Vasubandhu ñöôïc quaûng dieãn thaønh boán baèng caùch theâm vaøo on the General Teaching of Consciousness. moät daáu hieäu khaùc: taát caû ñeàu leä thuoäc khoå ñau Luaän Duy Thöùc Tam Thaäp Tuïng: Trimsika (sarva-duhkkam) hay thaät töôùng aán. Coù theå dòch Sastra—Boä Luaän ñöôïc Ngaøi Theá Thaân soaïn veà 30 chöõ 'thaät töôùng aán' laø 'baûn theå' (noumenon)—As caâu keä cuûa giaùo lyù Duy Thöùc—The sastra was the San-Lun School is much inclined to be composed by Vasubandhu on the thirty stanzas of negativistic idealism, there arose the more the Teaching of Consciousness. positive school, called Shih-Lun or Four-Treatise Luaän Ñaïi Thöøa Khôûi Tín: Mahayana- School, which adds a fourth text by Nagarjuna, Sraddhotpada-Sastra, ñöôïc Boà taùt Maõ Minh soaïn namely, the Prajnaparamita-Sastra. This sastra is veà lyù thuyeát vaø thöïc haønh tinh yeáu trong tröôøng composed of 100 books ascribed to Magarjuna on

the greater Prajna-paramita sutra, in which we see that Nagarjuna established his monistic view much more affirmatively than in any other text. In Nagarjuna's commentary on the Mahaprajnaparamita there is an annotation of483apew much

Sankarasvamin, follower of Dignaga, translated Huyeàn once again sent the Greta Master another into Chinese by Hsuan-Tsang in one book, on document. In it this magistrate gave many reasons which there are numerous commentaries and why Buddhist Monks must bow and prostrate to works. the emperor. In response, the Great Master wrote Luaän Nhieáp Ñaïi Thöøa: Mahayanasamgraha a letter and the book with five volumes titled Sastra—Boä Luaän ñöôïc Ngaøi Voâ Tröôùc soaïn veà "Ordained Buddhists Do Not Have To Honor Phaät Giaùo Ñaïi Thöøa—The sastra was composed Royalty." After the imperial court reviewed his by Asanga on the Mahayana Buddhism. writing, they highly repsected him and had no Luaän Nhaân Thò Phi: Luaän veà caùi hay caùi dôû cuûa choice but to honor his views. ngöôøi—To discuss the failings of others. Luaän Sôù: Phaàn giaûng giaûi vaø pheâ bình Luaän Luaän Nhôn Minh Nhaäp Chaùnh Lyù: Taïng—Sastras with commentary—Treatise and Nyayapravesa Sastra—Boä Luaän ñöôïc Ngaøi Do commentary. Thöông Kieát La Chuû soaïn, noùi veà Luaän Lyù hoïc— Luaän Sö: Abhidharmika (skt)—A Tyø Ñaøm Luaän The sastra was composed by Sankarasvamin, Sö—Abhidharma master—Treatise master— written on "Introduction to Logic." Sastra master—Nhöõng vò tu haønh vôùi nhöõng phaàn Luaän Ni Loäc Da: Nirakta-sastra (skt)—Nirukta luaän giaûi goùp phaàn cho söï phaùt trieån Phaät giaùo. Sastra (skt)—See Ni Loäc Da Luaän. Luaän sö Phaät giaùo nhöng cuõng gioûi veà Kinh vaø Luaän Phaùt Trí Ñoä: Nanodaya (skt)— Luaät. Phaät Thích Ca Maâu Ni laø vò Luaän sö ñaàu tieân Commentary on the stage of development of cuûa ñaïo Phaät—A Buddhist monk who specializes wisdom. in the study of Abhidharma, but also good in Luaän Phaät Ñòa Kinh: Buddhabhumisutra-sastra— Sutra-pitaka and Vinaya-pitaka. Sakyamuni Boä Luaän chuù giaûi veà Kinh Phaät Ñòa, ñöôïc Ngaøi Buddha is known as the first Abhidharmika in Thaân Quang Ñaúng soaïn vaø Ngaøi Huyeàn Trang Buddhism, even though the Abhidharmika was dòch sang Hoa ngöõ—The sastra explained the compiled long after his death. Buddhabhumi Sutra, composed by Bandhuprabha. Luaän Sö Chuù: Kathavatthuppakarana-tthakatha It was translated into Chinese by Hsuan-Tsang. (skt)—Boä luaän noùi veà nhöõng vò tu haønh vôùi nhöõng Luaän Sa Moân Baát Kính Vöông Giaû: Ordained phaàn luaän giaûi goùp phaàn cho söï phaùt trieån Phaät Buddhists do not have to honor royalty—Thôøi vua giaùo—Treatise and interpretation on masters— An Ñeá nhaø Taán, vua xa giaù töø Giang Laêng ñeán Sastra with interpretation on masters. Giang Taây, quan Traán Nam laø Haø Voâ Kî yeâu caàu Luaän Söï: Kathavatthuppakarana-tthakatha (skt)— Ñaïi Sö Hueä Vieãn ñích thaân xuoáng nuùi nghinh tieáp See Luaän Sö Chuù. ñöùc vua. Ñaïi sö laáy côù ñau yeáu, khöôùc töø khoâng Luaän Taïng: Abhidharma-Pitaka (skt)—Sastra- baùi yeát. Ñeán naêm Nguyeân Höng thöù hai, quan Phuï pitaka (skt)—Basket of philosophical treatises— Chaùnh Hoaøn Huyeàn laïi gôûi cho Ñaïi sö Hueä Vieãn Baskets (tripitaka) of Buddhist Teachings— moät vaên thô, trong ñoù coù nhieàu lyù luaän baét buoäc Collections of philosophical treatises—Higher haøng Sa Moân phaûi leã baùi quoác vöông. Ñaïi sö soaïn Dharma—A Tyø Ñaït Ma Taïng—Öu Baø Ñeà Xaù vaên thö phuùc ñaùp vaø quyeån "Sa Moân Baát Kinh Taïng (Upadesa)—Boä luaän giaûi Phaät

phaùp—Luaän Vöông Giaû Luaän” goàm 5 thieân ñöôïc thaønh hình ñeå Taïng laø moät trong ba taïng kinh ñieån. Luaän Taïng hoài aâm. Trieàu ñình xem xong raát laáy laøm neå troïng bao goàm phaàn giaûi thích vaø bieän luaän kinh ñieån vaø phaûi chaáp nhaän quan ñieåm cuûa ngaøi—During hay nhöõng lôøi Phaät daïy. Luaän Taïng ñaàu tieân ñöôïc the time of Emperor An Ñeá, the emperor traveled moïi ngöôøi coâng nhaän laø cuûa ngaøi Ñaïi Ca Dieáp, from the Giang Laêng region to Jiang-Tsi; the moät ñeä töû cuûa Phaät bieân soaïn, nhöng maõi veà sau Great General of the North named Haø-Voâ-Kî naày môùi hoaøn thaønh. Boä Luaän taïng Hoa Ngöõ goàm requested the Great Master to descend the ba phaàn: Ñaïi Thöøa Luaän, Tieåu Thöøa Luaän, vaø mountain to welcome the Emperor. The Great Toáng Nguyeân Tuïc Nhaäp Taïng Chö Luaän (960- Master used the excuse he was ill and weak to 1368 sau Taây Lòch)—Thesaurus of discussions or decline this request. Then the second year of discourses, one of the three divisions of the Nguyeân Höng reign period, Magistrate Hoaøn Tripitaka. It comprises the philosophical works.

The first compilation is accredited to Maha- Toâng phaùi Du Giaø vaø A Laïi Da Thöùc —The sastra Kasyapa, disciple of Buddha, but the work is of a was composed by Dharmapala on the explanation later period. The Chinese version is in three about Yogacara and Alaya Consciousness. sections: The Mahayana Philosophy, the Hinayana Luaän Thaønh Töïu Voâ UÙy: Abhaya-siddhi-sastra Philosophy, and the Sung and Yuan Addenda (skt)—Treatise on the accomplishment of (960-1368 AD). fearlessness. Luaän Taïng A Tyø Ñaït Ma: Abhidharma-pitaka Luaän Thaäp Truï Tyø Baø Sa: Dasabhumika-(skt)—Abhidhamma-Pitaka (p)—Basket of Vibhasa-Sastra—Boä Luaän baøn veà Thaäp Ñòa Phaåm, philosophical treatises—Higher Dharma— moät chöông quan troïng nhaát trong Kinh Hoa Thesaurus of discussions of discourses—A tyø ñaït Nghieâm, noùi veà hai giai ñoaïn ñaàu cuûa quaû vò Boà ma Luaän taïng hay Öu Baø Ñeà Xaù Taïng (Upadesa). Taùt, ñaõ taïo aûnh höôûng raát lôùn vôùi söï phaùt trieån cuûa Taïng Luaän, do ngaøi Ca Chieân Dieân (Katyayana) caùc tröôøng phaùi Tònh Ñoä Trung Hoa. Cöu Ma La truøng tuïng. Phaïn ngöõ coù nghóa laø “Caùi gioû Vi Dieäu Thaäp dòch sang Hoa ngöõ—The sastra was Phaùp.” Ñaây laø taïng thöù ba trong tam taïng kinh composed by Nagarjuna, discussed and explained ñieån Phaät giaùo, chöùa ñöïng nhöõng baøi luaän baøn thaûo the course of the development (ten stages) of a veà nhöõng giaùo lyù chính yeáu cuûa ñaïo Phaät—A bodhisattva, one of the most important chapter in Sanskrit term for “Basket of Higher Doctrine,” or Avatamsaka Sutra, was the doctrinal basic of the “Basket of Philosophical treatises of the early Chinese Pure Land schools. It was Doctrine.” This is the third of the three baskets translated into Chinese by Kumarajiva. (tripitaka) of the Buddhist canon, which contains Luaän Thích Luïc Thaäp Tuïng Nhö Lyù: See Luïc scholastic treatises that discuss the central Thaäp Tuïng Nhö Lyù Luaän Thích. doctrines of Buddhism. Luaän Thuø Thaéng Nghóa: Phaùp Tuï Luaän Chuù— Luaän Taïng Ñaïi Tyø Baø Sa: Mahavibhasa (skt)— Interpretation on the Book of elements of Luaän taïng Ñaïi Tyø Baø Sa, teân cuûa moät trong hai taùc existence—Explanation on the Treatise of the phaåm Mahavibhasha vaø Vibhasha, ñöôïc coi nhö laø gathering of dharmas. caên

baûn cho tröôøng phaùi Sarvastivada. Ñaây laø Luaän Thuïc Ñeå Sa: Jyotisa Sastra (skt)—Coøn goïi nhöõng bình giaûi quan troïng veà Luaän Taïng cuûa laø Thuï Ñeå Sa Luaän (giaûi thích veà caùc phaùp thieân tröôøng phaùi Ñaïi Chuùng Boä (Sarvastivada). Vaên vaên, ñòa lyù vaø toaùn soá). Moät trong saùu boä luaän baûn baèng Phaïn ngöõ hieän nay khoâng coøn, nhöng ngoaïi ñaïo, goàm boán boä Veä Ñaø vaø saùu boä luaän — haõy coøn hai baûn baèng Hoa ngöõ. Ñaïi Tyø Baø Sa laø Works which are regarded as auxiliary to and boä luaän taïng vôùi nhöõng nguoàn tin quan troïng veà even in some sense as part of the Veda, their Phaät giaùo trong thôøi kyø ñoù vôùi nhieàu trieát lyù vaø objects being to secure the proper pronunciation tröôøng phaùi khaùc nhau—Abhidharma treatise, and correctness of the text and the right names one of the two works (Mahavibhasha and employment of the Mantras of sacrifice as taught Vibhasha) considered as fundamental by the in the Brahmanas. school of Sarvastivada. They are two important Luaän Thuyeát: Argumentation. commentaries on the Abhidharma of the Luaän Thöùc: Suy luaän—Suy dieãn—Syllogism. Sarvastivada school. The Sanskrit text is no longer Luaän Toâng: Toâng phaùi Tam Luaän—The extant, but it does exist in two Chinese versions. It Madhyamaka school of the San-Lun (Sanron)— is an important source of information concerning The Abhidharma or sastra school—Toâng phaùi döïa Buddhism during that period, as it mentions many treân luaän taïng. differing philosophical positions of a number of Luaän Vaõng Sanh: Rebirth Treatise—Commentary schools. on the Longer Amitabha Sutra—Treatise on the Luaän Thaønh Baát Nhò: Advaya-siddhi (skt)— Pure Land. Treatise on non-duality—Name of a work of Luaät Toâng Nhaät Baûn: Ritsu-shu (jap)—Ñaây laø commentary—Teân cuûa moät boä luaän. moät toâng phaùi veà Giôùi Luaät cuûa Phaät giaùo Nhaät Luaän Thaønh Duy Thöùc: Vijnaptimatratasddhi- Baûn, ñöôïc ngaøi Giaùm Chaân truyeàn sang Nhaät vaøo sastra—Boä Luaän do Ngaøi Hoä Phaùp Ñaúng soaïn veà naêm 754. Toâng phaùi naøy theo Boä Luaät Ñaøm Ma

Cuùc Ña, theo Trung Hoa ñoù laø boä “Töù Phaàn Luaät,” and upalaksa. The discipline, or monastic rules; trong ñoù coù 250 giôùi Tyø Kheo vaø 348 giôùi Tyø Kheo one of the three divisions of the Canon, or Ni. Truyeàn thoáng naøy nhaán maïnh ñeán vieäc trì giöõ Tripitaka, and said to have been compiled by giôùi luaät vaø phaïm haïnh cuûa töï vieän, nhöng chaúng Upali. bao giôø ñöôïc nhieàu ngöôøi theo ôû Nhaät, nôi maø Luaät Bieán Ñoåi: The law of transformation. Taêng só ñöôïc pheùp keát hoân laø chuyeän bình thöôøng. Luaät Boä Nguõ Luaän: Naêm boä luaän lôùn—The five Noù ñöôïc xem nhö laø moät trong 6 toâng phaùi chính great sastras—See Nguõ Boä Ñaïi Luaän. döôùi thôøi Naïi Löông, nhöõng tröôøng phaùi khaùc goàm Luaät Duyeân Sanh: Law of interdependence. coù Caâu Xaù, Phaùp Töôùng, Tònh Ñoä, Tam Luaän vaø Luaät Ñoàng Hoâi: Boät caây lau ñöôïc gioù thoåi vaøo Hoa Nghieâm. Ngaøy nay luaät toâng vaãn coøn toàn taïi ruoät oáng saùo phaùt sinh ra döông khí. Trong thieàn, taïi Nhaät nhöng chæ laø moät toâng phaùi nhoû maø thoâi — töø naøy coù nghóa laø trong caùi cheát coù caùi soáng—To This is a Japanese branch of the Vinaya school, place reed powder on flute holes to allow the wind brought to Japan by Chien-Chen (688-763) in 754. to blow it into the flute tube to create positive It followed the tradition

of Dharmaguptaka- energy (yang). In Zen, the term means in a death Vinaya, referred to in China as “the Vinaya in there exists a life—See Tuyeät Haäu Taùi Toâ. four parts” (Töù Phaàn Luaät), which has 250 rules Luaät Giaûi Thoaùt: Nissaraniya-dhatuyo (p)—Xuaát for monks and 348 for nuns. The tradition ly giôùi—Law making for deliverance—Theo Kinh emphasizes strict adherence to the rules of Phuùng Tuïng trong tröôøng Boä Kinh, coù naêm xuaát ly monastic conduct, but it never gain a large giôùi—According to the Sangiti Sutta in the Long following in Japan, where a married priesthood is Discourses of the Buddha, there are five elements the norm. It was considered to be one of the six making for deliverance—See Nguõ Xuaát Ly Giôùi. main Buddhist schools of the Nara period (710- Luaät Haønh: Rules of conduct—Söï thi haønh giôùi 784), the others were Kusha, Hosso, Jojitsu, luaät—The discipline in practice, to act according Sanron, and Kegon. Nowadays, the Ritsu school to the rules. still continues today as a minor tradition. Luaät Nghi: Luaät phaùp vaø quy taéc cho pheùp ngöôøi Luaän Trí Ñoä: The Perfection of Wisdom Phaät töû thuaàn thaønh haønh ñoäng ñuùng trong moïi Treatise—See Luaän Ñaïi Trí Ñoä. hoaøn caûnh (phaùp ñieàu tieát thaân taâm ñeå ngaên ngöøa Luaän Trung Quaùn: Madhyamaka Sastra (skt)— caùi aùc goïi laø luaät, phaùp giuùp thích öùng vôùi pheùp taùc The Treatise on the Middle way or the Guide- chaân chính beân ngoaøi goïi laø nghi)—Rules and Book of the School of the Middle Way—See ceremonies, an intuitive apprehension of which, Trung Quaùn Luaän. both written and unwritten, enables devotees to Luaän Tuùc Sanh Truyeän: Jatakamala-sastra practice and act properly under all circumstances. (skt)—Garland of Jatakas—Baûn sanh man luaän. Luaät Nghi Baát Thoái: Never receding from being Luaän Tyø Giaø La: Vyakarana Sastra (skt)—See Tyø in accordance with procedures. Giaø La Luaän. Luaät Nghi Giôùi: Disciplinary precepts—Giôùi luaät Luaän Vaõng Sanh: Rebirth Treatise—Commentary reøn luyeän, phaàn ñaàu trong Tam Tuï Tònh Giôùi — on the Longer Amitabha Sutra—Treatise on the The first of the three collections of pure precepts. Pure Land. Luaät Nhôn Duyeân: Law of interdependent Luaän Voâ Thuûy: Anamtagga-pariyaya-katha causation. (skt)—Treatise on the beginningless time—Luaän Luaät Nhôn Quaû: Karma law—The law of veà thôøi khoâng coù baét ñaàu. causality—Law of Cause and Effect—Moïi haønh Luaät: Vinaya or Uparaksa (skt)—Disciplines— ñoäng ñeàu seõ coù haäu quaû töông öùng. Cuõng nhö vaäy, Law—Rule—Tieáng Phaïn laø Öu Baø La Xoa hay moïi heä quaû ñeàu coù nguyeân nhaân cuûa noù. Luaät Tyø Ni, dòch laø “luaät” hay “giôùi luaät.” Teân khaùc cuûa Nhaân Quaû laø khaùi nieäm cô baûn trong Phaät Giaùo, noù Ba La Ñeà Moäc Xoa, töùc laø nhöõng quy luaät cuûa chi phoái taát caû hoaøn caûnh. Khoâng ai coù theå thay cuoäc soáng trong töï vieän. Ñaây cuõng laø moät trong ba ñoåi ñöôïc noù, ngay caû Phaät—Every action which is taïng kinh ñieån. Ngöôøi ta noùi Ngaøi Öu Ba Ly ñaõ keát a cause will have a result or an effect. Likewise taäp ñaàu tieân—Other name for Pratimoksa, sila, every resultant action has its cause. The law of

cause and effect is a fundamental concept within Luaät Thieàn: Hai toâng phaùi Luaät toâng vaø Thieân Buddhism governing all situations. No one could toâng—The two

schools of Discipline and Intuition. change the Law of Cause and Effect, even the Luaät Thieän Kieán Tyø Baø Sa: Samantapasadika- Buddha—See Nhaân Quaû. Vinaya—Boä Luaät noùi veà nhöõng giôùi luaät cho caùc Luaät Nhaân Quaû Hieån Nhieân Khoâng Theå Nghi Taêng só thuoäc phaùi Thöôïng Toïa Boä, ñöôïc Ngaøi Ngôø Hay Nghó Baøn: The truth of the law of Cause Taêng Giaø Baït Ñaø La dòch ra Haùn töï—The Vinaya- and Effect is self-evident, beyond doubt and Pitaka stressed on moral codes for the monks and inconceivable—See Nhaân Quaû. nuns in the Theravada. It was translated into Luaät Nhaát: Vinayaikottara (skt)—Moät trong hai Chinese by Samghabhadra. phaàn phuï luïc cuûa Taïng Luaät—One of the two Luaät Thöøa: Sila-yana (skt)—Precepts vehicle— appendices of the Vinaya Pitaka. Coã xe giôùi luaät, hay toâng phaùi cuûa giôùi luaät. Giaùo Luaät Phaùi: Tröôøng phaùi Luaät toâng—The thuyeát daïy veà tu haønh giaûi thoaùt baèng caùch haønh discipline branch or school—See Luaät Toâng. trì giôùi luaät, hay nöông theo taïng luaät ñeå tu haønh Luaät Phaùp: The laws or methods of the discipline; giaûi thoaùt—The Vinaya-vehicle, the teaching rules and laws. which emphasizes the discipline. Luaät Sa Di: Caàn Saùch Luaät Nghi—Möôøi giôùi Sa Luaät Toâng: Vinayisme (skt)—The Vinaya Di—The ten commandments (precepts) taken by a school—Lu-Tsung—Luaät Toâng laø moät nhaùnh Phaät sramanera—See Sa Di Giôùi. Giaùo thoaùt thai töø phaùi Hoùa Ñòa Boä (Mahishasaka) Luaät Sa Moân: Sa Moân Giôùi—Commandments for vaø trôû thaønh moät boä phaän lôùn cuûa nhoùm Sthavira, Sramana—See Cuï Tuùc Giôùi. ñöôïc sö Dharmagupta, ngöôøi Tích Lan thaønh laäp. Luaät Saùm: Pheùp saùm hoái maø giôùi luaät ñaõ trình Tuy nhieân, coù nhieàu ngöôøi cho raèng ngöôøi ñaàu tieân baøy—Repentance and penance according to the saùng laäp ra Luaät Toâng taïi AÁn Ñoä chính laø ngaøi Öu rules. Ba Ly, moät trong möôøi ñeä töû lôùn cuûa Ñöùc Phaät. Luaät Sö: Vinayadhara (skt)—Vinaya master—Vò Ngaøi noåi tieáng vôùi taùc phaåm Luaät Töù Phaàn. Luaät thaày gioûi giaûi thích veà giôùi luaät, nghóa laø bieát ñöôïc toâng phaùt trieån nhieàu nhaát ôû mieàn nam AÁn Ñoä. söï haønh trì cuûa luaät, kheùo giaûi thích khieán ngöôøi Luaät Toâng laø tröôøng phaùi maø chuû thuyeát döïa vaøo nghe deã hieåu vaø haønh trì theo—Master and luaät nghi tu haønh cuûa cuoäc soáng trong töï vieän, moät teacher of the rules of the discipline. tröôøng phaùi Phaät giaùo lôùn cuûa Trung Quoác vaø Luaät Taïng: Basket of discipline—Precepts Nhaät, nhaán maïnh ñaëc bieät vieäc tuaân thuû nghieâm collection—Tyø Ni Taïng—Boä taïng Luaät, moät phaàn ngaët caùc qui taéc ñöôïc Luaät taïng ñeà ra. Taïi Trung trong ba boä kinh ñieån—The Vinaya-pitaka, one of Quoác, Luaät toâng ñöôïc ngaøi Ñaïo Tuyeân saùn g laäp the three divisions of the Canon, or Tripitaka. vaøo ñôøi nhaø Ñöôøng (theo toâng naày thì ngöôøi ta chæ Luaät Taïng Nguõ Boä: Naêm boä luaät trong Phaät giaùo: caàn tinh chuyeân haønh trì giôùi luaät laø ñöôïc giaûi Luaät veà toäi naëng (Parajika-Pali), Luaät veà toäi nheï thoaùt, vì giöõ giôùi trì luaät maø sanh ñònh, nhôø ñònh (Pacittiya-Pali), Phaàn Lôùn (Mahavagga-Pali), maø sanh hueä). Vaên baûn chính yeáu cuûa phaùi naày laø Phaàn Nhoû (Cullavagga-Pali), vaø Giôùi Luaät Toaùt "Töù Phaàn Luaät." Boä luaät naøy chöùa ñöïng 250 giôùi Yeáu (Parivara-Pali)—Five Books of the Vinaya luaät Tyø Kheo vaø 348 giôùi luaät Tyø Kheo

Ni. Maëc Pitaka in Buddhism: Major Offences, Minor Luaät Toâng ñöôïc xem nhö laø moät toâng phaùi Tieåu Offences, Greater Section, Lesser Section, and Thöøa ôû Ñoâng AÙ, boä luaät naøy trôû thaønh tieâu chuaån Epitome of the Vinaya. caên baûn cho giôùi luaät taïi Trung Hoa, Ñaïi Haøn, Luaät Taïp Thieân: Vinayaksudrakavastu (skt)—Nhaät Baûn, Taây Taïng vaø Vieät Nam—Vinaya Part of the basic Vinaya-Pitaka of Sarvastivada— school, or Discipline school, or Dhammaguttika Moät phaàn trong Luaät Taïng caên baûn cuûa Höõu Boä . literally means “protector of the teaching;” Luaät Thieân: Vinaya-vastu (skt)—Quy luaät töï Buddhist school belonging to the larger grouping vieän—Monastic rules, part of the basic Vinaya- of Sthaviras. Developed out of the Mahishasaka Pitaka of Sarvastivada—Moät phaàn trong Luaät school. It was founded by the Sinhalese monk Taïng caên baûn cuûa Höõu Boä. Dhammagupta and was prevalent primarily in Luaät Thieân Nhieân: Natural Law. Southern India. However, Buddhist scholars

believe that the founder of the school was Upali, bearing candle: Almsgiving to Arahants, Gift- one of the ten great disciples of the Buddha. He is offering to Arahants, Learner-Admonishing known as the author of the “The Discipline of Arahants, Dharma Preaching and Hearing Four Divisions.” Vinaya School emphasizes the Arahants. Sinner-Saving Arahants in the Sword monastic discipline, a major school of Buddhism in Mountain Purgatory (hell), and Sinner-Saving China and Japan that primarily stresses strict Arahants in the Icy Purgatory (hell). observance of the rules laid down in the Vinaya- Luïc AÙc: Six kinds of evil—Theo Phaät giaùo, coù saùu pitaka. The school was founded in China by T’ao- thöù aùc. Thöù nhaát laø AÙc Thôøi hay kieáp oâ ueá, kieáp dô Hsuan of the T’ang dynasty. The main text of this baån. Thôøi kyø aùc tröôïc, thôøi kyø cuûa beänh hoaïn, school is the Four Parts of “Vinaya-Pitaka.” ngheøo ñoùi vaø giaëc giaõ. Thöù nhì laø aùc theá giôùi (See Chinese term for “Monastic Discipline School.” Ta Baø). Thöù ba laø aùc chuùng sanh. Thöù tö laø aùc Chinese tradition founded by Tao-Hsuan (596- kieán, kieán giaûi aùc hay söï thaáy hieåu xaáu aùc vôùi 667), which focused on monastic discipline nhöõng quan nieäm sai laàm vaø coá chaáp (söï suy löôøng (Vinaya). It was based on the Dharmaguptaka ñieân ñaûo veà töù dieäu ñeá laøm oâ nhieãm trí tueä). Thöù Vinaya, which was translated into Chinese by naêm laø aùc phieàn naõo, phieàn naõo gaây ra bôûi aùc kieán Buddhayasas and Chu Fo-Nien in 412 and hay taø kieán (do aùc kieán suy nghó ñaûo ñieân maø referred to in China as “the Vinaya in four parts” thaønh tính, ngaên caûn thieän kieán roài haønh ñoäng taø (Ssu-fen-lu). This vinaya contains 250 rules for vaïy gaây ra aùc nghieäp). Thöù saùu laø aùc taø voâ tín monks and 348 rules for nuns. Althought the thaïnh thôøi, taø kieán vaø khoâng coù tín taâm cöôøng Dharmaguptakas were considered to be a thaïnh seõ daãn ñeán phaïm toäi aùc (See Nguõ Tröôïc)— Hinayana school in East Asia, this vinaya became According to Buddhism, there are six kinds of evil. the standard code of monastic discipline in China, First, the kalpa of impurity (age of impurity or Korea, Japan, Tibet and Vietnam. impure kalpa), degenerate, corrupt; and age of Luaät Töù Phaàn: Dharmaguptaka-Vinaya—Boä Luaät disease, famine, and war. The second kind of evil Phaät giaùo, goàm 250 giôùi Tyø Kheo vaø 348 giôùi Tyø is an

evil world. The third kind of evil is a Kheo Ni. Boä Luaät ñöôïc caùc Ngaøi Phaät Da Xaù vaø malefactor (evil doer, evil person, wrong doer). Truùc Phaät Nieäm dòch sang Haùn töï —Buddhism The fourth kind of evil is a wrong views vinaya contains 250rules for monks and 348 for (heterodox, wrong or perverse) mean seeing or nuns. It was translated into Chinese by understanding in a wrong or wicked and grasping Buddhayasas and Chu-Fo-Nien. manner. The fifth kind of evil is affliction which is Luaät Töôùng: Phaùp töôùng cuûa giôùi luaät hay ñaëc caused by false views. The sixth kind of evil is tính cuûa giôùi luaät—Characteristics of the wrong view and faithlessness that will lead to precepts—The discipline and its characteristics. commit wrong deeds. Luaät Tyø Kheo: Luaät daønh rieâng cho Tyø Kheo Luïc AÙi Thaân: Tanha-kaya (p)—Theo Kinh Phuùng trong tònh xaù, rieâng bieät cho chö Taêng vaø chö Ni— Tuïng trong Tröôøng Boä Kinh, coù saùu aùi thaân: saéc aùi, Monastic disciplinary text included in the Vinaya thanh aùi, höông aùi, vò aùi, xuùc aùi, vaø phaùp aùi — and preserved in separate version for monks and According to the Sangiti Sutta in the Long nuns. Discourses of the Buddha, there are six groups of Luaät Tyø Kheo Ni: See Pratimoksa. craving: craving for sights, craving for sounds, Luïc A La Haùn: Six Arhats—Moãi vò A La Haùn craving for smells, craving for tastes, craving for ñöôïc hai quyû söù ñoäi ñeøn hoä toáng: leã Boá Thí caùc A touches, and craving for mind-objects. La Haùn, leã Cuùng Döôøng caùc A La Haùn, caùc A La Luïc Ba: The six paramitas—See Luïc Ñoä Ba La Haùn khuyeán hoïc, caùc A La Haùn vaên phaùp vaø Maät. thuyeát phaùp, Ñao sôn ñòa nguïc tieáp hoùa A La Haùn Luïc Ba La Di: Parajika (skt)—Six forbidden (caùc A La Haùn cöùu toäi nhaân trong ñòa nguïc nuùi crimes—Saùu troïng toäi—See Saùu Caùch Daãn Ñeán kieám), vaø Ñaïi Haøn ñòa nguïc tieáp hoùa A La Haùn Troïng Toäi Saùt Sanh. (caùc A La Haùn cöùu toäi nhaân trong ñòa nguïc cöïc Luïc Ba La Maät: Luïc Ñoä Ba La Maät—Saùu phaùp tu laïnh)—Each Arahant is escorted by two yaksas sieâu thoaùt—The six paramitas—Six kinds of

transcendent practices—See Luïc Ñoä Ba La Maät. sorrow and afflication—See Möôøi Loaïi Vieân Laâm Luïc Ba La Maät Vaø Haønh Thieàn: Haønh Thieàn vaø Cuûa Chö Ñaïi Boà Taùt. haønh trì Luïc Ñoä khoâng sai khaùc: Thöù nhaát laø haønh Luïc Ban Thaàn Tuùc: The six supernatural signs— thieàn maø buoâng boû ñöôïc thaân taâm vaø theá giôùi aáy laø Coøn goïi laø Luïc Thoaïi (Thuïy) hay saùu ñieàm laønh Ñaïi Boá Thí. Thöù nhì laø haønh thieàn maø khoâng khôûi xuaát hieän khi Ñöùc Phaät thuyeát Kinh Phaùp Hoa, vì tham saân si aáy laø Ñaïi Trì Giôùi. Thöù ba laø haønh do thaàn caûnh thoâng cuûa Phaät xuaát hieän ra neân goïi thieàn maø khoâng maøng ñeán caùc ñieàu nhôn ngaõ hay laø thaàn tuùc. caùc lôøi thò phi, aáy laø Ñaïi Nhaãn Nhuïc. Thöù tö laø Luïc Baùo: Six retributions—Trong Kinh Thuû Laêng haønh thieàn khoâng giaùn ñoaïn, khoâng taïp voïng, aáy laø Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi Ñaïi Tinh Taán. Thöù naêm laø haønh thieàn khoâng coøn A Nan veà Luïc Baùo nhö sau: “OÂng A Nan! Chuùng töôûng nghó ñeán caùc vieäc traàn tuïc, duø lôùn hay duø sanh vì luïc thöùc taïo nghieäp, bò chieâu laáy aùc baùo nhoû, aáy laø Ñaïi Thieàn Ñònh. Thöù saùu laø haønh thieàn theo saùu caên ra.” Luïc baùo bao goàm:

kieán baùo maø khoâng bò caùc phaùp khaùc loâi keùo meâ hoaëc, aáy laø (chieâu daãn aùc nghieäp), vaên baùo (chieâu daãn aùc quaû), Ñaïi Trí Hueä—There are no differences between khöùu baùo (chieâu daãn aùc quaû, khöùu nghieäp naày giao practicing meditation and practicing the Six keát, luùc cheát thaáy ñoäc khí ñaày daãy xa gaàn. Thaàn Paramitas: First, practicing meditation without thöùc nöông theo khí vaøo voâ giaùn ñòa nguïc), vò baùo being attached to mind and body is the practice of (chieâu daãn aùc quaû. Vò nghieäp naày giao keát, luùc “Great Giving.” Second, practicing meditation cheát thaáy löôùi saét phaùt ra löûa döõ, chaùy röïc khaép theá without having greed, hatred, and ignorance, is the giôùi. Thaàn thöùc maéc löôùi vaøo nguïc voâ giaùn), xuùc practice of “Great Maintaining Precepts.” Third, baùo (chieâu daãn aùc quaû; xuùc nghieäp naày giao keát, practicing meditation without attachments to self, luùc cheát thaáy nuùi lôùn boán phía hoïp laïi, khoâng coù others, right, wrong, better, worse or any similar ñöôøng ñi ra, thaàn thöùc thaáy thaønh lôùn baèng saét, caùc gossip is the practice of “Great Tolerance.” raén löûa, choù löûa, coïp, gaáu, sö töû, nhöõng lính ñaàu Fourth, practicing meditation without interruptions traâu, quyû la saùt ñaàu ngöïa caàm thöông ñao, luøa and distractions is the practice of “Great Vigor.” ngöôøi vaøo thaønh ñeán nguïc voâ giaùn), tö baùo (chieâu Fifth, practicing meditation without delusional and daãn aùc quaû; tö nghieäp naày giao keát, luùc cheát thaáy chaotic thoughts is the practice of “Great gioù döõ thoåi hö naùt quoác ñoä. Thaàn thöùc bò thoåi bay Meditation.” Sixth, practicing meditation without leân hö khoâng, theo gioù rôi vaøo nguïc voâ giaùn)—In being allured and attracted by other cultivated the Surangama Sutra, book Eight, the Buddha paths or Dharma doors is the practice of “Great reminded Ananda about the six retributions as Wisdom.” follows: “Ananda! Living beings create karma Luïc Ba La Maät-Töù Nhieáp Phaùp-Tam Thaäp Thaát with their six consciousnesses. The evil Phaåm Trôï Ñaïo: Six ways of transcendence, four retributions they call down upon themselves come means of integration, and thirty-seven aids to from the six sense-organs.” Six retributions enlightenment—Saùu phaùp Ba-La-Maät, töù nhieáp include: retribution of seeing (which beckons one phaùp, vaø ba möôi baûy phaåm trôï ñaïo laø vieân laâm and leads one to evil karmas), retribution of cuûa Boà Taùt vì laø caûnh giôùi tieáp noái cuûa Ñöùc Phaät. hearing (which beckons one and leads one to evil Ñaây laø moät soá trong möôøi loaïi vieân laâm cuûa chö ends), retribution of smelling (which beckons one ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi and leads one to evil ends. The karma of smelling ñöôïc ñaïi haïnh an laïc lìa öu naõo voâ thöôïng cuûa intermingles, and thus at the time of death one Nhö Lai—The six ways of transcendence, four first sees a poisonous smoke that permeates the means of integration, and thirty-seven aids to atmosphere near and far. The deceased one’s enlightenment are a grove for Enlightening Beings spiritual consciousness wells up out of the earth because they succeed to the domain of the and enters the unintermittent hell), retribution of Buddha. This is some of the ten kinds of grove of tasting (which beckons and leads one to evil ends. Great Enlightening Beings. Enlightening Beings This karma of tasting intermingles, and thus at the who abide by these can achieve the

Buddhas' time of death one first sees an iron net ablaze with unexcelled peaceful, happy action, free from a raging fire that covers over the entire world.

The deceased one's spiritual consciousness passes laø caûnh trí, aâm thanh, vò, xuùc, yù töôûng cuõng nhö thò down through this hanging net, and suspended giaùc, thính giaùc, khöùu giaùc, vò giaùc, xuùc giaùc vaø upside down, it enters the unintermittent hell), taâm phaân bieät—The six objective fields of the six retribution of touching (which beckons and leads senses of sight, sound, smell, taste, touch and idea one to evil ends; the karma of touching or thought; rupa, form and colour, is the field of intermingles, and thus at the time of death one vision; sound of hearing, scent of smelling, the first sees huge mountains closing in on one from five flavours of tasting, physical feeling of touch, four sides, leaving no path of escape, the and mental presentation of discernment. deceased one's spiritual consciousness then sees a Luïc Caên: Sadindriya (skt)—Six organs of sense— vast iron city. Fiery snakes and fiery dogs, wolves, Saùu caên: maét, tai, muõi, löôõi, thaân, vaø yù. Haønh giaû lions, ox-headed jail keepers, and horse-headed tu thieàn neân luoân nhôù raèng luïc caên hay luïc chuùng rakshasas brandishing spears and lances drive it sanh gioáng nhö nhöõng con thuù hoang bò nhoát vaø luùc into the iron city toward the unintermittent hell), naøo cuõng muoán thoaùt ra. Chæ khi naøo chuùng ñöôïc and retribution of thinking (which beckons and thuaàn hoùa thì chuùng môùi ñöôïc haïnh phuùc. Cuõng leads one to evil ends; the karma of thinking nhö theá chæ khi naøo saùu caên ñöôïc thuaàn löông bôûi intermingles, and thus at the time of death one chaân lyù Phaät, thì chöøng ñoù con ngöôøi môùi thaät söï first sees a foul wind which devastates the land; coù haïnh phuùc—Six bases of mental activities: eye, the deceased one's spiritual consciousness is ear, nose, tongue, body and mind. Zen blown up into space, and then, spiraling practitioners should always remember that the six downward, it rides that wind straight into the senses or six organs of sense are likened to six unintermittent hell). wild creatures in confinement and always Luïc Baûo: Phaät Giaùo Luïc Baûo—Saùu nhaân vaät quí struggling to escape. Only when they are hieám trong Phaät giaùo: Long Thoï, Thaùnh Thieân, domesticated will they be happy. So is it with the Voâ Tröôùc, Theá Thaân, Traàn Na vaø Phaùp Xöùng—Six six senses and the taming power of Buddha-truth. ornaments in Buddhism: Nagarjuna, Aryadeva, Luïc Caên Baûn Phieàn Naõo: Saùu phieàn naõo caên Vasubandhu, Asanga, Dignaga, and Dharmakirti. baûn—Six basic mental defilements—See Luïc Ñaïi Luïc Baùt Hoaèng Theä: The sixth and the eighth in Phieàn Naõo. the forty-eight great or surpassing vows of Luïc Caên Coâng Ñöùc: Coâng naêng thaønh töïu cuûa luïc Amitabha—Nguyeän thöù saùu vaø thöù taùm trong Töù caên—The powers of the six senses (the Thaäp Baùt Nguyeän. achievement by purification of their interchange Luïc Baát Cung Kinh Phaùp: Six kinds of of function). disrespect—See Saùu Khoâng Cung Kính Phaùp. Luïc Caên Coâng Ñöùc Löïc: Löïc taïo ra coâng ñöùc cuûa Luïc Boä Ñaïi Thöøa Kinh: Saùu boä kinh maø Ñaïi Sö luïc caên—Power of the six faculties. Töø AÂn ñaõ choïn cho Phaùp Töôùng toâng: Ñaïi Phöông Luïc Caên Ñoái Töôïng Cuûa Thieàn Taäp: The six Quaûng Phaät Hoa Nghieâm Kinh, Giaûi Thaâm Maät senses are objects of meditation

practices—Theo Kinh, Nhö Lai Xuaát Hieän Coâng Ñöùc Trang Tyø Kheo Piyananda trong Nhöõng Haït Ngoïc Trí Nghieâm Kinh, A Tyø Ñaït Ma Kinh, Laêng Giaø Kinh, Tueä Phaät Giaùo, baïn phaûi luoân tænh thöùc veà nhöõng vaø Ñaïi Thöøa Maät Nghieâm Kinh (Kinh Haäu cô quan cuûa giaùc quan nhö maét, tai, muõi, löôõi, thaân Nghieâm)—The six works chosen by master Tz'u- vaø söï tieáp xuùc cuûa chuùng vôùi theá giôùi beân ngoaøi. En as authoritative in the Dharmalaksana school: Baïn phaûi tænh thöùc veà nhöõng caûm nghó phaùt sinh do the Flower Adornment Sutra, Samdhinirmocana- keát quaû cuûa nhöõng söï tieáp xuùc aáy: maét ñang tieáp Sutra (Explaining the Thought Sutra), Buddha' s xuùc vôùi saéc, tai ñang tieáp xuùc vôùi aâm thanh, muõi Manifestation of Virtue and Merit Sutra, ñang tieáp xuùc vôùi muøi, löôõi ñang tieáp xuùc vôùi vò, Abhidharma Sutra, Lankavatara Sutra, and the thaân ñang tieáp xuùc vôùi söï xuùc chaïm, vaø yù ñang Mahayana Esoteric Adornment Sutra (Pure Land tieáp xuùc vôùi nhöõng vaïn phaùp—According to of Vairocana Buddha Sutra). Bikkhu Piyananda in The Gems Of Buddhism Luïc Caûnh: Sad-visayah (skt)—Six objects—Saùu Wisdom, you must always be aware of the sense caûnh ñoái laïi vôùi luïc caên nhaõn, nhó, tyû, thieät, thaân, yù organs such as eye, ear, nose, tongue and body

and the contact they are having with the outside töôïng naày ñöôïc caét nghóa baèng lyù thuyeát töông world. You must be aware of the feelings that are quan nhaân quaû hay thuyeát veà möôøi nhaân, trong ñoù arising as a result of this contact: eye is now in coù saùu caên nhaân vaø boán trôï duyeân—The seventy- contact with forms (rupa), ear is now in contact five elements mentioned in the Abhidharma of the with sound, nose is now in conatct with smell, Kosa School, though separate from one another, tongue is now in contact with taste, body is now in are found linked together in the actual world. This contact with touching, and mind is now in contact phenomenon is explained by the theory of causal with all things (dharma). relation or combination, sometimes called the Luïc Caên Nguõ Duïng: Duøng moät caên thay theá cho Doctrine of the Ten Causes, in which six Chief caên khaùc, hoaëc laø chæ duøng moät caên ñeå thay theá Causes (hetu) and four Sub-causes (pratyaya) are cho taát caû caùc caên khaùc, ñaây laø Phaät löïc — assumed. Substitution of one of the organ for another, or the (A) Luïc Caên Nhaân—The Six Chief Causes—See use of one organ to do the work of all the others, Luïc Caên Nhaân. which is a Buddha's power. (B) Töù Trôï Duyeân: The Four Sub-causes—See Töù Luïc Caên Nhaân: Theo A Tyø Ñaøm cuûa toâng Caâu Trôï Duyeân. Xaù, coù saùu caên nhaân trong thuyeát nhaân quaû: naêng Luïc Caên OÂ Nhieãm: Six impure faculties—See taùc nhaân (yeáu toá daãn ñaïo trong söï phaùt sinh moät Luïc Caên Thanh Tònh. haäu quaû), caâu höõu nhaân (loaïi nhaân maø treân hai yeáu Luïc Caên Saùm Hoái: Saùm hoái toäi loãi cuûa luïc caên — toá luoân luoân cuøng haønh söï vôùi nhau), ñoàng loaïi A penitential service over the sins of the six nhaân (nhaân trôï giuùp nhöõng nhaân khaùc cuøng loaïi senses. vôùi noù), töông öng nhaân (nhaân xuaát hieän baát cöù luùc Luïc Caên Thanh Tònh: Purity of the six senses— naøo, töø baát cöù ñoäng löïc naøo, ñoái vôùi baát cöù söï kieän Six pure faculties—Söï thanh tònh cuûa saùu giaùc naøo, trong baát cöù cô hoäi naøo, vaø trong

baát cöù quan—Saùu caên thanh tònh nghóa laø tieâu töø toäi caáu tröôøng hôïp naøo), bieán haønh nhaân (nhaân luoân luoân töø voâ thuûy ñeå phaùt trieån söùc maïnh voâ haïn (nhö lieân heä vôùi nhöõng taø kieán, hoaøi nghi hay voâ minh, tröôøng hôïp Ñöùc Phaät). Söï phaùt trieån troøn ñaày naày taïo ra taát caû nhöõng sai laàm cuûa con ngöôøi), vaø dò laøm cho maét coù theå thaáy ñöôc vaïn vaät trong Tam thuïc nhaân (taïo ra keát quaû cuûa noù trong moät ñôøi thieân Ñaïi thieân theá giôùi, töø caûnh trôøi cao nhaát soáng khaùc, nhö khi nhöõng thöôûng phaït nhaän laõnh xuoáng coõi ñòa nguïc thaáp nhöùt, thaáy taát caû chuùng ñöôïc trong trong ñôøi keá tieáp sau khi cheát)— sanh trong ñoù töø quaù khöù, hieän taïi, vò lai, cuõng nhö According to the Abhidharma of the Kosa School, nghieäp löïc cuûa töøng caù nhaân—The six organs and there are six chief causes in the Theory of Causal their purification in order to develop their Relation: the active cause as the leading factor in unlimited power and interchange (in the case of the production of an effect, the co-existent cause, Buddha). This full development enables the eye to more than two factors always working together, see everything in a great chiliocosm from its the similar-species cause, a cause helping other highest heaven down to its lowest hells and all the causes of its kind, the concomitant cause, beings past, present, and future with all the karma appearing at any time, from any motive, with of each. regard to any fact, on any occasion and in any Luïc Caên Thanh Tònh Vò: Stage of the purity of environment, the universally prevalent cause, a the six faculties—Traïng thaùi luïc caên thanh tònh maø cause always connected with wrong views, doubts toâng Thieân Thai ñaõ ñònh nghóa trong Thaäp Tín Vò or ignorance which produces all the errors of men, cuûa Bieät Giaùo hay Töông Töï Töùc cuûa Vieân Giaùo— and the cause ripening in a different life, a cause The state of the organs thus purified is defined by which produces its effect in a different life, as T'ien-T'ai as the semblance stage in the Perfect when retributions are obtained in the life after teaching. death. Luïc Caên Thöïc: Food for six organs of sense— Luïc Caên Nhaân Töù Trôï Duyeân: Baûy möôi laêm Thöùc aên cho saùu caên: maét, tai, muõi, löôõi, thaân, vaø phaùp trong A Tyø Ñaøm cuûa Caâu Xaù Toâng, duø phaân yù. Thöùc aên cho nhaõn caên laø nguû; cho nhó caên laø aâm ly, ñeàu lieân keát nhau trong theá giôùi hieän thöïc. Hieän thanh; cho tyû caên laø muøi höông; cho thieät caên laø

höông vò; cho thaân caên laø söï xuùc chaïm eâm dòu; vaø six organs of sense. They are likened to six wild cho yù caên laø chö phaùp. Haønh giaû tu thieàn neân luoân creatures in confinement and always struggling to nhôù raèng luïc caên hay luïc chuùng sanh gioáng nhö escape. Only when they are domesticated will nhöõng con thuù hoang bò nhoát vaø luùc naøo cuõng they be happy. So is it with the six senses and the muoán thoaùt ra. Chæ khi naøo chuùng ñöôïc thuaàn hoùa taming power of Buddha-truth. thì chuùng môùi ñöôïc haïnh phuùc. Cuõng nhö theá chæ Luïc Chuûng A La Haùn: Six Arhats—See Luïc A khi naøo saùu caên ñöôïc thuaàn löông bôûi chaân lyù La Haùn. Phaät, thì chöøng ñoù con ngöôøi môùi thaät söï coù haï nh Luïc Chuûng AÁn: The six seals or proofs. phuùc—Food for six bases of mental activities: eye, Luïc Chuûng Caâu Sinh Hoaëc : Six kinds of innate ear, nose, tongue, body and mind. Food

for the afflictions—Saùu loaïi phieàn naõo baåm sinh—Saùu eyes is the sleep; for the ears is the sound; for the loaïi meâ hoaëc thoâng thöôøng vôùi chuùng sanh: tham, nose is the smell; for the tongue is the taste; for saân, voâ minh, hoân traàm, nghi hoaëc, vaø baát chaùnh the body is the smooth touch; and for the mind is kieán (taø kieán)—The six deceivers common to all the dharma. Zen practitioners should always the living: greed, anger, ignorance, torpor, doubt, remember that the six senses or six organs of and incorrect views. sense are likened to six wild creatures in Luïc Chuûng Chaùnh Haønh: Saùu loaïi thöïc haønh confinement and always struggling to escape. chaùnh ñaùng—The six kinds of correct practice— Only when they are domesticated will they be The six kinds of proper practice. happy. So is it with the six senses and the taming 1) Töø 1 ñeán 5 cuõng gioáng nhö trong Nguõ Chaùnh power of Buddha-truth. Haïnh: From 1 to 5 are the same as in the five Luïc Caên Töông Öng Kinh: Salayatana-samyutta proper kinds of practice—See Nguõ Chaùnh (p)—Kinh Luïc Caên Töông Öng, trong Töông Öng Haïnh. Boä 35—Sutra on things accompanied by the six 6) Cuùng Döôøng: Making offerings. senses, Samyutta Nikaya 35. Luïc Chuûng Chaán: See Luïc Chuûng Chaán Ñoäng. Luïc Caáu: Six defiling factors—Theo Caâu Xaù Luïc Chuûng Chaán Ñoäng: Saùu thôøi chaán ñoäng theo Luaän coù saùu ñieàu laøm oâ ueá tònh taâm: naõo, sieåm, Kinh Tröôøng A Haøm: luùc Phaät nhaäp thai, luùc Phaät kieâu, cuoàng (doái gaït ngöôøi khaùc), haän vaø haïi (laøm xuaát thai, luùc Phaät thaønh ñaïo, luùc Phaät chuyeån haïi ngöôøi khaùc)—According to the Kosa Sastra, Phaùp Luaân, luùc thieân ma khuyeán thænh Ngaøi tieáp there are six things that defile the pure mind: tuïc truï theá, vaø luùc Phaät nhaäp Nieát Baøn— vexation, flattery, arrogance, exaggeration, Earthquakes in the six periods of a day, according hatred, and malice. to the Long Agama Sutra: at the Buddha's Luïc Caáu Phaùp: See Luïc Caáu. conception, at the Buddha's birth, at the Buddha's Luïc Chaán: See Luïc Chuûng Chaán Ñoäng. enlightenment, at the Buddha's first preaching, Luïc Chính Haønh: Saùu phaùp tu haønh ñuùng ñaén— when Mara besought him to live, and at the Six correct practices—See Luïc Ñoä Ba La Maät. Buddha's Nirvana. Luïc Chu: Six boats—See Luïc Ñoä Ba La Maät. Luïc Chuûng Khaûo: Six types of testing Luïc Chuùng: The six kinds of bhiksus. condition—Khaûo laø nhöõng aûnh höôûng dieãn bieán Luïc Chuùng Sanh: Six living beings—Luïc chuùng cuûa nghieäp thieän aùc, nhöng chuùng coù söùc thaàm loâi sanh ñöôïc ví vôùi saùu con vaät: choù, chim, raén, linh cuoán haønh giaû laøm cho beâ treã söï tu trì. Khi môùi tu caåu, caù saáu vaø khæ. Luïc chuùng sanh hay luïc caên, ai cuõng coù loøng haûo taâm, nhöng laàn löôït bò nhöõng chuùng gioáng nhö nhöõng con thuù hoang bò nhoát vaø duyeân nghieäp beân ngoaøi, neân moät traêm ngöôøi ñaõ luùc naøo cuõng muoán thoaùt ra. Chæ khi naøo chuùng rôùt heát chín möôi chín. Theo Hoøa Thöôïng Thích ñöôïc thuaàn hoùa thì chuùng môùi ñöôïc haïnh phuùc. Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, coù saùu Cuõng nhö theá chæ khi naøo saùu caên ñöôïc thuaàn loaïi khaûo: nhöõng chöôùng ngaïi töø beân trong, nhöõng löông bôûi chaân lyù Phaät, thì chöøng ñoù con ngöôøi chöôùng caûnh beân ngoaøi laøm duyeân khoù khaên thoái môùi thaät söï coù haïnh phuùc—The six creatures are ñoïa cho haønh giaû, nghòch caûnh laøm cho trôû ngaïi,

compared with the six animals: dog, bird, snake, gaëp caûnh thuaän treân ñöôøng tu taäp, söï thöû thaùch roõ hyena, crocodile, and monkey. The six senses or raøng tröôùc maét maø khoâng töï tænh ngoä, vaø söï thöû

thaùch trong aâm thaàm khoâng loä lieåu—Testing six paramitas: First, the certainty of wealth. conditions are the fluctuating effects of good and Second, the certainty of rebirth in honourable bad karma, which have the power to influence the families. Third, the certainty of no retrogression to practitioner and retard his cultivation. When first lower conditions. Fourth, the certainty of progress taking up cultivation, every practitioner has a seed in practice. Fifth, the certainty of unfailingly good of good intentions. However, as they encounter karma. Sixth, the certainty of effortless abode in karmic conditions, one after another, both internal truth and wisdom. and external, ninety-nine cultivators out of a Luïc Chuûng Taâm: Saùu loaïi taâm—Six kinds of hundred will fail. According to Most Venerable mind—See Taâm vaø Saùu Loaïi Taâm Taùnh. Thích Thieàn Taâm in The Pure Land Buddhism in Luïc Chuûng Thieän Xaûo Phöông Tieän: Theo Boà Theory and Practice, there are six types of testing Taùt Ñòa Trì Kinh, coù saùu loaïi phöông tieän thieän conditions: Internal Testing Conditions (see Noäi xaûo. Thöù nhaát laø Tuøy Thuaän Xaûo Phöông Tieän, Khaûo), External Testing Conditions (see Ngoaïi nghóa laø thuaän theo caên cô chuùng sanh maø raên daïy, Khaûo), Testing Conditions caused by Adverse khieán hoï tin töôûng öa thích; thuyeát phaùp raát saâu Circumstances (see Nghòch Khaûo), Testing maø deã hieåu cho moïi ngöôøi. Thöù nhì laø Laäp Yeáu Conditions caused by “Favorable Circumstances” Xaûo Phöông Tieän, nghóa laø höùa cho chuùng sanh taøi (see Thuaän Khaûo), Testing Conditions of a Clear, saûn ruoäng nöông (xe Höu, xe Traâu) maø hoï mong Explicit Nature (see Minh Khaûo), and Silent, muoán, ñeå daàn daàn khieán hoï thöïc haønh thieän phaùp. Hidden Testing Conditions (see AÙm Khaûo). Thöù ba laø Dò Töôùng Xaûo Phöông Tieän, nghóa laø Luïc Chuûng Khoå haïnh Ngoaïi Ñaïo: See Luïc Khoå khi hoï chaúng toøng thuaän thì laøm ra veû giaän döõ quôû haïnh. traùch khieán hoï phaûi sôï maø söõa ñoåi. Thöù tö laø Böùc Luïc Chuûng Ngoaïi Ñaïo: The six kinds of Baùch Xaûo Phöông Tieän, nghóa laø ñoái vôùi nhöõng keû ascetics—See Luïc Khoå Haïnh and Luïc Khoå Haïnh phaïm giôùi thì coù hình thöùc tröøng phaït khieán hoï lìa Ngoaïi Ñaïo. boû aùc phaùp. Thöù Naêm laø Baùo AÂn Xaûo Phöông Luïc Chuûng Nhaân: See Luïc Nhaân. Tieän, nghóa laø cho taøi vaät ñeå hoï sinh taâm cuùng Luïc Chuûng Nhieáp Thoï: Saùu caùch ñoùn nhaän—Six döôøng boá thí. Thöù saùu laø Thanh Tònh Xaûo Phöông ways of taking in. Tieän, nghóa laø töø treân coõi trôøi giaùng sinh, roài xuaát Luïc Chuûng Phieàn Naõo: See Luïc Ñaïi Phieàn Naõo. gia hoïc ñaïo, thaønh voâ thöôïng Boà Ñeà, khieán chuùng Luïc Chuûng Quaùn: Saùu loaïi quaùn töôûng— sanh ñeàu tín laïc vaø thanh tònh—According to the Meditation on the six natures. Bodhisattva Practicing Ground Sutra, there are six Luïc Chuûng Quyeát Ñònh: Theo Ñaïi Thöøa Trang able devices of Bodhisattvas: First, preaching Nghieâm Luaän, ñaây laø saùu loaïi quyeát ñònh hay taêng deep truths in simple form to lead on people thöôïng löïc cuûa Boà taùt tu Luïc Ñoä. Thöù nhaát laø Taøi gladly to believe. Second, promising people every thaønh quyeát ñònh, nghóa laø do löïc boá thí maø

ñöôïc good way of realizing their desires, of wealth. ñaïi taøi hay cuûa caûi lôùn. Thöù nhì laø Sinh thaéng Third, showing a threatening aspect to the quyeát ñònh, nghóa laø do löïc trì giôùi nhaát ñònh disobedient to induce reform. Fourth, rebuking thöôøng ñöôïc sanh vaøo nhaø quyù thaéng (Saùt Ñeá Lôïi, and punishing people with a like object. Fifth, Baø La Moân, tröôûng giaû). Thöù ba laø Baát thoái quyeát granting wealth to induce grateful offerings and ñònh, nghóa laø do löïc nhaãn nhuïc caùc thieän phaùp ñaõ almsgiving. Sixth, descending from heaven, tu nhaát ñònh chaúng bao giôø bò luøi maát. Thöù tö laø Tu leaving home, attaining, and leading to joy and taäp quyeát ñònh, nghóa laø nhôø luoân tu taäp thieän phaùp purity. nhaát ñònh seõ khoâng bao giôø giaùn ñoaïn. Thöù naêm laø Luïc Chuûng Thöïc Phaåm: Six kinds of food—See Ñònh nghieäp quyeát ñònh, nghóa laø do ñònh löïc thieàn Luïc Traàn. ñònh maø thaønh töïu chính ñònh nghieäp vónh vieãn Luïc Chuûng Tính: Saùu loaïi chuûng tính—Six chaúng bò maát. Thöù saùu laø Voâ coâng duïng quyeát natures—Six germ-natures or roots of Bodhisattva ñònh, nghóa laø do trí hueä löïc, chaúng theâm coâng development: haønh vaãn truï ñöôïc nôi chaân lyù vaø trí tueä —The six 1-5) Töø 1 ñeán 5 thì gioáng nhö trong Nguõ Chuûng kinds of certainty resulting from observance of the Tính: From 1 to 5 are the same as in the five

germ-natures—See Nguõ Chuûng Tính. dharmas: truth, virtue, action, sameness, 6) Dieäu Giaùc Tính: Giaùc ngoân vieân maõn vi difference, and harmony. dieäu—The Buddha stage of a wonderful Luïc Cuù Nghóa Cöông Yeáu: Padhana-sutta (p)—enlightenment. Padartha-dharma-samgraha (skt)—Sutra on Luïc Chuûng Truï: Saùu loaïi truï vò cuûa Boà taùt: Chuûng exertion—Sutra on the great struggle. tính truï, Giaûi haønh truï, Tònh taâm truï, Haønh ñaïo tích Luïc Cung Kính Phaùp: Six kinds of respect—See truï, Quyeát ñònh truï, vaø Cöùu caùnh truï (giai ñoaïn ñaït Saùu Cung Kính Phaùp. ñöôïc Boà taùt toaøn thieän trong Thaäp ñòa Boà Taùt, Luïc Cuùng Cuï: Saùu moùn daønh trong vieäc cuùng kieán nhöng chöa tôùi Phaät ñòa)—The six bodhisattva- hay saùu moùn maø Thieàn Laâm daâng ñeå cuùng Phaät — stages in the Bodhisattvabhumi Sutra (Boà Taùt Ñòa The six articles for worship: Trì Kinh): the attainment of the Buddha-seed (see (A) Theo Phaät Giaùo Ñaïi Thöøa: hoa, lö höông, neán Thaäp Truï), the attainment of discernments and (ñeøn), thang (nöôùc noùng), quaû (traùi caây), vaø practices in the ten necessary activities of a traø—According to The Mahayana Buddhism: bodhisattva (see Thaäp Haïnh Boà Taùt), the flowers, a censer, lamp or candles, hot water, attainment of purity by attaining reality (see Sô fruits, and tea. Ñòa trong Thaäp Ñòa Boà Taùt), the attainment of (B) Theo Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo progress in riddance of incorrect thinking from the Sö Soothill: hoa, höông (ñoà boâi), nöôùc, nhang, second to the seventh stages of Bodhisattva (see thöùc aên, vaø ñeøn—According to The Dictionary Thaäp Ñòa Boà Taùt), attainment of powers of correct of Chinese Budhist Terms composed by decision and judgment in the eight and nine stages Professor Soothill: flowers, unguents, water, of Bodhisattva (see Thaäp Ñòa Boà Taùt), and incense, food, and light. attainment of the perfect bodhisattva-stage in the Luïc Dieän Toân: Vò minh vöông coù saùu maët—Six- ten stages of bodhisattva, but not including the faced honored one.

Buddha-stage. Luïc Dieäu Haïnh: See Luïc Haïnh Quaùn. Luïc Chuûng Tuøy Haûo: Saùu ñaëc tröng nhoû—Six Luïc Dieäu Moân: Saùu phöông caùch hay cöûa ngoõ kyø minor marks. dieäu cho ngöôøi tu Phaät. Ñaïi sö Trí Khaûi, khai toå Luïc Chuûng Voïng Töôûng Phöôïc: Saùu loaïi voïng cuûa Thieân Thai Toâng Trung Hoa, ñaõ giaûi thích töôûng vaån ñuïc—Six kinds of deluded conceptual pheùp luyeän thôû "soå töùc vaø tuøy töùc" raát roõ raøng bondage—See Saùu Loaïi Taâm Taùnh. trong quyeån saùch noåi tieáng cuûa ngaøi coù nhan ñeà laø Luïc Chuûng Voâ Vi Phaùp: The six Unconditioned "Luïc Dieäu Phaùp Moân" hay "Saùu Loái Tuyeät Dieäu Dharmas—See Saùu Phaùp Voâ Vi Trong Duy Thöùc Vaøo Giaùc Ngoä." Caùi goïi laø "Luïc Dieäu Phaùp Moân" Hoïc. naøy ñöôïc giaûng giaûi baèng möôøi caùch khaùc nhau töø Luïc Chuûng Xaûo Phöông Tieän: The six able nhaõn quan cuûa möôøi laõnh vöïc nghieân cöùu rieâng devices of Bodhisattvas—Luïc Chuûng Thieän Xaûo bieät, nhö theá coù caû thaûy saùu möôi khía caïnh ñi vaøo Phöông Tieän. nguyeân taéc cuûa "Luïc Dieäu Phaùp Moân." Sau ñaây Luïc Chuûng YÙ Laïc: Saùu loaïi chuù taâm giaûi thoaùt—baûn vaên caên baûn cuûa "Luïc Dieäu Phaùp Moân"—Six Six kinds of intentions concerning liberation. wonderful strategies or doors for Buddhist Luïc Coác: Saùu loaïi meã coác: neáp, gaïo, ñaäu, luùa mì, cultivators. The great Master Chih I, the founder luùa maïch, vaø ngoâ (baép)—The six cereals: of the T'ien-Tai School of China, explained the glutinous rice, ordinary rice, beans, wheat, millet, "counting and following" breathing exercises very and corn. clearly in his celebrated book titled "Lu Miao Fa Luïc Coâng Ñöùc: Sad-paramita (skt)—Six elements Men" or The Six Wondrous Entrances to of virtue—Six Paramitas—Six perfections—See Enlightenment. These so-called Six Wondrous Luïc Ñoä Ba La Maät. Entrances are interpreted in ten different ways Luïc Cuù Nghóa: Padartha (skt)—Satpadartgha from the viewpoints of ten respective fields of (skt)—Saùu nguyeân lyù thaønh hình vaø hoaïi dieät cuûa study, thus making a total of sixty items or angles chö phaùp: thaät, ñöùc, nghieäp, ñoàng, dò, hoaø hôïp— of approach to the principle of the "Six Wondrous Six principles of formation and destruction of all Entrances." Here are the fundamental text of the

"Six Wondrous Entrances": heaven of the four kings, heaven of the thirty- 1) Soå Töùc Moân—Meditation by counting one’s three gods, the realm of the yama gods (the breaths. You can count from one to ten or heaven that destroys pains), the tushita heaven, vise-versa—See Soå Töùc Moân. the transformation of bliss heaven, and the heaven 2) Tuøy Töùc Moân—Following one’s breaths— of free enjoyment of others' manifestations. See Tuøy Töùc Moân. Luïc Duïc Töù Thieàn: Luïc duïc thieân cuûa duïc giôùi vaø 3) Chæ Moân—Meditation by concentrating the Töù thieàn thieân cuûa saéc giôùi. Töù thieàn laø thanh tònh mind—See Chæ Moân. thieân nôi ñaõ lìa boû haún daâm duïc—The six heavens 4) Quaùn Töôûng Moân—Meditation by where sexual desire continues, and the four contemplating on any object to obtain wisdom dhyana heavens of purity above them free from and to eliminate delusions—See Quaùn Töôûng such desire. Moân. Luïc Ñaïi: Luïc Giôùi—Sad-dhatavah (skt)—Saùu ñaïi: 5) Hoaøn Moân—Meditation by returning to the ñòa ñaïi, thuûy ñaïi, hoûa ñaïi, phong

ñaïi, khoâng ñaïi, mind—See Hoaøn Moân. vaø thöùc ñaïi—The six great or fundamental things 6) Tònh Moân—Meditation by pacifying the or elements: earth element, water element, fire mind—See Tònh Moân. element, air (wind) element, space element, and Luïc Dieäu Phaùp Moân: See Luïc Dieäu Moân. mind or perception. Luïc Du Giaø Phaùp: Six steps of Yoga practices— Luïc Ñaïi Höõu Tình: Chuùng höõu tình quan heä tröïc Six Yoga of Naropa—See Naropa. tieáp vôùi luïc ñaïi—The animate are connected Luïc Duï: Saùu thì duï veà moäng huyeãn: moäng, huyeãn, directly with the six great or fundamental things— baøo, aûnh, söông mai, ñieån chôùp—Six illustrations See Luïc Ñaïi. of unreality in the Diamond Sutra: a dream, a Luïc Ñaïi Phaùp Taùnh (Tính): Coù hai maët töôùng vaø phantom, a bubble, a shadow, dew, and lightning. taùnh. Nhöõng thöù maø maét cuûa phaøm phu troâng thaáy Luïc Duïc: Six desires—Saùu duïc: saéc duïc, hình ñöôïc chæ laø söï töôùng cuûa nhau, coøn nhöõng thöù maø maïo duïc, uy nghi tö thaùi duïc, ngöõ ngoân aâm thanh Thaùnh trí nhìn thaáy môùi chính laø phaùp tính nhaát vò duïc, teá hoaït duïc, vaø nhaân töôùng duïc—The six bình ñaúng cuûa luïc ñaïi—The unity in variety of the sensual attractions: desire for color, form, six elements and their products. Ordinary eyes carriage, voice or speech, softness or smoothness, see only the differentiated forms or appearances, and features. the sage or philosopher sees the unity. Luïc Duïc Nguõ Traàn: The six desires and the five Luïc Ñaïi Phieàn Naõo: Saùu loaïi phieàn naõo lôùn. Thöù gunas (dusts)—See Luïc Duïc, and Nguõõ Traàn. nhaát laø Tham Phieàn Naõo. Ñaây laø loaïi phieàn naõo Luïc Duïc Thieân: Roku-Yoku-Ten (jap)—Saùu coõi gaây ra bôûi tham aùi hay muoán coù (nhieãm tröôùc trôøi Duïc Giôùi (vaãn coøn trong caûnh saéc duïc). Ñaây laø thaønh tính roài sinh ra khoå nghieäp). Thöù nhì laø Saân nhöõng coõi trôøi maø chuùng sanh trong ñoù vaãn coøn Phieàn Naõo. Ñaây laø loaïi phieàn naõo gaây ra bôûi saân chaáp tröôùc vaøo luyeán aùi thaân maät töø thaáp ñeán cao. haän (do caêm gheùt maø thaønh tính, döïa vaøo baát an vaø Trong Kinh Thuû Laêng Nghieâm, Ñöùc Phaät ñaõ nhaéc aùc haønh maø taïo thaønh nghieäp). Thöù ba laø Si Phieàn ngaøi A Nan veà saùu coõi trôøi, hình duø khoûi ñoäng, Naõo. Ñaây laø loaïi phieàn naõo gaây ra bôûi si meâ (meâ nhöng taâm tích haõy coøn giao keát, goïi laø Trôøi Duïc muoäi môø aùm veà söï lyù maø thaønh tính, döïa vaøo Giôùi: töù thieân vöông, ñao lôïi thieân, daï ma thieân, nhöõng nghi hoaëc maø taùc thaønh nghieäp). Thöù tö laø ñaâu suaát thieân, laïc bieán hoùa thieân, vaø tha hoùa töï taïi Maïn Phieàn Naõo. Ñaây laø loaïi phieàn naõo gaây ra bôûi thieân—Six Desire Heavens or Heavens of Desires kieâu ngaïo (do thoùi caäy mình taøi hôn ngöôøi maø (they are still in the region of sexual desire). thaønh tính vaø sanh ra khoå nghieäp). Thöù naêm laø These are Heavens in which the Heavenly beings Nghi Phieàn Naõo. Ñaây laø loaïi phieàn naõo gaây ra bôûi are still attached to intimate relations from low to nghi hoaëc (do ngôø vöïc veà chaân lyù maø thaønh tính, töø high. In the Surangama, the Buddha reminded ñoù ngaên caûn tín taâm roài haønh ñoäng taø vaïy maø Ananda about the six heavens, although they have thaønh nghieäp). Thöù saùu laø AÙc Kieán Phieàn Naõo. transcended the physical in these six heavens, the Ñaây laø loaïi phieàn naõo gaây ra bôûi aùc kieán hay taø traces of their minds still become involved: the

kieán (do aùc kieán suy nghó ñaûo ñieân maø thaønh tính,

ngaên caûn thieän kieán roài haønh ñoäng taø vaïy gaây ra with the human, like with like, whereby yoga aùc nghieäp)—Six great afflictions—The six great becomes possible, such as the Buddha elements klesa, passion or distressers: First, afflictions entering the possessing the human elements, for caused by desire or desire to have (see Tham AÙi). both are of the same elemental nature. Second, afflictions caused by resentment or anger. Luïc Ñaùo Bæ Ngaïn: Saùu Ba La Maät ñöa chuùng Third, afflictions caused by stupidity or ignorance. sanh qua bôø giaùc ngoä—The six things that ferry Fourth, afflictions caused by pride or self-conceit. one to the other shore—See Luïc Ñoä Ba La Maät in Fifth, afflictions caused by doubt. Sixth, afflictions Vietnamese-English Section. caused by False views. Luïc Ñaïo: Sad-marga (skt)—Sadakula (skt)— Luïc Ñaïi Quaùn: Phaùp quaùn töôûng veà luïc ñaïi— Rikdruk (tib)—Rokudo (jap)—Six paths—The six Meditation on the six elements. ways or conditions of sentient existence—Luïc 1) Hieån giaùo quaùn luïc ñaïi laø khoâng thaät, laø baát Thuù—Saùu ñöôøng luaân hoài cuûa chuùng sanh (chuùng tònh—The exoteric cult believes that they are sanh taïo caùc nghieäp khaùc nhau roài bò nghieäp löïc unreal and unclean. thuùc ñaåy, daãn daét ñeán saùu loaïi ñaàu thai, qua laïi 2) Maät giaùo cho raèng luïc ñaïi ôû Phaät theá naøo thì ôû trong saùu neûo, sanh roài töû, töû roài sanh, nhö baùnh xe chuùng sanh cuõng theá aáy, neân hoï chuû tröông xoay vaàn, khoâng bao giôø döøng nghæ, hoaëc vaøo ñòa quaùn luïc ñaïi moät caùch vieân dung voâ ngaïi— nguïc, hoaëc laøm quyû ñoùi, hoaëc laøm suùc sanh, hoaëc The esoteric cult believes that the Buddha A Tu La, hoaëc laøm ngöôøi, hoaëc laøm trôøi, Ñöùc Phaät and human elements are of the same goïi ñoù laø luaân chuyeån trong luïc ñaïo)—Six substance and interchangeable. miserable states (sentient beings revolve in the Luïc Ñaïi Taëc: See Luïc Ñaïi. cycle of Birth and Death, along the six paths, life Luïc Ñaïi Thaàn: Saùu vò thaàn kieåm soaùt luïc ñaïi; moãi after life. These are paths of hell-dwellers, hungry vò kieåm soaùt moät ñaïi: thaàn ñaát (kieåm soaùt ñòa ñaïi), ghosts, animals, titanic demons or asuras, human thaàn nöôùc (kieåm soaùt thuûy ñaïi), thaàn löûa (kieåm beings and celestials): soaùt hoûa ñaïi), thaàn gioù (kieåm soaùt phong ñaïi), thaàn (A) Haï Tam Ñoà hay ba ñöôøng döõ: ñòa nguïc, ngaï hö khoâng (kieåm soaùt hö khoâng), vaø thaàn taâm thöùc quyû, vaø suùc sanh—The three lower gatis, or (kieåm soaùt thöùc ñaïi)—The spirits of the six three evil paths: hells, hungry ghosts, and elements; each element controlled by a specific animals. spirit: the earth spirit who controls the earth, the (B) Thöôïng Tam Ñoà hay ba ñöôøng laønh: a tu la, water spirit who controls the water, the fire spirit nhaân, vaø thieân—The three upper gatis, or who controls the fire, the wind spirit who controls three good paths: asura (angry demons), the wind, the space spirit who controls the space, human-beings, and celestials (the state of and the mind spirit who controls the mind. gods). Luïc Ñaïi Theå Ñaïi: Six unimpeded elements—See Luïc Ñaïo Ca Ñaø Kinh: Hai boä kinh noùi veà Luïc Luïc Ñaïi Voâ Ngaïi. ñaïo—The two Sutras dealing with the six ways of Luïc Ñaïi Voâ Ngaïi: Luïc Ñaïi Theå Ñaïi—The six rebirth. elements unimpeded, or interactive—Töï tính cuûa Luïc Ñaïo Naêng Hoùa Boà Taùt: Boà Taùt coù theå thay luïc ñaïi laø thoâng dung voâ ngaïi—Luïc ñaïi voâ ngaïi

ñoåi vaän meänh cuûa saùu ñöôøng sanh töû — tuy goàm chung cho caû Hieån vaø Maät giaùo, nhöng Bodhisattvas who can change the lot of those in luaän veà luïc ñaïi thì Maät giaùo cho raèng töï tính cuûa the six paths (gati)—See Luïc Ñòa Taïng. luïc ñaïi voâ ngaïi bình ñaúng, neân luïc ñaïi cuûa Phaät vaø Luïc Ñaïo Nhaân Quaû: Rokudo-no-Inga (jap)—The luïc ñaïi cuûa chuùng sanh thoâng dung vôùi nhau maø six states through which we pass according to the khoâng giaùn caùch, phaøm phu luoân tìm caùch giaùn law of cause and effect—See Luïc Ñaïo. caùch neân khôûi leân voïng kieán phaân bieät bæ, thöû, ta, Luïc Ñaïo Phaät Boà Taùt: The Buddhas and ngöôøi, naày, noï—The six elements in their greater Bodhisattvas of the six gati, such as the six Ti- substance, or whole. The doctrine of the esoteric Tsang—See Luïc Ñòa Taïng. cult of transubstantiation, or the free Luïc Ñaïo Töù Sanh: trong luïc ñaïo coù boán loaïi interchangeability of the six Buddha elements chuùng sanh hay boán loaïi taùi sanh: thai sanh (sanh

baèng töû cung), noaõn sanh (sanh baèng tröùng), thaáp Ti-Tsang Bodhisattva who deals with rebirth in the sanh (sanh nôi aåm thaáp), vaø hoùa sanh (töï hoùa ra)—hells. Second, transformation body of Ti-Tsang The four modes of the six rebirths or six gati: Bodhisattva who deals with rebirth in the realm of womb, egg, moisture, and transformation. hungry ghosts. Third, transformation body of Ti- Luïc Ñaïo Töù Thaùnh: Saùu ñöôøng sanh töû vaø boán Tsang Bodhisattva who deals with rebirth in the neûo Thaùnh—The six ways of rebirth and the four realm of animals. Fourth, transformation body of holy ways of rebirth: Ti-Tsang Bodhisattva who deals with rebirth in the (A) Luïc Ñaïo: The six gati—See Luïc Ñaïo. realm of Asuras. Fifth, transformation body of Ti- (B) Töù Thaùnh: Thanh Vaên, Duyeân Giaùc, Boà Taùt, Tsang Bodhisattva who deals with rebirth in the vaø Phaät—The four holy ways of rebirth: realm of human beings. Sixth, transformation body Sravakas, Pratyeka-buddhas, Bodhisattvas, of Ti-Tsang Bodhisattva who deals with the realm and Buddhas. of devas. Luïc Ñaïo Xoay Vaàn Khoâng Moái Hôû, Voâ Thöôøng Luïc Ñieåm Taùi Sanh: Theo Kinh A Haøm thì Phaät AÄp Ñeán Vaïn Duyeân Buoâng: Born and reborn daïy raèng phaøm moät ngöôøi khi ñaõ cheát thì thaân theå endlessly in the six realms, when impermanence trôû neân laïnh giaù vì hoûa ñaïi ñaõ taét maát. Tuy nhieân, surges we must let go everything. sau khi taét thôû roài, nhöng trong thaân theå cuõng vaãn Luïc Ñaàu Thuû: Saùu vò ñaàu thuû troâng coi caùc vieäc coøn moät choã noùng toái haäu tröôùc khi hoaøn toaøn trôû trong thieàn vieän—Six chief monks who are neân laïnh giaù. Nôi naøo Thaàn Thöùc thoaùt ra sau cuøng responsible of all affairs in a monastery—See Ñaàu thì nôi ñoù laø nôi coøn aám sau cuøng trong thaân theå, Thuû. vaø coù saùu nôi tieâu bieåu cho saùu ñöôøng taùi sanh, Luïc Ñeá: Luïc cuù nghóa phaùp do Thaéng Luaän Sö hoaëc noùng nôi ñænh ñaàu, noùng ôû maét, noùng nôi (moät tröôøng phaùi ngoaïi ñaïo) ñaët ra: thöïc (baûn theå), ngöïc, noùng nôi buïng, noùng nôi ñaàu goái, hoaëc noùng ñöùc (thuoäc tính), nghieäp (taùc duïng), höõu, dò ñoàng, nôi hai loøng baøn chaân. Thænh thoaûng ñieåm noùng vaø hoøa hôïp—The six logical categories of the naày vaãn coøn noùng ñeán boán naêm tieáng ñoàng hoà sau Vaisesika philosophy (one of the heretic sects): khi cheát.

Coù saùu ñieåm noùng toái haäu tieâu bieåu cho substance, quality, motion of activity, generality, söï taùi sanh nôi luïc ñaïo: ñaûnh thaùnh, maét sanh particularity, and inherence. thieân, tim ngöôøi, buïng ngaï quyû, ñaàu goái baøng sanh, Luïc Ñòa Taïng: Saùu vò Boà taùt hoùa thaân cuûa Ngaøi vaø loøng baøn chaân ñòa nguïc—The Buddha taught in Ñòa Taïng trong nhoùm Ñòa Taïng cuûa Thai Taïng the Agama sutra that once death arrives, the body Giôùi, moãi vò kieåm soaùt moät trong saùu ñöôøng sanh will turn cold because the ‘great fire’ has already töû. Thöù nhaát laø Ñaàu Ñaø Ñòa Taïng. Vò Boà Taùt Ñòa burned out. Even so, after all breathing has Taïng trong ñòa nguïc tay caàm traøng phan hình ñaàu ceased, in the body there is one last warm spot ngöôøi. Thöù nhì laø Baûo Chaâu Ñòa Taïng. Vò hoùa thaân before the entire body turns cold. The last warm cuûa Boà Taùt Ñòa Taïng trong coõi ngaï quyû, tay caàm spot represents the place where the conciousness ngoïc baûo chaâu. Thöù ba laø Baûo AÁn Ñòa Taïng. Vò of the deceased escaped the mortal body, and hoùa thaân cuûa Boà taùt Ñòa taïng trong coõi suùc sanh, these warm spots may be at the crown of the head, duoãi tay keát baûo aán Nhö YÙ. Thöù tö laø Trì Ñòa the eye, the chest, the stomach, the knee, or the Taïng. Vò hoùa thaân cuûa Boà taùt Ñòa Taïng trong coõi A soles of both feet. Sometimes this warm spot will Tu La, hai tay thöôøng naâng quaû ñaát (bieåu töôïng remain for as long as four to five hours after the cuûa söï naâng ñôõ). Thöù naêm laø Tröø Caùi Chöôùng Ñòa person has died. There are six places in the body Taïng. Vò hoùa thaân cuûa Boà Taùt Ñòa Taïng trong coõi that represent the six paths of rebirth: the crown ngöôøi, tröø taùm moùn khoå che laáp nhaân loaïi. Thöù saùu (warm spot) stands for sainthood or corwn laø Nhaät Quang Ñòa Taïng. Vò hoùa thaân cuûa Boà Taùt enlightenment; eyes and forehead (warm spot), Ñòa Taïng trong coõi trôøi, duøng aùnh saùng soi roïi the spirit of that person has been reborn in the khieán coõi nhaân thieân tröø ñöôïc phieàn naõo—Six celestial (heaven) realms; heart is the last to Bodhisattvas in the Ti-Tsang group of the remain warm, the spirith wa4(f)-3( )-195(T)-10(h)6(a)-5(t)-234(wa-5(e)4 Garbhadhatu, each controlling one of the six ways reese hoùn st s oneåu to of sentient existence: First, transformation body of

paramitas—See Luïc Ñoä Ba La Maät. equable, mindful and clearly aware. Fifth, here a (C) Luïc Khoå Haïnh Ngoaïi Ñaïo: Saùu loái tu khoå monk, on touching a tangible object with the body, haïnh cuûa ngoaïi ñaïo—The six austerities of is neither pleased not displeased, but remains the six kinds of heretics—See Luïc Khoå Haïnh. equable, mindful and clearly aware. Sixth, here a Luïc Haïnh Quaùn: Six marvellous practices—Saùu monk, on cognising a mental object with the mind, ñoái töôïng thieàn quaùn. Baèng thieàn quaùn chuùng ta coù is neither pleased nor displeased, but remains theå vöôït qua moïi aûo töôûng duïc voïng—The six equable, mindful and clearly aware. subjects in meditation. By meditations on the Luïc Hoøa: Six accordances—Six acts of accord distasteful and the delight, delusions and passions and respect—See Luïc Hoøa Kính Phaùp. may be overcome: Luïc Hoøa Hôïp: Saùu hoøa hôïp—Söï hoøa hôïp giöõa saùu (A) Ba ñoái töôïng quaùn ôû baäc thaáp: thoâ tuïc loã caên vôùi saùu traàn. Thöù nhaát laø maét phaûi hoøa hôïp vôùi maõng, khoå vaø chöôùng—The three lower vaät thaáy. Thöù nhì laø tai phaûi hoøa hôïp vôùi aâm

thanh practices or distasteful matters: coarseness, nghe. Thöù ba laø muõi phaûi hoøa hôïp vôùi muøi ngöûi. suffering, and resistance. Thöù tö laø löôõi phaûi hoøa hôïp vôùi vò ñöôïc neám. Thöù (B) Ba ñoái töôïng quaùn ôû baäc cao: tònh, dieäu vaø naêm laø thaân phaûi hoøa hôïp vôùi vaät tieáp xuùc. Thöù ly—The three higher practices delight saùu laø yù phaûi hoøa hôïp vôùi ñieàu suy nghó—The six matters: calm, mystic, and free. unions of the six sense organs with the six objects Luïc Haèng Truù: Satata-vihara (p)—Six perpetual of the senses. First, the eye is in union with the abodes—Saùu choã truù vónh cöûu. Theo Kinh Phuùng object seen. Second, the ear is in union with the Tuïng trong Tröôøng Boä Kinh, coù saùu haèng truù. Thöù sound heard. Third, the nose is in union with the nhaát ôû ñaây vò Tyø Kheo, maét thaáy saéc, khoâng coù smell smelt. Fourth, the tongue is in union with the hoan hyû, khoâng coù öu phieàn, an truù xaû, chaùnh taste tasted. Fifth, the body is in union with the nieäm, giaùc tænh. Thöù nhì ôû ñaây vò Tyø Kheo, tai thing touched. Sixth, the mind is in union with the nghe tieáng, khoâng coù hoan hyû, khoâng coù öu phieàn, thought. an truù xaû, chaùnh nieäm, tænh giaùc. Thöù ba ôû ñaây vò Luïc Hoøa Kính Phaùp: Sadsaramyadharma (skt)— Tyø Kheo, muõi ngöûi höông, khoâng coù hoan hyû, Six accordances—Six acts of accord and respect— khoâng coù öu phieàn, an truù xaû, chaùnh nieäm, tænh Theo Kinh Ñaïi Baùt Nieát Baøn vaø Kinh Phuùng Tuïng giaùc. Thöù tö ôû ñaây vò Tyø Kheo, löôõi neám vò, khoâng trong Tröôøng Boä Kinh, coù saùu ñieåm soáng chung coù hoan hyû, khoâng coù öu phieàn, an truù xaû, chaùnh hoøa hôïp trong töï vieän. Thöù nhaát laø Giôùi Hoøa Ñoàng nieäm, tænh giaùc. Thöù naêm ôû ñaây vò Tyø Kheo, thaân Tu hay luoân cuøng nhau giöõ giôùi tu haønh. Vò Tyø xuùc chaïm, khoâng coù hoan hyû, khoâng coù öu phieàn, Kheo, tröôùc maët hay sau löng, khoâng phaù giôùi, an truù xaû, chaùnh nieäm, tænh giaùc. Thöù saùu ôû ñaây vò khoâng vi phaïm, maø kieân trì tuaân haønh, khoâng coù tyø Tyø Kheo, yù nhaän thöùc phaùp, khoâng coù hoan hyû, veát, laøm cho con ngöôøi ñöôïc giaûi thoaùt, ñöôïc ngöôøi khoâng coù öu phieàn, an truù xaû, chaùnh nieäm, tænh taùn thaùn, khoâng ueá taïp vaø höôùng ñeán thieàn ñònh. giaùc—According to the Sangiti Sutta in the Long Thöù nhì laø Thaân Hoaø Ñoàng Truï hay cuøng moät thaân Discourses of the Buddha, there are six stable luoân cuøng nhau leã baùi trong an tònh. Vò Tyø Kheo states. First, here a monk , on seeing an object thaønh töïu töø aùi nôi thaân nghieäp, tröôùc maët hay sau with the eye, is neither pleased (sumano) nor löng ñoái vôùi caùc vò ñoàng phaïm. Thöù ba laø Kieán displeased (dummano), but remains equable Hoøa Ñoàng Giaûi hay cuøng nhau baøn luaän vaø lyù giaûi (upekhako), mindful and clearly aware. Second, giaùo phaùp (cuøng chung kieán giaûi). Vò Tyø Kheo here a monk, on hearing a sound with the ear, is soáng ñôøi ñöôïc chaùnh kieán höôùng daãn, chôn chaùnh neither pleased nor displeased, but remains ñoaïn dieät khoå ñau, vò aáy soáng thaønh töïu vôùi chaùnh equable, mindful and clearly aware. Third, here a kieán nhö vaäy vôùi caùc vò ñoàng phaïm haïnh, tröôùc monk, on smelling a smell with the nose, is maët vaø sau löng. Thöù tö laø Lôïi Hoøa Ñoàng Quaân neither pleased nor displeased, but remains hay cuøng nhau chia ñeàu nhöõng lôïi laïc vaät chaát veà equable, mindful and clearly aware. Fourth, here a aên,

maëc, ôû vaø thuoác men (hay chia ñeàu nhau veà monk, on tasting a flavour with the tongue, is lôïi, haønh, hoïc, thí). Ñoái vôùi caùc ñoà vaät cuùng döôøng neither pleased nor displeased, but remains moät caùch hôïp phaùp, cho ñeán ñoà vaät nhaän trong

bình baùt, ñeàu ñem chia ñoàng chöù khoâng giöõ rieâng. shows loving-kindness to their fellows in acts of Thöù naêm laø Khaåu Hoøa Voâ Tranh hay cuøng nhau thought. For Vietnamese Buddhist believers, taùn tuïng kinh ñieån hay noùi nhöõng lôøi hay yù ñeïp, please see more detail in “Phaät Hoïc Phoå Thoâng” chöù khoâng bao giôø tranh caõi. Vò Tyø Kheo, tröôùc Volume II, Chapter 9, Page 137. maët hay sau löng, thaønh töïu töø aùi nôi khaåu nghieäp Luïc Hoaøn Ñaïi Phu: Rikuko-Taifu (jap)—Lu- ñoái vôùi caùc vò ñoàng phaïm. Thöù saùu laø YÙ Hoøa Ñoàng keng-Taifu (jap)—Trong thí duï 40 cuûa Bích Nham Duyeät hay cuøng nhau tín hyû phuïng haønh giaùo phaùp Luïc—In the fortieth example in the Blue Rock nhaø Phaät. Vò Tyø Kheo, tröôùc maët hay sau löng, Collection (Pi-Yen-Lu)—See Nam Tuyeàn Nhö thaønh töïu töø aùi nôi yù nghieäp ñoái vôùi caùc vò ñoàng Moäng. phaïm. Phaät töû Vieät Nam, xin xem theâm chi tieát Luïc Hôïp: Saùu loaïi keát hôïp—Six combinations— trong Boä “Phaät Hoïc Phoå Thoâng” khoùa II, baøi thöù See Luïc Hoøa Hôïp. chín, trang 137—According to the Luïc Hueä: Coù saùu loaïi trí hueä. Thöù nhaát laø Vaên Mahaparinibbana Sutta and Sangiti Sutta, there Hueä. Ñaây laø loaïi trí hueä môû ra do ñöôïc nghe hieåu are six points of reverent harmony or unity in a veà chaân lyù trung ñaïo. Thöù nhì laø Tö Hueä. Ñaây laø monastery or convent or sixfold rules of conduct loaïi trí hueä môû ra do tö duy veà chaân lyù trung ñaïo. for monks and nuns in a monastery. The first Thöù ba laø Tu Hueä. Ñaây laø loaïi trí hueä nhôø tu taäp accordance is precept concord, or observing the chaân lyù trung ñaïo maø ñöôïc tu hueä. Thöù tö laø Voâ same precepts as others, or moral unity in Töôùng Hueä. Ñaây laø loaïi trí hueä môû ra do chöùng observing the commandments (always observing ñöôïc lyù trung ñaïo, lìa nhò bieân. Thöù naêm laø Chieáu precepts together). A monk who, in public and in Tòch Hueä, coøn goïi laø Tòch Chieáu Hueä, hay trí hueä private, keeps persistently, unbroken and cuûa Boà taùt ôû Ñaúng Giaùc Vò ñaõ quaùn trieät thöïc taùnh unaltered those rules of conduct that are spotless, vaø thöïc töôùng cuûa Nieát Baøn. Thöù saùu laø Tòch leading to liberation, praised by the wise, Chieáu Hueä. Ñaây laø loaïi trí hueä ôû ngoâi vò Phaät unstained and conducive to concentration. The chieáu khaép chuùng sanh (töø caùi theå cuûa trung ñaïo second accordance is living concord, or maø khôûi leân caùi duïng cuûa trung ñaïo)—There are performing the same practices as others, or bodily six kinds of wisdom. First, the wisdom of hearing unity in form of worship (Always living together in and apprehending the truth of the middle way (see peace). A monk who, in public and in private, Thaäp Truï). Second, the wisdom of thought (see shows loving-kindness to their fellows in acts of Thaäp Haïnh). Third, wisdom of observance (see body. The third accordance is idea concord, or Thaäp Hoài Höôùng). Fourth, the wisdom of neither sharing the same view as others, or doctrinal unity extreme (see Thaäp Ñòa). Fifth, the wisdom of in views and explanations (Always discussing and understanding of nirvana. Buddha-wisdom which obsorbing the dharma together). A monk who, in comprehends nirvana reality and its functioning.

public and in private, continues in that noble view Sixth, the wisdom (associated with Buddha- that leads to liberation, to the utter destruction of fruition) of making nirvana illuminate all beings suffering. The fourth accordance is beneficial (see Phaät Quaû). concord or economic unity in community of goods, Luïc Keát: Six knots—Saùu guùt maéc—Theo Kinh deeds, studies or charity. They share with their Laêng Giaø, daây vaûi keát thaønh saùu voøng vaø saùu nuùt virtuous fellows whatever they receive as a lieân tuïc. Vaûi töôïng tröng cho söï ñoàng nhaát vaø rightful gift, including the contents of their alms- nhöõng nuùt töôïng tröng cho söï dò bieät —According bowls, which they do not keep to themselves. The to the Lankavatara Sutra, a cloth or cord tied in six fifth accordance is speech concord or kind speech consecutive double loops and knots. The cloth or oral unity in chanting (never arguing). A monk represents the fundamental unity, the knots the who, in public and in private, shows loving- apparent diversity. kindness to their fellows in acts of speech. The Luïc Khoan Duïc (1898-1979): Teân cuûa moät vò hoïc sixth accordance is thinking concord or kind giaû Phaät giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng heartedness, or mental unity in faith (Always chuyeân dòch saùch Phaät giaùo töø Haùn ngöõ sang Anh being happy). A monk who, in public or in private, ngöõ. Töø naêm 1960 ñeán 1979, oâng ñaõ hoaøn taát dòch

thuaät nhöõng taùc phaåm sau ñaây: 1) Thieàn Ñích Giaùo first heretic way of the austerities is self- Nghóa, 2) Kinh Duy Ma Caät, 3) Trung starvation. The second heretic way of the Quoác Thieàn Ñònh Ñích Bí Maät, 4) Kinh Thuû Laêng austerities is naked cave-dwelling or throwing Nghieâm. OÂng ñaõ boû heát thì giôø nghieân cöùu veà Phaät oneself down precipices. The third heretic way of giaùo, vaø coáng hieán raát nhieàu trong vieäc truyeàn baù the austerities is self-immolation, or self-torturing Phaät phaùp ôû Trung Hoa—Name of a Chinese by fire. The fourth heretic way of the austerities is Buddhist scholar in the twentieth century. From sitting naked in public. The fifth heretic way of the 1960 till 1972, he completed translation of the austerities is dwelling in silence among graves. following books: 1) Ch'an and Zen Teachings, Ascetics who vowed to silence who dwell among 1960, 2) The Vimalakirti Nirdesa Sutra, 1972, 3) tombs or in solitude. The Sixth heretic way of the The Secrets of Chinese Meditation, 4) The austerities is living as animals. Surangama Sutra. He spent his whole life to study Luïc Khoå Haïnh Ngoaïi Ñaïo: The six austerities of and research on Buddhism and contributed a lot in the six heretics among outsiders—See Luïc Khoå spreading the Buddha-dharma in China. Haïnh. Luïc Khoá Khaéc (1860-1930): : Teân cuûa moät vò hoïc Luïc Kieám: Saùu thanh kieám hay saùu muõi teân, giaû Phaät giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng chaúng haïn nhö saùu caên, ñöôïc ñònh nghóa nhö saùu vieát nhieàu saùch veà lòch söû Phaät giaùo—Name of a phaåm chaát cuûa saéc, thinh, höông, vò, xuùc, phaùp — Chinese Buddhist scholar in the twentieth century. The six swords or arrows, i.e. the six senses which He wrote a lot of Buddhist books. are defined as the qualities of sight, sound, smell, Luïc Khoå: Theo kinh Du Giaø, coù saùu noãi khoå cho taste, touch and mind. haønh giaû: nhaân khoå, quaû khoå, caàu taøi vò khoå, caàu Luïc Kieân: Saùu phaùp beàn chaéc cho haønh giaû tu thuû hoä khoå, voâ yeåm tuùc khoå vaø bieán hoaïi khoå — thieàn: tín kieân, phaùp kieân,

tu kieân, ñöùc kieân, ñónh According to the Yogacara Sutra, there are six kieân, vaø giaùc kieân—Six Firm and sure things for kinds of suffering for any practitioner: suffering any Zen practitioner: firm faith, firm dharma due to a cause, suffering due to a result, suffering (methods of Buddhist cultivation), firm practice, due to wishing for wealth, suffering due to wishing firm virtue, firm abiding at level of the summit, for protection, suffering due to not being able to and firm enlightenment. shut oneself in a room, as did the Buddha for Luïc Kinh: Six scriptures—Saùu boä kinh—See Luïc meditation, and suffering due to the characteristics Boä Ñaïi Thöøa Kinh. of disintegration. Luïc La Haùn: Luïc Khoå Haïnh: Luïc Khoå Haïnh Ngoaïi Ñaïo hay 1) Saùu vò La haùn—The six arhats. saùu loái tu khoå haïnh cuûa ngoaïi giaùo. Thöù nhaát laø Töi 2) Ñöùc Phaät Thích Ca Maâu Ni vaø naêm vò ñeä töû Ngaõ Ngoaïi Ñaïo. Ñaây laø loái soáng khoå haïnh töi giaûm ñaàu tieân cuûa Ngaøi trong vöôøn Loäc Uyeån— aên uoáng hoaëc nhòn ñoùi cuûa ngoaïi ñaïo. Thöù nhì laø Sakyamuni and his first five disciples in the Ñaàu Uyeân Ngoaïi Ñaïo. Ñaây laø loái soáng khoå haïnh Deer Park. nôi hang ñaù trô troïi hay töi gieo mình vaøo vöïc thaúm Luïc Laäu Thoâng: Luïc Thaàn Thoâng—The six maø cheát. Thöù ba laø Phoù Hoûa Ngoaïi Ñaïo. Ñaây laø transcendental or magical powers—See Luïc loái soáng khoå haïnh thöôøng duøng naêm thöù löûa noùng Thoâng. ñeå thieâu nöôùng thaân mình, hay töi duøng löûa ñeå Luïc Luaân: Saùu luaân vöông, moãi vò trò vì moät haønh xaùc. Thöù tö laø Töi Toïa Ngoaïi Ñaïo. Ñaây laø loái phöông: Thieát Luaân cho Thaäp Tín Vò, Ñoàng Luaân soáng khoå haïnh ngoài loõa theå tröôùc coâng chuùng, cho Thaäp Truï, Löu Ly Luaân cho Thaäp Ñòa, vaø Ma chaúng keå noùng laïnh möa gioù. Thöù naêm laø Tòch Ni Luaân cho Ñaúng Giaùc—The six kinds of Maëc Ngoaïi Ñaïo. Ñaây laø loái soáng khoå haïnh ngoaïi cakravarti, or wheel kings, each allotted to one of ñaïo theà nguyeàn thöôøng ôû giöõa nôi tha ma moä ñòa, the six positions: the iron-wheel king to the ten laúng laëng chaúng noùi. Thöù saùu laø Ngöu Caåu Ngoaïi faiths of a Bodhisattva, the copper-wheel king to Ñaïo. Ñaây laø loái soáng khoå haïnh trì ngöu giôùi caåu the ten grounds, the silver-wheel king to the ten giôùi, soáng nhö thuù vaät—The six heretics of the six necessary activities of a bodhisattva, the gold- austerities which are referred to as outsiders'. The wheel king to the ten kinds of dedication, the

crystal-wheel king to the ten stages,. and the "great" and "vehicle," both equally essential to pearl-wheel king to the wonderful enlightenment. Mahayana with its specific meaning. Second, Luïc Luaän Ngoaïi Ñaïo: The six vedangas—See containing a principal term (Tatpurusa (skt), such Luïc Luaän Veä Ñaø. as in "Eye-perception," where the "eye" is the Luïc Luaän Veä Ñaø: The six vedangas—Luïc Luaän qualifying term. Third, the sign of possession Ngoaïi Ñaïo—Saùu boä luaän ngoaïi ñaïo, goàm boán boä (Bahuvrihi (skt), such as worldly people have Veä Ñaø vaø saùu boä luaän: Thöùc Xoa Luaän (giaûi thích wealth, but cultivator is he who has 64 naêng phaùp), Tyø Giaø La Luaän (giaûi thích caùc enlightenment. Fourth, placing two separate ideas phaùp aâm thanh), Kha Thích Ba Luaän (giaûi thích into one (Dvandva (skt), such as placing teaching teân tuoåi, nhaân duyeân cuûa caùc thieân tieân töø xöa ñeán and meditation into one. Fifth, an adverbial nay), Thuï Ñeå Sa Luaän (giaûi thích veà caùc

phaùp compound (Avyayibhava (skt) or a term resulting thieân vaên, ñòa lyù vaø toaùn soá), Xieån Ñaø Luaän (giaûi from neighbouring association, such as placing thích tieân thieân nguõ thoâng), Ni Loäc Ña Luaän (giaûi “remembering” in front of “place” to make it thích nhaân duyeân ñaët teân cho moïi vaät)—Works “remembering place. Sixth, a numerative term which are regarded as auxiliary to and even in (Dvigu (skt), such as five skandhas some sense as part of the Veda, their objects (pancaskandha). being to secure the proper pronunciation and Luïc Moân: Six doors—Six roots—See Luïc Caên. correctness of the text and the right employment Luïc Nan: Saùu ñieàu khoù cuûa chuùng sanh. Thöù nhaát of the Mantras of sacrifice as taught in the laø Ngoä Phaät Theá Nan hay sanh ra nhaèm thôøi coù Brahmanas: Siksa Sastra, Vyakarana Sastra, Phaät laø khoù. Thöù nhì laø Vaên Chaùnh Phaùp Nan hay Kalpa Sastra, Jyotisa Sastra, Chandas sastra, and nghe ñöôïc chaùnh phaùp laø khoù. Thöù ba laø Sanh Nirukta Sastra. Thieän Taâm Nan hay sanh ñöôïc thieän taâm laø khoù . Luïc Ly Hôïp Thích: Sat-samasa (skt)—Saùu caùch Thöù tö laø Sanh Trung Quoác Nan hay ñöôïc sanh ra giaûi thích nhöõng chöõ keùp. Thöù nhaát laø Trì Nghieäp trong xöù trung taâm laø khoù. Thöù naêm laø Ñaéc Nhaân Thích hay Ñoàng y thích. Nghóa daãu hai maø theå laø Thaân Nan hay ñöôïc thaân ngöôøi laø khoù. Thöù saùu laø moät neân ñoàng tuøy thuoäc laãn nhau nhö trong hai Toaøn Caên Nan hay ñöôïc ñaày ñuû caùc caên laø khoù — chöõ “Ñaïi Thöøa,” thì hai chöõ “Ñaïi” vaø “Thöøa” cuøng Six difficult things of living beings. First, to be quan troïng vaø thieát yeáu nhö nhau ñeå laøm thaønh born in the Buddha-age is difficult. Second, to chöõ “Ñaïi Thöøa” vôùi nghóa ñaëc bieät cuûa noù. Thöù nhì hear the true Buddha-law is difficult. Third, to laø Y Chuû Thích hay Y Só Thích. Y chuû thích chöùa beget a good heart is difficult. Fourth, to be born ñöïng moät töø chaùnh, nhö trong chöõ “nhaõn thöùc,” thì in the central kingdom is difficult. Fifth, to be in “nhaõn” laø töø chaùnh hay laø sôû y, coøn “thöùc” laø phaùp human form is difficult. Sixth, to be perfect is naêng y. Thöù ba laø Höõu Taøi Thích hay Ña Taøi difficult. Thích. Höõu taøi thích chæ söï sôû höõu, nhö ngöôøi theá Luïc Ngoaïi Nhaäp: Six worldly environments—See gian thì coù cuûa theá gian, coøn ngöôøi tu haønh thì coù Luïc Ngoaïi Xöù. söï giaùc ngoä. Thöù tö laø Töông Vi Thích, giaûi thích Luïc Ngoaïi Xöù: Bahirani-ayatanani (p)—Theo hai theå traùi nhau nhöng taäp hôïp moãi thöù rieâng bieät Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù saùu cuûa moãi theå maø thaønh moät, nhö ñaët “giaùo” vaø ngoaïi xöù: saéc xöù, thanh xöù, höông xöù, vò xöù, xuùc “quaùn” thaønh moät maø thaønh “giaùo quaùn”. Thöù naêm xöù, vaø phaùp xöù—According to the Sangiti Sutta in laø Laân Caän Thích, giaûi thích moät danh töø keùp hay the Long Discourses of the Buddha, there are six töø ngöõ lieân heä ñeán nôi choán, nhö ñem chöõ “nieäm” external sense-spheres: sight-object (rupayatanam ñaët tröôùc chöõ “xöù” ñeå taïo thaønh chöõ “nieäm xöù”. (p), sound-sense-sphere, smell-sense-sphere, Thöù saùu laø Ñaùi Soá Thích, giaûi thích danh töø coù lieân taste-sense-sphere, tangible object heä ñeán soá löôïng nhö “nguõ uaån”—The six (phottabbayatanam (p), and mind-object interpretations of compound terms, considered in (dhammayatanam (p). their component parts or together. First, the Luïc Nha: Chaddanta (skt)—Teân cuûa moät

ñòa danh equality of dependence of both terms nôi Kieàu Traàn Nhö (moät trong nhöõng ñeä töû ñaàu (Karmadharaya (skt), such as in Mahayana, tieân cuûa ñöùc Phaät) truù nguï, tu taäp vaø nhaäp dieät —

Name of a place where Kaundinya stayed, (B) Saùu ngoâi nhaân ñòa—See Luïc Vò (B). cultivated and passed away. (C) Saùu nhaân theo Kinh Laêng Giaø. Thöù nhaát laø Luïc Nhaân: Sadhetavah (skt)—Six kinds of causes. Thöôøng Höõu Nhaân hay söï khaû höõu cuûa moät söï (A) Saùu nhaân sanh ra caùc phaùp höõu vi. Phaùp höõu vaät trôû thaønh nguyeân nhaân cho caùc söï vaät vi sanh ra ñeàu do söï hoøa hôïp cuûa nhaân vaø khaùc. Thöù nhì laø Töông Tuïc Nhaân hay söï tuøy duyeân. Thöù nhaát laø naêng taùc nhaân hay lyù do thuoäc laãn nhau. Thöù ba laø Töôùng Nhaân hay hieän höõu cuûa moïi söï vaät coù theå coù. Naêng taùc tính töông tuïc khoâng giaùn ñoaïn cuûa caùc töôùng nhaân coù hai loaïi: döõ löïc nhaân vaø baát chöôùng traïng. Thöù tö laø Naêng Taùc Nhaân hay nhaân toá nhaân. Thöù nhì laø caâu höõu nhaân hay töù ñaïi cuøng taïo thaønh quyeàn löïc toái cao nhö moät ñaïi thay phieân nhau laøm nhaân duyeân. Luaät hoã vöông. Thöù naêm laø Hieån Lieãu Nhaân hay ñieàu töông, töùc laø tình traïng hoã töông aûnh höôûng kieän trong ñoù caùc söï vaät ñöôïc bieåu hieän nhö laø laøm ñieàu kieän cho nhau. Thöù ba laø ñoàng loaïi ñöôïc aùnh saùng chieáu roïi. Thöù saùu laø Quaùn Ñaõi nhaân hay luaät gieo gì gaët naáy. Thöù tö laø Töông Nhaân hay luaät veà söï giaùn ñoaïn—Six causes öng nhaân hay luaät töông öùng hay phoái hôïp. according to the Lankavatara Sutra. First, the Thöù naêm laø Bieán haønh nhaân hay luaät toång possibility of anything becoming cause to quaùt coù theå aùp duïng vaøo moät soá ñaëc tính taâm others (bhavishayaddhetu (skt). Second, thöùc laøm caên baûn chung cho caùc ñaëc tính khaùc, mutual dependence (sambandha-hetu (skt). hay taø kieán laø nhaân aûnh höôûng moïi haønh ñoäng. Third, uninterrupted continuity of signs Thöù saùu laø Dò thuïc nhaân hay quaû mang laïi (lakshana-hetu (skt). Fourth, a causal agency khaùc vôùi nhaân. Ñaây laø luaät baùo öùng hay keát that wields supreme power like a great king quaû—The sixfold division of causes of all (karana-hetu (skt). Fifth, the condition in conditioned things. Every phenomenon which things are manifested as if illuminated depends upon the union of the primary cause by a light (vyanjana-hetu (skt). Sixth, the law and conditional or environmental cause. of discontinuation (upeksha-hetu (skt). There are six kinds. First, the reason that Luïc Nhaãn: Saùu loaïi nhaãn nhuïc: tín nhaãn, phaùp makes the existence of anything possible nhaãn, tu nhaãn, chính nhaãn, voâ caáu nhaãn, vaø nhaát (karanahetu (skt). Effective causes of two thieát trí nhaãn (nhaãn cuûa moät moät vò Phaät)—Six kinds: empowering cause and non-resistant kinds of enduance: faith patience (see Tín Nhaãn), cause, as space does not resist. Second, co-ability to bear external hardships (see Phaùp Nhaãn), operative causes (sahabhuhetu (skt), as the ability to bear endurance during practicing (see Tu four elements in nature, not one of which can Nhaãn), right patience (see Chaùnh Nhaãn), undefiled be omitted. The law of mutuality, that is, the endurance (see Voâ Caáu Nhaãn), and omniscient state of being mutually conditioned. Third, the endurance, that of a Buddha. law that like produces like (sabhagahetu (skt), Luïc Nhaäp: Sadayatana

(skt)—Shadayatana (skt). or causes of the same kind as the effect, good (A) Saùu choã xaâm nhaäp hay caên nhaõn, nhó, tyû, thieät, producing good, etc. Fourth, the law of thaân, yù—Six bases of the senses—The six association (samprayuktahetu (skt) or mutual entrances or locations, both the organ and the responsive or associated causes, i.e. mind and sensation (eye, ear, nose, tongue, body, mind; mental conditions, subject with object. Fifth, sight, hearing, smell, taste, touch, and the law of generality (sarvatragahetu (skt), perception). which is applicable to certain mental qualities (B) Moät trong nhöõng maéc xích trong thaäp nhò nhôn making the common ground for others, or duyeân—One of the links in the chain of universal or omnipresent cause of illusion, as causation—See Thaäp Nhò Nhaân Duyeân. of false views affecting every act. Sixth, Luïc Nhó Baát Ñoàng Möu: Ba ngöôøi ôû moät choã differential fruition (vipakahetu (skt), i.e. the khoâng tieän baøn vieäc bí maät (nôi ñoâng ngöôøi khoâng effect different from the cause, as the hells theå luaän baøn gì ñöôïc)—Three people gather at the are from evil deeds. This is the law of same place cannot discuss a secret business (a retribution, or fruition. secret business cannot be discussed in a crowd).

Luïc Nhieãm: Six defilements—Saùu thöù ueá Nieäm Phaùp. nhieãm—See Luïc Caáu. 2) Saùu loaïi tænh thöùc: Six kinds of mindfulness— Luïc Nhieãm Taâm: Six kinds of defiled mind—Saùu See Luïc Nieäm Phaùp. thöù nhieãm taâm trong Khôûi Tín Luaän—The six Luïc Nieäm Phaùp: Anussati-tthanani (p)—Six forms mental taints of the Awakening of Faith (Khôûi of mindfulness—Saùu nieäm phaùp: nieäm Phaät, nieäm Taâm Luaän). Duø baûn chaát taâm laø thanh tònh khoâng oâ phaùp, nieäm Taêng, nieäm giôùi, nieäm thí, vaø nieäm nhieãm, voâ minh laøm taâm oâ nhieãm qua saùu thöù sau thieân—The six thoughts to dwell upon or six ñaây. Thöù nhaát laø chaáp töông öng nhieãm. Chaáp objects of recollection: mindfulness of the nhieãm cho raèng caùi “döôøng nhö” laø caùi “thaät.” Ñaây Buddha, the law (dharma), the order (sangha), laø giai ñoaïn cuoái cuûa Bích Chi Phaät Ñòa (Thanh commandments or morality (precepts), the Vaên vaø Duyeân Giaùc) hay Tín Truï Ñòa cuûa Boà Taùt. almsgiving or renunciation (practice of Thöù nhì laø baát ñoaïn töông öng nhieãm hay ly caáu renouncing), and the heaven (deva) with its ñòa. Nhieãm chaáp daãn ñeán nhöõng nguyeân nhaân cuûa prospective joys. khoå laïc. Thöù ba laø phaân bieät trí töông öng nhieãm Luïc Nieäm Xöù: Saùu nieäm xöù—The six stages of hay giai ñoaïn taâm phaân bieät taát caû chö phaùp. Thöù the six thoughts to dwell upon—Six bases of tö laø Hieän saéc baát töông öng nhieãm hay laø giai mindfulness—Saùu pheùp giöõ cho taâm ñöôïc tænh ñoaïn taâm voâ minh ñöôïc giaûi thoaùt khoûi moïi saéc thöùc—See Luïc Nieäm Phaùp. töôùng. Thöù naêm laø naêng kieán taâm baát töông öng Luïc Nieân Khoå Haïnh: The six years of nhieãm. Ñaây laø giai ñoaïn giaûi thoaùt khoûi moïi noã löïc sakyamuni’s austerities before his enlightenment . tinh thaàn. Thöù saùu laø caên boån nghieäp baát töông öng Six Years of Ascetic praticing of the Buddha nhieãm. Ñaây laø giai ñoaïn cao nhaát cuûa Boà Taùt khi (Ascetic period of the Buddha)—Saùu naêm tu haønh tieán vaøo Phaät quaû—Though mind-essence is by khoå haïnh cuûa Ñöùc Phaät—Sau khi rôøi boû cung vua, nature pure and without stain, the condition of Thaùi töû Só Ñaït Ña ñi vaøo röøng khoå haïnh. Coù raát

ignorance or innocence permits of taint or nhieàu ñaïo só ñang thöïc haønh khoå haïnh taïi ñoù. Thaùi defilement corresponding to the following six töû ñeán xin chæ giaùo moät moät vò tröôûng laõo: “Laøm phrases. First, the taint interrelated to attachment, sao môùi ñöôïc giaùc ngoä vaø giaûi thoaùt?” Vò tröôûng or holding the seeming for the real. This is the laõo ñaùp: “Chuùng toâi sieâng naêng tu haønh khoå haïnh, final stage of sravakas and pratyeka-buddha or the chæ mong sau khi cheát ñöôïc leân Thieân giôùi höôûng stage of faith of bodhisattvas. Second, the stage of laïc, chöù khoâng bieát caùi gì goïi laø giaùc ngoä hay giaûi purity, the taint interrelated to the persisting thoaùt caû.” Vò tröôûng laõo tieáp theo: “Phöông phaùp attraction of the cause of pain and pleasure. Third, haønh xaùc cuûa chuùng toâi laø ñoùi thì aên reã coû, voû caây, the taint interrelated to the “particularizing hoa quaû. Coù luùc chuùng toâi doäi nöôùc laïnh leân ñaàu intelligence” or the stage of spirituality, which suoát ngaøy. Coù luùc thì chuùng toâi nguû caïnh löûa noùng discerns things within and without this world. cho cô theå bò noùng ñoû. Coù luùc thì chuùng toâi treo Fourth, the non-interrelated or primary taint or the ngöôïc treân nhöõng caønh caây. Chuùng toâi thöïc haønh stage of emancipation from the material (ignorant khoå haïnh baèng nhieàu caùch khaùc nhau vaø muïc ñích mind as yet hardly discerning subject from object, laø ñeå thôø maët trôøi, maët traêng, caùc vì sao, hay nöôùc of accepting an external world). Fifth, the non- chaûy vaø löûa hoàng. Sau khi nghe nhöõng lôøi giaûi interrelated or primary taint of accepting a thích cuûa vò tröôûng laõo, vò Thaùi töû voán thoâng minh perceptive mind. This is the stage of emancipation bieát ngay laø nhöõng ngöôøi naøy chaû bieát gì ñeán vaán from mental effort. Sixth, the non-interrelated or ñeà sanh töû, hoï ñaõ khoâng theå töï cöùu mình noùi chi primary taint of accepting the idea of primal ñeán cöùu ñoä nhöõng chuùng sanh khaùc. Theá laø Thaùi töû action or activity in the absolute. This is the quyeát ñònh rôøi boû khoå haïnh laâm ñeå höôùng veà vuøng highest bodhisattva stage, entering the tu cuûa caùc aån só. Ngaøi leân nuùi Gaya ñeå töï mình khoå Buddhahood. tu vaø tham thieàn nhaäp ñònh. Söï khoå haïnh cuûa Thaùi Luïc Nhö: The six “likes.”—See Luïc Duï. töû raát ñôn giaûn, moãi ngaøy Ngaøi chæ aên moät chuùt luùa Luïc Nieäm: mì vaø luùa maïch trong khi chuyeân taâm tu trì neân cô 1) The six thoughts to dwell upon: See Luïc theå cuûa Ngaøi ngaøy caøng yeáu daàn. Sau saùu naêm tu

haønh khoå haïnh trong röøng, nhöng Ngaøi vaãn khoâng body-sense-sphere, and mind-sense-sphere. ñaït ñöôïc taän cuøng yù nguyeän. Cuoái cuøng Thaùi töû Luïc Phaøm: Six realms of Samsara—See Luïc nghó raèng vieäc lôùn giaùc ngoä vaø giaûi thoaùt khoâng Phaøm Töù Thaùnh. theå baèng tu haønh khoå haïnh maø ñöôïc —After Prince Luïc Phaøm Töù Thaùnh: Saùu phaøm boán Thaùnh. Siddhartha left the royal palace, he wandered in Theo toâng Thieân Thai, möôøi coõi naày töông dung the forest of ascetics. There were many practicing töông nhieáp laãn nhau, moãi coõi mang trong noù chín ascetics. The Prince consulted one of the elders: coõi coøn laïi kia. Tyû duï nhö nhaân giôùi seõ bao haøm caû “How can I attain true enlightenment and chín coõi khaùc, töø Phaät cho ñeán ñòa nguïc, vaø moãi emanicipation?” The elder replied: “We practice moät trong möôøi caûnh vöïc kia cuõng vaäy. Ngay caû asceticism diligently,

hoping that upon our death caûnh giôùi cuûa chö Phaät cuõng bao goàm baûn chaát cuûa we could be reborn in the heavens to enjoy ñòa nguïc vaø caùc coõi khaùc, bôûi vì moät Ñöùc Phaät duø happiness. We don't know anything about ôû Ngaøi khoâng coøn baûn chaát cuûa ñòa nguïc, nhöng vì enlightenment and emancipation." The elder ñeå cöùu ñoä chuùng sanh trong coõi naày, neân cuõng coù added: "The way we take to the asceticism is that ñòa nguïc ngay trong taâm cuûa Ngaøi. Trong yù nghóa when we are hungry, we eat grassroots, bark, naày Phaät giôùi cuõng bao goàm caû chín coõi khaùc —Six flowers, and fruits. Sometimes we pour cold water realms of the samsara (existence) and four realms on our heads all day long. Sometimes we sleep by of the saints—Six stages of rebirth for ordinary a fire, allowing the body to be baked and tanned. people, as contrasted with the four saints. These Sometimes we hang ourselves upside down on ten realms are mutually immanent and mutually tree branches. We practice in different ways, the inclusive, each one having in it the remaining nine purpose of which is to worship the sun, moon, realms. For example, the realm of men will stars, the running water and the blazing fire." include the other nine from Buddha to Hell, and so After listening to the explanations of this elder, will any of the ten realms. Even the realm of the wise Prince knew that they had practically no Buddhas includes the nature of hell and all the knowledge of the problems of life and death and rest, because a Buddha, though not helish himself, they could not even redeem themselves, not to intends to save the depraved or hellish beings, and mention saving other sentient beings. The ascetics therefore also has hell in his mind. In this sense, were merely inflicting sufferings upon the realm of the Buddhas, too, includes the other themselves. So the Prince decided to relinquish nine realms: this kind of ascetic life, left the forest and headed (A) Luïc phaøm: Saùu neûo luaân hoài hay saùu theá giôùi towards other places where the hermits were. He cuûa chuùng sanh meâ môø: ñòa nguïc, ngaï quyû, came to Gaya Hill to practice asceticism and suùc, sanh, a tu la, nhaân vaø thieân—Six realms meditation. The life which the Prince led was very of the samsara or the realms of the simple. He just ate a little wheat and barley unenlightened: hells, hungry ghosts, animals, everyday while devoting all his energy to his angry demons (asuras), human beings, and practice. So his body became thinner by the day. celestials. After six years of ascetic practice, the Prince (B) Töù Thaùnh: Four Saints or the realms of the could not reach his goal. Finally he realized that enlightened—Boán coõi Thaùnh laø coõi maø nôi ñoù the major issue of enlightenment and chuùng sanh ñaõ giaùc ngoä, ñaõ bieát söï an laïc beân emancipation could never be achieved through trong vaø söï töï do saùng taïo bôûi vì baèng tri thöùc ascetic practicing alone. hoï ñaõ chieán thaéng voâ minh vaø meâ hoaëc, hoï ñaõ Luïc Noäi Xöù: Ajjhattikani ayatanani (p)—Theo thoaùt khoûi söï noâ leä vaøo caùc nghieäp löïc phaùt Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù saùu sinh töø haønh ñoäng meâ laàm trong quaù khöù vaø noäi xöù: nhaõn xöù, nhó xöù, tyû xöù, thieät xöù, thaân xöù, vaø baây giôø khoâng coøn gieo nhöõng haït gioáng maø yù xöù—According to the Sangiti Sutta in the Long chuùng seõ keát traùi trong hình thöùc troùi buoäc môùi Discourses of the Buddha, there are six internal cuûa

nghieäp. Song giaùc ngoä khoâng laøm giaùn sense-spheres: eye-sense-sphere, ear-sense- ñoaïn luaät nhaân quaû. Khi ngöôøi giaùc ngoä töï caét sphere, nose-sense-sphere, tongue-sense-sphere, ngoùn tay mình, noù cuõng chaûy maùu, khi ngöôøi

aáy aên phaûi thöùc aên xaáu thì daï daøy vaãn ñau. noùi lôøi doái traù), baát phi thôøi thöïc (chaúng aên sau giôø Ngöôøi giaùc ngoä khoâng theå chaïy troán ñöôïc haäu ngoï), vaø baát aåm töûu (khoâng uoáng röôïu)—The six quaû cuûa caùc haønh ñoäng do chính mình taïo ra. prohibition rules for a female devotee: not Söï khaùc bieät laø vì ngöôøi ñaõ giaùc ngoä chaáp indelicacy of contact with a male, not purloining nhaän, töùc ñaõ thaáy roõ nghieäp cuûa mình vaø for cash, not killing animals, not telling khoâng coøn bò troùi buoäc nöõa maø di ñoäng töï do untruthfulness, not having food after midday meal, beân trong nghieäp. Thöù nhaát laø Thaùnh Duyeân and not drinking wine or beer. giaùc. Ñaây laø moät vò Phaät töï giaùc ngoä, khoâng Luïc Phieàn Naõo: See Luïc Ñaïi Phieàn Naõo. giaûng daïy cho keû khaùc. Thöù nhì laø Thaùnh Luïc Phuû: Coå hoïng, bao töû, ruoät giaø, ruoät non, tuùi Thanh Vaên. Ñaây laø vò ñeä töû tröïc tieáp cuûa Phaät. maät, vaø boïng ñaùi—The six internal organs: throat, Thöù ba laø Thaùnh Boà Taùt. Ñaây laø moät vò Phaät stomach, large intestine, small intestine, gall töông lai. Thöù tö laø Phaät, moät vò Phaät khoâng ôû bladder, and bladder. trong voøng möôøi coõi theá gian naày, nhöng vì Luïc Phöông: Saùu phöông: phöông ñoâng, phöông Ngaøi thò hieän giöõa loaøi ngöôøi ñeå giaûng daïy taây, phöông nam, phöông baéc, phöông treân, vaø giaùo lyù cuûa mình neân Ngaøi ñöôïc keå vaøo ñoù — phöông döôùi—Six directions: east, west, south, The four realms of enlightened existence, north, above, and below. sometimes called the “four holy states.” Luïc Phöông Haønh Trì: Cultivation in six Unlike those in the lower six realms, the directions—Theo Kinh Thi Ca La Vieät, tín ñoà ñaïo enlightened know the joy of inward peace and Baø La Moân moãi saùng thöôøng hay taém röõa saïch seõ creative freedom because, having overcome roài leã laïy saùu phöông, ñeå caàu sanh veà coõi söôùng; their ignorance and delusion through Ñöùc Phaät ñaõ nhaân ñoù thuyeát kinh Leã Luïc Phöông knowledge, they are freed from enslavement cho hoï: phöông ñoâng caàn ñöôïc hieåu laø cha meï, to karmic propensities arising from past phöông nam caàn ñöôïc hieåu laø sö tröôûng, phöông delusive actions, and no longer sow seeds taây caàn ñöôïc hieåu laø vôï con, phöông baéc caàn ñöôïc which will bar fruit in the form of new karmic hieåu laø baïn beø, phöông döôùi caàn ñöôïc hieåu laø toâi bondage. Enlightenment, however, does not tôù vaø lao coâng, phöông treân caàn ñöôïc hieåu laø Sa suspend the law of cause and effect. When Moân vaø Baø La Moân—According to the Sagalaka the enlightened man cuts his finger it bleeds, Sutra, the brahman morning act of bathing and when he eats bad food his stomach aches. He paying homage in the six directions; observing the too cannot escape the consequences of his “well-born” do this; the Buddha is said to have actions. The difference is that because he given the discourse in the Worship in the Six accepts, that is, he sees into his karma he is no Directions Sutra: the east denotes mother and longer bound by it, but moves freely witihn it. father, the south denotes

teachers, the west First, a Pratyeka-buddha or a Buddha for denotes wife and children, the north denotes himself, not teaching others. Second, a friends and companions, the nadir denotes Sravaka (Sravakayana) or a direct disciple of servants and helpers, and the zenith denotes the Buddha. Third, a Bodhisattva or a would- ascetics and Brahmins. be Buddha. Fourth, the realm of Buddhas. A Luïc Phöông Hoä Giôùi: See Kinh Leã Luïc Phöông. Buddha is not inside the circle of ten, but as Luïc Phöông Hoä Minh: See Kinh Leã Luïc Phöông. he advents among men to preach his doctrine Luïc Phöông Hoä Nieäm: Luïc Phöông Hoä Minh— he is now partially included in it. Luïc Phöông Hoä Giôùi—The praisees of Amitabha Luïc Phaùp: Saùu giôùi caám cuûa moät Thöùc Xoa Ma proclaimed by the Buddhas of the six directions— Na—The six prohibition rules for a female See Kinh Leã Luïc Phöông. devotee—See Luïc Phaùp Giôùi. Luïc Phöông Leã: Ngöôøi tu theo ñaïo Baø La Moân Luïc Phaùp Giôùi: Saùu giôùi phaùp cuûa Thöùc Xoa Ma moãi saùng thöôøng hay taém röõa saïch seõ roài leã laïy saùu Na: baát daâm (chaúng daâm duïc cuõng chaúng chaïm phöông, ñeå caàu sanh veà coõi söôùng; Ñöùc Phaät ñaõ vaøo ngöôøi nam), baát ñaïo (chaúng troäm caép), baát saùt nhaân ñoù thuyeát kinh Leã Luïc Phöông cho hoï —The (khoâng gieát haïi sinh vaät), baát cuoáng ngöõ (khoâng brahman morning act of bathing and paying

homage in the six directions; observing the “well- Luïc Quaàn Tyø Kheo Ni: Ngoaøi nhoùm luïc quaàn tyø born” do this; the Buddha is said to have given the kheo ra, coøn coù luïc quaàn tyø kheo ni, cuõng coù teân discourse in the Worship in the Six Directions gioáng nhö nhoùm tyø kheo—Beside the six common Sutra—See Luïc Phöông Haønh Trì. herd bhiksus, there were also the six common hed Luïc Phöông Leã Kinh: Singalovada-sutta (p)— bhiksunis whose names were just the same as that Kinh Leã Luïc Phöông—Thi Ca La Vieät Luïc of the bhiksus’—See Luïc Quaàn Tyø Kheo. Phöông Leã Kinh—The Worship in the Six Luïc Quyeát Ñònh: Six kinds of certainty—See Luïc Directions Sutra—See Luïc Phöông Haønh Trì. Chuûng Quyeát Ñònh. Luïc Quaù: Six faults—Saùu loãi laàm cho haønh giaû: Luïc Quyeát Traïch Phaàn Töôûng: Nibbedha- boûn xeûn, phaù giôùi, saân haän, giaûi ñaõi, taùn taâm, vaø si bhagiya-sanna (p)—Theo Kinh Phuùng Tuïng trong meâ—Six evil practices for practitioners: meanness tröôøng Boä Kinh, coù saùu quyeát traïch phaàn töôûng: voâ (stinginess), breaking the precepts, anger, sloth thöôøng töôûng, khoå töôûng treân voâ thöôøng, voâ ngaõ (indolence), distracted mind (confusion of mind), töôûng treân khoå, ñoaïn töôûng, voâ tham töôûng, vaø dieät and ignorance. töôûng—According to the Sangiti Sutta in the Long Luïc Quaû Tuï: Nhoùm saùu yeáu toá—Aggregate of the Discourses of the Buddha, there are six six elements. perceptions conducive to penetration: the Luïc Quan: Six organs—See Luïc Caên. perception of impermanence, the perception of Luïc Quaùn AÂm: The six kinds of Kuan-Yin—See suffering in impermanence, the perception of Avalokitesvara and Luïc Ñòa Taïng. impersonality in suffering, the perception of Luïc Quaùn Phaùp: Theo tröôøng phaùi Thieân Thai, coù abandoning, the perception of dispassion, the saùu quaùn phaùp: ñaïi bi, ñaïi töø, sö töû voâ uùy, ñaïi perception of cessation. quang phoå chieáu, thieân nhaân tröôïng phu, vaø ñaïi Luïc Sanh Loaïi: Abhijatiyo (p)—Theo Kinh Phuùng phaïm thaâm vieãn.

Moãi phaåm chaát cuûa Boà Taùt coù Tuïng trong Tröôøng Boä Kinh, coù saùu loaïi sanh: coù coâng naêng dieät tröø chöôùng ngaïi trong saùu ñöôøng ngöôøi haéc sanh vaø soáng trong haéc phaùp; coù ngöôøi ñòa nguïc, ngaï quyû, suùc sanh, a-tu-la, nhaân vaø haéc sanh vaø soáng taïo baïch phaùp; coù ngöôøi haéc thieân—According to the T'ien-T'ai Sect, there are sanh vaø soáng taïo Nieát Baøn; baïch sanh soáng taïo haéc six kinds of contemplation or six kinds of Kuan- phaùp; baïch sanh soáng taïo baïch phaùp; vaø baïch sanh Yin: most pitiful, most merciful, of lion-courage, soáng taïo Nieát Baøn (Phi Haéc Phaùp phi baïch of universal light, leaders among gods and men, phaùp)—According to the Sangiti Sutta in the Long and the most omnipresent Brahma. Each of this Discourses of the Buddha, there are six species: Bodhisattva's six qualities (pitiful, merciful, lion- here one born in dark conditions, lives a dark life; courage, universal light, leader among gods and one born in dark conditions lives a bright life; one men, brahma) breaks the hindrances respectively born in dark conditions attains Nibbana, which is of the hells, pretas, animals, asuras, men, and neither dark nor bright; one born in bright devas. conditions lives a dark life; one born in bright Luïc Quaàn Thoác Töû: The band of six bald children conditions lives a bright life; and one born in in the Buddha's order—See Luïc Quaàn Tyø Kheo. bright conditions attains Nibbana which is neither Luïc Quaàn Tyø Kheo: Vaøo thôøi Ñöùc Phaät coøn taïi dark nor bright. theá coù saùu nhoùm Tyø Kheo xaáu, keát ñaûng laøm Luïc Song Nhaát Vieân: Saùu cöûa soå moät con vöôïn— nhöõng chuyeän traùi vôùi uy nghi. Giôùi luaät maø Phaät Saùu caên ñöôïc ví nhö saùu cöûa soå vaø taâm thöùc ñöôïc cheá ñònh ra phaàn nhieàu duyeân vaøo haønh ñoäng cuû a ví vôùi con vöôïn leo vaøo leo ra saùu cöûa soå naày)— saùu nhoùm tyø kheo naày maø ñaët ra—The six Six windows and one monkey climbing in and out common herd bhiksus, to whose improper or evil these six windows. This is compared to the six conduct is attributed the laying down of many of organs of sense and the active mind which is the laws by Sakyamuni. The generally accepted thinking unceasingly. list indicating Nanda, Upananda, Asvaka, Luïc Suùc: Saùu loaïi gia suùc: ngöïa, traâu boø, deâ, gia Punarvasu, Chanda, and Udayin—See Band of six caàm, choù, vaø heo—Six kinds of domestic shavelings. animals—The six domestic animals: horse, ox

(buffalo), goat, fowl, dog, and pig. interdeterminism, considering all things in term of Luïc Suy: Haáp löïc cuûa luïc caên hay luïc traàn cuõng laø "maybe." saùu teân giaëc hay luïc taëc laøm cho chuùng sanh suy Luïc Söù Giaû: Six messenges—See Luïc Ñòa Taïng. giaûm tieâu hao—The six ruiners or the attractions Luïc Söï Thaønh Töïu: Six affairs of completion— of the six senses. Saùu ñieàu khieán cho moät vò Boà taùt giöõ troøn luïc Ba Luïc Sö: The six tirthikas or heterodox teachers— La Maät: cuùng döôøng (ñeå thaønh töïu ñaøn ñoä), haønh See Luïc Sö Ngoaïi Ñaïo. trì giôùi luaät (hoïc vaø haønh trì giôùi giôùi luaät ñeà thaønh Luïc Sö Ngoaïi Ñaïo: Sat-sastara (skt)—Rokushi-töïu giôùi ñoä), bi maãn (ñeå thaønh töïu nhaãn ñoä), tinh Gedo (jap)—The six heretical masters—Chæ saùu taán haønh trì thieän phaùp (sieâng naêng laøm ñieàu thieän vò sö ngoaïi ñaïo ôû AÁn Ñoä vaøo thôøi Ñöùc Phaät coøn taïi ñeå thaønh töïu tieán ñoä), ôû nôi coâ lieâu (ñeå thaønh töïu theá. Saùu vò naày luoân tìm caùch kình

choáng vôùi Ñöùc thieàn ñoä), vaø phaùp laïc (vui hoïc Phaät phaùp ñeå thaønh Phaät. Thöù nhaát laø Phuù Lan Na Ca Dieáp. Ngöôøi cho töïu trí ñoä)—The six things which enable a raèng khoâng coù tính khoâng, phuû nhaän haäu quaû cuûa bodhisattva to keep perfectly the six paramitas: haønh ñoäng toát xaáu (khoâng coù ñaïo nghóa vua toâi hay worshipful offerings, study and practice the moral cha con). Thöù nhì laø Maït Giaø leâ Caâu Xa Leâ. Ngöôøi duties, pity, zeal in goodness, isolation, and phuû nhaän luaät nhaân quaû, cho raèng söôùng khoå laø töï delight in the law. nhieân chöù khoâng do nhaân duyeân. Thöù ba laø San Xaø Luïc Taøi: Luïc Xuùc—Taâm sôû cuûa xuùc töông öùng vôùi Da Tì La Hieàn Töû. Ngöôøi cho raèng chaúng caàn tu luïc thöùc maø naûy sanh—The six decisions or haønh, cöù traûi qua soá kieáp heát khoå thì ñeán söôùng. concepts formed through the mental contact of the Thöù tö laø A Kyø Ña Xí Xaù Khaâm Baø La. Ngöôøi chuû six senses. tröông moïi thöù ñeàu ñoaïn dieät, cuoái cuøng chæ coøn Luïc Taëc: Six bandits or bandits of the six sense- laïi töù ñaïi, neân tu haønh khoå haïnh, ñeå cho moïi thöù organs—Saùu teân giaëc cöôùp. Saùu caên ñöôïc ví vôùi noùng böùc thieâu ñoát thaân theå maø giaûi thoaùt. Thöù saùu teân moái laùi cho giaëc cöôùp, cöôùp ñoaït heát coâng naêm laø Ca La Cöu Ñaø Ca Chieân Dieân. Ngöôøi chuû naêng phaùp taøi hay thieän phaùp. Saùu teân giaëc kia maø tröông theo vaät chaát, khoâng coù ngöôøi gieát, cuõng ñeán thì luïc caên sung söôùng vui möøng. Caùch ñeà khoâng coù keû bò gieát, maø chæ coù söï chuyeån hoùa cuûa phoøng duy nhöùt laø ñöøng a toøng vôùi chuùng: maét nhöõng yeáu toá vaät chaát maø thoâi (cho raèng phaùp vöøa ñöøng nhìn saéc ñeïp, tai ñöøng nghe tieáng du döông, höõu töôùng vöøa voâ töôùng. Neáu ai hoûi höõu thì ñaùp muõi ñöøng ngöûi muøi thôm, löôõi ñöøng neám vò ngon, voâ, maø ai hoûi voâ thì ñaùp höõu). Thöù saùu laø Ni Kieän thaân ñöøng xuùc chaïm eâm aùi, vaø yù neân keàm giöõ tö Ñaø Nhaõ Ñeà Töû. Ngöôøi cho raèng söôùng, khoå, phuùc, töôûng—The six cauras or robbers, such as the six toäi “coù leõ” ñeàu do ñôøi tröôùc, aét phaûi ñeàn boài, chöù senses, the six sense organs are the match-makers, chaúng phaûi do tu haønh ñôøi nay maø quyeát ñònh or medial agents of the six robbers. The six ñöôïc—The six tirthikas or heterodox teachers in robbers are also likened to the six pleasures of the India at the time of the Buddha. These six always six sense organs. The only way to prevent them is sought to rival Buddha. First, Purana Kasyapa, by not acting with them: the eye avoiding beauty, who negated the effects of action, good or evil. the ear avoiding melodious sound, the nose Second, Maskarin-Gosaliputra, who taught a avoiding fragrant scent, the tongue avoiding tasty theory of randomness, negating causality. Third, flavour, the body avoiding seductions, and the Sanjaya-Vairatiputra, who was agnostic in mind should always control thoughts. refusing to maintain any opinion about anything. Luïc Taâm: Chuùng ta phaàn nhieàu chæ tu theo hình Fourth, Ajita-Kesakambala, who taught a more thöùc, maø ít chuù troïng ñeán choã khai taâm, thaønh thöû extreme nihilism regarding everything except the löûa tam ñoäc vaãn chaùy höøng, khoâng höôûng ñöôïc four main elements. Fifth, Kakuda-Katyayana, höông vò thanh löông giaûi thoaùt maø Ñöùc Phaät ñaõ who taught a materialism in which there was no chæ daïy. Muoán cho loøng Boà Ñeà phaùt sanh moät caùch such

things as killer or killed, but only thieát thöïc. Theo Hoøa Thöôïng Thích Thieàn Taâm transformations of elements. Sixth, Nirgrantha- trong Nieäm Phaät Thaäp Yeáu, chuùng ta neân suy tö Jnatiputra, known as Mahavira, the founder of quaùn saùt ñeå phaùt taâm theo saùu yeáu ñieåm sau ñaây: Jainism, who taught the doctrine of Giaùc Ngoä Taâm, Bình Ñaúng Taâm, Taâm Töø Bi, Saùm

Nguyeän Taâm, vaø Baát Thoái Taâm—Most of us implies the perfect lord or master. Fifth, “on merely engage in external forms of cultivation, Mount Grdhrakuta” implies the perfect place. while paying lip service to “opening the mind.” Sixth, “with the great assembly of bhiksus” Thus, the fire of greed, anger and delusion implies the perfect assembly. continue to flare up, preventing us from tasting the Luïc Thaân: Saùu ngöôøi thaân nhöùt: cha, meï, anh em pure and cool flavor of emancipation as taught by trai, chò em gaùi, vôï hay choàng, vaø con caùi—The the Buddhas. According to Most Venerable Thích six closest relatives—The six immediate relations: Thieàn Taâm in The Pure Land Buddhism in Theory father, mother, elder or younger brothers, elder or and Practice, we should pose the question of younger sisters, wife or husband, and children. “How can we awaken the Bodhi Mind” or we Luïc Thaàn Thoâng: The six transcendental or should ponder and meditate on the following six magical powers—See Luïc Thoâng. points to develop a true Bodhi Mind: the Luïc Thaäp: Sasti (skt)—Saùu möôi—Sixty. Enlightened Mind (See Giaùc Ngoä Taâm), the Mind Luïc Thaäp Nhò Kieán: Saùu möôi hai loaïi kieán of Equanimity (See Bình Ñaúng Taâm), Mind of giaûi—The sixty-two views: Compassion (See Töø Bi Taâm), the Mind of Joy (I) Theo Kinh Ñaïi Baùt Nhaõ—According to the (See Hoan Hyû Taâm), the Mind of Repentance and Maha-Prajna Sutra: Vows (See Saùm nguyeän Taâm), and the Mind of no (A) (20) Naêm uaån duyeân vôùi boán traïng thaùi laøm Retreat (See Baát Thoái Taâm). thaønh hai möôi kieán giaûi. Boán kieán giaûi cuûa Luïc Teá: Theo Trí Ñoä Luaän, coù saùu thöù chöôùng teá Saéc bao goàm saéc laø thöôøng, saéc laø voâ thöôøng, che ñaäy maát saùu Ba La Maät hay tònh taâm: xan saéc laø caû thöôøng laãn voâ thöôøng, saéc laø khoâng tham (tham lam boûn xeûn), phaù giôùi, saân nhueá (phi) thöôøng cuõng khoâng (phi) voâ thöôøng. Boán (noùng naûy giaän döõ), lieân nieäm (thöông nhôù luyeán kieán giaûi cuûa Thoï bao goàm thoï laø thöôøng, thoï aùi gia ñình), taùn loaïn, vaø ngu si—According to the laø voâ thöôøng, thoï laø caû thöôøng laãn voâ thöôøng, Maha-Prajna-Sastra, there are six sins that thoï laø phi thöôøng phi voâ thöôøng Boán kieán giaûi smother the six paramitas or the pure mind: cuûa Töôûng bao goàm töôûng laø thöôøng, töôûng laø grudging, commandment-breaking, anger, family voâ thöôøng, töôûng laø caû thöôøng laãn voâ thöôøng, attachment, confused thoughts or scattered mind, töôûng laø phi thöôøng phi voâ thöôøng. Boán kieán and ignorance or stupidity. giaûi cuûa Haønh bao goàm haønh laø thöôøng, haønh Luïc Thaønh Boä: Sannagarikah (skt)—Maät Laâm laø voâ thöôøng, haønh laø caû thöôøng laãn voâ Sôn Boä—Moät trong hai möôi toâng phaùi Tieåu Thöøa, thöôøng, haønh laø phi thöôøng phi voâ thöôøng. Boán coù quan heä vôùi Ñoäc Töû Boä —One of the twenty kieán giaûi cuûa Thöùc bao goàm thöùc laø thöôøng, Hinayana sects, connected with Vatsiputtriyah. thöùc laø voâ thöôøng, thöùc

laø caû thöôøng laãn voâ Luïc Thaønh Töïu: Saùu loaïi thaønh töïu, thöôøng môû thöôøng, thöùc laø phi thöôøng phi voâ thöôøng— ñaàu caùc kinh. Thöù nhaát laø Tín Thaønh Töïu, laáy chöõ The five skandhas under four considerations “Nhö Vaäy” laøm tín thaønh töïu. Thöù nhì laø Vaên of time, considered as time past, whether Thaønh Töïu hay laáy hai chöõ “Ngaõ Vaên” hay “Toâi each of the five has had permanence, nghe” laøm vaên thaønh töïu. Thöù ba laø Thôøi Thaønh impermanence, both, and neither. Four views Töïu, laáy hai chöõ “Nhaát Thôøi” hay “moät thuôû” laøm of Form include form is permanent, form is thôøi thaønh töïu. Thöù tö laø Chuû Thaønh Töïu, laáy chöõ impermanent, form is both permanent and “Phaät” chæ roõ vò chuû thuyeát phaùp laøm chuû thaønh impermanent, form is neither permanent nor töïu. Thöù naêm laø Xöù Thaønh Töïu, laáy caùc chöõ nhö impermanent. Four views of Sensation “Taïi nuùi Kyø Xaø Quaät” laøm xöù thaønh töïu. Thöù saùu include sensation is permanent, sensation is laø Chuùng Thaønh Töïu, laáy caùc chöõ “Ñaïi Tyø Kheo impermanent, sensation is both permanent Chuùng” laøm chuùng thaønh töïu—Six perfections and impermanent, and sensation is neither found in the opening phrase of each sutra. First, permanent nor impermanent. Four views of “Thus” implies perfect faith. Second, “I Have perception include perception is permanent, Heard” implies perfect hearing. Third, “Once” perception is impermanent, perception is both implies the perfect time. Fourth, “the Buddha” permanent and impermanent, perception is

neither permament nor impermanent. Four infinite. views of Volition or Mental formation include (C) Naêm uaån duyeân vôùi boán chuyeån laøm thaønh hai mental formation is permanent, mental möôi kieán giaûi. Boán kieán giaûi cuûa Saéc bao formation is impermanent, mental formation goàm saéc nhö khöù (saéc keå nhö maát), saéc chaúng is both permanent and impermanent, and nhö khöù (saéc keå nhö chaúng maát), saéc nhö khöù mental formation is neither permanent nor chaúng nhö khöù (saéc keå nhö maát maø cuõng keå impermanent. Four views of consciousness nhö chaúng maát), saéc phi nhö khö phi chaúng include consciousness is permanent, nhö khöù (saéc chaúng keå nhö maát, chaúng keå nhö consciousness is impermanent, consciousness chaúng maát). Boán kieán giaûi cuûa Thoï bao goàm is both permanent and impermanent, thoï nhö khöù, thoï chaúng nhö khöù, thoï nhö khöù consciousness is neither permanent nor chaúng nhö khöù, thoï phi nhö khöù phi chaúng nhö impermanent. khöù. Boán kieán giaûi cuûa Töôûng bao goàm töôûng (B) Naêm uaån duyeân vôùi töù bieân laøm thaønh hai nhö khöù, töôûng chaúng nhö khöù, töôûng nhö khöù möôi kieán giaûi. Boán kieán giaûi cuûa saéc bao chaúng nhö khöù, töôûng phi nhö khöù phi chaúng goàm saéc laø höõu bieân, saéc laø voâ bieân, saéc laø caû nhö khöù. Boán kieán giaûi cuûa Haønh bao goàm höõu laãn voâ bieân, saéc phi höõu phi voâ bieân. Boán haønh nhö khöù, haønh chaúng nhö khöù, haønh nhö kieán giaûi cuûa Thoï bao goàm thoï höõu bieân, thoï khöù chaúng nhö khöù, haønh phi nhö khöù phi voâ bieân, thoï höõu laãn voâ bieân, thoï phi höõu phi chaúng nhö khöù. Boán kieán giaûi cuûa Thöùc bao voâ bieân. Boán kieán giaûi cuûa Töôûng bao goàm goàm thöùc nhö khöù, thöùc chaúng nhö khöù, thöùc töôûng höõu bieân, töôûng voâ bieân, töôûng laø höõu nhö khöù chaúng nhö khöù, thöùc phi nhö khöù phi laãn voâ bieân,

töôûng phi höõu phi voâ bieân. Boán chaúng nhö khöù—Five skandhas under the four kieán giaûi cuûa Haønh bao goàm haønh höõu bieân, considerations to their destination to make haønh voâ bieân, haønh caû höõu laãn voâ bieân, haønh another 20 views. Four views of Form include phi höõu phi voâ bieân. Boán kieán giaû i cuûa Thöùc form is gone, form is not gone, form is both bao goàm thöùc höõu bieân, thöùc voâ bieân, thöùc caû gone and not gone, form is neither gone nor höõu laãn voâ bieân, vaø thöùc phi höõu phi voâ not gone. Four views of sensation include bieân—Five skandhas under the four sensation is gone, sensation is not gone, considerations to their space or extension, sensation is both gone and not gone, sensation considered as present time, whether each is is neither gone nor not gone. Four views of finite, infinite, both, or neither to make Perception include perception is gone, another 20 views. Four views of Form include perception is not gone, perception is both form is finite, form is infinite, form is both gone and not gone, and perception is neither finite and infinite, form is neither finite nor gone nor not gone. Four views of Volition or infinite. Four views of Sensation include mental formation include volition is gone, sensation is finite, sensation is infinite, volition is not gone, volition is both gone and sensation is both finite and infinite, and not gone, volition is neither gone nor not sensation is neither finite nor infinite. Four gone. Four views of consciousness include views of Perception include perception is consciousness is gone, consciousness is not finite, perception is infinite, perception is both gone, consciousness is both gone and not finite and infinite, and perception is neither gone, consciousness is neither gone nor not finite nor infinite. Four views of Volition or gone. Mental formation include volition is finite, (D) Ñoàng Nhaát thaân taâm: Unity of body and mind. volition is infinite, volition is both finite and (E) Dò Bieät thaân taâm: Difference of body and infinite, and volition is neither finite nor mind. infinite. Four views of Consciousness include (II) Theo toâng Thieân Thai, coù 62 ngaõ kieán. Boán consciousness is finite, consciousness is kieán giaûi cuûa saéc bao goàm Saéc laø Ngaõ, Lìa infinite, consciousness is both finite and Saéc vaãn coù Ngaõ, Saéc laø lôùn, ngaõ laø nhoû; ngaõ infinite, consciousness is neither finite nor truï trong saéc, Ngaõ laø lôùn, saéc laø nhoû; saéc truï

trong ngaõ. Cuøng moät tieán trình nhö vaäy vôùi senasations from the six organs—See Luïc Thoï Thoï, Töôûng, Haønh Thöùc trong hieän taïi, quaù Thaân. khöù vaø vò lai seõ laøm thaønh 60 kieán giaûi. Kieán Luïc Thoï Thaân: Vedana-kaya (p)—Theo Kinh giaûi thöù saùu möôi moát laø ñoaïn kieán, vaø kieán Phuùng Tuïng trong Tröôøng Boä Kinh, coù saùu thoï giaûi thöù saùu möôi hai laø thöôøng kieán—thaân: nhaõn xuùc sôû sanh thoï, nhó xuùc sôû sanh thoï, tyû According to the T'ien-T'ai sect, there are xuùc sôû sanh thoï, thieät xuùc sôû sanh thoï, thaân xuùc sôû sixty-two views on personality. Four views of sanh thoï, vaø yù xuùc sôû sanh thoï—According to the Form or Rupa as its basis and consider each of Sangiti Sutta in the Long Discourses of the the five skandhas under four aspects which Buddha, there are six groups of feeling: feeling include rupa, the organized body, as the ego; based on eye-contact, feeling based on ear- the ego as apart from the rupa; rupas as the contact,

feeling based on nose-contact, feeling greater, the ego the smaller or inferior, and based on tongue-contact, feeling based on body- the ego as dwelling in the rupa; the ego as the contact, and feeling based on mind-contact. greater, rupa the inferior, and the rupa in the Luïc Thoaïi: Six portents—Saùu ñieàm laønh hay saùu ego. The same process applies to Sensation, ñieàm kieát töôøng khi Phaät thuyeát kinh Phaùp Hoa: Perception, Volition, and Consciousness in the baøi thuyeát khai thò veà voâ löôïng cuûa Ñöùc Phaät, Phaät present, past and future to make 60 views. tam ma ñòa, möa hoa, maët ñaát run chuyeån, söï deã The sixty-first view is impermanence and the chòu cuûa ngöôøi ngaém nhìn ñöùc Phaät, vaø Phaät phoùng sixty-second view is permanence. quang—The six auspicious indications attributed Luïc Thaäp Tam Phaùp: Sixty-three kinds of to the Buddha as a preliminary to his delivery of entities—Saùu möôi ba phaùp—See Saùu Möôi Ba the Lotus Sutra: the Buddha's opening address on Phaùp Höõu Laäu. the infinite, His samadhi, the rain of flowers, the Luïc Thaäp Tuïng Nhö Lyù Luaän: Yuktisasthika earthquake, the delight of the beholders, and the (skt)—Teân moät boä luaän veà saùu möôi baøi tuïng nhö Buddha-ray. lyù—Treatise on the sixty-two Correct Verses, Luïc Thôøi: Saùu thôøi, ba thôøi ban ngaøy, ba thôøi ban name of a work of commentary. ñeâm: saùng, tröa, chieàu, chaäp toái (ñaàu hoâm), nöûa Luïc Thaäp Tuïng Nhö Lyù Luaän Thích: ñeâm, vaø bình minh (taûng saùng)—The six “hours” Yuktisasthika-vrtti (skt)—Teân moät taäp chuù giaûi veà or periods in a day and night: morning, noon, boä luaän veà saùu möôi baøi tuïng nhö lyù —Name of a evening, night, midnight, and dawn. work of interpretation on the treatise on the sixty- Luïc Thôøi Baát Ñoaïn: Ngaøy saùu thôøi tu haønh khoâng two Correct Verses. giaùn ñoaïn—The six daily periods of unintermitting Luïc Thí: Saùu thí duï hay daãn duï—The six devotions. metaphors—See Luïc Chuùng Sanh. Luïc Thôøi Leã Taùn (Tuïng): Ngaøy ñeâm saùu thôøi leã Luïc Thì: See Luïc Thôøi. taùn Ñöùc Phaät A Di Ñaø—The six daily periods of Luïc Thieân: Six heavens—The six devalokas, the workship and of ceremonial—Six periods of heavens with sense organs above Sumeru, workship. between Brahmalokas and the earth—See Luïc Luïc Thôøi Saùm: Saùu thôøi saùm hoái toäi loãi trong ngaøy Duïc Thieân. cuûa moät haønh giaû tinh chuyeân—The six daily Luïc Thieân Tuï: Six kinds of wrong-doing. periods of penitential services or six periods of 1-5) See Nguõ Thieân Tuï. penance. 6) Thaâu Lan Gia: Sthulatyaya (skt)—Toäi ñaùng Luïc Thôøi Saùm Hoái Luïc Caên: Saùu thôøi saùm hoái toäi ñoïa ñòa nguïc, nhöng coù theå tha ñöôïc vì chæ laø loãi luïc caên—The six daily periods of penitential nhöõng tö töôûng chöa laøm ra haønh ñoäng—Sins services over the sins of the six senses. deserving hells which may be forgiven; Luïc Thôøi Saùm Hoái Toäi Loãi: The six daily periods however, thoughts not developed in action of penitential services over the sins. yet. Luïc Thôøi Tam Muoäi: See Luïc Thôøi Thieàn Ñònh. Luïc Thoï: Six sensations—Saùu thoï töø saùu caên— Luïc Thôøi Thieàn Ñònh: The six daily periods of The six vedanas—The six receptions or meditation or six regular periods of meditation of

a devoted practitioner—Saùu thôøi cuûa thieàn ñònh miraculous or transcendental powers—Six trong ngaøy cuûa moät haønh giaû tinh chuyeân. magical

penetrations—Six superknowledges— Luïc Thôøi Vaõng Sanh Toâng: Jishu (jap)—The Saùu thaàn thoâng maø chö Phaät hay chö A La Haùn ñaït Shih School in Japan—Coøn goïi laø Thôøi Toâng, toâng ñöôïc qua töù thieàn: thieân nhaõn thoâng (khaû naêng phaùi Phaät Giaùo Nhaät Baûn laáy ngaøy ñeâm 6 giôø thaáy ñöôïc taát caû moïi thöù trong saéc giôùi), thieân nhó chuyeân tu pheùp vaõng sanh (laáy pheùp tu cuûa ngaøi thoâng (khaû naêng nghe moïi aâm thanh hay ngoân Thieän Ñaïo laøm nghieäp nhaân vaõng sanh). Thôøi ngöõ), tha taâm thoâng (khaû naêng ñoïc ñöôïc tö töôûng Toâng ñöôïc Nhaát Bieán (1238-1289) saùng laäp taïi cuûa ngöôøi khaùc maø caùc baäc giaùc ngoä ñaït ñöôïc cao Nhaät naêm 1276—A Japanese sect, whose hay thaáp tuøy theo söï thaønh ñaït cuûa baäc aáy), thaàn members by dividing day and night into six tuùc thoâng (khaû naêng ñi baát cöù ñaâu vaø laøm baát cöù periods of worship seek immortality. The Shih thöù gì tuøy y), tuùc maïng thoâng (khaû naêng bieát ñöôïc School in Japan was founded in 1276 by I-Bien quaù khöù vò lai cuûa mình vaø ngöôøi), vaø laäu taän (1238-1289). thoâng (khaû naêng chaám döùt nhieãm tröôïc vaø ñöa taâm Luïc Thoâ: The six coarser stages—See Luïc Thoâ ñeán choã giaûi thoaùt khoûi moïi duïc voïng)—Six Töôùng. supernatural or universal powers acquired by a Luïc Thoâ Töôùng: Theo Khôûi Tín Luaän, coù saùu loaïi Buddha, also by an arhat through the fourth thoâ töôùng sanh ra bôûi si meâ. Thöù nhaát laø Trí degree of dhyana: deva-eye (ability to see all Töôùng. Ñaây laø yù thöùc do caûnh giôùi meâ chaáp maø forms), deva-ear (ability to hear any sound chaúng bieát ñoù laø huyeãn giaû laïi sanh taâm thích hay anywhere), mental telepathy (ability to know the khoâng thích khôûi leân töø traïng thaùi tinh thaàn. Thöù thoughts of others), psychic travel (ability to be nhì laø Töông Tuïc Töôùng. Döïa vaøo söï phaân bieät anywhere and to do anything at will), knowledge cuûa trí töôùng maø coù yù thöùc veà khoå laïc (ñau khoå vaø of past and future of self and others (ability to vui söôùng). Thöù ba laø Chaáp Thuû Töôùng: Ñoái vôøi penetrate into past and future lives of self and caûnh khoå laïc chaúng bieát ñoù laø hö huyeãn laïi sanh others), and ability to end contamination. nieàm chaáp thuû. Thöù tö laø Keá Danh Töï Töôùng: Gaén Luïc Thuù: Saùu neûo luaân hoài sanh töû—The six teân coá ñònh cho nhöõng thöù huyeãn haõo giaû danh neân directions of reincarnation—Six planes of sanh khoå ñau phieàn naõo. Thöù naêm laø Khôûi Nghieäp existence—Six paths within the realms of birth Töôùng: Haäu quaû cuûa caùc thöù nghieäp thieän aùc. Thöù and death—See Luïc Ñaïo. saùu laø Nghieäp Heä Khoå Töôùng. Töôùng bò buoäc vaøo Luïc Thuù Luaân Hoài Kinh: Kinh do Boà Taùt Maõ nghieäp thieän aùc maø caûm khoå quaû sanh töû— Minh bieân soaïn—The Sutra on the six Directions According to the Awakening of Faith, there are of Reincarnation, composed by Asvaghosa six coarser stages arising from the three finer Bodhisattva. stages which in turn are produced by original Luïc Thuø: Ñôn vò ño troïng löôïng, töông ñöông vôùi unenlightened condition of ignorance. First, 1,33 gôø ram (24 thuø töông ñöông vôùi moät löôïng). knowledge or consciousness of like and dislike Töø naày aùm chæ vaät gì moûng vaø nheï—A unit for arising from mental conditions. Second, weight measurement, equivalent to 1.33 grams. consciouness of pain and pleasure resulting from The term implies something thin and light. the

knowledge or consciousness, causing Luïc Thuaät: Saùu loaïi ngoaïi ñaïo trong thôøi Phaät coøn continuous responsive memory. Third, attachment taïi theá—The six kinds of heretics in India at the or clinging arising from consciouness of pain or time of the Buddha—See Luïc Khoå Haïnh. pleasure, or retention of memories of past joys Luïc Thuyeàn: Saùu chieác thuyeàn hay saùu Ba La and sorrows as if they were reality and not Maät ñöa chuùng sanh ñaùo bæ ngaïn vöôït bôø sanh illusions. Fourth, assigning names according to the töû—The six boats or the six paramitas for ferrying seeming and unreal with fixation of ideas. Fifth, to the bank beyond mortality—See Luïc Ñoä Ba La the consequent activity with all the variety of Maät. deeds. Sixth, the suffering resulting from being Luïc Thö: Saùu nhoùm loaïi chöõ Haùn: töôïng hình, chæ tied to deeds and their karma consequences. söï, hoäi yù, haøi thanh, giaû taù, vaø chuyeån chuù—Six Luïc Thoâng: Abhijna or Sadabhijna (skt)—Six categories of Chinese characters: pictographs,

ideographs, logical aggregates, phonetic ñöôïc chia laøm 2 phaàn: phaàn ñaàu noùi veà cuoäc ñôøi complexes, false borrowings, and variophones. cuûa luïc Toå, vaø phaàn thöù nhì chöùa ñöïng nhöõng giaùo Luïc Thöùc: Sad-vijnana (skt)—Roku-Shiki (jap)—thuyeát vaø thöïc haønh Thieàn ñònh—The Platform Six conceptions (consciousnesses)—Saùu thöùc: Sutra of the Sixth Patriarch's Dharma Treasure, nhaõn thöùc, nhó thöùc, tyû thöùc, thieät thöùc, thaân thöùc, the basic text of the Southern Zen School in vaø yù thöùc—The perceptions and discernings of the China. The Sutra of the Sixth Patriarch from the six organs of sense—Six ways of knowing: sight High Seat of the Dharma Treasure, basic Zen consciousness, hearing consciousness, scent writing in which Sixth Patriarch's biography, consciousness, taste consciousness, body discourses and sayings at Pao-Lin monastery are consciousness, and mind consciousness. recorded by his disciples Fa-Hai. It is divided into Luïc Thöùc Thaân: Vinnana-kaya (p)—Six groups of ten chapters. This is one of the most influential consciousness—See Luïc Thöùc. works of the Ch'an tradition. It composes of Luïc Tieån: The six arrows. These six senses are chapters of discourses delivered by the sixth compared to the six senses—See Luïc Kieám. patriarch of Ch'an, Hui-Neng (638-713), at the Ta- Luïc Tín: Theo Hoøa Thöôïng Thích Thieàn Taâm Fan Temple. It is divided into two parts: the first trong Lieân Toâng Thaäp Tam Toå, trong phaàn Tín describes his life, and the second contains his Haïnh Nguyeän, thaày ñaõ nhaán maïnh veà Tín laø tin ôû teachings on Ch'an practice and doctrine. nôi saùu ñieàu: töï tín, tha tín, tín nhaân, tín quaû, tín söï, Luïc Toå Hueä Naêng: The Sixth Patriarch Hui- vaø tín lyù—According to Most Venerable Thích Neng—See Hueä Naêng. Thieàn Taâm in The Thirteen Patriarchs of Pureland Luïc Toå Phaùp Baûo Ñaøn Kinh: Rokuso-Hobo-Buddhism, he emphasized that to have Faith is to Dangyo (jap)—Kinh Phaùp Baûo Ñaøn cuûa Luïc Toå believe in the following six elements: self-faith, Hueä Naêng—The Platform Sutra of the Sixth faith in others, faith in causation, faith in effect, Patriarch's Dharma-Treasure—See Kinh Phaùp faith in practice, and faith in theory. Baûo Ñaøn. Luïc Tình: Saùu tình khôûi leân töø saùu caên: nhaõn tình Luïc Toå Thieàn Trung Hoa: Six Chinese (khôûi leân töø nhaõn caên hay maét), nhó tình (khôûi leân

Patriarchs—Saùu toå doøng Thieàn Trung Hoa. Nhöùt töø nhó caên hay tai), tyû tình (khôûi leân töø tyû caên hay Toå Boà Ñeà Ñaït Ma, ngöôøi saùng laäp doøng Thieàn muõi), thieät tình (khôûi leân töø thieät caên hay löôõi), trung Hoa. Nhò Toå Hueä Khaû, Tam Toå Taêng Xaùn, thaân tình (khôûi leân töø thaân caên hay thaân), vaø yù tình Töù Toå Ñaïo Tín, Nguõ Toå Hoaèng Nhaãn. Luïc Toå Hueä (khôûi leân töø yù caên hay yù)—The six emotions Naêng, vò toå thöù saùu, ngöôøi ñaõ nhaän y baùt töø nguõ toå arising from the six organs of sense: emotions Hoaèng Nhaãn, hoaèng hoùa veà phöông nam, neân coøn arising from the eyes, emotions arising from the goïi laø doøng thieàn phöông nam—Bodhidharma, the ears, emotions arising from the nose, emotions First Patriarch in China, the founder of the arising from the tongue, emotions arising from the Chinese Zen (see Boà Ñeà Ñaït Ma), the Second body, and emotions arising from the mind. Patriarch Hue-Ke, from 468 to 543 AD (see Hueä Luïc Toå: The Sixth Patriarch—See Hueä Naêng. Khaû), the Third Patriarch Seng Tsan, who passed Luïc Toå Ñaïi Sö: Rokuso Daishi (jap)—The Sixth away in around 606 AD (see Taêng Xaùn), the Patriarch Great Master—See Hueä Naêng. fourth Patriarch Tao Hsin, from 580 to 651 (see Luïc Toå Ñaøn Kinh: Liu-Tsu-Ta-Shih-Fa-Pao-T'an Ñaïo Tín), the fifth Patriarch Hung-Jen, from 601 Ching—Platform Sutra of the Sixth Patriarch— to 675 (see Hoaèng Nhaãn), and the Sixth Patriarch Kinh ñöôïc Luïc Toå thuyeát. Vaên baûn chuû yeáu cuûa Hui-Neng, who received the transmission from Thieàn Nam Toâng, goàm tieåu söû, nhöõng lôøi thuyeát Hung-Jen (fifth patriarch). Hui Neng propagated giaûng vaø ngöõ luïc cuûa Luïc Toå taïi chuøa Baûo Laâm Zen in the Southern part of China; therefore, his ñöôïc ñeä töû cuûa Ngaøi laø Phaùp Haûi ghi laïi trong 10 lineage is called the southern school of Zen. chöông. Ñaây laø moät trong nhöõng taù c phaåm coù aûnh Luïc Toäi Nhaân: Saùu loaïi gaây toäi—The six kinds of höôûng lôùn nhaát trong Thieàn toâng. Boä kinh goàm offender—Baát cöù ai phaïm moät trong boán toäi Ba La nhieàu chöông chöùa ñöïng nhöõng baøi thuyeát giaûng Di, hay phaù hoøa hôïp Taêng, hay laøm thaân Phaät chaûy cuûa Luïc Toå Hueä Naêng taïi chuøa Ñaïi Phöông. Kinh maùu. Gioáng nhö trong Nguõ Nghòch theâm vaøo toäi

gieát hay laøm haïi Thaày Toå—One who commits any consequently nothing should be eaten after noon. of the four offenses of "Parajika," or four grave The Maha-Prajna Sastra describes these days as sins, or destroys the harmony in the order, or shed evil or dangerous days, and says they arose from the Buddha's blood. They are similar to the five an ancient custom of cutting off the flesh and grave sins, plus the sin of killing or hurting teacher casting it into the fire. or master. Luïc Traùnh Caên: Vivada-mulani (p)—Theo Kinh Luïc Toâng: Six schools—Saùu toâng phaùi. Phuùng Tuïng trong Tröôøng Boä Kinh, coù saùu traùnh Luïc Toâng Ñaïi Thöøa Nhaät Baûn: The six caên. Thöù nhaát, ôû ñaây vò Tyø Kheo PHAÃN NOÄ VAØ Mahayana schools in Japan. UAÁT HAÄN, soáng khoâng cung kính, khoâng tuøy 1-4)Boán toâng phaùi ñaàu cuõng gioáng boán toâng phaùi thuaän vò Ñaïo Sö; khoâng cung kính, khoâng tuøy ñaàu cuûa Trung Hoa—The first four sects are thuaän Phaùp; khoâng cung kính, khoâng tuøy thuaän the same as the first four schools of the six Taêng; khoâng thaønh töïu ñaày ñuû caùc Hoïc Phaùp, neân schools in China—See Luïc Toâng Trung Hoa. vò aáy khôûi leân

tranh luaän giöõa chö Taêng. Tranh 5) Thieân Thai Toâng: The T'ien-T'ai Sect or luaän nhö vaäy khieán chuùng sanh khoâng haïnh phuùc, Tendai Sect. khoâng an laïc; khieán chö Thieân vaø loaøi ngöôøi 6) Chaân Ngoân Toâng: The Shingon Sect. khoâng haïnh phuùc, maø ñau khoå. Neáu caùc vò thaáy Luïc Toâng Trung Hoa: Saùu toâng phaùi ôû Trung ñöôïc traùnh caên nôi caùc vò hay nôi ngöôøi khaùc, caùc Hoa. Thöù nhaát laø Tam Luaän Toâng, giaùo thuyeát vò phaûi coá gaéng ñoaïn tröø. Neáu caùc vò khoâng thaáy Tam Luaän Toâng döïa theo Tam Luaän. Thöù nhì laø traùnh caên, haõy gìn giöõ ñöøng cho caùc traùnh caên aáy Phaùp Töôùng Toâng. Thöù ba laø Hoa Nghieâm Toâng, coù cô hoäi laøm haïi trong töông lai. Thöù nhì, ôû ñaây vò giaùo thuyeát Hoa Nghieâm Toâng döïa treân boä Kinh Taêng CHE DAÁU vaø GIAÛ DOÁI. Thöù ba, ôû ñaây vò Tyø Hoa Nghieâm. Thöù tö laø Luaät Toâng, giaùo thuyeát Kheo TAÄT ÑOÁ vaø XAN THAM. Thöù tö, ôû ñaây vò Luaät Toâng döïa treân boä Luaät Taïng. Thöù naêm laø Tyø Kheo LÖØA ÑAÛO vaø LÖÔØNG GAÏT. Thöù naêm, Thaønh Thaät Toâng, giaùo thuyeát Thaønh Thaät Toâng ôû ñaây vò Tyø Kheo AÙC DUÏC vaø TAØ KIEÁN. Thöù saùu, döïa treân boä Thaønh Thaät Luaän. Thöù saùu laø Caâu Xaù ôû ñaây vò Tyø Kheo CHAÁP TRÖÔÙC SÔÛ KIEÁN, kieân Toâng, giaùo thuyeát Caâu Xaù Toâng döïa treân boä Caâu trì gìn giöõ raát khoù rôøi boû—According to the Sangiti Xaù Luaän—The six schools in China. The Three- Sutta in the Long Discourses of the Buddha, there Sastra Sect, based on the Madhyamika-Sastra. are six roots of contention. First, here a monk who Second, Dharmalaksana Sect. Third, Avatamsaka is angry and bears ill-will, he is disrespectful and Sect, based on the Buddha-Avatamsaka-Sutra. discourteous to the Teacher, the Dhamma, and the Fourth, Vinaya or Discipline Sect, based on the Sangha, and does not finish his Training. He stirs Vinaya-Pitaka. Fifth, Satyasiddhi Sect, based on up contention within the Sangha, which brings woe the Satyasiddhi Sastra. Sixth, Abhidharma-Kosa and sorrow to many, with evil consequences, Sect, based on the Abhidharma-Kosa Sastra. misfortune and sorrow for devas and humans. Luïc Trai Nhöït: Saùu ngaøy aên chay trong thaùng Should you discover such a root of contention (moàng 8, 14, 15, 23, 29 vaø 30). Trong nhöõng ngaøy among yourselves or among others, you should naày Töù Thieân vöông ghi laïi taát caû phaåm haïnh, strive to get rid of just that root of contention. . If ñoàng thôøi ma quyû cuõng ñang baän bòu vieäc quaáy roái you find no such root of contention, then you nhaân thieân, neân vieäc giöõ gìn trai giôùi laø ñieàu caàn should work to prevent its overcoming you in the thieát, khoâng neân aên quaù ngoï. Trí Ñoä Luaän dieã n taû future. Second, here a monk is full DECEITFUL nhöõng ngaøy naày laø nhöõng ngaøy nguy hieåm, vì vaøo and MALICIOUS (the rest remains the same as in nhöõng ngaøy naày theo coå tuïc thì coù leä caét thòt neùm the first root of contention). Third, here a monk is vaøo löûa—The six monthly posadha or fast days ENVIOUS and MEAN (the rest remains the same (8th, 14th, 15th, 23rd, 29th, and 30th). They are the as in the first root of contention). Fourth, here a days on which the Four Maharajas (Töù Thieân monk is CUNNING and DECEITFUL (the rest Vöông) take note of human conduct and when evil remains the same as in the first root of demons are busy to go around to disturb deva and contention). Fifth, here a monk is full of evil

men, so that great care is required and desires and WRONG VIEWS (the rest remains the

same as in the first root of contention). Sixth, here loãi cuûa Taêng chuùng—The six kinds of wrong- a monk is opinionated, obstinate and tenacious doing—See Luïc Tuï. (the rest remains the same as in the first root of Luïc Tuùc Luaän: Theo Giaùo Sö Junjiro Takakusu contention). trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, Luïc Tuùc Luïc Traàn: Roku-Jin (jap)—Six gunas—Six Luaän laø boä luaän vieát veà Phaùt Trí Luaän cuûa Ca Ña dusts—The six sense objects—Saùu traàn sanh ra Dieãn Ni Töû. Thöù nhaát laø Phaåm Loaïi Tuùc Luaän, bôûi saùu caên vaø saùu ñoái töôïng cuûa caên laø saéc, thinh, ñöôïc vieát bôûi ngaøi Theá Höõu. Thöù nhì laø Thöùc Thaân höông, vò, xuùc vaø phaùp—Six objects (inherent Tuùc Luaän, ñöôïc vieát bôûi ngaøi Ñeà Baø Thieát Ma. qualities produced by the objects and organs of Thöù ba laø Phaùp Uaån Tuùc Luaän, ñöôïc vieát bôûi ngaøi sense, i.e. sight or visible objects, sounds, smell, Xaù Lôïi Phaát. Thöù tö laø Thi Thieát Tuùc Luaän, ñöôïc taste, touch, and idea, thought, or mental objects). vieát bôûi ngaøi Muïc Kieàn Lieân. Thöù naêm laø Giôùi Luïc Traàn Caûnh Giôùi: Six objective realms—Saùu Thaân Tuùc Luaän, ñöôïc vieát bôûi ngaøi Phuù Laâu Na. caûnh giôùi vaät theå. Thöù saùu laø Taäp Dò Moân Tuùc Luaän, ñöôïc vieát bôûi Luïc Traàn Thuyeát Phaùp: Ñöùc Phaät vin vaøo choã luïc ngaøi Ñaïi Caâu Thi La—According to Prof. Junjiro traàn ñeå thuyeát Phaät phaùp—The Buddha made use Takakusu in the Essentials of Buddhist of the six gunas or qualities produced by objects to Philosophy, the Six Legs in the commentary on preach his law. the Source of Knowledge (Jnana-prasthana). First, Luïc Tri Söï: Roku-Chiji (jap)—Saùu vò tri söï troâng Prakarana-pada or Category-leg, written by coi taïp söï cuõng nhö ñieàu ñoäng nhaân söï trong thieàn Vasumitra. Second, Vijnana-kaya or vieän: Ñoâ Töï (khoá chuû), Giaùm Töï, Phoù Töï, Duy Na, Consciousness-body, written by Devasarman. Ñieån Toïa, vaø Tröïc Tueá —Six positions of Third, Dharma-skandha or Element-group, written Karmadana in a Zen monastery: Storage by Sariputra. Fourth, Prajnapti-pada or World- superintendent, warden monk, controller of system, written by Maudgalyayana. Fifth, Dhata- material affairs, duty distributor, temple chef, and kayapada or Mental-element-body, written by temple planner—See Ñoâng Töï and Taây Töï. Purna. Sixth, Sangiti-paryayapada or Rehearsal- Luïc Truï: Truï thöù saùu trong thaäp truï—Six abodes reading, written by Mahakausthila. (dwelling) in the ten abodes—See Luïc Chuûng Tru. Luïc Tuùc Toân: Moät trong nguõ Minh Vöông, vò hoä Luïc Tröôùc Taâm: Six kinds of attachment of phaùp cho Phaät A Di Ñaø, laø taùi sanh cuûa ngaøi Vaên mind—Saùu loaïi taâm chaáp tröôùc hay saùu loaïi chaáp Thuø Sö Lôïi, coù saùu ñaàu, saùu maët, saùu tay, saùu cuûa taâm: taâm tham tröôùc, taâm aùi tröôùc, taâm saân caúng; côõi boø—The six-legged Honoured One, one tröôùc, taâm nghi tröôùc, taâm duïc tröôùc, vaø taâm maïn of the five firece guardians of Amitabha. The one tröôùc—The six bonds or the mind of the six bonds: who has six heads, six faces, six arms, and six greedy mind, mind of sensual love (mind attached legs; rides on an ox; and is an incarnation of to love), mind full of hate, mind full of doubt, Manjusri. mind full of lust, and mind full of

pride. Luïc Tuùc Toân Kim Cang: Six-legged Honoured Luïc Tuï: Saùu loaïi toäi loãi cuûa Taêng chuùng: Ba La Di One—An emanation of Manjusri, who is an Toäi, Taêng Taøn Toäi, Thaâu Lan Giaø Toäi (ñaïi chöôùng Emanation of Amitabha. thieän ñaïo, phaïm vaøo hai toäi Ba La Di vaø Taêng Taøn Luïc Tueä: The six kinds of wisdom—See Luïc Hueä. nhöng chöa thaønh neân ñöôïc xeáp döôùi hai toäi ñoù), Luïc Tuøy Mieân: Saùu khuynh höôùng nguû ngaàm Ba Daät Ñeà Toäi, Ba La Ñeà Xaø Ni Toäi, vaø Ñoät Caùt (tieàm taøng)—Six latent propensities. La Toäi—The six kinds of wrong-doing: Parajika Luïc Tuøy Nieäm: Sadamusmrtarya (skt)—Six (see Nguõ Tuï (1), Sanghavasesa (see Nguõ Tuï (2), remembrances: Buddha, dharma, Sangha, sila, Sthulatyaya (associated with the prarajika and dana, deva—Saùu ñeà muïc suy nieäm: Phaät, phaùp, sanghavasesa sins; however, only implying Taêng, giôùi, thí, thieân. thought, but not yet developed in action), Luïc Tö Thaân: Sancetana-kaya (p)—Theo Kinh Prayascitta (see Nguõ Tuï (3), Pratidessaniya (see Phuùng Tuïng trong Tröôøng Boä Kinh, coù saùu tö thaân: Nguõ Tuï (4), and Duskrta (see Nguõ Tuï (5). saéc tö, thanh tö, höông tö, vò tö, xuùc tö, vaø phaùp Luïc Tuï Giôùi: Six grades of crimes—Saùu loaïi toäi tö—According to the Sangiti Sutta in the Long

Discourses of the Buddha, there are six groups of and believe are in the Buddha-law and volition: volition based on sights, volition based on potentially Buddha. sounds, volition based on smells, volition based on (II) Noäi Phaøm: Internal for all—Thöù ba laø Quaùn tastes, volition based on touches, and volition haïnh Töùc Phaät, nghóa laø chaúng nhöõng lyù giaûi based on mind-objects. maø coøn thieàn quaùn vaø y giaùo phuïng haønh. Thöù Luïc Töi Danh Hieäu: Saùu chöõ danh hieäu cuûa Ñöùc tö laø Töông Töi Töùc Phaät, nghóa laø ñem thöïc Phaät A Di Ñaø—Six characters of Amitabha chöùng ñeán gaàn chaân lyù töông töi nhö ôû giai Buddha. ñoaïn voâ laäu thöïc söi (döïa vaøo quaùn löïc töông Luïc Töi Di Ñaø: Saùu chöõ Nam Moâ A Di Ñaø Phaät— töi maø phaùt chaân trí vaø thaáy taùnh Phaät. Thöù Six characters of Amitabha Buddha. naêm laø Phaàn Chôn Töùc Phaät, caùi chôn trí laàn Luïc Töi Ñaø La Ni: See Luïc Töi Vaên Thuø. hoài môû ra, veùn töøng böùc maøn voâ minh, taâm trí Luïc Töi Ñaïi Minh Chuù: Vidya-sadaksari (skt)— caøng saùng toû theâm, laàn laàn ñi ñeán choã saùng Six syllable of philosophy. suoát hoaøn toaøn, ñöôïc phaàn naøo toát phaàn ñoù. Luïc Töi Haø Laâm Phaùp: Pheùp saùu chöû Quaùn AÂm Thöù saùu laø Cöùu Caùnh Töùc Phaät. Haønh giaû phaù khi ôû giöõa soâng—Six words connected with the six tröø taát caû voâ minh vaø phieàn naõo ñeå ñaït tôùi toaøn forms of Kuan-Yin when in the middle of a river. giaùc—Third, advance beyond terminology to Luïc Töi Quaùn AÂm: Luïc Töi Chöông Cuù hay Luïc meditation, or study and accordant action. Töi Phaùp trong tröôøng phaùi Chaân Ngoân gaén lieàn vôùi Fourth, semblance stage, or approximation of saùu hình thöùc cuûa Boà taùt Quaùn AÂm —The esoteric truth and its progressive experiential proof. (Shingon) six words connected with the six forms Fifth, the real wisdom is gradually opened, of Kuan-Yin. the screen of ignorance is gradually rolled up, Luïc Töi Taïi Vöông: Saùu caên cuõng chính laø saùu keû the mind is clearer and clearer to totally clear. cai trò chuùng sanh—The six sovereign rulers or the Sixth, destroy all ignorance and delusions to six

senses. attain Perfect enlightenment (Fruition of Luïc Töi Thaàn Chuù Vöông Kinh: Commentary on holiness). the sound-contemplator petitioning sutra. Luïc Töôùng: Six characteristics observable in Luïc Töi Vaên Thuø: Saùu chöõ Ñaø La Ni cuûa Vaên Thuø existent things—Theo toâng Hoa Nghieâm, vaïn höõu Sö Lôïi Boà Taùt (AÙn, Phaï, Keï, Ñaïm, Naïp, Maïc)— coù saùu töôùng. Thöù nhaát laø Toång Töôùng. Do naêm The six-word dharani of Manjusri. uaån hoïp thaønh. Toång töôùng laø toaøn theå cuûa nhöõng Luïc Töùc: See Luïc Töùc Phaät. boä phaän ñaëc bieät. Thöù nhì laø Bieät Töôùng. Nhöõng Luïc Töùc Phaät: Saùu giai ñoaïn phaùt trieån cuûa Boà boä phaän ñaëc bieät taïo thaønh moät toaøn boä hay. Caùc Taùt ñöôïc noùi roõ trong Thieân Thai Vieân Giaùo, ñoái caên baûn cuûa caùc loaïi ngöôøi khaùc nhau ñeàu coù rieâng laïi vôùi saùu giai ñoaïn phaùt trieån hay Luïc Vò cuûa “ñaëc dò tính” theo nghóa ñaëc tröng hay naêng löïc Bieät Giaùo—The six stages of Bodhisattva ñoäc nhaát. Moïi ngöôøi ñeàu coù ñoâi maét, nhöng khoâng developments as defined in the T’ien-T’ai Perfect coù ñoâi maét naøo coù cuøng naêng löïc nhö nhau caû. Thöù or Final Teaching, in contrast with the ordinary six ba laø Ñoàng Töôùng. Taát caû caùc bieät töôù ng ñeàu coù developments as found in the Differentiated or naêng tính moät sinh theå coù theå tieát ñieäu ñoàng ñeàu Separated School (see Luïc Vò): nhö nhau khi taïo thaønh moät toaøn boä. Caùc caên ñeàu (I) Ngoaïi Phaøm: Theoretical—Thöù nhaát laø Lyù nhö nhau, ñeàu laø caên, trong nghóa coäng ñoàng lieân Töùc Phaät, nghóa laø moãi chuùng sanh ñeàu saún coù heä trong moät caên theå. Thöù tö laø Dò Töôùng. Nhöõng Phaät taùnh. Thöù nhì laø Danh Töi Töùc Phaät, bieät töôùng, duø theå tính cuûa chuùng coù tieát ñieäu vôùi nghóa laø töø trong danh töi maø lyù giaûi thoâng nhau, vaãn giöõ nguyeân nhöõng saéc thaùi rieâng bieät suoát, taát caû nhöõng ai nghe vaø tín thoï phuïng cuûa mình. Moãi caên ñeàu coù ‘sai bieät tính’ ví noù coù haønh ñeàu coù theå thaønh Phaät—External or moät quan heä ñaëc bieät ñoái vôùi toaøn theå. Thöù naêm laø Common to all—First, realization that all Thaønh Töôùng. Nhöõng bieät töôùng, duø chuùng ñaëc beings are of Buddha-nature. Second, the bieät, vaãn taïo thaønh toång töôùng baèng caùch keát hôïp apprehension of terms. This is the first step in nhau thaønh moät. Taát caû caùc caên cuøng taùc ñoäng practical advance that those who only hear chung ñeå hoaøn thaønh moät ñôn theå toaøn dieän. Thöù

saùu laø Hoaïi Töôùng. Nhöõng bieät töôùng, duø chuùng ñaõ hoïc thuoäc töø kinh Phaät cuõng khoâng cöùu noåi töi keát hôïp thaønh toång töôùng, vaãn khoâng ñaùnh maát thaân sa vaøo A Tyø ñòa nguïc —The sixty thousand nhöõng saéc thaùi rieâng bieät cuûa mình. Moãi quan verses of the Buddha-law which Devadatta could naêng trong vò trí rieâng bieät cuûa noù thi haønh nhieäm recite, an ability which did not save him from vuï ñaëc thuø cuûa noù—According to the Avatamsaka falling to the Avici Hell. School, everything (dharma) has six Luïc Vaät: Saùu vaät maø Tyø Kheo phaûi coù—The six characteristics. The first characteristic is the things which a monk must have: 'Whole or Universality', which is consisting of five (I) Tam Y—Three robes or garments: Ba boä y: aggregates. Universality is the total of special ñaïi y hay aùo cöûu ñieàu (chín maûnh), trung y parts. The second characteristic is the 'Parts or hay

aùo thaát ñieàu (baûy maûnh), vaø haï y hay aùo Speciality'. Speciality is the special parts nguõ ñieàu (naêm maûnh)—Three garments: the constituting the whole. The organs of different nine-patched robe, the stole of seven pieces human beings have ‘speciality’ in the sense of or seven-patched robe, and the skirk of inner unique character or power. All have eyes, but not garment of five pieces. all eyes have the same power. The third (II) Tam Vaät—Three things: Ba moùn ñoà: baùt, vaûi characteristic is the 'Unity or Similarity'. Similarity loùt ngoài hay gheá ñaåu nhoû, vaø tuùi loïc nöôùc — means that all specialities have the capacity of Three necessary things: a begging bowl, a being equally harmonious in constituting the small stool, and a water strainer. whole. All organs are similar as organs, or in the Luïc Vò: sense of co-relation in one organism. The fourth (A) Saùu vò: cay, ñaéng, ngoït, laït, maën, vaø chua— characteristic is the 'Diversity'. Diversity means The six tastes or flavours: hot (peppery hot), that specialities, in spite of their being mutually bitter, sweet, insipid, salty, and sour. harmonious, keep their special features. Each (B) Saùu ngoâi vò hay giai ñoaïn trong tieán trình phaùt organ also possesses ‘diversity’ since it has a trieån Boà Taùt ñaïo trong Thieân Thai Bieät Giaùo: special relation to the whole. The fifth Thaäp Tín Vò, Thaäp truï Vò, Thaäp Hoài Höôùng characteristic is the 'Entirety or Integration'. Vò, Thaäp Ñòa Vò, Ñaúng Giaùc vò, Phaät Ñòa Vò— Integration means that specialities, though they The six ordinary developments found in the are special, make up Universality by uniting T’ien-T’ai Differentiated or Separated themselves. All organs work together to complete School: ten grades of Bodhisattva faith (see the whole unitary being. The sixth characteristic is Thaäp Tín Taâm), ten grounds (see Thaäp Truï), the 'Fractions or Differentiation'. Differentiation ten kinds of dedications (see Thaäp Hoài means that specialities, though they make up Höôùng), ten stages of Bodhisattva (see Thaäp universality, do not lose their own special Ñòa Boà Taùt), the fifty-first stage in the fifty- features. Each organ, being in its own special two stages towards the Buddha-bhumi, and position, performs its own differentiating function. Buddha-bhumi or Buddha stage (see Phaät Luïc Töôûng: Saùu loaïi nhaän thöùc—Six classes of Ñòa). perception. Luïc Voïng: Luïc Vong—Six places that can cause Luïc Töôûng Thaân: Sanna-kaya (p)—Theo Kinh delusions—Saùu choã coù theå gaây ra meâ voïng, chæ Phuùng Tuïng trong Tröôøng Boä Kinh, coù saùu töôûng saùu caên laø nhöõng keû daãn daét chuùng sanh ñeán choã thaân: saéc töôûng, thanh töôûng, höông töôûng, vò meâ laàm—The six misleaders, the six senses. töôûng, xuùc töôûng, vaø phaùp töôûng—According to Luïc Voâ Thöôøng Thí: Saùu thí duï veà voâ thöôøng— the Sangiti Sutta in the Long Discourses of the Six metaphors for impermanence—See Luïc Duï. Buddha, there are six groups of perception: Luïc Voâ Thöôïng: Anuttariyani (p)—Theo Kinh perception of sights, perception of sounds; Phuùng Tuïng trong tröôøng Boä Kinh, coù saùu voâ perception of smell, perception of taste, thöôïng: kieán voâ thöôïng, vaên voâ thöôïng, lôïi ñaéc voâ perception of touch, and perception of mind- thöôïng, hoïc giôùi voâ thöôïng, haønh voâ thöôïng, vaø öùc objects. nieäm voâ thöôïng—According to the Sangiti Sutta in Luïc Vaïn Taïng: Saùu vaïn caâu keä maø Ñeà Baø Ñaït Ña the Long Discourses of the Buddha, there are six

unsurpassed things: unsurpassed sights, LOVING-KINDNESS (metta), expanded it, made unsurpased things heard, unsurpassed gains, it a vehicle and a base, established, worked well unsurpassed trainings, unsurpassed forms of on it, set it well in train. And yet ill-will still grips service, and unsurpassed objects of recollection. my heart. He should be told :No! Do not say Luïc Xích Ñôn: Loaïi giöôøng saùu thöôùc cuûa chö that!Do not misrepresent the Blessed Lord, it is Taêng (saùu thöôùc Taøu töông ñöông vôùi 1,8 thöôùc not right to slander him thus, for he would not Taây)—A kind of six-meter bed of monks (6 have said such a thing! Your words are unfounded Chinese meters is equivalent to 1.8 Western and impossible. If you develop the emanicipation meters). of the heart through loving-kindness, ill-will has Luïc Xuaát Ly Giôùi: Nissaraniya-dhatuyo (p)— no chance to envelop your heart. This Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù emancipation through loving kindness is a cure saùu xuaát ly giôùi. Thöù nhaát laø Tu Taäp Töø Taâm Giaûi for ill-will. Second, emancipation of heart through Thoaùt. ÔÛ ñaây vò Tyø Kheo noùi nhö sau: “Ta ñaõ tu compassion. Here a monk might say: “I have taäp töø taâm giaûi thoaùt, laøm cho sung maõn, laøm cho developed the emanicipation of the heart through thaønh coã xe, laøm thaønh caên cöù an truù, chaát chöùa vaø compassion (karuna), and yet cruelty still grips my kheùo leùo tinh caàn. Tuy vaäy saân taâm vaãn ngöï trò heart.” (the rest remains the same as in the first taâm ta.” Vò aáy caàn phaûi ñöôïc baûo nhö sau: “Chôù coù element making for deliverance). Third, nhö vaäy, chôù noùi nhö vaäy, Ñaïi Ñöùc! Chôù coù hieåu emancipation of the heart through sympathetic joy laàm Theá Toân, vu khoáng Theá Toân nhö vaäy khoâng (mudita). Here a monk might say: “I have toát. Theá Toân khoâng noùi nhö vaäy.” Nhöõng lôøi noùi developed the emancipation of the heart through cuûa vò naày laø voâ caên cöù vaø khoâng theå naøo nhö vaäy sympathetic joy,... and yet aversion (prati) still grips ñöôïc. Ai tu taäp töø taâm giaûi thoaùt, laøm cho sung my heart.” (the rest remains the same as in the maõn, laøm thaønh coã xe, laøm thaønh caên cöù, an truù, first element making for deliverance). Fourth, chaát chöùa vaø kheùo leùo tinh caàn, saân taâm khoâng theå emancipation of the heart through equanimity. naøo ngöï trò vaø an truù nôi keû aáy ñöôïc. Thöù nhì laø Here a monk might say: “I have developed the Tu Taäp Bi Taâm Giaûi Thoaùt. ÔÛ ñaây vò Tyø Kheo noùi emancipation of the heart through equanimity nhö sau: “Ta ñaõ tu taäp taâm bi giaûi thoaùt, tuy vaäy (upeka,..., and yet lust (rago) grips my heart.” (the haïi taâm vaãn ngöï trò taâm ta.” Thöù ba laø Tu Taäp Hyû rest remains the same as in the first element Taâm Giaûi Thoaùt. ÔÛ ñaây vò Tyø Kheo noùi nhö sau: making for deliverance). Fifth, the signless “Ta ñaõ tu taäp hyû taâm giaûi thoaùt, tuy vaäy baát laïc emancipation of the heart. Here a monk might taâm vaãn ngöï trò taâm ta.” Thöù tö laø Tu Taäp Xaû Taâm say: “I have developed the signless emancipation Giaûi Thoaùt. ÔÛ ñaây vò Tyø Kheo noùi: “Ta ñaõ tu taäp of the heart, and yet my heart still hankers after taâm xaû giaûi thoaùt, tuy vaäy tham taâm vaãn ngöï trò signs (nimittanusari-hoti).” (the rest remains the taâm ta.” Thöù naêm laø Tu Taäp Voâ Töôùng Taâm Giaûi same as in the first element making for Thoaùt. ÔÛ ñaây vò Tyø Kheo noùi: “Ta ñaõ tu taäp voâ deliverance). Sixth, the emancipation of the

heed töôùng taâm giaûi thoaùt, tuy vaäy taâm ta vaãn chaïy theo to the idea: ‘I am this,’ means the emancipation of caùc töôùng.” Thöù saùu laø Tu Taäp Khöôùc Töø Söï Ngaïo doubts, uncertainties, and problems. Here a monk Maïn “toâi coù maët,” maø muõi teân do döï nghi ngôø might say: “The idea ‘I am is repellent to me, I ñöôïc giaûi thoaùt. ÔÛ ñaây vò Tyø Kheo noùi: “Quan pay no heed to the idea: I am this.” Yet doubts, ñieåm ‘toâi coù maët,’ ‘toâi bò töø khöôùc,’ ‘toâi laø caùi uncertainties and problems still grip my heart.” naày,’ khoâng ñöôïc toâi chaáp nhaän, tuy vaäy muõi teân (the rest remains the same as in the first element nghi ngôø do döï vaãn aùm aûnh an truù trong toâi.”— making for deliverance). According to the Sangiti Sutta in the Long Luïc Xuùc: Six Contacts—Saùu loaïi xuùc chaïm. Discourses of the Buddha, there are six elements Luïc Xuùc Thaân: Phassa-kaya (p)—Theo Kinh making for deliverance. First, having developed Phuùng Tuïng trong Tröôøng Boä Kinh, coù saùu xuùc the emancipation of the heart through LOVING- thaân: nhaõn xuùc, nhó xuùc, tyû xuùc, thieät xuùc, thaân KINDNESS. Here a monk might say “I have xuùc, vaø yù xuùc—According to the Sangiti Sutta in developed the emancipation of the heart by the Long Discourses of the Buddha, there are six

groups of contacts: eye-contact, ear-contact, nose- phaûi laø troán chaïy ñeå soáng nhaøn, nhöng ñaây laø contact, tongue-contact, body-contact, and mind- phöông caùch toát nhaát ñeå laøm cho taâm chuùng ta contact. maïnh meõ hôn vaø nhöõng phaåm chaát tinh thaàn cuûa Luïc Xöù: Salayatana (skt)—Six spheres of sense- chuùng ta toát ñeïp hôn. Ñoù laø nhöõng lôïi laïc cuûa söï töï organs—Saùu ñoái töôïng cuûa caùc giaùc quan. Saùu nôi quaùn saùt chính mình. Chính nhôø quaùn saùt nhöõng tö sinh thöùc, moät trong möôøi hai nhaân duyeân. Chuùng töôûng vaø caûm thoï cuûa chính mình maø chuùng ta coù chính laø Luïc caên hay Luïc Nhaäp—The six places theå thaáy saâu vaøo yù nghóa cuûa söï vieäc beân trong or abodes of perception or sensation, one of the chuùng ta, töø ñoù chuùng ta coù theå khaùm phaù ra naêng nidanas. They are the six organs of sense, but this löïc huøng maïng beân trong cuûa chính mình—People term is also used for the six entrances. are used to noise and talk, that they feel lonely Luïc Y: and out of place if we do not speak. But if we train 1) Six kinds of robes for monks and nuns. ourselves in the art of talk and the art of 2) Saùu giaùc quan hay saùu choã ñeå nhaän bieát: maét, cultivating silence, we will learn to enjoy it. Go tai, muõi, löôõi, thaân vaø yù—The six senses on placidly amid the noise and haste and remember which one relies or from which knowledge is that there is peace in silence. Our current society received: eyes, ears, nose, tongue, body and is a society of noise and business. If we don’t try mind. to find time off for ourselves, we will never have Lui Vaøo Söï Tænh Laëng: Retreat in silence—Vì ñaõ any. Devout Buddhists must take time off to go quaù quen vôùi tieáng ñoäng vaø chuyeän troø neân luùc into retreat in search of silence. We must, now and naøo khoâng noùi chuyeän, khoâng oàn aøo chuùng ta caûm then, break away from motion to remain thaáy quaïnh queõ. Nhöng neáu chuùng ta töï reøn luyeän motionless. It is a peaceful form of our present ngheä thuaät trau doài söï im laëng, chuùng ta seõ caûm existence. In lonely retreat we will have the thaáy thích thuù vôùi söï im laëng. Haõy laëng leõ

trong opportunity to experience the value of silence caûnh oàn aøo naùo nhieät vaø nhôù raèng coù söï an laïc contemplation; we will also have a chance to trong laëng leõ. Xaõ hoäi chuùng ta ñang soáng laø moät xaõ make an inward journey with ourselves. When we hoäi oàn aøo vaø mang tính chaát thöông maïi. Neáu withdraw into silence, we are absolutely alone to chuùng ta khoâng tìm thôøi gian raûnh roãi cho mình, see ourselves as we really are, and then we can chuùng ta seõ chaúng bao giôø coù ñöôïc thôøi gian raûnh learn to overcome the weaknesses and limitations roãi. Phaät töû thuaàn thaønh phaûi coù thôøi gian aån daät in ordinary experience. Time spent in secluded laëng leõ cho rieâng mình. Thænh thoaûng chuùng ta contemplation is not wasted; it goes a long way to phaûi taùch rôøi ra khoûi söï nhoän nhòp quay cuoàng ñeå strengthen a man's character. It is asset to our soáng yeân tónh. Ñoù laø moät hình thöùc an laïc trong daily work and progress if we can find the time to kieáp soáng hieän taïi cuûa chuùng ta. Trong neáp soáng cut ourselves off from routine and spend a day or aån daät ñôn ñoäc, chuùng ta seõ coù cô hoäi chöùng two in quiet contemplation. This is surely not nghieäm ñöôïc giaù trò cuûa traàm tö maëc töôûng, chöùng escaptism or living in idleness, but the best way to ta seõ coù dòp laøm moät cuoäc haønh trình trôû veà vôùi noäi strengthen our mind and better our mental taâm cuûa chính mình. Khi ruùt vaøo aån daät, chuùng ta qualities. It is a beneficial introspection; it is by seõ tuyeät ñoái ñôn ñoäc ñeå nhìn chuùng ta, nhìn vaøo examining one's thoughts and feelings that one thöïc chaát cuûa chính mình, vaø chuùng ta coù theå hoïc can probe into the inner meaning of things, and ñöôïc phöông caùch vöôït qua vöôït qua nhöõng discover the power within. khuyeát ñieåm vaø giôùi haïn cuûa maø chuùng ta thöôøng Lung: Caùi loàng: A cage—Tuùi mang sau löng cuûa kinh qua. Thôøi gian chuùng ta duøng cho vieäc quaùn haønh cöôùc Taêng: A backpack for wandering nieäm tónh maëc khoâng phaûi laø voâ ích, veà laâu veà daøi monks. noù seõ giuùp taïo cho chuùng ta moät baûn chaát maïnh Lung Ñaàu: Boä giaøn truøm leân ñaàu ngöïa (duøng ñeå meõ. Seõ coù lôïi ích cho vieäc laøm thöôøng ngaøy vaø söï ñieàu khieån vaø cheá ngöï con ngöïa)—Blinkers for a tieán boä neáu chuùng ta coù theå töï taùch mình vôùi coâng horse's head. vieäc thöôøng nhaät vaø daønh moät hay hai ngaøy cho Lung La: 1) Bao phuû: To cover; 2) Khoán g cheá: To vieäc yeân tónh haønh thieàn. Ñaây chaéc chaén khoâng control, to dominate, to restrain; 3) Troùi buoäc: To

bind. Luyeän Haønh: Tu haønh baèng giôùi luaät cuûa toân Luoàng Sinh Khí: Nadi (skt)—Prana (skt)—Lung giaùo—Religious training or discipline. (tib)—Tsa (tib)—Subtle channels—Nhöõng luoàng Luyeän Ma: Maøi duõa—Ba ñieàu kieän ñeå duy trì söï sinh khí naày khoâng phaûi laø sinh khí vaät lyù trong cô tieán boä cuûa Boà Taùt—To drill and grind. Three theå maø laø nhöõng keânh cho khí löïc taâm lyù ñi qua— Bodhisattva conditions for maintaining progress: These refer to the subtle channels which are not 1) Theo hoïc vaø laéng nghe nhöõng vò ñaõ ñaït ñöôïc anatomical ones, but ones in which psychic giaùc ngoä: The fixing of attention on those who energies travel. have attained enlightenment. Luoàng Thaàn Löïc: Life energy—See Sanh löïc. 2) Luoân luoân theo doõi hay quaùn saùt muïc tieâu cuûa Luõy:

Chaát choàng—To accumulate. chính mình: Examination of one's own Luõy Chöôùng: The hindrances of many vaxations, purpose. responsibilities, or affairs. 3) Nhaän thöùc ñöôïc khaû naêng cuûa ngöôøi ñeå luoân Luõy Hình: The body as involved in the distresses giöõ ñöôïc taùnh khieâm cung töø toán: To be of life. humble by the realization of the power or Luõy Kieáp: Nhieàu kieáp laäp ñi laäp laïi choàng chaát ability at work in others. leân nhau (cöù moãi thôøi kyø theá giôùi thaønh laäp roài Luyeän Nhaõ: Aranya (skt)—Teân goïi taét cuûa töø A hoaïi dieät laø moät kieáp)—Repeated or many kalpas. Luyeän Nhaõ—Hermitage—See A Luyeän Nhaõ. Luõy Thaát Trai: Coøn goïi laø Trai Nhaát, laø tuaàn trai Luyeän Thieàn: Tu luyeän chín möùc ñoä thieàn ñònh— ñaàu tieân cho ngöôøi quaù vaõng (cöù baûy ngaøy laø moät To practice the samadhi of the nine degrees—See thaát trai, cöù theá cho heát 49 ngaøy môùi thoâi. Taïi Vieät Cöûu Thöù Ñeä Ñònh. Nam coù nôi coøn laøm Tuaàn 100 ngaøy)—The Lö: 1) Caây lau: Reeds, rushes; 2) Loø söôûi: A sevenfold repetition of masses for the dead. stove, fireplace; 3) Lö Höông: Incense burner, Luïy Thuøy: Ruõ xuoáng—To hang down. censer; 4) Caùi choøi: A hut, a shelter; 5) Con Löøa: Luyeán: To be fond of, hanker after—To cleave to. An ass, donkey (Khara (skt). Luyeán AÙi: Vatsalya (skt)—Bhava-raga (p)— Lö Chí Phaät: Rucika (skt)—Rudita (skt)—See AÙi Attachment—Tender love—AÙi moä—Tham luyeán Laïc Phaät. (tình caûm yeâu meán)—Trong Töù Thaùnh Ñeá, Phaät Lö Dieäp Ñaït Ma: Chieác thuyeàn baèng laù caây lau Thích Ca ñaõ daïy raèng luyeán aùi laø caên coäi cuûa khoå maø ngöôøi ta noùi Toå Boà Ñeà Ñaït Ma ñaõ duøng noù ñeå ñau. Töø luyeán aùi naåy maàm saàu khoå vaø sôï haõi. vöôït soâng Döông Töû—Bodhidharma and his rush- Ngöôøi naøo thoaùt khoûi luyeán aùi thì seõ khoâng coøn leaf boat in which he is said to have crossed the saàu khoå sôï haõi nöõa. Caøng luyeán aùi thì caøng khoå Yangtse River. ñau—In the Four Noble Truths, Buddha Lö Ñaøn: A fire-altar. Sakyamuni taught that attachment to self is the Lö Giaø Phaät: Rucika (skt)—Rudita (skt)—See AÙi root cause of suffering. From attachment (craving) Laïc Phaät. springs grief and fear. For him who is wholly free Lö Giaø Na Phaät: Vairocana Buddha—See Tyø Loâ from attachment, there is no grief and much less Giaù Na Phaät. fear—The more attachments one has, the more Lö Höông: See Lö. one suffers. Lö Ngöu Nhò Nhuõ: Söõa löøa vaø söõa boø, nhöng khi Luyeán AÙi Saéc Giôùi: Attachment to the realm of quaäy leân thì söõa boø thaønh bô, trong khi quaäy söõa form. löøa thì khoâng ñöôïc gì heát ngoaøi söõa vöõa lôïn côïn. Luyeán Luyeán Quyeàn Quyeàn: Co laïi—To shrink. Thieàn toâng duøng töø naày ñeå khuyeán caùo haønh giaû Luyeán Moä: See Luyeán. phaûi caån thaän vì giaùo lyù taø ñaïo vaø Phaät giaùo döôøng Luyeän: Huaán luyeän—To drill—To exercise—To nhö gioáng nhau, nhöng kyø thaät khaùc nhau raát xa. practice—To train. Töø naày tyû duï ngoaïi ñaïo töï xöng ñaéc ñaïo, xong Luyeän Ñieån: Luyeän ñieån laø loái tu luyeän cuûa taø khoâng coù thaät ñöùc tu haønh, vì muoán cho moïi ngöôøi ñaïo—To practice the "Balancing of body energy tin phuïc, maø khoâng tieác xöû duïng nhöõng thuû ñoaïn currents." This is the way of heterodex practice. ñoäc aùc, giaû doái, hö nguïy, doái theá, troäm danh. Ñieàu naày cuõng ñuùng vôùi töù chuùng Phaät giaùo, hoï cuõng töï

xöng chöùng ñaéc ñeå ñöôïc ngöôøi toân kính cuùng luoân baøn luaän vaø khoe khoang nhöõng ñieàu maø hoï döôøng. Hoï saún saøng löøa gaït ngöôøi, hoaëc gieát haïi chöa bao giôø thaønh töïu—Donkey's lips and horse's ngöôøi voâ toäi ñeå phænh phôø ñeå chöùng toû loøng ñaïo mouth. In Zen, the term is used to criticize Zen ñöùc töø bi. Khi tôùi luùc thì nhöõng ñeä töû naày seõ phaûi monks who don't have an absolute comprehension ñoïa laïc vaø chòu khoå khoâng khaùc nhö duï söõa löøa vaø of the important meaning or aim of Zen, but söõa boø vaäy—Cow's milk and donkey's milk have always discuss and brag about something they the same color, but when stirring up cow's milk have never achieved. one will have butter, while stirring up donkey's Lö Tieàn Maõ Haäu: Nghóa ñen laø keû ñaày tôù, tröôùc milk one will get nothing but a kind of lumpy milk. maët laø con löøa, sau löng laø con ngöïa. Trong thieàn, Zen sects use this term to warn practitioners to be töø naày coù nghóa laø haønh giaû chæ chaïy theo lôøi noùi more careful in recognizing Buddhist theories and vaø vieäc laøm cuûa ngöôøi khaùc, maø khoâng coù thöù gì heresy (false religion). They seem similar, but in cuûa rieâng mình—The term literally means a reality, they are totally different, just as the cow's servant who is running behind a donkey and in milk and donkey's milk. This term gives us an front of a horse. In Zen, the term means example of the heretics who have no real merits practitioners who only follow other people's words and vitues, but falsely claim to attain and tasks, but have nothing of their own. enlightenment by doing any evil deeds to satisfy Lö Xaù Na: Locana (skt)—1) Chieáu saùng: their pride and to take advantage of other people’s Illuminating; 2) Baùo thaân, moät trong tam thaân respect. This is also true with those of Phaät: One of the forms of the Trikaya, similar to Sakyamuni’s four degrees of disciples who claim the sambhogakaya; 3) Xaù Na Toân Ñaëc, thaân toân to have attained the path of enlightenment for the nghieâm ñaëc bieät cuûa Ñöùc Tyø Loâ Giaù Na (vò giaùo sake of the material offerings from others. They chuû cuûa Kinh Hoa nghieâm): Vairocana Buddha, would try to fool people by killing an innocent the adorned person of Vairocana; 4) Phaät maãu, man in order to deceitfully show the virtue of moät vò nöõ Phaät hoùa thaân ñòa ñaïi cuûa taát caû chö compassion. Such disciples would be certainly Phaät, vò Phaät naøy cuøng ñi vôùi ñöùc Tyø Loâ Giaù Na: A doomed to limitless suffering in time to come, just female Buddha who is the manifestation of the like the example of cow's milk and donkey's milk. earth element of all Buddhas. She is the consort of Lö Nhang: See Lö. Buddha Vairocana. Lö Nieân: Naêm con Löøa, yù noùi khoâng coù kyø haïn Lö Yeân Kieàu: Coù ngöôøi queâ muøa nhìn laàm caàu naøo vì con löøa khoâng coù teân trong 12 con giaùp (voâ yeân löøa laø xöông haøm cuûa cha mình. Trong thieàn, hoäi kyø). Thieàn toâng duøng töø naày ñeå chæ cho moät töø naày chæ cho ngöôøi meâ muoäi khoâng phaân bieät thôøi haïn khoâng bao giôø coù—Donkey Year, without ñöôïc söï khaùc nhau giöõa chaân vaø giaû —Donkey date or period because the ass does not appear in back bridge—A clownish person who mistakes a the list of cyclic animals. In Zen, the term donkey back bridge for his father's jaw bone. In indicates a period of time that never exists. Zen, the term indicates an ignorant person who Lö Sôn: Risan (jap)—Mount Lu—Loâ

Sôn—Ngoïn cannot distinguish the real from the unreal—See nuùi trong tænh Giang Taây nôi toå Hueä Vieãn ñaõ thaønh Thieân Bình Haønh Cöôùc. laäp Baïch Lieân Xaõ cuûa Tònh Ñoä Toâng—A mountain Löõ Khaùch: Traveler—Khaùch Löõ Haønh—Ñöùc Phaät in Kiangsi Province where Hui-Yuan formed the ví chuùng sanh nhö nhöõng keû löõ haønh trong boùng toái White Lotus Society of Chinese Pure Land. vaø khoå ñau trong ba neûo saùu ñöôøng—The Buddha Lö Thaàn: Kharostha (skt). compared sentient beings as travelers in 1) Moâi löøa: Kondey lips. the darkness and suffering of the three worlds (ba 2) Teân cuûa moät hieàn trieát noåi tieáng veà khoa neûo: world of desire, world of form, world of chieâm tinh—Name of a sage celebrated for formless) and six realms (saùu ñöôøng: Heaven, his astronomical knowledge. Asura, Human, Animal, Hungry ghost, Hell) of Lö Thaàn Maõ Chuûy: Moâi löøa mieäng ngöïa. Thieàn existence. toâng duøng töø naày ñeå chæ trích nhöõng Thieàn Taêng Löï: Gaïn loïc—To strain—To filter. chöa laõnh ngoä hoaøn toaøn yeáu chæ nhaø thieàn maø Löï La: Loäc Thuûy Ñaùi—Tuùi loïc nöôùc—A filtering

bag, or cloth. knowledge of retributions of actions or the power Löï Tri Taâm: See Duyeân Löï Taâm. of knowing karmic retributions throughout the Löøa Ñaûo Vaø Gaït Gaãm Haøng Baïch Y: Swindle three periods of time (karma-vipaka-jnana-bala); and deceive the white-robed. 3) power of knowledge of the concentrations, Löûa: Teja (skt)—Fire. eight stages of liberations, meditative absorptions, Löûa Luyeán AÙi: Fire of love. and attainments (dhyana-vimoksa-samadhi- Löûa Tam Ñoäc Vaãn Höøng Höïc Chaùy Trong Ta: samapatti-jnana-bala); 4) power of knowledge of Fires of the three poisons are still faring up the relative qualities of beings or the power of uncessantly in us. complete knowledge of the powers and faculties Löûa Tam Muoäi: Fire of samadhi—The fire that of all beings (indrya-parapara-jnana-bala); 5) consumed the body of Buddha when he entered power of knowledge of the various intentions of nirvana. beings or the power of complete knowledge of the Löûa Tham, Saân, Si Ñoát Chaùy Heát Röøng Coâng desires or moral direction of every being Ñöùc: The fire of greed, anger and illusion burns (nanadhimukti-jnana-bala); 6) power of up all the forest of merits and virtues. knowledge of the various states of beings or the Löûa Tình: The ardour of passion. power of knowing the states of others (nanadhatu- Löïa Choïn: To make choices. jnana-bala); 7) power of knowledge of the ways in which beings go everywhere within cyclic Löïc : Bala (skt)—Bala-paramita (skt)—Effort—existence and nirvana (sarvatragamini- Power—Force of purpose—Might—Strength—pratipajjnana-bala); 8) power of knowledge of Löïc—Quyeàn theá—Oai quyeàn—Söùc maïnh. former abodes (purva-nivasa-jnana-bala); 9) Löïc Ba La Maät: Bala-paramita (skt)—Effort of power of knowledge of death and rebirth (cyutyu- perfection—Trong Phaät giaùo Ñaïi Thöøa, löïc laø Ba papada-jnana-bala); 10) power of knowledge that La Maät thöù taùm trong möôøi Ba La Maät maø moät vò the defilements have been extinguished (asrava- Boà Taùt phaûi tu taäp treân ñöôøng ñi ñeán Phaät quaû. jnana-bala)—See Thaäp Ba La Maät. Löïc Ba La Maät ñöôïc phaùt trieån ôû ñòa thöù taùm cuûa Löïc Baát Toøng Taâm: Khoâng coøn söùc ñeå laøm theo yù Boà Taùt Ñòa. Ngoaøi ra, coù möôøi löïc maø ngöôøi ta noùi muoán—Strength is not equal to one's

will. laø duy nhaát ñeå giaùc ngoä thaønh Phaät: 1) bieát caùi gì coù theå vaø caùi gì khoâng theå, hoaëc caùi gì ñuùng, caùi gì Löïc Chuyeån Phaùp Luaân: Dharma-cakra-sai; 2) löïc bieát baùo chöôùng trong tam theá (quaù pravartana-bala (skt)—Löïc Chuyeån Phaùp Luaân, vì khöù, hieän taïi, vaø vò lai); 3) löïc bieát taát caû ñònh löïc, noùi moät caâu phaùp ñeàu xöùng nhöõng caên taùnh duïc giaûi thoaùt vaø thaønh töïu; 4) löïc bieát taát caû caên taùnh laïc cuûa taát caû chuùng sanh. Naêng löïc cuûa söï tuyeân cuûa chuùng sanh; 5) löïc bieát ñöôïc söï hieåu bieát cuûa thuyeát; moät phaàn caâu maø keâu goïi ñoàng boä nhöõng chuùng sanh; 6) löïïc bieát heát caùc caûnh giôùi cuûa caùi taâm cuûa moïi chuùng sanh—Power of turning the chuùng sanh; 7) löïc bieát heát phaàn haønh höõu laäu cuûa wheel of the teaching, explaining one expression luïc ñaïo vaø bieát luoân caû nieát baøn; 8) löïc bieát taát caû of truth in accord with the faculties, caùc truï xöù cuûa caùc ñôøi quaù khöù; 9) löïc bieát sanh töû; temperaments, and inclinations of all sentient 10) löïc bieát caùc laäu hoaëc ñaõ bò ñoaïn taän—In beings. The power of uttering one phrase which Mahayana Buddhism, it is the eighth “perfection” appeals uniformly to the hearts of all beings. (paramita) of the tenfold list of perfections that a Löïc Giaû Phaùp Sö: A monk who degrades himself Bodhisattva cultivates on the path to Buddhahood. by becoming a fighter, a boxer or a slave. It is developed on the eighth bodhisattva level Löïc Hoaïi Ca Sôn Vöông: Power to Smash High (bhumi). Besides, there is also a tenfold list of Mountains, one of the ten kings of yakshas—Moät qualities that in both Theravada Buddhism and trong möôøi Daï Xoa Vöông—See Daï Xoa Vöông. Mahayana are said to be unique to fully awakened Löïc Kim (1327-1373): Teân cuûa moät vò danh Taêng Buddhas (Samyak-Sambuddha): 1) power of Trung Hoa vaøo thôøi nhaø Nguyeân (1280-1368)— knowledge of what is possible and what is Name of a Chinese famous monk who lived in the impossible or the power to distinguish right from Yuan Dynasty in China. wrong (sthanasthana-jnana-bala); power of Löïc Naêng Kieät Thuûy Thaàn: Power Able to Dry

Up Water Deity (Spirit). theå hö hoaïi—The adornment of power, being Löïc Phaân Bieät: Discrimination power. indestructible. Löïc Quaùn Chieáu: Power of contemplating—Naêng Löïc Trì Trang Nghieâm: Löïc trì trang nghieâm, vì löïc quaùn chieáu (söï chieâm nghieäm)—Theo Laït Ma trong taát caû kieáp thöïc haønh voâ soá haïnh chaúng ñoaïn Khenchen Thrangu trong “Thöïc Haønh veà Thieàn tuyeät—The adornment of empowerment, carrying Chæ vaø Thieàn Quaùn”, naêng löïc quaùn chieáu hay out innumerable deeds in all ages without cease. chieâm nghieäm, coù nghóa laø chuùng ta ñi ngang qua Löïc Tuyeán: Nadi (skt)—Rtsa (skt)—Essential lyù trí vaø laäp luaän veà nhöõng lôøi daïy ñeå hoaøn taát söï energy—Ñaïo quaûn—Keânh naêng löôïng trong thaân tieáp tuïc cuûa giaùo lyù. Vôùi naêng löïc quaùn chieáu, theå con ngöôøi—The path inside the body through chuùng ta phaùt trieån traïng thaùi veà söï oån ñònh tinh which the subtle energy is circulated. thaàn, noù ñöôïc goïi laø söï oån ñònh tieáp tuïc. Trong Löïc Voâ Ngaïi Duïng: Unimpeded function relating traïng thaùi naày chuùng ta coù theå döøng nghæ taâm to powers. chöøng möôøi phuùt. Hai traïng thaùi ñaàu veà laéng nghe Löïc Voâ UÙy: Power of fearlessness. vaø quaùn

chieáu ñöôïc goïi laø kyû luaät hoaëc söï höùa heïn Löôïc: 1) Löôïc ra: To mark off, to define; 2) Toùm coù kieåm soaùt—According to Lama Khenchen löôïc: To summarize in general, to outline, to Thrangu in “The Practice of Tranquility and sketch. Insight”, the power of contemplating or reflection, Löôïc Giaùo: Samksipta-vinaya (skt)—Summarized which means that one goes through reason and the teaching—Nhöõng lôøi daïy toång quaùt cuûa Ñöùc Phaät logic of the teachings to complete the continuity of cho ñeä töû trong 12 naêm ñaàu sau khi Ngaøi thaønh teachings. With this power one develops the stage ñaïo (trong 12 naêm ñaàu hoaèng hoùa, veà giôùi luaät thì of mental stability, which is called continued Ñöùc Phaät chæ noùi moät caùch khaùi quaùt veà “chö aùc settlement. In this stage one can do it longer, say maïc taùc, chuùng thieän phuïng haønh, töï tònh kyø yù, thò for ten minutes. These first two stages of listening chö Phaät giaùo,” chöù Ngaøi khoâng noùi chi tieát veà giôùi to the teachings and continually contemplating luaät; tuy nhieân, vì coù quaù nhieàu ngöôøi laøm traùi them are the first two powers and accomplish the phaùp, neân sau ñoù Ngaøi noùi veà “Quaûng Giaùo,” töùc first mental engagement, which is called cheá ra giôùi luaät roõ raøng vaø chi tieát)—General or disciplined or controlled engagement. summarized teaching during his first 12 years after Löïc Só: Vira (skt)—A strong or mighty man. his enlightenment. Löïc Sinh: Power-born—One who is born from the Löôïc Giôùi: Giaùo thuyeát cuûa Ñöùc Phaät trong giai truth—A monk. ñoaïn 12 naêm sau ngaøy Phaät thaønh ñaïo—The first Löïc Taán: Bala-vyuha (skt)—Power of advance. period of general moral law, before the detailed Löïc Taán Tam Muoäi: Bala-vyuha-samadhi (skt)— commandments became necessary, i.e. the first Power of advance samadhi. twelve years of the Buddha’s ministry. Löïc Thaønh: Formative Forces—Bò tuøy thuoäc vaøo Löôïc Hö: Noùi naêng baäy baï: To talk nonsense— voâ minh (söï si meâ) neân coù löïc taïo thaønh— Voâ caên cöù: Baseless. Conditioned by ignorance, there are formative Löôïc Hö Ñaàu Haùn: Con ngöôøi doái traù—A forces. deceitful person—A false person—Mu-chou's Löïc Thaàn Bieán: Vikurvana-bala (skt)—Power of Thieving Phoney—Trong thí duï thöù möôøi cuûa Bích miraculous transformations—Naêng löïc taïo thaønh Nham Luïc keå laïi moät cuoäc vaán ñaùp giöõa Muïc moät theá giôùi thuaàn khieát thanh tònh trong moãi loå Chaâu vaø moät vò Taêng nhö sau: "Muïc Chaâu hoûi moät loâng cuûa da. Vôùi thaàn bieán löïc, ôû trong moãi loã vò Taêng: 'Töø ñaâu ñeán?' Vò Taêng lieàn heùt to: 'Ho!' loâng, ñeàu thò hieän taát caû theá giôùi thanh tònh, taát caû Muïc Chaâu lieàn noùi: 'Theá laø laõo sö nhaän ñöôïc moät Nhö Lai—The power of making a world of tieáng heùt cuûa ngöôi.' Vò Taêng laïi heùt leân : 'Ho!' immaculate purity in every pore of the skin. With Muïc Chaâu noùi: 'Moät tieáng heùt thöù ba, moät tieáng power of miraculous transformations, showing all heùt thöù tö vaø ñeán gì nöõa?' Vò Taêng khoâng noùi gì pure worlds and all Buddhas appearing in the nöõa. Muïc Chaâu lieàn ñaùnh vò Taêng vaø noùi: 'Ñoà troäm worlds in each pore. caép!'"—In example ten of the Pi-Yen-Lu we see Löïc Trang Nghieâm: Löïc trang nghieâm, vì chaúng him in 'questions and answers' (mondo) with a

monk as follows: "Mu-chou asked a monk, 'Where immense net that extended throughout all space do you come from?' Immediately the monk and time. And the king's treasurer placed a bright, shouted, 'Ho!' Mu-chou said, 'Now the old monk shinning pearl at each node of the net so that (himself) has had a ho from you.' The monk again shouted, 'Ho!' Mu-chou said, 'A third ho and a fourth ho, and then what?' The monk said, 'Nothing more.' Mu-chou hit him and said, 'What a scoundrel!'"—See Muïc Chaâu Löôïc Khoâng Haùn. Löôïc Hö Haùn: See Löôïc Hö Ñaàu Haùn. Löôïc Phoå Nguyeân An Thieàn Sö: Luopu Yuanan—See Laïc Phoå Nguyeân An Thieàn Sö. Löôïc Thaëng Ñaïi Phu: Vò thaàn troâng coi vieäc aên uoáng cuûa loaøi ngöôøi—A deity who manages all foods and drinks for human beings. Löôïc Thuyeát: Giaûi thích toùm löôïc, ngaén goïn— Explain in outline form. Löôïc Yeáu: Sô löôïc nhöõng ñieåm quan troïng—An outline of the important points. Löôùi Ñeá Chaâu: Jewelled nets. Löôùi Phieàn Naõo: Net of afflictions. Löôùi Quang Minh: Net of lights. Löôùi Trôøi: Heaven’s net—Divine justice. Löôùi Trôøi Ñeá Thích: The Indra's net—Ñeá Thích laø moät vò vua nöôùc AÁn Ñoä thôøi coå, ngöôøi thöôøng töï ñeà cao chính mình. Ngaøy noï, nhaø vua di haønh ñeán thaêm vò kieán truùc sö vaø truyeàn leänh cho oâng ta xaây cho mình moät ngoâi ñeàn, ngoâi ñeán maø ai cuõng phaûi caûm kích. Vò kieán truùc sö cuûa nhaø vua döïng leân moät taám löôùi khoảng loà, phuû truøm caû khoâng gian vaø thôøi gian. ÔÛ moãi maéc löôùi, oâng yeâu caàu quan troâng giöõ kho taøng cuûa nhaø vua gaén vaøo moät vieân traân chaâu loùng laùnh, chieáu saùng röïc rôõ, sao cho moãi vieân laïi phaûn chieáu vaøo moät vieân khaùc. Vaø moãi vieân traân chaâu, moãi ngöôøi, moãi söï kieän, ñeàu chöùa ñöïng toaøn theå trong 'Löôùi Trôøi Ñeá Thích', keå caû khoâng gian vaø thôøi gian. Khi chuùng ta yù thöùc ñöôïc raèng taát caû chuùng ta ñeàu laø nhöõng vieân traân chaâu saùng long lanh trong taám 'Löôùi Trôøi Ñeá Thích', chuùng ta thaáy raèng trong moãi con ngöôøi chuùng ta, chöùa ñöïng toaøn boä vuõ truï. Vì chuùng ta ñeàu keát noái vôùi nhau trong taám 'Löôùi Trôøi Ñeá Thích', khaû naêng keát noái cuûa chuùng ta vôùi nhöõng ngöôøi khaùc trong cuoäc soáng, trong coâng vieäc laø voâ haïn—Indra was an ancient king of India who thought a great deal of himself. One day he went to the royal architect and said that he wanted to leave a monument of himself, something that all people would appreciate. The king's architect created an

him in The Records of the Transmission of the heard this, he approved and said: “Though this Lamp (Ch’uan-Teng-Lu), Volume XV: Zen master child is young, he has a gem worthy of Liang-Jie-Tung-Shan was born in 807 A.D. in Hui- polishing.” Liang-Jie said: “Master, don’t Ji, in modern Zhe-Jiang province. He was a crush something good into something bad.” disciple of Zen master Yunyan Tansheng. He is Keá ñeán sö tham vaán vôùi thieàn sö Qui Sôn. Sö recognized to have founded the Caodong School thöa: “Ñöôïc nghe Quoác Sö Hueä Trung noùi of Zen. This school, along with the Linji School, ‘voâ tình thuyeát phaùp’ con chöa thaáu hieåu choã remains today as one of the two existing Zen vi dieäu aáy?” Qui Sôn baûo: “Coù nhôù nhöõng gì schools that began in China during the Tang Quoác Sö noùi chaêng?” Sö thöa: “Con nhôù.” Qui dynasty (615-905), the golden age of Zen. Sôn noùi: “Vaäy thì laäp laïi xem sao!” Sö

noùi: Thuôû nhoû theo thaày tuïng kinh Baùt Nhaõ ñeán “Coù moät vò Taêng hoûi Quoác Sö, ‘Theá naøo laø caâu “Voâ nhaõn nhó tyû thieät thaân.” Sö chôït hoûi taâm cuûa chö Phaät?’ Quoác Sö traû lôøi, ‘Moät thaày: “Con coù maét, tai, muõi. Côù sao trong kinh mieáng ngoùi töôøng.’ Sö hoûi, ‘Moät mieáng ngoùi laïi noùi laø khoâng?” Thaày kinh ngaïc traû lôøi: “Ta töôøng? Coù phaûi mieáng ngoùi töôøng laø voâ tình chaúng phaûi laø thaày cuûa ngöôi.” Theá roài thaày hay khoâng?’ Qui Sôn ñaùp, ‘Ñuùng vaäy.’ Vò göûi Löông Giôùi ñeán tham hoïc vôùi thieàn sö Taêng hoûi tieáp, ‘Nhö vaäy noù coù theå thuyeát phaùp Linh Maëc ôø nuùi Vuõ Tieát. Sö thoï cuï tuùc giôùi khoâng?’ Quoác Sö ñaùp, ‘Mieáng ngoùi aáy thuyeát naêm 21 tuoåi—As a youth, he followed his phaùp moät caùch roõ raøng khoâ ng vaáp vaùp.’ Vò teacher to recite the Heart Sutra and came Taêng hoûi, ‘Taïi sao con laïi khoâng nghe ñöôïc?’ upon the words “No eyes, no ears, no nose, no Quoác sö baûo, ‘Töï ngöôi khoâng nghe ñöôïc, tongue, no body…” He asked his teacher: “I nhöng khoâng coù nghóa laø ngöôøi khaùc khoâng have eyes, ears, a nose, and so on. So why nghe ñöôïc.’ Vò Taêng laïi hoûi, ‘Nhö vaäy ai nghe does the sutra say there is none?” The teacher ñöôïc?’ Quoác Sö ñaùp, ‘Caùc baäc Thaùnh nhaân was so surprised and reportedly dumbfounded nghe ñöôïc.’ Vò Taêng laïi noùi, ‘Vaäy Thaày coù at the insight revealed by Liang-Jie’s nghe ñöôïc khoâng?’ Quoác Sö ñaùp, ‘Ta khoâng question, and replied to him: “I can’t be your nghe ñöôïc. Neáu ta nghe ñöôïc thì ta ñaõ ñoàng laø teacher.” He then sent the young Liang-Jie to Thaùnh roài coøn gì! Laøm gì ngöôi coù theå nghe ta study under Zen master Ling-Mo at Mount thuyeát phaùp.’ Vò Taêng hoûi, ‘Nhö vaäy taát caû Wu-Tzie. At the age of twenty-one, Liang-Jie chuùng sanh khoâng theå hieåu ñöôïc nhöõng lôøi received full ordination. thuyeát naày.’ Quoác Sö noùi, ‘Ta vì phaøm phu Sö du phöông, tröôùc yeán kieán Thieàn sö Nam maø thuyeát phaùp, chôù khoâng vì Thaùnh maø Tuyeàn Phoå Nguyeän. Gaëp ngaøy kî trai Maõ Toå, thuyeát.’ Vò Taêng noùi, ‘Nhö vaäy sau khi nghe Nam Tuyeàn hoûi chuùng: “Cuùng trai Maõ Toå coù ñöôïc roài thì sao?’ Quoác Sö ñaùp, ‘Sau khi ñeán hay chaêng?” Caû chuùng ñeàu khoâng ñaùp chuùng sanh ñaõ nghe hieåu roài thì hoï ñaâu coøn laø ñöôïc. Sö böôùc ra thöa: “Ñôïi coù baïn lieàn ñeán.” phaøm phu nöõa.’—Next, Liang-Jie studied with Nam Tuyeàn baûo: “Chuù nhoû naày tuy laø haäu Kui-Shan. One day he said: “I’ve heard that sanh raát deã duõa goït.” Sö thöa: “Hoøa thöôïng National teacher Hui-Zhong taught that chôù ñeø neùn keû laønh ñeå noù trôû thaønh nghòch inanimate beings expound Dharma. I don’t taëc.”—Liang-Jie first went to see Zen master understand this clearly.” Kui-Shan said: “Do Nan-Xuan-Pu-Yuan. At that time the you remember what he said or not?” Liang- congregation was preparing a feast for the Jie said: “I remember.” Kui-Shan said: following day in honour of Nan-Xuan’s late “Please repeat it!” Liang-Jie said: “A monk master, Ma-Tzu. Nan-Xuan asked the asked the National Teacher, ‘What is the congregation: “Tomorrow we will have Ma- mind of the ancient Buddhas?’ The National Tzu’s feast, but will Ma-Tzu come or not?” Teacher responded, ‘A wall tile.’ The monk The monks were unable to answer. Liang-Jie said, ‘A wall tile? Isn’t a wall tile inanimate?’ then stepped forward and said: “If he has a The National Teacher said, ‘Yes.’ The monk companion, he will come.” When Nan-Xuan asked, ‘And it can

expound the Dharma?’ The

National Teacher said, ‘It expounds it Yun-Yan asked him: “What is inanimate can brilliantly, without letup.’ The monk said, hear it?” Liang-Jie asked: “Can the master ‘Why can’t I hear it?’ The National Teacher hear it or not?” Yun-Yan said: “If I could hear said, ‘You yourself may not hear it. But that it, then you could not hear me expound doesn’t mean others can’t hear it.’ The monk Dharma.” Liang-Jie said: “Why couldn’t I said, ‘Who are the people who can hear it?’ hear you?” Yun-Yan held up his whisk and The National teacher said, ‘All the holy ones said: “Can you still hear me or not?” Liang- can hear it.’ The monk said, ‘Can the master Jie said: “I can’t hear you.” Yun-Yan said: hear it or not?’ The National teacher said, ‘I “When I expound Dharma you can’t hear me. cannot hear it. If I could hear it I would be the So how could you hear it when inanimate equal of the saints. Then you could not hear things proclaim it?” Liang-Jie said: “What me expound the Dharma.’ The monk said, scripture teaches about inanimate things ‘All beings can’t understand that sort of expounding Dharma?” Yun-Yan said: speech.’ The National Teacher said, ‘I “Haven’t you seen that in the Amitabha Sutra expound Dharma for the sake of beings, not it says, ‘The lakes and rivers, the birds, the for the sake of the saints.’ The monk said, forests, they all chant Buddha, they all chant ‘After beings hear it, then what?’ The Dharma’?” Upon hearing this, Liang-Jie National teacher said, ‘Then they are not experienced a great insight. He then wrote a sentient beings.” verse: Veà sau Sö ñi ñeán choã cuûa Vaân Nham vaø hoûi “How incredible! Vaân Nham veà caâu chuyeän cuûa Quoác Sö: "Voâ How incredible! tình thuyeát phaùp, ngöôøi naøo ñöôïc nghe?" Vaân Inanimate things proclaiming Dharma is Nham hoûi laïi: "Voâ tình nghe caùi gì voâ tình coù inconceivable. theå nghe ñöôïc?" Sö laïi hoûi: "Hoøa Thöôïng coù It can’t be known if the ears try to hear it, nghe ñöôïc chaêng?" Vaân Nham noùi: "Neáu ta But when the eyes hear it, nghe, oâng ñaâu theå ñöôïc nghe ta thuyeát phaùp." then it may be known.” Sö thöa: "Con vì sao chaúng nghe ñöôïc?" Vaân Sau ñoù sö laøm theâm baøi keä thöù nhì: Nham döïng caây phaát töû noùi: "OÂng coù coøn nghe “Khoâng moân höõu loä nhaân giai ñaùo, ta chaêng?" Sö thöa: "Chaúng nghe." Vaân Nham Ñao giaû phöông tri chæ thuù tröôøng. baûo: "Ta thuyeát phaùp maø oâng coøn chaúng nghe, Taâm ñòa nhöôïc voâ nhaøn thaûo moäc, huoáng laø voâ tình thuyeát phaùp?" Sö hoûi: "Voâ Töï nhieân thaân thöôïng phoùng haøo quang.” tình thuyeát phaùp goàm nhöõng kinh ñieån gì?" Later he wrote the second verse: Vaân Nham baûo: "Ñaâu khoâng thaáy kinh Di Ñaø “There is a way to the gateless gate, noùi 'Nöôùc, chim, caây röøng thaûy ñeàu nieäm Phaät, everybody can come, nieäm Phaùp?'" Ngay caâu naøy sö boãng nhieân ñaïi Once you arrive there, ngoä. Sö baøn vieát baøi keä: you’ll know how wonderful it is. "Kyø dieäu thay! Kyø dieäu thay! If your mind is clear of idle weeds, Voâ tình thuyeát phaùp chaúng nghó baøn Your body will automatically emit halo.” Neáu laáy tai nghe troïn khoù hoäi Ñoäng Sôn hoûi Vaân Nham: “Con coøn dö taäp Phaûi ñem maét thaáy môùi lieãu tri." chöa heát.” Vaân Nham hoûi: “Ngöôi töøng laøm (Daõ ñaïi kyø! Daõ ñaïi kyø! gì?” Sö thöa: “Thaùnh Ñeá cuõng chaúng laøm.” Voâ tình thuyeát phaùp baát tö nghì Vaân Nham hoûi: “Ñöôïc hoan hyû chöa?” Sö Nhöôïc

töông nhó thính chung nan hoäi thöa: “Hoan hyû thì chaúng khoâng, nhö trong Nhaõn xöù vaên thinh phöông ñaéc tri). ñoáng raùc löôïm ñöôïc hoøn ngoïc saùng.”—T’ung Later Liang-Jie went to see Yun-Yan and Shan asked Yun-Yan: “Are there other related to the master the story about the practices I haven’ completed ?” Yun-Yan National Teache and asked Yun-Yan: “Who said: “What were you doing before you came can hear inanimate things expound Dharma?” here?” T’ung-Shan said: “I wasn’t practicing

the Noble Truths.” Yun-Yan said: “Were you I can describe the master’s truth or not, how joyous in this nonpractice?” T’ung-Shan said: should I answer them?” After a long pause, “It was not without joy. It’s like sweeping Yun-Yan said: “Just this is it.” T’ung-Shan excrement into a pile and then picking up a sighed. Then Yun-Yan said: “Worthy Liang, precious jewel from within it.” now you have taken on this great affair, you Sö töø bieät Vaân Nham ñeå ñi nôi khaùc. Vaân must consider it carefully.” T’ung-Shan Nham hoûi: “Ñi nôi naøo?” Sö thöa: “Tuy lìa continued to experience doubt. Later as he Hoøa Thöôïng maø chöa ñònh choã ôû?” Vaân Nham crossed a stream he saw his reflection in the hoûi: “Phaûi ñi Hoà Nam chaêng?” Sö thöa: water and was awakened to Yun-Yan’s “Khoâng.” Vaân Nham hoûi: “Phaûi ñi veà queâ meaning. He then composed this verse: chaêng?” Sö thöa: “Khoâng.” Vaân Nham hoûi: “Avoid seeking elsewhere, for that’s far from “Bao laâu trôû laïi?” Sö thöa: “Ñôïi Hoøa Thöôïng the self. coù choã thì trôû laïi.” Vaân Nham baûo: “Töø ñaây Now I travel alone, everywhere I meet it. moät phen ñi khoù ñöôïc thaáy nhau.” Sö thöa: Now it’s exactly me, now I’m not it. “Khoù ñöôïc chaúng thaáy nhau.” Saép ñi, sö laïi It must thus be understood to merge with thöa: “Sau khi Hoøa Thöôïng traêm tuoåi, chôït coù thusness.” ngöôøi hoûi ‘Taû ñöôïc hình daùng cuûa thaày Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, khi töø giaû chaêng?’ Con phaûi ñaùp laøm sao?” Vaân Nham Vaân Nham, Ñoäng Sôn ñaõ hoûi thaày: "Con phaûi laëng thinh hoài laâu, baûo: “Chæ caùi aáy.” Sö traàm moâ taû Phaùp cuûa thaày nhö theá naøo neáu coù ai ngaâm giaây laâu. Vaân Nham baûo: “Xaø leâ Löông hoûi sau khi thaày thò tòch?" Vaân Nham ñaùp: Giôùi thöøa ñöông vieäc lôùn phaûi xeùt kyõ. Sö vaãn "Chæ coù caùi naøy, caùi naøy maø thoâi!" Ñoäng Sôn coøn hoà nghi. Sau sö nhôn qua suoái nhìn thaáy khoâng hieåu yù nghóa cuûa caâu traû lôøi aáy. Nhöng boùng, ñaïi ngoä yù chæ tröôùc, lieàn laøm moät baøi keä: sau ñoù, khi oâng loäi qua moät con soâng, oâng “Thieát kî tuøng tha mích, ñieàu ñieàu döõ ngaõ sô thaáy boùng mình trong nöôùc vaø ñaït ñöôïc ñaïi Ngaõ kim ñoäc töï vaõng, xöù xöù ñaéc phuøng cöø. giaùc saâu. Boãng nhieân, oâng toûa ra aùnh saùng— Cöø kim chaùnh thò ngaõ, ngaõ kim baát thò cöø According to Ching-Te Ch'uan teng Lu, when Öng tu nhaäm ma hoäi,Phöông ñaéc kheá nhö Tung-shan took leave of Yun-yen, he asked nhö.” Yun-yen: "How should I describe your (Raát kî tìm nôi khaùc, xa xoâi boû laûng ta dharma if someone asks me about it after you Ta nay rieâng töï ñeán, choã choã ñeàu gaëp gaõ have passed away?" Yun-yen answered: "Just Gaõ nay chính laø ta, ta nay chaúng phaûi gaõ say, just that, that!" This was an answer that Phaûi neân bieát nhö theá, môùi mong hôïp nhö Tung-shan did not understand. When, nhö). however, during his further travel, he was As T’ung-Shan prepared to leave Yun-Yan, wading a river and glimpsed his reflection in Yun-Yan said: “Where are

you going?” the water, he experienced profound T’ung-Shan said: “Although I’m leaving the enlightenment and sudden understood. master, I don’t know where I’ll end up.” Yun- Ñoäng Sôn ñeán vôùi Thö Sôn Hueä Sieâu. Hueä Yan said: “You’re not going to Hu-Nan?” Sieâu hoûi: “OÂng ñaõ truï taïi moät phöông, nay ñeán T’ung-Shan said: “No, I’m not.” Yun-Yan ñaây laøm gì?” Ñoäng Sôn noùi: “Toâi bò daøy voø said: “Are you returning home?” T’ung-Shan bôûi moät moái ngôø, khoâng bieát phaûi laøm sao neân said: “No.” Yun-Yan said: “Sooner or later ñeán ñaây.” Hueä Sieâu goïi lôùn: “Löông Giôùi! you’ll return.” T’ung-Shan said: “When the (teân thaät cuûa Ñoäng Sôn)” Ñoäng Sôn caát tieáng: master has an abode, then I’ll return.” Yun- “Daï!” Hueä Sieâu hoûi: “Caùi gì theá?” Ñoäng Sôn Yan said: “If you leave, it will be difficult to khoâng bieát traû lôøi ra sao, vaø Hueä Sieâu noùi see one another again.” T’ung-Shan said: “It ngay: “Phaät ñeïp quaù, chæ hieàm khoâng coù löûa is difficult to not see one another.” Just when saùng!” Theo Truyeàn Ñaêng Luïc, vì khoâng coù T’ung-Shan was about to depart, he said: “If löûa saùng neân söï voâ trí khoâng ñöôïc thaép saùng, in the future someone happens to ask whether khi bieát ñöôïc ñieàu naày, seõ coù söï thaép saùng—

Tung-Shan came to see Hui-chao of Shu- noùng vaø laïnh?' Ñoäng Sôn noùi, 'Khi trôøi laïnh, Shan, and the latter asked: “You re already caùi laïnh gieát oâng; khi trôøi noùng, caùi noùng gieát master of a monastery, and what do you want oâng.'"—An example of Tung-shan's teaching here?” Tung-Shan said: “I am distressed with style is found in example 43 of the Pi-Yen- a doubt and do not know what to do, hence Lu: "A monk asked Tung-shan, 'Cold and heat my coming here.” The master called out: “O come and go. How can one avoid them?' Liang-Chieh!” which was Tung-Shan’s real Tung-shan said, 'Why don't you go where name, and Liang Chieh replied at once, “Yes, there's no cold and heat?' The monk said, sir.” Hui-Chao asked: “What is that?” Chieh 'Where is the place where there is no cold and failed to answer, and Hui-Chao gave this heat?' Tung-shan said, 'When it's cold, the judgment, “Fine Buddha no doubt, and what a cold kills you; when it's hot, the heat kills pity he has no flames.” According to the you.'" Transmision of the Lamps, as he has no Sö beänh, sai sa di baùo tin Vaân Cö hay. Sö daën flames, his ignorance is not illuminating. Sa di: “Neáu Vaân Cö hoûi Hoøa Thöôïng an vui When he becomes conscious of the fact, there chaêng?” Ngöôi chæ noùi xong phaûi ñöùng xa, e y is enlightenment. ñaùnh ngöôi. Sa di laõnh meänh ñi baùo tin, noùi Moät hoâm nhaân ngaøy thieát trai cuùng kî Vaân chöa döùt lôøi ñaõ bò Vaân Cö ñaùnh moät gaäy. Coù Nham, coù vò Taêng hoûi: “Hoøa Thöôïng ôû choã vò Taêng hoûi: “Hoøa Thöôïng beänh laïi coù caùi Tieân Sö ñöôïc chæ daïy gì?” Sö ñaùp: “Tuy ôû chaúng beänh chaêng?” Sö ñaùp: “Coù.” Taêng thöa: trong aáy maø chaúng nhôø Tieân Sö chæ daïy.” “Caùi chaúng beänh laïi thaáy Hoøa Thöôïng Taêng hoûi: “Ñaõ chaúng nhôø chæ daïy, laïi thieát trai chaêng?” Sö baûo: “Laõo Taêng xem y coù phaàn.” cuùng döôøng laøm gì, nhö vaäy laø ñaõ chaáp nhaän Taêng thöa: “Khi laõo Taêng xem chaúng thaáy coù giaùo chæ cuûa Vaân Nham roài vaäy?” Sö baûo: beänh.” Sö laïi hoûi Taêng: “Lìa caùi thaân hình ræ “Tuy nhieân nhö theá, ñaâu daùm traùi laïi tieân Sö.” chaûy naày, ngöôi ñeán choã naøo cuøng ta thaáy Taêng hoûi: “Hoøa

Thöôïng tröôùc yeát kieán Nam nhau?" Taêng khoâng ñaùp ñöôïc. Sö beøn laøm baøi Tuyeàn tìm ñöôïc manh moái, vì sao laïi thieát trai keä: cuùng döôøng Vaân Nham?" Sö ñaùp: Ta chæ troïng "Hoïc giaû haèng sa voâ nhaát ngoä Tieân Sö ñaïo ñöùc, cuõng chaúng vì Phaät phaùp — Quaù taïi taàm tha thieät ñaàu loä T'ung-Shan hosted a feast of commemoration Duïc ñaéc vong hình daãn tung tích on the anniversary of Yun-Yan's death. A Noã löïc aân caàn khoâng lyù boä." monk asked: "When you were at Yun-Yan's (Keû hoïc haèng sa ngoä maáy ngöôøi place, what teaching did he give you?" T'ung- Loãi taïi taàm y treân ñaàu löôõi Shan said: "Although I was there, I didn't Muoán ñöôïc queân thaân baët daáu veát receive any teaching." The monk asked: "But Noã löïc trong khoâng böôùc aáy ngöôi). you are holding a commemorative feast for T'ung-Shan became ill. He instructed a novice the late teacher. Doesn't that show you monk to go and speak to T'ung-Shan's approve his teaching?" T'ung-Shan said: Dharma heir, Zen master Yun-Zhu. T'ung- "Half approve. Half not approve." The monk Shan told the novice: "If he asks whether I'm said: "Why don't you completely approve of resting comfortably, you are to tell him that it?" T'ung-Shan said: "If I completely the lineage of Yun-Yan is ending. When you approved, then I would be disloyal to my late say this you must stand far away from him teacher." because I'm afraid he's going to hit you." The Thí duï thöù 43 trong Bích Nham Luïc dieãn taû novice monk did as T'ung-Shan instructed him phöông phaùp giaûng daïy cuûa Ñoäng Sôn: "Moät and went and spoke to Yun-zhu. Before he nhaø sö hoûi Ñoäng Sôn, 'Noùng vaø laïnh ñi roài could finish speaking Yun-Zhu hit him. The ñeán. Laøm theá naøo ñeå traùnh?' Ñoäng Sôn noùi, novice monk said nothing further. A monk 'Taïi sao oâng khoâng tôùi nôi naøo khoâng coù noùng asked: "When the master is not well, is there vaø laïnh?' Nhaø sö noùi, 'Nôi naøo laø nôi khoâng coù still someone who is well or not?" "'T'ung-

Shan said: "There is." The monk asked: "Can away, don't'go carrying on about it." T'ung- the one who's not ill still see the master or Shan then returned to his room, and sitting not?" T'ung-Shan said: "I can still see him." upright, passed away. It was the third month The monk asked: "What does the master in 869. He was sixty-three years of age, he'd see?" T'ung-Shan said: "When I observe him, been an ordained monk for forty-two years. I don't see any illness." T'ung-Shan then said T'ung-Shan received the posthumous name to the monk: "When you leave the skin bag, "Enlightened Source." you inhabit, where will you go and see me Löông Giôùi Phaát Tuï Xuaát Khöù: Liang-chieh's again?" The monk didn't answer. T'ung-Shan moving his sleeves and leaving the hall—Coâng aùn the recited a verse: noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö Baùch Nhan "Students as numerous as sands in the Gangs Minh Trieát vôùi Ñoäng Sôn Löông Giôùi vaø Maät Sö but more are awakened. Baù. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån They err by searching for the path in XIV, moät hoâm, Maät Sö Baù vaø Ñoäng Sôn ñeán thaêm another person's mouth. Minh Trieát, Minh Trieát hoûi: "Tröôùc ñaây oâng ôû If you wish to forget form ñaâu?" Ñoäng Sôn ñaùp: "ÔÛ Hoà Nam." Minh Trieát and not leave any traces, hoûi: "Vò Quan Saùt Söù ôû ñoù hoï gì?" Ñoäng Sôn ñaùp: Wholehartedly strive to walk in emptiness." "Toâi khoâng bieát." Minh Trieát hoûi: "Theá teân oâng laø Sö sai caïo toùc taém goäi xong, ñaép y

baûo chuùng gì?" Ñoäng Sôn ñaùp: "Toâi cuõng chaúng bieát luoân." ñaùnh chuoâng, giaõ töø chuùng ngoài yeân maø tòch. Minh Trieát laïi hoûi: "Theá vò quan ñoù coù troâng nom Ñaïi chuùng khoùc loùc maõi khoâng döùt. Sö chôït coâng vieäc cuûa mình khoâng?" Ñoäng Sôn ñaùp: "OÂng môû maét baûo: “Ngöôøi xuaát gia taâm chaúng dính ta coù nhieàu vieân chöùc thuoäc haï laøm vieäc cho oâng maéc nôi vaät, laø tu haønh chaân chaùnh. Soáng ta." Minh Trieát hoûi: "Theá oâng ta khoâng heà ra vaøo nhoïc thích cheát, thöông xoùt coù lôïi ích gì?” Sö quan sôû hay sao?" Ñoäng Sôn beøn ruõ aùo boû ñi. Hoâm baûo chuû söï saém trai ngu si ñeå cuùng döôøng. sau Minh Trieát noùi: "Lôøi hoâm qua cuûa thaày, toâi Chuùng vaãn luyeán meán quaù, keùo daøi ñeán ngaøy chöa ñöôïc hieåu roõ laém. Hoâm nay môøi thaày noùi laïi, thöù baûy. Khi thoï trai, sö cuõng tuøng chuùng thoï. neáu noùi ñöôïc, xin thænh thaày cuøng thoï trai quaù haï." Thoï trai xong, sö baûo chuùng: “Taêng Giaø khoâng Ñoäng Sôn noùi: "Quaù toân quí vaäy!" Minh Trieát beøn vieäc, saép ñeán giôø ra ñi, chôù laøm oàn naùo.” Sö cho thieát trai ñaõi Ñoäng Sôn. Beà ngoaøi maø noùi, thì vaøo tröôïng thaát ngoài yeân maø tòch. Baáy giôø laø cuoäc ñaøm thoaïi giöõa Ñoäng Sôn vaø Minh Trieát coù thaùng ba naêm 869, ñôøi nhaø Ñöôøng. Sö thoï 63 veû giaûn dò vaø minh baïch. Caâu chuyeän coù veû chaúng tuoåi, 42 tuoåi haï. Vua phong saéc laø “Ngoä Boån coù nghóa lyù gì caû. Nhöng thaät ra, moãi lôøi noùi cuûa hoï Thieàn Sö.”—T’ung-Shan then had his ñeàu coù hai nghóa, aùm chæ chaân lyù cuûa Thieàn. Caâu attendants help him shave his head, bathe and chuyeän naøy chæ ra caùch maø caùc Thieàn sö quen thöû get dressed. He then had the bell rung to thaùch nhau haèng ngaøy trong nhöõng caâu chuyeän summon the monks so that he could bid them giaûn dò. Hoï voán laø nhöõng ngöôøi thaønh thaïo ñieâu farewell. He appeared to have passed away luyeän veà caùi ngheä thuaät tranh bieän theo kieåu and the monks began wailing piteously Thieàn naøy. Baát cöù luùc naøo coù dòp laø hoï baét ñaàu troø without letup. Suddenly T’ung-Shan opened chôi lieàn. Dó nhieân laø ngöôøi tham döï vaøo troø chôi his eyes and said to them: “Homeless monks ñeå tranh Thieàn naøy phaûi bieát tröôùc troø chôi ñeå aren’t attached to things. That is their töông xöùng vôùi ñoái thuû cuûa mình. Moät ngöôøi ngoaïi authentic practice. Why lament an arduous cuoäc haún seõ ñaùp sai, hoaëc chöng höûng khoâng hieåu life and pitiful death?” T’ung-Shan then chuyeän gì ñang xaûy ra Haønh giaû tu Thieàn neân luoân instructed the temple director to organize a xem Thieàn nhö laø moät ngheä thuaät trong caùi yù nghóa “delusion banquet.” The monks adoration for ñeå töï dieãn taû, noù chæ tuaân theo nhöõng tröïc giaùc vaø T’ung-Shan was unending. Seven days later nguoàn caûm höùng cuûa rieâng noù, chöù khoâng phaûi laø the food was prepared. T'u’g-Shan had a final nhöõng giaùo ñieàu vaø quy luaät. Ñoâi khi noù cuõng coù meal with the congregation. He then said: veû nghieâm troïng vaø trang nghieâm, ñoâi khi laïi taàm "Don't’make a big deal about it. When I pass thöôøng vaø vui veû, giaûn dò vaø xaùc thöïc, hoaëc bí aån

vaø quanh co. Khi nhöõng Thieàn sö thuyeát giaûng order to match his rival. An outsider will either khoâng phaûi caùc ngaøi chæ luoân luoân daïy baèng miss the point, or become bewildered at what is mieäng, maø caû baèng tay chaân, baèng

nhöõng daáu hieäu going on. Zen practitioners should always consider bieåu tröng, hay nhöõng haønh ñoäng cuï theå. Caùc ngaøi Zen as an art in the sense that, to express itself, it ñaùnh, heùt, ñaåy, vaø khi bò caät vaán caùc ngaøi boû chaïy, only follows its own intuition and inspirations, but hoaëc chæ ngaäm mieäng giaû caâm. Nhöõng troø khoâi haøi not dogmas and rules. At times it appears to be naøy khoâng coù choã ñöùng trong tu töø hoïc, trieát hoïc very grave and solemn, at others trivial and gay, hay toân giaùo, vaø chæ coù theå ñöôïc dieãn taû ñuùng nhaát plain and direct, or enigmatic and round-about. laø "ngheä thuaät Thieàn". Caâu chuyeän treân ñaây laø moät When Zen masters preach they do not always do trong nhöõng phong caùch cuûa ngheä thuaät Thieàn maø so with their mouths, but with their hands and legs, Thieàn sö duøng ñeå thöû thaùch söï thaâm saâu vaø tính with symbolic signals, or with concrete action. xaùc thöïc cuûa söï laõnh hoäi vaø thöïc chöùng cuûa ñeä töû They shout, strike, and push, and when questioned hay cuûa nhöõng thieàn sö khaùc —The koan about the they sometimes run away, or simply keep their potentiality and conditions of questions and mouths shut and pretend to be dumb. Such antics answers between Zen master Pai-Yan Ming-Che have no place in rhetoric philosophy, or religion, with T’ung-Shan and Mi Shih Po. According to and can be best described as "art". The above Ching-Te Ch'uan teng Lu, volume XIV, one day, story is one of the manners of Zen art that Zen Mi of Sheân-shan and Tung-shan went to visit masters utilize to test the depth and genuineness Ming-che. Ming-che asked Tung-shan: "Where of the disciple's or ther masters' understanding and have you been lately?" Tung-shan answered: "In realization. Hu-nan province." Ming-che asked: "What is the Löông Hoaøng Saùm: Löông Vuõ Ñeá khi coøn laøm surname of the governor there?" Tung-shan thöù söû Ung Chaâu, phu nhaân cuûa ngaøi laø Hy Thò replied: "I do not know." Ming-che asked: "What taùnh tình hung aùc, sau khi maát hoùa thaønh moät con is his first name then?" Tung-shan replied: "I do maõng xaø luoân veà baùo moäng cho vua bieá t. Nhaø vua not know his first name either." Ming-che asked: lieàn cho laäp ñaøn traøng sieâu ñoä, môøi chö Taêng laøm "Doesn't he administer his office at all?" Tung- leã saùm hoái. Nhôø ñoù maø Hy Thò ñöôïc sanh veà coõi shan said: "He has plenty of subordinate officers trôøi, töø treân khoâng trung caûm taï nhaø vua roài bay to do the work." Ming-che asked: "Doesn't he ñi—The litany of Liang-Wu-Ti for his wife, who come out from and go in to his office at all?" became a large snake, or drago, after her death, Tung-shan did not answer, moved his sleeves and and troubled the emperor’s dreams. After the walked out. The next day, Ming-che said to him: litany was performed, she became a devi, thanked "You did not answer my question yesterday. If the emperor and departed. you can say something satisfactory today I will Löông Höõu: Löông Baèng—Good friend. invite you to lunch." Tung-shan replied: "The Löông Khaûi: Teân cuûa moät vò danh Taêng Trung governor is too dignified to come out of his Hoa vaøo thôøi nhaø Nam Toáng (1127-1279)—Name office." Ming-che was satisfied with the answer, of a Chinese famous monk who lived in the South and a lunch was prepared for Tung-shan. Sung Dynasty in China. Outwardly, the conversation between Tung-shan Löông Khoan Ñaïi Ngu Thieàn Sö (1758-1831): and

Ming-che was simple and plain. It seems to Daigu-Ryokan (Jap)—Thieàn sö Ñaïi Ngu Löông have been without any significance. But in fact, Khoang (Phaät giaùo Nhaät Baûn)—Name of a every remark they made had a double meaning, Japanese Zen master. alluding to the truth of Zen. This story shows how Thieàn sö Löông Khoan thuoäc phaùi Taøo Ñoäng, Zen Buddhists are in the habit of testing one ñöôïc phong chöùc sö luùc 18 tuoåi sau boán naêm another daily in simple talks. They are naturally ñaøo taïo ôû moät ngoâi chuøa nhoû taïi thaønh phoá trained experts in the Zen art of verbal contest. queâ höông, oâng tôùi Tamashima, nôi coù Vieân They start to play the game whenever they have a Thoâng Töï laøm ñeä töû thieàn sö Kokusen vaø ñöôïc chance. It goes without saying that the participant thaày trao aán xaùc nhaän. Sau khi thaà y maát, oâng in the Zen contest must know the game first in ñi chu du khaép nöôùc Nhaät, cuoái cuøng oâng ñeán

ôû aån treân nuùi Kugami, khoâng xa thaønh phoá moät baøi thô khi teân troäm ñaõ laáy heát moïi thöù queâ höông, ôû ñoù oâng doàn noã löïc vaøo vieäc laøm nhö theá naày: "Teân troäm ñaõ ñeå laïi caùi naày: Ñoù, thô, moät ngheä thuaät maø oâng hoïc ñöôïc nôi cha aùnh traêng laáp laùnh trong khung cöûa soå."— mình. Taát caû nhöõng baøi cuù cuûa oâng theo phong Name of a Japanese Zen master. Ryokan, a caùch Trung Hoa laø dieãn ñaït theå nghieäm thieàn Zen master, lived the simplest kind of life in a cuûa oâng baèng thô; ñoù laø moät phaàn trong nhöõng little hut at the foot of a mountain. One baøi thô ñeïp nhaát Nhaät Baûn. Tuy ñöôïc pheùp evening a thief visited the hut only to discover mang danh hieäu "Laõo thieàn sö", Löông Khoan there was nothing in it to steal. Ryokan bao giôø cuõng töø choái daïy hoïc troø vaø soáng trong returned and caught him. 'You may have caûnh coâ ñoäc vaø thieáu thoán, thaäm chí heát söùc come a long way to visit me,' he told the ngheøo khoå. OÂng noåi tieáng vôùi tính dòu daøng vaø prowler, 'and you should not return empty- tình thöông yeâu treû con. Nhöõng baøi thô cuûa handed. Please take my clothes as a gift.' The oâng cuõng toûa ra söï trong saùng ngaây thô khaùc thief was bewildered. He took the clothes and thöôøng, moät söï chaáp nhaän hoaøn toaøn vôùi moïi slunk away. Ryokan sat naked, watching the hoaøn caûnh, keát quaû cuûa moät söï sieâu thoaùt hoaøn moon. 'Poor fellow,' he mused, 'I wish I could toaøn—A Japanese Zen monk of the Soto give him this beautiful moon. school. Ryokan was ordained as a monk at the Yamamoto Yasuo laø moät hoïc giaû veà vaên hoïc age of eighteen. After four years of training at Nhaät Baûn chuyeân nghieân cöùu veà thi ca daân a small temple near his home town, he gian. Thaát voïng tröôùc söï suy thoaùi cuûa neàn entered the Zen monastery Entsu-ji, the abbot vaên hoùa truyeàn thoáng Nhaät Baûn trong thôøi ñaïi of which was Master Kokusen. After twelve cuûa mình, ñeå choáng laïi khuynh höôùng naøy, years of training under Master Kokusen, he oâng ñaõ vieát taùc phaåm "Thöïc Taïi Cuûa Thaàn received from the latter the seal of Thaùnh" roài töï saùt. Laø moät ngöôøi giaøu coù vaø coù confirmation. Soon thereafter, his master ñòa vò cao trong xaõ hoäi, Yamamoto Yasuo ñaõ died, and Ryokan wandered for about five ñeå laïi toaøn boä taøi saûn cuûa mình cho naêm ngöôøi years as a pilgrim through Japan. Finally he con, boán trai vaø moät gaùi. Con trai lôùn nhaát cuûa settled at a hermitage

on Mount Kugami in oâng, moät chaøng trai treû thích soáng ñôøi töï taïi, the vicinity of his birthplace, where he ñaõ töø choái quyeàn thöøa keá, töï ñoåi teân mình dedicated himself primarily to writing poetry, thaønh "Ñaïi Ngu" vaø xuaát gia tu hoïc Thieàn an art he had learned from his father. ñaïo. Vaøo tuoåi hai möôi hai, chaøng khaát só "Ñaïi Ryokan's haiku and waka, and also his poetry Ngu" leân ñöôøng haønh cöôùc taàm sö hoïc ñaïo. in the Chinese style are poetical expressions Chaøng ñöôïc moät vò thieàn sö höôùng daãn, sau of Zen realization and are among the most vaøi naêm chuyeân caàn tu taäp vaø noã löïc thöïc beautiful Zen poems in Japanese literatue. haønh chaøng ñaõ laõnh hoäi ñöôïc yeáu chæ toâng Ñaïi sö Ñaïi Ngu Löông Khoan soáng moät caùch moân. Sau ñoù "Ñaïi Ngu" laïi tieáp tuïc leân ñöôøng thanh baàn trong moät tuùp leàu nhoû döôùi chaân haønh cöôùc ñeå tham vaán caùc vò thieàn sö treân nuùi. Moät ñeâm khuya, moät teân troäm leûn vaøo leàu khaép moïi mieàn cuûa ñaát nöôùc ñeå tìm caàu vaø vaø thaáy raèng chaúng coù thöù gì ñeå laáy caép. Ñaïi hoaøn thieän sôû ngoä cuûa mình. Hai möôi naêm Ngu Löông Khoan quay laïi vaø baét quaû tang sau ñoù, tröôùc khi quay veà baûn quaùn, nôi chaøng teân troäm. 'OÂng haún ñaõ ñi töø raát xa ñeå ñeán ñaây ñaõ döïng leân moät tuùp leàu. Ñaïi Ngu soáng thanh vieáng ta,' ñaïi sö noùi vôùi teân troäm, 'vaäy cuõng baàn, chæ maëc treân ngöôøi moät chieác y baù naïp, khoâng neân ñeå oâng ra veà tay khoâng. Haõy caàm aên toaøn chaùo ñaäu, vaø khoâng coù vaät duïng gì laáy boä ñoà naøy, xem nhö laø quaø taëng cuûa ta.' ngoaøi tröø moät chieác baùt ñöôïc duøng trong moïi Teân troäm söûng soát, caàm laáy boä ñoà vaø bieán coâng vieäc nhö nghieàn ñaäu, naáu chaùo ñaäu, vaø maát. Ñaïi Ngu Löông Khoan traàn truïi, ngoài röûa tay chaân. Vò thieàn sö naøy raát thích chôi vôùi ngaém vaàng traêng. 'Khoå thaân anh ta,' ngaøi laåm treû con. Baát cöù choã naøo sö ñeán, sö thöôøng taäp baåm, 'öôùc gì ta coù theå taëng cho anh ta vaàng hôïp moät nhoùm treû ñeå chôi banh hoaëc chôi troø traêng loäng laãy kia luoân. Nhaân ñoù oâng ñaõ vieát "cuùt baét" (troán tìm). Coù laàn, giöõa luùc ñang chôi

troán tìm thì boïn treû boû chaïy veà nhaø, queân maát he was. He stood still with his eyes closed till vò sö ñang ôû ñoù. Sö vaãn tieáp tuïc ñöùng ñoù vôùi nightfall, when someone finally asked him ñoâi maét nhaém nghieàn ñeán nöûa ñeâm, cho ñeán what he was doing. He replied that he was khi coù ngöôøi ñeán hoûi oâng laøm gì ôû ñaây. Sö ñaùp playing hide-and-seek with the children and raèng sö ñang chôi troø "cuùt baét" vôùi boïn treû vaø waiting for someone to come find him. He ñang ñôïi xem boïn treû coù tìm ñöôïc sö khoâng. didn't realize they had played a joke on him. Sö khoâng heà ñeå yù ñeán chuyeän moïi ngöôøi ñang Once someone asked him why he liked to treâu choïc sö. Khi coù ngöôøi hoûi sö vì sao sö play with children. The master said, "I like thích chôi ñuøa vôùi treû con. Sö ñaùp: "Ta thích their genuineness, their lack of falsehood." As söï hoàn nhieân vaø trong saùng cuûa boïn treû." Laø a famous calligrapher, he was often moät nhaø thö phaùp noåi tieáng, neân nhieàu ngöôøi approached with requests for writing, but he tìm ñeán xin sö vieát chöõ, nhöng sö töø choái moãi used to refuse if it didn't feel right to him. khi sö caûm thaáy khoâng caàn thieát. Ngöôïc laïi, Whenever children asked him to write baát cöù luùc naøo boïn treû

ñoøi sö vieát, sö ñeàu vui something, however, he would always be glad loøng xoaén tay haï buùt. Sö thöôøng noùi: "Coù ba to take up his brush. The master used to tell thöù maø ta chaùn gheùt nhaát: thô cuûa caùc thi só, people, "There are three things I very much chöõ cuûa caùc nhaø thö phaùp, vaø duïng cuï beáp nuùc dislike: the poetry of poets, the writing of cuûa thôï naáu."—Yamamoto Yasuo was a writers, and the cuisine of cooks." scholar of ancient Japanese literature and an Löông Nguyeân (912-985): Teân cuûa moät vò danh expert in native poetry. Lamenting the Taêng Nhaät Baûn, toâng Thieân Thai, vaøo theá kyû thöù decline of the Japanese traditional culture, he X—Name of a Japanese famous monk, of the wrote a book called "The Reality of the Gods" T'ien-T'ai Sect, in the tenth century. and killed himself in protest. A wealthy man Löông Nguyeân Thieàn Sö: Ryogen (jap)—Singan- of social standing, Yamamoto Yasuo left five Shonin—Thieàn Sö Löông Nguyeân—A Tendai Zen children behind when he died, four sons and master and Genshin's master—Töø Tueä Thieàn sö one daughter. His eldest son, a free-spirited hay Tín Nguyeän Thöôïng Nhaân cuûa toâng Thieân youth, had no desire to inherit the family Thai Nhaät Baûn, thaày cuûa sö Nguyeân Tín. fortune. Giving up everything, he left home to Löông Nhaân: A good man. study Zen, changing his name to Great Fool. Löông Nhaãn (1072-1132): Vò saùng laäp ra giaùo At the age of twenty-two, the young phaùi Vieân Thoâng Nieäm Phaät taïi Nhaät vaøo theá kyû mendicant went traveling to look for a thöù XII—Liang-Jen, founder of the Japanese teacher. Finding a Zen master who could named “Universally Penetrating via Praying to the guide him, he mastered the teaching in a few Buddha” in the twelfth century. years of intensive work. Then he went Löông Nhaät: A good or an auspicious day. traveling again, calling on Zen masters all Löông Phaùp: Good method. over the land, seeking further enlightenment. Löông Phong: Gioù maùt—A cool breeze. It was more than twenty years before he Löông Phöôùc Ñieàn: Field for cultivating of returned to his native province, where he built happiness—Tu taäp baèng caùch cuùng döôøng Phaät, a hut. He was so poor that he wore a robe of Phaùp, Taêng—The field of blessedness, cultivated patches, lived on bean gruel, and had no by offerings to Buddha, the Law, and the Order. utensils save a single bowl, which he used for Löông Sôn Duyeân Quaùn Laõng Chaâu Thieàn Sö every purpose from grinding bean paste and (920-990): Ryokan Enkan (jap)—Liang-shan cooking gruel to washing his hands and feet. Yuan-kuan (Wade-Giles Chinese)—Liangshan This Zen master loved to play with children. Yuanguan (Pinyin Chinese)—Hieän nay chuùng ta Wherever he went, he would gather a group khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Löông to play kickball or hide-and-seek. Once when Sôn Duyeân Quaùn, doøng truyeàn thöøa thöù 42; tuy the master was in a game of hide-and-seek, nhieân, coù moät vaøi chi tieát nhoû veà vò Thieàn sö naøy the children went home, leaving him where trong Truyeàn Ñaêng Luïc, quyeån XXIV: Thieàn sö

Löông Sôn Duyeân Quaùn laø ñeä töû cuûa Thieàn sö know the method, just go ahead to practice it. Ñoàng An Hoàng Chaâu (Ñoàng An Quan Chí) cuûa Intimacy is nothing but realizing the fact that doøng Thieàn Taøo Ñoäng—We do not have detailed already you are as you are. Your essential documents on this Zen Master of the forty-second

nature is nothing but you as you are. lineage; however, there is some brief information Moät vò Taêng hoûi Thieàn sö Löông Sôn Duyeân on him in The Records of the Transmission of the Quaùn: "Theá naøo laø thoùi nhaø cuûa Thaày?" Sö Lamp (Ch'uan-Teng-Lu), Volume XXIV: Zen noùi: "Doøng Giang Töû nöôùc chaûy xieát, caù loäi master Liang-shan Yuanguan was a disciple of the chaäm. Baïch Loäc Sôn thoâng cao, chim khoù laøm T'ao-Tung lineage master, Tongan Guanzhi. toå."—A monk asked Zen master Liang-shan Moät hoâm, Löông Sôn Duyeân Quaùn ñang haàu Yuanguan, "What is the style of the master's thaày mình laø Thieàn sö Ñoàng An Quan Trí. house?" Liang-shan said, "The current in Thieàn sö Ñoàng An hoûi: "Döôùi taám y cuûa oâng Yang River is swift, and the fish move slowly. laø vaät gì?" Noùi caùch khaùc, caâu hoûi naøy chæ The pine trees on White Deer Mountain are muoán hoûi: "OÂng laø ai?" Nhöng Duyeân Quaùn tall, and the birds nest there with difficulty." khoâng traû lôøi ñöôïc. Thieàn sö Ñoàng An lieàn Moät vò Taêng laïi hoûi: "Baûn ngaõ laø thöù gì?" Sö noùi: "Hoïc Phaät ñaïo maø chöa ñeán nôi, thöïc söï noùi: "Laø oâng vua cuûa vuõ truï. Laø vò töôùng chæ raát khoå. OÂng haõy hoûi laõo Taêng ñi." Theá laø huy ngoïn ñeøo chieán löôïc." Ñoaïn vò Taêng hoûi: Duyeân Quaùn beøn hoûi: "Döôùi taám y cuûa thaày laø "Khi ñaõ ñaït ñeán traïng thaùi naøy, roài sao nöõa?" vaät gì?" Thieàn sö Ñoàng An traû lôø i: "Maät kheá." Sö noùi: "Traêng saùng rôõ treân trôøi. Ngoài laëng Duyeân Quaùn lieàn ñaïi ngoä. Thieàn sö Ñoàng An yeân trong phoøng mình." Noùi xong Sö tuïng baøi muoán nhaén nhuû khoâng rieâng vôùi Duyeân Quaùn, keä: maø coøn laø vôùi taát caû haønh giaû tu Thieàn raèng "Löông Sôn nhaát khuùc ca moïi ngöôøi phaûi soáng nhö theá naøo ñeå coù theå Caùch ngoaïi nhaân nan hoøa laøm cho sinh meänh naøy kheá hôïp vôùi taát caû Thaäp taûi phoûng tri aâm hieän töôïng beân ngoaøi thaønh ñôøi soáng cuûa Vò thöôøng phuøng nhöùt caù." chính mình. Chuùng ta khoâng theå döïa vaøo baát (Löông Sôn moät khuùc ca cöù ai khaùc, moät khi ñaõ bieát phöông phaùp roài Caùch ñieäu ngöôøi khoù hoøa thì haõy thöïc haønh. Maät kheá khoâng ñaâu khaùc, Möôøi naêm tìm tri aâm ñoù laø töï mình theå chöùng söï hoaøn chænh maø Gaëp gôõ vaãn coøn xa). mình ñaõ coù; theå tính cuûa baïn khoâng ñaâu khaùc, A monk asked, "What is the self?" Liang-shan ñoù laø chính baïn—One day, Liang-shan Yuan- said, "The emperor of the universe. The kuan was attending his teacher, Zen master general who commands the strategic pass." T'ung-an Kuan-chih. The master asked him, The monk then asked, "When this state is "What is that beneath your robe?" In other realized, then what?" Liang-shan said, "The words, "Who are you?" Yuan-kuan had no bright moon in the sky. Sitting silently in one's answer. Zen master T'ung-an Kuan-chih said, room." Then Zen master Liang-shan "It is the most painful thing when one who Yuanguan recited this verse: studies the Buddha Way hasn't yet reached "The song of Liangshan, that stage. Now you ask me." So Yuan-kuan Even the skilled find it hard to sing. asked, "What is that beneath your robe?" Zen These ten years master T'ung-an Kuan-chih replied, I've search for someone to sing it, "Intimacy." Yuan-kuan was greatly But till now I've found no one." awakened. Zen master T'ung-an wants to Thieàn sö Löông Sôn Duyeân Quaùn thöôøng noùi recommend not only to Yuan-kuan, but also to vôùi chö Taêng: "Neáu maáy oâng ñeå

cho doøng all Zen practitioners that we should live our truyeàn thöøa naøy chìm trong boán bieån, thì maáy life so that this life and all external oâng chæ baét ñöôïc loaøi roàng döõ. Nhöng neáu maáy phenomena are together intimate as our own oâng bieåu thò khaû naêng thöïc söï thì maáy oâng seõ life. We cannot rely on anyone else, once we bieát ñöôïc töï ngaõ cuûa chính mình."—Zen

master Liang-shan Yuanguan often said to the form? Where is the form?" At these words, T'a- monks, "If you let down your line into the four Yang awakened. He then bowed. Liang-Shan seas you'll only catch ferocious dragons. But said: "Why don't you say something?" T'a-Yang if you demonstrate true ability, you'll seek to said: "It's true I don't speak, and I fear putting it to know your own self." brush and paper.""Liang-Shan laughed and said: Löông Sôn Ngoâ Xöû Só Hoïa: Liang-Shan's "This "Engrave the words on a stone memorial." T'a- was painted by Wu-Chu"—Coâng aùn noùi veà cô Yang then offered the following verse: duyeân vaán ñaùp veà vieäc Thieàn sö Löông Sôn khai "Formerly my means of studying ngoä cho Ñaïi Döông Kænh Huyeàn. Theo Nguõ Ñaêng the Way was confused, Hoäi Nguyeân, quyeån XIV, laàn ñaàu tieân gaëp gôõ Seeking understanding among Löông Sôn, Ñaïi Döông hoûi: "Theá naøo laø ñaïo traøng myriad streams and countless mountains. voâ töôùng?" Löông Sôn chæ Boà Taùt Quan AÂm, noùi: But immediate clarity is not found by "Caùi naày laø do Ngoâ Xöù Só veõ." Ñaïi Döông suy sorting throught the past. nghó ñeå tieán ngöõ. Löông Sôn nhanh nhaåu noùi: "Caùi Directly speaking "no mind" naày coù töôùng, caùi kia khoâng töôùng." Ñaïi Döông engendered more delusion. nhôn ñoù tænh ngoä, lieàn leã baùi. Löông Sôn hoûi: "Sao Then, a teacher revealed my situation khoâng noùi laáy moät caâu?" Ñaïi Döông thöa: "Noùi thì upon leaving Qin, chaúng töø, sôï e treân giaáy möïc." Löông Sôn cöôøi, Illuminating the time baûo: "Lôøi naày vaãn coøn ghi treân bia." Ñaïi Döông before my parents' birth. daâng keä raèng: And now, everything realized, "Ngaõ tích sô cô hoïc ñaïo meâ what has been attained? Vaïn thuûy thieân sôn mích kieán tri The night frees crow and cock Minh kieâm bieän coå chung nan hoäi to fly with the snow." Tröïc thuyeát voâ taâm chuyeån caùnh nghi. Liang-Shan said: "Here the T'ong-Shan line is Mong sö ñieåm xuaát Taàn thôøi caûnh entrusted." In time, Jing-Xuan's reputation spread Chieáu kieán phuï maãu vò sanh thì widely. Nhö kim giaùc lieãu haø sôû ñaéc Löông Taâm: Hiri-ottappa (skt)—Conscience— Daï phoùng oâ keâ ñôùi tuyeát phi." Inner conscience—Löông taâm beân trong khoâng (Con xöa hoïc ñaïo cöù sai laàm cho pheùp chuùng ta laøm nhöõng ñieàu coù theå laøm toån Muoân nuùi ngaøn soâng kieám thaáy nghe haïi ñeán loøng töï troïng cuûa mình. Trong khi 'ottappa' Luaän coå baøn kim caøng khoù hoäi coù nghóa laø sôï phaïm phaûi nhöõng ñieàu coù theå mang Noùi thaúng voâ taâm laïi sanh nghi. laïi toån thöông cho mình hay cho ngöôøi khaùc. Nhôø thaày chæ roõ thôøi Taàn kính Robert Aitken vieát trong quyeån 'Theá Giôùi Khích Soi thaáy cha meï luùc chöa sanh Leä': "Löông taâm laø traïng thaùi yù thöùc maø baïn vaø Hieän nay giaùc ngoä ñaâu coøn ñaéc moïi chuùng sanh ñeàu coù. Löông taâm chæ roõ cho baïn Ñeâm thaû gaø ñen trong tuyeát bay). bieát ñieàu gì toát, ñieàu gì xaáu, ñieàu gì thích hôïp, Löông Sôn baûo: "Coù theå laøm höng thònh toâng Taøo ñieàu gì khoâng thích hôïp. Tuy nhieân,

coù moät soá Ñoäng.”—The koan about the potentiality and ngöôøi lôùn leân maø khoâng yù thöùc chuyeän mình laø conditions of questions and answers regarding Zen thaønh vieân cuûa moät ñaïi gia ñình. Hoï taïo ra ñuû thöù master Liang-Shan (920-990) opened up the raéc roái cho chính hoï vaø cho ngöôøi khaùc. Baïn haõy intelligence and brought enlightenment to T'a- haõnh dieän vì baïn coù löông taâm! Tuy vaäy, coù khi Yang. According to the Wudeng Huiyuan, Volume löông taâm kieåm soaùt quaù ñaùng, nhö moät baäc laøm XIV, upon T’a-Yang’s first meeting with Liang-cha meï ñoái vôùi moät ñöùa con nhoû. Haõy cho pheùp Shan, T’a-Yang asked: “What is the formless löông taâm cuûa baïn ñoùng moät vai troø thích hôïp, noù place of realization?” Liang-Shan pointed to a seõ trôû thaønh moät vò thaày xöùng ñaùng cuûa baïn."—An painting of Kuan-Yin and said: “This was painted inner conscience that restrains us from doing by Wu-Chu.” T’a-Yang was about to speak when deeds that would jeopardize our own self-respect. Liang-Shan cut him off, saying: “Does this have While 'ottappa' is a healthy fear of committing

unskillful deeds that might bring about harm to don't deceive me any more. If I had not come ourselves or others. Robert Aitken wrote in to you I should have been miserably led 'Encouraging World': "Your conscience is your astray all my life by the sutras and the consciousness, the sense you have in common sastras." with all beings. It shows you clearly what is right Veà sau naøy, Löông Toaïi ñaõ noùi vôùi nhöõng vò and what is wrong, what is appropriate and what is Taêng ñoàng moân, nhöõng ngöôøi ñaõ duøng thì giôø not. Some people, however, grow up without a ñeå hoïc cho thaønh thaïo trieát hoïc Phaät giaùo sense that they are members of the great family. raèng: "Taát caû nhöõng gì maáy oâng bieát, toâi bieát; They create all kinds of trouble for themselves nhöng caùi maø toâi bieát, thì khoâng coù ai trong and others. Be glad you have a conscience! Yet it maáy oâng bieát caû." Thaät chaúng laø kyø dieäu hay is possible to give conscience too much control, as sao khi Löông Toaïi hoaøn toaøn laõnh ngoä haøm though it were a parent dealing with a small child. nghóa beân trong khi sö phuï goïi mình, vaø coù theå Allow your conscience its appropriate role, it will noùi ra moät caâu nhö vaäy?—Later on Liang-Sui be your cogent teacher." said to some of his fellow-monks who had Löông Thieän: Honest—good—Theo Kinh Phaùp been spending their time in the mastery of Cuù, caâu 263, Ñöùc Phaät daïy: “Chæ nhôø tröø dieät taän Buddhist philosophy, "All that you know, I goác loøng saân haän, môùi laø ngöôøi löông thieän.”— know; but what I know, none of you know." Is According to the Dharmapada Sutra, verse 263, it not wonderful that Liang-Sui could make the Buddha taught: “Only he who eradicates such an utterance just by understanding the hatred, is indeed called good-natured.” significance of his master's call? Löông Toaïi Thieàn Sö: Ryosui (jap)—Zen master Theá ra caùi giaùc ngoä trong Thieàn noù thöôøng tuïc Liang-Sui—See Löông Toaïi Thoï Chaâu Thieàn Sö. bieát chöøng naøo! Daàu gì ñi nöõa, chuùng ta cuõng Löông Toaïi Thoï Chaâu Thieàn Sö: Ryosui (jap)— khoâng theå noùi raèng Ma Coác ñaõ khoâng laøm gì Zen master Liang-Sui—Thieàn sö Löông Toaïi Thoï heát cho söï ñaït ngoä cuûa Löông Toaï i. Nhöng Chaâu hoïc Thieàn vôùi Thieàn sö Ma Coác Baûo Trieät, laøm sao Ma Coác coù theå môû maét cho Löông moät Thieàn sö noåi

tieáng cuûa toâng Laâm Teá thôøi nhaø Toaïi baèng nhöõng lôøi noùi taàm thöôøng nhö vaäy? Ñöôøng (618-907)—Zen master Liang-Sui was Nhöõng lôøi noùi cuûa ngaøi phaûi coù aån yù gì khieán studying Zen under Zen master Ma-ku, a vöøa laøm laø aên khôùp ngay vôùi nhòp taâm cuûa contemporary of Lin-chih sect during the T'ang Löông Toaïi? Löông Toaïi ñaõ doïn taâm saün nhö Dynasty in China. theá naøo ñeå ñoùn laáy caùi aán tay cuoái cuøng cuûa Moät hoâm, Löông Toaïi ñeán leã baùi vaø goõ cöûa Ma Coác? Toaøn theå dieãn trình cuûa taâm thöùc töø phoøng cuûa Ma Coác, Ma Coác hoûi: "Ai ñoù?" Vaø luùc haønh giaû môùi thoï giaùo cho ñeán hoài cöùu Ma Coác goïi Löông Toaïi, nhö theá ba laàn goïi, caùnh ngoä ñaïo aét haún phaûi traûi qua voâ soá thaêng vaø Löông Toaïi ba laàn traû lôøi. Xong Ma Coác traàm vaáp vaùp. Nhöng bieán coá xaûy ra giöõa maéng: "Thaày chuøa gì maø ñoän caên nhö theá!" Löông Toaïi vaø Ma Coác cho thaáy phaùp Thieàn Löông Toaïi tænh ngoä ngay döôùi caâu maéng aáy. chæ coù yù nghóa khi caây truïc cuûa noäi taâm xoay Baáy giôø thì Löông Toaïi ñaõ hieåu Thieàn beøn sang moät theá giôùi khaùc, saâu roäng hôn. Vì moät thöa raèng: "Hoøa Thöôïng khoâng löøa Löông khi theá giôùi thaâm dieäu aáy môû ra laø cuoäc soáng Toaïi, neáu khoâng ñeán leã baùi Hoøa Thöôïng thì haèng ngaøy cuûa haønh giaû, caû ñeán nhöõng tình Löông Toaïi cô hoà ñaõ bò kinh luaän löøa suoát ñôøi tieát taàm thöôøng nhaát, vaãn ñöôïm nhuaàn Thieàn roài."—One day, when Liang-Sui came to vò. Thaät vaäy, moät maët giaùc ngoä laø caùi gì taàm knock at the door of Ma-ku's abode, Zen thöôøng, voâ nghóa lyù nhaát ñôøi; nhöng maët khaùc, master Ma-ku called out Liang-sui three nhaát laø khi chuùng ta chöa hieåu, noù kyø bí khoâng times, and Liang-sui responded three times. gì hôn. Vaø noùi cho cuøng, ngay caû cuoäc soáng At last Ma-ku exclaimed, "O this stupid thöôøng ngaøy cuûa chuùng ta, haù chaúng phaûi ñaày fellow!" These words opened the mind of nhöõng kyø quan, bí maät vaø huyeàn bí, ngoaøi taàm Liang-sui to the truth of Zen. He now hieåu bieát cuûa trí oùc con ngöôøi hay sao?—This understood Zen and exclaimed: "O master, is enough to show what a commonplace thing

enlightenment is! At any rate, we could not Chan-Jan, the ninth patriarch of the T’ien-T’ai say that Ma-ku had nothing to do with Liang- School. sui's realization. But, how did Ma-ku make Löông Töû: Good son. Liang-sui's eye open by such prosaic words? Löông Voõ Ñeá (502-550): King of Liang—Liang- Did these words have any hidden meaning, Wu-Ti—Vua cuûa nhaø Löông beân Trung Hoa, trò vì however, which happened to concide with the töø naêm 502 ñeán naêm 550. Ñaây laø moät trong nhöõng mental tone of Liang-sui? How was Liang-sui vò vua Trung Hoa ñaõ xaây döïng raát nhieàu chuøa so mentally prepared for the final stroke of chieàn, nhöng bò toå Boà Ñeà Ñaït Ma baûo raèng laøm the master, whose service was just pressing nhö vaäy chaúng coù chuùt coâng ñöùc naøo caû —Liang the button, as it were? Zen practitioners Wu-Ti of the Liang dynasty in China, who reigned should always remember that the whole from 502 ti 549. This was one of the Chinese kings history of the mental development leading up who built a lot of temples, but was told by to an enlightenment; that is from the first Bodhidharma that he earned no merits in doing moment when the disciple came to the master that—See Khueách Nhieân Voâ Thaùnh.

until the last moment of realization, with all Löông Y: Good physician the intermittent psychological vicissitudes Löôøng Gaït Giaû Doái: Fraud and deceit. which he had to go through. But the Löôõng: Hai—Moät caëp—Caû hai—Two—A conversation between Liang-sui and Ma-ku couple—Both. just shows that the whole Zen discipline gains Löôõng Ban: Nhaø chuøa chia caùc dòch Taêng ra laøm meaning when there takes place this turning hai ban: tri söï vaø ñaàu thuû —Monasteries divided of the mental hinge to a wider and deeper management group into two divisions: east side world. For when this wide and deeper world and west side—See Tri Söï and Ñaàu Thuû. opens, Zen practitoiners' everyday life, even Löôõng Beänh Haønh Giaû: Vaân Moân: haønh giaû hai the most trivial thing of it, grow loaded with loaïi beänh—Yun Men: Practitioners with two kinds the truths of Zen. On the one hand, therefore, of illness—Coâng aùn noùi veà cô duyeân tieáp hoùa enlightenment is a most prosaic and matter- ngöôøi hoïc cuûa Thieàn sö Vaân Moân Vaên Yeån. Theo of-fact thing, but on the other hand, when it is Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XIX, moät not understood it is something of a mystery. hoâm Thieàn sö Vaân Moân thöôïng ñöôøng daïy chuùng: But after all, is not life itself filled with "AÙnh saùng khoâng thaáu thoaùt coù hai thöù beänh: Moät wonders, mysteries, and unfathomabilities, far laø khoâng roõ taát caû choã tröôùc maét coøn coù vaät; hai laø beyond our discursive understanding? thaáu ñöôïc taát caû phaùp laø khoâng, choã môø môø döôøng Löông Tri: Instinct. nhö coøn coù vaät, cuõng laø aùnh saùng khoâng thaáu thoaùt. Löông Trieàu: Trieàu ñaïi nhaø Löông beân Trung Cuõng nhö vaäy, Phaùp thaân cuõng coù hai thöù beänh: Hoa (502-557)—The Liang Dynasty in China. moät laø vì phaùp chaáp chöa queân, vaãn coøn kieán giaûi, Löông Tuù: Teân cuûa moät vò danh Taêng Trung Hoa rôi ôû beân meù Phaùp thaân; hai laø daàu cho thaáu qua vaøo thôøi nhaø Ñöôøng (618-907). Naêm 781, Sö ñi ñöôïc maø khoâng theå buoâng heát, xeùt kyõ laïi vaãn coøn ñeán vuøng Taây Vöïc (Taây Taïng vaø Quy Tö) ñeå moät chuùt hôi haùm cuõng laø beänh." Chuùng ta coù theå phieân dòch kinh ñieån—Name of a Chinese famous noùi ña soá caùc coâng aùn trong nhaø Thieàn ñeàu döïa monk who lived in the T'ang Dynasty in China. In treân laäp tröôøng chaân lyù cöùu caùnh ñöôïc bieåu thò qua 781, he traveled to the Western Region (Tibet and 'phuû nhaän tuyeät ñoái' hay laø 'minh giaûi baèng phuû Kutcha) to translate sutras. nhaän', moät phöông phaùp ñöôïc caùc thieàn sö öa Löông Tuùc (751-793): Teân cuûa moät vò danh Taêng chuoäng nhaát. Caùc thieàn sö linh maãn ñaõ duøng nhöõng Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907). Sö laø töø ngöõ vaø caùc loái bieåu hieän sinh ñoäng ñeå giaûi minh moät trong nhöõng ñeä töû xuaát saéc nhaát cuûa Traïm chaân lyù Baùt Nhaõ. Caùch duy nhaát ñeå ñaït ngoä maø Nhieân (717-782), Sö laø vò toå thöù chín cuûa toâng caùc ngaøi ñaõ duøng laø phöông caùch ñi xuyeân qua böùc Thieân Thai—Name of a Chinese famous monk töôøng chaáp tröôùc ñeå côûi boû caùc khaùi nieäm nhò who lived in the T'ang Dynasty in China. He was nguyeân. Trong Thieàn, muïc ñích cuûa vieäc thuyeát one of the most outstanding disciples of master giaûng kinh ñieån chæ laø ñeå giuùp haønh giaû Thaáu

Thoaùt vaø ñi ñeán giaûi thoaùt cuoái cuøng maø thoâi —The 2) Voâ Caáu Chaân Nhö: Xuaát Trieàn Chaân Nhö— koan about the potentiality and conditions of Uncontaminated Bhutatathata (Buddha- receiving and instructing disciples of Zen master nature). Wen Men. According to the Records of the Löôõng Chích Nhaõn: Ñoâi maét trí hueä quaùn chieáu Transmission of the Lamp (Ch'uan-Teng-Lu), chaân töôùng cuûa söï vaät. Haønh giaû tu thieàn phaûi thaáu Volume XIX, one day, Zen master Yun Men hieåu raèng nhaát thieát chö phaùp ñeàu do nhaân duyeân entered the hall and addressed the monks, saying, sinh ra, khoâng coù töï tính—Two wisdom eyes that "The light that does not penetrate has two kinds of contemplate the reality of all things. Zen sickness: the first one is that one does not see practitioners must understand thoroughly that all clearly things in front; the other is that one things being produced by cause and environment penetrates and sees that all dharmas are empty, are unreal, and so, lack inherent existence. but things seem exist in vague places; that is still Löôõng Cöôùc Sao Khoâng: Two legs don't touch called a light that doesn't break through. In the the ground—Hai chaân hoûng khoûi maët ñaát. Trong same way, Dharmakaya also has two kinds of thieàn, töø naày coù nghóa laø haønh giaû chöa quyeát taâm illness: the first illness is the view that clings to tu haønh giôùi ñònh hueä seõ khoù maø ñaït ñöôïc giaùc the dharma; the second one is the one that has ngoä. Moät thí duï noåi tieáng cho tình huoáng naøy laø thí penetrated, but not broken through all the way, it duï thöù 27 trong Voâ Moân Quan, "Con ñöôøng khoâng is still a kind of illness." We may say that the phaûi laø tinh thaàn, khoâng phaûi laø Phaät, cuõng khoâng majority of Zen koans were based on approach in phaûi laø söï vaät."—Two legs don't touch the ground. which the ultimate truth is expressed through In Zen, the term means practitioners who are not absolute negation or illustration through negating, determined to cultivate precepts, meditation and which is a favorite method used by Zen masters. wisdom, will have difficulties in attaining The ingenious Zen masters used colorful phrases enlightenment. A well known example for this and expressions to illustrate the Prajna-truth. The situation is example 27 of the Wu-Men-Kuan: only way that Zen masters used to obtain "The way is not mind, it is not Buddha, it is not Enlightenment is to penetrate or break through the things." walls of clinging in order to strip off dualistic Löôõng Dòch Haï Long Maõn Töôùng: Hai naùch ñaày conceptions. In Zen, the purpose of preaching its ñaën—Below armpits well-filled, one of the thirty- theories in the sutras is merely to make two auspicious marks—See Tam Thaäp Nhò Haûo practitioners break through and strip off so they Töôùng. can attain their final emancipation. Löôõng Dieän: Double-faced—Two-faced. Löôõng Bì: Hai mieáng da, chæ cho caùi mieäng—Two Löôõng Dieän Nhò Thieät: Hai maët, hai löôõi, yù noùi pieces of skin, implies a mouth with two lips. keû hay phæ baùng ngöôøi hay keû moät daï hai loøng—A Löôõng Boä: See Löôõng Giôùi. person with two faces and two tongues, i.e., a Löôõng Boä Maïn Ñaø La: Maïn Ñaø La cuûa Kim slanderer. Cöông Giôùi vaø Thai Taïng Giôùi. Taát caû phaùp moân Löôõng Dieän Trí Naêng Vaø Nguõ Quan: Two faces Maät giaùo ñeàu chia laøm hai boä Kim Cöông vaø Thai of intellect and the five senses—Hai maët trí naêng Taïng (Thai Taïng Giôùi laø

phaùp moân thuoäc chuùng vaø nguõ quan ñaùnh löøa vaø ñöa chuùng ta vaøo nhò sanh voán coù ñaày ñuû lyù tính, phoái hôïp vôùi lyù, phoái nguyeân 'Ta vaø ngöôøi.' Thieàn sö Philip Kapleau vieát hôïp vôùi nhaân. Kim cöông Giôùi laø phaùp moân thuoäc trong quyeån 'Giaùc Ngoä Thieàn', taïi sao chuùng ta ñau chö Phaät môùi thaønh quaû töôùng, phoái hôïp vôùi trí, khoå? Taïi sao treân theá gian naøy vaãn coøn bao nhieâu phoái hôïp vôùi quaû) —Mandala of the two sections, laø tham lam, ñieân roà vaø baïo löïc? Thieàn traû lôøi raèng i.e. dual powers of the two groups symbolizing the aáy laø vì hai maët cuûa trí naêng vaø nguõ quan, ñaùnh löøa Vajradhatu and Garbhadhatu. ñeå ñöa chuùng ta vaøo ñònh ñeà nhò nguyeân giöõa ta vaø Löôõng Caáu Nhö Nhö: The two kinds of ngöôøi, ñöa chuùng ta ñeán choã suy nghó vaø haønh Bhutatathata. ñoäng nhö theå moãi ngöôøi chuùng ta laø moät thöïc theå 1) Höõu Caáu Chaân Nhö: Taïi Trieàn Chaân Nhö— rieâng bieät, ñoái ñaàu vôùi theá giôùi quanh ta. Nhö theá, The contaminated Bhutatathata. trong voâ thöùc cuûa chuùng ta, yù töôûng veà caùi "ngaõ"

hoaëc "töï ngaõ" trôû neân coá ñònh, vaø töø ñaây khôûi leân nguyeân thì hoï seõ truï vaøo caûnh giôùi tuyeät ñoái, caûnh caùc tieâu chuaån "Toâi gheùt caùi naøy," "Toâi thích caùi giôùi hoaøn toaøn giaûi thoaùt—When both extremes kia." "Caùi naøy laø cuûa toâi." "Caùi kia laø cuûa baïn." are cut off, the sword is so chilly that makes one's Caùi ngaõ naøy ñöôïc chaêm chuùt nuoâi döôõng bôûi loaïi hair stand on end. In Zen, the term means when coû daïi naøy, vaø ñaây khoâng phaûi laø caùi ngaõ taâm lyù practitioners cut off relative and dual perceptions vôùi nhöõng sinh hoaït laønh maïnh caàn thieát; maø laø (two extremes), they will dwell in an absolute caûm giaùc meâ hoaëc veà töï ngaõ, taùch rôøi vôùi ngöôøi realm, the realm of total liberation. khaùc, taùch rôøi khoûi toaøn boä vuõ truï, cheá ngöï nhaân Löôõng Ñoan: Hai cöïc ñoan—The two caùch, taán coâng nhöõng gì ñe doïa söï thoáng trò cuûa noù extremities—Too little and too much. vaø naém chaët vaøo baát cöù thöù gì seõ laøm lôùn theâm Löôõng Ñöôøng: Trong thieàn vieän, taêng ñöôøng chia quyeàn löïc cuûa noù. Ñoái khaùng, ham muoán, vaø gheùt ra tieàn ñöôøng vaø haäu ñöôøng—In a Zen monastery, boû, noùi toùm laïi, khoå ñau, laø haäu quaû khoâng theå a Monk Hall is divided into two parts: front and traùnh khoûi cuûa caùi voøng laån quaån naøy. Nhìn xuyeân rear hall. suoát qua caùi aûo aûnh naøy vaø naém baét ñöôïc caùi baát Löôõng Giôùi: Two sections or two classes. khaû ñaéc laø chöùng ngoä raèng "Trôøi, ñaát vaø Toâi" ñeàu Löôõng Giôùi Maïn Ñaø La: Mandala of both realms. cuøng moät coäi nguoàn, noùi theo ngoân ngöõ nhaø Löôõng Haø: Hai con soâng—The two rivers. Thieàn—Intellect and our five senses deceive us 1) Ni Lieân Thieàn: Nôi Phaät thaønh ñaïo—The into postulating the dualism of self and other. Nairanjana River, where the Buddha attained According to Zen Master Philip Kapleau in enlightenment. Awakening to Zen, why do we suffer? Why is 2) Baït Ñeà: Nôi Phaät nhaäp Nieát Baøn—The there so much greed, folly, and violence in the Hiranyavati River, where the Buddha entered world? The Zen answer is that because our Nirvana. bifurcating intellect and our five senses deceive us Löôõng Haø Tham Saân Duï: Parable of the two into postulating the dualism of self and other, we rivers of greed and anger—Thí duï noåi tieáng ñöôïc are

led to think and act as though each of us were ngaøi Thieän Ñaïo duøng ñeå dieãn taû laøm theá naøo maø a separate entity confronted by a world external to moät ngöôøi ñaày duïc voïng khôûi tín vaø ñaït ñöôïc söï us. Thus in our unconscious the idea of "I" or cöùu ñoä—A well-known parable used by Shan-Tao selfhood, becomes fixed, and from this arises such to demonstrate how a man full of evil passions patterns as "I hate this," "I love that," "This is awakens faith and attains salvation. mine," "That's yours." Nourished by this fodder, Löôõng Hoäi: Hai hoài troáng—Two rolls of drum. ego, and this is not the psychological ego whose Löôõng Kieân Thaàn: Hai vò thaàn treân hai vai cuûa healthy functioning is necessary, but the delusive moãi ngöôøi: Ñoàng Danh Thaàn vaø Ñoàng Sinh Thaàn sense of oneself standing apart from others, from hay Ñoàng Toïa Thaàn—The two recording spirits of the whole universe, comes to dominate the every person: the spirit of the same name and the personality, attacking whatever threatens its spirit who was born at the same time (with the domination and grasping at anything that will person). enlarge its power. Antagonism, greed, and Löôõng Nan: A difficult and perplexing situation— alienation, in a world, suffering, are the inevitable Dilemma. consequence of this circular process. To see Löôõng Nghi: Hai cöïc aâm döông—Yin and yang— through this mirage and graps the ungraspable is Heaven and earth—Sun and moon. to realize that "heaven and earth and I" are of the Löôõng Nhaän Töông Thöông: Two sharp swords same root, to use a Zen phrase. that cause some damage and loss—Hai thanh Löôõng Döïc: Hai caùnh Ñònh vaø Tueä—The two kieám nhoïn khi va chaïm thöôøng bò hö hao. Trong wings of meditation (ñònh) and wisdom (hueä). thieàn, töø naày chæ cho hai nhoùm ñoà ñeä cuøng ñöa ra Löôõng Ñaàu Caâu Tieät Ñoaïn, Nhaát Kieám YÛ Thieân moät phöông aùn chung ñeå giaûi quyeát vaán ñeà cô Haøn: Khi hai ñaàu ñeàu chaët ñöùt, moät kieám YÛ Thieân phong nhaø thieàn (khía caïnh vi dieäu thaâm aùo cuûa laïnh rôïn ngöôøi. Trong thieàn, töø naày coù nghóa laø khi thieàn). Ñaây laø ngoâi vò Thieân Trung Chí cuûa toâng haønh giaû caét ñöùt nhöõng nhaän thöùc töông ñoái vaø nhò Taøo Ñoäng, vôùi ngoâi vò naày, tính duy nhaát cuûa moãi

söï vaät ñöôïc nhaän thöùc ôû möùc ñoä ñoäc nhaát, khoâng noùi coù ñeå gaây chia reõ—Double-tongued, one of coøn söï phaân bieät nöõa. Baây giôø nuùi laø nuùi, soâng laø the ten forms of evil conduct. Also means to soâng; chöù khoâng coøn nuùi ñeïp soâng buoàn nöõa. Ñaây slander or to twist stories. laø naêm caáp baäc chöùng ngoä do Ñoäng Sôn Löông Löôõng Thöû: Hai con chuoät, moät traéng moät ñen, ví Giôùi thieát laäp. Gioáng nhö 10 baøi keä chaên traâu, ñaây vôùi ngaøy vaø ñeâm, thieän vaø aùc—The two rats, white laø caùc möùc ñoä khaùc nhau veà söï thaønh töïu trong nhaø and black mice, compared with day and night, Thieàn—Two sharp swords that cause some wholesome and unwholesome. damage and loss. In Zen, the term means two Löôõng Toaøn: Taøi ñöùc veïn toaøn—Perfect in both groups of disicples who present the same project talent and virtue. to solve problems of the wonderful and profoundly Löôõng Trieån Tam Baùi: See Löôõng Trieån Tam Leã. aspects of Zen. This is the fourth grade in the Löôõng Trieån Tam Leã: Trong haàu heát caùc thieàn Ts'ao Tung Sect. This is also the singularity of vieän thöôøng coù nghi thöùc hai laàn xeáp

toïa cuï vaø laïy each object is perceived at its highest degree of ba laïy—In most Zen monasteries, there is a uniqueness without any discrimination. Now ceremony of prostrating (bowing) three times mountain is mountain, river is river; ther is no such when folding and unfolding meditation mats twice. a beautiful or loving mountain or a boring river. Löôõng Truøng Coâng AÙn: Koans that are Like the Ten Oxherding Verses, these are five interpreted twice—Coâng aùn ñöôïc giaûi thích hai different levels or degrees of Zen realization laàn. Trong thieàn, töø naày ñöôïc duøng ñeå chæ trích moät formulated by Zen master Tung-Shan-Liang- soá haønh giaû chæ moät beà baét chöôùc loái giaûi thích cuûa Chieh. ngöôøi xöa, chöù khoâng chòu tham cöùu coâng aùn rieâng Löôõng Phieán: Hai mieáng da, chæ cho caùi mieäng— cho chính mình trong luùc thieàn ñònh. Trong thí duï Two pieces of skin, implies a mouth with two lips. thöù nhaát cuûa Bích Nham Luïc, ngay sau khi ñeán Löôõng Phieán Bì: See Löôõng Phieán. Trung Hoa vaøo naêm 520, Boà Ñeà Ñaït Ma beä kieán Löôõng Quyeàn: Two provisional approaches—Hai vua Löông Voõ Ñeá. Löông Voõ Ñeá hoûi: "Theá naøo laø phöông phaùp taïm söû duïng—Hai quyeàn thöøa Thanh Thaùnh ñeá ñeä nhaát nghóa?" Toå ñaùp: "Roãng theânh Vaên vaø Duyeân Giaùc, ñoái laïi vôùi Thöïc Thöøa hay khoâng Thaùnh." Löông Voõ Ñeá hoûi: "Ñoái dieän vôùi Nhaát Thöøa Boà Taùt cuûa Phaät Giaùo Ñaïi Thöøa —The traãm laø ai?" Toå ñaùp: "Chaúng bieát." Veà sau naøy, two temporary vehicles, Sravaka and Pratyeka- vua ñem vieäc naøy hoûi Hoøa Thöôïng Chí Coâng. Chí buddha, as contrasted with the completed Coâng taâu: "Beä haï coù bieát ngöôøi naøy chaêng?" Vua Bodhisattva doctrine of Mahayana. noùi: "Chaúng bieát." Chí Coâng taâu: "Ñaây laø Quaùn Löôõng Quyeàn Thöøa: See Löôõng Quyeàn. AÂm Ñaïi Só ñang truyeàn taâm aán Phaät." Vua hoái haän Löôõng Quyeån Kinh: Hai quyeån Kinh—The two vaø muoán sai söù ñi thænh ngaøi trôû laïi. Chí Coâng taâu: sutras. "Chaúng nhöõng Beä haï sai söù ñi thænh chaúng ñöôïc, Löôõng Taøi: The two rewards or talents from daàu cho ngöôøi trong caû nöôùc ñi thænh thì ngaøi cuõng previous incarnations: chaúng trôû laïi ñaâu." Roõ raøng laø caû vò thaày vaø nhaø 1) Noäi taøi: The inner or bodily personal vua khoâng coù aán töôïng toát ñeïp veà nhau. Cuoäc beä conditions. kieán chaám döùt vaø Boà Ñeà Ñaït Ma sang nöôùc Nguïy, 2) Ngoïai taøi: The external (wealth or poverty). ôû ñoù, theo truyeàn thuyeát, ngaøi ngoài dieän bích chín Löôõng Tam Muoäi: Two kinds of samadhi—See naêm ôû chuøa Thieáu Laâm. Qua thí duï naày, chuùng ta Nhò Chuûng Ñònh. thaáy vaøo theá kyû thöù saùu, toå Boà Ñeà Ñaït Ma thaáy Löôõng Thaùi Nhaát Traïi: Trong cuoäc tranh taøi coù caàn phaûi ñeán Trung Hoa ñeå truyeàn taâm aán cho hai ngöôøi thaéng cuoäc, yù noùi hai ngöôøi coù trình ñoä nhöõng ngöôøi coù caên cô Ñaïi Thöøa. Chuû ñích cuûa hieåu bieát veà thieàn ngang nhau—Two victors chuyeán ñi truyeàn giaùo cuûa ngaøi laø vaïch baøy nhöõng (winners) in a contest, implies two persons with lôùp meâ, chaúng laäp ngoân ngöõ vaên töï, chæ thaúng taâm the same level of understanding of Zen. ngöôøi ñeå thaáy taùnh thaønh Phaät. Theo Toå Boà Ñeà Löôõng Thieät: Moät trong möôøi aùc nghieäp, aên noùi Ñaït Ma, Thaùnh Ñeá Ñeä Nhöùt Nghóa coù nghóa laø laät loïng, ñoåi traùi laøm phaûi, ñoåi maët ra traùi. Coøn coù chaân ñeá vaø tuïc ñeá khoâng hai. Qua chaân ñeá chuùng nghóa laø noùi lôøi

ñaâm thoïc laø coù noùi khoâng, khoâng ta hieåu ñöôïc caùi phi höõu; vaø qua tuïc ñeá chuùng ta

hieåu ñöôïc caùi phi voâ. Ñaây chính laø choã cöïc dieäu cuøng huyeàn cuûa giaùo lyù nhaø Phaät—Koans that are interpreted twice. In Zen, the term is used to

cuûa moät vò Sa Moân Trung Hoa, moät nhaø baùc hoïc, master remarked, "Indeed, space can discourse." thoâng caùc kinh luaän vaøo cuoái theá kyû thöù VIII. Hieän Of course Liang could not accept him, and wishing nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Sa to leave. When Liang was about to depart, Ma-tsu Moân Löôïng; tuy nhieân, coù moät chi tieát nhoû veà vò called out, "Oh scholar!" As Liang, the Taêng naøy trong Truyeàn Ñaêng Luïc, quyeån VIII: philosopher, turned back, the meaning of the Moät hoâm, Sa Moân Löôïng ñeán tham vaán Maõ Toå, whole proceeding dawned upon him, and he made Toå hoûi: "Nghe noùi toøa chuû hoïc thoâng caùc kinh bows to the master. Ma-tsu, however, observed, luaän, coù phaûi nhö vaäy khoâng?" Sa Moân Löôïng ñaùp: "What is the use of your bowing, you dull-witted "Vaâng, chaéc laø nhö vaäy." Maõ Toå hoûi: "Giaûng kinh fellow?" Liang the scholar returned to his own nhö theá naøo?" Sa Moân Löôïng ñaùp: "Ñem taâm maø temple and told this to his pupils: "I thought no giaûng." Maõ Toå noùi: "Taâm nhö dieãn vieân, yù nhö one could compete with me in discoursing on the thaèng heà; thì laøm sao taâm bieát giaûng?" Sa Moân sutras and philosophical treatises, but today, being Löôïng lôùn tieáng caõi laïi: "Taâm khoâng bieát giaûng, questioned by Ma-tsu the master, all my proud vaäy hö khoâng giaûng ñöôïc chaéc?" Maõ Toå noùi: "Quaû learning has melted away like a piece of ice!" Zen nhieân laø vaäy, hö khoâng giaûng ñöôïc." Dó nhieân, Sa master Ma-tsu Tao-I, who lived between late Moân Löôïng khoâng chòu, muoán boû ñi; vöøa môùi böôùc T'ang and early Sung (around the middle of the ñi ra, Maõ Toå goïi laïi: "Toøa chuû!" Sa Moân Löôïng, tenth century) when the trend of development of nhaø baùc hoïc, quay laïi, thì hoaùt nhieân ñaïi ngoä, lieàn Zen teaching gradually superseded the other laøm leã Maõ Toå. Nhöng Maõ Toå laïi baûo: "Gaõ chaäm Buddhist schools in China. It is to say, Zen attitude luït naøy, leã baùi laøm chi vaäy?" Sa Moân Löôïng trôû veà towards Buddhist lore and philosophy tended to chuøa cuûa mình vaø noùi vôùi caùc ñoà ñeä: "Ta töôûng slight its study in an orderly manner, to neglect the mình giaûng kinh luaän khoâng ai bì kòp; theá maø hoâm sutras and what metaphysics there is in them. nay bò Maõ Toå hoûi, coâng phu tu taäp bình sinh cuûa ta Löu: Chaûy (nöôùc) hay lan roäng ra: Flow, spread— tieâu tan nhö baêng raõ heát!" Thieàn sö Maõ Toå Ñaïo Löu giöõ: To keep, to detain—Löu truyeàn: To hand Nhaát soáng vaøo khoaûng cuoái nhaø Ñöôøng ñaàu nhaø down—Noåi troâi: To float, to wander. Toáng (vaøo khoaûng giöõa theá kyû thöù X). Luùc ñoù Löu Baèng: Teân cuûa moät vò hoïc giaû Phaät giaùo thieân höôùng phaùt trieån cuûa giaùo phaùp Thieàn toâng Trung Hoa vaøo thôøi nhaø Tuøy (581-618). OÂng boû laàn hoài thay theá caùc toâng phaùi khaùc ôû Trung Hoa. heát thì giôø nghieân cöùu veà Phaät giaùo, vaø coáng hieán Nghóa laø thaùi ñoä Thieàn ñoái vôùi truyeàn thoáng, vaø haàu nhö caû ñôøi mình trong vieäc truyeàn baù Phaät trieát lyù ñaïo Phaät, coù khuynh höôùng coi nheï vieäc phaùp ôû Trung Hoa—Name of a Chinese Buddhist hoïc hoûi theo thöù lôùp

cuûa noù, lô laø kinh ñieån vaø caùc scholar who lived during the Sui Dynasty in China. thöù sieâu hình trong kinh—Sramana Liang, name of He spent his whole life to study and research on a Chinese monk, a great scholar, learned in sutras Buddhism and contributed most of his life in and philosophical treatises, in the end of the spreading the Buddha-dharma in China. eighth century. We do not have detailed Löu Boá: Löu truyeàn: To hand down, to pass by documents on this monk; however, there is a brief trandition from one generation to another— information on him in The Records of the Truyeàn baù: To spread, to propagate. Transmission of the Lamp (Ch'uan-Teng-Lu), Löu Caàu (437-495): Teân cuûa moät vò hoïc giaû Phaät Volume VIII: One day, Sramana Liang came to giaùo Trung Hoa vaøo theá kyû thöù V. OÂng coáng hieán see Ma-tsu, the latter asked, "You are evidently a raát nhieàu trong vieäc truyeàn baù Phaät phaùp ôû Trung learned student of the sutras and philosophical Hoa—Name of a Chinese Buddhist scholar who treatises, are you not?" Liang said, "Yes, I am lived in the fifth century. He contributed a lot in supposed to be so." Ma-tsu asked, "How do you spreading the Buddha-dharma in China. discourse on the sutras?" Liang said, "With mind." Löu Chi: An abbreviation for Bodhiruci—See Ma-tsu said, "Mind is like an actor and Manas a Bodhiruci. jester; how does Mind understand discoursing?" Löu Chu Nguyeân (1875-1950): Teân cuûa moät vò Liang, raising his voice, declared, "If mind is danh Taêng Trung Hoa vaøo theá kyû thöù XX. Sö unable to discourse, do you think space can?" The nghieân cöùu veà Duy Thöùc Hoïc, nhöng vaøo cuoái ñôøi

thì Sö nhieät taâm truyeàn baù giaùo lyù Thieàn trong tænh Ñaïo giaùo duøng ñeå keùo daøi tuoåi thoï —A method of Töù Xuyeân—Name of a Chinese famous monk in cultivation used by Taoist followers to prolong the twentieth century. He studied the doctrines of their lives. the Mind-Only School, but later in life, he spread Löu Ñaøy: To exile—To deport—To banish. Zen teachings in Si-Chuan Province. Löu Haønh: To circulate—To propagate. Löu Chuù: Ñeå yù ñeán: To pay attention to—Tuoân Löu Hieäp: Teân cuûa moät vò danh Taêng Trung Hoa chaûy khoâng ngöøng: Continuous (ceaseless) flow. vaøo thôøi nhaø Löông beân Trung Hoa (502-557)— Löu Chuù Sinh: Doøng naêng löïc ngaám ngaàm chaûy Name of a Chinese famous monk in the Liang khoâng ngöøng, moät trong ba nguoàn goác gaây neân duïc Dynasty in China. voïng vaø aûo töôûng—Constant interaction, or the Löu Hoûa Ñòa Nguïc: Hell of Flowing Fire. continuous stream of latent predispositions one of Löu Keä Phoù Chuùc Cho Ñaïi Chuùng: A Patriarch the three sources or causes of the rise of the leave a gatha to the assembly. passions and illusions—See Tam Chuûng Sinh AÙi Löu Khaùch: To keep one's guest. Duïc. Löu Laïc: Wandering. Löu Chuyeån: Samsara (skt)—Pravritti (skt)—Löu Lai: Troâi noåi khoâng ngöøng, töø voâ thuûy chuùng Revolution—Transference—Trieån Chuyeån—Löu sanh ñaõ troâi noåi trong bieån ñôøi sanh töû khoâng chuyeån coù nghóa laø lieân tuïc khôûi daäy khoâng ngöøng, ngöøng cho ñeán hoâm nay—Flowed or floated chæ nhaân quaû cuûa caùc phaùp höõu vi lieân tuïc maø sinh down; that which has come down from the past. ra (taát caû phaøm phu gaây toäi taïo nghieäp thieän aùc, Löu Lai Sanh Töû: Do bôûi voâ minh maø luaân hoài caûm thoï quaû laïc khoå ñeàu trong luaân hoài trong saùu sanh töû

khoâng ngöøng—Transmigration which has neûo)—Transmigration, flowing and returning, come down from the state of primal ignorance. flowing back again. Löu Luyeán: To be attached to (fond of). Löu Chuyeån Chaân Nhö: Pravrttitathata (skt)—Löu Ly: Ruri (jap)—Lapis lazuli. Moät trong hai loaïi chaân nhö, duø löu chuyeån trong Löu Ly Luaân: Löu Ly Luaân cho Thaäp Ñòa—The sinh töû, song thöïc tính cuûa chaân nhö thì chaân thöïc crystal-wheel king to the ten stages. nhö thöôøng—One of the two kinds of bhutatathata, Löu Ly Trang Nghieâm Vöông Phaät: King or absolute, in transmigratory forms. Adorned With Lapus Lazuli Buddha. Löu Chuyeån Moân: Töø naày ñoái laïi vôùi "tòch dieät Löu Ly Vöông: Virudhaka (skt)—Dhrtarastra moân" hay nieát baøn (caùc nghieäp voâ minh phieàn naõo (skt)—Tyø Laâu Laëc Xoa Vöông—Tyø Löu Ly—See töø voâ thuûy ñeán nay, gaây nghieäp thieän aùc, khieán Trì Quoác Thieân Vöông. caûm thoï quaû laïc khoå)—The way of transmigration, Löu Naõ: Runna-pandakas (skt)—Baát nam— as contrasted with that of nirvana (Dieät moân). Castrated males. Löu Di Daân (352-410): Teân cuûa moät vò cö só Phaät Löu Nan: Ma chöôùng che maát thieän nghieäp—The giaùo Tònh Ñoä toâng Trung Hoa vaøo theá kyû thöù IV. difficulty of one's good deeds being hindered by OÂng laø moät trong nhöõng ñeä töû taïi gia xuaát saéc nhaát evil spirits. cuûa Ñaïi Sö Hueä Vieãn (334-416), Sô Toå cuûa Tònh Löu Ngaïi: Ñình treä—To be stagnant—To be in a Ñoä Toâng Trung Quoác. OÂng cuõng giuùp Thaày mình state of stagnation. raát nhieàu trong vieäc truyeàn baù giaùo phaùp Tònh Ñoä Löu Nhueä Chi (1914-?): Teân cuûa moät vò cö só Phaät toâng ôû Trung Hoa—Name of a Chinese Buddhist giaùo Maät Trung Hoa vaøo theá kyû thöù XX. OÂng laø ñeä scholar who lived in the fourth century. He was töû cuûa Phaùi Laït Ma Muõ Ñoû. OÂng ñaõ nhieät taâm giuùp one of the most outstanding lay disciples of Great phaùi naøy raát nhieàu trong vieäc truyeàn baù giaùo phaùp Master Hui-Yuan, the First Patriarch of Chinese Maät toâng ôû Trung Hoa—Name of a Chinese Pure Land. He also helped master Hui Yuan a lot Buddhist scholar who lived in the twentieth in spreading the Pure Land doctrines in China. century. He was a lay disciple of Red hat Lama Löu Di Ni: Lumbini (skt)—Laâm Tì Ni. Sect. He earnestly helped this school a lot in Löu Duïng: To maintain someone (a retired) in his spreading the Tantric doctrines of the Red hat or her post. Lama in China. Löu Ña Thoï Haønh: Phöông phaùp tu taäp maø tín ñoà

Löu Sa: Söï löu chuyeån cuûa caùt (vì gioù thoåi): aûnh töôïng naøo khaù thaáy, cô cô xöùng nhau, cuù cuù Flowing or shifting sands—Vuøng ñaïi sa maïc ôû hôïp nhau. Nhö ngöôøi ñôøi nay ba phen keùo chaúng Moâng Coå: Desert regions in Mongolia. xoay ñaàu, coøn baø laõo naày moät ñieåm ñeå löøa gaït baø Löu Taâm: To pay attention to—To mind. cuõng chaúng ñöôïc. Choã naày chaúng phaûi laø theá ñeá Löu Thieát Ma Laõo Ngöu: Löu Thieát Ma, Traâu tình kieán, göông saùng treân ñaøi, minh chaâu trong Caùi Giaø—Iron Grindstone Liu, an Old Cow—Löu tay, Hoà ñeán hieän Hoà, Haùn ñeán hieän Haùn. Do kia Thieát Ma laø moät Ni Thieàn sö, theå nghieäm saâu saéc bieát coù vieäc höôùng thöôïng, cho neân nhö theá. Hieän veà thieàn, ñeä töû cuûa ngaøi Qui Sôn Linh Höïu vaøo theá nay chæ chuù troïng hieåu laø voâ söï. Hoøa Thöôïng Dieãn kyû thöù IX. Hoï cuûa baø laø Löu, ngöôøi ta ñaët cho baø noùi: "Chôù

ñem höõu söï laøm voâ söï, höõu söï thöôøng töø bieät hieäu laø "Thieát Ma" coù nghóa laø coái xay saét, vì voâ söï sanh." Neáu oâng tham ñöôïc thaáu, kia noùi theá trong giôùi thieàn thôøi ñoù, baø kheùt tieáng ñaùng sôï laø aáy, gioáng nhö ngöôøi bình thöôøng thuyeát thoaïi, coù theå 'nghieàn' baát cöù ai daùm saùnh vôùi mình trong phaàn nhieàu bò ngoân ngöõ caùch ngaïi, cho neân khoâng phaùp luaän (phaùp chieán) veà maët hoïc thuyeát. Baø xuaát hieåu, chæ laø tri aâm môùi hoâò ñöôïc kia. Nhö Caøn hieän trong thí duï thöù 24 cuûa Bích Nham Luïc, trong Phong daïy chuùng: "Cöû moät chaúng ñöôïc cöû hai, boû moät cuoäc phaùp chieán vôùi thaày mình laø Quy Sôn: qua moät baäc rôi taïi thöù hai." Vaân Moân ñöùng daäy "Löu Thieát Ma ñeán thaêm Quy Sôn. Quy Sôn noùi: thöa: "Hoâm qua coù Taêng töø Thieân Thai ñeán, laïi 'Naøy, con boø caùi kia, ñaõ ñeán ñaáy aø?' Thieát Ma noùi: sang Nam Nhaïc." Caøn Phong noùi: "Ñieån Toïa! 'Ngaøy mai coù leã lôùn treân nuùi Thaùi. Thaày vieän Ngaøy nay chaúng ñöôïc phoå thænh." Xem hai vò naày tröôûng coù ñeán ñoù khoâng?' Quy Sôn beøn naèm daøi ra. buoâng thì caû hai ñeàu buoâng, thaâu thì caû hai ñeàu Thieát Ma lieàn ñi ra vaø rôøi khoûi ñoù." Theo Vieân thaâu. Döôùi toâng Qui Ngöôõng goïi ñoù laø caûnh trí gioù Ngoä trong Bích Nham Luïc, baø Ni Löu Thieát Ma thoåi buïi daáy coû lay, tham cöùu ñeán taän ñaàu moái, nhö choïi ñaù nhaùng löûa, tôï laøn ñieån chôùp, nghó nghò cuõng goïi laø caùch thaân cuù, yù thoâng maø ngöõ caùch. thì tan thaân maát maïng. Thieàn ñaïo neáu ñeán choã Ñeán trong ñoù phaûi laø vaïch traùi xoay phaûi môùi laø khaån yeáu, trong aáy ñaâu coù nhieàu vieäc. Caû Qui Sôn taùc gia—A nun Zen master, a profoundly vaø Löu Thieát Ma ñeàu laø haøng taùc gia gaëp nhau, enlightened Buddhist nun, disciple of Kuei-Shan- nhö caùch töôøng thaáy söøng lieàn bieát laø traâu, caùch Ling-Yu in the ninth century. Her family name nuùi thaáy khoùi lieàn bieát laø löûa, ñaåy ñeán lieàn ñoäng, was Liu, and she acquired the nickname 'T'ieh- keùo laïi lieàn xoay. Qui Sôn noùi: "Laõo Taêng traêm mo,' 'iron mill stone,' because she was renowned tuoåi ñeán nhaø thí chuû ôû döôùi nuùi laøm moät con traâu, in the Zen circles of her time for 'grinding to bits' beân hoâng traùi, coù vieát naêm chöõ 'Qui Sôn Taêng Linh like an iron millstone anyone who confronted her Höïu.' Chính khi aáy goïi Qui Sôn Taêng laø phaûi hay in dharma battle (hossen). In example 24 of the Pi- goïi con traâu laø phaûi?" Nhö hieän nay bò ngöôøi hoûi Yen-Lu, we see her in a hossen with her master, ñeán cam chòu boái roái. Löu Thieát Ma laø baäc tham Kuei-shan: "Liu T'ieh-mo came to Kuei-shan. thieàn ñaõ laâu, cô phong cao voùt, thôøi nhaân goïi laø Kuei-shan said, 'So old cow, you-ve come.' T'ieh- Löu Thieát Ma (Löu maøi saét), caát am caùch Qui Sôn mo said, 'Tomorrow will be the big festival on ñoä möôøi daëm. Moät hoâm ñeán phoûng vaán Qui Sôn, Mount T'ai; the abbot will go there?' Thereupon Qui Sôn thaáy ñeán lieàn noùi: "Traâu caùi giaø, ngöôi Kuei-shan relaxed his body and lay down. môùi ñeán." Löu Thieát Ma thöa: "Ngaøy mai ôû Ñaøi Immediately, T'ieh-mo went out and departed." Sôn coù ñaïi hoäi trai, Hoøa Thöôïng coù ñi döï chaêng?" According to Yuan-Wu in the Pi-Yen-Lu, the Nun Qui Sôn buoâng thaân naèm xuoáng. Löu Thieát Ma 'Iron Grndstone' Liu was like a stone-struck spark, lieàn ñi ra. OÂng xem kia döôøng nhö thuyeát thoaïi like a lightening flash; hesitate and you lose your moät caùch nhaát nhö. Vaû chaêng phaûi thieàn cuõng body and

your life. In the path of meditation, if chaúng phaûi ñaïo, goïi laø voâ söï hieåu ñöôïc khoâng? Qui you get to the most essential place, where are Sôn caùch Ñaøi Sôn ñeán maáy ngaøn daëm, taïi sao Löu there so many things? This meeting of adepts is Thieát Ma laïi hoûi Qui Sôn ñi thoï trai? Haõy noùi yù chæ like seeing horns on the other side of a wall and nhö theá naøo? Bôûi baø laõo naày hieåu ñöôïc lôøi noùi cuûa immediately knowing there's an ox, like seeing Qui Sôn, neân tô ñeán thì chæ ñi, moät buoâng moät baét, smoke on the other side of a mountain and ñoái ñaùp laãn nhau nhö hai göông soi nhau, khoâng coù immediately knowing there's a fire. When pushed

they move, when pressed they turn about. Kuei often hindered by words, that's why they don't Shan said, "After I die, I'll go down the mountain understand. Only an intimate acquaintance can to an almsgiver's house and be a water buffalo. On understand them thoroughly. It's like Ch'ien Feng my left flank five words will be written, saying, 'A teaching his assembly saying, "If you raise one, Kuei Shan monk, me.' At that time, would it be you shouldn't raise two; let the first move go and right to call it Kuei Shan monk, or would it be you fall into the secondary." Yun Men came right to call it a water buffalo?" When people forward and said, "Yesterday, there was a monk these days are questioned about this, they are who came from T'ien T'ai and returned to Nan stymied and can't explain. Iron Grindstone Liu had Yueh." Ch'ien Feng said, "Chief cook, don't studied for a long time, her active edge was sharp participate in the general labor today." Observe and dangerous. People called her "Iron Grindstone these two, Liu and Kuei Shan; when letting go, Liu." She built a hut a few miles from Kuei both let go, and when gathering in, both gather in. Mountain. One day she went to call on Kuei Shan. In the Kuei Yang tradition, this is called "merging When he saw her coming, he said, "Old cow, so of perspectives." In the wind-blown dust the grass you've come." Iron Grindstone Liu said, move; thoroughly comprehend the whole from the "Tomorrow there's a great communal feast on surface. This is also called "a phrase which Mount T'ai; are you going to go, Teacher?" Kuei hinders one", the meaning is conveyed but the Shan relaxed his body and lay down, whereupon words obstruct. When you get here, you must be the Iron Grindstone Liu left. All of you look able to sweep to the left and turn to the right; then throughout they seem to be conversing, but this is you are an adept. not Ch'an, neither is it Tao. Can it be understood Löu Thieát Ma Ni Thieàn Sö: Ryu Tetsuma (jap)— by calling it unconcern? Kuei Shan is over six Liu T'ieh-mo (Wade-Giles Chinese)—Liu Tiemo hundred miles from Mount T'ai; how then did Iron (Pinyin Chinese)—Moät Ni Thieàn sö, theå nghieäm Grindstone Liu want to have Kuei Shan go to the saâu saéc veà thieàn, ñeä töû cuûa ngaøi Qui Sôn Linh Höïu feast? Tell me, what was her meaning? This old vaøo theá kyû thöù IX. Hoï cuûa baø laø Löu, ngöôøi ta ñaët lady understands Kuei Shan's conversation: fiber cho baø bieät hieäu laø "Thieát Ma" coù nghóa laø coái xay coming, thread going, one letting go, one saét, vì trong giôùi thieàn thôøi ñoù, baø kheùt tieáng ñaùng gathering in; they answer back to each other like sôï laø coù theå 'nghieàn' baát cöù ai daùm saùnh vôùi mình two mirrors reflecting each other, without any trong phaùp luaän (phaùp chieán) veà maët hoïc thuyeát. reflection image to be seen. Action to action, they Baø xuaát hieän

trong thí duï thöù 24 cuûa Bích Nham complement each other; phrase to phrase, they Luïc, trong moät cuoäc phaùp chieán vôùi thaày mình laø accord. People these days can be poked three Quy Sôn: "Löu Thieát Ma ñeán thaêm Quy Sôn. Quy times and not turn their heads, but this old lady Sôn noùi: 'Naøy, con boø caùi kia, ñaõ ñeán ñaáy aø?' Thieát couldn't be fooled one little bit. By no means is Ma noùi: 'Ngaøy mai coù leã lôùn treân nuùi Thaùi. Thaày this an emotional view based on mundane truth; vieän tröôûng coù ñeán ñoù khoâng?' Quy Sôn beøn naèm like a bright mirror on its stand, like a bright jewel daøi ra. Thieát Ma lieàn ñi ra vaø rôøi khoûi ñoù."—A nun in the palm of the hand, when a foreigner comes, a Zen master, a profoundly enlightened Buddhist foreigner is reflected, and when a native comes a nun, disciple of Kuei-Shan-Ling-Yu in the ninth native is reflected. It's that she knows there is century. Her family name was Liu, and she something transcendent; that's why she acts like acquired the nickname 'T'ieh-mo,' 'iron mill stone,' this. Right now you are content to understand this because she was renowned in the Zen circles of as unconcern. Master Yen of Wu Tsu said, "Don't her time for 'grinding to bits' like an iron millstone take having concerns as not having concerns; time anyone who confronted her in dharma battle and time again concern is born of unconcern." If (hossen). In example 24 of the Pi-Yen-Lu, we see you can immerse yourself in this and penetrate her in a hossen with her master, Kuei-shan: "Liu through, you will see that Kuei Shan and Iron T'ieh-mo came to Kuei-shan. Kuei-shan said, 'So Grindstone Liu acting in this way is the same sort old cow, you-ve come.' T'ieh-mo said, 'Tomorrow as ordinary people's conversation. People are will be the big festival on Mount T'ai; the abbot

will go there?' Thereupon Kuei-shan relaxed his incarnation of Sakyamuni. body and lay down. Immediately, T'ieh-mo went Löu Tích: Quaûi Ñaùp—Quaûi Tích—Döøng truï ôû out and departed." moät nôi (vì chö haønh cöôùc Taêng thöôøng mang theo Löu Thoâng: tích tröôïng, neân khi döøng laïi thì goïi laø löu tích)— 1) Chaûy ñi khaép nôi khoâng chöôùng ngaïi: Spread To dwell (to reside temporarily) at one place. abroad; permeate; flowing through, or Löu Truù: To live—To reside—To stay. everywhere, without effective hindrances. Löu Truyeàn: To hand down—To hand on to 2) Truyeàn baù: To spread—To propagate. posterity. 3) Löu truyeàn: To hand down—To pass by Löu Tröõ: To preserve—To conserve. trandition from one generation to another— Löu Töông: Nöôùc ñoàng soâi, hay nhöõng hoøn saét To pass by trandition from one generation to noùng chaûy trong ñòa nguïc—Liquid broth of molten another—Theo Thieàn toâng, taâm khoâng truï nôi copper, or grains of red-hot iron in one of the phaùp, ñaïo töùc laø thoâng löu. Theo Kinh Phaùp hells. Baûo Ñaøn, phaåm thöù tö, Luïc Toå daïy: “Naày Löu Tyø Ni: Lumbini (skt)—See Laâm Tì Ni. thieän tri thöùc! Ñaïo phaûi thoâng löu, do ñaâu trôû Löu Xaù Na: Locana or Vairocana (skt)—Coøn vieát laïi ngöng treä, taâm khoâng truï nôi phaùp, ñaïo töùc laø Loâ Giaù Na, Loâ Thaùc Na, Tyø Loâ Giaù Na, ñaây laø laø thoâng löu. Taâm neáu truï phaùp goïi laø töï phaùp thaân cuûa Phaät Tyø Loâ Xaù Na—Often regarded phöôïc, neáu noùi thöôøng ngoài khoâng ñoäng, aáy as the body of bliss of Vairocana—See Tyø Loâ Giaù chæ nhö Ngaøi Xaù Lôïi Phaát ngoài yeân trong röøng Na. laïi bò Ngaøi Duy Ma Caät quôû traùch. Naày thieän

Ly: Mukti (skt)—Free—Giaûi thoaùt—Khai tri thöùc! Laïi coù ngöôøi daïy ngoài khaùn taâm quaùn phoùng—To deliver—To emancipate—To tònh, khoâng ñoäng khoâng khôûi, töø ñaây maø laäp liberate—To rescue—To save—Töï taïi—Ly, moät coâng khoùa, ngöôøi meâ khoâng hieåu lieàn chaáp trong saùu ñoái töôïng thieàn quaùn. Baèng thieàn quaùn thaønh ra ñieân cuoàng, nhöõng ngöôøi nhö theá naày chuùng ta coù theå vöôït qua moïi aûo töôûng duïc voïng— thaät laø ñoâng, daïy nhau nhö theá, neân bieát ñoù laø Free, one of the six subjects in meditation. By laàm lôùn.”—According to Zen Buddhism, the meditations on the distasteful and the delight, Way must penetrate and flow. According to delusions and passions may be overcome—See the Flatform Sutra, Chapter Four, the Sixth Luïc Haïnh Quaùn. Patriarch taught: “Good Knowing Advisors, Ly AÙc Khaåu: Refraining from abusing or using the Way must penetrate and flow. How can it rude words. be impeded? If the mind does not dwell in Ly AÙi: See Ly AÙi Luyeán. dharmas, the way will penetrate and flow. Ly AÙi Duïc: Free from attached love—Thoaùt khoûi The mind that dwells in dharmas is in self- aùi duïc. bondage. To say that sitting unmoving is Ly AÙi Luyeán: Viragata (skt)—Thoaùt khoûi aùi correct is to be like Sariputra who sat quietly duïc—Free from attached love. in the forest but was scolded by Vimalakirti. Ly Baø Ña: Revata (skt)—Ly Ba Ña—Ly Baùch Leâ Good Knowing Advisors, there are those who Baø Ña—Ly Vieät. teach people to sit looking at the mind and 1) Moät trong thaäp nhò baùt tuù, sao maø ngöôøi AÁn contemplating stillness, without moving or caàu ñaûo ñeå ñöôïc con caùi trong nhaø—One of arising. They claimed that it has merit. the twenty-eight Indian constellations, Confused men, not understanding, easily corresponding with the “house.” become attached and go insane. There are 2) Teân cuûa moät vò ñeä töû Phaät: Name of a disciple many such people. Therefore, you should of Sakyamuni. know that teaching of this kind is a greater 3) error.” Löu Thuûy: Nöôùc chaûy—Flowing water. Löu Thuûy Tröôûng Giaû Töû: Teân cuûa Ñöùc Phaät Thích Ca trong moät tieàn kieáp—Name of a former

Knowledge. laziness. Ly Chuùng Töôùng: Remove all marks—Giuõ boû Ly Giaùn Ngöõ: Pisuna-vaca (skt)—Backbiting moïi hình töôùng. speech—Ly Giaùn Ngoân Ngöõ—Lôøi noùi gaây ly Ly Chö AÙc Thuù Tam Muoäi: Sarvasattva- giaùn—Ly giaùn ngöõ laø moät trong möôøi aùc nghieäp, papadjahana (skt)—Moät loaïi tam muoäi ñöa chuùng noùi lôøi laøm cho hai ngöôøi phaûi xa lìa hay khoâng sanh xa rôøi aùc ñaïo, thoaùt khoûi moïi toäi loãi ñeå khoâng thaân hoøa vôùi nhau—Talk which causes bò ñoïa vaøo aùc thuù—Concentration of leaving evil estrangement between friends; alienating words; directions, a samadhi on a world free from all the one of the ten wicked things. evil destinies. Ly Heä: Visamyoga (skt)—Ly Heä Quaû—See Ly Ly Chö Kieán Chaáp Höõu Laäu Thanh Tònh Giôùi : Dieät. Thanh tònh giôùi xa lìa taát caû kieán chaáp höõu laäu, vì Ly Heä Giaû: Nigantha Nataputta (skt)—See Ni khoâng chaáp nôi giôùi—The pure discipline of Kieàn Töû. detachment all views of existence, having no Ly Heä Quaû: Visamyoga-phala (skt)—Cessational attachment to precepts. effect—Fruit of freedom from all bonds, nirvana Ly Chö Nieäm Khueå: Khoâng coù aùc taâm—Without fruit—Quaû döïa vaøo ñaïo löïc giaûi thoaùt cuûa Nieát ill-will. Baøn maø chöùng

ñöôïc, quaû naày taïo neân bôûi luïc nhaân. Ly Chö Phieàn Naõo: Klesakayavivarjita (skt)— Quaû khoâng bò raøng buoäc bôûi baát cöù heä luïy naøo, quaû Ñöôïc thoaùt ly nhöõng phieàn naõo—Liberated from Nieát baøn. Nieát Baøn laø keát quaû cuûa söï tu taäp taâm the evil passions. linh, vaø vì noù khieán cho ngöôøi ta thoaùt khoûi söï troùi Ly Chöôùng An Truï Thaàn: Abiding Securely buoäc cuûa sinh vaø töû neân noù ñöôïc goïi laø “giaûi thoaùt Beyond Obstruction Deity (Spirit). khoûi söï troùi buoäc” hay “ly heä quaû.”—Emancipated Ly Dieät: Visamyoga (skt)—Thoaùt khoûi söï raøng effect produced by all the six causes. Nirvana is buoäc—Release from bondage—See Ly Heä Quaû. the fruit of spiritual discipline, and as it enables Ly Duïc: Töø boû duïc voïng (cuûa duïc giôùi)—To leave one to be released from the bondage of birth-and- or free from desire, or the passion. death, it is called “freeing from bondage.”—See Ly Duïc AÙch: Unyoking from sensuality. Nguõ Quaû. Ly Duïc Ñaïo: Con ñöôøng giaûi thoaùt khoûi ham Ly Höõu AÙch: Unyoking from becoming. muoán—Path of freedom from desire. Ly Hyù Luaän: Rôøi khoûi hyù luaän veà khaùi nieäm— Ly Duïc Ñòa: Vitaraga-bhumi (skt)—Ly Tham Free from frivolous or unreal discourse—Free Ñòa—Dieät Daâm Noä Si Ñòa—Vuøng ñaát giaûi thoaùt from talking vainly or idly—Free from khoûi ham muoán—Land of freedom from desire. conceptually meaningless argument. Ly Duïc Giôùi: Renunciation—Rôøi khoûi coõi duïc— Ly Hyù Luaän Boà Taùt: Nisprapanca (skt)—Truï Voâ Free from desire realm. Hyù Luaän Boà Taùt—Boà Taùt rôøi khoûi hyù luaän veà khaùi Ly Duïc Phaùp: Phaùp töø boû duïc voïng (cuûa duïc nieäm—Bodhisattva who is free from frivolous or giôùi)—Dharma of freedom from worldly desire. unreal discourse (free from talking vainly or idly Ly Duïc Taàm: Nekkkama-vitakko (p)— or free from conceptually meaningless argument). Wholesome thought of renunciation. Ly Hyû Dieäu Laïc Ñòa: Stage of the Wonderful Ly Duïc Thaùnh: Baäc Thaùnh ñaõ caét ly ñöôïc aùi Bliss of Leaving Happiness—Rôøi hyû laïc vôùi caùi duïc—Sage who is free from desire. ñònh cuûa tam thieàn. Theo Hoøa Thöôïng Tuyeân Hoùa Ly Duïc Töôûng: Wholesome perception of trong Khai Thò, Taäp IV, Ly Hyû Dieäu Laïc Ñòa, coøn renunciation. goïi laø Tam Thieàn. Trong giai ñoaïn naày haønh giaû Ly Duyeân Heä: Vigatapaccayo (p)— lìa söï hoan hyû trong nhò thieàn, ñaït tôùi moät thöù Disappearance condition—Duyeân chia lìa. khoaùi laïc kyø dieäu khoâng theå dieãn taû ñöôïc, ñoàng Ly Ñaøn: Separate altar. thôøi caûm thaáy heát thaûy moïi thöù ñeàu laø Phaät Phaùp, moïi thöù ñeàu laø khoaùi laïc. Trong giai ñoaïn naày, caû Ly Ñoäc Chaát: Rôøi boû heát nhöõng chaát cay ñoäc— hoâ haáp laãn maïch ñeàu ñình chæ, yù nieäm cuõng döøng Free from intoxicants. laïi, chaúng nghó thieän, chaúng nghó aùc, chaúng nghó Ly Giaûi Ñaõi: Thoaùt khoûi löôøi bieáng—Free from phaûi, chaúng nghó quaáy, moät nieäm cuõng chaúng sanh.

Tuy nhieân, haønh giaû cuõng ñöøng töï haøo, vì ñaây cuõng set aside the samadhi of words, just give me one chæ laø moät giai ñoaïn treân ñöôøng tu taäp maø thoâi. Töø phrase! ñaây ñeán choã lieãu sanh thoaùt töû haõy coøn xa laém — Ly Kieán AÙch: Unyoking from wrong views. Paradise of joy after previous joys. According to Ly Kieán Thanh Tònh: Purity of detachment from Most Venerable Hsuan-Hua in the Dharma Talk, views. Volume IV, this stage is also called the Third Ly Kieát La Saùt Nöõ: Vilamba

(skt)—See Tyø Lam Dhyana. One reaches a wonderful, inexpressible Baø La Saùt Nöõ. happiness that leaves behind the happiness found Ly Luïc Xöù: Thoaùt khoûi saùu giaùc quan—Free from in the Second Dhyana. We feel that absolutely the six sense bases. everything is part of the Buddhadharma, and Ly Löôõng Thieät: Refraining from slandering. everything is a source of joy. In this stage, not Ly Ngaõ Maïn: Rôøi boû kieâu caêng ngaõ maïn—Free only do the breath and the pulse stop, but the from arrogance—Free from pride. thinking processes also cease. At this point, we no Ly Nghi: Khoâng coøn nghi hoaëc nöõa—Free from longer think of good or evil, or right or wrong, not doubt. even a single thought arises. All the same, we Ly Ngoân: Remove from words—Lìa khoûi ngoân must not feel that such a state is extraordinary. It töø—Free from language Inexpressible form— is simply one step along the way, and it is a Chaân nhö khoâng theå nghó baøn, vaø khoâng theå dieãn million miles away from putting an end to birth taû ñöôïc baèng lôøi, ngöôïc laïi vôùi Y ngoân laø chaân nhö and death. coù theå dieãn taû ñöôïc—The bhutatathata in its Ly Khoå: Escape from suffering—Thoaùt khoûi söï inexpressible form. That is to say the bhutatathata khoå. is beyond definition, and cannot be described in Ly Khöôùc Ngöõ Ngoân: Lìa khoûi noùi naêng, thí duï words, in contrast with the bhutatathata in its thöù 24 cuûa Voâ Moân Quan—Equality and expressible form (y ngoân). Differentiation, example 24 of the Wu-Men- Ly Ngoân Chaân Nhö: Inexpressible absolute—Theå Kuan—Moät hoâm, moät oâng Taêng hoûi ngaøi Phong töôùng cuûa chaân nhö voán xa lìa töôùng ngoân ngöõ, Huyeät: "Noùi hay im laëng ñeàu laø vaët vaõnh, laøm sao töôùng taâm nieäm. Chaân Nhö khoâng dieãn taû ñöôïc khoûi vöôùng maéc?" Phong Huyeät ñaùp: "Giang Nam baèng vaên töï, phaân bieät vôùi Y Ngoân Chaân Nhö hay nhôù maõi ngaøy xuaân aám; hoa löøng trong choán chaù chaân nhö dieãn taû ñöôïc baèng vaên töï —The coâ keâu" (chaù coâ laø loaøi di ñieåu, raát sôï hôi söông inexpressible absolute, only mentally conceivable. laïnh, neân thöôøng bay veà phöông Nam ñeå tìm hôi Thusness as removed from language. The aám). Theo Voâ Moân Hueä Khai trong Voâ Moân bhutatathata in its inexpressible form, as Quan, thieàn cô cuûa Phong Huyeät nhö aùnh chôùp, distinguished from it as expressible. gaëp ñöôøng laø ñi, ngaët laïi khoâng phaù ñöôïc khuoân Ly Ngoân Thuyeân: Khoâng theå naém baét hay giaûi saùo cuûa ngöôøi xöa. Neáu choã naày maø thaáy cho xaùc thích baèng lôøi—Beyong explanation. thieát thì vaïch ñöôïc loái ñi cho mình. Baây giôø thöû rôøi Ly Ngoân Thuyeát Phaùp: Söï truyeàn baù vaø thuyeát boû ngoân ngöõ tam muoäi, haõy ñaùp moät caâu xem!— giaûng thieàn vöôït leân vaø xa lìa nhöõng giôùi haïn cuûa One day, a monk asked master Feng-hsueh, ngoân ngöõ vì chaân nhö Phaät taùnh vónh vieãn khoâng "Speech and silence are concerned with equality dieãn taû ñöôïc baèng vaên töï —The spreading and and differentiation. How can I transcend equality expounding of Zen go beyond the limitations of and differentiation?" Feng-hsueh said, "I always languages because the bhutatathata or the think of Chiang-nan in March; partidges chirp Buddha-nature is forever in its inexpressible form. among the many fragrant flowers." According to Ly Ngoân Tuyeät Löï: Xa lìa ngoân ngöõ vaø suy Wu Men Hui-Kai in the Wu-Men-Kuan, Feng- nghó—Separate from language and cut off Hsueh

functions like lightning, creating an thought. apprpriate way to practice. But why does he gets Ly Ngöu Phaát: Vijani (p)—Valavyajana (skt)— involved with the tongue of a predecessor and not Vyajana (skt)—See Phaát Traàn. free himself? If you can see intimately into this Ly Nhaát Thieát AÙm: Thoaùt khoûi moïi toái taêm— point, the Way will open for you naturally. Now Free from all darkness.

Ly Nhaát Thieát Chöôùng: Giuõ boû heát thaûy caùc Thieàn. Ñaây laø traïng thaùi ñöa haønh giaû lìa haún caûnh chöôùng ngaïi—Throw off all hindrances. giôùi chuùng sanh, neân ñaït ñöôïc moät traïng thaùi khoaùi Ly Nhaát Thieát Töôùng: Thoaùt khoûi moïi töôùng laïc. Khoaùi laïc naày khoâng gioáng khoaùi laïc cuûa phaân bieät—Free from all distinctive phaøm phu, bôûi noù laø coâng phu do töï taùnh mang laïi. characteristics. Khi nhaäp sô thieàn, hôi thôû ngöng laïi. Ñaây laø noùi Ly Nhieãm: Viraga (skt)—Thoaùt khoûi nhieãm ngoaïi hoâ haáp ñình chæ, nhöng noäi hoâ haáp baét ñaàu tröôïc—Dispassion—Feedom from defilement. hoaït ñoäng, gioáng nhö hieän töôïng nguû suoát muøa Ly Nhieãm Giaùc: Undefiled Awareness. ñoâng cuûa caùc loaøi vaät. Khi aáy, taâm thì trong suoát Ly Nhieãm Phuïc: Robe free of taint—AÙo caø sa cuûa nhö nöôùc, saùng nhö göông, soi chieáu tôùi boån theå chö Taêng Ni—Boä y giuõ boû ueá tröôïc cuûa traàn tuïc— cuûa töï taùnh, nhöng vaãn hay bieát laø mình ñang toïa The monk's or nun's robe which separates him thieàn—The first dhyana heaven of form, where is from contamination. experienced the joy of leaving the evils of life. Ly Nhieãm Quang: Light of Undefiled Energy. According to Most Venerable Hsuan-Hua in the Ly Nhieãm Tröôùc: Viraga (skt & p)—Ly Tham Dharma Talk, Volume IV, stage of Happiness Tröôùc—Non-attachment to pleasure or pain. Leaving Birth is also called the First Dhyana. It Ly Nhò Kieán: Vöôït khoûi hai cöïc ñoan—Free from takes us beyond what living beings can two extremes. experience, into a state of happiness beyond what Ly Nieäm: Rôøi khoûi suy töôûng—Free from ordinary living beings know. This happiness is thoughts—To leave thoughts. found in the spiritual skill of our inherent nature. Ly Nieäm Töôùng: Rôøi khoûi suy töôûng—Free from When we reach the samadhi of the First Dhyana, the marks of thought. our breath ceases. Our outer breathing stops and our inner breathing begins to function, just as if we Ly Phaøm Laïc Ñòa: Coõi thoaùt khoûi caùi vui cuûa have entered a state of winter sleeping. Our mind phaøm tuïc ñeå ñaït ñöôïc haïnh phuùc toái thöôïng— at this time is as pure as water and as clear as a Realm of separation from ordinary enjoyment in mirror. We can know our fundamental identity and favor of sublime bliss. can be aware that we are sitting and meditating. Ly Phieàn: Free from trouble—The 13th Ly Sanh Thieän Laïc Ñòa: Coõi vui veû sau khi maïng Brahmaloka, the 5th region of the fourth Dhyana. chung (cheát)—Realm of enjoyment after death. Ly Phieàn Naõo: Thoaùt khoûi phieàn naõo—Free from Ly Sanh Tính: Nature free from rebirth—Baûn afflictions. chaát lìa khoûi taùi sanh hay luaân hoài —Chaân taùnh cuûa Ly Phöôïc: Cõõi boû moïi söï caâu thuùc hay boù buoäc — baäc Thaùnh giaû thoaùt lìa khoûi luaân hoài sanh töû— Freedom from bondage. The true nature of the holy man which leaves the Ly Phöôïc Ñoaïn: Caét boû taát caû moïi söï caâu thuùc round of mortality. hay boù buoäc töø beân ngoaøi—To cut off the external Ly Sanh

Töû Caàu Phaùp: Vì thoaùt sanh töû maø caàu bonds, or objective cause of delusion. phaùp, vì chaúng tham theá laïc—Quest for truth to Ly Phöôïc Töû: Ngoaïi ñaïo loõa theå Ni Kieàn Ñaø hay leave birth and death, not craving worldly Voâ Heä laø phaùi ñaõ lìa ñöôïc söï troùi buoäc cuûa moïi heä pleasures. phöôïc—The Nirgrantha sect of naked Ly Sanh Töû Haûi: Thoaùt khoûi bieån luaân hoài sanh devotees who abandon all ties and forms. töû—Free from the ocean of cyclic existence. Ly Quaù Thaát: Thoaùt khoûi loãi laàm—Free from Ly Saùt Sanh: Khoâng saùt sanh—Refrain from errors—Free from mistakes. taking life. Ly Sanh: Lìa boû soáng cheát cuûa luaân hoài—To Ly Saéc: Rôøi boû saéc töôùng—Free from form. leave the chain of rebirth. Ly Si Loaïn Haïnh: Practice of non confusion— Ly Sanh Hyû Laïc Ñòa: Ngoâi sô thieàn cuûa coõi trôøi Haïnh tu haønh xa lìa si loaïn—The practice of non saéc giôùi. Ñaây laø nôi ñaõ lìa caùc phieàn naõo xaáu aùc ôû confusion, one of the ten Bodhisattva practices. duïc giôùi maø sanh vui möøng khi böôùc vaøo coõi saéc Ly Sinh Dieät Caàu Tòch Dieät: To depart from giôùi. Theo Hoøa Thöôïng Tuyeân Hoùa trong Khai causation in order to pursue Nirvana—To search Thò, Taäp IV, Ly Sanh Hyû Laïc Ñòa, coøn goïi laø Sô for reality through destroying manifestations—

Trong moät böùc thô traû lôøi cuûa Thieàn sö Hö Vaân göûi meditating in quietness is better than meditating in cho Taêng Thieân Du, ngaøi ñaõ noùi: "Töø böùc thö cuûa activity, you then fall into the trap of searching for oâng laõo Taêng môùi bieát trong moïi sinh hoaït haèng reality through destroying manifestations, or of ngaøy vaø coâng vieäc, oâng chaúng luùc naøo giaùn ñoaïn tu departing from causation to pursue Nirvana. The taäp. Ngay caû luùc oâng ñaém chìm trong doøng thaùc luõ very moment when you are craving quiet and cuûa theá söï, luùc naøo oâng cuõng töï caûnh tænh mình. abhorring turbulence is the best time to put all Ñieàu naøy thaät phi thöôøng. Laõo Taêng raát haøi loøng your strength into the Work. Suddenly the vôùi noã löïc maïnh meõ vaø taâm ñaïo ngaøy caøng taêng realizations for which you have searched so hard tieán cuûa oâng. Tuy nhieân, oâng phaûi bieát raèng caùc in your quiet meditations will break upon you right traàn lao cuûa coõi ta baø naøy gioáng nhö moät quaû caàu in the midst of the turbulence. Oh, this power, löûa vó ñaïi; chaúng coù hoài keát thuùc. Vì vaäy, khi baän gained from breaking-through, is thousands and bòu vôùi sinh hoaït naùo ñoäng, oâng cuõng khoâng ñöôïc millions of times greater than that generated by queân nhöõng chieác boà ñoaøn baèng rôm hay nhöõng quiet meditation on your straw seat and bamboo chieác gheá truùc cho thieàn taäp. Coâng phu xuaát saéc chair!" xöa nay maø oâng ñaõ caàn cuø tu taäp nôi yeân tónh oâng Ly Sôû Duyeân: Alambana-vigata (skt)—Vieãn ly sôû neân ñem ra aùp duïng vôùi sinh hoaït naùo ñoäng trong duyeân—Freeing oneself from environmental or cuoäc soáng haèng ngaøy cuûa mình. Neáu oâng thaáy khoù contributory cause—Freeing oneself from mind laøm, thì gaàn nhö laø oâng chöa ñaït ñöôïc gì nhieàu reasoning. trong vieäc coâng phu trong tónh laëng. Neáu oâng cho Ly Suy Kyø Kieáp: Vinirbhoga (skt)—Kyø kieáp cuûa raèng thieàn taäp trong tónh laëng toát hôn trong sinh Oai AÂm Vöông Phaät—The kalpa of the king with hoaït naùo ñoäng, laø oâng rôi vaøo caùi baãy cuûa vieäc tìm the awe-inspiring voice (Bisma-garjitasvara-raja). caàu thöïc

töôùng qua vieäc huûy hoaïi theá gian töôùng, Ly Taø Kieán: Thoaùt khoûi taø kieán—Freedom from hay ly sinh dieät maø caàu tòch dieät. Trong luù c thích wrong views. tònh gheùt naùo laø luùc toát nhaát ñeå ra söùc coâng phu. Söï Ly Taâm Baát Khaû Ñaéc: Cittamatravinirmuktam- giaùc ngoä maø oâng tìm kieám khoù khaên trong tónh nopalabhyate (skt)—Ngoaøi caùi taâm ra khoâng coù gì laëng hoát nhieân ñeán vôùi oâng ngay trong naùo ñoäng. coù theå ñöôïc ñaït, töùc laø ngoaøi taâm ra khoâng coù gì coù Caùi löïc ñaït ñöôïc naøy löôùt thaéng gaáp ngaøn trieäu laàn theå hieåu ñöôïc—Apart from mind nothing is caùi löïc maø oâng ñaït ñöôïc treân boà ñoaøn hay gheá attainable, that is, comprehensible. truùc!"—In a letter to respond to his disciple Tseng Ly Taâm Caàu Phaät: Apart from mind there is no T'ien-yu, Zen master Hsu-yun wrote: "From your Buddha—Haønh giaû neân luoân nhôù ngoaøi caùi taâm ra letter I know that you can work at Zen during all khoâng coù Phaät—Zen practitioners should always daily activities and official business without being remember that apart from mind there is no interrupted or entangled by them. Even though Buddha. you may be submerged in a torrent of worldly Ly Tham: Ly Nhieãm—Thoaùt khoûi söï ham affairs, you are always able to keep your muoán—Freedom from desire. mindfulness alert. This is indeed remarkable. I am Ly Tham Duïc: Rôøi boû loøng tham duïc—Free from very pleased with your vigorous effort and the craving. increasing strength of your aspiration to Tao. Ly Tham Ñòa: See Ly Duïc Ñòa. However, you must realize that the tumult of Ly Tham Saân Si Haïnh: Get rid of covetousness— Samsara is like a great fireball; there is no ending Haïnh rôøi tham, saân, si vaø sôï haõi, vì bieát ñieàu phuïc to it. Therefore, when engaging in any turbulent töï taâm—Getting rid of covetousness, anger, activity, you must not forget the straw seats and delusion, and fear, by taming their own minds. bamboo chairs. The superior work you have done Ly Tham Taâm: Taâm lìa tham—A mind free of so industriously in quietness should be applied greed. when you are submerged in the tumult of your Ly Tham Tröôùc: Viraga (skt & p)—Ly Nhieãm daily life. If you find it difficult to do so, it is most Tröôùc—Dispassion—Non-attachment to pleasure likely that you have not gained very much from or pain—Ly Nhieãm Tröôùc, khoâng chaáp chaët vaøo the work in quietude. If you are convinced that söôùng khoå. Ñaây laø moät trong nhöõng coâng ñöùc ñaït

ñöôïc treân böôùc ñöôøng tu taäp ñeán toaøn thieän töï of wrongdoings caused by greed, anger, thaân—Non-attachment to pleasure or pain. Viraga ignorance, pride, doubt, wrong views, killing, is one of the virtues acquired on the Buddhist path stealing, commiting sexual misconduct, and to self-perfection. lying. Ly Tham Töôûng: Viraga-sanna (p)—Perception Ly Töôùng: Moät trong tam töôùng noùi ñeán trong of dispassion—Voâ Tham Töôûng. Kinh Phaùp Hoa—One of the three forms or Ly Thaân: Lìa khoûi caùi thaân—Separate from the positions mentioned in the Lotus Sutra. body. Ly Töôùng Giôùi: Voâ Töôùng Giôùi—Ngöôøi giöõ giôùi, Ly Thöùc: Thoaùt khoûi yù thöùc—Free from taâm khoâng baùm víu, coi chö phaùp cuõng nhö hö consciousness. khoâng, hieåu roõ khoâng coù giöõ giôùi vaø phaïm giôùi, ñoái Ly Tính: Rôøi khoûi baûn taùnh—Free from nature. laïi vôùi Tuøy Töôùng Giôùi hay nghi thöùc leã baùi

beân Ly Tính Voâ Bieät Phaät: Rôøi taâm taùnh seõ khoâng ngoaøi—The inner commands, or observance in the bao giôø thaáy Phaät, nghóa laø taâm töùc Phaät—Apart heart, in contrast with the external observance or from mind, or the soul, there is no other Buddha, rituals. i.e. the mind is Buddha. Ly Töôùng Ngoân Thuyeát: Leaving behind Ly Traàn Caáu Oai Löïc: Undefiled Energy. everything—Boû laïi sau löng moïi thöù—Ngöôøi tu Ly Traàn Phuïc: Kasaya (skt)—Robe free of Ñaïo phaûi y theo chaùnh tri chaùnh kieán, coi ñoù laø dust—Boä y giuõ boû buïi traàn—AÙo caø sa cuûa chö maãu möïc ñeå tinh taán thöïc taäp. Luùc tu laø luùc "lìa Taêng Ni, coù nghóa laø aùo maëc vaøo ñeå nhaéc mình töôùng ngoân thuyeát", bôûi khoâng coøn gì ñeå noùi ra nhôù ñeå xa lìa luïc traàn (saéc, thanh, höông, vò, xuùc, nöõa; cuõng laø luùc "lìa töôùng taâm duyeân" vì khoâng phaùp)—The monk's robe or kasaya, freed from coøn duyeân naøo ñeå taâm theo ñuoåi caû; "lìa töôùng vaên dusty world, i.e. free from contamination of the töï" vì khoâng coøn chöõ nghóa gì ñeå dieãn taû ra. Neáu sense. ñaõ khoâng noùi ñöôïc ra, thì coù thöù gì ñeå ghi nhôù, coøn Ly Traàn Tònh Keá Thaàn: Undefiled Jewel thöù gì ñeå chuùng ta khoâng buoâng boû ñöôïc, hay coøn Topknot Deity (Spirit). gì nöõa ñeå chuùng ta quan taâm? Phaät töû chôn thuaàn Ly Traàn Tònh Nhaõn Thaàn: Dustfree Pure Eye haõy duïng coâng thaâm saâu nhö vaäy, thay vì chæ tu Deity (Spirit). hôøi hôït beà ngoaøi chaúng coù lôïi ích gì—Cultivator of Ly Traàn Traøng: Endowed with Undefiled the Way must use proper knowledge and views as Knowledge. their standard and cultivate vigorously. Our goal is Ly Tröôïc Phaùp: Rôøi boû hieän töôïng nhieãm tröôïc— to 'leave behind the mark of speech', so that there Free from defiled phenomena. is nothing left to say. We also want to 'leave Ly Tuøy Phieàn Naõo: Thoaùt khoûi nhöõng phieàn naõo behind the mark of the mind and its conditions,' so thöù yeáu—Free from secondary afflictions. that there is nothing left to climb on. We want to Ly Töù Cuù, Tuyeät Baùch Phi: 'leave behind the mark of written words.' Once 1) Ly töù cuù: To get rid of four terms of words also are gone, they can not represent our differentiation—Haønh giaû phaûi xa lìa töù cuù, speech at all. Since there is no way to express nghóa laø xa lìa boán thöù sau ñaây: coù, khoâng, with words, what is there to remember? What is vöøa coù vöøa khoâng, chaúng coù chaúng khoâng— there that we can not put down? What is left to Practitioners must get rid of four terms of take so seriously? We should apply ourselves to differentiation: existing, non-existing, both this, and stop toying with superficial aspects. existing and non-existing, neither existing nor Ly Töôùng Nhi Chuyeån: See Ly Töôùng Taùc Duïng. non-existing—See Töù Cuù Phaân Bieät (A). Ly Töôùng Taùc Duïng: Ly Töôùng Nhi Chuyeån— 2) Tuyeät baùch phi: Chaët ñöùt traêm söï sai laàm. Taùc duïng thoaùt khoûi hình töôùng—Functions free Trong Phaät giaùo, haønh giaû phaûi chaët ñöùt heát from marks. thaûy nhöõng sai laàm gaây ra bôûi tham, saân, si, Ly Töôûng: Rôûi khoûi nhaän thöùc—Free from maïn, nghi, taø kieán, saùt, ñaïo, daâm vaø voïng—To perception. cut off a hundred kinds of wrongdoings. In Ly Ueá Thoå: Thoaùt khoûi theá giôùi nhieãm tröôïc — Buddhism, practitioners must cut off all kinds Escape from this defiled world.

Ly Öu Thanh Tònh Thaàn: Sorrowless Purity principle," "reason," "the whole," "the all," Deity (Spirit). "totality," "the universal," "the abstract," etc. Ly Vi: 7) Giaùo thuyeát: Doctrine. 1) Xa lìa moïi theå töôùng maø ñöôïc tòch dieät goïi laø Lyù Baùt Nhaõ: The Prajan Truth. "Ly," taùc duïng cuûa phaùp tính vi dieäu, chaúng Lyù Bình Sôn (1185-1231): Teân cuûa moät vò hoïc giaû theå löôøng bieát goïi laø "Vi"—Apart from all the Phaät giaùo Trung Hoa vaøo theá kyû thöù XIII. OÂng boû phenomenal, interpreted as spirit; "wei" as its heát thì giôø nghieân cöùu veà Phaät giaùo, vaø coáng hieán subtle, mysterious functioning. raát nhieàu trong vieäc truyeàn baù Phaät phaùp ôû Trung 2) "Ly" laø Nieát Baøn, "Vi" laø Baùt Nhaõ: Ly means Hoa—Name of a Chinese Buddhist scholar in the Nirvana, "Wei" means Pranja. thirteenth century. He spent his whole life to study Ly Voïng Ngöõ: Musavada-veramani (skt)—No and research on Buddhism and contributed a lot in falsehood—No lying—Baát voïng ngöõ—Retraining spreading the Buddha-dharma in China. from lying. Lyù Bænh Nam (1889-1986): Teân cuûa moät vò hoïc Ly Voïng Nieäm Phaùp: Get rid of deluded giaû Phaät giaùo Trung Hoa vaøo theá kyû thöù XX— thoughts—Loaïi boû voïng nieäm, moät trong nhöõng Name of a Chinese Buddhist scholar in the phöông caùch toát nhöùt ñeå loaïi tröø voïng nieäm laø twentieth century. hoaëc ngoài thieàn, hoaëc giöõ moät phöông phaùp naøo ñoù Lyù Boät (773-831): Teân cuûa moät vò cö só Phaät giaùo chaúng haïn nhö nieäm hoàng danh Phaät A Di Ñaø — Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907). Vaøo One of the best methods to get rid of deluded naêm 785, oâng thaønh laäp ñoäng Baïch Loäc. Naêm 825, thoughts is either meditation to obtain oâng laøm Thöù Söû Giang Chaâu. Sau khi veà höu, oân g concentration or just keep one method such as giuùp Thieàn sö Quy Toâng Trí Thöôøng truyeàn baù reciting the name of Amitabha Buddha. Thieàn phaùp trong tænh Hoà Baéc—Name of a Ly Voâ Minh AÙch: Unyoking from ignorance. Chinese Buddhist layperson who lived in the Ly Xa: Licchavi (skt)—Laäp Xöôùng—Laät Chieám T'ang Dynasty in China. He founded Pai-Lu Cave Baø—Laät Chieám Tyø—Leâ Xa Tì—Leä Xa—Leä in 785. In 825, he was the Province Chief of Jiang- Xöông—Luaät Xa—Theo Eitel trong Trung Anh Chou Province. After retiring from this post, he Phaät Hoïc Töø Ñieån, Ly Xa laø teân cuûa ngöôøi saùng always helped Zen master Kuei-tsung Chih-ch'ang laäp xöù Coäng Hoøa Tyø Xaù Leâ thuoäc doøng Saùt Ñeá to spread the Zen teachings in Hu-Pei Province. Lôïi, moät trong nhöõng vò ñeä töû taïi gia ñaàu tieân cuûa Lyù Boät Hoaøi Nghi: Li-Bo's doubt—Coâng aùn noùi Phaät—According to Eitel in The Dictionary of veà cô duyeân vaán ñaùp giöõa Thieàn sö Quy Toâng Trí Chinese-English Buddhist Terms, Licchavi is the Thöôøng vaø moät cö só taïi gia teân laø Lyù Boät. Theo ksatriyas who formed the republic of Vaisali, and Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån VII, Thích söû were among the earliest followers of Sakyamuni. Giang Chaâu laø Lyù Boät ñeán hoûi Thieàn sö Quy Toâng Ly YÛ Ngöõ: Refrain from idle gossip. Trí Thöôøng: "trong kinh noùi: 'Haït caûi ñeå trong nuùi Lyù: Tu Di,' Boät khoâng nghi. Laïi noùi: 'Nuùi Tu Di ñeå 1) Laøng: Village—Neighbourhood. trong haït caûi,' phaûi laø doái chaêng?" Sö gaïn laïi: 2) Daäm (Trung Quoác): Khoaûng 1/3 daäm Anh: "Ngöôøi ta ñoàn Söû quaân ñoïc heát muoân quyeån saùch Chinese mile, third of an English mile. phaûi chaêng?"

Thích Söû ñaùp: “Ñuùng vaäy.” Sö noùi: 3) Nguyeân lyù: Siddhanta (skt)—Ruling principle, “Rôø töø ñaàu ñeán chaân baèng caây döøa lôùn, muoân fundamental law, intrinsicality, universal quyeån saùch ñeå choã naøo?” Lyù Boät cuùi ñaàu laëng basis, essential element. thinh—The koan about the potentiality and 4) Lyù do: Nidana (skt)—Reason. conditions of questions and answers between Zen 5) Saép ñaët hay ñieàu chænh cho ñuùng: Pramana master Kuei-tsung Chih-ch'ang and a layperson (skt)—To regulate—To arrange—To rule— named Li-Bo. According to the Records of the To rectify. Transmission of the Lamp (Ch’uan-Teng-Lu), 6) Theo ñaïo Phaät, “lyù” laø nguyeân lyù, laø caùi toaøn Volume VII, Governor Li-Bo of Jiang-Chou said theå, caùi nguyeân khoái, caùi ñaïi ñoàng, caùi tröøu to Zhi-Chang: “In the scripture it says that a töôïng, vaân vaân: In Buddhism, “lyù” means “a mustard seed fits inside Mount Sumeru. This I

don’t doubt. But it also says that Mount Sumeru fits inside a mustard seed. I’m afraid this is just foolish talk.” Zhe-Chang said: “I’ve heard that Your Excellency has read thousands of scriptures. Is this so or not?” The governor said: “Yes, it is true.” Zhe-Chang said: “From top to bottom your head is about the size of a coconut. Where did all those scriptures go?” The governor could only bow his head in deference. Lyù Cao: Teân cuûa moät vò cö só Phaät giaùo Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907). OÂng laø moät trong nhöõng ñeä töû taïi gia xuaát saéc nhaát cuûa Thieàn sö Döôïc Sôn Duy Nghieãm—Name of a Chinese Buddhist layperson who lived in the T'ang Dynasty in China. He was one of the most outstanding lay disciples of Zen master Yao-shan Wei-yen (745-828 or 750-834). Lyù Cao Vaán Ñaïo: Li-Kao's questioning Buddhadharma—Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö Döôïc Sôn Duy Nghieãm vaø moät cö só taïi gia teân laø Lyù Cao. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XIV, Thích söû Sôn Nam laø Lyù Cao ñeán hoûi Thieàn sö Döôïc Sôn Duy Nghieãm: “Theá naøo laø ñaïo?” Duy Nghieãm ñaùp: “Maây ôû treân trôøi xanh, nöôùc ôû trong bình” Nghe nhöõng lôøi naøy Lyù Cao hoát nhieân ñaïi ngoä—The koan about the potentiality and conditions of questions and answers between Zen master Yao-shan Wei-yen (745-828 or 750-834) and his lay disciple named Li-Kao. According to the Records of the Transmission of the Lamp (Ch’uan-Teng-Lu), Volume XIV, Governor Li-Kao of Shan-nan said to master Yao-shan Wei-yen: “What is the Way?” Yao-shan Wei-yen said: “Clouds in the blue sky, and water in the vase.” Hearing these words, Li- Kao instantly experienced vast enlightenment. Lyù Chaân Nhö Phaùp Taùnh: Chöùng caûnh—Caûnh giôùi maø chö Phaät chöùng ñöôïc—

fundamental truth, i.e. the reality of the ego and remark. What did he mean by it? To understand things, in contrast with illusion in regard to things all this, it is necessary that Zen practitioners themselves. should acquire a 'third eye' or the eye of wisdom, Lyù Hoäi: Laõnh hoäi: To understand clearly (to and learn to look at things from a new point of comprehend or to digest)—Thaûo luaän: To view. debate—ÖÙng phoù: To cope with. Lyù Luaän Vaø Thieàn: Logicalness and Zen—"Lyù Lyù Khoâng: Sunyata-vada (skt)—The doctrine of luaän" bao goàm luaän baøn söï bình ñaúng cuûa lyù tính emptiness. hay caên baûn chaân lyù (luaän veà lyù); vaø baøn veà söï sai Lyù

Khuaát: Thua cuoäc tranh luaän—To lose an bieät cuûa söï töôùng (hieän töôïng hay söï thöïc haønh) thì argument. goïi laø “Söï Luaän,” ñoái laïi vôùi “Lyù Luaän” hay baøn Lyù Luaän Chaân Lyù Caên Baûn: Luaän baøn söï bình veà chaân lyù tuyeät ñoái. Haønh giaû tu Thieàn neân luoân ñaúng cuûa lyù tính hay caên baûn chaân lyù—Reasoning nhôù raèng Thieàn phaûn ñoái lyù luaän, caû veà chính thöùc on, discussing of, principles, or fundamental truth. laãn khoâng chính thöùc. Tuy nhieân, khoâng phaûi muïc Lyù Luaän Nhò Bieân: Dualistic reasoning—Lyù luaän tieâu cuûa Thieàn laø laøm cho chính noù khoâng hôïp vôùi töø caùi ta yù thöùc—Reasoning from I-consciousness. lyù luaän, nhöng maø laøm cho con ngöôøi bieát raèng Lyù Luaän Phaät Giaùo: Buddhist logic. tính nhö nhaát cuûa lyù luaän khoâng phaûi laø cöùu caùnh, Lyù Luaän Sieâu Vieät: To go beyond (pass over, vaø raèng coù moät söï xaùc quyeát sieâu vieät naøo ñoù surpass, find liberation from) logical khoâng theå naøo ñaït ñöôïc chæ baèng vôùi söï thoâng interpretations—Moät trong nhöõng ñaëc tính toái yeáu minh cuûa trí tueä. Khuoân saùo trí tueä "ñuùng" vaø "sai" cuûa Thieàn laø vöôït ra ngoaøi voøng giaûi thích baèng lyù ñöôïc hoaøn toaøn tuøy cô öùng bieán khi söï vieäc ñi luaän. Thieàn vöôït ra ngoaøi söï khoáng cheá cuûa tö ñuùng theo quyõ ñaïo cuûa noù; theá nhöng ngay khi vaán töôûng vaø söï giaûi lyù sai laàm cuûa yù töôûng. Thieàn ñeà cuûa cuoäc soáng saép ñeán hoài chung cuoäc, thì trí khoâng tin tri thöùc, khoâng leä thuoäc vaøo pheùp bieän tueä khoâng traû lôøi ñöôïc noù moät caùch thoûa ñaùng. luaän ñoái ñaõi theo truyeàn thoáng. Vôùi Thieàn, vaán ñeà Theo Thieàn sö D.T. Suzuki trong quyeån "Thieàn phaûi ñöôïc ñoái phoù baèng tröïc giaùc, khoâng coù ngoaïi Hoïc Nhaäp Moân," khi chuùng ta noùi "ñuùng" töùc laø leä. Moät vò Taêng hoûi Trieäu Chaâu: "Moät aùnh saùng chuùng ta ñang khaúng ñònh, vaø nhö theá, chuùng ta ñaõ chia ra muoân ngaøn aùnh saùng, con xin hoûi do ñaâu coù haïn cheá chính mình; khi chuùng ta noùi "khoâng caùi aùnh saùng moät aáy?" Nhöng Trieäu Chaâu khoâng ñuùng" töùc laø chuùng ta ñang phuû ñònh, maø phuû ñònh phí coâng giaûi ñaùp, cuõng khoâng caàn caõi vaõ laém lôøi. töùc laø moät kieåu loaïi tröø. Loaïi tröø vaø haïn cheá thì Ngaøi chæ vöùt moät chieác giaøy coû ñang mang, vaø cuoái cuøng cuõng ñeàu nhö nhau, ñeàu gieát cheát taâm khoâng noùi gì heát. Theá nghóa laø gì? Muoán hieåu ñöôïc hoàn; maø ñôøi soáng taâm linh khoâng phaûi laø caàn ñöôïc ñieàu naøy, haønh giaû phaûi môû ñöôïc 'con maét thöù ba' hoaøn toaøn töï do vaø haøi hoøa hay sao? Maø trong söï hay hueä nhaõn, vaø taäp nhìn söï vaät baèng moät nhaõn loaïi tröø vaø giôùi haïn thì chaúng bao giôø coù töï do vaø quang môùi—One of the most important haøi hoøa. Thieàn raát roõ raøng veà ñieåm naøy. Do ñoù, characteristics of Zen is that Zen goes beyond theo nhu caàu cuûa cuoäc soáng noäi taïi cuûa chuùng ta, (pass over, surpass, find liberation from) logical Thieàn ñöa chuùng ta ñeán moät caûnh giôùi tuyeät ñoái interpretations. Zen transcends logic and overrides trong ñoù khoâng coù baát kyø söï ñoái laäp naøo— the tyranny and misinterpretation of ideas. Zen Logicalness includes reasoning on, or discussing mistrusts the intellect, and it does not rely upon of, principles, or fundamental truth; and discussion traditional and dualistic methods of reasoning. of phenomena in contrast with discussion of With Zen problems must be handled by noumena or

absolute truth. Zen practitioners intuitiveness without any exception. A monk should always remember that Zen stands in asked Chao-chou, "One light divides itself into opposition to logic, formal or informal. However, hundreds of thousands of lights; may I ask where it is not the object of Zen to look illogical for its this one light originates?" But Chao-chou did not own sake, but to make people know that logical waste much time in answering the question, nor consistency is not final, and that there is a certain did he resort to any wordy discussion. He simply transcendental statement that cannot be attained threw off one of his grass sandals without a by mere intelletual cleverness. The intellectual

groove of "yes" and "no" is quite accomodating outstanding lay disciples of master Amoghavajra. when things run their regular course; but as soon In 754, he helped master Subhakarasimha to as the ultimate question of life comes up, the translate several important mystical texts, such as intellect fails to answer it satisfactorily. According the Vajra-sekhara. to Zen master Daisetz Teitaro Suzuki in "An Lyù Nhaân Duyeân: Pratitya-samutpada (skt)—A Introduction to Zen Buddhism (p.37)," when we commonly accepted term for Twelve Nidanas— say "yes", we assert, and by asserting we limit Conditioned co-arising or co-production— ourselves. When we say "no", we deny, and to Dependent causation—Dependent Origination— deny is exclusion. Exclusion and limitation, which Interdependent origination. after all are the same thing, murder of the soul; for (I) Moät thuaät ngöõ thöôøng ñöôïc chaáp nhaän cho Lyù it is not the life of the soul that lives in perfect Nhaân Duyeân—Moïi vaät trong theá giôùi hieän freedom and in perfect unity? There is no freedom höõu ñeàu do söï phoái hôïp cuûa nhieàu nhaân duyeân or unity in exclusion or in limitation. Zen is well khaùc nhau (12 nhaân duyeân). Theo Kinh Trung aware of this. In accordance with the demands of Boä, Ñöùc Phaät daïy: “Tuøy thuoäc vaøo daàu vaø tim our inner life, therefore, Zen takes us to an ñeøn maø ngoïn löûa cuûa ñeøn buøng chaùy; noù absolute realm wherein there are no antitheses of khoâng phaûi sinh ra töø trong caùi naøy cuõng any sort. khoâng phaûi töø trong caùi khaùc, vaø cuõng khoâng Lyù Lyù Vieân Dung: Unity of noumena with coù moät nguyeân ñoäng löïc naøo trong chính noù; noumena. hieän töôïng giôùi cuõng vaäy, noù khoâng heà coù caùi Lyù Maïn Ñaø La: Maïn Ñaø La cuûa Thai Taïng Giôùi, gì thöôøng taïi trong chính noù. Taát caû hieän höõu laøm hieån hieän caùi ñöùc cuûa lyù tính maø chuùng sanh laø khoâng thöïc coù; chuùng laø giaû danh; chæ coù voán coù, ñoái laïi vôùi Trí Maïn Ñaø La laø thuyeát giaûng Nieát Baøn laø chaân lyù tuyeät ñoái.” Ñaây laø danh töø trí töôùng môùi thaønh cuûa Ñöùc Nhö Lai—The duøng cho Thaäp Nhò Nhaân Duyeân. Moïi vaät noumenal mandala, i.e. the Garbhadhatuin trong theá giôùi hieän töôïng, duyeân khôûi duyeân contrast with the Vajradhatu mandala. sanh, laø söï phoái hôïp cuûa nhöõng nguyeân nhaân Lyù Maät: Esoteric Doctrine—Lyù vieân dung baát vaø ñieàu kieän khaùc nhau (bôûi Thaäp Nhò nhaân ly—Maät giaùo—Moät trong taùm loaïi giaùo phaùp cuûa duyeân). Chuùng hieän höõu töông ñoái vaø khoâng Ñöùc Phaät. Bí Maät Giaùo hay nhöõng lôøi daïy bí maät coù thöïc theå. Ñöùc Phaät thöôøng baøy toû raèng Ngaøi maø chæ coù moät vaøi vò ñaëc bieät môùi hieåu ñöôïc—One giaùc ngoä

baèng moät trong hai caùch, hoaëc hieåu of the eight types of teaching. Esoteric teaching, roõ Töù Dieäu Ñeá, hay am töôøng Lyù Nhaân only understood by special members of the Duyeân. Noùi toùm laïi Ngaøi nhaán maïnh muoán assembly. ñaït ñöôïc giaùc ngoä ngöôøi ta phaûi hieåu roõ nhöõng Lyù Minh: Giaûi quyeát—To settle. chaân lyù aáy—All things in the phenomanal Lyù Moân: The philosophical teaching. world are brought into being by the Lyù Moân Luaän: Nyaya-dvaratarka-sastra (skt)—combination of various causes and conditions See Nhaân Minh Chaùnh Lyù Moân Luaän. (twelve links of Dependent Origination), they Lyù Nguyeân Toâng (?-776): Teân cuûa moät vò cö só are relative and without substantiality or self- Phaät giaùo Trung Hoa noåi tieáng vaøo thôøi nhaø Ñöôøng entity. According to the Majjhima Nikaya (618-907). OÂng töøng laøm quan trong trieàu ñình nhaø Sutra, the Buddha taught: “Depending on the Ñöôøng, nhöng veà giaø oâng kính tin ñaïo Phaät vaø trôû oil and wick does the light of the lamp burn; it thaønh moät trong nhöõng ñeä töû taïi gia xuaát saéc nhaát is neither in the one, nor in the other, nor cuûa ngaøi Baát Khoâng. Vaøo naêm 754, oâng giuùp thaày anything in itself; phenomena are, likewise, khôûi dòch thuaät nhieàu kinh ñieån quan troïng cuûa nothing in themselves. All things are unreal; Maät giaùo, nhö Kim Cang Ñaûnh, vaân vaân—Name they are deceptions; Nirvana is the only of a Chinese famous lay person who lived in the truth.” All things in the phenomenal world are T'ang Dynasty in China. He was a mandarin in the brought into being by the combination of T'ang Royal Court, but later in life, he believed in various cause and conditions (Twelve links of Buddhism and became one of the most Dependent Origination), they are relative and

without substantially or self-entity. The coù söï soáng, nuùi löûa tuoân traøn nhöõng doøng thaùc Buddha always expressed that his experience dung nham, hôi nöôùc, vaø khí ñaày caû baàu trôøi. of enlightenment in one of two ways: either in Tuy nhieân, khi traùi ñaát nguoäi maùt trong terms of having understood the Four Noble khoaûng hai tyû naêm, caùc vi sinh vaät ñôn baøo Truths, or in terms of having understood ñöôïc taïo ra. Haún nhieân chuùng ñöôïc taïo ra nhôø interindependent origination. In short, He söï vaän haønh cuûa phaùp. Chuùng ñöôïc sinh ra khi often said that, in order to attain naêng löôïng “Khoâng” taïo neân neàn taûng cuûa enlightenment, one has to understand the dung nham, khí vaø hôi nöôùc gaëp nhöõng ñieàu meaning of these truths. kieän thích hôïp hay duyeân. Chính Phaùp ñaõ taïo (II) Nhöõng taùc duïng cuûa Lyù Nhaân Duyeân treân moïi ra nhöõng ñieàu kieän cho söï phaùt sinh ñôøi soáng. hieän töôïng vaø sinh vaät—Effects of Do ñoù chuùng ta nhaän ra raèng Phaùp khoâng laïnh conditioned co-arising or co-production on all luøng, khoâng phaûi laø moät nguyeân taéc tröøu töôïng phenomena and beings: Nghóa laø moïi hieän maø ñaày sinh ñoäng khieán cho moïi vaät hieän höõu töôïng ñeàu ñöôïc sinh ra vaø bieán dòch do bôûi vaø soáng. Ngöôïc laïi, moïi söï vaät coù naêng löïc luaät nhaân quaû. Töø naøy chæ raèng: moät söï vaät muoán hieän höõu vaø muoán soáng. trong khoaûng sinh khôûi hay ñöôïc sinh saûn töø taùc duïng cuûa thôøi gian hai tyû naêm ñaàu cuûa söï thaønh hình moät ñieàu kieän hay duyeân. Moät vaät khoâng traùi ñaát, ngay caû dung nham, khí vaø hôi nöôùc thaønh hình neáu khoâng coù moät duyeân thích hôïp.

cuõng coù söï soáng thoâi thuùc. Ñoù laø lyù do khieán Chaân lyù naøy aùp duïng vaøo vaïn höõu vaø moïi hieän caùc sinh vaät ñôn baøo ñöôïc sinh ra töø caùc thöù töôïng trong vuõ truï. Ñöùc Phaät ñaõ tröïc nhaän aáy khi caùc ñieàu kieän ñaõ hoäi ñuû. Nhöõng sinh ñieàu naøy moät caùch thaâm saâu ñeán noãi ngay caû vaät voâ cuøng nhoû naøy ñaõ traûi qua moïi thöû thaùch khoa hoïc hieän ñaïi cuõng khoâng theå nghieân cöùu nhö söï noùng vaø laïnh cöïc ñoä, nhöõng côn hoàng xa hôn ñöôïc. Khi chuùng ta nhìn kyõ caùc söï vaät thuûy, vaø nhöõng côn möa nhö thaùc ñoå trong quanh ta, chuùng ta nhaän thaáy nöôùc, ñaù, vaø khoaûng thôøi gian hai tyû naêm, vaø vaãn tieáp tuïc ngay caû con ngöôøi, moãi thöù ñeàu ñöôïc saûn sanh soáng. Hôn nöõa, chuùng daàn daàn tieán hoùa thaønh bôûi moät maãu möïc naøo ñoù vôùi ñaëc tính rieâng nhöõng hình haøi phöùc taïp hôn vaø tôùi ñænh cuûa cuûa noù. Nhôø vaøo naêng löïc hay chieàu höôùng söï phaùt trieån naøy laø con ngöôøi. Söï tieán hoùa naøo maø caùc duyeân phaùt khôûi nhaèm taïo ra naøy do bôûi söï thoâi thuùc soáng cuûa nhöõng vi sinh nhöõng söï vaät khaùc nhau trong moät traät töï hoaøn vaät ñaàu tieân naøy. Söï soáng coù yù thöùc vaø qua ñoù haûo töø moät naêng löôïng baát ñònh hay caùi khoâng noù muoán soáng, vaø yù thöùc naøy ñaõ coù tröôùc khi nhö theá? Khi xeùt ñeán quy cuû vaø traät töï naøy, coù söï soáng treân traùi ñaát. Caùi yù muoán nhö theá chuùng ta khoâng theå khoâng chaáp nhaän raèng coù coù trong moïi söï vaät trong vuõ truï. Caùi yù muoán moät quy luaät naøo ñoù. Ñoù laø quy luaät khieán cho nhö vaäy coù trong con ngöôøi ngaøy nay. Theo moïi vaät hieän höõu. Ñaây chính laù giaùo phaùp maø quan ñieåm khoa hoïc, con ngöôøi ñöôïc thaønh Ñöùc Phaät ñaõ tuyeân thuyeát. Chuùng ta khoâng hình bôûi moät söï taäp hôïp cuûa caùc haït cô baûn, vaø hieän höõu moät caùch ngaãu nhieân, maø hieän höõu neáu chuùng ta phaân tích ñieàu naøy moät caùch saâu vaø soáng nhôø phaùp naøy. Ngay khi chuùng ta hieåu saéc hôn, chuùng ta seõ thaáy raèng con ngöôøi laø ñöôïc söï vieäc naøy, chuùng ta yù thöùc ñöôïc caùi moät söï tích taäp cuûa naêng löôïng. Do ñoù caùi yù neàn taûng vöõng chaéc cuûa chuùng ta vaø khieán cho muoán soáng chaéc chaén phaûi coù trong con taâm mình thoaûi maùi. Chaúng chuùt boác ñoàng ngöôøi—Dependent origination means that all naøo, neàn taûng naøy döïa treân giaùo phaùp vöõng phenomena are produced and annihilated by chaûy voâ song. Söï baûo ñaûm naøy laø coäi nguoàn causation. This term indicates the following: a cuûa moät söï bình an vó ñaïicuûa moät caùi thaân thing arises from or is produced through the khoâng bò dao ñoäng vì baát cöù ñieàu gì. Ñaây laø agency of a condition or a secondary cause. A giaùo phaùp truyeàn söùc soáng cho heát thaûy chuùng thing does not take form unless there is an ta. Phaùp khoâng phaûi laø caùi gì laïnh luøng nhöng appropriate condition. This truth applies to all traøn ñaày söùc soáng vaø sinh ñoäng. Haõy xem existence and all phenomena in the universe. haøng tyû naêm troâi qua, traùi ñaát chuùng ta khoâng The Buddha intuitively perceived this so

profoundly that even modern science cannot extreme heat and cold, tremendous floods, probe further. When we look carefully at and torrential rains, for about two billions things around us, we find that water, stone, years, and continued to live. Moreover, they and even human beings are produced each gradually evolved into

more sophisticated according to a certain pattern with its own forms, culminating in man. This evolution was individual character. Through what power or caused by the urge to live of these first direction are the conditions generated that microscopic creatures. Life had mind, through produce various things in perfect order from which it desired to live, from the time even such an amorphous energy as “sunyata?” before it existed on earth. Such a will exists in When we consider this regularity and order, everything in the universe. This will exists in we cannot help admitting that some rule man today. From the scientific point of view, exists. It is the rule that causes all things exist. man is formed by a combination of This indeed is the Law taught by the Buddha. elementary particles; and if we analyze this We do not exist accidentally, but exist and still more deeply, we see that man is an live by means of this Law. As soon as we accumulation of energy. Therefore, the mind realize this fact, we become aware of our firm desiring to live must surely exist in man. foundation and set our minds at ease. Far Lyù Nhaäp: Enter the Buddha-nature in theory— from being capricious, this foundation rests on Thaáu nhaäp lyù tính raèng taát caû chuùng sanh ñeàu coù the Law, with which nothing can compare chaân nhö Phaät taùnh. Moät trong hai nhaäp tuøy thuoäc firmness. This assurance is the source of the laãn nhau. Ñi vaøo giaùo thuyeát hay lyù luaän thì goïi laø great peace of mind that is not agitated by lyù nhaäp, ñoái laïi vôùi döïa vaøo lyù maø tu haønh (haønh anything. It is the Law that imparts life of all nhaäp)—Entering by conviction intellectually that of us. The Law is not something cold but is all sentient beings have the Buddha-nature. Entry full of vigor and vivid with life. Just consider by the truth or by means of the doctrine, or reason, that billions of years ago, the earth had no in contrast with entry by conduct or practice, one life; volcanoes poured forth torrents of lava, of the two kinds of entry which are depending on and vapor and gas filled the sky. However, one another. when the earth cooled about two billions Lyù Nhaäp-Haïnh Nhaäp: Entering the Way through years ago, microscopic one-celled living the Principle-Entering the Way through practice— creatures were produced. It goes without Theo Truyeàn Ñaêng Luïc, Sô Toå Boà Ñeà Ñaït Ma saying that they were produced through the daî: "Ñöôøng vaøo Ñaïo voán coù nhieàu nhöng töïu working of the Law. They were born when trung, khoâng ngoaøi hai loái: lyù nhaäp vaø haïnh nhaäp. the energy of “sunyata” forming the 'Lyù Nhaäp' laø chöùng ngoä ñöôïc yeáu chæ nhôø lôøi Phaät foundation of lava, gas, and vapor came into daïy. Ñieàu ñoù ñoøi hoûi vöõng tin raèng moïi chuùng contact with appropriate conditions or a sanh, giaùc ngoä hay phaøm phu, ñeàu chung chaân baûn secondary cause. It is the Law that provided taùnh voán thöôøng bò toái aùm hay khuaát laáp vì voïng the conditions for the generation of life. töôûng. Neáu boû giaû theo chaân, kieân ñònh ngoài nhìn Therefore, we realize that the Law is not cold, vaøo töôøng, seõ khoâng coù ta hoaëc ngöôøi, phaøm nhaân a mere abstract rule, but is full of vivid power vaø trí giaû cuõng chæ laø moät vaø gioáng nhau. Kieân coá causing everything to exist and live. an truï khoâng chao ñaûo, vaø khoâng bao giôø boái roái Conversely, everything has the power of vôùi giaùo ñieån. An nhieân hoøa hôïp moät caùch troïn desiring to exist and to live. During the

first veïn vaø vieân maõn vôùi nguyeân lyù, trong luùc vaãn two billions years of the development of the khoâng gôïn caùi taâm phaân bieät. Nhö theá goïi laø 'lyù earth, even lava, gas, and vapor possessed the nhaäp'. 'Haïnh Nhaäp' laø döïa theo boán tu taäp töø bi. urge to live. That is why one-celled living Thöù nhaát laø baùo oaùn haïnh, nghóa laø laáy loøng nhaân creatures were generated from them when the töø ñaùp laïi aùc taâm. Thöù nhì laø tuøy duyeân haïnh, conditions were right. These infinitesimal nghóa laø chaáp nhaän moïi hoaøn caûnh. Thöù ba laø voâ creatures endured all kinds of trials, including sôû caàu haïnh, nghóa laø khoâng ham muoán. Thöù tö laø

xöùng phaùp haïnh, nghóa laø thuaän theo giaùo phaùp the problems concerning Thus-come, Thus-gone, cuûa Phaät."—According to The Transmission of the Thusness, or Suchness have been studied in Lamp, the First Patriarch Bodhidharma taught: connection with the Causation theory. "There are many avenues for entering the Way, 1) Chaân nhö laø caên baûn toái haäu cuûa tö töôûng Phaät but essentially they all are of two kinds: entering hoïc ñeà caäp traïng thaùi chaân thaät cuûa taát caû through the Principle (cosmic order) and entering nhöõng gì hieän höõu. Leõ ñöông nhieân moïi ngöôøi through practice. 'Entering through the Principle' is tröôùc tieân ñi tìm tinh theå uyeân aùo nhaát giöõa awakening to the essential by means of the giaû töôïng ngoaïi giôùi cuûa vaïn höõu, hay tìm moät teachings. It requires a profound trust that all söï kieän baát bieán giöõõa voâ soá söï vaät bieán living beings, both enlightened and ordinary, share chuyeån. Roài thaát baïi, ngöôøi ta môùi coá phaân the same true nature, which is obscured and bieät caùi baát khaû tri vôùi caùi khaû tri, caùi thöïc vôùi unseen due only to mistaken perception. If you caùi giaû, hay vaät töï theå vôùi vaät y tha. Noã löïc turn from the false to the true, dwelling steadily in naày roát cuoäc cuõng thaát baïi, vì caùi maø hoï choïn wall contemplation, there is no self or other, and laøm caùi thöïc hay vaät töï theå hoaøn toaøn vöôït ra ordinary people and sages are one and the same. ngoaøi nhaän thöùc cuûa con ngöôøi. Nhöõng noã löïc You abide unmoving and unwavering, never again nhö theá coù theå meänh danh laø truy taàm theá giôùi confused by written teachings. Complete, lyù taùnh hay ñôøi soáng lyù taùnh. Phöông phaùp ineffable accord with the Principle is without truy taàm vaø nhöõng lyù thuyeát keát quaû thaønh ra discrimination still, effortless. This is called ña daïng. Moät soá chuû tröông nhaát nguyeân hay entering through the Principle. 'Entering through phieám thaàn, moät soá khaùc chuû tröông nhò practice' refers to four all-encompassing practice: nguyeân hay ña nguyeân: Thusness is the the practice of requiting animosity, the practice of ultimate foundation of Buddhist thought accepting one's circumstances, the practice of concerning the real state of all that exists. It is craving nothing and the practice of accord with the natural for people to seek first the innermost Dharma."—See Töù Haïnh (B). essence among the outward appearance of all Lyù Nhaát: Theo toâng Thieân Thai giaûi thích qua things or to seek an unchanging fact among Kinh Phaùp Hoa, coù boán thöù duy nhaát. Lyù sôû chöùng many changing things. Failing in this, people chæ laø moät lyù thöïc töôùng cuûa caùc phaùp—According try to distinguish the unknowable from the to the T'ien-T'ai sect in

the Lotus sutra, there are knowable, the real from the apparent, or the four “ones” or four kinds of unity. Its one ultimate thing-in-itself from the thing-for-us. This truth of the reality of all existence—See Töù Nhaát. effort, too, will end in failure, for what they Lyù Nhaát Taâm: One Mind at the Level of Inner select as the real or the thing-in-itself is Truth—One-pointedness of mind at the noumenon utterly beyond human knowledge. Such level—Treân Söï Nhöùt Taâm, neáu tieán theâm moät efforts may be called the search for the world- böôùc, duïng coâng ñeán choã chí cöïc, ngaøy kia taâm ñòa principle or for the life-principle. The method roãng suoát, thoaùt haún caên traàn, ngoä vaøo thaät of search and the resulting theories are töôùng—If we go a step beyond the level of various. Some are monistic or pantheistic, phenomena and exert our utmost efforts, one day while others are dualistic or pluralistic. our mind will be completely empty, we will 2) Ñaïo Phaät moät mình ñöùng haún ngoaøi caùc quan completely escape the dust of the senses and ñieåm ñoù. Ñaïo Phaät laø voâ thaàn, caùi ñoù khoûi become awakened to the True Mark. phaûi nghi ngôø. Khi ñöôïc hoûi veà nguyeân nhaân Lyù Nhö Thöïc: Nhö Thöïc Nguyeân Lyù—Principle hay nguyeân lyù toái sô, Ñöùc Phaät luoân luoân of reality—Principle of True Reality—Theo Giaùo khoâng noùi gì. Coøn ñoái vôùi ñôøi soáng lyù taùnh, Sö Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc Ngaøi phuû nhaän söï hieän höõu cuûa moät baûn ngaõ Phaät Giaùo, moät soá vaán ñeà noùi tôùi Nhö lai, Nhö thöïc hay linh hoàn hay baát cöù caùi gì cuøng loaïi ñoù maø hay Chaân nhö ñaõ ñöôïc khaûo saùt nôi lyù thuyeát ngöôøi ta coù theå goïi laø thöïc ngaõ, nhö chuùng ta Duyeân Khôûi—According to Prof. Junjiro Takakusu ñaõ thaûo luaän treân phaàn (a). Thaáy caùi baûn taùnh in The Essentials of Buddhist Philosophy, many of chaân thöïc hay traïng thaùi chaân thöïc cuûa vaïn

höõu khoâng phaûi laø tìm thaáy caùi moät trong caùi 4) Theo quan nieäm toång quaùt cuûa Tieåu Thöøa, nhieàu, hay caùi moät tröôùc caùi nhieàu, cuõng traïng thaùi khoâng ñieàu kieän rieâng bieät laø Nieát khoâng phaûi laø phaân bieät nhaát tính khaùc dò tính Baøn, vì Nieát Baøn laø giaûi thoaùt toaøn veïn khoûi hay tónh khaùc ñoäng. Traïng thaùi chaân thöïc laø raøng buoäc. Phaùi Duy Thöïc (Sarvastivada) hay traïng thaùi khoâng coù moät ñieàu kieän rieâng bieät Nhaát Thieát Höõu Boä, thuoäc Tieåu Thöøa, böôùc xa naøo. Söï thöïc, ñoù laø caùi “thöïc taïi chaân thöïc hôn, cho raèng voâ ngaõ, voâ thöôøng vaø Nieát Baøn khoâng coù thöïc taïi,” nghóa laø khoâng coù moät (söï taét löûa) ñeàu laø traïng thaùi chaân thaät cuûa vaïn töôùng traïng hay baûn taùnh rieâng bieät naøo caû. höõu. Phaùi Hö Voâ Luaän (Satyasiddhi) hay Taâm trí con ngöôøi raát khoù hieåu noåi yù nieäm veà Thaønh Thaät Luaän chuû tröông raèng vaïn höõu, moät thöïc taïi trong ñoù khoâng coù gì laø baûn theå taâm vaø vaät, thaûy ñeàu khoâng vaø baát thöïc, khoâng hay baûn truï: Against all these views Buddhism coù caùi gì hieän höõu, caû ñeán Nieát Baøn: stands aloof by itself. Buddhism is atheistic, According to the general views of the there is no doubt about it. When questioned Hinayana, the state without any specific about the First Cause or Principle, the Buddha condition is Nirvana, because Nirvana is always remained reticent. . As to the life- perfect freedom from bondage. The Realistic principle, he denied the existence of an ego or School (Sarvastivada), belonging to the soul or any

kind of thing which one may call Hinayana, goes a step further and assumes the real self, as we have discussed in (a). To that selflessness, impermanence and Nirvana see the true nature or the true state of all (flamelessness) are the true state of all things. things is not to find one in many or one before Nihilistic School (Satyasiddhi) holds that all many, nor is it to distinguish unity from things, matter and mind, are void or unreal diversity or the static from the dynamic. The and that nothing exists even in Nirvana. true state without any special condition. It is, 5) Trong Ñaïi Thöøa, phaùi Phuû Ñònh Luaän töù in fact, the true reality without a reality, i.e., Trung Quaùn (Madhyamika) daïy raèng chaân lyù without any specific character or nature. I is chæ coù theå khaùm phaù ñöôïc baèng caùc quan ñieåm very difficult for the human mind to phuû ñònh veà söï höõu; vaø ñaèng khaùc, phaùi Duy understand this idea of reality in which there Taâm Luaän (Vijnaptimatra) chuû tröông raèng söï is no substance at all. vieân maõn chaân thöïc chæ coù theå chöùng ñöôïc 3) YÙ nieäm veà moät baûn theå thöôøng truï vôùi nhöõng moät caùch tieâu cöïc baèng phuû nhaän baûn tính hö phaåm tính bieán chuyeån, ñaõ caém reã quaù saâu aûo vaø duyeân sinh cuûa hieän höõu. Phaùi Hoa trong taäp quaùn tö töôûng chuùng ta. Caùc hoïc Nghieâm (Avatamsaka) cuûa Ñaïi Thöøa nghó phaùi Phaät hoïc, baát keå phaùi naøo, Tieåu hay Ñaïi raèng theá giôùi lyù töôûng, hay nhaát chaân phaùp thöøa, Duy thöïc hay Duy taâm, hoaøn toaøn khoâng giôùi, laø theá giôùi khoâng coù caù theå bieät laäp. Phaùi leä thuoäc vaøo moät taäp quaùn tö töôûng naøo nhö Phaùp Hoa (Pundarika) ñoàng nhaát traïng thaùi theá vaø taát caû ñeàu chuû tröông lyù thuyeát veà bieán bieåu hieän nhö theá laø nhö theá vôùi thöïc theå chaân chuyeån trieät ñeå. Khi moät ngöôøi theo ñaïo Phaät thöïc noäi taïi trong baûn taùnh: The Mahayana naøo ñoù noùi veà traïng thaùi chaân thöïc cuûa thöïc teaches, on the other hand, that the truth can taïi, oâng ta muoán noùi traïng thaùi khoâng coù baûn be discovered only by negative views of taùnh rieâng bieät: The idea of an abiding becoming, and, on the other hand, holds that substance with changing qualities is very true perfection can be realized negatively in deeply rooted in our habits of thought. the denial of the illusory and causal nature of Buddhist schools, no matter what they are, existence. The Wreath School of the Hinayana or Mahayana, realistic or idealistic, Mahayana thinks that the ideal world, or the are utterly free from such a habit of thought World One-and-True, is without any and all maintain the theory of pure change independent individual. The Lotus School without substratum. When any Buddhist identifies the manifested state as it is and the speaks of the true state of reality he means true entity immanent-in-nature. the state without a specific nature. 6) Xeùt treân toaøn theå, neáu chæ thaáy söï kieän moät

ñoùa hoa ñang ruïng, thì nhaát ñònh ñoù laø moät thaân (Dharmakaya). Nhöõng chöõ naày, treân thöïc thieân kieán theo thuyeát voâ thöôøng. Chuùng ta teá, ñoàng nghóa. Neáu khoâng bieát tôùi nguyeân lyù phaûi thaáy raèng noäi taïi trong söï kieän moät ñoùa Chaân nhö hay Taùnh Khoâng theo nghóa cao hoa ñang ruïng chöùa saún söï kieän moät ñoùa hoa nhaát cuûa chöõ ñoù, thì khoâng caùch naøo hieåu noåi ñang nôû, vaø cuõng noäi taïi trong söï kieän moät giaùo phaùp cuûa Ñaïi Thöøa. Chöõ

“khoâng” trong ñoùa hoa ñang nôû coù saün söï kieän moät ñoùa hoa nghóa cao nhaát khoâng coù nghóa laø “khoâng chi ruïng. Nhö theá söï ñoái laäp cuûa ruïng (dieät) vaø nôû caû” hay “ngoan khoâng” maø noù chæ cho caùi (sinh) ñöôïc dung hôïp vaø chuùng taïo thaønh quan “khoâng coù nhöõng ñieàu kieän rieâng bieät,” hay ñieåm veà hoã töông trong ñoái ñaõi, laø moät caùi “khoâng töï taùnh”: When the view is negatively nhìn trung ñaïo khoâng thieân chaáp: On the expressed it indicates the true negation or whole, to see only the fact that a flower is Void, because any special state of thing is falling is, after all, a one-sided view denied altogether. Such is considered to be according to the theory of impermanence. We the ultimate idea of Buddhist philosophy. ought to see that immanent in the fact of a When the ultimate principle is considered flower’s falling there lies the fact of a from the universal point of view, it is called flower’s blooming, and also immanent in the “the Realm of Principle” (Dharmadhatu), but blooming of the flower there is the fact of its when it is considered from the personal point falling. Thus the opposition of falling of view, it is named “the Matrix of Thus-come (extinction) and blooming (becoming) is or Thus-gone” (Tathagata-garbha). Other synthesized and we form the view of ways of expressing this same idea are: the reciprocal identification which is an unbiased Buddha-nature (Buddhata or Buddha- view of the mean, or Middle Path. svabhava), and the Spiritual or Law-body 7) Töø ñoù noùi raèng chuùng ta nhìn thaáy caùi voâ haønh (Dharmakaya). These are all practically trong caùi haønh, caùi haønh trong caùi voâ haønh, baát synonymous. Without knowing the principle ñoäng trong ñoäng, vaø ñoäng trong baát ñoäng, laëng of Thusness or Void in the highest sense of trong soùng vaø soùng trong laëng. Theá laø chuùng ta the word, one can in no way understand the ñi tôùi traïng thaùi chaân thöïc cuûa vaïn höõu, nghóa Mahayana doctrine. The word ‘void’ in its laø Trung Ñaïo. Vaø caùi ñoù ñöôïc goïi laø Nhö thöïc highest sense does not mean ‘nothingness,’ hay Chaân thöïc: This amounts to saying that but indicates ‘devoid of special conditions,’ or we see inaction in action and action in ‘unconditioned’. inaction, immotion in motion and motion in Lyù Nhöùt Taâm: See Lyù Nhaát Taâm. inmotion, calm in wave and wave in calm. We Lyù Phaùp: The principles or meaning. thus arrive at the true state of all things, i.e., Lyù Phaùp Giôùi: Dharma realm of noumena—Moät the Middle Path. Anh this is what is meant by trong boán phaùp giôùi, chuùng sanh tuy coù sai bieät veà Thusness or Suchness. saéc thaân nhöng ñeàu cuøng moät theå tính. Ñaây laø caùch 8) Khi quan ñieåm aáy ñöôïc phaùt bieåu moät caùch nhìn Phaùp Giôùi nhö laø söï hieån hieän cuûa nhaát taâm tieâu cöïc, noù chæ vaøo söï tieâu cöïc thöïc thuï hay (ekacitta) hay moät baûn theå cô baûn (ekadhatu). Ñaây caùi “Khoâng,” bôûi vì phuû nhaän heát moïi traïng laø theá giôùi theå taùnh noùi veà caùc phaùp saéc vaø taâm thaùi rieâng bieät cuûa moïi vaät. Quan nieäm toái haäu cuûa chuùng sanh tuy coù sai khaùc nhöng cuøng chung cuûa trieát hoïc Phaät giaùo ñöôïc nhaän ñònh nhö moät theå taùnh. Ñaây laø theá giôùi cuûa lyù taéc. Noù ñöôïc theá. Khi nguyeân lyù toái haäu ñöôïc nhaän ñònh töø Tam Luaän Toâng vaø Phaùp Töôùng Toâng chuû xöôùng, quan ñieåm phoå bieán, noù ñöôïc goïi laø Phaùp giôùi daïy raèng lyù taùch rôøi vôùi söï—One of the four (Dharmadhatu).

Caûnh vöïc cuûa lyù taùnh, nhöng dharma-realms, that of the common essence or khi ñöôïc nhaän ñònh töø quan ñieåm nhaân caùch, dharmakaya of all beings. This is the idea of noù ñöôïc goïi laø Nhö Lai Taïng (Tathagata- looking at the Dharmadhatu as a manifestation of garbha). Nhöõng caùch dieãn taû khaùc cuøng noùi one spirit (ekacitta) or one elementary substance leân yù töôûng naày laø: Phaät taùnh (Buddhata), hay (ekadhatu). This is the noumenal realm, or Phaät Töï Taùnh (Buddha-svabhava), vaø Phaùp noumenal world. The realm of principles. This is

the world of principle or theorical world. It is 907). OÂng töøng laøm quan trong trieàu ñình nhaø represented by the Sam-Lun and Dharmalaksana Ñöôøng. Trong thôøi vua Ñöôøng Cao Toå, moät Ñaï o só Schools which teach that principle is separate teân Phoù Dòch, ñang giöõ chöùc quan lôùn trong trieàu, from facts—See Töù Phaùp Giôùi. ñaõ cöïc löïc phaûn ñoái Phaät giaùo. Vì theá Lyù Sö Chính Lyù Phaùp Thaân: Dharmakaya (skt)—Fundamental ñaõ vieát moät boä luaän giaûi giaûi thích nhöõng lôïi ích Buddha—The fundamental or intrinsic Buddha— cho caû nöôùc töø Phaät giaùo—Name of a Chinese Noumenal dharmakaya—Lyù Phaùp Thaân laø lyù famous lay person who lived during the T'ang thuyeát hay chaân lyù do Nhö Lai sôû chöùng, laø Phaät Dynasty in China. He was a mandarin in the T'ang taùnh tuyeät ñoái trong lyù thuyeát hay lyù theå ñöôïc Royal Court. During the reign of T'ang Kao Tsu chöùng, ñoái laïi vôùi “Söï Phaùp Thaân.” Theo giaù o (618-626), a Taoist named Fu-Yi, who also kept a phaùp toâng Thieân Thai, lyù phaùp thaân hay Phaät taùnh high post in the Royal Court, strongly opposed baøng baïc khaép trong moïi chuùng sanh—The Buddhism. So, Li Su Ching wrote a treatise to Dharmakaya as absolute being, in contrast with explain the benefits for the whole country from the Dharmakaya as wisdom. The Buddha-nature Buddhism. in principle or essence or the truth, in contrast with Lyù Söï: Lyù vaø söï: Noumenal and phenomenal the Buddha-nature in practice (Söï phaùp thaân). aspect—Nguyeân taéc vaø thöïc haønh: Principle and According to the doctrine of the T’ien-T’ai sect, practice—Chaân ñeá vaø tuïc ñeá hay Tuyeät ñoái vaø Buddha as immanent in all beings. töông ñoái—Absolute and relative—Chaân lyù vaø Lyù Phaân Bieät: Yuktivikalpa (skt)—Lyù luaän veà kinh nghieäm thöïc tieån: Real and empirical—Nhaân söï hieän höõu cuûa moät caùi ngaõ—Reasoning as to the vaø quaû: Cause and effect—Tinh tuùy cô baûn vaø existence of the ego. hoaït ñoäng beân ngoaøi: Fundamental essence and Lyù Phaät: external activity—Tieàm naêng (khaû naêng) vaø thöïc 1) Teân khaùc cuûa Phaùp thaân (baùo thaân vaø hoùa löïc: Potential and actual—Söï taøng chöùa vaø söï thaân laø söï Phaät): The fundamental or intrinsic phaân phoái: Store and distribution—Ñaïi döông vaø Buddha, i.e. the Dharmakaya. soùng bieån: Ocean and wave—Tónh vaø ñoäng: Static 2) Lyù Töùc Phaät do toâng Thieân Thai laäp ra, ngay and kinetic—Theo nghóa thoâng duïng trong ñaïo caû chuùng sanh trong tam aùc ñaïo cuõng coù ñuû lyù Phaät, thì “lyù” töùc laø Khoâng, coøn “söï” töùc laø saéc, phaùp tính nhö Phaät vaäy: The T’ien-T’ai hay hình theå saéc töôùng: In Buddhist philosophy, doctrine of Buddha as immanent in all beings, “lyù” corresponds to “Sunyata,” while “Söï” even those of the three lowest orders. corresponds to “form.”—See Lyù, and Söï. 3) Toá Phaùp Thaân hay phaùp thaân chöa

phaùt trieån: Lyù Söï Baát Nhò: Söï töùc laø phaàn töôùng, coøn Lyù töùc The plain, or undeveloped Dharmakaya. laø phaàn Chaân Nhö hay Phaät Taùnh, nhöng lyù söï Lyù Phaät Tính: Lyù theå cuûa Phaät tính laø lyù tính Phaät, khoâng hai vaø luoân töông hôïp vôùi nhau vì trong söï ñoái laïi vôùi "Haønh Phaät Tính" hay haønh nghieäp coù luoân coù lyù. Hôn theá nöõa, lyù söï (nguyeân taéc vaø thöïc theå trieån khai phaùt huy Phaät tính—The haønh) taùc ñoäng laãn nhau moät caùch voâ ngaïi — fundamental Buddha-nature in contrast with the Theory and Practice are not two, they are always Buddha-nature in action or development. in harmony because practice is theory and in Lyù Quaùn: practice there already exists theory. Furthermore, 1) Khaùi nieäm chaân lyù tuyeät ñoái: The concept of noumenon and phenoumenon, or principle and absolute truth. practice, interact unimpededly. 2) Quaùn thöïc taùnh cuûa vaïn phaùp hay quaùn taùnh Lyù Söï Nguõ Phaùp: Five categories of phenomena khoâng hay söï taäp trung tö töôûng vaøo chaân lyù: and principleNaêm loaïi hieän töôïng vaø nguyeân lyù. Meditation on the real or underlying nature or Lyù Söï Töông Töùc: Noumenon and phenomenon the concentration of the mind upon reality. are mutually merged and immersed in each 3) Suy töôûng veà taùnh chaân lyù: Contemplation other—Lyù söï töông töùc nghóa laø caùi naøy töùc laø caùi (meditation) on the real or underlying nature. kia. Söï nhaân lyù maø hieån vì söï khoâng theå töï toàn taïi Lyù Sö Chính: Teân cuûa moät vò cö só Phaät giaùo vaø söï bieán ñoåi khoâng ngöøng nghæ. Lyù, traùi laïi Trung Hoa noåi tieáng vaøo thôøi nhaø Ñöôøng (618- khoâng theå ñöùng lìa ra, vì neáu noù ñöùng lìa ra thì noù

khoâng coøn laø lyù nöõa maø noù hoùa thaønh moät söï khaùc. intuited. Anything that is expressible in words is Lyù laø ñaát hoaït ñoäng cuûa söï, nhôø lyù maø söï khai already conceptualized, and misses the point trieån trong khoâng gian vaø thôøi gian. Lyù laø ñieåm töïa altogether. What is regarded as an intellectual cuûa söï, laø thöù ñieåm döïa nhö chuùng ta thöôøng quen understanding is generally made to precede the hình dung trong theá giôùi sai bieät. Vaû laïi, chöõ "ñoàng spiritual, but when a man actually has the nhaát" khoâng theå loät heát ñöôïc tinh thaàn cuûa "töông experience or intuition, he at once realizes that it töùc" noùi treân, vì ñoàng nhaát coøn gôïi yù nhò nguyeân is utterly beyond any sort of ratiocination, that is, ñoái laäp, coøn "töông töùc töông nhaäp" nhaán maïnh it altogether supercedes intellectual vaøo traïng thaùi voán laø moät, töï nhieân laø nhö vaäy ñoù, understanding. thay vì nhaém vaøo hai vaät gioáng nhau. Traïng thaùi töï Lyù Söï Vieân Dung: Lyù Söï vieân dung vì Söï cuõng nhieân nhö vaäy ñoù ñaïo Phaät goïi baèng "Nhö." Nhö chính laø Lyù vaø trong Söï ñaõ coù Lyù hieän höõu roài. laø vieân dung voâ ngaïi, troän laãn vaøo nhau moät caùch Phaät töû thuaàn thaønh chuùng ta phaûi tinh chuyeân tu tuyeät haûo, khoâng ngaên ngaïi. Tuy nhieân caøng noùi haønh sao cho Lyù Söï Vieân Dung, chôù khoâng neân caøng khoâng dieãn taû ñöôïc traïng thaùi cuûa "Nhö" chaáp Lyù boû Söï, vaø cuõng khoâng neân chaáp Söï boû Lyù hoaëc "Vieân dung voâ ngaïi." Noùi gì vaãn laø khaùi hay khoâng thaâm nhaäp vaø taän hieåu veà phaàn lyù nieäm hoùa, vaø maát haún ñi chuû ñích. Caùi "Nhö" vöôït thuyeát. Söï töùc laø phaàn töôùng, coøn Lyù töùc laø phaàn ngoaøi taàm hieåu bieát cuûa loaøi ngöôøi. Chöõ "Nhö" chæ Chaân

Nhö hay Phaät Taùnh—Theory and Practice coù theå thöïc chöùng maø thoâi, nghóa laø tröïc ngoä. Thoùi are in harmony because practice is theory and in thöôøng ngöôøi ta phaûi coù ñöôïc kieán giaûi tri thöùc practice there already exists theory. We, sincere tröôùc roài sau môùi coù moät lyù giaûi baèng taâm chöùng. Buddhists, should diligently cultivate so that both Nhöng moät khi taâm chöùng roài, ñoät ngoät saùng ra Theory and Practice are in harmony. Thus, do not môùi thaáy chaân lyù vöôït haún ra ngoaøi taát caû lyù luaän, get stuck in Theory or theoretical teachings and nghóa laø ngoaøi khaû naêng hieåu bieát cuûa tri thöùc— abandon Practice. Similarly, one should not apply Noumenon and phenomenon are mutually merged only the Practice but not penetrate and understand and immersed in each other means this one is also Theory. Practice belongs to form or appearance; the other one. Phenomenon has its existence by while Theory belongs to Emptiness or True virtue of noumenon for phenomenon is unable to Nature, or Buddha-Nature. subsist by itself and phenomenon is subject to a Lyù Söï Voâ Ngaïi: Lyù söï (nguyeân taéc vaø thöïc haønh) constant change. Noumenon, on the other hand, taùc ñoäng laãn nhau moät caùch voâ ngaïi—Unimpeded has no separate existence; if it has, it will be interaction of noumenon and phenoumenon, another phenomenon and no more noumenon. principle and practice, etc (no barrier in either of Noumenon supplies to phenomenon a field of the two). operation, as it were, whereby the latter may Lyù Söï Voâ Ngaïi Phaùp Giôùi: Dharma realm of non- extend in space and function in time. Noumenon is obstructions of noumena and phenomena a kind of supporter for phenomenon, but there is (principles and specifics)—Ideal realized world— no real supporter for phenomenon as such on the Interdepence of phenomenal and noumenal plane of distinction. “Identity” does not exactly realm—Theá giôùi theå hieän lyù trong söï; söï vaø lyù express the idea of “merge and immerse”, for cuøng hoøa ñieäu. Caùch nhìn Phaùp Giôùi nhö laø moät “Identity” suggests a dualism, whereas “merge theá giôùi trong ñoù taát caû nhöõng hieän höõu rieâng bieät and immerse” is the emphasis which is placed on cuûa noù (vastu) coù theå ñoàng nhaát ñöôïc vôùi moät taâm the state of self-identity as it is, and not on the two laø sôû y. Phaùp Giôùi naày khoâng coù trôû ngaïi giöõa lyù objects that are identical. For this state of “as-it-is- vaø söï vì lyù do söï maø hieån baøy, söï nhôø lyù maø thaønh ness” Buddhism has a special term “Suchness.” “A töïu. Khôûi Tín vaø Thieân Thai toâng chuû tröông nhaát perfect mutual unimpeded solution” is suchness. theå giöõa söï vaø lyù, nghóa laø theá giôùi cuûa lyù taéc vaø However, the more we talk, the more we are thöïc taïi ñöôïc hôïp nhaát, hay theá giôùi lyù töôûng ñöôïc unable to express the term “Suchness” because theå ngoä—The ideal realized, or the world in which “Suchness” is beyond the human understanding. the principle is applied in actual life, or the fact “Suchness” is only to be experienced, i.e., to be and the principle harmonized. The world in which

phenomena are identical with noumena: The idea are thus-formed, thus-natured, thus-substantiated, of looking at the Dharmadhatu as a world where thus-caused, thus-forced, thus-activated, thus- all its particular existences (vastu) are identifiable circumstanced, thus-effected, thus-remunerated with one underlying spirit. This

Dharmadhatu is and thus-beginning-ending-completing." Through the interdependence of phenomenal and these manifestations of Thusness or phenomena noumenal realm. The realm of principles against we can see true state. It is to say, these events perfectly fused in unimpeded freedom. The manifestations are the true state. There is no Awakening of Faith and the T'ien-T'ai School noumenon besides phenomenon; phenomenon believe the identity of fact and principle. That itself is noumenon. means the world of principle and reality united, or Lyù Taéc Duyeân Khôûi: Theo Giaùo Sö Junjiro the ideal world realized. Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, Lyù Taïi Tuyeät Ngoân: Truth without words—Chaân phaùp giôùi duyeân khôûi laø cöïc ñieåm cuûa taát caû nhöõng lyù khoâng ñoøi hoûi phaûi duøng ngoân töï ñeå dieãn taû noù. thuyeát nhaân quaû; thuïc söï ñoù laø keát luaän cuûa thuyeát Chaân lyù trieät tieâu vaên töï; chaân lyù ñoäc laäp vôùi vaên duyeân khôûi bôûi vì noù laø lyù taéc nhaân quaû phoå bieán töï, hay noùi caùch khaùc, vaên töï khoâng dieãn taû ñöôïc vaø ñaõ naèm trong lyù baûn höõu, thoâng huyeàn cuûa vuõ chaân lyù, ñieàu naày giaûi thích lyù do ñoà ñeä nhaø Thieàn truï, hay noùi theá naøo cuõng ñöôïc. Lyù taéc duyeân khôûi ít khi môû mieäng ra noùi chuyeän—Truth does not ñöôïc giaûi thích tröôùc tieân baèng nghieäp caûm duyeân require words to express it. Truth lies in refraining khôûi, nhöng vì nghieäp phaùt khôûi trong taïng thöùc, from speaking (truth is eliminating words); it is neân thöù ñeán chuùng ta coù A Laïi Da duyeân khôûi. Vì independent of words; it does not require words to A Laïi Da, hay taïng thöùc, laø kho taøng cuûa chuûng töû, express it, which explains why followers of Zen sanh khôûi töø moät caùi khaùc neân chuùng ta coù Nhö Lai Buddhism rarely open their mouths. Taïng duyeân khôûi, hay chaân nhö. Töø ngöõ kyø laï naày Lyù Taùnh: Noumenon—Lyù—Thaät theå—Theo ñaïo chæ cho caùi laøm khuaát laáp Phaät taùnh. Do söï che Phaät, "lyù" laø nguyeân lyù, laø caùi toaøn theå, caùi nguyeân khuaát naày maø coù phaàn baát tònh, nhöng vì coù Phaät khoái, caùi ñaïi ñoàng, caùi tröøu töôïng, vaân vaân. Lyù taùnh neân coù caû phaàn tònh nöõa. Noù ñoàng nghóa vôùi taùnh coù theå dòch laø thaät töôùng hay voâ töôùng. Thaät Chaân Nhö (Tathata—Khoâng phaûi nhö theá naày hay töôùng chæ coù theå nhaän qua caùc hieän töôïng. Theo nhö theá kia) maø theo nghóa roäng nhaát thì coù ñuû caû Kinh Phaùp Hoa, chöông hai coù daïy: "Nhöõng gì baûn chaát tònh vaø baát tònh. Do coâng naêng cuûa nhöõng Phaät ñaõ thaønh töïu laø phaùp toái thöôïng, hi höõu, khoù caên nhaân tònh vaø baát tònh, noù bieåu loä sai bieät töôùng hieåu. Chæ coù chö Phaät môùi thaáu suoát ñöôïc thaät cuûa höõu tình nhö soáng vaø cheát, thieän vaø aùc. Chaân töôùng cuûa taát caû caùc phaùp, töùc laø taát caû caùc phaùp nhö baûo trì vaïn höõu, hay noùi ñuùng hôn, taát caû vaïn ñeàu nhö thò töôùng, nhö thò theå, nhö thò nhaân, nhö höõu ñeàu ôû trong Chaân nhö. Nôi ñaây, giai ñoaïn thöù thò löïc, nhö thò taùc, nhö thò duyeân, nhö thò quaû, nhö tö, Phaùp giôùi Duyeân khôûi ñöôïc neâu leân. Ñoù laø lyù thò baùo, nhö thò baûn maït cöùu caùnh." Qua nhöõng taéc töï khôûi vaø töï taïo cuûa höõu tình vaø vuõ truï, hoaëc bieåu hieän naøy cuûa nhöõng hieän töôïng hay cuûa chaân giaû chuùng ta coù theå goïi noù laø duyeân khôûi nghieäp nhö, chuùng ta thaáy ñöôïc thaät töôùng. Ñuùng hôn, caûm chung cuûa taát caø moïi

loaøi. Noùi heïp thì vuõ truï nhöõng bieåu hieän naøy töùc laø thaät töôùng. Khoâng coù seõ laø moät söï bieåu hieän cuûa Chaân nhö hay Nhö Lai thaät theå beân ngoaøi hieän töôïng, chính nôi hieän Taïng. Nhöng noùi roäng thì ñoù laø duyeân khôûi cuûa vuõ töôïng laø thöïc theå—In Buddhism, “lyù” means “a truï do chính vuõ truï, chöù khoâng gì khaùc —According principle,” “reason,” “the whole,” “the all,” to Prof. Junjiro Takakusu in the Esentials of “totality,” “the universal,” “the abstract,” etc. The Buddhist Philosophy, the theory of causation by noumenon can be translated as true state, or no Dharmadhatu is the climax of all the causation state. The true state or noumenon can be only theories; it is actually the conclusion of the theory realized through phenomena. According to the of causation origination, as it is the universal Lotus Sutra, chapter two: “What the Buddha has causation and is already within the theory of accomplished is the dharma foremost, rare and universal immanence, pansophism, cosmotheism, inconceivable. Only the Buddhas can realize the or whatever it may be called. The causation true state of all dharmas; that is to say, all dharmas theory was explained first by action-influence, but

as action originates in ideation, we had, secondly, loaïi thieàn ñònh taäp trung chaân lyù tuyeät ñoái, thoaùt the theory of causation by ideation-store. Since khoûi moïi hieän töôïng nhieãm tröôïc. Trong khi söï the ideation-store as the repository of seed-energy thieàn hay höõu laäu ñònh laø loaïi thieàn ñònh taäp trung must originate from something else, we had, tö töôûng vaøo hieän töôïng—The absolute dhyana or thirdly, the causation theory explained by the concentration on absolute truth free from expression “Matrix of the Thus-come” (Tathagata- phenomenal contamination; while the phenomenal garbha) or Thusness. This curious term means that dhyana means the dhyana of or concentration on which conceals the Buddha. Because of phenomena. concealment it has an impure side, but because of Lyù Thoâng Huyeàn (635-730): Teân cuûa moät vò cö só Buddhahood it has a pure side as well. It is a Phaät giaùo Trung Hoa noåi tieáng vaøo thôøi nhaø Ñöôøng synonym of Thusness (Tathatva or Tathata, not (618-907). Khoaûng naêm 680, oâng quy y laøm ñeä töû Tattva=Thisness or Thatness) which has in its cuûa ngaøi Voâ Thöôøng, vaø boû nhieàu thì giôø nghieân broadest sense both pure and impure nature. cöùu Kinh Hoa Nghieâm. Naêm 719, oâng lui veà soáng Through the energy of pure and impure causes it aån daät trong röøng saâu cho ñeán khi thò tòch vaøo naêm manifests the specific character of becoming as 730—Name of a Chinese famous lay person who birth and death, or as good and evil. Thusness lived in the T'ang Dynasty in China. In around pervades all beings, or better, all beings are in the 680, he took refuge in the Triratna and became state of Thusness. Here, as the fourth stage, the one of the most outstanding lay disciples of master causation theory by Dharmadhatu (universe) is set Wu-chang, and spent a lot of his time to study the forth. It is the causation by all beings themselves Hua-Yen sutra. In 719, he withdrew and lived in and is the creation of the universe itself, or we can seclusion in deep mountains until he passed away call it the causation by the common action- in 730. influence of all beings. Intensively considered the Lyù Thuù Baùt Nhaõ: See Lyù Thuù Baùt Nhaõ Kinh. universe will be a manifestation of

Thusness or Lyù Thuù Baùt Nhaõ Kinh: Adhyardhasatika- the Matrix of Tathagata (Thus-come). But Prajnaparamita-Sutra (skt)—Also called “The extensively considered it is the causation of the Interesting Sutra” or “The Interesting Prajna universe by the universe itself and nothing more. Sutra.”—Kinh Ñaïi Laïc Kim Cang Baát Khoâng Lyù Taâm: Taâm bình ñaúng nhaát nhö cuûa Phaät vaø Chaân Thaät Tam Ma Ñaø. chuùng sanh khoâng sai khaùc—Equality Minds of Lyù Thuù Kinh: Prajna-paramita-nayasatapanca- Buddha and all the living are not different. satika (skt)—Baùt Nhaõ Lyù Thuù Kinh—Ñaïi Laïc Kim Lyù Thaân Lyù Ñoä: Phaùp thaân trong tam thaân an truï Cang Baát Khoâng Chaân Thaät Tam Ma Ñòa Kinh— vaø phaùp thaân nôi phaùp thaân, thí duï nhö phaùp thaân Sutra on Great joy Diamond of True Non- Phaät Tyø Loâ Giaù Na trong aùnh thöôøng quang—The emptiness Samadhi. dharmakaya in the dharma-ksetra, e.g. the Lyù Thuyeát: Academic theories. spiritual Vairocana in the eternal light. Lyù Tieãn: Caùc haønh vi nhö trong tu taäp nhö tham Lyù Theå: Baûn theå cuûa muoân söï muoân vaät—The thieàn, kheá hôïp thieàn phaùp, vaø ngoä ñaïo, vaân vaân — fundamental substance or body of all things. Behaviors in cultivation such as wrapping in deep Lyù Theå Nhaäp Baát Nhò Moân: Enter the gate of meditation (entering into meditation), suitable non-duality—Nhaäp Baát Nhò Moân—Lyù theå voâ nhò methods of mysticism (Zen), and realization of hay lyù vaø theå khoâng sai khaùc—To enter the school (enlighten) the path, and so on. of monism (One great reality is universal and Lyù Tính: Lyù theå voán ñaày ñuû khoâng thay ñoåi— absolute without differentiation). Absolute nature—Immutable reality—Lyù Thieàn: Voâ laäu ñònh hay thieàn ñònh taäp trung Fundamental principle or character. chaân lyù tuyeät ñoái, thoaùt khoûi moïi hieän töôïng nhieãm Lyù Trí: Principle and reason—The noumenal in tröôïc—The dhyana of or concentration on essence and in knowledge. absolute truth free from phenomenal 1) Lyù: Ñaïo lyù sôû quaùn hay söï hieåu bieát chaân lyù — contamination. Principle (faculty) and reasoning; the Lyù Thieàn Söï Thieàn: Lyù Thieàn hay voâ laäu ñònh laø noumenal in essence and in knowledge; the

truth in itself and in knowledge; the cuûa ngaøi Coác AÅn. oâng vieát raát nhieàu boä luaän Phaät fundamental principle of the phenomenon giaùo—Name of a Chinese famous lay person who under observation—The reality—The known lived in the Sung Dynasty in China. He was a object. mandarin in the T'ang Royal Court, but later in 2) Trí: Trí hueä naêng quaùn—The observing life, he believed in Buddhism and became one of wisdom—The knower or knowing. the most outstanding lay disciples of master Ku- Lyù Trí Löôïng: Söï suy löôøng hay tìm hieåu baèng lyù Yin. He wrote a lot of Buddhist treatises. trí—The guideline of reasoning—Lyù trí löôïng laø Lyù Töû Khoan (1882-1973): Teân cuûa moät vò cö só moät trong tam löôïng ñöôïc duøng ñeå cuûng coá loøng Phaät giaùo Trung Hoa noåi tieáng vaøo theá kyû XX. tin cuûa haønh giaû. Lyù trí löôïng laø söï suy löôøng tìm OÂng laø moät trong nhöõng ñeä töû taïi gia xuaát saéc nhaát hieåu cuûa lyù trí, chaúng haïn nhö suy nghó, ‘caùc theá cuûa Thaùi Hö Ñaïi Sö (1889-1947). Vaøo naêm 1946, giôùi ñeàu do taâm taïo, ñaõ coù coõi ngöôøi thuoäc phaân oâng giöõa chöùc chuû tòch hoäi Phaät giaùo Chaùnh Tín nöûa thieän

aùc, taát coù tam ñoà thuoäc nhieàu nghieäp döõ, Trung Hoa. OÂng laø moät trong nhöõng ñeä töû taïi gia vaø caùc coõi trôøi thuoäc nhieàu nghieäp laønh— ñaõ giuùp Thaùi Hö Ñaïi Sö laøm soáng laïi Phaät giaùo “Guideline of Reason” is one of the three Trung quoác baèng chuû tröông khoâi phuïc Taêng giaø — guidelines to consolidate one’s faith. This is the Name of a Chinese famous lay person in the reasoning and understanding of human logic. For twentieth century. He was one of the most example, we may reflect, ‘all realms are created outstanding lay disciples of Great Master T'ai- from the mind. If there is a world such as ours, Hsu. In 1946, he was the chairman of Chinese where god karma and bad karma are about equal, Cheng-Hsin Buddhist Association. He was one of there must exist other worlds such as the three the lay disciples who diligently helped great Evil Paths, with a preponderance of evil karma, as Master T'ai-Hsu reforming the Chinese Buddhism well as celestial realms, where good karma by revitalizing the Sangha. prevails—See Tam Löôïng. Lyù Töùc Phaät: The Theoretical Buddha or the Lyù Trí Nguõ Phaùp: Naêm loaïi trí: Chaân nhö, Ñaïi apprehension of terms—Phaät ôû ngoâi Lyù Töùc hay vieân caûnh trí, Bính ñaúng trí, Dieäu quaùn saùt trí, vaø chæ vaøo Ñöùc Phaät ñaõ saún coù ñuû Phaät tính thieân Thaønh sôû taùc trí—The five categories of essential nhieân maø khoâng caàn giaûi haønh gì caû (ngay keû wisdom: The absolute, Wisdom as the great phaøm phu xaáu xa, nhöng noùi veà lyù tính thì so vôùi perfect mirror reflecting all things, Wisdom of the Phaät chaúng phaûi laø hai). Ñaây laø giai ñoaïn thöù nhaát equal Buddha-nature of all beings, Wisdom of trong saùu giai ñoaïn phaùt trieån cuûa Boà Taùt ñöôïc noùi mystic insight into all things and removal of roõ trong Thieân Thai Vieân Giaùo, ñoái laïi vôùi saùu giai ignorance and doubt, and Wisdom perfect in ñoaïn phaùt trieån hay Luïc Vò cuûa Bieät Giaùo—The action and bringing blessing to self and others. underlying truth of all things is Buddha; immanent Lyù Trì: Recite the Buddha-name at the level of reason; Buddhahood; the T’ien-T’ai Perfect or inner truth. Final doctrine of essential universal Budhahood, Lyù Trieàu: Trieàu ñaïi nhaø Lyù ôû Vieät Nam (1010- or one of the six stages of Bodhisattva 1225)—The Ly Dynasty in Vietnam. developments (the undeveloped Buddha in all Lyù Tröôûng Taéc Töïu: Ñaïo lyù cuûa ai hôn thì theo beings). This is the first of the six stages of ngöôøi ñoù—To follow whoever possesses a broader Bodhisattva developments as defined in the T’ien- knowledge on religious philosophy. T’ai Perfect or Final Teaching, in contrast with the Lyù Tröôûng Vi Toâng: Laáy ñaïo lyù laøm toâng chæ— ordinary six developments as found in the To take ethical codes as principles of Buddhism Differentiated or Separated School—See Luïc Töùc the bones or essential tenets of a sect. Phaät. Lyù Tuaân Huùc (?-1038): Teân cuûa moät vò cö só Phaät Lyù Töôùng: Phaùp voâ vi voâ sanh voâ dieät— giaùo Trung Hoa noåi tieáng vaøo thôøi nhaø Toáng (960- Noumenal which is neither being born nor being 1279). OÂng töøng laøm quan trong trieàu ñình nhaø destructed. Ñöôøng, nhöng veà giaø oâng kính tin ñaïo Phaät vaø trôû Lyù Töôûng Boà Taùt: Bodhisattva Ideal—Moät vò Boà thaønh moät trong nhöõng ñeä töû taïi gia xuaát saéc nhaát Taùt laø moät toång hôïp cuûa hai löïc maâu thuaãn laø trí

tueä vaø töø bi. Trong trí tueä cuûa ngaøi, ngaøi khoâng thaáy ngöôøi naøo; trong töø bi cuûa ngaøi, ngaøi quaû quyeát cöùu vôùt taát caû . Khaû naêng phoái hôïp nhöõng thaùi ñoä maâu thuaãn naøy laø nguoàn goác cuûa söï vó ñaïi, vaø cuûa khaû naêng töï ñoä vaø ñoä tha cuûa vò Boà Taùt. Khaùi nieäm Boà Taùt hay ñaïi thöøa quan nieäm raèng moät vò Boà Taùt neân coá gaéng tu haønh phöôùc hueä ñeå cöùu ñoä chuùng sanh ñau khoå vaø ñaït ñöôïc giaùc ngoä—A Bodhisattva is a being compounded of the two contradictory forces of wisdom and compassion. In his wisdom, he sees no persons; in his compassion he is resolved to save them. His ability to combine these contradictory attitudes is the source of his greatness, and of his ability to save himself and others. Bodhisattva or mahayana concept that one should strive to perform various acts of merits and cultivate wisdom in order to save suffering beings and attain enlightenment. Lyù Töôûng Cao Caû: Lofty ideal. Lyù Töôûng Phaät Giaùo: Ideal of Buddhism—Ñöùc Phaät ñaõ saùng laäp ra Phaät giaùo, khoâng chæ nhaèm cöùu ñoä chuùng sanh maø coøn nhaèm loaïi tröø söï phaân bieät giai caáp ôû AÁn Ñoä thôøi baáy giôø. Vôùi Ngaøi, lyù töôûng cuûa Phaät giaùo laø tröôùc tieân moïi ngöôøi phaûi coù cô hoäi bình ñaúng nhö nhau trong cuoäc soáng cuõng nhö cuoäc tu. Ñeå choáng laïi caùi töï haøo cuûa gioáng ngöôøi Aryan vaø choáng laïi caùch maø nhöõng ngöôøi naøy ñaõ meänh danh cho nhöõng thoå daân hay nhöõng daân baûn ñòa treân luïc ñòa AÁn Ñoä thôøi coå, töùc nhöõng ngöôøi khoâng phaûi laø Aryan laø ñeâ tieän. Ñöùc Phaät thöôøng daïy raèng danh töø Aryan coù nghóa laø cao quyù vaø chuùng ta khoâng theå goïi moät giai caáp naøo laø cao quyù hay khoâng cao quyù ñöôïc, bôûi vì luùc naøo cuõng coù nhöõng ngöôøi ñeâ tieän trong giai caáp goïi laø cao quyù, vaø ñoàng thôøi luùc naøo cuõng coù nhöõng ngöôøi cao quyù trong caùi goïi laø giai caáp ñeâ tieän. Khi chuùng ta goïi cao quyù hay ñeâ tieän, chuùng ta noùi veà moät ngöôøi naøo ñoù chôù khoâng theå quô ñuõa caû naém cho toaøn theå moät giai caáp. Ñaây laø vaán ñeà cuûa nhaân caùch, cuûa tri thöùc, cuûa trí tueä chöù khoâng phaûi laø vaán ñeà sinh ra ôû doøng hoï hay giai caáp naøo. Do ñoù, lyù töôûng cuûa Phaät giaùo laø taïo neân moät ngöôøi cao quyù trong nghóa moät cuoäc soáng cao quyù. Lyù töôûng

haït caùt, thaân con ngöôøi, ñeán lôùn nhö traùi ñaát, so will prevent us from being imprisoned by maët traêng, maët trôøi ñeàu naèm trong ñònh luaät voâ the things of this world. In most monasteries, thöôøng. Moïi vaät treân theá gian naày bieán ñoåi at the end of ceremonies, monks and nuns trong töøng giaây töøng phuùt, ñoù goïi laø saùt na voâ often chant the verse of impermance. thöôøng. Moïi vaät treân theá gian, keå caû nhaân This day is already done. maïng, nuùi soâng vaø cheá ñoä chính trò, vaân vaân, Our lives are that much less. ñeàu phaûi traûi qua nhöõng giai ñoaïn sinh, truï, dò, We’re like fish in a shrinking pond; dieät. Söï tieâu dieät naày ñöôïc goïi laø “Nhaát kyø voâ What joy is there in this? thöôøng.” Phaûi quaùn saùt ñeå thöôøng xuyeân nhìn We should be diligent and vigorous, thaáy tính caùch voâ thöôøng cuûa moïi söï vaät, töø ñoù As if our own head were at stake. traùnh khoûi caùi aûo töôûng veà söï mieân vieãn cuûa Only be mindful of impermanence, söï vaät vaø khoâng bò söï vaät loâi keùo raøng buoäc. And be careful not to be lax. Vaïn vaät ñeàu voâ

thöôøng, sanh, truï, dò, dieät (II) Nhaát Thieát Haønh Voâ Thöôøng, nghóa laø thaân voâ khoâng luùc naøo ngöøng nghæ. Chính vì vaäy maø thöôøng, taâm voâ thöôøng, caûnh voâ thöôøng— trong caùc töï vieän thöôøng tuïng baøi keä voâ Impermanence means the impermanence of thöôøng moãi khi xong caùc khoùa leã. the body, the mind and the environment: Moät ngaøy ñaõ qua. 1) Thaân voâ thöôøng laø thaân naày mau taøn taï, deã Maïng ta giaûm daàn suy giaø roài keát cuoäc seõ phaûi ñi ñeán caùi cheát. Nhö caù caïn nöôùc. Ngöôøi xöa ñaõ than: “Nhôù thuôû coøn thô dong Coù gì ñaâu maø vui söôùng? ngöïa truùc. Thoaùt troâng nay toùc ñieåm maøu Neân chuùng ta phaûi caàn tu söông.” Möu löôïc doõng maõnh nhö Vaên Chuûng, Nhö löûa ñoát ñaàu. Nguõ Töû Tö; saéc ñeïp deã say ngöôøi nhö Taây Chæ tænh thöùc veà voâ thöôøng. Thi, Trònh Ñaùn, keát cuoäc roài cuõng: “Hoàng Chôù neân giaûi ñaõi. nhan giaø xaáu, anh huøng maát. Ñoâi maét thö sinh Anitya is the state of not being permanent, of cuõng moûi buoàn.”—Impermanence of the body lasting or existing only for a short time, of means that the body withers rapidly, soon changing continually. Physical changes grows old and delibitated, ending in death. operating from the state of formation, to that The ancients have lamented: “Oh, that time of development, decay and disintegration are when we were young and would ride bamboo exact manifestations of the law of sticks, pretending they were horses, in the transformation. All things in the universe, twinkling of an eye, our hair is now spotted from the small grain of sand, the human body, with the color of frost.” What happened to all to the big one such as the earth, moon and sun those brave and intelligent young men and are governed by the aove law, and as such, those beautiful and enchanting women of must come through these four periods. This bygone days? They ended as in the following process of changes characterizes poem: “Rosy cheeks have faded, heros have impermanence. All things are impermanent, passed away; young students’ eyes, too, are their birth, existence, change, and death never weary and sad.” resting for a moment. All things in this world, 2) Taâm voâ thöôøng laø taâm nieäm chuùng sanh luoân including human life, mountains, rivers, and luoân thay ñoåi, khi thöông giaän, luùc vui buoàn. political systems, are constantly changing Nhöõng nieäm aáy xeùt ra hö huyeãn nhö boït from moment to moment. This is called nöôùc—Impermanence of the mind means that impermanence in each moment. Everything the mind and thoughts of sentient beings are passes through a period of birth, maturity, always changing, at times filled with love or transformation, and destruction. This anger, at times happy or sad. Those thoughts, destruction is called impermanence in each upon close scrutiny, are illusory and false, cycle. To see the impermanent nature of all like water bubbles. things, we must examine this closely. Doing 3) Caûnh voâ thöôøng laø chaúng nhöõng hoaøn caûnh

chung quanh ta haèng ñoåi thay bieán chuyeån, Sutra: Trong Kinh Trung Boä, Ñöùc Phaät ñöa ra maø söï vui cuõng voâ thöôøng. Moùn aên duø ngon, naêm hình aûnh cuï theå ñeå chæ daïy veà baûn chaát qua coå hoïng roài cuõng thaønh khoâng; cuoäc sum voâ thöôøng cuûa nguõ uaån thuû. Ngaøi ví hình theå hoïp duø ñaàm aám, keát cuoäc cuõng phaûi chia tan; vaät chaát hay saéc nhö moät khoái boït, caûm giaùc buoåi haùt

vui roài seõ vaõng; quyeån saùch hay, laàn hay thoï nhö bong boùng nöôùc, tri giaùc hay löôït cuõng ñeán trang cuoái cuøng— töôûng nhö aûo caûnh, nhöõng hoaït ñoäng coù taùc yù Impermanence of the environment means that cuûa taâm hay haønh nhö moät loaïi caây meàm roãng not only do our surroundings always change ruoät, vaø thöùc nhö aûo töôûng. Vì vaäy Ngaøi baûo and fluctuate, but happiness, too, is chö Taêng: “Naøy chö Tyø Kheo, coù theå naøo impermenent. Succulent food, once chaêng moät baûn theå vöõng beàn naèm trong moät swallowed, loses all tastes; an emotional khoái boït, trong bong boùng nöôùc, trong aûo reunion, however, sweet and joyful, caûnh, trong loaïi caây meàm roãng ruoät, hay trong ultimately ends in separation; a delightful aûo töôûng? Baát cöù hình theå vaät chaát naøo, daàu party soon becomes a thing of past; a good trong quaù khöù, vò lai hay hieän taïi , ôû trong hay book, too, gradually reaches the last pages. ôû ngoaøi, thoâ thieån hay vi teá, thaáp hay cao, xa (III) “Voâ Thöôøng theo Kinh Taïp A Haøm, quyeån hay gaàn... maø haønh giaû nhìn thaáy, haønh giaû III—Impermanence, according to the neân quaùn saùt hình theå vaät chaát aáy vôùi söï chuù Samyutta Nikaya, volume III: Theo Kinh Taïp taâm khoân ngoan hay söï chuù taâm chaân chaùnh. A Haøm, quyeån III, bieán ñoåi hay voâ thöôøng laø Moät khi haønh giaû nhìn thaáy, suy nieäm, vaø ñaëc taùnh chính yeáu cuûa söï hieän höõu cuûa caùc quaùn saùt hình theå vaät chaát vôùi söï chuù taâm chaân hieän töôïng. Chuùng ta khoâng theå noùi ñeán baát cöù chaùnh thì haønh giaû seõ thaáy raèng noù roãng vaät gì, duø laø voâ tri voâ giaùc hay höõu giaùc höõu khoâng, noù khoâng coù thöïc chaát vaø khoâng coù baûn tri, raèng ‘caùi naøy toàn taïi’ bôûi vì ngay luùc maø theå. Naøy chö Tyø Kheo coù chaêng moät baûn theå chuùng ta ñang noùi thì caùi ñoù ñang thay ñoåi. trong hình theå vaät chaát?” Vaø cuøng theá aáy Ñöùc Nguõ uaån cuõng laø thöù ñöôïc keát hôïp laïi vaø do Phaät tieáp tuïc giaûng giaûi veà boán uaån coøn laïi: ñieàu kieän, vaø nhö vaäy nguõ uaån ñoù luoân bò ñònh “Naøy chö Tyø Kheo, coù theå naøo thoï, töôûng, luaät nhaân quaû chi phoái. Thöùc hay taâm vaø caùc haønh, thöùc laïi coù theå naèm trong moät khoái boït, yeáu toá thaønh phaàn cuûa noù hay taâm sôû cuõng trong bong boùng nöôùc, trong aûo caûnh, trong khoâng ngöøng bieán ñoåi, maëc daàu ôû moät möùc ñoä loaïi caây meàm roãng ruoät, hay trong aûo thaáp hôn, caùi theå xaùc vaät chaát cuõng thay ñoåi töôûng?”—In the Mijjhamaka Sutra, the trong töøng khoaûnh khaéc. Ngöôøi naøo thaáy roõ Buddha gives five striking similes to illustrate raøng raèng nguõ uaån laø voâ thöôøng, ngöôøi ñoù coù the impermanent nature of the five chaùnh kieán—Change or impermanence is the aggregates of clinging. He compares material essential characteristic of phenomenal form or body to a lump of foam, feeling to a existence. We cannot say of anything, bubble of water, perception to a mirage, animate or inanimate, ‘this is lasting’ for even mental formations or volitional activities to a while we say, it is undergoing change. The plantain trunk without heartwood, and aggregates are compounded and conditioned, consciousness to an illusion. So He asked the and, therefore, ever subject to cause and monks: “What essence, monks, could there be effect. Unceasingly does consciousness or in a lump of foam, in a bubble, in a mirage, in mind and its factors change, and just as a plantain trunk, in an illusion?

Whatever unceasingly, though at a lower rate, the material form there be whether past, future or physical body also changes from moment to present; internal or external; gross or subtle; moment. He who sees clearly that the low or lofty; far or near; that material form impermanent aggregates are impermanent, the meditator sees, meditates upon, examines has right understanding. with systematic and wise attention, he thus (IV) Voâ Thöôøng theo Kinh Trung Boä— seeing, meditating upon, and examining with “Impermanence, according to the Mijjhamaka systematic and wise attention, would find it

empty, unsubstantial and without essence. khoâng coøn muoán luyeán chaáp vaøo chuùng nöõa — Whatever essence, monks, could there be in Everything in this world is subject to change material form?” And the Buddha speaks in the and perish; nothing remains constant for even same manner of the remaining aggregates and a single moment. The fact of impermanence asks: “What essence, monks, could there be in has been recognized not only in Buddhist feeling, in perception, in mental formation thought but elsewhere in the history of ideas. and in consciousness?” It was the ancient Greek philosopher (V) Ñaëc tính khaùc cuûa Voâ thöôøng—Other Heraclitus who remarked that one cannot step characteristics of “Impermanence”: Moïi söï into the same river twice. He meant that treân coõi ñôøi naày ñeàu phaûi bieán dòch vaø hoaïi everything keeps changing without a pause or dieät, khoâng vieäc gì thöôøng haèng baát bieán duø the ever-changing and transient nature of chæ trong moät phuùt giaây. Söï thaät veà voâ thöôøng things. Human’s life is just like that. In fact, khoâng nhöõng chæ ñöôïc tö töôûng Phaät giaùo thöøa human’s life is like a dream; it is nhaän, maø lòch söû tö töôûng nôi khaùc cuõng thöøa impermanent like autumn clouds, that birth nhaän nhö vaäy. Chính nhaø hieàn trieát Hy Laïp and death are like a dance; that infant thôøi coå ñaõ nhaän ñònh raèng chuùng ta khoâng theå changes to young age and to old age just like böôùc xuoáng hai laàn cuøng moät gioøng soâng. OÂng morning turns into afternoon, then evening. ta muoán noùi raèng moïi söï moïi vaät luoân thay ñoåi Look at our body and see it changes every khoâng ngöøng nghæ hay baûn chaát ñoåi thay vaø second of life. The growing (becoming old) of taïm bôï cuûa moïi söï moïi vaät. Ñôøi soáng con a human’s life is not differnt from a flash of ngöôøi laïi cuõng nhö vaäy. Kyø thaät, ñôøi ngöôøi lightning. Things around us also keep nhö moät giaác mô, noù taïm bôï nhö maây muøa changing. No one of the things we see around thu, sanh töû baäp beành, töø tuoåi treû qua tuoåi us will last forever, in the same river, the thanh nieân, roài tuoåi giaø cuõng gioáng nhö töø buoåi current of yesterday is not the current we see saùng chuyeån qua buoåi tröa, roài buoåi toái. Haõy today. Even our minds are constantly subject nhìn vaøo thaân naøy ñeå thaáy noù ñoåi thay töøng to changefriends become enemies, enemies giaây trong cuoäc soáng. Thaân naøy giaø nhanh nhö become friends. Our possessions are also aùnh ñieån chôùp. Moïi vaät quanh ta cuõng thay impermanent, the brand new car we bought in ñoåi khoâng ngöøng nghæ. Khoâng moät vaät gì the year of 2000 is no longer a new car in chuùng ta thaáy quanh ta maø ñöôïc tröôøng toàn caû, 2004, the shirt we donate to Goodwill Charity treân cuøng moät doøng soâng nhöng doøng nöôùc today

was once liked by us, and so on and and hoâm qua khoâng phaûi laø doøng nöôùc maø chuùng so on. Understanding impermanence of ta thaáy ngaøy hoâm nay. Ngay ñeán taâm taùnh existence is important not simply four our chuùng ta cuõng bò thay ñoåi khoâng ngöøng, baïn cultivation of the Dharma, but also in our thaønh thuø, roài thuø thaønh baïn. Roài nhöõng vaät sôû daily lives for this understanding is a key to höõu cuûa ta cuõng khoâng chaïy ra khoûi söï chi open the door of the ultimate nature of things phoái cuûa voâ thöôøng, caùi xe ta mua naêm 2000 and also an antidiote to anger and attachment. khoâng coøn laø caùi xe môùi vaøo naêm 2004 nöõa, When we see all things are perishable and caùi aùo maø chuùng ta cho hoäi Töø Thieän change every moment, we will not try to Goodwill hoâm nay ñaõ moät thôøi ñöôïc chuùng ta attach to them. öa thích, vaân vaân vaø vaân vaân. Hieåu voâ thöôøng khoâng nhöõng quan troïng cho chuùng ta trong vieäc tu taäp giaùo phaùp maø coøn cho cuoäc soáng bình nhaät nöõa vì noù chính laø chìa khoùa môû cöûa M boä maët thaät cuûa vaïn höõu vaø cuõng laø lieàu thuoác Ma: Mara (skt)—Ma La—Demons—Disembodied giaûi ñoäc cho saân haän vaø chaáp tröôùc. Khi chuùng spirit—Disturber—Phantom—Ghost—Devil— ta hieåu moïi söï moïi vaät ñeàu seõ taøn luïi vaø ñoåi Killing—Destroying—The destroyer—Evil One— thay khoâng ngöøng thì chaéc chaén chuùng ta seõ Hinderer—Spirit—Murderer—Devil—Evil

being—Hallucinations—Mara—Obstacles to the higher his level of attainment, the more he cultivation—Any attachment or obsession— discovers how wicked, cunning and powerful the Anything that obstructs wisdom—Keû xaáu aùc, demons are. nhöõng chöôùng ngaïi treân böôùc ñöôøng tu taäp. Baát cöù Ma AÙi Duïc: Demons of sexual lust. luyeán aùi, chöôùng ngaïi hay aûo töôûng naøo loâi keùo söï Ma AÙm: To be possessed by the evil Ghost- chuù taâm tu taäp cuûa mình. “Ma” tieáng Phaïn goïi laø haunted—Bò Ma AÙm—To be deluded—Tu haønh mara, Taøu dòch laø “saùt,” bôûi noù hay cöôùp cuûa coâng maø bò ma aùm, xuùi duïc laøm ñieàu xaèng baäy, traùi vôùi ñöùc, gieát haïi maïng soáng trí hueä cuûa ngöôøi tu. Ma ñaïo ñöùc, thì keå nhö taøn moät ñôøi—Cultivators who goàm taát caû caùc chuùng sanh ngaên trôû con ñöôøng have a deluded mind (delusive thoughts), which chaân chaùnh. Ma daân nghóa laø nhöõng keû ñi theo Ma. steers him to toward doing things contrary to the Chuùng coù naêng löïc ñeán noãi chuùng coù theå xuaát hieän way; it’s considered over with the wholesome lieân tuïc tröôùc maét nhöõng ngöôøi noã löïc thöïc hieän path for this entire lifetime. chaùnh ñaïo, caùm doã vaø quaáy roái hoï. Ma daân aâm Ma Ba Tuaàn: Du (tib)—Duratama Mara or Mara- möu gaây trôû ngaïi vaø haêm doïa nhöõng ngöôøi noã löïc papiman (skt)—Ma cuûa taàng trôøi thöù saùu— tu theo chaùnh ñaïo. “Ma” cuõng chæ cho nhöõng Demons of the sixth heaven. duyeân phaù hoaïi laøm haønh giaû thoái thaát ñaïo taâm, Ma Ca Tra: Makkata (skt)—Markata (skt)—See cuoàng loaïn maát chaùnh nieäm, hoaëc sanh taø kieán laøm Di Haàu. ñieàu aùc, roài keát cuoäc bò sa ñoïa. Nhöõng vieäc phaùt Ma Caûnh: Makyo (jap)—Ma Giôùi—Mara-realm. sanh coâng ñöùc trí hueä, ñöa loaøi höõu tình ñeán nieát Ma Chay: Funeral ceremony. baøn, goïi laø Phaät söï. Caùc ñieàu phaù hoaïi caên laønh, Ma Chí Lyù Ca: Matrka (skt)—Teân khaùc cuûa A Tyø khieán cho chuùng sanh chòu

khoå ñoïa trong luaân hoài Ñaït Ma—Another name for the Abhidharma sanh töû, goïi laø ma söï. Ngöôøi tu caøng laâu, ñaïo caøng pitaka. cao, môùi thaáy roõ vieäc ma caøng hung hieåm cöôøng Ma Chæ: Moät loaïi thuoác taåy ñoäc—A medicine thaïnh—Any delusion or force of distraction. Three that can eradicate poison. types of demons. “Demons” are called “mara” in Ma Chuû: See Ma Ñaàu. Sanskrit. In Chinese, the word has connotation of Ma Chuùng: Ma quaân—Mara-legions. “murderer” because demons usually plunder the Ma Chöû Thaønh Chaâm: Maøi chaøy thaønh kim (coù virtues and murder the wisdom-life of cultivators. coâng maøi saét coù ngaøy neân kim), yù noùi vôùi söï nhaãn Devil or “mara” includes all creatures that naïi ngöôøi ta coù theå thaønh töïu baát cöù vieäc khoù khaên obstruct the righteous way. Mara’s people means naøo—To turn a pestle (a cub shaped instrument) the followers of the devil. They have such great into a needle, i.e., with patience, one can achieve powers that they may appear in succession before any difficult task. those who endeavor to realize the righteous way, Ma Chöôùng: Nhöõng trôû ngaïi tai haïi nhöõng trôû lead them into temptation, and confuse them. ngaïi trong vieäc tu taäp—Demonic obstacles— These devilish people conspire to obstruct and Harmful obstructions—Mara-hindrances— intimidate those who try to practice the righteous Obstructions in cultivation. way. “Demons” also represent the destructive Ma Chöôùng Luaân Phieân Rình Raäp vaø Haõm Haïi conditions or influences that cause practitioners to Ngöôøi Tu: Demons (obstacles) always take turns retrogress in their cultivation. Demons can render watching and harming cultivators constantly. cultivators insane, making them lose their right Ma Chöôùng Luoân Chôø Cô Hoäi Loâi Keùo Ngöôøi thought, develop erroneous views, commit evil Tu Veà Phía Chuùng: Demons always wait for the karma and end up sunk in the lower realms. These opportune moment to attract and lure devoted activities which develop virtue and wisdom and cultivators to fall to the demonic nets. lead sentient beings to Nirvana are called Buddha Ma Coác: Zen master Ma-Yu-Bao-Che—See Ma work. Those activities which destroy good roots, Coác Baûo Trieät Thieàn Sö. causing sentient beings to suffer and revolve in the cycle of Birth and Death, are called demonic Ma Coác Baûo Trieät Thieàn Sö: Mayoku-Hotetsu actions. The longer the practitioner cultivates, and (jap)—Ma-yu-Pao-ch'eâ (Wade-Giles Chinese)—

Mayu Baoche (Pinyin Chinese)—Teân cuûa moät vò Nan-Quan, and another monk went traveling Thieàn sö Trung Hoa vaøo cuoái theá kyû thöù taùm ñaàu to Mount Jing. On their way they encountered theá kyû thöù chín. Hieän nay chuù ng ta khoâng coù nhieàu an old woman shopkeeper. They asked her: taøi lieäu chi tieát veà Thieàn sö Ma Coác Baûo trieät; tuy “What’s the way to Mount Jing?” She said: nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy “Go straight ahead.” Bao-Che said: “Is there trong Truyeàn Ñaêng Luïc, quyeån VII: Thieàn Sö Baûo water ahead that is too deep to pass through?” Trieät Ma Coác laø ñeä töû cuûa Thieàn Sö Maõ Toå. The old woman said: “It won’t even soak your Khoâng coù ghi cheùp naøo veà queâ quaùn, vaø hoï hay feet.” Bao-Che said: “The rice paddy on the ngaøy sanh vaø thò tòch chính xaùc cuûa oâng. OÂng laø upper terrace is good. The rice paddy on the baïn thaân cuûa

Thieàn sö Ñôn Haø Thieân Nhieân—Zen lower terrace is withered.” The old woman Master Ma-Yu-Bao-Che, name of a Chinese Zen said: “It all been eaten by crabs.” Bao-Che monk in the end of the eighth century and the said: “The grain is fragrant.” The old woman beginning of the ninth century. We do not have said: “There’s no smell.” Bao-Che asked: detailed documents on this Zen Master; however, “Where do you live?” The old woman said: there is some interesting information on him in “Right here.” The three monks went into the The Records of the Transmission of the Lamp woman’s shop. She boiled a pot of tea and set (Ch’uan-Teng-Lu), Volume VII: Zen master Ma- out three cups. Then she said: “If you masters Yu-Bao-Che was a disciple of Zen master Ma-tsu. have a pervasive spiritual knowledge, then There is no record of his home province, his drink some tea.” The three monks looked at surname, or the exact dates of his birth and death. each other in surprise, and then the old He was a close friend of the famous Zen master woman said: “Look at this old crone show her Danxia Tianran. pervasive spirit!” She then grabbed the cups, Moät hoâm, theo Maõ Toå ñi daïo, sö hoûi Maõ Toå: knocked over the tea pot, and went out. “Theá naøo laø Ñaïi Nieát Baøn?” Maõ Toå ñaùp: Sö cuøng Ñôn Haø ñi daïo nuùi, thaáy caù loäi trong “Gaáp!” Sö hoûi: “Gaáp caùi gì?” Maõ Toå noùi: nöôùc, sö laáy tay chæ. Ñôn Haø noùi: “Thieân “Xem nöôùc.” Nghe nhöõng lôøi naày sö giaùc nhieân! Thieân nhieân!” Ñeán hoâm sau, sö hoûi ngoä—Once, while walking with Ma-Tsu, Bao- Ñôn Haø: “Hoâm qua yù theá naøo?” Ñôn Haø nhaûy Che Ma-Yu asked: “What is the great tôùi laøm theá naèm. Sö noùi: “OÁi Trôøi ôi!”—Once nirvana?” Ma-tsu replied: “Hurried.” Bao-Che Bao-Che and T’ian-Ran-T’an-He were hiking asked: “What is it that hurried?” Ma-Tsu said: in the mountains. Bao-Che pointed at some “See the water!” At these words Bao-Che was fish he saw in the stream. T’an-He said: awakened. “Natural! Natural!” Bao-Che waited until the Sö cuøng Nam Tuyeàn, Qui Toâng ñeán yeát kieán following day, then asked T’an-He: “What did Caûnh Sôn, ñi ñöôøng gaëp moät baø giaø, sö hoûi: you mean yesterday?” T’an-He then lay down “Caûnh Sôn ñi ñöôøng naøo baø?” Baø giaø ñaùp: “Ñi in a prone position. Bao-Che said: “Nlue thaúng.” Sö hoûi: “Ñaàu tröôùc nöôùc saâu qua ñöôïc heavens!” chaêng?” Baø giaø noùi: “Chaúng öôùt goùt chaân.” Sö Coù vò Taêng hoûi: “Theá naøo laø ñaïi yù Phaät noùi: “Bôø treân luùa truùng töôi toát, bôø döôùi luùa phaùp?” Sö laëng thinh. Veà sau naøy, vò Taêng laïi thaát ruoäng khoâ.” Baø giaø noùi: “Thaûy bò cua aên hoûi Thaïch Söông: "YÙ cuûa Thieàn sö Baûo trieät heát.” Sö noùi: “Neáp thôm ngon.” Baø giaø noùi: theá naøo?" Thaïch Söông Noùi: "Neáu chuû nhaân “Heát muøi hôi.” Sö hoûi: “Baø ôû choã naøo?” Baø chaáp hai tay ñöa leân toû yù kính troïng, ñoù laø giaø noùi: “Ngay trong ñaây.” Ba ngöôøi ñoàng vaøo mang luïy. Coøn xaø leâ thì taûi nöôùc uûng sình."—quaùn ngoài. Baø giaø naáu moät bình traø, böng ba A monk asked Bao-Che: What is the great cheùn chung ñeán hoûi: “Hoøa Thöôïng coù thaàn meaning of the Buddhadharma?” Bao-Che thoâng thì uoáng traø?” Ba ngöôøi nhìn nhau chöa was silent. Later, the monk asked Zen master noùi caâu naøo. Baø giaø lieàn baû o: “Xem keû giaø Shishuang Qingxhu, "What was Zen master naày trình thaàn thoâng ñaây.” Noùi xong baø caàm Bao-che's meaning?" Shishuang said, "If the chung nghieâng bình

roùt traø, roài ñi—Bao-Che,

host raises his folded hands in respect, it just giöôøng goã laø ñuû maét saùng hay khoâng ñuû maét saùng. does harm. Then you go hauling mud and Coå nhaân moät lôøi noùi kheá hôïp lieàn ôû, moät lôøi khoâng carrying water." kheá hôïp lieàn ñi—The koan about the potentiality Ma Coác Chaán Tích Nhieãu Saøng: Ma-Ku's and conditions of questions and answers between carrying his ring-staff, circling the meditation seat Zen master Chang-ching Huai-hui (756-815) and three times—See Ma Coác Thuû Tröôïng Nhieãu Ma-yu-Pao-ch'eâ. According to the Records of the Thieàn Saøng. Transmission of the Lamp (Ch'uan-Teng-Lu), Ma Coác Löôõng Xöù Chaán Tích: Ma-Ku's carrying Volume VII, one day, Ma-Ku, carrying his ring- his ring-staff, circling the meditation seat three staff, went to Chang Ching. He circled the times—See Ma Coác Thuû Tröôïng Nhieãu Thieàn meditation seat three times, then shook his staff Saøng. once and stood there upright. Chang Ching said, Ma Coác Thuû Tröôïng Nhieãu Thieàn Saøng: Ma- "Correct! Correct!" (Hsueh Tou added a word, Ku's carrying his ring-staff, circling the meditation saying "Wrong!"). Ma-Ku also went to Nan seat three times—Coâng aùn noùi veà cô duyeân vaán Ch'uan: he circled the meditation seat three times, ñaùp veà vieäc Thieàn sö Chöông Kính Hoaøi Huy vaø then shook his staff once and stood there upright. Ma Coác Baûo trieät. Theo Truyeàn Ñaêng Luïc, quyeån Nan Ch'uan said, "Incorrect! Incorrect!" (Hsueh VII, moät hoâm, Ma Coác choáng gaäy ñeán Chöông Tou added a word, saying "Wrong!"). Ma Ku then Kính, ñi nhieãu giöôøng thieàn ba voøng, doäng tích said, "Chang Ching said 'Correct!'; why do you say tröôïng moät caùi, ñöùng nghieãm nhieân. Chöông Kính 'Incorrect,' Master?" Nan Ch'uan said, "Chang noùi: "Phaûi! Phaûi!" (Tuyeát Ñaäu tröôùc ngöõ: "Laàm!"). Ching is correct; it's you who are incorrect. This is Ma Coác laïi ñi ñeán choã Nam Tuyeàn, ñi nhieãu what is turned about by the power of the wind; in giöôøng thieàn ba voøng, doäng tích tröôïng moät caùi, the end it breaks down and disintegrates." Why ñöùng nghieãm nhieân. Nam Tuyeàn noùi: "Chaúng phaûi! did Ma-Ku stand there upright? Why does Hsueh Chaúng phaûi!" (Tuyeát Ñaäu tröôùc ngöõ: "Laàm!"). Ma Tou then say "Wrong"? Where is it that Ma-Ku is Coác noùi: "Chöông Kính noùi phaûi, taïi sao Hoøa wrong? Chang Ching said "Correct. Correct." Thöôïng noùi chaúng phaûi?" Nam Tuyeàn noùi: Where is it that he is correct? Hsueh Tou seems to "Chöông Kính töùc phaûi phaûi, oâng chaúng phaûi, ñaây be sitting there reading the judgment. Ma-Ku, laø bò söùc gioù xoay chuyeån, roát cuoäc thaønh baïi carrying this word "correct," then went to see Nan hoaïi." Ma Coác ñöùng nghieãm nhieân laø vì vieäc gì? Ch'uan and did exactly the same as what he did at Tuyeát Ñaäu vì sao laïi noùi laàm? Choã naøo laø choã laàm Chang Ching, but Nan Ch'uan said, "Incorrect! cuûa Ma Coác? Chöông Kính noùi phaûi, choã naøo laø Incorrect!" Are these the same or different? The choã phaûi phaûi? Hình nhö Tuyeát Ñaäu ñang ngoài ñoïc first says "Correct": why is he also wrong? The lôøi phaùn. Trong khi Ma Coác laïi mang hai chöõ latter says "Incorrect": why is he too wrong? If "phaûi" ñeán choã Nam Tuyeàn vaø laøm gioáng heät nhö you attain understanding at Chang Ching's saying, ñaõ laøm ôû choã Chöông Kính, nhöng Nam Tuyeàn laïi you will not even be able to save yourself. If you noùi "Chaúng phaûi.

Chaúng phaûi." Hai chöõ phaûi cuûa attain understanding at Nan Ch'uan's saying, you Chöông Kính vaø chaúng phaûi cuûa Nam Tuyeàn gioáng can be the teacher of Buddhas and Patriarchs. hay khaùc? Ngöôøi tröôùc noùi "Phaûi", taïi sao laïi laàm? However, Zen practitioners must prove it Ngöôøi sau noùi "Chaúng phaûi," taïi sao laïi cuõng laàm? themselves before they will understand; do not Neáu nhaèm döôùi caâu noùi cuûa Chöông Kính tieán just accept people's verbal explanations. Zen ñöôïc, töï cöùu cuõng khoâng theå. Neáu nhaèm döôùi caâu practitioners should also always remember that cuûa Nam Tuyeàn tieán ñöôïc, ñaùng cuøng Phaät Toå laøm when the ancients travelled on foot to visit the thaày. Tuy nhieân, haønh giaû tu Thieàn phaûi töï mình monasteries everywhere, they only had this matter chöùng toû tröôùc khi thoâng ñaït, chöù ñöøng chaáp nhaän on their minds: they wanted to discern whether the vaøo lôøi noùi bieän bieät cuûa ngöôøi khaùc. Haønh giaû tu old teacher on the carved wood seat possessed Thieàn laïi phaûi neân luoân thaáy coå nhaân ñi haønh cöôùc eyes or did not possess eyes. The people of old traûi khaép tuøng laâm, haún ñem vieäc naøy laøm nieäm, would stay if there was mutual agreement in a caàn bieän roõ caùc vò laõo Hoøa Thöôïng ngoài treân

single word, and would leave if they did not agree nhaän ra môùi ñöôïc, chôù neân nhaèm mieäng ngöôøi in one word. bieän bieät. Ma Coác hoûi moät loaïi, taïi sao ngöôøi noùi Ma Coác Trì Tích: Ma-Ku: carrying ring-staff— phaûi, ngöôøi noùi chaúng phaûi? Neáu laø ngöôøi thoâng See Ma Coác Thuû Tröôïng Nhieãu Thieàn Saøng. phöông taùc gia ñöôïc ñaïi giaûi thoaùt, aét phaûi rieâng Ma Coác Truï Tröôïng: Baûo Trieät Ma Coác Caàm coù sanh nhai. Neáu laø keû cô caûnh chöa queân, chaéc Gaäy Nhieãu Giöôøng—Ma Ku Carrying his Ring chaén phaûi maéc keït ôû hai ñaàu naày. Neáu caàn bieän Staff, example 31 of the Pi-Yen-Lu—Thí duï thöù raønh coå kim, ngoài caét ñaàu löôõi ngöôøi trong thieâ n 31 cuûa Bích Nham Luïc. Ma Coác choáng gaäy ñeán haï, phaûi roõ hai caùi laàm naày môùi ñöôïc. Ñeán ñoaïn Chöông Kænh, ñi nhieãu giöôøng thieàn ba voøng, doäng sau, Tuyeát Ñaäu tuïng cuõng chæ tuïng hai caùi laàm tích tröôïng moät caùi, ñöùng nghieãm nhieân. Chöông naày. Tuyeát Ñaäu caàn neâu leân choã soáng linh ñoäng, Kænh noùi: "Phaûi! Phaûi!" (Tuyeát Ñaäu tröôùc ngöõ: cho neân noùi nhö theá. Neáu laø keû trong da coù maùu, töï "Laàm!"). Ma Coác laïi ñeán Nam Tuyeàn, ñi nhieãu nhieân chaúng nhaèm trong ngoân cuù khôûi giaûi hoäi, giöôøng thieàn ba voøng, doäng tích tröôïng moät caùi, chaúng nhaèm treân coïc coät löøa khôûi ñaïo lyù. Coù ngöôøi ñöùng nghieãm nhieân. Nam Tuyeàn noùi: "Chaúng phaûi! noùi: "Tuyeát Ñaäu thay Ma Coác haï hai chöõ laàm." Chaúng phaûi!" (Tuyeát Ñaäu tröôùc ngöõ: "Laàm!"). Ma Nhö theá coù gì giao thieäp. Ñaâu chaúng bieát ngöôøi Coác noùi: "Chöông Kænh noùi phaûi, taïi sao Hoøa xöa tröôùc ngöõ laø khoùa chaët cöûa troïng yeáu, beân naày Thöôïng noùi chaúng phaûi?" Nam Tuyeàn noùi: cuõng phaûi, beân kia cuõng phaûi, cöùu caùnh chaúng ôû "Chöông Kænh töùc phaûi phaûi, oâng chaúng phaûi, ñaây hai beân. Taïng Chuû Khaùnh noùi: "Choáng tích tröôïng, laø bò phong löïc chuyeån, nhö vaäy cuoái cuøng laø hoûng nhieãu giöôøng thieàn, phaûi cuøng chaúng phaûi ñeàu laàm, heát." Theo Vieân Ngoä trong Bích Nham Luïc, coå kyø thaät cuõng chaúng taïi ñaây." OÂng ñaâu chaúng

thaáy nhaân ñi haønh cöôùc traûi khaép tuøng laâm, haún ñem Vónh Gia ñeán Taøo Kheâ yeát kieán Luïc Toå, ñi nhieãu vieäc naày laøm nieäm, caàn bieän roõ caùc vò laõo Hoøa giöôøng thieàn ba voøng, doäng tích tröôïng moät caùi, Thöôïng ngoài treân giöôøng goã laø ñuû maét saùng hay ñöùng nghieãm nhieân. Luïc Toå quôû: "Phaøm ngöôøi Sa khoâng ñuû maét saùng. Coå nhaân moät lôøi noùi kheá hôïp Moân phaûi ñuû ba ngaøn oai nghi taùm muoân teá haïnh, lieàn ôû, moät lôøi khoâng kheá hôïp lieàn ñi. Xem Ma Ñaïi Ñöùc töø phöông naøo ñeán maø sanh ñaïi ngaõ Coác ñeán Chöông Kænh, ñi nhieãu giöôøng thieàn ba maïn?" Taïi sao Luïc Toå laïi noùi kia sanh ñaïi ngaõ voøng, doäng tích tröôïng moät caùi, ñöùng nghieãm maïn? Caùi naày chaúng noùi phaûi, cuõng chaúng noùi nhieân. Chöông Kænh noùi: "Phaûi! Phaûi!" Ñao saùt khoâng phaûi; phaûi cuøng khoâng phaûi ñeàu laø coïc coät nhaân, kieám soáng ngöôøi, phaûi laø boån phaän cuûa haøng löøa. Chæ coù Tuyeát Ñaäu haï hai chöõ laàm, coøn gaàn taùc gia. Tuyeát Ñaäu noùi: "Laàm! Rôi taïi hai beân. ñöôïc ñoâi chuùt. Ma Coác noùi: "Chöông Kænh noùi Neáu oâng ñeán hai beân hoäi laø chaúng thaáy yù Tuyeát phaûi, taïi sao Hoøa Thöôïng noùi chaúng phaûi?" Laõo Ñaäu. Ma Coác ñöùng nghieãm nhieân laø vì vieäc gì? naày chaúng tieác loâng maøy, loù ñuoâi chaúng ít. Nam Tuyeát Ñaäu taïi sao laïi noùi: "Laàm"? Choã naøo laø choã Tuyeàn noùi: "Chöông Kænh thì phaûi phaûi, oâng chaúng laàm cuûa Ma Coác? Chöông Kænh noùi phaûi, choã naøo phaûi." Nam Tuyeàn ñaùng goïi thaáy thoû thaû chim laø choã phaûi phaûi? Tuyeát Ñaäu nhö ngoài ñoïc lôøi öng. Taïng Chuû Khaùnh noùi: "Nam Tuyeàn khoùa kín phaùn. Ma Coác mang hai chöõ "Phaûi! Phaûi!" ñeán yeát quaù möùc. Chaúng phaûi theá thoâi, laïi cho kia vöôït qua kieán Nam Tuyeàn. Nhö tröôùc cuõng ñi nhieãu giöôøng noùi 'Ñaây laø bò phong löïc chuyeån, cuoái cuøng thì hö thieàn ba voøng, doäng tích tröôïng moät caùi, ñöùng maát heát'." Kinh Vieân Giaùc noùi: "Thaân ta ñaây do töù nghieãm nhieân. Nam Tuyeàn noùi: "Chaúng phaûi! ñaïi hoøa hôïp, neân noùi toùc, loâng, moùng, raêng, da thòt, Chaúng phaûi!" Ñao saùt nhaân, kieám soáng ngöôøi, phaûi gaân xöông, tuûy naõo, buïi nhô ñeàu thuoäc veà ñaát; laø boån phaän cuûa toâng Sö. Tuyeát Ñaäu noùi laà m! nöôùc mieáng maùu muû ñeàu thuoäc veà nöôùc; hôi aám Chöông Kænh noùi phaûi, phaûi. Nam Tuyeàn noùi thuoäc löûa; ñoäng chuyeån thuoäc gioù. Töù ñaïi moãi caùi chaúng phaûi, chaúng phaûi, laïi laø ñoàng hay laø khaùc? rôøi ra, thaân voïng naày ôû choã naøo?" Ma Coác caàm Phaàn sau noùi phaûi chaúng phaûi, taïi sao cuõng laàm? tích tröôïng ñi nhieãu giöôøng thieàn ñaõ bò phong löïc Neáu nhaèm döôùi caâu noùi cuûa Chöông Kænh tieán chuyeån troïn thaønh baïi hoaïi. Haõy noùi cöùu caùnh phaùt ñöôïc, töï cöùu cuõng chöa xong. Neáu nhaè m döôùi caâu minh vieäc taâm toâng taïi choã naøo? Ñeán trong aáy phaûi noùi cuûa Nam Tuyeàn tieán ñöôïc, ñaùng cuøng Phaät Toå laø keû saét theùp ñuùc thaønh môùi ñöôïc. Ñaâu chaúng laøm thaày. Tuy nhieân, haøng Thieàn Taêng phaûi töï thaáy tuù taøi Tröông Chuyeát tham vaán Thieàn sö Trí

Taïng ôû Taây Ñöôøng, hoûi: "Sôn haø ñaïi ñòa laø coù hay Nha ñaùp: "Phaûi töï ngoä ñi! Ñeán trong ñaây phaûi nhö khoâng? Chö Phaät ba ñôøi laø coù hay khoâng?" Trí theá môùi ñöôïc. Vì sao? Vì ngöôøi phaûi vì cho toät, Taïng ñaùp: "Coù." Tröông Chuyeát noùi: "Laàm!" Trí gieát ngöôøi phaûi thaáy maùu. Nam Tuyeàn, Tuyeát Ñaäu

Taïng hoûi: "OÂng töøng tham kieán vò naøo ñeán?" laø loaïi ngöôøi naày môùi daùm nieâm loäng."—Ma Ku, Tröông Chuyeát noùi: "Tham kieán Hoøa Thöôïng carrying his ring staff, went to Chang Ching. He Caûnh Sôn ñeán. Toâi coù hoûi lôøi gì, Caûnh Sôn ñeàu noùi circled the meditation seat three times, then shook khoâng." Trí Taïng baûo: "OÂng coù quyeán thuoäc gì?" his staff once and stood there upright. Chang Tröông Chuyeát ñaùp: "Coù moät hoøn nuùi, hai coâ vôï Ching said, "Correct. Correct." (Hsueh Tou added ngu ngoác." Trí Taïng laïi hoûi: "Caûnh Sôn coù quyeán a word, saying "Wrong!") Ma Ku also went to Nan thuoäc gì?" Tröông Chuyeát ñaùp: "Hoøa Thöôïng Caûnh Ch'uan: he circled the meditation seat three times, Sôn laø coå Phaät, chôù phæ baùng ngaøi." Trí Taïng baûo: then shook his staff once and stood there upright. "Ñôïi khi oâng gioáng Caûnh Sôn seõ noùi taát caû khoâng." Nan Ch'uan said, "Incorrect, Incorrect." (Hsueh Tröông Chuyeát cuùi ñaàu laëng thinh. Phaøm laø baäc Tou added a word, saying "Wrong!"). Ma Ku then toâng sö taùc gia caàn vì ngöôøi môû nieâm côûi troùi, nhoå said, "Chang Ching said 'Correct'; why do you say ñinh thaùo choát, khoâng theå chæ giöõ moät beân, ñaåy 'Incorrect,' Master?" Nan Ch'uan said, "Chang beân traùi lieàn xoay beân phaûi, ñaåy beân phaûi lieàn Ching is correct; it's you who are incorrect. This is xoay beân traùi. Xem Ngöôõng Sôn ñeán choã Trung what is turned about by the power of the wind; in AÁp taï leã thoï giôùi. Trung AÁp thaáy ñeán, ôû treân the end it breaks down and disintegrates." giöôøng thieàn voã tay noùi: "Hoøa Thöôïng! Ngöôõng According to Yuan-Wu in the Pi-Yen-Lu, when Sôn lieàn sang ñöùng beân Ñoâng, laïi sang ñöùng beân the ancients travelled on foot to visit the Taây, laïi sang ñöùng ôû giöõa, sau khi taï giôùi xong, laïi monasteries everywhere, they only had this matter luøi ra ñöùng phía sau." Trung AÁp hoûi: "Choã naøo on their mind: they wanted to discern whether the ñöôïc tam muoäi naày?" Ngöôõng Sôn thöa: "ÔÛ treân old teacher on the carved wood seat possessed caùi aán Taøo Kheâ gôõ ñöôïc ñem ñeán." Trung AÁp hoû i: eyes or did not possess eyes. The people of old "OÂng noùi Taøo Kheâ duøng tam muoäi naày tieáp ngöôøi would stay if there was mutual agreement in a naøo?" Ngöôõng Sôn thöa: "Tieáp Nhaát Tuùc Giaùc." single word, and would leave if they did not agree Ngöôõng Sôn laïi hoûi Trung AÁp: "Hoøa Thöôïng ôû choã in one word. Observe how that Ma Ku went to naøo ñöôïc tam muoäi naày?" Trung AÁp noùi: "Ta ôû choã Chang Ching, circled the the meditation seat three Maõ Toå ñöôïc tam muoäi naày." Noùi thoaïi nhö vaäy haù times, then shook his staff once and stood there chaúng phaûi laø keû cöû moät roõ ba, thaáy goác bieát ngoïn. upright. Chang Ching said, "Correct. Correct." To Long Nha daïy chuùng noùi: "Phaøm ngöôøi tham hoïc use the sword that kills people, the sword that phaûi thaáu qua Phaät Toå môùi ñöôïc." Hoøa Thöôïng brings people to life, one must be a master in his Taân Phong noùi: "Thaáy ngoân giaùo cuûa Phaät Toå nhö own right. Hsueh Tou says "Wrong!" This falls on sanh oan gia, môùi coù phaàn tham hoïc. Neáu thaáu both sides, but if you go to either side to chaúng ñöôïc bò Phaät Toå löøa." Coù vò Taêng ra hoûi: understand, you will not see Hsueh Tou's "Toå Phaät laïi coù taâm löøa ngöôøi hay sao?" Long Nha meaning. Ma Ku stood there upright, but tell me, ñaùp: "Ngöôi noùi soâng hoà coù taâm ngaïi ngöôøi what did he do it for? Why does Hsueh Tou then

chaêng?" Long Nha noùi tieáp: "Soâng hoà tuy khoâng say "Wrong"? Where is it that he is wrong? Chang coù taâm ngaïi ngöôøi, chính vì thôøi nhaân qua chaúng Ching said, "Correct. Correct." Where is that he is ñöôïc, cho neân soâng hoà trôû thaønh ngaïi ngöôøi. Phaät wrong? Hsueh Tou seems to be sitting there Toå tuy khoâng coù taâm löøa ngöôøi, chính vì thôøi nhaân reading the judgment. Ma Ku, carrying this word thaáu chaúng ñöôïc, Toå Phaät trôû thaønh löøa ngöôøi, "correct," then went to see Nan Ch'uan. As before, cuõng chaúng ñöôïc noùi Toå Phaät khoâ ng löøa ngöôøi. he circled the the meditation seat three times, then Neáu thaáu qua ñöôïc Toå Phaät, phaûi laø theå nhaän ñöôïc shook his staff once and stood there upright. Nan yù Toå Phaät, môùi cuøng haøng coå nhaân höôùng thöôïng Ch'uan said, "Incorrect. Incorrect." For the sword ñoàng. Nhö chöa thaáu ñöôïc, duø hoïc Phaät Toå ñeán that kills people, the sword that gives people life, muoân kieáp, cuõng khoâng coù ngaøy ñaït ñöôïc." Vò one must be a master of the school in his own Taêng hoûi: "Laøm sao khoûi bò Phaät Toå löøa?" Long right. Hsueh Tou says "Wrong!" Chang Ching said,

"Correct. Correct." Nan Ch'uan said "Incorrect. something. Ma Ku said, "Chang Ching said Incorrect." Are these the same or different? The 'correct'; why do you say 'incorrect' Master?" This first says "Correct": why is he also wrong? The old fellow didn't spare his eyebrows; he indulged later says "Incorrect": why is he too wrong? If you considerably. Nan Ch'uan said, "Chang Ching is attain understanding at Chang Ching's saying, you correct; it's you who are incorrect." One might say will not even able to save yourself: if you attain that Nan Ch'uan , seeing a rabbit, released a understanding at Nan Ch'uan's saying, you can be falcon. Librabrian Ch'ing said, "Nan Ch'uan was the teacher of Buddhas and Patriarchs. Even so, excessively doting; whereas he might have let the patchrobed monks must prove it themselves matter rest with 'incorrect,' still he went on to bring before they will understand; do not just accept out the other's fault for him, saying, 'This is what is other people's verbal explanations. Since Ma Ku's turned around by the power of the wind; question was the same, why did one say "correct" eventually it breaks down and disintegrates.'" The and one say "incorrect"? If one is a thoroughly Sutra of Complete Enlightenment says, "This here competent master, a man who has attained great body of mine is a combination of four major liberation, he must have a life apart from "correct" elements. The so-called defiled form of hair, nails, and "incorrect". One who has not forgotten mind teeth, skin, flesh, sinews, bone, marrow, and and objects will certainly be stuck over these two brains, all return to earth. Saliva, tears, pus, and side. If you want to clearly understand past and blood, all return to water. Warm breath returns to present, and cut off the tongues of everyone in the fire, and movement returns to wind. When the four world, first you must clearly apprehend these two major elements each separate, where could this "wrongs." This is so because Hsueh Tou wants to illusory body be?" When that Ma Ku circled the bring up the livingness. If you are a fellow with meditation seat, holding his staff, already this was blood under your skin, you will naturally not go to what is turned around by the power of the wind; the words and phrases to create interpretations; eventually it breaks down and disintegrates. Then

you will not got to a donkey-tethering stake to tell me, ultimately where does the matter of make up theories. Some people say that Hsueh discovering the source of mind lie? When you get Tou utters these two "wrongs" on behalf of Ma here, you must be a man made of cast iron in Ku, but what has that got to do with it? They are order to realize it. Have you not read how the far from knowing that the ancient's added scholar Chang Ch'o called on the Ch'an Master comments lock off essential gate; this side is Tsang of Hsi T'ang? He asked, "Do the mountains, correct, and that side is also correct, but ultimately rivers, and earth exist or not? Do the Buddhas of they do not remain on either of the two sides. The the three times exist or not?" Tsang said, "They librabrian Ch'ing said, "Holding his staff, circling exist." Chang Ch'o the scholar said, "Wrong!" the meditation seat, 'correct' and 'incorrect' are Tsang said, "Who have you seen?" Chang Ch'o both wrong. The reality of it does not lie herein." said, "I have seen the Master of Ching Shan: Have you not read how Yung Chia came to Ts'ao whatever I asked about, Ching Shan said it doesn't Ch'i and saw the Sixth Patriarch? He circled the exist." Tsang said, "What family do you have?" the meditation seat three times, then shook his Chang Ch'o said, "I have a wife and two children." staff once and stood there upright. The Patriarch Tsang then asked, "What family does Ching Shan said, "A monk is to have three thousand modes of have?" Chang Ch'o said, "Ching Shan is an dignity, and eighty-four thousand refinements of Ancient Buddha; you should not slander him, conduct; where have you come from, O Worthy, Master." Tsang said, "Wait till you are like Ching that you bear such great self-conceit?" Why did Shan; then I'll tell you everything doesn't exist." the Sixth Patriarch say that he bore great self- Chang Ch'o just bowed his head. A competent conceit? This one did not say "correct" or teacher of the sect always wants to melt the "incorrect"; "correct" and "incorrect" are both sticking points, remove the bonds, pull out the donkey-tethering stakes. There is only Hsueh Tou nails and draw out the pegs for people; he should who, pronouncing two "wrongs," has thus attained not just hold to one side, but sweep to the left and

turn to the right, sweep to the right and turn to the If you have not yet been able to pass through, if left. Just observe how Yang Shan went to Chung you study the Buddhas and study the Patriarchs, Yi's place to thank him for ordination. When Yi then you'll have no hope of attaining even in ten saw him coming, he beat his hand on the thousand eons." The monk also asked, "How can I meditation seat and said, "Wa wa." Yang Shan be able to avoid being deceived by the Patriarchs thereupon stood to the east; then he stood to the and Buddhas?" Lung Ya said, "You must be west, and then stood in the middle. After that, enlightened yourself." When you get here, you once he had finished giving thanks for ordination, must be like this. Why? When you help someone, he then retreated and stood there. Chung Yi said, you should do your utmost for them, when you kill "Where did you get this concentration?" Yang someone, you must see their blood. Hsueh Tou is Shan said, "I took it off the Seal of Ts'ao Ch'i." such a man, so he dares to pick up and play. Chung Yi said, "You tell me, whom did Ts'ao Ch'i Ma Cung: Cung ñieän cuûa loaøi ma—Palace of use this concentration to receive?" Yang Shan demons. said, "To receive the Overnight Enlightened Guest Ma Da: Maya

(skt)—See Ma Gia. (Yung Chia)." Yang Shan too asked Chung Yi, Ma Da Ni Kinh: Mayini-sutra (skt)—Phaùp Töôùng "Master, where did you get this concentration?" Kinh—Kinh noùi veà hình töôùng cuûa hieän töôïng— Chung Yi said, "I got this concentration at Ma Sutra on teaching of the phenomenal appearances Tsu's place." Isn't such conversation by fellows of dharmas. who raise one and understand three, see the root Ma Daø: Magha (skt)—Thaùng Ma Daø ôû AÁn Ñoä and pursue the branches? Lung Ya said to his giöõa thaùng gieâng vaø thaùng hai: The month of community, "Those people who penetrate the Magha between the months of January and study must pass beyond Buddhas and Patriarchs. February—See Thaäp Nhò Nguyeät. Tung Shan, the Master of Hsin Feng said, 'If you Ma Daø La: Ma Khö La—Haûi quaùi—A sea see the verbal teachings of the Buddhas and monster—See Ma Kieät La. Patriarchs as if they were your mortal enemies, Ma Daõ: Maya (skt)—Phieàn naõo: Illusion only then will you have the qualifications for (hallucination)—Thaân theå: A body. penetrating the study.' If you can't pass beyond Ma Daân: Marakayikas (skt)—Ma Töû—Ma Nöõ— them, then you will be deceived by the patriarchs Mara’s people, or subjects—See Ma Nöõ. and Buddhas." At the timethere was a monk who Ma Di: Matrka (skt)—Baûn Maãu Taïng—Ma Ñaùt asked, "Do the patriarchs and Buddhas have any Lyù Ca—Teân vò toå thöù 10 cuûa doøng hoï Thích Ca— intention to deceive people or not?" Lung Ya said, The tenth ancestor of the Sakya family. "Tell me, do rivers and lakes have any intention to Ma Dò Chi Boà Taùt: See Ma Lôïi Chi. obstruct people or not?" He went on to say, Ma Do La: Mayura (skt)—Khoång Töôùc Ñieåu (con "Although rivers and lakes have no intention to coâng)—A Peacock. obstruct people, it's just that people now can't Ma Du La Giaø Lam: masura-Sangharama (skt)— cross them. Therefore, rivers and lakes after all Moät tònh xaù coå vaøo khoaûng 200 daëm veà phía ñoâng become barriers to people. You cannot say that nam cuûa thaønh Mongali—An ancient vihara about rivers and lakes do not obstruct people. Although 200 miles southeast of Mongali. the patriarchs and Buddhas have no intention to Ma Duyeân: Harmful circumstances—Nhöõng hoaøn deceive people, it's just that people now cannot caûnh tai haïi—Nhöõng chöôùng duyeân laøm trôû ngaïi tu pass beyond them. So patriarchs and Buddhas haønh thieän nghieäp—Mara circumstances, after all deceive people. Again, you cannot say conditions, or environments, or conditioning cause, that patriarchs and Buddhas do not deceive i.e. hindering the good. people. If one can pass beyond the patriarchs and Ma Ña: Matr (skt)—Meï: Mother—Ngöôøi thôï: A Buddhas, this person surpasses the patriarchs and maker (a former)—Ngöôøi ño löôøng: A measurer. Buddhas. Still, one must completely realize the Ma Ña La Ca: Matrka (skt)—See Haønh Maãu. intent of the patriarchs and Buddhas: only then can Ma Ñaøn: Söï cuùng döôøng vôùi duïng taâm xaáu aùc— one be equal to those transcendent people of old.

Harmful offerings—Mara-gifts, in contrast with Ma Ñoä La: Mathura or Mutra (skt)—See Ma those of Buddha. Thaâu La. Ma Ñaûnh Quaùn Ñaûnh: Theo truyeàn thoáng Ñaïi Ma Ñöùc Laëc Giaø: Matrka (skt)—Baûn Maãu Thöøa, moãi vò Phaät quaùn ñaûnh baèng caùch ñaët tay Taïng—Haønh Maãu Taïng—See Haønh Maãu. leân

ñaàu cuûa vò ñeä töû—According to the Mahayana Ma EÂ Nhaân Ñaø La: Mahendra (skt)—See Ma Ha Tradition, every Buddha baptizes a disciple by Thaån Ñaø La. laying a hand on his head. Ma EÂ Xa Sa Ca: Mahisasakah (skt)—Löu Phaùi Ma Ñaïo: Black (mara) path or way. hay Boä Hoùa Ñòa trong 18 boä Tieåu Thöøa —One of Ma Ñaùt Laït Ña: See Duy Thöùc. the eighteen subdivisions of the Sarvastivadah Ma Ñaùt Lyù: Matr (skt)—Meï—Mother. school. Ma Ñaùt Lyù Ca: Ma Ña La Ca—See Haønh Maãu. Ma Gia: Maya (skt & p)—Meï cuûa Ñöùc Phaät Thích Ma Ñaëc Ma Ñòa Nguïc: See Ma Ha Baùt Ñaëc Ma. Ca Maâu Ni vaø vôï vua Tònh Phaïn. Baø soáng ôû nöôùc Ma Ñaêng Giaø: Matanga (skt). Caâu Ly thôøi xöa, nay thuoäc vöông quoác Nepal— 1) Giai caáp thaáp nhöùt—The lowest caste. The mother of Sakyamuni Buddha and wife of 2) Teân cuûa moät phuï nöõ trong giai caáp thaáp ñaõ duï king Suddhodana. She lived in the ancient country doã ngaøi A Nan. Sau naày trôû thaønh moät trong of Koliya which is now in Nepal. nhöõng ñeä töû trung thaønh cuûa Phaät: Name of Ma Giaø Ñaø: Magadha (skt & p)—Ma Ha Ñaø— the low-caste woman who inveigled Ananda. See Ma Kieät Ñaø. Later she became one of the most devoted Ma Giôùi: 1) Ma luaät: Mara laws (rules); 2) Coõi disciples of the Buddha. ma, ma ñaïo hay caûnh giôùi cuûa aùc ma: The realm Ma Ñaêng Giaø A Lan Nhaõ: Matanga-aranyakah of the maras; 3) Tyø Kheo vì caàu caïnh danh tieáng, (skt)—Moät trong ba xöù A Lan Nhaõ, truï xöù thöù nhì lôïi döôõng maø trì giôùi: Those of monks who keep cuûa Tyû Kheo, trong nhöõng nghóa ñòa, caùch xa thoân commandments for gaining fame and luxury. xoùm moät khoaûng 3.000 boä—One of the three Ma Giôùi Tyø Kheo: Mara-law monk, who seeks Aranyakah, the second class of hermits (probably fame and gains or luxury—See Ma Giôùi (3). called after the lowest caste), living in cemeteries, Ma Ha: Maha (skt)—Lôùn—Vó ñaïi—Large— at a distance of 3,000 feet from a village. Great. Ma Ñaêng Giaø Chuù: Chuù Ma Ñaêng Giaø laøm leã vôùi Ma Ha Ba Ñaàu Ma Ñòa: Maha-padma (skt)— maùu—The Matanga spell which is performed with Nguïc Ñaïi Hoàng Lieân Ñòa Nguïc—See Ñaïi Hoàng blood. Lieân. Ma Ñaêng Giaø Kinh: Kinh Ma Ñaêng Giaø noùi veà Ma Ha Ba Xaø Ba Ñeà: Maha Pajapati—Pajapati vieäc Ñöùc Phaät ñoä cho coâ gaùi Ma Ñaêng Giaø vaø noùi Gotami (skt)—Coøn goïi laø Caâu Ñaøm Di, Kieâu Ñaùp veà tinh tuù—A sutra on Matangi, and on the stars, Di, hay Kieàu Ñaøm Ni. Baø ñaõ trôû thaønh vò Ni ñaàu two books. tieân trong giaùo ñoaøn—Gautami, faminine of the Ma Ñaêng Kyø: Matangi (skt)—See Ma Ñaêng Giaø. patronymic Gautama, the family name of Ma Ñaêng Nöõ Kinh: See Ma Ñaêng Giaø Kinh. Sakyamuni. She was the first nun (abbess) in the Ma Ñaàu: Vò Taêng phuï traùch vieäc xay giaõ gaïo vaø Sangha. caùc loaïi nguõ coác trong thieàn vieän—A monk who is Ma Ha Ba Xaø Ba Ñeà Coà Ñaøm Di: Pajapati responsible for husking rice and other cereals in a Gotami (skt)—Maha Pajapati—See Ma Ha Ba Xaø monastery. Ma Ñeà. Ma Ñeà: Mati (skt)—Hieåu—Understanding. Ma Ha Baùt Ñaëc Ma: Mahapadma (skt)—1) Ñaïi Ma Ñænh: Ñeå tay leân ñaàu, moät thoùi quen maø Phaät Hoàng Lieân Hoa: Great red lotus; 2) Ñeä Baùt Haøn hay duøng ñeå daïy ñeä töû, coù leõ nhöõng chaám ñoát treân Nguïc, ñòa nguïc laïnh thöù taùm: The eighth cold hell; ñaàu chuùng Taêng cuõng baét nguoàn töø ñoù —To lay the 3) Böûu Toøa Baïch Sen cuûa Phaät: The great white hand

on the top of the head, a custom of Buddha lotus as the Budha's throne, purity and fragrance. in teaching his disciples, from which the burning Ma Ha Baùt Nhaõ: Maha-prajna (skt)—Ñaïi tueä, ñaây of the spots on the head of a monk is said to have laø moät trong ba ñöùc cuûa Nieát Baøn—Great wisdom, originated. great insight into all truth. This is one of the three

charateristics of the nirvana. coù chaáp, khoâng coù boû, cuõng khoâng nhieãm tröôùc, Ma Ha Baùt Nhaõ Ba La Maät Ña: Maha-prajna- taâm cuõng nhö hö khoâng, goïi ñoù laø ñaïi, neân goïi laø paramita (skt)—Ñaïi tueä ñaùo bæ ngaïn hay trí tueä Ma Ha. Naøy thieän tri thöùc, ngöôøi meâ mieäng noùi, lôùn ñöa chuùng sanh sang bôø giaùc ngoä beân kia. ngöôøi trí taâm haønh. Laïi coù ngöôøi meâ, ñeå taâm roãng Theo kinh Phaùp Baûo Ñaøn, Phaåm thöù nhì, ngaøy noï, khoâng, ngoài tònh toïa, traêm vieäc khoâng cho nghó töi Hueä Naêng ñaêng toøa baûo ñaïi chuùng raèng: "Taát caû goïi laø ñaïi, boïn ngöôøi naày khoâng neân cuøng hoï noùi neân tònh taâm nieäm Ma Ha Baùt Nhaõ Ba La Maät chuyeän, vì hoï laø taø kieán. Naøy thieän tri thöùc, taâm Ña." Ngaøi laïi baûo: "Naày thieän tri thöùc, trí Baùt Nhaõ löôïng roäng lôùn khaép giaùp caû phaùp giôùi, duïng töùc roõ Boà Ñeà, ngöôøi ñôøi voán töï coù, chæ nhaân vì taâm meâ raøng phaân minh, öùng duïng lieàn bieát taát caû, taát caû khoâng theå töï ngoä, phaûi nhôø ñeán ñaïi thieän tri thöùc töùc moät, moät töùc taát caû, ñi laïi töï do, taâm theå khoâng chæ ñöôøng môùi thaáy ñöôïc taùnh. Phaûi bieát ngöôøi ngu bò ngaên ngaïi töùc laø Baùt Nhaõ. Naøy thieän tri thöùc, taát ngöôøi trí, Phaät taùnh voán khoâng khaùc, chæ duyeân meâ caû trí Baùt Nhaõ ñeàu töø töï taùnh sanh, chaúng töø beân ngoä khoâng ñoàng, do ñoù neân coù ngu trí. Nay toâi vì ngoaøi vaøo, chôù laàm duïng yù neân goïi laø chôn chaùnh noùi phaùp Ma Ha Baùt Nhaõ Ba La Maät, khieán cho töï duïng. Moät chôn thì taát caû chôn, taâm löôïng roäng caùc oâng, moãi ngöôøi ñöôïc trí tueä, neân chí taâm laéng lôùn khoâng ñi theo con ñöôøng nhoû, mieäng chôù troïn nghe, toâi vì caùc oâng maø noùi. Naøy thieän tri thöùc, coù ngaøy noùi khoâng maø trong taâm chaúng tu haïnh naày, ngöôøi troïn ngaøy mieäng tuïng Baùt Nhaõ nhöng khoâng gioáng nhö ngöôøi phaøm töï xöng laø quoác vöông troïn bieát töï taùnh Baùt Nhaõ, ví nhö noùi aên maø khoâng no, khoâng theå ñöôïc, khoâng phaûi laø ñeä töû cuûa ta. Naøy mieäng chæ noùi khoâng, muoân kieáp chaúng ñöôïc thaáy thieän tri thöùc, sao goïi laø Baùt Nhaõ? Baùt Nhaõ nghóa taùnh, troïn khoâng coù ích gì. Naøy thieän tri thöùc, 'Ma laø 'trí tueä.' Taát caû choã, taát caû thôøi, moãi nieäm khoâng Ha Baùt Nhaõ Ba La Maät' laø tieáng Phaïn, dòch laø ñaïi ngu, thöôøng haønh trí hueä töùc laø Baùt Nhaõ haïnh. Moät trí tueä ñeán bôø kia, noù phaûi laø haønh nôi taâm, khoâng nieäm ngu khôûi leân, töùc laø Baùt Nhaõ baët. Moät nieäm phaûi tuïng ôû mieäng. Mieäng tuïng maø taâm chaúng trí khôûi leân, töùc laø Baùt Nhaõ sanh. Ngöôøi ñôøi ngu haønh nhö huyeãn nhö hoùa, nhö söông, nhö ñieån. meâ khoâng thaáy Baùt Nhaõ, mieäng noùi Baùt Nhaõ maø Mieäng nieäm maø taâm haønh aét taâm vaø mieäng hôïp trong taâm thöôøng ngu, thöôøng töï noùi ta tu Baùt Nhaõ, nhau, baûn taùnh laø Phaät, lìa taùnh khoâng rieâng coù nieäm nieäm noùi khoâng nhöng khoâng bieát ñöôïc chôn Phaät. Sao goïi laø Ma Ha? Ma Ha laø lôùn, taâm löôïng khoâng. Baùt Nhaõ khoâng coù hình töôùng, taâm trí tueä roäng lôùn ví nhö hö

khoâng, khoâng coù bôø meù, cuõng aáy vaäy. Neáu khôûi hieåu nhö theá töùc goïi laø Baùt Nhaõ khoâng coù vuoâng troøn, lôùn nhoû, cuõng khoâng phaûi trí. Sao goïi laø Ba La Maät? Ñaây laø tieáng Phaïn, coù xanh, vaøng, ñoû, traéng, cuõng khoâng coù treân döôùi, daøi nghóa laø 'ñeán bôø kia,' giaûi nghóa laø 'lìa sanh dieät.' ngaén, cuõng khoâng saân, khoâng hyû, khoâng phaûi, Chaáp caûnh thì sanh dieät khôûi nhö nöôùc coù soùng khoâng quaáy, khoâng thieän khoâng aùc, khoâng coù ñaàu, moài, töùc laø bôø beân naày, lìa caûnh thì khoâng sanh khoâng coù ñuoâi, coõi nöôùc chö Phaät, troïn ñoàng vôùi hö dieät nhö nöôùc thöôøng thoâng löu, aáy goïi laø bôø kia, khoâng, dieäu taùnh cuûa ngöôøi ñôøi voán khoâng, khoâng neân goïi laø Ba La Maät. Naøy thieän tri thöùc, ngöôøi coù moät phaùp coù theå ñöôïc, töï taùnh chôn khoâng cuõng meâ mieäng tuïng, chính khi ñang tuïng maø coù voïng, laïi nhö theá. Naøy thieän tri thöùc, chôù nghe toâi noùi coù quaáy; nieäm nieäm neáu haønh Baùt Nhaõ, aáy goïi laø 'khoâng' lieàn chaáp khoâng, thöù nhaát laø khoâng neân chôn taùnh. Ngöôøi ngoä ñöôïc phaùp naày, aáy laø phaùp chaáp 'khoâng,' neáu ñeå taâm 'khoâng' maø ngoài tònh Baùt Nhaõ, ngöôøi tu haïnh naày, aáy laø haïnh Baùt Nhaõ. toïa, ñoù töùc laø chaáp 'voâ kyù khoâng.' Naøy thieän tri Khoâng tu töùc laø phaøm, moät nieäm tu haønh, töï thaân thöùc, theá giôùi hö khoâng hay bao haøm vaïn vaät saéc ñoàng vôùi Phaät. Naøy thieän tri thöùc, phaøm phu töùc töôïng, maët trôøi, maët traêng, sao, nuùi, soâng, ñaát lieàn, Phaät, phieàn naõo töùc Boà Ñeà. Nieäm tröôùc meâ töùc khe suoái, coû caây, röøng raäm, ngöôøi laønh ngöôøi döõ, phaøm phu, nieäm sau ngoä töùc Phaät; nieäm tröôùc chaáp phaùp laønh phaùp döõ, thieân ñöôøng ñòa nguïc, taát caû caûnh töùc phieàn naõo, nieäm sau lìa caûnh töùc Boà Ñeà. bieån lôùn, caùc nuùi Tu Di, thaûy ôû trong hö khoâng. Naøy thieän tri thöùc, Ma Ha Baùt Nhaõ Ba La Maät toái Taùnh cuûa ngöôøi ñôøi laïi cuõng nhö theá. Naøy thieän tri toân, toái thöôïng, toái ñeä nhaát, khoâng truï, khoâng qua thöùc, töï taùnh hay bao haøm muoân phaùp aáy laø ñaïi. cuõng khoâng laïi, chö Phaät ba ñôøi thaûy ñeàu töø trong Muoân phaùp ôû trong töï taùnh cuûa moïi ngöôøi, neáu ñoù maø ra. Phaûi duøng ñaïi trí hueä naøy ñaäp phaù nguõ thaáy taát caû ngöôøi aùc cuøng vôùi laønh, troïn ñeàu khoâng uaån, phieàn naõo, traàn lao, tu haønh nhö ñaây quyeát

ñònh thaønh Phaät ñaïo, bieán tam ñoäc thaønh giôùi ñònh thaáy taùnh. Naøy thieän tri thöùc, trong ngoaøi khoân g hueä. Naøy thieän tri thöùc, phaùp moân cuûa toâi ñaây töø truï, ñi laïi töï do, hay tröø taâm chaáp, thoâng ñaït khoâng moät Baùt Nhaõ phaùt sanh ra taùm muoân boán ngaøn trí ngaïi, hay tu haïnh naày cuøng kinh Baùt Nhaõ voán tueä. Vì côù sao? Vì ngöôøi ñôøi coù taùm muoân boán khoâng sai bieät. Naày thieän tri thöùc, taát caû kinh ñieån ngaøn traàn lao, neáu khoâng coù traàn lao thì trí hueä vaø caùc vaên töï, ñaïi thöøa, tieåu thöøa, 12 boä kinh ñeàu thöôøng hieän, chaúng lìa töï taùnh. Ngöôøi ngoä phaùp nhôn ngöôøi maø an trí, nhôn taùnh trí tueä môùi hay naày töùc laø voâ nieäm, voâ öùc, voâ tröôùc, chaúng khôûi döïng laäp. Neáu khoâng coù ngöôøi ñôøi thì taát caû muoân cuoáng voïng, duøng taùnh chôn nhö cuûa mình, laáy trí phaùp voán töï chaúng coù, theá neân bieát muoân phaùp voán hueä quaùn chieáu, ñoái vôùi taát caû phaùp khoâng thuû töï nhôn nôi ngöôøi maø döïng laäp, taát caû kinh ñieån khoâng xaû, töùc laø thaáy taùnh thaønh Phaät ñaïo. Naøy

nhôn ngöôøi maø noùi coù, nhôn vì trong ngöôøi kia coù thieän tri thöùc, neáu muoán vaøo phaùp giôùi thaäm thaâm ngu vaø coù trí, ngöôøi ngu laø tieåu nhôn, ngöôøi trí laø vaø Baùt Nhaõ Tam Muoäi thì phaûi tu Baùt Nhaõ haïnh, ñaïi nhôn, ngöôøi ngu hoûi nôi ngöôøi trí, ngöôøi trí vì phaûi trì tuïng Kinh Kim Cang Baùt Nhaõ, töùc ñöôïc ngöôøi ngu maø noùi phaùp, ngöôøi ngu boãng nhieân ngoä thaáy taùnh. Neân bieát kinh naày coâng ñöùc voâ löôïng voâ hieåu, taâm ñöôïc khai töùc cuøng vôùi ngöôøi trí khoâng bieân, trong kinh ñaõ khen ngôïi roõ raøng, khoâng theå sai khaùc.”—The great wisdom method of crossing noùi ñaày ñuû ñöôïc. Phaùp moân naày laø toái thöôïng thöøa, the stream (shore) to nirvana. According to the vì nhöõng ngöôøi ñaïi trí maø noùi, vì nhöõng ngöôøi Flatform Sutra, the Second Chapter, one day, thöôïng caên maø noùi. Nhöõng ngöôøi tieåu caên tieåu trí Master Hui-Neng took his seat and said to the nghe phaùp naày, taâm sanh ra khoâng tin. Vì côù sao? great assembly, “All of you purify your minds and Ví nhö coù moät traän möa lôùn, caû coõi nöôùc, thaønh aáp, think about Maha Prajna Paramita.” He then said, chôï buùa ñeàu bò troâi giaït cuõng nhö troâi giaït nhöõng laù “All-Knowing Advisors, the wisdom of Bodhi and taùo. Neáu traän möa lôùn ñoù möa nôi bieån caû thì Prajna is originally possessed by worldly people khoâng taêng khoâng giaûm. Nhö ngöôøi ñaïi thöøa, hoaëc themselves. It is only because their minds are ngöôøi toái thöôïng thöøa nghe Kinh Kim Cang thì confused that they are unable to enlighten khai ngoä, theá neân bieát baûn taùnh hoï töï coù trí Baùt themselves and must rely on a great Good Nhaõ, töï duøng trí hueä thöôøng quaùn chieáu, neân Knowing Advisor who can lead them to see their khoâng nhôø vaên töï, thí duï nhö nöôùc möa khoâng phaûi Buddha-nature. You should know that the Buddha- töø trôøi maø coù, nguyeân laø töø roàng maø daáy leân, khieán nature of stupid and wise people is basically not cho taát caû chuùng sanh, taát caû coû caây, höõu tình voâ different. It is only because confusion and tình thaûy ñeàu ñöôïc ñöôïm nhuaàn. Traêm soâng caùc enlightenment are different that some are stupid doøng ñeàu chaûy vaøo bieån caû, hôïp thaønh moät theå, trí and some are wise. I will now explain for you the hueä Baùt Nhaõ nôi baûn taùnh chuùng sanh laïi cuõng nhö Maha Prajna Paramita Dharma in order that each theá. Naøy thieän tri thöùc, ngöôøi tieåu caên nghe phaùp of you may become wise. Pay careful attention moân ñoán giaùo naày ví nhö laø coû caây, coäi goác cuûa noù and I will explain it to you.” Good Knowing voán nhoû, neáu bò möa to thì ñeàu ngaõ nghieâng khoâng Advisors, worldly people recite ‘Prajna’ with their theå naøo taêng tröôûng ñöôïc, ngöôøi tieåu caên laïi cuõng mouths all day long and yet do not recognize the nhö vaäy, voán khoâng coù trí hueä Baùt Nhaõ cuøng vôùi Prajna of their self-nature. Just as talking about ngöôøi ñaïi trí khoâng sai bieät, nhôn sao nghe phaùp food will not make you full, so, too, if you speak hoï khoâng theå khai ngoä? Vì do taø kieán chöôùng of emptiness you will not see your own nature in naëng, coäi goác phieàn naõo saâu, ví nhö ñaùm maây lôùn ten thousand ages. In the end, you will not have che kín maët trôøi, neáu khoâng coù gioù thoåi maïnh thì obtained any benefit. Good Knowing Advisors, aùnh saùng maët trôøi khoâng hieän. Trí Baùt Nhaõ cuõng Maha Prajna Paramita is a Sanskrit word which khoâng coù lôùn nhoû, vì taát caû chuùng sanh töï taâm meâ means ‘great wisdom

which has arrived at the ngoä khoâng ñoàng, taâm theå beân ngoaøi thaáy coù tu other shore.’ It must be practiced in the mind, and haønh tìm Phaät, chöa ngoä ñöôïc töï taùnh töùc laø tieåu not just recited in words. When the mouth recites caên. Neáu khai ngoä ñoán giaùo khoâng theå tu ôû beân and the mind does not practice, it is like an ngoaøi, chæ nôi taâm mình thöôøng khôûi chaùnh kieán, illusion, a transformation, dew drops, or lightning. phieàn naõo traàn lao thöôøng khoâng bò nhieãm töùc laø However, when the mouth recites and the mind

practices, then mind and mouth are in mutual realm. Its function is to understand clearly and accord. One’s own original nature is Buddha; distinctly. Its correct function is to know all. All is apart from the nature there is no other Buddha. one; one is all. Coming and going freely, the What is meant by Maha? Maha means ‘great.’ mind’s substance is unobstructed. That is Prajna. The capacity of the mind is vast and great like Good Knowing Advisors, all Prajna wisdom is empty space, and has no boundaries. It is not produced from one’s own nature; it does not enter square or round, great or small. Neither is it blue, from outside. Using the intellect correctly is called yellow, red, white. It is not above or below, or the natural function of one’s true nature. One truth long or short. It is without anger, without joy, is all truth. The mind has the capacity for great without right, without wrong, without good, things, and is not meant for practicing petty ways. without evil, and it has no head or tail. All Do not talk about emptiness with your mouth all Buddha-lands are ultimately the same as empty day and in your mind fail to cultivate the conduct space. The wonderful nature of worldly people is that you talk of. That would be like a common originally empty, and there is not a single dharma person calling himself the king of a country, which which can be obtained. The true emptiness of the cannot be. People like that are not my disciples. self-nature is also like this. Good Knowing Good Knowing Advisors, what is meant by Advisors, do not listen to my explanation of ‘Prajna?’ Prajna in our language means wisdom. emptiness and then become attached to emptiness. Everywhere and at all times, in thought after The most important thing is to avoid becoming thought, remain undeluded and practice wisdom attached to emptiness. If you sit still with an constantly; that is Prajna conduct. Prajna is cut off empty mind you will become attached to by a single deluded thought. By one wise thought, undifferentiated emptiness. Good Knowing Prajna is produced. Worldly men, deluded and Advisors, The emptiness of the universe is able to confused, do not see Prajna. They speak of it with contain the forms and shapes of the ten thousand their mouths, but their minds are always deluded. things: the sun, moon, and stars; the mountains, They constantly say of themselves, ‘I cultivate rivers, and the great earth; the fountains, springs, Prajna!’ And though they continually speak of streams, torrents, grasses, trees, thickets, and emptiness, they are unaware of true emptiness. forests; good and bad people, good and bad Prajna, without form or mark, is just the wisdom of dharmas, the heavens and the hells, all the great the mind. If thus explained, this is Prajna wisdom. seas, Sumeru and all moutains; all are contained What is meant by Paramita? It is a Sanskrit word within emptiness. The emptiness of the nature of which in our language

means ‘arrived at the other worldly men is also like this. Good Knowing shore,’ and is explained as ‘apart from production Advisors, the ability of one’s own nature to and extinction.’ When one is attached to states of contain the ten thousand dharmas is what is meant being, production and extinction arise like waves. by ‘great.’ The myriad dharmas are within the States of being, with no production or extinction, is nature of all people. If you regard all people, the like free flowing water. That is what is meant by bad as well as the good, without grasping or ‘the other shore.’ Therefore, it is called rejecting, without producing a defiling attachment, ‘Paramita.’ Good Knowing Advisors, deluded your mind will be like empty space. Therefore, it people recite with their mouths, but while they is said to be ‘great,’ or ‘Maha.’ Good Knowing recite they live in falsehood and in error. When Advisors, the mouth of the confused person there is practice in every thought, that is the true speaks, but the mind of the wise person practices. nature. You should understand this dharma, which There are deluded men who sit still with empty is the Prajna dharma; and cultivate this conduct, minds, vainly thinking of nothing and declaring which is the Prajna conduct. Not to cultivate is to that to be something great. One should not speak be a common person, but in a single thought of with these people because of their deviant views. cultivation, you are equal to the Buddhas. Good Good Knowing Advisors, the capacity of the mind Knowing Advisors, common people are Buddhas is vast and great, encompassing the Dharma and affliction is Bodhi. The deluded thoughts of

the past are thoughts of a common person. themselves use this wisdom constantly to Enlightened future thoughts are the thoughts of a contemplate and illuminate. And they do not rely Buddha. Past thoughts attached to states of being on written words. Take for example, the rain does are afflictions. And, future thoughts separate from not come from the sky. The truth is that the states of being are Bodhi. Good Knowing dragons cause it to fall in order that all living Advisors, Maha Prajna Paramita is the most beings, all plants and trees, all those with feeling honored, the most supreme, the foremost. It does and those without feeling may receive its not stay; it does not come or go. All Buddhas of moisture. In a hundred streams, it flows into the the three periods of time emerge from it. You great sea and there unites in one substance. The should use great wisdom to destroy affliction, wisdom of the Prajna of the original nature of defilement and the five skandhic heaps. With such living beings acts the same way. Good Knowing cultivation as that, you will certainly realize the Advisors, when people of limited faculties hear Buddha Way, transforming the three poisons into this Sudden Teaching, they are like the plants and morality, concentration, and wisdom. Good trees with shallow roots which, washed away by Knowing Advisors, my Dharma-door produces the great rain, are unable to grow. But at the same 84,000 wisdom from the one Prajna. Why? time, the Prajna wisdom which people of limited Because worldly people have 84,000 kinds of faculties possess is fundamentally no different defilement. In the absence of defilement, wisdom from the Prajna that men of great wisdom possess. is always present since it is not separate from the Hearing this Dharma, why do they not become self-nature. Understand this dharma is simply no- enlightened? It

is because the obstacle of their thought, no-remembrance, non-attachment and the deviant views is a formidable one and the root of non-production of falsehood and error. Use your their afflictions is deep. It is like when thick own true-suchness nature and, by means of clouds cover the sun. If the wind does not blow, wisdom, contemplate and illuminate all dharmas the sunlight will not be visible. ‘Prajna’ wisdom is without grasping or rejecting them. That is to see itself neither great nor small. Living beings differ one’s own nature and realize the Buddha Way. because their own minds are either confused or Good Knowing Advisors, if you wish to enter the enlightened. Those of confused minds look extremely deep Dharma realm and the Prajna outwardly to cultivate in search of the Buddha. samadhi, you must cultivate the practice of Prajna. Not having awakened to their self-nature yet, they Hold and recite the ‘Diamond Prajna Paramita have small roots. When you become enlightened Sutra’ and that way you will see your own nature. to the Sudden Teaching, you do not grasp onto the You should know that the merit and virtue of this cultivation of external things. When your own sutra is immeasurable, unbounded, and mind constantly gives rise to right views, indescribable, as the Sutra text itself clearly afflictions and defilement can never stain you. states. This Dharma-door is the Superior Vehicle, That is what is meant by seeing your own nature. that is taught to the people of great wisdom and Good Knowing Advisors, the ability to cultivate superior faculties. When people of limited the conduct of not dwelling inwardly or outwardly, faculties and wisdom hear it, their minds give rise of coming and going freely, of casting away the to doubt. Why is that? Take this example, the rains grasping mind, and of unobstructed penetration, is which the heavenly dragons shower on basically no different from the Prajna Sutra. Good Jambudvipa. Cities and villages drift about in the Knowing Advisors, all sutras and writings of the flood like thorns and leaves. But if the rain falls on Great and Small Vehicles, the twelve divisions of the great sea, its water neither increases nor sutras, have been devised for people and decreases. If people of the Great Vehicle, the established based on the nature of wisdom. If Most Superior Vehicle, hear the Diamond Sutra, there were no people, the ten thousand dharmas their minds open up, awaken and understand. would not exist. Therefore you should know that Then they know that their original nature itself all dharmas are originally postulated for people possesses the wisdom of Prajna. Because they and all sutras are spoken for their sake. Some

people are deluded and some are wise; the Ma Ha Ca Dieáp: Maha-Kasyapa (skt)—Moät deluded are small people and the wise are great ngöôøi thuoäc doøng doõi Baø La Moân taïi Ma Kieät Ñaø, people. The deluded people question the wise and ñaõ trôû thaønh moät trong nhöõng moân ñoà lôùn cuûa Ñöùc the wise people teach Dharma to the deluded Phaät, noåi tieáng veà kyû luaät khoå haïnh vaø ñaïo ñöùc people. When the deluded people suddenly nghieâm khaéc. Nhôø nhöõng ñöùc taùnh aáy maø Ngaøi ñaõ awaken and understand, their minds open to ñöôïc töù chuùng tín nhieäm chuû trì kieát taäp kinh ñieån enlightenment and, therefore they are no longer laàn ñaàu cuõng nhö troïng traùch laõnh ñaïo Taêng giaø different from the wise. sau khi Phaät

nhaäp dieät. OÂng ñöôïc coi nhö laø vò toå Ma Ha Baùt Nhaõ Ba La Maät Ña Taâm Kinh: thöù nhaát trong 28 vò toå cuûa doøng Thieàn coå AÁn Ñoä Maha-paramita-hrdaya-sutra (skt)—Maha- (Ba anh em oâng Ca Dieáp Ba ñeàu laø ngöôøi tröôùc hannya-haramita-shin-gyo (jap)—The Heart of kia tu theo ngoaïi ñaïo, thôø thaàn Löûa. Ngaøi Ñaïi Ca Maha Prajan Paramita Sutra. Dieáp coù 500 ñeä töû, hai ngöôøi em moãi vò coù 250 ñeä Ma Ha Baùt Nhaõ Ba La Maät Ñaïo Haønh Kinh: töû. Sau khi tín phuïc giaùo nghóa cuûa Ñöùc Phaät, ba vò Kinh daïy haønh giaû veà thöïc haønh chaân lyù baèng caùch ñaõ mang heát chuùng ñeä töû cuûa mình veà quy-y Phaät). tu taäp theo Kinh Ma Ha Baùt Nhaõ Ba La Maät. Kinh OÂng ñöôïc coi nhö sô toå doøng thieàn AÁn Ñoä töø caâu Ñaïo Haønh Baùt Nhaõ Ba La Maät do Chi Laâu Ca chuyeän “Truyeàn Taâm AÁn” veà Ma Ha Ca Dieáp Saám dòch vaøo thôøi nhaø Haùn (206 B.C.-220 A.D.). mæm cöôøi khi Ñöùc Phaät ñöa leân nhaønh kim hoa. Chi Saám hay Chi Loâ Ca Saám, moät vò sa moân xöù Ngöôøi ta noùi Ma Ha Ca Dieáp ñaéc quaû A La Haùn Nguyeät Chi, ñeán Laïc Döông, Trung Quoác vaøo chæ sau taùm ngaøy theo Phaät. Sau khi Ma Ha Ca khoaûng naêm 147 sau Taây Lòch ñeå laøm coâng vieäc Dieáp thò tòch, oâng uûy thaùc cho ngaøi A Nan laøm chuû dòch thuaät cho ñeán naêm 186 sau Taây Lòch—The tòch hoäi ñoàng Taêng Giaø thôøi baáy giôø — sutra that teach practitioners to practice the Mahakasyapa, a Brahmin of Magadha who Buddha-truth by following the theories in the became a close disciple of the Buddha. He was Heart of Maha Prajan Paramita Sutra. The sutra renowned for his ascetic self-discipline and moral was translated by master Chih-Lou-Chia-Ch’an strictness. Thanks to the qualities right after the (Lokakshin (skt) during the Han Dynasty in China. death of the Buddha, he was asked to reside at the Chih-Ch’an or Chih-Lou-Chia-Ch’an, a sramana First Council and to take over leadership of the who came to China from Yueh-Chih around 147 Sangha. He was considered (reckoned) as the first AD and worked at translations till 186 AD at of 28 Great Ancient Patriarchs Indian Zen. He was Loyang—See Ma Ha Baùt Nhaõ Ba La Maät Ña. regarded as the First Patriarch from the story of Ma Ha Baùt Nieát Baøn Na: Mahaparinirvana the “transmission” of the Mind-seal when the (skt)—Ñaïi dieät ñoä hay ñaïi vieân tòch nhaäp (Nieát Buddha held up a golden flower and Maha- Baøn cuoái cuøng, giaûi thoaùt vaø tòch tònh)—The great Kasyapa smiled. Maha-Kasyapa is said to have complete nirvana—Final release—Perfect rest. become an Arhat after being with the Buddha for Ma Ha Boà Ñeà Töï: Mahabodhi-sangharama eight days. After his death he is reputed to have (skt)—Chuøa Ñaïi Giaùc, gaàn Boà Ñeà Ñaïo Traøng entrusted Ananda with leadership of the Order— thuoäc xöù Ma Kieät Ñaø—The monastery of the great See Thaäp Ñaïi Ñeä Töû. enlightenment, a vihara near the Bodhidruma at Ma Ha Ca Dieáp Ba: Mahakasyapa (skt)—See Gaya, in Magadha. Ma Ha Ca Dieáp. Ma Ha Boà Ñeà Taêng Giaø Lam: Mahabodhi- Ma Ha Ca Dieáp Baûn Sanh: Past lives of sangharama (skt)—See Ma Ha Boà Ñeà Töï. Mahakasyapa. Ma Ha Ca Chieân Dieân: Mahakatyayana (skt)— Ma Ha Ca La: Mahakala (skt)—Ñaïi Haéc Thieân— Moät trong möôøi ñaïi ñeä töû cuûa Ñöùc Phaät, ñöôïc toân The greta black deva. kính laø baäc ñeä nhaát nghò luaän—One of Ma Ha Ca La Thieân: See Ma Ha Ca La. Sakyamuni’s ten

great (principal) disciples, Ma Ha Caâu Hy La: Mahakaushtila (skt)— respected as the foremost in debate—See Thaäp Sariputra's uncle—Caäu cuûa Xaù Lôïi Phaát—Moät Ñaïi Ñeä Töû. trong nhöõng ñaïi ñeä töû cuûa Ñöùc Phaät. Coù moät hoâm, Ñöùc Phaät ñang thieàn ñònh trong moät hang ñaù treân

nuùi Linh Thöùu, caäu cuûa Xaù Lôïi Phaát laø Ma Ha Caâu phaùp. Sö thöôøng nhaán maïnh vôùi haøng ñeä töû: "Muïc Hy La ñeán baùi kieán vaø ñaøm luaän chaân lyù vôùi Ñöùc ñích cuûa tu haønh trong Phaät giaùo laø kieán Taùnh hay Phaät. Taøi naêng bieän luaän cuûa Ñöùc Phaät ñaõ laøm cho laø nhìn thaáy ñöôïc Phaät taùnh hay nhìn thaáy baûn taùnh Ma Ha Caâu Hy La voâ cuøng thaùn phuïc, neân cuoái thaät cuûa chính mình. Nhö vaäy, muïc ñích raát ñôn cuøng oâng xin quy-y vôùi Phaät—One of the great giaûn cuûa haønh giaû trong tu taäp laø kieán Taùnh Thaønh disciples of the Buddha. One day, while the Phaät hay nhìn thaáy cho ñöôïc Phaät taùnh hay nhìn Buddha was meditating in a cave on Vulture Peak, thaáy baûn taùnh thaät cuûa chính mình."—Name of a Sariputra's uncle Mahakaustila came for a visit. Chinese Zen master who lived in the T'ang Being the long-nailed Brahmacarin, an ascetic Dynasty in China. From 780 to 805, he traveled to devoted entirely to studying sacred learning, he Tibet to spread the Buddha-dharma. He strongly sought to debate with the Buddha on the ultimate supported the theme "Seeing one's own nature Truth. The Buddha's talent of speech fully and becoming a Buddha." He always emphasized convinced Mahakaustila in words and thought. He to his disciples, "The purpose of practicing eventually became the Buddha's disciple. Buddhism is to see one's own nature or to behold Ma Ha Chaát Ñeá Taùt Ñoûa: Mahacittasattva the Buddha-nature within oneself or to see into (skt)—Ma Ha Boà Ñeà Chaát Ñeá Taùt Ñoûa —Boà Taùt—one's own nature. So, it's the simple goal to all A Bodhisattva—A great-mind being. practitioners: beholding the Buddha-nature within Ma Ha Chæ Quaùn: Maka-shikan (jap)—Chæ Quaùn oneself or to see into one's own nature." Huyeàn Vaên—Chæ Quaùn Luaän—Boä saùch caên baûn Ma Ha Duyeät YÙ Boà Taùt: Vajrasadhu (skt)—Kim cuûa toâng Thieân Thai daïy veà caùch an döôõng thaân ñeå Cang Hyû Boà Taùt—Kim Cang Xöng Boà Taùt— taâm ñöôïc trong saùng. Cuõng ñöôïc goïi laø vieân ñoán Diamond Joy Bodhisattva. chæ quaùn, nghóa laø nhôø vaøo söï taäp trung tinh thaàn Ma Ha Ñaø: Magadha (skt & p)—Ma Giaø Ñaø— maø ngöng baët voïng nieäm vaø ñaït ñöôïc chaân trí töùc See Ma Kieät Ñaø. thì (ñaây laø phöông phaùp cuûa toâng Thieân Thai trong Ma Ha Ñaøm Voâ Ñöùc: Maha-dhamma-rakkhita Kinh Phaùp Hoa). Ñaây laø moät trong ba boä saùch lôùn (p)—Dharmagupta (skt)—Dhammarakkhita (p)— cuûa Thieân Thai do ñaïi sö Thieân Thai thuyeát giaûng See Ñaøm Voâ Ñöùc. vaø ñöôïc ñeä töû cuûa ngaøi laø Chöông An ghi cheùp laïi Ma Ha Ñaûn Ñaëc: Mahatantra (dharani) (skt)— thaønh boä—The foundation work on T'ien-T'ai's Ñaïi löïc Ñaø La Ni giuùp vöôït qua ma chöôùng— modified form of samadhi, rest of body for Great spell power for overcoming the evil and clearness of vision. It is also called the cleaving to the good. concentration or mental state, in which is Ma Ha Ñeà Baø: Mahadeva (skt)—Ñaïi Thieân: The perceived, at one and the same time, the unity in great deva—Teân cuûa moät vò A La Haùn: Name of the diversity and the diversity in the unity (a an

arhat—Tieàn thaân Ñöùc Phaät: A former method ascribed by T'ien-T'ai to the Lotus Sutra). incarnation of Sakyamuni—Ma Heâ Thuû La Thieân: It is one of the three foundation works of the Mahesvara, Siva. T'ien-T'ai School; was delivered by Chih-I to his Ma Ha Hy Höõu Boà Taùt: See Ma Ha Tieáu Boà Taùt. disciple Chang-An who committed it to writing. Ma Ha Khí Tröôïng Boà Taùt: Kim Cang Lôïi Boà Ma Ha Da Na Ñeà Baø: Mahayanadeva (skt)— Taùt—See Kim Cang Giaùc Boà Taùt. Danh hieäu cuûa Ngaøi Huyeàn Trang taïi AÁn Ñoä —A Ma Ha Kieáp Taân Na: Kapphina (skt)— title given to Hsuan-Tsang in India. Mahakapphina(skt)—Kieáp Thí Na—Kieáp Tyû Ma Ha Daï Na: Mahayana (skt)—Ñaïi Thöøa, ñoái Na—Kieáp Tyø Noâ—See Kieáp Taân Na. laïi vôùi Tieåu Thöøa—The Great Vehicle, in contrast Ma Ha Kieàu Ñaøm Ni: Mahagautami (skt)—Dì vaø with the Lesser Vehicle. cuõng laø ngöôøi nuoâi döôõng Phaät Thích Ca—Aunt Ma Ha Dieãn Boà Taùt: Kim Cang Lôïi Boà Taùt—See and nurse of Sakyamuni. Kim Cang Giaùc Boà Taùt. Ma Ha La: Mahallakas (skt)—Ngu ñaàn— Ma Ha Dieãn Thieàn Sö: Teân cuûa moät vò Thieàn sö Stupid—Ignorance. Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907). Töø naêm Ma Ha La Xa: Maharaja (skt)—Moät vò vua taøi 780 ñeán 805, Sö du haønh ñeán Taây Vöïc hoaèng gioûi—A great or superior king.

Ma Ha Loâ Saét Naõ: Maharosana (skt)—Saân Haän ñöùng beân traùi Ñöùc Phaät, trong khi Xaù Lôïi Phaát beân Thieân—The angry deva. phaûi. Beân Trung Hoa ngöôøi ta noùi Muïc Kieàn Lieân Ma Ha Ma Da: Maha-devi (skt)—See Ma Ha Ma laø hieän thaân cuûa Ngaøi Ñaïi Theá Chí Boà Taùt. Muïc Gia Ma Ha Ma Gia. Kieàn Lieân ñöôïc Phaät thoï kyù sau naày seõ thaønh Phaät Ma Ha Ma Du Lôïi La Xaø: Mayura-raja (skt)— hieäu laø Ñaït Ma La Baït Chieân Ñaøn Phaät trong coõi Maha-mayuri-vidya (skt)—See Khoảng Töôùc Minh Phaät YÙ Laïc—One of the ten most important Vöông. (chief) disciples of the Sakyamuni Buddha, who Ma Ha Ma Ñeà: Mahamati (skt)—See Ñaïi Hueä. came from a Brahmin family. He entered the Ma Ha Ma Ñeà Boà Taùt: Mahamati-bodhisattva Buddhist order at the same time with Sariputra, a (skt)—See Ñaïi Hueä Boà Taùt. friend since youth. He agreed with Sariputra that Ma Ha Ma Gia: Maha-devi (skt)—Maha Maya whoever first found the truth would reveal it to the (skt)—Name of Queen Mahamaya—Teân cuûa other. Sariputra found the Buddha and brought Hoaøng Haäu Ma Ha Ma Da—Ma Gia Hoaøng Haäu Maudgalyayana to him; the former is placed on (meï cuûa Thaùi töû Taát Ñaït Ña)—Baø soáng trong the Buddha's right, and the latter on his left. He vöông quoác coå teân Caâu Ly, nay thuoäc vöông quoác soon became famous (noted) for his supernatural Nepal. Baø laø tröôûng nöõ cuûa vua Thieän Giaùc, vaø laø (miraculous) powers or abilities. Later he was vôï cuûa vua Tònh Phaïn, meï ruoät cuûa Phaät Thích Ca. murdered shortly before the death of the Buddha Thaùi Töû Só Ñaït Ña sanh ra nôi hoâng phaûi cuûa by enemies of Buddhism. He is always standing hoaøng haäu, baûy ngaøy sau thì hoaøng haäu qua ñôøi, at the left of Sakyamuni, while Sariputra being on em gaùi hoaøng haäu laø baø Ma Ha Ba Xaø Ba Ñeà trôû the right. In China, Mahasthamaprapta is said to thaønh meï nuoâi cuûa Thaùi Töû—Mahamaya lived in be a form of Mahamaudgalyayana. The Buddha the ancient kingdom of Koliya, which is now in predicted that when Maudgalyayana is reborn, he Nepal. She was the wife of Suddhodana, and is the

Buddha with his title of Tamal-patra- mother of Sakyamuni (Siddhartha). Siddhartha candana-gandha in the Manobhirama Buddha was born from her right side, and she died seven Land—See Thaäp Ñaïi Ñeä Töû. days later, her sister Mahaprajapati becoming his Ma Ha Na Baùt: Mahasthamaprapta (skt)—Ñaïi foster mother. Theá Chí Boà Taùt. Ma Ha Maïn Ñaø La Hoa: Mahamandarava (skt)— Ma Ha Na Daø: Mahanaga (skt)—Danh hieäu cuûa Moät loaïi sen traéng lôùn—A large white lotus. Phaät: A title of a Buddha—Danh hieäu cuûa moät vò Ma Ha Maïn Thuø Sa Hoa: Mahamanjusaka A La Haùn: A title of an arhat—Ñaïi Long Töôïng (skt)—Moät loaïi hoa ñoû gioáng nhö hoa thieàn thaûo ôû baûo hoä theá giôùi: The great nage, one of the vuøng Baêng Gan—A red flower yielding the elephants hat supports the world (see Ñaïi Long madder (munjeed of Bengal). Töôïng). Ma Ha Muïc Chi: Mahamucillinda (skt)—Teân cuûa Ma Ha Na Laïp Na AÙo Nghóa Thö: Maha- moät vò vua roàng—Name of a Naga-king. narayanopasinad (skt)—Hinduism scriptures— Ma Ha Muïc Kieàn Lieân: Mahamaudgalyayana Kinh ñieån AÁn Ñoä giaùo. (skt)—Muïc Kieàn Lieân—Muïc Lieân—La Daï Na— Ma Ha Na Ma: Mahanama (skt)—Ma Ha Nam— Ñaïi Muïc Lieân—Ñaïi Muïc Kieàn Lieân—Moät trong Toân Giaû Ñaïi Hieäu—Moät trong naêm vò tyø kheo möôøi moân ñoà lôùn cuûa Phaät, xuaát thaân töø moät gia ñöôïc Phaät ñoä ñaàu tieân (boán vò kia goàm A Nhaõ ñình Baø La Moân. OÂng gia nhaäp giaùo ñoaøn cuøng luùc Kieàu Traàn Nhö, Maõ Thaéng (AÙt Beä), Baït Ñeà (Baø vôùi Xaù Lôïi Phaát, moät ngöôøi baïn luùc thieáu thôøi. Ñeà), Baø Sa Baø). Ngaøi cuõng laø moät trong moät traêm OÂng ñaõ giao keát vôùi Xaù Lôïi Phaát, neáu ai tìm ñöôïc vò Phaät ñoäc giaùc ñaõ soáng moät khoaûng thôøi gian daøi chaân lyù tröôùc thì phaûi noùi cho ngöôøi kia cuøng bieát. treân nuùi Isigili—One of the first five of Xaù Lôïi Phaát tìm veà vôùi Ñöùc Phaät vaø beøn mang sakyamuni's converts (the other four include Muïc Kieàn Lieân ñeán gaëp Phaät ñeå cuøng trôû thaønh ñeä Ajnata Kaundinya (Anna Kondanna), Asvajit töû Phaät. OÂng ñaõ nhanh choùng noåi tieáng nhôø vaøo (Assajit), Bhadrika (Bhaddiya), and Vashpa). He nhöõng naêng löïc thaàn thoâng. Veà sau naày oâng bò aùm was also one of one hundred pratyeka-buddhas haïi bôûi nhöõng keû thuø gheùt Phaät giaùo. OÂng thöôøng who lived a long time on Mount Isigili.

Ma Ha Nam: Mahanama (skt)—Se Ma Ha Na Followers of Mahakasyapa. After the third synod Ma. this school split into five sects (Purvasaila, Ma Ha Naëc Daø Na: Mahanagna (skt)—Ñaïi Loä Avarasaila, Haimavata, Lokottaravadinas, Thaân—Teân cuûa moät vò Thaàn khoûa thaân—Quite- Prajnaptivadinas). naked—Great naked powerful spirit. Ma Ha Taêng Kyø Luaät: Maha-samgha-vinaya Ma Ha Neâ La: Mahanila (skt)—See Ma Ha Ni (skt)—Maka-Sogi-Ritsu (jap)—Boä luaät Ma Ha La. Taêng Kyø (luaät thieàn moân) do Phaät Ñaø Baït Ñaø La Ma Ha Nhaï Daø Na: Mahanagna (skt)—See Ma vaø Phaùp Hieån dòch sang Hoa ngöõ thaønh 40 Ha Naëc Daø Na. quyeån—The great canon of monastic rules, Ma Ha Nhaân Ñaø La: Mahendra (skt)—Ma EÂ translated into Chinese by Buddhabhadra and Fa- Nhaân Ñaø La—See Ma Thaån Ñaø. Hsien in 40 books. Ma Ha Ni La: Mahanila (skt)—Ma Ha Neâ La— Ma Ha Taát Ñaït: Mahasiddha (skt)—Rdzogs chen Ngoïc bích maøu trong xanh, ñöôïc dieãn taû nhö laø (tib)—Great

Accomplished One—See Ñaïi Thaønh vieân ngoïc lôùn cuûa Trôøi Ñeá Thích—Dark-blue, a Töïu Giaû. sapphire, described as the large blue pearl of Ma Ha Taát Lôïi Ña Phaùp Hoäi: Maha-pirita (skt)— Indra, perhaps the Indranila. See Phaùp Hoäi Caàu Phöôùc. Ma Ha Phöông Tieän Boà Taùt: Vajradamstra Ma Ha Thích Ñaø: Maharastra (skt)—Vöông quoác (skt)—Kim Cang Nha Boà Taùt—Thaäm Khaû Boá UÙy coå veà phía taây baéc cuûa cao nguyeân Ñeà Caêng—The Boà Taùt—Diamond Tooth Bodhisattva. Mahratta country, an ancient kingdom in the Ma Ha Quang Dieäm Boà Taùt: Vajra-tejas (skt)— north-west corner of the Deccan. Kim Cang Quang Boà Taùt—Toái Thaéng Quang Boà Ma Ha Thieàn Sö: Thieàn sö Ma Ha—Zen Master Taùt—Diamond light Bodhisattva. Mahamaya—Thieàn sö Ma Ha, thuoäc ñôøi thöù möôøi Ma Ha Sa La: Mahasara (skt)—Ma Ha Baø La— doøng Tyø Ni Ña Löu Chi, goác ngöôøi Chieâm Thaønh. Moät thaønh phoá coå maø baây giôø laø Masar, caùch Sö ñaõ tinh thoâng caû chöõ Phaïn laãn chöõ Haùn. Sau sö Patna chöøng 30 daäm—An ancient city in central gaëp vaø trôû thaønh moät trong nhöõng ñeä töû xuaát saéc India, the present Masar, about 30 miles west of nhaát cuûa Thieàn sö Phaùp Thuaän. Naêm 1014, sö dôøi Patna. veà nuùi Ñaïi Vaân ôû Tröôøng An chuyeân tu "Toång Trì Ma Ha Taùt: Mahasattva (skt)—See Ma Ha Taùt Tam Muoäi." Naêm 1029 sö veà truï trì chuøa Khai Ñoûa. Thieân, nhöng ñeán naêm 1035 sö boû ñi du phöông Ma Ha Taùt Ñoûa: Mahasattva (skt)—A khoâng bieát veà ñaâu—Zen master Mahamaya, a Bodhisatva—Ñaïi chuùng sinh hay ñaïi höõu tình. dharma heir of the tenth lineage of the Vinitaruci Nhöõng chuùng sinh coù loøng ñaïi bi vaø naêng löïc lôùn, Sect. He was a Champa monk, but good in both muoán thaønh Phaät ñeå cöùu ñoä chuùng sanh—Great Sanskrit and Chinese. Later he met Zen Master being one with great compassion and energy, who Phaùp Thuaän and became one of the most wants to become a Buddha and brings salvation to outstanding deisciples of Phaùp Thuaän. In 1014, he all living beings. moved to Mount Ñaïi Vaân in Tröôøng An to focus Ma Ha Taùt Ñoûa Vöông Töû: Mahasatva-kumara- on practicing "Dharani" or "Absolute Control." In raja (skt)—Thaùi Töû: The noble and royal prince— 1029 he went to Khai Thieân Temple and stayed Phaät Thích Ca: Sakyamuni Buddha. there for six years, but in 1035 he left Khai Thieân Ma Ha Taêng Kyø Boä: Mahasanghikah or and became a wandering monk. Since then his Mahasanghanikaya (skt)—Ñaïi Chuùng Boä, moät whereabout was unknown. trong boán toâng phaùi cuûa Vaibhasika, ñöôïc thaønh Ma Ha Tieáu Boà Taùt: Vajrahasa (skt)—Ñaïi Tieáu laäp sau laàn keát taäp kinh ñieån thöù nhì. Sau laàn keát Minh Vöông—Kim Cang Tieáu Boà Taùt—The great taäp kinh ñieån thöù ba, tröôøng phaùi naày chia laøm laughing king (Ming-Wang). naêm toâng—One of the four branches of the Ma Ha Traàn Na Giaø: Maha-dignaga (skt)— Vaibhasika, said to have been formed after the Maha-Dinnaga (skt)—Ñaïi Vöïc Long Boà Taùt—See second synod in opposition to the sthaviras, Ñaïi Vöïc Long. marking the first division in the Buddhist temple.

Ma Ha Tyø Ha La: Mahavihara (skt)—Moät töï vieän Ma Haàu La Giaø: Mahoraga (skt)—Maharaya gaàn coá ñoâ Anuradhapura cuûa Tích Lan, nôi ngaøi (skt)—See Ma Haàu La Daø. Phaùp Hieån ñaõ tìm thaáy 3.000 taêng ni vaøo khoaûng Ma Haàu La

Giaø ÖÙng Thaân: The body of a naêm 400 sau Taây Lòch—A monastery near Mahoraga—Theo Kinh Thuû Laêng Nghieâm, quyeån Anuradhapura, ceylon, where Fa-Hsien found Saùu, Ñöùc Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc 3,000 inmates in about 400 AD. Phaät veà vieäc öùng thaân laøm Ma Haàu La Giaø noùi Ma Ha Tyø Ha La Truï Boä: Mahaviharavasinah phaùp, khieán cho chuùng sanh ñöôïc thaønh töïu— (skt)—Moät heä phaùi thuoäc Mahasthavira, choáng laïi According to The Surangama Sutra, book Six, heä thoáng Ñaïi Thöøa—A subdivision of Avalokitesvara Bodhisattva vowed in front of the Mahasthavira school, which combated the Buddha about his appearance as a Mahoraga Mahayana system. before sentient beings and speak Dharma for Ma Ha Tyø La: Mahavira (skt)—Ñaïi Huøng—Great them, enabling them to accomplish their wish— in Courage—The great hero—Ñaïi huøng cuûa Ñöùc See Tam Thaäp Nhò ÖÙng Thaân. Phaät ñeå haøng phuïc chuùng ma—The Buddha's Ma Haàu La Giaø Vöông (Kinh Hoa Nghieâm— power over demons. Phaåm 1): King of Mahoraga—Caùc Ma Haàu La Giaø Ma Ha Tyø Loâ Giaù Na: Mahavairocana (skt)—See Vöông naày ñeàu sieâng tu taäp phöông tieän roäng lôùn Ñaïi Nhöït Nhö Lai. laøm cho chuùng sanh döùt haún ngu si—They all Ma Ha Tyø Lö Giaù Na: See Ma Ha Tyø Loâ Giaù Na. diligently cultivated great and extensive skills in Ma Haø: Mahi (skt)—Ñaây laø moät trong taùm con method to cause sentient beings to forever tear soâng lôùn ôû AÁn Ñoä vaøo thôøi Ñöùc Phaät—This is one apart the net of ignorance—See Ma Haàu La Da. of the eight big rivers of India at the time of the Ma Haàu Laëc: Mahoraga (skt)—See Ma Haàu La. Buddha. Ma Ha Na La Dieân: Mahesvara-narayana (skt)— Ma Haï: See Ma Vieän. Ñaïi Töï Taïi Löïc Só—Ma Heâ Na La Dieân Thieân— Ma Haønh: Mara's evil acts—Haønh ñoäng xaáu aùc Name of a deity. cuûa ma quaân gaây trôû ngaïi cho chö Boà Taùt vaø laøm Ma Heâ Na La Dieân Thieân: Mahesvara-narayana caûn trôû söï coá gaéng hieän thöïc nhöõng lyù töôûng trong (skt)—Name of a deity. Phaät ñaïo cuûa hoï—Various acts of the maras to Ma Heâ Nhaõn: Ma heâ nhaõn hay maét cuûa vò ñaïi töï cause hindrances to Bodhisattvas and thwart their taïi Thieân Vöông. Vò naày coù ba maét vôùi thò löïc thaàn attempt to realize the Buddhist ideals. kyø—King of devas' three eyes with a wonderful Ma Haàu La: Ma Haàu Laëc—Ma Hoâ. vision. 1) Muhurta (skt)—Moät giaây laùt—A moment. Ma Heâ Nhaân Ñaø La: Mahendra (skt)—See Ma 2) Mahoraga: See Ma Haàu La Daø. Thaån Ñaø. Ma Haàu La Daø: Mahoraga (skt)—Maharaya Ma Heâ Thuû La Thieân: Mahesvara (skt)—Ñaïi Töï (skt)—Ñaïi Maõn Thaàn—Ma Höu Laëc—Maâu Hoâ Taïi Thieân—The great sovereign ruler or deva. Laïc—Ma Haàu La Giaø—Coøn goïi laø Ñaïi Maõng, Ma Heâ Thuû La Thieân Vöông: Mahesvara-raja Ñòa Long, hoaëc Ñaïi Xaø—Ma-Haàu-La Giaø, moät (skt)—Ñaïi Töï Taïi Thieân Vöông—Vua cuûa chö ñaïi trong taùm chuùng sanh sieâu nhaân trong Kinh Lieân töï taïi thieân, chuùa teå ñaïi thieân, vò coù taùm tay ba Hoa. Ma Haàu La Giaø ñöôïc phaùc hoïa laø nhöõng maét, côõi boø traéng. Theo ngaøi Huyeàn Trang thì chuùng sanh buïng lôùn, coù hình daùng nhö loaøi raén ngöôøi ta thôø vò naày taïi Panjab—King of devas, lôùn, ngöôøi ta noùi ñoù laø nhöõng thaàn ñaát. Ma Haàu La lord of one great chiliocosm, a deity with eight Giaø ñöôïc noùi ñeán nhö laø thính chuùng trong caùc arms, three eyes, riding on a white bull. Hsuan- kinh

ñieån Ñaïi Thöøa—Mahoraga, one of the eight Tsang says specially worshipped in the Panjab. classes of supernatural beings in the Lotus Sutra Ma Heâ Xa Sa Ca: Mahisasakah (skt)—See Ma EÂ or eight Vajra Deities. Mahoragas are depicted to Xa Sa Ca. be large-bellied creatures shaped like boas who Ma Heä: See Ma Phöôïc. are said to be lords of the soil. They are Ma Hoâ: See Ma Haàu La. mentioned among the audience of a number of Ma Hoâ Laïc: See Ma Hoâ Laïc Ca. Mahayana sutras. Ma Hoâ Laïc Ca: Mahoraga (skt).

1) Moät loaïi ñaïi maõng thaàn (mình ngöôøi ñaàu raén): Ajatasatru (son of Bimbisara). King Asoka of Described as large bellied; a class of demons Maurya dynasty also ruled this kingdom in the shaped like the boa (human body and snake- third century B.C. The old country of Magadha is liked head). now the modern Patna and Gaya districts of Bihar 2) Moät vò toân ôû Thai Taïng Giôùi, cuõng laø quyeán state in the northeast India. Rajagriha, Vulture thuoäc cuûa Ñöùc Thích Ca Nhö Lai: An Peak and the Bamboo Grove Monastery were honoured one in the Garbhadhatu, also a located here. spirit in the retinue of Sakyamuni. Ma Kieät Ñaø Leänh: Meänh leänh töø Ma Kieät Ñaø. Ma Hoå La Ñaïi Töôùng: Mahoraga (skt)—Moät Sau khi giaùc ngoä, ñöùc Phaät ñoùng cöûa thaát ngoài trong möôøi hai vò thaàn lieân heä vôùi ñöùc Phaät Döôïc thieàn ôû xöù Ma Kieät Ñaø trong 37 ngaøy, yù noùi thieàn Sö—One of the the twelve spirits connected with phaùp bieåu ñaït khoâng nhôø vaøo lôøi noùi, maø laø baát laäp the Master of Healing Buddha—See Thaäp Nhò vaên töï, tröïc chæ nhaân taâm, kieán taùnh thaønh Phaät — Döôïc Xoa Ñaïi Töôùng. Order from Magadha. After attaining Ma Hoä La Giaø: Mahoraga (skt)—Maharaya enlightenment, the Buddha continued sitting (skt)—See Ma Haàu La Daø. meditation in his room for 37 days. The term Ma Höu Laëc: Mahoraga (skt)—See Ma Haàu La implies that Zen is not established by words. It Daø. directly points to the human mind, and through it Ma Khoâng Tuaán Coát: Chim caét bay thaät nhanh— one sees one's own nature and becomes a A kestrel has an ability to fly extremely fast. In Buddha. Zen, the term indicates a sharp manner of a Zen Ma Kieät Ñaø Thaùp: Magadha stupa—Thaùp naèm master. trong xöù Ma Kieät Ña, gaàn soâng Ni Lieân Thieàn laø Ma Khö: Magha (skt)—See Maïc Giaø. nôi Phaät thaønh ñaïo. Ñaây laø moät trong taùm ngoâi Ma Kieät: Ma Khö La—Haûi quaùi—A sea thaùp thieâng lôùn cuûa Phaät giaùo—The stupa is monster—See Ma Kieät La. located in Magadha, where the Buddha first Ma Kieät Ñaø: Magadha (skt & p)—Ma Ha Ñaø— enlightened. This is one of the eight Great Ma Kieät Ñeà—Ma Giaø Ñaø—Moät trong möôøi saùu Spiritual or Sacred Stupas of Buddhism—See Baùt vöông quoác coå ôû AÁn Ñoä trong thôøi Phaät coøn taïi Ñaïi Linh Thaùp. theá, naèm veà phía Ñoâng Baéc AÁn, trong ñoù coù Boà Ñeà Ma Kieät Ñeà: Magadha (skt & p)—Ma Ha Ñaø— Ñaïo Traøng, moät trung taâm Phaät giaùo thôøi coå, nôi See Ma Kieät Ñaø. coù nhieàu tònh xaù goïi laø Bahar. Thôøi Ñöùc Phaät coøn Ma Kieät La: Makara (skt)—Ma Giaø La—Moät taïi theá, Ma Kieät Ñaø laø moät vöông quoác huøng loaøi haûi quaùi, hoaëc trong loát caù voi, hoaëc trong loát cöôøng, döôùi quyeàn cai trò cuûa vua Taàn Baø Sa La ruøa—A sea monster, either in the form of a great (khoaûng töø naêm 543-493 tröôùc Taây Lòch), coù kinh fish, a whale, or a great turtle. ñoâ trong thaønh

Vöông Xaù. Sau ñoù Ma Kieät Ñaø Ma La: döôùi quyeàn cuûa vua A Xaø Theá. Vua A Duïc cuõng 1) Mala (skt)—Traøng Hoa—A wreath—A ñaõ töøng ngöï trò xöù naày vaøo khoaûng theá kyû thöù ba garland—A chaplet—Head-dress. tröôùc Taây Lòch. Nöôùc Ma Kieät Ñaø xöa kia nay 2) Makara (skt)—See Ma Kieät La. thuoäc caùc quaän Patna vaø Gaya, tieåu bang Bihar, 3) Hoå theïn: To be shameful. mieàn ñoâng baéc AÁn Ñoä. Thaønh Vöông Xaù, nuùi Linh Ma La Ca Ñaø: See Maït La Kieát Ña. Thöùu, vaø Truùc Laâm Tònh xaù ñeàu naèm trong xöù Ma Ma La Da: Malaya (skt)—Himalaya (skt)—Maït Kieät Ñaø—One of the sixteen major kingdoms of La Du—Ñaïi Tuyeát Sôn—Ñoài Ma La Da noåi tieáng ancient India during the Buddha's time (northeast vôùi nhöõng caây ñaøn höông. Vöông quoác naèm veà India). Nalanda and Buddha Gaya lay within this phía ñoâng raëng nuùi Malaya—The western Ghats in kingdom, the headquarters of ancient Buddhism, Deccan, the Malabar hills, noted for their covered with viharas and therefore called Bahar. sandalwood (the mountains abound in sandal Magadha was the most powerful kingdom, ruled trees); the country that lies to the east of Malaya by the king Bimbisara (543-493 B.C.) with its range, Malabar. capital in Rajagaha. Later, Magadha was ruled by

Ma La Daø: Marakata (skt)—Ngoïc bích—The Chinese Buddhists Maritchi is represented as emerald. a female with eight arms, two of which are Ma La Dieân Sôn: Malaya (skt)—See Ma La Da. holding aloft emblems of sun and moon, and Ma La Ñeà: Malayadesa (skt)—Ma La Da Ñeà worshipped as goddess of light and as the Soá—Ma Ly—Nöôùc Maõ Lai AÙ—Malaya country. guardian of all nations, whom she protects Ma La Vuõ: Malaya (skt)—Höông thôm cuûa loaøi from the fury of war. She is addressed by the caây baïch ñaøn thuoäc vuøng nuùi Ma La Vuõ ôû Chinese people as Queen of Heaven. Malabar—A kind of incense from the Malaya 2) Tia saùng maët trôøi (khoâng theå troâng thaáy vaø mountains in Malabar. cuõng khoâng theå thuû ñaéc ñöôïc)—Rays of light, Ma Laïp Baø: Malava (skt)—Coøn goïi laø Nam La, the sun's rays, said to go before the sun. moät vöông quoác coå ôû Trung AÁn Ñoä, baây giôø laø 3) Boùng ma: A mirage. Gujarat, toång haønh dinh cuûa taø phaùi ngoaïi ñaïo, baây 4) Voøng hoa hay chuoãi hoa: A wreath. giôø laø Malwa, ñoái laïi vôùi Baéc La ôû Gujarat—Also Ma Lôïi Chi Thieân: Marici (skt)—See Ma Lôïi called Southern Lara, an ancient kingdom in Chi. central India; headquarters of heretical sects, in Ma Lôïi Chi Thieân Ñaø La Ni Kinh: Marici- the present Malwa, in contrast with northern dharani-sutra (skt)—Maït Lôïi Chi Thieân Ñaø La Ni Valabhi in Gujarat. Kinh—Name of a sutra. Ma Laïp Toâ Da: Mula-sutta (p)—Teân cuûa moät Ma Lung: Maøi giuõa—To file—To polish. trong saùu theå loaïi kinh ñieån cuûa Kyø Na Giaùo— Ma Ma: Mama (skt)—Caùi cuûa toâi—My—Mine, Name of one of the six sutras of Jainism. genitive case of the first personal pronoun. Ma Lôïi: Mallika (skt). Ma Ma Du Kyù: Ramayana (skt)—See La Ma 1) Moät loaïi hoa coù muøi thôm nhö hoa laøi: A Dieãn Na. fragrant flower variously described as Ma Ma Keâ: Mamaki (skt)—Coøn goïi laø Ma Maïc jasmine, aloes, musk. Tích, Mang Mang Keâ, Mang Maõng Keâ, Mang 2) Teân cuûa vò hoaøng haäu cuûa vua Ba Tö Naë c Maõng Keá—Kim Cöông maãu hay meï cuûa kim (Maït Lôïi Phu Nhaân): Name of the wife of cöông, laø moät vò toân trong Kim Cöông

Thuû Vieän. king Prasenajit. Trí tueä cuûa caùc vò Kim Cöông ñeàu naûy sinh töø Ma Lôïi Chi: Marici (skt)—Maït Lôïi Chi. ñaây—The Vajra mother, mother of the vajra or of 1) Laáy hình töôùng cuûa Thieân nöõ ñeå ñaët teân. wisdom in all the vajra group. Thieân nöõ naày thöôøng bay ñi tröôùc maët trôøi, laø Ma Ma Keâ Boà Taùt: Water-Element Buddha— vò thieân thaàn coù töï taïi thoâng löïc. Neáu nieäm teân See Thuûy Taïng Phaät. vò thaàn naày thì seõ lìa xa ñöôïc moïi tai aùch. Ñoù Ma Maït Chi Boà Taùt: Water-Element Buddha— laø vò thaàn thuû hoä maø Maät Giaùo truyeàn tuïng. See Thuûy Taïng Phaät. Theo huyeàn thoaïi Baø La Moân, ñaây laø vò thaàn Ma Men: Ma chöôùng luùc say röôïu—The demon do nhaân caùch hoùa aùnh saùng, laø con chaùu cuûa of drunkenness. Phaïm Thieân, laø cha meï cuûa Maët trôøi (noäi thaàn Ma Meâ: Maét leøm nheøm. Trong thieàn, töø naày chæ cuûa vua Trôøi Ñeá Thích). Trong soá nhöõng Phaät traïng thaùi mô hoà khoâng roõ thieàn phaùp cuûa haønh töû Trung Quoác, Ma Lôïi Chi laø bieåu tröng cuûa giaû—To have a weak (poor) eyesight. In Zen, the moät ngöôøi nöõ taùm tay, hai tay ñöa cao vôùi hai term indicates a vague state in which practitioners daáu hieäu maët trôøi vaø maët traêng, vò naày ñöôïc don't comprehend clearly Zen methods. ngöôøi ta toân suøng nhö laø vò Thaàn AÙnh Saùng vaø Ma Mò: Deluded and confused—See Meâ Hoaëc. Thaàn Baûo Quoác, che chôû daân chuùng khoûi Ma Na Baø: Manatta (skt)—See Ma Na Ñoûa. nhöõng tai aùch binh ñao. Baø cuõng coøn ñöôïc daân Ma Na Ñoûa: Manatta (skt)—Ma Na Baø. Trung Quoác goïi laø Thieân Haäu—A goddess 1) Duyeät yù hay laøm vui. Tyø kheo phaïm toäi Taêng independent and sovereign, protectress Taøn, thöïc haønh saùm hoái, nhôø ñoù maø taåy ñöôïc against all violence and peril. In Brahmanic toäi loãi, neân töï mình vui vaø laøm cho chuùng mythology, the personification of light, Taêng ñöôïc vui theo—Joy to the penitent and offspring of Brahma, parent of Surya. Among

his felow monks caused by confession and Phaåm Chi Ñaïi Thöøa Kinh—Sutra on Manjushri's absolution. Chapter of Mahayana miraculous transformations. 2) Moät hình phaït trong Taêng chuùng: Penance or Ma Nghieäp: Karma-maras (skt)—Nghieäp ma coù punishment for offences involving reprimand. theå sanh ra nhöõng chöôùng ngaïi. Ma hay aùc nghieäp Ma Na Kyø: Manasa or Manasvati (skt). luoân theo chuùng sanh quaáy roái vaø ngaên caûn vieäc tu 1) Hoà treân raëng Hy Maõ Laïp Sôn, moät trong boán haønh vaø laøm haïi thieän ñaïo —The demons who or hoà ñöôïc thaønh hình töø khi bieån rôi xuoáng töø the karma which hinders and harms goodness. The trôøi treân ñænh Tu Di—A lake in the Himalaya, demon of actions, able to obstruct and inhibit. one of the four lakes formed when the ocean Ma Ngoaõ: Masen (jap)—Maøi gaïch laøm göông— fell from heaven upon Mount Meru. See Grinding a brick to make a mirror. 2) Teân cuûa moät loaøi roàng baûo hoä hoà Ma Na Kyø: Ma Ngoaïi: Thieân ma vaø ngoaïi ñaïo ñeàu laø keû thuø The dragon who is the tutelary deity of this cuûa chaân lyù—Maras and heretics are both lake. enemies of Buddha-truth. Ma Na Toâ Taát Ñeá: Manasa or Manasvati (skt)— Ma Ngoaïi Ñaïo: Externalist demons (evils). See Ma Na Kyø. Ma Ngöu: Con traâu ñang ñöôïc chaên giöõ. Töø naà y Ma Na Tö Long Vöông : Manasvin-naga-raja chæ cho chö Taêng Ni, daàu mang hình thöùc xuaát gia (skt)—Ñaïi YÙ Long Vöông—Name of a dragon- nhöng chöa thaät söï kieán taùnh—To

tend an ox. The king—Teân cuûa moät vò Long vöông. term indicates monks and nuns, who have the form Ma Nam Caâu Ly: Mahanama-kulika (skt)—Ma of a renunciant, but have not yet see their own Ha Na Ma—Teân cuûa moät trong naêm vò ñeä töû ñaàu nature. tieân cuûa Ñöùc Phaät. Boán vò kia goàm A Nhaõ Kieàu Ma Nhaãn: Ma nhaãn (tröôøng hôïp nhöõng keû cam Traàn Nhö, Maõ Thaéng (AÙt Beä), Baït Ñeà (Baø Ñeà), Baø taâm laøm noâ leä cho ma). Nhaãn haïnh cuûa ma ñaïo, Sa Baø—Name of one of the first five of Buddha's nhö ngöôøi bò ma sai khieán hay vì sôï ngöôøi khaùc maø converts. The other four include Ajnata tu nhaãn nhuïc—Mara-servitude, the condition of Kaundinya (Anna Kondanna), Asvajit (Assajit), those who obey mara. Bhadrika (Bhaddiya), and Vashpa. Ma Ni: Cintamani (skt)—Ngoïc Ma Ni—Ngoïc Nhö Ma Nao Xaù: Manusya (skt)—See Nhaân. YÙ coù khaû naêng laøm ra baát cöù thöù gì mình muoán. Ma Nao Xaù Nam: Manusya (skt)—See Nhaân Ngoïc naày tieâu bieåu cho söï vó ñaïi vaø coâng ñöùc cuûa Ma Naïp: Manavaka (skt). Phaät vaø Kinh Phaät—Wish-fulfilling gem—A jewel 1) Ma Naïp Baø—Ma Naïp Baø Ca—Ma Naïp Baø (bright luminous pearl) said to possess the power Phöôïc Ca—Ma La Ma Na (naramana)—Moät of producing whatever one desires. It symbolizes ngöôøi treû Baø La Moân hay moät thieáu nieân —A the greatness and virtue of the Buddha and the Brahman youth—A youth—A man. Buddhist scriptures (his doctrines). 2) Teân cuûa moät loaïi aùo caø sa cho Taêng Ni: Name Ma Ni Baït Ñaø La: Manibhadra (skt)—See Baûo of a robe for monks and nuns. Hieàn. Ma Naïp Tieân: Manava (skt)—Ñöùc Phaät Thích Ca Ma Ni Giaùo: Manichean religion—Maït Ni Giaùo— Nhö Lai trong tieàn kieáp khi coøn ñang ôû ñòa vò coõi Maït Ni Hoûa AÛo Giaùo—Toân giaùo thôø thaàn löûa, ñaàu ngöôøi. Ngaøi laø ñeä töû cuûa Ngaøi Nhieân Ñaêng Coå tieân ñöôïc ngaøi Huyeàn Trang noùi ñeá n trong nhöït kyù Phaät—Sakyamuni in a previous incarnation. He cuûa ngaøi khoaûng töø 630 ñeán 640 sau Taây Lòch. was a disciple of Dipankara. Giaùo ñoaøn Maït Ni laàn ñaàu tieân ñeán trung Quoác töø Ma Naâu: Manu (skt)—God of the world of living Ñaïi Taàn vaøo naêm 694 vôùi teân laø Minh giaùo. Vaøo beings—Thaàn cuûa theá giôùi chuùng sanh sinh höõu naêm 732, moät chieáu chæ cuûa trieàu ñình tuyeân boá laø tình. taø giaùo, maïo nhaän qua teân cuûa Phaät giaùo. Tuy Ma Nga Ña: Magadha (skt & p)—Ma Ha Ñaø— nhieân, Maït Na giaùo vaãn tieáp tuïc phaùt trieån ôû nhieàu Ma Kieät Ñeà—Ma Giaø Ñaø—See Ma Kieät Ñaø. nôi beân Trung Hoa maõi cho ñeán cuoái ñôøi nhaø Ma Nghòch Kinh: Mahayana-manjusri-vikurvana- Minh, ñaëc bieät ôû vuøng Phuùc Kieán. Nhieàu vaên só parivarta-sutra (skt)—Vaên Thuø Sö Lôïi Thaàn Bieán Trung Hoa laàm laãn vôùi Hoûa Tieân Giaùo—The Manichean religion, first mentioned in Chinese

literature by Hsuan-Tsang in his Memoirs, And neither joy nor sorrow there is." between 630 and 640 A.D. The first Manichean Ma Noâ La Toå Sö: See Ma Noâ La. missionary from Ta-Ch'in reached China in 694 Ma Noâ Maït Da: Manomaya (skt)—Ma Noâ—Ma with the name 'Ming'. In 732, an imperial edict Noâ Ma. declared the religion of Mani a perverse doctrine, 1) YÙ: Consisting of spirit or mind—Spiritual— falsely taking the name of Buddhism. It continued, Mental. however, to flourish in parts of China, especially 2) YÙ sinh thaân: Mind produced body. Fukien, even to the end of the

Ming dynasty. 3) Chö Phaät, chö Boà Taùt vaø chö Thieân coù thaân Chinese writers have often confused it with theå do yù mình hoùa sinh ra neân goïi laø Ma Noâ Mazdeism. Ma: Buddhas, Bodhisattvas and devas can use Ma Ni Kieän Ñaïi Long Vöông: Maniskandhanaga their minds to produce their bodies, or forms (skt)—Vò long vöông trong tay ai laø ngoïc hoä meänh at will (any appearance produced at will). cho ngöôøi aáy—The naga king in whose hand is the Ma Noâ Phaùp Ñieån: Manusmrti (skt)—Kinh ñieån talismanic pearl. Baø La Moân—Brahman scriptures. Ma Ni Luaân: Ma Ni Luaân cho Ñaúng Giaùc—The Ma Noâ Sa: Manusya or Manusa (skt)—Ngöôøi—pearl-wheel king to the wonderful enlightenment. Man—Any rational being. Ma Ni Luaân Vöông: Pearl-wheel king—Dieäu Ma Noâ Thò Nhöôïc: Manojna (skt)—Vöøa yù—Giaùc Luaân Vöông, moät trong saùu loaïi luaân Attractive—At will—Agreeable to the mind. vöông—The pearl-wheel king to the wonderful Ma Nöõ: Con gaùi thieân ma chuyeân duï doã vaø phaù enlightenment, one of the six kinds of cakravarti, haïi con ngöôøi (nam giôùi)—The daughters of mara or wheel kings, each allotted to one of the six who tempt men to their ruin. positions. Ma Nöõ Ma Ñaêng Giaø: Matanga—Ngöôøi ñaõ duï doã Ma Ni Traøng: Ñuoác giaùc ngoä—Torch of Ngaøi A Nan vaøo nhaø—The one who lured Ananda Enlightenment. into her home. Ma Noa La: Manorhita or Manorhata (skt)—See Ma Oaùn: Ma quaân, keû thuø cuûa Ñöùc Phaät—Mara Ma Noâ La. enmity, the enemy of Buddha. Ma Noâ: Manusya (skt)—See Ma Noâ Sa. Ma Phaïm: Mara and Brahma—1) Ma vöông, chuû Maït Noâ Haït Laït Tha: Manorhita (skt)— coõi trôøi duïc giôùi thöù saùu: Mara, lord of the sixth Manorhata (skt)—See Ma Noâ La. desire-heaven; 2) Phaïm vöông, chuû coõi trôøi saéc Ma Noâ La: Manorhita or Manorhata (skt)—Moät vò giôùi: Brahma, lord of the heavens of form. hoaøng töû AÁn Ñoä trôû thaønh ñeä töû cuûa ngaøi Theá Thaân Ma Phieàn Naõo: Army of mara—Demonic vaø keá vò ngaøi ñeå trôû thaønh Toå thöù 22 cuûa Thieàn afflictions—Demon of afflictions—The mara of Toâng AÁn Ñoä. OÂng laø taùc giaû cuûa boä Tyø Baø Sa the passions. Luaän. OÂng laøm vieäc vaø tòch ôû mieàn ñoâng AÁn vaøo (I) Moät trong ba loaïi ngoaïi ma. Naõo ma laø loaïi khoaûng naêm 165 sau Taây Lòch. Sau ñaây laø baøi keä ma chuyeân phaù roái, laøm naõo loaïn ngöôøi tu. Coù phoù phaùp cuûa oâng: gioáng tinh mò moãi loaøi ñeán theo giôø cuûa noù, "Taâm theo muoân caûnh chuyeån ñaïi khaùi moãi giôø coù ba loaøi, möôøi hai giôø Chuyeån ñaâu cuõng chaúng môø thaønh ba möôi saùu loaøi tinh thuù. Nhö giôø Daàn Theo doøng nhaän ñöôïc taùnh ñeán, taát laø loaøi coïp, beo, gaáu; giôø Meïo ñeán laø Chaúng möøng cuõng chaúng lo." loaøi meøo, thoû, caùo; giôø Thìn laø loaøi, roàng, caù, An Indian prince who became disciple and thuoàng luoàng...Theo trong Toïa Thieàn Chæ Quaùn successor to Vasubandhu as 22nd patriarch. Author coù thöù quyû Du Laïp Kieát Chi, Taøu goïi laø Ñoâi of the Vibhasa-Sastra. He laboured in Western Dòch, ñaàu maët nhö caây ñaøn tyø baø, boán maét hai India and Ferghana where he died in 165 AD. he mieäng, thöôøng öa khuaáy ñoäng phaù roái ngöôøi following is the gatha from Patriarch Manorhita: tu. Chuùng chôø khi ngöôøi tu ñang tuïng nieäm, "The mind moves with the ten thousand things; hoùa ra saâu truøng, hoaëc boø leân khaép ñaàu maët, Even when moving, it is serene. hoaëc chun vaøo mieäng, loã muõi,

maét, loã tai; hoaëc Perceive its essence as it moves on, chui vaøo naùch, buïng cuûa haønh giaû maø caén

chích. Ñoâi khi chuùng keâu vang vaøo loã tai, laøm the mind in correct samadhi or diligently thaønh tieáng oàn aøo, nhöùc oùc; hoaëc chôït oâm giöõ recite mantras or the Buddha's name, they ngöôøi, quô tìm thì khoâng ñuïng thaáy. Chuùng will then all disappear—See Tam Chuûng Ma. coøn hoùa ra caûnh nguõ traàn hoaëc thuaän, hoaëc (II) Moät trong töù ma, coù theå laøm roái loaïn thaân taâm, nghòch, hoaëc khoâng thuaän nghòch, bieán huyeãn chöôùng ngaïi boà ñeà. Phieàn naõo ma, vì haèng taïp khoân löôøng, laøm cho haønh giaû loaïn ñoäng nhieãm. Phieàn naõo ma chæ cho caùc phieàn naõo chaúng bieát ñaâu maø nhaän thöùc, deã maát ñònh tham nhieãm, hôøn giaän, si meâ, khinh maïn, nghi taâm. Muoán ñoái trò vôùi ba möôi saùu loaøi tinh ngôø, aùc kieán; cho ñeán caùc thöù ma nguõ aám, luïc thuù, cöù theo giôø keâu teân cuûa noù maø quôû traùch; nhaäp, möôøi hai xöù, möôøi taùm giôùi. Loaïi ma vôùi ma Ñoâi Dòch, neân tuïng tam quy nguõ giôùi naày cuõng goïi laø noäi ma, do loøng meâ muoäi ñieân hoaëc giôùi boån, bôûi chuùng laø thöù quyû phaïm toäi ñaûo sanh ra, neân phaûi duøng taâm chaân chaùnh phaù giôùi. Laøm nhö theá chuùng lieàn aån maát. saùng suoát giaùc ngoä maø giaûi tröø. Phaøm phu töï Hoaëc caùch ñoái trò toång quaùt laø neân nhieáp taâm mình ñaõ coù nhöõng nghieäp rieâng, laïi do coäng vaøo chaùnh ñònh, hay chuyeân chæ trì chuù nieäm nghieäp soáng chung trong khung caûnh, maø Phaät, chuùng seõ tan bieán—One of the three ngöôøi xung quanh phaàn nhieàu taùnh tình hieåm external demons. This type of demon aùc, nghieäp chöôùng saâu daày, neân deã ñoäng sanh concentrates on harassing and disturbing the phieàn naõo. Coù keû khoâng chòu ñöïng noåi söï loâi practitioner. There is a certain species of cuoán cuûa nguõ traàn neân bò sa ngaõ. Coù ngöôøi vì spirits and ghosts which can be subdivided nghòch caûnh, khieán cho bi thöông saàu naõo, chí into many types, each appearing at a fixed tieán thuû tieâu tan. Nhöõng söï vieäc naày xui khieán time of the day. In general, each hour has ngöôøi tu nheï thì öu saàu, uaát öùc sanh ñau beänh; three types of spirits. For example, during the naëng thì chaùn naõn boû ñaïo, hoaëc phaãn chí töï period between seven and nine in the taän; nguy haïi hôn nöõa, taát ñeán choã ñoái vôùi morning, they take the appearance of haøng xuaát gia taïi gia ñeàu maát heát myõ caûm, dragons, fish, and serpent-like creatures. In traùnh xa chaùn gheùt, sanh vieäc khinh reõ cheâ his commentaries Samatha and Vipassana for bai, khoâng tin nhaân quaû, laøm ñieàu aùc, roài phaûi Beginners, the Patriarch Chih-I mentioned a ñoïa tam ñoà—The mara or the tempter of the type of demon with a face like a pear-shaped passions who troubles mind and body, lute, four eyes and two mouths, which enjoys obstructs the entrance to bodhi, one of the disturbing cultivators. Waiting for the four kinds of mara. The demon of afflictions, individual to begin to practice, it takes the perpetually confusing and defiling. These form of worms or tiny insects and crawls all demons represent the afflictions of greed, over his head and face, penetrates into his anger, resentment, delusion, contempt, doubt mouth, nose, eyes and ears, or goes under his and wrong views. They also include the armpits or belly to sting him. At other times it demons of

the Five Skandas, the Six shouts loudly into the practitioner’s ears, Entrances, the Twelve Sense Fields, and the creating a great disturbance and giving him a Eighteen Elements. These demons are also headache; or it suddenly embraces him called “internal” as they created by topsy- tightly. If the practitioner attempt to seize it in turvy, delusive states of mind. Therefore, they return, nothing is there. This type of nuisance must be overcome by the bright, enlightened demon also causes scenes of the five Dusts to mind. The human mind is easily moved, appear, either favorable or unfavorable, or developing afflictions not only because of neither favorable nor unfavorable. Such personal karma but also because of the transformations are countless and can cause common karma of living in an environment the practitioner to become agitated. As he filled, for the most part, with evil beings. does not know what to make of all this, he Some persons cannot resist the attractions of loses his concentration. The general way to the five Dusts and thus fall into evil ways. subdue these nuisance demons is to “gather” Others, encountering adverse conditions,

grow sad and mournful and lose their Taêng hoûi, ‘Taïi sao con laïi khoâng nghe ñöôïc?’ determination to progress. Such developments Quoác sö baûo, ‘Töi ngöôi khoâng nghe ñöôïc, nhöng depending on their severity, render the khoâng coù nghóa laø ngöôøi khaùc khoâng nghe ñöôïc.’ cultivator despondent , indignant and ill, or Vò Taêng laïi hoûi, ‘Nhö vaäy ai nghe ñöôïc?’ Quoác Sö worse still, cause him to abandon the Buddhist ñaùp, ‘Caùc baäc Thaùnh nhaân nghe ñöôïc.’ Vò Taêng laïi Order or even to commit suicide out of noùi, ‘Vaäy Thaày coù nghe ñöôïc khoâng?’ Quoác Sö despair. More harmful still, they can lead to ñaùp, ‘Ta khoâng nghe ñöôïc. Neáu ta nghe ñöôïc thì ta loss of respect and good will toward other ñaõ ñoàng laø Thaùnh roài coøn gì! Laøm gì ngöôi coù theå cultivators, sometimes even hatred and nghe ta thuyeát phaùp.’ Vò Taêng hoûi, ‘Nhö vaäy taát caû avoidance of clergy and lay people alike. chuùng sanh khoâng theå hieåu ñöôïc nhöõng lôøi thuyeát Loss of faith in cause and effect, bad karma naày.’ Quoác Sö noùi, ‘Ta vì phaøm phu maø thuyeát and finally, descent upon the three Evil Paths phaùp, chôù khoâng vì Thaùnh maø thuyeát.’ Vò Taêng are the end result—See Töù Ma. noùi, ‘Nhö vaäy sau khi nghe ñöôïc roài thì sao?’ Ma Phöôïc: Nhöõng troùi buoäc tai haïi: Harmful Quoác Sö ñaùp, ‘Sau khi chuùng sanh ñaõ nghe hieåu attachments—Heä phöôïc hay söï troùi buoäc cuûa thieân roài thì hoï ñaâu coøn laø phaøm phu nöõa.’ Theo Voâ ma: Mara-bonds (attachments). Moân Hueä Khai trong Voâ Moân Quan, laõo Ñoäng Sôn Ma Quaùi: Ghost—Devil. tham ñöôïc ñoâi chuùt Thieàn soø trai, môû mieäng laø ñeå Ma Quang: AÙnh saùng huyeãn aûo cuûa ma quaân— loä caû gan ruoät. Tuy nhö vaäy, thöû hoûi thaáy Ñoäng Mara’s delusive light. Sôn ôû ñaâu? Haønh giaû tu thieàn neân luoân nhôù raèng Ma Quaân: Mara (skt)—Quaân ma, quaân binh ma neáu döôùi caâu noùi cuûa Ñoäng Sôn hieåu nhö theá, tham aùc—The army of mara. vaán ñeán Phaät Di Laëc ra ñôøi cuõng chöa moäng thaáy, Ma Quyû: Ghosts and devils. vì ngoân ngöõ chæ laø moùn ñoà chôû ñaïo. Neáu chaúng Ma Quyeân: Söï troùi buoäc cuûa ma ñaïo—The bieát yù cuûa coå nhaân, chæ chaêm vaøo trong caâu tìm binding of the black (mara) path or way. caàu coù gì chaân thaät. Coå nhaân noùi: "Ñaïo voán khoâng Ma Ra: See Ma. lôøi, nhôn lôøi hieåu

ñaïo, thaáy ñaïo phaûi queân lôøi."— Ma Sa: Mamsa (skt)—Thòt—Flesh. Tung-shan's Three Pounds of Flax, example 18 of Ma Sa La: Musaragalva (skt)—See Maâu Sa Laïc. the Wu-Men-Kuan and example 12 of Pi-Yen-Lu. Ma Saùch Tieàn Quaùn: Ngay caû ñaïi thöøa cuõng laø One day, a monk asked Tung-shan, "What is sôïi daây troùi buoäc trong thieàn—Even the great Buddha?" Tung-shan said, "Three pounds of flax." vehicle is a binding string in Zen. Through this example we can reflect back to a conversation between Hui-chung and a monk. A Ma Söï: Vieäc ma: Demonic actions—Vieäc laøm cuûa monk asked the National Teacher, ‘What is the aùc ma, gaây chöôùng ngaïi cho ñaïo Phaät: Mara- mind of the ancient Buddhas?’ The National deeds, especially in hindering Buddha-truth. Teacher responded, ‘A wall tile.’ The monk said, Ma Taùc: Haønh ñoäng taø ma—A demonic action. ‘A wall tile? Isn’t a wall tile inanimate?’ The Ma Taùc Kính: Masen (jap)—Maøi gaïch laøm National Teacher said, ‘Yes.’ The monk asked, göông—See Grinding a brick to make a mirror. ‘And it can expound the Dharma?’ The National Ma Tam Caân: Tung-shan's Three Pounds of Flax Teacher said, ‘It expounds it brilliantly, without (Hemp), example 18 of the Wu-Men-Kuan—Thí letup.’ The monk said, ‘Why can’t I hear it?’ The duï thöù 18 cuûa Voâ Moân Quan vaø thí duï thöù 12 cuûa National Teacher said, ‘You yourself may not Bích Nham Luïc. Ngaøy noï, coù moät oâng Taêng ñeán hear it. But that doesn’t mean others can’t hear it.’ hoûi Ñoäng Sôn: "Phaät laø gì?" Ñoäng Sôn ñaùp: "Ba The monk said, ‘Who are the people who can hear caân meø." Qua thí duï naày chuùng ta nhôù laïi chuyeän it?’ The National teacher said, ‘All the holy ones coù moät vò Taêng hoûi Hueä Trung Quoác Sö, ‘Theá naøo can hear it.’ The monk said, ‘Can the master hear laø taâm cuûa chö Phaät?’ Quoác Sö traû lôøi, ‘Moät mieáng it or not?’ The National teacher said, ‘I cannot ngoùi töôøng.’ Nghó raèng mieáng ngoùi töôøng laø moät hear it. If I could hear it I would be the equal of vaät voâ tình vò Taêng hoûi tieáp, ‘Nhö vaäy noù coù theå the saints. Then you could not hear me expound thuyeát phaùp khoâng?’ Quoác Sö ñaùp, ‘Mieáng ngoùi aáy the Dharma.’ The monk said, ‘All beings can’t thuyeát phaùp moät caùch roõ raøng khoâng vaáp vaùp.’ Vò

understand that sort of speech.’ The National remains ever contented. This may be called the Teacher said, ‘I expound Dharma for the sake of non-resistance, or non-injury, but in Zen Buddhism beings, not for the sake of the saints.’ The monk it is known as cultivating the 'secret virtue' or said, ‘After beings hear it, then what?’ The practicing 'deeds of effortlessness.'" National teacher said, ‘Then they are not sentient Ma Thaån Ñaø: Mahindra (skt)—Mahinda (p)—Con beings.” According to Wu Men Hui-Kai in the trai cuûa vua A Duïc, coù toäi vôùi nhaø vua nhöng veà Wu-Men-Kuan, old man Tung-shan attained sau tu chöùng quaû A La haùn, ngöôøi ta noùi oâng noåi something of clam-Zen. He opened the two halves tieáng nhö laø vò saùng laäp neàn Phaät Giaùo ôû Tích Lan, of his shell a bit and exposed his liver and khoaûng 200 naêm sau ngaøy Ñöùc Phaät nhaäp Nieát intestines. Be that as it may, tell me: where do you Baøn. Theo Tích Lan Ñaïi Thoáng Söû, vua A Duïc see Tung-shan? Zen practitioners should always muoán phaùt trieån Phaät Giaùo thaønh moät toân giaùo cuûa remember that if you seek from Tung-shan's theá giôùi neân ngaøi ñaõ phaùi con trai

cuûa Ngaøi laø Ma words this way, you can search until Maitreya Thaån Ñaø laøm tröôûng ñoaøn Truyeàn Giaùo Tích Lan Buddha is born down here and still never see it vaøo khoaûng naêm 250 tröôùc Taây Lòch. Ma Thaån Ñaø even in a dream. For words and speech are just ñaõ ñoä cho vua Tissa, vaø ñöôïc nhaø vua caáp cho moät vessels to convey the Path. Far from realizing the khoaûng ñaát ñeå xaây ngoâi “Ñaïi Tònh Xaù. Moät nhaùnh intent of the Ancients, people just search in their caây Boà Ñeà taïi Boà Ñeà Ñaïo Traøng cuõng ñöôïc mang words, what grasp can they get on it? Haven't you sang troàng ôû Tích Lan, ñeán nay haõy coøn xanh töôi. seen how an Ancient said, "Originally the Path is Trong moät thôøi gian ngaén, caùc giaùo ñoaøn ñöôïc wordless; with words we illustrate the Path. Once thaønh laäp. Hieän nay Tích Lan laø ñòa cöù cuûa Phaät you see the Path, the words are immediately Giaùo Nguyeân Thuûy—Son of the Indian King forgotten." Asoka, on repenting of his dissolute life, became Ma Taåy: Masa (skt)—Moät thaùng—A month. an arhat, and is said to be reputed as founder of Ma Thaïch: Grinding stone—Phieán ñaù maøi—Buddhism in Ceylon, around 200 years after the Trong caùc tröôøng phaùi Thieàn, caùc Thieàn sö thöôøng Buddha’s Nirvana. According to The Ceylon nhaéc nhuû chö vò Thieàn Taêng: "Thieàn Taêng phaûi cö Mahavansa, King Asoka sought to expand xöû nhö moät phieán ñaù maøi: Tröông Tam ñeán maøi Buddhism from the region around Magadha into a dao, Lyù Töù ñeán maøi rìu, taát caû moïi ngöôøi vaø baát cöù “world” religion. As such, he sent his son Mahinda ai muoán laøm toát kim loaïi cuûa ñeàu duøng ñeán phieán to Sri Lanka in hopes of establishing the Dharma ñaù. Moãi laàn phieán ñaù ñöôïc maøi, noù moøn ñi, nhöng on the island. Mahinda converted the King, khoâng than phieàn, maø cuõng khoâng khoe khoang veà Devanampiya Tissa, and received a site on the söï höõu duïng cuûa mình. Vaø nhöõng ai ñeán vôùi phieán island to build a monastery. This site eventually ñaù ñeàu ra veà hoaøn toaøn lôïi laïc; moät soá ngöôøi hoï coù developed into a Mahavihara or “Great theå khoâng thaáy caûm kích phieán ñaù, nhöng phieán ñaù Monastery.” A branch of the Bodhi Tree was vaãn luoân haøi loøng. Ñaây coù theå ñöôïc goïi laø baát baïo brought from Bodhgaya and planted in Sri Lanka ñoäng hay baát toån haïi, nhöng Phaät giaùo Thieàn toâng as well, and it is still living well at this time. In a laïi goïi ñoù laø tu taäp 'coâng ñöùc bí maät' hay 'voâ coâng short time, a valid ordination lineage for monks duïng haïnh.'"—In Zen sects, Zen masters always was established, and the religion began to grow on remind Zen monks: "Monks ought to behave like a the island, remaining today as a stronghold of grinding stone: Chang-san comes to sharpen his Theravada Buddhism. knife, Li-Szu comes to grind his axe, everybody Ma Thaån Ñaø Tröôûng Laõo: Mahindra (skt)— and anybody who wants to have his metal Mahinda (p)—See Ma Thaån Ñaø. improved in anyway comes and makes use of the Ma Thaâu: Madhu (skt)—Ngoït: Sweet—Moät loaïi stone. Each time the stone is rubbed, it wears out, nöôùc coù chaát laøm say: An intoxicating liquor. but it makes no complaint, nor does it boast of its Ma Thaâu La: Mathura or Madhura (skt)—Ña Ma usefulness. And those who come to it go home Thaâu—Ma Ñoä La—Ma Ñoät La—Ma Ñaàu La— fully benefitted; some of them may not be quite Moät vöông quoác coå (teân hieän ñaïi laø

Muttra) naèm appreciative of the stone; but the stone itself beân bôø soâng Jumna, moät trong baûy Thaùnh thaønh,

goïi laø Khoång Töôùc Thaønh, noåi tieáng vôùi nhöõng but they can never solve it. Drugs are no substitute thaùp trong thaønh. Thaønh phoá naøy naèm beân höõu for true meditation in search for a quiet mind. In ngaïn soâng Yamuna baây giôø laø bang Uttar-Pradesh, reality, drugs weaken the mind rather than baéc AÁn Ñoä—An ancient kingdom and city, the strengthening it. That's why in recent years most modern Muttra on the bank of Jumna; the reputed of the young people are turning to meditative birthplace of Krsna, one of the seven sacred cities, discipline. called Peacock City (Krsna-pura) famous for its Ma Töû: The mara of death. stupas. This city is on the right bank of the Ma Ty: See Ma Vieän. Yamuna (Jumna) in present-day Uttar-Pradesh Ma Vieän: Ñoâi Phoøng—Nhaø duøng ñeå giaõ gaïo trong (north India). töï vieän—A room, used for husking rice in a Ma Thieân: Mara-deva (skt)—Thieân ma treân ñænh monastery. duïc giôùi—The god of lust, sin, and death. Ma Voõng: Löôùi ma: The net of mara—Maïng löôùi Ma Thieàn: Mara-dhyana (skt)—Harmful cuûa nhöõng aûnh höôûng coù haïi: Net of harmful meditation. influences. 1) Ma thieàn, nhöõng tö töôûng xaáu aùc, hay phöông Ma Vöông: Devaputta (p)—Mara-raja (skt)— caùch haønh thieàn sai traùi vaø toån haïi. Nhöõng tö Demon king—Mara-king—Ma vöông, chuû coõi trôøi töôûng aùc ñoäc hay loaïn ñoäng khôûi leân trong luùc duïc giôùi thöù saùu, hay coõi trôøi Tha Hoùa Töï Taïi. Taát thieàn hay tu thieàn ñònh ñeå haønh ñoäng taø vaïy caû nhöõng danh töø duøng cho Ma vöông ñeàu tieâu nhö sai khieán quyû thaàn—Evil thoughts, or bieåu cho duïc voïng ñaõ quaán laáy chuùng sanh laøm wrong and harmful meditation practices. Evil caûn trôû cho söï khôûi phaùt thieän nghieäp vaø tieán boä or distracted thoughts arise during meditation treân ñöôøng cöùu ñoä vaø ñaïi giaùc—The king of or wrong and harmful meditation. maras, the lord of the sixth heaven of the desire- 2) Taø Thieàn: Söï tham thieàn sai laàm—Incorrect realm, or the Lord of the Paranirmita-vasavartin. meditation. All the terms for "Mara-raja" represent Satan, or Ma Thuaät: Magic. Mara, the personification of evil and temper of Ma Tieâu Tuaán Coát: See Ma Khoâng Tuaán Coát. man. Mara-raja also means the Evil One, the Ma Trôi: Jack-o'-lantern. Temper, the God of Lust, or Sins. All of the above Ma Tuùy: Narcotic. symbolize the passions that overwhelmed human Ma Tuùy Vaø Thieàn Taäp: Drugs and meditation beings as well as everything that hinders the practices—Nhöõng ngöôøi treû duøng caùc chaát ma tuùy arising of the wholesome roots and progress on the vôùi loøng tin raèng ñoù laø nhöõng giaûi ñaùp cho söï path of salvation and enlightenment. phieàn muoän cuûa hoï; tuy nhieân, hoï ñaõ laàm, ma tuùy Ma Yeát Ñaø: See Ma Kieät Ñaø. khoâng bao giôø giuùp hoï giaûi quyeát nhöõng vaán ñeà. Maù: Chöûi maéng: To scold (to blame)—Goø maù: Ngöôïc laïi, chuùng laøm cho tình traïng caøng teä haïi Cheek—Meï: Mother. hôn. Ma tuùy coù theå laøm dòu nhöõng phieàn muoän Maõ: Con ngöïa: A horse (asva (skt)—Veû beà ngoaøi: trong taâm trong giaây laùt, nhöng khoâng bao giôø giaûi Appearance—Maõ naõo (moät trong thaát baûo): quyeát ñöôïc caùc phieàn muoän aáy. Ma tuùy khoâng bao Agate, one of the seven treasures (see Thaát Baûo).

giôø thay theá ñöôïc cho phaùp haønh thieàn chaân chaùnh Maõ AÂm Taøng: Nam caên daáu kín trong buïng chæ trong vieäc laøm cho noäi taâm vaéng laëng. Kyø thaät ma khi naøo tieåu tieän môùi xuaát hieän, moät trong 32 tuùy chæ laøm suy giaûm taâm löïc chöù khoâng laøm taêng. töôùng toát cuûa Ñöùc Phaät—A retractable penis, e.g. Ñoù laø taïi sao maø trong nhöõng naêm gaàn ñaây, haàu that of a horse, one of the thirty-two signs of a heát giôùi treû ñaõ quay veà vôùi thieàn taäp —Young Buddha. people who smoke narcotic drugs in the belief that Maõ Baùn Ñaàu Sôn: See Maõ Nhó Sôn. these drugs have the answer to their mental Maõ Ñaïi Sö: Ba-Daishi (jap)—The Great Horse frustration; however, they are mistaken, drugs Master—See Maõ Toå Ñaïo Nhaát Thieàn Sö. never help solve their problems. In the contrary, Maõ Ñaïi Sö Daõ AÙp Töû: Pai Chang's Wild Ducks— they worsen the situation. Narcotic drugs can calm See Baùch Tröôïng Daõ Ngan. down your mental frustration for a short moment, Maõ Ñaàu: Ñaàu ngöïa—Horse-head.

Maõ Laïp Laïp Taây Khaéc Laïp (1899-1973): naày ñöôïc Beal S.B.E. dòch sanh Anh ngöõ; boä thöù Gunapala-Piyasena-Malalasekera—Teân cuûa moät hai laø Ñaïi Thöøa Khôûi Tín Luaän ñöôïc ngaøi vò hoïc giaû Phaät giaùo ngöôøi AÁn Ñoä vaøo theá kyû thöù Paramartha dòch sang Hoa ngöõ khoaûng naêm 554 XX. OÂng toát nghieäp ñaïi hoïc Luaân Ñoân veà khoa Söû sau Taây Lòch, vaø ngaøi Thöïc Xoa Nan Ñaø dòch sang hoïc Toân giaùo Ñoâng Phöông. Vaøo naêm 1950, oâng Hoa ngöõ khoaûng nhöõng naêm 695-700 sau Taây trieäu taäp hoäi nghò Phaät Giaùo Ñoà Theá Giôùi vôùi ñaïi Lòch. Ngaøi Maõ Minh chính laø ngöôøi ñaõ coù coâng lôùn bieåu Phaät giaùo cuûa 29 quoác gia treân theá giôùi — töø vieäc chuyeån tö töôûng Phaät giaùo Tieåu Thöøa sang Name of an Indian Buddhist scholar in the Ñaïi Thöøa. Maõ Minh khoâng nhöõng coù moät ñòa vò twentieth century. He graduated from London ñaëc bieät trong lòch söû tö töôûng Phaät giaùo, maø caû University on the History of Oriental Religions. In trong toaøn boä truyeàn thoáng thi ca tieá ng Phaïn nöõa. 1950, he convened the first World Fellowship of Coáng hieán lôùn nhaát cuûa Maõ Minh cho lòch söû tö Buddhists with Buddhist delegates from 29 töôûng Phaät giaùo laø söï nhaán maïnh nieàm tin vaøo Ñöùc countries in the world. Phaät cuûa oâng. Maëc duø giaùo lyù Ñaïi Thöøa ñaõ coù Maõ Luaän: Mahayana-sraddhotpada-sastra (skt)— tröôùc thôøi oâng töø hai ba theá kyû veà tröôùc, nhöng caùc Daijo Kishinron (jap)—Commentary on the giaùo lyù naày ñaõ tìm ñöôïc söï theå hieän quan troïng Awakening of Mahayana Faith—See Ñaïi Thöøa ñaàu tieân trong caùc taùc phaåm cuûa oâng, duø raèng oâng Khôûi Tín Luaän. thuoäc phaùi Nhaát Thieát Höõu Boä (Sarvastivada Maõ Maïch: Luùa maïch laøm thöùc aên cho ngöïa. Vaøo school). Taùc phaåm Phaät Sôû Haønh Taùn (Buddha-moät muøa heø, Ñöùc Phaät nhaän lôøi cuûa moät vò vua Baø carita) mieâu taû cuoäc ñôøi Ñöùc Phaät baèng moät buùt La Moân laø A Kyø Ñaït cuøng 500 vò Tyø Kheo ñeán ñeå phaùp moäc maïc vaø trang troïng, duø ñöôïc vieát raát deø an cö trong nöôùc cuûa vò vua naày. Trong ba thaùng daët. Nguyeân baûn cuûa baøi thô coù 28 ñoaïn, theo ñoù nhaø vua chæ cho Phaät vaø Taêng ñoaøn aên luùa Nghóa Tònh qua baûn dòch chöõ Haùn vaøo theá kyû thöù maïch cuûa ngöïa. Ñaây laø moät trong 10 khoå naïn cuûa baûy. Baûn dòch Taây Taïng cuõng coù moät soá ñoaïn Ñöùc

Phaät—Horse-grain, Buddha's food when he töông töï nhö theá. Do ñoù baûn goác tieáng Phaïn haún laø spent three months with the Brahmin ruler phaûi coù 28 ñoaïn. Tuy nhieân, ngaøy nay chæ coù 17 Agnidatta with 500 monks, one of his ten ñoaïn tieáng Phaïn coøn ñöôïc löu laïi, nhìn chung thì sufferings. chæ coù 13 ñoaïn ñaàu ñöôïc xem laø ñích thöïc cuûa oâng. Maõ Minh (100-160): Asvaghosa Bodhisattva Nghóa Tònh noùi: "Töø thôøi cuûa ngaøi Maõ Minh ñeán (skt)—Horse Sound—See Maõ Minh Boà Taùt. nay, baøi thô tuyeät vôøi naày ñöôïc ñoïc vaø ngaâm roäng Maõ Minh Boà Taùt: Asvaghosa (skt)—Asvaghosa raõi khaép nôi trong naêm mieàn AÁn Ñoä vaø trong caùc Bodhisattva—Töø Baéc Phaïn "Maõ Minh" coù nghóa nöôùc vuøng Nam Haûi." Trong taäp thi söû naày, Maõ laø "Tieáng ngöïa keâu." Maõ Minh Boà Taùt, moät nhaø Minh khoâng chæ thuaät laïi cho chuùng ta cuoäc ñôøi thô vaø nhaø trieát hoïc AÁn ñoä thuoäc phaùi Ñaïi thöøa, Ñöùc Phaät cuøng söï thuyeát phaùp cuûa Ngaøi, maø coøn soáng vaøo theá kyû I hoaëc II sau Taây lòch (khoaûng 600 chöùng toû moät kieán thöùc baùch khoa cuûa Ngaøi veà caùc naêm sau ngaøy Phaät nhaäp dieät). Ngaøi laø taùc giaû cuûa truyeàn thuyeát thaàn thoaïi AÁn Ñoä, veà caùc trieát hoïc Buddha-Charita moâ taû veà cuoäc ñôøi Ñöùc Phaät. Ngaøi tröôùc Phaät giaùo, nhaát laø trieát hoïc Sankhya. Coøn thi coøn laø moät nhaø tröôùc taùc noåi danh ñöông thôøi raát phaåm Saundarananda-kavya keå laïi chuyeän truyeàn ñöôïc vua Ca Ni saéc Ca (Kanishka) hoä trì. Theo giôùi cho Nan Ñaø, ngöôøi anh em cuøng cha khaùc meï truyeàn thoáng Phaät giaùo thì Asvaghosa sanh ra vôùi Phaät. Ngoaøi hai thi phaåm quan troïng naày, Maõ trong moät gia ñình Baø La Moân nhöng caûi sang ñaïo Minh coøn vieát ba vôû tuoàng Phaät giaùo, ñaõ ñöôïc H. Phaät bôûi vò sö teân Parsva trong tröôøng phaùi Tyø Baø Luders tìm thaáy ôû Turfan, Trung AÙ vaøo ñaàu theá kyû Sa. Luùc ñaàu ngaøi xuaát gia laøm ngoaïi ñaïo Sa Moân, thöù 20. Trong caùc vôû tuoàng ñoù, coù tuoàng nhöng veà sau quy-y Phaät, veà truù nguï trong thaønh Sariputraprakarana vôùi chín hoài laø quan troïng Ba La Naïi, vaø trôû thaønh vò Toå thöù 12 cuûa doøng nhaát. Ñaây laø moät taùc phaåm kòch ngheä hieän coøn Thieàn AÁn Ñoä. Ngaøi laø taùc giaû cuûa 10 boä kinh, trong trong vaên hoïc Sanskrit. Ngoaøi ra, Maõ Minh coøn ñoù coù hai boä noåi tieáng laø Phaät Sôû Haønh Taùn Kinh, vieát moät thi phaåm tröõ tình Gandistotra-gatha goàm ñöôïc ngaøi Phaùp Hoä Ñaøm Ma La Saùt dòch sang Hoa 29 baøi thô theo vaän luaät sragdhara. E. H. Johnston ngöõ khoaûng töø naêm 414 ñeán 421 sau Taây lòch, sau nghi ngôø khoâng phaûi laø cuûa Maõ Minh, nhöng

Winternitz nhaän xeùt: "Ñaây laø moät baøi thô hay, only gives us the best account of the life of Lord xöùng ñaùng laø cuûa Maõ Minh caû veà hình thöùc laãn noäi Buddha, but also gives evidence of his dung."—A Sanskrit term for "Horse Sound." A encyclopaedic knowledge of India's mythological Buddhist writer and poet of the first or the second traditions and pre-Buddhistic philosophical century A.D. (600 years after the Buddha's systems, notably the Sankhya. The nirvana). Author of the Buddha-Carita Kavya, Saundarananda-kavya narrates the ordination by famous life of Buddha in verse. He was a famous the Buddha of Nanda, his half-brother. Besides writer whose patron was the Indo-Scythian king these two significant poetical works, Asvaghosa

Kanishka. According to Buddhist tradition he was wrote three Buddhist dramas which were born a brahman but was converted to Buddhism discovered by H. Luders in Turfan in Central Asia by a monk named Parsva, who belonged to the at the beginning of the twentieth century. Of Vaibarsva. He was a Brahmin converted to these, the Sariputraprakarana with nine acts is the Buddhism; he finally settled at Benares, and most important. It is the oldest dramatic work in became the twelfth patriarch. His name is attached Sanskrit literature. Asvaghosa also wrote a lyrical to the ten works. The two of which have exerted poem called Gandistotra-gatha which consists of great influence on Buddhism are Buddha-carita- 29 stanzas in the sragdhara metre. E.H. Johnston kavya-sutra, translated into Chinese by questions Asvaghosa's authorship of this work, but Dharmaraksa around 414-421 A.D., later as Winternitz observes: "It is a beautiful poem, translated into English by Beal, S.B.E.; and worthy of Asvaghosa both in form and content." Mahayana-sraddhotpada-sastra, translated by Maõ Minh Ñaïi Só: See Maõ Minh Boà Taùt. Paramartha, around 554 A.D., and by Siksananda, Maõ Minh Tyø Kheo: Asvaghosa (skt)—See Maõ 695-700 A.D.; later translated into English by Minh Boà Taùt. Taitaro Suzuki in 1900. He gave to Buddhism the Maõ Naõo: Agate—Carnelian. philosophical basis for its Mahayana development. Maõ Nhó Sôn: Asvakarna (skt)—An Thaáp Phöôïc Asvaghosa occupies a unique position not only in Yeát La—AÙt Thaáp Phöôïc Yeát Na—Tieáng Phaïn aâm the history of Buddhist thought but also in the laø Ngaïch Thaáp Phöôïc Yeát Noâ, töùc nuùi Cöûu Sôn, whole tradition of Sanskrit poetry. The chief daùng nuùi hình nhö tai ngöïa —One of the seven contribution which Asvaghosa made to the history concentric rings around Mount Meru—See Thaát of Buddhist thought was his emphasis on Buddha- Kim Sôn. bhakti. Though the Mahayanist teachings had Maõ Nhó Sôn Vöông: Asvakarna-giri-raja (skt)— been spreading for at least two to three centuries King of the fifth of the seven circles around before his time, they find the first notable Meru—See Thaát Kim Sôn. expression in his writings, in spite of the fact that Maõ Nhó Thuø: Muruts (skt)—Thaàn Cuoàng Phong— he belonged to the Sarvastivada school. The God of Fierce storms. Buddhacarita described the life of Lord Buddha in Maõ Phaån: Horse dung—Phaân ngöïa—Vaøo thôøi a chaste and stately style, though written with Ñöùc Phaät, ngöôøi ta duøng phaân ngöïa nhö laø moät considerable restraint. The original poem, as loaïi thuoác trò veát thöông. Thöôøng thì phaân ngöïa known to I-Ch'ing in the Chinese translation in the ñöôïc ñaép ngay treân veát thöông ñeå trò—At the time seventh century A.D., contains 28 cantos. The of the Buddha, people used horse dung as a kind Tibetan translation also has the same number of of medication to treat a wound. Usually, horse cantos. Hence the original Sanskrit version must dung is applied right on the wound to cure it. also have consisted of 28 cantos. However, only Maõ Sö: Asvajit (skt)—AÙc Beä—See Maõ Thaéng. 17 are preserved in Sanskrit today, and generally Maõ Teá: Asvamedha (skt)—A Thaáp Baø Meâ Ñaø— only the first thirteen are regarded as authentic. I- Tuïc leä teá ngöïa coå truyeàn cuûa Hoaøng Gia AÁn Ñoä — Ch'ing says that in his time this beautiful poem The ancient Indian royal horse-sacrifice. was 'widely read or sung throughout the five Maõ Thaéng: Asvajit

(skt)—AÙc Beä—Coøn goïi laø Maõ divisions of India, and the countries of the Sö, aâm tieáng Phaïn laø Ngaïch Tyø, moät trong naêm vò Southern Sea.' In Buddhacariya, Buddhaghosa not ñeä töû ñaàu tieân cuûa Ñöùc Phaät (ngaøi Maõ Thaéng coù

phong thaùi ñoan chính uy nghi, nhö ngöôøi thaày dynasty. He was born in 709 A.D. in Xi-Feng, höôùng daãn cho moïi ngöôøi. Ngaøi Xaù Lôïi Phaát luùc bò Han-Chou (now is Si-Chuan province). We have a maát thaày daïy ñang ñi thaát theåu ngoaøi ñöôøng thì lot of detailed documents on this Zen Master, i.e., gaëp ñöôïc oâng Maõ Thaéng vôùi veû uy nghi, beøn ñeán Ma-Tsu's Records of Teachings, Pi-Yen-Lu, and gaàn hoûi ñaïo. Moät laàn khi Taêng ñoaøn ñang ñi vaøo Ch'uan-Teng-Lu; however, there are some good thaønh khaát thöïc, moät vò tröôûng laõo nhìn thaáy ngaøi stories on him recorded in The Records of the Maõ Thaéng, lieàn sanh loøng hoan hyû, beøn phaùt taâm Transmission of the Lamp (Ch'uan-Teng-Lu), döïng 60 phoøng ôû cho Taêng ñoaøn)—Horse-breaker Volume VI. In 741 A.D. met master Nan-Yueh- or Horse-master. The name of several persons, Huai-Rang while practicing meditation on Mount including one of the first five disciples. Heng. Six others also studied with Nan-Yueh, but Maõ Toå Ñaïo Nhaát: Baso Doitsu (jap)—Chiang- only Ma-Tsu received the secret mind seal. He Hsi-Tao-I—Ma-Tsu—Ma-Tsu-Tao-I—See Maõ Toå then became one of the great disciples of Nan- Ñaïo Nhaát Thieàn Sö. Yueh-Huai-Rang (Nan-Yueh-Huai-Jang). Ma-Tsu Maõ Toå Ñaïo Nhaát Thieàn Sö (709-788): Baso was the third generation (709-788) after Hui- Doitsu (jap)—Ma-tsu Tao-i (Wade-Giles Neng. He usually used sounds of yelling or Chinese)—Mazu Daoyi (Pinyin Chinese)—Maõ Toå screaming to awaken disciples. He also used the laø moät trong nhöõng ñaïi thieàn sö Trung Hoa vaøo ñôøi methods of striking his students with a stick, or nhaø Ñöôøng, sanh naêm 709 sau Taây Lòch taïi huyeän twisting their noses sharply in order to shock them Thaäp Phöông, Haùn Chaâu (baây giôø thuoäc tænh Töù into direct realization of their true natures. It is Xuyeân). Hieän nay chuùng ta coù nhieàu taøi lieäu chi said that after Hui-Neng, Ma-Tsu is the most tieát veà Thieàn sö Maõ Toå Ñaïo Nhaát nhö Maõ Toå Ngöõ famous of the ancient Chinese Zen masters. Nan- Luïc, Bích Nham Luïc vaø Truyeàn Ñaêng Luïc; tuy Yueh-Huai-Rang and his student can be compared nhieân, coù nhieàu caâu chuyeän lyù thuù veà vò Thieàn sö with Xing-Yuan-Xing-Si and his student Shi-Tou- naøy ñöôïc ghi laïi trong Truyeàn Ñaêng Luïc, quyeån Xi-T'ien. Along with Shi-Tou-Xi-T'ien, Ma-Tsu VI. Naêm 741 oâng nhôn gaëp vaø ñöôïc Nam Nhaïc was the founder of the Southern Peak School of Hoaøi Nhöôïng giaùo hoùa ñöôïc giaûi ngoä. Cuøng thôøi the Ch'an or Intuitional sect in Jiang-Hsi. Ma-Tsu vôùi oâng coøn saùu ñeä töû khaùc, nhöng chæ coù oâng laø was the only Zen master in the period after Hui- ñöôïc truyeàn taâm aán maø thoâi. Sau ñoù oâng trôû thaøn h Neng to be called a patriarch. His famous and ñaïi ñeä töû cuûa Nam Nhaïc Hoaøi Nhöôïng. OÂng thuoäc dharma successor was Pai-Chang-Huai-Hai. Ma- theá heä Thieàn thöù ba sau Luïc toå Hueä Naêng. OÂng tsu's name appeared in examples 30 and 33 of the thöôøng duøng tieáng heùt ñeå khai ngoä ñeä töû. OÂng Wu-Men-Kuan. His name also appeared in cuõng duøng phöông caùch ñaùnh gaäy vaøo thieàn sinh examples 3, 53, and 57 of the Pi-Yen-Lu. hay vaën muõi thaät ñau laøm cho thieàn sinh chaïm Haèng

ngaøy Sö ngoài thieàn. Moät hoâm Nam thaúng vaøo söï chöùng ngoä chaân taùnh cuûa hoï. Ngöôøi Nhaïc ñi ñeán hoûi: “Ñaïi ñöùc ngoài thieàn ñeå laøm ta noùi sau Luïc Toå Hueä Naêng thì Maõ Toå laø moät gì?” Ñaïo Nhaát thöa: “Ñeå laøm Phaät.” Sau ñoù sö thieàn sö noåi tieáng nhaát cuûa Trung Quoác thôøi baáy laáy moät cuïc gaïch ñeán treân hoøn ñaù ôû tröôùc am giôø. Nam Nhaïc Hoaøi Nhöôïng vaø Maõ Toå Ñaïo Nhaát Ñaïo Nhaát ngoài maøi. Ñaïo Nhaát thaáy laï hoûi: coù theå ñöôïc ví vôùi Thanh Nguyeân Haønh Tö vaø “Thaày maøi gaïch ñeå laøm gì?” Sö ñaùp: “Maøi ñeå Thaïch Ñaàu Hy Thieân vaäy. Thaïch Ñaàu Hy Thieân laøm göông.” Ñaïo Nhaát noùi: “Maøi gaïch ñaâu coù (700-790) vaø Maõ Toå laø hai vò saùng laäp ra hai theå thaønh göông ñöôïc?” Sö hoûi laïi: “Ngoài tröôøng phaùi Thieàn Nam Ñænh Thieàn trong tænh thieàn ñaâu coù theå thaønh Phaät ñöôïc?” Ñaïo Nhaát Giang Taây. Maõ Toå laø vò thieàn sö duy nhaát trong hoûi: “Vaäy laøm theá naøo môùi phaûi?” Sö noùi: thôøi sau Hueä Naêng ñöôïc goïi laø moät vò Toå. Ngöôøi “Nhö traâu keùo xe, neáu xe khoâng ñi, thì ñaùnh hoïc troø noåi tieáng vaø phaùp töû cuûa oâng laø Thieàn sö xe laø phaûi hay ñaùnh traâu laø phaûi?” Ñaïo Nhaát Baùch Tröôïng Hoaøi Haûi. Maõ Toå xuaát hieän trong caùc laëng thinh, sö noùi tieáp: “Ngöôi hoïc ngoài thieàn thí duï 30 vaø 33 cuûa Voâ Moân Quan, cuõng nhö trong hay hoïc ngoài Phaät? Neáu hoïc ngoài thieàn, thieàn thí duï thöù 3, 53 vaø 57 cuûa Bích Nham Luïc —One khoâng phaûi ngoài naèm. Neáu hoïc ngoài Phaät, of the great Chinese Zen masters of the T’ang Phaät khoâng coù töôùng nhaát ñònh, ñoái phaùp

khoâng truï, chaúng neân thuû xaû. Ngöôi neáu ngoài ñoäng lieàn. Döôøng nhö taâm cuûa chuùng ta coù caùi Phaät, töùc laø gieát Phaät, neáu chaáp töôùng ngoài, gì thuoäc veà heä thoáng aáy, ñeán phuùt giaây naøo chaúng ñaït yù kia.” Ñaïo Nhaát nghe sö chæ daïy ñoù, caùi goïi laø taám maøn baáy laâu che khuaát ñöôïc nhö uoáng ñeà hoà, leã baùi hoûi: “Duïng taâm theá veùn leân, moät theá giôùi hoaøn toaøn môùi hieän ra, naøo môùi hôïp vôùi voâ töôùng tam muoäi?” Sö baûo: vaø toaøn theå cuoäc soáng cuûa chuùng ta chuyeån “Ngöôi hoïc phaùp moân taâm ñòa nhö gieo gioáng, sang moät giai ñoaïn môùi laï hoaøn toaøn. Chính ta noùi phaùp yeáu nhö möa moùc, neáu duyeân caùi khai môû aáy caùc thieàn sö goïi laø "ngoä", vaø ngöôi hôïp seõ thaáy ñaïo naày.” Ñaïo Nhaát laïi hoûi: ñaëc bieät neâu leân laøm muïc tieâu haønh Thieàn— “Ñaïo khoâng phaûi saéc töôùng laøm sao thaáy Ma-Tsu T’ao-Yi constantly practiced Zen ñöôïc?” Sö noùi: “Con maét phaùp taâm ñòa hay meditation upon Mount Heng. One day, Nan- thaáy ñöôïc ñaïo. Voâ töôùng tam muoäi cuõng laïi Yueh walked up to him and said: “ What does nhö vaäy.” Ñaïo Nhaát hoûi: “Coù thaønh hoaïi your Worthiness intend to do by sitting in chaêng?” Sö noùi: “Neáu laáy caùi thaønh hoaïi tuï meditation?” Ma-Tsu said: “I intend to taùn, thieän aùc maø thaáy ñaïo, laø khoâng theå thaáy become a Buddha.” Nan-Yueh then picked up ñaïo. Nghe ta noùi keä: a piece of tile from the ground and began Taâm ñòa haøm chö chuûng, grinding on a rock. T’ao-Yi then asked: “What Ngoä traïch töùc giai manh are you trying to make by grinding that?” Tam muoäi hoa voâ töôùng Nan-Yueh said: “I’m grinding it to make a Haø hoaïi phuïc haø thaønh? mirror.” T’ao-Yi said: “How can you make a (Ñaát taâm chöùa caùc gioáng mirror by grinding a tile on a rock?” Nan- Gaëp öôùt lieàn naåy

maàm Yueh said: “If you can’t make a mirror by Hoa tam muoäi khoâng töôùng grinding a tile on a rock, how can you become Naøo hoaïi laïi naøo thaønh?) a Buddha by sitting in meditation?” T’ao-Yi Nhôø nhöõng lôøi naày maø Ñaïo Nhaát khai ngoä said: “What is the correct way?” Nan-Yueh taâm yù sieâu nhieân. Sau nhöõng lôøi giaûi thích quaù said: “It can be compared to an ox pulling a roõ raøng cuûa Nam Nhaïc, chuùng ta khoâng coøn cart. If the cart doesn’t move, do you strike nghi ngôø ñöôïc veà cöùu caùnh toái haäu cuûa Thieàn. the cart or strike the ox?” T’ao-Yi didn’t Cöùu caùnh aáy ñaâu phaûi laø hoân traàm trong caùi answer. Nan-Yueh then said: “Are you sitting ngoài maëc tónh nhö kieåu nhöõng thaày thieàn AÁn in order to practice Zen, or are you sitting to Ñoä thuôû xöa coá tröø boû taát caû tö töôûng, nhöõng be a Buddha? If you’re sitting to practice Zen, tö töôûng khoâng bieát töø ñaâu ñeán roài laùt sau laïi then know that Zen is not found in sitting or ñi maát chaúng bieát chuùng ñi veà ñaâu. Nhöõng lôøi lying down. If you’re sitting to become a giaûi thích cuûa Nam Nhaïc coát doïn ñöôøng ñeå Buddha, then know that Buddha has no fixed nhöõng haønh giaû tu Thieàn haäu theá nhö chuùng ta form. With respect to the constantly changing coù theå hieåu saâu hôn veà Thieàn. Thieàn coát ôû world, you should neither grasp it nor reject it. khai ngoä vaø phoùng moät nhaõn quang môùi vaøo If you sit to become a Buddha, you kill vuõ truï vaø nhaân sinh. Nhö chuùng ta thaáy, caùc Buddha. If you grasp sitting form then you thieàn sö luoân luoân naém baét laáy baát cöù söï vieäc have not yet reached the meaning.” When raát taàm thöôøng naøo trong ñôøi soáng laøm cô T’ao-Yi heard this instruction it was as though duyeân chuyeån taâm ngöôøi caàu ñaïo ñi vaøo moät he had drunk sweet nectar. He bowed and theá giôùi môùi laï chöa bao giôø chöùng thaáy. Ñoái asked: “How can one cultivate mind to be in vôùi caùc thieàn sö, khai môû nhöõng chöùng accord with formless samadhi?” Nan-Yueh nghieäm môùi cho ñeä töû cuõng nhö laø môû laáy moät said: “You’re studying the Dharma gate of oå khoùa bò daáu kín töø laâu laém roài, hay khai moät mind-ground, and this activity is like planting maïch nöôùc ngaàm, vöøa khai xong laø ngoïn nöôùc seeds there. The essential Dharma of which I phun traøo ra baát taän. Laïi cuõng gioáng nhö chieác speak may be likened to the rain that falls ñoàng hoà ñieåm giôø, khi giôø ñaõ ñieåm thì ngay upon the seeded ground. In this same manner laäp töùc toaøn boä then maùy aâm thanh chuyeån your auspicious karmic conditions will allow

you to perceive the Way.” T’ao-Yi then called enlightenment by Zen masters and is asked: “The Way is without color or form. insisted upon as the main object of their How can one perceive it?” Nan-Yueh said: discipline. “The Dharma eye of mind-ground can Moät hoâm sö thöôïng ñöôøng daïy chuùng: “Caùc perceive the true way. The formless samadhi ngöôøi moãi ngöôøi tin taâm mình laø Phaät, taâm is likewise perceived.” T’ao-Yi then asked: naày töùc laø taâm Phaät. Toå Ñaït Ma töø Nam AÁn “Does it have good and bad, or not?” Nan- sang Trung Hoa truyeàn phaùp thöôïng thöøa nhaát Yueh said: “If the Way is seen in the taâm, khieán caùc ngöôi khai ngoä. Toå laïi daãn aggregation and disintegration of good and kinh Laêng Giaø ñeå aán taâm ñòa chuùng sanh. Sôï e bad, then it is not the way. Listen to this caùc nguôi ñieân

ñaûo khoâng töï tin phaùp taâm naày verse: moãi ngöôøi töï coù, neân Kinh Laêng Giaø noùi: “The mind-ground fully sown, ‘Phaät noùi taâm laø chuû, cöûa khoâng laø cöûa phaùp’ When moisture comes, all seeds sprout (Phaät ngöõ taâm vi toâng, voâ moân vi phaùp moân). The formless flower of samadhi, Ngöôøi phaøm caàu phaùp neân khoâng coù choã caàu, How can it be bad or good?” ngoaøi taâm khoâng rieâng coù Phaät, ngoaøi Phaät At these words T’ao-Yi experienced great khoâng rieâng coù taâm, khoâng laáy thieän, chaúng enlightenment and unsurpassed realization. boû aùc, hai beân nhô saïch ñeàu khoâng nöông caäy, After these plain statements from Nan-yueh, ñaït taùnh toäi laø khoâng, moãi nieäm ñeàu khoâng no doubts are left for us as to the ultimate end thaät, vì khoâng coù töï taùnh neân tam giôùi chæ laø of Zen, which is not sinking oneself into a taâm, sum la vaïn töôïng ñeàu laø caùi boùng cuûa state of torpidity by sitting quietly after the moät phaùp, thaáy saéc töùc laø thaáy taâm, taâm khoâng fashion of Hindu Zen masters and trying to töï laø taâm, nhôn saéc môùi coù. Caùc ngöôi chæ tuøy exclude all the mental ripplings that seem to thôøi noùi naêng töùc söï laø lyù, troïn khoâng coù choã come up from nowhere, and after a while pass ngaïi, ñaïo quaû Boà Ñeà cuõng nhö theá. Nôi taâm away where nobody knows. These plain sinh ra thì goïi laø saéc, vì bieát saéc khoâng, neân statements from Nan-yueh will help later sanh töù chaúng sanh. Neáu nhaän roõ taâm naày, môùi generations of Zen practitioners have a coù theå tuøy thôøi aên côm maëc aùo nuoâi lôùn thai deeper understanding of Zen. Zen aims at the Thaùnh, maëc tình thaùng ngaøy troâi qua, ñaâu coøn opening of enlightenment or acquiring a new coù vieäc gì. Caùc ngöôi nhaän ta daïy haõy nghe point of view as regards life and the universe. baøi keä naày: As we see, Zen masters are always found “Taâm ñòa tuøy thôøi thuyeát trying to avail themselves of every apparently Boà ñeà dieäc chæ ninh trivial incident of life in order to make their Söï lyù caâu voâ ngaïi disciples' minds flow into a channel hitherto Ñöông sanh töùc baát sanh.” altogether unperceived. For Zen masters, (Ñaát taâm tuøy thôøi noùi, opening their disciples' experiences is just Boà ñeà cuõng theá thoâi like picking a hidden lock for a long period of Söï lyù ñeàu khoâng ngaïi, time, or the flood of new experiences gushes Chính sanh laø chaúng sanh). forth from the opening. It is again like the One day, Ma-Tsu entered the hall and clock's striking the hours; when the appointed addressed the congregation, saying: “All of time comes it clicks, and the whole percussion you here! Believe that your own mind is of sounds is released. Our mind seems to have Buddha. This very mind is Buddha mind. something of this mechanism; when a certain When Bodhidharma came from India to China moment is reached, a so-called closed screen he transmitted the supreme vehicle teaching is lifted, and an entirely new view opens up, of one mind, allowing people like you to and the tone of one's whole life thereafter attain awakening. Moreover he brought with changes. This mental clicking or opening is him the text of Lankavatara Sutra, using it as the seal of the mind-ground of sentient

beings. He feared that your views would be thì phaûi laøm sao?” Sö ñaùp: “Haõy daïy y theå inverted, and you wouldn’t believe in the hoäi ñaïi ñaïo.”—A monk asked: “Master, why teaching of this mind that each and every one do you say that mind is

Buddha?” Ma-Tsu of you possesses. Therefore, Bodhidharma said: “To stop babies from crying.” The monk brought the Lankavatara Sutra, which offers said: “What do you say when they stop the Buddha’s words that mind is the essence, crying?” Ma-Tsu said: “No mind, no and that there is no gate by which to enter Buddha.” The monk asked: “Without using Dharma. You who seek Dharma should seek either of these teachings, how would you nothing. Apart from mind there is no other instruct someone?” Ma-Tsu said: I would say Buddha. Apart from Buddha there is no other to him that it’s not a thing.” The monk asked: mind. Do not grasp what is good nor reject “If suddenly someone who was in the midst what is bad. Don’t lean toward either purity or of it came to you, then what would you do?” pollution. Arrive at the empty nature of Ma-Tsu said: “I would teach him to transgressions; that nothing is attained through experience the great way.” continuous thoughts; and that because there is Moät hoâm, cö só Baøng Long Uaån ñeán hoûi: no self-nature and three worlds are only mind. "Nöôùc khoâng gaân xöông maø coù theå naâng The myriad forms of the entire universe are thuyeàn muoân caân, lyù naøy theá naøo?" Maõ Toå the seal of the single Dharma. Whatever ñaùp: "Trong aáy khoâng nöôùc cuõng khoâng forms are seen are but the perception of mind. thuyeàn, noùi gì laø gaân xöông?" Baøng Long Uaån But mind is not independently existent. It is laïi hoûi: "Ngöôøi khoâng laàm xöa nay, thænh thaày co-dependent with form. You should speak ñeå maét nhìn leân!" Maõ Toå lieàn nhìn thaúng appropriately about the affairs of your own xuoáng. Baøng Long Uaån noùi: "Nhöõng thaày khaùc life, for each matter you encounter constitutes khoâng thoåi saùo ñöôïc, maø thaày thoåi raát hay." the meaning of your existence, and your Maõ Toå beøn nhìn thaúng leân. Baøng Long Uaån actions are without hindrance. The fruit of the beøn leã baùi. Maõ Toå trôû veà phöông tröôïng, Baøng Bodhisattva way is just thus, born of mind, Uaån theo sau thöa: "Vöøa roài muoán laøm kheùo taking names to be forms. Because of the maø trôû thaønh vuïng." Baøng Long Uaån laïi hoûi: knowledge of the emptiness of forms, birth is "Nhö nöôùc khoâng coù gaân xöông nhöng laïi nonbirth. Comprehending this, one acts in the naâng ñöôïc chieác thuyeàn vaïn caân, lyù ñoù theá fashion of one’s time, just wearing clothes, naøo?" Maõ Toå noùi: "Nôi choã cuûa laõo Taêng ñaây eating food, constantly upholding the khoâng coù nöôùc, cuõng khoâng coù thuyeà n, thì noùi practices of a bodhisattva, and passing time laøm gì chuyeän gaân vôùi xöông?"—One day, according to circumstances. If one practices in layman P'ang-Yun came to ask, "Although this manner is there anything more to be water has no muscle or bone, it support ten- done?” To receive my teaching, listen to this thousand-pound ships. What is the principle verse: this displays?" Ma-tsu said, "Here there is “The mind-ground responds to conditions. neither water nor boat. How can you speak of Bodhi is only peace. muscle and bone?" Layman P'ang-Yun also When there is no obstruction in asked, "Would the master please give your worldly affairs or principles, esteemed view about the clear-eyed Then birth is nonbirth.” ancestors?" Ma-tsu looked down. P'ang-Yun Coù vò Taêng hoûi: “Hoøa Thöôïng vì caùi gì noùi töùc said, "Other teachers can't play the lute. Only taâm töùc Phaät?” Sö ñaùp: “Vì doã con nít khoùc.” the master does it so sublimely." Ma-tsu then Vò Taêng

hoûi: “Con nít nín roài thì theá naøo?” Sö looked up. Pang-yun bowed. Ma-tsu then ñaùp: “Phi taâm phi Phaät.” Vò Taêng laïi hoûi: returned to the abbot's room. Layman Pang “Ngöôøi tröø ñöôïc hai thöù naày roài, phaûi daïy theá followed him, saying, "Just now something naøo?” Sö ñaùp: “Noùi vôùi y laø Phi Vaät.” Vò skillful turned awkward." P'ang-Yun aslo Taêng laïi hoûi: “Khi chôït gaëp ngöôøi theá aáy ñeán asked, "Although water has no muscle or

bone, it supports ten-thousand-pound ships. Khi Maõ Toå coù beänh, moät trong nhöõng ñeä töû What is the principle this diplays?" Ma-tsu cuûa ngaøi ñeán thaêm beänh vaø hoûi thaêm söùc said, "Here there is neither water nor boat. khoûe: "Hoâm nay thaày caûm thaáy theá naøo?" Maõ How can you speak of muscle and bone?" Toå ñaùp: "Nhaät dieän Phaät, Nguyeät dieän Phaât!" Moät ñeâm, caùc sö Trí Taïng, Hoaøi Haûi vaø Phoå Ñaâu laø choã lieân heä luaän lyù giöõa caâu hoûi vaø caâu Nguyeän theo Maõ Toå ñi ngaém traêng. Maõ Toå traû lôøi? Neáu ñeå yù chuùng ta seõ thaáy ñaïi sö Maõ hoûi: "Ngay baây giôø neân laøm gì?" Trí Taïng Toå ñaõ xöû duïng moät phöông phaùp tröïc tieáp hôn thöa: "Neân cuùng döôøng." Hoaøi Haûi thöa: "Neân lôøi noùi. Theo thieàn sö D.T. Suzuki trong Thieàn tu haønh." Phoå Nguyeän phuûi tay aùo ra ñi. Maõ Luaän, Taäp I, phöông phaùp tröïc tieáp coù coâng Toå baûo: "Kinh vaøo Taïng, Thieàn veà Haûi, chæ coù duïng naém ngay laáy cuoäc soáng uyeån chuyeån Phoå Nguyeän vöôït ngoaøi söï vaät."—One trong khi noù ñang troâi chaûy, chöù khoâng phaûi evening, the monks Xitang, Pai-chang, and sau khi noù ñaõ troâi qua. Trong khi doøng ñôøi Pu-yuan were viewing the moon with Master ñang troâi chaûy, khoâng ai ñuû thôøi giôø nhôù ñeán Ma-tsu. Ma-tsu asked them, "At just this kyù öùc, hoaëc xaây döïng yù töôûng. Nghóa laø khoâng moment, what is it?" Xitang said, "Perfect coù lyù luaän naøo coù giaù trò trong luùc naøy. Haønh support." Pai-chang said, "Perfect practice." giaû tu Thieàn neân luoân nhôù raèng ngoân ngöõ coù Pu-yuan shook his sleeves and walked away. theå duøng ñöôïc, nhöng ngoân ngöõ töø muoân thuôû Ma-tsu said, "A sutra enters the Buddhist voán keát hôïp chaët cheõ vôùi neùt taâm töôûng suy canon. Zen returns to the sea. Only Pu-yuan löôïng neân maát heát noäi löïc, khoâng tröïc tieáp has gone beyond things." truyeàn caûm ñöôïc. Neáu duøng ñeán ngoân ngöõ chæ Moät hoâm, Baùch Tröôïng hoûi: "Theá naøo laø yeáu dieãn taû ñöôïc moät yù nghóa, moät luaän giaûi, chæ chæ Phaät phaùp?" Maõ Toå ñaùp: "Chính laø choã bieåu loä moät caùi ngoaïi thuoäc, neân khoâng tröïc oâng boû thaân maïng." Sau ñoù Maõ Toå hoûi Baùch tieáp lieân heä gì ñeán cuoäc soáng. Ñaây chính laø lyù Tröôïng: "OÂng laáy phaùp gì chæ daïy ngöôøi?" do taïi sao nhieàu khi caùc thieàn sö traùnh chuyeän Baùch Tröôïng döïng caây phaát töû thaúng ñöùng. noùi naêng, traùnh xaùc ñònh, daàu laø ñoái vôùi nhöõng Maõ Toå noùi: "Chæ coù vaäy thoâi sao, coøn thöù gì vieäc quaù toû roõ, quaù hieån nhieân cuõng vaäy. Hy khaùc nöõa khoâng?" Baùch Tröôïng beøn neùm caây voïng cuûa caùc ngaøi laø ñeå cho ñoà ñeä töï taäp trung phaát töû xuoáng ñaát—One day, Pai-chang taát caû taâm löïc naém laáy nhöõng gì ngöôøi aáy asked, "What is the essential import of the mong öôùc, thay vì ghì baét laáy nhöõng moái lieân school?" Ma-tsu said, "It's just the place laïc xa xoâi voøng ngoaøi khieán cho ngöôøi ñeä töû bò where you let go of your body

and life." Ma- phaân taâm—When Ma-tsu was sick, one of his tsu then asked Pai-chang, "What teaching do disciples came and inquired about his you offer people?" Pai-chang held his whisk condition, "How do you feel today?" Ma-tsu up straight. Ma-tsu said, "Just this? Nothing said, "Sun-faced Buddha, moon-faced more?" Pai-chang threw down the whisk. Buddha!" What is the logical relation between Moät vò Taêng hoûi: "Theá the question and the answer? If we pay a little naøo ñöôïc hieäp ñaïo?" Maõ Toå ñaùp: attention, we will see that great master "Ta chaúng bao giôø hieäp ñöôïc closer ñaïo." Vò Taêng laïi hoûi: "Theá naøo laø yeáu chæ Ma-tsu utilizes a more direct method instead Thieàn?" Maõ Toå ñaäp vò Taêng vaø noùi: "Neáu ta of verbal medium. According to Zen master khoâng ñaäp oâng, caùc nôi seõ cheâ cöôøi ta."—A D.T. Suzuki in Essays in Zen Buddhism, First monk asked, "How can one gain accordance Series (p.300), the direct method is used to with the Way?" Ma-tsu said, "I've never get hold of this fleeting life as it flees and not gained accordance with it." The monk also after it has flown. While it is fleeing, there is asked, "What is the essential meaning of no time to recall memory or to build ideas. It Zen?" Ma-tsu struck him and said, "If I didn't is to say, no reasoning avails here. Language hit you, I'd be laughed at from every may be used, but this has been associated too direction." long with ideation, and has lost directions or being by itself. As soon as words are used,

they express meaning, reasoning; they Lieâm Söù Hoàng Chaâu hoûi raèng: "Moät ngöôøi represent something not belonging to duøng thöt vaø röôïu hay khoâng duøng thöt röôïu laø themselves; they have no direct connection ñuùng?" Sö noùi: "Neáu duøng thöt röôïu laø loäc cuûa with life. This is the reason why the masters oâng. Neáu oâng khoâng duøng thöt röôïu laø phuùc often avoid such expressions or statements as cuûa oâng."—Magistrate Lian of Hongzhou are intelligible in any logical way. Their aim asked, "Should one drink wine and eat meat is to have the disciple's attention concentrated or not?" Master Ma-tsu said, "If you consume in the thing itself which he wishes to grasp wine and meat, it is your prosperity. If you and not in anything that is in the remotest don't consume wine and meat, it is your good possible connection liable to disturb him. fortune." Moät hoâm, chuù tieåu treû Ñam Nguyeân haønh Coù moät vò Taêng hoûi: "YÙ nghóa coát loõi cuûa Phaät cöôùc trôû veà, veõ moät voøng troøn tröôùc maët Sö, leã giaùo laø gì?" Maõ Toå noùi: "Ngay luùc naøy laø yù baøi, roài böôùc vaøo ñöùng trong ñoù. Maõ Toå noùi: nghóa gì?"—A monk asked, "What is the "OÂng haù khoâng muoán laøm Phaät sao?" Ñam essential meaning of Buddhism?" Ma-tsu said, Nguyeân noùi: "Con khoâng theå gaït ñöôïc Hoøa "What is the meaning of this moment?" Thöôïng." Maõ Toå noùi: "Laõo Taêng khoâng gioáng Coù moät vò Taêng giaûng sö ñeán hoûi: "Thieàn toâng nhö oâng." Ñam Nguyeân khoâng noùi theâm truyeàn giöõ phaùp gì?" Maõ Toå hoûi laïi: "Thaày nöõa—One day, the young monk Danyuan truyeàn giöõ phaùp gì naøo?" Vò Taêng giaûng sö returned from a pilgrimage. He drew a circle noùi: "Toâi giaûng ñöôïc hôn hai möôi boån kinh in front of Ma-tsu, stepped inside it, bowed, luaän." Maõ Toå noùi: "Ñaâu khoâng phaûi laø sö töû and stood there. Zen master Ma-tsu said, "So, con?" Vò Taêng giaûng sö noùi: "Khoâng daùm you don't want to become a Buddha?" theá." Maõ Toå thoát ra tieáng sö

töû gaàm göø. Vò Danyuan said, "I can't deceive you." Master Taêng giaûng sö noùi: "Ñaây laø phaùp." Maõ Toå hoûi: Ma-tsu said, "I'm not like you." Danyuan was "Laø phaùp gì?" Vò Taêng giaûng sö ñaùp: "Phaùp sö silent. töû ra khoûi hang." Maõ Toå im laëng. Vò Taêng Hoâm khaùc, coù moät vò Taêng veõ boán vaïch döôùi giaûng sö noùi: "Ñaây cuõng laø phaùp." Maõ Toå hoûi: ñaát tröôùc maët Sö. Vaïch thöù nhaát daøi, ba vaïch "Laø phaùp gì?" Vò Taêng giaûng sö ñaùp: "Laø phaùp sau ngaén, vò Taêng noùi: "Khoâng ñöôïc noùi moät sö töû ôû trong hang." Maõ Toå noùi: "Khoâng ra vaïch daøi ba vaïch ngaén, ngoaøi boán chöõ naøy, khoâng vaøo laø phaùp gì?" Vò Taêng giaûng sö thænh Hoøa Thöôïng ñaùp." Maõ Toå beøn veõ xuoáng khoâng traû lôøi ñöôïc. Baùch Tröôïng noùi thay: ñaát moät vaïch noùi: "Khoâng noùi ñöôïc laø daøi hay "OÂng coù thaáy khoâng?" Vò Taêng giaûng sö ngaén, laõo Taêng traû lôøi oâng roài ñoù." Veà sau, khi khoâng ñaùp ñöôïc, beøn töø giaõ ra ñi. Maõ Toå goïi Quoác Sö Nam Döông Hueä Trung nghe noùi, laïi: "Giaûng sö!" Vò Taêng giaûng sö quay ñaàu than raèng: "Taïi sao vò Taêng aáy khoâng hoûi laïi. Maõ Toå hoûi: "Laø phaùp gì?" Vò Taêng giaûng ta?"—Another day, a monk drew four lines on sö cuõng khoâng ñaùp ñöôïc. Maõ Toå baûo: "OÂng the ground in front of Master Ma-tsu. The top giaûng sö ñoän caên!"—A scholar monk came line was long and the three underneath were and asked, "I'd like to know what teaching the short. He said, "It can't be said that the one on master offers?" Ma-tsu asked the monk, top is long and the three underneath are short. "Professor, what teaching do you offer?" The Leaving the four descriptions that use these scholar monk said, "I lecture upon more than words aside, how does the master describe twenty volumes of scriptures." Ma-tsu said, them." Master Ma-tsu then drew a line on the "Are you a young lion?" The scholar monk ground and said, "Without speaking of long said, "I can't so presume." Ma-tsu made a and short, I've answered you." Later, when roaring noise. The scholar monk said, "This is National Teacher Nanyang Huizhong heard of a teaching." Ma-tsu said, "What teaching is this incident, he said, "Why didn't he ask this it?" The scholar monk said, "The teaching of old monk?" the lion leaving its den." Ma-tsu remained silent. The scholar monk said, "This also is a

teaching." Ma-tsu said, "What teaching is it?" even his own master far into the background. The scholar monk said, "The teaching of the There is no doubt that enlightenment does lion in its den." Ma-tsu said, "Neither going deep into the very root of individuality. The nor coming, what teaching is it?" The scholar change of enlightenment achieved is quite monk didn't answer. Pai-chang said in his remarkable. behalf, "Do you see?" The scholar monk then Söùc maïnh tinh thaàn cuûa Maõ Toå vaø hieäu quaû said goodbye and started to leave. Ma-tsu cuûa phöông phaùp ñaøo taïo cuûa oâng ñöôïc xaùc called to him: "Professor!" The scholar monk nhaän baèng vieäc oâng coù tôùi 139 ngöôøi noái phaùp. turned his head. Ma-tus said, "What is it?" Duø Maõ Toå coù nhieàu ñeä töû keá thöøa Phaùp, song The scholar monk didn't answer. Ma-tsu said, ngöôøi noåi baäc nhaát laø Baùch Tröôïng Hoaøi Haûi "This dull-witted professor!" (720-814)—The power of his mind and the Moät hoâm Maõ Toå Ñaïo Nhaát leân phaùp ñaøn toan effectiveness of his style of training are noùi

phaùp, thì Baùch Tröôïng Hoaøi Haûi xuaát attested by the fact that as tradition tells us, he hieän, cuoán deïp chieáu, coi nhö beá maït thôøi had 139 dharma successors. Although Ma-Tsu phaùp. Maõ Toå xuoáng ñaøn, trôû vaøo phöông had many Dharma-heirs, his most famous was tröôïng xong, ngaøi goïi Baùch Tröôïng vaøo hoûi: Pai-Chang-Huai-Hai (720-814). “Ta vöøa thöôïng ñöôøng saép noùi phaùp, sao oâng Thaùng gieâng naêm 788, Sö leo nuùi Thaïch Moân cuoán chieáu deïp ñi?” Baùch Tröôïng thöa: “Hoâm ôû Kieán Xöông, ñi kinh haønh, thaáy moät choã qua Hoøa Thöôïng veùo muõi ñau quaù.” Maõ Toå baèng phaúng trong hang hoùc, Sö beøn goïi thò giaû hoûi: “OÂng noùi taàm ruoàng gì ñoù?” Baùch Tröôïng noùi raèng: "Thaân hö hoaïi cuûa laõo Taêng thaùng noùi: “Hoâm nay choùt muõi heát ñau roài.” Baùch tôùi seõ veà choã naøy." Ngaøy moàng boán thaùng hai Tröôïng hoâm nay ñaõ ñoåi khaùc heát roài. Khi chöa naêm 788, sö taém goäi, roài ngoài kieát giaø thò tòch, bò veùo muõi thì khoâng bieát gì heát. Giôø ñaây laø ñöôïc vua ban hieäu “Ñaïi Tòch.”—In the first kim mao sö töû, sö laø chuû, sö haønh ñoäng ngang month of the year 788, master Ma-tsu doïc töï do nhö chuùa teå cuûa theá gian naày, khoâng climbed Shimen Mountain in Jianchang. ngaïi ñaåy lui caû vò sö phuï vaøo haäu tröôøng. Thaät There, as he was walking in the woods, he quaù toû roõ ngoä laø caùi gì ñi saâu taän ñaùy caù theå saw a flat spot in a cave and said to his con ngöôøi. Theá neân söï bieán ñoåi môùi kyø ñaëc attendant, "This ruined old body of mine will ñeán nhö vaäy—One day Ma-Tsu appeared in return to the ground next month." On the the preaching-hall, and was about to speak fourth day of the second month in 788, the before a congregation, when Pai-Ch’ang master bathed, sat in a cross-legged position, came forward and began to roll up the and passed away. He received the matting. Ma-Tsu without protesting came posthumous title “Great Stillness.” down from his seat and returned to his own Maõ Toå Ñaïo Nhaát Thieàn Sö Ngöõ Luïc: Baso- room. He then called Pai-Ch’ang and asked: Doitsu-Zenji-Goroku (jap)—Records of the Words “I just entered the hall and was about to speak of Zen Master Matsu-Tao-I—See Maõ Toå Ñaïo the dharma, tell me the reason you rolled up Nhaát Thieàn Sö. the matting before my preach to the Maõ Toå: Thaùi Coâ Nguy Sanh: Thaät cao ngaát laøm congregation.” Pai-Ch’ang said: “Yesterday sao!—How lofty!—Coâng aùn noùi veà cô duyeân vaán you twisted my nose and it was quite painful.” ñaùp giöõa Thieàn sö Maõ Toå Ñaïo Nhaát vaø moät vò Ma-Tsu said: “Where? Was your thought Taêng. Theo Bích Nham Luïc, taéc 3, moät hoâm khi wandering then?” Pai-Ch’ang said: “It is not Maõ Toå coù beänh, vieän chuû ñeán thaêm, hoûi: "Daïo naày painful any more today, master.” How thaân theå Hoøa Thöôïng theá naøo?" Maõ Toå ñaùp: "Maët differently he behaves now! When his nose trôøi Phaät, maët traêng Phaät." Maõi ñeán ngaøy nay vaãn was pinched, he was quite an ignoramus in coù ngöôøi hieåu laàm noùi raèng Maõ Toå ñaõ daïy vieän the secrets of Zen. He is now a golden-haired chuû: "Maét traùi laø maët trôøi, maét phaûi laø maët traêng." lion, he is master of himself, and acts as Kyø thaät, chuùng ta khoâng roõ coù phaûi Maõ Toå muoán freely as if he owned the world, pushing away daïy vieän chuû hay khoâng; tuy nhieân, khi noùi nhö

vaäy coù theå laø chuùng ta ñaõ hieåu sai laàm yù cuûa Toå either; this is too cut off. Without treading these muoán gì. Vôùi ngöôøi xöa, moät cô, moät caûnh, moät lôøi two paths, what would be right? Therefore, Zen moät caâu vaãn mong coù choã vaøo. Treân da thòt laønh practitioners should always remember that the maïnh muoán khoeùt thaønh thöông tích thaønh oå hang. single road of transcendence has not been Ñaïi Duïng hieän tieàn chaúng coøn pheùp taéc, laïi mong transmitted by a thousand sages; we trouble coù vieäc höôùng thöôïng che trôøi che ñaát, doø tìm ourselves with forms like monkeys grasping at chaúng ñöôïc. Theá aáy cuõng ñöôïc, chaúng theá aáy cuõng reflections. The phrase 'Sun Face Buddha, Moon ñöôïc, thaät vi teá thay. Theá aáy cuõng chaúng ñöôïc, Face Buddha' is extremely difficult to see; even chaúng theá aáy cuõng chaúng ñöôïc, thaät cao choùt voùt Zen master Hsueh-Tou finds it difficult to verify thay. Chaúng keït hai beân laøm sao môùi phaûi ñaây? this. Zen practitioners should take a step back on Chính vì vaäy maø haønh giaû neân luoân nhôù raèng con our own and look before we try to find what ñöôøng höôùng thöôïng ngaøn thaùnh chaúng truyeàn, maø Master Ma was about. However, before doing chuùng ta laïi nhoïc hình nhö khæ baét boùng. Caùi caâu this, let's listen to Zen master Hsueh-Tou's advice 'Nhaät Dieän Phaät, Nguyeät Dieän Phaät' thaät laø khoù through the image of his twenty years of diligent thaáy, maø chính ngay thieàn sö Tuyeát Ñaäu cuõng thaáy cultivation instead of spending time to find the khoù maø xaùc nhaän ñöôïc noù laø theá naøo. Haønh giaû tu meaning of this phrase. thieàn phaûi lui veà vôùi chính mình vaø xem xeùt cho Maõ Toå Töù Cuù Baùch Phi: Ma Tsu's Permutations kyõ tröôùc khi chuùng ta muoán tìm xem Maõ Toå muoán of Assertion and Denial—Theo thí duï thöù 73 cuûa noùi gì. Tuy nhieân, tröôùc khi laøm chuyeän naày, Bích Nham Luïc. Moät vò Taêng hoûi Maõ Toå: "Ly töù chuùng ta haõy laéng nghe lôøi khuyeân cuûa thieàn sö cuù tuyeät baùch phi, thænh thaày chæ thaúng cho con yù Tuyeát Ñaäu qua hình aûnh 'hai möôi naêm ñaéng cay Toå töø Taây sang?" Maõ Toå baûo: "Hoâm nay ta nhoïc duïng coâng tu haønh' cuûa chính oâng thay vì boû thì nhaèn khoâng theå vì oâng noùi, hoûi laáy Trí Taïng ñi." Vò giôø ñi tìm yù nghóa cuûa coâng aùn naày—The koan Taêng ñi hoûi Trí Taïng, Trí Taïng baûo: "Sao chaúng about the potentiality and conditions of questions hoûi Hoøa Thöôïng?" Vò Taêng thöa: "Hoøa Thöôïng and answers between Zen master Ma Tsu Tao I daïy ñeán hoûi thaày." Trí Taïng baûo: "Ngaøy nay toâi and a monk. According to the Pi-Yen-Lu, example ñau ñaàu khoâng theå vì oâng noùi, hoûi laáy Haûi huynh 3, one day when the Great Master Ma was unwell, ñi." Vò Taêng ñi hoûi Baùch Tröôïng Hoaøi Haûi, Baùch so the temple superintendent asked him: Tröôïng noùi: "Ñeán trong aáy, toâi laïi chaúng hoäi." Vò "Teacher, how has your venerable health been in Taêng thuaät laïi vôùi Maõ Toå. Maõ Toå noùi: "Taïng ñaàu recent days?" The Great Master replied: "Sun baïc, Haûi ñaàu ñen." Theo Vieân Ngoä trong Bích Face Buddha, Moon Face Buddha." Till these Nham Luïc, coâng aùn naøy ngaøy tröôùc sôn Taêng ôû days, many people say that Master Ma was Thaønh Ñoâ tham vaán Chôn Giaùc. Chôn Giaùc baûo: teaching the superintendent that: "It is here, the "Chæ caàn khaùn moät caâu thöù nhaát cuûa Maõ Toå, töï left eye is the Sun Face, and the right eye is the nhieân moät luùc kheá hoäi."

Haõy noùi vò Taêng naøy hieåu Moon Face." As a matter of fact, it is not clear if ñeán hoûi, hay chaúng hieåu ñeán hoûi? Caâu hoûi naøy thaät Master Ma was intentionally teaching the laø saâu xa. Töù cuù laø coù, khoâng, chaúng coù chaúng superintendent or not; however, by saying this, we khoâng, chaúng phaûi chaúng coù chaúng phaûi chaúng could have missed what Master Ma was about. For khoâng. Lìa boán caâu naøy, tuyeät moät traêm caùi phi the ancients, one device, one object, one word, kia, chæ quaûn taïo ñaïo lyù, chaúng bieát thoaïi ñaàu, luaän one phrase, the intent is that you'll have a place to ñaàu naõo maø chaúng thaáy. Neáu laø sôn Taêng, ñôïi Maõ enter; still this is gouging a wound in healthy Toå noùi xong lieàn traûi toïa cuï laïy ba laïy, xem ngaøi flesh; it can become a nest or a den. The Great seõ noùi theá naøo? Ñöông thôøi Maõ Toå thaáy vò Taêng Function appears without abiding by fixed naøy ñeán hoûi: "Ly töù cuù tuyeät baùch phi, thænh thaày principles; the intent is that you'll realize there is chæ thaúng yù Toå töø Taây sang," lieàn chuïp gaäy nhaèm something transcendental; it covers the sky and xöông soáng maø ñaäp, roài ñuoåi ra, xem y tænh chaúng covers the earth, yet it cannot be grasped. This tænh. Maõ Toå chæ nghó vì y taïo saén bìm, maø gaõ naøy way will do, not this way will do too; this is too tröôùc maët laàm qua, laïi baûo ñeán hoûi Trí Taïng. Ñaâu diffuse. This way don't do, not this way don't do chaúng bieát Maõ Toå gioù ñeán bieän raønh, vò Taêng naøy

muø mòt ñi hoûi Trí Taïng. Trí Taïng baûo: "Sao khoâng ask the Teacher?" The monk said, "The Teacher hoûi Hoøa Thöôïng?" Vò Taêng thöa: "Hoøa Thöôïng had me come here to ask you." Tsang said, "I have daïy ñeán hoûi thaày." Xem Sö vöøa ñaåy nheï ñeán lieàn a headache today and can't explain for you. Go xoay laïi, khoâng coù choã nhaøn roãi. Trí Taïng noùi: ask Elder Brother Hai." When the monk asked "Ngaøy nay toâi ñau ñaàu khoâng theå vì oâng noùi, hoûi Elder Brother Hai (Pai Chang), Hai said, "At this laáy Haûi huynh ñi." Vò Taêng naøy laïi ñeán hoûi Baùch point, after all, I don't understand." When the Tröôïng, Baùch Tröôïng noùi: "Ñeán trong aáy toâi laïi monk related this to Grand Master Ma, Master Ma chaúng hoäi." Hayõ noùi, taïi sao moät ngöôøi noùi ñau said, "Tsang's head is white, Hai's head is black." ñaàu, moät ngöôøi noùi chaúng hoäi, cöùu caùnh theá naøo? According to Yuan-Wu in the Pi-Yen-Lu, in the Vò Taêng trôû laïi thuaät cho Maõ Toå nghe, Maõ Toå noùi: old days when I studied with Chen Chueh in "Taïng ñaàu baïc, Haûi ñaàu ñen." Neáu duøng con Ch'eng Tu in Szechuan, Chueh said of this case, ñöôøng hieåu ñeå suy xeùt baûo ñoù laø löøa nhau. Coù "You just need to look at Ma Tsu's first line and ngöôøi noùi: "Chæ laø ñaåy qua cho nhau." Coù ngöôøi you will naturally understand all at once." Tell noùi: "Ba vò thaûy ñeàu bieát caâu hoûi kia, vì theá chaúng me, did this monk understand when he asked, or ñaùp." Thaûy ñeàu laø muø rôø voi, moät luùc ñem ñeà hoà did he ask not understanding? This question of his thöôïng vò cuûa coå nhaân ñeå trong thuoác ñoäc. Sôû dó is undeniably profound and far-reaching. As for Maõ Toå noùi: "Ñôïi oâng hôùp moät nguïm caïn nöôùc Taây going beyond the permutations of assertion and Giang, seõ vì oâng noùi," cuøng vôùi coâng aùn naøy moät denial, the four basic propositions are: 'it exists,' 'it loaïi. Neáu hieåu ñöôïc Taïng ñaàu baïc, Haûi ñaàu ñen thì doesn't exist,' 'it neither exists not doesn't exist,' hieåu ñöôïc lôøi noùi nöôùc Taây Giang. Vò

Taêng naøy and 'it both exists and doesn't exist.' When you ñem moät gaùnh muø mòt ñoåi ñöôïc caùi chaúng an vui, depart from these four propositions, you cut off laïi laøm nhoïc ba vò toân tuùc vaøo buøn vaøo nöôùc, cöùu their hundred negations. But if you just occupy caùnh y cuõng chaúng thoâng. Tuy theá, ba vò Toâng sö yourself making up theories, you won't recognize laïi bò gaõ gaùnh baûn khaùm phaù. Ngöôøi ngayø nay chæ the point of the story; you'll be looking for your quaûn chaî treân ngoân ngöõ laøm keá soáng, noùi: "Baïc laø head without seeing it. If it had been me, I'd have hieäp ñaàu saùng; ñen laø hieäp ñaàu toái, chæ bieát vuøi waited until Ma Tsu had spoken, then unrolled my maøi suy tính." Ñaâu chaúng bieát coå nhaân moät caâu caét mat and bowed three times, to see how he would ñöùt yù caên, phaûi nhaèm trong chaùnh maïch töï xem have responded. If I had been Ma Tsu at that time, môùi ñöôïc oån ñaùng. Vì theá noùi: "Moät caâu roát sau when I saw this monk come up and ask, "Please, môùi ñeán lao quan, naém ñoaïn yeáu taân chaúng thoâng Teacher, going beyond the permutations of phaøm thaùnh." Neáu luaän vieäc naøy, gioáng nhö ngay assertion and denial, directly point out to me the cöûa ñeå moät thanh kieám, nghó ngôïi thì tan thaân maát meaning of the coming from the West," I would maïng. Laïi noùi: "Thí nhö neùm kieám hö khoâng, chôù have brought my staff down across his back and luaän ñeán cuøng chaúng ñeán, chæ nhaèm choã taùm maët driven him out with blows, to see if he would linh lung hoäi laáy." Chaúng thaáy coå nhaân noùi: "Caùi awaken or not. Grand Master Ma just created thuøng sôn." Hoaëc noùi: "Daõ hoà tinh." Hoaëc noùi: "Keû complications for him. When this fellow was right muø." Haõy noùi cuøng moät gaäy moät heùt laø ñoàng hay laø in front of it and stumbled past missing it. Ma Tsu bieät? Neáu bieát thì thieân sai vaïn bieät chæ laø moät thöù, still directed him to go ask Chih Tsang. The monk töï nhieân taùm maët thoï ñòch. Caàn hieåu Taïng ñaàu baïc, really didn't know that Grand Master Ma Haûi ñaàu ñen chaêng? Nguõ Toå tieân sö noùi: "Tieân Profoundly discerns oncoming winds. The monk sanh phong haäu."—According to example 73 of went in ignorance to ask Chih Tsang. Tsang said, the Pi-Yen-Lu, a monk asked Grand Master Ma, "Why didn't you ask the Teacher?" The monk said, "Please, teacher, going beyond the permutations "The Teacher had me come here to ask you." of assertion and denial, directly point out to me Watch this bit of his: when pressed, he the meaning of the coming from the West." immediately turns without wasting any more time. Master Ma said, "I'm tired today and can't explain Chih Tsang said, "I have a headache today and for you. Go ask Chih Tsang." When the monk can't explain for you. Go ask Elder Brother Hai." asked Chih Tsang, Tsang said, "Why didn't you This monk went to ask Elder Brother Hai, who

said, "At this point, after all, I don't understand." you knowthat the myriad differences and But say, why did one man say he had a headache distinctions are all one, then naturally you will be and one man say he didn't understand? In the end, able to take on opponents on all sides. Do you what's what? This monk then came back and want to understand "Tsang's head is white, Hai's related this to Grand Master Ma. The Master said, head is black"? My late teacher Wu Tsu said, "Mr. "Tsang's head is white, Hai's head is black." If you Dustsweeper." figure this by way of intellectual interpretation,

Maõ Töï: Asvamedha (skt)—Pheùp tu ngoaïi ñaïo laáy then you would say that they were fooling the ngöïa laøm vaät hieán teá vì muoán caàu xin leân coõi trôøi monk. Some say that is was all just buck-passing. hay nhöõng muïc ñích ñaëc bieät khaùc (vì muoán caàu Some say that all three knew the monk's question, xin ôû coõi trôøi, neân duøng pheùp maõ töï . Choïn laáy moät and therefore they didn't answer. All such con ngöïa baïch, thaû ra 100 ngaøy, hoaëc ba naêm, roài interpretations amount to clapping your hands tìm theo veát chaân cuûa noù maø raéc vaøng vaøo, ñeå boá over your eyes and putting poison into the thí cho moïi ngöôøi. Sau ñoù baét laáy con ngöïa vaø gieát excellent-flavored pure ghee of the Ancients. ñi. Phaùi naày tin raèng con ngöïa sau khi bò gieát cuõng Thus Ma Tsu said to Layman P'ang, "When you ñöôïc sanh leân coõi trôøi)—The horse sacrifice, swallow all the water in West River in one gulp, either as an annual oblation to Heaven, or for then I'll explain to you." This is the same as the specific purposes. present case. If you can understand "Tsang's head Maõ Uyeån: Vöôøn ngöïa—The horse park—See is white, Hai's head is black," then you can Baïch Maõ Töï. understand this talk about West River's water. This Maï: Laêng nhuïc hay chöûi bôùi—To curse—To monk took his load of confusion and exchanged it scold. for uneasiness: he went on troubling these three Maï Lî: Scolding—Abusing. adepts, making them enter the mud and water. In Maïc: Ñöøng: Not to (do not or no)—Maøng: A the end this monk didn't catch a glimpse of it. membrane. Although it was like this throughout, nevertheless Maïc AÙc Khaåu: Ak-Ku (jap)—Not to bad-mouth. these three masters of our school were exposed by Maïc Bang: Ñöa hai tay leân khoûi ñaàu toû yù quy a board-carrying fellow. People these days just go phuïc (ñaàu haøng)—To raise the hands to the head to the words to make their living. They say that in making obeisance. white refers to merging in brightness, while black Maïc Chaáp Tröôùc Vaên Töï: refers to merging in darkness. Just occupying Desanarutapathabhivesatam (skt)—Not clinging to themselves with pursuing their calculations, such letter—Giaùo lyù, söï tuïng ñoïc vaø chuyeän keå, vaân people are far from knowing that the ancient Ma vaân. Trong Kinh Laêng Giaø, Ñöùc Phaät nhaán maïnh Tsu cuts off their intellectual faculties with a vaøo söï ñaït töï noäi caùi chaân lyù maø heát thaûy caùc Ñöùc single line. You must go to the true lifeline and Nhö Lai trong quaù khöù, hieän taïi vaø vò lai theå look for yourself before you can gain firm accord. chöùng, chöù khoâng phaûi laø ngöõ ngoân vaên töï. Caûnh Therefore Ma Tsu said, "With the last word you giôùi cuûa Nhö Lai taïng voán laø A Laïi Da Thöùc thì finally get to the impenetrable barrier." If you cut thuoäc veà chö Boà Taùt Ma Ha Taùt theo ñuoåi chaân lyù off the essentialcrossing place, you don;t let chöù khoâng thuoäc caùc trieát gia chaáp vaøo vaên töï, hoïc profane or holy pass. If you discuss this matter, it's haønh vaø suy dieãn suoâng. Chính vì theá maø Ñöùc Phaät like having a sword pressing against your daïy: “Chính do con ngöôøi khoâng bieát roõ caùi baûn forehead; hesitate and you lose your body and taùnh cuûa caùc ngoân töø, neân ngöôøi ta xem ngoân töø laø your life. Again, it's said, "It's like hurling a sword ñoàng nhaát vôùi yù nghóa.”—Teaching, recitation, and into the sky; it's not a question of whether it stories, etc. In the Lankavatara Sutra, the Buddha reaches or not." Just go to the place of

glistening emphasized the inner attainment of the truth, not clarity to understand. Heven't you heard of the the teaching realized by all the Tathagatas of the Ancients saying, "You tub of lacquer!" or "Wild past, present, and future. The realm of the fox spirit!" or "Blind man!"? Tell me, is this the Tathagatagarbha which is the Alayavijnana same as, or different from, a blow or a shout? If belongs to those Bodhisattva-Mahasattvas who

follow the course of truth and not to those nguy hieåm cuûa söï maéc keït vaøo ngoân ngöõ maø thoâi. philosophers who cling to the letter, learning, and Ngöôøi ta khuyeân chuùng ta neân duøng vaên töï moät mere discourse. Thus, the Buddha taught: “It is caùch kheùo leùo vì lôïi ích cuûa ngöôøi nghe—Name of owing to his not perfectly understanding the a famous sword in ancient China. Zen uses this nature of words that he regards them as identical term to indicate an innate wisdom in everybody or with the sense.” a paramita wisdom. According to the Pi-Yen-Lu, Maïc Da Kieám: See Maïc Gia Kieám. example 9, when the bright mirror is on its stand, Maïc Ñaïo Voâ Ngöõ, Kyø Thinh Nhö Loâi: Ñöøng noùi beauty and ugliness are distinguished by raèng khoâng noùi, aâm thanh cuûa söï im laëng cuõng nhö themselves. With a sharp sword in his hand, one saám seùt khoâng khaùc. Trong thieàn, haønh giaû chæ noùi can kill or bring life to fit the occasion. A khi caàn thieát. Haõy nhìn ñöùc Phaät, ngaøi khoâng traû foreigner goes and a native comes; a foreigner lôøi nhöõng caâu hoûi veà töï toàn, khoâng töï toàn, theá giôùi comes and a native goes. In the midst of death he vónh cöûu, vaân vaân. Theo Ñöùc Phaät, ngöôøi giöõ im finds life; in the midst of life he finds death. But laëng laø ngöôøi khoân ngoan vì traùnh ñöôïc hao hôi when you get to this point, then what? If you don't toån töôùng cuõng nhö nhöõng lôøi noùi tieâu cöïc voâ boå — have the eye to penetrate barriers, if you don't A silence with a lighning sound. In Zen, have any place to turn yourself around in, at this practitioners should only speak when necessary. point obviously you won't know what to do. But Let's take look at the Buddha, Buddha Sakyamuni what is the eye that penetrates barriers, what is a refrained from giving a definitive answer to many place to turn around in? A monk asked Chao-chou, metaphysical questions of his time (questions of "What is Chao-chou?" Chao-chou replied, "East self-exists, not self-exists, if the world is eternal, gate, west gate, south gate, north gate." According or unending or no, etc). According to the Buddha, to Yuan-Wu in the Pi-Yen-Lu, when you immerse a silent person is very often a wise person because yourself in meditation and inquire about the Path, he or she avoids wasting energy or negative it is in order to clearly understand yourself; just verbiage. avoid picking and choosing among verbal Maïc Gia Kieám: Mo-Jia sword—Teân cuûa moät formulations. As a matter of fact, Zen practitioners thanh kieám noåi tieáng thôøi coå ñaïi beân Trung Hoa. should see clearly that the main emphasis in Zen Thieàn toâng duøng töø naày ñeå chæ trí hueä saün coù cuûa is "no establishment of words and letters." moãi ngöôøi hay tri kieán Baùt Nhaõ. Theo Bích Nham According to the Buddha’s teachings in the Luïc, taéc 9, göông saùng hieän treân ñaøi, ñeïp xaáu töï Lankavatara Sutra, the Zen or intuitive school phaân, kieám Maït Gia trong tay, soáng cheát tuøy thôøi. does “not set up scriptures.” It lays stress on Hoà

ñi Haùn laïi, Hoà laïi Haùn ñi, trong cheát ñöôïc meditation and intuition rather than on books and soáng, trong soáng ñöôïc cheát. Nhöng ñeán trong aáy other external aids. People who practice Zen often ñeå laøm gì? Neáu khoâng coù con maét thaáu qua laøm advise not using words. This is not to discredit choã chuyeån thaân, ñeán trong aáy haún laø khoâng laøm gì words, but to avoid the danger of becoming stuck ñöôïc. Nhöng theá naøo laø con maét thaáu qua laøm choã in them. It is to encourage us to use words as chuyeån thaân? Moät oâng Taêng hoûi Trieäu Chaâu: "Theá skillfully as possible for the sake of those who naøo laø Trieäu Chaâu?" Trieäu Chaâu ñaùp: "Cöûa Ñoâng, hear them. cöûa Taây, cöûa Nam, cöûa Baéc." Theo Vieân Ngoä Maïc Giaø: Magha (skt)—Cuûa caûi: Wealth—Cuùng trong Bích Nham Luïc, phaøm keû tham thieàn hoûi ñaïo döôøng: Donation—Thaát tinh hay choøm thaát tinh xeùt roõ chính mình, toái kî giaûn traïch ngoân cuù. Thaät hay choøm sao baûy caùi: Seven stars. vaäy, haønh giaû tu thieàn phaûi thaáy cho thaät roõ raèng Maïc Ha: Lôùn: Great (Maha (skt)—Doøng soâng söï nhaán maïnh chính trong nhaø Thieàn laø khoâng döïa Mahanada trong xöù Ma Kieät Ñaø, chaûy vaøo vònh vaøo vaên töï. Theo lôøi Phaät daïy trong Kinh Laêng Cambay: Mahanada, a small river in Magadha, Giaø, nhaø Thieàn döïa vaøo thöïc taäp hôn laø vaên töï flowing into the gulf of Cambay. saùch vôû. Ngöôøi thöïc taäp thieàn thöôøng khuyeân “baát Maïc Ha Taêng Kyø Ni Giaø Da: Mahasanghika- laäp vaên töï.” Ñaây khoâng nhaát thieát laø ñeå phuû nhaän nikaya (skt)—See Ñaïi Chuùng Boä. khaû naêng dieãn ñaït cuûa vaên töï maø chæ ñeå traùnh söï

Maïc Hoâ Laïc Giaø: Mahoraga (skt)—Maharaya Maïch Ñao: Moät thöù tröôøng ñao thôøi nhaø Toáng—A (skt)—Ñaïi Maõn Thaàn—See Ma Haàu La Daø. kind of long knife in the Sung Dynasty. Maïc Hoâ Laïc Giaø Ma: See Ma Haàu La Daø. Maïch Tröïc: Thaúng taép—Directly—Very straight. Maïc Taùc: Ñöøng laøm—Not committing. Maïch Tröïc Ngoä Giaûi: Döùt khoaùt giaûi ngoä, khoâng Maïc Voïng Töôûng: Khoâng coù voïng töôûng—Not to vöôùng maéc, khoâng keït ôû giöõa ñöôøng—A direct have deluded thoughts—Trong Thieàn, thuaät ngöõ awakening, without any hindrances, without naøy aùm chæ haønh giaû tu Thieàn khoâng bao giôø ñeå getting stuck in the half way. cho voïng töôûng laøm baän taâm mình. Ñaây laø lôøi Mai: Caây maän—The plum. khuyeân nghieâm khaéc giuùp ngaên chaën söï chaáp tröôùc Mai Danh: Mai danh aån tích hay lui veà soáng daáu cuûa yù thöù phaân bieät. Theo Caûnh Ñöùc Truyeàn Ñaêng teân aån maët—To conceal one’s name—To live in Luïc, quyeån X, moät hoâm, khi ñang laøm vieäc ngoaøi retirement. ñoàng, moät vò Taêng cuoác chaët nhaèm moät con truøn Mai Ñaùt Leâ: Maitreya (skt)—See Mai Ñaùt Lôïi ñöùt laøm ñoâi, ñeán hoûi Hoøa Thöôïng Tröôøng Sa: "Con Da. truøn bò ñöùt laøm hai khuùc, ñaàu naøo cuõng ñoäng, vaäy Mai Ñaùt Lôïi: Maitreya (skt)—See Mai Ñaùt Lôïi taùnh Phaät naèm ôû ñaàu naøo?" Sö noùi: "Ñöøng nghó Da. nhaûm! Ñoäng vôùi chaúng ñoäng laø caûnh giôùi naøo?" Vò Mai Ñaùt Lôïi Da: Maitreya (skt)—Coøn goïi laø Mai Taêng naøi næ. Sö noùi: "Ñaïi ñöùc haù chaúng thaáy kinh Ñaùt Leâ hay Mai Ñaùt Lôïi, dòch laø Töø Thò, laø vò Phaät Thuû Laêng Nghieâm noùi raèng möôøi phöông laø hö Haï Sanh sau Ñöùc Phaät Thích Ca Maâu Ni— khoâng baát ñoäng, chæ laø luïc ñaïi

daáy leân, coøn boån Benevolent—Friendly—The expected Buddhist taùnh voán vieân dung, voán laø Nhö Lai Taïng, voán Messiah—See Di Laëc. khoâng sanh khoâng dieät vaäy."—In Zen, the term Mai Hoa Nguõ Dieäp: Hoa mai naêm caùnh, chæ taùnh implies that Zen practitioners should never let nhaát theå cuûa toång theå—A plum flower as five deluded thoughts occupy thier minds. This is a petals, i.e., the oneness of the whole and its parts. serious advice to help prevent attachment to Mai Nguyeân Chaân Long (1885-1966): Teân cuûa consciousness of discrimination. According to the moät vò danh Taêng kieâm hoïc giaû Phaät giaùo Nhaät Records of the Transmission of the Lamp (Ch'uan- Baûn vaøo theá kyû thöù XX. OÂng toát nghieäp taïi tröôøn g Teng-Lu), Volume X, one day, while working on ñaïi hoïc Long Coác veà caùc khoa Trieát hoïc vaø Toân the farm a monk happened to cut an earth-worm giaùo Ñoâng Phöông. OÂng ñaõ vieát vaø xuaát baûn raát into two pieces with his spade, whereupon he nhieàu saùch Phaät giaùo goùp phaàn giuùp truyeàn baù toân asked the master Changsha, "The earth-worm is giaùo naøy taïi Nhaät—Name of a Japanese famous cut into two pieces and both are still wriggling; in monk and a Buddhist scholar in the twentieth which of them is the Buddha-nature present?" century. He graduated from Ryutani University on Changsha said, "Have no illusion! Wriggling or Philosophy and History of Oriental Religions. he not wriggling in what realms?" But the monk wrote and published a lot of Buddhist books, insisted, "I cannot help this wriggling, master." helped spreading this religion in Japan. Changsha said, "Don't you see in the Surangama Mai Quang Nghóa: Teân cuûa moät vò hoïc giaû Phaät Sutra that space is immobile in the ten directions; giaùo Trung Hoa, thuoäc Phaùp Töôùng toâng, vaøo theá fire and air elements have not yet been dispersed; kyû thöù XIX. OÂng boû heát thì giôø nghieân cöùu veà Phaät the original nature is a perfect harmony among all giaùo, vaø coáng hieán raát nhieàu trong vieäc truyeàn baù differences, a Tathagata store, which is neither Phaät phaùp ôû Trung Hoa—Name of a Chinese born nor dead?" Buddhist scholar, of the Laksana School (Fa- Maïc YÛ Laïi: Aparapraneya (skt)—Aparappaccaya Hsiang), in the nineteenth century. He spent his (p)—Not depending on others—Khoâng yû laïi whole life to study and research on Buddhism and (khoâng leä thuoäc vaøo ngöôøi khaùc). contributed a lot in spreading the Buddha-dharma Maïch: 1) Caát böôùc: To set off on a journey; 2) in China. Ngay luùc ñoù: At that moment; 3) Xuyeân qua: To Mai Taøng: To hide in the ground. penetrate.

Mai Tuyeàn Töï: Baisenji (jap)—Name of a baéc—A monastery about 200 miles northwest of famous temple in Japan—Teân cuûa moät ngoâi chuøa the capital of Kashmere. noåi tieáng ôû Nhaät Baûn. Maõi Maïo Töôùng Ñaàu: Mua noùn phaûi coi kích côõ Mai Töû Thuïc Daõ: T'a Mei, the Plum is ripe— cuûa caùi ñaàu—To buy a hat, one must make sure it Coâng aùn noùi veà cô duyeân vaán ñaùp veà vieäc Thieàn fits one's size. sö Maõ Toå khai ngoä cho Ñaïi Mai. Theo Caûnh Ñöùc Maõi Thieáp Toïa Thieàn Saøng: Mua chuoäc ngöôøi Truyeàn Ñaêng Luïc, quyeån VII, khi Maõ Toå nghe Ñaïi ngoài treân thieàn saøng ñeå noùi chuyeän doâng daøi, Mai ôû nuùi beøn sai moät vò Taêng ñeán thaêm doø. Taêng khoâng toát gì cho cuoäc tu taäp—To bribe someone to ñeán hoûi sö: "Hoøa Thöôïng gaëp Maõ Toå ñaõ ñöôïc caùi sit on the same

meditation bed to talk with lengthy gì, veà ôû nuùi naày?" Sö ñaùp: "Maõ Toå noùi vôùi toâi 'Töùc words, nothing good for the cultivation. taâm laø Phaät,' toâi beøn ñeán ôû nuùi naày." Vò Taêng beøn Maïi Ñaùo Oa Thöôïng Baát Giaùc Nhieät: Bò boû vaøo noùi: "Gaàn ñaây giaùo phaùp Maõ Toå ñaõ thay ñoåi." Ñaïi noài luoäc maø khoâng thaáy noùng, yù noùi chuùng sanh Mai hoûi: "Ñoåi ra laøm sao?" Vò Taêng ñaùp: "Phi taâm ñang soáng trong tam giôùi nhö ñang soá ng trong nhaø phi Phaät." Ñaïi Mai noùi: "OÂng giaø meâ hoaëc ngöôøi löûa ñang chaùy maø khoâng bieát—Not be aware that chöa coù ngaøy xong, maëc oâng 'Phi taâm phi Phaät,' it is hot in the pot, i.e., sentient beings are not toâi chæ bieát 'Töùc taâm töùc Phaät.'" Vò Taêng trôû veà aware that they are in the burning house of the thöa vôùi Maõ Toå nhöõng lôøi sö noùi. Maõ Toå noùi vôùi triple worlds. ñaïi chuùng: "Ñaïi chuùng! Traùi Mai ñaõ chín." Töø ñaây Maïi Höõu: To betray a friend. nhieàu vò thieàn khaùch tìm ñeán tham vaán sö—The Maïi Phieán Laõo Baø Thuû Giaø Nhaät: An old lady koan about the potentiality and conditions of who sells paper folding fans—Baø giaø baùn quaït questions and answers regarding Zen master Ma- duøng tay che naéng maø khoâng bieát duøng ñeán caây tsu (709-788) opened up the intelligence and quaït cuûa mình. Trong thieàn, töø naày duøng ñeå chæ brought enlightenment to T'a-Mei (752-839). ngöôøi meâ, chaïy ñoâng chaïy taây thöa hoûi, tìm kieám According to the Records of the Transmission of caùi goïi laø Phaät taùnh, chaúng ngoä oâng Phaät töï taâm the Lamp (Ch'uan-Teng-Lu), Volume VII, when cuûa moãi ngöôøi. Haønh giaû neân luoân nhôù Phaät taùnh Ma-Tsu heard that T'a-Mei lived on the mountain, aáy saún coù trong moãi chuùng sanh, taát caû ñeàu coù khaû he sent a monk to call upon him and ask the naêng giaùc ngoä; tuy nhieân, noù ñoøi hoûi söï tu taäp tinh question: "When you saw Master Ma-Tsu, what chuyeân ñeå gaët ñöôïc quaû Phaät—An old lady who did he say that caused you to come live on this sells paper folding fans, but uses her hands to mountain?" T'a-Mei said: "Master Ma-Tsu said to cover her face form the sunlight. In Zen, the term me: 'Mind is Buddha.' Then I came here to live." is used to indicate an ignorant person who runs The monk said: "These days Master Ma-Tsu's east and west to seek for instructions and to search teaching has changed." T'a-Mei said: "What is for a so-called Buddha-nature, but does not know it?" The monk said: "Now he says: 'No mind. No an innate Buddha-nature within everybody. Buddha.'" T'a-Mei said: "That old fellow just Practitioners should always remember the goes on and on, confusing people. Let him go Buddha-nature within (oneself) all beings which is ahead and say: 'No mind. No Buddha.' As for me: the same as in all Buddhas. Potential bodhi 'I still say 'Mind is Buddha.'" The monk returned remains in every gati, all have the capacity for and reported this to Master Ma-tsu. Ma-Tsu said: enlightenment; however, it requires to be "The Plum is ripe." Soon afterward, T'a-Mei's cultivated in order to produce its ripe fruit. reputation spread widely and students traveled Maïi Taùnh: Vakkula (skt)—Vakula (skt)—Baïc Cuû into the mountains to receive his instruction. La—Baïc La Baø Caâu La—See Baït Caâu La. Mai Vó Sôn: Toganooyama (jap)—Nuùi Mai Vó Maïi Taêng: Moät vò sö kieám soáng baèng caùch caøy (Nhaät Baûn)—Name of a famous mountain in caáy hay nhöõng phöông phaùp

taø vaïy khaùc. Boác Japan. thuoác kieám soáng; tuy nhieân neáu boác thuoác vì nhaân Maõi: Mua—To buy—To purchase. ñaïo cöùu ngöôøi laø ñuùng vôùi loøng bi maãn Phaät daïy Maõi Laâm: Vikritavana (skt)—Töï vieän caùch kinh thì cuõng chaáp nhaän ñöôïc. Moät loái soáng taø maïng thaønh cuûa Kashmere chöøng 200 daäm veà phía taây khaùc laø xem thieân vaên vaø xem töôùng boùi queû. Hôn

theá nöõa, hoaëc thuyeát phaùp, hoaëc thuyeát chaù nh Man Thuø Thaát Lôïi: Manjugatha (skt)—Manjusri phaùp töø yù muoán kieám tieàn ñeå soáng laø thuyeát phaùp (skt)—Caùt Töôøng Giaø Ña—Maïn Thuø Thaát Lôïi— baát tònh. Töø naày cuõng coù nghóa laø vò Taêng ñaõ xuaát See Vaên Thuø Sö Lôïi. gia maø coøn xu nònh, voøi vónh ñeå tìm cô kieám Man Thuø Thaát Lî: See Man Thuø Thaát Lôïi. soáng—A monk earns his living (livelihood) by Man Traø La: Mantra (skt)—Ngag (tib)—See Maïn bending down to cultivate the land or other Traø La. heterodox means of living. To Collect herbs for a Man Tyø Na Daï Ca Boà Taùt:Vajramalah (skt)— living; however, it is acceptable to collect herbs to Kim Cang Thöï Thieân—Name of a deity. save human lives is in compliance with the Man Y: Patta (p)—Patra (skt)—ÖÙng löôïng khí—Compassion which the Buddha had taught. An almsbowl—A drinking bowl—Baùt Ña La—Baùt Another wrong way of earning a living is to look khaát thöïc. up and telling or guessing as in astrology, and Maõn: Purna (skt)—Hoaøn taát hay chaám döùt—To fortune-telling. Furthermore, to preach, whether expire—To come to an end. rightly or wrongly, from an impure motive for Maõn Ñaùt La: See Maïn Ñaø La. making a living is unclean preaching (impure Maõn Ñoà: Manda (skt)—Kim Cang Toøa—The teaching). This term also means an opportunism in diamond throne. obtaining a living, or a monk who makes a living Maõn Giaùc Thieàn Sö: Thieàn Sö Maõn Giaùc (1052- by fawning or by bullying—See Nguõ Taø Sö. 1096)—Zen Master Maõn Giaùc—Thieàn sö noåi Maïi Thanh: Noùi khoaùc—To boast oneself. tieáng Vieät Nam, queâ ôû Thaêng Long, Haø Noäi, Baéc Maïi Thieät: Soáng baèng mieäng löôõi, yù noùi ngheà boùi Vieät. Ngaøi laø ñeä töû cuûa Thieàn sö Quaûng Trí vaø laø toaùn, ñaây laø moät trong nhöõng caùch soáng taø vaïy. YÙ Phaùp töû ñôøi thöù taùm doøng Thieàn Voâ Ngoân Thoâ ng. noùi vò Tyø Kheo khoâng khaát thöïc ñeå töï soáng nhö Haàu heát cuoäc ñôøi ngaøi hoaèng hoùa taïi Thaêng Long. giôùi luaät ñaõ quy ñònh maø sinh soáng baèng phöông Ngaøi thò tòch naêm 1096, vaøo tuoåi 45. Moät trong caùch taø vaïy, laøm nhöõng ngheà bò giôùi luaät caám. Moät nhöõng baøi thô Thieàn noåi tieáng cuûa ngaøi ñaõ ñeå laïi laø vò sö ñi laøm kieám tieàn, xem queû, duøng taøi ñeå sinh baøi ‘Caønh Hoa Mai’: soáng, nònh bôï, laøm aûo thuaät, xin aên hay caàu ñöôïc “Xuaân ñi traêm hoa ruïng, boá thí cuùng döôøng, vaân vaân—To live by one's wits, Xuaân ñeán traêm hoa cöôøi. i.e., as fortune-tellers, this one of the improper Tröôùc maét vieäc ñi maõi, ways of living. Heterodox or improper way to Treân ñaàu giaø ñeán roài. obtain a living on the part of a monk by doing Chôù baûo xuaân taøn hoa ruïng heát, work by his hands, by astrology, his wits, flattery, Ñeâm qua, saân tröôùc moät caønh mai.” magic, etc.—See Nguõ Taø Sö. (Xuaân khöù baùch hoa laïc, Maïi Tænh Tænh: Baùn ñi söï thoâng minh—To sell Xuaân ñaùo baùch hoa khai. one's intelligence. Söï truïc nhaõn tieàn quaù, Maïi Töû Mieâu Ñaàu: Baùn ñaàu meøo cheát (ñaàu meøo Laõo

tuøng ñaàu thöôïng lai. cheát coù muøi hoâi thuùi laï thöôøng). Tuy nhieân, trong Maïc vò xuaân taøn hoa laïc taän, thieàn, töø naày coù nghóa laø con ñöôøng höôùng thöôïng Ñình tieàn taïc daï nhaát chi mai). quyù baùu, chæ cho thieàn phaùp vi dieäu toät cuøng—To Haønh giaû tu Thieàn neân luoân nhìn vaøo taâm cuûa sell the head of a dead cat (which has an chính mình ñeå thaáy raèng nieäm ñeán roài ñi, sanh roài extremely uneasy and untolereable smell). dieät. Taâm cuûa chuùng gioáng nhö moät taám göông, However, in Zen, the term means the precious cho chuùng ta thaáy ñöôïc hình aûnh vaïn phaùp ñöôïc path of the inclination to the good, the extremely phaûn chieáu. Taát caû hình aûnh ñeán roài ñi, nhöng taùnh wonderful methods of Zen. phaûn chieáu vaãn ôû ñoù, baát ñoäng vaø baát dieät —Man Man: Voøng hoa ñoäi ñaàu: A chaplet (a head-dress Giac, a Famous Vietnamese Zen master from or a coiffure)—Chuoãi ngoïc: Jade necklace—Hoa Thaêng Long, Hanoi, North Vietnam. He was a Maït Lôïi (hoa laøi): Jasmine—Uoång phí: Wasteful. disciple of Quaûng Trí. He became the Dharma Man Ñaù La: Mantra (skt)—Ngag (tib)—See Maïn heir of the eighth generation of the Wu-Yun- Traø La. T'ung Zen Sect. He spent most of his life to

expand Buddhism in Thaêng Long. He passed away Maõn Nguyeät Quang Minh Phaät: Perfect Moon in 1096, at the age of 45. One of his famous Zen Light Buddha—Veà phía Ñoâng cuûa theá giôùi Ta Baø poems is 'A Branch of Mai Flowers': coù coõi Phaät teân laø Baát Ñoäng, trong nöôùc ñoù coù Phaät "When spring goes, all flowers die. teân laø Maõn Nguyeät Quang Minh laøm giaùo chuû. When spring comes, all flowers smile. Maõn nguyeät quang minh coù nghóa laø aùnh saùng cuûa Before the eyes, all things flow endlessly. ñeâm traêng raèm. AÙnh saùng ñoù vöøa thanh tònh vöøa an Over the head, old age comes already. laïc, coù coâng naêng chöõa laønh söï loaïn ñoäng cuûa thaân Do not say that with the spring gone, all taâm. Ban ngaøy thaân taâm chuùng ta bò aùnh maët trôøi flowers fall. thieâu ñoát, nhöng döôùi aùnh traêng huyeàn dieäu ban Last night, in the front yard, ñeâm, chuùng ta caûm thaáy thoaûi maùi vaø deã chòu. Ñöùc A branch a mai flowers was still there." Phaät Maõn Nguyeät Quang Minh cuõng nhö chö Phaät Zen practitioners should always look at our own ñeàu coù cuøng moät thöù aûnh höôûng nhö vaäy ñoái vôùi mind to see that thoughts coming and going, chuùng sanh moïi loaøi—To the East of the Saha arising and vanishing. The mind is just like a World, there is a Budhaland called Unditurbed, in mirror that shows us the images of all things that world there is a Buddha named 'Perfect Moon reflected. All images come and go, but the Light' ruling over it. Perfect Moon Light means reflectivity of the mind is still there, unmoving and the light of full moon. Such a light is pure, undying. peaceful, and able to heal mind and body. During Maõn Haïnh: Perfect conduct. the day under the sun's fury, our mind and body Maõn Hieàn: Purna-bhadra (skt)—Teân cuûa moät vò burn, but under the softness of the moonlight, we trôøi—Name of a deity. feel at ease and relax. Thus, similarly this Buddha Maõn Haïnh: Perfect conduct. and all Buddhas have the same affect on all Maõn Kieán Töû: Purna (skt)—See Phuù Laâu Na. sentient beings. Maõn Kieáp: During one's lifetime. Maõn Nguyeät Toân: Danh hieäu khaùc ñeå goïi Ñöùc Maõn Kyø: Thôøi haïn ñaõ hoaøn taát—The time Phaät—The full-moon honourd one, Buddha. fulfilled. Maõn

Phaàn Giôùi: Teân khaùc cuûa cuï tuùc giôùi, ñeå so Maõn Nghieäp: Individual leading karmas— saùnh vôùi ngöôøi taïi gia hay Sa Di chæ thoï nguõ hay Nghieäp nhaân daãn ñeán bieät baùo, chaúng haïn nhö baùt giôùi—The whole of the commandments, i.e. a ñöôïc phaåm chaát thoâng minh hay ñaàn ñoän—Karma full-ordained monk as compared with lay people that leads to the individual reward, i.e. the kind or or a sramanera, who only receive either five or quality of being clever or stupid—See Maõn Quaû. eight commandments. Maõn Nguyeän: Assada (p)—Contented—Happy— Maõn Phaàn Thanh Tònh Giaû: Ngöôøi ñaõ hoaøn toaøn Satisfied—Enjoyment—Happiness—Satisfaction. thanh tònh, chæ ñöùc Phaät—A completely pure Maõn Nguyeät: person, i.e., the Buddha. 1) Purnachandra (skt)—Full Moon—Perfect Maõn Phuùc Kinh Luaân: Raát hieåu bieát—Very Moon Light. knowledgeable. 2) Teân cuûa moät vò danh Taêng ngöôøi Taây Vöïc vaøo Maõn Quaû: Coøn goïi laø Bieät Baùo Nghieäp, Maõn thôøi nhaø Ñöôøng (618-907). Trong khoaûng naêm Nghieäp, hay Vieân Maõn Nghieäp. Nghieäp döïa vaøo 836 ñeán naêm 840, ngaøi ñeán Trung Hoa ñeå nhau ñeå ñöa ñeán nhöõng chi tieát cuûa caùi quaû trong phieân dòch kinh ñieån vaø ôû laïi ñaây ñeå hoaèng kieáp taùi sanh, nhö luïc caên thieáu ñuû, thaân theå maïnh phaùp—Name of a Tibetan famous monk in yeáu, sang heøn, thoï meänh daøi ngaén, vaân vaân, ñeå the T'ang Dynasty in China. In around 836 to phaân bieät vôùi “daãn nghieäp” hay toång baùo laø nghieäp 840, he came to China to translate sutras and chuû yeáu taïo thaønh quaû baùo, khieán chuùng sanh phaûi spent the rest of his life there to spread the taùi sanh vaøo coõi naøo, nhö trôøi, ngöôøi, hay thuù, vaân Buddha-dharma. vaân (daãn nghieäp ñöôïc ví nhö ngöôøi thôï veõ, tröôùc Maõn Nguyeät Boà Taùt: Purnachandra-bodhisattva veõ toång theå trôøi, ngöôøi hay suùc sanh; maõn nghieäp (skt)—Full Moon Bodhisattva. ñöôïc ví nhö laø söï hoaøn taát böùc hoïa, phaûi toâ ñieåm Maõn Nguyeät Phaät: Full Moon Buddha. caùc neùt ñeïp xaáu)—The fruit or karma, which fills

out the details of any incarnation, as distinguished Maïn Caên Baûn: Goác cuûa söï kieâu maïn—Root of from the integral or direction of karma which pride. determines the type of that incarnation, i.e. deva, Maïn Caáu: Impurity of presumption. man, or animal, etc. Maïn Cuùng: Cuùng döôøng boâng Maïn Ñaø La hay Maõn Thaønh: Fully complete, or perfect. Vieân Hoa leân chö Phaät—Offerings of mandarava Maõn Thuø Thi Lôïi: Manjusri (skt)—See Vaên Thuø flowers. Sö Lôïi. Maïn Cöû: Toû ra kieâu maïn—To hold oneself Maõn Toïa: 1) Moät chuùng hoäi ñuû ñaày tam sö thaát arrogantly. chöùng): A complete, or full assembly; 2) Ngaøy Maïn Ña Nan Ñeà: Matrnanda (skt)—Moät trong cuoái cuøng cuûa chuùng hoäi (an cö kieát haï): The last möôøi laêm quyû thaàn thöôøng naõo loaïn treû con—One day of a general assembly. of the fifteen evil demons which usually distrubs Maõn Tuùc: Full—Satisfied—Contented— children. Completed. Maïn Ñaø La: Mandala (skt)—Mandara (skt)—A Maõn Tuùc Ñaïi Bi Nhaân: Ngöôøi coù taâm ñaïi bi ñaày ritual or magic circle—Voøng troøn dieãn taû moâi ñuû, truøm khaép muoân loaøi, chæ ñöùc Phaät —A person tröôøng hoaït ñoäng cuûa chö Phaät trong Maät Giaùo. who has a complete great compassion heart Maïn Ñaø La laø bieåu töôïng cuûa theá giôùi Phaät

giaùo towards all sentient beings, i.e., the Buddha. cuõng nhö coâng cuï trôi giuùp vieäc tham thieàn, moät Maõn Tuùc Nguyeän: Taâm nguyeän troøn ñaày, nhö taâm baèng chöùng vôùi söï kieän laø khoâng coù söï phaân bieät nguyeän cuûa ñöùc Phaät—A completed vow, i.e., that roõ reät giöõa vuõ truï hoïc vaø taâm lyù hoïc trong Phaät of the Buddha. giaùo. Khi laø caùc bieåu ñoà traät töï vuõ truï chuùng laø caùc Maõn Töø Töû: Purna (skt)—See Phuù Laâu Na. baûn ñoà cuûa vuõ truï vaø trong khi laøm coâng cuï trôi Maõn Töi Giaùo: Mahayana (skt)—Ñaïi thöøa—Great giuùp vieäc tham thieàn, chuùng laø nhöõng coâng cuï taâm Vehicle—Northern school—Moät trong hai toâng lyù giuùp haønh giaû caûm nhaän caùc traïng thaùi taâm lyù phaùi lôùn cuûa Phaät giaùo, maø ña phaàn giaùo ñieån döïa khaùc nhau. baèng caùch taäp trung vaøo moät voøng troøn, vaøo Kinh Taïng Sanskrit. Thænh thoaûng coøn ñöõïc ngöôøi ta coù theå tieán ñeán moät söï hieåu bieát veà thöïc goïi laø Phaät giaùo Baéc Toâng—One of the two major teá cuûa theá gian baèng caùch nhaän thöùc theo tö töôûng divisions of Buddhism. The Mahayana doctrine is Phaät giaùo—A diargram used in invocations, set forth in the Sanskrit texts. Sometimes refers to meditation and temple sevices. Mandalas are both as Northern Buddhism. symbolic representations of the Buddhist world Maõn YÙ: Teân cuûa moät vò danh Taêng Luaät toâng and meditational aids-testimony to the fact there is Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name no clear divide in Buddhism between cosmology of a Chinese famous monk in the T'ang Dynasty in and psychology. As cosmograms they are maps of China. the universe, while as meditational aids they are Maïn: Mana (skt)—Kieâu maïn—Caäy taøi mình cao psychological tools, which assist the meditator to hôn maø khinh mieät ngöôøi khaùc—Proud—Pride— experience different states of mind. By Arrogance—Self-conceit—Looking down on concentrating on a mandala (‘circle’ in Sanskrit) others—Superlicious—Maïn laø töï naâng cao mình the individual can progress toward an leân, döông döông töï ñaéc. Hoï coù khuynh höôùng laán understanding of the reality of the world as aùt ngöôøi treân, chaø ñaïp ngöôøi döôùi, khoâng hoïc hoûi, perceived by Buddhism. khoâng laéng nghe lôøi khuyeân hay lôøi giaûi thích, haäu Maïn Ñaø La Boà Taùt: Mandala-bodhisattva (skt)— quaû laø hoï phaïm phaûi nhieàu loãi laàm ñaùng tieác — Teân cuûa vò Boà Taùt ngoài beân traùi cuûa Hö Khoâng Haughty people are self-aggrandized and Taïng Boà Taùt. Ngaøi coù maët ñen vôùi neùt giaän döõ— boasting. They tend to bully their superiors and Name of a Bodhisattva who sits on the left side of trample the inferior. They refuse to learn any Akasagarbha-Bodhisattva (Bodhisattva of Space). more or listen to advice or explanations; and as a He has a black angry face. result commit regretable errors. Maïn Ñaø La Hoa: Mandarapushpa (skt)— Maïn Caûnh: Realm of arrogance. Madarava flowers—Hoa cuûa caây Maïn Ñaø La, moät loaïi hoa trôøi nhìn thì ñeïp maø ban taëng thì thích.

"Mandarapuspa" laø teân chöõ Phaïn cho möa hoa töø Maïn Kieán: Moät trong möôøi loaïi taø kieán, loøng kieâu treân trôøi rôi xuoáng laø “Maïn ñaø la” coù nghóa laø maïn, ñoái vôùi vieäc gì cuõng cho laø mình hôn ngöôøi “thích yù” hay “baïch hoa.”—Flowers of the keùm—Pride, regarding oneself as superior, one of mandara

tree, a kind of heavenly flower, beautiful the ten wrong views. to look and pleasure to give. “Mandarapuspa” is Maïn Kim Cang: Bodhisattvas of Pride—Vò ñaõ töï the Sanskrit name for the flowers that rain down in taïi nôi Nieát Baøn, ñöôïc ñaët ôû phía Baéc —One who the Pure Land is “Mandarapuspa” which means entered Nirvana (pride here means the power of both “as we wish” and “white flowers.” nirvana), in the North. Maïn Ñaø La Phaùp: Dharma-mandala (skt)—Circle Maïn Maïn: Nghó mình gioûi nhaát trong soá nhöõng of Dharma—See Phaùp Maïn Ñaø La. ngöôøi sieâu ñaúng—To think oneself superior Maïn Ñaø La Phaùp Kinh: Dharma-mandala-sutra among manifest superiors. (skt)—Sutra on the Circle of Dharma. Maïn Nghieäp: Kieâu maïn laø nghieäp cuûa chuùng Maïn Ñaø La Thieâng: Mandalaka (skt)—Sacred sanh—Pride as a karma. circle. Maïn Nhuï: Teân khaùc cuûa Ngaøi Vaên Thuø Sö Lôïi Boà Maïn Ñaø La Thoï: Mandarava (skt)—Moät loaïi hoa Taùt—Another name for Manjusri. trôøi nhìn thì ñeïp maø ban taëng thì thích—A kind of Maïn Phieàn Naõo: Mana (skt)—Phieàn naõo gaây ra heavenly flower, beautiful to look and pleasure to bôûi kieâu ngaïo (do thoùi caäy mình taøi hôn ngöôøi maø give. thaønh tính vaø sanh ra khoå nghieäp)—Afflictions Maïn Ñaø La Tònh Ñoä: Pure Land mandalas—Maïn caused by pride or self-conceit. ñaø la phaùc hoïa ñöùc Phaät A Di Ñaø vaø coõi Tònh Ñoä Maïn Quaù: Khôûi taâm kieâu maïn cho raèng mình hôn cuûa ngaøi döïa theo kinh ñieån Tònh Ñoä—The haún ngöôøi hôn mình—Regarding oneself as mandala depicting Amitabha and his Pure Land superior to superior. based on the Pure Land sutras. Maïn Quaù Maïn: Manatimana (skt)—Ngaõ Ñaúng Maïn Ñaø La Vöông: Chöõ “A” trong tröôøng phaùi Maïn—Ngaõ maïn cho raèng ta baèng nhöõng keû hôn ta, Maät toâng ñöôïc xem nhö laø Maïn Ñaø La Vöông— ñaây laø moät trong chín loaïi ngaõ maïn—The pride of The word “A” is styled the great Mandala-king. thinking oneself equal to those who surpass us, Maïn Ñaùt La: Coøn goïi laø Maõn Ñaùt La hay Maïn one of the nine kinds of pride. Ñaëc La, dòch laø chaân ngoân, thaàn chuù hay lôøi noùi bí Maïn Sôn: Ví loøng kieâu ngaïo nhö nuùi cao—To maät cuûa chö Phaät—Also used for mantra, an compare the pride with a lofty mountain. incantation, spells, magical formula, muttered Maïn Söû: Maïn Söù—Maïn söù coù theå sai khieán hay sound, or secret words of Buddhas. aûnh höôûng thaân taâm con ngöôøi, bao goàm caû nguõ Maïn Ñoà La Giaùo: Teân khaùc cuûa toâng Chaân ñoän söû vaø nguõ lôïi söû—The messenger, or lictor of Ngoân—Mandala doctrine, mantra teaching, magic, pride. Ten messengers that affect the mind, yoga, the true word or Shingon sect including five envoys of stupidity and five Maïn Ñoà La Töù Luaân: Theo kinh Tyø Loâ Giaù Na, wholesome deeds—See Thaäp Kieát Söû. coù boán luaân taïo neân theá giôùi: hö khoâng luaân, thuûy Maïn Taäp Nhaân: Habits of arrogance—Nhaân ngaõ luaân, phong luaân, vaø kim luaân—According to the maïn quaû baùo laø bò rôi vaøo soâng maùu bieån ñoäc. Ñaây Vairocana Sutra, there are four wheels on which laø moät trong möôøi nhaân möôøi quaû. Theo Kinh Thuû the earth rests: the space wheel, the water wheel, Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû the wind (air) wheel, and the metal wheel. ngaøi A Nan veà Maïn Taäp Nhaân nhö sau: “Maïn taäp Maïn Hoaëc: Delusion of pride. giao laán, phaùt ra yû nhau, tuoân chaûy maõi

khoâng Maïn Keát: Maïn keát, moät trong cöûu keát troùi coät con thoâi. Nhö vaäy neân coù cuoàn cuoän chaûy, chöùa soùng ngöôøi trong sanh töû—The bondage of pride, one of thaønh nöôùc. Nhö löôõi neám vò, chaûy nöôùc daõi vaäy. the nine bonds that bind men to mortality. Hai taäp coå ñoäng nhau, neân coù caùc vieäc soâng huyeát, Maïn Khanh: Haàm saâu cuûa söï kieâu maïn. Phaät giaùo tro caùt noùng, bieån ñoäc, nöôùc ñoàng, vaân vaân. Vì theá ví loøng kieâu ngaïo nhö haàm saâu thaêm thaúm —Deep möôøi phöông Phaät goïi ngaõ maïn laø uoáng nöôùc si. pit of arrogance (self-conceit). Buddhism Boà Taùt neân traùnh ngaïo maïn nhö traùnh choã sa laày compares the pride with a very deep pit. lôùn.”—Habits of arrogance or conceit results in

blood rivers and poisonous seas. This is one of the Magical words—Incantation of the esoteric ten causes and effects. According to the vehicle—Sacred formula—See Linh Ngöõ. Surangama Sutra, book Eight, the Buddha Maïn Traøng: Loøng ngaõ maïn boác cao nhö côø phöôùn reminded Ananda about the habit of arrogance as treo cao trong gioù—Pride as a banner rearing follows: “Habits of arrogance and resulting friction itself aloft. which give rise to mutual intimidation. When it Maïn Tröïc Laâm: Maddakucchi-migadaya (skt)— accelerates without cease, it produces torrents and Teân cuûa moät khu röøng trong Loäc Daõ Vieân trong rapids which create restless waves of water, just thaønh Vöông Xaù—Name of a forest in Sarnath in as water is produced when a person continuously Rajagrha. works his tongue in an effort to taste flavors. Maïn Tröôùc Taâm: Mind full of pride. Because these two habits incite one another, there Maïn Tuøy Mieân: Conceit—The underlying come into being the river of blood, the river of (inherent) tendency to conceit (pride). ashes, the burning sand, the poisonous sea, the Maïn Töôûng: Tö töôûng kieâu maïn—Arrogant or molten copper which is poured over one or which proud thoughts. must be swallowed, and other such experiences. Mang Luaân Ñoàng Töû Kinh: Maha- Therefore, the Thus Come Ones of the ten malunkyovada-sutta (p)—Trung Boä Kinh 64— directions look upon self-satisfaction and name it Sutra on Greater instructions to Malunkya, ‘drinking the water of stupidity.’ Bodhisattvas Majjhima Nikaya 64. should avoid arrogance as they would a huge Mang Mang: Môø mòt: Dark—Xa xoâi: Very far. deluge.”—See Thaäp Nhaân Thaäp Quaû. Mang Mang Keâ Boà Taùt: Ma Ma Keâ Boà Taùt— Maïn Thaéng Toân: Danh hieäu cuûa vò Phaät—A title Water-Element Buddha—See Thuûy Taïng Phaät. of a Buddha. Mang Mang Luïc Ñaïo: Bustling about and Maïn Thuø: absorbed in the six paths of transmigration. 1) Teân khaùc cuûa Ngaøi Vaên Thuø Sö Lôïi Boà Taùt — Mang Theo: To carry on—Khoâng coù baát cöù thöù gì Another name for Manjusri. maát caû, maø phaûi mang theo töø ñôøi naøy sang ñôøi 2) (1884-1918): Teân cuûa moät vò danh Taêng Trung khaùc, daàu laø haïnh phuùc hay ñau khoå —Nothing Hoa vaøo theá kyû thöù XIX—Name of a Chinese anyone did ever lost, but was carried on from life famous monk in the nineteenth century. to life, either happiness or pain. Maïn Thuø Ñoàng Töû: Teân khaùc cuûa Ngaøi Vaên Thuø Mang Xuoáng Tuyeàn Ñaøi: To carry down to the Sö Lôïi Boà Taùt—Another name for Manjusri. hades. Maïn Thuø Giaø Ñaø Boà Taùt: Manjugatha (skt)— Maõng: 1) Con traên: A boa, python; 2) Loã

maõng: Manjusri (skt)—See Vaên Thuø Sö Lôïi. Rude, coarse; 3) Quyû Ma Haàu La Giaø troâng gioáng Maïn Thuø Sa: Manjusaka (skt)—Celestial loaøi traên: Mahoraga, a class of demon ressembling flower—Teân cuûa loaøi hoa Xích Ñoaøn trong vuøng a python. baéc AÁn—Name of a type of flower in north India. Maïng: Jiva (skt)—Life. Maïn Thuø Sa Hoa: See Maïn Thuø Sa. Maïng Caên: Jivitendriya (skt)—Life faculty—Root Maïn Thuø Thaát Lò: See Maïn Thuø Thaát Lôïi. of life. Maïn Thuø Thaát Lôïi: Manjugatha (skt)—Manjusri Maïng Maïng Ñieåu: Jivajiva or Jivanjiva (skt)— (skt)—Caùt Töôøng Giaø Ña—See Vaên Thuø Sö Lôïi. See Coäng Meänh Ñieåu. Maïn Thuø Thaát Lôïi Boà Taùt: See Maïn Thuø Thaát Maïng Nhö Phong Trung Ñaêng: Maïng soáng con Lôïi. ngöôøi gioáng nhö ngoïn ñeøn tröôùc gioù—Human life Maïn Thuø Yeát Ñeá: Teân cuûa moät vò danh Taêng is similar to a lamp in the wind. Trung Hoa vaøo ñaàu theá kyû thöù XX—Name of a Maïng Quang: Lifetime—Khoaûng thôøi gian Chinese famous monk in the beginning of the soáng—Ñôøi soáng (moät thôøi kyø maø hôi thôû ñöôïc giöõ twentieth century. khoâng döùt)—The span of life of a (human) being. Maïn Traø La: Mantra (skt)—Ngag (tib)— Dharani Maïng Soáng Con Ngöôøi Trong Hôi Thôû : Human (skt)—Manta (p)—Thaàn chuù hay chaân ngoân— life is only in one breath—Ñöùc Phaät ñaõ nhieàu laàn

daïy: “Maïng soáng con ngöôøi trong hôi thôû, thôû ra 10 tuoåi maø thoâi—The life turbidity, or turbidity of maø khoâng thôû vaøo laø ñaõ maïng moät vaø böôùc sang life (physical body). The defilement of the world- kieáp khaùc”—The Buddha taught on many age, human lifetime gradually diminishes to ten occasions: “Human life is only as long as one years only—See Nguõ Tröôïc. breath, for breathing out (exhaling) without Maïng Töï Taïi: Maïng töï taïi vì chö Boà Taùt truï thoï breathing (inhaling) means we have already died maïng trong baát khaû thuyeát kieáp—Control of life, and stepped over into a new lifetime. Bodhisattvas are being able to remain alive for Maïng Soáng Mong Manh, Caùi Cheát Laø Chaéc untold eons. Chaén: Life is uncertain, death is certain—Ñaây laø Maïng Vaän: Externalists believe that there is a so- moät caâu noùi noåi tieáng trong Phaät Giaùo. Neáu chuùng called “Destiny” or “Fate.” ta luoân bieát raèng caùi cheát laø chaéc chaén vaø laø moät Maïng YÙ: To pay attention to—To mind. hieän töôïng töï nhieân maø moïi ngöôøi roài seõ phaûi kinh Manh: Muø—Blind. qua, thì chuùng ta seõ khoâng coøn sôï haõi tröôùc caùi Manh Baû: Muø vaø queø, yù noùi moät vò thaày hoân aùm — cheát. Tuy nhieân, taát caû chuùng ta ai cuõng sôï cheát vì Blind and lame, an ignorant teacher. chuùng ta khoâng nghó veà söï taát yeáu cuûa noù. Traùi laïi, Manh Giaø Haït Boång: Goâng muø vaø gaäy ñui, yù noùi chuùng ta thích chaáp thuû vaøo ñôøi soáng vaø töø ñoù phaùt moät caùch tröøng phaït caåu thaû cuûa moät vò thaày —A sinh ra ñuû thöù tham chaáp—This is a well-know blind shackle accompanies a blind staff. The term saying in Buddhism. Knowing fully well that death means a master's way of careless punishment. is certain and is the natural phenomenon that Manh Long: Con roàng muø, xuaát hieän tröôùc Phaät veryone has to face, we should not be afraid of vaø ñöôïc Phaät cho bieát raèng caùi muø cuûa noù laø do bôûi death. Yet all of us fear death because we do not kieáp tröôùc noù laøm moät vò taêng toäi loãi —The blind think of its inevitability. We like to cling to our

dragon who appealed to the Buddha and was told life and body and develop too much craving and that his blindness was due to his having been attachment. formerly a sinning monk. Maïng Soáng Mong Manh, Neáu Khoâng Tu Baây Manh Long AÙ: Indriyavaikalya (skt)—Muø ñieác Giôø Seõ Khoâng Coøn Kòp Nöõa: Life is fragile, if we caâm—Blindness, deafness, muteness. don't cultivate now, we never have any other Manh Manh Töông Daãn: Ngöôøi muø daãn ñöôøng opportunities. cho keû ñui. Trong thieàn, töø naày coù nghóa laø nhöõng Maïng Thoï Voâ Cuøng: Thoï maïng voâ cuøng—ngöôøi chöa thaáu roõ thieàn phaùp maø laïi ñi daïy ñaïo, Endless life. haäu quaû seõ cöïc kyø tai haïi cho moïi ngöôøi. Theo Maïng Trieät: Ayukkhaya (p)—Maïng soáng ñaõ Laâm Teá Ngöõ Luïc, moät hoâm, thieàn sö Laâm Teá heát—Exhaustion of the life span—Maïng caên hay thöôïng ñöôøng daïy chuùng: "Chö Ñaïi ñöùc, haõy bieát thoï maïng cuûa moãi loaøi ñaõ heát. Ñieàu naày gioáng nhö tieác caùi thôøi gian. Ñöøng nhö nhöõng ngöôøi muø sôø ñeøn taét vì heát tim—Death can be due to the voi, hay ñui tu muø luyeän. Ñöøng coù laøm thoùi laàn moø exhaustion of the life span assigned to beings of leâ leát maø hoïc Thieàn hoïc Ñaïo, tìm chöõ tìm caâu, caàu that particular species. This is likened to the wick Phaät, caàu Toå, caàu thieän tri thöùc. Chæ coù moät thöù in the lamp burns up. cha meï, ngoaøi thöù naøy ra caùc ngaøi tìm caàu caùi gì Maïng Trieät Nghieäp Dó Ñoàng Thôøi: nöõa? Caùc ngaøi haõy töï mình soi roïi laïi chính mình. Ubbayakkhaya (p)—Exhaustion of both the life Ñöùc Phaät coù noùi cho chuùng ta moät caâu chuyeän veà span and kamma energy—Söï chaám döùt cuøng luùc Dieãn Nhaõ nghó raèng mình maát ñaàu, chaïy cuøng nôi cuûa maïng trieät vaø nghieäp dó. Ñieàu naày gioáng nhö khaép choán tìm kieám; nhöng khi bieát ra ñaàu mình ñeøn taét vì caïn daàu tim luïn—Death can be due to chöa heà maát, thaønh ra moät ngöôøi an bình voâ söï. the exhaustion of both the life span and kamma Chö Ñaïi ñöùc, haõy laø chính mình, chöù ñöøng baét energy. This is likened the consumption of the oil chöôùc troø heà. Coù moät boïn troïc ñieân khuøng, chaúng in the lamp and the burning off of the wick at the bieát toát xaáu gì heát, nhìn ñaâu cuõng thaáy toaøn laø quyû, same time. laø thaàn, chæ caùi naøy troû caùi kia. Caàu trôøi toát trôøi Maïng Tröôïc: Ayuskasaya (skt)—Nhöõng ueá tröôïc möa. Caùi boïn ñoù, chaéc chaén coù ngaøy mang nôï ñeán trong cuoäc soáng laøm giaûm tuoåi thoï xuoáng chæ coøn tröôùc maët Dieâm Vöông, nuoát hoøn saét noùng ñoû maø

ñeàn traû. Con traùi con gaùi nhöõ ng gia ñình ñaøng Manh Quy: A blind turtle—Ruøa muø gaëp khuùc goå hoaøng bò moät boïn choàn hoang yeâu quaùi aùm laøm baïi troâi giöõa bieån ñaõ laø khoù, ví vôùi sanh laøm ngöôøi vaø hoaïi maát tinh khí. Thaät laø luõ muø khoán khoå! Coù gaëp ñöôïc Phaät Phaùp laïi caøng khoù hôn (yù naày ví vôùi ngaøy chuùng phaûi ñeàn traû ñuû heát tieàn côm gaïo cuûa moät con ruøa muø giöõa bieån khôi maø vôù ñöôïc khuùc ñaøn na tín thí!"—A blind man lead other blind goã noåi. Theo Kinh Taïp A Haøm, trong bieån caû coù people. In Zen, the term means a practitioner who moät con ruøa muø, soáng laâu voâ löôïng kieáp, caû traêm tries to lead and teach other people while he, naêm môùi troài ñaàu moät laàn. Coù moät khuùc caây, treân himself, does not comprehend thoroughly methods coù moät loã loûng, ñang troâi daät dôø treân maët nöôùc, ruøa of mysticism (Zen), the

result will be extremely ta khi troài leân ñeán maët nöôùc cuõng vöøa chaïm vaøo harmful for everybody. According to Lin-chi' boïng caây. Keû phaøm phu laên troâi trong bieån ñôøi Sayings, one day, Zen master Lin-chi entered the sanh töû, muoán trôû laïi ñöôïc thaân ngöôøi quaû laø khoù hall and addressed the monks, saying, "Reverend hôn theá aáy)—It is as easy for a blind turtle to find gentlemen, time is not to be wasted. Do not do as a floating log as it is for a man to be reborn as a a blind man touching an elephant, or to cultivate man, or to meet with a Buddha and his teaching without knowledge. Do not commit yourselves to (The rareness of meeting a Buddha is compared a grave mistake by convulsively looking around with the difficulty of a blind sea-turtle finding a your neighborhood and not within yourselves. You log to float on, or a one-eyed tortoise finding a log make mistakes by trying to master Zen, to master with a spy-hole through it). the Way, to learn words and phrases, to seek for Manh Quy Phuø Moäc: A blind turtle and a floating Buddhas and Patriarchs and good knowing log—Ruøa bieån moät maét, töø ñaùy bieån troài leân trong advisors. There is just one parenthood for you, and moät boïng caây, thaáy ñöôïc vaàng nhöït nguyeät, roài outside of it what do you wish to acquire? Just theo löôïn soùng maø taáp vaøo bôø. YÙ noùi söï hieám quyù look within yourselves. The Buddha tells us the cuûa söï thò hieän cuûa Phaät, cuõng nhö ñöôïc sanh laøm story of Yajnadatta. Thinking he had lost his head, ngöôøi vaäy—A sea turtle which has only one eye, he wildly ran after it; but when he found that he and that underneath, entered a hollow in a floating had never lost it, he became a peaceful man. O log; the log, tossed by the waves, happen to roll Friends, be just yourselves, stop your hysterical over, whereupon the turtle momentarily saw the antics. There are some old bald-headed fools who sun and moon. This refers to the rareness of the know not good from bad. They recognize all kinds appearance of a Buddha, also of the difficulty of of things, they see spirits, they see ghosts, they being born as a man. look this way and that way, they like fair weather, Manh Quy Trò Moäc: See Manh Quy. they like rainy weather. If they go on like this, Maõnh: Strong—Fierce—Violent—Determined. they are sure one day to appear before King of Maõnh Duõng: Duõng maõnh (maïnh meû vaø can Death, who will ask them to pay up their debts by tröôøng)—Strong and courageous. swallowing red-hot iron balls. Sons and daughters Maõnh Hoûa: Löûa maïnh—Fierce fire. of good families become possessed of this Maõnh Hoûa Thieát Saøng: Giöôøng saét röïc löûa— uncanny fox-spirit and go wildly astray even Fiercely burning iron bed fire (hell of burning iron against their original sanity. Poor blind followers! bed). Some day they will have to pay up their board!" Maõnh Lieät: Sieâng naêng tu taäp—To cultivate Manh Minh: Söï ñuoâi muø vaø trong boùng toái, khoâng diligently. thaáy ñöôïc ñaâu laø chaân lyù—Blind and in darkness, Maõnh Lôïi: Baát ngôø: Sudden—Döõ doäi: Fierce. ignorant of the truth. Maõnh Lôïi Duïc Laïc: Loøng ham muoán maõnh lieät— Manh Muïc: Blind. Ardent desire—Fierce desire. Manh Nhaân Moâ Töôïng: Muø sôø voi, yù noùi ñui tu Maõnh Lôïi Nhaãn: Intense forbearance—Heát söùc muø luyeän—A blind man touching an elephant, i.e., nhaãn nhuïc. blindly cultivating or to cultivate without Maõnh Lôïi Phieàn Naõo: Firece afflictions—Phieàn knowledge. naõo do bôûi khoâng

tin vaøo nhaân quaû —Firece or

sudden afflictions cause by lack of belief on the Mao Laêng Vaân (1910-?): Teân cuûa moät vò hoïc giaû Law of Cause and Effect. Phaät giaùo Trung Hoa, thuoäc Tònh Ñoä toâng, vaøo theá Maõnh Lôïi Si: Söï aûo töôûng maïnh meõ—Powerful kyû thöù XX. OÂng boû heát thì giôø nghieân cöùu veà Phaät delusion. giaùo Tònh Ñoä, vaø coáng hieán raát nhieàu trong vieäc Maïnh Baïo: Strong and brave. truyeàn baù Phaät phaùp ôû Trung Hoa—Name of a Maïnh Baùt Lang: Nhöõng côn soùng döõ cöù tuaàn töï Chinese Buddhist scholar, of the Pure Land Sect, uøa vaøo bôø. Trong thieàn, töø naày chæ gaõ ñaøn oâng loã in the twentieth century. He spent his whole life to maõng—Fierce waves rush to the shore. In Zen, the study and research on Pure Land Buddhism and term indicates a coarse (rude, abusive) man. contributed a lot in spreading the Buddha-dharma Maïnh Chaân Khoûe Tay: To enjoy good health— in China. To be well. Mao Phaùt Traûo Xæ: Loâng, toùc, moùng, raêng thaønh Maïnh Gia Laïp: Bengale (skt)—Teân cuûa xöù Baêng hình vaøo tuaàn thöù saùu—Formation of hair, nails Gang—Name of a place in northern India. and teeth—Hair, nails, and teeth formed during Maïnh Kha: Meng-Tzu (Mencius 372-289 B.C.)— the sixth week. See Maïnh Töû. Mao Thaèng: A hair rope (tied up by the passions, Maïnh Töû: Meng-Tzu (Mencius 372-289 B.C.)— as with an unbreakable hair rope. Ngöôøi sanh ra vaøo naêm 372 tröôùc taây lòch trong gia Mao Thöôïng Höôùng Töôùng: Loâng treân mình uoán ñình khoa baûng taïi nöôùc Loã. Nhöõng lôøi ñoái ñaùp cuûa leân treân—Body hair graceful and curly (curls oâng vôùi caùc vua cuøng nhöõng lôøi bình ñöôïc ghi laïi upward), one of the thirty-two auspicious marks— thaønh boä saùch Maïnh Töû goàm baûy quyeån —Meng- See Tam Thaäp Nhò Haûo Töôùng. Tzu was born in 372 B.C., belonged to one of the Maõo Hieäp Chöôûng: Maõo cuûa vò chuû leã—Cap of a aristocratic families in the state of Lu. His students Cermonial Master. collected the series of seven books with the titled Maïo Ñòa: Boà Ñeà—Bodhi. Meng-Tzu, which composed of various Maïo Ñòa Chaát Ña: Bodhicitta (skt)—Boá Ñeà experiences he had had while debating with the Taâm—The enlightened mind kings of the countries he visited as well as lessons Maïo Ñòa Taùt Ñaùt La: Bodhisattva (skt)—Boà Taùt. he had taught his students. Maïo Töû: 1) Boà Taùt Caân, Ñaàu Caân, Ñaàu Tuï, Thieàn Mao: Loâng mao: Hair—Rôm: Thatch. Caân, loaïi noùn laøm baèng loâng thuù: A fur hat; 2) Mao Beänh: Beänh hoaïn—Ailment—Flaw. Chieác muõ cuûa vò Taêng ñoäi khi trôøi laïnh: A monk's Mao Caùi Ñaàu: Moät boù coû rôm duøng laøm noùn che winter hat. ñaàu: A handful of thatch to cover one’s head— Maït: 1) Chaø xaùt: To rub out or on; 2) Chaám Döùt: Moät maùi tranh: A hut—Moät töï vieän: A monastery. End; 3) Cho ngöïa aên: To feed a horse; 4) Maït Cöa Mao Ñaïo: See Mao Ñaàu. hay Maït Saét: Sawdust' 5) Ngoïn: Branch; 6) Thaáu Mao Ñaàu: teân khaùc cuûa phaøm phu—A name for qua: To penetrate; 7) Vuôït qua: To overcome. ordinary people (phaøm phu, non-Buddhists, or the Maït Ca Tra Haï La Ñaø: Markata-hrada (skt)— unenlightened). Haàu Trì—See Di Haàu Giang. Mao Ñaàu Phaøm Phu: An ignorant, gullible Maït Ña Lôïi: Baéc Sôn Boä, moät trong nhöõng boä cuûa person. heä phaùi Tieåu Thöøa—One of the divisions of the Mao Hueä Tuù: Teân cuûa moät nhaø thö hoïa tranh Sarvastivadah school. töôïng

Phaät giaùo Trung Hoa vaøo thôøi nhaø Teà (497- Maït Ña Tö Na: Mitrasena (skt)—Name of a 502)—Name of a Chinese famous painter of monk. Buddhist images who lived in the Ch'i Dynasty in Maït Ñaø: Madhya (skt)—Chaát cay ñoäc: China. Intoxicating liquor (intoxicating)—100.000: One Mao Khoảng: Loå chôn loâng—Hair-hole—Pore. hundred thousand. Mao Khoảng Quang Minh Thaàn: Radiant Pores Maït Ñaø Ma: Madhyama (skt)—Middle way—See Deity (Spirit). Trung Ñaïo. Maït Ñaïi: Matsudai (jap)—See Maït Phaùp.

Maït Ñaùp: See Maït Taùt. 1) Ñaïo—Track—Path—Way—The way. Maït Ñaït Na: Madana (skt)—Tuùy quaû—A fruit 2) Ñaïo Ñeá hay ñeá thöù tö trong Töù Dieäu Ñeá: The called the intoxicating fruit. fourth of the four dogmas—See Töù Dieäu Ñeá. Maït Ñeå: Mati (skt)—Ma Ñeà—devotion— 3) Baùt Thaùnh Ñaïo hay cöûa ra ñau khoå ñeå böôùc Discernment—Understanding by wisdom. vaøo nieát baøn: The eight holy or correct ways, Maït Ñeå Boå La: Matipura (skt)—Teân cuûa moät or gates out of suffering into nirvana—See vöông quoác vaø thaønh phoá coå, maø vò vua vaøo Baùt Chaùnh Ñaïo. khoaûng naêm 600 sau Taây Lòch, xuaát thaân töø doøng 4) Ñaïo laø nhaân giaûi thoaùt, giaùc ngoä Boà Ñeà laø hai tieän Thuû Ñaø La. Nôi ñaây laø queâ höông cuûa quaû: Marga is described as the cause of nhieàu nhaø truyeàn giaùo noåi tieáng. Baây giôø laø liberation, bodhi as its result. Rohilcund, naèm giöõa doøng Haèng Haø vaø Maït Giaø Leâ: Makkhali-Gosala (p)—Maskari- Ramaganga. Theo ngaøi Huyeàn Trang trong Taây Gosaliputra (skt)—Maït Giaø Leâ Caâu Xaù Leâ, moät Vöïc Kyù, coù khoaûng 10 töï vieän vôùi hôn 800 Taêng só trong luïc sö ngoaïi ñaïo. OÂng ta cho raèng kieáp hieän thuoäc tröôøng phaùi Nhaát Thieát Höõu Boä truù trì—An taïi khoâng phaûi laø haäu quaû cuûa nhöõng vieäc laøm ancient kingdom and city, the king of which in 600 trong nhöõng ñôøi quaù khöù, vaø kinh Laêng Giaø noùi A.D. belonged to the Sudra caste, the home of raèng oâng ta daïy veà söï hoaøn toaøn hoaïi dieät vaøo cuoái many famous priests. The present Rohilcund ñôøi naày—One of the six tirthikas. He denied that (Rohilkhand) between the Ganges and the present lot was due to deeds done in previous Ramaganga. According to Hsuan-Tsang in the lives, and the Lankavatara sutra says he taught Records of the Western Lands, there were about total annihilation at the end of this life—See Luïc 10 monasteries with over 800 Sarvastivadin Sö Ngoaïi Ñaïo. monks. Maït Giaø Leâ Caâu Töû: See Maït Giaø Leâ. Maït Ñeå Taêng Ha: Matisimha (skt)—Sö töû cuûa söï Maït Giaø Leâ Caâu Xaù La Töû: See Maït Giaø Leâ. thoâng minh: The lion of intelligence—Moät toân Maït Giaø Leâ Caâu Xa Leâ: Maskari-Gosaleputra hieäu raát danh döï: An honorific title. (skt)—Ngöôøi phuû nhaän luaät nhaân quaû, cho raèng Maït Ñeä Ñeà Xaù: Madhyadesa (skt)—Teân cuûa moät söôùng khoå laø töï nhieân chöù khoâng do nhaân duyeân— vöông quoác trung taâm (trung taâm AÁn Ñoä) —Name Maskarin-Gosaliputra, who taught a theory of of a central kingdom in India (in Central India). randomness, negating causality. Maït Ñieàn: Madhyantika (skt)—Coøn goïi laø Maït Maït Giaø Leâ Caâu Xaù Leâ: Maït Giaø Leâ Caâu Xa Ñaøn Ñia, Maït Ñieàn Ñaïc Ca, Maït Ñieàn Ñeà, Maït Leâ—See Maït Giaø Leâ. Ñieàn Ñòa, Maït Ñieàn Ñòa Na, Maït Xieån Ñeà, teân Maït Giaø Thaát La: Malyasri (skt)—Coâng chuùa cuûa cuûa moät trong hai ñeä töû lôùn cuûa ngaøi A Nan Ña, vò

vua cuoái cuøng cuûa xöù Kosala—Daughter of the ngöôøi ñöôïc ngaøi A Nan truyeàn laïi giaùo phaùp cuûa last king of Kosala. Phaät, vaø noåi tieáng vì ñaõ ñeán hoaèng hoùa taïi vuøng Maït Giaø Thuûy La: Margasiras (skt)—Thaùng giöõa Keá Taân (Kashmir); ngöôøi khaùc laø oâng Thöông Na thaùng möôøi moät vaø möôøi hai (töø 16th thaùng chín Hoøa Tu, ñaõ ñeán vuøng Trung Quoác (nhöõng xöù ñeán 15th thaùng möôøi aâm lòch)—The month Trung AÁn) duø ñöôïc hieåu laø Trung Hoa—One of between November and December (from 16th of the two chief disciples of Ananda, to whom he the 9th month to the 15th of the 10th month lunar handed down the Buddha's doctrine. He is reputed calendar). to have been sent to convert Kashmir, the other, Maït Haäu Cuù: See Toái Haäu Cuù. Sanakavasa, to convert Middle Lands, which is Maït Haäu Nhaát Cuù: See Toái Haäu Cuù. probably Central India, though it is understood as Maït Haäu Nhaát Cuù, Thæ Ñaùo Lao Quan: Caâu noùi China. cuoái cuøng heát söùc quan troïng: ñeå ñaït ñeán cöûa aû i Maït Ñieàn Ñeå Ca: Madhyantika (skt)—See Maït trieät ñeå tænh ngoä trong thieàn phaûi ñoaïn heát nhöõng Ñieàn. phaân bieät töø voïng töôûng—The last saying (last Maït Ñoä Ca: Madhuka (skt)—Moät loaïi traùi raát word) is extremely important: in order to reach the ngon—Bassia latifolia, a fine or pleasant fruit. door of complete awakening in Zen, one must get Maït Giaø: Marga (skt). rid of all discriminations from deluded thoughts.

Maït Haäu Nhaát Ngoân: See Toái Haäu Cuù. the site, Kusinara, where the Buddha died. Maït Hoùa: Transformation in the shape of a Ananda presented them, family by family, to the branch—1) Phaät hoùa thaân laøm nhaùnh hay laù keø: dying Buddha and after his death, they were made Buddha transformed into (palm) branches or responsible for the cremation. leaves; 2) Söï hoùa thaân cuûa Phaät trong hình thaùi Maït La Vöông Kinh: Kinh noùi veà vua haønh Maït kinh ñieån: The transformation of the Buddha in the La. Thuoû aáy coù moät taûng ñaù lôùn chaén giöõa ñöôøng shape of the sutra. ñi cuûa quoác vöông, maø khoâng ai coù theå dôøi ñi Maït Höông: Curna (skt)—Perfumed powder— ñöôïc. Daân trong thaønh khoâng theå di chuyeån ñöôïc. Giaõ traàm höông thaønh boät ñeå raéc treân hình töôïng Ñöùc Phaät beøn hieän thaàn thoâng dôøi hoøn ñaù ñi (nhaân (Phaät)—Powdered incense to scatter over images ñoù Phaät thuyeát veà boán löïc ñeå ñoä cho nhaân daân (Buddhas). vuøng naày)—The sutra of the king of Malla, whose Maït Khö Leâ Caâu Xa Li: Makkhali Gosala— road was blocked by a rock, which his people Ngöôøi cuøng thôøi vôùi Ñöùc Phaät Thích Ca. OÂng were unable to remove, but which the Buddha thuoäc phaùi loõa theå vaø thöôøng choáng moät caây gaäy removed easily by his miraculous powers. tre nhö phaàn teân cuûa oâng—A contemporary of the Maït Laït Da Sôn: Malayagiri (skt)—See Nam Haûi Buddha. He belonged to the sect of the Naked Ma La Da Sôn. Ones (Acelakas), and, as the first part of his name Maït Laät Sa Ca: Varsika (skt)—See Maït Sö Ca. indicates, carried a staff of bamboo (maskarin). Maït Leâ: Bali (skt)—Moät vò vua A Tu La—An Maït Kieáp: Thôøi kyø cuoái cuøng—Final age—Final asura king. kalpa—Last existence. Maït Lôïi: Mallika (skt)—Ma Lôïi—Maït La. Maït Kieáp Maït Kieán: Matsuko-Makken (jap)— 1) Maït Lôïi Hoa: Boâng laøi Trung Quoác— Caùi nhìn cuûa ngöôøi duy vaät, khoâng thöøa nhaän Jasminum—The Chinese jasmine. nhöõng

haønh ñoäng toát trong hieän taïi seõ taïo ra nhöõng 2) Man Hoa: Loaøi hoa coù theå keát thaønh xaâu quaû toát trong töông lai—Materialist view, which chuoãi—Chaplet flower, as its flowers may be does not recognize that good actions in the present formed into a chaplet. will produce good effects in the future—See Ñoaïn 3) Traùi caây ñöôïc pha cheá cuùng döôøng trong caùc Kieán Chaáp. caùc buoåi leã: A concoction of various fruits Maït La: Malla (skt)—Ma La—Moät töø chæ cö daân mixed with water offered in worship. vuøng Caâu Thi Na vaø Pava—A term for inhabitants 4) Boâng laøi hay moät loaïi hoa coù muøi thôm nhö of Kusinagara and Pava. hoa laøi: Jasmine flower or a fragrant flower Maït La Cuû Tra: Malakuta (skt)—Vöông quoác coå variously described as jasmine, aloes, musk. naèm veà phía nam AÁn Ñoä, nôi troåi daäy cuûa ly heä Maït Lôïi Chi Thieân Ñaø La Ni Kinh: See Ma Lôïi ngoaïi ñaïo Ni Kieàn Ñaø vaøo khoaûng nhöõng naêm 600 Chi Thieân Ñaø La Ni Kinh. sau Taây Lòch—An ancient kingdom of Southern Maït Lôïi Phu Nhaân: Mallika (skt)—Phu nhaân cuûa India, the coast of Malabar, about 600 A.D. a vua Ba Tö Naëc nöôùc Xaù Veä, ñöôïc goïi nhö vaäy laø noted haunt of the Nirgrantha sect. vì baø hay deät, hay mang hoa laøi, hoaëc baø ñeán töø Maït La Du: Malaya (skt)—Himalaya (skt)—Maït vöôøn laøi—The wife of Prasenajit, king of Kosala, La Du—Ñaïi Tuyeát Sôn—See Ma La Da. so called because she wove or wore jasmine Maït La Kieát Ña: Marakata (skt)—Ma La Ca chaplets, or came from a jasmine garden. Ñaø—Ngoïc Bích—The emerald. Maït Loä: Cuøng ñöôøng, heát phöông: To be at the Maït La Sa: Malasa (skt)—Moät thung luõng naèm end of one’s resources—Ñöôøng cuøng: Cul-de-sac. treân vuøng thöôïng du Pundjab—A mountain valley Maït Löu: People of the low class. in the upper Pundjab. Maït Lî Chi: Marichi (skt)—Marici (skt)—Queen Maït La Toäc: Malla (skt)—Ma La—Moät töø chæ cö of heaven: Ñaáu Muï—Maït Lôïi Chi (nöõ thaàn Maït lî daân vuøng Caâu Thi Na vaø Pava. Moät boä toäc Maït La chi)—Ma Lôïi Chi—Thieân haäu—See Ma Lôïi Chi. phía baéc AÁn Ñoä—A term for inhabitants of Maït Ma: Marman (skt)—Phaàn troïng yeáu (sinh Kusinagara and Pava, a tribe in northern India. töû)—Mortal spot—A vital part. The Mallas of Kusinara were the tribe living about

Maït Na: Manah or manas (skt)—YÙù Caên—Laøm prativikalpa-vijnana)—This acts like the cho con ngöôøi trôû thaønh moät sinh vaät coù trí khoân vaø collection station for the first six ñaïo ñöùc—The sixth of the Chadayatana, the consciousnesses. The seventh of the eight mental faculty which constitutes man as an consciousnesses, which means thinking and intelligent and moral being—See Maït Na Thöùc. measuring, or calculating. It is the active Maït Na Thöùc: Manas (skt)—Mano (p)—Manah mind, or activity of mind, but is also used for or manas (skt)—Manovinanna (p)—Manovijnana the mind itself. The waves will be seen (skt)—Tö Löôïng Naêng Bieán Thöùc (khaû naêng suy ruffling the surface of the ocean of nghó, thöùc suy nghó phaân bieät). Alayavijnana when the principle of (I) Nghóa cuûa “Maït Na Thöùc”—The meanings of individuation known as Vishaya blows over it “Manas”: Maït Na Thöùc hay thöùc thöù baûy like the wind. The waves thus started are this trong baùt thöùc. Phaïn ngöõ chæ “tri giaùc.” Trong world of particulars where the

intellect Phaät giaùo ngöôøi ta goïi noù laø “YÙù Caên” vì noù coù discriminates, the affection clings, and khaû naêng laøm cho con ngöôøi trôû thaønh moät passions and desires struggle for existence sinh vaät coù trí khoân vaø ñaïo ñöùc. Maït Na and supremacy. This particularizing agency thöôøng ñöôïc nghó töông ñöông vôùi “taâm” hay sits within the system of Vijnanas and is “thöùc.” Noù ñöôïc ruùt ra töø goác chöõ Phaïn “Man” known as Manas; in fact it is when Manas coù nghóa laø “suy nghó hay töôûng töôïng,” vaø noù begins to operate that a system of the lieân heä tôùi sinh hoaït tri thöùc cuûa “thöùc.”—The Vijnanas manifests itself. They are thus called seventh vijnana, intellection, reasoning. A “object-discriminating-vijnana” (vastu- Sanskrit term for “sentience.” In Buddhism, it prativikalpa-vijnana). is called “mental faculty” for it constitutes (III) Chöùc naêng cuûa Maït na—The function of man as an intelligent and moral being. It is Manas: Chöùc naêng cuûa Maït na chuû yeáu laø suy commonly thought to be equated with the nghó veà A Laïi Da, saùng taïo vaø phaân bieät chuû terms “citta” or “consciousness.” It is derived theå vaø ñoái töôïng töø caùi nhaát theå thuaàn tuùy cuûa from the Sanskrit root “man,” which means A Laïi Da. Taäp khí tích taäp trong A Laïi Da giôø “to think” or “to imagine” and is associated ñaây bò phaân ra thaønh caùi nhò bieân tính cuûa taát with intellectual activity of consciousness. caû caùc hình thöùc vaø taát caû caùc loaïi. Ñieàu naày (II) Söï hoaït ñoäng cuûa Maït Na Thöùc—The ñöôïc so saùnh vôùi ña phöùc cuûa soùng quaáy ñoäng activities of Manas: Maït Na hoaït ñoäng nhö bieån A Laïi Da. Maït na laø moät tinh linh xaáu moät traïm thaâu thaäp taát caû nhöõng hoaït ñoäng theo moät nghóa vaø laø moät tinh linh toát theo cuûa saùu thöùc kia. Maït Na chính laø thöùc thöù nghóa khaùc, vì söï phaân bieät töï noù khoâng phaûi baûy trong taùm thöùc, coù nghóa laø “Tö Löôøng.” laø xaáu, khoâng nhaát thieát luoân luoân laø söï phaùn Noù laø YÙ thöùc hay nhöõng hoaït ñoäng cuûa YÙ Caên, ñoaùn laàm laïc hay hö voïng phaân bieät (abhuta- nhöng töï noù cuõng coù nghóa laø “taâm.” Nhöõng parikalpa) hay lyù luaän sai traùi (hyù luaän quaù côn soùng laøm gôïn maët bieån A Laïi Da thöùc khi aùc—prapanca-daushthulya). Nhöng noù trôû caùi nguyeân lyù cuûa ñaëc thuø goïi laø vishaya hay thaønh nguoàn goác cuûa tai hoïa lôùn lao khi noù taïo caûnh giôùi thoåi vaøo treân ñoù nhö gioù. Nhöõng côn ra nhöõng khaùt voïng ñöôïc ñaët caên baûn treân soùng ñöôïc khôûi ñaàu nhö theá laø theá giôùi cuûa nhöõng phaùn ñoaùn laàm laïc, nhö laø khi noù tin nhöõng ñaëc thuø naày ñaây trong ñoù tri thöùc phaân vaøo caùi thöïc tính cuûa moät ngaõ theå roài trôû neân bieät, tình caûm chaáp thuû, vaø phieàn naõo, duïc chaáp vaøo ngaõ theå maø cho raèng ñaá y laø chaân lyù voïng ñaáu tranh ñeå ñöôïc hieän höõu vaø ñöôïc söï toái haäu. Vì maït na khoâng nhöõng chæ laø caùi tri toái thaéng. Caùi nhaân toá phaân bieät naày naèm beân thöùc phaân bieät maø coøn laø moät nhaân toá öôùc trong heä thoáng caùc thöùc vaø ñöôïc goïi laø maït na voïng vaø do ñoù laø moät taùc giaû —The function of (manas); thöïc ra, chính laø khi maït na khôûi söï Manas is essentially to reflect upon the Alaya vaän haønh thì moät heä thoáng caùc thöùc hieån loä ra. and to creat and to discriminate subject and Do ñoù maø caùc thöùc ñöôïc goïi laø “caùi thöùc phaân object from the pure oceans of the Alaya. The bieät caùc ñoái töôïng” (söï phaân bieät thöùc—vastu-

memory accumulated (ciyate) in the latter is

now divided into dualities of all forms and all performed by vijnapti can remove the kinds. This is compared to the manifoldness of erroneous perceptions brought about by waves that stir up the ocean of Alaya. Manas manyana. is an evil spirit in one sense and a good one in Maït Na Thöùc Giôùi: Mano-dhatu (skt)—The realm another, for discrimination in itself is not evil, of mano (citta or mind)—Taâm ñaïi, bao goàm Nguõ is not necessarily always false judgment Caên lieân heä ñeán thöùc vaø hai loaïi thöùc thuï nhaän— (abhuta-parikalpa) or wrong reasoning Mind-element, comprising the five sense door (prapanca-daushthulya). But it grows to be the adverting consciousness, and the two types of source of great calamity when it creates receiving-consciousness. desires based upon its wrong judgments, such Maït Naïi Nam: Vandana (skt)—Söï thôø phuïng hay as when it believes in the reality of an ego- toân kính—Worship—Reverence. substance and becomes attached to it as the Maït Ngheä: Lowest trade. ultimate truth. For manas is not only a Maït Ni: Mani (skt)—Ma Ni—Vieân Ngoïc hay Baûo discriminating intelligence, but a willing Chaâu: Jewel, a crystal, a pearl—Bieåu töôïng cuûa söï agency, and consequently an actor—See Baùt thanh tònh: A symbol of purity—Bieåu töôïng cuûa Thöùc. Ñöùc Phaät hay giaùo phaùp cuûa Ngaøi: A symbol of (IV) AÛnh höôûng cuûa coâng phu thieàn quaùn treân Maït the Buddha and/or his doctrine—Ñöôïc duøng trong Na Thöùc—Impacts of Contemplations and caâu thaàn chuù UÙm Ma Ni Baùt Di Hoàng: Used in Meditations on Manas: Maït na thöùc cuõng ñöôïc Om-mani-padmi-hum. phaùt hieän töø A Laïi Da Thöùc. Noù laø moät thöù Maït Ni Giaùo: The Manichean religion—Maït Ni tröïc giaùc, tröïc giaùc veà söï coù maët cuûa moät baû n Hoûa AÛo Giaùo—See Ma Ni Giaùo. ngaõ toàn taïi vaø ñoäc laäp vôùi theá giôùi vaïn höõu. Maït Noâ Haït Laït Tha: Manorhita or Manoratha Tröïc giaùc naøy coù tính caùch taäp quaùn vaø meâ (skt)—Moät thaùi töû AÁn Ñoä, con vua Nadai, xuaát gia muoäi. Tính meâ voïng cuûa noù ñöôïc caàu thaønh vaøo tuoåi 30. OÂng trôû thaønh ñeä töû vaø ngöôøi noái bôûi lieãu bieät caûnh thöùc, nhöng noù laïi trôû thaønh nghieäp ngaøi Thieân Thaân, laøm toå thöù 22 doøng Thieàn caên baûn cho lieãu bieät caûnh thöùc. Ñoái töôïng AÁn Ñoä. OÂng noåi tieáng vì laø taùc giaû cuûa boä luaän Tyø cuûa loaïi tueä giaùc naøy laø moät maûnh vuïn bieán Ba Sa—An Indian prince, son of the king of hình cuûa A laïi da maø noù cho laø caùi ta, trong ñoù Nadai, became a monk at the age of 30. He coù linh hoàn vaø thaân xaùc. Ñoái töôïng cuûa noù became the disciple and successor of khoâng bao giôø laø taùnh caûnh maø chæ laø ñoái chaát Vasubandhu, reputed author of the Vibhasa sastra caûnh. Vöøa laø nhaän thöùc veà ngaõ, maït na ñöôïc and the twenty-second patriarch. xem nhö laø chöôùng ngaïi caên baûn cho söï theå Maït Noâ Nhaõ Cuï Sa: Manojnaghosa (skt)—Moät vò nhaäp thöïc taïi. Coâng phu thieàn quaùn cuûa lieãu Tyø Kheo AÁn Ñoä thôøi xöa—An ancient Indian bieät caûnh thöùc coù theå xoùa ñöôïc nhöõng nhaän monk. ñònh sai laïc cuûa maït na—Manyana is a kind of Maït Noâ Sa: Manusa or Manusya (skt)—Loaøi intuition, the sense that there is a separate ngöôøi (chuùng sanh coù nhaân tính vaø trí tueä) — self which can exist independently of the rest Man—Human (man and mind or intelligence)— of the world. This intuition is

produced by See Nhaân. habit and ignorance. Its illusory nature has Maït Noâ Thò Nhaõ Taùp Phöôïc La: Manojnasvara been constructed by vijnapti, and it, in turn, (skt)—Nhö YÙ AÂm (Nhaïc AÂm): Lovely sounds— becomes a basis for vijnapti. The object of Vua cuûa loaøi Caøn Thaùt Baø: A king of the this intuition is a distorted fragment of alaya Gandharvas—Nhöõng nhaïc coâng cuûa vua trôøi Ñeá which it considers to be a self, comprised of a Thích: Indra's musicians. body and a soul. It of course is never reality in Maït Phaùp: Pascima-dharma (skt)—Mappo (jap)— itself, but just a representation of reality. In its Age of Decadent dharma—The Degenerate Age role as a self as well as consciousness of the of Dharma—The Dharma Ending Age—The self, manyana is regarded as the basic Decadence of the Law—Decadent dharma—End obstacle to penetrating reality. Contemplation of the dharma—Final law period—Latter

dharma—The period of the end of Dharma—Thôøi kinh vaên, hoï khoâng raønh caâu chöõ, khoâng chòu tìm maït phaùp (thôøi kyø maø giaùo phaùp suy vi vì caùch xa hoûi nôi baäc cao minh, töï maõn caàu danh, cho mình thôøi Phaät quaù laâu), thôøi kyø cuoái cuøng cuûa Phaät laø phaûi. Tuy theá, beà ngoaøi hoï cuõng laøm ra veû ñaïo phaùp khoaûng 3000 naêm sau thôøi Chaùnh Phaùp. Vaøo ñöùc, thöôøng hay noùi phoâ tröông, ñeå hy voïng ñöôïc cuoái thôøi kyø naày, seõ khoâng coøn giaûng daïy Phaät moïi ngöôøi cuùng döôøng. Caùc Tyø Kheo Ma naày sau phaùp nöõa, coù nghóa laø Phaät phaùp chaám döùt moät khi cheát seõ bò ñoïa vaøo trong tam ñoà aùc ñaïo cuûa ñòa ngaøy naøo ñoù. Tuy nhieân, Phaät Di Laëc hay Phaät nguïc, ngaï quyû, suùc sanh, traûi qua nhieàu kieáp. Khi Cöôøi (Haïnh Phuùc) seõ xuaát hieän vaø taùi taïo taát caû. ñeàn xong toäi, hoï seõ thaùc sanh laøm ngöôøi ôû nôi bieân Trong Kinh Ñaïi Taäp Nguyeät Taïng, Ñöùc Phaät ñaõ coù ñòa, choã khoâng coù ngoâi Tam Baûo." Theo Kinh Ñaïi lôøi huyeàn kyù raèng: "Trong thôøi Maït Phaùp, öùc öùc Bi, Ñöùc Phaät baûo Ngaøi A Nan: "Naày A Nan! Khi ngöôøi tu haønh, song khoâng coù moät ai chöùng ñaéc." ta nhaäp Nieát Baøn roài, trong thôøi gian 2.500 naêm Trong Kinh Phaùp Dieät Taän, Ñöùc Phaät cuõng coù sau, nhoùm ngöôøi giöõ giôùi, y theo chaùnh phaùp, laàn huyeàn kyù raèng: "Veà sau, khi Phaùp cuûa ta saép dieät, laàn tieâu giaûm. Caùc beø ñaûng phaù giôùi, laøm ñieàu phi nôi coõi nguõ tröôïc naày, taø ñaïo noåi leân raát thaïnh. Luùc phaùp, ngaøy caøng taêng theâm nhieàu. Baáy giôø coù aáy coù nhöõng quyeán thuoäc cuûa ma traù hình vaøo laøm nhieàu Tyø Kheo ñaém meâ danh lôïi, khoâng chòu tu Sa Moân ñeå phaù roái ñaïo phaùp cuûa ta. Hoï maëc y thaân, taâm, trí hueä; hoï tham tröôùc nhöõng y baùt, thöùc phuïc y nhö theá gian, öa thích aùo Caø Sa naêm maøu, aên, thuoác men, saøng toïa, phoøng xaù, chuøa chieàn, roài thay vì maëc aùo ba maøu luoác cuûa haøng Taêng só. Hoï ganh gheùt tranh giaønh phæ baùng laãn nhau. Thaäm aên thòt, uoáng röôïu, saùt sanh, tham tröôùc muøi vò, chí, kieän thöa nhau ra tröôùc coâng quyeàn—The khoâng coù töø taâm töông trôï, laïi coøn ganh gheùt laãn final period of teaching of Buddhism which lasted nhau; sö naày gheùt sö kia, chuøa naày gheùt chuøa kia. 3000 years after the formal period. Toward the Baáy giôø caùc vò Boà Taùt, Bích Chi, La Haùn vì boån end of this period, there won't be any more nguyeän hoä trì Phaät Phaùp neân môùi hieän thaâ n

ra laøm teaching of Buddhism which means the Sa Moân hay cö só, tu haønh tinh taán, ñaïo trang Buddhadharma will end (vanish from the world) nghieâm, ñöôïc moïi ngöôøi kính troïng. Caùc baäc aáy coù one day. However, Buddha Maitreya or Laughing ñöùc thuaàn haäu, töø aùi, nhaãn nhuïc, oân hoøa, giuùp ñôõ (Happy) Buddha is to appear to restore all things. keû giaø yeáu coâ cuøng, haèng ñem kinh töôïng khuyeân In the Great Heap Sutra, the Buddha made this ngöôøi thoï trì, ñoïc tuïng, giaùo hoùa chuùng sanh moät prophecy: “In the Dharma Ending Age, in caùch bình ñaúng, tu nhieàu coâng ñöùc, khoâng neä chi hundreds of thousands and hundreds of thousands ñeán vieäc toån mình lôïi ngöôøi. Khi coù nhöõng vò tu of cultivators, as the result, no one will attain haønh ñaïo ñöùc nhö theá, thì caùc Tyø Kheo Ma kia enlightenment.” In the Dharma Extinction Sutra, ganh gheùt, phæ baùng, vu cho caùc ñieàu xaáu, duøng ñuû the Buddha prophesized: “In the future, when my moïi caùch laán aùp, xua ñuoåi, haï nhuïc, vaân vaân, Dharma is about to end, in this world of the five khieán cho caùc vò chaân tu naày khoâng ñöôïc ôû yeân. turbidities, false religions will arise to become Töø ñoù, caùc aùc Tyø Kheo kia caøng ngaøy caøng theâm very powerful. During those times, the evil’s loäng haønh, khoâng tu ñaïo haïnh, boû chuøa chieàn ñieâu relatives will take form, appearing as Bhikshus, to taøn, hö pheá. Hoï chæ bieát tích tuï taøi saûn, laøm caùc destroy the Buddha Dharma. They will eat, sleep, ngheà khoâng hôïp phaùp ñeå sanh soáng, ñoát phaù röøng and wear ordinary clothing of lay persons, fond of nuùi, laøm toån haïi chuùng sanh khoâng chuùt töø taâm. five exotic assorted colorings worn on their robes, Luùc aáy, coù nhieàu keû noâ tyø haï tieän xuaát gia laøm instead of the three solid indigo blue, brown and Taêng Ni, hoï thieáu ñaïo ñöùc, daâm daät, tham nhieãm, gold colored robes which Bhikshus are supposed nam nöõ soáng chung laãn loän. Phaät Phaùp suy vi chính to wear. They eat meat, drink alcohol, kill, lust for laø do boïn naày! Laïi coù nhöõng keû troán pheùp vua fragrances and aromas, with non-helping quan, laãn vaøo cöûa ñaïo, roài sanh taâm bieáng nhaùc, conscience. Instead, they will become jealous of khoâng hoïc, khoâng tu. Ñeán kyø boá taùc tuïng giôùi, hoï and hateful toward one another; this monk will chæ lô laø, gaéng göôïng, khoâng chòu chuyeân chuù laéng hate or be jealous with the other monk, this nghe. Neáu coù giaûng thuyeát giôùi luaät, hoï löôïc tröôùc monastery will hate or be jealous with the other boû sau, khoâng chòu noùi ra cho heát. Neáu coù ñoïc tuïng monastery. At that time, Bodhisattvas, Pratyeka-

buddhas, and Arhats who had vowed previously to wisdom, but instead they will be narcissistic and protect and defend the Buddha-Dharma, will conceited, seek fame and praise, and think they appear in life, taking on human form as Bhikshus are all-knowing. Even so, on the outside, they will or lay people. These saints will be devoted act religious and virtuous, often prasing cultivators; their religious conduct and behavior themselves, hoping everyone will make offerings will be very honorable, earning everyone’s or charitable donations to them. After these admiration and respect. They will have virtuous demonic Bhikshus die, they will be condemned qualities such as kindness and peace, have no into the realm of hell, hungry ghost, and

animal, impure thoughts, great tolerance, good will, help and must endure these conditions for many the old, the weak, the lonely, and often bring reincarnations. After repaying for these statues and sutras to encourage everyone to transgressions, they will be born as human beings, worship, read, and chant. They will teach sentient but far away from civilization, places that do not beings in a fair and objective manner and will have the Triple Jewels. In the Great Compassion cultivate many merits and virtuous practices. They Sutra, the Buddha taught Ananda: “Look here will be altruistic always practicing the concept of Ananda! Two thousand five hundred years after I ‘self-loss for others’ gain.’ With the appearance of entered the Nirvana, those who maintain, practice such religious and virtuous people, other demonic according to the proper dharma teachings will Bhikshus will develop much hatred and jealousy. gradually diminish; those who violate precepts, They will slander, make wicked and false engage in activities contrary to the Dharma accusations, do everything possible so these kind teachings will increase with each passing day. In and virtuous people cannot live in peace. From such times, many Bhikshus will be mesmerized by that point forth, those demonic Bhikshus will fame and fortune, not cultivating their minds, become even more reckless and wild, never bodies, and for wisdom. They will be greedy for practicing Dharma, leaving temples to rot, ruined Buddhist robes, bowls, food, medicine, housing, and desolate. Their only interest will be to build temple, and then become jealous, competing and their private fortune, having careers that are insulting one another, taking one another to the unacceptable in Buddhism, such as burning authorities. mountains and forests, without a good conscience, Maït Phaùp Thôøi: Age of extinct dharma—See Maït killing and hurting many sentient beings. In such Phaùp. times, there will be many servants taking the Maït Saùt: To criticize too severely. opportunity to become Bhikshus and Bhikshunis; Maït Sôn Lieãu Nhieân Thieàn Sö Ni: Massan they will be neither religious nor virtuous. Instead, Ryonen (jap)—Mo-shan Liao-jan (Wade-Giles they will be lustful and greedy, where Bhikshus Chinese)—Moshan Liaoran (Pinyin Chinese)— and Bhikshunis live with one another. The Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát Buddha-Dharma will be destroyed in the hands of veà Thieàn sö Ni Lieãu Nhieân Maït Sôn; tuy nhieân, coù these people. Also, there will be many criminals moät vaøi chi tieát lyù thuù veà vò Thieàn sö Ni naøy trong entering the religious gate, increasing the Truyeàn Ñaêng Luïc, quyeån XI: Thieàn sö Ni Lieãu consciousness of laziness and laxity, refusing to Nhieân Maït Sôn laø ñeä töû cuûa Thieàn sö Ñaïi Ngu. learn or to cultivate the Way. When the reading of Maëc daàu coù raát ít chi tieát veà cuoäc ñôøi vaø giaùo precepts comes around the middle of every month, thuyeát cuûa baø ñöôïc ghi laïi, baø laø moät thí duï ñieån they will act passively, reluctantly, and refuse to hình cuûa moät Thieàn sö Ni noåi baäc trong soá caùc baäc listen carefully. If teaching and expounding the thaày trong nhaø Thieàn luùc ban sô. Baø ñöôïc bieát ñeán precepts and doctrines, they will go over them qua cuoäc ñoái thoaïi vôùi moät Thieàn sö teân Quaùn Kheâ briefly, skipping different sections, refusing to Nhaøn, cuõng ñöôïc tìm thaáy trong Truyeàn Ñaêng Luïc. state all of them. If reading and chanting sutra- Thieàn sö Quaùn

Kheâ Nhaøn ban ñaàu hoïc thieàn vôùi poetry, and not familiar with the lines, words, or Thieàn sö Laâm Teá Nghóa Huyeàn, nhöng rôøi nôi their deep meanings, they will refuse to search or Laâm Teá ñi haønh cöôùc, cuoái cuøng ñeán töï vieän cuûa ask for answers from those who have great Maït Sôn ôû Quaân Chaâu, vuøng maø baây giôø thuoäc

tænh Giang Taây. Maït Sôn ñöôïc caùc Thieàn sö thôøi said, "The world is collapsing!" The monk ñoù coâng nhaän laø moät Thieàn sö Ni thaät söï. Quaùn said, "Why is the world collapsing?" Mo-shan Kheâ Nhaøn trôû thaønh ñeä töû cuûa baø vaø ôû laïi Maït Sôn said, "It's not my body." ba naêm. Veà sau naøy, Quaùn Kheâ Nhaøn xem Lieãu See Quaùn Kheâ Nhaøn Thieàn Sö. Nhieân Maït Sôn töông ñöông vôùi Laâm Teá, noùi: Maït Sö Ca: Varsika (skt)—Coøn goïi laø Maït Laät Sa "Laõo Taêng nhaän moät nöûa caùi moâi töø nôi Cha Laâm Ca, teân moät loaøi “Vuõ Thôøi” hoa, hay hoa nôû veà Teá vaø moät nöûa khaùc nôi Meï Maït Sôn. Töø khi ta muøa möa, coù saéc traéng vaø muøi raát thôm—A flower uoáng doøng nöôùc ñoù, ta chöa töøng thaáy khaùt."—We that blooms during the rainy season, described as do not have detailed documents on Nun Zen of a white colour, and very fragrant; the aloe. master Liao-ran Mo-shan; however, there is some Maït Ta La: Matsara (skt)—Boûn xeûn tham lam— interesting information on her in The Records of Grudging—Stingy—Greedy. the Transmission of the Lamp (Ch’uan-Teng-Lu), Maït Taùt: Ngu ñaàn: Stupid—Buoàn nguû: To feel Volume XI: Nun Zen master Liao-ran Mo-shan sleepy. was a disciple of Dayu. Although little is recorded Maït Thaùt: See Maït Taùt. of her life and teachings, she is the primary typical Maït Thaâu La: Mathura (skt)—See Ma Thaâu La. example of a prominent female teacher among the Maït Theá: Thôøi cuoái cuøng hay thôøi Maït Phaùp— early records of the Zen school. She is known Last age—The third and the last period of a from a dialogue with a monk named Kuan-Chi Buddha-kalpa—See Maït Phaùp. Hsien that is also found in the Chuan Teng Lu. Maït Theå Ñeà Xaù: Madhyadesa (skt)—Vöông quoác Kuan-Chi Hsien first studied with Linji I-hsuan, trung taâm (trung taâm AÁn Ñoä)—The central but left that teacher and set off traveling, kingdom (in Central India). eventually coming to Moshan's temple in ancient Maït Thoá La Quoác: Mathura (skt)—Madhura Juin-zhou, the area of modern Gao-an City in (skt)—Teân cuûa moät vöông quoác coå, baây giôø laø Jiangxi Province. Moshan is recognized by the thaønh phoá Muttra naèm beân bôø doøng soâng Jumna— male-dominated Zen tradition as a true Zen An ancient kingdom and city, the modern Muttra master. Kuan-Chi Hsien became her student and on the bank of Jumna—See Ma Thaâu La. studied under her for three years. Later, he Maït Thöôïng: Laàn cuoái cuøng—The last time—At equated her with Linji, saying, "I received half a Last—Finally. ladle at Father Linji's place and half a ladle at Maït Thöôïng Tröôùc Cöôùc Thuû Xöù: Ñieàu tieân Mother Moshan's. Since I took that drink, I've quyeát cuûa haønh giaû tu thieàn laø phaûi coù neàn taûng tö never been thirsty." töôûng lyù thuyeát vaø phöông thöùc thöïc haø nh— Moät hoâm, coù moät vò Taêng oám o ngheøo naøn Prerequisite conditions for Zen practitioners are ñeán hoïc thieàn vôùi Thieàn Sö Ni Lieãu Nhieân basic theories and methods for practicing. Maït Sôn. Maït Sôn hoûi: "OÁm o ñeán vaäy aø!" Vò Maït Traø:

Traø Maït—Traø vuïn—Trifling tea. Taêng noùi: "Daàu oám o theá naøo cuõng vaãn laø sö Maït Töï: Nhöõng daõy nhaø phuï trong töï vieän— töû con!" Maït Sôn noùi: "Ñaõ laø sö töû con, vì sao Subsidiary buildings of a monastery. vaãn bò Vaên Thuø côõi?" Vò Taêng khoâng ñaùp Mau: Quick—Rapid. ñöôïc, beøn hoûi: "Theá naøo laø taâm cuûa chö coå Mau Nhö Chôùp: As quick as (a streak of) Phaät?" Maït Sôn ñaùp: "Theá giôùi nghieâng ñoå!" lightning. Vò Taêng hoûi: "Vì sao maø theá giôùi nghieâng Mau Nhö Teân Bay: As quick as an arrow. ñoå?" Maït Sôn ñaùp: "Chaúng phaûi thaân ta."—Maëc: Traàm maëc: Silent—Profound—Secret— One day, a poor and thin monk came to study Dark—Khoâng dieãn taû thaønh lôøi—Not expressed in with Mo-shan. Mo-shan said, "How thin you words—Trong Thieàn, coù loaïi caâu hoûi khoâng dieãn are!" The monk said, "Even so, I'm still a lion taû thaønh lôøi. Moät trieát gia ngoaïi ñaïo ñeán kieám Phaät cub!" Mo-shan said, "Since you are a lion cub, vaø ñöùng tröôùc ngaøi maø khoâng noùi moät tieáng. Phaät why do you let Manjusri ride upon you?" The lieàn baûo: “Quaù nhieàu roài oâng ôi!” Trieát gia naøy taùn monk didn't answer. Then he asked, "What is thaùn Phaät, noùi: “Do loøng töø bi cuûa Ñöùc Theá Toân the mind of the ancient Buddhas?" Mo-shan

maø nay toâi ñöôïc vaøo Ñaïo.”—In Zen, there is a ñoù trong Thieàn. Ngöôøi khoâng ñöôïc truyeàn thuï seõ kind of question which is not expressed in words. khoâng bao giôø bieát coâng phu theo phöông caùch A non-Buddhist philosopher came to the Buddha naøy. Do ñoù, phöông caùch maëc chieáu Thieàn cuûa and stood before him without uttering a word. The phaùi Taøo Ñoäng, khoâng phaûi chæ ñôn thuaàn laø loái tu Buddha then said, “Abundantly indeed, O taäp laëng hay tónh thoâng thöôøng. Ñoù thaät söï chính laø philosopher!” The philosopher praised the Buddha loái ñònh cuûa Thieàn, cuûa kinh Kim Cang, cuûa Baùt saying, “It is all owing to the Blessed One’s mercy Nhaõ Ba La Maät. Qua baøi thô naøy, chuùng ta cuõng that I now enter upon the path.”—See Phaàn thaáy roõ trong ñoù caùc yeáu toá tröïc giaùc vaø sieâu vieät Döông Thaäp Baùt Vaán. cuûa Thieàn. Caùch hay nhaát ñeå tu taäp loái Thieàn naøy Maëc Baát Nhò: Silence of non-duality—Cö só Duy laø tu taäp vôùi moät thieàn sö coù thaåm quyeàn. Tuy Ma Caät im laëng ñeå hieån thò lyù theå voâ nhò hay lyù vaø nhieân, neáu haønh giaû khoâng tìm ñöôïc cho mình moät theå khoâng sai khaùc—Lay man Vimalakirti keeps vò thaày coù thaåm quyeàn haønh giaû phaûi coá gaéng duïng silent to enter the school of monism (One great coâng nhìn vaøo traïng thaùi taâm cuûa mình tröôùc khi reality is universal and absolute without baát cöù nieäm naøo khôûi leân; khi nieäm khôûi leân, ghi differentiation). nhaän noù ngay laäp töùc, ñöøng baän taâm tôùi noù, maø chæ Maëc Caûm Toäi Loãi: Inferiority feeling of guilt— ñôn thuaàn trôû veà nhìn vaøo traïng thaùi taâm cuûa mình; Caûm giaùc toäi loãi thöôøng hieän dieän moãi khi chuùng coá gaéng luùc naøo cuõng nhìn vaøo taâm mình; trong ta noùi hay laøm ñieàu gì baát thieän vaø gaây neân ñau sinh hoaït haèng ngaøy haønh giaû laïi cuõng laøm nhö khoå cho ngöôøi khaùc, maëc daàu hoï khoâng bieát. vaäy: luoân coá gaéng nhìn vaøo traïng thaùi taâm cuûa Ngöôøi Phaät töû khoâng neân mang thöù maëc caûm naøy, chính mình; ngoaøi söï coâng phu thieàn taäp thöôøng maø neân thay vaøo ñoù baèng söï hoái caûi saùng suoát. xuyeân haønh giaû khoâng coøn gì

khaùc hôn nöõa cho caùi Ngöôøi Phaät töû chaân thuaàn neân luoân nhôù raèng lôøi goïi laø maëc chieáu—Serene-reflection is clear noùi vaø vieäc laøm baát thieän seõ mang laïi haäu quaû xaáu awareness in the tranquility of no-thought. This is neân moãi khi laøm vieäc gì khoâng phaûi chuùng ta neân what the Diamond Sutra meant by "not dwelling thaønh thaät chaáp nhaän vaø söûa sai—The state of on any object, yet the mind arises." The big feeling of guilt presents when we have spoken or problem here is, how can one put one's mind into done something that cause suffering to others, such a state? To do so requires verbal instruction even though they don't know. Buddhists should and special training at the hands of a teacher. The not bear in their mind such feeling. Instead, we wisdom-eye of the disciple must first be opened, should genuinely remorse. Good Buddhists should otherwise he will never know how to bring his always remember that unwholesome speeches and mind to the state of serene-reflection. he who deeds will surely bear their bad fruits. Thus, know how to practice this meditation, has already whenever we have done something wrong, we accomplished something in Zen. The uninitiated should honestly admit and correct our wrong- will never know how to do this kind of work. This doings. serene-reflection meditation of the Tsao-tung Maëc Chieáu Coâng Phu: Efforts of Serene- School, therefore, is simply not an ordinary Reflection Meditation—Maëc chieáu laø yù thöùc saùng exercise of quietism or stillness. It is the real toû trong söï tónh laëng voâ nieäm. Ñaây laø ñieàu maø kinh meditation of Zen, of the Diamond Sutra, or Kim Cang ñaõ noùi "Öng voâ sôû truï nhi sanh kyø taâm Prajna-paramita. Through this poem, we also see (khoâng truï vaøo ñaâu maø moùng khôûi caùi taâm)." Vaán that the intuitive and transcendental "Zen ñeà lôùn ôû ñaây laø laøm sao ñaët ñöôïc taâm mình vaøo elements" are unmistakably there. The best way moät traïng thaùi nhö vaäy? Muoán laøm ñöôïc nhö vaäy to learn this meditation is to train under a ñoøi hoûi haønh giaû caàn söï chæ daïy vaø tu taäp tröïc tieáp compotent Zen Master. If, however, one is unable vôùi moät vò thaày. tröôùc tieân phaûi khai môû con maét to find a teacher, one should try to work to look hueä cuûa ngöôøi ñeä töû, neáu khoâng ngöôøi ñeä töû khoâng inwardly at one's state of mind before any thought bao giôø bieát caùch ñem taâm mình vaøo traïng thaùi arises; when a thought does arise, notice it maëc chieáu. Neáu haønh giaû bieát caùch tu taäp maëc immediately, not to bother with it, but simply chieáu, töùc laø haønh giaû ñaõ thöïc hieän ñöôïc moät caùi gì return to look inwardly at one's state of mind; try

to look at one's mind at all the time; in daily Silent illumination Zen, emphasizes on inner activities one should also do the same: try to look transformation and inner realization. inwardly at the state of mind at all times; besides (II) YÙ Nghóa cuûa Maëc Chieáu Thieàn—The all efforts of frequent meditation, one has nothing meanings of Serene reflection: Theo Giaùo sö else for a so-called "serene-reflection'. Chang Chen-Chi trong taùc phaåm "Thieàn Ñaïo Maëc Chieáu Tam Muoäi: Thieàn cuûa söï giaùc ngoä Tu Taäp", chöõ Trung Hoa, "maëc" coù nghóa laø tónh laëng—Silence absorption. "im laëng" hay "tónh laëng"; "chieáu" coù nghóa laø Maëc Chieáu Thieàn: Mokusho-zen (jap)— "suy töôûng". Nhö vaäy "maëc chieáu" coù nghóa laø Practicing Zen through

observing one's mind in "suy töôûng tænh laëng". Nhöng caû hai chöõ "tónh tranquility—Serene reflection—Silent absorption. laëng" vaø "suy töôûng" ôû ñaây coù nhöõng yù nghóa (I) Toång quan veà Maëc Chieáu Thieàn—An ñaëc bieät vaø khoâng ñöôïc hieåu chuùng theo overview of Serene reflection: Maëc Chieáu nhöõng nghóa thoâng thöôøng. Saâu xa hôn, chöõ Thieàn (cuûa toâng Taøo Ñoäng), nhaán maïnh ñeán "maëc" chæ söï "yeân laëng" hoaëc "yeân tónh"; noù söï chuyeån hoùa vaø giaùc ngoä töø beân trong. Töø haøm nghóa sieâu vieät taát caû ngoân ngöõ vaø tö ngöõ naày ñöôïc ñaët ra töø thôøi thieàn sö Hoaèng Trí töôûng, noù bieåu thò moät traïng thaùi sieâu vieät, cuûa Chaùnh Giaùc ñeå phaân bieät phöông phaùp thieàn söï an bình lan traøn khaép nôi. Cuõng vaäy, yù ñöôïc öa thích trong phaùi Taøo Ñoäng vôùi nghóa cuûa chöõ "chieáu" cuõng saâu xa hôn caùi phöông phaùp thieàn ñònh cuûa 'thieàn suy töôûng nghóa thoâng thöôøng cuûa noù laø "suy töôûng veà thoaïi ñaàu', ñaëc tröng cuûa thieàn phaùi Laâm Teá moät vaán ñeà hay moät yù töôûng." Noù khoâng heà coù cuøng thôøi ñoù. Thieàn maëc chieáu nhaán maïnh muøi vò cuûa hoaït ñoäng tinh thaàn hoaëc tö töôûng ñeán taàm quan troïng cuûa phöông phaùp 'thieàn suy nieäm, nhöng noù laø moät tröïc thöùc saùng nhö tónh toïa thinh laëng' (zazen), khoâng caàn tôùi göông, luoân chieáu dieäu vaø röïc rôõ trong caùi töï nhöõng ñieåm töïa töø beân ngoaøi nhö coâng aùn, theå nghieäm thuaàn tuùy cuûa noù. Noùi moät caùch nghóa laø moät hình thöùc taäp luyeän maø ñaïi sö goïn gaøng hôn nöõa, "maëc" coù nghóa laø söï tónh Ñaïo Nguyeân cuûa Nhaät Baûn veà sau naày goïi laø laëng cuûa voâ nieäm vaø "chieáu" coù nghóa laø yù 'Chæ Quaùn Ñaû Toïa'. Ngöôøi ta thöôøng toùm taét thöùc soáng ñoäng vaø saùng toû. Do ñoù "maëc chieáu" phöông phaùp thieàn Taøo Ñoäng thaønh 'thieàn tónh laø yù thöùc saùng toû trong söï tónh laëng voâ nieäm. toïa thinh laëng', tuy raèngthænh thoaûng Taøo Kinh Kim Cang noùi: "Öng voâ sôû truï nhi sanh Ñoäng cuõng khoâng xem nheï coâng aùn—Silent kyø taâm" (khoâng truï vaøo ñaâu maø moùng khôûi caùi illumination Zen, emphasizes on inner taâm) chính laø nguï yù nhö vaäy ñoù—According to transformation and inner realization. The Professor Chen-Chi in "The Practice of Zen" expression of 'Silent illumination Zen' came (p.58), Chinese word, "mo" means "silent" or into being during the lifetime of the Chinese "serene"; "chao" means "to reflect". Thus, Zen master Hung-chih Cheng-chueh (1091- "mo-chao" may be translated as "serene 1157) to distinguish the style of meditative reflection". But both the "serene" and the practice favored by the Soto School from the "reflection" have special meanings here and 'Zen of contemplation of words' (kanna zen) should not be understood in their common that at the same time became the practice connotations. The meaning of "serene" goes typical to the Rinzai school. Silent much deeper than mere "calmness" or illumination Zen stresses primarily the "quietude"; it implies transcendency over all practice of sitting meditation without the words and thoughts, denoting a state of support of such means as koans, i.e., it "beyond", of pervasive peace. The meaning stresses that form of practice later called of "reflection" likewise goes much deeper 'Shikantaza' by the great Japanese Zen master than its ordinary sense of "contemplation of a Dogen Zenji. Silent illumination Zen was problem or an idea". It has no savour of associated with the Zen

of the Soto school, mental activity or of contemplative thought, even though the Soto school also uses koans. but is a mirror-like clear awareness, ever illuminating and bright in its pure self-

experience. To speak even more concisely, in the cave, Sakrendra showered heavenly "serene" means the tranquility of no-thought, flowers over him and uttered not a word. Is and "reflection" means vivid and clear this not an example of silence given by an awareness. Therefore, serene-reflection is ordinary mortal? When Bodhidharma came clear awareness in the tranquility of no- over to China he sat for nine years at Shao- thought. This is what the Diamond Sutra Lin forgetful of all wordy preachings. Is this meant by "not dwelling on any object, yet the not an example of silence shown by a mind arises". patriarch? Whenever the Sixth Patriarch saw a (III)Nguoàn goác Maëc Chieáu Thieàn—The origin of monk coming, he turned towards the wall and Serene reflection: Khi Ñöùc Thích Ca Maâu Ni sat quietly. Is this not an example of silence ôû Ma Kieät Ñaø, Ngaøi ñoùng cöûa khoâng leân tieáng shown by a Zen Master? trong ba tuaàn. Ñaây haù khoâng phaûi laø moät ñieån (IV) Söï choáng ñoái Maëc Chieáu Thieàn cuûa Thieàn sö hình veà loái maëc chieáu cuûa Phaät hay sao? Khi Ñaïi Hueä Toâng Caûo—Zen Master Ta-Hui's ba möôi hai vò Boà Taùt taïi thaønh Tyø Xaù Li baøn objection on Serene reflection: Nhöng Thieàn baïc vôùi ngaøi Duy Ma caät veà phaùp moân baát nhò, sö Ñaïi Hueä baûo raèng chæ maëc toïa khoâng thoâi cuoái cuøng Duy Ma Caät im laëng khoâng noùi moät thì chaúng ñöôïc vieäc gì caû, vì noù chaúng ñöa ñeán lôøi vaø Ñöùc Vaên Thuø khen hay. Ñaây haù khoâng ñaâu, vì söï chuyeån y khoâng khôûi leân trong taâm phaûi laø im laëng maëc chieáu cuûa moät vò ñaïi Boà cuûa mình, ñeå nhôø ñoù maø ngöôøi ta böôùc vaøo theá Taùt hay sao? Khi Tu Boà Ñeà ngoài trong hang giôùi ña thuø baèng moät nhaõn quan khaùc haên baây ñaù khoâng noùi moät lôøi, khoâng thuyeát moät caâu giôø. Nhöõng thieàn gia maëc toïa naøo maø chaân veà Baùt Nhaõ Ba La Maät. Ñaây haù khoâng phaûi laø trôøi taâm trí khoâng vöôn leân tôùi caùi trình ñoä goïi söï im laëng cuûa moät vò ñaïi Thanh Vaên hay sao? laø im laëng tuyeät ñoái khoân doø, hoï quôø quaïng Khi thaáy Tu Boà Ñeà ngoài laëng leõ nhö theá trong trong hang toái vónh vieãn. Hoï khoâng theå môû ra hang ñaù, Thieân Ñeá Thích beøn raõi hoa trôøi cuùng con maét trí tueä. Vì vaäy hoï caàn ñöôïc daét daãn döôøng, cuõng khoâng noùi moät lôøi. Ñaây haù khoâng bôûi baøn tay cuûa moät thieàn sö. Roài sau ñoù Ñaïi phaûi laø söï im laëng cuûa phaøm phu? Khi Boà Ñeà Hueä tieáp tuïc neâu leân nhöõng tröôøng hôïp chöùng Ñaït Ma daïo ñeán Trung Quoác, ngaøi ngoài suoát ngoä do moät minh sö höôùng daãn; ñoàng thôøi löu chín naêm treân Thieáu Laâm, laõnh ñaïm vôùi taát caû yù söï caàn thieát tham caàn moät baäc ñaõ toû ngoä vaø nhöõng ngoân giaùo. Ñaây haù khoâng phaûi laø söï im laät ñoå haún toaøn boä thuû thuaät im laëng voán caûn laëng cuûa toå sö hay sao? Vaø Luïc Toå moãi khi trôû söï taêng tröôûng taâm linh Thieàn. Söï laät ñoå thaáy moät vò Taêng ñeán, ngaøi lieàn quay maët vaøo toaøn boä cô caáu naøy ôû ñaây ñöôïc. Ñaïi Hueä noùi töôøng ngoài laëng leõ. Ñaây haù khoâng phaûi laø söï theo moät thuaät ngöõ cuûa kinh laø ‘nhaäp löu voïng im laëng cuûa thieàn sö hay sao?—“When sôû,’ nghóa laø böôùc vaøo doøng vaø boû maát caùi choå Sakyamuni was in Magadha

he shut himself truù,' ôû ñoù maõi maõi khoâng coøn ghi daáu söï ñoái up in a room and remained silent for three ñaõi cuûa ñoäng vaø tónh nöa. OÂng neâu leân boán weeks. Is this not an example given by the tröôøng hôïp—But Ta-Hui declares that mere Buddha in the practice of silence? When quiet sitting avails nothing, for it leads thirty-two Bodhisattvas at Vaisali discoursed nowhere, as no turning-up takes place in with Vimalakirti on the teaching of non- one's mind, whereby one comes out into a duality, the latter finally kept silence and did world of particulars with an outlook different not utter a word, which elicited an unqualified from the one hitherto entertained. Those admiration from Manjusri. Is this not an quietists whose mental horizon does not rise example given by a great Bodhisattva of the above the level of the so-called absolute practice of silence? When Subhuti sat in the silence of unfathomability, grope in the cave rock-cave he said not a word, nor was any talk of eternal darkness. They fail to open the eye given out by him on Prajnaparamita. Is this of wisdom. This is where they need the not an example of silence shown by a great guiding hand of a genuine Zen master. Ta-Hui Sravaka? Seeing Subhuti thus quietly sitting then proceeds to give cases of enlightenment

realized under a wise instructor, pointing out truths taught by the Buddhas, all of which , how necessary it is to interview an even down to their very sources, I now enlightened one and to turn over once for all perceive at the tip of one single hair.' Ta-Hui the whole silence-mechanism, which is then comments: "Lao, who had thus come to inimical to the growth of the Zen mind. This self-realization, is no more attached to the up-turning of the whole system is here called silence of Samadhi, and as he is no more by Ta-Hui after the terminology of a sutra: attached to it he is at once above assertion 'Entering into the stream and losing one's and negation, and above the dualism of rest abode, where the dualism of motion and rest and motion. He no more relies on things forever ceases to obtain. He gives four outside himself but carrying out the treasure examples: from inside his own mind exclaims, 'I have 1) Hoøa Thöôïng Thuûy Laïo nhaân khi ñang tæa caây seen into the source of all truth.' The master ñaèng, hoûi Maõ Toå, 'YÙ cuûa Toå töø Taây ñeán laø recognizes it and does not make further gì?' Maõ Toå ñaùp, 'Laïi gaàn ñaây ta baûo cho.' Roài remarks. When Shi-Lao was later asked about khi Thuûy Laïo vöøa ñeán gaàn, Maõ Toå toáng cho his Zen understanding , he simply announced, moät ñaïp teù nhaøo. Nhöng caùi teù nhaøo naày khieán 'Since the kick so heartily given by the cho taâm cuûa Thuûy Laïo hoaùt nhieân ñaïi ngoä, master, I have not been able to stop laughing.' baát giaùc ñöùng daäy cöôøi ha haû, tuoàng nhö xaõy 2) Vaân Moân hoûi Ñoäng Sôn: "ÔÛ ñaâu ñeán ñaây?" ra moät vieäc khoâng ngôø, nhöng raát mong moûi. "Tra Ñoâ." "Muøa haï ôû ñaâu?" "ÔÛ Baùo Töø, Hoà Maõ Toå hoûi, 'Nhaø ngöôi thaáy caùi ñaïo lyù gì Nam." "Rôøi khoûi nuùi aáy luùc naøo?" "Thaùnh ñaây?' Thuûy Laïo ñaùp, 'Quaû thaät, traêm ngaøn taùm, ngaøy hai möôi laêm." Vaân Moân keát luaän, phaùp moân, voâ löôïng dieäu nghóa, chæ treân ñaàu "Tha ngöôi ba chuïc heøo, duø ngöôi ñaùng toäi." moät sôïi loâng maø bieát ngay ñöôïc caû caên Veà cuoäc thaêm hoûi cuûa Ñoäng Sôn vôùi Vaân nguyeân. Roài Ñaïi Hueä baøn: :Khi ñaõ chöùng ngoä Moân, Ñaïi Hueä baûo

raèng: “Ñoäng Sôn thaät laø nhö vaäy Thuûy Laïo khoâng coøn chaáp tröôùc vaøo thuaàn phaùt bieát bao! Ngaøi cöù thaät maø traû lôøi, söï im laëng cuûa Chaùnh ñònh nöõa, vaø vì ngaøi neân ñöông nhieân laø phaûi nghó raèng: ‘Mình ñaõ khoâng coøn dính maéc vaøo ñoù neân vöôït haún leân thaät tình maø traû lôøi, theá thì coù loãi gì maø phaûi bò höõu vi vaø voâ vi; ôû treân hai töôùng ñoäng vaø tónh. ba chuïc heøo?’ Ngaøy hoâm sau laïi ñeán kieám Ngaøi khoâng coøn nöông töïa nhöõng caùi ôû ngoaøi thaày maø hoûi: ‘Hoâm qua nhôø Hoøa Thöôïng tha chính mình nöõa maø môû ra kho taøng töï kyû, neân cho ba chuïc heøo, nhöng chöa hieåu laø coù loãi noùi: ‘Ta ñaõ thaáy suoát caên nguyeân roài!’ Maõ Toå gì?’ Vaân Moân baûo: ‘OÂi phöôøng giaù aùo tuùi côm, bieát theá vaø khoâng noùi theâm gì nöõa. Veà sau, khi vì vaäy maø nhaø ngöôi ñi töø Giang Taây ñeàn Hoà ñöôïc hoûi veà kieán giaûi Thieàn cuûa mình, ngaøi Nam ñaáy!’ Lôøi caûnh giaùc aáy boãng laøm saùng chæ noùi: ‘Töø thuôû neám caùi ñaïp naëng neà cuûa Toå maét cuûa Ñoäng Sôn, roài thì chaúng coù tin töùc cho ñeán giôø, ta vaãn cöôøi hoaøi khoâng thoâi.”— naøo ñaùng thoâng qua, chaúng coù ñaïo lyù naøo When Shui-Lao was trimming the wistaria, he ñaùng neâu leân nöõa. Ngaøi chæ laïy maø thoâi vaø asked his master, Ma-Tsu, ‘What is the idea noùi: ‘Töø ñaây veà sau, toâi seõ döïng thaûo am ôû nôi of the Patriarch’s coming over here from the khoâng coù daáu veát ngöôøi; khoâng caát laáy moät West?’ Ma-Tsu replied, ‘Come up nearer and hoät côm, khoâng troàng moät coïng rau, vaø tieáp I will tell you.’ As soon as Shui-Lao ñaõi khaùch möôøi phöông lai vaõng; toâi seõ vì hoï approached, the master gave him a kick, maø nhoå heát nhöõng ñinh nhöõng moùc; toâi seõ côûi knocking him right down. This fall, however, boû cho hoï nhöõng chieác noùn thoa daàu, nhöõng all at once opened his mind to a state of chieác aùo hoâi naùch, khieán cho hoï ñöôïc hoaøn enlightenment, for he rose up with a hearty toaøn saïch seõ vaø thaønh nhöõng vò Taêng xöùng laugh, as if an event, most unexpected and ñaùng.’ Vaân Moân cöôøi vaø noùi; ‘Caùi thaân nhö most desired for, had taken place. Asked the moät traùi döøa bao lôùn maø coù caùi mieäng roäng master, ‘What is the meaning of all this?’ Lao vaäy thay!’—Yun-Men asked Tung-Shan: exclaimed, ‘Innumerable, indeed, are the ‘Whence do you come?’ ‘From Chia-Tu.’

‘Where did you pass the summer session?’ Yen was roused as if from a deep slumber and ‘At Pao-Tzu, in Hu-Nan.’ ‘When did you at once comprehended what it all meant. He come here?’ ‘August the twenty-fifth.’ Yun- simply lifted his arms and swung them to and Men concluded, ‘I release you from thirty fro. Feng said, ‘What does that mean?’ No blows, though you rightly deserve them.’ On meaning whatever, sir, came quickly from the Tung-Shan’s interview with Yun-Men, Ta-Hui disciple. comments: “How simple-hearted Tung-Shan 4) Moät hoâm Hoøa Thöôïng Quaùn Kheâ thaêm Laâm was! He answered the master Teá. Laâm teá böôùc xuoáng gheá rôm, khoâng noùi straightforwardly, and so it was natural for khoâng raèng, naém chaët nhaø sö laïi; Quaùn Kheâ him to reflect, ‘What fault did I commit for lieàn noùi: “Toâi hieåu, toâi hieåu.”—One day which I was to be given thirty blows when I Kuan-Ch’i saw Lin-Chi. The latter came replied as truthfully as I could?’ The day down from his straw chair, and without saying followinghe appeared again before the master a word seized the

monk, whereupon Kuan- and asked, ‘Yesterday you were pleased to Ch’i said, ‘ I know, I know.’ release me from thirty blows, but I fail to (V) Laøm sao ñaët Taâm mình vaøo traïng thaùi Maëc realize my own fault.’ Said Yun-Men, ‘O you Chieáu?—How can one put one's mind into a rice-bag, this is the way you wander from the state of "serene reflection"?: Loái tu taäp "maëc west of the River to the south of the Lake!’ chieáu" cuûa phaùi Taøo Ñoäng khoâng phaûi chæ laø This remark all of a sudden opened Tung- loái taäp laëng hay tónh thoâng thöôøng, maø noù laø Shan’s eye, and yet he had nothing to loái ñònh cuûa Thieàn, cuûa Baùt Nhaõ Ba La Maät. approve, nothing to reason about. He Vì theá, moät ngöôøi bình thöôøng muoán ñaët ñöôïc simplybowed, and said, ‘After this I shall taâm mình vaøo traïng thaùi "maëc chieáu", neáu build my litle hut where there is no human khoâng theå ñöôïc chæ daïy tröïc tieáp vaø tu taäp vôùi habitation; not a grain of rice will be kept in moät vò thaày, haønh giaû phaûi nhìn vaøo beân trong my pantry, not a stalk of vegetable will be taâm traïng mình tröôùc khi baát cöù moät yù nieäm growing on my farm; and yet I will abundantly naøo khôûi leân. ÔÛ ñaây haønh giaû luoân luoân tinh treat all the visitors to my hermitage from all taán, saùch taâm, trì taâm vôùi muïc ñích khieán cho parts of the world; and I will even draw off all caùc nieäm khoâng khôûi leân. Vaø ñieàu naøy phaûi the nails and screws that are holding them to a ñöôïc laøm ngay trong caùc hoaït ñoäng thöôøng stake; I will make them part with their greasy ngaøy. Khi tu taäp, haønh giaû neân tu taäp vôùi thieän hats and ill-smelling clothes, so that they are höõu tri thöùc—The method of "serene thoroughly smiled and said, ‘What a large reflection" meditation of the Tsao Tung sect is mouth you have for a body no larger than a not not an ordinary exercise of quietism or coconut!’” stillness. It is the mental absorption of Zen, or 3) Yeán quoác sö khi coøn laø moät hoïc Taêng, qua Prajnaparamita. Therefore, an ordinary nhieàu naêm hoïc hoûi vôùi Tuyeát Phong. Moät person wants to do so, if cannot get verbal hoâm, Tuyeát Phong bieát cô duyeân cuûa ngaøi ñaõ instruction and special training at the hands of chín muøi, lieàn naém chaët ngaøi vaø hoûi coäc loác: a teacher, must look inwardly at one's state of “Caùi gì ñaây?” Yeán nhö vöøa chôït tænh côn meâ mind before any thought arises. Here a Zen vaø ñöôïc lieãu ngoä. Ngaøi chæ nhaéc caùnh tay leân practitioner always rouses his will, makes an ñöa qua ñöa laïi. Phong noùi: “Nhaø ngöôi laøm gì effort, stirs up energy, exerts his mind and theá?” Vò ñeä töû naøy traû lôøi nhanh nhaåu: “Naøo strives to cut off any thought. And this must be coù gì ñaâu?”—Yen, the national teacher of Ku- done in daily activity. When practicing, one Shan, when he was still a student monk, should try to practice with good-knowing studied for many years under Hsueh-Feng. advisors. One day, seeing that his student was ready for (VI) Ghi chuù veà Maëc Chieáu cuûa Thieàn sö Hoaèng a mental revolution, the master took hold of Trí—Zen Master Hung-chih's Notes on him and demanded roughly, ‘What is this?’ Serene-Reflection: Toùm laïi, loái tu taäp Thieàn

Maëc Chieáu coù theå ñöôïc dieãn giaûi nhö laø loái tu moät vò thaày. tröôùc tieân phaûi khai môû con maét taäp Thieàn baèng caùch quaùn taâm trong tónh laëng hueä cuûa ngöôøi ñeä töû, neáu khoâng ngöôøi ñeä töû cuûa toâng Taøo Ñoäng. Ñieàu naøy ñöôïc trình baøy khoâng bao giôø bieát caùch ñem taâm mình vaøo roõ reät trong baøi

thô trích töø taäp "Ghi chuù veà traïng thaùi maëc chieáu. Neáu haønh giaû bieát caùch Maëc Chieáu" cuûa thieàn sö danh tieáng Hoaèng tu taäp maëc chieáu, töùc laø haønh giaû ñaõ thöïc hieän Trí, thuoäc toâng Taøo Ñoäng, nhö sau: ñöôïc moät caùi gì ñoù trong Thieàn. Ngöôøi khoâng "Im laëng vaø bình tònh queân heát ngöõ ngoân; ñöôïc truyeàn thuï seõ khoâng bao giôø bieát coâng Caùi aáy trong saùng soáng ñoäng hieän tieàn. phu theo phöông caùch naøy. Do ñoù, phöông Khi ngöôøi ta nhaän ra noù, caùch maëc chieáu Thieàn cuûa phaùi Taøo Ñoäng, Noù bao la khoâng ngaèn meù; khoâng phaûi chæ ñôn thuaàn laø loái tu taäp laëng Trong theå cuûa noù, hay tónh thoâng thöôøng. Ñoù thaät söï chính laø loá i ngöôøi ta nhaän thöùc roõ raøng. ñònh cuûa Thieàn, cuûa kinh Kim Cang, cuûa Baùt Söï tænh thöùc trong saùng phaûn chieáu Nhaõ Ba La Maät. Qua baøi thô naøy, chuùng ta laï thöôøng, cuõng thaáy roõ trong ñoù caùc yeáu toá tröïc giaùc vaø Söï phaûn chieáu thanh tònh ñaày kyø dieäu, sieâu vieät cuûa Thieàn. Caùch hay nhaát ñeå tu taäp Söông vaø traêng, loái Thieàn naøy laø tu taäp vôùi moät thieàn sö coù Sao vaø suoái, thaåm quyeàn—In short, the method of Zen Tuyeát treân raëng thoâng practice of "Serene reflection" can be Vaø maây treân ñænh nuùi. interpreted as the Practicing Zen through Töø taêm toái, chuùng chieáu saùng röïc rôõ; observing one's mind in tranquility of the Töø u aùm, chuùng trôû thaønh aùnh saùng Tsao-tung School. This is clearly shown in the xaùn laïn. poem from the "Notes on Serene-Reflection", Voâ löôïng huyeàn dieäu thaám nhaäp by the famous Zen master Hung-chih, of the bình tònh naøy. Tsao-tung School: Trong caùi maëc chieáu naøy, "In silence and serenity one forgets all Taát caû noã löïc coù chuû taâm ñeàu bieán maát. words; Maëc laø chöõ cöùu caùnh cuûa taát caû giaùo phaùp; Clearly and vividly 'That' appears before Chieáu laø caâu ñaùp cuûa taát caû töôùng one. hieån hieän. When one realizes it, Khoâng coù noã löïc gì. It is vast and without edges; Caâu ñaùp naøy töï nhieân vaø ñoät phaùt In its essence, one is clearly aware. Söï khôûi leân cuûa khoâng hoøa hôïp. Singularly reflecting is this bright Neáu trong chieáu khoâng coù maëc; awareness, Taát caû seõ trôû thaønh thöù yeáu vaø laõng phí. Full of wonder is this pure reflection. Neáu trong maëc khoâng coù chieáu Dew and the moon, Chaân lyù cuûa maëc chieáu Stars and streams, Vieân maõn vaø hoaøn haûo Snow on pine trees, Haõy nhìn traêm soâng chaûy And clouds on mountain peaks; Thaønh nhöõng doøng thaùc cuoän From darkness, they all glow brightly; Traøn caû veà ñaïi döông!" From obscurity, they turn to resplendent Qua baøi thô naøy, chuùng ta thaáy roõ maëc chieáu light. laø yù thöùc saùng toû trong söï tónh laëng voâ nieäm. Infinite wonder permeates this serenity; Ñaây laø ñieàu maø kinh Kim Cang ñaõ noùi "Öng In this Reflection all intentional efforts voâ sôû truï nhi sanh kyø taâm (khoâng truï vaøo ñaâu vanish. maø moùng khôûi caùi taâm)." Vaán ñeà lôùn ôû ñaây laø Serenity is the final word of all teachings; laøm sao ñaët ñöôïc taâm mình vaøo moät traïng thaùi Reflection is the response to all nhö vaäy? Muoán laøm ñöôïc nhö vaäy ñoøi hoûi manifestations. haønh giaû caàn söï chæ daïy vaø tu taäp tröïc tieáp vôùi Devoid of any effort, this response,

Is natural and spontaneous. principle of silence, that the absolute is Disharmony will arise indefinable, the doctrine of Vimalakirti. If in reflection there is no serenity; Maëc

Nhieân: Yeân laëng khoâng noùi—Tacitly— All will become wasteful and secondary. Silent—Without words. If in serenity there is no reflection. Maëc Nhieân Phuû Nhaän Coâng AÙn: The implicit- The Truth of serene-reflection negative type of koans—Ñaây laø moät trong nhöõng Is perfect and complete. coâng aùn thuoäc loaïi giaûi minh chaân lyù Thieàn baèng The hundred rivers flow nhöõng laäp tröôøng phuû nhaän, hö hoùa hay pheá boû. In tumbling torrents Vôùi loaïi coâng aùn naøy, chuùng ta thöôøng caùo buoäc To the great ocean." caùc Thieàn sö laø phuû nhaän. Nhöng kyø thaät hoï chaúng Through this poem, we see clearly serene- phuû nhaän gì caû, nhöõng gì hoï ñaõ laøm chæ nhaèm ñeå reflection is clear awareness in the tranquility vaïch roõ ra caùc aûo töôûng cuûa chuùng ta cho voâ höõu laø of no-thought. This is what the Diamond Sutra höõu, höõu laø voâ höõu, vaân vaân. Moät hoâm, Thieàn sö meant by "not dwelling on any object, yet the Ba Tieâu Hueä Thanh thöôïng ñöôøng caàm gaäy ñöa mind arises." The big problem here is, how leân baûo chuùng: “Caùc oâng coù caây gaäy thì ta cho caùc can one put one's mind into such a state? To oâng caây gaäy, caùc oâng khoâng coù caây gaäy thì ta cöôùp do so requires verbal instruction and special caây gaäy caùc oâng.” Sö choáng gaäy ñöùng, roài böôùc training at the hands of a teacher. The xuoáng toøa. Ñaây laø moät thí duï khaùc veà loaïi coâng aùn wisdom-eye of the disciple must first be maëc nhieân phuû ñònh: Moät hoâm, Thieàn sö Ñöùc Sôn opened, otherwise he will never know how to noùi vôùi moät vò Taêng: "Neáu oâng khoâng ñaùp ñöôïc, bring his mind to the state of serene- laõo Taêng seõ kheän cho oâng ba möôi heøo; neáu nhö reflection. he who know how to practice this ñaùp ñöôïc, thì laõo Taêng cuõng neän cho oâng ba möôi meditation, has already accomplished heøo." Laïi theâm moät thí duï nöõa veà loaïi coâng aùn something in Zen. The uninitiated will never maëc nhieân phuû ñònh: Moät hoâm, khi Laâm Teá thaáy know how to do this kind of work. This moät vò Taêng ñeán gaàn, Sö ñöa caây phaát töû leân, vò serene-reflection meditation of the Tsao-tung Taêng cuùi laïy, Laâm Teá beøn ñaùnh vò Taêng. Sau moät School, therefore, is simply not an ordinary hoài, moät vò Taêng khaùc ñi ngang, Laâm Teá laïi ñöa exercise of quietism or stillness. It is the real phaát töû leân. Khi vò Taêng naøy khoâng heà loä veû kính meditation of Zen, of the Diamond Sutra, or troïng, Laâm Teá cuõng ñaùnh oâng ta. Qua nhöõng thí duï Prajna-paramita. Through this poem, we also naøy, chuùng ta coù theå thaáy raèng khoâng coù loaïi coâng see that the intuitive and transcendental "Zen aùn xaùc nhaän hay phuû nhaän naøo phaûi laø nhaát ñònh elements" are unmistakably there. The best maø cuõng chaúng baát di baát dòch, vaø cuõng khoâng haøm way to learn this meditation is to train under a yù raèng chuùng hoaëc hoaøn toaøn xaùc ñònh hoaëc laø compotent Zen Master. hoaøn toaøn phuû ñònh. Vì loaïi coâng aùn xaùc ñònh cuõng Maëc Hoà Töû: Teân cuûa moät vò danh Taêng Trieàu haøm chöùa moät yeáu toá phuû ñònh; vaø loaïi coâng aùn Tieân vaøo theá kyû thöù V—Name of a Korean phuû ñònh cuõng haøm chöùa moät yeáu toá xaùc ñònh. famous monk in the fifth century. Khoâng moät coâng aùn Thieàn naøo tuyeät ñoái laø loaïi Maëc Khaûi: Revelation—Ngoaïi ñaïo tin nôi söï tieát naøy hay loaïi khaùc. Caùi chaân lyù Thieàn maø caû loaïi loä tri thöùc cho con ngöôøi töø caùi goïi laø ñaáng sieâu minh nhieân

xaùc nhaän vaø maëc nhieân phuû nhaän coá nhieân hay thaàn linh—Externalists believe in a loät taû vaãn chaúng bò bieán caûi hay huûy hoaïi, baát chaáp supposed disclosure of knowledge to man by a so- söï dò bieät beân ngoaøi cuûa caùch trình baøy—This is called divine or supernatural being or god. one of the koans that illustrates Zen-truth through Maëc Lyù: Giaùo phaùp im laëng cuûa ngaøi Duy Ma Caät, a negating approach with nullifying or abrogating vì ngaøi cho raèng chaân lyù baát khaû luaän (trong phaùp expressions. With this type of koan, we usually hoäi, caùc vò Thaùnh ñeàu noùi veà Phaùp Töôùng Baát Nhò, accuse the Zen masters of being negatory. But in Ngaøi Vaên Thuø noùi veà voâ ngoân voâ thuyeát, trong khi fact, they did not negate anything. What they have ngaøi Duy Ma chæ maëc nhieân khoâng noùi)—The done is to point out our delusions in thinking of the non-existent as existent, and the existent as non-

existent, and so on. One day, Zen master Hui- saám seùt" (maëc nhö loâi). Döôùi thôøi nhaø Löông, vua Qing-Ba-Jiao entered hall and held up his staff Voõ Ñeá thænh Phoù Ñaïi Só vaøo trieàu thuyeát phaùp. and said to the monks: “If you have a staff, I give Phoù Ñaïi Só ngoài vaøo gheá moät caùch nghieâm trang you a staff. If you don’t have a staff, then I take it nhöng khoâng noùi moät lôøi. Voõ Ñeá noùi: "Traãm thænh away from you.” Then, using his staff for support, Ñaïi Só vaøo ñaây thuyeát phaùp, taïi sao khoâng baét ñaàu he got down and left the hall. Here is another thuyeát ñi?" Chí Coâng, moät trong nhöõng quan caän example of the implicit-negative type of koan: thaàn cuûa nhaø vua noùi: "Phoù Ñaïi Só ñaõ thuyeát giaûng One day, Zen master Te-shan said to a monk, "If xong roài." Cuoái cuøng, baøi thuyeát giaûng naøo ñaõ you cannot answer I shall give you thirty blows; if ñöôïc rao giaûng bôûi nhaø trieát hoïc Phaät giaùo im laëng you can answer, I shall give you thirty blows." khoâng noùi? Veà sau naøy, Thieàn sö Thaïch Söông Sôû Here is also one more example of the implicit- Vieän (Töø Minh Sôû Vieän) bình: "Thaät vaäy, söï im negative type of koan: One day, when Lin-chi saw laëng cuûa Duy Ma Caät vaø Phoù Ñaïi Só chính laø maëc a monk approaching him, he raised his duster; the nhö loâi chaán ñoäng trôøi ñaát." Laëng leõ khoâng lôøi nhö monk then bowed before him, but Lin-chi beat vaäy khoâng phaûi laø ñinh tai nhöùc oùc laém sao? Neáu him. After a while another monk came by. Lin-chi vaäy thì baây giôø chuùng ta cuõng caâm mieäng cho again raised his duster. When this monk showed xong, toaøn boä vuõ truï vôùi nhöõng aàm yõ cuûa noù ñeàu bò no sign of respect, Lin-chi beat him as well. chìm læm trong söï vaéng laëng tuyeät ñoái. Nhöng haønh Through these examples, we can see that neither giaû tu Thieàn neân luoân nhôù raèng söï baét chöôùc seõ the explicit-affirmative nor the implicit-negative khoâng bieán ñöôïc con eách thaønh chieác laù xanh type of Zen expressions is definite or irrevocable ñöôïc. Heã khoâng coù tính saùng taïo laø khoâng coù and does not imply that they are either wholly Thieàn. Coù ngöôøi seõ noùi raèng: "Ñaõ quaù treã roài, muõi affirmative or wholly negative. For the affirmative teân ñaõ rôøi khoûi daây cung." Khoâng, caùc haønh giaû tu type of koan also contains a negative element, and Thieàn, khoâng coù gì laø quaù treã, haõy töï quay veà vôùi the negative type an affirmative one. No Zen koan chính mình vaø töï mình tu taäp vaø saùng taïo. Ñoù laø

taát is absolutely one type or the other. The Zen-Truth caû nhöõng gì maø chuùng ta caàn phaûi laøm —A monk that both types try to convey has not been came to Pao-fu and asked, "I am told that when modified or mutilated, despite the outward one wants to know the path of the uncreate, one difference of presentation. should know the source of it. What is the source, Maëc Nhö (1905-?): Teân cuûa moät vò danh Taêng master? Pao-fu was quiet for some little while, Trung Hoa vaøo theá kyû thöù XX—Name of a and then asked his attendant, "What did the monk Chinese famous monk in the twentieth century. ask me now?" When the monk repeated the Maëc Nhö Loâi: Söï im laëng saám seùt—Thunder of question, the master ejected him, exclaiming, "I silence—Deafening like thunder—Moät vò Taêng am not deaf!" The "silence" of Pao-fu is one of hoûi Baûo Phöôùc: "Toâi nghe noùi muoán bieát con the popularly skilful means that Zen masters use ñöôøng voâ sanh phaûi roõ ngoïn nguoàn. Baïch Hoøa to help their disciples. Surely, we still remember Thöôïng, theá naøo laø ngoïn nguoàn (nhö muoán ñaït ñeán Vimalakirti's silence in the story of Manjusri and caûnh giôùi voâ sanh thì phaûi nhaän thöùc boån nguyeân, Vimalakirti. Vimalakirti was silent when Manjusri vaäy theá naøo laø boån nguyeân)?" Sö im laëng hoài laâu asked him as to the doctrine of non-duality, and roài quay sang hoûi vò thò giaû cuûa mình: "Vò Taêng his silence was later commented upon by a master vöøa hoûi ta caùi gì?" Vò Taêng laëp laïi caâu hoûi. Sö phaùt as "deafening like thunder." During the Liang ñuoåi vò Taêng ra ngoaøi vöøa heùt lôùn: "Boä toâi ñieác dynasty, Emperor Wu requested Fu Ta-shih (497- sao?" Caùi "im laëng" cuûa Baûo Phöôùc laø moät trong 569) to discourse on a Buddhist sutra. Fu Ta-shih nhöõng phöông tieän thieän xaûo khaù thoâng duïng maø took the chair, sat solemnly in it but uttered not a caùc thieàn sö thöôøng duøng ñeå giuùp ñoà ñeä cuûa mình. word. The Emperor said, "I asked you to give a Chaéc haún chuùng ta coøn nhôù ngaøy tröôùc khi Boà Taùt discourse, and why do not begin to speak?" Chih- Vaên Thuø hoûi cö só Duy Ma Caät veà "phaùp baát nhò", kung, one of the Emperor's attendants, said, "Fu Duy Ma Caät im laëng khoâng noùi. Ngöôøi ñôøi sau ca Ta-shih has finished discoursing." Eventually, tuïng thaùi ñoä aáy cuûa Duy Ma Caät laø söï "im laëng what kind of a sermon did this silent Buddhist

philosopher deliver? Later, Zen master Shih- Bokuseki. The content of Bokuseki is usually shuang Ch'u-yuan remarked, "Thundering, indeed, "words of dharma" of the ancient Zen masters is this silence of both Vimalakirti and Fu Ta-shih." and patriarchs. A bokuseki is not done with Was this keeping the mouth closed really so the intention of creating an art work; rather it deafening? If so, we should hold the tongue now, is the outcome and expression of living Zen and the whole universe, with all its hullabaloo and experience. Traces of ink are executed by hurlyburly, is at once absorbed in this absolute Zen monks practicing the way of calligraphy silence. But Zen practitioners should always for the inspiration of their followers and remember that mimicry does not turn a frog into a sometimes at their request. The master who green leaf. Where there is no creative originality gives one of his students a calligraphy there is no Zen. Someone will say, "It's too late "communicate his heart-mind" to him. The

now, the arrow has gone off the string." No, it is "Traces of ink" sometimes consist of a single never too late, Zen practitioners, just turn back character, sometimes of a word central to the into yourselves and practice and be creative for Zen teaching, sometimes of a Zen poem or yourselves. That's all you need to do. Dharma-words (hogo). Maëc Saán: Brahmananda (skt)—Phaïm Ñaøn—Ñoái 2) Sö Maëc Tích: Bokuseki (jap)—Teân cuûa moät vò vôùi caùc Tyø Kheo hung baïo seõ ñöôïc ñöa ñeán “Maëc sö trong Phaät giaùo Nhaät Baûn—Name of a Saán,” nôi ñoù khoâng ai ñöôïc giao du vôùi haïng ngöôøi monk in Japanese Buddhism. naày—To send to coventry an obnoxious monk, all Maëc Truyeàn: Giaùo phaùp taâm truyeàn taâm, chöù intercourse with him being forbidden. khoâng baèng lôøi noùi hay vaên töï—Silent teaching or Maëc Taán: Caám khoâng ñöôïc giao tieáp vôùi töï propagation, i.e. from mind to mind, without words vieän—Prohibition of any relation with the or writing. monastery—See Maëc Saán. Maëc Truyeàn Taâm AÁn: See Maëc Truyeàn. Maëc Taån: Brahmadanda (skt)—Pheùp trò toäi Phaïm Maëc Töôûng: To fall into deep thought. Ñaøn—See Phaïm Ñaøn. Maét Taâm: Drishti (skt)—The mind’s eye— Maëc Thí: Thaáy ngöôøi vieát kinh lieàn Boá Thí Möïc Wisdom—Insight. ñeå giuùp thieän duyeân—Giving of ink. Maët Hoà Tónh Laëng: A still forest pool—Trong luùc Maëc Tích: toïa thieàn, haønh giaû nieäm hôi thôû vaø cuõng ñang 1) Daáu möïc hay ñoà hoïa möïc Taøu: Ink mark— nieäm taâm cuûa mình. Sau ñoù, haønh giaû seõ thaáy taâm Traces of ink—Ñoà hoïa möïc Taøu laø giai phaåm mình trôû thaønh moät vôùi hôi thôû. Khi nieäm caùc haønh baèng chöõ vieát töø tay cuûa caùc thieàn sö hay caùc ñoäng cuûa thaân, nhö luùc naày laø ñang ngoài, haønh giaû vò sö. Thuaät ngöõ Nhaät Baûn cho "Ñoà hoïa möïc cuõng ñang nieäm chính taâm mình, roài mình seõ thaáy Taøu" laø Bokuseki. Noäi dung cuûa noù thöôøng laø thaân vaø taâm laø moät. Nhìn vaøo taâm, chuù ng ta thaáy nhöõng lôøi phaùp cuûa caùc vò toå hay caùc baäc thieàn nieäm ñeán roài ñi, y heät nhö caùc loïn soùng leân roài sö ngaøy xöa. Noù khoâng ñöôïc thöïc hieän vôùi chuû xuoáng. Moät khi khoâng coøn thaáy nieäm naøo khôûi leân ñích cuûa moät taùc phaåm ngheä thuaät, maø laø keát nöõa, luùc ñoù taâm chuùng ta seõ an tónh nhö maët hoà quaû cuûa söï bieåu hieän vieäc traûi qua theå nghieäm tónh laëng vaäy—During sitting in meditation, thieàn. Nhöõng maëc tích ñöôïc caùc caùc thieàn sö practitioners should be mindful of both their theo "Thö Ñaïo" thöïc hieän, nhaèm gaây caûm breathing and mind. Later, they will see their mind höùng cho ñoà ñeä vaø ñoâi khi theo söï yeâu caàu becoming one with their breath. When the body is cuûa ñeä töû. Vò thaày naøo taëng cho ñeä töû mình fully mindful, later practitioners will see their moät böùc maëc tích ñoàng thôøi cuõng ñaõ truyeàn mind becoming one with their body. Looking at cho troø caû tim oùc cuûa mình. Maëc tích nhieàu khi the mind, we see thoughts come and go, just like chæ laø moät caùi daáu, thay cho moät töø coát yeáu waves rising and falling. When we see no thoughts cuûa hoïc thuyeát Thieàn, hay ñoâi khi laø caû moät occuring, our mind is peaceful just like a still baøi thô goïi laø Phaùp ngöõ—Work of calligraphy forest pool. from the hand of Zen masters and monks. A Maët Trôøi: Aditya (p)—Gaganadhvaja (skt)—The Japanese term for "Traces of ink" is sun—Nhöït Thaàn—The sun god or spirit—One of

the seven brilliant ones or one of the nine Everything is being dependent on something else luminaries. and having no individual existence apart from Maãn: Boû: To depart—Thöông xoùt: Grieve for other things; hence the illusory nature of all things (mourn, sympathize). as being composed of elements and not possessing Maãn Caùn: Industrious—Diligent. reality. Practitioners who wish to have a total Maãn Caâu Lyù: Hingula (skt)—Nöôùc Cao Ly (ngöôøi liberation, they should get rid of all AÁn Ñoä goïi nöôùc Cao Ly laø Hingula, phieân theo aâm discriminations from deluded thoughts. Haùn laø Maãn Caâu Lyù)—Korea. Maät: Ñoùng kín: Closed in, close together—Maät Maãn Ñoâng: Mindon (skt)—Teân vò vua cuûa Mieán Toâng, ñoái laïi vôùi Hieån toâng: Occult, Esoteric, Ñieän, ngöôøi ñaõ toå chöùc cuoäc keát taäp kinh ñieån laàn Secret, contrasted with open or exoteric. thöù V vaøo naêm 1871 (Buddhist year 2414). Ngöôøi Maät Am Haøm Kieät Thieàn Sö (1118-1186): Teân ta noùi coù khoaûng 2.400 tu só coù hoïc vaán cuøng caùc cuûa moät thieàn sö Trung Hoa, thuoäc doøng Döông giaùo sö tham döï. Caùc tröôûng laõo Jagarabhivamsa, Kyø cuûa toâng Thieàn Laâm Teá, vaøo theá kyû thöù XII— Nirindabhidhaja vaø Sumangala Sami luaân phieân Name of a Chinese Zen master of the Yogi chuû trì hoäi nghò. Coâng vieäc keát taäp vaø ghi laïi Tam lineage of Rinzai Zen in the twelfth century. Taïng keùp daøi treân naêm thaùng trong hoaøng cung vaø Maät Am Hoøa Thöôïng Ngöõ Luïc: Ngöõ luïc cuûa kinh ñieån ñöôïc khaéc vaøo 729 baûn ñaù caåm thaïch vaø Thieàn sö Maät Am Haøm Kieät—Zen master Mi-An's löu tröõ taïi Mandalay. Ñieàu ñaùng chuù yù laø nhieàu aán Records of Teachings. baûn khaùc nhau ñaõ ñöôïc xöû duïng ñeå ñoái chieáu trong Maät AÁn: Maät aán cuûa Phaät vaø Boà Taùt aùm chæ haïnh hoäi nghò naày—Name of a Burmese King who held nguyeän cuûa caùc ngaøi—The esoteric digital sign of the fifth council in 1871. It is said that about 2,400 a Buddha or bodhisattva indicative of his vow. learned monks and teachers participated in the Maät AÁn Chaân Truyeàn Thieàn Sö (1625-1678): Council. The elders Jagarabhivamsa, Teân cuûa moät thieàn sö Trung Hoa, thuoäc toâng Thieàn Narindabhidhaja and Sumangala Sami presided in Laâm Teá, vaøo cuoái thôøi nhaø Minh (1368-1644)—turn. The recitation and recording of the Tripitaka Name of a Chinese Zen master of the Yogi on marble continued for about five months in the lineage of Rinzai Zen in the end of the Ming royal palce and the Tipitika was carved on 729 Dynasty in China. marble slabs and preserved at Mandalay. It should Maät AÁn Nhö Lai: The secret seal from Tathagata. be noted that various available editions of the Maät Baùo: To report (warn) secretly. Tripitaka were used for comparison and Maät Boä Kinh: Gyu-tantra (skt)—Esoteric sutras— references in this Council. Maät Boä Kinh—Tibetan Great Sutra Canon, Maãn Kî: Ngaøy töôûng nhôù kyû nieäm sinh nhaät cuûa including 287 sutras—Kinh taïng Maät giaùo bao baäc tröôûng laõo ñaïo ñöùc—A day of remembrance goàm 287 boä. for a virtuous elder on the anniversary of his Maät Chaáp: Abhinivesasamdhi (skt)—Solid birthday. attachment—Chaáp chaët. Maãn Quyeàn Quy Thöïc: Töø boû quyeàn giaùo Tieåu Maät Chuù: Tantra (skt)—Sang ngak (tib)—Secret Thöøa ñeå tìm veà ngoâi nhaø chaân thöïc Ñaïi Thöøa —To mantra—Chuù (maät chuù)—Maät chuù Ñaø La Ni, hay depart from the temporary

and find a home in the maät chuù toång trì. Phaïn ngöõ coù nghóa laø “sôïi chæ.” real, i.e. forget Hinayana, partial salvation, and Chuù cuõng coù nghóa laø vaên baûn, hay nhöõng baøi turn to Mahayana for full and complete salvation. thuyeát giaûng cuûa Ñöùc Phaät Thích Ca Maâu Ni, Maãn Tieäp: Smart. nhöng chæ xuaát hieän vaøo khoaûng theá kyû thöù baûy maø Maãn Tuyeät Voâ Kyù Toâng: Thieàn phaùi chuû tröông thoâi. Trong Maät giaùo, chuù laø nhöõng lôøi Phaät noùi vaïn höõu ñeàu hö huyeãn. Moïi vaät ñeàu tuøy thuoäc laãn rieâng cho töøng ngöôøi vaø ñöôïc caùc ñeä töû ghi cheùp nhau, chöù khoâng coù caù nhaân hieän höõu, taùch rôøi laïi. Nhö vaäy “Chuù” laø söï taäp hôïp coù heä thoáng hay khoûi vaät khaùc. Haønh giaû neân xa lìa moï i phaân bieät khaéng khít yù höôùng hay maät ngöõ cuûa Phaät veà söï töø voïng töôûng ñeå ñöôïc hoaøn toaøn giaûi thoaùt —The phaùt trieån taâm linh. Trong Maät giaùo, chuù laø nhöõng emptiness or unreality of all things—A Zen school lôøi Phaät noùi rieâng cho töøng ngöôøi vaø ñöôïc caùc ñeä which advocates that all things are unreal. töû ghi cheùp laïi. Nhö vaäy “Chuù” laø söï taäp hôïp coù heä

thoáng hay khaéng khít yù höôùng hay maät ngöõ cuûa cho söï phoå caäp naøy: thöù nhaát, noù laø loaïi thieàn ñònh Phaät veà söï phaùt trieån taâm linh—A dharani or deã daøng vaø an toaøn nhaát; thöù nhì, noù laø moät loaïi esoteric incantation. A Sanskrit term for “thread.” thieàn ñònh raát coù tính suøng moä; vaø thöù ba laø noù Tantra also means various kinds of texts, or thoaû maõn caùc nhu caàu toân giaùo cuûa quaàn chuùng. discourse attributed to Sakyamuni Buddha, but Nhöõng loaïi thieàn khaùc nhö ñieàu töùc, taäp trung tö only appeared some time around the seventh töôûng vaø quaùn töôûng, chính yeáu laø nhöõng baøi taäp century in India. In Tantric school, tantra means taâm vaät lyù, coù raát ít yeáu toá toân giaùo trong chuùng. secret texts spoken by the Buddha for a specific Töï chuùng khoâng thoûa maõn ñöôïc nhöõng khao khaùt person and rewritten by his disciples. So “Tantra” taâm linh cuûa con ngöôøi. Ñeå thoûa maõn nhu caàu naøy, means system or continuum of the Buddha’s ngöôøi ta thieát laäp phaùp moân tu taäp thieàn ñònh baèng secret words on spiritual development. In Tantric caùch nieäm moät lôøi caàu nguyeän, moät caâu maät chuù, school, tantra means secret texts spoken by the hoaëc nieäm danh hieäu moät vò Phaät. Ñoù laø moät loaïi Buddha for a specific person and rewritten by his thieàn phoå caäp vaø coù aûnh höôûng nhaát trong caùc loaïi disciples. So “Tantra” means system or continuum thieàn ñònh khaùc nhau, vaø ñöôïc nhöõng Phaät töû thuaàn of the Buddha’s secret words on the spiritual thaønh ôû moïi trình ñoä tu taäp—While "visualization" development. is a meditation practice employing the mind's eye, Maät Chuù Du Giaø: Highest Yoga Tantra—Yoga- mantram yoga employs the mind's ear. Sound, as tantra—Theo Phaät giaùo Taây Taïng, du giaø maät chuù well as sight can be utilized as a means of laø moät trong boán thöù lôùp cuûa Maät chuù. Nhöõng maät bringing one to the state of Samadhi. To recite a chuù naøy nhaán maïnh ñeán noäi quaùn trong ñoù haønh prayer or Mantram, or to intone a single word of giaû töï quaùn laáy mình vaø töôûng töôïng raèng vò thaàn blessing, such as "Om" or "Ah", is a major giaùm hoä töø töø hoøa nhaäp vaøo haønh giaû. Haønh giaû tu meditation practice widely followed in the Orient. taäp du giaø maät

chuù naøy phaûi quaùn töôûng boån maït Although Buddhism does not stress the importance chö phaùp (thuôû ban ñaàu cuûa chö phaùp) khoâng coù of sound to the extent that Hinduism does, still saéc töôùng maø laø söï hieån hieän cuûa moät ñoä saùng naøo Sound (Shabda) Yoga has always been one of the ñoù vaø hö khoâng maø thoâi—One of the four classes mainstays of Buddhist meditation, but it is of tantras, according to Tibetan Buddhism. These extensively practiced by Buddhist monks and tantras emphasize internal visualization in which laypeople. There are three reasons for its one visualizes oneself and then imagines that Yi- popularity: first, it is the easiest and safest type of Dam deity gradually enter oneself. The meditation; second, it is a highly devotional one; practitioners of this type of Tantra are supposed to and third, it fulfils the religious needs of the visualize all phenomena as being primordially masses. The other types of meditation, such as free from the signs but as manifestations of some breathing, concentration, and visualization, are luminosity (ñoä saùng) and emptiness. mainly psychophysical excercises, having little of Maät Chuù Thieàn: Practicing Meditation through the religious element in them. By themselves they Mantram Yoga—The reciting or intoning of cannot satisfy the spiritual longings of the people. incantations or mystic words—Trong khi quaùn To meet such needs the meditation practice of töôûng laø moät phaùp moân tu taäp thieàn ñònh söû duïng reciting a prayer, a Mantram, or a name of taâm nhaõn, maät chuù du giaø söû duïng taâm nhó. AÂm Buddha was established. It is the most popular and thanh cuõng nhö thò giaùc, coù theå ñöôïc söû duïng nhö influential of all the different types of meditation, laø moät phöông tieän ñöa ñeán traïng thaùi "Ñònh". and is widely used by Buddhist devotees at all Nieäm moät lôøi caàu nguyeän hay maät chuù, hoaëc tuïng levels. moät chöõ "phöôùc thieâng lieâng" nhö laø "Om" hay Maät Chuû: Pancika (skt)—See Baùn Chæ Ca. "Ah" laø moät phaùp moân tu taäp raát phoå bieán ôû Maät Chuùng: Tín ñoà Phaät giaùo Maät toâng—The phöông Ñoâng. Maëc daàu Phaät giaùo khoâng nhaán followers of the esoteric school. maïnh ñeán aâm thanh ñeán ñoä nhö AÁn giaùo, nhöng Maät Cô: Cô hoäi hoïc maät chuù cuûa toâng Chaân "Maät chuù Du giaø" ñöôïc caùc tu só vaø ngöôøi taïi gia Ngoân—The motive power, or fundamental Phaät giaùo tu taäp moät caùch saâu roäng. Coù ba lyù do

element, in the esoteric; the opportunity of learning a mantra. Maät Dieäm Thaéng Muïc Thaàn: Auspicious Eye of Intense Flames Deity (Spirit). Maät Ñaëc La: Mitra (skt)—AÂn Hueä—Grace— Favor—Kindness. Maät Ñaëc La Giaùo: Mithraism—e[/Bottom]/Typ6(i)-0073>T7 ( )TjET(I)98-d/F74806(o)4(r)]TJ23.756 0 096 .4ak

2) Chôn AÂm: Mantra (skt)—Caùc aâm thieâng lieâng nhau giöõa hai phaùi caû—The mysticism which nhö aâm OM chaúng haïn, ñöôïc truyeàn töø thaày is transmitted in the Toji Monastery of the sang ñeä töû trong luùc khaûi thò. Khi taâm ngöôøi Shingon School. In practice, Tomitsu is a ñeä töû ñaõ ñöôïc ñieàu hôïp ñuùng ñaén, ngöôøi ta noùi special school for it seems to be much more laø caùc chaán ñoäng cuûa bieåu töôïng ngoân ngöõ through-going than the Taimitsu, while in naøy cuøng vôùi söï phoái hôïp cuûa noù trong taâm theory neither side seems to concede in any thöùc cuûa ngöôøi khaûi thò ñeå môû taâm thöùc cuûa way. ngöôøi ñeä töû ñeán caùc

chieàu kích cao hôn— Maät Giaùo Tam Qui Nhaát: Three equal and These sacred sounds, such as OM, for universal characteristics of the one Tathagata— example, are transmitted from the master to Theo giaùo thuyeát Maät giaùo, ba thöù thaân, khaåu vaø yù his disciple at the time of initiation. When the laø moät. Vì vaäy trong tam muoäi, thaân Phaät ñöôïc tìm disciple's mind is properly attuned, the inner thaáy khaép nôi nôi, trong moïi söï vaät, moï i aâm thanh vibrations of this word symbol together with cuûa Ngaøi ñeàu laø chaân ngöõ, vaø nhöõng thöù naày gom its associations in the consciousness of the laïi nôi yù—According to the esoteric doctrine, the initiate are said to open his mind to higher three body, mouth, and mind, are one and dimension. universal. Thus, in samadhi the Buddha's body is 3) Thuû AÁn: Mudra (skt)—Ñaây laø ñieäu boä cuûa found everywhere and in everything, every sound thaân theå, ñaëc bieät laø caùc cöû ñoäng töôïng tröng becomes a true word, and these are summed up in cuûa baøn tay, ñöôïc thöïc hieän ñeå trôï giuùp keâu mind. goïi nhöõng taâm thaùi song haønh nhaát ñònh cuûa Maät Giaùo Tam Töôùng: Ba töôùng Maät giaùo: töï, aán, chö Phaät vaø chö Boà Taùt—These are physical vaø boån toân—Three laksas of the esoteric sect: gestures, especially symbolical hand magic word, symbol, and object worshipped. movements, which are performed to help Maät Giaùo Taïp Boä: Phaùi Maät Giaùo Taïp Boä coù kinh evoke certain states of mind parallel to those ñieån ñöôïc dòch raát sôùm vaøo theá kyû thöù 4 sau Taây of Budhas and Bodhisattvas. Lòch. Caùt Höõu (Srimitra) ngöôøi xöù Qui-Tö, moät boä Maät Giaùo Nguõ Taïng: Nguõ Taïng Maät giaùo (kinh laïc da traéng, ñaõ dòch moät vaøi baûn kinh sang Haùn ñieån): kinh taïng, luaät taïng, luaän taïng, Baùt Nhaõ Ba vaên. Ñoù laø nhöõng buøa chuù thöôøng goàm coù moät vaøi La Maät, vaø ñaø la ni—Esoteric fivefold canon: the maät chuù vaø nhöõng baøi taùn thaàn hay thaùnh ôû thöôïng sutras, the vinaya, the Abhidharma, the giôùi, nhöng thaät ra chuùng khoâng theå ñuôïc xem nhö Prajnaparamita, and dharanis. laø bieåu döông cho nhöõng öôùc voïng cao—What we Maät Giaùo Nhò Phaùi: Theo Giaùo Sö Junjiro designate as "Miscellaneous Mystic" of which Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, mantras were translated early in the fourth century coù ñeán hai phaùi Maät giaùo. Caû hai ñeàu ñoàng quan A.D. Srimitra of Kucha, a Central Asian state nieäm veà Ñöùc Phaät Thích Ca Maâu Ni vaø Ñaïi Nhaät inhabited by a white race, translated some texts Nhö Lai—According to Prof. Junjiro Takakusu in into Chinese. These were charms, cures, and other The Essentialsof Buddhist Philosophy, there exist sorts of sorcery, often containing some matra two forms of the mystic doctrine. Both agree in prayers and praises of gods or saints of higher their treatment of the Buddhas, Sakyamuni and grades, but generally speaking they could not be Mahavairocana. regarded as expressing a high aspiration. 1) Thai Maät: Taimitsu (jap)—T'ien-T'ai's Maät Giaùo Thuaàn Boä: Phaùi maø ta meänh danh laø Mysticism—Thai Maät truyeàn töø toâng Thieân Maät Giaùo Thuaàn Boä hay Thuaàn Maät khôûi ñaàu vôùi Thai—The mysticism which is handed down ba vò phaùp sö AÁn Ñoä ñeán Trung Quoác vaøo thôøi nhaø by the T'ien-T'ai School. Ñöôøng (713-765): Vò ñaàu tieân laø Thieän Voâ UÙy 2) Ñoâng Maät: Tomitsu (jap)—Truyeàn vaøo Ñoâng (Subhakarasimha

637-735), vò thöù hai laø Kim Töi töø toâng Chaân Ngoân. Veà thöïc haønh hay söï Cöông Trí (Vajrabodhi 663-723), vò thöù ba laø Baát töôùng thì Ñoâng Maät laø toâng phaùi ñaëc bieät vì noù Khoâng (Amoghavajra 705-774), vaø vò thöù tö laø hình nhö phoå bieán hôn Thai Maät, coøn veà lyù Nhaát Haønh (I-Hsing 683-727)—What we can thuyeát hay giaùo töôùng thì khoâng coù gì khaùc designate as 'Pure Mystic' begins with some able

Indian teachers who arrived in China during the haønh giaû tu Thieàn raèng moïi ngöôøi phaûi soáng nhö T'ang period (713-765)—See Thieän Voâ UÙy, Kim theá naøo ñeå coù theå laøm cho sinh meänh naøy kheá hôïp Cang Trí, Baát Khoâng, and Nhaát Haønh. vôùi taát caû hieän töôïng beân ngoaøi thaønh ñôøi soáng cuûa Maät Giaùo Thöôïng Thöøa: Esoteric superior chính mình. Chuùng ta khoâng theå döïa vaøo baát cöù ai vehicle—Tieáng goïi giaùo phaùp cuûa toâng Chaân khaùc, moät khi ñaõ bieát phöông phaùp roài thì haõy thöïc Ngoân, töùc Thöøa Giaùo Bí Maät Toái Thöôïng—The haønh. Maät kheá khoâng ñaâu khaùc, ñoù laø töï mình theå esoteric sect, a name for the Shingon. chöùng söï hoaøn chænh maø mình ñaõ coù; theå tính cuûa Maät Giaùo Töù Moân: The four doors in esoteric baïn khoâng ñaâu khaùc, ñoù laø chính baïn. Trong ñôøi sect—See Töù Moân Maät Giaùo. soáng cuûa baïn hai muõi teân naøy ñaõ gaëp nhau treân Maät Giôùi: Esoteric precepts—Commandments of khoâng trung töø laâu roài. Chính trong suy nghó cuûa the esoteric vehicle—Bí maät giôùi. baïn khoâng phaûi laø baïn thöïc söï maø laø sinh meänh Maät Haønh: Esoteric practice or discipline, the Phaùp, sinh meänh Phaät môùi laø baïn. Truyeàn chính laø origin of which is attributed to Rahula. theå chöùng söï thaät naøy. Truyeàn caùi gì vaø ai truyeàn Maät Haïnh: Phöông caùch thöïc haønh bí maät— cho? Kyø thaät, khoâng ai coù theå truyeàn caùi gì cho Inconspicuous practice. baïn caû, töï tính chaân thaät cuûa baïn ñöông nhieân caøng Maät Haïnh Ñeä Nhaát: Mitsugyo-Dai-ichi (jap)—khoâng theå ñöôïc truyeàn töø beân ngoaøi. Ñoù chính laø Number one in exact conduct. "maät kheá." Haønh giaû tu Thieàn neân luoân tin töôûng Maät Hieäu: Maät danh cuûa Ñöùc Tyø Loâ Giaù Na— chính mình; chính mình laø Phaät ñaïo. Mình phaûi The esoteric name of Vairocana; also any true hôïp nhaát vôùi Phaät ñaïo. Ñöøng taùch rôøi mình khoûi word or esoteric spell. nhöõng yù kieán, söï phaùn ñoaùn, vaø tö töôûng cuûa mình, Maät Hoaèng Toå AÁn: See Toå AÁn Maät Hoaèng. vaø cuõng ñöøng cho raèng mình khaùc bieät vôùi ñôøi Maät Hoäi: Secret society. soáng cuûa mình. Neáu mình laøm nhö vaäy thì hai muõi Maät Höõu: Intimate. teân khoâng gaëp nhau. Neáu noùi coù söï khoù khaên, thì ñoù chæ laø laøm theá naøo môùi coù theå hôïp thaønh moät Maät Khaåu: Password. vôùi chính mình—The enlightened state of mind Maät Kheá: Intimacy—Traïng thaùi ñaïi giaùc vöôït leân that transcend all duality. The implication of the taát caû caùc tính nhò nguyeân. Söï nguï yù cuûa chöõ "kheá" "identity" is not just that two things are one thing, khoâng nhöõng chæ noùi leân hai caùi thöïc ra laø moät, maø but that there is the acitivity of being one. The two coøn chæ cho chuùng ta thaáy söï hoaït ñoäng caû hai hôïp interact, and yet they are one. Being one is the thaønh moät. Hôïp nhaát thaønh moät loaïi maät kheá. Taâm activity of intimacy. The mind of the Great Sage cuûa baäc Ñaïi Tieân Taây

Truùc maät truyeàn Ñoâng vaø of India is intimately conveyed west and east. The Taây. Ñöùc Phaät ñaõ chöùng ñaéc caùi "maät kheá" naøy vaø Buddha realized this intimacy and handed it down truyeàn xuoáng nhieàu ñôøi, nhieàu Toå, cho ñeán chuùng generation after generation, ancestor to ancestor, ta. "Maät kheá" ngay trong sinh meänh traøn treà söùc to us. Being intimate is this vivid, vital life and soáng naøy vaø "maät kheá" ngay vôùi chính baïn. Trong being intimate with yourself! Zen master Shih-t'ou "Tham Ñoàng Kheá," Thieàn sö Thaïch Ñaàu khaúng confirms that our ordinary life is the phenomenal ñònh cuoäc soáng bình thöôøng cuûa chuùng ta laø phaàn or relative part; the fundamental, so-called hieän töôïng, phaàn töông ñoái. Tuyeät ñoái laø tính caên essential nature, which is somewhat invisible to baûn maø maét thöôøng khoâng theå thaáy. Ngaøi muoán our physical eyes, is the absolute. He means when noùi khi töông ñoái toàn taïi, thì caùi hoäp vaø naép cuûa noù the relative exists, the box and its lid fit together. khôùp vaøo nhau. Tuyeät ñoái khôùp vôùi töông ñoái, When the absolute responds to it, it is like two gioáng nhö hai muõi teân gaëp nhau treân khoâng trung. arrows meeting in midair (when the relative Laøm sao hai muõi teân coù theå gaëp nhau treân khoâng exists, the absolute responds to it like a box and its trung? Coù leõ ai trong chuùng ta cuõng ñeàu nghó raèng lid. It is like two arrows meeting in midair). How ñieàu naøy haàu nhö laø khoâng theå, nhöng ñaây laø moät can two arrows meet in midair? Perhaps everyone thí duï raát thöïc tieãn bôûi vì noù cuõng gioáng nhö of us will say it is almost impossible for two chuyeän chuùng ta coù theå töông ngoä vôùi theá giôùi hieän arrows meet in midair, but this is a very practical töôïng beân ngoaøi thaønh nhaát theå ôû ñaây vaø baây giôø. analogy because it is like when we meet all Thieàn sö Thaïch Ñaàu muoán nhaén nhuû vôùi taát caû

external phenomena as one, right here, right now. Maät Lôïi Xa: Mleccha (skt)—Nhöõng xöù khoâng Zen master Shih-t'ou wants to recommend to all Phaät giaùo vaø haõy coøn man rôï—Non-Buddhist Zen practitioners that we should live our life so nations, the barbarians. that this life and all external phenomena are Maät Maät YÙ: See Maät YÙ. together intimate as our own life. We cannot rely Maät Moân: Genkan (jap)—Secret gate—Cöûa bí on anyone else, once we know the method, just go maät, vieäc gia nhaäp Phaät giaùo, vieäc môû ra con ahead to practice it. Intimacy is nothing but ñöôøng ñaïi giaùc cho baûn thaân mình nhö ñaõ ñöôïc realizing the fact that already you are as you are. trình baøy bôûi caùc phaùi Phaät giaùo khaùc nhau. Trong Your essential nature is nothing but you as you caùc tu vieän Thieàn, cöûa ñi vaøo phoøng khaùch hoaëc are. See that two arrows already meeting is your tieàn saûnh ôû loái vaøo tu vieän—Mysterious gate; own life. You are no longer whatever you think entry into Buddhism, setting out on the path of you are, you yourself are the life of the dharma, enlightenment as shown by the various style of the life of Buddha. Realizing this fact is the training. The entrance gate to the guest rooms in a moment of transmission. What can be transmitted Zen monastery or the foyer at the entrance to the and transmission from whom to whom? There is monastery. nothing to be transmitted from anybody else to Maät Nghóa: Nghóa bí maät cuûa giaùo phaùp—The

you, not even your true Self. This is intimacy. Zen esoteric meaning or doctrine. practitioners should always trust yourself as you Maät Nghieâm: Esoteric Adornment. truly are; you are already the Buddha Way itself. Maät Nghieâm Kinh: Esoteric Adornment Sutra. Be intimate with it. Do not make yourself separate Maät Nghieâm Quoác: Coõi Tònh Ñoä cuûa Ñöùc Tyø Loâ with your opinions, your judgments, your ideas, Giaù Na: Pure Land of Vairocana—Hoa taïng hay with whatever you think your life is. When you do giaùo thuyeát trong kinh Hoa Nghieâm: The doctrine that, the two arrows miss each other. If there is in the Flower Adornment Sutra. any difficulty, it is simply the difficulty of how to Maät Ngoân: Secret mantra—See Maät Ngöõ. be intimate with your self. Maät Ngöõ: Samdha (skt)—Sang ngak (tib)— Maät Kinh: Mikkyo (jap)—Tantra (skt)—Ñaïi Nhaät Mitsugo (jap)—Ngoân ngöõ bí maät cuûa toâng Chaân kinh—Kinh ñieån Maät toâng—The foundation texts Ngoân—Occult or esoteric expression—Esoteric of the esoteric school. speech—Secret language—Secret meaning. Maät Laâm Sôn Boä: Samagrika (skt)— Sandagirika Maät Ngöu Cung: Brisa (skt)—Ox-palace—Töø (skt)—Sannagarikah (skt)—Luïc Thaønh Boä—Teân ngöõ aùm chæ nôi truù nguï cuûa Ñöùc Phaät—The palace cuûa moät trong 18 phaùi Tieåu Thöøa, coù quan heä vôùi of the king of bulls, a term applied to the palace of Ñoäc Töû Boä, ñöôïc thaønh laäp sau ngaøy Ñöùc Phaät the Buddha. nhaäp Nieát Baøn—One of the twenty Hinayana Maät Nhaân: Nhaân bí maät—The esoteric, occult, sects that connected with Vatsiputtriyah, formed recondite cause. after the time of the Buddha's Nirvana. Maät Phaùp: Nhöõng phöông phaùp bí maät—Esoteric Maät Laät Giaø Taát Tha Baùt Na: Mrga-sthapana, or methods—Maät phaùp hay Phaät giaùo Maät toâng, phaùt Mrgadava (skt)—Theo Eitel trong Trung Anh Phaät trieån ñaëc bieät nôi Chaân Ngoân toâng, thôø Ñöùc Ñaïi Hoïc Töø Ñieån, Maät Laät Giaø Taát Tha Baùt Na, laø khu Nhaät Nhö Lai, Thai Taïng vaø Kim Cöông Giôùi; ñoái vôôøn Loäc Daõ noåi tieáng, naèm veà phía ñoâng baéc laïi vôùi Hieån giaùo. Maät giaùo goàm caùc kinh noùi veà thaønh Ba La Naïi, nôi Ñöùc Phaät thích veà an cö kieát maät taùnh gaéng söùc daïy veà moái töông quan noäi taïi haï. Baây giôø laø Sarnath gaàn Benares—According to cuûa theá giôùi beân ngoaøi vaø theá giôùi taâm linh, söï Eitel in The Dictionary of Chinese-English ñoàng nhaát cuûa taâm vaø vuõ truï—The esoteric Buddhist Terms, Mrga-sthapana, a famous park method, or the esoteric Mantra, or Yogacara sect, north-east of Varanasi, a favourite resort of developed especially in Shingon, with Vairocana Sakyamuni. The modern Sarnath, near Benares. as the chief object of worship, and the Mandalas Maät Lôïi Giaø La: Mrga (skt)—Con nai—A deer. of Garbhadhatu and Vajradhatu. The esoteric teaching or Tantric Buddhism, in contrast with the open schools (Hieån giaùo). The Buddhist tantra

consists of sutras of a so-called mystical nature yoga-tantra" (anuttara-yoga-tantra) class and is which endeavor to teach the inner relationship of particularly important for the Gelukpa order, the external world and the world of spirit, of the which bases its tantric system on it. The main identity of Mind and universe. Buddha is Guhyasamaja, who is visualized as Maät Phoù: Bí truyeàn baèng maät ngöõ: Secretly being dark blue in color and as having three faces handed down in esoteric language—Maät truyeàn

and six arms. He is accompanied by four female hay chæ truyeàn baèng mieäng chöù khoâng baèng vaên töï: Bodhisattvas: Mamaki; Locana; Pandara; and To pass down esoterically, or by word of mouth. Tara. Maät Phuøng AÁn: See Hoûa AÁn, Hoûa Giôùi, Hoûa Maät Thaát: Nhaø kính, duï cho caûnh giôùi tuyeät ñoái— Vieän, and Kim Cang Ñaøm. Tightly sealed home, i.e., an absolute realm. Maät Quaû Thieân: See Quaûng Quaû Thieân. Maät Theå (1912-1961): Teân cuûa moät vò danh Taêng Maät Quaùn Ñaûnh: Guhya-bhisheka (skt)—Leã quaùn Vieät Nam vaøo theá kyû thöù XX. Sö goác ngöôøi Thöøa ñaûnh theo truyeàn thoáng Maät toâng—Secret Thieân, xuaát gia naêm 16 tuoåi. Naêm 1933, Sö laøm initiation—The baptism of the esoteric sect. giaûng sö taïi hoäi An Nam Phaät Hoïc taïi Hueá. Sau ñoù Maät Taùc Thò Nieäm: Secretly made this thought. sö du hoïc beân Trung Hoa. Naêm 1941, sö ñöôïc Maät Taïi Nhöõ Bieân: Bí maät beân oâng, nghóa laø thænh giaûng taïi Phaät Hoïc Ñöôøng Löôõng Xuyeân, Traø thieàn phaùp cuûa Phaät toå truyeàn daïy chuùng ta chaúng Vinh, Nam Vieät. Sö thò tòch vaøo naêm 1961 ôû Ngheä coù gì bí maät, chuùng luoân ôû beân caïnh chuùng ta maø An, Trung Vieät—Name of a Vietnamese famous thoâi—Secret is on your side. The term means monk in the twentieth century. He was from essential methods of Zen handed down by the Thuathien, Central Vietnam, left home to become Buddha are not secret, they are always on our a monk at the age of sixteen. In 1933, he was side—See Baát Tö Thieän Baát Tö AÙc. invited to teach at Annam Buddhist Studies Center Maät Taïng: Taïng kinh ñieån cuûa Maät toâng—The in Hue. Later he traveled to study in China. In esoteric canon. 1941, he was invited to teach Buddha-dharma at Maät Taäp Hoäi: Cuhya-samaja-tantra (skt)— Luong Xuyen Buddhist Studies Institute in Guhya-samaij (skt)—Ñöôïc ngaøi Long Thoï bieân Travinh, South Vietnam. He passed away in 1961 soaïn—Collection of same categories of tantra, in Nghe-An, Central Vietnam. composed by Nagarjuna. Maät Thieát: Intimately. Maät Taäp Hoäi Chuù: Guhyasamaja-tantra (skt)— Maät Thöøa Thieàn: Vajrayana meditation—Trong Sang pa dus pa (tib)—Boä maät chuù maø ngöôøi ta noùi Maät thöøa Thieàn, coù hai gia ñoaïn thieàn: giai ñoaïn do ngaøi Long Thoï bieân soaïn. Ñaây laø moät trong phaùt trieån taâm linh vaø giai ñoaïn thaønh töïu —In the nhöõng maät chuù quan troïng cuûa Phaät giaùo Taây Vajrayana meditation, there are two stages of Taïng, ñöôïc chia laøm hai phaàn: 1) Maät chuù goác meditation: the development and the completion goàm 17 phaàn; 2) Maät chuù vi dieäu. Loaïi maät chuù stage. naøy thöôøng ñöôïc phaân loaïi laø loaïi chuù cao nhaát Maät Tích: Daáu tích bí maät—Secret or invisible trong maät chuù, ñaëc bieät quan troïng ñoái vôùi tröôøng tracks. phaùi Gelukpa, tröôøng phaùi maø heä thoáng maät chuù Maät Tích Kim Cang Löïc Só: Vajrapani (skt)—Vò hoaøn toaøn döïa vaøo loaïi chuù naøy. Vò Phaät chính löïc só hoä trì Ñöùc Phaät—A guardian of Buddhas, trong maät chuù naøy laø Phaät Guhyasamaja, vò ñöôïc driving away all yaksa disturbers—See Kim Cang quaùn töôûng coù maøu xanh ñaäm vaø ba maët saùu tay. Maät Tích. Ngaøi ñöôïc thaùp tuøng bôûi 4 vò nöõ Boà Taùt: Mamaki; Maät Tích Löïc Só: Vajrapani (skt)—See Kim Cang Locana; Pandara; vaø Tara—It is said that this book Maät Tích. of tantras was composed by Nagarjuna. This is one Maät Tònh Ñoä: The Pure Land of Vairocana. of the most important tantras for Tibetan Maät

Toâng: Mantrayana (skt)—Teân goïi chung Buddhism, divided into two sections: 1) a “root Phaät giaùo Maät toâng ñöôïc duøng ñeå chæ caùc hình thöùc tantra” (mula-tantra) of seventeen parts; and 2) a Phaät giaùo veà sau naày taïi AÁn Ñoä, nhö toâng Chaân section called “higher tantra” (uttara-tantra). It is Ngoân (Mantrayana), Kim Cang thöøa (Vajrayana), generally classified as belonging to the “highest hay Caâu Sinh Khôûi thöøa (Sahajayana)—The

general name of Tantric Buddhism is given to the Maät Vaân Vieân Ngoä Thieàn Sö (1566-1642): later aspects of Buddhism in India, i.e., esoteric, Teân cuûa Thieàn sö Trung Hoa vaøo cuoái thôøi nhaø mantra, or esoteric school, or the Tantra School. It Minh ñaàu thôøi nhaø Thanh—Name of a Chinese is also called the True Word sect (Chaân Ngoân Zen master in the end of the Ming dynasty and the toâng—Mantrayana), or the secret teachings, the beginning of the Ch'ing dynasty in China. Vajrayana, or the Sahajayana—See Chaân Ngoân Maät YÙ: Maät Maät YÙ—Thieàn phaùp baát laäp vaên töï, Toâng. giaùo ngoaò bieät truyeàn; tröïc chæ nhaân taâm, kieán Maät Toâng Giôùi Luaät: Tantric precepts—Giôùi taùnh thaønh Phaät—Essentials of Zen: It is not Luaät Maät Toâng—Cuõng gioáng nhö giôùi luaät Boà Taùt, established by words, it is a special transmission giôùi luaät Maät toâng cuõng giuùp cho chuùng ta kieåm outside the teachings. It directly points to the soaùt nhöõng haønh ñoäng veà thaân, khaåu vaø yù. Giôùi human mind, and through it one sees one’s own luaät naøy taäp trung vaøo vieäc ñoaïn tröø nhöõng aûo nature and becomes a Buddha. töôùng vaø aûo töôûng cuûa vaïn höõu, nhaèm giuùp chuùng Maâu Ñaø La: Mardala or Mrdanga (skt)—Moät loaïi ta ñaït ñöôïc quaû vò Boà Ñeà. Vieäc haønh trì nghieâm troáng ñöôïc dieãn taû laø coù ba maët—A kind of drum nhaët nhöõng giôùi ñieàu Maät toâng thaät voâ cuøng khoù described as having three faces. khaên. Tuy nhieân, lôïi laïc ñem laïi do vieäc haønh trì Maâu Hoâ Laïc: Mahoraga (skt)—Ma Höu Laëc— naøy thì voâ cuøng to lôùn. Caùc giôùi ñieàu Maät toâng See Ma Haàu La Daø. ñöôïc truyeàn thoï qua nhöõng leã quaùn ñaûnh, vaø chæ coù Maâu Hoâ Laät Ña: Muhurta (skt)—Moät khoaûng thôøi trong truyeàn thoáng Kim Cang Thöøa maø thoâi, cuõng gian ngaén: A brief space of time—Khoaûng thôøi laø moät nhaùnh cuûa Ñaïi Thöøa. Ñeå ñöôïc thoï laõnh giôùi gian 48 phuùt: A period of forty-eight minutes— phaùp cuûa Maät toâng thì tröôùc ñoù chuùng ta phaûi thoï Khoaûng thôøi gian moät ngaøy moät ñeâm: A period of giôùi quy-y vaø moät soá hay taát caû giôùi ñieàu ñöa ñeán a day and a night. caù nhaân giaûi thoaùt cuõng nhö nhöõng giôùi ñieàu cuûa Maâu La Tam Boä Lö: Mulasthanapura (skt)— Boà Taùt. Roài chuùng ta phaûi nguyeän giöõ nhöõng giôùi Vuøng maø baây giôø goïi laø Multan—The modern ñieàu aáy cho ñeán khi chuùng ta ñaït ñöôïc quaû vò giaùc Multan. ngoä hoaøn toaøn—Like the Bodhisattva precepts, Maâu Ni: Muni or Mahamuni (skt)—Sakyamuni— tantric precepts also make us mindful of actions of Thaùnh Nhaân hay ngöôøi coù trí hueä sieâu phaøm: One body, speech and mind. They chiefly focus on who has supermundane wisdom— See Thích Ca eliminating the appearance and conceptions of Maâu Ni Phaät. things, which prevent us from attaining Maâu Ni Keä: Muni-gatha (skt)—Verses on the enlightenment. The tantric vows are the most sages—Keä cuûa baäc Maâu Ni. difficult

to keep purely. However, the benefit Maâu Ni Maät Ñaø La: Munimitra (skt)—Teân cuûa from maintaining them is greater. Tantric vows moät vò A La Haùn—Name of an arhat. are taken during some tantric initiations, and thus Maâu Ni Thaát Lôïi: Munisri (skt)—Teân cuûa moät vò are found only in the Vajrayana tradition, which is cao Taêng thuoäc vuøng Baéc AÁn vaøo theá kyû thöù a branch of the Mahayana. To take them, we must naêm—Name of a noted monk from northern India have taken refuge, some or all of the vows for in the fifth century. individual liberation, and the Bodhisattva vows. Maâu Ni Vöông: Vua cuûa chö Taêng, danh hieäu cuûa Then we pledge to keep the tantric vows until we Phaät—The monk-king, a title of the Buddha. attain enlightenment. Maâu Sa Laïc: Musaragalva (skt)—Ma Sa La— Maät Truyeàn: Secret transmission. Moät loaïi san hoâ traéng: A kind of white coral—Maõ Maät Töï: Chöõ bí maät cuûa Ñöùc Tyø Loâ Giaù Na, hay Naõo: Corneilian, agate (mother of pearl). It is one cuûa chö Phaät vaø chö Boà Taùt —The esoteric letter of the seven kinds of precious stone (sapta-ratna). of Vairocana, or of Buddha or bodhisattva. Maâu Thuaãn: Vipratishedha (skt)—Conflict— Maät ÖÙng (1889-1957): Teân cuûa moät vò danh Taêng Contradictory—Contrariety—Maâu thuaãn caù nhaân: Vieät Nam vaøo theá kyû thöù XX—Name of a Personal conflict. Vietnamese famous monk in the twentieth Maâu Thuaãn Tö Töôûng: Discordant thinking—Tö century. töôûng coù tính caùch maâu thuaãn laø moät loái suy töôûng

khaùc cuûa con ngöôøi. Tình caûm vaø lyù trí laø hai yeáu Emotion fills us with strong feelings of what we toá tuyeät ñoái, nhöng laïi xung ñoät, nhöõng yeáu toá caáu would like to do, but reason warns us coldly of taïo neân thaønh phaàn chính cuûa taâm trí con ngöôøi what we should not do. Driven by these two luoân dao ñoäng khoâng ngöøng. Tình caûm chaát vaøo conflicting forces, our life is mainly a constant chuùng ta nhöõng caûm giaùc maïnh meõ veà nhöõng caùi battle between the cold of reason and the heat of maø chuùng ta thích laøm, nhöng lyù trí laïi laïnh luøng the emotions. In examining these two opponents, caûnh baùo vôùi chuùng ta nhöõng gì chuùng ta khoân g we find that they are not opposite to, and neân laøm. Bò hai nguoàn löïc xung ñoät naøy ñieàu offsetting each other, like water and fire, but also khieån, cuoäc ñôøi cuûa chuùng ta chính laø moät traän discover the interesting fact that they do not arise chieán thöôøng xuyeân giöõa söï laïnh luøng cuûa lyù trí vaø simultaneously. When reason has reached its nhieät löïc cuûa tình caûm. Khaûo saùt hai ñoái thuû naøy, highest peak, emotion is at its lowest ebb, and vice chuùng ta chaúng nhöõng thaáy chuùng ñoái nghòch nhau, versa. In fact, in the human mind reason and laøm sai traät nhau, gioáng nhö nöôùc vaø löûa, maø emotion are hostile forces offsetting, but not chuùng ta coøn khaùm phaù ra söï kieän ñaùng chuù yù raèng coexisting with, each other. If this were also true chuùng khoâng ñoàng thôøi khôûi leân. Khi lyù trí ñaït ñeán in the Mind of Buddha, the consequences would ñænh cao nhaát, thì tình caûm xuoáng ñeán möùc thaáp indeed be catastrophic. Imagine that you are nhaát, vaø ngöôïc laïi. Thaät vaäy, trong taâm trí con facing a vital problem and have no other resort but ngöôøi lyù trí vaø tình caûm laø nhöõng phaûn löïc ñeø neùn, to send an urgent and desparate prayer to Buddha. nhöng khoâng ñoàng höõu vôùi nhau. Neáu

ñieàu naøy But He responds, "Wait, wait, my friend! Do not cuõng ñuùng vôùi taâm Phaät thì nhöõng haäu quaû thaät laø pray to me now; this is not the proper time, tai haïi voâ cuøng. Haõy thöû töôûn g töôïng baïn ñang ñoái because my reason is very active at present but dieän vôùi moät vaán ñeà sanh töû, vaø khoâng coøn bieát my emotions are low. I am not in the mood to troâng caäy vaøo ai maø chæ bieát gôûi lôøi caàu nguyeän grant favours. Try again tomorrow, when I may be khaån caáp ñeán Phaät. Nhöng Ngaøi laïi ñaùp raèng: in a better frame of mind! According to Chang "Haõy ñôïi ñaáy baïn a! Ñöøng caàu nguyeän leân Ta baây Chen-Chi in "The Practice of Zen", this may sound giôø, hieän giôø khoâng phaûi laø luùc, vì lyù trí cuûa Ta ridiculous; but it illustrates a deep and significant ñang hoaït ñoäng maø tình caûm cuûa Ta ñang ôû möùc truth of Buddhahood. A perfect Buddha must first thaáp. Hieän giôø Ta khoâng coù taâm traïng ñeå ban ôn. have brought His reason and emotion together into Haõy thöû laïi ngaøy mai xem sao, coù theå khi aáy taâm complete and unalterable harmony before he trí Ta khaù hôn!" Theo Chang Chen-Chi trong could ever have reached Buddhahood. Emotion quyeån "Tu Taäp Thieàn", truyeän naøy nghe coù veû kyø and reason, now transformed into Compassion and cuïc; nhöng noù bieåu thò saâu saéc vaø coù yù nghóa veà Wisdom, should arise simultaneously at all times chaân lyù cuûa Phaät taùnh. Moät ñöùc Phaät toaøn haûo without imbalance or fluctuation, and should tröôùc tieân phaûi coù caû lyù trí vaø tình caûm cuûa mình merge together into one great, inseparable whole. hoøa hôïp vieân maõn vaø khoâng thay ñoåi thaønh moät The simultaneous arising of Compassion and khoái tröôùc khi Ngaøi coù theå ñaït ñöôïc Phaät taùnh. Wisdom is indeed one of the great wonders of Tình caûm vaø lyù trí luùc baáy giôø bieán thaønh Bi vaø Buddhahood, a fascinating and vital topic much Trí, phaûi ñoàng khôûi leân vaøo taát caû moïi luùc khoâng discussed by Mahayana Buddhist scholars heà maát quaân bình hay khoâng heà dao ñoäng, vaø phaûi everywhere." dung hôïp thaønh moät toaøn theå vó ñaïi vaø maät thieát. Maâu Toâng Tam (1909-?): Teân cuûa moät vò hoïc giaû Söï ñoàng khôûi leân cuûa Bi vaø Trí thaät laø moät trong Phaät giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng boû nhöõng ñaïi thaàn thoâng kyø dieäu cuûa Phaät quaû, moät heát thì giôø nghieân cöùu veà Nho giaùo, Laõo giaùo, Phaät chuû ñeà haáp daãn vaø troïng yeáu ñöôïc caùc hoïc giaû giaùo vaø caû trieát hoïc Taây phöông nöõa, vaø coáng hieán Phaät giaùo Ñaïi thöøa khaép nôi thaûo luaän raát nhieàu— raát nhieàu trong vieäc truyeàn baù Phaä t phaùp ôû Trung Discordant thinking is another human way of Hoa—Name of a Chinese Buddhist scholar in the thinking. Emotion and reason are two paramount, twentieth century. He spent his whole life to study yet conflicting, elements that constitute the major and research on Confucianism, Taoism, and portion of the ever fluctuating human mind.

Buddhism and contributed a lot in spreading the traùi höôùng xuoáng döôùi (hay ngöôïc laïi, tay traùi ñöa Buddha-dharma in China. leân tay phaûi thoûng xuoáng), hai loøng baøn tay quay Maâu Töû (161-230): Teân cuûa moät vò danh Taêng veà phía tröôùc, ngoùn caùi vaø ngoùn troû moãi baøn tay Vieät Nam vaøo thôøi nhaø Haùn (206 B.C.-220 A.D.). taïo thaønh moät voøng troøn. Baøn tay phaûi ñaët cao Theo vaøi

nguoàn khaùc thì Sö sanh vaøo naêm 159 vaø ngang vai, baøn tay traùi cao ngang hoâng. Ñaây laø tö thò tòch vaøo naêm 220. Vaøo khoaûng naêm 178, coù theá cuûa caùc Phaät A Di Ñaø vaø Ñaïi Nhaät Nhö Lai— nhieàu loaïn laïc ôû Trung Hoa, neân Sö cuøng meï chaïy The right hand points upward, the lef downward; sang mieàn Baéc Vieät Nam. Ñeán naêm 187, Sö vaâng both palms are turned outward. The thumbs and leänh meï trôû veà Trung Hoa laäp gia ñình vaø cuøng vôi index fingers of each hand of each hand form a trôû laïi Vieät Nam ñeå chaêm soùc meï giaø. Sau khi meï circle. The right hand is at the shoulder level, the maát, oâng xuaát gia laøm Taêng. Sö vieát boä luaän noåi left at the level of the hips. The vitarka Mudra is tieáng nhan ñeà "Lyù Hoaëc Luaän". Ñaây laø moät trong found most frequently in representations of nhöõng taùc phaåm ñaàu tieân cuûa vaên hoïc Phaät giaùo ôû Amitabha and Vairocana Buddhas. Vieät Nam—Name of a Chinese famous monk who Maãu Ñaø Ma Noâ Sa: Mrta-manusya (skt)—Töû lived during the Han Dynasty in China. According nhaân (töû thi)—A corpse. to some other sources, he was born in 159 and Maãu Höông: Gandhamatri (skt)—Mother of passed away in 220. In around 178, there were a odors. lot of chaos in China, he escorted his mother to Maãu Luïc Thaân: The six closest relatives on the come to North Vietnam. In 187, obeying his mother side—Saùu ngöôøi thaân nhöùt phí beân meï: mother instruction, he returned to China to get caäu cuûa meï, dì cuûa meï, anh chò cuûa meï, em cuûa married, and then went back to Vietnam with his meï, con trai gaùi cuûa meï, vaø chaùu cuûa meï —The six wife to take care of his elderly mother. After his immediate relations on the mother side: mother's mother passed away, he left home and became a uncles, monther's aunts, mother's elder or younger monk. He wrote a famous treatise titled "Illusions brothers, mother's elder or younger sisters, Connected with Principles". This one of the first mother's children, and mother's grandchildren. Buddhist literary works in Vietnam. Maäu: Töôi toát thònh vöôïng: Flourishing—Cung thöù Maãu Chuû: Baø meï coù khaû naêng sinh saûn. Trong naêm trong möôøi cung: The fifth of the ten stems. Thai Taïng Giôùi, Phaät Tyø Loâ Giaù Na laø goác hay laø Maäu Ñaït La: Thuû Ñaø La—Sudra (skt)—Giai caáp boä chuû trong Maïn Ñaø La. Boán vò Phaät khaùc ñeàu coù noâng noâ—The caste of farmers and slaves. “Boä Maãu” vaø ñeàu phaûi naûy sinh ra Ba La Maät cho Maäu Ñòa: Parthia—Taây An Quoác—An Taây Quoác. maãu chuû: A Suùc beä Phaät coù Kim Cang Ba La Maät Maäu La Tam Boä Loâ: Mulasthanapura (skt)—Maâu cho maãu chuû; Nam Phaät coù Baûo Ba La Maät cho La Tam Boä Lö—Vuøng maø baây giôø goïi laø maãu chuû; A Di Ñaø Phaät coù Phaùp Ba La Maät cho Multan—The modern Multan. maãu chuû; vaø Baát Khoâng Phaät coù Yeát-Ma Ba La Maäu Thôøi: Sarada (skt)—Muøa töôi toát töø 16 thaùng Maät cho maãu chuû—The mother lord. In the baûy ñeán 15 thaùng chín—Verdant season, from the mandala of Vajradhatu and Garbhadhatu; seventh month, the sixteenth day, to the ninth Vairocana, being the source of all things, has no month, fifteenth. “mother” as progenitor, and is the lord of the Maây Nguõ Saéc: Clouds of five colors—Maây naêm mandala. The other four dhyani-buddhas have maøu. Ngöôøi ta noùi nhöõng ñaùm maây naày chæ hieän ra “mothers” who are supposed to arise from the nôi naøo coù baäc Thaùnh Nhaân truù nguï maø thoâi—It is paramitas:

Aksobhya Buddha has vajra-paramitas said that these clouds of five colors appear only in for mother; Ratnasambhava Buddha has jewel- area where there is a saintly being. paramitas for mother; Amitabha-Buddha has Meâ: Bhrauti (skt)—Maya (skt)—Meâ muoäi— dharma-paramitas for mother; and Amogha-siddhi Deluded—Misleading ideas—Confuse— Buddha has precept-paramitas for mother. Delusion—Illusion. Maãu Ñaø La Phaùp AÁn: Vitarka-Mudra (skt)—Seal Meâ Chaân Dò Chaáp Giaùo: Phaøm phu ngoaïi ñaïo meâ of teaching and converting (conversion)—AÁn muoäi veà chaân tính neân khôûi leân nhieàu dò chaáp. Ñaây Giaùo Hoùa—Baøn tay phaûi höôùng leân treân, baøn tay laø Moät trong Uyeån Coâng Töù Giaùo—The school of

unbelievers, who are misled and mislead. This is raèng ham muoán voâ taän theä nguyeän ñoaïn. Ham one of the four groups of Hi-Yuan's categories of muoán trong töù hoaèng theä nguyeän laø meâ hoaëc, vaø Buddhist schools. nguyeän meâ hoaëc voâ taän theä nguyeän ñoaïn cuõng Meâ Chaáp: Ñaûo Chaáp—Söï chaáp tröôùc meâ muoäi— gioáng nhö vaäy. Meâ hoaëc coù hai maët: nhöõng yù Mistaken attachment. töôûng chuùng ta ñang coù vaø söï chaáp tröôùc vôùi nhöõng Meâ Ñaûo: Laøm meâ môø vaø ñieân ñaûo—Deluded— yù töôûng naøy. Chuùng ta coù theå hoïc caùch khoâng quaù Confused—To delude and upset. xem troïng nhöõng tö nieäm cuûa mình vì bieát raèng Meâ Ñaàu Nhaän AÛnh: Queân ñaàu nhaän aûnh. trong chuùng voán khoâng coù thaät, khoâng beàn chaéc vaø thieàn, töø naày coù nghóa laø queân maát chaân tính chính khoâng chính xaùc. Nhöng thaät khoù cho chuùng ta ñoái mình, laïi cho giaû töôùng laø thaät—To forget the ñaàu vôùi söï chaáp tröôùc vaøo nhöõng yù töôûng naøy. Söï head and accept the shadow—To mistake the chaáp tröôùc gioáng nhö nhö caàu böùc baùch cuûa reã caây shadow for the head. In Zen, the term means phaûi tìm nguoàn nöôùc, vaø caønh laù phaûi tìm höôùng practitioners forget one's own Buddha-nature, and cuûa aùnh saùng, cuûa caùc loaøi ñoäng vaät nhoû beù tìm to mistake the unreal for the real—See Töông ñeán vôùi nhau ñeå duy trì noùi gioáng, baát chaáp nguy Ñaàu Mòch Ñaàu. cô deã daøng bieán thaønh mieáng moài ngon cho loaøi cuù Meâ Ñoà: Con ñöôøng u toái, chæ ba coõi hieän höõu— ñoùi. Coát loõi cuûa söï ham muoán cuûa chuùng ta laø loøng Deluded path, i.e., three spheres of existence tham soáng döôùi aûnh höôûng cuûa caùi taâm daãn daét sai (three worlds)—See Tam Giôùi. traùi cuûa mình. Loøng ham muoán laø naêng löïc soáng Meâ Giaø Thaát Lôïi: Megha-sri (skt)—Caùt Töôøng cuûa toâi neùn laïi trong keânh goïi laø toâi-caùi cuûa toâi Vaân—Coâng Ñöùc Vaân Tyø Kheo—Name of a monk. treân heát. Söï chaáp tröôùc xuaát hieän ngay khi caùi taâm Meâ Giôùi: World of delusion—Any world of naøy noùi 'toâi,' vaø loøng ham muoán soáng cuûa toâi toâ illusion. maøu cho yù nieäm naøy, Vaøo luùc ñoù, cuõng coù nghóa laø Meâ Hoaëc: Hö Voïng—Deluded and confused—To vaøo moïi luùc, cuoäc soáng cuûa toâi laø côn loác xoaùy charm—Delusion—To entice—To enchant—To cuoán troøn nhöõng khaùt voïng, naém baét, vaø choái boû. be deluded is to be totally deceived—Deceived in Nhöng nhöõng ñam meâ quay cuoàng maø toâi baùm víu regard to reality—Meâ hoaëc hay hö voïng laø bò löøa vaøo töï chuùng laø nhöõng bieåu hieän cuûa sinh löïc cuoäc doái hoaøn toaøn. Meâ hoaëc coøn aùm chæ moät nieàm tin soáng cuûa toâi: Taát caû vaïn phaùp, theo thöïc chaát,

ñeàu vaøo moät ñieàu gì ñoù traùi vôùi thöïc taïi. Maët khaùc, meâ laø thöïc taïi toái haäu. Toâi yù thöùc ñöôïc ñieàu ñoù ñeán hoaëc gôïi yù raèng ñieàu ñöôïc thaáy coù thöïc taïi khaùch moät möùc ñoä naøo ñoù, vì vaäy, khoâng phaûi tính töï kyû quan nhöng bò giaûi thích laàm hay thaáy sai. Theo cuûa toâi neâu leân caâu hoûi: 'Coù phaûi taát caû ñam meâ Phaät Giaùo, meâ hoaëc laø voâ minh, laø khoâng bieát chaân thaät söï xaáu hay khoâng?' Ñoù cuõng laø söï yù thöùc nhaït taùnh cuûa vaïn höõu hay yù nghóa thaät söï cuûa söï hieän nhoøa veà chaân taùnh cuûa mình."—Delusion also höõu. Chuùng ta bò caùc giaùc quan cuûa mình (keå caû lyù implies a belief in something that is contrary to trí vaø tö töôûng phaân bieät) laøm cho laàm laïc ñeán khi reality. Illusion, on the other hand, suggests that naøo chuùng coøn khieán chuùng ta chaáp nhaän theá giôùi what is seen has objective reality but is hieän töôïng nhö laø toaøn theå thöïc taïi, trong khi thaät misinterpreted or seen falsely. In Buddhism, ra noù chæ laø moät khía caïnh giôùi haïn vaø phuø du cuûa delusion is ignorance, an unawareness of the true thöïc taïi, vaø taùc ñoäng töïa hoà nhö laø ôû beân ngoaøi ñoái nature of things or of the real meaning of vôùi chuùng ta, trong khi noù chính laø phaûn aûnh cuûa existence. We are deluded or led astray by our chính chuùng ta. Ñieàu naày khoâng coù nghóa laø theá senses (which include the intellect and its giôùi töông ñoái khoâng coù thöïc theå gì caû. Khi caùc vò discriminating thoughts) insofar as they cause us thaày noùi raèng taát caû moïi hieän töôïng ñeàu laø hö to accept the phenomenal world as the whole of voïng, caùc thaày muoán noùi raèng so vôùi taâm, thì theá reality when in fact it is but a limited and giôùi do giaùc quan nhaän bieát chæ laø moät khía caïnh ephemeral aspect of reality, and to act as though giôùi haïn vaø phieán dieän cuûa chaân lyù, cuõng gioáng the world is external to us when in truth it is but a nhö laø moäng aûo maø thoâi. Theo Jisho Warner trong reflection of ourselves. This does not say all quyeån 'Thieàn Ñöôøng Thaïch Tuyeàn': "Baát cöù khi phenomena are illusory, they mean that compared naøo toâi trì tuïng boán Boà Taùt nguyeän, toâi noùi lôùn leân with Mind itself the world apprehended by the

senses is such a partial and limited aspect of truth Tuyeát Phong thaáy ñeán, laáy tay ñoùng cöûa am, that it is dreamlike. According to Jisho Warner in phoùng thaân ra ngoaøi, noùi: "Laø caùi gì?" Taêng cuõng Stone Creek Zendo, "Whenever I recite the four noùi: "Laø caùi gì?" Tuyeát Phong cuùi ñaàu veà am. Hai Bodhisattva vows, I say that desires are vò Taêng sau ñeán Nham Ñaàu, Nham Ñaàu hoûi: "ÔÛ inexhaustible and that I vow to put an end to them. ñaâu ñeán?" Taêng thöa: "Laõnh Nam ñeán." Nham 'Desire' in the four vows is delusion, and to recite Ñaàu hoûi: "Töøng ñeán Tuyeát Phong chaêng?" Taêng 'delusions are inexhaustible' is equally apt. thöa: "Töøng ñeán." Nham Ñaàu hoûi: "Coù nhöõng ngoân Delusion has two sides: the ideas we have, and cuù gì?" Taêng thuaät laïi vieäc tröôùc. Nham Ñaàu hoûi: our attachment to them. We can learn not to take "OÂng aáy noùi gì?" Taêng thöa: "Khoâng noùi, chæ cuùi all our thoughts too seriously, knowing that they ñaàu veà am." Nham Ñaàu noùi: "OÂi! Ta hoái haän buoåi aren't real, solid, or accurate. But our attachment ñaàu chaúng noùi vôùi y caâu roát sau, neáu noùi vôùi y thì to our ideas is very hard to deal with. Attachment ngöôøi trong thieân haï laøm gì ñöôïc laõo Tuyeát." Taêng is the same

deep urge that drives plants' roots to ñeán cuoái haï nhaéc laïi vieäc tröôùc thöa hoûi. Nham seek water and their branches to reach toward Ñaàu hoûi: "Sao khoâng hoûi sôùm?" Taêng thöa: "Chöa light, that drives small animals to seek mates daùm khinh thöôøng." Nham Ñaàu noùi: " Tuyeát Phong although it makes them easy prey for hungry owls. tuy cuøng ta ñoàng ñieàu sanh, chaúng cuøng ta ñoàng At its core it's our desire to live, which is the face ñieàu töû, caàn bieát caâu roát sau chæ laø nhö theá." Theo of our life force coming up in our lives under the Vieân Ngoä trong Bích Nham Luïc, phaøm laø ngöôøi influence of our misguided minds. Desire is my phuø trì toâng giaùo phaûi bieän roõ ñöông cô, bieát tieán life energy forced into the narrow channel called thoái phaûi quaáy, raønh gieát soáng giöõ tha. Neáu nhö I-me-mine-first. Attachment appears as soon as con maét môø môø mòt mòt ñeán nôi gaëp hoûi thì hoûi, the mind has said 'I' and my desire to live has gaëp ñaùp thì ñaùp, khoâng bieát loã muõi ôû trong tay colored that thought. At that moment, which is ngöôøi khaùc—When Hsueh Feng was living in a every moment, my life is a swirl of thirsting, hut, there were two monks who came to pay their grasping, and rejecting. But those very whirling respects. Seeing them coming, he pushed open the passions to which I cling are themselves an door of the hut with his hand, popped out, and expression of my life force: All things, as they said, "What is it?" A monk also said, "What is it?" truly are, are ultimate reality. I am aware of that Hsueh Feng lowered his head and went back at some level, so it's not just my egoism that asks. inside the hut. Later the monk came to Yen T'ou. Is all passion really bad? It's also my dim Yen T'ou asked, "Where are you coming from?" awareness of my true nature." The monk said, "I've come from Ling Nan." Yen Meâ Leâ Ma La: To be dim or vague with a T'ou said, "Did you ever go to Hsueh Feng?" The subject—See Meâ Lyù Ma La. monk said, "I went there." Yen T'ou said, "What Meâ Leä Da: Maireya (skt)—Metteya (p)—Madya did he have to say?" The monk recounted the or Sura (skt)—Wine—See Meã Leä Da. preceding story. Yen T'ou said, "What did he Meâ Lö: Meru (p)—Sumeru (skt)—Sumeru say?" The monk said, "He said nothing; he Mountain—Mount Meru—Mount Sumeru—See lowered his head and went back inside the hut." Tu Di Sôn. Yen T'ou said, "Alas! It's too bad I didn't tell him Meâ Löu Moät Loaïn: Lôø môø khoâng roõ—To be not the last word before; if I had told him, no one on clear with a subject—See Meâ Lyù Ma La. earth could cope with old Hsueh." At the end of Meâ Lyù: Bò meâ muoäi trong nguyeân lyù hay meâ muoäi the summer the monk again brought up the veà lyù “khoâng”—Deluded theory—Deluded in preceding story to ask for instruction. Yen Tou regard to fundamental principle, i.e. ignorant of said, "Why didn't you ask earlier?" The monk reality. said, "I didn't dare to be casual." Yen T'ou said, Meâ Lyù Ma La: Lôø môø khoâng roõ—To be not clear "Though Hsueh Feng is born of the same lineage (dim or vague) with a subject—Not clear with as me, he doesn't die in the same lineage as me. If something—Thí duï thöù 51 cuûa Bích Nham Luïc. you want to know the last word, just this is it." Khi Tuyeát Phong ôû am coù hai vò Taêng ñeán leã baùi. According to Yuan-Wu in the Pi-Yen-Lu, whoever

would uphold the teaching of our school must khaùc—Incantations to delude or confuse others. discern how to take charge of the situation; he Meâ Phuøng Ñaït Ma: Mô thaáy Boà Ñeà Ñaït Ma—To must know advance and retreat, right and wrong; dream to see Bodhidharma. he must understand killing and giving life, Meâ Sinh: Taát caû nhöõng chuùng sanh meâ muoäi—All capturing and releasing. If one's eyes suddenly deluded beings. blur and go sightless, everywhere he goes, when Meâ Söï: Delusive phenomena or affairs—Deluded he encounters a question, he questions, and when in regard to phenomena. he encounters an answer, he answers, scarcely Meâ Taâm: A deluded mind. realizing that his nostrils are in the hands of Meâ Taân: Caûnh giôùi meâ muoäi (ba coõi saùu ñöôøng)— others. Deluded realms—The ford of delusion, i.e. Meâ Ma Giaùc Phaät: Delusion is demon, mortality. enlightenment is Buddha. Meâ Tín Dò Ñoan: Superstition—Ñaây laø loái meâ tín Meâ Moät: Meâ muoäi vaø chìm ñaém trong duïc voïng— nhö thôø ñaàu coïp, ñaàu traâu, hay thôø thaàn raén rít, Delusion and sunk in the passions. bình voâi oâng taùo, xin xaâm, boùi queû, vaân vaân. Ñaïo Meâ Muoäi: Stupid. Phaät laø ñaïo cuûa trí tueä, theá neân, ñaïo Phaät khoâng Meâ Ngaïn: Bôø meâ toái—The shore of delusion. bao giôø chaáp nhaän meâ tín dò ñoan; tuy nhieân, Meâ Ngoä: Illusion and enlightenment. nhöõng tín ngöôõng vaø nghi leã meâ tín ñaõ ñöôïc ñöa Meâ Ngoä Baát Nhò: Meâ vaø ngoä treân caên baûn khoâng vaøo nhaèm toâ son ñieåm phaán cho toân giaùo ñeå loâi sai khaùc. Chuùng chæ laø moät taùnh. Chuùng thuoäc taùnh keùo quaàn chuùng, nhöng moät luùc sau thì nhöõng daây ñoàng nhaát cuûa vaïn phaùp, nhö nhö bình ñaúng, leo ñöôïc troàng ñeå trang hoaøng laêng taãm ñaõ leo phuû khoâng coù söï khaùc bieät giöõa caùi naày vôùi caùi kia. caû laêng taãm, vaø keát quaû laø giaùo lyù toân giaùo bò gaït Chuùng laø chaân lyù Baát Nhò bieåu thò voâ ngaõ vaø voâ ra nhöôøng choã cho nhöõng nghi thöùc meâ tín—This phaùp—Delusions and enlightenment are not two is a belief or rite unreasoningly upheld by faith (non-duality). Delusions and enlightenment such as venerating the head of tiger, and buffalo, (delusion and awareness) are fundamentally the the snake and centipede deities, the Lares, same. They are of the one Buddha-nature. They consulting fortuneteller, reading the horoscope, belong to the unity of all things. They are one and etc. Buddhism means wisdom, therefore, undivided truth, the Buddha-truth. They are the Buddhism never accept superstitions; however, non-dual Truth represents No-Self and No- superstitious beliefs and rituals are adopted to Dharma. decorate a religion in order to attract the Meâ Ngoä Nhaân Quaû: Nhaân vaø quaû cuûa meâ vaø multitude. But after some time, the creeper which ngoä. Noùi theo Töù Dieäu Ñeá thì nhaân cuûa meâ voïng is planted to decorate the shrine outgrows and laø taäp ñeá, quaû cuûa noù laø khoå ñeá. Nhaân cuûa chöùng outshines the shrine, with the result that religious ngoä laø ñaïo ñeá, quaû cuûa noù laø dieät ñeá—The the tenets are relegated to be the background and four axioms, that of “accumulation” is caused by superstitious beliefs and rituals become illusion, with suffering as effect; that of “the way” predominant. is caused by enlightenment, with extinction of Meâ Tín Taø Ñaïo: To have improper belief. suffering. Meâ Tình: Chuùng sanh—Sentient beings. Meâ Ngoä Nhaát Ñoà: Meâ vaø

ngoä ñoàng moät thöïc Meâ Töû: Meâ töû laø keû coù tieàn trong tay maø vaãn cheát tính—Delusion and enlightenment are the same ñoùi, gioáng nhö chuùng sanh coù Phaät taùnh maø khoâng reality. bieát duøng ñeán (theo Kim Cang Tam Muoäi Kinh)—Meâ Ngoä Nhaát Nhö: Meâ ngoä chæ laø nhöõng khía The deluded son who held a gold coin in his hand caïnh cuûa chaân lyù, chöù khoâng phaûi khaùc nhau, nhö while starving in poverty, such is the man with nöôùc vôùi baêng ñeàu cuøng moät theå (ôû theå loûng laø Buddha-nature, but fails to use it. nöôùc, ôû theå ñaëc laø baêng)—Delusion and Meâ Vieân Troùc Thuûy Nguyeät: Con khæ ngu khôø enlightenment are aspects of the one reality, as moø traêng ñaùy nöôùc, duï cho söï uoång coâng voâ ích water and ice are the same substance. trong tu taäp—Deluded monkey gropes the moon Meâ Nhaân Chuù: Buøa chuù laøm meâ hoaëc ngöôøi

in the water, i.e., a wasteful and useless effort of Kinh Phaùp Cuù, Ñöùc Phaät ñaõ daïy: “Taát caû cultivation. chuùng ta ñeàu laø keát quaû cuûa nhöõng gì chuùng ta Meâ Voïng: Toái taêm trong vieäc phaân bieät söï vaø lyù ñaõ tö töôûng; noù nöông töïa treân caùc tö töôûng thì goïi laø meâ, hö doái chaúng thöïc thì goïi laø voïng— cuûa chuùng ta.” Vì theá laøm gì coù choã ñöùng cho Deluded and misled; deluding and false. quan nieäm veà “Taïo Hoùa” trong ñaïo Phaät— Meâ Xí La Ñaïi Töôùng: Mihira (skt)—Moät trong Buddhism has no concern with either möôøi hai vò thaàn lieân heä vôùi ñöùc Phaät Döôïc Sö— determinism or determinateness because it is One of the the twelve spirits connected with the a religion of self-creation. It holds the theory Master of Healing Buddha. of free will within the sphere of human Meã Ñaàu: Ngöôøi giöõ tieäm: Keeper of the stores— beings. Buddhism, therefore, has nothing to Coác Ñaàu: See Khaùn Löông. do with fatalism, for it does not admit the Meã Leä Da: Maireya (skt)—Wine—Moät loaïi thöùc existence of anything like destiny or the uoáng ngoït, nhöng coù theå laøm cho ngöôøi ta say, vì decree of fate. According to Buddhism, all ñöôïc ruùt ra töø boâng Lythrum fructicosum. AÂm living beings have assumed the present life as tieáng Phaïn laø Toá La, nghóa laø röôïu; giôùi thöù naêm the result of self-creation, and are, even at trong nhaø Phaät caám tín ñoà Taêng tuïc khoâng ñöôïc present, in the midst of creating themselves. uoáng röôïu—A kind of intoxicating drink, extracted Birth and death are not the predestined fate of from the blossoms of Lythrum fructicosum with a living being but only a corollary of action or sugar. Alcoholic liquor; forbidden to monks, nuns karma. One who acts must sooner or later and lay-people by the fifth commandment—See reap the result of such action. Nobody can Nguõ Giôùi. determine the fate of anybody else in this Meã Maïch Nhai Phöôøng: Vò Taêng phuï traùch ñi universe. In the Dharmapada Sutra, the vaøo nhöõng xoùm laøng laân caän khuyeán taán thí chuû Buddha taught: “All that we are is the result cuùng döôøng luùa gaïo cho Taêng giaø—A monk who is of what we have thought; it is founded on our responsible to go to nearby villages to encourage thoughts; it is made up of our thoughts.” Thus, benefactors (noble givers) to offer rice to the there is no room for the idea of “Creation” in sangha. Buddhism. Meã Thang: Beito (jap)—Nöôùc côm noùng—Hot 3) Meänh leänh: Decree. rice water. Meänh Baûo: Treasure of life—Söï quyù baùu cuûa Meänh: cuoäc soáng (soáng ñeå tu taäp giaûi thoaùt)—The 1)

Sanh maïng: Jivita (skt)—Life—Length of life. precious possession of life. 2) Ñònh meänh: Niyati-vada (skt)—Fate— Meänh Caên: Jivitendriya (skt). Determined period of life—Fatalism—Thuyeát 1) Löïc cuûa sinh meänh: Faculty of life—Life veà soá phaän ñaõ ñöôïc ñònh tröôùc—Phaät giaùo force—Life potential. khoâng ñeå taâm ñeán caùc thuyeát taát ñònh hay baát 2) Theo Tieåu Thöøa giaùo thì caên baûn cuûa cuoäc ñònh, bôûi vì Phaät giaùo chuû tröông lyù thuyeát töï soáng hay söï taùi sanh laø phi saéc phi taâm, maø laø do yù chí giöõa caùc laõnh vöïc nhaân sinh. Do ñoù, do nghieäp cuûa quaù khöù sinh ra, Ñaïi Thöøa chaáp Phaät giaùo khoâng lieân heä ñeán thuyeát ñònh nhaän caùi naày möôïn teân laø meänh caên, chöù meänh, noù khoâng chaáp nhaän söï hieän höõu cuûa khoâng phaûi laø thöïc theå rieâng coù boån meänh—A moät ñònh meänh. Theo ñaïo Phaät, chuùng sanh root or basis for life or reincarnation, the moïi loaøi nhaän ñôøi soáng hieän höõu nhu laø keát nexus of Hinayana between two life-periods, quaû töï taïo, vaø ngay ôû hieän taïi, chuùng cuõng accepted by Mahayana as nominal but not ñang töï taïo laáy keát quaû. Soáng cheát khoâng phaûi real. laø ñònh meänh coù tröôùc cho moät chuùn g sanh, Meänh Caàu: Caàu ñöôïc soáng laâu maõi maõi—Seeking maø chæ ñôn thuaàn laø haäu thaân cuûa nghieäp. Ai long life. haønh ñoäng, sôùm muoän gì roài cuõng phaûi gaët laáy Meänh Chung: Luùc cheát hay luùc gaàn cheát—Shift haäu quaû, chöù khoâng ai coù khaû naêng quyeát ñònh out of existence—Life's end or nearing the end of vaän maïng cuûa ai trong vuõ truï naày caû. Trong life.

Meänh Chung Thôøi Thöùc: YÙ thöùc luùc laâm chung— Meänh Tröôïc: Ayuskasaya (skt)—Maïng Tröôïc— Consciousness at the time of death. Impurity of human life—See Meänh Ñoäc. Meänh Ñaïo Sa Moân: Vò Sa Moân laáy giôùi luaät, Meänh Töï Taïi: Ayurvasita (skt)—Söï ñieàu ngöï veà thieàn ñònh vaø trí hueä laøm cuoäc soáng cuoäc tu, nhö thôøi gian cuûa ñôøi soáng—Mastery over the duration Ngaøi A Nan ñaõ laøm—A sramana who makes the of life. commandments, meditation and knowledge his Meänh Voâ Giaùn: Endless fate—Endless life—Thoï very life, as Ananda did. meänh trong ñòa nguïc khoâng giaùn ñoaïn, duø coù muoán Meänh Ñoäc: Impurity of human life—Meänh tröôïc, cheát ñeå qua kieáp khaùc cuõng khoâng ñöôïc. Ñaây laø söï oâ tröôïc cuûa kieáp ngöôøi, moät trong nguõ tröôïc — moät trong naêm thöù voâ giaùn cuûa ñòa nguïc —Fate or Turbidity or decay of the vital principle, reducing life is endless in the uninterrupted hells. This is the length of life, one of the five turbidities—See one of the five ceaselessness of uninterrupted Nguõ Ñoäc. hells—See Nguõ Voâ Giaùn. Meänh Giaû: Moät trong 16 taø kieán cho raèng thoï Mi Gian Baïch Haøo Töôùng: See My Gian Baïch meänh cuûa caùi ta laø coù thöïc—The living being; the Haøo Töôùng. one possessing life; life, one of the sixteen wrong Mi Gian Quang: See My Gian Quang. views believing that life is real. Mi Lan Ña: Milinda (skt)—See Di Lan Ñaø. Meänh Meänh Ñieåu: Jivajiva (skt)—See Coäng Mi Lan Ña Vaán Ñaïo: Milinda-panha (skt)—See Meänh Ñieåu. Di Lan Ñaø Vaán Ñaïo. Meänh Nan: Nhöõng khoù khaên trôû ngaïi trong cuoäc Mò: Yeâu quaùi—An orge—Evil spirit. soáng—Life's hardships; the distress of living. Mò Ngöõ: Noùi môù—To talk in one's sleep. Meänh Nan Nhaân Duyeân: Nhöõng nguyeân nhaân vaø Mò Nöõ: Moät thieáu nöõ ñöôïc

duøng nhö phöông tieän hoaøn caûnh khoù khaên cuûa cuoäc soáng—Difficult laøm toån haïi ngöôøi khaùc—A young woman used as causes and conditions of life. a means (medium) for such a spirit to injure Meänh Naïn: Life and honour—Perils to life and others. perils to noble character—See Meänh Phaïm. Mieân: 1) Nhaém maét lai: To close the eyes; 2) Nguû, Meänh Phaïm: 1) Meänh naïn vaø phaïm naïn hay tai laøm cho thaân khoâng coøn töï taïi, taâm bò hoân muoäi, naïn lieân quan ñeán söï maát coøn cuûa tính meänh gaây trôû ngaïi cho pheùp quaùn: Sleep—See Thuïy (meänh naïn) vaø tai naïn lieân quan ñeán vieäc kieân trì Mieân. hay khoâng kieân trì tu haønh phaïm haïnh (phaïm naïn). Mieân Taïng: A monastery sleeping room. Meänh Phaïm laø tai naïn hay trôû ngaïi cho tính meänh Mieân Tröôøng Tòch Tònh: Eternal rest. vaø söï tu trì phaïm haïnh cuûa baûn thaân mình: Life Mieán: Nöôùc Mieán Ñieän, moät xöù naèm veà phía and honour, i.e. perils to life and perils to noble Ñoâng cuûa AÁn Ñoä—Burma, a country east of India. character; 2) Sinh meänh vaø söï thanh khieát: Life Mieán Ñieän Phaät Giaùo: Buddhism in Burma—Vì and purity. vò trí quan troïng cuûa ñaát nöôùc naøy veà con ñöôøng Meänh Quang: AÙnh saùng hay sinh khí cuûa sinh thöông maïi baèng caû ñöôøng boä vaø ñöôøng bieån, neân meänh, chaúng bao laâu roài cuõng bieán maát—The light Mieán Ñieän ñaõ chòu aûnh höôûng cuûa caùc xöù laùng of a life, i.e. soon gone. gieàng trong nhieàu theá kyû, ñaëc bieät laø AÁn Ñoä. Söï Meänh Quang Ñieåu: Jivajivaka or Jivamjiva giôùi thieäu Phaät giaùo sôùm suûa nhaát vaøo Mieán Ñieän (skt)—Sinh Sinh Ñieåu—Coäng Meänh Ñieåu—Loaøi coøn ñöôïc ghi laïi trong lòch söû khôûi xöôùng töø thôøi löôõng thuû ñieåu hoùt raát hay—A bird with two vua A Duïc, ngöôøi ñaõ phaùi caùc vò sö Sona vaø Uttara heads, a sweet songster—See Coäng Meänh Ñieåu. nhö nhöõng nhaø truyeàn giaùo. Hoï ñaõ thieát laäp moät Meänh Taän Töû: Caùi cheát töï nhieân, caùi cheát bình trung taâm Phaät giaùo ôû Thaton. Nhieàu phaùi ñoaøn thöôøng—Natural death. truyeàn giaùo hôn ñöôïc ñöa ñeán Mieán Ñieän vaøo theá Meänh Thaèng: Sôïi daây sinh meänh luoân bò gaäm kyû thöï nhaát, vaø sau ñoù thì Thuyeát Nhaát Thieát Höõu nhaám bôûi chuoät voâ thöôøng ngaøy vaø ñeâm —The Boä vaø caùc doøng truyeàn thöøa Phaät giaùo Ñaïi Thöøa rope of life, always gnawed by the two rats, i.e. khaùc ñeán nôi. Trong khoaûng thôøi gian theá kyû 10 vaø night and day. 11, hình thöùc maät chuù Phaät giaùo tuyeån löïa thieát laäp neàn moáng trong soá nhöõng ngöôøi soáng taïi vuøng

Pagan-Irawaddy River Basin. Bieân Nieân Söû thôøi nhöõng ngöôøi Mramma, moät boä toäc Taây Taïng, sô khai cuûa Phaät giaùo töôøng thuaät raèng chö Taêng Dravdian, ñaõ laäp neân moät vöông quoác huøng maïnh, trong toâng phaùi naày töï xem mình nhö “Thaùnh,” kinh ñoâ ñaët taïi Pagan vaø hoï ñaõ laáy teân cuûa mình neân choái boû caûnh giôùi cuûa Ñöùc Phaät. Vì vaäy chuùng maø ñaët cho toaøn boä xöù naày. Ngöôøi Mramma laø moät ta coù theå noùi raèng Phaät giaùo phaùt trieån taïi Mieán daân toäc coå sô , khoâng coù chöõ vieát vaø ñaõ coù moät Ñieän raát sôùm. Theo Giaùo sö P.V. Bapat trong Hai daïng Phaät giaùo Maät Toâng leäch laïc, thònh haønh. Ngaøn Naêm Traêm Naêm Phaät Giaùo, theo bieân nieân Theo Bieân Nieân söû Mieán Ñieän, naêm 1044, vua söû Tích Lan thì coù hai tu só Phaät giaùo teân laø Sona

Anawratha (Aniruddha) môùi leân ngoâi taïi Paga, vaø Uttara ñaõ ñöôïc vua A Duïc cöû ñi thuyeát giaûng ñöôïc hoùa ñoä theo Phaät giaùo Nguyeân Thuûy bôûi moät ñaïo Phaät taïi Suvarnabhumi laø nôi maø nhieàu ngöôøi tu só Talaing ôû Thaton, coù teân laø Arhan vaø cuõng cho laø Mieán Ñieän ngaøy nay. Tuy nhieân, chöa coù ñöôïc goïi laø Dharma-darsi. Ñöùc vua naøy, vôùi söï baèng chöùng naøo cho thaáy vua A Duïc ñaõ cöû hai giuùp söùc cuûa Arhan vaø moät soá tu só khaùc töø Thaton ngöôøi naày ñeán ñaây vôùi nhieäm vuï truyeàn giaùo, vaø vò tôùi, ñaõ taûo thanh caùc heä phaùi leäch laïc ñeå thieát laäp trí cuûa Suvarnabhumi vaãn coøn ñang ñöôïc tranh caõi. Phaät giaùo Nguyeân Thuûy treân moät neàn taûng vöõng Vì trong khi moät soá ngöôøi cho noù laø Mieán Ñieän thì chaéc. Tuy nhieân, hoï raát thieáu kinh saùch giaùo ñieån. moät soá ngöôøi khaùc laïi cho raèng ñoù laø Thaùi Lan hay Aniruddha cöû caùc söù giaû ñeán gaëp Manuha, vua cuûa Ñoâng Döông. Ngoaøi caâu chuyeän Sona vaø Uttara ra nöôùc Thaton, ñeå xin caùc phoù baûn ñaày ñuû cuûa boä thì khoâng coøn coù baèng chöùng naøo khaùc veà söï phaùt Tam Taïng. Manuha töø choái, söï töø choái cuûa vua trieån cuûa Phaät giaùo taïi Mieán Ñieän tröôùc theá kyû thöù Manuha laø lyù do cho cuoäc xaâm laêng, maø keát quaû laø naêm. Xeùt veà söï tieáp giaùp giöõa Mieán Ñieän vôùi AÁn söï khuaát phuïc cuûa daân Moân thuoäc mieàn döôùi cuûa Ñoä vaø söï coù saún nhöõng con ñöôøng boä khoâng khoù ñi Mieán Ñieän vaø uy theá cuoái cuøng cuûa truyeàn thoáng laém giöõa hai nöôùc naày, ngay caû tröôùc Taây Lòch, Nguyeân Thuûy döôùi thôøi Kyanzittha. Aniruddha khoâng theå loaïi tröø khaû naêng laø Phaät giaùo ñaõ phaùt beøn caát quaân chieám laáy Thaton. Aniruddha chieán trieån taïi Mieán Ñieän töø tröôùc theá kyû thöù 5, cuõng coù thaéng trôû veà, mang theo khoâng chæ vua Manuha bò theå tröôùc ñoù raát laâu. Nhöng töø theá kyû thöù 5 trôû veà baét maø coøn taát caû caùc tu só vaø kinh saùch, di vaät cuûa sau, coù nhöõng taøi lieäu chaéc chaén cho thaáy khoâng Phaät giaùo, chôû ñaày treân ba möôi hai thôùt voi. Chöa chæ söï hieän höõu maø caû söï thònh haønh cuûa Phaät giaùo bao giôø moät keû chieán thaéng laïi bò chinh phuïc hoaøn Nguyeân Thuûy taïi vöông quoác Pyus xöa kia, coù teân toaøn bôûi neàn vaên minh cuûa keû baïi traän ñeán theá. laø Sriksetra vôùi kinh ñoâ gaàn Prome maø nhöõng taøn Nhöõng ngöôøi daân Mieán Ñieän ôû Pagan ñaõ raäp theo tích vaãn coøn taïi Hmawza ngaøy nay. Caùc di tích toân giaùo, ngoân ngöõ, vaên hoïc vaø kinh saùch cuûa caùc khaûo coå hoïc taïi Hmawza, caùch Prome khoaûng naêm tu só. Vua Aniruddha vaø nhöõng ngöôøi keá vò ñaõ trôû daëm vaø caùc taøi lieäu moâ taû cuûa ngöôøi Trung Hoa, thaønh nhöõng ngöôøi nhieät tình uûng hoä Phaät Giaùo cho thaáy chaéc chaén raèng hình thöùc Phaät giaùo Nguyeân Thuûy, vaø ñöôïc söï baûo trôï cuûa hoï, ñaïo naày Nguyeân Thuûy vôùi kinh ñieån baèng tieáng Ba Li ñaõ ñaõ phaùt trieån khaép nöôùc Mieán Ñieän. Ñaïo Baø La ñöôïc ñöa ñeán khu vöïc quanh Prome vaøo tröôùc theá Moân tröôùc ñaõ thònh haønh taïi ñaây phaûi nhöôøng choã kyû thöù 5 bôûi caùc nhaø truyeàn giaùo töø AÁn Ñoä ñeán daàn daàn cho ñaïo Phaät. Vôùi söï nhieät tình cuûa moät ñaây töø maïn phía Ñoâng cao nguyeân Ñeà Caêng vaø tín ñoà môùi, vua Aniruddha ñaõ cho xaây nhieàu chuøa mieàn Nam AÁn Ñoä. Nhöng ñoàng thôøi, ngöôøi ta cuõng vaø tu vieän. Nhöõng ngöôøi keá vò cuõng noi theo tìm

thaáy nhöõng daáu veát cuûa heä phaùi Mula- göông cuûa oâng. Nhaø vua coøn cho mang nhöõng baûn sarvastivada vaø phaùi Ñaïi Thöøa (Mahayanism) coù sao ñaày ñuû cuûa boä Tam Taïng laáy töø Tích Lan veà leõ ñaõ töø phía Ñoâng AÁn Ñoä ñeán ñaây. Coù cô sôû chaén cho Arhan ñoái chieáu vôùi baûn laáy töø Thaton. chaén ñeå giaû thieát raèng Phaät giaùo Nguyeân Thuûy Kyanzittha, con trai cuûa vua Aniruddha, theo cuõng ñaõ thònh haønh trong soá nhöõng ngöôøi Mons göông cha mình ñaõ xaây döïng ngoâi ñeàn Ananda noåi hay Talaings theo AÁn Ñoä giaùo ñònh cö taïi Pegu tieáng ôû Pagan. Moät söï kieän quan troïng trong lòch (Hamsavati), Thaton (Sudhammavati) vaø caùc vuøng söû Phaät giaùo Mieán Ñieän laø söï thaønh laäp moät Taêng laân caän khaùc ñöôïc goïi chung laø Ramannadesa. Ñoaøn Simhala (Tích Lan) vaøo naêm 1181-1182 bôûi Tröôùc theá kyû thöù V ít laâu, Thaton ñaõ trôû thaønh moät Capata, ngöôøi ñaõ ñöôïc thoï giôùi taïi Tích Lan. Caùc trung taâm raát lôùn cuûa toân giaùo naày. Tröôùc ñoù, tu só Tích Lan khoâng xem söï thoï giôùi cuûa caùc tu só

Mieán Ñieän laø coù giaù trò, vaø ñaây cuõng laø yù nghó cuûa world of the Buddha. So, we can say that Capata cuøng caùc moân ñeä cuûa oâng. Söï ñoái ñòch giöõa Buddhism flourished in Burma from a very early Taêng ñoaøn Simhala vaø Taêng ñoaøn Mramma cöù period. According to Prof. P.V. Bapat in The tieáp dieãn suoát ba theá kyû vaø ñaõ keát thuùc baèng chieán Twenty-Five Hundred Years of Buddhism, based thaéng cuoái cuøng cuûa phe Simhala. Vaøo naêm 1287 on the tradition preserved in the Ceylonese xöù Pagan bò ngöôøi Moâng Coå chinh phuïc vaø ñaõ ruùt Chronicles, two Buddhist monks, named Sona and boû ñi. Truyeàn thoáng Theravada sinh toàn, nhöng xöù Uttara, were sent by Emperor Ashoka to preach Mieán Ñieän chöa ñöôïc thoáng nhaát cho maõi ñeán naêm Buddhism in Suvarnabhumi which is generally 1752. Söï ñoäc laäp ngaén nguûi, khi ngöôøi Anh truaát identified with Burma. There is, however, no pheá nhaø vua vaøo naêm 1886 vaø saùp nhaäp vaøo ñeá reliable evidence to show that Sona and Uttara quoác cuûa hoï. Ñeán naêm 1948, moät laàn nöõa Mieán were actually sent as missionaries by Ashoka, and Ñieän ñöôïc ñoäc laäp, sau ñoù töôùng U-Nu trôû thaønh the location of Suvarnabhumi is also not beyond Thuû Töôùng. Nhoùm Phaät töû nhö Hieäp Hoäi Thanh dispute. For, while some identify it with Burma, Nieân Phaät Töû, ñoùng moät vai troø quan troïng cho others place it in Siam or take it to denote broadly phong traøo ñoøi ñoäc laäp, vaø töôùng U-Nu tieáp tuïc the whole of Indo-China. Beside the story of Sona khuynh höôùng pha troän Phaät giaùo vaø chính trò vôùi and Uttara there is no other evidence that caùi maø oâng goïi laø “Xaõ Hoäi Chuû nghóa Phaät Giaùo.” Buddhism flourished in Burma before the fifth Trong heä thoáng naøy, nhaø nöôùc seõ cung caáp cho daân century A.D. Considering the close proximity of chuùng taát caû nhöõng nhu caàu vaät chaát, vaø Taêng Giaø Burma to India, and the existence of not too seõ lo nhu caàu taâm linh cho hoï. Vaøo naêm 1950 oâng difficult land routes between the two even before thaønh laäp Hoäi Ñoàng Phaät Giaùo Sasana nhaèm giaùm the Christian era, the possibility is not altogether saùt chö Taêng vaø boå nhieäm vò Boä Tröôûng Toân Giaùo excluded that Buddhism found it way to Burma Vuï. Naêm 1960 oâng khôûi

xöôùng phong traøo bieán even before, perhaps long before, the fifth century Phaät giaùo thaønh quoác giaùo, nhöng töôùng Ne-Win A.D. But from this period onwards there are ñaõ nhanh choùng laøm cuoäc ñaûo chaùnh vaøo naêm definite records to prove not only the existence 1962, baét ñaàu moät giai ñoaïn quaân phieät ñoäc taøi. but also the flourishing state of Theravada Ngaøy nay Taêng Giaø tieáp tuïc laø moät löïc löôïng Buddhism in the old kingdom of the Pyus known chaùnh ôû Mieán Ñieän, vaø thöôøng xaûy ra nhöõng baát as Sriksetra with its capital near Prome, the ruins hoøa vôi caùc töôùng laõnh cuûa ñaûng Quaâân Phieät Junta. of which lie in modern Hmawza. The Nhoùm caùc töôùng laõnh phaûi ngaàm phaù taùnh ñaïi archaeological remains at Hmawza, about five chuùng cuûa Phaät giaùo, nhöng söï hoã trôï cuûa quaûng miles from modern Prome, and the Chinese ñaïi quaàn chuùng ñaõ ngaên ngöøa nhoùm quaân phieät thu accounts leave no doubt that Theravada form of löôïm ñöôïc söï thaønh coâng lôùn trong noã löïc naøy— Buddhism with Pali canonical texts was introduced Because of its position along important land and in the region round Prome earlier than the fifth sea trade routes, Burma has for centuries been century A.D. by Indian missionaries who came influenced by neighboring countries, particularly from the eastern coast of the Deccan and south India. The earliest recorded introduction of India. But side by side we also find traces of Buddhism to Burma was initiated by Asoka (272- Mula-sarvastivada and Mahayanism which 236 B.C.), who sent the monk Sona and Uttara as probably came from eastern India. There are good missionaries. They established a Buddhist center grounds for supporting that the Theravada form of in Thaton. Further Theravada missions came to Buddhism also flourished among the Hinduized Burma in the first century, and subsequently Mons or Talaings settled in Pegu (Hamsavati), Sarvastivada and Mahayana lineages arrived. Thaton (Sudhammavati) and other neighboring During the tenth and eleventh centuries, an electic regions collectively known as Ramannadesa. form of tantric Buddhism became established Some time before the the eleventh century A.D., among living in the Pagan-Irawaddy River Basin. Thaton became a very important centre of this Early chronicles report that the monk of this sect, religion. Earlier still, the Mrammas, a Tibeto- who referred to themselve as Ari, rejected the Dravdian tribe, had established a powerful

kingdom with its capital at Pagan and given their Ceylon. The Ceylonese monks did not consider name to the whole country. The Mrammas were a those of Burma as validly ordained and this rude, unlettered people and a debased form of feeling was shared by Capata and his followers. Tantric Buddhism flourished among them. The rivalry between the Simhala Sangha and the According to the Burmese chronicle Humannan Mramma Sangha continued for three centuries and nha Yazawintawkyi (Glass Palace Chronicle, ended in the final triumph of the former. In 1287 begun in 1829), in 1044 A.D., a new king, Pagan was conquered by the Mongols and Anawratha (Aniruddha), ascended the throne of deserted. The Theradava tradition survived, but Pagan and was converted to the pure Theravada Burma was not united until 1752. This form by a Talaing monk of Thaton named Arhan, independence was short-live, as the British also

known as Dharma-darsi. He new king, with deposed the king in 1886 and annexed to their the help of Arhan and a few other monks from empire. Burma gain independence in 1948, Thaton, led a crusade against the debased religion following which U-Nu became prime minister. and established Theravada on a firm footing. Buddhist group such as the Young Men's Buddhist There was, however, great need of canonical Association." (YMBA), played a significant role texts. Aniruddha sent messengers to Manuha, the in the independence movement, and U-Nu king of Thaton, asking for complete copies of the continued to trend of mingling Buddhism and tripitaka. Manuha having refused, which resulted politics with what he termed a policy of "Buddhist in the subjugation of the Mons of lower Burma Socialism." In this system, the state would provide and the eventual ascendancy of Theravada under for the peoples' material needs, and the Sangha Kyanzittha. Aniruddha marched with his army and would minister to their spiritual needs. In 1950 he captured Thaton. He returned in triump and formed the Buddhist Sasana Council to supervise brought back with him not only king Manuha the monks and appointed a minister of religious captive, but all the monks, and the Buddhist affairs. In 1960 he initiated a move to make scriptures and relics which were carried by thirty- Buddhism the state religion, but this prompted two elephants. Never was a victor more General Ne Win to stage a coup in 1962, which completely captivated by the culture of the began a period of military dictatorship. The vanquished. The Burmese of Pagan adopted the Sangha remains a major force in Burma today, religion, language, literature and script of the and it is often at odds with the generals of ruling Monks. Aniruddha and his successors became the junta (SLORC). The generals have worked to great champions of the Theravada form of undermine the popularity of Buddhism, but its Buddhism, and along with their political authority broad support among the people has prevented it extended over the whole of Burma. The them from having great success in this endeavor. Brahmanical religion that had prevailed there Mieán Ñieän Toâng: Maramma-samgha (skt)—Tieàn gradually yielded to Buddhism, which even now Toâng—Teân cuûa moät toâng phaùi Phaät giaùo ñöôïc flourishes over the whole country without any thaønh laäp ôû Mieán Ñieän vaøo theá kyû thöù II—Name rival. With the zeal of a new convert, Aniruddha of a Buddhis school founded in Burma in the built numerous pagodas or temples and second century. monasteries, and his example was followed by his Mieãn Luaân Hoài: Thoaùt khoûi voøng luaân hoài sanh successors. He also brought complete copies of töû—Escape from cyclical existence. the Tripitaka from Ceylon and Arhan collated Mieãn Mieãn Hieån Hieån: Meâ maãn, lôø môø—To be these with the texts from Thaton. Aniruddha's completely bewitched by—To be completely son, Kyanzittha, followed in the footsteps of his infatuated with. father and built the famous Ananda temple at Mieãn Nhaân Söï: Giaûn löôïc bôùt nhöõng leã nghi chuùc Pagan. An important episode in the history of möøng hoaëc thaêm hoûi—To simplify some rituals of Buddhism in Burma was the establishment in greeting and visiting. 1181-1182 A.D. of a Simhalese order of monks Mieãn Taêng: Vò Taêng ñöôïc mieãn trong caùc buoåi founded by Capata who received his ordination in

hoïp chuùng haøng ngaøy vì baän caùc Phaät söï khaùc —A

monk whose attendance at the daily assembly is which can destroy the obscurity of illusion; 5) Saép excused for other duties. tôùi: Next (day and year); 6) See Minh Trieàu; 7) Mieãn Vieãn Ngheânh Pheâ: Mieãn cho ñaïi chuùng Trong Thieàn, ñaây laø loaïi caâu hoûi ñöôïc neâu leân moät khoûi tieáp ñoùn moät vò khaùch taêng danh döï —To caùch ñaày ñuû vaø chính xaùc. Moät trieát gia ngoaïi ñaïo excuse the assembly from greeting an honorable hoûi Phaät: “Toâi khoâng hoûi höõu ngoân hay voâ ngoân.” guest monk. Ñöùc Phaät ngoài im laëng. Trieát gia naày noùi: “Ñöùc Mieát Ñòa: See Mieát Nhieân. Theá Toân quaû ñaïi töø, ñaïi bi. Ngaøi khôi saùng nhöõng Mieát Nhieân: Trong chôùp nhoaùng—In a wink— maây môø meâ hoaëc cho toâi, chæ cho toâi loái vaøo Like lightning—With lightning speed. Chaùnh ñaïo”: In Zen, this is a kind of question that Mieát Tî: Con raén lôùn. Trong thieàn, töø naày coù is plainly and straightforwardly stated. A non- nghóa laø ngöôøi hoïc phaûi nhanh choùng naém laáy cô Buddhist philosopher asked the Buddha: “Words duyeân thuyeát phaùp cuûa thaày maø laõnh hoäi vaø hoaøn or no-words, I ask neither.” The Buddha remained toaøn ñaït ñöôïc yeáu nghóa thieàn phaùp —A big snake. silent. The philosopher said: “The Blessed One is In Zen, the term means practitioners must quickly indeed full of mercy and compassion. He has grasp the master's opportune words or cleared off clouds of confusion for my sake, fundamental words to comprehend and attain an showing me how to enter upon the path.”—See absolute comprehension of the important meaning Phaàn Döông Thaäp Baùt Vaán. of Zen. Minh Am Vinh Taây Thieàn Sö (1141-1215): Mieät Khieát: See Mieät Mieät Tieát Tieát. Myoan Eisai (jap)—Ming-an Jung-hsi (Wade-Mieät Leä Xa: Mlecca (skt)—Khoâng phaûi chuûng Giles Chinese)—Mingan Rongxi (Pinyin toäc Arya: Non-Aryan—Nhöõng ngöôøi man rôï, hung Chinese)—Teân cuûa moät vò sö ngöôøi Nhaät Baûn, oâng döõ: Barbarians, foreigner, wicked—Veû maët hung xuaát gia luùc coøn raát treû, chuyeân nghieân cöùu caùc haêng: Defined as ill-looking—Nhöõng boä toäc ôû hoïc thuyeát Thieân Thai vaø Chaân Ngoân treân nuùi Tyû vuøng bieân ñòa: Frontier tribes—Moät töø duøng ñeå chæ Sôn. Thieàn sö Minh Am Vinh Taây laø ngöôøi khai nhöõng boä toäc hay gioáng ngöôøi ngoaïi ñaïo vaø haõy saùng ra Thieàn phaùi Kieán Nhaân Töï, moät trong coøn man rôï: A term for non-Buddhist tribe or nhöõng nhaùnh thieàn quan troïng nhaát trong tröôøng people. Non-Buddhist nations, the barbarians— phaùi Laâm Teá ôû Nhaät Baûn. Hieän nay phaùi naøy coù Ngoân ngöõ vuøng Baéc AÁn trong thôøi ñöùc Phaät: A khoaûng 70 ngoâi töï vieän treân khaép Nhaät Baûn — language in northern India during the time of the Name of a Japanese monk who became a monk as Buddha. a boy and studied the teachings of the Tendai and Mieät Mieät Tieát Tieát: Töï ti maëc caûm, nghó raèng Shingon schools on Mount Hiei near Kyoto. Zen mình thaáp keùm hôn ngöôøi khaùc—To think oneself master Myoan Eisai founded the Kenninji branch, so much inferior among other people. one of the most important branches from Lin-Chi Mieät Thò: To disdain—To despite—To scorn. school in Japan. Up to now, this branch has about Mieâu Maïo: 1) Mieâu Taû: To describe; 2) Theå hieän: 70 temples throughout Japan. To express, to give expression, or to show. Sö ñaõ du haønh sang Trung Hoa

vaøo nhöõng Mieâu Ngöu Chaâu: Camara (skt)—Giaø Maät La— naêm 1168 vaø 1187, vaø ñöôïc coâng nhaän laø Teân cuûa moät trong hai trung chaâu cuûa Nam Thieäm ngöôøi ñaàu tieân thaønh coâng trong vieäc mang Boä Chaâu—Name of one of the two middle Thieàn sang truyeàn baù taïi Nhaät. Sö du haønh continents of Jambudvipa. sang Trung Hoa vaø theo tu taäp vôùi toâng Thieân Mieáu: A small shrine. Thai, toâng phaùi maø oâng ñaõ thoï giôùi, nhöng oâng cuõng tu taäp thieàn vôùi ngaøi Hueä An ôû Tröôøng Minh: 1) Che môø, ñoái laïi vôùi hieån: Secret, An cuûa doøng Thieàn Laâm Teá, chính ngaøi Hueä invisible, in contrast with open, manifest; 2) Khaéc An ñaõ chöùng nhaän söï giaùc ngoä cuûa oâng, vaø khi chöõ treân goã hay treân ñaù: To engrave on wood or trôû veà Nhaät Baûn oâng baét ñaàu daïy ñeä töû veà stone; 3) Trí tueä: Vidya (skt)—See Trí Hueä; 4) thieàn taäp. Vinh Taây Minh laø vò thaày ñaàu tieân Chaân Ngoân hay Minh do khaåu phaùt ra (neáu do cuûa thieàn sö Ñaïo nguyeân, ngöôøi maø veà sau thaân phaùt ra nhö haøo quang thì goïi laø minh) hay naày ñaõ ñöa Taøo Ñoäng vaøo Nhaät Baûn. Do ñoù, chaân ngoân coù khaû naêng phaù tröø hoân aùm : True word

thieàn sö Vinh Taây cuõng ñöôïc heát söùc troïng wrote a large sign saying, "This month, on voïng trong doøng thieàn naày—Name of a such-and-such a day, the pilgrim Zen master Japanese monk who became a monk as a boy Zenko will perform a self-cremation. Let and studied the teachings of the Tendai and those who will donate money for firewood Shingon schools on Mount Hiei near Kyoto. come watch." Now Zenko posted this sign He traveled to China in 1168 and 1187 and here and there. Soon the local people were who is credited with being the first agog, and donations began pouring in. On the successfully to bring Zen to Japan. He appointed day, people jammed the temple, traveled to China to study T'ien-T'ai, the awaiting the lighting of the fire. Zenko sat in order in which he was ordained, but he also the firewood, preparing to immolate himself. studied Ch'an with Hui-An Hui-Ch'ang of He called for the fuel to be ignited at his Oryo lineage of the Lin-Chi order of Ch'an signal. Now Zenko went into silent Hui-An gave Eisai a certification of meditation. A long time passed. All of a awakening, and upon his return to Japan Eisai sudden, he looked up at the sky and nodded. began instructing students in Ch'an practice. Then he addressed the crowd, saying, "Listen, He was the first master of Dogen Zenji, who listen! There are voices in the clouds! Just as I later transmitted the Zen of Soto school in was about to enter into extinction, the saints Japan. Thus Eisai is also important for that all said, 'It is still too early for you to think of Zen lineage. leaving the defiled world! Put up with this Moät laàn noï, trong moät chuyeán du haønh thình world for a while, and stay here to save living lình sö thaáy moät töï vieän ñoå naùt neân oâng beøn beings.' So I can't go on with the cremation nghó ñeán chuyeän truøng tu laïi. Khoâng coù nguoàn today." Then he took the money that had been taøi nguyeân naøo cuûa chính mình, sö beøn vieát donated and was able to restore the moät taám baûng ñeà: "Thaùng naøy, vaøo ngaøy noï, abandoned temple with it. thieàn sö haønh höông Vinh Taây Minh seõ laøm leã Vaøo naêm 1191 sö saùng laäp chuøa Fuku-ji ôû töï hoûa thieâu cho mình. Nhöõng ai cuùng döôøng Kyushu, nhöng chaúng bao laâu sau ñoù,

oâng coù tieàn mua cuûi haõy ñeán maø xem." Baáy giôø Vinh nhöõng maâu thuaãn vôùi caùc vò söï thuoäc toâng Taây Minh daùn baûng ñoù ñaây, vaø ngöôøi cuùng Thieân Thai ôû ñòa phöông, nhöõng ngöôøi oaùn döôøng cuõng baét ñaàu ñoå xoâ ñeán. Vaøo ngaøy ñaõ haän lôøi tuyeân boá cuûa oâng raèng Thieàn vöôït troäi ñònh, ngöôøi ngöôøi tuï taäp ñaày ngheït ôû töï vieän, hôn giaùo phaùp Thieân Thai. Ñeå laøm nguoâi côn chôø löûa ñöôïc ñoát leân. Vinh Taây Minh ngoài giaän cuûa caùc vò sö naøy, oâng giôùi thieäu nghi treân ñoáng cuûi, chuaån bò töï hoûa thieâu. OÂng baûo thöùc cuûa Maät toâng Thieân Thai vaøo töï vieän cuûa ngöôøi chaâm löûa khi oâng ra hieä u. Baáy giôø oâng vaø vieát ngay caû moät boä luaän taùn thaùn Zenko ñi vaøo thieàn tònh maëc. Moät luùc laâu troâi Thieân Thai, nhöng vaãn duy trì moät caùch kieân qua. Thình lình, oâng nhìn leân trôøi vaø gaät ñaàu. coá raèng giaùo phaùp cuûa toâng Laâm Teá laø “tinh Roài sau ñoù oâng dieãn thuyeát cho ñaùm ñoâng: tuùy cuûa taát caû moïi giaùo phaùp vaø bao goàm toaøn "Haõy laéng nghe! Haõy laéng nghe! Coù nhöõng boä Phaät phaùp.” Ngaøy nay moïi ngöôøi ñeàu ñoàng aâm thanh treân maây! Ngay khi ta saép nhaä p dieät, yù raèng chính oâng laø ngöôøi ñaõ mang doøng thieàn chö Thaùnh ñaõ noùi, 'Haõy coøn quaù sôùm cho oâng Laâm Teá truyeàn baù vaø phaùt trieån ôû Nhaät Baûn — nghó ñeán vieäc rôøi boû theá giôùi nhieãm oâ naøy! In 1191 he founded the Fuku-ji Temple in Haõy ôû laïi theá giôùi naøy moät luùc nöõa maø cöùu ñoä Kyushu, but soon came into conflict with local chuùng sanh.' Vì theá ta khoâng theå nhaäp dieät Tendai monks, who resented his statements hoâm nay." Sau ñoù oâng laáy tieàn cuùng döôøng ñeå that Zen is superior to Tendai. To placate truøng tu laïi ngoâi chuøa vaø tieáp tuïc giaùo hoùa them, he began introducing esoteric Tendai chuùng sanh—Once on a journey Zen master rites in his monastery and even wrote a Zenko happened to see a ruined temple that treatise praising Tendai, but steadfastly he thought should be restored. Completely maintained that Rinzai is “the quintessence of without material resources of his own, Zenko all doctrines and the totality of the Buddha’s

Dharma.” Nowadays people agreed that he thaày Thanh Laõng vaø noùi: "Baïch Thaày, taâm khoâng was the one who brought the Rinzai to Japan. töø beân trong, khoâng töø beân ngoaøi, khoâng ôû giöõa. Naêm 1204, töôùng quaân Minomoto boå nhieäm Vaäy thì cuoái cuøng taâm ôû ñaâu?" Hoøa Thöôïng Thanh oâng laøm vieän tröôûng tu vieän Kieán Nhaân vaø tu Laõng mæm cöôøi vaø baûo Sö: "Cöù kheá hôïp theo thôøi vieän naày trôû thaønh tu vieän Thieàn ñaàu tieân tieát, chæ caàn theå hieän taâm bình thöôøng cuûa con trong thaønh phoá hoaøng gia naày. Vaø cuõng chính trong baát cöù tình huoáng naøo, ñoù laø taát caû nhöõng gì taïi ñaây, Ñaïo Nguyeân ñaõ ñeán vaø tu taäp theo söï con caàn laøm trong tu taäp cuûa mình." Ngay nhöõng giaûng daïy cuûa oâng. Vì vöøa muoán laøm dòu bôùt lôøi naøy Sö ñaït ngoä—Name of a Vietnamese Zen caùc phaùi Phaät giaùo hieän coù, vöøa theo ñuoåi con master, of the 42nd lineage of the Ts'ao Tung ñöôøng taâm linh cuûa mình, oâng ñaõ saùng laäp ra School. He was a student and dharma successor of moät thöù thieàn vaãn coøn mang daáu aán maïnh meõ Zen master Thanh Lang. He is particularly known cuûa caùc yeáu toá Thieân Thai vaø Chaân Ngoân. Tuy for his dialogue with his master. One

day, he nhieân, doøng thieàn do oâng saùng laäp ñaõ taét ñi bowed in front of his master and asked, "Master, sau vaøi theá heä—In 1204, shogun Minomoto mind is not from inside, not from outside, not in appointed him as abbot of the Kennin-ji the middle. So, eventually, where is the mind?" monastery in Kyoto, which thus became the The master smiled and told him, "Adapt yourself first monastery in the capital where Zen was to the weather, just use your common mind in any the primary teaching. Here it was also that circumstance, that's all you need to do in your Dogen Zenji sought Eisai out. As a concession cultivation." Right at these words, he attained to the established Buddhist schools, but also enlightenment. as a result of his own development, the Zen Minh Chaâu: Haït chaâu saùng nhö aùnh traêng, bieåu that Eisai taught was strongly mixed with töôïng cuûa ñöùc Phaät—The bright-moon mani or elements of Tendai and Shingon. However, pearl, emblem of Buddha. the Japanese Zen lineage that originated with Minh Chaâu AÙm Ñaàu: Vieân ngoïc saùng bò neùm vaøo him died out after a few generations. choã toái taêm, yù noùi Phaät phaùp quyù baùu nhö vieân Minh AÁn (1841-1928): Teân cuûa moät vò danh Taêng ngoïc "Nhö YÙ" coù khaû naêng ban phaùt taát caû taøi vaät Trung Hoa vaøo cuoái thôøi nhaø Thanh, ñaàu theá kyû hay ñoà duøng maø chuùng sanh mong muoán, nhöng thöù XX—Name of a Chinese famous monk who laïi bò queân laõng—A bright pearl thrown into lived in the end of the Ch'ing Dynasty, in the darkness, i.e., Buddhism as a Mani stone, which beginning of the twentieth century. has the power to grant any wish or desire, with Minh Ba Thieàn Sö: Teân cuûa moät vò Thieàn sö regard to material possession, to all sentient Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø beings, but left forgotten. Thanh (1644-1912)—Name of a Chinese Zen Minh Chaâu Thieân Töû: The moon-deva. master of the Lin-chi Sect in the Ch'ing dynasty. Minh Chieâm (559-628): Teân cuûa moät vò danh Minh Baïch: Apparent—Clear—Explicit. Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)— Minh Baûn Thieàn Sö (1263-1323): Teân cuûa moät vò Name of a Chinese famous monk who lived in the Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi T'ang Dynasty in China. nhaø Nguyeân beân Trung Hoa (1280-1368)—Name Minh Chieâu Ñöùc Khieâm Thieàn Sö: Dokugan- of a Chinese Zen master of the Lin-chi Sect in the Ryu (jap)—Meisho (jap)—Myosho Tokken Yuan dynasty. (jap)—Ming-chao Teâ-ch'ien (Wade-Giles Minh Bieän: To distinguish clearly. Chinese)—Mingzhao Deqian (Pinyin Chinese)— Minh Bieän Boà Taùt: Bhavaviveka (skt)—See Thieàn sö Trung Hoa vaøo theá kyû thöù X, moân ñoà vaø Thanh Bieän. ngöôøi keá vò phaùp cuûa thieàn sö La Sôn Ñaïo Nhaøn. Minh Chaùnh Thieàn Sö (?-1867): Teân cuûa moät vò OÂng coù bieät hieäu "Roàng Moät Maét" (Ñoäc Nhaõn Thieàn sö Vieät Nam thuoäc theá heä thöù 42, toâng Taøo Long). Minh Chieâu ñöôïc nhaéc ñeán trong thí duï thöù Ñoäng vaøo theá kyû thöù XIX. Sö laø ñeä töû cuûa Thieàn 48 cuûa Bích Nham Luïc. OÂng truï vaø daïy treân nuùi sö Thanh Laõng. Sö ñaëc bieät ñöôïc bieát ñeán qua Minh Chieâu (taïi Vuï Chaâu, baây giôø laø moät quaän cuoäc ñaøm thoaïi vôùi thaày. Moät hoâm, Sö quyø tröôùc trong tænh Trieát Giang) trong 40 naêm, ñaët teân mình

theo teân nuùi naày. OÂng thu huùt ñöôïc nhieàu moân ñoà. lenient with attendant Yan. Later he'll reside Trong taát caû caùc giôùi thieàn cuûa Trung Hoa ngaøy over a congregation of a thousand, so of what xöa, ngöôøi ta thöôøng nhaéc laïi nhöõng lôøi daïy cuûa use is it?" The monk bowed and then asked oâng. Coù leõ oâng coù naêm ngöôøi noái phaùp cuûa mình. Mingzhao the question again. Mingzhao said, Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát "He went everywhere!" veà Thieàn sö Minh Chieâu Ñöùc Khieâm; tuy nhieân, coù Thöôïng Toïa Thanh cöû thoaïi ñaàu Ngöôõng Sôn moät vaøi chi tieát nhoû veà vò Thieàn sö naøy trong 'caëm caây boà caøo' hoûi Thieàn sö Minh Chieâu: "YÙ Truyeàn Ñaêng Luïc, quyeån XXIII—A Chinese Zen ngöôøi xöa taïi xoa tay hay taïi choáng caây boà master in the tenth century; a student and dharma caøo?" Minh Chieâu goïi: "Thöôïng Toïa Thanh!" successor of Lo-han Tao-hsien. We encounter Thöôïng Toïa Thanh leân tieáng, Minh Chieâu noùi: Mingzhao (Ming-chao), who is also called the "Coù töøng moäng thaáy Ngöôõng Sôn nöõa thoâi?" One-eyed Dragon (Tu-yen-lung) because he lost Thöôïng Toïa Thanh noùi: "Chaúng caàn haï ngöõ, his left eye, in example 48 of the Pi-Yen-Lu. He chæ caàn thöông löôïng maø thoâi." Minh Chieâu was active for 40 years on Mount Ming-chao (at noùi: "Neáu caàn thöông löôïng thì Hoøa Thöôøng Wuzhou, now is a district in Zhejiang Province), ñöôøng ñaàu coù caû ngaøn laõo sö coù maët."— the name of which was applied to him. He Venerable Qing raised a question to attracted many students and his words were in Mingzhao concerning the story of Yangshan everyone's mouth in Ch'an circles of ancient sticking a hoe in the ground. He said, "Did the China. He probably had five dharma successors. ancient's meaning lie in his clasping his hands Zen Master Mingzhao Deqian, name of a Chinese or was it in his sticking the hoe in the Zen monk in the ninth century. We do not have ground?" Mingzhao called, "Qing!" Qing detailed documents on this Zen Master; however, responded, "Yes?" Mingzhao said, "Are you there is some brief information on him in The still dreaming about Yangshan?" Qing said, "I Records of the Transmission of the Lamp (Ch’uan- don't want the master to give an explanation Teng-Lu), Volume XXIII. of this. I just want to talk about it." Mingzhao Moät hoâm, Thieàn sö Minh Chieâu laáy tay chæ said, "If you only want to talk then there are leân böùc hoïa treân töôøng hoûi moät vò Taêng: "Caùi fifteen hundred teachers in front of the hall." naøy laø thaàn gì vaäy?" Vò Taêng ñaùp: "Ñoù laø Minh Chieâu ñi ñeán Song Nham Töï. Tröôûng Thieän Thaàn Hoä Phaùp." Minh Chieâu hoûi: laõo Song Nham nhìn phong thaùi cuûa sö noùi: "Trong thôøi kyø böùc haïi chaïy veà ñaâu?" Vò Taêng "Ta seõ cho xaø leâ moät caâu hoûi. Neáu noùi ñöôïc khoâng traû lôøi. Minh Chieâu baûo vò Taêng ñeán thì phaù boû vieän, coøn neáu noùi khoâng ñöôïc thì hoûi thò giaû Dieãn. Dieãn noùi: "OÂng töø trong kieáp khoâng phaù boû. Kinh Kim Cang noùi: 'Taát caû chö naøo maø gaëp naïn aáy?" Vò Taêng quay laïi töôøng Phaät vaø Phaät phaùp ñeàu töø kinh naøy maø ra.' thuaät töï söï vôùi Minh Chieâu. Minh Chieâu noùi: Haõy noùi coi Kinh naøy do ai noùi?" Minh Chieâu "Thaät laø toäi nghieäp, daãu veà sau naøy thò giaû noùi: "Noùi cuøng khoâng noùi, nhaát thôøi ñeå qua Dieãn coù qui tuï caû ngaøn Taêng chuùng ñi nöõa moät beân, chæ hoûi Hoøa Thöôïng quyeát ñònh goïi cuõng chaúng coù choã duïng gì." Vò

Taêng beøn leã caùi gì laø Kinh naøy?" Tröôûng laõo Song Nham baùi roài hoûi Sö caâu hoûi laàn nöõa. Minh Chieâu khoâng lôøi ñoái ñaùp. Minh Chieâu cöû Kinh noùi: noùi: "Ñi baát cöù nôi ñaâu!"—One day, "Taát caû hieàn Thaùnh do ñeàu laáy phaùp voâ vi maø Mingzhao pointed to a painting on the wall thaønh ra coù khaùc bieät. Ñoù töùc laø voâ vi laøm cöùu and asked a monk, "What god is that?" The caùnh. Baèng vaøo ñaâu maø coù sai khaùc? Nhö sai monk said, "The benevolent god who protects khaùc ñoù laø loãi hay khoâng loãi? Neáu loãi thì taát the Dharma." Mingzhao said, "Where did he caû hieàn Thaùnh ñeàu coù loãi. Neáu khoâng coù loãi go during the Hui Chang persecution?" The thì goïi caùi gì laø sai khaùc?" Tröôûn g laõo Song monk didn't answer. Mingzhao told the monk Nham cuõng khoâng coù lôøi ñoái ñaùp. Minh Chieâu to ask attendant Yan. Yan said, "In what kalpa noùi: "Tuyeát Phong noùi ñaáy!"—Mingzhao went did you encounter this problem?" The monk to Shuangyan Monastery. On one occasion related this to Mingzhao. Mingzhao said, "Be the abbot there invited Mingzhao to drink tea.

Yan said, "I'll present you with a question. If Traâu saét löûa hoàng sanh con ngheù you answer it successfully, then I'll give up Ngaû reû naøo ai roõ huyeàn cô). my position as abbot and hand it over to you. Noùi xong baøi keä, Sö ngoài trong tö theá kieát giaø If you don't answer successfully, then I won't maø thò tòch—At his near death, Mingzhao give it up." He then quoted a verse from the called all his assembly to gather in the hall. Diamond Sutra, "All of the Buddhas and all of He remained silent for a long moment and their anuttara-samyaksambodhi dharmas then reciting a verse: come forth from this scripture. Who is it that "A flashing blade exposes speaks this scripture?" Mingzhao said, "The the monastery's complete majesty. one who speaks it does not speak, and thereby All of you, protect it well. it is revealed. But what about you, Master, Within the fire, who do you say recites this scripture?" Yan an iron ox gives birth to a calf. did not answer. Mingzhao then said, "All the At this juncture, sages and saints each hold a difference from who will compile my teaching?" the Dharma of nonaction, and thus they take After reciting this verse, Mingzhao sat in cross- nonaction as the highest principle. From legged position and passed away. where does the difference arise? As for the Minh Chieâu Tònh Bình: Mingzhao's pure water difference, is it an error or not? If it is an pitcher—Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa error, then all of the sages and saints have Thieàn sö Minh Chieâu Ñöùc Khieâm vaø moät vò Taêng. each erred. If it is not an error, then what is it Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XXIII, that is a difference?" Yan again did not speak. khi Minh Chieâu ôû taïi chuøa Trí Giaû ôû Vuï Chaâu vôùi Mingzhao said, "Yee! It's what Xuefeng said." cöông vò ñeä nhaát toøa, thöôøng thì Sö khoâng nhaän Khi Minh Chieâu ôû taïi chuøa Trí Giaû ôû Vuï Chaâu tònh thuûy. Vò Taêng chuû söï hoûi: "Thöôïng Toïa, boä vôùi cöông vò ñeä nhaát toøa, thöôøng thì Sö khoâng oâng khoâng bieát nöôùc naøo dô nöôùc naøo saïch hay nhaän tònh thuûy. Vò Taêng chuû söï hoûi: "Thöôïng sao? Taïi sao oâng khoâng nhaän nöôùc saïch?" Minh Toïa, boä oâng khoâng bieát nöôùc naøo dô nöôùc naøo Chieâu böôùc xuoáng giöôøng ñöa caùi tònh bình leân saïch hay sao? Taïi sao oâng khoâng nhaän nöôùc noùi: "Caùi naøy tònh." Vò

Taêng chuû söï khoâng coù lôøi saïch?" Minh Chieâu böôùc xuoáng giöôøng ñöa ñoái ñaùp. Minh Chieâu beøn ñaäp beå tònh bình—The caùi tònh bình leân noùi: "Caùi naøy tònh." Vò Taêng koan about the potentiality and conditions of chuû söï khoâng coù lôøi ñoái ñaùp. Minh Chieâu beøn questions and answers between Zen master Ming- ñaäp beå tònh bình—When Mingzhao was at chao Teâ-ch'ien and a monk. According to the Zhizhu Temple in Wuzhou, he often did not Records of the Transmission of the Lamp (Ch'uan- get his ration of pure water. The temple Teng-Lu), Volume XXIII, when Mingzhao was at attendant asked him, "Your Reverence, you Zhizhu Temple in Wuzhou, he often did not get don't know tainted from pure. Why don't you his ration of pure water. The temple attendant get your pure water?" Mingzhao jumped off asked him, "Your Reverence, you don't know the meditation bench, picked up the pure tainted from pure. Why don't you get your pure water pitcher and said, "Is this tainted or water?" Mingzhao jumped off the meditation pure?" The attendant didn't answer. Mingzhao bench, picked up the pure water pitcher and said, then broke the pitcher. "Is this tainted or pure?" The attendant didn't Luùc saép thò tòch, Minh Chieâu goïi ñoà chuùng laïi. answer. Mingzhao then broke the pitcher. OÂng ngoài yeân laëng moät luùc laâu roài ñoïc baøi keä: Minh Chính: Clear and upright. "Maïch ñao tuøng lyù trình toaøn uy Minh Chuù: Dharani (skt)—Chen-yen (chi)— Nhöõ ñaúng öng ñöông thieän hoä trì Sacred formula—Maïn Ñaùt La—See Chaân Ngoân. Hoûa lyù thieát ngöu sanh ñoäc töû Minh Chuaån Minh Quy: Shingi (jap)—Thuaät ngöõ Laâm kyø thuøy giaûi thaáu ngoâ ky." Nhaät Baûn "Shingi" coù nghóa laø 'Tieâu chuaån saùng roõ (Töùc khaéc tuøng laâm hieän roõ uy hay quy taéc saùng roõ'. Thuaät ngöõ naày chæ caùc quy Caùc oâng phaûi khaù kheùo hoä trì taéc ñieàu tieát haèng ngaøy ôû beân trong cuõng nhö beân

ngoaøi caùc thieàn vieän cho chö Taêng vaø Phaät töû taïi Chinese famous monk who lived in the Ming gia. Tieáp ñaàu ngöõ 'Shingi' naèm trong thaønh phaàn Dynasty in China. cuûa nhieàu töïa ñeà cuûa nhöõng taùc phaåm Nhaät Baûn Minh Döông Hoäi: Minh aùm chæ loaøi quyû nôi coõi baøn veà caùc maët khaùc nhau cuûa nhöõng quy taéc sinh aâm, döông aùm chi chö thieân nôi coõi trôøi hay chuùng hoaït trong ñôøi soáng toân giaùo—A Japanese term, Baø La Moân. Minh Döông Hoäi laø hoäi cuùng döôøng literally means 'clear standard, clear rule'; term for cho hai loaïi chuùng sanh vöøa keå treân—The the rules by which daily life in a Zen monastery is assembly for offerings of the spirits below and regulated; also for the rules for monks and above, pretas, etc. laypeople in the daily life outside a monastery. Minh Ñaïo: Coøn goïi laø Minh Ñoà hay Minh Ñoä— The suffix 'Shingi' crops up in the titles of many Con ñöôøng saùng: The bright or clear way—Con Japanese written works that treat aspects of the ñöôøng cuûa thaàn chuù Ñaø La Ni: The way of the standards of religious life. mantras and dharanis—Con ñöôøng u toái: The dark Minh Chuùng: Nhöõng söùc maïnh voâ hình, nhö Phaïm way—Coõi u minh toái aùm: Land of darkness, the Thieân, Thieân Vöông, Daï Ma Thieân, noùi chung laø shades, hades—Nôi ôû cuûa Dieâm Ma Vöông: The nhöõng löïc voâ hình—The invisible powers, abode of the Yama King. Brahma, Sakra, Yama, the spirits in general. Minh Ñaït: Enlightenment—Giaùc ngoä, bieát ñöôïc

Minh Cô: Nhöõng thieän caên tu taäp trong nhöõng söï taùi sanh quaù khöù vò lai cuûa mình vaø ngöôøi vaø kieáp quaù khöù mang laïi lôïi laïc cho hieän ñôøi— trong kieáp hieän taïi chaám döùt phieàn naõo ñeå ñaït Wholesome deeds cultivated in past lives, which ñöôïc ñaïi giaùc—With the knowledge of future benefit the present life. incarnation of self and others, of past incarnations Minh Cuù Luaän Thích: Mula-madhyamika- of self and others, and that the present incarnation vrttiprasannapada (skt)—Madhyamika-vrtti- will end illusion (Minh), and thorough or perfect prasannapada (skt)—Luaän thích veà Trung Quaùn, enlightenment (Ñaït). ñöôïc ngaøi Nguyeät Xöùng bieân soaïn—A 1) Tam Minh: Three insights—See Tam Minh. commentary and interpretation on the Bright 2) Tam Ñaït: Three aspects of the omniscience of Phrasing of the Middle View, written by the Buddha—See Tam Ñaït. Candrakirti. Minh Ñaéc Ñònh: Minh Ñaéc—Thieàn ñònh maø töù Minh Cöï: Shining torch—Caây ñuoác ñang chaùy, so gia haïnh cuûa baäc Boà Taùt ñöôïc ôû Noaõn Vò (thieàn saùnh vôùi Minh Ñaéc Ñònh cuûa Boà Taùt. Ñaây laø loaïi ñònh ñaït ñöôïc ôû möùc Minh Ñaéc laø luùc thieàn giaû ñaït thieàn ñònh trong töù gia haïnh cuûa baäc Boà Taùt ñöôïc ôû ñöôïc trí hueä voâ laäu)—Samadhi of obtaining Noaõn Vò (thieàn ñònh ñaït ñöôïc ôû möùc Minh Ñaéc laø light—A samadhi in the Bodhisattva's four good luùc thieàn giaû ñaït ñöôïc trí hueä voâ laäu)—A shining roots (catus-kusala-mula) in which there are the torch, compared to a samadhi in the Bodhisattva's bright beginnings to release from illusion. four good roots. A shining torch, compared to a Minh Ñaêng Chieáu Dieäu: Wonderfully Illuminated samadhi in the Bodhisattva's four good roots. This Heart Lamp—Sonome laø moät nöõ só noåi tieáng vaø laø is a kind of samadhi in the Bodhisattva's four good moät Phaät töû uyeân thaâm giaùo phaùp. Coù laàn baø ñaõ roots (catus-kusala-mula) in which there are the vieát thö cho thieàn sö Unko: "Khoâng caàu chaân cuõng bright beginnings to release from illusion—See Töù khoâng laùnh voïng laø coäi reã cuûa Ñaïi Ñaïo. Ai cuõng Gia Haïnh. bieát ñieàu naøy, chính vì theá khi noùi leân ñieàu naøy toâi Minh Cöïc Sôû Tuaán Thieàn Sö (1262-1336): Minki nghó raèng khoâng coù gì ñaëc bieät caû. Lieãu xanh, hoa Soshun Zenji (jap)—Teân cuûa moät vò Thieàn Taêng ñoû, moïi thöù ñeàu hieån hieän trong töï taùnh. Cuõng nhö toâng Laâm Teá Trung Hoa vaøo theá kyû thöù XIV. Sö theá, ngaâm keä vaø laøm thô cho qua ngaøy thaùng. Neáu ñeán töø Minh Chaâu, thuoäc tænh trieát Giang, Trung taát caû nhöõng thöù naøy laø taùn gaãu voâ duïng, thì toaøn Hoa—Name of a Chinese Lin-chi Zen monk in the boä kinh saùch cuõng chaúng khaùc gì. Toâi khoâng thích fourteenth century. He came from Ming-chou, nhöõng gì mang maøu saéc toân giaùo. Phaàn coâng phu Zhe-jiang Province, China. haèng ngaøy cuûa toâi laø caàu nguyeän, laøm thô vaø ca Minh Duïc: Teân cuûa moät vò danh Taêng Trung Hoa haùt. Neáu toâi ñöôïc leân thieân ñaøng, ñieàu naøy cuõng vaøo thôøi nhaø Minh (1368-1644)—Name of a

toát; neáu toâi bò ñoïa vaøo ñòa nguïc, ñoù cuõng laø ñieàu When Sonome was about to pass on, she bade kieát töôøng." farewell to the world with this poem: "Töï mình voán bieát "The sky of the autumn moon Chaúng phaûi caàu taâm and the warmth of spring: Töï taùnh haèng saùng Is it a dream? Is it real? Moät ngoïn minh ñaêng. Hail to

the Buddha of Infinite Light!" Duø ñoäng duø tònh Minh Ñaêng Quang: Moät Ñaïi Taêng quan troïng cuûa Loøng saün göông trong Phaät giaùo Vieät Nam vaøo tieàn baùn theá kyû XX. Ngaøi Chaân taâm chieáu dieäu sanh vaøo naêm 1923 vaø vaéng boùng vaøo naêm 1954. Soi khaép chuùng sinh. Ngaøi laø nhaø caûi caùch Phaät giaùo trong luùc luaân lyù vaø Chaúng theå kieám tìm ñaïo ñöùc Phaät giaùo ñang côn nghieâng ngöûa, vaø laø Vöôït treân thaáy bieát ngöôøi saùng laäp ra Giaùo Hoäi Phaät giaùo Taêng Giaø Töï taùnh minh ñaêng Khaát Só Vieät Nam—An important Vietnamese Thöôøng haèng laø vaäy!" Monk in the first half of the twentieth century. He Khi Sonome saép thò tòch, baø ñaõ töø giaõ coõi ñôøi vôùi was born in 1923 and considered missing on the baøi thô sau: way to preach in 1954. When moral and traditions "Trôøi ñeâm traêng thu of Vietnamese Buddhism were in rapid decline, Tieát xuaân aám aùp he was a key Monk in the revival and reformation Laø thöïc? Laø moäng? of Vietnamese Buddhism during that time; he was Nam Moâ Voâ Löôïng Quang Nhö Lai." also the founder of the Vietnamese Sangha Sonome was a well known poetess and a profound Bhikshu Buddhist school. student of Buddhism. She once wrote to Zen Minh Ñaàu: Ngöôøi saùng suoát—A clear-sighted master Unko: "To seek neither reality nor person. falsehood is the root source of the Great Way. Minh Ñeá: Coøn goïi laø Minh Tính hay Töï Tính. Phaùi Everyone knows this, so even though I may seem Soá Luaän ngoaïi ñaïo laäp ra ñeá thöù nhaát trong 25 ñeá, immodest for saying so, I do not think this is leõ ñuùng veà caùi môø mòt khoâng roõ raøng, khoâng bieát anything special. As going-on in the source of one ñöôïc, laø nguoàn goác khôûi leân vaïn höõu —The mind, the willows are green, the flowers are red. Sankhya doctrine of primordial profundity, beyond Just being as is, I pass the time reciting verse and estimation, the original nature out of which all composing poetry. If this is useless chatter, then things arose. the scriptures are also useless chatter. I dislike Minh Ñòa: Phaùt Quang Ñòa, ñòa thöù ba trong thaäp anything that stinks of religion, and my daily ñòa—The stage of illumination, the third of the ten practice is invocation, poetry, and song. If I go to stages—See Thaäp Ñòa. paradise, that's fine; if I fall into hell, that's Minh Ñoaùn: To judge clearly. auspicious." Minh Ñoà: See Minh (3). "By myself I remember Minh Ñoä: See Minh (4). not to seek mind; Minh Ñoä Voâ Cöïc: Caùch dòch cuõ laø Baùt Nhaõ Ba La the green lamp has already illuminated Maät (Baùt laø minh, ñoä laø Ba La Maät), caùi tueä ñöa my lone lamp heart. chuùng sanh ñeán choã giaùc ngoä—An old Whether in clamor or silence, interpretation of Prajna-paramita means the I have a clear mirror: wisdom that ferries to the other shore without it thoroughly discerns limit. pure hearts among humans. Minh Ñöùc: 1) Ñöùc cao ñaïo troïng: High virtue; 2) It is not something existing, Teân cuûa moät vò danh Taêng Vieät Nam vaøo theá kyû that anyone can see and know, thöù XIV: Name of a Vietnamese famous monk nor does it not exist: who lived in the fourteenth century. such is the lamp of truth." Minh Gia: Lôïi ích do söùc maïnh taâm linh hay do söï caûm öùng cuûa chö Phaät vaø chö Boà Taùt ñem laïi

khoâng thaáy bieát—The invisible aid of the spiritual Wudeng Huiyuan, Volume XIV: One day, Zen powers. master Ming-jiao entered the hall and addressed Minh Gia Hoä:

Mysteric aid—Gia hoä khoâng thaáy the monks, saying, "When Chang San drinks, Li-ñöôïc hay gia hoä moät caùch bí maät trong vieäc loaïi tsu gets drunk." He then got off the seat and left tröø toäi loãi vaø taêng tröôûng coâng ñöùc —Invisible aid, the hall. In fact, there are many irrational in getting rid of sins, increasing virtue. statements in Zen. Some may declare Zen Minh Giaùc Phöông Kyø Thieàn Sö (1682-1774): irrevocably insane or silly. What is Zen through Teân cuûa moät vò Thieàn sö Vieät Nam, thuoäc toâng this apparent triviality and irrationality really Laâm Teá vaøo theá kyû thöù XVIII—Name of a driving us to comprehend? The answer is simple. Vietnamese Zen master of the Lin-chi Sect in the Zen wants us to acquire an entirely new point of eighteenth century. view whereby to look into the mysteries of life Minh Giaùc Thieàn Sö Ngöõ Luïc: Ngöõ luïc cuûa and the secrets of nature. This is because Zen has Thieàn sö Tuyeát Ñaäu (980-1052)—Records of come to the definite conclusion that the ordinary Teachings of Zen master Hsueh-tou Chung-hsien. logical process of reasoning is powerless to give Minh Giaûi: To explain clearly. final satisfaction to our deepest spiritual needs. Minh Giaûi Thoaùt: Vijjavimutti (p)—Clear Minh Giôùi: 1) Coõi U minh, khoâng coù aùnh saùng: emancipation. Dark realm, hades; 2) Ba ñöôøng döõ ñòa nguïc, ngaï Minh Giaùm: Taám göông saùng—A clear and bright quyû, vaø suùc sanh: The three lower forms of mirror. incarnation, i.e. hell, preta, and animal (see Haï Minh Giaùo (1852-1932): Teân cuûa moät vò danh Tam Ñoà). Taêng Trung Hoa vaøo cuoái theá kyû XIX, ñaàu theá kyû Minh Haûi: Bieån saâu (toái taêm)—Dark and deep thöù XX—Name of a Chinese famous monk who sea. lived in the end of the nineteenth century and the Minh Haûi Phaùp Baûo Thieàn Sö: Teân cuûa moät vò beginning of the twentieth century. Thieàn sö Vieät Nam, theá heä thöù 34, thuoäc toâng Laâm Minh Giaùo Thieàn Sö: Zen master Ming-jiao— Teá vaøo theá kyû thöù XVII. Sö goác ngöôøi Quaûng Thieàn sö Minh Giaùo, teân cuûa moät vò Thieàn sö Ñoâng, vaø xuaát gia beân Trung Hoa. Vaøo khoaûng Trung Hoa. Hieän nay chuùng ta khoâng coù nhieàu taøi naêm 1687, Sö sang Vieät Nam theo söï thænh caàu lieäu chi tieát veà Thieàn sö Minh Giaùo; tuy nhieân, coù cuûa Thieàn sö Nguyeân Thieàu. Veà sau, Sö vaøo Hoäi moät chi tieát lyù thuù veà lôøi daïy cuûa oâng trong trong An thaønh laäp doøng Thieàn Chuùc Thaùnh taïi ñoù — Nguõ Ñaêng Hoäi Nguyeân, quyeån XIV: Moät hoâm, Name of a Vietnamese Zen master, of the 34th Thieàn sö Minh Giaùo thöôïng ñöôøng thò chuùng: lineage, Lin-chi Sect, in the seventeenth century. "Tröông Tam uoáng, Lyù Töù say." Noùi xong, Sö He was originally from Kuang-Tung Province, xuoáng gheá vaø rôøi khoûi saûnh ñöôøng. Kyø thaät, coù China. He left home to become a monk in China, nhieàu tuyeân boá mang tính phi lyù trong Thieàn. Vaøi then traveled to Vietnam in around 1687 on the ngöôøi coøn cho raèng Thieàn voâ lyù cöùng nhaét vaø ñieân invitation of Master Yuan-Shao. Later, he went to roà. Thieàn duøng nhöõng caâu hoûi roõ raøng laø vôù vaån vaø Hoi An to establish Chuc Thanh Zen lineage khoâng hôïp lyù, roát cuoäc Thieàn muoán chuùng ta hieåu there. caùi gì? Caâu traû lôøi ñôn giaûn. Thieàn muoán chuùng ta Minh Haûi Phaät Baûo Thieàn Sö (1670-1754): Teân coù ñöôïc moät quan ñieåm hoaøn toaøn môùi, ñeå deã daøng cuûa moät vò Thieàn sö Vieät Nam, theá heä thöù 34, nhìn thaáu vaøo nhöõng huyeàn dieäu cuûa ñôøi soáng vaø

thuoäc toâng Laâm Teá vaøo theá kyû thöù XVII. Sö goác bí maät cuûa thieân nhieân. Vieäc naøy laø vì Thieàn ñaõ ñi ngöôøi Phöôùc Kieán, vaø xuaát gia beân Trung Hoa. ñeán keát luaän raèng tieán trình lyù luaän thoâng thöôøng Vaøo khoaûng naêm 1691, Sö sang Vieät Nam theo söï roát cuoäc khoâng coù söùc maïnh cho chuùng ta caùi thoûa thænh caàu cuûa Thieàn sö Nguyeân Thieàu. Veà sau, Sö maõn sau cuøng veà nhöõng nhu caàu saâu thaúm cuûa taâm vaøo Quaûng Ngaõi xaây döïng chuøa Thieân AÁn treân nuùi linh—Zen master Ming-jiao, name of a Chinese cuõng mang teân Thieân AÁn—Name of a Vietnamese Zen master. We do not have detailed documents Zen master, of the 34th lineage, Lin-chi Sect, in on this Zen Master; however, there is an the seventeenth century. He was originally from interesting detail on his teaching on Zen in The Fu-jian Province, China. He left home to become

a monk in China, then traveled to Vietnam in Minh Hieån: 1) Roõ raøng: Clear, explicit; 2) U minh around 1691 on the invitation of Master Yuan- vaø saùng toû: Darkness and brightness. Shao. Later, he went to Quangngai to build a Minh Hieån Löôõng Giôùi: Worlds of the dead and temple on Mount Thien An, the temple was also living—Chæ hai coõi Minh Giôùi vaø Hieån Giôùi. Minh named Thien An. giôùi laø theá giôùi cuûa ngöôøi cheát, hay aâm caûnh; hieån Minh Haønh: Zen Master Minh Haønh (1596- giôùi laø theá giôùi cuûa ngöôøi soáng, hay döông gian— 1659)—Thieàn Sö Trung Quoác, queâ ôû Kieán Xöông, The two regions of the dead and of the living. Tænh Giang Taây. Ngaøi theo sö phuï laø Hoøa Thöôïng Minh Hoaèng Töû Dung Thieàn Sö: Teân cuûa moät vò Chuyeát Chuyeát qua Vieät Nam vaø ñeán Thaêng Long Thieàn sö Vieät Nam, theá heä thöù 34, thuoäc toâng Laâm vaøo naêm 1633. Hoï truï taïi chuøa Ninh Phuùc (Buùt Teá vaøo theá kyû thöù XVII. Sö goác ngöôøi Quaûng Thaùp) hôn 11 naêm. Sau khi Hoøa Thöôïng Chuyeát Ñoâng, vaø xuaát gia beân Trung Hoa. Vaøo khoaûng Chuyeát thò tòch naêm 1644, Thieàn sö Minh Haønh trôû naêm 1667, Sö sang Vieät Nam theo söï thænh caàu thaønh Phaùp töû ñôøi thöù 35 doøng Thieàn Laâm Teá. cuûa Thieàn sö Nguyeân Thieàu. Naêm 1683, Sö ra Phuù Cuøng naêm aáy, Thieàn Sö Minh Haønh vaø baø Hoaøng Xuaân xaây chuøa AÁn Toâng vaø löu laïi ñaây hoaèng Thaùi Haäu Trònh Thò Ngoïc Truùc döïng laïi chuøa Buùt phaùp cho ñeán cuoái ñôøi—Name of a Vietnamese Thaùp thaønh ngoâi chuøa coù quy moâ to lôùn hôn. Thieàn Zen master, of the 34th lineage, Lin-chi Sect, in sö Minh Haønh tieáp tuïc truï taïi chuøa Ninh Phuùc ñeå the seventeenth century. He was originally from hoaèng döông Phaät phaùp ñeán khi ngaøi thò tòch naêm Kuang-Tung Province, China. He left home to 1659—Zen Master Minh Haønh, a Chinese monk become a monk in China, then traveled to from Kieán Xöông, Giang Taây. He followed his Vietnam in around 1667 on the invitation of master, Most Venerable Chuyeát Chuyeát to go to Master Yuan-Shao. In 1683, he went to Phu Xuan Vietnam. They arrived at Thaêng Long in 1633. (Hue) to build An Tong Temple and stayed there They stayed at Ninh Phuùc (Buùt Thaùp) Temple for to spread the Buddha-dharma for the rest of his more than 11 years. After Zen Master Chuyeát life. Chuyeát passed away in 1644, Zen Master Minh Minh Hoä: Paritrana (skt)—Parita (p)—Sutra of Haønh became the Dharma heir of the thirty-fifth Protection—Kinh Baûo Hoä. lineage of the Linn-Chih Zen Sect. On the same

Minh Hoä Kinh: Paritrana-sutra (skt)—Paritta- year, the temple was rebuilt on a larger scale by sutta (p)—Sutra of Protection—Kinh Baûo Hoä. Zen Master Minh Haønh and the Queen Mother Minh Hoäi: Söï aùm chæ—Implication. Tròng Thò Ngoïc Truùc. He continued to stay at Ninh Minh Huaân: Coøn goïi laø Noäi Huaân, ôû trong caùi Phuùc Temple to expand the Buddha Dharma until chaân nhö cuûa baûn giaùc, laëng leõ nung ñoát huaân taäp he passed away in 1659. voïng taâm ñeå sinh ra Boà Ñeà Taâm —Fumigation Minh Haønh Taïi Taïi: See Minh Haønh. within, inner influence—See Noäi Huaân. Minh Haïnh Tuùc: Vijja-carana-sampanna (p)— Minh Hueä: Vidya-carana-sampanna (skt)—Myogyosoku 1) Tam minh hay tam hueä—The three (jap)—Knowledge-conduct-perfect—Phoå giaùc toái Enlightenments—The three wisdoms—See thöôïng cuûa Phaät döïa treân giôùi luaät, thieàn ñònh vaø Tam Minh. trí hueä (giôùi, ñònh, tueä). Moät trong möôøi danh hieäu 2) (1173-1232): Teân cuûa moät vò danh Taêng toâng Phaät—The unexcelled universal enlightenment of Hoa Nghieâm Nhaät Baûn vaøo theá kyû thöù XIII. the Buddha based upon the discipline, meditation Trong khoaûng cuoái theá kyû thöù XII, Sö ñaõ coá and wisdom—See Thaäp Hieäu. gaéng trung höng toâng Hoa Nghieâm ôû Nhaät Minh Haéc: AÙnh saùng giaùc ngoä khaéc phuïc voâ minh, Baûn (toâng phaùi naøy laàn ñaàu tieân ñöôïc ñöa vaøo cuõng nhö höông toûa muøi xuyeân khaép—The inner Nhaät Baûn bôûi moät nhaø sö Trung Hoa teân light, enlightenment censing and overcoming Shen-Hsiang vaøo khoaûng naêm 740 vaø ñöôïc ignorance, like incense perfuming and vua Shomu baûo trôï. Noù trôû thaønh moät trong interpenetrating. saùu toâng phaùi Phaät giaùo chính döôùi trieàu ñaïi Minh Hieàn: Vidya-bhadra (skt)—Teân cuûa moät vò Nara)—Name of a Chinese famous monk of sö AÁn Ñoä—Name of an Indian monk. the Hua-Yen Sect in the thirteenth century.

During the end of the twelfth century, he 1) (?-623): Teân cuûa moät vò danh Taêng Trung Hoa struggled to restore the Hua-Yen Sect in vaøo thôøi nhaø Tuøy (581-618)—Name of a Japan (Hua-Yen sect was first introduced to Chinese famous monk who lived in the Sui Japan by the Chinese monk Shen-Hsiang Dynasty in China. around 740 and was patronized by the 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo emperor Shomu (724-748). It became one of thôøi nhaø Ñöôøng (618-907)—Name of a the six main Buddhist schools of the Nara Chinese famous monk who lived in the T'ang period (710-784). Dynasty in China. Minh Hueä Thieàn Sö (1664-1735): Teân cuûa moät vò Minh Khoâng Thieàn Sö (1076-1141): Thieàn sö Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi Minh Khoâng—Zen master Minh Khoâng—Thieàn sö nhaø Thanh (1644-1912)—Name of a Chinese Zen Vieät Nam vaøo theá kyû thöù XI. Teân thaät cuûa sö laø master of the Lin-chi Sect, during the Ch'ing Nguyeãn Minh Khoâng. Vaøo khoaûng naêm 1130, vua dynasty. Lyù Thaàn Toâng maéc phaûi moät loaïi beänh raát laï, taâm Minh Ích: See Minh Lôïi. hoàn roái loaïn, mieäng luoân gaàm theùt, vaø thaân theå Minh Khaùi: Teân cuûa moät vò danh Taêng Trung Hoa moïc ñaày loâng laù nhö coïp. Khoâng moät löông y naøo vaøo thôøi nhaø Ñöôøng (618-907)—Name of a coù theå trò heát beänh cho nhaø vua. Moät hoâm, ngöôøi ta Chinese famous monk who lived in the T'ang nghe vaøi treû ngoaïi thaønh Thaêng Long haùt baøi ñoàng

Dynasty in China. dao: Minh Khaûo: Clear challenges—Testing “Taäp taàm voâng, taäp taàm voâng Conditions of a Clear, Explicit Nature—Nhöõng Coù oâng Nguyeãn Minh Khoâng khaûo ñaûo xaûy ra ngay tröôùc maét haønh giaû — Chöõa ñöôïc beänh thieân töû.” Testing conditions which occur right before the Moät vaøi vò quan laïi trong trieàu coá tìm caù i ngöôøi teân practitioner’s eyes—See Luïc Chuûng Khaûo. Nguyeãn Minh Khoâng vaø ñöa oâng ta vaøo trieàu ñeå Minh Khaûo-AÙm Khaûo: Clear and hidden chöõa beänh cho nhaø vua. Theo truyeàn thuyeát, sau challenges. khi tôùi cung ñieän ñeå trò beänh cho nhaø vua, oâng ñaõ Minh Kheá: AÂm thaàm kheá hôïp—To be silently yeâu caàu naáu moät vaïc nöôùc soâi, roài boû 100 caùi kim suitable. vaøo trong ñoù vaø ñöa vua ñeán gaàn nôi ñoù. Khi thaêm Minh Khieâm Hoaèng AÂn (1850-1914): Thieàn Sö beänh nhaø vua, oâng lôùn tieáng heùt raèng: "Baäc ñaïi Minh Khieâm Hoaèng AÂn—Zen Master Minh tröôïng phu ñöùng ñaàu caû nöôùc, sao laïi cuoàng loaïn Khieâm Hoaèng AÂn—Thieàn sö Minh Khieâm Hoaèng nhö theá?" Roài oâng trò beänh cho nhaø vua baèng caùch AÂn, moät trong nhöõng ñeä töû noåi tieáng cuûa Thieàn sö chaâm kim vaøo caùc huyeät ñaïo. Khi nhaø vua bình Tieân Giaùc Haûi Tònh. Naêm 1869 ngaøi truï trì chuøa phuïc, ngaøi ñaõ thay ñoåi thaønh moât ngöôøi toát, caøng Vieân Giaùc. Ngaøi laø Phaùp töû ñôøi thöù 38 doøng Thieàn tín taâm vaøo Phaät giaùo nhieàu hôn vaø phong cho sö Laâm Teá. Naêm 1875, ngaøi ñöôïc cöû laøm giaùo thoï khi chöùc Quoác Sö. Sö thò tòch naêm naøo khoâng ai bieát — môùi 26 tuoåi. Sau khi thaày ngaøi thò tòch, haàu heát Name of a Vietnamese Zen master in the 12th cuoäc ñôøi ngaøi, ngaøi ñaõ truøng tu vaø hoaèng hoùa Phaät century. His real name was Nguyen Minh Khong. giaùo taïi mieàn Nam nöôùc Vieät. Ngaøi thò tòch naêm Around the year of 1130, king Ly Than Tong got a 1914—A Vietnamese monk, one of the very strange disease of the nervous system. He outstanding disciples of Zen Master Tieân Giaùc Haûi yelled all day long. His body grew as much fur as Tònh. In 1869 he stayed at Vieân Giaùc Temple. He that of a tiger’s. No physician could be able to was the Dharma heir of the thirty-eighth treat him. One day, outside Thang Long Citadel, generation of the Linn-Chih Zen Sect. In 1875, he people heard some children sang a folksong: became the Acarya (see Acarya in Sanskrit/Pali- “Playing with a bamboo stick Vietnamese Section) when he was only 26 years There is a man called Nguyen Minh Khong old. When his master passed away, he spent most Who can cure the king’s disease.” of his life to revive and expand Buddhism in the Some mandarins tried to look for a person named South. He passed away in 1914. Nguyen Minh Khong and took him to the imperial Minh Khoaùng: court to cure the king’s disease. According to the

legend, after arriving into the Palace, he asked a ñeå hoaèng döông Phaät phaùp. Tröôùc khi thò tòch ngaøi cauldron of boiled water that he put one hundred truyeàn phaùp laïi cho Thieàn Sö Chaân Nguyeân. Ngaøi needles in. When examining the king he shouted thöôøng nhaéc nhôû ñeä töû veà sanh töû vaø Boà ñeà: “Coå at the king: "Why does a nobleman, being a head ñöùc hay noùi ‘phieàn naõo töùc boà ñeà, sinh töû töùc nieát of a nation, get mad?" After that he treated the baøn.’ Caùc oâng nghó sao? Coù phaûi coõi Ta baø sanh töû king by acupuncture. When the king had naày

thaät söï laø Nieát Baøn hay khoâng? Coù phaûi phieàn recovered, he had changed into a nice man, and naõo thaät söï laø Boà ñeà hay khoâng? Ñoái vôùi phaøm had had more faith in Buddhism and conferred the phu thì coù veû nhöõng ñieàu chuùng ta vöøa noùi döôøng title National Teacher on the Master. No on knows nhö phi lyù; nhöng vôùi ngöôøi bieát tu ñeán ñoä khoâng the year the Master died. coù phaùp naøo coù theå laøm cho caùc oâng vöôùng maéc thì Minh Kieán Khoâng Taùnh Bieän Taøi: Bieän taøi thaáu phieàn naõo vaø boà ñeà, sanh töû vaø nieát baøn naøo coù gì roõ taùnh khoâng nôi taát caû caùc phaùp—Intellectual khaùc nhau ñaâu! Muoán laøm ñöôïc nhö vaäy, caùc oâng power of realizing emptiness. neân luoân nhôù lôøi Phaät daïy 'haõy ñeå taâm nhö moät Minh Kieán Luaän: Vidya-nirdesa-sastra (skt)— doøng soâng ñoùn nhaän vaø cuoán troâi taát caû; haõy giöõ Hieån Thöùc Luaän—A treatise on clear knowledge. taâm nhö ngoïn löûa ñoùn nhaän vaø thieâu ruïi heát thaûy Minh Kieán Thaäp Phöông Thaàn: Seeing in All moïi thöù ñöôïc quaêng vaøo.'" Thaät vaäy, khoâng coù thöù Directions Deity (Spirit). naøo khoâng bò cuoán troâi trong doøng soâng hay bò Minh Laâm Thieàn Sö (1614-?): Teân cuûa moät vò thieâu ruïi bôûi ngoïn löûa ñoù. Haønh giaû tu Thieàn neân Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi luoân quaùn chieáu raèng thaân naày chaúng phaûi TA vaø nhaø Minh (1368-1644)—Name of a Chinese Zen CUÛA TA, maø ñoù chæ laø moät söï toång hôïp giaû taïm master of the Lin-chi Sect in the Ming Dynasty in cuûa töù ñaïi (ñaát, nöôùc, löûa, gioù) maø thoâi. TAÂM China. THÖÙC PHAÂN BIEÄT naày cuõng theá, noù chæ laø söï Minh Lieãu: Am hieåu töôøng taän—To understand toång hôïp cuûa saùu traàn laø saéc, thinh, höông, vò. thoroughly. Xuùc, vaø phaùp maø thoâi. Do vaäy neân noù cuõng chaúng Minh Lôïi: 1) Söï saéc saûo: Acuity; 2) Lôïi ích ngaàm, phaûi laø TA vaø CUÛA TA nöõa. Hieåu ñöôïc nhö vaäy, nhöõng coâng ñöùc hay lôïi laïc taâm linh khoâng nhìn haønh giaû tu taäp seõ döùt tröø nhöõng thöù sau ñaây: hai thaáy ñöôïc: Mysterious benefits, invisible benefits, thöù troùi buoäc laø NGAÕ vaø NGAÕ SÔÛ. Ngaõ vaø ngaõ sôû or merit, i.e. within spiritual; 3) Thoâng minh vaø ñaõ khoâng, töùc nhieân seõ döùt tröø ñöôïc caùi 'ngaõ lanh lôïi (coù khaû naêng xuyeân thuûng nhöõng söï vieäc töôùng' hay caùi 'chaáp ta'; söï 'chaáp coù nôi ngöôøi huyeàn bí): Clear and keen (be able to penetrate all khaùc' hay 'nhôn töôùng' cuõng khoâng; söï chaáp 'coù' mysteries). nôi taát caû chuùng sanh hay 'chuùng sanh töôùng'; söï Minh Luaän: Veda-sastra (skt)—Luaän Kinh Veä chaáp 'thoï giaû töôùng' hay khoâng coù ai chöùng ñaéc. Ñaø—Treatises on Veda sutras. Döôùi ñaây laø moät trong nhöõng baøi thô thieàn noåi Minh Löï: Söï chaêm soùc khoâng löôøng cuûa chö Phaät tieáng cuûa ngaøi: vaø chö Boà Taùt laø khoâng theå nghæ baøn, noù vöôït ra "Myõ ngoïc taøng ngoan thaïch, ngoaøi söï hieåu bieát cuûa chuùng sanh—The Lieân hoa xuaát öù neâ. unfathomable thought or care of the Buddhas and Tu trì sanh töû xöù, Bodhisattvas, beyond the realization of men. Ngoä thò töùc Boà ñeà." Minh Löông Nguyeät An Thieàn Sö: Zen Master (Ngoïc quí aån trong ñaù, Minh Löông—See Minh Löông Thieàn Sö. Hoa sen moïc töø buøn. Minh Löông Thieàn Sö: Zen Master Minh Neân bieát choã sanh töû, Löông—Thieàn sö Minh Löông, moät vò cao Taêng Ngoä voán thaät Boà ñeà). ngöôøi Vieät Nam, queâ ôû Phuø Laõng. Ngaøi gaëp Hoøa A Vietnamese famous monk

from Mount Phuø Thöôïng Chuyeát Coâng vaø trôû thaønh ñeä töû khi Hoøa Laõng. He met and became a disciple of Most Thöôïng töø beân Trung Hoa sang Vieät Nam. Sau ñoù Venerable Chuyeát Coâng when the latter arrived in ngaøi trôû thaønh Phaùp töû ñôøi thöù 35 doøng Thieàn Laâm Vietnam. Later he became the Dharma heir of the Teá. Sau khi Thaày thò tòch vaøo naêm 1644, ngaøi dôøi 35th generation of the Linn Chih Zen Sect. After veà chuøa Vónh Phuùc treân nuùi Coân Cöông, Phuø Laõng his master passed away in 1644, he moved and

stayed at Vónh Phuùc Temple on Mount Coân Cöông Minh Löôïng Nguyeät AÂn Thieàn Sö (1686-1769): in Phuø Laõng to expand the Buddha Dharma. Teân cuûa moät vò Thieàn sö Vieät Nam, theá heä thöù 34, Before he passed away, he transmitted the thuoäc toâng Laâm Teá vaøo theá kyû thöù XVIII. Sö goác Dharma to Zen Master Chaân Nguyeân. He always ngöôøi Quaûng Ñoâng, vaø xuaát gia beân Trung Hoa. reminded his disciples on 'birth and death' and Vaøo khoaûng giöõa theá kyû thöù XVII, cha meï Sö töø 'bodhi': "Ancient vitues always say 'affliction is Trung Hoa sang vaø quyeát ñònh ôû laïi Hoäi An, Trung bodhi and mortality (samsara) is nirvana.' What do Vieät. Sö xuaát gia laøm ñeä töû cuûa Thieàn sö Nguyeâ n you think? Is this Samsara World of 'birth and Thieàu vaø caû ñôøi hoaèng hoùa khaép caùc vuøng töø death' trully Nirvana? Is affliction really bodhi? Trung ñeán Nam Vieät Nam—Name of a The above mentioned things seem unreasonable Vietnamese Zen master, of the 34th lineage, Lin- for ordinary people; but for those who have tried chi Sect, in the eighteenth century. He was to cultivate to a point that nothing can make you to originally from Kuang-Tung Province, China. In cling on, then what is the difference between the middle of the seventeenth century, his parents affliction and bodhi, and mortality (samsara) and left China to travel South and decided to stay in nirvana! To be able to achieve this, you, Hoi An, Central Vietnam. He left home and practitioners, should always remember the became one of the most outstanding disciples of Buddha's teaching 'Let the mind be like a river Zen master Yuan-Shao. He spent his whole life to that receives and sweeps away everything; let the spread the Buddha-dharma in Central and South mind be like a fire that receives and burns Vietnam. everything thrown into.'" In fact, nothing that is Minh Lyù Thieàn Sö not swept away in the river or burned by that fire. Zen practitioners should always contemplate that this body is not ME (self) or MINE (self- belonging), but is only a temperary collaboration of the four great elements (land, water, fire, and wind). The discriminating mind is the same way; it is the result from the combination of the six elements of form, sound, odor, flavor, touch and dharma. Therefore, it is also not ME or SELF- BELONGING either. If cultivators are able to penetrate and comprehend in this way, they will be able to eliminate the followings: two types of bondage of SELF and SELF-BELONGING. If there is no 'Self' or 'Self-belonging,' then the Self-Form, or the characteristic of being attached to the concept of self will be eliminated immediately; the Other's Form or the characteristic of clinging to the concept of other people does not exist either; the Sentient Beings Form or the characteristic of clinging to the existence of all other sentient beings will no longer exist; and the Recipient-Form is also eliminated. Below is

one of his famous Zen poems: “Precious jewels are hidden in the stone, Lotus grows from the mud. Once enlightened, you will know that The world of ‘birth and death’ is trully Bodhi.”

Minh Ngoä: Thaáy roõ con ñöôøng—To clearly Minh Nöõ: Gopika (skt)—Coà Di—Coà Tyø Gia— realize (enlighten) the path. Teân cuûa baø phi thöù hai cuûa thaùi töû Taát Ñaït Ña— Minh Nguyeät: Traêng saùng—The bright moon. Name of Siddhartha-gautama's second royal Minh Nguyeät Chaâu: See Minh Nguyeät Ma Ni. concubine. Minh Nguyeät Ma Ni: Minh Chaâu—1) Ngoïc chaâu Minh Noäi: See Minh Huaân. ma ni trong saùng nhö aùnh traêng: The bright-moon Minh Phaùp: The law or method of mantras, or mani or pearl; 2) Töôïng tröng cho Ñöùc Phaät: The magic formulae. emblem of the Buddha; 3) Töôïng tröng cho Phaät Minh Phaùp Sö: Teân cuûa moät vò danh Taêng Trung Giaùo: The emblem of Buddhism; 4) Töôïng tröng Hoa, thuoäc Tam Luaän toâng, vaøo thôøi nhaø Tuøy cho Giaùo ñieån Phaät giaùo: The emblem of Buddhist (581-618)—Name of a Chinese famous monk, of scriptures; 5) Töôïng tröng cho söï thanh tònh: The the San-Lun Sect, who lived in the Sui Dynasty in emblem of purity. China. Minh Nguyeät Thieân Töû: Suriya(p)—Surya (skt)— Minh Phi: Vidya-vajni (skt)—1) Moät teân khaùc cuûa Toâ Loäc Gia—The moon-deva—Nguyeät Thieân Ñaø La Ni. Vò hoaøng haäu coù kieán thöùc kyø dieäu, coù Töû—Nguyeät Thieân Töû trong coõi trôøi Ñeá Thích, theå vöôït qua moïi aùc nghieäp: Another name for ngöï trò trong nguyeät cung vaø cai quaûn caû cung dharani as the queen of mystic knowledge and traêng—The moon-deva, in Indra’s retinue. The able to overcome all evil; 2) Baäc toân nöõ laøm boä king residing in the palace in the moon, ruling the chuû phoái ngaãu trong caùc hoä Maïn Ñoà La: The moon. female consorts shown in the mandalas. Minh Ngö: Bang—Ngö Baûn—Ngö Bang—See Minh Phong Toâ Trieát Thieàn Sö (1277-1350): Moäc Ngö. Meiho Soteisu Zenji (jap)—Teân cuûa moät vò Thieàn Minh Nhaõn: Nhaát Chích Nhaõn—Chính Nhaõn— Taêng toâng Taøo Ñoäng Nhaät Baûn vaøo theá kyû thöù Ñaûnh Moân Nhaõn—Hoaït Nhaõn—Maét trí hueä—A XIV. Sö laø ñeä töû cuûa Thieàn sö Oaùnh Sôn Thieäu wisdom eye. Caàn—Name of a Japanese Soto Zen monk in the Minh Nhaõn Nhaân: Haønh giaû coù maét trí hueä (maét fourteenth century. He was a disciple of Zen saùng)—A practitioner who has a wisdom eye. master Keizan Jokin. Minh Nhaát: Hoaøn toaøn toái aùm—Entire obscurity, Minh Phuû: Cung ñieän nôi aâm phuû hay ñòa nguïc— pristine darkness. The palace of darkness, Hades. Minh Nhaát Thieàn Sö: Myoichi Zenji (jap)—Teân Minh Phuùc: Söï phuùc ñoä cuûa ngöôøi cheát (nhö boá cuûa moät vò Thieàn Taêng Nhaät Baûn—Name of a thí, cuùng döôøng, hay tuïng kinh hoä nieäm cho ngöôøi Japanese Zen monk. quaù vaõng)—The happiness of the dead. Minh Nhieân Xaùc Nhaän Coâng AÙn: The explicit- Minh Phuïc Thieàn Sö (1590-1642): Teân cuûa moät affirmative type of koans—Ñaây laø moät trong vò Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo nhöõng coâng aùn thuoäc loaïi giaûi minh chaân lyù Thieàn cuoái thôøi nhaø Minh (1368-1644)—Name of a baèng nhöõng phaùn ngoân giaûn dò vaø tröïc chæ, nghóa laø Chinese Ts'ao Tung Zen master in the end of the loaïi "minh nhieân xaùc nhaän." Vôùi loaïi coâng aùn naøy, Ming dynasty in China. daàu haønh giaû tu Thieàn coù ngoä

ñöôïc ñi nöõa, hoï cuõng Minh Phöông Thieàn Sö (1593-1648): Teân cuûa phaûi maát theâm nhieàu naêm tu taäp tham thieàn môùi moät vò Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng naêm baét ñöôïc caùi trieät ngoä hay hoaøn toaøn giaùc vaøo cuoái thôøi nhaø Minh (1368-1644). Sö laø moät ngoä—This is one of the koans that illustrates Zen- trong nhöõng ñeä töû xuaát saéc nhaát cuûa Thieàn sö truth through plain and direct statement, i.e., the Traïm Nhieân Tröøng Vieãn—Name of a Chinese explicit-affirmative type. With this type of koan, Ts'ao Tung Zen master in the end of the Ming even though practitioners become enlightened, dynasty in China. He was one of the most they should still work for so many more years to outstanding disciples of Zen master Chan-Jan grab an absolutely complete enlightenment or to Yuan-cheng. become perfectly enlightened. Minh Quan: Nhöõng chöùc quan nôi coõi ñòa nguïc—Minh Nhöït: Minh thieân—Ngaøy mai—Tomorrow. The rulers of Hades. Minh Nieân: Naêm tôùi—Next year. Minh Quang: Brilliant.

Minh Quang Taâm: Pabhassara-citta (p)— master Fa-Tu. Later, Fa-Tu rebuilt the palace and Prabhasvara-citta (skt)—The illuminated mind— named it Si-He Temple. Taâm saùng nhö aùnh saùng. Minh Taâm: Taâm giaùc ngoä—The enlightened Minh Quaûng Thieàn Sö: Teân cuûa moät vò Thieàn sö heart—To engrave something in one’s memory. Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Minh Taâm Boà Ñeà: Mental enlightenment—Quaùn Thanh (1644-1912)—Name of a Chinese Zen saùt caùc phaùp ñeå tu haønh vaø taêng tröôûng trí hueä Baùt master of the Lin-chi Sect in the Ch'ing dynasty. Nhaõ Ba La Maät—Mental enlightenment, study Minh Quyeàn: Expedient method implies and increase in knowledge and in the strategically correct—Skilful means—Skills in prajnaparamitas. means to progress—See Phöông Tieän Thieän Xaûo. Minh Taâm Kieán Taùnh: Laøm cho taâm giaùc ngoä ñeå Minh Saùt: To examine clearly. thaáy töï taùnh cuûa chính mình—To enlighten the Minh Saùt Laäu: Vipassanupakkilesa (skt)—Minh mind in order to see into one’s own nature. saùt laäu laø kinh nghieäm maïnh meõ coù theå xaûy ra Minh Taâm Thieàn Sö (?-1034): Teân cuûa moät vò trong khi haønh thieàn khieán haønh giaû coù theå nghó Thieàn sö Vieät Nam vaøo theá kyû thöù XI, theá heä thöù raèng mình ñaõ ñaït ñaïo. Minh saùt laäu coù theå bao 7, thuoäc doøng Thieàn Voâ Ngoân Thoâng (Thieàn phaùi goàm söï khinh an, thaàn thoâng, hyû laïc, tòch tònh, Voâ Ngoân Thoâng ñöôïc Thieàn sö Voâ Ngoân Thoâng khoan khoaùi, loøng xaùc tín thaùi quaù, söï coá gaéng thaùi (?-826) saùng laäp taïi Vieät Nam vaøo khoaûng giöõa theá quaù, bò aùm aûnh bôûi söï ñaït ñaïo, laõnh ñaïm vôùi moïi kyû thöù IX)—Name of a Vietnamese Zen master in söï, vaø thoûa thích cho söï ñaït ñaïo naày—Corruption the eleventh century, of the 7th lineage, Wu Yuen of insight, the intense experiences that can happen T'ung Zen Sect (founded by Zen master Voâ Ngoân in the course of meditation and can lead one to Thoâng in Vietnam in the middle of the ninth believe that one has completed the path. century). Corruption of insight may include light, psychic Minh Thaïnh Taâm: Taâm minh thaïnh—A mind of knowledge, rapture, serenity, pleasure, extreme flourishing brightness. conviction, excessive effort, obsession, Minh Thaàn: The bright spirits devas, gods, indifference, and contentment. demons). Minh Saùt Tueä: Vipassana

(p)—Intuitive vision— Minh Theä: To swear. Insight meditation—Heä thoáng thieàn ñònh cuûa Phaät Minh Thò: Explicitly—Clearly. giaùo Nguyeân Thuûy—A Buddhist system of Minh Thieän: Clear sky. meditation practiced in the Theravada—See Minh Thoï Thieàn Sö: Teân cuûa moät vò Thieàn sö Thieàn Minh Saùt. Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Minh Sô: Söï toái aùm nguyeân sô cuûa vaïn höõu—The Thanh (1644-1912)—Name of a Chinese Zen primitive darkness at the beginning of existence. master of the Lin-chi Sect in the Ch'ing dynasty. Minh Söù: Söù quan hay söù giaû cuûa Dieâm Vöông— Minh Thoaùt: Enlightenment from ignorance and Messengers of darkness—Lictors, or messengers release from desire. of Hades. Minh Thoâng: Sieâu löïc vöôït ngoaøi söï dieãn taû cuûa Minh Taïng: Kinh Taïng ñöôïc khaéc in vaøo thôøi nhaø ngoân ngöõ hay hình töôïng—Mysterious, Minh—The Ming Tripitaka. supernatural, omnipresent power. Minh Taêng Trieäu: Teân cuûa moät vò cö só Phaät giaùo Minh Thoâng Thieàn Sö (?-1543): Teân cuûa moät vò Trung Hoa vaøo thôøi Baéc Nguïy (386-534). Tröôùc Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi khi qua ñôøi vaøo khoaûng nhöõng naêm 483-493, oâng nhaø Minh (1368-1644)—Name of a Chinese Zen ñaõ hieán toaøn boä ngoâi bieät thöï cuûa mình cho Sö master of the Lin-chi Sect in the Ming Dynasty in Phaùp Ñoä. Veà sau naøy Phaùp Ñoä xaây laïi thaønh ngoâi China. chuøa vaø ñaët teân laø chuøa Theâ Haø—Name of a Minh Thuyeát Thuø Thaéng: Superior preaching Chinese famous lay person who lived in the ability. Northern Wei Dynasty in China. Before he passed Minh Thöôøng (?-1977): Teân cuûa moät vò danh away, around 483-493, he donated his palace to Taêng Trung Hoa vaøo theá kyû thöù XX—Name of a Chinese famous monk in the twentieth century.

Minh Tín Phaät Trí: Tin töôûng roõ raøng nôi trí hueä Nhöôïc nhaân duïc bieän ñích, cuûa Phaät laø con ñöôøng daãn ñeán vaõng sanh Tònh Döông dieäm mích caàu yeân.” Ñoä—To believe clearly in Buddha’s wisdom as (Giaùo ngoaïi neân bieät truyeàn, leading to rebirth in the Pure Land. Laâu xa Phaät Toå saâu. Minh Tinh: Sao Thaùi Baïch vaø Thieân Töû trò vì taïi Neáu ngöôøi caàu phaân bieät, ñoù—Venus and the deva-prince who dwells in that AÙnh naéng tìm khoùi maây). planet. A Vietnamese Zen master from Phuø Caàm, North Minh Toaøn Thieàn Sö (1184-1225): Myozen-Vietnam. When he was young, he met and Butsuju (jap)—Myozen-Ryonen (jap)—Thieàn sö became a disciple of Zen master Ñaïo Hueä. He Nhaät Baûn doøng Hoaøng Long, thuoäc toâng Laâm Teá; was the dharma heir of the tenth generation of the ñeä töû vaø truyeàn nhaân noái phaùp cuûa thieàn sö Vinh Wu-Yun-T’ung Zen Sect. Later, he stayed at Phuùc Taây, vaø laø thaày thöù hai cuûa thieàn sö Ñaïo Nguyeân. Thaùnh Temple to expand Buddhism until he Naêm 1223, oâng cuøng Ñaïo Nguyeân sang Trung passed away in 1196. He always reminded his Hoa, ba naêm sau oâng thò tòch trong tu vieän Thieân disciples: “The intuitive school which does not Ñoàng (Trung Hoa) vaøo ngaøy 5 thaùng 5, naêm rely on texts or writings, but on personal 1225—Early Japanese Zen master of the Oryo communication of its tenets, either oral or lineage of Rinzai Zen; a student and dharma otherwise. This is called a special transmission successor of Eisai Zenji, and the second master of outside of the

teachings in the scriptures. Ancient Dogen Zenji. In 1223, Myozen went with Dogen virtues teach that ‘Words cannot carry the to China, where he died after three years in T'ien- wordless, so Zen is transmitted outside the t'ung monastery, on May 5th, 1225. scriptures.’ However, practitioners still need Minh Toaûn: scriptures because you need a finger pointing to 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo the moon, so that you can follow that direction to thôøi nhaø Ñöôøng (618-907)—Name of a reach the moon.” Below is one of his famous Zen Chinese famous monk who lived in the T'ang poems: Dynasty in China. “The Way of the Buddha and Patriarchs is so 2) Teân cuûa moät vò danh Taêng Trung Hoa khaùc profound, cuõng soáng vaøo thôøi nhaø Ñöôøng (618-907)— That it should specially be transmitted outside Name of another Chinese famous monk who the scriptures. also lived in the T'ang Dynasty in China. If you seek for the distinction, Minh Trí Thieàn Sö (?-1196): Zen Master Minh Just as you look through the fog under the Trí—Thieàn sö Vieät Nam, queâ ôû Phuø Caàm, Baéc sunrise.” Vieät. Luùc haõy coøn treû, ngaøi gaëp vaø trôû thaønh ñeä töû Minh Trì: Vidya-dhara (skt)—1) Bright laying cuûa Thieàn sö Ñaïo Hueä. Ngaøi laø phaùp töû ñôøi thöù 10 hold of; 2) Teân khaùc cuûa Ñaø La Ni, hay Chaân doøng Thieàn Voâ Ngoân Thoâng. Veà sau, ngaøi truï taïi Ngoân: The dharani-illuminant, i.e. the effective chuøa Phuùc Thaùnh ñeå hoaèng hoùa cho ñeán khi ngaøi “true words” or magical term. thò tòch vaøo naêm 1196. Ngaøi thöôøng nhaéc nhôû caùc Minh Trieát Thieàn Sö: Zen Master Ming-che— ñeä töû: “Toâng phaùi khoâng truyeàn baèng nhöõng lôøi Teân cuûa moät Thieàn sö Trung Hoa vaøo theá kyû thöù daïy trong kinh ñieån, maø laø taâm truyeàn taâm. Ñaây IX. Moät hoâm, Ñoäng Sôn ñeán thaêm Minh Trieát, ñöôïc goïi laø bieät truyeàn. Coå ñöùc daïy raèng ‘Chöõ Minh Trieát hoûi: "Tröôùc ñaây oâng ôû ñaâu?" Ñoäng Sôn khoâng theå chôû ñöôïc caùi khoâng chöõ, cho neân Thieàn ñaùp: "ÔÛ Hoà Nam." Minh Trieát hoûi: "Vò Quan Saùt ñöôïc truyeàn ngoaøi kinh ñieån.’ Tuy nhieân, haønh giaû Söù ôû ñoù hoï gì?" Ñoäng Sôn ñaùp: "Toâi khoâng bieát." sô cô vaãn caàn tôùi kinh ñieån, bôûi vì caùc oâng caàn Minh Trieát hoûi: "Theá teân oâng laø gì?" Ñoäng Sôn ngoùn tay chæ vaøo maët traêng, ñeå töø ñoù caùc oâng coù ñaùp: "Toâi cuõng chaúng bieát luoân." Minh Trieát laïi theå nöông theo maø ñeán ñöôïc traêng.” Döôùi ñaây laø hoûi: "Theá vò quan ñoù coù troâng nom coâng vieäc cuûa moät trong nhöõng baøi keä Thieàn noåi tieáng cuûa ngaøi: mình khoâng?" Ñoäng Sôn ñaùp: "OÂng ta coù nhieàu “Giaùo ngoaïi khaû bieät truyeàn, vieân chöùc thuoäc haï laøm vieäc cho mình." Minh Hy di Toå Phaät uyeân. Trieát hoûi: "Theá oâng ta khoâng heà ra vaøo quan sôû

hay sao?" Ñoäng Sôn beøn ruõ aùo boû ñi. Hoâm sau cuoái thôøi nhaø Minh (1368-1644). Sö laø moät trong Minh Trieát noùi: "Lôøi hoâm qua cuûa thaày, toâi chöa nhöõng ñeä töû xuaát saéc nhaát cuûa Thieàn sö Traïm ñöôïc hieåu roõ laém. Hoâm nay môøi thaày noùi laïi, neáu Nhieân Tröøng Vieãn—Name of a Chinese Ts'ao noùi ñöôïc, xin thænh thaày cuøng thoï trai quaù haï." Tung Zen master in the end of the Ming dynasty in Ñoäng Sôn noùi: "Quaù toân quí vaäy!" Minh Trieát beøn China. He was one of the most outstanding cho thieát trai ñaõi Ñoäng Sôn—Ming-che, name of a disciples of Zen master Chan-Jan Yuan-cheng. Chinese Zen master in the ninth century.

One day, Minh Tö: 1) See Minh Löï; 2) Sôû höõu cuûa ngöôøi Tung-shan went to visit Ming-che. Ming-che cheát, laø haïnh phuùc ñöôïc taùi sanh vaøo coõi cao hôn: asked him: "Where have you been lately?" Tung- Possessions of or for the dead; their happiness of shan answered: "In Hu-nan province." Ming-che being reborn in higher realms. asked: "What is the surname of the governor Minh Töôùng: Brightness. there?" Tung-shan replied: "I do not know." Ming- Minh Töôùng Boà Taùt: Prabha-Ketou-Bodhisattva che asked: "What is his first name then?" Tung- (skt)—Quang Töôùng Boà Taùt—Light-Appearance shan replied: "I do not know his first name either." Bodhisattva—Bright Appearance Bodhisattva. Ming-che asked: "Doesn't he administer his office Minh U: Toái taêm—Obscure. at all?" Tung-shan said: "He has plenty of Minh ÖÙng: Söï caûm öùng cuûa chö Phaät vaø chö Boà subordinate officers to do the work." Ming-che Taùt khoâng theå thaáy bieát ñöôïc—Response from the asked: "Doesn't he come out from and go in to his invisible, i.e. that of Buddhas and Bodhisattvas. office at all?" Tung-shan did not answer, and Minh Vaõng: 1) Ñi veà coõi u ñoà: Going into the walked out. The next day, Ming-che said to him: shades; 2) Cheát: Death. "You did not answer my question yesterday. If Minh Vaán: Plainly and straightforwardly stated you can say something satisfactory today I will statement—Trong Thieàn coù loaïi caâu hoûi chöùa invite you to lunch." Tung-shan replied: "The ñöïng moät lôøi tuyeân boá ñaày ñuû vaø chính xaùc. Moät governor is too dignified to come out of his trieát gia ngoaïi ñaïo hoûi Phaät: “Toâi khoâng hoûi höõu office." Ming-che was satisfied with the answer, ngoân hay voâ ngoân.” Ñöùc Phaät ngoài im laëng. Trieát and a lunch was prepared for Tung-shan. gia naày noùi: “Ñöùc Theá Toân quaû ñaïi töø, ñaïi bi. Ngaøi Minh Trieàu: Nhaø Minh beân Trung Quoác khoaûng khôi saùng nhöõng maây môø meâ hoaëc cho toâi, chæ cho töø 1368 ñeán 1644—The Ming dynasty in China, toâi loái vaøo Chaùnh ñaïo.”—In Zen, there is a kind of around 1368 to 1644 A.D. question that contains a plainly and Minh Tuùc: Sufficiency of insight—Theo Kinh straightforwardly statement. A non-Buddhist Hoa Nghieâm, Phaåm 38, coù möôøi minh tuù c cuûa chö philosopher asked the Buddha: “Words or no- Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi words, I ask neither.” The Buddha remained ñöôïc ñaïi quang minh voâ thöôïng nôi taát caû Phaät silent. The philosopher said: “The Blessed One is phaùp cuûa Nhö Lai—According to the Flower indeed full of mercy and compassion. He has Adornment Sutra, Chapter 38, there are ten kinds cleared off clouds of confusion for my sake, of sufficiency of insight of Great Enlightening showing me how to enter upon the path.” Beings. Great Enlightening Beings who abide by Minh Vaät Nhaát Tri Thieàn Sö (?-1786): Zen these can attain the supreme illumination of all Master Minh Vaät Nhaát Tri—Thieàn sö Vieät Nam, teachings of the Buddhas—See Möôøi Minh Tuùc queâ taïi Ñoàng Nai, Nam Vieät. Ngaøi laø ñeä töû cuûa Toå Cuûa Chö Ñaïi Boà Taùt. Nguyeân Thieàu Sieâu Baïch. Haàu heát cuoäc ñôøi ngaøi, Minh Tueä: See Minh Hueä. ngaøi ñaõ chaán höng vaø hoaèng hoùa Phaät giaùo taïi Minh Tuyeân Thieàn Sö (?-1472): Teân cuûa moät vò mieàn Nam. Ngaøi thò tòch naêm 1786. Moät vaøi ñeä töû Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi xuaát saéc cuûa ngaøi nhö Thieàn sö Thieät Thaønh Lieãu

nhaø Minh (1368-1644)—Name of a Chinese Zen Ñaït ôû chuøa Thieân Muï, Hueá; Thieàn sö Thieät Thoaïi master of the Lin-chi Sect in the Ming Dynasty in Taùnh Töôøng, khai sôn chuøa Hoa Nghieâm ôû Thuû China. Ñöùc, Gia Ñònh; Thieàn sö Phaät Chí Ñöùc Haïnh, khai Minh Tuyeát Thieàn Sö (1584-1641): Teân cuûa moät sôn chuøa Long Nhieãu ôû Thuû Ñöùc, Gia Ñònh—A vò Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo Vietnamese Zen master from Ñoàng Nai, South

Vietnam. He was a disciple of Patriarch Nguyeân hoùa thaân cuûa ngaøi Boà Taùt Vaên Thuø —Embodiment Thieàu Sieâu Baïch. He spent most of his life to of Manjusri Bodhisattva. revive and expand Buddhism in the South. He Minh Vöông Chí Cao Boà Taùt: Vidyottama passed away in 1786. Some of his most (skt)—Name of a Bodhisattva. outstanding disciples are: Zen master Thieät Thaønh Minh Xöù: The regions or realms of study which Lieãu Ñaït at Thieân Muï Temple in Hueá, Zen master produce wisdom. Thieät Thoaïi Taùnh Töôøng, founder of Hoa Nghieâm Moõ: Moktak (kor)—Loaïi moõ coù hình con caù ñöôïc temple in Thuû Ñöùc, Gia Ñònh, Zen master Phaät duøng ñeå ñaùnh nhòp trong luùc tuïng kinh—Fish- Chí Ñöùc Haïnh, founder of Long Nhieãu Temple in shaped wooden instrument used as a drum to set Thuû Ñöùc, Gia Ñònh. the rhythm for chanting the sutras—See Moäc Ngö. Minh Vi Maät Haïnh: Thieàn Sö Minh Vi Maät Haïnh Moøn Chí: Discouraged—Broken-spirited— (1828-1898)—Zen master Minh Vi Maät—Thieàn sö Despondent. Minh Vi Maät Haïnh, ñeä töû cuûa Thieàn sö Tieân Giaùc Moïn: Little—Small—Mean—Humble (heøn moïn). Haûi Tònh. Naêm 1850, ngaøi truï taïi chuøa Giaùc Laâm Môû Mang Taâm Trí: To develop one’s mind. vaø laø Phaùp töû ñôøi thöù 38 cuûa doøng Thieàn Laâm Teá. Môû Maét Taâm: To open the mind’s eye—Ñaây laø Sau khi sö phuï ngaøi thò tòch, phaàn lôùn cuoäc ñôøi coøn moät caùch khaùc ñeå dieãn taû veà kinh nghieäm giaùc ngoä laïi cuûa ngaøi, ngaøi ñaõ truøng tu vaø hoaèng hoùa Phaät hay söï töï nhaän ra töï taùnh, töø ñoù thaáy bieát taát caû töï giaùo taïi mieàn Nam nöôùc Vieät. Ngaøi thò tòch naêm taùnh cuûa vaïn höõu—This is another way of 1898, thoï 72 tuoåi—A Vietnamese monk, a disciple speaking of the experience of enlightenment or of Zen master Tieân Giaùc Haûi Tònh. In 1850, he self-realization. Awakening to one’s true nature stayed at Giaùc Laâm temple in Gia Ñònh. He was and hence of the nature of all existence. the dharma heir of the thirty-eighth generation of Môû Ra Moät Con Ñöôøng: To offer a way—To the Linn-Chih Zen Sect. After his master passed open a way—Buddha Dharma offers a safe way to away, he spent most of the rest of his life to revive the Deathless, to Nirvana. and expand Buddhism in the South until he Moâ: 1) Laàn moø (nhö ngöôøi muø moø ñöôøng): To passed away in 1898, at the age of 72. feel, or to grope, e.g. as a blind man; 2) Moâ ñaát: Minh Voõng Boà Taùt: Jaliniprabhakumara (skt)— Mound; 3) Möu moâ: Plans, schems, counterfeit. Quang Voõng Ñoàng Töû—Moät trong taùm ñoàng töû coù Moâ Haï: Moha (skt)—Ngu si—Unenlightened— löôùi chieáu saùng, theo haàu caïnh Ngaøi Vaên Thuø — Stupid. The Bodhisattva Net of Light, the youth with the Moâ Lai Tî: See Ñaàu Tî. shining net, one of the eight attendants on Moâ Thöùc Tö Duy: Thought pattern. Manjusri. Moâ Töôïng: Kinh Nieát Baøn noùi ñeán ngöôøi muø dieãn Minh Vu (1599-1665): Teân cuûa moät vò Thieàn sö taû voi baèng caùch rôø voi (heã rôø ngaø

thì noùi voi cöùng Trung Hoa thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø nhö ñaù vaø nhoïn nhö muõi teân)—The Nirvana Sutra Minh (1368-1644). Sö laø moät trong nhöõng ñeä töû mentioned about the blind man who tried to xuaát saéc nhaát cuûa Thieàn sö Traïm Nhieân Tröøng describe an elephant by feeling it. Vieãn—Name of a Chinese Ts'ao Tung Zen master Moã Giaùp: Toâi ñaây—Töi xöng laáy mình—I—It is in the end of the Ming dynasty in China. He was me—Me. one of the most outstanding disciples of Zen Moä: 1) AÙi moä: To love, to long for; 2) Luyeán aùi: master Chan-Jan Yuan-cheng. To love, to hanker after; 3) See Moà. Minh Vöông: Vidhya-raja (skt)—Caùc Minh Moä Ñaïo: To devote oneself to religion affairs— Vöông thaân giaùo leänh, nhaän giaùo leänh cuûa Ñöùc Tyø To be devout. Loâ Giaù Na, hieän Phaãn Noä thaân ñeå haøng phuïc Moä Duyeân: To collect subscription (of Buddhist chuùng ma—Fierce spirits who are the messengers monk). and manifestation of Vairocana's wrath against Moä Haø: Moha (skt)—Ngu si—Unenlightened— evil spirits. Stupid. Minh Vöông Baát Ñoäng Boà Taùt: Yamantaka Moä La: Mula (skt)—Caên—Fundamental—Root. (skt)—Dieâm Maïn Ñöùc Ca Minh Vöông Boà Taùt,

Moä La Taùt Baø Taát Ñeå Baø Ñaø Ni Ca: Mula- monk asked, "What is the Buddha within the sarvastivadah-nikaya (skt)—Caên baûn thuyeát Nhöùt city?" Ta-kuei said, "In the ten-thousand- Thieát Höõu Boä—The fundamental works, original person crowd, not leaving signs." The monk texts of the Hinayana school of Sarvastivada. asked, "What is the Buddha in the village?" Moä Naïi La: Mudra (skt)—Daáu aán—A seal—A Ta-kuei said, "A muddy pig. A scabby dog." sign—Token—hand or finger signs—See Mudra. The monk asked, "What is the Buddha in the Moä Trieát Ñaïi Qui Thieàn Sö (?-1132): Daii mountain?" Ta-kuei said, "Stopping people's Botetsu (jap)—Ta-kuei Mu-cheâ (Wade-Giles coming and going." Chinese)—Dagui Muche (Pinyin Chinese)— Vò Taêng hoûi: "Theá naøo laø vieäc Ngöu Ñaàu gaëp Guishan Zhe—Coøn goïi laø Thieàn sö Ñaïi Qui Muïc Töù Toå Ñaïo Tín?" Ñaïi Qui noùi: "Toùc gaùy döïng Taéc. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi ñöùng." Vò Taêng laïi hoûi: "Sau khi gaëp Toå roài thì tieát veà Thieàn sö Ñaïi Qui Muïc Taéc; tuy nhieân, coù sao?" Ñaïi Qui noùi: "Moà hoâi ñang chaûy thaønh moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong doøng treân traùn."—A monk asked, "How was it Nguõ Ñaêng Hoäi Nguyeân: Sö ñeán töø Laâm Tuyeàn before Niutou met the Fourth Ancestor?" Ta- thuoäc Phuùc Chaâu. Sö laø ñeä töû cuûa Thieàn sö Thuùy kuei said, "Cold hair standing straight." The Nham Chaân—We do not have detailed documents monk asked, "After seeing him, then what?" on this Zen Master; however, there is some Ta-kuei said, "Sweat streaming from the interesting information on him in The Wudeng forehead." Huiyuan: He came from Linchuan in Fuzhou and Ñaïi Qui daïy chuùng: "Khoâng duøng tö töôûn g maø was a disciple of Cuiyan Zhen. bieát. Khoâng duøng suy tính maø giaûi quyeát. Gaïo Coù moät vò Taêng hoûi Ñaïi Qui: "Theá naøo laø yù Loâ Laêng ñaéc ñoû. Caûi Traán Chaâu lôùn."—Ta- nghóa caây tuøng trong vöôøn cuûa Trieäu Chaâu?" kuei addressed the monks, saying, "Not using Ñaïi Qui noùi: "Moät ngöôøi khaùch coâ leû, ñaõ bò thought, it is known. Not employing laïnh, caûm thaáy thaáu xöông trong gioù ñeâm." Vò considerations, it is resolved. Luling

rice is Taêng noùi: "Tieân sö cuûa con khoâng noùi kieåu expensive. Zhenzhou turnips are big." naøy. Hoøa Thöôïng muoán noùi gì?" Ñaïi Qui noùi: Ñaïi Qui thöôïng ñöôøng daïy chuùng, noùi raèng: "Roát cuoäc roài ngöôøi ñi haønh cöôùc bieát khoå." Vò "Coå Phaät daïy: 'Xöa kia Ta ôû thaønh Baø La Naïi Taêng noùi: "Möôøi naêm trong hoàng traàn, nhöng Taû chuyeån Phaùp Luaân Töù Ñeá.' Caùi naøy ñaõ hoâm nay moät thaân coâ leû hieån hieän." Ñaïi Qui nhaøo loän hay ñaõ nhaûy xuoáng haøo nöôùc roài. noùi: "Söông treân ñænh tuyeát sôn."—A monk Hoâm nay ñaây laõo Taêng chuyeån laàn nöõa ñaïi asked Ta-kuei, "What is the meaning of Phaùp luaân, vi teá vaø voâ thöôïng nhaát, chæ laø Zhaozhou's cypress tree in the garden?" Ta- theâm buøn vaøo ñaát. Neáu khoâng coù thang baäc kuei said, "The solitary guest, already cold, cuûa söï phaùt trieån lòch söû daãn ñeán ngaøy nay, thì felt the piercing sensation of the night wind." laøm sao ngöôøi ta coù theå sieâu vieät traàn caûnh The monk said, "My previous teacher did not ñöôïc?" Ñaïi Qui ngöøng noùi. Sau moät luùc Sö laïi speak in this manner. What do you mean?" noùi: "Ñöa ñaàu ra khoûi trôøi vaø thaáy! Ai laø ngöôøi Ta-kuei said, "The pilgrim finally knows ôû giöõa ñaây?"—Ta-kuei entered the hall and suffering." The monk said, "Ten years in the addressed the monks, saying, "An ancient red dust, but today the solitary body is Buddha said, 'Formerly at Varanasi I turned revealed." Ta-kuei said, "Frost on top of the the Dharma wheel of the four noble truths.' snow." This was diving into the pit or jumping into Moät vò Taêng hoûi: "Theá naøo laø vò Phaät trong the moat. Today I again turn the most thaønh?" Ñaïi Qui noùi: "Trong ñaùm ñoâng möôøi sublime, unsurpassed, great wheel of Dharma, ngaøn ngöôøi, khoâng ñeå laïi daáu tích." Vò Taêng adding mud to the ground. If there were no hoûi: "Theá naøo laø vò Phaät trong thoân?" Ñaïi Qui ladder of historical development leading noùi: "Moät con heo buøn, moät con choù gheû." Vò down to this time, then how could one Taêng hoûi: "Theá naøo laø vò Phaät trong nuùi?" Ñaïi transcend objects?" Ta-kuei then paused from Qui noùi: "Chaën söï qua laïi cuûa ngöôøi ta."—A speaking. After some time he said, "Pop your

head out beyond heaven and see! Who is the cuûa moät thieàn sö Trung Hoa thuoäc phaùi Hoaøng Baù. one at the middle?" OÂng laø ñeä töû vaø laø ngöôøi noái phaùp cuûa thieàn sö AÅn Ñaïi Qui daïy chuùng: "Baùm víu vaøo khoâng Nguyeân Long Khí, ngöôøi maø oâng ñaõ thaùp tuøng ñi töôùng, ñuoåi baét theo tieáng voïng; chæ hao hôi Nhaät Baûn vaøo naêm 1655. AÅn Nguyeân laäp ra phaùi toån taâm maø thoâi. Haõy tænh moäng thì giaác moäng Hoaøng Baù ôû Nhaät Baûn vaø ñaët Moäc Anh laøm nhò toå seõ bieán maát. Thì coøn vieäc gì toàn ñoïng nöõa? cuûa phaùi naày. Ñeán naêm 1671, Moäc Anh laäp ra tu Laõo giaø Ñöùc Sôn ôû ngay treân loâng maøy vaø vieän Zuisho-ji ôû Edo maø ngaøy nay laø Ñoâng Kinh. loâng mi cuûa maáy oâng, maáy oâng coù caûm thaáy OÂng cuõng laø vieän tröôûng ñaàu tieân cuûa tu vieän naày. khoâng? Neáu maáy oâng ñaõ kinh nghieäm ñieàu Chính Moäc Anh ñaõ goùp phaàn raát nhieàu trong vieäc naøy töùc laø maáy oâng ñaõ tænh moäng vaø giaùc phaùt trieån phaùi Hoaøng Baù ôû Nhaät Baûn—Name of a moäng khoâng coøn nöõa. Neáu maáy oâng chöa kinh Chinese Zen master of the Obaku school. He was nghieäm ñöôïc ñieàu naøy töùc laø maáy oâng ñang the student and dharma successor of

Yin-yuan baùm víu vaøo khoâng töôùng. Vieäc naøy seõ tieáp Lung-ch'i, whom he followed to Japan in 1655. In dieãn khoâng coù hoài keát cuoäc."—Ta-kuei Japan Yin-yuan founded the Obaku school and in addressed the monks, saying, "Grasping 1664 installed Mu-an as its second patriarch. In empty forms, chasing echoes; it belabors your 1671 Mu-Ying founded the Zuisho-ji monastery in spirit. Wake up from your dream and the the neighborhood of Edo, present-day Tokyo. As dream is gone. Then what other matter is left? its first abbot, he contributed greatly to the Old Te-shan is on all of your eyebrows and diffusion of the Obaku school in Japan. eyelashes, do you all feel him? If you've Moäc Bieâu Phaù: Boku-Shaku-Ha (jap)—Caây experienced this then you've awakened from nhuùng ñaõ gaõy; thuaät ngöõ coù nghóa laø haønh giaû ñaõ your dream and the dream is gone. If you thoaùt khoûi nhöõng ñieàu kieän giôùi haïn taïp nhaïp—A haven't experienced this, then you are wooden dipper is broken; the term means that a grasping empty forms and chasing echoes. Buddhist practitioner has become completely free This will go on without end." from miscellaneous restrictive conditions. Vaøo naêm 1132, daàu Thieàn sö Ñaïi Qui khoâng Moäc Dieäu: Brishaspati (skt)—Moäc tinh, moät trong coù beänh, Sö tuïng baøi keä: cöûu dieäu, naèm veà phía nam Kim Cang Vieän, beân "Ñeâm qua ba laàn, ngoaøi Thai taïng Maïn Ñaø La—Jupiter, one of the Boãng gioù boãng saám nine luminaries, on the south of the Diamond hall, Maây tan coøn laïi bao la hö khoâng outside the Garbhadhatu mandala. Traêng laën beân kia soâng." Moäc Ñaéc La: Mudra (skt)—A seal—Mystic signs Noùi xong, Sö ngoài im laëng moät hoài laâu, roài with the hands. thình lình noùi lôøi töø bieät vôùi chö Taêng vaø thò Moäc Ñaàu: 1) Ngöôøi ñaàn ñoän: Block-head, a stupid tòch—During the the 1132, Ta-kuei, though person; 2) Keû phaù giôùi: One who breaks the not ill, recited the following verse: commandments. "Last night three times, Moäc Ñeà: Mukti (skt)—Moäc Ñeå—Muïc Ñeá La— Sudden wind and thunder, Deliverance (giaûi thoaùt)—Liberation— The clouds dispersed Emancipation—The getting rid of evils one by and left vast space. one. The moon sets beyond the river." Moäc Hoa Laâm: Papaya forest—See Khoå Haïnh He then sat silently for a long while, then Laâm. suddenly babe the monks farewell and passed Moäc Hoaïn Töû: Voâ Hoaïn Töû—Moät loaïi caây coù away. khaû naêng traùnh ñöôïc taø quyû—A tree whose wood Moäc: 1) Caây: Wood, a tree; 2) Moät mieáng vaùn: can exorcise evil spirits. Kastha (skt)—A piece of wood, timber; 3) Taém: Moäc Höông: Kunduruka or Putchuk (skt)—Caên To bathe Höông—Huaân Luïc Höông—Ña Giaø La—Moät loaïi Moäc Anh Tính Thao Thieàn Sö (1611-1684): traàm höông—An incense-yielding tree—The resin Mokuan shoto (jap)—Mu-Ying Hsing-t'ao—Teân of the plant.

Moäc Loan Töû: Seeds used for rosary beads. Moäc Phaùch Thaùi Töû: Moät trong nhöõng tieàn thaân Moäc Luaät Taêng: A rigid formalist—A wooden cuûa Ñöùc Phaät Thích Ca—One of the former pettifogging monk. incarnations of Sakyamuni. Moäc Maõ: Con ngöïa goã, moät bieåu töôïng cuûa söï giaûi Moäc Phaät: Töôïng Phaät baèng goã—A Buddha of thoaùt—A wooden horse—A symbol of wood—An image of wood. emancipation. Moäc Teâ Höông: Hui-T’ang's fragrance of wild Moäc Ngö: Mokugyo

(jap)—Wooden fish— laurel—Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Bang—Minh Ngö—Ngö Baûn—Ngö Bang—Moõ caù Thieàn sö Hoái Ñöôøng Toå Taâm vaø quan Thöù söû baèng caây hay khuùc goã troøn, moùc boïng ruoät, laøm Hoaøng Ñình Kieân. Theo Nguõ Ñaêng Hoäi Nguyeân theo hình caù, vôùi moät khe ñuïc naèm ngang ñeå taïo XVII, moät hoâm quan Thaùi Söû Hoaøng Sôn Coác laø aâm höôûng, ñöôïc duøng ñeå goõ nhòp tuïng kinh trong moät nhaø nho, moät nhaø thô, ñeán goõ cöûa sö xin hoïc caùc töï vieän. Khi ñöôïc goõ baèng caùi duøi coù ñaàu boïc Thieàn. Sö noùi: “Coù moät ñoaïn saùch Nho aét ngaøi ñaõ vaûi, seõ phaùt ra nhöõng aâm thanh roõ raøng vaø ñaëc naèm loøng daïy ñuùng nhö Thieàn daïy. Ngaøi nhôù laïi bieät. Moõ ñöôïc duøng ñaàu tieân beân Trung Quoác, coi coù phaûi Thaùnh Khoảng noùi ‘OÂng nghó raèng toâi nhöng lyù nguyeân thuûy cuûa vieäc duøng moõ goã vaãn coù ñieàu daáu oâng. Naày caùc oâng ôi, thaät toâi khoâng chöa ñöôïc bieát roõ. Moõ lôùn coù theå cao moät thöôùc daáu dieám ñieàu gì heát.’ Nhaø Nho toan ñaùp, nhöng hay moõ nhoû coù theå ñeå ñöôïc trong loøng. Moõ thöôøng sö moät möïc noùi: “Khoâng! Khoâng!” khieán cho quan ñöôïc ñaùnh boùng baèng sôn maøi maøu ñoû saùng. Ngöôøi Thaùi söû khoâng môû mieäng ñöôïc, boái roái caû taâm ta noùi raèng vì caù luoân môû maét caû ngaøy laãn ñeâm thaàn, nhöng khoâng bieát thöa thoát gì. Sau ñoù hai (khoâng bao giôø nguû), neân ñaây laø moät thí duï ñieån ngöôøi coù dòp ñi chôi nuùi. Gaëp muøa hoa queá röøng nôû hình cho söï tænh thöùc vaø chaêm chuù trong nhaø roä, höông thôm ngaùt caû moät vuøng. Sö hoûi: “Ngaøi Thieàn. Coù hai loaïi moõ: 1) loaïi hình troøn nhö vaõy caù coù ngöûi thaáy muøi höông khoâng?” Quan Thaùi söû duøng ñeå goõ khi tuïng ñoïc; 2) moät loaïi gioáng nhö ñaùp: “Vaâng.” Sö tieáp: “Ñoù, toâi coù daáu gì ngaøi hình caù döïng ñöùng thöôøng treo ôû nhaø truø, ñaùnh leân ñaâu?” Caâu noùi töùc thì môû taâm quan Thaùi söû. Thaät khi tôùi giôø côm—The wooden fish is a hollowed- hieån nhieân ‘ngoä’ haù phaûi töø beân ngoaøi ñeán, hay do out roundish wooden block, fashioned after some ngöôøi khaùc cöôõng eùp vaøo ta ñaâu, maø chính töï noù sort of sea creature, with a long horizontal slit for moïc leân ôû trong ta? Daàu vò thaày khoâng coù daáu gì ta resonance, employed as an accompaniment to heát, nhöng ta phaûi ngoä môùi thaáy ñöôïc, vaø tin quyeát sutra chanting in Buddhist temples. When struck raèng khoâng gì thieáu heát trong chính ta—The koan by a padded stick it emits a clear and distinctive about the potentiality and conditions of questions sound. Wooden fish was first used in China, but and answers between Zen master Hui-T’ang and the origin of the use of a wooden fish is unknown. Huang-T'ing-Jian, a mandarin. According to The This wooden drum may be as large as three feet in Wudeng Huiyuan XVII, one day Huang-Shan-Ku, height or small enough to hold in the lap. Usually a Confucian poet and a mandarin, came to Hui- it is lacquered bright red. It is said that a fish T’ang to be initiated into Zen. Hui-T’ang said: always has its eyes open day and night (never “There is a passage in the text you are so sleep), so it is a good example for alertness and thoroughly familiar with which fully describes the watchfulness in Zen. There are two kinds: 1) A teaching of Zen. Did not Confucius declare: ‘Do round one for use to keep time in chanting; 2) A you think I am holding back something from you, long one hanged in front of the mess

hall for O my disciples? Indeed, I have held nothing back calling to meals. from you?' Huang-Shan-Ku tried to answer, but Moäc Nhaân, Thaïch Nöõ: Chaøng ngöôøi goã, coâ gaùi Hui-T'ang immediately made him keep silence by ñaù. Duï trong Phoå Thuyeát Höôùng Thöôïng Nhaát Loä saying: "No! No!" The mandarin felt trouble in cuûa Traàn Thaùi Toâng, duï cho cho thieàn phaùp vi dieäu mind, and did not know how to express himself. toät cuøng—A wooden man, and a stone girl. An Some time later they were having a walk in the example in Tran Thai Tong's The Path of The mountain. The wild laurel was in full bloom and Inclination to The Good, the term implies the the air was redolent. Hui-T'ang asked: "Do you extremely wonderful methods of Zen. smell it?" Huang-Shan-Ku said: "Yes!" Hui-T'ang

said: "There, I have kept nothing back from you!" Moân Chuû: Vò kieåm soaùt cöûa hay coi toång quaùt moät This suggestion from the master at once led to the toâng phaùi—The controller of a gate, or president opening of Huang-Shan-Ku's mind. Is it not of a sect. evident now that enlightenment is not a thing to be Moân Ñeä: Follower—Disciple. imposed upon another, but that it is self-growing Moân Ñòa: Follower—Disciple. from within? Though nothing is kept away from Moân Ñình: Coång ñình laøng: Door of communal us, it is through enlightenment that we become house in the village—Toâng phaùi: School, sect. cognizant of the fact, being convinced that we are Moân Ñình Thi Thieát: Thuû thuaät tieáp daãn vaø all sufficient unto ourselves. phöông thöùc truyeàn thöøa cuûa moãi toâng phaùi — Moäc Thaàn: Thaàn Moäc—Tree ghost—Tree Expedient tricks of welcoming and leading spirit—Ngöôøi noùi caây coù moäc thaàn khi noù lôùn vaø disciples, and methods of handed-down tradition giaø ñi vôùi thôøi gian—It is said that when trees of each school. become large and old, they are known to be Moân Ñoà Tyø Nöõu Thieân: Vaishnava (skt)—dwellings for ghosts and spirits. Followers of Vishnavism—Moân ñoà cuûa phaùi Tyø Moäc Thöïc: Living on wild fruits and nuts. Nöõu Thieân (AÁn Ñoä Giaùo). Moäc Thöïc Thaûo Y: Living on wild fruits and nuts, Moân Hoïc: Sikkha (p)—Training—Hoïc—Huaán and plaiting grass to make robes. Luyeän—Moân Hoïc—The training of the would-be Moäc Thöôïng Toøa: 1) Caây giaø: The elder with the Buddhist in the higher realms of sila (morality), tree; 2) Ngöôøi thaâm nieân (tröôûng laõo): The elder's samadhi and Prajna. staff. Moân Khoâng Truy Höôûng: Möu tính moø maãm Moäc Thöôïng Toïa: Can Moäc—Caây gaäy maø caùc vò trong hö khoâng ñeå tìm tieáng vang, tyû duï cho haønh Thieàn sö thöôøng duøng luùc thöôïng ñöôøng—The vi giaû doái uoång coâng—To plan to grope about (in) staff that Zen masters usually use when entering the sky to search for an echo, i.e., a deceitful and the hall. wasteful act. Moäc Tinh: Brhaspati (skt)—1) Lord of increase; Moân Kinh: Baøi Kinh veà tang leã vaø ñoïc ngay taïi 2) The planet Jupiter. cöûa tröôùc nhaø—The funeral service and read at Moäc Xoa: Moksa (skt)—Deliverance— the house-door. Emancipation—Liberation—See Giaûi Thoaùt. Moân Löõ: Baïn cuøng tu—Fellow-student. Moäc Xoa Cuùc Ña: Moksagupta (skt)—A monk of Moân Löu: See Moân Phaùi, and Moân Tích. Karashahr, protagonist of the Madhyamayana Moân Phaùi: Dvaranikaya (p)—Sect—School. school whose ignorance Hsuan-Tsang publicly

Moân Phong: Phong caùch vaø töôûng cuûa moät moân exposed. phaùi—Manners and thoughts of a sect (school). Moäc Xoa Ñeà Baø: Moksadeva (skt)—Moân ñoà Tieåu Moân Só: Ngöôøi giöõ cöûa—A door-keeper. Thöøa ôû Taây Truùc toân kính ngaøi Huyeàn Trang neân Moân Sinh: See Moân ñeä. goïi ngaøi laø Moäc Xoa Ñeà Baø hay laø Giaûi Thoaùt Moân Sö: Vò sö ñöôïc coâng nhaän nhö vò Thaày cuûa Thieân—A title given by Hinayanists in India to gia ñình—Preceptor—The monk who is Mahayanadeva, such as Hsuan-Tsang. recognized as teacher by any family. Moãi Ñaùt Lyù: Maitreya (skt)—Di Laëc. Moân Thaàn: Vò Thaàn giöõ cöûa—The gate-gods or Moãi Ñaùt Lyù Maït Na: Maitrimanas (skt)—Kindly guardians. mind—Merciful. Moân Thuû: See Moân Chuû. Moân: Dvara (skt). 1) Cöûa ra vaøo cuûa moïi nhaø: Moân Tích: Moân ñoà hay söï phaùt trieån cuûa moân Gate, door, entrance; 2) Toâng Phaùi: Sect, school; phaùi—The followers, or development of any sect. 3) Giaùo Thuyeát, ñaëc bieät laø giaùo thuyeát daãn ñeán Moân Traïng: Tham Baûng—Tham Traïng—Danh cöùu ñoä hay Nieát Baøn: Door of actions, teaching, Thieáp—A name paper, card, or visiting card. especially one leading to salvation or nirvana; 3) Moâng: 1) Bao truøm: To cover; 2) Moâng muoäi: Subject (study); 4) Event (sport). Stupid, ignorant. Moâng Coå Phaät Giaùo: Mongolian Buddhism.

Moâng Ñoång Tam Baùch Ñaûm: Lacking nhaân voâ söï." Laïi noùi: "Theá aáy cuõng chaúng ñöôïc, comprehension of theories and practice is a chaúng theá aáy cuõng chaúng ñöôïc, nhieân haäu khoâng burden for practitioners—Lyù söï khoâng phaân vaø coøn dính daùng gì." Trong ba vò ñaïo nhaân voâ söï, coát phaûi traùi taø chính khoâng bieát laø gaùnh naëng cuûa choïn moät ngöôøi laøm thaày, chính laø ngöôøi coù khaû haønh giaû. Trong thieàn, töø naày coù nghóa laø söï si ñoän naêng ñuùt saét thaønh duïng cuï. Vì sao? Vì ngöôøi naøy thaät söï—Thí duï thöù 25 cuûa Bích Nham Luïc. Am gaëp caûnh giôùi aùc, hoaëc gaëp caûnh giôùi kyø ñaëc, ñeán chuû Lieân Hoa Phong caàm caây gaäy chæ chuùng baûo: tröôùc maét thaûy ñeàu gioáng nhö moäng, chaúng bieát coù "Coå nhaân ñeán ñaây vì sao khoâng chòu truï?" Khoâng saùu caên, cuõng chaúng bieát coù saùng chieàu. Daàu cho ai trong chuùng chòu traû lôøi neân Sö töï ñaùp: "Vì kia ñeán loaïi ñieàn ñòa naøy, toái kî giöõ tro laïnh nöôùc ñöôøng saù chaúng ñaéc löïc." Sö laïi noùi: "Cöùu caùnh theá cheát, thaúng vaøo choã toái môø mòt, phaûi coù moät con naøo?" Vaø roài Sö töï traû lôøi: "Caây gaäy töùc laät naèm ñöôøng chuyeån thaân môùi ñöôïc. Coå ñöùc noùi: "Chôù ngang chaúng ñoaùi ngöôøi, ñi thaúng vaøo ngaøn ngoïn giöõ nuùi laïnh coû xanh laï, ngoài ñôïi maây bay troïn muoân ngoïn." Tuyeát Ñaäu hieåu ñöôïc yù kia noùi thaúng chaúng kheùo. Vì theá Am Chuû Lieân Hoa Phong noùi vaøo ngaøn ngoïn muoân ngoïn, môùi taïo thaønh tuïng. 'Vì kia ñöôøng saù chaúng ñaéc löïc,' phaûi laø ñaïp treân Haønh giaû tu Thieàn naøo muoán bieát choã rôi, haõy xem ngaøn ngoïn muoân ngoïn môùi ñöôïc. Haõy noùi baûo caùi tuïng cuûa Tuyeát Ñaäu: gì laø ngaøn ngoïn muoân ngoïn?" Tuyeát Ñaäu chæ thích "Nhaõn lyù traàn sa nhó lyù thoå Sö noùi: "Caây gaäy töùc laät naèm ngang chaúng ñoaùi Thieân phong vaïn phong baát khaúng truï ñeán ngöôøi, ñi thaúng vaøo ngaøn ngoïn muoân ngoïn," vì Laïc hoa löu thuûy thaùi man man ñoù tuïng ra. Haõy noùi choã naøo? Laïi coù bieát ñöôïc choã Dòch khôûi mi mao haø xöù khöù?" ñi

chaêng? Caâu "Hoa rôi nöôùc chaûy troâi baùt ngaùt," (Buïi caùt trong maét, ñaát loã tai hoa rôi loaïn xaï, nöôùc chaûy meânh moâng. Ngöôøi coù Ngaøn ngoïn muoân ngoïn chaúng chòu döøng cô ñieån chôùp, tröôùc maét laø caùi gì? Caâu "Vaïch ñöùng Hoa rôi nöôùc chaûy troâi baùt ngaùt loâng maøy xem nôi naøo", vì sao Tuyeát Ñaäu cuõng Vaïch ñöùng loâng maøy xem nôi naøo?). chaúng bieát nôi naøo? Nhö sôn Taêng noùi: "Caây phaát Tuyeát Ñaäu tuïng thaät hay coù choã chuyeån thaân, töû ñöa khi naûy, thöû noùi hieän giôø ôû choã naøo?" Haønh chaúng giöõ moät goùc. Lieàn noùi: "Buïi caùt trong maét, giaû tu Thieàn neáu thaáy ñöôïc cuøng Am chuû Lieân ñaát loã tai," caâu tuïng naøy yù noùi Am chuû Lieân Hoa Hoa Phong ñoàng tham. neáu chöa thaáy ñöôïc thì Phong khi thieàn khaùch ñeán thì treân khoâng ngöûa döôùi ba caây ñoøn tay, tröôùc caùi ñôn baûy taác, thöû vin, döôùi baët chính mình, trong taát caû thôøi nhö khôø tham cöùu töôøng taän xem sao?—Lacking nhö daïi. Nam Tuyeàn noùi: "Ngöôøi hoïc ñaïo nhö keû comprehension of theories and practice, and si ñoän maø coøn khoù ñöôïc." Thieàn Nguyeät thô: lacking knowledge of right and wrong things is a "Thöôøng nhôù lôøi hay cuûa Nam Tuyeàn, nhö kia si burden for practitioners. In Zen, the term means a ñoän vaãn coøn ít." Phaùp Ñaêng noùi: "Ngöôøi naøo bieát yù real stupidity. In example 25 of the Pi-Yen-Lu, the naøy, khieán ta nhôù Nam Tuyeàn." Nam Tuyeàn laïi hermit of the Lotus Flower Peak held up his staff noùi: "Baûy traêm cao Taêng troïn laø ngöôøi hieåu Phaät and showed it to the assembly saying, "When the phaùp, duy oâng cö só Lö chaúng hieåu Phaät phaùp, chæ ancients got here, why didn't they consent to stay hieåu Ñaïo maø thoâi, vì theá ñöôïc y baùt cuûa Nguõ Toå." here?" There was no answer from the assembly, Haõy noùi xem Phaät phaùp vaø Ñaïo caùch nhau xa gaàn? so he himself answered for them, "Because they Tuyeát Ñaäu nieäm "Trong maét dính caùt chaúng ñöôïc, did not gain strength on the road." Again he said, trong tai dính nöôùc chaúng ñöôïc. Neáu coù keû tin "In the end, how is it?" Again he himself answered ñöôïc ñeán, naém ñöôïc ñöùng, chaúng bò ngöôøi löøa thì in their place, "With my staff across my shoulder, I lôøi daïy cuûa Phaät Toå coù khaùc gì tieáng khua baùt chim pay no heed to people; I go straight into the keâu. Môøi treo ñaõy baùt treân cao, beû gaäy boû, chæ giöõ myriad peaks." Hsueh Tou understood the hermit's moät keû ñaïo nhaân voâ söï." Laïi noùi: "Trong maét ñeå meaning when he said, "I go straight into the ñöôïc nuùi Tu Di, trong tai chöùa ñöôïc nöôùc bieån caû, myriad peaks." At that point he begins to make his baäc naøy chòu ngöôøi thöông löôïng. Lôøi daïy cuûa verse. If Zen practitioners want to know where Phaät Toå nhö roàng gaëp nöôùc, nhö coïp töïa nuùi, laïi this is at, look at Hsueh Tou's verse: neâu quaûi ñaõy baùt, vaùc caây gaäy, cuõng laø moät keû ñaïo "Dust and sand in his eyes, dirt in his ears,

He doesn't consent to stay in the myriad peaks. man to be your teacher, the correct choice is this Falling flowers, flowing streams, very vast. kind of cast iron fellow. Why? Whether he Suddenly raising my eybrows to look where encounters environments of evil or of wonders, to has he gone?" him what he faces is all like a dream. he doesn't Hsueh Tou versifies very well: he has a place to know there are six senses, nor does he know there turn in and doesn't stick to one corner. is sunrise and sunset. Even if you

get to this realm, Immediately he says, "Dust and sand in his eyes, you must not cling to the cold ashes of a dead fire, dirt in his ears." This one line praises the hermit of you must not plunge into the flood of darkness. the Lotus Flower Peak. When Zen guests get here, You still must have a way to turn around before they have nothing above to cling to or venerate, you attain. Haven't you read an ancient saying, and below they have no personal selves: at all "Don't cling to the greenness of the strange plants times they are like fools and dunces. Haven't you on the cold cliff. If you cut off the white clouds, read Nan-Ch'uan saying, "Among men of the Path, the source is not marvellous." Thus the hermit of those that are like fools and dullards are hard to Lotus Flower Peak said, "It's because they didn't come by." Ch'an Yuenh's poem says, "I often gain strength on the road." To get it you simply recall Nan Ch'uan's fine words: such fools and must go into the myriad peaks. But say, what is dullards are indeed rare." Fa teng said, "What man being called "the myriad peaks?" Hsueh Tou just knows the meaning of this? He makes me think likes him saying, "With my staff across my back to Nan Ch'uan." Nan Ch'uan also said, "The shoulder, I pay no heed to people. I go straight seven hundred eminent monks at the Fifth into the myriad peaks." Therefore he comes out Patriarch's place were all men who understood the with the verse. But let say where does he go? Is Buddhist Teachings. There was only Workman Lu there anyone who knows where he goes? "Falling who didn't understand the Buddhist Teachings. He flowers, flowing streams, very fast." Falling just understood the Path: that's why he obtained flowers in profusion, flowing streams vast, the Patriarch's robe and bowl." Tell me, how far endless. For the lightning flash mind, what is apart are the Buddhist Teachings and the Path? before the eyes? "Suddenly raising my eyebrows Hsueh Tou brought up this saying of Nan Ch'uan's to look, where has he gone?" Why doesn't Hsueh and said, "Sand can't get in his eyes, and water Tou know where he's gone either? It's just like me can't get in his ears. If there is a fellow whose raising my whisk just now: tell me, where is it faith is thorough going and who can hold fast, he now? If all of you people can see, you're studying isn't deceived by others. For such a man what a with the hermit of Lotus Flower Peak. If not, go bunch of meaningless noises are the verbal back to your places and try to investigate and teachings of the Buddhas and patriarchs! So I observe carefully. invite you to hang up your bowl and bag, break Moâng Ñöôøng: Nhaø nghæ döôõng cho chö Taêng höu your travelling staff, and just become an trí, coù chöùc vuï döôùi sö truï trì, töø Ñoâ töï xuoáng tri unconcerned man of the Path." Hsueh Tou also söï—Rest house in a monastery for retired monks said, "Mount Sumeru can be put in his eyes, the with functions below the abbot, from warden waters of the great ocean can be put in his ears. monk, clerk, manager of affairs, etc. There is a kind of fellow who accepts people's Moâng Hoaëc: Stupid and deluded. haggling discussions and the verbal teachings of Moâng Muoäi Voâ Tri: Ngu muoäi khoâng hieåu gì the Buddhas and patriarchs like a dragon reaching caû—Stupid and ignorant. the water, like a tiger taking to the mountain. He Moâng Nhuaän: Teân cuûa moät vò danh Taêng Trung must pick up his bowl and bag and put his staff Hoa vaøo thôøi nhaø Nguyeân (1280-1368)—Name of across his shoulder. He too is an

unconcerned man a Chinese famous monk who lived in the Yuan of the Path." Hsueh Tou said, "Neither way will Dynasty in China. do, after all, there is no connection." Among the Moâng Sôn Ñöùc Dò Thieàn Sö (?-1104): Zen three unconcerned men of the Path that Hsueh Master Mung-Shan-Te-I—OÂng thuoäc ñôøi thöù taùm Tou has just described, if you would choose one cuûa doøng Thieàn Nguõ Toå Phaùp Dieãn. Moâng Sôn ñaõ

keå laïi nhöõng kinh nghieäm Thieàn cuûa mình nhö sau: cöùng khoâng chòu chôùp, vaø laùt nöõa toâi heát bieát ñeán "Naêm 20 tuoåi toâi môùi quen bieát vôùi Thieàn, cho ñeán thaân theå cuûa mình; chæ coù chöõ Voâ coøn laïi trong naêm 32 tuoåi, toâi ñaõ thaêm vieáng 17 hay 18 Thieàn loøng thoâi. Ñeán chieàu toâi rôøi choã ngoài vaø thaáy beänh sö, hoûi hoï veà caùch thöïc haønh phaùp moân Thieàn, mình bôùt ñöõïc moät nöûa; toâi ngoài xuoáng trôû laïi cho nhöng khoâng ai chæ ra manh moái. Sau naày khi ñeán ñeán khi gaàn saùng. Baáy giôø beänh hoaøn toaøn bieán tìm tröôûng laõo Hoaøn Sôn, ngaøi daïy toâi haõy nhìn maát. Giôø ñaõ bình phuïc, thaân taâm nhö thô thôùi. vaøo yù nghóa cuûa 'Voâ,' vaø noùi theâm 'haõy chaêm chuù Thaùng taùm naêm aáy, toâi ñeán Giang Laêng thí phaùt vaøo chöõ Voâ suoát caû ngaøy ñeâm khoâng ngöøng nghæ, laøm sö. Gaàn heát moät naêm toâi ñi haønh cöôùc, vaø luùc nhö con chuoät ñang rình meøo, nhö gaø maùi aáp ñang thoåi côm thì thaáy ra raèng vieäc tu taäp coâng aùn tröùng. Khi chöa thaáy roõ, haõy nhö con chuoät gaëm phaûi giöõ khoâng giaùn ñoaïn vaø vôùi coâng phu lieân tuïc. nhaém caùi röông goã vaø ñöøng bao giôø xao laõng coâng Roài toâi ñeán truù nguï taïi Hoaøng Long. Laàn thöù nhaát phu. Thöïc haønh coâng phu nhö vaäy, chaéc chaén thôøi buoàn nguû, toâi vaän duïng yù chí choáng laïi vaø vaãn ngoài cô böøng saùng cuûa taâm ngöôi seõ ñeán. Y theo lôøi daïy nhö cuõ, côn buoàn nguû bò chinh phuïc deã daøng. Laàn naày, toâi chaêm chæ thöïc haønh, ngaøy ñeâm khoâng thöù hai buoàn nguû, toâi toáng khöù noù y nhö laàn tröôùc. nghæ. Roài traûi qua 18 ngaøy. Boãng nhieân khi ñang Laàn thöù ba côn buoàn nguû xaâm chieám naëng neà, toâi uoáng traø toâi chôït hieåu caùi cöôøi nuï cuûa Ca Dieáp khi böôùc xuoáng khoûi choã ngoài vaø ñi leã Phaät, nhôø vaäy Ñöùc Phaät ñöa leân moät caønh hoa tröôùc ñaïi chuùng. maø thaáy tænh taùo laïi. Trôû laïi choã ngoài vaø tieáp tuïc Toâi möøng rôõ khoân xieát; ñi caàu moät vaøi vò tröôûng tieán tôùi. Nhöng sau heát luùc phaûi ñi nguû toâi duøng goái laõo cuûa Thieàn, nhöng caùc ngaøi khoâng traû lôøi roõ reät, keâ ñaàu vaø nguû ñöôïc moät chuùt; sau ñoù, laáy caùnh tay coù vò baûo toâi haõy duøng baûo aán tam muoäi maø aán laøm goái, vaø cuoái cuøng hoaøn toaøn khoûi phaûi naèm daøi chöùng möôøi phöông theá giôùi, chöù ñöøng baän loøng xuoáng. Qua hai ñeâm nhö theá, ñeán ñeâm thöù ba, toâi ñeán thöù gì khaùc. Toâi tin lôøi naày, traûi qua hai naêm, meät nhoïc ñeán ñoä nhö thaáy chaân khoâng chaám ñaát. naêm hieäu Caûnh Ñònh thöù naêm (1265), toâi ñang ôû Boãng ñaâu ñaùm maây muø nhö che maét nay ñöôïc taïi tænh Töù Xuyeân, phuû Truøng Khaùnh, ñang nguy queùt saïch, toâi thaáy nhö vöøa taém xong, hoaøn toaøn kòch vì bò beänh kieát naëng. Khoâng coøn chuùt löïc naøo, maùt meû. Coøn veà coâng aùn thì nghi tình laø naëng nhaát caû ñeán haûi aán tam muoäi cuõng khoâng giuùp gì trong vaø coâng aùn söøng söõng ra ñaáy maø khoâng caàn

duïng luùc naày. Keå caû caùi hieåu veà Thieàn ñaõ töøng coù cuõng coâng. Taát caû nhöõng caûm giaùc ngoaïi thaân, nhöõng chaúng giuùp toâi ñöôïc. Löôõi khoâng chòu noùi, thaân theå nguõ duïc vaø baùt phong khoâng coøn quaáy phaù nöõa; töï khoâng chòu cöû ñoäng; chæ coøn chôø cheát laø heát. Quaù mình trong suoát nhö moät cheùn pha leâ ñaày tuyeát, khöù dieãn ra tröôùc maét: nhöõng ñieàu ñaõ laøm, nhöõng nhö trôøi thu quang ñaõng khoâng maây. Coâng phu cöù caûnh ngoä ñaõ töøng traûi; theá laø toâi ôû trong moät traïng dieãn tieán raát toát ñeïp nhö theá, nhöng chöa coù chuùt thaùi tuyeät voïng gheâ gôùm vaø heát coøn bieát caùch naøo döùt khoaùt naøo. Sau ñoù toâi giaõ töø chuøa du haønh sang thoaùt khoûi caùi daøy voø cuûa noù. Sau cuøng coá gaéng töï Chieát Giang. Doïc ñöôøng vì quaù nhieàu meät nhoïc chuû, toâi phaân phoù yù muoán cuûa mình, roài laëng leõ neân coâng phu Thieàn cuõng suy giaûm. Toâi ñeán chuøa ñöùng daäy, thaép moät ít nhang, doïn laïi caùi boà ñoaøn Thöøa Thieân, nôi ñaây Coâ Thieàm Hoøa Thöôïng ñang cuõ kyõ; laøm leã Tam Baûo, Thieân Long vaø thaàm saùm truï trì, vaø taïm thôøi döøng chaân ôû ñoù. Toâi töï theä seõ hoái nhöõng toäi chöôùng tieàn khieân. Toâi khaán nguyeän khoâng rôøi khoûi nôi naày cho ñeán khi naøo laõnh hoäi raèng neáu toâi heát kieáp naày thì mong nhôø naêng löïc ñöôïc ñaïo Thieàn. Hôn moät thaùng sau, toâi laáy laïi cuûa Baùt Nhaõ maø taùi sinh trong moät gia ñình toát ñeïp coâng phu ñaõ maát. Baáy giôø khaép mình gheû lôõ; vaø ñöôïc xuaát gia töø khi haõy coøn beù boûng. Nhöng nhöng vaãn quyeát taâm giöõ vöõng coâng phu duø coù neáu toâi ñöôïc laønh beänh, toâi muoán ñöôïc xuaát gia ñaùnh ñoåi caû cuoäc ñôøi. Nhôø ñoù maø taâm löïc ñöôïc ngay vaø hieán caû cuoäc ñôøi coøn laïi ñeå hoïc Thieàn. maïnh meõ theâm nhieàu, vaø bieát giöõ vöõng coâng phu Neáu ñöôïc giaùc ngoä, toâi seõ cöùu giuùp moïi ngöôøi cuûa mình ngay caû luùc beänh hoaïn. Moät hoâm ñöôïc cuõng ñöôïc giaùc ngoä nhö mình. Sau lôøi khaán môøi ñi thoï trai, suoát treân ñöôøng ñeán nhaø trai chuû, nguyeän naøy, toâi ñeà khôûi chöõ Voâ trong loøng vaù vöøa ñi vöøa ñeo ñuoåi coâng aùn, maõi mieát trong coâng quay aùnh saùng soi vaøo trong mình. Khoâng laâu, toâi phu tu taäp cho tôùi ngang qua nhaø maø vaãn khoâng nghe trong taïng phuû maùy ñoäng ñoâi ba laàn, nhöng hay mình ñang ôû ñaâu. Nhôø vaäy maø toâi hieåu ra theá khoâng ñeå taâm ñeán; moät luùc sau loâng maøy toâi nghe naøo goïi laø thöïc haønh coâng phu ngay trong moïi

ñoäng duïng. Ñeán ñaây thì taâm cô cuûa toâi nhö maët then got up quietly, lit some incense, arranged the traêng phaûn chieáu töø loøng saâu cuûa doøng nöôùc ñang invalid cushions; I made bows to the Triple chaûy; maët nöôùc tuy chaûy xieát, nhöng maët traêng vaãn Treasure and also to the Naga gods, and silently y nhieân baát ñoäng."—Mung-Shan-Te-I, who was confessed my previous sins before them. I prayed the eighth descendant of Fa-Yen of Wu-Tsu. that if I were to pass away at this time I might be Mung-Shan told the following stories of his reborn through the power of Prajna in a good experience in Zen: "When I was twenty years old, family and become a monk in my early years. But I became acquainted with Zen, and before I was if I should be cured of this disease I wanted to thirty-two I had visited seventeen or eighteen Zen become a monk at once and devote the rest of my masters asking them as

to their method of life entirely to the study of Zen. If an illumination discipline, but none were able to enlighten me on should come I would help others even as myself to the most important point. When later I came to the get enlightened. After making this prayer, I set up master Huan-Shan, he told me see into the “WU” before my mind and turned the light within meaning of ‘Wu,’ and added, ‘Be vigilant over myself. Before long I felt my viscera twist for a your WU through all the periods of the day, as few times, but I paid no attention; it was after constantly vigilant as a cat is when she tries to some time that my eyelids became rigid and catch a rat, or as a hen is while sitting on the eggs. refused to blink, and later on I became As long as you have as yet no insight, be like a rat unconscious of my own body; the “WU” alone gnawing at the coffin-wood and never vacillate in occupied my consciousness. In the evening I your exertion. As you go on with your task like arose from my seat and found that I was half cured that, the time will surely come when your mind of the disease; I sat down again until the small will become enlightened. Following this hours of the morning when the physical disorder instruction, I steadily applied myself to the work, completely disappeared. I was myself again, well day and night. Eighteen days thus elapsed. and in good spirits. In the eighth month of the Suddenly, when I was taking tea, I cam upon the same year I went to Chiang-Ling and had my head meaning of Kasyapa’s smile, which was elicited shaved to become a monk. Before the year was when the Buddha produced a flower before a over, I went on a pilgrimate, and while cooking congregation of his disciples. I was overjoyced; I rice I found out that the koan exercise must be wished to find out whether my understanding was carried on uninterruptedly and with continuous correct and called upon a few masters of Zen. effort. I then settled myself at Huang-Lung. When They, however, gave me no definite answer; some I felt sleepy for the first time I exercised my will told me to stamp the whole universe with the to resist it and kept on sitting, when the sleepiness stamp of Sagara-mudra-samadhi, and not to pay was early vanquished. When I became sleepy a attention to anything else. Believing this, I passed second time, I drove it away in a similar manner. two years. In the sixth month of the fifth year of A third attack was too strong; I got down from my Ching-Ting (1065), I was in Ch’ing-Ch’ing, Szu- seat and made bows to the Buddha, which revived Ch’uan, and suffering a great deal from dysentary, me. I resumed my seat and the process had to be was in a most critical condition. No energy was repeated. But when at last I had to sleep I used a left in me, nor was the Sagaramudra of any avail pillow and slept a little; later my elbow was at this hour. Whatever understanding of Zen I had substituted for the pillow, and finally I altogether all failed to support me. The tongue refused to avoided lying down. Two nights were thus passed; speak, the body to move; all that remained was to on the third night I was so fatigued that I felt as if greet death. The past unrolled itself before me, my feet did not touch the ground. Suddenly the the things I had done, as well as the situations I dark cloud that seemed to obstruct my vision had been in; I was thus in a ghastly state of cleared away, and I felt as if I had just come from despondency and completely at a loss as to how to a bath and was thoroughly rejuvenated. As to the

escape from its torture. At last, determining to be koan, a state of mental fixation prevailed, and the master of myself, I managed to make my will. I koan occupied the centre of attention without any

conscious striving on my part for it. All external Daãm ngöôïc, soùng laø nöôùc sensations, the five passions, and the eight Giaø Trieäu Chaâu quaù chöøng disturbances, no longer annoyed me; I was as pure Maët maøy chaúng chi khaùc). and transparent as a snow-filled silver bowl or as On the sixth of the third month he was holding the autumnal sky cleared of all darkening clouds. “WU” in his mind as usual while sitting on the The exercise thus went on quite successfully but cushion, when the head-monk came into the as yet with no turning point. Later I left this meditation hall. Accidentally he dropped the monastery and travelled to Cheâ-Chiang. On the incense-box on the floor, making a noise. This way I experienced many hardships and my Zen at once opened Mung-Shan's mind to a new exercise suffered accordingly. I came to the spiritual vista, and with a cry he obtained a Ch’eng-T’ien monastery which I was presided glimpse into his inner being, capturing the old over by the Master Ku-Ch’an, and there took up man Chao-Chou (the author of WU). He gave my temporal habitation. I vowed to myself that I voice to the following stanza: would not leave this place until I realized the truth “Unexpectedly the path comes to an end of Zen. In a little over a month I regained what I When stamped through, the waves are the had lost in the exercise. It was then that my whole water itself. body was covered with boils; but I was determined They say, old Chao-Chou stands to keep the discipline even at the cost of my life. supremely above the rest, This helped a great deal to strengthen my spiritual But nothing extraordinary I find in his powers, and I knew how to keep up my seeking features.” and striving even in illness. One day, being invited Suoát muøa thu, Sö tham vaán vôùi caùc ñaïi danh out to dinner I walked on with my koan all the Taêng nhö Tuyeát Nham, Thoái Canh, Thaïch way to the devotee’s house, but I was so absorbed Khanh vaø Hö Chu. Hö Chu khuyeân Sö ñeán in my exercise that I passed by the house without kieám Hoaøn Sôn. Khi Sö ñeán gaëp Hoaøn Sôn, even recognizing where I was. This made me ngaøi hoûi: “Quang minh tòch chieáu khaép caû haø realized what was menat by carrying on the sa theá giôùi, ñaây haù khoâng phaûi laø lôøi cuûa Tuù exercise even while engaged in active work. My Taøi Tröông Chuyeát?” Sö saép môû mieäng thì mental condition then was like the reflection of Hoaøn Sôn heùt moät tieáng vaø ñuoåi Sö ñi chaúng the moon penetrating the depths of a running chuùt leã ñoä. Nhôø ñaáy maø Sö ñoåi ngöôïc haún, vaø stream the surface of which was in rapid motion, töø ñaây, taâm cuûa Sö chuyeân chuù vaøo thaùi ñoä while the moon itself retained its perfect shape naøy cuûa ngaøi Hoaøn Sôn. Khi ñi hay ngoài, aên and serenity in spite of the commotion of the hay uoáng, taâm cuûa Sö phoù thaùc vaøo ñoù — water. During the autumn he interviewed masters of Ngaøy moàng saùu thaùng ba, Sö ñang ngoài treân high reputation such as Hsueh-Yen, T’ui- boà ñoaøn, taâm nieäm chöõ Voâ nhö thöôøng leä thì Keâng, Shih-Fan, and Hsu-Chou. The last- vò Taêng thuû toøa böôùc vaøo Thieàn ñöôøng. Tình mentioned advised him to go to Huan-Shan. côø thaày laøm rôi hoäp nhang treân neàn

nhaø, khua When he saw Huan-Shan, he asked: “The leân moät tieáng. Tieáng ñoäng chôït khôi toû taâm light, serenely illuminating, fills all the mình thaáy moät vieãn töôïng taâm linh môùi meû, universe to its furthest limits, are these not the vaø cuøng vôùi tieáng keâu toâi thaáu trieät töï theå cuûa words of the literari Chang-Chuo?” I was mình, choäp ñöôïc oâng giaø Trieäu Chaâu (taùc giaû about to open my mouth when Huan-Shan chöõ Voâ). Sö buoäc mieäng ñoïc ngay moät baøi gave a “Kwatz!” and dismissed him tuïng: unceremoniously. This upset him, and since “Moät höùng loä ñaàu cuøng then his thoughts were concentrated on this Ñaïp phieân ba thò thuûy attitude of the master. Walking or sitting, Trieäu Chaâu laõo sieâu quaàn eating or drinking, his mind was occupied Dieän muïc chæ nhö thò with it. (Ñöôøng ñi chôït heát böôùc Saùu thaùng troâi qua, vaøo moät ngaøy muøa xuaân

naêm sau, khi ñi daïo töø ngoaøi thaønh trôû veà, vöøa Moáng Taâm: Uppadakhana (p)—Khôûi Taâm— böôùc leân böïc thang ñaù, thì giaù laïnh ñoùng baêng Arising of citta—Bring forth a thought—Develop trong oùc naõo töø laâu chôït tan chaûy, Sö queân a thought mình ñang ñi treân ñöôøng. Sö ñi thaúng ñeán Hoøa Moäng: Supina (p)—Svapna (skt)—1) Giaác moäng, Thöôïng, vaø ngay khi laäp laïi caâu hoûi cuûa Sö nhöõng caùi hieän ra trong moäng laø khoâng coù thöïc : A tröôùc kia, Sö beøn laät ngöôïc Thieàn saøng cuûa dream; 2) Söï huyeãn giaû cuûa chö phaùp: Chö phaùp ngaøi. Baây giôø Sö ñaõ hieåu roõ troïn veïn coâng aùn theá gian khoâng coù thöïc tính: A simile of the things maø nhöõng nuùt thaét thaät laø khoù noái keát—Six of the world. months passed when, one day in the spring of Moäng AÛo: Illusion—Visionary. the following year, he was returning from an Moäng Caûm Haûo Töôùng: Moäng thaáy töôùng toát— out-of-town trip and was about to climb a Dream to see good signs. flight of stone steps, when the solid ice that Moäng Caûnh: Dream—Giaác mô. had been clogging his brain for so long Moäng Du: Sleep-walking. unexpectedly melted away, and he forgot that Moäng Duï: Svapna-upama (skt)—Supina-upama he was walking on the roadway. He (p)—Thí duï chæ caùc phaùp nhö moäng—Simile on immediately went to the master, and when he dreams. repeated the question Mung-Shan overturned Moäng Huyeãn: Tính chaát cuûa moïi hieän töôïng laø his seat. Mung-Shan now thoroughly khoâng thöïc nhö moäng nhö huyeãn—Dream and understood the koan, whose knots had been so illusion, the characteristics of all phenomena. hard to unite. Moäng Huyeãn Baøo AÛnh: Dream and illusion, Moät hoâm. Sö thöôïng ñöôøng daïy chuùng: "Naøy bubble and shadow—Tính chaát cuûa moïi hieän caùc nhaân giaû! Haõy ñi cho troïn loái tham Thieàn. töôïng laø khoâng thöïc nhö moäng nhö huyeãn, nhö aûo Giaû söû toâi khoâng bò beänh ôû Truøng Khaùnh, cuoäc aûnh cuûa bong boùng; chuùng laø nhöõng boùng ma aûo ñôøi cuûa toâi leõ ra ñaõ troâi xuoâi. Caàn thieát phaûi aûnh—The characteristics of all phenomena are gaëp moät vò thaày thaät saùng suoát. Haõy xem coå like dream and illusion, bubble and shadow; they nhaân ñaõ doác loøng haêng haùi vaø beàn bó caû ngaøy are like phantoms or hallucinations. ñeâm tham thieàn haàu deã thaáu ñaùo ñaïo lyù cöùu Moäng Hö: Tính chaát cuûa moïi hieän töôïng laø khoâng caùnh cuûa Thieàn. Tham Thieàn cuõng nhö maøi thöïc nhö moäng—The characteristics of all duõa haït chaâu; caøng duõa caøng

saùng; caøng saùng phenomena are like dream; they are not real or thì caøng duõa vaø caøng loät nhöõng lôùp voû beân substantial. ngoaøi; ñôøi naøy ñaùng giaù hôn moät haït chaâu."— Moäng Kieán: Dream-vision—Töôûng töôïng caùi One day, Mung-Shan entered the hall and mình thaáy hay ñaõ thaáy trong moäng, hay nhöõng caùi addressed the monks, "Oh Brother! Be thaáy khoâng coù thöïc—To see in a dream—To thorough going in your Zen exercise. If I had imagine one sees, or has seen. been taken ill when at Chung-Ch'ing my life Moäng Nham Toå ÖÙng (?-1314): Teân cuûa moät vò might have been almost wasted . The main Thieàn sö Nhaät Baûn, thuoäc toâng Laâm Teá vaøo theá kyû thing is to be introduced to a master with thöù XIII—Name of a Japanese Zen master of the really spiritual insight. Consider how Lin-chi Sect, in the thirteenth century. earnestly and steadily the ancient master Moäng Phaùp: Milam (tib)—Dream practice—Moät devoted themselves both day and night to the trong saùu phaùp du giaø cao caáp cuûa toå Naropa, duøng study of Zen in order to grasp the ultimate traïng thaùi moäng ñeå tu haønh—An advanced truth of it. The study of Zen is like the Vajrayana practice using the dream state, one of polishing of a gem; the more polished the the six yogas of Naropa. brighter the gem, and when it becomes thus Moäng Song Quoác Sö Ngöõ Luïc: Muso-Kokushi- brighter, let it still be polished up. When there Goroku (jap)—Ngöõ luïc cuûa Thieàn sö Moäng Sôn Sô is the more stripping-off of its outer coatings, Thaïch—Zen master Muso-Kokushi's Records of this life of yours will grow worth more than a lectures (Records of teachings)—See Moäng Sôn gem." Sô Thaïch Thieàn Sö.

Moäng Song Sô Thaïch Thieàn Sö (1275-1351): Long, moät trong 'Nguõ Sôn' ôû Kyoto; Sö ñöôïc Muso-Kokushi (jap)—See Moäng Sôn Sô Thaïch xem nhö ngöôøi ñaïi dieän chính cho vaên hoùa Thieàn Sö. Phaät giaùo ôû thaønh phoá hoaøng gia—He made a Moäng Sôn Ñöùc Dò: (?-1104)—See Moâng Sôn Ñöùc major contribution to the spread of Zen in Dò Thieàn Sö. Japan. He became a monk at the age of eight Moäng Sôn Sô Thaïch Thieàn Sö (1275-1351): and first devoted himself to study of the sutras Muso-Kokushi (jap)—Muso-Soseki (jap)—Sö Sô and the teachings of the mystical schools of Thaïch Moäng Sôn (Nhaät Baûn), moät trong nhöõng Buddhism. Then he went under Zen training thieàn sö noåi tieáng cuûa thieàn phaùi Laâm Teá Nhaät with Zen under Zen master I-shan I-ning, but Baûn vaøo theá kyû thöù XIV. Sö xuaát gia naêm 8 tuoåi, he was apporved by Zen master Kao-Feng thoï cuï tuùc giôùi naêm 17 tuoåi. Thieàn sö Moäng Sôn Sô Hsien-Ju. During long and evenful years of Thaïch laø ngöôøi ñaõ khai saùng ra Thieàn phaùi Thieân wandering he lived in various monasteries Long Töï, moät trong nhöõng nhaùnh thieàn quan troïng and hermitages, where he dedicated himself nhaát trong tröôøng phaùi Laâm Teá ôû Nhaät Baûn. Hieän to sitting meditation. At last he was appointed nay phaùi naøy coù khoaûng 105 ngoâi töï vieän treân khaép abbot of Tenryu-ji, one of the monasteries of Nhaät Baûn. Thieàn sö Sô Thaïch Moäng Sôn laø moät the Gosan of Kyoto. In this post he became trong nhöõng Thieàn sö lieân tuïc caûnh baùo veà tình one of the central figures in the Buddhist traïng chuù taâm cho caùc noã löïc vaø thaønh töïu vaên culture of the imperial city. chöông trong Taêng ñoaøn. Sö ñaõ töøng leân tieáng dieãn Moäng Sôn

laø moät trong nhöõng taùc giaû chính taû moät caùch mieät thò caùc vò Taêng daønh thì giôø cuûa cuûa neàn vaên hoïc 'Nguõ Sôn', töøng ñoùng goùp vaøo hoï cho caùc noã löïc vaên chöông nhö vaäy laø nhöõng vieäc du nhaäp khoa hoïc vaø ngheä thuaät Trung "cö só ñaàu troïc," nhöõng ngöôøi maø Sö xeáp döôù i cuøng Hoa vaøo Nhaät Baûn. Teân cuûa oâng gaén lieàn vôùi trong haøng moân ñeä cuûa mình—One of the most nhieàu töï vieän ñöôïc xaây ôû Nhaät Baûn, trong ñoù outstanding Zen masters in Japan Rinzai school in coù Nam Thieàn Töï—Muso Soseki was one of the fourteenth century. He left home at the age of the leading authors of the Literature of the nine, and was ordained at the age of seventeen. Five Mountains, which played a major role in Zen master Muso Soseki founded the Tenryuji the transplantation of Chinese science and art branch, one of the most important branches from to Japan. His name is associated with the Lin-Chi school in Japan. Up to now, this branch foundation of numerous monasteries, and he has about 105 temples throughout Japan. Zen was the abbot of several influential Zen master Muso Soseki was one of the Zen masters monasteries, among them, Nanzen-ji. who repeatedly warned against inordinate Döôùi söï thuùc ñaåy cuûa oâng, töôùng quaân attention to literary accomplishments in Japan in Ashikaga Takauji coøn xaây döïng nhöõng töï vieän the fourteenth century. He scornfully described Thieàn treân khaép 66 nôi treân ñaát Nhaät, khieán monks who devoted their time to such endeavors cho aûnh höôûng cuûa thieàn môû roäng ra khaép as mere "shaven-headed laymen" who ranked nöôùc. Taùc phaåm ñöôïc bieát tôùi nhieàu nhaát cuûa below the lowest of his disciples. Moäng Sôn laø 'Muchu-Mondo', moät taùc phaåm Sö ñoùng goùp nhieàu cho söï phaùt trieån cuûa nhoû trình baøy caùc nguyeân lyù thieàn döôùi hình Thieàn ôû Nhaät Baûn. Sö xuaát gia naêm leân taùm thöùc vaán ñaùp. OÂng cuõng ñöôïc bieát tôùi nhö baäc tuoåi, luùc ñaàu oâng chuyeân hoïc kinh ñieån vaø caùc thaày cuûa 'Thö ñaïo' vaø ngheä thuaät laøm vöôø n. hoïc thuyeát Phaät giaùo thaàn bí. Sau ñoù Sö töï OÂng ñöôïc hoaøng ñeá Go-Daigo phong cho danh hoaøn thieän treân ñöôøng tu taäp thieàn vaø chuyeån hieäu 'Moäng Sôn Quoác Sö'; roài sau khi thò tòch qua tu Thieàn vôùi Thieàn Sö Nhaát Sôn Nhaát oâng ñöôïc hoaøng ñeá Komyo phong cho danh Ninh, nhöng ñöôïc Thieàn sö Cao Phong Hieån hieäu 'Muso Shogaku Sinshu Kokushi'—At his Nhaät aán khaû. Trong nhieàu naêm ñi haønh cöôùc, instance Shogun Ashikaga Takauji had 'Zen oâng soáng trong caùc töï vieän vaø nhöõng nôi aån tu monasteries for the gratification of the khaùc nhau vaø chuyeân taâm toïa thieàn. Cuoái country' (Ankoku-ji) built in sixty-six cuøng Sö trôû thaønh vieän tröôûng tu vieän Thieân Japanese localities, from which Zen spread

throughout the country. Among his principal cöùu bieåu loä hôn laø yù ñònh.' YÙ ñònh coù nghóa laø works are the 'Muchu-mondo', in which the yù nghóa noäi taïi cuûa Thieàn, ñoù laø yeáu chæ, coá principles of Zen are presented in the form of höõu nôi moãi ngöôøi. Bieåu loä laø phöông phaùp questions and answers. He is also famous as a hoïc, bieán thieân theo töøng tröôøng phaùi Thieàn. YÙ master of the Way of calligraphy and of the ñònh laø goác reã, bieåu loä laø ngoïn ngaønh. Thieàn art of garden design. He received the title of sinh, tröôùc heát, caàn tìm ra yù nghóa noäi taïi

cuûa Muso Kokushi from Emperor Go-Daigo, and Thieàn hôn laø sa laày trong nhöõng hình thöùc posthumously the honorific title Muso khaùc nhau cuûa bieåu loä."—In Dream Shogaku Shinshu Kokushi from Emperor Conversations on Buddhism and Zen, Zen Komyo. master Muso Kokushi taught: "Doing good Trong Moäng Ñaøm veà Phaät Giaùo vaø Thieàn, seeking rewards is contaminated virtue. Thieàn sö Moäng Sôn daïy: "Laøm ñieàu laønh maø Doing good without thought of reward, mong ñöôïc quaû baùo ñaùp, ñoù laø ñöùc haïnh ueá dedicating it to enlightenment, is nhieãm. Laøm ñieàu laønh maø khoâng nghó ñeá n baùo uncontaminated virtue. Contamination and ñaùp, chæ ñeå hieán cho giaùc ngoä, aáy laø ñöùc haïnh noncontamination refer to the state of mind of voâ nhieãm. Ueá nhieãm hay voâ nhieãm xuaát phaùt the doer, not to the good deed itself. Besides, töø taâm theá cuûa ngöôøi cho, khoâng töø haønh vi causes are complex and have different time cho. Ngoaøi ra, caùc nguyeân nhaân voán phöùc taïp scales. The efforts of individual are not the vaø khaùc nhau theo thöù baäc thôøi gian. Nhöõng sole determining factor in the individual's noå löïc trong ñôøi cuûa moät ngöôøi khoâng phaûi laø condition in life, because everyone is part of yeáu toá duy nhaát quyeát ñònh ñieàu kieän cuoäc ñôøi the nexus of society and nature and the cuûa anh ta, vì moãi ngöôøi ñeàu laø moät thaønh continuum of time. It is common for people to phaàn cuûa chuoãi lieân keát giöõa xaõ hoäi, thieân attribute causes wrongly because of nhieân vaø tính lieân tuïc cuûa thôøi gian. Thoâng misperception of real relationships. Every thöôøng ngöôøi ta laàm laãn veà nguyeân nhaân cuûa cause is the effect of something else, and moïi söï do nhaän thöùc sai veà nhöõng moái töông every effect is the cause of something else. quan thaät söï. Moãi nguyeân nhaân ñeàu laø haäu What may seem a curse may be a blessing, quaû cuûa moät caùi gì khaùc, vaø moãi haäu quaû laø and what may seem a blessing may be a nguyeân nhaân cuûa moät caùi gì khaùc nöõa. Caùi curse. Hardship is a blessing when it spurs töôûng laø hoïa coù theå laø phuùc, vaø caùi ta cho laø effort and development; ease is a curse when phuùc coù theå laø hoïa. Söï khoù khaên coù theå laø it increases complacency and self- phuùc neáu noù kích thích cho ngöôøi ta noå löïc vaø indulgence." He added: "People sometimes phaùt trieån; söï thaønh coâng coù theå laø tai hoïa khi go mad from doing Zen meditation. This may noù laøm cho ngöôøi ta taêng loøng töï maõn vaø töï happen when some perception or khoan dung." Sö noùi theâm: "Ñoâi khi do maûi understanding arises through meditation, and meâ tu taäp Thieàn, nhieàu ngöôøi trôû neân cuoàng the practitioner becomes conceited about it. It trí. Ñieàu naøy xaûy ra khi coù ñöôïc vaøi nhaän thöùc may also happen when the practitioner has hay hieåu bieát khôûi leân trong thieàn ñònh, haønh unsolved psychological problems. Then again, giaû tu Thieàn trôû neân kieâu ngaïo. Ñieàu ñoù cuõng it can happen through excessive physical and coù theå xaûy ra khi haønh giaû chöa giaûi quyeát mental strain due to greedy haste to attain ñöôïc nhöõng vaán ñeà taâm lyù. Vaø roài moät laàn enlightenment. According to an ancient nöõa, ñieàu ñoù coù theå xaûy ra töø keát quaû cuûa saying, those who have not yet attained nhöõng ñau ñôùn qua luyeän taäp theå chaát vaø tinh enlightenment should study the intent rather thaàn quaù ñoä do söï voäi vaõ ham muoán ñaït ñöôïc than the expression, while those who have giaùc

ngoä. Theo moät caâu ngaïn ngöõ cuûa coå attained enlightenment should study the nhaân, 'nhöõng ai chöa ñaït ñeán giaùc ngoä neân tìm expression rather than the intent. The intent is hieåu hoïc hoûi yù ñònh hôn laø bieåu loä, trong khi the inner meaning of Zen, which is the nhöõng ngöôøi ñaõ ñaït ñeán giaùc ngoä neân nghieân fundamental that is inherent in everyone. The

expression is the varied methodology of the ñaïi—One analysis or the analysis of the four Zen schools. The intent is the root, the elements—See Töù Ñaïi. expression is the branches. Students first need Moät Ñeà Muïc Quaùn Töôûng: See Nhaát Quaùn (2). to find out the inner meaning of Zen, not Moät Ñeå Chu: See Moät Ñeå Haøng. getting bogged down in expressions." Moät Ñeå Haøng: Voâ Ñeå Thuyeàn hay chieác thuyeàn Moäng Trung Thuyeát Moäng: Muchu-Setsumu khoâng ñaùy, chæ cho chaân taâm, töï taùnh. Trong (jap)—Trong moäng thuyeát moäng, aùm chæ thöïc theå Thieàn, thuaät ngöõ naøy chæ cho caûnh giôùi thieàn ñònh cuûa chö phaùp laø troáng roãng, vaø khoâng thöïc—In a trong ñoù khoâng coøn chaáp tröôùc, khoâng coøn gì ngoaøi dream to talk about dream, i.e., nothingness, söï giaûi thoaùt—A bottomless boat, implies true emptiness, non-existence, or unreality. mind or self-nature. In Zen, the term indicates a Moäng Töôùng: Töôùng thieän aùc hieän ra trong dhyana realm that has no more attachments; has moäng—Wholesome and unwholesome signs that nothing else but emancipation. appear in a dream. Moät Ñeå Thuyeàn: See Moät Ñeå Haøng. Moäng Töôûng: Nghó ñeán nhöõng ñieàu trong moäng, Moät Ñoä: Phaät—Buddha. töôûng töôïng hay nghó ñeán nhöõng chuyeän khoâng coù Moät Giao Thieäp: Khoâng dính daùng: To have no thaät—To dream a thing—To think of a dream—To concern of, to have nothing to do with—Khoâng imagine. lieân quan, khoâng aên nhaäp vôùi nhau: No inter- Moäng Yeåm: AÙc moäng—Nightmare. relation. Moät: Soá moät: One—Chìm maát: Sunk—Qua ñôøi: Moät Huyeàn Caàm: Ñaøn khoâng giaây, yù noùi ñaùnh Gone. vaøo hö khoâng laïi phaùt ra aâm thanh—A musical Moät Ba Tî: 1) Khoâng coù choùp muõi, khoâng theå instrument without strings. The term means when naém ñöôïc, khoâng coù yeáu lónh: No nose to lay hold striking in the sky, a sound was heard—See Sao of, no lead, no bases; 2) Khoâng coù choã ñeå naém baét Khoâng Taùc Höôûng, Kích Moäc Voâ Thanh. bôûi vì Thieàn phaùp cuûa Toå sö vöôït ra ngoaøi moïi Moät Khaû Baû: See Moät Ba Tî. phaân bieät vaø suy töôûng: There is no place to grasp Moät Löôïng: Caùi gì to lôùn, khoâng theå ño löôøng for the Patriarchal Zen goes beyond all ñöôïc—Some immeasurable big thing. discriminations and thinking. Moät Löôïng Ñaïi Haùn: See Moät Löôïng Ñaïi Nhaân. Moät Baøn Tay: Sekishu (jap)—One hand—Chæ Moät Löôïng Ñaïi Nhaân: Moät Löôïng Ñaïi Haùn— moät baøn tay, coâng thöùc vaén taét duøng ñeå chæ coâng Taâm ngoä thieàn sieâu vieät nhöõng phaân bieät töø voïng aùn ñöôïc bieát tôùi nhieàu nhaát: "Tieáng voã cuûa moät töôûng—An enlightened mind which goes beyond baøn tay laø gì?" Coâng aùn cuûa thieàn sö Baïch AÅn Hueä (passes over) discriminations from deluded Haïc, cuøng vôùi coâng aùn "Voâ", coù nhieàu hieäu quaû thoughts. nhaát giuùp cho haønh giaû bieát ñöôïc söï theå nghieäm Moät Ngaøn Hai Traêm Naêm Chuïc Tyø Kheo: See ñaàu tieân cuûa ñaïi giaùc—"One hand" is a reference Nhaát Thieân Nhò Baùch Nguõ Thaäp Tyø Kheo. in short form to

the koan: "What is the sound of Moät Sinh Töû: Bò chìm ñaém trong sanh töû— one hand clapping?" This is the best known koan Submersed in birth and death. stemming from Hakuin Zenji, a Japanese Zen Moät Traàm Tích: See Moät Tung Tích. master. Hakuin saw it, with the koan "Mu", as one Moät Trieäu Tyû Tyû Tyû Tyû: Ten septillions (1042). of the most effective aid to practitioners to come Moät Truù Xöù: Senasanam (p)—Abiding place. to a first enlightenment experience. Moät Tung Tích: Khoâng ñeå laïi daáu veát gì caû—To Moät Dueä Ñaït Lôïi Saét Chí: Mayadrsti (skt)—Ngaõ leave behind no traces at all. kieán, meâ chaáp coù caùi ta—Illusion-views, Moät Tö Vò: Voâ vò, voâ giaù, voâ duïng, tyû nhö nhöõng interpreted by egoism, the false doctrine that there ngöôøi muø maø baøn luaän veà maøu cuûa söõa — is a real ego. Tasteless, valueless, useless, e.g. discussion of the Moät Ñaëc Giaø La Töû: Maudgalaputra or colour of milk by blind people. Maudgalyayana (skt)—See Ma Ha Muïc Kieàn Moät YÙ Trí: Khoâng coøn suy nghó vaø phaân bieät töø Lieân. voïng töôûng nöõa—No more discriminations and Moät Ñeà Muïc Phaân Taùch: Phaân taùch veà töù

thinking from deluded thoughts. theá giôùi, khao khaùt töø ngöõ duy nhaát cuûa ngaøi 'Voâ' Mu: A koan named "Mu"—Teân cuûa moät trong gôïi nhôù ñeán söï hieän höõu sinh ñoäng cuûa vò Laõo nhöõng coâng aùn noåi tieáng trong nhaø Thieàn. Coâng aùn Phaät. 'Voâ' laø moät bí quyeát, moät coå ngöõ hoaëc moät töø "Voâ" noåi tieáng, cho pheùp chính thieàn sö Voâ Moân ngöõ maø caùc nhaø nghieân cöùu noái tieáp nhau, traûi qua ñaït tôùi giaùc ngoä saâu saéc. Coâng aùn naày chuû yeáu nhieàu theá kyû, taäp trung nghieân cöùu vaø phaùt hieän ra ñöôïc duøng nhö coâng aùn "Phaùp Thaân", nhaèm giuùp aáy laø phöông tieän ñeå môû roäng caùi taâm höôùng ñeán haønh giaû coù söï theå nghieäm ñaàu tieân veà ñaïi giaùc. söï thaáu hieåu. Khi baïn hoøa hôïp vaøo doøng chaûy ñoù, Maõi ñeán ngaøy nay, coâng aùn naày ñöôïc ñöa ra nhö baïn ñang gia nhaäp ñoaøn haønh höông ñoâng voâ soá coâng aùn ñaàu tieân cho nhieàu ngöôøi khôûi ñaàu con cuûa quaù khöù, hieän taïi vaø töông lai. trong ngoân ngöõ ñöôøng thieàn. Theo quyeån Ba truï Thieàn, moät hoâm ñôøi thöôøng, töø 'voâ' coù nghóa laø khoâng coù, nhöng Thieàn sö An Coác Baïch Vaân thöôïng ñöôøng daïy neáu lôøi cuûa Trieäu Chaâu Tuøng Thaåm chæ coù yù nghóa chuùng: "Ngaøy xöa, chöa coù heä thoáng coâng aùn, vaäy nhö theá, laøm gì coøn coù Thieàn."—Name of one of maø nhieàu ngöôøi vaãn ñaït ñeán töï ngoä. Nhöng ñoù laø the most famous koans in Zen. The renown koan moät coâng vieäc khoù khaên vaø ñoøi hoûi nhieàu thôøi "Mu", with which Zen master Wu-men himself gian. Ngöôøi ta baét ñaàu duøng ñeán coâng aùn caùch ñaây came to profound enlightenment. It is especially chöøng moät ngaøn naêm vaø vaãn tieáp tuïc cho ñeán baây suitable as a "hosshin koan" (koan of the dharma- giôø. Moät trong nhöõng coâng aùn hay nhaát, bôûi vì noù body), i.e., as a koan that can help a practitioner to ñôn giaûn nhaát, ñoù laø coâng aùn 'Mu'. Ñaây laø nhöõng a first enlightenment experience. It is still given ñieàu baïn caàn phaûi bieát ñeå hieåu: Moät hoâm, moät vò today to many beginners on the Zen path as their Taêng ñeán thaêm Trieäu Chaâu, vò Thieàn sö löøng danh first koan. According to 'The Three Pilars of Zen', cuûa Trung Hoa caùch ñaây maáy traêm naêm,

vaø hoûi: one day Zen Master Hakuun-Yasutani (1885- 'Con choù coù Phaät taùnh hay khoâng?' Trieäu Chaâu traû 1973) entered the hall to teach the assembly: "In lôøi: 'Mu.' Theo nghóa ñen, 'Mu' laø 'khoâng,' khoâng ancient days there was no koan system, yet many moät caùi gì, nhöng yù nghóa thaät trong lôøi ñaùp cuûa people came to Self-realization. But it was hard Trieäu Chaâu khoâng naèm nôi töø ngöõ. 'Mu' laø bieåu and took a long time. The use of koans started hieän cuûa Phaät taùnh soáng ñoäng, vaän haønh vaø naêng about a thousand years ago and has continued ñoäng. Ñieàu maø baïn phaûi laøm laø phaùt hieän tinh thaàn down to the present. One of the best koans, hay tinh tuùy cuûa töø 'Mu' aáy, khoâng phaûi baèng phaân because the simplest, is Mu. This is its tích theo trí naêng nhöng baèng caùch tìm trong baûn background: A monk came to Joshu, a renowned ngaõ saâu xa nhaát cuûa baïn. Sau ñoù, baïn phaûi chöùng Zen master in China hundreds of years ago, and minh moät caùch cuï theå vaø sinh ñoäng cho Thaày cuûa asked: 'Has a dog Buddha-nature or not?' Joshu mình thaáy raèng baïn thaáu hieåu raèng 'Mu' laø moät retorted, 'Mu!' Literally, the expression means 'no' chaân lyù soáng ñoäng, maø khoâng vieän ñeán caùc khaùi or 'nothing,' but the significance of Joshu's answer nieäm, lyù thuyeát hay giaûi thích tröøu töôïng. Haõy nhôù does not lie in the word. Mu is the expression of raèng baïn khoâng theå naøo hieåu 'Mu' baèng tri thöùc the living, functioning, dynamic Buddha-nature. phaøm phu; baïn phaûi naém baét noù baèng moät caùch What you must do is discover the spirit or essence tröïc tieáp vôùi toaøn boä baûn theå." Robert Aitken vieát of this Mu, not through intellectual analysis but by trong quyeån 'The Gateless Barrier': "Trong suoát search into your innermost being. Then you must cuoäc ñôøi, Trieäu Chaâu Toøng Thaåm giaûng daïy hoïc demonstrate before your teacher, concretely and troø moät caùch raát giaûn dò vôùi ít caâu kín ñaùo. Ngöôøi vividly, that you understand Mu as living truth, ta noùi raèng moãi khi ñaïi sö môû mieäng laø aùnh saùng without recourse to conceptions, theories, or choùi loøa treân moâi. Ñaïo Nguyeân Hy Huyeàn, ngöôøi abstract explanations. Remember, you can't ñaõ coâng kích caùc baäc tieàn nhaân trong Phaät phaùp understand Mu through ordinary cognition; you moät caùch töï taïi ñaõ phaûi kính caån laåm baåm thoát leân: must grasp it directly with your whole being." 'OÂi! Trieäu Chaâu Laõo Phaät!' Boán möôi theá heä thieàn Robert Aitken wrote in The Gateless Barrier: sinh, vaø sau ñoù bao nhieâu theá heä khaùc nöõa, ngöôøi "Throughout his long career Chao-chou taught in a Trung Hoa, ngöôøi Ñaïi Haøn, ngöôøi Vieät Nam, simple manner with just a few quiet words. It is ngöôøi Nhaät, vaø giôø ñaây, ngöôøi ngöôøi khaép nôi treân said that a light seemed to play about his mouth as

he spoke. Dogen Kigen, who freely criticized chính cuûa Hoaøng Baù. Muïc Chaâu laø sö phuï cuûa many of his ancestors in the Dharma, could only Thieàn sö danh tieáng Vaân Moân. Chính Sö laø ngöôøi murmur with awe, 'Joshu, the Old Buddha.' Forty ñaõ khai môû taâm thöùc cho Vaân Moân baèng caùch laøm generations of Zen students and more since his cho Vaân Moân queø chaân—Zen Master Mu-Chou- time, Chinese, Korean, Vietnamese, Japanese, Chen-Tzun-Tsu, name of a Chinese Zen monk in and now people everywhere, have breathed his between the end of the eighth and the

ninth one word 'Mu,' evoking the living presence of the centuries. We encounter Mu-chou in example 10 Old Buddha himself. This Mu is an arcanum, an of the Pi-Yen-Lu. Besides, there is some ancient word or phrase that successive seekers interesting information on him in The Records of down through the centuries have focused upon and the Transmission of the Lamp (Ch'uan-Teng-Lu), found to be an opening into spiritual Volume XII: Zen Master T'ao-Ming was born in understanding. When you join that stream you 780, was a disciple and dharma successor of have joined hands with countless pilgrims, past, Huang-Po. The venerable Ch'en was also known present, future. In everyday usage the 'Mu' means as Mu-chou, where he used to reside. Mu-chou 'does not have' but if that were Chao-chou's entire was one of the most important students of Huang- meaning, there wouldn't be any Zen." Po. Mu-Chou was the teacher of the famous Zen Mua Saàu Chuoác Naõo: To give oneself a lot of Master Yun-men. It was he who opened the mind pains. of Yun-men by hurting his leg. Mua Thuø Chuoác Oaùn: To incur hatred. Chính oâng laø ngöôøi ñaàu tieân phaùt hieän ra taøi Muøa An Cö: Vassa (p)—Rain retreat—See An naêng cuûa Laâm Teá Nghóa Huyeàn vaø khuyeân Cö Kieát Haï. thaày Hoaøng Baù cuûa mình daïy cho Laâm Teá. Muïc: 1) Maét: Caksuh (skt)—The eye, the organ of Muïc Chaâu cuõng noåi tieáng veà söï ñaøo taïo vision; 2) Chaên traâu hay boø: To herd. nghieâm khaéc cuûa mình ñoái vôùi Vaân Moân Vaên Muïc Chaâu: Muïc Chaâu Ñaïo Minh—See Traàn Toân Yeån. Ngöôøi ta keå veà Muïc Chaâu raèng oâng luoân Tuùc Ñaïo Minh Thieàn Sö. luoân nghe ngoùng caùnh cöûa ñoùng kín cuûa caên Muïc Chaâu Baûn: Coâng aùn ngöôøi vaùc baûng cuûa phoøng mình. Khi moät vò Taêng ñeán ñeå xin 'Ñoäc Muïc Chaâu. Töø ñöôïc duøng ñeå chæ trích haønh giaû haõy tham', oâng ñoaùn tröôùc ñöôïc traïng thaùi yù thöùc coøn chaáp tröôùc vaøo caùi gì ñoù, chöù khoâng theå thoâng cuûa ngöôøi ñoù chæ qua tieáng böôùc chaân ñi. Neáu ngoä—Mu-Chou's koan: a person who carries on traïng thaùi aáy ñoái vôùi oâng laø toát, oâng baûo, "Vaøo the shoulder a wooden board. The term is used to ñi", roài oâng seõ tuùm laáy ngay vò Taêng môùi böôùc criticize practitioners who still attach to vaøo, lay thaät maïnh vaø keâu to, "Noùi ñi! Noùi something. ñi!" Neáu vò Taêng ngaäp ngöøng moät chuùt, lieàn bò Muïc Chaâu Ñaïo Minh: Bokutju (jap)—Mu- Muïc Chaâu toáng coå ra khoûi phoøng vaø ñoùng saàm Chou-Tao-Ming—Mu-Chou-Ch'en-Tsun-Tsu— cöûa laïi. Ñieàu naày ñaõ xaûy ra vôùi Vaân Moân Vaên See Muïc Chaâu Ñaïo Minh Thieàn Sö. Yeån, nhöng chaân cuûa Vaân Moân laïi bò keït vaøo Muïc Chaâu Ñaïo Minh Thieàn Sö (780-877): cöûa khi Muïc Chaâu ñoùng cöûa laïi. Vaân Moân bò Bokushu-Domei (jap)—Bokushu-Domyo (jap)— gaãy chaân vaø keâu leân moät tieáng "UÙi da ñau Chen-Tsun-Tsu Mu-chou Tao-ming (Wade-Giles quaù!" Ngay khi aáy cuõng laø luùc Vaân Moân ñaït Chinese)—Chenzunsi Muzhou Daoming (Pinyin ñöôïc ñaïi giaùc—It was he who first recognized Chinese)—Teân cuûa moät vò Thieàn sö Trung Hoa the great potential of Lin-chi I-hsuan and vaøo cuoái theá kyû thöù taùm ñaàu theá kyû thöù chín. recommended to his master to accept the Chuùng ta gaëp teân Muïc Chaâu trong thí duï thöù 10 young Lin-chi as a student. Mu-chou is also cuûa Bích Nham Luïc. Ngoaøi ra, coù vaøi chi tieát lyù known as the strict master of Yun-men Wen- thuù veà

vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, yen. It is reported concerning Mu-chou that he quyeån XII: Thieàn Sö Ñaïo Minh sanh naêm 780, ñeä always kept the door of his room shut. If a töû vaø ngöôøi noái phaùp cuûa Hoaøng Baù. Traàn Toân Giaû monk came for a private consultation cuõng coøn ñöôïc goïi laø Muïc Chaâu, laø nôi oâng thöôøng (dokusan), Mu-chou was able to discern the cö nguï. Muïc Chaâu laø moät trong nhöõng moân ñoà monk's state of mind by the sound of his step.

If he considered this state of mind promising, chöa? Neáu chöa ñöôïc choã böôùc vaøo, caàn ñöôïc he called out, "Come in!" grabbed hold of the choã böôùc vaøo, neáu ñaõ ñöôïc choã böôùc vaøo, veà monk as soon as he entered, shook him, and sau chôù coâ phuï laõo Taêng." Coù moät vò Taêng shouted, "Say it! Say it!" If the monk böôùc ra leã baùi thöa: "Con troïn chaúng daùm coâ hesitated only for an instant, he shoved him phuï Hoøa Thöôïng." Sö baûo: "Ngöôi tröôùc ñaõ coâ out and slammed the door behind him. This phuï ta roài." Sö laïi baûo: "Laõo Taêng truï trì ôû very sequence of events befell Yun-men one ñaây chaúng töøng thaáy moät ngöôøi voâ söï ñi ñeán. day, but his leg caught the door when Mu- Caùc ngöôi sao chaúng laïi gaàn?" Coù moät vò chou slammed it. The leg broke and Yun-men Taêng môùi böôùc laïi gaàn. Sö baûo: "Duy Na shouted 'ouch!' with pain. In that very moment chaúng coù ôû ñaây, ngöôi töï laõnh hai möôi gaäy ñi he came abruptly to enlightenment. ra ngoaøi ba cöûa." Vò Taêng thöa: "Con loãi ôû Caûnh Ñöùc Truyeàn Ñaêng Luïc nhaéc laïi raèng sau choã naøo?" Sö baûo: "Ñaõ ñeo coøng laïi mang khi töø bieät Hoaøng Baù, Muïc Chaâu ñeán ôû chuøa goâng."—One day, Zen master T'ao-Ming said Long Taàm. OÂng xoùa saïch nhöõng daáu veát cuûa to his congregation: "Has any one of you mình vaø daáu haün söï vieäc mình laø moät thieàn sö. gained an entrance? If you haven't gained an OÂng laøm nhöõng ñoâi deùp rôm vaø kín ñaùo ñaët entrance then that's what you must do. If you treân ñöôøng cho ngöôøi ngheøo. Phaûi maát nhieàu gain an entrance then you won't show naêm sau ngöôøi ta môùi bieát nhöõng ñoâi deùp rôm ingratitude toward me." A monk bowed and aáy laø do oâng laøm ra, do ñoù ngöôøi ta goïi oâng laø said: "I don't dare have ingratitude toward "Traàn Deùp Rôm". Khi caùc hoïc giaû Phaät giaùo you." T'ao-Ming said: "You've already ñeán ñaët caâu hoûi vôùi oâng lieàn ñöôïc oâng traû lôøi shown ingratitude." T'ao-Ming said: "Since ngay laäp töùc. Ñoù laø nhöõng caâu traû lôøi ngaén goïn I've been abbot, I've never seen someone vaø khoâng theo giaùo thuyeát chính thoáng. Nhöõng without an issue come before me. Why can't keû khoâng am hieåu thì cöôøi oâng, duy chæ coù one of you come forward?" A monk then nhöõng ngöôøi saùng suoát môùi hieåu ñöôïc oâng. came forward. T'ao-Ming said: "The Temple Tieáng taêm cuûa oâng lan roäng, hoïc troø tuï taäp director isn't here. So take yourself out the xung quan oâng raát ñoâng vaø oâng trôû neân noåi front gate of the monastery and get twenty tieáng nhö laø moät thieàn sö nghieâm maät—In the hits with the staff." The monk said: "What did Ching-te Ch'uan-teng-lu we learn that after I do wrong?" T'ao-Ming said: "Your head's Mu-chou had taken leave of Huang-Po and already in a cangue and now you've put on came to settle at Lung-hsin monastery; there manacles." he effaced his traces and did not let himself Moät hoâm, coù moät vò Taêng giaûng sö ñeán kieám be recognized as a

master. He made straw Ñaïo Minh. Ñaïo Minh hoûi: "Nghe noùi oâng coù sandals and secretly placed them out in the theå giaûng baûy boä kinh luaän, coù phaûi vaäy street for the poor. People found out only khoâng?" Vò Taêng giaûng sö noùi: "Daï, ñuùng after many years that the sandals came from vaäy." Ñaïo Minh khoâng noùi gì heát, ñöa gaäy leân him and gave him the nickname "Straw- ñaùnh. Vò Taêng giaûng sö noùi: "Neáu khoâng vì Sandal Ch'en." When Buddhist scholars came ngaøi, baåm Hoøa Thöôïng, toâi ñaõ hoang phí ñôøi to ask him questions, he answered mình roài." Ñaïo Minh noùi: "OÂng noùi caùi gì instantaneously. His replies were short and vaäy?" Vò Taêng giaûng sö saép söûa môû mieäng noùi followed no orthodox teaching. Thus those thì bò Ñaïo Minh giaùng cho moät gaäy nöõa. Vò with little understanding laughed at him; only Taêng giaûng sö noùi: "Xin taï aân hueä taùi dieãn cuûa persons of deeper insight grasped what he Hoøa Thöôïng." Ñaïo Minh noùi: "OÂng noùi khoân was saying. Eventually his reputation spread; ngoan, nhöng vieäc Taêng thì chöa laøm xong a lot of students gathered around him and Mu- ñaâu nheù."—One day, a scholar-monk came to chou became known as a strict Zen master. T'ao-Ming and the latter asked, "I am told Moät hoâm trong cuoäc tham vaán buoåi chieàu, sö that you can discourse on seven sutras and baûo chuùng: “Caùc ngöôi laïi ñöôïc choã böôùc vaøo sastras; is that so?" The scholar-monk said,

"Yes, master." T'ao-ming without a word precepts?” The 'purple robed' worthy couldn't raised his staff and struck him. The scholar- answer. monk said, "If not for you, master, I might Ngaøy noï, moät vò Taêng hoûi Muïc Chaâu: "Thaày have wasted my life." T'ao-ming asked, cuûa chö Phaät laø ai?" Muïc Chaâu kheõ haùt: "Tình "What do you mean?" The scholar-monk was tính tang! Tang tính tình!" Moät vò Taêng khaùc about to open his mouth when another blow hoûi: "Theá naøo laø Thieàn?" Muïc Chaâu ñaùp: was delivered by the master. The scholar- "Nam Moâ Tam Baûo!" Vò Taêng thuù nhaän laø monk said, "I thank you for your repeated khoâng hieåu. Sö theùt leân: "Ñoà coùc nhaùi, sao maø courtesy." T'ao-ming said, "You talk wisely, naëng nghieäp theá!" Vaøo moät ngaøy khaùc, moät vò but your monkhood is far from being Taêng khaùc cuõng hoûi: "Thieàn laø gì?" Muïc Chaâu finished." ñaùp: "Ma Ha Baùt Nhaõ Ba La Maät Ña!" Trong Moät hoâm sö ñang ñöùng ngoaøi haønh lang, coù vò khi vò Taêng khoâng hieåu yeáu nghóa cuûa cuïm töø Taêng ñeán hoûi: “Phoøng Traàn Toân Tuùc ôû choã naøy, Muïc Chaâu ngaâm thô: naøo?” Sö lieàn côûi giaøy, ñeø ñaàu vò Taêng aáy "AÙo thaày raùch ñaõ bao naêm ñaäp. Vò Taêng aáy chaïy. Sö goïi: “Ñaïi Ñöùc! Gioù tung töøng maûnh bay voøng leân maây." Taêng xoay ñaàu nhìn laïi. Sö chæ baûo: “Ñi beân Veà sau naøy coù vò Taêng hoûi: "Theá naøo laø giaùo naøy.”—One day T'ao-Ming was standing on a lyù sieâu Phaät vieät Toå?" Muïc Chaâu giô cao caây corridor path in the monastery. A monk came truï tröôïng tröôùc Taêng chuùng noùi to: "Toâi goïi up to him and asked: “Where is Abbot T'ao- caùi naøy laø caây truï tröôïng, coøn maáy oâng goïi laø Ming's room?” T'ao-Ming took off a sandal caùi gì?" Khoâng ai traû lôøi, Sö laïi giô cao caây and hit the monk on top of the head. The gaäy leân, xoay veà phía ngöôøi ñaët caâu hoûi, hoûi monk walked off. T'ao-Ming yelled: laïi: "Coù phaûi oâng hoûi toâi giaùo lyù sieâu Phaät “Worthy!” The monk turned his

head. T’ao- vöôït Toå khoâng?" Nhö vaäy, chuùng ta coù theå noùi Ming pointed and said: “It’s that way!” moät caùch caû quyeát raèng trong Thieàn khoâng coù Coù moät vò Ñaïi Ñöùc ñöôïc vua ban töû y (aùo tím) caùi gì laø khuoân pheùp heát, tuy cuøng moät caâu ñeán leã baùi. Sö caàm caùi muõ leân hoûi: "Caùi naøy hoûi, nhöng moãi laàn Sö tuøy tieän giaûi quyeát vaán goïi laø caùi gì?" Ñaïi Ñöùc ñaùp: "Muõ trieàu thieân." ñeà theo moãi caùch khaùc nhau. Ñoù laø choã baét Sö baûo: "Theá aáy thì laõo Taêng chaúng ñoäi ñaâu." nguoàn ñoäc ñaùo cuûa Thieàn, ñaày sinh khí vaø Sö laïi hoûi: “Noùi theá naøo?” Ñaïi Ñöùc ñaùp: “Tam saùng taïo—One day, a monk came to ask Mu- giôùi duy taâm, vaïn phaùp duy thöùc.” Sö chæ caùnh chou, "Who is the teacher of all the cöûa hoûi: “Caùi aáy laø gì?” Ñaïi Ñöùc ñaùp: “Saéc Buddhas?" Mu-chou reply merely hummed a phaùp.” Sö baûo: “Tröôùc reøm ban töû y, ñoái vua tune, "Ting-ting, tung-tung, kuti, ku-tung!" thuyeát phaùp, taïi sao khoâng giöõ naêm giôùi? Ñaïi Another monk asked, "What was Zen?" Mu- Ñöùc khoâng ñaùp ñöôïc—A 'purple robed' chou answered, "Namu-sambo! worthy came to visit T’ao-Ming. When he (Namoratnatrayaya)" The monk confessed bowed, T’ao-Ming grabbed the string that that he could not understand it, whereupon, hung from his hat and said, "What is this Mu-chou exclaimed, "O, you miserable frog, called?" The monk said, "It's called a facing whence is this evil karma of yours?" Another heaven hat." T’ao-Ming said, "Oh, in that case day, another monk also asked, "What was I won't pull it off." T’ao-Ming said: “What do Zen?" Mu chou answered, “Maka-hannya- you say of it?” The monk said: “The three haramii!(mahaprajnaparamita)” When the worlds are only mind. The myriad dharmas monk failed to comprehend the ultimate are only consciousness.” T’ao-Ming pointed meaning of the phrase, the master went on: to the door screen and said: “What’s that?” "My robe is all worn out The monk said: “A form dharma.” T’ao-Ming after so many years' usage, said: “In front of the screen you received the And parts of it in shreds loosely hanging, purple robe and expounded scripture to the have been blown away to the clouds." emperor. Why can’t you uphold the five On another occasion, a monk asked, "What is

the doctrine that goes beyond the Buddhas “Oh! Oh! Not upholding five precepts!” and Patriarchs?" Mu-chou immediately held Coù vò Taêng môùi ñeán leã baùi Sö, Sö traùch: "Sao up his staff, said to the congregation, "I call Xaø Leâ laïi troäm traùi caây cuûa thöôøng truï ñaõ laâu this a staff, and what would you call it?" No roài ñeå ñaây vaäy?" Vò Taêng noùi: "Baïch thaày, con answer was forthcoming, whereupon the môùi tôùi. Vì sao thaày laïi noùi con troäm traùi caây master, again holding forth the staff, asked cuûa thöôøng truï?" Sö noùi: "Ta thaáy tang vaät vaãn the monk, "Did you not ask me about the coøn ñaây!"—A newly arrived monk bowed to doctrine that goes beyond the Buddhas and T’ao-Ming, T’ao-Ming yelled at him, "Why Patriarchs?" Therefore, we can say firmly that have you stolen the fruit that has been here so nothing is stereotyped in Zen, and even with long?" The monk said, "Master, I've just the same question, Mu-chou may solve the arrived here. How can you speak of stealing matter in quite a different manner. This is fruit?" T’ao-Ming said, "I see the stolen where Zen is original, lively and creative. goods!" Ñaïo Minh hoûi moät vò Taêng:

"OÂng töø ñaâu Thieàn sö Ñaïo Minh hoûi moät vò Taêng vöøa môùi ñeán?" Vò Taêng ñaùp: "Töø Löu Döông ñeán." ñeán: "ÔÛ ñaâu ñeán?" Vò Taêng ñaùp: "Töø Ngöôõn g Ñaïo Minh hoûi: "Nôi ñoù caùc laõo tuùc ñoái ñaùp Sôn ñeán." Ñaïo Minh phaùn lieàn: "OÂng laø keû noùi Phaät lyù noùi theá naøo?" Vò Taêng ñaùp: "Ñi khaép laùo." Laàn khaùc, Ñaïo Minh hoûi moät vò Taêng nôi maø khoâng coù ñöôøng." Ñaïo Minh laïi hoûi: khaùc: "ÔÛ ñaâu ñeán?" Vò Taêng ñaùp: "Töø Giang "Laõo tuùc coù thaät söï noùi lôøi ñoù khoâng?" Vò Taây ñeán." Ñaïo Minh lieàn noùi: "Ñi ñöôøng oâng Taêng ñaùp: "Coù thaät." Ñaïo Minh ñöa gaäy leân ñaõ laøm moøn heát maáy ñoâi giaøy coû?" Roõ raøng, vò ñaùnh vaø noùi: "Gaõ ngu naøy chæ laëp laïi ngoân Taêng naøy ñöôïc ñoái xöû dòu daøng hôn vò tröôùc. ngöõ!"—T’ao-Ming asked a monk, “Where do Nhö vaäy, chuùng ta coù theå noùi moät caùch caû you come from?” The monk said, “From quyeát raèng trong Thieàn khoâng coù caùi gì laø Liuyang.” T’ao-Ming said, “What does the khuoân pheùp heát, vaø ôû ñaây trong cuøng moät caâu teacher there say when a student asks him hoûi maø thieàn sö Ñaïo Minh tuøy tieän giaûi quyeát about the great meaning of the vaán ñeà theo moãi caùch khaùc nhau. Ñoù laø choã Buddhadharma?” The monk said, “He says, baét nguoàn ñoäc ñaùo cuûa Thieàn, ñaày sinh khí vaø 'Traveling everywhere without a path.'” T’ao- saùng taïo—T’ao-Ming asked another newly Ming said, “Does the teacher say that or not?” arrived monk, "Where are you from?" The The monk said, “He really does say that.” monk said, "From Mount Yang." T’ao-Ming T’ao-Ming took his staff and struck the monk, said, "You're a liar!" This was a verdict from saying, “This fool just repeats words!” the master. Another time T’ao-Ming asked Moät hoâm, vò Taêng toïa chuû ñeán tham vaán. Ñaïo another monk, "Where are you from?" The Minh hoûi: "Phaûi chaêng oâng laø ngöôøi giaûng monk said, "From West of the River, master." giaùo thuyeát duy thöùc?" Vò Taêng toïa chuû ñaùp: T’ao-Ming said, "How many sandals have you "Daï, con khoâng daùm." Ñaïo Minh noùi: "Buoåi worn out?" Obviously, this monk had a gentler saùng thì ôû Taây Phöông Cöïc Laïc. Chieàu ñeán thì treatment. Therefore, we can say firmly that veà laïi Ñöôøng bang. Coù laõnh hoäi khoâng?" Vò nothing is stereotyped in Zen, and here in the Taêng toïa chuû ñaùp: "Con khoâng laõnh hoäi." Ñaïo same question, but T’ao-Ming solves the Minh noùi: "OÀ! OÀ! Khoâng giöõ naêm giôùi!"—One matter in quite a different manner. This is day, the head monk came to T’ao-Ming for an where Zen is original, lively and creative. interview. T’ao-Ming said, “Can you expound Moät hoâm, coù moät vò Taêng hoûi Muïc Chaâu veà on the consciousness-only doctrine?” The Ñoâng du cuûa Toå, vaø Sö ñaùp: "Caùi oâng thaày head monk said, “I dare not.” T’ao-Ming said, naøy sao khoâng laïi gaàn ñaây?" Vò Taêng böôùc laïi “In the morning, traveling to the Western gaàn, Muïc Chaâu ngaïc nhieân hoûi: "Ta goïi ñoâng Paradise. In the evening, returning to the land gia, chöù taây gia thì can döï gì?" Ñaây laø moät of Tang. Do you understand?” The head monk trong nhöõng tröôøng hôïp heát söùc ñaëc bieät, maø said, “I don't understand.” T’ao-Ming said, coù leõ chuùng ta khoâng tìm thaáy nhö vaäy ôû baát

cöù ñaâu trong lòch söû toân giaùo hay trieát hoïc. "Mu-chou asked a monk, 'Where do you come Ñaây laø phöông phaùp ñoäc nhaát voâ nhò ñöôïc caùc from?' Immediately

the monk shouted, 'Ho!' thieàn sö ñôøi tröôùc chaáp nhaän khieán haønh giaû Mu-chou said, 'Now the old monk (himself) ñôøi sau chuùng ta laáy laøm laï vaø töï hoûi baèng has had a ho from you.' The monk again caùch naøo maø thieàn sö laïi chòu ñöïng noåi, tröø phi shouted, 'Ho!' Mu-chou said, 'A third ho and a vì khaùt voïng nhieät thaønh muoán truyeàn kieán fourth ho, and then what?' The monk said, giaûi veà Thieàn cho moân ñeä cuûa mình. Daàu cho 'Nothing more.' Mu-chou hit him and said, ñaïo Thieàn bò che daáu ôû ñaây laø gì ñi nöõa, ñaây 'What a scoundrel!'" haù chaúng phaûi laø moät trong nhöõng giai thoaïi Vaøo naêm 877, luùc sö saép tòch goïi moân ñoà laïi Thieàn laï luøng nhaát, vôùi moät ngöôøi caàu ñaïo noùi: “Nôi ñaây heát duyeân, ta seõ ñi vaäy, roài ngoài nhieät thaønh maø khi thaønh khaån hoûi thaày laïi kieát giaø thò tòch, thoï 98 tuoåi ñöôïc 76 tuoåi haï — ñöôïc thaày traû lôøi khoâng ñaâu vaøo ñaâu. Nhöng In 877 A.D. when T’ao-Ming was near death, phaûi chaêng coù theå laø Thieàn ñöôïc truyeàn ñaït he summoned the monks and said: “My karma moät caùch xaûo dieäu ngay trong tính chaát taàm is exhausted. I’m dying.” He then sat in a thöôøng naøy—One day, a monk came and cross-legged position and passed away. The asked Mu-chou about the Patriarch's coming master was ninety-eight years old and had from the West, and Mu-chou said, "Why been a monk for seventy-six years. doesn't that monk come nearer?" The monk Muïc Chaâu Ñaïo Tung: Mu-Chou-Tao-Tsung— approached, and the master wondered, "I See Muïc Chaâu Ñaïo Minh Thieàn Sö. called upon the one from the east of the Hall Muïc Chaâu Löôïc Hö Haùn: Mu-chou's Thieving and what was the one from the west to do Phoney—See Muïc Chaâu Löôïc Khoâng Haùn. with me?" This is one of the most particular Muïc Chaâu Löôïc Khoâng Haùn: Mu-chou's cases, the like of which can probably not be Thieving Phoney, example 10 of the Pi-Yen-Lu— found anywhere in the history of religion or Keû cöôùp roãng cuûa Muïc Chaâu. Trong thí duï thöù philosophy. This is the unique method möôøi cuûa Bích Nham Luïc keå laïi moät cuoäc vaán ñaùp adopted by Zen masters of past generations giöõa Muïc Chaâu vaø moät vò Taêng nhö sau: "Muïc which makes us, Zen students of later Chaâu hoûi moät vò Taêng: 'Töø ñaâu ñeán?' Vò Taêng lieàn generations, wonder how the masters ever heùt to: 'Ho!' Muïc Chaâu lieàn noùi: 'Theá laø laõo sö came to conceive it, except in their earnest nhaän ñöôïc moät tieáng heùt cuûa ngöôi.' Vò Taêng laïi desire to impart the knowledge of Zen to their heùt leân : 'Ho!' Muïc Chaâu noùi: 'Moät tieáng heùt thöù disciples. Whatever Zen truth is concealed ba, moät tieáng heùt thöù tö vaø ñeán gì nöõa?' Vò Taêng here, is it not the most astounding story to find khoâng noùi gì nöõa. Muïc Chaâu lieàn ñaùnh vò Taêng vaø an earnest truth-seeker who earnestly asks his noùi: 'Ñoà troäm caép!'" Theo Vieân Ngoä trong Bích master and receives an incoherent response Nham Luïc, phaøm laø ngöôøi döïng laäp toâng giaùo phaûi like this. But is it possible that Zen is coù boån phaän Toâng sö nhaõn muïc, coù boån phaän toâng cunningly conveyed in this triviality itself? sö taùc duïng. Muïc Chaâu cô phong döôøng nhö ñieän Trong thí duï thöù möôøi cuûa Bích Nham Luïc keå chôùp, thích khaùm phaù caùc toïa chuû. Bình thöôøng Sö laïi moät cuoäc vaán ñaùp giöõa Muïc Chaâu vaø moät noùi ra moät lôøi, nöûa caâu gioáng nhö caû röøng gai goùc, vò Taêng nhö sau:

"Muïc Chaâu hoûi moät vò Taêng: ñeå chaân tay ñeán khoâng ñöôïc. Sö vöøa thaáy vò Taêng 'Töø ñaâu ñeán?' Vò Taêng lieàn heùt to: 'Ho!' Muïc ñeán lieàn noùi: Thaáy thaønh coâng aùn, ta cho oâng ba Chaâu lieàn noùi: 'Theá laø laõo sö nhaän ñöôïc moät möôi gaäy. Coù khi thaáy Taêng Sö goïi: Thöôïng Toïa! tieáng heùt cuûa ngöôi.' Vò Taêng laïi heùt leân: 'Ho!' Taêng xoay ñaàu laïi. Sö baûo: Keû gaùnh baûn! Moät Muïc Chaâu noùi: 'Moät tieáng heùt thöù ba, moät hoâm trong cuoäc tham vaán buoåi chieàu, sö baûo tieáng heùt thöù tö vaø ñeán gì nöõa?' Vò Taêng chuùng: “Caùc ngöôi laïi ñöôïc choã böôùc vaøo chöa? khoâng noùi gì nöõa. Muïc Chaâu lieàn ñaùnh vò Neáu chöa ñöôïc choã böôùc vaøo, caàn ñöôïc choã böôùc Taêng vaø noùi: 'Ñoà troäm caép!'"—In example ten vaøo, neáu ñaõ ñöôïc choã böôùc vaøo, veà sau chôù coâ phuï of the Pi-Yen-Lu we see him in 'questions and laõo Taêng.” Coù moät vò Taêng böôùc ra leã baùi thöa: answers' (mondo) with a monk as follows: “Con troïn chaúng daùm coâ phuï Hoøa Thöôïng.” Sö

baûo: “Ngöôi tröôùc ñaõ coâ phuï ta roài.” Haønh giaû tu Therefore, it is said, "Sometimes a shout isn't used thieàn neân luoân nhôù raèng neáu khoâng phaûi laø haøng as a shout; then again, sometimes a shout is used taùc gia thì chæ heùt hoà heùt loaïn thoâi. Vì theá coå nhaân as a shout. Sometimes a shout is like a lion coù noùi: "Coù khi moät tieáng heùt khoâng coù caùi duïng crouching on the ground; sometimes a shout is like cuûa tieáng heùt; coù khi moät tieáng heùt coù caùi duïng cuûa the Diamond King's jewel sword." One day, moät tieáng heùt; coù khi moät tieáng heùt nhö sö töû ngoài Hsing-hua said to the assembly, "I see all of you xoåm; coù khi moät tieáng heùt nhö Baûo kieám Kim shouting in the east hall and shouting in the west Cang Vöông." Moät hoâm thieàn sö Höng Hoùa daïy hall. Don't shout at random. Even if you shout at chuùng: "Ta thaáy caùc oâng ôû beân ñoâng lang heùt, ôû me up to the heavens, break me to pieces, and I beân taây lang cuõng heùt, chôù coù heùt hoà heùt loaïn, duø fall back down again without even a trace of cho heùt ñeán Höng Hoùa bay boång leân coõi trôøi ba breath left in me, wait for me to revive and I'll tell möôi ba taàng, rôùt laïi xuoáng ñaát cheát ngaát, ñôïi khi you it's still not enough. Why? I have never set out tænh laïi, ta seõ noùi vôùi caùc oâng laø chöa phaûi. Vì sao? real pearls for you inside the Purple Curtains. As Vì Höng Hoùa chöa töøng nhaèm trong maøn tröôùng tía for all of you here, what are you doing when you neùm chaân chaâu cho caùc oâng, caùc oâng chæ thích heùt just go on with wild random shouting?" hoà heùt loaïn ñeå laøm gì?"—In example ten of the Pi- Muïc Chaâu Traàn Toân Tuùc: Bokutju chinsonshuku Yen-Lu we see him in 'questions and answers' (jap)—See Muïc Chaâu Ñaïo Minh Thieàn Sö. (mondo) with a monk as follows: "Mu-chou asked Muïc Chi Laân Ñaø: Mucilinda or Mahamucilinda a monk, 'Where do you come from?' Immediately (skt)—Chôn Lieân Ñaø—Muïc Laân—Maâu Chaân Laân the monk shouted, 'Ho!' Mu-chou said, 'Now the Ñaø—Maãu Chaân Laân Na—Vaên Chaân Laân Ñaø—Ma old monk (himself) has had a ho from you.' The Ha Muïc Chi Laân Ñaø—Teân cuûa long vöông hay monk again shouted, 'Ho!' Mu-chou said, 'A third vua cuûa loaøi roàng (nhôø nghe phaùp maø giaûi thoaùt ho and a fourth ho, and then what?' The monk khoûi kieáp roàng) truï trong hang cuûa ao Muïc Chi said, 'Nothing more.' Mu-chou hit

him and said, Laân Ñaø, beân caïnh toøa kim cöông ôû Boà Ñeà Ñaïo 'What a scoundrel!'" According to Yuan-Wu in the Traøng nôi Phaät ngoài tónh toïa baûy ngaøy ñeâm ngay Pi-Yen-Lu, whoever would hold up and establish sau khi Ngaøi thaønh ñaïo, chính vò long vöông naøy the teaching of our school must have the eye of a ñaõ baûo veä Ñöùc Phaät trong khoaûng thôøi gian ñoù —A true master of our school, and must have the naga or dragon king who dwelt in a lake near a functional ability of a true master of our school. hill and cave of this name, near Gaya, where Mu-chou's mental acuity is like a flash of Sakyamuni sat absorbed for seven days after his lightning. He liked to put lecturers to the test; he enlightenment, protected by this naga king. would usually utter a word or half a phrase like a Muïc Chi Laân Ñaø Long Trì: A lake where a nage thicket of brambles that can't be stepped on or or dragon king dwelt—Mucalinda Lake—Moät caùi touched. As soon as he saw a monk coming, he hoà noåi tieáng ôû Boà Ñeà Ñaïo Traøng, khoaûng 2 caây soá would say, "The case is complete; I let you have veà phía Nam cuûa hoà Hoa Sen, nôi Ñöùc Phaät ñaõ traûi thirty blows of the staff." Or he would see a monk qua tuaàn leã thöù saùu sau khi Ngaøi ñaït ñöôïc ñaïi giaùc. and call out "Elder!" If the monk turned his head, Trong khi Ñöùc Phaät ñang toïa thieàn gaàn hoà thì moät Mu-chou would say, "You board-carrying fellow!" côn gioâng toá lôùn xaõy ra. Thaáy Ñöùc Phaät bò öôùt, One day, Zen master T'ao-Ming said to his Long vöông cuûa hoà laø "Calinda" xuaát hieän bao boïc congregation: "Has any one of you gained an quanh Ñöùc Phaät vaø ñaàu phuøng ra beân treân Ñöùc entrance? If you haven't gained an entrance then Phaät—A famous lake at Bodhgaya, about 2 that's what you must do. If you gain an entrance kilometers south to the Lotus Tank, is pointed out then you won't show ingratitude toward me." A the spot where the Buddha spent the sixth week. monk bowed and said: "I don't dare have While the Buddha was meditating near the lake, ingratitude toward you." T'ao-Ming said: "You've there broke out a severe thunder storm. Seeing already shown ingratitude." A Zen practitioner that the Buddha was getting drenched and Naga should always remember that if he is not an adept, king of the lake called "Calinda" came out from he would just be shouting wildly at random. his abode and encircling the body of the Buddha,

held his hood over him. bieät nhoû daàn; cho ñeán moät luùc naøo ñoù caû hai hoøa Muïc Chi Laân Ñaø Long Vöông: See Muïc Chi Laân nhaäp thaønh moät, luùc ñoù chuùng ta nhaän dieän ñöôïc Ñaø. chaân lyù cuoäc ñôøi. Coù leõ ai trong chuùng ta cuõng Muïc Cô Thuø Laïng: Quick discernment—Khaû thaáy raèng cuoäc soáng naày ñaày daãy nhöõng khoù khaên naêng phaân bieät nhanh nheïn, chæ ngöôøi nhaïy beùn— chöôùng ngaïi, hoang mang vaø baát coâng. Ngay The power of the eye to discern triffling nhöõng luùc maø moïi vieäc ñeàu troâi chaûy toát ñeïp, differences. chuùng ta cuõng caûm thaáy lo laéng raèng chuùng seõ Muïc Ña: Mukta (skt)—Giaûi Thoaùt: Release, khoâng toàn taïi laâu daøi. Ñaây chính laø lyù do maø ai free—Chaâu Baûo: A pearl. trong chuùng ta cuõng neân haønh thieàn. Noùi veà thieàn, Muïc Ñeá La: Mukti (skt)—Muïc Ñaéc La—Giaûi taïi sao chuùng ta phaûi tu thieàn? Chuùng ta thöôøng Thoaùt—Release—Emancipation—The knowledge nghe noùi ñeán thuaät

ngöõ “ñònh” hay “thieàn”, töùc laø of experience of liberation—See Giaûi Thoaùt. phöông thöùc laøm cho taâm mình an ñònh. Khi taâm Muïc Ñeà: See Moäc ñeà. ñöôïc an ñònh, noù khoâng voïng ñoäng vaø chuù ng ta ñaït Muïc Ñích: Artha (skt)—Aim—Goal—Objective. ñöôïc nhaát ñieåm taâm. Muïc ñích cuûa thieàn laø laøm Muïc Ñích Cao Caû: Lofty objective. tan chaûy ñi khoái voïng töôûng choàng chaát baáy laâu Muïc Ñích Giaûi Thoaùt: A goal of liberation. nay cuûa chuùng ta. Caùi coøn toàn ñoïng laïi trong Muïc Ñích Cuûa Vieäc Haønh Thieàn: Purposes of chuùng ta chæ laø caùi chaân ngaõ vaø cuoái cuøng chuùng ta Meditation Practices—Phaûi, muïc tieâu toái haäu cuûa theå nhaäp vaøo caûnh giôùi voâ ngaõ. Neáu chuùng ta thieàn Phaät giaùo laø chöùng ngoä toaøn giaùc, hoaøn toaøn khoâng döøng laïi ôû ñaây, khoâng nghó töôûng hay chaáp töï chuû vaø taâm trí tuyeät ñoái laønh maïnh hay traïng tröôùc veà caûnh giôùi naày, chuùng ta seõ tieáp tuïc tu taäp thaùi nieát baøn qua ñieàu phuïc taâm vaø goät röûa heát cho ñeán khi chöùng nhaäp vaøo Tuyeät ñoái. Nhö vaäy thaûy nhöõng bôïn nhô tinh thaàn. Tuy nhieân, ngoaøi thì phöông phaùp tu thieàn coù khaùc nhöõng phöông caùi muïc tieâu toái haäu aáy coøn coù nhöõng lôïi ích maø phaùp tu Phaät khaùc hay khoâng? Trong khi tuïng kinh, haønh giaû coù theå thoï höôûng ñöôïc. Thieàn taäp coù theå nieäm chuù, nieäm Phaät, chuùng ta ngoài yeân vaø chæ gôïi nguoàn caûm höùng cho chuùng ta khaùm phaù traïng nhieáp taâm vaøo tuïng kinh, nieäm chuù, hay nieäm Phaät thaùi saùng suoát minh maãn (söï thoâng minh) vaø söï maø thoâi. Vì vaäy khi tuïng kinh, nieäm chuù, hay nieäm phong phuù cuûa phaåm caùch töï nhieân cuûa chính Phaät, chuùng ta kieåm soaùt ñöôïc caû thaân, khaåu vaø yù mình. Haønh thieàn cuõng coù theå giuùp chuùng ta khôi neáu chuùng ta khoâng muoán cho yù rong ruoåi (thaân daäy tieàm naêng trong taâm, suy nghó saùng suoát, hieåu ngoài yeân, khaåu chæ tuïng nieäm vaø yù chæ chuù taâm vaøo bieát saâu saéc, vaø caân baèng vaø laøm dòu ñi tình traïng vieäc tuïng kinh, nieäm chuù, hay nieäm Phaät maø thoâi). caêng thaúng trong taâm. Haønh thieàn laø moät tieán trình Cuõng nhö theá, khi tu taäp thieàn ñònh, chuùng ta cuõng saùng taïo nhaèm bieán ñoåi nhöõng caûm xuùc voïng ñoäng kieåm soaùt ñöôïc caû thaân, khaåu vaø yù neáu chuùng ta vaø tö töôûng baát thieän thaønh traïng thaùi tinh thaàn khoâng muoán cho yù dong ruoåi. Thaät laø khoù khaên ñieàu hoøa vaø thanh saïch. Neáu haønh thieàn coù nghóa trong vieäc ñieàu phuïc taâm yù; tuy nhieân, neáu chuùng laø kyû luaät tinh thaàn hay phöông phaùp trau doài taâm ta keàm gioõ ñöôïc thaân khaåu laø chuùng ta cuõng coù trí, thì khoûi phaûi noùi gì caû, taát caû moïi ngöôøikhoâng nhieàu coâng ñöùc laém roài vaäy. Neáu muoán ñaït tôùi phaân bieät giôùi tính, maøu da, chuûng toäc, hay baát möùc ñoä coâng ñöùc cao hôn, chuùng ta phaûi coá gaéng luaän laø loài phaân chia naøo ñi nöõa, ñeàu neân haønh ñieàu phuïc cho baèng ñöôïc taâm yù cuûa mình. Muïc thieàn. Xaõ hoäi taân tieán hieän nay ñang sa laày vaøo ñích chính cuûa haønh giaû tu thieàn laø taàm caàu chaân trong nhöõng voïng ñoäng vaø quyeán ruõ maø chæ coù lyù, taàm caàu giaùc ngoä. Treân cuoäc haønh trình naày, coâng phu thieàn taäp môùi mong kieåm soaùt ñöôïc. Taát neáu chuùng ta böôùc ñi moät böôùc töùc laø chuùng ta tieán caû chuùng ta neân tænh thöùc vaø nhaän dieän ra söï kieän gaàn ñeán giaùc ngoä moät böôùc.

Ñöùc Phaät laø baäc Giaùc chuùng ta caàn phaûi thay ñoåi caùch soáng baèng caùch Ngoä, vì vaäy hoïc Phaät laø hoïc phöông phaùp giaùc thay ñoåi nhaân sinh quan maø chuùng ta ñang coù, vaø ngoä. Nhö vaäy treân ñöôøng giaùc ngoä, caøng tieán tôùi laø muoán ñöôïc nhö vaäy, chuùng ta caàn phaûi tu taäp thieàn caøng ñeán gaàn vôùi giaùc ngoä. Thieàn quaùn laø tu taäp quaùn. Chuùng ta caàn phaûi thoâng suoát söï khaùc bieät ñeå ñaït ñöôïc caùi thaáy vöôït ra ngoaøi taàm möùc thoâng giöõa caùi "Baûn Ngaõ" vaø "Taùnh Giaùc"; vaø chæ coù thöôøng, thaáy moät caùch roõ raøng, chöù khoâng chæ thaáy coâng phu tu taäp môùi coù khaû naêng laøm cho söï khaùc phôùt qua nôi beà maët, hay thaáy caùi daùng beà ngoaøi,

maø laø thaáy söï vaät ñuùng trong boái caûnh cuûa noù, töùc vaøi giôø thì nhöõng giôø khaùc trong ngaøy cuûa chuùng ta laø thaáy döôùi ba ñaëc töôùng hay 'tam phaùp aán' trong seõ ra sao? Neáu noùi toïa thieàn laø tu taäp thieàn ñònh laø nhaø Phaät, ñoù laø voâ thöôøng, khoå vaø voâ ngaõ. Ñaây laø chuùng ta thaät söï phaù huûy caùi khaùi nieäm thaät cuûa ba daáu hieäu ñaëc thuø cuûa taát caû caùc phaùp höõu vi, taát thieàn. Neáu chuùng ta bieát caùch tu taäp thieàn ñònh thì caû nhöõng hieän töôïng sinh toàn. Chính thieàn minh saùt chuùng ta phaûi bieát lôïi duïng taát caû thôøi giôø coù ñöôïc naày döïa treân neàn taûng cuûa thieàn vaéng laëng, giuùp trong ngaøy cuûa mình. Ñeå laøm ñöôïc chuyeän naày, cho haønh giaû coù khaû naêng goät röûa taát caû moïi oâ chuùng ta neân thöïc taäp thieàn ngay trong nhöõng coân g nhieãm trong taâm ñeán möùc taän cuøng, buoâng boû moïi vieäc haèng ngaøy cuûa mình—Yes, the ultimate aim aûo kieán veà caùi 'ngaõ', nhìn thaáy thöïc töôùng cuûa vaïn of Buddhist meditation is to gain full phaùp vaø chöùng ngoä Nieát Baøn. Nhö vaäy, caû hai enlightenment, self-mastery and complete mental phaùp thieàn vaéng laëng vaø minh saùt ñeàu hoã trôï cho health or Nirvana through the conquest of mental nhau giuùp haønh giaû chöùng ngoä ñöôïc Nieát Baøn. defilements. However, apart from this ultimate Muïc tieâu toái haäu cuûa thieàn laø ñeå loaïi tröø nhöõng aim there are other advantages and benefits that bôïn nhô trong taâm cuûa chuùng ta. Tröôùc khi ñaït can be derived through meditation. It can inspire ñöôïc muïc tieâu naày, haønh giaû seõ coù ñöôïc nhöõng lôïi us to discover our own intelligence, richness and ích thieát thöïc nhö seõ coù moät caùi taâm bình an, tónh natural dignity. Meditation can also stimulate the laëng vaø coù ñuû naêng löïc ñeå chaáp nhaän nhöõng gì xaõy latent powers of the mind, aid clear thinking, deep ñeán cho mình. Thieàn giuùp chuùng ta nhìn söï vaät understanding, mental balance and tranquility. It is ñuùng nhö thöïc töôùng cuûa chuùng chöù khoâng phaûi a creative process which aims at converting the thaáy chuùng qua nhöõng bieåu hieän beân ngoaøi. Söï vaät chaotic feelings and unwholesome thoughts into xuaát hieän tröôùc maét chuùng ta döôùi traïng thaùi mental harmony and purity. If by meditation is tröôøng toàn, vöõng beàn, ñaùng yeâu vaø coù thöïc chaát, meant mental discipline or mind culture, it goes nhöng treân thöïc teá thì chuùng khoâng phaûi nhö vaäy. without saying that all should cultivate meditation Khi thöïc haønh thieàn quaùn, chuù ng ta seõ töï mình irrespective of sex, color, creed or any other thaáy ñöôïc söï sinh dieät cuûa hieän töôïng vaät chaát vaø division. Modern society in in danger of being tinh

thaàn. Ñoàng thôøi chuùng ta cuõng yù thöùc ñöôïc swamped by distractions and temptation which can moät caùch roõ raøng hôn nhöõng dieãn bieán trong thaân only be controlled if we undertake the difficult taâm mình. Chuùng ta seõ coù ñuû khaû naêng chaáp nhaän taks of steadily training our minds. All of us moïi chuyeän xaõy ñeán vôùi mình vôùi moät phong caùch should wake up to the fact that we need to work an nhieân, chöù khoâng bò xao ñoäng hay caûm xuùc vaø with our life, we need to practice Zen. We have to ñöông ñaàu vôùi hoaøn caûnh moät caùch laïc quan hôn. see through the mirage that there is an "I" that is Ñuùng, muïc tieâu cao nhaát trong thieàn taäp Phaät giaùo separating from our "Original Nature". Our laø chöùng ngoä toaøn giaùc, hoaøn toaøn töï chuû vaø taâm trí cultivation is to close the gap. Only in that instant hoaøn toaøn laønh maïnh hay traïng thaùi Nieát Baøn, when we and the object become one can we see baèng caùch ñieàu phuïc taâm vaø goät röûa taän cuøng what our life is. Perhaps everyone of us finds life nhöõng bôïn nhô tinh thaàn. Tuy nhieân, ngoaøi caùi muïc difficult, perplexing, and oppressive. Even when tieâu cuøng toät aáy, thieàn taäp coøn coù nhieàu lôïi ích maø everything goes well for some time, we still worry haønh giaû coù theå höôûng ñöôïc. Thieàn gôïi höùng cho ta that it probably will not keep on that way. This is khaùm phaù traïng thaùi saùng suoát minh maãn cuûa chính the very reason for all of us to practice Zen. mình, söï phong phuù vaø phaåm caùch töï nhieân cuûa Speaking of Zen, why do we have to practice mình. Haønh thieàn coøn coù theå khôi daäy khaû naêng Zen? We often hear about 'Samadhi', that is a tieàm taøng trong taâm, giuùp chuùng ta suy nghó saùng 'Ch'an' method of meditation to pacify the mind. suoát, hieåu bieát thaâm saâu, caân baèng traïng thaùi taâm When the mind is pacified, it is unperturbed, and vaø söï tænh laëng. Haønh thieàn laø moät tieán trình saùng we attain the one-pointedness of mind. The taïo nhaèm bieán ñoåi nhöõng caûm xuùc voïng ñoäng vaø purpose of Zen is to dissolve our accumulated nhöõng tö töôûng baát thieän thaønh traïng thaùi tinh thaàn 'thought-mass'. What is finally left in us is just the hoøa hôïp vaø thanh saïch. Nhö vaäy, neáu chuùng ta chôø real self and eventually we enter into the world of ñeán luùc ngoài xuoáng môùi thöïc taäp thieàn trong moät the selfless. And if we do not stop there, if we do

not think about this realm or cling to it, we will practice meditation, we will see for ourselves the continue in our practice until we become one with arising and disappearing of mental and physical the Absolute. Then, is Zen method different from phenomena. And we will have a clearer any other methods in Buddhism? While reciting comprehension of what is going on in our mind the sutra, reading the mantras, and practicing and body. We will be able to accept things as they Buddha Recitation, we are sitting still and fixing come to us with less agitation and deal with our mind in reciting the sutra, reading the mantras, situations in a more positive way. Yes, the and practicing Buddha Recitation. Thus, when ultimate aim of Buddhist meditation is to gain full practicing reciting the sutra, reading the mantras, enlightenment, self-mastery and complete mental and practicing Buddha Recitation, we may have health or Nirvana through the conquest of mental accomplished

controlling the body, speech and defilements. However, apart from this ultimate mind if we want to stop our mind from wandering aim there are other advantages and benefits that about. In the same manner, when practicing can be derived through meditation. It can inspire meditation, may also have accomplished us to discover our own intelligence, richness and controlling the body, speech and mind if we want natural dignity. Meditation can also stimulate the to stop our mind from wandering about. It is really latent powers of the mind, aid clear thinking, deep difficult to control the mind; however, if we can understanding, mental balance and tranquility. It is halt our body and speech still, we earn some a creative process which aims at converting the merits. If we want to get the highest level of all chaotic feelings and unwholesome thoughts into merits, we have to control our mind. The main mental harmony and purity. Therefore, if we wait purpose of a Zen practitioner is the search for until we sit down and compose ourselves to truth, the search for awakening. On our journey, if practice meditation for a couple of hours, then we move one step, we are one step closer to the what happens to the other hours of our day? truth, one step closer to awakening. The Buddha is Saying that sitting meditation is Zen, we really the Awakened, so learning the Buddha's teachings destroy the true concept of Zen. If we know how is learning about his methods of awakening. Thus, to practice meditation, we will certainly make on the way to enlightenment, the more we move good use of our whole day. In order for us to do forward, the closer we come to awakening. this, we should devote our day to Zen while Meditation and contemplation means practice to accomplishing our daily tasks. obtain the seeing which goes beyond what is Muïc Ñieàn Ñeá Löôïng (1912-?): Teân cuûa moät vò ordinary, clear vision. It is not surface seeing or hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. skimming, not seeing mere appearance, but seeing OÂng toát nghieäp ñaïi hoïc Ñeá Quoác ôû Ñoâng Kinh. things as they really are. This means seeing Sau khi höu trí oâng vieát raát nhieàu saùch Phaät giaùo— everything in terms of the three characteristics, Name of a Japanese Buddhist scholar in the the signs of all phenomenal existence: twentieth century. He graduated from Teikoku impermanence, suffering, and egolessness. It is University in Tokyo. After his retirement, he this insight meditation, with calm concentration of wrote a lot of Buddhist Books. mind as its basis, that enables the practitioner to Muïc Ñoàng: Herd-man. purge his mind of all defilements, to remove ego- Muïc Haï: Before the eyes. illusion, to see reality, and to experience Nirvana. Muïc Haï Voâ Nhaân: To see no man under one's The ultimate purpose of meditation is to eradicate eyes (to be contemptuous of others)—Very proud. mental impurities from our mind altogether. Muïc Kheâ: Bokitsu (jap)—Mu-Chi—Teân cuûa moät Before that stage, there are benefits of vò danh Taêng Trung Hoa vaøo thôøi cuoái thôø nhaø tranquillity, peace of mind and the ability to Toáng ñaàu thôøi nhaø Nguyeân (1280-1368)—Name of accept things as they come. Meditation helps us to a Chinese famous monk who lived in the end of see things as they truly are, not as they appear to the Sung and the beginning of the Yuan Dynasty be. Things appear to be permanent, desirable and in China. substantial, but actually they are not. When we

Muïc Khö: Mukha (skt)—Mieäng: Mouth—Cöûa haønh, gaëp moät khe suoái ñaày nöôùc chaûy maïnh, sö Ngoõ: Opening, door. loät muõ choáng gaäy ñöùng laïi. Muïc Quang Xaï thuùc Muïc Khö Maïn Ñoà: Mukha-manditika (skt)—Teân Hoaøng Baù ñoàng qua. Hoaøng Baù baûo: "Huynh caàn cuûa moät trong möôøi laêm loaøi quyû thöôøng naõo loaïn qua thì töï qua." Muïc Quang Xaï lieàn veùn y, böôùc treû con—Name of one of fifteen evil spirits that treân soùng nhö ñi treân ñaát baèng. Qua ñeán bôø, Muïc usually disturbs children. Quang Xaï xaây laïi hoái: "Qua ñaây! Qua ñaây!" Muïc Kieàn Lieân: See Ma-ha Muïc Kieàn Lieân. Hoaøng Baù baûo: "Baäy! Vieäc aáy töï bieát. Neáu toâi sôùm Muïc Kieàn Lieân Tö Ñeá Tu: Maggaliputta Tissa bieát seõ chaët baép ñuøi huynh." Muïc Quang Xaï khen: (p)—Theo Mahavamsa, Muïc Kieàn Lieân Tö Ñeá Tu "Thaät laø phaùp khí Ñaïi Thöøa, toâi khoâng bì kòp." Noùi sinh ra trong moät gia ñình Baø La Moân, chöa ñeán xong, khoâng thaáy Muïc Quang Xaï ñaâu nöõa —Zen 16 tuoåi ngaøi ñaõ tinh thoâng heát ba kinh Veä Ñaø. Tuy master Mu-kuang She, name of a Chinese Zen nhieân, sau ñoù ngaøi ñöôïc tröôûng laõo Siggava hoùa master in the ninth century. We do not have ñoä. Ngaøi ñaõ ñi theo Phaät giaùo vaø nhanh choùng ñaït detailed documents on this Zen Master; however, ñeán quaû vò A La Haùn vôùi ñaày ñuû moïi pheùp thaàn there is a dialogue between him and Zen master thoâng. Vua A Duïc ñaõ thænh ngaøi trieäu taäp Hoäi Huang-po in The Records of the Transmission of Nghò Keát Taäp Kinh Ñieån laàn thöù ba— the Lamp (Ch'uan-Teng-Lu), Volume IX. While Moggaliputta-Tissa was born in a Brahmin family on his journey to Mount T'ien-T'ai, Mu-kuang She and learned the three Vedas before he was met Zen master Huang-Po. They talked and laugh, sixteen. He was, however, won over to the new just as though they were old friends who had long faith by Thera Siggava and very soon attained to known one another. Their eyes gleamed with Arhatship with all its attendant supernatural delight as they then set off traveling together. powers. King Asoka invited Maggaliputta to Coming to the fast rapids of a stream, they convene the Third Council—See Keát Taäp Kinh removed their hats and took up staffs to walk Ñieån (III). across. Mu-kuang She tried to lead Huang-Po Muïc Kieán: To see with one's own eyes. across, saying: "Come over! Come over!" Huang-Muïc Lieân: See Ma Ha Muïc Kieàn Lieân. Po said: "If Elder Brother wants to go across, then Muïc Luaät Taêng: A wooden pettifogging monk (a go ahead." Mu-kuang She then began walking rigid formalist). across the top of the water, just as though it were Muïc Ngöu: Muïc ñoàng hay keû chaên traâu— dry land. Mu-kuang She turned to Huang-Po and Cowherd. said: "Come across! Come across!" Huang-Po Muïc Quang: Kieán thöùc—Knowledge. yelled: Ah! You self-saving fellow! If I had known Muïc Quang Dueä Lôïi: AÙnh maét saéc xaûo (nhö maét this before I would have chopped off your legs!" cuûa loaøi chim öng)—Eagle-eyed. Mu-kuang She cried out: "You're truly a vessel for the Mahayana, I can't compare with you!" And Muïc Quang Nhö Cöï: AÙnh maét giaän döõ nhö aùnh so saying, he vanished. ñuoác ñang chaùy—Eyes like flaming torches, i.e., very angry. Muïc Suùc: Domestic animals. Muïc Quang Nhö Ñaäu: Caùi nhìn nhoû beù nhö haït Muïc Taéc Ñaïi Qui Thieàn Sö (?-1132): Daii ñaäu—One's circle of vision is as large as a bean, Botetsu (jap)—Ta-kuei Mu-cheâ (Wade-Giles i.e., a very

limited outlook. Chinese)—Dagui Muche (Pinyin Chinese)—See Ñaïi Qui Muïc Taéc Thieàn Sö. Muïc Quang Xaï Thieàn Sö: Zen master Mu-kuang She—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá Muïc Trung Voâ Nhaân: Contemptuous. kyû thöù IX. Hieän nay chuùng ta khoâng coù nhieàu taøi Muïc Tröøng Khaåu Khöù: Maét trôïn tröøng, mieäng haù lieäu chi tieát veà Thieàn sö Muïc Quang Xaï; tuy ra, daùng veû sôï haõi, khoâng bieát söû trí ra sao—To be nhieân, coù moät cuoäc ñoái thoaïi giöõa Sö vaø Thieàn sö frightened (scared) with wide-opened eyes and Hoaøng Baù Hy Vaän trong Truyeàn Ñaêng Luïc, quyeån wide-opened mouth, and don't know what to do. IX. Trong khi ñi daïo nuùi Thieân Thai, Sö Muïc Muïc Tuùc: Ví trí vôùi maét vaø haønh vôùi chaân—Eye Quang Xaï gaëp Thieàn sö Hoaøng Baù, noùi chuyeän vôùi and foot—Knowledge with the eyes and practice nhau nhö ñaõ quen bieát töø laâu. Hai ngöôøi ñoàng with the feet.

Muïc Tuùc Tieân: Aksapada (skt)—Vò saùng laäp ra vì phaùt taâm xu höôùng nhöùt thieát trí, vì nhöùt thieát trí phaùi Nhaân Minh Luaän—Founder of the Nyaya, or taùnh thöôøng hieän tieàn, vì ñöôïc taát caû Phaät trí quang logical school of philosophers. minh, troïn chaúng boû rôøi Phaät Boà Ñeà, troïn chaúng rôøi Möôøi AÙc Nghieäp: See Thaäp AÙc Nghieäp. boû thieän tri thöùc. AÁn thöù taùm noùi raèng chö Ñaïi Boà Möôøi AÂn Phaät: Ten kinds of Buddha's grace— Taùt neáu thaáy thieän nam töû thieän nöõ nhaân xu höôùng See Thaäp Phaät AÂn. Ñaïi thöøa thôøi taêng tröôûng taâm caàu Phaät phaùp, Möôøi AÁn Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Hoa khieán hoï an truï taát caû thieän caên, khieán hoï nhieáp Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi aán. Boà thuû taâm nhöùt thieát trí, khieán hoï baát thoái voâ thöôïng Taùt duøng möôøi aán naày mau thaønh voâ thöôïng chaùnh Boà Ñeà. AÁn thöù chín noùi raèng chö Ñaïi Boà Taùt laøm ñaúng chaùnh giaùc, ñaày ñuû trí aán nhöùt thieát phaùp voâ cho taát caû chuùng sanh ñöôïc taâm bình ñaúng, khuyeân thöôïng cuûa Nhö Lai. AÁn thöù nhöùt bao goàm bieát hoï sieâng tu ñaïo nhöùt thieát trí; duøng taâm ñaïi bi maø khoå khoå, bieát hoaïi khoå, bieát haønh khoå. Nhöùt taâm vì hoï thuyeát phaùp, khieán hoï troïn chaúng thoái chuyeân caàu Phaät phaùp chaúng sanh taâm giaûi ñaõi. chuyeån nôi voâ thöôïng chaùnh ñaúng chaùnh giaùc. AÁn Thöïc haønh Boà Taùt haïnh khoâng moûi löôøi, chaúng thöù möôøi noùi raèng chö Ñaïi Boà taùt duøng tam theá chö kinh sôï. Chaúng boû ñaïi nguyeän caàu nhöùt thieát trí; Phaät ñoàng moät thieän caên, vaø chaúng döùt chuûng taùnh kieân coá, baát thoái, roát raùo voâ thöôïng Boà Ñeà. AÁn thöù cuûa chö Phaät, roát raùo ñöôïc ñeán nhöùt thieát chuûng hai nhaán maïnh ñeán vieäc Boà Taùt thaáy coù chuùng trí—According to The Flower Adornment Sutra, sanh ngu si cuoàng loaïn, hoaëc duøng lôøi aùc thoâ teä ñeå there are ten kinds of definitive mark of Great huûy nhuïc, hoaëc duøng dao gaäy ngoùi ñaù ñeå laøm toån Enlightening Beings. Enlightening Beings who haïi, troïn khoâng vì vieäc naày maø boû taâm Boà Taùt, chæ abide by these can quickly achieve supreme nhaãn nhuïc nhu hoøa chuyeân tu Phaät phaùp, truï ñaïo perfect enlightenment and become endowed with toái thaéng, nhaäp ngoâi ly sanh. AÁn thöù ba noùi raèng the mark of Buddhas' unexcelled knowledge of all chö Ñaïi Boà Taùt nghe Phaät phaùp thaäm thaâm töông truths. The first definitive mark

includes knowing öng vôùi nhöùt thieát trí, coù theå duøng töï trí thaâm tín, the suffering of pain, knowing the suffering of nhaãn khaû hieåu roõ, xu nhaäp. AÁn thöù tö noùi raèng khi disintegration, and knowing the suffering of chö Ñaïi Boà Taùt cuõng nghó raèng phaùt thaâm taâm caàu transitoriness. Single-mindedly seek the way of nhöùt thieát trí seõ thaønh Phaät ñöôïc voâ thöôïng Boà Ñeà. enlightenment, without becoming lazy. Carry out Taát caû chuùng sanh löu chuyeån trong theá giôùi höõu practices of enlightening beings, unwearied, vi, chòu voâ löôïng khoå; chính vì theá maø chö Boà Taùt without fear of apprehension of anxiety. Not coá gaéng laøm cho hoï phaùt taâm Boà Ñeà thaâm tín hoan giving up this great undertaking; and seeking hyû, sieâng tu tinh taán, kieân coá, baát thoái. AÁn thöù naêm omniscience steadfastly, not retreating, ultimately noùi raèng chö Ñaïi Boà Taùt bieát Nhö Lai trí voâ bieân attaining unexcelled, complete perfected neân chaúng duøng chöøng ngaèn ño löôøng. Hoï nghe enlightenment. The second definitive mark ñöôïc voâ bieân trí Phaät töø voâ löôïng Phaät, khoâng theå emphasizes that seeing that there are sentient ñaùnh giaù ñöôïc. Taát caû vaên töï theá gian noùi ra ñeàu beings who are foolish and deluded to the point of coù chöøng ngaèn, ñeàu chaúng bieát ñöôïc Nhö Lai trí madness, reviling, attacking, and injuring one hueä. AÁn thöù saùu noùi raèng chö Ñaïi Boà taùt nôi voâ another by words and weapons, do not abandon thöôïng Boà Ñeà ñöôïc söï mong muoán toái thaéng, söï the attitude of an enlightening being because of mong muoán thaäm thaâm, söï mong muoán roäng lôùn, these scenes; they just forbear with tolerance and söï mong muoán vó ñaïi, nhieàu söï mong muoán, söï gentility, concentrate on cultivating the way of mong muoán khoâng gì hôn, söï mong muoán voâ enlightenment, abide in the supreme Path, and thöôïng, söï mong muoán kieân coá, söï mong muoán maø enter the state of detachment. The third definitive chuùng ma ngoaïi ñaïo vaø quyeán thuoäc khoâng phaù mark. The third definitive mark states that when hoaïi ñöôïc, söï mong muoán caàu nhöùt thieát trí khoâng Great Enlightening Beings hear explanation of the thoái chuyeån. Boà Taùt an truï trong nhöõng söï mong most profound teaching of Buddhas relating muoán naày nôi voâ thöôïng Boà Ñeà roát raùo baát thoái. omniscience, they are able by their own AÁn thöù baûy noùi raèng Boà Taùt thöïc haønh Boà Taùt knowledge to deeply believe and accept it, to haïnh chaúng keå thaân maïng khoâng gì trôû ngaïi ñöôïc understand and enter into it. The fourth definitve

mark states that Great Enlightening Beings also cultivate the path of universal knowledge. They think having made the profound determination to explain the truth to sentient beings seek omniscience shall become a Buddha and compassionately and cause them never turn back attain supreme complete perfect enlightenment. on the Path of Enlightenment. The tenth definitive All sentient beings are flowing in the world of mark states that Great Enlightening Beings have mundane conditions, suffering immeasurable the same foundations of goodness as all Buddhas; pains; therefore, they try to set their minds on they perpetuate the seed of Buddhahood and enlightenment, to believe and delight in it, and to ultimately reach omniscient knowledge. cultivate it diligently and steadfastly without Möôøi Ba La Maät: Dasa-paramita (skt)—Ten

regressing. The fifth definitive mark states that transcendent practices—Möôøi Ba La Maät ñöôïc Great Enlightening Beings know that the caùc Boà Taùt tu haønh giaùc ngoä—Ten perfections— knowledge of Buddhas is boundless and do not try Ten paramitas cultivated by a bodhisattva who is to access it in limited terms. They have heard of aspirant for full enlightenment: the boundlessness of Buddhas' knowledge from (A) Ñaïi Thöøa Thaäp Ba La Maät: Boá thí Ba la maät innumerable Buddhas, are able to make limited (taøi thí, phaùp thí, voâ uùy thí), Trì giôùi Ba la maät assessments. Everything written or said in all (töï mình giöõ giôùi, khuyeân ngöôøi giöõ giôùi vaø words has limitations and cannot comprehend the phaùt taâm voâ thöôïng), Nhaãn nhuïc Ba la maät, knowledge of Buddhas. The sixth definitive mark Tinh Taán Ba La Maät (baát thoái vaø noùi vieát phaùp states that in regard to unexcelled, complete toái thaéng khieán ngöôøi nghe ñöôïc veà coõi Chaùnh perfect enlightenment, Great Enlightening Beings giaùc), Thieàn Ñònh Ba La maät (luoân giöõ chaùnh have supreme desire, profound desire, vast desire, ñònh, giaùo hoùa chuùng sanh, nhaäp chôn phaùp great desire, complex desire, insuperable desire, giôùi), Baùt nhaõ hay Trí Hueä Ba La Maät (hieåu roõ unsurpassed desire, steadfast desire, desire that chôn lyù), Nguyeän Ba la maät (nguyeän tu töø bi cannot be destroyed by any demons or false vaø hoùa ñoä chuùng sanh ñoàng ñaéc quaû vò Phaät), teachers or their cohorts, unyielding desire to seek Löïc Ba la maät (duøng söùc trí hueä khieán cho omniscience. Dwelling in such desire, ultimately chuùng sanh ñaéc nhaäp phaùp Ñaïi thöøa), Phöông never turn back from supreme enlightenment. The tieän Ba la maät (hieåu roõ caùch giuùp ích cho seventh mark states that Great Enlightening chuùng sanh ñaùo bæ ngaïn), Trí Ba la maät (hieåu Beings carry out enlightening actions without roõ caùc phaùp, giöõ vöõng trung ñaïo)—Mahayana concern for their own bodies or lives. No one can Ten Parimitas: Giving-paramita or generosity discourage or frustrate them because they proceed or charity (Dana-paramita (skt), Holding with determination toward all-knowledge, because Precepts Paramita or morality or discipline the essence of omniscience is always apparent to (Sila-paramita (skt), Patience paramita or them, because they have the light of knowledge of forebearance (Kshanti-paramita (skt), Effort all Buddhas, and never give up on the or Vigor paramita or enegy or exertion enlightenment of Buddhas and never abandon the (Virya-paramita (skt), Meditation paramita or wise. The eighth mark states that Great contemplation (Dhyana-paramita (skt), Enlightening Beings when Great Enlightening Wisdom paramita or prajna wisdom (Prajna- Beings see good men and women aiming for great paramita (skt), Vow paramita or vow for Vehicle of universal enlightenment foster the Bodhicitta (Pranidana-paramita (skt), Power growth of their determination to seek paramita or strength or manifestations of the Buddhahood, stabilize all foundations of ten powers (Bala-paramita (skt), Expedient goodness, internalize the determination for paramita or right methods or means (Upaya- omniscience, and never to turn back the quest for paramita (skt), Knowledge paramita or supreme enlightenement. The ninth definitive knowledge of the true definition of all mark states that Great Enlightening Beings Great dharmas (Jnana-paramita (skt). enlightening beings cause all sentient beings to

(B) Tieåu Thöøa Thaäp Ba La Maät: Boá Thí (coâng achieve an impartial mind and induce them to haïnh Boá Thí vieân maõn); Trì Giôùi (coâng haïnh

Trì Giôùi vieân maõn); Xuaát Gia (coâng haïnh characteristic of the enlightened. Fourth, Vieãn Ly vieân maõn); Trí Tueä (coâng haïnh Trí transcendent vigor, not regressing whatever they Tueä vieân maõn); Tinh Taán (coâng haïnh Tinh do. Fifth, transcendent meditation, focusing their Taán vieân maõn); Nhaãn Nhuïc (coâng haïnh Nhaãn minds on one point. Sixth, transcendent wisdom, Nhuïc vieân maõn); Chaân Thaät (coâng haïnh Chaân observing all things as they truly are. Seventh, Thaät vieân maõn); Quyeát Ñònh (coâng haïnh transcendent knowledge, entering into the powers Nguyeän Löïc vieân maõn); Taâm Töø (coâng haïnh of Buddhas. Eighth, transcendent vowing, Töø vieân maõn); Taâm Xaû (coâng haïnh Xaû vieân fulfilling the great vows of Universal Good. Ninth, maõn)—Hinayana Ten Paramitas: Dana transcendent spiritual powers, demonstrating all (generosity, perfection in giving); Sila autonomous actions. Tenth, transcendent teaching, (keeping precepts, morality, perfection in penetrating all Buddhas' teachings. morality); Nekkhamma (renunciation, Möôøi Ba Toå Tònh Ñoä Trung Hoa: Thaäp tam toå perfection in renunciation); Panna (wisdom, Tònh Ñoä Trung Hoa: Loã Sôn Hueä Vieãn, Quang perfection in wisdom); Viriya (vigor, energy, Minh Thieän Ñaïo, Baùt Chaâu Thöøa Vieãn, Nguõ Hoä perfection in energy); Khanti (patience, Phaùp Chieáu, Ñaïi Nham Thieáu Khang, Vónh Minh perfection in patience); Sacca (truthfulness, Dieân Thoï, Chieâu Khaùnh Tónh Thöôøng, Vaân Theâ perfection in truthfulness); Aditthana (strong Chaâu Hoaèng Lieân Trì, Trí Huùc Ngaãu Ích, Phoå determination, perfection in resolution); Nhaõn Haønh Saùch Trieäu Löu, Tieân Laâm Thuùc Hieàn Metta (loving-kindness, perfection in loving- Tónh Am, Töø Phuùc Teá Tónh Trieät Ngoä, vaø Linh kindness); Upekkha (equanimity, perfection Nhan AÁn Quang—Thirteen Chinese Pure Land in equanimity). patriarchs: Hui-Yuan (334-416 AD), Shan Tao Möôøi Ba La Maät Cuûa Chö Ñaïi Boà Taùt: Theo (613-681 AD), Tzu-Min (680-748 AD), Fa Chao, Kinh Hoa Nghieâm, Phaåm 38, coù möôøi Ba La Maät Tsiao-Kang, Yung-Ming Yenshou, Tseng-Shang, cuûa chö ñaïi Boà Taùt. Möôøi Ba La Maät Cuûa Chö Ñaïi Chu Hung Liench'ih (1535-1616 AD), Ou-I (1599- Boà Taùt. Chö Boà taùt an truï trong möôøi Ba La Maät 1655 AD), Tsao Liu, Tseng-an, Tz'ie-Wu, and naày thì ñöôïc ñaày ñuû ñaïi trí Ba La Maät voâ thöôïng Yin Kuang (1861-1940 AD). cuûa chö Phaät. Thöù nhaát laø Thí Ba La Maät, vì xaû boû Möôøi Ba Yeáu Toá Cuûa Söï Giaùc Ngoä: Theo Kinh taát caû sôû höõu. Thöù nhì laø Giôùi Ba La Maät, vì trì giöõ Hoa Nghieâm, coù möôøi ba yeáu toá daãn ñeán söï giaùc Phaät giôùi thanh tònh. Thöù ba laø Giôùi Ba La Maät, vì ngoä toái thöôïng. Thöù nhaát, taâm ñaïi bi laø yeáu toá daãn thanh tònh Phaät giôùi. Thöù tö laø Tinh taán Ba La Maät, ñaàu. Thöù nhì, trí sieâu vieät laø yeáu toá chæ ñaïo. Thöù vì taát caû choã laøm chaúng thoái chuyeån. Thöù naêm laø ba, phöông tieän laø yeáu toá hoä trì. Thöù tö, thaâm taâm Thieàn Ba La Maät, vì chæ taäp trung vaøo moät caûnh. laø choã nöông töïa. Thöù naêm, Boà Ñeà taâm laø kho taøng Thöù saùu laø Baùt Nhaõ Ba La Maät, vì nhö thaät quaùn ñoàng ñaúng vôùi oai löïc cuûa Nhö Lai. Thöù saùu, Boà saùt taát caû chö phaùp. Thöù baûy laø Trí Ba La Maät, vì Ñeà Taâm coù khaû naêng phaân bieät löïc vaø trí cuûa heát

nhaäp Phaät löïc. Thöù taùm laø Nguyeän Ba La Maät, vì thaûy chuùng sanh. Thöù baûy, Boà Ñeà taâm höôùng tôùi trí ñaày ñuû nhöõng ñaïi nguyeän Phoå Hieàn. Thöù chín laø voâ ngaïi. Thöù taùm, Boà Ñeà taâm tuøy thuaän vôùi trí töï Thaàn thoâng Ba La Maät, vì thò hieän taát caû coâng nhieân. Thöù chín, Boà Ñeà taâm coù theå giaùo hoùa Phaät duïng töï taïi. Thöù möôøi laø Phaùp Ba La Maät, vì vaøo ñaïo cho heát thaûy chuùng sanh tuøy thuaän vôùi trí sieâu khaép taát caû Phaät phaùp—According to the Flower vieät. Thöù möôøi, Boà Ñeà taâm traûi roäng khaép bieân teá Adornment Sutra, Chapter 38, there are ten cuûa phaùp giôùi roäng lôùn nhö hö khoâng. Thöù möôøi transcendent ways possesed by Great Enlightening moät, trí hueä nôi quaû vò Phaät, trí ñoù thaáy heát moïi söï Beings. Enlightening Beings abide by these trong khoâng gian vaø thôøi gian; caùi trí vöôït ngoaøi principles will attain the supreme transcendent caûnh giôùi töông ñoái vaø sai bieät vì noù thaâm nhaäp knowledge of the Buddhas. First, transcendent khaép moïi bieân teá cuûa vuõ truï vaø tröïc nhaän caùi chaân giving, relinquishing all they have. Second, thöôøng trong chôùp maét. Thöù möôøi hai, naêng löïc yù transcendent discipline, keeping the precepts of chí ñoán ngaõ moïi chöôùng ngaïi naèm caûn trôû ñöôøng Buddhas pure. Third, transcendent tolerance, ñi khi noù muoán ñaït tôùi muïc ñích toái haäu, noù giaûi abiding in the tolerance and forbearance thoaùt taát caû theá gian ra khoûi söï troùi buoäc cuûa soáng

vaø cheát. Thöù möôøi ba, ñaïi töø vaø ñaïi bi song song cuùng döôøng taát caû chö Phaät; vaø baát hoaïi tín ñoái vôùi vôùi trí vaø löïc khoâng ngôùt thi thieát phöông tieän ñem phöông tieän thieän xaûo giaùo hoùa ñieàu phuïc taát caû laïi an laønh cho heát thaûy chuùng sanh—According to chuùng sanh cuûa Boà Taùt—According to the Flower the Avatamsaka Sutra, there are thirteen elements Adornment Sutra, Chapter 38, there are ten kinds of supreme enlightenment. First, a great of indestructible faith of Great Enlightening compassionate heart which is the chief factor of Beings. Enlightening Beings who abide by these the desire. Second, knowledge born of can attain the supreme indestructible faith of great transcendental wisdom which is the ruling knowledge of Buddhas: indestructible faith in all element. Third, skilful means which works as a Buddhas, in all Buddhas' teachings, in all wise and protecting agent. Fourth, the deepest heart which holy mendicants; in all enlightening beings, in all gives it a support. Fifth, the Bodhicitta of the same genuine teachers, in all sentient beings, in all measure with the Tathagata-power. Sixth, the great vows of enlightening beings, in all practices Bodhicitta endowed with the power to discern the of enlightening beings, in honoring and serving all power and intelligence of all beings. Seventh, the Buddhas, and in the skillful mystic techniques of Bodhicitta directed towards the knowledge of non- enlightening beings. obstruction. Eighth, the Bodhicitta in conformity Möôøi Baát Hoái Giôùi: Ten rules which produce with spontaneous knowledge. Ninth, the regrets—See Thaäp Baát Hoái Giôùi. Bodhicitta which is capable of instructing all Möôøi Baát Khaû Tö Nghì Cuûa Chö Ñaïi Boà Taùt: beings in the truths of Buddhism according to Theo Kinh Hoa nghieâm, Phaåm 38, coù möôøi Baát knowledge born of transcendental wisdom. Tenth, Khaû tö nghì cuûa chö Ñaïi Boà

Taùt. Chö Boà Taùt an the Bodhicitta which is extending to the limits of truï trong möôøi phaùp Baát Tö Nghì naày thôøi ñöôïc the Dharmadhatu which is as wide as space itself. phaùp baát tö nghì voâ thöôïng cuûa chö Phaät. Thöù nhaát Eleventh, the knowledge which belongs to laø taát caû thieän caên baát tö nghì. Thöù nhì laø taát caû theä Buddhahood, and which see into everything that is nguyeän baát tö nghì. Thöù ba laø bieát taát caû phaùp nhö in space and time, the knowledge which goes huyeãn baát tö nghì. Thöù tö laø taâm Boà Ñeà, tu haïnh beyond the realm of relativity and individuation Boà Taùt, thieän chaúng maát, khoâng choã phaân bieät baát because it penetrates into every corner of the tö nghì. Thöù naêm laø daàu thaâm nhaäp taát caû phaùp universe and surveys eternity at one glance. cuõng chaúng laáy dieät ñoä, vì taát caû nguyeän chöa Twelfth, the will-power that knocks down every thaønh maõn, baát tö nghì. Thöù saùu laø tu Boà Taùt Ñaïo, possible obstruction lying in its way when it thò hieän giaùng thaân, nhaäp thai, ñaûn sanh, xuaát gia, wishes to reach its ultimate end, which is the khoå haïnh, ñeán ñaïo traøng, haøng phuïc chuùng ma, deliverance of the whole world from the bondage thaønh toái chaùnh giaùc, chuyeån chaùnh phaùp luaân, of birth-and-death. Thirteenth, an all-embracing nhaäp ñaïi Nieát Baøn, thaàn bieán töï taïi, khoâng thoâi love or compassion which, in combination with nghæ, chaúng boû bi nguyeän cöùu hoä chuùng sanh, baát knowledge and will-power, never ceases from tö nghì. Thöù baûy laø daàu hay thò hieän thaäp löïc thaàn devising all means to promote the spiritual bieán töï taïi cuûa Nhö Lai maø chaúng boû taâm khaép welfare of every sentient being. phaùp giôùi giaùo hoùa chuùng sanh, baát tö nghì. Thöù Möôøi Baát Hoaïi Tín Cuûa Chö Boà Taùt: Theo Kinh taùm laø bieát taát caû caùc phaùp voâ töôùng laø töôùng, Hoa Nghieâm, Phaåm 38, coù möôøi baát hoaïi tín cuûa töôùng laø voâ töôùng, voâ phaân bieät laø phaân bieät, phaân chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày bieät laø voâ phaân bieät, phi höõu laø höõu, höõu laø phi thôøi ñöôïc baát hoaïi tín ñaïi trí hueä voâ thöôïng cuûa höõu, voâ taùc laø taùc, taùc laø voâ taùc, phi thuyeát laø chö Phaät: baát hoaïi tín ñoái vôùi chö Phaät; baát hoaïi tín thuyeát, thuyeát laø phi thuyeát, baát tö nghì. Thöù chín ñoái vôùi taát caû Phaät phaùp; baát hoaïi tín ñoái vôùi taát caû laø bieát taâm cuøng Boà Ñeà khoâng khaùc, bieát Boà Ñeà Thaùnh Taêng; baát hoaïi tín ñoái vôùi taát caû Boà Taùt; baát cuøng taâm khoâng khaùc, Bieát taâm vaø Boà Ñeà cuøng hoaïi tín ñoái vôùi taát caû thieän tri thöùc; baát hoaïi tín chuùng sanh khoâng sai khaùc. Cuõng chaúng sanh taâm ñoái vôùi taát caû chuùng sanh; baát hoaïi tín ñoái vôùi ñaïi ñieân ñaûo, töôûng ñieân ñaûo, kieán ñieân ñaûo baát tö nguyeän cuûa taát caû Boà Taùt; baát hoaïi tín ñoái vôùi taát nghì. Thöù möôøi laø ôû trong moãi nieäm nhaäp dieät taän caû Boà Taùt haïnh; baát hoaïi tín ñoái vôùi söï cung kính ñònh, saïch heát taát caû höõu laäu, maø chaúng chöùng thöïc

teá, cuõng chaúng heát thieän caên höõu laäu. Daàu bieát taát confusion of thoughts, or confusions of views, this caû phaùp voâ laäu, maø bieát laäu taän cuõng bieát laäu dieät. is inconceivable. Tenth, from the moment to Daàu bieát Phaät phaùp töùc theá gian phaùp, theá gian moment they enter absorption in extinction and phaùp töùc Phaät phaùp, maø chaúng ôû trong Phaät phaùp exhaust all contamination, yet they do

not phaân bieät theá gian phaùp, chaúng ôû trong theá gian experience ultimate reality and do not end roots of phaùp phaân bieät Phaät phaùp. Taát caû phaùp ñeàu nhaäp goodness with contamination; though they know phaùp giôùi vì voâ sôû nhaäp. Bieát taát caû phaùp ñeàu all things are free from contamination, yet they khoâng hai vì khoâng bieán ñoåi—According to the know the end and extinction of contaminations; Flower Adornment Sutra, Chapter 38, there are though they know the principles of Buddhas are ten kinds of inconceivability of Great Enlightening identical to the things of the world, and the things Beings. Enlightening Beings who abide by these of the world are identical to the principles of will attain the supreme inconceivable qualities of Buddhas, yet they do not form notions of worldly all Buddhas. First, all their roots of goodness are things within the principles of Buddhas, and do not inconceivable. Second, all their vows are form notions of principles of Buddhas in the things inconceivable. Third, their knowledge that all of the world. All things enter the realm of reality things are like illusions is inconceivable. Fourth, because there is nothing entered; they know all their arousal of aspiration for enlightenment and things are nondual because there is no change. cultivation of enlightening practice without losing Möôøi Baát Khoâng Maø Chö Ñaïi Boà Taùt Ñaït Ñöôïc roots of goodness and without arbitrary notions is Khi Chöùng Quang Minh Taïng Trí: Theo Kinh inconceivable. Fifth, their not grasping extinction Hoa Nghieâm, Phaåm 27—Thaäp Ñònh, coù möôøi thöù and liberation in spite of having profoundly baát khoâng maø chö ñaïi Boà Taùt ñaït ñöôïc khi chöùng penetrated all things, because all their vows are Quang Minh Taïng Trí. Thöù nhaát laø Kieán baát not fulfilled, is inconceivable. Sixth, they cultivate khoâng, vì laøm cho chuùng sanh phaùt trieån thieä n caên. the Path of Enlightening Beings and manifest the Thöù nhì laø Vaên baát khoâng, vì laøm cho chuùng sanh appearances of incarnation, birth, leaving home, ñöôïc thaønh thuïc. Thöù ba laø Ñoàng truï baát khoâng, vì austere practices, going to the site of laøm cho taâm chuùng sanh ñöôïc ñieàu phuïc. Thöù tö enlightenment, conquering demons, achieving laø Phaùt khôûi baát khoâng, vì laøm cho chuùng sanh supreme enlightenment, teaching and passing thöïc haønh ñuùng nhö lôøi noùi, thoâng ñaït taát caû phaùp away, their spiritual transformation free, nghóa. Thöù naêm laø Haïnh baát khoâng, vì laøm cho voâ unceasing, not abandoning their vow of bieân theá giôùi ñeàu thanh tònh. Thöù saùu laø Thaân caän compassion, saving and protecting sentient beings, baát khoâng, vì ôû choã voâ löôïng chö Phaät döùt nghi cho all of this is inconceivable. Seventh, though they voâ löôïng chuùng sanh. Thöù baûy laø Nguyeän baá t are able to manifest the ten powers of Buddhas khoâng, vì theo sôû nieäm cuûa chuùng sanh khieán laøm and their freedom of mystical projection, yet they vieäc cuùng döôøng thuø thaéng thaønh töïu caùc nguyeän. do not give the mind equal to the cosmos, and Thöù taùm laø Thieän xaûo phaùp baát khoâng, vì laøm cho teach sentient beings, this is inconceivable. taát caû coù theå truï nôi trí thanh tònh giaûi thoaùt voâ Eighth, they know that in all things signlessness is ngaïi. Thöù chín laø Möa phaùp vuõ baát khoâng, vì nôi their sign, their signs are signless, voâ löôïng caên taùnh cuûa chuùng sanh, phöông tieän

nondiscrimination is discrimination, discrimination khai thò haïnh nhöùt thieát trí khieán truï Phaät ñaïo. Thöù is nondiscrimination, nonexistence is existence, möôøi laø Xuaát hieän baát khoâng, vì hieän voâ bieân existence is nonexistence, inaction is action, töôùng, laøm cho taát caû chuùng sanh ñeàu ñöôïc soi action is inaction, nonexplanation is explanation, saùng—According to the Flower Adornment Sutra, explanation is nonexplanation, this is Chapter 27, there are ten kinds of fruitfulness inconceivable. Ninth, they know their mind is Great Enlightening Beings attain when they equal to enlightenment, they know enlightenment realize the treasury of light of knowledge. First, is equal to mind, they know mind and fruitful seeing, because of causing sentient beings enlightenment are equal to sentient beings, yet to develop roots of goodness. Second, fruitful they do not give rise to confusion of mind, hearing, causing sentient beings to gain maturity.

Third, fruitful association, causing sentient beings' Möôøi Baát Thieän Nghieäp Ñaïo: Akusala- minds to be pacified. Fourth, fruitful aspiration, kammapathi (p)—Theo Kinh Phuùng Tuïng trong causing sentient beings to do as they say and Tröôøng Boä Kinh, coù möôøi Baát Thieän Nghieäp Ñaïo: master the meanings of all the teachings. Fifth, saùt sanh, troäm caép, taø daâm, voïng ngöõ; löôõng thieät, fruitful action, causing boundless worlds to be aùc khaåu, yû ngöõ, tham, saân, si meâ hay taø kieán—purified. Sixth, fruitful companionship, cutting off According to the Sangiti Sutta in the Long countless beings' doubts in the presence of the Discourses of the Buddha, there are ten Buddhas of countless worlds. Seventh, fruitful unwholesome courses of action: taking life, taking vows, causing whatever sentient beings are what is not given, sexual misconduct, lying thougth of to make excellent offerings and speech, slandering, rude speech, idle chatter, accomplish undertakings. Eighth, fruitful skillful greed, hatred or malevolence, and ignorance or methods, causing all to be able to abide in pure wrong views. knowledge of unobstructed liberation. Ninth, Möôøi Bieán Nhaäp Cuûa Chö Ñaïi Boà Taùt: Theo fruitful showering of the rain of Teaching, Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp bieán expediently revealing the practice of universal nhaäp cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong knowledge to countless beings of various faculties phaùp naày thôøi ñöôïc phaùp bieán nhaäp ñaïi trí voâ and causing them to abide in the path of thöôïng cuûa Nhö Lai: vaøo khaép chuùng sanh; vaøo Buddhahood. Tenth, fruitful appearance, khaép quoác ñoä; vaøo khaép caùc loaïi hình töôùng cuûa manifesting boundless forms, causing all sentient theá gian; vaøo khaép hoûa tai; vaøo khaép thuûy tai; vaøo beings to be bathed in illumination. khaép Phaät; vaøo khaép trang nghieâm; vaøo khaép thaân Möôøi Baát Phoùng Daät: Möôøi ñieàu baát phoùng daät voâ bieân coâng ñöùc cuûa Nhö Lai; vaøo khaép taát caû söï (Kinh Hoa Nghieâm—Phaåm 18): giöõ gìn giôùi caám; thuyeát phaùp; vaøo khaép nhöõng söï cuùng döôøng taát caû xa lìa ngu si, taâm Boà Ñeà thanh tònh; loøng thích Nhö Lai—According to the Flower Adornment ngay thaúng, choái boû dua nònh; sieâng tu caên laønh Sutra, Chapter 38, there are ten kinds of universal khoâng thoái chuyeån; luoân kheùo tö duy taâm mình ñaõ entry of Great Enlightening Beings. Enlightening phaùt nguyeän; chaúng thích gaàn guûi phaøm phu, duø taïi Beings who abide by

these can attain the supreme gia hay xuaát gia; tu nhöõng nghieäp laønh maø chaúng door of liberation of Buddhas: universal entry mong caàu quaû baùo theá gian; lìa haún nhò thöøa maø tu among sentient beings, universal entry into lands, theo Boà Taùt haïnh; thích tu taäp ñieàu laønh, chaúng ñeå universal entry into various features of worlds, ñoaïn tuyeät; luoân kheùo quaùn saùt söùc töông tuïc cuûa universal entry into fires, universal entry into mình—Ten kinds of nonindulgence (The Flower floods, universal entry into Buddhahood, universal Adornment Sutra—Chapter 18). When entry into arrays of adornments, universal entry enlightening beings persist in nonindulgence, they into the embodiments of boundless virtues of attain ten kinds of purity (See Möôøi Thanh Tònh): Buddhas, universal entry into all kinds of to keep the behavioral precepts; to abandon folly explanations of truth, and universal entry into all and purify the will for enlightenment; kinds of offerings to Buddhas. straightforwardness and reject flattery and Möôøi Bieán Xöù: Dasa-kasinayata-nani (p)—Dasa- deception; to earnestly cultivate virtues without krtsnayatanani (skt)—Theo Kinh Phuùng Tuïng regressing; to continually reflect on one's trong Tröôøng Boä Kinh, coù möôøi Bieán Xöù: Ñòa Bieán aspiration; not to enjoy association with ordinary Xöù, Thuûy Bieán Xöù, Hoûa Bieán Xöù, Phong Bieán Xöù, people, whether they be householders or monks; Thanh Saéc Bieán Xöù, Hoaøng saéc Bieán Xöù, Xích Saéc to do good deeds without hoping for worldly Bieán Xöù, Baïch Saéc Bieán Xöù, Hö Khoâng Bieán Xöù, rewards; to forever leave lesser vehicles and Thöùc Bieán Xöù (treân, döôùi, ngang, baát nhò, voâ practice the Path of Enlightening Beings; to gladly löôïng)—According to the Sangiti-Sutta in the practice what is good, not letting goodness be cut Long Discourses of the Buddha, there are ten off; and to always examine one's own objects for the attainment of absorption: Earth- perseverance. Kasina, Water-Kasina, Fire-Kasina, Wind-Kasina, Blue Kasina, Yellow Kasina, Red Kasina, White

Kasina, Space Kasina, and Consciousness Kasina baûy laø nôi taát caû nguyeän bình ñaúng. Thöù taùm laø nôi (above, below, on all sides, individed, taát caû Ba La Maät bình ñaúng. Thöù chín laø nôi taát caû unbounded). haïnh bình ñaúng. Thöù möôøi laø nôi taát caû Phaät bình Möôøi Bieän Taøi Cuûa Chö Ñaïi Boà Taùt: Theo Kinh ñaúng—According to the Flower Adornment Sutra, Hoa Nghieâm, Phaåm 38, coù möôøi thöù bieän taøi cuûa Chapter 38, there are ten kinds of impartiality chö Ñaïi Boà Taùt. Chö Boà Taùt an trong trong phaùp possessed by Great Enlightening Beings. naày coù theå ñaït ñöôïc bieän taøi xaûo dieäu voâ thöôïng Enlightening Beings who abide by these principles cuûa chö Nhö Lai. Thöù nhaát laø Bieän taøi voâ phaân will attain the supreme impartiality of Buddhas. bieät nôi taát caû caùc phaùp. Thöù nhì laø Bieän taøi voâ sôû First, impartiality toward all sentient beings. taùc nôi taát caû caùc phaùp. Thöù ba laø Bieän taøi voâ sôû Second, impartiality toward all things. Third, tröôùc nôi taát caû caùc phaùp. Thöù tö laø Bieän taøi thaáu impartiality toward all lands. Fourth, impartiality roõ taùnh khoâng nôi taát caû caùc phaùp. Thöù naêm laø toward all determinations. Fifth, impartiality Bieän taøi khoâng u toái nghi hoaëc nôi taát caû caùc phaùp. toward all roots of goodness. Sixth, impartiality Thöù saùu laø

Bieän taøi Phaät gia bò nôi taát caû caùc phaùp. toward all enlightening beings. Seventh, Thöù baûy laø Bieän taøi töï giaùc ngoä nôi taát caû caùc impartiality toward all vows. Eighth, impartiality phaùp. Thöù taùm laø Bieän taøi vaên cuù sai bieät thieän xaûo toward all transcendence. Ninth, impartiality nôi taát caû caùc phaùp. Thöù chín laø Bieän taøi chôn thaät toward all practices. Tenth, impartiality toward all nôi taát caû caùc phaùp. Thöù möôøi laø Bieän taøi tuøy theo Buddhas. cuûa taát caû chuùng sanh laøm cho hoï hoan hyû — Möôøi Boà Taùt Ñòa: Ten stages of a Mahayana According to the Flower Adornment Sutra, there Bodhisattva—See Thaäp Ñòa Boà Taùt Ñaïi Thöøa. are ten kinds of intellectual power of Great Möôøi Boán Ñieàu Khoâng Theå Thuyeát Minh Ñöôïc : Enlightening Beings. Enlightening Beings who Fourteen inexpressible things—See Im Laëng Cao abide by these can attain supremely skillful Quí. intellectual powers of Buddhas. First, the Möôøi Boán Loaïi Cuùng Döôøng: Theo Trung Boä, intellectual power of not arbitrarily discriminating Kinh Phaân Bieät Cuùng Döôøng, coù möôøi boán loaïi among things. Second, the intellectual power of cuùng döôøng phaân loaïi theo haïng ngöôøi. Thöù nhaát not fabricating anything. Third, the intellecual laø cuùng döôøng cho caùc Ñöùc Nhö Lai, baäc A La power of not being attached to anything. Fourth, Haùn, Chaùnh Ñaúng Chaùnh Giaùc. Thöù nhì laø cuùng the intellectual power of realizing emptiness. döôøng cho caùc vò Ñoäc Giaùc Phaät. Thöù ba laø cuùng Fifth, the intellectual power of freedom from the döôøng cho caùc baäc ñeä töû A La Haùn cuûa Phaät. Thöù darkness of doubt. Sixth, the intellectual power of tö laø cuùng döôøng cho caùc vò ñang treân ñöôøng receiving support from Buddha in all things. chöùng quaû A La Haùn. Thöù naêm laø cuùng döôøng cho Seventh, the intellectual power of spontaneous caùc vò chöùng quaû Baát Lai. Thöù saùu laø cuùng döôøn g awareness of all truth. Eighth, the intellectual cho caùc vò ñang treân ñöôøng chöùng quaû Baát Lai. power of skill in differentiation of expressions of Thöù baûy laø cuùng döôøng cho caùc vò chöùng quaû Nhaát all truths. Ninth, the intellectual power of Lai. Thöù taùm laø cuùng döôøng cho caùc vò ñang treân truthfully explaining all things. Tenth, the ñöôøng chöùng quaû Nhaát Lai. Thöù chín laø cuùng intellectual power of gladdening all sentient döôøng cho caùc vò chöùng quaû Döï Löu. Thöù möôøi laø beings according to their mentalities. cuùng döôøng cho caùc vò ñang treân ñöôøng chöùng quaû Möôøi Bình Ñaúng Cuûa Chö Ñaïi Boà Taùt: Theo Döï Löu. Thöù möôøi moät laø cuùng döôøng cho caùc vò Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thöù bình ngoaïi hoïc ñaõ ly tham trong caùc duïc voïng. Thöù ñaúng cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï phaùp möôøi hai laø cuùng döôøng cho nhöõng phaøm phu gìn naày thôøi ñöôïc phaùp voâ thöôïng bình ñaúng cuûa chö giöõ giôùi luaät. Thöù möôøi ba laø cuùng döôøng cho Phaät. Thöù nhaát laø nôi taát caû chuùng sanh bình ñaúng. nhuõng vò phaøm phu theo aùc giôùi. Thöù möôøi boán laø Thöù nhì laø nôi taát caû phaùp bình ñaúng. Thöù ba laø nôi cuùng döôøng cho caùc loaïi baøng sanh—According to taát caû coõi bình ñaúng. Thöù tö laø nôi taát caû thaâm taâm The Middle Length Discourses of the Buddha, bình ñaúng. Thöù naêm laø nôi taát caû thieän caên bình Dakkhinavibhanga Sutra, there are fourteen kinds ñaúng. Thöù saùu laø nôi taát caû Boà Taùt bình ñaúng. Thöù of

personal offering. First, one gives offering to

the Tathagata, accomplished and fully Taùnh cuûa noù laø baùm víu vaøo moät söï vaät naøo ñoù hay enlightened. Second, one gives offering to a tham lam ñaém nhieãm nhöõng gì noù öa thích. Nghieäp pratyeka-buddha. Third, one gives offering to an duïng cuûa noù laø söï baùm chaët, nhö thòt baùm chaët vaøo arahant disciple of the Tathagata. Fourth, one chaûo. Noù hieän leân aùp cheá khi chuùng ta khoâng chòu gives offering to one who has entered upon the buoâng boû. Nguyeân nhaân gaàn ñöa ñeán tham laø vì way to the realisation of the fruit of Arahanship. chuùng ta chæ thaáy söï höôûng thuï trong söï vieäc. Thöù Fifth, one gives offering to to a Non-Returner. saùu laø taâm sôû Taø Kieán. Taø kieán laø thaáy söï vaät moät Sixth, one gives offering to one who has entered caùch sai laàm. Taùnh vaø nghieäp duïng cuûa noù laø giaûi upon the way to the realisation of the fruit of Non- thích sai laàm maø cho laø truùng. Nguyeân nhaân gaàn Returner. Seventh, one gives offering to a Once- cuûa noù laø khoâng chòu tin theo töù dieäu ñeá. Thöù baûy Returner. Eighth, one gives offering to one who laø taâm sôû Ngaõ Maïn. Taùnh cuûa taâm sôû naày laø cao has entered upon the way to realization of the fruit ngaïo, yû taøi yû theá cuûa mình maø khinh deã hay ngaïo of Once-Returner. Ninth, one gives offering to a maïn ngöôøi. Noù ñöôïc coi nhö laø taùnh ñieân roà. Thöù Stream-Enterer. Tenth, one gives offering to one taùm laø taâm sôû Saân. Taùnh cuûa taâm sôû naày laø gheùt who has entered upon the way to the realisation of hay khoâng öa nhöõng caûnh traùi nghòch. Nghieäp the fruit of stream-entry. Eleventh, one gives duïng cuûa noù laø töï baønh tröôùng vaø ñoát chaùy thaân offering to one outside who is free from lust for taâm cuûa chính noù. Thöù chín laø taâm sôû Taät Ñoá hay sensual pleasures. Twelfth, one gives offering to a Ganh Tî. Taùnh cuûa taät ñoá hay ganh tî laø ganh gheùt virtuous ordinary person. Thirteenth, one gives ñoá kî nhöõng gì maø ngöôøi ta hôn mình hay söï thaønh offering to an immoral ordinary person. coâng cuûa ngöôøi khaùc. Nguyeân nhaân ñöa ñeán taät ñoá Fourteenth, one gives offering to an animal. laø khoâng muoán thaáy söï thaønh coâng cuûa ngöôøi khaùc. Möôøi Boán Loaïi Saéc: Thaäp Töù Saéc—Fourteen Thöù möôøi laø taâm sôû Xan Tham. Taùnh cuûa xan kinds of rupa—See Saéc (D). tham hay boûn xeûn laø muoán che daáu söï thaønh coâng Möôøi Boán Pheùp Voâ UÙy: Fourteen hay thònh vöôïng cuûa mình vì khoâng muoán chia xeû Fearlessnesses—See Thaäp Töù Voâ UÙy. vôùi ngöôøi khaùc. Thöù möôøi moät laø taâm sôû Lo Aâu. Möôøi Boán Taâm Sôû Baát Thieän: Theo Vi Dieäu Lo aâu khi laøm ñieàu sai phaïm. Thöù möôøi hai laø taâm Phaùp, coù möôøi boán taâm sôû baát thieän. Thöù nhaát laø sôû Hoân Traàm. Taùnh cuûa hoân traàm laø laøm cho taâm taâm sôû Si. Si hay moha ñoàng nghóa vôùi voâ minh. trí môø mòt khoâng saùng suoát. Thöù möôøi ba laø taâm sôû Baûn chaát cuûa noù laø laøm cho tinh thaàn chuùng ta muø Thuïy Mieân. Taùnh cuûa thuïy mieân laø buoàn nguû hay quaùng hay chaúng bieát gì. Nhieän vuï cuûa noù laø laøm guïc gaät laøm cho taâm trí môø mòt khoâng theå quaùn cho chuùng ta khoâng thaáu suoát ñöôïc baûn chaát thaät töôûng ñöôïc. Thöù möôøi boán laø taâm sôû Hoaøi Nghi. cuûa söï vaät. Noù hieän ñeán khi chuùng ta khoâng coù Hoaøi nghi coù nghóa laø hoaøi nghi veà maët tinh thaàn.

chaùnh kieán. Noù chính laø goác reã cuûa taát caû nhöõng Theo quan ñieåm Phaät giaùo thì hoaøi nghi laø thieáu nghieäp baát thieän. Thöù nhì laø taâm sôû Voâ Taøm. Töï khaû naêng tin töôûng nôi Phaät, Phaùp, Taêng— mình khoâng bieát xaáu hoå khi thaân laøm vieäc xaèng According to The Abhidharma, there are fourteen baäy, khi khaåu noùi chuyeän xaèng baäy. Thöù ba laø taâm unwholesome factors. The first unwholesome sôû Voâ Quyù. Voâ quyù laø khoâng bieát hoå theïn vôùi factor is Moho (delusion or ignorance). Delusion ngöôøi khi thaân khaåu laøm vaø noùi chuyeän xaèng baäy. or moha is a synonym for avijja, ignorance. Its Voâ quyù xaõy ra khi chuùng ta thieáu töï troïng chính characteristic is mental blindness or unknowing. mình vaø thieáu kính troïng ngöôøi. Thöù tö laø taâm sôû Its function is non-penetration, or concealment of Phoùng Daät. Ñaëc taùnh cuûa phoùng daät laø khoâng tænh the real nature of the object. It is manifested as laëng hay khoâng thuùc lieãm thaân taâm, nhö maët nöôùc the absence of right understanding or as mental bò gioù lay ñoäng. Nhieäm vuï cuûa phoùng daät laø laøm darkness. Its proximate cause is unwise attention. cho taâm buoâng lung, nhö gioù thoåi phöôùn ñoäng. It should be seen as the root of all that is Nguyeân nhaân gaàn ñöa tôùi baát phoùng daät laø vì taâm unwholesome. The second unwholesome factor is thieáu söï chaêm chuù khoân ngoan. Thöù naêm laø taâm sôû Ahirikam (shamelessness). Shamelessness is the Tham. Tham laø caên baát thieän ñaàu tieân che ñaäy absence of disgust at bodily and verbal loøng tham töï kyû, söï ao öôùc, luyeán aùi vaø chaáp tröôùc. misconduct. The third unwholesome factor is

Anottappam. Fearlessness of wrong doing, or is manifested as shrinking away from sharing and moral recklessness is the absence of dread on as meanness or sour feeling . Its proximate cause account of bodily and verbal misconduct. This is one’s own sucess. The eleventh unwholesome happens due to lack of respect for self and others. factor is Kukkuccam. Worry or remorse after The fourth unwholesome factor is Uddhaccam having done wrong. Its characteristic is subsequent (restlessness, unrestrained, loose, distracted, regret. Its function is to sorrow over what has or agitation). It has the characteristic of disquietude, what has not been done. It is manifested as like water whipped up by the wind. Its function is remorse. The twelfth unwholesome factor is to make the mind unsteady, as wind makes the Thinam. Sloth is sluggishness or dullness of mind. banner ripple. It is manifested as turmoil. Its Its characteristic is lack of driving power. Its proximate cause is unwise attention to mental function is to dispel energy. It is manifested as the disquiet. The fifth unwholesome factor is Lobho. sinking of the mind. Its proximate cause is unwise Greed, the first unwholesome root, covers all attention to boredom, drowsiness, etc. Sloth is degrees of selfish desire, longing, attachment, and identified as sickness of consciousness or clinging. Its characteristic is grasping an object. Its cittagelanna. The thirteenth unwholesome factor function is sticking, as meat sticks to a hot pan. It is Middham. Torpor is the morbid state of the is manifested as not giving up. Its proximate cause mental factors. Its characteristic is unwieldiness. is seeing enjoyment in things that lead to bondage. Its function is to smother. It is manifested as The sixth

unwholesome factor is Ditthi (wrong drooping, or as nodding and sleepiness. Sloth and view). False view means seeing wrongly. Its torpor always occur in conjunction, and are characteristic is unwise or unjustified opposed to energy. Torpor is identified as sickness interpretation or belief. Its function is to of the mental factors or kayagelanna. The preassume. It is manifested as a wrong fourteenth unwholesome factor is Vicikiccha interpretation or belief. Its proximate cause is (doubt). Doubt signifies spiritual doubt, from a unwillingness to see the noble ones. The seventh Buddhist perspective the inability to place unwholesome factor is Mano (conceit or pride). confidence in the Buddha, the Dharma, the Conceit has the characteristic of haughtiness. Its Sangha, and the training. function is self-exaltation. It is manifested as Möôøi Boån Phaän Cuûa Moät Phaät Töû: Ten duties of vainglory. Its proximate cause is greed a Buddhist—Theo Kinh Thi Ca La Vieät, moät Phaät disassociated from views. It should be regarded as töû phaûi chu toaøn möôøi boån phaän quan yeáu ñoái vôùi madness. The eighth unwholesome factor is Doso gia ñình vaø xaõ hoäi: cha meï phaûi nuoâi döôõng vaø daïy (hatred or ill-will). Doso, the second unwholesome doã con caùi; con caùi hieáu kính vôùi cha meï; choàng root, comprises all kinds and degrees of aversion, ñoái vôùi vôï phaûi töông kính, phaûi laø ngöôøi coät truï coù ill-will, anger, irritation, annoyance, and tinh thaàn traùch nhieäm cao ñoä, vaø caû hai phaûi cuøng animosity. Its characteristic is ferosity. Its function phaùt trieån hoã töông thöông yeâu nhau; vôï ñoái vôùi is to spread, or burn up its own support, i.e. the choàng phaûi kính neå, dòu daøng, chaân thaät, khoâng ñoâi mind and body in which it arises. It is manifested co, nhaø cöûa goïn gaøng, chi tieâu caàn kieäm, giöõ gìn as persecuting, and its proximate cause is a ground tieát haïnh, baûo veä gia phong, giaùo duïc con caùi, laø for annoyance. The ninth unwholesome factor is hieàn maãu cuûa con caùi, vui veû vôùi baø con quyeán Issa (envy). Envy has the characteristic of being thuoäc, vaø baïn beø; ñoái vôùi anh chò em phaûi thöông jealous of other's success. Its function is to be yeâu vaø hoøa thuaän, bieát laøm ñieàu lôïi ích chung cho dissatisfied with other's success. It is manifested gia ñình, xaõ hoäi, traùnh söï ganh tî, oùc ñoá kî, gaây as aversion towards that. Its proximate cause is chia reõ laøm khoâng khí gia ñình thieáu ñaàm aám an other's success. The tenth unwholesome factor is vui, giuùp ñôõ thaân thích ngheøo, keû ñau yeáu, ngöôøi Macchariyam (avarice). The characteristic of naïn tai taät nguyeàn; thaày phaûi heát loøng daïy doã, avarice or stinginess is concealing one's own chaêm soùc hoïc troø sao cho taêng tieán caû phaàn trí duïc success when it has been or can be obtained. Its cuõng nhö ñöùc duïc; troø phaûi kính meán thaày nhö cha function is not to bear sharing these with others. It meï, vaâng lôøi thaày daïy, sieâng naêng hoïc taäp, giuùp ñôõ

thaêm nom thaày khi oám ñau hoaëc hoaïn naïn; chuû chaát chôn thaät; buïng chaúng hö giaû, vì khoâng hieåm phaûi chaêm soùc söùc khoûe ngöôøi laøm, coâng bình maø doái; buïng khoâng thi ñoaït, vì khoâng tham ñoái vôùi taát phaân coâng vieäc, traû löông thích ñaùng; ngöôøi laøm caû vaät; buïng döùt phieàn naõo, vì ñaày ñuû trí hueä; buïng phaûi coá gaéng phuïc vuï sao cho coâng vieäc ñöôïc toát thanh tònh taâm, vì rôøi caùc ñieàu aùc; buïng quaùn saùt hôn, phaûi chuyeân caàn, löông thieän,

khoâng laøm hö aên uoáng, vì nhôù ñeán phaùp chôn thaät; buïng quaùn saùt hao, phí toån vaø khoâng neân chæ trích hay noùi leùn, voâ taùc, vì giaùc ngoä duyeân khôûi; buïng ngoä taát caû noùi xaáu chuû nhaân vôùi ngöôøi ngoaøi; ñoái vôùi Taêng Ni ñaïo xuaát ly, vì kheùo thaønh thuïc thaâm taâm; buïng xa phaûi cung kính vaâng lôøi, thaønh thaät vaø chaêm chæ rôøi taát caû caáu nhô bieân kieán, vì laøm cho taát caû nghe lôøi giaûng daïy cuûa caùc thaày, caàn hoïc haønh ñeå chuùng sanh nhaäp vaøo buïng Phaät—According to the moãi ngaøy theâm tinh tieán—According to the Flower Adornment Sutra, Chapter 38, there are Sigalaka Sutra, a Buddhist must perform the ten kinds of guts of Great Enlightening Beings. following ten duties toward his family and society: Enlightening Beings who abide by these can parents should raise and educate their children, acquire the supreme vast guts of Buddhas, able to children should be respectful and pious toward contain all sentient beings: guts free from their parents, a husband should be the pillar of the deception, their hearts being pure; guts free from family and be closely related to his wife and both falsehood, being honest by nature; must develop mutual affection; wife must respect nonprevericating guts, having no crookedness; her husband, be sweet, sincere, economical, nonswindling guts, having no greed for anything; faithful, be protective of her family customs and guts cutting off afflictions, being full of wisdom; habits, and be good mannered toward her children pure-minded guts, being free from all evils; guts and amiable toward relatives and friends; must get examining food and drink, remembering reality; along with brothers and sisters and relatives, be guts observing noncreation, being aware of useful to his family, and society, and shun interdependent origination; guts aware of all ways jealousy, not sow division among family and of emancipation, fully developing the will; and members and must help his poor, sick, disabled guts rid of the defilement of all extreme views, kinfolk; the teacher is devoted to his students by enabling all sentient beings to enter into the guts explaining carefully what they do not understand of Buddha. yet, being overt and paying sharp attention to what Möôøi Caùch Chuyeån Phaùp Luaân Cuûa Caùc Ñöùc they say; student should respect their teacher as Nhö Lai: Theo Kinh Hoa Nghieâm, caùc Ñöùc Nhö they do toward their parents, must obey, help him Lai coù möôøi caùch chuyeån Phaùp Luaân: thanh tònh in case of illness and be diligent in their study; the ñaày ñuû boán trí voâ uùy; xuaát sanh boán bieän taøi tuøy employer must take care of his employees' health, thuaän aâm thanh; kheùo coù theå khai trieån töôùng cuûa must be impartial when distributing services to boán chaân ñeá; tuøy thuaän chö Phaät voâ ngaïi giaûi them and pay them their due salary; employees thoaùt; coù theå laøm cho chuùng sanh phaùt taâm tin should do their best to improve their output, must thanh tònh; nhöõng lôøi noùi ra ñeàu khoâng luoáng coâng, be diligent and honest, and should not waste raw ñeàu coù theå nhoå tröø teân ñoäc ñau khoå cho taát caû material, criticize or bite back their employer with chuùng sanh; ñaïi bi nguyeän löïc gia trì; khi phaùt aâm others; they should be deferential, obedient and seõ vang voïng khaép cuøng taát caû theá giôùi möôøi sincere toward their master and listen carefully to phöông; trong voâ soá kieáp chaúng ngôùt thuyeát phaùp; the explanations of the latter, should read and

try lôøi thuyeát naøo cuõng ñeàu coù theå giuùp phaùt khôûi to understand the Buddha's teachings in order to nhöõng phaùp caên, löïc, giaùc, ñaïo, thieàn ñònh, giaûi make spiritual progress. thoaùt vaø tam muoäi—Ten aspects of the turning of Möôøi Buïng Cuûa Chö Ñaïi Boà Taùt: Theo Kinh the great wheel of teaching by truly awakened Hoa Nghieâm, Phaåm 38, coù möôøi buïng cuûa chö Ñaïi Buddhas (The Flower Adornment Sutra): they are Boà Taùt. Chö Ñaïi Boà Taùt an truï trong phaùp naày thôøi imbued with the knowledge of the four pure ñöôïc buïng roäng lôùn voâ thöôïng cuûa Nhö Lai, ñeàu fearlessness; they produce utterances consonant coù theå dung thoï taát caû chuùng sanh: buïng lìa taø vaïy, with the four intellectual powers; they are able to vì taâm thanh tònh; buïng lìa huyeãn nguïy, vì taùnh expound the characteristics of the four truths; they

accord with the unobstructed liberation of all worlds; they enter inverted worlds; they enter Buddhas; they are able to provoke pure faith in upright worlds; they enter the worlds where there the minds of all sentient beings; whatever they say are Buddhas; and they enter the worlds where is not in vain, being able to extract the poison there are no Buddhas. arrows of suffering from sentient beings; they are Möôøi Caùch Sanh Cuûa Chö Ñaïi Boà Taùt: Theo supported by the power of great compassionate Kinh Hoa Nghieâm, Phaåm 38, coù möôøi caùch sanh commitment; their utterances pervade all worlds; cuûa chö Ñaïi Boà Taùt. Möôøi caùch taùi sanh cuûa ñaïi teach endlessly for incalculable eons; the Boà Taùt, vì ñieàu phuïc chuùng sanh maø thò hieän nhö teachings they utter are all able to produce vaäy. Thöù nhaát laø xa lìa ngu si, maø sanh vôùi chaùnh spiritual faculties and powers, ways of awakening, nieäm chaùnh tri. Thöù nhì laø phoùng löôùi ñaïi quang meditations, liberations, concentrations and such minh chieáu khaép ñaïi thieân theá giôùi maø sanh. Thöù phenomena. ba laø truï toái haäu höõu, chaúng coøn thoï thaân sau maø Möôøi Caùch Nhaäp Kieáp Cuûa Chö Boà Taùt: Theo sanh. Thöù tö laø baát sanh baát khôûi maø sanh. Thöù Kinh Hoa Nghieâm. Coù möôøi caùch maø chö Boà taùt naêm laø bieát tam giôùi nhö huyeãn maø sanh. Thöù saùu nhaäp kieáp ñöôïc Phaät noùi ñeán. Ñieà u naày coù nghóa laø laø khaép hieän thaân nôi thaäp phöông theá giôùi maø chö Boà Taùt nhaäp vaøo khaép taát caû caùc kieáp: nhaäp sanh. Thöù baûy laø chöùng thaân nhöùt thieát chuûng trí kieáp quaù khöù; nhaäp kieáp vò lai; nhaäp kieáp hieän taïi; maø sanh. Thöù taùm laø phoùng taát caû Phaät quang minh nhaäp kieáp ñeám ñöôïc; nhaäp kieáp khoâng ñeám ñöôïc khaép giaùc ngoä taát caû thaân chuùng sanh maø sanh. nhaäp kieáp ñeám ñöôïc cuøng laø kieáp khoâng ñeám Thöù chín laø nhaäp ñaïi trí quaùn saùt tam muoäi thaân ñöôïc; nhaäp kieáp khoâng ñeám ñöôïc cuøng laø kieáp maø sanh. Ñieàu sanh thöù möôøi cuûa chö Ñaïi Boà Taùt ñeám ñöôïc; nhaäp taát caû kieáp cuøng laø phi kieáp; nhaäp laø Boà Taùt luùc sanh, chaán ñoäng taát caû caùc coõi Phaät; phi kieáp cuøng laø nhaäp taát caû kieáp; nhaäp taát caû kieáp giaûi thoaùt taát caû chuù ng sanh; dieät tröø taát caû aùc ñaïo; cuøng moät nieäm—According to The Flower che choùi taát caû chuùng ma; vaø chö Boà Taùt khaùc ñeán Adornment Sutra, there are ten kinds of entry into nhoùm hoïp—According to the Flower Adornment ages by Enlightening Beings mentioned by the Sutra, Chapter 38, there are

ten kinds of birth of Buddha. This means they enter all ages: they Great Enlightening Beings which they manifest in enter into past ages; they enter into future ages; order to pacify sentient beings. First, birth with they enter into present ages; they enter into right awareness and right knowledge, free from countable ages; they enter into uncountable ages; folly and delusion. Second, birth radiating great they enter into countable ages as uncountable networks of light beams illuminating the whole ages; they enter into uncountable ages as universe. Third, birth in the final existence, never countable ages; they enter all ages as not ages; to be reincarnated. Fourth, unborn, unoriginated they enter nonages as all ages; they enter all ages birth. Fifth, birth knowing the triple world to be as one instant. like an illusion. Sixth, birth appearing corporeally Möôøi Caùch Nhaäp Theá Giôùi Cuûa Chö Boà Taùt: everywhere in all worlds in the ten directions. Theo lôøi Phaät daïy trong Kinh Hoa Nghieâm, chö Seventh, birth in a body realizing omniscience. Ñaïi Boà Taùt coù möôøi caùch nhaäp theá giôùi hay nhaäp Eighth, birth in a body emanating the lights of all möôøi phöông theá giôùi: nhaäp theá giôùi nhieãm; nhaäp Buddhas and awakening all sentient beings. Ninth, theá giôùi tònh; nhaäp theá giôùi nhoû; nhaäp theá giôùi lôùn; birth in a body entering contemplative nhaäp theá giôùi vi traàn; nhaäp theá giôùi vi teá; nhaäp theá concentration with great knowledge. The tenth giôùi ñaûo loän (uùp); nhaäp theá giôùi ngöõa; nhaäp theá birth of Great Enlightening Beings is that when giôùi coù Phaät; nhaäp theá giôùi khoâng Phaät— Great Enlightening Beings are born, they shake all According to the Buddha in the Flower Adornment Buddha-lands; liberate all sentient beings; Sutra, Great Enlightening Beings have ten kinds annihilate all states of misery; eclipse all demons; of entry into worlds or ten directions: they enter innumerable enlightening beings come and gather defiled worlds; they enter pure worlds; they around them. enters small worlds; they enter large worlds; they Möôøi Caûnh: Möôøi caûnh giôùi: aâm caûnh, phieàn naõo enter worlds within atoms; they enter subtle caûnh, beänh hoaïn caûnh, nghieäp töôùng caûnh, ma söï

caûnh, thieàn ñònh caûnh, chö kieán caûnh, maïn caûnh, theá giôùi hieän hö khoâng. Thöù saùu laø nôi sanh töû hieän nhò thöøa caûnh, vaø Boà Taùt hay Phaät caûnh—Ten Nieát baøn giôùi, nôi Nieát baøn giôùi hieän sanh töû giôùi. realms: realm of hells, realm of affliction, realm Thöù baûy laø ôû trong ngoân ngöõ cuûa moät chuùng sanh of illnesses, realm of characteristics of karma, xuaát sanh ngoân ngöõ cuûa taát caû Phaät phaùp. Thöù taùm realm of mara affairs, realm of meditation, realm laø ñem voâ bieân thaân hieän laøm moät thaân, moät thaân of all the diverse views, realm of arrogance, realm hieän laøm taát caû thaân sai bieät. Thöù chín laø ñem moät of the two vehicles, and Bodhisattva or Buddha thaân ñaày khaép taát caû phaùp giôùi. Thöù möôøi laø ôû realm. trong moät nieäm laøm cho taát caû chuùng sanh phaùt Möôøi Caûnh Giôùi Chöa Giaùc Ngoä: Möôøi caûnh giôùi taâm Boà Ñeà, ñeàu hieän voâ löôïng thaân thaønh chaùnh chöa giaùc ngoä cuûa ngöôøi tu Phaät—Ten realms of ñaúng chaùnh giaùc—According to the Flower unenlightened: Adornment Sutra, Chapter 38, there are ten (A) Boán caûnh giôùi cuûa caùc baäc Thaùnh. Thöù nhaát laø spheres of Great Enlightening Beings. caûnh giôùi cuûa baäc

Boà Taùt, chæ ñaït ñöôïc phaàn Enlightening Beings who abide by these will giaùc chöù chöa toaøn giaùc. Thöù nhì laø caûnh giôùi attain the supreme sphere of great knowledge of cuûa baäc A La Haùn chæ ñöôïc phaàn giaùc, chöù Buddhas. First, showing infinite ways of access to khoâng phaûi laø toaøn giaùc cuûa Phaät. Thöù ba laø the realm of reality so that sentient beings can caûnh giôùi cuûa baäc Thanh Vaên, chæ ñaït ñöôïc enter. Second, showing the infinite wonderful phaàn giaùc chöù khoâng toaøn giaùc nhö chö Phaät. arrays of all worlds, so that sentient beings can Thöù tö laø caûnh giôùi cuûa baäc Duyeân giaùc chæ enter. Third, traveling by projection to the realms ñöôïc phaàn giaùc, chöù khoâng phaûi toaøn giaùc cuûa of all sentient beings to enlighten them all by Phaät—Four realms of the enlightened. First, appropriate means. Fourth, producing Bodhisattva who only attains partial embodiments of Enlightening Beings from the enlightenment, not ultimate enlightenment of body of Buddhas, producing embodiment of Buddhahood. Second, Arhat who only attains Buddha from the body of an enlightening being. partial enlightenment, not ultimate Fifth, manifesting the world in the realm of space, enlightenment of Buddhahood. Third, Hearer manifesting the realm of space in the world. Sixth, who only attained partial enlightenment, not manifesting the realm of nirvana in the realm of the ultimate enlightenment of Buddhahood. birth and death, manifesting the realm of birth and Fourth, Pratyeka-buddha who only attains death in the realm of nirvana. Seventh, producing partial enlightenment, not the ultimate verbalizations of all Buddha teachings in the enlightenment of the Buddha. language of one sentient being. Eighth, showing (B) Saùu caûnh giôùi cuûa nhöõng ngöôøi chöa giaùc ngoä: all bodies as one body, one body as all different thieân, nhaân, a tu la, suùc sanh, ngaï quyû, vaø ñòa bodies. Ninth, filling all universe with one body. nguïc—Six realms of the unenlightened: Tenth, in one instant causing all sentient beings to Heaven, Human, Asura, Animal, Hungry rouse the will for enlightenment, each manifesting ghost, and Hell. infinite bodies attaining enlightenment. Möôøi Caûnh Giôùi Cuûa Chö Ñaïi Boà Taùt: Theo Möôøi Caûnh Giôùi Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Kinh Hoa Nghieâm, Phaåm 38, coù möôøi caûnh giôùi Taùt (Kinh Hoa Nghieâm—Phaåm 38): taïi caûnh giôùi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp phaùp giôùi maø chaúng boû caûnh giôùi chuùng sanh; taïi naày thôøi ñöôïc caûnh giôùi ñaïi trí hueä voâ thöôïng cuûa caûnh giôùi Phaät maø chaúng boû caûnh giôùi ma quyû; taïi Nhö Lai. Thöù nhaát laø thò hieän moân voâ bieân phaùp caûnh giôùi Nieát baøn maø chaúng boû caûnh giôùi sanh töû; giôùi, laøm cho chuùng sanh ñöôïc nhaäp. Thöù nhì laø thò nhaäp caûnh giôùi nhöùt thieát trí maø chaúng döùt Caûnh hieän taát caû theá giôùi voâ löôïng dieäu trang nghieâm giôùi Boà Taùt chuûng taùnh; truï nôi caûnh giôùi tòch tònh laøm cho chuùng sanh ñöôïc nhaäp. Thöù ba laø hoùa hieän maø chaúng boû caûnh giôùi taùn loaïn; truï nôi caûnh giôùi qua ñeán taát caû chuùng sanh giôùi, ñeàu phöông tieän hö khoâng, nôi khoâng ñi khoâng ñeán, khoâng hyù luaän, khai ngoä. Thöù tö laø nôi thaân Nhö Lai xuaát hieän khoâng töôùng traïng, khoâng theå taùnh, khoâng ngoân thaân Boà Taùt, nôi thaân Boà Taùt xuaát hieän thaân Nhö thuyeát, daàu vaäy chö Boà Taùt vaãn khoâng lìa boû

caûnh Lai. Thöù naêm laø nôi hö khoâng hieän theá giôùi, nôi giôùi hyù luaän cuûa taát caû chuùng sanh; truï nôi caûnh

giôùi nhöõng trí löïc, giaûi thoaùt maø chaúng boû caûnh qua khaép möôøi phöông theá giôùi; taát caû chö Phaät ôû giôùi cuûa taát caû nhöõng phöông sôû; nhaäp caûnh giôùi trong moät nieäm ñeàu hieän Nhö Lai voâ löôïng oai voâ chuùng sanh teá, maø chaúng boû giaùo hoùa taát caû löïc; taát caû chö Phaät ôû trong moät nieäm duyeân khaép chuùng sanh; truï nôi caûnh giôùi tòch tònh thieàn ñònh, tam theá Phaät vaø chuùng sanh, taâm khoâng taïp loaïn; giaûi thoaùt, thaàn thoâng, minh trí, maø ôû taát caû theá taát caû chö Phaät ôû trong moät nieäm cuøng vôùi tam theá giôùi thoï sanh; truï nôi caûnh giôùi Nhö Lai taát caû taát caû Phaät ñoàng moät theå khoâng hai—Ten kinds of haïnh trang nghieâm thaønh chaùnh giaùc, maø hieän oai peerless inconceivable realms of all Buddhas (The nghi tòch tònh cuûa taát caû Thanh vaên, Bích Chi Flower Adornment Sutra—Chapter 33): all Phaät—Ten kinds of unimpeded function relating to Buddhas, once sitting, pervade infinite worlds in realms (The Flower Adornment Sutra—Chapter the ten directions; all Buddhas, uttering one 38): abide in the realm of reality without logical statement, can express all Buddha abandoning the realm of sentient beings; abide in teachings; all Buddhas, emanating one light, can the realm of Buddhas without abandoning the illuminate all worlds; all Buddhas, in one body, realm of demons; abide in the realm of nirvana can manifest all bodies; all Buddhas can show all without abandoning the realm of birth and death; worlds in one place; all Buddhas can ascertain all enter the realm of omniscience without putting an things within one knowledge without any end to the realm of the nature of Enlightening impediment; all Buddhas can travel to all worlds Beings; abide in the realm of tranquility and calm in the ten directions in a single moment of without abandoning the realm of distraction; abide thought; all Buddhas can manifest the infinite in the spacelike realm where there is no coming or spiritual powers of the enlightened in a single going, no conceptualization, no form, no essence, instant; all Buddhas can focus on all Buddhas and no verbalzation, yet Enlightening Beings still do sentient beings of past, present and future in a not abandon the realm of all sentient beings, single instant without confusion of mind; all conceptual representations; dwell in the realm of Buddhas are in one instant essentially the same as occult powers and liberation, yet without all Buddhas of past, future and present. abandoning the realm of specific locations; enter Möôøi Caûnh Thieàn Ñònh: Ten stages in the realm of ultimate nonexistence of sentient meditation—Thaäp caûnh thieàn ñònh—Thaäp Caûnh: beings, yet they do not give teaching all sentient Phieàn naõo caûnh, bònh hoaïn caûnh, nghieäp tuôùng beings; dwell in the realm of meditation, caûnh, ma caûnh, thieàn ñònh caûnh, chö kieán caûnh, liberation, spiritual powers, and higher ngaõ maïn caûnh, nhò thöøa caûnh, Boà Taùt caûnh, vaø knowledges, quiet and peaceful, yet they manifest Phaät caûnh—Ten objects in meditation: life's birth in all worlds; dwell in the realm of distress and delusion, sickness (cause and cure), realization of true enlightenment adorned by all karmic influences, mara affairs (how to overthrow the deeds of Buddhas, yet they manifest the their rules), the condition of

meditation and composed, tranquil comportment of the personally concentration, various views and doubts that arise, liberated and individually illuminated. pride in progress and the delusion that one has Möôøi Caûnh Giôùi Voâ Tyû Cuûa Chö Boà Taùt: Möôøi attained nirvana, temptation to be content with the thöù caûnh giôùi voâ tæ baát tö nghì cuûa chö Phaät (Kinh lower nirvana, Bodhisattvahood, and Buddhahood. Hoa Nghieâm—Phaåm 33): taát caû chö Phaät moät laàn Möôøi Caûnh Vöïc: Theo toâng Thieân Thai, toaøn theå ngoài kieát giaø cuøng khaép möôøi phöông voâ löôïng theá vuõ truï ñöôïc coi nhö laø söï taäp thaønh cuûa "tam giôùi; taát caû chö Phaät noùi moät cuù nghóa ñeàu hay khai thieân," nhöng lyù thuyeát naày khaùc haún nhöõng heä thò taát caû Phaät phaùp; taát caû chö Phaät phoùng moät thoáng ña nguyeân khaùc. Noù khoâng phaûi laø moät loái quang minh ñeàu chieáu khaép taát caû theá giôùi; taát caû lieät keâ taát caû caùc phaùp, cuõng khoâng phaûi laø theá giôùi chö Phaät ôû nôi moät thaân ñeàu hay thò hieän taát caû heä cuûa ba ñaïi thieân theá giôùi vuõ truï. Ba nghìn thaân; taát caû chö Phaät ôû trong moät xöù ñeàu hay thò khoâng phaûi chæ cho moät tính chaát bao la cuûa danh hieän taát caû theá giôùi; taát caû chö Phaät ôû trong moät trí soá hay baûn theå, maø ñeå noùi leân söï töông dung cuûa ñeàu hay quyeát roõ taát caû caùc phaùp khoâng bò ngaên taát caû caùc phaùp vaø nhaát theå cöùu caùnh cuûa toaøn theå ngaïi; taát caû chö Phaät ôû trong moät nieäm ñeàu hay vuõ truï. Vôùi caên baûn "ba nghìn" naày, toâng Thieân

Thai ñeà ra moät theá giôùi heä goàm möôøi caûnh vöïc, töùc illuminating all spheres of Buddhahood; laø theá giôùi cuûa höõu tình ñöôïc chia thaønh möôøi coõi undifferentiated faculties, being the same one hay Luïc Phaøm Töù Thaùnh—According to the T'ien- body as all Buddhas; unobstructed faculties, T'ai Sect, the whole universe is said to have the deeply penetrating the ten powers of the constituency of "three thousand," but the theory is enlightened. quite different from other pluralistic systems. It is Möôøi Chaân Cuûa Chö Ñaïi Boà Taùt: Theo Kinh not an inumeration of all dharmas; nor is it the Hoa nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi world system of the three chiliocosms. The chön. Chö Boà Taùt an truï trong nhöõng phaùp naày thôøi expression of "three thousand" does not indicate a ñöôïc nhöõng chön voâ thöôïng toái thaéng cuûa Ñöùc Nhö numerical or substantial immensity, but is Lai, khi caát chön moät böôùc laø coù theå ñeán khaép taát intended to show the inter-permeation of all caû theá giôùi: chön trì giôùi, vì ñaïi nguyeän thuø thaéng dharmas and the ultimate unity of the whole ñeàu thaønh töïu vieân maõn; chön tinh taán, vì tích taäp universe. As the basis of "three thousand" the taát caû phaùp Boà Ñeà phaàn khoâng thoái chuyeån; chön school sets forth a world-system of ten realms. thaàn thoâng, vì tuøy theo duïc laïc cuûa chuùng sanh laøm That is to say, the world of living beings is divided cho hoan hyû; chön thaàn löïc, vì chaúng rôøi moät coõi into ten realms or the six stages of rebirth for Phaät maø qua ñeán taát caû coõi Phaät; chön thaâm taâm, ordinary people and the four saints—See Luïc vì nguyeän caàu taát caû phaùp thuø thaéng; chön kieân Phaøm Töù Thaùnh. theä, vì taát caû vieäc laøm ñeàu roát raùo; chön tuøy thuaän, Möôøi Caên Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Hoa vì chaúng traùi lôøi daïy cuûa caùc baäc toân tuùc; chön laïc

Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi caên. phaùp, vì nghe vaø thoï trì taát caû phaùp cuûa chö Phaät Chö Boà Taùt an truï trong nhöõng phaùp naày thôøi ñöôïc noùi khoâng moûi löôøi; chön phaùp vuõ, vì ñaïi chuùng caên ñaïi trí vieân maõn voâ thöôïng cuûa Nhö Lai: hoan thuyeát phaùp khoâng khieáp nhöôïc; chön tu haønh, vì hyû caên, vì thaáy taát caû chö Phaät vôùi loøng tin chaúng taát caû caùc ñieàu aùc ñeàu xa lìa—According to the hö hoaïi; hi voïng caên, vì nhöõng Phaät phaùp ñaõ nghe Flower Adornment Sutra, Chapter 38, there are ñeàu toû ngoä taát caû; baát thoái caên, vì taát caû taùc söï ñeàu ten kinds of feet of Great Enlightening Beings. roát raùo; an truï caên, vì chaúng döùt taát caû Boà Taùt Enlightening Beings who abide by these can attain haïnh; vi teá caên, vì nhaäp lyù vi dieäu Baùt Nhaõ Ba La the supreme feet of Buddhas, which can reach all Maät; baát höu töùc caên, vì roát raùo söï vieäc taát caû worlds in one step: the feet of discipline, fulfilling chuùng sanh; nhö Kim Cang caên, vì chöùng bieát taát all higher aspirations; the feet of energy, caû nhöõng phaùp taùnh; kim Cang quang dieäm caên, vì assembling all of enlightenment without chieáu khaép taát caû caûnh giôùi Phaät; voâ sai bieät caên, regreesing; the feet of spiritual knowledge, vì taát caû Nhö Lai ñoàng moät thaân; voâ ngaïi teá caên, vì gladdening all sentient beings according to their thaâm nhaäp möôøi trí löïc cuûa Nhö Lai—According desires; the feet of psychic powers, going to all to the Flower Adornment Sutra, there are ten Buddha-lands without leaving one Buddha-land; kinds of faculties of Great Enlightening Beings. the feet of determination, seeking all higher laws; Enlightening Beings who abide by these can attain the feet of resolute commitment, fulfilling all their the supreme faculties of fulfillment of great tasks; the feet of accord, not opposing the knowledge of Buddhas: joyful faculties, seeing all teachings of all the honorable; the feet of delight Buddhas, with faith indestructible; hopeful in truth, Tirelessly hearing and holding all faculties, understanding whatever Buddha teachings spoken by Buddhas; the feet of rain of teachings they hear; nonregressing faculties, teaching, lecturing to the masses without timidity; consummating all their tasks; steadfast faculties, the feet of cultivation, getting rid of all evils. not stopping the practices of Enlightening Beings; Möôøi Choã An Truï Cuûa Chö Ñaïi Boà Taùt : subtle faculties, entering the subtle principle of Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi choã an transcendent wisdom; unceasing faculties, truï cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong consummating the tasks of all sentient beings; phaùp naày thôøi ñöôïc an truï nhöùt thieát trí voâ thöôïng: adamantine faculties, realizing the nature of all an truï taâm Boà Ñeà, chöa töøng queân maát; an truï Ba things; indestructible glowing faculties, La Maät, vì chaúng nhaøm trôï ñaïo; an truï thuyeát

phaùp, vì taêng tröôûng trí hueä; an truï nôi bình thaûn Great Enlightening Beings. Enlightening Beings voâ tö, vì chöùng ñaïi thieàn ñònh; an truï tuøy thuaän who abide by these can atain the supreme nhöùt thieát trí, ñaàu ñaø, tri tuùc, ñieàu tieát trong aên maëc reclining of the great teaching of Buddhas and be vaø ôû, dieät boû nhöõng ñieàu aùc, vaø thieåu duïc thieåu söï; able to awaken all sentient beings: the reclining of an truï thaâm tín, vì gaùnh vaùc chaùnh phaùp; an truï silent tranquility, because of

practicing in accord thaân caän caùc Ñöùc Nhö Lai, vì hoïc Phaät oai nghi; an with principle; the reclining of meditation, truï xuaát sanh thaàn thoâng, vì vieân maõn ñaïi trí; an truï because of practicing in accord with the truth; the ñaéc nhaãn, vì vieân maõn thoï kyù; an truï ñaïo traøng, vì reclining of concentration, because of body and ñaày ñuû thaäp löïc, voâ uùy vaø taát caû Phaät phaùp — mind being supple; the reclining of good works, According to The Flower Adornement Sutra, because of not having regrets afterward; the Chapter 38, there are ten kinds of abiding of Great reclining of Brahma, because of not disturbing self Enlightening Beings. Enlightening Beings who or others; the reclining of true faith, because of abide by these can reach the Buddhas' supreme being unshakable; the reclining of the right path, abiding in omniscience: abiding in the will for because of awakening by good companions; the enlightenment, never forgetting it; abiding in the reclining of sublime aspirations, because of transcendent ways, not tiring for fostering skillful dedication; the reclining of completion of enlightenment; abiding in the teaching of truth, all tasks, because of having accomplished all that increasing wisdom; abiding in dispassion, realizing is to be done; the reclining of relinquishment of all great meditational concentration; abiding in effort, because of thorough training. conformity to universal knowledge, austerity, Möôøi Choã Ngoài Cuûa Chö Ñaïi Boà Taùt: Theo Kinh contentment, moderation in food, clothing, and Hoa Nghieâm—Phaåm 38, coù möôøi choã ngoài cuûa dwelling, getting rid of evil, and few desires mean chö Ñaïi Boà Taùt. Chö Boà Taùt an truï nôi möôøi choã few concerns; abiding in deep faith, bearing the ngoài naày thôøi ñöôïc choã ngoài chaùnh giaùc voâ thöôïng true Teaching; abiding in the company of the cuûa Ñöùc Nhö Lai: choã ngoài chuyeân luaân vöông, vì enlightened, to learn the conduct of Buddhas; phaùt khôûi möôøi thieän ñaïo; choã ngoài Töù Thieân abiding in generation of spiritual powers, to fulfill vöông, vì ôû taát caû theá gian töï taïi an laäp Phaät phaùp; great knowledge; abiding in attainment of choã ngoài Ñeá Thích, vì laøm thaéng chuû cho taát caû acceptance, fulfilling the forcast of enlightenment; chuùng sanh; choã ngoài Phaïm vöông, vì ôû ngöôøi vaø abiding in the site of enlightenment, fulfilling mình taâm ñeàu ñöôïc töï taïi; choã ngoài sö töû, vì hay powers, fearlessness, and all aspects of thuyeát phaùp; choã ngoài chaùnh phaùp, vì duøng söùc Buddhahood. toång trì bieän taøi maø khai thò; choã ngoài kieân coá, vì Möôøi Choã Naèm Cuûa Chö Ñaïi Boà Taùt: Theo Kinh theä nguyeän roát raùo; choã ngoài ñaïi töø, vì laøm cho caùc Hoa Nghieâm—Phaåm 38, coù möôøi choã naèm cuûa chö chuùng sanh hung döõ ñeàu haïnh phuùc; choã ngoài ñaïi Ñaïi Boà Taùt. Chö Boà Taùt an truï trong möôøi choã bi, vì nhaãn chòu taát caû ñau khoå chaúng moûi nhaøm; naèm naày thôøi ñöôïc choã naèm ñaïi phaùp voâ thöôïng choã ngoài kim cang, vì haøng phuïc ma quaân vaø ngoaïi cuûa Nhö Lai, ñeàu coù theå khai ngoä taát caû chuùng ñaïo—According to the Flower Adornment Sutra, sanh: choã naèm tòch tònh, vì thaân taâm yeân laëng; choã Chapter 38, there are ten kinds of sitting of Great naèm thieàn ñònh, vì tu haønh ñuùng lyù; choã naèm tam Enlightening Beings. Enlightening Beings who muoäi, vì thaân taâm nhu nhuyeãn; choã naèm thieän abide by these can attain the Budhas' supreme nghieäp, vì veà sau chaúng aên naên; choã

naèm Phaïm sitting of true awareness: the sitting of universal thieân, vì chaúng naõo haïi mình vaø ngöôøi; choã naèm mornarchs, promoting all vrituous behavior; the chaùnh tín, vì chaúng bò khuynh ñoäng; choã naèm sitting of guardian deities, independently chaùnh ñaïo, vì thieän höõu khai giaùc; choã naèm dieäu establishing the Buddha teaching in all worlds; the nguyeän, vì thieän xaûo hoài höôùng; choã naèm taát caû sitting of Indra, king of gods, being superior lords vieäc ñeàu xong, vì vieäc laøm ñeàu hoaøn maõn; choã of all sentient beings; the sitting of Brahma, being naèm boû qua nhöõng coâng duïng vì taát caû ñeàu quen in control of their own and others' minds; the thuoäc—According to the Flower Adornment Sutra, sitting of lions, being able to expound the truth; Chapter 38, there are ten kinds of reclining of the sitting of right teaching, holding forth by

means of mental command and intellectual Buddhas: they take right mindfulness as their powers; steadfast sitting, Vowing to reach the sphere of action, as they fulfill the points of ultimate end; the sitting of great benevolence, mindfulness; they take all realms of beings as bringing happness to all evil sentient beings; the their sphere of action, as they become truly aware sitting of great compassion, tirelessly enduring all of this implications of the Teaching; they take pains; adamantine sitting, Conquering demons and wisdom as their sphere of action, gaining the joy false teachers. of Buddhas; they take the transcendent ways as Möôøi Choã Sôû Haønh Cuûa Chö Ñaïi Boà Taùt: Theo their sphere of action, as they fulfill omniscience; Kinh Hoa Nghieâm, Phaåm 38, coù möôøi choã sôû haønh they take the four integrative practices as their cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp sphere of action, as they educate sentient beings; naày thôøi ñöôïc choã sôû haønh ñaïi trí hueä voâ thöôïng they take birth and death as their sphere of action, cuûa Ñöùc Nhö Lai: duøng chaùnh nieäm laøm choã sôû as they accumulate roots of goodness; they take haønh, vì ñaày ñuû nieäm xöù; duøng nhöõng xu höôùng bantering with all sentient beings as their sphere laøm choã sôû haønh, vì xu höôùng phaùp chaùnh giaùc; of action, as they teach them according to their duøng trí hueä laøm choã sôû haønh, vì ñöôïc Phaät hoan needs and cause them to become free; they take hyû; duøng Ba La Maät laøm choã sôû haønh, vì ñaày ñuû spiritual powers as their sphere of action, as they nhöùt thieát chuûng trí; duøng töù nhieáp phaùp laøm choã know the realms of the senses of all sentient sôû haønh, vì nhôø ñoù maø giaùo hoùa chuùng sanh; duøng beings; they take skill in means as their sphere of sanh töû laøm choã sôû haønh, vì chöùa nhoùm thieän caên; action, uniting them with transcendent wisdom; duøng söï noùi chuyeän ñuøa taïp vôùi chuùng sanh laøm they take the site of enlightenment as their sphere choã sôû haønh, vì tuøy nghi giaùo hoùa vaø khieán cho of action, as they attain universal knowledge, chuùng sanh ñöôïc giaûi thoaùt; duøng thaàn thoâng laøm without stopping the practices of Enlightening choã sôû haønh, vì bieát caûnh giôùi caùc caên cuûa taát caû Beings. Also according to The Flower Adornment chuùng sanh; duøng phöông tieän thieän xaûo laøm choã Sutra, Chapter 38, there are ten other kinds of sôû haønh, vì töông öng vôùi Baùt Nhaõ Ba La Maät; action of Great Enlightening Beings. Enlightening duøng ñaïo traøng laøm choã sôû haønh, vì thaønh nhöùt Beings

who abide by these can achieve the action thieát trí maø chaúng döùt haïnh Boà Taùt. Cuõng theo of Buddhas that has no coming or going. First, Kinh Hoa Nghieâm, Phaåm 38, coù möôøi haïnh khaùc hearing the Teaching, out of fondness for truth. cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp Second, expounding the Teaching to benefit naày thôøi ñöôïc haïnh voâ lai voâ khöù cuûa Ñöùc Nhö sentient beings. Third, getting rid of covetousness, Lai. Thöù nhaát laø haïnh nghe chaùnh phaùp, vì öa thích anger, delusion, and fear, by taming their own chaùnh phaùp. Thöù nhì laø haïnh thuyeát phaùp vì lôïi ích minds. Fourth, action in the realm of desire, to chuùng sanh. Thöù ba laø haïnh rôøi tham, saân, si vaø sôï teach beings in that realm. Fifth, concentration in haõi, vì bieát ñieàu phuïc töï taâm. Thöù tö laø haïnh duïc the realm of form and formlessness, to foster giôùi vì muoán giaùo hoùa chuùng sanh coõi duïc. Thöù quick return to noncontamination. Sixth, aiming naêm laø haïnh chaùnh ñònh saéc giôùi vaø voâ saéc giôùi, vì for the meaning of the Teaching, to quickly attain laøm cho hoï mau xoay trôû laïi. Thöù saùu laø haïnh xu wisdom. Seventh, action in the realm of life, to höôùng phaùp nghóa vì mau ñöôïc trí hueä. Thöù baûy laø freely edify sentient beings. Eighth, action in all haïnh thoï sanh taát caû xöù, vì töï taïi giaùo hoùa chuùng Buddha-lands, honoring all Buddhas. Ninth, sanh. Thöù taùm laø haïnh taát caû coõi Phaät, vì leã baùi Nirvanic action, not cutting off the continuity of cuùng döôøng chö Phaät. Thöù chín laø haïnh Nieát baøn, birth and death. Tenth, fulfilling all qualities of vì chaúng döùt sanh töû noái tieáp. Thöù möôøi laø haïnh Buddhahood without giving up application of the thaønh töïu vieân maõn taát caû Phaät phaùp, vì chaúng boû principles of Enlightening Beings. phaùp haïnh cuûa Boà Taùt—According to the Flower Möôøi Choã Sôû Truï Cuûa Chö Ñaïi Boà Taùt: Theo Adornment Sutra, Chapter 38, there are ten kinds Kinh Hoa Nghieâm, Phaåm 38, coù möôøi choã sôû truï of sphere of action of Great Enlightening Beings. cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp Enlightening Beings who abide by these can reach naày thôøi ñöôïc choã sôû truï voâ ngaïi voâ thöôïng cuûa the supreme sphere of action of great wisdom of Nhö Lai: duøng ñaïi töø laøm choã sôû truï, vì taâm bình

ñaúng vôùi taát caû chuùng sanh; duøng ñaïi bi laøm choã sôû leân; khieáp ñaûm sôï haõi ñöôïc nhieáp phuïc, vaø khieáp truï, vì chaúng khinh ngöôøi chöa hoïc; duøng choã ñaïi ñaûm sôï haõi khoâng nhieáp phuïc ñöôïc vò aáy, vaø vò aáy hyû laøm choã sôû truï, vì rôøi taát caû öu naõo; duøng ñaïi xaû luoân luoân nhieáp phuïc khieáp ñaûm sôï haõi ñöôïc khôûi laøm choã sôû truï, vì nôi höõu vi voâ vi ñeàu bình ñaúng; leân. Thöù nhì laø vò aáy kham nhaãn ñöôïc laïnh, noùng, duøng taát caû Ba La Maät laøm choã sôû truï, vì laáy Boà ñoùi, khaùt, söï xuùc chaïm cuûa ruoài, muoãi, gioù, maët Ñeà taâm laøm ñaàu; duøng nhöùt thieát khoâng laøm choã trôøi, caùc loaøi raén reát, caùc caùch noùi khoù chòu, khoù sôû truï, vì thieän xaûo quaùn saùt; duøng voâ töôùng laøm chaáp nhaän. Thöù ba laø vò aáy coù khaû naêng chòu ñöïng choã sôû truï, vì chaúng ra hoûi chaùnh vò; duøng voâ ñöôïc nhöõng caûm thoï veà thaân khôûi leân, khoå ñau, nguyeän laøm choã sôû truï, vì quaùn saùt thoï sanh; duøng nhoùi ñau, thoâ baïo, choùi ñau, baát khaû yù, baát khaû aùi, nieäm hueä laøm choã sôû truï, vì nhaãn phaùp thaønh töïu ñöa ñeán cheát ñieáng. Thöù tö laø tuøy theo yù muoán,

vieân maõn; duøng taát caû phaùp bình ñaúng laøm choã sôû khoâng coù khoù khaên, khoâng coù meät nhoïc, khoâng coù truï, vì ñöôïc thoï kyù—According to The Flower phí söùc, vò aáy chöùng ñöôïc Töù Thieàn, thuaàn tuùy taâm Adornment Sutra, Chapter 38, there are ten kinds tö, hieän taïi laïc truù. Thöù naêm laø vò aáy chöùng ñöôïc of abode of Great Enlightening Beings. caùc loaïi thaàn thoâng, moät thaân hieän ra nhieàu thaân, Enlightening Beings who abide by these can reach nhieàu thaân hieän ra moät thaân; hieän hình bieán ñi the supreme abode of Buddhas where there is no ngang qua vaùch, qua töôøng, qua nuùi nhö ñi ngang obstruction: the abode of great goodwill, being hö khoâng; ñoän thoå troài leân ngang qua ñaát lieàn nhö impartial toward all sentient beings; the abode of ôû trong nöôùc; ñi treân nöôùc khoâng chìm nhö ñi treân great compassion, not slighting the uncultivated; ñaát lieàn; ngoài kieát giaø ñi treân hö khoâng nhö con the abode of great joy, aloof from all vexations; chim; vôùi baøn tay chaïm vaø rôø maët traêng vaø maët the abode of great equanimity, regarding the trôøi, nhöõng vaät coù ñaïi oai löïc, ñaïi oai thaàn nhö created and uncreated equally; the abode of vaäy; coù theå thaân coù thaàn thoâng bay cho ñeán Phaïm transcendent ways, being led by the aspiration for Thieân; vôùi thieân nhó thanh tònh sieâu nhaân, coù theå enlightenment; the abode of universal emptiness, nghe hai loaïi tieáng, chö Thieân vaø loaøi ngöôøi, ôû xa by virtue of skillful analysis; the abode of hay ôû gaàn. Thöù saùu laø vôùi taâm cuûa vò aáy, vò aáy bieát signlessness, not leaving the absolute state; the taâm cuûa caùc chuùng sanh, caùc loaïi ngöôøi; taâm coù abode of wishlessness, examining the experience tham, bieát taâm coù tham; taâm khoâng tham, bieát taâm of taking on life; the abode of recollection and khoâng tham; taâm coù saân, bieát taâm coù saân; taâm awareness, by virtue of full development of khoâng saân, bieát taâm khoâng saân; taâm coù si, bieát taâm recognition of truth; the abode of equality of all coù si; taâm khoâng si, bieát taâm khoâng si; taâm chuyeân things, by virtue of having gained the prediction of chuù, bieát taâm chuyeân chuù; taâm taùn loaïn, bieát taâm Budhahood. taùn loaïn; taâm ñaïi haønh, bieát taâm ñaïi haønh; taâm Möôøi Coâng Ñöùc Cuûa Tu Taäp Thaân Haønh Nieäm: khoâng ñaïi haønh, bieát taâm khoâng ñaïi haønh; taâm Ten merits of the cultivation of the mindfulness of chöa voâ thöôïng, bieát taâm chöa voâ thöôïng; taâm voâ the body—Theo Kinh Tu Taäp Thaân Haønh Nieäm thöôïng, bieát taâm voâ thöôïng; taâm thieàn ñònh, bieát trong Trung Boä, tu taäp thaân haønh nieäm laø khi ñi taâm thieàn ñònh; taâm khoâng thieàn ñònh, bieát taâm bieát raèng mình ñang ñi; khi ñöùng bieát raèng mình khoâng thieàn ñònh; taâm giaûi thoaùt, bieát taâm giaûi ñang ñöùng; khi naèm bieát raèng mình ñang naèm; khi thoaùt; taâm khoâng giaûi thoaùt, bieát taâm khoâng giaûi ngoài bieát raèng mình ñang ngoài. Thaân theå ñöôïc xöû thoaùt. Thöù baûy laø vò aáy nhôù ñeán caùc ñôøi soáng quaù duïng theá naøo thì mình bieát thaân theå nhö theá aáy. khöù nhö moät ñôøi, hai ñôøi, vaân vaân, vò aáy nhôù ñeán Soáng khoâng phoùng daät, nhieät taâm, tinh caàn, caùc caùc ñôøi soáng quaù khöù vôùi caùc neùt ñaïi cöông vaø caùc nieäm vaø caùc tö duy veà theá tuïc ñöôïc ñoaïn tröø. Nhôø chi tieát. Thöù taùm laø vôùi thieân nhaõn thuaàn tònh, sieâu ñoaïn tröø caùc phaùp aáy maø noäi taâm ñöôïc an truù, an nhaân, vò aáy thaáy söï

soáng vaø söï cheát cuûa chuùng toïa, chuyeân nhaát vaø ñònh tónh. Nhö vaäy laø tu taäp sanh. Thöù chín laø vò aáy bieát roõ raèng chuùng sanh thaân haønh nieäm. Coù möôøi coâng ñöùc cuûa tu taäp ngöôøi haï lieät, keû cao sang, nguôøi ñeïp ñeõ keû thoâ Thaân Haønh Nieäm. Thöù nhaát laø laïc baát laïc ñöôïc xaáu, ngöôøi may maén, keû baát haïnh ñeàu do haïnh nhieáp phuïc, vaø baát laïc khoâng nhieáp phuïc vò aáy, vaø nghieäp cuûa hoï. Thöù möôøi laø vôùi söï dieät tröø caùc laäu vò aáy soáng luoân luoân nhieáp phuïc baát laïc ñöôïc khôûi hoaëc, sau khi töï mình chöùng tri vôùi thöôïng trí, vò

aáy chöùng ñaït vaø an truù ngay trong hieän taïi, taâm affected by lust as affected by lust and a mind giaûi thoaùt, tueä giaûi thoaùt khoâng coù laäu hoaëc — unaffected by lust; he understands a mind affected According to the Kayagatasati-Sutta in the Middle by hate as affected by hate and a mind unaffected Length Discourses of the Buddha, cultivation of by hate as unaffected by hate; he understands a mindfulness of the body means when walking, a mind affected by delusion as affected by delusion person understands that he is walking; when and a mind unaffected by delusion as unaffected standing, he understands that he is standing; when by delusion; he understands a contracted mind as sitting, he understands that he is sitting; when contracted and a distracted mind as distracted lying, he understands that he is lying. He mind; he understands an exalted mind as exalted understands accordingly however his body is and an unexalted mind as unexalted; he disposed. As he abides thus diligent, ardent, and understands a surpased mind as surpassed and an resolute, his memories and intentions based on the unsurpassed as unsurpassed; he understands a household life are abandoned. That is how a concentrated mind as concentrated and an person develops mindfulness of the body. There unconcentrated mind as unconcentrated; he are ten merits of the cultivation of the mindfulness understands a liberated mind as liberated and an of the body. First, one becomes a conqueror of unliberated mind as unliberated. Seventh, one discontent and delight, and discontent does not recollects one’s manifold past lives, that is, one conquer oneself; one abides overcoming birth, two births…, a hundred births, a thousand discontent whenever it arises. Second, one births, a hundred thousand births, many aeons of becomes a conqueror of fear and dread, and fear world-contraction, many aeons of world- and dread do not conquer oneself; one abides expansion, many aeons of world-contraction and overcoming fear and dread whenever they arise. expansion: “There I was so named, of such a clan, Third, one bears cold and heat, hunger and thirst, with such an appearance, such was my nutriment, and contact with gadflies, mosquitoes, wind, the such my experience of pleasure and pain, such my sun, and creeping things; one endures ill-spoken, life-term; and passing away from there, I unwelcome words and arisen bodily feelings that reapppeared elsewhere; and there too I was so are painful, racking, sharp, piercing, disagreeable, named, of such an appearance, such was my distressing, and menacing to life. Fourth, one nutriment, such my experience of pleasure and obtains at will, without trouble or difficulty, the pain, such my life-term; and passing away from four jhanas that constitute the higher mind and there, I reappeared here. Thus with their

aspects provide a pleasant abiding here and now. Fifth, and particulars one recollects one's manifold past one wields the various kinds of supernormal lives. Eighth, with the divine eye, which is power: having been one, he becomes many; purified and surpasses the human. Ninth, one sees having been many, he becomes one; he appears beings passing away and reappearing, inferior and and vanishes; he goes unhindered through a wall, superior, fair and ugly, fortunate and unfortunate, through an enclosure, through a mountain as and one understands how beings pass on according though through space; he dives in and out of the to their actions. Tenth, by realizing for oneself earth as though it were water; he walks on water with direct knowledge, one here and now enters without sinking as though it were earth; seated upon and abides in the deliverance of mind and cross-legged, he travels in space like a bird; with deliverance by wisdom that are taintless with the his hand he touches and strokes the moon and sun destruction of the taints. so powerful and mighty; he wields bodily mastery Möôøi Coâng Ñöùc Lôùn Thanh Tònh Hoaøn Toaøn even as far as the Brahma-world. Sixth, one Rôøi Loãi Cuûa Chö Phaät: Theo Kinh Hoa Nghieâm, understands the minds of other beings, of other Phaåm 33, coù möôøi coâng ñöùc lôùn hoaøn toaøn rôøi loãi persons, having encompassed them with one's thanh tònh cuûa chö Phaät. Thöù nhaát laø chö Phaät ñuû own mind. He understands the mind of other oai ñöùc lôùn rôøi loãi thanh tònh. Thöù nhì laø chö Phaät beings, of other persons, having encompassed ñeàu sanh nôi nhaø tam theá Nhö Lai, chuûng toäc ñieàu them with his own mind. He understands a mind thieän rôøi loãi thanh tònh. Thöù ba laø chö Phaät vónh

vieãn teá taâm voâ sôû truï, rôøi loãi thanh tònh. Thöù tö laø Möôøi Cung Ñieän Cuûa Chö Ñaïi Boà Taùt (Kinh chö Phaät nôi phaùp tam theá ñeàu voâ sôû tröôùc, rôøi loãi Hoa Nghieâm—Phaåm 38): Ten kinds of palace of thanh tònh. Thöù naêm laø chö Phaät bieát nhöõng loaïi great enlightening beings (The Flower Adornment taùnh, ñeàu laø moät taùnh, khoâng töø ñaâu ñeán, rôøi loãi Sutra—Chapter 38)—Chö Boà Taùt an truï trong ñaây thanh tònh. Thöù saùu laø chö Phaät töø quaù khöù ñeán thôøi ñöôïc phaùp quaùn ñaûnh nôi taát caû theá gian thaà n hieän taïi vò lai phöôùc ñöùc voâ taän ñoàng vôùi phaùp löïc töï taïi: Boà Ñeà taâm laø cung ñieän cuûa Boà Taùt vì giôùi, rôøi loãi thanh tònh. Thöù baûy laø chö Phaät voâ haèng khoâng queân maát; thaäp thieän nghieäp ñaïo bieân thaân töôùng khaép möôøi phöông coõi, tuøy thôøi phöôùc ñöùc trí hueä laø cung ñieän cuûa Boà Taùt vì giaùo ñieàu phuïc taát caû chuùng sanh, rôøi loãi thanh tònh. Thöù hoùa chuùng sanh coõi duïc; töù phaïm truï thieàn ñònh laø taùm laø chö Phaät ñöôïc boán ñöùc voâ uùy lìa nhöõng cung ñieän cuûa Boà Taùt vì giaùo hoùa chuùng sanh coõi khuûng boá, ôû trong chuùng hoäi ñaïi sö töû hoáng, phaân saéc; sanh tònh cö thieân laø cung ñieän cuûa Boà Taùt, vì bieät raønh reõ taát caû caùc phaùp, rôøi loãi thanh tònh. Thöù taát caû phieàn naõo chaúng nhieãm; sanh voâ saéc giôùi laø chín laø chö Phaät trong voâ löôïng kieáp nhaäp nieát cung ñieän cuûa Boà Taùt vì khieán taát caû chuùng sanh baøn, chuùng sanh nghe danh hieäu ñöôïc phöôùc voâ lìa choã naïn; sanh vaøo theá giôùi taïp nhieãm laø cung löôïng nhö Phaät hieän taïi coâng ñöùc khoâng khaùc, rôøi ñieän

cuûa Boà Taùt, vì khieán taát caû chuùng sanh döùt loãi thanh tònh. Thöù möôøi laø chö Phaät ôû xa trong voâ phieàn naõo; thò hieän ôû noäi cung theâ töû quyeán thuoäc löôïng theá giôùi, neáu coù chuùng sanh nhöùt taâm chaùnh laø cung ñieän cuûa Boà Taùt, vì thaønh töïu chuùng sanh nieäm thôøi ñeàu ñöôïc thaáy, rôøi loãi thanh tònh—ñoàng haïnh thuôû xöa; thò hieän ôû ngoâi luaân vöông, töù According to the Flower Adornment Sutra, thieân vöông, ñeá thích, phaïm vöông laø cung ñieän Chapter 33, there are ten kinds of great virtue that cuûa Boà Taùt, vì ñieàu phuïc chuùng sanh taâm töï taïi; taát are impeccably pure of all Buddhas. First, all caû Boà Taùt haïnh du hí thaàn thoâng ñeàu ñöôïc töï taïi laø Budhas are endowed with great spiritual powers, cung ñieän cuûa Boà Taùt, vì gioûi du hí caùc thieàn, giaûi impeccably pure. Second, all Buddhas are born in thoaùt, tam muoäi trí hueä; taát caû chö Phaät thoï kyù the families of the enlightened ones of past, nhöùt thieát trí, quaùn ñaûnh töï taïi voâ thöôïng laø cung present and future, of people harmonious and ñieän cuûa Boà Taùt, vì truï thaäp löïc trang nghieâm, laøm good, impeccably pure. Third, all Buddhas' minds vieäc töï taïi cuûa Phaùp Vöông—Enlightening Beings are free from obsession forever, impeccably pure. who abide by these can attain coronation by truth Fourth, all Buddhas are free from attachment to and freedom of spiritual powers in all worlds: the anything in the past, present and future, determination is a palace of Enlightening Beings impeccably pure. Fifth, all Buddhas know all kinds because they never forget it; the blessing and of natures are one nature, coming from nowhere, wisdom of virtuous conduct are a palace for impeccably pure. Sixth, all Buddhas' virutes, past, Enlightening Beings because they civilize sentient present and future, are inexhaustible, equal to the beings in the realm of desire; the meditative cosmos, impeccably pure. Seventh, all Buddhas' concentrations of pure benevolence, compassion, boundless physical forms pervade all lands of the joy, and equanimity are a palace of Enlightening ten directions, teaching all sentient beings at the Beings because they teach the sentient beings in appropriate time, with impeccable purity. Eighth, the realm of form; birth in the heaven of pure all Buddhas acquire the fourfold fearlessness, are abodes is a palace of Enlightening Beings because free from all fears, and roar the grat lion's roar no afflictions can affect them; birth in the formless among the masses, clearly discerning all things, realm is a palace of Enlightening Beings because impeccably pure. Ninth, all Buddhas enter final they enable sentient beings to escape difficult nirvana in untold ages, and when sentient beings situations; birth in the world of defilement is a hear their names they gain immeasurable benefit, palace of Enlightening Beings because they same as if the Buddhas were presently existing, enable all sentient beings to cut off afflictions; impeccably pure. Tenth, all Buddhas though in appearing to abide in a mansion with spouse, untold distant worlds, can be seen by sentient children, and retinue, is a palace of Enlightening beings who correctly meditate on them single- Beings, because they develop their past mindedly, impeccably pure. associates; appearing to dwell in the rank of ruler,

celestial world guardian, Indra, or Brahma is a chö Boà Taùt seõ ñaït ñöôïc möôøi danh hieäu ñaïi tröôïng palace of Enlightening Beings, in order to tame phu: hieäu laø Boà

Ñeà Taùt Ñoûa, vì do Boà Ñeà trí sanh beings with the mentality of controllers; persisting ra; hieäu laø Ma Ha Taùt Doûa vì an truï trong Ñaïi in all practices of Enlightening Beings, freely Thöøa; hieäu laø Ñeä Nhöùt Taùt Ñoûa, vì chöùng phaùp ñeä exercising spiritual powers and attaining mastery nhöùt; hieäu laø Thaéng Taùt Ñoûa vì giaùc ngoä phaùp thuø of them all, is a palace of enlightening beings thaéng; hieäu laø Toái Thaéng Taùt Ñoûa, vì trí hueä toái because they autonomously and skillfully exercise thaéng; hieäu laø voâ thöôïng Taùt Ñoûa, vì khai thò phaùp the knowledge of meditations, liberations, and voâ thöôïng; hieäu laø Löïc Taùt Ñoûa, vì bieát roäng thaäp concentrations; the guarantee that all Buddhas löïc; hieäu laø Voâ Ñaúng Taùt Ñoûa, vì theá gian khoâng receive of coronation as a mornach of all saùnh ñöôïc; hieäu laø Baát Tö Nghì Taùt Ñoûa, vì nôi knowledge, supremely independent, is a palace of moät nieäm maø Thaønh Phaät; chö Boà Taùt ñöôïc danh Enlightening Beings because they abide among hieäu naày thôøi ñöôïc thaønh töïu Boà Taùt Ñaïo— the adornments of the ten powers and perform the According to the Flower Adornment Sutra, autonomous deeds of all mornachs of truth. Chapter 38, after accomplishing cultivating ten Möôøi Cöûa Giaûi Thoaùt Cuûa Chö Ñaïi Boà Taùt: ways of generating the qualities of Buddhahood, Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi cöûa Enlightening Beings will attain these ten giaûi thoaùt cuûa chö Ñaïi Boà taùt. Chö Boà Taùt an truï appellations of greatness: they are called Beings trong phaùp naày thôøi ñöôïc moân giaûi thoaùt voâ thöôïng of Enlightenment because they are born of cuûa Nhö Lai: moân giaûi thoaùt moät thaân cuøng khaép knowledge of enlightenment; they are called taát caû theá giôùi; moân giaûi thoaùt thò hieän voâ löôïng Great Beings because they dwell in the Great nhöõng loaïi saéc töôùng nôi taát caû theá giôùi; moân giaûi Vehicle; they are called Foremost Beings because thoaùt ñem taát caû theá giôùi vaøo moät coõi Phaät; moân they realize the foremost truth; they are called giaûi thoaùt khaép gia trì taát caû chuùng sanh giôùi; moân Superior Beings because they are aware of high giaûi thoaùt duøng thaân trang nghieâm cuûa taát caû Phaät laws; they are caled Supreme Beings because ñaày khaép taát caû theá giôùi; moân giaûi thoaùt trong thaân their knowledge is supreme; they are called mình thaáy taát caû theá giôùi; moân giaûi thoaùt trong moät Exalted Beings because they reveal the nieäm qua taát caû theá giôùi; moân giaûi thoaùt thò hieän unexcelled teaching; they are called Beings of taát caû Nhö Lai xuaát theá; moân giaûi thoaùt moät thaân Power because they have extensive knowledge of ñaày khaép caû phaùp giôùi; moân giaûi thoaùt trong moät the ten powers; they are called Incomparable nieäm thò hieän taát caû Phaät du hí thaàn thoâng— Beings because they have no peer in the world; According to the Flower Adornment Sutra, they are called Inconceivable Beings because Chapter 38, there are ten kinds of doors of they become Buddhas in an instant; Enlightening liberation of Great Enlightening Beings. beings win these appellations accomplish the Enlightening Beings who abide by these can attain Paths of Enlightening Beings. the supreme door of liberation of Buddhas: Möôøi Danh Hieäu Phaät: Ten epithets of a pervading all worlds with one body; showing Buddha—See Thaäp Hieäu. infinite various forms in all worlds; putting all Möôøi Ñaø La Ni: See

Thaäp Chuûng Ñaø La Ni. worlds in one Buddha-field; universally supporting Möôøi Ñaïi Nguyeän: Ten great vows of Samanta- all realms of sentient beings; filling all worlds with bhadra Bodhisattva—See Thaäp Haïnh Nguyeän Phoå the adornment bodies of all Buddhas; seeing all Hieàn. worlds in one's own body; seeing all worlds Möôøi Ñaïi Söï Roát Raùo Cuûa Chö Ñaïi Boà Taùt through one thought; showing the emergence of (Kinh Hoa Nghieâm—Phaåm 38). Chö Boà Taùt an truï all Buddhas in one world; filling all worlds with trong phaùp naày thôøi ñöôïc söï roát raùo ñaïi trí hueä voâ one body; showing the free play of spiritual thöôïng Boà Ñeà: roát raùo cung kính cuùng döôøng taát caû powers of all Buddhas in a single instant. Nhö Lai; roát raùo tuøy nghó nhôù ñeán chuùng sanh naøo Möôøi Danh Hieäu Ñaïi Tröôïng Phu Cuûa Chö Ñaïi coù theå cöùu hoä; roát raùo chuyeân caàu taát caû Phaät Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, sau phaùp; roát raùo chöùa nhoùm taát caû thieän caên; roát raùo khi thaønh töïu tu taäp möôøi ñaïo xuaát sanh Phaät phaùp, tö duy taát caû Phaät phaùp; roát raùo ñaày ñuû taát caû theä

nguyeän; roát raùo thaønh töïu taát caû haïnh Boà Taùt; roát thöù cho hoï thích meán chaùnh phaùp, laäu taän trí hieän raùo phuïng söï taát caû thieän tri thöùc; roát raùo qua ñeán chöùng thöïc teá khôûi Boà Taùt haïnh chaúng ñoaïn dieät. theá giôùi cuûa chö Phaät; roát raùo nghe vaø thoï trì chaùnh Thaát nieäm laø Boà Taùt ñaïo vì nieäm Phaät ôû moät loã phaùp cuûa chö Phaät—Ten ultimate great tasks of loâng thaáy voâ löôïng Phaät khai ngoä taát caû taâm chuùng Great Enlightening Beings (The Flower sanh; nieäm Phaùp, chaúng rôøi chuùng hoäi cuûa caùc Ñöùc Adornment Sutra—Chapter 38). Enlightening Nhö Lai, ôû trong chuùng hoäi cuûa taát caû Nhö Lai, Beings who abide by these can accomplish the thaân thöøa dieäu phaùp, tuøy caên taùnh duïc laïc cuûa caùc ultimate great task of the knowledge of chuùng sanh maø dieãn thuyeát cho hoï ñöôïc ngoä nhaäp; unexcelled complete perfect enlightenment: honor nieäm Taêng, luoân noái tieâp thaáy khoâng thoâi döùt, nôi and provide for all Buddhas; be able to save all taát caû theá gian thaáy Boà Taùt; nieäm xaû, bieát raát roõ taát sentient beings they think of; to single-mindedly caû Boà taùt haïnh xaû taêng tröôûng, taâm boá thí roäng lôùn; seek all facets of Buddhahood; accumulate all nieäm giôùi, chaúng boû taâm Boà Ñeà, ñem taát caû thieän roots of goodness; contemplate all Buddha caên hoài höôùng chuùng sanh; nieäm thieân, thöôøng ghi teachings; fulfill all vows; accomplish all nhôù Boà Taùt Nhöùt Taâm Boå Xöù taïi Ñaâu Suaát Thieân enlightening practices; serve all genuine teachers; cung, nieäm chuùng sanh, trí hueä phöông tieän giaùo visit the Buddhas in all worlds; hear and hoùa ñieàu phuïc ñeán khaép taát caû khoâng giaùn ñoaïn. remember the true teachings of all Buddhas. Tuøy thuaän Boà Ñeà Baùt Thaùnh Ñaïo laø Boà Taùt ñaïo vì Möôøi Ñaïi Thieän Ñòa Phaùp: Ten mental thöïc haønh ñaïo Chaùnh kieán, xa lìa taát caû taø kieán; conditions for cultivation of goodness—See Thaäp khôûi chaùnh tö duy, boû voïng phaân bieät, taâm thöôøng Ñaïi Thieän Ñòa Phaùp. tuøy thuaän nhöùt thieát trí; thöôøng thöïc haønh chaùnh Möôøi Ñaïo Binh Cuûa Ma Vöông: Ten kinds of ngöõ, rôøi loãi ngöõ nghieäp, tuøy thuaän Thaùnh ngoân; demonic armies—See Thaäp Ñaïo Binh Ma. haèng tu chaùnh nghieäp, giaùo hoùa chuùng sanh, khieán Möôøi Ñaïo Cuûa Chö Boà Taùt:

Möôøi ñaïo cuûa chö cho hoï ñöôïc ñieàu phuïc; an truï chaùnh maïng, ñaàu ñaø Ñaïi Boà Taùt (Kinh Hoa Nghieâm—Phaåm 38). Chö tri tuùc, oai nghi thaåm chaùnh, tuøy thuaän Boà Ñeà, thöïc Boà Taùt an truï trong möôøi ñaïo naày thôøi ñöôïc ñaïo haønh Thaùnh chuûng, taát caû loãi laàm ñeàu rôøi haún; khôûi phöông tieän thieän xaûo voâ thöôïng cuûa taát caû Nhö chaùnh tinh taán, sieâng tu taát caû khoå haï nh cuûa Boà Lai. Nhöùt ñaïo laø Boà Taùt ñaïo, vì chaúng boû Boà Ñeà Taùt, nhaäp thaäp löïc cuûa Phaät khoâng chöôùng ngaïi; taâm ñoäc nhöùt. Nhò ñaïo laø Boà Taùt ñaïo, vì xuaát sanh taâm thöôøng chaùnh nieäm, ñeàu coù theå ghi nhôù taát caû trí hueä vaø phöông tieän. Tam ñaïo laø Boà Taùt ñaïo vì nhöõng ngoân aâm, tröø dieät taâm taùn ñoäng cuûa theá chö Boà Taùt thöïc haønh nhöõng phaùp sau ñaây: khoâng, gian; taâm thöôøng chaùnh ñònh, kheùo nhaäp moân Boà voâ töôùng, voâ nguyeän, vaø chaúng nhieãm tröôùc tam taùt baát tö nghì giaûi thoaùt, ôû trong moät tam muoäi giôùi. Töù haïnh laø Boà Taùt ñaïo vì saùm tröø toäi chöôùng xuaát sanh taát caû moân tam muoäi. Nhaäp cöûu thöù ñeä khoâng thoâi nghæ, tuøy hyû phöôùc ñöùc khoâng thoâi nghæ, ñònh laø Boà Taùt ñaïo vì rôøi duïc nhieãm saân haïi maø cung kính toân troïng khuyeán thænh Nhö Lai khoâng duøng taát caû ngöõ nghieäp thuyeát phaùp voâ ngaïi; dieät thoâi nghæ, thieän xaûo hoài höôùng khoâng thoâi nghæ. tröø tö duy (giaùc), maø duøng taát caû trí tö duy (giaùc) Nguõ caên laø Boà Taùt ñaïo vì an truï tònh tín, khôûi ñaïi giaùo hoùa chuùng sanh; daàu tröø quaùn saùt, maø duøng tinh taán, vieäc laøm roát raùo, moät beà chaùnh nieäm, taát caû trí quaùn saùt giaùo hoùa chuùng sanh; xaû ly hyû aùi khoâng phan duyeân khaùc laï, kheùo bieát tam muoäi, maø thaáy taát caû chö Phaät loøng raát hoan hyû; rôøi theá nhaäp xuaát phöông tieän, hay kheùo phaân bieät caûnh gian laïc maø tuøy thuaän Boà Taùt ñaïo xuaát theá laïc; giôùi trí hueä. Luïc thoâng laø Boà Taùt Ñaïo vì thieân nhaäp saéc ñònh maø chaúng boû thoï sanh nôi duïc giôùi; nhaõn thaáy roõ nhöõng hình saéc cuûa taát caû theá giôùi, nhaäp voâ saéc ñònh maø chaúng boû thoï sanh nôi duïc bieát caùc chuùng sanh cheát ñaây sanh kia, thieân nhó giôùi vaø saéc giôùi; daàu truï trong dieät töôûng ñònh, maø nghe roõ chö Phaät thuyeát phaùp, thoï trì ghi nhôù, roäng cuõng chaúng döùt Boà Taùt haïnh; daàu truï trong dieät thoï vi chuùng sanh tuøy caên cô ñeå khai dieãn, tha taâm ñònh, maø cuõng chaúng döùt Boà Taùt haïnh. Hoïc thaäp thoâng hay bieát taâm ngöôøi töï taïi voâ ngaïi, tuùc maïng Phaät löïc laø Boà Taùt ñaïo vôùi trí kheùo bieát thò xöù phi thoâng, nhôù bieát roõ taát caû kieáp soá quaù khöù, theâm lôùn xöù, trí kheùo bieát nghieäp baùo nhaân quaû, quaù khöù, vò caên laønh, thaàn tuùc thoâng, tuøy theo nhöõng chuùng lai vaø hieän taïi cuûa taát caû chuùng sanh, trí kheùo bieát sanh ñaùng ñöôïc hoùa ñoä, vì hoï maø bieán hieän nhieàu caên cô cuûa taát caû chuùng sanh chaúng ñoàng maø tuøy

nghi thuyeát phaùp, trí kheùo bieát taát caû chuùng sanh minds of others freely, without interference, with coù voâ löôïng taùnh, trí kheùo bieát taát caû chuùng sanh recollection of past life they are able to remember kieán giaûi sai bieät, maø laøm cho hoï nhaäp vaøo phaùp all ages of the past and increase roots of goodness, phöông tieän, trí bieát khaép taát caû theá gian, taát caû with the power of psychic travel they are able to coõi, taát caû tam theá, taát caû kieáp, hieän khaép hình appear variously

to beings capable of being töôùng oai nghi cuûa Nhö Lai, maø cuõng chaúng boû enlightened, to induce them to delight in truth, vieäc laøm cuûa Boà Taùt, trí kheùo bieát taát caû thieàn, giaûi with knowledge of extinction of contamination thoaùt, vaø caùc tam muoäi, hoaëc caáu hoaëc tònh, thôøi they actually realize the ultimate truth, while cuøng phi thôøi, chæ laø nhöõng phöông tieä n xuaát sanh carrying out the deeds of enlightening beings cho Boà Taùt giaûi thoaùt moân, trí bieát taát caû chuùng without ceases. Seven remembrances are a Path sanh ôû trong caùc loaøi cheát ñaây sanh kia sai khaùc of Enlightening Beings because they remember nhau, trí ôû trong moät nieäm ñeàu bieát tam theá taát caû Buddhas because they see infinite Buddhas in a kieáp soá, trí kheùo bieát taát caû chuùng sanh laïc duïc, single pore opening the minds of all sentient phieàn naõo, nghi hoaëc, taäp khí ñeàu dieät heát, maø beings, they remember the Teaching because chaúng rôøi boû haïnh Boà Taùt—Ten kinds of path of they do not leave the assemblies of all Buddhas, Great Enlightening Beings (The Flower they personally receive the sublime Teachings in Adornment Sutra—Chapter 38). Enlightening the assemblies of all Buddhas and expounded to Beings who abide by these ten paths can attain the sentient beings according to their faculties, path of unexcelled skill in means of all Buddhas. temperaments and inclinations, to enlighten them; One path is a Path of Enlightening Beings because they remember the harmonious Community they do not give up the sole determination for because they continually see enlightening beings enlightenment. Two paths are a Path of in all worlds; they remember relinquishment Enlightening Beings because they develop because they know all enlightening beings' wisdom and skill in means. Three paths are a Path practices of relinquishment increase magnanimous of Enlightening Beings because they practice the generosity; they remember precepts because they following dharmas: emptiness, signlessness. do not give up the aspiration for enlightenment, wishlessness, and are not attached to the three and dedicate all roots of goodness to sentient worlds. Four practices are a Path because beings; they remember heaven because they Enlightening Beings are ceaselessly removing the always keep in mind the enlightening beings in barriers of wrongdoing by repentance, ceaselessly the heaven of happiness who are to become rejoicing in virtue, ceaselessly honoring the Buddhas in the next lifetime; they remember enlightened and request them to teach, skillfully sentient beings because they teach and tame them practicing dedication ceaselessly. The five with wisdom and skill in means, reaching them all, faculties are a Path of Enlightening Beings: they without interruption. Following the Holy Eightfold rest on pure faith, steadfast and imperturbable, Path to Enlightenment is a Path of Enlightening they generate great energy, finishing their tasks, Beings because they travel the path of right they are single-minded in right collection, without insight, getting rid of all false views; they exercise wandering attention, they know the techniques for right thought, abandoning arbitrary conceptions, entering and emerging from concentration, they their minds always follow universal knowledge; are able to distinguish spheres of knowledge. The they always practice right speech, getting rid of six psychic powers are a Path of Enlightening faults of speech and

following the words of sages; Beings because with celestial eye they see all they always cultivate right action, teaching forms in all worlds and know where sentient sentient beings to make them peaceful and beings die and are born, with the celestial ear they harmonious; they abide by right livelihood, being hear all Buddhas teaching, absorb and remember frugal and content, careful and correct in behavior, their teachings, and expound them widely to eating, dressing, sleeping, eliminating evil, and sentient beings according to their faculties, with practicing good, all in accord with enlightenment, telepathic knowledge they are able to know the forever getting rid of all faults; they arouse right

energy, diligently cultivating all difficult practices pure, timely or not, expediently producing door of of enlightening beings, entering the ten powers of liberation for enlightening beings, knowledge of Buddhas without hindrances; their minds always distinctions in all sentient beings's death in one recollect correctly, able to remember all place and birth in another in the various states of messages, eliminating all mundane distraction; existence, instantaneous knowledge of all ages in their minds are always correctly concentrated, past, present and future, knowledge of extinction they enter the door of inconceivable liberation of of all sentient beings' desires, compulsions, enlightening beings, and in one concentration they delusions, and habits, without abandoning the produce all concentrations. Entering the nine practices of Enlightening Beings. successive concentrations is a Path of Möôøi Ñaïo Ly Sanh Cuûa Chö Ñaïi Boà Taùt: Theo Enlightening Beings because they detach from Kinh Hoa Nghieâm, Phaåm 38, coù möôøi ñaïo ly sanh craving and ill-will, and expound the truth without cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp inhibition in all they say; they extinguish thought naày thôøi ñöôïc phaùp quyeát ñònh cuûa Boà Taùt: xuaát and reflection, yet teach sentient beings with the sanh Baùt Nhaõ Ba La Maät, maø luoân quaùn saùt taát caû thought and reflection of omniscience; they chuùng sanh; xa rôøi nhöõng kieán chaáp maø ñoä thoaùt extinguish reflection, yet teach sentient beings taát caû chuùng sanh bò kieán chaáp raøng buoäc; chaúng with the reflection of omniscience; they give up töôûng nieäm taát caû töôùng, maø chaúng boû taát caû chuùng joy and emotion, yet they are most joyful when sanh chaáp töôùng; sieâu quaù tam giôùi, maø thöôøng ôû they see all Buddhas; they give up worldly taïi taát caû theá giôùi; rôøi haún phieàn naõo, maø ôû chung enjoyments and follow the transcendent vôùi taát caû chuùng sanh; ñaéc phaùp ly duïc maø thöôøng enjoyment of the Path of enlightening beings; they duøng ñaïi bi thöông xoùt taát caû chuùng sanh nhieãm enter concentration in the realm of form, yet tröôùc duïc laïc; thöôøng thích tòch tònh, maø luoân thò without abandoning life in the realm of desire; hieän taát caû quyeán thuoäc; rôøi sanh theá gian, maø cheát they are unshakable and enter formless ñaây sanh kia khôûi haïnh Boà Taùt; chaúng nhieãm taát concentration, yet without abandoning life in the caû phaùp theá gian, maø chaúng döùt taát caû vieäc laøm cuûa realms of desire and form; though they abide in theá gian; chö Phaät Boà Ñeà ñaõ thò hieän ra tröôùc maø concentration in which all perceptions are chaúng boû taát caû haïnh nguyeän cuûa Boà Taùt— extinguished,

they do not stop the activity of According to the Flower Adornment Sutra, enlightening beings; though they abide in Chapter 38, there are ten Paths Of Emancipation concentration in which all sensations are Of Great Enlightening Beings. Enlightening extinguished, they do not stop the activity of Beings who abide by these will attain qualities of enlightening beings. Learning the ten powers is a certainty of Enlightening Beings: evoking Path of Enlightening Beings with knowledge of transcendent wisdom, yet always observing all what is so and what is not so, knowledge of the sentient beings; detaching from all views, yet causes and effects, deeds and consequences, past, liberating all sentient beings bound by views; not future, and present, of all sentient beings, minding any appearances, yet not abandoning knowledge of the differences in faculties of all sentient beings attached to appearances; sentient beings and explaining the truth to them as transcending the triple world, yet always being in is appropriate, knowledge of infinite different all worlds; forever leaving afflictions, yet living natures of sentient beings, knowledge of together with all sentient beings; attaining differences in weak, middling, and superior desirelessness, yet always most compassionately understanding of all sentient beings, and means of pitying all sentient beings attached to desires; introducing them to truth, knowledge of always enjoying tranquility and serenity, yet manifesting the appearance and conduct of always appearing to be in company; being free Buddha throughout all worlds, all lands, all times, from birth in the world, yet dying in one place and all ages, without abandoning the practices of being reborn in another, carrying on the activities enlightening beings, knowledge of all meditations, of enlightening beings; not being affected by any liberations, and concentrations, whether defiled or worldly things, yet not stopping work in the world;

actually realizing full enlightenment, yet not Thöù möôøi, ñaïo trang nghieâm thöù möôøi goàm thieän abandoning the vows and practices of caên ñaày ñuû, coâng haïnh roát raùo, taát caû Nhö Lai cuøng Enlightening Beings. chung quaùn ñaûnh, ñeán bæ ngaïn taát caû phaùp töï taïi, Möôøi Ñaïo Trang Nghieâm Cuûa Chö Ñaïi Boà Taùt: luïa phaùp voâ ngaïi duøng ñoäi treân ñaàu, thaân hình ñeán Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi ñaïo khaép taát caû theá giôùi, hieän khaép thaân voâ ngaïi cuûa trang nghieâm cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an Nhö Lai, nôi phaùp töï taïi roát raùo toái thöôïng, chuyeån truï trong phaùp naày thôøi ñöôïc ñaïo ñaïi trang nghieâm phaùp luaân voâ ngaïi thanh tònh, taát caû phaùp töï taïi cuûa voâ thöôïng cuûa Nhö Lai, cuõng chaúng boû Boà Taùt Boà Taùt ñeàu ñaõ thaønh töïu. Nhöng vì chuùng sanh Ñaïo. Thöù nhaát, ñaïi Boà Taùt chaúng rôøi duïc giôùi maø neân thò hieän thoï sanh nôi taát caû caùc quoác ñoä ñoàng nhaäp saéc giôùi, voâ saéc giôùi thieàn ñònh, giaûi thoaùt vaø moät caûnh vôùi taát caû chö Phaät trong ba ñôøi nhöng caùc tam muoäi, cuõng chaúng nhôn ñaây maø thoï sanh. vaãn chaúng pheá haïnh Boà Taùt, chaúng boû phaùp Boà Thöù nhì, trí hueä hieän tieàn nhaäp Thanh Vaên ñaïo, Taùt, chaúng xao laõng nghieäp Boà Taùt, chaúng rôøi ñaïo nhöng chaúng do ñaïo naày maø chöùng laáy quaû xuaát Boà Taùt, chaúng lôi oai nghi Boà Taùt, chaúng döùt ly. Thöù ba, trí hueä hieän tieàn nhaäp Bích Chi Phaät nhöõng chaáp thuû cuûa Boà Taùt, chaúng thoâi phöông ñaïo, maø phaùt khôûi ñaïi bi chaúng thoâi döùt. Thöù tö, tieän thieän

xaûo Boà Taùt, chaúng tuyeät vieäc laøm cuûa daàu coù quyeán thuoäc nhôn thieân vaây quanh, traêm Boà Taùt, chaúng nhaøm hoaït ñoäng phaùt trieån cuûa Boà ngaøn theå nöõ ca muùa haàu haï, maø chöa töøng taïm boû Taùt, chaúng döøng söùc truï trì cuûa Boà Taùt. Taïi sao? Vì thieàn ñònh, giaûi thoaùt, vaø caùc tam muoäi. Thöù naêm, Boà Taùt muoán mau choùng chöùng voâ thöôïng Boà Ñeà cuøng taát caû chuùng sanh thoï nhöõng duïc laïc, cuøng neân quaùn moân nhöùt thieát trí vaø u haïnh Boà taùt nhau vui ñuøa, maø vaãn chöa töøng taïm trong moät khoâng thoâi nghæ—According to the Flower nieäm rôøi boû Boà Taùt bình ñaúng tam muoäi. Thöù saùu, Adornment Sutra, Chapter 38, there are ten kinds ñaõ ñeán bæ ngaïn, khoâng coøn chaáp tröôùc theá gian of way of adornment of Great Enlightening phaùp, maø cuõng chaúng boû haïnh cöùu ñoä chuùng sanh. Beings. Enlightening Beings who abide by these Thöù baûy, an truï trong chaùnh ñaïo, chaùnh trí vaø can attain the supreme way of great adornment of chaùnh kieán, maø hay thò hieän vaøo taát caû taø ñaïo, Buddhas, without leaving the Ways of chaúng laáy laøm thieät, chaúng chaáp laøm tònh, laøm cho Enlightening Beings. First, without leaving the chuùng sanh ñoù xa rôøi taø phaùp. Thöù taùm, thöôøng realm of desire, they enter the meditations, kheùo hoä trì tònh giôùi cuûa Nhö Lai, ba nghieäp thaân, liberations, and trances of the realms of form and khaåu, yù khoâng laàm loãi, vì muoán giaùo hoùa chuùng formlessness, yet they are not thereby born in sanh phaïm giôùi neân thò hieän laøm taát caû haïnh phaøm those realms. Second, their knowledge appears to phu. Daàu ñaõ ñaày ñuû phöôùc ñöùc thanh tònh truï böïc enter the path of personally liberated saints, yet Boà Taùt, maø thò hieän sanh nôi taát caû ñòa nguïc, suùc they do not take emancipation by this route. Third, sanh, ngaï quyû, cuøng nhöõng choã hieåm naïn baàn their knowledge appears to enter the path of cuøng, laøm cho nhöõng chuùng sanh ñoù ñeàu ñöôïc giaûi individual illumination, yet they do not cease to thoaùt. Kyø thaät, Boà Taùt chaúng sanh vaøo nhöõng loaøi generate great compassion. Fourth, though they ñoù. Thöù chín, chaúng do ngöôøi daïy maø ñöôïc voâ ngaïi have human and celestial retinues surrounding bieän, trí hueä quang minh, coù theå chieáu roõ khaép caû them, hundreds and thousands of concubines and Phaät phaùp, ñöôïc thaàn löïc cuûa taát caû Nhö Lai hoä trì troupes of singers and dancers, they never for a ñoàng moät phaùp thaân vôùi taát caû chö Phaät, thaønh töïu moment leave meditation, liberation, and taát caû phaùp kieân coá, bí maät, minh tònh cuûa böïc ñaïi concentration. Fifth, they take part in amusements nhaân, an truï nhöõng thöøa giaûi thoaùt bình ñaúng, caûnh and expeirence pleasure and happiness with all giôùi chö Phaät ñeàu hieän ra, ñaày ñuû taát caû theá trí sentient beings, but they never for a moment quang minh, soi thaáy taát caû chuùng sanh giôùi, coù theå leave the concentration of equanimity of vì chuùng sanh maø laøm tri phaùp sö, thò hieän caàu Enlightening Beings. Sixth, they have already chaùnh phaùp khoâng thoâi döùt, daàu thaät laøm voâ thöôïng transcended all worlds and have no attachments to sö cho chuùng sanh maø thò hieän toân kính a-xaø-leâ. Vì anything, yet they do not abandon efforts to ñaïi Boà Taùt thieän xaûo phöông tieän truï Boà Taùt ñaïo, liberate sentient beings. Seventh, they live by the tuøy theo sôû nghi ñeàu vì chuùng sanh maø thò hieän. right path, right

knowledge, and right insight, yet

they can appear to enter false paths, without they do not give up the principles of Enlightening taking them to be true or pure, to cause the Beings, yet they do not neglect the works of sentient beings involved in them to abandon false enlightening beings, yet they do not leave the path principles. Eighth, they always maintain the of Enlightening Beings, yet they do not slacken Buddha's pure precepts, and their thoughts, words, the conduct of Enlightening Beings, yet they do and deeds are faultless, but because they want to not cut off the grasping of Enlightening Beings, edify immoral sentient beings, they appear to yet they do not cease the skillful methods of perform the acts of ordinary ignorant people; Enlightening Beings, yet they do not stop doing though they are already filled with pure virtues the tasks of enlightening beings, yet they do not and abide in the course of Enlightening Beings, tire of the developmental activities of yet they appear to live in such realms as hells, Enlightening Beings, yet they do not put an end to animality, ghosthood, and in difficulty and sustaining power of Enlightening Beings. Why? poverty, in order to enable the beings therein to Because Enlightening Beings want to quickly gain liberation; really the Enlightening Beings are realize unexcelled, complete perfect not born in those states. Ninth, without being enlightenment, so they examine the ways of taught by another, they attain unhindered intellect access to omniscience and cultivate the practices and the light of knowledge, are able to illumine of Enlightening Beings unceasingly. and understand all Buddha teachings, are Möôøi Ñaïo Xuaát Sanh Phaät Phaùp Cuûa Chö Ñaïi sustained by the spiritual power of all Buddhas, Boà Taùt (Kinhy Hoa Nghieâm—Phaåm 38). —Ten are one of the same body of reality with all ways of generating the qualities of Buddhahood of Buddhas, accomplish all incorruptible mystic Great Enlightening Beings (The Flower states of clarity and purity of great people, abide Adornment Sutra—Chapter 38). Chö Boà Taùt an truï in all equal vehicles of liberation, are aware of all trong phaùp naày thôøi ñöôïc möôøi danh hieäu ñaïi spheres of Buddhahood, are endowed with the tröôïng phu: tuøy thuaän thieän höõu laø ñaïo xuaát sanh light of all worldly knowledge, and clearly see all Phaät phaùp, vì hoï ñoàng gieo caên laønh; thaâm taâm tin realms of sentient beings; they are able to be hieåu laø ñaïo xuaát sanh Phaät phaùp, vì bieát Phaät töï truth-knowing teachers for sentient beings, yet taïi; phaùt theä nguyeän lôùn laø ñaïo xuaát sanh Phaät they make the appearance of ceaseless search for phaùp, vì taâm hoï roäng raõi; nhaãn thoï thieän caên cuûa truth; though they are actually unexcelled teachers mình laø ñaïo xuaát sanh Phaät phaùp, vì bieát nghieäp of sentient beings, they show respect to preceptors chaúng maát; taát caû kieáp tu haønh khoâng nhaøm ñuû laø and religious mentors, because great enlightening ñaïo xuaát sanh Phaät phaùp, vì bieát ñeán toät thuôû vò beings, by skillful expedients, abide in the path of lai; voâ soá theá giôùi ñeàu thò hieän laø ñaïo xuaát sanh enlightening beings, yet manifest whatever is Phaät phaùp, vì thaønh thuïc chuùng sanh; chaúng döùt Boà necessary. The tenth way of adornment includes Taùt haïnh laø ñaïo xuaát sanh Phaät phaùp, vì taêng their roots of goodness are sufficient, their tröôûng ñaïi bi; voâ löôïng taâm laø ñaïo xuaát sanh

Phaät practices are completed, they are coronated by all phaùp, vì moät nieäm khaép taát caû hö khoâng giôùi; haïnh Buddhas together, reach the furthest extent of thuø thaéng laø ñaïo xuaát sanh Phaät phaùp, vì coâng mastery of all the teachings, their heads crowned haïnh ñaõ tu khoâng hö maát; Nhö Lai chuûng laø ñaïo with the turban of the state of nonobstruction, their xuaát sanh Phaät phaùp, vì laøm cho taát caû chuùng sanh bodies reach all worlds and everywhere they show thích phaùt taâm Boà Ñeà duøng taát caû phaùp laønh giuùp the body of Buddha that has no resistance, masters ñôõ giöõ gìn—Enlightening Beings who abide by of the teachings, they attain supreme fulfillment, these will gain ten appellations of greatness: turn the unimpeded pure wheel of teaching, they following good friends is a way of generating have already accomplished all manner of freedom qualities of Buddhahood, because they plant roots of enlightening beings. But for the sake of sentient of goodness together; profound devotion is a way beings they appear to be born in all lands; they are of generating qualities of Buddhahood, because in the same realm as all Buddhas, yet they do not they know the masteries of Buddhas; making great abandon the practices of Enlightening Beings, yet vows is a way of generating qualities of

Buddhahood, because their minds become broad; cuoàng nhieät. Ñieåm chính caàn phaûi nhôù laø, taát caû recognizing their own roots of goodness ia a way giaùo thuyeát cuûa Phaät ñeàu laø keát quaû cuûa moät traùi of generating qualities of Buddhahood, because tím aám aùp haèng höôùng tôùi taát caû caùc loaïi höõu tình; they know their action is not wrong; tirelessly chöù khoâng laø moät khoái oùc laïnh luøng muoán phuû kín cultivating practice in all ages is a way of nhöõng bí maät cuûa ñôøi soáng baèng lyù luaän. Töùc laø, generating qualities of Buddhahood, because it Phaät phaùp laø kinh nghieäm caù nhaân, khoâng phaûi laø comprehends the future; appearing in countless trieát hoïc phi nhaân. Thöù nhì laø Phaùt Boà Ñeà taâm worlds is a way of generating qualities of khoâng phaûi laø bieán coá trong moät ngaøy. Phaùt Boà Ñeà Buddhahood, by maturing sentient beings; not taâm ñoøi hoûi moät cuoäc chuaån bò tröôøng kyø khoâng stopping the practices of enlightening beings is a phaûi trong moät ñôøi maø phaûi qua nhieàu ñôøi. Ñoái vôùi way of generating qualities of Buddhahood, by nhöõng ngöôøi chöa heà tích taäp thieän caên, taâm vaãn increasing great compassion; infinite awareness is ñang nguû vuøi. Thieän caên phaûi ñöôïc doàn laïi ñeå sau a way of generating qualities of Buddhahood, by naày gieo gioáng trôû thaønh caây Boà Ñeà taâm hôïp boùng. pervading all of space in a single moment of Thuyeát nghieäp baùo coù theå khoâng phaûi laø moät loái thought; excellent action is a way of generating trình baøy coù khoa hoïc veà caùc söï kieän, nhöng caùc qualities of Buddhahood, because what has been Phaät töû Ñaïi Thöøa hay Tieåu Thöøa ñeàu tin töôûng taùc put into practice is not lost; the potential of ñoäng cuûa noù nôi laõnh vöïc ñaïo ñöùc trong ñôøi soáng enlightenment is a way of generating qualities of cuûa chuùng ta. Noùi roäng hôn, chöøng naøo taát caû Buddhahood, causing all sentient beings to gladly chuùng ta coøn laø nhöõng loaøi mang söû tính, chuùng ta set their minds on enlightenment and sustain this khoâng troán thoaùt caùi nghieäp ñi tröôùc, duø ñoù coù will by all virtues. nghóa laø gì. Baát cöù ôû ñaâu coù khaùi nieäm veà

thôøi Möôøi Ñaëc Ñieåm Cuûa Boà Ñeà Taâm: Ten characters gian, thì coù söï tieáp noái cuûa nghieäp. Neáu chaáp nhaän of Bodhicitta—Boà Taùt Di Laëc truùt heát bieän taøi cuûa ñieàu ñoù, Boà Ñeà taâm khoâng theå sinh tröôûng töø ngaøi ñeå taùn döông söï quan troïng cuûa Boà Ñeà taâm maûnh ñaát chöa gieo troàng chaéc chaén thieän caên. trong söï nghieäp cuûa moät vò Boà Taùt. Bôûi vì neáu Thöù ba laø Boà Ñeà taâm phaùt sinh töø thieän caên. Neáu Thieän Taøi Ñoàng Töû khoâng in ñaä m söï kieän ñoù trong Boà Ñeà taâm phaùt sinh töø thieän caên, chaéc chaén noù loøng, ñaõ khoâng deã gì böôùc vaøo cung ñieän Tyø Loâ phaûi laø phì nhieâu ñuû taát caû caùc ñieàu toát ñeïp cuûa Giaù Na. Cung ñieän ñoù taøng aån taát caû nhöõng bí maät chö Phaät vaø chö Boà Taùt, vaø caùc loaøi cao ñaïi. Ñoàng trong ñôøi soáng taâm linh cuûa ngöôøi Phaät töû cao thôøi noù phaûi laø tay cöï phaùch dieät tröø caùc aùc tröôïc, tuyeät. Neáu ñoàng töû ñoù chöa ñöôïc choïn kyõ ñeå baét bôûi vì khoâng thöù gì coù theå ñöông ñaàu noåi saám chôùp ñaàu, nhöõng bí maät aáy khoâng coù nghóa gì heát. kinh hoaøng giaùng xuoáng töø löôõi taàm seùt Ñeá Thích Chuùng coù theå bò hieåu laàm nghieâm troïng vaø haäu cuûa Boà Ñeà taâm. Thöù tö laø Phaùt Boà Ñeà taâm dieãn ra quaû coá nhieân laø khoác haïi. Vì lyù do ñoù, Ngaøi Di Laëc töø choã uyeân aûo cuûa töï taùnh, ñoù laø moät bieán coá toân chæ cho Thieän Taøi thaáy ñuû moïi goùc caïnh ñaâu laø yù giaùo vó ñaïi. Tính chaát cao quyù coá höõu cuûa Boà Ñeà nghóa ñích thöïc cuûa Boà Ñeà taâm. Boà Ñeà taâm coù taâm khoâng heà bò huûy baùng ngay duø noù ôû giöõa moïi möôøi ñaëc ñieåm sau ñaây. Thöù nhaát laø Boà Ñeà taâm thöù oâ nhieãm, oâ nhieãm cuûa tri hay haønh, hoaëc phieàn khôûi leân töø taâm ñaïi bi. Neáu coù ñaïi bi taâm, chaúng naõo. Bieån lôùn sinh töû nhaän chìm taát caû moïi caùi rôi theå laø Phaät phaùp. Coi naëng ñaïi bi taâm vaøo ñoù. Nhaát laø caùc nhaø trieát hoïc, hoï thoûa maõn vôùi (Mahakaruna) laø neùt chính cuûa Ñaïi Thöøa. Chuùng nhöõng loái giaûi thích maø khoâng keå ñeán baûn thaân cuûa ta coù theå noùi, toaøn boä tính chaát cuûa giaùo thuyeát ñoù söï thöïc, nhöõng ngöôøi ñoù hoaøn toaøn khoâng theå döùt quay quanh caùi truï choát naày. Neàn trieát lyù vieân mình ra khoûi söï troùi buoäc cuûa soáng vaø cheát, bôûi vì dung ñöôïc mieâu taû raát gôïi hình trong Hoa Nghieâm hoï chöa töøng caét ñöùt sôïi daây voâ hình cuûa nghieäp thöïc söï chính laø caùi buøng vôõ cuûa coâng naêng sinh vaø tri kieán ñang keàm haõm hoï vaø coõi ñaát nhò ñoäng ñoù. Neáu chuùng ta vaãn coøn daây döa treân bình nguyeân do oùc duy trí cuûa mình. Thöù naêm laø Boà Ñeà dieän trí naêng, nhöõng giaùo thuyeát cuûa Phaät nhö taâm vöôït ngoaøi voøng chinh phuïc cuûa Ma vöông. Taùnh Khoâng (Sunyata),Voâ Ngaõ (Anatmya), vaân Trong Phaät phaùp, Ma vöông töôïng tröng cho vaân, deã trôû thaønh quaù tröøu töôïng vaø maát heát sinh nguyeân lyù thieân chaáp. Chính noù laø keû luoân mong löïc taâm linh vì khoâng kích thích noåi ai caùi caûm tình caàu cô hoäi taán coâng laâu ñaøi kieân coá cuûa Trí

(Prajna) vaø Bi (Karuna). Tröôùc khi phaùt taâm Boà xaùc chöùng moät Phaät töû coù tö caùch laø Ñaïi Thöøa chöù Ñeà, linh hoàn bò loâi keùo tôùi thieân chaáp höõu vaø voâ, khoâng phaûi laø Tieåu Thöøa, khoâng theå khoâng phaùt vaø nhö theá laø naèm ngoaøi ranh giôùi naêng löïc hoä trì khôûi Boà Ñeà taâm tröôùc tieân. Thöù chín laø ñaëc chaát cuûa taát caû chö Phaät vaø Boà Taùt, vaø caùc thieän höõu tri cuûa Boà

Taùt sinh ra töø Boà Ñeà taâm laø khoâng bao giôø thöùc. Tuy nhieân, söï phaùt khôûi ñoù ñaùnh daáu moät bieát ñeán meät moûi. Kinh Hoa Nghieâm moâ taû Boà Taùt cuoäc chuyeån höôùng quyeát ñònh, ñoaïn tuyeät doøng tö nhö laø moät ngöôøi khoâng heà meät moûi soáng cuoäc ñôøi töôûng coá höõu. Boà Taùt baây giôø ñaõ coù con ñöôøng lôùn daâng hieán, ñeå laøm lôïi ích heát thaûy chuùng sanh, veà theânh thang tröôùc maét, ñöôïc canh chöøng caån thaän tinh thaàn cuõng nhö vaät chaát. Ñôøi soáng cuûa ngaøi traûi bôûi aûnh höôûng ñaïo ñöùc cuûa taát caû caùc ñaáng hoä trì roäng ñeán taän cuøng theá giôùi, trong thôøi gian voâ taän tuyeät dieäu. Boà Taùt böôùc ñi treân con ñöôøng thaúng vaø khoâng gian voâ bieân. Neáu ngaøi khoâng laøm xong taép, nhöõng böôùc chaân cuûa ngaøi quaû quyeát, Ma coâng nghieäp cuûa mình trong moät ñôøi hay nhieàu vöông khoâng coù cô hoäi naøo caûn trôû noåi böôùc ñi ñôøi, ngaøi saún saøng taùi sinh trong thôøi gian voâ soá, vöõng chaõi cuûa ngaøi höôùng tôùi giaùc ngoä vieân maõn. cho ñeán bao giôø thôøi gian cuøng taän. Moãi tröôøng Thöù saùu laø khi Boà Ñeà taâm ñöôïc phaùt khôûi, Boà Taùt haønh ñoäng cuûa ngaøi khoâng chæ giôùi haïn trong theá ñöôïc quyeát ñònh an truï nôi nhaát thieát trí. Boà Ñeà gian cuûa chuùng ta ôû ñaây. Coù voâ soá theá giôùi traøn taâm coù nghóa laø laøm troåi daäy khaùt voïng mong caàu ngaäp caû hö khoâng bieân teá, ngaøi cuõng seõ hieän thaân giaùc ngoä toái thöôïng maø Phaät ñaõ thaønh töïu, ñeå roài khaép ôû ñoù, cho ñeán khi naøo ñaït ñeán möùc maø moïi sau ñoù Ngaøi laøm baäc ñaïo sö cuûa moät phong traøo chuùng sanh vôùi moïi caên cô thaûy ñeàu thoaùt khoûi voâ toân giaùo, ñöôïc goïi laø ñaïo Phaät. Giaùc ngoä toái minh vaø ngaõ chaáp. Thöù möôøi laø khaùi nieäm Boà Ñeà thöôïng laø nhaát thieát trí (Sarvajnata), thöôøng ñöôï c taâm laø moät trong nhöõng tieâu chæ quan troïng phaân nhaéc nhôû trong caùc kinh ñieån Ñaïi Thöøa. Nhaát bieät Ñaïi Thöøa vaø Tieåu Thöøa. Tính caùch kheùp kín Thieát trí voán laø yeáu tính cuûa ñaïo Phaät. Noù khoâng cuûa toå chöùc Taêng löõ laøm tieâu hao sinh löïc Phaät coù nghóa raèng Phaät bieát heát moïi thöù, nhöng Ngaøi phaùp. Khi theá heä ñoù ngöï trò, Phaät phaùp haïn cheá ích ñaõ naém vöõng nguyeân lyù caên baûn cuûa hieän höõu vaø lôïi cuûa noù trong moät nhoùm khoå tu ñaëc bieät. Noùi Ngaøi ñaõ vaøo saâu trong troïng taâm cuûa töï taùnh. Thöù ñeán Tieåu Thöøa, khoâng phaûi chæ chöøng ñoù. Coâng baûy laø phaùt Boà Ñeà taâm ñaùnh daáu ñoaïn môû ñaàu cho kích naëng nhaát maø noùi, Tieåu thöøa chaä n ñöùng söï söï nghieäp cuûa Boà Taùt. Tröôùc khi phaùt Boà Ñeà taâm, sinh tröôûng cuûa haït gioáng taâm linh ñöôïc vun troàng yù nieäm veà Boà Taùt chæ laø moät loái tröøu töôïng. Coù theå trong taâm cuûa moïi loaøi höõu tình; ñaùng leõ phaûi sinh taát caû chuùng ta ñeàu laø Boà Taùt, nhöng khaùi nieäm ñoù tröôûng trong söï phaùt khôûi Boà Ñeà taâm. Taâm ñoù khaùt khoâng ñöôïc ghi ñaäm trong taâm thöùc chuùng ta, hình voïng khoâng bao giôø bò khoâ heùo vì söông giaù laïnh aûnh ñoù chöa ñuû soáng ñoäng ñeå laøm cho chuùng ta luøng cuûa caùi giaùc ngoä trí naêng. Khaùt voïng naày keát caûm vaø soáng söï thöïc. Taâm ñöôïc phaùt khôûi, vaø söï chaët goác reã, vaø söï giaùc ngoä phaûi thoûa maõn nhöõng thöïc trôû thaønh moät bieán coá rieâng tö. Boà Taùt baáy yeâu saùch cuûa noù. Caùc hoaït ñoäng khoâng heà meät moûi giôø soáng traøn leân nhö run

leân. Boà Taùt vaø Boà Ñeà cuûa Boà Taùt laø keát quaû cuûa loøng ngöôõng voïng ñoù, taâm khoâng theå taùch rieâng. Boà Ñeà taâm ôû ñaâu laø Boà vaø chính caùi ñoù duy trì tinh thaàn cuûa Ñaïi Thöøa voâ Taùt ôû ñoù. Taâm quaû thöïc laø chìa khoùa môû taát caû cöûa cuøng soáng ñoäng—Evidently Maitreya exhausted bí maät cuûa Phaät phaùp. Thöù taùm laø Boà Ñeà taâm laø his power of speech in order to extol the giai ñoaïn thöù nhaát trong haïnh nguyeä n cuûa Boà Taùt. importance of the Bodhicitta in the career of a Trong Kinh Hoa Nghieâm, chuû ñích ñi caàu ñaïo cuûa Bodhisattva, for without this being dully impressed Thieän Taøi laø coát nhìn ra ñaâu laø haïnh vaø nguyeän on the mind of the young Buddhist pilgrim cuûa Boà Taùt. Roài nhôø Ñöùc Di Laëc maø Thieän Taøi Sudhana, he could not have been led into the tröïc nhaän töø trong mình taát caû nhöõng gì mình saên interior of the Tower of Vairocana. The Tower ñuoåi giöõa caùc minh sö, caùc ñaïo só, caùc Thieân thaàn, harbors all the secrets that belong to the spiritual vaân vaân. Cuoái cuøng ñöôïc ngaøi Phoå Hieàn aán chöùng, life of the highest Buddhist. If the novice were not nhöng neáu khoâng coù giaùo huaán cuûa Ñöùc Di Laëc veà quite fully prepared for the initiation, the secrets Boà Ñeà taâm vaø ñöôïc ngaøi daãn vaøo laàu caùc Tyø Loâ, would have no signification whatever. They may Thieän Taøi haún laø khoâng mong gì thöïc söï böôùc leân even be grossly misunderstood, and the result will söï nghieäp Boà Taùt ñaïo cuûa mình. Haïnh vaø nguyeän, be calamitous indeed. For this reason, Maitreya

left not a stone unturned to show Sudhana what by the thunderbolt of the Citta-Indra. Fourth, the the Bodhicitta really meant. There are ten awakening of the Bodhicitta which takes place in characteristics of the Bodhicitta (Essays in Zen the depths of one’s being, is a great religious Zen Buddhism, vol. III). First, the Bodhicitta rises event. The intrinsic nobility of the Bodhicitta can from a great compassionate heart. Without the never be defamed even when it is found among compassionate heart there will be no Buddhism. defilements of every description, whether they This emphasis on Mahakaruna is characteristic of belong to knowledge or deeds or passions. The the Mahayana. We can say that the whole great ocean of transmigration drowns every body panorama of its teachings revolves on this pivot. that goes into it. Especially the philosophers, who The philosophy of Interpenetration so pictorially are satisfied with interpretations and not with facts depicted in the Avatamsaka Sutra is in fact no themselves, are utterly unable to extricate more than the outburst of this life-energy. As long themselves from the bondage of birth and death, as we tarry on the plane of intellection, such because they never cut asunder the invisible tie of Buddhist doctrines as Emptiness (sunyata), karma and knowledge that securely keeps them Egolessness (anatmya), etc., may sound so down to the earth of dualities because of their abstract and devoid of spiritual force as not to intellectualism. Fifth, Bodhicitta is beyond the excite anyone to fanatic enthusiasm. Thus main assault of Mara the Evil One. In Buddhism, Mara point is to remember that all the Buddhist represents the principle of dualism. It is he who is teachings are the outcome of a warm heart always looking for his chance to throw himself cherished towards all sentient beings and not of a against the solid stronghold of Prajna and Karuna. cold intellect which tries to

unveil the secrets of Before the awakening of the Bodhicitta the soul is existence by logic. That is to say, Buddhism is inclined towards the dualism of being and non-personal experience and not impersonal being, and is thus necessarily outside the pale of philosophy. Second, the raising of the Bodhicitta is the sustaining power of all Buddhas, Bodhisattvas, not an event of one day. The raising of the and good friends. The awakening, however, makrs Bodhicitta requires a long preparation, not of one a decisive turning-away from the old line of life but of many lives. The Citta will remain thought. The Bodhisattva has now an open dormant in those souls where there is no stock of highway before him, which is well guarded by the merit ever accumulated. Moral merit must be moral influence of all his good protectors. He stored up in order to germinate later into the great walks on straightway, his footsteps are firm, and overshadowing tree of the Bodhicitta. The the Evil One has no chance to tempt him away doctrine of karma may not be a very scientific from his steady progress towards perfect statement of facts, but all Buddhists, Mahayana enlightenment. Sixth, when the Bodhicitta is and Hinayana, believe in its working in the moral aroused, the Bodhisattva's hold on all-knowledge realm of our lives. Broadly stated, as long as we is definite and firm. The Bodhicitta means the are all historical beings we cannot escape the awakening of the desire for supreme karma that proceded us, whatever this may mean. enlightenment which was attained by the Buddha, Whenever there is the notion of time, there is a enabling him to become the leader of the religious continuity of karma. When this is admitted, the movement known as Buddhism. Supreme Bodhicitta could not grow from the soil where no enlightenment is no other than all-knowledge, nourishing stock of good ness had ever been sarvajnata, to which reference is constantly made secured. Third, Bodhicitta comes out of a stock of in all the Mahayana texts. All-knowledge is what good merit. If the Bodhicitta comes out of a stock constitutes the essence of Buddhahood. It does not of merit, it cannot fail to be productive of all the mean that the Buddha knows every individual good things that belong to the Buddhas and thing, but that he has grasped the fundamental Bodhisattvas and other great beings. At the same principle of existence and that he has penetrated time it must also be the great crusher of evils, for deep down into the center of his own being. nothing can withstand the terrible blow inflicted Seventh, the rise of Bodhicitta marks the

beginning of the career of a Bodhisattva. Before usefulness to a specific group of ascetics. Nor is the rise of the Bodhicitta, the idea of a this the last word one can say about the Hinayana; Bodhisattva was no more than an abstraction. We the weightiest objection is that it stops the growth are perhaps all Bodhisattvas, but the notion has of the spiritual germ nursed in the depths of every not been brought home to our consciousness, the sentient being, which consists in the arousing of image has not been vivid enough to make us feel the Bodhicitta. The Citta has its desire never to be and live the fact. The Citta is aroused and the fact nipped by the cold frost of intellectual becomes a personal event. The Bodhicitta is now enlightenment. This desire is too deep-seated, and quivering with life. The Bodhisattva and the the enlightenment itself

must yield to its dictates. Bodhicitta are inseparable; where the one is there The Bodhisattva's untiring activities are the the other is. The Citta indeed is the key that opens outcome of this desire, and this is what keeps the all the secret doors of Buddhism. Eighth, the spirit of the Mahayana very much alive. Bodhicitta is the first stage of the Bodhisattva's Möôøi Ñaëc Tính Cuûa Boà Taùt Trong Chuùng Hoäi life of devotion and vow. In the Avatamsaka Hoa Nghieâm: Ten characteristics of Bodhisattvas Sutra, the chief object of Sudhana's quest consists in the Gandavyuha Assembly—See Boà Taùt (C). in finding out what is the Bodhisattva's life of Möôøi Ñaàu Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Hoa devotion and vow. It was through Maitreya that Nghieâm,Phaåm 38, coù möôøi ñaàu cuûa Ñaïi Boà Taùt. the young Buddhist pilgrim came to realize within Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaàu himself all that he had been searching for among ñaïi trí hueä voâ thöôïng cuûa Nhö Lai. Thöù nhaát, ñaàu the various teachers, philosophers, gods, etc. The Nieát baøn vì khoâng ai thaáy ñöôïc ñaûnh. Thöù nhì, ñaàu final confirmation comes from Samantabhada, but toân kính, vì taát caû nhôn thieân ñeàu kính leã. Thöù ba, without Maitreya's instruction in the Bodicitta and ñaàu thaéng giaûi quaûng ñaïi, vì toái thaéng trong ñaïi is admision into the Tower of Vairocana, Sudhana thieân theá giôùi. Thöù tö, ñaàu ñeä nhöùt thieän caên, vì could not expect to start really on his career of tam giôùi chuùng sanh ñeàu toân kính cuùng döôøng. Thöù Bodhisattvahood. The life of devotion and vows naêm, ñaàu gaùnh ñoäi chuùng sanh, vì thaønh töïu töôùng which stamps a Buddhist as Mahayanist and not as nhuïc keá treân ñaûnh. Thöù saùu, ñaàu chaúng khinh tieän Hinayanist is impossible without first arousing the ngöôøi, vì ôû taát caû choã ñeàu laø böïc toân thaéng. Thöù Bodhicitta. Ninth, the characteristic of baûy, ñaàu Baùt Nhaõ Ba La Maät, vì tröôûng döôõng taát Bodhisattvahood born of the Bodhicitta is that He caû phaùp coâng ñöùc. Thöù taùm, ñaàu töông öng phöông never know what exhaustion means. The tieän trí, vì hieän khaép taát caû thaân ñoàng loaïi. Thöù Avatamsaka Sutra describes the Bodhisattva as chín, ñaàu giaùo hoùa taát caû chuùng sanh, vì thaâu naïp one who never becomes tired of living a life of taát caû chuùng sanh laøm ñeä töû. Thöù möôøi, ñaàu thuû hoä devotion in order to benefit all beings spiritually phaùp nhaõn cuûa chö Phaät, vì laøm cho Tam baûo as well as materially. His life lasts till the end of chuûng chaúng ñoaïn tuyeät—According to the Flower the world spatially and temporarily. If he cannot Adornment Sutra, Chapter 38, there are ten kinds finish his work in one life or in many lives, he is of head of Great Enlightening Beings. ready to be reborn a countless number of times Enlightening Beings who abide by these can attain when time itself comes to an end. Nor is his field the supreme head of knowledge and wisdom of of action confined to this world of ours. As there Buddhas. First, the head of nirvana, as no one can are innumerable worlds filling up an infinite see the top. Second, the head of honor, respected expanse of space, he will manifest himself there, by all humans and celestials. Third, the head of until he can reach every being that has any value universal higher understanding, being supreme in at all to be delivered from ignorance and egotism. the universe. Fourth, the head of formost roots of Tenth, the notion of Bodhicitta is one of the most

goodness, honored by the sentient beings of the important makrs which label the Mahayana as three worlds. Fifth, the head bearing sentient distinct from the Hinayana. The exclusiveness of beings, developing an indestructible crown. Sixth, the monastic organization is a death to Buddhism. the head of not despising others, in all places As long as this system rules, Buddhism limits its always respectful. Seventh, the head of

transcendent wisdom, nurturing all virtuous Thöù baûy laø Nieäm Laïc (Upasamanussati (p) hay qualities. Eighth, the head of union of knowledge suy nieäm veà traïng thaùi thanh bình an laïc. Quaùn and skill in means, everywhere appearing in chieáu veà söï an laïc cuûa Nieát Baøn. Thöù taùm laø Nieäm compatible forms. Ninth, the head of teaching all Töû (Marananussati (p) hay suy nieäm veà söï cheát. sentient beings, taking all sentient beings as Quaùn töôûng veà caùi cheát laø chaéc chaén, caùi cheát ñeán disciples. Tenth, the head of preservation of the baát ngôø, vaø khi cheát ngöôøi ta phaûi boû heát moïi thöù. eye of reality of Buddhas, able to perpetuate the Thöù chín laø Nieäm Thaân (Kayagatasati (p) hay suy seeds of the three treasures. nieäm hay tænh thöùc veà thaân. Quaùn töôûng veà 32 Möôøi Ñeà Muïc Baát Tònh: Theo Vi Dieäu Phaùp, coù phaàn cuûa thaân theå nhö toùc, loâng, moùng, raêng, da, möôøi loaïi töû thi, baát tònh, hay möôøi giai ñoaïn tan xöông, tuûy, vaân vaân. Thöù möôøi laø Nieäm Töùc hoaïi cuûa töû thi. Ñaây laø nhöõng ñeà muïc haønh thieàn (Anapanasati (p) hay suy nieäm veà hôi thôû. Tænh ñöôïc ñeà nghò cho nhöõng ngöôøi ham meâ saéc duïc: töû thöùc veà caûm giaùc xuùc chaïm cuûa nhöõng vuøng phuï thi sình (Uddhumataka (p), töû thi ñaõ ñoåi maøu caän hai loå muõi hay moâi treân khi khoâng khí aäp ñeán (Vinilaka (p), töû thi ñaõ tan raõ chaûy nöôùc luùc ta thôû vaøo thôû ra—The ten recollections. First, (Vipubhaka (p), töû thi bò ñöùt lìa (Vicchiddaka (p), the recollection of the Buddha. Second, the töû thi bò ñuïc khoeùt (Vikkhayitaka (p), töû thi bò recollection of the Dharma. Third, the recollection vaêng vuïn ra thaønh töøng maûnh (Vikkhittaka (p), töû of the Sangha. Fourth, the recollection of thi raõ rôøi vung vaûy taûn maùc (Hata-vikkhittaka (p), Morality. The practice of mindfully recollecting töû thi ñaåm ñaày maùu (Lohitaka (p), töû thi bò doøi töûa the special qualities of virtuous conduct. Fifth, the ñuïc tan (Pulavaka (p), vaø boä xöông (Atthika (p)— recollection of generosity which involves mindful According to The Abhidharma, there are ten kinds reflection on the special qualities of generosity. of foulness, impurities, or corpses in different Sixth, the recollection of the devas, practised by stages of decay. This set of meditation subjects is mindfully considering: “The deities are born in especially recommended for removing sensual such exalted states on account of their faith, lust: a bloated corpse, a livid or discoloured morality, learning, generosity, and wisdom. I too corpse, a festering corpse, a dismembered or possess these same qualities.” This meditation dissected corpse, an eaten corpse, a scattered-in- subject is a term for mindfulness with the special pieces corpse, a mutilated and scattered-in-pieces qualities of one’s own faith, etc., as its objects and corpse, a bloody corpse, a worm-infested corpse, with the devas standing as witnesses. Seventh, the and a skeleton. recollection of peace. The contemplation on the Möôøi Ñeà Muïc Suy Nieäm: Anussati (p)—Coù möôøi peaceful

attributes of Nibbana. Eighth, the ñeà muïc suy nieäm. Thöù nhaát laø Nieäm Phaät recollection of death. The contemplation on the (Buddhanussati (p) hay suy nieäm veà Ñöùc Phaät. fact that one's own death is absolutely certain, that Thöù nhì laø Nieäm Phaùp (Dhammanussati (p) hay the arrival of death is utterly uncertain, and that suy nieäm veà giaùo phaùp. Thöù ba laø Nieäm Taêng when death comes one must relinquish everything. (Sanghanussati (p) hay suy nieäm veà Taêng. Thöù tö Ninth, mindfulness occupied with the body. The laø Nieäm Giôùi (Silanussati (p) hay suy nieäm veà contemplation of the thirty-two repulsive parts of Giôùi Luaät. Tænh thöùc veà vieäc tu haønh trì giöõ giôùi the body, hair of the head, hairs of the body, nails, luaät. Thöù naêm laø Nieäm Thí (Caganussati (p) hay teeth, skin, flesh, sinews, bones, marrow, etc. suy nieäm veà Taâm Boá Thí. Tænh thöùc veà vieäc tu Tenth, mindfulness of breathing. The attentiveness haønh haïnh boá thí. Thöù saùu laø Nieäm Thieân to the touch sensation of in-breath and out-breath (Devatanussati (p) hay suy nieäm veà chö Thieân. in the vicinity of the nostrils or upper lip, whether Thöïc taäp baèng caùch suy nieäm nhö vaày: "Chö Thieân the air is felt striking as one breathes in and out. ñöôïc sanh ra trong nhöõng traïng thaùi sieâu vieät vì hoï Möôøi Ñeà Muïc Thieàn Ñònh: Möôøi ñeà muïc trong coù nhöõng phaåm haïnh tín, giôùi, boá thí, vaø trí hueä. Ta thieàn ñònh theo Phaät Giaùo Nguyeân Thuûy: ñaát, cuõng coù nhöõng phaåm haïnh aáy." Ñeà muïc haønh thieàn nöôùc, löûa, gioù, maøu xanh lam, maøu vaøng, maøu ñoû, naày laø ñeà muïc tu thieàn tænh thöùc veà nhöõng phaåm maøu traéng, khoâng gian, vaø yù thöùc (trong Vi Dieäu haïnh ñaëc bieät vôùi söï chöùng kieán cuûa chö thieân. Phaùp laø "AÙnh Saùng")—There are ten kasinas in

Theravada Buddhism: the Earth Kasina, the Water are ten exhaustive knowledges of all Buddhas: Kasina, the Fire Kasina, the Wind (air) Kasina, the they know all things of the past exhaustively; they Blue Kasina, the Yellow Kasina, the Red Kasina, know all things of the future exhaustively; they the White Kasina, the Space Kasina (akasha), and know all things of the present exhaustively; they the Consciousness Kasina (in the Abhidharma, the know all principles of language exhaustively; they Light Kasina). know all sentient beings' minds exhaustively; they Möôøi Ñeä Töû Lôùn Cuûa Ñöùc Phaät: Ten chief know all the various ranks, high, middling, and disciples of Sakyamuni—See Thaäp Ñaïi Ñeä Töû. low of the roots of goodness of Enlightening Möôøi Ñieàu Bò Ma Nhieáp Trì Cuûa Chö Ñaïi Boà Beings; they know all Buddhas' complete Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi knowledge and virtues do not increase or ñieàu bò ma nhieáp trì cuûa chö Ñaïi Boà Taùt. Chö Boà decrease; they know all phenomena come from Taùt rôøi boû ñöôïc möôøi ñieàu ma nhieáp trì naày thôøi interdependent origination; they know all world ñöôïc möôøi ñieàu chö Phaät nhieáp trì: taâm löôøi bieáng; systems exhaustively; they know all the different chí nguyeän heøn keùm; nôi coâng haïnh chuùt ít laïi cho phenomena in all worlds, interrelated in Indra's laø ñuû; laõnh thoï moät haïnh, töø choái nhöõng haïnh khaùc; net. chaúng phaùt ñaïi nguyeän; thích nôi tòch dieät, döùt tröø Möôøi Ñieàu Caàu Phaùp Cuûa Chö Ñaïi Boà Taùt: phieàn naõo, neân queân maát Boà Ñeà taâm; döùt haún sanh Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi ñieàu töû; boû haïnh Boà

Taùt; chaúng giaùo hoùa chuùng sanh; caàu phaùp cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï nghi baùng chaùnh phaùp—According to the Flower trong phaùp naày thôøi ñöôïc ñaïi trí hueä taát caû Phaät Adornment Sutra, Chapter 38, there are ten kinds phaùp chaúng do ngöôøi khaùc daïy: tröïc taâm caàu phaùp, of possession by demons of Great Enlightening vì khoâng dua nònh phænh phôø; tinh taán caàu phaùp, vì Beings. Enlightening Beings who can leave these xa lìa löôøi bieáng khinh maïn; nhöùt höôùng caàu phaùp, ten can attain the supreme supportive power of vì chaúng tieác thaân maïng; vì muoán tröø phieàn naõo Buddhas: laziness; narrowness and meanness of cho taát caû chuùng sanh maø caàu phaùp, vì chaúng vì aspiration; satisfaction with a little practice; danh, lôïi hay söï cung kính; vì lôïi mình, lôïi ngöôøi, exclusivity; not making great vows; liking to be in cuõng nhö lôïi taát caû chuùng sanh maø caàu phaùp, chöù tranquil extinction and annihilating afflictions, chaúng vì tö lôïi; Vì nhaäp trí hueä maø caàu phaùp, forgetting the Bodhi mind; permanently chaúng vì vaên töï; vì thoaùt sanh töû maø caàu phaùp, vì annihilating birth and death; giving up the chaúng tham theá laïc; Vì ñoä chuùng sanh maø caàu practices of enlightening beings; not edifying phaùp, vì phaùt Boà Ñeà taâm; vì döùt nghi cho taát caû sentient beings; doubting and repudiating the truth. chuùng sanh maø caàu phaùp, vì laøm cho hoï khoâng do Möôøi Ñieàu Bieát Heát Taát Caû Caùc Phaùp Khoâng döï; vì ñaày ñuû Phaät phaùt maø caàu phaùp, vì chaúng Thöøa Soùt Cuûa Chö Phaät: Theo Kinh Hoa thích nhöõng thöøa khaùc—According to the Flower Nghieâm, Phaåm 33, coù möôøi ñieàu bieát heát taát caû caùc Adornment Sutra, Chapter 38, there are ten kinds phaùp khoâng thöøa soùt cuûa chö Phaät: bieát heát taát caû of quest for truth of Great Enlightening Beings. phaùp quaù khöù khoâng thöøa soùt; bieát heát taát caû phaùp Enlightening Beings who abide by these can attain vò lai khoâng thöøa soùt; bieát heát taát caû phaùp hieän taïi great knowledge of all elements of Buddhahood khoâng thöøa soùt; bieát heát taát caû phaùp ngoân ngöõ without being instructed by another: quest for truth khoâng thöøa soùt; bieát heát taát caû taâm chuùng sanh with a straightforward mind, being free from khoâng thöøa soùt; bieát heát taát caû nhöõng phaàn vò dishonesty; diligent quest for truth, being free thöôïng trung haï thieän caên cuûa chö Boà Taùt khoâng from laziness; wholly devoted quest for truth, not thöøa soùt; bieát heát taát caû trí vieân maõn vaø coâng ñöùc begrudging their lives; quest for truth to destroy cuûa chö Phaät khoâng thöøa soùt; bieát heát taát caû phaùp all sentient beings' afflictions, not doing it for ñeàu töø duyeân khôûi khoâng thöøa soùt; bieát heát taát caû fame, profit, or respect; quest for truth to benefit ñaïo theá gian khoâng thöøa soùt; bieát heát taát caû theá self and others, all sentient beings, not just helping giôùi chuûng, trong taát caû phaùp giôùi nhöõng söï sai bieät themselves; quest for truth to enter knowledge of nhö löôùi Thieân Ñeá khoâng thöøa soùt—According to wisdom, not taking pleasure in literature; quest for the Flower Adornment Sutra, Chapter 33, there truth to leave birth and death, not craving worldly pleasures; quest for truth to liberate sentient chuùng sanh taâm söû hieän haønh; bieát taát caû chuùng beings, engendering the determination for sanh thieän vaø baát thieän hieän haønh; bieát taát caû Boà enlightenment; quest for truth to resolve the

Taùt nguyeän haïnh, töï taïi, truï trì, bieán hoùa; bieát taát doubts of all sentient beings, to free them from caû Nhö Lai ñaày ñuû thaäp löïc thaønh Chaùnh Ñaúng vacillation; quest for truth to fulfill Buddhahood, Chaùnh Giaùc—According to the Flower Adornment not being inclined to lesser aims. Sutra, Chapter 38, there are ten kinds of Möôøi Ñieàu Chaúng Loãi Thôøi Cuûa Chö Phaät: Theo realizational knowledge possessed by Great Kinh Hoa Nghieâm, Phaåm 33, coù möôøi ñieàu chaúng Enlightening Beings. Enlightening Beings who loãi thôøi cuûa chö Phaät: taát caû chö Phaät thaønh chaùnh abide by these can attain skillful use of all the ñaúng chaùnh giaùc chaúng loãi thôøi; taát caû chö Phaät teachings: they know the unity of all things; they thaønh thuïc keû coù duyeân chaúng loãi thôøi; taát caû chö know the infinity of all things; they know the Phaät thoï kyù cho chö Boà Taùt chaúng loãi thôøi; taát caû presence of all things in a single instant; they chö Phaät theo taâm chuùng sanh maø thò hieän thaàn löïc know the interpenetration of mental activities of chaúng loãi thôøi; taát caû chö Phaät theo choã hieåu cuûa all sentient beings; they know the equality of chuùng sanh maø thò hieän thaân Phaät chaúng loãi thôøi; faculties of all sentient beings; they know the taát caû chö Phaät truï nôi ñaïi xaû chaúng loãi thôøi; taát caû impassioned habitual activities of all sentient chö Phaät vaøo caùc tuï laïc chaúng loãi thôøi; taát caû chö beings; they know the mental compulsions of all Phaät nhieáp thoï caùc chuùng sanh tònh tín chaúng loãi sentient beings; they know the good and bad acts thôøi; taát caû chö Phaät ñieàu phuïc nhöõng chuùng sanh of all sentient beings; they know all enlightening aùc chaúng loãi thôøi; taát caû chö Phaät hieän baát tö nghì beings' vows and practices, mastery, preservation Phaät thaàn thoâng chaúng loãi thôøi—According to the of the teaching, and mystical transfigurations; they Flower Adornment Sutra, Chapter 33, there are know all Buddhas' fulfillment of the ten powers ten kinds of proper timing of all Buddhas: all and attainment of true enlightenment. Buddhas attain Anuttara Samyak Sambodhi at the Möôøi Ñieàu Cuûa Chö Phaät Maø Chö Ñaïi Boà Taùt proper time; all Buddhas develop and mature Haèng Ghi Nhôù: Theo Kinh Hoa Nghieâm, Phaåm those with afinity at the appropriate time; all 38, coù möôøi ñieàu cuûa chö Phaät maø chö Boà Taùt phaûi Buddhas give enlightening beings instructions for haèng ghi nhôù: taát caû Boà taùt phaûi thöôøng ghi nhôù veà the future at proper time; all Buddhas show nhôn duyeân quaù khöù cuûa chö Phaät; taát caû Boà Taùt spiritual powers in accord with sentient beings' phaûi thöôøng ghi nhôù haïnh thanh tònh thuø thaéng cuûa minds at the proper time; all Buddhas show chö Phaät; taát caû Boà Taùt phaûi thöôøng ghi nhôù chö Buddha-bodies in accord with sentient beings' Phaät ñaày ñuû Ba La Maät; taát caû Boà Taùt phaûi thöôøng understandings at the proper time; all Buddhas ghi nhôù ñaïi nguyeän thaønh töïu cuûa chö Phaät; taát caû persist in great relinquishment at the proper time; Boà Taùt phaûi thöôøng ghi nhôù söï chöùa nhoùm coâng all Buddhas go into inhabited places at appropriate ñöùc cuûa chö Phaät; taát caû Boà Taùt phaûi thöôøng ghi time; all Buddhas receive the pure and faithful at nhôù chö Phaät ñaõ ñuû ñaày phaïm haïnh; taát caû Boà Taùt the proper time; all Buddhas tame evil sentient phaûi thöôøng ghi nhôù chö Phaät hieän thaønh chaùnh beings at the appropriate

time; all Buddhas reveal giaùc; taát caû Boà Taùt phaûi thöôøng ghi nhôù voâ löôïng the inconceivable occult powers of the saéc thaân cuûa chö Phaät; taát caû Boà Taùt phaûi thöôøng enlightened at the proper time. ghi nhôù thaàn thoâng voâ löôïng cuûa chö Phaät; taát caû Möôøi Ñieàu Chöùng Tri Cuûa Chö Ñaïi Boà Taùt: Boà Taùt phaûi thöôøng ghi nhôù thaäp löïc cuûa chö Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi ñieàu Phaät—According to the Flower Adornment Sutra, chöùng tri cuûa nhöõng ñaïi Boà Taùt. Chö Boà Taùt an Chapter 38, there are ten kinds of pure things of truï trong phaùp naày thôøi ñöôïc taát caû phöông tieän Buddhas that should always be remembered by thieän xaûo: bieát taát caû phaùp moät töôùng; bieát taát caû Enlightening Beings: all Buddhas' past events phaùp voâ löôïng töôùng; bieát taát caû phaùp taïi moät should always be remembered by Enlightening nieäm; bieát chuùng sanh taâm haønh voâ ngaïi; bieát taát Beings; all Buddhas' pure superior actions should caû chuùng sanh caùc caên bình ñaúng; bieát taát caû chuùng always be remembered; all Buddhas' fulfillment sanh phieàn naõo taäp khí hieän haønh; bieát taát caû of the ways of transcendence should be always

remembered; all Buddhas' accomplishment of beings without actually grasping the liberation of great undertakings should always be remembered; those vehicles; in happily contemplating the all Buddhas' accumulation of virtues should uncreated without dwelling therein and not always be remembered; all Buddhas' embodiment thinking of the crated and the uncreated as dual; in of spiritual practice should always be reaching the realm of birthlessness, yet remembered; all Buddhas' actualization of true manifesting birth; in realizing universal enlightenment should always be remembered; the knowledge, yet carrying out the practices of infinity of all Buddhas physical forms should enlightening beings and perpetuating the seed of always be remembered; the infinity of all Enlightening Beings. Buddhas' spiritual powers should be always Möôøi Ñieàu Ñöôïc Phaùp Nhieáp Trì Cuûa Chö Boà remembered; all Buddhas' ten powers of Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù muôøi confidence should be always remembered. ñieàu ñöôïc phaùp nhieáp trì cuûa chö Boà Taùt. Chö Boà Möôøi Ñieàu Ñöôïc Chö Phaät Nhieáp Trì: Theo Taùt an truï trong phaùp naày thôøi ñöôïc phaùp nhieáp trì Kinh Hoa Nghieâm, coù möôøi ñieàu ñöôïc chö Phaät voâ thöôïng cuûa taát caû chö Phaät: bieát taát caû haønh nhieáp trì. Neáu chö Boà Taùt rôøi boû ñöôïc möôøi ñieàu phaùp laø voâ thöôøng; bieát taát caû haønh phaùp laø khoå; bò ma nhieáp trì thôøi ñöôïc möôøi ñieàu ñöôïc chö Phaät bieát taát caû haønh phaùp laø voâ ngaõ; bieát taát caû phaùp laø nhieáp trì: ban sô coù theå phaùt taâm Boà Ñeà ñöôïc Phaät tòch dieät nieát baøn; bieát taát caû phaùp theo duyeân maø nhieáp trì; trong nhieàu ñôøi gìn giöõ taâm Boà Ñeà khoâng phaùt khôûi, khoâng coù duyeân thôøi khoâng khôûi; bieát vì ñeå queân maát, ñöôïc chö Phaät nhieáp trì; roõ bieát ñöôïc do taø tö duy neân sanh khôûi voâ minh, vì do coù voâ ma söï vaø coù theå xa lìa, ñöôïc chö Phaät nhieáp trì; minh khôûi neân coù laõo töû phaùt khôûi, moät khi taø tö nghe caùc moân Ba La Maät roài tu haønh ñuùng phaùp, duy bò dieät, thì voâ minh dieät, voâ minh dieät thì laõo ñöôïc chö Phaät nhieáp trì; bieát khoå sanh töû maø chaúng töû cuõng dieät; bieát ba moân giaûi thoaùt xuaát sanh nhaøm

gheùt, ñöôïc chö Phaät nhieáp trì; quaùn phaùp Thanh vaên thöøa, chöùng phaùp voâ traùnh xuaát sanh thaäm thaâm ñöôïc voâ löôïng quaû, ñöôïc chö Phaät Ñoäc giaùc; bieát luïc phaùp luïc Ba La Maät vaø töù nhieáp nhieáp trì; vì chuùng sanh noùi phaùp nhò thöøa, maø phaùp xuaát sanh Ñaïi thöøa; bieát taát caû coõi, taát caû chaúng chöùng laáy quaû giaûi thoaùt nhò thöøa, ñöôïc chö phaùp, taát caû chuùng sanh, taát caû caû theá laø caûnh giôùi Phaät nhieáp trì; thích quaùn phaùp voâ vi maø chaúng truï cuûa Phaät trí; bieát döùt taát caû nieäm, boû taát caû thuû, rôøi trong ñoù, ñoái vôùi höõu vi vaø voâ vi khoâng töôûng laø tröôùc rôøi sau, tuøy thuaän nieát baøn—According to hai, ñöôïc chö Phaät nhieáp trì; ñeán choã voâ sanh maø the Flower Adornment Sutra, Chapter 38, there vaãn hieän thoï sanh, ñöôïc chö Phaät nhieáp trì; daàu are ten kinds of support by truth of Great chöùng ñöôïc nhöùt thieát trí maø khôûi haïnh Boà Taùt Enlightening Beings. Enlightening Beings who chaúng döùt gioáng Boà Ñeà, ñöôïc chö Phaät nhieáp trì— abide by these can attain the supreme support of According to the Flower Adornment Sutra, there truth of all Buddhas: knowing all conditioned are ten kinds of support by Buddhas. If states are impermanent; knowing all conditioned Enlightening Beings can get rid of the ten states are painful; knowing all conditioned states possessions by demons, they can gain ten kinds of are identyless egoless); knowing all phenomena support by Buddhas: they are supported by are quiescent nirvana; knowing all phenomena Buddhas in first being able to aspire to arise from conditions and do not come to be enlightenment; in preserving the will for without conditions; knowing that ignorance comes enlightenment life after life without letting it be from wrong thought, and finally old age and death forgotten; in being aware of manias and being come from ignorance, so if wrong thought is able to avoid them; in learning the way of extinguished, ignorance is extinguished, and transcendence and practice them as taught; in finally old age and death are extinguished; knowing the pain of birth and death, yet not knowing the three doors of liberation and rejecting them; in contemplating the most generating the vehicle of hearers, realizing the profound truth and gaining immeasurable reward; state of noncontention and generating the vehicle in expounding the principles of the two lesser of individual illuminates; knowing the six vehicles of salvation for the benefit of sentient transcendent ways and the four means of

integration, generating the Great Vehicle; duøng caùc phaùp laønh ñeå cöùu teá ngöôøi khoâng ñöùc; knowing that al lands, all phenomena, all sentient möôøi laø thöôøng duøng töù nhieáp ñeå thaønh töïu chuùng beings and all times are spheres of knowledge of sanh—According to the Vimalakirti, Chapter Buddhas; knowing how to cut off all thoughts, Tenth, Vimalakirti said: “As you have said, the abandon all grasping, detach from before and Bodhisattvas of this world have strong compassion after, and accord with nirvana. and their lifelong works of salvation for all living Möôøi Ñieàu Khoâng Sôï Haõi: Thaäp Voâ UÙy—Ten beings surpass those done in other pure lands kinds of fearlessness—See Möôøi Voâ UÙy Cuûa Chö during hundreds and thousands of aeons. Why? Ñaïi Boà Taùt. Because they achieved ten excellent deeds which Möôøi Ñieàu Kieän Khôûi Ñaàu Ñöa Ñeán Hoaøi Baûo are not required in

other pure lands: charity (dana) Giaùc Ngoä Toái Thöôïng: Theo Kinh Hoa Nghieâm, to succour the poor; precept-keeping (sila) to help coù möôøi ñieàu kieän khôûi ñaàu ñöa ñeán öôùc voïng giaùc those who have broken the commandments; ngoä toái thöôïng: ñaày ñuû thieän caên; tu taäp caùc thieän patient endurance (ksanti) to subdue their anger; haïnh; chöùa nhoùm ñaày ñuû caùc tö löông; cung kính zeal and devotion (virya) to cure their remissness; cuùng döôøng chö Phaät; thaønh töïu ñaày ñuû caùc tònh serenity (dhyana) to stop their confused thoughts; phaùp; thaân caän caùc thieän tri thöùc; taâm hoaøn toaøn wisdom (prajna) to wipe out ignorance; putting an thanh tònh; taâm quaûng ñaïi ñöôïc kieân coá; tín caên end to the eight distressful conditions for those ñöôïc beàn vöõng; saún saøng taâm ñaïi bi—According to suffering from them; teaching Mahayana to those the Avatamsaka Sutra, there are ten preliminary who cling to Hinayana; cultivation of good roots conditions that lead to the cherishing of the desire for those in want of merits; the four Bodhisattva for supreme enlightenment: the stock of merit is winning devices for the purpose of leading all well-filled; deeds of goodness are well practiced; living beings to their goals (in Bodhisattva the necessary moral provisions are well stored up; development). the Buddhas have respectfully served; works of Möôøi Ñieàu Phaán Taán Cuûa Chö Ñaïi Boà Taùt: Ten purity are well accomplished; there are good kinds of springing of Great Enlightening Beings— friends kindly disposed; the heart is thoroughly Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi ñieàu cleansed; broad-mindedness is firmly secured; a phaán taán cuûa chö Boà Taùt. Chö Boà Taùt an truï trong deep sincere faith is established; there is the phaùp naày thôøi ñöôïc nôi taát caû phaùp phaán taán töï taïi presence of a compassionate heart. voâ thöôïng cuûa chö Phaät. Ñieàu phaán taán thöù nhaát Möôøi Ñieàu Laønh Maø Chö Boà Taùt Laøm Lôïi Ích noùi raèng vôùi Ngöu vöông phaán taán chö ñaïi Boà Taùt Cho Chuùng Sanh ÔÛ Coõi Ta Baø: Ten che maùt taát caû thieân long baùt boä. Thöù nhì laø Töôïng Bodhisattvas' excellent deeds in the Saha world— vöông phaán taán noùi raèng taâm cuûa chö ñaïi Boà Taùt Theo Kinh Duy Ma Caät, Phaåm thöù Möôøi, Duy Ma kheùo ñieàu phuïc vaø nhu nhuyeãn vaø gaùnh vaùc taát caû Caät noùi: "Boà Taùt ôû coõi Ta Baø naøy ñoái vôùi chuùng nhöõng chuùng sanh. Thöù ba laø Long vöông phaán taán sanh, loøng ñaïi bi beàn chaéc thaät ñuùng nhö lôøi caùc noùi raèng chö ñaïi Boà Taùt laøm noåi maây daày ñaïi ngaøi ñaõ ngôïi khen. Maø Boà Taùt ôû coõi naày lôïi ích phaùp; chieáu ñieån quang giaûi thoaùt; chaán saám nghóa cho chuùng sanh trong moät ñôøi coøn hôn traêm ngaøn nhö thaät; röôùi möa cam loà caên, löïc, giaùc phaàn, kieáp tu haønh ôû coõi nöôùc khaùc. Vì sao? Vì coõi Ta thieàn ñònh, giaûi thoaùt, tam muoäi. Thöù tö laø Ñaïi Baø naày coù möôøi ñieàu laønh maø caùc Tònh Ñoä khaùc Kim Sí Ñieåu vöông phaán taán noùi raèng coù theå laøm khoâng coù.": moät laø duøng boá thí ñeå nhieáp ñoä keû caïn nöôùc tham aùi, phaù voû ngu si, chuïp baét nhöõng ngheøo naøn; hai laø duøng tònh giôùi ñeå nhieáp ñoä ngöôøi aùc ñoäc long phieàn naõo, vaø khieán chuùng sanh ra phaù giôùi; ba laø duøng nhaãn nhuïc ñeå nhieáp ñoä keû khoûi bieån khoå sanh töû. Thöù naêm laø Ñaïi sö töû vöông giaän döõ; boán laø duøng tinh taán ñeå nhieáp ñoä keû giaûi phaán taán noùi raèng chö ñaïi Boà Taùt an truï trong ñaïi

ñaõi; naêm laø duøng thieàn ñònh ñeå nhieáp ñoä keû loaïn yù; trí voâ uùy, laáy bình ñaúng laøm khí giôùi, vaø xoâ deïp saùu laø duøng trí tueä ñeå nhieáp ñoä keû ngu si; baûy laø chuùng ma vaø ngoaïi ñaïo. Thöù saùu laø Duõng kieän noùi phaùp töø naïn ñeå ñoä keû bò taùm naïn; taùm laø duøng phaán taán noùi raèng chö ñaïi Boà Taùt coù theå ôû trong phaùp ñaïi thöøa ñeå ñoä keû öa phaùp tieåu thöøa; chín laø chieán traän lôùn sanh töû, xoâ dieät taát caû phieàn naõo oaùn thuø. Thöù baûy laø Ñaïi trí phaán taán noùi raèng chö ñaïi

Boà Taùt bieát thaân taâm vaø caûm giaùc, bieát caùc duyeân states that Great Enlightening Beings know the khôûi, töï taïi khai thò taát caû phaùp. Thöù taùm laø Ñaø La elements of body, mind, and sense experience; Ni phaán taán noùi raèng chö ñaïi Boà Taùt duøng söùc know other interdependent productions; and freely nieäm hueä thoï trì chaùnh phaùp chaúng queân; vaø tuøy explain all things. Eighth, the springing of mental theo caên taùnh cuûa chuùng sanh maø vì hoï tuyeân command states that Great Enlightening Beings thuyeát. Thöù chín laø Bieän taøi phaán taán noùi raèng chö retain teachings by the power of recollection and ñaïi Boà Taùt voâ ngaïi vaø choùng phaân bieät taát caû caùc awareness; and expound the teachings according phaùp khieán cho taát caû chuùng sanh ñeàu ñöôïc lôïi ích. to the faculties of sentient beings. Ninth, the Thöù möôøi laø Nhö Lai phaán taán noùi raèng nhöùt thieát springing of intellectual powers states that Great chuûng trí nhöõng phaùp trôï ñaïo ñeàu thaønh töïu vieân Enlightening Beings uninhibited and swift maõn; duøng moät nieäm töông öng hueä, nhöõng choã analyzing everything, causing everyone to receive ñaùng ñöôïc ñeàu ñöôïc taát caû; nhöõng choã ñaùng ngoä benefit and be happy. Tenth, the springing of taát caû ñeàu ngoä; ngoài toøa sö töû; haøng phuïc chuùng realization of Thusness states that fulfilling all ma; vaø thaønh voâ thöôïng chaùnh ñaúng chaùnh giaùc — aids to the way to omniscience; with instantaneous According to the Flower Adornment Sutra, wisdom attaining all that can be attained; Chapter 38, there are ten kinds of springing of understanding all that can be understood; sitting Great Enlightening Beings. Enlightening Beings on a lion throne ; conquering hostile demons; and who abide by these can achieve the supreme realizing unexcelled, complete achieve perfect springing of Buddhas in the midst of all things. enlightenment. The first springing of Great Enlightening Beings Möôøi Ñieàu Raøng Buoäc: Möôøi ñieàu troùi buoäc con states that with the springing of a majestic bull, ngöôøi: voâ taøm (coù loãi maø khoâng bieát töï hoå theïn), Great Enlightening Beings overshadow all voâ quyù (coù loãi maø khoâng bieát maéc côû vôùi ngöôøi), dragons, yakshas, kinnaras, gandharvas, and other taät ñoá (ghen gheùt), xan (boûn xeûn heøn haï), baát hoái (creatures. Second, the springing of a majestic khoâng bieát aên naên nhöõng toäi loãi ñaõ laøm), thuøy elephant states that Great Enlightening Beings' mieân (hoân meâ hay thaân taâm khoâng thöùc tænh), traïo minds have the ability to tame and gentle and cöû (taâm nieäm xao ñoäng), hoân traàm (thaàn thöùc hoân carry all sentient beings. Third, the springing of a meâ, khoâng bieát chi caû), saân haän, vaø phuù (che daáu great water spirit states that Great Enlightening toäi aùc)—Ten bonds: shamelessness, Beings produce dense clouds of the great unblushingness, envy,

meanness, regretlessness, teaching, flash the lightning of liberation, torpidity, unstableness (excitability), gloominess, reverberate with the thunder of truth, and shower anger, and covering sins. the sweet rain of the spiritual faculties and Möôøi Ñieàu Rôøi Boû Ma Nghieäp Cuûa Chö Ñaïi Boà powers, the elements of enlightenment, Taùt (Kinh Hoa Nghieâm—Phaåm 38). Chö Boà Taùt meditations, liberations, and concentrations. an truï trong möôøi phaùp naày thôøi coù theå ra khoûi taát Fourth, the springing of the great golden-winged caû ma ñaïo: gaàn thieän tri thöùc, cung kính cuùng bird states that Great Enlightening Beings can döôøng; chaúng töï cao töï ñaïi, chaúng töï khen ngôïi; tin evaporate the water of covetousness, break the hieåu thaâm phaùp cuûa Phaät maø chaúng huûy baùng; shell of delusion, catch the evil poisonous dragon chaúng bao giôø queân maát taâm nhöùt thieát trí; sieâng tu of affliction, and cause lifting beings out of the dieäu haïnh, haèng chaúng phoùng daät; thöôøng caàu taát ocean of suffering of birth and death. Fifth, the caû phaùp daønh cho Boà Taùt; haèng dieãn thuyeát chaùnh springing of great majestic lion states that Great phaùp, taâm khoâng nhaøm moûi; quy y taát caû chö Phaät Enlightening Beings rest secure in fearless, use möôøi phöông vaø nghó ñeán chö Phaät nhö nhöõng vò impartial great knowledge as a weapon, and crush cöùu hoä; tin thoï öùc nieäm taát caû chö Phaät thaàn löïc gia demons and false teachers. Sixth, because of the trì; cuøng taát caû Boà Taùt ñoàng gieo caên laønh bình springing of spirit and strength, Great Enlightening ñaúng khoâng hai—Ten ways of getting rid of Beings are able to destroy the enemy and demons' actions of Great Enlightening Beings afflictions on the great battlefront of birth and (The Flower Adornment Sutra—Chapter 38). death. Seventh, the springing of great knowledge Enlightening Beings who abide by these can

escape all demonic ways: associating with the Practices for Buddhists. First, we should not wise and honoring and serving them; not elevating wish (yearn) that our bodies be always free of themselves or praising themselves; believing in diseases, because a disease-free body is the profound teaching of Buddha without prone to desire and lust (because with a repudiating it; never ever forgetting the disease-free body, one tends to be tempted determination for omniscience; diligently with desire and lust). This will lead to cultivating refined practices, never being lax; precept-breaking and retrogression. Second, always seeking all the teachings for enlightening we should not wish that our lives be free of all beings; always expounding the truth tirelessly; misfortune, adversity, or accident because taking refuge with all the Buddhas in the ten without them, we will be easily prone to pride directions and thinking of them as saviors and and arrogance. This will lead us to be protectors; faithfully accepting and remembering disdainful and overbearing towards everyone the support of the spiritual power of the Buddhas; else. If people's lives are perfect, everything equally planting the same roots of goodness with is just as they always dreamed, without all enlightening beings. encountering heartaches, worries, afflictions, Möôøi Ñieàu Taâm Nieäm: Ten Non-Seeking or any pains and sufferings, then this can Practices. easily give way to conceit, arogance, etc.; (A) Ñöùc Phaät daïy veà möôøi ñieàu taâm nieäm cho thus, becoming the breeding ground for haønh giaû. Thöù nhaát, nghó ñeán thaân

theå thì ñöøng countless transgressions and offenses. Sincere caàu khoâng bònh khoå, vì khoâng bònh khoå thì duïc Buddhists should always use misfortunes as voïng deã sinh. Thöù nhì, ôû ñôøi thì ñöøng caàu the opportunity to awaken from being khoâng hoaïn naïn, vì khoâng hoaïn naïn thì kieâu mesmerized by success, fame, fortune, sa noåi daäy. Neáu nhö chuùng ta cöù soáng maõi wealth, etc. and realize the Buddha's trong caûnh thanh nhaøn, nhö yù, khoâng bò ñôøi teachings are true and accurate, and then use daèn vaët, laïi chaúng bò vöôùng ít nhieàu söï khoå this realization to develop a cultivated mind naõo, öu phieàn, taát taâm seõ sanh ra caùc nieäm seeking enlightenment. Third, we should not khinh maïn, kieâu sa; töø ñoù maø keát thaønh voâ soá wish that our mind cultivation be free of all toäi loãi. Phaät töû chôn thuaàn phaûi nhaân nôi hoaïn obstacles because without obstacles, we naïn maø thöùc tænh côn tröôøng moäng vaø chieâm would not have opportunities to excell our nghieäm ñöôïc lôøi Phaät daïy laø ñuùng. Do ñoù maø mind. This will lead to the transgression of phaùt taâm tinh chuyeân tu haønh caàu giaûi thoaùt. thinking that we have awakened, when in fact Thöù ba, cöùu xeùt taâm taùnh thì ñöøng caàu khoâng we have not. Fourth, we should not wish that khuùc maéc, vì khoâng khuùc maéc thì sôû hoïc our cultivation be free of demonic obstacles, khoâng thaáu ñaùo. Thöù tö, xaây döïng ñaïo haïnh because our vows would not be then firm and thì ñöøng caàu khoâng bò ma chöôùng, vì khoâng bò enduring. This leads to the transgression of ma chöôùng thì chí nguyeän khoâng kieân cöôøng. thinking that we have attained, when in fact Thöù naêm, vieäc laøm thì ñöøng mong deã thaønh, vì we have not. Fifth, we should not wish that vieäc deã thaønh thì loøng hay khinh thöôøng kieâu our plans and activities meet with easy ngaïo. Thöù saùu, giao tieáp thì ñöøng caàu lôïi success, for we will then be inclined to mình, vì lôïi mình thì maát ñi ñaïo nghóa. Thöù thoughts of contempt and disrespect. This baûy, vôùi ngöôøi thì ñöøng mong taát caû ñeàu thuaän leads to the transgression of pride and conceit, theo yù mình, vì ñöôïc thuaän theo yù mình thì thinking ourselves to be filled with virtues and loøng taát kieâu caêng. Thöù taùm, thi aân thì ñöøng talent. Sixth, we should not wish for gain in caàu ñeàn ñaùp, vì caàu ñeàn ñaùp laø thi aân coù möu our social relations. This will lead us to ñoà. Thöù chín, thaáy lôïi thì ñöøng nhuùng vaøo, vì violate moral principles and see only mistakes nhuùng vaøo thì si meâ phaûi ñoäng. Thöù möôøi, oan of others. Seventh, we should not wish that öùc khoâng caàn bieän baïch, vì coøn bieän baïch laø everyone, at all times, be on good terms and nhaân ngaõ chöa xaû—Ten Non-Seeking in harmony with us. This leads to pride and

conceit and seeing only our own side of every Möôøi Ñieàu Thaønh Nhö Lai Löïc Cuûa Chö Ñaïi issue. Eighth, we should not wish to be repaid Boà Taùt: Ten kinds of attainment of powers of the for our good deeds, lest we develop a enlightened of enlightening beings—Chö Boà Taùt calculating mind. This leads to greed for fame coù ñuû möôøi Nhö Lai löïc naày thôøi goïi laø Nhö Lai and fortune. Ninth, we should not wish to Chaùnh Ñaúng Chaùnh Giaùc (Kinh Hoa Nghieâm — share in opportunities for profit, lest the mind Phaåm 38): vì sieâu quaù taát caû nhöõng ma phieàn naõo of illusion arise. This leads us to lose our good nghieäp neân thaønh Nhö Lai löïc; vì ñaày

ñuû taát caû Boà name and reputation for the sake of Taùt haïnh vaø töï taïi du hyù taát caû Boà Taùt tam muoäi; unwholesome gain. Tenth, when subject to ñaày ñuû taát caû Boà Taùt quaûng ñaïi thieàn ñònh; vieân injustice and wrong, we should not maõn taát caû phaùp trôï ñaïo baïch tònh; ñöôïc taát caû necessarily seek the ability to refute and phaùp trí hueä quang minh kheùo tö duy phaân bieät; rebut, as doing so indicates that the mind of thaân cuøng khaép taát caû theá giôùi; coù theå duøng thaàn self-and-others has not been severed. This löïc gia trì taát caû; ngoân aâm phaùt ra ñeàu ñoàng vôùi will certainly lead to more resentment and taâm cuûa taát caû chuùng sanh; vì ba nghieäp thaân ngöõ yù hatred. ñoàng vôùi taát caû tam theá chö Phaät, trong moät nieäm (B) Luaän Baûo Vöông Tam Muoäi cuûa Ñöùc Phaät. bieát roõ nhöõng phaùp trong tam theá; ñöôïc thieän giaùc Laáy bònh khoå laøm thuoác thaàn. Laáy hoaïn naïn trí tam muoäi, ñuû Nhö Lai thaäp löïc, nhöõng laø thò xöù laøm giaûi thoaùt. Laáy khuùc maéc laøm thuù vò. Laáy phi xöù trí löïc ñeán laäu taän trí löïc—Enlightening ma quaân laøm baïn ñaïo. Laáy khoù khaên laøm Beings who acquire these ten powers are called thích thuù. Laáy keû teä baïc laøm ngöôøi giuùp ñôû. Buddhas, truly awake: attain the powers of the Laáy ngöôøi choáng ñoái laøm nôi giao du. Coi thi enlightened because they transcend the afflictive aân nhö ñoâi deùp boû. Laáy söï xaû lôïi laøm vinh activities of all demons; fulfill all enlightening hoa. Laáy oan öùc laøm cöûa ngoõ ñaïo haïnh— practices and master all concentrations of Thus, the Buddha advised all of us to enlighening beings; accomplish all the far-consider: Turn suffering and disease into good reaching meditations of enlightening beings; fulfill medicine (consider diseases and sufferings as al the pure means of fostering enlightenment; miraculous medicine). Turn misfortune and attain illumination of knowledge of all things and calamity into liberation (take misfortune and can think and analyze well; their bodies pervade adversity as means of liberation). Turn all worlds; can support all by spiritual powers; obstacles or high stakes into freedom and their utterances are equal to the minds of all ease (take obstacles as enjoyable ways to sentient beings; they are physically, verbally, cultivate ourselves). Turn demons or haunting mentally equal to the Buddhas of all times, and spirits into Dharma friends (take demonic can comprehend the things of all times in a single obstacles as our good spiritual advisors). Turn thought; attain concentration of precisely aware trying events into peace and joy (consider knowledge and are imbued with the ten powers of difficulties as our joy of gaining experiences the enlightened, from knowledge of what is so and or life enjoyments). Turn bad friends into what is not so up to knowledge of extinction of helpful associates (treat ungrateful people as contaminations. our helpful aids). Turn apponents into “fields Möôøi Ñieàu Thoái Thaát Phaät Phaùp Maø Chö Ñaïi of flowers” (consider opponents as our good Boà Taùt Neân Traùnh: Theo Kinh Hoa Nghieâm, relationships). Treat ingratitude as worn-out Phaåm 38, coù möôøi ñieàu thoái thaát Phaät phaùp maø chö shoes to be discarded (consider merits or Boà Taùt neân traùnh. Chö Boà Taùt traùnh ñöôïc möôøi services to others as ragged slippers). Turn ñieàu naày thôøi nhaäp ñöôïc ñaïo ly sanh cuûa Boà Taùt: frugality into power and wealth (take frugality khinh maïn thieän tri thöùc, sôï

khoå sanh töû, nhaøm tu as our honour). Turn injustice and wrong into haïnh Boà Taùt, chaúng thích truï theá gian, say ñaém conditions for progress along the Way tam muoäi, chaáp laáy thieän caên, huûy baùng chaùnh (consider injustice or false accusations as our phaùp, ñoaïn Boà Taùt haïnh, thích ñaïo nhò thöøa, vaø virtuous gate to enlightenment). hieàm haän chö Boà Taùt—According to the Flower

Adornment Sutra, Chapter 38, there are ten things all beings the happiness of omniscience. Seventh, that cause enlightening beings to regress from the they grasp the transcendent ways, to accumulate Buddha teachings, which they should avoid: the adornments of Enlightening Beings. Eighth, slighting the wise, fearing the pains of birth and they grasp skill in means, to demonstrate them death, getting tired of practicing the acts of everywhere. Ninth, they grasp enlightenment, to enlightening beings, not caring to remain in the obtain unobstructed knowledge. Tenth, they grasp world, addiction to concentration, clinging to roots all things, to comprehend them everywhere with of goodness, repudiating the truth, putting an end clear knowledge. to the practices of enlightening beings, liking the Möôøi Ñieàu Tònh Tu Ngöõ Nghieäp Cuûa Chö Ñaïi ways of individual liberation, and having aversion Boà Taùt: Möôøi phaùp tònh tu ngöõ nghieäp (Kinh Hoa to Enlightening Beings. Enlightening Beings who Nghieâm—Phaåm 38). Thöù nhaát, tònh tu ngöõ nghieäp, avoid these ten things will enter the Enlightening thích laéng nghe aâm thanh cuûa Ñöùc Nhö Lai. Thöù Beings' paths of emancipation. hai, tònh tu ngöõ nghieäp, nghe noùi coâng ñöùc cuûa Boà Möôøi Ñieàu Thuû Laáy Cuûa Chö Ñaïi Boà Taùt: Theo Taùt. Thöù ba, tònh tu ngöõ nghieäp, chaúng noùi nhöõng Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù lôøi maø chuùng sanh chaúng thích nghe. Thöù tö, tònh möôøi ñieàu thuû laáy, do ñaây maø khoâng döùt haïnh Boà tu ngöõ nghieäp, xa lìa nhöõng loãi laàm cuûa lôøi noùi. Taùt. Chö Boà Taùt an truï nôi möôøi ñieàu thuû laáy naày Thöù naêm, tònh tu ngöõ nghieäp, hoan hyû taùn thaùn thôøi coù theå chaúng döùt Boà Taùt haïnh, vaø ñöôïc phaùp Nhö Lai. Thöù saùu, tònh tu ngöõ nghieäp, ôû choã thaùp voâ sôû thuû voâ thöôïng cuûa taát caû Nhö Lai. Thöù nhaát, Nhö Lai to tieáng khen ngôïi coâng ñöùc nhö thieät cuûa thuû laáy taát caû chuùng sanh giôùi, vì roát raùo giaùo hoùa chö Phaät. Thöù baûy, tònh tu ngöõ nghieäp, duøng taâm chuùng sanh. Thöù nhì, thuû laáy taát caû theá giôùi vì roát thanh tònh ban boá chaùnh phaùp cho chuùng sanh. Thöù raùo nghieâm tònh. Thöù ba, thuû laáy Nhö Lai vì tu taùm, tònh tu ngöõ nghieäp, duøng aâm nhaïc ca tuïng ñeå haïnh Boà Taùt ñeå cuùng döôøng. Thöù tö, thuû laáy thieän taùn thaùn Ñöùc Nhö Lai. Thöù chín, tònh tu ngöõ caên vì chöùa nhoùm töôùng haûo coâng ñöùc cuûa chö nghieäp, ôû choã chö Phaät laéng nghe chaùnh phaùp Phaät. Thöù naêm, thuû laáy ñaïi bi, vì dieät khoå cho taát chaúng tieác thaân maïng. Thöù möôøi, tònh tu ngöõ caû chuùng sanh. Thöù saùu, thuû laáy ñaïi töø, vì cho taát nghieäp, xaû thaân thöøa söï taát caû Boà Taùt vaø caùc phaùp caû chuùng sanh nhöõng trí laïc. Thöù baûy, thuû laáy Ba sö ñeå laõnh thoï dieäu phaùp. Chö Boà Taùt an truï trong La Maät, vì tích taäp nhöõng trang nghieâm cuûa Boà möôøi phaùp tònh tu ngöõ nghieäp naày seõ ñöôïc möôøi Taùt. Thöù taùm, thuû laáy thieän xaûo phöông tieän, vì ñieàu thuû hoä: ñöôïc thieân vöông cuøng thieân chuùng ñeàu thò hieän ôû

taát caû moïi nôi. Thöù chín, thuû laáy Boà thuû hoä; ñöôïc long vöông vaø long chuùng thuû hoä; Ñeà, vì ñöôïc trí voâ ngaïi. Thöù möôøi, thuû laáy taát caû ñöôïc Daï xoa vöông cuøng daï xoa chuùng thuû hoä; caùc phaùp, vì ôû moïi nôi ñeàu duøng minh trí ñeå hieän ñöôïc Caøn thaùt baø vöông cuøng Caøn thaùt baø chuùng roõ—According to the Flower Adornment Sutra, thuû hoä; ñöôïc A tu la vöông vaø A tu la chuùng thuû Chapter 38, there are ten kinds of grasping by hoä; ñöôïc Ca laâu la vöông vaø Ca laâu la chuùng thuû which they perpetuate the practices of hoä; ñöôïc Khaån na la vöông vaø Khaån na la chuùng Enlightening Beings. Enlightening Beings who thuû hoä; ñöôïc Ma haàu la giaø vöông cuøng Ma haàu la abide by these can perpetuate the practices of giaø chuùng thuû hoä; ñöôïc Phaïm vöông vaø Phaïm Enlightening Beings and attain the Buddhas' chuùng thuû hoä; ñöôïc Nhö Nhö Lai Phaùp vöông vaø supreme state of not grasping anything. First, they taát caû phaùp sö thuû hoä. Ñöôïc söï thuû hoä naày roài, chö grasp all realms of sentient beings, to ultimately Ñaïi Boà Taùt coù theå thaønh töïu möôøi ñaïi söï: laøm cho enlighten them. Second, they grasp all worlds , to taát caû chuùng sanh hoan hyû; coù theå qua laïi taát caû theá ultimately purify them. Third, they grasp Buddha, giôùi; taát caû caên taùnh ñeàu coù theå roõ bieát; taát caû cultivating the practices of Enlightening Beings as thaèng giaûi ñeàu laøm cho thanh tònh; taát caû phieàn naõo offerings. Fourth, they grasp roots of goodness, ñeàu laøm cho ñoaïn tröø; taát caû taäp khí ñeàu laøm cho accumulating the virtues that mark and embellish xaû ly; taát caû duïc laïc ñeàu laøm cho saùng saïch; taát caû the Buddhas. Fifth, they grasp great compassion, thaâm taâm ñeàu laøm cho taêng tröôûng; taát caû phaùp to extinguish the pains of all sentient beings. giôùi ñeàu laøm cho cuøng khaép; taát caû Nieát baøn khaép Sixth, they grasp great benevolence, to bestow on laøm cho thaáy roõ—Ten ways of purifying speech of

Great Enlightening Beings (the Flower Adornment Möôøi Ñieàu Tu Tinh Chuyeân Cuûa Chö Ñaïi Boà Sutra, chapter 38). First, joyfully listening to the Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi voice of Buddhas. Second, joyfully listening to the Boà Taùt coù möôøi ñieàu tu tinh chuyeân. Chö Boà Taùt explanations of the virtues of Enlightening Beings. an truï trong nhöõng phaùp naày thôøi ñöôïc sieâng tu ñaïi Third, not saying anything unpleasant to sentient trí hueä voâ thöôïng cuûa Nhö Lai. Thöù nhaát, sieâng tu beings. Fourth, truly avoiding all faults of speech. boá thí, vì ñeàu xaû thí taát caû maø khoâng caàu baùo ñaùp. Fifth, joyfully praising the enlightened. Sixth, Thöù nhì, sieâng tu trì giôùi, vì ñaàu ñaø khoå haïnh, thieåu signing the praises of Buddhas aloud at the duïc tri tuùc. Thöù ba, sieâng tu nhaãn nhuïc, vì rôøi quan monuments of deceased Buddhas. Seventh, giving nieäm ta vaø ngöôøi (töï tha), nhaãn chòu taát caû ñieàu teachings to sentient beings with profound, pure khoå naõo, troïn khoâng sanh loøng saân haïi. Thöù tö, mind. Eighth, praising Buddha with music and sieâng tu tinh taán, vì thaân ngöõ yù ba nghieäp chöa song. Ninth, listening to the true teaching without töøng taùn loaïn, taát caû vieäc laøm ñeàu chaúng thoái worrying about one's body or life. Tenth, giving chuyeån maõi ñeán khi roát raùo. Thöù naêm, sieâng tu oneself up to serve all enlightening beings and thieàn ñònh, vì giaûi thoaùt , tam muoäi xuaát hieän thaàn teachers of truth, and receiving the sublime thoâng, rôøi

lìa taát caû quyeán thuoäc, duïc laïc, phieàn teaching from them. Enlightening Beings who naõo, vaø maõn nguyeän. Thöù saùu, sieâng tu trí hueä, vì abide by these ten ways of purifying speech can tu taäp chöùa nhoùm taát caû coâng ñöùc khoâng nhaøm gain ten kinds of protection. They are protected by moûi. Thöù baûy, sieâng tu ñaïi töø, vì bieát taát caû chuùng all celestial beings, by all nagas, by all yakshas, sanh khoâng coù töï taùnh. Thöù taùm, sieâng tu ñaïi bi, vì by all Gandharvas, by all titans, by all Garudas, by bieát caùc phaùp ñeàu khoâng, thoï khoå cho taát caû chuùng all kinnaras, by all Maharagas, by all Brahmas, sanh khoâng nhaøm moûi. Thöù chín, sieâng tu giaùc ngoä and by all teachers of truth, beginning with the thaäp löïc Nhö Lai, vì roõ thaáu voâ ngaïi chæ baøy cho Buddhas. Having received this protection, great chuùng sanh. Thöù möôøi, sieâng tu phaùp luaân baát thoái, enlightening beings are able to accomplish ten vì chuyeån ñeán taâm cuûa taát caû chuùng sanh— great works: gladdening all sentient beings; going According to the Flower Adornment Sutra, to all worlds; knowing all faculties; purifying all Chapter 38, there are ten kinds of diligent devotions; exterminating all afflictions; getting rid practices of Great Enlightening Beings. of all habit energy; purifying all inclinations; Enlightening Beings who abide by these can attain increasing all profound determinations; causing all the supreme practice of great knowledge and to pervade al universes; and causing all nirvanas wisdom of Buddhas. First, diligent practice of to be clearly seen. giving, relinquishing all without seeking reward. Möôøi Ñieàu Tu Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Second, diligent practice of self-control, practicing Hoa Nghieâm, Phaåm 38, coù möôøi ñieàu tu cuûa chö austerities, having few desires, and being content. Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi Third, diligent practice of forbearance, detaching tu ñöôïc ñaïo quaû voâ thöôïng vaø ñaït ñöôïc taát caû caùc from notions of self and other, tolerating all evils phaùp: tu caùc moân Ba La Maät, tu hoïc, tu hueä, tu without anger or malice. Fourth, diligent practice nghóa, tu phaùp, tu thoaùt ly, tu thò hieän, tu sieâng thöïc of vigor, their thoughts, words and deeds never haønh chaúng löôøi, tu thaønh chaùnh ñaúng chaùnh giaùc, confused, not regressing in what they do, reaching tu chuyeån chaùnh phaùp luaân—According to the the ultimate end. Fifth, diligent practice of Flower Adornment Sutra, there are ten kinds of meditation, liberations, and concentrations, cultivation of Great Enlightening Beings. discovering spiritual powers, leaving behind all Enlightening beings who abide by these can desires, afflictions, and contention. Sixth, diligent achieve the supreme cultivation and practice all practice of wisdom, tirelessly cultivating and truths: cultivate the ways of transcendence, accumulating virtues. Seventh, diligent practice of learning, wisdom, purpose, righteousness, great benevolence, knowing that all sentient emancipation, manifestation, diligence, beings have no nature of their own. Eighth, accomplishment of true awakening, and operation diligent practice of great compassion, knowing of right teaching. that all things are empty, accepting suffering in

place of all sentient beings without wearying. words of all Buddhas of all times are the words of Ninth, diligent practice to awaken the ten powers one Buddha, definitely, without duality. Eighth, all of enlightenment, realizing them without Buddhas know

that all Buddhas of all times and all obstruction, manifesting them for sentient beings. the beings they teach are essentially equal, Tenth, diligent practice of the non receding wheel definitely, without duality. Ninth, all Buddhas of teaching, proceeding to reach all sentient know that worldly phenomena and Buddhist beings. principles are essentially not different, definitely, Möôøi Ñieàu Voâ Nhò Thöïc Haønh Phaùp Töï Taïi Cuûa without duality. Tenth, all Buddhas know that the Chö Phaät: Theo Kinh Hoa Nghieâm, Phaåm 33), coù roots of goodness of all Buddhas of all times are möôøi ñieàu voâ nhò thöïc haønh phaùp töï taïi cuûa chö the same one root of goodness, definitely, without Phaät. Thöù nhaát, taát caû chö Phaät ñeàu hay kheùo noùi duality. lôøi thoï kyù, quyeát ñònh khoâng hai. Thöù nhì, taát caû Möôøi Ñieàu Vui Thích Cuûa Chö Ñaïi Boà Taùt chö Phaät ñeàu hay tuøy thuaän taâm nieäm cuûa chuùng (Kinh Hoa Nghieâm—Phaåm 38—Ly Theá Gian): sanh, laøm cho yù hoï ñöôïc thoûa maõn, quyeát ñònh Ten kinds of enjoyment (The Flower Adornment khoâng hai. Thöù ba, chö Phaät ñeàu hay hieän giaùc taát Sutra—Chapter 38—Detachment from the caû phaùp, dieãn thuyeát yù nghóa, quyeát ñònh khoâng World)—Boà taùt truï trong phaùp naày thôøi ñöôïc phaùp hai. Thöù tö, chö Phaät luoân coù ñaày ñuû tam theá Phaät laïc voâ thöôïng cuûa chö Nhö Lai. Thích chaùnh nieäm trí hueä, quyeát ñònh khoâng hai. Thöù naêm, chö Phaät vì taâm chaúng taùn loaïn. Thích trí hueä vì phaân bieät ñeàu bieát tam theá taát caû saùt na laø moät saùt na, quyeát caùc phaùp. Thích qua ñeán taát caû choã Phaät, vì nghe ñònh khoâng hai. Thöù saùu, chö Phaät ñeàu bieát tam phaùp khoâng nhaøm. Thích chö Phaät, vì ñaày khaép theá taát caû coõi Phaät, vaøo moät coõi Phaät, quyeát ñònh möôøi phöông khoâng bieân teá. Thích Boà Taùt töï taïi, vì khoâng hai. Thöù baûy, chö Phaät ñeàu bieát tam theá taát taát caû chuùng sanh duøng voâ löôïng moân maø hieän caû lôøi Phaät, laø moät lôøi Phaät, quyeát ñònh khoâng hai. thaân. Thích caùc moân tam muoäi vì nôi moät moân tam Thöù taùm, chö Phaät ñeàu bieát tam theá taát caû chö muoäi nhaäp taát caû moân tam muoäi. Thích Ñaø La Ni Phaät, cuøng taát caû chuùng sanh ñöôïc giaùo hoùa theå vì thoï trì phaùp chaúng queân ñeå daïy laïi cho chuùng taùnh bình ñaúng, quyeát ñònh khoâng hai. Thöù chín, sanh. Thích voâ ngaïi bieän taøi, vì nôi moät ñoaïn moät chö Phaät ñeàu bieát theá phaùp vaø Phaät phaùp, taùnh caâu, phaân bieät dieãn thuyeát traûi qua baát khaû thuyeát khoâng sai khaùc, quyeát ñònh khoâng hai. Thöù möôøi, kieáp khoâng cuøng taän. Thích thaønh chaùnh giaùc, vì chö Phaät ñeàu bieát taát caû tam theá chö Phaät coù bao taát caû chuùng sanh maø duøng voâ löôïng moân thò hieän nhieâu thieän caên ñeàu ñoàng moät thieän caên, quyeát thaân ñeå thaønh chaùnh giaùc. Thích chuyeån phaùp ñònh khoâng hai—According to the Flower luaân, vì deïp tröø taát caû phaùp dò ñaïo—Enlightening Adornment Sutra, there are ten kinds of mastery Beings who abide by these can attain the supreme of nondual action of all Buddhas. First, all enjoyment of truth of all Buddhas. They enjoy Buddhas can speak words of prediction of right mindfulness because their minds are not enlightenment, definitively, without duality. distracted. They enjoy knowledge, distinguishing Second, all Buddhas can satisfy sentient beings all things. They enjoy visiting all Buddhas, according to their wishes, definitely, without listening to the teaching tirelessly. They

like the duality. Third, all Buddhas can manifest be awake Buddhas because they fill the ten directions to all truths and expound their meanings, without bound. They like enlightening beings definitively, without duality. Fourth, all Buddhas because they freely appear in infinite ways for the have all the wisdom and knowledge of the benefit of sentient beings. They enjoy the doors of Buddhas of past, future and present, definitively, concentration because in one door of without duality. Fifth, all Buddhas know that all concentration they enter all doors of instants, past, future and present, are one instant, concentration. They enjoy mental command of definitely, without duality. Sixth, all Buddhas mnemonic formula because they hold all the know that all past, future and present Buddha- doctrines without forgetting and hand them on to lands inhere in one Buddha-land, definitively, others. They enjoy unhindered powers of analysis without duality. Seventh, all Buddhas know the and elucidation, expounding a single saying

inexhaustibly. They enjoy attaining true only represented by Great Master Kobo with his enlightenment, manifesting bodies in infinite proposal of the ten stages of spiritual ways, attaining true enlightenment for the sake of development. These stages coming one above the sentient beings. They enjoy turning the wheel of other, show the timely progress of the human true teaching, destroying all misleading doctrines. mind, while those which stand co-ordinated at one Möôøi Giai Ñoaïn Phaùt Trieån Taâm Cuûa Toâng time as in 6 and 7, 8 and 9, show the state of the Chaân Ngoân: Theo Giaùo Sö Junjiro Takakusu trong progressive world. First, various paths of blind life Cöông Yeáu Trieát Hoïc Phaät Giaùo, Maät giaùo hay driven by the instinctive impulse. This is the stage Kim Cang Thöøa Phaät Giaùo laø moät töø ngöõ duøng ñeå of common people. Second, the Vehicle of human chæ cho toâng chæ bí maät cao sieâu, vöôït haún caû Tieåu beings striving to have a moral life, the satge of Thöøa vaø Ñaïi Thöøa. Theo Ñaïi Sö Hoaèng Phaùp, coù Confucianism. Third, the Vehicle of heavenly möôøi giai ñoaïn phaùt trieån taâm. Nhöõng giai ñoaïn beings striving to have a supernatural power, the naøo töø thaáp leân cao, cho thaáy söï tieán trieån cuûa taâm stage of Taoism and Brahmanism. Fourth, the thöùc con ngöôøi theo thôøi gian, coøn nhöõng giai ñoaïn Vehicle of the direct pupils of the Buddha, or cuøng phaùt trieån ñoàng thôøi nhö trong 6 vaø 7, 8 vaø 9, sravaka, striving for higher spiritual life as in cho thaáy tình traïng cuûa theá giôùi höôùng thöôïng. Thöù Hinayana schools, Kusala, and the Satyasiddhi nhaát laø Dò Sanh Kyø Döông Taâm. Nhöõng neûo ñöôøng schools. Fifth, the Vehicle of the self-enlightened cuûa cuoäc soáng muø quaùng do baûn naêng ñieàu khieån. ones (pratyeka-buddha) enjoying self- Ñaây laø giai ñoaïn cuûa phaøm ngu. Thöù nhì laø Ngu enlightenment yet falling into egoism. Sixth, the Ñoàng Trì Trai Taâm (nhaân thöøa). Ñaây laø söï coá gaéng doctrine of the three Vehicles, holding the three vöôït leân soáng ñôøi ñaïo ñöùc, nhö tröôøng hôïp cuûa Vehicles as real, the stage of San-Lun and Khoảng Giaùo. Thöù ba laø Anh Ñoàng Voâ UÙy Taâm Dharmalaksana schools. Seventh, same as in (6). (Thieân thöøa). Giai ñoaïn chuùng sanh ôû coõi trôøi, noã Eighth, the doctrine of One Vehicle, holding the löïc cho moät söùc maïng sieâu nhieân, nhö Laõo giaùo vaø one Vehicle as real, the stage of Hua-Yen and Baø La Moân

giaùo. Thöù tö laø Duy Uaån Voâ Ngaõ Taâm T'ien-T'ai schools. Ninth, same as in (8). Tenth, (Thanh Vaên thöøa). Ñaây laø thöøa cuûa caùc ñeä töû tröïc the Diamond Vehicle as held by the Shingon tieáp cuûa Phaät, vöôn leân ñôøi soáng taâm linh cao ñaúng School. According to the Shingon idea, the nhö trong caùc boä phaùi Tieåu thöøa, Caâu Xaù vaø Thaønh Diamond Vehicle stands above all others; it is the Thaät toâng. Thöù naêm laø Baït Nghieäp Nhaân Chuûng supreme Vehicle of mysticism. Taâm (Ñoäc Giaùc thöøa). Thöøa naày thoï höôûng giaùc Möôøi Giôùi: Ten realms—See Thaäp Giôùi. ngoä rieâng tö, nhöng coøn vò kyû. Thöù saùu laø Tha Möôøi Giôùi Baát Hoái: Möôøi giôùi khoâng ñöa ñeán söï Duyeân Ñaïi Thöøa Taâm. Cho raèng ba thöøa laø chaân hoái haän: khoâng saùt sanh, khoâng troäm caép, khoâng taø thaät, giai ñoaïn cuûa Tam Luaän vaø Phaùp Töôùng daâm, khoâng noùi doái, khoâng noùi loãi cuûa ngöôøi, toâng. Thöù baûy laø Giaùc Taâm Baát Sanh Taâm (gioáng khoâng uoáng röôïu, khoâng töï cho mình hay vaø cheâ nhö thöù 6). Thöù taùm laø Nhaát Ñaïo Voâ Vi Taâm. Nhaát ngöôøi dôû, khoâng heøn haï, khoâng saân haän, khoâng Thöøa, cho raèng chæ coù moät thöøa laø chaân thaät, giai huûy baùng Tam Baûo—Ten rules which produce no ñoaïn cuûa Hoa Nghieâm vaø Thieân Thai. Thöù chín laø regrets: not killing, not stealing, not committing Cöïc Voâ Töï Taùnh Taâm (gioáng nhö thöù 8). Thöù möôøi sexual misconduct, not lying, not telling a fellow- laø Bí Maät Trang Nghieâm Taâm: Toâng chæ cuûa Chaân Buddhist's sins, not drinking wine, not praising Ngoân toâng hay Kim Cang Thöøa. Theo quan ñieåm oneself and discrediting others, not being mean to cuûa Chaân Ngoân toâng, Kim Cang thöøa ñöùng treân other beings, not being angry, and not defaming caùc thöøa khaùc, ñoù laø toái thöôïng thöøa veà Maät the Triratna. Giaùo—According to Prof. Junjiro Takakusu in The Möôøi Giôùi Sa Di: Ten virtues—Möôøi giôùi cho Essentials of Buddhist Philosophy, the Mystic ngöôøi môùi xuaát gia: khoâng saùt sanh haïi vaät, khoâng Doctrine School or the Buddhist Diamond Vehicle laáy cuûa neáu khoâng ñöôïc cho, khoâng taø haïnh, khoâng Vajrayana is a name given to a higher mystic noùi doái, khoâng uoáng röôïu, khoâng ñeo trang söùc vaø doctrine, transcending all Hinayana and söùc caùc loaïi nöôùc hoa, khoâng ca haùt nhaûy muùa, Mahayana doctrines. Such Diamond Vehicle is khoâng naèm giöôøng cao roäng, khoâng aên saùi giôø,

khoâng caát giöõ hay sôû höõu quí kim baûo thaïch—Ten ñieåm toát xaáu, ngöôøi Phaät töû thaáy theá giôùi vôùi toaøn commandments of Sramanera Precepts, the first boä caùc maët thieän aùc nhö moät thöïc taïi nhaát nhö, step in cultivation the Way (ten basic prohibitions ñuùng nhö baûn chaát voán coù cuûa noù. Veà cô baûn maø binding on novice monks and nuns): not killing noùi, theá giôùi voán khoâng toát cuõng khoâng xaáu. Thieáu living beings, not taking what has not been giving, moät caùi nhìn chaân thaät, caùi goïi laø haønh vi hoaøn not committing misconduct in sexual matters, not thieän veà maët ñaïo ñöùc cuûa con ngöôøi ñeàu leäch laïc telling lies, not drinking liquor, not wearing vaø hôøi hôït. Chaùnh kieán (nhaän thöùc chaâ n chaùnh) adornments and perfume, not enjoying singing and khoâng nhöõng chæ ñöa ñeán thöïc chöùng raèng khoâng dancing, not sleeping in large raised beds, not coù keû gieát vaø ngöôøi bò gieát, maø noù coøn ñöa ñeán söï eating out of regulated

hours, and not possessing thöïc chöùng raèng ngöôøi ta khoâng theå gieát moät ai gold, silver, and other precious metals and stones. hay moät caùi gì caû. Trong khi "khoâng saùt sanh" chæ Möôøi Giôùi Troïng: The ten major precepts—See mang taùnh giôùi ñieàu, moät daïng meänh leänh hay Möôøi Giôùi Troïng Cuûa Chö Boà Taùt Trong Kinh huaán thò, coù leõ khoâng caàn thieát ñeå ñöa ñeán thaùi ñoä Phaïm Voõng. giaùc ngoä, thì thöïc chöùng "khoâng theå saùt sanh" Möôøi Giôùi Troïng Cuûa Chö Boà Taùt Trong Kinh chuyeån bieán töï nhieân aên saâu vaøo yù nieäm xaùc quyeát Phaïm Voõng: The Ten Major Precepts or the ten "Ta seõ khoâng saùt sanh." Tuy vaäy, ñöôøng ranh chia weighty prohibitions—Trong Kinh Phaïm Voõng, caét giöõa "khoâng saùt sanh" (meänh leänh giôùi ñieàu) vaø ñöùc Phaät ñaõ daïy chuùng ñeä töû raèng: “coù Möôøi giôùi "khoâng theå saùt sanh" (nhaän thöùc) döôøng nhö tan troïng cho Boà Taùt: khoâng saùt, sanh, troäm caép, daâm bieán khi chuùng ta thaáy raèng chuùng ta luoân huûy hoaïi duïc, voïng ngöõ, uoáng vaø baùn röôïu, giôùi rao loãi cuûa caùi gì ñoù. Chuùng ta coù theå quyeát ñònh khoâng saùt töù chuùng, giôùi töï khen mình vaø cheâ ngöôøi, giôùi boûn haïi ñoäng vaät ñeå laøm thöùc aên, nhöng caùc loaïi rau coû xeûn vaø lôïi duïng ngöôøi khaùc, giôùi giaän hôøn khoâng thì sao? Vaân vaân vaø vaân vaân, vôùi moïi thöù khaùc maø nguoâi, vaø giôùi huûy baùng Tam Baûo. Neáu ai thoï giôùi chuùng ta huûy hoaïi vaø lieäng boû. Neáu chuùng ta tuaân maø khoâng giöõ, ngöôøi ñoù khoâng phaûi laø Boà taùt, thuû meänh leänh giôùi ñieàu "khoâng saùt sanh," chuùng ngöôøi ñoù cuõng khoâng coù chuûng töû Phaät. Ngay caû ta khoâng ñöôïc pheùp aên uoáng, chuùng ta seõ phaûi nhòn Phaät maø coøn Phaûi trì tuïng nhöõng giôùi naày. Taát caû ñoùi nhòn khaùt ñeán cheát, keát quaû laø chính sinh maïng chuùng Boà taùt ñaõ hoïc giôùi trong quaù khöù, seõ hoïc cuûa chuùng ta bò huûy hoaïi. Laøm sao ñeå vöôït qua trong töông lai, hay ñang hoïc trong luùc naày. Ta ñaõ tình traïng khoù xöû naøy? Khi nhu caàu thuùc baùch phaûi giaûi thích nhöõng ñieåm chaùnh cuûa Boà Taùt giôùi. Maáy laáy ñi sinh maïng hay söï soáng, daàu laø cuûa sinh vaät oâng phaûi hoïc vaø haønh Boà taùt giôùi trong chính taâm hay caây coû, hay vaät voâ tri giaùc, haønh giaû neân heát mình.” Trong tu taäp Thieàn, haønh giaû tham cöùu loøng an truï taâm mình ôû caûnh giôùi "Voâ". Theo ñoù, "Thaäp troïng caám giôùi" nhö moät ñeà taøi coâng aùn. cöù moãi khoaûnh khaéc maø chuùng ta laáy ñi cuoäc soáng Giôùi luaät Phaät giaùo coù theå ñöôïc nhìn töø hai höôùng. töø moät hình thaùi sinh toàn khaùc coù theå laø moät cô hoäi Thí duï, giôùi thöù nhaát "Khoâng saùt sinh" thöôøng ñöôïc ñeå cho chuùng ta nhaän thöùc saâu saéc taùnh nhaát theå hieåu nhö laø moät lôøi khuyeán caùo coù lieân quan tröïc giöõa con ngöôøi vaø toaøn boä vuõ truï trong caûnh giôùi tieáp ñeán thaùi ñoä haønh xöû ñuùng ñaén hay phuø hôïp "Voâ". Duy trì thaùi ñoä naøy laø ñieåm then choát cuûa vôùi ñaïo ñöùc. Trong khi lôøi giaùo huaán nhö vaäy laø vieäc thoï trì Nguõ Giôùi, Thaäp Troïng Caám Giôùi, cho caàn thieát, nhöõng haønh giaû tieáp tuïc Thieàn taäp vaø môû ñeán 250 giôùi hay 348 giôùi. Nhöõng giôùi luaät naøy roäng söï xaùc chöùng veà thöùc ngoä cuûa hoï khi nhaäp khoâng nhaèm troùi buoäc hay noâ dòch con ngöôøi. caûnh giôùi hö khoâng bieát raèng, trong caûnh giôùi aáy, Ñöôïc aùp duïng vôùi kinh nghieäm noäi kieán veà "Voâ," thaät söï khoâng coù ai laøm chuyeän saùt

sanh maø cuõng caùc giôùi luaät aáy trôû thaønh phöông tieän giaûi thoaùt khoâng coù ai bò saùt sanh. Töø quan ñieåm toái haäu aáy, cuûa con ngöôøi. Thaäp Troïng Caám Giôùi ñöôïc söû "khoâng saùt sinh" cuõng caûnh baùo chuùng ta ñöøng rôi duïng nhö moät coâng aùn khoâng chæ coù giaù trò ñôn vaøo quan ñieåm nhò nguyeân saùt sanh vaø khoâng saùt thuaàn nhö nhöõng giôùi caám, maø chuùng coøn taïo neân sanh. Tuy nhieân, seõ laø sai laàm khi lyù giaûi giôùi luaät moät böôùc tieán xa hôn treân con ñöôøng thöïc chöùng treân phöông dieän quan nieäm toái haäu ñeå bieän minh hoaøn toaøn toaøn caûnh giôùi cuûa taùnh nhaát theå trong cho nhöõng haønh vi toäi loãi. Ñoái laïi vôùi thoùi quen moïi hoaït ñoäng cuûa cuoäc soáng haøng ngaøy. Söï chöùng thoâng thöôøng veà nhaän thöùc söï vaät döïa treân quan ngoä nhö vaäy khoâng heà phuû ñònh hieäu löïc cuûa caùc

giaù trò töông ñoái; noù chæ ñôn thuaàn khoâng cho pheùp "do not" is an injunction, which may not nhöõng giaù trò töông ñoái naøy laøm môø ñi Phaät taùnh necessarily lead to enlightened behavior, the cuûa chuùng ta, hay ngaên trôû söï töï taïi boån lai cuûa con "cannot" realization naturally evolves into the ngöôøi—In the Brahma-Net Sutra, the Buddha said deeply rooted stance of "I won't kill." Yet the line to his disciples, “There are ten major Bodhisattva separating "do not" (injunction) and "cannot" precepts: not killing, not stealing, precept on (realization) seems to dissolve when we see that sexual misconduct (not to lust), precept on lying we are always killing something. We may decide and false speech, precept on drinking or selling not to kill animals for food, but what about alcohol beverages, precept on broadcasting the vegetables? And so on with everything else we faults of the assembly (not to discuss the faults of destroy and discard. If we obeyed the injunction other Buddhists), precept on prasing oneself and "do not kill" literally, we could not eat, we would disparaging others (not to praise onself and starve to death, thus ending up by taking life disparage others), precept on stinginess and abuse anyway. How can we overcome this dilemma? of others, precept on anger and resentment (not to When the need arises to take life or destroy, get angry), and precept on slandering the Triple whether it be animal, vegetable, or inanimate Jewel (not to insult the Three Treasures). If one object, one should just dwell on "Mu" with all receives the precepts but fails to keep one's heart. Thus each moment we are taking life (observe/practice) them, he is not a bodhisattva, from some form of existence can be an occasion nor he is a seed of Buddhahood. I, too, recite these to be deeply aware of our oneness with the precepts. All Bodhisattvas have studied them in universe in "Mu." Maintaining this attitude is the the past, will study in the future, and are studying key point of the Five, Ten, Two Hundred Fifty or them now. I have explained the main Three hundred forty-eight moral precepts. These characteristics of the Bodhisattva precepts. You precepts are not meant to bind or enslave us. should study and observe them with all your Applied with "Mu" insight, they can be a means to heart.” In Zen training, Zen practitioners see the emancipation. The Ten Precepts as koan study are Ten Cardinal Precepts as koan practice. These no longer just moral injunctions, but constitute a Buddhist precepts can be seen from two further step on the road toward the complete perspectives. For example, the first

precepts, "Do realization of oneness in our everyday actions. not kill," gives the impression that it just concerns Such realization does not negate the validity of right behavior or morality. While such teaching is relative values; it simply does not allow relative needed, those who continue Zen practice and values to obscure our original freedom, our further clarity their insight into emptiness know Buddha-nature. that, actually, there is no one to do the killing and Möôøi Hai Boä Kinh: Twelve Sutras which are no one to be killed. From the ultimate standpoint, classifications of the Buddha's teachings—See "Do not kill" also warns us not to fall into the Thaäp Nhò Boä Kinh. dualistic view of killing versus not killing. Möôøi Hai Chi Ñaïo: See Thaäp Nhò Chi Ñaïo. However, it would be a misinterpretation to use Möôøi Hai Con Giaùp: The twelve animals which this view of the precepts as a pretext for immoral represent the twelve months of a year, which also transgression or excess. In contrast to the represent the 24 hours of a day—See Thaäp Nhò conventional habit of viewing things from the Thuù. standpoint of good and bad, the Buddhist sees the Möôøi Hai Loaïi Chuùng Sanh: Twelve categories world, with all its good and evil, just as it is. of living beings—See Thaäp Nhò Loaïi Chuùng Sanh. Fundamentally, the world is neither good nor bad. Möôøi Hai Lôøi Nguyeän Cuûa Ñöùc Döôïc Sö Löu Without genuine insight, so-called moral Ly Quang Phaät: The twelve vows of Bhaishajya- perfection is uninformed and hollow. True insight Guru-Buddha—Theo Kinh Döôïc Sö, Ñöùc Phaät baûo not only leads to the realization that there is no ngaøi Vaên Thuø Sö Lôïi Boà Taùt raèng ôû phöông Ñoâng killers and no one to be killed, it also results in the caùch coõi Ta Baø hôn möôøi caên daø sa coõi Phaät, coù realization that one simply cannot "kill." Whereas moät theá giôùi teân laø Tònh Löu Ly. Ñöùc giaùo chuû coõi

aáy hieäu laø Döôïc Sö Luu Ly Quang Nhö Lai, ÖÙng Nguyeän ñôøi sau, khi ñöôïc chöùng ñaïo Boà Ñeà, neáu Chaùnh Ñaúng Giaùc, Minh Haïnh Vieân Maõn, Thieän coù chuùng sanh naøo bò nhöõng chöùng beänh hieåm Theä, Theá Gian Giaûi, Voâ Thöôïng Só, Ñieàu Ngöï ngheøo khoâng ai cöùu chöõa, khoâng ai ñeå nöông nhôø, Tröôïng Phu, Thieân Nhaân Sö, Phaät, Theá Toân. Khi khoâng gaëp thaày, khoâng gaëp thuoác, khoâng baø con, coøn tu haïnh Boà Taùt, Ñöùc Döôïc Sö Löu Ly Quang khoâng nhaø cöûa, chòu nhieàu noãi ngheøo heøn khoán Nhö Lai coù phaùt möôøi hai nguyeän lôùn, khieán cho khoå, maø heã danh hieäu ta ñaõ nghe loït vaøo tai moät chuùng höõu tình caàu chi ñöôïc naáy. Ñaïi Nguyeän thöù laàn thì taát caû beänh hoaïn khoå naõo ñeàu tieâu tröø, thaân nhaát: Nguyeän ñôøi sau, khi chöùng ñöôïc ñaïo Chaùnh taâm an laïc, gia quyeán sum vaày, cuûa caûi sung tuùc, Ñaúng Chaùnh Giaùc, thaân coù haøo quang saùng suoát, cho ñeán chöùng ñöôïc ñaïo quaû Voâ Thöôïng Boà Ñeà. röïc rôõ chieáu khaép voâ löôïng, voâ soá, voâ bieân theá Ñaïi Nguyeän thöù taùm: Nguyeän ñôøi sau khi ta chöùng giôùi, ñeå soi saùng giaùc ngoä cho moïi chuùng sanh, ñöôïc ñaïo quaû Boà Ñeà, neáu coù nhöõng phuï nöõ naøo bò khieán cho taát caû chuùng höõu tình ñeàu coù ñuû ba möôi traêm ñieàu heøn haï khoå sôû cuûa thaân gaùi laøm cho hai töôùng ñaïi tröôïng phu, cuøng taùm chuïc moùn tuøy buoàn raàu, böïc töùc, sanh taâm nhaøm chaùn, muoán boû hình trang nghieâm nhö thaân cuûa ta vaäy. Ñaïi thaân aáy maø heã nghe danh hieäu ta roái thì

taát caû ñeàu Nguyeän thöù hai: Nguyeän ñôøi sau, khi ñöôïc chuyeån thaân gaùi thaønh thaân trai, coù ñuû hình Ñeà, thaân ta nhö ngoïc löu ly, trong ngoaøi saùng suoát, töôùng tröôïng phu, cho ñeán chöùng ñöôïc ñaïo quaû Voâ tinh saïch hoaøn toaøn, khoâng coù chuùt nhô bôïn, aùnh Thöôïng Boà Ñeà. Ñaïi Nguyeän thöù chín: Nguyeän ñôøi quang minh choùi loïi khaép nôi, coâng ñöùc cao voøi sau khi ta chöùng ñöôïc ñaïo quaû Boà Ñeà thì khieán voïi vaø an truù giöõa töøng löôùi deät baèng tia saùng, toû cho chuùng sanh höõu tình ra khoûi voøng löôùi ma hôn vaàng nhaät nguyeät. Chuùng sanh trong coõi u nghieäp, ñöôïc giaûi thoaùt taát caû söï raøng buoäc cuûa minh ñeàu nhôø aùnh saùng aáy maø taâm trí ñöôïc môû ngoaïi ñaïo. Neáu coù nhöõng keû sa vaøo röøng aùc kieán, mang vaø tuøy yù muoán ñi ñeán choã naøo ñeå laøm caùc söï ta nhieáp daãn hoï trôû veà vôùi chaùnh kieán vaø daàn daàn nghieäp gì cuõng ñeàu ñöôïc caû. Ñaïi Nguyeän thöù ba: khieán hoï tu taäp theo caùc haïnh Boà Taùt ñöôïc mau Nguyeän ñôøi sau, khi ñöôïc ñaïo Boà Ñeà, duøng trí hueä chöùng ñaïo Chaùnh Ñaúng Boà Ñeà. Ñaïi Nguyeän thöù phöông tieän voâ löôïng voâ bieân ñoä cho chuùng höõu möôøi: Nguyeän ñôøi sau khi ta chöùng ñöôïc ñaïo quaû tình, khieán ai naáy ñeàu coù ñuû caùc vaät duïng, chôù Boà Ñeà, neáu coù chuùng höõu tình naøo maø phaùp luaät khoâng ai phaûi chòu söï thieáu thoán. Ñaïi Nguyeän thöù nhaø vua gia toäi phaûi bò xieàng xích, ñaùnh ñaäp, hoaëc tö: Nguyeän ñôøi sau khi ñöôïc ñaïo Boà Ñeà, neáu coù bò giam giöõ trong choán lao tuø, hoaëc bò cheùm gieát, chuùng höõu tình tu theo taø ñaïo, thì ta khieán hoï quay hoaëc bò nhieàu tai naïn nhuïc nhaõ, thaân taâm chòu veà an truï trong ñaïo Boà Ñeà, hoaëc coù nhöõng ngöôøi tu nhöõng noãi khoå, buoàn raàu, böùc röùt, heã nghe ñeán theo haïnh Thanh Vaên, Ñoäc Giaùc thì ta cuõng laáy danh hieäu ta thì nhôø söùc oai thaàn phöôùc ñöùc cuûa ta pheùp Ñaïi Thöøa maø daïy baûo hoï. Ñaïi Nguyeän thöù ñeàu ñöôïc giaûi thoaùt taát caû nhöõng noãi öu khoå aáy. naêm: Nguyeän ñôøi sau khi ñöôïc ñaïo Boà Ñeà, neáu coù Ñaïi Nguyeän thöù möôøi moät: Nguyeän ñôøi sau khi ta chuùng höõu tình nhieàu voâ löôïng, voâ bieân ôû trong ñöôïc chöùng ñaïo Boà Ñeà, neáu coù chuùng höõu tình naøo giaùo phaùp cuûa ta maø tu haønh theo haïnh thanh tònh, bò söï ñoùi khaùt hoaønh haønh, ñeán noãi vì tìm mieáng thì ta khieán cho taát caû ñeàu giöõ ñöôïc phaùp giôùi hoaøn aên phaûi taïo caùc nghieäp döõ, maø heã nghe danh hieäu toaøn ñaày ñuû caû tam tuï tònh giôùi. Giaû söû coù ngöôøi ta roài chuyeân nieäm thoï trì thì tröôùc heát ta duøng caùc naøo bò toäi huûy phaïm giôùi phaùp maø khi ñaõ nghe moùn aên uoáng ngon laï ban boá cho thaân hoï ñöôïc no ñöôïc danh hieäu ta thì trôû laïi ñöôïc thanh tònh, khoûi ñuû vaø sau ta môùi ñem phaùp vò nhieäm maàu kieán laäp sa vaøo ñöôøng aùc. Ñaïi Nguyeän thöù saùu: Nguyeän ñôøi cho hoï caùi caûnh giôùi an laïc hoaøn toaøn. Ñaïi nguyeän sau khi chöùng ñöôïc ñaïo Boà Ñeà, neáu coù chuùng höõu thöù möôøi hai: Nguyeän ñôøi sau khi ta chöùng ñöôïc tình naøo thaân hình heøn haï, caùc caên khoâng ñuû, xaáu ñaïo Boà Ñeà, neáu coù chuùng höõu tình naøo ngheøo ñeán xa, khôø khaïo, tai ñieác, maét ñui, noùi naêng ngoïng noãi khoâng coù aùo che thaân bò muoãi moøng caén ñoát, nghòu, tay chaân taät nguyeàn, laùc huûi, ñieân cuoàng, noùng laïnh daõi daàu, ngaøy ñeâm khoå böùc, heã nghe chòu taát caû nhöõng beänh khoå aáy maø khi ñaõ nghe ñeán danh hieäu ta

maø chuyeân nieäm thoï trì thì ta danh hieäu ta lieàn ñöôïc thaân hình ñoan chaùnh, taâm khieán cho ñöôïc nhö yù muoán: Naøo caùc thöù y phuïc taùnh khoân ngoan, caùc caên ñaày ñuû, khoâng coøn toát ñeïp, naøo taát caû caùc baûo vaät trang nghieâm, naøo nhöõng beänh khoå aáy nöõa. Ñaïi Nguyeän thöù baûy: traøng hoa, phaán saùp baùt ngaùt muøi thôm vaø troáng

nhaïc cuøng nhöõng ñieäu ca muùa, tuøy taâm muoán Enlightenment, I will set all who follow heretical thöôûng thöùc moùn naøo cuõng ñöôïc thoûa maõn caû. Ñöùc ways upon the path to Enlightenment. Likewise, I Phaät Thích Ca Maâu Ni ñaõ khaúng ñònh vôùi Boà Taùt will set those who follow the Sravaka and Vaên Thuø Sö Lôïi raèng: “Daàu ta coù noùi ñeán maõn moät Pratyeka-Buddha ways onto the Mahayana path. kieáp hay hôn moät kieáp cuõng khoâng theå naøo noùi cho The Fifth Vow: I vow that in a future life, when I heát ñöôïc. Tuy nhieân, ta coù theå noùi ngay raèng coõi have attained Supreme Enlightenment, I will help Phaät kia khoâng coù ñaøn baø, khoâng coù ñöôøng döõ vaø all the countless sentient beings who cultivate the caû ñeán tieáng khoå cuõng khoâng.”—According to The path of morality in accordance with my Dharma to Medicine Buddha Sutra, the Buddha said to observe the rules of conduct (Precepts) to Manjusri Bodhisattva: “East of this world, past perfection, in conformity with the Three Root countless Buddha-lands, more numerous than the Precepts. Even those guilty of disparaging or grains of sand in ten Ganges Rivers, there exists a violating the Precepts will regain their purity upon world called Pure Lapis Lazuli. The Buddha of hearing my name, and avoid descending upon the that world is called the Medicine Buddha Lapis Evil Paths. The Sixth Vow: I vow that in a future Lazuli Radiance Tathagata, Arhat, the Perfectly life, when I have attained Supreme Enlightened, Perfect in Mind and Deed, Well Enlightenment, sentient beings with imperfect Gone, Knower of the World, Unsurpassed Being, bodies, whose senses are deficient, who are ugly, Tamer of Passions, Teacher of Gods and Men, stupid, blind, deaf, mute, crippled, hunchbacked, Buddha, World Honoured One. When the World leprous, insane or suffering from various other Honoured Medicine Buddha was treading the illnesses, will, upon hearing my name, acquire Bodhisattva path, he solemnly made Twelve well-formed bodies, endowed with intelligence, Great Vows to grant sentient beings whatever they with all senses intact. They will be free of illness desired. The First great Vow: I vow that in a and suffering. The Seventh Great Vow: I vow that future life, when I have attained Supreme, Perfect in a future life, when I have attained Supreme Enlightenment, my brilliant rays will radiate to all Enlightenment, sentient beings afflicted with beings or to shine upon all beings with the light various illnesses, with no one to help them, from my body, illuminating infinite, countless nowhere to turn, no physicians, no medicine, no boundless realms. This body will be adorned with family, no home, who are destitute and miserable, the Thirty-Two Marks of Greatness and Eighty will, as soon as my name passes through their Auspicious Characteristics. Furthermore, I will ears, be relieved of all their illnesses. With mind enable all sentient beings to become just like me. and body peaceful and contented, they will enjoy The Second Great Vow: I vow that in a future

life, home, family and property in abundance and when I have attained Supreme Enlightenment, my eventually realize Unsurpassed Supreme body, inside and out, will radiate far and wide the Enlightenment. The Eighth Great Vow: I vow that clarity and flawless purity of lapis lazuli. This in a future life, when I have attained Supreme body will be adorned with superlative virtues and Enlightenment, those women who are extremely dwell peacefully in the midst of a web of light disgusted with 'hundred afflictions that befall more magnificent than the sun or moon. The light women' and wish abandon their female form, will, will awaken the minds of all beings dwelling in upon hearing my name, all be reborn as men. darkness, enabling them to engage in their They will be endowed with noble features and pursuits according to their wishes. The Third Great eventually realize Unsurpassed Supreme Vow: I vow that in a future life, when I have Enlightenment. The Ninth Great Vow: I vow that attained Supreme Enlightenment, I will, with in a future life, when I have attained Supreme infinite wisdom and skillful means, provide all Enlightenment, I will help all sentient beings sentient beings with an inexhaustible quantity of escape from the demons' net and free themselves goods to meet their material needs. They will from the bonds of heretical paths. Should they be never want for anything. The Fourth Vow: I vow caught in the thicket of wrong views, I will lead that in a future life, when I have attained Supreme them to correct views, gradually inducing them to

cultivate the practices of Bodhisattvas and swiftly Nam Moâ Ta Baø U Minh giôùi Quaùn AÂm Nhö Lai realize Supreme, Perfect Enlightenment. The taàm thanh cöùu khoå nguyeän: Ngaøi luoân ôû coõi Ta Baø Tenth Great Vow: I vow that in a future life, when vaø coõi U Minh ñeå cöùu ñoä keû naøo keâu cöùu tôùi Ngaøi. I have attained Supreme Enlightenement, those Thöù tö laø Nam Moâ haøng taø ma, tröø yeâu quaùi Quan sentient beings who are shackled, beaten, AÂm Nhö Lai naêng tröø nguy hieåm nguyeän: Ngaøi coù imprisoned, condemned to death or otherwise khaø naêng tröø khöû loaøi taø ma yeâu quaùi, vaø ñuû söùc subjected to countless miseries and humiliations cöùu ngöôøi gaëp nguy hieåm. Thöù naêm laø Nam Moâ by royal decree, and who are suffering in body thanh tònh bình thuøy döông lieãu, Quaùn AÂm Nhö and mind from this oppression, need only hear my Lai cam loä saùi taâm nguyeän: Ngaøi laáy nhaønh döông name to be freed from all these afflictions, thanks lieãu dòu daøng nhuùng vaøo nöôùc ngoït maùt trong caùi to the awesome power of my merits and virtues. bình thanh tònh ñeå röôùi taát caû löûa loøng cuøa chuùng The Eleventh Great Vow: I vow that in a future sanh. Thöù saùu laø Nam Moâ Ñaïi Töø Bi naêng Hyû Xaû, life, when I have attained Supreme Quaùn AÂm Nhö Lai thöôøng haønh bình ñaúng nguyeän: Enlightenment, if sentient beings who are Thöông xoùt ngöôøi ñoùi vaø saún loøng tha thöù, Ngaøi tormented by hunger and thirst, to the point of khoâng phaân bieät keû oaùn ngöôøi thaân, taát caû Ngaøi creating evil karma in their attempts to survive, ñeàu coi nhö nhau. Thöù baûy laø Nam Moâ truù daï tuaàn should succeed in hearing my name, recite it voâ toån haïi, Quaùn AÂm Nhö Lai theä dieät tam ñoà singlemindedly and hold fast to it, I will first nguyeän: Ñeâm ngaøy ñi khaép ñoù ñaây ñeå cöùu giuùp satisfy them with most exquisite food and drink. chuùng

sanh ra khoûi caùc söï toån haïi, Ngaøi nguyeän Ultimately, it is through the flavor of the Dharma cöùu vôùt chuùng sanh ra khoûi ba ñöôøng aùc ñòa nguïc, that I will establish them in the realm of peace and ngaï quyû vaø suùc sanh. Thöù taùm laø Nam Moâ voïng happiness. The Twelfth Great Vow: I vow that in a Nam nham caàu leã baùi, Quaùn AÂm Nhö Lai, giaø toûa future life, when I have attained Supreme giaûi thoaùt nguyeän: Neáu ai quay veà nuùi höôùng Nam Enlightenment, if sentient beings who are utterly maø heát loøng caàu nguyeän thì daàu coù bò goâng cuøm destitute, lacking clothes to protect them from xieàng xích cuõng ñöôïc thoaùt khoûi. Thöù chín laø Nam mosquitos and flies, heat and cold, and are Moâ taïo phaùp thuyeàn du khoå haõi, Quaùn AÂm Nhö suffering day and night, should hear my name, Lai ñoä taän chuùng sanh nguyeän: Duøng pheùp tu haønh recite it singlemindedly and hold fast to it, their ñeå laøm chieác thuyeàn, Ngaøi ñi cuûng khaép trong bieån wishes will be fulfilled. They will immediately khoå ñeå ñoä heát chuùng sanh. Thöù möôøi laø Nam Moâ receive all manner of exquisite clothing, precious tieàn traøng phan, haäu baûo caùi, Quaùn AÂm Nhö Lai adornments, flower garlands and incense powder, tieáp daãn Taây Phöông nguyeän: Neáu ai caàu nguyeän and will enjoy music and entertainment to their vaø tu haønh theo Ngaøi chæ daãn, khi rôøi boû xaùc thaân heart's content. Sakyamuni Buddha confirmed naày thì seõ coù phöôùn daøi ñi tröôùc, traøng loïng quyù Manjusri Bodhisattva: "I cannot possibly describe giaù theo sau, ñeå röôùc veà Taây Phöông. Thöù möôøi them all, not even if I were to speak for an eon or moät laø Nam Moâ Voâ Löôïng Thoï Phaät caûnh giôùi, more. However, this Buddha-land is utterly pure. Quaùn AÂm Nhö Lai Di Ñaø thoï kyù nguyeän: ÔÛ caûnh You will find no temptations, no Evil Paths nor giôùi cuûa Ñöùc Voâ Löôïng Thoï, töùc Ñöùc A Di Ñaø, even cries of suffering there." Ngaøi ñaõ ñöôïc cho bieát tröôùc laø veà sau Ngaøi seõ thay Möôøi Hai Lôøi Nguyeän Cuûa Ñöùc Quaùn Theá AÂm theá Ñöùc Phaät A Di Ñaø ôû ngoâi vò ñoù. Thöù möôøi hai Boà Taùt: Thöù nhaát laø Nam Moâ hieäu Vieân Thoâng, laø Nam Moâ ñoan nghieâm thaân voâ tyû traïi, Quaùn AÂm danh Töï Taïi, Quaùn AÂm Nhö Lai quaûng phaùt hoaèng Nhö Lai quaù tu thaäp nhò nguyeän: Ñöôïc thaân hình theä nguyeän: Ngaøi ñöôïc xöng taëng laø "hieåu bieát ñaày nghieâm trang khoâng ai so saùnh ñöôïc vôùi Ngaøi, aáy ñuû," "thong dong hoaøn toaøn." Ngaøi ñem pheùp tu laø keát quaû cuûa söï tu theo möôøi hai nguyeän lôùn haønh maø khuyeán ñoä khaép cuøng chuùng sanh. Thöù naày—The Twelve Great Vows of Avalokitesvara nhì laø Nam Moâ nhöùt nieäm taâm voâ quaùi ngaïi, Quaùn Bodhisattva: First, Namo, the Greatly Enlightened, AÂm Nhö Lai thöôøng cö Nam Haûi nguyeän: ÔÛ trong well known for great spiritual freedom, the moät nieäm taâm ñöôïc töï taïi voâ ngaïi, Ngaøi thöôøng ôû Avalokitesvara Tathagata's vow of immense beå phöông Nam ñeå cöùu ñoä chuùng sanh. Thöù ba laø propagation. Second, Namo, single-minded in

liberation, Avalokitesvara Tathagata's vow to consciousness pertaining to the base of often dwell in Southern Ocean. Third, Namo, the infinite space. Second, wholesome dweller of Saha World, the Underworld, consciousness pertaining to the base of Avalokitesvara Tathagata's vow to follow the infinite consciousness. Third, wholesome

prayer sounds of sentient beings to alleviate pains consciousness pertaining to the base of and sufferings. Fourth, Namo, the destroyer of evil nothingness. Fourth, wholesome spirits and demons, Avalaokitesvara Tathagata's consciousness pertaining to the base of vow to eliminate dangers. Fifth, Namo, the holy neither perception nor non-perception. water bottle and willow branch, Avalokitesvara (B) Boán Taâm Thieàn Quaû thuoäc Voâ Saéc Giôùi: Thöù Tathagata's vow to provide comfort and naêm laø Taâm Thieàn Quaû trong Khoâng Voâ Bieân purification of sentient beings' minds with sweet Xöù. Thöù saùu laø Taâm Thieàn Quaû trong Thöùc holy water. Sixth, Namo, the greatly Voâ Bieân Xöù. Thöù baûy laø Taâm Thieàn Quaû compassionate and forgiving Avalkitesvara trong Voâ Sôû Höõu Xöù. Thöù taùm laø Taâm Thieàn Tathagata's vow often to carry out conducts with Quaû trong Phi Töôûng Phi Phi Töôûng Xöù—Four complete fairness and equality. Seventh, Namo, in kinds of Immaterial-Sphere-Resultant all times without abandonment, Avalokitesvara Consciousness: Fifth, resultant consciousness Tathagata's vow to try to eliminate the three pertaining to the base of infinite space. Sixth, realm. Eighth, Namo, Potala Mountain, essential resultant consciousness pertaining to the base to worship, Avalokitesvara Tathagata's vow to of infinite consciousness. Seventh, resultant break from the bondage of shackles and chains to consciousness pertaining to the base of find liberation. Ninth, Namo, the creator of the nothingness. Eighth, resultant consciousness dharma-vessel traveling the ocean of sufferings, pertaining to the base of neither perception Avalokitesvara Tathagata's vow to rescue and aid nor non-perception. all sentient beings. Tenth, Namo, the holder of (C) Boán Taâm Haønh Voâ Saéc Giôùi: Thöù chín laø Taâm flags and parasols, Avalokitesvara Tathagata's Thieàn Haønh trong Khoâng Voâ Bieân Xöù. Thöù vow to protect and deliver sentient beings to the möôøi laø Taâm Haønh Thieàn trong Thöùc Voâ Bieân Western Pure Land. Eleventh, Namo, the world of Xöù. Thöù möôøi moät laø Taâm Thieàn Haønh trong the Infinite Life Buddha, Avalokitesvara Voâ Sôû Höõu Xöù. Thöù möôøi hai laø Taâm Thieàn Tathagata's vow to have Amitabha Buddha give Haønh trong Phi Töôûng Phi Phi Töôøng Xöù— the prophecy of Buddhahood. Twelfth, Namo, the Four kinds of Immaterial Sphere incomparable adorning body in the three worlds, Consciousness: Ninth, functional Avalokitesvara Tathagata's vow to complete the consciousness pertaining to the base of twelve vows to rescue sentient beings. infinite space. Tenth, functional consciousness Möôøi Hai Taâm Baát Thieän: Twelve kinds of pertaining to the base of infinite Unwholesome Minds—See Thaäp Nhò Baát Thieän consciousness. Eleventh, functional Taâm. consciousness pertaining to the base of Möôøi Hai Taâm Voâ Saéc Giôùi : Theo A Tyø Ñaït Ma nothingness. Twelfth, functional Luaän (Vi Dieäu Phaùp), coù möôøi hai taâm thieän trong consciousness pertaining to the base of coõi voâ saéc—According to the Abhidharma, there neither perception nor non-perception. are twelve kinds of Immaterial-Sphere Möôøi Hai Thaùng Trong Naêm Cuûa AÁn Ñoä: The Consciousness: twelve months in India—See Thaäp Nhò Nguyeät. (A) Boán Taâm Thieän Voâ Saéc Giôùi: Thöù nhaát laø Möôøi Haïnh Cuûa Chö Ñaïi Boà Taùt: Thaäp Haïnh Boà Taâm Thieän trong Khoâng Voâ Bieân Xöù. Thöù nhì Taùt: hoan hyû haïnh

(laøm cho chuùng sanh hoan hyû), laø Taâm Thieän trong Thöùc Voâ Bieân Xöù. Thöù ba nhieâu ích haïnh (thöôøng laøm lôïi laïc cho chuùng laø Taâm Thieän trong Voâ Sôû Höõu Xöù. Thöù tö laø sanh), voâ saân haän haïnh (haïnh khoâng saân haän vôùi Taâm Thieän trong Phi Töôûng, Phi Phi Töôûng chuùng sanh moïi loaøi), voâ taän haïnh (neát haïnh lôïi Xöù—Four kinds of Immaterial-Sphere tha khoâng bao giôø döùt), ly si loaïn haïnh (haïnh tu Consciousness: First, wholesome haønh xa lìa si loaïn), thieän hieän haïnh (haïnh thò hieän

laø ngöôøi toát giaùo hoùa chuùng sanh), voâ tröôùc haïnh Bodhisattvas observe sentient beings and seeing (haïnh khoâng bao giôø chaáp tröôùc), nan ñaéc haïnh that they are not kind and good-natured to develop (thöïc haønh nhöõng haïnh khoù ñaït ñöôïc), thieän phaùp great compassion. Third, Bodhisattvas observe haïnh (haïnh tu haønh thieän phaùp), chaân thaät haïnh sentient beings and seeing that they suffer in (haïnh tu haønh theo chaân lyù cuûa Ñöùc Phaät)—Ten poverty without wholesome karma to develop Bodhisattva practices: the practice of giving joy, great compassion. Fourth, Bodhisatvas observe beneficial practice, the practice of non-opposition, sentient beings and seeing that they sleep soundly the practice of indomitability, the practice of non in the long night of binding ignorance to develop confusion, the practice of good manifestation, the great compassion. Fifth, Bodhisattvas observe practice of nonattachment, the practice of that sentient beings and seeing that they carry out which is difficult to attain, the practice of good wicked actions to develop great compassion. teaching, and the practice of truth. Sixth, Bodhisattvas observe sentient beings and Möôøi Hoaøi Baûo Cuûa Chö Boà Taùt: Ten cherishing seeing that they are already bound and tied down desires of Bodhisattvas—Trong Kinh Hoa but are still fond of other bondage to develop Nghieâm, Haûi Vaân Tyø Kheo taùn döông möôøi hoaøi great compassion. Seventh, Bodhisattvas observe baûo cuûa Thieän Taøi Ñoàng Töû—In the Avatamsaka sentient beings and seeing that they are drowning Sutra, Sagaramegha Bhiksu praises Sudhana’s ten in the ocean of life and death to develop great cherishing desires—See Möôøi compassion. Eighth, Bodhisattvas observe sentient Phaåm Haïnh Cuûa Chö Boà Taùt. beings and seeing that they are trapped enduring Möôøi Hoaøn Caûnh Khôûi Taâm Ñaïi Bi: Ten sufferings for an extensive period of time to circumstances in which Bodhisattvas develop their develop great compassion. Ninth, Bodhisattvas compassionate minds—Theo Kinh Hoa Nghieâm, observe sentient beings and seeing that they are ngaøi Phoå Hieàn Boà Taùt ñaõ khai thò caùc vò Boà Taùt veà not fond of wholesome dharma to develop great möôùi taâm ñaïi bi. Thöù nhaát, Boà Taùt quaùn saùt thaáy compassion. Tenth, Bodhisattvas observe sentient caùc chuùng sanh khoâng nôi nöông töïa maø khôûi taâm beings and seeing that they are far away and have ñaïi bi. Thöù nhì, Boà Taùt quaùn thaáy chuùng sanh taâm lost the Buddha Dharma to develop great taùnh chaúng ñieàu thuaän maø khôûi ñaïi bi taâm. Thöù ba, compassion. Boà Taùt quaùn thaáy chuùng sanh ngheøo cuøng khoán Möôøi Hoä Trì Nhaân Phaùp: Natha-karana-dhanna khoå, khoâng coù caên laønh maø khôûi ñaïi bi taâm. Thöù (p)—Theo Kinh Phuùng Tuïng trong Tröôøng Boä tö, Boà Taùt quaùn thaáy chuùng sanh nguû say trong Kinh, coù möôøi hoä trì

nhaân phaùp. Thöù nhaát laø Giôùi ñeâm daøi voâ minh maø khôûi taâm ñaïi bi. Thöù naêm, Boà Boản Tyø Kheo (Patimokkha (p)—ÔÛ ñaây, vò Tyø Taùt quaùn thaáy chuùng sanh laøm nhöõng ñieàu aùc maø kheo coù giôùi haïnh, soáng cheá ngöï vôùi söï cheá ngöï khôûi taâm ñaïi bi. Thöù saùu, Boà Taùt quaùn thaáy chuùng cuûa giôùi boản Patimokkha, ñaày ñuû oai nghi, chaùnh sanh laøm nhöõng ñieàu aùc maø coøn thích lao mình haïnh, thaáy nguy hieåm trong nhöõng loãi nhoû nhaët, theâm vaøo trong caùc söï raøng buoäc khaùc nöõa, maø thoï laõnh vaø tu hoïc trong giôùi phaùp. Thöù nhì laø Ña khôûi taâm ñaïi bi. Thöù baûy, Boà Taùt quaùn thaáy chuùng Vaên Tyø Kheo. ÔÛ ñaây vò Tyø kheo nghe nhieàu, gìn sanh bò chìm ñaém trong bieån sanh töû maø khôûi ñaïi giöõ nhöõng gì ñaõ nghe, chaát chöùa nhöõng gì ñaõ nghe. bi taâm. Thöù taùm, Boà Taùt quaùn thaáy chuùng sanh bò Nhöõng phaùp aáy, sô thieän, trung thieän, haäu thieän, vöông mang toäi khoå laâu daøi maø khôûi taâm ñaïi bi. nghóa lyù vaên cuù cuï tuùc, ñeà cao ñôøi soáng phaïm Thöù chín, Boà Taùt quaùn thaáy chuùng sanh khoâng öa haïnh, hoaøn toaøn ñaày ñuû thanh tònh, nhöõng phaùp aáy, thích phaùp laønh maø khôûi taâm ñaïi bi. Thöù möôøi, Boà vò ñaõ nghe nhieàu, ñaõ naém giöõ, ñaõ ghi nhôù nhôø tuïng Taùt quaùn thaáy chuùng sanh xa maát Phaät phaùp maø ñoïc nhieàu laàn, chuyeân lyù quan saùt, kheùo thaønh töïu khôûi taâm ñaïi bi—According to the Avatamsaka nhôø chaùnh kieán. Thöù ba laø Thieän Höõu Tyø Kheo. Vò Sutra, Samantabhadra Bodhisattva shed light on Tyø Kheo laø thieän höõu, thieän baïn löõ, thieän baïn why Bodhisattvas developed ten compassionate ñaûng. Thöù tö laø Thieän Ngoân Tyø Kheo. Vò Tyø Kheo minds. First, Bodhisattvas observe sentient beings laø thieän ngoân, ñaày ñuû söï nhu hoøa vaø khieâm and seeing that they do not have any place to lean nhöôøng, nhaãn naïi vaø nhaän söï chæ trích moät caùch on to develop great compassion. Second, cung kính. Thöù naêm laø Phuïc Vuï Tyø Kheo. Khi naøo

coù nhöõng traùch nhieäm caàn phaûi laøm ñoái vôùi caùc vò states, untiringly and energetically striving to keep ñoàng phaïm haïnh maø nieân laïp cao hôn, vò aáy kheùo such good states and never shaking off the burden. leùo, khoâng bieáng nhaùc, suy tö moät caùch ñaày ñuû ñeå Ninth, here a monk who is mindful, with a great laøm, vöøa ñuû ñeå toå chöùc. Thöù saùu laø AÙi Thuyeát capacity for clear recalling things done and said Phaùp Tyø Kheo. Vò Tyø kheo öa Phaùp, aùi luyeán noùi long ago. Tenth, here a monk who is wise, with Phaùp, töï mình voâ cuøng hoan hyû ñoái vôùi Thaéng wise perception of arising and passing away, that Phaùp, Thaéng Luaät. Thöù baûy laø Tri Tuùc Tyø Kheo. Ariyan perception that leads to the complete Vò Tyø kheo töï mình baèng loøng vôùi caùc vaät duïng destruction of suffering. nhaän ñöôïc nhö y phuïc, aåm thöïc, saøng toïa, beänh Möôøi Khí Giôùi Cuûa Chö Ñaïi Boà Taùt: Theo Kinh döôïc. Thöù taùm laø Tinh Taán Tyø Kheo. Vò Tyø Kheo Hoa Nghieâm, Phaåm 38, coù möôøi thöù khí giôùi cuûa soáng tinh taán sieâng naêng ñoaïn tröø caùc aùc phaùp, chö Ñaïi Boà Taùt. Chö Boà Taùt an truï nôi phaùp naày thaønh töïu caùc thieän phaùp, cöông quyeát, kieân trì thôøi coù theå dieät tröø nhöõng phieàn naõo, kieát söû ñaõ tinh taán, nhaãn trì khoâng pheá boû caùc thieän phaùp. chöùa nhoùm töø laâu cuûa taát caû chuùng sanh. Thöù nhaát, Thöù chín laø Chaùnh Nieäm Tyø Kheo: Vò

Tyø Kheo boá thí laø khí giôùi cuûa Boà Taùt, vì coù theå dieät tröø taát chaùnh nieäm, ñaày ñuû toái thöôïng nieäm vaø tænh giaùc, caû xan laãn. Thöù nhì, trì giôùi laø khí giôùi cuûa Boà Taùt, nhôù ñeán vaø ghi nhôù nhöõng ñieàu noùi vaø laøm töø laâu. vì vöùt boû taát caû söï huûy phaïm. Thöù ba, bình ñaúng laø Thöù möôøi laø Hueä Trí Tyø Kheo. Vò Tyø kheo coù hueä khí giôùi cuûa Boà Taùt, vì döùt tröø taát caû phaân bieät. trí, ñaày ñuû sanh dieät trí, höôùng ñeán söï quyeát traïch Thöù tö, trí hueä laø khí giôùi cuûa Boà Taùt, vì tieâu dieät caùc baäc Thaùnh, chôn chaùnh dieät tröø moïi ñau khoå — taát caû voâ minh phieàn naõo. Thöù naêm, chaùnh maïng laø According to the Sangiti Sutta in the Long khí giôùi cuûa Boà Taùt, vì xa rôøi taát caû taø maïng. Thöù Discourse of the Buddha, there are ten things that saùu, thieän xaûo phöông tieän laø khí giôùi cuûa Boà Taùt, give protection. First, here a monk is moral, he vì thò hieän taát caû xöù. Thöù baûy, tham, saân, si vaø taát lives restrained according to the restraint of the caû phieàn naõo laø khí giôùi cuûa Boà Taùt, vì duøng moân discipline, persisting in right behavior, seeing phieàn naõo ñeå ñoä chuù ng sanh. Thöù taùm, sanh töû laø danger in the slightest fault, he keeps to the rules khí giôùi cuûa Boà Taùt, vì chaúng döùt haïnh Boà Taùt vaø of training. Second, here a monk who has learned luoân giaùo hoùa chuùng sanh. Thöù chín, noùi phaùp nhö much, and bears in mind, and retained what he has thaät laø khí giôùi cuûa Boà Taùt vì hay phaù taát caû chaáp learned. In these teachings, beautiful in the tröôùc. Thöù möôøi, nhöùt thieát trí laø khí giôùi cuûa Boà beginning, the middle and the ending, which in Taùt, vì chaúng boû haïnh moân cuûa Boà Taùt— spirit and in letter proclaim the absolutely Enlightening Beings who abide by these can perfected and purify holy life, he is deeply annihilate the afflictions, bondage, and learned, he remembers them, recites them, compulsion accumulated by all sentient beings in reflects on them and penetrates them with vision. the long night of ignorance. First, giving is a Third, a monk is a friend, associate and intimate of weapon of enlightening beings, destroying all good people. Fourth, a monk is affable, endowed stinginess. Second, self-control is a weapon of with gentleness and patience, quick to grasp enlightening beings, getting rid of all crime. Third, instruction. Fifth, whatever various jobs there are impartiality is a weapon of enlightening beings, to be done for his fellow monks, he is skilful, not removing all discrimination. Fourth, wisdom is a lax, using foresight in carrying them out, and is weapon of enlightening beings, dissolving all good at doing and planning. Sixth, here a monk ignorance and afflictions. Fifth, right livelihood is who loves the Dhamma and delights in hearing it, a weapon of enlightening beings, leading away he is especially fond of the advanced doctrine from all wrong livelihood. Sixth, skill in means is (abhidhamme) and dicipline (abhivinaye). a weapon of enlightening beings, manifesting in Seventh, here a monk who is content with any all places. Seventh, all afflictions, wrath, and folly kind of requisites: robes, alms-food, lodging, are weapons of enlightening beings because they medicine in case of illness. Eighth, here a monk liberate sentient beings through afflictions. Eighth, who ever strives to arouse energy, to get rid of birth-and-death is a weapon of enlightening beings unwholesome states, to establish wholesome because they continue enlightening practices and

teach sentient beings. Ninth, teaching the truth is a taát caû töôûng vaø ñöôïc trí hueä thanh tònh voâ weapon of enlightening beings, able to break up thöôïng—Ten kinds of nonattachment of great all clinging. Tenth, all knowledge is a weapon of enlightening beings (The Flower Adornment enlightening beings because they do not give up Sutra—Chapter 38): Muôøi phaùp voâ tröôùc cuûa the avenues of practice of enlightening beings. chö Ñaïi Boà Taùt (Kinh Hoa Nghieâm—Phaåm Möôøi Khía Caïnh: Thaäp Töôùng—Ten aspects— 38): voâ tröôùc nôi taát caû theá giôùi, voâ tröôùc nôi See Thaäp Moân. taát caû chuùng sanh, voâ tröôùc nôi taát caû caùc Möôøi Khía Caïnh Cuûa Chaân Nhö: Thaäp Chaân phaùp, voâ tröôùc nôi taát caû sôû taùc, voâ tröôùc nôi Nhö—Ten aspects of thusness. taát caû thieän caên, voâ tröôùc nôi taát caû choã thoï Möôøi Khía Caïnh Quaùn Saùt: Thaäp Moân Chu Bieán sanh, voâ tröôùc nôi taát caû nguyeän, voâ tröôùc nôi Haøm Dung Quaùn—Ten aspects of contemplation taát caû haïnh, voâ tröôùc nôi taát caû chö Boà Taùt, voâ on universal inclusion—Möôøi khía caïnh quaùn saùt tröôùc nôi taát caû chö Phaät—Enlightening veà söï bao goàm heát taát caû. Beings who abide by these can quickly Möôøi Khía Caïnh Voâ Ngaïi Giöõa Lyù Vaø Söï: Thaäp overturn all concepts and attain supreme pure Moân Lyù Söï Voâ Ngaïi—Ten aspects non- wisdom: non-attachment to all worlds, non- obstruction between principle and phenomena. attachment to all sentient beings, non- Möôøi Khoâng Dính Maéc: Theo Kinh Hoa Nghieâm, attachment to all phenomena, non-attachment chö ñaïi Boà Taùt coù möôùi thöù khoâng dính maéc — to all actions, non-attachment to all roots of According to the Flower Adornment Sutra, there goodness, non-attachment to all place of birth, are ten kinds of nonattachment of Great non-attachment to all vows, non-attachment to Enlightening Beings. all practices, non-attachment to all (A) Theo Kinh Hoa Nghieâm, Phaåm 27, chö Ñaïi Enlightening Beings, and non-attachment to Boà Taùt truï trong nhöùt thieát trí chuùng sanh sai all Buddhas. bieät thaân ñaïi tam muoäi coù theå ñaït ñöôïc möôøi Möôøi Laêm Boä Kinh Tieåu A Haøm: Thaäp nguõ Tieåu thöù voâ sôû tröôùc: nôi taát caû coõi voâ sôû tröôùc; nôi A Haøm: Nhöõng baøi Phaùp ngaén (Khuddaka-Patha), taát caû phöông voâ sôû tröôùc; nôi taát caû kieáp voâ Con Ñöôøng Chaân Lyù hay Kinh Phaùp Cuù sôû tröôùc; nôi taát caû chuùng sanh voâ sôû tröôùc; nôi (Dhammapada), Khuùc Ca Hoan Hyû (Udana), taát caû phaùp voâ sôû tröôùc; nôi taát caû Boà Taùt voâ Nhöõng baøi Kinh baét ñaàu baèng “Phaät Daïy nhö vaày” sôû tröôùc; nôi taát caû Boà Taùt nguyeän voâ sôû tröôùc; (Itivuttaka), Nhöõng baøi Kinh söu taäp (Sutta- nôi taát caû tam muoäi voâ sôû tröôùc; nôi taát caû Nipata), Caâu chuyeän nhöõng caûnh Trôøi (Vimana Phaät voâ sôû tröôùc; nôi taát caû ñòa voâ sôû tröôùc — Vatthu), Caâu chuyeän Caûnh giôùi Ngaï quyû (Peta According to the Flower Adornement Sutra, Vatthu), Tröôûng Laõo Taêng Keä (Theragatha), Chapter 27, Great enlightening beings abide Tröôûng Laõo Ni Keä (Therigatha), Kinh Boån Sanh in the concentration of the differentiated hay nhöõng caâu chuyeän taùi sanh cuûa Boà Taùt, Nhöõng bodies of all sentient beings can attain ten Baøi Traàn Thuaät (Niddesa), Ñeà caäp ñeán nhöõng kieán kinds of non-attachment: non-attachment in thöùc phaän giaûi (Patisambhida), Ñôøi soáng cuûa chö all lands, non-attachment in all places, non- A-La-Haùn (Apadana), Tieåu Söû

cuûa Ñöùc Phaät attachment in all times, non-attachment in (Buddhavamsa), Nhöõng Phaåm Haïnh (Cariya- respect to all beings, non-attachment in Pitaka)—Fifteen Books of Khuddaka-Nikaya: respect to all phenomena, non-attachment in Shorter Texts, the Way of Truth, Paeans of joy, respect in respect to all Enlightening Beings, “Thus Said” Discourses, Collected Discourses, non-attachment in respect to all Enlightening Stories of Celestial Mansions, Stories of Petas, Beings’ vows, non-attachment in respect to all Psalms of the Brethren, Psalms of the Sisters, concentrations, non-attachment in respect to Birth Stories of the Bodhisattva, Exposition, Book all Buddhas, and non-attachment in respect to on Analytical Knowledge, Lives of Arahants, all the stages of enlightenment. History of the Buddha, and Modes of Conduct. (B) Theo Kinh Hoa Nghieâm, Phaåm 38, chö Boà Taùt Möôøi Laêm Taâm Thieän Thuoäc Saéc Giôùi: Theo A an truï trong phaùp naày thôøi coù theå mau chuyeån Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), coù möôøi laêm taâm

thieän thuoäc saéc giôùi—According to the the Buddha’s name at the time of death is that Abhidharma, there are fifteen kinds of fine- they have ‘good roots, causes, conditions, merits, material-sphere wholesome consciousness: and virtues’ from the past. That is why they are (A) See Naêm Taâm Thieän Saéc Giôùi. able to encounter good spiritual advisors, believe (B) See Naêm Taâm Quaû Saéc Giôùi. in them and act accordingly. How can those who (C) See Naêm Taâm Haønh Saéc Giôùi. commit evil deeds throughout their lives be reborn Möôøi Laàm Laïc Thieàn Giaû Coù Theå Bò Rôi Vaøo: in the Pure Land with just a single recitation of the Ten wrong ways into which the Yogin may fall— Buddha’s name? According to Most Venerable Theo Baùc Sôn Tham Thieàn Caûnh Luïc, ñöôïc Voâ Dò Thích Thieàn Taâm in the Treatise on The Ten Nguyeân Lai vieát vaøo ñaàu theá kyû thöù 17, phaùi Doubts, question number 20, there are ten types of Thieàn Baùc Sôn ñaõ ñöa möôøi phöông phaùp thuaàn people who cannot recite the Buddha’s name at thuïc nghi tình vaø 10 laàm laïc maø Thieàn giaû coù theå the time of death. First, those who fail to meet bò rôi vaøo—In Po-Shan’s Admonition Regarding spiritual friends or good advisors and thus have no the Study of Zen, written by Wu-I-Yuan-Lai in the one to urge them to recite. Second, those who are beginning of the seventeenth century, in which oppressed by karmic suffering and lack both peace Po-Shan Zen Sect recommended ten methods of of Mind and free time to practice Buddha maturing doubts and ten wrong ways into which Recitation. Third, those stricken by sudden illness the Yogin may fall—See Baùc Sôn Tham Thieàn and become dumb or speech impaired, which Caûnh Ngöõ. prevents them from actually reciting the Buddha’s Möôøi Loaïi Ngöôøi Khoâng Nieäm Phaät Ñöôïc Luùc name aloud. Fourth, those who are insane and Laâm Chung: Ten types of people who cannot cannot focus the Mind on invoking the Buddha’s recite the Buddha’s name at near-death time—Sôû name. Fifth, those who meet with sudden death by dó haøng phaøm phu nghòch aùc khi laâm chung bieát fire or drowning and lose their calmness and utter nieäm Phaät laø do töø tröôùc hoï ñaõ coù caên laønh, phöôùc sincerity. Sixth, those who are suddenly injured ñöùc, nhaân duyeân, neân ñöøi naày môùi gaëp thieän höõu by ferocious beasts. Seventh, those who encounter tri thöùc vaø khôûi

loøng tin töôûng phuïng haønh, chöù wicked teacher and evil friends at the time of near nhöõng keû moät ñôøi taïo aùc, khi laâm chung mong gì death, as such friends destroy their faith. Eighth, coù ñöôïc ñöôïc moät caâu nieäm Phaät ñeå ñöôïc vaõng those stricken by fatal illness and become sanh? Theo Hoøa Thöôïng Thích Thieàn Taâm trong unconscious when passing away. Ninth, those who Tònh Ñoä Thaäp Nghi Hoaëc Vaán Luaän, caâu hoûi soá are wounded and die suddenly on the battlefield. 20, coù möôøi haïng ngöôøi khoâng theå nieäm Phaät luùc Tenth, those who lose their lives falling from high caän töû. Thöù nhaát laø nhöõng keû khoâng gaëp baïn laønh places. hay thieän höõu tri thöùc neân chaúng ai khuyeân hoï Möôøi Loaïi Nhaân Thuù: Ten kinds of animals that nieäm Phaät. Thöù nhì laø nhöõng keû bò böùc thieát bôûi will be reborn as a human—Thaäp Loaïi Nhaân Thuù. khoå nghieäp, neân khoâng yeân oån roåi raûnh ñeå nieäm Thöù nhaát laø loaøi chim cöu, khi traû nôï xong, sinh Phaät. Thöù ba laø nhöõng keû bò truùng phong thình lình laøm ngöôøi, laø loaïi tham nhuõng vaø ngu si cöùng ñaàu. trôû neân aù khaåu hay khuyeát taät aên noùi neân khoâng Thöù nhì laø loaøi baùo tröôùc ñieàm xaáu, khi traû nôï theå nieäm Phaät ñöôïc. Thöù tö laø nhöõng keû maát trí xong, sinh laøm ngöôøi, laø loaøi baát bình thöôøng vaø neân khoâng theå chuù taâm nieäm Phaät ñöôïc. Thöù naêm quyû quyeät. Thöù ba laø loaøi choàn, laø loaïi taàm thöôøng. laø nhöõng keû baát ñaéc kyø töû bôûi löûa nöôùc neân khoâng Thöù tö laø loaøi ñoäc, laø loaïi baïo ngöôïc. Thöù naêm laø coù ñuû bình tænh chí thaønh nieäm Phaät. Thöù saùu laø loaøi giun saùn, laø loaïi ñeâ tieän. Thöù saùu laø loaøi ñeå nhöõng keû thình lình bò haïi bôûi daõ thuù. Thöù baûy laø ngöôøi ta aên thòt, laø loaïi nhu nhöôïc. Thöù baûy laø loaøi nhöõng keû luùc caän töû gaëp thaày taø baïn aùc phaù hoaïi ñeå cho ngöôøi ta laøm ñoà maëc, laø loaïi lao ñoäng. Thöù loøng tin. Thöù taùm laø nhöõng keû gaëp baïo bònh, hoân taùm laø loaøi bieát thôøi tieát, laø loaïi coù vaên hoïc. Thöù meâ baát tænh roài qua ñôøi. Thöù chín laø nhöõng keû chín laø loaøi Loaøi baùo tröôùc ñieàm toát, laø loaïi thoâng thình lình truùng thöông cheát traän. Thöù möôøi laø minh. Thöù möôøi laø loaøi phuïc tuøng ngöôøi, laø loaïi nhöõng keû teù töø treân cao maø vong maïng—The thoâng thaïo. Trong Kinh Thuû Laêng Nghieâm, quyeån reason perverse and evil beings manage to recite Taùm, Ñöùc Phaät ñaõ nhaéc A Nan veà möôøi loaïi thuù

ñöôïc taùi sanh laøm ngöôøi nhö sau: “OÂng A Nan! Eight, the Buddha reminded Ananda about the ten Loaøi suùc sanh traû nôï tröôùc, neáu baét traû quaù phaàn, kinds of animals that will be reborn as a human as thì chuùng sinh bò traû trôû laïi laøm ngöôøi ñeå ñoøi nôï follows: “Ananda! If while repaying his past debts thöøa. Nhö ngöôøi kia coù söùc vaø phuùc ñöùc, thì chaúng by undergoing rebirth as an animal, such a living boû thaân ngöôøi, chæ traû laïi nôï cuõ. Neáu voâ phuùc, phaûi being pays back more than he owed, he will then trôû laïi laøm suùc sanh ñeå traû nôï kia. OÂng A Nan! be reborn as a human to rectify the excess. If he is OÂng neân bieát, neáu duøng tieàn, hoaëc duøng söùc cuûa a person with strength, blessings, and virtue, then loaøi vaät, chuùng traû ñuû thì thoâi. Neáu gieát hay aên thòt once he is in the human realm, he will not have to chuùng, qua bao kieáp gieát nhau, aên nhau, luaân hoài lose

his human rebirth after what is owed him is nhö baùnh xe xoay vaàn khoâng döùt. Tröø phaùp sa ma restored. But if he lacks blessings, then he will tha vaø Phaät xuaát theá, khoâng theå naøo döùt heát. Caùc return to the animal realm to continue repaying his loaïi aáy ñeàu do traû heát nôï, laïi sinh trong nhaân ñaïo, debts. Ananda! You should know that once the ñeàu bôûi voâ thuûy nghieäp ñieân ñaûo sinh nhau, gieát debt is paid, whether with money, material goods, nhau, chaúng gaëp Phaät, nghe chaùnh phaùp, trong or manual labor, the process of repayment caûnh traàn lao cöù luaân chuyeån maõi. Thaät ñaùng naturally comes to an end. But if in the process he thöông!”—Ten kinds of animals that will be took the lives of other beings or ate their flesh, reborn as a human. First, you should know that then he continues in the same way, passing when owls and their kind have paid back their through kalpas as many as motes of fine dust, debts, they regain their original form and are born taking turns devouring and being slaughtered in a as people, but among those who are corrupt and cycle that sends him up and down endlessly. obstinate. Second, when creatures that are There is no way to put a stop to it, except through inauspicious have paid back their debts, they samatha or through a Buddha’s coming to the regain their original form and are born as people, world. Ananda! These are all beings that have but among those who are abnormal. Third, when finished paying back former debts and are born foxes have paid back their debts, they regain their again in the human realm. They are involved in a original forms and are born as people, but among beginningless scheme of karma and being upside those who are simpletons. Fourth, when creatures down in which their lives are spent killing one of the venomous category have paid back their another and being killed by one another. They do debts, they regain their original form and are born not get to meet the Thus Come One or hear the as people, but among those who are hateful. Fifth, proper dharma. They just abide in the wearisome when tapeworms and their like have paid back dust, passing through a repetitive cycle. Such their debts, they regain their original form and are people can truly be called pitiful.” born as people, but among those who are lowly. Möôøi Loaïi Thieän Höõu Tri Thöùc: Möôøi loaïi thieän Sixth, when the edible types of creatures have höõu tri thöùc— Theo lôøi Phaät daïy trong Kinh Hoa paid back their debts, they regain their original Nghieâm, phaåm 38 (Ly Theá Gian), chö Ñaïi Boà Taùt form and are reborn as people, but among those coù möôøi loaïi thieän höõu tri thöùc giuùp hoï treân ñöôøng who are weak. Seventh, when creatures that are ñi ñeán ñaïi giaùc. Thöù nhaát laø Thieän tri thöùc giuùp used for clothing or service have paid back their chö Boà Taùt an truï Boà ñeà taâm. Thöù nhì laø Thieän tri debts, they regain their original form and are thöùc giuùp chö Boà Taùt sanh tröôûng thieän caên. Thöù reborn as people, but among those who do hard ba laø Thieän tri thöùc giuùp chö Boà Taùt thöïc haønh labor. Eighth, when creatures that migrate have haïnh cuûa caùc moân Ba La Maät. Thöù tö laø Thieän tri paid back their debts, they regain their original thöùc khieán giaûi thoaùt taát caû phaùp. Thöù naêm laø form and are reborn as people among those who Thieän tri thöùc khieán thaønh thuïc ñöôïc taát caû chuùng are literate. Ninth, when auspicious creatures sanh. Thöù saùu laø Thieän tri thöùc khieán ñöôïc quyeát have

paid back their debts, they regain their ñònh bieän taøi. Thöù baûy laø Thieän tri thöùc khieán original form and are reborn as people among chaúng nhieãm tröôùc taát caû theá gian. Thöù taùm laø those who are intelligent. Tenth, submissive to Thieän tri thöùc khieán trong taát caû kieáp tu haønh human beings. In the Surangama Sutra, book khoâng nhaøm moûi. Thöù chín laø Thieän tri thöùc khieán

an truï trong Haïnh Phoå Hieàn. Thöù möôøi laø Thieän tri vì taát caû chuùng sanh thò hieän thaønh chaùnh giaùc laø thöùc khieán nhaäp nôi trí cuûa chö Phaät ñaõ nhaäp— vieân laâm cuûa Boà Taùt, vì phaùp thaân cuøng khaép hö According to the Buddha in The Flower khoâng taát caû theá giôùi—According to the Flower Adornment Sutra (Chapter 38 Detachment From Adornment Sutra, Chapter 38, there are ten kinds The World), Great Enlightening Beings have ten of grove of Great Enlightening Beings. kinds of spiritual friends who help them along the Enlightening Beings who abide by these can path to enlightenment. First, spiritual friends who achieve the Buddhas' unexcelled peaceful, happy cause them to persist in the determination for action, free from sorrow and affliction. First, birth enlightenment. Second, spiritual friends who and death is a grove for Enlightening Beings cause them to generate roots of goodness. Third, because they do not reject it. Second, teaching spiritual friends who cause them to practice the sentient beings is a grove for Enlightening Beings way of transcendence. Fourth, spiritual friends because they do not tire of it. Third, living in all who enable them to to analyze and explain all ages is a grove of Enlightening Beings because truths. Fifth, spiritual friends who enable them to they embrace all great deeds. Fourth, purifying develop all sentient beings. Sixth, spiritual friends the world is a grove for Enlightening Beings who enable them to attain definitve analytic and because it is where they themselves sojourn. Fifth, expository powers. Seventh, spiritual friends who all abodes of demons are agrove for Enlightening cause them not to be attracted to any world. Beings because they conquer them all. Sixth, Eighth, spiritual friends who cause them to thinking about the teaching they hear is a grove practice tirelessly in all ages. Ninth, spiritual for Enlightening Beings because they examine friends who establish them in the practice of them truthfully. Seventh, the six ways of Universal Good. Tenth, spiritual friends who transcendence, four means of integration, and introduce them to the reaches of knowledge of all thirty-seven aids to enlightenment are a grove for Buddhas. Enlightening Beings because they succeed to the Möôøi Loaïi Vieân Laâm Cuûa Chö Ñaïi Boà Taùt: domain of the Buddha. Eighth, the ten powers, Theo Kinh Hoa nghieâm, Phaåm 38, coù möôøi loaïi four fearlessnesses, eighteen unquie qualities, and vieân laâm cuûa chö ñaïi Boà Taùt. Chö Boà Taùt an truï all other aspects of Buddhahood are a grove for trong phaùp naày thôøi ñöôïc ñaïi haïnh an laïc lìa öu Enlightening Beings because they do not think of naõo voâ thöôïng cuûa Nhö Lai. Thöù nhaát laø sanh töû laø anything else. Ninth, manifesting the autonomous vieân laâm cuûa Boà Taùt vì khoâng nhaøm boû. Thöù nhì laø spiritual capacities of all Enlightening Beings is a giaùo hoùa chuùng sanh laø vieân laâm cuûa Boà Taù t vì grove for enlighening beings because they use khoâng moûi meät. Thöù ba laø truï taát caû kieáp laø vieân great

spiritual powers to turn the wheel of laâm cuûa Boà Taùt, vì nhieáp nhöõng haïnh lôùn. Thöù tö teaching unceasingly and civilize sentient beings. laø thanh tònh theá giôùi laø vieân laâm cuûa Boà Taùt vì laø Tenth, instantly showing all sentient beings the choã döøng ôû cuûa Boà Taùt. Thöù naêm laø taát caû cung attainment of true enlightenment in all places is a ñieän cuûa ma laø vieân laâm cuûa Boà Taùt, vì haøng phuïc grove of Enlightening Beings because the body of ñöôïc chuùng ma. Thöù saùu laø tö duy phaùp ñaõ ñöôïc reality pervades all worlds in space. nghe laø vieân laâm cuûa Boà Taùt, vì ñuùng nhö lyù quaùn Möôøi Lôøi Khuyeân Veà Coâng AÙn Cuûa Thieàn Sö saùt. Thöù baûy laø saùu phaùp Ba-La-Maät, töù nhieáp Thoái AÅn: Ten advices regarding the Zen koan phaùp, vaø ba möôi baûy phaåm trôï ñaïo laø vieân laâm from T'ui-Yin—Thöïc taäp coâng aùn laån loän vôùi cuûa Boà Taùt vì laø caûnh giôùi tieáp noái cuûa Ñöùc Phaät. Thieàn ñònh, nhöng theo taát caû nhöõng caûnh giaùc Thöù taùm laø thaäp löïc, töù voâ uùy, möôøi taùm phaùp baát naày do moät vò toân tuùc ñeà ra veà vieäc thöïc taäp coâng coäng, nhaãn ñeán taát caû Phaät phaùp ñeàu laø vieân laâm aùn, thì roõ raøng Thieàn khoâng phaûi laø thöïc taäp Thieàn cuûa Boà Taùt vì chaúng nieäm nhôù nhöõng phaùp khaùc. ñònh hay tö duy hay kham nhaãn thuï ñoäng. Neáu Thöù chín laø thò hieän taát caû Boà Taùt oai löïc töï taïi nhöõng ngöôøi hoïc Thieàn ñeàu hieåu ñuùng ñaén, thì thaàn thoâng laø vieân laâm cuûa Boà Taùt, vì duøng ñaïi phaûi hieåu troïn veïn neùt ñaëc saéc naày. Thieàn coù moät thaàn löïc chuyeån phaùp luaân ñieàu phuïc chuùng sanh chuû ñích roõ: "böøng taâm toû ngoä;" vaø ñeå ñi ñeán taâm khoâng thoâi nghæ. Thöù möôøi laø moät nieäm ôû taát caû xöù traïng naày, phaûi nhìn thaúng coâng aùn baèng ñoâi maét

cuûa taâm, khoâng tö duy, khoâng chaáp tröôùc, chæ coi with dualistic standard of existence and non- noù nhö moät caây saøo, nhôø ñoù maø nhaûy khoûi doøng existence. Eighth, do not take the koan as soâng töông ñoái ñeå qua bôø tuyeät ñoái beân kia. Caùi pointing to absolute emptiness. Ninth, do not ñaëc saéc cuûa ñaïo Phaät Thieàn toâng laø moïi thaønh quaû ratiocinate on the koan. Tenth, do not keep your khoâng qua trung gian cuûa khaùi nieäm toân giaùo nhö mind in the attitude of waiting for enlightenment toäi loãi, ñöùc tin, aân suûng, cöùu chuoäc, vaân vaân. Vì to turn up. theá, maø Thieàn sö Thoái AÅn coù möôøi lôøi khuyeân veà Möôøi Luaät Nghi Cuûa Chö Ñaïi Boà Taùt: Theo coâng aùn cho haønh giaû tu thieàn nhö sau. Thöù nhaát laø Kinh Hoa Nghieâm—Phaåm 38, coù möôøi luaät nghi khoâng tính toaùn theo trí töôûng töôïng. Thöù nhì laø cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp khoâng phoùng taâm xao laõng khi minh sö nhöôùng naày thôøi ñöôïc luaät nghi ñaïi trí voâ thöôïng. Thöù nhaát maøy hay nhaém maét. Thöù ba laø khoâng quy ñònh laø chaúng huûy baùng Phaät phaùp. Thöù nhì laø tín taâm coâng aùn ñeå ruùt ra moät yù nghóa. Thöù tö laø khoâng boäc nôi chö Phaät chaúng hoaïi dieät. Thöù ba laø toân troïng baïch baèng lôøi. Thöù naêm laø khoâng ñaët yù nghóa coâng cung kính taát caû Boà Taùt. Thöù tö laø chaúng boû taâm aùn laøm ñoái töôïng cho tö töôûng. Thöù saùu laø ñöøng coi meán thích taát caû thieän tri thöùc. Thöù naêm laø chaúng Thieàn nhö moät traïng thaùi chæ thuï ñoäng. Thöù baûy laø moùng loøng ghi nhôù nhöõng Thanh Vaên Ñoäc Giaùc. khoâng phaùn ñoaùn coâng aùn theo tieâu chuaån "Höõu vaø

Thöù saùu laø xa lìa taát caû nhöõng thoái chuyeån Boà Taùt Voâ". Thöù taùm laø khoâng coi coâng aùn nhö laø chæ ñaïo. Thöù baûy laø chaúng khôûi taát caû taâm toån haïi ñieåm cho ngoan khoâng (tuyeät ñoái troáng roãng). Thöù chuùng sanh. Thöù taùm laø tu taát caû thieän caên ñeàu chín laø khoâng laãm nhaãm coâng aùn. Thöù möôøi laø khieán roát raùo. Thöù chín laø coù theå haøng phuïc chuùng ñöøng ñem loøng chôø ñôïi chöùng ngoä—The koan ma. Thöù möôøi laø laøm cho ñaày ñuû taát caû Ba-La- exercise is confused with so-called meditation, but Maät—According to the Flower Adornment Sutra, from all these warnings given by an old master Chapter 38, there are ten kinds of rules of regarding the exercise it is evident that Zen is not behavior of great enlightening beings. an exercise in meditation or in passivity. If Zen is Enlightening beings who abide by these can attain to be properly understood by its students, this the supreme discipline of great knowledge. First, characteristic aspect of it must be fully should not slander any enlightening teachings. comprehended. Zen has its definite object, which Second, faith in the Buddhas should be is 'to open our minds to enlightenment' as we say, indestructible. Third, should honor and respect all and in order to bring about this state of enlightening beings. Fourth, should never give up consciousness a koan is held out before the mental their friendship with wise people. Fifth, should not ey, not to meditate on, nor to keep the mind in a think of those who seek individual salvation. state of receptivity, but to use the koan as a kind Sixth, should avoid all regression on the path of of pole with which to leap over the stream of enlightening beings. Seventh, should not give rise relativity to the other side of the Absolute. And to any malice toward sentient beings. Eighth, the unique feature of Zen Buddhism is that all this should cultivate all roots of goodness to is accomplished without restoring to such religious perfection. Ninth, should be able to conquer all conceptions as sin, faith, grace, salvation, etc. demons. Tenth, should fulfill all the ways of Therefore, Zen master T'ui-Yin had ten advices transcendence. for those who practice koan as follow. First, do not Möôøi Löïc Cuûa Chö Ñaïi Boà Taùt: Ten kinds of calculate according to your imagination. Second, power possessed by Great Enlightening Beings. let not your attention be drawn where the master (A) Möôøi thöù löïc trong Phaåm 27 Kinh Hoa raises his eyebrows or twinkles his eyes. Third, do Nghieâm. Ñeå ñaït ñöôïc möôøi thöù löïc naày, chö not try to extract meaning from the waythe koan is Boà Taùt phaûi an truï trong Phaùp giôùi töï taïi Ñaïi worded. Fourth, do not try to demonstrate on the Tam muoäi, phaûi coù möôøi thöù haûi, vaø phaûi coù words. Fifth, do not think that the sense of the möôøi thöù thuø thaéng. Möôøi thöù löïc naøo? Thöù koan is to be grasped where it is held out as an nhaát laø söùc duõng kieän, vì ñieàu phuïc theá gian. object of thought. Sixth, do not take Zen for a state Thöù nhì laø söùc tinh taán, vì haèng chaúng thoái of mere passivity. Seventh, do not judge the koan chuyeån. Thöù ba laø söùc voâ tröôùc, vì lìa caùc caáu

nhieãm. Thöù tö laø söùc tòch tònh, vì khoâng tranh thieát trí taâm baát thoái thieän xaûo. Chö Boà Taùt an luaän nôi taát caû phaùp. Thöù naêm laø söùc nghòch truï trong phaùp naày thôøi coù ñuû naêng löïc voâ thuaän, vì nôi taát caû phaùp taâm töï taïi. Thöù saùu laø thöôïng cuûa Nhö Lai—Ten kinds of powers söùc phaùp taùnh, vì trong

caùc nghóa ñöôïc töï taïi. (The Flower Adornment Sutra—Chapter 38). Thöù baûy laø söùc Söùc voâ ngaïi, vì trí hueä quaûng First, the power to comprehend the inherent ñaïi. Thöù taùm laø söùc voâ uùy, vì kheùo thuyeát essence of all things. Second, the power to phaùp. Thöù chín laø söùc bieän taøi, vì kheùo thoï trì comprehend that all things are like phantoms. caùc phaùp. Thöù möôøi laø söùc khai thò, vì trí hueä Third, the power to comprehend that all things voâ bieân—Ten kinds of power in Chapter 27, are like illusions. Fourth, the power to Flower Adornment Sutra. To attain these ten comprehend that all things are Buddha's kinds of power, Enlightening Beings must teachings. Fifth, the power to have no abide in the concentration of freedom in the attachments to anything at all. Sixth, the elemental cosmos, must have ten kinds of power to clearly understand all things. Ocean, and must have ten kinds of Seventh, the power of the respectful mind excellence. What are these ten kinds of never abandoning spiritual teachers. Eighth, power? First, the power of courageous the power to cause all roots of goodness to strength, because they tame worldlings. reach supreme knowledge. Ninth, the power Second, the power of energy because they of deep faith in all Buddhas' teachings never backslide. Third, the power of without rejection. Tenth, the power of skill in nonattachment, because they get rid of preventing the will for omniscience from defiling obsessions. Fourth, the power of backsliding. Enlightening Beings who abide silent calm, because they have no disputes by these can acquire the supreme power of about anything. Fifth, the power to oppose or Buddhas. conform, because they are free in the midst of (C) Möôøi naêng löïc cuûa vò Boà Taùt theo Kinh Hoa all things. Sixth, the power of the nature of Nghieâm. Thaâm Taâm Löïc hay coù taâm döùt khoaùt things, because they attain mastery of all traùnh xa theá tuïc. Taêng Sinh Thaâm Taâm Löïc truths. Seventh, the power of nonobstruction, hay coù moät nieàm tin vaøo Phaät giaùo caøng luùc because their knowledge and wisdom is caøng maïnh. Phöông Tieän Löïc hay naêng löïc töï immensely vast. Eighth, the power of tu trong taát caû moïi tu taäp Boà Taùt ñaïo. Trí Löïc fearlessness, because they can explain all hay naêng löïc tröïc giaùc ñeå hieåu taâm thöùc cuûa truths. Ninth, the power of intellect, because moïi chuùng sanh. Nguyeän Löïc hay naêng löïc they can hold all truths. Tenth, the power of laøm cho moïi lôøi nguyeän ñöôïc thaønh töïu. Haønh revelation, because their knowledge and Löïc hay naêng löïc vaän haønh cho ñeán khi taän wisdom is boundless. cuøng thôøi gian. Thöøa Löïc hay naêng löïc taïo ra (B) Thaäp Löïc Boà Taùt (Kinh Hoa Nghieâm —Phaåm moïi thöøa maø khoâng bao giôø boû Ñaïi Thöøa. 38—Ly Theá Gian). Thöù nhaát laø naêng löïc nhaäp Thaàn Bieán Löïc hay naêng löïc taïo thaønh moät töï taùnh cuûa chö phaùp. Thöù nhì laø naêng löïc theá giôùi thuaàn khieát thanh tònh trong moãi loå nhaäp taát caû caùc phaùp nhö hoùa. Thöù ba laø naêng loâng cuûa da. Boà Ñeà Löïc hay naêng löïc thöùc löïc nhaäp taát caû caùc phaùp nhö huyeãn. Thöù tö laø tænh cho moïi chuùng sanh giaùc ngoä. Chuyeån naêng löïc nhaäp taát caû caùc phaùp ñeàu laø Phaät Phaùp Luaân Löïc hay Hoaèng Phaùp Löïc, naêng phaùp. Thöù naêm laø naêng löïc nôi taát caû caùc phaùp löïc cuûa söï tuyeân thuyeát; moät phaàn caâu maø keâu khoâng nhieãm tröôùc. Thöù saùu laø naêng löïc hieåu goïi ñoàng boä

nhöõng caùi taâm cuûa moïi chuùng roõ chö phaùp. Thöù baûy laø naêng löïc nôi taát caû sanh—The ten powers of the Bodhisattva thieän tri thöùc haèng chaúng boû rôøi taâm toân troïng. according to the Avatamsaka Sutra. Thöù taùm laø naêng löïc laøm cho taát caû thieän caên Asayabala or having a mind strongly turned thuaän ñeán trí voâ thöôïng Boà Ñeà. Thöù chín laø away from worldliness. Adhyasaya-bala or naêng löïc nôi taát caû Phaät phaùp thaâm tín chaúng having a belief growing ever stronger in huûy baùng. Thöù möôøi laø naêng löïc laøm cho nhöùt Buddhism. Prayoga-bala or the power of

disciplining himself in all the exercises of Möôøi Löïc Voâ Ngaïi Duïng: Möôøi löïc voâ ngaïi duïng Bodhisattvahood. Prajna-bala or the intuitive trong kinh Hoa Nghieâm, phaåm 38. Thöù nhaát laø power to understand the mentalities of all chuùng sanh löïc voâ ngaïi duïng, vì giaùo hoùa ñieàu beings. Pranidhana-bala or the power of phuïc chaúng boû rôøi. Thöù nhì laø saùt löïc voâ ngaïi duïng, making every prayer fulfilled. Carya-bala or vì thò hieän baát khaû thuyeát trang nghieâm ñeå trang the power of working till the end of time. nghieâm. Thöù ba laø phaùp löïc voâ ngaïi duïng, vì laøm Yana-bala or the power of creating all kinds cho taát caû thaân vaøo moät thaân. Thöù tö laø kieáp löïc voâ of conveyance or yana without ever giving up ngaïi duïng, vì giaùc ngoä thuøy mieân. Thöù naêm laø Phaät the Mahayana. Vikurvana-bala or the power löïc voâ ngaïi duïng, vì giaùc ngoä thuøy mieân. Thöù saùu of making a world of immaculate purity in laø haønh löïc voâ ngaïi duïng, vì nhieáp thuû taát caû Boà every pore of the skin. Bodhi-bala or the Taùt haïnh. Thöù baûy laø Nhö Lai löïc voâ ngaïi duïng, vì power of awakening every being in ñoä thoaùt taát caû chuùng sanh. Thöù taùm laø voâ sö löïc enlightenment. Dharmacakrapravartana-bala voâ ngaïi duïng, vì töï giaùc taát caû caùc phaùp. Thöù chín or the power of uttering one phrase which laø Nhöùt thieát trí löïc voâ ngaïi duïng, vì duøng nhöùt appeals uniformly to the hearts of all beings. thieát trí thaønh chaùnh giaùc. Thöù möôøi laø ñaïi bi löïc Möôøi Löïc Cuûa Chö Phaät: Möôøi thöù löïc cuûa chö voâ ngaïi, vì chaúng boû taát caû chuùng sanh—Ten kinds Phaät (Kinh Hoa Nghieâm—Phaåm 33): Toái thöôïng of unimpeded function relating to power (The löïc, Voâ löôïng löïc, Quaûng ñaïi löïc, Ñaïi oai ñöùc löïc, Flower Adornment Sutra—Chapter 38). First, Nan hoaïch löïc, Baát thoái löïc, Kieân coá löïc, Baát hoaïi unimpeded function of power relating to sentient löïc, taát caû theá gian baát tö nghì löïc, vaø taát caû chuùng beings, teaching and taming them without sanh voâ naêng ñoäng löïc—Ten kinds of might with abandoning them. Second, power relating to lands, enormous power of all Buddhas (The Flower manifesting untold adornment and arraying them. Adornment Sutra—Chapter 33): Supreme power, Third, power relating to phenomena, causing all Measureless power, Grandiose power, Awesome bodies to enter the bodiless. Fourth, power power, Power difficult to acquire, Undiminishing relating to aeons, cultivating practices power, Stable power, Indestructible power, Power unceasingly. Fifth, power of enlightenment, inconceivable to any worldlings, and Power that awakening those who are asleep. Sixth, power of all living beings cannot shake. action including all practices of enlightening Möôøi Löïc Trì Cuûa Chö Ñaïi Boà Taùt: Theo Kinh beings. Seventh, power

of Buddhas, liberating all Hoa Nghieâm—Phaåm 38, coù möôøi phaùp löïc trì cuûa sentient beings. Eighth, teacherless power, chö Ñaïi Boà Taùt. Chö Boà Taùt truï trong phaùp naày spontaneously awakening to all truth. Ninth, thôøi nôi taát caû caùc phaùp ñöôïc löïc trì töï taïi voâ power of omniscience, attaining true thöôïng: Phaät löïc trì, Phaùp löïc trì, Chuùng sanh löïc enlightenment by omniscience. Tenth, power of trì, Nghieäp löïc trì, Haïnh löïc trì, Nguyeän löïc trì, great compassion, not abandoning sentient beings. Caûnh giôùi löïc trì, Thôøi löïc trì, Thieän löïc trì, vaø Trí Möôøi Löôõi Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Hoa löïc trì—According to the Flower Adornment Nghieâm, Phaåm 38, coù möôøi löôõi cuûa chö Ñaïi Boà Sutra, Chapter 38, there are ten kinds of support of Taùt. Chö Boà Taùt thaønh töïu nhöõng phaùp naày thôøi power of Great Enlightening Beings. Enlightening ñöôïc löôõi voâ thöôïng truøm khaép taát caû Phaät ñoä cuûa Beings who abide by these can gain the support of Ñöùc Nhö Lai. Thöù nhaát laø löôõi khai thò dieãn thuyeát the power of supreme mastery of all truth: Support voâ taän haïnh chuùng sanh. Thöù nhì laø löôõi khai thò by the power of Buddhas, Support by the power of dieãn thuyeát voâ taän phaùp moân. Thöù ba laø löôõi taùn truth, Support by the power of sentient beings, thaùn coâng ñöùc voâ taän cuûa chö Phaät. Thöù tö laø löôõi Support by the power acts, Support by the power dieãn xöôùng töø bieän voâ taän. Thöù naêm laø löôõ i khai of practices, Support by the power of vows, xieån Ñaïi thöøa trôï ñaïo. Thöù saùu laø löôõi truøm khaép Support by the power of the environment, Support hö khoâng. Thöù baûy laø löôõi chieáu khaép taát caû coõi by the power of time, Support by the power of Phaät. Thöù taùm laø löôõi laøm cho taát caû chuùng sanh good, and Support by the power of knowledge. ñöôïc toû ngoä. Thöù chín laø löôõi laøm cho chö Phaät hoan hyû. Thöù möôøi laø löôõi haøng phuïc chuùng ma

ngoaïi ñaïo, dieät tröø töû sanh phieàn naõo, vaø laøm cho beings. First, to manifest the power of ñeán Nieát baøn—According to the Flower enlightening beings. Second, to manifest the Adornment Sutra, Chapter 38, there are ten kinds giving of the seven kinds of wealth. Third, to of tongue of Great Enlightening Beings. satisfy the wishes of the spirits of the earth. Enlightening Beings who accomplish these will Fourth, to manifest the appearance of acquire the supreme tongue of Buddhas, which transcending the three worlds. Fifth, to manifest covers all Buddha lands. First, a tongue that the supreme walk of the enlightening being, reveals and explains the acts of infinite sentient beyond the walk of the elephant, the bull, or the beings. Second, a tongue that reveals and explains lion. Sixth, to manifest the characteristics of infinite doors to truth. Third, a tongue that sings adamantine ground. Seventh, to manifest the the praises of the infinite virtues of Buddhas. desire to give sentient beings courageous strength. Fourth, a tongue of infinite eloquence. Fifth, a Eighth, to manifest the practice of the seven tongue that expounds aids to the Path of the Great jewels of awakening. Ninth, to show that the truth vehicle. Sixth, a tongue that covers all space. they have realized does not come from the Seventh, a tongue that illuminates all Buddha-instruction of another. Tenth, to manifest supreme fields. Eighth, a tongue that awakens the peerless in the world. understanding of all sentient beings. Ninth, a Möôøi

Lyù Do Khieán Chö Ñaïi Boà Taùt Thò Hieän tongue that causes all to praise the Buddhas. Khoå Haïnh: Ten reasons Great Enlightening Tenth, a tongue that defeats all demons and false Beings practice austerities—Theo Kinh Hoa teachers, destroys all afflictions of birth and death, Nghieâm, Phaåm 38, coù möôøi lyù do khieán chö Ñaïi and fosters arrival at nirvana. Boà Taùt thò hieän khoå haïnh. Chö Boà Taùt duøng Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò Hieän Ñi phöông tieän khoå haïnh naày ñeå ñieàu phuïc vaø laøm Baûy Böôùc: Ten reasons Great Enlightening cho chuùng sanh an laïc. Thöù nhaát laø vì muoán thaønh Beings show the act of walking seven steps — töïu nhöõng chuùng sanh coù trình ñoä hieåu bieát keùm Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi lyù do maø thò hieän khoå haïnh. Thöù nhì laø vì muoán tröø taø khieán chö ñaïi Boà Taùt thò hieän ñi baûy böôùc. Chö kieán cho chuùng sanh maø thò hieän khoå haïnh. Thöù ba Ñaïi Boà Taùt vì muoán ñieàu phuïc cho chuùng sanh laø vì muoán laøm cho nhöõng chuùng sanh chaúng tin ñöôïc an laïc neân thò hieän ñi baûy böôùc nhö vaäy. Thöù nghieäp baùo thaáy ñöôïc nghieäp baùo, maø thò hieän khoå nhaát laø vì hieän Boà Taùt löïc maø thò hieän ñi baûy böôùc . haïnh. Thöù tö laø vì muoán tuøy thuaän phaùp phaûi coù Thöù nhì laø vì hieän xaû thí baûy thaùnh taøi maø thò hieän cuûa theá giôùi taïp nhieãm maø thò hieän khoå haïnh. Thöù ñi baûy böôùc. Thöù ba laø vì cho Ñòa Thaàn thoûa naêm laø vì muoán cho thaáy khaû naêng chòu ñöïng nhaãn nguyeän maø thò hieän ñi baûy böôùc. Thöù tö laø vì hieän nhuïc maø thò hieän khoå haïnh. Thöù saùu laø vì muoán töôùng sieâu tam giôùi maø thò hieän ñi baûy böôùc. Thöù laøm cho chuùng sanh thích caàu phaùp maø thò hieän naêm laø vì hieän böôùc toái thaéng cuûa Boà Taùt hôn haún khoå haïnh. Thöù baûy laø vì nhöõng chuùng sanh say böôùc ñi cuûa töôïng vöông, ngöu vöông, sö töû vöông ñaém duïc laïc vaø ngaõ laïc maø thò hieän khoå haïnh. Thöù maø thò hieän ñi baûy böôùc. Thöù saùu laø vì hieän töôùng taùm laø vì muoán hieån baøy Boà Taùt khôûi haïnh laø toái kim cang ñòa maø thò hieän ñi baûy böôùc. Thöù baûy laø thöôïng, neân nhaãn ñeán ñôøi sau cuøng maø chaúng boû vì hieän muoán ban cho chuùng sanh söùc duõng maõnh sieâng naêng tinh taán, neân thò hieän khoå haïnh. Thöù maø thò hieän ñi baûy böôùc. Thöù taùm laø vì hieän tu chín laø vì muoán laøm cho chuùng sanh thích phaùp haønh thaát giaùc böûu maø thò hieän ñi baûy böôùc. Thöù tòch tònh, taêng tröôûng thieän caên, maø thò hieän khoå chín laø vì hieän phaùp ñaõ ñöôïc chaúng do ngöôøi khaùc haïnh. Thöù möôøi laø vì muoán chôø ñeán khi theá nhôn daïy neân thò hieän ñi baûy böôùc. Thöù möôøi laø vì hieän caên taùnh ñöôïc thaønh thuïc, maø thò hieän khoå haïnh— laø toái thaéng voâ tæ ôû theá gian neân thò hieän ñi baûy According to the Flower Adornment Sutra, böôùc—According to the Flower Adornment Sutra, Chapter 38, there are ten reasons Great there are ten reasons Great Enlightening Beings Enlightening Beings practice austerities. show the act of walking seven steps. For these ten Enlightening Beings use these expendient means reasons they show the act of walking seven steps of austerities to pacify all sentient beings. First, to after birth; they manifest this to pacify sentient develop sentient beings with low understanding.

Second, to remove false views from sentient Fourth, to manifest the shedding of errors and beings. Third, to show the consequences of action faults of word, thought, and deed. Fifth, to to sentient beings who do not believe in manifest entering concentration, staying in the consequences of action. Fourth, to do so in accord door of nirvana, and pervading infinite worlds in with the adulterated and polluted world. Fifth, to the ten directions. Sixth, to show that their power show the ability to endure toil and diligently work goes beyond all creatures, celestials, human, and on the way. Sixth, to cause sentient beings to want nonhuman. Seventh, to show that the appearance to seek the truth. Seventh, for the sake of sentient and majesty of enlightening beings goes beyond beings who are attached to sensual pleasures and all deities. Eighth, to cause sentient beings selfish pleasure. Eighth, in order to show that addicted to sensual pleasures to joyfully take enlightening beings' effort is supreme, continuing pleasure in truth. Ninth, to show the reception of to the very last life. Ninth, to induce sentient truth and respectfully make offerings to all beings to enjoy the state of calm and tranquility Buddhas. Tenth, to show empowerment of and increase roots of goodness. Tenth, to wait Buddhas and being bathed in the light of truth. until the time is ripe to develop people's immature Möôøi Lyù Do Khieán Chö Boà Taùt Thò Hieän ÔÛ faculties. Vöông Cung: Theo kinh Hoa Nghieâm, phaåm 38, Möôøi Lyù Do Khieán Chö Boà Taùt Thò Hieän Thaân coù möôøi lyù do khieán chö Boà Taùt thò hieän ôû vöông Ñoàng Töû: Theo kinh Hoa Nghieâm, Phaåm 38, coù cung. Thöù nhaát laø vì muoán laøm cho nhöõng chuùng möôøi lyù do khieán chö ñaïi Boà Taùt thò hieän ôû thaân sanh ñoàng tu haønh vôùi Boà Taùt ñôøi tröôùc ñöôïc thaønh Ñoàng Töû. Thöù nhaát laø vì hieän ñeå thoâng ñaït taát caû thuïc thieän caên maø thò hieän ôû vöông cung. Thöù nhì ngheä thuaät khoa hoïc theá gian maø thò hieän ôû thaân laø vì muoán hieån thò söùc thieän caên cuûa chö Boà Taùt ñoàng töû. Thöù nhì laø vì hieän thoâng ñaït nhöõng ngheà maø thò hieän ôû vöông cung. Thöù ba laø vì nhôn thieân nghieäp vuõ thuaät binh traän theá gian maø thò hieän ôû tham ñaém nôi ñoà vui thích maø hieån hieän ñoà vui thaân ñoàng töû. Thöù ba laø vì hieän thoâng ñaït taát caû thích ñaïi oai ñöùc cuûa Boà Taùt neân thò hieän ôû vöông nhöõng vaên buùt, ñaøm luaän, côø nhaïc theá gian maø thò cung. Thöù tö laø vì muoán tuøy thuaän taâm chuùng sanh hieän ôû thaân ñoàng töû. Thöù tö laø vì hieän xa lìa nhöõng ñôøi nguõ tröôïc maø thò hieän ôû vöông cung. Thöù naêm loãi laàm cuûa ba nghieäp thaân, khaåu yù maø thò hieän ôû laø vì muoán hieän söùc oai ñöùc cuûa Boà Taùt coù theå ôû thaân ñoàng töû. Thöù naêm laø vì hieän moân nhaäp ñònh thaâm cung nhaäp tam muoäi maø thò hieän ôû vöông truï nieát baøn khaép cuøng möôøi phöông voâ löôïng theá cung. Thöù saùu laø vì muoán laøm cho chuùng sanh giôùi maø thò hieän ôû thaân ñoàng töû. Thöù saùu laø vì hieän ñoàng nguyeän ôû ñôøi tröôùc ñöôïc thoûa maõn yù nguyeän söùc maïnh sieâu quaù thieân long baùt boä, trôøi, ngöôøi, maø thò hieän ôû vöông cung. Thöù baûy laø vì muoán phi nhôn, maø thò hieän ôû thaân ñoàng töû . Thöù baûy laø vì khieán cha meï, gia ñình vaø baø con ñöôïc thoûa hieän saéc töôùng oai quang cuûa Boà Taùt sieâu quaù long nguyeän maø thò hieän ôû vöông cung. Thöù taùm laø vì thaàn hoä phaùp maø thò hieän ôû thaân ñoàng töû .

Thöù taùm muoán duøng kyõ nhaïc phaùt ra tieáng dieäu phaùp cuùng laø vì muoán laøm cho nhöõng chuùng sanh tham ñaém döôøng taát caû chö Nhö Lai maø thò hieän ôû vöông duïc laïc meán thích phaùp laïc maø thò hieän ôû thaân cung. Thöù chín laø vì muoán ôû taïi trong cung truï tam ñoàng töû. Thöù chín laø vì toân troïng chaùnh phaùp, muoäi vi dieäu, töø thaønh Phaät nhaãn ñeán Nieát baøn ñeàu sieâng tu cuùng döôøng chö Phaät maø thò hieän ôû thaân hieån baøy maø thò hieän ôû vöông cung. Thöù möôøi laø vì ñoàng töû. Thöù möôøi laø vì hieän ñöôïc Ñöùc Phaät gia tuøy thuaän thuû hoä Phaät phaùp maø thò hieän ôû vöông bò, ñöôïc phaùp quang minh maø thò hieän ôû thaân ñoàng cung—Ten reasons Enlightening Beings appear to töû—According to the Flower Adornment Sutra, live in a royal palace, according to the Flower Chapter 38, there are ten reasons Enlightening Adornment Sutra, chapter 38. First, to cause roots Beings appear as children. First, to manifest the of goodness of their colleagues of the past to learning of all worldly arts and sciences. Second, develop to maturity. Second, to show the power of to manifest the learning of riding military arts and roots of goodness of Enlightening Beings. Third, to various worldly occupations. Third, to manifest the show the comforts of great spiritual power of learning of all kinds of worldly things such as enlightening beings to humans and celestials who literature, conversation, games, and amusements. are obsessed with comforts. Fourth, to adapt to the

the world; to show indepedence, not being subject chuû. Thöù naêm vì bieát ôn chuùng sanh. Thöù saùu vì to another; to show that they are going to attain töôûng khoå sanh töû. Thöù baûy vì toân troïng taùnh linh. the ten powers and fearlessnesses of Buddhas; and Taâm taùnh cuûa chuùng ta cuøng Ñöùc Thích Ca Nhö it is natural that Enlightening Beings in their final Lai khoâng hai, khoâng khaùc. Taâm taùnh cuûa chuùng ta life should do so. cuøng Ñöùc Thích Ca Nhö Lai khoâng hai, khoâng Möôøi Lyù Do Lieân Heä Ñeán Ñôøi Soáng Khieán khaùc. Thöù taùm vì saùm hoái nghieäp chöôùng. Thöù chín Haønh Giaû Mong Caàu Giaùc Ngoä: Theo Kinh Hoa vì caàu sanh Tònh Ñoä. Thöù möôøi vì hoä trì Chaùnh Nghieâm, vaán ñeà öôùc voïng giaùc ngoä toái thöôïng caàn Phaùp—According to Great Master Sua-Sen, the thieát cho haønh giaû, coù möôøi lyù do lieân heä ñeán ñôøi eleventh Patriarch of the Thirteen Patriarchs of soáng khieán haønh giaû mong caàu giaùc ngoä: chöùng Pureland Buddhism, there are ten reasons that ñöôïc Phaät trí (Buddha-Jnana (skt); ñaït ñöôïc möôøi cause sentient beings to develop Bodhi Mind. oai löïc (Dasabala (skt); ñaït ñöôïc ñaïi voâ uùy First, because of remembering of the grace of the (Mahavaisaradya (skt); ñaït ñöôïc phaùp bình ñaúng Buddha. Second, because of remembering of the cuûa Phaät (Samatabuddhadharma (skt); hoä trì cöùu grace of the parents. Third, because of baït caû theá gian (Sarvajagatparitrana (skt); laøm remembering of the grace of the teachers. Fourth, thanh tònh taâm töø bi (Kritpakaruna (skt); ñaït ñöôïc because of remembering to be grateful to the voâ phaân bieät trí, khaép möôøi phöông theá giôùi khoâng benefactors. Fifth, because of remembering to be gì laø khoâng bieát ñeán (Asesajnana (skt); laøm thanh grateful to the sentient beings. Sixth, because of tònh Phaät ñoä khieán cho taát caû khoâng coøn vöôùng thinking of the pain and suffering

of life and maéc (Asamga (skt); trong khoaûng moät nieäm maø tri death. Seventh, because of the respect for the nhaän cuøng khaép quaù khöù, hieän taïi vaø vò lai: True-Nature. Our Mind-Nature and that of Ksanabodha (skt); chuyeån ñaïi phaùp luaân trong tinh Sakyamuni Buddha's are not two and not thaàn khoâng khieáp sôï (Dharmacakrapavarta (skt)— different. Eighth, because of repentance for According to the Avatamsaka Sutra, the desire for karmic obstructions. Ninth, because of praying to supreme enlightenment is so necessary for gain rebirth in the Pureland. Tenth, because of practitioners, and there are ten reasons related to upholding the Proper Dharma. our daily life which lead practitioners desire for Möôøi Lyù Do Vaïn Höõu Hoøa Ñieäu Trong Phaùp enlightenment: for the realization of Buddha- Giôùi Duyeân Khôûi: Theo Giaùo Sö Junjiro knowledge: for the attainment of the ten powers; Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, for the attainment of great fearlessness; for the coù möôøi lyù do khieán vaïn höõu hoøa ñieäu trong phaùp attainment of the truth of sameness which giôùi duyeân khôûi: vì vaïn vaät ñoàng thôøi hieän khôûi; vì constitutes Buddhahood; for protecting and vaïn vaät hoã töông aûnh höôûng laãn nhau; vì vaïn vaät securing the whole world; for the purification of a thieát yeáu hoã töông ñoàng nhaát (töông huûy vaø töông pitying and compassionate heart; for the thaønh) ñeå theå hieän söï hoøa ñieäu; vì chuû vaø baïn thieát attainment of a knowledge which leaves nothing yeáu laø nhaát theå, hay hoøa ñieäu, ñeå thaønh töïu muïc unknown in the ten directions of the world; for the ñích; vì vaïn vaät khôûi nguyeân töø yù theå, do ñoù moät yù purification of all the Buddha-lands so that a state nieäm töông ñoàng phaûi ñöôïc phaûn aûnh trong taát caû; of non-attachment will prevail; for the perception vì vaïn vaät laø keát quaû cuûa nhaân duyeân, do ñoù chuùng of the past, present, and future in one moment; hoã töông phuï thuoäc nhau; vì vaïn vaät khoâng ñònh and for the revolving of the great wheel of the tính nhöng cuøng hoã töông phuï trôï, do ñoù chuùng töï Dharma in the spirit of fearlessness. do hieän höõu trong söï hoøa ñieäu vôùi taát caû; vì vaïn Möôøi Lyù Do Phaùt Taâm Boà Ñeà: Ten reasons to vaät ñeàu coù Phaät taùnh tieàm aån beân trong; vì vaïn cause sentient beings to develop Bodhi Mind— höõu, töø toái cao ñeán toái thaáp, ñeàu cuøng chung trong Theo Thieät Hieàn Ñaïi Sö, Toå thöù möôøi moät trong moät voøng troøn troïn veïn (mandala); vì coù söï hoã Lieân Toâng Thaäp Tam Toå, coù möôøi lyù do khieán töông phaûn chieáu taát caû moïi taùc duïng, nhö trong chuùng sanh phaùt taâm Boà Ñeà. Thöù nhaát vì nghó ñeán moät caên phoøng döïng caùc maët kính chung quanh, söï ôn Phaät. Thöù nhì vì nhôù aân cha meï. Thöù ba vì vaän ñoäng cuûa moät aûnh töôïng taïo ra söï vaän ñoäng töôûng nhôù ñeán ôn sö tröôûng. Thöù tö vì nghó aân thí cuûa haèng nghìn phaûn chieáu—According to Prof.

Junjiro Takakusu in The Essentials of Buddhist Boà Taùt, nhìn chö Boà Taùt vôùi aùc nhaõn, nhìn ngoù tìm Philosophy, there are ten reasons that all things in caàu loãi laàm cuûa chö Boà Taùt, noùi loãi laàm cuûa chö the real world ought to have harmony among Boà Taùt, ngaên döùt taøi lôïi cuùng döôøng ñeán chö Boà themselves: because of the simultaneous rise of Taùt; ma nghieäp thöù baûy bao goàm phæ baùng vaø all things; because of the mutual permeation of chaúng thích laéng

nghe chaùnh phaùp, giaû söû coù ñöôïc the influence of all things; because of the nghe cuõng lieàn sanh loøng huûy baùng, thaáy ngöôøi necessity of reciprocal identification between all thuyeát phaùp chaúng sanh loøng toân troïng, cho mình beings (mutual self-negation to agree with each ñuùng coøn taát caû ngöôøi khaùc thì sai; ma nghieäp thöù other) for the realization of harmony; because of taùm bao goàm thích hoïc theá luaän xaûo thuaät vaên töø, the necessity of unity, or harmony, between the xieån döông nhò thöøa che môø Phaät phaùp thaäm thaâm, leaders and the followers for the attainment of a duøng dieäu nghóa truyeàn daïy cho ngöôøi chaúng ñaùng purpose; because all things have their origin in daïy, xa rôøi Boà Ñeà, truï nôi taø ñaïo; ma nghieäp thöù ideation, therefore a similar ideal ought to be chín bao goàm thöôøng thích gaàn guõi cuùng döôøng vôùi expected of all; because all things are the result of nhöõng ngöôøi ñaõ ñöôïc giaûi thoaùt an oån, chaúng chòu causation and therefore are mutually dependent; gaàn guûi giaùo hoùa ngöôøi chöa giaûi thoaùt chöa an oån; because all things are indeterminate or indefinite ma nghieäp thöù möôøi bao goàm theâm lôùn ngaõ maïn, in character but mutually complementary, khoâng toân kính, laøm nhieàu söï naõo haïi vôùi caùc therefore they are free to exist in harmony with all chuùng sanh, chaúng caàu chaùnh phaùp trí hueä chôn things; because of the fact that all beings have the thieät, taâm yù teä aùc khoù khai ngoä ñöôïc—According nature of Buddha dormant in them; because of the to The Flower Adornment Sutra, Chapter 38, there fact that all beings, from the highest to the lowest, are ten kinds of demons' actions of Great are parts of one and the same Mandala (circle); Enlightening Beings. Enlightening Beings should because of mutual reflection of all activities, as in quickly get away from to seek enlightened action: a room surrounded by mirrors, the movement of the first demons' actions include cultivating roots one image causes the movement of the thousand of goodness while forgetting the aspiration for reflections. enlightenment; the second demons' actions Möôøi Ma Nghieäp: Theo Kinh Hoa Nghieâm, Phaåm include giving with ill-will, keeping precepts with 38, coù möôøi thöù ma nghieäp cuûa chö Ñaïi Boà Taùt. hatred, rejecting people of bad character, rejecting Chö Boà Taùt neân mau xa lìa möôøi ma nghieäp naày the slothful, slighting the confused, despising the maø sieâng caàu Phaät nghieäp: ma nghieäp thöù nhaát laø ignorant; the third demons' actions include being queân maát Boà Ñeà taâm, tu caùc thieän phaùp, ñaây laø ma jealous and stingy with the profound teaching, not nghieäp; ma nghieäp thöù nhì laø aùc taâm boá thí, saân explaining the truth to those who are capable of taâm trì giôùi, choái boû ngöôøi coù taùnh aùc, xa keû löôøi being enlightened, insisting on on explaining it to bieáng, khinh maïn keû loaïn yù, khinh keû si meâ; ma people without the capacity for it as long as nghieäp thöù ba bao goàm nôi phaùp thaäm thaâm sanh wealth and honor are thereby available; the fourth taâm xan laãn (ganh gheùt buûn xæn), khoâng thuyeát demons' actions include not liking to hear about phaùp cöùu ñoä nhöõng ngöôøi coù theå cöùu ñoä ñöôïc, khi the ways of transcendence, not practicing them ñöôïc taøi lôïi vaø cung kính thì göôïng thuyeát phaùp, even when hearing about them, tending to daàu ngöôøi khoâng caàu nghe cuõng nhö khoâng coù khaû negligence even when practicing them, becoming naêng

nghe; ma nghieäp thöù tö bao goàm chaúng thích narrow and mean in spirit because of laziness, and laéng nghe aùc moân Ba La Maät, daàu coù nghe noùi not seeking supreme enlightenment; the fifth ñeán, cuõng chaúng maøng ñeán vieäc tu haønh, daàu cuõng demons' actions include avoiding good tu haønh nhöng laïi giaûi ñaõi, vì löôøi bieáng neân chí yù companions, associating with bad companions, heøn keùm chaúng caàu phaùp ñaïi Boà Ñeà voâ thöôïng; craving personal release, not wanting to accept nhöõng ma nghieäp thöù naêm bao goàm xa thieän tri life, wishing for the desirelessness and tranquility thöùc, gaàn aùc tri thöùc, caàu töï giaûi thoaùt, chaúng thích of nirvana; the sixth demons' actions include thoï sanh, chæ chuoäng Nieát baøn ly duïc tòch tònh; ma arousing hatred and anger toward enlightening nghieäp thöù saùu bao goàm khôûi taâm saân haän vôùi chö beings, looking at Enlightening Beings with

malevolent eyes, looking for faults in laø maïn nghieäp. Maïn nghieäp thöù baûy bao goàm töï enlightening beings, talking of the faults of caàu toøa cao, töï xöng Phaùp Sö, töï xöng öng thoï Enlightening Beings, cutting off their support; the nhaän cuùng döôøng, chaúng öng laøm vieäc, chaúng öng seventh demons' actions include repudiating true laøm vieäc, thaáy böïc tu haønh laâu naêm kyø cöïu, chaúng teaching and being averse to hearing it, chòu ñöùng daäy tieáp röôùc, vaø chaúng chòu hoä trì cuùng immediately criticizing true teaching when döôøng chö Boà Taùt. Thöù taùm laø thaáy ngöôøi coù ñöùc hearing it, having no respect for those who thôøi nhíu maøy chaúng vui, noùi lôøi thoâ loã, tìm toøi loãi expound true teaching, claiming oneself to be laàm cuûa böïc aáy, laø maïn nghieäp. Maïn nghieäp thöù right and others all wrong; the eighth demons' chín bao goàm vieäc khi gaëp ngöôøi trí chaúng chòu actions include indulging in the study of secular gaàn guõi, chaúng chòu cung kính cuùng döôøng, chaúng literature, expounding the vehicles of individual chòu hoûi han gì laø thieän, gì laø baát thieän, nhöõng gì salvation while obscuring the profound Teaching, neân laøm, nhöõng gì chaúng neân laøm, hoaëc laøm nhöõng giving subtle doctrines to unsuitable people, coâng haïnh gì maø ñöôïc lôïi ích an laïc, laø keû ngu si straying from enlightenment and persisting in false ngoan coá, chìm trong ngaõ maïn, chaúng bao giôø thaáy paths; the ninth demons' actions include always ñöôïc ñaïo giaûi thoaùt Maïn nghieäp thöù möôøi bao goàm liking to associate with those who are already taâm khinh maïn che ñaäy, khi chö Phaät xuaát theá liberated and at peace, and giving them offerings, chaúng coù theå thaân caän, cung kính, cuùng döôøng, not being willing to approach or edify those who thieän caên môùi chaúng sanh, thieän caên cuõ tieâu maát, have not yet attained liberation or peace; the tenth noùi nhöõng ñieàu chaúng neân noùi, caõi laïi nhöõng ñieàu demons' actions include developing conceit, chaúng neân caõi, trong kieáp vò lai taát ñoïa haàm saâu having no respect, often troubling or hurting hieåm naïn, chaúng coøn gaëp Phaät. Trong traêm ngaøn sentient beings, not seeking genuine knowledge of kieáp chaúng coøn ñöôïc nghe phaùp chæ do töø tröôùc ñaõ truth, being mean and difficult to awaken. töøng phaùt taâm Boà Ñeà neân troïn töï tænh ngoä — Möôøi Maïn Nghieäp Cuûa Chö Ñaïi Boà Taùt: Theo According to the Flower Adornment Sutra, Kinh Hoa Nghieâm, Phaåm 38,

chö ñaïi Boà Taùt coù Chapter 38, there are ten kinds of conceited action möôøi maïn nghieäp. Chö Boà Taùt lìa ñöôïc möôøi maïn of Great Enlightening Beings. Enlightening nghieäp naày thôøi ñöôïc möôøi trí nghieäp. Thöù nhaát, Beings who can get rid of these ten kinds of ñoái vôùi Sö, Taêng, cha meï, sa moân, baø la moân truï conceited action will attain ten kinds of actions of nôi chaùnh ñaïo, hoaëc höôùng veà chaùnh ñaïo, laø nhöõng knowledge. First, not respecting teachers, parents, phöôùc ñieàn ñaùng toân troïng maø chaúng cung kính, laø mendicants, people on the right Path, people maïn nghieäp. Thöù nhì, hoaëc coù Phaùp Sö ñöôïc phaùp aiming for the right Path, or honorable fields of toái thaéng, ngoài Ñaïi thöøa, bieát ñaïo xuaát yeáu, ñaéc blessings, is conceited action. Second, if there are Ñaø La Ni, dieãn thuyeát phaùp quaûng ñaïi trong kheá teachers who have attained to supreme truth, who kinh khoâng thoâi nghæ. Laïi phaùt khôûi taâm cao maïn ride the Great Vehicle of universal enlightenment, cuõng nhö chaúng cung kính caùc baäc aáy, laø maïn who know the way to emancipation, who have nghieäp. Thöù ba, trong chuùng hoäi nghe thuyeát dieäu attained mental command and expound the great phaùp maø chaúng chòu khen cho ngöôøi khaùc tin thoï, principles of the scriptures, to be haughty toward laø maïn nghieäp. Maïn nghieäp thöù tö bao goàm öa them or their teachings and to be disrespectful is sanh loøng quaù maïn, töï cao vaø khinh ngöôøi, chaúng conceited action. Third, when in an audience thaáy loãi mình, vaø chaúng bieát mình dôû. Maïn nghieäp hearing the sublime Teaching expounded, to be thöù naêm bao goàm öa sanh loøng quaù maïn, töôûng unwilling to laud its excellence and cause others mình gioûi hôn ngöôøi, chaúng taùn thaùn ngöôøi ñaïo ñöùc to believe and accept it, is conceited action. The ñaùng ñöôïc taùn thaùn, vaø chaúng vui khi coù ngöôøi taùn fourth conceited action includes habitually thaùn ngöôøi ñaïo ñöùc. Maïn nghieäp thöù saùu bao goàm conceiving the illusion of superiority, elevating öa sanh loøng quaù maïn. Thaáy coù Phaùp sö vaø ngöôøi onself and looking down on others, not seeing thuyeát phaùp, bieát laø phaùp, laø luaät, laø chôn thieät, laø one’s own faults, and not knowing one’s own lôøi Phaät daïy, maø vì gheùt ngöôøi neân cuõng gheùt shortcoming. The fifth conceited action includes phaùp, töï mình huûy baùng, baûo ngöôøi huûy baùng, ñaây habitually imagining that one is beter than those

who are better than onself, not praising virtuous phaùp nhaõn, vì thaáy töôùng nhö thaät cuûa taát caû phaùp; people who are praiseworthy, and not being happy Phaät nhaõn, vì thaáy thaäp löïc cuûa Nhö Lai; trí nhaõn, when others praise virtuous people. The sixth vì thaáy bieát caùc phaùp; quang minh nhaõn, vì thaáy conceited action includes the fact that when quang minh cuûa Ñöùc Phaät; xuaát sanh töû nhaõn, vì seeing someone preach, in spite of knowing it is thaáy Nieát Baøn; voâ ngaïi nhaõn, vì choã thaáy khoâng the norm, the rule, the truth, the word of Buddha, chöôùng ngaïi; nhöùt thieát trí nhaõn, vì thaáy phoå moân to despise the teaching because of disliking the phaùp giôùi—According to the Flower Adornment person, to slander it and incite others to slander it, Sutra, there are ten kinds of eye of Great is conceited action. The seventh conceited action Enlightening Beings. Enlightening Beings who includes seeking a high seat for oneself, declaring abide by these attain the

eye of supreme onself to a teacher, declaring onself to be worthy knowledge of Buddhas: the flesh eye, seeing all of receiving offerings, not supposed to work, forms; the celestial eye, seeing the minds of all failing to rise to greet old people who have sentient beings; the wisdom-eye, seeing the cultivated spiritual practice for a long time, and ranges of the faculties of all sentient beings; the being unwilling to serve and make offerings to reality-eye, seeing the true characters of all enlightening beings. Eighth, frowning unhappily things; the Buddha-eye, seeing the ten powers of on seeing people with virtue, speaking to them the enlightened; the eye of knowledge, knowing harshly and looking for faults in them, is conceited and seeing all things; the eye of light, seeing the action. The ninth conceited action includes the light of Buddha; the eye of leaving birth-and- fact that when seeing intelligent people who know death, seeing nirvana; the unobstructed eye, its the truth not being willing to approach and attend vision without hindrance; the eye of omniscience, them, not respecting and honoring them; being seeing the realm of reality in its universal aspect. unwilling to ask them what is good and what is not Möôøi Maät Ngöõ Thieän Xaûo Cuûa Chö Ñaïi Boà Taùt: good, what should be done and what should not be Möôøi xaûo maät ngöõ cuûa chö Ñaïi Boà Taùt (Kinh Hoa done, what acts result in various benefits and Nghieâm—Phaåm 38). Chö Boà Taùt an truï trong phaùp comforts in the long night; being foolish and naày thôøi ñöôïc vi maät ngöõ thieän xaûo voâ thöôïng cuûa deluded, stubborn and contentious, swallow by Nhö Lai: xaûo maät ngöõ ôû trong taát caû Phaät kinh; xaûo self-importance, never able to see the way of maät ngöõ nôi taát caû choã thoï sanh; xaûo maät ngöõ nôi emancipation. The tenth conceited action includes taát caû Boà Taùt thaàn thoâng bieán hieän thaønh ñaúng minds shrouded by conceit; when Buddhas appear chaùnh giaùc; xaûo maät ngöõ nôi haäu quaû cuûa nhöõng in the world are unable to approach, respect, and haønh ñoäng nôi chuùng sanh; xaûo maät ngöõ nôi taát caû honor them, no new good airses, and goodness chuùng sanh phaùt khôûi nhieãm tònh; xaûo maät ngöõ roát from the past evaporates and vanishes. They say raùo voâ chöôùng ngaïi nôi taát caû caùc phaùp; xaûo maät what they should not; they contend where they ngöõ nôi taát caû hö khoâng giôùi, moãi nôi moãi choã ñeàu should not. In the future they will surely fall into a coù theá giôùi hoaëc thaønh hoaëc hoaïi, trong ñoù khoâng deep pit of danger and will not even encounter coù choã troáng; xaûo maät ngöõ nôi taát caû phaùp giôùi taát Buddha. Much less hearing the Teaching for caû möôøi phöông nhaãn ñeán choã vi teá, ñeàu coù Nhö hundreds of thousands of eons. Though because of Lai thò hieän sô sanh nhaãn ñeán thaønh Phaät nhaäp ñaïi having once conceived the aspiration for nieát baøn ñaày khaép phaùp giôùi, ñeàu phaân bieät thaáy; enlightenment they will in the end wake up on xaûo maät ngöõ ôû choã thaáy taát caû chuùng sanh bình their own. ñaúng nieát baøn vì khoâng bieán ñoåi maø chaúng boû ñaïi Möôøi Maét Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Hoa nguyeän, vì taát caû trí nguyeän chöa ñöôïc vieân maõn Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi maét. laøm cho vieân maõn; xaûo maät ngöõ ôû choã daàu bieát taát Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi trí caû phaùp toû ngoä chaúng do ngöôøi khaùc maø chaúng rôøi hueä nhaõn voâ thöôïng cuûa Nhö

Lai: nhuïc nhaõn, vì boû caùc baäc thieän tri thöùc, ñoái vôùi Nhö Lai caøng thaáy taát caû hình saéc; thieân nhaõn, vì thaáy taát caû taâm theâm toân kính, cuøng thieän tri thöùc hoøa hieäp khoâng nieäm cuûa taát caû chuùng sanh; hueä nhaõn, vì thaáy taát hai. Nôi nhöõng thieän caên thôøi tu taäp gieo troàng hoài caû nhöõng caên caûnh giôùi cuûa taát caû chuùng sanh; höôùng an truï. Ñoàng moät sôû taùc, ñoàng moät theå taùnh,

ñoàng moät xuaát ly, ñoàng moät thaønh töïu— Beings who abide by these can attain the supreme Enlightening Beings who abide by these can illumination of all teachings of the Buddhas: master the unexcelled skillful esoteric speech of skillfully analyzing all things; not grasping or the Buddhas: the skillful esoteric sayings in all the clinging to anything; divorcing all deluded views; discourses of Buddhas; skillful esoteric sayings illuminating all senses with the light of about all places of birth; skillful esoteric sayings knowledge; skillfully generating rightly directed about all enlightening beings' spiritual energy; being able to penetrate knowledge of manifestations and attainment of enlightenment; absolute truth; the seventh sufficiency of insight skillful esoteric sayings about the consequences of includes extinguishing the actions of afflictions actions of all sentient beings; skillful esoteric and developing the knowledge of extinction and sayings about the defilement and purity produced knowledge of birthlessness; observing everywhere by all sentient beings; skillful esoteric sayings with the knowledge of the celestial eye; knowing about how to be ultimately unobstructed in the the purity of the past by recollection of past states; midst of all things; skillful esoteric sayings about annihilating the contaminations of sentient beings how in every place in space are worlds, some by the spiritual knowledge of ending becoming, some decaying, without any gaps in contamination. between; skillful esoteric sayings about how Möôøi Moùn Cuùng Döôøng: Möôøi moùn cuùng döôøng everywhere in all places in all universes, in all ñeán chö Phaät vaø chö Boà Taùt ñeå toû loøng bieát ôn: phenomena, even in microscopic points, there are höông, hoa, anh laïc, ñeøn, quaû, traø, thöïc phaåm, aâm Buddhas manifesting birth, attainment of nhaïc Phaät, chaáp tay, vaø quaàn aùo—Ten offerings to Buddhahood, and entry into final nirvana, filling the Buddha and Bodhisattvas mean to express the cosmos, each distinctly seen; skillful esoteric respect and gratitude to them: incense, flowers, sayings about seeing all sentient beings as beads, lamps, fruits, tea, food, Buddhist music, equally nirvanic, being unchanged, yet not giving folding palms, and clothes. up great aspirations, causing them to be fulfilled Möôøi Moân Dieãn Thuyeát Voâ Löôïng Cuûa Chö by the vow for omniscience; skillful esoteric Phaät: Theo Kinh Hoa Nghieâm, Phaåm 33, coù möôøi sayings about not abandoning teachers in spite of moân dieãn thuyeát voâ löôïng cuûa chö Phaät. Chö Phaät knowing that truths are not realized through the dieãn thuyeát voâ löôïng nhöùt thieát chö Phaät trí moân: agency of another, honoring the enlightened even chö Phaät dieãn thuyeát voâ löôïng giaûi thoaùt moân; chö more, becoming one with spiritual friends in Phaät dieãn thuyeát voâ löôïng chuùng sanh haï nh moân; cultivating, dedicating, and living by virtues, with chö Phaät dieãn thuyeát voâ löôïng chuùng sanh nghieäp the same actions, the

same essence, the same quaû moân; chö Phaät dieãn thuyeát voâ löôïng giaùo hoùa emancipation, the same fulfillment. chuùng sanh moân; chö Phaät dieãn thuyeát voâ löôïng Möôøi Minh Tuùc Cuûa Chö Ñaïi Boà Taùt: Theo tònh chuùng sanh moân; chö Phaät dieãn thuyeát voâ Kinh Hoa Nghieâm, Phaåm 38, coù möôøi minh tuùc löôïng Boà Taùt nguyeän moân; chö Phaät dieãn thuyeát cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp voâ löôïng Boà Taùt haïnh moân; chö Phaät dieãn thuyeát naày thôøi ñöôïc ñaïi quang minh voâ thöôïng nôi taát caû taát caû thaønh kieáp-hoaïi kieáp moân; chö Phaät dieãn Phaät phaùp cuûa Nhö Lai: kheùo phaân bieät caùc phaùp; thuyeát voâ löôïng Boà Taùt thaâm taâm tònh Phaät saùt chaúng chaáp tröôùc caùc phaùp; lìa ñieân ñaûo kieán; trí moân; chö Phaät dieãn thuyeát voâ löôïng taát caû theá giôùi hueä quang chieáu caùc caên; kheùo phaùt khôûi chaùnh tam theá chö Phaät nôi nhöõng kieáp ñoù thöù ñeä xuaát tinh taán; hay thaâm nhaäp chôn ñeá trí; minh tuùc thöù hieän moân—According to the Flower Adornment baûy bao goàm dieät nghieäp phieàn naõo, thaønh töïu taän Sutra, Chapter 33, there are ten kinds of trí vaø voâ sanh trí; thieân nhaõn trí kheùo quan saùt; tuùc exposition of the inumerable facets of the truï nieäm bieát thuôû tröôùc thanh tònh; laäu taän thaàn Teaching of the Buddhas. All Buddhas expound thoâng trí döùt nhöõng laäu cuûa chuùng sanh— the ways of knowledge of all Buddhas: all According to the Flower Adornment Sutra, Buddhas expound innumerable facets of the Chapter 38, there are ten kinds of sufficiency of realms of sentient beings; all Buddhas expound insight of Great Enlightening Beings. Enlightening innumerable facets of the activities of sentient

beings; all Buddhas expound innumerable facets the body sentient beings, without destroying the of effects of acts of sentient beings; all Buddhas body of lands. In the body of Buddha they show expound innumerable facets of teaching sentient the body of disciples and self-illumined ones, beings; all Buddhas expound innumerable facets without diminishing the body of Buddha. In the of purifying sentient beings; all Buddhas expound body of disciples and self-illumined ones they innumerable facets of vows of enlightening show the body of Buddha, without augmenting the beings; all Buddhas expound innumerable facets body of disciples and self-illumined ones. In the of practices of enlightening beings; all Buddhas body of practices of enlightening beings they show expound innumerable facets of the ages of the body of attainment of enlightenment, without becoming and decay of all worlds; all Budhas cutting off the body of practices of Enlightening expound innumerable facets of enlightening Beings. In the body of attainment of beings devotedly purifying Buddha-lands; all enlightenment they manifest cultivation of the Buddhas expound innumerable facets of body of practices of Enlightening Beings, without successive emergence in each age of the past, diminishing the body of attainment of present and future Buddhas in innumerable enlightenment. Show the body of birth and death worlds. in the realm of nirvana, without clinging to birth Möôøi Moân Du Hyù Cuûa Chö Ñaïi Boà Taùt: Theo and death. Show nirvana in the realm of birth and Kinh Hoa Nghieâm, Phaåm 38, coù möôøi moân du hí death, yet without finally entering nirvana. Enter cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp into concentration, yet manifest all ordinary

naày thôøi ñöôïc ñaïi trí du hyù voâ thöôõng cuûa Nhö Lai. action, without relinquishing the correct reception Ñem thaân chuùng sanh laøm thaân quoác ñoä, maø cuõng of concentration. In the prsence of one Buddha chaúng hoaïi thaân chuùng sanh. Ñem thaân quoác ñoä they hear and absorb the teaching, not moving laøm thaân chuùng sanh maø cuõng chaúng hoaïi thaân physically yet by the power of concentration quoác ñoä. Nôi Phaät thaân thò hieän thaân Thanh vaên, appearing physically in the audiences of untold thaân Ñoäc giaùc, maø chaúng giaûm thaân Phaät. Nôi thaân Buddhas, neither dividing their bodies not rising Thanh vaên, thaân Ñoäc giaùc thò hieän Phaät thaân, maø from concentration, continuously hearing and chaúng taêng tröôûng thaân Thanh vaên, thaân Ñoäc giaùc. absorbing the teachings, in this way moment to Nôi thaân Boà Taùt haïnh thò hieän thaân thaønh chaùnh moment producing untold concentration-bodies in giaùc maø chaúng ñoaïn thaân Boà Taùt haïnh. Nôi thaân each concentration-body, going on this way, so thaønh chaùnh giaùc thò hieän thaân tu haønh Boà Taùt that the ages of time may be exhausted but the haïnh, maø chaúng giaûm thaân thaønh chaùnh giaùc. Nôi concentration-bodies of enlightening beings are coõi Nieát baøn thò hieän thaân sanh töû, maø chaúng inexhaustible. nhieãm tröôùc sanh töû. Nôi coõi sanh töû thò hieän Nieát Möôøi Moân Kieán Phaät Cuûa Chö Ñaïi Boà Taùt : baøn, maø chaúng roát raùo nhaäp nôi Nieát baøn. Nhaäp (Kinh Hoa Nghieâm—Phaåm 38). Chö Boà Taùt an truï tam muoäi maø thò hieän taát caû nghieäp, nhöng chaúng trong möôøi moân kieán Phaät naày thôøi thöôøng ñöôïc boû rôøi tam muoäi chaùnh thoï. ÔÛ choã moät Ñöùc Phaät thaáy Ñöùc Nhö Lai voâ thöôïng. Voâ tröôùc kieán, ñoái nghe phaùp thoï trì, thaân chaúng ñoäng maø duøng söùc vôùi Phaät thaønh chaùnh giaùc an truï theá gian. Xuaát tam muoäi ôû trong baát khaû thuyeát Phaät hoäi ñeàu hieän sanh kieán ñoái vôùi nguyeän Phaät. Thaâm tín kieán ñoái thaân maø chaúng phaân thaân cuõng chaúng khôûi ñònh, vôùi nghieäp baùo Phaät. Tuøy thuaän kieán ñoái vôùi truï trì maø nghe phaùp thoï trì töông tuïc chaúng döùt, nieäm Phaät. Thaâm nhaäp kieán ñoái vôùi Nieát baøn Phaät. Phoå nieäm nhö vaäy nôi moãi thaân tam muoäi ñeàu xuaát chí kieán ñoái vôùi phaùp giôùi Phaät. An truï kieán ñoái sanh baát khaû thuyeát thaân tam muoäi. Taát caû kieáp vôùi taâm Phaät. Voâ löôïng voâ y kieán ñoái vôùi tam coøn coù cuøng taän maø thaân tam muoäi cuûa Boà taùt muoäi Phaät. Minh lieãu kieán ñoái vôùi boån taùnh Phaät. chaúng theå cuøng taän—Enlightening Beings who Phoå thoï kieán ñoái vôùi tuøy laïc Phaät—Ten ways of abide by these can attain the versality of great seeing Buddhas of Great Enlightening Beings knowledge of Buddhas. Make the body of sentient (The Flower Adornment Sutra—Chapter 38). beings the body of lands, without destroying the Enlightening Beings who abide by these always body of sentient beings. Make the body of lands see the supreme Buddha. See by nonattachment

the Buddha of abiding in the world attaining true nhö sau: ñaïo taâm nhieät thaønh, bieát hoå theïn vaø kinh enlightenment. See the Buddha of vows by vì toäi loãi, khoâng buoâng lung phoùng tuùng theo chieàu production. See the Buddha of rewards of action höôùng ñoäc hieåm hay thuø oaùn vaø saân haän, khoâng by deep faith. See the Buddha of preservation by ganh tî, khoâng keo kieát boûn xeûn maø quaûng ñaïi

following the Teaching. See the Buddha of roäng raõi, ñöùc haïnh trong saïch, soáng ñaïo ñöùc vaø Nirvana by deeply entering it. See the cosmic thích hôïp vôùi thuaàn phong myõ tuïc, trau doài hoïc vaán Buddha everywhere. See the Buddha of mind by vaø kieán thöùc thaâm saâu, haêng say vaø nhieät thaønh, peaceful stability. See the Buddha of caûnh giaùc vaø lanh leï, saùng suoát vaø khoân ngoan—In concentration by infinite independence. See the the Samyutta Nikaya Sutta, the Buddha mentioned Buddha of fundamental essence by clear about eleven virtues that would conduce towards comprehension. See the Buddha of adaptation by the well-being of women both in this world and in universal awareness. the next as follows: religious devotion, a sense of Möôøi Moân Nhaäp Tam Muoäi Sai Bieät Trí: Theo shame and fear of evil deeds, not disposed Kinh Hoa Nghieâm, Phaåm 10—Thaäp Ñònh, coù möôøi towards malice or animosity or anger, not jealous, moân nhaäp tam muoäi sai bieät trí. Ñoâng phöông nhaäp not niggardly or stingy, but largehearted or ñònh Taây phöông khôûi. Taây phöông nhaäp ñònh generosity, pure in conduct, virtuous and moral, ñoâng phöông khôûi. Nam phöông nhaäp ñònh Baéc learned and steeped in knowledge, ardent and phöông khôûi. Baéc phöông nhaäp ñònh nam phöông zealous, mentally alert and nimble, wise and khôûi. Ñoâng baéc phöông nhaäp ñònh, taây nam sagacious. phöông khôûi. Taây nam phöông nhaäp ñònh ñoâng baéc Möôøi Moät Saéc Phaùp: Thaäp Nhaát Saéc—The phöông khôûi. Taây baéc phöông nhaäp ñònh, ñoâng Eleven Form Dharmas: nam phöông khôûi. Ñoâng nam phöông nhaäp ñònh (A) Naêm caên: maét, tai, muõi, löôõi, vaø thaân—Five taây baéc phöông khôûi. Haï phöông nhaäp ñònh thöôïng Faculties: eyes, ears, nose, tongue, and phöông khôûi. Thöôïng phöông nhaäp ñònh haï phöông body—See Nguõ Caên. khôûi—According to the Flower Adornment Sutra, (B) Saùu traàn: saéc, thanh, höông, vò, xuùc, vaø phaùp Chapter 27, there are ten kinds of knowledge of traàn—Six external sense objects or dusts: differentiation of entry into concentration of Great forms, sounds, smells, tastes or flavors, Enlightening Beings. Entering concentration in the objects of touch, and dharmas pertaining to east and emerging in the west. Entering form—See Luïc Traàn. concentration in the west and emerging in the Möôøi Moät Taâm Daãn Ñeán Giaùc Ngoä: Theo Kinh east. Entering concentration in the south and Hoa Nghieâm, coù 11 taâm daãn ñeán giaùc ngoä. Thöù emerging in the north. Entering concentration in nhaát laø Taâm Ñaïi Bi (Maha-karuna-citta (skt), the north and emerging in the south. Entering mong baûo boïc heát thaûy chuùng sanh. Thöù nhì laø concentration in the northeast and emerging in the Taâm Ñaïi Töø (Maha-maitri-citta (skt), luoân luoân southwest. Entering the concentration in the muoán laøm lôïi ích cho heát thaûy chuùng sanh. Thöù ba southwest emerging in the northeast. Entering the laø Taâm An Laïc (Sukha-citta (skt), mong laøm cho concentration in the northwest and emerging in the keû khaùc haïnh phuùc, vì thaáy hoï chòu ñöïng ñuû moïi southeast. Entering the concentration in the hình thöùc khoå naõo. Thöù tö laø Taâm Lôïi Ích (Hita- southeast and emerging in the northwest. Entering citta (skt), mong laøm lôïi ích cho keû khaùc, cöùu roãi the concentration in the nadir and emerging in the hoï thoaùt khoûi nhöõng haønh vi sai quaáy vaø toäi loãi. zenith. Entering the concentration in the zenith Thöù

naêm laø Taâm Ai Maãn (Daya-citta (skt), mong and emerging in the nadir. baûo boïc heát thaûy chuùng sanh thoaùt khoûi nhöõng taâm Möôøi Moät Phaåm Haïnh: Möôøi moät phaåm haïnh töôûng khoán quaãn. Thöù saùu laø Taâm Voâ Ngaïi ñem laïi tình traïng an laønh cho ngöôøi nöõ trong theá (Asamga-citta (skt), muoán deïp boû taát caû chöôùng gian naày vaø trong caûnh giôùi keá tieáp. Theo Kinh ngaïi cho keû khaùc. Thöù baûy laø Taâm Quaûng Ñaïi Taïp A Haøm, Ñöùc Phaät ñaõ ñeà caäp veà möôøi moät (Vaipula-citta (skt), taâm ñaày khaép caû vuõ truï. Thöù phaåm haïnh ñem laïi tình traïng an laønh cho ngöôøi taùm laø Taâm Voâ Bieân (Ananta-citta (skt), taâm voâ nöõ trong theá giôùi naày vaø trong caûnh giôùi keá tieáp bieân nhö hö khoâng. Thöù chín laø Taâm Voâ Caáu

Nhieãm (Vimala-citta (skt), taâm thaáy heát thaûy chö Chapter 38, there are ten purposes of conquering Phaät. Thöù möôøi laø Taâm Thanh Tònh (Visuddha- of demons. First, because sentient beings in times citta (skt), taâm öùng hôïp vôùi trí tueä cuûa quaù khöù, of confusion are bellicose, enlightening beings hieän taïi, vaø vò lai. Thöù möôøi moät laø Taâm Trí Tueä want to show their spiritual power. Second, to cut (Jnana-citta (skt), taâm nhôø ñoù coù theå böôùc vaøo bieån off the doubts of people in celestial and mundane lôùn nhaát thieát trí—According to The Avatamsaka states who have doubts. Third, to civilize and tame Sutra, there are eleven minds that lead to the armies of demons. Fourth, to cause people enlightenment (desire for enlightenment is really who like the military to come and observe demon arouse from these minds). First, a great loving quelling, so their minds will be subdued. Fifth, to heart which is desirous of protecting all beings. show that no one in the world can oppose the Second, a great compassionate heart which ever powers of enlightening beings. Sixth, to arouse the wishes for the welfare of all beings. Third, the courage and strength of all sentient beings. desire to make others happy, which comes from Seventh, out of pity for sentient beings of seeing them suffer all forms of pain. Fourth, the degenerate times. Eighth, to show that even up to desire to benefit others, and to deliver them from the site of enlightenment there are still hordes of evils and wrong deeds. Fifth, a sympathetic heart demons who come to create disturbance, and only which desires to protect all beings from this does one finally manage to get beyond the tormenting thoughts. Sixth, an unimpeded heart reach of demons. Ninth, to show that the force of which wishes to see all the impediments removed afflictions is weak and inferior compared with the for others. Seventh, a large heart which fills the mighty power of great compassion and virtue. whole universe. Eighth, an endless heart which is Tenth, to do what must be done in a polluted, evil like space. Ninth, a spotless heart which sees all world. the Buddhas. Tenth, a pure heart which is in Möôøi Muõi Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Hoa conformity with the wisdom of the past, present, Nghieâm, Phaåm 38, coù möôøi muõi cuûa chö Ñaïi Boà and future. Eleventh, a wisdom-heart by which Taùt. Chö Boà Taùt thaønh töïu nhöõng phaùp naày thôøi one can enter the great ocean of all-knowledge. ñöôïc voâ löôïng voâ bieân thanh tònh tyõ cuûa Nhö Lai. Möôøi Muïc Ñích Thò Hieän Haøng Ma Cuûa Chö Nghe nhöõng vaät hoâi, khoâng cho ñoù laø hoâi. Khi Ñaïi Boà Taùt: theo Kinh Hoa Nghieâm, Phaåm 38, coù nghe nhöõng

hôi thôm, khoâng cho ñoù laø thôm. möôøi muïc ñích thò hieän haøng ma cuûa chö Ñaïi Boà Thôm hoâi ñeàu nghe, nhöng taâm Boà Taùt vaãn bình Taùt. Thöù nhaát, vì chuùng sanh ñôøi nguõ tröôïc thích ñaúng. Chaúng thôm chaúng hoâi, an truï nôi xaû. Neáu chieán ñaáu, neân chö Boà Taùt muoán hieån baøy söùc oai nghe y phuïc, giöôøng nguû vaø thaân theå cuûa chuùng ñöùc maø thò hieän haøng ma. Thöù nhì, chö Thieân vaø sanh thôm hoâi, thôøi bieát ñöôïc hoï khôûi loøng tham, theá nhôn coù nhöõng keû hoaøi nghi, vì muoán döùt tröø saân hay si. Neáu nghe hôi cuûa caây coû, vaân vaân, thôøi loøng nghi ngôø cho hoï maø thò hieän haøng ma. Thöù bieát roõ raøng nhö ñoái tröôùc maét. Neáu nghe muøi cuûa ba, vì muoán giaùo hoùa vaø ñieàu phuïc chuùng ma. Thöù chuùng sanh treân trôøi ñeán ñòa nguïc thôøi bieát haïnh tö, vì muoán cho nhöõng keû thích quaân traän trong nghieäp quaù khöù cuûa hoï ñaõ gaây taïo. Neáu nghe hôi haøng Thieân nhôn ñeán xem ñeå taâm hoï ñöôïc ñieàu boá thí, trì giôùi, ña vaên, trí hueä cuûa haøng Thanh Vaên phuïc. Thöù naêm, vì hieån baøy oai löïc Boà Taùt, trong thôøi an truï taâm nhöùt thieát trí chaúng cho taùn ñoäng. ñôøi khoâng ai ñòch noåi. Thöù saùu, vì muoán phaùt khôûi Neáu nghe hôi cuûa taát caû Boà Taùt haïnh, thôøi duøng trí söùc duõng maõnh cuûa taát caû chuùng sanh. Thöù baûy, vì hueä bình ñaúng nhaäp Phaät ñòa. Nghe hôi caûnh giôùi thöông xoùt chuùng sanh trong ñôøi maït theá. Thöù taùm, trí hueä cuûa taát caû Phaät, cuõng chaúng pheá boû nhöõng vì muoán hieån baøy ngay ñeán choán ñaïo traøng maø coøn haïnh Boà Taùt—According to the Flower coù ma quaân quaáy nhieãu, töø ñoù veà sau môùi sieâu Adornment Sutra, Chapter 38, there are ten kinds ñöôïc caûnh giôùi ma. Thöù chín, vì muoán hieån baøy of nose of Great Enlightening Beings. nghieäp duïng cuûa phieàn naõo yeáu keùm so vôùi ñaïi bi Enlightening Beings who accomplish these will vaø ñöùc haïnh. Thöù möôøi, tuøy thuaän phaùp haønh cuûa acquire the infinite, boundless nose of Buddhas. theá gian aùc tröôïc, maø thò hieän haøng ma— When they smell foul things, they do not consider According to the Flower Adornment Sutra, them foul. When they smell fragrances, they do

not consider them fragrant. They smell both according with truth, realizing that past, present fragrance and foulness, their minds are and future are equal. Principle of the realm of equanimous. Neither fragrance nor foulness, reality, all things being one in essence. Principle abiding in relinquishment. If they smell the of true Thusness, as all who realize Thusness fragrance and foulness of people’s clothes, enter it. Principle of the limit of reality, realizing bedding, or bodies, they can discern their ultimate truth. Principle of great ultimate nirvana, conditions of greed, anger, and delusion. If they extinguishing all suffering yet carrying out the smell the scents of hidden repositories, plants and practices of Enlightening Beings. trees and so on, they can discern them as if they Möôøi Nghóa Maø Chö Nhö Lai Quaùn Saùt Khi Ñaõ were right before their eyes. If they smell scents Thöïc Haønh Xong Phaät Söï: Theo Kinh Hoa from the hells below to the heaven above, they Nghieâm, Phaåm 38, coù möôøi nghóa maø chö Nhö Lai know the past deeds of the beings there. If they quaùn saùt khi ñaõ thöïc haønh xong Phaät söï. Caùc Ñöùc smell the fragrance of generosity, morality, Nhö Lai vì quaùn saùt möôøi nghóa naày neân thò hieän learning, and wisdom of Buddhas’ disciples, they

nhaäp Nieát baøn. Vì chæ baøy taát caû haønh phaùp thaät laø remain steady in the will for omniscience and do voâ thöôøng. Vì chæ baøy taát caû phaùp höõu vi chaúng not let it be distracted. If they smell the fragrance phaûi laø phaùp an oån. Vì chæ baøy ñaïi nieát baøn laø choã of all enlightening practices, they enter the state an oån, voâ boá uùy. Vì haøng nhôn thieân tham ñaém saéc of Buddhahood by impartial wisdom. If they smell thaân, neân vì hoï maø thò hieän saéc thaân laø phaùp voâ the fragrance of the sphere of knowledge of all thöôøng, khieán hoï phaùt nguyeän truï phaùp thaân thanh Buddhas, they still do not give up the practices of tònh. Vì chæ baøy söùc voâ thöôøng khoâng theå chuyeån Enlightening Beings. ñöôïc. Vì chæ baøy taát caû phaùp höõu vi chaúng töï taïi, Möôøi Neàn Taûng Cuûa Thieàn Ñònh: Thaäp Xöù chaúng truï theo taâm. Vì chæ baøy taát caû nhöõng hieän Ñònh—Ten bases of meditation. höõu ñeàu nhö huyeãn hoùa, chaúng beàn chaéc. Vì chæ Möôøi Nghóa Cuûa Chö Ñaïi Boà Taùt: Theo Kinh baøy taùnh nieát baøn roát raùo beàn chaéc, chaúng theå hö Hoa Nghieâm, Phaåm 38, coù möôøi nghóa cuûa chö hoaïi. Vì chæ baøy taát caû phaùp voâ sanh voâ khôûi, maø Ñaïi Boà Taùt. Chö Boà taùt an truï trong phaùp naày thôøi coù töôùng tuï hoïp vaø taùn hoaïi. Moät khi chö Phaät ñaõ ñöôïc nhöùt thieát trí voâ thöôïng nghóa. Ña vaên nghóa thöïc haønh xong Phaät söï, boån nguyeän ñaõ maõn, ñaõ vì kieân coá tu haønh. Phaùp nghóa, vì kheùo suy gaãm chuyeån xong phaùp luaân; ngöôøi ñaùng ñöôïc hoùa ñoä, löïa choïn. Khoâng nghóa, vì ñeä nhöùt nghóa khoâng. ñeàu ñaõ hoùa ñoä xong, söï thoï kyù ñaõ thaønh, theo phaùp Tòch tònh nghóa, vì xa rôøi nhöõng oàn naùo cuûa chuùng phaûi nhö vaäy nhaäp nôi baát bieán ñaïi nieát baøn— sanh. Baát khaû thuyeát nghóa, vì chaúng chaáp taát caû According to the Flower Adornment Sutra, ngöõ ngoân. Nhö thieät nghóa, vì thaáu roõ tam theá bình Chapter 38, there are ten considerations when ñaúng. Phaùp giôùi nghóa, vì taát caû caùc phaùp ñoàng moät Buddhas have done their Buddha-work, they vò. Chôn nhö nghóa, vì taát caû Nhö Lai thuaän nhaäp. manifest final extinction. These are ten points of Thieät teá nghóa, vì bieát roõ roát raùo chôn thieät nghóa consideration because of which the Buddhas cuûa phaùp toái thöôïng. Ñaïi Baùt Nieát Baøn nghóa, vì manifest ultimate extinction in nirvana. To show dieät taát caû khoå ñeå tu nhöõng haïnh Boà Taùt. — that all activities are really impermanent. To show According to the Flower Adornment Sutra, there that all created things are unstable. To show that are ten kinds of principle of Great Enlightening ultimate nirvana is the abode of peace, without Beings. Enlightening Beings who abide by these fear. To show those (human and celestial beings) can attain the supreme principle of omniscience. attached to the physical body that the physical Principle of great learning, steadfastly putting it body is impermanent, so that they will aspire to into practice. Principle of truth, skillfully thinking dwell in the pure body of reality. To show that the about it and discerning it. Principle of emptiness, power of impermanence cannot be overturned. To the ultimate truth being emptiness. Principle of show that all created things do not remain as one silence and calm, being detached from the clamor wishes and are not under one’s control. To show and confusion of sentient beings. Principle of that all existents are like magical productions and inexpressibility, not clinging to words. Principle of are

not hard and fast. To show that the nature of

nirvana is ultimately stable and indestructible. To perpetuating the lineage of the three treasures, show that all things have no birth or origin, yet preserving and sustaining the Budhas' teachings have the appearance of assemblage and after the demise of the Buddhas. Activity of all dissolution. Once the Buddhas have finished their miraculous transformations, expounding the truth Buddha-work, have fulfilled their vows, have and teaching the sentient beings in all worlds. turned the wheel of teaching; have enlightened Activity of all empowerments, instantly appearing and liberated those who could be enlightened and to sentient beings according to their mental liberated, have made predictions of Buddhahood inclinations, causing all aspirations to be fulfilled. of the enlightening beings who become honored Möôøi Nghieäp Laønh Taïo Quaû Troå Sanh Trong ones, as a matter of course they enter unchanging, Duïc Giôùi: Thaäp Thieän Nghieäp theo Phaät Giaùo great, ultimate nirvana. Nguyeân Thuûy hay Möôøi Nghieäp Laønh Taïo Quaû Möôøi Nghieäp Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Troå Sanh Trong Duïc Giôùi ñöôïc ñeà caäp trong Ñöùc Hoa Nghieâm, Phaåm 38, coù möôøi nghieäp cuûa chö Phaät Vaø Phaät Phaùp cuûa Hoøa Thöôïng Narada. Thöù Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi nhaát laø Boá thí (Dana (skt & p), loøng quaûng ñaïi ñöôïc nghieäp quaûng ñaïi voâ thöôïng cuûa Nhö Lai. roäng raõi. Ñöùc khoan dung quaûng ñaïi hay taâm boá Taát caû theá giôùi nghieäp, vì ñeàu coù theå trang nghieâm thí taïo quaû nhieàu cuûa caûi. Thöù nhì laø Trì giôùi (Sila thanh tònh. Taát caû chö Phaät nghieäp, vì ñeàu coù theå or Morality). Trì giôùi ñem laïi söï taùi sanh trong cuùng döôøng. Taát caû Boà Taùt nghieäp vì ñoàng gieo doøng doõi quyù phaùi vaø traïng thaùi an vui. Thöù ba laø thieän caên. Taát caû chuùng sanh nghieäp, vì ñeàu coù theå Tham thieàn (Bhavana or Meditation). Tham thieàn giaùo hoùa. Taát caû vò lai nghieäp, vì nhieáp thuû toät thuôû daãn ñeán söï taùi sanh trong coõi saéc giôùi vaø voâ saéc vò lai. Taát caû thaàn löïc nghieäp, vì chaúng rôøi moät theá giôùi, vaø ñöa haønh giaû ñeán choã giaùc ngoä vaø giaûi giôùi ñeán khaép taát caû theá giôùi. Taát caû quang minh thoaùt. Thöù tö laø Leã baùi (Apacayana or Reverence). nghieäp, vì phoùng quang minh voâ bieân maøu, trong Bieát troïng ngöôøi ñaùng kính troïng. Kính troïng ngöôøi moãi quang minh coù toøa lieân hoa ñeàu coù Boà Taùt ñaùng kính laø nhaân taïo quaû ñöôïc thaân baèng quyeán ngoài kieát giaø treân ñoù. Duøng ñaây ñeå thò hieän. Taát caû thuoäc quyù phaùi thöôïng löu. Thöù naêm laø Phuïc vuï gioáng Tam Baûo chaúng ñoaïn nghieäp, vì sau khi (Veyyavacca or Service). Phuïc vuï taïo quaû ñöôïc Ñöùc Phaät dieät ñoä thôøi thuû hoä truï trì nhöõng Phaät nhieàu ngöôøi theo haàu. Thöù saùu laø Hoài höôùng phöôùc phaùp. Taát caû bieán hoùa nghieäp, vì ôû taát caû theá giôùi baùu (Pattidana (p). Hoài höôùng phöôùc baùu seõ ñöôïc thuyeát phaùp giaùo hoùa caùc chuùng sanh. Taát caû gia ñôøi soáng sung tuùc vaø phong phuù. Thöù baûy laø Hoan trì nghieäp, ôû trong moät nieäm tuøy taâm sôû thích cuûa hyû vôùi phöôùc baùu cuûa ngöôøi khaùc (Anumodana (p). caù chuùng sanh ñeàu vì hoï maø thò hieän, laøm cho taát Hoan hyû vôùi phöôùc baùu cuûa keû khaùc ñem laïi traïng caû nguyeän voïng ñeàu thaønh maõn—According to the thaùi an vui, baát luaän trong caûnh giôùi naøo. Taùn Flower Adornment Sutra,

Chapter 38, there are döông haønh ñoäng cuûa keû khaùc cuõng ñem laïi keát ten kinds of activity of Great Enlightening Beings. quaû ñöôïc ngöôøi khaùc taùn döông laïi. Thöù taùm laø Enlightening Beings who abide by these can Nghe phaùp (Dhamma-savana or Hearing the achieve the supremely great activity of Buddhas. doctrine). Nghe phaùp ñem laïi trí tueä. Thöù chín laø Activity related to all worlds, able to purify them Hoaèng phaùp (Dhamma desana (p). Hoaèng phaùp all. Activity related to all Buddhas, able to provide cuõng ñem laïi trí tueä. Thöù möôøi laø Cuûng coá chaùnh offerings to them all. Activity related to all kieán cuûa mình (Ditthijjukamma (p) baèng hai caùch: enlightening beings, planting the same roots of quy-y Tam Baûo vaø tænh thöùc. Quy y Tam Baûo sôùm goodness. Activity related to all sentient beings, deïp tan duïc voïng phieàn naõo. Trong khi tænh thöùc Able to teach and transform them all. Activity ñem laïi haïnh phuùc döôùi nhieàu hình thöùc — relating to the future, able to take in the whole According to Most Venerable Narada, there are future. Activity of all spiritual powers, able to ten kinds of good karma or meritorious actions reach all worlds without leaving one world. which may ripen in the sense-sphere. First, Activity of all light, emanating lights of infinite generosity or charity yields wealth. Second, colors, with an Enlightening Being sitting on a morality gives birth in noble families and in states lotus seat appearing in each light beam. Activity of happiness. Third, meditation gives birth in

realms of form and formless realms. Fourth, Möôøi Nguyeän Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà reverence is the cause of noble parentage. Fifth, Taùt (Kinh Hoa Nghieâm—Phaåm 38): Ñem nguyeän service produces larger retinue. Sixth, cuûa taát caû Boà Taùt laøm nguyeän cuûa mình. Ñem transference of merit acts as a cause to give in nguyeän löïc thaønh Boà Ñeà cuûa taát caû chö Phaät, thò abundance in future births. Seventh, rejoicing in hieän töï mình thaønh chaùnh giaùc. Tuøy chuùng sanh other's good actions, and praising other's good ñöôïc hoùa ñoä, töï mình thaønh voâ thöôïng chaùnh ñaúng work. Rejoicing in other's merit is productive of chaùnh giaùc. Ñaïi nguyeän chaúng döùt nôi taát caû voâ joy wherever one is born. Rejoicing in other's bieân teá kieáp. Xa lìa thöùc thaân, chaúng chaáp trí thaân, merit is also getting praise to oneself. Eighth, duøng nguyeän töï taïi hieän taát caû thaân. Xaû boû thaân hearing the dhamma is conductive to wisdom. mình ñeå thaønh maõn nguyeän cuûa ngöôøi. Giaùo hoùa Ninth, expounding the dhamma (expounding the khaép chuùng sanh maø chaúng boû ñaïi nguyeän. ÔÛ taát doctrine) is also conducive to wisdom. Tenth, caû caùc kieáp thöïc haønh Boà Taùt haïnh maø ñaïi nguyeän straightening one's own views by two parts taking chaúng döùt. Nôi moät loã loâng hieän thaønh chaùnh giaùc, the three refuges and mindfulness. Taking the do nguyeän löïc neân ñaày khaép taát caû Phaät ñoä. ÔÛ voâ three refuges results in the destruction of passions. löôïng theá giôùi vì moãi chuùng sanh maø thò hieän nhö While mindfulness is conducive to diverse forms vaäy. Noùi moät caâu phaùp khaép taát caû phaùp giôùi, noåi of happiness. maây lôùn chaùnh phaùp, choùi ñieån quang giaûi thoaùt, Möôøi Nguyeän Thanh Tònh Cuûa Chö Ñaïi Boà Taùt: noå tieáng saám thieät phaùp, röôùi möa vò cam loà, duøng Theo Kinh Hoa Nghieâm, Phaåm 18, coù möôøi nguyeän löïc

lôùn thaám nhuaàn khaép taát caû chuùng sanh nguyeän thanh tònh cuûa chö Boà Taùt. Nguyeän thaønh giôùi—Ten kinds of unimpeded function relating to thuïc chuùng sanh khoâng moûi nhaøm. Nguyeän laøm ñuû vows (The Flower Adornment Sutra—Chapter ñieàu laønh ñeå nghieâm tònh theá giôùi. Nguyeän thöøa söï 38). Make the vows of all Enlightening Beings vaø toân kính Nhö Lai. Nguyeän hoä trì chaùnh phaùp, their own vows. Manifest themselves attaining chaúng tieác thaân maïng. Nguyeän duøng trí quaùn saùt enlightenment by the power of the vow of vaøo caùc Phaät ñoä. Nguyeän cuøng caùc Boà Taùt ñoàng attaining of enlightenment of all Buddhas. Attain moät theå taùnh. Nguyeän vaøo cöûa Nhö Lai vaø bieát roõ supreme perfect enlightenment themselves in caùc phaùp. Nguyeän ngöôøi thaáy sanh tín taâm vaø ñöôïc accordance with the sentient beings they are lôïi laïc. Nguyeän thaàn löïc truï theá taän kieáp vò lai. teaching. Never end their great vows, throughout Nguyeän ñuû Phoå Hieàn haïnh tu taäp moân nhöùt thieát all eons, without bounds. Detaching from the body chuûng trí—According to the Flower Adornment of discriminating consciousness and not clinging to Sutra, Chapter 18, there are ten pure vows of the body of knowledge, they manifest all bodies Enlightening Beings. Vow to develop living by free will. Give up their own bodies to fulfill the beings to maturity, without wearying. Vow to fully aspirations of others. Edify all sentient beings practice all virtues and purify all worlds. Vow to without giving up their great vows. Cultivate the serve the enlightened, always engendering honor deeds of Enlightening Beings in all ages, yet their and respect. Vow to keep and protect the true great vows never end. Manifest the attainment of teaching, not begrudging their lives. Vow to true enlightenment in a minute point (a pore), observe with wisdom and enter the lands of the pervade all Buddha-landsby the power of vowing, Buddhas. Vow to be of the same essence as all and show this to each and every sentient beings in Enlightening Beings. Vow to enter the door of untold worlds. Explain a phrase of teaching, realization of Thusness and comprehend all things. throughout all universes, raising great clouds of Vow that those who see them will develop faith true teaching, flashing the lightning of liberation, and all be benefited. Vow to stay in the world booming the thunder of truth, showering the rain forever by spiritual power. Vow to fulfill the of elixir of immortality, fulfilling all sentient practice of Universal Good and master the beings by the power of great vows. knowledge of all particulars and all ways of Möôøi Nguyeän Voâ Taän: Dasanishthapada (skt)— liberation. Ten inexhaustible vows—See Thaäp Voâ Taän Nguyeän.

Möôøi Ngöõ Ngoân Cuûa Chö Ñaïi Boà Taùt: Theo Sutra, there are ten kinds of causes of Great Kinh Hoa Nghieâm, Phaåm 38, coù möôøi ngöõ ngoân Enlightening Beings's development of the will for cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp enlightenment. They become determined to reach naày thôøi ñöôïc vi dieäu ngöõ voâ thöôïng cuûa Nhö Lai. enlightenment to educate and civilize all sentient Nhu nhuyeãn ngöõ, vì laøm cho taát caû chuùng sanh ñeàu beings. They become determined to reach an oån. Cam loà ngöõ, vì laøm cho taát caû chuùng sanh enlightenment to remove the mass of suffering of ñeàu thanh löông. Baát cuoáng ngöõ, vì bao nhieâu

lôøi all sentient beings. They become determined to noùi ñeàu chaân thaät. Chôn thieät ngöõ, vì nhaãn ñeán reach enlightenment to bring complete peace and trong chieâm bao cuõng khoâng voïng ngöõ. Quaûng ñaïi happiness to all sentient beings. They become ngöõ, vì khaép taát caû chö thieân ñeàu toân kính. Thaäm determined to reach enlightenment to eliminate thaâm ngöõ, vì hieån thò phaùp taùnh. Kieân coá ngöõ, vì the delusion of all sentient beings. They become thuyeát phaùp voâ taän. Chaùnh tröïc ngöõ, vì phaùt ngoân determined to reach enlightenment to bestow deã hieåu. Chuûng chuûng ngöõ, vì tuøy thôøi thò hieän. enlightened knowledge on all sentient beings. Khai ngoä taát caû chuùng sanh ngöõ, vì tuøy theo choã They become determined to reach enlightenment duïc laïc cuûa hoï maø laøm cho hoï hieåu roõ —According to honor and respect all Buddhas. They become to the Flower Adornment Sutra, Chapter 38, there determined to reach enlightenment to follow the are ten kinds of speech of Great Enlightening guidance of the Buddhas and please them. They Beings. Enlightening Beings who abide by these become determined to reach enlightenment to see can attain the supreme subtle speech of Buddhas. the marks and embellishments of the physical Gentle speech, causing all sentient beings to be embodiments of all Buddhas. They become calm. Sweet elixir speech, causing all sentient determined to reach enlightenment to comprehend beings to be clear and cool. Nondeceptive speech, the vast knowledge and wisdom of all Buddhas. everything they say being true. Truthful speech, They become determined to reach enlightenment not lying even in dreams. Great speech, being to manifest the powers and fearlessnesses of the honored by all the gods. Profound speech, Buddhas. revealing the essence of things. Steadfast speech, Möôøi Nhaân Duyeân Khieán Chuùng Sanh Phaùt expounding truth inexhaustibly. Straightforward Taâm Boà Ñeà: Neáu chuùng ta khoâng phaùt Boà Ñeà taâm speech, their statements being easy to understand. moät caùch cao roäng, vaø khoâng phaùt nguyeän moät Various speech, being spoken according to the caùch kieân coá, chuùng ta seõ maõi maõi laên troâi trong occasion. Speech enlightening all sentient beings, voøng luaân hoài sanh töû trong voâ löôïng kieáp. Cho duø enabling them to understand according to their chuùng ta coù chòu tu haønh ñi nöõa, cuõng chæ laø phí inclinations. coâng voâ ích. Vì vaäy chuùng ta neân luoân nhaän roõ Möôøi Nhaân Duyeân Khieán Boà Taùt Phaùt Taâ m Boà raèng tu theo Phaät, laø phaûi roäng phaùt taâm Boà Ñeà Ñeà: Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi ngay chöù khoâng chaàn chöø. Theo Kinh A Di Ñaø, nhôn duyeân phaùt taâm Boà Ñeà cuûa Ñaïi Boà Taùt. Vì “Ngöôøi thieåu thieän caên phöôùc ñöùc nhaân duyeân, giaùo hoùa ñieàu phuïc taát caû chuùng sanh maø phaùt taâm khoâng theå sanh veà coõi nöôùc Cöïc Laïc ñöôïc.” Muoán Boà Ñeà. Vì dieät tröø taát caû khoå cho chuùng sanh maø ñöôïc nhieàu caên laønh khoâng chi hôn laø phaùt taâm Boà phaùt taâm Boà Ñeà. Vì ban cho taát caû chuùng sanh söï Ñeà; muoán ñöôïc nhieàu phöôùc ñöùc khoâng chi hôn laø an laïc maø phaùt taâm Boà Ñeà. Vì döùt söï ngu si cuûa taát trì danh hieäu Phaät. Nhieáp taâm nieäm Phaät giaây phuùt caû chuùng sanh maø phaùt taâm Boà Ñeà. Vì ban Phaät trí hôn boá thí nhieàu naêm, chaân thaät phaùt loøng Boà Ñeà cho taát caû chuùng sanh maø phaùt taâm Boà Ñeà. Vì cung hôn tu haønh nhieàu kieáp.

Giöõ chaéc hai nhaân duyeân kính cuùng döôøng taát caû chö Phaät maø phaùt taâm Boà naày, quyeát ñònh ñöôïc vaõng sanh Cöïc Laïc. Trong Ñeà. Vì thuaän theo Phaät giaùo cho chö Phaät hoan hyû "Phaùt Boà Ñeà Taâm Vaên," Ñaïi Sö Tænh Am ñaõ maø phaùt taâm Boà Ñeà. Vì thaáy saéc töôùng haûo cuûa taát khuyeân töù chuùng neân nghó ñeán möôøi nhaân duyeân caû chö Phaät maø phaùt taâm Boà Ñeà. Vì nhaäp trí hueä khieán chuùng sanh phaùt taâm Boà Ñeà nhö sau: vì nghó quaûng ñaïi cuûa taát caû Phaät maø phaùt taâm Boà Ñeà. Vì ñeán aân Phaät, vì coâng aân cha meï, vì nhôù aân sö hieån hieän löïc voâ uùy cuûa taát caû chö Phaät maø phaùt tröôûng, vì töôûng aân tín thí ñaøn na, vì bieát aân chuùng taâm Boà Ñeà—According to the Flower Adornment sanh, vì lo khoå sanh töû, vì toân troïng taùnh linh, vì

saùm tröø nghieäp chöôùng, vì hoä trì Chaùnh Phaùp, vì phaùp giôùi taát caû chuùng sanh choã coù taâm töôùng ôû taát caàu sanh Tònh Ñoä—If we do not develop the broad caû xöù khaép hieän Phaät xuaát theá, khieán nhöõng chuùng and lofty Bodhi Mind and do not make firm and sanh naày ñeàu ñöôïc phöông tieän nhieáp thoï. Chö strong vows, we will remain as we are now, in the Phaät ôû trong moät nieäm tuøy khaép taâm nhaïo duïc giaûi wasteland of Birth and Death for countless eons to cuûa taát caû chuùng sanh trong phaùp giôùi maø thò hieän come. Even if we were to cultivate during that thuyeát phaùp cho hoï ñöôïc ñieàu phuïc. Chö Phaät ôû period of time, we would find it difficult to trong moät nieäm ñeàu bieát taâm sôû thích cuûa taát caû persevere and would only waste our efforts. chuùng sanh trong phaùp giôùi maø vì ñoù hieän thaàn löïc. Therefore, we should realize that in following Chö Phaät ôû trong moät nieäm khaép taát caû choã tuøy Buddhism, we should definitely develop the Bodhi theo taát caû chuùng sanh ñaùng ñöôïc hoùa ñoä maø thò Mind without delay. According to The Amitabha hieän xuaát theá, vì hoï maø noùi thaân Phaät chaúng neân Sutra, "You cannot hope to be reborn in the Pure thuû tröôùc. Chö Phaät ôû trong moät nieäm ñeán khaép Land with little merit and virtue and few causes phaùp giôùi taát caû choã, taát caû chuùng sanh, taát caû luïc and conditions or good roots. Therefore, you ñaïo. Chö Phaät ôû trong moät nieäm tuøy caùc chuùng should have numerous merits and virtues as well sanh coù ai nhôù töôûng, khoâng choã naøo maø chö Phaät as good roots to qualify for rebirth in the Pure khoâng ñeán. Chö Phaät ôû trong moät nieäm ñeàu bieát Land. However, there is no better way to plant choã hieåu vaø yù muoán cuûa taát caû chuùng sanh, vaø vì numerous good roots than to develop the Bodhi hoï maø thò hieän voâ löôïng saéc thaân—Ten stations of Mind, while the best way to achieve numerous omniscience of all Buddhas (The Flower merits and virtues is to recite the name of Adornment Sutra—Chapter 38). All Buddhas Amitabha Buddha. A moment of singleminded instantly know the minds and mental patterns of recitation surpasses years of praticing charity; all sentient beings of past, present and future. All truly developing the Bodhi Mind surpasses eons of Buddha instantly know the acts and the resulting cultivation. Holding firmly to these two causes consequences of those acts amassed by all and conditions assures rebirth in the Pure Land." sentient beings in the past, present and future. All In the commentary of "Developing the Bodhi Buddhas instantly know the needs of all sentient Mind,"

Great Master Hsing-An encouraged the beings and teach and civilize them by means of fourfold assembly to remember ten causes and correct diagnosis, prescription, and occult conditions when developing the Bodhi Mind as influence. The fourth station of omniscience: all follows: owing to our debt to the Buddha, owing to Buddhas instantly know the mental characteristics our debt to the parents, owing to our debt to the of all sentient beings in the cosmos, manifest the teachers, owing to our debt to the benefactors, emergence of Buddhas in all places and take those owing to our debt to other sentient beings, owing beings into their care by expedient means. All to our concerns about sufferings of Birth and Buddhas instantly manifest expositions of teaching Death, owing to the respect for our Self-Nature, according to the mental inclinations, desires, and owing to the repentance and elimination of evil understanding of all sentient beings in the cosmos, karma, owing to upholding the correct Dharma, causing them to become civilized. All Buddhas owing to seeking rebirth in the Pure Land. instantly know the inclinations of the minds of all Möôøi Nhaát Thieát Trí Maø Chö Phaät Haèng Truï: sentient beings in the cosmos and manifest Möôøi ñieàu truï nôi nhöùt thieát trí cuûa chö Phaät (Kinh spiritual powers for them. All Buddhas instantly Hoa nghieâm—Phaåm 38). Chö Phaät ôû trong moät manifest appearance in all places according to all nieäm ñeàu bieát taâm taát caû chuùng sanh vaø taâm sôû the sentient beings who may be taught, and haønh trong tam theá. Chö Phaät ôû trong moät nieäm explain to them that the embodiment of Buddha is ñeàu bieát tam theá taát caû chuùng sanh chöùa nhoùm caùc not graspable. All Buddhas instantly reach all nghieäp vaø nghieäp baùo. Chö Phaät trong moät nieäm places in the cosmos, all sentient beings, and their ñeàu bieát taát caû chuùng sanh tuøy sôû nghi maø duøng particular paths. All Buddhas instantly go in tam luaân giaùo hoùa ñieàu phuïc. Ñieàu truï nôi nhöùt response to any beings who think of them, thieát trí thöù tö: chö Phaät ôû trong moät nieäm bieát heát wherever they may be. All Buddhas know the

understanding and desires of all sentient beings ñaéc, caàu Phaät baát khaû ñaéc, caàu phaùp baát khaû ñaéc, and manifest immeasurable physical forms for caàu chuùng sanh baát khaû ñaéc. Daàu vaäy chö Ñaïi Boà their benefit. Taùt vaãn khoâng boû nguyeän ñieàu phuïc chuùng sanh, Möôøi Nhö Thieät Truï Nôi Voâ Thöôïng Boà Ñeà: ngöôïc laïi khieán cho chuùng sanh nôi caùc phaùp maø Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thöù ñaït thaønh chaùnh giaùc. Taïi sao? Vì chö Ñaïi Boà Taùt nhö thieät truï nôi voâ thöôïng Boà Ñeà. Chö Boà Taùt an kheùo quaùn saùt, bieát taát caû chuùng sanh taâm taùnh truï trong phaùp naày thôøi ñöôïc ñaïi trí hueä böûu voâ phaân bieät, bieát taát caû caûnh giôùi cuûa chuùng sanh, tuøy thöôïng cuûa chö Phaät. Nhö thieät truï thöù nhaát chö phöông tieän hoùa ñaïo khieán chuùng sanh ñaït ñöôïc Ñaïi Boà Taùt ñeàu coù theå qua ñeán choã chö Phaät nôi Nieát baøn. Hoaøn maõn nguyeän giaùo hoùa chuùng sanh voâ soá theá giôùi chieâm ngöôõng chö Phaät, haàu haï chö baèng caùch maïnh meõ tu haønh Boà Taùt haïnh. Nhö Phaät, toân vinh vaø cuùng döôøng chö Phaät. Nhö thieät thieät truï thöù chín: chö Ñaïi Boà Taùt bieát thieän xaûo truï thöù nhì ôû choã baát tö nghì cuûa chö Phaät laéng thuyeát phaùp,

thò hieän nieát baøn. Vì ñoä chuùng sanh nghe chaùnh phaùp, thoï trì ghi nhôù khoâng ñeå queân neân bao nhieâu phöông tieän ñaõ coù, taát caû ñeàu laø taâm maát chaùnh phaùp, phaân bieät vaø tö duy chaùnh phaùp, töôûng kieán laäp, chaúng phaûi ñieân ñaûo, cuõng chaúng taêng tröôûng söï tænh giaùc vaø trí hueä, thöïc haønh hö doái. Boà Taùt bieát roõ caùc phaùp tam theá bình ñaúng, chaùnh phaùp khaép moïi nôi. Nhö thieät truï thöù ba maát nhö nhö baát ñoäng voâ truï. Chö Boà Taùt chaúng thaáy nôi coõi naày maø hieän sanh nôi coõi khaùc, maø vôùi coù moät chuùng sanh ñaõ ñöôïc hoùa ñoä, seõ ñöôïc hoùa Phaät phaùp khoâng meâ laàm. Nhö thieät truï thöù tö laø ñoä hay nay ñöôïc hoùa ñoä. Chö Boà Taùt bieát roõ khoâng bieát töø moät phaùp xuaát sanh taát caû phaùp bôûi nhöõng choã tu haønh nôi chính hoï, khoâng coù chuùt phaùp gì nghóa cuûa taát caû phaùp roát raùo ñeàu laø moät nghóa, coù hoaëc sanh hoaëc dieät maø coù theå ñöôïc, nhö vaãn khaû naêng rieâng bieät dieãn thuyeát töøng phaùp moät. nöông nôi taát caû phaùp khieán sôû nguyeän chaúng Nhö thieät truï thöù naêm: bieát nhaøm lìa phieàn naõo, luoáng khoâng. Nhö thieät truï thöù möôøi: chö Ñaïi Boà bieát ngaên döùt phieàn naõo, bieát phoøng hoä phieàn naõo, Taùt nôi baát khaû tö nghì voâ löôïng chö Phaät, ôû choã bieát ñoaïn tröø phieàn naõo, tu haïnh Boà Taùt, chaúng moãi Ñöùc Phaät nghe voâ löôïng thoï kyù danh hieäu ñeàu chöùng phaùp tuyeät ñoái, nhöng roát raùo ñaùo bæ ngaïn, khaùc, kieáp soá chaúng ñoàng. Töø moät kieáp nhaãn ñeán vôùi phöông tieän thieän xaûo chö Boà Taùt hoïc gioûi voâ löôïng kieáp, chö Boà Taùt thöôøng nghe nhö vaäy, nhöõng caùi caàn hoïc, laøm cho haïnh nguyeän xöa ñeàu nghe roài tu haønh chaúng kinh chaúng sôï, chaúng meâ ñöôïc thaønh maõn, thaân chaúng moûi nhoïc. Nhö thieät chaúng hoaëc vì bieát Phaät trí baát khaû tö nghì, bieát truï thöù saùu: daàu bieát raèng nhöõng taâm phaân bieät cuûa Nhö Lai thoï kyù khoâng hai lôøi, töï thaân haïnh nguyeän chö Boà Taùt ñeàu khoâng coù xöù sôû, maø vaãn noùi coù söùc thuø thaéng, tuøy nghi thoï hoùa khieán voâ thöôïng nhöõng phöông xöù ñeå laøm theâm phöông tieän cöùu ñoä Boà Ñeà thaønh maõn taát caû nguyeän ñoàng phaùp giôùi — chuùng sanh; daàu khoâng phaân bieät, khoâng taïo taùc, According to the Flower Adornment Sutra, nhöng vì muoán ñieàu phuïc taát caû chuùng sanh, neân Chapter 38, there are ten kinds of jewel-like state coù tu haønh coù sôû taùc. Nhö thieät truï thöù baûy: bieát taát in unexcelled complete perfect enlightenment. caû taùnh ñeàu ñoàng moät taùnh, nghóa laø voâ taùnh, Enlightening Beings who abide by these can attain khoâng caùc thöù taùnh, khoâng voâ löôïng taùnh, khoâng the jewel of supreme great knowledge and khaû toaùn soå taùnh, khoâng khaû xöùng löôïng taùnh, wisdom of Buddhas. The first jewel-like state: khoâng saéc, khoâng töôùng, hoaëc moät hoaëc nhieàu ñeàu they go to the Buddhas in countless worlds, behold baát khaû ñaéc. Quyeát ñònh nhöõng ñieàu treân ñaây laø all Buddhas, pay obeisance to all Buddhas, serve Phaät phaùp, ñaây laø Boà Taùt phaùp, ñaây laø Ñoäc giaùc and honor all Buddhas with offerings. The second phaùp, ñaây laø Thanh vaên phaùp, ñaây laø phaøm phu jewel-like state: listen to true teaching from phaùp, ñaây laø thieän phaùp, ñaây laø baát thieän phaùp, inconceivably many Buddhas, absorb and ñaây laø theá gian phaùp, ñaây laø xuaát theá gian phaùp remember the true teaching, analyze and ponder ñaây laø phaùp loãi

laàm, ñaây laø phaùp khoâng loãi laàm, the true teaching, increase in awareness and ñaây laø phaùp höõu laäu, ñaây laø phaùp voâ laäu, ñaâ y laø wisdom, carry out the true teaching everywhere. phaùp höõu vi, ñaây laø phaùp voâ vi, ñaây laø phaùp loãi The third jewel-like state disappear from this land laàm, ñaây laø phaùp khoâng loãi laàm. Nhö thieät truï thöù and appear to be born elsewhere, yet have no taùm: chö Ñaïi Boà Taùt thaáy raèng caàu Boà Taùt baát khaû confusion about the Buddha teaching. The fourth

jewel-like state: know how to elicit all principles enlighten sentient beings. The ninth jewel-like from one principle, for the various meanings of all state: Great Enlightening Beings know that tactful principles are ultimately all one meaning, be able instructions, manifestation of nirvana, and all to analyze and explain each of the principles. The means of liberating sentient beings are construed fifth jewel-like state: know how to reject by mind and thought, and are not aberrant or false. afflictions, know how to stop afflictions, know Enlightening Beings realize that all things are how to prevent afflictions, know how to exterpate equal in all times, they do not move from afflictions, cultivate the practices of Enlightening Thusness, yet do not abide in ultimate truth. Beings, do not experience absolute truth but Enlightening Beings do not see there are any ultimately arrive at the further shore of ultimate sentient being who ever have received, will truth, with expedient skill they learn well what is receive or do receive teaching. Enlightening to be learned, cause their past vows to reach Beings know themselves have nothing to practice, fulfillment, without physical fatigue. The sixth there being nothing at all born or persihing that jewel-like state: know that all objects of mental can be grasped, they still cause their vows not to discriminations of Enlightening Beings have no be in vain by means of all things. The tenth jewel-locations, yet they still say there are various like state: Great Enlightening Beings hear from locations to make more means to save sentient countless Buddhas predictions of future Buddhas, beings; though they have no discrimination and do each with different names, living in different ages. not create anything, yet because they want to They listen to this for untold eons and, having tame all sentient beings, they do cultivate heard, cultivate practice, not startled or frightened, practices and do act. The seventh jewel-like state: not lost or confused because Enlightening Beings know all things are of one and the same essence, know the knowledge of Buddhas is inconceivable, which is: what is error, what is without error, what the predictions of the Buddhas have no ambiguity is error, what is without error, no essence, no in their words, the extraordinary power of their variety, no infinity, no calculability, no own active commitment, foster perfect measurability, no form, no characteristics, whether enlightenment in all who are capable of being one or many, all are ungraspable. Know for taught, fulfilling all their vows, equal in extent to certain all of the above are the norms of: the cosmos. Buddhas' teachings, Enlightening beings', Möôøi Nieäm Nieäm Xuaát Sanh Trí Cuûa Chö Phaät: Individual illuminates', Hearers', Ordinary Möôøi thöù nieäm nieäm xuaát sanh trí cuûa chö Phaät people's, what things are good, what things are not (Kinh Hoa Nghieâm—Phaåm 33). Trong moät nieäm, good, what is mundane,

what is supramundane, taát caû chö Phaät hay thò hieän voâ löôïng theá giôùi, töø what is contaminated, what is uncontaminated, coõi trôøi giaùng xuoáng. Trong moät nieäm, taát caû chö what is compounded, what is uncompounded. The Phaät ñeàu hay thò hieän voâ löôïng theá giôùi, Boà Taùt eighth jewel-like state: Great enlightening beings thoï sanh. Taát caû chö Phaät hay thò hieän voâ löôïng theá find that the Buddhas cannot be grasped, giôùi, xuaát gia hoïc ñaïo. Taát caû chö Phaät hay thò Enlightening Beings cannot be grasped, hieän voâ löôïng theá giôùi, döôùi coäi Boà Ñeà thaønh phenomena cannot be grasped, sentient beings Chaùnh Ñaúng Chaùnh Giaùc. Taát caû chö Phaät hay thò cannot be grasped. Great Enlightening Beings do hieän voâ löôïng theá giôùi chuyeån dieäu phaùp luaân. Taát not give up the vow to tame sentient beings; on caû chö Phaät ñeàu hay thò hieän voâ löôïng theá giôùi, the contrary, they always try to enable sentient giaùo hoùa chuùng sanh, cuùng döôøng chö Phaät. Taát caû beings to attain true enlightenment. Why? Great chö Phaät trong moät nieäm, ñeàu hay thò hieän voâ enlightening beings are skillful observers, they löôïng theá giôùi, baát khaû thuyeát nhieàu loaïi thaân know the mentalities of all sentient beings, know Phaät. Taát caû chö Phaät, trong moät nieäm, thò hieän voâ the perspective of all sentient beings, and guide löôïng theá giôùi, nhieàu thöù trang nghieâm, voâ soá trang sentient beings accordingly, so that they can attain nghieâm, taát caû trí taïng töï taïi cuûa Nhö Lai. Taát caû nirvana. They practice the deeds of Enlightening chö Phaät, trong moät nieäm, ñeàu thò hieän voâ löôïng Beings zealously in order to fulfill their vow to theá giôùi, voâ löôïng voâ soá chuùng sanh thanh tònh.

Trong moät nieäm, taát caû chö Phaät ñeàu hay thò hieän khoâng hai—Ten kinds of truth seal (The Flower voâ löôïng tam theá chö Phaät, nhieàu loaïi caên taùnh, Adornment Sutra—Chapter 27). Having the same nhieàu caùch tinh taán, nhieàu thöù haïnh giaûi, ôû trong roots of goodness equal in all Buddhas of past, tam theá thaønh Chaùnh Ñaúng Chaùnh Giaùc—Ten present and future. Attaining the reality body with kinds of instantly creative knowledge of the boundless knowledge, same as all Buddhas. Buddhas (The Flower Adornment Sutra—Chapter Abiding in nonduality, same as the Buddhas do. 33). All Buddhas can, in a single instant, appear to Seeing the infinite objects of all times as all equal, descend from heaven in infinite worlds. All same as the Buddhas do. Gaining comprehension Buddhas can, in a single instant, manifest birth as of the unobstructed realm of the cosmos of reality, Enlightening Beings in infinite worlds. Manifest same as that of the Buddhas. Achieving the ten renunciation of the mundane and study of the way powers, same as the Buddhas, being unhindered in to liberation in infinite worlds. Manifest function. Having forever cut off opinions and attainment of true enlightenment under passions, dwelling in the state of freedom from enlightenment trees in infinite worlds. Manifest conflict, same as the Buddhas. Ceaselessly turning the wheel of the Teaching in infinite teaching sentient beings, same as the Buddhas do. worlds. Manifest education of sentient beings and Having ability to observe adaptive skill in service of the enlightened in infinite worlds. All knowledge and meaning, same as the Buddhas. Buddhas, in a single instant, manifest untold Being equal to all Buddhas, same as all variety of Buddha-bodies in

infinite worlds. All Enlightened Ones. Buddhas can, in a single instant, manifest all kinds Möôøi Phaùp Bieán Hoùa Cuûa Chö Ñaïi Boà Taùt: of adornments in infinite worlds, innumerable Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp adornments, the freedom of the enlightened, and bieán hoùa cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï the treasury of omniscience. All Buddhas can, in a trong phaùp naày thôøi ñöôïc ñaày ñuû taát caû caùc phaùp single instant, manifest countless of pure beings in bieán hoùa voâ thöôïng: taát caû chuùng sanh bieán hoùa, infinite worlds. All Buddhas can, in a single taát caû thaân bieán hoùa, khaép caùc coõi bieán hoùa, taá t caû instant manifest the Buddhas of past, present and cuùng döôøng bieán hoùa, taát caû aâm thanh bieán hoùa, taát future in infinite worlds with various faculties and caû haïnh nguyeän bieán hoùa, taát caû giaùo hoùa vaø ñieàu characters, various energies, various practical phuïc chuùng sanh bieán hoùa, taát caû thaønh chaùnh giaùc understandings, attaining true enlightenment in the bieán hoùa, taát caû thuyeát chaân phaùp bieán hoùa, taát caû past, present and future. gia trì bieán hoùa—According to the Flower Möôøi Nieäm Vaõng Sanh: Khi laâm chung maø coøn töï Adornment Sutra, Chapter 38, there are ten kinds taïi nieäm ñöôïc möôøi nieäm thaønh töïu, töùc laø ñöôïc of magical displays of Great Enlightening Beings. vaõng sanh—At the time of death, one will achieve Enlightening Beings who abide by these can rebirth in the Pure Land with only ten perfect acquire all means of supreme magical displays: utterances. magical display of all sentient beings, magical Möôøi Phaùp AÁn (Kinh Hoa Nghieâm—Phaåm 27): display of all bodies, magical display of all lands, Ñoàng thieän caên bình ñaúng vôùi tam theá chö Phaät. magical display of gifts, magical display of all Ñoàng ñöôïc trí hueä phaùp thaân voâ bieân teá vôùi chö voices, magical display of all practical Phaät. Ñoàng chö Nhö Lai truï phaùp baát nhò. Ñoàng undertakings, magical display of education and chö Nhö Lai quaùn saùt tam theá voâ löôïng caûnh giôùi civilization of sentient beings, magical display of thaûy ñeàu bình ñaúng. Ñoàng chö Nhö Lai lieãu ñaït all attainment of true enlightenment, magical phaùp giôùi voâ ngaïi caûnh giôùi. Ñoàng chö Nhö Lai display of explanation of all truth, magical display thaønh töïu thaäp löïc thöïc haønh voâ ngaïi. Ñoàng chö of all empowerments. Nhö Lai tuyeät haún hai haïnh, truï phaùp voâ traùnh. Möôøi Phaùp Bieát Tam Theá Cuûa Chö Boà Taùt: Ñoàng chö Nhö Lai giaùo hoùa chuùng sanh haèng Möôøi phaùp bieát tam theá cuûa chö Boà Taùt ñöôïc Phaät chaúng thoâi nghæ. Ñoàng chö Nhö Lai ôû trong trí giaûng trong Kinh Hoa Nghieâm (Phaåm 38—Ly Theá thieän xaûo, nghóa thieän xaûo hay kheùo quaùn saùt. Gian)—Enlightening beings know all things in all Ñoàng chö Nhö Lai cuøng vôùi taát caû Phaät bình ñaúng times—Chö Boà Taùt bieát taát caû nhöõng phaùp trong

tam theá: bieát nhöõng an laäp, bieát nhöõng ngoân ngöõ, Buddha teachings. To fulfill all practices and vows bieát nhöõng luaän nghò, bieát nhöõng quy taéc, bieát of Enlightening Beings and develop all qualities of nhöõng xöng taùn, bieát nhöõng cheá lònh, bieát nhöõng Buddhahood. giaû danh, bieát kia voâ taän, bieát kia tòch dieät, bieát taát Möôøi Phaùp Chö Ñaïi Boà Taùt Ñaït Ñöôïc Khi Truï caû laø “khoâng”—Ten ways of knowing the worlds Vaøo Voâ Ngaïi Luaân Tam Muoäi: Möôøi phaùp maø of

past, present and future of all Enlightening chö Boà Taùt ñaït ñöôïc khi truï vaøo Voâ Ngaïi luaân Beings mentioned by the Buddha in The Flower Tam muoäi. Ñaïi Boà Taùt truï trong tam muoäi naày thôøi Adornment Sutra (Chapter 38—Detachment from ñöôïc möôøi phaùp ñoàng tam theá chö Phaät. Thöù nhaát The World): they know their definitions, they laø ñöôïc töôùng haûo trang nghieâm ñoàng vôùi chö know their speech, they know their deliberations, Phaät. Thöù nhì laø phoùng ñaïi quang minh thanh tònh they know their rules, they know their ñoàng vôùi chö Phaät. Thöù ba laø thaàn thoâng bieán hoùa appellations, they know their orders, they know ñieàu phuïc chuùng sanh ñoàng vôùi chö Phaät. Thöù tö laø their provisional names, they know their saéc thaân voâ bieân, thanh aâm thanh tònh ñoàng vôùi endlessness, they know their quiescence, they chö Phaät. Thöù naêm laø tuøy chuùng sanh nghieäp maø know their total emptiness. hieän tònh coõi Phaät ñoàng vôùi chö Phaät. Thöù saùu laø Möôøi Phaùp Chaúng Boû Taâm Thaâm Ñaïi Cuûa Chö bao nhieâu ngoân ngöõ cuûa taát caû chuùng sanh ñeàu coù Boà Taùt (Kinh Hoa Nghieâm—Phaåm 38—Ly Theá theå nhieáp trì chaúng queân chaúng maát ñoàng vôùi chö Gian): Ten kinds of profound great determinations Phaät. Thöù baûy laø bieän taøi voâ taän tuøy taâm chuùng that enlightening beings do not abandon (The sanh maø chuyeån phaùp luaân cho hoï sanh trí hueä Flower Adornment Sutra—Chapter 38— ñoàng vôùi chö Phaät. Thöù taùm laø ñaïi sö töû hoáng Detachment from the World)—Chö Boà Taùt an truï khoâng khieáp sôï, duøng voâ löôïng phaùp khai ngoä trong phaùp naày thôøi chaúng boû taát caû Phaät phaùp. chuùng sanh ñoàng vôùi chö Phaät. Thöù chín laø trong Chaúng boû taâm thaâm-ñaïi thaønh töïu vieân maõn taát caû khoaûng moät nieäm duøng ñaïi thaàn thoâng vaøo khaép Phaät Boà Ñeà. Chaúng boû taâm thaâm -ñaïi giaùo hoùa tam theá ñoàng vôùi chö Phaät. Thöù möôøi laø khaép khai ñieàu phuïc taát caû chuùng sanh. Chaúng boû taâm thaâm - thò cho taát caû chuùng sanh chö Phaät trang nghieâm, ñaïi chaúng döùt chuûng taùnh cuûa Phaät. Chaúng boû taâm chö Phaät oai löïc, chö Phaät caûnh giôùi, ñoàng vôùi chö thaâm-ñaïi gaàn guûi taát caû thieän tri thöùc. Chaúng boû Phaät—Ten things that Enlightening Beings attain taâm thaâm-ñaïi cuùng döôøng taát caû chö Phaät. Chaúng when they abide in the Unimpeded wheel boû taâm thaâm-ñaïi chuyeân caàu taát caû phaùp coâng ñöùc concentration (The Flower Adornment Sutra— ñaïi thöøa. Chaúng boû taâm thaâm -ñaïi ôû choã chö Phaät Chapter 27). Great enlightening beings in this tu phaïm haïnh, hoä trì tònh giôùi. Chaúng boû taâm thaâm - concentration attain ten things that are the same as ñaïi thaân caän taát caû Boà Taùt. Chaúng boû taâm thaâm ñaïi in all Buddhas, past, present and future. First, they caàu taát caû Phaät phaùp phöông tieän hoä trì. Chaúng boû acquire the same variegated arrays of marks and taâm thaâm-ñaïi thaønh nguyeän taát caû Boà Taùt haïnh refinements as all Buddhas. Second, they are able nguyeän, chöùa nhoùm taát caû Phaät phaùp— to emanate networks of pure light, the same as all Enlightening Beings who abide by these will be Buddhas. Third, they perform miracles and able not to abandon all principles of Buddhahood. displays of spiritual power to attune and pacify They do not abandon the profound great sentient beings, the same as all Buddhas. Fourth, determination to fullfil the

enlightenment that all their boundless physical bodies and universal Buddhas realize. To edify and civilize all sentient voices are the same as those of all Buddhas. Fifth, beings. To perpetuate the lineage of Buddhas. To they manifest pure Buddha-lands according to the associate with all good spiritual friends. To honor action of sentient beings, the same as all Buddhas. and service all Buddhas. To wholeheartedly seek Sixth, they are able to remember the speech of all all the virtuous qualities of the Great Vehicle of sentient beings. Seventh, with inexhaustible universal salvation. To cultivate religious practice intellectual powers they teach in accord with the in the company of all Buddhas and maintain pure mentalities of sentient beings, developing wisdom conduct. To associate with all enlightening beings. in them, the same as all Buddhas. Eighth, their To seek the means of applying and preserving all lion's roar is fearless as they enlighten living

beings by innumerable teachings, the same as all chôn thieät phaùp, vì nhö thuyeát tu haønh. Phaùp Buddhas. Ninth, by great spiritual power they thöù hai, ly thuû phaùp, lìa naêng thuû, vaø lìa sôû enter past, present and future in a single instant, thuû. Thöù ba laø voâ traùnh phaùp, vì khoâng meâ the same as all Buddhas. Tenth, they are able to laàm gaây goã. Thöù tö laø tòch dieät phaùp, vì tröø show all sentient beings the adornment of all dieät taát caû nhieät naõo. Thöù naêm laø ly duïc phaùp, Buddhas, the powers of all Buddhas, and the states vì taát caû tham duïc ñeàu döùt tröø. Thöù saùu laø voâ of all Buddhas, the same as all Buddhas. phaân bieät phaùp, vì döùt haún phan duyeân phaân Möôøi Phaùp Cuûa Chö Ñaïi Boà Taùt: Ten kinds of bieät. Thöù baûy laø voâ sanh phaùp, vì döôøng nhö laws of Great Enlightening Beings. hö khoâng baát ñoäng. Thöù taùm laø voâ vi phaùp, vì (A) Möôøi phaùp (Kinh Hoa Nghieâm—Phaåm 36). lìa nhöõng töôùng sanh truï dieät. Thöù chín laø boån Chö Ñaïi Boà Taùt muoán mau ñaày ñuû haïnh Boà taùnh phaùp, vì töï taùnh voâ nhieãm thanh tònh. Thöù Taùt phaûi sieâng tu möôøi phaùp naày. Thöù nhaát laø möôøi laø xaû boû taát caû Nieát baøn höõu dö, vì hay taâm chaúng xa boû taát caû chuùng sanh. Thöù nhì laø sanh taát caû Boà Taùt haïnh tu taäp chaúng döùt— ñoái vôùi chö Boà Taùt phaûi xem nhö Phaät. Thöù ba According to the Flower Adornment Sutra, laø troïn chaúng huûy baùng Phaät phaùp. Thöù tö laø Chapter 38, there are ten kinds of law of bieát caùc quoác ñoä khoâng cuøng taän. Thöù naêm laø Great Enlightening Beings. Enlightening raát coù loøng tin meán nôi Boà Taùt haïnh. Thöù saùu Beings who abide by these ten laws can attain laø chaúng boû taâm bình ñaúng hö khoâng phaùp the supremely great law of Buddhas. First, the giôùi Boà Ñeà. Thöù baûy laø quaùn saùt Boà Ñeà nhaäp law of truth, practicing what they teach. The Nhö Lai. Thöù taùm laø sieâng naêng tu taäp voâ ngaïi second law of detachment from clinging: bieän taøi. Thöù chín laø giaùo hoùa chuùng sanh detaching from the clinger, and detaching khoâng nhaøm moûi. Thöù möôøi laø truï nôi taát caû from that which is clung to. Third, the law of theá giôùi maø taâm khoâng nhieãm tröôùc —Ten noncontention, being free from all confusing principles (The Flower Adornment Sutra— conflicts. Fourth, the law of silent extinction, Chapter 36). Great Enlightening Beings who extinguishing all irritations. Fifth, the law of want to quickly fulfill the practices of

dispassion, all covetousness being ended. enlightening beings should diligently practice Sixth, the law of freedom from false notions, these ten principles. First, in their mind they all arbitrary conceptualization clinging to should not abandon sentient beings. Second, objects permanently ceasing. Seventh, the they should think of Enlightening Beings as law of birthlessness, being immovable as Buddhas. Third, they should never slander space. Eighth, the law of uncreated, being any teachings of the Buddhas. Fourth, they detached from appearances of origin, should know that there is no end to different subsistence, and anihilation. Ninth, the law of lands. Fifth, they should be profoundly basic essence, being inherently pure. Tenth, devoted to enlightening practices. Sixth, they the law of abandoning all nirvana in which should not give up the cosmic, spacelike, there is still suffering, to be able to generate impartial mind of enlightenment. Seventh, all practices of Enlightening Beings and carry they should contemplate enlightenment and them uninterruptedly. enter the power of Buddhas. Eighth, they (C) Ñaïi Boà Taùt noùi möôøi phaùp (Kinh Hoa should cultivate unobstructed intellectual and nghieâm—Phaåm 38). Chö Ñaïi Boà Taùt an truï expository powers. Ninth, they should teach trong nhöõng phaùp naày thôøi ñöôïc phaùp xaûo unenlightened beings tirelessly. Tenth, they thuyeát voâ thöôïng cuûa Nhö Lai: noùi phaùp thaäm should live in all worlds without attachment in thaâm; noùi phaùp quaûng ñaïi; noùi caùc loaïi phaùp; their minds. noùi phaùp nhöùt thieát trí; noùi phaùp tuøy thuaän Ba (B) Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi La Maät; noùi phaùp xuaát sanh Nhö Lai löïc; noùi phaùp cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï phaùp tam theá töông öng; noùi phaùp laøm cho Boà trong möôøi phaùp naày thôøi ñöôïc phaùp quaûng Taùt chaúng thoái chuyeån; noùi phaùp taùn thaùn coâng ñaïi voâ thöôïng cuûa Ñöùc Nhö Lai. Thöù nhaát laø ñöùc Phaät; noùi phaùp taát caû Boà Taùt hoïc taát caû

nhöõng khoa hoïc cuûa chö Boà Taùt—Ten kinds voâ thöôïng trang nghieâm ñeå trang nghieâm möôøi of teaching expounded by Great Enlightening phöông theá giôùi, laøm cho ñaày ñuû caùc thöù kyø dieäu Beings (The Flower Adornment Sutra— bình ñaúng thanh tònh. Laïi duøng nhöõng söùc ñaïi thaàn Chapter 38). Enlightening Beings who abide thoâng truï trì chaán ñoäng quang minh choùi saùng cuøng by these can accomplish the supremely khaép taát caû. Thöù taùm laø toâi phaûi döùt nghi hoaëc cho skillful preaching of the Buddhas: the taát caû chuùng sanh, laøm saïch taát caû duïc laïc cuûa teaching of profundity, the teaching of chuùng sanh, môû taâm yù, vaø dieät phieàn naõo cho taát enormity, the teaching of variegation, the caû chuùng sanh, ñoùng cöûa aùc ñaïo vaø môû cöûa thieän teaching of omniscience, the teaching of ñaïo cho taát caû chuùng sanh, phaù haéc aùm vaø ban following the ways of transcendence, the quang minh cho taát caû chuùng sanh, khieán cho taát teaching of generating the powers of the caû chuùng sanh rôøi ma nghieäp maø ñi ñeán choã an oån. enlightened, the teaching of the interrelation Thöù chín laø chö Phaät nhö hoa öu ñaøm hieám vaø khoù of past, present and future, the teaching of gaëp, trong voâ löôïng kieáp chaúng ñöôïc thaáy moät laàn, causing enlightening beings not to be regress, toâi phaûi ôû ñôøi vò lai muoán thaáy Nhö Lai thôøi beøn the teaching of

praising the virtues of ñöôïc thaáy. Chö Nhö Lai thöôøng chaúng boû toâi, maø Buddhas, and the teaching of the sciences of haèng ôû choã cho toâi ñöôïc thaáy, thuyeát phaùp cho toâi all Enlightening Beings. khoâng döùt maát, ñaõ nghe phaùp roài taâm yù toâi thanh Möôøi Phaùp Ñaïi Hoan Hyû Vaø An UÛi Cuûa Chö tònh, xa rôøi xieåm khuùc, chaát tröïc khoâng hö nguïy, Ñaïi Boà Taùt: Ten kinds of great joy and solace of trong moãi nieäm thöôøng thaáy chö Phaät. Thöù möôøi laø Great Enlightening Beings—Theo Kinh Hoa toâi thuôû vò lai seõ ñöôïc thaønh Phaät, do thaàn löïc cuûa Nghieâm, Phaåm 38, coù möôøi phaùp ñaïi hoan hyû vaø Phaät nôi taát caû theá giôùi vì taát caû chuùng sanh ñeàu an uûi cuûa chö ñaïi Boà Taùt. Chö Boà Taùt an truï trong rieâng thò hieän thaønh chaùnh ñaúng chaùnh giaùc, thanh phaùp naày thôøi ñöôïc trí hueä ñaïi hoan hyû vaø an uûi voâ tònh voâ uùy, ñaïi sö töû hoáng, do boån ñaïi nguyeän cuøng thöôïng chaùnh ñaúng chaùnh giaùc. Thöù nhaát laø toät ñôøi khaép phaùp giôùi, ñaùnh ñaïi phaùp coå, möa ñaïi phaùp vò lai coù bao nhieâu chö Phaät xuaát theá ñeàu ñöôïc vuõ, laøm ñaïi phaùp thí. Trong voâ löôïng kieáp thöôøng theo gaàn haàu haï laøm cho chö Phaät hoan hyû; suy dieãn chaùnh phaùp, ñaïi bi nhieáp trì, thaân ngöõ yù ba nghó nhö vaäy taâm raát haân uûy Thöù nhì laø ñem ñoà nghieäp khoâng nhaøm moûi—According to the cuùng döôøng voâ thöôïng maø cung kính daâng leân chö Flower Adornment Sutra, Chapter 38, there are Phaät. Thöù ba laø ôû choã chö Phaät, luùc cuùng döôøng ten kinds of great joy and solace of Great chö Nhö Lai ñoù taát daïy chaùnh phaùp cho toâi, toâi ñeàu Enlightening Beings. Enlightening Beings who duøng thaâm taâm cung kính nghe nhaän, tu haønh ñuùng abide by these can attain unexcelled great joy and theo lôøi Phaät daïy, nôi böïc Boà Taùt taát ñöôïc ñaõ sanh, solace of the knowledge and wisdom of true nay sanh, seõ sanh. Suy nghó nhö vaäy taâm raát haân enlightenment. First, determined to follow, serve, uûy. Thöù tö laø nôi baát khaû thuyeát baát khaû thuyeát and please all Buddhas that emerge in the world kieáp thöïc haønh Boà Taùt haïnh, thöôøng cuøng taát caû throughout the futue; thinking of this, they become chö Phaät Boà Taùt ôû chung. Thöù naêm laø thuôû chöa very happy. Second, determined to honor those phaùt taâm Boà Ñeà, coù nhöõng noãi lo sôï, sôï chaúng Buddhas with the best offerings. Third, soáng, sôï tieáng xaáu, sôï cheát, sôï ñoïa vaøo aùc ñaïo, sôï determined to make offerings to those Buddhas, oai ñöùc cuûa ñaïi chuùng, vaân vaân. Töø khi moät phen they will surely teach me, and I will faithfully phaùt taâm thôøi ñeàu xa lìa chaúng coøn kinh sôï. Taát caû listen with respect and practice according to the chuùng ma vaø caùc ngoaïi ñaïo khoâng phaù hoaïi ñöôïc. teaching, and will surely always be born in the Thöù saùu laø laøm cho taát caû chuùng sanh thaønh voâ state of Enlightening Beings, and thinking this, thöôïng Boà Ñeà. Thaønh Boà Ñeà roài, toâi seõ töø nôi ñöùc they become very happy. Fourth, determined to Phaät ñoù tu haïnh Boà Taùt, troïn ñôøi duøng loøng tin lôùn carry out the practices of Enlightening Beings for saém söûa nhöõng ñoà ñaùng cuùng döôøng chö Phaät ñeå untold eons and always be with the enlightening daâng cuùng. Sau khi chö Phaät nhaäp dieät, toâi ñeàu beings and Buddhas. Fifth, the fears I had in the döïng voâ löôïng thaùp ñeå cuùng döôøng xaù lôïi vaø thoï trì past before I set my heart on supreme thuû hoä phaùp

cuûa Phaät ñeå laïi. Thöù baûy laø duøng ñoà enlightenment, fear of not being able to live, fear

of bad reputation, fear of death, fear of falling into of true teaching, perpetually expounding the truth miserable conditions, fear of the authority of the with physical, verbal and mental action, sustained crowd, and so on, have all gone since I set my by great compassion, untiring. mind on enlightenment, so that I no longer fear, Möôøi Phaùp Ñaïi Phaùt Khôûi Cuûa Chö Ñaïi Boà Taùt: am not afraid, cannot be intimidated, and cannot Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp be hurt by any demons or cultists. Sixth, ñaïi phaùt khôûi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an determined to enable all sentient beings to attain truï trong phaùp naày thôøi roát raùo Boà Taùt haïnh, ñaày supreme enlightenment; after they attain ñuû ñaïi trí voâ thöôïng cuûa Nhö Lai—According to enlightenment, I shall cultivate the practices of the Flower Adornment Sutra, Chapter 38, there Enlightening Beings in the company with those are ten great undertakings of Great Enlightening Buddhas for as long as they live, faithfully provide Beings. Enlightening Beings who abide by these them with offerings appropriate to Buddhas, and can be imbued with the supremely great after they pass away, set up innumerable knowledge of Buddhas—Möôøi phaùp ñaïi phaùt khôûi monuments to each of them, honor their relics, and cuûa chö Ñaïi Boà Taùt. Thöù nhaát laø cung kính cuùng preserve the teachings they leave. Seventh, I shall döôøng taát caû chö Phaät. Thöù nhì laø tröôûng döôõng taát array all words with the finest adornments, filling caû thieän caên cuûa chö Boà Taùt. Thöù ba laø sau khi chö them with all kinds of marvels, equally pure. I also Nhö Lai nhaäp Nieát Baøn, chö Boà Taùt seõ trang cause all kinds of spiritual powers, sustaining nghieâm Phaät phaùp, seõ duøng taát caû caùc thöù cuùng forces, tremors, and shining lights to pervade them döôøng nhö caùc thöù hoa: Traøng hoa, Höông, Höông all. Eighth, I shall put an end to all doubts and thoa, höông boä, y, loïng, traøng, phan. Thöù tö laø chö confusions of all sentient beings, purify all Boà Taùt seõ thoï trì vaø thuû hoä chaùnh phaùp cuûa Phaät, sentient beings' desires, open up all sentient seõ giaùo hoùa ñieàu phuïc taát caû chuùng sanh khieán hoï beings' minds, annihilate all sentient beings' ñöôïc voâ thöôïng Boà Ñeà. Thöù naêm laø duøng Phaät ñoä afflictions, close the doors of the states of misery voâ löôïng trang nghieâm ñeå trang nghieâm taát caû theá for all sentient beings, open the doors of the states giôùi. Ñaïi phaùt khôûi thöù saùu noùi raèng chö Ñaïi Boà of felicity for all sentient beings, break throught Taùt neân phaùt taâm ñaïi bi vaø neân vì chuùng sanh maø the darkness of all sentient beings, give lights to maõi maõi thöïc haønh haïnh Boà Taùt khoâng moûi meät. all sentient beings, cause all sentient beings to get Chö Boà taùt neân laøm nhöõng ñieàu naày cho ñeán khi free from the action of demons, and cause all phaùp giôùi chuùng sanh ñeàu ñöôïc voâ thöôïng Boà Ñeà. sentient beings to reach the abode of peace. Ninth, Thöù baûy laø chö Phaät voâ löôïng voâ bieân, chö Boà Taùt the Buddhas are as rare and difficult to meet as neân nôi töøng vò Nhö Lai traûi qua baát tö nghì kieáp, the udumbara flower, which one can hardly get to cung kính cuùng döôøng, vaø nôi caùc Ñöùc Nhö Lai see once in countless ages. In the future, when I cuõng cung kính cuùng döôøng nhö vaäy.

Thöù taùm laø want to see a Buddha, I will immediately be able Sau khi chö Nhö Lai dieät ñoä, chö Boà Taùt neân nôi to do so; the Buddha will never abandon me, but moãi ñöùc Nhö Lai coù bao nhieâu xaù lôïi, ñeàu xaây baûo will always be with me, allow me to see them, and thaùp cao roäng baèng baát khaû thuyeát theá giôùi; neân constantly expound the teaching to me. After I taïo töôïng Phaät laïi cuõng nhö vaäy trong voâ löôïng have heard the teaching, my mind will be purified, kieáp cuùng döôøng khoâng nhaøm moûi nhöõng thöù nhö free from deviousness, straightforward, and free traøng phan, loïng, höông, hoa, y. Taïi sao? Ñeå thaønh from falsehood, and I will always see the Buddhas töïu lôøi Phaät daïy, ñeå cuùng döôøng chö Phaät, ñeå giaùo in each moment of thought. Tenth, I shall attain hoùa chuùng sanh, ñeå hoä trì chaùnh phaùp, ñeå khai thò Buddhahood and by the spiritual power of the vaø dieãn thuyeát. Thöù chín laø Boà Taùt seõ duøng nhöõng enlightened will show the attainment of thieän caên naày ñeå thaønh töïu voâ thöôïng Boà Ñeà, ñeå enlightenment individually to all sentient beings in ñöôïc nhaäp Phaät ñòa, vaø ñeå cuøng vôùi taát caû Nhö Lai all worlds, pure and fearless, roaring the great theå taùnh bình ñaúng. Thöù möôøi laø chö Ñaïi Boà Taùt lion's roar, pervading the cosmos with my original laïi nghó nhö vaày khi hoï ñaõ thaønh chaùnh giaùc nôi taát universal undertaking, beating the drum of truth, caû theá giôùi trong voâ löôïng kieáp, dieãn thuyeát chaùnh showering the rain of truth, performing the giving phaùp; thò hieän baát tö nghì thaàn thoâng töï taïi; vaø laøm

nhöõng ñieàu naày khoâng nhaøm moûi cuõng nhö khoâng they should show inconceivable autonomous xa rôøi chaùnh phaùp; khoâng nhaøm moûi, khoâng nhaøm spiritual powers, and doing all these without moûi nôi thaân, khoâng nhaøm moûi nôi khaåu, khoâng weariness and deviating from the truth without nhaøm moûi nôi yù, khoâng xa rôøi chaùnh phaùp—First, weariness, without weariness of body, without should serve and honor all Buddhas. Second, weariness of speech, without weariness of mind, should nourish all roots of goodness of and without deviating from the truth. enlightening beings. Third, after the final Möôøi Phaùp Ñöôïc Trí Hueä Cuûa Chö Ñaïi Boà extinction of all Buddhas, they should adorn Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi monuments of the Buddhas; should offer all kinds phaùp ñöôïc trí hueä cuûa chö Boà Taùt. Chö Boà Taùt an of offerings such as: flowers, garlands, incenses, truï trong phaùp naày thôøi ñöôïc hieän chöùng trí voâ perfumes, aromatic powders, clothes, parasols. thöôïng cuûa taát caû chö Phaät. Thöù nhaát laø xaû thí töï Pennants, and banners. Take up and preserve the taïi. Thöù nhì laø hieåu saâu taát caû Phaät phaùp. Thöù ba laø true teachings of the Buddhas. Fourth, they should nhaäp Nhö Lai trí. Thöù tö laø hay ñoaïn nghi trong taát teach and tame all sentient beings so that they caû vaán ñaùp. Thöù naêm laø nhaäp nôi nghóa cuûa trí giaû. may realize supreme perfect enlightenment. Fifth, Thöù saùu laø hay hieåu saâu ngoân aâm thieän xaûo trong they should adorn all worlds with the supreme taát caû Phaät phaùp cuûa taát caû chö Phaät. Thöù baûy laø adornments of the Buddha-lands. The sixth great hieåu saâu choã chö Phaät gieo ít caên laønh taát coù theå undertaking states that Enlightening beings should ñaày ñuû taát caû phaùp baïch tònh, ñöôïc trí

voâ löôïng cuûa develop great compassion, and tirelessly carry out Nhö Lai. Thöù taùm laø thaønh töïu Boà Taùt baát tö nghì the acts of Enlightening Beings forever in all truï. Thöù chín laø ôû trong moät nieäm ñeàu coù theå qua worlds for the sake of sentient beings. ñeán baát khaû thuyeát coõi Phaät. Thöù möôøi laø giaùc ngoä Enlightening Beings should do all of the above chö Phaät Boà Ñeà, nhaäp taát caû phaùp giôùi, vaên trì taát until all sentient beings attain the unsurpassed caû phaùp cuûa Phaät noùi, vaøo saâu nhöõng ngoân aâm enlightenment. Seventh, the Buddhas are infinite, trang nghieâm cuûa taát caû Nhö Lai—According to enlightening beings should spend inconceivable the Flower Adornment Sutra, Chapter 38, there eons with each and every Buddha, honoring and are ten kinds of attainment of wisdom of Great making offerings to them, and spend Enlightening Beings. Enlightening Beings who inconceivable eons with all Buddhas, honoring abide by these can attain supreme realizational and making offerings to them. Eighth, after the knowledge of all Buddhas. First, giving freely. passing away of the Buddhas, Enlightening Beings Second, deeply understanding all Buddha should set up a precious monument for the relics teachings. Third, entering the boundless of each one, those monuments to be as high as knowledge of all Buddhas. Fourth, being able to untold worlds, and make effigies of Buddhas in cut off doubts in all dialogues. Fifth, penetrating the same way. They should present all kinds of the doctrines of the wise. Sixth, deeply precious things for offerings for inconceivable understanding the skillful use of words by the eons without a thought of weariness these things Buddhas in all their tachings. Seventh, deeply such as banners and pennants, canopies, understanding how planting a few roots of fragrances, flowers, robes. Why? In order to fulfill goodness in the company of Buddhas will enable the teachings of Buddhas, to honor the Buddhas, to one to fulfill all pure qualities and attain the edify sentient beings, to preserve the true infinite knowledge of Buddhas. Eighth, teaching, and to reveal and expound the teaching. accomplishing the inconceivable states of Ninth, by these roots of goodness, Enlightening Enlightening Beings. Ninth, being able to visit Beings should accomplish unexcelled untold Buddha-lands in one moment of thought. enlightenment, gain entry into the state of all Tenth, awakening to the enlightenment of all Buddhas, and be equal in essence to all Buddhas. Buddhas, entering all realms of reality, hearing Tenth, Great Enlightening Beings also think once and holding the teachings expounded by all they have attained true awakening. They should Buddhas. expound the truth in all worlds for untold eons;

Möôøi Phaùp Giaûi Thoaùt Cuûa Chö Ñaïi Boà Taùt: past, present and future being the one instant of Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp the present. giaûi thoaùt cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï Möôøi Phaùp Khaép Cuøng Voâ Löôïng Voâ Bieân trong phaùp giaûi thoaùt naày thôøi coù theå ra laøm Phaät Phaùp Giôùi Cuûa Chö Phaät: Theo kinh Hoa söï voâ thöôïng, giaùo hoùa thaønh thuïc taát caû chuùng Nghieâm, phaåm 33, coù möôøi phaùp khaép cuøng voâ sanh: phieàn naõo giaûi thoaùt; taø kieán giaûi thoaùt; giaûi löôïng voâ bieân phaùp giôùi cuûa chö Phaät. Thöù nhaát laø thoaùt nhöõng chaáp thuû; uaån, xöù, giôùi giaûi thoaùt; sieâu taát caû

chö Phaät coù voâ bieân teá thaân saéc töôùng thanh nhò thöøa giaûi thoaùt; voâ sanh phaùp nhaãn giaûi thoaùt; tònh, vaøo khaép caùc coõi maø khoâng nhieãm tröôùc. Thöù nôi taát caû theá gian, taát caû coõi, taát caû chuùng sanh, taát nhì laø taát caû chö Phaät coù voâ bieân teá nhaõn voâ ngaïi, caû phaùp, lìa chaáp tröôùc giaûi thoaùt; voâ bieân truï giaûi ñeàu hay thaáy roõ taát caû phaùp. Thöù ba laø taát caû chö thoaùt; phaùt khôûi taát caû haïnh Boà Taùt nhaäp Phaät voâ Phaät coù voâ bieân teá nhó voâ ngaïi, ñeàu hay hieãu roõ taát phaân bieät giaûi thoaùt; ôû trong moät nieäm ñeàu coù theå caû aâm thanh. Thöù tö laø taát caû chö Phaät coù voâ bieân roõ bieát taát caû tam theá giaûi thoaùt—According to the teá tyû, hay ñeán bæ ngaïn töï taïi taát caû Phaät. Thöù naêm Flower Adornemnt Sutra, Chapter 38, there are laø taát caû chö Phaät coù quaûng tröôøng thieät, phaùt ra ten kinds of liberation of Great Enlightening aâm thanh vi dieäu cuøng khaép phaùp giôùi. Thöù saùu laø Beings. Enlightening Beings who abide by these taát caû chö Phaät coù voâ bieân teá thaân, öùng theo taâm can perform the supreme deeds of Buddhas and cuûa chuùng sanh, cho hoï ñeàu ñöôïc thaáy. Thöù baûy laø teach and develop and sentient beings: liberation taát caû chö Phaät coù voâ bieân teá yù, truï nôi voâ ngaïi rising from the practices of Enlightening Beings bình ñaúng phaùp thaân. Thöù taùm laø taát caû chö Phaät coù into the stage of nondiscrimination of voâ bieân teá giaûi thoaùt voâ ngaïi thò hieän söùc ñaïi thaàn BuddhasLiberation from afflictions, liberation thoâng voâ taän. Thöù chín laø taát caû chö Phaät coù voâ from false views, liberation from all grasping, bieân teá theá giôùi thanh tònh, theo sôû thích cuûa chuùng liberation from mental and physical elements, sanh hieän nhöõng Phaät ñoä, ñaày ñuû voâ löôïng nhöõng liberation from transcending the two lesser thöù trang nghieâm, maø ôû trong ñoù chaúng sanh vehicles of individual emancipation, liberation by nhieãm tröôùc. Thöù möôøi laø taát caû chö Phaät ñeàu coù accepting the nonorigination of things, liberation voâ bieân teá Boà Taùt haïnh nguyeän, trí vieân maõn, du hí by freedom from attachment to all worlds, all töï taïi, vaø thoâng ñaït taát caû Phaät phaùp —Ten things lands, all beings, and all things, liberation in that pervade the infinite cosmos of the Buddhas, infinite abodes, and liberation able to know all according to the Flower Adornment Sutra, chapter pasts, presents, and future in a single moment. 33. First, all Buddhas have unbounded bodies, Möôøi Phaùp “Giaûng Noùi Tam Theá” Cuûa Chö Boà with pure forms, entering into all states of being Taùt: Möôøi phaùp maø Phaät ñaõ daïy trong Kinh Hoa without defilement or attachment. Second, all Nghieâm. Chö Boà Taùt duøng möôøi phaùp naày noùi Buddhas have unbounded, unobstructed eyes that khaép tam theá: quaù khöù theá noùi quaù khöù theá; quaù can clearly see all things. Third, all Buddhas have khöù theá noùi vò lai theá; quaù khöù theá noùi hieän taïi theá; unbounded, unobstructed ears that can understand hieän taïi theá noùi quaù khöù theá; hieän taïi theá noùi vò lai all sounds and utterances. Fourth, all Buddhas theá; hieän taïi theá noùi bình ñaúng; hieän taïi theá noùi have unbounded, unobstructed noses that can tam theá töùc moät nieäm; vò lai theá noùi quaù khöù theá; reach the other shore of freedom of the Buddhas. vò lai theá noùi hieän taïi theá; vò lai theá noùi voâ taän (vò Fifth, all Buddhas have universal tongues that lai

theá)—These are ten ways by which utter sublime sounds pervading the cosmos. Sixth, Enlightening Beings explain all pasts, presents and all Buddhas have unbounded bodies that appear to futures: speak of the past of the past; speak of the sentient beings in accord with their minds. future of the past; speak of the present of the past; Seventh, all Buddhas have unbounded minds that speak of the past of the future, speak of the dwell on the unobstructed impartial body of present of the future; speak of the endless of the reality. Eighth, all Buddhas have unbounded, future (the future of the future); speak of the past unobstructed liberation manifesting inexhaustible of the present; speak of the future of the present; great spiritual powers. Ninth, all Buddhas have speak of the equality of the present; and speak of unbounded pure worlds, manifesting Buddha-lands

according to the pleasures of sentient beings, La Maät. Thöù ba laø trí hueä saùng suoát, chaúng tuøy tha replete with infinite adornment, yet without giving ngöõ. Thöù tö laø phuïc vuï thieän tri thöùc, quyeát khoâng rise to any obsession or attachment to them. boû lìa. Thöù naêm laø thöôøng haønh tinh taán, khoâng Tenth, all Buddhas have unbounded practical giaûi ñaõi. Thöù saùu laø kheùo an truï Nhö Lai thaàn löïc. undertakings of enlightening beings, complete Thöù baûy laø tu caùc caên laønh chaúng sanh moûi nhoïc. knowledge, spiritual freedom, and the ability to Thöù taùm laø thaâm taâm lôïi trí duøng phaùp ñaïi thöøa ñeå master all elements of Buddhahood. töï trang nghieâm. Thöù chín laø taâm khoâng truï nôi Möôøi Phaùp Khieán Cho Nhöõng Thöïc Haønh Cuûa phaùp moân cuûa caùc ñòa. Thöù möôøi laø ñoàng moät theå Chö Ñaïi Boà Taùt Trôû Neân Thanh Tònh: Theo taùnh vôùi thieän caên phöông tieän cuûa tam theá chö Kinh Hoa Nghieâm, Phaåm 18, coù möôøi phaùp khieán Phaät—Ten things which cause Enlightening cho nhöõng thöïc haønh cuûa chö Boà Taùt trôû neân thanh Beings to quickly enter the stages (The Flower tònh. Khi chö Boà Taùt ñaõ ñöôïc haïnh thanh tònh thì Adornment Sutra—Chapter 18—Clarifying cuõng laïi ñöôïc möôøi phaùp to lôùn hôn (See Möôøi Methods). First, skillfully fulfilling the twin Phaùp Taêng Thaéng Cuûa Chö Boà Taùt). Thöù nhaát laø practices of virtue and knowledge. Second, ability xaû boû heát cuûa caûi ñeå laøm vöøa yù chuùng sanh. Thöù to greatly adorn the path of transcendent practices. nhì laø trì giôùi thanh tònh, khoâng huûy phaïm. Thöù ba Third, knowledge clearly comprehending, not laø nhu hoøa nhaãn nhuïc khoâng cuøng taän. Thöù tö laø follow others' words. Fourth, serving good friends, sieâng tu caùc haïnh, chaúng thoái chuyeån. Thöù naêm laø never abandoning them. Fifth, always practicing do chaùnh nieäm löïc taâm khoâng meâ loaïn. Thöù saùu laø perseverance, without laziness. Sixth, skillful phaân bieät roõ bieát voâ löôïng phaùp. Thöù baûy laø tu taát ability to abide in the psychic powers of Buddhas. caû haïnh maø khoâng sôû tröôùc. Thöù taùm laø taâm baát Seventh, cultivating roots of goodness without ñoäng döôøng nhö nuùi Tu Di. Thöù chín laø roäng ñoä growing wearied. Eighth, with a deep mind and chuùng sanh döôøng nhö caàu ñoø. Thöù möôøi laø bieát taát incisive knowledge, adorning oneself with caû chuùng sanh cuøng chö Phaät ñoàng moät theå taùnh— teaching of the Great Vehicle. Ninth, the mind not According to the Flower Adornment Sutra, dwelling on

the teaching of each stage. Tenth, Chapter 18, there are ten things which cause the being of the same essential nature as all Buddhas practices of Enlightening Beings to be pure. Once of all times in virtue and liberative means. Enlightening Beings have attained purity in Möôøi Phaùp Laøm Cho Chö Phaät Hoan Hyû: Ten practice, they also ten even greater things. First, things which Enlightening Beings cause the giving up all possessions to satisfy the wishes of Buddhas to rejoice. sentient beings. Second, adhering to pure (A) Chö Boà Taùt coù möôøi phaùp laøm cho chö Phaät morality, not transgressing. Third, being hoan hyû theo kinh Hoa nghieâm, phaåm 18: tinh inexhaustibly gentle and tolerant. Fourth, taán baát thoái, chaúng tieác thaân maïng, khoâng cultivating practices diligently without regressing. mong caàu lôïi döôõng, bieát taát caû caùc phaùp ñeàu Fifth, being free from confusion and mental nhö hö khoâng, kheùo quaùn saùt vaøo khaép phaùp disturbance, through the power of correct giôùi bieát caùc phaùp aán, luoân phaùt ñaïi nguyeän, mindfulness. Sixth, analyzing and comprehending thaønh töïu nhaãn trí, quaùn saùt phaùp laønh cuûa the inumerable teachings. Seventh, cultivating all mình maø loøng khoâng taêng giaûm, y nöông vaøo practices without attachment. Eighth, being voâ taùc moân maø tu tònh haïnh—Ten things mentally imperturbable, like a great mountain. which Enlightening Beings cause the Buddhas Ninth, extensively liberating living beings, like a to rejoice, according to the Flower bridge. Tenth, knowing that all living beings are in Adornment, chapter 18: persevering without essence the same as the Buddhas. regression, not begrudging their physical life, Möôøi Phaùp Laøm Cho Chö Ñaïi Boà Taùt Choùng not seeking profit or support, knowing all Nhaäp Ñòa: Möôøi phaùp choùng laøm cho chö Boà Taùt things are like spaces, be skillful at nhaäp ñòa (Kinh Hoa Nghieâm—Phaåm 18 Phaåm contemplation, entering into all realms of Minh Phaùp). Thöù nhaát laø kheùo vieân maõn hai haïnh reality, knowing the definitive marks of all phöôùc trí. Thöù nhì laø coù theå trang nghieâm ñaïo Ba things, always invoking great vows,

developing the light of pure tolerant ñaït ñeán cöûu ñònh, thaønh töïu töù bieän taøi. Thöù chín laø knowledge, examining one’s own virtues Bích Chi Phaät nhôn minh lieãu phaùp bao goàm taùnh without exaggeration or underestimation, and thích quaùn saùt nhöùt vò duyeân khôûi, taâm thöôøng tòch cultivating pure practices in accord with the tònh, tri tuùc, thaáu roõ nhôn duyeân, tænh thöùc vieäc do way of nonstriving. mình maø thaønh, chôù chaúng do ngöôøi, thaønh töïu caùc (B) Chö Boà Taùt laïi coù möôøi phaùp khaùc laøm cho moân thaàn thoâng trí hueä. Thöù möôøi laø Boà Taùt nhôn chö Phaät hoan hyû: an truï baát phoùng daät; an truï minh lieãu phaùp bao goàm trí hueä roäng lôùn, caùc caên voâ sanh nhaãn; an truï ñaïi töø; an truï ñaïi bi; an saùng leï, thöôøng thích ñoä thoaùt taát caû chuùng sanh, truï ñaày ñuû caùc moân Ba La Maät; an truï ñaïi sieâng tu phöôùc trí caùc phaùp trôï ñaïo, vaø phaùt trieån haïnh; an truï ñaïi nguyeän; an truï phöông tieän Phaät thaäp löïc, voâ uùy vaø caùc coâng ñöùc khaùc cuûa thieän xaûo; an truï duõng maõnh; an truï trí hueä, Nhö Lai—Ten kinds of understanding of truth of quaùn saùt chö phaùp voâ truï, nhö hö khoâng— great enlightening beings, according to the Flower Other ten things

which Enlightening Beings Adornment Sura, chapter 38. Enlightening Beings cause the Buddhas to rejoice: abiding who abide by these can attain understanding of securely in nonindulgence, abiding securely truth of the supreme great knowledge of Buddhas. in acceptance of nonorigination, abiding First, generating and developing roots of goodness securely in great kindness, abiding securely in in accord with the conventional world is a way of great compassion, abiding securely in the understanding of truth of unenlightened ordinary fulfillment of the transcendent ways, abiding people. Second, the way of understanding truth of securely in the enlightening practices, abiding people acting according to faith which includes securely in great vows, abiding securely in attaining undestructible faith and aware of the skillful means, abiding securely in dauntless essence of things. Third, the way of understanding power, and abiding securely in knowledge of truth of people practicing in according with and wisdom, observing all things have no truth which includes diligently practicing the truth abode, like empty space. and always abide in the truth. Fourth, the way Möôøi Phaùp Minh Lieãu Cuûa Chö Ñaïi Boà Taùt: people aiming for stream-entering understand Ten kinds of understanding of truth of great truth which includes leaving behind erroneous enlightening beings—Möôøi Phaùp Minh Lieãu Cuûa ways and turning to the eightfold right path. Fifth, Chö Ñaïi Boà Taùt theo kinh Hoa Nghieâm, phaåm 38. the stream-enterer's understanding of truth which Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi trí includes getting rid of bonds, putting an end to the minh lieãu phaùp voâ thöôïng cuûa Ñöùc Nhö Lai. Thöù contaminations of birth and death, and seeing the nhaát laø tuøy thuaän theá tuïc sanh tröôûng thieän caên, laø reality. Sixth, the Once-returner's understanding phaøm phu minh lieãu phaùp. Thöù nhì laø tuøy tín haønh of truth which includes seeing tasting as affliction, nhôn minh lieãu phaùp bao goàm ñaït ñöôïc baát hoaïi and knowing no coming or going. Seventh, the tín voâ ngaïi vaø toû ngoä töï taùnh cuûa caùc phaùp. Thöù ba Nonreturner's understanding of truth which laø tuøy phaùp haønh nhôn minh lieãu bao goàm sieâng tu includes not taking pleasure in the world, seeking taäp chaùnh phaùp vaø an truï trong chaùnh phaùp. Thöù tö to end contamination, and not having so much as a laø Döï Löu nhôn minh lieãu phaùp bao goàm xa lìa taø single thought of attachment to life. Eighth, the ñaïo vaø höôùng veà Baùt Chaùnh Ñaïo. Thöù naêm laø Tu Saint's understanding of truth which includes Ñaø Hoaøn nhôn minh lieãu bao goàm dieät tröø nhöõng attaining the six spiritual powers, attaining eight kieát söû, döùt laäu sanh töû, thaáy chôn thieät ñeá. Thöù liberations, reaching nine concentration states, and saùu laø Tö Ñaø Haøm nhôn minh lieãu phaùp bao goàm four special knowledges are fully developed. quaùn saùt ham muoán laø hoïa hoaïn vaø bieát khoâng qua Ninth, the individual illuminate's understanding of laïi. Thöù baûy laø A Na Haøm nhôn minh lieãu phaùp truth which includes naturally being inclined to bao goàm chaúng luyeán tam giôùi, caàu heát höõu laäu, contemplate uniform interdependent origination, ñoái vôùi phaùp thoï sanh chaúng sanh moät nieäm aùi the mind is always tranquil and content, having tröôùc. Thöù taùm laø A La Haùn nhôn minh lieãu phaùp few concerns, understanding causality, awakening bao

goàm chöùng luïc thaàn thoâng, ñöôïc baùt giaûi thoaùt, on one's own without depending on another, and

accomplishing various kinds of spiritual thaéng. Thöù ba laø neáu coù ngöôøi thaáy Phaät thôøi mau knowledge. Tenth, the enlightening being's ñöôïc thaønh töïu thieän caên quaûng ñaïi. Thöù tö laø neáu understanding of truth which includes having vast coù ngöôøi thaáy Phaät thôøi mau ñöôïc sanh leân trôøi knowledge, all faculties clear and sharp, always tònh dieäu. Thöù naêm laø neáu coù ngöôøi thaáy Phaät thôøi inclined to liberate all sentient beings, diligently mau tröø döùt ñöôïc taát caû meâ laàm. Phaùp nhanh cultivating virtue and knowledge to foster choùng thöù saùu noùi raèng neáu coù ngöôøi ñaõ phaùt Boà enlightenment, and fully developing Buddhas' ten Ñeà taâm maø ñöôïc thaáy Phaät thôøi mau ñöôïc thaønh powers, fearlessnesses and other attributes. töïu tín giaûi quaûng ñaïi vónh vieãn khoâng thoái Möôøi Phaùp Moân Voâ Taän Cuûa Chö Ñaïi Boà Taùt: chuyeån, coù theå tuøy choã ñaùng ñoä maø giaùo hoùa Ten kinds of inexhaustible qualities of chuùng sanh. Neáu ngöôøi chöa phaùt taâm Boà Ñeà maø Enlightening Beings—Theo Kinh Hoa Nghieâm, ñöôïc thaáy Phaät thôøi mau phaùt taâm voâ thöôïng Phaåm 27, Thaäp Ñònh, coù möôøi phaùp moân voâ taän chaùnh ñaúng chaùnh giaùc. Thöù baûy laø neáu ngöôøi cuûa chö Boà Taùt. Thöù nhaát laø chö Phaät xuaát hieän trí chöa nhaäp chaùnh vò maø ñöôïc thaáy Phaät thôøi ñöôïc voâ taän. Thöù nhì laø chuùng sanh bieán hoùa trí voâ taän. mau nhaäp chaùnh vò. Thöù taùm laø neáu coù ngöôøi ñöôïc Thöù ba laø theá giôùi nhö aûnh trí voâ taän. Thöù tö laø thaáy Phaät thôøi mau ñöôïc thanh tònh taát caû caùc caên thaâm nhaäp phaùp giôùi trí voâ taän. Thöù naêm laø thieän theá gian vaø xuaát theá gian. Thöù chín laø neáu coù ai nhieáp Boà Taùt trí voâ taän. Thöù saùu laø Boà Taùt baát thoái ñöôïc thaáy Phaät thôøi mau dieät tröø ñöôïc taát caû trí voâ taän. Thöù baûy laø quaùn nhöùt thieát phaùp nghóa chöôùng ngaïi. Thöù möôøi laø neáu coù ai ñöôïc thaáy trí voâ taän. Thöù taùm laø thieän trì taâm löïc trí voâ taän. Phaät thôøi mau ñöôïc voâ uùy bieän taøi—Ten kinds of Thöù chín laø quaûng ñaïi Boà Ñeà taâm trí voâ taän. Thöù speed of great enlightening beings, according to möôøi laø truï nhöùt thieát Phaät phaùp nhöùt thieát trí the Flower Adornment Sutra, chapter 33. First, nguyeän löïc voâ taän trí—According to the Flower those who see any Buddha are speedily able to Adornment Sutra, Chapter 27, there are ten kinds avoid bad disposition. Second, those who see any of inexhaustible qualities of Enlightening Beings. Buddha are speedily able to fulfill superior First, inexhaustible knowledge of the Buddhas' virtues. Third, those who see any Buddha are emergence in the worlds. Second, inexhaustible speedily able to develop extensive bases of knowledge of metamorphoses of beings. Third, goodness. Fourth, those who see any Buddha inexhaustible knowledge of the world's being like speedily attain rebirth in an immaculate heaven. a reflection. Fourth, inexhaustible knowledge Fifth, those who see any Buddha can speedily get penetrating deeply into the realm of reality. Fifth, rid of all doubts and confusion. The sixth kind of inexhaustible knowledge skillfully dealing with speed states that those who have already aroused Enlightening Beings. Sixth, inexhaustible the aspiration for enlightenment who see any knowledge of the

nonregression of Enlightening Buddha can soon develop immense resolve, never Beings. Seventh, inexhaustible knowledge to turn back, can be able to teach people according observing the meanings of all principles. Eighth, to their needs. If they have not yet aroused the inexhaustible knowledge of skillful maintenance aspiration for enlightenment, they will quickly be of mental power. Ninth, inexhaustible knowledge able to arouse the determination for unexcelled, abiding in the vast spirit of enlightenment. Tenth, complete perfect enlightenment. Seventh, those inexhaustible knowledge abiding by all who see any Buddha before having entered the enlightened teachings and the will power of absolute state will speedily enter absolute state. omniscience. Eighth, those who see any Buddha will speedily Möôøi Phaùp Nhanh Choùng Khi Nhìn Thaáy Phaät: able to purify all roots of goodness, mundane and Ten kinds of speed of great enlightening beings— supramundane. Ninth, those who see any Buddha Möôøi Phaùp Nhanh Choùng khi nhìn thaáy chö Phaät will speedily manage to destroy all obstruction. theo kinh Hoa nghieâm, phaåm 33. Thöù nhaát laø neáu Tenth, those who see any Buddha will speedily be coù ngöôøi thaáy Phaät thôøi ñöôïc nhanh choùng xa lìa able to acquire fearless intellectual powers. taát caû aùc ñaïo. Thöù nhì laø neáu coù ngöôøi thaáy Phaät Möôøi Phaùp Nhaäp Boà Taùt: Theo kinh Hoa thôøi ñöôïc nhanh choùng vieân maõn coâng ñöùc thuø Nghieâm, phaåm 38, coù möôøi phaùp nhaäp Boà Taùt:

nhaäp boån nguyeän, nhaäp haïnh, nhaäp giôùi, nhaäp Ba Möôøi Phaùp Nhaäp Nhö Lai Cuûa Chö Boà Taùt : La Maät, nhaäp thaønh töïu, nhaäp sai bieät nguyeän, Theo lôøi Phaät daïy trong Kinh Hoa Nghieâm (Phaåm nhaäp caùc thöù tri giaûi, nhaäp trang nghieâm Phaät 38, Ly Theá Gian), thì coù möôøi caùch nhaäp Nhö Lai quoác, nhaäp thaàn löïc töï taïi, nhaäp thò hieän thoï cho chö Boà Taùt. Thöù nhaát laø nhaäp voâ bieân thaønh sanh—According to the Buddha in The Flower chaùnh giaùc. Thöù nhì laø nhaäp voâ bieân chuyeån phaùp Adornment Sutra, Chapter 38, Deatchment From luaân. Thöù ba laø nhaäp voâ bieân phaùp phöông tieän. The World, Great Enlightening Beings have ten Thöù tö laø nhaäp voâ bieân aâm thanh sai bieät. Thöù naêm ways of entry into the state of Enlightening laø nhaäp voâ bieân ñieàu phuïc chuùng sanh. Thöù saùu laø Beings: entering into fundamental vows, entering nhaäp voâ bieân thaàn löïc töï taïi. Thöù baûy laø nhaäp voâ into practices, entering into precepts, entering into bieân nhöõng thaân sai bieät. Thöù taùm laø nhaäp voâ bieân ways of transcendence, entering into attainment, tam muoäi. Thöù chín laø nhaäp voâ bieân löïc voâ uùy. Thöù entering into different undertakings, entering into möôøi laø nhaäp voâ bieân thò hieän Nieát Baøn— various understanding, entering into adornment of According to the Buddha in The Flower Buddha-lands, entering into the command of Adornment Sutra, chapter 38, Detachment From spiritual powers, entering into manifestation of The World, Great Enlightening Beings have ten incarnation. ways of entering enlightenment. First, they enter Möôøi Phaùp Nhaäp Chuùng Sanh Cuûa Chö Ñaïi Boà the boundless realization of true awareness. Taùt: Ten kinds of penetrations of actions of Second, they enter the boundless turning of the sentient beings—Möôøi phaùp nhaäp chuùng sanh cuûa wheel of teaching. Third, they

enter the boundless chö Boà Taùt trong Kinh Hoa Nghieâm. Thöù nhaát laø means of liberation. Fourth, they enter the nhaäp taát caû chuùng sanh quaù khöù haïnh. Thöù nhì laø boundless different explanations. Fifth, they enter nhaäp taát caû chuùng sanh vò lai haïnh. Thöù ba laø nhaäp the boundless taming of sentient beings. Sixth, taát caû chuùng sanh hieän taïi haïnh. Thöù tö laø nhaäp taát they enter the boundless command of spiritual caû chuùng sanh thieän haïnh. Thöù naêm laø nhaäp taát caû powers. Seventh, they enter the boundless chuùng sanh baát thieän haïnh. Thöù saùu laø nhaäp taát caû different embodiments. Eighth, they enter the chuùng sanh taâm haïnh. Thöù baûy laø nhaäp taát caû boundless concentrations. Ninth, they enter the chuùng sanh caên haïnh. Thöù taùm laø nhaäp taát caû boundless powers and fearlessnesses. Tenth, they chuùng sanh giaûi haïnh. Thöù chín laø nhaäp taát caû enter the boundless revelation of nirvana. chuùng sanh phieàn naõo taäp khí haïnh. Thöù möôøi laø Möôøi Phaùp Nhaäp Tam Muoäi Cuûa Chö Ñaïi Boà nhaäp taát caû chuùng sanh giaùo hoùa ñieàu phuïc thôøi vaø Taùt: Theo Kinh Hoa nghieâm, Phaåm 38, chö ñaïi Boà phi thôøi haïnh—Ten kinds of penetrations of Taùt coù möôøi phaùp nhaäp Tam Muoäi. Chö Boà Taùt an actions of sentient beings (utilzed by a great truï trong ñaây thôøi ñöôïc phaùp tam muoäi thieän xaûo enlightening being) in the Flower Adornment voâ thöôïng cuûa taát caû chö Phaät. Thöù nhaát laø nôi taát Sutra. First, they penetrate all sentient beings' caû theá giôùi nhaäp tam muoäi. Thöù nhì laø nôi thaân taát past actions. Second, they penetrate all sentient caû chuùng sanh nhaäp tam muoäi. Thöù ba laø nôi taát caû beings' future actions. Third, they penetrate all phaùp nhaäp tam muoäi. Thöù tö laø nôi taát caû Phaät sentient beings' present actions. Fourth, they nhaäp tam muoäi. Thöù naêm laø truï taát caû caùc kieáp penetrate all sentient beings' good actions. Fifth, nhaäp tam muoäi. Thöù saùu laø töø tam muoäi khôûi hieän they penetrate all sentient beings' bad actions. baát tö nghì thaân nhaäp tam muoäi. Thöù baûy laø nôi Sixth, they penetrate all sentient beings' mental thaân taát caû Phaät nhaäp tam muoäi. Thöù taùm laø giaùc actions. Seventh, they penetrate all sentient ngoä taát caû chuùng sanh bình ñaúng nhaäp tam muoäi . beings' actions of senses. Eighth, they penetrate Thöù chín laø trong moät nieäm nhaäp trí tam muoäi cuûa all sentien beings' actions of understanding. They taát caû Boà Taùt, nhaäp tam muoäi. Thöù möôøi laø trong penetrate all sentient beings' actions of afflictions moät nieäm duøng voâ ngaïi trí thaønh töïu taát caû Boà Taùt and habit energies. Tenth, they penetrate all haïnh nguyeän chaúng thoâi nghæ, nhaäp tam muoäi — sentient beings' timely and untimely actions of According to the Flower Adornment Sutra, teaching and training. Chapter 38, there are ten kinds of entry into concentration of Great Enlightening Beings.

Enlightening Beings who abide by these will not begrudging their bodies and lives. Fifth, attain the Buddhas' supremely skillful methods of smashing all the false arguments of heretics. concentration. First, entry into concentration in all Sixth, gladdening all sentient beings. Seventh, worlds. Second, entry into concentration in the causing all congregations to rejoice. Eighth, bodies of all sentient beings. Third, entry into taming all spirits, goblins, titans, sprites, and concentration in all phenomena.

Fourth, entry into serpents. Ninth, leaving the states of the two concentration seeing all Buddhas. Fifth, entry into lesser vehicles of individual salvation and entering concentration and remaining for all ages. Sixth, the most profound teaching. Tenth, carrying out entry into concentration and manifesting enlightening practices tirelessly for untold eons. inconceivable bodies on emerging. Seventh, entry Möôøi Phaùp Phaùt Voâ Löôïng Voâ Bieân Quaûng Ñaïi into concentration in all Buddha bodies. Eighth, Taâm: Theo Kinh Hoa Nghieâm, Phaåm 38, coù entry into concentration realizing the equality of möôøi phaùp phaùt voâ löôïng voâ bieân quaûng ñaïi taâm all sentient beings. Ninth, entry into concentration cuûa chö Boà Taùt. Chö Boà Taùt an truï möôøi taâm instantly comprehending all Enlightening Beings' quaûng ñaïi naày thôøi ñöôïc bieån trí hueä quaûng ñaïi voâ knowledge of concentration. Tenth, entry into löôïng voâ bieân taát caû Phaät phaùp. Thöù nhaát laø ôû choã concentration accomplishing all the deeds and cuûa taát caû chö Phaät, phaùt voâ löôïng voâ bieân quaûng vows of Enlightening Beings in one instant and ñaïi taâm. Thöù nhì laø quaùn saùt taát caû chuùng sanh never ceasing. giôùi, phaùt voâ löôïng voâ bieân quaûng ñaïi taâm. Thöù ba Möôøi Phaùp Nhôn Minh Lieãu Cuûa Chö Ñaïi Boà laø quaùn saùt taát caû coõi, taát caû theá giôùi, taát caû phaùp Taùt: See Möôøi Phaùp Minh Lieãu Cuûa Chö Ñaïi Boà giôùi, phaùp voâ löôïng voâ bieân quaûng ñaïi taâm. Thöù tö Taùt. laø quaùn saùt taát caû phaùp ñeàu nhö hö khoâng. Thöù Möôøi Phaùp Phaùt Taâm Voâ UÙy Cuûa Chö Ñaïi Boà naêm laø quaùn saùt haïnh quaûng ñaïi cuûa Boà Taùt. Thöù Taùt: Theo Kinh Hoa nghieâm, Phaåm 38, chö ñaïi Boà saùu laø chaùnh nieäm tam theá taát caû chö Phaät. Thöù Taùt coù möôøi phaùp phaùt taâm voâ uùy. Chö Boà Taùt an baûy laø quaùn saùt nhöõng nghieäp baùo baát tö nghì. Thöù truï phaùp naày thôøi ñöôïc taâm voâ sôû uùy ñaïi trí voâ taùm laø nghieâm tònh taát caû coõi Phaät. Thöù chín laø vaøo thöôïng cuûa Nhö Lai. Thöù nhaát laø dieät taát caû khaép ñaïi hoäi cuûa taát caû chö Phaät. Thöù möôøi laø chöôùng ngaïi phaùt taâm voâ uùy. Thöù nhì laø sau khi quaùn saùt dieäu aâm cuûa taát caû Nhö Lai—According Phaät dieät ñoä hoä trì chaùnh phaùp, phaùt taâm voâ uùy. to the Flower Adornment Sutra, Chater 38, there Thöù ba laø haøng phuïc taát caû ma quaân, phaùt taâm voâ are ten kinds of development of boundlessly vast uùy. Thöù tö laø chaúng tieác thaân maïng, phaùt taâm voâ mind of Great Enlightening Beings. Enlightening uùy. Thöù naêm laø xoâ deïp taát caû ngoaïi ñaïo taø luaän, Beings who abide by these can attain the phaùt taâm voâ uùy. Thöù saùu laø khieán taát caû chuùng boundlessly vast ocean of knowledge of all sanh hoan hyû, phaùt taâm voâ uùy. Thöù baûy laø khieán Buddha teachings. First, development in the taát caû chuùng hoäi ñeàu hoan hyû, phaùt taâm voâ uùy. Thöù company of all Buddhas. Second, observing the taùm laø ñieàu phuïc taát caû thieân long baùt boä, phaùt taâm realms of all sentient beings. Third, observing all voâ uùy. Thöù chín laø rôøi böïc nhò thöøa nhaäp phaùp lands, all worlds, all phenomena. Fourth. thaäm thaâm, phaùt taâm voâ uùy. Thöù möôøi laø trong baát observing all things as being like space. Fifth, khaû thuyeát baát khaû thuyeát kieáp thöïc haønh haïnh Boà observing the extensive great practices of all Taùt, taâm khoâng moûi nhaøm, phaùt taâm voâ uùy — Enlightening Beings. Sixth, correctly remembering According to the

Flower Adornment Sutra, all Buddhas of past, present and future. Seventh, Chapter 38, there are ten kinds of development of observing the results of innmerable actions. fearlessness of Great Enlightening Beings. Eighth, purifying all Buddha-lands. Ninth, entering Enlightening Beings who abide by these can attain the great congregation of all Buddhas. Tenth, the supreme fearlessness of great knowledge of investigating the subtle pronouncements of all Buddhas. First, they develop fearlessness Buddhas. annihilating all obstructing actions. Second, Möôøi Phaùp Phoå Nhaäp Cuûa Chö Phaät: Theo Kinh preserving the true teaching after the extinction of Hoa Nghieâm, Phaåm 33, coù möôøi thöù Phoå nhaäp Buddhas. Third, conquering all demons. Fourth, phaùp cuûa chö Phaät. Thöù nhaát laø taát caû chö Phaät ñeàu

coù thaân tònh dieäu vaøo khaép tam theá. Thöù nhì laø taát nôi Ñöùc Nhö Lai. Moät khi chö Ñaïi Boà Taùt vaøo caû chö Phaät ñeàu ñuû ñaày ba thöù töï taïi maø caùc Ngaøi ñöôïc tam muoäi Quaù Khöù Thanh Tònh Taïng, thôøi duøng ñeå giaùo hoùa khaép chuùng sanh: chaån ñònh, trò nhaän ñöôïc möôøi phaùp quaùn ñaûnh baát tö nghì cuûa lieäu, vaø huyeàn löïc. Thöù ba laø taát caû chö Phaät ñeàu Ñöùc Nhö Lai, cuõng ñöôïc, cuõng thanh tònh, thaønh ñaày ñuû nhöõng thöù Ñaø La Ni, hay khaép thoï trì taát caû töïu, nhaäp, chöùng, vieân maõn, trì giöõ, vaø bình ñaúng Phaät phaùp. Thöù tö laø taát caû chö Phaät ñeàu coù ñaày ñuû bieát roõ tam giôùi thanh tònh: bieän thuyeát chaúng traùi boán trí ñaëc bieät: lyù, nghóa, söï dieãn ñaït vaø caùch dieãn nghóa, thuyeát phaùp voâ taän, huaán töø khoâng loãi, nhaïo thuyeát tröôùc ñaïi chuùng. Thöù naêm laø taát caû chö Phaät thuyeát chaúng döùt, taâm khoâng khuûng boá, lôøi noùi ñeàu ñaày ñuû bình ñaúng ñaïi bi, haèng chaúng boû lìa taát thaønh thöïc, chuùng sanh y töïa, cöùu thoaùt ba coõi, caû chuùng sanh. Thöù saùu laø taát caû chö Phaät ñeàu ñaày thieän caên toái thaéng, vaø ñieàu ngöï Dieäu Phaùp— ñuû thaäm thaâm thieàn ñònh, haèng khaép quaùn saùt taát According to the Flower Sutra, Chapter 27, there caû chuùng sanh. Thöù baûy laø taát caû chö Phaät ñeàu ñaày are ten kinds of inconceivable anointment which ñuû thieän caên lôïi tha, ñieàu phuïc chuùng sanh khoâng Enlightening Beings received from the thoâi döùt. Thöù taùm laø taát caû chö Phaät ñeàu ñaày ñuû Enlightened. Once Enlightening Beings enter the taâm voâ ngaïi, hay an truï trong khaép phaùp giôùi. Thöù concentration called the pure treasury of the past, chín laø taát caû chö Phaät ñeàu ñaày ñuû thaàn löïc voâ they receive ten kinds of inconceivable ngaïi, moät nieäm hieän khaép tam theá chö Phaät. Thöù anointment from the Enlightened; they also attain, möôøi laø taát caû chö Phaät ñeàu ñaày ñuû trí hueä voâ ngaïi, purify, consummate, enter, realize, fulfil and hold moät nieäm laäp khaép tam theá kieáp—According to them, comprehend them equally, the three spheres the Flower Adornment Sutra, Chapter 33, there pure: explanation without violating meaning, are ten kinds of ways of entry into universality of inexhaustibility of teaching, impeccable all Buddhas. First, all Buddhas have immaculate expression, endless eloquence, freedom from bodies that penetrate past, present and future. hesitation, truthfulness of speech, the trust of the Second, all Buddhas are endowed with three kinds community, liberating those in the triple world, of mastery by which they edify beings

supreme excellence of roots of goodness, and everywhere: diagnosis, prescription, and occult command of the Wondrous Teaching. powers. Third, all Buddhas are endowed with Möôøi Phaùp Quaûng Ñaïi Khoù Tin Cuûa Chö Phaät : mnemonic powers able to receive and hold Theo Kinh Hoa Nghieâm, Phaåm 33, coù möôøi phaùp Buddha teachings. Fourth, all Buddhas are quaûng ñaïi khoù tin cuûa chö Phaät. Thöù nhaát laø chö endowed with four special knowledge: principles, Phaät hay dieät tröø taát caû chuùng ma. Thöù nhì laø taát caû meaning, expressions, and elocution. Fifth, all chö Phaät ñeàu hay haøng phuïc taát caû ngoaïi ñaïo. Thöù Buddhas have impartial great compassion and ba laø taát caû chö Phaät ñeàu hay ñieàu phuïc vaø laøm never abandon all sentient beings. Sixth, all chuùng sanh haïnh phuùc. Thöù tö laø taát caû chö Phaät Buddhas have profound meditation concentration ñeàu hay qua ñeán taát caû theá giôùi, hoùa ñaïo moïi loaøi. and always observe all sentient beings Thöù naêm laø taát caû chö Phaät ñeàu hay trí chöùng phaùp everywhere. Seventh, all Buddhas have roots of giôùi thaäm thaâm. Thöù saùu laø taát caû chö Phaät ñeàu goodness beneficial to others, and civilize sentient hay duøng thaân voâ nhò, hieän nhöõng thaân traøn ñaày beings unceasingly. Eighth, all Buddhas have theá giôùi. Thöù baûy laø taát caû chö Phaät ñeàu hay duøn g unobstructed minds, able to abide calmly in all aâm thanh thanh tònh khôûi boán bieän taøi, thuyeát chôn universes. Ninth, all Buddhas have unimpeded phaùp khoâng döùt, phaøm coù tín thoï thôøi chaúng luoáng spiritual powers and are able to manifest the coâng. Thöù taùm laø taát caû chö Phaät ñeàu hay ôû trong Buddhas of past, present and future in one instant. moät loã loâng xuaát hieän ñoàng vôùi theá giôùi vi traàn, Tenth, all Buddhas have unobstructed intellect, in khoâng luùc naøo ñoaïn tuyeät. Phaùp quaûng ñaïi thöù chín a single instant defining sets of ages of past, noùi raèng taát caû chö Phaät ñeàu hay ôû trong moät vi present and future. traàn thò hieän caùc coõi ñoàng vôùi soá taát caû theá giôùi vi Möôøi Phaùp Quaùn Ñaûnh Baát Tö Nghì: Theo Kinh traàn; ñaày ñuû caùc thöù trang nghieâm thöôïng dieäu; Hoa Nghieâm, Phaåm 27, Thaäp Ñònh, coù möôøi phaùp haèng ôû trong ñoù chuyeån dieäu phaùp luaân maø vi traàn quaùn ñaûnh baát tö nghì maø chö Boà Taùt nhaän ñöôïc töø chaúng lôùn theá giôùi chaúng nhoû; vaø thöôøng duøng

chöùng trí an truï phaùp giôùi. Phaùp quaûng ñaïi thöù chuùng hoäi cuûa Nhö Lai. Thöù saùu laø quyeát ñònh coù möôøi noùi raèng taát caû chö Phaät ñeàu lieãu ñaït theá giôùi theå hieån baøy chuûng taùnh cuûa Nhö Lai. Thöù baûy laø thanh tònh; ñeàu duøng trí quang minh phaù si aùm cuûa quyeát ñònh an truï trong trí löïc cuûa Nhö Lai. Thöù theá gian; ñeàu laøm cho taát caû ñeàu ñöôïc khai hieåu taùm laø quyeát ñònh thaâm nhaäp Boà Ñeà cuûa chö Phaät. nôi Phaät phaùp; ñeàu theo doõi chö Nhö Lai an truï Thöù chín laø quyeát ñònh ñoàng moät thaân vôùi taát caû trong thaäp löïc—According to the Flower chö Phaät. Thöù möôøi laø quyeát ñònh ñoàng moät choã ôû Adornment Sutra, Chapter 33, there are ten great vôùi taát caû chö Phaät—According to the Flower qualities that are hard to believe of all Buddhas. Adornment Sutra, Chapter 38, there are ten First, all Buddhas can destroy all demons. Second, qualities of certainty of Great Enlightening all Buddhas can overcome all false

teachers. Beings. After practicing the ten paths of Third, all Buddhas can tame all sentient beings emancipation, Enlightening Beings attain these and make them happy. Fourth, all Buddhas can go ten qualities of certainty. First, they are certainly to all worlds and guide the myriad types of beings born in the family of Buddhas. Second, they there. Fifth, all Buddhas can knowingly certainly live in the realm of Buddhas. Third, they experience the most profound realm of reality. certainly know the tasks of enlightening beings. Sixth, all Buddhas, by means of nondual body, Fourth, they certainly persist in the transcendent manifest various bodies, filling the world. ways. Fifth, they certainly get to join the Seventh, all Buddhas can, with pure voices, assemblies of Buddhas. Sixth, they certainly can produce the special knowledges of principle, reveal the nature of Buddhahood. Seventh, they meaning, expression, and elocution, and expound certainly abide in the powers of the enlightened. truths endlessly, to the unfailing benefit of those Eighth, they certainly enter the enlightenment of who accept. Eighth, all Buddhas can manifest Buddhas. Ninth, they certainly are one and the Buddhas as numerous as atoms in all worlds in a same body as all Buddhas. Tenth, their abode is single pore, without end. The ninth great quality certainly none other than that of all Buddhas. states that all Buddhas can manifest in a single Möôøi Phaùp Taïng Lôùn Cuûa Chö Ñaïi Boà Taùt: atom as many lands as atoms in all worlds; replete Theo Kinh Hoa Nghieâm, Phaåm 27, coù möôøi Phaùp with all kinds of fine adornments; continuously Taïng lôùn cuûa chö Ñaïi Boà Taùt. Phaùp Taïng thöù nhaát: turn the wheel of the sublime Teaching therein for truï ghi nhôù taát caû Phaät vaø truï ghi nhôù taát caû Phaät the edification of sentient beings, yet the atom is phaùp. Thöù nhì laø truï ñaïi bi ñieàu phuïc taát caû chuùng not enlarged and the worlds are not small. They sanh. Thöù ba laø truï trí thò hieän baát tö nghì coõi nöôùc always abide in the realm of reality by thanh tònh. Thöù tö laø truï trí quyeát ñònh thaâm nhaäp realizational knowledge. The tenth great quality caûnh giôùi cuûa chö Phaät. Thöù naêm laø truï Boà Ñeà states that all Buddhas arrive at the pure realm of töôùng bình ñaúng cuûa tam theá chö Phaät. Thöù saùu laø reality; shatter the darkness of ignorance of the truï bieân teá voâ tröôùc voâ ngaïi. Thöù baûy laø truï taát caû world by means of the light of knowledge; cause phaùp khoâng töôùng taùnh. Thöù taùm laø truï thieän caên all to gain understanding of the Buddha teachings; bình ñaúng cuûa tam theá chö Phaät. Thöù chín laø truï trí and follow the enlightened, and dwell in the ten tieân ñaïo thaân ngöõ yù phaùp giôùi voâ sai bieät cuûa tam powers. theá chö Phaät. Thöù möôøi laø truï quaùn saùt tam theá chö Möôøi Phaùp Quyeát Ñònh Cuûa Chö Ñaïi Boà Taùt: Phaät töø luùc thoï sanh ñeán luùc nhaäp Nieát baøn chæ Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp trong moät saùt na teá töø thoï sanh, xuaát gia, ñeán ñaïo quyeát ñònh cuûa chö Ñaïi Boà Taùt. Sau khi ñaõ thaønh traøng, thaønh chaùnh giaùc, chuyeån phaùp luaân, nhaäp töïu möôøi phaùp xuaát ly, chö Boà Taùt seõ ñaït ñöôïc Nieát baøn. Taát caû ñeàu vaøo moät saùt na teá— möôøi phaùp quyeát ñònh. Thöù nhaát laø quyeát ñònh According to the Flower Adornment Sutra, sanh trong chuûng toäc cuûa Ñöùc Nhö Lai. Thöù nhì laø Chapter 27, there are ten great metaphysical quyeát ñònh an truï trong caûnh giôùi cuûa chö

Phaät. treasuries of Great Enlightening Beings. The first Thöù ba laø quyeát ñònh bieát roõ vieäc laøm cuûa chö Boà treasury: remembering all Buddhas and Taùt. Thöù tö laø quyeát ñònh an truï trong caùc moân Ba remembering all Buddha teachings. Second, great La Maät. Thöù naêm laø quyeát ñònh tham döï trong compassion to pacify all beings. Third, knowledge

to reveal inconceivable pure lands. Fourth, certain Möôøi Phaùp Thaàn Thoâng Cuûa Chö Ñaïi Boà Taùt: understanding entering deeply into the realm of Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp Buddhahood. Fifth, enlightenment equal in all thaàn thoâng cuûa chö Boà taùt. Chö Boà Taùt truï trong features of all Buddhas, past, present and future. phaùp naày thôøi ñöôïc thaàn thoâng ñaïi thieän xaûo voâ Sixth, non-impediment and nonattachment. thöôïng cuûa Nhö Lai, vì taát caû chuùng sanh maø thò Seventh, the signlessness of all things. Eighth, the hieän nhieàu söï vieäc khieán hoï tu hoïc. Thöù nhaát laø equal roots of goodness of all Buddhas, past, phöông tieän trí thoâng ghi nhôù nhöõng ñôøi quaù khöù present and future. Ninth, the guiding knowledge (tuùc maïng). Thöù nhì laø phöông tieän trí thoâng thieân of the cosmic, nondiscriminatory physical, verbal nhó voâ ngaïi. Thöù ba laø phöông tieän trí thoâng bieát and mental action of all Buddhas of past, present baát tö nghì taâm haønh cuûa chuùng sanh. Thöù tö laø and future. Tenth, contemplation of all Buddhas of phöông tieän trí thoâng thieân nhaõn quaùn saùt voâ ngaïi. all times since the time being born till the time of Thöù naêm laø phöông tieä n trí thoâng tuøy theo taâm passing away all is in the space of an instant from chuùng sanh hieän baát tö nghì ñaïi thaàn thoâng löïc. being born, leaving home, going to the site of Thöù saùu laø phöông tieän trí thoâng moät thaân hieän enlightenment, attaining true awakening, turning khaép voâ löôïng theá giôùi. Thöù baûy laø phöông tieän trí the wheel of Teaching, and passing utterly away. thoâng moät nieäm vaøo khaép baát khaû thuyeát baát khaû All in the space of an instant. thuyeát theá giôùi: Thöù taùm laø phöông tieän trí thoâng Möôøi Phaùp Taêng Thaéng Cuûa Chö Boà Taùt: Theo xuaát sanh voâ löôïng ñoà trang nghieâm ñeå trang Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp Taêng nghieâm baát tö nghì theá giôùi. Thöù chín laø phöông Thaéng cuûa chö Boà Taùt. Thöù nhaát laø chö Phaät tieän trí thoâng thò hieän baát khaû thuyeát thaân bieán phöông khaùc ñeàu hoä nieäm. Thöù nhì laø thieän caên hoùa. Thöù möôøi laø phöông tieän trí thoâng tuøy theo taêng thaéng sieâu vieät. Thöù ba laø kheùo laõnh thoï ñöôïc baát tö nghì taâm chuùng sanh nôi baát khaû thuyeát theá söùc gia trì cuûa chö Phaät. Thöù tö laø thöôøng ñöôïc giôùi thò hieän thaønh voâ thöôïng chaùnh giaùc — thieän nhôn laøm choã nöông töïa. Thöù naêm laø an truï According to the Flower Adornment Sutra, tinh taán, haèng chaúng phoùng daät. Thöù saùu laø bieát taát Chapter 38, there are ten kinds of spiritual powers caû caùc phaùp bình ñaúng khoâng khaùc. Thöù baûy laø of Great Enlightening Beings. Enlightening Beings loøng luoân an truï ñaïi bi voâ thöôïng. Thöù taùm laø quaùn who abide by these can attain supreme skillful saùt caùc phaùp thaät ñuùng (nhö thöïc) xuaát sanh dieäu spiritual power of Buddhas, displaying them hueä. Thöù chín laø kheùo coù theå tu haønh phöông tieän variously to all sentient beings to make them thieän xaûo. Thöù möôøi laø coù theå bieát söùc

phöông tieän learn. First, the power of knowledge of means of cuûa Nhö Lai—According to the Flower remembering past lives. Second, the power of Adornment Sutra, Chapter 38, there are ten even knowledge of means of unhindered clairaudience. greater things attained by Enlightening Beings Third, the power of knowledge of means of once they have attained purity in practice. First, knowing the inconceivably many mental actions of the Buddhas of other realms always protect them. sentient beings. Fourth, the power of knowledge Second, their roots of goodness increase, going of means of unobstructed clairvoyant vision. Fifth, beyond any comparison. Third, they are able to the power of knowledge of means of manifesting receive the boosting power of the Buddhas. inconceivable great mystic powers according to Fourth, they always find good people and are the minds of sentient beings. Sixth, the power of relied on by them. Fifth, they remain diligent and knowledge of means of appearing in infinite are never heedless. Sixth, they know all things are worlds with one body. Seventh, the power of equal and not different. Seventh, their minds knowledge of means of entering innumerable always abide in unexcelled great compassion. worlds in a moment of thoughts. Eighth, the power Eighth, they observe things as they really are, of knowledge of means of producing infinite producing sublime wisdom. Ninth, they are able to adornments and adorning inconceivable worlds. practice skillful techniques of liberation. Tenth, Ninth, the power of knowledge of means of they are able to know the Enlightened Ones' displaying innumerable emanated bodies. Tenth, power of skill in liberating means. the power of knowledge of means of manifesting

unexcelled complete perfect enlightenment in Detachment From The World, Great untold worlds, in accord with the minds of Enlightening Beings have ten ways of innumerable sentient beings. receiving prediction of Budhahood: having Möôøi Phaùp Thoï Kyù: Thaäp Phaùp Thoï Kyù—Ten extremely profound inner understanding; ways of receiving prediction of Budhahood. being able to develop the roots of goodness of (A) Theo kinh Hoa Nghieâm, phaåm 38, coù möôøi enlightening beings as appropriate; cultivating phaùp Thoï Kyù. Thöù nhaát laø duøng thuø thaéng extensive great practices; open receiving of nguyeän phaùt Boà Ñeà taâm, töï bieát thoï kyù. Thöù the prediction; occult receiving of the nhì laø troïn chaúng nhaøm boû haïnh Boà Taùt, töï prediction; realizing enlightenment by their bieát thoï kyù. Thöù ba laø taát caû kieáp, thöïc haønh own minds; accomplishing tolerance; teaching haïnh Boà Taùt, töï bieát thoï kyù. Thöù tö laø tu taäp and taming sentient beings; comprehending taát caû Phaät phaùp, töï bieát thoï kyù. Thöù naêm laø the number of all ages; and mastery of all nôi taát caû Phaät giaùo, moät beà thaâm tín. Thöù saùu practices of Enlightening Beings. laø tu taát caû thieän caên ñeàu khieán thaønh töïu, töï Möôøi Phaùp Thuyeát Giaûng Cuûa Chö Ñaïi Boà Taùt : bieát thoï kyù. Thöù baûy laø ñaët taát caû chuùng sanh Ten kinds of teaching expounded by Great nôi Phaät Boà Ñeà, töï bieát thoï kyù. Thöù taùm laø vôùi Enlightening Beings. taát caû thieän höõu tri thöùc hoøa hieäp khoâng hai, töï (A) Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi bieát thoï kyù. Thöù chín laø nôi taát caû thieän tri phaùp maø chö Ñaïi Boà Taùt thöôøng

hay thuyeát thöùc töôûng laø Phaät, töï bieát thoï kyù. Thöù möôøi laø giaûng. Chö Boà Taùt an truï trong phaùp naày thôøi haèng sieâng thuû hoä boån nguyeän Boà Ñeà , töï bieát coù theå thieän xaûo noùi taát caû phaùp, noùi taát caû thoï kyù—According to the Buddha in The phaùp ñeàu töø duyeân khôûi; noùi taát caû caùc phaùp Flower Adornment Sutra, Chapter 38, thaûy ñeàu nhö huyeãn; noùi taát caû phaùp khoâng Detachment From The World, Great choáng traùi; noùi taát caû phaùp khoâng bieân teá; noùi Enlightening Beings have ten ways of taát caû phaùp khoâng y chæ; noùi taát caû phaùp döôøng receiving prediction of Budhahood. First, nhö Kim Cang; noùi taát caû phaùp ñeàu NHÖ arousing the determination for enlightenment NHÖ; noùi taát caû phaùp thaûy ñeàu tòch tònh; noùi with extraordinary will. Second, never giving taát caû phaùp ñeàu xuaát ly; noùi taát caû phaùp ñeàu up the practices of Enlightening Beings. truï moät nghóa boån taùnh thaønh töïu—According Third, continuing to carry out the practices of to the Flower Adornment Sutra, there are ten Enlightening Beings in all ages. Fourth, kinds of explanation of things of Great practicing all Buddha teachings. Fifth, having Enlightening Beings. Enlightening Beings complete faith in the guidance of all Buddhas. who abide by these can skillfully explain all Sixth, cultivating all roots of goodness and things. They say all things arise from bringing them to fulfillment. Seventh, placing conditions; all things are like magical all sentient beings in the enlightenment of illusions; all things are free from Buddhas. Eighth, harmonizing and unifying contradiction; all things are boundless; all with all spiritual friends. Ninth, thinking of all things are baseless; all things are spiritual friends as Buddhas. Tenth, indestructible; all things are THUS; all things perpetually preserving the fundamental are quiescent; all things are emancipation; aspiration for enlightenment with diligence. and all things are one, inherently complete. (B) Möôøi phaùp Thoï Kyù khaùc: Noäi trí giaûi thaäm (B) Chö Ñaïi Boà Taùt noùi möôøi phaùp: Ñaïi Boà Taùt thaâm; tuøy thuaän phaùt khôûi nhöõng thieän caên cuûa noùi möôøi phaùp theo kinh Hoa nghieâm, phaåm Boà Taùt; tu quaûng ñaïi haïnh; hieän tieàn nhaän thoï 38. Chö Ñaïi Boà Taùt an truï trong nhöõng phaùp kyù; chaúng hieän tieàn thoï kyù; nhôn töï taâm chöùng naày thôøi ñöôïc phaùp xaûo thuyeát voâ thöôïng cuûa Boà Ñeà; thaønh töïu nhaãn; giaùo hoùa ñieàu phuïc Nhö Lai: noùi phaùp thaäm thaâm, noùi phaùp quaûng chuùng sanh; roát raùo taát caû kieáp soá; vaø taát caû ñaïi, noùi caùc loaïi phaùp, noùi phaùp nhöùt thieát trí, Boà Taùt haïnh töï taïi—According to the Buddha noùi phaùp tuøy thuaän Ba La Maät, noùi phaùp xuaát in The Flower Adornment Sutra, Chapter 38, sanh Nhö Lai löïc, noùi phaùp tam theá töôøng öng,

noùi phaùp laøm cho Boà Taùt chaúng thoái chuyeån, möôøi noùi raèng vì chuùng sanh maø chö Phaät chòu noùi phaùp taùn thaùn coâng ñöùc Phaät, noùi phaùp taát nhöõng söï khoå, giöõ gìn Phaät chuûng, ñi nôi caûnh giôùi caû Boà Taùt hoïc taát caû nhöõng khoa hoïc cuûa chö Phaät, xuaát ly sanh töû vaø ñaït ñeán böïc thaäp löïc — Boà Taùt—Ten kinds of teaching expounded by According to the Flower Adornment Sutra, Great Enlightening Beings, according to the Chapter 33, there are ten kinds of supreme Flower Adornment Sutra, chapter 38. qualities of all Buddhas. The first

supreme quality Enlightening Beings who abide by these can states that all Buddhas' great vows are firm and accomplish the supremely skillful preaching steadfast and cannot be broken. They do what of the Buddhas: the teaching of profundity, they say without fail, and there is no duplicity in the teaching of enormity, the teaching of their words. Second, all Buddhas tirelessly variegation, the teaching of omniscience, the practice the deeds of Enlightening Beings teaching of following the ways of throughout all future ages, in order to perfect and transcendence, the teaching of generating the fulfill all virtues. Third, all Buddhas will go to powers of the enlightened, the teaching of the untold worlds in order to guide a single sentient interrelation of past, present and future, the being, and do the same for all sentient beings, teaching of causing enlightening beings not to endlessly. Fourth, all Buddhas universally regard be regress, the teaching of praising the virtues both faithful and scornful beings with great of Buddhas, and the teaching of the sciences compassion, impartially, without any of all Enlightening Beings. discrimination. Fifth, all Buddhas from their initial Möôøi Phaùp Toái Thaéng Cuûa Chö Phaät: Theo aspiration to their attainment of Buddhahood, Kinh Hoa Nghieâm, Phaåm 33, coù möôøi phaùp toái never lose the determination for perfect thaéng cuûa chö Phaät. Phaùp toái thaéng thöù nhöùt noùi enlightenment. Sixth, all Buddhas accumulate raèng taát caû ñaïi nguyeän cuûa chö Phaät kieân coá vaø immeasurable virtues and dedicate them all to khoâng gì ngaên trôû phaù hoaïi ñöôïc. Moät khi caùc omniscience, without any attachment to the world Ngaøi noùi ra taát thöïc haønh, lôøi noùi khoâng coù hai. of its creatures. The seventh supreme quality Thöù nhì, chö Phaät vì muoán vieân maõn taát caû coâng states that all Buddhas learn physical, verbal and ñöùc neân toät kieáp vò lai tu haïnh Boà Taùt chaúng moûi mental practices from Buddhas. They only carry löôøi. Thöù ba, chö Phaät vì muoán ñieàu phuïc moät out Buddha-practice, not the practice of the chuùng sanh, cuõng nhö taát caû chuùng sanh, neân trong vehicles of individual liberation. All to be voâ löôïng theá giôùi ñieàu phuïc chuùng sanh khoâng luùc dedicated to omniscience and attain excelled true naøo ñoaïn tuyeät. Thöù tö, ñoái vôùi hai haïng chuùng enlightenment. The eighth supreme quality states sanh kính tín vaø huûy baùng, taâm ñaïi bi cuûa chö Phaät that all Buddhas emanate great light which is vaãn bình ñaúng khoâng khaùc. Thöù naêm, chö Phaät töø impartially illuminating all places and illuminating luùc phaùt sô taâm nhaãn ñeán luùc thaønh Phaät troïn all the Buddha teachings; enabling Enlightening khoâng thoái thaát taâm Boà Ñeà. Thöù saùu, chö Phaät ñem Beings' minds to become purified and to fulfill taát caû voâ löôïng coâng ñöùc laønh ñaõ chöùa nhoùm hoài universal knowledge. Ninth, all Buddhas give up höôùng taùnh nhöùt thieát trí vôùi caùc theá gian troïn worldly pleasures, without craving or attachment, khoâng nhieãm tröôùc. Phaùp toái thaéng thöù baûy noùi and wish that all worldlings would be free from raèng chö Phaät tu hoïc thaân ngöõ yù nôi chö Phaät. Chö suffering and attain bliss, and have no false ideas. Phaät chæ thöïc haønh haïnh Boà Taùt chaúng phaûi haïnh The tenth supreme quality states that all Buddhas, nhò thöøa. Hoài höôùng taùnh nhöùt thieát trí vaø thaønh töïu out of compassion for sentient beings undergo all voâ thöôïng chaùnh ñaúng Boà Ñeà. Phaùp

toái thaéng thöù kinds of hardship, preserve the seed of taùm noùi raèng chö Phaät phoùng ñaïi quang minh bình Buddhahood, course in the sphere of Buddhahood, ñaúng chieáu khaép taát caû choã vaø Phaät phaùp; laøm cho and leave birth and death, and arrive at the stage chö Boà Taùt taâm ñöôïc thanh tònh vieân maõn nhöùt of the ten powers. thieát trí. Thöù chín, chö Phaät rôøi boû söï vui theá gian Möôøi Phaùp Trí Haûi Voâ Taän Cuûa Chö Phaät: chaúng tham nhieãm, maø nguyeän khaép theá gian lìa Theo Kinh Hoa Nghieâm, Phaåm 33, coù möôøi thöù khoå ñöôïc vui khoâng coù hyù luaän. Phaùp toái thaéng thöù phaùp trí haûi voâ taän cuûa chö Phaät. Thöù nhaát laø chö

Phaät voâ bieân phaùp thaân phaùp trí haûi voâ taän. Thöù Flower Adornment Sutra, Chapter 38, there are nhì laø voâ löôïng Phaät söï, phaùp trí haûi voâ taän. Thöù ba ten things which Great Enlightening Beings laø chö Phaät caûnh giôùi Phaät nhaõn, phaùp trí haûi voâ preserve. First, they preserve all the virtues they taän. Thöù tö laø chö Phaät voâ löôïng voâ soá nan tö thieän have accumulated. They preserve all the caên, phaùp trí haûi voâ taän. Thöù naêm laø chö Phaät möa teachings spoken by all Buddhas. Third, they khaép taát caû cam loà dieäu phaùp, phaùp trí haûi voâ taän. preserve all similes. Fourth, they preserve all Thöù saùu laø chö Phaät taùn thaùn Phaät coâng ñöùc, phaùp means of access to true principles. Fifth, they trí haûi voâ taän. Thöù baûy laø chö Phaät ngaøy tröôùc ñaõ preserve all means of generating mental tu nhöõng nguyeän haïnh. Thöù taùm laø chö Phaät laøm command. Sixth, they preserve all means of Phaät söï voâ cuøng taän, phaùp trí haûi voâ taän. Thöù chín removing doubt and confusion. Seventh, they laø chö Phaät bieát roõ taâm haønh cuûa taát caû chuùng preserve means of perfecting all Enlightening sanh, phaùp trí haûi voâ taän. Thöù möôøi laø chö Phaät Beings. Eighth, they preserve the equal doors of phöôùc trí trang nghieâm khoâ ng ai hôn, phaùp trí haûi concentration explained by all Buddhas. Ninth, voâ taän—According to the Flower Adornment they preserve the ways of ingress into the Sutra, Chapter 33, there are ten kinds of virtues of illumination of all truths. Tenth, they preserve the inexhaustible oceans of knowledge of the free exercise of spiritual powers of all Buddhas. Buddhas. First, the virtue of the inexhaustible Enlightening Beings who abide by these can attain ocean of knowledge of the boundless body of the power of preservation of supreme knowledge reality of all Buddhas. Second, of the infinite of Buddhas. Buddha-works of all Buddhas. Third, the virtue of Möôøi Phaùp Tu Haønh Cuûa Chö Ñaïi Boà Taùt: Theo the sphere of the enlightened eye of all Buddhas. Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp tu Fourth, the virtue of the infinite, inconceivable haønh cuûa chö Ñaïi Boà Taùt. Thöù nhaát laø cung kính roots of goodness of all Buddhas. Fifth, the virtue toân troïng chö thieän tri thöùc. Thöù nhì laø thöôøng of all Buddhas showering all liberating teachings ñöôïc chö Thieân caûnh giaùc. Thöù ba laø tröôùc chö everywhere. Sixth, the virtue of the various Phaät thöôøng bieát taøm quí. Phaùp tu haønh thöù tö laø undertakings and practices carried out by all thöông xoùt chuùng sanh vaø chaúng boû sanh töû. Thöù Buddhas in the past. Seventh, the virtue of the naêm laø Thöïc haønh coâng vieäc ñeán roát raùo maø taâm eternal performance of Buddha-work by

all khoâng bieán ñoäng. Phaùp tu haønh thöù saùu laø chuyeân Buddhas. Eighth, the virtue of all Buddhas nieäm theo doõi chuùng Boà Taùt, phaùt taâm ñaïi thöøa, vaø extolling the qualities of enlightenment. Ninth, the tinh caàn tu hoïc. Phaùp tu haønh thöù baûy laø xa lìa taø virtue of Buddha comprehending the mental kieán vaø sieâng caàu chaùnh ñaïo. Phaùp tu haønh thöù patterns of all sentient beings. Tenth, the Buddha's taùm laø deïp phaù chuùng ma vaø nghieäp phieàn naõo. virtue of the unsurpassed adornments of virtue and Phaùp tu haønh thöù chín laø bieát caên taùnh cuûa chuùng knowledge of all Buddhas. sanh, vaø vì hoï maø thuyeát phaùp cho hoï ñöôïc an truï Möôøi Phaùp Trì Cuûa Chö Ñaïi Boà Taùt: Theo Kinh nôi Phaät ñòa. Phaùp tu haønh thöù möôøi laø an truï trong Hoa nghieâm, Phaåm 38, coù möôøi phaùp trì cuûa chö phaùp giôùi quaûng ñaïi voâ bieân vaø dieät tröø phieàn naõo Ñaïi Boà Taùt. Thöù nhaát laø trì taát caû phöôùc ñöùc thieän vaø thanh tònh nôi thaân. Chö Boà Taùt an truï trong caên ñaõ chöùa nhoùm. Thöù nhì laø trì phaùp cuûa taát caû phaùp naày thôøi ñöôïc phaùp tu haønh voâ thöôïng cuûa Nhö Lai dieãn thuyeát. Thöù ba laø trì taát caû ví duï. Thöù Nhö Lai—According to the Flower Adornment tö laø trì moân lyù thuù cuûa taát caû phaùp. Thöù naêm laø trì Sutra, Chapter 38, there are ten norms of practice taát caû moân xuaát sanh Ñaø La Ni. Thöù saùu laø trì taát of Great Enlightening Beings. First, honoring the caû tröø nghi hoaëc. Thöù baûy laø trì phaùp thaønh töïu taát wise. Second, always being alerted by the caû Boà Taùt. Thöù taùm laø trì moân bình ñaúng tam muoäi celestial spirits. Third, always having shame and cuûa taát caû Nhö Lai noùi. Thöù chín laø trì moân chieáu conscience before the Buddhas. The fourth norm minh cuûa taát caû phaùp. Thöù möôøi laø trì naêng löïc of practice: having pity for sentient beings and not thaàn thoâng du hí cuûa taát caû chö Phaät. Chö Boà Taùt abandoning birth and death. Fifth, carrying tasks an truï nôi phaùp naày thôøi ñöôïc naêng löïc truï trì ñaïi through consummation without change of mind. trí voâ thöôïng cuûa Nhö Lai—According to the The sixth norm of practice: single-mindedly

following the enlightening beings, aspiring to maø trong khoaûng moät nieäm, chö Phaät duøng thaàn universal enlightenment, and diligently learning. löïc khaép chuyeån phaùp luaân thanh tònh voâ ngaïi. The seventh norm of practice: getting rid of wrong Phaùp töï taïi thöù baûy laø chö Phaät vì muoán ñieàu phuïc views and earnestly seeking the right Path. The taát caû chuùng sanh, trong moãi nieäm thaønh voâ thöôïng eighth norm of practice: destroying demons and chaùnh ñaúng chaùnh giaùc; nôi taát caû Phaät phaùp chaúng the actions of afflictions. The ninth norm of phaûi ñaõ giaùc, hieän giaùc, cuõng chaúng phaûi seõ giaùc, practice: knowing the different faculties and cuõng chaúng truï nôi baäc höõu hoïc, maø thaáy bieá t töï taïi temperaments of sentient beings and teaching khoâng ngaên ngaïi. Vôùi voâ löôïng trí hueä, vaø voâ them and enable them to live in the state of löôïng töï taïi, chö Phaät giaùo hoùa ñieàu phuïc voâ löôïng Buddhahood. The tenth norm of practice: abiding chuùng sanh. Phaùp töï taïi thöù taùm laø taát caû chö Phaät in the infinitely vast cosmos of reality, and coù theå laøm: hay duøng nhaõn xöù laøm nhó xöù Phaät söï; removing the afflictions and purifying the body. hay duøng nhó xöù laøm tyû xöù

Phaät söï; hay duøng tyû xöù Enlightening Beings who abide by these can attain laøm thieät xöù Phaät söï; hay duøng thieät xöù laøm thaân the Buddhas' supreme method of practice. xöù Phaät söï; hay duøng thaân xöù laøm yù xöù Phaät söï; vaø Möôøi Phaùp Töï Taïi Cuûa Chö Phaät: Theo Kinh hay duøng yù xöù trong taát caû theá giôùi truï theá xuaát theá Hoa Nghieâm, Phaåm 33, coù möôøi phaùp töï taïi cuûa caùc thöù caûnh giôùi, trong moãi moãi caûnh giôùi hay chö Phaät. Phaùp töï taïi thöù nhöùt laø chö Phaät nôi taát laøm voâ löôïng Phaät söï quaûng ñaïi. Phaùp töï taïi thöù caû caùc phaùp ñeàu ñöôïc töï taïi, thaáu roõ taát caû söï dieãn chín laø trong moãi loã loâng hay dung chöùa taát caû taû cuûa thaân, vaø dieãn thuyeát caùc phaùp bieän taøi voâ chuùng sanh; moãi thaân chuùng sanh ñoàng vôùi baát khaû ngaïi. Phaùp töï taïi thöù nhì laø chö Phaät giaùo hoùa thuyeát coõi Phaät, maø khoâng chaät heïp. Moãi chuù ng chuùng sanh chöa töøng loãi thôøi, tuøy theo sôû thích sanh coù theå traûi qua voâ löôïng kieáp trong töøng böôùc mong caàu cuûa hoï maø noùi chaùnh phaùp, vaø ñeàu laøm ñi cuûa caùc Ngaøi ñeàu thaáy chö Phaät xuaát theá giaùo cho hoï ñieàu phuïc khoâng ñoaïn tuyeät. Phaùp töï taïi hoùa, chuyeån tònh phaùp luaân, vaø khai thò baát khaû thöù ba laø chö Phaät coù theå laøm cho taän hö khoâng thuyeát tam theá chaùnh phaùp. Trong khaép hö khoâng giôùi voâ löôïng voâ soá caùc thöù trang nghieâm vaø taát caû giôùi thoï thaân caùc loaøi chuùng sanh maø qua laïi, vaø theá giôùi chaán ñoäng saùu caùch; laøm cho theá giôùi ñoù nhöõng ñoà sôû thích maø caùc Ngaøi thoï höôûng ñeàu ñaày hoaëc caát leân, hoaëc haï xuoáng, hoaëc lôùn, hoaëc nhoû, ñuû caû, nhöng caùc Ngaøi luoân khoâng bò chöôùng ngaïi. hoaëc hieäp, hoaëc tan maø chöa töøng naõo haïi moät Phaùp töï taïi thöù möôøi laø chö Phaät trong khoaûng moät chuùng sanh. Chuùng sanh trong theá giôùi ñoù chaúng nieäm hieän taát caû theá giôùi vi traàn soá Phaät. Moãi moãi hay chaúng bieát, khoâng nghi, khoâng cho laø laï. Phaùp Ñöùc Phaät ôû nôi taát caû phaùp giôùi, ngöï treân chuùng töï taïi thöù tö laø chö Phaät duøng thaàn löïc ñeàu hay dieäu lieân hoa quaûng ñaïi trang nghieâm theá giôùi sö nghieâm tònh taát caû theá giôùi; trong khoaûng moät töû toøa maø thaønh chaùnh ñaúng chaùnh giaùc, vaø thò nieäm hieän khaép taát caû theá giôùi trang nghieâm. hieän thaàn löïc töï taïi. Nhö ôû nôi chuùng dieäu lieân hoa Nhöõng trang nghieâm naày traûi qua voâ soá kieáp noùi quaûng ñaïi trang nghieâm, trong khaép phaùp giôùi laïi chaúng theå heát. Nhöõng nghieâm tònh cuûa taát caû coõi cuõng nhö vaäy, caùc thöù trang nghieâm, caùc thöù hình Phaät, ñeàu laøm cho bình ñaúng vaøo trong moät coõi. töôùng, caùc thöù thò hieän, vaø caùc thöù kieáp soá. ÔÛ trong Phaùp töï taïi thöù naêm laø chö Phaät khi thaáy moät moät khoaûng nieäm nhö vaäy, ôû trong taát caû nieäm cuûa chuùng sanh coù theå giaùo hoùa ñöôïc lieàn vì hoï maø truï voâ löôïng voâ bieân a taêng kyø, moät nieäm hieän taát caû, thoï maïng traûi qua voâ löôïng kieáp, nhaãn ñeán vò lai moät nieäm truï voâ löôïng, maø chöa töøng duøng chuùt theá ngoài kieát giaø maø thaân taâm khoâng moûi, chuyeân söùc phöông tieän naøo—According to the Flower taâm ghi nhôù chöa töøng boû queân, phöông tieän ñieàu Adornment Sutra, Chapter 33, there are ten kinds phuïc chaúng loãi thôøi. Nhö vì moät chuùng sanh, chö of mastery of all Buddhas. The first kind of Phaät vì taát caû chuùng sanh ñeàu cuõng nhö vaäy. Phaùp master: all

Buddhas have command of all the töï taïi thöù saùu laø chö Phaät ñeàu hay qua khaép taát caû teachings, clearly comprehend all kinds of bodies theá giôùi, nôi sôû haønh cuûa taát caû Nhö Lai, maø chaúng of expression and nuance, and explain all things taïm boû taát caû phaùp giôùi. Möôøi phöông ñeàu rieân g with unhindered intellect. The second kind of khaùc, moãi moãi phöông coù voâ löôïng theá giôùi haûi, mastery: all Buddhas teach sentient beings without moãi theá giôùi haûi coù voâ löôïng theá giôùi chuûng; theá ever missing the appropriate timing, endlessly

explaining the right teaching to them in accord work of the ears with their eyes; can do the with their state of mind, and causing them all to Buddha-work of the nose with their ears; can do become receptive to truth. The third kind of the Buddha-work of the tongue with their nose; mastery: all Buddhas are able to cause all worlds can do the Buddha-work of the body with their throughout space, arrayed in countless different tongue; can do the Buddha-work of the mind with ways. They are able to quake in six ways. They the body; and with the mind can sojourn in all are able to cause those worlds to rise or fall, To kinds of realms, mundane and transcendental in all expand or contract, to combine or dissolve without worlds, able to perform immeasurable great ever harming a single living being. The creatures Buddha-works in each realm. The ninth kind of in those worlds being unaware, not cognizant of mastery: all Buddhas can contain sentient beings this happening, not even suspecting it. The fourth in each pore of their bodies; each sentient being’s kind of mastery: all Buddhas are able to beautify body equal to untold Buddha-lands, yet there is no and purify all worlds by means of spiritual powers; crowding. Each sentient being can pass countless in the space of an instant manifesting the worlds with every step and go on for countless adornments of all worlds. These adornments eons, seeing all the Buddhas emerging in the beyond recounting even in countless eons, all free world and edifying beings, turning the wheel of from defilement, incomparably pure. All the pure Teaching, and showing untold phenomena of adornments and purities of all Buddha-fields they past, future, and present. The embodiments of cause to equally enter one field. The fifth kind of sentient beings in various realms of existence mastery: all Buddhas, seeing a single sentient throughout space, their comings and goings and being capable of being taught, extend their lives deportment, their needs all fully supplied, yet indefinitely for that being, sitting without fatigue without any obsruction therein. The tenth kind of of body or mind, concentrating single-mindedly on mastery: all Buddhas, in the space of an instant, that being, without ever becoming heedless or manifest as many Buddhas as atoms in all worlds. forgetful, and guiding that being by appropriate Each Buddhas attaining enlightenment in all means, with appropriate timing. Also do the same universes, sitting on a lotus lion throne in a world for all living beings as they do for one. The sixth of vast arrays of exquisite lotus blossoms showing kind of mastery: all Buddhas can go to all worlds, the miraculous powers of Buddhas. As in the to the realms of action of all enlightening ones, world of vast arrays of exquisite lotus blossoms, so without ever leaving behind any phenomenal in untold worlds in all universes, variously arrayed realms. The ten directions each different, there

adornments, with various realms of objects, being in each direction incalculable oceans of various shapes and forms, various manifestations, worlds, there being in each ocean of worlds and various numbers of ages. As in one instant so incalculable world systems; by spiritual powers in each instant of immeasurable, boundless, Buddhas reach all of them in a single instant, and incalculable eons, all appearing in one instant, turn the wheel of the unobstructed pure Teaching. with infinite abodes in one instant, yet without The seventh kind of mastery: all Buddhas, in order using the slightest power of expedient means. to civilize all sentient beings, to attain unexcelled Möôøi Phaùp Voâ Hoïc: Asekha (p)—Theo Kinh complete perfect enlightenment in each mental Phuùng Tuïng trong Tröôøng Boä Kinh, coù möôøi Phaùp instant; yet in regard to all elements of Voâ Hoïc: Voâ Hoïc Chaùnh Tri Kieán, Voâ Hoïc Chaùnh Buddhahood, yet they have not already cognized Tö Duy, Voâ Hoïc Chaùnh Ngöõ, Voâ Hoïc Chaùnh them, do not cognize them, and are not yet to Nghieäp, Voâ Hoïc Chaùnh Maïng, Voâ Hoïc Chaùnh cognize them, and also do not dwell in the state of Tinh Taán, Voâ Hoïc Chaùnh Nieäm, Voâ Hoïc Chaùnh learning, yet they know them all, see them all, Ñònh, Voâ Hoïc Chaùnh Trí, vaø Voâ Hoïc Chaùnh Giaûi mastering them without hindrance. With Thoaùt—According to the Sangiti Sutta in the Long immeasurable knowledge and freedom, they teach Discourses of the Buddha, there are ten qualities and tame all sentient beings. The eighth kind of of the non-learner: the non-learner's right view, mastery is that all Buddhas can do: the Buddha- the non-learner's right thought, the non-learner's

right speech, the non-learner's right action, the Ninth, know all things have no bounaries. Tenth, non-learner's right livelihood, the non-learner's know the ultimate nonobstruction of all things, like right effort, the non-learner's right mindfulness, a network of illusions, with infinite the non-learner's right concentration, the non-differentiations, explaining to sentient beings for learner's right knowledge (Samma-nanam (p), and infinite eons without exhausting it. the non-learner's right liberation (Samavimutti (p). Möôøi Phaùp Vöôït Troäi: Möôøi phaùp vöôït troäi hôn Möôøi Phaùp Voâ Ngaïi Duïng: Theo kinh Hoa taát caû chö thieân trong Ba Möôi Ba Coõi Trôøi khi Nghieâm, Phaåm 38, coù möôøi phaùp voâ ngaïi duïng vua trôøi nhaän ñöôïc böûu chaâu Ma Ni theo Kinh Hoa Thöù nhaát laø bieát taát caû caùc phaùp vaøo moät phaùp, Nghieâm, phaåm 27, Thaäp Ñònh: saéc töôùng, hình theå, moät phaùp vaøo taát caû caùc phaùp, maø chaúng traùi taâm thò hieän, quyeán thuoäc, ñoà duøng, aâm thanh, thaàn giaûi cuûa chuùng sanh. Thöù nhì laø töø Baùt Nhaõ Ba La thoâng, töï taïi, trí hueä hieåu bieát, vaø trí duïng—Ten Maät xuaát sanh taát caû phaùp, vì ngöôøi khaùc giaûi noùi things surpassing all the gods of the Thirty-Three-ñeàu laøm cho khai ngoä. Thöù ba laø bieát taát caû phaùp Fold Heaven attained by the god-king when he lìa vaên töï maø khieán chuùng sanh ñöôïc ngoä nhaäp. obtained the Mani Jewel according to the Folwer Thöù tö laø bieát taát caû phaùp nhaäp moät töôùng maø hay Adornment Sutra, chapter 27: color, physical form, dieãn thuyeát voâ löôïng phaùp töôùng. Thöù naêm laø bieát manifestation, retinue, appurtenances, voice, taát caû phaùp lìa ngoân thuyeát maø coù theå vì ngöôøi noùi

magical powers, control, intellectual voâ bieân phaùp moân. Thöù saùu laø nôi taát caû phaùp kheùo understanding, and cognitive function. chuyeån Phoå Moân töï luaân. Thöù baûy laø ñem taát caû Möôøi Phaùp Xuaát Sanh Trí Hueä Cuûa Chö Ñaïi Boà phaùp vaøo moät phaùp maø chaúng traùi nhau, trong baát Taùt: Theo kinh Hoa Nghieâm, Phaåm 38, coù möôøi khaû thuyeát kieáp noùi chaúng cuøng taän. Thöù taùm laø phaùp xuaát sanh trí hueä cuûa chö ñaïi Boà Taùt. Chö Boà ñem taát caû phaùp vaøo Phaät phaùp, khieán caùc chuùng Taùt an truï trong phaùp naày thôøi nôi taát caû caùc phaùp sanh ñeàu ñöôïc toû ngoä. Thöù chín laø bieát taát caû phaùp ñeàu hieåu thaáu taát caû. Thöù nhaát laø bieát taát caû chuùng khoâng coù bieân teá. Thöù möôøi laø bieát taát caû phaùp sanh tri giaûi chuùng sanh trí hueä. Thöù nhì laø bieát taát khoâng ngaèn meù chöôùng ngaïi, döôøng nhö löôùi caû coõi Phaät nhieàu thöù sai bieät xuaát sanh trí hueä. huyeãn voâ löôïng sai bieät, trong voâ löôïng kieáp vì Thöù ba laø bieát chöøng ngaèn möôøi phöông xuaát sanh chuùng sanh maø noùi chaúng theå cuøng taän— trí hueä. Thöù tö laø bieát taát caû theá giôùi uùp ngöûa vaân According to the Flower Adornment Sutra, vaân xuaát sanh trí hueä. Thöù naêm laø bieát taát caû phaùp Chapter 38, there are ten kinds of unimpeded moät taùnh, nhieàu taùnh, truï roäng lôùn xuaát sanh trí function relating to phenomena and principles. hueä. Thöù saùu laø bieát taát caû nhieàu loaïi thaân xuaát First, know that all phenomena are in one sanh trí hueä. Thöù baûy laø bieát taát caû theá gian ñieân phenomenon and one phenomenon is in all ñaûo moäng töôûng ñeàu voâ sôû tröôùc xuaát sanh trí hueä. phenomena, yet they do not contravene the Thöù taùm laø bieát taát caû phaùp ñeàu do moät ñaïo xuaát ly understanding of sentient beings. Second, elicit all xuaát sanh trí hueä. Thöù chín laø bieát Nhö Lai thaàn transcendent wisdom, explain them to others, and löïc hay nhaäp taát caû phaùp giôùi xuaát sanh trí hueä. enlighten them all. Third, know all things are Thöù möôøi laø bieát tam theá taát caû chuùng sanh Phaät beyond words, yet they enable all sentient beings chuûng khoâng döùt, xuaát sanh trí hueä—Ten ways of to understand them. Fourth, know all things are of generating knowledge of Great Enlightening one characteristic, yet they can expound infinite Beings according to the Flower Adornment Sutra, characteristics of things. Fifth, know all truths are Chapter 38. Enlightening Beings who abide by beyond explanation, yet they explain boundless these can comprehend all things. First, they ways of access to truth. Sixth, can skillfully generate knowledge by knowing the operate a pregnant symbol representing all truths. understandings of all sentient beings. Second, they Seventh, accommodate all things in one principle generate knowledge by knowing the various without contradiction, expounding it for untold distinctions of all Buddha-lands. Third, they eons without exhausting it. Eighth, include all generate knowledge by knowing domains of the things in the teaching of enlightenment, they network of the ten directions. Fourth, they enable all sentient beings to gain understanding. generate knowledge by knowing all worlds,

inverted, upright, and so on. Fifth, they generate called the guides. Seventh, they lead all beings knowledge by knowing the unity, variety, and into universal knowledge, and so are called great universality of all things. Sixth, they generate leaders. Eighth, they

are lamps for all worlds, and knowledge by knowing the various physical forms. so are called light. The ninth praise-worthy quality Seventh, they generate knowledge by knowing the states that Great Enlightening Beings' aspirations misconceptions and delusions of all worldlings are fulfilled. They have accomplished salvation; without clinging to them. Eighth, they generate they have done their tasks; they abide in knowledge by knowing that all truths ultimately unobstructed knowledge; they individually know lead to emancipation by one path. Ninth, they all things, so they are called adepts of the ten generate knowledge by knowing the spiritual powers. Thoroughly comprehend all cycles of the power of the enlightened can enter all universes. Teaching, so they are called all-seers. Tenth, they generate knowledge by knowing that Möôøi Phaùt Taâm Cuûa Chö Ñaïi Boà Taùt: Theo the seed of enlightenment in all sentient beings, Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thöù phaùt taâm past, present, and future, does not die out. cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp Möôøi Phaùp Xöng Taùn Choã Khen Ngôïi: Theo naày thôøi ñöôïc taâm ñaïi phaùt khôûi naêng söï voâ Kinh Hoa Nghieâm, Phaåm 27, Thaäp Ñònh, coù möôøi thöôïng cuûa Nhö Lai. Thöù nhaát laø ñoä thoaùt taát caû Phaùp xöng taùn choã ngôïi khen ngôïi. Khi nhaäp vaøo chuùng sanh. Thöù nhì laø khieán cho taát caû chuùng nhöùt thieát trí chuùng sanh sai bieät thaân ñaïi tam sanh döùt tröø phieàn naõo. Thöù ba laø khieán cho taát caû muoäi, chö Boà Taùt seõ truï ñöôïc möôøi phaùp xöng taùn chuùng sanh tieâu dieät taäp khí. Thöù tö laø döùt tröø taát choã ngôïi khen. Thöù nhaát laø nhaäp vaøo chôn nhö neân caû taâm nghi hoaëc. Thöù naêm laø dieät tröø khoå naõo cho goïi laø Nhö Lai. Thöù nhì laø vì giaùc ngoä taát caû phaùp taát caû chuùng sanh. Thöù saùu laø dieät tröø taát caû khoå neân goïi laø Phaät. Thöù ba laø vì ñöôïc taát caû theá gian naïn trong caùc ñöôøng döõ. Thöù baûy laø kính thuaän taát khen ngôïi neân goïi laø Phaùp Sö. Thöù tö laø vì bieát taát caû Nhö Lai. Thöù taùm laø kheùo hoïc taát caû sôû hoïc cuûa caû phaùp neân goïi laø nhöùt thieát trí. Thöù naêm laø vì Boà Taùt. Thöù chín laø ôû choã moãi ñaàu loâng trong taát ñöôïc taát caû theá gian quy-y neân goïi laø choã sôû y. Thöù caû theá gian thò hieän taát caû thaønh chaùnh giaùc cuûa saùu laø vì roõ thaáu taát caû phaùp phöông tieän neân goïi chö Phaät. Thöù möôøi laø ôû nôi taát caû theá giôùi ñaùnh laø ñaïo sö. Thöù baûy laø vì daãn taát caû chuùng sanh vaøo ñaïi phaùp-coå laøm cho caùc chuùng sanh tuøy theo caên ñaïo nhöùt thieát trí neân goïi laø ñaïi ñaïo sö. Thöù taùm laø duïc cuûa hoï ñeàu ñöôïc ngoä hieåu—According to the vì laø ñeøn cuûa taát caû theá gian neân goïi laø quang Flower Adornment Sutra, Chapter 38, there are minh. Phaùp xöng taùn choã ngôïi khen thöù chín noùi ten determinations of Great Enlightening Beings. raèng taâm chí cuûa chö ñaïi Boà Taùt vieân maõn. Caùc Enlightening Beings who abide by these can attain ngaøi thaønh töïu cöùu ñoä, nhieäm vuï ñeàu xong, truï trí Buddhas; mind of great determination and voâ ngaïi, vaø phaân bieät bieát roõ taát caû caùc phaùp neân competence. First, to liberate all beings. Second, goïi laø thaäp löïc töi taïi. Vì thoâng ñaït taát caû phaùp luaân to cause all beings to get rid of their afflictions. neân goïi laø böïc nhöùt thieát kieán—According to the Third, to cause all sentient beings to extinguish Flower Adornment Sutra, Chapter 27, there are their habit energies. Fourth,

to eliminate all ten praise-worthy qualities. In the concentration of doubts. Fifth, to remove all sentient beings' the differentiated bodies of all sentient beings, miseries. Sixth, to extirpate the difficulties of the Enlightening Beings are lauded for ten praise-states of woe. Seventh, to respectfully follow all worthy qualities. First, enter into True Thusness, Buddhas. Eighth, to study what all Enlightening and so are called Tathagata, those who have Beings should learn. Ninth, to show the arrived at Thusness. Second, they are aware of all enlightenment of all Buddhas at each point in all truths, and so called Buddha, Enlightened. Third, worlds. Tenth, to beat the drum of the highest they are praised by all worlds, and so are called teaching in all worlds, to cause all sentient beings teachers of truth. Fourth, they know all things, and to gain understanding in accord with their faculties so are called omniscient. Fifth, they are resorted and inclinations. by all worlds, and so are called refuge. Sixth, they Möôøi Phaåm Haïnh Cuûa Chö Boà Taùt: Ten have mastered all teaching methods, and so are qualities of Bodhisattvas—Theo Kinh Hoa

Nghieâm, Boà taùt coù möôøi phaåm haïnh. Thöù nhaát laø phaùp. Thöù nhì, trong chieâm bao khieán thaáy laøm nhöõng haønh vi coâng ñöùc cuûa hoï mang tính caùch cho giaùc ngoä thieän caên thuôû xöa. Thöù ba, vì ngöôøi phoå bieán vaø toûa saùng (Phoå moân thieän caên quang maø dieãn thuyeát kinh chöa ñöôïc nghe, vì laøm cho minh). Thöù nhì laø söï thaønh ñaït tam muoäi cuûa hoï hoï sanh trí vaø döùt nghi. Thöù tö, vì ngöôøi aên naên bò ñaày ñuû aùnh saùng cuûa trí tueä xuaát phaùt töø böôùc ñi kieát söû trieàn phöôïc maø noùi phaùp xuaát ly, laø Phaät treân con ñöôøng chaân chaùnh (Chaân thaät ñaïo tam nghieäp, vì laøm cho taâm hoï lìa nghi. Phaät nghieäp muoäi trí quang). Thöù ba laø hoï coù theå laøm phaùt sinh thöù naêm noùi raèng chö ñaïi Boà Taùt hieän thaân töôùng moät ñaïi döông coâng ñöùc ((Phöôùc haûi quaûng ñaïi haûo trang nghieâm cuûa Nhö Lai laøm taêng tröôûng thieän caên). Thöù tö laø hoï tích taäp taát caû caùc phaùp quaù khöù thieän caên nôi nhöõng chuùng sanh khôûi thanh tònh khoâng heà meät moûi. Thöù naêm laø hoï luoân nhöõng taâm sau ñaây: taâm xan laãn, taâm meâ môø, taâm luoân gaàn guõi vaø thôø kính nhöõng ngöôøi baïn toát. Thöù nhò thöøa, taâm toån haïi, taâm nghi hoaëc, taâm kieâu saùu laø hoï khoâng phaûi laø nhöõng ngöôøi caát chöùa taøi maïn, vaø taâm taùn ñoäng. Phaät löïc thöù saùu luùc khoù saûn vaø khoâng heà ngaàn ngaïi thí xaû thaân maïng cuûa gaëp chaùnh phaùp, chö ñaïi Boà Taùt vì chuùng sanh maø mình cho chaùnh phaùp. Thöù baûy laø hoï khoâng coøn roäng thuyeát phaùp. laøm cho nhöõng ai nghe xong coáng cao ngaõ maïn, vaø gioáng nhö ñaát, hoï ñoái xöû lieàn ñöôïc trí Ñaø La Ni vaø trí thaàn thoâng, coù theå bình ñaúng vôùi taát caû. Thöù taùm laø tim cuûa hoï ñaày caû laøm lôïi ích cho voâ löôïng chuùng sanh vaø thaéng giaûi tình thöông yeâu vaø laân maãn, luùc naøo hoï cuõng nghó cuûa nhöõng ñieàu treân ñaây ñeàu thanh tònh. Phaät ñeán söï lôïi ích cho keû khaùc. Thöù chín laø hoï luoân nghieäp thöù baûy noùi raèng neáu coù ma söï khôûi leân, coù luoân ñoái xöû thaân thieän vôùi taát caû chuùng sanh trong theå duøng phöông tieän hieän tieáng khaép hö khoâng caùc neûo luaân hoài. Thöù möôøi laø hoï luoân luoân öôùc giôùi thuyeát phaùp chaúng toån naõo ngöôøi khaùc, duøng mong ñöôïc tham döï chuùng hoäi cuûa chö Phaät— ñaây

ñeå ñoái trò laøm cho hoï ñöôïc khai ngoä. Chuùng According to the Avatamsaka Sutra, Bodhisattvas ma nghe xong, oai quang taét maát. Ñaây laø Phaät have ten qualities. First, their meritoriousdeeds nghieäp, vì chæ thích oai ñöùc lôùn thuø thaéng. Phaät are of universal character and illuminating. nghieäp thöù taùm, vì boån nguyeän maø laøm taâm Boà Taùt Second, their attainment of the Samadhi is full of khoâng xen hôû, thöôøng töï giöõ gìn, chaúng cho chöùng the light of knowledge which is derived from nhaäp chaùnh vò nhò thöøa. Neáu coù chuùng sanh caên walking the path of righteousness. Third, they are taùnh chöa thaønh thuïc thôøi troïn chaúng vì hoï maø noùi able to produce the great ocean of merit. Fourth, caûnh giôùi giaûi thoaùt. Phaät nghieäp thöù chín noùi raèng they are never tired of amassing all kinds of chö ñaïi Boà Taùt xa lìa sanh töû kieát laäu. Caùc ngaøi tu purities. Fifth, they ever ready to associate with haïnh Boà Taùt tieáp noái chaúng döùt. Caùc ngaøi duøng good friends and attend upon them with taâm ñaïi bi nhieáp thuû chuùng sanh, laøm cho hoï khôûi reverence. Sixth, they are not accumulators of haïnh roát raùo giaûi thoaùt vaø chaúng döùt tu haønh haïnh wealth and never hesitate to give up their lives for Boà Taùt. Phaät nghieäp thöù möôøi noùi raèng chö Ñaïi Boà a good cause. Seventh, they are free from the Taùt thaáu roõ töï thaân cuøng chuùng sanh boån lai tòch spirit of arrogance and like the great earth treat dieät, theá nhöng chaúng sanh loøng kinh sôï, maø coøn others impartially. Eighth, their hearts being filled sieâng tu phöôùc trí khoâng nhaøm ñuû. Daàu bieát taát caû with love and compassion; they are always phaùp khoâng taïo taùc, maø cuõng chaúng boû töï töôùng thinking of the welfare of others. Ninth, they are cuûa caùc phaùp. Daàu nôi caûnh giôùi lìa haún tham duïc, always friendly disposed towards all beings in maø thöôøng thích chieâm ngöôõng phuïng thôø saéc thaân various paths of existence. Tenth, they are ever cuûa chö Phaät. Daàu bieát ngoä nhaäp caùc phaùp chaúng desirous of being admitted into the community of do nôi ngöôøi, maø vaãn duøng nhieàu phöông tieän caàu Buddhas. nhöùt thieát trí. Daàu bieát caùc quoác ñoä ñeàu nhö hö Möôøi Phaät Nghieäp Cuûa Chö Ñaïi Boà Taùt: Ten khoâng, maø thöôøng trang nghieâm taát caû coõi Phaät. kinds of Buddha-action of great enlightening Daàu haèng quaùn saùt voâ nhôn voâ ngaõ, maø vaãn giaùo beings—Theo Kinh Hoa Nghieâm, Phaåm 38, coù hoùa chuùng sanh khoâng nhaøm moûi. Daàu nôi phaùp möôøi Phaät nghieäp cuûa chö Ñaïi Boà Taùt. Phaät giôùi boån lai baát ñoäng, maø duøng thaàn thoâng trí löïc nghieäp thöù nhaát noùi raèng chö ñaïi Boà Taùt tuøy thôøi hieän nhöõng bieán hoùa. Daàu ñaõ thaønh töïu nhöùt thieát khai ñaïo vaø laøm cho chuùng sanh tu haønh chaùnh trí, maø vaãn khoâng ngôùt tu haïnh Boà Taùt. Daàu bieát

chö phaùp baát khaû ngoân thuyeát, maø vaãn chuyeån tònh Beings shed all the bonds and contaminations of phaùp luaân laøm cho ñaïi chuùng hoan hyû. Daàu coù theå birth and death. They cultivate the practices of thò hieän chö Phaät thaàn löïc, maø chaúng nhaøm boû thaân enlightening beings continuously. They take care Boà Taùt. Daàu hieän nhaäp ñaïi Nieát baøn, maø thò hieän of sentient beings with great compassion, causing thoï sanh taát caû xöù, coù theå thöïc haønh caùc phaùp them to undertake such practice and eventually be huyeãn thieät. Chö Boà Taùt an truï trong

phaùp naày thôøi liberated, and not stopping the practices of the ñöôïc nghieäp quaûng ñaïi voâ thöôïng voâ sö chaúng do deeds of enlightening beings. The tenth Buddha- ngöôøi daïy—According to the Flower Adornment action states that Great Enlightening Beings Sutra, Chapter 38, there are ten kinds of Buddha- realize that their own bodies as well as sentient action of Great Enlightening Beings. The first beings are fundamentally quiescient and null, yet, Budha-action states that Great Enlightning Beings not being surprised or afraid, they still tirelessly guide sentient beings at appropriate times, and cultivate virtue and knowledge. Though they foster them with correct cultivation of practice. know all things have no creation, yet they do not Second, causing dream vision because it awakens ignore the individual characteristics of things. awareness of past roots of goodness. Third, Though they are forever allof of craving for expounding to others scriptures they have not yet objects, yet they always gladly behold the form heard because it causes growth of knowledge and bodies of Buddhas. Though they know one is resolution of doubts. Fourth, teaching the way to enlightened into the truth without depending on emancipation to those bound up in regrets because another, yet they seek omniscience through many it frees them from a doubting mind. The fifth kinds of methods. Though they know all lands are Buddha-action states that Great Enlightening like space; they always enjoy adorning all Beings manifest the glorified body of Buddha Buddha-lands. Though they always observe that which nurtures past roots of goodness for the sake there is no real person or self, yet they tirelessly of sentient beings with the following minds: stingy teach and enlighten sentient beings. Though minds, ignorant minds, minds interested in fundamentally unmoving in the cosmos of reality, personal salvation, malevolent minds, doubting yet they manifest a multitude of transformations minds, conceited minds, and scattered minds. The by spiritual powers. Though they have already sixth Buddha-action states that Great Enlightening accomplished omniscience, yet they practice the Beings widely expound the true Teaching in times acts of Enlightening Beings without ceasing. when true Teaching is difficult to come across. Though they know all things are inexplicable, yet They cause those who hear to attain concentrated they turn the wheel of pure Teaching and gladden knowledge of spiritual powers; to be able to the hearts of all beings. Though they are able to benefit innumerable sentient beings, and the manifest the spiritual powers of Buddhas, yet they resolution of all of the above is pure. The seventh do not reject embodiment as enlightening beings. Buddha-action states that if anything demonic Though they appear to enter ultimate final occurs, being able to manifest voice equal to extinction, they manifest birth in all places, being space explaining the principle of not harming able to perform these practices, simultaneously others, in order to quell it, causing the awakening carrying out the provisional and the true. of understanding and causing the majesty of Enlightening Biengs who abide by these can demons who hear to vanish, because the will is achieve supreme teacherless great action without extraordinary and the power great. The eighth relying on the instruction of another. Buddha-action, the performance of original vow Möôøi Phaät Phaùp Thieän Xaûo Trí: Theo Kinh Hoa the

mind having no lapse, being constantly alert, Nghieâm, Phaåm 36, coù möôøi thöù Phaät phaùp thieän not permitting experiential entry into the absolute xaûo trí. Ñaïi Boà Taùt an truï trong möôøi taâm thaéng state of individual liberation. Never speaking of dieäu naày roài thôøi ñöôïc möôøi thöù Phaät phaùp thieän the realm of liberation to those who faculties and xaûo trí. Thöù nhaát laø trí lieãu ñaït Phaät phaùp thaäm characteristics are not yet mature. The ninth thaâm. Thöù nhì laø trí thieän xaûo xuaát sanh Phaät phaùp Buddha-action states that Great Enlightening quaûng ñaïi. Thöù ba laø trí thieän xaûo tuyeân thuyeát caùc

thöù Phaät phaùp. Thöù tö laø trí thieän xaûo chöùng nhaäp duyeân ñeå laøm Phaät söï. Thöù baûy laø chö Phaät vì Phaät phaùp bình ñaúng. Thöù naêm laø trí thieän xaûo ngoä chuùng sanh maø duøng nhieàu thöù danh hieäu ñeå laøm giaûi Phaät phaùp voâ sai bieät. Thöù saùu laø trí thieän xaûo Phaät söï. Thöù taùm laø chö Phaät vì chuùng sanh maø thaâm nhaäp trang nghieâm Phaät phaùp. Thöù baûy laø trí duøng caûnh giôùi coõi Phaät ñeå laøm Phaät söï. Thöù chín thieän xaûo moät phöông tieän vaøo Phaät phaùp. Thöù taùm laø chö Phaät vì chuùng sanh maø duøng coõi Phaät laø trí thieän xaûo voâ löôïng phöông tieän vaøo Phaät nghieâm tònh ñeå laøm Phaät söï. Thöù möôøi laø chö Phaät phaùp. Thöù chín laø trí thieän xaûo voâ bieân Phaät phaùp vì chuùng sanh maø duøng söï vaéng laëng khoâng lôøi ñeå voâ sai bieät. Thöù möôøi laø trí thieän xaûo duøng töï taâm laøm Phaät söï—Ten kinds of performance of töï löïc khoâng thoái chuyeån nôi taát caû Phaät phaùp—Buddha-work for sentient beings of all Buddhas According to the Flower Adornment Sutra, according to the Flower Adornment Sutra, Chapter Chapter 36, there are ten kinds of technical 33. First, all Buddhas manifest physical forms to knowledge of the Buddha teachings. Once Great do Buddha-work for sentient beings. Second, all Enlightening Beings abide in the ten kinds of Buddhas make subtle utterances to do Buddha- sublime mind, they acquire ten kinds of technical work for sentient beings. Third, all Buddhas knowledge of the Buddha teachings. First, accept things to do Buddha-work for sentient technical knowledge of Comprehending the most beings. Fourth, all Buddhas accept nothing to do profound Buddha teaching. Second, technical Buddha-work for sentient beings. Fifth, all knowledge of the production of far-reaching Buddhas do Buddha-work for sentient beings by Buddha-teachings. Third, technical knowledge of means of earth, water, fire and air. Sixth, all exposition of all kinds of Buddha teachings. Buddhas magically show all realms of objects to Fourth, technical knowledge of realizing the do Buddha-work for sentient beings. Seventh, all Buddha teaching of equality. Fifth, technical Buddhas do Buddha-work for sentient beings by knowledge of understanding the Buddha teaching various names and epithets. Eighth, all Buddhas of differentiation. Sixth, technical knowledge of do Buddha-work for sentient beings by means of penetration of the Buddha teaching of adornment. the realms of objects of Buddha-lands. Ninth, all Seventh, technical knowledge of penetrating the Buddhas adorn and purify Buddha-lands to do Buddha teachings by one means. Eighth, technical Buddha-work for sentient beings. Tenth, all knowledge of penetrating the Buddha teachings Buddhas do Buddha-work for sentient

beings by innumerable means. Ninth, technical silently, without words. knowledge of nodifference of the boundless Möôøi Phaät Tam Muoäi Baát Khaû Tö Nghì: Theo Buddha teachings. Tenth, technical knowledge of Kinh Hoa Nghieâm, Phaåm 28, coù möôøi Phaät Tam nonregression in the Buddha teachings by one's muoäi voâ löôïng baát tö nghì. Thöù nhaát laø taát caû chö own mind and one' own power. Phaät haèng taïi chaùnh ñònh ôû trong moät nieäm khaép Möôøi Phaät Söï: Ten kinds of performance of taát caû choã vì khaép chuùng sanh maø noùi roäng dieäu Buddha-work—See Möôøi Phaät Söï Vì Chuùng Sanh phaùp. Thöù nhì laø taát caû chö Phaät haèng taïi chaùnh Cuûa Chö Phaät. ñònh, ôû trong moät nieäm khaép taát caû choã vì caùc Möôøi Phaät Söï Vì Chuùng Sanh Cuûa Chö Phaät: chuùng sanh maø noùi voâ ngaõ teá. Thöù ba laø taát caû chö Chö Phaät coù möôøi ñieàu vì chuùng sanh laøm Phaät söï Phaät haèng taïi chaùnh ñònh, ôû trong moät nieäm khaép theo kinh Hoa Nghieâm, Phaåm 33. Thöù nhaát laø chö taát caû choã vaøo suoát tam theá. Thöù tö laø taát caû chö Phaät vì chuùng sanh maø thò hieän saéc thaân ñeå laøm Phaät haèng taïi chaùnh ñònh, ôû trong moät nieäm khaép Phaät söï. Thöù nhì laø chö Phaät vì chuùng sanh maø taát caû choã vaøo khaép möôøi phöông Phaät ñoä quaûng phaùt dieäu aâm thanh ñeå laøm Phaät söï. Thöù ba laø chö ñaïi. Thöù naêm laø taát caû chö Phaät haèng taïi chaùnh Phaät vì chuùng sanh maø laáy söï "coù choã thoï" ñeå laøm ñònh, ôû trong moät nieäm khaép taát caû choã hieän khaép Phaät söï. Thöù tö laø chö Phaät vì chuùng sanh maø laáy voâ löôïng Phaät thaân. Thöù saùu laø taát caû chö Phaät söï "khoâng coù choã thoï" ñeå laøm Phaät söï. Thöù naêm laø haèng taïi chaùnh ñònh, ôû trong moät nieäm khaép taát caû chö Phaät vì chuùng sanh maø duøng ñaát, nöôùc, löûa, gioù choã tuøy nhöõng taâm giaûi cuûa caùc chuùng sanh maø ñeå laøm Phaät söï. Thöù saùu laø chö Phaät vì chuùng sanh hieän thaân, ngöõ, yù. Thöù baûy laø taát caû chö Phaät haèng maø duøng thaàn löïc töï taïi thò hieän taát caû caûnh giôùi sôû taïi chaùnh ñònh, ôû trong moät nieäm khaép taát caû choã

noùi chôn teá ly duïc cuûa taát caû phaùp. Thöù taùm laø taát Thöù tö laø nguyeän chöùa nhoùm taát caû thieän caên. Thöù caû chö Phaät haèng taïi chaùnh ñònh, ôû trong moät nieäm naêm laø nguyeän nhaäp taát caû Ba La Maät. Thöù saùu laø khaép taát caû choã dieãn thuyeát taát caû duyeân khôûi töï nguyeän ñaày ñuû taát caû Boà taùt haïnh. Thöù baûy laø taùnh. Thöù chín laø taát caû chö Phaät haèng taïi chaùnh nguyeän taát caû trang nghieâm taát caû theá giôùi. Thöù ñònh, ôû trong moät nieäm khaép taát caû choã thò hieän voâ taùm laø nguyeän sanh taát caû coõi Phaät. Thöù chín laø löôïng söï trang nghieâm quaûng ñaïi cuûa theá gian vaø nguyeän kheùo quaùn saùt taát caû caùc phaùp. Thöù möôøi xuaát theá gian, khieán caùc chuùng sanh thöôøng ñöôïc laø nguyeän nôi taát caû Phaät quoác ñoä thaønh voâ thöôïng thaáy Phaät. Thöù möôøi laø taát caû chö Phaät haèng taïi Boà Ñeà—Ten principles of Universally Good chaùnh ñònh, ôû trong moät nieäm khaép taát caû choã which Enlightening Beings have according to the khieán caùc chuùng sanh ñeàu thoâng ñaït taát caû Phaät Flower Adornment Sutra, Chapter 38. First, phaùp, ñöôïc voâ löôïng giaûi thoaùt, roát raùo ñeán bæ ngaïn vowing to live through all future ages. Second, voâ thöôïng—According to the Flower Adornment vowing to serve and honor all

Budhas of the Sutra, Chapter 28, there are ten kinds of future. Third, vowing to settle all sentient beings immeasurable inconceivable Buddha- in the practice of Universally Good Enlightening concentrations. First, all Buddhas while always in Beings. Fourth, vowing to accumulate all roots of correct concentration, instantly reach all places to goodness. Fifth, vowing to enter all ways of expound the sublime Teaching for sentient beings transcendence. Sixth, vowing to fulfill all practices everywhere. Second, they instantly reach all of Enlightening Beings. Seventh, vowing to adorn places to teach all sentient beings ultimate all worlds. Eighth, vowing to be born in all selflessness. Third, they instantly enter the past, Buddha-lands. Ninth, vowing to carefully examine present and future in all places. Fourth, they all things. Tenth, vowing to attain supreme instantly enter the immense Buddha-lands in the enlightenment in all Buddha-lands. ten directions, pervading all places. Fifth, they Möôøi Phoå Quaùn Saùt Cuûa Chö Ñaïi Boà Taùt: Theo instantly manifest innumerable various Buddha- Kinh Hoa Nghieâm, Phaåm 38, coù möôøi moân phoå bodies in all places. Sixth, they instantly in all quaùn saùt cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï places manifest body, speech and mind in accord trong phaùp naày thôøi ñöôïc ñaïi trí hueä phoå quaùn saùt with the various understandings of sentient beings. voâ thöôïng cuûa Ñöùc Nhö Lai. Thöù nhaát laø phoå quaùn Seventh, they instantly in all places, explain the saùt taát caû nhöõng keû ñeán caàu xin, vì duøng taâm ultimate reality of all things, beyond desire. khoâng traùi nghòch ñeå laøm thoûa maõn yù cuûa hoï. Thöù Eighth, they instantly in all places, expound the nhì laø phoå quaùn saùt taát caû nhöõng chuùng sanh phaïm inherent nature of indepdent origination of giôùi, vì an trí hoï trong giôùi thanh tònh cuûa caùc Ñöùc everything. Ninth, they instantly in all places Nhö Lai. Thöù ba laø phoå quaùn saùt taát caû chuùng sanh manifest immeasurable worldly and coù taâm toån haïi, vì an trí hoï trong nhaãn löïc cuûa caùc transcendental great adornments, causing sentient Ñöùc Nhö Lai. Thöù tö laø phoå quaùn saùt taát caû nhöõng beings always to get to see Buddha. Tenth, they chuùng sanh giaûi ñaõi, vì khuyeân hoï tinh caàn, chaúng instantly in all places, enable sentient beings to boû gaùnh laáy gaùnh Ñaïi thöøa. Thöù naêm laø phoå quaùn master all enlightened teachings, attain infinite saùt taát caû nhöõng chuùng sanh loaïn taâm, vì laøm cho liberation, and ultimately reach unsurpassed hoï an truï nhöùt thieát trí ñòa khoâng taùn ñoäng cuûa caùc transcendence. Ñöùc Nhö Lai. Thöù saùu laø phoå quaùn saùt taát caû Möôøi Phieàn Naõo: Thaäp phieàn naõo—Ten nhöõng chuùng sanh aùc hueä, vì laøm cho hoï tröø nghi afflictions—Ten kinds of afflictions—See Thaäp hoaëc, phaù kieán chaáp höõu laäu. Thöù baûy laø phoå quaùn Phieàn Naõo. saùt taát caû nhöõng thieän höõu bình ñaúng, vì thuaän giaùo Möôøi Phoå Hieàn Haïnh Phaùp: Möôøi Phoå Hieàn maïng cuûa thieän höõu maø an truï trong Phaät phaùp. Haïnh Phaùp maø chö Boà Taùt ñeàu coù theo kinh Hoa Thöù taùm laø phoå quaùn saùt taát caû phaùp ñaõ ñöôïc nghe, nghieâm, Phaåm 38. Thöù nhaát laø nguyeän truï taát caû vì mau ñöôïc chöùng thaáy nghóa toái thöôïng. Thöù chín kieáp vò lai. Thöù nhì laø nguyeän cung kính cuùng laø phoå quaùn saùt chuùng sanh voâ bieân, vì thöôøng döôøng taát caû Phaät vò lai. Thöù ba laø nguyeän an truï

chaúng boû rôøi söùc ñaïi bi. Thöù möôøi laø phoå quaùn saùt taát caû chuùng sanh nôi haïnh cuûa Phoå Hieàn Boà taùt. taát caû Phaät phaùp, vì mau ñöôïc thaønh töïu nhöùt thieát

trí—According to the Flower Adornment Sutra, ten kinds of hidden treasury of Enlightening Chapter 38, there are ten kinds of universal Beings. Enlightening Beings who abide by these observation of Great Enlightening Beings. can attain the treasury of truth of supreme Enlightening Beings who abide by these can attain knowledge of Buddhas, and can tame all sentient universal observation of supreme wisdom of beings. First, know all things are a treasury Buddhas. First, observe all who come seeking of producing virtuous practices. Second, know all them, satisfying them without aversion. Second, things are a treasury of right thought. Third, know observe all immoral sentient beings and establish all things are a treasury of illumination of mental them in the pure precepts of Buddhas. Third, control. Fourth, know all things are a treasury of observe all malicious sentient beings and settle intellectual powers and exposition. Fifth, know all them in the power of enlightened tolerance. things are a treasury of inexpressible accurate Fourth, observe all lazy sentient beings and urge awareness of truth. Sixth, know all Buddhas' them to be diligent and not give up hearing the autonomous spiritual powers are a treasury of burden of Great Vehicle. Fifth, observe all observation of revelations. Seventh, know all confused sentient beings and get them to abide in things are a treasury of skillfully developing the state of universal knowledge of Buddhas, impartiality. Eighth, know all things are a treasury where there is no distraction. Sixth, observe all of constant vision of all Buddhas. Ninth, know all deluded sentient beings and clear away their inconceivable eons are a mine of realization that doubts and break down their tainted view- all exist like illusions. Tenth, know all Buddhas attachment. Seventh, observe all impartial good and Enlightening Beings are treasuries producing friends and follow their instructions to live by the joy and pure faith. Buddha teachings. Eighth, observe all principles Möôøi Phöông: Ten directions—Trong Phaät giaùo they hear and quickly attain realizational insight möôøi phöông chæ vuõ truï voâ cuøng trong moïi into the supreme meaning. Ninth, observe the höôùng—In Buddhism, ten directions denote the infinite sentient beings, never abandoning the endless universe in all directions. power of great compassion. Tenth, observe the Möôøi Phöông Chö Phaät: Buddhas of the ten teachings of all Buddhas and quickly manage to directions. accomplish universal knowledge. Muôøi Phöông Phaùp Thuaàn Thuïc Nghi Tình: Ten Möôøi Phuïc Taïng Cuûa Chö Ñaïi Boà Taùt: Theo methods of maturing doubts—Trong Baùc Sôn Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phuïc taïn g Tham Thieàn Caûnh Ngöõ, ñöôïc Voâ Dò Nguyeân Lai (kho taøng aån kín) cuûa chö ñaïi Boà Taùt. Chö ñaïi Boà vieát vaøo ñaàu theá kyû thöù 17, trong ñoù phaùi Thieàn Taùt aån trong nhöõng kho taøng aån kín naày coù theå ñaït Baùc Sôn khaúng ñònh trong coâng phu chöùng Thieàn, ñöôïc trí hueä voâ thöôïng cuûa chö Phaät vaø ñoàng thôøi ñieàu caàn thieát laø nuoâi döôõng moät khaùt voïng maõnh coù khaû naêng thuaàn hoùa chuùng sanh. Thöù nhaát laø lieät muoán huûy dieät caùi taâm coøn trong voøng soáng bieát taát caû phaùp laø taïng

khôûi haïnh coâng ñöùc. Thöù cheát. Khi khaùt voïng naøy ñöôïc khôi daäy, haønh giaû nhì laø bieát taát caû phaùp laø taïng chaùnh tö duy. Thöù nghe ra tuoàng nhö mình ñang bò moät ngoïn löûa ba laø bieát taát caû phaùp laø taïng ñaø la ni chieáu saùng. höøng höïc vaây phuû. Y muoán troán chaïy noù laïi khoâng Thöù tö laø bieát taát caû phaùp laø taïng bieän taøi khai theå ñöôïc, ñöùng im ra ñaáy khoâng theå ñöôïc, suy nghó dieãn. Thöù naêm laø bieát taát caû phaùp laø taïng baát khaû vôù vaån khoâng theå ñöôïc, mong chôø tha löïc cuõng thuyeát thieän giaùc chôn thaät. Thöù saùu laø bieát taát caû khoâng theå ñöôïc. Ñeå khoûi maát thì giôø, y phaûi vaän Phaät töï taïi thaàn thoâng laø taïng quaùn saùt thò hieän. heát söùc bình sinh maø nhaåy xoå ra, khoâng e deø gì Thöù baûy laø bieát taát caû phaùp laø taïng thieän xaûo xuaát ñeán haäu quaû. Moät khi khaùt voïng aáy ñöôïc nuoâi sanh bình ñaúng. Thöù taùm laø bieát taát caû phaù p laø taïng döôõng, böôùc keá tieáp coù tính caùch thuû thuaät hôn, thöôøng thaáy taát caû chö Phaät. Thöù chín laø bieát taát caû theo ñoù, phaûi khôi daäy nghi tình vaø giöõ vöõng noù baát tö nghì kieáp laø taïng bieát roõ ñeàu nhö huyeãn truï. trong loøng, cho ñeán phuùt choùt khi ñi tôùi moät giaûi Thöù möôøi laø bieát taát caû chö Phaät Boà Taùt laø taïng ñaùp. Moái nghi tình naày nhaém töø choã sinh töø ñaâu phaùt sanh hoan hyû tònh tín—According to the ñeán, cheát ñi veà ñaâu, vaø luoân luoân ñöôïc nuoâi döôõng Flower Adornment Sutra, Chapter 38, there are bôûi khaùt voïng muoán vöôït leân treân soáng cheát. Caùi

ñoù khoù laém, tröø phi nghi tình ñöôïc thuaàn thuïc vaø töï where there are no such cues in it. Seventh, not buøng vôõ thaønh moät traïng thaùi chöùng ngoä. Trong boä trying to be merely clever about it. Eighth, not saùch naày, phaùi Thieàn Baùc Sôn ñaõ noùi ñeán möôøi taking it for a state of doing-nothing-ness. Ninth, phöông phaùp thuaàn thuïc nghi tình nhö sau. Thöù not taking a temporary state of transparency for nhaát laø khoâng baän loøng ñeán nhöõng phaùp theá tuïc. finality. Tenth, not reciting the koan as if it were Thöù nhì laø khoâng ñaém mình trong traïng thaùi tònh the Nembutsu practice or a form of Dharani. maëc. Thöù ba laø khoâng dao ñoäng bôûi vaïn vaät. Thöù Möôøi Phöông Tam Theá Phaät: Buddhas of the ten tö laø luoân luoân töï caûnh tænh, nhö meøo rình chuoät. directions in the three Generations. Thöù naêm laø taäp trung taâm löïc vaøo coâng aùn. Thöù Möôøi Phöông Tieän Thieän Xaûo Cuûa Chö Phaät: saùu laø khoâng coá gaéng giaûi quyeát coâng aùn baèng trí Theo Kinh Hoa Nghieâm, Phaåm 33, coù möôøi naêng trong khi chaúng coù trình töï luaän lyù naøo trong phöông tieän thieän xaûo cuûa chö Phaät. Phöông tieän ñoù. Thöù baûy laø khoâng coá moå xeû noù. Thöù taùm laø thieän xaûo thöù nhì noùi raèng chö Phaät bieát taát caû khoâng coi noù laø moät traïng thaùi voâ haønh. Thöù chín phaùp ñeàu rôøi nhaøn ñaøm hyù luaän, maø vaãn hay khai laø khoâng coi traïng thaùi saùng toû taïm thôøi laø cöùu thò thieän caên cuûa chö Phaät. Phöông tieän thieän xaûo caùnh. Thöù möôøi laø khoâng ñoïc coâng aùn y nhö tuoàng thöù nhì noùi raèng chö Phaät bieát taát caû phaùp ñeàu nieäm Phaät hay tuïng chuù—In Po-Shan's khoâng choã thaáy, ñeàu chaúng bieát nhau, khoâng troùi Admonitions Regarding the Study of Zen, during khoâng môû, khoâng thoï khoâng nhoùm, khoâng thaønh the Ming Dynasty, written by Wu-I-Yuan-Lai in töïu töï taïi roát raùo ñeán bôø beân kia. Tuy vaäy caùc

Ngaøi the beginning of the seventeenth century, Po-Shan cuõng ñeàu bieát nôi caùc phaùp chaúng rieâng chaúng Zen School confirmed that in striving to master khaùc maø ñöôïc töï taïi; khoâng khoâng thoï, chaúng hoaïi Zen, the thing needed is to cherish a strong desire thöïc teá, ñaõ ñöôïc ñeán nôi baäc ñaïi töï taïi. Caùc Ngaøi to destroy a mind subject to birth and death. When thöôøng hay quaùn saùt taát caû phaùp giôùi. Phöông tieän this desire is awakened, the Zen practitioner feels thieän xaûo thöù ba noùi raèng chö Phaät lìa boû caùc as if he were enveloped in a blazing fire. He töôùng; taâm khoâng sôû truï, maø bieát roõ taát caû chaúng wants to escape it. He cannot just be walking loaïn laàm. Daàu bieát taát caû töôùng ñeàu khoâng töï taùnh, about, he cannot stay quietly in it, he cannot maø ñuùng nhö theå taùnh cuûa noù vaãn hay kheùo vaøo. harbour any idle thoughts, he cannot expect others Caùc ngaøi cuõng thò hieän voâ löôïng saéc thaân vaø taát caû to help him out. Since no moment is to be lost, all Phaät ñoä thanh tònh. Caùc ngaøi nhoùm ñeøn trí hueä dieät he has to do is to rush out of it to the best of his söï toái laàm cuûa chuùng sanh. Phöông tieän thieän xaûo strength and without being disturbed by the thöù tö noùi raèng chö Phaät truï nôi phaùp giôùi , chaúng thought of the consequence. Once the desire is truï quaù khöù, vò lai hay hieän taïi, vì trong taùnh nhö cherished, the next step is more technical in the nhö khoâng coù töôùng tam theá. Daàu vaäy chö Phaät sense that an inquiring spirit is to be awakened vaãn hay dieãn thuyeát tam theá voâ löôïng chö Phaät and kept alive, until the final moment of solution xuaát hieän theá gian, laøm cho ngöôøi nghe thaáy khaép arrives. The inquiry is concerned with the whence caûnh giôùi cuûa taát caû chö Phaät. Phöông tieän thieän of birth and the whither of death, and to be xaûo thöù naêm noùi raèng thaân ngöõ yù cuûa chö Phaät constantly nourished by the desire to rise above khoâng choã taïo taùc, khoâng lai khoâng khöù, khoâng truï; them. This is impossible unless the spirit of inquiry rôøi nhöõng soá phaùp aáy ñeán nôi taát caû phaùp bæ ngaïn. is matured and breaks itself out to a state of Daàu vaäy caùc Ngaøi vaãn laáy thaân khaåu yù laøm taïng enlightenment. In this book, Po-Shan Zen School taøng tröû caùc phaùp, ñuû voâ löôïng trí, roõ suoát nhöõng also mentioned ten methods of maturing doubts. phaùp theá gian xuaát theá, trí hueä voâ ngaïi, maø thò hieän First, not caring for worldly things. Second, not voâ löôïng thaàn löïc töï taïi ñeå ñieàu phuïc taát caû phaùp getting attached to a state of quietude. Third, not giôùi chuùng sanh. Phöông tieän thieän xaûo thöù saùu noùi being disturbed by pluralities of objects. Fourth, raèng chö Phaät bieát taát caû caùc phaùp chaúng thaáy being constantly watchful over oneself, behaving ñöôïc, chaúng phaûi moät, cuõng chaúng phaûi khaùc, like a cat who is after a mouse. Fifth, chaúng phaûi löôïng chaúng phaûi voâ löôïng, chaúng lai concentrating one’s spiritual energy on the koan. chaúng khöù, taát caû ñeàu khoâng coù töï taùnh, nhöng Sixth, not attempting to solve it intellectually cuõng chaúng traùi vôùi caùc phaùp theá gian. Taát caû

nhöõng ngöôøi trí ôû trong khoâng töï taùnh, maø thaáy taát chaúng hoaïi taát caû caùc phaùp, boån taùnh caùc phaùp voâ caû cuõng nhö töï taïi vôùi caùc phaùp, noùi roäng caùc phaùp khôûi vì nhö hö khoâng. Taát caû caùc phaùp thaûy ñeàu maø

thöôøng an truï nôi chôn nhö thaät taùnh. Phöông khoâng tòch, khoâng nghieäp quaû, khoâng tu taäp, tieän thieän xaûo thöù baûy noùi raèng chö Phaät ôû trong khoâng thaønh töïu, khoâng xuaát sanh; chaúng soá chaúng moät thôøi gian maø bieát taát caû thôøi gian, ñuû thieän caên khoâng soá; chaúng höõu chaúng voâ; chaúng sanh chaúng thanh tònh vaø nhaäp chaùnh vò maø khoâng sôû tröôùc. dieät; chaúng caáu chaúng tònh; chaúng lai chaúng khöù; Nôi taát caû thôøi gian töø ngaøy, thaùng, naêm, kieáp, ñeán chaúng truï chaúng khoâng truï; chaúng ñieàu phuïc, thaønh hoaïi, chaúng truï cuõng chaúng boû. Caùc Ngaøi chaúng khoâng ñieàu phuïc; chaúng phaûi chuùng sanh, luoân thò hieän hoaëc ngaøy, hoaëc ñeâm, moät ngaøy, baûy chaúng phaûi khoâng chuùng sanh; chaúng thoï maïng, ngaøy, nöûa thaùng, moät thaùng, moät naêm, traêm naêm, chaúng khoâng thoï maïng; chaúng nhôn duyeân chaúng moät kieáp, nhieàu kieáp, baát khaû tö nghì kieáp, voâ khoâng nhôn duyeân. Chö Phaät ñeàu bieát roõ nhöõng löôïng baát khaû thuyeát kieáp, nhaãn ñeán taän vò lai thöù naày, caùc Ngaøi cuõng bieát roõ nhöõng chuùng sanh kieáp, vaãn haèng vì chuùng sanh chuyeån dieäu phaùp chaùnh ñònh, taø ñònh, baát ñònh, neân vì hoï maø thuyeát luaân, chaúng ñoaïn chaúng thoái khoâng thoâi döùt. phaùp cho hoï ñöôïc ñeán bæ ngaïn, thaønh töïu thaäp löïc, Phöông tieän thieän xaûo thöù taùm noùi raèng chö Phaät töù voâ uùy, hay sö töû hoáng, ñuû nhöùt thieát trí vaø truï luoân truï nôi phaùp giôùi thaønh töïu voâ löôïng Phaät voâ nôi caûnh giôùi cuûa chö Phaät—According to the uùy vaø nhöõng bieän taøi sau ñaây: baát khaû soå bieän taøi, Flower Adornment Sutra, Chapter 33, there are baát khaû löôïng bieän taøi, voâ taän bieän taøi, voâ ñoaïn ten kinds of skill in means of all Buddhas. The bieän taøi, voâ bieân bieän taøi, baát coäng bieän taøi, voâ first kind of skill in means states that all Buddhas cuøng bieän taøi, chôn thaät bieän taøi. Daàu vaäy caùc know all things are beyond idle philosophizing, Ngaøi vaãn phöông tieän khai thò taát caû cuù bieän vaø taát yet can demonstrate the roots of goodness. The caû phaùp bieän. Tuøy theo caên taùnh vaø cuøng duïc giaûi, second kind of skill in means states that all duøng caùc thöù phaùp moân noùi baát khaû thuyeát kheá Buddhas know all things have no vision; they are kinh, sô trung haäu thaûy ñeàu roát raùo. Phöông tieän unknown to each other; they have no bondage or thieän xaûo thöù chín noùi raèng chö Phaät truï tònh phaùp release, and no reception or assembly; no giôùi, bieát taát caû caùc phaùp voán khoâng danh töï; consummation, and independently ultimately khoâng teân quaù khöù, khoâng teân hieän taïi hay vò lai; reach the other shore. Meanwhile they know the khoâng teân chuùng sanh, khoâng teân phi chuùng sanh; true reality of all things is unvarying, not different, khoâng teân quoác ñoä, khoâng teân phi quoác ñoä; khoâng and they attain freedom; selflessly, without teân phaùp khoâng teân phi phaùp; khoâng teân coâng ñöù c, grasping, not destroying ultimate truth, having khoâng teân phi coâng ñöùc; khoâng teân Boà Taùt; khoâng reached the state of great freedom. They always teân Phaät; khoâng teân soá, khoâng teân phi soá; khoâng observe all realms of reality. The third kind of teân sanh, khoâng teân dieät; khoâng teân coù, khoâng teân skill in means states that all Buddhas are forever khoâng; khoâng teân moät, khoâng teân nhieàu. Theå taùnh aloof from all appearances; their

minds do not caùc phaùp baát khaû thuyeát. Taát caû caùc phaùp khoâng dwell on anything, yet they know all appearances phöông xöù, chaúng theå hieäp noùi, chaúng theå tan noùi, without confusion or error. While they know all chaúng theå nhieàu noùi, aâm thanh chaúng ñeán, ngoân appearances have no intrinsic nature of their own, ngöõ ñeàu döùt. Caùc Ngaøi daàu nöông theo theá tuïc yet they are able to perceive them all in accord trong caùc thöù ngoân thuyeát, maø khoâng choã phan with their essence. They also manifest the infinite duyeân, khoâng choã taïo taùc, xa lìa taát caû moïi töôûng appearances of the various adornments of chaáp hö voïng ñeå roát raùo ñeán beán bôø beân kia. innumerable physical bodies and pure Buddha-Phöông tieän thieän xaûo thöù möôøi noùi raèng chö Phaät lands. They gather lamps of knowledge and bieát taát caû caùc phaùp boån taùnh tòch tònh; chaúng sanh wisdom, and destroy the delusions of sentient cuõng chaúng thò hieän; chaúng saéc chaúng thoï; chaúng beings. The fourth kind of skill in means states danh chaúng soá; chaúng phaûi töôûng; chaúng taïo taùc; that all Buddhas abide in the realm of reality; they chaúng phaûi phan duyeân; chaúng phaûi chaáp thuû, do not dwell in the past, future or present, because chaúng phaûi thöùc. Khoâng nhaäp xöù neân chaúng phaûi in Thusness as such there are no marks of the xöù; voâ sôû ñaéc neân chaúng phaûi giôùi. Nhöng cuõng three time frames of past, future or present. Yet

they can speak about the emergence in the world various doctrines adapted to faculties and nature, of innumerable Buddhas of past, future and inclinations and understandings, all ultimately present, causing those who hear to see the realms good in the beginning, the middle, and the end. of all the Buddhas. The fifth kind of skill in means The ninth kind of skill in means states that all states that all Buddhas, in their physical, verbal, Buddhas, abiding in the pure realm of reality, and mental actions, do not create anything, have know all things originally have no names; there no coming or going, and no abiding; beyond all being no name of past, present, or future; no name categories, they reach the other shore of all things. of sentient beings, no name of inanimate beings; Yet they are treasuries of all truths, imbued with no name of country or land, no name of immeasurable knowledge, comprehending all noncountry; no name of law or nonlaw; no name kinds of mundane and transmundane things, their of virtue or nonvirtue; no name of enlightening knowledge and wisdom unhindered, manifesting being, no name of Buddha; no name of sets, no immeasurable autonomous spiritual powers, name of nonsets; no name of birth, no name of edifying the sentient beings of all realms. The extinction; no name of existence, no name of sixth kind of skill in meansstates that all Buddhas nonexistence; no name of unity, no name of know that all things cannot be seen, are neither variety. The essential nature of things is one nor different, are neither finite nor infinite, inexpressible. All things are without location or are not coming or going, all being without inherent position, cannot be explained as assembling or nature of their own, yet they do not contravene the dispersing, as one or as many, no verbalization phenomena of the world. The all-knowers see all can reach them, all words fail. Though the things in the midst of nonexistence of own-being Buddhas speak in various

ways according to or inherent nature; being independent of things, conventional usage, they do not cling to anything they extensively explain things while always as mental objects, do not make anything up, and abiding steadily in the real nature of True avoid all false conceptual attachments; in this way Thusness. The seventh kind of skill in means they ultimately reach the other shore. The tenth states that all Buddhas know all times in one time, kind of skill in means states that all Buddhas know endowed with pure virtues and they enter the the fundamental nature of all things is null absolute state, yet without any attachment to it. In because it has no birth nor manifestation; it is not regard to time frames such as day, month, year, form nor sensation; it has no name nor categories; eon, becoming, and decomposition, they neither it is not conception; it has no action; it is not remain within them nor abandon them. Yet they conditioning; it has no grasping; it is not are able to show day or night, beginning, middle, consciousness. It has no access; it is not sense and end, one day, one week, a fortnight, a month, mediums; it apprehends nothing; it is not sense a year, a century, an eon, many eons, elements. Yet it does not destroy things because inconceivable eons, inexpressible eons, as far as the original nature has no origination, is like all the eons throughout the future always turning space. All phenomena are empty and quiescent; the wheel of the sublime Teaching for the sake of there is no action nor effect, no cultivation, no sentient beings, without interruption, without accomplishment, no production. They are not in retreating, without pause. The eighth kind of skill sets, yet not out of order; not existent or in means states that all Buddhas always remain in nonexistent; not born or annihilated; not defiled the realm of reality, develop the infinite nor pure; not entering or exiting; not abiding, not fearlessness of the Buddhas as well as their transitory; not edifying, not unedifying; not beings, following intellectual powers: countless, not not beings; not living, not lifeless; not cause, measureless, inexhaustible, ceaseless, boundless, not causeless. While knowing this, the Buddhas unique, endless, and true intellectual powers. Yet know all sentient beings, whether they are rightly they appropriately demonstrate and explain all stabilized, wrongly stabilized, or not stabilized, expressions and explanation of all principles. and teach them the subtle truth to enable them to Delivering untold millions of discourses using reach the other shore, attain the ten powers and

the four fearlessnesses, be able to roar the lion’s Tenth, observation in concentration with roar, be imbued with universal knowledge, and hyperconscious knowledge, practicing charity abide in the realm of Buddhahood. everywhere as Buddhist service. Möôøi Quaùn Saùt Cuûa Chö Ñaïi Boà Taùt: Ten kinds (B) Möôøi phaùp quaùn saùt chuùng sanh maø Boà Taùt of observation of great enlightening beings. duøng ñeå khôûi ñaïi bi taâm theo kinh Hoa (A) Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi Nghieâm, Phaåm 38. Thöù nhaát laø quaùn saùt chuùng thöù quaùn saùt cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt sanh khoâng nôi nöông döïa maø khôûi ñaïi bi. Thöù an truï trong phaùp naày thôøi ñöôïc trí ñaïi quaùn nhì laø thaáy chuùng sanh taùnh chaúng ñeàu thuaän saùt voâ thöôïng cuûa Nhö Lai. Thöù nhaát laø bieát maø khôûi ñaïi bi. Thöù ba laø thaáy chuùng sanh caùc nghieäp quaùn saùt, vì ñeàu thaáy moïi vi teá.

thieáu ñaïo ñöùc maø khôûi ñaïi bi. Thöù tö laø thaáy Thöù nhì laø bieát caùc loaøi quaùn saùt, vì chaúng chuùng sanh meâ nguû trong si meâ maø khôûi ñaïi chaáp chuùng sanh. Thöù ba laø bieát caùc caên quaùn bi. Thöù naêm laø thaáy chuùng sanh laøm phaùp baát saùt, vì thaáu roõ caùc caên. Thöù tö laø bieát caùc phaùp thieän maø khôûi ñaïi bi. Thöù saùu laø thaáy chuùng quaùn saùt, vì chaúng hoaïi phaùp giôùi. Thöù naêm laø sanh bò troùi buoäc bôûi duc voïng maø khôûi ñaïi bi. thaáy Phaät phaùp quaùn saùt, vì sieâng tu Phaät Thöù baûy laø thaáy chuùng sanh ñaém chìm trong nhaõn. Thöù saùu laø ñöôïc trí hueä quaùn saùt, vì bieån sanh töû maø khôûi ñaïi bi. Thöù taùm laø thaáy thuyeát phaùp ñuùng lyù. Thöù baûy laø voâ sanh nhaãn chuùng sanh maõi mang bònh khoå maø khôûi ñaïi quaùn saùt, vì quyeát roõ Phaät phaùp. Thöù taùm laø bi. Thöù chín laø thaáy chuùng sanh khoâng muoán baát thoái ñòa quaùn saùt, vì dieät phieàn naõo vöôït phaùp laønh maø khôûi ñaïi bi. Thöù möôøi laø thaáy khoûi tam giôùi nhò thöøa ñòa. Thöù chín laø quaùn chuùng sanh maát neûo Boà Ñeà maø khôûi ñaïi bi— ñaûnh ñòa quaùn saùt, nôi taát caû Phaät phaùp ñöôïc Ten kinds of observations of sentient beings töï taïi baát ñoäng. Thöù möôøi laø thieän giaùc trí tam which help Enlightening Beings to arouse muoäi quaùn saùt, vì ra laøm Phaät söï khaép möôøi their great compassion according to the phöông—According to the Flower Adornment Flower Adornment Sutra, Chapter 38. First, Sutra, Chapter 38, there are ten kinds of they see sentient beings have nothing to rely observation of Great Enlightening Beings. on for support. Second, they see sentient Enlightening Beings who abide by these can beings are unruly. Third, they see sentient attain the supreme great observational beings lack virtues. Fourth, they see sentient knowledge of Buddhas. First, observation beings are asleep in ignorance. Fifth, they see knowing all acts, seeing all details. Second, sentient beings do bad things. Sixth, they see observation knowing various tendencies, not sentient beings are bound by desires. Seventh, grasping sentient beings. Third, observation they see sentient beings are sunk in the sea of knowing faculties, comprehending the birth and death. Eighth, they see sentient nonexistence of faculties. Fourth, observation beings chronically suffer from illness. Ninth, knowing phenomena, not violating the realm they see sentient beings have no desires for of reality. Fifth, observation seeing the goodness. Tenth, they see sentient beings verities of Buddhahood, cultivating the have lost the way to enlightenment. enlightened eye. Sixth, observation attaining Möôøi Quang Minh Choùi Saùng Cuûa Chö Ñaïi Boà wisdom, explaining things as they really are. Taùt: Theo Kinh Hoa Nghieâm, Phaåm 27, coù möôøi Seventh, observation accepting the thöù quang minh choùi saùng cuûa chö ñaïi Boà Taùt. Chö nonorigination of things, definitely Ñaïi Boà Taùt truï trong Nhöùt thieát chuùng sanh sai bieät comprehending the teaching of Buddha. Ñaïi Tam muoäi cuõng seõ ñöôïc möôøi thöù quang minh Eighth, observation in the state of choùi saùng. Thöù nhaát laø ñöôïc quang minh cuûa taát caû nonregression, destroying all afflictions and chö Phaät, vì cuøng Phaät bình ñaúng. Thöù nhì laø ñöôïc transcending the three worlds and the stages taát caû theá giôùi quang minh, vì coù theå khaép nghieâm of the lesser vehicles. Ninth, observation in tònh. Thöù ba laø ñöôïc taát caû chuùng sanh quang the stage of coronation, by virtue

of minh, vì ñeàu ñeán ñieàu phuïc. Thöù tö laø ñöôïc voâ unshakable mastery of all Buddha teachings. löôïng voâ uùy quang minh vì phaùp giôùi laøm tröôøng

thuyeát phaùp. Thöù naêm laø ñöôïc voâ sai bieät quang chuùng sanh kinh sôï. Thöù baûy laø duøng ñoà trang minh, vì bieát taát caû phaùp khoâng caùc thöù taùnh. Thöù nghieâm taát caû coõi ñeå trang nghieâm moät coõi. Thöù saùu laø ñöôïc phöông tieän quang minh, vì nôi ly duïc taùm laø duøng ñoà trang nghieâm moät coõi ñeå trang teá cuûa caùc phaùp maø chöùng nhaäp. Thöù baûy laø ñöôïc nghieâm taát caû coõi. Thöù chín laø ñem moät Nhö Lai chôn thieät quang minh, vì nôi ly duïc teá cuûa caùc moät chuùng hoäi khaép taát caû Phaät ñoä thò hieän cho phaùp taâm bình ñaúng. Thöù taùm laø ñöôïc thaàn bieán chuùng sanh. Thöù möôøi laø ñem taát caû caùc coõi thò quang minh khaép taát caû theá gian, vì ñöôïc Phaät gia hieän cho taát caû chuùng sanh taát caû coõi nhoû, coõi vöøa, hoä haèng chaúng döùt. Thöù chín laø ñöôïc thieän tö du coõi lôùn, coõi roäng, coõi saâu, coõi ngöõa, coõi uùp, coõi quang minh, vì ñeán bôø töï taïi cuûa taát caû Phaät. Thöù nghieâng, coõi ngay, khaép caùc phöông voâ löôïng sai möôøi laø ñöôïc nhöùt thieát phaùp chôn nhö quang bieät—Ten kinds of unimpeded function relating to minh, vì nôi trong moät loã chön loâng kheùo noùi taát lands of Great Enlightening Beings according to caû—According to the Flower Adornment Sutra, the Flower Adornment Sutra, Chapter 38. First, Chapter 27, there are ten kinds of illumination. making all lands one land. Second, fitting all lands Great Enlightening Beings who abide in the in a pore. Third, knowing that the totality of lands concentration of the differentiated bodies of all is inexhaustible. Fourth, filling all lands with one sentient beings will also acquire ten kinds of body sitting in cross-legged. Fifth, showing all illumination. First, they acquire the light of all lands in one body. Sixth, shaking all lands without Buddhas because they are equal to them. Second, frightening the beings there. Seventh, arraying they acquire the light of all worlds because they one land with the adornment of all lands. Eighth, can beautify them all. Third, they acquire the light arraying all lands with the adornment of one land. of all beings because they go to pacify them all. Ninth, pervading all lands with one Buddha and Fourth, they acquire the light of immeasurable one congregation, showing sentient beings. Tenth, expertise because they preach on the stage of the showing all sentient beings the infinite cosmos of realities. Fifth, they acquire differentiations of the network of lands filling the undifferentiated light because they know that ten directions all small lands, middle-size lands, phenomena have no differentiation in essence. large lands, broad lands, deep lands, upright lands, Sixth, they acquire the light of expedient means inverted lands, sideways lands, straight lands, because they have realized freedom desire for infinite differentiations of the network of lands anything. Seventh, they acquire the light of truth filling the ten directions. because their minds are equanimous in the realm Möôøi Quyeát Ñònh Giaûi Cuûa Chö Ñaïi Boà Taùt : of desirelessness. Eighth, they acquire the light of Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thöù mystic transfigurations pervading all worlds quyeát ñònh giaûi (hieåu chaéc chaén) cuûa chö Ñaïi Boà because they are ceaselessly empowered by the Taùt—According to the Flower Adornment Sutra,

Buddha. Ninth, they acquire the light of proper Chapter 38, there are ten kinds of certain meditation because they reach the other shore of understanding of Great Enlightening Beings. freedom of all Buddhas. Tenth, they acquire the (A) Chö Boà Taùt an truï trong phaùp naày thôøi ñaït light of True Thusness of all things because they ñöôïc caùi hieåu bieát chaéc chaén cuûa Nhö Lai. can explain everything in a single point. Thöù nhaát laø quyeát ñònh giaûi toái thöôïng, vì gieo Möôøi Quoác Ñoä Ñích Thöïc Cuûa Boà Taùt: See troàng toân troïng thieän caên. Thöù nhì laø quyeát Möôøi Sinh Ñòa Ñích Thöïc Cuûa Chö Boà Taùt. ñònh giaûi trang nghieâm, vì xuaát sanh nhöõng Möôøi Quoác Ñoä Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà thöù trang nghieâm. Thöù ba laø quyeát ñònh giaûi Taùt: Theo kinh Hoa Nghieâm, phaåm 38, coù möôøi quaûng ñaïi, vì taâm chöa töøng heøn keù m. Thöù tö quoác ñoä voâ ngaïi duïng cuûa chö ñaïi Boà Taùt. Thöù laø quyeát ñònh giaûi tòch dieät, vì hay nhaäp phaùp nhaát laø taát caû coõi laøm moät coõi. Thöù nhì laø taát caû coõi taùnh thaäm thaâm. Thöù naêm laø quyeát ñònh giaûi vaøo moät loã loâng. Thöù ba laø bieát taát caû coõi voâ taän. phoå bieán, vì phaùt taâm khoâng choã naøo chaúng Thöù tö laø moät thaân ngoài kieát giaø ñaày khaép taát caû ñeán. Thöù saùu laø quyeát ñònh giaûi kham nhieäm, coõi. Thöù naêm laø trong moät thaân hieän taát caû coõi. vì hay thoï Phaät löïc gia trì. Thöù baû y laø quyeát Thöù saùu laø chaán ñoäng taát caû coõi maø chaúng khieán ñònh giaûi kieân coá, vì deïp phaù taát caû nghieäp ma.

Thöù taùm laø quyeát ñònh giaûi minh ñoaùn, vì bieát Enlightening Beings who abide by these can roõ taát caû nghieäp baùo. Thöù chín laø quyeát ñònh attain Buddhas' supreme great understanding giaûi hieän tieàn, vì tuøy yù hay hieän thaàn thoâng. of Buddha-lands. First, know all worlds Thöù möôøi laø quyeát ñònh giaûi thaønh töïu töï taïi, penetrate one world. Second, know one world vì ôû choã taát caû chö Phaät ñöôïc thoï kyù vaø tuøy yù penetrate all worlds. Third, know the body tuøy thôøi thaønh Phaät—Enlightening beings who and lotus throne of one Buddha pervades all abide by these can attain supreme certain worlds. Fourth, know all worlds are like understanding of Buddhas. First, certain space. Fifth, know all worlds are endowed understanding of the supreme, planting roots with the adornments of Buddhas. Sixth, know of goodness of respect. Second, certain all worlds are filled with Enlightening Beings. understanding of adornment, producing Seventh, know all worlds enter one pore. various adornments. Third, certain Eighth, know all worlds enter the body of a understanding of breadth and magnanimity, single sentient being. Ninth, know the for their minds are never narrow or mean. enlightenment tree and site of enlightenment Fourth, certain understanding of quiescence, of one Buddha pervade all worlds. Tenth, able to penetrate the most profound essence know all worlds are pervaded by one message of things. Fifth, certain understanding of that allows sentient beings to hear it universality, their determination for differently, to their delight. enlightenment extending everywhere. Sixth, Möôøi Raøng Buoäc: Thaäp Kieát Söû—Möôøi Thaèng certain understanding of capacity, able to Thuùc—See Nguõ Haï Phaàn Keát and Nguõ Thöôïng receive the support of the power of Buddha. Phaàn Keát. Seventh, certain understanding of strength, Möôøi Sai Bieät Trí Cuûa Boà Taùt: Möôøi trí ñöôïc able to

crush all demon activities. Eighth, Phaät daïy trong Kinh Hoa Nghieâm, Phaåm 38, Ly certain understanding of clear decision, Theá Gian. Boà Taùt naøo an truï nôi phaùp naày seõ ñöôïc knowing the consequences of all actions. trí sai bieät quaûng ñaïi voâ thöôïng cuûa Nhö Lai: trí Ninth, certain understanding of presence, able sai bieät bieát chuùng sanh, trí sai bieät bieát caùc caên, to manifest spiritual powers at will. Tenth, trí sai bieät bieát caùc haønh ñoäng, trí sai bieät bieát thoï certain understanding of succession and sanh, trí sai bieät bieát theá giôùi, trí sai bieät bieát phaùp freedom, receiving the prediction of giôùi, trí sai bieät bieát chö Phaät, trí sai bieät bieát caùc Buddhahod from all Buddhas, and attaining phaùp, trí sai bieät bieát tam theá, trí sai bieät bieát taát caû Buddhahood at will at any time. ñaïo ngöõ ngoân—Ten kinds of knowledge of (B) Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc differentiation of Enlightening Beings mentioned quyeát ñònh giaûi Phaät ñoä quaûng ñaïi voâ thöôïng by the Buddha in The Flower Adornment Sutra, cuûa Nhö Lai. Thöù nhaát laø bieát taát caû theá giôùi Chapter 38, Detachment from The World. vaøo moät theá giôùi. Thöù nhì laø bieát moät theá giôùi Enlightening Beings who rest on these principles vaøo taát caû theá giôùi. Thöù ba laø bieát moät thaân will attain the Buddha's unexcelled, far-reaching Nhö Lai, moät toøa Lieân Hoa thaûy ñeàu cuøng knowledge of differentiation: knowledge of khaép taát caû theá giôùi. Thöù tö laø bieát taát caû theá differentiations of sentient beings, knowledge of giôùi ñeàu nhö hö khoâng. Thöù naêm laø bieát taát caû differentiations of faculties, knowledge of theá giôùi ñuû Phaät trang nghieâm. Thöù saùu laø bieát differentiations of consequences of actions, Boà Taùt ñaày khaép taát caû theá giôùi. Thöù baûy laø knowledge of differentiations of forms of birth, bieát taát caû theá giôùi vaøo moät loã loâng. Thöù taùm knowledge of differentiations of worlds, laø bieát taát caû theá giôùi vaøo moät thaân chuùng knowledge of differentiations of spheres of sanh. Thöù chín laø bieát taát caû theá giôùi, moät caây reality, knowledge of differentiations of Buddhas, Phaät Boà Ñeà, moät Phaät ñaïo traøng thaûy ñeàu knowledge of differentiations of phenomena, cuøng khaép. Thöù möôøi laø bieát taát caû theá giôùi, knowledge of differentiations of time, and moät aâm thanh cuøng khaép laøm cho caùc chuùng knowledge of differentiations of all ways of sanh ñeàu rieâng hieåu bieát loøng sanh hoan hyû—speaking.

Möôøi Saùu Caên Ñeá: Sixteen roots—Trong Thanh thus it is unperturbed. Eighth, unassociated Tònh Ñaïo, söï baát ñoäng cuûa taâm caàn ñöôïc hieåu theo consciousness is not perturbed by defilement, thus 16 kieåu goïi laø 16 caên ñeá. Thöù nhaát laø taâm khoâng it is unperturbed. Ninth, consciousness rid of chaùn chöôøng thì khoâng bò lay ñoäng bôûi giaûi ñaõi barriers is not perturbed by the barrier of bieáng nhaùc neân noù baát ñoäng. Thöù nhì laø taâm khoâng defilement, thus it is unperturbed. Tenth, unified möøng rôõ thì khoâng lay ñoäng bôûi traïo cöû, vaäy noù baát consciousness is not perturbed by the defilement ñoäng. Thöù ba laø taâm khoâng bò loâi cuoán thì khoâng of variety, thus it is unperturbed. Eleventh, lay ñoäng bôûi tham duïc, do vaäy noù baát ñoäng. Thöù tö consciousness reinforced by faith is not perturbed laø taâm khoâng chaùn gheùt thì khoâng bò lay ñoäng bôûi by faithlessness.

Twelfth, consciousness aùc yù, do vaäy noù baát ñoäng. Thöù naêm laø taâm ñoäc laäp reinforced by energy is not perturbed by thì khoâng bò lay ñoäng bôûi taø kieán, do vaäy noù baát indolence, thus it is unperturbed. Thirteenth, ñoäng. Thöù saùu laø taâm khoâng vöôùng maéc thì khoâng consciousness reinforced by mindfulness is not bò lay ñoäng bôûi tham duïc, do vaäy noù baát ñoäng. Thöù perturbed by negligence, thus it is unperturbed. baûy laø taâm giaûi thoaùt thì khoâng lay ñoäng vì nguõ Fourteenth, consciousness reinforced by duïc, do vaäy noù baát ñoäng. Thöù taùm laø taâm khoâng concentration is not perturbed by agitation, thus it lieân heä ñeán caáu ueá thì khoâng lay ñoäng vì caáu ueá, is unperturbed. Fifteenth, consciousness do vaäy noù baát ñoäng. Thöù chín laø taâm khoâng coøn reinforced by understanding is not perturbed by raøo ngaên thì khoâng bò lay ñoäng bôûi raøo ngaên caáu ignorance, thus it is unperturbed. Sixteenth, ueá, do vaäy noù baát ñoäng. Thöù möôøi laø taâm chuyeân illuminated consciousness is not perturbed by the nhaát thì khoâng bò lay ñoäng bôûi caáu ueá cuûa sai bieät, darkness of ignorance, thus it is unperturbed. do vaäy noù baát ñoäng. Thöù möôøi moät laø taâm taêng Möôøi Saùu Khía Caïnh Veà Töù Dieäu Ñeá: Sixteen cöôøng vôùi tín thì khoâng bò lay ñoäng bôûi baát tín, do aspects of the Four Noble Truths—Theo Laït Ma vaäy noù baát ñoäng. Thöù möôøi hai laø taâm taêng cöôøng Khenchen Thrangu, coù möôøi saùu khía caïnh cuûa Töù bôûi taán thì khoâng bò lay ñoäng vì giaûi ñaõi, do vaäy noù Dieäu Ñeá trong Kim cang Thöøa—According to baát ñoäng. Thöù möôøi ba laø taâm taêng cöôøng bôûi nieäm Lama Khenchen Thrangu in “The Practice of thì khoâng bò lay ñoäng bôûi thaát nieäm hay lô ñeãnh, Tranquility and Insight”, there are sixteen aspects do vaäy noù baát ñoäng. Thöù möôøi boán laø taâm taêng of the Four Noble Truths in the Vajrayana. cöôøng vôùi ñònh thì khoâng bò lay ñoäng bôûi traïo cöû, (I) Chaân lyù veà Khoå ñeá: khoå, voâ thöôøng, khoâng, vaø do vaäy noù baát ñoäng. Thöù möôøi laêm laø taâm taêng voâ ngaõ—The Truth of Suffering cöôøng bôûi tueä thì khoâng bò lay ñoäng bôûi ngu si, do (duhkhasatya-skt): suffering (duhkha-skt), vaäy noù baát ñoäng. Thöù möôøi saùu laø taâm ñöôïc chieáu impermanence (anitya-skt), emptiness saùng thì khoâng bò lay ñoäng bôûi boùng toái voâ minh, (sunyata-skt), and selflessness (anatmaka- do vaäy noù baát ñoäng—According to the Path of skt). Purification, the mind’s unpertubedness should be (II) Chaân lyù veà Taäp ñeá (nguoàn goác cuûa khoå): understood in sixteen modes which are called the nguoàn goác, sinh khôûi, nhaân, vaø duyeân —The sixteen roots. First, undejected consciousness is Truth of Origin (samudayasatya-skt): origin not perturbed by indolence, thus it is unperturbed. (samudaya-skt), strong production (prabhava- Second, unelated consciousness is not perturbed skt), cause (hetu-skt), and condition by agitation, thus it is unperturbed. Third, (pratyaya-skt). unattracted consciousness is not perturbed by (III) Chaân lyù veà Dieät ñeá (söï dieät khoå): dieät taän, greed, thus it is unperturbed. Fourth, unrepelled tòch tónh, toái thaéng, vaø vieãn ly—The Truth of consciousness is not perturbed by ill-will, thus it is Cessation (nirodhasatya-skt): cessation unperturbed. Fifth, independent consciousness is (nirodha-skt), pacification (santa-skt), not perturbed by false views, thus it is excellence (pranita-skt), and definite unperturbed. Sixth,

untrammelled consciousness is emergence (nihsarana-skt). not perturbed by greed accompanied by zeal, thus (IV)Chaân lyù veà Ñaïo ñeá (con ñöôøng dieät khoå): ñaïo, it is unperturbed. Seventh, liberated consciousness chaùnh lyù, chaùnh haïnh, vaø xuaát ly—The Truth is not perturbed by greed for five sense desires, of the Path (margasatya-skt): path (marga-

skt), suitability (nyaya-skt), achievement caùc truï ñòa, nôi ñoù laø quoác ñoä cuûa Boà Taùt, vì ñoù laø (pratipatti-skt), and deliverance (nairyanika- nôi sinh tröôûng heát thaûy caùc Ba La Maät. Thöù tö laø skt). nôi naøo coù phaùt ñaïi nguyeän, nôi ñoù laø quoác ñoä cuûa Möôøi Sieâng Naêng Tinh Taán Cuûa Chö Boà Taùt: Boà Taùt, vì ñoù laø nôi thi haønh coâng haïnh. Thöù naêm Theo lôøi Phaät daïy trong Kinh Hoa Nghieâm , Phaåm laø nôi naøo coù ñaïi töø, nôi ñoù laø quoác ñoä cuûa Boà Taùt, 38, Ly Theá Gian, chö Ñaïi Boà taùt coù möôøi söï sieâng vì ñoù laø nôi phaùt trieån Töù Nhieáp Phaùp. Thöù saùu laø naêng tinh taán giuùp hoï coù ñöôïc ñaày ñuû tinh taán Ba- nôi naøo coù chaùnh kieán, nôi ñoù laø quoác ñoä cuûa Boà La-Maät voâ thöôïng cuûa chö Nhö Lai. Thöù nhaát laø Taùt, vì laø nôi trí tueä sieâu vieät troåi daäy. Thöù baûy laø sieâng naêng tinh taán giaùo hoùa taát caû chuùng sanh. nôi naøo Ñaïi Thöøa quaûng baù, nôi ñoù laø quoác ñoä cuûa Thöù nhì laø sieâng naêng tinh taán thaâm nhaäp taát caû Boà Taùt, vì laø nôi heát thaûy caùc phöông tieän thieän caùc phaùp. Thöù ba laø sieâng naêng tinh taán nghieâm xaûo ñöôïc vaän duïng. Thöù taùm laø nôi naøo coù giaùo tònh taát caû theá giôùi. Thöù tö laø sieâng naêng tinh taán tu hoùa chuùng sanh, nôi ñoù laø quoác ñoä cuûa Boà taùt, vì laø haønh taát caû sôû hoïc cuûa chö Boà Taùt. Thöù naêm laø nôi heát thaûy chö Phaät giaùng sinh. Thöù chín laø nôi sieâng naêng tinh taán dieät tröø taát caû aùc nghieäp cuûa naøo coù phöông tieän trí, nôi ñoù laø quoác ñoä cuûa Boà chuùng sanh. Thöù saùu laø sieâng naêng tinh taán ngaên Taùt, vì laø nôi nhaän bieát raèng heát thaûy caùc phaùp ñeàu döùt taát caû khoå ñau aùc ñaïo. Thöù baûy laø sieâng naêng khoâng sinh. Thöù möôøi laø nôi naøo coù tu taäp heát thaûy tinh taán phaù deïp taát caû ma quaân. Thöù taùm laø sieâng caùc giaùo thuyeát cuûa Phaät, nôi ñoù laø quoác ñoä cuûa naêng tinh taán nguyeän vì taát caû chuùng sanh laøm cho Boà Taùt, vì laø nôi maø heát thaûy chö Phaät trong quaù maét hoï ñöôïc thanh tònh. Thöù chín laø sieâng naêng khöù, hieän taïi vaø vò lai giaùng sanh—According to tinh taán cuùng döôøng taát caû chö Phaät. Thöù möôøi laø Zen Master D.T. Suzuki in Essays in Zen sieâng naêng tinh taán khieán taát caû chö Nhö Lai hoan Buddhism, Bodhisattvas have ten real native hyû—According to the Buddha in The Flower countries. First, wherever thee is awakening of the Adornment Sutra, Chapter 38, Detachment From Bodhicitta there is the Bodhisattva’s native land, The World, Great Enlightening Beings have ten because it belongs to the Bodhisattva-family (see kinds of exertion of energy which help them fully Boà Ñeà Taâm). Second, wherever there is deep- achieve the unexcelled transcendent energy of the heartedness, there is the Bodhisattva’s native Buddhas. First, exertion of energy to educate all land, because it is where the family of good sentient beings. Second, exertion of energy to friends rises (see Thieän Tri Thöùc). Third, enter deeply into all Buddha teachings. Third, wherever there is the experience of the Bhumis, exertion of

energy to purify all worlds. Fourth, there is the Bodhisattva's native land, because it is exertion of energy to practice all sciences of where all the Paramitas grow (see Luïc Ñoä Ba La Enlightening Beings. Fifth, exertion of energy to Maät). Fourth, wherever the great vows are made, eliminate all evils of sentient beings. Sixth, there is the Bodhisattva's native land, because it is exertion of energy to stop the miseries of all where deeds of devotion are carried on (see Ñaïi vicious cycles. Seventh, exertion of energy to Nguyeän). Fifth, wherever there is a great all- destroy all demons. Eighth, exertion of energy to embracing love, there is the Bodhisattva's native become pure, clear eyes for all sentient beings. land, because it is where the four ways of Ninth, exertion of energy to honor (service or to acceptance developed (see Töù Nhieáp Phaùp, and make offerings to) all Buddhas. Tenth, exertion of Töù Voâ Löôïng Taâm (1)). Sixth, wherever there is energy to please all Buddhas. the right way of viewing things, there is the Möôøi Sinh Ñòa Ñích Thöïc Cuûa Chö Boà Taùt: Bodhisattva's native land, because it is where Theo Thieàn Sö D.T. Suzuki trong Thieàn Luaän Taäp transcendental knowledge takes its rise (see Baùt III, chö Boà Taùt coù möôøi sinh ñòa ñích thöïc. Thöù Chaùnh Ñaïo, and Trí Hueä Ba La Maät). Seventh, nhaát laø nôi naøo coù taâm Boà Ñeà ñöôïc phaùt khôûi, nôi wherever the Mahayana thrives well, there is the ñoù laø quoác ñoä cuûa Boà Taùt, vì taâm Boà Ñeà laø quyeán Bodhisattva's native land, because it is where all thuoäc cuûa Boà Taùt. Thöù nhì laø nôi naøo coù thaâm taâm, the skilful means unfold (see Ñaïi Thöøa, and nôi ñoù laø quoác ñoä cuûa Boà taùt, vì ñoù laø nôi xuaát sinh Phöông Tieän Thieän Xaûo). Eighth, wherever there caùc thieän tri thöùc. Thöù ba laø nôi naøo coù chöùng nhaäp is the training of all beings, there is the

Bodhisattva's native land, because it is where the Adornment Sutra, Chapter 38, there are ten kinds Buddhas are born. Ninth, wherever there are of lion's roar of Enlightening Beings. Enlightening means born of transcendental knowledge, there is Beings who abide by these can attain the the Bodhisatva's native land, because it is where supremely great lion's roar of Buddhas. First, the recognition obtains that all things are unborn great lion's roar of the determination for (see Baát Sinh, and Baát Dieät). Tenth, wherever enlightenment. They declare to be surely to attain there is the practicing of all the Buddha-teachings, true enlightenment. Second, the great lion's roar there is the Bodhisattva's native land, because it is of great compassion enables those who have not where all the Buddhas of past, present, and future yet transcended the world to transcend; liberates are born. those who are not yet liberated; pacifies those Möôøi Sö Töû Hoáng Cuûa Chö Ñaïi Boà Taùt: Theo who are not yet at peace; and enables those who Kinh Hoa Nghieâm, Phaåm 38, coù möôøi sö töû hoáng have not yet attained nirvana to attain it. Third, cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong möôøi the great lion's roar of requiting the benevolence phaùp naày thôøi ñöôïc ñaïi sö töû hoáng cuûa Nhö Lai. of the Buddha. They will perpetuate the seeds of Thöù nhaát laø ñaïi Boà Ñeà sö töû hoáng. Chö Boà Taùt the Buddha, the Teaching, and the harmonious quyeát ñònh seõ thaønh chaùnh ñaúng chaùnh giaùc. Thöù Community. Fourth, the great lion's roar of nhì laø ñaïi bi sö töû hoáng coù theå laøm cho ngöôøi

chöa ultimately firm commitment. They will purify all ñöôïc ñoä thôøi ñöôïc ñoä; ngöôøi chöa ñöôïc giaûi thoaùt Buddha lands. Fifth, the lion's roar of personally thôøi ñöôïc giaûi thoaùt; ngöôøi chöa an ñöôïc an; ngöôøi maintaining pure conduct. They will get rid of all chöa Nieát baøn ñöôïc chöùng Nieát baøn. Thöù ba laø ñaùp evil ways and difficult situations. Sixth, the great ôn Nhö Lai ñaïi sö töû hoáng. Chö Boà Taùt seõ laøm cho lion's roar of tirelessly seeking virtue. They will chuûng taùnh cuûa Tam baûo Phaät, Phaùp vaø hoøa hôïp fully attain adorning features of body, speech, and Taêng khoâng ñoaïn tuyeät. Thöù tö laø theä nguyeän roát mind of all Buddhas. Seventh, the great lion's roar raùo ñaïi sö töû hoáng. Chö Boà taùt seõ nghieâm tònh taát of tirelessly seeking knowledge. They will fully caû coõi Phaät. Thöù naêm laø töï trì tònh giôùi ñaïi sö töû accomplish the knowledge of all Buddhas. Eighth, hoáng. Chö Boà Taùt seõ tröø dieät taát caû aùc ñaïo vaø caùc the great lion's roar of cultivating right practice to naïn xöù. Thöù saùu laø caàu phöôùc khoâng nhaøm ñaïi sö stop affictions. They will annihilate all demons töû hoáng. Chö Boà Taùt seõ coù ñaày ñuû thaân ngöõ yù and all the works of demons. Ninth, the great töôùng haûo trang nghieâm cuûa chö Phaät. Thöù baûy laø lion's roar of the acceptance of the non-origination caàu trí khoâng nhaøm ñaïi sö töû hoáng. Chö Boà Taùt seõ of all things. They realize that all things are thaønh töïu vieân maõn nhöõng trí hueä cuûa taát caû chö selfless, without being, without life, without Phaät. Thöù taùm laø tu chaùnh haïnh döùt tröø phieàn naõo personality, empty, signless, wishless, and pure as ñaïi sö töû hoáng. Chö Boà Taùt seõ dieät taát caû chuùng ma space. Tenth, the great lion's roar of doing what cuõng nhö nhöõng ma nghieäp. Thöù chín laø voâ sanh one says. Enlightening beings in their last life phaùp nhaãn ñaïi sö töû hoáng. Chö Boà Taùt bieát roõ caùc shake all Buddha-lands and make them all pure. phaùp khoâng ngaõ, khoâng chuùng sanh, khoâng thoï Thereupon, all Indras, Brahmas, and guardian maïng, khoâng coù baûn taùnh rieâng, troáng khoâng, voâ deities come, praise and entreat them, 'Please töôùng, voâ nguyeän vaø thanh tònh nhö hö khoâng. Thöù Enlightening Beings, with the truth of möôøi laø toái haäu sanh Boà Taùt chaán ñoäng taát caû Phaät birthlessness, appear to be born.' The ñoä ñeàu laøm cho trang nghieâm thanh tònh. Baáy giôø Enlightening Beings then observe all sentient taát caû Ñeá Thích, Phaïm vöông, Töù Thieân vöông ñeàu beings in the world by the unobstructed eye of ñeán taùn thaùn khuyeán thænh: 'Ngöôõng mong Boà Taùt wisdom and see that there are none who compare duøng phaùp voâ sanh maø thò hieän thoï sanh.' Boà Taùt to themselves, so they appear to be born in royal duøng hueä nhaõn voâ ngaïi quaùn saùt khaép theá gian taát palaces, walk seven steps by themselves, and caû chuùng sanh khoâng ai baèng ta, neân lieàn thò hieän declare in a great lion's roar, 'I am supreme in the ñaûn sanh nôi vöông cung, töï ñi baûy böôùc ñaïi sö töû world. I will forever end the realm of birth and hoáng: Ta laø toái thaéng ñeä nhöùt ôû theá gian, ta seõ heát death.' haún bieân teá sanh töû—According to the Flower

Möôøi Söï Chö Boà Taùt Ñi Ñeán Ñaïo Traøng: Theo Thöù nhaát laø vì quaù khöù nguyeän löïc. Thöù nhì laø vì Kinh Hoa Nghieâm, Phaåm 38, chö Ñaïi Boà Taùt ñi ñaïi bi nhieáp trì. Thöù ba laø vì chaúng boû chuùng sanh. ñeán ñaïo traøng coù muôøi söï.

Chö Ñaïi Boà Taùt duøng Thöù tö laø vì trí hueä töï taïi tuøy sôû thích cuûa chuùng möôøi söï ñeán ñaïo traøng naày ñeå giaùo hoùa vaø aûnh sanh maø giaûi thích. Thöù naêm laø vì ñuùng thôøi ñuùng höôûng chuùng sanh. Thöù nhaát laø chieáu saùng taát caû tieát. Thöù saùu laø vì tuøy sôû thích sôû nghi khoâng voïng möôøi phöông theá giôùi. Thöù nhì laø chaán ñoäng taát caû thuyeát. Thöù baûy laø vì kheùo bieát roõ tam theá. Thöù theá giôùi möôøi phöông. Thöù ba laø hieän thaân khaép taùm laø vì thaân Phaät toái thaéng khoâng ai saùnh kòp. möôøi phöông theá giôùi. Thöù tö laø giaùc ngoä taát caû Boà Thöù chín laø vì ngoân töø töï taïi, khoâng ai coù theå löôøng Taùt vaø taát caû chuùng sanh ñoàng haønh ôû ñôøi tröôùc. ñöôïc. Thöù möôøi laø vì trí hueä töï taïi, tuøy choã phaùt Thöù naêm laø thò hieän taát caû söï trang nghieâm nôi ñaïo ngoân thaûy ñeàu ñöôïc khai ngoä—Ten things which traøng. Thöù saùu laø tuøy sôû thích cuûa caùc chuùng sanh Buddhas plant pure elements in the minds of maø vì hoï hieän nhöõng oai nghi nôi thaân vaø taát caû söï sentient beings which are not in vain when they trang nghieâm nôi caây Boà Ñeà. Thöù baûy laø Thò hieän (Truly Awakened Buddhas) turn the wheel of thaáy taát caû Nhö Lai möôøi phöông. Thöù taùm laø moãi teaching). First, because of the power of their past böôùc ñi ñeàu nhaäp tam muoäi, nieäm nieäm thaønh Phaät vows. Second, because of being sustained by great khoâng giaùn ñoaïn. Thöù chín laø taát caû chuùng sanh compassion. Third, because of not abandoning ñeàu saém daâng nhöõng ñoà cuùng döôøng thöôïng dieäu sentient beings. Fourth, because of freedom of leân chö ñaïi Boà Taùt maø chaúng bieát nhau. Thöù möôøi knowledge able to teach according to the the laø duøng trí voâ ngaïi quaùn saùt khaép taát caû chö Nhö inclinations of sentient beings. Fifth, because of Lai, nôi taát caû theá giôùi tu haïnh Boà Taùt maø thaønh the unerring timing. Sixth, because of according Chaùnh Ñaúng Chaùnh Giaùc—According to the with suitability and not preaching arbitrarily. Flower Adornment Sutra, Chapter 38, there are Seventh, because of knowledge of past, present ten things occur when Great Enlightening Beings and future. Eighth, because Buddhas are most go to the site of enlightenment. Enlightening excellent, without peer. Ninth, because their Beings utilize these ten to teach and influence sayings are free and unfathomable. Tenth, sentient beings. First, they illuminate all worlds. because their knowledge is free and whatever Second, they cause all worlds to quake. Third, they say is enlightening. they manifest bodies in all worlds. Fourth, they Möôøi Söï Ñieàu Ngöï (Töï Taïi): Theo Kinh Hoa awaken all Enlightening Beings and their Nghieâm, Phaåm 38, coù möôøi söï töï taïi. Thöù nhaát laø colleagues in the past. Fifth, they manifest all the Meänh Töï Taïi (Ayurvasita (skt) hay söï ñieàu ngöï veà adornments of the site of enlightenment. Sixth, thôøi gian cuûa ñôøi soáng. Thöù nhì laø Taâm Töï Taïi they manifest various kinds of deportment and all (Cittavasita (skt) hay söï ñieàu ngöïï caùi taâm coù theå ñi the adornments of the tree of enlightenment, vaøo moïi hình thöùc coù theå ñöôïc cuûa söï tu taäp ñònh. showing them according to the inclinations of the Thöù ba laø Taøi Töï Taïi (Parishkara (skt) hay naêng minds of sentient beings. Seventh, they see all the löïc veà voâ soá trang nghieâm nhôø ñoù vò Boà Taùt laøm Buddhas of the ten directions. Eighth, they phong phuù caùc theá giôùi. Thöù tö laø Nghieäp Töï Taïi continually

enter concentration with every step (Karmavasita (skt) hay chòu söï haønh taùc cuûa and become Buddhas moment to moment, without nghieäp theo tröôøng hôïp ñoøi hoûi. Thöù naêm laø Thoï interruption. Ninth, the leaders of all creatures, Sanh Töï Taïi (Upapatti (skt) hay söï ñieàu ngöï söï taù i unaware of each other, produce all kinds of sanh ñeå Ngaøi coù theå sinh ra trong baát cöù theá giôùi wonderful offerings. Tenth, with unobstructive naøo. Thöù saùu laø Giaùc Töï Taïi (Adhimukti (skt) hay knowledge they observe all the Buddhas carrying naêng löïc nhìn thaáy chö Phaät ñaày khaép vuõ truï. Thöù out the deeds of Enlightening Beings in all worlds baûy laø Nguyeän Töï Taïi (Pranidhana-vasita (skt) and fulfilling true enlightenment. hay naêng löïc ñaït chöùng ngoä baát cöù luùc naøo vaø baát Möôøi Söï Chö Nhö Lai Duøng Ñeå Gieo Phaùp cöù ôû ñaâu nhö Ngaøi muoán. Thöù taùm laø Thaàn Löïc Töï Baïch Tònh: Möôøi söï maø chö Nhö Lai duøng ñeå Taïi (Riddhivasita (skt) hay naêng löïc thi trieån moïi gieo phaùp baïch tònh vaøo taâm chuùng sanh khoâng heà loaïi thaàn thoâng. Thöù chín laø Phaùp Töï Taïi luoáng coâng khi quyù Ngaøi chuyeån ñaïi phaùp luaân. (Dharmavasita (skt) hay khaû naêng giaûng daïy Phaät

phaùp trong taát caû moïi khía caïnh coù theå coù cuûa giaùo ñoà cuùng döôøng thöôïng dieäu ñeán khaép taát caû theá lyù nhaø Phaät. Thöù möôøi laø Trí Töï Taïi (Jnanavasita giôùi ñeå cuùng döôøng chö Phaät. Thöù taùm laø an truï trí (skt) hay naêng löïc hieåu bieát maø nhôø ñoù Ngaøi phaùt toái thaéng, ñeàu hieän bieát roõ nhöõng caên vaø yù haønh hieän trong moãi yù töôûng cuûa Ngaøi moät naêng löïc kyø cuûa taát caû chuùng sanh. Thöù chín laø ñieàu kyø dò chöa dieäu vaø söï an tònh toaøn haûo cuûa Ñöùc Nhö Lai ñeå töøng thaáy thöù chín noùi raèng chö ñaïi Boà Taùt nhaäp ñöa ñeán söï theå chöùng Boà Ñeà—According to the tam muoäi teân laø 'thieän giaùc' vaø söùc cuûa tam muoäi Avatansaka Sutra, Chapter 38, there are ten kinds naày coù theå laøm cho thaân Boà Taùt ñaày khaép taát caû of masteries of self-control. First, mastery over the theá giôùi trong thaäp phöông tam theá. Ñieàu kyø dò duration of life. Second, mastery over the mind chöa töøng thaáy thöù möôøi noùi raèng chö ñaïi Boà Taùt which can enter into every possible form of self- ñaït ñöôïc ly caáu quang minh voâ ngaïi ñaïi trí vaø töø concentration. Third, power over an infinite ñoù laøm cho thaân nghieäp cuûa chö Boà Taùt vaøo khaép variety of embellishment whereby the Bodhisattva tam theá—According to the Flower Adornment enriches the worlds. Fourth, submitting himself to Sutra, Chapter 38, there are ten extraordinary, the working of karma as the case requires. Fifth, unprecedented events occur when Great mastery over births so that He can be born in any Enlightening Beings sit on the site of world. Sixth, the power of seeing the Buddhas enlightenment. The first extraordinary filling up the entire universe. Seventh, the power unprecedented event states that all the Buddhas of of attaining enlightenment at any moment and in the worlds of ten directions appear before them, any place as He wills. Eighth, the power of raise their right hands and praise them as exhibiting all kinds of miraculous works. Ninth, unexcelled guides! Second, all Buddhas watch the ability of teaching Buddhism in all its possible over them and give them the power. Third, the aspects. Tenth, the power of understanding Enlightening Beings who were their colleagues in whereby He

reveals in every thought of His the past come and surround them and respectfully Tathagata' wonderful powers and perfect serenity present various adornments. Fourth, the plants leading to the realization of the Bodhi. and trees and all insentient things bend toward the Möôøi Söï Kyø Dieäu Chöa Töøng Thaáy Khi Chö site of enlightenment. The fifth extraordinary Ñaïi Boà Taùt Ngoài Vaøo Ñaïo Traøng: Theo Kinh unprecedented event states that Great Hoa Nghieâm, Phaåm 38, coù möôøi söï kyø dieäu chöa Enlightening Beings enter a concentration called töøng thaáy khi chö Ñaïi Boà Taùt ngoài vaøo ñaïo traøng. observing the cosmos, and the power of such Thöù nhaát laø söï kyø laï chöa töøng thaáy thöù nhöùt noùi concentration can cause all enlightening practices raèng taát caû caùc Ñöùc Nhö Lai trong möôøi phöông to be fulfilled. The sixth extraordinary theá giôùi ñeàu hieän ra tröôùc ñoàng giô tay phaûi leân unprecedented event states that great maø khen ngôïi raèng: Laønh thay! Laønh thay! Ñaáng Enlightening Beings attain a spell called oceanic Voâ Thöôïng Ñaïo Sö! Thöù nhì laø taát caû caùc Ñöùc Nhö treasury of supreme pure light, and they are able Lai thaûy ñeàu hoä nieäm vaø ban cho oai ñöùc. Thöù ba to receive the rain from the great clouds of laø chuùng Boà Taùt ñoàng haønh ñôøi tröôùc ñeàu ñeán vaây teaching of all Buddhas. Seventh, by spiritual quanh cung kính cuùng döôøng nhöõng vaät trang powers they produce superb offerings throughout nghieâm. Thöù tö laø caây coû cuøng nhöõng loaøi voâ tình all worlds which they present to the Buddhas. trong taát caû theá giôùi, ñeàu cong thaân nghieâng boùng Eighth, they rest in highest knowledge and höôùng veà phía ñaïo traøng. Thöù naêm laø söï kyø dò chöa actually know the faculties and mental patterns of töøng coù thöù naêm noùi raèng chö ñaïi Boà Taùt nhaäp tam all sentient beings. The ninth extraordinary muoäi teân 'quaùn saùt phaùp giôùi' vaø söùc cuûa tam muoäi unprecedented event states that great naày coù theå laøm cho taát caû coâng haïnh cuûa Boà Taùt Enlightening Beings enter a concentration called ñeàu ñöôïc vieân maõn. Thöù saùu laø söï kyø dò chöa töøng 'well aware' and the power of which coù thöù saùu noùi raèng chö ñaïi Boà Taùt ñöôïc Ñaø La Ni concentration enables their bodies to fill all worlds teân laø toái thöôïng ly caáu dieäu quang haûi taïng vaø hoï in all spaces and in all times. The tenth coù theå laõnh thoï ñaïi vaân phaùp vuõ cuûa taát caû chö extraordinary unprecedented event states that Phaät Nhö Lai. Thöù baûy laø duøng söùc oai ñöùc hieän great Enlightening Beings attain pure illumination

and unobstructed great knowledge, and such cuûa taát caû Nhö Lai thaàn löïc gia trì. Thöù möôøi laø knowledge enables their physical actions to söùc thieän caên cuûa chö Ñaïi Boà Taùt coù gia bò taát caû penetrate past, present, and future. chuùng sanh—Ten things occur when Great Möôøi Söï Laõnh Hoäi Vieân Maõn: Ten kinds of Enlightening Beings sit on the site of perfect comprehension of a Buddha—Theo Kinh enlightenment according to the Flower Adornment Phaùp Hoa, coù möôøi söï laõnh hoäi vieân maõn hay möôøi Sutra, Chapter 38. First, they cause all worlds phaïm vi cuûa kieán thöùc maø chæ coù Ñöùc Phaät môùi coù. shake in various ways. Second, they equally Thöù nhaát laø naêng löïc bieát caùi ñuùng vaø caùi sai. Thöù illuminate all worlds. Third, they remove all the nhì laø naêng löïc bieát haäu quaû cuûa nghieäp.

Thöù ba laø sufferings of miserable states. Fourth, they cause naêng löïc bieát taát caû caùc thieàn ñònh vaø quaùn chieáu. all worlds to be adamantine. Fifth, they gaze on Thöù tö laø naêng löïc bieát khaû naêng cao thaáp cuûa the lion thrones of all Buddhas. Sixth, their minds chuùng sanh. Thöù naêm laø naêng löïc bieát chuùng sanh are like space, without conceptualization. hieåu bieát caùi gì. Thöù saùu laø naêng löïc bieát baûn taùnh Seventh, they manifest comportment as vaø haønh ñoäng cuûa chuùng sanh. Thöù baûy laø naêng löïc appropriate. Eighth, they rest in adamantine bieát nhaân quaû cuûa chuùng sanh trong moïi caûnh giôùi. concentration. Ninth, they receive the pure, Thöù taùm laø naêng löïc bieát keát quaû cuûa nghieäp trong sublime place sustained by the spiritual power of nhöõng ñôøi quaù khöù. Thöù chín laø naêng löïc bieát baèng all Buddhas. Tenth, they can strengthen all trí sieâu phaøm. Thöù möôøi laø naêng löïc thoaùt khoûi sentient beings with the power of their own roots moïi sai laàm, hay khoâng theå sai laàm trong caùi of goodness. bieát—According to the Lotus Sutra, there are ten Möôøi Taø Kieán: Ten kinds of wrong views (The kinds of perfect comprehension of a Buddha, or Buddha and His Teachings)—See Thaäp Taø Kieán. ten fields of knowledge that belong only to the Möôøi Tai Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Hoa Buddha. First, the power to know right and wrong Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi tai. states. Second, the power to know the Chö Boà Taùt thaønh töïu phaùp naày thôøi ñöôïc ñaïi trí consequences of karma. Third, the power to know hueä nhó voâ thöôïng cuûa caùc Ñöùc Nhö Lai. Thöù nhaát all meditations and contemplations. Fourth, the laø nghe tieáng khen ngôïi thôøi döùt tröø taâm tham aùi. power to know the various higher and lower Thöù nhì laø nghe tieáng huûy baùng thôøi döùt tröø taâm capacities of living beings. Fifth, the power to hôøn giaän. Thöù ba laø nghe noùi nhò thöøa thôøi chaúng know what living beings understand. Sixth, the ham chaúng caàu. Thöù tö laø nghe ñaïo Boà Taùt thôøi power to know the basic nature and actions of vui möøng hôùn hôû. Thöù naêm laø nghe nhöõng nôi ñau living beings. Seventh, the power to know the khoå phieàn toaùi nhö ñòa nguïc, suùc sanh, ngaï, quyû causes and effects of living beings in all worlds. thôøi phaùt taâm ñaïi bi laäp theä nguyeän cöùu ñoä roäng Eighth, the power to know the results of karma in lôùn. Thöù saùu laø nghe söï thaéng dieäu cuûa nhôn thieân past lives. Ninth, the power to know by thôøi bieát ñoù ñeàu laø nhöõng phaùp voâ thöôøng. Thöù baûy supernatural insight. Tenth, the power of being laø nghe taùn thaùn coâng ñöùc cuûa chö Phaät, thôøi sieâng free from all error, or infallibility in knowledge. tu tinh taán cho mau ñöôïc vieân maõn. Thöù taùm laø Möôøi Söï Xaûy Ra Khi Chö Ñaïi Boà Taùt Ngoài ÔÛ nghe noùi ñeán luïc ñoä Ba La Maät vaø Töù nhieáp phaùp Ñaïo Traøng: Khi Ñaïi Boà Taùt ngoài ôû ñaïo traøng coù thôøi phaùt taâm tu haønh nguyeän ñeán bæ ngaïn. Thöù möôøi söï xaûy ra theo kinh Hoa Nghieâm, Phaåm 38. chín laø nghe taát caû aâm thanh trong thaäp phöông theá Thöù nhaát laø laøm chaán ñoäng möôøi phöông theá giôùi. giôùi, ñeàu bieát chæ laø nhöõng aâm vang, neân nhaäp baát Thöù nhì laø bình ñaúng chieáu saùng taát caû theá giôùi. khaû thuyeát dieäu nghóa thaäm thaâm. Thöù möôøi laø töø Thöù ba laø dieät tröø taát caû khoå ñau trong caùc aùc ñaïo. sô phaùt taâm nhaãn ñeán ñaïo traøng, thöôøng nghe

Thöù tö laø laøm cho taát caû theá giôùi kim cang hieäp chaùnh phaùp chöa töøng taïm nghæ, maø haèng chaúng boû thaønh. Thöù naêm laø hieän khaép taát caû caùc toøa sö töû vieäc giaùo hoùa chuùng sanh—According to The cuûa chö Phaät. Thöù saùu laø taâm voâ phaân bieät nhö hö Flower Adornment Sutra, Chapter 38, there are khoâng. Thöù baûy laø tuøy theo sôû nghi maø hieän oai ten kinds of ear of Great Enlightening Beings. nghi nôi thaân. Thöù taùm laø tuøy thuaän an truï kim Enlightening beings accomplish these will attain cang tam muoäi. Thöù chín laø thoï dieäu xöù thanh tònh the supreme ear of great wisdom of Buddhas.

First, hearing the voice of praise, they eliminate aspiration to save all living beings, unfailing zeal, craving. Second, hearing the voice of criticism, unfailing memory of all teachings of all Buddhas they eliminate anger. Third, hearing explanation past, present, and future, unfailing contemplation, of the two lesser vehicles of individual salvation, unfailing wisdom, unfailing freedom from all they do not cling to or seek them. Fourth, hearing hindrances, all bodily deeds being in accord with the path of Enlightening Beings, they rejoice wisdom, all deeds of speech being in accord with greatly. Fifth, hearing of places of pain and wisdom, all deeds of thought being in accord with trouble, such as the hells, animals and hungry wisdom, unhindered knowledge of the past, ghosts, they arouse great compassion and make unhindered knowledge of the future, and vows of universal salvation. Sixth, hearing tell of unhindered knowledge of the present. wonderful things of the human and celestial Möôøi Taùm Ñeà Muïc Leã Baùi: Eighteen objects of worlds, they know these are impermanent worship—Trong Chaân Ngoân toâng, moãi ngaøy haønh phenomena. Seventh, hearing praise of the virtues giaû phaûi thieàn quaùn treân 18 ñeà muïc, 9 ñeà muïc of Buddhas, they work diligently to quickly fulfill trong Kim Cang Maïn ñaø la vaø 9 trong Thai Taïng them. Eighth, hearing tell of practices as the six Maïn ñaø la—In the Shingon Sect, each day a ways of transcendence and four means of practitioner meditates on the eighteen objects, integration, they determine to practice them and nine in the Vajradhatu and nine in the reach their ultimate end. Ninth, hearing all sounds Garbhadhatu mandala. of the world, they know these are all like echoes Möôøi Taùm Giôùi: Eighteen realms—See Thaäp Baùt and penetrating untold profound meanings. Tenth, Giôùi. from the time of their first determination until they Möôøi Taùm Hình Thöùc Cuûa Khoâng: Eighteen reach the site of enlightenment, always hear the forms of emptiness—Theo Thieàn Sö D.T. Suzuki true Teaching, yet do not give up the work of trong Thieàn Luaän Taäp III, trong baûn dòch Kinh Baùt transforming sentient beings. Nhaõ cuûa Ngaøi Huyeàn Trang, coù 18 hình thöùc cuûa Möôøi Taùm Caên Phaàn: Eighteen fields of sense— “Khoâng”. Thöù nhaát laø Noäi Khoâng (Adhyatma- See Thaäp Baùt Giôùi. sunyata (skt) hay caùi Khoâng cuûa caùc phaùp noäi taïi. Möôøi Taùm Coâng Ñöùc Cuûa Phaät: Eighteen merits Chöõ “Noäi” chæ cho saùu thöùc. Khi chuùng ñöôïc goïi laø of a Buddha—Theo Kinh Phaùp Hoa, coù 18 tính “Khoâng,” nghóa laø taát caû moïi hoaït ñoäng cuûa chuùng chaát ñaëc bieät hay 18 coâng ñöùc maø chæ coù Ñöùc Phaät khoâng coù thaàn ngaõ hay linh hoàn naèm ôû sau, nhö môùi coù ñöôïc: khoâng sai laàm nôi thaân theå, khoâng

chuùng ta töôûng. Ñaây laø moät loái giaûi thích khaùc cuûa sai laàm veà ngoân ngöõ, khoâng sai laàm veà yù nieäm, thuyeát "Voâ Ngaõ." Thöù nhì laø Ngoaïi Khoâng khoâng baát ñònh veà taâm, khoâng coù taâm thieân vò, (Bahirdha-sunyata (skt) hay caùi Khoâng cuûa caùc hoaøn toaøn nhaãn nhuïc, kieân trì mong muoán cöùu ñoä phaùp ngoaïi taïi. "Ngoaïi" laø caùc ñoái töôïng cuûa saùu taát caû chuùng sanh, tinh taán khoâng ngöøng nghæ, nhôù thöùc, caùi "Khoâng" cuûa chuùng coù nghóa laø khoâng coù nghó khoâng ngöøng nghæ taát caû giaùo lyù cuûa chö Phaät nhöõng baûn truï hay baûn theå cuûa caùi ngaõ chuû teå naèm trong quaù khöù, hieän taïi vaø vò lai, quaùn nieäm khoâng ôû sau. Cuõng nhö khoâng coù Töï Ngaõ (atman) nôi haäu ngöøng nghæ, trí tueä baát hö, khoâng bao giôø bò tröôøng cuûa caùc hieän töôïng taâm lyù; cuõng vaäy, khoâng chöôùng ngaïi, moïi haønh ñoäng veà thaân ñeàu phuø hôïp coù Töï Ngaõ (ataman) nôi haäu tröôøng cuûa ngoaïi giôùi. vôùi trí tueä, moïi lôøi noùi ñeàu phuø hôïp vôùi trí tueä, moïi Thuaät ngöõ ñoù goïi laø "Phaùp Voâ Ngaõ." Phaät giaùo yù nghó ñeàu phuø hôïp vôùi trí tueä, trí tueä khoâng ngaên Nguyeân Thuûy daïy cho chuùng ta thuyeát "Voâ Ngaõ" ngaïi trong quaù khöù, trí tueä khoâng ngaên ngaïi trong (Anatman), nhöng ngöôøi ta noùi chính caùc nhaø Ñaïi töông lai, trí tueä khoâng ngaên ngaïi trong hieän taïi — Thöøa môùi luoân luoân aùp duïng thuyeát ñoù cho caùc ñoái According to the Lotus Sutra, there are eighteen töôïng ngoaïi giôùi. Thöù ba laø Noäi Ngoaïi Khoâng unique characteristics or eighteen merits that (Adhyatma-bahirdha-sunyata (skt) hay caùi Khoâng belong only to the Buddha: faultlessness in body, cuûa caùc phaùp noäi ngoaïi taïi. Thoâng thöôøng chuùng ta faultlessness in speech, faultlessness in mind and phaân bieät ngoaïi vôùi noäi, nhöng vì khoâng coù thöïc taïi thought, no unsteadiness of mind, mind of cho söï phaân bieät naày neân ôû ñaây noù bò phuû nhaän; söï impartiality, perfect resignation, imperishable phaân bieät chæ laø moät hình thaùi cuûa voïng taâm, moái

quan heä coù theå bò ñaûo loän baát cöù luùc naøo, ôû ñaây ñoâi khi ñöôïc chia thaønh naêm uaån, vaân vaân, theo khoâng coù thöôøng truï baát bieán. Thöû thay ñoåi vò trí, caùc quan ñieåm caàn thieát cho quaù trình suy luaän. caùi noäi thaønh ra ngoaïi vaø caùi ngoaïi thaønh ra noäi. Tuy nhieân, taát caû nhöõng phaân bieät naày chæ laø töông Quan heä naày goïi laø khoâng. Thöù tö laø Khoâng Khoâng ñoái vaø khoâng coù khaùch theå tính töông ñöông, vaø do (Sunyata-sunyata (skt) hay caùi Khoâng cuûa Khoâng. ñoù laø Khoâng. Voâ vi hieän höõu ñoái laïi vôùi höõu vi. Khi caùc phaùp ngoaïi vaø noäi ñöôïc tuyeân boá taát caû laø Neáu höõu vi khoâng thöïc coù thì voâ vi cuõng khoâng khoâng, chuùng ta taát nghó raèng "Khoâng" vaãn laø moät luoân. Caû hai ñeàu laø giaû danh, laø Khoâng. Thöù chín yù töôûng coù thöïc, hay chæ coù caùi ñoù môùi laø caùi khaû laø Taát Caùnh Khoâng (Atyanta-sunyata (skt) hay caùi ñaéc khaùch quan. Khoâng cuûa Khoâng coát huûy dieät Khoâng toái haäu. Taát caùnh khoâng nhaán maïnh taát caû chaáp tröôùc aáy. Coøn giöõ moät yù töôûng Khoâng töùc laø caùc phaùp ñeàu khoâng moät caùch tuyeät ñoái. "Cöùu coøn löu laïi moät haït buïi khi ñaõ queùt ñi taát caû. Thöù Caùnh" töùc tuyeät ñoái. Phuû nhaän thöïc taïi tính khaùch naêm laø Ñaïi Khoâng (Maha-sunyata (skt) hay caùi quan nôi chö phaùp ôû ñaây ñöôïc chuû tröông moät khoâng lôùn. "Khoâng Lôùn" chæ cho

tính baát thöïc cuûa caùch ñöông nhieân, khoâng ñieàu kieän thaéc maéc. khoâng gian. Thôøi tröôùc coi khoâng gian laø caùi coù "Khoâng cuûa Khoâng," treân thöïc teá, cuõng chæ cho thöïc moät caùch khaùch quan, nhöng ñeán caùc nhaø Ñaïi moät caùi nhö nhau. Phoøng ñöôïc queùt saïch laø nhôø Thöøa thì noù laø Khoâng. Caùc vaät trong khoâng gian leä choåi, nhöng neáu coøn choåi thì khoâng phaûi laø Khoâng thuoäc caùc ñònh luaät cuûa sinh töû, töùc bò ñieàu ñoäng tuyeät ñoái. Thöïc vaäy, phaûi gaït sang moät beân caùi bôûi luaät nhaân quaû; taát caû Phaät töû ñeàu thöøa nhaän choåi, cuøng vôùi ngöôøi queùt, môùi mong ñaït tôùi yù ñieàu ñoù, nhöng hoï laïi nghó khoâng gian trong töï theå nieäm veà "Taát Caùnh Khoâng." Coøn giöõ laïi duø chæ laø thöôøng truï. Caùc nhaø Ñaïi Thöøa daïy raèng khoaûng moät phaùp, moät vaät hay moät ngöôøi, laø coøn coù ñieåm caùch chaân khoâng bao la naày cuõng khoâng coù thöïc chaáp ñeå töø ñoù saûn xuaát moät theá giôùi cuûa nhöõng sai taïi khaùch quan neân yù töôûng veà khoâng gian hay bieät, roài keùo theo nhöõng öôùc muoán vaø ñau khoå. tröông ñoä (ñoä keùo daøi voâ taän) chæ laø aûo töôûng. Thöù Taùnh Khoâng vöôït ngoaøi moïi quyeát ñònh tính coù theå saùu laø Ñeä Nhaát Nghóa Khoâng (Paramartha-sunyata coù, vöôït ngoaøi chuoãi quan heä baát taän; ñoù laø Nieát (skt) hay caùi Khoâng cuûa chaân lyù cöùu caùnh. "Chaân Baøn. Thöù möôøi laø Voâ Teá Khoâng (Anavaragra- lyù cöùu caùnh" chæ coù chaân theå cuûa vaïn höõu, traïng sunyata (skt) hay caùi Khoâng khoâng bieân teá. Voâ teá thaùi toàn taïi chaân thöïc cuûa chuùng, ngoaøi taát caû hình khoâng coù nghóa laø khi noùi hieän höõu laø voâ thuûy, thaùi cuûa chuû quan tính. Ñaây laø caùi Khoâng bò huûy ngöôøi ta nghó raèng coù moät caùi nhö laø voâ thuûy, vaø dieät, khoâng bò gaùn cho laø theá naày hay theá kia, cuõng baùm vaøo yù nieäm naày. Ñeå loaïi boû chaáp tröôùc kieåu khoâng thöù gì coù theå gaùn vaøo ñoù. Vì vaäy chaân lyù naày, môùi neâu leân taùnh khoâng cuûa noù. Tri kieán cuûa cöùu caùnh hay ñeä nhaát nghóa laø Khoâng. Neáu laø coù con ngöôøi laéc lö giöõa hai ñoái cöïc. Khi yù nieäm veà thöïc, noù laø moät trong nhöõng ñoái töôïng bò chi phoái höõu thuûy bò deïp boû thì yù nieäm veà voâ thuûy laïi ñeán vaø raøng buoäc vaøo ñònh luaät nhaân quaû. Nieát Baøn chæ thay, maø söï thöïc chuùng chæ laø töông ñoái. Chaân lyù laø moät danh töï noùi khaùc. Khi Nieát Baøn coù choã ñeå cuûa Khoâng phaûi ôû treân taát caû nhöõng ñoái nghòch baùm ñöôïc, noù seõ khoâng laø Nieát Baøn nöõa. Khoâng naày, nhöng khoâng phaûi ôû ngoaøi chuùng. Vì vaäy kinh duøng ôû ñaây khaùc vôùi "Khoâng lôùn," khi nhöõng ñoái Baùt Nhaõ doác söùc khai thoâng con ñöôøng "trung töôïng noäi hay ngoaïi ñöôïc tuyeân boá laø Khoâng. Thöù ñaïo" duø vaäy vaãn khoâng ñöùng y ôû ñoù; vì neáu theá, baûy laø Höõu Vi Khoâng (Samskrita-sunyata (skt) hay heát coøn laø con ñöôøng giöõa. Thuyeát Taùnh Khoâng caùi Khoâng cuûa caùc phaùp höõu vi. Höõu vi nhö vaäy phaûi ñöôïc minh giaûi töø quan ñieåm raát thaän (Samskrita) chæ cho nhöõng phaùp xuaát hieän do caùc troïng. Thöù möôøi moät laø Taùn Khoâng (Anavakara- ñieàu kieän cuûa taùc thaønh. Noùi höõu vi Khoâng laø moät sunyata (skt) hay caùi Khoâng cuûa söï phaân taùn. Taùn caùch noùi khaùc chæ cho theá giôùi ngoaïi taïi cuõng nhö Khoâng (Anavakara-sunyata) coù nghóa laø khoâng coù theá giôùi noäi taïi ñeàu khoâng. Thöù taùm laø Voâ Vi thöù gì hoaøn toaøn ñôn nhaát trong theá gian naày.

Moïi Khoâng (Asamskrita-sunyata (skt) hay caùi Khoâng vaät bò cöôõng böùc phaûi phaân taùn kyø cuøng. Noù hieän cuûa caùc phaùp voâ vi. Voâ vi (Asamskrita) laø nhöõng höõu coi chöøng nhö moät ñôn toá, nguyeân daïng, phaùp khoâng leä thuoäc taùc thaønh, nhö khoâng gian nguyeân theå, nhöng ôû ñaây khoâng thöù gì laïi khoâng chaúng haïn. Hieän höõu ñoâi khi ñöôïc chia thaønh höõu theå phaân chieát thaønh nhöõng boä phaän thaønh toá. vi vaø voâ vi, ñoâi khi ñöôïc chia thaønh noäi vaø ngoaïi, Chaéc chaén noù bò phaân taùn. Caùc thöù naèm trong theá

giôùi cuûa tö töôûng hình nhö coù theå khoâng bò tieâu Thoï, taát caû caùc phaùp ñeàu mang caùc ñaëc saéc naày: giaûi. Nhöng ôû ñaây söï bieán ñoåi hieän ra döôùi moät höõu töôùng, tri töôùng, thöùc töôùng, duyeân töôùng, taêng hình thöùc khaùc. Coâng trình cuûa thôøi gian, thöôøng thöôïng töôùng, nhaân töôùng, quaû töôùng, toång töôùng, truï khoâng thöôøng maõi. Boán uaån: Thoï, Töôûng, Haønh bieät töôùng, y töôùng, nhöng heát thaûy nhöõng töôùng vaø Thöùc, cuõng chæ cho söï phaân taùn vaø hoaïi dieät taän ñoù khoâng coù thöôøng truï baát bieán; taát caû ñeàu laø ñoái cuøng. Noùi gì ñi nöõa thì chuùng cuõng laø Khoâng. Thöù ñaõi vaø giaû höõu. Phaøm phu khoâng theå soi toû vaøo baûn möôøi hai laø Baûn Taùnh Khoâng (Prakriti-sunyata chaát chaân thöïc cuûa caùc phaùp, do ñoù trôû neân chaáp (skt) hay caùi Khoâng cuûa baûn taùnh. Baûn taùnh laø caùi thuû yù nieäm veà moät thöïc taïi thöôøng, laïc, ngaõ, vaø laøm cho löûa noùng vaø nöôùc laïnh, noù laø baûn chaát tònh. Khoân ngoan chæ coù nghóa laø thoaùt khoûi nhöõng nguyeân sô cuûa moãi vaät theå caù bieät. Khi noùi raèng noù quan ñieåm taø vaïy ñoù, vì chaúng coù gì trong chuùng Khoâng, coù nghóa laø khoâng coù Töï Ngaõ (Atman) beân heát, neân phaûi coi laø Khoâng. Thöù möôøi laêm laø Baát trong noù ñeå taïo ra baûn chaát nguyeân sô cuûa noù, vaø yù Khaû Ñaéc Khoâng (Anupalambha-sunyata (skt) hay nieäm ñích thöïc veà baûn chaát nguyeân sô laø moät yù caùi Khoâng cuûa caùi baát khaû ñaéc. Ñaây laø loaïi Khoâng nieäm Khoâng. Chuùng ta ñaõ ghi nhaän raèng khoâng coù baát khaû ñaéc (anupalambha). Khoâng phaûi vì taâm töï ngaõ caù bieät nôi haäu cöù cuûa caùi chuùng ta coi nhö khoâng baét ñöôïc caùi ôû ngoaøi taàm tay, nhöng ñích vaät theå caù bieät, bôûi vì vaïn höõu laø nhöõng saûn phaåm thöïc chaúng coù gì ñaùng goïi laø sôû tri. Khoâng gôïi yù cuûa voâ soá nhaân vaø duyeân, vaø chaúng coù gì ñaùng goïi khoâng coù, nhöng khi ñöôïc khoaùc cho ñaëc tính baát laø moät baûn chaát nguyeân sô ñoäc laäp, ñôn ñoäc, töï khaû ñaéc, noù khoâng coøn laø phuû ñònh suoâng. Baát khaû höõu. Taát caû laø Khoâng trieät ñeå, vaø neáu coù thöù baûn ñaéc, chính bôûi khoâng theå laøm ñoái töôïng cho tö chaát nguyeân sô naøo ñoù, thì coù caùch naøo cuõng vaãn nieäm ñoái ñaõi qua taùc duïng cuûa Thöùc (Vijnana). laø Khoâng. Thöù möôøi ba laø Töï Töôùng Khoâng Cho tôùi luùc Thöùc ñöôïc naâng cao leân bình dieän Trí (Svalakshana-sunyata (skt) hay caùi Khoâng cuûa töï Baùt Nhaõ, baáy giôø môùi nhaän ra “khoâng baát khaû töôùng. Trong Töï Töôùng Khoâng, töôùng laø phöông ñaéc.” Kinh Baùt Nhaõ e raèng ngöôøi nghe phaûi kinh dieän khaû tri cuûa moãi vaät theå caù bieät. Trong vaøi haõi khi nghe kinh ñöa ra khaúng quyeát taùo baïo raèng tröôøng hôïp, töôùng khoâng khaùc vôùi baûn chaát nguyeân taát caû ñeàu khoâng, do ñoù môùi noùi theâm raèng söï sô, chuùng lieân heä

baát phaân. Baûn chaát cuûa löûa coù vaéng maët cuûa taát caû nhöõng yù töôûng sinh ra töø choã theå bieát qua caùi noùng cuûa noù, vaø baûn chaát cuûa nöôùc ñoái ñaõi khoâng chæ cho caùi ngoan khoâng, caùi khoâng qua caùi laïnh cuûa noù. Moät nhaø sö thì hieän baûn chaát troáng trôn; nhöng ñôn giaûn, ñoù laø caùi Khoâng khoâng coá höõu cuûa oâng ta qua vieäc tu trì caùc giôùi caám, coøn theå baét naém ñöôïc. Vôùi ngöôøi trí, Khoâng naày laø moä t caùi ñaàu caïo vaø chieác aùo baù naïp laø töôùng daïng thöïc taïi. Luùc sö töû caát tieáng roáng, nhöõng thuù vaät rieâng cuûa oâng ta. Kinh Baùt Nhaõ noùi vôùi chuùng ta khaùc hoaûng sôï, töôûng tieáng roáng aáy laø caùi raát phi raèng, nhöõng khía caïnh ngoaïi hieän, khaû tri, cuûa heát phaøm, gaàn nhö moät thöù maø chuùa teå sôn laâm 'ñaït thaûy moïi vaät laø khoâng vì chuùng laø nhöõng giaû ñöôïc' raát hy höõu. Nhöng ñoái vôùi sö töû, tieáng roáng töôùng, keát quaû do nhieàu taäp hôïp cuûa caùc nhaân vaø ñoù chaúng laï gì, chaúng coù gì hy höõu ñaït ñöôïc hay duyeân; vì töông ñoái neân chuùng khoâng coù thöïc. Do theâm vaøo. Vôùi keû trí cuõng vaäy, khoâng coù 'caùi ñoù, töï töôùng khoâng, coù nghóa raèng moãi vaät theå Khoâng' trong hoï ñaùng coi nhö rieâng hoï baét ñöôïc rieâng bieät khoâng coù nhöõng baûn saéc thöôøng haèng vaø laøm ñoái töôïng cho tö töôûng. Choã sôû ñaéc cuûa hoï laø baát hoaïi naøo ñaùng goïi laø cuûa rieâng. Thöù möôøi boán voâ sôû ñaéc. Thöù möôøi saùu laø Voâ Taùnh Khoâng laø Nhöùt Thieát Phaùp Khoâng (Sarvadharma-sunyata (Abhava-sunyata (skt) hay caùi Khoâng cuûa voâ theå. (skt) hay caùi Khoâng cuûa vaïn höõu. Thöøa nhaän taát caû Voâ Taùnh laø phuû ñònh cuûa höõu, cuøng moät nghóa vôùi caùc phaùp laø Khoâng, caùi ñoù heát söùc haøm nguï, vì chöõ Khoâng. Thöù möôøi baûy laø Töï Taùnh Khoâng Dharma khoâng chæ rieâng cho moät ñoái töôïng cuûa (Svabhava-sunyata (skt) hay caùi Khoâng cuûa töï quan naêng maø coøn chæ cho caû ñoái töôïng cuûa tö taùnh. Töï Taùnh coù nghóa laø 'noù laø noù,' nhöng khoâng töôûng. Khi tuyeân boá taát caû nhöõng thöù ñoù laø Khoâng, coù caùi noù naøo nhö theà. Cho neân Khoâng. Vaäy thì khoûi caàn baøn luaän chi tieát nöõa. Nhöng Kinh Baùt ñoái nghòch cuûa höõu vaø voâ laø thöïc ? Khoâng, noù cuõng Nhaõ hieån nhieân coá yù khoâng ñeå nguyeân traïng taûng khoâng luoân, vì moãi phaàn töû trong ñoái laäp voán laø ñaù ñeå ñeø naëng nhöõng ngöôøi hoïc Baùt Nhaõ moät caùch Khoâng. Thöù möôøi taùm laø Voâ Taùnh Töï Taùnh Khoâng trieät ñeå baèng hoïc thuyeát Taùnh Khoâng. Theo Long (Abhava-svabhava-sunyata (skt) hay caùi Khoâng

cuûa voâ theå cuûa töï taùnh—According to Zen Master or extension is mere fiction. Sixth, Emptiness of D.T. Suzuki in Essays in Zen Buddhism, Book III, the ultimate truth. The "ultimate truth" means the in Hsuan-Chuang's version of the true being of all things, the state in which they Mahaprajnaparamita, eighteen forms of emptiness truly are, apart from all forms of subjectivity. This are enumerated. First, Emptiness of the inner is something not subject to destruction, not to be things. "The inner things" mean the six held up as this or that, to which nothing can be consciousnesses (vijnana). When they are said to affixed. Therefore, this ultimate truth is empty. If be empty, our psychological activities have no real, it is one of those objects that are conditioned ego-soul behind them, as is commonly imagined and chained to the law of causation.

Nirvana is but by us. This is another way of upholding the another name. When Nirvana has something doctrine of Anatman or Anatta. Second, Emptiness attachable to it, it will no more be Nirvana. It will of the outer things. “The outer things” are objects be seen that ‘emptiness’ is here used in somewhat of the six consciousnesses, and their emptiness different sense from the ‘great emptiness,’ when means that there are no self-governing substances objects inner or outer are declared ‘empty.’ behind them. As there is no Atman at the back of Seventh, Emptiness of things created. Samskrita the psychological phenomena, so there is no means things that have come to existence owing Atman at the back of the external world. This is to conditions of causation. In this sense they are technically known as the “egolessness of things.” created. To say that the Samskrita are empty is Primitive Buddhism taught the theory Anatman in another way of saying that the world external as us, but it was by the Mahayanists, it is said, that well as internal is empty (see Voâ Vi Khoâng). the theory was applied to external objects also. Eighth, Emptiness of things uncreated. Asamskrita Third, Emptiness of the inner-and-outer things. are things not subject to causation, such as space. We generally distinguish between the inner and Existence is sometimes divided into Samskrita and the outer, but since there is no reality in this Asamskrita, sometimes into inner and outer, distinction it is here negated; the distinction is no sometimes into the five skandhas, etc., according more than a form of thought construction, the to points of view necessitated by course of relation can be reversed at any moment, there is reasoning. All these disctinctions are, however, no permanent stability here. Change the position, only relative and have no corresponding and what is inner is outer, and what is outer is objectivity, and are, therefore, all empty. The inner. This relativity is called here “emptiness.” Asamskrita exist because of their being contrasted Fourth, Emptiness of emptiness. When things to the Samskrita. When the latter have no reality, outside and inside are all declared empty, we are the former are also no more. They both are mere led to think that the idea of emptiness remains real names, and empty. The ninth emptiness is the or that this alone is something objectively ultimate emptiness. Atyanta-sunyata emphasizes attainable. The emptiness of emptiness is the idea of all ‘things’ being absolutely empty. designed to destroy this attachment. To maintain ‘Ultimate’ means ‘absolute.’ The denial of the idea of emptiness means to leave a speck of objective reality to all things is here dust when all has been swept clean. The fifth unconditionally upheld. The ‘emptiness’ means emptiness is the great emptiness. The “great practically the same thing. The room is swept emptiness” means the unreality of space. Space clean by the aid of a broom; but when the broom is was conceived in old days to be something retained it is not absolute emptiness. Neither the objectively real, but this is regarded by the broom, nor the sweeper should be retained in Mahayana as empty. Things in space are subject order to reach the idea of Atyanta-sunyata. As to the laws of birth and death, that is, governed by long as there is even on dharma left, a thing or a causation, as this all Buddhists recognize; but person or a thought, there is a point of attachment space itself is thought by them to be eternally from which a world of pluralities, and, therefore,

there. The Mahayanists teach that this vast vacuity of woes and sorrows, can be fabricated. Emptiness also has no objective reality that the idea of space beyond every possible qualification, beyond an

infinite chain of dependence, this is Nirvana. nature of fire is intelligible through its heat, that of Tenth, Emptiness of limitlessness. Anavaragra- water through its coolness. The Buddhist monk sunyata means when existence is said to be finds his primary nature in his observance of the beginningless, people think that there is such a rules of morality, while the shaven head and thing as beginninglessness, and cling to the idea. patched robe are his characteristic appearance. In order to do away with this attachment, its The Prajnaparamita tells us that these outside, emptiness is pronounced. The human intellect perceptible aspects of things are empty, because oscillates between opposites. When the idea of a they are mere appearances resulting from various beginning is exploded, the idea of combinations of causes and conditions; being beginninglessness replaces it, while in truth these relative they have no reality. By the emptiness of are merely relative. The great truth of Sunyata self-aspect or self-character (Svalakshana), must be above those opposites, and yet not outside therefore, is meant that each particular object has of them. Therefore, the Prajnaparamita takes no permanent and irreducible characteristics to be pains to strike the ‘middle way’ and yet not to known as its own. Fourteenth, Emptiness of things. stand by it; for when this is done it ceases to be The assertion that all things (sarvadharma) are the middle way. The theory of Emptiness is thus to empty is the most comprehensive one, for the be elucidated from every possible point of view. term ‘dharma’ denotes not only an object of sense, Eleventh, Emptiness of dispersion. Anavakara- but also an object of thought. When all these are sunyata means there is nothing perfectly simple in declared empty, no further detailed commentaries this world. Everything is doomed to final are needed. But the Prajnaparamita evidently decomposition. It seems to exist as a unit, to retain designs to leave no stone unturned in order to its form, to be itself, but there is nothing here that impress its students in a most thoroughgoing cannot be reduced to its component parts. It is sure manner with the doctrine of Emptiness. According to be dispersed. Things belonging to the world of to Nagarjuna, all dharmas are endowed with these thought may seem not to be subject to dissolution. characters: existentiality, intelligibility, But here change takes place in another form. perceptibility, objectivity, efficiency, causality, Time works, no permanency prevails. The four dependence, mutuality, duality, multiplicity, skandhas, Vedana, Samjna, Samskara, and generality, individuality, etc. But all these Vijnana, are also meant for ultimate dispersion characterizations have no permanence, no and annihilation. They are in any way empty. stability; they are all relative and phenomenal. Twelfth, Emptiness of primary nature. Prakriti is The ignorant fail to see into the true nature of what makes fire hot and water cold, it is the things, and become attached thereby to the idea of primary nature of each individual object. When it a reality which is eternal, blissful, self-governing, is declared to be empty, it means that there is no and devoid of defilements. To be wise simply Atman in it, which constitutes

its primary nature, means to be free from these false views, for there and that the very idea of primary nature is an is nothing in them to be taken hold of as not empty one. That there is no individual selfhood at empty. Fifteenth, Emptiness of unattainability. the back of what we consider a particular object This kind of emptiness is known as unattainable has already been noted, because all things are (anupamabha). It is not that the mind is incapable products of various causes and conditions, and of laying its hand on it, but that there is really there is nothing that can be called an independent, nothing to be objectively comprehensible. solitary, self-originating primary nature. All is Emptiness suggests nothingness, but when it is ultimately empty, and if there is such a thing as qualified as unattainable, it ceases to be merely primary nature, it cannot be otherwise than empty. negative. It is unattainable just because it cannot Thirteenth, Emptiness of selfhood. Lakshana is the be an object of relative thought cherished by the intelligible aspect of each individual object. In Vijnana. When the latter is elevated to the higher some cases Lakshana is not distinguishable from plans of the Prajna, the ‘emptiness unattainable’ is primary nature, they are inseparably related. The understood. The Prajnaparamita is afraid of

frightening away its followers when it makes its receiving consciousness accompanied by bold assertion that all is empty, and therefore it equanimity. Seventh, investigating- proceeds to add that the absence of all these ideas consciousness accompanied by equanimity. born of relativity does not mean bald emptiness, (B) Taùm Taâm Quaû Thieän Voâ Nhaân: Thöù taùm laø but simply an emptiness unattainable. With the nhaõn thöùc quaû thieän (Cakkhuvinnanam (p), wise this emptiness is a reality. When the lion ñoàng phaùt sanh cuøng thoï xaû. Thöù chín laø nhó roars, the other animals are terrified, imagining thöùc quaû thieän (Sotavinnanam (p), ñoàng phaùt this roaring to be something altogether sanh cuøng thoï xaû. Thöù möôøi laø tyû thöùc quaû extraordinary, something in a most specific sense thieän (Ghanavinnanam (p), ñoàng phaùt sanh ‘attained’ by the king of beasts. But to the lion the cuøng thoï xaû. Thöù möôøi moät laø thieät thöùc quaû roaring is nothing, nothing specifically acquired by thieän (Jivhavinnanam (p), ñoàng phaùt sanh or added to them. So with the wise, there is no cuøng thoï xaû. Thöù möôøi hai laø thaân thöùc quaû ‘emptiness’ in them which is to be regarded as thieän (Kayavinnanam (p), ñoàng phaùt sanh specifically attained as an object of thought. Their cuøng thoï laïc. Thöù möôøi ba laø tieáp thoï taâm, attainment is really no-attainment. Sixteenth, ñoàng phaùt sanh cuøng thoï xaû. Thöù möôøi boán laø Emptiness of non-being. Abhava is the negation of suy ñaït taâm (Sampaticchana-cittam (p), ñoàng being, which is one sense of emptiness. phaùt sanh cuøng thoï hyû. Thöù möôøi laêm laø suy Seventeenth, Emptiness of self-nature. Svabhava ñaït taâm (Santirana-cittam (p), ñoàng phaùt sanh means ‘to be by itself,’ but there is no such being cuøng thoï xaû—Eight Wholesome resultant it is also empty. Is then opposition of being and rootless consciousnesses: Eighth, eye- non-being real? No, it is also empty, because each consciousness accompanied by equanimity. term of the opposition is empty. Eighteenth, Ninth, ear-consciousness accompanied by Emptiness of the non-being of self-nature—See equanimity. Tenth,

nose-consciousness Voâ Taùnh Khoâng, and Töï Taùnh Khoâng. accompanied by equanimity. Eleventh, Möôøi Taùm Loaïi Taâm Voâ Nhaân: Theo A Tyø Ñaït tongue-consciousness accompanied by Ma, coù 18 loaïi taâm voâ nhaân—According to the equanimity. Twelfth, body-consciousness Abhidharma, there are eighteen kinds of rootless accompanied by pleasure. Thirteenth, consciousness: receiving consciousness accompanied by (A) Baûy Taâm Quaû Baát Thieän Voâ Nhaân: Thöù nhaát equanimity. Fourteenth, investigating laø nhaõn thöùc (Cakkhuvinnana (p), ñoàng phaùt consciousness accompanied by joy. Fifteenth, sanh cuøng thoï xaû. Thöù nhì laø nhó thöùc investigating consciousness accompanied by (Sotavinnanam (p), ñoàng phaùt sanh cuøng thoï equanimity. xaû. Thöù ba laø tyû thöùc (Ghanavinnanam (p), (C) Ba Taâm Haønh Voâ Nhaân: Thöù möôøi saùu laø nguõ ñoàng phaùt sanh cuøng thoï xaû. Thöù tö laø thieät moân höôùng taâm (Pancadvaravajjana-cittam thöùc (Jivhavinnanam (p), ñoàng phaùt sanh cuøng (p), ñoàng phaùt sanh töø thoï xaû. Thöù möôøi baûy laø thoï xaû. Thöù naêm laø thaân thöùc (Kayavinnanam yù moân höôùng taâm (Manodvaravajjana-cittam (p), ñoàng phaùt sanh cuøng thoï khoå. Thöù saùu laø (p), ñoàng phaùt sanh cuøng thoï xaû. Thöù möôøi tieáp thoï taâm (Sampaticchanacittam (p), ñoàng taùm laø tieáu sanh taâm (Hasituppada-cittan (p), phaùt sanh cuøng thoï xaû. Thöù baûy laø suy ñaït taâm ñoàng phaùt sanh cuøng thoï hyû—Three Rootless (Santiranacittan (p), ñoàng phaùt sanh cuøng thoï Functional Consciousnesses: Sixteenth, five- xaû—Seven Unwholesome resultant sense door adverting consciousness consciousnesses: First, eye-consciousness accompanied by equanimity. Seventeenth, accompanied by equanimity. Second, ear- mind-door adverting consciousness consciousness accompanied by equanimity. accompanied by equanimity. Eighteenth, Third, nose-consciousness accompanied by smile-producing consciousness accompanied equanimity. Fourth, tongue-consciousness by joy. accompanied by equanimity. Fifth, body- consciousness accompanied by pain. Sixth,

Möôøi Taùm Lyù Khoâng: Eighteen forms of Khöù Theá Voâ Ngaïi (trí tueä bieát ñôøi quaù khöù emptiness—See Möôøi Taùm Hình Thöùc Cuûa khoâng bò ngaên ngaïi), Trí Hueä Tri Vò Lai Voâ Khoâng. Ngaïi (trí tueä bieát ñôøi vò lai khoâng bò ngaên Möôøi Taùm Phaùi Tieåu Thöøa: Hinayana-eighteen ngaïi), Trí Hueä Tri Hieän Taïi Theá Voâ Ngaïi (trí sects—Eighteen sects of Hinayana—See Tieåu tueä bieát ñôøi hieän taïi khoâng bò ngaên ngaïi)— Thöøa Thaäp Baùt Boä. The eighteen distinctive characteristics Möôøi Taùm Phaùp Baát Coäng: Avenika-buddha- defined by the Mahayana or eighteen kinds of dharma (skt)—Eighteen distinctive characteristics perfection, according to the Sastra on the of Buddhas—Eighteen special qualities of Prajna-Paramita-Sutra: perfection of body Buddhas—Möôøi taùm moùn coâng ñöùc cuûa Phaät, (impacability of action), perfection of speech chaúng chung cuøng vôùi hai thöøa Thanh Vaên vaø (impacability of speech), perfection of Duyeân Giaùc neân goïi laø Baát Coäng—The eighteen memory (impacability of mind), impartiality distinctive characteristics or unique qualities of or universality (having no discriminatory Buddhas, so called because they are not similar to thoughts), entire self-abnegation (unfailing those of Sravakas and Pratyeka-buddhas. There discernment and

relinquishment), ever in are two definitions: samadhi or unfailing concentration, never (A) Tieåu Thöøa Thaäp Baùt Baát Coäng Phaùp: Möôøi diminishing will to save (endless volition, or taùm Baát Coäng Phaùp cuûa Tieåu Thöøa: (10) Thaäp desire of saving beings), endless zeal or vigor, Löïc, (4) Töù Voâ UÙy, (3) Ba Nieäm Truï, (1) Phaät endless thought or endless mindfulness, Ñaïi Bi: Ñaïi bi cuûa Phaät—The eighteen endless wisdom, endless salvation or characteristics defined by the Hinayana: ten liberation, endless insight into salvation or kinds of power, four fearlessnesses, three endless liberated knowledge and vision, kinds of mindfulness, and the Buddha's great deeds are accordant with wisdom (all actions pity. are in accordance with knowledge and (B) Ñaïi Thöøa Thaäp Baùt Baát Coäng: Möôøi taùm ñieàu wisdom), all speech is accordant with wisdom khoâng loãi theo Ñaïi Trí Ñoä Luaän: Thaâ n Voâ or knowledge and wisdom, mind is accordant Thaát (thaân khoâng loãi), Khaåu Voâ Thaát (mieäng with wisdom or all thoughts are in accordance khoâng loãi), Nieäm Voâ Thaát (yù khoâng loãi), Voâ with knowledge and wisdom, omniscience in Dò Töôûng (ñoái vôùi heát thaûy chuùng sanh ñeàu regard to the past or unobstructed insight into bình ñaúng khoâng coù tö töôûng khaùc, khoâng coù the past, omniscience in regard to the future tö töôûng phaân bieät), Voâ Baát Tri Dó Xaû (xaû boû of unobstructed insight into the future, and moïi phaùp khoâng chaáp tröôùc, chaúng phaûi khoâng omniscience in regard to the present or bieát chuyeän xaû boû), Voâ Baát Ñònh Taâm (khoâng unobstructed insight into the present. bao giôø coù taâm taùn loaïn), Duïc Voâ Dieät (yù Möôøi Taùm Pheùp Tueä Quaùn: Eighteen Principal muoán cöùu ñoä chuùng sanh khoâng heà nhaøm chaùn Insights of the abandoning by substitution of vaø khoâng cuøng taän), Tinh Taán Voâ Dieät (tinh opposites—Theo Thanh Tònh Ñaïo, coù möôøi taùm taán khoâng suy giaûm), Nieäm Voâ Dieät (nieäm phaùp tueä quaùn. Thöù nhaát laø ñoaïn thöôøng töôûng khoâng giaûm hay tænh thöùc khoâng cuøng taän), baèng quaùn voâ thöôøng. Thöù nhì laø ñoaïn laïc töôûng Hueä Voâ Dieät (tueä khoâng giaûm), Giaûi Thoaùt baèng quaùn khoå. Thöù ba laø ñoaïn ngaõ töôûng baèng Voâ Dieät (giaûi thoaùt khoâng giaûm hay giaûi thoaùt quaùn voâ ngaõ. Thöù tö laø ñoaïn khoaùi caûm baèng quaùn khoâng cuøng taän), Giaûi Thoaùt Tri Kieán Voâ Dieät ly duïc. Thöù naêm laø ñoaïn tham baèng quaùn ly tham. (giaûi thoaùt tri kieán khoâng giaûm hay khoâng Thöù saùu laø ñoaïn sinh baèng quaùn dieät. Thöù baûy laø cuøng taän), Nhaát Thieát Thaân Nghieäp Tuøy Trí ñoaïn chaáp thuû baèng quaùn töø boû. Thöù taùm laø ñoaïn Hueä Haønh (moïi thaân nghieäp ñeàu laøm theo trí caùi töôûng nguyeân veïn baèng quaùn hoaïi. Thöù chín laø tueä), Nhaát Thieát Khaåu Nghieäp Tuøy Trí Hueä ñoaïn tích luõy baèng quaùn dieät. Thöù möôøi laø ñoaïn Haønh (moïi khaåu nghieäp ñeàu laøm theo trí tueä), töôûng beàn bæ baèng quaùn bieán ñoåi. Thöù möôøi moät laø Nhaát Thieát YÙ Nghieäp Tuøy Trí Hueä (moïi yù ñoaïn töôùng baèng quaùn voâ töôùng. Thöù möôøi hai laø nghieäp ñeàu laøm theo trí tueä), Trí Hueä Tri Quaù ñoaïn duïc baèng quaùn voâ duïc. Thöù möôøi ba laø ñoaïn

taø giaûi baèng quaùn khoâng. Thöù möôøi boán laø ñoaïn taø abandoning of misinterpreting due to bondage, giaûi do chaáp thuû vaøo moät caùi loõi kieân coá baèng quaùn through the means of the contemplation of turning ñi saâu vaøo taêng

thöôïng tueä. Thöù möôøi laêm laø ñoaïn away. taø giaûi do meâ môø baèng chaùnh tri kieán. Thöù möôøi Möôøi Taùm Taâm Voâ Nhaân: Eighteen rootless saùu laø ñoaïn taø giaûi do y cöù caùc haønh baèng quaùn minds—Theo Tyø Khöu Boà Ñeà trong Vi Dieäu nguy hieåm trong caùc haønh. Thöù möôøi baûy laø ñoaïn Phaùp, coù caû thaûy möôøi taùm Taâm Voâ Nhaân— phi tö duy baèng quaùn tö duy. Thöù möôøi taùm laø According to Bhikkhu Bodhi in Abhidhamma, ñoaïn taø giaûi do troùi buoäc baèng quaùn quay ñi— there are eighteen kinds of rootless minds: According to The Path of Purification, there are (A) Baûy loaïi Taâm Quaû Baát Thieän Voâ Nhaân: Thöù eighteen Principal Insights of the abandoning by nhaát laø nhaõn thöùc ñoàng phaùt sanh cuøng thoï Xaû. substitution of opposites. First, the abandoning of Thöù nhì laø nhó thöùc ñoàng phaùt sanh cuøng thoï the perception of permanence, through the means Xaû. Thöù ba laø tyû thöùc ñoàng phaùt sanh cuøng thoï of the contemplation of impermanence. Second, Xaû. Thöù tö laø thieät thöùc ñoàng phaùt sanh cuøng the abandoning of the perception of pleasure, thoï Xaû. Thöù naêm laø thaân thöùc ñoàng phaùt sanh through the means of the contemplation of pain. cuøng thoï Khoå. Thöù saùu laø tieáp thoï taâm, ñoàng Third, the abandoning of the perception of self, phaùt sanh cuøng thoï Xaû. Thöù baûy laø suy ñaït through the means of the contemplation of not Taâm, ñoàng phaùt sanh cuøng thoï Xaû —Seven self. Fourth, the abandoning of delight, through the types of unwhlesome resultant types of minds: means of the contemplation of dispassion First, eye-consciousness accompanied by (revulsion). Fifth, the abandoning of greed, equanimity. Second, ear-consciousness through the means of the contemplation of fading accompanied by equanimity. Third, nose- away. Sixth, the abandoning of originating, consciousness accompanied by equanimity. through the means of the contemplation of Fourth, tongue-consciousness accompanied by cessation. Seventh, the abandoning of grasping, equanimity. Fifth, body-consciousness through the means of the contemplation of accompanied by pain. Sixth, receiving relinquishment. Eighth, the abandoning of the consciousness accompanied by equanimity. perception of compactness, through the means of Seventh, investigating consciousness the contemplation of destruction. Ninth, the accompanied by equanimity. abandoning of accumulation, through the means of (B) Taùm loaïi Taâm Quaû Thieän Voâ Nhaân: Thöù taùm contemplation of fall. Tenth, the abandoning of laø nhaõn thöùc quaû thieän, ñoàng phaùt sanh cuøng the perception of lastingness, through the means thoï Xaû. Thöù chín laø nhó thöùc quaû thieän ñoàng of the contemplation of change. Eleventh, the phaùt sanh cuøng thoï Xaû. Thöù möôøi laø tyû thöùc abandoning of the sign, through the means of the quaû thieän ñoàng phaùt sanh cuøng thoï Xaû. Thöù contemplation of the signless. Twelfth, the möôøi moät laø thieät thöùc quaû thieän ñoàng phaùt abandoning of desire, through the means of the sanh cuøng thoï Xaû. Thöù möôøi hai laø thaân thöùc contemplation of the desireless. Thirteenth, the quaû thieän, ñoàng phaùt sanh cuøng thoï laïc. Thöù abandoning of misinterpreting, through the means möôøi ba laø tieáp thoï taâm, ñoàng phaùt sanh cuøng of the contemplation of voidness. Fourteenth, the thoï Xaû. Thöù möôøi boán laø tieáp thoï Taâm, ñoàng abandoning of misinterpreting due to

grasping at a phaùt sanh cuøng thoï Hyû. Thöù möôøi laêm laø suy core, through the means of insight into states that Ñaëc Taâm, ñoàng phaùt sanh cuøng thoï Xaû —Eight is higher understanding. Fifteenth, the abandoning wholesome-resultant types of rootless minds: of misinterpreting due to confusion, through the Eighth, wholesome-resultant Eye- means of correct knowledge and vision. Sixteenth, consciousness accompanied by equanimity. the abandoning of misinterpreting due to reliance Ninth, wholesome-resultant ear-consciousness on formations, through the means of the accompanied by equanimity. Tenth, contemplation of danger in them. Seventeenth, the wholesome-resultant nose-consciousness abandoning of non-reflexion, through the means of accompanied by equanimity. Eleventh, the contemplation of reflexion. Eighteenth, the wholesome-resultant tongue-consciousness

accompanied by equanimity. Twelfth, hueä vaøo khaép taát caû xöù. Thöù möôøi laø bieát roõ khaép wholesome-resultant body-consciousness taát caû chuùng sanh, taát caû coõi, taát caû phaùp, taát caû accompanied by pleasure. Thirteenth, Phaät laø Boà Taùt taïng, vì ôû trong moät nieäm ñeàu thaáy wholesome-resultant receiving-consciousness roõ—According to the Flower Adornment Sutra, accompanied by equanimity. Fourteenth, Chapter 38, there are ten kinds of internal organs wholesome resultant investigating of Great Enlightening Beings. Enlightening Beings consciousness accompanied by joy. Fifteenth, who abide by these can attain the indestructible wholesome resultant investigating internal organs of great knowledge with supreme consciousness accompanied by equanimity. virtues of Buddhas. First, perpetuating the seed of (C) Ba loaïi taâm haønh voâ nhaân: Thöù möôøi saùu laø Buddhas is an organ of Enlightening Beings, nguõ moân höôùng Taâm, ñoàng phaùt sanh cuøng thoï manifesting the immeasurable spiritual power of Xaû. Thöù möôøi baûy laø yù moân höôùng Taâm, ñoàng the Buddha teaching. Second, causing the seed of phaùt sanh cuøng thoï Xaû. Thöù möôøi taùm laø tieáu the Teaching to grow is an organ of Enlightening sanh taâm, ñoàng phaùt sanh cuøng thoï Hyû — Beings, generating the immense light of Three rootless functional types of minds: knowledge. Third, preserving the seed of the Sixteenth, five-sense-door adverting spiritual community is an organ of Enlightening consciousness accompanied by equanimity. Beings, enabling them to gain access to the Seventeenth, mind-door adverting irreversible wheel of teaching. Fourth, awakening consciousness accompanied by equanimity. those who are rightly stabilized is an organ of Eighteenth, smile-producing consciousness Enlightening Beings, instantly adapting to the accompanied by joy. time. Fifth, fully developing unstable sentient Möôøi Taùm Thöôïng Caên Cuûa Ñöùc Phaät: beings is an organ of Enlightening Beings, Avenika-buddha-dharma (skt)—Eighteen producing continuity of causal basis. Sixth, distinctive characteristics of Buddhas—Eighteen conceiving compassion for wrongly stabilized special qualities of Buddhas—See Thaäp Baùt Baát sentient beings is an organ of Enlightening Beings, Coäng Phaùp. causing thorough development of causal basis for Möôøi Taïng Cuûa Chö Boà Taùt: Theo Kinh Hoa the future. Seventh, fulfilling the indestructible Nghieâm, Phaåm 38, coù möôøi taïng cuûa chö Boà Taùt. bases of the ten powers of Budhas is an

organ of Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc thieän Enlightening Beings, with unopposable roots of caên voâ thöôïng, taïng ñaïi trí hueä baát hoaïi cuûa Nhö goodness and that conquer the armies of demons. Lai. Thöù nhaát laø chaúng döùt Phaät chuûng laø Boà Taù t Eighth, the supremely fearless lion's roar is an taïng, vì khai thò Phaät phaùp voâ löôïng oai ñöùc. Thöù organ of Enlightening Beings, gladdening all nhì laø taêng tröôûng phaùp chuûng laø Boà Taùt taïng, vì sentient beings. Ninth, attaining the eighteen xuaát sanh trí hueä quang minh quaûng ñaïi. Thöù ba laø unique qualities of Buddhas is an organ of truï trì Taêng chuûng laø Boà Taùt taïng, vì laøm cho hoï Enlightening Beings, with knowledge penetrating ñöôïc phaùp luaân baát thoái. Thöù tö laø giaùc ngoä chaùnh everywhere. Tenth, knowing all sentient beings, ñònh chuùng sanh laø Boà Taùt taïng, vì kheùo theo thôøi all lands, all things and all Buddhas, is an organ of nghi khoâng sai moät nieäm. Thöù naêm laø roát raùo thaønh Enlightening Beings, clearly seeing all in a single thuïc baát ñònh chuùng sanh laø Boà Taùt taïng, vì laøm instant. cho nhôn töông tuïc khoâng giaùn ñoaïn. Thöù saùu laø vì Möôøi Tay Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Hoa taø ñònh chuùng sanh phaùt sanh loøng ñaïi bi laø Boà Taùt Nghieâm, Phaåm 38, coù möôøi tay cuûa chö Ñaïi Boà taïng, vì laøm cho nhôn vò lai ñeàu ñöôïc thaønh töïu. Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc Thöù baûy laø vieân maõn nhôn baát hoaïi nôi Phaät thaäp tay voâ thöôïng cuûa Nhö Lai, che khaép taát caû theá löïc laø Boà Taùt Taïng, vì ñaày ñuû voâ ñoái thieän caên giôùi möôøi phöông. Thöù nhaát laø tay thaâm tín, vì nôi haøng phuïc ma quaân. Thöù taùm laø toái thaéng voâ uùy lôøi noùi cuûa Phaät ñeàu tin saâu vaø roát raùo thoï trì. Thöù ñaïi sö töû hoáng laø Boà Taùt taïng, vì laøm cho taát caû nhì laø tay boá thí, coù ngöôøi ñeán caàu, tuøy choã hoï chuùng sanh ñeàu hoan hyû. Thöù chín laø ñöôïc möôøi muoán ñeàu laøm cho ñöôïc ñaày ñuû. Thöù ba laø tay hoûi taùm phaùp baát coäng cuûa Phaät laø Boà Taùt taïng, vì trí thaêm tröôùc, vì giô tay maët ñeå nghinh tieáp nhau.

Thöù tö laø tay cuùng döôøng chö Phaät, vì chöùa nhoùm hôøn ñaáu tranh, neân taâm ñöôïc an oån. Thöù ba laø nhöõng phöôùc ñöùc khoâng moûi nhaøm. Thöù naêm laø mình rôøi phaùp phaøm ngu, cuõng khieán ngöôøi rôøi tay ña vaên thieän xaûo, vì ñeàu döùt tröø taát caû nhöõng phaùp phaøm ngu, neân taâm ñöôïc an oån. Thöù tö laø nghi hoaëc cuûa chuùng sanh. Thöù saùu laø tay khieán mình sieâng tu thieän caên, cuõng khieán ngöôøi sieâng tu sieâu tam giôùi, vì chö Boà Taùt trao tay aáy cho chuùng thieän caên, neân taâm ñöôïc an. Thöù naêm laø mình truï sanh ñeå vôùt hoï ra khoûi buøn aùi duïc. Thöù baûy laø tay ñaïo Ba La Maät cuõng khieán ngöôøi truï ñaïo Ba La ñaët nôi bæ ngaïn, vì cöùu chuùng sanh ñang ñaém trong Maät, neân taâm ñöôïc an oån. Thöù saùu laø mình ñöôïc boán doøng nöôùc cuoän. Thöù taùm laø tay chaúng tieác sanh taïi nhaø Phaät, cuõng khieán ngöôøi ñöôïc sanh taïi chaùnh phaùp, vì coù bao nhieâu dieäu phaùp ñeàu ñem nhaø Phaät, neân taâm ñöôïc an oån. Thöù baûy laø mình khai thò. Thöù chín laø tay kheùo duøng nhöõng luaän thaâm nhaäp phaùp chaân thaät khoâng töï taùnh, cuõng nghò, vì duøng thuoác trí hueä tröø bònh nôi thaân taâm. khieán ngöôøi ñöôïc thaâm nhaäp phaùp aáy, neân taâm Thöù möôøi laø tay haèng chaáp trì trí böûu, vì khai phaùp ñöôïc an oån. Thöù taùm laø mình

khoâng phæ baùng taát quang minh phaù toái phieàn naõo—According to the caû Phaät phaùp, cuõng khieán ngöôøi khoâng phæ baùng taát Flower Adornment Sutra, Chapter 38, there are caû Phaät phaùp, neân taâm ñöôïc yeân oån. Thöù chín laø ten kinds of hand of Great Enlightening Beings. mình vieân maõn nhöùt thieát trí Boà Ñeà nguyeän, cuõng Enlightening Beings who abide by these can khieán ngöôøi vieân maõn nhöùt thieát trí Boà ñeà nguyeän, acquire the supreme hands of Buddhas covering neân taâm ñöôïc an oån. Thöù möôøi laø mình thaâm nhaäp all worlds in the ten directions. First, hands of trí taïng cuûa chö Nhö Lai, cuõng khieán ngöôøi thaâm deep faith, wholeheartedly accepting and nhaäp trí taïng voâ taän cuûa chö Nhö Lai, neân taâm ultimately taking up the teaching of Buddhas. ñöôïc an oån—According to the Buddha in The Second, hands of giving, satisfying all those who Flower Adornment Sutra, Chapter 38, Detachment seek, according to their desires. Third, hands of From The World, Great Enlightening Beings have initiating greetings, extending their right palm to ten kinds of attainment of peace of mind which welcome and lead. Fourth, hands of honoring help them attain the peace of the supreme Buddhas, tirelessly gathering blessings and knowledge of the Buddhas. First, abiding virtues. Fifth, hands of learning and skillfulness, themselves in the will for enlightenment, they cutting off the doubts of all sentient beings. Sixth, should also induce to abide in the will for hands of fostering transcendence of the triple enlightenment, to attain peace of mind. Second, world, extending them to sentient beings and ultimately free from anger and strife themselves, extricating them from the mire of craving. they should also free others from anger and strife, Seventh, hands of settlement on the Other Shore, to attain peace of mind. Third, free from the state saving drowning sentient beings from the four of ordinary ignorance themselves, they also free torrents. Eighth, hands of generosity with right others from the state of ordinary ignorance, and teaching, revealing all sublime principles. Ninth, attain peace of mind. Fourth, diligently cultivating hands of skillful use of philosophies, quelling roots of goodness themselves, they also induce diseases of body and mind with the medicine of others to cultivate roots of goodness, and attain knowledge and wisdom. Tenth, hands always peace of mind. Fifth, persisting in the path of holding jewels of knowledge, unfolding the light transcendent ways themselves, they also induce of truth to obliterate the darkness of afflictions. others to abide in the path of transcendent ways, Möôøi Taâm An OÅn: Ten kinds of attainment of and attain peace of mind. Sixth, being born peace of mind—Möôøi thöù taâm ñöôïc an oån—Theo themselves in the house of Buddha, they should lôøi Phaät daïy trong Kinh Hoa Nghieâm, Phaåm 38, also enable others to be born in the house of Phaåm Ly Duïc, chö ñaïi Boà taùt coù möôøi thöù taâm an Buddha, to attain peace of mind. Seventh, deeply oån nhaèm giuùp hoï ñaït ñöôïc söï an oån ñaït trí voâ penetrating the real truth of absence of intrinsic thöôïng cuûa chö Nhö Lai. Thöù nhaát laø mình truï Boà nature, they also introduce others into the real Ñeà taâm cuõng phaûi khieán ngöôøi truï Boà Ñeà taâm, neân truth of absence of inherent nature, and attain taâm ñöôïc an oån. Thöù nhì laø mình ñöôïc roát raùo rôøi peace of mind. Eighth, not repudiating any of the giaän hôøn tranh ñaáu, cuõng phaûi khieán ngöôøi

rôøi giaän Buddhas' teachings, they also cause others not to

repudiate any of the Buddhas' teachings, and believing, accepting and not repudiating the attain peace of mind. Ninth, fulfilling the vow of methods of practice of Enlightening Beings. all-knowing enlightenment, they also enable Möôøi Taâm Bình Ñaúng Cuûa Chö Ñaïi Boà Taùt: others to fulfill the vow of all-knowing Theo Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt enlightenment, and attain peace of mind. Tenth, coù möôøi taâm bình ñaúng. Chö Boà Taùt truï nhöõng entering deeply into the inexhaustible treasury of trong phaùp naày thôøi ñöôïc taâm ñaïi bình ñaúng vaø voâ knowledge of all Buddhas, they also lead others thöôïng cuûa Nhö Lai. Thöù nhaát laø taâm bình ñaúng into the inexhaustible treasury of knowledge of all chöùa nhoùm taát caû coâng ñöùc. Thöù nhì laø taâm bình Buddhas, and attain peace of mind. ñaúng phaùt taát caû nguyeän sai bieät. Thöù ba laø taâm Möôøi Taâm Baát Ñoäng Cuûa Chö Ñaïi Boà Taùt: bình ñaúng nôi taát caû thaân chuùng sanh. Thöù tö laø Theo kinh Hoa Nghieâm, Phaåm 38, Ly Theá Gian, taâm bình ñaúng nôi nghieäp baùo cuûa taát caû chuùng chö ñaïi Boà Taùt coù möôøi taâm baát ñoäng. Chö Boà Taùt sanh. Thöù naêm laø taâm bình ñaúng nôi taát caû caùc an truï trong phaùp naày thôøi ñöôïc taâm baát ñoäng nhöùt phaùp. Thöù saùu laø taâm bình ñaúng nôi taát caû caùc thieát trí voâ thöôïng. Thöù nhaát laø nôi taát caû sôû höõu quoác ñoä tònh ueá. Thöù baûy laø taâm bình ñaúng nôi taát thaûy ñeàu xaû ñöôïc. Thöù nhì laø tö duy quaùn saùt taát caû caû tri giaûi cuûa chuùng sanh. Thöù taùm laø taâm bình Phaät phaùp. Thöù ba laø ghi nhôù cuùng döôøng taát caû ñaúng nôi taát caû caùc haïnh khoâng phaân bieät. Thöù chö Phaät. Thöù tö laø nôi taát caû chuùng sanh theä chín laø taâm bình ñaúng nôi taát caû löïc khaùc nhau cuûa khoâng naõo haïi. Thöù naêm laø khaép nhieáp chuùng sanh chö Phaät. Thöù möôøi laø taâm bình ñaúng nôi trí hueä chaúng löïa oaùn thuø. Thöù saùu laø caàu taát caû Phaät phaùp cuûa taát caû Nhö Lai—According to the Flower khoâng thoâi nghæ. Thöù baûy laø soá kieáp baèng soá chuùng Adornment Sutra, Chapter 38, there are ten kinds sanh thaät haønh haïnh Boà Taùt chaúng moûi nhaøm, cuõng of equanimity of Great Enlightening Beings. khoâng thoái chuyeån. Thöù taùm laø thaønh töïu höõu caên Enlightening beings rest in these will attain the tín, voâ tröôïc tín, thanh tònh tín, cöïc thanh tònh tín, supreme great equanimity of Buddhas. First, ly caáu tín, minh trieät tín, cung kính cuùng döôøng taát equanimity in accumulating all virtues. Second, caû chö Phaät tín, baát thoái chuyeån tín, baát khaû taän tín, equanimity in undertaking all different vows. voâ naêng hoaïi tín, ñaïi hoan hyû tín. Thöù chín laø Third, equanimity in regard to all living beings. thaønh töïu ñaïo phöông tieän xuaát sanh nhöùt thieát trí. Fourth, equanimity in regard to the consequences Thöù möôøi laø nghe taát caû Boà Taùt haïnh thôøi tin thoï of actions of all living beings. Fifth, equanimity in chaúng huûy baùng—Ten kinds of unshakable mind regard to all phenomena. Sixth, equanimity in according to the Flower Adornment Sutra, Chapter regard to all pure and defiled lands. Seventh, 38, Detachment from the World. Enlightening equanimity in regard to understandings of all Beings who abide by these can attain the supreme sentient beings. Eighth, equanimity in regard to unshakable mind of omniscience. First, to be able

nonconceptualization of all practices. Ninth, to give up all possessions. Second, pondering and equanimity in regard to the nondifference of all examining all teachings. Third, recollecting and Buddhas' powers. Tenth, equanimity in regard the honoring all Buddhas. Fourth, pledging not to wisdom of all Buddhas. harm living beings. Fifth, caring for all sentient Möôøi Taâm Chaúng Haï Lieät Cuûa Chö Boà Taùt: beings without choosing between enemies and Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi taâm friends. Sixth, ceaselessly seeking all attributes of chaúng haï lieät cuûa chö Ñaïi Boà Taùt. Chö Boà taùt an Buddhahood. Seventh, carrying out the practice of truï trong phaùp naày thôøi ñöôïc taát caû Phaät phaùp toái Enlightening Beings for untold ages without thöôïng khoâng haï lieät. Thöù nhaát laø haøng phuïc taát caû wearying or regressing. Eighth, perfecting well- caùc thieân ma vaø quyeán thuoäc cuûa chuùng. Thöù nhì rooted faith, clear faith, unpolluted faith, pure laø phaù taát caû ngoaïi ñaïo vaø taø phaùp cuûa hoï. Thöù ba faith, extremely pure faith, undefiled faith, faith laø ôû nôi taát caû chuùng sanh, duøng lôøi kheùo laønh ñeå respecting and honoring all Buddhas, unregressing khai thò daïy baûo cho hoï ñeàu hoan hyû. Thöù tö laø faith, inexhaustible faith, indestructible faith, thaønh maõn taát caû caùc haïnh Ba La Maät khaép phaùp ecstatic faith. Ninth, perfecting means of giôùi. Thöù naêm laø tích taäp taát caû phöôùc ñöùc. Thöù saùu renunciation and supreme wisdom. Tenth, laø voâ thöôïng Boà Ñeà quaûng ñaïi khoù thaønh, seõ coá

gaéng tu haønh ñeán vieân maõn. Thöù baûy laø duøng söï transcendent practices throughout the cosmos. giaùo hoùa voâ thöôïng, söï ñieàu phuïc voâ thöôïng ñeå Fifth, they amass all virtues. Sixth, though giaùo hoùa ñieàu phuïc taát caû chuùng sanh. Thöù taùm laø supreme enlightenment is vast and hard to daàu taát caû theá giôùi chaúng ñoàng, chö Boà Taùt vaãn accomplish, they try to cultivate practice to bring it duøng voâ löôïng thaân thaønh chaùnh ñaúng chaùnh giaùc. to complete consummation. Seventh, they teach Thöù chín laø luùc tu Boà Taùt haïnh, neáu coù chuùng sanh and tame sentient beings with the supreme ñeán xin nhöõng tay, chaân, tai, muõi, maùu, thòt, xöông, teaching and the supreme training. Eighth, though tuûy, vôï, con, voi, ngöïa, nhaãn ñeán ngoâi vua. Taát caû all worlds are variously different, they still attain nhö vaäy thaûy ñeàu coù theå boû, chaúng sanh moät nieäm enlightenment there in infinite bodies. Ninth, taâm lo laéng aên naên, chæ vì lôïi ích taát caû chuùng sanh while cultivating the conduct of Enlightening chaúng caàu quaû baùo, laáy ñaïi bi laøm ñaàu vaø ñaïi töø Beings, if sentient beings should come and ask for laøm cöùu caùnh. Thöù möôøi laø trong tam theá coù taát caû hands, feet, ears, nose, blood, flesh, bones, chö Phaät, taát caû Phaät phaùp, taát caû chuùng sanh, taát marrow, spouse, children, elephant, horse or royal caû quoác ñoä, taát caû theá giôùi, taát caû tam theá, taát caû hö status, they give up without a single thought of khoâng giôùi, taát caû phaùp giôùi, taát caû ngoân ngöõ thi sorrow or regret, doing so only to benefit all thieát giôùi, taát caû tòch dieät nieát baøn. Taát caû phaùp nhö sentient beings, not seeking resulting rewards, vaäy, chö vò phaûi duøng moät nieäm töông öng hueä beginning with great compassion and ending with ñeàu bieát, ñeàu hay, ñeàu thaáy, ñeàu chöùng, ñeàu tu, great kindness. Tenth, all in past, present and ñeàu ñoaïn,

voâ phaân bieät, lìa phaân bieät, khoâng caùc future there are all Buddhas, all Buddha teachings, thöù sai bieät, khoâng coâng ñöùc, khoâng caûnh giôùi, all sentient beings, all lands, all worlds, all times, chaúng coù chaúng khoâng, chaúng moät chaúng hai. Do all realms of space, all realms of phenomena, all trí baát nhò ñeå thoâng hieåu taát caû nhöõng gì thuoäc veà realms of verbal usage, all realms of tranquil nhò nguyeân. Do trí voâ töôùng bieát taát caû töôùng. Do nirvana. By all means of instantaneous trí voâ phaân bieät bieát taát caû phaân bieät. Do trí voâ dò discernment, they will try to know, to be aware of, bieát taát caû dò. Do trí khoâng theá gian bieát taát caû theá to see, to realize, to cultivate, to detach from, to gian. Do trí khoâng theá gian bieát taát caû theá gian. have no conceptions of them, being detached from Do trí khoâng theá bieát taát caû theá. Do trí khoâng conceptions, not having various notions, having no chuùng sanh bieát taát caû chuùng sanh. Do trí khoâng attributes, no objects. They are neither existent chaáp tröôùc bieát taát caû chaáp tröôùc. Do trí voâ truï bieát nor nonexistent, not one, not dual. They should taát caû truï xöù. Do trí khoâng taïp nhieãm bieát taát caû taïp know all duality by knowledge of nonduality; nhieãm. Do trí voâ taän bieát taát caû taän. Do trí cöùu know all forms by formless knowledge; know all caùnh phaùp giôùi bieát taát caû theá giôùi thò hieän thaân. discriminations by nondiscriminatory knowledge; Do trí lìa ngoân aâm thò hieän baát khaû thuyeát ngoân know all differences by knowledge of aâm. Do trí moät töï taùnh nhaäp nôi khoâng töï taùnh. Do nondifference; know all distinctions by trí moät caûnh giôùi hieän caùc thöù caûnh giôùi bieát taát caû nondifferentiating knowledge; know all worlds by caùc phaùp baát khaû thuyeát maø hieän ñaïi töï taïi ngoân nonworldly knowledge; know all time by timeless thuyeát, chöùng baäc nhöùt thieát trí, vaø giaùo hoùa ñieàu knowledge; know all sentient beings by phuïc taát caû chuùng sanh neân ôû nôi taát caû theá gian thò knowledge of nonexistence of sentient beings; hieän ñaïi thaàn thoâng bieán hoùa—According to the know all attachments by unattached knowledge; Flower Adornement Sutra, Chapter 38, there are know all abodes by nonabiding knowledge; know ten kinds of indomitable attitude of Great all defilements by undefiled knowledge; know all Enlightening Beings. Enlightening beings who ends by endless knowledge. They appear abide by these can attain the supreme quality of physically in all worlds by ultimate knowledge of indomitability of Buddhas. First, conquer all the realm of reality, make untold statements by celestial demons and their cohorts. Second, speechless knowledge, and enter absence of destroy all false teachings. Third, they open intrinsic nature by knowledge of intrinsic nature. sentient beings' minds and edify them with good They manifest in various realms by knowledge of words, making them happy. Fourth, they fulfill all one realm; know all things are inexplicable yet

manifest free speech; realize the state of not apprehending any intrinsic nature in anything. omniscience; and manifest great spiritual powers Ninth, a mind comprehending all nonobstruction, and displays in all worlds in order to teach and not dwelling on the mind of self or the mind of tame all sentient beings. other. Tenth, a mind comprehending all freedoms, Möôøi Taâm Cuøng Khaép Cuûa Chö Ñaïi Boà Taùt:

manifesting realization of Buddhahood Ten kinds of comprehensive mind of Great everywhere in a single instant. Enlightening Beings—Theo Kinh Hoa Nghieâm, Möôøi Taâm Ñaïi Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, chö Ñaïi Boà Taùt coù möôøi taâm cuøng khaép. Phaåm 38, coù möôøi taâm cuûa chö Ñaïi Boà Taùt — Chö Boà taùt an truï trong phaùp naày thôøi ñöôïc voâ According to the Flower Adornment Sutra, löôïng Phaät phaùp voâ thöôïng cuøng khaép trang Chapter 38, there are ten kinds of heart of Great nghieâm. Thöù nhaát laø taâm cuøng khaép taát caû hö Enlightening Beings. khoâng, vì phaùt yù roäng lôùn. Thöù nhì laø taâm cuøng (A) Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc khaép phaùp giôùi, vì thaâm nhaäp voâ bieân. Thöù ba laø taâm voâ thöôïng ñaïi trí quang minh taïng cuûa taâm cuøng khaép taát caû tam theá, vì moät nieäm ñeàu Nhö Lai. Thöù nhaát laø taâm tinh caàn, vì taát caû bieát roõ. Thöù tö laø taâm cuøng khaép taát caû Phaät xuaát vieäc laøm ñeàu roát raùo. Thöù nhì laø taâm chaúng hieän, vì ñeàu bieát roõ nôi nhaäp thai, giaùng sanh, xuaát löôøi, vì chöùa nhoùm haïnh töôùng haûo phöôùc ñöùc. gia, thaønh ñaïo, chuyeån phaùp luaân, nhaäp Nieát baøn. Thöù ba laø taâm duõng kieän vó ñaïi, vì deïp phaù taát Thöù naêm laø taâm cuøng khaép taát caû chuùng sanh, vì caû ma quaân. Thöù tö laø taâm thöïc haønh ñuùng lyù, bieát roõ caên duïc taäp khí. Thöù saùu laø taâm cuøng khaép vì tröø dieät taát caû phieàn naõo. Thöù naêm laø taâm taát caû trí hueä, vì tuøy thuaän bieát roõ phaùp giôùi. Thöù chaúng thoái chuyeån, vì nhaãn ñeán quaû Boà Ñeà baûy laø taâm cuøng khaép taát caû voâ bieân, vì bieát nhöõng troïn chaúng thoâi döùt. Thöù saùu laø taâm taùnh thanh huyeãn voõng sai bieät. Thöù taùm laø taâm cuøng khaép taát tònh, vì bieát taâm baát ñoäng voâ tröôùc. Thöù baûy laø caû voâ sanh, vì caùc phaùp töï taùnh baát khaû ñaéc. Thöù taâm bieát chuùng sanh, vì tuøy theo choã hieåu bieát chín laø taâm cuøng khaép taát caû voâ ngaïi, vì chaúng truï vaø sôû thích cuûa hoï maø laøm cho hoï xuaát ly. Thöù töï taâm, tha taâm. Thöù möôøi laø taâm cuøng khaép taát caû taùm laø taâm ñaïi phaïm truï (töø, bi, hyû, xaû) khieán töï taïi, vì moät nieäm khaép hieän thaønh Phaät— nhaäp Phaät phaùp, vì bieát nhöõng choã hieåu bieát According to the Flower Adornment Sutra, vaø sôû thích cuûa chuùng sanh, maø chaúng duøng Chapter 38, there are ten kinds of comprehensive thöøa khaùc ñeå cöùu ñoä. Thöù chín laø taâm khoâng, mind of Great Enlightening Beings. Enlightening voâ töôùng, voâ nguyeän, voâ taùc, vì thaáy töôùng Beings who abide by these can attain the trong tam giôùi maø khoâng chaáp tröôùc. Thöù comprehensive adornments of supreme möôøi laø taâm trang nghieâm thuø thaéng taïng, vì Buddhahood. First, a mind comprehending all daáu chuùng ma ñoâng theá maáy cuõng khoâng ñoäng spaces, their intentions far-reaching. Second, a ñöôïc ñeán moät sôïi loâng cuûa Boà Taùt— mind comprehending all realms of reality, deeply Enlightening beings who abide by these can penetrating infinity. Third, a mind comprehending attain the supreme heart of treasury of light of all past, present, and future, knowing them all in a great knowledge of Buddhas. First, a heart of single thought. Fourth, a mind comprehending the diligence, fulfilling all tasks. Second, a heart manifestation of all Buddhas, clearly understand of perseverance, accumulating embellishing their entry into the womb, birth, leaving home, virtuous practices. Third,

a heart of great attainment of enlightenment, teaching activity, courage and strength, crushing all armies of and ultimate nirvana. Fifth, a mind demons. Fourth, a heart acting according to comprehending all sentient beings, knowing their truth, extinguishing all afflictions. Fifth, a faculties, inclinations, and habit energies. Sixth, a heart of nonregression, never ceasing until mind comprehending all knowledge, knowing the enlightenment is reached. Sixth, a heart of realms of reality everywhere. Seventh, a mind inherent purity, knowing the mind is comprehending all infinities, knowing the immovable, not having any attachments. differentiations of the networks of illusions. Seventh, a heart of knowledge of sentient Eighth, a mind comprehending all non-origination, beings, adapting to their understanding and

inclinations to emancipate them. Eighth, a demons or false teachers. Seventh, a mind heart of great kindness, compassion, joy, and like a lotus blossom, which worldly things equanimity, leading into the way of cannot affect. Eighth, a mind like an enlightenment, knowing the various udumbara flower, difficult to encounter understandings and inclinations of sentient through all time. Ninth, a mind like the clear beings, and saving them without using sun, destroying the darkness. Tenth, a mind separate paths. Ninth, a heart of emptiness, like space, being immeasurable. signless, wishlessness, and nonfabrication, (C) Chö Boà Taùt an truï trong nhöõng yù naày thôøi seeing the characteristics of the triple world ñöôïc yù voâ thöôïng cuûa taát caû chö Phaät. Thöù without grasping them. Tenth, a heart adorned nhaát laø yù thöôïng thuû vì phaùt khôûi taát caû thieän with an indestructible supreme treasury of caên. Thöù nhì laø yù an truï vì tin saâu kieân coá baát marks of felicity, thoroughly invulnerable to ñoäng. Thöù ba laø yù thaâm nhaäp, vì tuøy thuaän all demons. Phaät phaùp maø hieåu. Thöù tö laø yù roõ bieát beân (B) Chö Boà Taùt an truï trong möôøi taâm naày thôøi trong, vì bieát roõ taâm sôû thích cuûa chuùng sanh. ñöôïc taâm ñaïi thanh tònh voâ thöôïng cuûa Nhö Thöù naêm laø yù voâ loaïn, vì taát caû phieàn naõo Lai. Thöù nhaát laø taâm nhö nhö ñaïi ñòa, vì coù theå chaúng taïp. Thöù saùu laø yù minh tònh, vì caùc traàn gìn giöõ vaø laøm lôùn nhöõng thieän caên cuûa taát caû chaúng nhieãm tröôùc ñöôïc. Thöù baûy laø yù kheùo chuùng sanh. Thöù nhì laø taâm nhö ñaïi haûi, vì taát quaùn saùt chuùng sanh vì khoâng coù moät nieäm loãi caû chö Phaät voâ löôïng voâ bieân ñaïi trí phaùp thuûy thôøi. Thöù taùm laø yù kheùo löïa choã laøm, vì chöa ñeàu chaûy vaøo. Thöù ba laø taâm nhö Tu Di Sôn töøng coù moät choã loãi laàm. Thöù chín laø yù giöõ gìn vöông, vì ñaët taát caû chuùng sanh nôi choã thieän caùc caên, vì ñieàu phuïc chaúng cho buoâng lung caên xuaát theá gian voâ thöôïng. Thöù tö laø taâm taùn loaïn. Thöù möôøi laø yù kheùo nhaäp tam muoäi, nhö Ma Ni Böûu vöông, vì laïc duïc thanh tònh vì thaâm nhaäp Phaät tam muoäi, khoâng ngaõ, khoâng taïp nhieãm. Thöù naêm laø taâm nhö Kim khoâng ngaõ sôû—Enlightening beings who Cang, vì quyeát ñònh thaâm nhaäp taát caû phaùp. abide by these can attain the supreme mind of Thöù saùu laø taâm nhö Kim Cang Vi sôn, vì chö all Buddhas. First, a mind of leadership, ma ngoaïi ñaïo chaúng coù theå ñoäng. Thöù baûy laø generating all roots of goodness. Second, a taâm nhö lieân hoa, vì taát caû theá phaùp chaúng stable mind with profound faith steadfast and nhieãm

ñöôïc. Thöù taùm laø taâm nhö hoa öu-ñaøm- unwavering. Third, a mind of profound baùt, vì trong taát caû kieáp khoù gaëp gôõ. Thöù chín penetration, understanding in accord with the laø taâm nhö tònh nhöït, vì coù theå phaù tröø chöôùng teachings of Buddhas. Fourth, a mind of toái taêm. Thöù möôøi laø taâm nhö hö khoâng, vì insight, knowing the mentalities of all sentient chaúng löôøng ñöôïc—Enlightening Beings who beings. Fifth, an undisturbed mind, not abide by these can attain the supreme pure adulterated with any afflictions. Sixth, a clear, mind of Buddhas. First, a mind like the earth, clean mind, which externals cannot stain or able to hold all roots of goodness of all adhere to. Seventh, a mind observing sentient sentient beings and make them grow. Second, beings well, not wishing proper timing in a mind like the ocean, with the water of truth dealing with them. Eighth, a mind choosing of infinite great knowledge of all Buddhas all well what to do, never making a mistake flowing into it. Third, a mind like the polar anywhere. Ninth, a mind closely guarding the mountain, placing all sentient beings on the senses, taming them and not letting them run supreme transmundane foundations of wild. Tenth, a mind skilled in entering goodness. Fourth, a mind like the finest jewel, concentration, entering deeply into the their desires being pure and unpolluted. Fifth, concentration of Buddhas, without egoism or a mind like diamond, deeply penetrating all selfishness. truths with certainty. Sixth, a mind like the Möôøi Taâm Khoâng Moûi Nhoïc Nhaøm Chaùn Cuûa adamantine world-surrounding mountains, Chö Boà Taùt: Möôøi taâm ñöôïc Phaät daïy trong Kinh being invulnerable to disturbance by any Hoa nghieâm. Nhöõng Boà Taùt naøo coù ñöôïc möôøi taâm

khoâng nhaøm moûi seõ ñöôïc ñaïi trí voâ thöôïng khoâng sanh khaép taát caû theá gian maø thöïc haønh haïnh Boà moûi nhaøm cuûa Nhö Lai. Thöù nhaát laø toân xöng vaø Taùt, laøm quang minh thanh tònh cuûa taát caû caùc cuùng döôøng chö Phaät taâm khoâng moûi nhaøm. Thöù phaùp, chieáu saùng taát caû Phaät phaùp. Thöù baûy, chö nhì laø gaàn guûi taát caû thieän tri thöùc taâm khoâng moûi ñaïi Boà Taùt bieát raèng taát caû caùc phaùp ñeàu laø Phaät nhaøm. Thöù ba laø caàu taát caû caùc phaùp taâm khoâng phaùp, tuøy taâm chuùng sanh maø vì hoï dieãn thuyeát moûi meät. Thöù tö laø nghe chaùnh phaùp taâm khoâng ñeàu khieán khai ngoä. Thöù taùm, chö ñaïi Boà Taùt ôû nôi moûi meät nhaøm chaùn. Thöù naêm laø tuyeân noùi chaùnh taát caû phaùp ñöôïc moân voâ chöôùng ngaïi vì bieát taát caû phaùp taâm khoâng moûi nhaøm. Thöù saùu laø giaùo hoùa chöôùng ngaïi ñeàu voâ sôû ñaéc. Taâm nhö vaäy khoâng ñieàu phuïc chuùng sanh taâm khoâng moûi nhaøm. Thöù coù nghi hoaëc, truï taùnh chôn thaät nhaãn ñeán thaønh voâ baûy laø ñaët taát caû chuùng sanh vaøo taâm Boà Ñeà cuûa thöôïng Boà Ñeà. Thöù chín, chö ñaïi Boà Taùt bieát taát caû chö Phaät khoâng moûi nhaøm. Thöù taùm laø nôi moãi caùc phaùp ñeàu laø phaùp xuaát theá gian, xa lìa taát caû moãi theá giôùi traûi qua baát khaû thuyeát, baát khaû voïng töôûng ñieân ñaûo. Duøng moät trang nghieâm ñeå thuyeát kieáp thaät haønh Boà taùt haïnh taâm khoâng moûi töï trang nghieâm. Nôi ñaây töï toû bieát khoâng do nhaøm. Thöù chín laø du haønh taùt caû theá giôùi taâm ngöôøi. Thöù möôøi, chö ñaïi Boà Taùt seõ ôû nôi taát caû khoâng moûi nhaøm. Thöù möôøi laø quaùn saùt tö duy taát phaùp thaønh Toái thöôïng Chaùnh Giaùc, vì lìa taát caû caû

Phaät phaùp taâm khoâng moûi nhaøm —According to voïng töôûng ñieân ñaûo, vì ñöôïc nhöùt nieäm töông öng the Flower Adornment Sutra, Chapter 38, there trí, vì baát khaû ñaéc hoaëc moät hoaëc khaùc, vì rôøi taát caû are ten kinds of heart of tirelessness. Enlightening soá, vì roát raùo voâ vi, vì rôøi taát caû ngoân thuyeát, vì truï Beings who possess ten tireless minds will attain baát khaû thuyeát caûnh giôùi teá—According to the the tireless supreme knowledge of Buddhas. First, Flower Adornment Sutra, Chapter 38, there are honoring and serving all Buddhas tirelessly. ten ways of developing a mind free from doubt by Second, attending all spiritual teachers tirelessly. Great Enlightening Beings. First, Great Third, seeking all truth tirelessly. Fourth, listening Enlightening Beings shall take care of all sentient to true teaching tirelessly. Fifth, expounding true beings by giving, keeping precepts, tolerance, teaching tirelessly. Sixth, educating and civilizing vigor, meditation, wisdom, benevolence, all sentient beings tirelessly. Seventh, placing all compassion, joy, and equanimity. When making sentient beings in the enlightenment of all this determination, they are free from doubt (no Buddhas tirelessly. Eighth, spending untold eons doubt can arise in their minds). Second, when the in each and every world carrying out enlightening future Buddhas appear in the world, they shall practices tirelessly. Ninth, traveling in all worlds serve and honor them in all ways. Third, Great tirelessly. Tenth, examining and pondering all Enlightening Beings shall adorn all worlds with Buddha teachings tirelessly. various marvelous webs of light. Fourth, Great Möôøi Taâm Khoâng Nghi Cuûa Chö Ñaïi Boà Taùt: Enlightening Beings shall cultivate the practices Theo Kinh Hoa Nghieâm, Phaåm 38, chö Ñaïi Boà Taùt of Enlightening Beings throughout all future ages phaùt möôøi taâm khoâng nghi. Thöù nhaát, chö Boà Taùt and fully develop countless sentient beings seõ duøng boá thí, trì giôùi, nhaãn nhuïc, tinh taán, thieàn throughout the entire cosmos by means of the ñònh, trí hueä, töø, bi, hyû, xaû maø nhieáp phuïc chuùng supreme methods of teaching and taming. Fifth, sanh. Luùc phaùt taâm naày quyeát ñònh khoâng nghi. Great Enlightening Beings shall cultivate the Thöù nhì, vò lai chö Phaät xuaát theá, toâi seõ thöøa söï practices of enlightening beings, fulfill the great cuùng döôøng taát caû. Thöù ba, chö ñaïi Boà Taùt duøng vows, acquire omniscience, and abide therein. caùc thöù löôùi quang minh kyø dieäu cuøng khaép trang Sixth, Great Enlightening Beings carry out the nghieâm taát caû theá giôùi. Thöù tö, toät kieáp vò lai chö practices of Enlightening Beings for the sake of all ñaïi Boà Taùt tu haïnh Boà Taùt trong voâ löôïng voâ bieân beings in the world, become a pure light of all kieáp seõ duøng phaùp giaùo hoùa ñieàu phuïc voâ löôïng truths, and illuminate all the teachings of Buddhas. chuùng sanh trong hö khoâng phaùp giôùi cho ñaëng Seventh, Great Enlightening Beings should know thaønh thuïc. Thöù naêm, chö ñaïi Boà Taùt tu Boà Taùt all things are Buddha teachings and explain them haïnh, vieân maõn ñaïi nguyeän, ñuû nhöùt thieát trí and to sentient beings according to their mentalities to truï trong ñoù. Thöù saùu, chö ñaò Boà Taùt vì chuùng enlighten them all. Eighth, Great Enlightening

Beings will attain the way to nonobsruction in the thieän xaûo cuûa Boà Taùt Phoå Hieàn. Thöù nhaát laø phaùt midst of all things, by knowing that all obstructions taâm

ñaïi töø, vì cöùu hoä taát caû chuùng sanh. Thöù nhaát are graspable. Thus their minds are free from laø phaùt taâm ñaïi bi, vì chòu khoå thay cho taát caû doubt and they abide in the essence of truth, chuùng sanh. Thöù ba laø phaùt taâm thí taát caû, vì ñeàu finally to attain supreme complete perfect xaû boû taát caû sôû höõu. Thöù tö laø phaùt taâm nhôù nhöùt enlightenment. Ninth, Great Enlightening Beings thieát trí laøm tröôùc nhaát, vì thích caàu taát caû Phaät should know that all things are transmundane phaùp. Thöù naêm laø phaùt taâm coâng ñöùc trang things, get rid of all false notions and delusions, nghieâm, vì hoïc taát caû haïnh Boà Taùt. Thöù saùu laø phaùt and adorn myself with the adornment of unity, taâm kim cang, vì taát caû choã thoï sanh khoâng queân their being nothing to adorn. Here they understand maát. Thöù baûy laø phaùt taâm nhö bieån vì taát caû caùc by themselves and not through another. Tenth, phaùp thanh tònh ñeàu chaûy vaøo. Thöù taùm laø phaùt Great Enlightening Beings should realize supreme taâm nhö nuùi Tu Di, vì taát caû aùc ngoân ñeàu nhaãn thoï. enlightenment in regard to all things, by getting rid Thöù chín laø phaùt taâm an oån, vì ban söï voâ uùy cho taát of all false notions and delusions, by attaining caû chuùng sanh. Thöù möôøi laø phaùt taâm Baùt Nhaõ Ba instantaneous knowledge, because unity and La Maät cöùu caùnh, vì kheùo quaùn saùt taát caû caùc phaùp difference cannot be grasped, by transcending all höõu vi—According to the Flower Adornment categories, by ultimate nonfabrication of false Sutra, Chapter 38, there are ten kinds of descriptions, by detachment from all words, and Uninersally Good Mind developed by by dwelling in the realm of ineffability. Enlightening Beings. Enlightening Beings Möôøi Taâm Kim Cang: Ten indestructible establish these minds, they will soon be able to minds—See Thaäp Kim Cang Taâm. achieve the skillful knowledge of the Enlightening Möôøi Taâm Phaùt Khôûi Khi Chö Ñaïi Boà Taùt Phaùt Being Universally Good. First, they develop a Taâm Voâ Thöôïng Boà Ñeà: Theo Kinh Hoa Nghieâm, mind of great benevolence, to save all beings. Phaåm 38, chö ñaïi Boà Taùt coù möôøi phaùt khôûi khi Second, they develop a mind of great compassion, phaùt taâm voâ thöôïng Boà Ñeà ñeå ñöôïc nhaäp nhöùt thieát to bear suffering in place of all beings. Third, they chuûng trí, vaø luùc thaân caän cuùng döôøng thieän tri develop a mind of total giving, relinquishing all thöùc: khôûi taâm cung caáp haàu haï, khôûi taâm hoan hyû, they have. Fourth, they develop a mind that thinks khôûi taâm khoâng traùi, khôûi taâm tuøy thuaän, khôûi taâm of omniscience above all, gladly seeking all khoâng caàu laï, khôûi taâm nhöùt höôùng thieän taâm, khôûi Buddha teachings. Fifth, they develop a mind taâm ñoàng coâng ñöùc, khôûi taâm ñoàng nguyeän, khôûi adorned with virtues, learning all practices of taâm Nhö Lai, khôûi taâm ñoàng vieân maõn haïnh. Khi Enlightening Beings. Sixth, they develop an nhöõng ñaïi Boà Taùt khôûi taâm nhö vaäy thôøi ñöôïc ñuû adamantine mind, so as not to become heedless thöù thanh tònh—According to the Flower wherever they may live. Seventh, they develop an Adornment Sutra, Chapter 38, Great Enlightening oceanic mind, as all pure qualities flow in. Eighth, Beings have ten kinds of spirit: a spirit of service, they develop a mind like a mountain, enduring all a spirit of joy, a spirit of noncontention, a spirit of harsh words. Ninth, they develop a peaceful mind, docility, a

spirit of not seeking anything else, a giving to all sentient beings without fear. Tenth, spirit of wholehearted devotion, a spirit of having they develop a mind with ultimate transcendent the same virtues, a spirit of having the same vows, wisdom, skillfully observing that all things have no a spirit of being in the presence of enlightenment, existence. and a spirit of cooperation in perfection of action. Möôøi Taâm Taêng Thöôïng Nhö Nuùi Cuûa Chö Boà When they develop the will for supreme Taùt: Theo Kinh Hoa Nghieâm, Chapter 38, coù möôøi enlightenment and attend and serve teachers in taâm taêng thöôïng nhö nuùi cuûa chö Ñaïi Boà Taùt. Chö order to awaken to omniscient knowledge arouse Boà Taùt an truï trong ñaây thôøi ñöôïc taâm taêng thöôïng such spirits will attain all kinds of purity. nhö sôn vöông ñaïi trí voâ thöôïng cuûa Nhö Lai. Thöù Möôøi Taâm Phoå Hieàn: Theo Kinh Hoa Nghieâm, nhaát laø thöôøng taùc yù sieâng naêng tu taäp phaùp nhöùt Phaåm 38, coù möôøi taâm Phoå Hieàn. Nhöõng Boà Taùt thieát trí. Thöù nhì laø haèng quaùn saùt taát caû phaùp boån an truï trong nhöõng taâm naày seõ mau thaønh töïu trí taùnh troáng khoâng voâ sôû ñaéc. Thöù ba laø chö ñaïi Boà

Taùt nguyeän trong voâ löôïng kieáp thöïc haønh haïnh chaúng laønh; taát caû chuùng sanh ñeàu raát khoù hoøa hôïp, Boà Taùt, tu taát caû baïch tònh, vaø do truï nôi taát caû raát khoù ñoä, chaúng bieát ôn vaø chaúng baùo ôn. Boà Taùt phaùp baïch tònh neân thaáy bieát Nhö Lai voâ thöôïng trí vì chuùng sanh maø phaùt ñaïi theä nguyeän, muoán cho hueä. Thöù tö laø vì caàu moïi phöông dieän cuûa Phaät hoï ñeàu ñöôïc taâm yù töï taïi, choã laøm voâ ngaïi, lìa boû quaû neân bình ñaúng kính thôø chö thieän tri thöùc, aùc nieäm, vaø chaúng sanh phieàn naõo ñoái vôùi ngöôøi khoâng caàu gì khaùc, khoâng troäm phaùp, chæ toân troïng khaùc. Taâm taêng thöôïng thöù chín noùi raèng chö Ñaïi cung kính, vaø taát caû sôû höõu thaûy ñeàu boû ñöôïc. Thöù Boà Taùt cuõng nghó chaúng phaûi ai khaùc khieán toâi naêm laø neáu coù chuùng sanh maéng nhuïc huûy baùng, phaùt taâm Boà Ñeà, cuõng chaúng chôø ngöôøi khaùc giuùp ñaùnh ñaäp caét cheùm laøm thaân Boà Taùt khoå ñau nhaãn toâi tu haønh. Toâi töï phaùt taâm Boà Ñeà, tích taäp Phaät ñeán cheát choùc. Boà Taùt ñeàu nhaãn chòu ñöôïc taát caû phaùp, theà heïn töï coá gaéng toät kieáp vò lai thöïc haønh troïn khoâng sanh loøng loaïn ñoäng hay saân haän; Boà Taùt ñaïo ñeå thaønh voâ thöôïng Boà Ñeà. Theá neân chaúng thoái boû hoaèng theä ñaïi bi; caøng theâm taêng nay toâi tu haønh haïnh Boà Taùt. Toâi phaùt taâm thanh tröôûng hoaèng theä ñaïi bi vì Boà Taùt nôi taát caû phaùp tònh töï taâm cuõng nhö thanh tònh tha taâm. Bieát caûnh nhö thaät xuaát ly. Chö Boà Taùt thaønh töïu haïnh xaû, giôùi cuûa mình cuõng nhö caûnh giôùi cuûa ngöôøi. Phaûi chöùng ñöôïc taát caû Phaät phaùp, vaø nhaãn nhuïc nhu ñeàu bình ñaúng vôùi caûnh cuûa tam theá chö Phaät. Taâm hoøa ñaõ töï taïi. Taâm taêng thöôïng thöù saùu noùi raèng taêng thöôïng thöù möôøi noùi raèng chö Ñaïi Boà Taùt chö Ñaïi Boà Taùt thaønh töïu ñaïi coâng ñöùc taêng quaùn saùt nhö vaày: khoâng coù moät phaùp tu haïnh Boà thöôïng, thieân taêng thöôïng coâng ñöùc, nhôn taêng Taùt; khoâng coù moät phaùp vieân maõn haïnh Boà Taùt; thöôïng coâng ñöùc, saéc taêng thöôïng coâng ñöùc, löïc khoâng moät phaùp giaùo hoùa ñieàu phuïc chuùng sanh; taêng thöôïng coâng ñöùc, quyeán thuoäc taêng thöôïng khoâng moät

phaùp cung kính cuùng döôøng chö Phaät; coâng ñöùc, duïc taêng thöôïng coâng ñöùc, vöông vò taêng khoâng moät phaùp ôû nôi voâ thöôïng Boà Ñeà ñaõ thaønh, thöôïng coâng ñöùc, töï taïi taêng thöôïng coâng ñöùc, hieän thaønh, seõ thaønh; khoâng coù moät phaùp ñaõ noùi, phöôùc ñöùc taêng thöôïng coâng ñöùc, trí hueä taêng hieän noùi, hay seõ noùi. Ngöôøi noùi vaø phaùp ñeàu baát thöôïng coâng ñöùc. Daàu thaønh töïu nhöõng coâng ñöùc khaû ñaéc, nhöng cuõng chaúng boû nguyeän voâ thöôïng nhö vaäy, nhöng chaúng sanh loøng nhieãm tröôùc nôi Boà Ñeà, vì Boà Taùt caàu taát caû phaùp ñeàu voâ sôû ñaéc nhöõng coâng ñöùc ñoù chaúng nhieãm tröôùc duïc laïc, maø xuaát sanh voâ thöôïng Boà Ñeà. Daàu nôi phaùp voâ chaúng nhieãm duïc voïng, chaúng nhieãm tröôùc taøi saûn, sôû ñaéc maø sieâng tu taäp phaùp ñoái trò thieän nghieäp chaúng nhieãm tröôùc quyeán thuoäc ñeä töû. Caùc ngaøi thanh tònh, trí hueä vieân maõn, nieäm nieäm taêng chæ raát meán thích nôi phaùp, ñi theo phaùp, soáng theo tröôûng ñaày ñuû. Nôi ñaây Boà Taùt chaúng kinh sôï, phaùp, xu höôùng theo phaùp, roát raùo theo phaùp, duøng chaúng nghó raèng: ‘Neáu taát caû phaùp ñeàu tòch dieät, phaùp laøm y chæ, duøng phaùp laøm cöùu hoä, duøng phaùp thôøi coù nghóa gì maø caàu ñaïo voâ thöôïng Boà Ñeà?’— laøm quy y, duøng phaùp laøm nhaø, gìn giöõ phaùp, meán According to the Flower Adornment Sutra, öa phaùp, troâng caàu phaùp, suy gaãm phaùp. Duø thoï ñuû Chapter 38, there are ten kinds of mind nhöõng phaùp laïc maø thöôøng xa lìa caûnh giôùi cuûa outstanding like a mountain of Great Enlightening chuùng ma vì töø quaù khöù Boà Taùt ñaõ phaùt taâm nhö Beings. Enlightening Beings who abide by these vaày: “Toâi seõ laøm cho taát caû chuùng sanh thaûy ñeàu can attain the mountain-like outstanding mind of xa lìa caûnh giôùi cuûa chuùng ma maø an truï nôi caûnh supremely great knowledge of Buddhas. First, giôùi Phaät. Taâm taêng thöôïng thöù baûy noùi raèng chö attentively cultivate the means of omniscience. ñaïi Boà Taùt vì ñaõ caàu voâ thöôïng Boà Ñeà, trong voâ Second, always observe that fundamental nature löôïng voâ soá kieáp thöïc haønh Boà Taùt ñaïo, Boà Taùt of all things is empty and ungraspable. Third, sieâng naêng tinh taán, maø coøn cho laø toâi nay môùi Great Enlightening Beings vow to carry out the phaùt taâm voâ thöôïng Boà Ñeà thöïc haønh haïnh Boà Taùt acts of Enlightening Beings over measureless cuõng chaúng kinh sôï. Daàu caùc ngaøi coù theå trong eons, to cultivate all pure qualities, and by living khoaûng moät nieäm lieàn thaønh voâ thöôïng chaùnh ñaúng according to all good and pure principles, see and chaùnh giaùc, nhöng vì chuùng sanh neân trong voâ know the boundless wisdom of the Buddhas. löôïng kieáp thöïc haønh Boà Taùt haïnh khoâng thoâi Fourth, in quest of all aspects of Buddhahood, nghæ. Taâm taêng thöôïng thöù taùm noùi raèng chö Ñaïi Great Enlightening Beings serve all wise teachers Boà Taùt bieát taát caû chuùng sanh taùnh chaúng hoøa impartially, without seeking anything else, with no

ambition to steal the teaching, with nothing but eons. The eighth outstanding mind states that respect, and be able to give up everything they Great Enlightening Beings know all sentient have. Fifth, if anyone reviles and slanders them, beings are by nature neither harmonious nor good; beats or wounds them, or even kills them. Great all sentient beings are difficult to harmonize, Enlightening Beings can accept it all and do

not difficult to liberate, and heedless and ungrateful. become disturbed or hostile, do not give up their Enlightening beings make great vows for the sake universal vow of great compassion, continually of all sentient beings, wishing to enable them to make it grow even more because they are truly attain mental and intellectual freedom and emancipated from all things. Great Enlightening autonomy, to be unhindered in their actions, to Beings have perfected relinquishment, realize the give up evil thoughts, and not to afflict others. The truth of all Buddhas, and have mastered ninth outstanding mind states that Great forbearance and gentility. The sixth outstanding Enlightening Beings also think nobody makes me mind states that Great Enlightening Beings apsire to enlightenment, and I do not wait for develop overmastering great virtues, virtue others to help me cultivate practices. I aspire to overmastering celestials, virtue overmastering enlightenment of my own accord, accumulate the humans, virtue overmastering form, virtue qualities of enlightenment, and am determined to overmastering power, virtue overmastering work on my own. For this reason now I cultivate dependents, virtue overmastering desire, virtue the practice of Enlightening Beings. I should overmastering kingship, virtue overmastering purify my own mind and also purify others' minds. sovereignty, virtue overmastering felicity, and I should know my own sphere and also know the virtue overmastering intelligence. Though they spheres of others. I should be equal in perspective perfect such virtues, they are never attached to to the Buddhas of all times. The tenth outstanding them, that is they do no cling to enjoyment, do not mind states that Great Enlightening Beings cling to desire, do not cling to wealth, do not cling perform this contemplation: there is not a single to dependents and followers. They only thing that cultivate the practice of Enlightening profoundly delight in truth, go according to truth, Beings; not a single thing that fulfills the practice live according to truth, start out according to truth, of Enlightening Beings; not a single thing that end up according to truth, take truth as their teaches and tames all sentient beings; not a single reliance, take truth for their salvation, take truth thing that honors all Buddhas; not a single thing for their refuge, take truth for their home, guard that has been or will be or is ever attained in the truth, love the truth, seek the truth, and ponder complete enlightenment; not a single thing that the truth. Though enlightening beings experience has been or will be or is ever explained in all kinds of delights of truth, they always avoid all complete enlightenment. The teacher and the manias because in the past they determined to teaching are both ungraspable, yet they do not enable all sentient beings to get rid of all manias abandon unexcelled, complete perfect forever and abide in the realm of Buddhas. The enlightenment because enlightening beings search seventh outstanding mind states that Great out all things and find they cannot be grasped. Enlightening Beings have already practiced the This is how they develop supreme perfect way of Enlightening Beings diligently for enlightenment. Although they do not obtain immeasurable eons in quest of excelled, complete anything, yet they diligently cultivate dominant perfect enlightenment, yet they still think of good actions and pure curative measures, so that themselves as just having set their hearts on their

knowledge and wisdom develop fully, enlightenment and carry out the acts of growing moment by moment to total repletion. Enlightening Beings, without fright or fear. Enlightening Beings are not frightened by Though they are able to attain unexcelled emptiness and do not think, “If all things are null, complete perfect enlightenment in an instant, yet what is the sense of seeking the path of supreme for the sake of sentient beings they carry out enlightenment?’ enlightening practices ceaselessly for measureless

Möôøi Taâm Thaéng Dieäu: Theo kinh Hoa Nghieâm, nghieâm, ñeå trang nghieâm taát caû theá giôùi nhö vaäy, phaåm 36, coù möôøi taâm thaéng dieäu. Thöù nhaát laø an bao nhieâu söï trang nghieâm thaûy ñeàu chôn thieät. truï taâm thaéng dieäu taát caû theá giôùi ngöõ ngoân phi ngöõ Taâm kim cang thöù tö noùi raèng taát caû chuùng sanh voâ ngoân. Thöù nhì laø an truï taâm thaéng dieäu taát caû löôïng voâ bieân khoâng coù chöøng ngaèn, khoâng theå chuùng sanh töôûng nieäm khoâng choã y chæ. Thöù ba laø cuøng taän; chö Boà Taùt seõ ñem taát caû thieän caên hoài an truï taâm thaéng dieäu roát raùo hö khoâng giôùi. Thöù tö höôùng cho hoï, duøng trí quang voâ thöôïng chieáu dieäu laø an truï taâm thaéng dieäu voâ bieân phaùp giôùi. Thöù nôi hoï. Taâm kim cang thöù naêm noùi raèng chö Phaät naêm laø an truï taâm thaéng dieäu taát caû Phaät phaùp voâ löôïng voâ bieân khoâng coù chöøng ngaèn, khoâng theå thaâm maät. Thöù saùu laø an truï taâm thaéng dieäu traïng cuøng taän. Chö Boà Taùt seõ duøng thieän caên ñaõ gieo thaùi thaäm thaâm voâ sai bieät. Thöù baûy laø an truï tam hoài höôùng cuùng döôøng. Caùc ngaøi khieán cuøng khaép thaéng dieäu tröø dieät taát caû nghi laàm. Thöù taùm laø an khoâng choã keùm thieáu. Roài sau ñoù môùi thaønh voâ truï taâm thaéng dieäu taát caû theá giôùi bình ñaúng voâ sai thöôïng Boà Ñeà. Taâm kim cang thöù saùu noùi raèng ñaïi bieät. Thöù chín laø an truï taâm thaéng dieäu tam theá chö Boà Taùt thaáy chö Phaät vaø nghe thuyeát phaùp loøng raát Phaät bình ñaúng. Thöù möôøi laø an truï taâm thaéng dieäu hoan hyû vaø chaúng chaáp töï thaân, cuõng chaúng chaáp taát caû Phaät löïc voâ löôïng—Ten kinds of sublime Phaät thaân. Caùc ngaøi hieåu thaân Nhö Lai chaúng thieät mind according to the Flower Adornment Sutra, chaúng hö, chaúng coù chaúng khoâng, chaúng taùnh Chapter 36. First, the sublime mind of both worlds chaúng khoâng taùnh, chaúng vaät chaát chaúng khoâng vaät of speech nor nonspeech. Second, the sublime chaát, chaúng saéc chaúng khoâng saéc, chaúng sanh mind in which none of the perceptions and chaúng dieät, chaúng thöïc voâ sôû höõu, cuõng chaúng hoaïi thoughts of sentient bengs can abide. Third, the sôû höõu, chaúng theå duøng taùnh töôùng ñeå chaáp laáy. sublime mind of ultimate realm of space. Fourth, Taâm kim cang thöù baûy noùi raèng neáu ai ñoù traùch the sublime mind of the boundless cosmos. Fifth, maéng ñaùnh ñaäp Boà Taùt, hoaëc chaët tay chaët chaân, the sublime mind of all the profound esoteric hoaëc moùc maét, hoaëc caét ñaàu, chö Boà Taùt ñeàu thoï principles of Buddhahood. Sixth, the sublime mind nhaãn taát caû söï khoå nhuïc, troïn khoâng sanh loøng saân of the extremely profound state of haïi. Caùc ngaøi tu haïnh Boà taùt trong voâ löôïng kieáp nondifferentiation. Seventh, the sublime mind vaø nhieáp thoï chuùng sanh haèng khoâng pheá boû. Taïi annihilating all doubt and confusion.

Eighth, the sao? Vì chö Ñaïi Boà Taùt ñaõ kheùo quaùn saùt taát caû sublime mind of the nondifferentiated equality of caùc phaùp khoâng coù hai töôùng, taâm chaúng loaïn all worlds. Ninth, the sublime mind of the equality ñoäng. Caùc ngaøi coù theå boû thaân mình maø nhaãn söï of all Buddhas of past, present, and future. Tenth, khoå ñoù. Taâm kim cang thöù taùm noùi raèng vò lai theá the sublime mind of the infinity of the power of all kieáp voâ löôïng voâ bieân khoâng coù chöøng ngaèn, Buddhas. chaúng theå cuøng taän. Caùc ngaøi seõ toät soá kieáp ñoù ôû Möôøi Taâm Theä Nguyeän Ñaïi Thöøa Nhö Kim moät theá giôùi tu haïnh Boà Taùt vaø giaùo hoùa chuùng Cang: Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi sanh. Nhö moät theá giôùi, taän phaùp giôùi hö khoâng taát thöù taâm theä nguyeän Ñaïi thöøa nhö Kim Cang. Chö caû theá giôùi cuõng ñeàu nhö vaäy maø loøng khoâng kinh Boà Taùt an truï trong phaùp naày thôøi ñöôïc trí ñaïi thaàn sôï. Ñaïo Boà Taùt leõ phaûi nhö vaäy, vì taát caû chuùng thoâng voâ thöôïng kim cang taùnh cuûa Nhö Lai. Taâm sanh maø tu haønh vaäy. Taâm kim cang thöù chín noùi theä nguyeän ñaïi thöøa nhö kim cang thöù nhöùt noùi raèng voâ thöôïng Boà Ñeà do taâm laøm goác. Neáu taâm raèng Boà Taùt nghó raèng taát caû phaùp chaúng coù bieân thanh tònh thôøi coù theå vieânmaõn taát caû thieän caên, teá, chaúng cuøng taän. Caùc ngaøi duøng taän trí tam theá ñaït ñöôïc voâ thöôïng Boà Ñeà. Neáu chö Boà Taùt muoán ñeàu giaùc lieãu khaép caû khoâng soùt thöøa. Taâm kim thaønh voâ thöôïng Boà Ñeà tuøy yù lieàn thaønh. Neáu cang thöù nhì noùi raèng nôi ñaàu loâng coù voâ löôïng voâ muoán döùt tröø taát caû thuû duyeân tuøy yù lieàn tröø. bieân chuùng sanh, huoáng laø taát caû phaùp giôùi. Daàu Nhöng hoï chaúng döùt vì muoán roát raùo Phaät Boà Ñeà. chuùng sanh ñoâng bao nhieâu ñi nöõa, chö Boà Taùt ñeàu Chö Boà Taùt cuõng chaúng lieàn chöùng voâ thöôïng Boà duøng voâ thöôïng nieát baøn maø dieät ñoä hoï. Taâm kim Ñeà, vì ñeå thaønh boån nguyeän: taän taát caû theá giôùi cang thöù ba noùi raèng möôøi phöông theá giôùi voâ haønh ñaïo Boà Taùt giaùo hoùa chuùng sanh. Taâm kim löôïng voâ bieân khoâng coù ngaèn meù, khoâng theå cuøng cang thöù möôøi noùi raèng chö Boà Taùt bieát Phaät baát taän; chö Boà Taùt seõ duøng Phaät ñoä toái thöôïng trang khaû ñaéc, Boà Ñeà baát khaû ñaéc, Boà Taùt baát khaû ñaéc,

taát caû phaùp baát khaû ñaéc, chuùng sanh baát khaû ñaéc, that there are infinite sentient beings even on a taâm baát khaû ñaéc, haïnh baát khaû ñaéc, quaù khöù baát point the size of a hairtip, to say nothing of in all khaû ñaéc, vò lai baát khaû ñaéc, hieän taïi baát khaû ñaéc, universe. No matter how many sentient beings, taát caû theá gian baát khaû ñaéc, höõu vi voâ vi baát khaû they should calm them and liberate them by ñaéc. Bieát vaäy, chö Boà Taùt seõ truï tòch tònh, truï thaäm means of unexcelled nirvana. The third thaâm, truï tich dieät, truï voâ traùnh, truï voâ ngoân, truï voâ adamantine mind states that the worlds of the ten nhò, truï voâ ñaúng, truï töï taùnh, truï nhö lyù, truï giaûi directions are measureless, limitless, thoaùt, truï nieát baøn, truï thöïc teá. Maø chaúng boû taát caû inexhaustible; they shall adorn them all with the ñaïi nguyeän, chaúng boû taâm nhöùt thieát trí, chaúng boû finest adornments of the Buddha-lands, with all haïnh Boà Taùt, chaúng boû giaùo hoùa chuùng sanh, the adornments being truly real. The fourth chaúng boû caùc

Ba-La-Maät, chaúng boû ñieàu phuïc adamantine mind states that sentient beings are chuùng sanh, chaúng thöøa söï chö Phaät, chaúng boû measureless, boundless, limitless, inexhaustible; dieãn thuyeát caùc phaùp, chaúng boû trang nghieâm theá Enlightening Beings should dedicate all roots of giôùi. Taïi sao? Vì chö ñaïi Boà Taùt ñaõ phaùt ñaïi goodness to them and illumine them with the light nguyeän daàu bieát roõ caû phaùp töôùng maø taâm ñaïi töø of unexcelled knowledge. The fifth adamantine ñaïi bi caøng taêng tröôûng. Voâ löôïng coâng ñöùc caùc mind states that the Buddhas are infinite, ngaøi ñeàu tu haønh ñuû. Vôùi caùc chuùng sanh loøng boundless, unlimited, inexhaustible. Enlightening khoâng rôøi boû, vì taát caû phaùp ñeàu voâ sôû höõu, phaøm beings should dedicate the roots of goodness, they phu ngu meâ chaúng hay chaúng bieát. Chö Boà Taùt seõ plant to offer to them. They cause those roots of khieán chuùng sanh ñöôïc khai ngoä, nôi caùc phaùp goodness to reach everywhere, with no lack. After taùnh chieáu roõ phaân minh. Vì taát caû chö Phaät an truï that they will attain unexcelled complete perfect tòch dieät maø duøng taâm ñaïi bi nôi caùc theá gian enlightenment. The sixth adamantine mind states thuyeát phaùp giaùo hoùa chöa töøng thoâi nghæ. Suy that seeing all Buddhas and hearing their gaãm nhö vaäy chö Boà Taùt seõ khoâng rôøi boû chuùng teachings Enlightening Beings become very sanh, chaúng boû ñaïi bi vì chö Boà Taùt ñaõ theä nguyeän joyful, not attach to their own bodies or to the quaûng ñaïi. Caùc ngaøi phaùt taâm quyeát ñònh lôïi ích taát bodies of Buddhas. They understand the body of a caû chuùng sanh. Caùc ngaøi phaùt taâm chöùa nhoùm taát Buddha is neither real nor unreal; neither existent caû thieän caên; phaùt taâm truï thieän xaûo hoài höôùng; nor nonexistent, not of a particular nature, not phaùt taâm xuaát sanh trí hueä thaäm thaâm; phaùt taâm without nature, not material, not immaterial, not haøm thoï taát caû chuùng sanh; phaùt taâm bình ñaúng vôùi form, not formless, not born, not extinct, really taát caû chuùng sanh. Caùc ngaøi noùi lôøi chôn thieät without existence yet not destroying existence, chaúng hö doái; nguyeän ban cho taát caû chuùng sanh cannot be grasped through any nature or ñaïi phaùp voâ thöôïng; nguyeän chaúng döùt chuûng taùnh characteristic at all. The seventh adamantine mind taát caû chö Phaät. Chöøng naøo maø taát caû chuùng sanh states that if any one should revile or beat chöa ñöôïc giaûi thoaùt, chöa thaønh chaùnh giaùc, chöa Enlightening Beings, cut off their hands or feet, ñuû Phaät phaùp, ñaïi nguyeän Boà Taùt chöa vieân maõn gouge out their eyes, or even cut off their heads, vaø Boà Taùt seõ khoâng rôøi boû ñaïi bi—According to Enlightening Beings are able to bear it all and the Flower Adornment Sutra, Chapter 38, there never become angry or vicious as a result of this. are ten kinds of adamantine mind of commitment They cultivate the practices of Enlightening to universal enlightenment. Enlightening Beings Beings for countless eons, and taking care of who abide by these can attain the indestructible sentient beings, never abandoning them. Why? supreme spiritual knowledge of Buddhas. The first Enlightening Beings have already observed all adamantine mind of commitment to universal things to be nondual, their minds are undisturbed. enlightenment states that Enlightening Beings They can give up their own bodies and endure think all truths are boundless and

inexhaustible. those pains. The eighth adamantine mind states They should realize these truths thoroughly by that the ages of the future are infinite, boundless, means of knowledge comprehending past, present inexhaustible, limitless. They should travel the and future. The second adamantine mind states path of Enlightening Beings throughout those ages

in one world and teaching sentient beings. Do the have no absolute existence, ordinary or ignorant same in all worlds in the space of the cosmos, beings do not realize this. Enlightening Beings are without fright or fear. This is the way the path of committed to enlightening them so that they Enlightening Beings should be in principle, clearly comprehend the nature of things. All cultivated for the sake of all sentient beings. The Buddhas rest peacefully in quiescience, yet by ninth adamantine mind states that unexcelled great compassion they teach in the world complete perfect enlightenment is based on the ceaselessly. Reflecting on this, Enlightening mind. If the mind is pure and clear, one can fulfill Beings will not abandon sentient beings, not all roots of goodness and will surely attain abandon great compassion. They have already freedom in enlightenment. If they wish to attain develop great commitment and have vowed to supreme consummate enlightenment, they can do certainly benefit all sentient beings. They so at will. If they wish to annihilate all grasping of accumulate all roots of goodness; persist in objects, they can do that at will. Yet they do not appropriate dedication; develop profound wisdom, annihilate because they want to reach the ultimate accommodate all sentient beings, and be impartial end of enlightenment of the Buddhas. They also toward all sentient beings. They speak truthfully, do not immediately realize supreme without falsehood; vow to give all sentient beings enlightenment, in order to fulfill their original vow the supremely great teaching; vow to perpetuate to carry out the practice of enlightening beings the lineage of all Buddhas. As long as all sentient through all worlds and enlighten sentient beings. beings are not yet liberated, are not yet The tenth adamantine mind states that enlightened, and have not yet realized Enlightening Beings know Buddha is ungraspable, Buddhahood, the Enlightening Beings' great Enlightenment is ungraspable, Enlightening undertaking is not completed and they will not Beings are ungraspable, all things are give up great compassion. ungraspable, sentient beings are ungraspable, the Möôøi Taâm Thöông Xoùt: Möôøi taâm xoùt thöông: mind is ungraspable, action is ungraspable, the Thöù nhaát laø thaáy chuùng sanh coâ ñoäc khoâng choã past is ungraspable, the future is ungraspable, the nöông töïa maø sanh loøng thöông xoùt. Thöù nhì laø present is ungraspable, all worlds are ungraspable, thaáy chuùng sanh ngheøo cuøng tuùng thieáu maø sanh and the created and uncreated are ungraspable. loøng thöông xoùt. Thöù ba laø thaáy chuùng sanh bò löûa Knowing this, Enlightening Beings dwell in tam ñoäc ñoát chaùy maø sanh loøng thöông xoùt. Thöù tö quiescence, dwell in profundity, dwell in silent laø thaáy chuùng sanh bò tuø trong luïc ñaïo maø sanh extinction, dwell in noncontention, dwell in loøng thöông xoùt. Thöù naêm laø thaáy chuùng sanh bò speechlessness, dwell in nonduality, dwell in röøng raäm phieàn naõo luoân che chöôùng maø sanh loøng

incomparability, dwell in essence, dwell in truth, thöông xoùt. Thöù saùu laø thaáy chuùng sanh khoâng dwell in liberation, dwell in nirvana, and dwell in kheùo quaùn chieáu maø ñem loøng thöông xoùt. Thöù absolute reality. Yet they do not give up any of baûy laø thaáy chuùng sanh khoâng thích muoán phaùp their great vows, do not give up the will for laønh maø ñem loøng thöông xoùt. Thöù taùm laø thaáy omniscience, do not give up the deeds of chuùng sanh boû maát Phaät phaùp maø ñem loøng thöông Enlightening Beings, do not give up teaching xoùt. Thöù chín laø thaáy chuùng sanh laên troâi trong sentient beings, do not give up the transcendent voøng sanh töû maø ñem loøng thöông xoùt. Thöù möôøi ways, do not give up taming sentient beings, do laø thaáy chuùng sanh ñaùnh maát phöông tieän giaûi not give up serving Buddhas, do not give up thoaùt maø sanh loøng thöông xoùt—Ten kinds of mind explaining truth, do not give up adorning the of sympathy and compassion (pity). Bodhisattvas world. Why? Because Great Enlightening Beings bring forth a mind of sympathy and pity: First, a have made their great vows. Though they mind that sees that all living beings are alone and comprehend the characteristics of all things, their forlorn with nothing to rely on. Second, a mind great kindness and compassion increase. They that sees that all living beings are poor and cultivate measureless virtues. Their minds do not destitude. Third, a mind that sees all living beings abandon sentient beings, because while things scorched by the fire of the three poisons. Fourth, a

mind that sees all living beings are imprisoned ñuùng nhö lôøi noùi. Thöù nhì laø nieäm trí ñöôïc (shut up) in the prison of the existence. Fifth, a thaønh töïu. Thöù ba laø truï nôi thaâm ñònh, chaúng mind that sees all living beings are constantly traàm chaúng ñieäu. Thöù tö laø thích caàu Phaät covered and hemmed in by the dense forest of phaùp khoâng löôøi boû. Thöù naêm laø quaùn saùt afflictions. Sixth, a mind that sees all living beings ñuùng lyù nhöõng phaùp ñöôïc nghe, sanh dieäu trí are not good at contemplating. Seventh, a mind hueä. Thöù saùu laø nhaäp thaâm thieàn ñònh vaø ñöôïc that sees all living beings do not desire thaàn thoâng cuûa chö Phaät. Thöù baûy laø taâm bình wholesome Dharmas. Eighth, a mind that sees all ñaúng, khoâng cao haï. Thöù taùm laø khoâng taâm living beings lose all Buddhadharmas. Ninth, a chöôùng ngaïi ñoái vôùi chuùng sanh loaïi thöôïng mind that sees all living beings follow along with trung haï, bình ñaúng lôïi ích nhö ñaïi ñòa. Thöù the cycle of birth and death. Tenth, a mind that chín laø neáu thaáy chuùng sanh daàu chæ moät phen sees all living beings lose expedients for phaùt taâm Boà Ñeà, thôøi toân troïng kính thôø xem liberation. nhö nhöõng baäc thaày. Thöù möôøi laø ñoái vôùi Hoøa Möôøi Taâm Voâ Bieân Cuûa Chö Ñaïi Boà Taùt: Ten Thöôïng vaø A Xaø Leâ thoï giôùi, chö Boà Taùt, caùc kinds of boundless will of Great Enlightening thieän tri thöùc, caùc Phaùp Sö luoân toân troïng kính Beings—See Thaäp Voâ Bieân Taâm. thôø—Ten kinds of purity Enlightening Beings Möôøi Taäp Khí Cuûa Chö Ñaïi Boà Taùt: Theo Kinh attain when they persist in nonindulgence Hoa Nghieâm, Phaåm 38, coù möôøi thöù taäp khí cuûa according to the Flower Adornment Sutra, chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp naày Chapter 18. First, acting in accord with what thôøi lìa

haún taát caû taäp khí phieàn naõo, ñaït ñöôïc trí they say. Second, consummation of attention ñaïi trí taäp khí phi taäp khí cuûa Nhö Lai: taäp khí cuûa and discernment. Third, abiding in deep Boà Ñeà taâm, taäp khí cuûa thieän caên, taäp khí giaùo hoùa concentration without torpor or agitation. chuùng sanh, taäp khí thaáy Phaät, taäp khí thoï sanh nôi Fourth, sladly seeking Buddha-teachings theá giôùi thanh tònh, taäp khí coâng haïnh, taäp khí cuûa without flagging. Fifth, contemplating the theä nguyeän, taäp khí cuûa Ba La Maät, taäp khí tö duy teaching heard according to reason, fully phaùp bình ñaúng, taäp khí cuûa nhöõng caûnh giôùi sai developing skillfully flexible knowledge. bieät—According to the Flower Adornment Sutra, Sixth, entering deep meditation and attaining Chapter 38, there are ten kinds of habit energy of psychic powers of Buddhas. Seventh, their Great Enlightening Beings. Enlightening Beings minds are equanimous, without sense of high who abide by these can forever get rid of all or low status. Eighth, in regard to superior, afflictive habit energies and attain Buddhas' habit middling, and inferior types of beings, their energies of great knowledge, the knowledge that minds are unobstructed and like the earth, is not energized by habit: the habit energy of they benefit all equally. Ninth, if they see any determination for enlightenment, the habit energy beings who have even once made the of roots of goodness, the habit energy of edifying determination for enlightenment, they honor sentient beings, the habit energy of seeing and serve them as teachers. Tenth, they Buddha, the habit energy of undertaking birth in always respect, serve, and support their pure worlds, the habit energy of enlightening preceptors and tutors, and all Enlightening practice, the habit energy of vows, the habit Beings, wise friends and teachers. energy of transcendence, the habit energy of (B) Möôøi thöù thanh tònh khaùc. Thöù nhaát laø thoâng meditation on equality, and the habit energy of ñaït thaâm taâm phaùp thanh tònh. Thöù nhì laø thaân various differentiations of state. caän thieän tri thöùc thanh tònh. Thöù ba laø hoä trì Möôøi Thanh Tònh: Möôøi loaïi thanh tònh cuûa chö chö Phaät phaùp thanh tònh. Thöù tö laø lieãu ñaït hö Ñaïi Boà Taùt—Ten kinds of pure wisdom of Great khoâng giôùi thanh tònh. Thöù naêm laø thaâm nhaäp Enlightening Beings. phaùp giôùi thanh tònh. Thöù saùu laø quaùn saùt voâ (A) Chö Boà Taùt an truï trong baát phoùng daät thôøi ñaït bieân taâm thanh tònh. Thöù baûy laø cuøng Boà Taùt ñöôïc möôøi ñieàu thanh tònh theo kinh Hoa ñoàng thieän caên thanh tònh. Thöù taùm laø quaùn Nghieâm, Phaåm 18. Thöù nhaát laø thöïc haønh saùt tam theá thanh tònh. Thöù chín laø chaúng chaáp

tröôùc caùc kieáp thanh tònh. Thöù möôøi laø tu haønh teachings. Fifth, purity of wisdom, getting rid taát caû Phaät phaùp thanh tònh—Ten other kinds of the darkness of all delusion. Sixth, purity of of purity according to the Flower Adornment taking on birth, being imbued with the power Sutra, Chapter 36. When Great Enlightening of freedom of Enlightening Beings. Seventh, Beings are living by ten principles, they are purity of company, having fully developed the able to embody ten kinds of purity. First, roots of goodness of sentient beings they purity of comprehension of the most profound worked with the past. Eighth, purity of truth. Second, purity of association with good rewards, having removed all obstructions associates. Third, purity of

preserving the caused by past actions. Ninth, purity of great Buddha teachings. Fourth, purity of vows, being one in essence with all comprehension of the realm of space. Fifth, Enlightening Beings. Tenth, purity of purity of profound penetration of the realm of practices, riding the vehicle of Universal reality. Sixth, purity of observation of infinite Good to emancipation. minds. Seventh, purity of having the same (D) Möôøi loaïi thanh tònh khaùc theo kinh Hoa roots of goodness as all Enlightening Beings. Nghieâm, Phaåm 38: thaâm taâm thanh tònh, ñoaïn Eighth, purity of observation of past, present nghi thanh tònh, ly kieán thanh tònh, caûnh giôùi and future. Ninth, purity of nonattachment to thanh tònh, caàu nhöùt thieát trí thanh tònh, bieän the various ages. Tenth, purity of practice of taøi thanh tònh, voâ uùy thanh tònh. Thöù taùm laø truï all Buddha Dharmas of all Enlightening taát caû Boà Taùt trí thanh tònh. Thöù chín laø thoï taát Beings. caû Boà Taùt trí thanh tònh. Thöù möôøi laø ñaày ñuû (C) Möôøi loaïi thanh tònh theo kinh Hoa Nghieâm, thaønh töïu voâ thöôïng Boà Ñeà, ba möôi hai töôùng Phaåm 38: Möôøi thanh tònh ñaït bôûi chö Ñaïi Boà vaø traêm phöôùc, phaùp baïch tònh taát caû thieän caên Taùt khi hoï phaùt khôûi möôøi Taâm. Thöù nhaát laø thanh tònh—Ten other kinds of purity attained thaâm taâm thanh tònh, vì ñeán nôi roát raùo khoâng by great Enlightening Beings according to the maát hö. Thöù nhì laø saéc thaân thanh tònh, vì tuøy Flower Adornment Sutra, Chapter 38: purity sôû nghi ñeå thò hieän. Thöù ba laø aâm thanh thanh of determination, purity of cutting through tònh vì roõ thaáu taát caû ngöõ ngoân. Thöù tö laø bieän doubts, purity of detachment from views, taøi thanh tònh vì kheùo noùi voâ bieân Phaät phaùp. purity of perspective, purity of the quest for Thöù naêm laø trí hueä thanh tònh vì ñoaïn tröø taát omniscience, purity of intellectual powers, caû toái aùm ngu si. Thöù saùu laø thoï sanh thanh purity of fearlessness. Eighth, purity of living tònh vì ñaày ñuû söùc töï taïi cuûa Boà Taùt. Thöù baûy by the knowledge of all Enlightening Beings. laø quyeán thuoäc thanh tònh vì thaønh töïu nhöõng Ninth, purity of accepting all the guidelines of thieän caên cho caùc chuùng sanh ñoàng haïnh thuôû behavior of Enlightening Beings. Tenth, quaù khöù. Thöù taùm laø quaû baùo thanh tònh vì dieät purity of full development of the felicitous tröø taát caû nhöõng nghieäp chöôùng. Thöù chín laø characteristics, pure qualities, and all ñaïi nguyeän thanh tònh, vì cuøng chö Boà Taùt fundamental virtues of unexcelled taùnh khoâng hai. Thöù möôøi laø coâng haïnh thanh enlightenment. tònh, vì duøng haïnh Phoå Hieàn maø xuaát ly—Ten Möôøi Thanh Tònh Bi Cuûa Chö Ñaïi Boà Taùt: Theo kinds of purity according to the Flower Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thanh tònh bi Adornment Sutra, Chapter 38, attained by cuûa chö Boà Taùt. Chö Boà Taùt an truï trong phaùp naày great Enlightening Beings who arouse ten thôøi ñöôïc thanh tònh bi quaûng ñaïi voâ thöôïng cuûa kinds of spirit. First, purity of profound Nhö Lai. Thöù nhaát laø thanh tònh bi khoâng baïn beø, determination, reaching the ultimate end vì rieâng mình phaùt taâm ñoù. Thöù nhì laø thanh tònh bi without corruption. Second, purity of physical khoâng moûi nhaøm, vì thay theá taát caû chuùng sanh thoï embodiment, appearing according to need. khoå chaúng cho laø khoù nhoïc. Thöù ba laø thanh tònh bi Third, purity of voice, comprehending all thoï sanh ôû xöù naïn, vôùi muïc ñích

cöùu ñoä chuùng speech. Fourth, purity of intellectual powers, sanh bò naïn. Thöù tö laø thanh tònh bi thoï sanh ôû skillfully explaining boundless Buddha ñöôøng laønh vì thò hieän voâ thöôøng. Thöù naêm laø

thanh tònh bi vì nhöõng chuùng sanh taø ñònh, maø They know sentient beings' eyes are clouded by nhieàu kieáp chaúng boû hoaèng theä. Thöù saùu laø thanh delusion and they cannot clearly realize this. tònh bi chaúng nhieãm tröôùc söï vui cuûa mình, vì cho Observing this, Enlightening Beings conceive khaép chuùng sanh söï sung söôùng. Thöù baûy laø thanh great compassion, called true knowledge, which tònh bi chaúng caàu baùo aân, vì tu taâm trong saïch. Thöù teaches sentient beings nirvana. taùm laø thanh tònh bi coù theå tröø ñieân ñaûo, vì noùi Möôøi Thanh Tònh Giôùi Cuûa Chö Ñaïi Boà Taùt: phaùp nhö thieät. Thanh tònh bi thöù chín bao goàm Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thanh khôûi ñaïi bi nôi chuùng sanh. Bieát taát caû phaùp boån tònh giôùi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï taùnh thanh tònh khoâng nhieãm tröôùc, khoâng nhieät trong phaùp naày thôøi ñöôïc thanh tònh giôùi voâ thöôïng naõo. Vì do khaùch traàn phieàn naõo neân thoï nhöõng khoâng loãi laàm cuûa chö Nhö Lai. Thöù nhaát laø thaân ñieàu khoå. Taâm ñaïi bi naày ñöôïc goïi laø boån taùnh thanh tònh giôùi, vì giöõ gìn ba ñieàu aùc nôi thaân. Thöù thanh tònh vì chuùng sanh maø dieãn thuyeát phaùp voâ nhì laø ngöõ thanh tònh giôùi, vì xa lìa caùc loãi nôi lôøi caáu thanh tònh. Thanh tònh ñaïi bi thöù möôøi noùi raèng noùi. Thöù ba laø taâm thanh tònh giôùi, vì maõi maõi xa chö ñaïi Boà Taùt bieát chö phaùp nhö daáu chim bay lìa tham, saân, taø kieán. Thöù tö laø thanh tònh giôùi giöõa khoâng gian. Caùc ngaøi bieát chuùng sanh si loøa chaúng phaù taát caû hoïc xöù, vì laøm toân chuû trong taát chaúng theå quaùn saùt bieát roõ caùc phaùp. Thaáy vaäy, caû nhôn thieân. Thöù naêm laø thanh tònh giôùi thuû hoä chö Boà Taùt phaùt khôûi taâm ñaïi bi chôn thieät trí, khai taâm Boà Ñeà, vì chaúng ham thích tieåu thöøa töï ñoä. thò cho chuùng sanh phaùp Nieát baøn—According to Thöù saùu laø thanh tònh giôùi giöõ gìn ñieàu cheá qui luaät the Flower Adornment Sutra, Chapter 38, there cuûa Ñöùc Phaät, vì nhaãn ñeán toäi vi teá cuõng sanh loøng are ten kinds of pure compassion of Great e sôï. Thöù baûy laø thanh tònh giôùi aån maät hoä trì, vì Enlightening Beings. Enlightening Beings who kheùo cöùu chuùng sanh phaïm giôùi. Thöù taùm laø thanh abide by these attain the supremely great tònh giôùi chaúng laøm caùc ñieàu aùc, vì theä tu taát caû caùc compassion of Buddhas. First, pure compassion phaùp laønh. Thöù chín laø thanh tònh giôùi xa lìa taát caû without companion, as they make their kieán chaáp höõu laäu, vì khoâng chaáp nôi giôùi. Thöù determination indepedently. Second, tireless pure möôøi laø thanh tònh giôùi thuû hoä taát caû chuùng sanh, vì compassion, not considering it troublesome to phaùt khôûi ñaïi bi—According to the Flower endure pain on behalf of all sentient beings. Third, Adornment Sutra, Chapter 38, there are ten kinds pure compassion taking on birth in difficult of pure discipline of Great Enlightening Beings. situations, for the purpose of liberating sentient Enlightening Beings who abide by these can attain beings. Fourth, pure compassion taking on birth on the supreme flawless pure discipline of Buddhas. pleasant conditions, to show impermanence. Fifth, First, pure

discipline of the body, guarding pure compassion for the sake of wrongly fixated themselves from evil deeds. Second, pure sentient beings, never give up their vow of discipline of speech, getting rid of faults of universal liberation. Sixth, pure compassion not speech. Third, pure discipline of mind, forever clinging to personal pleasure, giving happiness to getting rid of greed, hatred, and false views. all sentient beings. Seventh, pure compassion not Fourth, the pure discipline of not destroying any seeking reward, purifying their mind. Eighth, pure subjects of study, being honorable leaders among compassion able to remove delusion by explaining people. Fifth, the pure discipline of preserving the the truth. The ninth pure compassion includes aspiration for enlightenment, not liking the lesser conceiving great compassion for sentient beings. vehicles of individual salvation. Sixth, the pure Great Enlightening Beings know all things are in discipline of preserving the regulations of the essence pure and have no clinging or irritation. Buddha, greatly fearing even minor offenses. Suffering is experienced because of afflictions of Seventh, the pure discipline of secret protection, adventitious defilements. This is called essential skillfully drawing out undisciplined sentient purity, as they explain to them the principle of beings. Eighth, the pure discipline of not doing undefiled pure light. The tenth pure compassion any evil, vowing to practice all virtuous principles. states that Great Enlightening Beings know that all Ninth, the pure discipline of detachment all views phenomena are like the tracks of birds in the sky. of existence, having no attachment to precepts.

Tenth, the pure discipline of protecting all sentient vehicles of individual salvation, deeply beings, activating great compassion. penetrating the knowledge of all Buddha. The Möôøi Thanh Tònh Hueä Cuûa Chö Ñaïi Boà Taùt: eighth pure wisdom states that Great Enlightening Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thanh Beings see the subtle reality body of all Buddhas; tònh Hueä cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï see the essential purity of all sentient beings; see trong möôøi trí naày thôøi ñöôïc ñaïi trí hueä voâ ngaïi that all phenomena are quiescent; see that all cuûa chö Nhö Lai. Thöù nhaát laø thanh tònh hueä bieát lands are the same as space; and know all taát caû nhôn, vì chaúng choái töø quaû baùo. Thöù nhì laø characteristics without impediment. The ninth thanh tònh hueä bieát taát caû caùc duyeân vì chaúng lô laø Pure wisdom states that all powers of mental söï hoøa hieäp. Thöù ba laø thanh tònh hueä bieát chaúng command, analytic abilities, liberative means are ñoaïn chaúng thöôøng, vì thaáu roõ thöïc chaát cuûa duyeân ways of transcendence; fostering the attainment of khôûi. Thöù tö laø thanh tònh hueä tröø taát caû kieán chaáp, all supreme knowledge. The tenth Pure wisdom vì khoâng thuû xaû nôi töôùng chuùng sanh. Thöù naêm laø states that Great Enlightening Beings instantly thanh tònh hueä quaùn taâm haønh cuûa taát caû chuùng unite with adamantine knowledge, comprehending sanh, vì bieát roõ nhö huyeãn. Thöù saùu laø thanh tònh the equality of all things, and attaining the most hueä bieän taøi quaûng ñaïi, vì phaân bieät caùc phaùp vaán honorable knowledge of all things. ñaùp voâ ngaïi. Thöù baûy laø thanh tònh hueä taát caû ma, Möôøi Thanh Tònh Hyû Cuûa Chö Ñaïi Boà Taùt: ngoaïi ñaïo, thanh vaên, duyeân giaùc chaúng bieát ñöôïc, Theo Kinh Hoa Nghieâm, Phaåm 38, coù

möôøi thanh vì thaâm nhaäp Nhö Lai trí. Thanh tònh hueä thöù taùm tònh hyû cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï noùi raèng chö ñaïi Boà Taùt thaáy phaùp thaân vi dieäu trong phaùp naày thôøi ñöôïc thanh tònh hyû quaûng ñaïi cuûa chö Phaät; thaáy boån taùnh thanh tònh cuûa taát caû voâ thöôïng cuûa Nhö Lai. Thöù nhaát laø thanh tònh hyû chuùng sanh; thaáy taát caû phaùp thaûy ñeàu tòch dieät; phaùt Boà Ñeà taâm. Thöù nhì laø thanh tònh hyû xaû boû taát thaáy taát caû coõi ñoàng nhö hö khoâng; bieát taát caû caû sôû höõu. Thöù ba laø thanh tònh hyû chaúng gheùt boû töôùng ñeàu voâ ngaïi. Thanh tònh hueä thöù chín noùi chuùng sanh phaù giôùi, maø giaùo hoùa cho hoï ñöôïc raèng taát caû toång trì, bieän taøi, phöông tieän ñeàu laø thaønh töïu. Thöù tö laø thanh tònh hyû coù theå thoï nhaãn ñöôøng ñi ñeán bæ ngaïn; taát caû ñeàu laøm cho ñöôïc chuùng sanh taïo aùc maø theä nguyeän cöùu ñoä hoï. Thöù nhöùt thieát trí toái thaéng. Thanh tònh hueä thöù möôøi naêm laø thanh tònh hyû xaû thaân caàu phaùp, chaúng sanh noùi raèng chö ñaïi Boà Taùt vôùi nhöùt nieäm töông öng loøng hoái tieác. Thöù saùu laø thanh tònh hyû töø boû duïc Kim Cang trí; bieát roõ taát caû caùc phaùp ñeàu bình laïc, thöôøng thích phaùp laïc. Thöù baûy laø thanh tònh ñaúng; ñöôïc nhöùt thieát phaùp toái toân trí—According hyû laøm cho taát caû chuùng sanh boû duïc laïc vaät chaát, to the Flower Adornment Sutra, Chapter 38, there thöôøng thích phaùp laïc. Thöù taùm laø thanh tònh hyû are ten kinds of pure wisdom of great enlightening thaáy chö Phaät thôøi cung kính cuùng döôøng khoâng beings. Enlightening beings who abide by these nhaøm ñuû, an truï nôi phaùp giôùi bình ñaúng. Thöù chín can attain the unobstructed great wisdom of laø thanh tònh hyû laøm cho taát caû chuùng sanh öa thích Buddhas. First, pure wisdom knowing all causes, thieàn ñònh, giaûi thoaùt, tam muoäi, töï taïi du hyù nhaäp not denying consequences. Second, pure wisdom xuaát. Thanh tònh hyû thöù möôøi noùi raèng chö ñaïi Boà knowing all conditions, not ignoring combination. Taùt coù loøng öa thích ñaày ñuû coâng haïnh, thuaän taát Third, pure wisdom knowing nonannihilation and caû khoå haïnh cuûa Boà Taùt ñaïo; vaø chöùng ñöôïc tònh nonpermanence, comprehending interdependent hueä tòch tònh baát ñoäng cuûa caùc baäc Hieàn Thaù nh— origination truly. Fourth, pure wisdom extracting According to the Flower Adornment Sutra, all views, neither grasping nor rejecting Chapter 38, there are ten kinds of pure joy of characteristics of sentient beings. Fifth, pure Great Enlightening Beings. Enlightening Beings wisdom observing the mental activities of all who abide by these can attain the supremely great sentient beings, knowing they are illusory. Sixth, pure joy of Buddhas. First, the pure joy of aspiring pure wisdom with vast intellectual power, to enlightenment. Second, the pure joy of distinguishing all truths and being unhindered in relinquishing all possessions. Third, the pure joy dialogue. Seventh, pure wisdom unknowable to of not rejecting undisciplined sentient beings but demons, false teachers, or followers of the teaching them and maturing them. Fourth, the pure

joy of being able to tolerate evil-doing sentient enduring weapons, to protect self and others. beings and vowing to save and liberate them. Third, pure tolerance not arousing anger and Fifth, the pure joy of giving one’s life in search of viciousness, the

mind being unshakable. Fourth, truth, without regret. Sixth, the pure joy of giving pure tolerance not attacking the low, being up sensual pleasures and always taking pleasure magnanimous when above. Fifth, pure tolerance in truth. Seventh, the pure joy of including sentient saving all who come for refuge, giving up one's beings to give up material pleasures and always own life. Sixth, pure tolerance free from conceit, take pleasure in truth. Eighth, the pure joy of not slighting the uncultivated. Seventh, pure cosmic equanimity tirelessly honoring and serving tolerance not becoming angered at injury, because all Buddhas they see. Ninth, the pure joy of of observation of illusoriness. Eighth, pure teaching all sentient beings to enjoy meditations, tolerance not revenging offenses, because of not liberations and concentrations, and freely enter seeing self and other. Ninth, pure tolerance not and emerge from them. The tenth pure joy states following afflictions, being detached from all that Great Enlightening Beings gladly carry out all objects. Tenth, pure tolerance knowing all things austere practices that accord with the way of have no origin, in accord with the true knowledge Enlightening Beings; and they realize the tranquil, of Enlightening Beings, entering the realm of imperturbable supreme calmness and wisdom of universal knowledge without depending on the the sages. instruction of another. Möôøi Thanh Tònh Nhaãn Cuûa Chö Ñaïi Boà Taùt: Möôøi Thanh Tònh Roát Raùo Cuûa Chö Phaät: Theo Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thanh Kinh Hoa Nghieâm, Phaåm 33, coù möôøi ñieàu roát raùo tònh nhaãn cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï thanh tònh cuûa chö Phaät. Thöù nhaát laø ñaïi nguyeän trong phaùp naày thôøi ñöôïc phaùp nhaãn voâ thöôïng cuûa chö Phaät thuôû xöa roát raùo thanh tònh. Thöù nhì chaúng do tha ngoä cuûa taát caû chö Phaät. Thöù nhaát laø laø chö Phaät giöõ gìn phaåm haïnh roát raùo thanh tònh. thanh tònh nhaãn an thoï söï maéng nhuïc, vì thuû hoä caùc Thöù ba laø chö Phaät xa rôøi nhöõng meâ laàm theá gian chuùng sanh. Thöù nhì laø thanh tònh nhaãn an thoï dao roát raùo thanh tònh. Thöù tö laø chö Phaät trang nghieâm gaäy, vì kheùo hoä trì mình vaø ngöôøi. Thöù ba laø thanh coõi nöôùc roát raùo thanh tònh. Thöù naêm laø chö Phaät tònh nhaãn chaúng sanh giaän haïi, vì nôi taâm chaúng coù nhöõng quyeán thuoäc roát raùo thanh tònh. Thöù saùu ñoäng. Thöù tö laø thanh tònh nhaãn chaúng cheâ traùch keû laø chö Phaät choã coù chuûng toäc roát raùo thanh tònh. ty tieän, vì ngöôøi treân hay roäng löôïng. Thöù naêm laø Thöù baûy laø chö Phaät saéc thaân töôùng haûo roát raùo thanh tònh nhaãn coù ai veà nöông ñeàu cöùu ñoä, vì xaû thanh tònh. Thöù taùm laø chö Phaät phaùp thaân voâ boû thaân maïng mình. Thöù saùu laø thanh tònh nhaãn xa nhieãm roát raùo thanh tònh. Thöù chín laø chö Phaät lìa ngaõ maïn, vì chaúng khinh keû chöa hoï c. Thöù baûy nhöùt thieát chuûng trí khoâng coù chöôùng ngaïi roát raùo laø thanh tònh nhaãn bò taøn haïi huûy baùng chaúng saân thanh tònh. Thöù möôøi laø chö Phaät giaûi thoaùt töï taïi haän, vì quaùn saùt nhö huyeãn. Thöù taùm laø thanh tònh choã ñaõ laøm xong ñeán bæ ngaïn roát raùo thanh tònh— nhaãn bò haïi khoâng baùo oaùn, vì chaúng thaáy mình vaø According to the Flower Adornment Sutra, ngöôøi. Thöù chín laø thanh tònh nhaãn chaúng theo Chapter 33, there are ten kinds of ultimate purity phieàn naõo, vì xa lìa taát caû caûnh giôùi. Thöù möôøi laø of all

Buddhas. First, all Buddhas' past great vows thanh tònh nhaãn tuøy thuaän chôn thieät trí cuûa Boà Taùt are ultimately pure. Second, the religious conduct bieát taát caû caùc phaùp voâ sanh, vì chaúng do ngöôøi maintained by all Buddhas is ultimately pure. daïy maø ñöôïc nhaäp caûnh giôùi nhöùt thieát trí— Third, all Buddhas' separation from the confusion According to the Flower Adornment Sutra, of worldly beings is ultimately pure. Fourth, all Chapter 38, there are ten kinds of pure tolerance Buddhas' adorned lands are ultimately pure. Fifth, of Great Enlightening Beings. Enlightening Beings all Buddhas' followings are ultimately pure. Sixth, who abide by these can attain all Buddhas' all Buddhas' families are ultimately pure. supreme tolerance of truth, understanding without Seventh, all Buddhas physical characteristics and depending on another. First, pure tolerance calmly refinements are ultimately pure. Eighth, the enduring slander and vilification, to protect nondefilement of the reality-body of all Buddhas sentient beings. Second, pure tolerance calmly is ultimately pure. Ninth, all Buddhas' omniscient

knowledge, without obstruction, is ultimately pure. thieän höõu, vì chæ daïy chaùnh ñaïo. Thöù ba laø thanh Tenth, all Buddhas' liberation, freedom, tònh thieàn an truï trong röøng thaúm, an nhaãn nhöõng accomplishment of their tasks, and arrival at gioù möa, vì lìa ngaõ vaø ngaõ sôû. Thöù tö laø thanh tònh completion are ultimately pure. thieàn lìa chuùng sanh oàn naùo, vì thöôøng thích tòch Möôøi Thanh Tònh Thí Cuûa Chö Ñaïi Boà Taùt: tònh. Thöù naêm laø thanh tònh thieàn taâm nghieäp ñieàu Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi phaùp nhu, vì thuû hoä caùc caên. Thöù saùu laø thanh tònh thieàn thanh tònh thí cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an taâm trí tòch dieät, vì taát caû aâm thanh nhöõng chöôùng truï trong phaùp naày thôøi ñöôïc boá thí quaûng ñaïi thieàn ñònh chaúng theå laøm loaïn. Thanh tònh thieàn thanh tònh voâ thöôïng cuûa Nhö Lai. Thöù nhaát laø thöù baûy noùi raèng chö ñaïi Boà Taùt giaùc ñaïo phöông bình ñaúng boá thí, vì chaúng löïa chuùng sanh. Thöù nhì tieän. Caùc ngaøi luoân quaùn saùt vaø hieän chöùng taát caû laø tuøy yù boá thí vì thoûa maõn choã nguyeän caàu. Thöù nhöõng phöông tieän naày. Thanh tònh thieàn thöù taùm ba laø chaúng loaïn boá thí, vì laøm cho ñöôïc lôïi ích. noùi raèng chö ñaïi Boà Taùt rôøi boû tham ñaém. Caùc Thöù tö laø tuøy nghi boá thí, vì bieát thöôïng, trung, haï. ngaøi chaúng tham maø cuõng chaúng boû coõi duï c. Thanh Thöù naêm laø chaúng truï boá thí, vì chaúng caàu quaû baùo. tònh thieàn thöù chín noùi raèng chö ñaïi Boà Taùt phaùt Thöù saùu laø môû roäng xaû boá thí, vì taâm chaúng luyeán khôûi thoâng minh vaø bieát roõ taát caû caên taùnh cuûa tieác. Thöù baûy laø taát caû boá thí, vì roát raùo thanh tònh. chuùng sanh. Thanh tònh thieàn thöù möôøi noùi raèng Thöù taùm laø hoài höôùng Boà Ñeà boá thí, vì xa rôøi höõu chö ñaïi Boà Taùt coù töï taïi du hyù vaø nhaäp Phaät tam vi voâ vi. Thöù chín laø giaùo hoùa chuùng sanh boá thí, vì muoäi vaø bieát voâ ngaõ—According to the Flower nhaãn ñeán ñaïo traøng chaúng boû. Thöù möôøi laø tam Adornment Sutra, Chapter 38, there are ten kinds luaân thanh tònh boá thí, vì chaùnh nieäm quaùn saùt of pure meditation of Great Enlightening Beings. ngöôøi thí, keû thoï, vaø vaät thí nhö hö khoâng— Enlightening Beings who abide by these can attain According to the Flower Adornment

Sutra, the supreme pure meditation of Buddhas. First, Chapter 38, there are ten kinds of pure giving of pure meditation always gladly leaving home, Great Enlightening Beings. Enlightening Beings giving up all possessions. Second, pure meditation who abide by these ten principles can accomplish finding genuine good companions, to teach the the supreme, pure, magnanimous giving of right way. Third, pure meditation living in the Buddhas. First, impartial giving, not discriminating forest enduring wind and rain and so on, being among sentient beings. Second, giving according detached from self and possessions. Fourth, pure to wishes, satisfying others. Third, unconfused meditation leaving clamorous sentient beings, giving, causing benefit to be gained. Fourth, always enjoying tranquil silence. Fifth, pure giving appropriately, knowing superior, mediocre, meditation with harmonious mental activity, and inferior. Fifth, giving without dwelling, not guarding the senses. Sixth, pure meditation with seeking reward. Sixth, open giving, without wind and cognition silent, impervious to all sounds clinging attachment. Seventh, total giving, being and nettles of meditational concentration. The ultimately pure. Eighth, giving dedicated to seventh pure meditation states that Great enlightenment, transcended the created and the Enlightening Beings are aware of the methods of uncreated. Ninth, giving teach to sentient beings, the Path of enlightenment. They always never abandoning them, even to the site of contemplate them all and actually realizing them. enlightenment. Tenth, giving with its three spheres The eighth pure meditation states that Great pure, observing the giver, receiver, and gift with Enlightening Beings have pure meditation right awareness, as being like space. detached from clinging to its experiences. They Möôøi Thanh Tònh Thieàn Ñònh Cuûa Chö Ñaïi Boà neither grasp nor reject the realm of desire. The Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi ninth pure meditation states that Great thanh tònh thieàn cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt Enlightening Beings are awakening psychic an truï trong phaùp naày thôøi ñöôïc ñaïi thanh tònh knowledge, and knowing the faculties and natures thieàn voâ thöôïng cuûa chö Nhö Lai. Thöù nhaát laø of all sentient beings. The tenth Pure meditation thanh tònh thieàn thöôøng thích xuaát gia, vì rôøi boû taát states that Great Enlightening Beings have caû sôû höõu. Thöù nhì laø thanh tònh thieàn ñöôïc chôn freedom of action, and they enter into the

concentration of Buddhas, and knowing there is no praising the virtues of Buddhahood without self. wearying. Third, pure mental energy, able to enter Möôøi Thanh Tònh Tinh Taán Cuûa Chö Ñaïi Boà and exit the following without cease: kindness, Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi compassion, joy, equanimity, meditations, phaùp tinh taán thanh tònh cuûa chö Ñaïi Boà Taùt. Chö liberations, and concentrations. Fourth, pure Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi tinh taán energy of honesty: being free from deceptiveness, thanh tònh voâ thöôïng cuûa chö Nhö Lai. Thöù nhaát laø flattery, deviousness, and dishonesty; and not thaân thanh tònh tinh taán: thöøa söï cuùng döôøng chö regressing in any efforts. Fifth, pure energy of Phaät, Boà Taùt, vaø caùc sö tröôûng; toân troïng phöôùc determination on increasing progress: always ñieàn; vaø chaúng bao giôø thoái

chuyeån. Thöù nhì laø intent on seeking higher and higher knowledge; ngöõ thanh tònh tinh taán: tuøy phaùp ñaõ nghe roäng vì and aspiring to embody all good and pure ngöôøi maø dieãn thuyeát khoâng moûi meät; vaø taùn thaùn qualities. Sixth, unwasteful pure energy: coâng ñöùc cuûa chö Phaät khoâng moûi meät. Thöù ba laø yù embodying charity, morality, tolerance, learning, thanh tònh tinh taán, vì kheùo nhaäp xuaát nhöõng haïnh and diligence; and continuing to practice these sau ñaây khoâng ngöøng nghæ: töø, bi, hyû, xaû, thieàn unceasingly until enlightenment. Seventh, pure ñònh, giaûi thoaùt, vaø tam muoäi. Thöù tö laø taâm chaùnh energy conquering all demons, able to exterpate tröïc thanh tònh tinh taán: khoâng doái traù, xu nònh, taø greed, hatred, delusion, false views, and all other vaïy vaø hö giaû; vaø sieâng tu khoâng thoái chuyeån. Thöù bonds and veils of afflictions. Eighth, pure energy naêm laø taâm taêng thaéng thanh tònh tinh taán: thöôøng of fully developing the light of knowledge: being caàu thöôïng thöôïng trí hueä; vaø nguyeän ñuû taát caû carefully observant in all actions, consummating phaùp baïch tònh. Thöù saùu laø thanh tònh tinh taán them all, preventing later regret, and attaining all chaúng luoáng boû: nhieáp laáy boá thí, trì giôùi, nhaãn the uniques qualities of Buddhahood. Ninth, pure nhuïc, ña vaên vaø baát phoùng daät; vaø tieáp tuïc tu haønh energy without coming or going: attaining true nhöõng phaùp naày nhaãn ñeán Boà Ñeà maø khoâng ngöøng knowledge, entering the door of the realm of nghæ giöõa chöøng. Thöù baûy laø haøng phuïc ma quaân reality, body, speech and mind all impartial, thanh tònh tinh taán, vì ñeàu coù theå töø dieät tham, understanding forms are formless, and having no saân, si, taø kieán, trieàn caùi vaø phieàn naõo. Thöù taùm laø attachments. Tenth, pure energy developing the thaønh töïu vieân maõn trí hueä quang minh thanh tònh light of Teaching: transcending all stages, tinh taán: kheùo quaùn saùt moïi vieäc laøm, khieán taát caû attaining the coronation of Buddhas, with moïi vieäc ñeàu roát raùo, chaúng ñeå phaûi aên naên veà sau, uncontaminated body manifesting the appearances vaø ñaït ñöôïc Phaät baát coäng phaùp. Thöù chín laø voâ lai of death and birth, leaving home and attaining voâ khöù thanh tònh tinh taán: ñöôïc trí nhö thaät, nhaäp enlightenment, teaching and passing away, and moân phaùp giôùi, thaân khaåu yù ñeàu bình ñaúng, hieåu roõ fulfilling such tasks of Universal Good. töôùng töùc voâ töôùng, vaø khoâng chaáp tröôùc. Thöù Möôøi Thanh Tònh Trí Cuûa Chö Ñaïi Boà Taùt: See möôøi laø thaønh töïu phaùp quang thanh tònh tinh taán: Möôøi Thanh Tònh Hueä Cuûa Chö Ñaïi Boà Taùt. vöôït quaù caùc ñòa, ñöôïc Phaät quaùn ñaûnh, duøng thaân Möôøi Thanh Tònh Töø Cuûa Chö Ñaïi Boà Taùt : voâ laäu maø thò hieän töû sanh, xuaát gia thaønh ñaïo, Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thanh thuyeát phaùp dieät ñoä, vaø ñaày ñuû söï Phoå Hieàn nhö tònh töø cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï vaäy—According to the Flower Adornment Sutra, trong phaùp naày thôøi ñöôïc thanh tònh töø quaûng ñaïi Chapter 38, there are ten kinds of pure energy of voâ thöôïng cuûa Nhö Lai. Thöù nhaát laø thanh tònh töø Great Enlightening Beings. Enlightening Beings taâm bình ñaúng, vì nhieáp (lo laéng) khaép chuùng sanh who abide by these can attain the supreme great khoâng löïa choïn. Thöù nhì laø thanh tònh töø lôïi ích, vì energy of Buddhas. First, the physical energy: mang

laïi lôïi ích cho chuùng sanh baát cöù thöù gì laøm attend Buddhas, enlightening beings, teachers, and ñöôïc. Thöù ba laø thanh tònh töø nhieáp ngöôøi ñoàng elders; honoring fields of blessings; and never nhö mình, vì roát raùo ñeàu laøm cho ra khoûi sanh töû. retreating. Second, pure verbal energy: Thöù tö laø thanh tònh töø chaúng boû theá gian, vì taâm extensively explaining to others whatever thöôøng duyeân nieäm chöùa nhoùm thieän caên. Thöù teachings they learn without wearying; and naêm laø thanh tònh töø coù theå ñeán giaûi thoaùt, vì khieán

khaép chuùng sanh tröø dieät taát caû phieàn naõo. Thöù saùu boû. Thöù naêm laø chaúng caàu phaùp hoïc vaø voâ hoïc cuûa laø thanh tònh töø xuaát sanh Boà Ñeà, vì khieán khaép Nhò thöøa. Thöù saùu laø taâm thöôøng xa lìa taát caû duïc chuùng sanh phaùt taâm caàu nhöùt thieát trí. Thöù baûy laø laïc ñöa ñeán phieàn naõo. Thöù baûy laø chaúng khen thanh tònh töø theá gian voâ ngaïi, vì phoùng ñaïi quang haøng nhò thöøa nhaøm lìa sanh töû. Thöù taùm laø xa lìa minh bình ñaúng chieáu khaép. Thöù taùm laø thanh tònh taát caû lôøi theá gian: lôøi phi Nieát baøn, lôøi phi ly duïc, töø ñaày khaép hö khoâng, vì cöùu hoä chuùng sanh khoâng lôøi chaúng thuaän lyù, lôøi naõo loaïn ngöôøi khaùc, lôøi xöù naøo chaúng ñeán. Thöù chín laø thanh tònh töø phaùp Thanh Vaên Duyeân Giaùc, vaø nhöõng lôøi laøm chöôùng duyeân, chuùng phaùp nhö nhö chôn thieät. Thöù möôøi Boà Taùt ñaïo. Thanh tònh hyû thöù chín noùi raèng chö laø thanh tònh töø voâ duyeân, vì nhaäp Boà Taùt ly sanh ñaïi Boà Taùt chôø ñuùng thôøi hoùa ñoä nhöõng chuùng taùnh—According to the Flower Adornment Sutra, sanh ñaõ thaønh thuïc phaùt sanh nieäm hueä, nhöng Chapter 38, there are ten kinds of pure chöa bieát ñöôïc phaùp toái thöôïng. Caùc ngaøi ñôïi ñuùng benevolence of great enlightening beings. thôøi giaùo hoùa chuùng sanh ñaõ ñöôïc Boà Taùt giaùo hoùa Enlightening beings who abide by these can atain thuôû tröôùc, nhöng phaûi ñôïi ñeán khi Boà Taùt thaønh the supreme, vast, pure benevolence of Buddhas. Phaät quaû môùi ñoä ñöôïc. Thanh tònh hyû thöù möôøi noùi First, impartial pure benevolence, caring for all raèng chö ñaïi Boà Taùt khoâng quan nieäm cao haï vôùi sentient beings without discrimination. Second, chuùng sanh. Caùc ngaøi xa rôøi thuû xaû, xa lìa taát caû helpful pure benevolence, bringing happiness by nhöõng phaân bieät, haèng truï chaùnh ñònh, nhaäp phaùp whatever they do. Third, pure benevolence taking nhö thaät, vaø taâm ñöôïc kham nhaãn—According to care of people in the same way as oneself, the Flower Adornment Sutra, Chapter 38, there ultimately bringing about emancipation from birth are ten kinds of pure equanimity of enlightening and death. Fourth, pure benevolence not beings. Enlightening beings who abide by these abandoning the world, the mind always focused on can attain the supremely pure equanimity of accumulating roots of goodness. Fifth, pure Buddhas. First, not becoming emotionally attached benevolence able to bring liberation, causing all to sentient beings who honor and support them. sentient beings to annihilate all afflictions. Sixth, Second, not being angered at sentient beings who pure benevolence generating enlightenment, slight and revile them. Third, always being in the inspiring all sentient beings to seek omniscience. world, but not being affected by the vicissitudes Seventh, pure benevolence unobstructed by the (greed, hatred, anger,

pride, wrong views, killing, world, radiating great light illuminating stealing, adultery, etc) of worldly things. Fourth, everywhere equally. Eighth, pure benevlence instructing sentient beings who are fit for the filling space, reaching everywhere to save Teaching at the appropriate times, while not sentient beings. Ninth, pure benevolence focused conceiving aversion for sentient beings who are on truth, realizing the truth of Thusness. Tenth, not fit for the Teaching. Fifth, not seeking the pure benevolence without object, entering states of learning or nonlearning of the two lesser enlightening beings's detachment from life. vehicles. Sixth, always being aloof from all Möôøi Thanh Tònh Xaû Cuûa Chö Ñaïi Boà Taùt : desires that are conducive to afflictions. Seventh, Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thanh not praising the two lesser Vehicles' aversion to tònh xaû cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï birth and death. Eighth, avoiding worldly talks: trong phaùp naày thôøi ñöôïc thanh tònh xaû quaûng ñaïi talk that is not nirvana, talk that is not voâ thöôïng cuûa Nhö Lai. Thöù nhaát laø chaúng sanh dispassionate, talk that is not according to truth, loøng aùi tröôùc vôùi taát caû nhöõng chuùng sanh cung talk that disturbs others, talk of individual kính cuùng döôøng. Thöù nhì laø chaúng sanh loøng oaùn salvation, and talks that obstruct the Path of giaän vôùi nhöõng chuùng sanh khinh maïn huûy baùng enlightening beings. The ninth pure joy states that mình. Thöù ba laø thöôøng ñi trong theá gian, maø Great Enlightening Beings wait for the appropriate chaúng bò caùc phaùp theá gian (tham, saân, si, maïn, times to teach sentient beings whose faculties are nghi, taø kieán, saùt, ñaïo, daâm, voïng) laøm nhieãm. Thöù mature and have developed mindfulness and tö laø hoùa ñoä chuùng sanh hôïp thôøi hôïp luùc; ñoái vôùi precise awareness, but do not yet know the chuùng sanh khoù hoùa ñoä cuõng khoâng ñem loøng gheùt supreme truth. They wait for the appropriate times

to teach sentient beings whom the enlightening ñöôïc ñoaïn tröø, caét taän goác reã, nhö caây ta la bò chaët, being has already instructed in the past, but who ñeán choã khoâng hieän höõu, khoâng coù khaû naêng sinh cannot be tamed until the enlightening being khôûi trong töông lai—According to the Sangiti reaches Buddhahood. The tenth pure joy states Sutta (Sutra) in the Long Discourses of the that Great Enlightening Beings do not consider Buddha, there are ten Ariyan dispositions. First, a people as higher or lower. They are being free monk who has got rid of five factors: sensuality, from grasping and rejection, being aloof from all ill-will, sloth and torpor, worry and flurry, and kinds of discriminatory notions, always being doubt. The second Ariyan dispositions, a monk rightly concentrated, penetrating truth, and who possesses six factors. First, on seeing object attaining tolerance. with the eye, he is neither pleased nor displeased, Möôøi Thaùnh Cö: Ariya-vasa (p)—Theo Kinh but remains equable, mindful and clearly aware. Phuùng Tuïng trong Tröôøng Boä Kinh, coù möôøi Second, on hearing a sound with the ear, he is Thaùnh Cö. Thaùnh cö thöù nhaát laø vò Tyø Kheo ñaõ neither pleased nor displeased, but remains ñoaïn tröø naêm chi: tham duïc, saân haän, hoân traàm equable, mindful and clearly aware. Third, on thuïy mieân, traïo hoái, vaø nghi hoaëc. Thaùnh cö thöù smelling a smell with the nose, he is neither nhì laø vò Tyø Kheo ñaày ñuû saùu chi. Thöù nhaát, maét

pleased nor displeased, but remains equable, thaáy saéc, khoâng coù yù thích hay khoâng thích, an truù mindful and clearly aware. Fourth, on tasting a xaû, chaùnh nieäm, tænh giaùc. Thöù nhì, tai nghe thanh, flavour with the tongue, he is neither pleased nor khoâng khôûi yù thích hay khoâng thích, truù xaû, chaùnh displeased, but remains equable, mindful and nieäm, tænh giaùc. Thöù ba, muõi ngöûi höông, khoâng clearly aware. Fifth, on touching a tangible object, khôûi yù thích hay khoâng thích, truù xaû, chaùnh nieäm he is neither pleased nor displeased, but remains vaø tænh giaùc. Thöù tö, löôõi neám vò, khoâng khôûi yù equable, mindful and clearly aware. Sixth, on thích hay khoâng thích, truù xaû, chaùnh nieäm vaø tænh cognising a mental object with the mind, he is giaùc. Thöù naêm, thaân xuùc chaïm, khoâng khôûi yù thích neither pleased nor displeased, but remains hay khoâng thích, truù xaû, chaùnh nieäm vaø tænh giaùc. equable, mindful and clearly aware. The third Thöù saùu, yù nhaän thöùc phaùp, khoâng khôûi yù thích hay Ariyan dispositions, a monk who has established khoâng thích, truù xaû, chaùnh nieäm vaø tænh giaùc. the guard by guarding his mind with mindfulness. Thaùnh cö thöù ba laø vò Tyø Kheo hoä trì töùc laø thaønh The fourth Ariyan dispositions, a monk who töïu söï hoä trì veà nieäm. Thaùnh cö thöù tö laø vò Tyø practices the Four Supports (see Töù Y Phaùp). Kheo coù thöïc hieän Töù Y Phaùp. Thaùnh cö thöù naêm Fifth, a monk who has got rid of individual beliefs. laø vò Tyø Kheo loaïi boû caùc giaùo ñieàu: Panunna- Whatever individual beliefs are held by the pacceka-sacco (p). Baát cöù caùc giaùo ñieàu maø caùc majority of ascetics and Brahmins, a monk has ñaàu ñaø khoå haïnh vaø Baø La Moân thöôøng chuû dismissed, abandoned, rejected, let go. Sixth, a tröông, thì ñeàu bò vò Tyø Kheo loaïi boû, boû qua moät monk who has quite abandoned quests for sense-beân, khoâng chaáp nhaän, vaø phoùng xaû. Thaùnh cö thöù desires, for rebirth, and for the holy life. Seventh, saùu laø vò Tyø Kheo ñoaïn tröø caùc mong caàu veà duïc a monk who is pure of motive: has abandoned voïng, veà hieän höõu, vaø veà phaïm haïnh. Thaùnh cö thöù thoughts of sensuality; has abandoned ill-will; and baûy laø vò Tyø Kheo vôùi taâm tö khoâng treäâ phöôïc: has abandoned cruelty. Eighth, a monk who has ñoaïn tröø caùc taâm tö duïc voïng, ñoaïn tröø caùc taâm tö tranquillized his emotions once he has given up saân haän, vaø ñoaïn tröø caùc taâm tö naõo haïi. Thaùnh cö pleasure and pain with the disappearance of thöù taùm laø vò Tyø kheo thaân haønh ñöôïc khinh an former gladness and sadness, he enters into a state (Passaddha-kaya-sankaro (p). Vò Tyø Kheo ñoaïn beyond pleasure and pain which is purified by tröø khoå laïc, dieät caùc hyû öu töø tröôùc, chöùng vaø an equanimity, and this is the fourth jhana. Ninth, a truù trong Töù Thieàn. Thaùnh cö thöù chín laø vò Tyø monk who is well emancipated in heart. He is Kheo taâm thieän giaûi thoaùt: Vò Tyø Kheo taâm thieän liberated from the thought of greed, hatred and giaûi thoaùt khoûi tham, saân, si. Thaùnh cö thöù möôøi laø delusion. Tenth, a monk who is well liberated by vò Tyø Kheo tueä thieän giaûi thoaùt: Vò Tyø Kheo tueä wisdom. He understands that for him greed, hatred thieän giaûi thoaùt bieát raèng nôi mình tham, saân, si ñaõ and delusion are abandoned, cut off at the root,

like a sala-tree stump, destroyed and incapable of truth, dedicating unlimited roots of goodness, growing again. focusing on the infinity of the sphere of Buddha, Möôøi Thaønh Phaàn Cuûa Thaân: Theo Ñöùc Phaät vaø knowing the realms of all worlds, not abandoning Phaät Phaùp, coù möôøi thaønh phaàn cuûa thaân: ñaát hay the realm of cosmic reality, avoiding all realms of nguyeân toá coù taùnh duoãi ra, nöôùc hay nguyeân toá coù demons, correctly recollecting the realm of all taùnh laøm dính lieàn, löûa hay nguyeân toá coù taùnh Buddhas, and seeking the realm of the ten powers noùng, gioù hay nguyeân toá coù taùnh chuyeân ñoäng, of Buddhas. Enlightening Beings who abide by maøu saéc, muøi, vò, baûn taùnh dinh döôõng, sinh khí, vaø these can achieve the supreme great wisdom of thaân—According to the Buddha and His Buddhas. Teachings, there are ten elements of a body: earth Möôøi Thaèng Thuùc: Thaäp Kieát Söû—See Nguõ Haï (the element of extension), water (the element of Phaàn Keát, Nguõ Thöôïng Phaàn Keát. cohesion), heat (the element of heat), wind (the Möôøi Thaâm Nhaäp Phaät Phaùp Cuûa Chö Ñaïi Boà element of motion), color, odour, taste, nutritive Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi essence together with vitality, and body. ñieàu thaâm nhaäp Phaät phaùp cuûa chö ñaïi Boà Taùt: Möôøi Thaønh Töïu Chuùng Sanh Cuûa Chö Ñaïi Boà Thöù nhaát, nhaäp taát caû theá giôùi ñôøi quaù khöù. Thöù Taùt: Theo lôøi Phaät daïy trong Kinh Hoa Nghieâm, nhì, nhaäp taát caû phaùp giôùi ñôøi vò lai. Thöù ba, nhaäp Phaåm 38, chö ñaïi Boà Taùt coù möôøi caùch thaønh töïu taát caû theá giôùi ñôøi hieän taïi, theá giôùi haïnh, theá giôùi chuùng sanh: boá thí, saéc thaân, thuyeát phaùp, ñoàng thuyeát, theá giôùi thanh tònh. Thöù tö, nhaäp caùc thöù haïnh, khoâng nhieãm tröôùc, khai thò Boà Taùt haïnh, thò taùnh cuûa taát caû theá giôùi. Thöù naêm, nhaäp caùc thöù hieän roõ raøng taát caû theá giôùi, thò hieän oai ñöùc lôùn nghieäp baùo cuûa taát caû chuùng sanh. Thöù saùu, nhaäp cuûa Phaät phaùp, nhöõng thaàn thoâng bieán hieän, vaø caùc thöù haïnh cuûa taát caû Boà Taùt. Thöù baûy, bieát quaù nhöõng phöông tieän vi maät thieän xaûo—According to khöù taát caû thöù ñeä cuûa caùc vò Phaät. Thöù taùm, bieát taát the Buddha in The Flower Adornment Sutra, caû vò lai taát caû thöù ñeä cuûa caùc vò Phaät. Thöù chín, Chapter 38, Detachment From The World, Great bieát hieän taïi thaäp phöông taän hö khoâng phaùp giôùi Enlightening Beings have ten ways of taát caû Phaät, quoác ñoä, chuùng hoäi, thuyeát phaùp, ñieàu development sentient beings: by giving, by their phuïc. Thöù möôøi laø bieát theá gian phaùp töø thanh vaên physical bodies, by teaching, by cooperation, by phaùp, ñoäc giaùc phaùp, ñeán Nhö Lai phaùp. Daàu bieát nonattachment, by showing the practices of caùc phaùp ñeàu khoâng phaân bieät maø thuyeát caù c phaùp, Enlightening Beings, by clearly showing all vì ñieàu nhaäp phaùp giôùi maø khoâng sôû nhaäp nhö choã worlds, by showing the great magnificent qualities thuyeát phaùp khoâng heà thuû tröôùc. Chö Boà Taùt an of the Buddha teachings, by various truï nôi phaùp naày thôøi ñöôïc nhaäp nôi taùnh thaäm manifestations of spiritual powers, and by various thaâm ñaïi trí hueä voâ thöôïng chaùnh ñaúng chaùnh subtle skillful means. giaùc—According to the Flower Adornment Sutra, Möôøi Thaønh Töïu Phaät Phaùp Cuûa Chö Ñaïi Boà Chapter 38, there are ten kinds of profound Taùt: Möôøi thaønh töïu theo kinh Hoa Nghieâm,

phaåm penetration of the Buddhas's teachings of Great 38: chaúng rôøi thieän höõu tri thöùc, thaâm tín Phaät ngöõ, Enlightening Beings. First, they penetrate all chaúng huûy baùng chaùnh phaùp, duøng voâ löôïng voâ taän worlds of the past. Second, they penetrate all thieän caên hoài höôùng, tin hieåu caûnh giôùi cuûa Ñöùc worlds in the future. Third, they penetrate the Nhö Lai voâ bieân teá, bieát caûnh giôùi cuûa taát caû theá numbers, patterns, explanations, and purities of giôùi, chaúng boû caûnh giôùi phaùp giôùi, xa rôøi taát caû ma the present. Fourth, they penetrate the variety of caûnh, chaùnh nieäm caûnh giôùi cuûa taát caû chö Phaät, vaø all worlds. Fifth, they penetrate the various actions tìm caûnh giôùi thaäp löïc cuûa Nhö Lai. Chö Boà Taùt an and consequences of all sentient beings. Sixth, truï trong phaùp naày thôøi ñöôïc thaønh töïu ñaïi trí hueä they penetrate the various practices of all voâ thöôïng cuûa Nhö Lai—Ten ways of fulfillment Enlightening Beings. Seventh, they know the of the Buddha teachings of Great Enlightening order of appearance of all Buddhas of the past. Beings according to the Flower Adornment Sutra, Eighth, they know the order of appearance of all chapter 38: not leaving wise associates; deeply Buddhas of the future. Ninth, they know the lands believing in the words of Buddhas, not repudiating and congregations of all Buddhas present in the

cosmos, their teaching and training. Tenth, they Buddhas of past, present, and future, know principles of the world from the principles of following the path of omniscience, unmoved Buddhist disciples, principles of Individual by any demons or heretics, clarifying the Illuminates, to the principles of Buddhas. Even comprehensive knowledge of all Enlightened though they know all these principles, they have Ones, accepting and holding all truths heard, no discrimination, and yet expound various not clinging to any state of life, imbued with principles. They thoroughly penetrate the realm of all subtle knowledge, and cultivating all reality because there is nothing to penetrate. qualities of Buddhahood. Enlightening Beings who abide by these can Möôøi Thaâm Taâm Taêng Thöôïng Cuûa Chö Ñaïi penetrate the most profound essence of the great Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, coù knowledge and wisdom of unexcelled, complete möôøi Thaâm taâm taêng thöôïng cuûa chö Ñaïi Boà Taùt: perfect enlightenment. baát thoái chuyeån vì chöùa nhoùm taát caû thieän caên; rôøi Möôøi Thaâm Taâm Cuûa Chö Ñaïi Boà Taùt: nghi hoaëc vì hieåu maät ngöõ cuûa taát caû Nhö Lai; (A) Ten profound minds—Chö ñaïi Boà Taùt ñaõ chaùnh trì vì ñaïi nguyeän ñaïi haïnh löu xuaát; toái thanh tònh nôi ñeä nhò ñòa, vaø muoán vaøo tam thaéng vì thaâm nhaäp taát caû Phaät phaùp; laøm chuû vì ñòa neân truï nôi möôøi thaâm taâm: taâm thanh taát caû Phaät phaùp ñeàu töï taïi; taâm taêng thöôïng quaûng tònh, taâm an truï, taâm nhaøm boû, taâm lìa tham, ñaïi vì vaøo khaép taát caû phaùp moân; thaâm taâm taêng taâm baát thoái, taâm kieân coá, taâm minh thaïnh, thöôïng thöôïng thuû, vì taát caû vieäc laøm ñeàu thaønh taâm duõng maõnh, taâm roäng, vaø taâm lôùn—The töïu; thaâm taâm taêng thöôïng töï taïi, vì taát caû tam Bodhisattva Mahasattva who has already muoäi thaàn thoâng bieán hoùa trang nghieâm; thaâm taâm purified the second ground, and wishes to taêng thöôïng an truï, vì nhieáp thoï boån nguyeän; thaâm enter the third ground, should bring forth ten

taâm taêng thöôïng khoâng thoâi nghæ, vì thaønh thuïc taát kinds of profound minds: a purified mind, a caû chuùng sanh. Chö Boà Taùt an truï trong phaùp naày peacefully dwelling mind, a mind of disgust thôøi ñöôïc thaâm taâm taêng thöôïng thanh tònh voâ and renunciation, a mind free of greed, an thöôïng cuûa taát caû chö Phaät—According to the unretreating mind, a solid mind, a mind of Flower Adornment Sutra, Chapter 38, there are flourishing brightness, a courageous mind, a ten kinds of intense profound mind of Great vast mind, and a great mind. Enlightening Beings: not backsliding because they (B) Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi accumulate all roots of goodness; removing doubts thaâm taâm cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an because they understand the esoteric sayings of truï trong phaùp naày thôøi ñöôïc thaâm taâm thanh all Buddhas; holding truth, being born by great tònh nhöùt thieát trí voâ thöôïng: chaúng nhieãm taát vows and great deeds; deeply penetrating all caû phaùp theá gian, chaúng taïp taát caû ñaïo nhò Buddha teachings; mastering all Buddha thöøa, thaáu roõ taát caû Phaät Boà Ñeà, tuøy thuaän ñaïo teachings; a vast mind which enters into various nhöùt thieát chuûng trí, chaúng bò taát caû chuùng ma ways of access to truth; a leading intense profound ngoaïi ñaïo laøm ñoäng, tònh tu trí vieân maõn cuûa mind, accomplishing all tasks; a free intense taát caû Nhö Lai, thoï trì taát caû phaùp ñaõ ñöôïc profound mind, adorned by all concentrations, nghe, chaúng nhieãm tröôùc taát caû choã thoï sanh, spiritual powers, and mystical transformations; an ñaày ñuû taát caû trí vi teá, vaø tu taát caû Phaät phaùp— abiding intense profound mind, embracing their According to the Flower Adornment Sutra, past vows; and an unceasing intense profound Chapter 38, there are ten kinds of profound mind, developing all sentient beings to maturity. mind of Great Enlightening Beings. Enlightening Beings who abide by these can attain Enlightening Beings who abide by these can the supremely pure intense profound mind of all attain the supreme, pure, profound mind of Buddhas. omniscience: a profound mind not stained by Möôøi Thaân Cuûa Chö Ñaïi Boà Taùt: Theo Kinh any worldly things, not alloyed with the ways Hoa Nghieâm, Phaåm 38, chö Ñaïi Boà Taùt coù möôøi of the lesser vehicles of individual salvation, thaân—According to The Flower Adornment Sutra, comprehending the enlightenment of all

Chapter 38, there are ten kinds of body of ñaûnh. Thöù chín laø yù sanh thaân, vì thieän xaûo Enlightening Beings. xuaát sanh. Thöù möôøi laø phaùp thaân voâ laäu, vì (A) Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc khoâng ngöøng thò hieän thaân cuûa taát caû chuùng thaân voâ thöôïng voâ taän cuûa Nhö Lai. Thöù nhaát sanh—Enlightening Beings who accomplish laø baát lai thaân vì chaúng thoï sanh ôû taát caû theá these can attain the supreme mind of all gian. Thöù nhì laø baát khöù thaân, vì nôi taát caû theá Buddhas. First, human bodies to teach gian caàu chaúng ñöôïc. Thöù ba laø baát thaät thaân, humans. Second, nonhuman bodies to teach vì taát caû theá gian ñöôïc nhö thaät. Thöù tö laø baát denizens of hells, animals, and hungry ghosts. hö thaân, vì duøng lyù nhö thaät thò hieän theá gian. Third, celestial bodies to teach the beings of Thöù naêm laø baát taän thaân, vì toät thuôû vò lai the realms of desire, form and formless. khoâng ñoaïn tuyeät. Thöù saùu laø kieân coá

thaân vì Fourth, learners' bodies to demonstrate the taát caû chuùng ma chaúng phaù hoaïi ñöôïc. Thöù stage of learning. Fifth, nonlearners' bodies to baûy laø baát ñoäng thaân vì chuùng ma ngoaïi ñaïo demonstrate the stage of sainthood. Sixth, chaúng ñoäng ñöôïc. Thöù taùm laø cuï töôùng thaân, Individual Illuminates' bodies to teach the vì thò hieän töôùng traêm phöôùc thanh tònh. Thöù way to enter the stage of Individual chín laø voâ töôùng thaân, vì phaùp töôùng roát raùo Enlightenment. Seventh, Enlightening beings' ñeàu voâ töôùng. Thöù möôøi laø Phaät chí thaân, vì bodies to foster the accomplishment of the ñoàng moät thaân vôùi tam theá Phaät—Great Vehicle. Eighth, Buddhas' bodies, Enlightening Beings who abide by these can anointed by the water of knowledge. Ninth, attain the supreme action of Buddhas and be mentally produced bodies, generated by able to enlighten all sentient beings. First, the adaptive skills. Tenth, the uncontaminated noncoming body, not being born in any world. reality-body, effortlessly manifesting the Second, the nongoing body, impossible to find bodies of all sentient beings. in any world. Third, the nonreal body, Möôøi Thaân Nghieäp Cuûa Chö Ñaïi Boà Taùt: Theo realizing all worlds as they really are. Fourth, Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thaân nghieäp the nonfalse body, showing the world the cuûa chö Ñaïi Boà Taùt—According to the Flower truth. Fifth, the inexhaustible body, never Adornment Sutra, Chapter 38, there are ten kinds being annihilated. Sixth, the stable body, of physical action of Great Enlightening Beings. impossible for demons to destroy. Seventh, (A) Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc the imperturbable body, impossible for Phaät nghieäp voâ thöôïng cuûa Nhö Lai, ñeàu coù demons and false teachers to disturb. Eighth, theå giaùc ngoä taát caû chuùng sanh. Thöù nhaát laø the formal body, manifesting pure marks of thaân nghieäp nôi moät thaân traøn ñaày taát caû theá virtue. Ninth, the formless body, the forms of giôùi. Thöù nhì laø thaân nghieäp ôû tröôùc taát caû all things being ultimately formless. Tenth, chuùng sanh ñeàu coù theå thò hieän. Thöù ba laø thaân the omnipresent body, being the same one nghieäp nôi taát caû caùc loaøi ñeàu coù theå thoï sanh. body of all Buddhas of all times. Thöù tö laø thaân nghieäp du haønh taát caû theá giôùi. (B) Chö Boà Taùt thaønh töïu nhöõng phaùp naày thôøi Thöù naêm laø thaân nghieäp qua ñeán chuùng hoäi ñöôïc thaân voâ thöôïng cuûa Nhö Lai. Thöù nhaát laø cuûa chö Phaät. Thöù saùu laø thaân nghieäp duøng thaân ngöôøi vì giaùo hoùa taát caû loaøi ngöôøi. Thöù moät tay coù theå che khaép taát caû theá giôùi. Thöù nhì laø thaân phi nhôn vì giaùo hoùa ñòa nguïc, suùc baûy laø thaân nghieäp coù theå duøng moät tay chaø sanh vaø ngaï quyû. Thöù ba laø thaân trôøi vì giaùo taát caû kim cang vi thieát sôn naùt nhö vi traàn. hoùa chuùng sanh coõi duïc giôùi, saéc giôùi vaø voâ Thöù taùm laø thaân nghieäp ôû trong töï thaân hieän saéc giôùi. Thöù tö laø thaân höõu hoïc vì thò hieän baäc taát caû coõi Phaät thaønh hoaïi chæ baøy cho chuùng höõu hoïc. Thöù naêm laø thaân voâ hoïc vì thò hieän sanh. Thöù chín laø thaân nghieäp duøng moät thaân baäc A La Haùn. Thöù saùu laø thaân Duyeân giaùc, vì dung thoï taát caû chuùng sanh giôùi. Thöù möôøi laø giaùo hoùa cho ñöôïc vaøo baäc Bích Chi Phaä t. Thöù thaân nghieäp ôû trong töï thaân hieän khaép taát caû baûy laø thaân Boà Taùt vì laøm cho thaønh töïu Ñaïi coõi Phaät, thanh tònh taát caû

chuùng sanh, roài ôû thöøa. Thöù taùm laø thaân Nhö Lai vì trí thuûy quaùn trong ñoù hieän thaønh ñaïo—Enlightening

Beings who abide by these can attain the Buddhas. Seventh, the body of reality, being supreme action of Buddhas and be able to forever free from undergoing birth in enlighten all sentient beings. First, filling all conditioned states. Eighth, the body of worlds with one body. Second, ability to expedient means, appearing in all places. appear before all sentient beings. Third, Ninth, the body of spiritual powers, ability to undertake birth in all states of being. manifesting all mystic transformations. Tenth, Fourth, ability to travel in all worlds. Fifth, the body of enlightenment, achieving true ability to go to the assemblies of all Buddhas. awareness at any time, as desired. Sixth, ability to cover all worlds with one Möôøi Thaân Oai Ñöùc Thanh Tònh Cuûa Chö Boà hand. Seventh, ability to grind the iron Taùt: Theo Kinh Hoa Nghieâm, Phaåm 27, Thaäp surrounding mountains of all worlds to dust Ñònh, coù möôøi thaân oai ñöùc thanh tònh chö Boà Taùt with one hand. Eighth, manifesting the ñaït ñöôïc khi vaøo trí theá giôùi Phaät trang nghieâm formation and disintegration of all Buddha- tam muoäi. Thöù nhaát laø chieáu saùng baát khaû thuyeát lands in one's own body to show sentient baát khaû thuyeát theá giôùi maø phoùng voâ löôïng vaàng beings. Ninth, admitting all realms of sentient quang minh. Thöù nhì laø laøm cho theá giôùi ñeàu thanh beings into one body. Tenth, in one's own tònh maø phoùng voâ löôïng vaàng quang minh voâ body manifesting all pure Buddha-lands, with löôïng saéc töôùng. Thöù ba laø vì ñieàu phuïc chuùng all sentient beings attaining enlightenment sanh maø phoùng voâ löôïng vaàng quang minh. Thöù tö therein. laø vì thaân caän taát caû chö Phaät maø hoùa laøm voâ löôïng (B) Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc thaân. Thöù naêm laø vì thöøa söï cuùng döôøng taát caû chö thaân ñaïi trí hueä voâ thöôïng cuûa Nhö Lai. Thöù Phaät maø röôùi voâ löôïng thöù maây hoa höông thuø nhaát laø Ba-La-Maät thaân, vì ñeàu chaùnh tu haønh. dieäu. Thöù saùu laø vì thöøa söï cuùng döôøng taát caû chö Thöù nhì laø Töø nhieáp thaân,vì chaúng boû taát caû Phaät vaø ñieàu phuïc taát caû chuùng sanh maø trong moãi chuùng sanh. Thöù ba laø Ñaïi bi thaân vì thay taát loã chön loâng hoùa laøm voâ löôïng caùc thöù aâm nhaïc. caû chuùng sanh chòu voâ löôïng khoå khoâng moûi Thöù baûy laø vì thaønh thuïc chuùng sanh maø laøm ra voâ nhaøm. Thöù tö laø Ñaïi töø thaân, vì cöùu hoä taát caû löôïng caùc thöù thaàn bieán töï taïi. Thöù taùm laø vì nôi chuùng sanh. Thöù naêm laø Phöôùc ñöùc thaân, vì lôïi choã taát caû chö Phaät möôøi phöông caàu thænh dieäu ích taát caû chuùng sanh. Thöù saùu laø Trí hueä thaân phaùp maø moät böôùc vöôït qua voâ löôïng theá giôùi. Thöù vì ñoàng moät taùnh vôùi taát caû Phaät thaân. Thöù baûy chín laø vì laøm cho taát caû chuùng sanh, nhöõng ai laø Phaùp thaân, vì lìa haún thoï sanh caùc loaøi. Thöù nghe thaáy ñeàu chaúng luoáng uoång maø hieän voâ löôïng taùm laø Phöông tieän thaân, vì taát caû xöù hieän tieàn. saéc thaân voâ löôïng thanh tònh khoâng ai thaáy ñöôïc Thöù chín laø Thaàn löïc thaân, vì thò hieän taát caû ñaûnh. Thöù möôøi laø vì khai thò voâ löôïng phaùp bí maät thaàn bieán. Thöù möôøi laø Boà Ñeà thaân, vì tuøy cho chuùng sanh maø phaùt voâ löôïng aâm thanh ngoân thích tuøy thôøi thaønh chaùnh

giaùc—Enlightening ngöõ—According to the Flower Adornment Sutra, Beings who abide by these can attain the Chapter 27, there are ten kinds of extremely pure supreme body of wisdom of Buddhas. First, bodies of power Enlightening Beings gain when the body of transcendent ways, due to they enter concentration of knowledge of the correctly practicing them all. Second, the adornments of Buddhas of all worlds. First, body of four integrative methods, due to not emitting unspeakably unspeakable numbers of abandoning sentient beings. Third, the body of light spheres to illuminate countless numbers of great compassion, due to accepting worlds. Second, emitting countless numbers of immeasurable suffering in place of all spheres of light of infinite colors to purify all sentient beings without wearying. Fourth, the worlds. Third, emitting countless numbers of light body of great benevolence, due to saving all spheres to pacify living beings. Fourth, emanating sentient beings. Fifth, the body of blessings countless numbers of bodies to be near to all the and virtue, due to benefitting all sentient Buddhas. Fifth, raining countless numbers of beings. Sixth, the body of wisdom, being of clouds of flowers of various wonderful scents to the same one nature as the bodies of all present all Buddhas. Sixth, honoring all Buddhas

and taming all sentient beings, in each pore being in the bodies of all beings, showing the producing countless kinds of music sounds to bodies of all beings in the body of one being. present to all Buddhas. Seventh, magically Tenth, showing the body of reality in the bodies of producing countless numbers of various kinds of all beings, showing the bodies of all beings in the infinitely free miraculous effects to develop body of reality. sentient beings. Eighth, crossing countless Möôøi Thaàn Löïc Cuûa Ñöùc Nhö Lai: Ten divine numbers of worlds in a single step in order to ask powers of a Tathagata—See Nhö Lai Thaäp to hear the Teaching from all the variously named Thaàn Löïc Buddhas of the ten directions. Ninth, showing a Möôøi Thaàn Löïc Voâ Ngaïi Duïng: Theo kinh Hoa body of immeasurably various forms, the crown of Nghieâm, phaåm 38, coù möôøi thaàn löïc voâ ngaïi duïng. which none can see, so that all who see or hear it Thöù nhaát laø ñem baát khaû thuyeát theá giôùi ñeå vaøo wil not have done so in vain. Tenth, uttering moät vi traàn. Thöù nhì laø trong moät vi traàn hieän khaép countless numbers of worlds to reveal countless theá giôùi taát caû coõi Phaät. Thöù ba laø ñem nöôùc taát caû secret truths to sentient beings. ñaïi haûi ñeå vaøo moät loã loâng qua laïi cuøng khaép möôøi Möôøi Thaân Phaät: Ten bodies of a Buddha—See phöông theá giôùi maø khoâng laøm xuùc naõo chuùng Thaäp Thaân Phaät. sanh. Thöù tö laø ñem baát khaû thuyeát theá giôùi naïp Möôøi Thaân Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt : trong thaân mình, thò hieän taát caû vieäc laøm do söùc Theo kinh Hoa Nghieâm, phaåm 38, coù möôøi thaân voâ thaàn thoâng. Thöù naêm laø duøng moät sôïi loâng buoäc ngaïi duïng cuûa chö ñaïi Boà Taùt. Thöù nhaát laø ñem taát baát khaû thuyeát theá giôùi vaø caàm ñi du haønh taát caû caû thaân chuùng sanh vaøo thaân mình. Thöù nhì laø ñem theá giôùi, maø chaúng laøm cho chuùng sanh coù loøng thaân mình vaøo thaân taát caû chuùng sanh. Thöù ba laø kinh sôï. Thöù saùu laø ñem baát khaû thuyeát kieáp laøm ñem taát caû thaân Phaät vaøo moät thaân Phaät. Thöù tö laø moät kieáp, moät kieáp laøm baát khaû thuyeát kieáp,

trong ñem moät thaân Phaät vaøo taát caû thaân Phaät. Thöù naêm ñoù thò hieän söï thaønh hoaïi sai bieät, maø chaúng laøm laø ñem taát caû coõi vaøo thaân mình. Thöù saùu laø ñem cho chuùng sanh coù loøng kinh sôï. Thöù baûy laø trong moät thaân ñaày khaép taát caû phaùp tam theá thò hieän cho taát caû theá giôùi hieän thuûy, hoûa vaø phong tai, nhöõng chuùng sanh. Thöù baûy laø nôi moät thaân thò hieän voâ söï bieán hoaïi maø chaúng naõo haïi chuùng sanh. Thöù bieân thaân nhaäp tam muoäi. Thöù taùm laø nôi thaân moät taùm laø taát caû theá giôùi luùc tam tai hoaïi, ñeàu coù theå chuùng sanh hieän thaân taát caû chuùng sanh maø ñaït hoä trì ñoà duøng cuûa taát caû chuùng sanh, chaúng ñeå toån thaønh chaùnh giaùc. Thöù chín laø nôi thaân taát caû hö thieáu thoán. Thöù chín laø duøng moät tay caàm baát tö chuùng sanh hieän thaân moät chuùng sanh, nôi thaân nghì theá giôùi neùm ra ngoaøi baát khaû thuyeát theá giôùi, moät chuùng sanh hieän thaân taát caû chuùng sanh. Thöù chaúng laøm cho chuùng sanh coù yù töôûng kinh sôï . Thöù möôøi laø nôi thaân taát caû chuùng sanh thò hieän phaùp möôøi laø noùi taát caû coõi ñoàng vôùi hö khoâng, laøm cho thaân, nôi phaùp thaân thò hieän thaân taát caû chuùng caùc chuùng sanh ñeàu ñöôïc toû ngoä—Ten kinds of sanh—Ten kinds of unimpeded functions of Great unimpeded function relating to miraculous Enlightening Beings according to the Flower abilities according to the Flower Adornment Sutra, Adornment Sutra, Chapter 38. First, encompassing Chapter 38. First, place untold worlds in one atom. the bodies of all sentient beings in one's own Second, manifest all Buddha-lands, equal to the body. Second, merging one's own body into the cosmos, in a single atom. Third, place the water of bodies of all sentient beings. Third, all Buddha- all oceans in one pore and travel throghout the bodies entering one Buddha-body. Fourth, one universe, without the sentient beings therein being Buddha-body entering all Buddha-bodies. Fifth, disturbed. Fourth, contain untold worlds within encompassing all lands in one's own body. Sixth, their own bodies and manifest all spiritual powers. pervading all things of all times with one body, Fifth, tie up innumerable mountain chainswith a showing sentient beings. Seventh, showing single hair and carry them through all worlds, boundless bodies in one body entering without frightening sentient beings. Sixth, make concentration. Eighth, in one body showing as untold ages one age and make one age untold many bodies as sentient beings attaining ages, showing therein the differences of formation enlightenment. Ninth, showing the body of one and disintegration, without scaring sentient beings.

Seventh, in all worlds they show various changes reaching the other shore of spiritual powers able and devastations by floods, conflagrations, and to shake all objects in all worlds and purify them gales, without troubling sentient beings. Eighth, all. Fifth, reaching the other shore of spiritual when such disasters arise they can safeguard the powers able to freely know that the inconceivable necessities of life of all sentient beings in all results of actions of all sentient beings are all like worlds, not letting them be damaged or lost. Ninth, illusory productions. Sixth, reaching the other can hold inconceivably many worlds in one hand shore of spiritual powers able to freely know the and toss them beyond untold worlds, without diferent characteristics, crude and

subtle, those in exciting fear in the sentient beings. Tenth, explain entry and emerge of all concentrations. Seventh, how all lands are the same as space, causing reaching the other shore of spiritual powers able sentient beings all to gain understanding. to boldly enter the realm of the Enlightened and Möôøi Thaàn Thoâng Bæ Ngaïn Cuûa Chö Ñaïi Boà therein produce great vows. Eighth, reaching the Taùt: Möôøi thöù thaàn thoâng bæ ngaïn cuûa chö Ñaïi Boà other shore of spiritual powers able to cause Taùt theo kinh Hoa Nghieâm, Phaåm 27. Thöù nhaát laø Buddhas to appear and teach, taming beings, to ñeán chö Phaät taän hö khoâng bieán phaùp giôùi thaàn cause sentient beings to be born in the family of thoâng bæ ngaïn. Thöù nhì laø ñeán Boà Taùt roát raùo voâ sai Buddhas, and to cause them to enter the vehicle of bieät töï taïi thaàn thoâng bæ ngaïn. Thöù ba laø ñeán phaùt Buddhahood and swiftly attain fulfillment. Ninth, khôûi Boà Taùt quaûng ñaïi haïnh nguyeän nhaäp Nhö Lai reaching the other shore of spiritual powers able moân Phaät söï thaàn thoâng bæ ngaïn. Thöù tö laø ñeán to comprehend all the countless esoteric chaán ñoäng taát caû theá giôùi taát caû caûnh giôùi ñeàu laøm statements and teach in such a way as to clarify cho thanh tònh thaàn thoâng bæ ngaïn. Thöù naêm laø ñeán countless aspects of truth. Tenth, reaching the hay töï taïi bieát taát caû chuùng sanh nghieäp quaû baát tö other shore of spiritual powers able to cause the nghì ñeàu nhö huyeãn hoùa thaàn thoâng töï taïi. Thöù saùu past, present and future to appear in a single laø ñeán hay töï taïi bieát caùc tam muoäi thoâ teá nhaäp instant without depending on the numbers of days, xuaát töôùng sai bieät thaàn thoâng bæ ngaïn. Thöù baûy laø nights, months, years, or epochs. ñeán hay duõng maõnh nhaäp caûnh giôùi Nhö Lai maø ôû Möôøi Thaàn Thoâng Voâ Ngaïi: Theo Kinh Hoa trong ñoù phaùt sanh ñaïi nguyeän thaàn thoâng bæ ngaïn. Nghieâm, Phaåm 38, coù möôøi moân thaàn thoâng voâ Thöù taùm laø ñeán thaàn thoâng bæ ngaïn coù theå ñeán hay ngaïi. Chö Boà Taùt an truï trong phaùp naày thôøi coù theå hoùa laøm Phaät, hoùa chuyeån phaùp luaân, ñieàu phuïc vaøo khaép caû Phaät phaùp. Thöù nhaát laø nôi moät thaân chuùng sanh; khieán sanh vaøo gia ñình hoï Thích; vaø thò hieän taát caû theá giôùi thaân. Thöù nhì laø nôi chuùng khieán nhaäp Phaät thöøa mau ñöôïc thaønh töïu. Thöù hoäi moät Ñöùc Phaät, thính thoï lôøi thuyeát phaùp trong chín laø ñeán hay roõ bieát baát khaû thuyeát taát caû vaên chuùng hoäi cuûa taát caû chö Phaät. Thöù ba laø ôû trong cuù bí maät maø chuyeån phaùp luaân, khieán voâ löôïng taâm nieäm cuûa moät chuùng sanh, thaønh töïu baát khaû phaùp moân ñeàu ñöôïc thanh tònh. Thöù möôøi laø ñeán thuyeát voâ thöôïng Boà Ñeà, khai ngoä taâm cuûa taát caû chaúng nhôø ngaøy ñeâm naêm thaùng kieáp soá, moät nieäm chuùng sanh. Thöù tö laø duøng moät aâm thanh hieän ñeàu coù theå thò hieän khaép tam theá thaàn thoâng bæ ngoân aâm sai bieät cuûa taát caû theá giôùi, laøm cho taát caû ngaïn—Ten kinds of other shores of spiritual chuùng sanh ñeàu ñöôïc hieåu roõ. Thöù naêm laø trong powers of Great Enlightening Beings according to moät nieäm hieän heát taát caû kieáp quaù khöù coù bao the Flower Adornment Sutra, Chapter 27. First, nhieâu nghieäp quaû nhieàu thöù sai khaùc, laøm cho caùc reaching the other shore of spiritual powers of the chuùng sanh ñeàu ñöôïc thaáy. Thöù saùu laø trong moät vi Buddha that extend throughout space and are

traàn xuaát hieän coõi Phaät quaûng ñaïi voâ löôïng trang present everywhere in the cosmos. Second, nghieâm. Thöù baûy laø laøm cho taát caû caùc coõi ñöôïc reaching the other shore of Enlightening Beings' ñaày ñuû trang nghieâm. Thöù taùm laø vaøo khaép caû tam ultimately nondiscrimnatory free spiritual powers. theá. Thöù chín laø phoùng quang minh ñaïi phaùp, hieän Third, reaching the other shore of spiritual powers taát caû chö Phaät Boà Ñeà, taát caû chuùng sanh haïnh of Buddha-work able to initiate the far-reaching nguyeän. Thöù möôøi laø chö Boà Taùt thuû hoä taát caû practical commitments of Enlightening Beings and chuùng sanh, Thaùnh, Ñoäc giaùc, chö Boà Taùt khaùc, enter the gate of realization of Thusness. Fourth, thaäp löïc cuûa Nhö Lai, vaø thieän caên cuûa chö Boà

Taùt—According to the Flower Adornment Sutra, First, all things only have names. Second, all Chapter 38, there are ten kinds of unimpeded things are like illusions. Third, all things are like function relating to spiritual capacities. reflections. Fourth, all things only originate Enlightening Beings who abide by these can conditionally. Fifth, all things are pure in action. penetrate all Buddha-teachings. First, to show the Sixth, all things are just made by words. Seventh, bodies of all worlds in one body. Second, in the all things are the ultimate reality. Eighth, all things audience of one Buddha they hear the teachings are signless. Ninth, all things are the highest truth. spoken in the assemblies of all Buddhas. Third, in Tenth, all things are the realm of reality. the mind and thoughts of one sentient being they Möôøi Thuø Thaéng Cuûa Chö Ñaïi Boà Taùt: Theo accomplish inexpressible, unsurpassed Kinh Hoa Nghieâm, Phaåm 27, chö ñaïi Boà Taùt coù enlightenment and open the minds of all sentient beings. Fourth, with one voice they manifest the different sounds of speech of all worlds and enable sentient beings each to attain understanding. Fifth, in a single moment they show the various differences in results of actions of all ages of the entire past, causing sentient beings all to know and see. Sixth, in one atom appears Buddha-land with boundless adornment. Seventh, to cause all worlds to be fully adorned. Eighth, to penetrate all pasts, presents and futures. Ninth, to emenate the great light of truth and show the enlightenment of all Buddhas, and the acts and aspirations of sentient beings. Tenth, Enlightening beings protect all living beings, saints, individual illuminates, other Enlightening Beings, the ten powers of enlightenment, and the roots of goodness of Enlightening Beings. Möôøi Thieän Nghieäp Ñaïo: Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù möôøi Thieän Nghieäp Ñaïo—According to the Sangiti Sutta in the Long Discourses of the Buddha, there are ten wholesome courses of action—See Thaäp Thieän and Thaäp Thieän Nghieäp. Möôøi Thieät Nghóa Phaät Phaùp Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi caâu thieät nghóa Phaät phaùp. Thöù nhaát laø taát caû phaùp chæ coù danh. Thöù nhì laø taát caû phaùp döôøng nhö huyeãn. Thöù ba laø taát caû caùc phaùp döôøng nhö boùng. Thöù tö laø taát caû phaùp chæ do duyeân khôûi. Thöù naêm laø taát caû phaùp nghieäp thanh tònh. Thöù saùu laø taát caû phaùp chæ vaên töï laøm ra. Thöù baûy laø taát caû phaùp thöïc teá. Thöù taùm laø taát caû phaùp voâ töôùng. Thöù chín laø taát caû phaùp ñeä nhöùt nghóa. Thöù möôøi laø taát caû phaùp laø giôùi phaùp

—According to the Flower Adornment Sutra, Great Enlightening Beings have ten kinds of expression of the true meaning of the Buddhas' Teaching.

khoâng thaät. Thöù nhì laø bieát taát caû chuùng sanh giôùi Ñaïi Boà Taùt moät khi ñaõ ñöôïc möôøi thöù haûi naày, thôøi ñeàu vaøo thaân moät chuùng sanh. Thöù ba laø bieát taát caû laïi cuõng ñöôïc möôøi thöù thuø thaéng. Thöù nhaát laø chuùng sanh giôùi ñeàu vaøo thaân moät Boà Taùt. Thöù tö ñöôïc chö Phaät haûi, vì ñeàu xem thaáy. Thöù nhì laø laø bieát taát caû chuùng sanh giôùi ñeàu vaøo Nhö Lai ñöôïc chö phaùp haûi, vì hay duøng trí hueä troïn bieát roõ. taïng. Thöù naêm laø bieát moät thaân chuùng sanh vaøo Thöù ba laø ñöôïc chuùng sanh haûi, vì troïn ñieàu phuïc. khaép taát caû chuùng sanh giôùi. Thöù saùu laø bieát taát caû Thöù tö laø ñöôïc chö saùt haûi, vì duøng thaàn thoâng voâ chuùng sanh giôùi ñeàu kham laøm phaùp khí cuûa chö taùnh voâ taùc ñeàu qua ñeán. Thöù naêm laø ñöôïc coâng Phaät. Thöù baûy laø bieát taát caû chuùng sanh giôùi tuøy ñöùc haûi, vì taát caû tu haønh troïn vieân maõn. Thöù saùu theo sôû thích cuûa hoï maø vì hoï hieän thaân chö thieân. laø ñöôïc thaàn thoâng haûi, vì hay roäng thò hieän khieán Thöù taùm laø bieát taát caû chuùng sanh giôùi tuøy theo sôû khai ngoä. Thöù baûy laø ñöôïc chö caên haûi, vi nhöõng thích cuûa hoï maø hieän oai nghi tòch tònh cuûa Thanh caên taùnh chaúng ñoàng ñeàu kheùo bieát. Thöù taùm laø Vaên hay Bích Chi Phaät. Thöù chín laø bieát taát caû ñöôïc chö taâm haûi, vì bieát voâ löôïng taâm chuûng loaïi chuùng sanh giôùi vì hoï maø hieän thaân coâng ñöùc trang sai bieät cuûa taát caû chuùng sanh. Thöù chín laø ñöôïc nghieâm cuûa Boà Taùt. Thöù möôøi laø bieát taát caû chuùng chö haïnh haûi, vì hay duøng nguyeän löïc ñeàu vieân sanh giôùi vì hoï maø hieän thaân töôùng haûo oai nghi maõn. Thöù möôøi laø ñöôïc chö nguyeän haûi, vì ñeàu tòch tònh cuûa Nhö Lai ñeå khai ngoä hoï—According laøm cho thaønh töïu troïn thanh tònh—According to to the Flower Adornment Sutra, Chapter 38, there the Flower Adornment Sutra, Chapter 27, there are ten kinds of certain understanding of the realm are ten kinds of ocean of Great Enlightening of sentient beings. Enlightening beings who abide Beings. Enlightening Beings who abide in the by these can attain the supremely powerful certain concentration of freedom in the elemental cosmos understanding of Buddhas. First, to know that all also attain ten kinds of ocean. Once Great realms of sentient beings essentially have no Enlightening Beings have attained these ten reality. Second, to know that all realms of sentient oceans, they also attain ten kinds of excellence. beings enter the body of one sentient being. Third, First, they attain the ocean of Buddhas because to know that all realms of sentient beings enter the they see them all. Second, they attain the ocean of body of an Enlightening Being. Fourth, to know truths because they can comprehend them all by that all realms of sentient beings enter the matrix wisdom. Third, they attain the ocean of sentient of enlightenment. Fifth, to know that the body of beings because they pacify them all. Fourth, they one sentient being enters all realms of sentient attain the ocean of lands because they go to them beings. Sixth, to know that all realms of sentient by all psychic realization of essenceless, beings can be vessels of the Buddhas' teaching. uncreated spiritual powers. Fifth, they attain the Seventh, to know all realms of sentient beings and ocean

of virtues because they cultivate them all to manifest the bodies of celestial beings for them perfection. Sixth, they attain the ocean of spiritual according to their desires. Eighth, to know all powers because they are able to manifest them realms of sentient beings and manifest the extensively to awaken enlightenment. Seventh, tranquil, composed behavior of saints and they attain the ocean of faculties because they individual illuminates for them, according to their know all their various differences. Eighth, they inclinations. Ninth, to know all realms of sentient atain the ocean of minds because they know the beings and manifest to them the bodies of infinite various different minds of sentient beings. Enlightening Beings adorned with virtues. Tenth, Ninth, they attain the ocean of practices because to know all realms of sentient beings and show they can fulfill them all by willpower. Tenth, they them the marks and embellishments and the atain the ocean of vows because they cause them tranquil comportment of Buddhas, and enlighten all to be fulfilled, eternally pure. sentient beings. Möôøi Thöù Maëc Giaùp Cuûa Chö Ñaïi Boà Taùt: Theo Möôøi Thöù Haûi Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Kinh Hoa Nghieâm, Phaåm 38, coù möôøi thöù maëc Hoa Nghieâm, Phaåm 27, coù möôøi thöù haûi cuûa chö giaùp cuûa chö Boà Taùt. Chö Ñaïi Boà Taùt an truï trong ñaïi Boà Taùt. Chö Boà Taùt an truï trong Phaùp giôùi töï phaùp naày thôøi maëc ñöôïc maõo giaùp voâ thöôïng cuûa taïi ñaïi Tam muoäi cuõng seõ ñuôïc möôøi thöù haûi. Chö Nhö Lai, vaø coù theå xoâ deïp taát caû ma quaân. Thöù

nhaát laø maëc giaùp ñaïi töø, vì cöùu hoä taát caû chuùng vi dieäu vang khaép thaäp phöông theá giôùi. Thöù naêm sanh. Thöù nhì laø maëc giaùp ñaïi bi, vì kham chòu taát laø trí minh thieän xaûo phaù hoaïi khaép taát caû taâm caû söï khoå. Thöù ba laø maëc giaùp ñaïi nguyeän, vì taát nhieãm tröôùc. Thöù saùu laø trí minh thieän xaûo hay caû vieäc laøm ñeàu roát raùo. Thöù tö laø maëc giaùp hoài duøng phöông tieän thoï sanh hay chaúng thoï sanh. höôùng, vì kieán laäp taát caû söï trang nghieâm cuûa Phaät. Thöù baûy laø trí minh thieän xaûo boû rôøi taát caû caûnh Thöù naêm laø maëc giaùp phöôùc ñöùc, vì lôïi ích taát caû giôùi thoï töôûng. Thöù taùm laø trí minh thieän xaûo bieát chuùng sanh. Thöù saùu laø maëc giaùp Ba La Maät, vì ñoä taát caû phaùp chaúng töôùng chaúng voâ töôùng, moät taùnh thoaùt taát caû chuùng sanh. Thöù baûy laø maëc giaùp trí voâ taùnh, voâ phaân bieät maø hay bieát roõ caùc loaïi phaùp hueä, vì döùt toái aùm phieàn naõo cuûa taát caû chuùng trong voâ löôïng kieáp phaân bieät dieãn thuyeát, truï nôi sanh. Thöù taùm laø maëc giaùp thieän xaûo phöông tieän, phaùp giôùi, thaønh voâ thöôïng chaùnh ñaúng chaùnh giaùc. vì xuaát sanh thieän caên phoå moân. Thöù chín laø maëc Thöù chín laø trí minh duyeân khôûi thieän xaûo bieát taát giaùp nhöùt thieát trí taâm kieân coá chaúng taùn loaïn vì caû chuùng sanh, sanh voán khoâng sanh, vì toû thaáu thoï chaúng thích nhöõng thöøa khaùc. Thöù möôøi laø maëc sanh baát khaû ñaéc. Maø bieát nhôn, duyeân, söï, caûnh giaùp nhöùt taâm quyeát ñònh, vì nôi taát caû phaùp lìa giôùi, haïnh, sanh, dieät, ngoân thuyeát, meâ hoaëc, lìa nghi hoaëc—According to the Flower Adornment meâ hoaëc, ñieân ñaûo, lìa ñieân ñaû o, taïp nhieãm, thanh Sutra, Chapter 38, there are ten kinds of armor of tònh, sanh töû, nieát baøn, khaû ñaéc, baát khaû ñaéc, chaáp Great Enlightening Beings. Enlightening beings tröôùc, khoâng chaáp tröôùc, truï, ñoäng, ñi,

veà, khôûi who abide by these can wear the supreme armor chaúng khôûi, hö maát, xuaát ly, thaønh thuïc, caùc caên, of Buddhas and crush all demon armies. First, they ñieàu phuïc, tuøy theo sôû nghi maø nhieàu caùch giaùo wear the armor of great benevolence, rescuing all hoùa, chöa töøng queân maát coâng haïnh Boà taùt. Vì Boà sentient beings. Second, they wear the armor of Taùt chæ vì lôïi ích chuùng sanh neân phaùt taâm voâ great compassion, enduring all suffering. Third, thöôïng Boà Ñeà khoâng boû soùt vieäc laøm vì chuùng they wear the armor of great commitment, sanh. Theá neân Boà Taùt thöôøng giaùo hoùa chuùng sanh fulfilling all their tasks. Fourth, they wear the thaân khoâng moûi nhoïc, chaúng traùi taát caû choã laøm armor of dedication, constructing the adornments cuûa theá gian. Thöù möôøi laø trí minh thieän xaûo nôi of all Buddhas. Fifth, they wear the armor of Phaät voâ tröôùc, chaúng sanh taâm nhieãm tröôùc, nôi virtue, benefitting all sentient beings. Sixth, they phaùp voâ tröôùc chaúng sanh taâm nhieãm tröôùc, nôi coõi wear the armor of the ways of transcendence, voâ tröôùc chaúng sanh taâm nhieãm tröôùc, nôi chuùng liberating all conscious beings. Seventh, they wear sanh voâ tröôùc chaúng sanh taâm nhieãm tröôùc. Chaúng the armor of wisdom, destroying the darkness of thaáy coù chuùng sanh maø thöïc haønh ñieàu phuïc thuyeát affliction of all sentient beings. Eighth, they wear phaùp, nhöng cuõng chaúng boû Boà Taùt ñaïi bi ñaïi the armor of skill in means, generating universal nguyeän; thaáy Phaät, nghe phaùp, tuøy thuaän tu haønh; roots of goodness. Ninth, they wear the armor of y chæ nôi nhöõng thieän caên cuûa Nhö Lai, cung kính firm stability and freedom from distraction of the cuùng döôøng khoâng thoâi nghæ. Hay duøng thaàn löïc mind of universal knowledge, not enjoying other chaán ñoäng thaäp phöông voâ löôïng theá giôùi, vì taâm vehicles. Tenth, they wear the armor of single- quaûng ñaïi khaép phaùp giôùi. Bieát nhöõng caùch thuyeát minded certainty, free from doubts and confusion phaùp, bieát soá chuùng sanh, bieát chuùng sanh sai bieät, in regard to all things. bieát khoå sanh, bieát khoå dieät, bieát taát caû haïnh ñeàu Möôøi Thöù Minh Cuûa Chö Ñaïi Boà Taùt: Chö Ñaïi nhö boùng töôïng, thaät haønh haïnh Boà Taùt döùt haún taát Boà taùt coù möôøi thöù Minh theo kinh Hoa Nghieâm, caû caên boån thoï sanh. Chæ vì cöùu hoä taát caû chuùng Phaåm 38. Thöù nhaát laø trí minh thieän xaûo, bieát taát sanh neân thöïc haønh haïnh Boà taùt maø khoâng choã caû nhöõng nghieäp baùo cuûa chuùng sanh. Thöù nhì laø laøm, tuøy thuaän chuûng taùnh cuûa taát caû chö Phaät maø trí minh thieän xaûo bieát caûnh giôùi tòch dieät thanh phaùt taâm quaûng ñaïi nhö nuùi Tu Di. Bieát taát caû hö tònh khoâng hí luaän cuûa taát caû chuùng sanh. Thöù ba voïng ñieân ñaûo vaøo moân nhöùt thieát chuûng trí. Trí laø trí minh thieän xaûo bieát nhöõng caûnh sôû duyeân cuûa hueä roäng lôùn chaúng lay ñoäng ñöôïc, seõ thaønh chaùnh taát caû chuùng sanh chæ laø moät töôùng, ñeàu baát khaû giaùc. ÔÛ bieån sanh töû bình ñaúng teá ñoä taát caû chuùng ñaéc, taát caû phaùp ñeàu nhö kim cang baát hoaïi. Thöù tö sanh—Ten kinds of insight of Great Enlightening laø trí minh thieän xaûo hay duøng voâ löôïng aâm thanh Beings according to the Flower Adornment Sutra,

Chapter 38. First, the insight of practical attachments. They do not see that there are knowledge of the consequences of actions of all sentient beings, yet they are carrying on sentient beings. Second, the insight of practical educational activity, civilizing and teaching ways knowledge of the quiescence, purity, and of liberation; they do not give up the practice of nonconceptuality of all realms of sentient beings. Enlightening Beings, with great compassion and Third, the insight of practical knowledge that the great commitment. Seeing Buddhas and hearing mental objects of all sentient beings are of but one their teachings, they act accordingly; trusting the character, totally ungraspable, and that all things Buddhas, they plant roots of goodness, ceaselessly are indestructible. Fourth, the insight of practical honoring and serving them. They are able to shake knowledge of ability to cause infinite subtle infinite worlds in the ten directions by spiritual utterances to be heard in all worlds. Fifth, the powers; their minds are broad, being equal to the insight of practical knowledge of how to cosmos. They know various explanations of truth, universally destroy the obessions of all minds. they know how many sentient beings are there, Sixth, the insight of practical knowledge of how to they know the different among sentient beings, appear to be born or not to be born by expedient they know the birth of suffering, they know the means. Seventh, the insight of practical extinction of suffering; while knowing all acts are knowledge of abandoning all objects of perception like reflected images, they carry out the deeds of and sensation. Eighth, the insight of practical Enlightening Beings. They sever the root of all knowledge of things are neither form nor formless, subjugation to birth. They carry out the practice of are of one nature, which is no nature, not Enlightening Beings for the sole purpose of saving discriminating anything yet able to comprehend all all sentient beings and yet do not practice kinds of truths and explain them analytically for anything. Conforming the essential nature of measureless ages, abiding in the realm of reality Buddhas, they develop a mind like an immense and realizing unexcelled, complete perfect mountain. They know all falsehood and delusion, enlightenment. Ninth, the Insight practical and enter the door of omniscience. Their knowledge of interdependent origination. Great knowledge and wisdom are broad and vast and enlightening beings know that the birth of all unshakable, due to attain true enlightenment. sentient beings is fundamentally birthless because Möôøi Thöù Thanh Tònh: Möôøi loaïi thanh tònh cuûa they comprehend that birth cannot be grasped; yet chö Ñaïi Boà Taùt—Ten kinds of pure wisdom of they know causes, conditions, events, objects, Great Enlightening Beings—See Möôøi Thanh actions, birth, extinction, speech, confusion, Tònh. freedom from confusion, delusion, freedom from Möôøi Thöôøng Phaùp Cuûa Chö Phaät: Theo Kinh delusion, defilement, purity, birth and death, Hoa Nghieâm, Phaåm 33, coù möôøi thöù thöôøng phaùp nirvana, graspability, ungraspability, attachment, cuûa chö Phaät. Thöù nhaát laø chö Phaät thöôøng thöïc nonattachment, rest, movement, departure, return, haønh taát caû nhöõng Ba La Maät. Thöù nhì laø chö Phaät origination, nonorigination, dissolution, thöôøng chaúng meâ laàm nôi taát caû caùc phaùp. Thöù ba emancipation, maturities, faculties, how to laø chö Phaät thöôøng ñuû ñöùc ñaïi bi.

Thöù tö laø chö civilize, they teach beings according to needs, Phaät thöôøng coù ñuû thaäp löïc. Thöù naêm laø chö Phaät never forgetting the deeds of all Enlightening thöôøng chuyeån Phaùp Luaân. Thöù saùu laø chö Phaät Beings, set their mind on complete perfect thöôøng vì chuùng sanh maø thò hieän thaønh chaùnh enlightenment for the sole purpose of helping giaùc. Thöù baûy laø chö Phaät thöôøng thích ñieàu phuï c sentient beings, edify sentient beings without taát caû chuùng sanh. Thöù taùm laø chö Phaät taâm thöôøng tiring, in harmony with what is to be done in all chaùnh nieäm phaùp baát nhò. Thöù chín laø chö Phaät sau worlds. Tenth, the insight of practical knowledge khi giaùo hoùa chuùng sanh thöôøng thò hieän voâ dö of equally saving all sentient beings in the ocean Nieát baøn. Thöù möôøi laø caûnh giôùi cuûa chö Phaät of birth and death. Great Enlightening Beings thöôøng khoâng bieân teá—According to the Flower have no attachment to Buddha, to the teaching, to Adornment Sutra, Chapter 33, there are ten kinds lands, to sentient beings, and do not develop of eternal law of all Buddhas. First, all Buddhas

always carry out all the transcendent ways. indestructible. Second, the adornment of Second, all Buddhas are always free from fearlessness, being invincible. Third, the confusion in regard to all things. Third, all adornment of meaning, explaining untold meaning Buddhas always have universal compassion. inexhaustibly. Fourth, the adornment of doctrines, Fourth, all Buddhas always have ten powers. Fifth, contemplating and expounding the collection of all Buddhas always turn the wheel of Teaching. eighty-four thousand doctrines without forgetting Sixth, all Buddhas always demonstrate the them. Fifth, the adornment of vows, the universal accomplishment of true awakening for the benefit vows undertaken by all Enlightening Beings never of sentient beings. Seventh, all Buddhas always regressing. Sixth, the adornment of deeds, gladly lead all sentient beings. Eighth, all Buddhas cultivating the deeds of Universal Good and always correctly remember the truth of gaining emancipation. Seventh, the adornment of nonduality. Ninth, all Buddhas, after having taught lands, making all lands one land. Eighth, the sentient beings, always show entry into nirvana adornment of universal voice, showering the rain without remainder, because the realm of the of truth throughout all Buddha-worlds. Ninth, the Buddhas has no bounds. Tenth, the realm of all adornment of empowerment, carrying out Buddhas are always boundless. innumerable deeds in all ages without cease. Möôøi Tieåu Phieàn Naõo Ñòa Phaùp: Tenth, the adornment of mystic manifestations, Upaklesabhumikah—Ten lesser illusions—See showing in the body of one being as many bodies Thaäp Tieåu Phieàn Naõo Ñòa Phaùp. as there are sentient beings, causing all sentient Möôøi Trang Nghieâm Cuûa Chö Ñaïi Boà Taùt: Theo beings to perceive them and seek all-knowledge kinh Hoa Nghieâm, phaåm 38, Ly Theá Gian, coù without regressing. möôøi trang nghieâm cuûa chö ñaïi Boà Taùt. Chö Boà Möôøi Trang Nghieâm Voâ Thöôïng Toái Thaéng Cuûa Taùt an truï trong phaùp naày thôøi ñöôïc taát caû phaùp Chö Phaät: Theo Kinh Hoa Nghieâm, Phaåm 33, coù trang nghieâm voâ thöôïng cuûa Nhö Lai. Thöù nhaát laø möôøi thöù toái thaéng voâ thöôïng trang nghieâm cuûa löïc trang nghieâm, vì chaúng theå hö hoaïi. Thöù nhì laø chö Phaät. Thöù nhaát laø thaân

Phaät trang nghieâm toái voâ uùy trang nghieâm, vì khoâng theå deïp phuïc ñöôïc. thaéng. Chö Phaät ñeàu ñuû ñaày nhöõng ñaïi nhôn töôùng Thöù ba laø nghóa trang nghieâm, vì noùi baát khaû vaø tuøy hình haûo. Thöù nhì laø ngöõ trang nghieâm toái thuyeát nghóa voâ cuøng taän. Thöù tö laø phaùp trang thaéng voâ thöôïng. Chö Phaät ñeàu ñaày ñuû saùu möôi nghieâm, vì quaùn saùt dieãn thuyeát khoâng queân maát thöù aâm thanh. Moãi aâm thanh coù naêm traêm phaàn vaø taùm vaïn boán ngaøn phaùp tuï. Thöù naêm laø nguyeän moãi phaàn coù voâ löôïng traêm ngaøn aâm thanh tònh trang nghieâm, vì khoâng thoái chuyeån nôi hoaèng theä duøng ñeå nghieâm haûo. Coù theå ôû trong taát caû chuùng cuûa chö Boà Taùt ñaõ phaùt. Thöù saùu laø haïnh trang khaép phaùp giôùi khoâng sôï haõi, ñaïi sö töû hoáng dieãn nghieâm, vì tu haïnh Phoå Hieàn maø xuaát ly. Thöù baûy noùi phaùp nghóa thaäm thaâm cuûa Nhö Lai. Chuùng laø saùt ñoä trang nghieâm, vì ñem taát caû coõi laøm moät sanh ñöôïc nghe khoâng ai laø chaúng hoan hyû, tuøy coõi. Thöù taùm laø phoå aâm trang nghieâm, vì möa phaùp caên duïc cuûa hoï ñeàu ñöôïc ñieàu phuïc. Thöù ba laø yù vuõ cuøng khaép taát caû theá giôùi cuûa chö Phaät. Thöù trang nghieâm toái thaéng voâ thöôïng. Chö Phaät ñeàu chín laø löïc trì trang nghieâm, vì trong taát caû kieáp coù ñaày ñuû thaäp löïc, caùc ñaïi tam muoäi. Möôøi taùm thöïc haønh voâ soá haïnh chaúng ñoaïn tuyeät. Thöù möôøi phaùp baát coäng trang nghieâm yù nghieäp. Choã coù laø bieán hoùa trang nghieâm, vì nôi thaân moät chuùng caûnh giôùi ñeàu thoâng ñaït voâ ngaïi. Taát caû Phaät phaùp sanh thò hieän thaân baèng soá taát caû chuùng sanh, ñeàu ñöôïc voâ dö phaùp giôùi trang nghieâm ñeå duøng khieán taát caû chuùng sanh ñeàu thaáy bieát caàu nhöùt trang nghieâm. Phaùp giôùi chuùng sanh tam theá taâm thieát trí khoâng thoái chuyeån—Ten kinds of haønh ñeàu rieâng khaùc, maø trong moät nieäm ñeàu thaáy adornment of Great Enlightening Beings roõ caû. Thöù tö laø quang minh trang nghieâm toái according to the Flower Adornment Sutra, Chapter thaéng voâ thöôïng. Chö Phaät hay phoùng voâ soá quang 38, Detachment from the World. Enlightening minh. Moãi moãi quang minh coù voâ löôïng löôùi quang Beings who abide by these can attain the minh chieáu khaép taát caû Phaät ñoä, dieät tröø ñen toái adornment of all supreme attributes of Buddhas. cuûa taát caû theá gian, thò hieän voâ löôïng chö Phaät xuaát First, the adornment of power, being theá. Thaân Phaät bình ñaúng thaûy ñeàu thanh tònh; choã

laøm Phaät söï ñeàu khoâng luoáng uoång; hay laøm cho All Buddhas have sixty kinds of vocal sounds. chuùng sanh ñeán baäc baát thoái chuyeån. Thöù naêm laø Each sound with five hundred elements, and each lìa si hoaëc cuûa theá gian, hieän vi tieáu trang nghieâm element with countless hundreds of thousands of toái thaéng voâ thöôïng. Chö Phaät luùc hieän mæm cöôøi, pure, clear tones adorning it. They are able, in the ñeàu ôû nôi mieäng phoùng ra traêm ngaøn öùc na do tha midst of all groups in the cosmos, without any a taêng kyø quang minh. Moãi quang minh ñeàu coù voâ qualms or fears, to roar the great lion’s roar, löôïng baát tö nghì caùc thöù maøu chieáu khaép möôøi expounding the meaning of the extremely phöông taát caû theá giôùi. Trong ñaïi chuùng phaùt lôøi profound teaching of The Enlightened. So that all thaønh thöïc; thoï kyù ñaïo voâ thöôïng chaùnh giaùc cho who hear are delighted and

are edified according voâ löôïng voâ soá baát tö nghì chuùng sanh. Thöù saùu laø to their faculties and inclinations. The third phaùp thaân trang nghieâm toái thaéng voâ thöôïng. Chö supreme mental adornment of Buddhas. All Phaät ñeàu coù phaùp thaân thanh tònh voâ ngaïi; nôi taát Buddhas are endowed with the ten powers, the caû phaùp thoâng ñaït roát raùo; truï nôi phaùp giôùi khoâng great concentrations. The eighteen unique coù bieân teá. Daàu ôû theá gian maø chaúng taïp vôùi theá qualities, adorning their mental activities. In their gian; roõ thaät taùnh theá gian; thöïc haønh phaùp xuaát sphere of operation, they comprehend and master theá; döùt ñöôøng ngoân ngöõ; vaø sieâu uaån xöù giôùi. Thöù all enlightening principles without obstruction. All baûy laø thöôøng dieäu quang minh trang nghieâm toái attain the adornments of the all-inclusive cosmos thaéng voâ thöôïng. Chö Phaät ñeàu coù voâ löôïng thöôøng of their reality as their adornment. They are able quang minh vi dieäu, voâ soá nhöõng thöù saéc töôùng to clearly perceive in a single instant the mental duøng laøm nghieâm haûo, laøm taïng quang minh, xuaát patterns, past, present, and future, each different, sanh voâ löôïng quang minh vieân maõn, chieáu khaép of the beings of the cosmos. The fourth Buddhas' möôøi phöông khoâng chöôùng ngaïi. Thöù taùm laø dieäu supreme adornment of light. All Buddhas are able saéc trang nghieâm toái thaéng voâ thöôïng. Chö Phaät to amanate countless beams of light. Each beam ñeàu coù voâ bieân dieäu saéc, khaû aùi dieäu saéc, thanh of light accompanied by untold webs of light, tònh dieäu saéc, tuøy taâm hieän dieäu saéc. Dieäu saéc che illuminating all Buddha-lands; destroying the choùi taát caû ba coõi. Dieäu saéc ñeán bæ ngaïn voâ thöôïng. darkness in all worlds; revealing the emergence of Thöù chín laø chuûng toäc trang nghieâm toái thaéng voâ innumerable Buddhas. Their bodies equal, all thöôïng. Chö Phaät ñeàu sanh trong tam theá Phaät pure. Their Buddha-works all effective, and able chuûng. Chöùa nhöõng baùu laønh roát raùo thanh tònh to cause sentient beings to reach nonregression. khoâng coù laàm loãi, rôøi söï khinh cheâ cuûa theá gian. The fifth Buddhas' supreme adornment of a smile, Caùc ngaøi laø choã trang nghieâm nhöùt cuûa dieäu haïnh free from the delusion and confusion of the world. thanh tònh thuø thaéng trong taát caû caùc phaùp. Caùc When the Buddhas smile, zillions of rays of light ngaøi thaønh töïu ñaày ñuû nhöùt thieát chuûng trí, chuûng radiate from their faces. Each light having toäc thanh tònh khoâng ai khinh cheâ ñöôïc. Thöù möôøi innumerable, inconceivably many hues of all laø ñaïi töø ñaïi bi coâng ñöùc trang nghieâm toái thaéng voâ kinds, lighting up all the worlds in the ten thöôïng. Chö Phaät duøng ñaïi bi löïc trang nghieâm directions. Among the masses they utter truthful thaân mình, roát raùo thanh tònh khoâng coù nhöõng khaùt words; giving innumerable, countless, aùi, thaân haønh ñaõ döùt haún, taâm ñaõ kheùo giaûi thoaùt, inconceivably many sentient beings directions for ngöôøi thaáy khoâng chaùn, ñaïi bi cöùu hoä taát caû theá supreme complete perfect enlightenment. The gian. Laø phöôùc ñieàn ñeä nhöùt, laø böïc thoï cuùng voâ sixth Buddhas' supreme adornment of the reality- thöôïng, thöông xoùt lôïi ích cho taát caû chuùng sanh body. All Buddhas have the reality-body, pure, ñeàu laøm cho hoï theâm lôùn voâ löôïng phöôùc ñöùc trí unobstructed with ultimate comprehension of all

hueä—According to the Flower Adornment Sutra, truths; abiding in the cosmos of reality, without Chapter 33, there are ten kinds of supreme bounds. Though being in the world, not getting adornment of all Buddhas. The first Buddhas' mixed up with the world; understanding the true supreme physical adornement. All Buddhas have nature of the world; acting on transmundane all the marks and refinements of greatness. The principles; beyond the power of speech; and second Buddhas' supreme adornment of speech. transcending the realms of matter sense. The

seventh Buddhas' supreme adornment of constant hay xuaát sanh lieãu ngoân thuyeát trí. Thöù chín laø taát subtle light. All Buddhas have infinite constant caû chö Phaät bieát taát caû phaùp khoâng coù nhieãm tònh, subtle lights with untold colors of all kinds maø hay xuaát sanh tri nhieãm tònh trí. Thöù möôøi laø adorning them; forming a treasury of light taát caû chö Phaät bieát taát caû phaùp khoâng coù sanh producing infinite orbs of light illuminating the ten dieät, maø hay xuaát sanh lieãu sanh dieät trí— directions without obstruction. The eighth According to the Flower Adornment Sutra, Buddhas' supreme adornment of sublime forms. Chapter 33, there are ten kinds of knowledge of All Buddhas have boundless sublime forms, all Buddhas. First, all Buddhas know all things delightful sublime forms, pure sublime forms, have no aim, yet they can produce knowledge of sublime forms that appear in accordance with the dedicated undertaking. Second, all Buddhas know mind. Forms that outshine all in the realms of all things have no body, yet they can produce desire, form and formlessness; unexcelled sublime knowledge of pure body. Third, all Buddhas know forms arriving at the other shore. The ninth all things are fundamentally nondual, yet they can Buddhas' supreme adornment of human character. produce knowledge capable of awareness and All Buddhas are born in the family of Buddhas of understanding. Fourth, all Buddhas know all things past, present, and future. They accumulate myriad have no self and no being, yet they can produce treasures of virtue, ultimately pure, without fault, knowledge to civilize beings. Fifth, all Budhas impeccable. They are being adorned by the most know all things fundamentally have no marks, yet pure, refined acts among all things. They fully they can produce knowledge of all marks. Sixth, accomplish total knowledge and character beyond all Buddhas know all worlds have no becoming or reproach. The tenth Buddhas' supreme adornment decay, yet they can produce knowledge of of the qualities of great kindness and compassion. becoming and decay. Seventh, all Buddhas know All Buddhas array themselves with the power of all things have no creation, yet they can produce great compassion. Ultimately pure, without any knowledge of the effect of action. Eighth, all cravings, their physical actions forever at rest, Buddhas know all things have no verbal their minds well liberated, so that none tire of explanation, yet they can produce knowledge of seeing them, saving all worldly beings. The verbal explanation. Ninth, all Buddhas know all foremost fields of blessing, the most worthy things have no defilement or purity, yet they can recipients, mercifully helping all sentient beings to produce knowledge of defilement or purity. develop stores of unlimited virtue and knowledge. Tenth, all Buddhas know all things have no birth Möôøi Trí Cuûa Chö Phaät: Theo Kinh

Hoa or extinction, yet they can produce knowledge of Nghieâm, Phaåm 33, coù möôøi trí cuûa chö Phaät. Thöù birth and extinction. nhaát laø taát caû chö Phaät bieát taát caû phaùp khoâng choã Möôøi Trí Nghieäp: Ten kinds of actions of xu höôùng, maø hay xuaát sanh hoài höôùng nguyeän trí. knowledge—Thaäp Trí Nghieäp—Theo Kinh Hoa Thöù nhì laø taát caû chö Phaät bieát taát caû phaùp ñeàu Nghieâm, coù möôøi trí nghieäp. Chö Boà Taùt an truï khoâng coù thaân, maø hay xuaát sanh thanh tònh thaân trong möôøi trí nghieäp naày thôøi ñöôïc taát caû thieän trí. Thöù ba laø taát caû chö Phaät bieát taát caû phaùp boån xaûo phöông tieän ñaïi trí nghieäp voâ thöôïng cuûa caùc lai khoâng hai, maø hay xuaát sanh khaû naêng giaùc ngoä Ñöùc Nhö Lai. Thöù nhaát laø tin hieåu nghieäp baùo, trí. Thöù tö laø taát caû chö Phaät bieát taát caû phaùp voâ chaúng choái nhôn quaû. Thöù nhì laø chaúng boû Boà Ñeà ngaõ voâ chuùng sanh, maø hay xuaát sanh ñieàu phuïc taâm, thöôøng nieäm chö Phaät. Thöù ba laø gaàn thieän tri chuùng sanh trí. Thöù naêm laø taát caû chö Phaät bieát taát thöùc, cung kính cuùng döôøng, heát loøng toân troïng, caû phaùp boån lai voâ töôùng, maø hay xuaát sanh lieãu troïn khoâng nhaøm moûi. Trí nghieäp thöù tö bao goàm ngoä chö töôùng trí. Thöù saùu laø taát caû chö Phaät bieát thích phaùp thích nghóa khoâng nhaøm ñuû, xa lìa taø taát caû theá giôùi khoâng coù thaønh hoaïi, maø hay xuaát nieäm, vaø luoân tu chaùnh nieäm. Trí nghieäp thöù naêm sanh lieãu ngoä thaønh hoaïi trí. Thöù baûy laø taát caû chö noùi raèng ñoái vôùi taát caû chuùng sanh xa lìa ngaõ maïn, Phaät bieát taát caû phaùp khoâng coù taïo taùc, maø hay töôûng chö Boà Taùt nhö Phaät, meán troïng chaùnh phaùp xuaát sanh tri quaû nghieäp trí. Thöù taùm laø taát caû chö chaúng tieác thaân mình, toân thôø Nhö Lai nhö hoä Phaät bieát taát caû phaùp khoâng coù ngoân thuyeát, maø maïng mình, vaø vôùi ngöôøi tu haønh töôûng laø Phaät.

Trí nghieäp thöù saùu bao goàm ba nghieäp thaân, khaåu, of transcendence as one's mother, thinking of yù khoâng coù söï baát thieän, ca ngôïi caùc baäc Hieàn skillful means as one's father, and entering the Thaùnh, vaø tuøy thuaän Boà Ñeà. Trí nghieäp thöù baûy laø house of enlightenment with a profound pure chaúng choái duyeân khôûi, xa lìa taø kieán, phaù si aùm, mind. Ninth, diligently accumulating all practices ñöôïc saùng suoát, vaø chieáu roõ caùc phaùp. Trí nghieäp that foster enlightenment, such as charity, thöù taùm laø tuøy thuaän tu haønh nôi möôøi moân hoài morality, learning, cessation and contemplation, höôùng. Nôi caùc moân Ba La Maät töôûng laø töø maãu, virtue and wisdom. Tenth, indefatigably nôi phöông tieän thieän xaûo töôûng laø töø phuï, vaø nhaäp cultivating any practices the followings: that is nhaø Boà Ñeà vôùi thaâm taâm thanh tònh. Thöù chín laø praised by the Buddhas; that can break through the thí, giôùi, ña vaên, chæ, quaùn, phöôùc, hueä, taát caû phaùp afflictions and conflicts of demons; that can trôï ñaïo nhö vaäy thöôøng sieâng tinh caàn chöùa nhoùm. remove all obstructions, veils, shrouds and bonds; Thöù möôøi laø chuyeân tu khoâng moûi meät nhöõng haïnh that can teach and tame all sentient beings; that sau ñaây: ñöôïc chö Phaät khen ngôïi, coù theå phaù can embrace the truth in accord with knowledge chuùng ma tröø phieàn naõo, coù theå rôøi lìa chöôùng caùi and wisdom; that can purify a Buddha-land; and vaø trieàn phöôïc, coù

theå giaùo hoùa ñieàu phuïc chuùng that can generate spiritual capacities and insights. sanh, coù theå tuøy thuaän trí hueä nhieáp thuû chaùnh Möôøi Trí Nhö Bieån Nhaäp Voâ Thöôïng Boà Ñeà: phaùp, coù theå nghieâm tònh coõi Phaät, coù theå phaùt Möôøi Trí nhö bieån nhaäp voâ thöôïng Boà Ñeà cuûa chö khôûi thaàn thoâng vaø minh maãn—According to The ñaïi Boà Taùt theo kinh Hoa Nghieâm, Phaåm 38. Chö Flower Adornment Sutra, there are ten kinds of Boà Taùt an truï trong phaùp naày thôøi ñöôïc bieån ñaïi trí actions of knowledge. Enlightening Beings who hueä voâ thöôïng cuûa taát caû chö Phaät. Thöù nhaát laø abide by these ten actions of knowledge can attain nhaäp taát caû voâ löôïng chuùng sanh giôùi. Thöù nhì laø the supreme action of great knowledge of nhaäp taát caû theá giôùi maø chaúng sanh taâm phaân bieät. Buddhas, including all skillful means of liberation. Thöù ba laø bieát taát caû hö khoâng giôùi voâ löôïng voâ First, believing in consequences of action and not ngaïi, vaøo khaép löôùi taát caû theá giôùi sai bieät ôû möôøi denying causality. Second, not giving up the phöông. Thöù tö laø kheùo nhaäp phaùp giôùi vì ñeàu bieát determination for enlightenment, always roõ nhö vaäy, nhaäp voâ ngaïi, nhaäp chaúng ñoaïn, nhaäp remembering the Buddhas. Third, attending the chaúng thöôøng, nhaäp voâ löôïng, nhaäp chaúng sanh, wise (good-knowing advisors), respecting and nhaäp chaúng dieät, nhaäp taát caû. Trí hueä nhö haûi thöù providing for them, honoring them tirelessly. The naêm noùi raèng chö Boà Taùt bieát thieän caên ñaõ tích tuï, fourth action of knowledge includes enjoying the ñang tích tuï vaø seõ tích tuï cuûa chö Phaät, chö Boà Taùt, teachings and their meaning tirelessly, getting rid chö Thanh Vaên, chö Ñoäc Giaùc, vaø taát caû phaøm of wrong awareness, and always cultivating true phu. Chö Boà Taùt cuõng bieát thieän caên maø tam theá awareness. The fifth action of knowledge states chö Phaät ñaõ thaønh, nay thaønh vaø seõ thaønh voâ that getting rid of haughtiness toward all sentient thöôïng Boà Ñeà, thieän caên maø tam theá chö Phaät ñaõ beings, thinking of Enlightening Beings as giaùo hoùa vaø ñieàu phuïc chuùng sanh. Bieát roõ nhöõng Buddhas, valuing the true Teaching as much as thieän caên naày chu Boà Taùt seõ laøm nhöõng ñieàu sau one's own being, honoring The Enlightened as ñaây: thaâm tín, tuøy thuaän, vaø nguyeän tu taäp khoâng though protecting one's own life, and thinking of moûi nhaøm. Trí hueä nhö bieån thöù saùu noùi raèng trong practitioners as Buddhas. The sixth action of moãi nieäm nhaäp quaù khöù theá baát khaû thuyeát kieá p. ÔÛ knowledge includes being free from all that is not trong moät kieáp hoaëc coù traêm öùc Phaät xuaát theá, chö good in thought, word, and deed, praising the Boà Taùt ñeàu bieát raát roõ nhö moät kieáp vaø taát caû caùc excellence of sages and saints, and according with kieáp, chuùng hoäi ñaïo traøng, thuyeát phaùp vaø phöông enlightenment. The seventh action of knowledge phaùp ñieàu phuïc, thoï maïng daøi vaén, phaùp truï laâu is not denying interindependent origination, mau. Nhöõng kieáp khoâng Phaät coù nhöõng chuùng sanh getting rid of false views, destroying darkness and gieo caên laønh nôi voâ thöôïng Boà Ñeà cuõng ñeàu bieát attaining light, and illuminating all things. The roõ. Neáu coù nhöõng chuùng sanh thieän caên ñaõ thaønh eighth action of knowledge is acting in accord with thuïc nôi ñôøi vò lai seõ ñöôïc thaáy Phaät cuõng ñeàu bieát the

ten kinds of dedication. Thinking of the ways roõ. Quaùn saùt quaù khöù theá baát khaû thuyeát baát khaû

thuyeát kieáp nhö vaäy taâm khoâng nhaøm moûi. Trí hueä thuyeát chaùnh phaùp. Trí hueä nhö bieån thöù möôøi noùi nhö bieån thöù baûy noùi raèng chö ñaïi Boà Taùt nhaäp vò raèng chö Ñaïi Boà Taùt nôi choã cuûa taát caû chö Phaät, lai theá quaùn saùt taát caû voâ löôïng voâ bieân kieáp, bieát chö Boà Taùt, chö Thanh vaên vaø taát caû phaùp sö. Phaùp kieáp naøo coù Phaät, kieáp naøo khoâng Phaät. Hoï bieát cuûa Boà Taùt ñaõ thuyeát; phaùp cuûa Boà Taùt ñaõ hoïc; kieáp naøo coù bao nhieâu Nhö Lai xuaát theá, moãi Nhö phaùp cuûa Boà Taùt ñaõ daïy; phaùp cuûa Boà Taùt ñaõ tu Lai danh hieäu gì, vaø ôû theá giôùi naøo? Nhöõng theá haønh; phaùp cuûa Boà Taùt thanh tònh; phaùp cuûa Boà giôùi aáy teân gì? Ñoä ñöôïc bao nhieâu chuùng sanh? Taùt thaønh thuïc; phaùp cuûa Boà Taùt ñieàu phuïc; phaùp Thoï maïng bao laâu? Quaùn saùt toät ñeán vò laïi ñeàu bình ñaúng cuûa Boà Taùt; phaùp xuaát ly cuûa Boà Taùt; bieát roõ taát caû chaúng cuøng taän, chaúng nhaøm moûi. Trí phaùp toång trì cuûa Boà Taùt. Ñöôïc phaùp naày roài thì hueä nhö bieån thöù taùm noùi raèng chö Ñaïi Boà Taùt Boà Taùt seõ thoï trì, tuïng ñoïc, phaân bieät giaûi thuyeát nhaäp hieän taïi theá quaùn saùt trong moãi nieäm thaáy khoâng nhaøm ñuû, khieán voâ löôïng chuù ng sanh ôû khaép voâ bieân phaåm loaïi möôøi phöông, nôi baát khaû trong Phaät phaùp phaùt taâm töông öng vôùi nhöùt thieát thuyeát theá giôùi ñeàu coù chö Phaät nôi voâ thöôïng Boà trí nhaäp töôùng chôn thaät, nôi voâ thöôïng Boà Ñeà Ñeà ñaõ thaønh, ñang thaønh vaø seõ thaønh Khi hoï ñi ñöôïc baát thoái chuyeån, vaø tu haønh nhö vaäy trong voâ ñeán ñaïo traøng, ngoài döôùi caây Boà Ñeà, haøng phuïc löôïng kieáp khoâng nhaøm ñuû—Ten kinds of oceanic ma quaân, thaønh chaùnh ñaúng chaùnh giaùc. Khi rôøi knowledge entering into unexcelled, complete caây Boà Ñeà caùc ngaøi ñi vaøo thaønh aáp, leân cung trôøi, perfect enlightenment according to the Flower chuyeån ñaïi phaùp luaân, thò hieän thaàn thoân g, ñieàu Adornment Sutra, Chapter 38. Enlightening beings phuïc chuùng sanh, phoù chuùc phaùp voâ thöôïng Boà Ñeà, who abide by these can attain the ocean of xaû boû thoï maïng, nhaäp Nieát baøn. Ñaõ nhaäp nieát baøn, supreme knowledge of Buddhas. First, penetrate kieát taäp phaùp taïng khieán coøn ôû laâu taïi theá gian, all realms of sentient beings. Second, penetrate all trang nghieâm Phaät phaùp nhieàu thöù cuùng döôøng. worlds without giving rise to arbitrary Chö Boà Taùt cuõng thaáy taát caû chuùng sanh gaëp ñöôïc discriminations. Third, know all realms of space Phaät phaùp, nhaän giöõ, hoä trì, vaø phuùng tuïng, ghi nhôù are measureless and immaterial, and enter the vaø tö duy, taêng tröôûng hueä giaûi. Quaùn saùt nhö vaäy network of all different worlds in the ten cuøng khaép möôøi phöông, maø ôû nôi Phaät phaùp directions. Fourth, skillfully penetrate phenomena khoâng sai laàm vì daàu bieát raèng chö Phaät nhö moäng, because they know them all: fluidity, maø vaãn hay ñeán choã chö Phaät cung kính cuùng nonannilation, noneternity, infinity, nonbirth, döôøng. Baáy giôø Boà Taùt chaúng chaáp töï thaân, maø nondestruction, and totality. The fifth oceanic duøng töï thaân ñeå tu taäp. Caùc ngaøi chaúng chaáp chö knowledge states that Great Enlightening Beings Phaät, maø vaãn thaáy vaø vaãn laéng nghe

giaùo phaùp cuûa know the roots of goodness have accumulated, do chö Phaät; chaúng chaáp theá giôùi, maø vaãn nhaäp theá accumulate, and will accumulate the Buddhas, cöùu ñoä chuùng sanh; chaúng chaáp chuùng hoäi; chaúng Enlightening beings, Listeners, Individual chaáp vaøo söï thuyeát phaùp; chaúng chaáp kieáp, maø vaãn Illuminates, and all ordinary people. Great ñi vaøo taát caû kieáp khoâng nhaøm moûi. Trí hueä nhö Enlightening Beings also know the roots of bieån thöù chín noùi raèng chö ñaïi Boà Taùt nôi baát khaû goodness have already accomplished, now being thuyeát baát khaû thuyeát kieáp, trong moãi kieáp cuùng accomplished, and to be accomplished by the döôøng cung kính voâ löôïng chö Phaät thò hieän töï Buddhas of all times in perfect enlightenment; the thaân maát ñaây sanh kia. Caùc ngaøi ñem taát caû ñoà roots of goodness in the teaching and civilizing of cuùng hôn haún tam giôùi ñeå cuùng döôøng chö Phaät, all sentient beings by the Buddhas of all times. cuõng nhö chö Boà Taùt, Thanh vaên vaø taát caû ñaïi Knowing all these roots of goodness, Enlightening chuùng. Sau khi chö Phaät nhaäp dieät, caùc ngaøi duøng Beings will do the following: deeply believe in ñoà cuùng voâ thöôïng ñeå cuùng döôøng xaù lôïi vaø roäng them, approve and aspire to them, and cultivate laøm söï boá thí. Chö Ñaïi Boà Taùt duøng taâm baát tö them tirelessly. The sixth oceanic knowledge nghì, taâm chaúng caàu baùo, taâm roát raùo, taâm mang states that moment to moment Great Enlightening ñeán lôïi ích. Trong voâ löôïng kieáp, chö Ñaïi Boà Taùt Beings enter untold eons of the past and know vì quaû voâ thöôïng Boà Ñeà, cuùng döôøng chö Phaät, lôïi how many Buddhas appear in each eons, no ích chuùng sanh, hoä trì chaùnh phaùp, vaø khai thò dieãn matter how unspeakably many they were they

know clearly in each and every eon their Buddhas and honor them. At such times congregations, their teaching and training Enlightening Beings do not cling to their bodies, methods, the lifespan of all sentient beings, and yet they utlize their bodies to cultivate. They do how long their doctrine lasted. They also know if not cling to the Buddhas, yet they see the Buddhas there were sentient beings who planted roots of and hear the teachings; they do not cling to the goodness for enlightenment in ages when there world, yet they enter the world to save sentient were no Buddhas. They also know if there are any beings; they do not cling to the congregation; they sentient beings who will get to see Buddhas in the do not cling to the preaching; they do not cling to future when their roots of goodness ripen. They the age, yet they enter all ages tirelessly. The tirelessly examine untold eons of the past. The ninth oceanic knowledge states that Great seventh oceanic knowledge states that Great Enlightening Beings honor countless Buddhas in Enlightening Beings penetrate the ages of the each age, for untold eons, appearing to die in one future, examine and distinguish all ages, place and be born in another. They honor the measureless, boundless; know what ages will have Buddhas, as well as the Enlightening Beings and Buddhas and what ages will not. They know how disciples in their congregations with all kinds of many Buddhas will appear in what ages, what the transmundane offerings. After the Buddhas pass names of each Buddha will be, and what worlds away, they honor their relics with unsurpassed they will live in? What the names of those worlds offerings, and

extensively practice charity. Great will be. How many sentient beings they will Enlightening Beings with an inconceivable mind, liberate. How long they will live. Observe a mind not seeking reward, a mind with ultimate throughout the future, knowing all endlessly, determination, a determination to provide benefit. tirelessly. The eighth oceanic knowledge states For untold eons, Great Enlightening Beings, for that Great Enlightening Beings enter the present the sake of supreme complete perfect observe and reflect moment after moment see enlightenment, honor the Buddhas, benefit boundless kinds of worlds in the ten directions, sentient beings, preserve the true teaching, and each having Buddhas who have attained, are reveal and expound the true teaching for untold attaining and will attain supreme enlightenment. eons. The tenth oceanic knowledge states that As they go to the site of enlightenment, sit under Great Enlightening Beings wholeheartedly seek, the tree of Enlightenment, conquer the demons, from all Buddhas, from all Enlightening Beings, and attain Unexcelled Complete Perfect from all teachers of truth. The principles Enlightenment. When getting up, they go into the expounded by Enlightening Beings; the principles city, ascend to the heavens, expound the subtle studied by Enlightening Beings; the principles truth and turn the great wheel of teaching, taught by Enlightening Beings; the principle manifest spiritual powers, tame sentient beings, practiced by Enlightening Beings; the methods of hand on the teaching of complete enlightenment, purification of Enlightening Beings; the methods give up their lives, and enter final nirvana. After of development of Enlightening Beings; the they have entered nirvana, their teachings are methods of training of Enlightening Beings; the collected and preserve them in the worlds, the methods of equanimity of Enlightening Beings; Buddhas' monuments are adorned and honored in the methods of emancipation of Enlightening various ways. The Enlightening Beings also see Beings; and the methods of total mental command the sentient beings in those worlds encounter the of Enlightening Beings. Having obtained these Buddhas' teachings, accept, preserve and repeat teachings, Great Enlightening Beings absorb and them, remember and ponder them, increase in retain them, read and repeat them, analyze and wisdom and understanding. They extend these explain them, never tiring of this, causing throughout the ten directions and have no countless sentient beings to develop all awareness misunderstanding about the Buddhas' teachings, of the Buddha teachings that corresponds to because Great Enlightening Beings know the omniscience, to penetrate the characteristics of Buddhas are all like dreams, yet they go to all reality, attain nonregression in respect to

Unexcelled, Complete Perfect Enlightenment, and Thöù saùu laø trí quang chieáu thò hieän taát caû chö Phaät. Enlightening beings continue to cultivate this way Thöù baûy laø trí quang chieáu giaùo hoùa taát caû chuùng tirelessly for untold eons. sanh ñeàu khieán an truï Nhö Lai ñòa. Thöù taùm laø trí Möôøi Trí Quaùn Saùt Cuûa Chö Ñaïi Boà Taùt : Theo quang chieáu dieãn thuyeát baát khaû tö nghì quaûng ñaïi Kinh Hoa Nghieâm, Phaåm 38, coù möôøi trí hueä quaùn phaùp moân. Thöù chín laø trí quang chieáu thieän xaûo saùt cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong bieát roõ

taát caû chö Phaät thaàn thoâng oai löïc. Thöù phaùp naày thôøi ñöôïc trí hueä quaùn saùt voâ thöôïng cuûa möôøi laø trí quang chieáu ñaày ñuû taát caû caùc Ba La chö Nhö Lai. Thöù nhaát laø trí hueä quaùn saùt thieän Maät—According to the Flower Adornment Sutra, xaûo phaân bieät dieãn thuyeát taát caû caùc phaùp. Thöù nhì Chapter 38, there are ten illuminations of laø bieát roõ tam theá taát caû thieän caên. Thöù ba laø bieát knowledge of Great Enlightening Beings. roõ taát caû Boà Taùt haïnh bieán hoùa töï taïi. Thöù tö laø Enlightening Beings who abide by these can attain bieát roõ nghóa moân cuûa taát caû caùc phaùp. Thöù naêm laø the illumination of supreme knowledge of all bieát roõ oai löïc cuûa chö Phaät. Thöù saùu laø bieát roõ taát Buddhas. First, the illumination of knowledge of caû moân Ñaø La Ni. Thöù baûy laø nôi taát caû theá giôùi certain attainment of supreme perfect khaép noùi chaùnh phaùp. Thöù taùm laø nhaäp taát caû phaùp enlightenment. Second, the illumination of giôùi. Thöù chín laø bieát taát caû thaäp phöông baát tö knowledge seeing all Buddhas. Third, the nghì. Thöù möôøi laø bieát taát caû Phaät phaùp trí hueä illumination of knowledge of seeing all sentient quang minh voâ ngaïi—According to the Flower beings dying in one place and being born in Adornment Sutra, Chapter 38, there are ten kinds another. Fourth, the illumination of knowledge of contemplation of knowledge of Great understanding the doctrines of all scriptures. Fifth, Enlightening Beings. Enlightening Beings who the illumination of knowledge developing the abide by these can attain the contemplation of determination of enlightenment through supreme knowledge of Buddhas. First, association with the wise and accumulation of contemplation of knowledge of skillfully roots of goodness. Sixth, the illumination of analyzing and explaining all things. Second, knowledge showing all Buddhas. Seventh, the knowing all roots of goodness of past, present and illumination of knowledge teaching all sentient future. Third, knowing the practices of all beings so they may abide in the state of Enlightening Beings, being able to transform enlightenment. Eighth, the illumination of freely. Fourth, knowing the meanings of all knowledge expounding inconceivable great means doctrines. Fifth, knowing the powers of all of access to truth. Ninth, the illumination of Buddhas. Sixth, knowing all methods of knowledge skillfully comprehending the spiritual concentration formulae. Seventh, expounding truth powers of all Buddhas. Tenth, the illumination of in all words, entering all universes. Eighth, knowledge fulfilling all transcendent ways. knowing all spaces are inconceivable. Ninth, Möôøi Trí Quaûng Ñaïi: Ten kinds of broad knowing all ten directions are inconceivable. knowledge—See Thaäp Quaûng Ñaïi Trí. Tenth, knowing the light of knowledge of all Möôøi Trí Taïng Quaûng Ñaïi: Ñaây laø möôøi moân trí Buddha teachings is unobstructed. taïng quaûng ñaïi maø chö Boà Taùt ñaït ñöôïc khi coù lieãu Möôøi Trí Quang Chieáu Cuûa Chö Ñaïi Boà Taùt: tri nhöùt thieát theá giôùi Phaät trang nghieâm Tam muoäi Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi trí theo kinh Hoa Nghieâm, Phaåm 27. Thöù nhaát laø trí quang chieáu cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an chieáu saùng taát caû coõi Phaät. Thöù nhì laø trí bieát taát caû truï trong phaùp naày thôøi ñöôïc trí quang chieáu voâ chuùng sanh. Thöù ba laø trí laøm söï bieán hoùa khaép thöôïng cuûa taát caû chö Phaät. Thöù nhaát laø trí

quang tam theá. Thöù tö laø trí vaøo khaép taát caû thaân Phaät. chieáu quyeát ñònh seõ thaønh chaùnh ñaúng chaùnh giaùc. Thöù naêm laø trí thoâng ñaït taát caû Phaät phaùp. Thöù saùu Thöù nhì laø trí quang chieáu thaáy taát caû Phaät. Thöù ba laø trí nhieáp khaép taát caû tònh phaùp. Thöù baûy laø trí laø trí quang chieáu thaáy taát caû chuùng sanh cheát ñaây khieán taát caû chuùng sanh nhaäp phaùp thaân. Thöù taùm sanh kia. Thöù tö laø trí quang chieáu hieåu taát caû tu- laø trí hieän thaáy taát caû phoå nhaõn thanh tònh. Thöù ña-la phaùp moân. Thöù naêm laø trí quang chieáu y chæ chín laø trí taát caû töï taïi ñeán bæ ngaïn. Thöù möôøi laø trí thieän tri thöùc phaùt taâm Boà Ñeà tích taäp thieän caên. an truï taát caû phaùp quaûng ñaïi khaép heát khoâng

thöøa—This is ten kinds of treasury of great consequences of all actions of all sentient beings. knowledge possessed by Enlightening Beings Sixth, skillful analytic knowledge penetrating the when they first attain the concentration of practices of all Buddhist disciples. Seventh, knowledge of the adornments of Buddhas skillful analytic knowledge pentrating the according to the Flower Adornment Sutra, Chapter practices of all Individual Illuminates. Eighth, 27. First, knowledge illuminating all Buddha-skillful analytic knowledge penetrating the lands. Second, knowledge of the births of all practices of all Enlightening Beings. Ninth, skillful beings. Third, knowledge of how to make magical analytic knowledge penetrating the practices of displays of past, future and present. Fourth, mundane things. Tenth, skillful analytic knowledge of all Buddha-bodies. Fifth, knowledge knowledge penetrating all principles and attributes comprehending all Buddha teachings. Sixth, of Buddhahood. knowledge embracing all pure phenomena. Möôøi Trí Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt: Seventh, knowledge of how to cause all beings to Theo kinh Hoa Nghieâm, phaåm 38, coù möôøi trí voâ enter the reality body. Eighth, pure knowledge of ngaïi duïng cuûa chö ñaïi Boà Taùt. Thöù nhaát laø trí voâ universal directly perceiving all things. Ninth, taän bieän taøi. Thöù nhì laø trí taát caû toång trì khoâng knowledge of total freedom reaching the other queân maát. Thöù ba laø trí coù khaû naêng bieát vaø noùi shore. Tenth, knowledge establishing all universal nhöõng caên taùnh cuûa taát caû chuùng sanh. Thöù tö laø trí principles. ôû trong moät nieäm, duøng trí voâ ngaïi, bieát taâm haønh Möôøi Trí Thieän Xaûo Cuûa Chö Ñaïi Boà Taùt : Theo cuûa taát caû chuùng sanh. Thöù naêm laø trí bieát roõ chuùng Kinh Hoa Nghieâm, Phaåm 38, coù möôøi trí xaûo phaân sanh sôû thích duïc laïc, thieân höôùng, taäp khí, phieàn bieät cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong naõo. tuøy theo choã thích nghi maø cho thuoác trò lieäu. phaùp naày thôøi ñöôïc trí phaân bieät caùc phaùp thieän Thöù saùu laø trong khoaûng moät nieäm hay vaøo ñöôïc xaûo voâ thöôïng cuûa taát caû chö Phaät. Thöù nhaát laø trí thaäp löïc cuûa Nhö Lai. Thöù baûy laø duøng trí voâ ngaïi xaûo phaân bieät nhaäp taát caû caùc coõi. Thöù nhì laø trí bieát taát caû kieáp tam theá vaø chuùng sanh trong ñoù. xaûo phaân bieät nhaäp taát caû caùc choã cuûa chuùng sanh. Thöù taùm laø ôû trong moãi nieäm hieän thaønh chaùnh Thöù ba laø trí xaûo phaân bieät nhaäp taát caû taâm haønh giaùc, thò hieän cho chuùng sanh khoâng ñöùt ñoaïn. Thöù cuûa caùc chuùng sanh. Thöù tö laø trí xaûo phaân bieät chín laø nôi moät

chuùng sanh töôûng bieát taát caû chuùng nhaäp caên taùnh cuûa taát caû chuùng sanh. Thöù naêm laø sanh nghieäp. Thöù möôøi laø nôi ngoân aâm cuûa moät trí xaûo phaân bieät nhaäp nghieäp baùo cuûa taát caû chuùng chuùng sanh, hieåu lôøi noùi cuûa taát caû chuùng sanh— sanh. Thöù saùu laø trí xaûo phaân bieät nhaäp taát caû haïnh Ten kinds of unimpeded function relating to Thanh Vaên. Thöù baûy laø trí xaûo phaân bieät nhaäp taát knowledge according to the Flower Adornment caû haïnh Ñoäc Giaùc. Thöù taùm laø trí xaûo phaân bieät Sutra, Chapter 38. First, inexhaustible analytic nhaäp taát caû haïnh Boà Taùt. Thöù chín laø trí xaûo phaân powers. Second, retention of all dharani bieät thaâm nhaäp taát caû thöïc haønh cuûa theá gian phaùp. concentration formulae. Third, ability to know and Thöù möôøi laø trí xaûo phaân bieät nhaäp taát caû Phaät explain with certainty the faculties of all sentient phaùp—According to the Flower Adornment Sutra, beings. Fourth, instantly knowing, by unhindered Chapter 38, there are ten kinds of skillful analytic knowledge, the action of the minds of all sentient knowledge of Great Enlightening Beings. beings. Fifth, knowing clearly all sentient beings' Enlightening Beings who abide by these can attain inclinations, propensities, habits, and afflictions. supreme knowledge of Buddhas that skillfully Giving them remedies in accordance with their distinguishes all things. First, skillful analytic ailments. Sixth, In a single moment they are able knowledge penetrating all lands. Second, skillful to enter into the ten powers of Buddhas. Seventh, analytic knowledge penetrating all abodes of by unimpeded knowledge they are able to know sentient beings. Third, skillful analytic knowledge all ages of past, present, and future and sentient penetrating the mental activities of all sentient beings therein. Eighth, moment to moment they beings. Fourth, skillful analytic knowledge manifest the attainment of enlightenment, showing penetrating the faculties of all sentient beings. it to sentient beings endlessly. Ninth, know the Fifth, skillful analytic knowledge penetrating the actions of all sentient beings in the thought of one

sentient being. Tenth, understand the language of Phaät ñeàu hay ngoài phaùp giôùi taát caû ñaïo traøng, voâ all sentient beings in the words of one sentient chöôùng ngaïi truï. Thöù taùm laø chö Phaät ñeàu hay being. nieäm nieäm quaùn taâm haønh cuûa taát caû chuùng sanh, Möôøi Truï Phaùp Giuùp Chö Boà Taùt Vieân Maõn duøng ba moân töï taïi giaùo hoùa ñieàu phuïc, voâ chöôùng Ñaïi Nguyeän: Theo Kinh Hoa Nghieâm, Phaåm 18, ngaïi truï. Thöù chín laø chö Phaät ñeàu hay duøng moät coù möôøi truï phaùp giuùp chö ñaïi Boà Taùt vieân maõn thaân truï ôû voâ löôïng baát tö nghì choã chö Phaät vaø taát ñaïi nguyeän. Khi chö Boà Taùt thaønh töïu nhöõng caû choã lôïi ích cuûa chuùng sanh, voâ chöôùng ngaïi truï. nguyeän naày thôøi ñöôïc möôøi voâ taän traïng. Thöù nhaát Thöù möôøi laø chö Phaät ñeàu hay khai thò chaùnh phaùp laø taâm khoâng nhaøm chaùn. Thöù nhì laø ñuû ñaïi trang voâ löôïng chö Phaät noùi, voâ chöôùng ngaïi truï —Ten nghieâm. Thöù ba laø nhôù nguyeän löïc thuø thaéng cuûa ways in which Buddhas remain unhindered chö Boà Taùt. Thöù tö laø nghe caùc Phaät ñoä ñeàu according to the Flower Adornment Sutra, Chapter nguyeän vaõng sanh. Thöù naêm laø thaâm taâm (Boà Ñeà) 33. First, all Buddhas can

travel to all worlds, laâu daøi taän kieáp vò lai. Thöù saùu laø nguyeän troïn remaining unhindered. Second, all Buddhas are thaønh töïu taát caû chuùng sanh. Thöù baûy laø truï taát caû able to abide in all worlds, remaining unhindered. kieáp chaúng laáy laøm nhoïc. Thöù taùm laø thoï taát caû Third, all Buddhas can walk, stand, sit and recline khoå chaúng sanh oaùn haän. Thöù chín laø nôi taát caû söï in all worlds, remaining unhindered. Fourth, all vui loøng khoâng tham tröôùc. Thöù möôøi laø thöôøng Buddhas can expound the truth in all worlds, sieâng gìn giöõ phaùp moân voâ thöôïng—According to remaining unhindered. Fifth, all Buddhas can the Flower Adornment Sutra, Chapter 18, there abide in the heaven of contentment in all worlds, are ten principles (abiding) which help remaining unhindered. Sixth, all Buddhas are able Enlightening Beings to fulfill their great vows. to enter all the pasts, presents and futures of the When Enlightening Beings fulfill these vows, they cosmos, remaining unhindered. Seventh, all will attain ten inexhaustible treasuries. First, never Buddhas are able to sit at all enlightenment sites wearying in mind. Second, preparing great in the cosmos, remaining unhindered. Eighth, all adornments. Third, remembering the superlative Buddhas are able to observe the mental patterns will power of enlightening beings. Fourth, when of all sentient beings in each moment of thought, hearing about the Buddha-lands, vowing to be and use their powers of diagnosis, prescription, born in them all. Fifth, keep their profound and occult effects to teach and tune them, determination everlasting. Sixth, vowing to remaining unhindered. Ninth, all Buddhas are able develop all living beings fully. Seventh, staying to sojourn at the places of innumerable Buddhas through all ages without considering it with one body, and in all places, benefitting living troublesome. Eighth, accepting all suffering beings, remaining unhindered. Tenth, all Buddhas without aversion. Ninth, having no craving or are able to expound true teachings spoken by attachment to any pleasures. Tenth, always infinite Buddhas, remaining unhindered. diligently protecting the unexcelled teaching. Möôøi Tö Töôûng Sieâu Phaøm Cuûa Chö Ñaïi Boà Möôøi Truï Voâ Chöôùng Ngaïi Cuûa Chö Phaät: Taùt: Theo Ñöùc Phaät trong kinh Hoa Nghieâm, chö Möôøi ñieàu voâ chöôùng ngaïi truï cuûa chö Phaät theo Ñaïi Boà Taùt coù möôøi thöù tö töôûng sieâu phaøm, nhôø kinh Hoa Nghieâm, Phaåm 33. Thöù nhaát laø chö Phaät ñoù maø chö Boà Taùt ñaït ñöôïc töôûng thieän xaûo voâ ñeàu hay qua ñeán taát caû theá giôùi, voâ chöôùng ngaïi thöôïng. Thöù nhaát laø chö Boà Taùt suy töôûng taát caû truï. Thöù nhì laø chö Phaät ñeàu hay truï ôû taát caû theá thieän caên nhö chính thieän caên cuûa hoï. Thöù nhì laø giôùi, voâ chöôùng ngaïi truï. Thöù ba laø chö Phaät ñeàu chö Boà Taùt suy töôûng taát caû caùc thieän caên laø hay ôû nôi taát caû theá giôùi ñi, ñöùng, ngoài, naèm voâ chuûng töû Boà Ñeà. Thöù ba laø chö Boà Taùt suy töôûng chöôùng ngaïi truï. Thöù tö laø chö Phaät ñeàu hay ôû nôi nôi taát caû chuùng sanh laø caên khí Boà Ñeà. Thöù tö laø taát caû theá giôùi dieãn thuyeát chaùnh phaùp voâ chöôùng chö Boà Taùt suy töôûng nôi taát caû nguyeän laø töï ngaïi truï. Thöù naêm laø chö Phaät ñeàu hay ôû nôi taát caû nguyeän. Thöù naêm laø chö Boà taùt suy töôûng nôi taát theá giôùi truï ôû cung trôøi Ñaâu Suaát voâ chöôùng ngaïi caû caùc phaùp laø xuaát ly. Thöù saùu laø chö Boà Taùt suy truï. Thöù saùu laø chö Phaät ñeàu

hay nhaäp phaùp giôùi töôûng nôi taát caû caùc haïnh laø töï haïnh. Thöù baûy laø taát caû tam theá, voâ chöôùng ngaïi truï. Thöù baûy laø chö chö Boà Taùt suy töôûng nôi taát caû caùc phaùp laø Phaät

phaùp. Thöù taùm laø chö Boà Taùt suy töôûng nôi taát caû intellect being able to enter countless phaùp ngöõ ngoân laø ñaïo ngöõ ngoân. Thöù chín laø chö concentrations. Third, control of facilities, being Boà Taùt suy töôûng nôi taát caû chö Phaät laø nhöõng able to array all worlds with infinite ñaáng töø phuï. Thöù möôøi laø chö Boà Taùt suy töôûng embellishments. Fourth, control of action, being nôi taát caû caùc Ñaáng Nhö Lai laø khoâng hai (laø able to experience consequences at any time. moät)—According to the Buddha in The Flower Fifth, control of birth, being able to manifest birth Adornment Sutra, Great Enlightening Beings have in all worlds. Sixth, control of understanding, ten kinds of extraordinary thought which help being able to see Buddha filling all worlds. them attain unexcelled skillful thought. First, all Seventh, control of will, being able to achieve true Great Enlighening Beings think of all roots of awakening in any lands whenever desired. goodness as their own roots of goodness. Second, Eighth, control of spiritual powers, showing all they think of all roots of goodness as seeds of kinds of great mystical displays. Ninth, control of enlightenment. Third, they think all sentient doctrine, revealing boundless gateways to truth. beings as vessels of enlightenment. Fourth, they Tenth, control of knowledge, in each moment of think of all vows as their own vows. Fifth, they thought manifesting the ten powers of fearlessness think of all truths as emancipation. Sixth, they of Buddhas, attaining true enlightenment. think of all practices as their own practices. Möôøi Töôùng Cuûa Thaân Ñöùc Nhö Lai: See Möôøi Seventh, they think that all things as teachings of Töôùng Xuaát Hieän Cuûa Ñöùc Nhö Lai. Buddha. Eighth, they think of all modes of Möôøi Töôùng Xuaát Hieän Cuûa Ñöùc Nhö Lai: Ten language as the path of verbal expression. Ninth, types of characteristics of manifestation of a they think of all Buddhas as benevolent parents. Buddha—Theo Kinh Hoa Nghieâm, Phaåm Nhö Lai Tenth, they think of all Budhas as one. Xuaát Hieän (37), coù möôøi töôùng xuaát hieän cuûa Ñöùc Möôøi Töï Taïi Cuûa Chö Ñaïi Boà Taùt: Theo Kinh Nhö Lai. Töôùng Xuaát Hieän Thöù Nhaát Cuûa Nhö Hoa Nghieâm, Phaåm 38, chö Boà Taùt coù möôøi töï taïi. Lai. Ví nhö Ñaïi Thieân theá giôùi naày, chaúng phaû i do Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc vieân moät duyeân, chaúng phaûi do moät söï maø ñöôïc thaønh maõn taát caû caùc moân Ba-La-Maät, trí hueä thaàn löïc, töïu, phaûi do voâ löôïng duyeân, voâ löôïng söï môùi boà ñeà töï taïi cuûa chö Phaät. Thöù nhaát laø mai ng töï taïi, thaønh, nhöõng laø noåi giaêng maây lôùn, tuoân xoái möa vì truï thoï maïng trong baát khaû thuyeát kieáp. Thöù nhì lôùn, coù boán thöù phong luaân noái tieáp nhau laøm sôû y laø taâm töï taïi vì trí hueä hay nhaäp voâ soá tam muoäi. vaø boán thöù ñaïi trí phong luaân. Töù Phong Luaân Noái Thöù ba laø ñoà duøng töï taïi, vì hay duøng voâ löôïng ñoà Tieáp Laøm Sôû Y, ñöôïc taïo neân bôûi coäng nghieäp cuûa trang nghieâm ñeå trang nghieâm taát caû theá giôùi. Thöù chuùng sanh vaø thieän caên cuûa chö Boà Taùt phaùt khôûi, tö laø nghieäp töï taïi vì tuøy thôøi thoï baùo. Thöù naêm laø laøm cho taát caû chuùng sanh trong ñoù ñeàu tuøy sôû nghi thoï

sanh töï taïi vì thò hieän thoï sanh nôi taát caû theá maø ñöôïc thoï duïng. Voâ löôïng nhaân duyeân nhö vaäy giôùi. Thöù saùu laø giaûi töï taïi, vì thaáy Phaät ñaày khaép môùi thaønh Ñaïi Thieân theá giôùi. Phaùp taùnh nhö vaäy taát caû theá giôùi. Thöù baûy laø nguyeän töï taïi, vì trong khoâng coù sanh giaû, khoâng coù taùc giaû, khoâng coù tri caùc coõi tuøy duïc tuøy thôøi maø thaønh chaùnh giaùc. Thöù giaû, khoâng coù thaønh giaû, nhöng Ñaïi Thieân theá giôùi taùm laø thaàn löïc töï taïi, vì thò hieän taát caû ñaïi thaàn vaãn ñöôïc thaønh töïu. Naêng Trì Phong luaân, coù khaû thoâng. Thöù chín laø phaùp töï taïi, vì thò hieän voâ bieân naêng trì ñaïi thuûy. Naêng Tieâu Phong Luaân, coù khaû phaùp moân. Thöù möôøi laø trí töï taïi, vì trong moãi naêng tieâu ñaïi thuûy. Kieán Laäp Phong luaân, coù khaû nieäm thò hieän Nhö Lai thaäp löïc voâ uùy thaønh chaùnh naêng kieán laäp taát caû caùc xöù sôû. Trang Nghieâm giaùc—According to the Flower Adornment Sutra, Phong Luaân, coù khaû naêng trang nghieâm vaø phaân Chapter 38, there are ten kinds of control of Great boá caùc ñieàu thieän xaûo. Töù Ñaïi Trí Phong Luaân. Enlightening Beings. Enlightening Beings who Ñöùc Nhö Lai thaønh Chaùnh Ñaúng Chaùnh Giaùc nhö abide by these can attain mastery of vaäy, phaùp taùnh nhö vaäy, voâ sanh voâ taùc maø ñöôïc enlightenment, fulfilling the transcendence, thaønh töïu. Ñaïi Trí Phong Luaân Ñaø La Ni nieäm trì knowledge, spiritual power of all Buddhas. First, chaúng queân vì hay trì taát caû ñaïi phaùp vaân ñaïi phaùp control of life, being able to remain alive for vuõ cuûa Nhö Lai. Ñaïi Trí Phong Luaân Xuaát Sanh untold eons. Second, control of mind, their Chæ Quaùn vì hay tieâu dieät taát caû phieàn naõo. Ñaïi Trí

Phong Luaân Hoài Höôùng Thieän Xaûo vì hay thaønh vuõ teân laø naêng thaønh vì noù hay thaønh taát caû trí hueä töïu taát caû thieän caên. Ñaïi Trí Phong Luaân Xuaát phaùp böûu. Coù maây lôùn möa lôùn teân phaân bieät, hay Sanh Ly Caáu Sai Bieät Trang Nghieâm vì khieán quaù phaân bieät Tam thieân Ñaïi thieân theá giôùi. Ñöùc Nhö khöù nhöõng chuùng sanh ñöôïc hoùa ñoä, thieän caên cuûa Lai cuõng coù ñaïi phaùp vuõ teân phaân bieät, vì coù khaû hoï thanh tònh, thaønh töïu söùc thieän caên voâ laäu cuûa naêng phaân bieät taát caû taâm sôû thích cuûa chuùng sanh. Nhö Lai. Töôùng Xuaát Hieän Thöù Nhì Cuûa Nhö Lai. Töôùng Xuaát Hieän Thöù Saùu Cuûa Nhö Lai. Ví nhö Ví nhö Ñaïi Thieân theá giôùi luùc saép thaønh laäp, maây maây lôùn möa lôùn tuoân nöôùc ñoàng moät vò maø tuøy lôùn tuoân möa goïi laø hoàng chuù. Taát caû phöông xöù nhöõng choã möa coù voâ löôïng sai bieät. Ñöùc Phaät chaúng theå thoï, chaúng theå trì, chæ tröø Ñaïi Thieân theá cuõng vaäy, xuaát hieän tuoân ñaïi bi phaùp thuûy ñoàng giôùi. Cuõng nhö vaäy, Ñöùc Nhö Lai Chaùnh Ñaúng moät vò, maø tuøy sôû nghi thuyeát phaùp coù voâ löôïng sai Chaùnh Giaùc noåi ñaïi phaùp vaân, tuoân ñaïi phaùp vuõ, bieät. Töôùng Xuaát Hieän Thöù Baûy Cuûa Nhö Lai. Ví goïi laø thaønh töï Nhö Lai xuaát hieän, taát caû haøng nhò nhö Ñaïi Thieân theá giôùi, luùc môùi thaønh laäp, tröôùc thöøa taâm chí heïp keùm khoâng thoï ñöôïc, khoâng trì heát thaønh cung ñieän cuûa trôøi coõi saéc, keá ñeán thaønh ñöôïc, chæ tröø söùc taâm töông tuïc cuûa chö Ñaïi Boà cung ñieän cuûa trôøi coõi duïc, keá ñeán thaønh choã cuûa Taùt. Töôùng Xuaát Hieän Thöù Ba Cuûa Nhö Lai. Ví loaøi ngöôøi vaø nhöõng loaøi khaùc. Cuõng nhö vaäy, Ñöùc nhö chuùng sanh vì do nghieäp löïc, maây

lôùn tuoân Nhö Lai xuaát hieän, tröôùc heát khôûi nhöõng haïnh trí möa, ñeán khoâng töø ñaâu, ñi khoâng veà ñaâu. Cuõng hueä Boà Ñeà, keá khôûi nhöõng haïnh trí hueä Duyeân vaäy, Ñöùc Nhö Lai Chaùnh Ñaúng Chaùnh Giaùc, do Giaùc, keá khôûi nhöõng haïnh trí hueä thieän caên Thanh söùc thieän caên cuûa chö Boà Taùt, noåi ñaïi phaùp vaân, Vaên, keá khôûi nhöõng haïnh trí hueä thieän caên höõu vi tuoân ñaïi phaùp vuõ, cuõng khoâng ñeán töø ñaâu, ñi chaúng cuûa caùc chuùng sanh khaùc. Nhö maây lôùn tuoân nöôùc ñeán ñaâu. Töôùng Xuaát Hieän Thöù Tö Cuûa Nhö Lai. moät vò vì theo thieän caên cuûa chuùng sanh sai khaùc Ví nhö maây lôùn tuoân xoái möa lôùn. Trong Ñaïi neân khôûi caùc loaïi cung ñieän chaúng ñoàng. Ñaïi bi Thieân theá giôùi taát caû chuùng sanh khoâng bieát ñöôïc phaùp vuõ nhöùt vò cuûa Ñöùc Nhö Lai tuøy caên khí cuûa soá. Neáu muoán tính ñeám, chæ luoáng phaùt cuoàng. chuùng sanh maø coù sai khaùc. Töôùng Xuaát Hieän Thöù Duy coù Ma Heâ Thuû La, chuû cuûa Ñaïi Thieân theá Taùm Cuûa Nhö Lai. Ví nhö luùc theá giôùi ban ñaàu saép giôùi, do söùc thieän caên ñaõ tu töø quaù khöù, nhaãn ñeán thaønh laäp, coù ñaïi thuûy khôûi ñaày khaép ñaïi thieân theá moät gioït ñeàu bieát roõ caû. Cuõng vaäy, Ñöù c Nhö Lai giôùi, sanh hoa sen lôùn teân laø Nhö Lai Xuaát Hieän Chaùnh Ñaúng Chaùnh Giaùc noåi ñaïi phaùp vaân, tuoân Coâng Ñöùc Böûu Trang Nghieâm, che khaép treân maët ñaïi phaùp vuõ, taát caû chuùng sanh, Thanh Vaên Duyeân nöôùc, aùnh saùng chieáu taát caû theá giôùi möôøi phöông. Giaùc ñeàu khoâng bieát ñöôïc. Neáu muoán nghó löôøng, Luùc ñoù Ma Heâ Thuû La vaø Tònh Cö Thieân thaáy hoa taâm aét cuoàng loaïn. Chæ töø Ñaïi Boà Taùt, chuû cuûa taát sen ñoù, lieàn quyeát ñònh bieát trong kieáp naày coù bao caû theá gian, do söùc giaùc hueä ñaõ tu töø quaù khöù, nhaãn nhieâu Ñöùc Phaät nhö vaäy xuaát theá. Maây lôùn tuoân ñeán moät vaên moät caâu nhaäp vaøo taâm chuùng sanh möa moät thöù nöôùc ñoàng moät vò khoâng coù sai khaùc. ñeàu bieát roõ. Töôùng Xuaát Hieän Thöù Naêm Cuûa Nhö Do chuùng sanh thieän caên chaúng ñoàng neân phong Lai. Ví nhö maây lôùn tuoân möa, cuõng nhö Ñöùc Nhö luaân chaúng ñoàng. Phong luaân sai khaùc neân theá giôùi Lai xuaát hieän noåi ñaïi phaùp vaân, tuoân ñaïi phaù p vuõ. sai khaùc. Cuõng nhö vaäy, Nhö Lai xuaát hieän ñaày ñuû Coù maây lôùn möa lôùn teân laø naêng dieät, dieät ñöôïc thieän caên coâng ñöùc, phoùng nhieàu thöù quang minh hoûa tai. Cuõng nhö vaäy, Ñöùc Nhö Lai coù ñaïi phaùp ñaïi trí voâ thöôïng cöùu ñoä nhieàu chuûng loaïi chuùng vuõ teân laø naêng dieät, hay dieät taát caû phieàn naõo cuûa sanh khaùc nhau. Phong Luaân: Baáy giôø trong ñoù coù chuùng sanh. Coù maây lôùn möa lôùn teân laø naêng khôûi, phong luaân noåi leân teân laø Thieân Tònh Quang Minh naêng khôûi ñaïi thuûy. Cuõng nhö vaäy, Ñöùc Nhö Lai hay laøm thaønh cung ñieän chö Thieân coõi saéc. Laïi coù coù ñaïi phaùp vuõ teân laø naêng khôûi, hay khôûi taát caû phong luaân teân laø Tònh Quang Trang Nghieâm hay thieän caên cuûa chuùng sanh. Coù maây lôùn möa lôùn teân thaønh cung ñieän chö thieân coõi duïc. Laïi coù phong laø naêng chæ, hay ngaên ñaïi thuûy. Cuõng nhö vaäy, Ñöùc luaân teân laø Kieân Maät Voâ Naêng Hoaïi hay thaønh Nhö Lai coù ñaïi phaùp vuõ teân naêng chæ, hay ngaên nhöõng ñaïi vaø tieåu luaân vi sôn cuøng kim cang sôn. kieán hoaëc cuûa taát caû chuùng sanh. Coù maây lôùn möa Laïi coù phong luaân teân laø Thaéng Cao hay thaønh lôùn teân laø naêng

thaønh, hay thaønh taát caû caùc baùu ma nuùi Tu Di. Laïi coù phong luaân teân laø Baát Ñoäng hay ni. Cuõng nhö vaäy, Ñöùc Nhö Lai cuõng coù ñaïi phaùp thaønh möôøi nuùi lôùn (teân laø Khö Ñaø La, Tieân Nhôn,

Phuïc ma, Ñaïi Phuïc Ma, Trì Song, Ni Daân Ñaø La, thuø thaéng voâ taän ñoàng vôùi hö khoâng giôùi phaùp giôùi Muïc Chôn Laân Ñaø, Ma Ha Muïc Chôn Laân Ñaø, cuûa Nhö Lai. Töôùng Xuaát Hieän Thöù Chín Cuûa Nhö Höông Sôn vaø Tuyeát Sôn). Coù phong luaân teân laø Lai. Y nhö hö khoâng khôûi boán phong luaân giöõ laáy An Truï hay thaønh ñaïi ñòa. Laïi coù phong luaân teân thuûy luaân. Thuûy luaân hay giöõ laáy ñaïi ñòa cho khoûi Trang Nghieâm hay thaønh cung ñieän cuûa ñòa thieân, tan hö. Vì theá neân noùi ñòa luaân y nôi thuûy luaân, long cung, caøn thaùt baø cung. Coù phong luaân teân laø thuûy luaân y nôi phong luaân, phong luaân y nôi hö Voâ Taän Taïng hay thaønh taát caû caùc ñaïi haûi trong khoâng, hö khoâng khoâng choã y. Daàu khoâng choã y Ñaïi Thieân Theá Giôùi. Coù Phong luaân teân laø Phoå maø hö khoâng coù theå laøm cho Ñaïi Thieân theá giôù i Quang Minh Taïng hay thaønh nhöõng ma ni böûu ñöôïc an truï. Cuõng nhö vaäy, Ñöùc Nhö Lai xuaát hieän trong Ñaïi Thieân theá giôùi. Coù phong luaân teân Kieân y nôi quang minh voâ ngaïi hueä phaùt khôûi boán thöù Coá Caên hay thaønh taát caû nhö yù thoï. Quang Minh ñaïi trí phong luaân cuûa Phaät hay giöõ laáy thieän caên Ñaïi Trí Voâ Thöôïng cuûa Phaät. Quang minh ñaïi trí cuûa taát caû chuùng sanh. Chö Phaät Theá Toân ñaïi töø voâ thöôïng teân laø Trí Baát Tö Nghì chaúng döùt Nhö cöùu hoä taát caû chuùng sanh, ñaïi bi ñoä thoaùt taát caû Lai chuûng, chieáu khaép taát caû theá giôùi möôøi chuùng sanh, ñaïi töø ñaïi bi lôïi ích khaép caû. Nhöng phöông, thoï Nhö Lai quaùn ñaûnh kyù cho chö Boà Taùt ñaïi töø ñaïi bi y ñaïi phöông tieän thieän xaûo, Phöông seõ thaønh Chaùnh Giaùc xuaát hieän ra ñôøi. Nöôùc moät tieän thieän xaûo y Nhö Lai xuaát hieän. Nhö Lai xuaát vò ñaïi bi cuûa Nhö Lai khoâng coù phaân bieät, vì caùc hieän y voâ ngaïi hueä quang minh. Voâ ngaïi hueä chuùng sanh sôû thích chaúng ñoàng, caên taùnh ñeàu quang minh khoâng choã y. Nhieáp Ñaïi Trí Phong khaùc neân khôûi nhieàu thöù phong luaân sai khaùc, Luaân, nhieáp khaép chuùng sanh ñeàu laøm cho hoan khieán caùc Boà Taùt thaønh töïu phaùp Nhö Lai xuaát hyû. Kieán Laäp Chaùnh Phaùp Ñaïi Trí Phong Luaân, hieän, trong ñaïi trí phong luaân xuaát sanh caùc thöù trí khieán caùc chuùng sanh ñeàu öa thích. Giöõ Gìn Thieän hueä quang minh. Ñöùc Nhö Lai xuaát hieän laïi coù Caên Ñaïi Trí Phong Luaân, giöõ gìn taát caû thieän caên quang minh ñaïi trí voâ thöôïng teân laø Thanh Tònh Ly cuûa chuùng sanh. Phöông Tieän Ñaïi Trí Phong Luaân, Caáu hay thaønh Phaät trí voâ laäu voâ taän. Laïi coù quang ñuû taát caû phöông tieän thoâng ñaït voâ laäu giôùi. Töôùng minh ñaïi trí voâ thöôïng teân laø Phoå Chieáu thaønh trí Xuaát Hieän Thöù Möôøi. Nhö Ñaïi Thieân theá giôùi ñaõ baát tö nghì Nhö Lai khaép vaøo phaùp giôùi. Laïi coù thaønh töïu roài, nhieâu ích voâ löôïng chuùng sanh. quang minh ñaïi trí voâ thöôïng teân laø Trì Phaät Cuõng vaäy, Ñöùc Nhö Lai xuaát hieän nhieàu thöù lôïi Chuûng Taùnh hay thaønh söùc chaúng khuynh ñoäng ích cho voâ löôïng chuùng sanh. Lôïi ích cuûa phong cuûa Nhö Lai. Laïi coù quang minh ñaïi trí voâ thöôïng luaân: Loaøi thuûy toäc ñöôïc lôïi ích ôû döôùi nöôùc. teân laø Hoaùnh Xuaát Voâ Naêng Hoaïi hay thaønh trí voâ Chuùng

sanh treân bôø ñöôïc lôïi ích treân ñaùt lieàn. uùy voâ hoaïi cuûa Nhö Lai. Laïi coù quang minh ñaïi trí Chuùng sanh treân khoâng ñöôïc lôïi ích treân khoâng. voâ thöôïng teân laø Nhöùt Thieát Thaàn Thoâng hay Lôïi ích cuûa söï xuaát hieän cuûa Phaät: Ñöùc Nhö Lai thaønh nhöõng phaùp baát coäng nhöùt thieát chuûng trí cuûa xuaát hieän lôïi ích taát caû chuùng sanh. Ngöôøi thaáy Nhö Lai. Laïi coù quang minh ñaïi trí voâ thöôïng teân Phaät sanh hoan hyû thôøi ñöôïc lôïi ích nôi söï hoan hyû. laø Xuaát Sanh Bieán Hoùa hay thaønh trí chaúng hö maát Keû an truï nôi tònh giôùi thôøi ñöôïc lôïi ích nôi tònh cuûa Nhö Lai, khieán ngöôøi thaáy, nghe, thaân caän ñeàu giôùi. Keû truï nôi caùc thieàn ñònh vaø moân voâ löôïng sanh thieän caên. Laïi coù quang minh ñaïi trí voâ thôøi ñöôïc lôïi ích nôi Thaùnh xuaát theá ñaïi thaàn thöôïng teân laø Phoå Tuøy Thuaän hay thaønh thaân trí thoâng. Keû truï phaùp moân quang minh thôøi ñöôïc ích hueä phöôùc ñöùc cuûa Nhö Lai, vì taát caû chuùng sanh lôïi nhôn quaû chaúng hoaïi. Keû truï voâ sôû höõu quang maø laøm lôïi ích. Laïi coù quang minh ñaïi trí voâ minhthôøi ñöôïc lôïi ích taát caû phaùp chaúng hoaïi — thöôïng teân laø Baát Khaû Cöùu Caùnh hay thaønh dieäu According to The Flower Ornament Scripture, trí thaäm thaâm cuûa Nhö Lai, tuøy choã khai ngoä laøm Chapter Manifestation of Buddha (37), there are cho tam baûo chuûng vónh vieãn chaúng ñoaïn tuyeät. ten types of characteristics of manifestation of Laïi coù quang minh ñaïi trí voâ thöôïng teân laø Chuûng Buddha. The first characteristic of the Chuûng Trang Nghieâm hay thaønh thaân töôùng haûo manifestation of a Buddha. It is as a billion-world trang nghieâm cuûa Nhö Lai, khieán taát caû chuùng universe is not formed just by one condition, not sanh ñeàu hoan hyû. Laïi coù quang minh ñaïi trí voâ by one phenomenon, it can be formed only by thöôïng teân laø Baát Khaû Hoaïi hay thaønh thoï maïng innumerable conditions, innumerable things. That

is to say, the rising and spreading of great clouds characteristic of manifestation of a Buddha. Just as and showering of great rain produce four kinds of sentient beings, by the force of their acts, shower atmosphere, continuously making a basis and four rain from great clouds, which do not come from kinds of atmosphere of great knowledge of the anywhere or go anywhere, in the same way Great enlightened. Four kinds of atmosphere, Enlightening Beings, by the power of their roots of continuously make a basis, which produced by the goodness, rouse the clouds of the Great Teaching joint actions of sentient beings and by the roots of and shower the rain of the Great Teaching, yet it goodness of Enlightening Beings, enabling all comes from nowhere and goes nowhere. The sentient beings to get the use of what they need. Fourth characteristic of manifestation of a Buddha. Innumerable of such causes and conditions form Just as no beings in the universe can count the the universe. It is such by the nature of things, drops of rain pouring from great clouds, and would there is no producer or maker, no knower or go crazy if they tried, for only overlord god of the creator, yet the worlds come to be. The holder, universe, by the power of roots of goodness which can hold the great waters. The evaporator, cultivated in the past, is aware of every single which can evaporate the great waters. The drop, in the same way the Buddha produces great structure, which can set up all places. The clouds of

teachings and showers great rain of arrangement, which can arrange and distribute all teachings that all sentient beings, seekers of the goodness. Four kinds of atmosphere of great personal salvation and self-enlightened ones knowledge of The Enlightened. The Buddhas' cannot know, and they would surely go mad if attainment of enlightenment in this way is thus by they tried to assess them in thought; only the the nature of things, without production or Great Enlightening Beings , lords of all worlds, by creation, it nevertheless takes place. The the power of awareness and intellect cultivated in atmosphere of great knowledge of mental the past, comprehended every single expression command able to retain memory without and phrase, and how they enter beings' minds. forgetting, being able to hold the great clouds and The fifth characteristic of manifestation of a rain of teachings of all Budhas. The atmosphere of Buddha. It is as when great clouds shower rain. great knowledge producing tranquility and The Buddha's manifestation is also like this, insight, being able to evaporate all afflictions. The producing great clouds of teaching, showering atmosphere of great knowledge of skillful great rain of teaching. There is a great cloud dedication, being able to perfect all roots of raining called the extinguisher, because it can goodness. The atmosphere of great knowledge extinguish fire. In the same manner, the Buddha's producing undefiled, variegated, magnificient great rain of teaching also called extinguisher arrays of adornments, causing the roots of because it can extinguish all sentient goodness of all beings taught in the past to be beings''afflictions. There is a great cloud raining purified, and consummating the power of the called producer, because it can produce floods. In untainted roots of goodness of The Enlightened. the same manner, the Buddha's great rain of The second characteristic of manifestation of a teaching also called producer because it can Buddha. Just as when billon-world universe is produce all sentient beings' roots of goodness. about to form , the rain falling from the great There is a great cloud raining called stopper, clouds, call "the deluge," cannot be absorbed or because it can stop floods. In the same manner, held by any place except the universe when it is the Buddha's also has a great rain of teaching about to form, in the same way when the Buddha called stopper because it can stop all sentient rouses the clouds of the Great Teaching and beings' delusions of views. There is a great cloud showers the rain of the Great Teaching those of raining called maker, because it can make all the two lesser vehicles, whose minds and wills kinds of jewels. The Buddha also has a great rain are narrow and weak, cannot absorb or hold it; this of teaching called maker because it can make all is possible only for the Great Enlightening Beings jewels of wisdom. There is a great cloud raining with the power of mental continuity. The third called distinguisher, because it can distinguish the

billion worlds of the universe. The Buddha also of unexcelled great knowledge to save different has a great rain of teaching called distinguisher types of sentient beings. Atmospheres: At that because it distinguishes the inclinations of all time there arises an atmosphere called highly sentient beings. The sixth characteristic of purified light which makes the mansions of the manifestation of a Buddha. Just as the great clouds heavens of the realm of form. There arises an rain water of one flavor, yet there are

atmosphere caled array of pure lights, which innumerable differences according to where it makes the mansions of the heavens of the world of rains, in the same way Buddha appearing in the desire. There arises an atmosphere called firm, world rains water of teaching of one flavor of dense, and indestructible, which makes the great great compassion, yet his sermons according to the and small peripheral mountains and the iron needs of the situation are infinitely variegated. mountains. There arises an atmosphere called The seventh characteristic of manifestation of a Supreme High which makes the polar mountains. Buddha. When a billion-world universe first There arises an atmosphere called immovable forms, the abodes of the heavens in the realm of which makes the ten great mountains. There arises form are made first, then the abodes of the an atmosphere called stabilization which makes heavens in the realm of desire, and then the the earth. There arises an atmosphere called abodes of human and other beings. Similarly adornment which makes the palaces of the earth Buddha appearing in the world first produces the and sky, of the water and sound spirits. There knowledge of practices of Enlightening Beings, arises an atmosphere called inexhaustible treasury then the knowledge of practices of Individual which makes all the oceans of the billion worlds. Illuminates, then the knowledge of practices of There arises an atmosphere called treasury of listeners, then the knowledge of practices of universal light which makes all the jewels of the conditional roots of goodness of other sentient billion worlds. There arises an atmosphere called beings. Just as the great clouds rain water of one steadfast root which makes all the wish-fulfilling flavor while the abodes created are variously trees of the billion worlds. The Buddha's lights of dissimilar according to the differencs in roots of unexcelled great knowledge. The Buddha emits goodness of sentient beings, Buddha's spiritual the light of unexcelled great knowledge, called rain of the one flavor of compassion has inconceivable knowledge perpetuating the lineage differences according to the vessels, or capacities of Buddhas, illuminating all worlds in the ten of sentient beings. The eighth characteristic of directions, giving the Enlightening Beings the manifestation of a Buddha. When the worlds are prediction that they will be coronated by all beginning, there is a great flood filling the billion- Buddhas, attain true enlightenment, and appear in world universe, producing enormous lotus flowers, the world. Buddha's water of the one flavor of called array of jewels of virtues of the compassion has no distinction, but because manifestation of Buddha, which cover the surface sentient beings' inclinations are not the same and of the waters, their radiance illumining all worlds their faculties and characters are different, it in the ten directions. Then the overlord god, the produces various atmospheres of great knowledge, gods of the pure abodes, and so on, seeing these enabling the sentient beings to accomplish the flowers, know for certain that in this eon there will actual manifestation of Buddhahood; from the be that many Buddhas appearing in the world. The sphere of great knowledge they produce various one-flavored water rained by the great clouds has kinds of lights of knowledge. The Buddha no distinctions, but because the roots of goodness manifesting has another light of unexcelled great of sentient beings are not the same, the knowledge, called

pure and undefiled, which atmospheres are not the same, and because of the makes the untainted inexhaustible knowledge of differences of the atmospheres, the worlds are The Enlightened. There is another light of different. The manifestation of the Buddha is also unexcelled great knowledge, called universal like this, replete with the virtues of all roots of illumination, which makes the Buddha's goodness, emitting various different types of lights inconceivable knowledge universally penetrate

the realm of reality. There is another light of benevolence and great compassion rest on great unexcelled great knowledge, called sustaining the skill in means; great skill in means rests on nature of Buddhahood, which makes the manifestation of Buddha; the manifestation of insuperable power of Buddha. There is another Buddha rests on the light of unimpeded wisdom; light of unexcelled great knowledge, called the light of unimpeded wisdom does not rest on outstanding and incorruptible, which makes anything. The atmosphere of great knowledge Buddha's fearless and incorruptible knowledge. taking care of all sentient beings and inspiring joy There is another light of unexcelled great in them. The atmosphere of great knowledge knowledge, called all spiritual powers, which setting up right teaching and causing sentient makes Budha's unique qualities and omniscience. beings to take to it. The atmosphere of great There is another light of unexcelled great knowledge preserving all sentient beings' roots of knowledge, called producing mystic goodness. The atmosphere of great knowledge transformation, which makes Buddha's knowledge containing all appropriate means, arriving at the of how to cause the roots of goodness produced by realm where there are no taints or contaminations. seeing, hearing, and attending Buddha to not be The tenth characteristic of manifestation of lost or decay. There is another light of unexcelled Buddha. Once the billion-world universe has great knowledge, called universal accord, which formed, it benefits countless various sentient makes Buddha's body of endless virtue and beings. In the same way the manifestation of knowledge, doing what is beneficial for all Buddha variously benefits all kinds of beings. The beings. There is another light of unexcelled great benefits of atmospheres: The water creatures knowledge, called inexhaustible, which makes receive the benefits of the water. The land Buddha's extremely profound, subtle knowledge creatures receive the benefits of the land. The causing the lineage of the three treasures not to sky creatures receive the benefits of the sky. The die out, according to those who are enlightened by benefits of the manifestation of Buddha. The it. There is another light of unexcelled great manifestation of Buddha benefits all sentient knowledge, called various adornments, which beings: Those who become joyful on seeing makes the glorified body of Buddha, gladdening Buddha gain the benefit of joy. Those who abide all sentient beings. There is another light of by the pure precepts gain the benefit of pure unexcelled great knowledge, called indestructible, conduct. Those who abide in the meditation, which makes the inexhaustible, supreme life span concentration, and immeasurable minds gain the of Buddha equal to the cosmos and the realm of benefit of transmundane spiritual powers of saints. space. The ninth characteristic of manifestation of Those who abide in the lights of the ways of entry Buddha. It is like

the arising of four atmospheres into the Teaching gain the benefit of the non- in space that can sustain the sphere of water; the dissolution of cause and effect. Those who abide sphere of water can sustain the earth and prevent in the light of nonexistence gain the benefit of it from falling apart. Therefore, it is said that the nondissolution of all truths. sphere of the earth rests on the sphere of water, Möôøi Vieân Maõn: Theo Kinh Hoa Nghieâm, Phaåm the sphere of water rests on the atmosphere, the 27 (Thaäp Ñònh), coù möôøi thöù vieân maõn chö Boà Taùt atmosphere rests on space, and space does not rest (ñaõ ñöôïc möôøi thaân thanh tònh) coù theå khieán cho on anything, it enables the universe to abide. The chuùng sanh ñöôïc thaønh töïu vieân maõn. Thöù nhaát laø manifestation of Buddha is also like this, laøm cho chuùng sanh ñöôïc thaáy Phaät. Thöù nhì laø producing four kinds of atmosphere of great laøm cho chuùng sanh thaâm tín nôi Phaät. Thöù ba laø knowledge based on the unimpeded light of laøm cho chuùng sanh ñöôïc nghe phaùp. Thöù tö laø wisdom, able to sustain the roots of goodness of laøm cho chuùng sanh bieát coù coõi Phaät. Thöù naêm laø all sentient beings. The Buddhas benevolently laøm cho chuùng sanh thaáy thaàn bieán cuûa Phaät. Thöù rescue all living beings, compassionately liberate saùu laø laøm cho chuùng sanh nhôù nghieäp ñaõ huaân all living beings, their great benevolence and taäp. Thöù baûy laø laøm cho chuùng sanh ñònh taâm vieân compassion universally aiding all; however, great maõn. Thöù taùm laø laøm cho chuùng sanh nhaäp Phaät

thanh tònh. Thöù chín laø laøm cho chuùng sanh phaùt chaúng chöùng Boà Ñeà, vì Boà Taùt nghó raèng toâ i tu Boà Ñeà taâm. Thöù möôøi laø laøm cho chuùng sanh vieân haønh voán laø vì chuùng sanh, theá neân toâi phaûi ôû laâu maõn Phaät trí—According to the Flower Adornment nôi sanh töû phöông tieän laøm lôïi ích cho hoï ñeàu an Sutra, Chapter 27, there are ten kinds of truï Phaät ñaïo voâ thöôïng—According to the Flower fulfillment which Enlightening Beings cause Adornment Sutra, Chapter 38, there are ten sentient beings to attain after they obtain ten kinds peerless states (of Great Enlightening Beings) of extremely pure body of power. First, they can which no listeners or individual illuminates can enable sentient beings to see Buddhas. Second, equal. Enlightening Beings who abide by these they can induce sentient beings to deeply believe can attain the peerless state of supremely great in Buddha. Third, they can induce sentient beings knowledge and all qualities of Buddhahood. First, to listen to the Teaching. Fourth, they can cause though see absolute truth, they do not grasp it as sentient beings to know where the world of their realization because all their vows are not yet Buddhahood is. Fifth, they can cause sentient fulfilled. Second, plant all good roots of goodness, beings to perceive the miracles of Buddha. Sixth, equal to all realities, yet do not have the slightest they can cause sentient beings to recollect attachment to them. Third, cultivating the accumulated deeds. Seventh, they can cause practices of Enlightening Beings, know they are sentient beings to perfect concentration. Eighth, like phantoms because all things are still and void, they can introduce sentient beings into the purity yet they have no doubt about the way of of Buddhahood. Ninth, they can induce sentient Buddhahood. Fourth, though free from the false beings to aspire to enlightenment.

Tenth, they can ideas of the world, still are able to focus their enable sentient beings to fulfill enlightened attention and carry out the deeds of Enlightening knowledge. Beings for innumerable eons, fulfill their great Möôøi Voâ Ñaúng Truï Cuûa Chö Boà Taùt: Theo Kinh undertakings, and never give rise a feeling of Hoa Nghieâm, Phaåm 38, coù möôøi Voâ ñaúng truï cuûa weariness therein. Fifth, do not grasp anything chö Boà Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi because the essence of all things is void, yet they ñöôïc ñaïi trí voâ thöôïng, taát caû Phaät phaùp voâ ñaúng do not experience nirvana because the path of truï. Thöù nhaát laø daàu quaùn trieät thöïc teá maø khoâng omniscience is not yet fulfilled. Sixth, know that thuû chöùng, vì taát caû nguyeän chöa thaønh töïu vieân all periods of time are not periods of time, yet maõn. Thöù nhì laø gieo taát caû thieän caên ñoàng phaùp they innumerate periods of time. Seventh, know giôùi, maø ôû trong ñoù chaúng coù moät chuùt chaáp tröôùc. nothing creates anything, yet they do not give up Thöù ba laø tu Boà Taùt haïnh bieát ñoù nhö hoùa, bôûi taát making the way in search of Buddhahood. Eighth, caû caùc phaùp ñeàu tòch dieät, maø chaúng nghi hoaëc nôi know that the realms of desire, form, and formless Phaät phaùp. Thöù tö laø daàu rôøi nhöõng voïng töôûng theá are only mind, and the past, present and future are gian, nhöng hay taùc yù trong baát khaû thuyeát kieáp only mind, yet they know perfectly well that mind thöïc haønh haïnh Boà Taùt ñaày ñuû ñaïi nguyeän, trong has no measure and no bounds. Ninth, carry out khoaûng giöõa troïn chaúng sanh taâm nhaøm moûi. Thöù enlightening actions for untold eons for sentient naêm laø nôi taát caû phaùp khoâng chaáp tröôùc, vì taát caû beings one and all, wishing to settle them in the phaùp boån taùnh tòch dieät, maø chaúng chöùng nieát baøn state of omniscience, and yet they never tire or vì ñaïo nhöùt thieát trí chöa thaønh maõn. Thöù saùu laø get fed up. Tenth, though their cultivation of bieát taát caû caùc kieáp ñeàu laø phi kieáp, maø chôn thaät practice is completely fulfilled, still do not realize noùi taát caû kieáp. Thöù baûy laø bieát taát caû caùc phaùp Enlightenment, because they reflect, ‘What I do is ñeàu voâ taùc, maø chaúng boû thöïc haønh ñaïo haïnh caàu basically for sentient beings, so I should remain in taát caû Phaät phaùp. Thöù taùm laø bieát tam giôùi duy birh-and-death and help them by expedient taâm, tam theá duy taâm, maø bieát roõ taâm ñoù voâ löôïng means, to settle them on the supreme path of voâ bieân. Thöù chín laø vì chuùng sanh trong baát khaû enlightenment? thuyeát kieáp thöïc haønh haïnh Boà Taùt, muoán cho Möôøi Voâ Löôïng Baát Tö Nghì Phaùp Vieân Maõn chuùng sanh an truï böïc nhöùt thieát trí maø chaúng Cuûa Chö Phaät: Möôøi thöù voâ löôïng baát tö nghì nhaøm moûi. Thöù möôøi laø daàu tu haønh vieân maõn maø Phaät phaùp vieân maõn cuûa chö Phaät theo kinh Hoa

Nghieâm, Phaåm 33. Thöù nhaát laø chö Phaät moãi töôùng aâm thanh Phaät nhö voâ löôïng phieàn naõo vì aâm thanh tònh ñeàu ñuû traêm phöôùc. Thöù nhì laø chö Phaät thanh aáy coù khaû naêng dieät tröø moïi phieàn naõo. Thöù thaûy ñeàu thaønh töïu Phaät phaùp. Thöù ba laø chö Phaät saùu, aâm thanh Phaät nhö ngoân aâm cuûa chuùng sanh thaûy ñeàu thaønh töïu taát caû thieän caên. Thöù tö laø chö voâ löôïng, vì tuøy theo söï hieåu bieát cuûa chuùng sanh Phaät thaûy ñeàu thaønh töïu taát caû

coâng ñöùc. Thöù naêm maø laøm cho nghe ñöôïc. Thöù baûy, aâm thanh Phaät laø chö Phaät ñeàu hay giaùo hoùa taát caû chuùng sanh. nhö duïc duïc giaûi cuûa voâ löôïng chuùng sanh, vì aâm Thöù saùu laø chö Phaät ñeàu hay vì taát caû chuùng sanh thanh aáy quaùn saùt cöùu ñoä khaép chuùng sanh. Thöù maø laøm chuû. Thöù baûy laø chö Phaät ñeàu thaønh töïu taùm, aâm thanh Phaät nhö tam theá voâ löôïng vì aâm coõi Phaät thanh tònh. Thöù taùm laø chö Phaät ñeàu thaønh thanh aáy voâ bieân teá (khoâng coù giôùi haïn). Thöù chín, töïu nhöùt thieát chuûng trí. Thöù chín laø chö Phaät ñeàu aâm thanh Phaät nhö trí hueä voâ löôïng vì aâm thanh aáy thaønh töïu saéc thaân töôùng haûo, ngöôøi thaáy thaân Phaät phaân bieät taát caû. Thöù möôøi, aâm thanh Phaät nhö ñeàu ñöôïc lôïi ích, coâng chaúng luoáng uoång. Phaùp voâ Phaät caûnh giôùi voâ löôïng, vì aâm thanh aáy nhaäp vaøo löôïng baát tö nghì vieân maõn thöù möôøi. Chö Phaät Phaät phaùp giôùi—According to the Buddha in The ñeàu ñuû ñaày chaùnh phaùp bình ñaúng. Chö Phaät sau Flower Adornment Sutra, there are ten kinds of khi xong Phaät söï, chaúng coù Ñöùc Phaät naøo chaúng infinity of the Buddha's voice. First, the Buddha's nhaäp Nieát baøn—Ten kinds of measureless, voice is as infinite as the realm of space because it inconceivable ways of fulfillment of Buddhahood extends to all places. Second, it is as infinite as of all Buddhas according to the Flower Adornment the cosmos because it pervades everywhere. Sutra, Chapter 33. First, the pure features of all Third, it is as infinite as the realm of sentient Buddhas each contain a hundred blessings. beings because it gladdens all hearts. Fourth, it is Second, all Buddhas accomplish all Buddha as infinite as all acts because it explains their teachings. Third, all Buddhas perfect all roots of results and consequences. Fifth, it is as infinite as goodness. Fourth, all Buddhas perfect all virtuous afflictions because it removes them all. Sixth, it is qualities. Fifth, all Buddhas can teach all sentient as infinite as the speech of sentient beings bcause beings. Sixth, all Buddhas can be leaders of it enables them to hear according to their sentient beings. Seventh, all Buddhas perfect pure understanding. Seventh, it is as infinite as the Buddha-lands. Eighth, all Buddhas achieve inclinations and understandings of sentient beings omniscient knowledge. Ninth, all Buddhas becuase it observes them all to rescue and liberate develop the physical marks and refinements of them. Eighth, it is as infinite as past, present and goodness; all who see them benefit, this effort is future because it has no boundaries. Ninth, it is as not in vain. The tenth kind of measureless, infinite as knowledge because it distinguishes inconceivable ways of fulfillment of Buddhahood everything. Tenth, it is as infinite as the realm of of all Buddhas. All Buddhas are imbued with the Buddhahood because it enters the cosmos of imparital reality of enlightened ones. All Buddhas reality of Buddhahood. after having done their Buddha-work, manifest Möôøi Voâ Löôïng Ñaïo Cuûa Chö Ñaïi Boà Taùt: Theo entry into nirvana. Kinh Hoa Nghieâm, Phaåm 38, coù möôøi voâ löôïng Möôøi Voâ Löôïng Cuûa AÂm Thanh Cuûa Ñöùc Nhö ñaïo cuûa chö Ñaïi Boà Taùt. Thöù nhaát laø vì hö khoâng Lai: Ten Kinds of Infinity of The Buddha's voâ löôïng, neân Boà Taùt ñaïo cuõng voâ löôïng. Thöù nhì Voice—Theo lôøi Phaät daïy trong Kinh Hoa laø vì phaùp giôùi voâ bieân, neân Boà Taùt ñaïo cuõng voâ Nghieâm, aâm thanh cuûa Ñöùc Nhö

Lai coù möôøi thöù löôïng. Thöù ba laø vì chuùng sanh giôùi voâ taän, neân Boà voâ löôïng. Thöù nhaát, aâm thanh Phaät nhö Hö Khoân g taùt ñaïo cuõng voâ löôïng. Thöù tö laø vì theá giôùi voâ teá, giôùi voâ löôïng vì aâm thanh aáy traûi khaép moïi nôi. neân Boà Taùt ñaïo cuõng voâ löôïng. Thöù naêm laø vì kieáp Thöù nhì, aâm thanh Phaät nhö Phaùp Giôùi voâ löôïng, vì soá baát khaû taän, neân Boà Taùt ñaïo cuõng voâ löôïng. Thöù khoâng choã naøo maø aâm thanh aáy chaúng khaép. Thöù saùu laø vì phaùp ngöõ ngoân cuûa taát caû chuùng sanh voâ ba, aâm thanh Phaät nhö chuùng sanh giôùi voâ löôïng, löôïng, neân Boà Taùt ñaïo cuõng voâ löôïng. Thöù baûy laø vì aâm thanh aáy khieán taát caû taâm hoan hyû. Thöù tö, vì Nhö Lai thaân voâ löôïng, neân Boà Taùt ñaïo cuõng voâ aâm thanh Phaät nhö caùc nghieäp voâ löôïng, vì aâm löôïng. Thöù taùm laø vì Phaät aâm thanh voâ löôïng, neân thanh aáy giaûi thích quaû baùo cuûa nghieäp. Thöù naêm, Boà taùt ñaïo cuõng voâ löôïng. Thöù chín laø vì Nhö Lai

löïc voâ löôïng, neân Boà Taùt ñaïo cuõng voâ löôïng. Thöù thaäp löïc, töù voâ uùy cuûa Nhö Lai, nhöùt thieát chuûng trí möôøi laø vì nhöùt thieát chuûng trí voâ löôïng, neân Boà bình ñaúng, laø haïnh tu cuûa Boà Taùt, vì hieän thaáy taát Taùt ñaïo cuõng voâ löôïng—According to the Flower caû phaùp khoâng nghi laàm—According to the Flower Adornment Sutra, Chapter 38, there are ten kinds Adornment Sutra, Chapter 38, there are ten kinds of infinite path of Great Enlightening Beings. of infinite path of Great Enlightening Beings. First, because space is infinite, so are the paths of Enlightening Beings who abide by these ten Enlightening Beings. Second, because the cosmos elements can accomplish the supremely skillful is infinite, so are the paths of Enlightening Beings. cultivation of omniscience of Buddhas. First, Third, because the realms of sentient beings are cultivation without coming or going, because their infinite, so are the paths of Enlightening Beings. physical, verbal, and mental doings have no Fourth, because the worlds are infinite, so are the actions. Second, neither existent nor nonexistent paths of Enlightening Beings. Fifth, because time cultivation, there being no inherent nature. Third, is infinite, so are the paths of Enlightening Beings. cultivation without increase or decrease, being in Sixth, because the languages of all sentient beings accord with fundamental essence. Fourth, are infinite, so are the paths of Enlightening cultivation like an illusion, a dream, a shadow, an Beings. Seventh, because the embodiments of echo, an image in a mirror, a mirage in the heat, Buddha are infinite, so are the paths of the moon’s image in the water, being free from all Enlightening Beings. Eighth, because the clinging. Fifth, empty, signless, wishless, nondoing uterances of Buddha are infinite, so are the paths cultivation, clearly seeing the triple world, yet of Enlightening Beings. Ninth, because the power ceaselessly accumulating virtues. Sixth, of Buddha is infinite, so are the paths of inexplicable, inexpressible cultivation beyond Enlightening Beings. Tenth, because omniscience speech, apart from all definitions and is infinite, so are the paths of Enlightening Beings. constructions. Seventh, cultivation of the Möôøi Voâ Löôïng Ñaïo Haïnh Tu Taäp Cuûa Chö indestructible realm of reality, directly knowing Ñaïi Boà Taùt: Theo Kinh Hoa nghieâm, Phaåm 38, coù all phenomena. Eighth, cultivation of the ultimate

möôøi voâ löôïng ñaïo haïnh tu taäp cuûa chö Ñaïi Boà reality of True Thusness, entering the space of Taùt. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc ultimate reality of True Thusness. Ninth, haïnh tu thieän xaûo voâ thöôïng nhöùt thieát trí cuûa chö cultivation of vast wisdom, the power of their Nhö Lai. Thöù nhaát laø Baát lai baát khöù, laø haïnh tu deeds being inexhaustible. Tenth, equal cuûa Boà Taùt, vì ba nghieäp thaân, khaåu, yù ñeàu khoâng cultivation of the ten powers, four fearlessnesses, ñoäng taùc. Thöù nhì laø Phi höõu phi voâ, laø haïnh tu cuûa and omniscience of Buddha, directly seeing all Boà taùt, vì khoâng töï taùnh. Thöù ba laø Baát taêng baát things without doubt or confusion. giaûm laø haïnh tu cuûa Boà Taùt, vì nhö boån taùnh. Thöù Möôøi Voâ Löôïng Söï: Theo Kinh Hoa Nghieâm, tö laø Nhö huyeãn, nhö moäng, nhö aûnh, nhö höôûng, Phaåm Ly Theá Gian (38), coù möôøi voâ löôïng traêm nhö boùng trong göông, nhö aùnh naéng khi trôøi quaù ngaøn voâ soá söï ñöôïc thaønh töïu khi coù söï xuaát hieän noùng, nhö maët traêng trong nöôùc, laø haïnh tu cuûa Boà cuûa Ñöùc Nhö Lai. Voâ löôïng a taêng kyø phaùp moân Taùt, vì rôøi lìa taát caû chaáp tröôùc. Thöù naêm laø vieân maõn nhö vaäy maø thaønh töïu Nhö Lai. Thöù nhaát Khoâng, voâ töôùng, voâ nguyeän, voâ taùc, laø haïnh tu do quaù khöù voâ löôïng Boà Ñeà Taâm nhieáp thoï taát caû cuûa Boà Taùt, vì thaáy roõ ba coõi, maø tích chöùa phöôùc chuùng sanh maø söï xuaát hieän cuûa Ñöùc Nhö Lai ñöùc chaúng thoâi döùt. Thöù saùu laø Baát khaû thuyeát, voâ ñöôïc thaønh töïu. Thöù nhì do quaù khöù voâ löôïng chí ngoân thuyeát, ly ngoân thuyeát, laø haïnh tu cuûa Boà nguyeän thanh tònh thuø thaéng maø söï xuaát hieän cuûa Taùt, vì xa rôøi moïi ñònh nghóa an laäp. Thöù baûy laø Ñöùc Nhö Lai ñöôïc thaønh töïu. Thöù ba do quaù khöù Baát hoaïi phaùp giôùi laø haïnh tu cuûa Boà Taùt, vì trí voâ löôïng ñaïi töø ñaïi bi cöùu hoä taát caû chuùng sanh maø hueä hieän bieát taát caû phaùp. Thöù taùm laø Baát hoaïi thaønh töïu. Thöù tö do quaù khöù voâ löôïng haïnh chôn nhö thöïc teá, laø haïnh tu cuûa Boà Taùt, vì vaøo nguyeän töông tuïc maø thaønh töïu. Thöù naêm do quaù khaép chôn nhö thöïc teá hö khoâng teá. Thöù chín laø Trí khöù voâ löôïng tu caùc phöôùc trí taâm khoâng nhaøm ñuû hueä quaûng ñaïi, laø haïnh tu cuûa Boà Taùt, vì bao nhieâu maø thaønh töïu. Thöù saùu do quaù khöù voâ löôïng cuùng vieäc laøm naêng löïc voâ taän. Thöù möôøi laø An truï nôi döôøng chö Phaät giaùo hoùa chuùng sanh maø thaønh

töïu. Thöù baûy do quaù khöù voâ löôïng trí hueä phöông sanh, khoâng ai chaúng nghe bieát, trôï ñaïo ñaõ tích taäp tieän thanh tònh ñaïo maø thaønh töïu. Thöù taùm do quaù cuõng voâ löôïng. Thöù chín laø nhö Phaät löïc voâ löôïng, khöù voâ löôïng thanh tònh coâng ñöùc taïng maø thaønh Boà Taùt thöøa Nhö Lai löïc tích taäp trôï ñaïo cuõng voâ töïu. Thöù chín do quaù khöù voâ löôïng trang nghieâm löôïng. Thöù möôøi laø nhö nhöùt thieát chuûng trí voâ ñaïo trí maø thaønh töïu. Thöù möôøi do quaù khöù voâ löôïng, Boà Taùt tích taäp trôï ñaïo cuõng voâ löôïng nhö löôïng thoâng ñaït phaùp nghóa maø thaønh töïu— vaäy—According to the Flower Adornment Sutra, According to the Flower Ornament Scripture, Chapter 38, there are ten kinds of infinite aids to Chapter 38, Manifestation of Buddha, there are enlightenment of Great Enlightening Beings. ten infinities of things that the manifestation of Enlightening

Beings who abide by these can attain Buddha can be accomplished. When these infinite, the infinite knowledge of Buddhas. First, as space incalculable aspects of the Teaching are fulfilled, is infinite, so is Enlightening Beings' development one becomes a Buddha. First, the manifestation of of aids to enlightenment. Second, as the cosmos is Buddha is accomplished by the mind of infinite, so is Enlightening Beings' development enlightenment in the past that took care of infinite of aids to enlightenment. Third, as the realms of sentient beings. Second, it is accomplished by the sentient beings are infinite. Fourth, as worlds are infinite supreme aspiration of the past. Third, it is infinite. Fifth, as number of eons can never be accomplished by great benevolence and fully told. Sixth, as the languages of sentient compassion, which infinitely saved all sentient beings are infinite, so is Enlightening Beings' beings in the past. Fourth, it is accomplished by development of aids to enlightenment, producing infinite continuous commitments of the past. knowledge to comprehend ways of speaking. Fifth, it is accomplished by infinite cultivation of Seventh, as the embodiment of Buddha is infinite, virtues and knowledge tirelessly in the past. Sixth, so is Enlightening Beings' aids to enlightenment, it is accomplished by infinite service of Buddhas extending to all sentient beings, all lands, all and education of sentient beings in the past. worlds, and all times. Eighth, as the utterances of Seventh, it is accomplished by infinite pure paths Buddha are infinite, Enlightening Beings utter one of wisdom and means in the past. Eighth, it is word pervading the cosmos, heard by all sentient accomplished by infinite pure virtues of the past. beings, so the aids to enlightenment they develop Ninth, it is accomplished by infinite ways of also are Infinite. Ninth, as the power of Buddha is adornment in the past. Tenth, it is accomplished by infinite, the aids to enlightenment accumulated by infinite comprehensions of principles and Enlightening Beings through the power of Buddha meanings in the past. are infinite too. Tenth, as the omniscience is Möôøi Voâ Löôïng Trôï Ñaïo Cuûa Chö Boà Taùt: infinite, so is Enlightening Beings' aids to Theo Kinh Hoa Nghieâm, Phaåm 38, coù möôøi voâ enlightenment. löôïng trôï ñaïo cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an Möôøi Voâ Ngaïi Cuûa Chö Ñaïi Boà Taùt: Theo Kinh truï trong phaùp naày thôøi ñöôïc voâ löôïng trí hueä cuûa Hoa Nghieâm, Phaåm 38, coù möôøi thöù voâ ngaïi cuûa Nhö Lai. Thöù nhaát laø nhö hö khoâng giôùi voâ löôïng, chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp voâ Boà Taùt tích taäp trôï ñaïo cuõng voâ löôïng. Thöù nhì laø ngaïi naày thôøi ñöôïc töï taïi trí voâ thöôïng cuûa Nhö nhö phaùp giôùi voâ bieân, Boà taùt tích taäp trôï ñaïo cuõng Lai. Thöù nhaát laø töï taïi giaùo hoùa ñieàu phuïc taát caû voâ bieân. Thöù ba laø nhö chuùng sanh giôùi voâ taän chuùng sanh. Thöù nhì laø töï taïi chieáu khaép taát caû Thöù tö laø nhö theá giôùi voâ teá. Thöù naêm laø nhö kieáp phaùp. Thöù ba laø töï taïi tu taát caû haïnh coâng ñöùc. Thöù soá thuyeát baát khaû taän. Thöù saùu laø nhö phaùp ngöõ tö laø töï taïi trí quaûng ñaïi. Thöù naêm laø töï taïi caám ngoân cuûa chuùng sanh voâ löôïng, Boà Taùt trôï ñaïo giôùi voâ sôû y. Thöù saùu laø töï taïi ñem taát caû caùc thieän xuaát sanh trí hueä bieát phaùp ngöõ ngoân cuõng voâ caên hoài höôùng Boà Ñeà. Thöù baûy laø töï taïi tinh taán löôïng. Thöù baûy laø nhö thaân Nhö Lai voâ löôïng, Boà baát

thoái chuyeån. Thöù taùm laø töï taïi deïp phaù taát caû Taùt tích taäp trôï ñaïo khaép taát caû chuùng sanh, taát caû chuùng ma. Thöù chín laø töï taïi tuøy sôû thích khieán coõi, taát caû ñôøi, taát caû kieáp cuõng voâ löôïng. Thöù taùm phaùt taâm Boà Ñeà. Thöù möôøi laø töï taïi tuøy sôû öng hoùa laø nhö aâm thanh cuûa Phaät voâ löôïng, Boà taùt phaùt hieän thaønh chaùnh giaùc—According to the Flower moät aâm thanh cuøng khaép phaùp giôùi taát caû chuùng Adornment Sutra, Chapter 38, there are ten kinds

of mastery of Great Enlightening Beings. for all sentient beings, etc. Eighth, manifesting the Enlightening Beings who abide by these can attain calm behavior of Buddhas' disciples and mastery of the supreme knowledge of Buddhas. Individual Illuminates for all sentient beings. First, the mastery of educating and civilizing all Ninth, manifesting the deeds of Enlightening sentient beings. Second, the mastery of Beings for all sentient beings. Tenth, manifesting illuminating all truths. Third, the mastery of the Buddhas' physical embellishments, power of cultivating all virtuous practices. Fourth, the omniscience, and attainment of enlightenment for mastery of extensive knowledge. Fifth, the all beings. mastery of the discipline of nonreliance. Sixth, the Möôøi Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt: Theo mastery of directing all roots of goodness to kinh Hoa Nghieâm, phaåm 38, coù möôøi thöù voâ ngaïi enlightenment. Seventh, the mastery of duïng cuûa chö ñaïi Boà Taùt: chuùng sanh voâ ngaïi undiminishing energy. Eighth, the mastery of duïng, quoác ñoä voâ ngaïi duïng, phaùp voâ ngaïi duïng, wisdom crushing all demons. Ninth, the mastery of thaân voâ ngaïi duïng, nguyeän voâ ngaïi duïng, caûnh inducing the determination for enlightenment giôùi voâ ngaïi duïng, trí voâ ngaïi duïng, thaàn thoâng voâ according to inclinations. Tenth, the mastery of ngaïi duïng, thaàn löïc voâ ngaïi duïng, vaø löïc voâ ngaïi manifesting attainment of true enlightenment duïng—Ten kinds of unimpeded functions of Great according to the needs of those to be taught. Enlightening Beings according to the Flower Möôøi Voâ Ngaïi Duïng Chuùng Sanh Cuûa Chö Boà Adornment Sutra, Chapter 38: unimpeded function Taùt: Theo kinh Hoa Nghieâm, phaåm 38, coù möôøi relating to sentient beings, unimpeded function thöù voâ ngaïi duïng cuûa chö Boà Taùt. Thöù nhaát laø bieát relating to lands, unimpeded function relating to taát caû chuùng sanh khoâng chuùng sanh. Thöù nhì laø phenomena and principles, unimpeded function bieát taát caû chuùng sanh chæ do töôûng chaáp trì. Thöù relating to bodies, unimpeded function relating to ba laø vì taát caû chuùng sanh thuyeát phaùp chöa töøng vows, unimpeded function relating to realms, loãi thôøi. Thöù tö laø khaép hoùa hieän taát caû chuùng sanh unimpeded function relating to knowledge, giôùi. Thöù naêm laø ñeå taát caû chuùng sanh ôû trong moät unimpeded function relating to spiritual capacities, loã loâng maø khoâng chaät heïp. Thöù saùu laø vì taát caû unimpeded function relating to miracles, and chuùng sanh thò hieän taát caû theá giôùi phöông khaùc unimpeded function relating to powers. cho hoï ñeàu ñöôïc thaáy. Thöù baûy laø vì taát caû chuùng Möôøi Voâ Ngaïi Giaûi Thoaùt Cuûa Chö Phaät: Ten sanh thò hieän nhöõng thaân Trôøi nhö Ñeá Thích, Phaïm kinds of unimpeded liberation of the Buddhas— Vöông, Töù Thieân Vöông, vaân vaân. Thöù

taùm laø Vì Theo kinh Hoa Nghieâm, phaåm 28, coù möôøi voâ ngaïi taát caû chuùng sanh thò hieän Thanh Vaên, Bích Chi giaûi thoaùt cuûa chö Phaät. Thöù nhaát laø taát caû chö Phaät oai nghi tòch tònh. Thöù chín laø vì taát caû chuùng Phaät hay ôû nôi moät vi traàn hieän voâ löôïng chö Phaät sanh thò hieän Boà Taùt haïnh. Thöù möôøi laø vì taát caû xuaát theá. Thöù nhì laø taát caû chö Phaät hay ôû nôi moät chuùng sanh thò hieän chö Phaät, saéc thaân töôù ng haûo, vi traàn hieän baát khaû thuyeát chö Phaät chuyeån tònh nhöùt thieát trí löïc, thaønh chaùnh ñaúng chaùnh giaùc — phaùp luaân. Thöù ba laø taát caû chö Phaät hay ôû nôi moät Ten unimpeded functions relating to sentient vi traàn hieän baát khaû thuyeát chuùng sanh ñöôïc giaùo beings of Great Enlightening Beings according to hoùa ñieàu phuïc. Thöù tö laø taát caû chö Phaät hay ôû nôi the Flower Adornment Sutra, Chapter 38. First, moät vi traàn hieän baát khaû thuyeát chö Phaät quoác ñoä. knowing that all sentient beings are void of being. Thöù naêm laø taát caû chö Phaät hay ôû nôi moät vi traàn Second, knowing that all sentient beings are only hieän baát khaû thuyeát Boà Taùt thoï kyù. Thöù saùu laø taát upheld by thought. Third, explaining the truth to caû chö Phaät hay ôû nôi moät vi traàn hieän tam theá taát all sentient beings in a manner appropriate to the caû chö Phaät. Thöù baûy laø taát caû chö Phaät hay ôû nôi time. Fourth, magically producing the appearance moät vi traàn hieän tam theá taát caû theá giôùi chuûng. Thöù of all realms of sentient beings. Fifth, placing all taùm laø taát caû chö Phaät hay ôû nôi moät vi traàn hieän sentient beings inside a pore without crowding. tam theá taát caû thaàn thoâng. Thöù chín laø taát caû chö Sixth, showing all sentient beings other worlds. Phaät hay ôû nôi moät vi traàn hieän tam theá taát caû Seventh, manifesting the bodies of the celestial chuùng sanh. Thöù möôøi laø taát caû chö Phaät hay ôû nôi beings Indra, Brahma, and the World Guardians moät vi traàn hieän tam theá taát caû Phaät söï —

According to the Flower Adornment Sutra, and the nondoing of following the letter without chapter 28, there are ten kinds of unimpeded destroying the meaning. liberation of the Buddhas. First, all Buddhas can Möôøi Voâ UÙy Cuûa Chö Ñaïi Boà Taùt: Theo Kinh cause the emergence in the world of untold Hoa Nghieâm, Phaåm 38, chö ñaïi Boà Taùt coù möôøi Buddhas in a single atom. Second, all Buddhas can thöù voâ uùy. Chö Boà Taùt an truï trong phaùp naày thôøi cause untold Buddhas actively teaching to appear ñöôïc ñaïi voâ uùy voâ thöôïng cuûa chö Phaät, nhöng in a single atom. Third, all Buddhas can cause cuõng chaúng boû voâ uùy cuûa Boà Taùt. Voâ uùy thöù nhöùt untold sentient beings being taught and guided to noùi raèng chö ñaïi Boà Taùt coù theå thoï trì taát caû ngoân appear in a single atom. Fourth, all Buddhas can thuyeát. Giaû söû coù voâ löôïng voâ bieân chuùng sanh töø cause untold Buddha-lands to appear in a single möôøi phöông ñeán ñem traêm ngaøn ñaïi phaùp ñeå hoûi. atom. Fifth, all Buddhas can cause untold Nôi taát caû caâu hoûi cuûa hoï, Boà Taùt khoâng thaáy coù Enlightening Beings receiving predictions of chuùt gì khoù ñaùp caû. Taâm ñöôïc voâ uùy, roát raùo ñeán bæ Buddhahood to appear in a single atom. Sixth, all ngaïn ñaïi voâ uùy. Tuøy theo choã hoï hoûi ñeàu coù theå Buddhas can cause all Buddhas of past, future and giaûi ñaùp quyeát ñoaùn tröø söï nghi hoaëc cho

hoï khoâng present to appear in a single atom. Seventh, all heà khieáp sôï. Voâ uùy thöù nhì noùi raèng chö ñaïi Boà Buddhas can cause all worlds of past, present and Taùt ñöôïc Nhö Lai quaùn ñaûnh voâ ngaïi bieän taøi ñeán future to appear in a single atom. Eighth, all nôi bæ ngaïn roát raùo taát caû vaên töï ngoân aâm khai thò Buddhas can cause all past, present and future bí maät. Giaû söû coù voâ löôïng voâ bieân chuùng sanh töø miracles to appear in a single atom. Ninth, all möôøi phöông ñeán ñem voâ löôïng phaùp ra hoûi, nôi Buddhas can cause all sentient beings of past, taát caû caùc caâu hoûi, chö Boà Taùt khoâng thaáy coù chuùt present, and future to appear in a single atom. gì laø khoù ñaùp caû. Vì thaáy khoâng khoù neân taâm ñöôïc Tenth, all Budha can cause all past, present and voâ uùy, roát raùo ñeán nôi bæ ngaïn ñaïi voâ uùy. Tuøy choã future Buddha-works to appear in a single atom. hoûi cuûa hoï ñeàu coù theå giaûi ñaùp döùt nghi hoaëc Möôøi Voâ Sôû Taùc: Theo Kinh Hoa Nghieâm, Phaåm khoâng kinh sôï. Voâ uùy thöù ba noùi raèng chö ñaïi Boà 27, chö ñaïi Boà Taùt coù möôøi thöù voâ sôû taùc. Chö Ñaïi Taùt bieát taát caû caùc phaùp laø khoâng vaø voâ ngaõ, khoâng Boà Taùt an truï trong Nhöùt Thieát chuùng sanh sai bieät coù ngaõ sôû, khoâng taïo taùc, khoâng taùc giaû, khoâng tri thaân ñaïi Tam muoäi cuõng ñöôïc möôøi thöù voâ sôû taùc: giaû, khoâng maïng giaû, khoâng taâm linh, khoâng caù thaân nghieäp voâ sôû taùc, ngöõ nghieäp voâ sôû taùc, yù nhaân, rôøi taâm, rôøi thaân, rôøi giaùc quan, rôøi nhöõng nghieäp voâ sôû taùc, thaàn thoâng voâ sôû taùc, roõ phaùp voâ caûm giaùc cuûa giaùc quan, thoaùt haún caùc kieán chaáp, taùnh voâ sôû taùc, bieát nghieäp chaúng hoaïi voâ sôû taùc, vaø taâm nhö hö khoâng. Chö Ñaïi Boà Taùt nghó raèng voâ sai bieät trí voâ sôû taùc, voâ sanh khôûi trí voâ sôû taùc, chaúng thaáy chuùng sanh coù chuùt töôùng toån naõo ñöôïc bieát phaùp khoâng dieät voâ sôû taùc, vaø y ngöõ baát hoaïi thaân, ngöõ, yù cuûa hoï. Chö Ñaïi Boà Taùt chaúng thaáy nghóa voâ sôû taùc—According to the Flower caùc phaùp coù chuùt taùnh töôùng. Vì theá maø coù taâm voâ Adornment Sutra, Chapter 27, there are ten kinds uùy vaø roát raùo ñeán Bæ Ngaïn. Chö Boà Taùt kieân coá, of nondoing of Great Enlightening Beings. Great duõng maõnh, chaúng ai trôû hoaïi ñöôïc. Voâ uùy thöù tö Enlightening Beings who abide in the noùi raèng chö Boà Taùt ñöôïc Phaät löïc gia hoä vaø nhieáp concentration of the differentiated bodies of all trì vaø truï trì oai nghi cuûa Phaät. Vieäc laøm cuûa hoï sentient beings also attain ten kinds of nondoing: chôn thaät khoâng bieán ñoåi. Nghó raèng hoï chaúng coù the nondoing of physical acts, the nondoing of chuùt haønh ñoäng naøo laøm cho chuùng sanh moùng verbal acts, the nondoing of mental acts, the loøng quôû traùch. Vì theá taâm hoï voâ uùy, ôû trong ñaïi nondoing of spiritual powers, the nondoing of chuùng an oån thuyeát phaùp. Voâ uùy thöù naêm noùi raèng comprehension of the essencelessness of thaân, khaåu, yù cuûa chö ñaïi Boà Taùt ñeàu thanh tònh, phenomena, the nondoing of knowledge of tinh khieát, ñoàng ñieäu, vaø xa lìa nhöõng ñieàu aùc. Hoï nondissolution of the force of actions, the nghó raèng chaúng thaáy thaân, khaåu, yù ba nghieäp coù nondoing of nondiscriminatory knowledge, the chuùt phaàn ñaùng quôû traùch. Vì theá taâm hoï voâ uùy, vaø nondoing of knowledge of nonorigination, the hoï coù theå laøm cho chuùng sanh an truï nôi Phaät nondoing of

knowing things have no destruction, phaùp. Voâ uùy thöù saùu noùi raèng chö ñaïi Boà Taùt thöôøng ñöôïc hoä veä bôûi Kim Cang löïc só, Thieân

long, Daï xoa, Caøn thaùt baø, A-tu-la, Ñeá Thích, ñaùng ñöôïc thaønh thuïc, maø chaúng theå thò hieän Phaät Phaïm vöông, Töù Thieân vöông. Taát caû Nhö Lai töï taïi ñeå thaønh thuïc, vì theá taâm hoï voâ uùy vaø roát raùo luoân hoä nieäm chaúng rôøi. Chö Ñaïi Boà Taùt nghó raèng ñaùo Bæ Ngaïn ñaïi voâ uùy. Chaúng döùt Boà Taùt haïnh, hoï chaúng thaáy coù chuùng ma, ngoaïi ñaïo hay keû taø chaúng boû Boà Taùt nguyeän, tuøy taát caû chuùng sanh kieán naøo coù theå ñeán laøm chöôùng ngaïi haïnh Boà Taùt ñaùng ñöôïc giaùo hoùa, hieän caûnh giôùi Phaät ñeå giaùo cuûa hoï ñöôïc. Vì theá maø taâm hoï voâ uùy vaø roát raùo hoùa hoï—According to the Flower Adornment ñaùo Bæ Ngaïn Ñaïi Voâ UÙy. Hoï hoan hyû phaùt taâm Sutra, Chapter 38, there are ten kinds of thöïc haønh haïnh Boà Taùt. Voâ uùy thöù baûy noùi raèng fearlessness of Great Enlightening Beings. chö Ñaïi Boà Taùt ñaõ ñöôïc thaønh töïu nieäm caên ñeä Enlightening Beings who abide by these can attain nhöùt, taâm khoâng queân maát, ñöôïc Phaät höùa khaû. the supreme great fearlessness of Buddhas Caùc ngaøi nghó raèng Ñöùc Nhö Lai noùi vaên töï cuù without giving up the fearlessness of Enlightening phaùp thaønh ñaïo Boà Ñeà. Trong ñoù toâi chaúng thaáy coù Beings. The first fearlessness states that Great chuùt phaàn queân maát. Vì theá taâm hoï voâ uùy, thoï trì Enlightening Beings can remember all verbal taát caû chaùnh phaùp cuûa Nhö Lai vaø thöïc haønh haïnh explanations. Even if Infinite (hundreds of Boà Taùt. Voâ uùy thöù taùm noùi raèng chö Ñaïi Boà Taùt trí thousands of) people should come from all over hueä phöông tieän ñeàu ñaõ thoâng ñaït vaø chö löïc ñeàu and ask them about hundred thousand great ñaõ roát raùo. Caùc ngaøi thöôøng xuyeân giaùo hoùa taát caû principles. They would see nothing difficult to chuùng sanh. Vì bi maãn chuùng sanh neân caùc ngaøi answer about those questions. Their minds luoân duøng nguyeän taâm khaén chaët nôi Phaät Boà Ñeà. become fearless and they ultimately reach the Vì thaønh töïu chuùng sanh neân caùc ngaøi ôû ñôøi phieàn Other Shore of great fearlessness, able to answer naõo ueá tröôïc thò hieän thoï sanh, doøng hoï toân quyù, any questions and resolve doubts, without any quyeán thuoäc vieân maõn, choã mong muoán tuøy taâm timidity. The second fearlessness states that Great ñöôïc toaïi nguyeän, hoan hyû vui söôùng. Daàu cuøng Enlightening Beings attain the unimpeded quyeán thuoäc tuï hoäi maø chaúng tham luyeán ñeå boû intellectual powers bestowed by Buddha and pheá vieäc tu haønh thieàn ñònh, giaûi thoaùt, vaø caùc moân arrive at the furthest reaches of revelation of the tam muoäi, toång trì, bieän taøi, ñaïo phaùp Boà Taùt vì secrets intimated by all speech and writing. They Ñaïi Boà Taùt ôû nôi taát caû phaùp ñaõ ñöôïc töï taïi ñeán Bæ think that even if infinite people should come from Ngaïn. Caùc ngaøi tu haïnh Boà Taùt theà chaúng ñoaïn ten directions and ask them about infinite tuyeät. Caùc ngaøi chaúng thaáy theá gian coù moät caûnh doctrines, they would not see anything difficult to giôùi naøo laøm meâ loaïn ñöôïc Boà Taùt ñaïo. Taâm cuûa answer about those questions. Their minds caùc ngaøi ñöôïc voâ uùy vaø roát raùo ñaùo Bæ Ngaïn. Caùc become fearless and they ultimately reach the ngaøi duøng ñaïi nguyeän löïc nôi

taát caû theá giôùi thò Other Shore of great fearlessness. They are able hieän thoï sanh. Voâ uùy thöù chín noùi raèng chö ñaïi Boà to answer any question and resolve doubts, Taùt duøng theá löïc cuûa ñaïi taâm nhöùt thieát trí. Chö ñaïi without timidity. The third fearlessness states that Boà Taùt luoân chaúng queân maát taâm nhöùt thieát trí, ngöï Great Enlightening Beings know all things are nôi Ñaïi Thöøa thöïc haønh Boà Taùt haïnh, thò hieän taát empty and are without self, nothing pertaining caû oai nghi tòch tònh cuûa Thanh Vaên Ñoäc Giaùc. self, without creation or creator, without knower, Nghó raèng chaúng töï thaáy ôû nôi nhò thöøa maø laáy without life, without soul, without personality, chuùt phaàn xuaát ly, vì theá maø taâm hoï ñöôïc voâ uùy vaø detached from mind, detached from body, roát raùo ñeán nôi Bæ Ngaïn ñaïi voâ uùy, trong khi coù theå detached from sense, detached sense experience; khaép thò hieän ñaïo nhöùt thieát thöøa, roát raùo ñaày ñuû forever leave all views, and their minds are like bình ñaúng Ñaïi thöøa. Voâ uùy thöù möôøi noùi raèng chö space. They reflect that they do not see sentient Ñaïi Boà taùt luoân thaønh töïu taát caû phaùp baïch tònh, beings in any way harmful to them in term of ñaày ñuû thieän caên, vieân maõn thaàn thoâng, roát raùo an physical, verbal, or mental action. Enlightening truï nôi Phaät Boà Ñeà, ñaày ñuû taát caû haï nh Boà Taùt, ôû Beings do not see anything as having any essence choã chö Phaät thoï kyù nhöùt thieát trí quaùn ñaûnh, vaø at all. Therefore their minds become fearless and thöôøng khuyeán hoùa chuùng sanh thöïc haønh Boà Taùt they ultimately reach the Other Shore of ñaïo. Nghó raèng chaúng töï thaáy coù moät chuùng sanh fearlessness. They are firm, stable, and brave,

impossible to discourage or break down. The appear to be born in the polluted world of fourth fearlessness states that Enlightening beings afflictions, noble, with a full retinue, able to are protected and sustained by the power of satisfy all their desires at will, leading a pleasant Buddha. They live according to the conduct of happy life. They reflect that although they are Buddhas. Their action is truthful and never together with their family and associates, they do degenerates. They reflect that they do not see any not see anything to be attached to the extent that conduct in themselves that would provoke the they give up their cultivation of the ways of criticism of others. Therefore their minds become Enlightening Beings, such as meditation, fearless and they teach calmly among the masses. liberations, concentrations, dharani spells, and The fifth fearlessness states that the physical, analytic and expository powers, because Great verbal, and mental actions of Great Enlightening Enlightening Beings are already free in the midst Beings are immaculate, pure, harmonious, and of all things and have reached the Other Shore. free from all evils. They reflect that they do not They cultivate the practices of Enlightening see any physical, verbal, or mental action in them Beings and vow never to stop. They do not see that is blameworthy. Therefore their minds any object in the world that can disturb the path of become fearless, and they are able to cause the Enlightening Being. Their minds become sentient beings to live by the teachings of Buddha. fearless, and they ultimately reach the Other The sixth fearlessness states that Great Shore of great fearlessness, and by the power of Enlightening Beings are always accompanied and great vows they manifest in all

worlds. The ninth guarded by Powerful thunderbolt-bearers, fearlessness states that by the power of the great Celestial rain spirits, Demigods, Celestial determination for omniscience, Great musicians, Titans, Indra, Brahma, and the world- Enlightening Beings never forget the guardian gods. All Buddhas watch over them determination for omniscience. They carry on the heedfully. They reflect that they do not see that practices of enlightening beings, riding the Great there are any demons, false teachers, or people Vehicle, demonstrate the tranquil comportment of with set views that can hinder their practice of the all saints and Individual Illuminates. They reflect path of Enlightening Beings in any way. Therefore that they do not see in themselves any sign of their minds become fearless and they ultimately needing to gain emancipation by means of the reach the Other Shore of great fearlessness. They lesser vehicles of individual salvation. Therefore become very joyful and carry out the deeds of their mind become fearless and they ultimately Enlightening Beings. The seventh fearlessness reach the Other Shore of great fearlessness, while states that Great Enlightening Beings have able to demonstrate to all the paths of all vehicles developed the faculty of recollection and are free of liberation, they ultimately fulfill the impartial from forgetfulness, as approved by Buddhas. They Great Vehicle. The tenth fearlessness states that reflect that they do not see any sign of Great Enlightening Beings always perfect all good forgetfulness of the ways of expressing the path of and pure qualities, be imbued with virtues, fully attainment of enlightenment as explained by the develop spiritual powers, ultimately abide in the Buddhas. Therefore their minds become fearless, enlightenment of all Buddhas, fulfill all practices absorb and hold all Buddhas' true teachings, and of Enlightening Beings, receive from the Buddhas carry out the practices of Enlightening Beings. the prediction of coronation with omniscience, and The eighth fearlessness states that Great always teach sentient beings to carry on the path Enlightening Beings have already attained of Enlightening Beings. They reflect that they do knowledge and skill in means and have not see any sign of even a single sentient being consummated the powers of enlightening beings. who can be developed to maturity to whom they They always strive to edify all sentient beings. cannot show the masteries of Buddhas in order to Their aspiration is always focused on perfect develop them. Therefore their minds become enlightenment, yet because of compassion for fearless and they ultimately reach the Other Shore sentient beings, to perfect sentient beings. They of great fearlessness. They do not stop the

practices of enlightening beings, do not give up any gaps in between. Eighth, skillful esoteric the vows of Enlightening Beings, and show the sayings about how everywhere in all places in all sphere of Buddhahood to any sentient beings who universes, in all phenomena, even in microscopic can learn, in order to teach and liberate them. points, there are Buddhas manifesting birth, Möôøi Xaûo Maät Ngöõ Cuûa Chö Ñaïi Boà Taùt: Theo attainment of Buddhahood, and entry into final Kinh Hoa Nghieâm, Phaåm 38, coù möôøi xaûo maät ngöõ nirvana, filling the cosmos, each distinctly seen. cuûa chö Ñaïi Boà Taùt. Thöù nhaát laø xaûo maät ngöõ nôi Ninth, skillful esoteric sayings about

seeing all taát caû lôøi giaùo huaán cuûa chö Phaät. Thöù nhì laø xaûo sentient beings as equally nirvanic, being maät ngöõ nôi taát caû choã thoï sanh. Thöù ba laø xaûo maät unchanged, yet not giving up great aspirations, ngöõ nôi taát caû Boà Taùt thaàn thoâng bieán hieän thaønh causing them to be fulfilled by the vow for ñaúng chaùnh giaùc. Thöù tö laø xaûo maät ngöõ noùi veà omniscience. Tenth, skillful esoteric sayings about nghieäp baùo cuûa chö chuùng sanh. Thöù naêm laø xaûo not abandoning teachers in spite of knowing that maät ngöõ nôi taát caû chuùng sanh phaùt khôûi nhieãm truths are not realized through the agency of tònh. Thöù saùu laø xaûo maät ngöõ roát raùo voâ chöôùng another, honoring the enlightened even more, ngaïi nôi taát caû caùc phaùp. Thöù baûy laø xaûo maät ngöõ becoming one with spiritual friends in cultivating, nôi taát caû hö khoâng giôùi, moãi nôi moãi choã ñeàu coù dedicating, and living by virtues, with the same theá giôùi hoaëc thaønh hoaëc hoaïi, trong ñoù khoâng coù actions, the same essence, the same emancipation, choã troáng. Thöù taùm laø xaûo maät ngöõ nôi taát caû phaùp the same fulfillment. giôùi taát caû möôøi phöông nhaãn ñeán choã vi teá, ñeàu coù Möôøi Y Chæ Xöù Cuûa Chö Ñaïi Boà Taùt: Thaäp y chæ Nhö Lai thò hieän sô sanh nhaãn ñeán thaønh Phaät xöù cuûa chö Ñaïi Boà Taùt—Theo Kinh Hoa Nghieâm, nhaäp ñaïi nieát baøn ñaày khaép phaùp giôùi, ñeàu phaân phaåm 38, Ly Theá Gian, Boà Taùt Phoå Hieàn baûo Phoå bieät thaáy. Thöù chín laø xaûo maät ngöõ ôû choã thaáy taát Hueä raèng chö Boà Taùt coù möôøi choã y-chæ giuùp chö caû chuùng sanh bình ñaúng nieát baøn vì khoâng bieán Boà Taùt ñaït ñöôïc choã soû-y ñaïi trí voâ thöôïng cuûa ñoåi maø chaúng boû ñaïi nguyeän, vì taát caû trí nguyeän Nhö Lai. Thöù nhaát laø Boà Taùt duøng taâm Boà ñeà laøm chöa ñöôïc vieân maõn laøm cho vieân maõn. Thöù möôøi y-chæ, vì haèng chaúng queân maát. Thöù nhì laø chö Boà laø xaûo maät ngöõ ôû choã daàu bieát taát caû phaùp toû ngoä Taùt duøng thieän tri thöùc laøm y-chæ, vì nhôø ñoù maø chaúng do ngöôøi khaùc maø chaúng rôøi boû caùc baäc hoøa hieäp nhö moät. Thöù ba laø chö Boà Taùt duøng thieän tri thöùc, ñoái vôùi Nhö Lai caøng theâm toân kính, thieän caên laøm y-chæ, vì nhôø ñoù maø tu taäp taêng cuøng thieän tri thöùc hoøa hieäp khoâng hai. Nôi nhöõng tröôûng. Thöù tö laø chö Boà Taùt duøng Ba-La-Maät laøm thieän caên thôøi tu taäp gieo troàng hoài höôùng an truï. y-chæ, vì nhôø ñoù maø tu haønh ñöôïc ñaày ñuû. Thöù naêm Ñoàng moät sôû taùc, ñoàng moät theå taùnh, ñoàng moät laø chö Boà Taùt duøng nhöùt thieát phaùp laøm y-chæ, vì xuaát ly, ñoàng moät thaønh töïu—According to the nhôø ñoù maø ñöôïc xuaát ly roát raùo. Thöù saùu laø chö Boà Flower Adornment Sutra, Chapter 38, there are Taùt duøng ñaïi nguyeän laøm y-chæ, vì nhôø ñoù maø Boà ten kinds of unexcelled skillful esoteric speech of ñeà taâm taêng tröôûng. Thöù baûy laø chö Boà Taùt duøng Great Enlightening Beings. First, the skillful caùc haïnh laøm y-chæ, vì nhôø ñoù maø khaép ñeàu thaønh esoteric sayings in all the discourses of Buddhas. töïu. Thöù taùm laø chö Boà Taùt duøng taát caû Boà Taùt laøm Second, skillful esoteric sayings about all places y-chæ, vì hoï ñoàng moät trí hueä. Thöù chín laø chö Boà of birth. Third, skillful esoteric sayings about all taùt duøng phaùp cuùng döôøng chö Phaät laøm y-chæ, vì enlightening beings' spiritual manifestations and nhôø ñoù maø tín taâm thanh tònh.

Thöù möôøi laø chö Boà attainment of enlightenment. Fourth, skillful Taùt duøng taát caø Nhö Lai laøm y-chæ, vì chö Nhö Lai esoteric sayings about the consequences of actions nhö caùc ñaáng töø phuï raên daïy chaúng döùt — of all sentient beings. Fifth, skillful esoteric According to The Flower Adornment Sutra, sayings about the defilement and purity produced chapter 38, Detachment from the World, the Great by all sentient beings. Sixth, skillful esoteric Enlightening Being Universally Good told sayings about how to be ultimately unobstructed in Unversal Wisdom that Offsprings of Buddha, the midst of all things. Seventh, skillful esoteric Great Enlightening Beings have ten kinds of sayings about how in every place in space are reliance which help them be able to obtain abodes worlds, some becoming, some decaying, without of the unexcelled great knowledge of Buddhas.

First, Great Enlightened Beings take the sao?—According to the Wu-Men-Kuan, example determination for enlightenment as a reliance, as I, a monk asked Chao-Chou: “Does a dog have they never forget it. Second, they take spiritual Buddha-nature?” Chao-Chou said: “Mu.” Zen friends as a reliance, harmonizing as one. Third, practitioners should not try to consider it to be they take roots of goodness as a reliance, nothingness, not to think in terms of “has” and cultivating, gathering, and increasing them. “has not.” Let's try to eliminate mistaken Fourth, they take the transcendent ways as a knowledge and attitudes we held from the past, so reliance, fully practicing them. Fifth, they take all we can see that it is just this one word “Mu” we truths as a reliance, as they ultimately end in call it the Gateless Barrier of the Zen tradition. emancipation. Sixth, they take great vows as a Practitioners who pass through this barrier, will not reliance, as they enhance enlightenment. Seventh, only interview Chao-chou intimately, but also they take practice as a reliance, consummating walk hand in hand with all the Ancestral Patriarchs them all. Eighth, they take all Enlightening Beings in successive generations of our lineage; the hair as a reliance because they have the same one of our eyebrows entangled with theirs, seeing with wisdom. Ninth, they take honoring the Buddhas as the same eyes, hearing with the same ears. Won't a reliance because their faith is purified. Tenth, that be fulfilling? Is there anyone who would not they take all Buddhas as a reliance because they want to pass this barrier? teach ceaselessly like benevolent parents. My Phaân Baùt Töï: Loâng maøy hình chöõ baùt, chæ cho Möu Söï Taïi Nhaân: Man proposes. leõ ñöông nhieân. Theo Bích Nham Luïc, taéc 30, moät My: Loâng maøy—Eyebrows. hoâm coù moät vò Taêng hoûi Trieäu Chaâu: "Ñöôïc nghe My Gian Baïch Haøo Töôùng: Urna (skt)—Chuøm Hoøa Thöôïng thaân kieán Nam Tuyeàn phaûi chaêng?" loâng traéng ôû giöõa hai chaân maøy cuûa Ñöùc Phaät— Trieäu Chaâu ñaùp: "ÔÛ Traán Chaâu phaùt xuaát cuû caûi The curl of white hairs, between the eyebrows of to." Ñaùng goïi laø lôøi noùi voâ vò, bít laáp mieäng ngöôøi. the Buddha—See Tam Thaäp Nhò Haûo Töôùng. Trieäu Chaâu cuõng gioáng nhö keû cöôùp ban ngaøy, oâng My Gian Quang: Theo Kinh Phaùp Hoa, mi gian Taêng vöøa môû mieäng lieàn moùc troøng maét cuû a oâng. quang laø aùnh saùng traéng phaùt ra töø giöõa caëp chaân Neáu laø "tri höõu" nhai kyõ thì thaáy thuù vò. Neáu laø maøy cuûa Ñöùc Phaät, luoàng saùng naày chieáu

saùng ngöôøi "chaúng tri höõu" gioáng nhö nuoát troäng traùi khaép caùc coõi—According to the Lotus Sutra, this is chaø laø vaäy—Eyebrows have the shape of the word the ray light which issued therefrom lighting up all "eight" in Chinese character, implies a natural worlds. thing. According to Pi-Yen-Lu, case 30, one day, a My Mao Dòch Khôûi: Duøng tay veùn loâng maøy leân, monk asked Chao Chou, "Teacher, I have heard haøm yù traïng thaùi tinh thaàn phaán chaán veà söï ñoán that you have personally seen Nan Ch'uan. Is this ngoä—To stroke eyebrows, implies a state of being true or not?" Chao Chou said, "Chen Chou in a high spirit for a sudden enlightenment. produces big turnips." This can be called My Mao Töông Keát: My Mao giao keát cuøng flavorless talk that blocks off people's mouths. nhau—To strike up a friendship—Theo Voâ Moân This old fellow Chao Chou greatly resembles a Quan, taéc I, coù moät vò Taêng hoûi Trieäu Chaâu: “Con thief who steals in broad daylight. As soon as you choù coù Phaät taùnh khoâng?” Trieäu Chaâu ñaùp: open your mouth he immediately plucks your eyes “Khoâng.” Haønh giaû tu Thieàn chôù neân coá cho out. If you're a man who knows what is, you'll “khoâng” laø “khoâng” theo nghóa “coù” vaø “khoâng chew carefully and swallow it. If you're a man coù.” Haõy coá gaéng buoâng boû heát caùi bieát vaø thaùi ñoä who doesn't know what is, it will be like teä haïi tröôùc kia ñeå thaáy raèng chæ moät chöõ “Khoâng” swallowing a date whole. chính laø cöûa aáy, laø Voâ Moân Quan cuûa Thieàn toâng My Tu Ñoïa Laïc: Raâu maøy ñeàu rôi ruïng. Trong vaäy. Haønh giaû naøo qua ñöôïc cöûa aáy, chaúng nhöõng thieàn, töø naày coù nghóa laø lôøi noùi vaø caùch haønh ñoäng thaáy ñöôïc Trieäu Chaâu maø coøn cuøng chö Toå naém khoâng kheá hôïp vôùi thieàn phaùp—Both beard and tay chung böôùc, thaâm saâu giao keát, cuøng moät maét eyebrows fall. In Zen, the term means speeches maø thaáy, cuøng moät tai maø nghe. Haù chaúng thuù vò and manners are not suitable for methods of laém sao? Haù chaúng ai muoán qua cöûa aáy hay mysticism (Zen).

Myõ AÂm: 1) Dieäu AÂm hay tieáng noùi toát: Beautiful, this the point of transformation: there is no sweet, or admirable sound; 2) Myõ AÂm Caøn Thaùt Buddha, nor sentient beings; nor affirmation, no Baø hay vua cuûa loaøi Caøn Thaùt Baø: A king of negation, no good, no bad; it is beyond sound and Gandharvas, or Indra’s musicians. echo, track and trace. That is why Ancient Virtues Myõ AÂm Caøn Thaùt Baø: Madhurasvara (skt)— said that “Although gold dust is precious, it is a Beautiful admirable sound Gandharva. cataract on the eye; the jewel in one's robe is the Myõ AÂm Ñieåu: See Ca Laêng Taàn Giaø. defilement of the Dharma.”—See Phong Huyeät Myõ AÂm Thieân: See Myõ AÂm Thieân Nöõ. Nhaát Vi Traàn. Myõ AÂm Thieân Nöõ: Sarasvati (skt)—Vò nöõ thaàn Myõ Vieân Tònh Xaù: Ghositarama (skt)—Name of a cuûa soâng Taùt La Taùt Phaï Ñeå —The goddess of the temple in India. river Sarasvati. Mî Quyû: Mei-Ghost—Animal ghost—Tham caùc Myõ AÂm Tröôûng Giaû: Goshila (skt)—Teân cuûa con vieäc meâ hoaëc ngöôøi maø gaây toäi, gaëp caùc loaøi suùc trai cuûa Sudhira vaø Sumitra, ngöôøi quy-y ñaàu Phaät sanh thaønh hình—If it was greed to lie that made theo A Nan Ñaø—Name of the son of Sudhira and the person commit offenses, after he has finished Sumitra, converted by Ananda. paying

for his crimes, he takes shape when he Myõ Caûm: Bò saéc ñeïp laøm xao ñoäng—Emotions encounters an animal. stirred by the beautiful. Myõ Caøn Thaùt Baø: Madhura (skt)—Beautiful Sweet Gandharva. Myõ Ñaøm: Cuoäc noùi chuyeän toát—A good talk. Myõ Hoùa Nhaân Taâm: To beautify one's mind. Myõ Loä Tröôøng Sanh Töû: See Cam Loä. Myõ Muïc Trang Nghieâm Vöông: Kumbanda king of Handsome with Beautiful Eyes—Moät trong möôøi Cöu Baøn Traø Vöông. Myõ Ngöõ: Lôøi noùi taïo ra vui veû—Pleasing speech. Myõ Quoác Phaät Giaùo: Phaät giaùo ôû Myõ. Myõ Só: Hoïc giaû xuaát saéc—An excellent scholar. Myõ Söï: Vieäc coù giaù trò—A praiseworthy matter. Myõ Taùc: Taùc phaåm hay—A good masterpiece. Myõ Taøi: Taøi ngheä toát—Fine talents. Myõ Thöïc Baát Truùng Baõo Nhaân Khieát: Feng- Hsueh's Delicious Food is not suitable for a Person who is full—Thöùc aên khoâng caàn thieát ñoái vôùi ngöôøi no. Ñieàu naøy cuõng gioáng nhö söï kieän maït vaøng tuy quí, nhöng khi rôi trong con maét cuõng thaønh beänh. Trong thieàn, töø naày chæ cho caûnh giôùi giaùc ngoä. Trong toâng Taøo Ñoäng ngöôøi ta goïi ñoù laø ñieåm chuyeån bieán, khoâng Phaät, khoâng chuùng sanh, khoâng phaûi, khoâng quaáy, khoâng toát, khoâng xaáu, baët aâm vang tung tích. Vì theá maø Coå ñöùc noùi: "Maït vaøng tuy quyù, rôi trong con maét cuõng thaønh beänh; y chaâu treân aùo laøm oâ nhieãm Phaùp"—Delicious food is not necessary for a person who is full. This is similar to the fact that gold dust is a cataract on the eye. In Zen, the term indicates the realm of enlightenment. In the Ts'ao Tung Tsung, they call

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