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

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

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

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

Caån Buùt Sa-moân Thích Chôn Thaønh

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

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

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

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

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

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

muoán tu thieàn thöôøng nghe ñaâu ñoù caùi caâu 'giaùo phaùp naøy baát laäp vaên töï'. Ñaây quaû laø moät loái suy nghó sai laàm veà Thieàn. Ñoàng yù tu taäp Thieàn khoâng phaûi laø moät vaán ñeà maø caùc hoïc giaû khoâng ñöôïc truyeàn thuï coù theå ñöông ñaàu chæ baèng trí thöùc hoaëc baùc hoïc thuaàn tuùy. Vaø cuõng ñoàng yù chæ coù nhöõng ngöôøi ñaõ coù kinh nghieäm töï thaân môùi coù theå baøn luaän veà chuû ñeà naøy moät caùch maät thieát vaø ñaùng tin caäy ñöôïc. Bôûi vì Thieàn, töï baûn tính cuûa noù khoâng phaûi laø moät trieát hoïc, maø laø moät kinh nghieäm tröïc tieáp maø ngöôøi ta phaûi thaâm nhaäp baèng caû con ngöôøi mình, nghóa laø baèng taát caû thaân vaø taâm mình. Trong Phaät giaùo moät ngöôøi phaûi traûi qua vieäc tu taäp coù nghóa laø moät ngöôøi 'höõu hoïc'. Haønh giaû tu thieàn neân luoân nhôù raèng phaøm phu, neáu khoâng hoïc thì khoâng bieát ñaâu laø ñuùng ñaâu laø sai ñeå tu taäp. Vì theá, neáu khoâng hoïc theo lôøi chæ daãn cuûa caùc Thieàn sö ñaõ ñaït ñaïo, khoâng suy nghieäm veà nhöõng kinh nghieäm veà cuoäc ñôøi tu haønh cuûa hoï vôùi ñaày nhöõng töôøng thuaät veà kinh nghieäm maø hoï thöïc söï ñaït ñöôïc trong suoát nhöõng cuoäc tranh ñaáu trong Thieàn cuûa hoï, quaû thaät laø khoâng theå naøo tu taäp Thieàn ñuùng caùch ñöôïc. Caùc phaùp ngöõ vaø töï

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

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

Anaheim, California Thieän Phuùc

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

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

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

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

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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.

saâu ñeå kieåm soaùt soâng hoà. Long vaø Ñaïi Long laø danh hieäu cuûa Phaät. Long vaø Ñaïi Long cuõng laø N danh hieäu cuûa nhöõng baäc ñaõ thoaùt voøng sanh töû, vì löïc thoaùt voøng tham duïc vaø troùi buoäc traàn theá cuûa Na: AØ!—Oh! (exclamation of surprise). caùc ngaøi bay vuùt nhö roàng bay leân trôøi—As dragon Na A Laïi Da Maïn Ñaø La: Nalaya-mandala it represents the chief of the scaly reptiles; it can (skt)—Khoâng phaûi laø A Laïi Da Maïn Ñaø La, hay laø disappear or manifest, increase or decrease, Boà Ñeà Ñaïo Traøng, khoâng phaûi laø nôi coá ñònh— lengthen or shrink at will. It can mount in the sky The non-alaya mandala, or the bodhi site or seat, and in water, and enter the earth. In spring it which is without fixed place, independent of mounts in the sky and in winter enters the earth. place, and entirely pure. Furthermore, according to Oriental traditions, Na Bieân: Beân kia—That side. dragons are regarded as beneficent, bringing the Na Bieân Cuù: Caâu beân kia—That sentence. rains; dragons are also considered as guarding the Na Bieân Cuù Giaù Bieân Cuù: Beân kia vaø beân naøy— heavens; they control rivers and lakes, and That side and this side—See Coâng AÙn Na Bieân Cuù hibernate in the deep. Naga and Mahagana are Giaù Bieân Cuù. titles of a Buddha. Naga and Mahanaga are titles Na Caù: Caùi kia—That one. of those freed from reincarnation, because of his powers, or because like the dragon he soared Na Da: Naya (skt)—Chính yeáu: Leading—Phöông above earthly desires and ties. thöùc: Method—Chaùnh Lyù, ñaïo lyù chaân chính—Right principle—Thöøa, con ñöôøng tu ñaïo maø haønh Na Giaø AÙt Thích Thuï Na: Nagarjuna (skt)—See giaû noi theo, töø moät nieäm thieän cho tôùi khi thaønh Long Thoï Phaät: Conveyance, method, mode, way of Na Giaø Cuùc Ña: Jayagupta (skt)—Xaø Da Cuùc progress (Yana (skt). Ña—Teân cuûa vò thaày cuûa ngaøi Huyeàn Trang taïi Na Da Tyø Ñaùt Ña: Nayavistara (skt)—Moät trong thaønh Srughna—Name of a teacher of Hsuan- nhöõng boä luaän Veä Ñaø—One of the Veda treatises. Tsang in Srughna. Na Do Tha: Nayuta (skt)—Na Du Ña—Na Do Na Giaø Ñònh: Thieàn ñònh Na Giaø, khieán ngöôøi Ña—Na Thuaät—Teân soá ñeám, töông ñöông vôùi thaønh “thoï long” hay roàng tröôøng thoï ôû nôi choã 100.000, 1.000.000 hay 10 trieäu—A numeral, saâu, ñeå sau naày ñöôïc gaëp Ñöùc Haï Sanh Di Laëc 100,000, or one million, or ten million. Toân Phaät—The naga meditation, which enables one to become a dragon, hibernate in the deep, Na Ñeà: prolonged one’s life and meet Maitreya. 1) Nadi (skt)—Soâng—Thaùc—River—Torrent. 2) Punyopaya (skt)—See Boá Nhö Ñieåu Phaït Da. Na Giaø Teâ Na: See Na Tieân Tyø Kheo. Na Ñeà Ca Dieáp: Nadikasyapa (skt)—Naïi Ñòa Na Giaø Yeân Laït Thoï Na: See Long Thoï Boà Taùt. (Ñeà) Ca Dieáp Ba—Em trai cuûa Ñaïi Ca Dieáp, sau Na La: Nata (skt)—Ngöôøi nhaûy muùa hay dieãn thaønh

Phaät Phoå Minh Nhö Lai—Brother of vieân—A dancer or actor. Mahakasyapa, to become Samantaprabhasa Na La Dieân: Narayana (skt)—Na La Daõ Naõ— Buddha. Tieâu bieåu vôùi ba maët, maøu vaøng, tay phaûi caàm Na Giaø: Naga (skt)—Moät loaïi raén: A kind of baùnh xe, cöôõi chim Ca Laâu La—Narayana is snake—Moät chuûng toäc thôø raén: A race of serpent- represented with three faces, of greenish-yellow worshippers—Roàng, loaøi roàng tieâu bieåu cho loaøi colour, right hand with a wheel, riding a garuda boø saùt maïnh nhaát; noù coù theå bieán hieän, taê ng giaûm, bird. daøi ngaén tuøy yù. Noù coù theå bay treân trôøi, loäi döôùi 1) Teân vò löïc só ôû Thöôïng Thieân laø toå phuï cuûa nöôùc hay ñi vaøo trong ñaát. Vaøo muøa xuaân noù bay chuùng sanh: Son of Nara or the original man, löôïn treân trôøi, muøa ñoâng laïi chui vaøo ñaát. Hôn nöõa, patronymic of the personified Purusha or first theo truyeàn thoáng Ñoâng phöông, roàng ñöôïc xem living being, author of the Purusha Hymn. nhö höõu ích, vì mang laïi möa; roàng ñöôïc xem nhö a) Nara (skt): Ngöôøi—Man. nhöõng Thieân Long Hoä Phaùp; chuùng aån döôùi vöïc b) Yana (skt): Sinh baûn hay goác cuûa söï soáng— The original life.

2) Teân khaùc cuûa Phaïm Thieân Vöông, Tyø Nöõu teacher of Mar Pa Chos Kyi Blo Gros. According Thieân: He is also identified with Brahma, to legends about his life, he was a renowned Visnu, or Krsna, interpreted by the originator scholar at Nalanda Monastic University, but left of human life. his position after an experience in which a a) Kieân Coá: Firm and stable. hideously ugly woman appeared before him and b) Löïc Só hay Thieân Giôùi Löïc Só: Hero of divine demanded that he explain the essence of the power. Dharma. He was unable to do so, and was c) Kim Cang: Vajra (skt)—Maïnh meõ—Manly informed that her ugliness was a reflection of his and strong. own pride and other negative emotions. After that, Na La Dieân Thaân Boà Taùt: Narayana-bodhisattva she instructed him to seek out Tilopa, who only (skt)—See Na La Dieân. agreed to teach him after subjecting him to a Na La Dieân Thieân: Narayana-deva (skt)—Trôøi series of painful and bizarre tests, such as crushing Na La Dieân. his penis between two rocks. After mastering the Na La Dieân Thieân Boà Taùt: Narayana Bodhisattva practices taught to him by Tilopa, he passed them (skt)—Name of a Bodhisattva who has strong on to Mar Pa, who in turn brought them to Tibet, divine power. where this lineage developed into the Kagyupa Na La Dieân Thieân Haäu: Narayana-deva-sakti Order. (skt)—Phu nhôn cuûa Na La Dieân Thieân hay naêng Na Laïc Ba Vieän: Vieän Ñaïi Hoïc Na Laïc Ba— löïc cuûa nöõ giôùi ñöôïc chæ baøy trong nhoùm Thai Naropa Institute—Tröôøng ñaïi hoïc Phaät giaùo ñöôïc Taïng Phaùp Giôùi—Sakti or female energy is shown coâng nhaän ñaàu tieân ôû Myõ, ñöôïc ngaøi Chogyam in the Garbhadhatu group. Trungpa, moät vò laït ma taùi sanh thuoäc doøng Na La Ñaø: Naradhara (skt)—Nhaân Trì Hoa—Moät Kagyupa cuûa Phaät giaùo Taây Taïng saùng laäp vaøo loaïi hoa thôm—A flower carried about for its naêm 1974. Muïc ñích chính cuûa vieän ñaïi hoïc laø tu scent. taäp quaùn töôûng theo Phaät giaùo phoái hôïp vôùi nhöõng Na La Ma Na (Naïp): Naramanava (skt)—Thieáu ngaønh hoïc cuûa Taây phöông; ngaøi Chogyam nieân Baø La Moân—A young Brahman, a Trungpa cho raèng ngaøi ñaõ raäp theo kieåu maãu cuûa descendant of Manu. vieän ñaïi hoïc

Tu Vieän Nalanda—The first Na La Na Lyù: Nara-nari (skt)—Söï hôïp nhaát cuûa accredited Buddhist university in the U.S.A., hai phaùi nam nöõ—Union of the male and female founded in 1974 by Chogyam Trungpa (1940- natures. 1987), a reincarnate lama of the Kagyupa order of Na Laïc Ba: Naropa—Moät vò thaày Maät giaùo ngöôøi Tibetan Buddhism. The main goal of the Institute AÁn Ñoä, ñeä töû cuûa Tilopa, vaø laø thaày cuûa Mar Pa is to combine Buddhist contemplative practices Chos Kyi. Theo truyeàn thuyeát veà cuoäc ñôøi cuûa and Western academic subjects; Trungpa claimed oâng, thôøi ñoù oâng laø moät hoïc giaû noåi tieáng ôû Tu that he was trying to follow the model of Nalanda Vieän Ñaïi Hoïc Na Lan Ñaø, nhöng oâng phaûi rôøi boû Monastic University. vò trí sau khi moät ngöôøi ñaøn baø cöïc kyø xaáu ñeán vaán Na Laïc Ca: Naraka (skt)—1) Ñòa nguïc: Hell; 2) ñaïo oâng veà tinh yeáu cuûa phaùp maø oâng khoâng theå Ngöôøi laøm aùc bò haønh haï: The sufferer; 3) Nhöõng giaûi thích ñöôïc, vaø ngöôøi ta cho raèng söï xaáu xí cuûa coõi thaáp: The lower regions. ngöôøi ñaøn baø chính laø phaûn aûnh cuûa söï kieâu ngaïo Na Laïc Ca Ñòa Nguïc: See Na Laïc Ca (3). vaø nhöõng caûm giaùc tieâu cöïc nôi chính oâng. Sau ñoù Na Lan Ñaø: Caùc cô sôû tu vieän löøng danh taïi Na ngöôøi ñaøn baø baûo oâng tìm gaëp thaày Tilopa ñeå hoïc Lan Ñaø trong thaønh Vöông Xaù coù taàm quan troïng ñaïo, Tilopa ñoàng yù daïy oâng sau moät loaït thöû thaùch raát lôùn trong lòch söû Phaät giaùo thôøi gian sau naày. ñau ñôùn nhö eùp döông vaät giöõa hai hoøn ñaù... Sau Lòch söû cuûa caùc kieán truùc taïi ñaây coù theå baét ñaàu töø khi ñaõ naém vöõng ñöôïc giaùo phaùp cuûa Tilopa, oâng ñôøi vua A Duïc (Asoka). Theo Eitel trong Trung beøn truyeàn laïi cho Mar Pa, ngöôøi naøy mang giaùo Anh Phaät Hoïc Töø Ñieån, Na Lan Ñaø laø ngoâi chuøa phaùp aáy qua Taây Taïng vaø laäp neân toâng phaùi Toå noåi tieáng, nôi maø ngaøi Huyeàn Trang töøng toøng hoïc, Truyeàn—Nadapada 1016-1100, an Indian tröôøng khoaûng 7 daëm veà phía baéc thaønh Vöông Xaù Buddhist tantric master, student of Tilopa and cuûa xöù Ma Kieät Ñaø,mieàn baéc AÁn Ñoä, ñöôïc vua

Thöôùc Ca La A Daät Ña (Sakraditya) xaây döïng sau Na Nhaân: 1) Ngöôøi kia: That person; 2) Trong khi Phaät nhaäp dieät. Baây giôø laø Baragong. Na Lan thieàn, töø naày chæ baäc ñaïi ngoä (tröïc ngoä veà baûn taùnh Ñaø ñöôïc xem nhö laø moät trung taâm nghieân cöùu thaät cuûa vaïn phaùp): In Zen, the term indicates a Phaät giaùo, ñaëc bieät laø veà trieát lyù Trung Quaùn. Na person who attains an absolutely complete Lan Ñaø cöïc thònh vaøo khoaûng töø theá kyû thöù 5 ñeán enlightenment. theá kyû thöù 12. Sau ñoù Na Lan Ñaø ñöôïc caùc vua Na Nhaát Baûo: Na Nhaát Cuù—Na Nhaát Khuùc—Baùu cuoái trieàu Cuùc Ña môû mang roäng lôùn—The vaät—A precious thing. famous monastic establishments at Nalanda, near Na Nhaát Quyeát: Ñieàu then choát, choã quan troïng— Rajgir, were of extreme importance in the history An important matter—A key matter. of latter day Buddhism. The history of the Na Nhaát Thuû: Thuû ñoaïn, möu löôïc—Expedient monastic establishments can be traced back to the means—Trick—Plan and strategy. days of Asoka. According to Eitel in The Na Söï: Vieäc aáy, chæ cho söï tröïc ngoä veà baûn taùnh Dictionary of Chinese-English Buddhist Terms, thaät cuûa vaïn phaùp (ngoä ñaïo thaønh Phaät)—That Nalanda is a famous monastery which was located task, the term

indicates an absolutely complete 7 miles north of Rajarha in Maghada, northern enlightenment. India, built by the King Sakraditya after the Na Taø Tyø Ñaùt Ña Luaän: Nayavistara (skt)—Na Buddha's nirvana. Now Baragong. As a center of Da Tyø Ñaùt Ña—One of the Veda treatises—Moät Buddhist study, particularly of Madhyamika trong nhöõng boä luaän Veä Ñaø. philosophy. It prospered from the fifth through the Na Tieân Tyø Kheo: Bhiksu Nagasena—Tyø Kheo twelfth centuries. Thereafter, the monastery was Na Tieân—Moät vò Taêng noåi tieáng ngöôøi AÁn vaøo theá enlarged by the kings of the late Gupta period. kyû thöù hai tröôùc Taây Lòch. Theo Na Tieân Tyø Kheo Na Lan Ñaø Töï: See Na Lan Ñaø. Kinh (hay Di Lan Ñaø Vaán Kinh), Na Tieân sanh ra Na Laït Giaø: Naraca (skt)—1) Muõi teân: An arrow; trong moät gia ñình Baø La Moân, taïi Kajangala, moät 2) Vaät nhoïn: A pointed implement. thaønh phoá nhieàu ngöôøi bieát ñeán beân caïnh daõy Hy Na Lieân Da Xaù: See Na Lieân Ñeà Leâ Da Xaù. Maõ Laïp Sôn. Cha oâng laø moät ngöôøi Baø La Moân Na Lieân Ñeà Leâ Da Xaù: Narendrayasas (skt)—1) teân Sonutttara. Khi Na Tieân ñaõ hoïc haønh thoâng Toân xöng: Venerable; 2) Teân vò Tyø Kheo Na Lieân thaïo ba kinh Veä Ñaø, lich söû cuõng nhö caùc moân Da Xaù, ngöôøi nöôùc OÂ Traønh, mieàn Taây Baéc AÁn, khaùc thì oâng nghieân cöùu Phaät giaùo vaø xuaát gia theo vaøo theá kyû thöù saùu, töøng dòch khoaûng 80 quyeån ñaïo Phaät. Thoaït tieân oâng hoïc vôùi tröôûng laõo Kinh Luaän: A monk of Udyana, northwest India, Rohana, keá tieáp vôùi tröôûng laõo Assagutta ôû sixth century, translated the Candra-garbha, Vattaniya. Sau ñoù oâng ñöôïc göûi ñeán thaønh Hoa Surya-garbha, and other sutras. Thò, nay laø Patna ñeå nghieân cöùu veà giaùo lyù cuûa Na Lôïi Keá La: 1) Traùi döøa hay caây döøa: Narikela ñaïo Phaät. Sau ñoù oâng gaëp vua Milinda taïi tu vieän or Narikera (skt)—The coco-nut; 2) Ñaûo Na Lôïi Sankheyya ôû Sagala. OÂng laø moät luaän sö raát noåi Keá La, theo Eitel trong Trung Anh Phaät Hoïc Töø tieáng. Chính oâng ñaõ bieän luaän vôùi vua Hy Laïp laø Ñieån, ñaây laø moät hoøn ñaûo naèm caùch phía nam Tích Di Lan Ñaø vaø ñoä cho vò vua naày trôû thaønh Phaät töû. Lan vaøi ngaøn daëm, truù xöù cuûa nhöõng ngöôøi luøn vôùi Ñaây laø cuoäc tranh luaän noåi tieáng vaø ñöôïc bieát nhö chieàu cao khoaûng ba boä Anh, coù mình ngöôøi moû laø moät ñieån hình veà nhöõng cuoäc gaëp gôõ sôùm nhaát chim, chæ aên döøa maø thoâi: Narikeladvipa, giöõa neàn vaên minh Hy Laïp vaø Phaät giaùo. Theo according to Eitel in The Dictionary of Chinese- Giaùo Sö Bapat trong Hai Ngaøn Naêm Traêm Naêm English Buddhist Terms, this is described as "an Phaät Giaùo thì caùc taøi lieäu Pali coøn löu laïi cho thaáy island several thousand miles south of Ceylon, cuoán Di Lan Ñaø Vaán Ñaïo coù leõ ñöôïc ñaïi tröôûng inhabited by dwarfs 3 feet high, who have human laõo Na Tieân bieân soaïn, ñöôïc xem laø cuoán saùch bodies with beaks like birds, and live upon coco- ñaùng tin caäy—Nagasena, a famous Indian monk of nuts. the second century B.C. According to the Na Luaät: See Aniruddha. Milindapanha Sutra (The Questions of King Na Ma: Naman (skt)—Teân—A name. Milinda), he was born to a Brahman family, in a Na Moâ: Namah (skt)—Quy-y. city called Kajangala, a well-known town near the

Himalayas, on the eastern border of the Middle Naõ Vaân: Bay vuùt leân trôøi cao—To fly high and country, and his father was a Brahmin called far—To fly up into the sky. Sonuttara. When Nagasena was well-versed in the Naïi: 1) Ñeø xuoáng: To press down; 2) Nhaãn naïi: To study of the three Vedas, history and other endure, to bear; 3) Quaû na: Berries or musk; 4) subjects, he studied the Buddha's doctrine and Quaû xoaøi: Amra (skt)—A mango. entered the Buddhist Order. First, he studied the Naïi Ñòa Ca Dieáp Ba: Nadi-Kasyapa (skt)—Coøn Buddha’s doctrine with the Elder Rohana. Later goïi laø Na Ñeà, em ruoät cuûa ngaøi Ma Ha Ca Dieáp, he studied under the Elder Assagutta of Vattaniya. sau naày seõ thaønh Phaät hieäu laø Phoå Minh Nhö Afterwards he was sent to Pataliputra, now Patna Lai—A brother of Maha-Kasyapa, to be reborn as where he made a special study of the Buddha’s Buddha Samanta-Prabhasa. doctrine. Then he stayed at Sankheyya monastery, Naïi Haø: Hell river—Con soâng trong ñòa nguïc maø where he met king Milinda. He debated on moïi chuùng sanh (linh hoàn) phaûi vöôït qua khoâng theå various subjects with the Greek King Menander, traùnh ñöôïc—The inevitable river in purgatory to who ruled in northern India and is said to have be crossed by all souls. been converted by Nagasena. This debate is Naïi Haø Kieàu: Chieác caàu trong ñòa nguïc, moïi toäi famous as an example of the earliest encounters nhaân ñeàu phaûi qua vaø rôi xuoáng—The bridge in between Greek civilization and Buddhism. one of the hells, from which certain sinners always According to Prof. Bapat in The Twenty-Five fall. Hundred Years Of Buddhism, after the Pali Naïi Laïc Ca: Naraka (skt)—Niraya (p)—Ñòa Nguïc scriptures, the Questions of King Milinda Na Laïc Ca. (Milinda-panha) supposed to have been compiled Naïi Lôïi: Niraya (skt)—Ñòa nguïc—Hell. by Mahathera Nagasena, is considered almost as Naïi Löông: Nara (jap)—Trieàu ñaïi Naïi Löông authoritative a text—See Di Lan Ñaø Vaán Ñaïo. (Nhaät Baûn)—Trong giai ñoaïn naày kinh ñoâ Nhaät Na Tieân Tyø Kheo Kinh: Milinda-panha (skt)— Baûn ñöôïc ñaët taïi Naïi Löông. Döôùi trieàu ñaïi naày, See Di Lan Ñaø Vaán Ñaïo. Phaät giaùo luoân ñöôïc caùc vì vua baûo veä —The Na Tra: Nalakubala (p)—Nalakuvara (skt)—Nata period when Japan's capital was in Nara (710- (skt)—Thaùi töû con trai cuûa Tyø Sa Moân Thieân 794). Under this dynasty, Buddhism was always Vöông, moät Quyû Vöông huøng traùng, ba maët, taùm under the protection of the kings. tay—A powerful demon king, said to be the eldest Naïi Löông Thôøi: Nara period—See Naïi Löông. son of Vaisravana, and represented with three Naïi Löông Trieàu: See Naïi Löông. faces, eight arms. Naïi Maït Ñaø: Narmada (skt)—Con soâng maø baây Na Tra Thaùi Töû: See Na Tra. giôø coù teân laø Nerbudda—The modern Nerbudda Na Tu Chính Long (1894-1987): Teân cuûa moät vò river. hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX— Naïi Nöõ: Amradarika or Amrapali (skt)—Ngöôøi Name of a Japanese Buddhist scholar in the ñaøn baø sanh ra treân caây xoaøi, ngöôøi ñaõ hieán “Naïi twentieth century. Uyeån” cho Ñöùc Phaät—A woman who is said to Na Yeát La Haùt La: Nagarahara or Nagara (skt)— have been born on a mango tree, and to have Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, given the Plum-garden to the Buddha. ñaây laø teân cuûa moät vöông quoác coå, naèm treân bôø Naïi Oaùn Haïi Nhaãn: Söï nhaãn nhuïc tröôùc nhöõng nam

soâng Cabool, khoaûng 30 daëm veà phía Taây cuûa oaùn haän vaø gaây toån haïi cho chính mình—The Jellalabad—According to The Dictionary of patience which endures enmity and injury. Chinese-English Buddhist Terms, this is the name Naïi Thò Vieân: Amra (skt)—Am-ma-la—Am Moät of an ancient kingdom on the southern bank of the La—Xoaøi—Mango Garden—Ammvana Garden— Cabool River, about 30 miles west of Jellalabad. Am La Thoï Vieân. Naõ: 1) Giöït laáy: To take, to lay hold of; 2) Loaøi Naïi Vieân: See Naïi Thò Vieân. quyû chuyeân laøm ngöôøi gheâ sôï: Damara, demons Nam: Daksina (skt)—Phía nam—South. that affright sentient beings. Nam Boä: See Nam Thieäm Boä Chaâu.

Nam Caên: Boä phaän sinh duïc nam—The male phaûi laø moät trong nhöõng giai thoaïi Thieàn laï luøng organ. nhaát, nhöng phaûi chaêng coù theå laø Thieàn ñöôï c Nam Chaâu: Jambudvipa (skt)—Nanshu (jap)— truyeàn ñaït moät caùch xaûo dieäu ngay trong tính chaát See Nam Thieäm Boä Chaâu. taàm thöôøng naøy—One day, a monk came and Nam Cö Só: Laymen—See Öu Baø Taéc. asked Nan-tai Ch'in concerning the patriarchal Nam Dieâm Phuø Ñeà: Jambudvipa (skt)—See Nam visit to which the master's reply was, "A tortoise's Thieäm Boä Chaâu. hair an inch long weighs seven pounds." When the Nam Döông Hueä Trung Thieàn Sö (675-775): monk made a bow, probably thanking him for the Nan'yo Echu (jap)—Nan-yang Hui-chung—uninstructive instruction, the master asked, "Do Nanyang Huizhong—Nam Döông Hueä Trung laø you understand?" The monk said, "No, master." teân cuûa moät nhaø sö coù aûnh höôûng raát lôùn vôùi caùc sö Nan-tai Ch'in said, "It is fortunate that you do not nhaø Ñöôøng vaøo khoaûng nhöõng naêm 761 ñeán 775 understand; if you did your head would surely be sau Taây Lòch. Nam Döông laø moân ñoà cuûa Luïc Toå smashed to pieces." This is the case where the Hueä Naêng—Nan-Yang, a noted monk who had master makes meaningless remarks which are influence with the T’ang emperors from 761 to perfectly incomprehensible to the rational mind. 775 A.D. Nan-Yang Hui-Ch’ung, an early Chinese As a matter of fact, most Zen statements are Ch’an master, a disciple and Dharma successor of apparently meaningless and unapproachable for Hui-Neng—See Hueä Trung Nam Döông Thieàn Sö. they have no relation whatsoever to the main Nam Döông Tònh Bình: Nan-Yang's Vase of pure issue which causes more confusions for the water—See Coâng AÙn Nam Döông Tònh Bình. beginners. Zen practitioners, should we consider Nam Ñaøi Caàn Thieàn Sö: Zen master Nan-tai this? Is it hard to make sense out of this remark if Ch'in—Moät hoâm, coù moät vò Taêng ñeán vaø hoûi thieàn we are mere literary interpreters? As a matter of sö Nam Ñaøi Caàn veà yù chæ Taây lai cuûa Toå Sö, Sö fact, the so-called Zen experience must then be traû lôøi: "Loâng ruøa moät taác naëng baûy caân." Khi vò such as to annihilate all space-time relations in Taêng laøm leã, coù leõ ñeå baùi taï caùi caùch daïy khoâng which we find ourselves living and working and xaây döïng cuûa Sö, Sö beøn hoûi: "OÂng coù hieåu reasoning. It is only when we once pass through khoâng?" Vò Taêng ñaùp: "Baåm khoâng." Sö baûo: such a kind of reasoning, then a single hair of the "May maø oâng khoâng hieåu; neáu maø oâng hieåu thì tortoise begins to weigh seven pounds becomes a ñaàu cuûa oâng chaéc chaén seõ bò

vôõ ra thaønh töøng living experience of this very moment. Whatever maûnh nhoû roài." Ñaây laø tröôøng hôïp trong ñoù caùc Zen truth is concealed here, is it not the most thieàn sö noùi ra nhöõng lôøi voâ nghóa, maø taâm öa suy astounding story, but is it possible that Zen is lyù hoaøn toaøn khoâng hieåu noåi. Thaät vaäy, phaàn lôùn cunningly conveyed in this triviality itself? nhöõng phaùt bieåu cuûa Thieàn coù veû voâ nghóa vaø khoù Nam Ñaøi Thuû An Thieàn Sö: Nan-tai Shou-an— hieåu vì nhöõng caâu traû lôøi chaúng coù chuùt quan heä See Thuû An Nam Ñaøi Thieàn Sö. naøo ñoái vôùi vaán ñeà coát yeáu laøm cho keû sô cô vì theá Nam Ñieàu Vaên Huøng (1849-1927): Teân cuûa moät laïi caøng boái roái hôn. Haønh giaû tu Thieàn, chuùng ta vò danh Taêng kieâm hoïc giaû Phaät giaùo Nhaät Baûn coù neân caân nhaéc ñieàu naøy khoâng? Coù phaûi thaät khoù vaøo theá kyû thöù XX. OÂng toát nghieäp ñaïi hoïc Oxford cho chuùng ta ruùt ra yù chæ töø nhaän ñònh ñoù neáu ôû Luaân Ñoân, Anh Quoác, veà moân Phaïn vaên. Sau khi chuùng ta chæ laø nhöõng ngöôøi chæ laáy danh töï vaên höu trí oâng vieát raát nhieàu saùch veà Tònh Ñoä Chaân chöông ñeå lyù giaûi? Thaät vaäy, caùi goïi laø kinh Toâng—Name of a Japanese famous monk and a nghieäm Thieàn phaûi tieâu giaûi heát moïi quan heä thôøi Buddhist scholar in the twentieth century. He gian vaø khoâng gian maø chuùng ta ñang soáng, ñang graduated from Oxford University with a Sanskrit laøm vieäc, vaø ñang suy lyù ôû trong ñoù. Chæ khi naøo major in London, United Kingdom. After his chuùng ta moät laàn vöôït qua ñöôïc caùi loaïi lyù luaän retirement, he wrote a lot of Buddhist Books on nhö theá naøy, baáy giôø moät sôïi loâng ruøa moät taác the True Pure Land Sect (Jodo Shinshu (jap). naëng baûy caân môùi trôû thaønh moät kinh nghieäm soáng Nam Ñoà Baéc Trieät: Ñöôøng ñi veà höôùng Nam maø ñoäng ngay trong giaây phuùt naøy. Daàu cho ñaïo veát xe laïi quay ngöôïc leân höôùng Baéc, yù chæ laøm Thieàn bò che daáu ôû ñaây laø gì ñi nöõa, ñaây haù chaúng vieäc khoâng coù heä thoáng hay tu haønh sai phöông

caùch—A Southern road with wheeltracks pointing Nam Moâ A Di Ñaø Phaät: Namah Amitabha or to the North, i.e., to work unsystematically or to Namo Amitayuse-Buddha (skt)—Nam Moâ A Di cultivate with a wrong method. Ñaø Phaät, laø quy meänh ñoái vôùi Ñöùc Phaät A Di Ñaø Nam Ñoán Baéc Tieäm: Southern Zen, immediate; hay chuùng sanh moät loøng quy ngöôõng nôi lôøi Northern Zen, gradual—See Baéc Tieäm Nam Ñoán. nguyeän cöùu ñoä cuûa Ñöùc Phaät A Di Ñaø maø nieäm Nam Haûi Ma La Da Sôn: Malayagiri (skt)—Nuùi hoàng danh cuûa Ngaøi, töùc laø môû cöûa ñi vaøo coõi Tònh Ma La Da phía nam AÁn Ñoä—The Malaya Ñoä—Namah Amitabha, the formula of faith of the mountains in Malabar answering to the western Pure Land sect, representing the believing heart of Ghats; a district in the south of India (a mountain all beings and Amitabha’s power and will to save; in Ceylon). repeated in the hour of death it opens the entrance Nam Haønh: Daksinayana (skt)—Maët trôøi tròch veà to the Pure Land. phöông nam, cöù saùu thaùng laø noù di chuyeån töø baéc Nam Moâ An Döõõng Quoác Cöïc Laïc Giôùi Di Ñaø xuoáng nam moät laàn—The course or declination of Haûi Hoäi Voâ Löôïng Quang Nhö Lai: Namo The the sun to the south; the half- year in which it Paradise Pureland of Amitabha Asociation, moves from north

to south. Measureless Brightness of Tathagata. Nam Hoaøi Caån (1918-?): Teân cuûa moät vò cö só noåi Nam Moâ Boån Sö Thích Ca Maâu Ni Phaät: Namo tieáng cuûa Phaät giaùo Trung Hoa vaøo theá kyû thöù XX. Sakya Muni Buddha—Namo Fundamental Ban ñaàu oâng laø ñeä töû cuûa Ñaïo gia; sau nghieân cöùu (Original) Teacher Sakyamuni Buddha—Homage Phaät giaùo vaø vaøo chuøa Ñaïi Bình ôû nuùi Trung to our Teacher Sakyamuni Buddha—Con xin quy Phong aån tu ba naêm. Sau ñoù oâng ra daïy taïi caùc maïng Ñöùc Phaät Thích Ca Maâu Ni. tröôøng ñaïi hoïc Töù Xuyeân vaø Vaân Nam. Naêm 1949, Nam Moâ Chö Toå Boà Taùt: Namo Descending line oâng sang Ñaøi Loan tieáp tuïc hoaèng phaùp—Name of of Patriarchs Bodhisattvas. a Chinese famous lay Buddhist scholar in the Nam Moâ Cöïc Laïc quoác A Di Ñaø Phaät: Namo twentieth century. First, he was a follower of The Land of Ultimate Bliss Amitabha Buddha. Taoism, but later he studied Buddhism. He stayed Nam Moâ Cöïc Laïc Theá Giôùi A Di Ñaø Phaät: in seclusion at Ta Ping Temple on Mount Chung Namo Amitabha Buddha of the Land of Ultimate Feng in Che-jiang for three years. After the period Bliss. of seclusion he became a professor at Universities Nam Moâ Dieäu Phaùp Lieân Hoa: Nama! of Si-Chuan and Yun-nan. In 1949 he came to Wonderful-Law Lotus-Flower!—Caâu trí nieäm cuûa Taiwan to continue to spread the Buddha-dharma. Toâng Phaùp Hoa beân Nhaät—The recitation of the Nam Kha: Empty dream. Nichiren Sect. Nam Kieàu Taùt La: Daksinakosala (skt)— Nam Moâ Döôïc Sö Hoäi Thöôïng Phaät Boà Taùt: Southern Kosala—See Kieàu Taùt La (2). Namo Medicine Master Assembly of Buddhas and Nam Kinh: Nan-ching (chi)—Teân cuûa moät coá ñoâ Bodhisattvas. cuûa Trung Hoa—Name of an old citadel in China Nam Moâ Döôïc Sö Löu Ly Quang Phaät: Namo Nam La: Malava (skt)—See Ma Laïp Baø. Quelling Disasters Lengthening Life Medicine Nam Moâ: Namo or Namah (skt)—Nam Maàu—Na Master. Moâ—Naïp Moâ—Na Maàu—Nam Mang—Naïp Nam Moâ Ñaïi Bi Quan Theá AÂm Boà Taùt: Namo Maëc—Naüng Moà (chuùng sanh höôùng veà Phaät, quy- Kuan Shi Yin Great Compassion Bodhisattva— y tín thuaän). Namo Great Compassionate Bodhisattva 1) Quy Maïng—Homage—To submit oneself Avalokitesvara—Namo Kuan Shi-Yin Bodhisattva to—To make obeisance. of great Compassion. 2) Kænh Leã: To bow to—Complete Nam Moâ Ñaïi Thaùnh Khaån Na La Vöông Boà commitment—An expression of submission to Taùt: Namo Great Holy Kinnara King Bodhisattva. command—To pay homage to—Reverence— Nam Moâ Ñaïi Haïnh Phoå Hieàn Boà Taùt: Namo Devotion. Universal Worthy Great Conduct Bodhisattva 3) Cöùu Ñoä: Trust for salvation. (Namo Samantabhadra Bodhisattva of great conduct).

Nam Moâ Ñaïi Nguyeän Ñòa Taïng Vöông Boà Taùt: Sutra—Phaùp nieäm 'Nam Moâ Phaùp Hoa Kinh' trong Namo Earth Treasury King Vow Bodhisattva— tröôøng phaùi Tònh Ñoä Nhaät Baûn—The practice of Namo Great Vows Earth Store Bodhisattva (Namo chanting 'Namu Myoho Renge Kyo' in Japanese Earth Store King Bodhisattva of great vows). Pure Land. Nam Moâ Ñaïi Theá Chí Boà Taùt: Namo Great Nam Moâ Phaät: Namo-buddhaya (skt)—Quy meänh Strength Bodhisattva—Namo Bodhisattva ñoái vôùi Phaät, vôùi Tam Baûo, vôùi Phaät A Di Ñaø — Mahasthama—Namo

Bodhisattva who has Namo Buddha; I devoted myself entirely to the attained great strength. Buddha, or Triratna, or Amitabha. Nam Moâ Ñaïi Trí Vaên Thuø Sö Lôïi Boà Taùt: Namo Nam Moâ Phaät Ñaûnh Thuû Laêng Nghieâm: Namo Manjusri Great Wisdom Bodhisattva (Bodhisattva Supreme Shurangama of the Buddha's Summit. of great wisdom). Nam Moâ Quan Theá AÂm Boà Taùt: Namo Kuan Shi Nam Moâ Ñöông Lai Haï Sanh Di Laëc Toân Phaät: Yin Bodhisattva. Namo Maitreya Honored Future Buddha (Namo Nam Moâ Sö: Master of Namah, i.e. Buddhist or the Honoured Buddha Maitreya, Soon to be born Taoist priests and sorcerers. in the world). Nam Moâ Tam Baûo: Namo sambo (jap)—Take Nam Moâ Giaø Lam Thaùnh Chuùng Boà Taùt: Namo refuge in the three treasures—See Nam Moâ Phaät. Holy Assembly of Temple-Guarding Bodhisattvas. Nam Moâ Taây Phöông Cöïc Laïc theá giôùi Ñaïi Töø Nam Moâ Haéc Ra Ñaù Ra Daï Da: Quy Maïng Tam Ñaïi Bi A Di Ñaø Phaät: Namo Great Merciful and Baûo—Homage to the Triple Gem (Buddha, Compassionate Buddha Amitabha of the Western Dharma, Sangha). Land of Ultimate Bliss. Nam Moâ Hoä Phaùp Chö Thieân Boà Taùt: Namo All Nam Moâ Thanh Löông Ñòa Boà Taùt Ma Ha Taùt : Heavenly Dharma-Protecting Bodhisattvas. Homage to the Bodhisattva, Mahasattva of the Nam Moâ Hoä Phaùp Thieân Long Boà Taùt: Namo Clear Cool Ground. All Dharma Guardian Deva Bodhisattvas. Nam Moâ Thanh Tònh Ñaïi Haûi Chuùng Boà Taùt: Nam Moâ Hoä Phaùp Vi Ñaø Toân Thieân Boà Taùt: Namo Pure Assembly of Bodhisattvas as Vast as Namo Vajrapani Bodhisattvas, Dharma Protector the Oceans—Namo Great Pure Sea-Vast and Honoured Deva (God). Assembly of Bodhisattvas. Nam Moâ Höông Vaân Caùi Boà Taùt Ma Ha Taùt: Nam Moâ Thaäp Phöông Tam Theá Nhöùt Thieát Homage to the Enlightened Being, Cloud Canopy Chö Phaät: Namo all Buddhas of the Ten of Fragrance Bodhisattva, Mahasattva. Directions (Quarters) and three times (Namo all Nam Moâ Kim Cang Taïng Boà Taùt: Namo Vaira Buddhas everywhere throughout all realms of Treasury Bodhisattvas. time). Nam Moâ Laêng Nghieâm Hoäi Thöôïng Phaät Boà Nam Moâ Thích Ca Maâu Ni Phaät: Namo Taùt: Namo Shurangama Assembly of Buddhas Sakyamuni Buddha. and Bodhisattvas. Nam Moâ Thöôøng Truï Thaäp Phöông Phaùp: Nam Moâ Lòch Ñaïi Toå Sö Boà Taùt: Namo Namo Permanently dwelling Ten Directions Generations of Patriarchs, Bodhisattvas. Dharmas—Namo Eternally Abiding (Everlasting) Nam Moâ Lieân Trì Haûi Hoäi Phaät Boà Taùt: Namo Dharma of the ten directions. Sea Vast Lotus Pool Assembly of Buddhas and Nam Moâ Thöôøng Truï Thaäp Phöông Phaät: Namo Bodhisatvas—Homage to the Lotus Pool Eternally Dwelling Ten Directions Buddhas— Assembly of Buddhas and Bodhisattvas as vast as Namo Eternally Abiding (Everlasting) Buddhas of the sea. the ten directions. Nam Moâ Phaïm Voõng Giaùo Chuû Tyø Loâ Xaù Na Nam Moâ Thöôøng Truï Thaäp Phöông Taêng: Phaät: Namo (Homage) Lord of Brahma Net, Namo Eternally Dwelling (abiding) of the Ten Vairocana Buddha. Directions of Sanghas—Namo Eternally Abiding Nam Moâ Phaùp Hoa Kinh: Daimoku (jap)—Ñeà (Everlasting) Sangha of the ten directions. Muïc—Subject of Buddha recitation is the Lotus

Nam Moâ Tieâu Tai Dieân Thoï Döôïc Sö Phaät: particular teaching of the Buddha) of Zen master Namo Medicine Master Buddha who dispels Nan-yueh Huai-jang (677-744).

calamities and lengthens life. Nam Nhaïc Thuyeát Töï Nhaát Vaät: Nan Yueh “To Nam Moâ Tònh Nhaõn Boà Taùt Ma Ha Taùt: Namo say it’s a thing misses the mark.”—See Coâng AÙn Universal Eye Bodhisattva, Mahasattva. Nam Nhaïc Thuyeát Töï Nhaát Vaät. Nam Moâ Trôøi: Namo Heaven—Töø naày thöôøng Nam Nöõ: 1) Trai vaø gaùi: Male and female; 2) Con ñöôïc daân mieàn queâ Vieät Nam duøng ñeå caàu caùi: Children; 3) Töø maø caùc baäc tröôûng thöôïng nguyeän—This term is usually used to pray by the duøng ñeå goïi nhöõng ngöôøi coù ñòa vò thaáp trong töï Vietnamese countryside people. vieän: The term that senior monks use to call Nam Moâ Vu Lan Hoäi Thöôïng Phaät Boà Taùt: monks of lower positions in a monastery. Namo Homage To The Ullambana Assembly of Nam Phaät: Ratnasambhava (skt)—Baûo Thaéng—Buddhas and Bodhisattvas See Baûo Sanh Phaät. Nam Naêng Baéc Tuù: Nam toâng ñöôïc xem nhö toâng Nam Phong: South wind. ñoán ngoä cuûa Luïc Toå Hueä Naêng, baéc toâng ñöôïc Nam Phoá Thieäu Minh Thieàn Sö: Nan-p'u Shao- xem nhö toâng tieäm ngoä cuûa ñaïi sö Thaàn Tuù —Hueä ming—See Ñaïi ÖÙng Quoác Sö. Naêng cuûa Nam Toâng, Thaàn Tuù cuûa Baéc Toâng)— Nam Phoå Ñaø: Teân moät ngoâi chuøa noåi tieáng trong The southern of the Sixth Patriarch Hui-Neng quaän saùu, thaønh phoá Saøi Goøn, Nam Vieät Nam. came to be considered the orthodox Intuitional Chuøa ñöôïc xaây döïng vaøo naêm 1953 vaø ñaõ traûi qua school or the immediate method, the northern of boán ñôøi truï trì. Chuøa kieán laäp ba ngoâi ñieän thôø cuûa the great monk Shen-Hsiu came to be considered Phaät Thích Ca, Boà Taùt Quaùn Theá AÂm, vaø Boà taùt as the gradual medthod—See Baéc Tieäm Nam Ñòa Taïng. Nam Phoå Ñaø laø ngoâi chuøa noåi tieáng cuûa Ñoán. ngöôøi Trung Hoa beân tænh Phuùc Kieán, thuoäc doøng Nam Nguõ Ñaøi Sôn: South Wu Tai Shan—Ngoïn Thieàn Phoå Ñaø Taây Sôn. Chaùnh ñieän toân trí thôø nuùi cao nhaát trong daõy nuùi Chung Nam, gaàn Taây Tam Baûo vôùi töôïng Phaät baèng ñaù, töôïng goã Taây An trong tænh Thieåm Taây—The highest peak in the Thieân Tam Thaùnh, hai beân coù töôïng Giaø Lam, Hoä Chung Nam Mountain range in Hsi An, Shien-Hsi Phaùp. Maët sau thôø Toå Boà Ñeà Ñaït Ma—Name of a Province—See Nguõ Ñaøi Sôn. famous pagoda, located in the sixth district, Saigon Nam Nhaïc: South Yueh Shan—teân cuûa moät ngoïn City, South Vietnam. The pagoda was built in nuùi cao nhaát trong tænh Hoà Nam, nôi Thieàn sö Nam 1953 and headed by four successive elders. It was Nhaïc Hoaøi Nhöôïng truù nguï trong moät thôøi gian daøi constructed with three Holy Shrines worshipping treân 30 naêm—Name of a mountain peak in Hu- Sakyamuni Buddha, Avalokitesvara Bodhisattva, nan Province, where Zen master Nan-yueh Huai- and Yama of Hell. Nam Phoå Ñaø is a famous jang (677-744) dwelt for over thirty years—See Chinese pagoda from Fu-Chian province Hoaøi Nhöôïng Thieàn Sö. belonging to the Buddhist sect of Tsi-Shan Ch’an Nam Nhaïc Haï: See Nam Nhaïc Phaùp Heä. Tzih. In the the Main Hall stand stone statues of Nam Nhaïc Hoaøi Nhöôïng Thieàn Sö (677-744): the Three Jewels and the wooden statues of the Nangaku Ejo (jap)—Nan-yueh Huai-jang— Three Noble Ones of the West Heaven are Nanyue Huairang—See Hoaøi Nhöôïng Thieàn Sö. worshipped. On both sides of the statues stand Nam Nhaïc Ma Chuyeân: Nan Yueh "Grinding a those of Buddhist Bonze, Dharma

Guardian. piece of tile on a rock"—See Coâng AÙn Nam Nhaïc Patriarch Bodhidharma is worshipped in the Back Ma Chuyeân. Hall. Nam Nhaïc Nhö Caûnh Chuù Töôïng: Nan Yueh Nam Phuø: Jambudvipa (skt)—See Nam Thieäm Boä "An image is reflected in a mirror"—See Coâng AÙn Chaâu. Nam Nhaïc Nhö Caûnh Chuù Töôïng. Nam Phöông: Phöông nam—Southern quarter. Nam Nhaïc Phaùp Heä: Phaùp heä cuûa Thieàn Sö Nam Nam Phöông Baûo Sanh Phaät: Ratnasambhava in Nhaïc Hoaøi Nhöôïng—Lineage of dharma the south. transmission (the line of transmission of a Nam Phöông Baûo Töôùng Phaät: Ratnaketu (skt)— Baûo Tinh Phaät—See Baûo Traøng Nhö Lai.

Nam Phöông Phaùi: See Nam Phöông Phaät Giaùo. Nam Sôn Luaät Toâng: Nanzan-Ritsushu (jap)— Nam Phöông Phaät Giaùo: Nam Phöông Phaät Giaùo Ngaøi Ñaïo Tuyeân ñôøi nhaø Ñöôøng laø vò toå cuûa toâng ñoái laïi vôùi Baéc Phöông Phaät Giaùo (töø ñôøi vua A Töù Phaàn Luaät, truï trì taïi chuøa trong nuùi Chung Duïc trôû veà sau, Phaät giaùo truyeàn töø vuøng nam AÁn Nam, neân chuøa ñöôïc goïi laø Nam Sôn—Southern Ñoä nhö Tích Lan, Mieán Ñieän, Thaùi Lan)— hill, name of a monastery which gave its name to Southern Buddhism, in contrast with Northern T’ao-Hsuan of the T’ang dynasty, founder of the Buddhism (Mahayana—Baéc phöông Phaät giaùo). Vynaya school. Nam Phöông Voâ Caáu Theá Giôùi: Theo Kinh Phaùp Nam Sôn Tam Quaùn: See Khoâng Giaû Trung. Hoa thì Nam Phöông Voâ Caáu Theá Giôùi laø theá giôùi Nam Sôn Töï: Dakknagri-vihara (skt)—See Nam maø naøng Long Nöõ ñaõ thaønh Phaät—According to Sôn. the Lotus Sutra, the Southern Pure Land is a land Nam Taïng: 1) Taïng Kinh Pali cuûa mieàn Nam AÁn to which the dragon-maid went on attaining (ôû caùc xöù Tích Lan, Mieán Ñieän, Thaùi Lan): The Buddhahood. Southern collection or Edition of Buddhist Canon Nam Sôn: Ngaøi Ñaïo Tuyeân ñôøi nhaø Ñöôøng laø vò toå from Ceylon, Burma, and Thailand; 2) Nam Taïng cuûa toâng Töù Phaàn Luaät, truï trì taïi chuøa trong nuùi Kinh cuûa Trung Quoác, aán baûn taïi Nam Kinh ñôøi Chung Nam, neân chuøa ñöôïc goïi laø Nam Sôn— nhaø Minh (1368-1398): The Southern Collection, Southern hill, name of a monastery which gave its or edition, of the Chinese Buddhist Canon, name to T’ao-Hsuan of the T’ang dynasty, published at Nanking under the Ming dynasty founder of the Vynaya school—See Ñaïo Tuyeân. (1368-1398). Nam Sôn Ñaû Coå, Baéc Sôn Vuõ: Ñaùnh troáng ôû nuùi Nam Thaùp Quang Duõng: See Quang Duõng Thieàn Nam, ca muùa ôû nuùi Baéc, yù noùi söï caûm öùng giöõa Sö. thaày vaø troø—Beating drum in the Southern hill, Nam Thaùp Quang Duõng Thieàn Sö (850-938): and singing in the Northern hill. The term Nanto Koyu (jap)—Nan-t'a Kuang-yung (Wade- indicates an induction (responses to appeal or Giles Chinese)—Nanta Guangyong (Pinyin need) between masters and disciples. Chinese)—Hieän nay chuùng ta khoâng coù nhieàu taøi Nam Sôn Ñaïi Sö: See Nam Sôn. lieäu chi tieát veà Thieàn sö Nam Thaùp Quang Duõng; Nam Sôn Giaùo: Southern hill Sect—Ngaøi Ñaïo tuy nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö Tuyeân ñôøi nhaø Ñöôøng laø vò toå cuûa toâng Töù Phaàn naøy trong Truyeàn Ñaêng Luïc, quyeån XII: Thieàn sö Luaät, truï trì taïi chuøa trong nuùi Chung Nam, neân Quang Duõng Nam Thaùp sanh naêm 850 taïi Phong chuøa ñöôïc goïi laø

Nam Sôn. Toâng phaùi naøy tin ôû Thaønh (baây giôø vaãn goïi laø Phong Thaønh thuoäc tænh taùnh khoâng cuûa vaïn höõu, nhöng laïi cho raèng vaïn Giang Taây). Sö raát thoâng minh vaø tinh thoâng Töù höõu ñeàu coù thöïc theå taïm thôøi. Vì vaäy giaùo lyù chính Thö Nguõ Kinh luùc 13 tuoåi. OÂng laø ñeä töû cuûa Thieàn cuûa toâng phaùi laø thieàn quaùn treân tính khoâng cuûa Sö Ngöôõng Sôn Hueä Tòch, vaø laø thaày cuûa thieàn sö vaïn höõu—Southern hill, name of a monastery Ba Tieâu Hueä Thanh. Vaøo naêm 19 tuoåi sö thoï cuï which gave its name to T'ao-Hsuan of the T'ang tuùc giôùi vaø hoïc thieàn vôùi ñaïi sö Laâm Teá Nghóa dynasty, founder of the Vynaya school. This Huyeàn. Sau ñoù Laâm Teá giao oâng trôû laïi cho school regarded the nature of things as unreal or Ngöôõng Sôn, roài oâng trôû thaønh thò giaû, ñeä töû, vaø laø immaterial, but held that things were temporally ngöôøi noái phaùp cho Ngöôõng Sôn—We do not have entities. So the main teaching of this school detailed documents on Zen Master Kuang-Yong; focuses on the meditation on the unreality or however, there is some interesting information on immateriality of the nature of things. him in The Records of the Transmission of the Nam Sôn Khôûi Vaân, Baéc Sôn Haï Vuõ: Maây tuï ôû Lamp (Ch'uan-Teng-Lu), Volume XII: Zen nuùi Nam, möa rôi nôi nuùi Baéc, yù noùi quy luaät töï Master Nan-Ta-Kuang-Yong was born in 850 in nhieân cuûa vuõ truï—Clouds are gathering in the Feng-Cheng (still called Feng-cheng and located Southern hill, and it's raining in the Northern hill. in modern Jiang-Xi Province). He was clever, The term indicates a natural law of the universe— mastering the Confucian classics at the age of See Vaân Moân Coå Phaät Döõ Chaùnh Truï. thirteen. He was a disciple of Yang-Shan-Hui-Chi, and master of Pa-Chiao-Hui-Ch'ing. At the age of

nineteen, he underwent ordination and then went "Manjushri was subject to conditions, and to study Zen under the great teacher Linji Yi- therefore had a teacher." The monk said: hsuan. Linji later directed him back to Yangshan, "Who was manjushri' teacher?" Kuang-Yong and he went on to become Yangshan's attendant, help up his whisk. The monk said: "Is that student, and eventual Dharma heir. all?" Kuang-Yong put down the whisk and Sö sang mieàn Baéc yeát kieán Laâm Teá, laïi trôû veà clasped his hands. haàu Ngöôõng Sôn. Ngöôõng Sôn hoûi: "Ngöôi Coù vò Taêng hoûi: "Theá naøo laø dieäu duïng moät ñeán laøm gì?" Sö thöa: "Ñaûnh leã ra maét Hoøa caâu?" Sö ñaùp: "Nöôùc ñeán thaønh hoà." Vò Taêng Thöôïng." Ngöôõng Sôn hoûi: "Thaáy Hoøa hoûi: "Chôn Phaät ôû taïi choã naøo?" Noùi ra khoâng Thöôïng chaêng?" Sö thöa: "Daï thaáy." Ngöôõng töôùng, cuõng chaúng taïi nôi khaùc—A monk Sôn noùi: "Hoøa Thöôïng sao gioáng in löøa." Sö asked: What is a sentence of mystic thöa: "Con thaáy Hoøa Thöôïng cuõng chaúng function?" Kuang-Yong said: "The water gioáng Phaät." Ngöôõng Sôn hoûi: "Neáu chaúng comes and the ditch fills up." The monk gioáng Phaät thì gioáng caùi gì?" Sö thöa: "Neáu asked: Where does the real Buddha reside?" con phaûi so saùnh Hoøa Thöôïng vôùi caùi gì ñoù, Kuang-Yong said: "It doesn't appear in thì Hoøa Thöôïng naøo coù khaùc löøa?" Ngöôõng words, nor anywhere else, either." Sôn ngaïc nhieân noùi: "Phaøm Thaùnh caû hai ñeàu Sö thò tòch vaøo naêm 938—He passed away in queân, tình heát, theå hieän baøy, ta laáy

ñaây 938. nghieäm xeùt ngöôøi, hai möôi naêm khoâng ngôø Nam Thí Chuû: Dayaka (skt & p)—Nam Tín thí— vöïc. Con neân gìn giöõ ñoù." Ngöôõng Sôn thöôøng The lay supporter of a Bhikkhu—Ngöôøi hoä trì chö chæ sö baûo vôùi ngöôøi: "Keû naày laø nhuïc thaân Taêng nhöõng nhu caàu caàn thieát nhö aên, maëc, ôû, Phaät."—When Kuang-Yong return from a trip beänh, vaø trong thôøi caän ñaïi laïi hoä trì vôùi nhöõng chi to visit Lin-Ji, Yang-Shan said: "Why have phí veà ñi laïi—One who undertakes to supply the you come?" Kuang-Yong said: "To pay Bhikkhu with his legitimate needs, such as food, respects to the master." Yang-Shan said: "Do new robes and medicine, and in modern times will you still see me?" Kuang-Yong said: "Yes." often pay his travelling expenses. Yang-Shan said: "When I observe the master, Nam Thieäm Boä Chaâu: Jambudvipa (skt)—Nam you don't look like a Buddha." Yang-Shan Chaâu—Nam Boä—Nam Dieâm Phuø Ñeà—Nam said: "If I don't look like a Buddha, then what Phuø—Nam Thieäm Boä Chaâu, moät trong töù ñaïi do I look like?" Kuang-Yong said: "If I must chaâu, toïa laïc phía nam nuùi Tu Di, bao goàm theá compare you to something, then how do you giôùi ñöôïc bieát ñeán bôûi ngöôøi AÁn Ñoä thôøi coå sô. differ from a donkey?" Yang-Shan cried out Theo Eitel trong Trung Anh Phaät Hoc Töø Ñieån, excitedly: "He's forgotten both ordinary and Nam Thieäm Boä Chaâu bao goàm nhöõng vuøng quanh sacred! The passions are exhausted and the hoà Anavatapta vaø nuùi Tuyeát (töùc laø coõi chuùng ta body is revealed. For twenty years I've tested ñang ôû, trung taâm chaâu naày coù caây dieâm phuø. them in this way and no one has gotten it. Chính ôû coõi naày, Ñöùc Phaät ñaõ thò hieän, vaø ôû coõi Now this disciple has done it!" Yang-Shan naày coù nhieàu nhaø tu haønh hôn heát)—The Southern would always point Kuang-Yong and say to Continent, one of the four continents, that situated people: "This disciple is a living Buddha." south of Mount Meru, comprising the world known Coù vò Taêng hoûi: "Vaên Thuø laø thaày baûy Ñöùc to the early Indian. According to Eitel in The Phaät, Vaên Thuø coù thaày chaêng?" Sö ñaùp: "Gaëp Dictionary of Chinese-English Buddhist Terms, duyeân lieàn coù." Vò Taêng hoûi: "Theá naøo laø thaày Jambudvipa includes the following countries Vaên Thuø?" Sö döïng ñöùng caây phaát töû chæ ñoù. around the Anavatapta lake and the Himalayas: Taêng thöa: "Caùi aáy laø phaûi sao?" Sö neùm caây 1) Baéc—North: Hung Moâng Thoå —Huns- phaát töû khoanh tay—A monk asked Zen Mongolians-Turks. master Kuang-Yong: "Manjushri was the 2) Ñoâng—East: Trung Quoác-Ñaïi Haøn-Nhaät— teacher of seven Buddhas. Did Manjushri China-Korea-Japan. have a teacher or not?" Kuang-Yong said:

3) Nam: Vuøng ñaát bao goàm Baéc AÁn vôùi hai möôi belong to the Five Mountains of Kyoto; rather by baûy vöông quoác, Ñoâng AÁn vôùi möôøi vöông decree of the shogunate it was placed above the quoác, Nam AÁn vôùi möôøi laêm vöông quoác, Gosan. It is also known for its landscape garden. Trung AÁn vôùi ba möôi vöông quoác, vaø Taây AÁn At the present time, The Nanzen-ji is one of the vôùi ba möôi boán vöông quoác—South: The few Japanese monasteries in which monks are still regions which include Northern India with trained today in the authentic Zen tradition. twenty-seven kingdoms, Eastern India with Nam Thieàn Töï Phaùi: Nanzenji-ha (jap)—Thieàn ten

kingdoms, Southern India with fifteen phaùi Nam Thieàn Töï, moät trong nhöõng nhaùnh thieàn kingdoms, Central Indiawith thirty kingdoms, quan troïng nhaát trong tröôøng phaùi Laâm Teá ôû Nhaät and Western Indian with thirty-four kingdoms. Baûn. Phaùi naøy do Thieàn sö Voâ Quan Phoå Moâ n khai Nam Thieân: Devas in the South. saùng vaøo theá kyû thöù XIII. Hieän nay phaùi naøy coù Nam Thieân Nhaát Truï: Teân cuûa moät ngoâi chuøa noåi khoaûng 427 ngoâi töï vieän treân khaép Nhaät Baûn— tieáng naèm trong quaän Thuû Ñöùc, thaønh phoá Saøi Nanzenji branch, founded by Zen master Mukan Goøn, Nam Vieät Nam—Name of a famous pagoda Fumon (1212-1291) in the thirteenth century. This located in Thuû Ñöùc district, Saigon City, South is one of the most important branches from Lin- Vietnam. Chi school in Japan. Up to now, this branch has Nam Thieân Truùc: Nam AÁn Ñoä—Southern India. about 427 temples throughout Japan. Nam Thieân Truùc Nhaát Thöøa Toâng: Teân goïi khaùc Nam Toâng: See Nam Toâng Thieàn. cuûa Thieàn toâng do Toå Boà Ñeà Ñaït Ma truyeàn laïi Nam Toâng Phaät Giaùo: Phaät giaùo Nguyeân Thuûy— cho Nhò Toå Hueä Khaû—One Vehicle in Southern Theravadan Buddhism. India, another name for the Zen Sect that the First Nam Toâng Thieàn: Nam Toâng (cuûa Ngaøi Hueä Patriarch, Bodhidharma, transmitted to the Second Naêng): Nanshu-zen (jap)—Nan-Tsung Ch'an— Patriarch, Hui-K'e—See Thieàn Toâng. Southern school—See Thieàn Nam Toâng. Nam Thieàn Chí Phan Thieàn Sö: Nan-ch'an Ch'i- Nam Trung Tam Giaùo: Tam giaùo cuûa Ñöùc Thích fan—See Kheá Phan Nam Thieàn Thieàn Sö. Ca Maâu Ni ñaõ ñöôïc Döông Töû thuyeát giaûng—The Nam Thieàn Kheá Phan Thieàn Sö: Zen Master three modes of Sakyamuni’s teaching as Nan-ch'an Ch'i-fan—See Kheá Phan Nam Thieàn expounded by the teachers south of Yang-Tze: Phöôùc Chaâu Thieàn Sö. 1) Tieäm Giaùo: Tieäm giaùo ñöa haønh giaû töøng böôùc Nam Thieàn Töï: Nanzen-ji (jap)—Nam Thieàn Töï vaøo nieát baøn—The gradual method, leading thuoäc phaùi Laâm Teá, Phaät giaùo Nhaät Baûn, ñöôïc the disciples step by step to nirvana. Thieàn sö Voâ Quan Phoå Moân khai saùng vaøo theá kyû 2) Ñoán Giaùo: Ñoán Giaùo ñöôïc Phaät Thích Ca thöù XII. Ñaây laø moät trong nhöõng tu vieän Thieàn duøng ñeå giaûng daïy cho haøng Boà Taùt—The quan troïng nhaát ôû Kyoto. Luùc ñaàu, ñaây laø choã cuûa immediate method, by which he instructed the hoaøng ñeá thoaùi vò Kameyama. Naêm 1293, ngaøi sai Bodhisattvas, revealing the whole truth. söûa khu nhaø cöûa vaø bieán noù thaønh moät thieàn vieän. 3) Baát Ñònh Giaùo: Baát ñònh giaùo öùng duïng cho Nam Thieàn Töï khoâng thuoäc heä thoáng tu vieän 'Naêm töøng caù nhaân rieâng leû—The undetermined Nuùi' ôû Kyoto, nhöng ñöôïc moät saéc chæ cuûa töôùng method, by which the teaching is adapted to quaân ñaët noù leân treân heä thoáng tu vieän 'Naêm Nuùi'. each individual or group. Nam Thieàn Töï cuõng noåi tieáng veà phong caûnh cuûa Nam Truyeàn Phaät Giaùo Söû Thö: Dipavamsa noù. Hieän nay, Nam Thieàn Töï laø moät trong nhöõng (p)—Bieân Nieân Söû Pali—Ñaûo Söû—See Bieân Nieân töï vieän Nhaät Baûn hieän vaãn coøn ñaøo taïo caùc thieàn Söû Phaät Giaùo Nam Truyeàn. sö theo truyeàn thoáng chính thoáng cuûa Thieàn — Nam Truyeàn Phaät Giaùo Söû Thö Ñaïi Söû: Name of a monastery of the Japanese Rinzai Mahavasa (skt)—See Bieân Nieân Söû Phaät Giaùo school, founded by Zen master

Mukan Fumon. Nam Truyeàn. This is one of the most important Zen monasteries Nam Truyeàn Phaät Giaùo Söû Thö Ñaûo Söû: See of Kyoto, originally the country seat of the Bieân Nieân Söû Phaät Giaùo Nam Truyeàn. abdicated emperor Kameyama. In 1293 he had it Nam Tuyeàn: See Nam Tuyeàn Phoå Nguyeän Thieàn changed to a Zen monastery, Nanzen-ji did not Sö.

Nam Tuyeàn Baïch Coå: Nam Tuyeàn traâu traéng (Li documents on this Zen Master; however, there is Noâ Baïch Coå)—See Coâng AÙn Nam Tuyeàn Baïch some interesting information on him in The Coå. Records of the Transmission of the Lamp (Ch'uan- Nam Tuyeàn Baùi Trung Quoác Sö: Nan Ch'uan Teng-Lu), Volume VIII: Zen master Nan-Ch'uan- Pays Respects to National Teacher Chung (Nan Pu-Yuan was born in 749 A.D., he came from Ch'uan's Circle)—See Coâng AÙn Nam Tuyeàn Baùi Xinzheng in Zhengzhou, in modern Henan Trung Quoác Sö. Province. He was a disciple of Ma Tsu (Maõ Toå) Nam Tuyeàn Lieâm Töû: Nam Tuyeàn: Caùi Lieàm— and a teacher of Zhao-Chou. Nan-Ch'uan, one of Nan Chuan's sickle—See Coâng AÙn Nam Tuyeàn the great Chinese Zen masters of the T'ang Lieâm Töû. dynasty. Nan-Ch'uan already had a period of Nam Tuyeàn Ngoaïn Nguyeät: Nan Ch'uan intensive study of Buddhist philosophy behind "Enjoying the moonlight"—See Coâng AÙn Nam him, including the teachings of the Fa-Hsiang, Tuyeàn Ngoaïn Nguyeät. Hua-Yen, and San-Lun doctrines of Chinese Nam Tuyeàn Nhö Moäng: Nan Ch'uan's It's like a Buddhism. When he came to Ma-Tsu, under Dream, example 40 of the Pi-Yen-Lu—See Coâng whose guidance he realized profound AÙn Nam Tuyeàn Nhö Moäng. enlightenment. Nam Tuyeàn Phaùp Voâ Thuyeát: Nan Ch'uan's Truth Trong cuoäc gaëp gôõ ñaàu tieân vôùi Maõ Toå, ngöôøi that's never been spoken, example 28 of the Pi- ta noùi sö ñaõ ñaït ñöôïc Du hyù tam muoäi (chaùnh Yen-Lu—See Coâng AÙn Nam Tuyeàn Phaùp Voâ ñònh ngao du töï taïi). Moät hoâm, sö böng chaùo Thuyeát. cho chuùng Taêng, Maõ Toå hoûi: "Trong thuøng Nam Tuyeàn Phoå Nguyeän Thieàn Sö (748-834 or thoâng laø caùi gì?" Sö thöa: "OÂng giaø neân ngaäm 749-835): Nansen Fugan (jap)—Nan-ch'uan-Pu- mieäng, noùi naêng laøm gì?"—At his first yuan (Wade-Giles Chinese)—Nanquan Puyuan meeting with Ma-Tsu, he is said to have (Pinyin Chinese)—Teân cuûa moät vò Thieàn sö Trung "instantly forgot the net of delusions and Hoa vaøo theá kyû thöù taùm vaø thöù chín. Ngoaøi vieäc delighted in samadhi." One day, Nan-Ch'uan Nam Tuyeàn ñöôïc nhaéc tôùi trong caùc thí duï 14, 19, was serving rice gruel to the monks from a 27 vaø 34 cuûa Voâ Moân Quan, cuõng nhö trong caùc bucket, Ma-Tsu asked: "What's in the thí duï 28, 31, 40, 63, 64 vaø 69 cuûa Bích Nham Luïc, bucket?" Nan-Ch'uan said: "The old monk hieän nay chuùng ta coøn coù nhieàu taøi lieäu chi tieát veà should close his mouth and say this!" Thieàn sö Nam Tuyeàn Phoå Nguyeän; tuy nhieân, coù Naêm 795, sau khi ñöôïc Maõ Toå truyeàn phaùp, sö moät vaøi chi tieát nhoû veà vò Thieàn sö naøy trong ñeán nuùi Nam Tuyeàn caát am, laáy teân ngoïn nuùi Truyeàn Ñaêng Luïc, quyeån VIII: Thieàn sö Nam naày laøm teân mình, vaø ôû maõi hôn ba möôi naêm Tuyeàn Phoå Nguyeän sanh naêm 749, oâng hoï Vöông, chöa töøng xuoáng nuùi. Nieân hieäu Thaùi Hoøa ngöôøi goác Taân Tròng thuoäc Tròng Chaâu, vuøng maø naêm 827. Lieâm söù thaønh Tuyeàn Chaâu laø Luïc baây giôø thuoäc tænh Haø Baéc.

OÂng laø ñeä töû cuûa Maõ Coâng Tuyeân nghe ñaïo phong cuûa sö beøn cuøng Toå vaø laø thaày cuûa Trieäu Chaâu. Nam Tuyeàn laø moät Giaùm quaân, vaø nhieàu thieàn sö khaùc trong vuøng trong nhöõng thieàn sö lôùn cuûa Trung Quoác vaøo thôøi ñoàng ñeán thænh sö xuoáng nuùi, vôùi tö caùch ñeä töû nhaø Ñöôøng. Nam Tuyeàn ñaõ nghieân cöùu saâu xa trieát thænh thaày. Töø ñaây, sö môû roäng ñaïo huyeàn, soá hoïc Phaät giaùo, ñaëc bieät laø trieát thuyeát cuûa caùc phaùi ngöôøi tham hoïc khoâng khi naøo döôùi vaøi Phaùp Töôùng, Hoa Nghieâm vaø Tam Luaän cuûa traêm—In 795, after gaining transmission from Trung Quoác. Khi oâng ñeán hoïc vôùi Maõ Toå Ñaïo Ma-Tsu, Nan-Ch'uan built a solitary hut on Nhaát, oâng ñaït ñöôïc ñaïi giaùc thaâm saâu—Zen Mount Nan-Ch'uan in Chi-Chou, from which Master Nan-Ch'uan-Pu-Yuan, name of a Chinese his name is derived, and remained there for Zen monk in between the eighth and the ninth more than thirty years practicing Zen. In 827, centuries. Beside the fact that Nan-Ch'uan a high-ranking official named Lu-Kung and appears in examples 14, 19, 27, and 34 of the Wu- some Zen monks persuaded and invited Nan- Men-Kuan, and in examples 28, 31, 40, 63, 64 and Ch'uan to descend from the mountain and 69 of the Pi-Yen-Lu, we do have detailed honoured him by becoming his student. Due

to this event, Nan-Ch'uan's reputation spread it gets cut in two!" The monks were silent. widely and students numbering in hundreds Nan-Ch'uan cut the cat in two. Later, Zhao- came to study under him. Chou returned from outside the temple and Moät hoâm, Thieàn sö Nam Tuyeàn leân Phaùp toøa Nan-Ch'uan told him what had happened. trong saûnh ñöôøng, Lieâm söù thaønh Tuyeàn Chaâu Zhao-Chou then removed his sandals, placed laø Luïc Hoaøn noùi: "Chuùng con thænh Thaày vì lôïi them on his head and went out. Nan-Ch'uan ích cuûa chuùng sanh maø thuyeát phaùp." Nam said: "If you had been there, the cat would Tuyeàn noùi: "Maáy oâng muoán laõo Taêng noùi caùi have been saved." gì ñaây?" Luïc Hoaøn noùi: "Xin Hoøa Thöôïng coù Sö thöôïng ñöôøng daïy chuùng: "Phaät Nhieân theå ñöøng duøng phöông tieän thieän xaûo ñeå nhaäp Ñaêng noùi: 'Neáu taâm töôùng khôûi nghó sanh ra Ñaïo chaêng?" Nam Tuyeàn noùi: "Maáy oâng noùi caùc phaùp laø hö giaû chaúng thaät.' Vì côù sao? Vì xem thieáu caùi gì?" Luïc Hoaøn noùi: "Vì sao laïi taâm coøn khoâng coù, laáy gì sanh ra caùc phaùp, ví coù luïc ñaïo töù sanh?" Nam Tuyeàn noùi: "Laõo nhö boùng phaân bieät hö khoâng, nhö ngöôøi laáy Taêng khoâng daïy caùi ñoù."—One day, Zen tieáng ñeå trong röông, cuõng nhö thoåi löôùi maø master Nan-Ch'uan-Pu-Yuan ascended the muoán ñöôïc ñaày hôi. Cho neân laõo tuùc baûo: Dharma seat in the hall, the official Lu Geng 'Chaúng phaûi taâm, chaúng phaûi Phaät, chaúng phaûi said, "We invite the master to expound the vaät.' Noùi theá laø daïy caùc huynh ñeä choã ñi vöõng Dharma for the sake of beings." Master Nan- chaéc. Noùi: 'Boà Taùt Thaäp Ñòa truï chaùnh ñònh Ch'uan said, "What would you have me to Thuû Laêng Nghieâm ñöôïc phaùp taïng bí maät cuûa say?" Lu Geng said, "Can the master offer no chö Phaät, töï nhieân ñöôïc taát caû thieàn ñònh giaûi expedient method to enter the Way?" The thoaùt thaàn thoâng dieäu duïng, ñeán taát caû theá giôùi master said, "What do you say is lacking?" Lu khaép hieän saéc thaân, hoaëc thò hieän thaønh

Phaät Geng said, "Why are there six realms and four chuyeån baùnh xe Ñaïi Phaùp, vaøo Nieát Baøn, modes of birth?" Nan-ch'uan said, "I don't khieán voâ löôïng vaøo moät loã chôn loâng, noùi moät teach that." caâu traûi voâ löôïng kieáp cuõng khoâng heát nghóa, Sö daïy chuùng: “Maõ Toå ôû Giang Taây noùi ‘Töùc giaùo hoùa voâ löôïng ngaøn öùc chuùng sanh ñöôïc taâm töùc Phaät,’ Vöông laõo sö chaúng noùi theá aáy, voâ sanh phaùp nhaãn, coøn goïi laø sôû tri ngu vi teá. maø noùi ‘Chaúng phaûi taâm, chaúng phaûi Phaät, Sôû tri ngu cuøng ñaïo traùi nhau. Raát khoù! Raát chaúng phaûi vaät,’ noùi theá coù loãi chaêng?” Trieäu khoù! Traân troïng.”—Zen Master Nan-Ch’uan- Chaâu leã baùi lui ra—Once, Zen master Nan- Pu-Yuan entered the hall and addressed the Ch’uan said: “Ma-Tsu of Jiang-Xi said: ‘Mind monks, saying: “Dipamkara Buddha said: is Buddha.’ But old teacher Wang doesn’t talk ‘The arising in mind of a single thought gives that way. It’s not mind, it’s not Buddha, it’s birth to the myriad things.’ ‘Why is it that not a thing. Is there any error in speaking phenomenal existence is empty? If there is thus?” Zhao-Chou bowed and went out. nothing within mind, then how does one Nhaø Ñoâng nhaø Taây tranh nhau hai con meøo, explain how the myriad things arise? Isn’t it sö troâng thaáy lieàn baûo chuùng: “Noùi ñöôïc laø as if shadowy forms differentiate emptiness? cöùu con meøo, noùi khoâng ñöôïc thì cheùm noù.” This question is like someone grasping sound Chuùng Taêng ñeàu ngô ngaùc khoâng noùi ñöôïc. Sö and placing it in a box, or blowing into a net to lieàn cheùm con meøo. Trieäu Chaâu ôû ngoaøi ñi fill the air. Therefore some old worthy said: vaøo. Sö duøng caâu noùi tröôùc hoûi. Trieäu Chaâu ‘It’s not mind. It’s not Buddha. It’s not a lieàn côõi giaøy ñeå treân ñaàu ñi ra. Sö baûo: “Giaù thing.’ Thus we just teach you brethren khi naûy coù ngöôi ôû ñaây, ñaõ cöùu ñöôïc con (brothers) to go on a journey. It’s said that meøo.”—The monks of the eastern and Bodhisattvas who have passed through the ten western halls were arguing about a cat. Nan- stages of development and attained the Ch’uan picked it up and said to the monks: Surangama Samadhi and the profound “Say the appropriate word and you’ll save the Dharma store-house of all Buddhas naturally cat. If you don’t say the appropriate word then realize the pervasive wondrous liberation of

Zen samadhi. Throughout all worlds the form- Nam Tuyeàn coøn noåi tieáng veà nhöõng chaâm body is revealed, and the highest awakening ngoân sinh ñoäng vaø nhöõng thuaät ngöõ traùi nghòch is manifested. The great Wheel of Dharma is ñöôïc oâng duøng ñeå ñaøo taïo ñeä töû. Coù luùc oâng turned, nirvana is entered, and limitless space tuyeân boá coù veû ñi ngöôïc laïi vôùi thaày Maõ Toå can be placed in the hole on the point of a cuûa mình nhö: “YÙ thöùc khoâng phaûi laø Phaät; feather. ‘Although a single phrase of scripture nhaän thöùc khoâng phaûi laø ñöôøng ñi (Voâ Moân is recited for endless eons, its meaning is Quan 34)—Nan-Ch’uan was famous for his never exhausted. It’s teaching transports vivid expressions and paradoxical countless billions of beings to the attainment pronouncements in the course of Zen training, of the unborn and enduring Dharma. And that come a number of much-cited Zen sayings. which is called knowledge or ignorance, even Thus, in apparent contradiction of his master in the very smallest amount, is completely Ma-Tsu, such as

“Consciousness is not contrary to the Way. So difficult! So difficult!. Buddha, knowledge is not the way.” (Wu- Take care!" Men-Kuan 34). Moät hoâm, Trieäu Chaâu hoûi Nam Tuyeàn: "Ñaïo Moät thí duï noåi tieáng khaùc trong Voâ Moân Quan chaúng ngoaøi vaät, ngoaøi vaät chaúng ñaïo, theá naøo 27 cuõng ñöôïc bieát tôùi, “Con ñöôøng khoâng phaûi laø ñaïo ngoaøi vaät?" Nam Tuyeàn lieàn ñaùnh. laø tinh thaàn, khoâng phaûi laø Phaät, cuõng khoâng Trieäu Chaâu naém gaäy laïi noùi: "Töø ñaây veà sau, phaûi laø söï vaät.”—Another equally well known chôù ñaùnh laàm ngöôøi." Nam Tuyeàn noùi: "Roàng is example 27 of the Wu-Men-Kuan: “The raén deã phaân bieät, naïp töû (Taêng só) khoù way is not mind, it is not Buddha, it is not löôøng."—One day, Chao-chou asked Nan- things.” Ch’uan, "There are no things that are outside Nam Tuyeàn coù 17 ngöôøi keá vò Phaùp, trong ñoù of the Way. Outside of things there is no Way. Trieäu Chaâu Tuøng Thaåm vaø Tröôøng Sa Caûnh What is the Way outside of things?" Nan- Saàm laø hai ñeä töû lôùn—Nan-Ch’uan had Ch’uan hit him with his staff. Chao-chou seventeen dharma successors, among them grabbed the staff and said, "Hereafter, don't Chao-Chou-Tsung-Shen and Ch’ang-Sha- be hitting people in error!" Nan-Ch’uan said, Ching-Tsen were two most prominent "It's easy to tell dragons from snakes. It's disciples. difficult to fool a patch-robed monk!" Nhöõng chaâm ngoân thuyeát giaûng cuûa Nam Moät trong nhöõng coâng aùn gaây aán töôïng maïnh Tuyeàn ñöôïc thu thaäp vaøo Tròng Chaâu Nam nhaát veà Nam Tuyeàn ñöôïc ghi trong thí duï 40 Tuyeàn Phoå Nguyeän Thieàn Sö Quaûng Luïc— Bích Nham Luïc. Ñaïi sö Luïc Hoaøn noùi vôùi Nan-Ch’uan’s comments and instructions are Nam Tuyeàn trong cuoäc troø chuyeän. Luïc Hoaøn recorded in the Ch’ing-Chou-Nan-Ch’uan-Pu- hoûi, “Trieäu Phaùp sö noùi ‘Trôøi ñaát cuøng ta ñoàng Yuan-Ch’an-Shih Kuang-Lu or Great goác, vaïn vaät cuøng ta moät theå,’ thaät laø kyø quaùi! Collection of the Words of the Ch’an Master Nam Tuyeàn chæ moät boâng hoa trong vöôøn roài Nan-Chuan-Pu-Yuan from Ch’ing-Chou. noùi vôùi Ñaïi Sö, “Thôøi nhaân thaáy goác hoa naày Khi sö saép thò tòch, ñeä nhaát toïa hoûi: "Thöa gioáng nhö côn moäng.”—One of the most thaày, moät traêm naêm sau, thaày seõ ñi veà ñaâu?" impressive koans with Nan-Ch’uan is Sö baûo: "Ta seõ laøm con traâu döôùi nuùi." Vò example 40 of the Pi-Yen-Lu. Lu-Huan Tai- Taêng hoûi: "Con theo thaày coù ñöôïc khoâng?" Sö Fu said to Nan-Ch’uan in the course of their baûo: "Neáu theo ta, oâng phaûi ngaäm theo moät conversation, “Chao the Dharma teacher said, coïng coû trong mieäng." Vaøo ngaøy raèm thaùng ‘Heaven and Earth and I have the same root; hai naêm 834, sö laâm beänh beøn keâu chuùng laïi the ten thousand things and I are one body.’ baûo: "Sao trôøi tuy môø nhöng vónh cöûu. Chôù Absolutely wonderful! Nan-Ch’uan, pointing baûo ta coù ñi veà." Noùi xong sö lieàn thò tòch, thoï to a blossom in the garden said, “The man of 87 tuoåi—When Nan-Ch’uan was near death, our times sees this blossoming bush like the head monk said, "Master, where will you someone who is dreaming.” be a hundred years from now?" Nan-Ch’uan

said, "I'm going to be an ox living down at the Nan Ñaø Baït Nan Ñaø: Nanda-Upananda (skt)— bottom of the mountain." The monk said, Teân cuûa hai Long Vöông Nan Ñaø vaø Baït Nan Ñaø, "May I follow you to that place as an ox?" ñaõ baûo veä xöù Ma Kieät

Ñaø—Name of Nanda and Nan-Ch’uan said, "If you follow me, you must Upananda, two naga brothers, who protected do so with a single blade of grass in your Magadha. mouth." The master became ill. He said to the Nan Ñaø Long Vöông: Nanda-naga-raja (skt)— monks, "The stars' light is deem but eternal. Joy Dragon King—Nanda Dragon King. Don't say that I'm coming and going." When Nan Ñaø Long Vöông Kinh: Nando-parananda- finished speaking, the master passed away at naga-raja-dhamama-sutra (skt)—Long Vöông the age of 87. Huynh Ñeä Kinh, kinh noùi veà nhöõng vò vua roàng— Nam Tuyeàn Thaïch Phaät: Nan Ch'uan “Can it be Sutra on the dragon kings. carved into the image of a Buddha?”—See Coâng Nan Ñaø Vaán Kinh: Nanda-manava-puccha (p)— AÙn Nam Tuyeàn Thaïch Phaät. Töông Öng Boä V.7—Sutra on Nanda's Questions, Nam Tuyeàn Traûm Mieâu: Nan-ch'uan Kills the Samyutta Nikaya V.7. Cat—See Coâng AÙn Nam Tuyeàn Traûm Mieâu. Nan Ñaïo: Con Ñöôøng Khoù—Difficult path of Nam Tuyeàn Vaán Trieäu Chaâu: Nan-ch'uan practice—The path of the sages—Self-power Questions Chao Chou—See Coâng AÙn Nam Tuyeàn Path—Con ñöôøng khoù thöïc haønh, phaûi duøng nhieàu Vaán Trieäu Chaâu. coâng phu khoå haïnh vaø phaûi thöïc taäp trong voâ löôïng Nam Tuyeàn Veõ Voøng Troøn: Nan Ch'uan drew a kieáp ñeå ñaït ñöôïc ñaïi giaùc. Ñaây laø con ñöôøng thöïc circle on the ground—See Coâng AÙn Nam Tuyeàn taäp Ba La Maät vaø thieàn ñònh, nhaán maïnh ñeán töï Baùi Trung Quoác Sö. löïc vaø töï nöông nôi chính mình—The exertion of Nam Vieän Hueä Ngung Thieàn Sö (?-930): Nan'in- strenuous effort in austere practice for countless Egyo (jap)—Nan-yuan-Hui-yung (Wade-Giles aeons in order to attain enlightenment. The Chinese)—Nanyuan Huiyong (Pinyin Chinese)— exertion of strenuous effort in austere practice for See Hueä Ngung Nam Vieän Thieàn Sö. countless aeons in order to attain enlightenment. Nan: Khoù khaên—Difficult—Hard. The path of Paramita and Zen pactice, which Nan Bieät: Khoù phaân bieät—Difficult to distinguish. emphasizes self-power and self-reliance. Nan Chöùng: Khoù nhaän chaân ra chaân lyù—Difficult Nan Ñaéc: Khoù ñaït ñöôïc—Difficult to attain. to realize. Nan Ñaéc Haønh Ñòa: Giai ñoaïn chöùng ñaït khoù Nan Dò: Bonds—Troùi buoäc, yù noùi taát caû nhöõng troùi khaên—Stage of difficult attainment. buoäc ñeàu töø taâm maø ra vaø theá giôùi cuûa nhöõng hình Nan Ñaéc Haïnh: Thöïc haønh nhöõng vieäc khoù ñaït töôùng hö nguïy naày laø caáu truùc cuûa taâm —Chaining ñöôïc—Practice of that which is difficult to attain. or bondage. The term means all kinds bondage are Nan Ñaéc Nan Chöùng: Khoù ñaït ñöôïc vaø khoù nhaän mind-made, that is, this world of faulty chaân ra chaân lyù—Difficult to attain and to realize. appearances is the construction of the mind. Nan Ñeà: Nandi (skt)—Ngöôøi haïnh phuùc: The Nan Duyeân: Nhöõng hoaøn caûnh khoù khaên—happy one—Teân cuûa Thaàn Visnu: Name of Difficult conditions. Visnu—Teân cuûa Thaàn Siva: Name of Siva—Teân Nan Ñaø: Nanda (skt)—Hoan Hyû: Happiness— cuûa moät vò Taêng ngöôøi goác vuøng baéc AÁn: Name of Pleasure—Joy—Felicity—Thieän Hoan Hyû Nan a monk from northern India—Töø duøng ñeå chæ thaùp Ñaø laø moät vò A La Haùn ñeä töû cuûa Phaät, khaùc vôùi moä: A term for “stupa.” ngaøi A Nan Ñaø. OÂng laø moät trong nhöõng ñaïi ñeä töû Nan Ñeà Ca: Nandika (skt)—Teân cuûa

moät trong soá cuûa Ñöùc Phaät, con vua Tònh Phaïn vaø baø dì cuõng laø caùc ngöôøi em cuûa Ñeà Baø Ñaït Ña—Name of one of di maãu cuûa Phaät laø baø Ma Ha Ba Xaø Ba Ñeà— Devadatta's brothers. Sundarananda, an arhat, different from Ananda. Nan Ñeà Ca Vaät Ña: Nandikavarta or Nadyavarta He was one of the Buddha's great disciplies and (skt)—Xoay voøng kieát töôøng hay xoay quaén veà younger half brother, the son of Shuddhodana and beân phaûi, nhö kieåu toùc xoaén cuûa Ñöùc Phaät — Sakyamuni's maternal aunt Mahaprajapati. Joyous or auspicious turning or turning to the right, i.e. curling as a Buddha's hair.

Nan Ñeà Maät Ña La: Nadimitra (skt)—Teân cuûa nguõ nghòch; 3) Loaïi Xieån Ñeà—Three kinds of moät vò La Haùn ngöôøi goác vuøng baéc AÁn—Name of capacities which are difficult to transform: 1) an arhat from northern India. Those who defame the Mahayana.; 2) Those who Nan Ñeà Toå Sö: Buddhanandi (skt)—Phaät Ñaø Nan commit the five ultimate betrayals or five grave Ñeà, toå thöù taùm cuûa doøng Thieàn AÁn Ñoä —The sins; 3) Those who abandon Buddha-truth: See eighth patriarch of the twenty eight Indian Xieån Ñeà. Patriarchs. Nan Hoaïch Löïc: Power which is difficult to Nan Ñoaïn: Khoù dieät tröø ñöôïc—Difficult to acquire. eliminate. Nan Höõu: Hy Höõu—Hard to have—Rare. Nan Ñoä: Virani (skt)—1) Chuùng sanh cöông Nan Khaû Tri: Khoù hieåu ñöôïc—Difficult to cöôøng raát khoù teá ñoä: Hard to cross over, to save or understand. to be saved; 2) Teân cuûa moät con soâng raát khoù qua Nan Lieãu Tri: Khoù bieát töôøng taän ñöôïc—Difficult ñöôïc: Name of a river which is hard to cross over. to understand thoroughly. Nan Ñoä Haûi: Bieån sanh töû luaân hoài khoù loøng maø Nan Löôïng: Thaäm Nan Tö—Khoù hieåu thaáu ñaùo vöôït qua ñöôïc—The ocean hard to cross, the sea ñöôïc—Difficult to fathom. of life and death, or mortality. Nan Mieãn: Khoù traùnh ñöôïc—Difficult to avoid. Nan Giaûi: Khoù coù theå hieåu ñöôïc—Difficult to Nan Ngoä Coâng AÙn: Koans that are especially comprehend. hard to penetrate—See Coâng AÙn Nan Ngoä. Nan Haønh: Khoù thöïc haønh—Difficult to put into Nan Nhaân: Nguyeân nhaân khoù khaên—Difficult practice. cause. Nan Haønh Ñaïo: Hard way of salvation—The hard Nan Nhaäp: Khoù vaøo—Khoù böôùc vaøo ñöôïc— way of works—Ñöôøng khoù tu taäp baèng caùch thöïc Difficult to enter or attain. haønh luïc Ba La Maät cuõng nhö nhöõng giôùi luaät Nan Phuïc: Khoù khaéc phuïc—Khoù khuaát phuïc khaùc. Ñaây laø con ñöôøng tu taäp cuûa Boà Taùt ñoøi hoûi ñöôïc—Difficult to subdue—Unconquerable. nhieàu coá gaéng trong moät khoaûng thôøi gian daø i. Nan Phuïc Ñòa: Phaät Ñòa (khoâng coù söùc maïnh naøo Ñaây laø moät trong hai con ñöôøng maø ngaøi Long Thoï coù theå haøng phuïc ñöôïc Ñöùc Phaät)—Buddha Land. ñaõ phaân bieät, con ñöôøng kia laø 'Dò Haønh Ñaïo'. Ñaây Nan Phuøng Khoaùi Tieän: Cô duyeân trieät ngoä laø cuõng laø moät trong hai höôùng ñeán quaû vò Phaät ñöôïc cöïc kyø khoù ñöôïc—It is extremely difficult to have ngaøi Thieän Ñaïo phaân bieät; con ñöôøng kia laø ñöôøng opportunities and conditions for an absolutely veà Tònh Ñoä—Path of difficult practice or the hard complete enlightenment. way of works, by practicing the six paramitas and Nan Thaïch Thaïch Lieät: Ngay caû ñaù maø chaïm other diciplines. This is the ordinary Bodhisattva maïnh hay bò vaën vaãn phaûi beå—Even a rock practice that involves

painstaking efforts for a long meeting hard treatment will split. period of time. This is one of the two kinds of Nan Thaéng: Sudurjaya (skt)—Stage of practice distinguished by Nagarjuna, the other overcoming difficulty—Stage of difficulty in being the Path of Easy Practice. This is also one of overcoming—Khoù haøng phuïc, ñòa thöù naêm trong the two approaches to Buddhahood distinguished möôøi Boà Taùt Ñòa, trong giai ñoaïn naày moïi duïc by Shan-Tao; the other being the Pure Land Path. voïng phieàn naõo ñeàu ñöôïc ñieàu phuïc vaø thoâng suoát Nan Haønh Ñaïo Dò Haønh Ñaïo: Con ñöôøng khoù vaø chaân lyù cuûa vaïn höõu—Hard to overcome, or be con ñöôøng deã—The Hard way of salvation (the overcome, unconquerable, the fifth of the ten hard way of works) and the Easy-to-do path (Easy- bodhisattva stages when all passion and illusion is practice path or Easy Path of Practice)—See Nan overcome and understanding of all things Haønh Ñaïo and Dò Haønh Ñaïo. attained—See Thaäp Ñòa. Nan Hoùa: 1) Khoù chæ daïy: Difficult to teach; 2) Nan Thaéng Ñòa: Sudurjaya-bhumi (skt)—Giai Khoù chuyeån hoùa: Difficult of conversion, or ñoaïn vöôït qua khoù khaên—Hard-to-Conquer transformation. stage—Stage of overcoming difficulty—Stage of Nan Hoùa Tam Cô: Ba loaïi caên cô khoù giaùo hoùa teá difficulty in overcoming—See Nan Thaéng. ñoä: 1) Loaïi huûy baùng Ñaïi Thöøa; 2) Loaïi phaïm toäi

Nan Thaéng Phaät: Unconquerable Buddha—Ñöùc luùc laïi xem thöôøng caùc boä phaän khaùc trong toaøn boä Phaät Nan Thaéng, ngaøy vía cuûa ngaøi laø ngaøy möôøi yù thöùc laø ñieàu caùc vò thaày chaâu AÙ laáy laøm buoàn hai trong thaùng—Day dedicated to His cöôøi vaø ngaïc nhieân. Moät hoâm, moät vò vieän chuû moät manifestation (to a Buddha's vital spirit) is the Thieàn vieän ñaët tröôùc maët moät thieàn sinh ngöôøi Myõ twelfth day of the month. hai boä buùp beâ Nhaät nhoû xíu khoâng chaân. Moät caëp Nan Thaéng Toân Giaû: Durdharsa-Dvarapala ñöôïc daèn naëng ôû phaàn döôùi, caëp kia ôû phaàn ñaàu. (skt)—Hard-to-overcome (Unconquerable) one. Khi caëp buùp beâ daèn naëng ôû phaàn treân bò laät ngöõa, Nan Thieàn: Phaùp Thieàn khoù tu—A meditation chuùng ngaõ ra vaø naèm soùng söôït beân phía cuûa mình. doctrine which is difficult to practice. Trong khi ñoù, caëp buùp beâ ñöôïc daèn ôû phaàn döôùi Nan Tín: Khoù coù tin ñöôïc—Difficult to believe. baät ñöùng leân töùc thì. Thieàn sö cöôøi phaù leân tröôùc Nan Tín Chi Phaùp: Phaùp khoù coù theå tin ñöôïc, duï maøn minh hoïa cho tình huoáng nan giaûi cuûa ngöôøi cho nhöõng caûnh giôùi baát khaû tö nghì—The Dharma Taây phöông, luoân coá ñeà cao chöùc naêng tö duy maø which is difficult to believe, i.e., inconceivable coi nheï toång theå."—Nancy Wilson wrote in The realms. World of Zen: "Overemphasis on the brain, at the Nan Tín Giaûi Phuïng Haønh: Khoù coù theå tin ñöôïc, expense of other parts of the total consciousness, khoù coù theå hieåu ñöôïc, vaø khoù coù theå vaâng lôøi laøm can seem both amusing and amazing to Asian theo ñöôïc—Difficult to believe, difficult to teachers. A Zen abbot once set before an comprehend, and difficult to obey and practise. American aspirant two sets of small legless Nan Tri: Khoù bieát ñöôïc—Difficult to know. Japanese dolls, one pair weighted in the bottom Nan Trôû Phaät: Dushpradarsha-Buddha (skt)— part, the other in the head part. When the pair

Teân cuûa moät ñaáng Nhö Lai ñang chuû trì taïi moät weighted in the head were pushed over, they theá giôùi naèm veà phöông Baéc cuûa coõi Ta Baø — remained on their sides; the ones weighted in the Hard-to-injure Buddha, name of a Tathagata who bottom bounced back at once. The abbot roared presides the realm located in the north of the Saha with laughter over this illustration of the plight of world. Western man, forever stressing the thinking Nan Tö: Khoù coù theå suy ñoaùn ñöôïc, töø duøng ñeå function at the expense of his totality." taùn thaùn Phaät Phaùp—A term used to praise Naõo Giaùc: Vexation with others. Buddha-truth, meaning hard to think of, or hard to Naõo Haïi: Upayana (skt & p)—Detrimental— realize—Incredible. Harmful—Hurtful. Nan Tö Nghì: Acintya (skt)—Hi-shiryo (jap)— Naõo Haïi Chuùng Sanh: Injuring the living—Laøm See Baát Khaû Tö Nghì. toån haïi ñeán chuùng sanh, moät trong boán troïng toäi Nan Tö Quang Nhö Lai: Brightness of Difficult trong Phaät giaùo Maät toâng—Injuring the living, one Privacy of Tathagata (Buddha of Unconceivable of the four grave prohibitions or sins in Esoteric Light). Buddhism—See Töù Ba La Di. Nan Tö Quang Phaät: Inconceivable Light Naõo Haäu: Nogo (jap)—Trong Thieàn, thuaät ngöõ Buddha, one of the twelve lights of Amitabha naøy ñeà nghò vuøng naõo trong ñoù haønh ñoäng ñaõ dieãn Buddha—Baát Tö Nghì Quang Phaät. ra roài—In Zen, the term means "behind the brain," Naïn: tai hoïa—Calamities. suggests the area in which action has taken place Nanh Vuoát Töû Thaàn: The clutches of death. already. Naõo: Pradasa (skt)—Rage—Irritation— Naõo Löïc: Söùc maïnh cuûa boä oùc—Brain power. Annoyance—Vexation—Naõo laø phaûn öùng tình Naõo Ma: Nuisance Demons—See Ma Phieàn Naõo caûm naëng neà hôn “haän”—Rage, of which the (A). emotional reaction is much more severe than Naïp: 1) Baù naïp, naïp nhöõng maûnh vaûi raùch laïi vôùi hatred—See Saân Haän. nhau: To patch rags together; 2) Daâng naïp: To Naõo Boä Vaø Toång Theå: The brain and the offer, to pay; 3) Naïp Y, y aùo cuûa chö Taêng Ni Totality—Nancy Wilson vieát trong quyeån Theá ñöôïc ñuøm vaù baèng nhöõng maûnh vaûi raùch: A Giôùi Thieàn: "Quaù nhaán maïnh ñeán boä naõo, trong monk’s or nun’s garment, supposed to be made of rags; 4) Thu naïp: To receive, to take.

Naïp A Caùt Taéc Naïp: Bhiksu Nagasena (skt)— Naïp Phöôïc Ñeà Baø Cuû La, moät thaønh phoá coå chæ See Na Tieân Tyø Kheo. caùch Kanyakubdja coù vaøi daäm veà phía ñoâng nam, Naïp Baù: Loaïi aùo truøm vai, ñöôïc chö Taêng maëc khi beân bôø ñoâng soâng Haèng, baây giôø laø thaønh phoá thuyeát phaùp—A stole worn during teaching. Nobatgang—According to Eitel in The Dictionary Naïp Baïi Khuyeát: Thua—To be defeated—To of Chinese-English Buddhist Terms, lose. Navadevakula, an ancient city, a few miles south- Naïp Chuùng: Caùc vò Taêng chuùng maëc y aùo baù east of Kanyakubdja, on the eastern bank of the naïp—Monks who wear patched robes. Ganges. The present Nobatgang. Naïp Coát: Nhaäp Coát—Nhaäp Thaùp—Thu laáy xöông Naïp Phöôïc Taêng Giaø Lam: Navasangharama coát ñem choân—To bury bones, or a skeleton. (skt)—Theo Eitel trong Trung Anh Phaät Hoïc Töø Naïp Cuï: Thoï nhaän cuï tuùc giôùi nôi thaân mình—To Ñieån, Naïp Phöôïc Taêng Giaø lam laø ngoâi töï vieän coå accept all the commandments, or rules. gaàn thaønh Baktra, noåi tieáng vôùi ba thöù xaù lôïi cuûa Naïp Giaø Leâ: Sanghati (skt)—Coøn goïi laø Naïp Giaø Ñöùc

Phaät, raêng Phaät, boàn nöôùc nhoû, vaø caây tích Leâ, laø loaïi aùo Taêng Giaø Leâ trong boä Naïp Y, töø 9 tröôïng cuûa Phaät—According to Eitel in The ñeán 25 maûnh vaù laïi vôùi nhau—The sanghati or Dictionary of Chinese-English Buddhist Terms, coat of patches varying from 9 to 25 (patched of Navasangharama, an ancient monastery near seven pieces and upwards). Baktra, famous for three relics of Sakyamuni, a Naïp Giôùi: Thuï giôùi hay laø thuï nhaän giôùi theå nôi tooth, a basin, and a staff. thaân mình—To receive or accept the Naïp Taêng: See Naïp Töû. commandments. Naïp Taêng Ba Tî: Thanh danh ñaïo phaùp cuûa nhaø Naïp Khoaûn: Haøng phuïc—To subdue—To tame— thieàn—Resounding fame of Zen teachings. Subjugation. Naïp Taêng Boån Phaän Söï: Naïp Y Haï Söï—See Naïp Naïp Khuyeát: Thua—To be defeated—To lose. Taêng Haønh Cöôùc Söï. Naïp Maïo: Chieác noùn ñöôïc laøm baèng nhöõng vaät Naïp Taêng Haønh Cöôùc Söï: Naïp Y Haï Söï—Naïp lieäu vaûi do ñaøn na boá thí—A cap made of bits of Taêng Boån Phaän Söï—Haønh cöôùc Taêng laáy vieäc given material. tham vaán vaø tu taäp giaûi thoaùt sanh töû laøm muïc ñích Naïp Moä: Namah (skt)—See Nam Moâ. chính—The main purpose of wandering monks is Naïp Phaïn A Sö: Thaày Taêng chæ bieát coù aên. Trong to seek instructions and to cultivate to attain thieàn, töø naày ñöôïc duøng ñeå chæ trích nhöõng Taêng só liberation from the cycle of birth and death. ôû chuøa maø khoâng chòu tu haønh neân caùi thaân cuûa hoï Naïp Taêng Moân Haï: Nhaø Thieàn—See Thieàn coù toát gì hôn caùi thuøng toâ noâ ñöïng côm ñaâu— Toâng. Monks who know only eating. In Zen, the term is Naïp Taêng Nhaõn Tình: Zen monk's wisdom eye— used to criticize monks who dwell in a monastery Hueä nhaõn hay tueä nhaõn cuûa Thieàn Taêng—Con maét but are lazy in cultivation, so their body is no trí tueä cuûa Thieàn Taêng thaáy vaïn höõu giai khoâng. better than a barrel of rice. Vôùi con maét naày, Boà Taùt neùm caùi nhìn vaøo taát caû Naïp Phöôïc Ba: Naïp Phöôïc Ba, teân cuûa moät thaønh nhöõng caùi kyø dieäu vaø baát khaû tö nghì cuûa caûnh giôùi phoá coå maø ngöôøi ta ñaõ laáy teân ngaøi Huyeàn Trang taâm linh, thaáy taän hoá thaúm saâu xa nhaát cuûa noù — ñeå ñaët cho noù. Thaønh phoá naày naèm gaàn khu vöïc Y Zen monks' wisdom eye that sees all things as Tuaàn, ñeá ñoâ cuûa nhaø Haùn, sau naày ñöôïc bieát nhö unreal. With the wisdom-eye, a Bodhisattva takes laø Nob hay Lop trong truyeän kyù cuûa Marco Polo. in at a glance all the wonders and Baây giôø laø thaønh phoá Charkhlik—Na-Fu-Po, inconceivabilities of the spiritual realm to its Hsuan-Tsang’s name for a city on the ancient site deepest abyss. of I-Hsun, capital of Shan-Shan in the Former Han Naïp Taêng Tî Khoảng: Zen monk's nose—Caùi muõi dynasty, afterwards known as Nob or Lop in cuûa Thieàn Taêng, yù noùi cô phong ñaïo phaùp cuûa nhaø Marco Polo. It corresponds to the modern thieàn—Manners of Zen teachings. Charkhlik. Naïp Töû: Coøn goïi laø Naïp Taêng, teân goïi khaùc cuûa Naïp Phöôïc Ñeà Baø Cuû La: Navadevakula (skt)— Thieàn Taêng (Thieàn Taêng thöôøng maëc aùo naïp y ñi Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, chu du ñoù ñaây; tuy nhieân, naïp taêng duøng chung

cho taát caû Tyø Kheo chöù khoâng rieâng Thieàn Naêm Ñaïo Só: The five learned monks—See Naêm Taêng)—Wandering monks with patched robes—A Ñeä Töû Ñaàu

Tieân Cuûa Ñöùc Phaät. monk, especially a peripatetic monk. Naêm Ñaëc Tính Caên Baûn Cuûa Ñònh: Five basic Naïp Töùc: Varga (skt)—Phaåm—See Baït Cöø. characteristics of Samadhi—Theo Thieân Thai Trí Naïp Xaø Ö Ñoàng: Boû raén vaøo oáng, ví vôùi vieäc Giaû Ñaïi Sö trong "Chæ Quaùn Ñaû Toïa", ñònh coù thieàn ñònh coät taâm—To put a snake into a tube, i.e. naêm ñaëc tính caên baûn. Ñaëc tính caên baûn thöù nhaát laø meditation able to confine unruly thoughts. trong "Ñònh" taâm cuûa haønh giaû chìm trong söï taäp Naïp Y: Naïp Y—Phaán Taûo Y—Boä y vaù nhieàu trung hoaøn toaøn vaøo ñoái töôïng maø haønh giaû ñang maûnh—Nhaët laáy nhöõng maûnh vaûi raùch maø ngöôøi ta suy töôûng. Ñoù laø moät traïng thaùi dung hôïp, hay hôïp vöùt ñi ñeå keát laïi laøm aùo cho Taêng Ni (baát keå vaûi nhaát giöõa ngöôøi suy töôûng vaø ñoái töôïng ñöôïc suy raùch aáy laø cuûa ngöôøi hoát phaân hay cuûa haïng thuû ñaø töôûng. Ñaëc tính caên baûn thöù nhì laø trong "Ñònh" la)—Clothes of patched rags—A monk’s robe, haønh giaû luoân luoân theå nghieäm moät caûm giaùc an garments made of castaway rags, the patch-robe laïc maõnh lieät, vöøa theå chaát laãn tinh thaàn. Söï an laïc of a monk. naøy maïnh meõ vaø saâu xa raát nhieàu hôn baát cöù caûm Naïp Y Haï Söï: Naïp Taêng Boån Phaän Söï—See Naïp khoaùi maø moät ngöôøi trung bình töøng theå nghieäm. Taêng Haønh Cöôùc Söï. Noùi moät caùch quaû quyeát, söï caûm khoaùi naøy lôùn Naëc: Lôøi höùa heïn—A promise—To promise. hôn nhieàu laàn so vôùi baát cöù caûm khoaùi naøo trong Naëc AÛnh Taøng Hình: Che hình daáu boùng, yù noùi tình duïc. Ñaây laø moät trong nhöõng giai ñoaïn quan cuoäc soáng aån daät—To hide oneself—To dwell in troïng nhaát cuûa "Ñònh". Noù laø giai ñoaïn an laïc, seclusion (in retirement). saùng toû, vaø voâ nieäm. Neáu haønh giaû thieáu maát giai Naëc Cuø Ñaø: Nyagrodha (skt)—Caây vaû (sung) AÁn ñoaïn naøy, thì caùi "Ñònh" cuûa haønh giaû laø baát toaøn. Ñoä—The Indian fig-tree. Ñaëc tính caên baûn thöù ba laø trong "Ñònh" haønh giaû Naëc Cöï La: Nakula (skt)—La Haùn Naëc cöï la— nhaát ñònh theå nghieäm söï hieän dieän cuûa söï toûa saùng Teân cuûa vò La Haùn thöù naêm trong möôøi saùu vò A thaät roäng lôùn. Ñaây khoâng phaûi laø moät aûo töôûng coù La Haùn ñaõ vaâng lôøi chæ daïy cuûa ñöùc Phaät tieáp tuïc tính chaát saùng toû, nhöng laø phöông dieän minh baïch truï laïi theá gian ñeå truyeàn baù Phaät phaùp—Name of vaø saùng toû cuûa söï tænh thöùc trong chính taâm thöùc the fifth arhat of the sixteen Arhats who obeyed cuûa haønh giaû, moät kinh nghieäm haàu nhö khoâng theå the Buddha's instructions to stay in this world to naøo dieãn taû ñöôïc. Taát caû nhöõng gì maø mình coù theå spread the Buddha-dharma. noùi ñöôïc laø ngay chính vuõ truï hình nhö bieán maát Naëc Giaø Naëc: Nagna (skt)—Traàn truoàng: vaøo moät khoái lôùn cuûa söï trong suoát vaø saùng rôõ. Laàn Naked—Ñaïo só loõa theå: A naked mendicant—Teân nöõa, giai ñoaïn thöù ba laø moät trong nhöõng giai ñoaïn cuûa Thaàn Siva: A name of Siva—Kim Cang quan troïng nhaát cuûa "Ñònh". Noù laø giai ñoaïn an vöông: A Vajra-king. laïc, saùng toû, vaø voâ nieäm. Neáu haønh giaû thieáu maát Naëc Ngoân: See Naëc. giai ñoaïn naøy, thì caùi "Ñònh" cuûa haønh giaû laø baát Naëc Taøng: Che daáu—To hide—To run away. toaøn. Ñaëc tính caên baûn thöù tö laø trong moät traïng Naêm: Panca (skt)—Five. thaùi "Ñònh" khoâng coøn nieäm töôûng naøo khôûi leân trong taâm thöùc

cuûa haønh giaû, ngay caû moät nieäm veà Naêm Boä Taïng Luaät: Five Books of the Vinaya ñoái töôïng voán ñöôïc haønh giaû suy töôûng cuõng Pitaka in Buddhism—See Luaät Taïng Nguõ Boä. khoâng. Ñaây laø do bôûi moãi tö töôûng voán laø moät tieán Naêm Ñaïi Suy Töôùng Cuûa Chö Thieân Luùc Saép trình toaøn veïn, bao haøm caùc traïng thaùi sinh, truï, dò, Maïng Chung: Five major deterioration dieät; vaø caùi tieán trình "tieâu dieät" naøy chính laø ñieàu characteristics of heavenly beings who are nearing maø thieàn ñònh nhaém vaøo cheá ngöï ñeå ñem taâm thöùc death—See Nguõ Suy. vaøo moät traïng thaùi "voâ nieäm". "Voâ nieäm" cuûa Naêm Ñaïi Toäi: Five grave offenses—Five deadly "Ñònh" khoâng phaûi laø hoân traàm hay voâ caûm; ñoù laø sins (killing one’s father or one’s mother or an traïng thaùi oån ñònh, moät söï tænh thöùc saùng toû, khoâng arahant, causing dissension within the Sangha, coù baát cöù söï löu chuyeån naøo cuûa tö töôûng. Noùi toùm causing the Tathagata to bleed)—See Nguõ laïi, tö töôûng cuûa con ngöôøi laø yù thöùc chuyeån ñoäng Nghòch. trong khi "Ñònh" laø yù thöùc nghæ ngôi. Ñaây cuõng laø

moät trong nhöõng giai ñoaïn quan troïng nhaát cuûa blissfulness, illumination, and thoughtlessness. If "Ñònh". Noù laø giai ñoaïn an laïc, saùng toû, vaø voâ Zen practitioners lack this stage, the Samadhi is nieäm. Neáu haønh giaû thieáu maát giai ñoaïn naøy, thì incomplete. The fourth basic characteristic of caùi "Ñònh" cuûa haønh giaû laø baát toaøn. Ñaëc tính caên Samadhi is that in an advanced stage of Samadhi baûn thöù naêm laø trong "Ñònh" laø söï ngöng thôû. no thought arises in the practitioner's mind, not Khoâng coù söï hoaøn toaøn ñình chæ cuûa hôi thôû, doøng even a thought of the object originally meditated chaûy cuûa tö töôûng seõ chaúng bao giôø ngöøng söï upon. This is because every thought is a complete chuyeån ñoäng baát tuyeät cuûa noù. Moät soá thuaät ngöõ process, containing the stage of arising, subsisting, ñöôïc duøng cho "Ñònh", moät trong nhöõng thuaät ngöõ and dissipating; and this "perishable" process is naøy laø "Chæ Töùc", chæ ra moät caùch khoâng sai laïc the very thing that meditation aims to subjugate in raèng "Ñònh" laø moät traïng thaùi lieân heä vôùi ñieàu kieän order to bring the mind to a state of "no thought". naøy. Nguyeân nhaân cuûa hieän töôïng thoâng thöôøng vaø This "thoughtlessness" of Samadhi is not torpidity töï nhieân cuûa "Ñònh" ñöôïc giaûi thích moät caùch minh or insensibility; it is a stabilized, illuminated baïch bôûi Maät Toâng trong lyù thuyeát veà "Nguyeân awareness, devoid of any thought-in-motion. In Taéc Taâm Khí Baát Nhò", theo ñoù moãi tö töôûng caù short, human thought is awareness in motion, nhaân trôû neân bôûi moät söï chuyeån ñoäng ñaëc bieät cuûa while Samadhi is awareness at rest. This is also hôi thôû. Neáu hôi thôû ñöôïc traán tónh hay ngöng one of the most important stages in Samadhi; it is nghæ, thì taâm laïi cuõng nhö vaäy, vaø ngöôïc laïi — a stage of blissfulness, illumination, and According to Great Master T'ien T'ai Chih-I in the thoughtlessness. If Zen practitioners lack this Shikan-taza (Nothing But Precisely Sitting), there stage, the Samadhi is incomplete. The fifth basic are five basic characteristics of Samadhi. The first characteristic of Samadhi is the stoppage of basic characteristic is that in Samadhi the breath. Without a complete cessation of breathing, practitioner's mind is absorbed in perfect the progressive thought-flow will never

cease its concentration on the object upon which he is perpetual motion. A number of different terms meditating. It is a state of fusion, or unity, of the have been used to designate Samadhi, one of meditator and the object meditated upon. The them being "stopping the breath" (Chih shi), which second basic characteristic is that in Samadhi the unmistakably points to the fact that Samadhi is a practitioner always experiences an intensely state related to this condition. The reason for this blissful sensation, which both physical and common and very natural phenomenon of psychic. The intensity and profundity of this Samadhi is clearly expounded by Tantrism in its blessfulness is far greater than any bliss which the theory of the "Principle of the Identicalness of average human being has ever experienced. Mind and Breathing (prana)," according to which Allegedly speaking, it is many times greater than every individual thought is brought into play by a any rapture known in the sexual experience. This particular "Breathing-in-action." If the breathing is is one of the most important stages in Samadhi. It pacified or halted, so is the mind, and vice versa. is a stage of blissfulness, illumination, and Naêm Ñaëc Tính Cuûa Coâng AÙn: Thieàn chaúng phaûi thoughtlessness. If Zen practitioners lack this laø taâm lyù hoïc hay trieát hoïc, maø laø moät kinh nghieäm stage, the Samadhi is incomplete. The third basic mang ñaày yù nghóa saâu xa vaø chöùa ñaày nhöõng noäi characteristic is that in Samadhi the practitioner dung soáng ñoäng vaø sieâu thoaùt. Trong Thieàn, kinh invariably experiences the presence of a great nghieäm laø chung quyeát, laø quyeàn naêng cuûa chính "illumination". This is not a vision of a luminous noù. Noù laø chaân lyù cöùu caùnh, khoâng do töø tri kieán nature, but the clear and bright aspect of the theá gian maø ra; noù thoûa maõn moïi khaùt voïng cuûa awareness of his own consciousness, an con ngöôøi. Moãi ngöôøi phaûi thöïc hieän ngay trong experience almost impossible to describe. All one chính mình, chöù khoâng döïa vaøo nhöõng quyeàn naêng can say is that the very universe itself seems to töø beân ngoaøi. Ngay caû giaùo lyù cuûa Phaät Thích Ca, vanish into one great whole of transparency and hay thuyeát cuûa chö Toå, duø coù thaâm saâu vaø chaân light. Again, the third stage is one of the most chính ñi nöõa, chaúng dính gì ñeán ai caû neáu nhö important stages in Samadhi; it is a stage of ngöôøi ta khoâng tieâu hoùa chuùng thaønh sinh meänh

cuûa chính mình; aáy laø noùi raèng chuùng phaûi xuaát naøo vôùi haønh vi ‘nhaûy xuoáng vöïc thaúm’ hay phaùt ngay töø nhöõng kinh nghieäm rieâng tö cuûa ‘buoâng tay’. Thöù naêm laø caùi thoaït tieân coù veû nhö mình. Theo Thieàn sö D.T. Suzuki trong Thieàn ñình chæ taïm thôøi taát caû moïi khaû naêng cuûa taâm thaàn Luaän, Taäp II, söï theå hieän kinh nghieäm vöøa keå treân nay boãng ñöôïc chaát ñaày nhöõng tinh löïc môùi meû goïi laø ‘ngoä.’ Taát caû moïi coâng aùn laø nhöõng phaùt chöa töøng mô töôûng ñeán. Söï bieán ñoåi ñoät nhieân ngoân cuûa ‘ngoä’ khoâng qua trung gian trí thöùc. Coù naày dieãn ra thöôøng thöôøng laø do taùc ñoäng cuûa moät naêm ñaëc tính cuûa vieäc thöïc taäp coâng aùn. Thöù nhaát aâm thanh, moät aûnh töôïng hay moät hình thöùc cuûa laø coâng aùn ñöôïc ñeà ra cho ngöôøi hoïc laø ñeå daãn tôùi hoaït ñoäng tính ñieàu ñoäng. Moät caùi nhìn thaáu suoát taâm traïng caêng thaúng cöïc ñoä. Thöù nhì laø khaû naêng ñöôïc phaùt sinh töø nhöõng vuøng saâu

thaúm ngay giöõa bieän bieät ñöôïc gaùc laïi, töùc laø ñình chæ hoaït ñoäng loøng taâm thöùc, khi moät nguoàn suoái cuûa moät ñôøi phuø phieám hôn cuûa taâm trí haàu cho nhöõng phaàn soáng môùi ñaõ tuoân traøo, vaø cuøng luùc, coâng aùn veùn chính yeáu vaø saâu xa hôn, thöôøng thöôøng vuøi saâu, môû nhöõng bí maät cuûa noù—Zen is neither coù theå ñöôïc khai phaùt vaø thaønh töïu nhöõng boån psychology nor philosophy, but it is an experience phaän cuûa chuùng. Thöù ba laø nhöõng trung taâm haønh charged with deep meaning and laden with living, xöû, voán dó laø nhöõng caên cô cuûa moät caù tính, ñöôïc exalting contents. The experience is final and its vaän duïng ñeán möùc toái ña ñeå giaûi quyeát coâng aùn. own authority. It is the ultimate truth, not born of Ñaây laø ñieàu maø Thieàn sö noùi ñeán khi oâng nhaéc ñeán relative knowledge, that gives full satisfaction to tin lôùn vaø nghi lôùn nhö hai theá löïc coát yeáu nhaát caàn all human wants. It must be realized directly coù ñeå quy ñònh phaåm tính cuûa moät moân ñeä Thieàn within oneself: no outside authorities are to be coù khaû naêng. Coøn nhö vieäc taát caû ngöôøi xöa quyeát relied upon. Even the Buddha's teaching and the yù daâng heát thaân taâm cuûa mình cho söï thaønh thuïc master's discourses, however deep and true they cuûa Thieàn, thì ñieàu ñoù cho thaáy caùi vó ñaïi cuûa loøng are, do not belong to one so long as they have not tin töôûng cuûa hoï nôi chaân lyù toái haäu, vaø cuõng been assimilated into his being, which means that chöùng toû söùc maïnh cuûa tinh thaàn tham saùc h cuûa hoï, they are to be made to grow directly out of one's goïi laø 'khoå caàn;' caùi tinh thaàn aáy khoâng töøng xao own living experience. According to Zen Master laõng hoaït ñoäng cho ñeán luùc ñaït ñöôïc muïc ñích, D.T. Suzuki in the Essays of Zen Buddhism, Book nghóa laø cho ñeán luùc hieän chöùng ñöôïc Phaät tính. II, the above mentioned realization of experience Thöù tö laø khi söï vieân maõn cuûa tinh thaàn tôùi toät ñoä is called 'satori.' All koans are the utterances of nhö theá ôû ñaây noåi baät laø moät traïng thaùi trung tính satori with no intellectual meditations. There are cuûa taâm thöùc maø caùc nhaø taâm lyù hoïc khaûo cöùu veà yù five characteristics concerning the koan exercise. thöùc toân giaùo goïi nhaàm laø 'xuaát thaàn.' Traïng thaùi First, the koan is given to the student first of all to taâm thöùc thieàn naày khaùc haún xuaát thaàn vì raèng bring about a highly wrought-up state of xuaát thaàn laø ñình chæ nhöõng theá löïc taâm lyù trong consciousness. Second, the reasoning faculty is khi tinh thaàn thì ñaém chìm trong vieäc chieâm kept in abeyance, that is, the more superficial ngöôõng moät caùch thuï ñoäng; traùi laïi, traïng thaùi taâm activity of the mind is set at rest so that its more thöùc cuûa thieàn laø moät traïng thaùi ñaõ ñöôïc thuùc ñaåy central and profounder parts which are found bôûi söï thöïc taäp voâ cuøng tích cöïc cuûa taát caû nhöõng generally deeply buried can be brought out and khaû naêng coát yeáu taïo thaønh moät nhaân caùch. ÔÛ ñaây exercised to perform their native functions. Third, chuùng ñöôïc taäp trung haún vaøo moät sôû tri ñoäc nhaát, the effective and conative centres which are really goïi laø traïng thaùi 'nhaát taâm.' Noù cuõng ñöôïc coi nhö the foundations of one's personal character are laø moät traïng thaùi ñaïi nghi. Ñaây laø luùc taâm thöùc charged to do their utmost solution of the koan. thöôøng nghieäm

vôùi taát caû noäi dung vöøa höõu thöùc This is what the Zen master means when he vöøa voâ thöùc, ñang vöôït qua ranh giôùi cuûa noù, vaø refers to "reat faith"and "reat spirit of inquiry"as baèng trí naêng, baét lieân laïc vôùi caùi baát khaû tri, sieâu the two most essential powers needed in the vieät, voâ thöùc. Trong traïng thaùi xuaát thaàn, khoâng coù qualification of a successful Zen devotee. The fact söï xeù raøo vöôït qua nhö theá, bôûi vì noù laø moät thöù that all great masters have been willing to give cöùu caùnh tónh, khoâng cho pheùp tieán xa theâm nöõa. themselves up, body and soul, to the mastery of Trong traïng thaùi xuaát thaàn, chaúng coù töông ñöông Zen, proves the greatness of their faith in ultimate

reality, and also the strength of their spirit of ñöôïc söï theå chöùng Nieát Baøn, vaø an truù trong traïng inquiry known as 'seeking and contriving,' which thaùi aáy, hoï tuyeân boá raèng hoï ñaõ chaám döùt söï hieän never suspends its activity until it attains its end, höõu, ñaït ñöôïc ñôøi soáng phaïm haïnh, taát caû nhöõng gì that is, until it has come into the very presence of caàn phaûi laøm ñaõ ñöôïc laøm, hoï seõ khoâng coøn taùi Buddhata itself. Fourth, when the mental sinh nöõa. Nhöõng vò naày ñaõ ñaït ñöôïc tueä kieán veà söï integration thus reaches its highest mark there phi hieän höõu cuûa "ngaõ theå" trong moät con ngöôøi, obtains a neutral state of consciousness which is nhöng vaãn chöa thaáy ñöôïc söï phi hieän höõu trong erroneously designated as 'ecstasy' by the caùc söï vaät. Nhöõng nhaø laõnh ñaïo trieát hoïc naøo tin psychological student of the religious vaøo moät ñaáng saùng taïo hay tin vaøo "linh hoàn" cuõng consciousness. This Zen state of consciousness coù theå ñöôïc xeáp vaøo ñaúng caáp naày. Thöù nhì laø essentially differs from ecstasy in this: Ecstasy is nhöõng chuùng sanh thuoäc haøng Bích Chi Phaät. Ñaúng the suspension of the mental powers while the caáp Bích Chi Phaät bao goàm nhöõng vò heát söùc löu mind is passively engaged in contemplation; the taâm ñeán nhöõng gì daãn hoï ñeán söï theå chöùng quaû vò Zen state of consciousness on the other hand, is Bích Chi Phaät. Hoï lui vaøo soáng ñoäc cö vaø khoâng the one that has been brought about by the most dính daùng gì ñeán caùc söï vieäc treân dôøi naày. Khi hoï intensely active exercise of all the fundamental nghe noùi raèng Ñöùc Phaät hieän thaân ra thaønh nhieàu faculties constituting one's personality. They are hình töôùng khaùc nhau, khi thì nhieàu thaân, khi thì here positively concentrated on a single object of moät thaân, thi trieån thaàn thoâng thì hoï nghó raèng ñaáy thought, which is called a state of oneness laø daønh cho ñaúng caáp cuûa chính hoï neân hoï voâ cuøng (ekagra). It is also known as a state of fixation. öa thích nhöõng thöù aáy maø ñi theo vaø chaáp nhaän This is the point where the empirical chuùng. Thöù ba laø nhöõng chuùng sanh thuoäc haøng consciousness with all its contents both conscious Nhö Lai. Chö vò coù theå nghe thuyeát giaûng veà and unconscious is about to tip over its border- nhöõng chuû ñeà nhö nhöõng bieåu hieän cuûa taâm hay line, and get noetically (intellectually) related to caûnh giôùi sieâu vieät cuûa A Laïi Da maø töø ñaáy khôûi the Unknown, the Beyond, the Unconscious. In sinh theá giôùi cuûa nhöõng ñaëc thuø naày, nhöng chö vò ecstasy there is no such tipping or transition, for it laïi coù theå khoâng caûm thaáy chuùt naøo ngaïc nhieân is a static finality not permitting further

hay sôï haõi. Nhöõng chuùng sanh trong ñaúng caáp Nhö unfoldment. There is nothing in ecstasy that Lai coù theå ñöôïc chia laøm ba loaïi. Thöù nhaát laø corresponds to 'throwing oneself down the nhöõng vò ñaõ ñaït ñöôïc tueä kieán thaáu suoát chaân lyù precipice,' or 'letting go the hold.' Fifth, what at raèng khoâng coù moät thöïc theå ñaëc thuø naøo ñaèng sau first appears to be a temporary suspense of all nhöõng gì maø ngöôøi ta nhaän thöùc. Thöù nhì laø nhöõn g psychic faculties suddenly becomes charged with vò bieát raèng coù moät nhaän thöùc töùc thôøi veà chaân lyù new energies hitherto undreamed of. This abrupt trong taâm thöùc saâu kín nhaát cuûa con ngöôøi. Thöù ba transformation has taken place quite frequently by laø nhöõng vò nhaän thöùc raèng ngoaøi theá giôùi naøy coøn the intrusion of a sound, or a vision, or a form of coù voâ soá Phaät ñoä roäng lôùn bao la. Thöù tö laø nhöõng motor activity. A penetrating insight is born of the chuùng sanh khoâng thuoäc ñaúng caáp roõ raøng naøo. inner depths of consciousness, as the source of a Nhöõng chuùng sanh coù baûn chaát baát ñònh, vì nhöõng new life has been tapped, and with it the koan chuùng sanh naøo thuoäc ñaúng caáp naày coù theå nhaäp yields up its secrets. vaøo moät trong ba ñaúng caáp vöøa keå treân tuøy theo Naêm Ñaúng Caáp Chuùng Sanh: Theo Kinh Laêng hoaøn caûnh cuûa mình. Thöù naêm laø nhöõng chuùng Giaø, veà quan ñieåm toân giaùo, coù naêm ñaúng caáp sanh vöôït ra ngoaøi caùc ñaúng caáp treân. Haõy coøn moät chuùng sanh. Thöù nhaát laø nhöõng chuùng sanh thuoäc ñaúng caáp khaùc nöõa cuûa nhöõng chuùng sanh khoâng haøng Thanh Vaên. Caùc chuùng sanh thuoäc haøng theå ñöôïc bao goàm trong baát cöù ñaúng caáp naøo trong Thanh Vaên ñöôïc chöùng ngoä khi nghe ñöôïc nhöõng boán ñaúng caáp vöøa keå treân; vì hoï khoâng heà mong hoïc thuyeát veà caùc Uaån, Giôùi, Xöù, nhöng laïi khoâng muoán caùi gì ñeå giaûi thoaùt, vaø vì khoâng coù mong ñaëc bieät löu taâm ñeán lyù nhaân quaû; caùc ngaøi ñaõ giaûi muoán aáy neân khoâng coù giaùo lyù naøo coù theå nhaäp thoaùt ñuôïc söï troùi buoäc cuûa caùc phieàn naõo nhöng vaøo loøng hoï ñöôïc. Tuy nhieân, coù hai nhoùm phuï vaãn chöa ñoaïn dieät ñöôïc taäp khí cuûa mình. Hoï ñaït thuoäc nhoùm naày vaø caû hai nhoùm naày ñeàu ñöôïc goïi

laø Nhaát Xieån Ñeà (see Nhaát Xieån Ñeà and Voâ existence of an ego-substance in a person but not Chuûng Xieån Ñeà). Nhöõng ngöôøi ñaõ töø boû taát caû caùc yet into that in objects. These philosophical thieän caên. Nhöõng ngöôøi phæ baùng caùc hoïc thuyeát leaders who believe in a creator or in the ego-soul daønh cho chö Boà Taùt maø baûo raèng caùc hoïc thuyeát may also be classified under this order. Second, aáy khoâng phuø hôïp vôùi kinh luaät cuõng nhö hoïc those of the Partyekabuddha order. The thuyeát giaûi thoaùt. Vì söï phæ baùng naày, hoï töï caét ñöùt Pratyekabuddha order comprises those who are moïi thieän caên vaø khoâng theå naøo vaøo ñöôïc Nieát intensely interested in anything that leads them to Baøn. Nhöõng ngöôøi luùc ñaõ nguyeän ñoä taän chuùng the realization of Pratyekabuddhahood. They sanh ngay töø luùc môùi khôûi ñaàu cuoäc tu haønh cuûa would retire into solitude and have no attachment hoï. Hoï goàm nhöõng vò Boà Taùt mong muoán ñöa taát to worldly things. When they hear that the Buddha caû chuùng sanh ñeán Nieát Baøn maø töï mình thì töø choái manifests himself in a variety of forms, sometimes caùi haïnh phuùc aáy. Töø

luùc khôûi söï ñaïo nghieäp cuûa in group, sometimes singly, exhibiting miraculous mình, caùc ngaøi ñaõ nguyeän raèng cho ñeán khi moïi powers, they think these are meant for their own chuùng sanh cuûa hoï ñöôïc ñöa ñeán an höôûng haïnh order, and immensely delighted in them they phuùc vónh cöûu cuûa Nieát Baøn, hoï seõ khoâng rôøi cuoäc would follow and accept them. Third, those of the ñôøi khoå ñau naày, maø phaûi haønh ñoäng moät caùch Tathagata order. Those who may listen to kieân trì vôùi moïi phöông tieän coù theå ñöôïc ñeå hoaøn discourse on such subjects as manifestations of taát söù maïng cuûa mình. Nhöng vì vuõ truï coøn tieáp tuïc mind, or transcendental realm of the Alaya, from hieän höõu thì seõ khoâng coù söï chaám döùt cuoäc soáng, which starts this world of particulars, and yet they cho neân caùc vò naày coù theå khoâng bao giôø coù cô hoäi may not at all feel astonished or frightened. The ñeå hoaøn taát coâng vieäc maø tònh truù trong Nieát Baøn Tathagata order may be again divided into three. tónh laëng. Cô may cuõng ñeán cho caû nhöõng ngöôøi First, those who gain an insight into the truth that phæ baùng Boà taùt thöøa khi nhôø löïc trí gia hoä cuûa chö there is no individual reality behind one perceives. Phaät, maø cuoái cuøng hoï theo Ñaïi thöøa vaø do tích taäp Second, those who know that there is an thieän nghieäp maø nhaäp Nieát Baøn, vì chö Phaät luoân immediate perception of the truth in one’s inmost luoân haønh ñoäng vì lôïi ích cuûa taát caû moïi chuùng consciousness. Third, those who perceive that sanh duø chuùng sanh coù theá naøo ñi nöõa. Nhöng ñoái besides this world there are a great number of vôùi caùc vò Boà Taùt, khoâng bao giôø nhaäp Nieát Baøn vì Buddha-lands wide and far-extending. Fourth, caùc ngaøi coù tueä giaùc saâu xa, nhìn suoát baûn chaát cuûa those who belong to no definite order. Those who caùc söï vaät laø nhöõng thöù duø ñang nhö theá, voán vaãn are of the indeterminate nature. For those who ôû ngay trong Nieát Baøn. Nhö vaäy chuùng ta bieát ñaâu belong to it may take to either one of the above laø vò trí cuûa chö vò Boà taùt trong coâng vieäc voâ taän three orders according to their opportunities. Fifth, cuûa caùc ngaøi laø daãn daét heát thaûy chuùng sanh ñeán those who are altogether outside these order. truù xöù toái haäu—According to The Lankavatara There is still another class of beings which cannot Sutra, from the religious point of view, there are be comprised under any of the four already five orders of beings. First, those who belong to mentiond; for they have no desire whatever for the Sravaka order. Those belong to the Sravaka emancipation, and without this desire no religious order who are delighted at listening to such teaching can enter into any heart. They belong to doctrines as concern the Skandhas, Dhatus, or the Icchantika order. Two sub-classes, however, Ayatanas, but take no special interest in the theory may be distinguished here. Those who have of causation, who have cut themselves loose from forsaken all roots of merit. Those who vilify the the bondage of evil passions but have not yet doctrines meant for the Bodhisattvas, saying that destroyed their habit-energy. They have attained they are not in accordance with the sacred texts, the realization of Nirvana, abiding in which state rules of morality, and the doctrine of they would declare that they have put an end to emancipation. Because of this vilification they existence, their life of morality is now attained, all forsake all

the roots of merit and do not enter into that is to be done is done, they would not be Nirvana. Those who have vowed at the beginning reborn. These have gained an insight into the non- to save all beings. They are Bodhisattvas who

wish to lead all beings to Nirvana. Deny Naêm Ñeà Nghò Cuûa Ñöùc Phaät Ích Lôïi Thöïc Tieãn themselves of this bliss. They vowed in the Cho Haønh Giaû: See Naêm Ñeà Nghò Cuûa Ñöùc Phaät beginning of their religious career that until Cho Haønh Giaû. everyone of their fellow-beings is led to enjoy the Naêm Ñeä Töû Ñaàu Tieân Cuûa Ñöùc Phaät : First five eternal happiness of Nirvana, they themselves disciples of the Buddha—Theo Ñöùc Phaät vaø Phaät would not leave this world of pain and suffering, Phaùp cuûa Hoøa Thöôïng Narada, naêm vò ñeä töû ñaàu but must strenuously and with every possible tieân cuûa Ñöùc Phaät laø nhöõng vò Kieàu Traàn Nhö, Baït means work toward the completion of their Ñeà (Bhaddiya), Thaäp Löïc Ca Dieáp (Dasabala-mission. But as there will be no termination of life Kasyapa), Ma Nam Caâu Lôïi (Mahanama), vaø AÙt as long as the universe continues to exist, Beä (Assaji)—According to The Buddha and His Bodhisattvas may have no chance for ever to rest Teaching, written by Most Venerable Narada, the themselves quietly with their work finished in the first five disciples of the Buddha were Kondanna, serenity of Nirvana. The time will come even to Bhaddiya, Dasabala-Kasyapa, Mahanama, and those who speak evil of the Bodhisattvayana when Assaji. through the power of the Buddhas they finally Naêm Ñieàu Khoâng Theå Thaønh Töïu: Haønh giaû tu embrace the Mahayana and by amassing stock of thieàn neân luoân nhôù raèng treân theá gian naày coù naêm merit enter into Nirvana, for the Buddhas are ñieàu maø khoâng ai coù theå thaønh töïu ñöôïc. Thöù nhaát always working for the benefit of all beings no laø muoán thaân khoâng giaø nhöng noù vaãn cöù giaø. matter what they are. But as for Bodhisattvas they Thöù nhì laø muoán khoâng beänh maø vaãn cöù beänh. Thöù never enter into Nirvana as they have a deep ba laø muoán khoâng cheát nhöng vaãn cöù cheát töøng insight into the nature of things which are already phuùt töøng giaây. Thöù tö laø choái boû söï hoaïi dieät khi in Nirvana even as they are. Thus, we know söï hoaïi dieät vaãn sôø sôø ra ñoù. Thöù naêm laø muoán baát where Bodhisattvas stand in their never-ending taän nhöng vaãn cöù phaûi chòu taän—Zen practitioners task of leading all beings into the final abode of should always remember that there are five things rest. which no one is able to accomplish in this world. Naêm Ñeà Nghò Cuûa Ñöùc Phaät Cho Haønh Giaû: First, to cease growing old when he is growing Thöù nhaát laø coá taïo nhöõng tö töôûng toát, traùi nghòch old. Second, to cease being sick, but he still gets vôùi loaïi tö töôûng trôû ngaïi, nhö khi bò loøng saân haän sick. Third, to cease dying, but he is still dying at laøm trôû ngaïi thì neân taïo taâm töø. Thöù nhì laø suy every moment he lives. Fourth, to deny extinction nieäm veà nhöõng haäu quaû xaáu coù theå xaûy ra, nhö when there is extinction. Fifth, to deny exhaustion. nghó raèng saân haän coù theå ñöa ñeán toäi loãi, saùt nhaân, Naêm Ñieàu Kieän Caàn Thieát Ñeå Taïo Neân Nghieäp vaân vaân... Thöù ba laø khoâng ñeå yù, coá queân laõng Saùt Sanh: Naêm ñieàu naøy bao goàm: coù moät chuùng nhöõng tö töôûng xaáu xa aáy. Thöù tö laø ñi ngöôïc doøng sanh, bieát raèng ñoù laø moät chuùng sanh, yù

muoán gieát, tö töôûng, phaêng laàn leân, tìm hieåu do ñaâu tö töôûng oâ coá gaéng ñeå gieát, vaø gieát cheát—Five necessary nhieãm aáy phaùt sanh, vaø nhö vaäy, trong tieán trình conditions to complete the evil of killing: a living ngöôïc chieàu aáy, haønh giaû queân daàn ñieàu xaáu. Thöù being, knowledge that it is a living being, intention naêm laø giaùn tieáp vaän duïng naêng löïc vaät chaát—Five of killing, effort to kill, and consequent death. practical suggestions given by the Buddha will be Naêm Ñieàu Kieän Caàn Thieát Ñeå Thaønh Coâng Cuûa beneficial to all: First, harbouring a good thought Ngöôøi Tu: Five conditions to be successful for any opposite to the encroaching one, e.g., loving- Buddhist practitioner—Theo Hoøa Thöôïng Thích kindness in the case of hatred. Second, reflecting Thieàn Taâm trong Nieäm Phaät Thaäp Yeá u, neáu luaän upon possible evil consequences, e.g., anger xeùt treân ñöôøng haønh ñaïo, khi chöa ñöôïc sanh veà sometimes results in murder. Third, simple neglect Cöïc Laïc, thì tu Tònh Ñoä cuõng coù theå bò ma chöôùng. or becoming wholly inattentive to them. Fourth, Song phaàn nhieàu laø do haønh giaû khoâng hieåu giaùo tracing the cause which led to the arising of the lyù, chaúng kheùo trò taâm, ñeå noäi ma phaùt khôûi khieán unwholesome thoughts and thus forgetting them in chieâu caûm ngoaïi ma ñeán phaù hoaïi. Neáu giöõ ñöôïc the retrospective process. Fifth, direct physical taâm bình tónh, thì vôùi oai löïc coâng ñöùc cuûa caâu force. hoàng danh, ngoaïi ma khoâng laøm chi ñöôïc, vaø

phieàn naõo cuõng laàn laàn bò tieâu tröø. Vì theá ngöôøi tu completion of the evil of stealing: another’s Tònh Ñoä, ma caûnh neáu coù cuõng laø phaàn ít. Traùi laïi property, knowledge that it is so, intention of ngöôøi tu Thieàn, ma caûnh hieän nhieàu, bôûi chæ nöông stealing, effort to steal, and actual removal. vaøo töï löïc. Baäc Thieàn só phaûi ñuû naêm ñieàu kieän Naêm Ñieàu Kieän Caàn Thieát Treân Ñöôøng Giaùc sau ñaây. Neáu vò tu thieàn naøo khoâng hoäi ñuû naêm Ngoä: Five qualifications—Ñöùc Phaät daïy: "Ngöôøi ñieàu kieän treân raát deã bò ma chöôùng laøm toån haïi. huaán luyeän voi phaûi coù naêm ñieàu kieän: söùc khoûe Naêm ñieàu naøy bao goàm: Thöù nhaát laø giôùi haïnh tinh toát, töï tin, tinh chuyeân, thaønh thaät trong chuû ñích, nghieâm. Thöù nhì laø caên taùnh leï laøng saùng suoát. Thöù vaø phaûi coù trí hueä. Ñeå ñi theo con ñöôøng giaùc ngoä ba laø phaûi hieåu roõ ñaïo lyù, kheùo phaân bieät töôùng cuûa Phaät, haønh giaû cuõng phaûi coù naêm ñieàu kieän chaùnh taø, chaân, voïng. Thöù tö laø yù chí maïnh meõ naày"—The Buddha taught: “To be a trainer of vöõng beàn. Thöù naêm laø phaûi nöông nôi baäc thieän tri elephants, one must have five qualifications: good thöùc thoâng kinh ñieån, ñaõ coù kinh nghieäm tu thieàn health, self-confidence, diligence, sincerity of nhieàu naêm ñeå nhôø söï höôùng daãn—While treading purpose, and wisdom. To follow the Buddha’s the Way but not yet reborn in the Pure Land, the Noble Path to Enlightenment, one must have the practitioner of Buddha Recitation may also same five good qualities.” encounter demonic obstacles. However, in most Naêm Ñieàu Lôïi Ích Cuûa Ngöôøi Giöõ Ñuû Giôùi: cases, this is because he does not understand the Theo Kinh Ñaïi Baùt Nieát Baøn vaø Kinh Phuùng Tuïng Dharma and is not skillful at reining in his mind, trong Tröôøng Boä Kinh, coù naêm ñieàu lôïi ích cho letting internal demons or

afflictions spring up, ngöôøi ñuû giôùi. Thöù nhaát laø ngöôøi giöõ giôùi nhôø which, in turn, attract external demons. If he can khoâng phoùng tuùng neân ñöôïc taøi saûn sung tuùc. Thöù keep his mind empty and still and recite the nhì laø ngöôøi giöõ giôùi tieáng toát ñoàn khaép. Thöù ba laø Buddha's name, external demons will be ngöôøi giöõ giôùi, khi vaøo hoäi chuùng naøo, Saùt Ñeá Lôïi, powerless and afflictions will gradually disappear. Baø La Moân, Sa Moân hay cö só, vò aáy vaøo moät caùch Thus, for the Pure Land practitioner, even if ñöôøng hoaøng, khoâng dao ñoäng. Thöù tö laø ngöôøi giöõ demonic obstacles do appear, they are few in giôùi khi meänh chung seõ cheát moät caùch khoâng sôï number. Advanced Zen practitioners, on the other seät, khoâng dao ñoäng. Thöù naêm laø ngöôøi giöõ giôùi, hand, face many demonic occurrences because sau khi thaân hoaïi meänh chung ñöôïc sanh leân thieän they rely only on their own strength and self- thuù hay Thieân giôùi—According to the power. A Zen follower should fulfill the following Mahaparinibbana Sutta and the Sangiti Sutta in five conditions to be successful. If a Zen the Long Discourses of the Buddha, there are five practitioner does not meet these five conditions, advantages to one of good morality and of success he is very easily subject to get harm from demons. in morality. First, through careful attention to his These five conditions include: First, he should affairs, he gains much wealth. Second, he gets a keep the precepts strictly. Second, his nature and good reputation for morality and good conduct. roots should be quick and enlightened. Third, he Third, whatever assembly he approaches, whether should have a clear understanding of the Dharma, of Khattiyas, Brahmins, Ascetics, or skillfully distinguishing the correct from the Householders, he does so with confidence and deviant, the true from the false. Fourth, he should assurance. Fourth, at the end of his life, he dies be firm and stable in his determination. Fifth, he unconfused. Fifth, after death, at breaking up of should be guided by a good advisor, who has a the body, he arises in a good place, a heavenly thorough understanding of the sutras and many world. years experience in meditation. Naêm Ñieàu Nguy Hieåm Cuûa Ngöôøi AÙc Phaù Giôùi: Naêm Ñieàu Caàn Thieát Ñeå Thaønh Laäp Nghieäp Sampada—Five dangers to the immoral through Troäm Caép: Naêm ñieàu kieän caàn thieát ñeå hoaøn lapsing from morality—Theo Kinh Ñaïi Baùt Nieát thaønh aùc nghieäp troäm caép: coù sôû höõu cuûa ngöôøi Baøn vaø Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, khaùc, bieát nhö vaäy, coù yù ñònh ñoaït vaät aáy laøm sôû coù naêm ñieàu nguy hieåm cuûa ngöôøi aùc giôùi. Thöù höõu cho mình, coá gaéng troäm caép, chính haønh ñoäng nhaát laø ngöôøi aùc giôùi vì phaïm giôùi luaät do phoùng troäm caép—Five conditions are necessary for the daät thieät haïi nhieàu taøi saûn. Thöù nhì laø ngöôøi aùc

giôùi, tieáng xaáu ñoàn khaép. Thöù ba laø ngöôøi aùc giôùi, Naêm Ñöùc Tính Caên Baûn Cuûa Ngöôøi Tu Thieàn: khi vaøo hoäi chuùng saùt Ñeá Lôïi, Baø La Moân, Sa Moân Naêm ñieàu naøy bao goàm: Thöù nhaát laø giôùi haïnh tinh hay cö só, ñeàu vaøo moät caùch sôï seät vaø dao ñoäng. nghieâm. Thöù nhì laø caên taùnh nhanh nheïn saùng Thöù tö laø ngöôøi aùc giôùi, cheát moät caùch meâ loaïn khi suoát. Thöù ba laø thaáu trieät chaân lyù vaø kheùo phaân meänh chung. Thöù naêm laø ngöôøi

aùc giôùi, khi thaân bieät chaùnh taø chaân nguïy. Thöù tö laø yù chí kieân ñònh. hoaïi maïng chung seõ sanh vaøo khoå giôùi, aùc thuù, ñoïa Thöù naêm laø luoân nöông theo chö thieän höõu tri thöùc, xöù, ñòa nguïc—According to the Mahaparinibbana nhöõng ngöôøi laøu thoâng kinh ñieån, tinh chuyeân tu Sutta and the Sangiti Sutta in the Long Discourses haønh ñeå ñöôïc höôùng daãn ñuùng ñaén —Five basic of the Buddha, there are five dangers to the characteristics of any Zen cultivators: First, strictly immoral through lapsing from morality (bad keep the precepts. Second, nature and roots should morality or failure in morality). First, he suffers be active (swift) and enlightened. Third, great loss of property through neglecting his understand clearly the Buddha teachings and affairs. Second, he gets bad reputation for skillfully distinguish right from wrong, as well as immorality and misconduct. Third, whatever true from false. Fourth, firm and stable assembly he approaches, whether of Khattiyas, determination. Fifth, he should always cultivate Bramins, Ascetics, or Householders, he does so with good advisors, who have a thorough differently and shyly. Fourth, at the end of his life, knowledge of the sutras and who zealously he dies confused. Fifth, after death, at the practise meditation to obtain the right guidance. breaking up of the body, he arises in an evil state, Naêm Ñöôøng AÙc: Five evil destinies—Nguõ AÙc a bad fate, in suffering and hell. Ñaïo—Naêm ñöôøng taùi sanh vaøo coõi aùc—See Nguõ Naêm Ñieàu Thuaän Lôïi Khi Ñaït Boà Taùt Quaû: Ñaïo Luaân Hoài. Theo caùc nhaø Nhaát Thieát Höõu Boä, coù naêm ñieàu Naêm Giai Ñoaïn Thieàn Taäp: Five stages of thuaän lôïi cho nhöõng ai ñaõ ñaït ñöôïc Boà Taùt quaû. meditation practices—Theo Hoøa Thöôïng Thích Thöù nhaát laø khoâng sanh nôi coõi aùc, maø chæ ôû coõi Giaùc Nhieân trong Phaùp Moân Toïa Thieàn, lyù thuyeát ngöôøi hoaëc coõi trôøi. Thöù nhì laø khoâng sanh trong vaø thöïc haønh cuûa Thieàn Phaät giaùo quaù meânh moâng nhaø ngheøo hoaëc giai caáp thaáp. Thöù ba laø sanh laøm neân khoâng caùch gì thöïc taäp heát ñöôïc. Tuy nhieân, ngöôøi nam ñaïo ñöùc, chöù khoâng phaûi laø phuï nöõ. Thöù noùi chung haønh giaû toïa thieàn ñeàu traûi qua naêm giai tö laø saùu caên hoaøn haûo khoâng thieáu keùm. Thöù naêm ñoaïn sau ñaây. Thöù nhaát laø ñeám hôi thôû, taäp trung laø nhôù nhöõng ñôøi soáng tröôùc cuûa chính mình maø ñeám hôi thôû vaøo vaø thôû ra töø 1 ñeán 10. Roài tieáp tuïc khoâng queân—According to Sarvastivadis, there ñeám laïi. Neáu bò ñöùt vì ngoaïi caûnh chi phoái, ñöøng are five advantages for those who attain the lo, cöù ñeám trôû laïi töø 1 ñeán 10. Cöù ñeám hôi thôû cho Bodhisattvahood: First, they are not born in ñeán khi naøo khoâng coøn nhu caàu ñeám nöõa. Lyù do taïi woeful states, but only among gods and men. sao chuùng ta caàn neân ñeám hôi thôû vì söï hoâ haáp ñaõ Second, they are no more reborn in a poor or a giuùp raát nhieàu trong vieäc laøm giaûm bôùt gaùnh naëng low class family. Third, they are, by virtue, a man cho heä thaàn kinh giao caûm cuûa con ngöôøi. Thöôøng and not a woman. Fourth, they are born in thì ngöôøi ta hay laáy boä ngöïc laøm troïng taâm cho perfection free from physical defects. Fifth, they vieäc hoâ haáp, coøn thieàn giaû thì taäp thôû saâu, nghóa laø can remember the previous lives of their own and dôøi caùi troïng taâm naøy xuoáng tôùi phaàn buïng döôùi. never forget them. Tuy nhieân, vieäc dôøi troïng taâm hoâ haáp töø ngöïc Naêm Ñònh Luaät

Thieân Nhieân: Dharma-niyama xuoáng buïng khoâng phaûi laø vieäc cuûa ñoâi ngaøy ñoâi (skt)—Panca-niyama (skt)—Five natural orders— böõa. Neáu khoâng kheùo, haønh giaû coù theå mang beänh Naêm ñònh luaät thieân nhieân: ñònh luaät vaät lyù, ñònh veà hoâ haáp. Neáu khoâng dôøi ñöôïc troïng taâm xuoáng luaät sinh lyù, ñònh luaät taùc nghieäp, ñònh luaät taâm lyù, phaàn buïng döôùi, caùch hay nhaát laø cöù thôû töï nhieân vaø ñònh luaät vaïn phaùp—Five orders of nature: vaø tieáp tuïc taäp trung vaøo hôi thôû. Haønh giaû khoâng physical law (rtu-niyama), physiological law (bija- neân vì mong caàu coù keát quaû nhanh choùng maø töï eùp niyama), law of karma produce (karma-niyama), mình quaù ñaùng, ngöôïc laïi neân phaûi baûo trì hoâ haáp psychological law (citta-niyama), and law of all bình thöôøng, nhöng coá gaéng thöïc taäp ñeàu ñaën laø things (dharma-niyama). ñöôïc. Sau moät thôøi gian thöïc taäp thöôøng xuyeân, töï

nhieân hôi thôû cuûa baïn seõ daøi ra vaø chaäm laïi, nghóa nhaïp cuûa baïn theâm taïp nhaïp hôn, chaúng nhöõng laø baïn ñaõ coù khaû naêng thôû thaät saâu tôùi taän ñan ñieàn khoâng giuùp gì ñöôïc cho baïn maø coøn coâ phuï taám (buïng döôùi). Thöù nhì laø khi khoâng coøn nhu caàu loøng nhieät thaønh muoán ñaït thaønh keát quaû töø Thieàn ñeám hôi thôû nöõa, coù theå noùi laø taâm trí baïn ñaõ hôïp taäp cuûa baïn—According to Most Venerable Thich nhaát vôùi hôi thôû. Luùc naøy baïn seõ caûm thaáy khoâng Giac Nhien in The Methods of Sitting Meditation, khí maø baïn hít vaøo phoåi nhö traøn lan khaép chaâu the theories and practices of Buddhist meditation thaân, ngay caû nôi coïng loâng sôïi toùc cuûa baïn. Luùc are so immense that in no way we are able to naøy taâm trí baïn trôû neân tónh laëng vaø thanh thoaùt. practice them all. However, generally speaking, Thöù ba, ôû giai ñoaïn naøy, baïn hoaøn toaøn queân heát sitting-meditation practitioners should always vieác ñeám hôi thôû vaø ñaët taâm ngay treân soùng muõi. undergo the following five stages: First, count the Baïn seõ caûm thaáy cöïc kyø tònh laëng vaø quaân bình. breath, focusing the mind on the counting of both Thaân taâm baïn nhö giaûm xuoáng möùc khoâng gioáng inhaling and exhaling breaths from one to ten. nhö moät chieác laù ñang töø töø rôi xuoáng ñaát. Ñaây laø Then continue to recount them. If interrupted due traïng thaùi tam ma ñòa hay ñaïi ñònh trong Thieàn Na. to distractions, don’t worry, just repeat counting Tuy nhieân, baïn khoâng neân baùm víu vaøo traïng thaùi them from one till the need for counting vanishes. naøy duø noù taïo cho baïn moät caûm giaùc thaät laø tuyeät The reason why we try to count the breath for vôøi, nhöng haõy coi chöøng. Thöù tö, ôû giai ñoïan thöù breathing has a lot to do with relieving burden of tö baïn neân caûnh giaùc quan saùt hôi thôû nheï nhaøng the sympathetic nervous system. Usually, a cuûa baïn vaø phaân tích nguõ uaån cuûa thaân naøy. Söï normal person would use the chest as the center of phaân tích naøy giuùp baïn giaûm thieåu voïng nieäm cho his breathing, a Zen practitioner, however, would ñeán khi ñaït ñöôïc voâ nieäm. Söï phaân tích naøy cuõng try to breath deeper, that is to say he try to shift khieán baïn nhaän chaân ra raèng taát caû nhöõng thöù ñoù the center to his lower abdomen. However, to shift (nguõ uaån) ñeàu laø giaû taïm vaø hö aûo chöù khoâng coù töï the center of breathing from chest to lower taùnh. Cöù

tieáp tuïc nhaän chaân nhö vaäy, taâm trí seõ theå abdomen can not be accomplished in a couple of nghieäm ñöôïc söï hö aûo cuûa töï ngaõ. Roài thì töï nhieân days of practice. If not be so careful, practitioner baïn phaùt giaùc ra raèng söï toàn taïi cuûa mình töø tröôùc can damage his respiratory system. If you cannot ñeán giôø chaúng qua chæ laø söï tích tuï cuûa moät chuoãi shift the center down to the lower abdomen, the daøi voïng nieäm vaø phieàn naõo, vaø nhöõng thöù naøy best way is to follow the natural course breathing khoâng phaûi laø con ngöôøi ñích thöïc cuûa baïn. Con and to keep concentrating on your breath, no ngöôøi ñích thöïc cuûa baïn hay baûn lai dieän muïc cuûa matter deep or shallow. Practitioner should not baïn cuøng vôùi taát caû moïi söï vaät khaùch quan khoâng force yourself to a quick result. In the contrary, theå chia caét ñöôïc (nghóa laø khoâng coù moät töï ngaõ you should maintain your normal breathing, but try ñoäc laäp vaø tröôøng toàn). Thöù naêm laø sau khi traûi qua to practice on a regular basis. After a period of boán giai ñoaïn keå treân, taâm baïn luùc naøy töï nhieân time of regular practice, your breath will naturally ñöôïc ñöa trôû veà traïng thaùi voâ nhieãm ban ñaàu hay lengthen and slow down, frequency of breath will boån taâm thanh tònh. Baïn seõ caûm thaáy raèng taát caû reduce. That is to say, you are able to achieve nhöõng gì baïn ñaõ kinh qua ñeàu coù tính chaát nhò deep breathing down to your lower abdomen. nguyeân vì haõy coøn taâm naøy vaø vaät naøy töông öùng Second, when there is no need for counting the nhau. Döùt boû ñöôïc taùnh löôõng phaân naøy baïn seõ theå breath any more, it is to say your mind merges nghieäm ñöôïc taùnh “Khoâng” ngay treân thaân taâm with the breathing. You will feel that the air takes cuûa baïn. Tuy nhieân, ñeå keát luaän, toâi xin chaân in spreads through your entire body, even to the thaønh nhaéc baïn veà tính thöïc tieãn cuûa Thieàn Na: tip of your hair. Your mind will become very calm Nhöõng gì baïn vöøa ñoïc ñöôïc trong quyeån “Phaùp and serene. Third, at this stage, you completely Moân Toïa Thieàn” töï chuùng khoâng phaûi laø Thieàn. ignore the breath and stop the mind on the tip of Thieàn laø nhöõng gì maø baïn phaûi hoïc hoûi vaø kinh the nose. You will feel extremely tranquil and qua baèng chính kinh nghieäm cuûa baïn. Neáu khoâng balanced. Your body and mind will reduce to thì quyeån “Phaùp Moân Toïa Thieàn” naøy chæ laø nhöõng nothing as a leaf that is gradually falling to the trang giaáy loän laøm cho taâm thöùc voán dó ñaõ taïp ground. This is the stage of samadhi. However,

you should not cling to it. Although the experience khoâng lôïi ích, vaø vôùi töø taâm hay vôùi saân taâm — is wondrous, but be careful. Fourth, at the fourth According to the Kakacupama Sutta in the Middle stage, you should be alert to observe your suble Length Discourses of the Buddha, the Buddha breath, and analyze the five components of this taught: “Bhikkhus! There are five courses of physical body. This will help you reduce speech that others may use when they address wandering thoughts until reaching the state of you.” They are: their speech may be timely or mindfulness. This will also make you realize that untimely, true or untrue, gentle or harsh, all of them are momentary and delusive of no-self connected with good or with harm, and spoken nature. By repeating scanning, your mind will be with a mind of loving-kindness or

with inner hate. able to realize the very illusion of the ego. Then Naêm Loaïi Taâm Haønh Saéc Giôùi: See Naêm Taâm you will naturally realize that your existence in Haønh Saéc Giôùi. the past was built on an accumulated pile of Naêm Lôïi Ích Cuûa Ngöôøi Giöõ Ñöùc Haïnh: Naêm perplexed and wrongful notions which are not lôïi ích cho ngöôøi ñöùc haïnh toaøn thieän giôùi (Taêng your true self. Your true self is one that is Chi Boä Kinh): Thöù nhaát laø ngöôøi coù giôùi ñöùc thöøa inalienable from all matters (that is to say, there is höôûng gia taøi lôùn nhôø tinh caàn. Thöù nhì laø ngöôøi coù no such indepdendent and permanent ego). Fifth, giôùi ñöùc, ñöôïc tieáng toát ñoàn xa. Thöù ba laø ngöôøi coù after undergoing four above mentioned stages, giôùi ñöùc, khoâng sôï haõi ruït reø khi ñeán giöõa chuùng your mind will naturally be brought back to the hoäi Saùt ñeá lôïi, Baø-La-Moân, gia chuû hay Sa Moân. original undefiled state. You will feel all that you Thöù tö laø ngöôøi coù giôùi ñöùc khi cheát taâm khoâng taùn have experienced up till now was a dualistic loaïn. Thöù naêm laø ngöôøi coù giôùi ñöùc, luùc meänh nature because you always think that there is a chung ñöôïc sanh vaøo coõi an laïc hay caûnh trôøi — mind to practice meditation and an object to be Five benefits for the virtuous in the perfecting of practiced on. Ridding yourself of this dichotomy, virtue: First, one who is virtuous, possessed of you will realize that the nature of your body and virtue, comes into a large fortune as consequence mind is nothing but emptiness. However, in of diligence. Second, one who is virtuous, conclusion, I would like to sincerely remind you possessed of virtue, a fair name is spread abroad. about the practical nature of Dhyana: what you Third, one who is virtuous, possessed of virtue, have just read in “The Method of Sitting enters an assembly of Khattiyas, Brahmans, Meditation” is not meditation itself. Meditation householders or ascetics without fear or hesitation. requires learning, practicing, and realizing with Fourth, one who is virtuous, dies unconfused. your own epxrience. If not, the Medthod of Sitting Fifth, one who is virtuous, possessed of virtue, on Meditation is worth no more than disordered the break up of the body after death, reappears in papers that makes your already confused mind a happy destiny or in the heavenly world. more confused. It will not assist you in any way, Naêm Lôïi Ích Cuûa Kinh Haønh: Five benefits of but it will put away your sincere wishes of Walking Meditation—Ñöùc Phaät daïy veà 5 lôïi ích learning and practicing meditation. cuûa vieäc ñi kinh haønh: Thöù nhaát laø ngöôøi ñi kinh Naêm Huyeàn Nghóa: Five wonderful meanings or haønh seõ coù söùc chòu ñöïng beàn bæ cho nhöõng cuoäc terms—See Nguõ Huyeàn Nghóa Tam Luaän Toâng. haønh trình daøi. Ñaây laø ñieàu kieän quan troïng vaøo Naêm Loaïi Baûo Veä: Five protections—See Nguõ thôøi cuûa Ñöùc Phaät vì thôøi baáy giôø Tyø Kheo vaø Tyø Chuûng Baûo Veä. Kheo Ni khoâng coù phöông tieän di chuyeån naøo khaùc Naêm Loaïi Hoaøi Nghi: Five Doubts—See Nguõ hôn ñoâi chaân. Laø haønh giaû cuûa thôøi buoåi hoâm nay Nghi. baïn coù theå töï xem mình nhö caùc vò Tyø Kheo, vaø coù Naêm Loaïi Ngoân Ngöõ: Five courses of speech— theå nghó ñeán lôïi ích naày ñôn thuaàn nhö laø taêng Theo Kinh Ví Duï Caùi Cöa trong Trung Boä, Ñöùc cöôøng söùc maïnh veà theå chaát. Thöù nhì laø trong khi Phaät daïy: “Chö Tyø Kheo, coù naêm loaïi ngoân ngöõ ñi kinh haønh, haønh giaû

phaûi laøm gaáp ba laàn söï coá maø ngöôøi khaùc coù theå duøng khi noùi vôùi caùc baïn.” gaéng. Coá gaéng veà theå chaát ñeå nhaác chaân leân vaø Ñoù laø: ñuùng thôøi hay phi thôøi, chaân thaät hay khoâng phaûi coù söï coá gaéng tinh thaàn ñeå tænh thöùc vaøo vieäc chaân thaät, nhu nhuyeãn hay thoâ baïo, coù lôïi ích hay kinh haønh. Ñaây laø yeáu toá chaùnh tinh taán trong Baùt

Thaùnh Ñaïo ñöôïc Ñöùc Phaät giaûng daïy. Neáu söï coá physical strengthening. Second, during walking gaéng gaáp ba naøy tieáp tuïc trong suoát söï chuyeån meditation, practitioner must triple his effort. ñoäng töø nhaác chaân leân, ñaït chaân xuoáng vaø di Mechanical effort is needed to lift the foot and chuyeån veà phía tröôùc thì chaúng nhöõng söùc maïnh there is also the mental effort to be aware of the theå chaát ñöôïc taêng cöôøng maø söùc beàn bæ lieân tuïc walking movement. This is the factor of right cuûa tinh thaàn cuõng seõ ñöôïc taêng cöôøng. Ñieàu naøy effort from the Eightfold Noble Path taught by the raát quan troïng cho laàn haønh thieàn saép tôùi. Thöù ba Buddha. If this triple effort continues through the laø söï quaân bình giöõa toïa thieàn vaø kinh haønh goùp movements of lifting the foot, placing it down and phaàn laøm toát söùc khoûe cuûa haønh giaû, vieäc naøy laïi moving it forward, it will strengthen not only the giuùp haønh giaû tieán nhanh trong tu taäp. Dó nhieân laø physical strength, but also the mental strength. raát khoù thöïc taäp toïa thieàn luùc baïn khoâng coù söùc This is very important for the next meditation khoûe toát hay luùc beänh hoaïn. Ngoài nhieàu quaù coù theå session. Third, the balance between sitting and gaây ra söï khoù chòu veà theå chaát vaø coù theå ñöa tôùi walking meditations contributes to good health, beänh hoaïn. Nhöng söï thay ñoåi tö theá vaø söï di which in turn speed up the progress in cultivation. chuyeån trong khi ñi thieàn haønh coù theå phuïc hoaït Obviously it is difficult to practice sitting caùc baép thòt vaø kích thích söï löu thoâng cuûa maùu. meditation when you don’t have good health or Ñieàu naøy chaúng nhöõng giuùp phuïc hoaït söùc maïnh when you are sick. Too much sitting can cause theå chaát, maø coøn giuùp cho haønh giaû traùnh ñöôïc many physical discomfort and can lead to beänh taät nöõa. Thöù tö laø thieàn haønh giuùp cho vieäc illnesses. But the shift of posture and movements tieâu hoùa ñöôïc deã daøng. Vieäc tieâu hoùa khoù khaên seõ of walking meditation revive the muscles and ñem laïi nhieàu böïc boäi khoù chòu vaø coù theå laø moät stimulate circulation. This does not only help you trôû ngaïi trong vieäc tu taäp. Kinh haønh giuùp cho vieäc revive your physical strength, but it also help you baøi tieát ñöôïc deã daøng, giaûm thieåu ñöôïc thuïy mieân prevent illness. Fourth, walking meditation assists vaø hoân traàm. Sau khi aên vaø tröôùc khi ngoài thieàn, digestion. Improper digestion produces a lot of haønh giaû neân ñi kinh haønh ñeå traùnh buoàn nguû. Ñi discomfort and thus a hindrance to practice. kinh haønh ngay khi thöùc daäy vaøo buoåi saùng laø Walking meditation helps keep the bowels clear, caùch raát toát ñeå thieát laäp chaùnh nieäm vaø traùnh ñöôïc minimizing sloth and torpor. After a meal and nguû gaät trong thôøi khoùa toïa thieàn ñaàu ngaøy. Thöù before sitting, practitioner should do a good naêm laø kinh haønh coù theå giuùp taïo neân söï ñònh taâm walking meditation to prevent drowsiness. laâu daøi. Khi taâm taäp trung vaøo

moãi chuyeån ñoäng Walking as soon as one gets up in the morning is trong khi ñi kinh haønh, thì söï ñònh taâm seõ trôû neân also a good way to establish mindfulness and to lieân tuïc, moãi böôùc ñi taïo neân moät caên baûn vöõng avoid nodding head in the first sitting of the day. chaéc cho söï ñònh taâm, vaø giuùp cho taâm giöõ ñöôïc söï Fifth, walking meditation can help build durable taäp trung vaøo ñeà muïc töø luùc naøy qua luùc khaùc, cuoái concentration. As the mind works to focus on each cuøng seõ nhaän chaân ñöôïc thöïc töôùng cuûa vaïn höõu ôû movement during the walking session, taàng möùc thaâm saâu nhaát. Moät haønh giaû khoâng bao concentration becomes continuous. Every step giôø chòu ñi kinh haønh seõ gaëp khoù khaên khi toïa builds the firm foundation for concentration, and thieàn. Neáu haønh giaû naøo ñi kinh haønh ñeàu ñaën seõ helps the mind stay with the object from moment töï ñoäng coù chaùnh nieäm vaø chaùnh ñònh trong thôøi to moment, eventually to reveal the true nature of khoùa toïa thieàn—The Buddha described five reality at the deepest level. A practitioner who additional, specific benefits of walking meditation: never does walking meditation will have a First, one who does walking meditation will have difficult time getting anywhere when he or she sit the stamina to go long journeys. This is important down on the sitting meditation. But one who is in the Buddha's time, when Bhiksus and Bhiksunis diligent in walking meditation will automatically (monks and nuns), had no means of transportation carry strong mindfulness and firm concentration other than their feet and legs. As a meditation into sitting meditation. practitioner today can consider yourself to be Naêm Moùn Ngaên Che: Five hindrances or Bhiksus, and can think of this benefit simply as covers—See Nguõ AÙc, Nguõ Caùi, Nguõ Trieàn Caùi.

Naêm Möôi Ñeà Muïc Haønh Thieàn: Fifty modes of ÖÙng (Citta-kammannata (p), Taâm Sôû Tinh meditation—See Nguõ Thaäp Phaùp. Luyeän (Kayapagunnata (p), Taâm Tinh Luyeän Naêm Möôi Hai Taâm Sôû: Theo Luaän Vi Dieäu (Citta-pagunnata (p), Taâm Sôû Chaùnh Tröïc Phaùp (A Tyø Ñaït Ma), coù 52 taâm sôû —According to (Kayujjukata (p), vaø Taâm Chaùnh Tröïc the Abhidharma, there are fifty-two mental states: (Cittujjukata (p)—Beautiful Mental Factors: 1-7) Baûy Taâm Sôû Phoå Thoâng: Xuùc (Phasso (p), Faith, Mindfulness, Shame, Fear of wrong- Thoï (Vedana (p), Töôûng (Sanna (p), Taùc YÙ doing, Non-greed, Non-hatred, Neutrality of hay Haønh (Cetana (p), Nhaát Ñieåm (Ekagagta mind, Tranquility of mental body, Tranquility (p), Maïng Caên (Jivitindriyam (p), vaø Chuù YÙ of consciousness, Lightness of mental body, (Manasikaro (p)—Seven Universal Mental Lightness of consciousness, Malleability of Factors: Contact, Feeling, Perception, mental body, Malleability of consciousness, Volition, One-pointedness, Life faculty, and Wieldiness of mental body, Wieldiness of Attention. consciousness, Proficiency of mental body, 8-13)Saùu Taâm Sôû Rieâng Bieät: Taàm (Vitakko (p), Proficiency of consciousness, Rectitude of Saùt (Vicaro (p), Xaùc Ñònh (Adhimokkho (p), mental body, and Rectitude of consciousness. Tinh Taán (Viriyam (p), Phæ (Piti (p), Duïc 47-49) Ba Taâm Sôû Tieát Cheá: Chaùnh Ngöõ (Chando (p)—Six Occasional Mental Factors: (Sammavaca (p), Chaùnh Nghieäp Initial application, Sustained application, (Sammakammanto (p), Chaùnh Maïng (Samma-

Decision, Energy, Zest, and Desire. ajivo (p)—Three Abstinences: Right speech, 14-27)Möôøi boán Taâm Sôû Baát Thieän —Fourteen Right action, and Right livelihood. Unwholesome Mental Factors: 50-51)Hai Taâm Sôû Voâ Löôïng: Bi (Karuna (p), Hyû a) (14-17) Boán Taâm Sôû Baát Thieän Phoå Thoâng: Si (Mudita pana (p)—Two Illimitables: (Moho (p), Voâ Taøm (Ahirikam (p), Voâ Quyù Compassion, and Appreciative joy. (Anottappam (p), Phoùng Daät (Uddhaccam 52) Moät Taâm Sôû Tueä Caên: Tueä Caên (Pannindriya (p)—Four Unwholesome Universal Mental (p)—One Non-Delusion: Wisdom faculty. Factors: Delusion, Shamelessness, Naêm Möôi Moát Taâm Sôû: Theo Ñaïi Thöøa, coù 51 Fearlessness of wrong-doing, and taâm sôû—According to the Mahayana, there are Restlessness. fifty-one Dharmas interactive with the Mind: b) (18-27) Möôøi Taâm Sôû Baát Thieän Rieâng Bieät: 1-5) Naêm taâm sôû bieán haønh Sarvatraga (skt): Taùc yù Tham (Lobho (p), Taø Kieán (Ditthi (p), Ngaõ (Manaskara (skt) coù nghóa laø chuù taâm vaøo vieäc Maïn (Mano (p), Saân (Doso (p), Ganh Tî (Issa gì. Xuùc (Sparsha (skt) coù nghóa laø sau khi chuù (p), Xan Tham (Macchariyam (p), Lo AÂu taâm vaøo vieäc gì, ngöôøi ta coù khuynh höôùng (Kukkuc-cam (p), Hoân Traàm (Thinam (p), tieáp xuùc vôùi noù. Thoï (Vedana (skt) coù nghóa laø Thuïy Mieân (Middham (p), Hoaøi Nghi moät khi “tieáp xuùc” ñaõ thaønh laäp, thoï lieàn khôûi (Vicikiccha (p)—Ten Unwholesome leân. Töôûng (Samjna (skt) coù nghóa laø khi “thoï” Occasional Mental Factors: Greed, Wrong ñaõ khôûi leân thì töôûng lieàn xaûy ra. Tö Cetana views, Conceit, Hatred, Envy, Avarice, (skt) coù nghóa laø moät khi ñaõ coù “töôûng” laø Worry, Sloth, Torpor, and Doubt. “Tö” hay söï suy nghó lieàn theo sau—Five 28-46)Taâm Sôû Ñeïp: Tín (Saddha (p), Nieäm (Sati universally interactive: Attention, which (p), Taøm (Hiri (p), Quyù (Ottappam (p), Khoâng means to pay attention on something. Contact, Tham (Alobho (p), Khoâng Saân (Adoso (p), Xaû which means after paying attention on (Tatramjjhattata (p), Taâm Sôû Vaéng Laëng something, one has a tendency to want to (Kayapassadhi (p), Taâm Vaéng Laëng come in contact with it. Feeling, which means (Cittapassadhi (p), Taâm Sôû Khinh An once contact is established, feeling arises. (Kayalahuta (p), Taâm Khinh An (Cittalahuta Conceptualization, which means once feeling (p), Taâm Sôû Nhu Thuaän (Kayamuduta (p), arises, conceptualization occurs. Cetana Taâm Nhu Thuaän (Cittamuduta (p), Taâm Sôû means deliberation, once there is Thích ÖÙng (Kayakammannata (p), Taâm Thích

“conceptualization,” then “deliberation” sets cultivation of Zen. Before samadhi is actually in. achieved, one experiences “light-ease.” Non- 6-10)Naêm taâm sôû bieät caûnh (Viniyata (skt): Duïc laxness, which means to follow the rules. (Chanda (skt) coù nghóa laø mong muoán caùi gì Renunciation, which means not to grasp on ñoù. Thaéng giaûi (Adhimoksha (skt) coù nghóa laø the past, but to renounce everything within hieåu bieát roõ raøng, khoâng coøn nghi ngôø gì caû. the activity skhandha which is not in accord Nieäm (Smriti (skt) coù nghóa laø nhôù roõ raøng. with the rules. Non-harming, which means not Ñònh (Samadhi (skt) coù nghóa laø chuyeân chuù harming any living beings. taâm taäp trung tö töôûng vaøo moät caùi gì ñoù. Tueä 22-27)Saùu phieàn naõo caên baûn (Klesha (skt): Tham (Prajna (skt) coù nghóa

laø khaû naêng phaùn ñoaùn coù nghóa laø tham taøi, saéc, danh, thöïc, thuøy hay maø moät ngöôøi bình thöôøng cuõng coù—Five saéc, thinh, höông, vò, xuùc. Saân (Pratigha (skt) particular states: Desire means to want for coù nghóa laø khoâng ñaït ñöôïc caùi mình ham something. Resolution, which means supreme muoán seõ ñöa ñeán saân haän. Si (Moha (skt) coù understanding. There is no doubt at all. nghóa laø khi giaän döõ ñaõ khôûi leân thì con ngöôøi Recollection, which means remembering seõ khoâng coøn gì ngoaøi "si meâ". Maïn (Mana clearly. Concentration, which means (skt) coù nghóa laø ngaõ maïn Töï cao töï phuï laøm exclusively pay attention to something. cho chuùng ta khinh thöôøng ngöôøi khaùc. Nghi Judgment, which means ability to judge which (vicikitsa (skt) coù nghóa laø khoâng tin hay average person possesses. khoâng quyeát ñònh ñöôïc. AÙc kieán (see Taø Kieán 11-21)Möôøi moät thieän taâm (Kushala (skt): Tín vaø Nguõ Kieán)—Six fundamental afflictions: (Shraddha (skt) coù nghóa laø tin töôûng hay coù Raga, which means greed. Greed for wealth, nieàm tin hay coù thaùi ñoä tin. Taán, coù nghóa laø sex, fame, food, sleep or greed for forms, tinh taán hay sieâng naêng. Moät khi ñaõ coù nieàm sounds, smells, tastes, and objects of touch. tin, chuùng ta phaûi bieán nieàm tin thaønh haønh Anger (not obtaining what one is greedy for ñoäng vôùi söï tinh caàn. Taøm (Hri (skt) coøn coù leads to anger). Moha, which means nghóa laø "töï xaáu hoå hoái haän". Quí Apatraya ignorance. Once anger arises, one has nothing (skt) coù nghóa laø caûm thaáy theïn vôùi ngöôøi. Voâ but "ignorance." Arrogance, which means tham hay khoâng tham (Alobha (skt). Voâ saân pride and conceit which causes one to look hay khoâng saân (Advesha (skt). Voâ si hay down on others. Doubt, which means cannot khoâng si (Amoha (skt). Khinh an, coù nghóa laø believe or make up one's mind on something. nheï nhaøng thô thôùi. Ngöôøi tu thieàn thöôøng traûi Drishti or Improper views (see Nguõ kieán vaø qua giai ñoaïn "khinh an" tröôùc khi tieán vaøo Taø kieán). "ñònh". Baát phoùng daät Apramada (skt) coù 28-47)Hai möôi tuøy phieàn naõo: Upaklesha (skt)— nghóa laø khoâng buoâng lung maø theo ñuùng luaät Twenty derivative afflictions. leä. Haønh xaû Upeksha (skt) coù nghóa laø laøm roài a) (28-37) Möôøi Tieåu Tuøy phieàn naõo: Phaãn khoâng chaáp tröôùc maø ngöôïc laïi xaû boû taát caû (Krodha (skt) coù nghóa laø söï caêm haän tôùi baát nhöõng hoaït ñoäng nguõ uaån. Baát haïi Ahimsa thình lình vaø laø söï phoái hôïp cuûa giaän hôøn. Haän (skt) coù nghóa laø khoâng laøm toån haïi sinh vaät — xaõy ra khi chuùng ta ñeø neùn söï caûm xuùc giaän Eleven Wholesome: Faith, which means to vaøo saâu beân trong. Naõo (Pradasa (skt) laø phaûn have a sense of belief or an attitude of faith. öùng tình caûm naëng neà hôn "haän". Phuù coù Virya, which means vigor. Once one has faith, nghóa laø söï che daáu. Cuoáng (Maya (skt) coù one should put it into action with vigor. nghóa laø söï doái gaït. Sieåm, coù nghóa laø nònh bôï. Shame, which also means "Repentance." Kieâu (Mada (skt) coù nghóa laø nghó cao veà Remorse, which means embarrassment. mình vaø nghó thaáp veà ngöôøi khaùc. Haïi Alobha means absence of greed. Advesha (Vihimsa (skt) coù nghóa laø muoán laøm toån haïi means absence of anger. Amoha means ai. Taät hay ñoá kî ganh gheùt (Irshya (skt), coù absence of ignorance. Prashraddhi, which nghóa laø baèng caùch naày hay caùch khaùc, ganh

means light ease, an initial expedient in the gheùt ñoá kî vôùi ngöôøi hôn mình. Xan hay boûn

xeûn (Matsarya (skt). Ngöôøi boûn xeûn töï goùi anyone, not to believe in the truth. Laziness, chaët taøi saûn, chöù khoâng muoán chia xeû vôùi ai— which means not to try to eliminate Ten Minor Grade Afflictions: Wrath which unwholesome deeds and to perform good comes suddenly and is a combination of anger deeds. Laxiness, which means not to let the and hatred. Upanaha, which means hatred. body and mind to follow the rules but does Hatred happens when one represses the whatever one pleases. Torpor, which means emotional feelings deep inside. Rage, of to feel obscure in mind or to fall asleep in the which the emotional reaction is much more process. Restlessness, which means one is severe than hatred. Mraksha, which means agitated and cannot keep still. Distraction, covering or hiding something inside. Deceit, which means to lose proper mindfulness. which means false kindness or phone Improper knowledge, which means one intention. Shathya, which means flattery. become obssesses with defilement. Conceit, which means to think high of self and Wikshepa or scatteredness. low of others. Harming, which means to want 48-51)Boán baát ñònh: Aniyata (skt): Thuïy mieân, coù to harm other people. Jealousy, which means nghóa laø buoàn nguõ laøm môø mòt taâm trí. Hoái, coù to become envious of the ones who surpass us nghóa laø aên naên vieäc laøm aùc trong quaù khöù. in one way or other. Stinginess, which means Taàm, coù nghóa laø tìm caàu söï vieäc laøm cho taâm one is tight about one's wealth, not wishing to taùnh baát oån. Tö, coù nghóa laø cöùu xeùt chính share it with others. chaén laøm cho taâm taùnh yeân oån—Four unfixed: b) (38-39) Hai Trung Tuøy Phieàn Naõo: Voâ taøm Middha, which means to fall asleep to (Ahrikya (skt) coù nghóa laø laøm sai maø töôûng obscure the mind. Kaudritya, which means mình ñuùng neân khoâng bieát xaáu hoå. Voâ quí regret or repent for wrong doings in the past. (Anapatrapya (skt), coù nghóa laø khoâng bieát Vitarka, which means investigation (to cause theïn, khoâng töï xeùt coi mình coù theo ñuùng tieâu the mind unstable). Vicara, which means chuaån vôùi ngöôøi hay khoâng—Two correct Examination (to pacify the mind). Intermediate Grade Afflictions: Lack of Naêm Nguyeân Taéc Luaän AÙn: Five principles to shame, which means to do wrong, but always make a verdict—Khi Ñöùc Theá Toân thuyeát giaûng feel self-righteous. Lack of remorse, which veà nhöõng nguyeân taéc haønh chaùnh khoân ngoan nhö means never examine to see if one is up to nguyeân taéc cuûa King Great Light, Ngaøi ñaõ noùi veà the standards of others. naêm nguyeân taéc luaän aùn cuûa moät thaåm phaùn khoân c) (40-47) Taùm Ñaïi Tuøy Phieàn Naõo: Baát tín ngoan. Thöù nhaát, moät thaåm phaùn khoân ngoan phaûi (Ashraddhya (skt), coù nghóa laø khoâng tín xem xeùt kyõ löôõng veà söï thaät cuûa nhöõng söï kieän nhieäm hay tin töôûng ai, khoâng tin chaùnh phaùp ñöôïc tröng baøy. Thöù nhì, moät thaåm phaùn khoân Giaûi ñaõi hay bieáng nhaùc treã naûi (Kausidya ngoan phaûi chaéc chaén mình coù thaåm quyeàn. Neáu vò (skt), coù nghóa laø khoâng lo ñoaïn aùc tích thieän. thaåm phaùn coù thaåm quyeàn ñaày ñuû thì cuoäc xöû aùn Phoùng daät (Pramada (skt), coù nghóa laø laøm baát seõ coù hieäu quaû; neáu khoâng coù thaåm quyeàn maø cöù cöù caùi gì

mình thích chöù khoâng thuùc lieãm thaân xöû seõ gaây neân nhieàu phöùc taïp; vò aáy neân ñôïi ñeán taâm theo nguyeân taéc. Hoân traàm (Styana (skt), khi naøo coù nhöõng ñieàu kieän ñuùng ñaén. Thöù ba, vò coù nghóa laø môø toái hay nguû guïc trong tieán trình aáy phaûi xeùt xöû phaân minh, phaûi ñi vaøo taâm trí cuûa tu taäp. Traïo cöû (Auddhatya (skt), coù nghóa laø bò caùo. Neáu thaáy raèng haønh ñoäng xaõy ra khoâng coá ngöôøi luoân nhuùc nhích khoâng yeân. Thaát nieäm yù phaïm toäi, phaûi mieãn toá ngöôøi aáy. Thöù tö, vò aáy (Mushitasmriti (skt), coù nghóa laø khoâng giöõ neân tuyeân aùn moät caùch töø aùi chöù khoâng cay nghieät; ñöôïc chaùnh nieäm. Baát chaùnh tri nghóa laø hình phaït vöøa phaûi chöù khoâng quaù ñaùng. (Asamprajanya (skt), coù nghóa laø bieát khoâng Vò aáy neân chæ daïy phaïm nhaân moät caùch töø aùi vaø chôn chaùnh, taâm taùnh bò ueá nhieãm aùm aûnh. cho phaïm nhaân thôøi gian suy nghieäm nhöõng loãi Baát Ñònh (Taùn loaïn), coù nghóa laø taâm roái laàm ñaõ gaây neân. Thöù naêm, vò aáy neân ñònh aùn baèng loaïn—Eight Major Grade Afflictions: Lack of söï caûm thoâng chöù khoâng baèng söï giaän döõ; nghóa laø faith, which means not trust or believe in chæ leân aùn toäi chöù khoâng phaûi ngöôøi phaïm toäi. Söï

phaùn quyeát cuûa vò aáy neân töïa treân caên baûn caûm Naêm Phaùp Tu Taäp Taêng Thöôïng Taâm: Five thoâng, vaø daønh cô hoäi cho phaïm nhaân nhaän thöùc things that keep cultivators from distracting ñöôïc nhöõng loãi laàm ñaõ gaây neân—When the thoughts—Theo Kinh soá 20 trong Trung Boä Kinh, Buddha preached about principles for wise Ñöùc Phaät nhaéc nhôû caùc Tyø Kheo veà naêm phaùp tu administration, he mentioned a wise taäp taêng thöôïng taâm ñeå loaïi töø töôûng baát thieän. administration like the principle of King Great Thöù nhaát, neáu do taùc yù ñeán moät ñoái töôïng naøo, Light with five main principles of a wise judge. nhöõng tö duy baát thieän lieân heä ñeán tham, saân, si First, a wise judge must examine the truthfulness khôûi leân trong moät vò Tyø Kheo, vò aáy neân ñeå yù ñeán of the facts presented. Second, a wise judge must moät ñoái töôïng khaùc lieân heä ñeán thieän. Khi aáy caùc ascertain that they fall within his jurisdiction. If he tö duy baát thieän seõ bò loaïi töø, chuùng seõ tieâu dieät. renders a judgment with full authority, it is Nhôø loaïi töø caùc tö duy baát thieän maø noäi taâm ñöôïc effective, but if he does so without authority, it an truù, trôû neân an tònh, nhaát taâm vaø ñònh tónh. Ví only causes complications; he should await the nhö moät ngöôøi thôï moäc kheùo tay hay ñeä töû cuûa correct conditions. Third, he must judge justly; that ngöôøi thôï moäc kheùo tay laøm vaêng ra vaø loaïi boû ñi is, he must enter into the mind of the defendant. If moät caùi neâm thoâ vôùi caùi neâm nhoû hôn. Cuõng vaäy, he finds that the deed was done without criminal vò Tyø Kheo seõ loaïi töø ñoái töôïng baát thieän ñoù baèng intent, he should discharge the man. Fourth, he caùch ñeå yù ñeán moät ñoái töôïng khaùc ñöôïc coi laø should pronounce his verdict with kindness but not thieän laønh hôn. Khi nhöõng tö duy baát thieän keát hôïp harshness; that is, he should apply a proper vôùi tham, saân, si ñöôïc loaïi töø, chuùng seõ tieâu dieät. punishment but should not go beyond that. A good Nhôø loaïi töø nhöõng tö duy baát thieän naày maø noäi ruler will instruct a criminal with kindness and taâm ñöôïc an

truù, trôû neân an tònh, nhaát taâm vaø ñònh give him time to reflect upon his mistakes. Fifth, tónh. Thöù nhì, neáu nhöõng tö duy baát thieän vaãn khôûi he should judge with sympathy but not in anger; leân trong vò Tyø Kheo ñaõ ñeå yù ñeán moät ñoái töôïng that is, he should condemn the crime but not the khaùc ñöôïc xem laø thieän, vò aáy caàn phaûi suy xeùt criminal. He should let his judgment rest on ñeán nhöõng baát lôïi cuûa nhöõng tö duy baát thieän nhö foundation of sympathy, and he should use the vaày: “Quaû thaät nhöõng tö duy cuûa mình laø baát thieän, occasion to try and make the criminal realize his ñaùng cheâ traùch, vaø ñem laïi nhöõng haäu quaû khoå mistakes. ñau.” Nhôø suy xeùt nhöõng baát lôïi cuûa tö duy baát Naêm Phaùp Noäi Taâm Moät Vò Tyø Kheo Caàn Phaûi thieän nhö vaäy maø nhöõng tö duy baát thieän aáy seõ bò Coù Neáu Muoán Chæ Trích Moät Vò Khaùc: Theo loaïi tröø. Thöù ba, neáu vò Tyø Kheo, khi ñaõ suy xeùt Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù naêm ñeán nhöõng baát lôïi cuûa nhöõng tö duy baát thieän, maø phaùp noäi taâm moät vò Tyø Kheo caàn phaûi coù neáu chuùng vaãn khôûi leân, vò aáy neân khoâng chuù yù ñeán muoán chæ trích moät vò khaùc. Thöù nhaát, toâi noùi ñuùng nhöõng tö duy baát thieän ñoù nöõa, khoâng ñeå yù ñeán thôøi, khoâng phaûi phi thôøi. Thöù nhì, toâi noùi ñuùng söï nhöõng tö duy baát thieän ñoù nöõa. Khi aáy caùc tö duy thaät, khoâng sai söï thaät. Thöù ba, toâi noùi moät caùch töø baát thieän seõ bò loaïi tröø, chuùng seõ tieâu dieät. Thöù tö, toán, khoâng noùi lôøi aùc khaåu. Thöù tö, toâi noùi lôøi coù neáu vò Tyø Kheo sau khi ñaõ ñeå yù ñeán nhöõng tö duy lôïi ích, khoâng noùi lôøi khoâng lôïi ích. Thöù naêm, toâi thieän, suy xeùt nhöõng baát lôïi cuûa nhöõng tö duy baát noùi lôøi coù loøng töø, khoâng phaûi lôøi saân haän—thieän, vaø khoâng ñeå yù ñeán chuùng nöõa, maø nhöõng tö According to the Sangiti Sutta in the Long duy baát thieän vaãn khôûi leân, luùc aáy vò Tyø Kheo caàn Discourses of the Buddha, there are five points to phaûi töø boû haønh töôùng (goác) cuûa nhöõng tö duy baát be borne in mind by a monk wishing to rebuke thieän ñoù. Khi aáy caùc tö duy baát thieän seõ ñöôïc loaò another: First, I will speak at the right time, not at tröø, chuùng seõ tieâu dieät. Thöù naêm, neáu nhöõng tö duy the wrong time. Second, I will speak (state) the baát thieän vaãn khôûi sanh trong moät vò Tyø Kheo sau truth, not what is false. Third, I will speak gently, khi ñaõ ñeå yù ñeán söï töø boû haønh töôùng cuûa chuùng, vò not roughly. Fourth, I will speak for his good, not aáy neân caén chaët raêng, eùp löôõi leân ñoác hoïng, duøng for his harm. Fifth, I will speak with love in my thieän taâm cheá ngöï, khaéc phuïc vaø kieåm soaùt aùc taâ m. heart, not with enmity. Khi aáy tö duy baát thieän seõ ñöôïc loaò tröø, chuùng seõ tieâu dieät—According to the Twentieth discourse of

the Majjhima Nikaya, the Buddha reminded the cho vôï. Thöù naêm, mua saém nöõ trang cho vôï —In Bhiksus on five things that help them to keep the Sigalovada Sutta, the Buddha laid down the away from distracting thoughts: First, if through five ways for a husband to show compassion and reflection on an object, unwholesome thoughts respect for his wife as follows: First, he should associated with desire, hate, and delusion arise in always minister to her by courtesy. Second, not to a Monk, in order to get rid of them, he should despise her. Third, to be faithful to her. Fourth, to reflect on

another object which is wholesome. delegate authority in the household to her. Fifth, Then the unwholesome thoughts are removed; to provide her with ornaments. they disappear. By their removal the mind stands Naêm Pheùp Cung Kính Cuûa Vôi Ñoái Vôùi Choàng: firm and becomes calm, unified and concentrated Theo Kinh Toaùt Yeáu Ñaïo Lyù Cho Ngöôøi Cö Só, within his subject of meditation. As a skilled Ñöùc Phaät ñaõ ban haønh naêm pheùp cung kính yeâu carpenter or his apprentice knocks out and thöông cuûa ngöôøi vôi ñoái vôùi choàng nhö sau: Thöù removes a coarse peg with a fine one, so should nhaát laø laøm troøn boån phaän cuûa mình. Thöù nhì laø aân the Monk get rid of that unwholesome object by caàn tieáp ñoùn thaân baèng quyeán thuoäc beân choàng. reflecting on another object which is wholesome. Thöù ba laø trung thaønh vôùi choàng. Thöù tö laø caån The unwholesome thoughts associated with desire, thaän giöõ gìn tieàn baïc cuûa caûi maø choàng kieám ñöôïc. hate and delusion are removed, they disappear. Thöù naêm laø luoân kheùo leùo, sieâng naêng caàn maãn By their removal the mind stands firm within the trong coâng vieäc—In the Sigalovada Sutta, the object of meditation. Second, if the unwholesome Buddha laid down the guidelines of five ways for thoughts still arise in a Monk who reflects on a wife to show compassion and respect to her another object which is wholesome, he should husband as follows: First, to perform her duties consider the disadvantages of evil thoughts thus: well. Second, to be hospitable to her husband's "Indeed, these thoughts of mine are relatives and friends. Third, to be faithful to her unwholesome, blameworthy, and bring painful husband. Fourth, to protect what he brings home. consequences." Then his evil thoughts are Fifth, be always skilled and industrious in removed, they disappear. Third, if the discharging her duties. unwholesome thoughts still arise in a Monk who Naêm Phieàn Tröôïc Chöa Ñöôïc Ñoaïn Taän: Ñöùc thinks over their disadvantages, he should pay no Phaät daïy trong Trung Boä Kinh, kinh Taâm Hoang attention to, and not reflect on those evil thoughts. Vu, coù naêm phieàn tröôïc chöa ñöôïc ñoaïn taän. Phieàn Then the evil thoughts are removed, they tröôïc thöù nhaát chöa ñöôïc ñoaïn taän: ÔÛ ñaây vò Tyø disappear. Fourth, if the unwholesome thoughts Kheo ñoái vôùi nhöõng duïc, khoâng phaûi khoâng tham still arise in a Monk who pays no attention and aùi, khoâng phaûi khoâng duïc caàu, khoâng phaûi khoâng does not reflect on evil thoughts, he should reflect aùi luyeán, khoâng phaûi khoâng khao khaùt, khoâng phaûi on removing the root of those thoughts. Then the khoâng nhieät tình, khoâng phaûi khoâng khaùt aùi, thì evil thoughts are removed, they disappear. Fifth, if taâm cuûa vò Tyø Kheo ñoù khoâng höôùng veà noã löïc, the unwholesome thoughts still arise in a Monk chuyeân caàn, kieân trì, tinh taán. Phieàn tröôïc thöù hai who reflects on the removal of their root, he chöa ñöôïc ñoaïn taän: Vò Tyø Kheo naøo ñoái vôùi töï should with clenched teeth, and tongue pressed thaân khoâng phaûi khoâng tham aùi, khoâng phaûi khoâng against his palate, restrain, overcome, and control duïc caàu, khoâng phaûi khoâng aùi luyeán, khoâng phaûi the evil mind with the good mind. Then the evil khoâng khao khaùt, khoâng phaûi khoâng nhieät tình, thoughts are removed, they disappear. khoâng phaûi khoâng khaùt aùi, thì taâm cuûa vò Tyø Kheo Naêm Pheùp Cung Kính Cuûa

Choàng Ñoái Vôùi Vôï: ñoù khoâng höôùng veà noã löïc, chuyeân caàn, kieân trì, Theo Kinh Toaùt Yeáu Ñaïo Lyù Cho Ngöôøi Cö Só, tinh taán. Phieàn tröôïc thöù ba chöa ñöôïc ñoaïn taän: Vò Ñöùc Phaät ñaõ ban haønh naêm pheùp cung kính cuûa Tyø Kheo naøo ñoái vôùi caùc saéc phaùp khoâng phaûi ngöôøi choàng ñoái vôùi ngöôøi vôï nhö sau: Thöù nhaát, khoâng tham aùi, khoâng phaûi khoâng duïc caàu, khoâng luoân leã ñoä vaø thanh tao nhaõ nhaën vôùi vôï. Thöù nhì, phaûi khoâng aùi luyeán, khoâng phaûi khoâng nhieät tình, khoâng toû yù khinh thöôøng vôï. Thöù ba, trung thaønh khoâng phaûi khoâng khaùt aùi, thì taâm cuûa vò Tyø Kheo vôùi vôï. Thöù tö, trao quyeàn haønh quaûn lyù trong nhaø ñoù khoâng höôùng veà noã löïc, chuyeân caàn, kieân trì,

tinh taán. Phieàn tröôïc thöù tö chöa ñöôïc ñoaïn taän: Vò taâm Haønh nhò thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Tyø Kheo naøo aên cho ñeán thoûa theâ, cho ñeán buïng Nhaát Ñieåm. Thöù ba, taâm Haønh tam thieàn cuøng vôùi chöùa ñaày, soáng thieân naëng veà khoaùi laïc, veà saøng Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. Thöù tö, taâm toïa, khoaùi laïc veà nguû nghæ, khoaùi laïc veà thuïy mieân. Haønh töù thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Phieàn tröôïc thöù naêm chöa ñöôïc ñoaïn taän: Tyø Kheo Ñieåm. Thöù naêm, taâm Haønh nguõ thieàn cuøng vôùi naøo soáng phaïm haïnh vôùi mong caàu ñöôïc sanh Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm —Five kinds of thieân giôùi vôùi yù nghó: “Ta vôùi giôùi naày, vôùi haïnh Fine-Material-Sphere Functional Consciousness: naày, vôùi khoå haïnh naày hay vôùi phaïm haïnh naày seõ First jhana functional consciousness together with ñöôïc sanh laøm chö Thieân naøy hay chö Thieân initial application, sustained application, zest, khaùc.”—In the Middle Length Discourses of the happiness, and one-pointedness. Second jhana Buddha, the Wilderness in the Heart Sutra, the functional consciousness together with initial Buddha confirmed: “There are five shackles in the application, sustained application, zest, happiness, heart.” The first shackle in the heart that he has and one-pointedness. Third jhana functional not severed: Here a bhikkhu is not free from lust, consciousness together with initial application, desire, affection, thirst, fever, and craving for sustained application, zest, happiness, and one- sensual pleasures, and thus his mind does not pointedness. Fourth jhana functional incline to ardour, devotion, perseverance, and consciousness together with initial application, striving. As his mind does not incline to ardour, sustained application, zest, happiness, and one- devotion, perserverance, and striving. The second pointedness. Fifth jhana functional consciousness shackle in the heart that he has not severed: A together with initial application, sustained bhikkhu is not free from lust, desire, affection, application, zest, happiness, and one-pointedness. thirst, fever, and craving for the body (the rest Naêm Taâm Hoang Vu: Ceto-khila (p)—Five remains the same as in the last part of 1). The mental blockages—Theo Kinh Phuùng Tuïng trong third shackle in the heart that he has not severed: tröôøng Boä Kinh, coù naêm taâm hoang vu. Taâm hoang A bhikkhu is not free from lust, desire, affection, vu thöù nhaát: ÔÛ ñaây vò Tyø Kheo nghi ngôø, do döï, thirst, fever, and craving for form (the rest remains khoâng quyeát ñoaùn, khoâng coù thoûa maõn ñoái vôùi vò the same as the last part of 1). The

fourth shackle Ñaïo Sö. Theá neân vò aáy khoâng noã löïc ñuùng höôùng, in the heart that that he has not severed: A khoâng haêng haùi, khoâng kieân trì vaø tinh taán. Taâm bhikkhu eats as much as he likes until his belly is hoang vu thöù nhì: ÔÛ ñaây vò Tyø Kheo nghi ngôø ñoái full and indulges in the pleasures of sleeping, vôùi Phaùp, do döï, khoâng quyeát ñoaùn, khoâng coù thoûa lolling, and drowsing… As his mind does not maõn ñoái vôùi Phaùp. Theá neân vò aáy khoâng noã löïc inclined to ardour, devotion, perserverance, and ñuùng höôùng, khoâng haêng haùi, khoâng kieân trì vaø striving. The fifth shackle in the heart that that he tinh taán. Taâm hoang vu thöù ba: ÔÛ ñaây vò Tyø Kheo has not severed: A bhikkhu lives a holy life nghi ngôø ñoái vôùi Taêng, do döï, khoâng quyeát ñoaùn, aspiring to some order of gods thus: “By this virtue khoâng coù thoûa maõn ñoái vôùi Taêng. Theá neân vò aáy or observance or asceticism or holy life, I shall khoâng noã löïc ñuùng höôùng, khoâng haêng haùi, khoâng become a great god or some lesser god,” and thus kieân trì vaø tinh taán. Taâm hoang vu thöù tö: ÔÛ ñaây vò his mind does not inclined to ardour, devotion, Tyø Kheo nghi ngôø ñoái vôùi Hoïc Phaùp, do döï, khoâng perserverance, and striving. quyeát ñoaùn, khoâng coù thoûa maõn ñoái vôùi Hoïc Phaùp. Naêm Phieàn Tröôïc Ñaõ Ñöôïc (Moät Vò Tyø Kheo) Theá neân vò aáy khoâng noã löïc ñuùng höôùng, khoâng Ñoaïn Taän: Five shackles in the heart that he has haêng haùi, khoâng kieân trì vaø tinh taán. Taâm hoang vu severed—See Naêm Phieàn Tröôïc Chöa Ñöôïc Ñoaïn thöù naêm: ÔÛ ñaây vò Tyø Kheo töùc giaän ñoái vôùi caùc vò Taän (opposite meaning). ñoàng phaïm haïnh, khoâng hoan hyû, taâm dao ñoäng, Naêm Suy Töôùng: Five signs of decay—See Nguõ trôû thaønh hoang vu. Vì theá vò aáy khoâng noã löïc Suy. ñuùng höôùng, khoâng haêng haùi, khoâng kieân trì vaø Naêm Taâm Haønh Saéc Giôùi: Naêm taâm haønh saéc tinh taán—According to the Sangiti Sutta in the giôùi bao goàm: Thöù nhaát, taâm Haønh sô thieàn cuøng Long Discourses of the Buddha, there are five vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. Thöù nhì, mental blockages: The first mental blockage: Here

a monk who has doubts and hesitations about the resultant consciousness together with initial teacher, is dissatisfied and cannot settle his mind. application, sustained application, zest, happiness, Thus his mind is not inclined towards ardour, and one-pointedness. devotion, persistence and effort. The second Naêm Taâm Thieän Saéc Giôùi: Five kinds of Fine- mental blockage: Here a monk who has doubts Sphere-Material-Wholesome-Consciousness— and hesitations about the Dhamma, is dissatisfied Moãi taàng trong naêm haïng Thieàn Saéc Giôùi naày ñeàu and cannot settle his mind. Thus his mind is not laø nhaân taïo quaû töông xöùng cho haønh giaû trong inclined towards ardour, devotion, persistence and caûnh Saéc Giôùi sau khi töø boû xaùc thaân naày. Thöù effort. The third mental blockage: Here a monk nhaát, taâm Thieän sô thieàn cuøng vôùi Taàm, saùt, Phæ, who has doubts and hesitations about the Sangha, Laïc, vaø Nhaát Ñieåm hay Truï. Thöù nhì, taâm Thieän is dissatisfied and cannot settle his mind. Thus his nhò thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát mind is not inclined towards ardour, devotion, Ñieåm. Thöù ba, taâm Thieän tam thieàn cuøng vôùi Taàm, persistence and effort. The fourth mental

Saùt, Phæ, Laïc, vaø Nhaát Ñieåm. Thöù tö, taâm Thieän töù blockage: Here a monk who has doubts and thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. hesitations about the training, is dissatisfied and Thöù naêm, taâm Thieän nguõ thieàn cuøng vôùi Taàm, Saùt, cannot settle his mind. Thus his mind is not Phæ, Laïc vaø Nhaát Ñieåm—Five kinds of fine- inclined towards ardour, devotion, persistence and material-sphere consciousness, or rupa jhanas. effort. The fifth mental blockage: Here a monk These jhanas have their corresponding effects in who is angry and displeased with his fellows in the the realms of form: First jhana moral or holy life, he feels depressed and negative towards wholesome consciousness together with initial them. Thus his mind is not inclined towards application, sustained application, zest, happiness, ardour, devotion, persistence and effort. and one-pointedness. Second jhana moral or Naêm Taâm Hoang Vu Ñaõ Ñöôïc Ñoaïn Taän: Five wholesome consciousness together with initial Wilderness in the heart have been completely application, sustained application, zest, happiness, abandoned (please see Naêm Taâm Hoang Vu, just and one-pointedness. Third jhana moral or reversing the meaning, or place a “no” in front of wholesome consciousness together with initial each rule). application, sustained application, zest, happiness, Naêm Taâm Quaû Saéc Giôùi: Naêm taâm quaû saéc giôùi and one-pointedness. Fourth jhana moral or bao goàm: Thöù nhaát, taâm Quaû sô thieàn cuøng vôùi wholesome consciousness together with initial Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. Thöù nhì, taâm application, sustained application, zest, happiness, Quaû nhò thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát and one-pointedness. Fifth jhana moral or Ñieåm. Thöù ba, taâm Quaû tam thieàn cuøng vôùi Taàm, wholesome consciousness together with initial Saùt, Phæ, Laïc vaø Nhaát Ñieåm. Thöù tö, taâm Quaû töù application, sustained application, zest, happiness, thieàn cuøng vôùi Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. and one-pointedness. Thöù naêm, taâm Quaû nguõ thieàn cuøng vôùi Taàm, Saùt, Naêm Thieän Nghieäp Taïo Quaû Ñöôïc Höôûng Phæ, Laïc vaø Nhaát Ñieåm—Five kinds of Fine- Trong Saéc Giôùi: Five kinds of kusala kamma Material-Sphere Resultant Consciousness: First which may ripen in the realms of form—See Möôøi jhana resultant consciousness together with initial Laêm Taâm Thieän Thuoäc Saéc Giôùi (A). application, sustained application, zest, happiness, Naêm Thieän Nghieäp Taïo Quaû Ñöôïc Höôûng and one-pointedness. Second jhana resultant Trong Voâ Saéc Giôùi: Five kinds of kusala kamma consciousness together with initial application, which may ripen in the formless realms—See Töù sustained application, zest, happiness, and one-Khoâng Xöù (B). pointedness. Third jhana resultant consciousness Naêm Thôøi Kyø Phaùt Trieån Cuûa Thai Nhi: Naêm together with initial application, sustained giai ñoaïn phaùt trieån cuûa thai nhi: Thai tuï (Kalalam application, zest, happiness, and one-pointedness. (skt); sau 27 ngaøy (Arbudam (skt); sau 37 ngaøy Fourth jhana resultant consciousness together with (Pesi (skt); sau 47 ngaøy (Ghana (skt); sau 57 ngaøy initial application, sustained application, zest, khi taát caû caùc caên hình thaønh ñaày ñuû (Prasakha happiness, and one-pointedness. Fifth jhana (skt)—The five evolutions of the embryo in the

womb: Embryo-initiation, after 27 days, after 37 produce soothing and enchanting sounds as they days, after 47 days, and after 57 days when all usually did. Second, the auras around their bodies form and organs all complete. will become dim. Third, after bathing the water Naêm Thöù Chi Tieâu: Trong Kinh Pattakamma, droplets will remain on their bodies and will not Ñöùc Phaät nhaéc nhôû moät ngöôøi neân chi tieâu cuûa caûi dry spontaneously as they usually did. Fourth, cuûa mình theo naêm choã sau ñaây: Thöù nhaát laø chi their personality ordinarily delightful and cheerful, tieâu veà thöïc phaåm, quaàn aùo vaø caùc nhu caàu khaùc. today they seem uneasy and uncomfortable. Fifth, Thöù nhì laø chi tieâu nuoâi cha meï, vôï con vaø ngöôøi the eyes will twitch constantly and will not be as laøm. Thöù ba laø chi tieâu veà thuoác thang vaø nhöõng clear as they used to be. tröôøng hôïp khaån caáp khaùc. Thöù tö laø chi tieâu veà Naêm Toäi Lôùn: Panca-nantaryakarmani (skt)— muïc ñích töø thieän. Thöù naêm laø chi tieâu vaøo nhöõng Nguõ Nghòch—See Nguõ Voâ Giaùn Nghieäp. vieäc sau ñaây: ñoái xöû vôùi thaân quyeán, ñoái xöû vôùi Naêm Tröôøng Hôïp Ñeå Phaân Bieät Caûnh Ma Hay khaùch, cuùng döôøng ñeå töôûng nhôù ñeán nhöõng ngöôøi Caûnh Thaät: Five circumstances (criteria) that can ñaõ khuaát, daâng leã cuùng döôøng chö Thieân, daâng leã help us determine which events are real and cuùng döôøng chö Taêng Ni, traû thueá vaø leä phí nhaø which belong to the demonic realms—Theo Thieàn nöôùc ñuùng kyø haïn—In the Pattakamma Sutta, the Toâng, coù naêm tröôøng hôïp phaân bieät ma caûnh hay Buddha reminded a person should spend his thaät caûnh. Thöù nhaát, caùc tröôøng hôïp thaáy caûnh wealth in five areas: First, expenditure on food nhaân quaû khoâng phuø hôïp, quaùn töôûng caùi naày laïi and clothing and other needs. Second, expenditure thaáy caùi kia, hy voïng caûnh giôùi naày laïi thaáy caûnh for maintaining of parents, wife and children and giôùi khaùc; hoaëc giaû caûnh hieän ra khoâng gioáng nhö servants. Third, expenditure for illness and other ñaõ ñöôïc dieãn taû trong kinh, taát caû ñeàu laø ma caûnh. emergencies. Fourth, expenditure for charitable Thöù nhì, chö Phaät vaø chö Boà Taùt ñeàu coù taâm töø bi purposes. Fifth, expenditures on the followings: thanh tònh, neân duø quí Ngaøi coù hieän töôùng quyû thaàn treating one’s relatives, treating one’s visitors, chuùng ta vaãn caûm thaáy an nhieân töï taïi. Ngöôïc laïi, offering alms in memory of the departed, offering baûn chaát cuûa ma quyû laø döõ tôïn hung aùc, neân duø merit to the deities, offerings to monks and nuns, chuùng coù hieän ra töôùng Phaät, Boà Taùt hay nhöõng and payment of state taxes and dues in time. ngöôøi hieàn löông ñaïo ñöùc, chuùng ta vaãn caûm thaáy Naêm Tieåu Suy Töôùng Cuûa Chö Thieân Khi Saép xao ñoäng noùng naûy khoâng yeân. Thöù ba, aùnh saùng Maïng Chung: Theo Kinh Ñaïi Baùt Nieát Baøn, chö cuûa Phaät laøm ta caûm thaáy eâm dòu maùt meû, khoâng Thieân naøo khi saép maïng chung coù naêm töôùng suy coù boùng, khoâng choùi maét. AÙnh saùng cuûa ma, ngöôïc hieän ra. Naêm suy töôùng naày goïi laø naêm töôùng “tieåu laïi, laøm cho ta choùi maét, böùc röùc khoâng yeân, vaø coù suy”. Thöù nhaát, y phuïc vaø caùc ñoà trang nghieâm nôi boùng nhö trong kinh Laêng Giaø ñaõ noùi. Thöù tö, lôøi thaân nhö voøng xuyeán vaø chuoãi anh laïc keâu vang ra thuyeát giaûng cuûa chö Phaät vaø chö Boà Taùt hôïp

vôùi nhöõng tieáng khoâng ñöôïc thanh tao eâm dòu nhö luùc kinh ñieån vaø thuaän theo chaân lyù. Lôøi cuûa ma thì bình thöôøng. Thöù nhì, aùnh quang minh nôi thaân traùi vôùi leõ phaûi vaø khoâng ñuùng vôùi lyù kinh Phaät boãng nhieân môø yeáu. Thöù ba, sau khi taém goäi xong daïy trong caùc kinh ñieån. Thöù naêm, khi thaéng töôùng caùc gioït nöôùc dính ñoïng nôi mình chôù khoâng khoâ hieän ra, muoán thöû nghieäm, haønh giaû chæ nhöùt taâm ñi nhö luùc tröôùc. Thöù tö, taùnh tình bình thöôøng tuïng Baùt Nhaõ taâm kinh, hay nhieáp taâm trì chuù, thong dong, phoùng khoaùng nay bò trì treä laïi moät nieäm Phaät. Neáu laø Thaùnh caûnh thì khi caøng nieäm, choã. Thöù naêm, maét luoân maùy ñoäng khoâng ñöôïc caûnh caøng hieän roõ. Neáu laø ma caûnh, khi caøng tuïng trong laëng nhö moïi khi—According to the caûnh caøng môø ñi roài bieán maát, bôûi taø khoâng bao Parinirvana Sutra, heavenly beings who are giôø laán ñöôïc chaùnh. Tuy nhieân, haønh giaû thieàn ñaõ nearing death will have the following five tieán tôùi moät möùc ñoä cao thì phaûi deïp boû taát caû deterioration signs and characteristics. These nhöõng hieän caûnh, duø Phaät, Boà Taùt hay ma— characteristics are known as the five “minor According to the Zen School, there are five deterioration” characteristics: First, clothing and circumstances: First, circumstances where cause other adorning items on the body such as arm gem and effect do not correspond, such as visualizing bracelets and jewel necklaces will no longer one mark and see another, or hoping to see one

realm but see another, as well as scenes and vieäc tu haønh nhö theá cuõng gieo ñöôïc nhaân laønh vaø realms that do not resemble to those described in phöôùc ñöùc veà sau, coøn toát hôn laø khoâng tu haønh the sutras are all demonic realms. Second, hay khoâng coù tín taâm gì caû—According to Buddhas and Bodhisattvas have pure compassion; Venerable Thích Haûi Quang in the Letters to therfore, if they take the appearance of demons to Buddhist Followers, there are very few people test us, we should still feel calm, at peace and who honestly wish to escape the cycle of rebirths, pure. Demons on the contrary, are inherently evil be liberated from birth and death, to seek rebirth and wicked; thus even when they take the to the Pureland to come to temple to cultivate. appearance of Buddhas and Bodhisattvas or of any There are five reasons that Buddhists reluctantly good and moral people, we still feel agitated, go to temple. First, some people go to the temple angry and uneasy. Third, the Buddha’s light to pray to quickly overcome their sickness or always makes us feel calm and refreshed; it has ailment. Second, some people go to the temple to neither shadow nor a blinding effect on the eye. chant sutras and practice Buddha Recitation with The light of demons, on the other hand, affects our the purpose to pray for their deceased parents as a eyes and makes us feel agitated rather than calm way to repay their parents’ kindness. Third, some and peaceful; it also has shadows as described in people come to the temple to prostrate to Buddha the Lankavatara Sutra. Fourth, the teachings of the and make offerings with the purpose to pray for Buddhas and Bodhisattvas are in accord with the their homes and daily subsistence to remain sutras and the truth. The teachings of the demons prosperous. Fourth, some people are afraid of are contrary to the truth and not in line with the calamities and disasters so they come to the teaching

in sutras. Fifth, when an auspicious mark temple to vow to become vegetarians. Fifth, some appears, the practitioner who wishes to test it, people come to the temple because they wish to needs only concentrate on reciting the Heart Sutra repay something they vowed before when they with a pure mind, or reciting a mantra or Buddha's experienced hardships. No matter what reasons, name with one-pointedness of mind. If the mark is such cultivation is still producing some wholesome really auspicious, the more the practitioner recites, deeds, is still better than no cultivation or having the clearer it becomes. If the mark belongs to the no faith. demonic realm, it will gradually disappear Naêm Xuaát Ly Giôùi: Nissaraniya-dhatuyo (p)— because evil can never infringe upon the truth and The five elements making for deliverance—See the auspicious. However, an advanced meditator Nguõ Xuaát Ly Giôùi. should always remember that during meditation, Naêng: 1) Khaû naêng: Sak (skt)—Able, can, you must eliminate whatever appear, Buddhas, capability, power; 2) Thöôøng xuyeân, naêng lui tôùi: Bodhisattvas or demons. Frequent, often. Naêm Tröôøng Hôïp Ñi Chuøa Baát Ñaéc Dó: Five Naêng An Nhaãn: Thaønh töïu an nhaãn moïi chöôùng reluctant situations the majority of people go to ngaïi—An achievement of tolerance of adversity temple—Theo Thöôïng Toïa Thích Haûi Quang (obstructions, difficulties, obstacles, hindrances). trong Thö Göûi Ngöôøi Hoïc Phaät, ít thaáy coù ngöôøi vì Naêng Bieán Keá: Thaùi ñoä phaân bieät chuû quan— thöïc tình muoán thoaùt neûo luaân hoài, xa lìa sanh töû, Subjective discrimination. caàu vaõng sanh Tònh Ñoä maø ñeán chuøa tu haønh. Coù Naêng Bieán Löïc: Powers of change—Naêng Bieán— naêm tröôøng hôïp ñi chuøa baát ñaéc dó. Thöù nhaát, coù Duy Thöùc Luaän chia taùm thöùc ra laøm ba loaïi naêng ngöôøi vì beänh naëng maø ñi chuøa vaùi van cho mau bieán—The "Only-Consciousness" Sastra divided qua choùng khoûi. Thöù nhì, vì muoán caàu sieâu traû the eight consciousnesses into three powers of hieáu cho cha meï maø ñi chuøa tuïng kinh nieäm Phaät. change. Thöù ba, vì caàu cho nhaø cöûa, söï nghieäp vöõng beàn Naêng Bieán Nhaân: Hetuparinama (skt)—Söï töï maø ñeán chuøa laïy Phaät, cuùng döôøng. Thöù tö, vì sôï chuyeån bieán töø nhaân sang quaû—A cause that is tai naïn maø ñeán chuøa vaùi nguyeän aên chay nieäm also an effect—The power in a cause to transform Phaät. Thöù naêm, vì muoán traû cho roài caùc lôøi vaùi van itself into an effect. ñaõ lôõ phaùt nguyeän khi tröôùc. Duø theá naøo ñi nöõa,

Naêng Caûi Thieän Khang Kieän Chö Caên: Coù khaû bieán hoùa hay taùm thaàn thoâng bieán hoùa cuûa chö naêng caûi tieán söï khang kieän vaø boå khoûe caùc caên — Phaät—One of the eight supernatural powers of Ability to improve health and nourishing all roots. transformation of every Buddha—See Baùt Bieán Naêng Dieät: Extinguisher—Extinguishing of all Hoùa. beings' afflictions—Dieät taát caû phieàn naõo cuûa Naêng Giaø: See Ñaø La Ni. chuùng sanh. Naêng Giaûi: Baûn laõnh tu haønh—Cultivating skill Naêng Duyeân: Phan duyeân—Naêng duyeân ñoái laïi and spirit. vôùi sôû duyeân, nhö taâm thöùc cuûa nhaõn nhó laø naêng Naêng Haøng Phuïc: Megha (skt)—Teân cuûa Boà Taùt duyeân vì chuùng phaûi nöông vaøo ngoaïi caûnh saéc Di Giaø, noåi tieáng laø moät löông y hay ngöôøi kieåm thanh (sôû duyeân)—The conditioning power in soaùt maây ñeå laøm möa—Name of one of the

contrast with the conditioned, e.g. the power of bodhisattva as a healer, or as a cloud-controller for seeing and hearing in contrast with that which is producing rain. seen and heard—See Phan Duyeân. Naêng Hieän: Coù khaû naêng hieån hieän ra—Be able to Naêng Ñaïi: Mahiman (skt)—Naêng ñaïi hay coù khaû manifest. naêng laøm cho lôùn ra ñöôïc. Ñaây laø moät trong taùm Naêng Hoaïch Ñaéc: Coù theå ñaït ñöôïc—Be able to loaïi bieán hoùa hay taùm thaàn thoâng bieán hoùa cuûa chö attain. Phaät—To enlarge self or others (to make self or Naêng Höõu Chuû: Isitva (skt)—Coù khaû naêng laøm others larger than anything in the world), or the cho coù quyeàn voâ haïn ôû khaép moïi nôi vaø treân moïi world and all things to fill all space. This is one of vaät, moät trong taùm loaïi bieán hoùa hay taùm thaàn the eight supernatural powers of transformation, thoâng bieán hoùa cuûa chö Phaät—To be able to characteristics of every Buddha—See Baùt Bieán control all natural laws, or to make everywhere Hoùa. and everthing to be omnipotent, one of the eight Naêng Ñaïi Sö: Coøn goïi laø Naêng Haønh Giaû, hay Luïc supernatural powers of transformation of every Toå Hueä Naêng cuûa Thieàn Toâng Trung Hoa—The Buddha—See Baùt Bieán Hoùa. sixth patriarch, Hui-Neng of the Chinese Ch'an Naêng Khinh: Laghiman (skt)—Coù khaû naêng laøm School—See Hueä Naêng Ñaïi Sö. cho nheï ñi ñöôïc, moät trong taùm loaïi bieán hoùa hay Naêng Ñieàu Boà Taùt: Jaliniprabhakumara (skt)—taùm thaàn thoâng bieán hoùa cuûa chö Phaät—To make Quang Voõng Ñoàng Töû—See Minh Voõng Boà Taùt. self or others, or the world and all things light as a Naêng Ñoaïn Kim Cang Kinh: Vajracchedika- feather (to make self or others lighter), one of the sutra (skt)—Kinh Kim Cang, toùm löôïc cuûa Kinh eight supernatural powers of transformation of Baùt Nhaõ Ba La Maät Ña Kinh, ñöôïc ngaøi Huyeàn every Buddha—See Baùt Bieán Hoùa. Trang dòch sang Hoa ngöõ—The Diamond Sutra, Naêng Khôûi: Producer of good deeds—Khôûi taát caû translated by Hsuan-Tsang, an extract from the thieän caên cuûa chuùng sanh. Prajnaparamita-sutra. Naêng Kieán: Ability to see. Naêng Ñoaïn Nghi Löïc: Powers of solving doubts Naêng Kieán Baát Töông Öng Nhieãm Taâm: Giai without fear—Naêng ñoaïn vaät nghi thuyeát phaùp voâ ñoaïn giaûi thoaùt khoûi moïi noã löïc tinh thaàn—The uùy. Nghóa laø chö Boà Taùt coù khaû naêng döùt moái nghi non-interrelated or primary taint of accepting a ngôø cho chuùng sanh neân thuyeát phaùp chaúng e sôï — perceptive mind. This is the stage of emancipation Bodhisattva-fearlessness arises from powers of from mental effort—See Luïc Nhieãm Taâm. solving doubts. Naêng Kieán Töôùng: The subjective mind—Khaû Naêng Ñoaïn Vaät Nghi Thuyeát Phaùp Voâ UÙy: Vì vò naêng coù theå thaáy ñöôïc moïi hieän töôïng—Ability to Boà Taùt coù khaû naêng döùt moái nghi ngôø cho chuùng perceive phenomena or perceptive faculties, sanh neân thuyeát phaùp chaúng e sôï—Bodhisattva- associated with function. fearlessness arises from powers of solving doubts. Naêng Laäp: Phöông phaùp cuûa nhaân minh luaän, coù A Bodhisattva has no fear of preaching the Law ñaày ñuû chính nhaân vaø chính duï ñeå thaønh laäp toân through sufficiently resolving doubts. phaùp goïi laø naêng laäp—A proposition in logic that Naêng Ñoäng: The ability to shake all things—Coù can be established, or postulated. khaû naêng laøm cho ñoäng ñöôïc, moät trong taùm loaïi

Naêng Laäp Moân: Valid proposition—Coù theå laäp Naêng Löïc Taâm Vaät Lyù: Psycho-physical leân ñöôïc—This is one of the eight kinds of energy—Thuaät ngöõ duøng ñeå giaûi thích nghieäp hay syllogisms in Buddhist logic—Ñaây laø moät trong nghieäp löïc—An expression used to explain karma taùm phaùp moân hay taùm lyù luaän khoân ngoan trong or karmic power. lyù luaän Phaät giaùo—See Baùt Moân. Naêng Löïc Trí Naêng: Jnasaki (skt)—Intellectual Naêng Löïc: Ability—Power. faculty. Naêng Löïc Taâm Linh: The Power of the Mind— Naêng Löôïng: Energy. Spiritual power—Thieàn khoâng phaûi laø traàm tö maëc Naêng Maõn: See Thích Ca Maâu Ni. töôûng. Ngoä khoâng coát taïo ra moät ñieàu kieän naøo ñoù Naêng Nhaân: 1) Coù loøng nhaân: Mighty in loving- theo chuû taâm ñaõ ñònh tröôùc baèng caùch taäp trung tö kindness, able in generosity, indicating töôûng maïnh vaøo ñoù. Traùi laïi, Thieàn laø söï nhaän Sakyamuni's character; 2) Ngöôøi coù khaû naêng: An chaân moät naêng löïc taâm linh môùi coù theå phaùn ñoaùn able man; 3) Phaät Thích Ca: Sakyamuni Buddha; söï vaät treân moät quan ñieåm môùi. Phaùp tu Thieàn vôùi 4) Moät vò vua thôøi coå, coù leõ do töôûng töôïng, trò vì muïc ñích laø döùt khoaùt laät ñoå ngoâi nhaø giaû taïo maø 16 xöù ôû AÁn Ñoä, ngöôøi maø Ñöùc Phaät ñaõ ñoïc laïi cho mình ñang coù ñeå döïng leân caùi khaùc treân moät neàn nghe Kinh Nhaân Vöông: An ancient king, probably moùng hoaøn toaøn môùi. Cô caáu cuõ goïi laø voâ minh, vaø imaginary, of the "sixteen countries" of India, for ngoâi nhaø môùi goïi laø giaùc ngoä. Do ñoù trong Thieàn whom the Buddha is said to have dictated the khoâng heà coù vieäc traàm tö veà nhöõng caâu noùi töôïng Mighty in Loving-kindness Sutra. tröng hoaëc sieâu hình naøo thuoäc veà saûn phaåm cuûa yù Naêng Nhaãn: Saha (skt)—Coù khaû naêng nhaãn nhuïc thöùc hay cô trí. Tuy nhieân, ngöôøi tham thieàn khoâng chòu ñöïng khoå naïn—Ability to bear—Patiently neân nghó ñeán vieäc thaønh Phaät, ñöøng ñeå taâm ñeán endure. chuyeän khai ngoä, cuõng ñöøng nghó ñeán chuyeän Naêng Nhôn: See Naêng Nhaân. chöùng ñaéc trí hueä. Cöù noã löïc duïng coâng, caàn cuø Naêng Phaù Moân: Invalid proposition—Coù theå phaù chaêm chæ tu haønh. Khi thôøi gian chín muoài thì seõ boû ñi ñöôïc; ñaây laø moät trong taùm phaùp moân hay khai ngoä. Cöù ngoài thieàn, xong laïi ñi kinh haønh, roài taùm lyù luaän khoân ngoan trong lyù luaän Phaät giaùo — ngoài tieáp, xong laïi ñi kinh haønh, roài laïi tieáp tuïc nhö This is one of the eight kinds of syllogisms in vaäy, sau moät thôøi gian daøi mình seõ nhaän chaân ra Buddhist logic—See Baùt Moân. naêng löïc cuûa taâm linh cuûa chính mình—Meditation Naêng Sanh Nhaát Thieát Chö Phaät Kinh: Sarva- is not a state of self-suggestion. Enlightenment buddha-gati-sutra (skt)—Teân khaùc cuûa kinh Phaùp does not consist in producing a certain Hoa—Another name of the Lotus Sutra. premeditated condition by intensely thinking of it. Naêng Sinh Nhaân: All good and evil—Nhaân coù Meditation is the growing conscious of a new khaû naêng saûn sanh ra caûm giaùc vaø töôûng (tri power in the mind, which enabled it to judge thöùc)—The cause that is able to produce all sense things from a new point of view. The cultivation of and perceptions. Zen consists in upsetting the existing artificially Naêng Sôû: Phaùp töï ñoäng laø naêng, phaùp bò ñoäng laø constructed framework once for all and in sôû, nhö khaû naêng chuyeån

hoùa laø “naêng hoùa,” vaø remodelling it on an entirely new basis. The older vaät ñöôïc chuyeån hoùa laø “sôû hoùa” (naêng duyeân, sôû frame is call ‘ignorance’ and the new one duyeân; naêng kieán, sôû kieán; luïc thöùc vaø luïc caên coù ‘enlightenment.’ It is eveident that no products of khaû naêng phaùt khôûi moái caûm goïi laø naêng, luïc traàn our relative consciousness or intelligent faculty coù söùc thu laáy moái caûm goïi laø sôû)—Active and can play any part in Zen. However, Zen passive ideas, e.g. ability to transform or practitioners should not think about becoming transformable and the object that is transformed. Buddhas, getting enlightened, or gaining wisdom. Naêng Sôû Chaáp Thuû: Söï baùm víu khaùch quan vaø We should simply work hard and cultivate chuû quan—Subjective and objective grasping. vigorously. When the time comes, they naturally Naêng Sôû Song Tuyeät: Queùt saïch heát söï baùm víu become enlightened. Continue to sit and walk, khaùch quan vaø chuû quan (caû hai tö töôûng chuû ñoäng walk and sit, then after a long time, we will have a laãn thuï ñoäng)—To wipe out both subjective and chance to realize the power of the mind. objective grasping (both active and passive ideas).

Naêng Taùc: Karana (skt)—See Naêng Taùc Nhaân. Naêng Tieåu: Animan (skt)—Coù khaû naêng laøm cho Naêng Taùc Nhaân: Karanahetu (skt)—Active nhoû laïi ñöôïc—To shrink self or others (to make cause—Causal agency—Naêng taùc nhaân laø yeáu toá self or others smaller), or the world and all things daãn ñaïo trong söï phaùt sinh moät haäu quaû. Naêng Taùc to an atom—See Baùt Bieán Hoùa. Nhaân hay nhaân toá taïo thaønh quyeàn löïc toái cao nhö Naêng Tín: Naêng tín laø coù theå tin ñöôïc, ñoái laïi vôùi moät ñaïi vöông. Ñaây laø moät trong saùu nhaân sanh ra sôû tín hay caùi ñöôïc tin—Can believe, or can be caùc phaùp höõu vi. Phaùp höõu vi sanh ra ñeàu do söï believed, contrasted with that which is believed. hoøa hôïp cuûa nhaân vaø duyeân. Lyù do hieän höõu cuûa Naêng Toâng: See Nam Toâng. moïi söï vaät coù theå coù. Naêng taùc nhaân coù hai loaïi: Naêng Trang Nghieâm Saùt Ñoä: Coù theå laøm cho döõ löïc nhaân vaø baát chöôùng nhaân—The active quoác ñoä theâm töôi ñeïp—Power of bringing glory cause as the leading factor in the production of an to one’s domain. effect. A causal agency that wields (creates) Naêng Trì: Coù khaû naêng trì giöõ giôùi luaät (theo phaùp supreme power like a great king. This is one of thoï giôùi trong Kinh Phaïm Voõng, Giôùi Hoøa Thöôïng the six causes of all conditioned things. Every höôùng veà ngöôøi thoï giôùi maø noùi roõ töøng giôùi töôùng phenomenon depends upon the union of the trong thaäp giôùi troïng caám roài hoûi: “OÂng coù theå giöõ primary cause and conditional or environmental ñöôïc giôùi ñoù khoâng?” Ngöôøi thoï giôùi traû lôøi: “Naêng cause. The reason that makes the existence of Trì hay coù theå giöõ ñöôïc.” Sau lôøi ñaùp “naêng trì” laø anyhing possible. Effective causes of two kinds: coi nhö ñaõ thoï giôùi ñoù)—Ability to keep or empowering cause and non-resistant cause, as maintain the commandments. space does not resist—See Luïc Nhaân. Naêng Trì Phong Luaân: Loaïi phong luaân coù khaû Naêng Thí Thaùi Töû: The great princely naêng trì ñaïi thuûy—The holder, which can hold the almsgiver—Coøn goïi laø Ñaïi Thí Thaùi Töû, laø tieàn great waters—Holder of the great waters. thaân cuûa Ñöùc Phaät Thích Ca, khi ngaøi nhaän ñöôïc Naêng

Tröø Dieät: Coù theå dieät tröø—Be able to long ngoïc vaø do bôûi naêng löïc cuûa ngoïc naày maø cease. ngaøi ñaõ laøm vôi nhöõng nhu caàu caàn kíp cuûa nhöõng Naêng Töi Taïi: Vasitva (skt)—Make self or others ngöôøi ngheøo—Prince “Giver.” The great princely any size or anywhere at will—Naêng töi taïi hay coù almsgiver, a former incarnation of sakyamuni khaû naêng laøm cho töi taïi ñöôïc—To make self or (Sakyamuni in previous life), when he obtained others any size or anywhere at will or to make the magic dragon-pearl and by its power relieved everything depends upon oneself, all at will—See the needs of all the poor. Baùt Bieán Hoùa. Naêng Thieân Chuû: Sakra-devanamindra or Indra Naêng Töi Taïi AÂm Thieân Vöông: Sound of (skt)—Able to be lord—See Thích Ñeà Hoaøn Freedom—Moät trong möôøi Quang AÂm Thieân Nhôn. Vöông—See Quang AÂm Thieân Vöông. Naêng Thoï Taát Ñòa Boà Taùt: Vajrabhasa (skt)— Naêng Vieãn Chí: Prapti (skt)—Coù khaû naêng ñeán Kim Cang Ngöõ Boà Taùt—Silent repetition nôi xa ñöôïc hay nhö yù thaân—To reach any place Bodhisattva. at will, or to be anywhere at will, either by self- Naêng Thuû: Grahaka or Grahana (skt)—1) Söï naém transportation or by bringing the destination to laáy hay söï nhaän thöùc: Seizing or perceiving; 2) himself—See Baùt Bieán Hoùa. Ngöôøi naém chaáp hay nhaän thöùc: One who seizes Naêng Y: Tuøy thuoäc vaøo, töø duøng ñeå ñoái laïi vôùi sôû or perceives. y, nhö caây coû treân ñaát ñai; caây coû laø “naêng y” vaø Naêng Thuû Sôû Thuû: Chuû theå nhaän bieát vaø ñoái ñaát ñai laø “sôû y”—Dependent on, that which relies töôïng ñöôïc nhaän bieát—Cognizing subject and on something else, e.g. vegetation on land; land is cognized object. that which vegetation relies on—See Sôû Y. Naêng Thuyeát: Able speak. Naëng Nghieäp: Heavy karma. Naêng Tòch: See Thích Ca Maâu Ni. Naâu Soàng: Monk’s clothes—Clothes which have Naêng Tieâu Phong Luaân: Coù khaû naêng laøm tieâu been dyed in brown. ñaïi thuûy—Evaporator of the great waters, which Naáu Caùt Laøm Côm: 1) Cooking sands for food; 2) can evaporate the great waters. Something which is impossible to achieve.

Naáu Nöôùng Vaø Laøm Vieäc: Cooking and theå naøo ñaït ñöôïc muïc ñích chính laø söï giaùc ngoä— working—See Laøm Vieäc Vaø Naáu Nöôùng. To clean a piece of clay in mud water, both of Neâ: Buøn. them are unclean. In Zen, the term means Neâ Ña Phaät Ñaïi: Much muddy soil for a big practitioners who attach to words and speeches statue of Buddha—See Thuûy Tröôûng Thuyeàn Cao. can never attain the main goal of enlightenment. Neâ Ñoaøn: Cuïc ñaát, yù chæ ngöôøi ñoän caên ñoän trí, Neâ Vi Traàn: Mritparamanu (skt)—Buïi ñaát—Clay- khoâng theå laõnh hoäi chaân lyù cuûa ñöùc Phaät—A piece atom—Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: “Moät of soil. The term indicates a person who has dull khoái ñaát seùt thì khoâng khaùc, cuõng khoâng phaûi faculties (of dull capacity) and dull intelligence, khoâng khaùc vôùi caùc haït buïi hay nguyeân töû cuûa and unable to receive Buddha-truth. noù—In the Lankavatara Sutra, the Buddha taught: Neâ Hoaøn: Nirvana (skt)—See Nieát Baøn. “A lump of clay is neither different nor not- Neâ Leâ: Niraya (p)—Naraka (skt)—Ñòa nguïc Neâ different from its atoms.” Leâ—Hell—Earth prison. Neã: OÂng—Old and respectful person. Neâ Lyù Ñeå: Nirrti (skt)—Moät trong caùc vua La Neã Khaùn Giaû Haït Haùn:

Caùc oâng haõy nhìn gaõ muø Saùt—One of the raksa-kings. naày. Thieàn toâng duøng töø naày ñeå chæ trích haønh giaû Neâ Ngöu: Con traâu ñaát, yù chæ chaân taâm hay töï khoâng bieát toâng chæ nhaø thieàn—Let's look at this taùnh—A clay buffalo, implies a true mind or a blind man! Zen uses the term to criticize self-nature. practitioners who don't know the important Neâ Ngöu Nhaäp Haûi: Con traâu ñaát chìm xuoáng meaning or aim of Zen. bieån. Thieàn toâng duøng töø naày ñeå chæ caûnh giôùi trieät Neã La Nan Xoa: Nilalanda (skt)—Thanh Tröôïng ngoä, nôi maø voïng tình ñaõ hoøa tan vôùi chaân taâm — Vöông—King of the sounding or rattling staff— Clay buffalo sinks into the ocean. Zen uses this See Thanh Tröôïng. term to indicate the realm of enlightenment where Neã Thò Hueä Sieâu: Your name is Huichao—Theo all deluded thoughts have dissolved into the true Nguõ Ñaêng Hoäi Nguyeân, quyeån X, Thieàn sö Qui mind. Toâng voán coù teân laø Hueä Sieâu. Trong cuoäc gaëp gôõ Neâ Nhaân: Keû toäi ñoà trong choán ñòa nguïc—A ñaàu tieân vôùi Thieàn sö Phaùp Nhaõn Vaên Ích, Sö hoûi: sufferer in niraya, or hell. "Theá naøo laø Phaät?" Phaùp Nhaõn ñaùp: "OÂng laø Tueä Neâ Thaùp: Theo tuïc AÁn Ñoä, nghieàn höông thaønh Sieâu." Ngay nhöõng lôøi naøy Qui Toâng ñi vaøo söï boät, troän ñaëc laïi nhö buøn, ñeå laøm thaùp nhoû cao giaùc ngoä. Ñaây laø moät trong nhöõng coâng aùn thuoäc chöøng naêm saùu taác, ñeå kinh ñieån beân trong maø loaïi giaûi minh chaân lyù Thieàn baèng nhöõng phaùn cuùng döôøng. Maät Giaùo duøng phaùp cuùng döôøng “Neâ ngoân giaûn dò vaø tröïc chæ, nghóa laø loaïi "minh nhieân Thaùp” naày ñeå caàu keùo daøi tuoåi thoï vaø döùt boû moïi xaùc nhaän." Thieàn sö Voâ Moân Hueä Khai ñaõ bình toãi loãi khoå ñau—Paste pagoda; a mediaeval Indian coâng aùn treân raát ñaùng chuù yù nhö sau: "Daàu Qui custom was to make a small pagoda five or six Toâng Saùch Chaân coù ngoä ñöôïc ñi nöõa, Sö cuõng phaûi inches high of incense, place scriptures in and maát theâm vaøi möôi naêm tu taäp tham thieàn môùi baét make offerings to it. The esoterics adopted the ñaàu goïi laø ñöôïc."—According to Wudeng custom, and worshipped for the purpose of Huiyuan, Volume X, Zen master Guizong's prolonging life and ridding themselves of sins, or Dharma name was "Huichao" (Surpassing sufferings. Wisdom). Upon first meeting with Fayan, he Neâ Thaàn Thieät: Caâu neä vaøo ngoân töø—Attachment asked, "Surpassing Wisdom inquires of the master, to words and speeches—To stick too much to what is Buddha?" Fayan said, "You are Surpassing words and speeches. Wisdom." At these words Guizong entered Neâ Toá Moäc Ñieâu: Nhöõng böùc töôïng (baèng ñaát thì enlightenment. This is one of the koans that naén, baèng goã thì chaïm troå)—Modelled clay and illustrates Zen-truth through plain and direct carved wood, images. statement, i.e., the explicit-affirmative type. Zen Neâ Trung Taåy Thoå: Röûa cuïc ñaát trong nöôùc buøn, master Wu-meân Hui-k'ai made the following caû hai ñeàu dô. Trong thieàn, töø naày coù nghóa laø interesting comment on the above koan: "Even haønh giaû caâu chaáp vaøo ngoân töø lyù giaûi thì khoâng though Kuei-tsung Ts'eâ-cheân became enlightened,

he should still work for several more decades to Ni Caâu Luaät Ñaø: Nyag-rodha (skt)—See Ni Caâu graduate." Ñaø. Neàn Taûng Duïc Voïng: Base passion. Ni Chuùng

Chuû: The Mistress of the nuns Neàn Taûng Phaät Phaùp: Basic Buddhist Teaching. (Gautami—Mahaprajapati, the foster-mother of Ni: 1) Haû (trôï vó ngöõ): What?; 2) Tyø Khöu Ni: Sakyamuni). Bhiksuni (skt)—Nun, a female bhiksu. Ni Coâ: Bhiksuni (skt)—Bikuni (jap)—A nun—A Ni Ba La: Nepala (skt)—Nepal, xöa kia cuõng laø fully ordained nun—A young Buddhist Nun—See phaàn ñaát Nepal baây giôø, naèm veà phía Ñoâng cuûa Tyø Kheo Ni. tænh Kathmandu—Nepal, anciently corresponding Ni Cö Ñaø: Nyag-rodha (skt)—See Ni Caâu Ñaø. to that part of Nepal which lies east of Ni Daï Da Kinh: Nyaya-sutra (skt)—Chaùnh Lyù Kathmandu. Kinh—Nyaya-dvaratarka-sutra. Ni Baùch Giôùi Chuùng Hoïc: See Baùch Giôùi Chuùng Ni Daï Da Luaän: Nyayadva-rataraka (skt)— Hoïc Ni. Nyaya-pravesa (skt)—See Nhaân Minh Nhaäp Ni Ca La: Niskala (skt)—1) Caây Ni Ca La: The Chaùnh Lyù Luaän. name of a tree; 2) Khoâng hoät hay trô troïi: Seedless Ni Daï Ma: Niyama (skt). or barren. 1) Nguyeän: Restraint—Vow—Determination— Ni Caøn Ñaø Nhaõ Ñeà Töû: Nirgrantha-jnatiputra Resolve. (skt)—See Ni Kieän Ñaø Nhaõ Ñeà Töû. 2) Baát Thoái Boà taùt: A degree of Bodhisattva Ni Caøn Ñaø Nhöôïc Ñeà Töû: Nirgrantha-jnatiputra progress, never turning back. (skt)—See Ni Kieän Ñaø Nhaõ Ñeà Töû. Ni Daân Ñaø La: Nimindhara (skt)—Nemimdhara Ni Caâu Ñaø: Nyag-rodha (skt)—Voâ Tieát—Moät loaïi (skt)—Ni Daân Ñaït La. caây gioáng nhö caây ña hay caây vaõ, taøng roäng, laù 1) Ni Daân Ñaït La laø teân cuûa ngoïn nuùi ôû ngoaøi gioáng nhö laù hoàng, traùi goïi laø “ña laët” ñöôïc duøng cuøng cuûa baûy voøng nuùi kim sôn—Ninimdhara ñeå laøm thuoác ho. Cuõng ñöôïc dieãn dòch nhö laø caây maintaining the circle, i.e. the outermost ring lieãu, coù leõ do tính chaát ruõ xuoáng cuûa taøng caây— of the seven concentric ranges of the world, The down growing tree, Ficus Indica, or banyan; the mountain that holds the land. high and wide spreading, leaves like persimmon 2) Ni Daân Ñaït La coøn laø teân cuûa moät loaïi caù coù leaves, fruit called “to-lo” used as a cough- caùi ñaàu ñöôïc coi nhö gioáng nuùi Ni Daân Ñaït La medicine. Also interpreted as the willow, probably vaäy—The name of a sea fish whose head is from the drooping characteristic. supposed to resemble this mountain. Ni Caâu Ñaø Phaïm Chí: Nyag-rodha-Brahmacarin Ni Daân Ñaït La Sôn Vöông: Nemindhara-giri-raja (skt)—Teân cuûa moät vò phaïm chí—Name of a (skt)—Vua cuûa ngoïn nuùi ôû ngoaøi cuøng cuûa baûy Brahmacarin. voøng nuùi kim sôn—Mountain King of Nimindhara Ni Caâu Ñaø Thuï: Nigrodha tree—Caây Boà Ñeà nôi or king of the outermost ring of the seven ñöùc Ca Dieáp thaønh Phaät—The Bodhi-tree under concentric ranges of the world, the mountain that which Kasyapa became a Buddha. holds the land. Ni Caâu Ñaø Tònh Xaù: Nigrodharama (p)—Moät Ni Di Löu Ñaø: Nirodha (skt)—1) Dieät: Extinction, trong saùu tònh xaù noåi tieáng thôøi ñöùc Phaät Thích Ca annihilation; 2) Dieät Ñeá hay Dieäu Ñeá thöù ba trong Maâu Ni—One of the six best-known viharas Töù Dieäu Ñeá. Moät khi daây nghieäp bò böùt ñöùt thì seõ during Sakyamuni time. khoâng coøn dính maéc vaøo sanh töû luaân hoài nöõa: The Ni Caâu Ñaø Vieân: Nyagrodharama (skt)—Moät khu third of the four noble truths. With the breaking of vöôøn gaàn thaønh Ca Tyø La Veä, trong ñoù ngöôøi ta ñaõ the chain of karma there is no further bond to xaây döïng moät ngoâi tònh xaù vaøo thôøi ñöùc Phaät. Ñaây

reincarnation. laø moät trong saùu tònh xaù noåi tieáng thôøi ñöùc Phaät Ni Dieân Ñeå: Nyanti (skt)—Penetrate (v) into— Thích Ca Maâu Ni—A garden close to Kapilavastu, Deep entering—To infiltrate—See Thaâm Nhaäp. in which people built a monastery at the time of Ni Ñaø Na: Nidana (skt). the Buddha. This was one of the six best-known 1) The twelve causes or links in the chain of viharas during Sakyamuni time. existence—See Thaäp Nhò Nhaân Duyeân.

1) Trong caùc kinh thöôøng coù baøi "Töï" nhö lôøi töïa centuries ago. Today, there are women in Sri neâu leân lyù do vì sao Ñöùc Phaät laïi thuyeát Lanka with ten precepts called "Dasasimatas." In phaùp—Applied to the purpose and occasion of Thailand there are women entitled "Maejis" with writing sutras, Nidana means: eight prepcets. But in both cases, their precepts a) Bieät Töï: Coù ngöôøi hoûi neân thuyeát söï ñoù — are considered to be lay precepts, and they aren't Those written because of a request or query. officially regarded as ordained nuns. In Tibet, the b) Thoâng Töï: Nidana (skt)—Vì nhaân duyeân maø novice ordination for women took root, but thuyeát söï hay noùi veà moät bieán coá ñaëc bieät— Bhikshuni ordination didn't. In recent years, many Those written because of certain events. women from Theravada and Tibetan traditions Ni Ñaø Na Muïc Ñaéc Ca: Nidana-matrka (skt)— have to travel to either China or Taiwan to take Hai trong möôøi hai boä Kinh Phaät: 1) Ni Ñaø Na, Sramanerika, Siksamana, or Bhikshuni ordinations kinh Nhaân Duyeân, 2) Muïc Ñaéc Ca, kinh Boån Söï — from Chinese masters. Nowadays, many women in Two of the twelve divisions of the sutras: 1) these countries are looking into the possibility of Nidana sutra, dealing with nidanas; 2) Matrka bringing the Sramanerika, Siksamana, and sutra, dealing with previous incarnations. Bhikshuni lineages from the Chinese tradition Ni Ñaïi Sö: An abbess. back into the Theravada tradition. Ni Ñaøn: The nun's altar—A convent or nunery. Ni Giaûng Sö: A nun who expounds the Dharma— Ni Ñeå: Nidhi (skt)—Pranidhana (skt)—Nghi A nun-expounder. hoaëc—To be doubtful. Ni Giôùi: Rules for nuns (348). Ni Ñoaøn: Nun ordination—Trong caùc nöôùc theo Ni Kha Da: Nikaya (skt & p)—A Haøm—Boä truyeàn thoáng Ñaïi Thöøa, nhö ôû Trung Quoác, Nhaät Kinh—Kinh Ñieån—See A Haøm Kinh. Baûn, Ñaïi Haøn, Moâng Coå, Ñaøi Loan vaø Vieät Nam Ni Kieàn: Nirgrantha (skt)—Ni Kieän—Ni Caøn Ñaø. vieäc thoï giôùi Tyø Kheo Ni vaãn tieáp tuïc khoâng trôû 1) Voâ heä, voâ keát hay khoâng bò troùi buoäc bôûi ngaïi; tuy nhieân, taïi caùc nöôùc theo truyeàn thoáng nhöõng heä phöôïc cuûa tam giôùi: Freed from all Nguyeân Thuûy ôû Ñoâng Nam AÙ vaø Phaät giaùo Taây ties. Taïng, vieäc thoï giôùi Tyø Kheo Ni ñaõ bò mai moät 2) Moät loaïi xuaát gia ngoaïi ñaïo tu theo loái khoå trong nhieàu theá kyû qua. Ngaøy nay, phuï nöõ ôû Tích haïnh côûi truoàng boâi tro—A naked heretic Lan thoï möôøi giôùi ñöôïc goïi laø "Dasasilmatas." ÔÛ mendicant or devotee who is free from all Thaùi Lan nhöõng ngöôøi nöõ giöõ taùm giôùi ñöôïc goïi laø ties, wanders naked, and covers himself with "Maejis." Nhöng trong caû hai tröôøng hôïp naøy, hoï ashes. chæ ñöôïc xem laø Phaät töû taïi gia chöù khoâng ñöôïc Ni Kieàn Ñaø: See Ni Kieàn. chính thöùc coâng nhaän laø nhöõng Tyø Kheo Ni coù ñaày Ni Kieàn Töû: Nigantha Nataputta (skt)—Moät trong ñuû giôùi phaåm. ÔÛ Taây Taïng, vieäc truyeàn giôùi Sa Di saùu nhaø tö töôûng ñöông thôøi vôùi Ñöùc

Phaät. Theo Ni ñaõ baét reã, nhöng vieäc truyeàn giôùi cho Tyø Kheo truyeàn thoáng Kyø Na giaùo, oâng laø nhaø tieân tri cuoái Ni vaãn chöa coù. Trong nhöõng naêm gaàn ñaây, nhieàu cuøng cuûa chu kyø theá giôùi. Vì Kyø Na giaùo cho laø coù phuï nöõ töø caùc xöù theo Phaät giaùo Nguyeân Thuûy vaø sinh maïng trong moïi vaät, cho neân toân giaùo naøy Taây Taïng ñaõ ñi ñeán Trung Quoác vaø Ñaøi Loan ñeå buoäc phaûi xöû söï sao cho khoâng gaây thöông toån cho thoï giôùi Sa Di Ni, Thöùc Xoa Ma Na, hay Tyø Kheo baát kyø moät sinh maïng naøo—One of the six Ni vôùi nhöõng vò ñaïo sö ngöôøi Hoa. Ngaøy nay thinkers at the time of the Buddha. According to ngöôøi ta ñang nghó ñeán vieäc mang doøng truyeàn the Jaina tradition, he was the last prophet of the thöøa Sa Di, Thöùc Xoa Ma Na vaø Tyø Kheo Ni töø present world cycle. As Jainism regards the Trung Quoác vaø Ñaøi Loan sang nhaäp vaøo heä thoáng existence of “jiva” in everything, it enjoins such Phaät giaùo Nguyeân Thuûy—In the Mahayana behavior as does not cause injury to any “jiva— countries, i.e. China, Japan, Korea, Mongolia, See Luïc Sö Ngoaïi Ñaïo. Taiwan, and Vietnam, nun ordination continues Ni Kieàn Töû Ngoaïi Ñaïo: Nigantha Nataputta without any problems; however, in the Theravada (skt)—See Ni Kieàn Töû. countries of Southeast Asia and Tibetan Ni Kieän Ñaø Nhaõ Ñeà Töû: Nirgrantha-jnatiputra Buddhism, nun ordination died out several (skt)—Ni Kieän Ñaø Nhaõ Ñeà Töû—Ni Caøn Ñaø Nhöôïc

Ñeà Töû—Ni kieàn töû—Moät ngöôøi choáng ñoái Ñöùc Ni Laït Boä Ñaø: Nirarbuda (skt)—Ni La Phuø Ñaø— Phaät khi Ngaøi coøn taïi theá, chuû thuyeát cuûa oâng ta laø teân goïi cuûa ñòa nguïc thöù hai trong taùm ñòa nguïc thuyeát “ñònh meänh,” moïi thöù ñeàu coù saún ñònh laïnh (nôi da thòt nöùt vôõ vì quaù laïnh)—Bursting meänh, vaø khoâng coù söï tu haønh naøo coù theå caûi ñoåi tumours, the second naraka of the eight cold hells. ñöôïc ñònh meänh cuûa con ngöôøi. OÂng ta cho raèng Ni Laâu Ñaø: Nirodha (skt)—See Ni Di Löu Ñaø. söôùng, khoå, phuùc, toäi “coù leõ” ñeàu do ñôøi tröôùc, aét Ni Lieân Thieàn: Nairanjana (skt)—Neranjara (p)— phaûi ñeàn boài, chöù chaúng phaûi do tu haønh ñôøi nay Ni Lieân Thieàn Na—Golden River—Teân cuûa con maø quyeát ñònh ñöôïc—An opponent of Sakyamuni. soâng Ni Lieân Thieàn, moät phuï löu veà höôùng Ñoâng His doctrines were determinist, everything being cuûa soâng Phalgu. Baây giôø daân AÁn Ñoä goïi laø soâng fated, and no religious practices could change Lilajana vôùi nöôùc trong xanh, tinh khieát vaø maùt one’s lot. He taught the doctrine of meû. Doøng soâng phaùt xuaát gaàn vuøng Simeria, trong interdeterminism, considering all things in term of quaän Hazaribad, mieàn trung tieåu bang Bihar, thuoäc “maybe.” vuøng ñoâng baéc AÁn Ñoä. Nôi maø nhaø tu khoå haïnh Só Ni Kieän Ñaø Phaát Ñaùt La: Nirgrantha-putra Ñaït Ña ñaõ thaêm vieáng vaø taém sau khi Ngaøi töø boû (skt)—See Ni Kieàn. loái tu khoå haïnh. Treân bôø soâng Ni Lieân coù khu röøng Ni Kieän Ñeà: See Ni Kieän Ñaø Nhaõ Ñeà Töû. Sa La, nôi Ñöùc Phaät ñaõ nghæ ngôi vaøo buoåi chieàu Ni Kieän Ñoä: Bhiksu-khanda (skt)—Moät phaàn tröôùc khi Ngaøi leân ngoài thieàn ñònh 49 ngaøy döôùi trong Töù Phaàn Luaät noùi veà luaät cuûa Tyø Kheo Ni— coäi Boà Ñeà vaø thaønh ñaïo taïi Boà Ñeà Ñaïo Traøng, A division of Vinaya, containing the rules for caùch moät khoaûng ngaén veà phía taây soâng Ni Lieân— nuns. The name of a river Nairanjana (Nilajan) that Ni

Kieän Tha Ca: Moät loaïi quyû Daï Xoa khoâng coù flows past Gaya, an eastern tributary of the caàn coå—A kind of throatless yaksa. Phalgu, during the Buddha's time. It is now called Ni Kieàu Ñaø Nhaõ Ñeà Töû: See Ni Kieän Ñaø Nhaõ Ñeà by Indian people the Phalgu or Lilajana River with Töû. its clear, blue, pure and cold water. The river has Ni La: Nila (skt)—Maøu xanh da trôøi ñaäm hay maøu its source near the Simeria region in the district of xanh laù caây—Dark blue or green. Hazaribad in the central Bihar state of the Ni La AÂu Baùt La: Nilotpala (skt)—Boâng sen northeast India. This river was visited and bathed xanh—The blue lotus. by Siddarttha after he gave up his ascetic Ni La Baø Ñaø La: Nilavajra (skt)—Ni Lam Baø—practices. There was a Sala grove on the banks Kim Cang chuøy maøu lam—The blue vajra or where the Buddha spent the afternoon before the thunderbolt. night of his enlightenment after sitting meditation Ni La OÂ Baùt La: See Ni La AÂu Baùt La. forty-nine days under the Bodhi-Tree, located in Ni La Phuø Ñaø: Nirarbuda (skt)—See Ni Laït Boä the present-day Buddha-Gaya village which is Ñaø. situated at a short distance to the west of this river. Ni La Phuø Ñaø Ñòa Nguïc: Nirarbuda (skt)—See Ni Ni Lieân Thieàn Haø: Nairanjana (skt)—Neranjara Laït Boä Ñaø. (p)—Ni Lieân Thieàn Na—Golden River—See Ni Ni La Teá Ñoà: Nilapita (skt)—Nhöõng chieáu chæ vaø Lieân Thieàn. baùo caùo haøng naêm ñöôïc keå ñeán trong Taây Du Ni Loäc Da Luaän: Nirakta-sastra (skt)—Nirukta Kyù—"The blue collection" of annals and royal Sastra (skt)—Teân cuûa moät boä luaän Veä Ñaø, giaûi edicts, mentioned in the record of the Voyage to thích nhaân duyeân ñaët teân cho moïi vaät—Name of a the West. work of veda commentary. Nirukta Sastra explains Ni La Öu Ñaøm Baùt La: Nila-udumbara (skt)— reasons for naming things. Loaïi hoa Öu Ñaøm Baùt La coù hoa maøu xanh ñaäm — Ni Ma La: Nirmanarati (skt)—Ni Ma La Thieân— An udumbara with dark blue coloured flowers. Hoùa Laïc Thieân—Laïc Bieán Hoùa Thieân—Tu Maät Ni Lam Ba: Nilavajra (skt)—Ni La Baø Ñaø La— Ñaø Thieân—Coõi trôøi hoùa laïc, coõi trôøi thöù naêm trong Kim Cang chuøy maøu lam—The blue vajra or saùu coõi trôøi duïc giôùi, nôi thoï meänh laâu ñeá n 8.000 thunderbolt. naêm—Devas who delight in transformations, the

fifth of the six devalokas of desire, where life lasts Nieâm Coå: Nenko (jap)—Nieâm Ñeà—Neâu leân for 8,000 years. nhöõng nguyeân taéc thôøi xöa, lôøi bình veà ngöõ luïc vaø Ni Phaùp Sö: A nun teacher—Effeminate. haønh traïng cuûa caùc Thieàn sö ñôøi tröôùc—To refer Ni Sö: An abbess. to ancient examples, comments on the words and Ni Sö Ñaøn: Nisidana (skt)—A thing to sit or lie deeds of past masters. on, a mat. Nieâm Ñeà: See Nieâm Coå. Ni Taùt Ñaøm: Nguyeân töû, thaønh phaàn vaät chaát nhoû Nieâm Hoa: Nenge (jap)—Giô caønh hoa leân—To nhaát—An atom, the smallest possible particle. hold up a flower. Ni Taùt Kyø: See Ni Taùt Kyø Ba Daät Ñeà. Nieâm Hoa Vi Tieáu: Nenge-misho (jap)—Smiling Ni Taùt Kyø Ba Daät Ñeà: Naihsargika-prayascittika and twirling a flower between the fingers— (skt)—Xaû Ñoïa, moät trong nguõ thieân toäi: 1) Ni Taùt Winking and twirling a flower between the Kyø (Xaû) hay toäi ñöôïc xaû boû vì ngöôøi phaïm bieát thuù fingers—Söï vieäc naày khoâng xuaát hieän cho maõi toäi vaø saùm hoái: The sin is being forgiven on ñeán

naêm 800 sau Taây Lòch (vì khoâng ñöôïc caùc baäc confession and restoration being made; 2) Ba Daät toâng sö ñôøi Tuøy vaø Ñöôøng noùi ñeán. Ñeán ñôøi Toáng Ñeà (Ñoïa) hay toäi phaûi bò ñoïa vì ngöôøi phaïm toäi thì Vöông An Thaïch laïi noùi ñeán söï vieäc naày), khoâng chòu thuù nhaän vaø saùm hoái: The sin is not nhöng laïi ñöôïc coi nhö laø ñieåm khôûi ñaàu cuûa being forgiven because of refusal to confess and Thieàn Toâng. Thuaät ngöõ Nhaät Baûn 'Nenge-misho' restore. coù nghóa laø 'duøng ngoùn tay vöøa xoay boâng hoa vöøa Ni Taùt Kyø Ba Daät Ñeà Phaùp: See Ni Taùt Kyø Ba mæm cöôøi'; töø ngöõ thieàn noùi leân vieäc truyeàn Phaùp Daät Ñeà. cuûa ñöùc Phaät Thích Ca moät caùch im laëng cho ñoà Ni Tröôûng: Master of the nuns. ñeä cuûa Ngaøi laø Ca Dieáp, veà sau ñöôïc goïi laø Ñaïi Ni Tö Phaät: Sugatacetana (skt)—Moät vò ñeä töû, Ca Dieáp. Vieäc truyeàn töø taâm sang taâm laø khôûi ñaàu ngöôøi ñaõ khinh thò Ñöùc Thích Ca Maâu Ni Phaät cuûa vieäc 'truyeàn ñaëc bieät, ngoaøi kinh ñieån', nhö trong tieàn kieáp khi Ngaøi coøn laø Thöôøng Baát Khinh Thieàn ñaõ töï goïi mình. Caâu chuyeän naày baét nguoàn Boà Taùt, nhöng veà sau naày nhôø Phaät Thích ca thoï töø moät boä kinh mang teân 'Ñaïi Phaïm Thieân Vöông kyù maø thaønh Phaät Ni Tö—A disciple who slighted Vaán Phaät Kinh', keå laïi moät chuyeán thaêm cuûa caùc vò Sakyamuni in his former incarnation of Never- Baø La Moân cuûa moät ngoâi ñeàn AÁn giaùo ñeán thaêm Despite, but who afterwards attained through him caùc moân ñoà cuûa Phaät treân nuùi Linh Thöùu, ñaõ daâng to Buddhahood. Phaät moät caønh hoa Kim Ñaøn Moäc (Ba La vaøng) roài Ni Töï: A nunery or convent. xaû thaân laøm saøng toïa thænh Phaät thuyeát phaùp. Ñöùc Ni Tyø Khöu: Tyø Khöu Ni—A female bhiksu Theá Toân ñaêng toïa, giô caønh hoa leân vaø vöøa duøng (bhiksuni)—A nun. maáy ngoùn tay xoay boâng cho ñaïi chuùng xem, vaø Ni Vieän: Ni töï—Nunnery—Ni vieän ñaàu tieân ñöôïc vöøa mæm cuôøi, nhöng khoâng noùi lôøi naøo. Khoâng thaønh laäp taïi Trung Hoa döôùi trieàu ñaïi nhaø Haùn — moät ai ôû ñoù hieåu Theá Toân muoán nhaén nhuû gì, duy The first nunery in China is said to have been chæ moät mình Ca Dieáp mæm cöôøi ñaùp laïi thaày mình. established in the Han dynasty. Khi ñöùc Theá Toân nieâm hoa, Ca Dieáp phaù nhan vi Nò Chi Maïo Töû, Coát Xöù Boá Sam: Caùi khaên dính tieáu (Theá Toân nieâm khôûi nhaát chi hoa, Ca Dieáp daàu môõ, caùi aùo hoâi haùm. Trong thieàn, töø naày aùm kim trieâu ñaéc ñaùo gia). Haønh giaû tu Thieàn haõy môû chæ tri kieán traàn tuïc vaø voâ minh phieàn naõo—A maét lôùn leân maø nhìn moät caùch caån thaän. Ngaøn nuùi stained towel and a bad-smelling shirt. In Zen, the ngaên caùch ngöôøi tö duy khoûi ngöôøi thaät söï coù maët term indicates an ordinary world knowledge and trong hieän taïi. Theo quyeån Chìa Khoùa Tu Thieàn, ignorant afflictions. moät oâng vua Vieät Nam teân Traàn Thaùi Toâng ñaõ noùi: Nieâm Chuøy: Giô chuøy leân—To hold up a club. "Trong khi ñang nhìn vaøo caønh hoa maø ñöùc Theá Toân giô leân treân tay, Ma Ha Ca Dieáp ñaõ baát thaàn Nieâm Chuøy Cöû Phaát: Nieâm chuøy thuï phaát (giô tìm thaáy chính mình ôû nhaø. Goïi ñoù laø 'Truyeàn Phaùp chuøy döïng phaát)—To hold up a club and to erect a Yeáu'." Theo söï trình baøy ñöôïc toùm löôïc phaàn naøo baton (staff). veà caâu chuyeän naày trong thí duï thöù 6 cuûa Voâ Moân Nieâm Chuøy Thuï Phaát: See Nieâm Chuøy Cöû Phaát. Quan, nhaân ñoù Ñöùc Theá Toân ñaõ noùi: “Ta

coù chính

phaùp nhaõn taïng, Nieát Baøn dieäu taâm, thöïc töôùng voâ presented the Buddha with a garland of flowers töôùng trao laïi cho Ma Ha Ca Dieáp.” Töø ñoù caùc ñeä and requested him respectfully to expound the töû Phaät goïi oâng Ca Dieáp baèng Ñaïi Ca Dieáp, vaø dharma. However, instead of giving a discourse, oâng trôû thaønh vò Toå ñaàu tieân cuûa doøng Thieàn AÁn the Buddha only took a flower and twirled it, Ñoä. Caâu chuyeän ñöùc Phaät vaãy caønh hoa tröôùc ñaïi while smiling silently, between the fingers of his chuùng, cuõng gioáng nhö chuyeän keå "khi ñöùc Phaät raised hand. None of the gathering understood vöøa ñaûn sanh ngaøi ñaõ böôùc ñi baûy böôùc, nhìn veà except for Kashyapa, who responded with a smile. boán phöông" khoâng neân ñöôïc hieåu theo nghóa ñen When the World-Honored One holds up a flower töøng chöõ. Phaàn giaûi thích ñaàu tieân cho vieäc ñöùc to the assembly. Mahakasyapa's face is Theá Toân truyeàn chaùnh phaùp cho Ma Ha Ca Dieáp transformed, and he smiles. Zen practitioners baét ñaàu ñöôïc truyeàn baù trong moät quyeån kinh coù should open your eyes and look carefully. A nguoàn goác töø Trung Hoa vaøo khoaûng naêm 1036 thousand mountain ranges separate the one who sau taây lòch, töùc laø khoaûng moät ngaøn boán traêm naêm reflects from the one who is truly present. sau khi ñöùc Phaät ñaûn sanh. Ñoù laø vaøo thôøi nhaø According to Zen Keys, Vietnamese King Tran Toáng, toät ñænh cuûa söï phaùt trieån vaên hoùa Trung Thai Tong said: "While looking at the flower that Hoa vôùi nhieàu thô vaên vaø ñieån tòch ñöôïc xuaát baûn. the World-Honored One raised in his hand, Tö töôûng thaàn bí, truyeàn khaåu vaø nhöõng bieän giaûi Mahakasyapa found himself suddenly at home. To theo toâng phaùi goùp phaàn taïo neân moät vai troø phaùp call that 'transmission of the essential Dharma' is ñieån naøy. Truyeàn thuyeát veà vieäc ñöùc Phaät vaãy to say that, for him alone, the chariot shaft is caønh hoa tröôùc ñaïi chuùng ñaùp öùng nhu caàu cho adequate transport." According to the somewhat vieäc giao tieáp vôùi ngöôøi khai saùng, vaø ngay laäp töùc shortened version of this episode given in ñöôïc tin töôûng vaø truyeàn tuïng gioáng nhö moät loaïi example 6 of the Wu-Men-Kuan, the Buddha then phuùc aâm hay chaân lyù khoâng theå baøn caõi. Boä saùch said, "I have the treasure of the eye of true "Töù Nguyeân Lyù" (Laêng Giaø Kinh Töù Quyeån) ñöôïc dharma, the wonderful mind of nirvana, the true cho laø cuûa Boà Ñeà Ñaït Ma, thaät ra ñöôïc dieãn ñaït form of no form, the mysterious gate of dharma. It vaøo thôøi nhaø Toáng, sau thôøi Boà Ñeà Ñaït Ma khoaûng cannot be expressed through words and letters and saùu traêm naêm, duøng cuøng moät ngoân töø xem nhö lôøi is a special transmission, outside of all doctrine. cuûa ñöùc Phaät "Giaùo ngoaïi bieät truyeàn, baát laäp vaên This I entrust to Mahakashyapa." After this event, töï." Nhöõng vò ñaïi sö thôøi nhaø Toáng ñaõ laøm ra Kashyapa was called Mahakashyapa, thus became nhöõng troïng ñieåm vôùi nhöõng huyeàn thoaïi cuûa hoï — the first patriarch of the Indian transmission “Buddha held up a flower and Kasyapa smiled.” lineage of Ch'an. The story of the Buddha twirling This incident does not appear till about 800 A.D., a flower before his assembly, like the story of the but is regarded as the beginning of the tradition on baby Buddha taking seven steps in each of the which the Ch’an or

Intuitional sect based its cardinal directions, need not be taken literally. existence. In Japanese, the term 'Nenge-misho' The first account of his transmitting the Dharma to means 'smiling and swirling a flower between the Mahakasyapa is set forth in a sutra of Chinese fingers'; a Zen expression that refer to the origin that is dated A.D. 1036, fourteen hundred wordless transmission of the Buddha-dharma from years after the Buddha's time. This was the Sung Sakyamuni Buddha to his student Kashyapa, later period, a peak in the development of Chinese called Mahakashyapa. The transmission from culture when great anthologies, encyclopedias, heart-mind to heart-mind is the beginning of the and directories were being produced. Myth, oral "Special transmission outside the orthodox tradition, and sectarian justification all played a teaching," as Zen calls itself. The story begins role in this codification. The fable of the Buddha with a sutra, the "Ta-fan T'ien-wang Wen Fo twirling a flower filled a great need for connection Ching." In it it is told that once Brahma, the with the founder, and it was picked up highest deity in the Hinduist assembly of gods, immediately and repeated like gospel. The 'Four visited a gathering of disciples of the Buddha on Principles' attributed to Bodhidharma were also Mount Gridhrakuta (Vulture Peak Mountain). He formulated during the Sung period, some six

hundred years after Bodhidharma's time, using taâm vaøo moät ñieåm, 4) Söï hoài töôûng, 5) Kyù öùc (söï some of the same language attributed to the nhôù), 6) Söï löu taâm, 7) Söï ngaãm nghó, 8) Söï töôûng Buddha: 'A special transmission outside tradition, nhôù, 9) YÙ thöùc, 10) Taát caû nhöõng gì khôûi leân töø not established on words or letters.' The Sung trong taâm, 11) Söï tænh thöùc cuûa taâm, vaân vaân. teachers were making important points with their Trong thieàn, khaùi nieäm naày coù moät nghóa rieâng, myths." noùi chung laø khaùc vôùi nghóa trong ngoân ngöõ haèng Nieâm Höông: Daâng höông cuùng Phaät—To take ngaøy. Thuaät ngöõ thieàn naày ñöôïc ruùt ra töø moät chöõ and offer incense. trong tieáng Hoa 'Nien', trong tieáng Nhaät laø 'Nen', Nieâm Loäng: Ñöa ra nhaän xeùt toùm taét veà nhöõng goàm moät yeáu toá laø 'hieän taïi' vaø moät yeáu toá khaùc ñieåm quan troïng cuûa toâng moân—To present a nghóa laø 'taâm, tinh thaàn hay yù thöùc'. "Khoaûnh khaéc comment on a summary of important points of the cuûa yù thöùc," "tinh thaàn höôùng tôùi khoaûnh khaéc school. naày" hay "chuù taâm," vaân vaân, coù veû phuø hôïp vôùi Nieâm Ngöõ: Phaùp Ngöõ Luïc, moät töø ngöõ ñaëc bieät nghóa cuï theå cuûa thuaät ngöõ thieàn naày hôn. Moät trong nhaø Thieàn—To take up and pass on a verbal ñònh nghóa khaùc coù theå laø 'yù nghó phi nhò nguyeân, tradition, a Zen term. maïnh meõ vaø taäp trung,' moät yù nghó khoâng coù ñoái Nieâm Thaûo Laïc Thaûo: Nenso-Rakuso (jap)— töôïng naøo khaùc ngoaøi baûn thaân chính noù —“Sati” Nhaët coû vaø rôi vaøo trong coû. Trong Thieàn, thuaät has the following meanings: 1) Attentiveness, 2) ngöõ naøy coù nghóa laø thaùi ñoä thaønh khaån tích cöïc vaø Fixing the mind strongly on any subject, 3) tieâu cöïc nhoû nhaët trong sinh hoaït haèng ngaøy— Mindfulness, 4) Remembrance, 5) Memory, 6) Picking up weeds and falling into weeds. In Zen, Attentiveness, 7) Reflection, 8) Recollection, 9) the term means "sincere active behavior and Consciousness, 10) All that arise from our mind, trivial

passive behavior in everyday life 11) Wakefulness of mind, and so on. In Zen, idea activities." or thought is a concept that has a special meaning Nieâm Tuïng: Chæ cho nieâm coå vaø tuïng coå—1) that is fairly different from its meaning in the Nieâm Coå, neâu leân nhöõng nguyeân taéc thôøi xöa: To colloquial language. The Zen meaning derives refer to ancient examples; 2) Tuïng Coå, duøng caâu from the Chinese character that is read 'Nen' in thô coù aâm vaän ñeå bình luaän coâng aùn: To utilize a Japanese, which is comprised of one element poem with rhythm to comment koans. meaning 'present' and another element meaning Nieâm Vaán: Ñöa ra coâng aùn vaø neâu ra vaán ñeà, moät 'heart, mind, or consciousness'. 'Moment of hình thöùc hoûi veà coâng aùn trong nhaø thieàn —To consciousness,' 'mind directed toward the present a koan and bring up a subject (topic), a moment,' and 'attention' are thus more accurate form of questioning on koans in Zen. definitions of the concept as it is used in Zen. A Nieâm Xuyeát: Goïi teân lôøi noùi trong thieàn. Ñieàu naày further meaning is 'intensive, concentrated, traùi ngöôïc hoaøn toaøn laïi vôùi moät trong nhöõng ñieåm nondualistic thought,' a thought that has no object quan troïng nhaát cuûa thieàn: "baát laäp vaên töï"— outside itself. Calling out a speech in Zen. This is totally Nieäm Baát Thoái: Khoâng thoái chuyeån trong thieàn opposite to one of the most important points in ñònh—Never receding from pursuing a right line Zen: "not established by words". of thought or mental discipline in dhyana—Non- Nieâm Y: Thaâu nhaët quaàn aùo—To gather up the retreat from mindfulness. garment. Nieäm Bieát: Nieàm An Laïc Saâu Xa: A profound peace. 1) Bieát theo trí phaân bieät cuûa phaøm phu: Smriti-Nieäm: Smrti (skt)—Sati (p)—Kyù öùc khoâng queân vijnanana (skt)—Knowing in accordance with ñoái vôùi caûnh: Recollection—Mindfulness— ordinary people’s knowledge—A thought of Memory—Wrath—Idea—Thought—To think knowing—Discerning thought. on—Remembrance—Thinking of or upon— 2) Nieäm tænh thöùc: Smriti-buddhi or Smriti-jnanin Calling to mind—Reflect—To remember—Nieäm (skt)—A thought of awareness. bao goàm nhöõng nghóa sau ñaây: 1) Söï chaêm chuù, 2) Söï chuù taâm maïnh meõ vaøo vaán ñeà gì, 3) Söï chuù

Nieäm Caûnh Giôùi: Nieäm caûnh giôùi thay ñoåi khoâng tame them with wisdom and skill in means, ngöøng—Thought of non-stop changeable reaching them all, without interruption. environment. Nieäm Chuoãi: See Nieäm chaâu. Nieäm Caên: Smrtindriya (skt)—Faculty of Nieäm Cuï Tuùc: Anussati-tthanani (p)—Six forms mindfulness—Sense of memory—Virtue of of mindfulness—See Luïc Nieäm Phaùp. mindfulness—Naêng löïc cuûa chaùnh nieäm hay nhôù Nieäm Ñònh: Chaùnh nieäm vaø chaùnh ñònh—Correct tôùi chaùnh nieäm, moät trong naêm caên. Nieäm caên chæ memory and correct samadhi. caùi taâm luoân luoân hoäi tuï vaøo Ñöùc Phaät. Noùi moät Nieäm Ñoaïn Chö Phieàn Naõo: Nghó ñeán chuyeän caùch thöïc tieãn, dó nhieân, chuùng ta khoâng theå hoaøn caét ñöùt heát thaûy moïi phieàn naõo—Thought of toaøn queân Ñöùc Phaät duø chæ trong giaây laùt. Khi moät riddance of all passion and delusion. hoïc sinh chuyeân chuù hoïc taäp hay khi moät ngöôøi lôùn Nieäm Ñoâ AÁp: Nghó veà chuyeän tu haønh ôû baát cöù nôi mieät maøi trong coâng vieäc, hoï phaûi taäp trung vaøo naøo cô hoäi khôûi leân, ngay caû nôi

phoá thò oàn aùo naùo moät ñoái töôïng. Thöïc haønh Phaät phaùp cuõng nhö theá. nhieät—Thought of cultivating wherever Trong khi chuyeân chuù vaøo ñoái töôïng rieâng bieät, opportunity arises, even in a noisy city or district. chuùng ta suy nghó: “Ta ñöôïc Ñöùc Phaät Thích Ca Nieäm Giaùc Chi: Satisambojjhanga (skt)—Smrti- cho soáng.” Khi chuùng ta hoaøn thaønh moät coâng vieäc bodhyanga (skt)—Recollection—Moät trong baûy khoù khaên vaø caûm thaáy thanh thaûn, chuùng ta caûm ôn giaùc chi—Holding the memory continually, one Ñöùc Phaät, “Con thaät quaù may maén, con ñöôïc Ñöùc of the Sapta bodhyanga—See Thaát Giaùc Chi. Phaät hoä trì.” Khi moät yù nghó xaáu loùe leâ n trong ñaàu Nieäm Giaùc Chi Tam Muoäi: Smrti-sapta- hay khi boãng döng chuùng ta caûm thaáy noùng giaän, bodhyanga-samadhi (skt)—Samadhi on chuùng ta lieàn töï xeùt mình maø nghó: “Ñaây coù phaûi laø Recollection. con ñöôøng ñöa ñeán Phaät quaû chaêng?” Caùi taâm moïi Nieäm Giôùi: Silanussati (p)—Silamusmrti (skt)— luùc ñeàu giöõ laáy Ñöùc Phaät beân trong laø “nieäm Remember precepts—Mindfulness of morality— caên.”—The root or organ of memory (sense of The recollection of Morality—Nieäm giôùi laø söï memory or right memory), one of the five indriya. nghó nhôù ñeán vieäc trì giôùi. Suy nieäm veà Giôùi Luaät. The mind that always focuses upon the Buddha. Tænh thöùc veà vieäc tu haønh trì giöõ giôùi luaät . Chö Boà Practically speaking, of course, it is impossible for Taùt chaúng boû taâm Boà Ñeà, ñem taát caû thieän caên hoà i us to completely forget the Buddha for even a höôùng chuùng sanh—The recollection of Morality. moment. When a student devotes himself to his The practice of mindfully recollecting the special studies or when an adult is entirely absorbed in his qualities of virtuous conduct. Enlightening Beings work, he must concentrate on one object. Doing so remember precepts because they do not give up accords with the way to Buddhahood. While the aspiration for enlightenment, and dedicate all devoting ourselves to a particular object, we roots of goodness to sentient beings. reflect, “I am caused to live by the Buddha.” Nieäm Hoïc Phaùp Nhö Lai: Thought of learning When we complete a difficult task we feel Buddha Dharma. relieved, we thank the Buddha, saying, “How Nieäm Hoàng Danh Chö Phaät: Thought of names lucky I am! I am protected by the Buddha.” When of all Buddhas. an evil thought flashes across our mind or we Nieäm Hueä: Sati-panna (p)—Mindfulness and suddenly feel angry, we instantly examine wisdom—Chaùnh nieäm vaø trí hueä—Nieäm vaø hueä ourselves, thinking, “Is this the way to song haønh vôùi nhau; hueä tuøy thuoäc vaøo nieäm. Hueä Buddhahood?” The mind that thus keeps the khôûi leân qua söï tænh thöùc nhöõng kinh nghieäm trong Buddha in mind at all times is “sense of memory.” cuoäc soáng vaø ñöôïc aùp duïng vaøo kinh nghieäm hieän Nieäm Chaâu: Nieäm chuoãi—To tell beads. taïi qua tænh thöùc. Tuy nhieân, neáu khoâng coù ñaày ñuû Nieäm Chuùng Sanh: Remember sentient beings— trí hueä thì söï tænh thöùc seõ bò laïm duïng— Trí hueä phöông tieän giaùo hoùa ñieàu phuïc ñeán khaép Mindfulness and wisdom work together; wisdom taát caû khoâng giaùn ñoaïn—Enlightening Beings depends on mindfulness. Wisdom arises through remember sentient beings because they teach and mindfulness of life's experiences and is applied to present experience through mindfulness. Yet,

without sufficient wisdom, mindfulness would be achieved through meditation, one of the five misused. powers or bala, or one of the seven bodhyanga. Nieäm Höông Buoåi Saùng: Incense Praise at According to Lama Khenchen Thrangu in “The morning recitation. Practice of Tranquility and Insight”, the power of Nieäm Khôûi: Thought arises—Suy nghó naûy sinh. mindfulness helps develop mental stability called Nieäm Khôûi Töùc Giaùc: Haønh giaû tu Thieàn neân luoân the re-established settlement. This means that nhôù trong Thieàn taäp: "Khi moät suy nghó hay hình when one is meditating, thoughts will arise and aûnh naûy sinh, lieàn bieát."—Zen practitioners one becomes aware that one has become always remember in Zen practice: "When a distracted by them. One returns to the state of thought or an image arises, just be aware of it." meditation. When there is a distraction that takes Nieäm Kinh: Ñoïc kinh hay tuïng kinh—To read one away from resting in meditation, one is able prayers—To repeat the sutras. to return to one’s state of meditation repeatedly. Nieäm Laïc: Upasamanussati (p)—Recollection of This power of mindfulness also develops the stage peace—Suy nieäm veà traïng thaùi thanh bình an laïc. of mental stability, called intensified settlement, Quaùn chieáu veà söï an laïc cuûa Nieát Baøn—The in which the mind that has been broadly focused is recollection of peace. The contemplation on the now focused very narrowly. The mind, for peaceful attributes of Nibbana. instance, is narrowly focused on an object. The Nieäm Laäu: Doøng trí nhôù cuûa aûo töôûng—The purpose of this kind of meditation is to focus the leakages or stream of delusive memory. mind on something very subtle. Nieäm Luïc Töï Di Ñaø: To recite Amitabha Buddha. Nieäm Ngoân: Taâm nieäm theá naøo thì mieäng noùi ra Nieäm Löïc: Smrtibala (skt)—Nenriki (jap)—Naêng theá aáy—As the mind remember, so the mouth löïc cuûa chaùnh nieäm—Force of mindfulness— speaks; also the words of memory. Power of mindfulness—Söùc maïnh cuûa söï caûnh Nieäm Nhö YÙ Thaàn Tuùc: Citta-rddhi-pada (skt)— giaùc hay laø söï chuù taâm ñaït ñöôïc nhôø thieàn ñònh. Taâm Thaàn Tuùc—Intense concentration or Söùc chuyeân nieäm coù theå dieät tröø ñöôïc aûo töôûng giaû thoughts—Sufficience of concentration—Intense taïo. Söùc maïnh cuûa söï caûnh giaùc hay laø söï chuù taâm concentration—Moät trong Töù Nhö YÙ Tuùc. Mong ñaït ñöôïc nhôø thieàn ñònh, moät trong nguõ löïc hay muoán ghi nhôù phaûi thöïc haønh chaùnh phaùp. ÔÛ ñaây moät trong thaát boà ñeà phaàn. Theo Laït Ma vò Tyø Kheo tu taäp taâm thaàn tuùc caâu höõu vôùi tinh Khenchen Thrangu trong “Thöïc Haønh veà Thieàn taán thöïc hieän Taâm Thieàn Ñònh—One of the four Chæ vaø Thieàn Quaùn”, naêng löïc cuûa chaùnh nieäm sufficiences. Endeavor to remember to practice laøm phaùt trieån söï oån ñònh tinh thaàn goïi laø taùi oån correct dharmas. Memory or intense holding on to ñònh (laäp laïi söï oån ñònh). Nghóa laø khi chuùng ta the position reached. Here a monk develops ñang haønh thieàn, nhöõng tö töôûng seõ khôûi leân vaø concentration of consciousness accompanied by chuùng ta bò kích ñoäng bôûi chuùng. Naêng löïc chaùn h effort of the thought power—See Töù Nhö YÙ Tuùc. nieäm giuùp chuùng ta trôû laïi söï oån ñònh. Khi coù moät Nieäm Nhö YÙ Tuùc: Citta-rddhi-pada (p)—Söùc söï kích ñoäng mang chuùng ta ra khoûi söï döøng nghæ, mong muoán ghi nhôù phaûi thöïc haønh

chaùnh phaùp chính naêng löïc cuûa chaùnh nieäm seõ giuùp chuùng ta trong coõi duïc—Intense concentration—See Töù trôû laïi traïng thaùi thieàn. Naêng löïc naày cuõng giuùp Nhö YÙ Tuùc. phaùt trieån traïng thaùi bình oån tinh thaàn, goïi laø taêng Nieäm Nieäm: Khana-khana (p)—Ksana-ksana cöôøng tính oån ñònh, trong ñoù taâm ñaõ ñöôïc taäp (skt)—Khoaûng caùch giöõa hai nieäm quaù ngaén, trung, baây giôø ñöôïc taäp trung raát kyõ löôõng treân moät khoâng theå xen taïp bôûi baát cöù thöù gì—A ksana is ñoái töôïng. Muïc ñích cuûa loaïi thieàn ñònh naày laø ñeå the ninetieth part of the duration of a thought—An taäp trung taâm treân ñoái töôïng naøo ñoù raát vi teá—The instant—Thought after thought—Perpetual and faculty of alertness, mindfulness or power of simultaneous transformations of thought. memory which is achieved through meditation. Nieäm Nieäm Dieät: Nieäm dieät trong töøng giaây töøng Faculty of alertness or force of mindfulness, which phuùt—Moment to moment extinction. destroys falsity. The faculty of alertness, Nieäm Nieäm Nhaát Nhaát: Nen-nen-Ichi-Ichi (jap)— mindfulness or force of mindfulness which is Trong Thieàn, thuaät ngöõ dieãn taû nhöõng söï kieän cuï

theå, söï hieän höõu cuûa moät hình aûnh ngay trong luùc Buddha is basically complete. To see your own naøy—Image-image is one-one. In Zen, the term nature in every thought is the Reward body of the describes concrete facts, the existence of an Buddha. When the Reward body thinks and image at a moment. calculates, it is the Transformation body of the Nieäm Nieäm Phaân Bieät: Phaân bieät töø luùc naøy qua Buddha. Awaken and cultivate by your own luùc khaùc—Discriminate from moment to moment. efforts the merit and virtue of your self-nature. Nieäm Nieäm Thaát: Söï maát chaùnh nieäm trong töøng That is truly taking refuge. The skin and flesh of giaây phuùt—Loss in each thought-moment. the physical body are like an inn to which you Nieäm Nieäm Töï Taùnh Töï Kieán: To see your own cannot return. Simply awaken to the three bodies nature in every thought— Theo Kinh Phaùp Baûo of your self-nature and you will understand the Ñaøn, chöông thöù saùu, Luïc Toå daïy: “Naøy thieän tri self-nature Buddha. I have a verse without marks. thöùc! Töø Phaùp thaân suy nghó töùc laø Hoùa thaân Phaät, If you can recite and memorize it, it will wipe nieäm nieäm töï taùnh töï kieán töùc laø Baùo Thaân Phaät, töï away accumulated aeons of confusion and ngoä töï tu, töï taùnh coâng ñöùc, aáy laø chôn thaät quy y. offenses as soon as the words are spoken. The Da thòt laø saéc thaân, saéc thaân ñoù laø nhaø cöûa, khoâng verse runs: noùi laø quy y vaäy. Chæ ngoä töï taùnh ba thaân töùc laø A confused person will foster blessings, bieát ñöôïc töï taùnh Phaät. Toâi coù moät baøi tuïng Voâ but not cultivate the Way Töôùng, neáu ngöôøi hay trì tuïng, ngay nôi lôøi noùi And say, “To practice for the blessings is lieàn khieán cho oâng, toäi meâ töø nhieàu kieáp, moät luùc practice of the way.” lieàn tieâu dieät. Tuïng raèng: While giving and making offerings bring Ngöôøi meâ tu phöôùc chaúng tu ñaïo, blessings without limit, Chæ noùi tu phöôùc lieàn laø ñaïo, It is in the mind that the three evils have their Boá thí cuùng döôøng phöôùc voâ bieân, origins. Trong taâm ba aùc xöa nay taïo. By seeking blessings you may wish to obliterate Nghó muoán tu phöôùc ñeå dieät toäi, offenses. Ñôøi sau ñöôïc phöôùc, toäi vaãn coøn, But in the future, though you are

blessed, Chæ höôùng trong taâm töø toäi duyeân, offenses still remain. Moãi ngöôøi töï taùnh chôn saùm hoái. You ought to simply strike the evil conditions Chôït gaëp Ñaïi Thöøa chôn saùm hoái, from your mind. Töø taø haønh chaùnh töù khoâng toäi, By true repentance and reform within your own Hoïc ñaïo thöôøng nôi töï taùnh quaùn, self-nature. Töùc cuøng chö Phaät ñoàng moät loaïi. A sudden awakening: the true repentance and Toå ta chæ truyeàn phaùp ñoán giaùo, reform of the Great Vehicle; Khaép nguyeän kieán taùnh ñoàng moät theå. You must cast out the deviant, Neáu muoán ñôøi sau tìm Phaùp thaân, and practice the right, to be without offense. Lìa caùc phaùp töôùng trong taâm röûa saïch. To study the Way, Noã löïc töï thaáy chôù lô laø, Always look within your own self-nature; Moät nieäm chôït döùt moät ñôøi thoâi. You are then the same in kind and lineage as Neáu gaëp Ñaïi Thöøa ñöôïc thaáy taùnh, all Buddhas. Thaønh taâm cung kính chaáp tay caàu. Our Patriarch passed along only this Toå noùi: “Naày thieän tri thöùc! Phaûi tuïng laáy, y ñaây tu Sudden Teaching, haønh, ngay nôi lôøi noùi maø thaáy taùnh, tuy caùch toâi Wishing that all might see the nature and ngaøn daëm nhö thöôøng ôû beân caïnh toâi; moät lôøi noùi Be of one substance. naày maø chaúng ngoä töùc laø ñoái dieän vôùi toâi maø caùch In the future if you wish to find the xa ngaøn daëm, ñaâu caàn töø xa ñeán ñaây. Traân troïng ñi Dharma-body, ñöôïc an vui.”—According to the Flatform Sutra, Detach yourself from Dharma marks and Chapter Six, the Sixth Patriarch taught: “Good Inwardly wash the mind. Knowing Advisors, the Dharma body of the Strive to see it for yourself and

Do not waste your time, of a Buddha (audibly or inaudibly)—The For when the final thought has stopped recollection of the Buddha—Remember Your life comes to an end. Buddhas—Suy nieäm veà Ñöùc Phaät—Muïc ñích Enlightenment to the Great Vehicle tröôùc maét cuûa vieäc nieäm Phaät laø ñaït ñöôïc nhaát You can see your nature; taâm, töø nhaát taâm ngöôøi ta coù theå töø töø thaáy taùnh ñeå So reverently join your palms, roài ñaït ñöôïc muïc ñích toái haäu laø Phaät quaû . Nieäm And seek it with all your heart. Phaät ôû moät loã loâng thaáy voâ löôïng Phaät khai ngoä taát The Master said, “Good Knowing Advisors, all of caû taâm chuùng sanh—Mindfulness of the Buddha. you should take up this verse and cultivate The intermediate goal of Buddha Recitation is to according to it. If you see your nature at the achieve one-pointed mind; from one-pointed mind moment these words are spoken, even if we are a gradually one can see one’s own nature or to thousand miles apart you will always be by my achieve the ultimate goal of Buddhahood. side. If you do not awaken at the moment of Enlightening Beings remember Buddhas because speaking, then, though face to face, we are a they see infinite Buddhas in a single pore opening thousand miles apart, so why did you bother to the minds of all sentient beings. come from so far? Take care of yourselves and go Nieäm Phaät Chöùng Tín Keä: Nembutsu-shoshin-ge well.” (jap)—Söu taäp nhöõng baøi keä veà Tònh Ñoä cuûa ngaøi Nieäm Nieäm Töông Tuïc: 1) Söï töông tuïc khoâng Shiran—The Hymn of Nembutsu and True Faith, ngöøng nghæ: Unbroken continuity; 2) Söï töông tuïc Shinran's Collection of Passages Concerning the cuûa nieäm nieäm hay thieàn quaùn vaøo moät

vaät theå: Pure Land. Continuing instant in unbroken thought or Nieäm Phaät Ñöôøng: Buddha Recitation Hall. meditation on a subject; 3) Nieäm Phaät töông tuïc Nieäm Phaät Giaû: Haønh giaû tu haønh baèng caùch nieäm khoâng ngöøng: Unceasing intonation (invocation) of Phaät, ñaëc bieät laø Phaät A Di Ñaø, vôùi hy voïng ñöôïc a Buddha's name. vaõng sanh Cöïc Laïc—One who repeats the name Nieäm Nieäm Voâ Thöôøng: Moment-to-moment of a Buddha, especially Amitabha, with the hope impermanence—Things in motion, manifestly of entering the Pure Land. transient—Unceasing change—Heát thaûy caùc phaùp Nieäm Phaät Phaùp Taêng Giôùi Thí Thieân: Anussati- höõu vi sinh dieät khoâng döøng truï trong töøng saùt na—tthanani (p)—Six forms of mindfulness—See Luïc No-permanence of Instant after instant, i.e. the Nieäm Phaùp. impermanence of all phenomena. Nieäm Phaät Quaùn: Observation of mindfulness of Nieäm Nieäm Xuaát Sanh Trí: Trí cuûa chö Phaät— the Buddha. Instantly creative knowledge. Nieäm Phaät Tam Muoäi: Nembutsu-samadhi Nieäm Nôi Tu Haønh Vaéng Veû: Thought of (jap)—Buddha Recitation Samadhi—Buddha tranquility—Thought of cultivating in a monastery. recollection samadhi—Samadhi of recollection of Nieäm Phaùp: Dhammanussati (p)—Dharmanusmrti Amitabha—Khi nieäm Phaät, haønh giaû phaûi chuù taâm (skt)—To pray to the Dharma—Mindfulness of the nghó töôûng ñeán phaùp thaân Phaät. Trong khi nieäm Dharma—Mindfulness of mental states— Phaät, haønh giaû neân thôû ra voâ ñeàu ñaën theá naøo maø Remember the Teaching—Suy nieäm veà giaùo mình caûm thaáy thoaûi maùi nhaát, chöù ñöøng göôïng eùp phaùp, chaúng rôøi chuùng hoäi cuûa caùc Ñöùc Nhö Lai— thôû daøi thôû ngaén; vì göôïng eùp seõ coù nguy cô bònh Recollection of the dharma, Enlightening Beings ñöôøng hoâ haáp. Ngöôøi laøm coâng quaû giuùp vieäc nhaø remember the Teaching because they do not leave beáp doát naùt, maët maøy lem luoác, nhöng chuyeân trì the assemblies of all Buddhas. nieäm hoàng danh Phaät seõ thaønh töïu vaõng sanh Cöïc Nieäm Phaùp Voâ Ngaõ: Thought of non-self things— laïc; ngöôïc laïi ngöôøi thoâng minh ñónh ngoä maø chæ See Töù Nieäm Xöù. nhaøn ñaøm hyù luaän, thì chuyeän vaøo ñòa nguïc laø Nieäm Phaät: Buddhanusmrti (skt)—Buddhanussati khoâng theå nghó baøn. Ñieàu naøy cuõng khoâng sai khaùc (p)—Nembutsu (jap)—Buddha recitation— vôùi haønh giaû tu thieàn—During repeating the Buddha remembrance—Mindfulness of the Buddha's name, the individual whole-heartedly Buddha—To pray to Buddha—To repeat the name thinks of the appearance of the Buddha or of the

Dharmakaya. During reciting the Buddha's name, name of Amitabha, no matter how evil his life one should inhale and exhale regularly and may have been in the past, will acquire the merits comfortably; try not to lengthen or shorten your of Amitabha and be received into Western normal breath span because by trying to lengthen Paradise. or shorten your breath, you may develop a Nieäm Quang Thieân Vöông: Light of respiratory problem. A person who come to the Mindfulness—Moät trong möôøi Hoùa Laïc Thieân temple to help in the kitchen, dull-witted, and face Vöông—See Hoùa Laïc Thieân Vöông. is covered with soot, but diligently practises Nieäm Taêng: Sanghanussati (p)—The recollection Buddha recitation will surely achieve the Pure of

the Sangha—Mindfulness of the Sangha Land rebirth; in contrast, an intelligent person Remember the harmonious Community—Suy spends all time in gossiping, rebirth in hells is nieäm veà Taêng Ñoaøn, vì nôi taát caû theá gian hoï luoân inconceivable. This is also applied to Zen noái tieáp thaáy chö Boà Taùt khoâng thoâi döùt— practitioners. Enlightening Beings remember the harmonious Nieäm Phaät Thò Thuøy?: Who is the one who Community because they continually see recites the name of Buddha?—See Coâng AÙn Nieäm enlightening beings in all worlds. Phaät Thò Thuøy? Nieäm Taâm: Mindfulness of the mind—Mind of Nieäm Phaät Thieàn: Zen and Pure Land—Thieàn vaø Rememberance—Unforgetfulness or the mind that Tònh ñoä khoâng hai. Neáu lieãu ngoä thì lieãu ngoä caû resides in mindfulness—Chaân tín roõ raøng, taát caû hai; ví baèng meâ môø thì meâ môø caû hai, vì duø thieàn vieân thoâng. Ba thöù aám, xöù, giôùi khoâng theå laøm hay tònh ñoä cuõng ñeàu quy taâm, ngoaøi taâm khoâng ngaïi. Nhö theá cho ñeán quaù khöù vò lai voâ soá kieáp, phaùp—Zen and Pure Land have always been non- boû thaân naày thoï thaân khaùc, bao nhieâu taäp khí ñeàu dual. If we thoroughly understand one, we hieän ra tröôùc. Ngöôøi thieän nam ñoù ñeàu coù theå ghi thoroughly understand both. If we fail to nhôù khoâng soùt. Ñoù goïi laø nieäm taâm truï—When understand one, we will fail on both, Zen or Pure true faith is clearly understood, then perfect Land focus on “Mind.” There are no dharmas penetration is total, and the three aspects of outside the mind. skandhas, places, and realms are no longer Nieäm Phaät Toâng: Buddha-Recitation school— obstructions. Then all their habits throughout Toâng phaùi laáy vieäc xöng tuïng hoàng danh Ñöùc Phaät innumerable kalpas of past and future, during A Di Ñaø vôùi chuû ñích caàu nguyeän vaõng sanh Cöïc which they abandon bodies and receive bodies, Laïc laøm toân chæ, ñöôïc saùng laäp bôûi caùc ngaøi Ñaïo appear to them now in the present moment. These Xöôùc, Thieän Ñaïo vaø caùc vò khaùc vaøo thôøi nhaø good people can remember everything and forget Ñöôøng—The sect which repeats only the name of nothing. This is called “The mind that resides in Amitabha with the intention to go to (be reborn) mindfulness.” the Western Paradise after death, founded in the Nieäm Taâm Voâ Thöôøng: Thought of impermanent T’ang dynasty by Tao-Ch’o, Shan-Tao, and others. mind—See Töù Nieäm Xöù. Nieäm Phaät Trôï Haïnh: Nembutsu-assisting Nieäm Thaân: Kayagata-sati (p)—Kayanupassana actions—Nieäm Phaät Trôï Haïnh ñöôïc thieát laäp bôûi (p)—Kayagatasmrti (skt)—Body Contemplation— sö Nguyeân Tính trong söu taäp nhöõng baøi vieát thieát Mindfulness of the body—Mindfulness occupied yeáu veà Vaõng Sanh Tònh Ñoä Toaùt Yeáu—Buddha- with the body—Thaân Nieäm Xöù—Söï quaùn saùt nôi recitation-assisting actions. They were established thaân—Suy nieäm hay tænh thöùc veà thaân. Quaùn by Genshin in his Collection of Essential Passages töôûng veà 32 phaàn cuûa thaân theå nhö toùc, loâng, Concerning Birth in the Pure Land. moùng, raêng, da, xöông, tuûy, vaân vaân. Quaùn nieäm Nieäm Phaät Vaõng Sanh: Buddha recitation with veà thaân (tö duy hay traàm tö veà thaân theå con ngöôøi). the purpose of rebirth in the Pure Land—Moät Söï chuù taâm taäp trung vaøo thaân theå, moät trong boán ngöôøi chæ caàn nieäm Phaät, thì duø trong quaù khöù cô sôû chuù taâm. Noù bao goàm vieäc ñi, ñöùng, naèm, ngöôøi aáy coù

phaïm phaûi loãi laàm, vaãn ñöôïc phöôùc ngoài vaø baát cöù hoaït ñoäng thaân theå naøo. Phaùp quaùn ñöùc cuûa Phaät A Di Ña vaø ñöôïc nhaän veà Taây nieäm thaân khoâng phaûi chæ bao goàm coù phaùp nieäm phöông Cöïc Laïc—If a person merely repeat the hôi thôû, nhö thôû vaøo, thôû ra, maø coøn laø nhöõng phaùp

khaùc nöõa nhö nieäm veà baûn chaát oâ tröôïc cuûa cô theå. Nieäm Thaát: Thaát nieäm—Söï maát chaùnh nieäm— Ñoái vôùi caùc baïn treû, khoâng luùc naøo maø caùc baïn Loss of mindfulness. thích quaùn söï baát tònh cuûa cô theå naøy. Tuy nhieân, Nieäm Thí: Caganussati (p)—Tyagamusmrti daàu thích hay khoâng thích, neáu chuùng ta chòu khoù (skt)—The Almsgiving or renunciation (practice of coi laïi thaân naøy moät caùch khaùch quan, chuùng ta seõ renouncing)—Recollection of generosity—Suy chaúng bao giôø tìm thaáy caùi gì ñeïp ñeõ nôi thaân naøy nieäm veà Taâm Boá Thí. Tænh thöùc veà vieäc tu haønh caû. Saéc ñeïp naøy chæ laø beà ngoaøi cuûa lôùp da. Kyø haïnh boá thí—Recollection of generosity which thaät toaøn thaân mình chæ laø moät khoái ueá tröôïc. Daàu involves mindful reflection on the special qualities treû hay giaø chuùng ta cuõng neân thaáu hieåu söï thaät of generosity. cuûa thaân naøy, vaø nhöõng söï kieän maø chuùng ta gaëp Nieäm Thieân: Devanusmrti (skt)—Devatanussati phaûi nhö sanh, laõo, beänh vaø töû. Thaät vaäy, töø khi (p)—The recollection of the devas. sanh ra ñôøi, cuoäc soáng cuûa chuùng ta luoân ñang bò 1) Suy nieäm veà chö Thieân—The recollection of laõo, beänh vaø töû laán daàn. Quan nieäm naøy khoâng bi the devas: Nieäm duïc giôùi Thieân hay nieäm quan maø cuõng khoâng laïc quan. Ngöôøi Phaät töû Tam Giôùi Thieân, moät trong saùu loaïi Duïc khoâng neân nghó raèng caùi nhìn vaøo ñôøi soáng vaø theá Thieân (Tieåu Thöøa noùi nieäm Duïc giôùi Thieân, gian cuûa ñaïo Phaät laø ñen toái buoàn thaûm. Ngöôøi Ñaïi Thöøa noùi nieäm Tam Giôùi Thieân). Suy Phaät töû luoân hieåu raèng ñôøi laø khoå, nhöng hoïi luoân nieäm veà chö Thieân ñöôïc thöïc taäp baèng caùch kinh qua cuoäc soáng baèng nuï cöôøi—The suy nieäm nhö vaày: “Chö Thieân ñöôïc sanh ra contemplation of the thirty-two repulsive parts of trong nhöõng traïng thaùi sieâu vieät vì hoï coù the body, hair of the head, hairs of the body, nails, nhöõng phaåm haïnh tín, giôùi, boá thí, vaø trí hueä. teeth, skin, flesh, sinews, bones, marrow, etc. Ta cuõng coù nhöõng phaåm haïnh aáy.” Ñeà muïc Mindfulness directed toward the body, one of the haønh thieàn naày laø ñeà muïc tu thieàn tænh thöùc veà four foundations of mindfulness. It is a nhöõng phaåm haïnh ñaëc bieät vôùi söï chöùng kieán mindfulness on walking, standing, lying, and cuûa chö Thieân—The Heaven (deva) with its sitting and or any bodily actitivies. Body prospective joys. One of the six devalokas, contemplation includes not only breathing in and that of recollection and desire. The breathing out (anapanasatti), but also other types recollection of the devas is practised by such as the reflection on the defilement of the mindfully considering: “The deities are born body (asubha). To the youth, at no time you like to in such exalted states on account of their faith, regard the body as foul. However, whether we morality, learning, generosity, and wisdom. I like it or not, if we review this body objectively too possess these same qualities.” This we will never find anything beautiful in our own meditation subject is a term for mindfulness body. Beauty is only

on the surface of the skin. In with the special qualities of one's own faith, fact, our whole body is only a heap of impure etc., as its objects and with the devas standing parts. Young or old, it is good to understand the as witnesses. real nature of this body, and the fact that we all 2) Thöôøng ghi nhôù Boà Taùt Nhöùt Taâm Boå Xöù taïi confront birth, aging, sickness and death. From the Ñaâu Suaát Thieân cung: Remember heaven— time of birth, our body keeps changing with old Enlightening Beings remember heaven age, sickness, and death. This view of life is because they always keep in mind the neither pessimistic nor optimistic. Buddhists enlightening beings in the heaven of should not regard that Buddhist outlook on life and happiness who are to become Buddhas in the the world is a gloomy one. Buddhists always next lifetime. understand that life is suffering, but they always 3) Teân cuûa moät vò Taêng AÁn Ñoä: Name of an smile as they walk through life—See Thaân Haønh Indian monk. Nieäm Tu Taäp and Töù Nieäm Xöù. Nieäm Thoï: Mindfulness of feelings—See Töù Nieäm Thaân Baát Tònh: Thought of the impure Nieäm Xöù. body—See Töù Nieäm Xöù. Nieäm Thoï Thò Khoå: Thought of sufferings caused by senses—See Töù Nieäm Xöù.

Nieäm Thuaàn (1587-1659): Teân cuûa moät vò danh roäng lôùn—Enlightening Beings remember Taêng Trung Hoa vaøo thôøi nhaø Minh (1368-1644)— relinquishment because they know all Name of a Chinese famous monk who lived in the enlightening beings' practices of relinquishment Ming Dynasty in China. increase magnanimous generosity. Nieäm Trì: Duy trì trí nhôù khoâng giaùn ñoaïn—To Nieäm Xöù: Smrtyupasthana (skt)—Base of apprehend and to hold in memory. mindfulness—Foundation of mindfulness—Nieäm Nieäm Tröôùc: Töø loaïn nieäm daãn ñeán chaáp tröôùc xöù coù nghóa laø duøng trí ñeå quaùn saùt caûnh. Nieäm xöù vaøo aûo töôûng—Through perverted memory to laø neàn taûng suy nghó hay duøng trí ñeå quaùn saùt cling to illusion. caûnh. Theo Kinh Trung A Haøm: "Toâi nghe nhö Nieäm Tuïng: Japa (skt)—Nieäm hoàng danh moät vò vaày. Moät thuôû noï Theá Toân ôû xöù Caâu Laâu, Kieàm Phaät: To recite, repeat, intone the name of a Ma Saét Ñaøm laø ñoâ thò cuûa xöù Caâu Laâu. Roài Theá Buddha—Nieäm Ñaø La Ni hay nieäm chuù: To recite Toân goïi caùc Tyø Kheo: 'Naøy caùc Tyø Kheo." Caùc Tyø a dharani or spell. Kheo vaâng ñaùp Theá Toân: "Baïch Theá Toân!" Theá Nieäm Töû: Marana-smrti (skt)—Marananussati Toân thuyeát nhö sau. Naày caùc Tyø Kheo, ñaâ y laø con (p)—The recollection of death—Nghó nhôù ñeán söï ñöôøng ñoäc nhaát ñöa ñeán thanh tònh cho chuùng taát yeáu cuûa caùi cheát (ñeå tinh taán tu taäp). Suy nieäm sanh, vöôït khoûi saàu naõo, dieät tröø khoå öu, thaønh töïu veà söï cheát. Quaùn töôûng veà caùi cheát laø chaéc chaén, chaùnh trí, chöùng ngoä Nieát Baøn. Ñoù laø Töù Nieäm Xöù. caùi cheát ñeán baát ngôø, vaø khi cheát ngöôøi ta phaûi boû Theá naøo laø boán? Naày caùc Tyø Kheo, ôû ñaây Tyø kheo heát moïi thöù—Mindfulness of the inevitability of soáng quaùn nieäm thaân theå treân thaân theå, nhieät taâm, death. The recollection of death or the discourse tænh giaùc, chaùnh nieäm ñeå cheá ngöï tham öu ôû ñôøi; on mindfulness of death. The contemplation on the soáng quaùn nieäm caûm thoï treân caùc caûm thoï, nhieät fact that one's own

death is absolutely certain, that taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï tham öu ôû the arrival of death is utterly uncertain, and that ñôøi; soáng quaùn nieäm taâm thöùc treân taâm thöùc, nhieät when death comes one must relinquish everything. taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï tham öu ôû Nieäm Töùc: Anapanasati (p)—Recollection of ñôøi; soáng quaùn phaùp treân caùc phaùp (hay ñoái töôïng Breath—Suy nieäm veà hôi thôû. Tænh thöùc veà caûm cuûa taâm thöùc nôi caùc ñoái töôïng taâm thöùc), nhieät giaùc xuùc chaïm cuûa nhöõng vuøng phuï caän hai loå muõi taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï tham öu ôû hay moâi treân khi khoâng khí aäp ñeán luùc ta thôû vaøo ñôøi.'" Tænh thöùc veà thaân quan heä tôùi vieäc tu taäp thôû ra—Mindfulness of breathing. The tænh thöùc veà söï thôû vaøo vaø thôû ra, nhöõng uy nghi ñi, attentiveness to the touch sensation of in-breath ñöùng, naèm, ngoài, vaân vaân, quaùn töôûng nhöõng phaàn and out-breath in the vicinity of the nostrils or khaùc nhau cuûa thaân chæ laø moät toång hôïp cuûa nhieàu upper lip, whether the air is felt striking as one yeáu toá laøm thaønh. Tænh thöùc veà thoï chæ söï tu taäp breathes in and out. tænh thöùc veà vui, buoàn, khoâng vui khoâng buoàn, vaø Nieäm Töông Tuïc: Continual mindfulness—Söï chaáp nhaän baûn chaát taïm thôøi cuûa chuùng. Tu taäp tænh thöùc lieân tuïc khoâng ngöøng. tænh thöùc veà taâm bao goàm tænh thöùc nhöõng nieäm Nieäm Voâ Dieät: Endless thought—Nieäm khoâng khôûi leân roài bieán ñi, phaân loaïi chuùng nhö meâ môø, giaûm hay tænh thöùc khoâng cuøng taän. khoâng meâ môø, phieàn naõo, khoâng phieàn naõo. Cuoái Nieäm Voâ Thaát: Impeccability of mind—YÙ khoâng cuøng laø tænh thöùc veà phaùp töùc laø tu taäp tænh thöùc loãi hay khoâng bao giôø thaát nieäm, moät trong möôøi baûn chaát cuûa vaïn höõu, chuùng khôûi leân vaø bieán ñi taùm ñieàu khoâng loãi theo Ñaïi Trí Ñoä Luaän— theá naøo, vaø thoâng hieåu thaønh phaàn cuûa chuùng. Perfection of memory, one of the eighteen Trong Phaät giaùo Ñaïi Thöøa, söï tænh thöùc veà thaân, distinctive characteristics or unique qualities of thoï, taâm vaø phaùp ñöôïc phoái hôïp vôùi thieàn taäp ñeå Buddhas—See Voâ Thaát Nieäm. nhaän bieát taát caû nhöõng thöù aáy ñeàu khoâng coù thöïc Nieäm Voâ Thöôøng: Instant after instant, always taùnh hieän höõu—The presence in the mind of all think about "no permanence." memories, or the region which is contemplated by Nieäm Xaû: Tyagamusmrti (skt)—Mindfulness of memory or objects on which memory or the letting go—Remember relinquishment—Bieát raát thought should dwell. "Smrtyupasthana" means roõ taát caû Boà taùt haïnh xaû taêng tröôûng, taâm boá thí the presence in the mind of all memories, or the

region which is contemplated by memory, or meditation that perceives them as being empty of objects on which memory or the thought should inherent existence—See Töù Nieäm Xöù. dwell. "Smrtyupasthana" is a Sanskrit term for Nieäm Xöù Giaùc Phaàn Tam Muoäi : Sapta- "establishments of mindfulness," according to the bodhyangani-samadhi (skt)—Sambojjhanga- Majjhima Nikaya: "Thus, I have heard. On one samadhi (p)—See Thaát Giaùc Chi Tam Muoäi. occasion, the Blessed One was living in the Kuru Nieân: A year. country at a town of the Kurus named Nieân Giaùm: Yearbook. Kammasadhamma. There He addressed the Nieân Giôùi: Soá naêm thuï

giôùi—The number of years Bhikkhus thus: “Bhikkhus.” “Venerable sir,” they since receiving the commandments. replied. The Blessed One said. Bhikkhus, this is Nieân Kî: Ngaøy gioã (kî)—Anniversary of a death the direct path for the purification of beings, for and the ceremonies associated with it. surmounting (overcoming) sorrow and Nieân Laïp: Cuoái naêm—The end of a year. lamentation, for the disappearance of pain and Nieân Maõn Thoï Cuï: Nhaän cuï tuùc giôùi, thí duï nhö grief, for the attainment of the true Way, for the thoï cuï tuùc giôùi vaøo tuoåi 20—To receive full realization of Nibbana, namely, the four commandments, i.e. be fully ordained at the foundations of mindfulness. What are the four? regulation age of 20. Here, Bhikkhus, a Bhikkhu abides contemplating Nieân Thieáu Tònh Haïnh: Ngöôøi tònh haïnh treû—A the body as a body, ardent, fully aware, and young brahman. mindful, having put away covetousness (envy) and Nieân Tinh: Ngoâi sao vaän meänh cuûa moät caù nhaân grief for the world. He abides contemplating trong naêm—The year-star of an individual. feelings as feelings, ardent, fully aware, and Nieân Traùng Kieâu: Yobbana-mado (p)—Kieâu maïn mindful, having put away covetousness and grief vì tuoåi traùng nieân—Intoxciation with youth. for the world. He abides contemplating mind as Nieân Tueá: Ayu (p)—Age—Years of age—Tuoåi. mind, ardent, fully aware, and mindful, having put Nieäp Phaù: Tham cöùu minh baïch—An explicit away covetousness (envy) and grief for the world. investigation. He abides contemplating mind-objects as mind- Nieát: Buøn laày: Muddy—Buøn ñen trong ñaùy ao: objects, ardent, fully aware, and mindful, having Black mud at the bottom of a pool—Nhuoäm ñen: put away covetousness (envy) and grief for the To blacken—Ueá nhieãm: To defile. world.” Mindfulness of the body involves Nieát Baøn: Nirvana (skt)—Nibbana (p)—Baùt Neâ cultivating awareness of inhalation and Hoaøn—Baùt Nieát Baøn—Baùt Nieát Baøn Na—Neâ exhalation, physical postures such as walking, Vieát—Neâ Hoaøn—Neâ Baïn—Nieát Baøn Na— standing, lying, and sitting, etc., awareness of Nirvana goàm ‘Nir’ coù nghóa laø ra khoûi, vaø ‘vana’ bodily activities and functions, contemplation of coù nghóa laø khaùt aùi. Nieát Baøn coù nghóa laø thoaùt the various parts of the body, and analysis of the khoûi luaân hoài sanh töû, chaám döùt khoå ñau, vaø hoaøn elements that make up the body. Mindfulness of toaøn tòch dieät, khoâng coøn ham muoán hay khoå ñau feelings refers to cultivating awareness of feelings nöõa (Tòch dieät hay dieät ñoä). Nieát Baøn laø giai ñoaïn as pleasant, unpleasant, and neutral, and cuoái cuøng cho nhöõng ai ñaõ döùt tröø khaùt aùi vaø chaám recognizing their transitory nature. The training in döùt khoå ñau. Noùi caùch khaùc, Nieát Baøn laø chaám döùt mindfulness of mind consists in becoming aware voâ minh vaø ham muoán ñeå ñaït ñeán söï bình an vaø töï of the arising and passing away of thoughts and do noäi taïi. Nieát Baøn vôùi chöõ “n” thöôøng ñoái laïi vôùi categorizing them as deluded or non-deluded, sanh töû. Nieát baøn coøn duøng ñeå chæ traïng thaùi giaûi afflicted nor no-afflicted. The final element refers thoaùt qua toaøn giaùc. Nieát Baøn cuõng ñöôïc duøng theo to cultivating awareness of the nature of the nghóa trôû veà vôùi taùnh thanh tònh xöa nay cuûa Phaät phenomena of experience, how they arise and taùnh sau khi thaân xaùc tieâu tan, töùc laø trôû veà vôùi söï pass away,

and understanding that they are töï do hoaøn toaøn cuûa traïng thaùi voâ ngaïi. Traïng thaùi composite. In Mahayana, mindfulness of body, toái haäu laø voâ truï Nieát Baøn, nghóa laø söï thaønh töïu töï feelings, mind, and phenomena is combined with do hoaøn toaøn, khoâng coøn bò raøng buoäc ôû nôi naøo nöõa. Nieát Baøn laø danh töø chung cho caû Tieåu Thöøa

laãn Ñaïi Thöøa. Vôùi haønh giaû tu Thieàn, khi baïn hieåu of a return to the original purity of the Buddha- roõ voâ ngaõ thì seõ hieåu roõ Nieát ban tòch tónh. Chöõ nature after the disolution of the physical body, "Nirvana" ñöôïc dòch nhieàu caùch, coù khi dòch laø that is to the perfect freedom of the unconditioned "vieân maõn", coù khi dòch laø "dieät tröø duïc voïng". Theá state. The supreme goal of Buddhist endeavor. An nhöng Nieát baøn vaø voâ thöôøng laïi laø caùi phía tröôùc attainable state in this life by right aspiration, vaø caùi phía sau. Hieåu roõ voâ thöôøng lieàn ñaït ñöôïc purity of life, and the elimination of egoism. The Nieát baøn; hieåu roõ söï soáng laø Nieát Baøn laø ñaõ quaùn Buddha speaks of Nirvana as “Unborn, chieáu ñöôïc voâ thöôøng. Vì theá, haønh giaû tu Thieàn unoriginated, uncreated, and unformed,” thaø laø nghó ra caùch ñoái maët vôùi voâ thöôøngcoøn hôn contrasting with the born, originated, created and laø phaûi xöû lyù toaøn boä tam phaùp aán (voâ thöôøn g, khoå formed phenomenal world. The ultimate state is vaø voâ ngaõ) nhö laø moät phaùp phaûi chöùng ñaéc. Theo the Nirvana of No Abode (Apratisthita-nirvana), Kinh Laêng Giaø, Ñöùc Phaät baûo Mahamati: “Naày that is to say, the attainment of perfect freedom, Mahamati, Nieát Baøn nghóa laø thaáy suoát vaøo truù xöù not being bound to one place. Nirvana is used in cuûa thöïc tính trong yù nghóa chaân thaät cuûa noù. Truù both Hinayana and Mahayana Buddhist schools. xöù cuûa thöïc tính laø nôi maø moät söï vaät töï noù truù. For Zen practitioners, when you understand no- Truù trong chính caùi choã cuûa mình nghóa laø khoâng self, that is the peace of nirvana. The word xao ñoäng, töùc laø maõi maõi tónh laëng. Nhìn thaáy suoát "Nirvana" is translated in different ways, such as vaøo truù xöù cuûa thöïc tính ñuùng nhö noù nghóa laø "perfect bliss" or "extinction of all desires." But thoâng hieåu raèng chæ coù caùi ñöôïc nhìn töø chính taâm nirvana and impermanence are like front and mình, chöù khoâng coù theå giôùi naøo beân ngoaøi nhö theá back. When you understand impermanence, you caû.” Sau khi Ñöùc Phaät vaéng boùng, haàu heát caùc thaûo find peace. When you truly see your life as luaän suy luaän sieâu hình taäp trung quanh ñeà taøi Nieát nirvana, then impermanence is taken care of. So, Baøn. Kinh Ñaïi Baùt Nieát Baøn, nhöõng ñoaïn vaên Zen practitioners rather than figuring out how to baèng tieáng Baéc Phaïn vöøa ñöôïc phaùt kieán môùi ñaây, deal with impermanence, consider these dharma moät ôû Trung AÙ vaø ñoaïn khaùc ôû Cao Daõ Sôn cho seals all together as the dharma to be realized. In thaáy moät thaûo luaän soáng ñoäng veà caùc vaán ñeà nhö the Lankavatara Sutra, the Buddha told Mahamati: Phaät taùnh, Chaân nhö, Phaùp giôùi, Phaùp thaân, vaø söï “Oh Mahamati, Nirvana means seeing into the khaùc nhau giöõa caùc yù töôûng Tieåu Thöøa vaø Ñaïi abode of reality in its true significance. The abode Thöøa. Taát caû nhöõng chuû ñieåm ñoù lieân quan ñeán of reality is where a thing stands by itself. To vaán ñeà Nieát Baøn, vaø cho thaáy moái

baän taâm lôùn cuûa abide in one's self-station means not to be astir, suy luaän ñöôïc ñaët treân vaán ñeà voâ cuøng quan troïng i.e., to be eternally quiescent. By seeing into the naày—Nirvana consists of 'nir' meaning exit, and abode of reality as it is means to understand that 'vana' meaning craving. Nirvana means the there is only what is seen of one's own mind, and extinguishing or liberating from existence by no external world as such." After the Buddha's ending all suffering. So Nirvana is the total departure, most of the metaphysical discussions extinction of desires and sufferings, or release and speculations centered around the subject of (giaûi thoaùt). It is the final stage of those who have Nirvana. The Mahaparinirvana Sutra, the Sanskrit put an end to suffering by the removal of craving fragments of which were discovered recently, one from their mind (Tranquil extinction: Tòch dieät, in Central Asia and another in Koyasan, indicates Extinction or extinguish: Dieät, Inaction or without a vivid discussion on the questions as to what is effort: Voâ vi, No rebirth: Baát sanh, Calm joy: An 'Buddha-nature,' 'Thusness,' 'the Realm of laïc, Transmigration to extinction: Dieät ñoä). In Principle,' 'Dharma-body' and the distinction other word, Nirvana means extinction of between the Hinayana and Mahayana ideas. All ignorance and craving and awakening to inner of these topics relate to the problem of Nirvana, Peace and Freedom. Nirvana with a small "n" and indicate the great amount of stands against samsara or birth and death. Nirvana speculationundertaken on this most important also refers to the state of liberation through full question. enlightenment. Nirvana is also used in the sense

Nieát Baøn An Laïc Vónh Cöûu : Eternal peace- intuitional or relating to direct mental vision of the Nirvana. Zen School—See Baùt Caâu Nghóa. Nieát Baøn AÁn: See Nieát Baøn Tòch Tónh AÁn. Nieát Baøn Ñöôøng: Dieân Thoï Ñöôøng—Tónh Haønh Nieát Baøn Baùt Vò: Taùm loaïi phaùp vò ñaày ñuû cuûa Ñöôøng—Voâ Thöôøng Vieän—Nôi ñöa chö Taêng ñau Nieát Baøn: Thöôøng Truï, Tòch Dieät, Baát Laõo, Baát naëng ñeán ñeå nhaäp dieät, veà höôùng maët trôøi laën, goùc Töû, Thanh Tònh, Hö Khoâng Sieâu Vieät, Baát Ñoäng, taây baéc cuûa töï vieän. Phoøng nôi ngöôøi saép cheát vaø Khoaùi Laïc—The eight rasa, i.e. flavours or ñöôïc ñöa vaøo ñeå caàu an (ngöôøi saép cheát laém khi characteristics of nirvana: Permanence, Peace, No taâm thaàn baán loaïn neân ñem loøng tham luyeán growing old, No death, Purity, Transcendence, phoøng ôû, y baùt, ñoà duøng haønh ñaïo, neân ñem hoï ñeán Unperturbedness, and Joy. ñaây nghe kinh keä ñeå thaáy raèng moïi söï vaät ñeàu laø Nieát Baøn Baát Sinh: Anutpado-nirvanam (skt)— voâ thöôøng, khoâng coù gì ñeå cho ta luyeán aùi tröôùc Nirvana means no-birth (anything that is subject to khi hoï thò tòch). Nhöõng teân khaùc chæ traïm xaù trong birth-and-death is not Nirvana). chuøa laø "phoøng duy trì söï soáng," vaø "phoøng an Nieát Baøn Chaâu: Nieát Baøn Chaâu hay doøng sanh töû, laïc."—The nirvana hall, or dying place of a monk nôi maø Ñöùc Phaät cöùu vôùt chuùng sanh baèng thuyeàn in a monastery, in the direction of the sunset at the Baùt Chaùnh—Nirvana-island, i.e. the stream of north-west corner. The hall or room into which a mortality, from which stream the Buddha save dying person is taken to enter upon his "long life." men with his eight-oar boat of truth. Other names for the

infirmary are the “hall of Nieát Baøn Chuûng: Nirvana class—Tòch Chuûng—prolonging life,” and the “hall of peace and joy.” Chuûng tính cuûa caùc baäc Tieåu thöøa (Thanh Vaên Nieát Baøn Ñöôøng Lyù Haùn: Gaõ saép cheát ñeán nôi Duyeân Giaùc) chæ vui thích vôùi söï tòch dieät cuûa nieát (lôøi traùch maéng cuûa caùc vò thieàn sö)—A dying pal baøn tieåu thöøa, chöù khoâng coù yù höôùng cöùu ñoä chuùng (a scornful term from Zen masters). sanh—The nirvana class, i.e. the Hinayanists who Nieát Baøn Giôùi: Nirvana-dhatu (skt)—Nieát Baøn coù are said to seek only their own salvation. theå taøng giöõ muoân ñöùc voâ vi, nôi sanh ra caùc vieäc Nieát Baøn Cung: Cung ñieän Nieát Baøn cuûa caùc baäc lôïi laïc theá gian vaø xuaát theá gian, moät trong tam Thaùnh—The nirvana palace of the saints. phaùp voâ vi—The realm of nirvana (the abode of Nieát Baøn Cöïc Laïc: Nirvanic bliss. Nirvana), or bliss, where all virtues are stored and Nieát Baøn Dieäu Taâm: Nirvana of marvellous whence all good comes, one of the three dharmas mind—Nirvana of Wonderful and Profound of inaction—See Tam Voâ Vi Phaùp. Mind—Dieäu taâm laø taâm theå tuyeät dieäu khoâng theå Nieát Baøn Haïnh: Nirvanic action—Haïnh Nieát baøn, nghó baøn, noù vöôït ra ngoaøi söï suy töôûng cuûa nhaân vì chaúng döùt sanh töû noái tieáp—Not cutting off the thieân, khoâng coøn vöôùng maéc bôûi coù khoâng, trong continuity of birth and death, one of the ten kinds ñoù taát caû nhöõng aûo töôûng taø vaïy ñeàu bò loaïi boû. of action of Great Enlightening Beings. Theo Thieân Thai Bieät Giaùo, thì ñaây chæ giôùi haïn Enlightening Beings who abide by these can vaøo taâm Phaät, trong khi Thieân Thai Vieân Giaùo laïi achieve the action of Buddhas that has no coming cho raèng ñaây laø taâm cuûa ngay caû nhöõng ngöôøi chöa or going. giaùc ngoä. Ñaây laø moät trong taùm nguyeân taéc caên Nieát Baøn Hoäi: Leã kyû nieäm ngaøy Ñöùc Phaät nhaäp baûn, cuûa tröïc giaùc hay lieân heä tröïc tieáp vôùi taâm dieät, ngaøy raèm thaùng hai (coù nôi cho laø ngaøy 8 linh cuûa tröôøng phaùi Thieàn Toâng—The wonderful thaùng 2, ngaøy 8 thaùng 8, ngaøy raèm thaù ng ba, hay and profound mind or heart which is beyond ngaøy 8 thaùng chín)—The Nirvana assembly, human thought. The mind which clings to neither second moon 15th day, on the anniversary of the to nothingness nor to actuality. The mind in which Buddha’s death (some countries believe on all erronuous imaginings have been removed. different dates, 8th of 2nd moon, 8th of 8th moon, According to to the Differentiated Teaching of the 15th of 3rd moon, or 8th of 9th moon). T’ien-T’ai school, limited this to the mind of the Nieát Baøn Höõu Dö: Nirvana with remainder—See Buddha, while the Perfect teaching universalized Nieát Baøn (C) (1), and Höõu Dö Nieát Baøn. it to include the unenlightened heart of all men. Nieát Baøn Kinh: Nirvana Sutra—See Kinh Nieát This is one of the eight fundamental principles, Baøn.

Nieát Baøn Kî: Nieát Baøn Hoäi—Leã truy ñieäu Ñöùc Nieát Baøn Taêng: Nivasana (skt)—Neâ Hoaøn Phaät nhaäp dieät vaøo ngaøy raèm thaùng hai (treo töôïng Taêng—Neâ Phöôïc Ta Na—Quyeát Tu La—Noäi y Nieát Baøn, tuïng Kinh Di Giaùo)—The nirvana cuûa chö Taêng Ni—An inner garment of monks and assembly, 2nd moon 15th day, on the anniversary of nuns. the Budha’s death. Nieát Baøn Teá: Vuøng hay khu vöïc nieát baøn, ñoái laïi Nieát Baøn Laïc: Nirvana-bliss—An laïc trong

Nieát vôùi vuøng cuûa luaân hoài sanh töû—The region of baøn—Caûnh vui söôùng ôû Nieát Baøn, moät trong ba nirvana in contrast with the region with mortality nieàm an laïc—Nirvana-joy or bliss, one of the or samsara (luaân hoài sanh töû). three kinds of joy—See Tam Laïc. Nieát Baøn Thanh Tònh: Purity in Nirvana. Nieát Baøn Moân: Cöûa baéc nghóa ñòa: The northern Nieát Baøn Thaùnh: Teân thöôøng goïi cuûa ngaøi Ñaïo gate of a cemetery—Cöûa vaøo Nieát Baøn: The gate Sinh ñôøi Taàn tìm thaáy boä Nieát Baøn Kinh Löôïc or door into Nirvana. Baûn, phaùt minh ra nghóa Phaät thaân thöôøng truï — Nieát Baøn Na: Nirvana (skt)—See Nieát Baøn. AKA (Also known as) T'ao-Sheâng, pupil of Nieát Baøn Ngaõ: Chaân ngaõ—Nirvana ego—Real Kumarajiva, who translated part of the Nirvana ego—Transcendental ego, as contrasted with the sutra, asserted the eternity of Buddha. illusory or temporal ego. Nieát Baøn Thaønh: Thaønh Nieát Baøn, laø nôi ôû cuûa Nieát Baøn Nguyeân Lyù: The Principle of Nirvana or caùc vò Thaùnh—The Nirvana city, the abode of the Perfect Freedom—See Nieát Baøn. saints. Nieát Baøn Nguyeät Nhaät: Ngaøy thaùng Ñöùc Theá Toân Nieát Baøn Thôøi: Thôøi Phaùp Hoa vaø Nieát Baøn— nhaäp Nieát Baøn, coù nhieàu thuyeát, ngaøy raèm hay Period of preaching of Lotus sutra and Nirvana moàng 8 thaùng hai; ngaøy moàng 8 thaùng taùm; ngaøy sutras. raèm thaùng ba; ngaøy 8 thaùng chín—The date of the Nieát Baøn Thöïc: Thöïc phaåm Nieát Baøn, laáy duïc Buddha's death, variously stated as 2nd moon 15th voïng laøm cuûi ñoát, laáy trí hueä laøm löûa, hai thöù or 8th day; 8th moon 8th day; 3rd moon 15th day; and chuaån bò naáu thöïc phaåm Nieát Baøn—Nirvana food; 9th moon 8th day. the passions are faggots, wisdom is fire, the two Nieát Baøn Phaàn: Moät phaàn cuûa Nieát Baøn—The prepare nirvana as food. part or lot of nirvana. Nieát Baøn Tòch Tónh AÁn: 1) Phaùp aán Nieát Baøn tòch Nieát Baøn Phaät: The Buddha of Nirvana—1) Hình tónh, moät trong ba phaùp aán laø voâ thöôøng, voâ ngaõ vaø thöùc Nieát Baøn cuûa Phaät (ÖÙng thaân giaùo hoùa cuûa nieát baøn: The seal or teaching of nirvana (one of Phaät ñaõ xong, laïi thò hieän dieät ñoä): The Nirvana- the three proofs that the sutra was uttered by the form of Buddha; 2) The sleeping Buddha: See Buddha, its teaching of impermanence, non-ego, Nieát Baøn Töôïng; 3) The Buddha entering Nirvana: and nirvana); 2) AÁn kheá baûo chöùng ñeå ñöôïc chöùng See Caâu Thi Na. quaû nieát baøn: The witness within to the attainment Nieát Baøn Phong: Gioù Nieát Baøn ñöa tín höõu vaøo of nirvana. neûo Boà Ñeà—The nirvana-wind which wafts the Nieát Baøn Tónh AÁn: See Nieát Baøn Tòch Tónh AÁn. believers into bodhi. Nieát Baøn Tònh Ñoä: Land of Nirvana—Nirvanic Nieát Baøn Phöôïc: Heä phöôïc cuûa nieát baøn hay nieàm Pure Land—See Tònh Thoå Nieát Baøn. vui baùm víu vaøo nieát baøn maø khoâng chòu vaøo Boà Nieát Baøn Tònh Xaù: Teân cuûa moät tònh xaù noåi tieáng taùt ñòa ñeå laøm lôïi cho chuùng sanh—The fetter of trong thò xaõ Vuõng Taøu, Nam Vieät Nam—Name of nirvana, i.e. the desire for nirvana, which hinders a famous monastery, located in Vuõng Taøu City, entry upon the Bodhisattva life of saving others. South Vietnam. Nieát Baøn Saéc: Maøu saéc nieát baøn, nhö maøu ñen Nieát Baøn Toâng: Toâng phaùi döïa vaøo Kinh Nieát Baøn töôïng tröng cho höôùng baéc—Nirvana-colour, i.e. (moät trong 13 toâng phaùi Phaät giaùo Trung Quoác). black

representing north. Theo Giaùo Sö Junjiro Takakusu trong Cöông Yeáu Nieát Baøn Sôn: Nuùi Nieát Baøn vöõng chaéc, ñoái laïi Trieát Hoïc Phaät Giaùo, duø vieäc nghieân cöùu kinh Nieát vôùi söï ñoåi thay cuûa doøng luaân hoài sanh töû—The Baøn phaùt khôûi ôû caû hai mieàn Nam vaø Baéc, nhöng steadfast mountain of nirvana in contrast with the Nieát Baøn toâng laïi ñöôïc thaønh laäp ôû phöông Nam, changing stream of mortality. vì ña soá hoïc giaû coù taøi naêng ñeàu quy tuï ôû phöông

Nam. Veà sau naày khi toâng Thieân Thai ñöôïc thaønh Nieát Lôïi Ñoà Ñòa Daõ Xaù Daõ: Drdhadhyasaya laäp thì Toâng Nieát Baøn ñöôïc saùp nhaäp vaøo toâng (skt)—Kieân Coá YÙ Boà Taùt trong Thai Taïng Giôùi— Thieân Thai—The school based on the Firm-Willed Bodhisattva in the Garbhadhatu. Mahaparanirvana Sutra, one of the thirteen sects Nieát Lyù Ñeå: Nirrti (skt)—1) Söï hoaïi dieät: in China (Ñaïi Baùt Nieát Baøn Kinh). According to Destruction; 2) Vò Nöõ Thaàn cuûa töû thaàn vaø söï hoaïi Prof. Junjiro Takakusu in The Essentials of dieät, cai quaûn phía taây nam (Thaàn Nieát Lyù): The Buddhist Philosophy, although the study of the goddess of death and corruption, regent of the Nirvana text started and continued in the South south-west. and in the North, the Nirvana School was founded Nieát Lyù Ñeå Phöông: Höôùng taây nam—The south- in the South where most of the able scholars lived. west quarter. When the T'ien-T'ai School appeared, the Nieát Lyù Ñeå Thieân: La saùt Thieân—Nirrti or Southern branch of the Nirvana Sect merged in Raksah heaven. the T'ien-T'ai Sect. Nieát Maït: Nimat or Calmadana (skt)—Theo Eitel Nieát Baøn Töôùng: Töôùng nhaäp dieät hoùa thaân thöù trong Trung Anh Phaät Hoïc Töø Ñieån, Nieát Maït laø taùm cuûa Ñöùc Phaät, töùc laø töôùng nhaäp dieät cuûa Ñöùc moät vöông quoác vaø thaønh phoá coå, naèm veà phía Theá Toân (Ñöùc Phaät giaùo hoùa chuùng sanh ñeán naêm ñoâng nam bieân giôùi sa maïc Gobi—According to 80 tuoåi thì hoùa duyeân heát, ngaøi lieàn ñeán giöõa hai Eitel in The Dictionary of Chinese-English caây Ta La beân bôø soâng Baït Ñeà, taïi thaønh Caâu Thi Buddhist Terms, Calmadana is an ancient Na, vuøng trung AÁn Ñoä, thuyeát giaûng xong Kinh kingdom and city at the south-east borders of the Nieát Baøn roài nhaäp dieät)—The 8th sign of the desert of Gobi. Buddha, his entry into nirvana, i.e. his death, after Nieát Muïc Sinh Hoa: AÁn leân maét sinh ra caùi thaáy delivering "in one day and night" the Parinirvana aûo, töïa hoà nhö coù hoa ñoám xuaát hieän. Trong thieàn, Sutra. töø naày coù nghóa laø cheá ra hình töôïng hö huyeãn ñeå Nieát Baøn Töôïng: ÖÙng thaân giaùo hoùa cuûa Phaät ñaõ löøa mình löøa ngöôøi—To press the eyes and to see xong, laïi thò hieän dieät ñoä. Chæ coøn laïi töôïng Nieát spots before the eyes, as if there were flowers in Baøn (luùc ngaøi nhaäp dieät an nhieân töï taïi gioáng nhö the sky. The term means practitioners who luùc ngaøi naèm nguû)—The sleeping Buddha, i.e. the fabricate unreal images to cheat themselves and Buddha entering nirvana. other people. Nieát Baøn Vò: See Nieát Baøn Baùt Vò. Nieát Quaùi: Quaùi dò vaø hoang ñöôøng—Strange and Nieát Baøn Voâ Danh Luaän: The Unnameability of fabulous. Nirvana—Trong taäp luaän naøy, Sö Taêng Trieäu chæ Nieát Rò Ñoà Ñòa Daõ Xaù Daõ: See Nieát Lôïi Ñoà Ñòa roõ chaân lyù toái thöôïng vöôït treân nhò nguyeân höõu vaø Daõ Xaù Daõ. voâ: "Chaân ñeá laø caùi gì? Ñoù laø con ñöôøng Nieát Baøn. Nieäu Saøng Quyû Töû: Loaøi

quyû luoân ñi tieåu voâ cuøng Coøn tuïc ñeá laø caùi gì? Ñoù laø phaùp höõu voâ."—In this hoâi thuùi—A urinating ghost. treatise, Seng Chao points out clearly that the Ninh An: Deã chòu—At ease—Reposeful. ultimate truth is beyond the duality of Being and Ninh Maõ: Nyingma (tib)—Moät trong nhöõng tröôøng non-existence: "What is the real truth? It is the phaùi chính cuûa Phaät giaùo Taây Taïng—One of the way of nirvana. What is the mundane truth? It is major schools of Tibetan Buddhism. the dharma of existence and non-Being." Ninh Maõ Phaùi: Nyingmapa (tib)—Phaùi Coå Maät— Nieát Baøn Voâ Dö: Nirvana without remainder— See Coå Maät Phaùi. See Voâ Dö Nieát Baøn. Ninh Phaûn Thieàn Sö: Koryu Osaka Zenji—Teân Nieát Ca La: Niskala (skt)—Baát khaû phaân: cuûa moät vò Thieàn Taêng toâng Taøo Ñoäng Nhaät Baûn Indivisible—Soáng trong giaây phuùt ngaén nguûi: A vaøo theá kyû thöù XX. Hieän nay chuùng ta khoâng coù short time to live—Moät thôøi gian ngaén: A short nhieàu taøi lieäu chi tieát veà Thieàn sö Ninh Phaûn; tuy time—Taïm thôøi: Temporary—Tuyeät chuûng töû nhieân, coù moät chi tieát veà lôøi daïy cuûa ngaøi trong (khoâng hoät): Seedless. quyeån "Chæ Quaùn Ñaû Toïa." Trong quyeån saùch naøy, Nieát Giaø Ña: Niskala (skt)—See Nieát Ca La. ñeä töû cuûa ngaøi laø Thieàn sö Taizan Maezumi ñaõ vieát nhö sau: "Khi noùi ñeán thôû ra hít vaøo, toâi lieàn

nhôù ñeán moät trong nhöõng baøi noùi chuyeän thích thuù mind dwells only on the four dogmas and sixteen nhaát cuûa sö phuï toâi laø Thieàn sö Ninh Phaûn. Thaày disciplines—See Töù Gia Haïnh. noùi raèng khi maáy oâng thôû vaøo thì phaûi ñöa toaøn boä Noaõn Sanh: Andaja (skt)—Egg-born—Nhöõng loaøi vuõ truï ñi vaøo; khi thôû ra thì maáy oâng phaûi ñaåy toaøn töø tröùng maø sanh ra, moät trong töù sanh—Form of boä vuõ truï ñi ra. Cöù thôû ra hít vaøo. Thôû ra hít vaøo. oviparous birth, as with birds, one of the four ways Cuoái cuøng maáy oâng seõ queân luoân söï khaùc bieät giöõa of coming into existence. hít vaøo vaø thôû ra, thaäm chí queân luoân caû vieäc hít Noaõn Tòch: See Noaõn Lieâu. thôû naøy. Maáy oâng chæ ñang ngoài ñoù trong caûm giaùc Noaõn Töï: See Noaõn Lieâu. nhaát nhö."—Name of a Japanese Soto Zen monk Noaõn Xuùc: Caûm xuùc hôi noùng nôi thaân theå— in the twentieth century. We do not have detailed Feeling of body's heat. documents on this Zen Master; however, there is a Noùi Chuyeän Voâ Ích: Idle talk. detail on his teachings in "The Essence of Zen Noùi Doái: Lying. Practice." In this book, his disciple, Zen master (A) Nghóa cuûa noùi doái—The meanings of lying— Taizan Maezumi wrote: "Regarding breathing, I See Nguõ Giôùi (4), Baát Voïng Ngöõ, Baát YÛ Ngöõ, am reminded of one of my teacher Koryu Roshi's and Voïng Ngöõ. favorite expressions. He said that when you (B) Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa Thöôïng breathe in, swallow the whole universe. When you Narada, coù boán ñieàu kieän caàn thieát ñeå taïo neân breathe out, breathe out the whole universe. In nghieäp noùi doái: coù söï giaû doái khoâng chaân thaät, and out. In and out. Eventually you forget about yù muoán ngöôøi khaùc hieåu sai laïc söï thaät, thoát ra the division between breathing in and breathing lôøi giaû doái, vaø taïo söï hieåu bieát sai laïc cho out; even breathing is totally forgotten. You just ngöôøi khaùc—According to The Buddha and sit with a sense of unity." His Teachings, there are four conditions that Noaõn Ñòa: Level of heat—Moät

trong töù gia haïnh. are necessary to complete the evil of lying: an Laáy Phaät giaùc ñeå duøng laøm taâm mình, döôøng nhö untruth, deceiving intention, utterance, and hieåu roõ Phaät giaùc maø kyø thaät chöa hieåu roõ. Ví duï actual deception. nhö khoan caây laáy löûa, löûa saép chaùy leân, maø chöa (C) Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa Thöôïng thaät söï chaùy. Ñaây goïi laø noaõn ñòa—One of the Narada, coù nhöõng haäu quaû khoâng traùnh khoûi four kinds of wonderfully perfect additional cuûa söï noùi doái: bò maéng chöôûi nhuïc maï, taùnh practices. When the enlightenment of a Buddha is tình ñeâ tieän, khoâng ai tín nhieäm, vaø mieäng just about to become a function of his own mind, it moàm hoâi thuùi—According to The Buddha and is on the verge of emerging but has not yet His Teachings, written by Most Venerable emerged, and so it can be compared to the point Narada, there are some inevitable just before wood ignites when it is drilled to consequences of lying as follow: being produce fire. Therefore, it is called 'the level of subject to abusive speech, vilification, heat.'—See Töù Gia Haïnh. untrustworthiness, and stinking mouth. Noaõn Ñoäng: See Noaõn Lieâu. Noùi Khaùc Laøm Khaùc: Talking is one thing, but Noaõn Lieâu: Coøn goïi laø Noaõn Ñoäng, Noaõn Tòch, doing is another. hay Noaõn Töï. Ngöôøi môùi vaøo töï vieän ñöôïc cuùng Noùi Lôøi Ñaâm Thoïc: Pisunavaca (p)—Noùi lôøi ñaâm döôøng hay ñöôïc saém söûa cho nhöõng thöù nhö traø, thoïc laø coù noùi khoâng, khoâng noùi coù ñeå gaây chia quaû, vaân vaân. Cuõng chæ ngöôøi môùi vaøo phaûi mua reõ—To slander means to twist stories. saém nhöõng thöù naày ñeå môøi nhöõng ngöôøi ñaõ truï taïi Noùi Lôøi Hung AÙc: Harsh speech. ñaây töø tröôùc—Presents of tea, fruit, etc., brought Noùi Lôøi Nhaûm Nhí: Samphappalapa (p)—Noùi lôøi to a monastery, or offered to a new arrival. nhaûm nhí voâ ích—Frivolous talk. Noaõn Phaùp: Phaùp ñaàu tieân trong töù gia haïnh; trong Noùi Lôøi Thoâ Loã: Pharusavaca (p)—Lôøi noùi thoâ loã giai ñoaïn naày haønh giaû chæ truï taâm nôi töù dieäu coäc caèn—Harsh speech. ñeá—The first of the four good roots; the stage in Noùi Moät Ñöôøng Laøm Moät Neûo: To talk in one which dialetic processes are left behind and the way and act in another way

Noùi Moät Lôøi: Ghosha (skt)—Coà Sa—Uttering a Noäi: Abhyatma (skt)—Antar, Antah, Pratyag, or word. Pratyak (skt)—Beân trong—Within—Inner— Noùi Nghòch: Lôøi noùi nghòch hay noùi phuû ñònh— Internal—Inside—Interior—Inward. Contradictory words—Negative words— Noäi Bí: Taâm saâu kín bí maät beân trong cuûa Boà Taùt, Paradoxical words—See Lôøi Noùi Nghòch Hay Phuû maëc duø beân ngoaøi coù daùng veû cuûa Thanh Vaên— Ñònh Trong Thieàn. The inner mystic mind of the bodhisattva, though Noùi Nghieâm Trang: To speak in earnest externally he may appears to be a sravaka Noùi Nhaïi: Repetition of the same speech— (hearer—Thanh vaên). Answer is repeated exactly the same as the Noäi Caûnh: Internal Realms—Noäi Giôùi (caên thöùc question—See Lôøi Noùi Nhaïi Trong Thieàn. beân trong)—Noäi caûnh giôùi cuõng goïi laø töï taâm caûnh Noùi Nhaõm: Samphappalapa (p)—Samphapralapa giôùi, vì caûnh giôùi naày khoâng phaûi töø beân ngoaøi (skt)—Frivolous talk—Noùi lôøi nhaûm nhí voâ ích— vaøo, maø chính do nôi coâng duïng trong taâm phaùt Nonsense speech. hieän. Nhöõng ngöôøi khoâng hieåu roõ lyù "Vaïn phaùp Noùi Quaøng Xieâng:

Talk nonsense. duy taâm" cho raèng taát caû caûnh giôùi ñeàu töø beân Noùi Thaàm: Noùi thaàm: Japati (p & skt)—Noùi laàm ngoaøi ñeán, laø loái nhaän ñònh sai laàm. Bôûi khi haønh baàm—To murmur—To mutter—To speak to giaû duïng coâng ñeán möùc töông öng, döùt tuyeät ngoaïi oneself—To whisper. duyeân, thì chuûng töû cuûa caùc phaùp tieàm taøng trong Noã Ñaït La Saùi: Durdharsa (skt)—Hoä phaùp trong taïng thöùc lieàn phaùt ra hieän haïnh—Internal realms noäi vieân Maïn Ñaø La cuûa Ñöùc Tyø Loâ Giaù Na: are also called "realms of the Self-Mind" because Guardian of the inner gate in Vairocana's they do not come from outside, but develop from mandala—Khoù ñeå yù: Hard to behold—Khoù naém the mind. Those who do not clearly understand the giöõ: Hard to hold—Khoù vöôït qua: Hard to truth that "the ten thousand dharmas are created overcome. by the mind," think that all realms come from the Noã Löïc: Effort—To strive—To endeavour. outside. This is wrong. When the practitioner Noã Löïc Cuûa Chính Mình: Own efforts. reaches the stage of mutual interpenetration of Noã Löïc Giaùc Ngoä: To struggle for mind and realms, completely severing external enlightenment. conditions, the seeds of latent dharmas in the Noã Löïc Thaønh Töïu Quaû Vò Phaät: To strive to Alaya consciousness suddenly manifest gain Buddhahood. themselves. Noã Nhò Mi Minh Phi: Dombi (skt)—Moät trong Noäi Chaáp: Internal appropriation. taùm minh phi cuûa Hoâ Kim Cang, vò thaàn hoä phaùp Noäi Cheá: Niyama (skt)—Thieåu cheá giôùi thanh trong truyeàn thoáng Kim Cang thöøa—One of the tònh, yeáu toá thöù hai trong con ñöôøng coå Du Giaø, coù eight female consorts shown in the mandalas of nghóa laø giôùi luaät—Minor restraint, the second dharma guardians (dharma protectors) in the element in the path of classical Yoga, meaning Vajrayana. disciplines. Noä Haän: Full of rage and spite. Noäi Chuùng: Chæ Taêng chuùng, ñeå phaân bieät vôùi Noä Khí: Wrath. chuùng taïi gia hay laø ngoaïi chuùng—The inner Noä Kích: Ñaùnh ai moät caùch giaän döõ—To beat company, i.e. the monks, in contrast with the laity someone angrily. (Ngoïai tuïc). Noä Laõng: Soùng döõ—Raging waves. Noäi Chuûng: Chuûng töû ñöôïc chöùa ñöïng trong thöùc thöù taùm, laø caên baûn cuûa muoân ngaøn hieän töôïng— Noä Maï: Lôøi chöûi ruûa giaän döõ —Angry cursing. The seed contained in the eighth vijnana (Alaya- Noä Ngoân: Angry words. vijnana), the basis of all phenomena. Noä Oaùn: Haän thuø—To be resentful. Noäi Chuyeån: Söï chuyeån bieán beân trong—Internal Noä Saéc: Flushed with rage. transformation. Noä YÙ: An angry thought. Noäi Chöõ: Caùc moùn aên naáu trong Taêng phoøng laø Noåi Tieáng Nhôø Vaøo Tuïng Keä: Gathasravas moät trong nhöõng moùn baát tònh, do ñoù Tyø Kheo (skt)—To be famous through verses. khoâng ñöôïc aên—Cooked food in a monastic

bedroom, becoming thereby one of the unclean Luaät Sö, hay Nam Sôn Ñaïi Sö, moät nhaø sö thuoäc foods—See Noäi Tuùc Thöïc. phaùi Luaät toâng taïi Trung quoác (702-760), bieân Noäi Chöùng: Pratyak-sakshatkara or Antar- soaïn—This is the outstanding portion of the Ta sakshatkriya (skt)—Pratyatma-dhigama (skt). T'ang Records of Buddhist scriptures, composed 1) Söï chöùng ñaéc beân trong (töï chöùng sôû chöùng): by T'ao-Hsuan, a celebrated Chinese master of Inner assurance—Inner-realization—Inner Vinaya school (702-760), during the T'ang

experience—Inner witness—Internal dynasty. realization. Noäi Giaùo: Phaät giaùo, ñoái laïi vôùi ngoaïi toâng— 2) Chaân lyù maø mình chöùng ñöôïc töø trong taâm: Buddhism, in contrast with other cults. The witness of realization within—One's Noäi Giôùi: Ajjhattika-ayatana (skt)—Inward own assurance of the truth. spheres—Noäi caûnh—The realm of cognition— 3) Töï Chöùng: Töï thaân giaùc ngoä hay ñaït ñöôïc The realm of mind—Taâm yù laø noäi giôùi, ñoái vôùi chaân lyù nhö Ñöùc Phaät ñaõ töøng laøm —Self- thaân laø ngoaïi giôùi—The realm of mind as contrast attained assurance of the truth, such as that of with that of the body—See Thöùc Giôùi. the Buddha (to realize enlightenment by Noäi Hoûa: Inner heat—See Noäi Hoûa Tam Muoäi. oneself). Noäi Hoûa Tam Muoäi: Canda (skt)—Candali Noäi Chöùng Trí: Trí hueä giaùc ngoä hay ñaït ñöôïc (skt)—Gtum-mo (tib)—Tummo (tib)—Noäi hoaû du chaân lyù nhö Ñöùc Phaät ñaõ töøng laøm —Wisdom of giaø—Heat yoga—Hoûa tam muoäi—Inner heat self-attained assurance of the truth, such as that of concentration—Inner heat meditation—Inner heat the Buddha (to realize enlightenment by oneself). samadhi—Subtle heat—Noäi hoûa tam muoäi hay Noäi Chöôùng: Nhöõng chöôùng ngaïi xuaát phaùt töø beân "Du Giaø Nhieät" laø phaùp thöù nhaát trong saùu phaùp trong—Internal hindrance—The internal or mental cuûa Naropa, lieân heä tôùi vieäc phaùt trieån khaû naêng hindrances or obstacles. laøm taêng keânh noäi nhieät, thöôøng lieân heä tôùi vieäc Noäi Coâng: Inner exercise. quaùn töôûng maët trôøi ôû nhöõng nôi khaùc nhau trong Noäi Cung Phuïng: Noäi Cuùng—Vò Taêng phuï traùch thaân theå cuûa haønh giaû. Kyõ thuaät ñoøi hoûi haønh giaû baøn thôø trong ñaïi noäi (cung vua)—A title for the trôû neân tænh thöùc veà nhöõng nguoàn naêng löôïng vi teá monk who served at the altar in the imperial di chuyeån qua caùc keânh trong cô theå. Qua vaän palace. ñoäng vaø ñöa nhöõng nguoàn naêng löôïng naøy, haønh Noäi Cuùng: See Noäi Cung Phuïng. giaû bieát ñöôïc caùch taäp trung nhöõng nguoàn naêng Noäi Dieät: Tieâu dieät nhöõng phieàn naõo trong taâm — löôïng naøy taïi nhöõng nôi ñaëc bieät. Moät trong saùu Extinction of all afflictions in the mind. hoïc thuyeát cuûa Naropa maø daân Taây phöông bieát Noäi Duyeân: YÙ thöùc trong taâm phaân bieät caùc phaùp qua Milarepa. Baèng phöông caùch kieåm soaùt nhòp khôûi leân töø naêm thöùc—The condition of perception thôû, taäp trung vaøo vuøng ruùn vaø hình dung moät soá arising from the five senses—Immediate, aâm tieát nhö Ram hay Ham (Mantra), haønh giaû ñaït conditional or environmental causes, in contrast tôùi choã taêng theâm söùc noùng beân trong thaân theå cuûa with the more remote. mình, khieán cho haønh giaû coù caûm giaùc nhö ñang ôû Noäi Ñan: Inner alchemy—Söï toâi luyeän beân trong. trong nhöõng ngoïn löûa. Phöông phaùp naøy baét nguoàn Noäi Ñaïo Traøng: Nôi daïy ñaïo, hoïc ñaïo, hay tu taäp töø moät soá kyõ thuaät Du Giaø AÁn Ñoä ñöôïc duøng ôû Taây trong hoaøng cung—A place for teaching, learning, Taïng, khoâng chæ nhö moät phöông tieän ñaït tôùi ñaïi or practising religion in the Royal Palace—See giaùc, maø coøn nhö moät phöông caùch nhaèm choáng laïi Noäi Töï. nhöõng côn reùt cöïc ñoä cuûa vuøng nuùi Taây Taïng— Noäi Ñaúng Tònh: Söï thanh khieát beân trong— "Heat yoga" is the first of the "six dharmas of Internal clarity. Naropa," which involves

developing the ability to Noäi Ñieån: Giaùo ñieån cuûa Phaät giaùo—Buddhist increase and channel inner heat, generally scriptures. involving the visualization of the sun in various Noäi Ñieån Luïc: Giaùo ñieån cuûa Phaät—Records of places of the meditator's body. The technique Buddhist scriptures—Ñaây laø phaàn xuaát saéc nhaát requires that the meditator become aware of cuûa Ñaïi Ñöôøng Noäi Ñieån Luïc, do ngaøi Nam Sôn subtle energies that move through energy

channels. Through manipulating and directing forms is a type of liberation when subjective these energies, the meditator learns to concentrate desire arises, by examination of the object, or of them in particular places. One of the six doctrines all things and realization of their filthiness. In this of Naropa, which have become known in the stage, cultivators remove passions by meditation West, particularly through the biography of on the impurity of one's own body. This is one of Milarepa. Through regulation of the rhythm of the the eight types of meditation for removing various breath, concentration on the navel center, attachments to forms and desires—See Baùt Tam- visualization of certain syllables, as for example Ma-Ñòa. Ram or Ham, it is possible for the Zen practitioner Noäi Keát: Internal formations—Tieáng Baéc Phaïn to raise his body temperature at will to such a cho danh töø "noäi keát" laø "Samyojana." Noù coù point that he is "burning". This technique, nghóa laø "keát tinh" hay "ñoùng cuïc laïi." Moïi ngöôøi developed from the methods of Indian yoga, in chuùng ta ai cuõng coù noäi keát caàn phaûi ñöôïc chaêm Tibet not only was a special means for attaining soùc. Vôùi thieàn taäp chuùng ta coù theå thaùo gôõ ñöôïc enlightenment but was also used for protection noäi keát vaø ñaït ñöôïc söï chuyeån hoùa —The Sanskrit against the extreme cold in Tibetan mountainous word for "internal formation" is "Samyojana." It areas—See Saùu Phaùp Maät Haønh Cuûa Phaùi means "to crystallize." Everyone of us has internal Naropa. formations that we need to take care of. With the Noäi Hoïc: Inner study—Caùi hoïc beân trong (tu theo practice of meditation we can undo these knots ñaïo Phaät)—The inner learning (Buddhism). and experience transformation. Noäi Hoä: Inner protectors—Thaâm taâm beân trong (I) Toång quan veà Noäi Keát—An overview of cuûa mình, hoïc vaø tu theo Phaät phaùp—The inner, Internal formations: oneself, by studying and following the law. 1) Trong taâm thöùc cuûa chuùng ta coù nhöõng khoái Noäi Huaân: Inner censing—Noäi Huaân, ôû trong caùi cuûa nieàm ñau khoå, giaän hôøn, vaø böïc boäi khoù chaân nhö cuûa baûn giaùc, laëng leõ nung ñoát huaân taäp chòu, goïi laø noäi keát. Chuùng cuõng ñöôïc goïi laø voïng taâm ñeå sinh ra Boà Ñeà Taâm. Coøn goïi laø Minh nhöõng nuùt thaét, hay nhöõng giaây quaán hay Huaân. Theo Khôûi Tín Luaän thì "noäi huaân" laø baûn phieàn tröôïc bôûi vì chuùng troùi buoäc chuùng ta vaø giaùc huaân taäp voâ minh trong taâm chuùng sanh, nhaân laøm caûn trôû söï töï do cuûa chuùng ta—In our ñoù maø khieán voïng taâm chaùn noãi khoå sinh töû, ñeå consciousness there are blocks of pain, anger, caàu caûnh vui söôùng cuûa Nieát Baøn—Primal and frustration called internal formations. ignorance or unenlightenment, or fumigation They are also called knots because they tie us within, or inner influence. According to the up and obstruct our freedom. Awakening of faith, inner censing acts upon 2) Sau

moät thôøi gian daøi, noäi keát caøng trôû neân original intelligence causes the common khoù khaên cho chuùng ta chuyeån hoùa hay thaùo uncontrolled mind to resent the miseries of gôõ, chuùng ta coù theå deã daøng bò maéc keït trong mortality and to seek nirvana. khoái noäi keát naøy—After a while, it become Noäi Hö: Caùi troáng khoâng beân trong—Inner very difficult for us to transform, to undo the emptiness. knots and we cannot ease the constriction of Noäi Höôùng Tính: Introversion—Tính noäi höôùng— this crystal formation. An attitude in which one directs one's interest to 3) Khoâng phaûi noäi keát naøo cuõng khoù chòu. Coù one's own experiences and feelings rather than to nhöõng noäi keát eâm aùi nhöng noäi keát eâm aùi cuõng external objects or other persons. coù theå gaây neân ñau khoå. Khi thaáy, nghe, hoaëc Noäi Höõu Saéc Töôûng: Possessing form, one sees thöôûng thöùc nhöõng gì chuùng ta thích, söï öa forms—Töï mình coù saéc, thaáy coù saéc—Noäi höõu saéc thích ñoù seõ trôû thaønh moät noäi keát. Khi nhöõng töôûng, ngoaïi quaùn saéc giaûi thoaùt Tam muoäi. Töï gì chuùng ta öa thích khoâng coøn nöõa, chuùng ta mình coù saéc, thaáy coù saéc. Trong giai ñoaïn naày seõ theøm nhôù vaø ñi tìm. Chuùng ta ñeå nhieàu thì haønh giaû töï mình quaùn thaân baát tònh. Ñaây laø moät giôø vaø taâm löïc ñeå tìm höôûng laïi nhöõng khoaùi trong taùm giaûi thoaùt, hay taùm pheùp thieàn ñònh giaûi laïc ñoù. Caøng ngaøy chuùng ta caøng khao khaùt. thoaùt khoûi saéc duïc—Possessing form, one sees Chuùng ta seõ bò söùc maïnh cuûa noäi keát thuùc ñaåy,

cheá ngöï vaø cöôùp maát töï do cuûa chuùng ta—Not think only of the other person. You are not all internal formations are unpleasant. There free anymore. You cannot do anything; you are also pleasant internal formations, but they cannot study, you cannot work, you cannot still make us suffer. When you taste, hear, or enjoy the sunshine or the beauty of nature see something pleasant, then that pleasure around you. You can think only of the object can become a strong internal knot. When the of your love. So love can also be a huge object of your pleasure disappears, you miss it internal knot. and you begin searching for it. You spend a 6) Deã chòu hay khoâng deã chòu, caû hai thöù noäi keát lot of time and energy trying to experience it naøy ñeàu laøm chuùng ta maát töï do. Vì vaäy cho again. If you smoke marijuana or drink neân chuùng ta phaûi caån thaän baûo veä khoâng cho alcohol, and begin to like it, then it becomes noäi keát baét reã trong chuùng ta. Ma tuùy, röôïu vaø an internal formation in your body and in your thuoác laù coù theå taïo neân noäi keát trong thaân. Vaø mind. You cannot get it off your mind. You saân haän, theøm khaùt, ganh tî, vaø thaát voïng coù will always look for more. The strength of the theå taïo neân noäi keát trong taâm cuûa chuùng ta— internal knot is pushing you and controlling Pleasant or unpleasant, both kinds of knots you. So internal formations deprive us of our take away our liberty. That's why we should freedom. guard our body and our mind very carefully, 4) Khi moät ngöôøi naøo ñoù sæ nhuïc chuùng ta, hay to prevent these knots from taking root in us. laøm vieäc gì ñoù khoâng töû teá vôùi chuùng ta thì noäi Drugs, alcohol, and tobacco can create keát seõ keát tuï trong taâm thöùc cuûa chuùng ta. Neáu internal formations in our body. And anger, chuùng ta khoâng bieát caùch thaùo gôõ nhöõng noäi craving,

jealousy, despair can create internal keát naøy vaø chuyeån hoùa chuùng, thì chuùng seõ formations in our mind. naèm trong taâm thöùc chuùng ta raát laâu. Sau ñoù (II) Söï saân haän vaø Noäi Keát—Anger and Internal coù ai laïi noùi hay laøm nhöõng chuyeän töông töï formations: nhö vaäy vôùi chuùng ta thì nhöõng nuùt thaét aáy seõ 1) Saân haän laø moät noäi keát, vaø vì noù gaây khoå ñau lôùn maïnh hôn. Noäi keát hay khoái ñau nhöùc cho neân chuùng ta phaûi tìm caùch dieät tröø noù. trong chuùng ta, coù naêng löïc thuùc ñaåy vaø eùp Caùc nhaø taâm lyù hoïc thích duøng töø "toáng khöù buoäc chuùng trong caùch chuùng ta haønh xöû— noù ra khoûi cô theå chuùng ta." Laø Phaät töû, baïn When someone insults us, or does something neân taïo naêng löôïng cuûa chaùnh nieäm vaø chaêm unkind to us, an internal formation is created soùc töû teá saân haän moãi khi noù hieän ñeán qua tu in our consciousness. If we don't know how to taäp thieàn ñònh—Anger is an internal undo the internal knots and transform them, formation, and since it makes us suffer, we try the knots will stay there for a long time. And our best to get rid of it. Psychologists like the the next time someone says something or expression "getting it out of your system." As does something to us of the same nature, that a Buddhist, you should generate the energy of internal formation will grow stronger. As mindfulness and take good care of anger knots or blocks of pain in us, our internal every time it manifests through meditation formations have the power to push us, to practice. dictate our behavior. 2) Söï saân haän cuûa chuùng ta chính laø chuùng ta, vaø 5) Tình yeâu laø moät noäi keát raát lôùn. Khi yeâu baïn töø bi cuõng chính laø chuùng ta. Thieàn taäp khoâng chæ coøn nghó tôùi ngöôøi baïn yeâu. Baïn khoâng coù nghóa laø ñaùnh phaù. Trong ñaïo Phaät, thieàn coøn söï töï do. Baïn khoâng laøm ñöôïc gì caû, baïn taäp laø phöông phaùp oâm aáp vaø chuyeån hoùa, chöù khoâng hoïc haønh ñöôïc, khoâng laøm vieäc ñöôïc, khoâng phaûi laø ñaùnh phaù—Our anger is us, and vaø khoâng theå thöôûng thöùc caûnh ñeïp töï nhieân our compassion is also us. To meditate does quanh baïn. Baïn chæ coøn nghó tôùi ñoái töôïng tình not mean to fight. In Buddhism, the practice yeâu cuûa baïn. Vì theá maø tình yeâu coù theå laø moät of meditation should be the practice of khoái noäi keát raát lôùn—Falling in love is a big embracing and transforming, not of fighting. internal formation. Once you are in love, you

3) Khi söï saân haän khôûi daäy trong chuùng ta, chuùng Thích Nhaát Haïnh trong taùc phaåm "Giaän," caùch ta phaûi baét ñaàu thöïc taäp hôi thôû chaùnh nieäm toát nhaát ñeå tænh thöùc veà saân haän laø "khi thôû ngay töùc khaéc. "Thôû vaøo toâi bieát côn giaän vaøo toâi bieát saân haän phaùt khôûi trong toâi; thôû ra ñang coù trong toâi. Thôû ra, toâi chaêm soùc söï saân toâi mæm cöôøi vôùi saân haän cuûa toâi." Ñaây khoâng haän cuûa toâi." Neáu baïn khoâng bieát caùch chaêm phaûi laø böùc cheá hay ñaùnh phaù saân haän. Ñaây soùc baïn vôùi taâm töø bi thì laøm sao baïn coù theå chæ laø nhaän dieän. Moät khi chuùng ta nhaän dieän chaêm soùc ngöôøi khaùc vôùi taâm töø bi cho ñöôïc? ñöôïc saân haän, chuùng ta coù theå chaêm soùc moät Khi söï saân haän noåi daäy, haõy tieáp tuïc thöïc taäp caùch töû teá hay oâm aáp noù vôùi söï tænh thöùc cuûa hôi thôû chaùnh nieäm, böôùc chaân chaùnh nieäm ñeå chính mình—Mindfulness does not fight anger cheá taùc naêng löôïng

chaùnh nieäm. Chuùng ta tieáp or despair. Mindfulness is there in order to tuïc naâng niu naêng löôïng cuûa söï saân haän trong recognize. To be mindful of something is to chuùng ta. Côn giaän coù theå seõ keùo daøi moät thôøi recognize that something is the capacity of gian, nhöng chuùng ta seõ ñöôïc an toaøn, bôûi vì being aware of what is going on in the present Ñöùc Phaät ñang coù maët trong chuùng ta, giuùp moment. According to Most Venerable Thích chuùng ta chaêm soùc söï saân haän (côn giaän döõ). Nhaát Haïnh in “Anger,” the best way to to be naêng löôïng chaùnh nieäm laø naêng löôïng cuûa mindful of anger is “when breathing in I know Phaät. Khi thöïc taäp hôi thôû chaùnh nieäm vaø oâm that anger has manifested in me; breathing aáp côn giaän chuùng ta ñang ñöôïc Phaät baûo hoä. out I smile towards my anger.” This is not an Khoâng coøn gì ñeå nghi ngôø, Phaät ñang oâm aáp act of suppression or of fighting. It is an act of chuùng ta vaø côn giaän cuûa chuùng ta trong töø bi recognizing. Once we recognize our anger, voâ löôïng—When anger comes up in us, we we are able to take good care of it or to should begin to practice mindful breathing embrace it with a lot of awareness, a lot of right away: “Breathing in, I know that anger is tenderness. in me. Breathing out, I am taking good care of 2) Chaùnh nieäm nhaän dieän vaø chaáp nhaän söï coù my anger. If you don’t know how to treat maët cuûa côn giaän. Chaùnh nieäm cuõng nhö ngöôøi yourself with compassion, how can you treat anh caû, khoâng böùc cheá hay ñaøn aùp ñöùa em ñau another person with compassion? When anger khoå. Chaùnh nieäm chænoùi: “Em thaân yeâu, coù arises, continue to practice mindful breathing anh ñaây saün saøng giuùp ñôõ em.” Baïn oâm aáp and mindful walking to generate the energy ñöùa em cuûa baïn vaøo loøng vaø an uûi voã veà. Ñaây of mindfulness. Continue to tenderly embrace chính laø söï thöïc taäp cuûa chuùng ta— the energy of anger within you. Anger may Mindfulness recognizes, is aware of its continue to be there for some time, but you presence, accepts and allows it to be there. are safe, because the Buddha is in you, Mindfulness is like a big brother who does not helping you to take good care of your anger. suppress his younger brother’s suffering. He The energy of mindfulness is the energy of simply says: “Dear brother, I’m here for you.” the Buddha. When you practice mindful You take your younger brother in your arms breathing and embracing your anger, you are and you comfort him. This is exactly our under the protection of the Buddha. There is practice. no doubt about it: the Buddha is embracing Noäi Khaûo: Internal Testing Conditions—Noäi khaûo you and your anger with a lot of compassion. laø nhöõng taâm nieäm khôûi leân trong luùc haønh giaû (III) Chaùnh Nieäm vaø Noäi Keát—Mindfulness and ngoài thieàn hay nieäm Phaät nhö tham, saân, si, maïn, Internal formations: nghi, taø kieán, thuïy mieân, hoân traàm, vaân vaân. Coù 1) Chaùnh nieäm khoâng bao giôø ñaùnh phaù saân haän ngöôøi trong luùc tu taäp, boãng khôûi leân nhöõng taâm hay tuyeät voïng. Chaùnh nieäm chæ coù maët ñeå nieäm tham lam, giaän hôøn, duïc nhieãm, ganh gheùt, nhaän dieän. Chaùnh nieäm veà moät caùi gì laø nhaän khinh maïn, nghi ngôø, hoaëc si meâ deã hoân traàm buoàn dieän söï coù maët cuûa caùi ñoù trong hieän taïi. nguû. Nhöõng taâm nieäm aáy ñoâi khi phaùt hieän raát Chaùnh nieäm laø khaû naêng bieát ñöôïc nhöõng gì

maõnh lieät, gaëp duyeân söï nhoû cuõng deã cau coù böïc ñang xaûy ra trong hieän taïi. Theo Hoøa Thöôïng mình—Internal testing conditions are obstacles

which develop while the practitioners practice Noäi Kyû: Internal discipline—Haønh giaû tìm caàu söï meditation or Buddha-recitation, i.e., greed, anger, kieåm soaùt beân trong so vôùi vò höôùng ñeán oai nghi ignorance, pride, doubt, wrong views, drowsiness, phong caùch beân ngoaøi—A practitioner who seeks torpor, etc. During cultivation, some people control from within, compared with the one who suddenly develop thoughts of greed, anger, lust, aims at control by physical discipline. jealousy, scorn or doubt. They may also suffer Noäi Luïc Nhaäp: See Luïc Caên. delusion, leading to drowsiness and sleep. These Noäi Löông Taâm: Hiri-ottappa (skt)—Löông taâm thoughts sometimes arise with great intensity, beân trong—Inner conscience—See Löông Taâm. making the practitioner feel annoyed and upset Noäi Ma Ngoaïi Ma: Internal demons and external over, at times, trivial matters—See Luïc Chuûng demons—Neáu chuùng ta ñeå noäi ma khôûi daäy thì laäp Khaûo. töùc ngoaïi ma seõ keùo ñeán phaù naùt coâng trình tu taäp Noäi Khaát: Seek control from within—Vò khaát só ngaøn ñôøi cuûa ta—If we allow internal demons noäi khaát laø vò tìm söï kieåm soaùt töø beân trong cuûa arise or spring up, external demons will chính mình, ñoái laïi vôùi ngoaïi khaát laø vò coá gaéng immediately come to infiltrate to destroy our giöõ daùng veû uy nghi hay trai giôùi beà ngoaøi —The thousand years (lives after lives) of cultivation. bhiksu monk who seeks control from within Noäi Minh: Adhyatma-vidya (skt)—Noùi veà noäi himself (mental process, as compared with "Ngoaïi giaùo cuûa Phaät phaùp—A treatise on the inner Khaát" the one who aims at control by physical meaning of Buddhism—See Nguõ Minh. discipline such as observing moral disciplines, Noäi Moân Chuyeån: Taâm thöùc duyeân vaøo phaùp maø fasting, etc). chuyeån, chæ hai thöùc thöù baûy vaø taùm trong baùt Noäi Khoå: Internal sufferings—Noäi khoå bao goàm thöùc—The psychological elements in the seventh thaân khoå hay khoå veà theå chaát töø beân trong nhö and eighth consciousnesses (categories)—See Baùt bònh hoaïn saàu ñau; vaø taâm khoå hay khoå veà tinh Thöùc. thaàn nhö buoàn phieàn, ghen gheùt, ñaéng cay, baát Noäi Ngaõ: Internal self—Chaáp thaân taâm cuûa mình toaïi, khoâng haïnh phuùc, vaân vaân—Internal baûo ñoù laø thöôøng haèng, ngöôïc laïi vôùi ngoaïi ngaõ laø sufferings include physical sufferings or sufferings chaáp töï taïi thieân ngoaøi thaân, coi ñoù laø vò chuùa teå — from within such as sickness or sorrow; and mental The antaratman or ego within or one’s own soul or suffering such as sadness, distress, jealousy, self, in contrast with bahiratman (ngoaïi ngaõ/an bitterness, unsatisfaction, unhappiness, etc. external soul or personal or divine ruler). Noäi Khoâng: Adhyatma-sunyata (skt)—Caùi khoâng Noäi Nghóa: YÙ nghóa beân trong—Inner meaning. beân trong—Emptiness of the inner things—Empty Noäi Ngoaïi: Internal and external—Subjective and within (no soul or self within)—Internal objective. emptiness—Khoâng cuûa caùc phaùp noäi taïi—Chöõ Noäi Ngoaïi Baát Nhò Moân: Noäi taâm vaø ngoaïi caûnh “Noäi” chæ cho saùu thöùc. Khi chuùng ñöôïc goïi laø khoâng sai khaùc—Internal and external (Subjective “Khoâng,” nghóa laø taát caû moïi hoaït ñoäng cuûa chuùng and objective)

are not different. khoâng coù thaàn ngaõ hay linh hoàn naèm ôû sau, nhö Noäi Ngoaïi Ñaïo: chuùng ta töôûng. Ñaây laø moät loái giaûi thích khaùc cuûa 1) Noäi giaùo vaø ngoaïi giaùo: Within and without thuyeát "Voâ Ngaõ."—"The inner things" mean the the religion—Buddhists and non-Buddhists. six consciousnesses (vijnana). When they are said 2) Ngoaïi ñaïo trong noäi ñaïo: Heretics within the to be empty, our psychological activities have no religion. ego-soul behind them, as is commonly imagined Noäi Ngoaïi Khoâng: Abhyatma-bahirdha-sunyata by us. This is another way of upholding the (skt)—Internal external emptiness. doctrine of Anatman or Anatta—See Hai Möôi 1) Khoaûng khoâng beân trong vaø beân ngoaøi. Laêm Caùch Giaûi Thích Veà Taùnh Khoâng. 2) Caên beân trong vaø traàn beân ngoaøi ñeàu khoâng Noäi Kyù: Ngöôøi bieân cheùp soå saùch hay sôù trong töï thaät—The space inside and outside—Internal vieän—The clerk or the writer of petitions, or organ and external object are both unreal, or prayer in a monastery. not material.

3) Emptiness of inner-and-outer things: Thoâng through the next three groups of stages up to the thöôøng chuùng ta phaân bieät ngoaïi vôùi noäi, fortieth. nhöng vì khoâng coù thöïc taïi cho söï phaân bieät Noäi Phaøm Phu Ñòa: Stage of observing the five naày neân ôû ñaây noù bò phuû nhaän; söï phaân bieät methods of meditation—Giai ñoaïn trong ñoù phaøm chæ laø moät hình thaùi cuûa voïng taâm, moái quan phu quaùn naêm pheùp quaùn ñeå laéng taâm vaø dieät tröø heä coù theå bò ñaûo loän baát cöù luùc naøo, ôû ñaây nguõ duïc (giai ñoaïn tu taäp nguõ ñình taâm quaùn)—khoâng coù thöôøng truï baát bieán. Thöû thay ñoåi vò The stage in which ordinary people observe the trí, caùi noäi thaønh ra ngoaïi vaø caùi ngoaïi thaønh five meditations for settling the mind and ridding it ra noäi. Quan heä naày goïi laø khoâng—Khoâng cuûa of the five errors of desires, hate, ignorance, the caùc phaùp noäi ngoaïi taïi —We generally self, and a wayward or confused mind. distinguish between the inner and the outer, Noäi Phaùp: Phaùp beân trong: Inner dharma—Phaät but since there is no reality in this distinction giaùo: Buddhism, in contrast with other religions it is here negated; the distinction is no more (Ngoaïi phaùp). than a form of thought construction, the Noäi Phaän: Internal Aspect—Moät trong hai phaàn relation can be reversed at any moment, there cuûa chuùng sanh. Theo Kinh Thuû Laêng Nghieâm, is no permanent stability here. Change the quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà position, and what is inner is outer, and what noäi phaän nhö sau: "OÂng A Nan! Noäi phaän laø phaàn is outer is inner. This relativity is called here trong cuûa chuùng sanh. Nhaân caùc aùi nhieãm, khôûi ra "emptiness."—See Hai Möôi Laêm Caùch Giaûi tình hö voïng. Tình chaát chöùa maõi, môùi sinh ra nöôùc Thích Veà Taùnh Khoâng. aùi. Cho neân chuùng sanh taâm nhôù moùn aên ngon, Noäi Ngoaïi Kieâm Minh: Noäi ngoaïi ñeàu saùng. trong mieäng chaûy nöôùc. Taâm nhôù ngöôøi, hoaëc Trong nguõ minh thì boán minh ñaàu laø ngoaïi minh, thöông hay giaän, röng röng nöôùc maét. Tham caàu minh thöù naêm laø noäi minh—Inner and outer both cuûa baùu, taâm phaùt ra theøm, loä ra ngoaøi thaân theå. "bright," the first four of the Pancavidya are Taâm ñaém söï daâm duïc, hai caên nam nöõ töï nhieân "outer" and the fifth "inner."—See Nguõ Minh. chaûy nöôùc. OÂng A Nan! Caùc

aùi duïc, duø rieâng khaùc, Noäi Ngoaïi Ma: Internal demons and external nöôùc chaûy vaãn ñoàng nhau. Thaám öôùt chaúng leân demons—See Noäi Ma Ngoaïi Ma. ñöôïc, töï nhieân phaûi sa xuoáng. Ñoù goïi laø noäi Noäi Ngoaïi Phaùp: Bahyamdhyamaka (skt)—Caùc phaän.”—One of the two aspects of living beings. phaùp beân trong vaø beân ngoaøi—External and According to the Surangama Sutra, book Eight, the internal dharmas. Buddha reminded Ananda about the internal 1) Noäi Phaùp: Theá giôùi beân trong—Internal aspects as follows: “Ananda! The internal aspect Dharmas or internal world. refers to what occurs inside living beings. Because 2) Ngoaïi Phaùp: Bahyabhava (skt)—Theá giôùi beân of love and defilement, they produce the falseness ngoaøi—External world—Trong Kinh Laêng of emotions. When these emotions accumulate Giaø, Ñöùc Phaät daïy: “Phaät töû muoán ñöôïc thanh without cease, they can create the fluids of love. tònh, phaûi tu taäp baèng caùch khoâng chaáp vaøo söï That is why living beings’ mouths water when hieän höõu hay phi hieän höõu cuûa ngoaïi phaùp.”— they think about delicious food. When they think In the Lankavatara Sutra, the Buddha taught: about a deceased person, either with fondness or “Buddhists who want to be purified, must not with anger, tears will flow from their eyes. When cling to the existence or non-existence of an they are greedy for wealth and jewels, a current of external world.” lust will course through their hearts. When Noäi Nhaân: Nguyeân nhaân beân trong—Internal confronted with a smooth and supple body, their cause. minds become attached to lustful conduct and Noäi Nhieät: Canda (skt)—Candali (skt)—Gtum-mo from both male and female organs will come (tib)—Tummo (tib)—See Noäi Hoûa Tam Muoäi. spontaneous secretions. Ananda! Although the Noäi Phaøm: Internal ordinary—Chính haønh giaùo kinds of love differ, their flow and oppression is phaùp tieán gaàn tôùi tam Thaùnh vò—The internal the same. With this moisture, one cannot ascend, ordinary are the zealous, who are advancing

but will naturally fall. This is called the ‘internal Noäi Thoaïi: Ñoái thoaïi noäi taâm, xaûy ra khi saùu caên aspect.’”—See Hai Khía Caïnh Trong Ñôøi Soáng. chaïy theo saùu traàn—Inner dialogue, happened Noäi Quan: Söï quan saùt beân trong—Internal when six sense-faculties run after six objects or observation. gunas. Noäi Quaùn: Vipassana (p)—Söï quan saùt beân Noäi Thöùc: YÙ thöùc beân trong hay taâm thöùc ñoái vôùi trong—Internal contemplation—Insight ngoaïi caûnh—Internal consciousness—Internal meditation—Intuitive vision—Heä thoáng thieàn ñònh perception. cuûa Phaät giaùo Nguyeân Thuûy—A Buddhist system Noäi Tình: Hoaøn caûnh hay tình hình beân trong— of meditation practiced in the Theravada. Internal situation. Noäi Quaùn Thieàn: See Noäi Quaùn. Noäi Traàn: Antar-guna or Antar-alambana (skt)— Noäi Quang: Intuitive wisdom—Thaàn Quang hay Inner mental objects—Mental objects—Phaùp laø trí tröïc giaùc—Inner light. ñoái töôïng cuûa taâm hay cuûa yù caên, hay nhöõng yù Noäi Quy: Sôn Phaùp—Quy luaät hay pheùp taéc rieâng nghó tieán trieån töø söï tieáp xuùc vôùi ñoái töôïng caûm cuûa moãi thieàn vieän—Internal regulations (policies) nhaän ñöôïc trong taâm. Noäi traàn laø nhöõng phaùp sôû of each Zen monastery. duyeân vôùi yù thöùc (mind

consciousness), coøn phaùp Noäi Sôn Höng Chính Thieàn Sö: Zen Master sôû duyeân vôùi naêm thöùc laø ngoaïi traàn—Object of Kosho Uchiyama—See Höng Chính Thieàn Sö. the mind or of mind-sense, or thought that proceed Noäi Söù: The clerk or writer of petitions. from contact with sensible objects in the mind. Noäi Taøi: The inner or bodily personal conditions. The inner six gunas (the inner dusts), associated Noäi Taïi: Ngay trong baûn thaân söï vaät— with mind, in contrast with the other five gunas, Immanent—Intrinsic. qualities or attributes of the visible, audible, etc. Noäi Taùn: Mental confusion—Internal distraction Noäi Traän: Phaàn tröôùc baøn thôø nôi chö Taêng ngoài Noäi taùn—Söï taùn loaïn beân trong. laøm leã—The inner ranks, the part of the altar Noäi Taïng: Caùc boä phaän beân trong cô theå: The where the monks sit. inner organs (viscera)—Taïng ñaïi trí hueä baát hoaïi Noäi Trí: Trí beân trong—Inner wisdom. cuûa Nhö Lai: The indestructible internal organs of Noäi Trieàn: Inner tangle (network of craving). great knowledge with supreme virtues of Noäi Tröïc Ngoaïi Giaùn Nhaân: Hetu-pratyaya Buddhas. (skt)—Innen (jap)—Thuaät ngöõ Thieàn coù nghóa laø Noäi Taâm: Inner feelings—Inner mind—Insight— 'nguyeân nhaân tröïc tieáp beân trong hay giaùn tieáp beân The mind or heart within. ngoaøi' hay 'nhaân duyeân', töùc laø lyù do hay duyeân côù. Noäi Taâm Maïn Ñaø La: Bí Maät Maïn Ñaø La—The Khaùi nieäm naày ñöôïc Thieàn vaø caùc phaùi Phaät giaùo central heart madala—Maïn Ñaø La trung taâm ñöôïc Nhaät Baûn duøng, phuø hôïp vôùi söï lyù giaû i cuûa Phaät ñeà caäp trong kinh Ñaïi Nhöït hay laø Trung Toøa giaùo veà luaät nhaân quaû, theo ñoù moïi söï kieän xaûy ra trong Kim Cang Lieân Hoa Giôùi—The madala laø keát quaû cuûa nhöõng nguyeân nhaân tröïc tieáp hay mentioned in the Vairocana Sutra, or the central giaùn tieáp. Thænh thoaûng töø 'Innen' ñöôïc dòch thaønh throne in the diamond realm lotus. 'nguyeân nhaân-lyù do-duyeân côù,' ñeå nhaán maïnh saéc Noäi Taâm Theá Giôùi: Inner world—World within— thaùi chöùa ñöïng trong khaùi nieäm 'nguyeân nhaân tröïc See Theá Giôùi Noäi Taâm. tieáp beân trong hay giaùn tieáp beân ngoaøi'—A Zen Noäi Taâm Töôùng: Baûn taâm thanh tònh bình ñaúng term which means "causes and conditions, or beân trong—The mind in its inner character and direct inner cause and indirect outer effect." This influence. notion is used in Zen as well as in other schools of Noäi Teà: See Noäi Töï. Buddhism in Japan in relation to the Buddhist Noäi Thai: Beân trong thai taïng giôùi hay laø taùm vaät understanding of the 'law of cause and effect', trong taùm caùnh hoa ôû trung taâm cuûa maïn ñaø la— according to which every event takes place in The inner Garbhadhatu or the eight objects in the dependence on direct and indirect cause. It is eight leaves in the central group of the mandala. sometimes means 'occasion-condition-cause' in Noäi Thoï: Caûm xuùc beân trong—Internal feeling. order to indicate the multifaceted meaning of this concept.

Noäi Tuùc Thöïc: Thöïc phaåm daønh cho caùc vò Tyø Moät trong ba loaïi y maø chö Taêng Ni thöôøng maëc Kheo, ñeå qua moät ñeâm trong phoøng thì goïi laø noäi beân trong—One of the three regulation garments tuùc thöïc, do ñoù laø moät trong nhöõng moùn aên baát of a monk. tònh, Tyø Kheo khoâng ñöôïc aên—Food that has been Noâng: Caïn: Shallow, not deep—Nhaø noâng: kept overnight in a monastic bedroom

and is Farmer, agriculture, farming—Thuû ñaø la, giai caáp therefore one of the unclean foods. thaáp nhöùt ôû AÁn Ñoä trong thôøi Ñöùc Phaät coøn taïi theá: Noäi Töï: Noäi Ñaïo Traøng—Thaùp Phaät hay töï vieän Sudra caste, the lowest class in India at the time of trong cung, nôi chö Taêng teà töïu veà haønh leã trong the Buddha. ngaøy sanh nhaät cuûa nhaø vua—The Buddhist Nuùi Ñao: Mountain of swords and knives—See shrines or temples in the palace where Buddhist Ñao Sôn. ceremonies in the palace on the emperor's Nuùi Kyø Xaø Quaät: Mount Grdhrakuta. birthday. Nuùi Tu Di: Mount Sumeru—See Tu Di. Noäi Töôûng: Noäi Thöùc—Taâm thöùc—Nhaän thöùc Nung Huyeát Ñòa Nguïc: Ñòa nguïc ñaày muû maùu beân trong—Taâm thöùc ñoái vôùi ngoaïi caûnh— cuûa toäi nhaân—The hell of pus and blood. Internal conception—Internal perception—Mind Nuøng Laïn Töôûng: Quaùn xaùc ñoåi saéc baàm tím and consciousness—The mind and cognition— (vinilakas (skt) hay töôûng thaây cheát ñoåi saéc baàm Theo Tieåu Thöøa Caâu Xaù Luaän thì taâm vaø thöùc xanh tím, moät trong cöûu töôûng quaùn nhaèm giuùp gioáng nhau, nhöng trong Ñaïi Thöøa thì laïi khaùc haønh giaû thoaùt ly chaáp tröôùc veà thaân—To nhau—Mind and its contents. According to the contemplate on a corpse changing color to dark Kosa Sastra, the two are considered as identical in purple, one of the nine types of meditation on the Abhidharma-Kosa, but different in Mahayana. corpse which helps free us from attachment to the Noäi Vieän: Thieän phaùp ñöôøng hay noäi ñöôøng cuûa human body—See Cöûu Töôûng Quaùn. cung Trôøi Ñaâu Suaát, nôi Phaät Di Laëc ngoài thuyeát Nuoâi Döôõng Thieän Tö Duy: Harbouring a good giaûng—The inner court of the Tusita heaven, thought—Coá taïo nhöõng tö töôûng toát, traùi nghòch where Maitreya dwells and preaches. vôùi loaïi tö töôûng trôû ngaïi, nhö khi bò loøng saân haän Noäi Voâ Saéc Töôûng: Not perceiving material forms laøm trôû ngaïi thì neân taïo taâm töø —Harbouring a in oneself, one sees them outside—Noäi voâ saéc good thought opposite to the encroaching one, töôûng, ngoaïi quaùn saéc giaûi thoaùt Tam muoäi. Quaùn e.g., loving-kindness in the case of hatred—See töôûng noäi saéc laø voâ saéc, thaáy caùc ngoaïi saéc baát Naêm Ñeà Nghò Cuûa Ñöùc Phaät Cho Haønh Gia. tònh. Ñaây laø moät trong taùm giaûi thoaùt, hay taùm Nöõ AÙi Thaàn: Kaøma (skt)—Nöõ thaàn veà theøm muoán pheùp thieàn ñònh giaûi thoaùt khoûi saéc duïc —Not caûm giaùc—Goddess of sensuous desire. perceiving material forms in oneself, one sees Nöõ Bònh: Ngöôøi nöõ nhö moät caên beänh: Woman as them outside is a type of liberation when no a disease—Beänh cuûa ngöôøi nöõ hay beänh ñaøn baø: subjective desire arises by still meditating or Feminine disease. contemplating of the object or of all things. First Nöõ Caên: Yoni (skt)—Boä phaän sinh duïc cuûa ngöôøi contemplating on impurity of external objects, nöõ—The female sex-organ. then on purity. This is one of the eight types of Nöõ Chuû ÖÙng Thaân: The body of a queen, first meditation for removing various attachments to lady, or noblewoman—Theo Kinh Thuû Laêng forms and desires. Nghieâm, quyeån Saùu, Ñöùc Quaùn Theá AÂm Boà Taùt Noäi Voâ Vi: Inner quiescence. ñaõ baïch tröôùc Phaät veà öùng thaân cuûa ngaøi nhö sau: Noäi Xaû: Self-sacrifice—Xaû boû thaân maïng ñeå boá Neáu coù ngöôøi ñaøn baø naøo muoán laäp thaân caàm thí; hoaëc nhö baùo aân maø ñoát

caùnh tay, ñoát thaân theå, quyeàn trong gia ñình, toâi seõ hieän thaân nöõ chuû, phu hoaëc vì boá thí maø caét thòt xaû thaân—To sacrifice nhaân, meänh phuï, ñaïi gia tröôùc nhöõng ngöôøi ñoù noùi one's life or bodily sacrifice, e.g. by burning or phaùp, khieán hoï ñöôïc thaønh töïu—According to The cutting off a limb, etc. Surangama Sutra, book Six, Avalokitesvara Noäi Xöù: Ajjhattikani ayatanani (p)—Inner Bodhisattva vowed in front of the Buddha about (internal) sense-spheres. his appearance before sentient beings as follow: If Noäi Y: Antaravasaka (skt)—The inner garment— there are women who govern internal affairs of

household or country, I will appear before them to Talk, Attraction to Voice, and Attraction to in the body of a queen, first lady, or noblewoman Carriage. and speak Dharma for them, enabling them to Nöõ Nhaân Quyeán Thuoäc Luaän Sö: Moät trong 20 accomplish their wish—See Tam Thaäp Nhò ÖÙng phaùi ngoaïi ñaïo cho raèng Ma Heâ Thuû La Thieân taïo Thaân. ra ngöôøi nöõ ñaàu tieân, roài vò naày sanh ra heát thaûy Nöõ Cö Só: Upasika (skt)—Öu Baø Di—Nöõ Phaät töû chuùng sanh—One of the twenty heretical sects, taïi gia phuïng söï Phaät giaùo maø khoâng trôû thaønh ni who held that Mahesvara created the first woman, coâ—A lay woman who devotes herself to who begot all creatures. Buddhism at home without becoming a nun. Nöõ Nhaân Vaõng Sanh Nguyeän: Lôøi nguyeän thöù 35 Nöõ Ñöùc: A woman of virtue—Vua Toáng Huy cuûa ñöùc Phaät A Di Ñaø—Amitabha Buddha's thirty- Toâng ñôøi nhaø Toáng (1102-1126 sau Taây Lòch) ñaõ fifth vow—See Töù Thaäp Baùt Nguyeän (35). ñoåi danh töø "Ni" hay "Tyø Kheo Ni" ra "Nöõ Nöõ Nhaân Xuaát Ñònh: See Nöõ Töû Xuaát Ñònh. Ñöùc"—The emperor Hui-Tsung of the Sung Nöõ Phaïm: The woman offence—Sexual dyansty (1101-1126 A.D.) changed the term immortality on the part of a monk. "Nun" or "Bhiksuni" to "A woman of virtue." Nöõ Quoác: Vöông quoác Nöõ nôi chaùnh quyeàn Maãu Nöõ Nhaân: Ngöôøi nöõ—Woman—Theo Kinh Nieát Heä chieám öu theá—The woman-kingdom, where Baøn thì Phaät noùi ñoù laø nôi cö truù cuûa chö aùc — matriarchal government is said to have prevailed. According to the Nirvana Sutra, the Buddha Nöõ Saéc: Erotism—Woman beauty—Ñöùc Phaät daïy described Woman as the "abode of all evil." nöõ saéc laø moät chuoãi phieàn naõo, moät tai öông phieàn Nöõ Nhaân Baùi: Loái chaøo cuûa ngöôøi nöõ—A muoän." Theo Trí Ñoä Luaän, thaø duøng saét noùng ñoát woman's salutation, greeting, or obeisance: chaùy ñoâi maét coøn hôn laø ngaém nhìn ngöôøi nöõ vôùi 1) Ñöùng vaùi: performed by standing. traùi tim rung ñoäng—The Buddha said: "Woman 2) Nhuùn goái: Bending the knees. beauty is a chain of serious delusion, a grievous 3) Ñeå hai tay tröôùc ngöïc vaø hôi cuùi mình: Putting calamity." According to the sastra on the Prajna- hands together before the breast and bending Paramita-Sutra, it is better to burn out the eyes the body. with a red-hot iron than behold woman with Nöõ Nhaân Baùt Duïc: Taùm loaïi maø ngöôøi nöõ öa unsteady heart. thích—The eight feminine attractions: Nöõ Taëc: Woman as a robber—Woman as thief— 1-6)Saùu duïc ñaàu cuõng gioáng nhö trong Nöõ Nhaân Theo kinh Baùt Nhaõ, nöõ saéc ñöôïc xem nhö keû troäm Luïc Duïc—From one to six are the same to maát thaùnh taøi. Theo Ñaïi trí Ñoä Luaän, ngöôøi nöõ that of the Six Feminine Attractions—See Nöõ ñöôïc xem nhö laø giaëc, laø nhaân cuûa saéc

duïc, cöôùp Nhaân Luïc Duïc. ñi taát caû nhöõng coâng ñöùc tu taäp—According to the 7) Teá hoaït duïc: Attraction to Refinement. Sastra on the Prajna-Paramita Sutra, woman as a 8) Nhaân töôùng duïc: attraction to Appearance. robber, the cause of sexual passion, stealing away Nöõ Nhaân Caám Cheá: Taïi moät vaøi nôi thôø phöôïng the riches of religion. According to the Sastra on coù baûng caám Phuï nöõ ñeán—“Women forbidden to the Prajna-Paramita Sutra, woman as a robber, the approach,” a sign placed on certain altars. cause of sexual passion, stealing away the riches Nöõ Nhaân Chöôùng: Hindrances of women— of religion. Chöôùng ngaïi cuûa nöõ nhaân—See Nguõ Chöôùng Cuûa Nöõ Taêng: Ni Coâ hay Ni Sö—A Nun or Bhiksuni. Nöõ Nhaân. Nöõ Thaàn: Devakanya (skt)—Devi (skt)— Nöõ Nhaân Huyeát Boàn Kinh: Blood basin for Goddess. women in hades—See Huyeát Boàn Kinh. Nöõ Thaàn Bình Minh: Usa (skt)—Female deity of Nöõ Nhaân Luïc Duïc: Saùu loaïi duïc maø ngöôøi nöõ öa the Dawn, name of an Indian female deity in thích: Saéc duïc, Hình maïo duïc, Uy nghi duïc, Ngoân Veda. ngöõ duïc, AÂm thanh duïc, Hình thaùi duïc—The six Nöõ Thieân: Thieân Nöõ—Thieân nhaân nöõ tính trong feminine attractions: Attraction to Colour, Duïc giôùi; tuy nhieân, khoâng coù nöõ thieân trong coõi Attraction to Looks, Attraction to Style, Attraction saéc vaø voâ saéc—Female devas in the desire realm;

however, there are no female devas in the realms phöông döôùi, qua khoûi soá quoác ñoä nhieàu baèng soá of form and formlessness. caùt möôøi hai öùc soâng Haèng, coù Boá Taùt Voõng Minh Nöõ Thuûy Thaàn: Varunani (skt)—Thuûy Thieân môùi coù theå khieán naøng xuaát ñònh ñöôïc." Lieàn ñoù Haäu—Water devi—See Thuûy Thieân. ngaøi Voõng Minh töø döôùi ñaát voït leân chaáp tay baùi Nöõ Toûa: Söï kieàm toûa cuûa nöõ nhaân hay söùc maïnh Phaät. Phaät sai Voõng Minh ñeán khieán cho nöõ nhaân cuûa nhuïc duïc—Woman as lock or chain, the xuaát ñònh. Voõng Minh ñeán beân naøng, buùng tay moät binding power of sex. caùi, naøng lieàn xuaát khoûi ñònh. Theo Voâ Moân Hueä Nöõ Tu: Sikkhamat (thai)—Female renunciants— Khai trong Voâ Moân Quan, laõo Thích Ca döïng ra Ngöôøi nöõ xuaát gia. Thuaät ngöõ Thaùi Lan tuoàng naày ñaâu phaûi laø chuyeän chôi? Thöû hoûi, Vaên "Sikkhamat" coù nghóa laø “Nöõ Tu,” ngöôøi thoï giôùi Thuø laø thaày cuûa baûy vò Phaät, sao laïi khoâng theå laøm taïi gia nhöng chaáp nhaän nhöõng yeáu toá ñaëc bieät cho naøng kia xuaát ñònh ñöôïc? Voõng Minh môùi chæ laø cuoäc soáng töï vieän, nhö soáng ñôøi ñoäc thaân. Vì doøng Boà Taùt sô ñòa, sao laïi laøm ñöôïc vieäc aáy? Neáu choã truyeàn cuï tuùc giôùi cho chö Ni taïi caùc xöù theo Phaät naày maø thaáy cho ñöôïc xaùc thieát, thì duø nghieäp thöùc giaùo Theravada ñaõ bò taøn luïn töø laâu, neân nhöõn g meânh moâng, vaãn Na-giaø ñaïi ñònh (voâ höõu baát ñònh ngöôøi nöõ naøo muoán theo ñuoåi cuoäc soáng töï vieän coù thôøi hay thöôøng taïi ñònh)—The story of a woman theå thoï giôùi Thöùc Xoa Ma Na, nhöng hoï khoâng named Li-I who was so deeply in samadhi before ñöôïc xem nhö hoaøn toaøn xuaát gia nhö chö Taêng— the Buddha that Manjusri could not arouse her; A female renunciant. "Sikkhamat" is a Thai term she could only be aroused by a bodhisattva who for “Studying mothers,” or “female renunciants,” has sloughed off the skandhas and attained who take lay precepts but adopt specific elements enlightenment. Once Majusri went to a place for monastic

lifestyle, such as celibacy. Because where many Buddhas had assembled with the the full ordination lineage for nuns died out long World-Honored One. When he arrived, all the ago in Theravada countries, women who wish to Buddhas had returned to their original dwelling pursue a monastic lifestyle may take sikkhamat place. Only a young woman remained, seated in vows, but they are not regarded as full monastics samadhi, near the Buddha's seat. Manjusri by most monks. approached the Buddha and asked, "How can the Nöõ Töû Nguõ Chöôùng: Five hindrances of young woman get near the Buddha's seat when I women—See Nguõ Chöôùng Cuûa Nöõ Nhaân. cannot?" The Buddha replied to Manjusri, Nöõ Töû Xuaát Ñònh: Manjusri Cannot Bring the "Awaken this young woman from her samadhi and Young Woman Out of Her Samadhi—Chuyeän ask her yourself." Manjusri walked around the naøng Ly-YÙ nhaäp ñònh Tam Muoäi ôû gaàn toøa Phaät young woman three times, snapped his fingers maø ngaøi Vaên Thuø khoâng theå ñaùnh thöùc daäy ñöôïc; once, took her to the Brahma Heaven and exerted ngöôøi naày chæ coù theå bò ñaùnh thöùc daäy bôûi moät vò all his supernatural powers, but he could not bring Boà taùt ñaõ loät boû ñöôïc nguõ uaån vaø thaønh ñaït giaùc her out. The World-Honored One said, "Even a ngoä Boà Ñeà maø thoâi. Ñaây cuõng laø thí duï thöù 42 hundred thousand Majusris cannot awaken her. trong Voâ Moân Quan. Moät hoâm Phaät giaûng phaùp, coù Down below, past twelve hundred million lands, chö Phaät möôøi phöông tuï hoäi. Ngaøi Vaên Thuø ñeán as immeasurable as sands of the Ganges, lives the ñoù, gaëp luùc chö Phaät vò naøo ñeàu trôû veà quoác ñoä cuûa Bodhisattva of Delusive Wisdom. He will be able mình, chæ coøn laïi moät nöõ nhaân ñeán gaàn Phaät toøa to bring her out of her samadhi." Instantly the maø nhaäp ñònh. Vaên Thuø baïch Phaät: "Nöõ nhaân naøo Bodhisattva of Delusive Wisdom emerged from maø ñeán gaàn ñöôïc Phaät toøa, coøn toâi thì laïi khoâng the earth and made bows before the World- ñeán gaàn ñöôïc?" Phaät daî Vaên Thuø: "OÂng cöù khieán Honored One, who gave him his imperial order. cho naøng xuaát khoûi tam muoäi maø töï hoûi laáy." Vaên Delusive Wisdom stepped before the young Thuø ñi quanh nöõ nhaân ba voøng, buùng tay moät caùi woman, snapped his fingers once, and at this sha roài naâng leân ñeán trôøi Phaïm Thieân, laïi duøng ñuû heát came out of samadhi. According to Wu Men Hui-caùc moân thaàn löïc maø khoâng sao laøm cho naøng xuaát Kai in the Wu-Men-Kuan, old Sakyamuni put on a ñònh ñöôïc. Phaät daî: "Duø cho traêm ngaøn Vaên Thuø disorderly comedy this time, no better than a child. cuõng khoâng theå khieán naøng ra khoûi ñònh ñöôïc. ÔÛ Manjusri is teacher of the Seven Buddhas; why

couldn't he bring the young woman out of Nga La Sa Tha: Grhastha (skt)—Ordinary samadhi? Delusive Wisdom is a Bodhisattva at the householder—An ordinary man—The laity—Tuïc beginning level. How could he bring her out? If Nhaân (ngöôøi tu taïi gia). you can see into this intimately, then in the flurry Nga Mi Sôn: Nuùi Nga Mi laø moät trong boán ngoïn of karma and discrimination you are a dragon of nuùi noåi tieáng ôû phía taây huyeä n Nga Mi, thuoäc tænh great samadhi. Töù Xuyeân. Hai nuùi ñoái nhau nhö maøy ngaøi (Tam Nöõ Tyø Kheo: See Tyø Kheo Ni. Nga goàm Ñaïi Nga, Trung Nga, Tieåu Nga, chu vi Nöõ Nhaân Luïc Duïc: Saùu loaïi duïc maø ngöôøi nöõ öa

khoaûng 1000 daäm, goàm treân 40 thaïch ñoäng lôùn thích: saéc duïc, hình maïo duïc, uy nghi duïc, ngoân nhoû)—O-Mei-Shan, or Mount Omi, one of the four ngöõ duïc, aâm thanh duïc, vaø hình thaùi duïc —Six famous peaks in China, in Omi district, Szech- feminine attractions: attraction to colour, attraction Wan province. Two of its peaks are said to be like to look, attraction to style, attraction to talk, a moth's eyebrows. attraction to voice, and attraction to carriage. Nga Mi Töï: See Quang Töôùng Töï. Nöôùc Ñoå Laù Moân: To preach to deaf ears—To Nga Sôn Thieàu Nhaïc Thieàn Sö: Gasan-jo-seki water off a duck's back (jap)—See Thieàu Thaïc Nga Sôn Thieàn Sö. Nöông Sinh Dieän: Khuoân maët meï. Trong thieàn, töø Nga Thuù Ñaêng Hoûa: Con ngöôøi chaïy theo duïc naày chæ cho baûn lai dieän muïc —The mother's face. voïng nhö nhöõng con thieâu thaân phoùng mình vaøo In Zen, the term indicates original face or Buddha- aùnh ñeøn vaäy—Like a moth flying into the lamp, is nature. man after his pleasures. Nöông Sinh Khoùa: Noãi khoå ñau cuûa ngöôøi meï— Nga Vöông: Raja-hamsa (skt). The mother's sufferings—See Nöông Sinh Dieän. 1) Nga vöông ñöôïc so saùnh vôùi Ñöùc Phaät, trong Nöông Töïa Vaøo Chính Mình: To rely on oneself.32 töôùng toát cuûa Phaät laø tay chaân maïn voõng töôùng hay coù töôùng löôùi ñan (giöõa caùc ngoùn Nöông Vaøo Phaät Phaùp Maø Hoùa Giaûi Trôû Ngaïi: To base on the dharma to resolve hindrances. chaân vaø tay cuûa Ñöùc Phaät coù maøng löôùi ñan Nöõu Maïn (1865-1951): Newmann, Karl Eugen— lieàn gioáng nhö chaân cuûa loaøi ngoãng: The king- goose, leader of the flight, i.e. Buddha, one of Teân cuûa moät vò hoïc giaû Phaät giaùo ngöôøi AÙo vaøo whose thirty-two marks is webbed hands and theá kyû thöù XX. OÂng nghieân cöùu tieáng Pali vaø dòch feet. nhöõng boä kinh lôùn nhö Tröôøng Boä, Trung Boä, vaø 2) Töôùng ñi uy nghi cuûa Ñöùc Phaät gioáng nhö loaøi nhieàu boä kinh ngaén khaùc—Name of an Austrian ngoãng: The walk of a Buddha is dignified like famous Buddhist scholar in the twentieth century. He studied Pali language and translated some that of the goose. 3) See Nga Vöông Bieät Nhuõ. great sutras as the Collection of Long Discourses (Dirgha agama (skt) and the Middle Length 4) See Nga Vöông Nhaõn. Discourses in the Pali Canon (MadhyamagamaNga Vöông Bieät Nhuõ: Trong moät hôïp chaát nöôùc (skt), and a lot other short sutras. vaø söõa, thì vua cuûa loaøi ngoãng coù theå chæ uoáng chaát söõa, coøn boû nöôùc laïi, duøng hình aûnh naày ñeà ví vôùi Nöõu Nieát: 1) E deø: To be hesitant; 2) Daøy voø: To torment. vò Boà Taùt chæ thaám nhuaàn chôn lyù Phaät vaø boû ñi nhöõng thöù taïp nhaïp khaùc—A king-goose is reputed to be able to absorb the milk from a mixture of milk and water, leaving the water NG behind, so with a bodhisattva and truth. Nga Vöông Nhaõn: Duøng hình aûnh vua cuûa loaøi Nga: Cao: High—Ñoùi: Hungry—Ñoøi hoûi: ngoãng bieát phaân bieät söõa vaø nöôùc, ñeå ví vôùi hoïc Demanding—Con ngaøi cuûa taèm: A moth—Con giaû coù Phaùp Nhaõn bieát choïn löïa saùng suoát—The ngoãng: A goose (Hamsa (skt). eye of the king-goose, distinguishing milk from Nga La Ha: Graha (skt)—Yeát La Ha—God of water, used for the eye of the truth-discerner. stubbornness—Thaàn ngang ngaïnh. Nga Vöông Traïch Nhuõ: Ngoãng chuùa bieát caùch löïa söõa trong hoãn hôïp söõa pha nöôùc. YÙ noùi ngöôøi ñaõ

ngoä thieàn bieát caùch phaân bieät söï khaùc bieät giöõa the divine element in man, degraded into idea chaân giaû, thaùnh phaøm—King of geese knows how of an entity dwelling in the heart of each man, to select pure milk from a mixture of water and the thinker of his thoughts, and doer of his milk. In Zen, the term means a person who is deeds, and after death dwelling in bliss or perfectly enlightened knows how to distinguish misery according to deeds done in the body. the difference between real and unreal, the sage 3) Ngoaïi ñaïo cho raèng ngaõ laø thaân ta, coøn ñaïo and the ordinary. Phaät thì cho raèng Giaû Ngaõ laø söï hoøa hôïp cuûa Ngaõ: Atta (p)—Atman (skt)—Ego—I—Me— nguõ uaån, chöù khoâng coù thöïc theå (voâ thöôøng, vaø Self—Myself. voâ ngaõ). Phaät giaùo phuû ñònh moät thöïc theå hay 1) Toâi—Cuûa toâi—Caùi cuûa toâi—Caù nhaân—Caù moät linh hoàn vónh haèng. Vôùi Phaät giaùo, caù nhôn hay caùi "Toâi" hay caùi "Ngaõ" mang tính nhaân chæ laø moät danh töø öôùc leä, laø söï phoái hôïp chaát luaân hoài. Chuû teå cuûa thaân so vôùi vò vua trò giöõa theå chaát vaø taâm thöùc, coù theå thay ñoåi vì trong moät xöù. Ngoaïi ñaïo cho raèng ngaõ laø töøng luùc khaùc nhau. Chuùng ta, nhöõng haønh giaû thaân ta, coøn ñaïo Phaät thì cho raè ng Giaû Ngaõ laø tu Thieàn, coù theå thaùo gôõ sôïi daây troùi buoäc söï hoøa hôïp cuûa nguõ uaån, chöù khoâng coù thöïc ñöôïc goïi laø "Ngaõ". Theo Thieàn sö Ñaïo theå (voâ thöôøng, vaø voâ ngaõ)—I, My, Mine— Nguyeân trong quyeån Chaùnh Phaùp Nhaõn Taïng, Personality—Man, person, ego or self, the chuùng ta laøm noâ leä cho caùi hieåu bieát cuûa substance that is the bearer of the cycle of chuùng ta veà caùi Ngaõ: caùi Ngaõ cuûa ngaï quyû, caùi rebirth. The master of the body, compared to Ngaõ theá naøy theá kia, hay theo nghóa toát nhaát the ruler of the country. The erroneous ideas laø caùi Ngaõ laøm ngöôøi. Nhöng lieâ n heä giöõa of a permanent self continued in reincarnation Phaät Ñaïo vaø con ngöôøi nhö theá naøo? Coù caùi gì is the sources of all illusion. Buddhism quan troïng hôn laø chính sinh maïng cuûa mình? believes that "Ego" composed of the five Khoâng phaûi sinh maïng laøm ngaï quyû, cuõng skandhas and hence not a permanent entity. khoâng phaûi sinh maïng laøm con ngöôøi, maø laø 2) Ngaõ hay linh hoàn coù nghóa laø moät caùi gì ñoù sinh maïng cuûa caùi Ngaõ laøm Phaät Ñaïo, sinh khoâng thay ñoåi. Ñaây laø nguyeân lyù caên baûn cuûa maïng cuûa caùi Ngaõ laøm Ñaïo Voâ Thöôïng. Khi AÁn Giaùo bò Ñöùc Phaät choái boû. Khi moät caùi ngaõ moät ngöôøi ñang tu taäp Ñaïo thì ngöôøi aáy ñöôïc hay linh hoàn ñöôïc nghó laø nhö theá thì chính goïi laø Phaät—The erroneous ideas of a ñieàu aáy seõ taïo thaønh ngaõ kieán. Khi thöïc tính permanent self continued in reincarnation is cuûa moät söï vaät ñaëc thuø nhö theá bò phuû nhaän thì the sources of all ilusion. But the Nirvana ñieàu naày coù nghóa laø phaùp voâ ngaõ. Ngaõ theå sutra definitely asserts a permanent ego in the hay töï tính trong con ngöôøi, ñaây laø caùi suy transcendental world, above the range of nghó ra tö töôûng hay caùi laøm ra haønh ñoäng, vaø reincarnation; and the trend of Mahayana sau khi cheát caùi aáy seõ truï nôi haïnh phuùc hay supports such permanence. Ego composed of ñau khoå tuøy theo nghieäp löïc ñaõ gaây taïo bôûi the five skandhas and hence not a permanent con ngöôøi aáy—Non-changing quality (atman entity. It is used for Atman, the self, means anything substantially conceived that personality.

Buddhism take as a fundamental remains eternally one, unchanged and free). dogma, i.e. impermanence, no permanent A basic tenet of Hinduism which was rejected ego, only a temporal or functional ego. The by the Buddha. When an ego-soul or pudgala erroneous idea of a permanent self continued is thought as such, that constitutes the wrong in reincarnation is the souce of all illusion. view on existence of a permanent ego or Buddhism denies the existence of an eternal atma-drishti. When the reality of an individual person or soul. Buddhism sees the person only object or dharma as such is denied, this is a conventional name or a combination of what is meant by the belief that “things are physical and psychological factors that change without independent individuality” or from moment to moment. We, Zen dharmanairatmya. The supreme SELF— practitioners, can be released from the Ultimate Reality, or Universal Consciousness, confinement of the so-call "I". According to

Zen master Dogen in the "Shobogenzo", we ra do söï phaân bieät hay lyù luaän sai laàm cuûa baûn are enslaved by our understanding of "I": I as thaân—The innate and unconscious clinging to a hungry ghost, I as this or that, or in its best the false idea or false image of self or ego sense, I as a human being. But what is the which is, in fact, non-existent. The false tenet relationship between a human being and the of a soul, or ego, or permanent individual, that Buddha Way? Is there anything more the individual is real, the ego an independent important than our life? Not our life as a unit and not a mere combination of the five hungry ghost, not even our life as a human skandhas produced by cause and effect being, but our life as the Buddha Way, as the disintegrating. The natural or intinctive very best unsurpassable Way. When a person cleaving (clinging) to the idea of self or soul. is practicing that Way, he or she is called a Holding to the concept of the reality of the Buddha. ego, holding to permanent personality, or Ngaõ AÙi: Atmasukha (skt)—Töï yeâu thöông mình— holding to the atman. This holding is an Love or attachment to the ego—Yeâu caùi ta, yeâu illusion. The false tenet of a soul, or ego, or hay chaáp vaøo thöïc ngaõ, khôûi leân vôùi thöùc thöù taùm. permanent individual, that the individual is Töï thöông chæ coù mình, do ñoù maø gaây ra khoå ñau real, the ego an independent unit and not a phieàn naõo. Chö Phaät ñoaïn dieät “töï aùi” neân chöùng mere combination of the five skandhas ñaéc nieát baøn—Self-love; the love of or attachment produced by cause and effect disintegrating. to the ego, arising with the eighth vijnana. Cause This attachment is developed as the result of of all pursuit or seeking, which in turn causes all erroneous reasoning. sufferings. All Buddhas put away self-love and all 3) Trong Töù Dieäu Ñeá, Phaät daïy raèng chaáp ngaõ laø pursuit, or seeking, such elimination being nguyeân nhaân caên baûn cuûa khoå ñau; töø chaáp nirvana. tröôùc sanh ra buoàn khoå; töø buoàn khoå sanh ra Ngaõ AÙi Phieàn Naõo: Ngaõ tham—Self-seeking or sôï seät. Ai hoaøn toaøn thoaùt khoûi chaáp tröôùc, keû desire arising from belief in ego or delusion of ñoù khoâng coøn buoàn khoå vaø raát ít lo aâu. Neáu self-seeking. baïn khoâng coøn chaáp tröôùc, dó nhieân laø baïn ñaõ Ngaõ Ba La Maät: Ngaõ Ba La Maät laø moät trong thöù giaûi thoaùt: In the Four Noble Truth, ñöôïc noùi ñeán trong kinh Nieát Baøn, laø caùi ngaõ sieâu Sakyamuni Buddha taught that “attachment to vieät

vaø töï taïi laø thöôøng, laïc, ngaõ, tònh—The ego self" is the root cause of suffering. From paramita in the four based on the Nirvana sutra in attachment springs grief; from grief springs which transcendental ego is sovereign, i.e. has a fear. For him who is wholly free from real and permanent nature; the four are attachment, there is no grief and much less permanence, joy, personality, and purity. fear. If you don't have attachments, naturally Ngaõ Chaáp: Attanutthim (p)—Atma-graha (skt)— you are liberated. Holding to the concept of the reality of the ego— Ngaõ Chaáp Taäp Khí: Atman-graha-vasana (skt)— Permanent personality—The atman—Soul— Nhöõng tri giaùc quaù khöù maø trong hieän taïi chuùng ta Self—This holding is an illusion. hoài töôûng laïi khieán chuùng ta chaáp vaøo caùi ngaõ coù 1) Thaùi ñoä xem mình laø trung taâm: Egocentrism. thaät—The present consciousness of past 2) Chaáp vaøo khaùi nieäm cuûa moät caùi ngaõ thaät: perceptions cause us to cling to the idea of self. Chaáp vaøo hình aûnh giaû taïo cuûa thöôøng ngaõ, Ngaõ Chaáp Tính: Tính ích kyû—Egotism. treân thaät teá, khoâng coù thaät. Chaáp vaøo caùi ngaõ Ngaõ Coâng Ñöùc Löïc: Personal power—Töï löïc— thöôøng haèng chöù khoâng phaûi laø söï phoái hôïp Naêng löïc tu haønh cuûa töï thaân hay töï duyeân. cuûa naêm uaån sanh bôûi nhaân duyeân. Ngaõ chaáp Ngaõ Danh: Teân cuûa mình—One's own name. baåm sinh, luùc môùi sanh ra ñaõ coù. Chaáp vaøo Ngaõ Ñaúng Maïn: Manatimana (skt)—Ngaõ maïn cho khaùi nieäm cuûa moät caùi ngaõ thaät, chaáp vaøo raèng ta baèng nhöõng keû hôn ta (vôùi ngöôøi hôn mình, Thöôøng ngaõ, hay chaáp vaøo caùi ngaõ thöôøng laïi sinh taâm quaù maïn cho raèng mình baèng hoï), ñaây haèng chöù khoâng phaûi laø söï phoái hôïp cuûa naêm laø moät trong chín loaïi ngaõ maïn—The pride of uaån sanh bôûi nhaân duyeân. Ngaõ chaáp naûy sanh

thinking oneself equal to those who surpass us, taâm-vaät lyù, luoân thay ñoåi chöù khoâng thöôøng one of the nine kinds of pride. haèng. Bôûi vì khoâng coù moät thöïc theå coá ñònh, Ngaõ Ñieân Ñaûo: Heretics believe in personality— chuùng sanh coù söï löïa choïn veà vieäc tu taäp Illusion of a real ego—Wrong views on the self nhöõng phaåm haïnh cuûa Phaät quaû vaø töø töø töï or on ego—Ñieân ñaûo cho voâ ngaõ laø ngaõ hay phieàn mình chuyeån hoùa thaønh Phaät. Vò trí cuûa naõo vì cho raèng ngaõ laø coù thöïc. Ñaây laø moät trong "shendong" thì ñoái nghòch laïi, nhaän bieát raèng taùm ñieân ñaûo thuoäc Phaøm phu Töù Ñieân Ñaûo— "Nhö Lai Taïng" laø taùnh töï hieän höõu tích cöïc Wrong views on ego and non-ego or the inverted hieån hieän vieân maõn qua thöïc taäp thieàn ñònh— or upside-down ideas which belongs to the four The understanding of "Self-emptiness" or the upside-down views for ordinary people, the understanding of emptiness (sunyata) that is illusion that the ego is real. The illusion that the upheld by the Gelukpa and Sakyapa orders of ego has real existence—See Töù Ñieân Ñaûo. Tibetan Buddhism. It follows the Indian Ngaõ Ñöùc: Söùc maïnh hay ñöùc cuûa ngaõ ñöôïc ñònh Madhyamaka tradition in interpreting nghóa nhö laø töï taïi, khaéc phuïc vaø giaûi thoaùt — emptiness as a radical denial of any Power or virtue of the ego, the ego being defined substantial entity or essence of phenomena or as sovereign, master, free. persons which does not imply anything in its Ngaõ Höõu: AÛo töôûng cho raèng caùi ngaõ laø coù thaät — place. Rather, all

phenomena are collections The ilusion that the ego has real existence. of parts that are influenced by causes and Ngaõ Khoâng: Rangdong (tib)—Chuùng Sanh conditions, constantly changing, and thus Khoâng—The emptiness of a self or egolessness— empty of inherent existence (svabhava). This The non-reality of the atman, the soul, the notion is opposed to the doctrine of “other- person—Nhaân Khoâng. emptiness,” which is held by other lineages of 1) Chuùng sanh tuy heát thaûy ñeàu coù caùi taâm thaân Tibetan Buddhism, particularly those do nguõ uaån hoøa hôïp giaû taïm maø thaønh, nhöng associated with Rime (“Non-Sectarian”) khoâng coù caùi thöïc theå thöôøng nhaát cuûa mình, movement. The focus of the debate is neân goïi laø ngaõ khoâng—Illusion of the concept whether Tathagata-garbha, “embryo of the of the reality of the ego, man being composed Tathagata” should be understood as a positive of elements and disintegrated when these are reality or a mere absence. The “Rangdong” dissolved—See Voâ Ngaõ. tradition interprets it in the second way and 2) Söï troáng khoâng cuûa caùi ngaõ hay söï hieåu bieát holds that it refers to the emptiness of veà taùnh khoâng ñaõ ñöôïc duy trì bôûi caùc toâng inherent existence of the psycho-physical phaùi Gelukpa vaø Sakyapa trong Phaät giaùo Taây continuum, which is constantly changing. Taïng, theo sau truyeàn thoáng Trung Quaùn cuûa Because there is no fixed essence or entity, AÁn Ñoä trong vieäc giaûi thích taùnh khoâng nhö laø beings have the option of cultivating the söï phuû nhaän taän caên coäi veà thöïc taùnh cuûa vaïn qualities of Buddhahood and gradually höõu. Kyø thaät vaïn höõu chæ laø söï taäp hôïp cuûa transforming themselves into Buddhas. The nhieàu phaàn bò aûnh höôûng bôûi nhaân duyeân, “shendong” (Gzhan Stong) position, by luoân thay ñoåi, vaø vì vaäy khoâng coù thöïc taùnh contrast, conceives of “Tathagata-garbha” as hieän höõu. Khaùi nieäm naøy choáng laïi vôùi giaùo lyù a positive, self-existent essence that is fully “Taùnh Khoâng,” trong caùc tröôøng phaùi cuûa phaät manifested through meditative practice. giaùo Taây Taïng, ñaëc bieät laø nhöõng tröôøng phaùi Ngaõ Khoâng Chaân Nhö: Giaùo thuyeát Tieåu Thöøa coù lieân heä vôùi phong traøo “Khoâng coù Giaùo veà “Ngaõ Khoâng Chaân Nhö.” Kyø thaät khoâng coù caùi quyeàn.” Chuû yeáu trong luaän baøn laø Nhö Lai thöïc ngaõ—The Hinayana doctrine of Taïng seõ ñöôïc hieåu nhö moät thöïc taïi tích cöïc impersonality in the absolute, that in truth there is hay chæ laø moät söï vaéng maët. Tröôøng no ego; this position abrogates moral phaùi“Rangdong” giaûng giaûi theo caùch thöù hai responsibility. vaø tröôøng phaùi naøy nhaèm chæ ñeán “taùnh khoâng” cuûa söï hieän höõu cuûa söï lieân tuïc cuûa

Ngaõ Kieán: Satkaya-drsti (skt)—Atmandrsti (skt)— grief springs fear. For him who is wholly free Maya-drsti (skt)—Existence of a permanent ego— from attachment, there is no grief and much Illusion of the body. less fear. If you don’t have attachments, 1) Höõu Thaân Kieán: Tin töôûng vaøo söï hieän höõu naturally you are liberated. cuûa moät ngaõ theå (caùi toâi)—Believing in the Ngaõ Kieán Phieàn Naõo: Phieàn naõo khôûi leân do ngaõ existence of an ego-substance (holding to the chaáp—Holding to the ego idea or delusion of idea of the existence of a permanent ego). holding to the ego idea. 2) Thaân Kieán: View of there is a real and Ngaõ Kieán Voâ Minh: Voâ minh cuûa

söï chaáp tröôùc permanent body—False view that every man vaøo caùi ‘Ngaõ’—Ignorance of the view of self. has a permanent lord within—Wrong view on Ngaõ Laïc: Attasukha (p)—Atmasukha (skt)—Töï the existence of a permanent ego—Taø kieán Laïc—Self-happiness—Self-success—Haïnh phuùc cho raèng thaân töù ñaïi do nguõ uaån hôïp thaønh maø hay söï an laïc cuûa chính mình—Happiness of cho laø thöïc, laø thöôøng truï coá ñònh—The oneself. erroneous doctrine that the ego or self Ngaõ Lieät Maïn: Unamana (skt)—Not (so) bad as composed of the temporary five skandhas, is a others—Söï ngaõ maïn cho raèng ta khoâng keùm hôn reality and permanent. keû hôn ta laø bao (khôûi taâm kieâu maïn cho raèng 3) YÙ töôûng veà moät caùi ngaõ, moät trong tam keát. mình khoâng ñeán noãi teä nhö ngöôøi khaùc), ñaây laø Coù hai caùch maø ngöôøi ta coù theå ñi ñeán caùi moät trong cöûu maïn—The pride of thinking myself quan nieäm cho raèng coù söï hieän höõu thöïc söï not much inferior to those who far surpass me, one cuûa moät caùi ngaõ, moät laø söï töôûng töôïng chuû of the nine kinds of pride. quan, hai laø quan nieäm khaùch quan veà thöïc Ngaõ Luaän Chaáp Thuû: Clinging to a doctrine of tính: Thought of an ego, one of the three self. knots. There are two ways in which one Ngaõ Löïc: Atmasakti (skt)—Force of a self—Söùc comes to conceive the real existence of an maïnh cuûa caùi baûn ngaõ. ego, the one is subjective imagination and the Ngaõ Maïn: Asmimana (p)—Abhimana or atma- other the objective conception of reality. mada (skt)—Atmanmana (skt)—Egotism and 4) Töôûng raèng caùi ngaõ cuûa chính mình laø lôùn arrogance. nhaát vaø laø taùi saûn quí baùu nhaát:Tin raèng caùi ta 1) Söï Kieâu maïn (kieâu haõnh) cuûa töï ngaõ: Mana laø lôùn nhaát vaø vò ñaïi nhaát, neân muïc haï voâ (p)—Conceit about the ego—Self- nhaân. Chæ coù caùi ta laø quyù baùu nhöùt maø thoâi, superiority—Self-sufficiency—Pride of self. ngöôøi khaùc khoâng ñaùng keå. Mình tìm ñuû caùch 2) Caäy vaøo caùi ta maø khinh maïn hay kieâu ngaïo ñeå chaø ñaïp hay möu haïi ngöôøi khaùc —Believe ngöôøi khaùc: Exalting self and depreciating that our self is our greatest and most precious others—Self-intoxication or pride of self. possession in a nix in our eyes. We try by all 3) Tính töï cao töï ñaïi cuûa caùi ta: Ego-conceit— means to satisfy to our self, irrespective of Egotism. others’ interest of rights. 4) Taø kieán veà caùi ngaõ baát töû vaø thöôøng haèng: 5) Cho raèng coù moät caùi ngaõ thöôøng haèng. Trong Ahamkara (skt)—False belief of Töù Dieäu Ñeá, Phaät daïy raèng chaáp ngaõ laø individuality—That the self contains some nguyeân nhaân caên baûn cuûa khoå ñau; töø chaáp immortal and unchanging faculty or soul. tröôùc sanh ra buoàn khoå; töø buoàn khoå sanh ra Ngaõ Maïn Coáng Cao: Pride—The pride of sôï seät. Ai hoaøn toaøn thoaùt khoûi chaáp tröôùc, keû thinking oneself is superior to equals—Exalting ñoù khoâng coøn buoàn khoå vaø raát ít lo aâu. Neáu self and depreciating others—Egotism or baïn khoâng coøn chaáp tröôùc, dó nhieân laø baïn ñaõ overweening pride. giaûi thoaùt—Holding to the idea of the Ngaõ Maïn Phieàn Naõo: Egoism—Phieàn naõo khôûi existence of a permanent ego. In the Four leân töø söï kieâu caêng ngaïo maïn—Self-esteem or Noble Truth, Sakyamuni Buddha taught that delusion of self-esteem or egoism. “attachment to self” is the root cause of Ngaõ Maën: See Khai Toá. suffering. From attachment springs grief; from

Ngaõ Ngaõ Sôû: I and mine—The self and its 1) Ngaõ töôùng: The appearance of ego—Nôi nguõ possession—Toâi vaø caùi cuûa toâi (thaân ta vaø caùc söï uaån maø aûo chaáp laø coù thöïc ngaõ neân sanh loøng vaät ngoaøi thaân ta nhöng thuoäc veà ta). Muïc ñích khinh khi ngöôøi ngheøo, keû ngu—The illusion chính cuûa Phaät giaùo laø xoùa boû caù tính rieâng bieät, that in the five skandhas there is a real ego; ñieàu naøy ñöôïc hieän thöïc khi chuùng ta chaám töï thus creating the idea of looking down on the ñoàng hoùa vaät naøo ñoù vôùi chính mình. Do taäp quaùn poor, stupid and deluded. laâu daøi neân chuùng ta quen nghó veà kinh nghieäm 2) Nhaân töôùng: Human appearance—Chaáp caùi rieâng cuûa chuùng ta trong nhöõng chöõ “Toâi” vaø “cuûa ngaõ laø ngöôøi khaùc hay ñaïo khaùc—The ego of toâi.” Ngay caû khi chuùng ta thaáy ñöôïc raèng khi noùi a man or that this ego is a man and different moät caùch nghieâm chænh, thì nhöõng chöõ naøy trôû neân from beings of the other paths—Man is quaù mô hoà khoâng theå bieän hoä ñöôïc, vaø söû duïng different from other organisms. khoâng nghó ngôïi coù theå daãn tôùi baát haïnh trong ñôøi 3) Chuùng sanh töôùng: Living beings soáng haèng ngaøy cuûa chuùng ta, ngay caû khi chuùng ta appearance—Chaáp ngaõ ñöa vaøo nguõ uaån maø tieáp tuïc duøng nhöõng chöõ naøy. Nhöõng lyù do cuûa sanh—The ego of all beings, that all beings vieäc naøy raát ña daïng. Moät trong nhöõng lyù do aáy laø have an ego born of the five skandhas—All chuùng ta khoâng thaáy caùch naøo khaùc ñeå giaûi thích the living are produced by the skandhas. nhöõng kinh nghieäm cuûa chuùng ta vôùi chuùng ta 4) Thoï giaû töôùng: The appearance of ngoaïi tröø nhöõng phaùn quyeát goàm nhöõng tieáng nhö longevity—Chaáp thoï meänh moät thôøi cuûa caùi “Toâi” vaø “cuûa toâi.”—The self and its possession. ngaõ, töø ñoù sanh ra chaáp tröôùc vaøo töôùng söï vaø The main goal of Buddhism is the extinction of ao öôùc phuùc lôïi—Life is limited to the separate individuality, which is brought about organism. The ego has age, i.e. a determined when we cease to identify anything with or fated period of existence, thus creating the ourselves. From long habit it has become quite idea of attaching all appearances and desiring natural to us to think of our own experience in the for welfare and profit. term of “I” and “Mine.” Even when we are Ngaõ Phaùp: Ngaõ vaø phaùp—The self or ego and convinced that strictly speaking such words are too things. nebulous to be tenable and that their unthinking Ngaõ Phaùp Caâu Höõu Toâng: Ñoäc Töû Boä—Ngaõ use leads to unhappiness in our daily lives, even Phaùp Caâu Höõu Toâng laø moät toâng phaùi Tieåu Thöøa then do we go on using them. The reasons for this cho raèng ngaõ vaø phaùp ñeàu coù thaät—The school are manifold. One of them is that we see no that regards the ego and things as real, the alternative way of explaining our experiences to Vatsiputriya school. ourselves except by way of statements which Ngaõ Quyû: See Ngaï Quyû. include such words as “I” and “Mine.” Ngaõ Si: Atmanmoha (skt)—Ignorance about the Ngaõ Nghóa: Nghóa lyù veà caùi ‘ngaõ’—Meaning of ego—Söï meâ muoäi veà caùi ngaõ—Ego-infactuation, the self. confused by the belief in the reality of the ego. Ngaõ Ngu: Söï ngu si cuûa caùi ngaõ, hay söï chaáp chaët Ngaõ Si Phieàn Naõo: Phieàn naõo xuaát phaùt töø söï chaáp vaøo aûo töôûng cuûa moät thöïc ngaõ—Ego ignorance, tröôùc vaøo caùi ‘Ngaõ’ gaây ra bôûi voâ minh— holding to

the illusion of the reality of the ego. Ignorance in regard to the ego or delusion of the Ngaõ Nguõ: Concluded—Settled. Ignorance in the ego. Ngaõ Ngöõ Thuû: Ngoân ngöõ cuûa keû meâ chaáp ñuû loaïi Ngaõ Sôû: Attaniya or Atmaniya (p)—Atmiya ngaõ kieán, goïi laø ngaõ ngöõ thuû, laø moät trong töù thuû — (skt)—Atmankara (skt)—Mine—Caùi thuoäc veà cuûa The attachment to doctrines or statements about toâi hay caùi do ta sôû höõu—Belonging to oneself. the ego, one of the four kinds of attchment—See Ngaõ Sôû Hieán: Atmadana (skt)—Non-Buddhist Töù Chaáp. concept of surrending of the self to gods—Khaùi Ngaõ Nhaân Töù Töôùng: Boán töôùng ngaõ nhaân—Four nieäm cuûa ngoaïi giaùo laø hieán mình cho thöôïng ñeá ejects of the ego in the Diamond sutra (Kinh Kim hay thaàn thaùnh. Cang): Ngaõ Sôû Kieán: Atman-darshan (skt)—Vision of the self—Taø kieán cho raèng söï vaät thuoäc veà ta, vì söï

vaät chæ laø giaû hôïp chöù khoâng coù thaät—The teá nhoû nhieäm, ví nhö vi traàn löu chuyeån möôøi incorrect view that anything is really mine, for all phöông, tính khoâng dôøi ñoåi. Coù theå khieán thaân naày things are but temporal combinations. lieàn sinh lieàn dieät, maø noùi laø tính chaúng hoaïi, vaø Ngaõ Sôû Laïc: Atmananda (skt)—Bliss of the self— goïi laø ngaõ tính thöôøng—Usually, people regard Personal bliss. the indestructible nature as their permanent Ngaõ Sôû, Ngaõ Sôû Höõu, Ngaõ Sôû Söï: Ngaõ Sôû: Caùi ta intrinsic nature. For example, a person closely coù: Mine—Ngaõ Sôõ Höõu: Personal or subjective— examines his own mind and finds it to be subtle Ngaõ Sôû Söï: Personal conditions, possessions, or and mysterious, like fine motes of dust swirling in anything related to the self. the ten directions, unchanging in nature. And yet it Ngaõ Sôû Nghòch: Atmadorsa (skt)—Ñoái nghòch laïi can cause his body to be born and then to die. He vôùi caùi ngaõ cuûa mình—Hostility (an expression of regards that indestructible nature as his permanent enemy and ill-will) towards the self. intrinsic nature, and that which undergoes birth Ngaõ Sôû Taâm: Taâm nghó raèng noù laø chuû cuûa vaïn and death and flows forth from him as höõu—The mind that thinks it is owner of things. impermanent. Ngaõ Sôû Thöùc: Atmachintana (skt)—Thought Ngaõ Traùng: Taâm chaáp ngaõ vaø cao ngaïo khinh towards the self—Caùi thöùc tin raèng töï ngaõ laø coù ngöôøi—Ego-grasping mind, mind that is clinging thöïc—The consciousness believes that the ego has to the “I” and despising other people. reality. Ngaõ Truï Saéc Noäi: Saéc laø lôùn, ngaõ laø nhoû; ngaõ truï Ngaõ Sôû Tri: Atmanjnana (skt)—Knowledge of the trong saéc—Rupas as the greater, the ego the self. smaller or inferior, and the ego as dwelling in the Ngaõ Söï: Thaân toâi: My body—Chính toâi: Myself— rupa. Coâng vieäc cuûa toâi: My affairs. Ngaõ Vaø Trung Ñaïo: Middle road and the “I”— Ngaõ Taêng Thöôïng: Attadhipateyyam (p)—The Middle Way and the “I”—See Trung Ñaïo Vaø Ngaõ. predominant influence on oneself. Ngaõ Tuøng Töï Ngaõ Lai-Ngaõ Tuøng Töï Ngaõ Khöù: I Ngaõ Tham: See Ngaõ AÙi Phieàn Naõo. bring my own self into existence, live it out, and Ngaõ Thaéng Maïn: Adhimana (skt)—Ngaõ maïn cho take it with me when I die—Theo Thieàn sö Noäi raèng ta hôn nhöõng keû ngang haøng vôùi ta—The Sôn Höng Chính trong quyeån Môû Voøng Tay Tö pride of thinking onself superior to equals, one of Duy, baát keå

quan nieäm cuûa baïn nhö theá naøo, toâi the nine kinds of pride. hieän höõu vì theá giôùi cuûa toâi hieän höõu. Luùc toâi hít Ngaõ Thaát: “Ngaõ” laø nhaø chöùa ñöïng nhöõng khoå ñau hôi thôû ñaàu tieân, theá giôùi cuûa toâi ra ñôøi cuøng toâi. phieàn naõo—The ego as the abode of all suffering. Khi toâi cheát, theá giôùi cuûa toâi cheát theo toâi. Noùi Ngaõ Thuyeát Thuû: Attavada (p)—Chaáp thuû vaøo caùch khaùc, toâi khoâng sanh ra trong moät theá giôùi ñaõ ngaõ tín—Clinging to ego-belief. coù ôû ñaây tröôùc toâi, toâi cuõng khoâng ñôn giaûn soáng Ngaõ Thöùc: Atman-vijnana (skt)—Consciousness nhö moät caù nhaân giöõa haøng trieäu caù nhaân khaùc, vaø of the self—1) Caùi thöùc cuûa ‘Toâi’:I-consciousness; toâi cuõng khoâng ñeå laïi moât thöù gì sau khi toâi lìa coõi 2) Ñoái töôïng cuûa söï bieát: Objects of knowledge; 3) ñôøi naøy. Ngöôøi ta thöôøng soáng vôùi yù nghó raèng Ngaõ Thöùc (trong kinh ñieån Veä Ñaø): Atmabodha mình laø thaønh vieân cuûa moät nhoùm hay moät xaõ hoäi. (skt)—Knowledge of the self. Tuy nhieân, söï thaät khoâng phaûi nhö vaäy, toâi mang Ngaõ Tín Lieät: Atmavirya (skt)—Ngoaïi giaùo tin theá giôùi cuûa rieâng toâi ñeán cuøng luùc vôùi toâi ra ñôøi, nôi söùc maïnh hieäp nhöùt vôùi thöôïng ñeá—Non toâi soáng vôùi caùi theá giôùi ñoù vaø ñem noù theo vôùi toâi Buddhist believes in the strength of the self in khi toâi cheát... Toâi khoâng theå naøo nhaán maïnh ñuû heát being one with God. söï thieát yeáu ñeán vieäc nhìn thaät kyõ vaøo caùi ngaõ ñi xuyeân qua vaïn phaùp trong vuõ truï. Baïn soáng cuøng Ngaõ Tín Löïc: See Ngaõ Tín Lieät. theá giôùi cuûa baïn. Vì chính caùi ngaõ noù traøn ngaäp heát Ngaõ Tính: Personal identity. moïi thöù, neân chæ khi naøo baïn hieåu ra ñieàu naøy thì Ngaõ Tính Thöôøng: Thoùi thöôøng, ngöôøi ta coi tính moïi vieäc trong ñôøi môùi oån ñònh. Laø moät Phaät töû, ñoù chaúng hoaïi vaø goïi laø ngaõ tính thöôøng. Chaúng haïn laø taâm nguyeän cuûa chuùng ta, hay höôùng ñi cuûa moät ngöôøi chæ quaùn saùt caùi ngaõ taâm cuûa mình, tinh chuùng ta. Noùi caùch khaùc, chuùng ta theä nguyeän cöùu

ñoä moïi chuùng sanh sao cho caùi ngaõ trôû neân töï noù Ngaï: Ñoùi—Hungry—Famished—Starving. hôn. Ñoù laø höôùng ñi cuûa cuoäc ñôøi chuùng ta. Ñöùc Ngaï Quyû: Pretas (skt)—Yadik (tib)—Gaki (jap)— Phaät Thích Ca Maâu Ni ñaõ noùi trong caùch naøy: "Taát Hungry ghost—Beá Leâ Ña—Tieáng Phaïn aâm laø Tieát caû caùc theá giôùi naøy laø theá giôùi cuûa ta vaø taát caû moïi Leä Ña, dòch laø quyû ñoùi. Ngaï quyû laø moät trong ba chuùng sanh, töø con ngöôøi, vaïn vaät ñeán hoaøn caûnh, ñöôøng aùc. Ngaï quyû laø loaïi quyû mieäng nhö caây kim taát caû ñeàu laø con caùi cuûa ta."—According to Zen nhoû, ñeán ñoä khoâng theå aên uoáng. Trong caùc thieàn Master in the Opening the Hand of Thought, vieän coù taäp quaùn cuùng ngaï quyû moät phaàn thöùc aên whatever way you put it, I am here only because cuûa mình tröôùc khi baét ñaàu böõa aên. Vaán ñeà laøm theá my world is here. When I took my first breath, my naøo caùc ngaï quyû laïi coù moät choã trong khuoân khoå world was born with me. When I die, my world cuûa quan nieäm veà theá giôùi cuûa Thieàn vaãn coøn laø dies with me. In other words, I wasn't born into a moät chuû ñeà nghieân cöùu ñaëc bieät trong heä thoáng world that was already here before me, nor do I Thieàn ôû Trung Hoa, Nhaät Baûn, Ñaïi Haøn vaø Vieät live simply as one individual among millions of Nam. Theo Thieàn sö D.T. Suzuki trong quyeån "Söï other

individuals, nor do I leave everything behind Huaán Luyeän cuûa moät Thieàn Taêng Phaät Giaùo," to live on after me. People live thinking of thieàn trong hình thöùc thuaàn tuùy cuûa noù thöôøng coù themselves as members of a group or society. xu höôùng khoâng quan taâm ñeán vuõ truï quan,nhöng However, this isn't really true. Actually, I bring treân phöông dieän tích cöïc, thieàn chaáp nhaän taát caû my own world into existence, live it out, and take moïi thöù dieãn ra trong theá giôùi muoân maøu muoân veû it with me when I die... I can't stress enough how naøy. Caùc thaàn linh goàm caû caùc cö daân cuûa khoâng essential it is to look very, very carefully at this gian, cuûa traùi ñaát, cuûa caùc coõi trôøi, vaø cuûa baát cöù self that runs through everything in the universe. chuùng sanh naøo khaùc chæ hieän höõu trong coõi vöïc You live together with your world. Only when you cuûa caùc meâ tín dò ñoan vaø truyeàn thoáng, ñeàu ñöôïc thoroughly understand this will everything in the bao goàm vaøo heä thoáng thieàn khoâng phaân bieät. Moãi world settle as the self pervading all things. As chuùng sanh naøy ñeàu ñöôïc pheùp coù moät choã trong Buddhists, this is our vow, or the direction we Thieàn tuøy theo giaù trò maø caùc tín ngöôõng daân gian face. In other words, we vow to save all sentient gaùn cho hoï, vaø ñaây chính laø lyù do taïi sao Thieàn ñaõ beings so that this self may become even more haøm chöùa raát nhieàu caùc yeáu toá maø chuùng ta goïi laø itself. This is our life direction. Shakyamuni said it yeáu toá cuûa Chaân Ngoân toâng Trung Hoa. Caùc Thieàn in this way: "All worlds are my world and all sö tuïng ñoïc kinh chuù, thôø cuùng toå tieân, caàu nguyeän sentient beings, people, things, and situations, are cho söï höng thònh cuûa quyeàn löïc ñöông thôøi, maëc my children." daàu "vôùi ai?" laø moät caâu hoûi caàn ñöôïc giaûi quyeát; Ngaõ Töôùng: The appearance of ego—Egoism— hoï cuõng thaønh khaån tìm söï che chôû cuûa nhöõng thaàn YÙ nieäm cho raèng coù thöïc ngaõ hay baát cöù ai tin raèng linh ñòa phöông; taát caû nhöõng nghi leã lieân quan coù thöïc ngaõ. Nôi nguõ uaån maø aûo chaáp laø coù thöïc ñeán "vong linh"; vaø ñeán moät chöøng möïc naøo ñoù taát ngaõ neân sanh loøng khinh khi ngöôøi ngheøo, keû caû caùc hình thöùc tröø taø ñeàu ñöôïc nhaø Thieàn tuaân ngu—The concept of the ego as real or anyone thuû—Hungry spirits, one of the three lower who believes in a real ego. The illusion that in the destinies. They are also called needle-mouth five skandhas there is a real ego; thus creating the (pinhole-sized mouth) ghosts, with mouths so idea of looking down on the poor, stupid and small that they cannot satisfy their hunger or thirst. deluded. In Zen monasteries, it is customary to make a Ngaõ Töôûng: Töôûng nghó ñeán töï ngaõ vì cho raèng töï small food offering to the hungry ghosts before ngaõ laø coù thöïc—Thought of self—The thought that beginning to eat a meal. How the hungry ghosts the ego has reality. came to find their place in the scheme of the Zen Ngaõ Voâ Vaät Thaät: Ego is unreal, but things are conception of the world is a subject of special real—Thieân Tieåu Tình—Tö töôûng thieân leäch nhoû research in the institutional history of Zen in heïp, cho raèng duø ngaõ giaû, nhöng chö phaùp laø China, Japan, Korea, and Vietnam. According to thaät—The partial or narrower idea that thought the Zen master Daisetz Teitaro Suzuki in "The ego is unreal, things are real. Training of the Zen Buddhist Monk," Zen

in its

pure form has the tendency to become acosmistic, Ngaï Quyû Thaønh: Thaønh trì cuûa loaøi ngaï quyû— but in its "affirmative aspect" it accepts everything The city or region of the hungry ghosts—See Ngaï that is going on in the world of multiplicities. Even Quyû Giôùi. all the polytheistic gods including denizens of the Ngaï Quyû Thuù: See Ngaï Quyû Ñaïo. air, of the earth, and of the heaven, and any other Ngaïc AÅn Hueä Hoaùt (1366-1425): Teân cuûa moät vò beings, who are living only in the realm of Thieàn sö Nhaät Baûn thuoäc toâng Laâm Teá vaøo theá kyû superstitional and traditional beliefs, are thöù XIV—Name of a Japanese Zen master of the indiscriminately taken into the system of Zen. Lin-chi Sect in the fourteenth century. Each of them permitted to have his or her place in Ngaïc Ngö: Caù saáu—An alligator. Zen according to values given by popular Ngaïch Thöôïng Chaâu: Haït chaâu kim cöông treân religions; and this is the reason why Zen has come traùn, yù noùi moïi ngöôøi ñeàu coù Phaät taùnh—The pearl to harbour so much of what we call the Chinese on the forehead, e.g. the Buddha-nature in every Shingon element. The Dharani Sutras are recited; one. ancestors are worshipped; the prosperity of the Ngai Nhöôïc Moäc Keâ: Ngu nhö con gaø goã, yù noùi söï ruling powers of the time is prayed for, although to ngu si—As stupid as a wooden chicken, i.e., whom is the question still to be settled; the ignorance. protection of the local gods is earnestly sought Ngaûi Caùt Ñoán (1885-1963): Edgerton, Franklin— after; all the rituals in connection with the Teân cuûa moät vò hoïc giaû Phaät giaùo ngöôøi Myõ vaøo "departed spirits" are strictly observed; and all theá kyû thöù XX. OÂng nghieân cöùu tieáng Sanskrit vaø forms of exorcism are to a certain extent also vieát thaønh boä Vaên Phaïm Phaät Giaùo Töï Ñieån practiced. Sanskrit-Anh, 2 taäp—Name of an American Ngaï Quyû AÙi: Moät trong hai loaïi aùi, haïng phaøm famous Buddhist scholar in the twentieth century. phu aùi tröôùc nguõ duïc nhö söï ham muoán cuûa loaøi He studied Sanskrit language and composed A quyû ñoùi—Desire as eager as that of a hungry Buddhist Hybrid Sanskrit Grammar and ghost, one of the two kinds of love. Dictionary, 2 volumes. Ngaï Quyû Ñaïo: Preta-gati (skt)—Hungry ghosts— Ngaïn: Tieát Leä Ña—Ngaï quyû laø moät trong ba ñöôøng aùc. 1) Bôø soâng: Kula (skt)—River bank—Shore. Ngaï quyû laø loaïi quyû mieäng nhö caây kim nhoû, ñeán 2) Hoaøn thaønh: Accomplished. ñoä khoâng theå aên uoáng. Con ñöôøng cuûa ngaï quyû Ngaïn Cô Thieàn Sö (1581-1644): Teân cuûa moät vò hay cuûa nhöõng keû coù nghieäp nhaân ngaï quyû, moät Thieàn sö Trieàu Tieân vaøo theá kyû thöù XVII—Name trong luïc ñaïo (ñòa nguïc, ngaï quyû, suùc sanh, a tu la, of a Korean Zen master in the seventeenth nhaân vaø thieân)—Hungry spirits, one of the three century. lower destinies. They are also called needle- Ngaïn Ñaït Phöôïc: Coøn goïi laø Caøn Thaùt Baø— mouth ghosts, with mouths so small that they Gandharva. cannot satisfy their hunger or thirst. The destiny of Ngaïn Ñaàu: Bôø bieån khoå—The shore of the ocean the hungry ghosts, one of the six paths. of suffering. Ngaï Quyû Giôùi: Pettivisaya (p)—Caûnh giôùi Ngaï Ngaïn Long Chu Höng Thieàn Sö (1458-1491): quyû—Coõi Ngaï Quyû (coõi cuûa loaøi quyû ñoùi)—Theá Teân cuûa moät vò Thieàn sö Nhaät Baûn thuoäc toâng giôùi cuûa loaøi

ngaï quyû, moät trong thaäp giôùi—The Laâm Teá vaøo theá kyû thöù XV—Name of a Japanese realm of hungry ghosts, one of the ten realms or Zen master of the Lin-chi Sect in the fifteenth states of existence. century. Ngaï Quyû Höõu: Söï hieän höõu trong coõi ngaï quyû— Ngaïn Thoï: Caây moïc beân bôø soâng, noùi veà söï soáng Beings in the hungry ghosts—Existence in the khoâng chaéc chaén—A tree on a river's brink, life's hungry ghosts. uncertainty. Ngaï Quyû Söï: Preta-vastu (skt)—Pretavatthu (p)—Ngaïn Thoaïi Nham Thieàn Sö: Shigen (jap)—Jui- Operations of the hungry ghosts—Stories of Yen-Shih-Yen (Ruiyan Shiyan)—See Thoaïi hungry ghosts or the departed. Nham Sö Ngaïn Thieàn Sö.

Ngaïn Toâng: Teân cuûa moät vò danh Taêng Trung Hoa Ngaân: Rupya (skt)—Baïc: Silver—Tieàn baïc: vaøo thôøi nhaø Ñöôøng (618-907). Sö Ngaïn Toâng, Money. ngöôøi goác mieàn baéc Trung Quoác. Vaøo khoaûng Ngaân Luaân: Ngaân Luaân (baùnh xe baïc) cho Thaäp nhöõng naêm 627-649, Sö ñeán tu hoïc vôùi ngaøi Haønh—The silver-wheel king to the ten necessary Huyeàn Trang, vaø veà sau naøy Sö giuùp Thaày mình activities of a Bodhisattva. trong coâng vieäc phieân dòch kinh ñieån cuûa ngaøi. Ngaân Oaûn Lyù Thaïnh Tuyeát: Snow in a Silver OÂng laø moät dòch giaû vaø cuõng laø moät nhaø tröôùc taùc Bowl—Trong cheùn baïc ñöïng ñaày tuyeát. Trong noåi tieáng vaøo khoaûng 557-610 sau Taây Lòch— Thieàn, ñaây laø caûnh giôùi khoâng coøn baát cöù yù töôûng Name of a Chinese famous monk who lived in the naøo chaáp chaët vaøo nhaân ngaõ, lôùn nhoû, cao thaát, toát T'ang Dynasty in China. Yen-T'sung was a xaáu, vaân vaân—The silver bowl is full of snow. In famous monk, native of Northern China. In around Zen, this is a realm without any idea of clinging to 627-649, he came to study under Master Hsuan- the ego, big or small, high or low, good or bad, and Tsang, and later helped his master in his project of so on—See Ba Laêng Ngaân Oaûn Lyù Thaïnh Tuyeát. translation of sutras. He was also one of the Ngaân Saéc: Maøu baïc—Silver-colour. famous translators and writers, about 557-610 Ngaân Saéc Thieân Haäu: Rapyamanya (skt)—Silver- A.D. colour Queen of Heaven. Ngaïn Tung: Ngaïn Tung laø moät vò Taêng ñôøi nhaø Ngaân Sôn: Kailasa (skt)—Silver Mountain—Ngoïn Ñöôøng (618-907), oâng laø moät dòch giaû vaø cuõng laø nuùi thieâng lieâng naèm veà phía Taây cuûa daõy Hy Maõ moät nhaø tröôùc taùc, nhöng khoâng roõ vaøo khoaû ng Laïp Sôn, ngöôøi ta tin raèng ñaây laø truù xöù cuûa thaàn thôøi gian naøo—Yen-Ts'ung, a T'ang monk, Siva cuûa AÁn Ñoä giaùo vaø cuûa Cakrasamvara trong translator and writer, date unknown. Phaät giaùo Taây Taïng. Ngoïn nuùi naøy ñöôïc coi laø Ngao Du: To travel. thieân ñöôøng cuûa Shiva, noåi tieáng cho caû AÁn vaø Ngao Lyù Minh Phi: Gauri (skt)—Moät trong taùm vò Phaät giaùo. Ngoïn nuùi naøy laø moät trong nhöõng ngoïn minh phi ngöï ôû ñoâng cung cuûa thaàn hoä phaùp Hoâ nuùi naèm trong Nuùi Tuyeát. Ñaây laø moät trong nhöõng Kim Cang trong truyeàn thoáng Kim Cang thöøa — ñòa ñieåm haønh höông quan troïng nhaát cuûa Phaät töû One of the eight wives of the east palace of Taây Taïng—Silver Mountain, a mountain in the Hevajra dharma guardians (dharma protectors) in Himalayas famous in myth and legend for both the Vajrayana. Hinduism and Buddhism. Sacred mountain in the Ngao Ngaùn: Disgusted—Discouraged—

western Himalayas believed to be the abode of Disappointed. the god Siva by Hindus and of Cakrasamvara by Ngao Ngao Höôùng Nhaân: Nhieàu lôøi vôùi ngöôøi Tibetan Buddhists. This is one of the mountains in khaùc—To talk too much to other people—To be the Himalayas famous in myth and legend for both talkative. Hinduism and Buddhism. It is one of the most Ngaøy Cuùng Coâ Hoàn: All Soul's Day. important pilgrimage spots for Tibetan Buddhists. Ngaøy Phaät Thích Ca Xuaát Gia: Ngaøy Ñöùc Phaät Ngaân Sôn Thieát Bích: Bích Laäp Vaïn Nhaãn—Töø Thích Ca xuaát gia laø ngaøy moàng taùm thaùng hai aâm naày ví töï taùnh ñöùng söøng söõng nhö vaùch ñöùng vaïn lòch—Sakyamuni Buddha's Leaving Home Day, daëm. Moät soá haønh giaû tu thieàn thaáy ñöôïc choã cuøng the 8th day of the second month Lunar calendar. ñöôøng nhöng khoâng bieát caùch thoaùt ra, gioáng nhö Ngaøy Trai Tònh: Vrata (skt)—Trai Tònh Nhaät— bò nhoát trong nuùi saét vaùch saét vaäy—The term Fasting day—Uposatha by Brahmins—Ngaøy leã boá compares the high and majestic self-nature with taùt cuûa Baø la moân. thousand miles of standing wall. Some Zen Ngaên Trôû Nghieäp: Obstructive kamma. practitioners see the dead-end road but don't know Ngaâm: Ngaâm vònh—To chant—To mutter—To how to get out. It is similar to an imprisonment in hum. iron walls of iron mountains. Ngaâm Phuùng: Ngaâm Vònh—To intone—To Ngaät: Ngaät Phaïn (aên côm): To eat meals—Chaám repeat. döùt: To finish (to end, to stop). Ngaâm Vònh: See Ngaâm Phuùng.

Ngaät Khaån: Nhaán maïnh—To emphasize. Ngheä Thuaät Thieàn: The Art of Zen—Sau thôøi Ngaät Khí La: Khakkhara (skt)—Caây gaäy cuûa vò Luïc Toå Hueä Naêng, Thieàn daàn daàn ñaõ trôû thaønh sö truï trì—A beggar's staff—An abbot's staff. moät "Ngheä thuaät," moät ngheä thuaät ñoäc nhaát ñeå Ngaät Laïo Thieät Ñaàu: Noùi leûo mieäng—To be truyeàn Chaân lyù Baùt Nhaõ, nhö taát caû nhöõng ngheä talkative. thuaät vó ñaïi, töø choái khoâng chòu theo moät hình Ngaät Toá: AÊn chay—To eat vegetarian food. thöùc, khuoân maãu, hay heä thoáng nhaát ñònh naøo Ngaãu Ích Tri Huùc (1599-1655): Teân cuûa moät vò trong vieäc bieåu hieän. Thaùi ñoä phoùng khoaùng ñaëc danh Taêng Trung Hoa vaøo thôøi nhaø Minh (1368- bieät naøy phaùt sinh ra nhöõng caùch bieåu thò quaù 1644)—Name of a Chinese famous monk who khích vaø ñoâi khi "hoang daïi" ñoù cuûa Thieàn, goùp lived in the Ming Dynasty in China. phaàn lôùn lao cho tính phöùc taïp vaø khoù hieåu cuûa Ngaãu Nhieân: Suddenly. vaán ñeà. Haønh giaû tu Thieàn neân luoân nhôù raèng Ngaãu Töôïng: An idol—An image. Chaân lyù Baùt Nhaõ cöùu caùnh maø Thieàn coá gaéng Nghe Phaùp: Listen to the Dharma—Neáu chuùng chuyeån taûi khoâng theå naøo coù theå laø moät caùi gì heïp ta chæ nghe Phaùp maø khoâng thöïc haønh Phaùp, chuùng hoøi, höõu haïn hoaëc chuyeân bieät; noù phaûi laø moät caùi ta cuõng nhö caùi muoãng trong noài canh. Haèng ngaøy, gì bao la, ñaïi ñoàng vaø voâ haïn, haøm chöùa taát caû vaø caùi muoãng ôû trong noài canh, nhöng noù khoâng bao bao truøm taát caû; khoâng theå ñònh nghóa vaø meänh giôø bieát ñöôïc vò cuûa canh. Vì theá cho neân chuùng ta danh ñöôïc. Ñoù laø lyù do taïi sao cöùu caùnh Chaân lyù phaûi quaùn saùt vaø haønh thieàn moãi ngaøy—If we Baùt Nhaõ khoâng theå ñònh nghóa cuõng khoâng theå listen to the Dharma teaching but don't practice it, laõnh hoäi ñöôïc baèng phaøm trí.

Thaät vaäy, theo we are like a spoon in a pot of soup. Every day, Chang Chen-Chi trong quyeån "Thieàn Ñaïo Tu the spoon is in the pot but it never knows the taste Taäp," ngay chöõ "ñònh nghóa" khieán chuùng ta lieân of the soup. töôûng ñeán moät ngoùn tay chæ vaøo moät ñoái töôïng ñaëc Ngheøo Tín Ngöôõng (Phaät phaùp): Poverty of the thuø, vaø chöõ "laõnh hoäi," gôïi yù moät baøn tay caàm chaéc religion. moät caùi gì khoâng ñeå cho noù thoaùt ra. Hai hình aûnh Ngheà Heøn Moïn: Ignoble trades—Nhöõng ngheà maø naøy mieâu taû moät caùch linh ñoäng caùi baûn tính eo moät Phaät töû neân traùnh, bao goàm ngheà xeû thòt, saên heïp, böng bít vaø chaáp tröôùc cuûa taâm trí con ngöôøi. baén, caâu caù, ñaùnh traän, laøm vuõ khí, baùn chaát ñoäc, Vôùi tính chaát haïn heïp vaø böng bít ñaùng thöông naøy thuoác vaø röôïu laøm haïi ngöôøi—Trades which a baét reã saâu xa trong loái suy töôûng cuûa con ngöôøi, Buddhist should avoid, includes butchery, hunting, khoâng laï gì caùi Chaân lyù Baùt Nhaõ töï do vaø bao haøm fishing, warfare, weapon makers, dealers of taát caû trôû neân moät chieác boùng maõi maõi treo lô löûng poisons, drugs and drinks which cause stupefaction trong söï coá naém baét cuûa con ngöôøi. Taïi sao haønh and intoxication. giaû chuùng ta laïi goïi Thieàn laø moät ngheä thuaät ñaëc Ngheä Thuaät Baén Cung Vaø Thieàn: The Art of bieät trong Phaät giaùo ñeå dieãn taû chaân lyù Baùt Nhaõ? Archery and Zen—Eugen Herrigel vieát trong Lyù do duy nhaát maø Thieàn ñöôïc xem nhö laø moät quyeån 'Ngheä Thuaät Baén Cung': Con ñöôøng ñaït ñeán ngheä thuaät trong caùi yù nghóa ñeå töï dieãn taû, noù chæ laøm chuû cung ñaïo laø con ñöôøng doác ñöùng. Thöôøng tuaân theo nhöõng tröïc giaùc vaø nguoàn caûm höùng cuûa thì khoâng coù gì khaùc hôn ñeå giöõ cho ngöôøi hoïc troø rieâng noù, chöù khoâng phaûi laø nhöõng giaùo ñieàu vaø tieán tôùi laø loøng tin nôi vò thaày, ngöôøi coù theå ñem söï quy luaät. Ñoâi khi noù cuõng coù veû nghieâm troïng vaø thaønh thaïo veà cung ñaïo cuûa mình truyeàn trao laïi trang nghieâm, ñoâi khi laïi taàm thöôøng vaø vui veû, cho ñeä töû. Thaày laø taám göông soáng cho coâng vieäc giaûn dò vaø xaùc thöïc, hoaëc bí aån vaø quanh co. Khi noäi taâm, vaø chæ coù söï hieän dieän cuûa thaày môùi nhöõng Thieàn sö thuyeát giaûng khoâng phaûi caùc ngaøi thuyeát phuïc ñöôïc ngöôøi hoïc troø maø thoâi—Eugen chæ luoân luoân daïy baèng mieäng, maø caû baèng tay Herrigel wrote in the 'Zen in the Art of Archery': chaân, baèng nhöõng daáu hieäu bieåu tröng, hay nhöõng "Steep is the way to mastery of archery. Often haønh ñoäng cuï theå. Caùc ngaøi ñaùnh, heùt, ñaåy, vaø khi nothing keeps the pupil on the move but his faith bò caät vaán caùc ngaøi boû chaïy, hoaëc chæ ngaäm mieäng in his teacher, whose mastery is now beginning to giaû caâm. Nhöõng troø khoâi haøi naøy khoâng coù choã dawn on him. He is a living example of the inner ñöùng trong tu töø hoïc, trieát hoïc hay toân giaùo, vaø chæ work, and he convinces by his mere presence." coù theå ñöôïc dieãn taû ñuùng nhaát laø "ngheä thuaät

Thieàn". Ñaïi khaùi thì caùi "ngheä thuaät Thieàn" khoâng shut and pretend to be dumb. Such antics have no chính thoáng vaø khoâng hôïp caùch naøy chæ ñöôïc aùp place in rhetoric philosophy, or religion, and can duïng cho vaøi muïc tieâu khaùc nhau trong vieäc daïy be best described as "art". This unorthodox and doã ñoà ñeä:

ñem töøng ñeä töû ñeán choã ñaït ngoä tröïc radical "Zen art" is applied, roughly speaking for tieáp, ñeå giaûi minh moät giaùo lyù Phaät giaùo naøo ñoù, some different purposes in instructing disciples: to ñeå dieãn taû caùi phong caùch vaø cô trí Thieàn, vaø ñeå bring the individual disciple to direct thöû thaùch thaâm ñoä vaø xaùc thöïc tính cuûa tri thöùc vaø Enlightenment, to illustrate a certain Buddhist söï chöùng nghieäm cuûa ngöôøi ñeä töû, vaân vaân—After teaching, to express the Zen humour and wit, and the period of the Sixth Patriarch Hui-neâng (638- to test the depth and genuineness of the disciple's 713), Zen gradually became an "Art", a unique art understanding and realization, and so on. for transmitting the Prajna-Truth, refusing, as all Ngheânh: Ngheânh tieáp—To go to meet. great arts do, to follow any set form, pattern, or Ngheânh Tieáp: To receive—Ñöôïc Ñöùc Phaät A Di system in expressing itself. This exceptionally Ñaø ngheânh tieáp veà Taây Phöông Cöïc Laïc —To be liberal attitude gave birth to those radical and received by Amitabha into his Paradise. sometimes "wild' Zen expressions, which also Nghi: Vicikiccha (p)—Visikcha (skt)—Vicikitsa contribute so greatly to the complexity and (skt)—Nghi ngôø—Doubtful. incomprehensibility of the subject. Zen Nghi Caùi: Vicikitsa-avarana (skt)—Taùnh hay nghi practitioners should always remember that the hoaëc che laáp maát taâm thöùc, khieán khoâng thaáy ñöôïc ultimate Prajna-Truth that Zen tries to convey chaân lyù, khoâng thöïc haønh ñöôïc thieän nghieäp, ñaây cannot be a thing that is narrow, finite, or laø moät trong naêm trieàn caùi—The overhanging exclusive; it must be something vast, universal, cover of doubt, which prevents sentient beings and infinite; all-inclusive and all-embracing; from seeing and practicing good deeds, one of the defying definition and designation. That's why the five covers or mental and moral hindrances. ultimate Prajna-Truth cannot be defined and Nghi Caên: Root of doubt—Coäi reã cuûa nghi hoaëc grasped by ordinary intellect. As a matter of fact, hay taùnh hay nghi hoaëc che laáp maát taâm thöùc, according to Chang Chen-Chi in the "Practice of khieán khoâng thaáy ñöôïc chaân lyù, khoâng thöïc haønh Zen (p.17)," the very word "defining" suggests a ñöôïc thieän nghieäp, ñaây laø moät trong naêm trieàn finger pointing to a particular object, and the word caùi—The overhanging cover of doubt, which "grasping", a hand holding something tightly and prevents sentient beings from seeing and not letting it go. These two pictures vividly portray practicing good deeds, one of the five covers or the narrow, tight, and clinging nature of the human mental and moral hindrances. mind. With this deplorable limitation and tightness Nghi Caáu: Impurity of doubt. deeply rooted in the human way of thinking, no Nghi Chaáp: The holding to doubt. wonder the free and all-inclusive Prajna-Truth Nghi Ñoaøn: Doubt-mass—Haønh giaû tu Thieàn neân becomes an evasive shadow forever eluding one's luoân nhôù raèng khi tu taäp thieàn ñònh, vieäc quan graps. Why do we, Zen practitioners, call Zen a troïng nhaát laø khôûi leân "nghi tình." Theá naøo laø caùi special Buddhist art of expressing the Prajna- nghi tình naøy? Chaúng haïn, mình sinh töø ñaâu? Vaø Truth? The only reason that Zen is considered as mình cheát ñi veà ñaâu? Vì mình khoâng bieát caâu traû an art in the sense that, to express itself, it only lôøi cho caû hai caâu hoûi naøy, neân khoâng theå khoâng follows its own

intuition and inspirations, but not nghi caùi choã ñeán, vaø cuõng chaúng theå khoâng nghi dogmas and rules. At times it appears to be very caùi choã veà. Haõy daùn caùi khoái "nghi ñoaøn" naøy leân grave and solemn, at others trivial and gay, plain giöõa traùn cho ñeán khi buoâng boû cuõng khoâng ñöôïc, and direct, or enigmatic and round-about. When ñuoåi noù cuõng khoâng ñi. Boãng nhieân chuùng ta khaùm Zen masters preach they do not always do so with phaù ra raèng caùi nghi ñoaøn aáy bò phaù vôõ ra thaønh their mouths, but with their hands and legs, with töøng maûnh vuïn. Haõy nhôù laáy lôøi caùc baäc coå ñöùc symbolic signals, or with concrete action. They daïy: shout, strike, and push, and when questioned they "Ñaïi nghi ñaïi ngoä, sometimes run away, or simply keep their mouths Tieåu nghi tieåu ngoä;

Baát nghi baát ngoä." the greater the awakening; (Nghi lôùn ngoä lôùn, The smaller the doubt, Nghi nhoû ngoä nhoû; the smaller the awakening; Khoâng nghi khoâng ngoä). No doubt, no awakening." Haønh giaû tu Thieàn neân luoân nhôù raèng ñieàu teä haïi Zen practitioners should always remember that nhaát trong tu taäp thieàn ñònh laø meâ ñaém vaøo tónh the worst thing is to become attached to quietness, caûnh laøm cho mình bò thu huùt vaøo caùi tónh laëng khoâ because this will unknowingly cause us to be khan. Tieáp ñoù laø chuùng ta seõ phaùt trieån traïng thaùi engrossed in dead stillness. Then we will develop thaùi quaù trong chuyeän thích tónh laëng vaø chaùn gheùt an inordinate fondness for quietness and at the ñoäng caûnh. Moät khi nhöõng ngöôøi baáy laâu nay soáng same time an aversion for activity of any kind. giöõa caûnh loaïn ñoäng huyeân naùo cuûa traàn theá, baây Once those who have lived amidst the noise and giôø ñaém ñuoái trong höông vò ngoït nhö maät cuûa tónh restlessness of worldly affairs experience the joy caûnh cuõng gioáng nhö ngöôøi löõ khaùch meät moûi tìm of quietness, they become captivated by its honey choã bình yeân maø yeân giaác. Laøm sao nhöõng ngöôøi sweet taste, craving it like an exhausted traveller coù thaùi ñoä nhö vaäy giöõ ñöôïc söï caûnh tænh cuûa hoï? who seeks a peaceful den in which to slumber. Trong tu taäp thieàn ñònh, ngaång ñaàu leân khoâng thaáy How can people with such an attitude retain their trôøi, cuùi ñaàu xuoáng khoâng thaáy ñaát; thaáy nuùi khoâng awareness? When working at Zen, one does not laø nuùi, soâng chaúng laø soâng. Khi ñi hay khi ngoài see the sky when he lifts, nor the earth when he chaúng bieát mình ñi mình ngoài. Daàu ôû giöõa ngaøn lowers, his head. To him a mountain is not a vaïn thieân haï maø chaúng thaáy moät ngöôøi. Suoát caû mountain and water is not water. While walking or trong ngoaøi thaân vaø taâm, chaúng coù thöù gì toàn taïi sitting he is not aware of doing so. Though among ngoaøi khoái nghi ñoaøn naøy. Coù theå goïi ñoù laø quaáy a hundred thousand people, he sees no one. ñuïc theá giôùi. Moät haønh giaû tu Thieàn phaûi phaùt Without and within his body and mind nothing nguyeän raèng mình seõ chaúng bao giôø ngöøng coâng exists but the burden of his "doubt-sensation." This phu cho ñeán khi naøo caùi khoái "nghi ñoaøn" naøy bò feeling can be described as "turning the whole phaù vôõ. Ñaây laø ñieåm khaån yeáu nhaát trong tu taäp world into a muddy vortex." A Zen practitioner thieàn ñònh. Taïi sao goïi laø "quaáy ñuïc theá giôùi?" should resolutely vow that he will never stop Thuaät ngöõ naøy chæ cho moät

chaân lyù vó ñaïi, maø töø working until this doubt-mass is broken up. This is voâ thuûy ñeán nay voán cuï tuùc traàm traàm tòch tòch a most crucial point. What does this "turning the chöa töøng ñoäng ñeán. Cho neân haønh giaû tu Thieàn whole world into a muddy vortex" means? It phaûi töï mình phaán chaán laøm cho trôøi xoay ñaát refers to the great Truth, which from the time of chuyeån vaø soùng daäy; vaø haønh giaû seõ coù lôïi lôùn töø no-beginning has existed latent and idle, it has chuyeän trôøi xoay ñaát chuyeån naøy—Zen never been brought forth. Therefore, a Zen practitioners should always remember that when practitioner should bestir himself to make the working at Zen, the most important thing is to heavens spin and the earth and its waters roll; he generate the "doubt-sensation." What is this will benefit greatly from the rolling surges and doubt-sensation? For instance, where did you tossing waves. come from before your birth? Where shall you go Nghi Hoaëc: Doubtful—Suspicious—Uncertain— after your death? Since one does not know the Doubt and delusion—Bernard Glassman vaø Rick answer to either question, a strong feeling of Fields vieát trong quyeån 'Truø Phoøng Giaùo Chæ': doubt arises in the mind. Stick this "doubt-mass" "Nghi hoaëc laø moät traïng thaùi khai phoùng vaø voâ yù on to our forehead and keep it there all the time thöùc. Ñoù laø yù muoán khoâng phaûi lo toan vieäc gì, until we can neither drive it away nor put it down, khoâng bieát ñieàu gì saép xaûy ra. Traïng thaùi nghi even if we want to. Then suddenly we will hoaëc giuùp chuùng ta thaêm doø caùc hieän töôïng theo discover that the "doubt-mass" has been crushed, caùch roäng môû vaø môùi meû. Nghi hoaëc bieán ñoåi nhö that we have broken it into pieces. Remember the nöôùc. Noù khoâng coù daïng coá ñònh. Khi baïn roùt nöôùc ancient masters said: vaøo moät loï chöùa hình troøn thì nöôùc seõ troøn. Khi "The greater the doubt, baïn roùt nöôùc vaøo moät loï chöùa hình vuoâng thì nöôùc

seõ vuoâng. Töông töï, nghi hoaëc vaø caùi khoâng bieát Nghi Kieán: Söï nghi ngôø chaân lyù Phaät phaùp goïi laø chuyeån ñoäng theo tình huoáng. Ñoù laø moät hình thöùc nghi kieán, moät trong thaäp taø kieán—Doubtful ñaàu haøng vaø baèng loøng vôùi thöïc teá. Chæ khi naøo views—Doubtfully to view, one of the ten wrong chuùng ta hoäi ñuû moät soá nghi hoaëc nghi vaán chuùng views—See Thaäp Taø Kieán. ta môùi tieán boä. Vaán ñeà cuûa chuùng ta veà nghi hoaëc Nghi Kieát Söû: Vici-kiccha (p)—The fetter of laø thöôøng chuùng ta xem noù nhö moät ñieàu tieâu cöïc. doubt. Chuùng ta nghó raèng coù ñieàu gì ñoù khoâng oån vì Nghi Kî: To suspect—To distrust. chuùng ta khoâng hieåu hay vì chuùng ta khoâng naém Nghi Leã: Puja (skt)—Rites—Rituals—Etiquette— chaéc ñöôïc moät ñieàu gì. Khi rôi vaøo traïng huoáng Trong Phaät giaùo, nghi leã coù nghóa laø cung caùch nghi hoaëc tieâu cöïc. Ngöôøi ta thöôøng tuûi thaân, than haønh xöû lòch söï nhö khi nhöõng ñeä töû cuûa ñöùc Phaät vaõn veà mình: 'Taïi sao toâi laïi khoâng hieåu ñieàu naøy?' baùi laïy vaø ñi nhieãu voøng quanh Ngaøi. Ñaây chaúng Nhöng moái nghi hoaëc naøy coù theå coù tính tích cöïc. nhöõng laø vaán ñeà quan heä giöõa ngöôøi naøy vôùi ngöôøi Nghi hoaëc tích cöïc cho chuùng ta thaáy ñöôïc yù nghóa khaùc, maø coøn laø moät truyeàn thoáng toát ñeïp ñöôïc cuûa cuoäc ñôøi naøy vaø giuùp chuùng ta chöõa ñöôïc taùnh

truyeàn laïi töø nhöõng vò ñaïi ñeä töû ñaàu tieân cuûa ñöùc töï maõn."—Bernard Glassman and Rick Fields Phaät—In Buddhism, etiquette or rite means wrote in 'Instructions to the Cook': "Doubt is a models of polite behavior appear throughout state of openness and unknowing. It's a Buddhist literature, as when disciples of the willingness to not be in charge, to not know what Buddha bow and circumambulate the Buddha. It is is going to happen next. The state of doubt allows not only a matter of interpersonal relations, but us to explore things in an open and fresh way. also a good tradition that handed down from the Like water, doubt is fluid. It had no fixed position. Buddha's first great disciples. If you pour water into a round container, it Nghi Leã Cuùng Döôøng: Puja (skt & p)—To make becomes round, and if you pour water into a offering to—To celebrate the anniversary of square container, it becomes square. In the same defunct (the dead). way, doubt or unknowing flows in accordance with Nghi Maëc Huyeàn Keá: Gimoku-genkai (jap)— the situation. It's the state of surrender, of being Name of a Japanese monk. open to what is. Only when we raise sufficient Nghi Nhaân: Kinnara (skt)—See Khaån Na La. doubt and questioning can we go further. Our Nghi Phaân Bieät Thanh Tònh: Purity in doubt problem with doubt is that we take it to be a discrimination. negative thing. We think that because we don't Nghi Phieàn: Gike (jap)—Doubt and grieve. understand or because we are not sure, there is Nghi Phieàn Naõo: Vicitiksa (skt)—Phieàn naõo gaây something wrong. When we get caught by the ra bôûi nghi hoaëc (do ngôø vöïc veà chaân lyù maø thaønh negative aspects of doubt, we wallow in self-pity. tính, töø ñoù ngaên caûn tín taâm roài haønh ñoäng taø vaïy 'How come I can't see it?' we say. But this doubt maø thaønh nghieäp)—Afflictions caused by doubt. can be positive. Positive doubt can allow us to see Nghi Quyõ: Sadhana (skt)—Vidhi (skt)—Drug tap what this life is about. It can help us get rid of our (tib)—Quy ñònh teá leã—Regulations for celebrating complacency." rituals. Nghi Hoaëc Chaùnh Phaùp: Doubt of Buddha- Nghi Quyõ Thaønh Töïu: Sadhana (skt)— dharma. Accomplishment of regulations for celebrating Nghi Hoaëc Thoâ Thieån: Gross doubt. rituals—Theo nghi thöùc Maät giaùo, sadhana laø chuû Nghi Hoaëc Vi Teá: Subtle doubt. yeáu trong Phaät giaùo Kim Cang Thöøa ôû Taây Taïng. Nghi Hoái: To repent of doubt. "Sadhana" laø voøng nghi leã coù nghóa laø thöïc haønh Nghi Keát: Vicikitsa-samyojana (skt)—Do nghi baèng caùch khôûi ñaàu. Ñeå baét ñaàu thöïc taäp ngôø lyù chaân ñeá (nghi ngôø chaùnh lyù), gaây voâ soá "sadhana" nghi thöùc cho pheùp bôûi moät vò ñaïo sö voïng nghieäp, neân bò troùi buoäc vaøo tam giôùi khoâng ñuû phaåm chaát ñöôïc xem nhö caàn thieát. Leã thoaùt ra ñöôïc—The bondage of doubt—The tie of "Sadhana" tieâu bieåu baét ñaàu leã tuïng kinh caàu doubt. nguyeän quy-y, theo sau laø nhöõng lôøi keä höôùng veà phaùt Boà Ñeà Taâm, roài tieáp tuïc vôùi quaùn töôûng vôùi

caùc vò tieâu ñieåm thaàn ñaëc bieät cho voøng nghi thöùc important sociological dimensions in Tibet, for this naøy. Thöôøng laø coù moät vò Phaät trung taâm, vaø is one of the primary religious practices and the sadhana cuõng thöôøng bao goàm caùc quyeán thuoäc identification of different orders is largely cuûa vò Phaät aáy. Lyù töôûng laø söï quaùn töôûng neân determined by the "sadhanas" performed by them.

ñöôïc phoái hôïp vôùi thieàn ñònh veà taùnh khoâng, cho Nghi Saùt: Nghi Saùt Thieân Haï Nhaân, phöông tieän pheùp haønh giaû phaùt ra quaùn töôûng töø trí tueä maø chö toå duøng ñeå giuùp haønh giaû gieát cheát maïng caên thöùc chöùng nghieäm ñöôïc töø khoâng taùnh, ñoàng thôøi cuûa sanh töû hay yù thöùc—Skills in means patriarchs nhaän thöùc caû vò tieâu ñieåm thaàn vaø mình ñeàu khoâng used to help practitioners kill root of life of birth thaät söï hieän höõu. Coát loõi cuûa nghi thöùc naøy lieân heä and death or consciousness. ñeán vieäc quaùn töôûng raèng vò tieâu ñieåm thaàn hoøa Nghi Sôn Thieàn Lai: Gisan-Zenrai (jap)—Name nhaäp vaøo haønh giaû vaø caû hai trôû neân khoâng taùch rôøi of a Japanese Zen master. ñöôïc, luùc aáy haønh giaû hieån hieän taát caû nhöõng phaåm Nghi Sôn Thieàn Sö: Gisan Zen master—Thieàn sö chaát cao ñeïp cuûa moät vò Phaät. Sau khi quaùn töôûng Nghi Sôn cuûa Phaät giaùo Nhaät Baûn, ngöôøi ñaõ nhaän thì nhöõng hình aûnh tan bieán trong hö khoâng, vaø ñöôïc saéc phong cuûa Nhaät Hoaøng vaøo naêm 1866. vaøo cuoái leã “Sadhana” coù buoåi caàu nguyeän hoài Khi thieàn sö Nghi Sôn ñöôïc Nhaät hoaøng saéc phong höôùng coâng ñöùc tu taäp naøy ñeán taát caû chuùng sanh. phaùp hieäu, Sö ñaõ laøm baøi keä ñaùp taï: Söï tu taäp “Sadhana” coù nhöõng taàm cöõ xaõ hoäi quan Nhaân vaø Phaùp troïng ôû Taây Taïng vì ñaây laø moät trong nhöõng phaùp "Töï ñoä, ñoä tha tu taäp toân giaùo quan troïng chính yeáu vaø ngöôøi ta Haønh thöôøng nhaät söï nhaän ra caùc giaùo phaùi khaùc nhau baèng caùch xem Töï kyû, coâng chính coi hoï tu taäp “Sadhana” nhö theá naøo—According Taâm yù nhaát nhö to Tantric rituals “sadhanas” are central to Phaät Giaùo Ích Quoác Vajrayana Buddhism in Tibet. A “Sadhana” is a "Baát saùt, sinh taéc thònh ritual cycle which is meant to be performed by Baát ñaïo, vaät taéc ña initiates. In order to begin the practice of a Laønh thay lôøi töø aùi “sadhana,” a ritual empowerment by a qualified Ích nöôùc laïi an nhaø." preceptor is considered necessary. A typical Baûo Quoác An Daân “sadhana” begins with recitation of a refuge "AÙc haïnh baát taùc prayer, followed by verses aimed at generation of Thieän söï phuïng haønh Bodhicitta, and then, it continues with Treân döôùi ñoàng taâm visualization of the focal deities specific to the Toát xaáu chaúng nghòch." ritual cycle. There is generally a central buddha Name of a Japanese Zen master who received the and the “sadhana” commonly also includes a title of honor from the emperor of Japan in 1866. retinue. Ideally, the visualization should be When Zen master Gisan was given a title of honor combined with meditation on emptiness (sunyata), by the emperor of Japan, he responded with these which allows the practitioner to generate the poems: visualizations from the wisdom – consciousness – Humanity and Law realizing – emptiness, simultaneously perceiving "Self-help and helping others both the deity and himself as being empty of this trance of mine inherent existence. The core of the ritual involves is dutiful at home, loyal in public, imagining that the deity merges with the meditator never obscured in daily affairs." and that the two become inseparable, hence, the The Benefit of Buddhism for Nations meditator is manifesting all the qualities of a "Do not kill, and life will be sufficient; Buddha. After the visualization the images are do not steal, and goods will be plenty. dissolved into emptiness, and at the

conclusion of How excellent the moral teachings: the “sadhana”, there is a prayer dedicating the they enrich nations and stabilize families." merit of the practice to the enlightenment of all Protecting the Nation sentient beings. The practice of “sadhana” has "Whatever is bad, do not do;

Whatever is good, carry it out: ñôïi phaûi tónh voïng taâm cuõng töï tónh. Trong moät Then above and below will harmonize, caùch hoaøn toaøn töï nhieân, ngöôøi aáy caûm thaáy luïc the good and the bad won't compete." caên trôû neân khoâng khoâng, khi ñaït ñeán traïng thaùi Nghi Sôn Thieän Lai: Gisan-Zenrai (jap)—Name naøy, ngöôøi aáy seõ giaùc ngoä chæ trong moät caùi xuùc of a Japanese Zen master. chaïm, moät tieáng goïi nheï (goõ töùc ñeán, goïi töùc ñaùp). Nghi Söû: Bò nghi hoaëc sai khieán maø löu chuyeån Kyø thaät, caû heä thoáng coâng aùn döïa treân söï ñeà khôûi, trong tam giôùi—The messenger, tempter, or lictor, roài söï thaáu thoaùt "nghi tình" naøy. "Nghi" ñöôïc of doubt. duøng nhö "khoâng nghi" theo yù nghóa thoâng thöôøng Nghi Taâm: Caùi taâm luoân nghi hoaëc—Suspicious cuûa chöõ naøy; noùi duùng ra, noù laø moät loaïi "nghi" or dublious mind—A doubting heart. ñaëc bieät, moät moái nghi khoâng coù noäi dung. Noùi Nghi Thaønh Thai Cung: Vuøng bieân ñòa quoác ñoä ngaén goïn laïi, noù laø tònh tình nghi. Ñoâi khi haønh giaû cuûa Ñöùc Phaät A Di Ñaø coù moät toøa cung ñieän goïi laø tu Thieàn cuõng duøng töø "Nghi ñoaøn" ñeå bieåu thò “Nghi Thaønh Thai Cung,” nôi truù nguï cuûa nhöõng raèng caùi caûm giaùc naøy gioáng nhö moät khoái lôùn hay ngöôøi ñaõ vaõng sanh maø trong loøng coøn nghi ngôø gaùnh naëng ñeø leân taâm trí mình vaäy. Maëc daàu "nghi Ñöùc A Di Ñaø. Hoï seõ ôû ñaây 500 naêm maø khoâng tình" nguyeân nghóa cuûa noù noùi leân caùi caûm giaùc nghe thaáy Tam Baûo—The palace womb for nghi ngôø do tham coâng aùn mang laïi, vaøi vò Thieàn doubters outside Amitabha’s heaven, or those who sö, keå caû Thieàn sö Baùc Sôn, hình nhö duøng töø naøy call on him but are in doubt of him (where all trong nhöõng phaùp ngöõ cuûa mình theo moät yù nghóa doubters of Amitabha) are confined for 500 years roäng raõi hôn nhieàu, khoâng phaûi chæ bieåu thò caùi until fit to enjoy his paradise (born into the Pure caûm giaùc nghi ban sô voán do töø naøy ñeà khôûi, maø Land). bao haøm haàu nhö heát thaûy caùc kinh nghieäm cao Nghi Thò Giaûi Taân: Nghi laø beán bôø cuûa söï hieåu cuûa Thieàn ñaït ñöôïc qua tham coâng aùn —There are bieát—Doubt is the pier of understanding. three factors making for success in the study of Nghi Thích: Caùi gai hay chöôùng ngaïi cuûa nghi Zen: great faith, great resolution, and great spirit hoaëc—The thorn of doubt. of inquiry. When any one of these is lacking it is Nghi Thöùc: Form—Formality—Mode—Style— like a cauldron with a broken leg, it limps. It is by Manner. means of this spirit of inquiry that we finally attain Nghi Tình: Doubt-sensation—Inquiring spirit—Coù great fixation or a state of oneness, where ba yeáu toá khieán cho vieäc hoïc Thieàn ñöôïc thaønh mountain is not seen as such, nor a sheet of water töïu: ñaïi tín, ñaïi quyeát, vaø ñaïi nghi. Thieáu moät as such, for the reason that pluralities lose their trong ba cuõng nhö caùi ñænh gaûy heát moät chaân, noù meaning and appear to the Yogin in their aspect of seõ ñoå. Chính do nghi tình naøy maø cuoái cuøng chuùng sameness. But that too is merely a stage in his ta ñaït

tôùi ñaïi nghi, nôi ñaây, nuùi khoâng phaûi laø nuùi, progress towards the final realization, in which a soâng khoâng phaûi laø soâng, vì raèng vaïn höõu maát heát mountain is a mountain and a sheet of water a yù nghóa cuûa chuùng vaø xuaát hieän döôùi maét haønh giaû sheet of water. When this state of great fixation is baèng caùi daùng bình ñaúng cuûa chuùng. Nhöng ñaây held as final, there will be no upturning, no cuõng chæ laø moät giai ñoaïn trong quaù trình höôùng outburst of enlightenment, no penetration, no ñeán thöïc chöùng roát raùo, trong ñoù nuùi vaãn laø nuùi, insight into Reality, no severing the bonds of birth soâng vaãn laø soâng. Khi traïng thaùi ñaïi nghi naøy ñöôïc and death. When working at Zen, one should not coi nhö chung quyeát, trong ñoù seõ khoâng coù vieäc worry about not being able to revive after death; chuyeån y, khoâng coù söï buøng vôõ cuûa chöùng ngoä, what should worry him is whether he can die out khoâng coù söï thaâm nhaäp, khoâng thaáy suoát thöïc taïi, from the state of life! If he can really wrap himself khoâng côûi boû nhöõng troùi buoäc cuûa soáng vaø cheát. up tightly in "doubt-sensation," the realm of Khi tu taäp thieàn ñònh, haønh giaû khoâng lo veà chuyeän movement will be vanquished naturally without cheát roài khoâng soáng daäy ñöôïc; chæ sôï khoâng cheát his making any specific effort to vanquish it, and ñöôïc töø traïng thaùi soáng naøy! Neáu ngöôøi aáy coù theå his distracted thoughts will be purified cuøng vôùi nghi tình gaàn guõi ôû moät nôi, ñoäng caûnh seõ spontaneously without effort to purify them. In a töï nhieân thaùo lui chöù khoâng ñôïi phaûi ñuoåi; khoâng wholly natural way, he will feel his six senses

become spacious and vacuous when he reaches Thieàn sö noåi tieáng cuûa toâng Laâm Teá vaøo theá kyû this state, he will awaken to a mere touch and thöù XIV. Ngoaøi ra, ngaøi coøn laø taùc giaû cuûa boä respond to the slightest call. As a matter of fact, "Trung Phong Quoác Sö Toøa Höõu Minh," vieát veà söï the whole system of koan exercises is based upon caàu nguyeän cuûa haønh giaû tu Thieàn—A book of 100 the generation and then the break through, of this poems, composed by Zen master Chung-feng "doubt-sensation". Doubt is used as "not doubt" in Ming-pen (Chuho Myohon (jap), a famous Zen the ordinary sense of the word; it is, rather, a master of the Lin-Chi Sect in the fourteenth special type of doubt, a doubt without content, or, century. Besides, he was also the author of the more succinctly, the pure sensation of doubt per "Inscriptions of the Right-hand Side of the Seat," se. Sometimes Zen practitioners also used the which is about the prayers of Zen practitioners. term "doubt-mass" to denote that this sensation is Nghó Nghi Giaùo: Thôøi Hoa Nghieâm keùo daøi 21 like a great mass or load weighing upon one's ngaøy—The Avatamsaka period lasted for twenty- mind. Though "Doubt sensation" in its original one days—See Thieân Thai Nguõ Thôøi Baùt Giaùo usage denotes the sensation of doubt brought (A). about by the koan exercise, some Masters Nghó Taâm Töùc Sai, Ñoäng Nieäm Töùc Quai: Vöøa including Zen master Po-shan, seem to have used khôûi taâm suy nghó laø ñaõ traùi vôùi thieàn phaùp —Just it in their discourses in a much wider sense, not bring forth a thought (develop a thought) is not only denoting the preliminary sensation of doubt suitable for methods of mysticism (Zen). originally suggested by the

term, but also Nghóa: 1) Con kieán: Ant; 2) Ñôõ ñaàu: Foster including almost all the advanced Zen experiences (father, mother, brother, sister, son, daughter, etc); brought forth by the koan exercises—See Ñaïi 3) Ñuùng: Right, proper, righteous. Nghi. Nghóa Bao (611-661): Teân cuûa moät vò danh Taêng Nghi Tình Vaø Ñaïi Ngoä: Inquiring spirit and great Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name enlightenment—See Ñaïi Ngoä Vaø Nghi Tình. of a Chinese famous monk who lived in the T'ang Nghi Tröôùc Taâm: Mind full of doubt. Dynasty in China. Nghi Tuøy Mieân: Doubt—The underlying Nghóa Bieän Taøi Voâ Ngaïi: Atthapatisambhida (inherent) tendency to doubt (uncertainty). (p)—Unobstructed knowledge of the meaning— Nghi Vaán: A doubtful question. Bieát roõ nghóa lyù maø giaùo phaùp chuyeân chôû khoâng Nghi Vaán Töï: Monna (jap)—Thuaät ngöõ Thieàn coù chöôùng ngaïi. Hieåu bieát thoâng ñaït vaø giaûng giaûi nghóa laø "Lôøi cuûa moät caâu hoûi." Caâu hoûi do moät nghóa lyù chö phaùp moät caùch troâi chaûy khoâng trôû thieàn sinh ñaët ra cho thaày mình trong moät buoåi ngaïi, moät trong töù voâ ngaïi cuûa chö Boà Taùt. Theo 'Vaán ñaùp'—A Zen term, literally means "Question Giaùo Thuyeát Nguyeân Thuûy (Thanh Tònh Ñaïo), trí word"; a question posed by a Zen student to his bieát veà nghóa goïi laø nghóa bieän taøi voâ ngaïi. Nghóa, master in a mondo (questions and answers) noùi goïn laø danh töø chæ keát quaû cuûa moät nhaân Nghi Voõng: Löôùi nghi ngôø—Web of doubt. (hetu). Vì phuø hôïp vôùi nhaân, noù ñöôïc ñaït ñeán, Nghi Yeát (876-990): Teân cuûa moät vò danh Taêng ñöôïc phuïc vuï neân goïi laø nghóa hay muïc ñích. Trung Hoa vaøo thôøi Nguõ Ñaïi (907-960)—Name of Nhöng ñaëc bieät naêm thöù caàn ñöôïc hieåu laø nghóa: a Chinese famous monk who lived in the Wu-tai baát cöù thöù gì do duyeân sanh, Nieát Baøn, yù nghóa Dynasty in China. nhöõng gì ñöôïc noùi, nghieäp quaû, taâm duy taùc. Khi Nghó: 1) Suy nghó: To think; 2) Toan lieäu: To moät ngöôøi quaùn saùt nghóa naày, baát cöù hieåu bieát naøo estimate, to compare, to guess, to adjudge, to cuûa vò aáy thuoäc veà phaïm truø lieân heä ñeán yù nghóa, decide, to intend. goïi laø bieän taøi veà nghóa—Understand deeply the Nghó Baát Nghó: Do döï, chaàn chöø—To be meaning of the law. Unobstructed knowledge of hesitant—To hesitate. the meaning, or the truth; complete knowledge, Nghó Ñeán Phuùc Lôïi Cuûa Tha Nhaân: To think of one of the four unobstructed eloquences of the welfare of others. Bodhisattvas. According to Theravada Doctrine Nghó Haøn Sôn Thi: Taäp thô goàm 100 baøi, ñöôïc (The Path of Purification), knowledge about soaïn bôûi Thieàn sö Trung Phong Minh Boån, moät meaning is the discrimination of meaning.

Meaning (Attha) is briefly a term for the fruit of a T'ang Dynasty in China. cause (hetu). For in accordance with the cause it is Nghóa Cuï Tuùc Bieän: Bieän luaän vôùi ñaày ñuû yù served, arrived at, reached, therfore it is called nghóa—Perfect in meaning. ‘meaning’ ot ‘purpose.’ But in particular, the five Nghóa Duaãn Haøn Nham Thieàn Sö (1217-1300): things should be understood as meaning: anything Teân cuûa moät vò Thieàn sö Nhaät Baûn thuoäc toâng Taøo conditionally produced, Nibanna, meaning of what Ñoäng vaøo theá kyû thöù XIII—Name of a Japanese is spoken, result, and functional consciousness. Zen master of the Ts'ao Tung Sect in the When anyone

reviews that meaning, any thirteenth century. knowledge of his, falling within the category Nghóa Ñaø La Ni: Truth dharani—Retention of concerned with meaning, is the discrimination of meaning—Giöõ ñöôïc yù nghóa—Naêng löïc toång trì meaning—See Töù Voâ Ngaïi. khoâng ñeå maát chaân thöïc nghóa cuûa Nhö Lai, ñaây laø Nghóa Bieät: Distinction according to (in) haïnh tu cuûa Boà Taùt laø giöõ ñöôïc taát caû nhöõng gì maø meaning—Nghóa Sai Bieät—Söï khaùc bieät veà yù caùc ngaøi nghe—Truth dharani, the power of nghóa. bodhisattvas to retain all truth they hears. Nghóa Bình Ñaúng: Sameness in body—Ñaây laø Nghóa Ñoan Thieàn Sö: I-tuan Zen master—Teân moät trong boán loaïi bình ñaúng trong Kinh Laêng Giaø. cuûa moät vò Thieàn sö Trung Hoa vaøo giöõa theá kyû Bình ñaúng veà thaân nghóa laø taát caû caùc Ñöùc Nhö Lai thöù X. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu ñeàu khoâng khaùc bieät khi ñöôïc xeùt veà Phaùp Thaân chi tieát veà Thieàn sö Nghóa Ñoan; tuy nhieân, coù moät (Dharmakaya), veà ñaëc tröng thuoäc veà thaân theå hay chi tieát nhoû veà vò Taêng naøy trong Truyeàn Ñaêng saéc töôùng (rupalakshana), vaø caùc neùt cao ñeïp phuï Luïc, quyeån XI: Moät hoâm, thieàn sö Nghóa Ñoan hay haûo töôùng. Tuy vaäy, chö Nhö Lai khaùc nhau thöôïng ñöôøng daïy chuùng: "Naøy chö Taêng, noùi töùc khi ñöôïc nhìn bôûi chuùng sanh khaùc nhau maø chö vò laø huûy baùng, im laëng töùc laø löøa doái. Khoâng noùi ñang ñieàu ngöï daïy baûo—“Sameness in body” is naêng khoâng laëng im, coù ñöôøng ñi leân. Nhöng one of the four sorts of sameness according to The mieäng cuûa laõo Taêng khoâng ñuû roäng, neân khoâng noùi Lankavatara Sutra, which means that all the vôùi maáy oâng ñöôïc." Noùi nhö vaäy xong, Sö haï Tathagatas show no distinction as far as their ñöôøng. Trong moät buoåi thuyeát phaùp khaùc, Sö noùi Dharmakaya, their corporal features theá naøy: "Duø cho caùc ngöôøi nhieàu laàn loät boû cho (rupalakshana) and their secondary marks of thaät saïch, caùc ngöôøi vaãn khoâng heà ngöøng nghæ. Duø excellence are concerned. They differ, however, coù taïm thôøi thi thieát luoân luoân thaûy laø phöông tieän when they are seen by a variety of beings whom tieáp ngöôøi. Neáu ôû beân kia, khoâng coù choã ñoù." they have the special design to control and Thieàn sö Nghóa Ñoan soáng vaøo khoaûng cuoái nhaø discipline—See Töù Bình Ñaúng. Ñöôøng ñaàu nhaø Toáng (vaøo khoaûng giöõa theá kyû thöù Nghóa Chaùnh Töø Nghieâm: Lôøi leõ cuûa moät ngöôøi X). Luùc ñoù thieân höôùng phaùt trieån cuûa giaùo phaùp Phaät töû phaûi luoân luoân trang nghieâm vaø thuyeát Thieàn toâng laàn hoài thay theá caùc toâng phaùi khaùc ôû phuïc—A Buddhist should have well thoughts Trung Hoa. Nghóa laø thaùi ñoä Thieàn ñoái vôùi truyeàn ideas which are presented in convincing words. thoáng, vaø trieát lyù ñaïo Phaät, coù khuynh höôùng coi Nghóa Chaân: nheï vieäc hoïc hoûi theo thöù lôùp cuûa noù, lô laø kinh 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo ñieån vaø caùc thöù sieâu hình trong kinh—Zen Master thôøi nhaø Ñöôøng (618-907)—Name of a I-tuan, name of a Chinese monk, in the middle of Chinese famous monk who lived in the T'ang the tenth century. We do not have detailed Dynasty in China. documents on this monk; however, there is a brief 2) (781-833): Gishin (jap)—Teân cuûa moät vò danh information on him in The Records of the Taêng Nhaät Baûn thuoäc toâng Thieân Thai vaøo theá Transmission of

the Lamp (Ch'uan-Teng-Lu), kyû thöù IX—Name of a Japanese famous monk Volume XI: One day, Zen master I-tuan entered of the T'ien T'ai Sect, in the ninth century. the hall and addressed the monks, saying, "O Nghóa Chöông (718-788): Teân cuûa moät vò danh monks, to talk is blaspheming, to remain silent is Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)— deception. Beyond silence and talking there is an Name of a Chinese famous monk who lived in the upward passage, but my mouth is not wide enough

to point it out to you." So saying, he came down treân thuyeàn ñeå tìm ñoà rôi xuoáng bieån," aùm chæ from the pulpit. Another sermon of his ran like ngoaïi ñaïo khoâng tu haønh chaùnh haïnh, ôû trong phaùp this: "However repeatedly you are peeled off and laønh töông tôï nhau, luoáng tu theo loái khoå haïnh ñeå thoroughly cleansed, never stay where you are. tìm giaûi thoaùt trong voâ ích. Boïn hoï cuõng gioáng nhö Whatever contrivances you make, they are all ngöôøi ngu tìm cheùn, rôùt moät nôi maø ñi tìm moät temporary to meet the situation and people. As to neûo. Thieàn sö Nghóa Ñöôøng Chu Tín cuõng möôïn the other side there are no such contrivances." Zen ñieån tích naøy ñeå aùm chæ raèng ngöôøi ta cuõng ngôø master I-tuan, who lived between late T'ang and ngheäch nhö theá khi baùm víu vaøo thaønh quaû giaùc early Sung (around the middle of the tenth ngoä cuûa moät nhaân vaät lòch söû naøo ñoù, nhö ngaøi Coà century) when the trend of development of Zen Ñaøm trong quaù khöù, thay vì noã löïc khai phaù taâm teaching gradually superseded the other Buddhist thöùc ñeå lieãu ngoä Phaät taùnh tieàm aån nôi mình— schools in China. It is to say, Zen attitude towards Name of a Japanese Zen master of the Lin-chi Buddhist lore and philosophy tended to slight its Sect in the fourteenth century. We do not have study in an orderly manner, to neglect the sutras detailed documents on this Zen monk; however, and what metaphysics there is in them. there is some interesting information on him in the Nghóa Ñöôøng Chu Tín Thieàn Sö (1321-1388): history of the "Literature of the Five Mountains": Zen master Gido Shushin—Teân cuûa moät vò Thieàn Zen master Gido Shushin was a leading figure in sö Nhaät Baûn thuoäc toâng Laâm Teá vaøo theá kyû thöù the "Literature of the Five Mountains," works XIV. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu written in Chinese by medieval Japanese Zen chi tieát veà Thieàn sö Nghóa Ñöôøng; tuy nhieân, coù monks. He was one of these authors who moät vaøi chi tieát lyù thuù veà vò Thieàn Taêng naøy trong particularly cultivated the Chinese art of poetry lòch söû Vaên Hoïc Nguõ Sôn: Thieàn sö Nghóa Ñöôøng and neo-Confucian philosohy; they also Chu Tín voán laø nhaân vaät haøng ñaàu trong Vaên Hoïc contributed a great deal to the transfer of Chinese Nguõ Sôn cuûa Nhaät Baûn, neàn vaên hoïc bao goàm caùc science and art to Japan. Some of them became taùc phaåm Haùn vaên cuûa giôùi Thieàn sö Nhaät Baûn known as painters and masters of the way of thôøi Trung coå. Sö laø moät trong nhöõng taùc giaû ñaëc calligraphy. Particularly Gido Shushin, through his bieät thaønh thaïo thô cuûa Trung Hoa vaø trieát hoïc writings, composed in simple, easily understood Khoång giaùo môùi; hoï ñaõ coáng hieán nhieàu cho vieäc Japanese, contributed to the diffusion of this truyeàn thuï khoa hoïc vaø ngheä thuaät Trung Hoa vaøo literature in

Japan. The following poem is a Nhaät Baûn. Trong soá ñoù coøn raát nhieàu ngöôøi noåi quatrain with seven characters in each line. tieáng nhö nhöõng nhaø hoäi hoïa vaø caùc thaày ñi theo "Before dawn, the morning star, ngaønh thö ñaïo. Baèng nhöõng tröôùc taùc cuûa mình night after night; vieát baèng tieáng Nhaät giaûn dò vaø deã hieåu, sö Nghóa Over the hills, twelfth-month snow, Ñöôøng Chu Tín coù söï coáng hieán ñaëc bieät quan year after year: troïng ñoái vôùi söï môû mang con ñöôøng Thieàn ôû Nhaät How laughable, Baûn. Sau ñaây laø moät baøi thô thaát ngoân töù tuyeät, to suppose Gautama did something special! ñöôïc dòch thoaùt yù: Quick, let's notch the gunwale "Ñeâm qua ñeâm, saùng trôøi sao mai hieän so we can find the sword!" Naêm qua naêm, thaùng Chaïp tuyeát traéng ñoài The last line alludes to a Chinese story of a man Ñaùng cöôøi sao ngôõ Thích Ca kyø ngoä who dropped his sword overboard while riding in a Göôm rôi, voäi vaïch daáu maïn thuyeàn." boat; he put a notch in the gunwale at the place Caâu thô cuoái nguï yù noùi ñeán moät ñieån tích Trung where the sword fell into the water so he would Hoa. Chuyeän keå raèng coù moät ngöôøi voâ tình laøm rôùt know where to look for it later. The above thanh göôm xuoáng soâng khi ngoài treân thuyeàn, y example is similar to example 19 in the voäi vaøng vaïch ngay treân maïn thuyeàn laøm daáu choã Sakyamuni's One Hundred Fables: "To mark on göôm rôi, yù muoán laø sau naøy seõ döïa vaøo ñoù maø tìm the boat where things dropped in the sea," which caùch vôùt thanh göôm leân. Thí duï treân cuõng gioáng implies the heretics who do not practise the right nhö thí duï thöù 19 trong Kinh Baùch Duï: "Ghi daáu religious belief, suffer from their useless

mortification in seeking deliverance. Those Korean famous monk who lived in the heretics are just like the stupid man who lost his seventeenth century. bowl in the sea and looked for it in the river. Gido Nghóa Khoâng: Giku (jap)—Giku Zen Master— also implies that it is equally fatuous to OÂng laø moät vò Thieàn sö Nam toâng (nhaùn h Thieàn concentrate upon the enlightenment gained by a Hueä Naêng), thuoäc phaùi Laâm Teá, laø ñeä töû cuûa Dieâm particular historical figure, Gautama, at a Quan Teà An (Enkwan Saian) ñeán Kyoto vaø giaûng particular time in the past, instead of seeking to Thieàn töø naêm 851 ñeán 858, thoaït tieân daïy thieàn realize the Buddha-nature inherent within oneself. cho hoaøng cung vaø sau ñoù taïi chuøa Ñaøn Laâm Töï Nghóa Giôùi: Gikai (jap)—The third patriarch of (Danrinji) do hoaøng haäu cuûa Ta Nga Thieân Hoaøng the Soto Sect in Japan—Tam toå toâng Taøo Ñoäng ôû (Danrin) laäp neân cho oâng. Tuy nhieân, oâng khoâng Nhaät. tìm ñöôïc moân ñoà xöùng ñaùng ñeå noái tieáp mình trong Nghóa Haûi Thieàn Sö: I-hai Zen master—Khi Phaùp neân vaøi naêm sau ñoù Nghóa Khoâng ñaõ trôû veà Nghóa Haûi tìm ñeán thieàn sö Vaân Cö Teà, Vaân Cö Trung Hoa—A special Zen instructor of the Rinzai hoûi: "Caùi gì ñeán laøm gì?" Nhôø ñoù Nghóa Haûi böøng school, Southern School, a pupil of Ch'i-An, came taâm chöùng ngoä, vaø laøm ra baøi thô sau ñaây: to Kyoto and taught Zen from 851 to 858 A.D., "Vaân Cö thaäm ma vaät first in the imperial palace and later at Danrinji Vaán tröôùc ñaàu hoaûng hoát. Temple built by the Empress Danrin in Kyoto, Tröïc haï tieän thöøa ñöông which was built for him. I-k'ung, however, found Do thò sinh mai moät." in Japan no suitable students, not to mention (Vaân Cö laø gì nhæ?

Sao hoûi ñaàu choaùng theá? Maø dharma successors, so several years later he guïc gaëc vaâng vaâng! Choân soáng cuõng chaúng returned to China. khoûi)—When I-hai came to Yun-chu Ch'i, Yun- Nghóa Kinh: The meaning of the sutras. chu asked, "What is it that thus comes to me?" Nghóa Leä: This opened Hai's mind to a state of 1) YÙ nghóa vaø luaät leä: Meaning and rules, or enlightenment (satori), and the result was this method. verse: 2) Teân taét cuûa chæ quaùn: An abbreviation for "What's that? Come from Yun-chu; “Samatha and Vipasyana”—See Chæ Quaùn. Asked thus, one is stupified: Nghóa Loaïi: Arthagati (skt)—Meaning of Even when you nod right away saying, categories of things—YÙ nghóa chuûng loaïi cuûa söï "That's it," vaät. You cannot yet help being buried alive." Nghóa Moân: Coảng vaøo Chaùnh Nghóa, hay nhöõng Nghóa Hoøa: Teân cuûa moät vò danh Taêng Trung Hoa tröôøng phaùi giaûng giaûi chaân thöïc nghóa cuûa Nhö vaøo thôøi nhaø Toáng (960-1279)—Name of a Lai—The gate of righteousness; the schools, or Chinese famous monk who lived in the Sung sects of the meaning or truth of Buddhism. Dynasty in China. Nghóa Phaïm Tieân Nhai Thieàn Sö (1751-1837): Nghóa Hoaøi Thieân Y: See Thieân Y Nghóa Hoaøi Sengai Gibon (jap)—See Tieân Nhai Nghóa Phaïm Thieàn Sö. Thieàn Sö. Nghóa Hoaøi Thieân Y Thieàn Sö (993-1064): Tenne Nghóa Phöôùc (658-736): Teân cuûa moät vò danh Gikai (jap)—T'ien-i I-huai—See Thieân Y Nghóa Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)— Hoaøi Thieàn Sö. Name of a Chinese famous monk who lived in the Nghóa Hoïc: Doctrinal study—Söï nghieân cöùu veà T'ang Dynasty in China. giaùo lyù. Nghóa Phöông: Phöông phaùp chaùnh ñaùng—Just Nghóa Huyeàn Thieàn Sö: Rinzai Gigen (jap)—Lin- and righteous methods. chi-I-hsuan—See Laâm Teá Nghóa Huyeàn Thieàn Sö. Nghóa Sai Bieät: Distinction according to (in) Nghóa Höõu: Baïn toát—A devoted friend. meaning—Nghóa Bieät—Söï khaùc bieät veà yù nghóa. Nghóa Kham (1592-1665): Teân cuûa moät vò danh Nghóa Sôù: Meaning and comments on or Taêng Trieàu Tieân vaøo theá kyû thöù XVII—Name of a explanations—Expository commentary—Lôøi bình coù taùnh giaûi thích.

Nghóa Sôû: Teân cuûa moät vò danh Taêng Trung Hoa Nghóa Thuyeát: Thuyeát Nghóa—Giaûng nghóa— vaøo thôøi Nguõ Ñaïi (907-960)—Name of a Chinese Giaûi thích yù nghóa—Explain the meaning— famous monk who lived in the Wu-tai Dynasty in Explain the sense. China. Nghóa Tích: Niddessa (p) Exposition—Dieãn Nghóa Thanh Ñaàu Töû Thieàn Sö (1032-1083): Thuyeát—Nghóa Thích—Kinh luaän giaûi, moät trong Tosu Gisei (jap)—T’ou-tzu I-ch'ing (Wade-Giles 15 taäp trong boä Tieåu A Haøm —One of fifteen Chinese)—Touzi Yiqing (Pinyin Chinese)—See sutras of the Khuddaka Nikaya. Ñaàu Töû Nghóa Thanh Thieàn Sö. Nghóa Tòch (919-987): Teân cuûa moät vò danh Taêng Nghóa Thaønh Boä: Siddatthika (skt)—Moät boä phaùi Trung Hoa vaøo thôøi nhaø Toáng (960-1279)—Name Phaät giaùo taïi AÁn Ñoä ngay sau thôøi ñöùc Phaät—A of a Chinese famous monk who lived in the Sung branch of Buddhism in India right after the time of Dynasty in China. the Buddha. Nghóa Tònh (635-713): Gijo (jap)—Yi-Tsing— Nghóa Thao: Teân cuûa moät vò danh Taêng Trung Ngaøi Nghóa Tònh Tam Taïng Phaùp Sö (635-713), Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of a moät vò sö noåi tieáng thôøi Ñöôøng. Khi ngaøi ñöôïc Chinese famous monk who

lived in the T'ang möôøi tuoåi thì Huyeàn Trang trôû veà Trung Hoa, Dynasty in China. nhöng ngaøi ñaõ töï chuaån bò cho mình moät cuoäc soáng Nghóa Thích: Niddessa (p)—Exposition—Kinh tu só Phaät Giaùo. Ngaøi gia nhaäp giaùo ñoaøn naêm 14 luaän giaûi (söï phôi baøy, söï thuyeát dieãn). tuoåi. Tuy ñaõ nuoâi yù ñònh ñi AÁn Ñoä töø naêm 652, Nghóa Thích Kinh: Niddessa-sutta (p)— nhöng maõi ñeán khi 37 tuoåi ngaøi môùi thöïc haønh Exposition—Nghóa Thích—Kinh luaän giaûi—Moät ñöôïc yù ñònh. Naêm 671 ngaøi môùi coù theå baét ñaàu trong möôøi laêm chöông cuûa boä kinh Tieåu A Haøm. dong buoàm ñi AÁn Ñoä, traûi qua hôn 25 naêm, ñi qua Ñaây laø moät boä söu taäp nhöõng luaän giaûi goàm hai hôn 30 quoác gia; tuy nhieân, ngaøi duøng raát nhieàu thì phaàn: Ñaïi Nghóa Thích vaø Tieåu Nghóa Thích— giôø taïi tu vieän Na Lan Ñaø. Naêm 695, ngaøi trôû veà One of the fifteen chapters from Khuddaka- Laïc Döông, Trung Quoác, ñöôïc tieáp ñoùn noàng haäu Nikaya to explain some points of the Nipata. This vaø ñaày vinh döï (ngöôøi ta noùi Thieân Haäu ñaõ ra taän is a collection of the commentaries on part of the cöûa Thöôïng Ñoâng ñeå ñoùn ngaøi). Ngaøi mang veà Suttanipata, cosisting of two parts: Maha-Niddesa hôn 400 boä kinh. Ñaàu tieân ngaøi hôïp taùc vôùi Thöïc and Cula-Niddesa. Xoa Nan Ñaø (ngöôøi nöôùc Vu Ñieàn) dòch Kinh Hoa Nghóa Thieân: Nghieâm. Sau ñoù ngaøi coøn dòch raát nhieàu boä kinh 1) Caùc baäc Boà Taùt töø Thaäp Truï trôû leân coù khaû khaùc goàm 56 boä kinh vôùi 230 quyeån. Theo Nghóa naêng ngoä giaûi thaâm nghóa Ñaïi Thöøa—All Tònh, nhieàu tu só Cao Ly, baêng qua vuøng Trung AÙ, Bodhisattvas above the ten stages. hay ñi ñöôøng bieån, raát nhieàu trong soá hoï ñaõ cheát 2) (1055-1101): Teân cuûa moät vò danh Taêng Trieàu taïi AÁn Ñoä, chöù khoâng bao giôø ñöôïc nhìn thaáy laïi Tieân vaøo theá kyû thöù XI—Name of a Korean xöù sôû cuûa mình. Ngaøi thò tòch naêm 79 tuoåi —I- famous monk who lived in the eleventh Ching, 635-713 A.D., the famous monk during the century. T’ang dynasty, who was only about ten years old Nghóa Thieân Huyeàn Chieáu Thieàn Sö (1393- when Hsuan-Tsang returned to China, but he had 1492): Gitten Gensho (jap)—Teân cuûa moät Thieàn already prepared himself for the life of a Buddhist sö noåi tieáng cuûa Nhaät Baûn vaøo theá kyû thöù XV— monk. He was admitted to the Order when he was Name of a famous Japanese Zen master in the fourteen. Though he formed the idea of travelling fifteenth century. to India in 652, but he did not carry it out till he Nghóa Thoâng: Teân cuûa moät vò danh Taêng Trung was thirty-seven years old. In 671, he set out by Hoa vaøo thôøi Nguõ Ñaïi (907-960)—Name of a the sea route for India, where he remained for Chinese famous monk who lived in the Wu-tai over twenty years, travelling over 30 countries; Dynasty in China. however, he spent half this period in the Nalanda Nghóa Thuù: Con ñöôøng chaùnh ñaïo—The path of monastery. He returned to China (Lo-Yang) in truth, the right direction, or objective. 695, was received with much honour, brought back Nghóa Thuaät: See Nghóa Veä. some four hundred works, translated with

Siksananda the Avatamsaka Sutra, later translated unobstructed eloquences of Bodhisattvas—See Töù many other works (56 sutras comprised of 230 Voâ Ngaïi. books) and left valuable account of his travels and Nghóa Voâ Ngaïi Trí: Artha

(skt)—Trí bieát roõ nghóa life in India. According to I-Ch'ing, several lyù maø giaùo phaùp chuyeân chôû khoâng chöôùng ngaï i, Korean monks had gone to India, the majority moät trong töù voâ ngaïi theo giaùo thuyeát Ñaïi Thöøa — across Central Asia, some by the sea route; of To understand deeply the meaning of the law them, I-Ch'ing says: "They died in India, and (Artha) or unobstructed (unlimited) eloquence in never saw their country again. He died at age 79. meaning, one of the four unobstructed eloquences Nghóa Toàn Tuyeát Phong Thieàn Sö (822-908): according to Mahayana Doctrine—See Töù Voâ Seppo Gison (jap)—Hsueh-feâng I-ts'un (Wade- Ngaïi. Giles Chinese)—Xuefeng-Yicun (Pinyin Nghóa Voâ Phaûn Coá: Laøm vieäc nghóa khoâng quay Chinese)—See Tuyeát Phong Nghóa Toàn Thieàn Sö. ñaàu nhìn trôû laïi, yù nghóa thi aân baát caàu baùo—To Nghóa Trang Nghieâm: Nghóa trang nghieâm, vì perform a just deed without turning the head back chö Boà Taùt coù theå noùi baát khaû thuyeát nghóa voâ (public duty admits no reconsideration), i.e., to do cuøng taän—The adornment of meaning, explaining favors to others without expecting reciprocation. untold meaning inexhaustibly. Nghóa YÙ: Meaning and aim. Nghóa Troïng Tình Thaâm: Quan heä phaûi ñöôïc ñaët Nghòch: Vama (skt)—Choáng laïi hay ñoái nghòch treân leõ phaûi roõ reät vaø tình caûm vöõng beàn — laïi—To go against—Opposite—Opposing— Relationship should be based on clear-cut Contrary—Resist—In the opposite direction. righteousness and enduring love. Nghòch Baùng: Choáng baùng laïi—To resist and Nghóa Trung: abuse. 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo Nghòch Duï: Pheùp daãn duï ñi ngöôïc laïi töø quaû trôû veà thôøi nhaø Ñöôøng (618-907)—Name of a nhaân, töø ngoïn veà goác, thí duï nhö bieån coù nguoàn laø Chinese famous monk who lived in the T'ang soâng to, soâng to coù nguoàn laø soâng nhoû, soâng nhoû coù Dynasty in China. nguoàn laø suoái, vaân vaân—Argument by illustration 2) (781-872): Teân cuûa moät vò Thieàn sö Trung from effect to cause, e.g. the source of the ocean Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of is the river, of the river the streams, of the small a Chinese Zen master who lived in the T'ang rivers the streams, etc. Dynasty in China. Nghòch Duyeân: Contrary cause—Nguyeân nhaân Nghóa Töông (625-702): Teân cuûa moät vò danh traùi ngöôïc. Baát thuaän duyeân, ñoái laïi vôùi thuaän Taêng Trieàu Tieân vaøo theá kyû thöù VII—Name of a duyeân; thieän vôùi Phaät quaû laø thuaän duyeân, aùc laø Korean famous monk who lived in the seventh nghòch duyeân (thuaän vôùi ñöôøng loái ñaïo Phaät laø century. thuaän duyeân, ngöôïc vôùi ñöôøng loái ñaïo Phaät laø Nghóa Töôùng: Nghóa lyù vaø töôùng traïng—Meaning nghòch duyeân)—Resisting accessory cause, in and form, truth and its aspect. contrast with the accordant cause (thuaän duyeân); Nghóa Uyeân (?-728): Teân cuûa moät vò danh Taêng as goodness is the accordant cause so evil is the Nhaät Baûn thuoäc toâng Phaùp Töôùng vaøo theá kyû thöù resisting cause of the Buddha way. VIII—Name of a Japanese famous monk of the Nghòch Ñöùc: Contrary to virtue. Fa-Hsiang Sect in the eighth century. Nghòch Hoùa: Khaû naêng cuûa chö Phaät vaø chö Boà Nghóa Veä: Thuaät ñeå cöùu ñaøn kieán (taïi moät nôi Taùt, giaùo hoùa nhöõng keû theo taø giaùo hay nhöõng ngaäp nöôùc, ñaøn kieán bò nöôùc cuoán troâi, coù ngöôøi ngöôøi ñoái

ñòch vôùi mình—The ability of the laáy caønh caây baéc ngang qua cho chuùng boø leân)— Buddhas and bodhisattvas to convert the The duty and mode of saving lives of ants. heterodox or opponents. Nghóa Voâ Ngaïi: Hieåu bieát thoâng ñaït vaø giaûng giaûi Nghòch Khaûo: Testing conditions caused by nghóa lyù chö phaùp moät caùch troâi chaûy khoâng trôû adverse circumstances—Treân ñöôøng tu taäp, thænh ngaïi, moät trong töù voâ ngaïi cuûa chö Boà Taùt— thoaûng haønh giaû gaëp phaûi nghòch khaûo laøm trôû ngaïi Unobstructed knowledge of the meaning, or the nhö thaày taø baïn aùc. Coù ngöôøi bò cha meï, anh em truth; complete knowledge, one of the four hay vôï choàng con caùi ngaên trôû hoaëc phaù hoaïi

khoâng cho tu. Coù vò thaân mang coá taät ñau yeáu maõi Nghòch Lyù: Opposed (contrary) to common khoâng laønh. Coù keû bò oan gia luoân theo ñuoåi tìm sense—Paradoxical—Ñaây laø moät trong boán caùch caùch möu haïi. Coù ngöôøi bò vu oan giaù hoïa, khieán ñeå dieãn taû Nieát Baøn. Phöông thöùc naøy thöôøng ñöôïc cho ngoài tuø chòu tra khaûo hoaëc löu ñaøy. Coù vò bò söï tìm thaáy nhieàu nhaát trong Baùt Nhaõ Ba La Maät Ña tranh ñua ganh gheùt, hoaëc beâu reâu nhieàu tieáng xaáu hay trong caùc giaùo ñieån Trung Quaùn. Nieát Baøn truï xa, laøm cho khoù an nhaãn. Ñieàu sau naày laïi thöôøng trong caûnh giôùi voâ sôû truï. Con ñöôøng duy nhaát ñeå xaõy ra nhieàu nhöùt. Nhöõng caûnh ngoä nhö theá ñeàu do ñaït ñeán muïc ñích naøy laø chöùng nghieäm raèng theo söùc nghieäp maø ra—On the path of cultivation, nghóa toái haäu thì khoâng coù baát cöù muïc ñích naøo ñeå sometimes practitioners encounter adverse ñaït ñeán. Nieát Baøn laø thöïc taïi maø thöïc taïi laïi laø circumstances, i.e., evil teachers and friends. khoâng taùnh—This is one of the four ways to Some are prevented from cultivating or frustrated describe Nirvana. This statement is mostly found in their practice by parents, brothers and sisters, in Prajnaparamita or Madhyamika literature. wives, husbands or children. Others suddenly Nirvana is abiding in a state of non-abiding. The develop a chronic disease, from which they never only way of reaching the goal is to realize that in completely recover. Still others are continually the ultimate sense there is no goal to be reached. pursued by oponents and enemies looking for Nirvana is reality which is void (sunya)—See Boán ways to harm them. Others are slandered or meet Caùch Dieãn Taû Nieát Baøn. misfortunes which land them in prison, subject to Nghòch Nhó: To shock the ears. torture, or they are sent into exile. Others, again, Nghòch Quaùn: Inverse method in meditation— victims of jealous competition or calumny, lose all Laøm ngöôïc laïi vôùi thöù töï hay phöông thöùc quaùn laø peace of mind. nghich quaùn (thí duï nhö quaùn thaäp nhò nhaân duyeân This last occurrence is the most frequent. Such thì khoâng nöông theo thöù töï voâ minh, haønh, thöùc, cases occur because of the power of evil karma. vaân vaân; maø laïi ñi ngöôïc töø töû, laõo, beänh, sanh, Nghòch Loä Giaø Da Ñaø: Vama-lokayata (skt)— höõu, vaân vaân; hay laø theo quaû maø doø nhaân)—The Vama-lokayata (skt)—Nghòch Loä Giaø Da Ñaø— inverse method in meditation. The adversaties, See Taû Thuaän Theá Ngoaïi Ñaïo. resisting and opposing with, reverse or backward. Nghòch Luaân: Contrary to morality—Immoral. Nghòch Thuaän: Coøn goïi laø “Vi Thuaän.” Traùi Nghòch Löu: Go

against the current—Tìm ñöôøng ngöôïc vôùi chaân lyù goïi laø nghòch, thuaän vôùi chaân lyù giaûi thoaùt khoûi nhöõng phieàn tröôïc baèng caùch ñi laø thuaän—The adversaties, resisting and ngöôïc laïi doøng ñôøi hay choáng laïi thuaän löu vaø tìm complying, opposing and according with, reverse giaûi thoaùt khoûi caûnh ñôøi ñau khoå. Ñi ngöôïc laïi or direct, backward or forward. doøng sanh töû luaân hoài vaø nhaäp vaøo ñaïo quaû Nieát Nghòch Thuaän Löïc: Söùc nghòch thuaän cuûa chö ñaïi Baøn, giai ñoaïn Thanh Vaên hay thöù nhaát cuûa A La Boà Taùt, vì nôi taát caû phaùp taâm caùc ngaøi ñeàu töï Haùn. Nghòch löu choáng laïi thuaän löu vaø tìm giaûi taïi—The power to oppose or conform, because thoaùt khoûi caûnh ñôøi ñau khoå—Resist the continual they are free in the midst of all things—See Möôøi reincarnation means to resist it and seek a way of Löïc Cuûa Chö Ñaïi Boà Taùt. escape by getting rid of life's delusions or to resist Nghòch Thuaän Theá Ngoaïi Ñaïo: Vama-lokayata it and seek a way of escape by getting rid of life's (skt)—Vama-lokayata (skt)—Nghòch Loä Giaø Da delusions. To go against the current (the stream of Ñaø—See Taû Thuaän Theá Ngoaïi Ñaïo. transmigration and enter the path of nirvana), the Nghòch Toäi: Voâ giaùn toäi hay naêm toäi nguõ nghòch— first stage of the arhat, that of a sravaka. The unpardonable sins or the five unpardonable Nghòch Löu Quaû: Ñi ngöôïc laïi doøng sanh töû luaân sins (naêm toäi nguõ nghòch)—See Nguõ Nghòch. hoài vaø nhaäp vaøo ñaïo quaû Nieát Baøn, giai ñoaïn Nghòch Tu: Döï Tu—Nhöõng Phaät söï sau khi moät Thanh Vaên hay thöù nhaát cuûa A La Haùn—To go ngöôøi ñaõ quaù vaõng—To observe in contrary order; against the current (the stream of transmigration to observe before death the Buddhist rites in and enter the path of nirvana), the first stage of preparation for it. the arhat, that of a sravaka. Nghòch YÙ: Avirodha (skt)—Against one's will.

Nghieâm: Nghieâm khaéc: Strict—Nghieâm troïng: Thieân, hay ñòa nguïc, ngaï quyû, suùc sanh—An Severe—Grave. inquiry into the mode of a person's death, to judge Nghieâm Döông Taân Höng Toân Giaû: Zen master whether he will be reborn as a man, deva, and so Yen-yang of Hsin-hsing—See Nghieâm Döông Sôn on with the other possible destinies such as hells, Trieäu Taân Höng Thieàn Sö. hungry ghosts, animals. Nghieâm Döông Sôn Trieäu Taân Höng Thieàn Sö: Nghieäp: Karma (skt)—Kamma (p)—Nghieäp laø Zen master Yen-yang Shan-zhao of Hsin-hsing— moät trong caùc giaùo lyù caên baûn cuûa Phaät giaùo. Moïi See Taân Höng Sôn Trieäu Nghieâm Döông Thieàn vieäc khoå vui, ngoït buøi trong hieän taïi cuûa chuùng ta Sö. ñeàu do nghieäp cuûa quaù khöù vaø hieän taïi chi phoái. Nghieâm Döông Voâ Nhaát Vaät: Yang-yen Hsin- Heã nghieäp laønh thì ñöôïc vui, nghieäp aùc thì chòu Hsing's having nothing—See Voâ Nhaát Vaät. khoå. Vaäy nghieäp laø gì? Nghieäp theo chöõ Phaïn laø Nghieâm Ñaàu Hoaùt Thieàn Sö (828-887): Zen 'karma' coù nghóa laø haønh ñoäng vaø phaûn öùng, quaù Master Yan-T'ou Quan-huo—See Nham Ñaàu trình lieân tuïc cuûa nhaân vaø quaû. Luaân lyù hay haønh Toaøn Khoaùt Thieàn Sö. ñoäng toát xaáu (tuy nhieân, töø 'nghieäp' luoân ñöôïc Nghieâm Ñoä Boà Taùt: The Bodhisattva of Majestic hieåu theo nghóa taät xaáu cuûa taâm hay laø keát quaû cuûa Land. haønh ñoäng sai laàm trong quaù khöù) xaûy ra trong luùc Nghieâm Keá Ñaïi Töôùng: Vajramalah

(skt)—Kim soáng, gaây neân nhöõng quaû baùo töông öùng trong Cang Thöï Thieân—Name of a deity. töông lai. Cuoäc soáng hieän taïi cuûa chuùng ta laø keát Nghieâm Phaùp: Severe or strict laws. quaû taïo neân bôûi haønh ñoäng vaø tö töôûng cuûa chuùng Nghieâm Phaät Ñieàu: Teân cuûa moät vò danh Taêng ta trong tieàn kieáp. Ñôøi soáng vaø hoaøn caûnh hieän taïi Trung Hoa vaøo thôøi nhaø Haùn (206 B.C.-220 cuûa chuùng ta laø saûn phaåm cuûa yù nghó vaø haønh ñoäng A.D.)—Name of a Chinese famous monk who cuûa chuùng ta trong quaù khöù, vaø cuõng theá caùc haønh lived in the Han Dynasty in China. vi cuûa chuùng ta ñôøi nay, seõ hình thaønh caùch hieän Nghieâm Sö: Severe or strict master (teacher). höõu cuûa chuùng ta trong töông lai. Nghieäp coù theå Nghieâm Söùc: Alamkaraka (skt)—Trang nghieâm— ñöôïc gaây taïo bôûi thaân, khaåu, hay yù; nghieäp coù theå Gloriously adorned. thieän, baát thieän, hay trung tính (khoâng thieän khoâng aùc). Taát caû moïi loaïi nghieäp ñeàu ñöôïc chaát chöùa Nghieâm Tònh: Trang nghieâm thanh tònh—Glorious bôûi A Laïi Da vaø Maït Na thöùc. Chuùng sanh ñaõ leân and pure, gloriously pure. xuoáng töû sanh trong voâ löôïng kieáp neân nghieä p Nghieäm Tònh Phaät Ñoä: Purify a Buddha-land. cuõng voâ bieân voâ löôïng. Duø laø loaïi nghieäp gì, Nghieâm Trang: Solemn—Serious—Severe— khoâng sôùm thì muoän, ñeàu seõ coù quaû baùo ñi theo. Grave. Khoâng moät ai treân ñôøi naày coù theå troán chaïy ñöôïc Nghieâm Trì Khí Tröôïng Vöông: Solemn quaû baùo. Sensei Pat Enkyo O'Hara vieát trong Weapon Bearer, one of the ten kings of yakshas— quyeån Laøng Thieàn: "Neáu baïn noùi chuyeän veà See Daï Xoa Vöông. nghieäp trong phaïm vi Baùt Thaùnh Ñaïo, nhoùm thöù Nghieâm Vöông: See Dieäu Trang Nghieâm Vöông. nhaát laø Chaùnh Ngöõ, Chaùnh Nghieäp vaø Chaùnh Nghieäm: Meänh. Raát deã ñeå nghó ra nghieäp laø haønh ñoäng 1) Chöùng nghieäm: Experience—Try—Test— hoaëc nhöõng gì xaûy ra. Nhöng khi baïn xeùt ñeán Examine—To verify—To hold an inquest— Chaùnh Tö Duy, nghieäp trôû neân raát tinh teá vì noù laø To come true—To verify. noäi taïi: nghieäp baét ñaàu vôùi döï töôûng vaø ñöa ñeán 2) Hieäu nghieäm: Efficient. nghieäp quaû ngay trong taâm chuùng ta. Neáu baïn noùi Nghieäm Chuû Vaán: Thaùm Baït Vaán—Taâm Haønh caùi gì ñoù, roõ raøng laø lôøi noùi cuûa baïn taùc ñoäng ñeán Vaán—Ngöôøi hoïc neâu caâu hoûi ñeå doø xeùt möùc ñoä nhöõng ngöôøi chung quanh baïn. Moãi tö töôûng maø thaâm saâu cuûa phöông tieän cuûa gia sö—Disciples baïn coù seõ taùc ñoäng ñeán baïn, vì theá nghieäp laø noäi raise questions to observe discretely to see how taïi, nhöng roát cuoäc, nghieäp seõ taùc ñoäng ñeán nhöõng deep and profound is the master's method. ngöôøi khaùc vì ñaõ taùc ñoäng ñeán baïn. Vì vaäy, moät Nghieäm Sinh Nhaân Trung: Xem xeùt coi moät Thieàn sinh phaûi gaùnh chòu moät phaàn nghieäp cuûa ngöôøi sau khi cheát seõ taùi sanh vaøo caûnh giôùi nhaân, Thaày mình, vaø cuõng coù theå noùi nhö theá ñoái vôùi Boà

Ñeà Ñaït Ma hay ngay caû ñöùc Phaät. Nghieäp cuûa caùc around you. Any thought that you have is going to vò aáy laø caùi maø chuùng ta ñang soáng. Trong tröôøng affect you, so the karma is internal, but it will hôïp cuûa Hitler cuõng vaäy. Nhö vaäy nghieäp laø gì? eventually affect others around you because it has Ñoù khoâng phaûi laø nhöõng gì baïn giöõ rieâng trong affected you. Thus, a Zen student is living some of

cuoäc soáng cuûa rieâng baïn. Ñoù laø nhöõng gì ñaõ xaûy ra her teacher's karma, and so too all the way back to treân toaøn coõi ñôøi naøy. Ñieàu naøy coù nghóa laø baïn coù Bodhidharma and the Buddha. Their karma is theå xem cuoäc soáng rieâng cuûa baïn laø toaøn boä coõi what we're living out. But also Hitler's. So what's ñôøi, vaø nhö theá, baïn coù theå caûm thaáy baïn lieân keát karma? It's not just what you hold in your personal vôùi toaøn boä vuõ truï."—Karma is one of the life. It's what has happened in the world. That fundamental doctrines of Buddhism. Everything means that you can think of your personal life as that we encounter in this life, good or bad, sweet the world, and you can begin to see that you are or bitter, is a result of what we did in the past or interconnected with the universe." from what we have done recently in this life. Nghieäp AÙc: Akusala-karma (skt)—Evil karma— Good karma produces happiness; bad karma Negative karma—See AÙc Nghieäp. produces pain and suffering. So, what is karma? Nghieäp AÙch: Nhöõng tai aùch ñôøi naày laø haäu quaû Karma is a Sanskrit word, literally means a deed cuûa nghieäp gaây taïo trong ñôøi tröôùc —The or an action and a reaction, the continuing process constraints of karma; i.e. restricted conditions now of cause and effect. Moral or any good or bad as resulting from previous life. action (however, the word ‘karma’ is usually used Nghieäp AÛnh: Nghieäp nhö boùng theo saùt hình— in the sense of evil bent or mind resulting from Karma-shadow, karma dogging one’s steps like a past wrongful actions) taken while living which shadow. causes corresponding future retribution, either Nghieäp AÁn: Karma-mudra (skt)—Action seal. good or evil transmigration (action and reaction, Nghieäp Ba La Maät Boà Taùt: Karma-paramita- the continuing process of cause and effect)—Our bodhisattva (skt)—Yeát Ma Ba La Maät Boà Taùt— present life is formed and created through our Moät trong boán vò nöõ Boà Taùt thaân caän cuûa Ñöùc Tyø actions and thoughts in our previous lives. Our Loâ Giaù Na trong Kim Cang Giôùi, ñeàu do Ngaøi löu present life and circumstances are the product of xuaát, moãi vò laø meï cuûa moät trong boán vò Phaät trong our past thoughts and actions, and in the same way töù phöông—One of the four female attendants on our deeds in this life will fashion our future mode Vairocana in the Vajradhatu, evolved from him, of existence. A karma can by created by body, each of them a mother of one of the four Buddhas speech, or mind. There are good karma, evil of the four quarters—See Töù Ba La Maät Boà Taùt. karma, and indifferent karma. All kinds of karma Nghieäp Baùo: Karma-vipaka (skt)—Karma- are accumulated by the Alayavijnana and Manas. reward—Retribution of karma (good or evil)— Karma can be cultivated through religious practice Quaû baùo söôùng khoå töông öùng vôùi thieän aùc nghieäp. (good), and uncultivated. For sentient being has Tuy nhieân, theo toâng Hoa Nghieâm, chö Boà Taùt vì lived through innumerable reincarnations, each thöông xoùt chuùng sanh maø hieän ra thaân caûm thuï has boundless karma. Whatever kind of karma is, hay nghieäp baùo thaân, gioáng nhö thaân cuûa chuùng a result would be followed accordingly, sooner or sanh ñeå cöùu ñoä hoï—Karma-reward; the retribution later. No one can escape the result of his own of karma (good or evil). However, according to karma. Sensei Pat Enkyo O'Hara wrote in Village the Hua-Yen sect, the body of karmaic

retribution, Zen: "If you talk about karma in terms of the especially that assumed by a bodhisattva to accord Eightfold Path, the first grouping is Right Speech, with the conditions of those he seeks to save. Action, Livelihood: It's very clear to think of Nghieäp Baùo Nhaát Xieån Ñeà: Loaïi ngöôøi cöïc aùc, karma as action, as what happens. But when you ñoaïn tuyeät thieän caên vì nghieäp tieàn kieáp, neân consider Right Thought, karma is very subtle khoâng bao giôø thaønh Phaät—The utterly depraved, because it's internal: Karma starts with the thought abandoned, and Blasphemers of Buddha-truth pattern and has an effect right inside your mind. If owing to the previous karma. you say something, it clearly affects the people

Nghieäp Baùo Phaät: Sambhogakaya (skt)—Phaät vôùi cô hoäi cho ngöôøi aáy taïo thieän nghieäp tröôùc phuùt töôùng haûo trang nghieâm thaân. Ñoù laø thaân Phaät coù laâm chung. Khi khoâng coù troïng nghieäp, vaø nghieäp voâ bieân töôùng haûo trang nghieâm, laø coâng ñöùc baùo caän töû ñöôïc thaønh laäp, thì nghieäp caän töû seõ giöõ vai ñaùp vaïn haïnh nghieäp nhaân—The Buddha of troø chính trong vieäc taùi sanh. Ñieàu naày khoâng coù rewards of action, endowed with an idealized nghóa laø ngöôøi aáy seõ troán thoaùt ñöôïc nhöõng nghieäp body with all Buddha marks and merits—See thieän aùc ñaõ taïo ra trong ñôøi. Khi gaëp ñieàu kieän thì Töôùng Haûo Trang Nghieâm Thaân. nhöõng nghieäp thieän aùc seõ troå quaû töông xöùng—Nghieäp Baùo Thaân: Theo toâng Hoa Nghieâm, chö According to the Abhidharma, death-proximate Boà Taùt vì thöông xoùt chuùng sanh maø hieän ra thaân karma is an action, or a potent karma remembered caûm thuï hay nghieäp baùo thaân, gioáng nhö thaân cuûa or done shortly before death (dying moment), that chuùng sanh ñeå cöùu ñoä hoï—According to the Hua- is, immediately prior to the last javana process. If Yen sect, the body of karmaic retribution, a person of bad character remembers a good deed especially that assumed by a Bodhisattva to he has done, or performs a good deed just before accord with the conditions of those he seeks to dying, he may receive a fortunate rebirth; and save. conversely, if a good person dwells on an evil Nghieäp Baát Thieän: Unwholesome kamma—See deed done earlier, or performs an evil deed just Baát Thieän Nghieäp. before dying, he may undergo an unhappy rebirth. Nghieäp Bònh: Beänh nghieäp hay beänh gaây ra do For this reason, or its significant in determining nghieäp cuûa nhieàu ñôøi tröôùc —Illness as the result the future birth, in Buddhist countries it is of previous karma. customary to remind a dying person of his good Nghieäp Boä: Karmic account book—Boä soå ghi deeds or to urge him to arouse good thoughts nghieäp cuûa chuùng sanh ñöôïc giöõ bôûi nhöõng vò “Cai during the last moment of his life. When there is Quaûn Nhaân Quaû” hay Minh Quan trong ñòa no weighty karma, and a potent death-proximate nguïc—The record or account book, believed to be karma is performed, this karma will generally kept by the rulers of “Cause and Effect” or the takes on the role of generating rebirth. This does rulers of Hades who record the deeds of all not mean that a person will espcape the fruits of sentient beings. the other good and bad deeds he has committed Nghieäp Caûm: Söï caûm öùng hay aûnh höôûng cuûa during the course of life. When they meet with nghieäp (tuøy thuoäc vaøo nghieäp nhaân thieän hay aùc conditions, these karmas too

will produce their maø caûm thoï laïc hay khoå)—The influence of due results. karma; caused by karma. Nghieäp Caáu: Söï ueá nhieãm cuûa nghieäp—Karma Nghieäp Caûm Duyeân Khôûi: See Duyeân Khôûi. defilement. Nghieäp Caûnh: Kammabhava (p). Nghieäp Chuù: Kriya-tantra (skt)—"Kriya-tantra" laø 1) Karma-mirror: Nghieäp kính. töø Baéc Phaïn coù nghóa laø “nghieäp chuù.” Ñaây laø moät 2) Karmically accumulative existence. trong ba boä vaên kinh veà chuù theo Phaät giaùo Maät Nghieäp Caän Töû: Asanna (p)—Death-proximate toâng Taây Taïng. Nghieäp chuù ñöôïc duøng ñeå daïy caùc karma—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), haønh giaû thieàn nhöõng ngöôøi caàn coù nhieàu nhöõng caän töû nghieäp laø ñieàu gì maø ta laøm hay nghó ñeán sinh hoaït beân ngoaøi. Tu taäp theo maät chuù Kriya lieàn tröôùc luùc laâm chung. Neáu moät ngöôøi xaáu maø Tantra thöôøng nhaán maïnh ñeán thanh tònh vaø nhöõng nhôù laïi hoaëc ñöôïc laøm moät vieäc thieän tröôùc luùc sinh hoaït nghi thöùc vaø leã baùi beân ngoaøi, hôn laø laâm chung, coù theå nhôø ñoù maø ngöôøi aáy ñöôïc taùi thieàn quaùn noäi taâm—"Kriya-tantra" is a Sanskrit sanh vaøo caûnh giôùi toát (may maén) hôn; ngöôïc laïi, term for “action tantra.” This is one of the four neáu moät ngöôøi toát maø tröôùc khi laâm chung laïi nhôù divisions of tantra texts, according to Tibetan ñeán moät haønh ñoäng baát thieän cuûa mình, ngöôøi aáy Tantric Buddhism. Action tantras are said to have coù theå taùi sanh vaøo moät traïng thaùi baát haïnh. Chính been taught for meditators who require external vì lyù do quyeát ñònh taùi sanh ñoù maø caùc xöù Phaät activities. The practices of this type of tantra Giaùo coù phong tuïc nhaéc nhôû ngöôøi saép cheát nhöõng usually emphasize purification and external ritual haønh ñoäng laønh ngöôøi aáy ñaõ laøm trong ñôøi, vaø taïo activities of worship, rather than internal yogas.

Nghieäp Chuû: Property owner. dharmas: truth, virtue, action, sameness, Nghieäp Chung: Coäng Nghieäp—Shared karma. difference, and harmony. Nghieäp Chuûng: Karmabija (skt)—Karma-vasana Nghieäp Dó: Kamaksaya (skt)—Kammakkhya (skt)—Nghieäp sanh ra quaû khoå laïc trong luaân hoài (p)—Taän Nghieäp—Exhaustion of the Kammic sanh töû, gioáng nhö haït gioáng theá gian—Karma- energy—Naêng löôïng nghieäp gaây neân söï sanh cuûa seed which springs up in happy or in suffering ngöôøi cheát ñaõ kieät. Ñieàu naày gioáng nhö ñeøn taét vì rebirth. daàu trong ñeøn ñaõ caïn—Death can be due to the Nghieäp Chuûng Töû: Karma-bija (skt)—Karma- exhaustion of the Kammic energy that caused the vasana (skt)—Activity-seed—Karma seed—Haït birth of the deceased. This is likened to the gioáng cuûa nghieäp—Chuûng töû gaây ra bôûi nghieäp taïo consumption of the oil in the lamp. taùc thieän aùc nôi taâm sôû roài huaân taäp nôi thöùc thöù Nghieäp Duyeân: Kammapaccayo (p)—Karma- taùm—Karma seed, the sixth (mind consciousness) cause—Kamma condition—Nhaân duyeân ñem laïi acting with the eighth (Alaya consciousness). haäu quaû töø nôi nghieäp. Caùc haønh ñoäng thieän aùc ñaõ Nghieäp Chöôùng: Karmavarana (skt)—Karmic laøm xong ñeàu trôû thaønh nghieäp nhaân daãn ñeán luaân hindrances—Karmic defilement—Hindering the hoài (thieän nghieäp laø nhaân cuûa laïc quaû, aùc nghieäp laø attainment of

success—Hindrance of karma— nhaân cuûa khoå quaû)—Karma-cause, karma Hindrance of past karma— Hindrances to spiritual circumstance, condition resulting from karma. The progress brought about by evil karma—Karmic deed as cause; the cause of good or bad karma obstructions—The obstacles of karma—Nhöõng leads to the next form of existence. chöôùng ngaïi vaø ngaên trôû do aùc nghieäp gaây ra laøm Nghieäp Dö: Moät trong tam dö, chuùng sanh tu haønh ngaên caûn boà ñeà (aùc nghieäp ngaên caûn chaùnh ñaïo). (haïng nhò thöøa) sau khi ñaõ lìa khoûi sinh töû hay höõu Theo Duy Thöùc Hoïc, ngoaøi nhöõng trôû ngaïi cuûa laäu nghieäp, vaãn coøn laïi voâ laäu nghieäp coù theå laøm ngoaïi duyeân, coøn coù ba nguyeân nhaân phaùt sanh bieán dòch sinh töû beân ngoaøi ba coõi—A remnant of chöôùng nghieäp cho ngöôøi tu. Nghieäp chöôùng laø trôû karma after the six paths of existence, one of the ngaïi nghieâm troïng nhaát trong ba chöôùng cho baát cöù three after death remainders—See Tam Dö. ngöôøi tu Phaät naøo—The screen or hindrance of Nghieäp Ñaïo: Kamma-patha (p)—Kamma-magga past karma which hinders the attainment of bodhi (skt)—Karma-marga (skt)—Con ñöôøng maø haønh (hindrance to the attainment of Bodhi, which rises ñoäng ñöôïc thöïc hieän qua thaân, khaåu vaø yù; coù theå from the past karma). According to The Mind- thieän hay baát thieän. Moät trong tam ñaïo maø taát caû Only School, apart from the obstacles caused by chuùng sanh phaûi daãm leân, vieäc xaûy ra duø thieän hay external factors, there are three other causes of duø aùc ñeàu daãn chuùng sanh ñi trong ba neûo saùu karmic obstructions. The obstacles of karma is the ñöôøng—Course of action performed through body, most serious obstacles in the three types of speech or mind which can be wholesome or obstacles for any Buddhist cultivators—See Tam unwholesome. The way of karma; the path of Chöôùng Ngaïi. works, action or doing, either good or bad, Nghieäp Chöôùng Tröø: Daáu hieäu ñoaïn tröø nghieäp productive of karma, one of the three paths all chöôùng baèng löôõi kieám trí tueä—A symbol have to tread on—See Tam Ñaïo. indicating the cutting away of all karmaic Nghieäp Ñaïo Thaàn: Vò Thaàn quan saùt nhöõng hindrances by the sword of wisdom. nghieäp gaây taïo cuûa chuùng sanh—The gods who Nghieäp Coá YÙ: Karma-vipaka (skt)—Nghieäp gaây watch over men’s deeds. taïo bôûi söï coá yù, ñoái laïi vôùi nghieäp voâ tình— Nghieäp Ñieàn: Khu ruoäng nghieäp, hay cuoäc soáng Intentional karma, in contrast with unintentional maø trong ñoù nhöõng chuûng töû ñöôïc gieo taïo cho karma (karma-phala). nhöõng kieáp lai sanh—The field of karma; the life Nghieäp Cuù Nghóa: Karma-padartha (skt)—Ñoäng in which the seeds of future harvests are sown. taùc cuûa thöïc theå hay nghieäp vaø nhöõng nguyeân lyù Nghieäp Haûi: AÙc nghieäp thì nhieàu voâ soá nhö ñaïi thaønh hình vaø hoaïi dieät cuûa chö phaùp: thaät, ñöùc, döông saâu roäng—The vast, deep ocean of evil nghieäp, ñoàng, dò, hoaø hôïp—Karma and the six karma. principles of formation and destruction of all

Nghieäp Haønh: Nhöõng haønh ñoäng aûnh höôûng ñeán doøng taâm thöùc sanh dieät lieân tuïc naày cöù troâi chaûy söï taùi sanh trong töông lai—Deeds, actions; karma cho ñeán khi söï soáng döøng haún. Söï soáng, noùi caùch deeds, moral action which influences future khaùc, chính laø taâm thöùc, öôùc muoán soáng, muoán

rebirth. ñöôïc tieáp tuïc toàn taïi—The karma-process itself is Nghieäp Vaø Haønh Giaû: Karmas and karma-process becoming. The karma should be practitioners—See Haønh Giaû Vaø Nghieäp. understood as becoming. The karma-process Nghieäp Heä: Heä phöôïc hay söï troùi buoäc cuûa becoming in brief is both volition also and the nghieäp—Karma-bonds; karma-fetters states covetousness, etc., associated with the Nghieäp Heä Khoå Töôùng: Traïng thaùi khoå gaây neân volition and reckoned as karma too. Karma- bôûi söï troùi buoäc cuûa nghieäp (bò buoäc vaøo nghieäp process becoming consists of the formation of thieän aùc maø caûm khoå quaû sanh töû)—The suffering merit, the formation of demerit, the formation of state of karma bondage (the suffering resulting the imperturbable, either with a small (limited) from being tied to deeds and their karma plane or with a large plane. All karmas that lead to consequences). becoming are called karma-process becoming. Nghieäp Hoùa: Karma-nirmana (skt)—Karma Karmic process is the energy that out of a present transformation. life conditions a future life in unending sequence. Nghieäp Hoûa: Löûa döõ cuûa aùc nghieäp hay löûa cuûa In this process there is nothing that passes or ñòa nguïc—The fires of evil karma; the fire of the transmigrates from one life to another. It is only a hells. movement that continues unbroken. The being Nghieäp Hoaëc: Nghieäp gaây ra bôûi loøng nghi who passes away here and takes birth elsewhere hoaëc—The karma caused by doubt. is neither the same person nor a totally different Nghieäp Höõu: Kammabhava (p)—Reality of one. There is the last moment of consciousness karma—Karma-process becoming—Chính tieán (cuti-citta or vinnana) belonging to the trình nghieäp laø höõu, thì goïi laø nghieäp höõu. Nghieäp immediately previous life; immediately next, caàn ñöôïc hieåu laø höõu vì noù ñem laïi höõu hay söï taùi upon the cessation of that consciousness, but sanh. Tröôùc heát, nghieäp höõu noùi vaén taét laø haønh vaø conditioned by it, there arises the first moment of caùc phaùp tham duïc, vaân vaân, töông öng vôùi haønh consciousness of the present birth which is called cuõng ñöôïc xem laø nghieäp. Nghieäp höõu bao goàm a relinking or rebirth-consciousness (patisandhi- phöôùc haønh, phi phöôùc haønh, baát ñoäng haønh, ôû vinnana). Similarly, the last thought-moment in bình dieän nhoû (höõu haïn) hay bình dieän lôùn (ñaïi this life conditions the first thought-moment in the haønh). Taát caû nhöõng nghieäp ñöa ñeán söï taùi sanh next. In this way consciousness comes into being ñeàu laø nghieäp höõu. Nghieäp höõu laø naêng löïc phaùt and passes away yielding place to new xuaát töø kieáp hieän taïi, taïo ñieàu kieän cho kieáp soáng consciousness. Thus, this perpetual stream of töông lai theo doøng baát taän. Trong tieán trình naày consciousness goes on until existence ceases. khoâng coù gì di chuyeån hay ñöôïc ñöa ñi töø kieáp naày Existence in a way is consciousness, the will to sang kieáp khaùc. Ñoù chæ laø söï chuyeån ñoäng lieân tuïc, live, to continue. khoâng giaùn ñoaïn. Chuùng sanh cheát ôû ñaây vaø taùi Nghieäp Keát: 1) Söï keát troùi cuûa nghieäp: The bond sanh ôû nôi khaùc khoâng phaûi cuøng ngöôøi aáy, cuõng of karma; 2) Nghieäp vaø söï keát troùi cuûa duïc voïng: khoâng phaûi laø moät ngöôøi hoaøn toaøn khaùc. Saùt na Karma and the bond (of the passion); 3) Söï troùi cuûa taâm cuoái cuøng veà kieáp tröôùc, keá tieáp hieän taïi.

buoäc cuûa aùc nghieäp: Karma bound, bound by one's Do söï dieät cuûa saùt na taâm töû naày hay do saùt na taâm own evil karma. töû naày taïo ñieàu kieän maø saùt na taâ m ñaàu tieân cuûa Nghieäp Khoå: Thoï quaû khoå do taùc aùc nghieäp (taïo kieáp hieän taïi thöôøng ñöôïc goïi laø “Kieáp Sanh taùc aùc nghieäp, nöông vaøo aùc nghieäp maø ñaéc quaû Thöùc” (Patisandhi-vinnana) khôûi sanh. Töông töï khoå)—Karmaic suffering. nhö vaäy, saùt na taâm cuoái cuøng cuûa kieáp hieän taïi Nghieäp Kim Cang: Karmavajra (skt)—Diamond- taïo ñieàu kieän hay laøm duyeân cho saùt na taâm ñaàu karma—Moät trong ba hình thöùc cuûa Baát Khoâng tieân trong kieáp keá tieáp. Cöù nhö theá maø taâm cöù sanh Phaät—Karmavajra, one of the three forms of roài dieät, nhöôøng choã cho taâm môùi sanh. Nhö vaäy

Amoghasiddhi—See Baát Khoâng Thaønh Töïu Nhö experiences and deeds since the birth of mankind, Lai. and since even before that time. Even things that Nghieäp Kính: Taám göông nghieäp, coõi u minh the human race experienced hundreds of duøng ñeå soi thieän aùc nghieäp cuûa chuùng sanh— thousands of years ago remain in the depth of our Karma-mirror, that kept in Hades reveals all minds, as do the much stronger influences of the karma. deeds and mental attitudes of our ancestors. The Nghieäp Laønh: Kusala-kamma (p)—Kusala-karma karma of previous existence that Buddhism (skt)—See Thieän Nghieäp. teaches is still more profound, as it includes the Nghieäp Luaân: Baùnh xe nghieäp coù luaân chuyeån karma that our own life has produced through the chuùng sanh luaân hoài trong saùu neûo—The wheel of repetition of birth and death from the infinite past karma which turns men into the six paths of to the present. The power of karma is the strength transmigration. of karma which produces good or evil fruit. Nghieäp Luaät: Kamma-niyama (p)—Ñònh luaät veà Karmic power is the strength of karma. It is nghieäp—Karmic order—Law of karma. similar to a debt collector. There are many Nghieäp Löïc: Karmic energy—Karmic force— different strong and weak debt collectors. When Karmic power—Nghieäp löïc laø söùc maïnh cuûa we die, our consciousness will be taken by the nghieäp taïo ra quaû laïc khoå (söùc maïnh cuûa thieän strongest and greatest debt collector. nghieäp sinh ra laïc quaû, söùc maïnh cuûa aùc nghieäp Nghieäp Löïc Ñaïo Löïc: Karmic energy and gaây ra khoå quaû). Nghieäp löïc ví nhö ngöôøi chuû nôï. Dharma force—Karmic force (karmic power) and Coù nhieàu thöù chuû nôï maïnh yeáu khaùc nhau loâi keùo, Spiritual power—Duø nghieäp ñaõ ñöôïc ñònh nghóa neân khi laâm chung thì thaàn thöùc cuûa chuùng ta bò moät caùch ñôn giaûn laø caùc haønh vi, thöïc ra, nghieäp chuû nôï naøo maïnh nhöùt loâi keùo tröôùc tieân. Duø chæ taát caû söï tích tuï nhöõng kinh nghieäm vaø haønh vi nghieäp ñaõ ñöôïc ñònh nghóa moät caùch ñôn giaûn laø cuûa chuùng ta töø luùc khôûi sanh cuûa loaøi ngöôøi vaø caû caùc haønh vi, thöïc ra, nghieäp chæ taát caû söï tích tuï tröôùc luùc aáy nöõa. Nghieäp cuûa ñôøi tröôùc maø Phaät nhöõng kinh nghieäm vaø haønh vi cuûa chuùng ta töø luùc giaùo daïy coøn saâu xa hôn nöõa, vì noù goàm caû nghieäp khôûi sanh cuûa loaøi ngöôøi vaø caû tröôùc luùc aáy nöõa. cuûa ñôøi soáng cuûa chính chuùng ta ñaõ taïo neân qua söï Ñaây ñöôïc goïi laø “nghieäp cuûa ñôøi tröôùc” hay tuùc taùi dieãn sanh vaø töû töø quaù khöù voâ ñònh cho ñeán nghieäp. Söï hoaït ñoäng cuûa nghieäp naøy goïi

laø hieän taïi. Trong khi ñaïo löïc laø naêng löïc ñeán töø söï “nghieäp löïc” hay naêng löïc cuûa nghieäp. Naêng löïc giaùc ngoä. Trong Thieàn, chaúng coù tieâu chuaån naøo naøy coù theå ñöôïc giaûi thích ñuùng ñaén nhôø hieåu ñöôïc ñeå ño löôøng Nghieäp Löïc vaø Ñaïo Löïc. Ñieåm chính söï vaän haønh cuûa caùi taâm tieàm thöùc. Ngay caû nhöõng yeáu laø xeùt xem mình coù yù thöùc ñöôïc taâm theå cuûa ñieàu maø loaøi ngöôøi ñaõ kinh nghieäm haøng traêm mình trong taát caû moïi haønh ñoäng vaøo moïi luùc. Phaûi ngaøn naêm tröôùc ñaây vaãn löu laïi trong beà saâu cuûa bieát raèng caû Nghieäp Löïc laãn Ñaïo Löïc ñeàu laø hö taâm chuùng ta, cuõng nhö nhöõng aûnh höôûng maïnh voïng. Neáu coù ngöôøi xaû Nghieäp Löïc maø chaáp tröôùc hôn nhieàu cuûa nhöõng haønh vi vaø thaùi ñoä taâm thöùc Ñaïo Löïc, theo Thieàn sö Toâng Caûo Ñaïi Hueä, ngöôøi cuûa toå tieân chuùng ta löu laïi. Nghieäp cuûa ñôøi tröôùc aáy khoâng hieåu gì veà Phaät giaùo caû. Neáu coù baäc maø Phaät giaùo daïy coøn saâu xa hôn nöõa, vì noù goàm tröôïng phu möôïn Ñaïo Löïc laøm khí tröôïng ñeå töø caû nghieäp cuûa ñôøi soáng cuûa chính chuùng ta ñaõ taïo Nghieäp Löïc, Nghieäp Löïc töø roài, môùi thaáy raèng neân qua söï taùi dieãn sanh vaø töû töø quaù khöù voâ ñònh Ñaïo Löïc cuõng laø hö voïng luoân. Baøng Cö Só noùi: cho ñeán hieän taïi—The power of karma is the "Phaøm phu yù chí heïp hoøi, suy nghó hö voïng, hay strength of karma which produces good or evil noùi coù khoù coù deã... Coù bieát ñaâu chæ vì caùi taâm chaáp fruit. Karmic power is the strength of karma. It is khoù chaáp deã, roài voïng sinh ra giöõ, boû, níu giöõ similar to a debt collector. There are many chuùng ta laên troâi trong luaân hoài sanh töû. Neáu different strong and weak debt collectors. When khoâng nhoå heát caùc caên beänh naøy, aét chaúng coù luùc we die, our consciousness will be taken by the naøo ra khoûi bieån sanh töû ñöôïc."—Though karma strongest and greatest debt collector. Though was simply defined as deeds, in reality karma karma was simply defined as deeds, in reality implies the accumulation of all our experiences karma implies the accumulation of all our and deeds since the birth of mankind, and since

even before that time. The karma of previous will do in this life through his body, speech and existence that Buddhism teaches is still more mind. The Buddha always emphasizes on an profound, as it includes the karma that our own individual’s new karma. His teaching is centered life has produced through the repetition of birth on seeing the truth of dependent origination of the and death from the infinite past to the present. five aggregates and detaching from them for true While the spiritual power is the power which happiness. According to Buddhism, karma is comes from enlightenment or the right doctrine. In volitional action. Volitional action is activities Zen, there is no definite standard by which one aggregates. The operation of activities of can measure the forces of Dharma and of Karma. aggregate is that of the five aggregates. So karma The critical point is to see whether one can be is actually the operation of those aggregates. The aware of one's mind-essence in all activities at all Buddhist way of releasing the bondage of karma times. Here one must know that both the force of means releasing the bondage of the five Karma and the force of Dharma are illusory. If a aggregates. The cultivation of aggregates includes man insists on

riding himself of Karma and taking controlling a person’s habits of things as having a Dharma, according to Zen Master Tsung Kao Ta permanent self from which desire for things arise, Hui, this man does not understand Buddhism. If he and developing his regard to things as non-self can really destroy Karma, he will find that the from which desireless thought arises. Dharma is also unreal. P'ang-Yun said, "Ordinary Nghieäp Naõo: Söï phieàn naõo gaây ra bôûi nghieäp: people are small in courage and narrow in Karmaic distress—Nghieäp vaø söï phieàn naõo (caùi perspective; they always infer that this practice is naày laø nhaân cuûa caùi kia, caùi kia laø quaû cuûa caùi easy, and that that one is difficult. They do not naày): Karma and distress (one is the cause of know that the discriminating mind which deems another, and vice versa). things to be easy or difficult, is itself the very Nghieäp Naëng Troå Quaû Töùc Thì: Anantarya- mind that drags us down into Samsara. If this mind karma (skt)—Heavy karma with immediate is not uprooted, no liberation is possible." effect—Troïng Nghieäp Töùc Thì Quaû—Nghieäp Nghieäp Löïc Khoâng Kieâng Neå Moät Ai, Duø Taøi naëng cho quaû lieàn. Trí Hay Ñaàn Ñoän: The power of karma respect Nghieäp Naëng Tu Vuïng: Heavy karma, nobody, the talented or the dull. perfunctory practice. Nghieäp Löïc Trì: Support by the power acts. Nghieäp Ngaên Trôû: Upapilaka (p)—Obstructive Nghieäp Ma: Karma-maras (skt)—See Ma Nghieäp. karma—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), Nghieäp Môùi: New karma—Nghieäp môùi laø nhöõng nghieäp ngaên trôû khoâng coù quaû thieän aùc cuûa chính gì maø con ngöôøi ñaõ, ñang vaø seõ laøm trong ñôøi soáng noù, nhöng coù theå ngaên caûn hay laøm chaäm treã söï troå haèng ngaøy qua thaân, khaåu vaø yù. Ñöùc Phaät luoân quaû cuûa caùc nghieäp khaùc. Cho duø nghieäp taùi taïo coù nhaán maïnh veà nghieäp môùi cuûa moät caù nhaân. Giaùo cöôøng thònh vaøo luùc thaønh laäp, maø bò nghieäp ngaên lyù cuûa Ngaøi ñaët troïng taâm ôû vieäc thaáy roõ chaân lyù trôû tröïc tieáp ñoái laïi, seõ laøm cho nghieäp taùi taïo trôû Duyeân Khôûi cuûa nguõ uaån vaø khoâng dính maéc vaøo neân voâ hieäu quaû. Tyû nhö moät nghieäp taùi taïo thieä n nguõ uaån naøy ñeå ñaït ñöôïc haïnh phuùc thaät söï. Theo coù khuynh höôùng ñöa chuùng sanh taùi sanh vaøo coõi Phaät giaùo, nghieäp laø haønh ñoäng coá yù. Haønh ñoäng cao hôn, coù theå bò nghieäp ngaên trôû ñöa vaøo taùi coá yù laø haønh uaån. Söï vaän haønh cuûa haønh uaån laø söï sanh nôi coõi thaáp hôn—According to the vaän haønh cuûa nguõ uaån. Nhö vaäy, söï vaän haønh cuûa Abhidharma, an obstructive karma is a karma nghieäp laø söï vaän haønh cuûa nguõ uaån. Con ñöôøng which cannot produce its own result (wholesome giaûi thoaùt söï troùi buoäc cuûa nghieäp theo ñaïo Phaä t laø or unwholesome), but nevertheless obstructs, giaûi thoaùt khoûi söï troùi buoäc cuûa nguõ uaån. Söï tu taäp frustrates, or delays some other karma from nguõ uaån bao goàm vieäc cheá ngöï thoùi quen cuûa con producing results, countering its efficacy or ngöôøi veà söï suy tö veà moät caùi ngaõ thöôøng haèng töø shortening the duration of its pleasant or painful ñoù duïc voïng daáy leân, vaø phaùt trieån caùi nhìn veà söï results. Even though a productive karma may be voâ ngaõ cuûa vaïn höõu töø ñoù voâ duïc khôûi sanh—The strong at a time it is accumulated, an obstructive new karma is what a man has done, is doing and karma directly opposed to it may conteract it so

that it becomes impaired when producing its Nghieäp Quaû Baát Khaû Tö Nghì: Nghieäp quaû baùo results. For example a wholesome karma tending baát khaû tö nghì—Karmic consequence is to produce rebirth in a superior plane of existence inconceivable. may be impeded by an obstructive karma so that it Nghieäp Quaû Voâ Giaùn: Thuï quaû voâ giaùn—Taïo generates rebirth in a lower plane. nghieäp vaø thuï quaû laø moät sôïi daây xích khoâng giaùn Nghieäp Nghóa: YÙ nghóa veà nghieäp—Meaning of ñoaïn—Karma and its efects are an endless chain karma. with no escape—See Nguõ Voâ Giaùn. Nghieäp Nhaân: Karma-hetu (skt)—Caùc haønh ñoäng Nghieäp vaø Soá Phaän: Karma and fate—See Soá thieän aùc ñaõ laøm xong ñeàu trôû thaønh nghieäp nhaân Phaän Vaø Nghieäp. daãn ñeán luaân hoài (thieän nghieäp laø nhaân cuûa laïc Nghieäp Taùi Sanh: Janaka (p)—Karma that quaû, aùc nghieäp laø nhaân cuûa khoå quaû)—Karma- conditions the future birth—Regenerative cause—The deed as cause; the cause of good or karma—See Nghieäp Taùi Taïo. bad karma leads to the next form of existence. Nghieäp Taùi Taïo: Janaka (p)—Janaka-karma Nghieäp Nhieãm: Defilements by evil acts—Karmic (skt)—Productive Karma—See Taùi Taïo Nghieäp. defilement—Karma infection. Nghieäp Taëc: Nghieäp coù khaû naêng laøm haïi chuùng Nghieäp Phaïm: The constraints of karma. sanh nhö moät teân cöôùp neân goïi laø nghieäp taëc — Nghieäp Phaân Bieät: Kammavibhanga (p)— Robber-karma; evil karma harms as does a robber. Exposition of kamma. Nghieäp Taän: Kamaksaya (skt)—Kammakkhya Nghieäp Phong: Karma-vayu (skt)—Karma wind. (p)—Exhaustion of the Kammic energy—See 1) Gioù maïnh caûm thuï do aùc nghieäp: The fierce Nghieäp Dó. wind of evil karma. Nghieäp Taäp: Daáu veát cuûa nghieäp—Activity- 2) Gioù thoåi töø ñòa nguïc trong thôøi maït kieáp impression. (nhöõng keû ôû döôùi ñòa nguïc tuøy theo toäi naëng Nghieäp Thanh: Upadesana (skt)—Muïc ñích caùch. nheï maø phaûi choáng ñôõ nhieàu hay ít vôùi côn gioù Nghieäp Thaønh Töïu Luaän: Karma-siddhi- maïnh naày): The wind from the hells, at the prakarana (skt)—Ñaïi Thöøa Thaønh Nghieäp Luaän— end of the age. Mahayana Treatise on Formation of karma—Boä 3) Nghieäp gioáng nhö côn gioù thoåi, ñöa chuùng Luaän ñöôïc Ngaøi Theá Thaân soaïn veà nhöõng haønh vi sanh nhöõng choã taùi sanh thieän aùc. Gioù thieän cuûa nhaân loaïi—Mahayana Treatise on thoåi vaøo choã chuùng sanh toát neân ñöôïc sung Establishment of karma. The sastra was composed söôùng, gioù aùc thoåi vaøo choã chuùng sanh xaáu by Vasubandhu on human beings' deeds. neân chòu khoå sôû: Karma as wind blowing a Nghieäp Thaèng: Sôïi daây troùi buoäc cuûa nghieäp hay person into good or evil rebirth. nghieäp nhö sôïi daây troùi buoäc—Karma cords; the Nghieäp Phöôïc: Phieàn tröôïc hay söï troùi buoäc cuûa bonds of karma. nghieäp—Karma-bonds; the binding power of Nghieäp Thaân: Body of karma—Karma of the karma. body. Nghieäp Quaù Khöù: Past karma—Nghieäp quaù khöù Nghieäp Theå: See Nghieäp Tính. tích tuï quaû hieän taïi—Past karma is the cause for Nghieäp Thieân: Nghieäp Thieân hay luaät töï nhieân some results (effects) reaped in the present life. khoâng theå traùnh khoûi cuûa "nhaân quaû"—The karma Nghieäp Quaû: Karma-phala (skt)—Fruit of the of heaven, i.e., the natural inevitable law of cause karma—Nghieäp quaû laø haäu quaû taát

nhieân cuûa haønh and effect. ñoäng theo luaät nhaân quaû cuûa nhaø Phaät. Haäu quaû Nghieäp Thoï: Keát quaû cuûa nghieäp ñôøi tröôùc, nhö cuûa nghieäp taùi sanh tuøy thuoäc vaøo nghieäp gaây taïo cuoäc soáng daøi ngaén ôû hieän taïi ñöôïc quyeát ñònh bôûi cuûa nhöõng ñôøi tröôùc—The natural reward or nghieäp ñôøi tröôùc—That which is received as the retribution for a deed, brought about by the law of result of former karmaic conduct, i.e. long or short karma mentioned by the Buddha. The fruit of life determined by previous karma. karma, conditions of rebirth depending on Nghieäp Thoâng: Gotsu (jap)—Baùo Thoâng—Söùc previous karmaic conduct. thaàn thoâng cuûa nghieäp baùo, moät trong nguõ thoâng.

Coù ñöôïc nghieäp thoâng laø nhôø coâng ñöùc tu haønh Nghieäp Tính: Nghieäp theå hay töï theå cuûa nghieäp— trong nhieàu ñôøi tröôùc (chö Thieân Long Hoä Phaùp, The nature of karma, its essential being. chö Boà Taùt, chö Thieân ñeàu döïa vaøo tuùc nghieäp tu Nghieäp Traàn: Söï ueá nhieãm cuûa aùc nghieäp— haønh cuûa nhöõng ñôøi tröôùc maø coù ñöôïc söùc thaàn Karma-dirt, the defilement or remains of evil thoâng)—Supernatural powers that have been karma. acquired as karma by demons, spirits, nagas, etc. Nghieäp Trì: Nghieäp hoã trôï (höõu ích)—Supportive Supernatural powers obtained from former karma, karma. one of the five supernatural powers. Nghieäp Trôï Duyeân: Upatthambaka (p)— Nghieäp Thuaàn Thuïc: Karma ripens—See Nghieäp Supportive karma—Theo A Tyø Ñaït Ma Luaän (Vi Troå. Dieäu Phaùp), nghieäp trôï duyeân khoâng ñaït ñöôïc cô Nghieäp Thöùc: Karma-vijnana (skt)—Karma- hoäi sanh quaû cuûa chính noù (nghóa laø noù khoâng coù majati-laksana (skt)—Goshiki (jap)—Nöông vaøo taùnh caùch thieän hay baát thieän), nhöng noù ñeán gaàn goác reã voâ minh baét ñaàu ñoäng leân töø baûn taâm maø vaø naâng ñôõ nghieäp taùi taïo vaø caùc nghieäp khaùc khôûi ra meâ laàm thaønh ra taùc ñoäng hay thaønh baèng caùch laøm cho nhöõng nghieäp naày coù theå taïo nghieäp. Theo Khôûi Tín Luaän, nghieäp thöùc laø caùi neân nhöõng quaû sung söôùng hay khoå ñau. Khi thöùc caên baûn löu chuyeån trong caùc loaøi höõu tình, laø nghieäp thieän ñöôïc trôï duyeân coù theå laøm cho moät yù nieäm döïa vaøo caên baûn voâ minh khieán chaân taâm chuùng sanh ñöôïc sanh vaøo coõi ngöôøi, goùp phaàn nhaát nhö baét ñaàu chuyeån ñoäng hay voâ minh löïc laøm cho ñôøi soáng keùo daøi hôn, baûo ñaûm söùc khoûe laøm cho taâm baát giaùc chuyeån ñoäng, laø keát quaû cuï toát vaø giaøu coù, vaø cung caáp ñaày ñuû nhöõng thöù caàn theå hieän taïi cuûa nhöõng haønh ñoäng trong quaù khöù — thieát cho cuoäc soáng Khi nghieäp baát thieän ñöôïc trôï Initial functioning of mind under the influence of duyeân, coù theå laøm cho moät chuùng sanh sanh vaøo the original unenlightenment or state of ignorance. coõi thuù, gaây ra beänh naëng, vaø laøm cho thuoác khoâng According to The Awakening of Faith, karmic coøn khaû naêng höõu hieäu khi trò beänh do ñoù maø beänh consciousness; activity-consciousness in the sense bò keùo daøi—According to the Abhidharma, that through the agency of ignorance an supportive karma does not gain an opportunity to enlightened mind begins to be disturbed; produce its own result (it is to say it does have the consciousness as the result of past behavior, that is wholesome or unwholesome nature), but which,

concrete consciousness in the present. when some other karma or productive karma is Nghieäp Thöïc: Nghieäp laø loaïi dinh döôõng caên baûn exercising a productive function, supports it either cuûa söï hieän höõu cuûa chuùng sanh—Karma as by enabling it to produce its pleasant or painful nutritive basis for succeeding existence. results over an extended time without obstruction Nghieäp Thöôøng: Acinna (p)—Habitual karma— or by reinforcing the continum of aggregates See Thöôøng Nghieäp. produced by another karma. When through the Nghieäp Tích Tuï: Katatta (p)—Reserve karma— productive function of wholesome karma, it may See Tích Tuï Nghieäp. cause one to be reborn as a human being, Nghieäp Tieàn Kieáp: Pubbakamma (p)— contribute to the extension of one's life span, Purvakarma (skt)—Karma of the previous life— ensure that one is healthy and wealthy, and well See Tieàn Kieáp Nghieäp. provide with the necessities of life. When an Nghieäp Tieâu Dieät: Upaghataka (p)—Destructive unwholesome karma has exercised its productive karma—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), function, it may cause one to be reborn as an nghieäp tieâu dieät laø thöù nghieäp, thieän hay aùc, coù animal, cause a painful disease, and prevent khaû naêng trieät tieâu nghieäp taùi taïo, khoâng cho noù medicines from working effectively, thereby troå quaû—According to the Abhidharma, a prolonging the disease. destructive karma is a wholesome or Nghieäp Troå: Karma ripens—Nghieäp thuaàn thuïc— unwholesome karma which supplants other Duø thieän hay baát thieän, nghieäp khoâng bao giôø bieán weaker karma, prevents it from rippening, and maát cho ñeán khi quaû cuûa noù troå, goïi laø troå nghieäp. produces instead its own result. Tuy nhieân, söï xöng ra (chaáp nhaän mình ñaõ laøm sai traùi) nhöõng toäi loãi ñaõ gaây taïo coù khaû naêng loaïi tröø

nhöõng nghieäp baát thieän trong töông lai. Theo Phaät (p)—Indefinitely effective karma—See Voâ Haïn giaùo, nghieäp thieän hay baát thieän, chaúng bao giôø Ñònh Nghieäp. bieán maát cho ñeán khi naøo keát quaû chín muøi; tuy Nghieäp Voâ Hieäu Löïc: Ahosi (p)—Upanidaka- nhieân, thanh tònh nghieäp coù theå xaõy ra baèng caùch kamma (p)—Counteractive kamma—Defunct nhaän loãi, söûa loãi vaø coá gaéng laøm nhöõng chuyeän karma—See Voâ Hieäu Löïc Nghieäp. thieän laønh—Wholesome or unwholesome karma Nghieäp Voâ Tình: Karma phala (skt)— never disappears until its result ripens. However, Unitentional karma—See Nghieäp Coá YÙ. declaration or confession of non-virtuous actions Nghieäp Xöù: Kammatthana (p)—Karmasthana can dispel the potential power of future negative (skt)—Nôi nhaäp ñònh laøm cho taâm döøng laïi, nhö karma. According to the Buddhist theory, karma, coõi Tònh Ñoä—A place for working, of business, or wholesome or unwholesome, never disappears a condition in which the mind is maintained in until its result ripens; however, the purification of meditation, by influence, the Pure Land. accumulated negative karma is possible by Nghieäp Xöùng: Caùi caân ñeå caân nghieäp naëng nheï declaring, confessing and stopping committing of cuûa Minh Quan nôi ñòa nguïc—The scales of non-virtuous actions. karma, in which good and evil are weighed by the Nghieäp Troå Quaû Khoâng Chaâm Treã: Anantarya- rules of causes and effects or the rulers of Hades. karma (skt)—Nghieäp Naëng Troã Quaû Töùc Thì— Nghieát Thoác: Duøng

mieäng caén ñaàu muõi teân do ñoái Heavy karma with immediate effect—Immediate phöông baén ra, yù noùi trong nhaø thieàn cô phong hoûi retribution karma—Troïng Nghieäp Töùc Thì Quaû— ñaùp phaûi mau leï—To bite a shooting arrow with Nghieäp naëng cho quaû lieàn. the mouth. In Zen, the term indicates a Nghieäp Tuï: Söï tích chöùa nghieäp—Accumulation requirement of a quick manner in responding to of karma. answers in any practitioner. Nghieäp Töï Taïi: Karmavasita (skt)—Control of Nghieät: 1) AÙc nghieät: Cruel, wicked, 2) Choài non: action—Chòu söï haønh taùc cuûa nghieäp theo tröôøng A shrub, a tree-stump; 3) Con vôï leõ: An illicit son hôïp ñoøi hoûi. Vôùi nghieäp töï taïi, chö Boà Taùt coù khaû (son of a concubine); 4) Quaû baùo: Retribution. naêng tuøy thôøi thoï baùo—Submitting himself to the Nghieät Ñaø Cöï Tra: Gandhakuti (skt)—Höông Ñaøi working of karma as the case requires. With the Ñieän hay caên buoàng maø Ñöùc Theá Toân ñaõ laøm leã ability to control of action, Bodhisattvas are able daâng höông trong tònh xaù Kyø Vieân hay baát cöù nôi to experience consequences at any time. naøo maø Ngaøi ñaõ ñi qua—A temple for offering Nghieäp Töôùng: Karmic action—Characteristics of incense in the Jetavana monastery and elsewhere. karma—Mark of karma—Taùnh chaát cuûa nghieäp, Nghieät La Ha: Grha or Graha (skt)—Nghieät Lyù moät trong tam töôùng vi teá trong Khôûi Tín Luaän, Ha—Yeát La Ha Thaàn—Teân cuûa moät loaøi quyû döïa vaøo voâ minh caên baûn maø chaân taâm baét ñaàu chuyeân ñi baét ngöôøi—Name of a demon, the hoaït ñoäng—Action, or activity, the karmaic, seizer. condition of karmaic action. The first of the three Nghieät Laït Baø: Garbha (skt)—Thai Taïng (beân subtle marks of the Awakening of Faith, when trong thai)—The womb, interior part. mental activity is stirred to action by Nghieät Lyù Ha: Grha (skt)—See Nghieät La Ha. unenlightenment—See Tam Töôùng Vi Teá. Nghieät Toäi: See Toäi Nghieät. Nghieäp Tyû Löôïng: Inference from action—Tyû Nghieâu Trieàu: Yao Dynasty—Moät trieàu ñaïi Trung Löôïng Nghieäp—Töø nghieäp taùc maø suy lyù nghieäp Hoa töø naêm 2333 ñeán 2355 tröôùc taây lòch—A taùc. Chinese dynasty from 2333 to 2355 B.C.E. Nghieäp Uaån: Kamma-kkhandha (p)—Karma- Nghinh Tieáp: Nhöõng ngöôøi tin vaø haønh trì theo skandha (skt)—Karmical group. Phaät, khi laâm chung seõ ñöôïc chö Phaät vaø chö Boà Nghieäp Voõng: Löôùi nghieäp laøm chuùng sanh vöôùng Taùt töø coõi Cöïc laïc ñeán nghinh ñoùn veà Tònh Ñoä — maéc trong khoå ñau cuûa luaân hoài sanh töû —The net The coming of Buddhas to meet the dying of karma which entangles beings in the sufferings believer and bid welcome to the Pure Land. of rebirth. Ngoï: 1) Vaøo giöõa tröa: At noon time; 2) The Nghieäp Voâ Haïn Ñònh: Aparapariyavedaniya seventh Earth's stem (xem Möôøi Hai Con Giaùp).

Ngoï Cuùng: Cuùng ngoï—The noon offering of ñöôïc taâm ñòa, neáu y ñaây maø tu, aáy laø theâ m troùi incense. buoäc," nhôn ñoù Toå lieàn ñoïc moät baøi keä: Ngoa: To talk nonsense. "Hueä Naêng khoâng coù taøi, Ngoa Ngoân: False stories. Chaúng ñoaïn traêm tö töôûng, Ngoa Truyeàn: Handed down falsely from the Ñoái caûnh taâm thöôøng khôûi, past. Boà Ñeà laøm gì lôùn." Ngoõa: 1) Mieáng Ngoùi: Tile; 2) Ñoà Söù: Pottery. According to the Flatform Sutra, Chapter Ngoõa Baùt: Bình baùt baèng ñoà söù—An earthernware Seven, one Bhikshu was reciting Zen Master begging bowl.

Wo-Lun’s verse: Ngoõa Khí Kim Khí: Earthern vessel-Golden "Wo-Lun has the talent vessel. To stop the hundred thoughts: 1) Ngoõa Khí: Moät caùi bình baèng saønh, aùm chæ Facing situations his mind won’t move; Phöông Phaùp Thanh Vaên—An Earthern Bodhi grows day by day." Vessel, implies the Sravaka Method. When the Master heard it he said, “This verse 2) Kim Khí: Moät caùi bình baèng kim khí, aùm chæ shows no understanding of the mind- Phöông Phaùp Boà Taùt—A golden vessel, ground,and to cultivate according to it will implies the Bodhisattva-Method. increase one’s bondage. Then he spoke this Ngoõa Nhó Ñaëc Tu Maät Ñaëc (1897-?): verse: Waldschmidt, Ernst—Teân cuûa moät vò hoïc giaû Phaät "Hui-Neng has no talent giaùo ngöôøi Ñöùc vaøo theá kyû thöù XX. Töø naêm 1936, To stop the hundred thoughts. oâng laøm giaûng sö tröôøng ñaïi hoïc Baù Linh. Trong Facing situations his mind often moves; thôøi gian naøy oâng nghieân cöùu veà Phaät giaùo taïi AÁn How can Bodhi grow?" Ñoä, vaø veà sau naøy oâng ñaõ xuaát baûn boä kinh goác Ngoïa Oai Nghi: Oai nghi naèm—Respect-inspiring cuûa Ñaïi Baùt Nieát Baøn—Name of a German of Lying down. famous Buddhist scholar in the twentieth century. Ngoïa Phaùp: Tö theá nguû cuûa chö Taêng Ni—The From 1936, he taught at Berlin University; during sleeping manner of monks and nuns. that time, he studied history of Buddhism in India. Ngoïa Phaät: Phaät naèm (tö theá luùc Ngaøi nhaäp Nieát Later he published the original text of the Maha Baøn)—The Sleeping Buddha (the posture when he Parinirvana Sutra (Great Nirvana or Paradise entered Nirvana). Sutra). Ngoïa Phaät Töï: Chuøa Phaät Naèm (tö theá luùc Ngaøi Ngoõa Sö: Ñöùc Phaät trong moät tieàn kieáp laø moät nhaäp Nieát Baøn)—A shrine of the Sleeping ngöôøi thôï ñoà goám—The Buddha in a previous Buddha, i.e. of the dying Buddha. incarnation as a potter. Ngoïa Töôïng: See Ngoïa Phaät. Ngoïa: Sayana (skt)—Naèm: Lying down—Nguû: Ngoaïi Bieân: Peripheral. Sleeping. Ngoaïi Caûnh: Bahirabhava (p)—Environment— Ngoïa Bònh: To fall ill—To confine to bed by External realm—External things—External sickness—Forced to stay in bed due to illness. world—Ngoaïi vaät—The external objects of the six Ngoïa Cuï: Sayana-sana (skt)—Vaät duïng ñeå naèm senses—Six gunas—Six dusts—The six sense nhö giöôøng, chieáu, ñoà nguû —A couch, bed, mat, objects—Saùu caûnh traàn beân ngoaøi hay saùu traàn bedding, sleeping garments. sanh ra bôûi saùu caên vaø saùu ñoái töôïng cuûa caên laø Ngoïa Luaân Thieàn Sö: Theo Kinh Phaùp Baûo Ñaøn, saéc, thinh, höông, vò, xuùc vaø phaùp. Thieàn sö Hoaøng chöông baûy, coù moät vò Taêng ñoïc baøi keä cuûa Thieàn Baù Hy Vaän daïy: "Ngöôøi ta vaãn luoân noùi raèng Sö Ngoïa Luaân raèng: ngoaïi caûnh laø trôû löïc cho taâm thöùc vaø hieän töôïng “Ngoïa Luaân coù taøi naêng, ngaên trôû nguyeân lyù. Vì vaäy, hoï coá gaéng troán chaïy Hay ñoaïn traêm tö töôûng, ngoaïi caûnh ñeå tìm söï bình an cho taâm, vaø gaït boû Ñoái caûnh taâm chaúng khôûi, caùc hieän töôïng ñeå baûo veä nguyeân lyù. Hoï khoâng Boà Ñeà ngaøy ngaøy lôùn.” bieát raèng chính taâm thöùc ngaên trôû hieän töôïng. Do Toå nghe qua lieàn noùi: “Baøi keä naày chöa roõ ñoù neáu baïn giöõ taâm thöùc troáng khoâng, ngoaïi caûnh

cuõng ñöông nhieân troáng khoâng, vaø neáu baïn giöõ cho tenets. nguyeân lyù ñöôïc an nhieân, hieän töôïng cuõng an Ngoaïi Chuùng: Ngoaïi Tuïc—Chuùng taïi gia ñeå

phaân nhieân. Ñöøng söû duïng taâm thöùc theo caùch loän bieät vôùi chuùng xuaát gia hay noäi chuùng Taêng Ni— ngöôïc."—Six objects (inherent qualities produced The laity, in contrast with the inner company or by the objects and organs of sense, i.e. sight or the monks and nuns. visible objects, sounds, smell, taste, touch, and Ngoaïi Coâng: Outer exercise. idea, thought, or mental objects). Zen Master Ngoaïi Cöôøng Trung Can: Beân ngoaøi thì dö maø Huang-Po taught: "People always say that the beân trong thì thieáu, yù noùi phoâ tröông beà ngoaøi cho outside states obstruct the mind and phenomenon söï tu haønh—Outwardly flourishing, inwardly dried obstructs the principle. So they always wish to up, i.e., an outward show of cultivation. escape from the outside state to make their minds Ngoaïi Daâm Duïc: See Ngoaïi Tham Duïc. peaceful and to renounce phenomenon to protect Ngoaïi Dieän: Appearance—External—Outward the principle. They do not know that the mind show. obstructs phenomenon. Therefore, if you cause the Ngoaïi Dung: Rupalakshana (skt)—External mind to be empty, the outside states will be manifestation—See Saéc Töôùng. naturally empty, and you cause the principle to be Ngoaïi Duïng: External manifestation (function or calm, so phenomenon naturally will be calm. Do use). not use the mind in an upside-down way." Ngoaïi Duyeân: External conditions—Ñieàu Kieän Ngoaïi Caûnh Hay Noäi Taâm?: External world or Beân Ngoaøi—Ngoaïi duyeân laø hieän traïng naêm thöùc Inner mind?—Charlotte Joko Beck vieát trong duyeân vaøo ngoaïi caûnh. Ñieàu kieän hay hoaøn caûnh quyeån 'Thieàn Trong Ñôøi Soáng Haèng Ngaøy': "Coá beân ngoaøi khieán cho ngöôøi ta laøm vieäc aùc. Taát caû gaéng töø boû tính ích kyû vaø loøng ham muoán ñeå tu nhöõng trôû ngaïi vaø baát toaøn khoâng do nhöõng ñieàu thaân cuõng gioáng nhö coá gaéng thaùo boû nhöõng böùc kieän beân ngoaøi, maø laø do taâm taïo. Neáu chuùng ta tranh xaáu xí töø böùc töôøng trong phoøng cuûa baïn vaø khoâng coù söï tænh laëng noäi taâm, khoâng coù thöù gì beân treo leân nhöõng böùc khaùc ñeïp ñeõ hôn. Nhöng neáu ngoaøi coù theå mang laïi haïnh phuùc cho chuùng ta— caên phoøng aáy laø moät caùi xaø lim trong tuø, baïn ñaõ The condition in which the five internal senses thay ñoåi ñöôïc phaàn trang trí vaø quang caûnh coù veû attach to the five external objects. External khaù hôn, nhöng söï töï do vaãn chöa coù ñöôïc ôû ñaây; conditions or circumstances which stir or tempt baïn cuõng vaãn laø tuø nhaân trong cuøng gian phoøng aáy. one to do evil. Problems and dissatisfaction do not Thay ñoåi ngoaïi caûnh hay thay ñoåi nhöõng böùc tranh develop because of external conditions, but from treân töôøng töø tham, saân, si ñeå bieán chuùng thaønh lyù our own mind. If we don’t have internal peace, töôûng coù leõ caûi thieän ñöôïc phaàn trang trí nhöng nothing from outside can bring us happiness. vaãn khoâng mang laïi töï do cho noäi taâm cuûa chuùng Ngoaïi Duyeân Töû: Cheát theo tình traïng hay duyeân ta."—Charlotte Joko Beck wrote in Everyday Zen: beân ngoaøi—Death from external conditions "To move from being selfish and greedy to trying (violent death or death caused by external not to be that way is like taking down all the drab causes). and ugly pictures in your room and putting up Ngoaïi Ñaïo: Mutegpa (skt)—Heretical sect—Chæ pretty pictures. But if that room is a prison cell, caùc ñaïo khoâng phaûi laø Phaät giaùo—Externalists— you've changed the

decorations and they look a Heresy—Heretics—Non-Buddhist—Non-Buddhist little better; but still the freedom you want isn't doctrines—Outsiders—Outside doctrines—there; you're still imprisoned in the same room. Outside one's religion. Changing the external worls or changing the Ngoaïi Ñaïo Ñaïi Höõu Kinh: Gedo-Dai-U-Kyo pictures on the wall from greed, anger, and (jap)—Thuaät ngöõ coù theå chæ teân cuûa moät boä kinh ignorance into ideals, that we should not be ngoaïi ñaïo hay chæ laø teân chung cho caùc boä kinh greedy, angry, or ignorant, improves the ngoaïi ñaïo—The term may refer to the name of a decoration, perhaps, but leaves us without non-Buddhist scripture, or just a general term. freedom of our inner mind." Ngoaïi Ñaïo Haønh: Pheùp tu haønh cuûa ngoaïi ñaïo Ngoaïi Chaáp: Non-Buddhist or heretical rules or (khoâng theo ñaïo Phaät)—Heterodox practice.

Ngoaïi Ñaïo Haûo Maõ Tieän AÛnh: Even the fine Nirvana is pure; however, heretics believe that horse who runs at the shadow of the whip—See everything is impure. Fourth, heretics believe that Ngoaïi Ñaïo Vaán Phaät. Nirvana is not a real Buddha-nature. Nirvana is a Ngoaïi Ñaïo Kieán: Ngoaïi Kieán—Heretical views. real Buddha-nature; however, heretics believe Ngoaïi Ñaïo Luïc Sö: Satsastara (skt)—See Luïc Sö that there is no such Buddha-nature. Fifth, Ngoaïi Ñaïo. heretics' denial of material existence, one of the Ngoaïi Ñaïo Luïc Sö Ca Vöông: Name of the king ten kinds of heretics, who denied material who, thirteen years after the destruction of the existence, and consequently sought self-control, or jetavana vihara, which had been rebuilt "five nirvana. Sixth, heretic sect that holds things centuries" after the nirvana, again restored it. happen spontaneously, one of the ten heretic sects Ngoaïi Ñaïo Ma: Ma ngoaïi ñaïo—Externalist which denies Buddhist cause and effect and demons (evils). holding that things happen spontaneously. Ngoaïi Ñaïo Ngöïa Hay Boùng Roi: Even the fine Seventh, heretical followers of Mahayana. horse who runs at the shadow of the whip—See Heretical followers of Mahayana, who hold a Ngoaïi Ñaïo Vaán Phaät. false doctrine of the Void, teaching it as total non- Ngoaïi Ñaïo Thieàn: Gedo-zen (jap)—Non-Buddhist existence, or nihilism. Zen—Zen without Buddhist teachings—Outsider Ngoaïi Ñaïo Töù Chaáp: Boán thöù caâu chaáp cuûa ngoaïi Zen—See Thieàn Ngoaïi Ñaïo. ñaïo—The four erroneous tenets of the outsiders—Ngoaïi Ñaïo Tín: Various kinds of Heretics See Töù Chaáp (A). belief—Coù nhieàu nieàm tin khaùc cuûa ngoaïi ñaïo: Ngoaïi Ñaïo Vaán Phaät: The Buddha Responds to Thöù nhaát laø Ngoaïi Ñaïo Voâ thöôøng. Nieát baøn laø an Outsider (even the fine horse who runs at the thöôøng haèng vónh cöûu; tuy nhieân taø ñaïo laïi cho shadow of the whip), example 32 of the Wu-Men- raèng ngay caû Nieát baøn cuõng voâ thöôøng. Thöù nhì laø Kuan—Ñöùc Phaät traû lôøi moät ngöôøi ngoaïi ñaïo, thí Ngoaïi Ñaïo Voâ laïc. Nieát baøn laø nôi cuûa an laïc; tuy duï thöù 32 cuûa Voâ Moân Quan. Moät keû ngoaïi ñaïo nhieân taø ñaïo laïi cho raèng moïi nôi keå caû Nieát baøn baïch Phaät: "Khoâng hoûi leõ höõu ngoân, khoâng hoûi leõ ñeàu khoå chöù khoâng vui. Thöù ba laø Ngoaïi Ñaïo Voâ voâ ngoân." Phaät chæ ngoài tónh toïa. Keû ngoaïi ñaïo taùn tònh. Nieát baøn laø thanh tònh; tuy nhieân, taø ñaïo cho thaùn: "Ñöùc Theá Toân ñaïi töø ñaïi bi, veùn lôùp maây môø raèng ngay caû Nieát baøn cuõng baát tònh. Thöù

tö laø khieán toâi vaøo ñöôïc." Noùi xong keû ngoaïi ñaïo leã baùi Ngoaïi Ñaïo Voâ ngaõ. Nieát baøn laø chaân Phaät taùnh; roài ñi. Ngaøi A Nan beøn baïch Phaät: "Keû ngoaïi ñaïo tuy nhieân taø ñaïo cho raèng laøm gì coù caùi Phaät taùnh. chöùng ñöôïc ñieàu gì maø taùn thaùn roài ñi nhö vaäy?" Thöù naêm laø Saéc Khoâng Ngoaïi Ñaïo. Ngoaïi Ñaïo Phaät daî: "Nhö ngöïa hay treân ñôøi, nhìn boùng roi phuû nhaän saéc höõu, tìm caàu söï töï kieåm soaùt vaø cho maø chaïy." Theo Voâ Moân Hueä Khai trong Voâ Moân raèng ñaây laø nieát baøn (duøng saéc phaù höõu duïc, duøng Quan, A Nan laø ñeä töû cuûa Phaät maø kieán giaûi khoâng khoâng phaù saéc höõu). Thöù saùu laø Töï Nhieân Ngoaïi baèng keû ngoaïi ñaïo. Thöû hoûi keû ngoaïi ñaïo cuøng ñeä Ñaïo. Ngoaïi Ñaïo khöôùc töø lyù nhaân quaû cuûa nhaø töû cuûa Phaät khaùc nhau bao nhieâu? Theo Voâ Moân Phaät vaø cho raèng vaïn phaùp xaõy ra moät caùch töï Hueä Khai trong Voâ Moân Quan, A Nan laø ñeä töû cuûa nhieân. Thöù baûy laø Phöông Quaûng Ñaïo Nhaân. Phaät maø kieán giaûi khoâng baèng keû ngoaïi ñaïo. Thöû Ngoaïi ñaïo phuï vaøo Ñaïi Thöøa chaáp vaøo lyù “khoâng hoûi keû ngoaïi ñaïo cuøng ñeä töû cuûa Phaät khaùc nhau kieán”—There are a lot of different kinds of bao nhieâu? Ñaây cuõng laø thí duï thöù 65 cuûa Bích Heretics belief: First, heretics believe that Nham Luïc. Theo Vieân Ngoä trong Bích Nham Luïc, Nirvana is impermanence. Nirvana is permanent vieäc naøy neáu ôû treân ngoân cuù thì tam thöøa möôøi hai and eternal; however, heretics believe that phaàn giaùo haù khoâng coù ngoân cuù. Hoaëc noùi khoâng everything including nirvana as impermanent. noùi laø phaûi. Vaäy Toå sö töø Taây sang laøm gì? Töø Second, heretics believe that Nirvana is not a tröôùc ñeán ñaây khaù nhieàu coâng aùn, cöùu caùnh laøm place of bliss. Nirvana is a permanent place of sao thaáy ñöôïc choã rôi? Moät coâng aùn naøy coù nhieàu bliss; however, heretics believe that everywhere ngöôøi hieåu khaùc nhau. Coù ngöôøi noùi laøm thinh, coù including nirvana as no pleasure, but suffering. ngöôøi noùi ngoài yeân, coù ngöôøi noùi laëng leõ chaúng Third, heretics believe that Nirvana is not pure. ñoái. Töùc cöôøi khoâng dính daùng gì caû, bieát bao moø

tìm ñeán ñöôïc? Vieäc naøy haún chaúng ôû treân ngoân cuù, ask for the spoken; I do not ask for the unspoken." cuõng chaúng lìa ngoân cuù, neáu vöøa coù nghó ngôïi, lieàn The World-Honored One just sat still. The caùch xa ngaøn daëm muoân daëm. Xem ngoaïi ñaïo kia, outsider praised him, saying, "The World-Honored sau khi tænh ngoä môùi bieát, cuõng chaúng ôû ñaây, cuõng One with his great compassion and mercy has chaúng ôû kia, cuõng chaúng ôû phaûi, cuõng chaúng ôû opened the clouds of my delusion and enabled me chaúng phaûi. Haõy noùi laø caùi gì? Hoøa Thöôïng Thieân to enter the Way." He then made bows and took Y Hoaøi tuïng: "Duy Ma chaúng nín chaúng laøm thinh, his leave. Ananda asked, "What did that outsider ngoài yeân thöông löôïng thaønh loãi laàm, trong giaùp realize to make him praise you?" The World- suy mao yeán saùng laïnh, ngoaïi ñaïo thieân ma ñeàu Honored One said, "He is like the fine horse who boù tay." Hoøa Thöôïng Thöôïng ôû Baùch Tröôïng ñeán runs even at the shadow of the whip." According tham vaán Phaùp Nhaõn, Phaùp Nhaõn daïy khaùn caâu to Wu Men Hui-Kai in the Wu-Men-Kuan, naøy. Moät hoâm Phaùp Nhaõn hoûi: "OÂng khaùn nhôn Ananda is the Buddha's disciple, but his duyeân gì?"

Hoøa Thöôïng Thöôïng thöa: "Ngoaïi ñaïo realization is less than the outsider's. Now tell me, hoûi Phaät." Phaùp Nhaõn baûo: "Thöû cöû xem?" Hoøa how do they differ, the disciple and the outsider? Thöôïng Thöôïng toan môû mieäng, Phaùp Nhaõn baûo: This is also the 65th example of the Pi-Yen-Lu. "Döøng! Döøng! OÂng toan nhaèm choã im laëng hoäi ö?" According to Yuan-Wu in the Pi-Yen-Lu, if this Hoøa Thöôïng Thöôïng ngay caâu noùi naøy boãng nhieân matter were in words and phrases, do not the ñaïi ngoä. Sau Sö daïy chuùng: "Baùch Tröôïng coù ba twelve parts of the Teachings of the Three quyeát, uoáng traø traân troïng kieät, nghó ngôïi cuøng tö Vehicles contain words and phrases? Some say it duy, bieát anh vaãn chöa trieät." Chôn Ñieåm Hung ôû is right just not to speak. Then what would have Thuùy Nham nieâm: "Luïc hôïp cöûu höõu, xanh vaøng been the use of the Patriarch's coming from the ñoû traéng moãi moãi xen laãn, ngoaïi ñaïo hieåu kinh, West? As for so many public cases which have luaän Töù Pheä Ñaø, töï noùi ta laø ngöôøi nhaát thieát trí." come down from ancient times, after all how will Nôi nôi tìm ngöôøi nghò luaän, y ñaët caâu hoûi coát ngoài you see what they are getting at? This one public ñoaïn ñaàu löôõi ñöùc Thích Ca. Theá Toân chaúng toán case is understood verbally by quite a few people. maûy tô khí löïc, y lieàn tænh laáy, taùn thaùn raèng: "Theá Some call it remaining silent, some call it Toân ñaïi töø ñaïi bi veït maây muø cho con, khieán con remaining seated, and some call it silently not ñöôïc vaøo." Haõy noùi theá naøo laø choã ñaïi töø ñaïi bi? answering. But fortunately none of this has Theá Toân moät maét thoâng tam theá, ngoaïi ñaïo hai anything to do with it; how could you ever manage troøng thaáu nguõ thieân. Chôn Nhö ôû Qui Sôn nieâm: to find it by groping around? This matter really "Ngoaïi ñaïo oâm aáp ngoïc quí, Theá Toân chính vì ñeà isn't in words and phrases, yet it is not apart from cao, sum la hieån hieän vaïn töôïng roõ raøng, cöùu caùnh words and phrases. If you have the slightest bit of ngoaïi ñaïo ngoä caùi gì? Nhö ñuoåi choù doàn meøo vaøo hesitation, then you are a thousand miles, ten töôøng, toät cuøng aét khoâng coù loái thoaùt, noù phaûi xoay thousand miles away. See how after that outsider ñaàu laïi lieàn ñöôïc linh ñoäng." Neáu so tính phaûi had intuitively awakened, only then did he realize quaáy moät luùc buoâng heát, tình saïch kieán töø, töï that it is neither here nor there, neither in nhieân trieät ñeå phaân minh. Ngoaïi ñaïo ñi roài, A Nan affirmation nor in negation. But tel me, what is hoûi Phaät: "Ngoaïi ñaïo chöùng caùi gì maø noùi ñöôïc this? Master I Huai of T'ien I made a verse which choã vaøo?" Theá Toân baûo: "Nhö ngöïa hay ôû theá, said, "Vimalakirti was not silent, did not remain thaáy boùng roi lieàn ñi." Sau naøy caùc nôi noùi: "Laïi bò that way; sitting on his seat engaged in gioù ñuøa aâm ñieäu khaùc." Laïi noùi: "Ñaàu roàng ñuoâi deliberation, he made an error. Though the sharp raén." Choã naøo laø boùng roi cuûa Theá Toân? Choã naøo sword is in its scabbard, its chill light is cold; laø thaáy boùng roi? Tuyeát Ñaäu noùi: "Taø chaùnh chaúng outsiders and celestial demons all fold their hands phaân loãi do boùng roi." Chôn Nhö noùi: "A Nan laïi helplessly." When Master Tao Ch'ang of Pai ñoùng chuoâng vaøng, boán chuùng ñoàng nghe. Tuy Chang was studying with Fa Yen, Fa Yen had him nhieân nhö theá, raát gioáng hai con roàng giaønh haït contemplate this story. Fa Yen one day asked him, chaâu, theâm

lôùn uy phong cuûa ngöôøi trí."—An "What incident are you contemplating?" Tao outsider asked the World-Honored One, "I do not Ch'ang said, "The outsider questioning the

Buddha." Fa Yen said, "Stop! Stop! You're about Hsueh Tou said, "False and true are not separate, to go to his silence to understand, aren't you?" At the fault comes from the shadow of the whip." these words Ch'ang was suddenly greatly Chen Ju said, "Ananda's golden bell is rung twice, enlightened. Later, in teaching his community, he and everyone hears it together. Even though this is said, "On Pai Chang there are three secrets; 'drink so, it is very much like two dragons fighting for a tea,' 'take care,' and 'rest', If you still try to think jewel. It matured the majestic dragon of that other any more about them, I know you are still not wise one." through." "Breast-beater Chen" of Ts'ui Yen cited Ngoaïi Ñieån (Ngoaïi Giaùo): External doctrine— this case and said, "In the six directions and nine Giaùo ñieån theá gian—Kinh ñieån vaø saùch vôû cuûa theá states, blue, yellow, red, and white each gian vaø ngoaïi ñaïo—Non-Buddhist doctrines— intermingle." The outsider knew the four Vedas Non-Buddhist scriptures—Ordinary scriptures. and told himself he was omniscient; everywhere Ngoaïi Giaùo: Non-Buddhist cults—Non-Buddhist he was, he drew people into discussions. He posed religions, in contrast with Buddhism—Töø “khoâng a question, hoping to cut off old Shakya Buddha's phaûi Phaät giaùo” ñeå chæ nhöõng tröôøng phaùi ngoaïi tongue. The World Honored One did not expend ñaïo.” Töø “khoâng phaûi Phaät giaùo,” cuõng duøng ñeå any energy, yet the outsider was immediately chæ nhöõng trieát gia ngoaïi ñaïo khoâng thuoäc Phaät awakened. He sighed in admiration and said, "The giaùo. Töø “khoâng phaûi Phaät giaùo” thöôøng ñöôïc thaáy World Honored One's great kindness and great duøng keát hôïp vôùi Thanh Vaên vaø Duyeân Giaùc, laø compassion have opened up the clouds of my nhöõng vò khoâng bieát ñeán lyù töôûng Boà Taùt. Giaùo confusion and allowed me to gain entry." But tell thuyeát cuûa hoï chæ ñaët ra nhöõng con ñöôøng nhaèm me, where are the World Honored One's great höôùng ñeán traïng thaùi cao hôn trong voøng luaân hoài kindness and great compassion? The World sanh töû maø ít coù chuû ñích vöôït thoaùt khoûi bôø meù Honored One's single eye sees through past, sanh töû naøy—The term “non-Buddhist” refers to present, and future; the outsider's twin pupils non-Buddhist schools. “Non-Buddhist” also refers penetrate the Indian continent. Chen Ju of Kuei to externalist philosophers, or philosophers who do Shan brought this up and said, "The heretic had not belong to Buddhism. “Non-Buddhist” is the most precious jewel hidden within; the World generally found in combination in hearer Honored One kindly lifted it on high for him. (Sravakas) and solitary Buddhas Forests of patterns are clearly revealed, myriad (Pratyekabuddhas), to all of whom the ideals of forms are evident." But after all, what did the Bodhisattvahood are not known. Their theories set outsider realize? It was like chasing a dog towards forth paths leading to high status within the cyclic a fence: when he gets as far as is possible, when existence, and seldom purport to advance the there is no way to get by, he must turn around and ways of crossing over the river of the cyclic come back; then he will be leaping lively. If you existence.

cast away judgement and comparison and Ngoaïi Giôùi: affirmation and negation all at once, your 1) Thaân theå: The realm of the body (five emotions ended and your views gone, it will elements) or the realm of externals, as naturally become thoroughly obvious. After the contrast with that of the mind (Noäi giôùi). outsider had left, Ananda asked the Buddha, 2) Naêm giôùi caên baûn cuûa Phaät giaùo: The Five "What did the outsider realize, that he said he had Basic Precepts of Buddhism (no killing, no gained entry?" The Buddha said, "Like a good stealing, no lying, no sexual misconduct, no horse, he goes as soon as he sees the shadow of use of drugs or alcohol). the whip." Since then, everywhere it has been said 3) Vuøng phuï caän: Environment. that at this point even he was blown by the wind 4) Ngoaïi caûnh giôùi laø caûnh khoâng phaûi do noäi into a different tune. It has also been said that he taâm hieän ra, maø töø beân ngoaøi ñeán—External had a dragon's head but a snake's tail. Where is realms are realms which are not created by the shadow of the World Honored One's whip? the mind, but come from the outside. Where is the seeing of the shadow of the whip? Ngoaïi Haûi: Bieån bao quanh töù chaâu—The sea that

surrounds the four world-continents. such as preparing meals or cleaning up, so that on Ngoaïi Haïng Chaùnh Nhaân: Mui-no-shinnin retreat can cultivate peacefully without (jap)—Thuaät ngöõ Thieàn "Ngoaïi haïng chaùnh nhaân" distraction. Such persons are called “Retreat hay laø "Con ngöôøi chaân chaùnh khoâng naèm trong assistant.” haøng" baét nguoàn töø ñaïi thieàn sö Laâm Teá Nghóa Ngoaïi Khaûo: External Testing Conditions—Ñaây Huyeàn. Noù chæ cho moät ngöôøi ñaõ ñaïi giaùc saâu, laø nhöõng chöôùng caûnh beân ngoaøi laøm duyeân khoù hoaëc duøng ñeå chæ baûn tính thaät voán coù ôû moïi khaên thoái ñoïa cho haønh giaû nhö noùng laïnh, oàn aøo ngöôøi—The term "genuine person without rank" is naùo nhieät, hay choã nôi dô baån, ueá taïp, hoaëc choã a Zen expression that originated with the great quaù reùt laïnh, hay nhieàu truøng kieán muoãi moøng, vaân Chinese Zen master Lin-chi I-hsuan. It refers to a vaân. Gaëp caûnh naày cuõng neân uyeån chuyeån, ñöøng person who has realized profound enlightenment, chaáp theo hình thöùc, chæ caàu ñöôïc an taâm. Chaúng or indicates the true nature, or Buddha-nature that haïn nhö ôû caûnh quaù noùng böùc, chaúng ngaïi gì maëc is immanent in every person. aùo traøng moûng leã Phaät, roài ra ngoaøi choã maùt maø trì Ngoaïi Hình: Exteriority. nieäm, ñeán khi xong laïi trôû vaøo baøn Phaät phaùt Ngoaïi Hình Tu: Outer practices of the body—Tu nguyeän hoài höôùng. Hoaëc gaëp choã nhieàu muoãi, coù theo hình thöùc beân ngoaøi cuûa thaân—Theo Kinh Töù theå ngoài trong maøn thöa maø nieäm Phaät. Nhö ôû Thaäp Nhò Chöông, Chöông 40, Ñöùc Phaät daïy: “Sa mieàn baéc Trung Hoa vì thôøi tieát quaù laïnh, caùc sö Moân haønh ñaïo, ñöøng nhö con traâu keùo vaát vaû; thaân khi leân chaùnh ñieän tuïng kinh, cuõng phaûi mang giaøy tuy coù tu taäp maø taâm khoâng tu taäp. Neáu taâm thaät söï vôù vaø ñoäi muû caån thaän. Coù haøng Phaät töû vì nhaø tu taäp thì khoâng caàn hình thöùc beân ngoaøi cuûa ngheøo, laøm luïng vaát vaû, ñi sôùm veà khuya, hoaëc nôï thaân.”—According to the Sutra In Forty-Two naàn thieáu huït, raùch röôùi ñoùi laïnh, vôï yeáu con ñau, Sections, Chapter 40, the Buddha said: “A khoâng coù choã thôø cuùng trang nghieâm. Trong

nhöõng Sramana who practices the Way should not be like hoaøn caûnh naày söï tu taäp thaät ra raát khoù, phaûi coù an ox turning a millstone because an ox is like one theâm söï nhaãn naïi coá gaéng, môùi coù theå thaønh coâng who practices the way with his body but his mind ñöôïc. Hoaëc coù ngöôøi vì nhieàu chöôùng nghieäp, luùc is not on the Way. If the mind is concentrated on khoâng tu thì thoâi, khi saép vaøo baøn Phaät laïi nhöùc the Way, one does not need the outer practices of ñaàu choùng maët vaø sanh ñuû chöùng beänh, hay coù the body." khaùch vieáng thaêm vaø nhieàu vieäc baát thöôøng xaõy Ngoaïi Hoïc: Hoïc nhöõng giaùo thuyeát khoâng phaûi ñeán. Gaëp nhöõng caûnh nhö theá, phaûi coá gaéng vaø cuûa ñaïo Phaät—Study of outside, or non-Buddhist kheùo uyeån chuyeån tìm phöông tu haønh. Söï coá gaéng doctrines. uyeån chuyeån tuøy tröôøng hôïp sai bieät maø öùng duïng Ngoaïi Hoä: Outer protectors—Nhöõng ngöôøi yeåm chôù khoâng theå noùi heát ra ñöôïc. Neân nhôù gaëp hoaøn trôï vaø giuùp ñôõ nhöõng thöù caàn thieát cho thaân vaø taâm caûnh baát ñaéc dó, phaûi chuù troïng phaàn taâm, ñöøng tu trì. Nhöõng che chôû beân ngoaøi nhö quaàn aùo vaø caâu neä phaàn töôùng, môùi coù theå dung thoâng ñöôïc. thöïc phaåm cho Taêng Ni, ñoái laïi vôùi Noäi Hoä hay Coõi Ta Baø aùc tröôïc vaãn nhieàu khoå luïy, neáu khoâng giôùi phaùp do Phaät cheá ñònh nhaèm giuùp cho thaân coù söùc coá gaéng kham nhaãn, thì söï tu haønh khoù khaåu yù traùnh ñieàu sai traùi—The outer or mong thaønh töïu—External testing conditions or supporters, those who supply that is needed for obstacles which create difficult conditions for one's body and mind. External protection or aid, practitioners such as heat, cool, noise, dirt, such as food, clothing for monks and nuns, pollution, freezing weather, or an outbreak of contrasted with the internal aid of the Buddha's mosquitoes and other insects, etc (these are teaching. external obstacles creating difficult conditions Ngoaïi Hoä Thieän Tri Thöùc: Caretaking Spiritual which can make the practitioner retrogress). When Advisor—Ñaây laø moät hay nhieàu vò uûng hoä beân faced with these conditions, the cultivator should ngoaøi, lo vieäc côm nöôùc, queùt doïn, cho haønh giaû be flexible and not become attached to forms and ñöôïc yeân vui tu taäp. Thoâng thöôøng, vò naày thöôøng appearances. He should just seek tranquility and ñöôïc goïi laø ngöôøi hoä thaát—This refers to one or peace of mind. For instance, in sweltering heat, he several persons assisting with outside daily chores should not mind donning a light robe to bow to the

Buddhas, and then retiring to a shady spot caûnh beân ngoaøi nhö tai hoïa, chieán tranh, vaân outdoors to recite the Buddha's name. At the end vaân—Sufferings from outside circumstances such of the session, he can return to the altar to make as calamities, wars, etc. his vows and transfer the merit. If the practitioner Ngoaïi Khoâng: Bahirdha-sunyata (skt)—Gaiku happens to be living in a mosquito-infested area, (jap)—Emptiness of the outer things—External he can sit inside a net while reciting the Buddha's space—Khoâng cuûa caùc phaùp ngoaïi taïi—"Ngoaïi" name. As in northern China where the weather laø caùc ñoái töôïng cuûa saùu thöùc, caùi "Khoâng" cuûa can be freezing, monks and nuns must dress chuùng coù nghóa laø khoâng coù nhöõng baûn truï hay baûn carefully in socks, shoes and hats when going

to theå cuûa caùi ngaõ chuû teå naèm ôû sau. Cuõng nhö khoâng the Buddha hall to recite sutras. As another coù Töï Ngaõ (atman) nôi haäu tröôøng cuûa caùc hieän example, some destitude laymen, living from hand töôïng taâm lyù; cuõng vaäy, khoâng coù Töï Ngaõ to mouth, going to work early and coming home (ataman) nôi haäu tröôøng cuûa ngoaïi giôùi. Thuaät ngöõ late, pursued by creditors, tattered, hungry and ñoù goïi laø “Phaùp Voâ Ngaõ.” Phaät giaùo Nguyeân Thuûy cold, with sickly wives and malnourished children, daïy cho chuùng ta thuyeát “Voâ Ngaõ” (Anatman), can hardly afford a decent place to practice. In nhöng ngöôøi ta noùi chính caùc nhaø Ñaïi Thöøa môùi such situations, cultivation is truly difficult. In luoân luoân aùp duïng thuyeát ñoù cho caùc ñoái töôïng order to succeed, the practitioner should redouble ngoaïi giôùi—“The outer things” are objects of the his efforts and have more patience and endurance. six consciousnesses, and their emptiness means Other people, with heavy karmic obstructions, do that there are no self-governing substances behind not experience outward occurences as long as them. As there is no Atman at the back of the they do not cultivate, but as soon as they are ready psychological phenomena, so there is no Atman at to bow before the altar, they develop headaches, the back of the external world. This is technically grow dizzy, and are afflicted with all kinds of known as the “egolessness of things.” Primitive ailments. Or else, they may receive sudden Buddhism taught the theory Anatman in us, but it visitors or encounter unusual events. Faced with was by the Mahayanists, it is said, that the theory these occurences, the practitioner should redouble was applied to external objects also—See Hai his efforts and find ways to cultivate flexibly. Möôi Laêm Caùch Giaûi Thích Veà Taùnh Khoâng. These ways depend on circumstances; they cannot Ngoaïi Kieán: See Ngoaïi Ñaïo Kieán. all be described. One point, however, should Ngoaïi Ma: External disturbances—Disturbances always be kept in mind: when faced with difficult coming from outside—Outside disturbances. circumstances, pay attention to the mind, and do Ngoaïi Ngaõ: Bahiratman—External Ego—An not cling to appearances and forms. The evil, external soul, or personal or divine ruler—A turbid Saha World has always been full of Creator or ruler of the world, such as Siva. suffering and tears. Without perseverance and Ngoaïi Nghi: See Ngoaïi Töôùng. forbearance, it is very difficult to succeed in Ngoaïi Ngoaïi Ñaïo: Ngoaïi ñaïo ngoaøi Phaät phaùp— cultivation—See Luïc Chuûng Khaûo. Outside outsiders, those of other cults. Ngoaïi Khaûo-Noäi Khaûo: External and internal Ngoaïi Phaøm: External ordinary believers—Chæ testing conditions. nghe vaø tin töôûng giaùo phaùp—Ordinary belivers Ngoaïi Khaát: Vò Taêng khaát só tìm caàu töï kieåm baèng who pursue the stage of “ten faiths.” nhöõng phöông thöùc beân ngoaøi nhö aên chay, ñoái laïi Ngoaïi Phaùp: External doctrines. vôùi Noäi Khaát laø vò Taêng khaát só tìm caàu töï kieåm Ngoaïi Phaän: External Aspect. baèng nhöõng phöông thöùc töø trong noäi taâm —The Ngoaïi Quang: External light—AÙnh saùng töø beân Mendicant monk who seeks self-control by ngoaøi nhö aùnh saùng maët trôøi, maët traêng, caùc vì sao, external means, such as abstinence from food vaø ñeøn, vaân vaân—Light from the sun, moon, stars, (strict diet), as contrasted with the mendicant lamps, etc. monk who seeks self-control by internal

means or Ngoaïi Quaät: “Outside the cave” sect—See Quaät spiritual methods. Noäi. Ngoaïi Khoå: External sufferings—Khoå töø hoaøn Ngoaïi Taøi: The external (wealth or poverty).

Ngoaïi Taùn Loaïn: External distraction. marks—Chín loå beân ngoaøi cuûa cô theå ñeàu baát tònh Ngoaïi Taâm Töôùng: Theo duyeân maø hieän ra caùc (nhö gheøn ôû maét vaø cöùt raùi ôû tai)—Nine apertures ñoái caûnh—The mind in its outer manifestations. of our outer bodies are always impure (i.e., eyes Ngoaïi Tham Duïc: YÙ nghó ham muoán tình duïc vôùi have eye mucus, ears have ear wax, etc). ngöôøi khaùc, khoâng phaûi laø vôi hay choàng cuûa Ngoaïi Töôûng: Nhöõng yù nieäm beân ngoaøi—External mình—Sexual thoughts towards others than one’s conceptions. own wife, or husband. Ngoaïi Vaät: Bahyubhava (skt)—Vaät ngoaøi thaân— Ngoaïi Tònh: Söï thanh khieát beân ngoaøi—External External things—External world—Outside purity. objects—Phenomenal world—Caûnh giôùi töôùng— Ngoaïi Traàn: Saùu caûnh traàn beân ngoaøi—Six Ngoaïi vaät hay caûnh vaät beân ngoaøi hay theá giôùi beân external base-spheres—External objects of the six ngoaøi. Coøn goïi laø Hieän Töôùng hay Hieän Thöùc, moät senses. trong tam teá ñeà caäp trong Ñaïi Thöøa Khôûi Tín Ngoaïi Trieàn: Outer tangle—Nhöõng trieàn phöôïc Luaän, nghóa laø theá giôùi hieän töôïng beân ngoaøi — ñeán töø beân ngoaøi. The object perceived, or empirical world, Ngoaïi Truyeàn: Outside the sect—Not undergoing associated with function. The external, or normal instruction—Outside the school—Special phenomenal world, the third aspect referred to in transmission outside the teachings—See Giaùo the Awakening of Faith. Ngoaïi Bieät Truyeàn. Ngoaïi Vieân Phöông Noäi: Ngoaøi troøn trong vuoâng, Ngoaïi Tu: Tu taäp baèng caùch chæ trau chuoác hình yù noùi beà ngoaøi coi xueà xoøa deã chòu nhöng beân töôùng beân ngoaøi. Phaät giaùo nhaán maïnh ñeán noäi trong thì khoù chòu. Phaät töû thuaàn thaønh khoâng bao taâm beân trong hôn laø hình töôùng beân ngoaøi — giôø coù thaùi ñoä naày—Outwardly round but inwardly External practice or polishing only appearances. square. Sincere or devout Buddhists shouldn’t be The emphasis in Buddhism is on internal practice that way. rather than on external practice. Ngoaïi Voâ Vi: Ñoái vôùi ngoaïi caûnh chaúng ñoäng taâm Ngoaïi Tuïc: Chuùng taïi gia ñeå phaân bieät vôùi chuùng hay giaùc quan chaúng bò khuaáy ñoäng (maét chaúng xuaát gia hay noäi chuùng Taêng Ni—The laity, in thaáy saéc, tai chaúng nghe thanh, muõi chaúng ngöûi contrast with the monks or inner company (noäi höông, löôõi chaúng neám vò, thaân chaúng tieáp xuùc caùc chuùng). thöù mòn maøng, yù chaúng voïng nieäm)—Unmoved by Ngoaïi Töû: External sons—Who have not yet externals, none of the senses stirred. believed in Buddhism—Ngöôøi chöa tin vaøo ñaïo Ngoaïi Xaû: Cho (boá thí) nhöõng thöù ngoaøi thaân nhö Phaät. tieàn baïc, vaät lieäu, thöïc phaåm, vaân vaân —Giving Ngoaïi Töôùng: external things, i.e., money, materials, foods, etc. 1) Daáu hieäu hay töôùng hay töôùng traïng cuûa söï Ngoaïi Y: Uttarasanga (skt)—Y ngoaïi bao goàm y vaät: Distinctive mark or sign. thöôïng, y trung, vaø y nhaäp chuùng—Outer robes 2) Ñaëc tính beân ngoaøi: External characteristics. include the upper robe, middle robe, seven-strip 3) Bieåu töôïng: Symbol. robe, and robe for going among the Sangha. 4)

Hình töôùng hay haønh vi beân ngoaøi—External Ngoan Khoâng: Caùi “Khoâng” sai laàm maø nhöõng keû appearance or conduct—External marks. cuoàng thieàn thöôøng hay chaáp vaøo—False 5) Theo Kinh Phaùp Cuù, caâu 262, Ñöùc Phaät daïy: emptiness, improper and crooked understanding of “Nhöõng ngöôøi hö nguïy, taät ñoá vaø xan tham, emptiness which “Mad Zen” practitioners always tuy coù bieän taøi löu loaùt, töôùng maïo ñoan trang attach to—See Baùc Töôùng. cuõng chaúng phaûi laø ngöôøi löông thieän.”— Ngoan Khoâng Ngoaïi Ñaïo: Caùi “Khoâng” sai laàm According to the Dharmapada Sutra, verse maø nhöõng keû cuoàng thieàn thöôøng hay chaáp vaøo. 262, the Buddha taught: “A man who is Thieàn sö Huyeàn Sa noùi: "Coù keû ngöng taâm, thaâu jealous, selfish, and deceitful does not caùc nieäm, nhieáp taát caû caùc söï veà khoâng. Nhaém maét become good-natured by mere eloquence, nor che con ngöôi. Vöøa coù nieäm moùng khôûi, laäp töùc by handsome appearance.” phaù tröø. Duø laø tö töôûng vi teá nhaát khôûi daäy cuõng Ngoaïi Töôùng Baát Tònh: The impurity of the outer laäp töùc ñeø neùn. Kieán giaûi nhö theá töùc laø rôi vaøo

ngoan khoâng ngoaò ñaïo. AÁy laø keû hoàn chöa taùn maø phuùc ñeán cho taát caû moïi ngöôøi—Uncut gems form ñaõ laø cheát roài. Keû aáy man maùc môø mòt, voâ giaùc voâ nothing useful, i.e., a practitioner without tri, gioáng nhö bòt tai maø aên caép chuoâng, chæ töï löøa practicing can never attain an enlightenment. doái mình maø thoâi!"—False emptiness, improper According to Zen Master in Thousand Peaks, and crooked understanding of emptiness which originally this metal was ugly rocks. Then the “Mad Zen” practitioners always attach to. Zen rocks were heated for a long time over a very hot master Hsuan Sha said: "Some people begin to fire, until finally they became liquid. Now this collect their thoughts, suppress their minds, and liquid will be poured into a mold and will take the merge all things into Emptiness. They close their shape of a big, beautiful bell, and when it cools eyelids and hide their eyeballs. As soon as someone will strike the bell, and the beautiful distracting thoughts arise, they push them away. sound will fill the whole universe. We are all like Even when the subtlest thought rises, they rocks. And when we practice hard we heat up our immediately suppress it. This kind of practice and hearts making a big, hot flame, which melts our understanding constitutes the very trap of the condition, situation and opinion until we become dead-void heretics. Such practitioners are living like molten metal, ready to assume the shape of a dead men. They become callous impassive, great Bodhisattva who, when struck with the cry senseless, and torpid. They resemble stupid for help, makes a big, deep sound which resonates thieves who try to steal a bell by stuffing their and fills the whole universe, and makes ears!" everybody happy. Ngoaïn Thaïch Ñieåm Ñaàu: Kinh Nieát Baøn moät khi Ngoïc Bích: Emerald. ñöôïc thuyeát giaûng thì ngay caû ñaù cuõng phaûi gaät Ngoïc Da: Yu-Hua—Teân cuûa moät thieáu nöõ maø Ñöùc ñaàu (theo Lieân Xaõ Cao Hieàn Truyeän, thì ngaøi Truùc Phaät ñaõ nhaân ñoù noùi Ngoïc Hoa Nöõ Kinh—Name Ñaïo Sinh vaøo nuùi Hoå Khaâu xeáp ñaù laøm hoïc troø cho of the woman to whom the sutra Yu-Hua is ngaøi giaûng kinh Nieát Baøn, caùc hoøn ñaù ñeàu caûm addressed. ñoäng gaät ñaàu. Ngaøy nay muoán dieãn ñaït yù ñaõ caûm Ngoïc Da Nöõ Kinh: Yu-Hua Sutra—See Ngoïc Da. hoùa ñöôïc ngöôøi

ta moät caùch saâu saéc thì goïi laø Ngoïc Haøo: Chuøm loâng traéng (baïch mao) giöõa hai Ngoan Thaïch Ñieåm Ñaàu)—Moved by the reciting chaân maøy cuûa Phaät nôi Ngaøi phoùng quang ñi khaép of the Mahaparinirvana Sutra, even the stupid caùc coõi—The urna or white curl between the stones nodded their heads. Buddha's eyebrows, from which he sent forth his Ngoïc Baát Traùc Baát Thaønh Khí: Ngoïc maø khoâng ray of light illuminating all worlds. maøi duõa, khoâng nung naáu, thì khoâng thaønh ñoà quyù, Ngoïc Hoa: Yu-Hua Palace—See Ngoïc Tuyeàn yù noùi haønh giaû khoâng chòu khoù tu taäp seõ khoâng bao Ngoïc Hoa Löôõng Toâng (2). giôø ñaït ñöôïc giaùc ngoä. Theo Thieàn Sö Suøng Sôn Ngoïc Hoaøn: Voøng ngoïc thaïch ñeo ôû moät trong Haïnh Nguyeän trong quyeån Thieân Ñænh Sôn, nhöõng caùnh tay phaûi cuûa "Thieân-Thuû" Quaùn AÂm nguyeân thuûy, maãu kim loaïi naøy laø nhöõng khoái ñaù (Ngaøn Tay Quaùn AÂm)—The jade ring in one of xaáu xí. Roài thì ñöôïc nung leân ôû nhieät ñoä cao, ñaù the right hands of the "thousand-hand" Kuan-Yin. tan chaûy thaønh theå loûng. Chaát loûng aáy ñöôïc roùt vaøo Ngoïc Hoaøng: Emperor of Jade—Jade Emperor. moät caùi khuoân lôùn vaø bieán thaønh moät caùi chuoâng Ngoïc Hoaøng Thöôïng Ñeá: Emperor of Jade and lôùn, ñeïp ñeõ. Sau khi chuoâng nguoäi ñi, ai ñoù goõ vaøo God—Jade Emperor and God. chuoâng vaø aâm thanh tuyeät myõ vang voïng laáp ñaày Ngoïc Khieát Baêng Thanh: Saïch nhö ngoïc, trong vuõ truï. Chuùng ta gioáng nhö nhöõng khoái ñaù. Vaø khi nhö baêng, yù noùi moät ngöôøi coù nhöõng lyù töôûng chuùng ta ra söùc tu taäp, traùi tim chuùng ta noùng leân, thanh cao vaø muïc ñích thanh tònh—As pure as buøng thaønh ngoïn löûa lôùn, nung chaûy ñieàu kieän jade, as transparent as ice, i.e., a man of lofty duyeân khôûi, caûnh ngoä, quan ñieåm cho ñeán khi ideals and pure aims. chuùng ta trôû thaønh gioá ng nhö kim loaò nung chaûy, Ngoïc Laâm Thoâng Tuù Thieàn Sö (1614-1675): Teân saün saøng bieán thaønh hình töôïng moät vò Boà Taùt, moãi cuûa moät Thieàn sö Trung Hoa vaøo thôøi nhaø Thanh laàn ñau xoùt vì moät tieáng keâu caàu seõ gioùng leân moät (1644-1912)—Name of a Chinese Zen master who aâm thanh vang voïng traøn ñaày vuõ truï, mang haïnh lived in the Ch'ing Dynasty in China.

Ngoïc Long Töï: Gyokuryu-ji (jap)—Chuøa Ngoïc twelfth century. We do not have detailed Long—Name of a temple in Japan. documents on this Zen Master; however, there is a Ngoïc Nhu: Pliable jade, i.e. beef. dialogue between him and Zen master Yueh-an in Ngoïc Nhö YÙ: Cintamani (skt)—Fabulous gem— the Wudeng Hui-yuan. Zen master Yueh-an Mani jewel—The philosopher's stone—Wish- (Gettan Zenka) once asked Yu-ch'uan Lien about fulfilling jewel—Wish-gem. Yun-men's excusing Tung-shan (Dozan) for thirty Ngoïc Nöõ: Baûo Nöõ—A pretty girl, a precious blows which Shan deserved. But Lien failed to maidens. give Yueh-an a satisfactory answer. One day he Ngoïc Phaät: Moät töôïng Phaät baèng ngoïc thaïch noåi joined a general work group (pu-ch'ing). When he tieáng ñöôïc tìm thaáy khi ñaøo moät caùi gieáng ôû came up to the Mi-t'o Ling with a load of rice on Khotan, cao khoaûng töø 3 ñeán 4 boä Anh—A famous his back, he was thoroughly exhausted. He set the jade Buddha recovered while digging a well in load down on the ground, drawing a long breath. Khotan, 3 to 4 feet high. This unexpectedly opened his mind to the Ngoïc Phöông: Teân cuûa moät

ngoâi tònh xaù noåi tieáng meaning of the koan previously challenged. He naèm trong quaän Goø Vaáp, thaønh phoá Saøi Goøn, Nam exclaimed: "How happy I am!" Later when he saw Vieät Nam—Name of a famous monastery located Yueh-an, An said, "You now believe that I never in Goø Vaáp district, Saigon City, South Vietnam. deceived you." Ngoïc Thaønh Khöông Töù Lang (1915-?): Teân cuûa Ngoïc Tuyeàn Ngoïc Hoa Löôõng Toâng: Hai toâng moät vò hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù phaùi Ngoïc Tuyeàn vaø Ngoïc Hoa—The two schools XX. OÂng toát nghieäp ñaïi hoïc Ñeá Quoác ôû Ñoâng of the Jade-fountain and Jade-flower: Kinh. Sau khi höu trí oâng vieát raát nhieàu saùch veà 1) Ngoïc Tuyeàn Toâng: Thieân Thai Toâng (T'ien-lòch söû vaø Cao Taêng Phaät giaùo—Name of a T'ai Sect)—Ngoïc Tuyeàn laø teân cuûa moät töi Japanese Buddhist scholar in the twentieth vieän ôû Ñang Döông thuoäc tænh Hoà Baéc, nôi Trí century. He graduated from Teikoku University in Khaûi Ñaïi Sö (Trí Nhaát), sô toå cuûa toâng Thieân Tokyo. After his retirement, he wrote a lot of Thai ñaõ soáng—Yu-Ch'uan sect, was the name Buddhist Books on Buddhist history and famous of the monastery in Tang-Yang, Hupei, where monks. Chih-I, the founder of the T'ien-T'ai school Ngoïc Tuyeàn Lieân Thieàn Sö: Zen master Yu- lived. ch'uan Lien—Ngoïc Tuyeàn Lieân, teân cuûa moät vò 2) Ngoïc Hoa Toâng: (Dharmalaksana Sect)— Thieàn sö Trung Hoa vaøo theá kyû thöù XII. Hieän nay Phaùp Töôùng Toâng—Ngoïc Hoa laø teân cuûa moät chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn töi vieän, nôi Huyeàn Trang, toå cuûa toâng phaùi sö Ngoïc Tuyeàn Lieân; tuy nhieân, coù moät cuoäc ñoái naày ñaõ soáng vaø laøm vieäc. Nôi ñaây oâng ñaõ dòch thoaïi giöõa Sö vaø thaày mình laø Thieàn sö Nguyeät 600 cuoán cuûa boä kinh Ñaïi Baùt Nhaõ Ba La Maät Am Thieän Quaû trong quyeån Nguõ Ñaêng Hoäi Ña—Yu-Hua, was the name of a palace Nguyeân: Thieàn sö Nguyeät Am coù laàn hoûi Thieàn sö which was transformed into a temple where Ngoïc Tuyeàn Lieân veà vieäc Vaân Moân tha cho Ñoäng Hsuan-Tsang, the founder in China, lived and Sôn ba möôi gaäy maø leõ ra Ñoäng Sôn phaûi bò ñaùnh. worked. There he translated the Mahaprajna- Ngoïc Tuyeàn Lieân khoâng ñöa ra ñöôïc caâu traû lôøi Paramita-Sutra, 600 books (chuan). thoûa ñaùng. Moät hoâm, Ngoïc Tuyeàn Lieân ñi laøm Ngoïc Vieân: Teân cuûa moät ngoâi Toå Ñình thuoäc heä chung vôùi Taêng chuùng (phoå thænh), khi leo leân ñænh phaùi Khaát Só, toïa laïc trong thò xaõ Vónh Long, tænh nuùi Maät Ñoä Laêng (?) vôùi moät tuùi gaïo treân löng, Sö Vónh Long, Nam Vieät Nam. Toå ñình ñöôïc Toå Sö meät laû. Ñaët gaùnh naëng xuoáng ñeå thôû doác. Ñoät Minh Ñaêng Quang xaây döïng naêm 1948—Name of nhieân chuyeän naøy khai môû taâm cuûa Sö veà yù nghóa a monastery, a Patriarch Temple of the cuûa caùi coâng aùn bò thaùch thöùc tröôùc ñoù. Sö keâu leân: Vietnamese Medicant Sect, located in Vinh Long "Thaät möøng laøm sao!" Sau ñoù Sö gaëp laïi Nguyeät Town, Vinh Long province, South Vietnam. It was Am, Nguyeät Am noùi: "Baây giôø thì oâng ñaõ tin laø laõo established and built in 1948 by the Most Taêng chöa bao giôø löøa doái oâng."—Zen master Yu- venerable Master and Zen Master Minh Ñaêng ch'uan Lien, name of a Chinese Zen master in the Quang.

Ngoùn Tay Chæ Traêng: Finger pointing to the years old, and while under my master, by listening moon—See Chaáp Chæ Vi Nguyeät. to the master's talks to visitors, I began to know Ngoïn: Top (of tree or mountain)—Extremity— that there was such a thing as Zen, and gradually Crest (of waves)—Blade (of grass)—Summit (of came to believe in it, and finally made up my hill or mountain). mind to study it. At sixteen I was ordained as a Ngoâ Ca: Angkor Wat—Moät daõy nhöõng töi vieän ôû regular monk and at eighteen started on a Zen trung boä Cam Boát ñöôïc xaây vaøo thôøi vua pilgrimage."—See Tuyeát Nham Toå Khaâm Thieàn Suryavarman ñeä nhò. Ban ñaàu ñöôïc xaây ñeå thôø Sö. phöôïng thaàn Visnu cuûa AÁn Ñoä giaùo, nhöng sau ñoù Ngoâ Höng Phaùp Haûi Thieàn Sö: Koâhoâ (jap)—Zen trôû thaønh cô sôû Phaät giaùo. Sau khi caùc vua Khmer master Wu-hsing Fa-hai—Teân cuûa moät vò ñeä töû caûi ñaïo vaø trôû veà quy y Phaät, ngoâi ñeàn ñöôïc duøng thuoäc Haïc Laâm phaùi, Ngöu Ñaàu toâng, ngöôøi ñöôïc ñeå thôø cuùng theo Phaät giaùo. Sau khi Angkor Wat thoï giaùo cuûa Thieàn sö Haïc Laâm Huyeàn Toá vaøo bò ngöôøi Thaùi taøn phaù vaøo theá kyû thöù 15 (1431), ñaàu theá kyû thöù VIII. Teân oâng ñöôïc ghi trong vaên kinh ñoâ Khmer ñaõ dôøi veà Nam Vang vaø ngoâi ñeàn bia cuûa Thieàn sö Huyeàn Toá raèng oâng laø moät trong chæ ñöôïc tìm thaáy laïi vaøo theá kyû thöù 19—A major naêm ñeä töû cuûa vò Thieàn sö naøy. Phaùp Haûi thoaït temple complex in central Cambodia built during tieân khoâng ñöôïc xem nhö laø ñeä töû ñaéc yù nhaát cuûa the reign of King Suryavarman II (1113-1150). Huyeàn Toá, maø chæ ñöôïc lieät keâ haøng thöù tö trong Originally dedicated to the Hindu god Visnu, but naêm vò ñeä töû lôùn trong vaên bia cuûa thaày mình, after that it became a Buddhist establishment nhöng theo aûnh höôûng lòch söû caù nhaân thì coù theå following the conversion of the succeeding Khmer moâ taû oâng nhö laø moät trong nhöõng nhaân vaät quan kings to Buddhism, Angkor Wat served as a troïng nhaát trong taát caû cuûa Phaät giaùo Thieàn toâng sô Buddhist holy place. After the destruction of the kyø, vì oâng laø ngöôøi ñaàu tieân söu taäp boä Ñaøn Kinh. Angkor by the Thais in the fifteenth century, Toáng Cao Taêng Truyeän ñeà caäp ñeán Phaùp Haûi nhö Khmer capital moved to Phnom Penh. It was not laø Ngoâ Höng Phaùp Haûi, oâng hoï Tröông hieäu laø rediscovered until the nineteenth century. Vaên Doaõn, vaø sanh quaùn taïi Ñan Döông, huyeän Ngoâ Chaâu Thaïch Khanh Hoøa Thöôïng: Zen Traán Giang, tænh Giang Toâ. OÂng xuaát gia laøm Taêng Master Wu Chou Shih-fan—Thieàn sö Trung Hoa ôû chuøa Haïc Laâm khi coøn treû, sau ñoù oâng hoïc kinh vaøo theá kyû thöù 13. Hieän nay chuùng ta khoâng coù ñieån vaø ñaït ñöôïc trình ñoä hieåu bieát voâ song. trong nhieàu taøi lieäu chi tieát veà Thieàn sö Ngoâ Chaâu khoaûng nhöõng naêm 742-755, oâng hoïc döôùi moät vò Thaïch Khanh; tuy nhieân, coù moät chi tieát nhoû veà vò Luaät sö teân laø Phaùp Thaän ôû Döông Chaâu, ñöôïc lieät Thieàn sö naøy trong Tuyeát Nham Töi Truyeän. Thieàn keâ nhö laø moät ñeä töû cuûa ñaò sö naøy. Nhö vaäy, sö Tuyeát Nham ñaõ keå laïi nhöõng kinh nghieäm Thieàn sö Nhö Höng Phaùp Haûi laø moät thaønh phaàn Thieàn cuûa mình nhö sau: "Ban ñaàu, toâi ñeán tìm cuûa phong traøo hoïc Thieàn vaø Luaät keát hôïp raát phoå Ngoâ Chaâu Thaïch Khanh Hoøa Thöôïng ñeå hoïc bieán thôøi baáy giôø trong vuøng haï löu soâng Döông

Thieàn luùc môùi leân naêm, trong luùc haàu thaày, nhôø Töû. Tuy nhieân, quan heä doøng truyeàn thöøa chính nghe baøn luaän vôùi khaùch, toâi baét ñaàu bieát raèng coù cuûa oâng vôùi Huyeàn Toá, maø vaên bia Huyeàn Toá coù moät thöù goïi laø Thieàn, daàn daàn tin töôûng vaø cuoái noùi raèng Phaùp Haûi ñaëc bieät ngoaïi leä trong nhoùm cuøng toâi quyeát ñònh tham hoïc Thieàn. Naêm leân 16, caùc ñeä töû trong noã löïc xaây döïng thaùp cuûa vò thaày toâi thoï giôùi laøm Taêng; naêm leân 18 toâi baét ñaàu haønh quaù coá vaø giöõ kyû nieäm cuûa mình soáng maõi. Ngaøy cöôùc vaân du tham vaán Thieàn."—Wu Chou Shih thaùng nieân ñaò cuûa Phaùp Haûi khoâng ñöôïc roõ, nhöng Fan Zen Master, name of a Chinese Zen Master in chuùng ta coù theå suy ra raèng oâng vaãn coøn soáng the thirteenth century. We do not have detailed trong khoaûng naêm 780, töùc laø ngaøy thaùng cuûa vieäc documents on this Zen Master; however, in söu taäp Ñaøn Kinh. Cuõng theo boä Toáng Cao Taêng Hsueh-Yen Tsu Ch'in's autobiography, there is a Truyeän, Phaùp Haûi ñaõ lang thang trong röøng vaø coù small detail on him. Zen Master Hsueh-Yen told moät söï giao caûm voâ hình vôùi thi Taêng Haïo Nhieân the following stories of his experience in Zen: (Hieäu Nhieân). Vò Taêng naøy cuõng ñöôïc bieát ñeán "Wu Chou Shih Fan was the first master that I saw nhö laø Thanh Truù, ngöôøi coù moät taùc phaåm thi ca in my study of Zen. I left home when I was five lôùn vaø xuaát saéc. Chæ moät phaàn nhoû cuûa taùc phaåm

naøy laø veà chuû ñeå toân giaùo. Moät soá baøi trong taùc he studied the scriptures and achieved what is phaåm naøy tröïc tieáp thích hôïp cho vieäc nghieân cöùu called a unique level of understanding. During the Thieàn sô kyø, ñaëc bieät laø baøi taùn tuïng ngaén ñoái vôùi years 742-755 he studied under a Vinaya Master nhöõng nhaân vaät nhö Thaàn Tuù vaø Hueä Naêng, Laõo named Fa-shen in Yang-chou, being listed as a An vaø Phoå Tòch (hai vò Taêng quan troïng cuûa phaùi disciple of this teacher elsewhere in the Sung- Thieàn Baéc toâng), vaø Huyeàn Toá. Tuy nhieân, vieäc Kao-Seng-Chuan. Fa-hai was thus a part of the Phaùp Haûi tham gia moät ñeà aùn hôïp taùc vaên chöông movement of combined meditation and Vinaya lôùn ñöôïc toå chöùc bôûi Nhan Chaân Khanh (709-785), studies so popular then in the vicinity of the lower moät vieân chöùc ñöôïc haäu theá bieát ñeán nhö laø moät Yangtze River. His primary filiation, however, ñaò hoïc giaû vaø thö phaùp gia, môùi laø ñieàu ñaùng quan was to Hsuan-su, whose epitaph states that Fa-hai taâm ôû ñaây. Trong khoaûng thôøi gian treân boán naêm was exceptional among the group of disciples in (773-777), Nhan Chaân Khanh tranh thuû ñöôïc söï his efforts at building the departed master's stupa hôïp taùc cuûa treân 50 nhaø vaên vaø Taêng só ñòa phöông and keeping his memory alive. Fa-hai's dates are ñeå hoaøn thaønh moät cuoán baùch khoa töï ñieån 360 taäp unknown, but it may be inferred that he was still cho vieäc söû duïng thô vaø vaên. Maëc daàu Nhan Chaân alive around the year 780, the approximate date of Khanh ñaõ baét ñaàu thöïc hieän ñeà aùn naøy nhieàu naêm the compilation of the Platform Sutra. Also tröôùc, nhöng noù chæ ñöôïc hoaøn taát vôùi söï coäng taùc according to the Sung-Kao-Seng-Chuan, Fa-hai cuûa Haïo Nhieân duøng chuøa Dieäu Hyû (treân nuùi Tröû ôû wandered in the forests and had a formless Hoäi Keâ, huyeän Thieäu

Höng, tænh trieát Giang) laøm communion with the poet monk Chiao-jan. This cô sôû hoaït ñoäng. Söï moâ taû cô baûn veà ñeà aùn naøy monk, also known as Ch'ing-chou, had a ñöôïc xuaát baûn döôùi teân Vaän Haûi Kính Nguyeâ n remarkably large work of poetry, only a small (Chieác göông nguoàn goác cuûa bieån caû thô vaàn), ñaõ portion of which is on religious subjects. Some of ñeà teân cuûa Phaùp Haûi ñöùng ñaàu trong danh saùch these works are directly relevant to the study of nhöõng ngöôøi coù lieân quan. Noùi caùch khaùc, khoâng early Ch'an, particularly his short eulogies to such nhöõng kinh nghieäm nghieân cöùu keát hôïp Thieàn vaø figures as Shen-hsiu and Hui-neng, Lao-an and Luaät cuûa Phaùp Haûi ñaõ taïo cho oâng moät loaò haäu P'u-chi (two important Northern School masters), tröôøng taâm thöùc toân giaùo maø chuùng ta coù theå mong and Hsuan-su. At present, however, it is his ñôïi nôi taùc giaû cuûa boä söu taäp Ñaøn Kinh, oâng cuõng participation in a large cooperative literary project coù khaû naêng vaên hoïc caàn thieát ñeå soaïn ñöôïc moät organized by Yen Chen-ch'ing (709-785), an taùc phaåm vaên xuoâi gaây aán töôïng saâu saéc quyù baùu official known to posterity as a great literatus and nhaát—Name of a Zen monk of the Hao-Lin Zen calligrapher, that is of interest here. During the Sublineage, Niu-t'ou School, who was ordained slightly more than four years of his appointment as with a Zen master Hao-Lin Hsuan-Su in the early magistrate of Hu-chou (Wu-hsing district, eighth century. His name was recorded in Zen Chekiang province) from 773 to 777, Yen Chen- master Hsuan-su's epitaph that he was listed as ch'in enlisted the côperation of more than fifty one of the five disciples of this master. Fa-hai was local literari and monks to complete a 360- fascile not originally considered Hsuan-su's most encyclopedia of poetic usages and rhymes. favorable disciple, being listed only fourth in his Although Yen had begun worked on this project master's epitaph, but in terms of individual many years before, it was only completed with historical impact, it is possible to describe him as Chiao-jan's assistance using his temple (Miao-hsi one of the most important figures in all of early Temple on Mount Chu in K'uai-chi, which is Ch'an Buddhism, for he was the original compiler present day Shao-hsing district, Chekiang of the Platform Sutra. The Sung-Kao-Seng-Chuan province) as a base of operation. The basic refers to Fa-hai as Wu-hsing Fa-hai, his lay description of this project, which was published surname was Chang, his style Wen-yun, and his under the name "Yun-hai Ching-yuan" (Mirror- native place Tan-yang, Chen-chiang district, origin of the Sea of Rhymes), placed Fa-hai's Kiangsu province. He left home to become a name at the very top of the list of those involved. monk at Ho-lin Temple while young, after which In other words, not only did Fa-hai's experience in

the combined study of meditation and Vinaya give recover consciousness—Regaining him the sort of religious background one might knowledge or recognition. expect of the author of the Paltform Sutra, he also 5) Nhaän ra roõ raøng: Vabodha or Sakshatkarana had the literacy ability necessary to compose such (skt)—Realization. a gem of dramatic prose. 6) Töï chöùng ngoä: Self-realization—To become Ngoâ Höõu Thôøi: Go-Uji (jap)—My existence- aware. Time. 7) Töï môû maét taâm, ñeå bieát roõ baûn taùnh vaø do ñoù Ngoâ Khaéc Kyû (1140-1214): Teân cuûa moät vò cö só bieát

roõ baûn taùnh cuûa cuoäc sinh toàn: Opening noåi tieáng cuûa Phaät giaùo Trung Hoa vaøo thôøi nhaø the Mind's eye—Awakening to one's True- Toáng (960-1279). Töø khoaûn naêm 1165 ñeán 1173, nature and hence of the nature of all oâng thaønh laäp nhieàu hoäi Tònh Ñoä, giuùp cho nhieàu existence. ngöôøi daân thöôøng tu taäp nieäm Phaät—Name of a 8) Söï tröïc ngoä veà baûn taùnh thaät cuûa vaïn phaùp — Chinese famous lay person in the Sung dynasty. The intuitive awareness or cognition of the From 1165 to 1173, he established several Pure Dharma-Nature, the realization of ultimate Land Sect Associations to help ordinary people to reality. cultivate Buddha recitation. 9) Khaùi nieäm veà töø Bodhi trong phaïn ngöõ khoâng Ngoâ Nhaät Tam Tænh Ngoâ Thaân: Moät ngaøy phaûi töï coù töông ñöông trong Vieät vaø Anh ngöõ, chæ coù xeùt thaân mình ba laàn—Examine self three times a danh töø "Loùe saùng" hay Enlightenment laø day. thích hôïp. Moät ngöôøi baûn taùnh thaät söï cuûa vaïn Ngoâ Nhuaän Giang (1906-1979): Teân cuûa moät vò höõu laø giaùc ngoä caùi hö khoâng hieän taïi. Caùi hö cö só noåi tieáng cuûa Phaät giaùo Trung Hoa vaøo theá khoâng maø ngöôøi ta thaáy ñöôïc trong khoaûnh kyû thöù XX. OÂng laø ñeä töû taïi gia ñôøi thöù 18 cuûa khaéc aáy khoâng phaûi laø hö voâ, maø laø caùi khoâng Hoàng Maïo Laït Ma. OÂng cuõng giuùp söùc raát nhieàu theå naém baét ñöôïc, khoâng theå hieåu ñöôïc baèng trong vieäc truyeàn baù giaùo phaùp Du Giaø taïi Trung caûm giaùc hay tö duy vì noù voâ haïn vaø vöôït ra Hoa—Name of a Chinese famous lay person in ngoaøi söï toàn taïi vaø khoâng toàn taïi. Caùi hö the twentieth century. He was a lay disciple of the khoâng ñöôïc giaùc ngoä khoâng phaûi laø moät ñoái eighteenth lineage of the Red hat Lama (Shamar töôïng cho chuû theå suy gaãm, maø chuû theå phaûi Rinpoche (tib). He also helped a lot in spreading hoøa tan trong ñoù môùi hieåu ñöôïc noù. Trong the Yogacara in China. Phaät giaùo thaät, ngoaøi theå nghieäm ñaïi giaùc ra, Ngoâ Thöøa AÂn: Wu-Cheng-En, author of Hsi-Yu- khoâng coù Phaät giaùo—Fully enlightened or Chi—Taùc giaû cuûa boä saùch Taây Du Kyù. awakened—Enlightenment about something. Ngoâ Tuûy: Gozui (jap)—Got my marrow—See Ñaéc The term Bodhi in Sanskrit has no equivalent Tuûy. in Vietnamese nor in English, only the word Ngoä: Enlightenment. "Loùe saùng" or "Enlightenment is the most (I) Nghóa cuûa "Ngoä" theo Phaät giaùo—The appropriate term for it. A person awakens the meanings of Enlightenment in Buddhism: true nature of the all things means he 1) Böøng tænh: Tænh thöùc: Jagarati (p)—Jagara awakens to a nowness of emptiness. The (skt)—To apprehend—To awake—To emptiness experienced here here is no awaken—To wake up. nihilistic emptiness; rather it is something 2) Giaùc ngoä: Sambodhi (skt)—Söï giaùc ngoä—Söï unperceivable, unthinkable, unfeelable for it soi saùng—Söï khai minh—Knowledge— is endless and beyond existence and Enlightenment—Awakening—To wake up— nonexistence. Emptiness is no object that To be awake—To enlighten. could be experienced by a subject, a subject 3) Laøm tænh ngoä: Sambodhana (skt)— itself must dissolve in it (the emptiness) to Arousing—Awaking—Recognizing. attain a true enlightenment. In real Buddhism, 4) Nhaän ra ñieàu gì mình ñaõ queân: Pratyabhijanati without this experience, there would be no or Pratyabhijna (skt)—To recognize—To Buddhism. 10)

Töø giaùc ngoä raát quan troïng trong nhaø Thieàn vì

muïc ñích cuûa vieäc tu thieàn laø ñaït tôù i caùi ñöôïc with it. When there is no enlightenment, there bieát nhö laø ‘giaùc ngoä.’ Giaùc ngoä laø caûnh giôùi is no Zen. Enlightenment is the measure of cuûa Thaùnh Trí Töï Chöùng, nghóa laø caùi taâm Zen, as is announced by a master. traïng trong ñoù Thaùnh Trí töï theå hieän laáy baûn Enlightenment is not a state of mere quietude, taùnh noäi taïi cuûa noù. Söï töï chöùng naày laäp neân it is not tranquilization, it is an inner chaân lyù cuûa Thieàn, chaân lyù aáy laø giaûi thoaùt vaø experience which has no trace of knowledge an nhieân töï taïi. Töø "Ngoä" ñöôïc duøng ñeå chæ of discrimination; there must be a certain caùi kinh nghieäm sieâu vieät veà söï thöïc hieän awakening from the relative field of Thöïc Taïi ñaïi ñoàng. Noù nguï yù moät söï thöïc hieän consciousness, a certain turning-away from taâm linh, thaàn bí, vaø tröïc giaùc, vaø khoâng neân the ordinary form of experience which ñöôïc hieåu nhö ñònh nghóa chæ moät söï thöùc tænh characterizes our everyday life. The technical tri thöùc theo nhö noù ñöôïc aùp duïng cuøng vôùi Mahayana term for it is ‘Paravritti,’ turning "Tuoåi khoâng Lôùn" ñeà nghò. Theo Thieàn Sö back, or turning over at the basis of D.T. Suzuki trong Thieàn Luaän, Taäp II, Ngoä laø consciousness. By this entirety of one’s toaøn theå cuûa Thieàn. Thieàn baét ñaàu töø ñoù maø mental construction goes through a complete chaám döùt cuõng ôû ñoù. Bao giôø khoâng coù ngoä, change. baáy giôø khoâng coù Thieàn. Ngoä laø thöôùc ño cuûa 11) Ngoä laø kinh nghieäm rieâng tö thaân thieát nhaát Thieàn nhö moät toân tuùc ñaõ noùi. Ngoä khoâng phaûi cuûa caù nhaân, neân khoâng theå noùi baèng lôøi hay laø moät traïng thaùi an tónh khoâng thoâi; noù khoâng taû baèng buùt ñöôïc. Taát caû nhöõng gì caùc Thieàn phaûi laø söï thanh thaûn maø laø moät kinh nghieäm sö coù theå laøm ñöôïc ñeå truyeàn ñaït kinh nghieäm noäi taâm khoâng coù daáu veát cuûa tri thöùc phaân aáy cho ngöôøi khaùc chæ laø thöû khôi gôïi leân, bieät; phaûi laø söï thöùc tænh naøo ñoù phaùt khôûi töø hoaëc chæ troû cho thaáy. Ngöôøi naøo thaáy ñöôïc laø laõnh vöïc ñoái ñaõi cuûa taâm lyù, moät söï trôû chieàu vöøa chæ thaáy ngay, ngöôøi naøo khoâng thaáy thì vôùi hình thaùi bình thöôøng cuûa kinh nghieäm caøng nöông theo ñoù ñeå suy nghó, laäp luaän caøng voán laø ñaëc tính cuûa ñôøi soáng thöôøng nhaät cuûa sai ñeà. Khi chuùng ta chæ xeùt caùi ngoä ôû phaïm vi chuùng ta. Thuaät ngöõ Ñaïi Thöøa goïi laø ‘Chuyeån khaùch quan thì söï môû con maét Thieàn trong choã Y’ hay quay trôû laïi, hay laät ngöôïc caùi cô sôû ngoä nhaäp haàu nhö khoâng coù gì khaùc thöôøng cuûa taâm yù, ôû ñaây toaøn boä kieán truùc taâm thöùc laém. Vò thaày ñöa ra moät vaøi nhaän xeùt naøo ñoù, traûi qua moät cuoäc thay ñoåi toaøn dieän —The vaø neáu ñuùng thôøi cô, ñeä töû chöùng ngay lyù term ‘Enlightenment’ is very important in the nhieäm maàu maø baáy laâu chöa heà nghó ñeán. Taát Zen sects because theultimate goal of Zen caû haàu nhö tuøy vaøo taâm traïng, hoaëc möùc ñoä discipline is to attain what is known as doïn taâm saün coù trong phuùt choác aáy. Theo thieàn ‘enlightenment.’ Enlightenment is the state of sö D.T. Suzuki trong Thieàn Luaän, Taäp I, roát consciousness in which Noble Wisdom cuoäc Thieàn laø moät canh baïc mai ruûi, coù leõ realizes its own inner nature. And this self- nhieàu ngöôøi nghó nhö vaäy;

nhöng khi chuùng ta realization constitutes the truth of Zen, which laáy tröôøng hôïp cuûa Nam Nhaïc Hoaøi Nhöôïng, is emancipation (moksha) and freedom Sö phaûi maát taùm naêm daøi ñeå traû lôøi caâu hoûi (vasavartin). The term "Enlightenment" is naøy cuûa Luïc Toå: "Maø vaät gì ñeán?" Chuùng ta also used to indicate the transcendental môùi thaáy qua söï kieän laø coù noãi khoå sôû lôùn lao experience of realizing universal Reality. It maø Nam Nhaïc phaûi traûi qua tröôùc khi Sö ñi signifies a spiritual mystical, and intuitive ñeán giaûi quyeát cuoái cuøng baèng caâu ñaùp: “Noùi realization, and should not be understood as in tuoàng moät vaät töùc khoâng ñuùng.” Chuùng ta denoting an intellectual awakening as its phaûi nhìn saâu vaøo khía caïnh taâm lyù cuûa ngoä, common application in association with the nghóa laø vaøo nhöõng then maùy thaàm kín môû ra "Age of Reason" suggests. According to Zen caùnh cöûa muoân ñôøi huyeàn bí cuûa nhaân taâm — master D.T. Suzuki in Essays in Zen Enlightenment is the most intimate individual Buddhism, Second Series, Enlightenment is experience and therefore cannot be expressed the whole of Zen. Zen starts with it and ends in words or described in any manner. All that

one can do in the way of communicating the ñaëc ñieåm vaø yeáu ñieåm cuûa noù. Chaân ngaõ, baûn experience to others is to suggest or indicate, ngaõ töø ban sô cuûa chuùng ta, cuoái cuøng seõ laøm and this only tentatively. The one who has chuû. Chaân ngaõ söû duïng moät caùch töï do caùi had it understands readily enough when such hình töôùng vaø caùi toâi caù nhaân ñoù theo yù muoán. indication are given, but when we try to have Khoâng gaëp caûn trôû cuõng khoâng bò keàm thuùc, a glimpse of it through the indices given we noù söû duïng chuùng trong moïi sinh hoaït thöôøng utterly fail. When our consideration is limited ngaøy cuûa chuùng ta, baát keå theá naøo vaø baát keå ôû to the objective side of enlightenment, the ñaâu—Ruth Fuller Sasaki wrote in 'Zen: A opening an eye to the truth of Zen does not Method for Religious Awakening': The aim of appear to be very extraordinary thing. The Zen is first of all awakening, awakening to master makes some remarks, and if they our true self. With this awakening to our true happen to be opportune enough, the disciple self comes emancipation from our small self will come at once to a realization and see into or personal ego. When this emancipation from a mystery he has never dreamed of before. It the personal ego is finally complete, then we seems all to depend upon what kind of mood know the freedom spoken of in Zen and so or what state of mental preparedness one is at widely miscontrued by those who take the the moment. According to Zen master D.T. name for the experience. Of course, as long Suzuki in Essays in Zen Buddhism, First as this human frame hangs together and we Series (p.251), Zen after all a haphazard exist as one manifested form in the world of affair, one may be tempted to think but when forms, we carry on what appears to be we know that it took Nan-yueh eight long individual existence as an individual ego. But years to answer the question from the Sixth no longer is that ego in control with its likes Patriarch “What is it that thus come?” We and dislikes, its characteristics and its foibles. shall realize the fact that in Nan-yueh there The True Self, which from the beginning we was a great deal of mental anguish which he have always been, has at

last become the had to go through before he could come to the master. Freely the True Self uses this final solution and declare, “To say it’s a thing individual form and this individual ego as it misses the mark.” We must try to look into the will. With no resistance and no hindrance it psychological aspect of enlightenment, where uses them in all the activities of everyday life, is revealed the inner mechanism of opening whatever they are and wherever they may the door to the eternal secret of the human be... soul. (II) Phaân loaïi "Ngoä"—Categories of 12) Ruth Fuller Sasaki vieát trong quyeån 'Thieàn: "Enlightenment": Moät Phöông Phaùp Ñeå Giaùc Ngoä Cuûa Toân 1) Coù hai loaïi giaùc ngoä—Two kinds of Giaùo': Muïc ñích toái thöôïng cuûa Thieàn laø ngoä, enlightenment—See Nhò Giaùc. ngoä ñöôïc chaân ngaõ cuûa mình. Ngoä ñöôïc chaân 2) Ba loaïi giaùc ngoä—Three kinds of ngaõ ñöa ñeán giaûi thoaùt caùi ngaõ caù nhaân nhoû enlightenments—See Tam Giaùc Ngoä. beù. Khi caùi ngaõ caù nhaân nhoû beù naøy ñöôïc giaûi 3) Theo Thieàn Sö D.T. Suzuki trong Thieàn Luaän, thoaùt, chuùng ta bieát ñöôïc traïng thaùi töï do ñöôïc Taäp II, Thieàn sö Ñaïi Hueä vaøo theá kyû thöù 11 ñaõ noùi trong Thieàn, voán thöôøng ñöôïc ngöôøi ta neâu ra taùm ñaëc ñieåm chính cuûa ‘Ngoä’ — giaûi thích caùi teân ñoù sai leäch nhö laø moät kinh According to Zen master D.T. Suzuki in the nghieäm thieàn. Leõ dó nhieân, chöøng naøo maø thaân Essays in Zen Buddhism, Zen master Ta-Hui xaùc naøy coøn hieän höõu döôùi daïng hieån hieän in the eleventh century mentioned eight chief hình töôùng trong theá giôùi cuûa hình töôùng, characteristics of ‘satori.’ In Zen—See Taùm chuùng ta mang dieän maïo beà ngoaøi nhö moät Ñaëc Ñieåm Chính Cuûa Ngoä. hieän höõu caù nhaân vôùi tö caùch laø moät caùi toâi. Ngoä AÂn: Vò sô toå cuûa toâng Thieân Thai Sôn Ngoaïi, Nhöng caùi toâi ñoù khoâng coøn ñieàu khieån chuùng thò tòch naêm 986 sau Taây Lòch (Ngaøi Ngoä AÂn chuøa ta vôùi thích vaø khoâng thích, cuõng nhö nhöõng Töø Quang ñôøi Toáng, laø chi phaùi cuûa Cao Luaän Toân

Giaû Thanh Tuøng, vaø laø sô toå cuûa phaùi Thieân Thai generation of the Wu-Yun-T’ung Zen Sect. Later, Sôn Ngoaïi. Ngaøi tôùi hoïc yeáu chæ Tam Quaùn vôùi he went to Thieân ÖÙng to build a thatch hut and ngaøi Chí Nhaân, danh tieáng löøng laãy. Ngoä AÂn stayed there to practice meditation. He always truyeàn cho Hoàng Maãn vaø Nguyeân Thanh; Nguyeân emphasized on the verse ‘The true nature is Thanh truyeàn cho Trí Vieân; Trí Vieân truyeàn cho empty, nowhere to grasp.’ He wanted to tell Zen Quaûng Chieáu; Quaûng Chieáu truyeàn cho Keá Teà vaø practitioners that they should practice with the My Nhuaän)—Founder of the external school of mind that abides nowhere. The mind without the T’ien-T’ai, died in 986 A.D. resting place, detached from time and space, the Ngoä AÁn Thieàn Sö: Thieàn Sö Ngoä AÁn (1019- past being past may be considered as a non-past 1088)—Teân cuûa moät thieàn sö Vieät Nam vaøo theá or non-existent, so with present and future, thus kyû thöù XI. Ngöôøi ta noùi raèng meï ngaøi boû ngaøi töø realizing their unreality. The result is detachment, khi coøn laø moät ñöùa treû. Moät nhaø sö Chieâm Thaønh or the liberated mind, which is the Buddha-mind, löôïm ngaøi ñem veà nuoâi. Naêm 19 tuoåi ngaøi thoï cuï the bodhi-mind, the mind free from ideas or tuùc giôùi. Veà sau ngaøi hoïc thieàn vôùi Thieàn sö creation and extinction, of beginning and end, Quaûng Trí

vaø trôû thaønh Phaùp töû ñôøi thöù taùm doøng recognizing that all forms and natures are of the Voâ Ngoân Thoâng. Roài ngaøi tôùi Thieân ÖÙng döïng Void, or Absolute, and so on. If we are able to do thaûo am tu thieàn. Ngaøi thöôøng nhaán maïnh ñeán caâu: this, even though we are living in this suffering 'Dieäu taùnh roãng khoâng chaúng theå vin' (Dieäu taùnh world, the Buddha nature is always within hö voâ baát khaû phan). YÙ ngaøi muoán baûo haønh giaû tu ourselves and the Nirvana is never away from us: thieàn phaûi tu vôùi caùi 'Taâm voâ sôû truï'. Taâm voâ sôû "The true nature is empty, truï laø taâm chaúng chaáp vaøo khoâng gian hay thôøi Nowhere to grasp. gian. Caùi taâm quaù khöù töï noù seõ döùt, töùc goïi laø voâ With an empty mind, quaù khöù söï, vôùi hieän taïi vaø vò lai laïi cuõng nhö vaäy You will see the self-nature easily. (taâm hieän taïi roài seõ töï döùt, töùc goïi laø voâ hieän taïi In the mountain burning, söï; taâm vò lai roài cuõng seõ töï döùt, töùc goïi laø voâ vò lai The color of jewel is shining bright. söï), nhaän bieát chö phaùp khoâng thaät neân khoâng In the censer firing, chaáp tröôùc. Taâm ñoù goïi laø taâm voâ sôû truï hay taâm The lotus blossoms beautifully." giaûi thoaùt, taâm Phaät, taâm Boà Ñeà; taâm khoâng vöôùng Haàu heát cuoäc ñôøi ngaøi, ngaøi chaán höng vaø hoaèng maéc vaøo yù töôûng sanh dieät (voâ sinh taâm), ñaàu ñuoâi, hoùa Phaät giaùo ôû Baéc Vieät. Ngaøi thò tòch naêm 1088, vaân vaân. Laøm ñöôïc nhö vaäy thì Phaät taùnh luoân thoï 69 tuoåi—He spent most of his life to revive haèng truï vaø Nieát Baøn khoâng bao giôø rôøi xa daàu cho and expand Buddhism in the North. He passed chuùng ta ñang soáng trong theá giôùi khoå ñau naày: away in 1088, at the age of 69. "Dieäu taùnh hö voâ baát khaû phan, Ngoä Chaân Bieän: Wu-Chen-P'ien—Khôûi Chaân Hö voâ taâm ngoä ñaéc haø nan. Luaän, do Tröông Baù Ñoaøn bieân soaïn—Essay on Ngoïc phaàn sôn thöôïng saéc thöôøng nhuaän, the Awakening to the Truth, written by Chang Po Lieân phaùt loâ trung thaáp vò caøn." Tuan. (Dieäu taùnh roãng khoâng chaúng theå vin, Ngoä Chaân Long Coác Thieàn Sö: Zen Master Ngoä Roãng khoâng taâm ngoä vieäc deã tin. Chaân Long Coác—See Ngoä Chaân Thieàn Sö. Töôi nhuaàn saéc ngoïc trong nuùi chaùy, Ngoä Chaân Thieàn Sö: Wu-Chen—Thieàn sö Long Loø löûa hoa sen nôû thaät xinh). Coác Ngoä Chaân, queâ ôû Nam Vieät. Ngaøi laø moät Name of a Vietnamese Zen master in the 11th thieàn sö thuoäc doøng Laâm Teá, nhöng khoâng roõ ñôøi century. It is said that he was abandoned by his naøo. Ngaøi khai sôn chuøa Ñöùc Vaân treân nuùi Chöùa mother when he was child. A Champa monk Chan ôû Bieân Hoøa. Luùc cuoái ñôøi ngaøi ñi vaân du, picked him up and raised him in his temple. He ngaøi thò tòch hoài naøo vaø ôû ñaâu khoâng ai bieát. Ngöôøi received complete precepts at the age of 19. Later ta noùi suoát ñôøi Sö hoaèng hoùa ôû vuøng Bieân Hoøa, he studied meditation with Zen master Quaûng Trí Nam Vieät Nam—A Vietnamese Zen master from at Quaùn Ñaûnh Temple. The latter transmitted South Vietnam. He was a monk from the the Linn Dharma to him to be the Dharma heir of the eighth Chih Zen Sect; however, his generation was

unknown. He built Ñöùc Vaân Temple on Mount Chinese Buddhist legends, he was the author of Chöa Chan in Bieân Hoøa province. Late in his life, the "Compassion of the Confessional Repentance he became a wandering monk. His whereabout for Error

through a Sprinkling-of-water Ritual." and when he passed away were unknown. It is From infinite reincarnations in the past to the said that he spent his whole life to spread the Zen present, to feel ashame, be remorseful, and bring teachings in Bien Hoa, South Vietnam. forth the three karmas of body, speech and mind Ngoä Chaân Töï: Wu Chen temple—Chuøa treân nuùi to repent sincerely. Chung Nam, nôi ngaøi Thieän Ñaïo ñaõ töøng soáng vaøi Ngoä Giaûi: naêm treân ñoù—The temple on Mount Chung Nan 1) Hieåu sai: Understand wrongly. where Shan Tao lived for several years. 2) Phuùt giaây môû maét tueä: The time when Ngoä Dieän: Face to face. someone's mental eye is opened. Ngoä Duyeân: Teân cuûa moät vò Thieàn sö ñôøi Toáng— Ngoä Giaûi Keä: A verse on an opened mental eye— Name of a Zen master in the Tsung (China). Gatha of enlightenment—See Keä Giaûi Ngoä. Ngoä Ñaïo: To realize (enlighten) the path— Ngoä Hoäi: Ngoä laõnh hoäi hay laõnh hoäi sai laàm—To Religious experience—Chöùng Ñaïo— understand wrongly. Understanding clearly or realizing the Path— Ngoä Khai (?-1830): Wu-Kai—Teân cuûa moät vò Realization of the way—Chöùng nghieäm toân giaùo. danh Taêng Tònh Ñoä Trung Hoa vaøo thôøi nhaø Söï laõnh hoäi roõ raøng hay nhaän ra roõ raøng veà ñaïo. Thanh (1644-1912)—Name of a Chinese famous Theo Kinh Phaùp Cuù, caâu 280, Ñöùc Phaät daïy: “Khi monk, of the Pure Land Sect, who lived in the ñaùng noã löïc, khoâng noã löïc, thieáu nieân cöôøng traùng Ch'ing Dynasty in China. ñaõ löôøi bieáng, yù chí tieâu traàm vaø nhu nhöôïc: keû Ngoä Khoâng: Pativedha-sunnam (p)—Emptiness of bieáng nhaùc laøm gì coù trí ñeå ngoä Ñaïo.”—Having Enlightenment. attained the way (of mystic experience) or to 1) See Hai Möôi Laêm Caùch Giaûi Thích Veà Taùnh witness to the truth. According to the Dharmapada Khoâng. Sutra, verse 280, the Buddha taught: “One who 2) (731-?): Wu-K'ung—Teân cuûa moät vò danh does not strive when it is time to strive, who Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618- though young and strong but slothful with thoughts 907). Naêm 750, Sö laø moät trong nhöõng thaønh depressed; such a person never realizes the path.” vieân trong söù ñoaøn cuûa Trung Hoa ñi söù Kieän Ngoä Ñaïo Töû: Wu Tao-tzu—See Thieàn Caûnh Giôùi. Ñaø La (vöông quoác coå Kieän Ñaø La ôû vuøng baéc Ngoä Ñaït (811-883): Wu-T'a—Teân cuûa moät vò AÁn Ñoä). Vaøo naêm 760, Sö thoï cuï tuùc giôùi taïi danh Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618- xöù Ca Thaáp Di La, vaø toøng hoïc luaät nghi vaø 907). Vaøo naêm 11 tuoåi, Sö xuaát gia laøm Taêng. Chæ Phaïn ngöõ taïi moät trong nhöõng trung taâm Phaïn vôùi trong voøng hai naêm tu hoïc vôùi Thaày Phaùp Ngöõ Phaät giaùo quan troïng nhaát thôøi ñoù — Thaùi, Sö ñaõ coù khaû naêng thaêng toøa thuyeát phaùp cho Name of a Chinese famous monk who lived in haøng traêm ngaøn thính chuùng. Sö ñöôïc vua Ñöôøng the T'ang Dynasty in China. In 750, he was Huyeàn Toâng ban cho töû y. Theo truyeàn thuyeát one of the members of Chinese delegate to Phaät giaùo Trung Hoa, sö laø taùc giaû cuûa boä "Töø Bi the capital of Gandhara (an ancient kingdom, Thuûy Saùm", noùi veà nghi thöùc hay phöông caùch saùm north of India). In 760, he received complete hoái. Nôi thaân khaåu yù neân kieân trì nhaãn naïi noùi ra precepts in Kashmir and attended at one of nhöõng loãi laàm cuûa mình, phaùt taâm hoå theïn aên naên, the most important centers of Buddhist ñem ba nghieäp

thaân khaåu yù ra maø chí thaønh saùm Sanskrit to learn rituals and Sanskrit. hoái—Name of a Chinese famous monk who lived Ngoä Moân: Con ñöôøng laõnh hoäi yeáu nghóa thieàn in the T'ang Dynasty in China. He left home to phaùp—The path leading to an absolute become a monk at the age of 11. Within only two comprehension of the important meaning or aim of years of studying and practicing with Master Fa- Zen. T'ai, he was able to preach for hundreds of Ngoä Nhaãn: Anutpattika-dharma-kshanti (skt)— thousands of people. He was granted with a purple Patience of enlightenment—Acceptance of the robe from King T'ang Hsuan Tsung. According to nonorigination of all things—Realization of the

Dharma of non-appearance—See Voâ Sinh Khôûi hôn, "Ngoä" chæ laø khôûi ñieåm, chöù khoâng phaûi laø Phaùp Nhaãn. cöùu caùnh cuûa Thieàn. Thaät vaäy, theo truyeàn thuyeát Ngoä Nhaäp: Giaùc ngoä lyù thöïc töôùng, hay nhaäp vaøo nhaø Thieàn, Thieàn sö noåi tieáng Trieäu Chaâu, sau khi lyù thöïc töôùng (tænh ngoä vaø ñaéc nhaäp laø hai trình ñoä ñaït ñöôïc giaùc ngoä moät thôøi gian raát laâu, ngay luùc lieân tieáp cuûa ngöôøi tu Phaät. Trong Kinh Phaùp Hoa, ñaõ taùm möôi tuoåi maø ngaøi vaãn coøn ñi haønh cöôùc phaåm Phöông Tieän, Ñöùc Phaät ñaõ daïy: “Muoán laøm hoïc Thieàn. Maët khaùc, Hueä Trung Quoác Sö ñôøi nhaø cho chuùng sanh ngoä nhaäp tri kieán Phaät, neân ngaøi Ñöôøng, sau khi giaùc ngoä, vaãn tieáp tuïc aån tu trong ñaõ thò hieän ôû ñôøi.”)—To apprehend or perceive nuùi suoát boán möôi naêm. Thieàn sö Tröôøng Khaùnh, and enter into the idea of reality. sau khi giaùc ngoä vaãn tieáp tuïc toïa thieàn hai möôi Ngoä Nhaát Thöøa: Ekayanavabodha (skt)—naêm nöõa. Nhöõng vò Thieàn sö naøy dö bieát taát caû moïi Realization of the One Vehicle—Söï theå chöùng thöù khi hoï ñaït ñöôïc giaùc ngoä, nhöng hoï vaãn tieáp Nhaát Thöøa, nghóa laø söï daäp taét söï phaân bieät sai tuïc kieân trì tham thieàn suoát caû ñôøi. Taïi sao vaäy? Vì laàm baèng caùch truù trong Nhö Nhö—The hoï bieát töø kinh nghieäm tröïc tieáp raèng Thieàn gioáng realization means the extinction of wrong nhö moät ñaïi döông meânh moâng, moät kho taøng baát discrimination by abiding in Suchness—See Nhaát taän ñaày nhöõng cuûa caûi vaø baûo vaät. Khi ngoä, ngöôøi Thöøa. ta coù theå ñaït ñeán kho taøng naøy, coù theå chieâm Ngoä Phaùp Nan: Sanh ra nhaèm thôøi coù Phaät phaùp ngöôõng noù, ngay caû chieám laáy noù, maø vaãn khoâng laø khoù—To be born in the time where there exist söû duïng hoaëc thuï höôûng noù troïn veïn ngay laäp töùc. Buddha-dharmas is difficult. Thöôøng thì phaûi maát khaù laâu ngöôøi ta môùi hoïc Ngoä Phaät Meâ Phaøm: Those who greatly realize ñöôïc caùch söû duïng khoân ngoan moät gia saûn keách delusion are Buddhas; those who are greatly suø nhö vaäy, ngay khi ñaõ laøm chuû noù trong moät thôøi deluded are ordinary people. gian. Daàu chuùng ta coù noùi gì ñi nöõa, tinh thaàn cuõng Ngoä Phaät Theá Nan: Sanh ra nhaèm thôøi coù Phaät laø nhö truyeàn thoáng Thieàn luoân phaûn aûnh troïn veïn ôû khoù—To be born in the Buddha-age is difficult— choã Thieàn coù phaàn nhaán maïnh vaøo "kieán" hôn laø See Cöûu Nan Söï. "haønh". Vì theá, daàu "Ngoä" chæ laø ñieåm khôûi ñaàu, Ngoä Saùt: 1) Coõi nöôùc nôi nhöõng ngöôøi giaùc ngoä an noù vaãn laø tinh tuùy cuûa Thieàn. Noù khoâng phaûi laø taát truï ñeå töï ngoä vaø giaùc ngoä cho chuùng sanh, nhö Ta caû cuûa Thieàn, nhöng noù

laø traùi tim cuûa Thieàn— Baø theá giôùi laø ngoä saùt cuûa Ñöùc Phaät Thích Ca: The The only one business of Zen practitioners is to ksetra or land of enlightenment or perception, i.e. practice Zen; and the they have only one aim, that Saha world is the Buddha's ksetra; 2) Gieát haïi is to gain enlightenment. Thus, under any chuùng sanh, nhöng khoâng coá yù saùt sinh: To kill circumstances, they see, hear, taste, and even through negligence, manslaughter. smell Zen all of the time. However, Zen only Ngoä Taân Töû Taâm Thieàn Sö: Shishin Goshin begins at the moment when one first attains (jap)—Tsu-hsin Wu-hsin Huang-lung (Wade-Giles Enlightenment; before that one merely stands Chinese)—Tzuxin Wuxin Huanglong (Pinyin outside and looks at Zen intellectually. In a Chinese)—See Töû Taâm Ngoä Taân Thieàn Sö. deeper sense, Enlightenment is only the Ngoä Tha: Parartha (skt)—Enlighten others. beginning, but is not the end of Zen. In fact, Ngoä Thò Khôûi Ñieåm, Baát Thò Cöùu Caùnh: according to Zen legends, the celebrated Zen Enlightenment is only the beginning, not the end Master, Chao-chou, after he gained enlightenment of Zen—Coâng vieäc duy nhaát cuûa haønh giaû tu for a long time, even at the age of eighty, to have Thieàn laø tu taäp Thieàn, vaø muïc ñích duy nhaát cuûa continued travelling to various places to learn hoï laø "Giaùc Ngoä". Nhö vaäy, trong baát cöù hoaøn more of Zen! On the other hand, Hui-chung, the caûnh naøo vaø baát cöù luùc naøo, haønh giaû tu Thieàn national Master of the Tang Dynasty, after gaining cuõng ñeàu thaáy Thieàn, nghe Thieàn, neám Thieàn, vaø enlightenment, he remained in a mountain thaäm chí ngöûi Thieàn nöõa. Tuy nhieân, Thieàn chæ hermitage for forty more years. After gaining thaät söï baét ñaàu vaøo caùi giaây phuùt maø ngöôøi ta thoaït enlightenment, Zen master Chang-ching continued "Ngoä", tröôùc khi ñoù ngöôøi ta chæ ñöùng ngoaøi vaø to meditate for twenty years. These Zen masters nhìn Thieàn baèng tri thöùc. Trong moät yù nghóa saâu knew all kinds of things when they attained

enlightenment, but still they persisted in working khoâng töôûng, nhöõng truyeàn thuyeát troáng roãng, hard at Zen all their lives. Why? Because they nhöõng chæ daãn vu vô. Theo quyeån Coát Loõi Thieàn, knew from their direct experience that Zen is like ngaøy xöa, coù moät vò Taêng suoát ñôøi chæ chaêm chaêm a vast ocean, an inexhaustible treasury full of giöõ gìn giôùi luaät cuûa Phaät moät caùch nghieâm nhaët. riches and wonders. After gaining enlightenment, Moät ñeâm noï, trong luùc daïo chôi beân ngoaøi, oâng one may reach towards this treasury, behold it, daãm leân moät caùi gì ñoù nghe moät caùi 'boùc' döôùi baøn even take possession of it, and still not fully utilize chaân. Töôûng mình daãm phaûi moät con eách ñang or enjoy it all at once. It usually takes quite a mang boïc tröùng, vò Taêng aân haän khoâng nguoâi, vì while to learn how to use an immense inheritance giôùi luaät nhaø Phaät caám cöôùp ñi maïng soáng. Cuoái wisely, even after being in possession of it for cuøng, khi ñi nguû, oâng naèm mô thaáy haøng traêm con some time. No matter what we say, the spirit as eách ñeán keâu la ñoøi maïng. Vò Taêng heát söùc lo laéng, well as the tradition of Zen is fully reflected in its nhöng saùng ngaøy hoâm sau, oâng nhaän ra raèng vaät emphasis on "view" rather than "conduct". oâng daãm phaûi hoâm tröôùc laø moät quaû caø tím quaù Therefore, though Enlightenment is merely the chín. Noãi

baát an cuûa oâng tan bieán, vaø laàn ñaàu tieân, beginning, it is nevertheless the Essence of Zen. It oâng hieåu ra caâu noùi raèng khoâng heà coù moät theá giôùi is not all of Zen, but it is the Heart of Zen. khaùch quan. Vaø cuoái cuøng, vò Taêng ngoä ñöôïc caùch Ngoä Thieàn: Perfectly enlightened—Söï toû ngoä veà tu Thieàn. Haõy suy ngaãm baøi thô 'haøi cuù' cuûa thieàn baûn taùnh thaät cuûa vaïn phaùp. Luùc ñoù haønh giaû thaáy sö Ba Tieâu Hueä Thanh roài chuùng ta seõ thaáy vaán ñeà raèng nhaát thieát chö phaùp ñeàu do nhaân duyeân sinh moät chuùt roõ raøng hôn: ra, khoâng coù töï tính. Ngoä thieàn laø söï tröïc ngoä veà "Moät vuõng laày hiu haét; baûn taùnh thaät cuûa vaïn phaùp. Khaùi nieäm veà töø Moät con eách nhaûy vaøo; Bodhi trong phaïn ngöõ khoâng coù töông ñöông trong Vaø tieáng nöôùc; oâi chao!" Vieät vaø Anh ngöõ, chæ coù danh töø “Loùe saùng” hay Ñaáy laø caùi tieáng thöùc tænh haønh giaû veà ñaïo lyù cuûa Enlightenment laø thích hôïp. Moät ngöôøi baûn taùnh Phaät giaùo Thieàn toâng. Kinh nghieäm töï noù khoâng thaät söï cuûa vaïn höõu laø giaùc ngoä caùi hö khoâng hieän theå baøy toû baèng caùch khaùc, theá neân baøi thô haøi cuù taïi. Caùi hö khoâng maø ngöôøi ta thaáy ñöôïc trong moâ taû cô duyeân, khoâng taâm tình, khoâng bieän khoaûnh khaéc aáy khoâng phaûi laø hö voâ, maø laø caùi giaûi—An absolutely complete enlightenment. At khoâng theå naém baét ñöôïc, khoâng theå hieåu ñöôïc that time, practitioners see that all things being baèng caûm giaùc hay tö duy vì noù voâ haïn vaø vöôït ra produced by cause and environment are unreal. ngoaøi söï toàn taïi vaø khoâng toàn taïi. Caùi hö khoâng Enlightenment in Zen means the intuitive ñöôïc giaùc ngoä khoâng phaûi laø moät ñoái töôïng cho awareness or cognition of the Dharma-Nature, the chuû theå suy gaãm, maø chuû theå phaûi hoøa tan trong ñoù realization of ultimate reality. The term Bodhi in môùi hieåu ñöôïc noù. Tinh thaàn cuõng nhö truyeàn Sanskrit has no equivalent in Vietnamese nor in thoáng phaûn aûnh troïn veïn ôû choã thieàn coù phaàn nhaán English, only the word “Loùe saùng” or maïnh vaøo kieán hôn laø haønh. Vì theá, daàu ngoä chæ laø “Enlightenment is the most appropriate term for it. khôûi ñaàu, noù laïi laø tinh tuùy cuûa thieàn. Noù khoâng A person awakens the true nature of the all things phaûi laø taát caû cuûa thieàn, nhöng noù laø traùi tim cuûa means he awakens to a nowness of emptiness. thieàn. Trong Phaät giaùo thaät, ngoaøi theå nghieäm ñaïi The emptiness experienced here here is no giaùc ra, khoâng coù Phaät giaùo. Ngoä laø kinh nghieäm nihilistic emptiness; rather it is something töï thaân cuûa töøng caù nhaân, neân khoâng theå noùi baèng unperceivable, unthinkable, unfeelable for it is lôøi hay taû baèng buùt. Taát caû nhöõng gì caùc thieàn sö endless and beyond existence and nonexistence. coù theå laøm ñöôïc ñeå truyeàn ñaït kinh nghieäm aáy cho Emptiness is no object that could be experienced ngöôøi khaùc chæ laø thöû gôïi leân hay chæ troû cho thaáy. by a subject, a subject itself must dissolve in it Ngöôøi naøo thaáy ñöôïc thì vöøa chæ ñaõ thaáy ngay, (the emptiness) to attain a true enlightenment. The ngöôøi naøo khoâng thaáy caøng nöông theo ñoù ñeå suy spirit as well as the tradition of Zen is fully nghó, laäp luaän caøng sai ñeà. Ñöùc Phaät naém ngay reflected in its emphasis on seeing into one’s own trung taâm ñieåm aáy khi ngaøi cheâ bai caùc nhaø huyeàn nature rather than practicing.

Therefore, though ñaøm luaän dieäu ñöông thôøi ñöa ra nhöõng giaùo lyù awakening is merely the beginning, it is

nevertheless the essence of Zen. It is not all of Thanh (1644-1912)—Name of a Chinese Zen Zen, but it is the heart or the central part of Zen. master of the Lin-chi Sect, who lived in the Ch'ing In real Buddhism, without this experience, there dynasty. would be no Buddhism. Enlightenment is the most Ngoä Töø (1926-?): Teân cuûa moät vò danh Taêng Ñaøi intimate individual experience and therefore Loan Hoa vaøo theá kyû thöù XX. Vaøo naêm 1961 Sö cannot be expressed in words or described in any sang Nhaät du hoïc taïi hai tröôøng ñaïi hoïc Caâu Traïch manner. All that one can do in the way of vaø Laäp Chính ôû Ñoâng Kinh. Naêm 1968, Sö nhaän communicating the experience to others is to baèng Tieán Só trieát hoïc Ñoâng Phöông taïi tröôøng ñaïi suggest or indicate, and this only tentatively. The hoïc Ñaïi Coác ôû Kyoto. Sö trôû veà Ñaøi Loan vaøo naêm one who has had it understands readily when such 1969 vaø truï trì chuøa Khai Nguyeân ôû Ñaøi Nam. indications are given, but when we try to have a Khoaûng cuoái naêm 1969, Sö nhaän theâm moät baèng glimpse of it through the indices given we utterly Tieán Só nöõa ôû tröôøng Ñaïi hoïc Ñoâng Phöông taïi Los fail. The Buddha was quite to the point when He Angeles, Myõ Quoác. Sö ñaõ duøng haàu heát cuoäc ñôøi thus derided all those philosophers and vain cuûa mình ñeå hoaèng phaùp vaø laøm töø thieän ôû khaép talkers of his day, who merely dealt in nôi trong xöù Ñaøi Loan—Name of a Taiwanese abstractions, empty hearsays, and fruitless famous monk in the twentieth century. In 1961, he indications. According to the Zen Essence, once traveled to Japan to study at Komazawa and Risho there was a monk who specialized in the Buddhist Universities in Tokyo. He obtained his Ph.D. in precepts, and had kept to them all his life. Once Oriental Philosohy at Otani University in 1968. He when he was walking at night, he stepped on returned to Taiwan in 1969 and dwelt at Kai-Yuan something. it made a squishing sound, and he Temple in Nan-T'ai. Later, in the end of 1969, he imagined he had stepped on an egg-bearing frog. obtained another Ph.D. at Oriental University in This caused him no end of alarm and regret, in Los Angeles. He spent most of his life spreading view of the Buddhist precept against taking life, the Buddha-dharma and doing charity in and when he finally went to sleep that night he everywhere in Taiwan. dreamed that hundreds of frogs came to him Ngoác Luõ Sinh: Ngoác Töû—Ngoác Moâ—Laõo troïc demanding his life. The monk was terribly upset, ñaàu, yù maéng Taêng nhaân chæ coù troïc ñaàu chöù khoâng but when morning came he looked and found that bieát gì ñeán thieàn taäp—A clean-shaven old man. what he had stepped on was an overripe eggplant. Zen uses this term to scold a monk with a clean- At that moment his feeling of uncertainty shaven head, but knows nothing about the practice suddenly stopped, and for the first time he of Zen. realized the meaning of the saying that there is no Ngoài An Tònh: To sit in tranquility—See Ba Theá objective world. Then he finally knew how to Ngoài. practice Zen. Let's think of the poet concerning a Ngoài Khoâng Coù Keát: To sit without any fetters in frog from Zen master Ba-Jiao, then we will see the mind—See Ba Theá Ngoài. the matter a little bit clearer: Ngoài Kieát Giaø: Padumasana (p)—Padmasana "This ancient pond;

(skt)—Lieân Hoa Toïa—Kieát Giaø—To sit cross- A frog leaps in; legged—See Lieân Hoa Toïa. Oh, the sound of water!" Ngoài Thieàn: To sit in meditative position—To It was the sound that awakened practitioners to the meditate. truth of Zen Buddhism. The experience itself Ngoài Xeáp Cheùo Loûng: Theá ngoài Thieàn theo kieåu could not be expressed in any other way; hence Nhaät Baûn, ngoài xeáp cheùo loûng, khoâng phaûi baùn giaø the 'Haiku', merely descriptive of the occasion maø cuõng khoâng phaûi kieát giaø—The loose cross- with no sentiment, with no comment. legged sitting position originated from Japan. It is Ngoä Tích: Enlightenment mark—Daáu tích cuûa söï neither the half-lotus nor the full-lotus. giaùc ngoä. Ngoân: Vaca (p & skt)—Lôøi noùi—Words— Ngoä Tieán (1612-1673): Teân cuûa moät vò Thieàn sö Speech—To speak. Trung Hoa, thuoäc toâng Laâm Teá vaø o thôøi nhaø Ngoân Bình Ñaúng: Vaksamata (skt)—Vasamata

(skt)—Equality of speech—Bình ñaúng veà vieäc expression. phaùt bieåu. Ngoân Ngöõ Baûn Lai Khoâng: Words are basically Ngoân Cuù: Caâu—Sentence. empty—Moät hoâm, Haïo Nguyeät nghi ngôø, hoûi Ngoân Dò Nan Haønh: Noùi deã laøm khoù—It is easy Thieàn sö Tröôøng Sa Caûnh Saàm raèng: "Ngaøi Vónh to talk but much more difficult to practice. Gia Huyeàn Giaùc noùi 'Lieãu töùc nghieäp chöôùng baûn Ngoân Ñaùp: Duøng ngoân ngöõ maø traû lôøi, moät trong lai khoâng, vò lieãu öng tu hoaøn tuùc traùi' laø sao?" hai caùch ñoái ñaùp—Reply by words, one of the two Tröôøng Sa Caûnh Saàm traû lôøi: "OÂng chöa hieåu kinds of reply. nghieäp chöôùng." Haïo Nguyeät hoûi: "Theá naøo laø Ngoân Ñoan Ngöõ Ñoan: Ngoân ngöõ vaãn ñuùng, nghieäp chöôùng?" Tröôøng Sa Caûnh Saàm ñaùp: "Baûn nghóa laø duøng ngoân ngöõ ñeå hieåu chaân yù cuûa Phaät lai khoâng." Haønh giaû tu Thieàn neân luoân nhôù raèng vaø chö toå ñeå tu taäp giaùc ngoä. Nhôù raèng neáu chaáp ngoân ngöõ theå taùnh laø khoâng; vì vaäy chuùng ta phaûi chaët vaøo vaên töï ngoân ngöõ coù theå maát ñi chaân yù. Vì duøng hôi vaø löôõi môùi phaùt ra thaønh lôøi (do duyeân lyù do naày maø chuùng ta phaûi luoân 'döïa vaøo nghóa hôïp). Neáu chuùng ta voâ tình noùi ra nhöõng lôøi khoâng chöù khoâng phaûi ôû töø ngöõ'—It is alright to utilize vui cho ngöôøi khaùc, töùc laø chuùng ta ñaõ taïo nghieäp words and speeches; however, practitioners should döõ. Ñeán löôït ngöôøi nghe nhöõng lôøi noùi toån thöông always remember that to use words and speeches thì hoï coá yù caùch ñaùp traû laïi laøm cho côn giaän cuûa to get the correct instructions from the Buddha and chuùng ta buøng phaùt leân. Moät khi chuùng ta bieát patriarchs, so that we can cultivate to attain ñöôïc theå taùnh cuûa ngoân ngöõ laø khoâng, côn giaän cuûa enlightenment. Remember if we totally attach to chuùng ta seõ khoâng sanh khôûi, vaø chuùng ta seõ kieåm words and we can miss the real meanings of the soaùt tình huoáng baèng moät phöông caùch tích cöïc Buddha. For this reason, we must always 'relying hôn. Ñaây laø vieäc khoù khaên nhaát trong cuoäc soáng on the meaning and not on the words.' haèng ngaøy cuûa chuùng ta, nhöng haønh giaû tu Thieàn Ngoân Giaùo: Gonkyo (jap)—Scriptural text— khoâng coù caùch naøo toát hôn caùch naøy—One day, Spoken teaching. Hsao-ywe, being doubtful of karmic obstructions, 1) Giaùo thuyeát nguyeân thuûy cuûa Phaät Toå Thích asked Zen master Chang Sha Ching Chen, "What Ca, chöa ñöôïc

ghi laïi baèng chöõ vieát cho ñeán does it mean when Master Hsuan-chueh said that ñaàu theá kyû thöù nhöùt Taây lòch, khi maø Taïng 'When truly understood all karmic obstructions, in Kinh Pali ñöôïc ghi laïi treân nhöõng laù keø, trong their essence, are empty. When there is no caùc töï vieän ôû Tích Lan—The original teaching realization, all debts must be paid?'" In respond, of the Buddha, which was not recorded in Master Chang Sha Ching Chen simply said, "You writing until the 1st century B.C., when Pali have not fully comphreded the meaning of karmic canon was written on palm leaves in the obstructions." Hsao-ywe asked again, "Then what monasteries in Sri Lanka. is Karma?" Chang Sha Ching Chen said, "It is 2) Giaùo Thuyeát cuûa Ñöùc Phaät bieåu hieän baèng basically empty!" Zen practitioners should always ngoân ngöõ: The teaching of Buddha as remember that spoken words are non-existent; so embodied in words. we must use the air and our tongue to form and Ngoân Haønh: Vaci-sankhara (p)—Vacika- speak the words. If we inadvertently say samskara (skt)—Saying and doing—Verbal unpleasant things to others, we have just created actions—Words and deeds—Lôøi noùi vaø haønh bad karma. In turn, people try to find hurtful words ñoäng, moät trong tam nghieäp, söï taïo nghieäp bôûi lôøi to respond with the intention to provoke our anger. noùi (chia laøm hai loaïi, lôøi aùc ñoäc laø aùc ngöõ nghieäp, Once we know that words are non-existent, our lôøi chaân thöïc laø chaân ngöõ nghieäp)—Verbal anger will not arise, and we will control the functions of the mind, one of the three kinds of situation in a more positive way. This is the most karma, the karma produced by speech—See Tam difficult thing to do in our life, but Zen Nghieäp. practitioners have no other better way. Ngoân Luaän: Speech. Ngoân Ngöõ Duïc: Attraction to Talk. Ngoân Nghóa: Lôøi vaø nghóa—Word and meaning. Ngoân Ngöõ Kyù Hieäu: Thuû AÁn—Sign language. Ngoân Ngöõ: Language—Words—Speech—Verbal Ngoân Ngöõ Thieàn: Zen languages—See Thieàn

Ngöõ. realization and teaching, between inner Ngoân Ngöõ Vaên Töï: Desanapatha (skt)—Giaùo lyù, knowledge and instruction, are kept away from söï tuïng ñoïc vaø chuyeän keå, vaân vaân. Trong Kinh the control of mere speculation.” Laêng Giaø, Ñöùc Phaät nhaán maïnh vaøo söï ñaït töï noäi Ngoân Thuyeát Töï Taùnh: Töï taùnh cuûa lôøi noùi— caùi chaân lyù maø heát thaûy caùc Ñöùc Nhö Lai trong Own-nature of expressions. quaù khöù, hieän taïi vaø vò lai theå chöùng, chöù khoâng Ngoân Thöôïng Sinh Ngoân, Cuù Thöôïng Sinh Cuù: phaûi laø ngöõ ngoân vaên töï. Caûnh giôùi cuûa Nhö Lai Treân lôøi theâm lôøi, treân caâu theâm caâu. Töø naày coù taïng voán laø A Laïi Da Thöùc thì thuoäc veà chö Boà nghóa chuùng ta ñaõ coù ngoân cuù laïi theâm bình luaä n Taùt Ma Ha Taùt theo ñuoåi chaân lyù chöù khoâng thuoäc giaûi thích theâm nöõa. Töø naày cuõng aùm chæ moïi thöù caùc trieát gia chaáp vaøo vaên töï, hoïc haønh vaø suy dieãn vöôùng maéc troùi buoäc ñeàu do taâm con ngöôøi taïo suoâng—Teaching, recitation, and stories, etc. In ra—To add more words to words, and add more the Lankavatara Sutra, the Buddha emphasized sentences to sentences. The term means we add the inner attainment of the truth, not the teaching more commentaries and interpretations to words realized by all the Tathagatas of the past, present, and sentences that we have had already, the term and future. The realm of the

Tathagatagarbha also implies all kinds bondage are mind-made. which is the Alayavijnana belongs to those Ngoân Tieán Thöôûng Lao: Khen ngôïi vaø ban Bodhisattva-Mahasattvas who follow the course of thöôûng cho nhöõng ai tu haønh tinh taán trong töï truth and not to those philosophers who cling to vieän—Commend and praise those who diligently the letter, learning, and mere discourse. cultivate (cultivate with great effort) in a Ngoân Ngöõ Voâ Trieån Söï: Words and speeches monastery. cannot carry the truth—See Ñoäng Sôn Töù Cuù (1). Ngoân Traàn: Nhöõng ñieàu ñöôïc trình baøy ra baèng Ngoân Phaân Bieät: Phaân bieät baèng lôøi noùi—Verbal lôøi noùi, nhö phaùp suy luaän trong Nhaân Minh Hoïc — discrimination. Things set out in words, i.e. a syllogism. Ngoân Quaù Kyø Thöïc: Lôøi noùi thoåi phoàng—To Ngoân Töø: Words—Language—Trong Kinh Laêng exaggerate. Giaø, Ñöùc Phaät daïy: “Chính do con ngöôøi khoâng Ngoân Thí: Oral offering—Duøng lôøi aùi ngöõ noàng bieát roõ caùi baûn taùnh cuûa caùc ngoân töø, neân ngöôøi ta aám laøm cho ngöôøi yeân vui—To offer kind and xem ngoân töø laø ñoàng nhaát vôùi yù nghóa.”—In the warm words to relieve others. Lankavatara Sutra, the Buddha taught: “It is owing Ngoân Thuyeân: Ngoân ngöõ laø coâng cuï ñeå giaûi thích, to his not perfectly understanding the nature of laøm roõ nghóa lyù, gioáng nhö caùi nôm laø duïng cuï ñeå words that he regards them as identical with the baét caù—Words as explaining meaning; sense.” explanation. Ngoân Töø Bình Ñaúng: Sameness in words—Ñaây Ngoân Thuyeân Trung Ñaïo: Ngoân ngöõ laø coâng cuï laø moät trong boán loaïi bình ñaúng trong Kinh Laêng ñeå giaûi thích, laøm roõ nghóa lyù cuûa Trung Ñaïo, Giaø. Bình ñaúng veà ngoân töø nghóa laø taát caû chö Nhö gioáng nhö caùi nôm laø duïng cuï ñeå baét caù—Words Lai ñeàu noùi saùu möôi boán aâm giai hay aâm thanh as explaining meaning of the Middle Path. khaùc nhau maø ngoân ngöõ cuûa Phaïm Thieân phaùt aâm, Ngoân Thuyeát: See Ngoân Ngöõ. vaø nghóa laø ngoân ngöõ cuûa chö Nhö Lai nghe ra Ngoân Thuyeát Phaùp Töôùng: Desana (skt)—gioáng nhö aâm giai cuûa loaøi chim Ca Laêng Taàn Discourse—Teaching dharma—Baøi thuyeát Giaø—“Sameness in words” is one of the four sorts giaûng—Ngoân thuyeát phaùp töôùng hay giaùo lyù baèng of sameness according to The Lankavatara Sutra, ngoân töø traùi vôùi söï töï chöùng. Trong Kinh Laêng Giaø, which means that all the Tathagatas speak in Ñöùc Phaät daïy: “Nhöõng ai hieåu roõ söï khaùc bieät giöõa sixty-four different notes or sounds with the theå chöùng vaø giaùo lyù, giöõa caùi bieát töï noäi vaø söï language of Brahma is pronounced, and that their giaùo huaán, ñeàu ñöôïc taùch xa söï ñieàu ñoäng cuûa suy language sounding like the notes of Kalavinka dieãn hay töôûng töôïng suoâng.”—Word-teaching bird is common to all the Tathagatas—See Töù contrasted with self-realization. In the Bình Ñaúng. Lankavatara Sutra, the Buddha taught: “Those Ngoân Vong Löï Tuyeät Chi Khoâng: Anupalambha- who well understand the distinction between sunyata (skt)—Voâ Sôû Höõu Khoâng—See Baát Khaû

Ñaéc Khoâng. Ngu Phaøm Taêng: Vò taêng bò voâ minh khoáng cheá— Ngoân Y: Tuøy vaøo ngoân ngöõ maø giaûi thích. Taát caû Ignorant monk. caùc phaùp höõu vi ñeàu quy vaøo loaïi coù theå ñònh Ngu Phaùp: Coøn goïi laø Tieåu Thöøa Ngu Phaùp, moät

nghóa hay giaûi thích baèng ngoân ngöõ (khaùc vôùi phaùp trong hai loaïi Tieåu Thöøa, Thanh Vaên vaø Duyeân voâ vi khoâng theå goïi ra baèng teân, khoâng theå dieãn taû Giaùc, chæ meâ chaáp ôû ngu phaùp maø khoâng hieåu ñöôïc baèng lôøi)—Word-dependence, i.e. that which can dieäu lyù phaùp khoâng cuûa Ñaïi Thöøa—Ignorant, or be expressed in words, the phenomenal or immature law, or method, i.e. that of sravakas and describable. pratyeka-buddhas, Hinayana. Ngoät Am Phoå Ninh Thieàn Sö (1197-1276): Ngu Phu: Bala (skt)ï—1) Phaøm phu: Foolish Gotsuan-funei (jap)—Gottan-funei (jap)—Wu-an common people; 2) Ngöôøi khoâng giaùc ngoä: A man P'u-ning—Teân cuûa moät thieàn sö Trung Hoa, doøng not yet illuminated, i.e., ignorant; 3) Keû bò voâ Thieàn Döông Kyø, thuoäc phaùi Laâm Teá; ñeä töû vaø minh cheá ngöï: Ignorant, immature, a simpleton, ngöôøi noái phaùp cuûa thieàn sö Voâ Chuaån Sö Phaïm. dominated by avidya (ignorance). OÂng sang Nhaät naêm 1260, ôû laïi vaøi naêm trong Ngu Phu Sôû Haønh Thieàn: Balopacarikam (skt)—chuøa Kieán Tröôøng. Sau ñoù, oâng trôû veà Trung Hoa Theo Kinh Laêng Giaø, ñaây laø moät trong boán thöù vaø maát treân ñöôøng haønh höông—Name of a Thieàn ñònh. Duø ngöôøi thöïc haønh loaïi Thieàn ñònh Chinese Zen master, of the Yogi tsung (Yangchi naày bò xem laø keû ngu si keùm trí, ñaây vaãn laø moät branch) of the Rinzai school; a student and dharma loaïi Thieàn thoâng duïng maø phaàn ñoâng ngöôøi ta thöïc successor of Zen master Wu-chun Shih-fan. Wu- taäp, trong ñoù coù caû nhöõng ngöôøi thoâng minh vaø an went to Japan in 1260, where he was active for nhaïy trí. Tuy nhieân, Ñaïi Thöøa coøn ñi xa hôn caùc some years in the Kencho-ji monastery. Later he loaïi Thieàn ñònh naày laø nhöõng thöù voán ít nhieàu vaãn returned to China, where he died on a pilgrimage. coù tính caùch töông ñoái, thieáu töï nhieân vaø khoâng Ngu: Monkey-witted—Silly—Stupid—Ignorant. phaûi laø loaïi toái thöôïng; vì loaïi Thieàn naày chuù troïng Ngu Dò Sinh: Balaprthagjana (skt)—Low and veà quaùn baát tònh, veà söï voâ thöôøng cuûa caùc söï vaät foolish people—Ngu Phu—Chæ haïng phaøm phu vaø veà nhöõng khoå ñau cuûa cuoäc ñôøi, vaân vaân, laø baøi ngu si thaáp heøn—See Phaøm Phu. hoïc ñaàu tieân cho nhöõng ngöôøi môùi nhaäp moân Phaät Ngu Ñoän: Voâ minh vaø ñaàn ñoän—Ignorant and giaùo—According to the Lankavatara Sutra, this is dull-witted. one of the four kinds of Dhyanas. Though he is Ngu Ñoàng: Baøla (skt)—Ngu nhö moät ñöùa con regarded as ignorant or dull-witted (bala) who nít—Ignorant like a child. practices this kind of Dhyana, this is the ordinary Ngu Ñoàng Trì Trai Taâm: Mind of form of meditation carried on by most people, Confucianism—Nhaân thöøa—Coá gaéng vöôït leân some of whom are quite intelligent and sharp- soáng ñôøi ñaïo ñöùc, nhö tröôøng hôïp cuûa Khoång Giaùo witted. However, the Mahayana goes beyond (nhaân thöøa)—The Vehicle of human beings these meditations which are more or less relative striving to have a moral life, i.e., the stage of and artificial and not of the highest sort; for Confucianism, one of the ten stages of spiritual meditating on impurities, the impermanence of development. things, sufferings of life, etc., is the first lesson for Ngu Ñöôøng Ñoâng Thaät Thieàn Sö (1579-1661): the beginners of Buddhism—See Töù Chuûng Thieàn Teân cuûa moät vò Thieàn sö Nhaät Baûn thuoäc toâng Ñònh. Laâm

Teá vaøo theá kyû thöù XVII—Name of a Ngu Si: Mudha (skt)—Tieáng Phaïn laø Moä Haø, coù Japanese Zen master of the Lin-chi Sect in the nghóa taâm tính aùm muoäi, hay voâ minh vaø khoâng seventeenth century. giaùc ngoä, khoâng coù trí saùng suoát ñeå thoâng ñaït söï lyù Ngu Hoaëc: Meâ hoaëc bôûi voâ minh—Deluded by (coøn goïi laø voâ trí, voâ kieán, voâ hieän quan, hoân muoäi, ignorant, the delusion of ignorance. ngu si, voâ minh, vaø haéc aùm)—Thick-skulled Ngu Kieán: My humble (modest) opinion. (headed)—Stupid—Ignorant and unenlightened. Ngu Muoäi: Khoâng bieát—Ignorance—Ignorant (a). Ngu Taêng: Vò taêng bò voâ minh khoáng cheá— Ngu Muoäi Voâ Tri: Ngu ñaàn—Totally ignorant. Ignorant monk. Ngu Nhaân: See Phaøm Phu. Ngu Trung Chaâu Caäp Thieàn Sö (1323-1409):

Guchu Shukyu Zenji (jap)—Thieàn sö Ngu Trung chæ moät oai nghi coù nghóa laø theá naèm. Nhöng Chaâu Caäp, moät trong nhöõng Thieàn sö noåi tieáng cuûa chính xaùc hôn, chuùng ta neân hieåu ñoù laø khi Nhaät Baûn vaøo theá kyû thöù XIV. Sö laø ngöôøi khai “naèm nguû,” hoaëc khi “thiu thiu nguû.” Trong saùng ra phaùi Phaät Thoâng Töï, moät trong nhöõng khi naèm xuoáng nguû haønh giaû luoân giöõ taâm nhaùnh thieàn quan troïng nhaát trong tröôøng phaùi nieäm vaøo ñeà muïc haønh thieàn cuûa mình, vaø nhö Laâm Teá ôû Nhaät Baûn. Hieän nay phaùi naøy coù khoaûng vaäy laø haønh giaû nguû vôùi taâm khoâng xao laõng— 50 ngoâi töï vieän treân khaép Nhaät Baûn —Zen master Sutte is a Pali term for “posture of lying Guchu Shukyu, one of the most famous Japanese down,” but strictly rendered it would mean “in Zen masters in the thirteenth century. He was the sleeping” or “in falling asleep.” A Yogacara founder of the Butsuji branch, one of the most or meditator lies down with his mind on the important branches from Lin-Chi school in Japan. object of meditation, and thus falls asleep Up to now, this branch has about 50 temples undeluded. throughout Japan. 3) Trong yù nghóa roäng, hai danh töø “Sutte” vaø Ngu Trung Hoøa Thöôïng Ngöõ Luïc: Guchu “Jagarite” coù nghóa laø khi nguû vaø khi tænh giaác, Shukyu Zenji's Records of Teachings—See Ngu vöôït xa hôn laø yù nghóa haøm xuùc moät oai nghi, Trung Chaâu Caäp Thieàn Sö. vì chuùng ta coù theå nguû trong oai nghi ngoài hay Nguû Trong Tænh Thöùc: Jagarite-sutte (p). ñöùng chôù khoâng phaûi chæ naèm môùi laø nguû. 1) Thuaät ngöõ Pali “Jagarite” coù nghóa laø khi thöùc Trong yù nghóa cao nhaát thöôøng chuùng ta nguû daäy, hoaëc khi tænh nguû. Khi vöøa tænh giaác, trong khi taâm chuùng ta bò caùc oâ nhieãm chi tröôùc khi môû maét ra thì haønh giaû neân chuù nieäm phoái. Cuøng theá aáy, danh töø “Jagarite” bao haøm lieàn vaøo ñeà muïc haønh thieàn. Danh töø naøy cuõng traïng thaùi tænh thöùc, ñaëc tính cuûa söï chuyeân coù theå aùp duïng vaøo nhöõng tröôøng hôïp nhö: (1) taâm chuù nieäm, trong yù nghóa roäng raõi nhaát. thöùc daäy moät caùch tænh giaùc, chöù khoâng ñeå Nhö Ñöùc Phaät daïy: “Ngöôøi luoân luoân tænh buoàn nguû laán löôùt; (2) trong nhöõng ñeâm thao giaùc, ngaøy ñeâm töï keàm cheá trong khuoân khoå thöùc khoâng yeân giaác, khi chuùng ta coá doã giaác kyû cöông vaø troïn veïn höôùng taâm veà Nieát Baøn, nguû, chuù taâm vaø hieåu bieát roõ raøng coù theå giuùp moïi laäu hoaëc cuûa ngöôøi aáy ñeàu bò tieâu tröø —In chuùng ta chaáp nhaän tình theá moät caùch yeân oån the widest sense the words “sutte” and vaø hieåu bieát

nguyeân do taïi sao chuùng ta khoâng “jagarite” (in sleeping and in keeping awake) nguû ñöôïc. Trong chính traïng thaùi yeân oån vaø go beyond the question of postures since one hieåu bieát aáy giaác nguõ coù theå seõ trôû laïi moät can be sleeping on a seat or while standing. In caùch töï nhieân—Jagarite is a Pali term for the highest sense one sleeps when one is “mindfulness in waking up.” In waking up, the under the sway of defilements (kilesas). application of mindfulness would mean taking Likewise the word “Jagarite” in its widest up object of meditation immediately, even application, embraces that salutary before one opens one’s eyes. The term can wakefulness which characterizes vigilance. also apply to such situations as (1) keeping As the Buddha says: “The defilements awake mindfully, not allowing sleep to disappear or are destroyed of those who are overcome one when one is intent on ever virgilant, who train themselves day and meditating in the sleeping posture, due to night; who are wholly intent on Nirvana. illness or other physical disabilites, and (2) on Nguõ: Panca (skt)—Five. sleepless nights when one vainly struggles to Nguõ A Haøm: Naêm boä kinh A Haøm: Tröôøng A catch elusive sleep, mindfulness and clear Haøm (Dirghagama), cheùp laïi nhöõng baøi kinh daøi; comprehension would help one to accept the Trung A Haøm (Mahdyamagama or Majjhima- situation with calmness and understand the Nikaya), cheùp laïi nhöõng baøi Phaùp daøi trung bình; cause of ‘insomina.’ In that very calmness and Taïp A Haøm hay Taêng Duïc Ña A Haøm (Samyutta- understanding, perchance, sleep will come on Nikaya or Samyuktagama), cheùp laïi nhöõng caâu its own. kinh töông tôï nhau; Taêng Nhaát A Haøm hay Öông 2) Danh töø Nam Phaïn “Sutte” khi ñöôïc duøng ñeå Quaät Ña La A Haøm (Anguttara-Nikaya—Eko-

ttarikagama), cheùp laïi nhöõng baøi Phaùp saép xeáp keeping (sila), patience under provocation theo con soá; Khuaát Ñaø Ca A Haøm (Khuddaka- (ksanti), zeal (virya), and meditation (dhyana). Nikaya—Ksudrakagama), cheùp laïi nhöõng caâu keä Nguõ Baùch Dò Boä: Naêm traêm boä phaùi khaùc nhau vaén taét—The five Agamas: Collection of Long ñöôïc thaønh laäp 500 naêm sau ngaøy Phaät nhaäp Discourses, Collection of Middle-length dieät—The five hundred sects according to the five Discourses, Collection of Kindred Sayings hundred years after the Buddha’s death. (Samyutta-Nikaya), Collection of Gradual Nguõ Baùch Do Tuaàn: Theo Kinh Phaùp Hoa thì con Sayings, and Smaller Collection. ñöôøng ñi ñeán ñaát chaâu baûo laø con ñöôøng daøi naêm Nguõ A Haøm Thieân: See Nguõ Tònh Cö thieân. traêm do tuaàn ñaày khoù khaên nguy hieåm —According Nguõ AÙc: Nivarana (skt)—The five sins—Naêm loaïi to the Lotus Sutra, the journey to the Land of aùc: saùt sanh, troäm caép, taø daâm, voïng ngöõ, vaø uoáng Treasure is the five hundred Yojanas of difficult nhöõng chaát cay ñoäc—Five evil activites: killing, and perilous journey. stealing, sexual misconduct, lying, and drinking Nguõ Baùch Ñaïi La Haùn: Naêm traêm vò Ñaïi La Haùn intoxicants. laø nhöõng vò ñaõ soaïn ra boä Vi Dieäu Phaùp Tyø Ba Sa Nguõ AÙc Ñaïo: Five evil destinies—Naêm ñöôøng taùi Luaän, boán traêm naêm sau ngaøy Phaät nhaäp dieät — sanh vaøo coõi aùc—See Nguõ Thuù. Five hundred great arhats who formed the synod Nguõ AÙc Kieán: Five evil views—Naêm caùi nhìn sai under

Kaniska and are supposed compilers of the laàm—See Nguõ Taø Kieán. Abhidharma-Mahavibhasa-Sastra, four hundred Nguõ AÙc Thuù: See Nguõ Thuù. years after Buddha entered nirvana. Nguõ AÂm: The five notes of the musical scale Nguõ Baùch Giôùi: 500 giôùi Tyø Kheo Ni, thaät söï laø (instrument). 348—The five hundred rules for nuns, actually Nguõ AÂm Caùi: Naêm thöù ngaên che—Five coverings. 348—See Giôùi Cuï Tuùc. Nguõ AÂm Hoøa Sôn: Ho-Shan-Wu-Yin (chi)—Nguõ Baùch Kieát Taäp: 500 vò Tyø Kheo keát taäp giaùo Kasan Muin (jap)—See Hoøa Sôn Nguõ AÂm. phaùp cuûa ñöùc Phaät laàn ñaàu tieân—500 Buddhist Nguõ AÁm: See Nguõ Uaån. monks compiled the Buddha-dharma (compilation Nguõ AÁm Khoå: Söï khoå do nguõ aám—Suffering of of sutras) for the first time—See Keát Taäp Kinh the five aggregates. Ñieån. Nguõ AÁm Ma: The five maras associated with the Nguõ Baùch Nieân Kyø: Five hundred-year period. five skandhas (skandha-maras)—See Nguõ Uaån. Nguõ Baùch Sinh: Five hundred generations. Nguõ AÁm Thaïnh Suy Khoå: Caùi khoå gaây ra do naêm Nguõ Baùch Thaân Nhaân: 500 nguyeân nhaân sinh ra aám—Suffering due to the five aggregates— thaân do vò Tyø Kheo ñaõ ñaéc quaû A La Haùn trình Suffering due to the raging aggregates (all the ills baøy—500 causes of the creation of the body, of the five skandhas)—Ñaây laø söï khoå ñau veà presented by 500 Buddhist monks who had nhöõng thaïnh suy cuûa thaân taâm maø chuùng ta khoâng already attained arhathood. kieåm soaùt ñöôïc neân khoå ñau phieàn naõo—Suffering Nguõ Baùch Theá: Five hundred generations. of all the ills of the five skandhas. This is the Nguõ Baùch Theä Nguyeän: Naêm traêm theä nguyeän suffering of a body and mind that are too cuûa ñöùc Theá Toân khi ngaøi coøn tu ôû nhaân vò—Five demanding and almost uncontrollable—See Baùt hundred vows of the World Most Venerable when Khoå. he cultivated in his human life. Nguõ AÁm Theá Gian: World of the five aggregates. Nguõ Baùch Vaán Söï: Naêm traêm caâu hoûi cuûa ngaøi Nguõ AÁm Xí Thaïnh Khoå: Caùi khoå gaây ra do naêm Muïc Kieàn Lieân hoûi Phaät veà vaán ñeà giôùi luaät —The aám—Suffering due to the five aggregates—See five hundred questions of Mahamaudgalyayana to Nguõ AÁm Thaïnh Suy Khoå. the Buddha on discipline. Nguõ AÁn: See Nguõ Ñoä (B). Nguõ Baûo: Naêm thöù quí laø vaøng, baïc, traân chaâu, san Nguõ Ba La Maät: Naêm Ba La Maät: boá thí, trì giôùi, hoâ, maõ naõo—The five precious things such as nhaãn nhuïc, tinh taán, vaø thieàn ñònh—The five gold, silver, pearls, coral and amber. paramitas: almsgiving (dana), commandment- Nguõ Baûo Thieân Quan: See Nguõ Phaät Baûo Quan. Nguõ Baùt Nhaõ Trí: Yeshe nga (tib)—Five prajna

wisdoms—Five wisdoms. Töôùng Toâng: tín baát thoái, vò baát thoái, chöùng baát Nguõ Baùt Thöùc: Naêm thöùc vaø thöùc thöù taùm trong thoái, haïnh baát thoái, vaø luaät nghi baát thoái —The five Duy Thöùc Hoïc—Five sensory consciousnesses non-backslidings according to the Dharmalaksana: and the eighth consciousness in the Mind-Only— never receding from the faith obtained, never See Nguõ Thöùc and Baùt Thöùc (I) (B). receding from the position attained, never Nguõ Baát Chính Thöïc: Naêm thöù khoâng hôïp cho receding from the realization attained, never moät vò Taêng aên: caønh non, laù caây, boâng, traùi, vaø receding from a right course of action, and

never boät—Five improper things for a monk to eat: receding from being in accordance with twigs, leaves, flowers, fruit, and powder. procedures. Nguõ Baát Hoaøn Quaû: See Nguõ Tònh Cö Thieân. Nguõ Bí Maät: Naêm vò Kim cang Boà Taùt: kim cang Nguõ Baát Hoaøn Thieân: Naêm taàng trôøi maø chuùng taùt ñoûa, duïc kim cang, xuùc kim cang, aùi kim cang, sanh khoâng coøn bò taùi sanh vaøo caùc ñöôøng döõ vaø maïn kim cang—The five Bodhisattvas of the nöõa—Five Heavens-from-which-there-is-no- Diamond realm: Vajrasattva, Bodhisattvas of return because the residents do not ever fall back Desire, Bodhisattvas of Contact, Bodhisattvas of to the lower realms. Love, and Bodhisattvas of Pride. Nguõ Baát Khaû Tö Nghì: Theo Trí Ñoä Luaän, coù Nguõ Bí Maät Maïn Ñaø La: Mandala of the five naêm thöù baát khaû tö nghì: chuùng sanh voâ bieân baát vajrasattvas—Maïn Ñaø La goàm möôøi baûy hình aûnh, khaû tö nghì; nghieäp quaû baùo baát khaû tö nghì; ñònh goàm naêm vò Kim Cang Boà Taùt vaø möôøi hai vò thò löïc cuûa Thieàn giaû laø baát khaû tö nghì; löïc cuûa caùc giaû theo haàu—The Mandala of this group contains roàng laø baát khaû tö nghì; Phaät phaùp laø baát khaû tö seventeen figures representing the five esoteric nghì—According to the Sastra on the Prajna- Bodhisattvas with their twelve subordinates. Paramita Sutra, there are five inconceivable or Nguõ Bieân: Naêm loaïi bieân kieán: thò höõu, thò voâ, thought-surpassing or beyond mentation things: dieäc höõu dieäc voâ, phi höõu phi voâ, vaø phi phi höõu innumerable number of sentient beings is phi phi voâ—The five alternatives: things exist, inconceivable; karmic consequence is things do not exist, both exist and non-exist, inconceivable; the concentration power of a zen neither exist nor non-exist, neither non-exist nor practitioner is inconceivable; the power of dragons are without non-existence. is inconceivable; the Buddha Law is Nguõ Bieán Haønh: Naêm loaïi taâm sôû töông öùng vôùi inconceivable. moïi taâm vöông: taùc yù, xuùc, thoï, töôûng, vaø tö—The Nguõ Baát Nam: See Nguõ Chuûng Baát Nam. five universal mental activities associated with Nguõ Baát Naêng Xöù: Theo Kinh Phuùng Tuïng trong every thought: idea, contact, reception, Tröôøng Boä Kinh, coù naêm baát naêng xöù (naêm ñieàu conception, and perception. maø moät vò Tyø Kheo khoâng theå laøm ñöôïc): moät vò Nguõ Bình: Naêm caùi bình maø Phaät giaùo Maät Toâng laäu taän Tyø Kheo khoâng theå coá yù saùt haïi ñôøi soáng duøng ñeå daâng hoa cuùng Phaät, hoa trong bình ñöôïc loaøi höõu tình, khoâng theå coá yù laáy cuûa khoâng cho ñeå caém chung vôùi naêm quyù vaät, naêm loaïi haït vaø naêm taïo toäi troâm caép, khoâng theå coá yù haønh daâm, khoâng loaïi thuoác troän vôùi nöôùc hoa—The five vases used theå töï mình bieát maø noùi laùo, khoâng theå tieâu duøng by the esoteric school for offering flowers to their caùc vaät chöùa caát vaøo caùc thuù vui duïc laïc nhö khi Buddha, the flowers are stuck in a mixture of the coøn laø cö só—According to the Sangiti Sutta, there five precious things, the five grains and the five are five impossible things: A Bhikkhu is incapable medicines mingled with scented water. of deliberately taking the life of a living being, Nguõ Bình Quaùn Ñaûnh: Leã Quaùn Ñaûnh vôùi naêm incapable of taking what is not given so as to caùi bình töôïng tröng cho trí hueä cuûa naêm vò Phaät — constitute theft, incapable of

committing sexual Baptism with water of the five vases representing intercourse, incapable of telling a deliberate lie, the wisdom of the five Buddhas—See Nguõ Phaät. incapable of storing up goods for sensual Nguõ Bình Trí Thuûy: Naêm bình laø bieåu töôïng cuûa indulgence as he did formerly in the household naêm phaàn trong Kim Cang Giôùi vaø nöôùc hoa trí life. hueä cuûa naêm vò Phaät—The five vases are Nguõ Baát Thoái: Naêm ñieàu baát thoái theo Phaùp emblems of the five departments of the

Vajradhatu, and the fragrant water of the wisdom Sects: Dharmagupta, Sarvastivada, Mahisasaka, of the five Wisdom-Buddhas—See Nguõ Phaät Trí. Kasyapiya, and Vatsiputriya. Nguõ Boá Thí: Five kinds of dana or charity—See Nguõ Boä Ñaïi Thöøa Kinh: Five great mahayana Nguõ Chuûng Boá Thí. sutras—Naêm boä kinh lôùn trong tröôøng phaù i Thieân Nguõ Boá UÙy: Five Fears—See Nguõ UÙy. Thai: Hoa Nghieâm, Ñaïi Taäp, Ñaïi Baùt Nhaõ, Phaùp Nguõ Boà Ñeà: Naêm giai ñoaïn ñi ñeán giaùc ngoä: phaùt Hoa, vaø Nieát Baøn—The five chief Mahayana taâm boà ñeà (vì voâ thöôïng Boà Ñeà maø phaùt taâm), Sutras in the T'ien-T'ai Sect: Avatamsaka Sutra, phuïc taâm boà ñeà (cheá phuïc phieàn naõo maø tu haønh Mahasanghata Sutra, Mahaprajna Sutra, Lotus caùc haïnh Ba La Maät), minh taâm boà ñeà (quaùn saùt Sutra, and Nirvana Sutra. caùc phaùp ñeå tu haønh Baùt Nhaõ Ba La Maät), xuaát Nguõ Boä Giaùo Chuû: The five Dhyani-Buddhas— ñaùo boà ñeà(xuaát ly tam giôùi vaø ñaït ñeán nhaát thieát See Nguõ Trí Nhö Lai. trí), vaø voâ thöôïng boà ñeà (ñaït tôùi tình traïng voâ duïc Nguõ Boä Hôïp Ñoaïn: Naêm boä hôïp ñoaïn—To cut off vaø voâ thöôïng Boà Ñeà)—The five bodhi or stages of the five classes of misleading things—See Nguõ Boä enlightenment (five kinds of enlightenment): (A). resolve on supreme bodhi, mind control (the Nguõ Boä Maät Kinh: Naêm boä kinh cuûa maät giaùo— passions and observance of the paramitas), mental Five tantric books. enlightenment, study and increase in knowledge Nguõ Boä Toân Phaùp: See Nguõ Chuûng Tu Phaùp. and in the prajnaparamitas, mental expansion, Nguõ Caùi: Pancanivaranani (skt)—Five freedom from the limitations of reincarnation and obscurations—Naêm naép che hay naêm chöôùng ngaïi attainment of Complete knowledge, and veà tinh thaàn vaø luaân lyù khieán chuùng sanh chaúng attainment of a passionless condition and of thaáy chaúng trì ñöôïc thieän phaùp: tham duïc, saân supreme perfect enlightenment. nhueá, thuïy mieân, traïo hoái (söï xao ñoäng aên naên Nguõ Boä: The five classes or groups. trong taâm), vaø nghi phaùp—Five covers, mental (A) Töù Dieäu Ñeá vaø Tu Ñaïo: The Four Noble and moral hindrances, which prevent sentient truths and Practice—See Töù Dieäu Ñeá and Tu beings from seeing and practicing good deeds: Ñaïo. desire, anger, drowsiness, excitability (uddhacca- (B) Tieåu Thöøa Nguõ Boä: The five early Hinayana kukkcca-avarana (skt), and doubt. Sects—See Nhaát Thieát Höõu Boä. Nguõ Canh: 1) Naêm canh hay naêm thôøi trong ñeâm: (C) Naêm boä cuûa Kim Cang Giôùi: The five groups The five night watches; 2) Canh thöù naêm trong of Vajradhatu Mandala—See Kim Cang Giôùi ñeâm: The fifth period or watch of the night. Nguõ Boä. Nguõ Caûnh: Five external objects—Naêm ngoaïi Nguõ Boä Ñaïi Luaän: Naêm boä luaän lôùn: Du Giaø Sö giôùi—Naêm caûnh hay naêm phaùp, laø caûnh giôùi sôû Ñòa Luaän, Phaân Bieät Du Giaø Luaän, Ñaïi Thöøa

duyeân cuûa nguõ caên: saéc, thanh, höông, vò, vaø Trang Nghieâm Kinh Luaän, Bieän Trung Bieân Luaän xuùc—The five objects of the five senses, Tuïng, Kim Cang Baùt Nhaõ Luaän—The five great corresponding to the senses: form, sound, smell, sastras: Ceremonials of the esoteric cult for taste, and touch. ridding from calamity, Ceremonials of the esoteric Nguõ Caûnh Giôùi: Naêm caûnh giôùi cuûa chuùng sanh cult for prosperity, Ceremonials of the esoteric bao goàm: Thöù nhaát, Duïc Giôùi (Kamadhatu (skt) cult for subduing evils (spirits), Ceremonials of the hay theá giôùi cuûa caùc loaøi sinh ñoäng. Thöù nhì, Saéc esoteric cult for seeking the love of Buddhas, Giôùi (Rupadhatu (skt). Caûnh saéc giôùi: sô thieàn Ceremonials of the esoteric cult for calling the thieân, nhò thieàn thieân, tam thieàn thieân, vaø töù thieàn good to aid. thieân. Thöù ba, Voâ Saéc Giôùi (Arupadhatu (skt). Nguõ Boä Ñaïi Luaät: Naêm boä luaät lôùn: Ñaøm Ma Cuùc Caûnh giôùi voâ saéc: khoâng voâ bieân xöù, thöùc voâ bieân Ña (Töù Phaàn Luaät goàm Phaùp chính, phaùp hoä, phaùp xöù, voâ sôû höõu xöù, vaø phi töôûng phi phi töôûng xöù. kinh, phaùp maät), Taùt Baø Ñeá Baø (Thaäp Tuïng Luaät), Thöù tö, Tòch Dieät Ñòa (Nirodha-samapatti (skt), Di Sa Taéc Boä (Nguõ Phaàn Luaät), Ca Dieáp Di Boä caûnh giôùi cuûa Boà Taùt hay A La Haùn. Thöù naêm, (Giaûi Thoaùt Giôùi Kinh), vaø Baø Thu Phuù La Boä — Phaät ñòa hay Phaùp giôùi ñòa hay thieàn quaùn veà The first five volumes of Vinayana of Hinayana nguyeân lyù phoå bieán, töù theá giôùi—Five realms of

all sentient beings: First, the world of living beings dharmas: First, faith or virtue of belief or the or the sensual realm or the realm of desire. sense of belief in the Triple Gem and the Four Second, heaven with form: first dhyana heaven, Noble Truths. Second, energy (vigor) or virtue second dhyana heaven, third dhyana heaven, and of active vigor or the sense of endeavor or fourth dhyana heaven. Third, heaven without vigor to cultivate good deeds. Third, memory, form: the endlessness of space, the endlessness of mindfulness, or virtue of midfulness (sense of mind, the heaven of nothingness, neither memory or right memory). Fourth, visionary conscious nor unconscious state of heaven. Fourth, meditation, samadhi, or virtue of extinction, the realm of Bodhisattva or Arhat. concentration (concentration or sense of Fifth, abstract-meditation on the universal meditation). Fifth, virtue of wisdom vor principle, i.e., world: Dharmadhatu-samapatti awareness, the sense of wisdom or thinking of (skt). the truth. Nguõ Caên: Panca-indryani (skt)—Pancendriyani Nguõ Caên Baûn: See Nguõ Caên Baûn Phieàn Naõo. (skt)—Gokon (jap)—Five faculties—Five roots. Nguõ Caên Baûn Phieàn Naõo: Naêm phieàn naõo caên (A) Theo Kinh Phuùng Tuïng trong Tröôøng Boä baûn: tham, saân, si, maïn, vaø nghi—The five great Kinh, coù naêm caên: maét, tai, muõi, löôõi, vaø thaân. passions or disturbers or Klesas: desire, anger or Nguõ caên coù theå laø nhöõng cöûa ngoõ ñi vaøo ñòa hatred, stupidity or ignorance, pride, and doubt. nguïc, ñoàng thôøi chuùng cuõng laø nhöõng cöûa ngoõ Nguõ Caên Saéc: Five colors of the faculties—Naêm quan troïng ñi vaøo ñaïi giaùc, vì töø ñoù maø chuùng saéc cuûa caùc caên: Thöù nhaát, Tín Caên töông öùng vôùi ta gaây toäi taïo nghieäp, nhöng cuõng nhôø ñoù maø saéc Traéng coù nghóa laø vì tin nôi Tam Baûo vaø Töù chuùng ta coù theå haønh trì chaùnh ñaïo— Dieäu Ñeá neân chuùng sanh coù

theå vöôït qua moïi caáu According to the Sangiti Sutta in the Long nhieãm. Thöù nhì, Taán Caên töông öùng vôùi saéc Ñoû, coù Discourses of the Buddha, there are five nghóa laø ñaïi caàn duõng. Thöù ba, Nieäm Caên töông roots or faculties (indriyani)—The five öùng vôùi saéc Vaøng, coù nghóa laø ñaït ñeán chaùnh nieäm organs of the senses—Five spiritual faculties: ñeå coù Ñònh Tueä. Thöù tö, Ñònh Caên töông öùng vôùi eyes, ears, nose, tongue, and body. The five saéc Xanh, coù nghóa laø Ñaïi Khoâng Tam Muoäi. Thöù sense-organs can be entrances to the hells; at naêm, Hueä Caên töông öùng vôùi saéc Ñen, coù nghóa laø the same time, they can be some of the most saéc cöùu caùnh cuûa Nhö Lai—The five senses important entrances to the great correspond to colours: First, the sense of belief enlightenment; for with them, we create corresponds to White colour, signifies that owing karmas and sins, but also with them, we can to the belief in the Triple Gem and the Four Noble practise the right way. Truths, sentient beings are able to overcome all (B) Naêm Caên Khaùc: laïc, khoå, hyû, öu, vaø xaû —Five defilements. Second, energy or Vigor corresponds more faculties: pleasant bodily feeling, pain, to Red colour, signifies great endeavor. Third, gladness, sadness, and indifferent feeling. mindfulness corresponds to Yellow colour, (C) Naêm Caên Khaùc: Thöù nhaát, Tín Caên signifies that cultivators try to reach right memory (Sraddhendriya (skt)—Saddha (p). Tin töôûng so that they can obtain both Concentration and vöõng chaéc nôi Tam Baûo vaø Töù Dieäu Ñeá. Thöù Wisdom. Fourth, concentration corresponds to nhì, Taán Caên (Viryendriya (skt) hay tinh taán Blue colour, signifies Great Empty samadhi. Fifth, tu taäp thieän phaùp. Thöù ba, Nieäm Caên wisdom corresponds to Black colour, signifies the (Smrtindriya (skt) hay nhôù tôùi chaùnh nieäm. supreme colour of the Tathagata. Thöù tö, Ñònh Caên (Samadhindriya (skt). Ñònh Nguõ Caám: See Nguõ Giôùi. taâm laïi moät choã hay chuyeân chuù taâm vaøo moät Nguõ Caàn Chi: Theo Kinh Phuùng Tuïng trong choã. Thöù naêm, Hueä Caên (Prajnendriya (skt). Tröôøng Boä Kinh, coù naêm caàn chi. Caàn chi thöù Trí hueä saùng suoát khoâng voïng töôûng hay söï nhaát: ÔÛ ñaây vò Tyø Kheo coù loøng tin, tin töôûng söï hieåu bieát hay suy nghó chaân lyù—Five more giaùc ngoä cuûa Nhö Lai: “Ñaây laø Theá Toân, baäc A La faculties—The five positive agents—The five Haùn, Chaùnh Ñaúng Giaùc (Chaùnh Ñaúng Chaùnh roots that give rise to other wholesome Giaùc), Minh Haïnh Tuùc, Thieän Theä, Theá Gian Giaûi,

Voâ Thöôïng Só, Ñieàu Ngöï Tröôïng Phu, Thieân Nhaân Nguõ Caâu YÙ Thöùc Hieän Löôïng: Manasapratyaksa Sö, Phaät, Theá Toân.” Caàn chi thöù nhì: Vò aáy thieåu (skt)—YÙ thöùc coäng vôùi naêm caên (maét, tai, muõi, beänh, thieåu naõo, söï tieâu hoùa ñöôïc ñieàu hoøa, khoâng löôõi, thaân) cuøng luùc nhaän thöùc—Consciousness laïnh quaù, khoâng noùng quaù, trung bình hôïp vôùi söï and five faculties perceive at the same time. tinh taán. Caàn chi thöù ba: Vò aáy khoâng löôøng ñaûo, Nguõ Chaùnh Haønh: See Nguõ Chaùnh Haïnh. doái gaït, neâu roõ töï mình moät caùch chôn thaät ñoái vôùi Nguõ Chaùnh Haïnh: Panca-cara (skt)—Five correct baäc Ñaïo Sö, ñoái vôùi caùc vò saùng suoát hay ñoái vôùi practices—Five right acts—Naêm chaùnh haïnh: tuïng caùc vò ñoàng phaïm haïnh. Caàn chi thöù tö: Vò aáy soáng ñoïc chaùnh haïnh, quaùn saùt chaùnh haïnh, leã baùi sieâng naêng, tinh taán, töø boû caùc aùc phaùp,

thaønh töïu chaùnh haïnh, xöng danh chaùnh haïnh, vaø taùn thaùn caùc thieän phaùp, cöông quyeát, kieân trì noã löïc, khoâng cuùng döôøng chaùnh haïnh—The five proper courses traùnh neù ñoái vôùi caùc thieän phaùp. Caàn chi thöù naêm: to ensure the bliss of the Pure Land: intone the Vò aáy coù trí tueä, thaønh töïu trí tueä höôùng ñeán söï three sutras (Amitabha, Infinite Life, Meditation sanh dieät cuûa caùc phaùp, thaønh töïu Thaùnh quyeát on the Infinite Life), meditate on the Pure Land, traïch, ñöa ñeán söï ñoaïn dieät chôn chaùnh caùc khoå worship solely Amitabha, invoke the name of ñau—According to the Sangiti Sutta in the Long Amitabha Buddha, and extol and make offerings Discourses of the Buddha, there are five factors of to Amitabha Buddha. endeavour: The first factor of endeavour: Here a Nguõ Chaùnh Saéc: See Nguõ Saéc. monk has faith, trusting in the enlightenment of Nguõ Chaâu: The five continents. the Tathagata: “Thus this Blessed Lord is an Nguõ Chi Taùc Phaùp: Avayava (skt)—Naêm chi taïo Arahant, a fully-enlightened Buddha, perfected in phaùp: Laäp Toâng, noùi veà sôû tính cuûa chö phaùp knowledge and conduct, a Well-Farer, Knower of (Pratijna (skt); Bieän Nhaân, döïa theo caùc phaùp maø the world, unequalled Trainer of men to be tamed, kieán laäp ra ngoân luaän thuaän ích vôùi ñaïo lyù (Hetu Teacher of gods and humans, a Buddha, a Blessed (skt); Daãn Duï, so saùnh vôùi caùc phaùp deã hieåu Lord.” The second factor of endeavour: He is in (Udaharana (skt); Hôïp (Upanaya (skt); Keát good health, suffers little distress sickness, having (Nigamana (skt)—The five parts of a syllogism: a good digestion that is neither too cold nor too the proposition, the reason, the example, the hot, but of a middling temperature suitable for application, and the summing up or conclusion. exertion. The third factor of endeavour: He is not Nguõ Chi Thieàn: Five factors of absorption—Theo fraudulent or deceitful, showing himself as he Tyø Kheo Piyadassi Mahathera trong Phaät Giaùo really is to his teacher or to the wise among his Nhìn Toaøn Dieän, ñeå ñieàu phuïc naêm trieàn caùi, haønh companion in the holy life. The fourth factor of giaû cuõng caàn phaûi trau doài vaø phaùt trieån naêm yeáu endeavour: He keeps his energy constantly stirred toá taâm lyù goïi laø chi thieàn. Chính naêm chi thieàn naày up for abandoning unwholesome states and seõ naâng caùc caáp thanh tònh taâm cuûa haønh giaû töø arousing wholesome states, and is steadfast, firm thaáp leân cao. Taâm keát hôïp vôùi chuùng trôû thaønh taâm in advancing and persisting in wholesome states. thieàn. Caùc thieàn chi naày theo thöù töï töøng chi moät, The fifth factor of endeavour: He is a man of cheá ngöï caùc trieàn caùi ngaên caûn con ñöôøng thieàn wisdom, endowed with wisdom concerning rising ñònh cuûa haønh giaû. Thöù nhaát, Taàm (Vitakka (p), and cessation, with the Ariyan penetration that ñöôïc duøng ñeå cheá ngöï hoân traàm daõ döôïi. Thöù nhì, leads to the complete destruction of suffering. Saùt (Vicara (p), ñöôïc duøng ñeå cheá ngöï hoaøi nghi. Nguõ Caâu Luaân: Naêm vò ñoàng tu vôùi Phaät Thích Thöù ba, Phæ (Piti (p), phæ hay hyû laïc ñöôïc duøng ñeå Ca vaø cuõng laø naêm ñeä töû quy-y ñaàu tieân vôùi cheá ngöï saân haän. Thöù tö, Laïc (Sukha (p), an laïc Ngaøi—Sakyamuni’s five comrades—Sakyamuni ñöôïc duøng ñeå cheá ngöï phoùng daät vaø lo aâu. Thöù five old companions in asceticism and first naêm, Nhaát ñieåm truï (Ekaggata (p), ñöôïc duøng ñeå converts. cheá ngöï

tham duïc—According to Bhikkhu Nguõ Caâu YÙ Thöùc: Thinking consciousness that Piyadassi Mahathera in The Spectrum of arises with the five sense consciousnesses—Nhaän Buddhism, to overcome these five hindrances, one thöùc suy nghó naûy sinh cuøng vôùi caùi bieát cuûa naêm has to develop five psychic factors known as five giaùc quan. factors of jhana. It is the psychic factors that raise

the practitioner from lower to higher levels of xaáu aùc: khoâng coøn laèn meù veà haïnh kieåm cuûa nam mental purity. The consciousness that is associated nöõ. Moïi ngöôøi ñeàu muoán coù tö töôûng xaáu aùc cuûa with them becomes known as "jhana." These rieâng mình, töø ñoù daãn ñeán nhöõng tranh caõi, ñaùnh psychic factors, in order, step by step, subdue the nhau, baát coâng vaø xaáu aùc. Thöù tö laø khoâng toân hindrances that block the path of concentration: troïng quyeàn lôïi cuûa ngöôøi khaùc: ngöôøi ta coù First, applied thought is used to subdue sloth and khuynh höôùng khoâng toân troïng quyeàn lôïi cuûa torpor. Second, sustained thought is used to ngöôøi khaùc, töï taâng boác thoåi phoàng mình leân baèng subdue doubt. Third, joy is used to subdue ill-will. coâng söùc cuûa ngöôøi khaùc, laøm göông xaáu veà haïnh Fourth, happiness is used to subdue restlessness kieåm, baát coâng trong lôøi noùi, löøa gaït, phæ baùng vaø and worry. Fifth, one pointedness or unification of lôïi duïng ngöôøi khaùc. Thöù naêm laø xao laõng nhieäm the mind which is used to subdue sense desire. vuï: ngöôøi ta coù khuynh höôùng xao laõng boån phaän Nguõ Chính Thöïc: Pancabhojaniya (skt)—Baùn Giaû cuûa mình ñoái vôùi ngöôøi khaùc. Hoï chæ nghó ñeán söï Boà Thieän Ni—Baùn Giaû Boà Xaø Ni—Nguõ Haùm thoaûi maùi cho rieâng mình, vaø queân maát ñi nhöõng Thöïc hay Nguõ Chính Thöïc hay naêm loaïi thöïc aân hueä maø hoï ñaõ nhaän do ñoù gaây ra söï khoù chòu phaåm chính: côm gaïo traéng, luùa mì, caù, thòt, vaø cho ngöôøi khaùc cuõng nhö ñöa ñeán nhöõng baát baùnh—The five regular articles of food: rice, coâng—Five evils in this world: The first evil is wheat, fish, flesh, and parched rice or cakes. cruelty. Every creature, even insects, strives Nguõ Chuùng Ma: Goshu-Ma (jap)—The five against one another. The strong attack the weak; maras associated with the five skandhas—See the weak deceive the strong; everywhere there is Nguõ Uaån. fighting and cruelty. The second evil is deception Nguõ Chuùng Xuaát Gia: Naêm chuùng xuaát gia: Tyø or lack of sincerity. There is a lack of a clear Kheo, Tyø Kheo Ni, Thöùc Xoa Ma Na, Sa Di, Sa Di demarcation between the rights of a father and a Ni—Five groups of the order: Monks, Nuns, Nun- son, between an elder brother and a younger; Candidates, Male novices, Female novices. between a husband and a wife; between a senior Nguõ Chuûng A Na Haøm: See Nguõ Tònh Cö Thieân. relative and a younger. On every occasion, each Nguõ Chuûng A Xaø Leâ: Naêm loaïi giaùo thoï: Thöù one desires to be the highest and to profit off nhaát laø Xuaát Gia A Xaø Leâ, ngöôøi sôû y ñaéc xuaát gia others. They cheat each other. They don't care hay ngöôøi phuï traùch daïy doã nhöõng ngöôøi môùi xuaát about sincerity and trust. The third evil is wicked gia. Thöù nhì laø Giaùo Thoï A xaø Leâ hay Giaùo Thoï behavior that leads to Injustice and wickedness. Taêng. Thöù ba laø Yeát Ma A Xaø Leâ, Thoï Giôùi Taêng There is a lack of a clear demarcation as to the hay vò Taêng laøm pheùp thoï giôùi yeát ma. Thöù tö laø behavior between

men and women. Everyone at Thoï Kinh A Xaø Leâ, vò Taêng daïy kinh cho ngöôøi times has impure and lasvicious thoughts and khaùc. Thöù naêm laø Y Chæ A Xaø Leâ, vò thaày y chæ (duø desires that lead them into questionable acts and chæ trong moät thôøi gian raát ngaén)—Five categories disputes, fighting, injustice and wickedness. The of acarya: First, one who has charged of novices. fourth evil is disrespect the rights of others. There Second, a teacher of the discipline. Third, a is a tendency for people to disrespect the rights of teacher of duties. Fourth, a teacher of the others, to exaggerate their own importance at the scriptures. Fifth, the master of the community expense of others, to set bad examples of (though in a very short period of time). behavior and, being unjust in their speech, to Nguõ Chuûng AÙc: Naêm loaïi aùc treân theá gian naày: deceive, slander and abuse others. The fifth evil is Thöù nhaát laø taøn baïo: moïi sinh vaät, ngay caû caùc loaøi to neglect their duties. There is a tendency for coân truøng, chieán ñaáu nhau. Maïnh hieáp yeáu, yeáu people to neglect their duties towards others. They löøa maïnh; cöù theá maø ñaùnh nhau vaø baïo taøn vôùi think too much of their own comfort and their own nhau. Thöù nhì laø löøa gaït vaø thieáu thaønh thaät: khoâng desires; they forget the favors they have received coøn laèn meù (toân ti traät töï) ñuùng ñaén giöõa cha con, and cause annoyance to others that often passes anh em, choàng vôï, baø con laõo aáu. Heã coù dòp laø truïc into great injustice. lôïi vaø löøa gaït nhau, khoâng coøn öu tö gì ñeán thaønh Nguõ Chuûng AÙc Beänh: Naêm loaïi beänh ngaët ngheøo tín. Thöù ba laø thaùi ñoä xaáu aùc daãn ñeán baát coâng vaø trong thaønh Vaisali vaøo thôøi cuûa Ñöùc Phaät: xuaát

huyeát maét, xuaát muû tai, xuaát huyeát muõi, chöùng chuùng ta seõ keát traùi trí tueä. Tuy nhieân, haønh giaû cöùng haøm, vaø chöùng taùo boùn—Five epidemics in thöôøng coù khuynh höôùng dính maéc vaøo nhöõng kinh Vaisali during the Buddha's lifetime: bleeding nghieäm ñaëc bieät hoaëc kyø dieäu do taâm ñöa tôùi. Söï from the eyes, pus discharged from the ears, nose- dính maéc naøy laø moät trôû ngaïi khieán haønh giaû bleeding, lockjaw, and astringent taste of all food. khoâng theå tieán xa hôn ñöôïc. Haønh giaû phaûi tieáp tuïc Nguõ Chuûng AÁn: Naêm loaïi daáu hieäu—Five kinds haønh thieàn moät caùch lieân tuïc ñeå tieán xa hôn, chöù of signs—The signs of the five kinds of vision. khoâng döøng laïi ñeå truï vaøo söï vui thích cuûa taâm Nguõ Chuûng Baûo Veä: Five protections—Theo cuõng khoâng vui thích tröôùc nhöõng söï taäp trung Thieàn sö Sayadaw U. Pandita trong quyeån "Ngay khaùc. Söï luyeán chaáp vaøo nhöõng laïc thuù taïm bôï ñoù Trong Kieáp Soáng Naøy," gioáng nhö ngöôøi laøm laø moät trôû ngaïi lôùn cho böôùc ñöôøng tu taäp. Loaïi laïc vöôøn, haønh giaû phaûi xaây döïng moät haøng raøo quanh thuù naøy coù teân laø "AÙi duïc vi teá." Noù vi teá, linh hoaït mieáng ñaát nhoû cuûa mình ñeå ngaên chaën nhöõng loaøi vaø nheï nhaøng nhö moät maïng nheän mong manh, thuù nhö nai hay thoû coù theå phaù haïi nhöõng caây non nhöng noù coù taùc duïng laøm trôû ngaïi söï lôùn maïnh khi chuùng vöøa môùi ñaâm choài. Coù naêm loaïi baûo veä. cuûa caây trí tueä. Ngay caû khi haønh giaû vöôùng maéc Loaïi baûo veä thöù nhaát laø "giôùi luaät" nhaèm giuùp vaøo nhöõng trôû ngaïi naøy, moät vò thaày gioûi coù theå tìm chuùng ta choáng laïi caùch haønh söû buoâng thaû laøm ra trong buoåi tham vaán

vaø coù theå daãn daét thieàn taâm giao ñoäng vaø ngaên trôû Ñònh vaø Tueä phaùt sinh. sinh trôû veà ñöôøng chaùnh. Ñaây laø lyù do taïi sao vieäc Loaïi baûo veä thöù hai laø phaûi nghe giaûng kinh phaùp, baøn luaän kinh nghieäm vôùi moät vò thaày laø moät loaïi cuõng gioáng nhö troàng caây phaûi töôùi nöôùc boùn phaân baûo veä quan troïng trong tu taäp thieàn ñònh— vaäy. Nghóa laø nghe phaùp vaø ñoïc kinh saùch, roài sau According to Zen master Sayadaw U. Pandita in ñoù ñem aùp duïng nhöõng hieåu bieát cuûa mình vaøo “In This Very Life,” as gardeners do, Zen cuoäc soáng haèng ngaøy. Tuy nhieân, coá gaéng ñöøng practitioners must build a fence around our little töôùi quaù loá vì laøm nhö vaäy seõ laøm hö maàm caây, plot to protect against large animals, deer and muïc ñích cuûa chuùng ta laø hieåu roõ raøn g phöông rabbits who might devour our tender plant as soon phaùp tu taäp. Ñöøng ñeå mình luùng tuùng vaø laïc höôùng as it tries to sprout. There are five protections. The trong nhöõng khaùi nieäm laø ñöôïc. Loaïi baûo veä thöù ba first protection is “sila nuggahita,” morality’s laø tham vaán vôùi thaày. Nghóa laø haønh giaû phaûi trình protection against gross and wild behavior which phaùp vôùi thieàn sö cho vò aáy bieát ñöôïc kinh nghieäm agitates the mind and prevents concentration and kinh qua cuûa mình ñeå chæ daïy theâm, cuõng gioáng wisdom from ever appearing. The second nhö troàng caây caàn phaûi coù ñaát xoáp quanh goác, protection is “Sutta nuggahita.” We must water the nhöng khoâng neân quaù xoáp laøm cho caây khoâng baét seed. This means listening to discourses on the reã vaøo ñaát ñöôïc. Laù caønh phaûi ñöôïc chaêm soùc caét Dharma and reading texts, then carefully applying tæa caån thaän. Nhöõng caây laøm che khuaát caây mình the understanding we have gained in our daily troàng phaûi ñöôïc caét xuoáng. Cuõng nhö vaäy, vò thieàn life. However, try not to over-watering for this will sö seõ tuøy theo kinh nghieäm cuûa töøng ngöôøi maø coù rot our seed, our goal is only clarification. It is nhöõng ñieàu chæ daãn thích hôïp ñeå giuùp cho haønh giaû definitely not to bewilder ourselves, getting lost in vöõng tieán treân ñöôøng tu taäp. Loaïi baûo veä thöù tö laø a maze of concepts. The third protection is “taäp trung vaøo ñeà muïc ñeå coù ñònh löïc” haàu gaït boû “Sakaccha nuggahita.” This is the one every nhöõng taâm nieäm baát thieän. Trong luùc tu taäp thieàn practitioner should dwell on. “Sakaccha chuùng ta phaûi coá gaéng taäp trung taâm yù vaøo ñeà muïc nuggahita” means to discuss with a teacher, and it vaø tænh thöùc nhaän dieän nhöõng gì ñang xaûy ra ôû saùu is likened to the many processes involved in caên: maét, tai, muõi, löôõi, thaân vaø yù. Khi taâm coù ñònh cultivating a plant. Plants need different things at löïc saéc beùnvôùi söï hoã trôï cuûa tinh taán thì tham, saân, different times. Soil may need to be loosened si seõ khoâng coù cô hoäi daáy ñoäng leân. Chính vì vaäy around the roots, but not too much, or the roots maø söï taäp trung coù theå ñöôïc ví vôùi vieäc laøm coû daïi will loose their grip in the soil. Leaves must be quanh caây troàng, baèng caùch aùp duïng thuoác tröø coø trimmed again with care. Overshadowing plants moät caùch töï nhieân vaø thieän laønh. Loaïi baûo veä thöù must be cut down. In just this way, when we naêm. Neáu coù ñöôïc boán loaïi baûo veä keå treân thì taâm discuss our practice with a teacher, the teacher

will give different instructions depending on what cuoái cuøng seõ bò trì hoaûn. Thöù naêm laø Thöôïng Löu is needed to keep us on the right path. The fourth Baùt Thuù A-Ca-Ni-Sa. Ngöôøi ñaõ sanh vaøo coõi baát protection is “Samatha nuggahita,” the protection hoaøn ñi töø Haï Thieân tieán leân Thöôïng Thieân ñeå of concentration, which keeps off the caterpillars cuoái cuøng ñaït ñeán cöùu caùnh Nieát Baøn—According and weeds of unwholesome states of mind. As we to the Sangiti Sutta in the Long Discourses of the practice we make a strong effort to be aware of Buddha, there are five kinds of anagamins (Na whatever is actually arising at the six sense doors: Haøm) who never return to the desire-real: First, eye, ear, nose, tongue, body and mind, in the the “less-than-half-timer”, the anagamin who present moment. When the mind is sharply enters on the intermediate stage between the focused and energetic in this way, greed, hatred, realm of desire and the higher realm of form. and delusion have no opportunity to creep in. Second, the “more-than-half-timer”, the anagamin Thus, concentration can be compared to weeding who is born into the form world and soon the area around the plant, or to applying a very overcome the remains of illusions. Third, the wholesome and natural type of pesticide. The fifth “gainer with exertion”, the anagamin who protection is “Vipassana nuggahita.” If the first diligently works his way through the final stage. four protections are present, insights have the Fourth, the “gainer without exertion”, the opportunity to blossom. However, practitioners anagamin whose final departure is delayed tend to become attached to early insight and through lack of aid and slackness. Fifth, he who unusual experiences related to strong goes upstreamto the highest, the anagamin who concentration. Unfortunately, this will hinder their proceeds from lower to higher heavens into practice from ripening into deeper levels of nirvana. insights. Practitioners must continue to meditate Nguõ Chuûng Baát Nam: Pandakas (skt)—Naêm loaïi forcefully at a high level, not stopping to dwell in baát nam: Sinh Baát Nam, Kieàn Baát Nam (bò thieán the enjoyment of mind nor other pleasures of maát nam caên), Ñoà Baát Nam (loaïi thaáy ngöôøi khaùc concentration. Craving for these pleasures is daâm laø xuaát tinh khí), Bieán Baát Nam (loaïi gaëp called “Nikanti tanha.” It is subtle, like cobwebs, nam thì nöõ caên khôûi, maø gaëp nöõ thì nam caên khôûi), aphids, mildew, tiny spiders, sticky little things vaø Baùn Baát Nam (loaïi chæ duøng ñöôïc nam caên that can eventually choke off the growth of the trong nöûa thaùng)—Five kinds of impotent males or plant of wisdom. Even if a practitioner gets caught eunuchs: impotent male by birth, impotent male in such booby traps, however, a good teacher can by emasculation, impotent male by uncontrollable find out about this in the interview and nudge him emission, hermaphrodite, and impotent for half a or her back onto the straight path. This is why month. discussing one’s experiences with a teacher is Nguõ Chuûng Baát Phieân: Naêm loaïi töø ngöõ chaúng such an important protection for meditation phieân dòch ñöôïc do Ngaøi Huyeàn Trang ñôøi Ñöôøng practice. quy ñònh. Thöù nhaát laø Bí Maät Chi, vì huyeàn bí Nguõ Chuûng Baùt: See Nguõ Chuûng Baát Hoaøn. thaâm maät neân khoâng phieân dòch ñöôïc maø chæ phieân Nguõ Chuûng Baát Hoaøn: Theo Kinh Phuùng Tuïng aâm nhö Chuù Ñaø La Ni. Thöù nhì laø

Haøm Ña Nghóa, trong Tröôøng Boä Kinh, coù naêm loaïi baát hoaøn hay vì nhieàu nghóa neân khoâng dòch ñöôïc maø chæ phieân nguõ chuûng Na Haøm. Thöù nhaát laø Trung Gian Baùt aâm. Thöù ba laø Thöû Phöông Sôû Voâ, nhöõng thöù Nieát Baøn. Thaùnh giaû baát hoaøn cheát ôû Duïc giôùi roài khoâng coù nôi naày (Trung Hoa) neân khoâng dòch vaõng sanh veà Saéc giôùi. Thöù nhì laø Sinh Baùt Nieát ñöôïc maø chæ phieân aâm. Thöù tö laø Thuaän Theo Coå Baøn. Ñaõ sanh ra trong coõi Saéc giôùi thì khoâng bao Leä. Nhöõng thöù coù theå phieân dòch ñöôïc, nhöng vì laâu sau seõ ñoaïn lìa taát caû moïi phieàn naõo coøn soùt muoán theo coå leä neân giöõ nguyeân chöõ maø chæ phieân laïi. Thöù ba laø Höõu Haïnh Baùt Nieát Baøn. Ñaõ sanh aâm. Thöù naêm laø Vi Sinh Thieän, vì muoán laøm caûm vaøo coõi baát hoaøn moät thôøi gian sau khi tinh taán tu ñoäng ngöôøi nghe ñeå hoï phaùt thieän taâm neân khoâng taäp seõ ñi ñeán quaû vò cuoái cuøng laø Nieát Baøn. Thöù tö phieân dòch—Five kinds of terms which Hsuan- laø Voâ Haïnh Baùt Nieát Baøn. Ñaõ sanh vaøo coõi baát Tsang did not translate but transliterated: First, the hoaøn maø khoâng chòu tinh taán tu haønh thì quaû vò Esoteric which cannot be translated such as

Dharani mantras. Second, those with several gaám, nöôùc suoái trong khe trong xanh nhö chaøm." meanings. Third, those without equivalent in Nhoùm coâng aùn thöù nhì cuûa thaày troø Baïch AÅn vaø China. Fourth, old-established terms. Fifth, those Ñoâng Laõnh laø loaïi coâng aùn ñoäng löïc (kikan), phaåm which would be less impressive when translated. chaát keát quaû töø quaù trình thaâm nhaäp caùc coâng aùn Nguõ Chuûng Baát Thoái: Naêm ñieàu baát thoái—The thuoäc nhoùm "Phaùp thaân" ñeán taän coát tuûy cuûa haønh five non-backslidings—See Nguõ Baát Thoái. giaû. Quaù trình tu taäp coâng aùn ñoäng löïc höôùng söï Nguõ Chuûng Boá Thí: Naêm loaïi boá thí: thí cho keû ôû chuù taâm cuûa haønh giaû ñeán choã hoøa quyeän vôùi hai phöông xa laïi, thí cho keû saép ñi xa, thí cho keû bònh khía caïnh cuûa ñôøi soáng: nhaát nguyeân vaø ña taät oám ñau, thí cho ngöôøi ñoùi khaùt, thí trí hueä vaø nguyeân, töø ñoù nuoâi döôõng ñöôïc söï ung dung vaø töï ñaïo ñöùc cho ngöôøi—The five kinds of almsgiving taïi. Vôùi coâng phu toïa thieàn vaø tu taäp coâng aùn ñoäng or danas: alsmgiving to those from afar (a löïc, haønh giaû tieán ñeán choã thöùc ngoä söï bình ñaúng distance), almsgiving to those going afar (going to cô baûn tieàm aån döôùi moïi hình thöùc dò bieät. Daàu cho a distance), almsgiving to the sick, almsgiving to nuùi non coù cao coù thaáp, con ngöôøi coù nam coù nöõ, the hungry, and almsgiving to those wise in coù giaø coù treû, coù keû ngu ngöôøi trí, coù sanh coù töû, vaø Buddhist doctrine. maëc daàu theá giôùi coù bieán chuyeån vôùi muoân hình Nguõ Chuûng Chaùnh Haønh: See Nguõ Chaùnh Haïnh. vaïn traïng quanh ta, ngöôøi thöùc ngoä khoâng coøn sai Nguõ Chuûng Chaùnh Saéc: See Nguõ Chaùnh Haïnh. laïc bôûi nhöõng hình thaùi khaùc nhau treân beà maët nöõa. Nguõ Chuûng Coâng AÙn: Five categories of koans— Coâng aùn ñoäng löïc noåi tieáng nhaát laø "Ñaâu Suaát Tam Thieàn sö Ñoâng Laõnh Vieân Töø, moät vò Thieàn Taêng Quan: hay "Ba cöûa aûi cuûa Ñaâu Suaát" (Tou-shuai's noåi tieáng cuûa toâng Laâm Teá Nhaät Baûn vaøo theá kyû Three Barriers): Hoøa Thöôïng Ñaâu Suaát Tuøng thöù XVIII, vaø Thaày mình laø Thieàn sö Baïch AÅn Duyeät ñaët ra ba cöûa aûi ñeå truy vaán ngöôøi hoïc ñaïo Hueä

Haïc, ñaõ tuyeån choïn vaø saép xeáp laïi töø caùc pho (see Ñaâu Suaát Tam Quan). Nhoùm coâng aùn ñoäng ngöõ luïc coå ghi laïi ngoân ngöõ, haønh traïng cuõng nhö löïc chính laø tinh thaàn cuûa nhaø Thieàn trong haønh thoaïi ngöõ cuûa nhöõng vò Toå sö, thieàn giaû ñaéc phaùp ôû ñoäng. Haønh giaû bieát caùch haønh ñoäng moät caùch phuø AÁn Ñoä vaø Trung Hoa ngaøy xöa thaønh moät heä hôïp vôùi tình huoáng vaø khoâng do döï khi ñoái maët vôùi thoáng coâng aùn goàm naêm nhoùm caên baûn. Nhoùm thöù leõ "ñuùng" vaø "sai." Haàu heát caùc giai thoaïi Thieàn nhaát cuûa Thieàn sö Ñoâng Laõnh vaø Thaày laø Baïch AÅn phoå bieán ñeàu theå hieän tinh thaàn töï taïi cuûa nhoùm ñöôïc goïi laø nhoùm "Phaùp thaân." Chuùng ta coù theå coâng aùn ñoäng löïc. Moät thí duï xuaát saéc ñöôïc tìm giaûi thích thuaät ngöõ naøy moät caùch phoùng khoaùng thaáy trong Laâm Teá Ngöõ Luïc: Moät hoâm, Laâm Teá ñi hôn nhö laø "baûn chaát nhaát theå cuûa vuõ truï." Qua caùc thaêm thaùp thôø Toå Boà Ñeà Ñaït Ma. OÂng töø hoûi: coâng aùn naøy, thieàn sinh coù theå nhaän thöùc ra raèng "Thaày laïy Phaät tröôùc hay laïy Toå tröôùc?" Laâm Teá moïi hình thöùc toàn taïi, höõu tình cuõng nhö voâ tình, noùi: "Laõo Taêng chaúng laïy Phaät Toå gì caû." OÂng töø höõu hình vaø voâ hình, ñeàu laø töï noù laø Phaät taùnh. noùi: "Toå vôùi Phaät laøm gì thaày maø thaày khoâng laïy?" Trong caûnh giôùi nhaän thöùc aáy, söï vaät khoâng coøn Laâm Teá phaát tay aùo roài boû ñi. Hoâm khaùc, Laâm Teá hieän ra ñeå toàn taïi taùch bieät vaø ñoäc laäp, maø taát caû noùi: "Coù moät soá ngöôøi hoïc ñaïo, ñeán nuùi Nguõ Ñaøi chæ laø moät. Chæ coù nhaän thöùc bò chia cheû bôûi khaùi tìm caàu Boà Taùt Vaên Thuø. Keû caàu hoïc ñoù laàm! Treân nieäm phaân bieät laøm cho caûnh giôùi hieän töôïng trôû nuùi Nguõ Ñaøi laøm gì coù Boà Taùt Vaên Thuø. Maáy oâng neân manh muùn, vaø bôûi vì söï khaùi nieäm hoùa nhö coù muoán bieát Vaên Thuø hay khoâng? Vaên Thuø ôû vaäy chuùng ta töï thuyeát phuïc mình veà söï hieän höõu ngay tröôùc maét maáy oâng ñaáy! Töø ñaàu ñeán cuoái cuûa nhieàu thöïc theå ñoäc laäp vôùi nhau. Qua nhöõng khoâng coù gì khaùc. Ñöøng nghi hoaëc baát cöù nôi naøo coâng aùn thuoäc nhoùm "Phaùp Thaân," haønh giaû seõ maáy oâng ñeán, ñoù laø Vaên Thuø soáng!" Haønh ñoäng thöùc ngoä ñöôïc traïng thaùi chaân thaät cuûa vuõ truï, kyø cuûa Laâm Teá theå hieän caùi taâm hoaøn toaøn töï taïi thaät khoâng khaùc vôùi baûn chaát cuûa töï ngaõ nôi con tröôùc moïi hình thöùc raøng buoäc veà maët nhaän thöùc ngöôøi. Coâng aùn thuoäc nhoùm "Phaùp thaân" noåi tieáng theo quan ñieåm bình thöôøng cuûa xaõ hoäi vaø toân nhaát laø coâng aùn "Voâ" cuûa Trieäu Chaâu (see Mu). giaùo. Neùt ñaëc tröng chính cuûa nhoùm coâng aùn ñoäng Sau ñaây laø moät thí duï khaùc: Moät vò Taêng hoûi Ñaïi löïc laø söï theå hieän kinh nghieäm noäi kieán moät caùch Long: "Saéc thaân baïi hoaïi, theá naøo laø Phaùp thaân tröïc tieáp vaø töï taïi. Nhoùm coâng aùn thöù ba cuûa thaày kieân coá?" Ñaïi Long ñaùp: "Hoa treân nuùi nôû nhö troø Baïch AÅn vaø Ñoâng Laõnh laø loaïi coâng aùn quaùn

xeùt ngoân töø hay ngöõ nghóa (gonsen). Nhöõng töø ngöõ khi haønh giaû coù taàm nhaän thöùc saâu saéc veà moïi nhö "Baát khaû thuyeát" (khoâng theå lyù giaûi) hay "Baát haønh traïng vaø ngoân ngöõ cuûa con ngöôøi, thì moãi khaû tö löôïng" (khoâng theå suy löôøng) laø caùc thaønh moät lôøi noùi hay moãi moät haønh vi ñeàu laø

moät bieåu ngöõ ñöôïc duøng ñeå noùi leân nhöõng maët haïn cheá cuûa hieän sinh ñoäng moät caùch roõ raøng taâm traïng töùc thôøi hoaït ñoäng giao teá baèng ngoân ngöõ. Ngay caû nhöõng cuûa chuû theå. Trong Thieàn thoaïi, chæ ñôn thuaàn moät töø ngöõ thoâng thöôøng nhö "loøng bieát ôn saâu saéc" chöõ cuõng coù söùc maïnh thay ñoåi caû sinh meänh. Moät cuõng ñaõ khoù thoâng ñaït moät caùch chính xaùc, chöù baøi cuù (haiku), chæ daøi coù 17 aâm, coù theå laøm moät ñöøng noùi chi ñeán caùi maø Thieàn goïi laø "Ñaïi Söï" coâng aùn quaùn xeùt ngoân töø hay ngöõ nghóa, ñaëc bieät (vieäc lôùn trong tu taäp). Coâng duïng chính cuûa nhoùm laø nhöõng baøi khoâng chæ mieâu taû caûnh vaät ñôn coâng aùn quaùn xeùt ngoân töø hay ngöõ nghóa laø nhaèm thuaàn. Caùi thaáy bieát thöïc taïi, khi ñöôïc theå hieän giuùp haønh giaû traùnh khoûi nhöõng caïm baãy vöôùng moät caùch tröïc caûm vaø coâ ñoïng trong khuoân khoå 17 maéc trong ngoân töø ñeå dieãn taû ñöôïc caùi khoâng theå aâm, vöôït leân treân moïi khaùi nieäm cuûa thi ca. Thí duï dieãn taû ngay töø maïch nguoàn cuûa söï soáng. Nhoùm nhö baøi cuù cuûa Thieàn sö Tuøng Vó Ba Tieâu: coâng aùn quaùn xeùt ngoân töø hay ngöõ nghóa cuõng tieàm "Suoát con ñöôøng aån nhieàu haøm yù raát tinh teá. Tyû nhö, caâu traû lôøi cuûa Chaúng ai chung böôùc caùc baäc Toå sö Thieàn nhö Trieäu Chaâu vaø Vaân Moân, Moät chieàu thu." nhöõng ngöôøi noåi tieáng laø coù ngoân phong caån maät, Coù veû nhö Thieàn sö Tuøng Vó Ba Tieâu chæ baøy toû haøm suùc vaø uyeân aùo, vaø nhöõng lôøi ñoái ñaùp cuûa caùc noåi nieàm coâ quaïnh tröôùc khung caûnh tòch lieâu cuûa ngaøi mang yù nghóa thaâm saâu khoâng löôøng ñöôïc, moät buoåi chieàu thu treân con ñöôøng queâ heûo laùnh. chaúng neân chæ tieáp nhaän chæ vôùi giaù trò beà maët cuûa Tuy vaäy, Thieàn sö Tuøng Vó Ba Tieâu ñoàng thôøi gôïi chuùng. Chaúng haïn nhö chuùng ta haõy thöû xem xeùt leân caùi caûm giaùc ñôn ñoäc treân ñöôøng Ñaïo, baøi cuù ôû coâng aùn sau ñaây: Moät vò Taêng hoûi Vaân Moân: "Phaät ñaây vôùi moät haønh giaû tu Thieàn laø Thieàn Ñaïo (Phaät laø gì?" Vaân Moân ñaùp: "Que cöùt khoâ." (Caøn thæ Ñaïo). Ñoái vôùi ngöôøi ngheä só, thì ñoù laø con ñöôøng quyeát). Tröø phi haønh giaû coù kinh nghieäm noäi kieán ngheä thuaät. Ñoái vôùi hoïc giaû thì ñoù laø con ñöôøng thaâm saâu, neáu khoâng ngöôøi ta deã bò laàm laïc vaø hoïc thuaät. Moãi Ñaïo laø moät con ñöôøng töï noù hoaøn vuoät maát cô hoäi naém baét tinh thaàn thaät söï cuûa caâu taát vaø vieân maõn, treân ñoù khoâng coù moät ai ñeå mình thoaïi nhö vaäy. Nhoùm coâng aùn quaùn xeùt ngoân töø tuøy thuoäc vaøo, khoâng coù moät ai ñeå mình hoûi hay ngöõ nghóa bao goàm nhieàu coâng aùn raát noåi ñöôøng, khoâng coù moät ai ñeå daãn daét hay chæ daïy tieáng. Ñaây laø moät thí duï: Trieäu Chaâu thaáy moät vò mình caû. Kyø thaät, treân con ñöôøng aáy khoâng moät Taêng ñeán lieàn hoûi: "Töøng ñeán ñaây chöa?" Vò Taêng ngöôøi ñi. Nhöng chaúng coù ai chung böôùc vaøo moät ñaùp: "Ñaõ töøng ñeán." Trieäu Chaâu baûo: "Uoáng traø buoåi chieàu thu, moät ngaøy muøa xuaân, moät saùng muøa ñi!" Cuõng vôùi caâu hoûi aáy, coù vò Taêng laïi ñaùp: heø, hay moät toái muøa ñoâng. Chæ coù caùi veû coâ lieâu "Chöa töøng ñeán." Trieäu Chaâu cuõng baûo: "Uoáng traø cuûa buoåi chieàu thu aáy ñaõ mang ñeán saéc thaùi thi vò ñi!" Thaáy vaäy, thò giaû lieàn hoûi: "Hoøa Thöôïng cho böùc tranh thöïc taïi: veû ñeïp cuûa vaïn höõu mang thöôøng hoûi Taêng ñaõ

töøng ñeán cuõng nhö chöa töøng ñeán cho baøi cuù caùi hoàn thaâm traàm vaø tinh teá hôn, ñeán, vôùi ngöôùi naøo Hoøa Thöôïng cuõng ñeàu baûo naâng noù vöôït leân treân khuoân khoå cuûa ngöõ nghóa 'uoáng traø ñi', chaúng bieát coù yù gì?" Trieäu Chaâu lieàn cuûa ngoân töø. Thaät vaäy, nhoùm coâng aùn quaùn xeùt goïi thò giaû: "Thò giaû!" Vò thò giaû ñaùp: "Daï!" Trieäu ngoân töø hay ngöõ nghóa ñaõ thaêng hoa ngheä thuaät thô Chaâu cuõng baûo: "Uoáng traø ñi!" Moät khía caïnh baøi cuù (haiku) cuûa ngöôøi Nhaät. Nhoùm coâng aùn thöù quan troïng khaùc trong tu taäp coâng aùn quaùn xeùt tö laø nhoùm coâng aùn ñaëc bieät khoù tham thaáu. Thieàn ngoân töø hay ngöõ nghóa laø hoïc caùch nhaän thöùc möùc sö Baïch AÅn vaø ñeä töû cuûa ngaøi laø Ñoâng Laõnh Vieân ñoä chaân vaø chính xaùc theå hieän qua moät lôøi noùi hay Töø ñaõ xeáp chuùng vaøo nhoùm nan ngoä coâng aùn. Söï haønh vi naøo ñoù. Khi ngöôøi naøo ñoù caùm ôn baïn, khoù khaên cuûa nhoùm nan ngoä coâng aùn khoâng chæ laø ngöôøi ta coø theå duøng nhieàu thaønh ngöõ khaùc nhau vaán ñeà nhìn thaáu vaøo coâng aùn, maø coøn ôû choã khoù nhö "Ñöøng khaùch khí!" "Ñoù laø nieàm vinh haïnh cuûa dung hôïp kieán giaûi maø haønh giaû ñaõ ñaït ñöôïc vaøo toâi!" "Chaúng coù chi!" hay "Ñöøng nhaéc tôùi chuyeän nhöõng sinh hoaït haèng ngaøy. Haønh giaû phaûi vöôït aáy nöõa!" Veà maët chöùc naêng maø noùi, caùc thaønh ngöõ qua nhöõng chöôùng ngaïi aáy baèng caùch, noùi theo naøy ñöôïc xem laø coù coâng duïng nhö nhau. Tuy vaäy ngoân ngöõ nhaø Thieàn, laø thaåm thaáu nhöõng coâng aùn

naøy ñeán taän maùu tuûy cuûa mình. Thieàn taäp laø moät moät vò Boà Taùt: tieán trình lieân tuïc nhaèm giaûm thieåu söï chaáp ngaõ vò "Chuùng sanh voâ bieân, theä nguyeän ñoä; kyû ñoàng thôøi phaùt trieån loøng töø bi nôi mình. Söï khoù Phieàn naõo voâ taän, theä nguyeän ñoaïn; khaên vaø baûn chaát khoâng bao giôø döùt cuûa nhöõng Phaùp moân voâ löôïng, theä nguyeän hoïc; vieäc tu taäp naøy ñöôïc boäc loä trong lôøi tuyeân boá cuûa Phaät ñaïo voâ thöôïng, theä nguyeän thaønh." Thieàn sö Baïch AÅn: "Toâi ñaõ töøng traûi qua möôøi taùm Döôùi ñaây laø moät coâng aùn "hoaøn thieän" quan troïng laàn ñaïi ngoä, coøn vôùi nhöõng laàn thöùc ngoä nho nhoû khaùc: Moät hoâm, Thieàn sö Ñöùc Sôn oâm baùt ra khoûi khaùc, toâi khoâng theå naøo nhôù heát." Moät nan ngoä thieàn ñöôøng, Sö Tuyeát Phong lieàn hoûi: "Caùi laõo giaø coâng aùn noåi tieáng khaùc laø: Nguõ Toå Phaùp Dieãn noùi: naøy, chuoâng chöa gioùng, troáng chöa ñaùnh, maø laïi "Ví nhö moät con traâu ñi qua khung cöûa, ñaàu, söøng, oâm baùt ñi ñaâu ñaây?" Ñöùc Sôn beøn quay trôû veà vaø boán chaân ñaõ loït, sao ñuoâi laïi khoâng loït ñöôïc?" phöông tröôïng. Tuyeát Phong beøn keå laïi chuyeän ÔÛ ñaây chuùng ta neân hieåu roõ raèng chöôùng ngaïi thöïc naøy cho Nham Ñaàu Toaøn Khoaùt nghe. Nham Ñaàu söï khoâng phaûi xuaát phaùt töø caùi ñaàu hay caùi ñuoâi noùi: "Ñöôøng ñöôøng laø Hoøa Thöôïng Ñöùc Sôn maø con traâu. Treân thöïc teá, khoâng heà coù moät chöôùng chöa hieåu caâu noùi toái haäu." Ñöùc Sôn nghe ñöôïc, ngaïi naøo caû; ngay töø ñaàu, toaøn boä con traâu, töø ñaàu sai thò giaû goïi Nham Ñaàu vaøo phoøng hoûi: "OÂng cheâ ñeán ñuoâi, ñaõ ñi qua, ñang ñi qua, moïi luùc vaø moïi laõo Taêng phaûi khoâng?" Nham Ñaàu noùi nhoû yù mình, thôøi. Sö Baïch AÅn vaø Ñoâng Laõnh cuõng xeáp coâng aùn Ñöùc Sôn

beøn thoâi. Hoâm sau, Ñöùc Sôn thöôïng döôùi ñaây vaøo nhoùm nan ngoä: Moät baø laõo döïng moät ñöôøng, quaû nhieân khaùc vôùi veû thöôøng. Nham Ñaàu tuùp leàu, cung caáp vaät thöïc cho moät nhaø Sö tu haønh ra tröôùc Taêng chuùng, voã tay cöôøi lôùn vaø noùi: "Cuõng roøng raõ suoát hai möôi naêm. Thöôøng thöôøng baø cho may laõo giaø bieát caâu toái haäu. Mai sau trong thieân moät coâ gaùi treû ñeán daâng thöùc aên cho nhaø sö. Moät haï chaúng ai laøm gì noåi laõo!"—Zen master Torei hoâm, vôùi muïc ñích traéc nghieäm möùc ñoä noäi chöùng Enji, a famous Japanese Zen monk of the Lin-chi cuûa nhaø sö, baø laõo baûo coâ gaùi aáy oâm laáy ruõ nhaø sö school in the eighteenth century, and his master vaø hoûi oâng ta: "Baây giôø thì oâng laøm gì ñaây?" Nhaø Hakuin, systematized the koan system into five sö ñaùp: "Moät thaân caây khoâ moïc giöõa vuøng nuùi ñaù general categories from the many recorded laïnh; khoâng coù chuùt hôi aám söôûi qua ba thaùng muøa sayings, doings, and dialogues of the ancient ñoâng." Coâ gaùi beøn keå laïi söï vieäc cho baø laõo nghe, patriarchs of India and China. Torei and Hakuin's vaø baø laõo noùi: "Theá maø ta ñaõ phí maát coâng cuûa ñeå first grouping of koans is called "Hossin" in chu caáp thöïc vaät vaø choã ôû cho moät keû nhö theá suoát Japanese, literally means "Dharma-body." We can hai möôi naêm trôøi!" Baø laõo beøn ñuoåi vò sö aáy ñi vaø render this term more freely as "Universal ñoát truïi tuùp leàu. Nhoùm coâng aùn thöù naêm laø nhoùm oneness." Through these koans the student comes coâng aùn "hoaøn thieän." Nhoùm coâng aùn "hoaøn thieän" to realize that all existence, animate and ñöôïc söû duïng ñeå tu taäp söï baát ñoäng cuûa caùi taâm inanimate, visible and invisible, is Buddha-nature ñieàm nhieân, töï taïi vaø kieân coá giöõa nhöõng bieán itself. Things no longer appear to exist separately ñoäng cuûa cuoäc ñôøi. Caùc Thieàn giaû thaâm ngoä khoâng and independently, but are seen to be one. Only in khôûi taâm saân haän daàu bò baát cöù söï kích ñoäng naøo concept is the phenomenal realm split into beân ngoaøi. Maëc daàu caùc Thieàn sö coù theå vaãn luoân manyness, and because of such conceptualization maéng nhieác ñeä töû cuûa hoï, thöôøng laø khaù döõ tôïn, we persuade ourselves of the existence of nhöõng haønh ñoäng nhö theá voán xuaát phaùt töø loøng töø multitudes of independent entities, each with its aùi vaø trí tueä, chöù khoâng phaûi vì giaän döõ. Söï giaän döõ own separate being. Through the "hossin" koans cuûa vò Thieàn sö thöôøng buøng phaùt vaø troâi ñi raát the practitioner awakens to the true condition of nhanh, daàu söï vieäc coù theå laøm cho vò thieàn sinh the universe, which is actually none other than hoang mang vaø boái roái. Moät caùi taâm ñieàm nhieân coù one's self. The most popular "Dharma-body" söùc lan toûa vaø taïo ra moät taùc ñoäng thaàm laëng, (hossin) koan is Chao-chou's Mu. Another nhöng maïnh meõ vaø saâu saéc, ñoái vôùi moâi tröôøng example is the following: A monk asked Tairyu, beân ngoaøi. Nieàm vui vaø loøng ham muoán giuùp ñôõ "The physical body rots away: what is the hard moïi ngöôøi khôûi leân töø trong ñoù. Vaøo giai ñoaïn naøy, and fast body of reality?" Tairyu said, "The haønh giaû toaøn taâm ñoùn nhaän töù ñaïi nguyeän cuûa mountain flowers bloom like brocade, the valley

streams are brimming blue as indigo." The second verbal communication. Even such a common category according to Zen masters Hakuin and expression as "with much gratitude" is difficult to Torei is known as "Kikan," which can be communicate precisely, not to mention what Zen translated as "dynamism" or "spontaneity," calls the Great Matter. The primary function of qualities that result from having thoroughly this type of koan training is to learn to avoid integrated the "Dharma-body" koans into one's entanglements in words and to express the own marrow. Kikan koan practice directs one's inexpressible in a fresh and impactful way. attention to the commingly of the two aspects of "Gonsen" also hints at subtle meanings. The life, oneness and manyness, thereby nurturing response of such Zen patriarchs as Chao-chou or spontaneity and freedom. With zazen and this Yun-meân, who were sparing with words, cannot second level of koan practice, then, one comes to be taken simply at face value. For example, let's know the fundamental equality underlying see the following koan: A monk asked Yun-meân, distinctions. Although there are high mountains "What is Buddha?" Yun-meân replied, "Toilet and low, man, and woman, young and old, clever paper." Unless one's insight is deep one is likely to and foolish, birth and death, and myriads of be misled by such words and miss the true spirit of diversities in the world around us, one is no longer the expression. There are many well-known led astray by these superficial differences, by gonsen koans. Here is one: Chao-chou asked a mere appearances. The best known "spontaneity" traveling monk, "Have you ever been here koan is Tosotsu's Three Barriers. Zen master before?" The monk replied, "Yes, I have." Chao- Tosotsu set up three barriers for his disciples. The chou said, "Have a cup of tea." Chao-chou asked "spontaneity" koan (kikan) is the spirit of Zen in another visiting monk, "Have you ever been here action. Without hesitation one knows how to act before?" The monk said, "No." Chao-chou said, appropriately, when to say "yes" and when to say "Have a cup of tea." An attendant monk asked "no." Most of the popular Zen stories depict Chao-chou, "Why do you say 'Have a cup of tea' "spontaneity" koan. One excellent example is to one who had visited before and the same thing found in the Record of Rinzai: One day, Lin-Chi to one who has come to see you for the first went to visit Bodhidharma's stupa. The caretaker time?" Chao-chou called the attendant's name. there said, "Will you first bow to the Buddha, or The attendant replied, "Yes, sir." Chao-chou said, will you first bow the the First Ancestor?" Lin-Chi "Have a cup of tea." Another important aspect of said, "I don't bow to either one." The caretaker training "Gonsen" koans is learning how to discern said, "How did the Buddha and First Ancestor whether an expression or response is genuine or offend you?" Lin-Chi shook his sleeves and left. not. When someone thanks you, there are several Another day, Lin-Chi said, "There's a type of ways to respond: "You're welcome," "It's my student who goes to Mount Wutai to seek out pleasure," "Not at all," "Don't mention it." Manjusri. That student has already made a Functionally, these idiomatic expressions may be mistake! There's no Manjusri at Mt. Wutai. Do considered the same. Yet when one is wide- you want to know Manjusri? It's just what is in awake in everything one does and says, then each front of your eyes! From first to

last it's not phrase is a crucial expression, clearly revealing anything else. Don't doubt it anywhere you go! It's one's state of mind. In genuine Zen dialogue a the living Manjusri!" Rinzai's actions express a single word has the power to change another's life. freedom beyond the bonds of conceptual, social, A haiku poem, only seventeen syllables long, can and religious conventions. The special mark of be gonsen; if it is not merely descriptive. Reality "spontaneity" koan (kikan) is this spontaneous or this Great Matter poetically expressed in expression of spiritual insight. The third category seventeen syllables is far more than just poetry. is called "Gonsen," meaning the investigation of Take for example Matsuo Basho Zenji's haiku: words, or the practice of verbal expression. "Along this way goes no one Phrases such as "It's difficult to explain" or "It's This autumn evening." impossible to describe" illustrate the limitations of It may seem as if Matsuo Basho Zenji merely

intended to suggest something of the poignancy of withered tree leans against the cold precipice; a lonely road, one autumn evening. Yet he is at three months of winter without a breath of the same time evoking the aloneness of the Way, warmth." The girl reported this to the elderly here the Way of haiku; which in a Zen student's woman, who said, "I have wasted twenty years of case is the Way of Buddha-Dharma; for an artist, food and lodging." She kicked the monk out and the Way of art; for a scholar, the Way of study. burned down his hut. The fifth category is called Each Way being complete unto itself, there is no "Kojo," meaning "crowning" koans. Kojo koans one to depend on, no one to ask for direction, no are used to cultivate impertubability, the mind one to lead or to teach. Indeed, along this Way which remains unshakable in the midst of goes no one. But whether autumn evening, spring everyday turmoil. Deeply developed Zen day, summer morning, winter night, it makes no practitioners are not aroused to anger no matter real difference. Only "evening" softens the mere what the source of irritation or provocation. literalness of reality: beauty things tend to have Although masters may still scold their students, greater impact when intuited on a more subtle often with considerable ferocity, such actions level. Indeed, "gonsen" koans gave rise to the originate from compassion, not anger. The "angry' Japanese haiku. The fourth category is called behavior of a Zen master passes almost instantly, "nanto," meaning "difficult to pass through.' These an event that can be bewildering for a student who are koans which masters Hakuin and his disciple has just been scolded. An impertubable mind Torei Enji categorized as koans that are especially radiates a silent but powerful influence. Joy and hard to penetrate. The difficulty of nanto is not desire to help others will spontaneously arise from only a matter of seeing into the koan, but also of it. At this stage one repeatedly and integrating the insight one has attained into one's wholeheartedly embraces the four great vows of a everyday activities. One must absorb these koans Bodhisattva: as one's marrow and blood, so to speak. Zen "However innumerable all beings are practice is a continuous process of reducing I vow to save them all; egocentricity and developing compassion. The However inexhaustible delusions are difficulty and never-ending nature of these tasks I vow to extinguish them all; can be seen in Hakuin's statement: "I experienced

However immeasurable Dharma Teaching are great enlightenment eighteen times; as for small I vow to master them all; ones, I am unable to remember." A well-known However endless the Buddha's Way is nanto koan is: Wu-tsu Fa-yen said, "To give an I vow to follow it." example, it is like a buffalo passing through a The following is an important kojo koan: One day window. Its head, horns, and four legs have all Zen master Teâ-shan-Hsuan-chien went down passed through. Why is it that its tail cannot?" toward the dining room holding his bowls. Hsueh- Here one must thoroughly realize that the feâng met him and asked, "Where are you off to buffalo's head or tail are not the obstacles. In fact, with your bowls? The bell hasn't rung and the there are no obstacles, and there never were any; drum hasn't sounded." Teâ-shan turned and went from the beginning the buffalo's head and tail back to his room. Hsueh-feâng mentioned this to have already passed through, and are passing, Yan-t'ou, who remarked, "Teâ-shan may be always passing through, moment by moment. renowned, but he doesn't know the last word." Teâ - Another nanto koan selected by Hakuin and his shan heard about this remark and sent his disciple Torei Enji is: An enlightened elderly attendant to fetch Yan-t'ou. Teâ-shan asked, "Do woman once provided a monk with food and you not approve of me?" In reply Yan-t'ou lodging for twenty years. Always a young girl whispered his meaning. Teâ-shan said nothing at served the monk his meal. One day the woman the time, but when he ascended the rostrum the instructed the girl to embrace the monk and ask following day, how different was his demeanor! him, "What are you going to do now?" The girl did Yan-t'ou, going toward the front of the hall, as she was told and the monk responded, "The clapped his hands and laughed loudly, saying,

"Congratulations! Our old man has got hold of the Nguõ Chuûng Kim Cang Söù: See Nguõ Ñaïi Söù Giaû. last word! From now on, nobody in this whole Nguõ Chuûng Linh: The five kinds of bells—See country can undo him!" Nguõ Linh. Nguõ Chuûng Cuùng Döôøng: Five kinds of Nguõ Chuûng Löïc: Panca-balani (skt)—The five offerings—See Nguõ Cuùng Döôøng. powers or faculties for any cultivator—See Nguõ Nguõ Chuûng Duïc Voïng: Five types of desire—See Löïc. Nguõ Duïc. Nguõ Chuûng Ma: The five kinds of Maras Nguõ Chuûng Duy thöùc: Fivefold consciousness- associated with the five skandhas—See Nguõ Uaån. only—Five kinds of consciousness-only—Naêm Nguõ Chuûng Na Haøm: Naêm loaïi Na Haøm—See loaïi Duy Thöùc: Thöù nhaát laø Caûnh Duy thöùc, caên cöù Nguõ Chuûng Baát Hoaøn. vaøo caûnh maø thuyeát veà Duy Thöùc. Thöù nhì laø Giaù o Nguõ Chuûng Nghieäp: Naêm loaïi nghieäp—Five Duy thöùc hay giaûi thích veà Duy Thöùc. Thöù ba laø kinds of karma. Lyù Duy thöùc hay luaän veà thaønh töïu ñaïo lyù Duy Nguõ Chuûng Phaùp Giôùi: See Nguõ Phaùp Giôùi. Thöùc Thöù tö laø Haønh Duy thöùc hay noùi roõ quaùn Nguõ Chuûng Phaùp Sö: Five kinds of masters of the phaùp cuûa Duy Thöùc. Thöù naêm laø Quaû Duy thöùc Law—Five practices of teacher—Naêm loaïi Phaùp hay noùi veà dieäu caûnh giôùi cuûa Phaät quaû —Five Sö—Caàn neân löu yù raèng “Phaùp sö” trong Phaät giaùo kinds of wisdom or insight or idealistic khoâng chæ giôùi haïn cho chö Taêng Ni, maø bao goàm representation in the sutras and sastras (the first baát cöù ai coù khaû naêng

vaø taän löïc truyeàn baù giaùo four are objective and the fifth is subjective): phaùp cuûa Ñöùc Phaät, baát keå laø Taêng, Ni hay ngöôøi First, wisdom or insight in objective conditions. taïi gia, hoaëc ngöôøi nam hoaëc ngöôøi nöõ. Trong tieán Second, wisdom or insight in interpretation. Third, trình tu taäp, neáu chuùng ta tin vaø hieåu giaùo lyù sau wisdom or insight in principles. Fourth, wisdom or khi nghe vaø neáu ta khôûi taâm hoan hyû chaáp nhaän thì insight in meditation and practice. Fifth, wisdom or tröôùc heát ta thuû trì giaùo lyù moät caùch vöõng chaéc, roài insight in the fruits or results of Buddhahood. ñoïc tuïng kinh ñeå ghi nhôù kinh trong trí. Nhö moät Nguõ Chuûng Ñaøn Phaùp: Naêm loaïi taát ñòa—The kyû luaät caù nhaân, vieäc thöïc haønh naøy nhaèm kieán taïo five kinds of Mandala ceremonials. caên baûn cho nieàm tin cuûa mình. Khi nieàm tin ñaït Nguõ Chuûng Ñoä: See Nguõ Ñoä. ñöôïc ôû möùc ñoä cao naøy thì khoâng theå naøo chuùng ta Nguõ Chuûng Haïnh: See Nguõ Chuûng Phaùp Sö. khoâng thuyeát giaûng giaùo lyù cho ngöôøi khaùc, baèng Nguõ Chuûng Hoä Ma: Naêm loaïi hoä ma (loø cuùng): caùch naøy hay caùch khaùc. Keát quaû laø chuùng ta coù Thöù nhaát laø Phaï Thuûy Ca La Naõ (Vasikarana (skt). theå thuyeát giaûng hay sao cheùp, hay in kinh, vaân Loø hình baùn nguyeät töôïng tröng cho “Nhieáp Thieän vaân. Thöù nhaát laø Thuï Trì Phaùp Sö, vò ghi nhôù vaø trì Phaùp” hay trieäu taäp thieän loaïi. Thöù nhì laø Phieám giöõ khoâng queân. Thoï chæ söï tin töôûng saâu saéc vaøo Ñeå Ca (Santika (skt). ø hình traêng troøn töôïng tröng giaùo lyù cuûa Ñöùc Phaät vaø trì laø gaén boù chaët cheõ vôùi cho “Töùc Tai Phaùp” hay tröø tai öông. Thöù ba laø Boá nieàm tin aáy. Thöù nhì laø Ñoïc Kinh Phaùp Sö, vò phaùp Saét Trí Ca (Pustika (skt). Loø hình vuoâng töôïng sö chuyeân nhìn vaøo kinh maø ñoïc. Ñoïc nghóa laø tröng cho “Taêng Ích Phaùp” hay laøm taêng phuùc. thöïc söï ñoïc kinh, haïnh naøy bao goàm söï ñoï c lôùn Thöù tö laø A Tyø Giaø Loã Ca (Abhicaraka (skt). Loø tieáng hay ñoïc im laëng hay chuù taâm laéng nghe hình baùt giaùc töôïng tröng cho “Haøng Phuïc Phaùp” ngöôøi khaùc ñoïc. Thöù ba laø Tuïng Kinh Phaùp Sö, vò hay haøng phuïc aùc ñaûng. Thöù naêm laø Kính AÙi Hoä phaùp sö ñaõ thuoäc kinh khoâng caàn ñoïc maø vaãn tuïng Ma, ñöôïc söï thöông yeâu hoä trì cuûa chö Phaät vaø chö ñöôïc. Tuïng nghóa laø ñoïc thuoäc loøng kinh. Haïnh Boà Taùt—Five kinds of braziers: First, semi- naøy bao goàm söï laëp laïi caùc caâu trong kinh maø circular brazier for dominating, interpreted as chuùng ta ñaõ hoïc thuoäc loøng vaø söï laëp laïi baèng taâm calling down the good by means of enchantments. thöùc veà yù nghóa cuûa chuùng. Laøm ñöôïc nhö vaäy thì Second, brazier meaning to end calamities. Third, giaùo lyù seõ baét reã saâu ñaäm trong taâm ta nhôø söï laëp square brazier for prosperity. Fourth, octagonal laïi cuûa vieäc thuoäc loøng naøy. Thöù tö laø Giaûng brazier meaning exorcising the evil. Fifth, to Thuyeát Phaùp Sö, vò phaùp sö coù khaû naêng ñem caùc obtain the loving protection of the Buddhas and lôøi kinh Phaät maø giaûng giaûi cho ngöôøi khaùc. Giaûi Bodhisattvas. thuyeát laø giaûng yù nghóa cuûa kinh cho ngöôøi khaùc

nghe. Ñaây laø haïnh caàn thieát cho vieäc truyeàn baù we have learned by heart and the mental giaùo phaùp cuûa ñöùc Phaät, vöøa nhaèm lôïi ích cho repetition of their meaning. To be able to do this, mình vaø cho ngöôøi. Giaûng phaùp cho ngöôøi khaùc

laø the teaching becomes deeply rooted in our mind ñieàu khoù khaên, vì theá chuùng ta phaûi nghieân cöùu through repeated recitation from memory. The thaâm saâu vaø nghieân cöùu khoâng ngöøng nghæ. Trong fourth master is the expounding master. khi giaûng cho ngöôøi khaùc, thaät laø cöïc kyø khoù khaên Expounding means to explain the meaning of the neáu chuùng ta thieáu nieàm tin vaø söï nhaän thöùc roõ sutras to others. This is both an indispensable raøng cuûa mình veà giaùo phaùp. Thöù naêm laø Thö Taû practice for spreading the teachings of the Buddha Phaùp Sö, vò phaùp sö chuyeân ghi cheùp laïi kinh ñieån and also a practice for our own benefit. It is ñeå truyeàn baù. Thö taû nghóa laø cheùp kinh baèng tay. difficult for us to preach the teaching to others, Haïnh naøy goàm hai nghóa. Moät laø söï thöïc haønh and for this reason we must study the sutras truyeàn baù giaùo lyù vaø hai laø thöïc haønh nhaèm laøm deeply and do this over and over again. While saâu ñaäm nieàm tin vaø söï nhaän thöùc roõ raøng veà kinh preaching the teaching to others, it is extremely ñieån cuûa chuùng ta. Tröôùc khi kyõ thuaät in aán ñöôïc difficult if we lack our own faith and discernment phaùt minh, vieäc cheùp tay kinh ñieån raát caàn thieát of the teaching. Fifth, copying master, a master cho vieäc truyeàn baù giaùo lyù. Ngaøy nay chuùng ta who copies the sutra by hand. This practice is phaûi taän duïng vieäc in aán vaø caùc kyõ thuaät cao khaùc significant in two ways. One is its practice for trong vieäc truyeàn baù, nhieäm vuï cuûa "Thö Taû Phaùp propagating the teaching and the other is its Sö" cuõng bao goàm luoân caû vieäc taän duïng kyõ thuaät practice for deepening our own faith and in aán, baêng giaûng, vaø ñóa hình trong vieäc truyeàn baù discernment. Before the art of printing was giaùo lyù cuûa Ñöùc Phaät—It should be noted that invented, copying sutras by hand was necessary in "teachers of the Law" in Buddhism are not limited order to spread them. In modern times, we make to monks and nuns, but include any persons who use of printing and other high techniques in have the ability and devote themselves to spreading the teaching, the duties of copying spreading the teachings of the Buddha, whether masters also include spreading the teachings of monks, nuns, lay devotees, either men or women. the Buddha by making best use of printing, In the process of cultivation, if we believe and movies, video tapes, DVD, etc. discern the teaching after hearing it, and if we Nguõ Chuûng Phaùp Thaân: Five kinds of dharma- raise the mind of joyful acceptance of it, we would body. keep it firmly, then, reading and reciting the sutra, (A) Naêm loaïi phaùp thaân cuûa Phaät theo tröôøng phaùi to inscribe it on our memory. As a personal Thieân Thai: Thöù nhaát, nhö nhö trí phaùp thaân discipline, this practice is done to establish the hay caùi thöïc trí ñaõ chöùng ngoä lyù nhö nhö. Thöù foundation of our faith. When our faith reaches a nhì, coâng ñöùc phaùp thaân hay heát thaûy coâng high level, we cannot help transmitting the ñöùc thaønh töïu. Thöù ba, Töï phaùp thaân hay öùng teaching to others. As a result, we expound the thaân. Thöù tö laø bieán hoùa phaùp thaân. Thöù naêm, sutra or teaching and copy it in different forms, Hö khoâng phaùp thaân hay lyù nhö nhö lìa taát caû such as video tapes, and DVD, etc. The first töôùng cuõng nhö hö khoâng—The five kinds of master is the receiving and keeping master. a Buddha's dharmakaya, according to the Receiving

indicates believing deeply in the T'ien-T'ai Sect: First, the spiritual body of teachings of the Buddha, and keeping means to bhutatathata-wisdom (Sambhogakaya). adhere firmly to that belief. The second master is Second, the spiritual body of all virtuous the reading master. Reading means actually achievement (Sambhogakaya). Third, the reading the sutras, this practice includes reading spiritual body of incarnation in the world the sutras aloud, or reading them silently, or listen (Nirmakaya). Fourth, the spiritual body of intently to others' reading of them. The third unlimited powers of transformation master is the reciting master. Reciting means to (Nirmakaya). Fifth, the spiritual body of recite the sutras from memory. This practice unlimited space (Dharmakaya). includes the repetition of words of the sutras that (B) Naêm loaïi phaùp thaân cuûa Phaät theo Kinh Hoa

nghieâm: Thöù nhaát, phaùp taùnh sanh thaân hay Nguõ Chuûng Tam Quy: Five stages of taking thaân Nhö Lai do phaùp taùnh sanh ra. Thöù nhì, refuges. coâng ñöùc phaùp thaân hay thaân do muoân ñöùc cuûa (A) Naêm giai ñoaïn quy y: Quy Y Phaät, Quy Y Nhö Lai maø hôïp thaønh. Thöù ba, Bieán hoùa Phaùp, Quy Y Taêng, Quy Y Baùt giôùi, Quy Y phaùp thaân hay thaân bieán hoùa voâ haïn cuûa Nhö Thaäp giôùi—There are five stages of taking Lai, heã coù caûm laø coù hieän, coù cô laø coù öùng. refuges: take refuge in the Buddha; take Thöù tö, thöïc töôùng phaùp thaân hay thöïc thaân refuge in the Dharma; take refuge in the hay thaân voâ töôùng cuûa Nhö Lai. Thöù naêm, hö Sangha; take refuge in the eight khoâng phaùp thaân hay phaùp thaân Nhö Lai roäng commandments; and take refuge in the Ten lôùn traøn ñaày khaép caû hö khoâng. Phaùp thaân cuûa commandments. Nhö Lai dung thoâng caû ba coõi, bao truøm taát caû (B) Naêm phöông thöùc tin vaøo tam baûo bôûi nhöõng caùc phaùp, sieâu vieät vaø thanh thònh— The five loaïi ngöôøi khaùc nhau: Phieân taø, Trì nguõ giôùi, kinds of a Buddha's dharmakaya, according to Trì baùt giôùi, Trì Thaäp giôùi, Trì cuï tuùc giôùi— the Flower Adornment Sutra: First, the body The five modes of trisarana, or formulas of or person of Buddha born from the dharma- trust in the Triratna, taken by those who: turn nature. Second, the dharmakaya evolved by from heresy; take the five commandments; Buddha-virtue, or achievement. Third, the take the eight commandments; take the ten dharmakaya with unlimited powers of commandments, and take the complete transformation. Fourth, the real dharmakaya. commandments. Fifth, the universal dharmakaya. The Nguõ Chuûng Taùn Loaïn: See Nguõ Taùn Loaïn. dharmakaya as being like space which Nguõ Chuûng Taïng: Naêm taïng trong Phaät giaùo: Nhö enfolds all things, omniscient and pure. Lai Taïng, Chaùnh Phaùp Taïng hay phaùp giôùi taïng, Nguõ Chuûng Quaû: Pancaphalani (skt)—Naêm loaïi Phaùp Thaân Taïng, Xuaát Theá Taïng hay xuaát theá quaû—The five fruits or effects—See Nguõ Quaû. gian thöôïng thöôïng taïng, Töï Taùnh Thanh Tònh Nguõ Chuûng Quaùn Ñaûnh: Naêm loaïi quaùn ñaûnh: Taïng. Taùm vaïn boán ngaøn phaùp moân cuûa Ñöùc Phaät quaùn ñaûnh daønh cho A Xaø Leâ (Giaùo thoï sö), quaùn coù theå ñöôïc chia ra laøm naêm taïng (tuøy theo caên cô ñaûnh daønh cho thu nhaän ñeä töû, quaùn ñaûnh daønh cho trình ñoä cuûa chuùng sanh, hoï phaûi duøng moät trong chaám döùt tai öông, khoå ñau vaø toäi loãi, quaùn ñaûnh naêm chuûng taïng naày maø tu taäp. Khi

Ñöùc Phaät coøn daønh cho söï tieán boä vaø thaønh coâng, quaùn ñaûnh taïi theá, Ngaøi quan saùt trong haøng ñeä töû cuûa Ngaøi, daønh cho vieäc kieåm soaùt nhöõng thoùi hö taät xaáu— thaáy ai coù sôû tröôøng chuyeân moân naøo thì phoù chuùc The five abhisecani baptisms of the esoteric giaùo phaùp cho hoï thoï trì vaø truyeàn baù, töùc laø thoï school: abhisecani baptism for ordaining acaryas, laõnh giaùo phaùp töø kim khaåu cuûa Ñöùc Phaät. Sau khi teachers or preachers of the Law, abhisecani Ñöùc Phaät dieät ñoä, caùc vò naày y theo chaùnh phaùp baptism for admitting disciples, abhisecani maø truyeàn trì dieäu lyù, nhö toân giaû A Nan (Ananda) baptism for putting an end to calamities or ña vaên, thoï trì Taïng Kinh, Toân giaû Öu Ba Ly suffering for sins, abhisecani baptism for (Upali) thoï trì Taïng Luaät, toân giaû Ca Chieân Dieân advancement or success, abhisecani baptism for (Katyayana) thoï trì Taïng Luaän, Boà taùt Vaên Thuø Sö controlling evil spirits or getting rid of difficulties. Lôïi (Manjusri) coù ñaïi trí neân thoï trì Baùt Nhaõ Ñaïi Nguõ Chuûng Tam Muoäi: Naêm loaïi Tam muoäi: Töù Thöøa, ngaøi Kim Cang Thuû Boà Taùt (Vajrapani) Thieàn Baùt Ñònh trong luaân hoài sanh töû; Thanh Vaên ñöôïc truyeàn thoï Maät chuù Ñaø La Ni (Dharani), vaân Töù Ñeá; Duyeân Giaùc Thaäp Nhò Nhôn Duyeân; Boà vaân—The five “stores” or the five differentiations Taùt Luïc Ñoä Vaïn Haïnh; Phaät Thöøa bao truøm taát of the one Buddha-nature: the Tathagata-nature, caû—Five kinds of samadhi: On mortality, four which is the fundamental universal nature meditations and eight concentrations; Sravaka on possessed by all the living; the source or treasury the four truths (axioms); Pratyeka-buddha on the of all right laws and virtues; the storehouse of the twelve nidanas; Bodhisattva on the six paramitas dharmakaya obtained by all saints; the eternal and ten thousand good practices; and the Buddha-spiritual nature, free from earthly errors; and the vehicle which includes all others. storehouse of the pure Buddha-nature.

Nguõ Chuûng Taùnh: Panca-gotrani (skt)—Five with Bodhisattvas and Buddhas in eternal kinds of natures—Naêm loaïi taùnh: Thöù nhaát, Taäp immutability. Chuûng Taùnh. Ngoâi vò thaäp truï, tu taäp khoâng quaùn, Nguõ Chuûng Thieàn: Gomi (-no)-zen (jap)—Five phaù boû caùc hoaëc kieán. Thöù nhì, Taùnh Chuûng Taùnh. kinds of meditation—Naêm loaïi thieàn taäp: Thöù nhaát Ngoâi vò thaäp haïnh, coù khaû naêng phaân bieät baûn taùnh laø Phaøm Phu Thieàn. Thieàn phaøm phu daønh cho taát cuûa vaïn phaùp. Thöù ba laø Ñaïo Chuûng Taùnh (see caû moïi ngöôøi, giuùp ta taäp trung vaø kieåm soaùt taâm, Thaäp hoài höôùng). Thöù tö, Thaùnh Chuûng Taùnh. laø loaïi thieàn khoâng chöùa ñöïng noäi dung trieát lyù hay Ngoâi vò thaäp ñòa, boà taùt phaù boû voâ minh ñeå ñi töø toân giaùo. Thieàn phaøm phu laø thöù thieàn thöïc haønh Hieàn giaû ñeán Thaùnh. Thöù naêm, Ñaúng Giaùc Chuûng thuaàn tuùy vì tin raèng noù coù theå caûi thieän söùc khoûe Taùnh. Ngoâi Boà Ñeà coù khaû naêng tieán ñeán Phaät tinh thaàn laãn theå xaùc. Tuy nhieân, duø thieàn phaøm quaû—The five germ-natures or roots of phu coù ích lôïi raát nhieàu trong vieäc tu taäp hôn laø Bodhisattva development: First, the germ-nature ñoïc voâ soá saùch ñaïo ñöùc trieát hoïc, vaãn khoâng theå of study of the void or immaterial, which corrects giaûi quyeát ñöôïc vaán ñeà neàn taûng cuûa con ngöôøi vaø all illusions of time and

space (Thaäp truï). Second, moái töông quan cuûa con ngöôøi vaø vuõ truï, vì noù the germ-nature of ability to discriminate all the khoâng theå phaù vôõ ñöôïc caùi meâ hoaëc cô baûn veà natures of phenomena and transform the living chính mình cuûa haïng ngöôøi thöôøng, laø mình roõ (Thaäp haïnh). Third, the middle-way germ-nature, raøng khaùc vôùi vuõ truï. Thöù nhì laø Ngoaïi Ñaïo Thieàn. which attains insight into Buddha-laws. Fourth, the Thieàn ngoaïi ñaïo hay thieàn theo con ñöôøng beân saint germ-nature which produces holiness by ngoaøi Phaät giaùo, thí duï nhö pheùp Yoga cuûa AÁn Ñoä, destroying ignorance (Thaäp ñòa in which the pheùp tónh toïa cuûa Khoång giaùo, hay pheùp tónh taâm bodhisattva leaves the ranks of the sages and thöïc haønh cuûa Ki Toâ giaùo, vaân vaân. Moät khía caïnh becomes the saints). Fifth, the bodhi-rank germ- cuûa thieàn ngoaïi ñaïo laø noù thöôøng ñöôïc thöïc haønh nature which produces Buddhahood. ñeå luyeän caùc naêng löïc hoaëc kyõ naêng sieâu nhieân Nguõ Chuûng Taïp Haïnh: See Nhuõ Chaùnh Haïnh. khaùc naøo ñoù ngoaøi taàm vôùi cuûa ngöôøi thöôøng, Nguõ Chuûng Taêng Thöôïng Duyeân: Five excellent chaúng haïn nhö ñi chaân traàn treân nhöõng löôõi kieám causes—See Nguõ Duyeân. beùn, hoaëc nhìn nhöõng con chim seõ khieán chuùng trôû Nguõ Chuûng Tham: Theo Thanh Tònh Ñaïo, coù neân teâ lieät. Moät khía caïnh khaùc cuûa thieàn ngoaïi naêm loaïi tham: tham ñoái vôùi choã ôû, tham ñoái vôùi ñaïo laø thöïc haønh ñeå ñöôïc taùi sanh vaøo caùc coõi trôøi. quyeán thuoäc, tham ñoái vôùi lôïi loäc, tham ñoái vôùi Taát caû nhöõng khía caïnh naày ñeàu khoâng phaûi laø phaùp, tham ñoái vôùi tieáng khen—According to The muïc tieâu cuûa thieàn Phaät giaùo; muïc tieâu toái thöôïng Path of Purification, there are five kinds of cuûa ngöôøi tu thieàn Phaät giaùo laø thaønh Phaät. Thöù ba avarice: avarice about dwellings, avarice about laø Tieåu Thöøa Thieàn. Thieàn Tieåu Thöøa nhaèm chæ families, avarice about gain, avarice about daïy chuùng ta caùch ñöa töø traïng thaùi taâm naày ñeán Dharma, and avarice about praise. traïng thaùi taâm khaùc, thí duï nhö töø meâ môø ñeán giaùc Nguõ Chuûng Thaát: Naêm loaïi loãi laàm—Five kinds ngoä. Tuy nhieân, Thieàn Tieåu Thöøa chæ chuù troïng of faults. ñeán söï an taâm cuûa moät mình mình maø thoâi. Muïc Nguõ Chuûng Thieân: Naêm loaïi chö Thieân: Töø 1 ñeán ñích cuûa Thieàn Tieåu Thöøa laø ñaït ñöôïc moät trong töù 3 cuõng gioáng nhö trong Tam Chuûng Thieân (see Thaùnh quaû cuûa Tieåu Thöøa. Thöù tö laø Ñaïi Thöøa Tam Chuûng Thieân). Thöù tö, Nghóa Thieân, caùc baäc Thieàn. Thieàn Ñaïi Thöøa hay laø thieàn ñöôïc chuyeân Boà Taùt töø Thaäp Truï trôû leân coù khaû naêng ngoä giaûi chôû baèng coå xe lôùn. Ñaây chính laø moät loaïi thieàn thaâm nghóa Ñaïi Thöøa. Thöù naêm, Ñeä Nhaát Nghóa Phaät giaùo vì muïc ñích cuûa noù laø kieán taùnh ngoä ñaïo Thieân. Chö Phaät vaø Boà Taùt chaúng bieán dòch, vì trong cuoäc soáng haèng ngaøy cuûa mình. Trong thöïc thöôøng truï neân chaúng sinh, chaúng giaø, chaúng bònh, haønh thieàn Ñaïi thöøa, khôûi ñaàu laø yù thöùc veà chaân chaúng cheát—Five classes of devas: From 1 to 3 taùnh, nhöng khi ñaõ ngoä thì chuùng ta môùi nhaän ra are similar to that of the three classes of devas raèng toïa thieàn coøn hôn laø moät phöông tieän ñeå ngoä, (see Tam Chuûng Thieân). Fourth, all Bodhisattvas vì toïa thieàn laø söï thöïc hieän thaät söï cuûa chaân taùnh. above the ten stages. Fifth, a

supreme heaven Trong Thieàn Ñaïi Thöøa thì ñoái töôïng laø giaùc ngoä, neân ngöôøi ta deã nhaän laàm toïa thieàn chæ laø moät

phöông tieän maø thoâi. Kyø thaät taát caû nhöõng vò Thaày the reach of ordinary man, i.e walking barefooted ñaõ ngoä ñaïo ñeàu cho raèng toïa thieàn chính laø söï thöïc on sharp sword blades or staring at sparrows so hieän cuûa Phaät taùnh voán coù chöù khoâng phaûi chæ laø that they become paralized. Another aspect of the moät kyõ thuaät ñeå ñaït ñöôïc söï ngoä ñaïo. Neáu toïa outsider Zen is that it is practiced to obtain rebirth thieàn khoâng khaùc hôn moät kyõ thuaät nhö theá, ngöôøi in various heavens. These aspects of the outsider ta seõ thaáy raèng sau khi ngoä ñaïo thì toïa thieàn seõ Zen are not the objects of Zen Buddhism; the khoâng coøn caàn thieát nöõa. Nhöng chính Ñaïo ultimate goal of Buddhist meditators is to become Nguyeân ñaõ chæ roõ raèng ngöôïc laïi môùi ñuùng, CAØNG a Buddha. Third, Hinayana Zen or Zen of Small CHÖÙNG NGOÄ SAÂU CAØNG THAÁY CAÀN THÖÏC Vehicle. This is the vehicle or teaching that is to HAØNH. Thöù naêm laø Toái Thöôïng Thöøa Thieàn. Toái take you from one state of mind to another state of thöôïng thöøa thieàn laø ñænh cao cuøng toät cuûa thieàn mind, i.e. from delusion to enlightenment. trong Phaät giaùo. Thieàn naày ñöôïc thöïc haønh bôûi chö However, Zen of the Smal Vehicle looks only into Phaät trong quaù khöù nhö Phaät Thích Ca Maâu Ni vaø one's own peace of mind. The purpose of Zen of Phaät A Di Ñaø. Ñaây laø söï bieåu loä cuûa söï soáng tuyeät Small Vehicle is to attain one of the four degrees ñoái, söï soáng trong hình thöùc tinh khieát nhaát. Ñaây laø of saintliness of Hinayana. Fourth, Mahayana Zen caùch toïa thieàn maø thieàn sö Ñaïo Nguyeân beânh vöïc, or Great Vehicle Zen, this is a truly Buddhist Zen, noù khoâng dính daùng gì ñeán vieäc phaán ñaáu ñeå ngoä for it has its central purpose, seeing into your hay ñaït ñöôïc baát cöù moät ñoái töôïng naøo khaùc. essential nature and realizing the way in your Trong phöông phaùp thöïc haønh cao nhaát naày, daily life. In the practice of Mahayana Zen your phöông tieän vaø cöùu caùnh laø moät. Thieàn Ñaïi Thöøa aim in the beginning is to awaken to your true- vaø Thieàn Toái Thöôïng Thöøa kyø thaät boå sung cho nature, but upon enlightenment you realize that nhau. Khi ñöôïc thöïc haønh ñuùng baïn ngoài trong meditation is more than a means to enlightenment. nieàm tin kieân ñònh raèng toïa thieàn chính laø theå hieän It is the actualization of your true-nature. The Chaân taùnh khoâng oâ nhieãm cuûa mình, vaø ñoàng thôøi object of the Mahayana Zen is Awakening, it is baïn ngoài trong nieàm tin troïn veïn raèng caùi ngaøy aáy easy to mistakenly regard meditation as but a seõ ñeán, khi baïn keâu leân: "OÂ, noù ñaây roài!" Baïn seõ means. However, any enlightened masters point nhaän ra chaân taùnh naày khoâng laàm laãn. Vì theá, veà out from the beginning that meditation is in fact maët töï thöùc, baïn khoâng caàn coá gaéng ñeå ngoä —The the actualization of the innate Buddha-nature and five varieties of meditation: First, Ordinary Zen not merely a technique for achieving for anybody and everybody, which help people enlightenment. If meditation were no more than learn to concentrate and control their mind, being such a technique, it would follow that after free from any philosophic or religious content. awakening meditation would be unnecessary. But Ordinary is a pure

Zen practice, in the belief that T'ao-Yuan himself pointed out, precisely the it can improve both physical and mental health. reverse is true; THE MORE DEEPLY YOU However, the fact remains that ordinary Zen, EXPERIENCE AWAKENING, THE MORE YOU although far more beneficial for the cultivation of PERCEIVE THE NEED FOR PRACTICE. Fifth, the mind than the reading of countless books on Zen of the highest vehicle. This is the culmination ethics and philosophy, is unable to resolve the and crown of Buddhist Zen. This Zen was fundamental problem of man and his relation to practiced by all Buddhas of the past, namely the universe, because it cannot pierce the ordinary Sakyamuni and Amitabha. It is the expression of man's basic delusion of himself as distinctly other the Absolute Life, life in its purest form. It is the than the universe. Second, an outside way of meditation that T'ao-Yuan chiefly advocated and meditation or Outsider Zen, i.e. Indian (Hindu) it involves no struggle for awakening or any other Yoga, the quiet sitting of Confucianism, objects. In this highest practice, means and end contemplation practices in Christianity, etc. One are just one, Mahayana Zen and Zen of the aspect of the outsider Zen is that it is often highest vehicle are in fact complementary for one practiced in order to cultivate various supranormal another. When rightly practiced, you sit in the firm powers or skills, or to master certain arts beyond conviction that meditation is the actualization of

your undefiled True-nature, and at the same time flesh—See Nguõ Tònh Nhuïc. you sit in complete faith that the day will come Nguõ Chuûng Truï Ñòa: Naêm loaïi goác chöùa phieàn when, exclaiming "Oh, this is it!" You will naõo—Five kinds of entrenchments—See Nguõ Truï unmistakably realize this True-nature. Therefore Ñòa. you need not self-consciously strive for Nguõ Chuûng Tu Phaùp: Naêm loaïi tu phaùp: Phieán enlightenment. Ñeå Ca (töùc tai hay tòch tai coù nghóa laø daäp taét tai Nguõ Chuûng Thoâng: See Nguõ Thoâng. hoïa), Boá Saéc Tröøng Ca (taêng ích hay taêng vinh coù Nguõ Chuûng Thuyeát Nhaân: The five kinds of those nghóa laø taêng tröôûng), A Tyø Giaø Loã Ca (ñieàu phuïc who have testified to Buddhism: hay haøng phuïc), A Yeát Sa Ni (caâu trieäu hay Nhieáp (A) Naêm loaïi ngöôøi thuyeát giaûng Phaät phaùp: Phaät trieäu coù nghóa laø vôøi ñeán), Phaït Thi Ca La Naõ töï khaåu thuyeát, Phaät ñeä töû thuyeát hay ñeä töû (kính aùi hay khaùnh aùi)—Five kinds of esoteric Phaät thuyeát phaùp, baäc Hieàn trieát thuyeát hay ceremonial: for stopping calamities, for success or tieân nhaân thuyeát, baäc Thaùnh nhaân hay chö prosperity, for supressing or exorcising, for calling Thieân thuyeát, hoùa nhaân hay phaøm phu or attracting of good beings or aid, for seeking the thuyeát—The five kinds of those who have aid of Budhas and Bodhisattvas. testified to Buddhism: the Buddha, Buddhist Nguõ Chuûng Töôùng: Five aspects—Naêm phöông disciples, the sages, the saints (devas), and the dieän. incarnated beings. Nguõ Chuûng Tyø Kheo: See Nguõ Tyø Kheo. (B) Theo Kinh Hoa Nghieâm, coù naêm loaïi ngöôøi Nguõ Chuûng Tyû Löôïng: Naêm phöông phaùp suy lyù thuyeát giaûng Phaät phaùp khaùc: Phaät thuyeát, Boà trong Phaät giaùo: Thöù nhaát laø Töôùng Tyû Löôïng, caên Taùt thuyeát, Thanh vaên thuyeát, nhaân thuyeát, cöù vaøo thöù ñaõ thaáy maø suy lyù ra nhöõng thöù khaùc. khí hay chö phaùp (vaïn vaät) thuyeát—According Thöù nhì laø Theå Tyû Löôïng, töø boä phaän maø suy ra to

the Flower Adornment Sutra, there are five caùi lyù cuûa toaøn theå. Thöù ba laø Nghieäp Tyû Löôïng, other kinds of those who have testified to töø nghieäp taùc maø suy lyù nghieäp taùc. Thöù tö laø Phaùp Buddhism: the Buddha, Bodhisattvas, Tyû Löôïng, töø moät boä phaän söï vaät maø suy lyù ra caùc Sravakas (hearers), men, and all things. boä phaän khaùc. Thöù naêm laø Nhaân quaû tyû löôïng, thaáy Nguõ Chuûng Thöùc: Pancavijnana (skt)—Five caùi nhaân maø suy ra caùi lyù cuûa quaû—The five sensory consciousnesses—See Nguõ Thöùc. inferences in Buddhism logic: First, inference Nguõ Chuûng Thöïc: Naêm loaïi thöùc aên tinh thaàn — from appearance (fire from smoke). Second, The five kinds of spiritual food—See Nguõ Thöïc. inference from the corporeal (two or more things Nguõ Chuûng Tieân: Naêm loaïi tieân: thieân tieân, thaàn from one). Third, inference from action (animal tieân, nhaân tieân, ñòa tieân, vaø quyû tieân—Five kinds from its footmark). Fourth, inference from of immortals: deva immortals, spirit immortals, recognized law (old age from birth). Fifth, human immortals, earth immortals, and preta inference from cause and effect (a traveller has a immortals. destination). Nguõ Chuûng Tín Taâm: The five right objects of Nguõ Chuûng UÙy Cuï: Naêm loaïi sôï haõi—Five kinds faith: of fears. 1-4)From one to four: See Töù Tín Taâm. Nguõ Chuyeân: Five devotions—Naêm thöù chuyeân 5) Nguõ Ba La Maät: boá thí, trì giôùi, nhaãn nhuïc, caàn—Theo Chaân Toâng cuûa Nhaät Baûn, muoán vaõng tinh taán, vaø thieàn ñònh—The five paramitas: sanh Tònh Ñoä, Phaät töû phaûi tu moät trong naêm thöù almsgiving, morality, patience, zeal chuyeân sau ñaây: chuyeân Leã, chuyeân Ñoïc Tuïng (progress), and meditation. kinh ñieån, chuyeân Quaùn, chuyeân nieäm hoàng danh Nguõ Chuûng Tinh Taán: Naêm loaïi coá gaéng—The Phaät, chuyeân Taùn thaùn chö Phaät—According to the five right efforts of cultivation—Five kinds of Japanese Shin Sect, to ensure rebirth in the Pure exertion. Land, Buddhists must devote practicing one of the Nguõ Chuûng Tính: The five natures—See Nguõ following devotions: devotion in worship, devotion Tính. in reciting or reading sutras, devotion in Nguõ Chuûng Tònh Nhuïc: The five kinds of clean meditation, devotion in invocation of the name of

Amitabha Buddha, and devotion in praising trung hoaøn toaøn, cuõng nhö khaùm phaù ra chaân lyù — Buddhas. Five hindrances to spiritual progress that hinder Nguõ Chuyeån: Naêm chuyeån hay naêm giai ñoaïn the mind, obstruct insight, and prevent cultivators phaùt trieån töø nhaân ñeán quaû theo Maät Giaùo: phaùt from attaining complete concentration and from Taâm Boà Ñeà hay nguyeän ñaéc thaønh quaû vò Phaät, tu knowing the truth (Five factors (hindrances) which Haønh hay trì giöõ giôùi luaät, giaùc ngoä Boà Ñeà (do blind our vision from the truth): nhaân haønh maø chöùng ñöôïc ñaïo quaû), naêng löïc cöùu (A) Theo quan ñieåm Phaät Giaùo Ñaïi Thöøa, coù naêm ñoä tha nhaân (ñaït tôùi khaû naêng cöùu ñoä tha nhaân), vaø taâm chöôùng ngaïi cho söï tieán boä tinh thaàn : ñaït thaønh quaû vò Nieát baøn—The five evolutions or tham duïc, saân haän, si meâ, lo aâu, vaø nghi developments according to the Esoteric Sects: to hoaëc—According to the point of view of resolve on Buddhahood, observance of the rules, Mahayana Buddhism: sensuous lust (greed), attainment of

enlightenment, attainment of power hatred, ignorance (physical and mental to aid others according to need, and attainment of torpor), restlessness and worry, and doubt. Nirvana. (B) Theo quan ñieåm Phaät Giaùo Nguyeân Thuûy, Nguõ Chuyeån Thaønh Thaân: See Nguõ Chuyeån and cuõng coù naêm taâm chöôùng ngaïi cho söï tieán boä Nguõ Töôùng Thaønh Thaân. tinh thaàn: tham duïc hay tham aùi duyeân theo Nguõ Chöôùng: Panca-nivarana (skt)—Naêm chöôùng duïc giôùi, saân haän, hoân traàm daõ döôïi, phoùng daät ngaïi—The five hindrances. lo aâu, vaø hoaøi nghi—According to the point of (A) Naêm chöôùng ngaïi maø Phaät noùi tôùi trong Kinh view of Theravada Buddhism: sensual Phaùp Hoa: Thöù nhaát laø Tín Chöôùng, khi deã desires, hatred, sloth and torpor, restlessness hay löøa doái laø moät chöôùng ngaïi cho nieàm tin. and worry, and doubt or indecision. Thöù nhì laø Tieán Chöôùng, löôøi bieáng laø moät Nguõ Chöôùng Cuûa Nöõ Nhaân: Theo phaåm Ñeà Baø chöôùng ngaïi cho tinh caàn tu taäp. Thöù ba laø trong Kinh Phaùp Hoa, ngöôøi nöõ coù naêm chöôùng Nieäm Chöôùng, saân haän hay giaän döõ laø moät ngaïi: chaúng ñöôïc laøm Phaïm Thieân Vöông, chaúng chöôùng ngaïi cho chaùnh nieäm. Thöù tö laø Ñònh ñöôïc laøm Ñeá Thích, chaúng ñöôïc laøm Ma Vöông, Chöôùng, thuø haän laø moät chöôùng ngaïi cho thieàn chaúng ñöôïc laøm Chuyeån Luaân Vöông, vaø chaúng ñònh. Thöù naêm laø Tueä Chöôùng, oaùn gheùt laø ñöôïc laøm Phaät. Kyø thaät, moät ngöôøi mang thaân nöõ moät chöôùng ngaïi cho vieäc phaùt sanh trí tueä — muoán thaønh Phaät thì phaûi tu trong kieáp naày sao cho The five hindrances which the Buddha chuyeån thaønh ngöôøi nam trong kieáp lai sanh tröôùc mentioned in the Lotus Sutra: First, deception khi thaønh Phaät—According to the Lotus Sutra, is a bar to faith. Second, sloth or laziness is a Devadatta Chapter, there are five hindrances or bar to zeal of cultivation. Third, anger is a bar obstacles of women: inability to become Brahma- to remembrance. Fourth, hatred is a bar to kings, inability to become Indras, inability to meditation. Fifth, the discontent is a bar to become Mara-kings, inability to become wisdom. Cakravarti-kings, and inability to become (B) Theo Kinh Ñaïi Nhaät, coù naêm chöôùng ngaïi: Buddhas. In fact, if a woman wants to become a Phieàn Naõo Chöôùng, Nghieäp Chöôùng, Sinh Buddha, that person has to cultivate in this life so Chöôùng, Phaùt Chöôùng, Sôû tri Chöôùng— that in her next rebirth she can become a man. According to the Vairocana Sutra, there are Nguõ Coác: Naêm loaïi haït: ñaïo, löông, thuùc, maïch, five hindrances: the hindrances of passion- taéc—Five kinds of cereals: sticky rice, rice, beans, nature (original sin), the hindrances of karma wheat, maize. caused in previous lives, the hindrances of the Nguõ Coâng Ñöùc Moân: Naêm loaïi coâng ñöùc phaûi affairs of life, and the hindrances of no thaønh töïu ñeå ñöôïc vaõng sanh veà coõi Tònh Ñoä cuûa friendly or competent preceptor, the Ñöùc Phaät A Di Ñaø: Thöù nhaát laø Leã Baùi Moân, ñem hindrances of partial knowledge. thaân nghieäp thôø kính Phaät A Di Ñaø. Thöù nhì laø Taùn Nguõ Chöôùng Ngaïi Taâm: Naêm taâm chöôùng ngaïi thaùn Moân, ñem khaåu nghieäp xöng danh hieäu Ñöùc cho söï tieán boä tinh thaàn, laøm roái loaïn söï nhìn saâu Phaät A Di Ñaø. Thöù ba laø Taùc Nguyeän Moân, höôùng vaøo vaïn höõu, ngaên caûn con ngöôøi ñaït tôùi söï taäp veà A Di Ñaø Phaät maø phaùt nguyeän sanh veà coõi Cöïc

Laïc. Thöù tö laø Quaùn saùt Moân, ñem trí hueä thieàn nhö vaäy, caùc chuùng sanh aáy seõ ñöôïc ñaày ñuû ñònh xem xeùt caùc coâng ñöùc cuûa coõi Phaät A Di Ñaø. caùc quaû baùo thieän laønh, chöùng ñöôïc tam thöøa, Thöù naêm laø Hoài höôùng Moân, saún saøng chòu khoå ñeå taâm khoâng thoái chuyeån. Caùc ngöôøi thieän nam cöùu doä chuùng sanh, ñem taát caû coâng ñöùc cuûa mình tín nöõ höõu taâm vaø cuùng thí nhö vaäy, coù theå boá thí laïi cho heát thaûy chuùng sanh—The five thanh tònh ñöôïc thaân taâm, trang nghieâm quaû vò effective or meritorious gates to Amitabha's Pure voâ thöôïng Boà Ñeà, coù theå ñöôïc an laïc vi dieäu, Land: First, worship Amitabha Budha. Second, hay boá thí taát caû vaät cho taát caû ngöôøi, trong taát praise Amitabha Buddha. Third, vow to Amitabha caû thôøi gian. Ngöôøi aáy coù theå thoï ñöôïc taát caû Buddha. Fourth, meditate on Amitabha Buddha. caùc quaû baùo laønh. Laïi nöõa, taát caû caùc vaät thöïc Fifth, willingness to suffer for universal salvation. duø tònh hay baát tònh, duø laø thöôïng vò hay ñoà toái Nguõ Cuï Tuùc: Naêm thöù ñoà thôø ñaày ñuû—The five dôû, cho chí ñeán caùt, ñaù, buøn, ñaát, soûi, saïn, complete utensils for worship: gaïch, ngoùi, ñoäc döôïc, vaân vaân moãi khi ñöa 1-2) Hai bình boâng: Two flower vases. vaøo trong mieäng cuûa Nhö Lai thì ñeàu hoùa 3-4) Hai chaân ñeøn: Two candlesticks. thaønh ra chaát thöôïng vò Cam Loà heát caû."— 5) Moät lö höông: a censer. According to the Great Jewel Collection Nguõ Cuùng Döôøng: The five kinds of offerings. Sutra, there are five kinds of offerings for the (A) Naêm thöù leã vaät ñeå cuùng döôøng: ñoà höông purpose of the Buddha's Dharma Body and (höông xöùc), hoa man (traøng haït), thieâu höông Birth-Body: First, build homes, places of (nhang hay höông thaép), phaïn thöïc (thöïc worship, etc, to make offerings to me, I will phaåm), vaø ñaêng minh (ñeøn hay neán thaép)— immediately accept. Second, build parks, The five kinds of offerings—The five flower gardens, roads, and temples to make Buddhist offerings: unguents, chaplets, offerings to me, I will immediately accept. incense, food, and lamps or candles. Third, the various level of Buddhists who (B) Naêm thöù leã vaät ñeå cuùng döôøng khaùc: nöôùc, have foods, bedding materials such as nhang, hoa, gaïo, vaø ñeøn—The five kinds of mattresses, blankets, etc., medicines, and offerings—Other five Buddhist offerings: places to live, etc, make offerings to me, I water, incense, flowers, rice, and candles. will accept. Fourth, if any Dharma Master (C) Theo Kinh Ñaïi Baûo Tích, Ñöùc Phaät daïy coù build high thrones to speak of the Dharma, naêm thöù cuùng döôøng Phaùp Thaân vaø Sanh Thaân during such time, I will concentrate to listen. Phaät: Thöù nhaát, neáu coù chuùng sanh naøo vì Fifth, if someone makes offerings to that Phaùp Thaân hoaëc sanh thaân cuûa ta maø taïo döïng Dharma Master, such as Buddhist robes, nhaø cöûa, choã kinh haønh, ñeå cuùng döôøng ta, foods, bedding materials, medicines, a room, thôøi ta lieàn thoï duïng. Thöù nhì, neáu coù chuùng a garden, vehicle, crop field, servants during sanh naøo taïo döïng röøng caây, vöôøn hoa, giaûng such time I will also accept those offerings. ñöôøng, tònh xaù ñeå cuùng döôøng ta, thôøi ta lieàn The Buddha taught: "Bhikshus! Whether thoï duïng. Thöù ba, neáu caùc haøng ñeä töû coù sentient beings make offerings to the nhöõng aåm thöïc, ngoïa cuï nhö giöôøng, neäm, Dharma-Body or Birth-Body, I will receive chaên, chieáu, vaân vaân, thuoác men,

phoøng nhaø and approve of them. Through their offerings, daâng cuùng ta thôøi ta lieàn thoï duïng. Thöù tö, neáu those sentient beings will acquire complete coù caùc Phaùp sö thaêng toøa thuyeát phaùp, thôøi luùc wholesome consequences, attain the three aáy ta cuõng chí taâm laéng nghe. Thöù naêm, neáu vehicles, and their minds will not regress. For coù ngöôøi cuùng thí cho vò phaùp sö aáy nhöõng y the good men and faithful women who have phuïc aåm thöïc, ngoïa cuï, thuoác men, phoøng faith and make offerings in that way, it is nhaø, vöôøn röøng, xe coä, ruoäng nöông, tyø noâ, possible for them to purify their bodies and thôøi ta cuõng lieàn nhaän thoï cho ñoù. Ñöùc Phaät minds, adorn the achievement of the Ultimate daïy: “Naøy chö Tyø Kheo! Cho duø chuùng sanh Enlightenment of Buddhahood. It is possible cuùng döôøng Phaùp Thaân hay Sinh Thaân ta cuõng to have the ultimate peace and happiness, and ñeàu nhaän, thoï cho ñoù. Bôûi do nôi cuùng döôøng they often make offerings of all materials

goods to all people across all periods past, Thöù nhì laø aâm thanh do tai nhaän thöùc, aâm thanh present, and future. Such a person will reap naày khaû aùi, khaû hyû, khaû laïc, khaû yù, kích thích vaø all the wholesome consequences of those haáp daãn loøng duïc. Thöù ba laø muøi höông naày do actions. Moreover, with all edible items, muõi nhaän thöùc, muøi naày khaû aùi, khaû hyû, khaû laïc, whether they are pure or impure, most khaû yù, kích thích vaø haáp daãn duïc voïng. Thöù tö laø vò tasteful or greatly distasteful, including items do löôõi nhaän thöùc, vò naày khaû aùi, khaû hyû, khaû laïc, such as sand, rock, dirt, mud, brick, roof tile, khaû yù, kích thích vaø haáp daãn loøng duïc. Thöù naêm laø poison, etc., when they are placed into the xuùc chaïm do thaân nhaän thöùc, xuùc chaïm naày khaû aùi, Tathagata’s mouth. All are turned into the khaû hyû, khaû laïc, khaû yù, kích thích vaø haáp daãn duïc most delicious and holiest of foods.” voïng—According to the Sangiti Sutta in the Long Nguõ Cö: See Nguõ Tònh Cö Thieân. Discourses of the Buddha, there are five strands of Nguõ Dieäp: Naêm caùnh hoa—Five petals—Naêm sense-desire (cords of sensual pleasure): First, a toâng phaùi Thieàn lôùn trong Phaät giaùo Trung Hoa: sight seen by the eye as being desire, attractive, Quy Ngöôõng, Laâm Teá, Taøo Ñoäng, Vaân Moân, vaø nice, charming, associated with lust and arousing Phaùp Nhaõn—The five great Zen schools in passion. Second, a sound heard by the ear as being Chinese Buddhism: Wei Yang, Lin-Chih, Tsao- desire, attractive, nice, charming, associated with Tung, Yun Men, and Fa-Yun. lust and arousing passion. Third, a smell smelt by Nguõ Dieäp Hoa: See Nguõ Dieäp. the nose as being desire, attractive, nice, Nguõ Dieäp Thieân Ñaêng: Caû ngaøn ngoïn ñeøn trong charming, associated with lust and arousing naêm toâng phaùi Thieàn lôùn trong Phaät giaùo Trung passion. Fourth, a flavour tasted by the tongue as Hoa, yù noùi raát nhieàu ñeä töû cuûa naêm toâng phaùi being desire, attractive, nice, charming, associated naày—One thousand lamps in the five great Zen with lust and arousing passion. Fifth, a tangible schools in Chinese Buddhism, the term implies object felt by the body as being desire, attractive, that these five schools have had a lot of nive, charming, associated with lust and arousing followers—See Nguõ Dieäp. passion. Nguõ Dieäu: Five marvels—Naêm thöù tinh dieäu chæ Nguõ Duõng:

Bala-samyutta (p)—Sutra on the five naêm caûnh cuûa Saéc, Thanh, Höông, Vò, vaø Xuùc strengths, in the Samyutta nikaya, 50—Kinh Nguõ trong coõi Tònh Ñoä—The five wonders of purified Doõng, Töông Öng Boä, taäp 50. or transcendental sight, sound, smell, taste, and Nguõ Duy: Pancatanmatrani (skt)—Naêm yeáu toá touch in the Pure Land. sanh ra töø ngaõ maïn, vi teá vaø thoâ thieån: thanh duy, Nguõ Dieäu Caûnh Giôùi Laïc: Caûnh giôùi hyû laïc cuûa xuùc duy, saéc duy, vò duy, vaø höông duy—The five Saéc, Thanh, Höông, Vò vaø Xuùc nôi coõi Tònh Ñoä — subtle and rudimentary elements out of which rise The joys of purified or transcendental sight, sound, the five sensations: sensation of sound, sensation taste, smell and touch in the Pure Land. of touch, sensation of form, sensation of taste, and Nguõ Dieäu Duïc: Naêm söï ham muoán thuø dieäu— sensation of smell. Five subtle desires. Nguõ Duy Löôïng: See Nguõ Duy. Nguõ Doõng: See Nguõ Duõng. Nguõ Duyeân: Nguõ Duïc: Panca-kama (skt)—Five Desires— (A) Naêm ñieàu kieän toát cho tu taäp: trì giôùi, ñuû ñaày Fivefold cravings—Naêm thöù tham duïc: saéc, thanh, thöïc phaåm vaø quaàn aùo, soáng aån daät, chaám döùt höông, vò vaø xuùc—The five desires arise from the moïi lo aâu, vaø choïn ñuùng thieän höõu tri thöùc — objects of the five senses, things seen (form), Five conditions—Five excellent causes of heard (sound), smelt (smell), tasted (taste), or blessedness: keeping the commandments, touched (bodily feeling). sufficient food and clothing, living and Nguõ Duïc Coâng Ñöùc: Panca-kama-guna (p)—Five practicing in a secluded abode, cessation of strands of sense-desire—Theo Kinh Phuùng Tuïng worry, and selecting or choosing good trong Tröôøng Boä Kinh, coù naêm duïc coâng ñöùc: Thöù friendship. nhaát laø saéc do nhaõn nhaän thöùc, saéc naày khaû aùi, khaû (B) Naêm ñieàu kieän khaùc: loaïi töø toäi loãi, hoä trì hyû, khaû laïc, khaû yù, kích thích vaø haáp daãn loøng duïc. tröôøng thoï, quaùn töôûng Phaät hay Ñöùc A Di Ñaø,

phoå Cöùu A Di Ñaø, vaø chaéc chaén vaõng sanh Baéc Baêng döông, Ñaïi Taây döông, Nam Baêng Taây Phöông Cöïc Laïc—Five other döông, vaø Thaùi Bình döông—The five oceans: conditions—Five excellent causes of Indian Ocean, Arctic Ocean, Atlantic Ocean, blessedness: riddance of sins, protection Antarctic Ocean, and Pacific Ocean. through long life, vision of Buddha or Nguõ Ñaïi Ñeä Töû: First five disciples of the Amitabha, universal salvation by Amitabha, Buddha—See Naêm Ñeä Töû Ñaàu Tieân Cuûa Ñöùc and assurance of Amitabha's heaven. Phaät. Nguõ Döôïc: See Nguõ Döôïc Thaûo. Nguõ Ñaïi Hình: Hình töôùng cuûa nguõ ñaïi—Naêm Nguõ Döôïc Thaûo: Naêm loaïi döôïc thaûo: cuû caûi, bieåu tröng cuûa naêm yeáu toá lôùn: ñaát hình vuoâng, haønh, boät hoaøng tinh, cuû caûi ñoû, vaø reã caây khöû nöôùc hình troøn, löûa hình chöõ nhaät, gioù hình baù n ñoäc—Five kinds of roots used as food in sickness: nguyeät, vaø hö khoâng bao goàm taát caû caùc hình turnip, onion, arrowroot, radish or carrot, and a treân—Shape of the five great elements—The root curing poison. symbols of the five elements: earth as square, Nguõ (Troïng) Ñaùi: The five heavy blockacges or water round, fire triangular, wind half moon, and serious hindrances—See Nguõ Ñoän Söû. space is the combination of the other four. Nguõ Ñaøi: See Nguõ Ñaøi Sôn. Nguõ Ñaïi Khoa Hoïc: Pancavidya (skt)—Five Nguõ Ñaøi Sôn:

Godai zan (jap)—Pancasirsha— major sciences—See Nguõ Minh. Pancasikha—Wu Tai Shan—Moät trong boán ngoïn Nguõ Ñaïi Löïc Boà Taùt: The five powerful nuùi thieâng lieâng cuûa Phaät giaùo Trung quoác (gaàn Bodhisattvas guardians of the four quarters and höôùng ñoâng baéc cuûa tænh Sôn Taây). Nguõ Ñaøi Sôn the center. laø phaùp hoäi cuûa Vaên Thuø Sö Lôïi Boà Taùt, vì Phaät töû Nguõ Ñaïi Minh Vöông: Five great rajas. Trung Quoác tin raèng ñaây laø truù xöù cuûa Ngaøi. Ñaây 1) Arya-Acalanatha Raja (skt)—Fudo-Myo-o cuõng laø moät trong nhöõng ñòa ñieåm haønh höông (jap)—The immovable rajas—Immovable quan troïng nhaát cuûa Trung Quoác, vaø vaøo theá kyû king of hell—See Baát Ñoäng Minh Vöông. thöù saùu taïi ñaây coù treân 200 tònh xaù taïi ñaây, nhöng 2) Trailokya-vijaya-raja (skt): Trelokavijaya hieän nay chæ coøn laïi khoaûng 55 ngoâi maø thoâi—One (skt)—See Haøng Tam Theá Minh Vöông. of the four mountains sacred to Buddhism in China 3) Amrta (skt): See Quaân Ñoà Lôïi Minh Vöông. (near the north-eastern border of Shansi). The 4) Mahatejas (skt): Ñaïi Oai Ñöùc Minh Vöông— mountain that contains the Buddhist Congregation See Ñaïi Uy Ñöùc. of the Manjusri Maha Bodhisattva, for Chinese 5) Vajrayaksa (skt): Kim Cang Daï Xoa Minh Buddhists believe that the mountain is His abode. Vöông—See Kim Cang Daï Xoa. It is also one of the most important pilgrimage Nguõ Ñaïi Phi Tình: Chuùng voâ tình quan heä tröïc sites in China, and in the sixth century it had over tieáp vôùi nguõ ñaïi, trong khi chuùng höõu tình quan heä two hundred monasteries, but only around fifty- vôùi nguõ ñaïi coäng theâm taâm thöùc—The inanimate five are preserved today. connected directly with the five great elements, Nguõ Ñaïi: Pancabhuta (skt)—Jung-wa-nga (tib)— while the animate connected with the same five, Naêm ñaïi hay naêm yeáu toá lôùn: ñaát, nöôùc, löûa, gioù, plus the mind or perception. vaø hö khoâng. Nhöõng toâng phaùi Maät giaùo duøng naêm Nguõ Ñaïi Quaùn: Meditation on the five ngoùn tay, khôûi ñaàu baèng ngoùn tay uùt, laøm bieåu elements—Quaùn veà naêm yeáu toá ñaát, nöôùc, löûa, hieäu cho nguõ ñaïi—The five elements: earth, gioù, vaø hö khoâng, vôùi hình thöùc vaø maøu saéc cuûa water, fire, wind, and space. The esoteric sects töøng thöù: Thöù nhaát laø ñòa (ñaát) töông öùng vôùi hình use the five fingers, beginning with the little Vuoâng vaø maøu Vaøng. Thöù nhì laø thuûy (nöôùc) töông finger, to symbolize the five elements. öùng vôùi hình Troøn vaø maøu Traéng. Thöù ba laø hoûa Nguõ Ñaïi Boä: Five great mahayana sutras—See (löûa) töông öùng vôùi hình Tam Giaùc vaø maøu Ñoû. Nguõ Boä Ñaïi Thöøa Kinh. Thöù tö laø phong (gioù) töông öùng vôù i Baùn Nguyeät Nguõ Ñaïi Chuûng Taùnh: Panca-maha-bhutani vaø maøu Ñen. Thöù naêm laø hö khoâng töông öùng vôùi (skt)—The nature of the five great elements. hình Troøn vaø maøu Xanh da trôøi—A meditation of Nguõ Ñaïi Döông: Naêm ñaïi döông: AÁn Ñoä döông, the esoteric school on the five elements, earth,

water, fire, air and space with their germ-words, Nguïc Vöông, ngöôøi xöû laïi toäi nhaân sau ba naêm thoï their forms, and their colors: First, the Earth nguïc—One of the ten kings of Hades who retries corresponds to Square and Yellow. Second, water the sufferers on their third year of imprisonment. corresponds to Round and White color. Third, fire Nguõ Ñaïo Luaân: Baùnh xe cuûa naêm neûo luaân hoài—

corresponds to Triangular and Red color. Fourth, Wheel of five destinies. wind or air corresponds to Half-moon and Black Nguõ Ñaïo Luaân Hoài: Five gatis—Nguõ Thuù—Naêm color. Fifth, space corresponds to Spherical shape neûo luaân hoài: ñòa nguïc, ngaï quyû, suùc sanh, nhôn, and Blue color. vaø thieân—The five destinies—Five different paths Nguõ Ñaïi Saéc: Naêm maøu chính: maøu vaøng bieåu of samsara: hells, hungry spirits, animals, men, tröng cho ñaát, maøu traéng bieåu tröng cho nöôùc, maøu and heavenly beings. ñoû bieåu tröng cho löûa, maøu ñen bieåu tröng cho gioù, Nguõ Ñaïo Luïc Ñaïo: Naêm neûo saùu ñöôøng—The vaø maøu xanh da trôøi bieåu tröng cho hö khoâng— five gati, the six gati. The five chief colours: yellow for earth, white for Nguõ Ñaïo Minh Quan: Moät vò quan trong Thaäp water, red for fire, black for wind, and azure for Nguïc Vöông—An officer in the retinue of the ten space or sky. kings of Hades. Nguõ Ñaïi Söù Giaû: Nguõ Thieân Söù Giaû—Naêm söù giaû Nguõ Ñaïo Taâm: Theo A Tyø Ñaït Ma Luaän, coù naêm lôùn: sanh, laõo, beänh, khoå vaø cheát—The five duta— loaïi ñaïo taâm—According to the Abhidharma, Five great lictors or deva-messengers: birth, old- there are five kinds of path consciousness. age, disease, sufferings (earthly laws and (A) Nguõ Ñaïo Taâm Nhaäp Löu: Thöù nhaát laø Taâm punishments), and death. Nhaäp Löu Ñaïo Sô Thieàn, ñoàng phaùt sanh cuøng Nguõ Ñaïi Thieân Söù Giaû: See Nguõ Ñaïi Söù Giaû. Taàm, Saùt, Phæ, Laïc vaø Nhaát Ñieåm. Thöù nhì laø Nguõ Ñaïi Toâng Phaùi: Naêm toâng phaùi Phaät giaùo: Taâm Nhaäp Löu Ñaïo Nhò Thieàn, ñoàng phaùt Tröôøng phaùi giaùo thuyeát, Tröôøng phaùi Luaät, Thieàn sanh cuøng Saùt, Phæ, Laïc, vaø Nhaát Ñieåm. Thöù toâng Maät toâng, Tònh Ñoä toâng—The five great ba laø Taâm Nhaäp Löu Ñaïo Tam Thieàn, ñoàng Buddhist schools: the Teaching school, the Vinaya phaùt sanh cuøng Phæ, Laïc, vaø Nhaát Ñieåm. Thöù school, the Zen school, the Secret school, and the tö laø Taâm Nhaäp Löu Ñaïo Töù Thieàn, ñoàng phaùt Pure Land school. sanh cuøng Laïc vaø Nhaát Ñieåm. Thöù naêm laø Nguõ Ñaïm Thöïc: Pancabhojaniya (skt)—See Nguõ Taâm Nhaäp Löu Ñaïo Nguõ Thieàn, ñoàng phaùt Chính Thöïc. sanh cuøng Nhaát Ñieåm—Path consciousness of Nguõ Ñaùn Voïng: Töø goïi chung nhöõng ngaøy Nguõ stream-entry: The first jhana path Tham thöôïng ñöôøng vaø ngaøy Chuùc Thaùnh. Boán consciousness of stream-entry together with ngaøy leã baùi: moàng 5, 10, 20 vaø 25 trong thaùng. initial application, sustained application, zest, Trong khi ñoù, ngaøy Chuùc Thaùnh laø ngaøy chuùc phuùc happiness, and one-pointedness. The second trong ngaøy sinh nhöït cuûa hoaøng ñeá—Worship on jhana path consciousness of stream-entry the four days: the fifth, the tenth, the twentieth, together with sustained application, zest, and the twenty-fifth. While the Blessing-King day happiness, and one-pointedness. The third is the day to invoke blessings on the emperor’s jhana path consciousness of stream-entry birthday. together with zest, happiness, and one- Nguõ Ñaûnh: Pancasikha (skt)—The five locks on a pointedness. The fourth jhana path boy’s head—See Nguõ Phaät Ñaûnh Toân. consciousness of stream-entry together with Nguõ Ñaûnh Luaân Vöông: See Nguõ Phaät Ñaûnh happiness and one-pointedness. The fifth Toân. jhana path consciousness of stream-entry Nguõ Ñaûnh Sôn: See Nguõ Ñaøi Sôn. together with one-pointedness.

Nguõ Ñao: The five swords—The five skandhas— (B) Nguõ Nhöùt Lai Ñaïo Taâm—Five kinds of path See Nguõ Uaån. conscious of once-returning—Gioáng nhö phaàn Nguõ Ñaïo: Godo (jap)—The five destinies—Five (A), chæ caàn thay theá "Nhaäp Löu" baèng "Nhöùt gatis—See Nguõ Thuù. Lai."—The same as in (A), just replace Nguõ Ñaïo Chuyeån Luaân Vöông: Moät trong Thaäp "Stream-entry" with "Once-returning."

(C) Nguõ Baát Lai Ñaïo Taâm—Five kinds of path ñeá (Sôû tri ñeá hay Dieät ñeá), Thaéng ñeá (Chaân consciousness of non-returning—Gioáng nhö Nhö)—The five parijnanas, ordinarily those phaàn (A), chæ caàn thay theá "Nhaäp Löu" baèng arising from the five senses: the cause, the effect "Baát Lai."—The same as in (A), just replace (suffering), diagnosis, the end or cure (the "Stream-entry" with "Non-returning." extinction of suffering), and the supreme axiom. (D) Nguõ Voâ Sanh Ñaïo Taâm—Five kinds of path Nguõ Ñieåm Linh: Chuoâng naêm ñieåm (naêm chön consciousness of Arahantship—Gioáng nhö choáng)—The five-pronged bell. phaàn (A), chæ caàn thay theá "Nhaäp Löu" baèng Nguõ Ñieàu Caø Sa: Caø Sa Nguõ Ñieàu—See Nguõ "Voâ Sanh."—The same as in (A), just replace Ñieàu Y. "Stream-entry" with "Arahantship." Nguõ Ñieàu Y: A small five-strip kesa. Nguõ Ñaïo Töôùng Quaân: Moät vò töôùng quaân trong 1) Nguõ ñieàu caø sa—AÙo cuûa ngöôøi xuaát gia tu Thaäp Nguïc Vöông chuyeân giöõ soå boä ñôøi—A Phaät thöôøng ñöôïc may baèng naêm maûnh chaáp general in the retinue of the ten kings of Hades, laïi—The monk's robe of five patches, who keeps the book of life. ordinarily worn in the monastery, when Nguõ Ñaêng Hoäi Nguyeân: Wudeng Huiyuan—Nguõ abroad and for general purposes. Ñaêng Hoäi Nguyeân söu taäp vaøo trieàu ñaïi Trieàu ñaïi 2) Haï Y: Termed as the lowest of the grades of Nam Toáng beân Trung Hoa (1127-1279). Naêm boä patch-robes. bieân nieân söû keå laïi lòch söû Thieàn vaø nhöõng doøng 3) Vieän Noäi Ñaïo Haønh Taïp Taùc Y: AÙo maëc ñeå truyeàn thöøa chính thoáng. Caû naêm vaên baûn duøng laøm vieäc trong khuoân töï vieän—It is styled the nhöõng phaùc hoïa tieåu söû cuûa caùc vò Thieàn sö quan garment ordinary worn in the monastery. troïng ñeå giaûi thích söï truyeàn thöøa Phaùp. Naêm vaên Nguõ Ñình Taâm Quaùn: Five objects of baûn bao goàm nhöõng boä Caûnh Ñöùc Truyeàn Ñaêng meditation—Five approaches to meditation—Naêm Luïc, Thieân Thaùnh Quaûng Ñaêng Luïc, Kieán Trung pheùp quaùn ñeå laéng taâm vaø dieät tröø nguõ duïc —The Tònh Quoác Keá Ñaêng Luïc, Toâng Moân Lieân Ñaêng five meditations for settling the mind and ridding it Hoäi Yeáu, vaø Gia Thaùi Phoå Ñaêng Luïc—The of the five errors of desires, hate, ignorance, the Records of the Five Lamps were compiled during self, and a wayward or confused mind—The five- the South Sung Dynasty in China. The five fold procedures for quieting the mind. chronicles recounting the history of Zen and the (A) Naêm pheùp quaùn theo Phaät Giaùo Ñaïi Thöøa: authentic lineage of the school. All five texts Thöù nhaát laø Quaùn Baát Tònh hay quaùn thaân baát explain the transmission of the Dharma using tònh. Quaùn theá gia baát tònh ñeå dieät tröø tham biographical sketches of important masters. The duïc vaø keo kieät. Ngoaøi ra, Phaät daïy neân quaùn five texts include Ching-te Ch'uan-teng Lu (Ching- Thaân vaø chö phaùp baát tònh. Kyø thaät döôùi lôùp te Record of the Transmission of the Lamp), T'ien- da, thaân

theå chuùng ta chöùa ñöïng toaøn laø nhöõng sheng Kuang-teng Lu (T'ien-sheng Record of the thöù nhô nhôùp vaø hoâi thuùi nhö thòt, xöông, maùu, Widely Extending Lamp), Chien-chung Ching-kuo muû, ñaøm, daõi, phaân, nöôùc tieåu, vaân vaân. Theá Hsu-teng Lu (Chien-chung Ching-kuo neân sau khi quaùn saùt töôøng taän, chuùng ta thaáy Supplementary Record of the Lamp), Tsung-men roõ khoâng coù gì ñeå oâm aáp thaân naày. Thöù nhì laø Lien-teng Hui-yao (Collection of Essential Quaùn Töø bi hay quaùn töø bi ñeå thöông xoùt caùc Material of the Zen Sect's Successive Records of loaøi höõu tình, ñoàng thôøi vun boài yù nieäm thieän the Lamp) and Chia-t'ai p'u-teng Lu (Chia-t'ai caûm vôùi moïi ngöôøi cuõng nhö dieät tröø saân Comprehensive Record of the Lamp). nhueá, laáy töø bi dieät tröø saân haän. Chuùng ta neân Nguõ Ñaêng Luïc: Five Records of the Torch—Naêm quaùn raèng taát caû chuùng sanh, nhaát laø con baøi söu taäp ñoäc laäp ñöôïc soaïn vaøo trieàu ñaïi nhaø ngöôøi, ñeàu ñoàng moät chaân theå bình ñaúng. Vì Toáng—Five independent but complimentary theá, neáu muoán, hoï cuõng coù theå ñoaïn tröø loøng collections compiled during the Sung Era (960- thuø haän vaø môû roäng loøng yeâu thöông cöùu ñoä 1279). chuùng sanh. Thöù ba laø Quaùn Nhaân Duyeân. Nguõ Ñeá: Naêm chaân lyù: Nhaân ñeá (Taäp ñeá), Quaû ñeá Quaùn saùt lyù möôøi hai nhaân duyeân ñeå tröø khöû (Khoå ñeá), Trí ñeá (Naêng tri ñeá hay Ñaïo ñeá), Caûnh voâ minh ñeå thaáy raèng vaïn phaùp vaïn höõu, höõu

hình cuõng nhö voâ hình ñeàu voâ thöôøng. Chuùng older, delibitates and dies; while our mind is do duyeân sanh maø coù. Thaân ta, sau khi tröôûng always changing, at times filled with anger or thaønh, giaø, beänh, cheát; trong khi taâm ta luoân love, at times happy or sad. Fourth, thay ñoåi, khi giaän khi thöông, khi vui khi meditation on diversity of realms to see the buoàn. Thöù tö laø Quaùn giôùi phaân bieät. Quaùn difference of standpoints and to get rid of giôùi phaân bieät ñeå nhaän thöùc söï sai khaùc giöõa selfish views. Contemplation on the Relativity caùc quan ñieåm, ñeå dieät tröø ngaõ kieán. Quaùn of the eighteen realms aims at discerning the giôùi phaân bieät laø phaân bieät vaø quaùn töôûng söï falsity of the union of the 18 realms of six giaû hôïp cuûa 18 giôùi goàm 6 caên, 6 traàn vaø saùu sense organs, six objects, and six related thöùc ñeå thaáy chuùng khoâng thaät coù “ngaõ phaùp.” Alaya consciousnesses, so as to get rid of the Muïc ñích laø ñeå dieät tröø ngaõ chaáp vaø phaùp ego-attachment and the dharma-attachment. chaáp. Quaùn chö phaùp ñeå coù söï phaân bieät chaân Contemplation on all dharmas to obtain right chaùnh cuõng nhö dieät tröø baûn ngaõ. Thöù naêm laø discrimination and to rid of the self. Fifth, Quaùn Soå töùc (trì töùc nieäm). Ñeám soá hôi thôû contemplation on counting breath (Breathing) nhaèm ñöa ñeán söï taäp trung tö töôûng vaø dieät tröø leading to concentration so as to rid of loaïn taâm. Ñaây laø phöông thöùc hay nhaát cho scattered (inattentive, distracted, unsettled, ngöôøi sô cô kieåm soaùt vaø thanh tònh taâm mình confused) mind (to correct the tendency of baèng caùch ñeám hôi thôû vaøo thôû ra—The five mental dispersion). This is the best way for meditations for setting the mind in Mahayana beginners to control and pacify their mind by Buddhism: First, contemplation of the counting their breathing in and out. impurity of

the body. Meditation on impurity (B) Naêm pheùp quaùn theo Phaät Giaùo Nguyeân of the worldly life to adjust the mind with Thuûy. Trong kinh Trung A Haøm, Ñöùc Phaät ñaõ regard to passion and avarice. Besides, the chæ vaïch 5 ñieàu maø haønh giaû caàn quaùn chieáu, Buddha also advised us to contemplate that ñeå loaïi töø nhöõng tö töôûng baát thieän, taâm trôû the body and all things as impure or filthy laïi an truï vöõng vaøng vaø vaéng laëng, hôïp nhaát (vileness of all things). In fact, beneath the vaø ñònh vaøo ñeà muïc maø mình ñang quaùn layers of skin, our body contains filthy and chieáu, ñeå töï mình laøm chuû laáy con ñöôøng maø smelly substances such as meat, bones, blood, tieán trình tö töôûng mình ñaõ traûi qua. Töï mình pus, phlegm, saliva, excrement, urine, etc. caét lìa tham aùi vaø troïn veïn thaùo gôõ thaèng thuùc After reflecting carefully of it, we can phaùt sanh bôûi tham aùi. Laøm ñöôïc nhö vaäy laø töï conclude that our body is hardly worth mình ñaõ khaéc phuïc ngaõ maïn vaø chaám döùt khoå cherishing. Second, contemplation on ñau. Thöù nhaát, neáu khi suy nieäm veà moät ñeà Compassion and Loving-kindness. Meditation muïc maø nhöõng tö töôûng xaáu xa toäi loãi, baát on pity (mercy) for all and to rid of hate and to thieän, keát hôïp vôùi tham saân si phaùt sanh ñeán cultivate the idea of sympathy to others and to haønh giaû, ñeå loaïi töø nhöõng tö töôûng baát thieän stop the tendency of anger and destroy aáy, vò naày neân höôùng taâm suy nieäm veà moät ñeà resentment. We must visualize that all muïc khaùc coù tính caùch thieän laønh. Chöøng aáy sentient beings, especially people equally taâm baát thieän bò loaïi töø. Do söï loaïi töø naày, have a Buddha-nature. So, they are able, if taâm trôû laïi vöõng vaøng an truï, vaø trôû neân vaéng they want, to eradicate hatred and develop laëng, hôïp nhaát vaø ñònh vaøo ñeà muïc mình ñang kindness and compassion to save others. quaùn chieáu. Thöù nhì, neáu khi ñaõ höôùng taâm veà Third, contemplation on the twelve links of ñeà muïc khaùc coù tính caùch thieän laønh maø Dependent Origination or Causality to rid of nhöõng tö töôûng baát thieän vaãn coøn phaùt sanh, ignorance. Contemplation on Cause and haønh giaû neân suy xeùt veà moái hieåm hoïa cuûa noù Condition to see that all things in the world nhö sau: “Quaû thaät vaäy, nhöõng tö töôûng naày either visible or invisible are impermanent. cuûa ta roõ raøng laø baát thieän, ñaùng bò cheâ traùch, They come into being through the process of vaø chuùng seõ ñem laïi quaû khoå.” Chöøng aáy, conditions. Our body, after adulthood, grows nhöõng tö töôûng baát thieän seõ bò loaïi töø tan

bieán. Do söï loaïi töø naày maø taâm cuûa haønh giaû thoughts are removed; they disappear. By trôû laïi vöõng vaøng an truï, vaø trôû neân vaéng laëng, their removal the mind stands firm and hôïp nhaát vaø ñònh vaøo ñeà muïc mình ñang quaùn becoming calm, unified and concentrated chieáu. Thöù ba, neáu ñaõ suy xeùt veà hieåm hoïa within his subject of meditation. Second, if the cuûa nhöõng tö töôûng baát thieän maø noù vaãn coøn evil thoughts still arise in a meditator who phaùt sanh, haønh giaû neân phaùt lôø ñi, khoâng ñeå yù reflects on another object which is ñeán, khoâng löu taâm suy nieäm veà caùc phaùp baát wholesome, he should consider the thieän aáy nöõa. Chöøng aáy nhöõng tö töôûng baát disadvantages of evil thoughts thus: “Indeed, thieän seõ bò loaïi töø tan bieán. Do söï loaïi töø naày these thoughts

of mine are unwholesome, maø taâm haønh giaû trôû laïi vöõng vaøng an truï, vaø blameworthy, and bring painful trôû neân vaéng laëng, hôïp nhaát vaø ñònh vaøo ñeà consequences." Then his evil thoughts are muïc mình ñang quaùn chieáu. Thöù tö, neáu ñaõ removed, they disappear. By their removal khoâng ñeå yù ñeán, khoâng löu taâm suy nieäm veà the mind stands firm and becoming calm, caùc tö töôûng baát thieän aáy nöõa, maø chuùng vaãn unified and concentrated within his subject of coøn phaùt sanh, haønh giaû neân suy nieäm veà vieäc meditation. Third, if the evil thoughts still loaïi tröø nguoàn goác cuûa nhöõng tö töôûng baát arise in a meditator who thinks over their thieän aáy. Chöøng aáy, nhöõng tö töôûng baát thieän disadvantages, he should pay no attention to, bò loaïi tröø tan bieán. Do söï loaïi tröø naày maø taâm and not reflect on those evil thoughts. Then haønh giaû trôû laïi vöõng vaøng an truï, vaø trôû neân the evil thoughts are removed, they disappear. vaéng laëng, hôïp nhaát vaø ñònh vaøo ñeà muïc mình By their removal the mind stands firm and ñang quaùn chieáu. Thöù naêm, neáu ñaõ suy nieäm becoming calm, unified and concentrated veà vieäc loaïi tröø nguoàn goác cuûa nhöõng tö töôûng within his subject of meditation. Fourth, if the baát thieän aáy maø chuùng vaãn coøn phaùt sanh, evil thoughts still arise in a meditator who haønh giaû neân caén raêng laïi vaø eùp löôõi vaøo ñoùc pays no attention to and does not reflect on gioïng, thu thuùc, khaéc phuïc vaø laáy taâm thieän evil thoughts, he should reflect on removing kieåm soaùt taâm baát thieän. Chöøng aáy, nhöõng tö the roof of those thoughts. Then the evil töôûng baát thieän bò loaïi tröø tan bieán. Do söï loaïi unwholesome thoughts are removed, they tröø naày maø taâm haønh giaû trôû laïi vöõng vaøng an disappear. By their removal, the mind stands truï, trôû neân vaéng laëng, hôïp nhaát vaø ñònh vaøo firm and becoming calm, unified and ñeà muïc maø mình ñang quaùn chieáu—The five concentrated within his subject of meditation. meditations for setting the minh in the Fifth, if the evil thoughts still arise in a Theravada Buddhism. In Majjhima Nikaya, meditator who reflects on the removal of their the Buddha pointed out five things a cultivator root, he should with clenched teeth, and should always reflect on in order to remove tongue pressed against his palate restraint, evil thoughts, and to help the mind stand firm overcome and control the evil mind with the and calm, become unified and concentrated good mind. Then the evil thoughts are within its subject of meditation. To removed, they disappear. By their removal accomplish these, that meditator is called the the mind stands firm and becoming calm, master of the paths along which thoughts unified and concentrated within his subject of travel. He thinks the thought that he wants to meditation. think. He has cut off craving and removed the Nguõ Ñình Töù Nieäm: Nguõ Ñình Taâm quaùn vaø Töù fetter fully; mastering pride he has made an Nieäm Xöù nhaèm giuùp cho taâm ñònh tónh cuõng nhö end of suffering: First, if through reflection on thoaùt khoûi nguõ duïc vaø loaïn taâm—Five meditations an object, evil, unwholesome thoughts and four foundations of mindfulness for settling associated with desire, hate and delusion arise the mind and ridding it of the five errors of desire, in a meditator, in order to get rid of them he hate, ignorance, self, and wayward or confused should reflect of another object which is mind. wholesome. Then

the evil, unwholesome (A) Nguõ Ñình Taâm Quaùn: Five meditations—See

Nguõ Ñình Taâm Quaùn. Taøo Ñoäng, Quy Ngöôõng, vaø Laâm Teá —Five sects (B) Töù Nieäm Xöù: Four foundations of or schools of Chinese Zen Buddhism. The five mindfulness—See Töù Nieäm Xöù. traditions arise from one origin which is “Directly Nguõ Ñoä: Point to Mind to see one’s True Nature and to (A) Naêm phöông tieän ñöa chuùng sanh qua bieån realize the Buddhahood” taught by the Sixth Zen sanh töû: boá thí, trì giôùi, nhaãn nhuïc, tinh taán, vaø Patriarch Hui-Neng. These five sects include Yun- thieàn ñònh—The five means of transportation Men, Fa-Ran, T’ao-Tung, Kui-Yang, and Lin-Chi. over the sea of mortality to salvation (five Nguõ Gia Phaät: Gyel-wa-rig-nga (tib)—Five paramitas): almsgiving, commandment- Buddha families—Theo Phaät giaùo Maät toâng Taây keeping, patience under provocation, zeal, Taïng, coù naêm nguyeân lyù hay naêm gia ñình Phaät: and meditation. Kim Cang, Baûo vöông, Lieân Hoa, Nghieäp, vaø (B) Naêm vöông quoác AÁn Ñoä hay naêm toân giaùo lôùn Phaät—According to the Tibetan Tantric Buddhism, ôû AÁn Ñoä—The five kingdoms of ancient India there are five principles or five Buddha families: or five great religions of India. Vajra, Ratna, Padma, Karma, and Buddha. Nguõ Ñoäc: Naêm thöù ñoäc: kieáp ñoäc, kieán ñoäc, phieàn Nguõ Gia Sôû Coäng: Naêm nhaø cuûa chung hay tieàn naõo ñoäc, chuùng sanh ñoäc, vaø meänh ñoäc —Five cuûa theá gian ñeàu coù moät thöù caùm doã chung: vua, poisons—The five kysaya periods of turbidity, giaëc, löûa, nöôùc, vaø aùc töû (con aùc)—The five impurity or chaos: kalpa in decay, deterioration of classes of wealth in the world which have their view, defilement of passions, defilement of the common prey, the wealth struggled for by others: human being condition, and defilement of the life- rulers, thieves, fire, water, and prodigal sons. span. Nguõ Gia Thaát Toâng: Goke-shichi-shu (jap)—Töø Nguõ Ñoän Söû: Panca-klesa (skt)—Panca-klesa- ngöõ Nhaät Baûn duøng ñeå chæ “Nguõ gia, thaát toâng.” dula (skt)—Naêm thöù meâ môø aùm ñoän baét nguoàn töø Töø naøy duøng trong Thieàn toâng Phaät giaùo ñeå chæ thaân kieán maø sanh ra: tham, saân, si, maïn, vaø nhöõng toâng phaùi chính cuûa truyeàn thoáng Thieàn nghi—Five dull, unintelligent, or stupid vices or döôùi thôøi nhaø Ñöôøng. Bieåu ñoà ñöôïc toùm löôïc bôûi temptations—Five envoys of stupidity caused by Thieàn sö Vaên Ích. Nguõ toâng laø naêm toâng phaùi the illusion of the body or self: greed, anger, Thieàn cuûa Phaät giaùo ôû Trung Hoa baét nguoàn töø stupidity, arrogance, and doubt. Nguoàn Thieàn “Tröïc chæ nhaân taâm, kieán taùnh thaønh Nguõ Ñoàng Duyeân YÙ Thöùc: YÙ thöùc cuøng vôùi naêm Phaät” cuûa Luïc Toå Hueä Naêng. Naêm toâng naày goàm thöùc khaùc duyeân vôùi naêm caûnh—The mental Vaân Moân, ñöôïc ngaøi Vaân Moân Vaên Uyeån saùng conception combines with the perceptions of the laäp; Phaùp Nhaõn, ñöôïc ngaøi Phaùp Nhaõn Vaên Ích five senses. saùng laäp; Taøo Ñoäng, ñöôïc hai ngaøi Ñoäng Sôn Nguõ Ñöùc: Naêm ñöùc haïnh—Five virtues. Löông Giôùi vaø Taøo Sôn Boån Tòch saùng laäp; Quy Nguõ Ñöùc Töï Töù: Naêm ñöùc töï töù—Cöû haønh nghi Ngöôõng, ñöôïc ngaøi Quy Sôn Linh Höïu saùng laäp; thöùc töï töù cöû toäi trong ngaøy keát thuùc an cö kieát haï: vaø Laâm Teá, ñöôïc ngaøi Laâm Teá Nghóa Huyeàn saùng baát aùi (khoâng luyeán aùi), baát nhueá (khoâng saân haän), laäp. Hai

phaùi sau naøy laø Döông Kyø vaø Hoaøng baát boá (khoâng sôï haõi), baát si (khoâng si meâ), vaø trò Long—A Japanese term for “five houses, seven töï töù baát döõ töï töù (bieát töï töù vaø khoâng bieát töï töù) — schools.” This term used in Zen Buddhism to The five virtues require in a confessor at the designate the main divisions of the Ch’an tradition annual confessional ending the rainy retreat: in T’ang dynasty China. The schema was first freedom from predilections, freedom from anger, articulated by Fa-Yen Wen-I (885-958). Five sects freedom from fear, freedom from ignorance or not or schools of Chinese Zen Buddhism. The five easily deceived, discernment of shirkers of traditions arise from one origin which is “Directly confession. Point to Mind to see one’s True Nature and to Nguõ Gia: Naêm toâng phaùi Thieàn cuûa Phaät giaùo ôû realize the Buddhahood” taught by the Sixth Zen Trung Hoa baét nguoàn töø Nguoàn Thieàn “Tröïc chæ Patriarch Hui-Neng. These five sects include Yun- nhaân taâm, kieán taùnh thaønh Phaät” cuûa Luïc Toå Hueä Men (Ummon), founded by Yun-Men Wen-Yen Naêng. Naêm toâng naày goàm Vaân Moân, Phaùp Nhaõn, (864-949); Fa-Ran (Hogen), founded by Fa-yen

Wen-I (Hogen Bun’eki 885-958); T’ao-Tung theå giaùc hay trí hueä Boà Ñeà trong giai ñoaïn cuoái (Soto), founded by Tung-Shan Liang Chieh and cuøng, döïa vaøo coâng phu tu haønh maø coù. Thöù ba laø Ts’ao Shan Pen-Chi (840-901); Kuei-Yang, (Igyo), Töông töï giaùc. Ñaây laø Boà Taùt ôû ngoâi Thaäp Tín founded by Kuei-Shan Ling-Yu (771-853) and ñöôïc giaùc theå töông töï nhö Thuûy Giaùc. Thöù tö laø Yang Shan Hui-Chi (807-883); and Lin-Chi Tuøy phaàn giaùc. Ñaây laø Boà Taùt ôû ngoâi Thaäp Truï, (Rinzai), founded by Lin-Chi-I-Hsuan. The seven Thaäp Haønh vaø Thaäp Hoài Höôùng, töøng phaàn ñöôïc houses include these five, plus two branches of thuûy giaùc. Thöù naêm laø Cöùu caùnh giaùc hay Dieäu Lin-Chi: Yang-Ch’i (Ypgi), founded by Yang-Ch’i Giaùc. Ñaây laø thaønh töïu vieân maõn boån giaùc —The Fang Hui (Yogi Hoe 992-1049); and Huang-Lung five states of bodhi or states of enlightenment: (Oryo), founded by Huang lung Hui Nam (Oryo First, absolute eternal wisdom, or bodhi which E’nan 1001-1069). possessed by everyone. Second, Bodhi in its initial Nguõ Gia Toâng Chi: Nhöõng heä phaùi truyeàn thöøa stages or in action, arising from right observances. cuûa naêm toâng phaùi Thieàn cuûa Phaät giaùo ôû Trung Third, Bodhisattva-attainment of bodhi in action of Hoa (naêm toâng phaùi naøy baét nguoàn töø Nguoàn the ten faiths. Fourth, further Bodhisattva- Thieàn “Tröïc chæ nhaân taâm, kieán taùnh thaønh Phaät” enlightenment in action of the ten grounds, ten cuûa Luïc Toå Hueä Naêng. Naêm toâng naày goàm Vaân necessary activities and ten kinds of dedications, Moân, Phaùp Nhaõn, Taøo Ñoäng, Quy Ngöôõng, vaø according to their capacity, attain Bodhi in its final Laâm Teá)—Handed-down branches of five sects or stages. Fifth, to reach the final or complete schools of Chinese Zen Buddhism (the five enlightenment. To reach the perfect quiescent traditions arise from one origin which is “Directly stage of orginal bodhi. Point to Mind to see one’s True Nature and to Nguõ Giaûi Thoaùt Luaân: The five wheels of realize the Buddhahood” taught by the Sixth Zen liberation or salvation (the five mandala in which Patriarch Hui-Neng. These five sects include Yun- are the Five Dhyani-Buddhas)—See Nguõ Phaät. Men, Fa-Ran,

T’ao-Tung, Kui-Yang, and Lin-Chi). Nguõ Giaûi Thoaùt Thaønh Thuïc Töôûng: Theo Kinh Nguõ Giaû Danh Haûo Taâm Boá Thí Nhaân: Naêm loaïi Phuùng Tuïng trong Tröôøng Boä Kinh, coù naêm giaûi ngöôøi giaû danh haûo taâm maø boá thí. Thöù nhaát, thoaùt thaønh thuïc töôûng: voâ thöôøng töôûng, khoå mieäng noùi toát, hoaëc noùi boá thí maø khoâng bao giôø töôûng trong voâ thöôøng, voâ ngaõ töôûng trong khoå, chòu thöïc haønh, chæ laø nhöõng lôøi höùa troáng roãng. ñoaïn tröø töôûng, vaø voâ tham töôûng—According to Thöù nhì, lôøi noùi vaø haønh ñoäng ñeàu traùi ngöôïc nhau, the Sangiti Sutta in the Long Discourses of the töùc laø ngoân haønh baát töông öng. Thöù ba, boá thí maø Buddha, there are five perceptions of making for trong taâm luoân mong caàu ñöôïc boài hoaøn baèng caùc maturity of liberation: the perception of söï ñeàn ôn ñaùp nghóa. Thöù tö, boû ra coù moät taác maø impermanence, the perception of suffering in muoán thaâu vaøo moät thöôùc. Thöù naêm, gieo troàng ít impermanence, the perception of impersonality in maø muoán ñaëng traùi nhieàu—Five kinds of people suffering, the perception of abandoning, and the who pretend to give out of goodness of their perception of dispassion. hearts. First, talk of goodness or giving, but they Nguõ Giaûi Thoaùt Xöù: Vimuttayatanani (p)—Five never carry out what they say, only hollow speech bases of deliverance—Theo Kinh Phuùng Tuïng or empty promises. Second, speech and actions trong Tröôøng Boä Kinh, coù naêm giaûi thoaùt xöù. Giaûi contradict one another. Third, give but their minds Thoaùt Xöù Thöù Nhaát: ÔÛ ñaây vò Tyø Kheo, khi nghe always hope that their actions will be baäc Ñaïo Sö, hay moät vò ñoàng phaïm haïnh ñaùng compensated and be returned in some way. kính naøo thuyeát phaùp, ñoái vôùi phaùp aáy, hieåu ñöôïc Fourth, give little but want a great deal in return. nghóa lyù vaø vaên cuù. Nhôø vaäy maø sanh khoan khoaùi, Fifth, plant few seeds but wish to harvest nhôø khoan khoaùi hyû sanh. Nhôø hyû taâm, thaân khinh abundance of fruits. an sanh. Nhôø thaân khinh an, laïc thoï sanh. Nhôø laïc Nguõ Giaùc: Naêm loaïi giaùc hay naêm giai ñoaïn giaùc thoï, taâm ñöôïc ñònh tænh. Giaûi Thoaùt Xöù Thöù Nhì: ÔÛ ngoä. Thöù nhaát laø Boån giaùc. Ñaây laø trí hueä hay söï ñaây vò Tyø Kheo khoâng nghe giaùo phaùp, nhöng vò hieåu bieát tuyeät ñoái beân trong hay Boà Ñeà voán saún aáy, theo ñieàu ñaõ nghe ñaõ hoïc töø tröôùc, thuyeát phaùp coù trong moãi ngöôøi. Thöù nhì laø Thuûy giaùc. Ñaây laø moät caùch roäng raõi cho caùc ngöôøi khaùc, vò aáy ñoái

vôùi phaùp aáy, hieåu ñöôïc nghóa lyù vaø vaên cuù. Nhôø base of deliverance: Here a monk who has not vaäy maø sanh khoan khoaùi, nhôø khoan khoaùi sanh heard the teaching, but in the course of teaching hyû. Nhôø hyû taâm maø thaân khinh an. Nhôø thaân khinh Dhamma to others he has learnt it by heart as he an, laïc thoï sanh. Nhôø laïc thoï taâm ñöôïc ñònh tænh. has heard it. At this, joy arises in him, and from Giaûi Thoaùt Xöù Thöù Ba: ÔÛ ñaây vò Tyø Kheo khoâng this joy, delight; and by this delight his senses are ñöôïc nghe baäc Ñaïo Sö hay moät vò ñoàng phaïm calmed, he feels happiness as a result, and with ñaùng kính naøo thuyeát phaùp, cuõng khoâng theo ñieàu this happiness his mind is established. The third ñaõ nghe, ñieàu ñaõ hoïc thuyeát phaùp moät caùch roäng base of deliverance: Here a monk who has not raõi cho caùc ngöôøi khaùc. Vò aáy theo ñieàu ñaõ nghe heard the teaching, but as he is

chanting the ñaõ hoïc, tuïng ñoïc phaùp moät caùch roõ raøng, do vaäy Dhamma, joy arises in him, and from this joy, ñoái vôùi phaùp aáy hieåu ñöôïc nghóa lyù vaø vaên cuù . Nhôø delight; and by this delight his senses are calmed, hieåu ñöôïc nghóa lyù vaø vaên cuù maø thaân ñöôïc khinh he feels happiness as a result, and with this an. Nhôø thaân khinh an, laïc thoï sanh. Nhôø laïc thoï, happiness his mind is established. The fourth base taâm ñöôïc ñònh tænh. Giaûi Thoaùt Xöù Thöù Tö: ÔÛ ñaây of deliverance: Here a monk who has not heard vò Tyø Kheo, khoâng nghe moät baäc Ñaïo Sö hay moät the teaching from a teacher or a respected fellow- vò ñoàng phaïm haïnh thuyeát phaùp; cuõng khoâng theo disciple; nor has he taught the Dhamma; nor has ñieàu ñaõ nghe ñaõ hoïc maø thuyeát phaùp roäng raõi cho he chanted the Dhamma; but when he applies his caùc ngöôøi khaùc; cuõng khoâng theo ñieàu ñaõ nghe ñaõ mind to the Dhamma, thinks and ponders over it hoïc, tuïng ñoïc moät caùch roõ raøng. Vò aáy theo nhöõng and concentrates his attention on it, joy arises in ñieàu ñaõ nghe ñaõ hoïc, duøng taâm taàm caàu, suy tö, him, and from this joy, delight; and by this delight quaùn saùt phaùp aáy. Nhôø vaäy maø ñoái vôùi phaùp aáy his senses are calmed, he feels happiness as a hieåu ñöôïc nghóa lyù vaø vaên cuù. Nhôø hieåu nghóa lyù result, and with this happiness his mind is vaø vaên cuù, khoan khoaùi sanh. Nhôø khoan khoaùi established. The fifth base of deliverance: Here a sanh, hyû taâm sanh. Nhôø hyû taâm, thaân khinh an. monk who has not heard the teaching from a Nhôø khinh an, laïc thoï sanh. Nhôø laïc thoï, taâm ñöôïc teacher or a respected fellow-disciple; nor has he ñònh tænh. Giaûi Thoaùt Xöù Thöù Naêm: ÔÛ ñaây vò Tyø taught the Dhamma; nor has he chanted the Kheo khoâng nghe baäc Ñaïo Sö hay moät vò ñoàng Dhamma; nor has he thought or pondered over the phaïm haïnh ñaùng kính naøo thuyeát phaùp, cuõng Dhamma; but when he has properly grasped some khoâng theo ñieàu ñaõ nghe ñaõ hoïc thuyeát giaûng moät concentration-sign (samadhi-nimittam), has well caùch roäng raõi cho caùc ngöôøi khaùc, cuõng khoâng theo considered it, applied his mind to it ñieàu ñaõ nghe ñaõ hoïc duøng taâm taàm caàu, suy tö, (supadharitam), and has well penetrated it with quaùn saùt, nhöng vò Tyø Kheo aáy kheùo naém giöõ moät wisdom (suppatividdham-pannaya). At this, joy ñònh töôùng, kheùo taùc yù, kheùo thoï trì, kheùo theå nhaäp arises in him, and from this joy, delight; and by nhôø trí tueä, neân ñoái vôùi phaùp aáy hieåu ñöôïc nghóa lyù this delight his senses are calmed, he feels vaø vaên cuù. Nhôø hieåu ñöôïc nghóa lyù vaø vaên cuù, neân happiness as a result, and with this happiness his khoan khoaùi sanh. Nhôø khoan khoaùi sanh, hyû taâm mind is established. sanh. Nhôø hyû taâm, thaân khinh an. Nhôø thaân khinh Nguõ Giaùn Saéc: See Nguõ Saéc. an, laïc thoï sanh. Nhôø laïc thoï, taâm ñònh tænh— Nguõ Giaùo: Naêm giaùo phaùi cuûa toâng Hoa Nghieâm. According to the Sangiti Sutta in the Long Coù hai nhoùm—The five divisions of Buddhism Discourses of the Buddha, there are five bases of according to the Hua-yen School. There are two deliverance. The first base of deliverance: Here, groups: the teacher or a respected fellow-disciple teaches (A) Naêm giaùo phaùi töø sö Ñoã Thuaän xuoáng ñeán sö a monk Dhamma. Anh he receives the teaching, Hieàn Thuû: Thöù nhaát laø Tieåu Thöøa Giaùo he gains a grasp of both the spirit and the letter of

(Theravada (skt). Phaùi Tieåu Thöøa Theravada the teaching. At this, joy arises in him, and from giaûi thích veà “ngaõ khoâng,” chö phaùp laø coù thaät, this joy, delight; and by this delight his sense are vaø nieát baøn laø ñoaïn dieät (daønh cho haïng chuùng calmed, he feels happiness as a result, and with sanh coù caên cô thaáp keùm nhoû nhoi). Giaùo lyù this happiness his mind is established. The second naày thuoäc kinh ñieån A Haøm. Maëc duø chuùng

phuû nhaän söï hieän höõu cuûa moät baûn ngaõ caù naøo cuõng laø moät vôùi lyù, hay ñuùng hôn caû hai laø bieät, laïi chuû tröông thöïc höõu vaø thöøa nhaän söï moät. Nhö Lai Taïng Duyeân Khôûi laø ñaëc ñieåm hieän höõu cuûa taát caû phaùp sai bieät hay phaùp cuûa giaùo lyù naày. Noù cuõng coøn ñöôïc goïi laø höõu. Theo kinh ñieån naày thì Nieát Baøn laø cöùu Chaân Nhö Duyeân Khôûi. Thöù tö laø Ñaïi Thöøa caùnh dieät taän, nhöng laïi khoâng thaáu trieät veà Ñoán Giaùo. Giaùo lyù naày chæ cho ta söï tu taäp tính caùch baát thöïc (phaùp khoâng) cuûa chö phaùp. khoâng caàn ngoân ngöõ hay luaät nghi, maø goïi Veà duyeân khôûi, luaän, giaùo lyù naày thuoäc veà thaúng vaøo tröïc kieán cuûa moãi ngöôøi. Giaùo lyù nghieäp caûm duyeân khôûi. Thöù nhì laø Ñaïi Thöøa naày nhaán maïnh ñeán “tröïc kieán,” nhôø ñoù maø Thuûy Giaùo. Khôûi thuûy Ñaïi Thöøa, ñöôïc chia haønh giaû coù theå ñaït ñeán giaùc ngoä vieân maõn töùc laøm hai chi (giaùo lyù daïy cho nhöõng ngöôøi vöøa khaéc. Taát caû vaên töï vaø ngoân ngöõ ñeàu ñình chæ böôùc leân Ñaïi Thöøa). Caû hai ñeàu khoâng thöøa ngay. Lyù taùnh seõ töï bieåu loä trong thuaàn tuùy nhaän söï hieän höõu cuûa Phaät taùnh trong moïi cuûa noù, vaø haønh ñoäng seõ luoân luoân tuøy thuaän loaøi, neân caû hai ñöôïc xem nhö laø nhaäp moân sô vôùi trí hueä vaø tri kieán. Ñoán giaùo baèng chaùnh thuûy. Töôùng Thuûy Giaùo hay giaùo lyù nhaäp moân ñònh nôi tö töôûng hay nieàm tin chöù khoâng y cöù treân sai bieät töôùng cuûa chö phaùp, nhö baèng tu trì thieän nghieäp. Giaùo lyù naày daïy cho Phaùp Töôùng Toâng. Töôùng Thuûy Giaùo phaân ngöôøi ta chöùng ngoä töùc thì döïa treân nhöõng taùch veà taùnh ñaëc thuø cuûa chö phaùp, ñöôïc tìm giaûng giaûi baèng lôøi hay qua tieán trình thöïc thaáy trong caùc kinh Du Giaø. Phaùp Töôùng toâng haønh tu taäp caáp toác, tìm thaáy trong Kinh Duy neâu leân thuyeát A-Laïi-Da duyeân khôûi treân neàn Ma Caät. Giaùo lyù naày chuû tröông neáu tö töôûng taûng phaùp töôùng vaø khoâng bieát ñeán nhaát theå khoâng coøn moáng khôûi trong taâm cuûa haønh giaû cuûa söï vaø lyù. Vì toâng naày chuû tröông söï sai thì ngöôøi aáy laø moät vò Phaät. Söï thaønh ñaït naày bieät caên ñeå cuûa naêm haïng ngöôøi, neân khoâng coù theå gaët haùi ñöôïc qua söï im laëng, nhö ñöôïc thöøa nhaän raèng moïi ngöôøi ñeàu coù theå ñaït ñeán Ngaøi Duy Ma Caät chöùng toû, hay qua thieàn Phaät quaû. Khoâng Thuûy Giaùo hay giaùo lyù nhaäp ñònh nhö tröôøng hôïp cuûa Toå Boà Ñeà Ñaït Ma, moân y cöù treân söï phuû ñònh veà taát caû caùc phaùp sô toå Thieàn Toâng Trung Hoa. Thöù naêm laø hay phaùp khoâng, nhö Tam Luaän Toâng. Khoâng Vieân Giaùo. Vieân giaùo daïy veà Nhaát Thöøa hay Thuûy Giaùo daïy veà leõ khoâng cuûa chö phaùp, Phaät Thöøa. Vieân giaùo Hoa Nghieâm, phoái hôïp ñöôïc tìm thaáy trong caùc kinh Baùt Nhaõ. Tam taát caû laøm thaønh moät toâng, ñöôïc tìm thaáy trong Luaän toâng chuû tröông thieân chaáp veà “Khoâng” caùc Kinh Hoa Nghieâm vaø Phaùp Hoa. Coù hai treân

caên cöù cuûa “töï taùnh” (Svabhava- trình ñoä cuûa Ñaïi Thöøa Vieân Giaùo. Nhaát Thöøa alaksana) hay taùnh voâ töôùng khoâng coù baûn Ñoàng Giaùo, trong ñoù nhaát thöøa ñöôïc giaûng chaát toàn taïi, nhöng laïi thöøa nhaän nhaát theå cuûa thuyeát baèng phöông phaùp ñoàng nhaát hay töông höõu, neân toâng naày xaùc nhaän raèng moïi ngöôøi töï vôùi caû ba thöøa. Nhaát Thöøa cuûa toâng Hoa trong tam thöøa vaø naêm chuûng taùnh ñeàu coù theå Nghieâm bao goàm taát caû caùc thöøa. Tuy nhieân, ñaït ñeán Phaät quaû. Thöù ba laø Ñaïi Thöøa Chung tuøy theo caên cô maø giaûng ba thöøa ñeå chuaån bò Giaùo. Ñaïi Thöøa trong giai ñoaïn cuoái daïy veà cho nhöõng keû khaùt ngöôõng. Caû ba ñeàu tuoân Chaân Nhö (dharmatathata) vaø Phaät taùnh phoå chaûy töø Nhaát Thöøa vaø ñöôïc giaûng daïy baèng quaùt, daïy veà leõ chaân nhö bình ñaúng, vaø khaû phöông phaùp ñoàng nhaát nhö laø moät. Theo toâng naêng thaønh Phaät cuûa chuùng sanh, tìm thaáy Hoa Nghieâm thì ba thöøa naày laø: Tieåu Thöøa trong Kinh Laêng Giaø, Ñaïi Baùt Nieát Baøn hay (Hinayana (skt), Ñaïi Thöøa Tieäm Giaùo vôùi Ñaïi Ñaïi Thöøa Khôûi Tín Luaän, vaân vaân. Giaùo lyù Thöøa Thuûy Giaùo vaø Ñaïi Thöøa Chung Giaùo, vaø naày thöøa nhaän raèng taát caû chuùng sanh ñeàu coù Ñaïi Thöøa Ñoán Giaùo. Nhaát Thöøa Bieät Giaùo, Phaät taùnh vaø ñeàu coù theå ñaït ñeán Phaät quaû. trong ñoù nhaát thöøa ñöôïc neâu leân hoaøn toaøn Thieân Thai toâng theo giaùo lyù naày. Chaân lyù cöùu khaùc bieät hay ñoäc laäp vôùi nhöõng thöøa khaùc caùnh Ñaïi Thöøa ñöôïc trình baøy baèng giaùo lyù nhö tröôøng hôïp giaùo lyù Hoa Nghieâm trong ñoù naày. Do ñoù, noù ñöôïc goïi laø giaùo lyù thuaàn thuïc noùi leân hoïc thuyeát veà theá giôùi hoã töông dung hay Thuïc Giaùo. Trong thuûy giaùo, söï vaø lyù luoân nhieáp. Nhaát Thöøa cao hôn ba thöøa kia. Nhaát taùch rôøi nhau, trong khi ôû chung giaùo, söï luùc thöøa laø chaân thaät coøn ba thöøa ñöôïc coi nhö laø

quyeàn bieán (tam quyeàn nhaát thaät)—Five its final stage which teaches the Bhutatathata divisions from Tu-Shun down to Hsien-Shou: and universal Buddhahood, or the essentially First, the Doctrine of the Small Vehicle or true nature of all things and the ability of all Hinayana. The Hinayana corresponds to the beings to attain Buddhahood. This is the final Agama sutras which interpret that the self is metaphysical concepts of Mahayana, as without substance, the separate elements or presented in the Lankavatara Sutra, the dharmas are real, and nirvana is their total Mahaparinirvana text, and the Awakening of annihilation. This doctrine refers to the Faith, etc. This doctrine asserts that all living teaching of the four Agamas. Although they beings have Buddha-nature and can attain deny the existence of the personal self Buddhahood. The T’ien-T’ai School adheres (pudgala-sunyata), they are realistic and to this doctrine. By this teaching the Ultimate admit the existence of all separate elements Truth of Mahayana is expounded. Therefore, (dharma). They hold that Nirvana is total it is called the Doctrine of Maturity. As it extinction, and yet they do not understand agrees with reality, it also called the True much of the unreality of all elements Doctrine. In the elementary doctrine, fact and (dharma-sunyata). As to the causation theory, principle were always separate, while in this they attribute it to action-influence. Second, final doctrine, fact is always identified with the Elementary

Doctrine of the Great Vehicle principle, or in short, the two are one. The (Mahayana). The primary or elementary stage causation theory by Matrix of the Thuscome of Mahayana is divided into two sections. is special to this doctrine. It is also called the Since neither admits the existence of the theory of causation by Thusness or Tathata. Buddha-nature (Buddha-svabhava) in all Fourth, the Abrupt Doctrine of the Great beings, both are considered to be elementary. Vehicle. This means the training without word The elementary doctrine based on the specific or order, directly appealing to one's own character of all elements (dharma-laksana), insight. This teaching emphasized on one's e.g., the Idealistic School or Dharmalaksana. own insight by which one can attain Realistic Mahayana which analyzes the enlightenment all at once. All words and specific and distinct character of the dharmas, speech will stop at once. Reason will present found in the Yogachara Sutras. The itself in its purity and action will always Dharmalaksana School sets forth the theory of comply with wisdom and knowledge. The causation by ideation-store (Alaya-vijnana) Mahayana immediate, abrupt, direct, sudden, on the basis of phenomenal charateristics or intuitive school, by right concentration of (laksana) and does not recognize the unity of thought, or faith, apart from good works fact and principle. Also, since it maintains the (deeds). This teaching expounds the abrupt basic distinction of five species of men, it realization of the ultimate truth without does not admit that all men can attain relying upon verbal explanations or Buddhahood. The elementary doctrine based progression through various stages of practice, on negation of all elements or dharma- found in Vimalakirti Sutra. This doctrine holds sunyata, e.g., San-Lun School. This is the that if thought ceases to arise in one's mind, Idealistic Mahayana that holds all dharmas the man is a Buddha. Such an attainment may are non-substantial, found in Prajna or be gained through silence as shown by Wisdom Sutras. The San-Lun holds the one-Vimalakirti, a saintly layman in Vaisali, or sided view of "Void" on the basis of "own through meditation as in the case of nature" or no abiding nature, but admitting the Bodhidharma, the founder of Chinese Ch'an unity of being and non-being, it affirms that School. Fifth, the Round Doctrine of the Great men of the three vehicles and the five species Vehicle or the Perfect teaching expounds the are all able to attain Buddhahood. Third, the One Vehicle, or the Buddha Vehicle. The Final Mahayana teaching, or the Mahayana in complete or perfect teaching of the Hua-Yen,

combining the rest into one all-embracing Nguõ Giaùo Chöông: Coâng trình cuûa Ñaïi sö Phaùp vehicle, found in the Avatamsaka and Lotus Taïng thôøi nhaø Ñöôøng giaûi thích giaùo nghóa cuûa Sutras. There are two grades of the round or Nguõ Giaùo—The work prepared by Fa-Tsang of perfect doctrine. One Vehicle of the Identical the T'ang dynasty, explaining the doctrine of the Doctrine in which the One Vehicle is taught five schools. an identical or similar method with the other Nguõ Giaùo Hoa Nghieâm: See Nguõ Giaùo. three Vehicles. The One Vehicle of the Nguõ Giaùo Thaäp Toâng: Naêm giaùo möôøi toâng ôû Avatamsaka School is inclusive of all Trung Hoa—The five divisions of Buddhism and Vehicles. However, for the convenience the the ten Buddhist schools in China—See Nguõ Giaùo three vehicles are taught to prepare the

and Thaäp Toâng. aspirants. The three flow out of the One Nguõ Giôùi: Panca-sila (skt)—Panca-sikkapada Vehicle and are taught in the identical method (p)—Panca Veramani (skt)—Five Precepts— as the one. The three Vehicles recognized by Trong caû hai tröôøng phaùi Nguyeân Thuûy vaø Ñaïi the Avatamsaka School: the Small Vehicle, Thöøa, Ñöùc Phaät daïy caùc ñeä töû cuûa Ngaøi, nhaát laø the Gradual Mahayana with the Elementary Phaät töû taïi gia giöõ gìn nguõ giôùi. Duø Kinh Phaät Mahayana and the Final Mahayana, and the khoâng ñi vaøo chi tieát, nhöng caùc ñaïo sö caû hai Abrupt Doctrine of the Great Vehicle. One tröôøng phaùi ñaõ giaûi thích raát roõ raøng veà naêm giôùi Vehicle of the Distinct Doctrine in which the naày: khoâng saùt sanh, khoâng troäm caép, khoâng taø One Vehicle is set forth entirely distinct or daâm, khoâng voïng ngöõ, vaø khoâng uoáng nhöõng chaát independent from the other Vehicles, as in the cay ñoäc—In both forms of Buddhism, Theravada case of the teaching of the Avatamsaka and Mahayana, the Buddha taught his disciples, School, in which the doctrine of the world of especially lay-disciples to keep the Five Precepts. totalistic harmony mutually relating and Although details are not given in the canonical penetrating is set forth. The One Vehicle is texts, Buddhist teachers have offered many good higher than the other three. The One Vehicle interpretations about these five precepts: not to is real while the three are considered as kill, not to steal, not to engage in improper sexual temporary. conduct, not to lie, and refrain from intoxicants. (B) Naêm giaùo phaùi theo Khueâ Phong: Thöù nhaát laø Nguõ Giôùi Hieàn: Caùc baäc hieàn gaén boù vôùi nguõ Nhaân Thieân Giaùo, goàm nhöõng ai giöõ nguõ giôùi giôùi—Worthies adhering to the five precepts. seõ taùi sanh trôû laïi vaøo coõi ngöôøi vaø nhöõng ai Nguõ Giôùi Phaàn Thuï: Vieäc thoï trì nguõ giôùi— haønh thaäp thieän seõ ñöôïc taùi sanh vaøo coõi trôøi. Receiving and maintaining the five precepts. Thöù nhì laø Tieåu Thöøa Giaùo. Thöù ba laø Ñaïi Nguõ Haø: Punjab (skt)—Queâ höông cuûa hai oâng Di Thöøa Phaùp Töôùng. Thöù tö laø Ñaïi Thöøa Phaùp Lan Ñaø vaø Na Tieân Tyø Kheo—Native country of Töôùng Giaùo. Thöù naêm laø Nhaát Thöøa Hieån both Milinda and Nagasena. Tính Giaùo: Trình baøy Phaät taùnh phoå quaùt. Nguõ Haï Phaàn Keát: Nhaát Thöøa Hieån Giaùo bao goàm caû Ñaïi thöøa (A) Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, chung giaùo, Ñoán giaùo vaø Vieân giaùo—Five coù naêm thöù Keát hoaëc cuûa Duïc giôùi trong tam divisions according to Kuei-feng: First, rebirth giôùi: tham keát (phieàn naõo cuûa tham duïc), saân as human beings for those who keep the five keát (saân nhueá keát, phieàn naõo cuûa söï giaän döõ), commandments and as devas for those who thaân kieán keát (phieàn naõo cuûa ngaõ kieán hay keep the ten commandments. Second, see thaân kieán vaø taø kieán veà töï ngaõ), giôùi thuû keát Tieåu Thöøa Giaùo in (A). Third, see Ñaïi Thöøa (phieàn naõo cuûa chaáp thuû giôùi caám hay taø kieán Thuûy Giaùo (a). Fourth, see Ñaïi Thöøa Thuûy moät caùch phi lyù), nghi keát (phieàn naõo cuûa söï Giaùo (b). Fifth, the one vehicle which reveals nghi hoaëc, khoâng tin chaéc veà Phaät, Phaùp, Taêng the universal Buddha-nature. It includes the vaø söï tu taäp tam hoïc, giôùi, ñònh, hueä)— Mahayana in its final stage, the immediate According to the Sangiti Sutta in the Long and the complete or perfect teaching of the Discourses of the

Buddha, there are five Hua-Yen. bonds in the lower desire-realms or the lower

fetters which hold the individual in the realms chuùng sanh)—According to the Nirvana Sutra: of desire: desire (sensual desire or saintly or bodhisattva deeds, arhat or noble sensuality), dislike (ill-will or resentment), deeds, deva deeds, children's deeds or normal wrong view on personality-belief (self, good deeds of men, devas and Hinayanists, identity view, or egoism), heretical ideals and sickness conditions, illness or delusions (attachment to rite and ritual or distorted (Bodhisattvas enter into these lines of conduct grasp of rules and vows), doubt about the and conditions to save sentient beings). Buddha, the Dharma, the Sangha and the Nguõ Haïnh: Wu-Hisng—Naêm haønh—See Nguõ cultivation on the three studies of discipline, Haønh (C). concentration and wisdom. Nguõ Hieàn: Five sages. (B) Theo Vi Dieäu Phaùp: tham keát (phieàn naõo cuûa Nguõ Hieån: See Nguõ Thoâng Thaàn. tham duïc), saân nhueá keát (phieàn naõo gaây ra do Nguõ Hieäp Am: Gogo-an (jap)—Name of a temple saân giaän), maïn keát (phieàn naõo gaây ra do ngaõ in Japan. maïn coáng cao), taät keát (phieàn naõo gaây ra do Nguõ Hình: Naêm loaïi hình phaït: töû hình, chung taät ñoá), vaø xan keát (phieàn naõo gaây ra do tham thaân, caám coá höõu haïn, caâu löu, phaït vaï —The five lam boûn xeûn)—According to Abhidharma: punishments: death penalty, life sentence, desire, dislike, pride, envy, and stinginess. sentence for a limited term, detention, and fine. Nguõ Haûi: Naêm bieån hay naêm loaïi nghóa phaàn Nguõ Hoaëc: Naêm thöù meâ môø aùm ñoän: taø kieán, chaáp trong voâ taän vieân minh tính haûi maø Boà Taùt Phoå vaøo duïc giôùi, chaáp vaøo saéc giôùi, chaáp vaøo voâ saéc Hieàn thaáy ñöôïc trong Kinh Hoa Nghieâm: nhaát giôùi, vaø si meâ—The five fundamental passions thieát chuùng theá giôùi haûi, nhaát thieát chuùng sanh haûi, and delusions: wrong views, clinging or phaùp giôùi nghieäp haûi, nhaát thieát chuùng sanh duïc attachment to the desire-realm, clinging or laïc chö caên haûi, vaø nhaát thieát tam theá chö Phaät attachment to the form-realm, clinging or haûi—The five "seas" or infinities seen in a vision attachment to the formless-realm, and the state of by P'u-Hsien in the Flower Adornment Sutra: all unenlightenment or ignorance. the worlds, all the living beings, universal karma, Nguõ Hoïc Xöù: Five rules of training—See Nguõ the roots of desire and pleasure of all the living, Giôùi. and all the Buddhas, past, present, and future. Nguõ Hoái: Five kinds of remorse—Naêm loaïi saùm Nguõ Haùm Thöïc: See Nguõ Chính Thöïc. hoái aên naên—Five forms of remorse—The five Nguõ Haønh: Gogyo (jap)—Wu-Hsing (chi)—Naêm stages in a penitential service: haønh—The five elements: (A) Nguõ Hoái Thieân Thai: Thöù nhaát laø Saùm Hoái (A) Theo Töù Thö: kim, moäc, thuûy, hoûa, vaø thoå — hay phaùt loà saùm hoái toäi loãi ñaõ qua ñeå ngaên According to the four Saint Books: metal, ngöøa taùi phaïm. Thöù nhì laø Khuyeán Thænh hay wood, water, fire, and earth. khuyeán thænh thaäp phöông chö Phaät chuyeån (B) Theo Khôûi Tín Luaän: boá thí haønh, trì giôùi phaùp luaân. Thöù ba laø Tuøy Hyû hay tuøy hyû thieän haønh, nhaãn nhuïc haønh, tinh taán haønh, vaø thieàn taùc hay ñoái vôùi moïi thieän caên ñeàu hoan hyû taùn ñònh haønh—According to the Awakening of thaùn. Thöù tö laø Hoài Höôùng hay hoài höôùng Faith: almsgiving, keeping the coâng ñöùc hay ñem taát caû thieän caên

sôû tu höôùng commandments, patience under insult, zeal or vaøo chuùng sanh vaø Phaät ñaïo. Thöù naêm laø Phaùt Progress, and meditation. Nguyeän. Theä nguyeän thaønh Phaät baèng caùch (C) Theo Kinh Nieát Baøn: thaùnh haønh (chæ haønh tu laøm taát caû caùc haïnh laønh, traùnh taát caû caùc vieäc taäp Giôùi Ñònh Tueä cuûa chö Boà Taùt), phaïm aùc, thanh tònh taâm yù vaø hoài höôùng coâng ñöùc haønh (tu haønh phaïm haïnh cuûa chö A-La-haùn), hay phaùt nguyeän tu trì töù hoaèng theä nguyeän— thieân haønh (Boà Taùt nhôø vaøo chaân lyù maø thaønh The five stages in a penitential service in dieäu haïnh), anh nhi haønh (Boà Taùt duøng taâm töø T'ien-T'ai Sect: First, confess of past sins and bi thò hieän nhaân thieân Tieåu thöøa), beänh haønh forbidding them for the future. Second, appeal (Boà Taùt vì loøng töø bi cöùu ñoä maø hoøa vôùi chuùng to the universal Buddhas to keep the law- sanh, cuõng coù phieàn naõo vaø beänh khoå nhö wheel rolling. Third, rejoicing over the good

in self and others. Fourth, offering all one's hay giaû dieät. Thöù tö laø Trung Ñaïo Chaân Ñeá. Giaû goodness to all the living and to the Buddha- baát sinh giaû baát dieät hay thaáy raèng khoâng coù giaû way. Fifth, to vow to become a Buddha by sinh hay giaû dieät. Thöù naêm laø Nhò Ñeá Hieäp Minh doing all good deeds, avoiding all bad deeds, Trung Ñaïo. Neáu ta nhaän ñònh raèng khoâng coù sinh purifying the mind and bestowal of acquired dieät hay baát sinh baát dieät thì ñoù laø trung ñaïo, ñöôïc merits or resolve to observe and practice the bieåu thò baèng söï keát hôïp cuûa tuïc ñeá vaø chaân ñeá — four universal vows (magnanimous vows). According to Nagarjuna Bodhisattva in the (B) Chaân Ngoân Nguõ Hoái: Naêm phaùp saùm hoái cuûa Madhyamika Sastra, the Middle Path of the toâng Chaân ngoân: Thöù nhaát laø Qui Meänh bao Twofold Truth is expounded by the "five terms." goàm leã kænh chö Phaät, xöng taùn Nhö Lai vaø First, the one-sided worldly truth. One maintains quaûng tu cuùng döôøng. Thöù nhì laø saùm hoái the theory of the real production and the real nghieäp chöôùng. Thöù ba laø Tuøy hyû coâng ñöùc. extinction of the phenomenal world. Second, the Thöù tö laø khuyeán Thænh bao goàm thænh chuyeån one-sided higher truth. One adheres to the theory Phaùp Luaân thænh Phaät truï theá, vaø thöôøng tuøy of the non-production and non-extinction of the hoïc Phaät. Thöù naêm laø Hoài Höôùng bao goàm phenomenal world. Third, the middle path of haèng thuaän chuùng sanh vaø phoå giai Hoài worldly truth. One sees that there is a temporary Höôùng—The five stages in a penitential production and temporary extinction of service in Shingon Sect. Shingon Sect divides phenomenon. Fourth, the middle path of the the ten great vows of the Universal Good higher truth. One sees there is neither Bodhisattva (Samantabhadra) into five stages contemporary production nor contemporary of penitential service: First, submission which extinction. Fifth, one considers that there is includes worship and respect all Buddhas, neither production-and-extinction nor non- praise the Thus Come Ones, make abundanct production-and non-extinction, it is the middle offerings. Second, repent misdeeds and path elucidated by the union of both popular and mental hindrances or karmic obstacles. Third, higher truths. rejoicing or rejoice at others' merits and Nguõ Höông: Nguõ phaàn höông—Laáy naêm thöù virtues. Fourth, appeal to the Buddhas which

höông ví vôùi nguõ phaàn phaùp thaân: giôùi höông, ñònh includes request the Buddha to turn the höông, hueä höông, giaûi thoaùt höông, vaø giaûi thoaùt dharma wheel, request the Buddha to remain tri kieán höông—Five kinds of incense—The five in the world, follow the teachings of the attributes of dharmakaya or spiritual body of the Buddha at all times. Fifth, bestowal of all Tathagata—Five kinds of incense or fragrance, acquired merits which includes accommodate corresponding with the five kinds of dharmakaya: and benefit all sentient beings, and transfer the dharmakaya is above all moral conditions, the merits and virtues universally. dharmakaya is tranquil and apart from all false Nguõ Hoäi Nieäm Phaät: Naêm caùch nieäm Phaät A Di ideas, the dharmakaya is wise and omniscient, the Ñaø do Sö Phaùp Chieáu ñôøi nhaø Ñöôøng saùng laäp dharmakaya is free, unlimited, unconditioned, ra—Five ways of intoning Amitabha established which is the state of nirvana, the dharmakaya has by Fa-Chao of the T'ang dynasty. perfect knowledge. Nguõ Hoäi Phaùp Sö: See Nguõ Hoäi Nieäm Phaät. Nguõ Keát: Goketsu (jap)—Five bonds—Theo A Tyø Nguõ Hoäi Phaùp Söï Tuïng: See Nguõ Hoäi Nieäm Phaät. Ñaït Ma Luaän, coù naêm keát hay naêm loaïi voïng hoaëc Nguõ Huyeàn Nghóa Tam Luaän Toâng: Theo Ngaøi gioáng nhö daây troùi buoäc chuùng sanh vaøo luaân hoài Long Thoï Boà Taùt trong Trung Quaùn Luaän, thì Nhò sanh töû: tham keát (tham lam), saân keát (noùng giaän Ñeá Trung Ñaïo ñöôïc giaûi thích baèng "Naêm Huyeàn hay phaãn noä), maïn keát (kieâu maïn hay caäy mình Nghóa". Thöù nhaát laø Tuïc Ñeá Phieán Dieän. Chuû khinh ngöôøi), taät keát (ghen gheùt vôùi söï giaøu sang tröông thuyeát thöïc sinh thöïc dieät cuûa theá giôùi hieän hay hay ho cuûa ngöôøi), xan keát (boûn xeûn hay tham töôïng. Thöù nhì laø Chaân Ñeá Phieán Dieän. Chaáp vaøo tieác cuûa caûi)—According to the Abhidharma, there thuyeát baát dieät cuûa theá giôùi hieän töôïng. Thöù ba laø are five bonds which bind men to mortality: Trung Ñaïo Tuïc Ñeá. Thaáy raèng khoâng coù giaû sinh desire, hate, pride, envy, grudging.

Nguõ Keát Nhaïc Töû: Moät trong nhöõng thaàn nhaïc haèng, chæ do naêm uaån giaû hôïp. Thaân kieán bao goàm cuûa trôøi Ñeá Thích, ngöôøi duøng saùo thuûy tinh ñeå taùn ngaõ kieán vaø ngaõ kieán sôû. Ngaõ kieán cho raèng coù thaùn Phaät—One of Indra's musicians who praised moät baûn ngaõ tröôøng toàn. Ngaõ kieán sôû cho raèng coù Buddha on a crystal lute. caùi sôû höõu thaät cuûa mình vaø cuûa ngöôøi. Thöù nhì laø Nguõ Khan: Naêm loaïi buûn xæn: truï xöù khan (moät Bieân kieán, chaáp raèng cheát roài laø ñoaïn tuyeät hoaëc mình ta ôû ñaây, chaúng cho ai khaùc vaøo ñaây); gia coù thaân thöôøng truï sau khi cheát. Thöù ba laø Taø kieán, chuû thí khan (moät mình ta ôû nhaø naày laøm vieäc boá phuû nhaän lyù nhaân quaû. Thöù tö laø Kieán thuû. Chaáp thí, chöù chaúng ai khaùc); thí khan (moät mình ta nhaän laáy ñuû moïi tri kieán thaáp keùm maø cho raèng hay cuûa boá thí naày); dö taùn khan (moät mình ta nhaän söï raèng tuyeät. Thöù naêm laø Giôùi caám thuû. Chaáp trì taùn thaùn naày chöù chaúng ai khaùc); phaùp khan (moät nhöõng giôùi caám phi lyù maø cho laø con ñöôøng ñeå ñi mình ta bieát thaâm nghóa cuûa kinh naày chöù chaúng ñeán coõi Nieát Baøn—The five sharp wrong views: cho ngöôøi khaùc bieát)—Five kinds of selfishness or First, view of the body or the view that there is a

meanness: this abode (house or place) is mine and real and permanent body or view of egoism, the no one else's; this almsgiving household is mine view that there is a real self or ego, or view of and no one else's; I am the only one who receive mine and thine, the view that there is a real mine this alms; I am the only one who deserve this and thine. Second, extreme view (of extinction praise; no one else who deserves this; I am the and/or permanence). Being prejudiced to one only one who has the knowledge of truth, but I extreme or another. Third, perverse view which don't want to share with any one else. denying cause and effect (deviant views). Fourth, Nguõ Khoå: Five kinds of suffering—Five the view of grasping at views or stubborn sufferings—Naêm noãi khoå ñau cuûa con ngöôøi: töù perverted views, viewing inferior thing as khoå (sanh, laõo, beänh, töû), aùi bieät ly khoå, oaùn taéng superior, or counting the worse as the better. Fifth, hoäi khoå, caàu baát ñaéc khoå, vaø nguõ aám thaïnh suy view of grasping at precepts and prohibitions. khoå—The five afflictions that are the lot of every Rigid view in favor of rigorous ascetic man: four kinds of suffering (birth, old-age, prohibitions. illness, and death), sufferings due to separation Nguõ Kieáp Tö Duy: Naêm kieáp tö duy—Ñöùc Phaät A (parting) from the loved ones, sufferings due to Di Ñaø ñaõ traûi qua naêm kieáp tö duy tröôùc khi laäp ra meeting with the uncongennial (the hated), boán möôi taùm lôøi boån nguyeän—The five kalpas sufferings due to unfulfilled wishes, or failure in spent by Amitabha thinking out and preparing for one's aims, and sufferings due to the raging his forty-eight vows. aggregates, or sufferings caused by the five Nguõ Kieát: Naêm thöù troùi buoäc: tham duïc, saân haän, skandhas. ngaõ maïn coáng cao, ñoá kî, vaø ghen gheùt—The five Nguõ Khoâng: Five emptinesses—Naêm loaïi khoâng. bonds to mortality: desire, hate, pride, envy and Nguõ Kieán: Panca-drstayah (skt)—Goken (jap)— grudging. Naêm caùch nhìn: ngaõ kieán, bieân kieán, taø kieán, kieán Nguõ Kim: Naêm thöù kim loaïi: vaøng, baïc, ñoàng, saét, thuû, vaø giôùi caám thuû—Five views: view of there is vaø chì (hay thieát)—The five metals: gold, silver, a real and permanent body, extreme views, copper, iron, and lead (sometimes is also perverse or wrong views, stubborn perverted mentioned as tin) views, and rigid views in favor of rigorous ascetic Nguõ Kim Cang: Five Vajra rajas—Naêm vò Kim prohibitions. Cang: Kim Cang Taùt Ñoûa, Kim Cang Duï c (vò Boà Nguõ Kieán Thoâ Thieån: Naêm loaïi sai laàm thoâ thieån: Taùt coù söùc maïnh phaù boû duïc voïng nhö kim cöông), tham, saân, si, maïn, vaø nghi—Five gross servants: Kim Cang Maïn (vò Boà Taùt coù söùc maïnh phaù boû greed, anger, stupidity, arrogance, and doubt or kieâu maïn nhö kim cöông), Kim Cang AÙi (vò Boà Taùt doubtfulness. coù söùc maïnh phaù boû aùi duïc nhö kim cöông), vaø Nguõ Kieán Vi Teá: Panca drstayah (skt)—Five Kim Cang Xuùc (vò Boà Taùt coù söùc maïnh phaù boû söï sharp servants—Five sharp views—Naêm loaïi kieán loâi cuoán cuûa xuùc chaïm nhö kim cöông), trong ñoù giaûi sai laàm, traùi vôùi ñaïo phaùp. Thöù nhaát laø Thaân Kim Cang Taùt Ñoûa laø chuû cuûa 4 vò kia—The five kieán. Chaúng bieát raèng thaân naày chaúng thöôøng Vajra rajas: Vajrasattva-mahasattva, Kama-vajra

(Diamond-Passion Bodhisattva), Vajra-Mana of Fire, and the wheel or circle of Vajra or (Diamond-Pride Bodhisattva), Vajrakamar Earth. (Diamond-Love Bodhisattva), and Vajra-Sparsa Nguõ Luaân Caâu Khaát: Chaøo baèng caùch cho hai cuøi (Diamond Touch Bodhisattva); the Vajrasattva- choû vaø hai ñaàu goái xuoáng ñaát—Saluting by placing mahasattva is the lord of the other four. two elbows and knees on the ground. Nguõ Kinh: Panca-pitaka (skt)—The five classics Nguõ Luaân Cöûu Töi Minh Bí Maät Sôù: (from Confucius). Commentary on the secrets of the five cakras and Nguõ Laïc: The absence of five sufferings—Naêm nine syllables. nieàm vui trong söi thieáu vaéng naêm noãi khoå ñau cuûa Nguõ Luaân Quaùn: Contemplation on the five con ngöôøi—See Nguõ Khoå. elements—Quaùn veà naêm yeáu toá ñaát, nöôùc, löûa, Nguõ Linh: Naêm loaïi chuoâng ñöôïc duøng trong gioù, vaø hö khoâng, vôùi hình thöùc vaø maøu saéc cuûa tröôøng phaùi Chaân Ngoân taïi Nhaät: nguõ ñieåm linh töøng thöù: ñòa (ñaát) töông öùng vôùi hình Vuoâng vaø (chuoâng naêm ñieåm), baùu linh, nhöùt ñieåm linh, tam maøu Vaøng; thuûy (nöôùc) töông öùng vôùi hình Troøn ñieåm linh, vaø thaùp linh (thaùp linh ñöôïc ñaët chính vaø maøu Traéng; hoûa (löûa) töông öùng vôùi hình Tam giöõa, coøn taát caû nhöõng chuoâng khaùc ñöôïc ñaët ôû caùc Giaùc vaø maøu Ñoû; phong (gioù) töông öùng vôùi Baùn goùc cuûa baøn thôø)—The five kinds of bells used by Nguyeät vaø maøu Ñen; hö Khoâng töông öùng vôùi hình the Shingon in Japan: the five-pronged bell, the Troøn vaø maøu Xanh da trôøi—A meditation of the precious bell, the one-pronged bell, the three- esoteric school on the five elements, earth, water, pronged bell, and the bell of the stupa which is fire, air and space with their germ-words, their placed in the centre while other bells are placed at forms, and their colors: the Earth corresponds to four corners of the altar. Square and Yellow; water corresponds to Round Nguõ Loaïi Thieân: See Nguõ Thieân. and White color; fire corresponds to Triangular Nguõ Loaïi Thuyeát Phaùp: See Nguõ Chuûng Thuyeát and Red color; wind or air corresponds to Half- Nhaân. moon and Black color; space corresponds to Nguõ Lôïi Phieàn Naõo: Naêm thöù phieàn naõo vi teá—Spherical shape and Blue color. Five subtler afflictions. Nguõ Luaân Tam Muoäi: See Nguõ Luaân Quaùn. Nguõ Lôïi Söû: Panca-tiksna-dula (skt)—Naêm thieän Nguõ Luaân Teá: Taàng thaáp nhaát cuûa theá giôùi—The nghieäp: khoâng tham, khoâng saân, khoâng si, khoâng fifth wheel limit or world foundation. ngaõ maïn coáng cao, khoâng nghi hoaëc—The five Nguõ Luaân Thaùp Baø: Theo Maät Giaùo (Chaân ngoân), higher wholesome deeds: no greed, no hatred ñaây laø hình Tam Muoäi treân ñænh thaùp cuûa Ñöùc Ñaïi (hate), no stupidity, nor pride nor arrogance, and Nhaät Nhö Lai, thöôøng ñöôïc xaây treân phaàn moä —A no doubt. stupa with five wheels at the top; chiefly used by Nguõ Luaân: The five wheels or things that turn: the Shingon Sect on graves as indicating the (A) Theo Maät Giaùo, coù naêm yeáu toá luaân chuyeån—indwelling Vairocana. Theá giôùi naèm treân naêm baùnh xe ñang luaân Nguõ Luaän: Five treatises—Naêm boä luaän—See chuyeån: ñòa luaân, thuûy luaân, hoûa luaân, phong Nguõ Boä Ñaïi Luaän. luaân, vaø hö khoâng luaân—Five elements Nguõ Luaät: Fivefold lawfulness—Naêm ñònh luaät. according to the Esoteric Sects—The earth Nguõ Löïc: Panca-balani (skt)—The five powers or rests on the five revolving spheres

or wheels: faculties for any cultivator—The five powers or the wheel of Earth, the wheel of Water, the faculties for any cultivator. wheel of Fire, the wheel of Wind or air, and (A) Naêm söùc maïnh hay khaû naêng taâm linh ñöôïc the wheel of Space. phaùt trieån baèng caùch cuûng coá nguõ caên: tín, taán, (B) Naêm thöù taïo neân theá giôùi theo Caâu Xaù: hö nieäm, ñònh, vaø hueä. Laïi coù naêm thöù löïc khaùc: khoâng luaân, phong luaân, thuûy luaân, hoûa luaân, ñònh löïc, thoâng löïc, taù thöùc löïc, ñaïi nguyeän vaø ñòa luaân—Five foundations of the world löïc, vaø phaùp uy ñöùc löïc—The powers of five according to Kosa: the wheel or circle of spiritual faculltties which are developed Space, the wheel or circle of Wind or Air, the through strengthening the five roots. These wheel or circle of Water, the wheel or circle powers are: faith, effort, mindfulness,

concentration, and wisdom. There are five conflagration filling the sky then fell on the earth. other powers: power of meditation, resulting Nguõ Muïc Quyû Vöông: Five-Eye Ghost King. supernatural powers, adaptability, power of Nguõ Na Haøm Thieân: See Nguõ Tònh Cö Thieân. accomplishing a vow, and august power of Nguõ Naïp Y: A monk's garment of five patches. dharma. Nguõ Ngaïi: See Nguõ Chöôùng Ngaïi. (B) Naêm söùc maïnh hay khaû naêng taâm linh ñöôïc Nguõ Nghi: Five Doubts—Coù naêm loaïi nghi hoaëc phaùt trieån baèng caùch cuûng coá nguõ caên: tín, taán, aån nuùp trong taâm vaø coù khuynh höôùng laøm naõn nieäm, ñònh vaø hueä—The powers of five nieàm tin cuûa chuùng ta. Thöù nhaát laø nghi nôi trí hueä spiritual faculltties which are developed cuûa Nhö Lai. Thöù nhì laø nghi nôi giaùo phaùp cuûa through strengthening the five roots. These Phaät. Thöù ba laø nghi ngöôøi thuyeát phaùp. Thöù tö laø powers are: powers of faith, zeal, memory, nghi khoâng bieát con ñöôøng hay phöông caùch ñeà concentration and wisdom. nghò ñi theo coù ñaùng tin caäy hay khoâng. Thöù naêm Nguõ Ma: Five maras—See Nguõ Uaån. laø coù ngöôøi nghi ngôø loøng thaønh cuûa ngöôøi hieåu vaø Nguõ Ma Löïc: Naêm thöù ma löïc (saéc, thinh, höông, ñi theo giaùo phaùp cuûa Theá Toân—There are five vò, vaø xuùc)—Five kinds of Mara powers (Saéc: doubts that lurk in the shadows of the human mind sight, Thinh: hearing, Höông: smell, Vò: taste, and tend to discourage faith. First, doubt in the Xuùc: touch). Buddha's wisdom. Second, doubt in the Buddha's Nguõ Minh: Pancavidya (skt)—Five major Teachings. Third, doubt in the person who sciences—Naêm minh hay naêm moân hoïc xöa cuûa explains the Buddha's teachings. Fourth, doubt as AÁn Ñoä giuùp con ngöôøi phaùt trieån trí hueä: thanh to whether the ways and methods suggested for minh, coâng xaûo minh, y phöông minh, nhaân minh, following the Noble Path are reliable. Fifth, there vaø noäi minh—The five sciences or studies of India are some people, may doubt in the sincerity of which help people improve their knowledge or others who understand and follow the Buddha's wisdom: the learning of communication, the teachings. learning of technology (the arts and mathematics), Nguõ Nghòch: Go-Gyaku (jap)—Nguõ Voâ Giaùn the learning of medicine or the knowledge of Nghieäp—Five gravest offenses—Five heinous curable diseases, the learning of Logic and crimes—Five offenses—Five hellish deeds—Five Science, and the realization of the inner Truth. Cardinal Sins—Five ultimate betrayals—Phaïm Nguõ

Minh Kinh: Pancavidya-sutra (skt)—Sutra moät trong naêm troïng toäi treân, chuùng sanh phaûi sa on the five major sciences—See Nguõ Minh. vaøo A tyø voâ giaùn ñòa nguïc vaø chòu khoå hình khoâng Nguõ Minh Luaän: Five fields of knowledge—Naêm ngöøng trong taän cuøng ñòa nguïc: gieát cha, gieát meï, ngaønh kieán thöùc—See Nguõ Minh. gieát a la haùn, laøm chaûy maùu thaân Phaät, vaø phaù hoaïi Nguõ Moân Thieàn: söï hoøa hôïp Taêng ñoaøn—Five grave sins (offenses) (A) Naêm ñoái töôïng thieàn quaùn: voâ thöôøng, khoå, which cause rebirth in the Avici or hell of khoâng, voâ ngaõ, vaø nieát baøn—A fivefold interrupted (endless) suffering in the deepest and meditations on: impermanence, suffering, most suffering level of hell: parricide (killing one's void, non-ego, and nirvana. father), matricide (killing one's mother), killing an (B) See Nguõ Ñình Taâm Quaùn. arhat, shedding the blood of a Buddha (causing the Nguõ Moäng: Naêm caûnh moäng cuûa vua A Xaø Theá Buddhas to bleed), and destroying of the harmony trong ñeâm Döùc Nhö Lai nhaäp Nieát Baøn: khi maët of the sangha (causing disturbance and disruption traêng laën thì maët trôøi moïc leân töø ñaát; sao sa nhö of harmony). möa; khoùi töø ñaát boác leân; baûy sao choåi hieän leân Nguõ Nguõ Baùch Nieân: Five five-hundred-year treân trôøi; treân trôøi coù ñaùm löûa lôùn che kín coõi hö periods—Naêm laàn naêm traêm naêm sau khi Phaät khoâng roài rôùt xuoáng ñaát—The five bad dreams of nhaäp dieät, trong moãi thôøi kyø naày ñeàu thuyeát moät King Ajatasatru on the night that Buddha entered kieân coá ñeå chæ söï höng pheá cuûa Phaät phaùp. Thöù nirvana: as the moon sank the sun rose from the nhaát laø Thôøi kyø Giaûi Thoaùt Kieân Coá trong naêm earth; the stars fell like rain; smoke rose from the traêm naêm ñaàu. Phaät töû tu haønh giaûi thoaùt. Thöù nhì earth; seven comets appeared; and a great laø Thôøi kyø Thieàn Ñònh Kieân Coá trong naêm traêm

naêm thöù nhì. Phaät töû thöôøng tu taäp thieàn ñònh. Thöù bad, neutral with neutral), cause of abiding in ba laø Thôøi kyø Ña Vaên Kieân Coá trong naêm traêm the present condition (the self in its naêm thöù ba. Phaät töû chæ ham thích nghe phaùp. Thöù attachment), and cause of development (food, tö laø Thôøi kyø Thaùp Töï Kieân Coá trong naêm traêm clothing, etc), remoter cause, the parental naêm thöù tö. Phaät töû chæ chuyeân taâm xaây döïng chuøa seed. thaùp. Thöù naêm laø Thôøi kyø Ñaáu Tranh Kieân Coá Nguõ Nhaân Moân: Five causal practices—Five trong naêm traêm naêm thöù naêm. Phaät töû chæ chuyeân gates of mindfulness—See Nguõ Nieäm Moân. taâm caõi lyù vôùi nhau—The five periods each of 500 Nguõ Nhaân Nguõ Quaû: The five effective or years after the Buddha’s death (five successive meritorious gates—See Nguõ Coâng Ñöùc Moân. periods). First, the period of strong salvation in the Nguõ Nhaân Thuyeát Kinh: See Nguõ Chuûng Thuyeát first five hundred years. In the first period, Nhaân. Buddhist practitioners attain emancipation. Nguõ Nhaãn: Five kinds of Paramita Tolerance— Second, the period of strong meditation in the Naêm loaïi nhaãn nhuïc Ba La Maät. Thöù nhaát laø Phuïc second five hundred years. In the second period, nhaãn hay ñieàu phuïc nhaãn. Vôùi loaïi nhaãn naày haønh Buddhist practitioners steadfastly practice giaû coù theå nhaän chìm tham, saân, si, nhöng haït meditation. Third, the period of strong learning in gioáng duïc voïng vaø phieàn naõo

vaãn chöa döùt haún. the third five hundred years. In the third period, Ñaây laø ñieàu kieän tu haønh cuûa caùc baäc Boà Taùt Bieät Buddhist practitioners eagerly listen to the Giaùo, tam hieàn thaäp truï, thaäp haønh, vaø thaäp hoài Buddhist teaching. Fourth, the period of stupa and höôùng. Thöù nhì laø Tín nhaãn. Kieân trì ñöùc tin töø temple building in the fourth five hundred years. Hoan Hyû ñòa, Ly Caáu ñòa, ñeán Phaùt Quang ñòa, In the fourth period, Buddhist practitioners are haønh giaû thuaàn khieát tin töôûng heã nhaân laønh thì bent on building temples. Fifth, the period of quaû laønh. Thöù ba laø Thuaän nhaãn. Tuøy thuaän nhaãn dissension in the fifth five hundred years. In the töø Dieãm Hueä ñòa, ñeán Cöïc Nan Thaéng ñòa vaø Hieän fifth period, Buddhist practitioners are engaged in Tieàn ñòa, giai ñoaïn tu trì khieán cho haønh giaû coù doctrinal disputes. ñöôïc ñöùc nhaãn nhuïc cuûa Phaät vaø Boà Taùt (töø töù ñòa Nguõ Nhaõn: Panca-caksumsi (skt)—Naêm loaïi maét ñeán luïc ñòa). Thöù tö laø Voâ sanh nhaãn. Voâ sanh hay thò giaùc: phaøm nhaõn, thieân nhaõn, hueä nhaõn, nhaãn töø Vieãn Haønh ñòa ñeán Baát Ñoäng ñòa vaø Thieän nhö thò nhaõn, vaø Phaät nhaõn—The five kinds of eye Hueä ñòa, giai ñoaïn tu ñöùc nhaãn khieán haønh giaû or vision: human eye, deva eye, eye of wisdom, nhaäp caùi lyù caùc phaùp ñeàu voâ sinh (töø thaát ñòa ñeán dharma eye, and Buddha eye. cöûu ñòa). Thöù naêm laø Tòch dieät nhaãn. Tòch dieät Nguõ Nhaân: nhaãn cuûa haïng Phaùp Vaân ñòa hay Dieäu Giaùc, giai (A) Naêm nguyeân nhaân: sinh nhaân, y nhaân, laäp ñoaïn haønh giaû döùt tuyeät moïi meâ hoaëc ñeå ñaït tôùi nhaân, trì nhaân, vaø döôõng nhaân—The five nieát baøn tòch dieät—The five stages of Bodhisattva- causes: producing cause, supporting cause, ksanti, patience or endurance. First, self-control or holding or establishing cause, maintaining conquering tolerance. With this tolerance, the cause, and nourishing or Strengthening cause. cultivator is able to drown all greed, hatred and (B) Naêm nguyeân nhaân khaùc: sinh nhaân (chuùng ignorance. The causes of passion and illusion sanh theo nghieäp quaû maø taùi sanh); hoøa hôïp controlled but not finally cut off, the condition of nhaân (thieän taâm hoøa hôïp vôùi thieän phaùp; baát the Differentiated Bodhisattvas, ten stages, ten thieän taâm hoøa hôïp vôùi baát thieän phaùp; voâ kyù practices, and ten dedications. Second, faith taâm hoøa hôïp vôùi voâ kyù phaùp); truù nhaân (taát caû tolerance from the stage of Joy, to the Land of chuùng sanh truï vaøo nhöõng ñieàu kieän hieän taïi Purity and the Land of Radiance. The cultivator maø truï); taêng tröôûng nhaân (nhaân cuûa söï phaùt purely believes that good deeds will result good trieån hay tröôûng döôõng baûn thaân nhö thöïc consequences. Third, natural tolerance from the phaåm aùo quaàn); vieãn nhaân (nhaân xa nhö tinh Blazing Land to the Land of Extremely Difficult to huyeát cuûa cha meï ñeå sinh ra thaân naày)—The conquer. This tolerance using the pure Buddha- five other causes: cause of rebirth, like intrinsic and natural that only Bodhisattvas intermingling cause (good with good, bad with have or the patience progress towards the end of

mortality. Fourth, no-thought tolerance from the Chaáp sau khi cheát phaûi coù, khôûi so ño chaáp tröôùc. Far-Reaching Land to the Immovable Land and Ngöôøi ñoù bò ñoïa vaøo luaän naêm Nieát Baøn.” Vì so ño the Land of Good Thoughts. This is tolerance as

chaáp tröôùc naêm Nieát Baøn maø phaûi ñoïa laïc ngoaïi vast and wide as the open sky or patience for full ñaïo, vaø meâ laàm tính Boà Ñeà. Naêm thöù naøy bao apprehension of the truth of no rebirth. Fifth, goàm: Thöù nhaát, hoaëc laáy Duïc Giôùi laøm Nieát Baøn, Maha-Nirvana Tolerance, or Nirvana Tolerance, xem thaáy vieân minh, sinh ra öa meán. Thöù nhì, hoaëc or the patience nirvana, the tolerance in the last laáy Sô Thieàn vì tính khoâng lo. Thöù ba, hoaëc laáy stage of Dharmamegha or the Land of Dharma Nhò Thieàn taâm khoâng khoå. Thöù tö, hoaëc laáy Tam Clouds. This is the tolerance of Buddha, Thieàn raát vui ñeïp. Thöù naêm, hoaëc laáy Töù Thieàn everything is peaceful and tranquil or the patience khoå vui ñeàu maát, chaúng bò luaân hoài sanh dieät. Meâ that leads to complete nirvana. trôøi höõu laäu cho laø voâ vi. Naêm choã an oån cho laø Nguõ Nhieáp Luaän: Moät boä luaän cuûa Ngaøi Voâ thaéng tònh. Cöù nhö theá maø bò xoay vaàn— Tröôùc, thaâu toùm taát caû yeáu nghóa cuûa Ñaïi Thöøa; veà According to the Surangama Sutra, book Nine, in sau Ngaøi Thieân Thaân vaø Voâ Tính toùm taét vaø giaûi the section of the ten states of formation skandha, thích. Ngaøi Huyeàn Trang Tam Taïng dòch ra Haùn the Buddha reminded Ananda about the five kinds vaên—A sastra of Asanga, giving a description of of immediate Nirvana: “Further, in his practice of Mahayana doctrine; which later on Vasubandhu samadhi, the good person’s mind is firm, and Wu-Hsing prepared a summary and unmoving, and proper and can no longer be interpretation. Hsuan-Tsang translated this sastra distrubed by demons. He can thoroughly into Chinese. investigate the origin of all categories of beings Nguõ Nhö Lai: The five Dhyani-Buddhas or and contemplate the source of the subtle, fleeting, Tathagatas—See Nguõ Phaät. and constant fluctuation. But if he begins to Nguõ Nieäm Moân: Five gates of mindfulness—Naêm speculate on existence after death, he could fall cöûa haønh ñaïo cuûa toâng phaùi Tònh Ñoä: leã baùi moân into error with five theories of Nirvana. Because (thaân nieäm), khen ngôïi moân (khaåu nieäm), taùc of these speculations about five kinds of nguyeän moân (quyeát ñònh vaõng sanh nieäm), quaùn immediate Nirvana, he will fall into externalism saùt moân (thieàn ñònh vaõng sanh nieäm), vaø hoài höôùng and become confused about the Bodhi nature. moân (hoài höôùng nieäm)—The five devotional gates These five kinds of immediate Nirvana include: of the Pure Land sect: worship of Amitabha with First, he may consider the Heavens of the Desire the body, invocation with the mouth, resolve the Realm a true refuge, because he contemplates mind to be reborn in the Pure Land, meditation on their extensive brightness and longs for it. Second, the glories of the Pure Land, and resolve to he may take refuge in the First Dhyana, because bestow one’s merits (works on superogation on all there his nature is free from worry. Third, he may creatures). take refuge in the Second Dhyana, because there Nguõ Nieân Ñaïi Hoäi: Panca-parisad (skt)—Five- his mind is free from suffering. Fourth, he may year Council—Nominal quinquenial Council— take refuge in the Third Dhyana, because he Ñaïi hoäi boá thí cho taát caû moïi ngöôøi, töø giaøu ñeán delights in its extreme joy. Fifth, he may take ngheøo, treân danh nghóa naêm naêm moät laàn—A refuge in the Fourth Dhyana, reasoning that great gathering for almsgiving to all, rich and suffering

and bliss are both ended there and that poor, nominal quinquenial. he will no longer undergo transmigration. These Nguõ Nieát Baøn: Five kinds of immediate heavens are subject to outflows, but in his Nirvana—Theo Kinh Thuû Laêng Nghieâm, quyeån confusion he thinks that they are unconditioned; Chín, phaàn Thaäp Haønh AÁm Ma, Ñöùc Phaät ñaõ nhaéc and he takes these five states of tranquility to be nhôû Ngaøi A Nan veà naêm Nieát Baøn nhö sau: “Laïi refuge of supreme purity. Considering back and coù ngöôøi thieän nam, trong tam ma ñòa, chính taâm forth in this way, he decides that these five states yeân laëng kieân coá. Ma chaúng tìm ñöôïc choã tieän. are ultimate. Cuøng toät caên baûn cuûa caùc loaøi sinh. Xem caùi traïng Nguõ Phaùi Thieàn: Naêm phaùi Thieàn cuûa Thieàn Toâng thaùi u thanh, thöôøng nhieãm ñoäng baûn nguyeân. Nam Trung Quoác. Naêm phaùi thieàn naày ñeàu laø

truyeàn thöøa töø Luïc Toå Hueä Naêng (638-713): Laâm giaùo khoâng duøng ngoân ngöõ, maø duøng toång trì Ñaø Teá, Khueâ Ngöôõng (Quy Ngöôõng), Taøo Ñoäng, Vaân La Ni do Ñöùc Ñaïi Nhaät Nhö Lai chuû xöôùng. Moân, vaø Phaùp Nhaõn—The five branches of the Khoâng coù söû lieäu xaùc thaät veà vieäc keát taäp kinh Southern school of Ch’an Buddhism in China. All ñieån Maät giaùo; tuy nhieân, theo caùc toâng phaùi Maät the Southern Zen schools traced their lineage to toâng taïi Taây Taïng thì Giaùo phaùp Maät toâng ñöôïc Hui-Neng (638-713), the sixth patriarch of chia laøm naêm phaàn, ñoù laø: Taïng Kinh (do ngaøi A Chinese Ch’an: Lin-Chi (Rinzai), Kuei-Yang, Nan/Ananda truøng tuïng); Taïng Luaät (do ngaøi Öu Ts’ao-Tung, Yun-Men, and Fa-Yen. Ba Ly/Upali truøng tuïng); Taïng Luaän (do ngaøi Ca Nguõ Phaùp: Pancadharma or Dharmapancakam Chieân Dieân/Katyayana truøng tuïng); Trí Hueä Ba La (skt)—Five laws or categories—Five kinds of Maät (vaän duïng trí hueä ñeå vöôït qua bieån khoå sanh dharmas—See Lyù Trí Nguõ Phaùp, Söï Lyù Nguõ Phaùp töû, ñeå ñeán bôø giaûi thoaùt Nieát Baøn, lyù naày ñöôïc noùi vaø Töôùng Danh Nguõ Phaùp. roõ trong caùc boä kinh Baùt Nhaõ; do ngaøi Vaên Thuø Sö Nguõ Phaùp Giôùi: Five forms of dharmadhatu— Lôïi/Manjusri thoï trì); Toång Trì: Ñaø La Ni hay chuù Naêm loaïi phaùp giôùi: höõu vi phaùp giôùi (söï phaùp ngöõ bí giaùo thoï trì (do ngaøi Kim Cang Thuû Boà giôùi), voâ vi phaùp giôùi (lyù phaùp giôùi), dieäc höõu vi Taùt/Vajrapani Bodhisattva thoï trì vaø truyeàn baù) — dieäc voâ vi phaùp giôùi (söï lyù voâ ngaïi phaùp giôùi, caû According to Most Venerable Thích Huyen Vi in höõu vi laãn voâ vi), phi höõu vi phi voâ vi (söï lyù voâ His “Phaät Lyù Caên Baûn,” Buddhism is composed of ngaïi phaùp giôùi), söï söï voâ ngaïi (voâ chöôùng ngaïi two main divisions: The open, or general teaching; phaùp giôùi)—Five kinds of reality realm: the and the esoteric schools. The open or general phenomenal realm, the inactive/noumenal realm, teaching preached by Sakyamuni Buddha with interactive/interdependent, neither active nor clear words, while the esoteric teaching, not by inactive, and the unimpeded realm, the unity of clear words, but by dharani from Mahavairocana phenomenal and noumenal (collective and Tathagata. There is no documentation on the individual). gathering of the esoteric canon; however, Nguõ Phaùp Taïng: Naêm loaïi phaùp—Five categories according to the esoteric sects in Tibet, the correct of dharma—See Lyù Trí Nguõ Phaùp. doctrine of the Buddha is

divided into five parts: Nguõ Phaùp Thaønh Thaân: See Nguõ Töôùng Thaønh Sutra-pitaka, Vinaya-pitaka, Abhidharma-pitaka, Thaân. Prajnaparamita, and Dharani. Nguõ Phaùp Thaân: Panca-dharmakaya (skt)—Five Nguõ Phaàn Giôùi Boån: Giôùi Kinh Nguõ Phaàn Luaät dharma bodies—See Nguõ Thaân. cuûa Sa Di—The five divisions of the Law in the Nguõ Phaåm: Naêm phaåm ñeä töû ñöôïc Phaät noùi ñeán Mahisasaka Vinaya. trong Kinh Phaùp Hoa: Thöù nhaát laø Tuøy Hyû Phaåm, Nguõ Phaàn Höông: See Nguõ Höông. nghe phaùp thöïc töôùng maø tín thoï vaø tuøy hyû. Thöù Nguõ Phaàn Luaät: Mahisasaka-vinaya (skt)— nhì laø Ñoïc Tuïng Phaåm, ñoïc tuïng Phaät phaùp. Thöù Mahisasaka-nikaya-pancavargavinaya (skt)— ba laø Thuyeát Phaùp Phaåm, thuyeát giaûng Phaät phaùp. Vinaya of the five categories—Luaät veà naêm loaïi Thöù tö laø Kieâm Haønh Luïc Ñoä Phaåm, trì nieäm vaø giôùi caám—Nguõ Boä Luaät—Sa Di Taéc Boä Hoøa Heâ thöïc haønh Luïc Ñoä Ba La Maät. Thöù naêm laø Chính Nguõ Phaàn Luaät—Boä Nguõ Boä Luaät do Ngaøi Phaät Haønh Luïc Ñoä, töï ñoä vaø ñoä tha—Five grades of Ñaø Thaäp ñôøi Toáng dòch ra Hoa ngöõ, 30 quyeån—disciples mentioned in the Lotus Sutra: First, those Mahisasaka-version, translated into Chinese in 30 who hear the Buddha dharma and rejoice. Second, books by Buddhajiva. read and repeat Buddha-sutras. Third, preach the Nguõ Phaàn Phaùp Thaân: Panca-dharmakaya (skt)— Buddha-dharma. Fourth, observe and meditate on Gobun-Hosshin (jap)—Five parts of the dharma the six paramitas. Fifth, transform self and others. body—Naêm loaïi phaùp thaân coâng ñöùc cuûa Nhö Lai: Nguõ Phaàn Giaùo Phaùp: Theo Hoøa Thöôïng Thích giôùi (ba nghieäp thaân khaåu yù cuûa Nhö Lai vöôït treân Huyeàn Vi trong boä Phaät Lyù Caên Baûn, Phaät giaùo moïi loãi laàm sai traùi); ñònh (chaân taâm cuûa Nhö Lai ñöôïc chia laøm hai boä phaän lôùn laø Hieån giaùo vaø tòch tónh vaø xa lìa moïi voïng nieäm); hueä (chaân trí Maät giaùo. Hieån giaùo ñöôïc Ñöùc Phaät Thích Ca Maâu Nhö Lai vieân minh sieâu phaøm); giaûi thoaùt (thaân Ni thuyeát baèng ngoân ngöõ vaên töï, trong khi Maät taâm Nhö Lai giaûi thoaùt moïi heä phöôïc, ñoù laø traïng

thaùi Nieát baøn); giaûi thoaùt tri kieán (Nhö Lai bieát Phaät Tyø Loâ Giaù Na, A Suùc Beä Phaät, Nam Phaät ñöôïc traïng thaùi thöïc söï giaûi thoaùt)—The five (Baûo Sanh Phaät), A Di Ñaø Phaät, vaø Thích Ca attributes of the dharmakaya or spiritual body of Maâu Ni Phaät—The five Dhyani-Buddhas of Tathagata. These five attributes surpass all the Vajradhatu and Garbhadhatu—The five conditions of form or the five skandhas, all Buddhas in their five manifestations: materiality (rupa), all sensations (vedana), all Vairocana, Aksobhya, Ratnasambhava as consciousness (samjna), all moral activity bliss and glory, Amitabha as wisdom in action, (karman), all knowledge (vijnana): Budhha is and Sakyamuni as incarnation nirmanakaya. above all moral conditions; tranquil and apart from (B) Gioáng nhö phaàn (A) chæ thay theá Phaät A Di Ñaø all false ideas; wise and omniscient; free, baèng Ly Boá UÙy Nhö Lai, hay Baéc Phaät—unlimited, unconditioned, which is the state of Same as in (A) with Amoghasiddhi, or the nirvana; Buddha has perfect knowledge of this Northern Buddha replaces Amitabha. state. (C) Theo Chaân Ngoân toâng: Döôïc Vöông Phaät, Ña Nguõ Phaàn Phaùp Thaân Höông: See Nguõ Höông. Baûo Phaät, Tyø Loâ Giaù Na Phaät, A Suùc Beä

Phaät, Nguõ Phaàn Thaäp Chi: Naêm boä luaän lôùn vaø möôøi Ly Boá UÙy Phaät—According to the Shingon boä luaän khaùc—The five great sastras and ten other Sect (Real or substantive word): Bhaisajya, sastras—Nguõ Boä Ñaïi Luaän. Prabhutaratna, Vairocana, Aksobhya, and Nguõ Phaån Noä: Naêm vò Boà Taùt, naêm vò Kim Amoghasiddhi. Cang, vaø naêm vò Phaãn noä tieâu bieåu cho naêm vò (D) Naêm vò Phaät khaùc: Döôïc Vöông Phaät, Ña Baûo Phaät: Thöù nhaát, Phaät Tyø Loâ Giaù Na döôùi ba hình Phaät, Tyø Loâ Giaù Na Phaät, A Suùc Beä Phaät, vaø thöùc: Chuyeån Phaùp Luaân Boà Taùt, Bieán Chieáu Kim Thích Ca Maâu Ni Phaät—Five other Buddhas: Cang, vaø Baát Ñoäng Minh Vöông. Thöù nhì, A Suùc Bhaisajya, Prabhutaratna, Vairocana, Beä Phaät döôùi ba hình thöùc: Hö Khoâng Taïng, Nhö Aksobhya, and Sakyamuni. YÙ, vaø Quaân Traø Lôïi Minh Vöông. Thöù ba, Nam (E) Naêm vò Phaät Thieàn Ñònh—Dhyani-Buddhas: Phaät (Baûo Sanh Phaät) döôùi ba hình thöùc: Phoå Hieàn, The five Dhyani-Buddhas—Chö Phaät Thieàn Taùt Ñoûa, vaø Giaùng Tam theá Minh vöông. Thöù tö, Ñònh tieâu bieåu cho nhöõng maët khaùc nhau cuûa Phaät A Di Ñaø döôùi ba hình thöùc: Quaùn Theá Aâm, yù thöùc ñöôïc thöùc tænh. Coù naêm vò Phaät Sieâu Phaùp Kim Cang, vaø Maõ ñaàu Minh vöông vieät: A Di Ñaø Phaät, Baát Khoâng Phaät, A Suùc (Hayagriva). Thöù naêm, Baát Khoâng Phaät döôùi ba Beä Phaät, Nam Phaät, vaø Ñaïi Nhöït Nhö Lai—A hình thöùc: Di Laëc, Nghieäp Kim Cang, vaø Kim spiritual (not material) Buddha or Cang Daï Xoa—A bodhisattva who represents the Bodhisattva. Meditation Buddhas, one who Buddha's dharmakaya, or spiritual body; wisdom symbolize the various aspects of in graciousness and a pierce or angry form against enlightened consciousness. There are five evil: First, Vairocana (Ñaïi Nhaät Nhö Lai) appears Transcendent Buddhas: Amitabha Buddha, in the three forms: Vajra-paramita Bodhisattva, Amoghashiddhi, Akshobhya, Ratnasambhava, Universally Shining Vajrasattva, and Arya- and Vairocana. Acalanatha Raja. Second, Aksobhya appears in Nguõ Phaät Baûo Quan: Phaät Ñaûnh goàm naêm vò. the three forms: Akashagarbha, Complete Power, Ñöùc Tyø Loâ Giaù Na trong Kim Cang Giôùi ñoäi and Kundali-Raja. Third, Ratnasambhava's three vöông mieän coù naêm ñieåm aùm chæ naêm ñaëc taùnh forms: Samantabhadra, Sattva-vajra, and toaøn trí ñöôïc ñaïi dieän bôûi Nguõ Phaät Baûo Quan—A Trailokyavijaya-raja. Fourth, Amitabha Buddha Buddha-crown containing the Five Dhyani- appears in three forms: Avalokitesvara, Buddhas. The five Buddhas are always crowned Dharmaraja, and the horse-head Dharmapala. when holding the sakti, and hence are called by Fifth, Amoghasiddhi Buddha appears in three the Tibetans the "Crowned Buddhas." Vairocana forms: Maitreya, Karmavajra, and Vajrayaksa. in the Vajradhatu wears a crown with five points Nguõ Phaät: Dhyani-buddha (skt)—Panca-buddha indicative of the five qualities of perfect wisdom, (skt)—Naêm vò Phaät—The five Dhyani-Buddhas. as represented by the five dhyani-buddhas. (A) Naêm vò Phaät cuûa Kim Cang vaø Thai taïng giôùi: Nguõ Phaät Ñaûnh Phaùp: Maät Giaùo laáy haïnh tu cuûa

naêm vò Boà Taùt trong Nguõ Phaät Ñaûnh Toân maø tu correspond to five elements: Vairocana Buddha haønh—Buddhists of the esoteric sect practice in corresponds to

Space (Ether); Aksobhya Buddha accordance with the practices of the Five corresponds to Earth; Ratnasambhava Buddha Bodhisattvas who sometimes stand on the left of corresponds to Fire; Amitabha Buddha Sakyamuni—See Nguõ Phaät Ñaûnh Toân. corresponds to Water; Amoghasiddhi Buddha Nguõ Phaät Ñaûnh Toân: Nguõ Ñaûnh Luaân Vöông— corrsponds to Wind or Air. Naêm vò Boà Taùt thöôøng ñöùng beân traùi cuûa Phaät Nguõ Phaät Nguõ Quan: Nguõ Phaät töông öùng vôùi nguõ Thích Ca, töôïng tröng cho naêm trí tueä: Baïch Taûn quan: Phaät Tyø Loâ Giaù Na töông öùng vôùi thò giaùc; Phaät Ñænh, Thaéng Phaät Ñaûnh, Toái Thaéng Phaät Phaät A Suùc Beä töông öùng vôùi thính giaùc; Phaät baûo Ñaûnh, Hoûa Tuï Phaät Ñaûnh, vaø Xaû Tröø Phaät Ñaûnh— Sanh hay Nam Phaät töông öùng vôùi khöùu giaùc; Phaät Five Bodhisattvas sometimes placed on the left of A Di Ñaø töông öùng vôùi vò giaùc; Phaät Ly Boá UÙy hay Sakyamuni, indicative of five forms of wisdom: Baát Khoâng töông öùng vôùi xuùc giaùc—The five one with white parasol, symbol of pure mercy, one Buddhas correspond to five senses: Vairocana of the titles of Avalokitesvara; one with sword, Buddha corresponds to Sight; Aksobhya Buddha symbol of wisdom or discretion; one with golden corresponds to Sound; Ratnasambhava wheel symbol of unexcelled power of preaching; corresponds to Smell; Amitabha Buddha one who collected brilliance with insignia corresponds to Taste; Amoghasiddhi Buddha authority or a flame; and one who is scattering and corresponds to Touch. destroying all distressing delusion, with a hook as Nguõ Phaät Nguõ Saéc: Naêm vò Phaät töông öùng vôùi symbol. naêm maøu saéc: Phaät Tyø Loâ Giaù Na töông öùng vôùi Nguõ Phaät Gia: Five Buddha families—See Nguõ saéc Traéng; Phaät A Suùc Beä töông öùng vôùi saéc Xanh; Phaät. Phaät Baûo Sanh hay Nam Phaät töông öùng vôùi saéc Nguõ Phaät Kieát Ma AÁn: Naêm daáu aán baèng tay cuûa Vaøng; Phaät A Di Ñaø töông öùng vôùi saéc Ñoû; Phaät moãi moät trong naêm vò Phaät trong Kim Cang Giôùi: Ly Boá UÙy hay Baát Khoâng Phaät töông öùng vôùi saéc Thöù nhaát, Phaät Tyø Loâ Giaù Na hai tay naém laïi, daáu Xanh laù caây—The five Buddhas correspond to aán cuûa trí tueä. Thöù nhì, Phaät A Suùc Beä, nhöõng five colours: Vairocana Buddha corresponds to ngoùn tay phaûi chaïm ñaát, daáu aán cuûa trí tueä vöõng White; Aksobhya Buddha corresponds to Blue; chaéc. Thöù ba, Nam Phaät, tay phaûi môû ra vaø naâng Ratnasambhava Buddha corresponds to Yellow; leân, daáu aán cuûa theä nguyeän. Thöù tö, Phaät A Di Ñaø, Amitabha Buddha corresponds to Red; daáu aán Tam Ma Ñòa, baøn tay traùi boïc laáy nhöõng Amoghasiddhi Buddha coresponds to Green. ngoùn tay phaûi, giaûng phaùp döùt nghi. Thöù naêm, Ly Nguõ Phaät Nguõ Vò: Naêm vò Phaät töông öùng vôùi Boá UÙy Nhö Lai hay Phaät Thích Ca Maâu Ni, naêm vò theá: Phaät Tyø Loâ Giaù Na ôû Trung taâm; Phaät Nghieäp aán vaø Nieát baøn vónh cöûu—The manual A Suùc Beä ôû Ñoâng Ñoä; Phaät Baûo Sanh hay Nam signs by which the characteristic of each of the Phaät ôû Nam Ñoä; A Di Ñaø Phaät ôû Taây Phöông; Ly five Dhyani-Buddhas is shown in the diamond Boá UÙy hay Baát Khoâng Phaät ôû phöông Baéc—The realm group: First, Vairocana, the closed hand of five Buddhas correspond to five positions: wisdom. Second, Aksobhya, right fingers touching Vairocana Buddha in the Center; Aksobhya the ground, firm wisdom. Third,

Ratnassambhava, Buddha in the East; Ratnasambhava Buddha in the right hand open uplifted, vow-making sign. Fourth, South; Amitabha Buddha in the West; and Amitabha, samadhi sign, right fingers in left palm, Amoghasiddhi Buddha in the North. preaching and ending doubt. Fifth, Amoghasiddhi Nguõ Phaät Quan: See Nguõ Phaät Baûo Quan. or Sakyamuni, the karma sign, final nirvana. Nguõ Phaät Quaùn Ñaûnh: Leã quaùn ñaûnh vôùi naêm loï Nguõ Phaät Nguõ Ñaïi: Nguõ Phaät töông öùng vôùi nguõ nöôùc thôm töôïng tröng cho naêm trí hueä cuûa Phaät— ñaïi: Phaät Tyø Loâ Giaù Na töông öùng vôùi Hö Khoâng; Baptism with five vases of perfumed water, Phaät A Suùc Beä töông öùng vôùi Ñaát; Baûo Sanh Phaät symbol of Budha-wisdom in its five forms—See hay Nam Phaät töông öùng vôùi Löûa; Phaät A Di Ñaø Nguõ Phaät Ñaûnh Toân. töông öùng vôùi Nöôùc; Phaät Ly Boá UÙy hay Baát Nguõ Phaät Sinh Nguõ Boà Taùt: See Nguõ Phaät Sinh khoâng Phaät töông öùng vôùi Gioù—The five Buddhas Nguõ Boà Taùt, Nguõ Kim Cang, and Nguõ Phaån Noä.

Nguõ Phaät Sinh Nguõ Boà Taùt, Nguõ Kim Cang, Most Venerable, should shut up—See Hoøa Nguõ Phaät Sinh Nguõ Kim Cang: See Nguõ Phaät Thöôïng Daõ Tònh Khöôùc. Sinh Nguõ Boà Taùt, Nguõ Kim Cang, Nguõ Phaån Noä. Nguõ Phong Thöôøng Quan Thieàn Sö: Godo-jokan Nguõ Phaät Sinh Nguõ Phaån Noä: See Nguõ Phaät Sinh (jap)—Wu-feâng Ch'ang-kuan (Wade-Giles Nguõ Boà Taùt, Nguõ Kim Cang, and Nguõ Phaån Noä. Chinese)—Wufeng Changguan (Pinyin Nguõ Phaät Taïi Ñònh: Dhyani-buddha (skt)—See Chinese)—See Thöôøng Quan Nguõ Phong Thieàn Nguõ Phaät. Sö. Nguõ Phaät Taùnh (Tính): Naêm baûn taùnh ñaëc bieät Nguõ Phuùc: The five blessings—Naêm loaïi phöôùc cuûa Phaät taùnh—The five characteristics of a baùo. Buddha's nature: Nguõ Phuùc Theá Gian: Naêm loaïi phöôùc baùo cuûa theá (A) Ba loaïi Töï Taùnh Phaät (Tam Nhôn Phaät Taùnh): gian: phuù (giaøu sang), quyù (danh voïng), thoï Thöù nhaát laø Töï tính truù Phaät taùnh. Thöù nhì laø (tröôøng thoï)ï, khöông (khang kieän), vaø ninh (an Daãn xuaát Phaät taùnh. Thöù ba laø Trí ñaéc quaû laønh)—The five worldly blessings: rich, honour, Phaät taùnh—Three kinds of Natural attributed long-life, healthy, and peace. Buddha-nature: First, the Buddha's nature Nguõ Phöông: Naêm höôùng: ñoâng, taây, nam, baéc, vaø which is in all living beings, even those in the trung taâm—The five directions: east, west, south, three evil paths (gati). Second, the Buddha's north, and center. nature developed by the right discipline. Nguõ Phöông Saéc: Naêm maøu cuûa naêm phöông: Third, the final or perfected Buddha-nature phöông taây maøu traéng, phöông ñoâng xanh, phöông resulting from the development of the original giöõa maøu vaøng, phöông nam maøu ñoû, vaø phöông potentiality. baéc maøu ñen—The five primary colors for the five (B) Hai loaïi Tu Taäp Phaät taùnh: Thöù tö laø Quaû Phaät directions: white for the west, blue for the east, taùnh vaø thöù naêm laø Quaû quaû Phaät taùnh—Two yellow for the middle, red for the south, and black kinds of Acquired Buddha-nature: Fourth, the for the north. fruition of perfect enlightenment. Fifth, the Nguõ Phöông Tieän: The five skillful means—Naêm fruition of that fruition, or the revelation of caùch thích hôïp (naêm phöông tieän). parinirvana. Nguõ Quaû: Pancaphala (skt)—Naêm loaò quaû theo Nguõ Phaät Töû: quan ñieåm Phaät giaùo: Thöù nhaát laø Dò Thuïc Quaû. (A)

Naêm vò Phaät töû ñaàu tieân cuûa Phaät—The Khi chaïm phaûi moät haønh ñoäng xaáu, ngöôøi phaïm Buddha's first five disciples—See Naêm Ñeä phaûi chòu khoå ñau; khi laøm ñöôïc moät haønh ñoäng Töû Ñaàu Tieân Cuûa Ñöùc Phaät. toát, ngöôøi aáy höôûng sung söôùng. Sung söôùng vaø (B) Naêm loaïi Phaät töû: tyø kheo, tyø kheo ni, öu baø khoå ñau trong töï chuùng laø khoâng thuoäc tính caùch taéc (caän söï nam), öu baø di (caän söï nöõ), vaø caän ñaïo ñöùc, xeùt veà nghieäp cuûa chuùng thì chuùng trung truï (ngöôøi môùi tu)—Five classes of Buddhists: tính. Do ñoù maø quaû naày coù teân "Dò Thuïc" hay Bhikkhu, Bhikkhuni, Upasaka, Upasika, and "chín muoài theo nhöõng caùch khaùc nhau." Quaû khoå Novice. ñau hay an laïc cuûa ñôøi naày laø do nghieäp aùc thieän (C) Naêm loaïi Phaät töû khaùc: döï löu, nhaát lai, baát cuûa ñôøi tröôùc. Thöù nhì laø Ñaúng Löu Quaû. Khi laøm lai, bích chi, vaø a la haùn—Five other classes moät haønh ñoäng xaáu hay toát, khieán cho ngöôøi laøm of Buddhists: stream-enterer, once-returner, haønh ñoäng aáy deã coù xu höôùng tieán ñeán nhöõng haønh non-returner, pratyeka-buddha, and arhat. ñoäng xaáu hay toát. Vì nhaân quaû thuoäc cuøng moät baûn Nguõ Phong Haûi AÂm: Goho-kaion (jap)—Name of chaát, neân quaû naày ñöôïc goïi laø "chaûy trong cuøng a Japanese monk. moät doøng" hay "ñaúng löu." Do thieän taâm ñôøi tröôùc Nguõ Phong Hoøa Thöôïng: Godo-jokan (jap)—Wu- maø chuyeån thaønh thieän taâm sau khi taùi sanh; do aùc feng Ch'ang-kuan—Wu Feng's Shut Up, taâm ñôøi tröôùc maø aùc taâm ñôøi naày taêng tröôûng. Thöù Teacher—See Thöôøng Quan Nguõ Phong Thieàn ba laø Ñoä Duïng Quaû. Nghóa ñen coù nghóa laø söï vaän Sö. duïng cuûa ngöôøi. Noù laø keát quaû cuûa nhaân toá trong Nguõ Phong Hoøa Thöôïng Daõ Tònh Khöôùc: Hoøa coâng vieäc. Rau quaû hay nguõ coác sinh soâi töø ñaát leân Thöôïng Cuõng Phaûi Deïp Heát—Wu-Feng: You too, do bôûi yù chí, trí tueä, vaø söï caàn maãn cuûa ngöôøi noâng

daân; vì muøa gaët laø keát quaû do bôûi nhaân toá con reward of moral merit in previous life. Fourth, ngöôøi mang laïi, neân "Ñoä Duïng Quaû" ñöôïc ñaët teân Adhipatiphala or the fruit of aggregate effect cho keát quaû naày. Vò theá hieän taïi vaø quaû haønh veà (dominant effect) produced by the karma-hetu. sau, söï thöôûng phaït ñôøi naày do coâng ñöùc ñôøi tröôùc That anything at all exists is due to the maø ra. Thöù tö laø Taêng Thöôïng Quaû. Heã coù söï vaät cooperation positive or negative of all other naøo hieän höõu ñöôïc laø do bôûi söï hôïp taùc tích cöïc things; for if the latter interfere in any way, the hay tieâu cöïc cuûa taát caû caùc söï vaät khaùc, vì neáu söï former will cease to exist. When thus the co- hôïp taùc naày thay ñoåi theo moät caùch naøo ñoù thì söï existence of things is regarded as the result of vaät kia seõ khoâng coøn hieän höõu nöõa. Khi söï ñoàng universal mutuality, it is called "the helping." hieän höõu cuûa caùc söï vaät nhö theá ñöôïc xem laø keát Increased or superior effect (fruit) or position quaû cuûa tính hoã töông phoå quaùt, thì noù ñöôïc goïi laø arising previous earnest endeavour and superior "taêng thöôïng duyeân." Quaû sieâu vieät ñôøi naày laø do capacity, e.g. eye-sight as an advance on the eye-khaû naêng sieâu vieät ñôøi tröôùc hay caùi quaû do taêng organ. Fifth, Visamyoga or the fruit of thöôïng duyeân maø sinh ra, nhö nhaõn thöùc ñoái vôùi emancipated

effect produced by all six causes, nhaõn caên laø taêng thöôïng quaû. Thöù naêm laø Ly Heä fruit of freedom from all bonds, nirvana fruit. Quaû, quaû khoâng bò raøng buoäc bôûi baát cöù heä luïy Nirvana is the fruit of spiritual discipline, and as it naøo, quaû Nieát baøn. Nieát Baøn laø keát quaû cuûa söï tu enables one to be released from the bondage of taäp taâm linh, vaø vì noù khieán cho ngöôøi ta thoaùt birth-and-death, it is called “freeing from khoûi söï troùi buoäc cuûa sinh vaø töû neân noù ñöôïc goïi laø bondage.” “giaûi thoaùt khoûi söï troùi buoäc” hay “ly heä quaû.”— Nguõ Quaû Nghieäp: Five fruits of karma—Naêm quaû The five fruits or effects in Buddhist point of view: dò thuïc, hay naêm quaû ñöôïc saûn sanh bôûi saùu First, Vipakaphala or the differently ripening fruit. nhaân—The five fruits of karma. Pancaphalani, or When an evil deed is committed, the doer suffers effects produced by one or more of the six hetus pain; when a good deed is done, he enjoys or causes—See Nguõ Quaû. pleasure. Pleasure and pain in themselves are Nguõ Quan: Naêm giaùc quan: thò giaùc, thính giaùc, unmoral and neutral as far as their karmic khöùu giaùc, vò giaùc, vaø xuùc giaùc—The five senses: character is concerned. Hence the name sight, hearing, smell, taste, and touch. “differently ripening.” Fruit ripening divergently Nguõ Quan Ñaïi Söù: Naêm ñaïi söù giaû kieåm soaùt (pleasure and goodness are in different categories; sanh, giaø, beänh, khoå vaø cheát —The five controlling present organs accord in pain or pleasure with powers (magistrates) of birth, old-age, sickness, their past good or evil deeds). Second, Nishyanda suffering, death. or the fruit of uniformly continuous effect. When Nguõ Quan Vöông: Vò vöông thöù tö trong thaäp an evil or a good deed is done, this tends to make ñieän minh vöông—Wu-Kuan-Wang, the fourth of the doer more easily disposed towards evils or the ten rulers of Hades. goods. As cause and effect are of the same nature, Nguõ Quaùn: Naêm phaùp quaùn trong Kinh Phaùp Hoa: this “phala” is called “flowing in the same Thöù nhaát laø Chaân quaùn, khoâng quaùn hay quaùn veà course.” Fruit of the same order or goodness lyù chaân ñeá maø ñoaïn tröø kieán hoaëc vaø tö hoaëc. Thöù reborn from previous goodness (see Ñaúng Löu nhì laø Thanh tònh quaùn, ñeå ñoaïn tröø nhöõng baát tònh Quaû). Third, Purushakara or the fruit of coøn soùt laïi. Thöù ba laø Quaûng ñaïi trí hueä quaùn, simultaneous effect produced by the sahabhu-hetu quaùn veà trí hueä quaûng ñaïi vaø roäng lôùn. Thöù tö laø and the samprayukta-hetu. Literally means man- Bi quaùn, duøng ba pheùp quaùn vöøa keå treân maø quaùn working. It is the effect produced by a human veà nhöõng ñieàu kieän ñaùng thöông cuûa chuùng sanh agent at work. Vegetables or cereals grow ñeå cöùu ñoä hoï. Thöù naêm laø Töø quaùn, duøng ba caùch abundantly from the earth owing to the will, quaùn ñaàu maø quaùn roäng ra vôùi bi quaùn ñeå mang laïi intelligence, and hard work of the farmer; as the söï an laïc cho chuùng sanh—The five meditations in harvest is the fruit brought about by a human Lotus Sutra: First, meditation on the truth or agency, the name purusha is given to this form of meditation on the reality of the void, or infinite, in effect. Present position and function fruit, the order to be rid of illusion in views and thoughts.

Second, meditations on purity, to be rid of any nature, depend on and yet identical with remains of impurity connected with the temporal Bhutatathata. Second, the

Buddha's things. Third, meditations on the wider and greater sambhogakaya realm with its five immortal wisdom. Fourth, meditation on pitifulness, or the skandhas, i.e. his glorified body for his own pitiable condition of the living, and by the above enjoyment. Third, the land or condition of his self- three meditations to meditate on their salvation. expression as wisdom. Fourth, the Buddha's Fifth, meditations on mercy and the extension of sambhogakaya realm for the joy of others. Fifth, the first three meditations to carrying of joy to all the realm on which the Buddha's nirmanakaya the living. depends, which results in his relation to every kind Nguõ Sanh: Five rebirths—Five states or of condition. conditions of a bodhisattva's rebirth—Nguõ Sinh. Nguõ Sôn: Gozan (jap)—Naêm nuùi—Five Nguõ Saéc: Panca-varna (skt)—Naêm maøu: traéng, mountains and monasteries: xanh, vaøng, ñoû, vaø ñen—The five primary colors: (A) Naêm nuùi AÁn Ñoä: Beà-Ba-La-Baït-Thöù, Taùt Ña white, blue, yellow, red, and black. Baùt Na Caàu Ha, Nhaân Ñaø La Theá La Caàu Ha, Nguõ Sinh: Naêm caùch sinh cuûa chö Boà Taùt. Thöù Taùt Pha Thöù Hoàn Tröïc Ca Baùt Baø La, vaø Kyø nhaát laø töùc khoå sinh, caùc ngaøi sanh ra trong ñôøi khoå Xaø Quaät—Five mountains in India: hay töï hy sinh ñeå cöùu khoå. Thöù nhì laø tuøy loaïi sinh, Vaibhara-vana, Sapta-parnaguha, Indra- töùc laø tuøy loaøi chuùng sanh naøo caàn thì caùc ngaøi taùi sailaguha, Sarpiskundika-Pragbhara, and sanh vaøo ñoù maø hoùa ñoä. Thöù ba laø thaéng sinh, caùc Grdhrakuta. ngaøi sinh vaøo choã phuù quyù giaøu sang, töôùng maïo (B) Naêm nuùi Trung Hoa—Five mountains in ñeïp ñeõ ñeå hoùa ñoä chuùng sanh. Thöù tö laø taêng China: Gosan (jap)—Gozan (jap)—Naêm ngoïn thöôïng sinh, caùc ngaøi sinh ra laøm nhieàu thöù baäc nuù i hay Nguõ Sôn cuûa trung Hoa laø söï hoäi tuï do vua chuùa ñeå tieän beà hoùa ñoä chuùng daân. Thöù naêm laø hoaøng ñeá Ninh Toâng ñôøi nhaø Toáng ñeà xöôùng, toái haäu sinh, caùc ngaøi taùi sanh laàn cuoái cuøng ñeå ñoä goàm naêm tu vieän thieàn chính ôû caùc thaønh phoá chuùng sanh tröôùc khi thaønh Phaät—Five rebirths or Haøng Chaâu vaø Minh Chaâu goàm Kính Sôn, Baéc states or conditions of a bodhisattva's rebirth. Sôn, Nam Sôn, A Duïc Vöông Sôn vaø Thaùi First, to be reborn in calamities or to stay Baïch Sôn. Nguõ Sôn ñöôïc duøng laøm khuoân calamities by sacrificing himself. Second, to be maãu cho nhöõng söï lieân keát khaùc giöõa caùc tu reborn in any class that may need him. Third, to be vieän thieàn lôùn thuoäc phaùi Laâm Teá ôû Kyoto vaø reborn in superior conditions, handsome, wealthy Kamakura maø vaøo thôøi trung coå ñaõ trôû thaøn h or noble. Fourth, to be reborn in various grades of nhöõng trung taâm ngheä thuaät vaø vaên hoùa quan kingship. Fifth, final rebirth before Buddhahood. troïng cuûa Nhaät Baûn. Trong phaùi Nguõ Sôn döôùi Nguõ Sôû Y Ñoä: Naêm coõi sôû y: Thöù nhaát laø Phaùp Trieàu ñaïi Thöông Lieâm ôû Nhaät Baûn goàm coù Tính Ñoä, coõi nöông töïa cuûa phaùp thaân thanh tònh nhöõng tu vieän sau ñaây: Kieán Töôøng, Vieân cuûa Ñöùc Nhö Lai, laáy Chaân Nhö laøm theå, nhöng Giaùc, Thoï Phöôùc, Jochi-ji, vaø Tònh Danh Töï. thaân vaø coõi ñoù khoâng sai bieät. Thöù nhì laø Thöïc Baùo Nguõ Sôn ôû Kyoto goàm nhöõng töï vieän sau ñaây: Ñoä: Töï Thoï Duïng Ñoä, coõi maø baùo thaân vieân maõn Thieân Long, Shokoku-ji, Kieán Nhaân, Ñoâng cuûa Ñöùc Nhö Lai nöông töïa vaøo, laáy naêm uaån voâ Phöôùc, vaø Vaên Thuø. Nam

Thieàn töï laø moät laäu laøm theå. Thöù ba laø Saéc Töôùng Ñoä, coõi vi traàn thieàn vieän lôùn khaùc cuõng phuï thuoäc vaøo Nguõ töôùng haûi cuûa Ñöùc Nhö Lai, laáy haäu ñaéc trí töï haønh Sôn ôû Kyoto—Five Mountains, Wu-shan in theå. Thöù tö laø Tha Thuï Duïng Ñoä, tha duïng thaân China was a league, institutionalized by the cuûa Ñöùc Nhö Lai, laáy haäu ñaéc trí lôïi tha laøm theå. Sung emperor Ning-tsung, of the five most Thöù naêm laø Bieán Hoùa Ñoä, coõi nöông töïa cuûa bieán important Ch'an monasteries in the city of hoùa thaân, tuøy theo taâm cuûa chuùng sanh maø bieán Hang-chou and Ming-chou includes Ching hieän thaønh ñuû moïi coõi nöôùc tònh ueá—The five Shan, Bei Shan, Nan Shan, King Asoka Shan, Buddha-ksetra or dependencies, the realms or and T'ai Po Shan. This became the model for conditions of a Buddha: First, the Buddha's similar leagues of the most important Zen dharmakaya-ksetra, or realm of his spiritual monasteries of the Rinzai school in Kyoto and

Kamakura. In the middle ages these became Nguõ Sö: important centers of art and culture in Japan. (A) Naêm loaïi phaùp sö: kinh sö, luaät sö, luaän sö, The following Zen monasteries belonged to phaùp sö, vaø thieàn sö—The five masters or the Gozan of Kamakura: Kencho-ji, Engaku- teachers: teachers of the sutras, teachers of ji, Jufuku-ji, Jochi-ji, and Jomyo-ji. The Gosan the Vinaya, teachers of the sastras, teachers of Kyoto is comprised of Tenryu-ji, Shokoku- of the Abhidharma, and teachers of the Zen or ji, Kennin-ji, Tofuku-ji, and Manju-ji. meditation. Nanzen-ji, another important Zen monastery (B) Dò Theá Nguõ Sö: Ma-Ha-Ca-Dieáp, A-Nan, Ma in Kyoto, was partly under the jurisdiction of Ñieàn Ñeà, Thöông Na Hoøa Tu, vaø Öu Baø Cuùc the Gosan of Kyoto. Ña—Teachers of different periods: Maha- Nguõ Sôn Thaäp Saùt: Naêm ngoâi chuøa saéc töù baäc kasyapa, Ananda, Madhyantika, Sanavasa, nhaát ñeàu naèm trong tænh Chieát Giang: Höng Thaùnh and Upagupta. Vaïn Thoï, Caûnh Phuùc Linh AÂn, Tònh Töø, Caûnh Ñöùc (C) Nguõ Sö lieân heä tôùi Luaät Taïng: Öu Baø Ly, Ñaû vaø Quaûng Lôïi. Möôøi ngoâi chuøa baäc nhì ôû Trung Taû Caâu, Tu Na Caâu, Taát Daø Baø, Muïc Kieàn Hoa: Thieân Ninh Vaïn Thoï Vónh Toä (Chieát Giang), Lieân Töû Ñeá Tu—Teachers of the same Hoä Thaùnh Vaïn Thoï (Chieát Giang), Thaùi Bình periods connected with the Vinaya: Upali, Höng Quoác (Giang Toâ), Baùo AÂn Quang Hieáu Dasaka, Sonaka, Siggava, Moggaliputra (Giang Toâ), Tö Thaùnh (Chieát Giang), Long Töôøng Tissa. (Chieát Giang), Suøng Thaùnh (Phöôùc Kieán), Baûo Nguõ Sö Töû: Naêm sö töû phoùng ra töø naêm ngoùn tay Laâm (Chieát Giang), Vaân Nham (Giang Toâ), Quoác Phaät—The five lions that sprang from the Thanh (Chieát Giang)—Five first rank Royal Buddha's finges. recognized temples and ten second rank Royal Nguõ Söù Giaû: See Nguõ Ñaïi Söù Giaû. recognized temples in China. Nguõ Söï Thaønh Töïu: Sampada (p)—Five kinds of Nguõ Sôn Tuøng Laâm: Gozan-sorin (jap)—See Nguõ gain—Theo Kinh Phuùng Tuïng trong Tröôøng Boä Sôn Thaäp Saùt. Kinh, coù naêm söï thaønh töïu: thaân thuoäc thaønh töïu, Nguõ Sôn Vaên Hoïc: Gosan-Bungaku (jap)—Five- taøi saûn thaønh töïu, voâ beänh thaønh töïu, giôùi thaønh Mountain Literature—See Vaên Hoïc Nguõ Sôn. töïu, vaø kieán thaønh töïu. Khoâng coù loaøi höõu tình Nguõ Suy: Theo Kinh Ñaïi Baùt Nieát Baøn, Ñöùc Phaät naøo, vì ñöôïc thaân

thuoäc, taøi saûn hay voâ beänh thaønh daïy coù naêm thöù töôùng suy thoaùi hay naêm daáu hieäu töïu maø ñöôïc sanh leân thieän thuù hay Thieân giôùi. roõ raøng cuûa söï cheát hay tieán gaàn ñeán söï cheát cuûa Loaøi höõu tình, vì giôùi vaø kieán thaønh töïu maø ñöôïc chö Thieân khi caùc ngaøi ñaõ höôûng heát phöôùc nôi coõi sanh leân thieän thuù hay Thieân giôùi—According to trôøi, saép ñi ñaàu thai: quaàn aùo baån thæu hoâi haùm; ñoå the Sangiti Sutta in the Long Discourses of the moà hoâi naùch; ñaàu coå roái buø nhö hoa heùo; thaân theå Buddha, there are five kinds of gain: gain of hoâi thoái nhô nhôùp; khoâng yeân oån hay khoâng coøn öa relatives, gain of wealth, gain of health, gain of thích choã ôû cuûa mình nöõa—According to the morality, and gain of right views. No beings arise Parinirvana Sutra, the Buddha mentioned about in a happy, heavenly state after death because of five signs of decay which refer to symptoms of the gain of relatives, wealth and health. Beings imminent death or approaching death and rebirth are reborn in a happy or heavenly state because of in the lower realms, experienced by celestials and gains in morality and right views. deities at the end of their transcendental lives: Nguõ Söï Toån Thaát: Vyasanani (p)—Theo Kinh unpleasant odor from dirty robes; sweating under Phuùng Tuïng trong Tröôøng Boä Kinh, coù naêm söï toån one's armpit; one's hair-flower on the head thaát: thaân thuoäc toån thaát, taøi saûn toån thaát, taät beänh withers; one's body smelling bad due to toån thaát, giôùi toån thaát, vaø chaùnh kieán toån thaát. uncontrolled discharges (body will emit an Khoâng coù loaïi höõu tình naøo, vì thaân thuoäc toån thaát, unpleasant odor); and uneasiness or anxiety (they taøi saûn toån thaát, taät beänh toån thaát, maø sau khi hoaïi no longer find their place pleasurable). maïng bò sanh vaøo khoå giôùi, aùc thuù , ñoïa xöù hay ñòa Nguõ Suy Töôùng: Five marks of decay—See Nguõ nguïc—According to the sangiti Sutta in the Long Suy. Discourses of the Buddha, there are five kinds of

loss: loss of relatives, loss of wealth, loss of phöông tieän ñöa haønh giaû ñeán cöùu caùn h Phaät health, loss of morality, and loss of right view. No quaû—According to the Lankavatara Sutra, Five beings fall into an evil state or a hell state after Dharmas, Three Natures, Eight Consciousnesses, death because of loss of relatives, wealth or Two kinds of Non-ego are all means to the end of health. Beings do fall into an evil state or a hell Buddhahood. state by loss of morality and right views. Nguõ Taùn Loaïn: Naêm thöù taùn loaïn: Thöù nhaát laø töï Nguõ Söï Voïng Ngöõ: Naêm ñieàu voïng ngöõ: noùi lôøi nhieân taùn loaïn: Naêm thöùc chaúng giöõ töï tính, chaïy phi lyù, noùi lôøi doái traù, noùi lôøi phæ baùng, noùi lôøi khoe theo ngoaïi caûnh, nieäm nieäm bieán thieân. Thöù nhì laø khoang loá bòch, vaø noùi lôøi doái gaït—The five kinds ngoaïi taùn loaïn, yù caên trì ñoän, theo ñuoåi ngoaïi traàn of false speech: nonsense or trangression speech, neân khoâng coù khaû naêng ñònh tónh hay chuù yù. Thöù lying or false speech, slandering, false boasting, ba laø noäi taùn loaïn, taâm sinh cao thaáp, nieäm nieäm and deception. chuyeån dôøi baát ñònh. Thöù tö laø thoâ taùn loaïn, loaïi Nguõ Taø Kieán: Naêm thöù taø kieán: thaân kieán, bieân chaáp vaøo ngaõ vaø ngaõ sôû maø bò taùn loaïn. Thöù naêm kieán, taø kieán, kieán thuû, vaø giôùi caám thuû—Five laø tö duy taùn loaïn, loaïi taùn loaïn tö töôûng bôûi Tieåu types of false views:

body view, one-sided view, thöøa—The five senses of mental distraction: First, improper view, obstinate view, and precept the five senses themselves are not functioning fixation view. properly. Second, external distraction or inability Nguõ Taø Meänh: See Nguõ Taø Sö. to concentrate the attention. Third, internal Nguõ Taø Sö: Five improper ways of gaining a distraction or mental confusion. Fourth, distraction livelihood for a monk—Five kinds of deviant caused by of me and mine, personality and livelihood—Naêm thöù taø meänh cuûa chö Taêng. Thöù possession. Fifth, confusion of thought produced nhaát laø traù hieän dò töôùng, giaû doái hieän ra dò töôùng by Hinayana. ñeå gaït ngöôøi. Thöù nhì laø töï thuyeát coâng naêng, noùi Nguõ Taïng: ra caùi hay gioûi cuûa mình hay töï khoe taøi gioûi ñeå (A) Naêm boä phaän beân trong cô theå: taâm, can, tyø, caàu lôïi döôõng. Thöù ba laø chieâm töôùng kieát hung, pheá, vaø thaän—The five inner organs (viscera): xem boùi töôùng noùi ñieàu laønh döõ cuûa ngöôøi ñeå caàu heart, liver, stomach, lungs, and kidneys. lôïi döôõng. Thöù tö laø cao thinh hieän oai, noùi phaùch (B) See Nguõ Taïng Ñaïi Thöøa. nhöõng lôøi maïnh döõ hoaëc noùi hueânh hoang ñeå caàu (C) See Nguõ Taïng Maät Giaùo. lôïi döôõng. Thöù naêm laø thuyeát sôû ñaéc lôïi dó ñoäng Nguõ Taïng Ñaïi Thöøa: Kinh Taïng, Luaät Taïng, nhôn taâm, noùi ra caùi moái lôïi mình kieám ñöôïc ñeå Luaän Taïng, Taïp Taïng, vaø Boà Taùt Taïng (coøn goïi laø laøm ñoäng loøng ngöôøi—Five kinds of evil Chuù Taïng)—The fivefold Mahayana Canon: the livelihood. First, changing his appearance sutras, the vinaya, the Abhidharma, the theatrically or displaying an unusual appearance. miscellaneous collection, and the Bodhisattva Second, advertise his own power or virtue or using collection (also called the Spells). low voice in order to appear awesome. Third, Nguõ Taïng Maät Giaùo: Naêm taïng kinh ñieån Maät fortune-telling or performing divination and Giaùo—The esoteric fivefold canon: fortune telling. Fourth, hectoring and bullying. 1-3) Töø 1 ñeán 3 goàm Kinh Taïng, Luaät Taïng, Luaän Fifth, praising the generosity of another to induce Taïng—From one to three include the sutras, the hearer to bestow presents. the vinaya, and the Abhidharma. Nguõ Taùc Nghieäp Caên: See Nguõ Taùc Nghieäp 4) Baùt Nhaõ Ba La Maät: The Prajnaparamita. Thaân. 5) Ñaø La Ni: Dharanis. Nguõ Taùc Nghieäp Thaân: Naêm caên taïo nghieäp: Nguõ Taùnh: Five natures—See Nguõ Tính. khaåu (ngoân ngöõ), thuû (tay), cöôùc (chaân), phaùi tính Nguõ Taâm: Five states of mind—Naêm taâm khôûi leân hay sinh thöïc khí (choã tieåu tieän), vaø haäu moân (choã theo tieán trình giaùc tri ngoaïi caûnh: toát di taâm (baát ñaïi tieän)—The five working organs: mouth chôït naåy sinh taâm), taàm caàu taâm, quyeát ñònh taâm, (speech), hands, feet, sex organ, and anus. nhieãm tònh taâm, vaø ñaúng löu taâm —The five Nguõ Tam Baùt Nhò: Theo Kinh Laêng Giaø, naêm condition of mind produced by objective phaùp, ba taùnh, taùm thöùc vaø hai voâ ngaõ laø nhöõng perception: immediate or instantaneous (the first

impression), attention or Inquiry, conclusion or has not got rid of passion, desire, love, thirst, decision, the effect of evil or good, and the fever, craving for PHYSICAL OBJECTS (rupe). production therefrom of the causation. Thus his mind is not inclined towards ardour, Nguõ Taâm Hoang Vu: Five mental blockages— devotion, persistence and

effort. The fourth See Naêm Taâm Hoang Vu. mental bondage: Here a monk has not got rid of Nguõ Taâm Trieàn Phöôïc: Cetaso-vinibandha (p)— passion, desire, love, thirst, fever, craving for Five mental bondages—Theo Kinh Phuùng Tuïng EATING as much as his belly will hold, he trong Tröôøng Boä Kinh, coù naêm taâm trieàn phöôïc. abandons himself to the pleasure of lying down, of Taâm trieàn phöôïc thöù nhaát: ÔÛ ñaây vò Tyø Kheo taâm contact, of sloth. Thus his mind is not inclined khoâng ly tham, khoâng ly duïc, khoâng ly aùi, khoâng ly towards ardour, devotion, persistence and effort. khao khaùt, khoâng ly nhieät tình, khoâng ly aùi nhieãm The fifth mental bondage: A monk who practises ñoái vôùi caùc DUÏC VOÏNG (kame). Taâm cuûa vò aáy the holy life for the sake of becoming a member khoâng höôùng veà noã löïc, haêng haùi, kieân trì vaø tinh of some body of devas (deva-nikaya), thinking: taán. Taâm trieàn phöôïc thöù nhì: ÔÛ ñaây vò Tyø Kheo “By means of these rites or this discipline, this taâm khoâng ly tham, khoâng ly duïc, khoâng ly aùi, austerity or this holy life I shall become one of the khoâng ly khao khaùt, khoâng ly nhieät tình, khoâng ly devas, great or small.” Thus his mind is not aùi nhieãm ñoái vôùi THAÂN. Taâm cuûa vò aáy khoâng inclined towards ardour, devotion, persistence and höôùng veà noã löïc, haêng haùi, kieân trì vaø tinh taán. effort. Taâm trieàn phöôïc thöù ba: ÔÛ ñaây vò Tyø Kheo taâm Nguõ Taân: Theo Kinh Thuû Laêng Nghieâm, nguõ vò khoâng ly tham, khoâng ly duïc, khoâng ly aùi, khoâng ly taân ñeàu bò caám. Neáu aên nguõ taân soáng seõ gaây neân khao khaùt, khoâng ly nhieät tình, khoâng ly aùi nhieãm noùng naõy hay gaây goã. Neáu aên chín thì nguõ taân laø ñoái vôùi SAÉC. Taâm cuûa vò aáy khoâng höôùng veà noã nhöõng chaát kích thích cho nhuïc duïc. Vaõ laïi, hôi thôû löïc, haêng haùi, kieân trì vaø tinh taán. Taâm trieàn phöôïc cuûa ngöôøi aên nguõ taân seõ laøm cho caùc thieän thaàn thöù tö: ÔÛ ñaây vò Tyø Kheo khoâng ly tham, khoâng ly khoâng chòu ñöôïc vaø boû ñi luùc ngöôøi aáy tuïng kinh. duïc, khoâng ly aùi, khoâng ly khao khaùt, khoâng ly Chính vì theá maø Phaät giaùo khuyeân neân traùnh nguõ nhieät tình, khoâng ly aùi nhieãm ñoái vôùi THÖÏC (aên taân vì chuùng khuaáy ñoäng söï yeân tænh cuûa taâm: toûi uoáng). Vò Tyø Kheo naày aên quaù söùc bao töû chòu (ñaïi toaùn), haønh (caùch thoâng), neùn, kieäu, vaø heï (töø ñöïng , höôûng thoï söï sung söôùng veà naèm, ngoài, xuùc thoâng)—According to the Surangama Sutra, the chaïm vaø thuïy mieân. Taâm cuûa vò aáy khoâng höôùng five forbidden pungent roots. If eaten raw they are veà noã löïc, haêng haùi, kieân trì vaø tinh taán. Taâm trieàn said to cause irretability of temper or anger and phöôïc thöù naêm: Vò Tyø Kheo soáng ñôøi phaïm haïnh disputes. If eaten cooked, to act as an aphrodisiac, vôùi hy voïng mong ñöôïc thaønh moät loaïi chö Thieân: or they will increase one’s sexual desire; “Vôùi luaät phaùp naày, vôùi giôùi luaät naày, vôùi khoå moreover, the breath of the eater, if reading the haïnh naày hay vôùi phaïm haïnh naày, toâi seõ trôû thaønh sutras, will drive away the good spirits. Thus moät loaïi chö Thieân naøy hay loaïi chö Thieân khaùc.” Buddhism advises practitioners to avoid them, as Taâm cuûa vò naày khoâng höôùng veà noã löïc, haêng haùi, their consumption tends to disturb the kieân trì vaø tinh taán—According to the Sangiti Sutta peacefulness of the mind: garlic, onion, another in the Long Discourses of the Buddha, there are form of onion, another form

of onion, and leeks. five mental bondages: The first mental bondage: Nguõ Tham Nhöït: Ngaøy Chuùc Thaùnh (chuùc phuùc Here a monk has not got rid of the passion, desire, trong ngaøy sinh nhöït cuûa hoaøng ñeá) vaø boán ngaøy leã love, thirst (pipasa), fever, craving (tanha) for baùi: moàng 5, 10, 20 vaø 25 trong thaùng—Worship SENSE DESIRE. Thus his mind is not inclined on the Blessing King Day (to invoke blessings on towards ardour, devotion, persistence and effort. the emperor's birthday) and four other days: the The second mental bondage: Here a monk has not fifth, the tenth, the twentieth, and the twenty-fifth. got rid of passion, desire, love, thirst, fever, Nguõ Tham Thöôïng Ñöôøng: Naêm ngaøy thöôïng craving for the BODY (kaye). Thus his mind is not ñöôøng daïy chuùng cuûa vò Phöông tröôïng—Five inclined towards ardour, devotion, persistence and days in which the abbot goes to the hall to effort. The third mental bondage: Here a monk expound the Buddha's teaching to the assembly—

See Nguõ Tham Nhöït. chöùng), khaû naêng thaáu roõ moïi söï moïi vaät khaép Nguõ Thaùnh: See Nguõ Thoâng Thaàn. trong saéc giôùi. Thöù nhì laø Thieân Nhó Thoâng (Thieân Nguõ Thaïnh AÁm Khoå: Suffering from the Nhó trí chöùng), khaû naêng nghe ñöôïc aâm thanh ôû flourishing of the five skandhas—Khoå ñau tinh khaép moïi nôi. Thöù ba laø Tha Taâm Thoâng (Tha taâm thaàn vaø vaät chaát khôûi leân do nhöõng hoaït ñoäng cuûa trí chöùng), khaû naêng bieát ñöôïc taâm cuûa ngöôøi khaùc. Nguõ Uaån—The mental and physical sufferings Thöù tö laø Tuùc Maïng Thoâng (Tuùc maïng trí chöùng), arising from the full-orbed activities of the khaû naêng bieát ñöôïc ñôøi tröôùc cuûa mình vaø cuûa skandhas—See Nguõ Uaån. ngöôøi. Thöù naêm laø Thaàn Tuùc Thoâng (Thaàn Tuùc trí Nguõ Thaân: Naêm loaïi phaùp thaân Phaät: Nhö Nhö chöùng), khaû naêng xuaát hieän moïi nôi nhö yù, khoâng Phaùp Thaân, Coâng ñöùc phaùp thaân, Töï thaân, Bieán gì ngaên ngaïi—The five mystical powers: First, hoùa thaân, vaø Hö khoâng thaân—Five kinds of Divyacaksus or deva-vision, instantaneous view of Buddha's Dharmakaya: the spiritual body of anything anywhere in the form-realm. Second, wisdom, the spiritual body of all virtuous Divyasrotra or deva hearing, ability to hear any achievement, the body of incarnation in the world, sound anywhere. Third, Paracitta-jnana, ability to the body of unlimited power of transformation, know the thoughts of all other minds (knowledge and the body of unlimited space. of the minds of all others). Fourth, Nguõ Thaân Baát Tònh: Naêm thöù baát tònh cuûa thaân: Purvanivasanusmrti-jnana, knowledge of all Thöù nhaát laø chuûng töû baát tònh, chuûng töû taïo neân former existence or transmigrations of self and thaân theå cuûa chuùng ta baát tònh vì chuùng ñöôïc taïo others. Fifth, Rddhi-Saksatkriya, power to be neân bôûi tinh cha huyeát meï. Thöù nhì laø cö truù baát anywhere or do anything at will. tònh, thai nhi naèm trong buïng meï, laø nôi khoâng Nguõ Thaäp: Fifty. tònh. Thöù ba laø baûn chaát baát tònh, nhöõng chaát ñaát, Nguõ Thaäp AÙc: Naêm möôi thöù aùc (Saéc coù 17, Thoï nöôùc, löûa, gioù taïo neân cô theå chuùng ta ñeàu baát tònh. coù 8, Töôûng coù 8, Haønh coù 9, vaø Thöùc coù 8)—The Thöù tö laø ngoaïi töôùng baát tònh, chín loå beân ngoaøi fifty evils produced by the five skandhas cuûa cô theå ñeàu baát tònh (nhö gheøn ôû maét vaø cöùt raùi (seventeen for form or rupa, eight for feelings, ôû tai). Thöù naêm laø caên baûn baát

tònh, sau khi cheát, eight for sensation, nine for volition, and eight for cô theå chuùng ta sình leân, trôû maøu xanh vôùi ñaày doøi consciousness). boï raát ö laø baát tònh—Five types of impurity of the Nguõ Thaäp AÁm Ma: The Fifty Skandha-Demon body: First, the impurity of its seeds; the seeds of States—Theo Kinh Laêng Nghieâm, quyeån thöù Chín, our bodies are impure because they are created coù naêm möôi aám ma: Thaäp Saéc AÁm Ma, Thaäp Thoï from our father's semen and mother's blood (egg). AÁm Ma, Thaäp Töôûng AÁm Ma, Thaäp Haønh AÁm Ma, Second, the impurity of its dwelling; the embryo vaø Thaäp Thöùc AÁm Ma—According to The dwells in the mother's womb which is not pure. Surangama Sutra, book Nine, there are fifty Third, the impurity of its own nature; elements of skandha-demon states: ten states within the form earth, water, fire, air of which our bodies are skandha (see Thaäp Saéc AÁm Ma), ten states within formed are unclean. Fourth, the impurity of the the feeling skandha (see Thaäp Thoï AÁm Ma), ten outer marks; nine apertures of our outer bodies states within the thinking skandha (see Thaäp are always impure (i.e., eyes have eye mucus, Töôûng AÁm Ma), ten states within the formation ears have ear wax, etc). Fifth, the ultimate skandha (see Thaäp Haønh AÁm Ma), and ten states impurity of the body; after death our bodies swell within the consciousness skandha (see Thaäp Thöùc up, turn green, and breed worms, all of which is AÁm Ma). impure. Nguõ Thaäp Baùt Giôùi: Naêm möôi taùm giôùi goàm Nguõ Thaân Phaät: Five kinds of Buddha's möôøi giôùi troïng vaø boán möôi taùm giôùi khinh trong Dharmakaya. Kinh Phaïm Voõng—Fifty-eight commmandments Nguõ Thaàn Thoâng: Pancabhijna (skt)—Baùn Giaø include the ten primary commandments and the La—Baøn Xaø La—The five supernatural powers— forty-eight secondary commandments in the Naêm thaàn thoâng hay nguõ thoâng hay nguõ trí chöùng: Brahma Net Sutra—See Möôøi Giôùi Troïng Cuûa Thöù nhaát laø Thieân Nhaõn Thoâng (Thieân Nhaõn trí Chö Boà Taùt Trong Kinh Phaïm Voõng and Boán

Möôi Taùm Giôùi Khinh. matter (see Töù Voâ Saéc Ñònh), eight liberations Nguõ Thaäp Chu Nieân: Fiftieth anniversary. (see Baùt Giaûi Thoaùt Tam Muoäi), eight victorious Nguõ Thaäp Chuyeån: See Nguõ Thaäp Trieån Chuyeån. stages or degrees (see Baùt Thaéng Xöù and Baùt Giaûi Nguõ Thaäp Coâng Ñöùc: See Nguõ Thaäp Trieån Thoaùt), samadhi of the nine degrees (see Cöûu Thöù Chuyeån. Ñeä Ñònh), and ten kinds of universal dhyana. Nguõ Thaäp Luïc ÖÙc Thaát Thieân Vaïn Tueá: Naêm Nguõ Thaäp Tam Phaät: Naêm möôi ba vò Phaät trong möôi saùu öùc baûy ngaøn vaïn naêm, keå töø khi Ñöùc phaåm Nhaäp Phaùp Giôùi cuûa Kinh Hoa Nghieâm — Phaät Thích Ca nhaäp dieät ñeán khi Phaät Di Laëc xuaát Fifty-three past Buddhas or fifty-three honoured theá—The period to elapse between Sakyamuni ones (wise ones) of the Hua-Yen Sutra. Buddha's nirvana and the advent of Maitreya Nguõ Thaäp Tam Tham: Thieän Taøi Ñoàng Töû vieáng Buddha (56,070,000,000 years). thaêm vaø toøng hoïc vôùi 53 vò thieän höõu tri thöùc vaø ñaõ Nguõ Thaäp Nguõ Thaùnh: Fifty-five sages—Naêm trôû thaønh ngang haøng hay bình ñaúng vôùi Phaät trong möôi laêm vò thaùnh. moät ñôøi. Ñieàu ñaùng chuù yù laø caû vò thieän tri thöùc Nguõ Thaäp Nhaát Taâm Sôû Höõu Phaùp: Fifty-one ñaàu tieân vaø cuoái cuøng ñeàu daïy Thieän Taøi

veà con mental factors—Naêm möôi moát loaïi taâm thöùc— ñöôøng Tònh Ñoä—Good Wealth Bodhisattva Fifty-one Dharmas interactive with the Mind—(Sudhana-sresthi-daraka) visits and studies with See Naêm Möôi Moát Taâm Sôû. fifty-three spiritual advisors and became equal Nguõ Thaäp Nhò Chuùng: Naêm möôi hai loaïi chuùng with the Buddha in just one lifetime. It should be sanh, nhôn vaø phi nhôn, theo Kinh Nieát Baøn, ñeàu noted that both his first and last advisor taught him hoäi tuï veà nieát baøn cuûa Phaät—Fifty-two groups of the Pure Land Path—See Thieän Taøi Ñoàng Töû. living beings, human and not human, who, Nguõ Thaäp Tam Thieän Tri Thöùc: Fifty-three good according to the Nirvana Sutra, assembled at the advisors—See Nguõ Thaäp Tam Tham. nirvana of the Buddha. Nguõ Thaäp Thieân Cuùng: Naêm möôi moùn cuùng Nguõ Thaäp Nhò Loaïi: See Nguõ Thaäp Nhò Chuùng. döôøng ñeå dieät töø ma quaân ñeå ñöôïc an cö laïc Nguõ Thaäp Nhò Taâm Sôû: Fifty-two mental nghieäp—The fifty objects of worship for factors—See Naêm Möôi Hai Taâm Sôû. supressing demons and pestilences, and producing Nguõ Thaäp Nhò Vò: Naêm möôi hai giai ñoaïn trong peace, good harvests, etc. tieán trình thaønh Phaät—The fifty stages in the Nguõ Thaäp Tieåu Kieáp: Naêm möôi tieåu kieáp ñöôïc process of becoming a Buddha; of these fifty-one noùi ñeán trong Kinh Phaùp Hoa, sieâu phaøm ñeán ñoä are to Bodhisattvahood (Thaäp tín: ten stages of chæ chöøng nhö trong nöûa ngaøy—The fifty minor faith; Thaäp truï, Thaäp Haïnh, Thaäp hoài höôùng, thaäp kalpas which mentioned in the Lotus Sutra, are ñòa, Ñaúng giaùc vaø Dieäu giaùc): the fifty-first stage supernaturally made to seem as but half a day. is “the balanced state of truth,” and the fifty Nguõ Thaäp Trieån Chuyeån: Xoay vaàn ñeán ngöôøi second stage to Buddhahood is “the fine state of thöù naêm möôi, duø ngöôøi thöù 50 ñöôïc nghe kinh truth.”—See Thaäp Tín, Thaäp Truï, Thaäp Haïnh, Phaùp Hoa, coøn ñöôïc coâng ñöùc tuøy hyû voâ löôïng voâ Thaäp Hoài Höôùng, Thaäp Ñòa, Ñaúng Giaùc, and Dieäu bieân, huoáng laø ngöôøi ñaàu tieân ôû trong chuùng hoäi Giaùc. ñöôïc nghe maø tuøy hyû—The fiftieth turn, the Nguõ Thaäp Phaùp: Fifty modes of meditation— greatness of the bliss of one who hears the Lotus Naêm möôi phaùp haønh thieàn trong Ñaïi Phaåm Baùt sutra even at fiftieth hand; how much greater that Nhaõ: (3) Tam Tam Muoäi, (4) Töù Thieàn, (4) Töù Voâ of him who hears at first hand! Löôïng Taâm, (4) Töù Voâ Saéc Ñònh, (8) Taùm Boäi Xaû, Nguõ Thaäp Töï Moân: Maãu töï phaïn goàm coù naêm (8) Baùt Thaéng Xöù, (9) Cöûu Thöù Ñeä Ñònh, vaø (10) möôi chöõ caùi—The Sanskrit alphabet given as of Thaäp Nhöùt Thieát Xöù—Fifty modes of meditation ffifty letters. mentioned in the Maha-Prajna: three kinds of Nguõ Thaäp Tyø Kheo Thaønh Ca Thi: Fifty Bhiksus Samadhi (see Tam Tam Muoäi), four foundations in Kasi—Naêm möôi Tyø Kheo trong thaønh Ca of meditation (see Töù Nieäm Xöù), four Thi—Sau khi Da Xaù vaø cha meï xin laøm ñeä töû Immeasurable Minds (see Töù Voâ Löôïng Taâm), Phaät thì naêm möôi nguôøi baïn cuûa Da Xaù trong four balanced states which transcend the world of thaønh Ca Thi cuõng ñöôïc caûm hoùa bôûi loøng töø bi vaø

trí tueä cuûa Ñöùc Phaät, cuøng nhau ñeán kính thænh theá maø töï ñoäng ruùt lui—The five thousand Ñöùc Phaät cho hoï xuaát gia. Ñaây laø nhoùm Taêng ñoaøn

supremely arrogant monks who left the great xuaát gia lôùn ñaàu tieân keå töø sau khi Phaät ñaéc ñaïo — aembly, refusing to hear the Buddha preach the After Yasas and his parents became the Buddha's new doctrine of the Lotus Sutra—For more disciples, fifty friends of Yasas in Kasi city information, please see The Lotus Sutra, Skill in responded to the Buddha's call of compassion and Means Chapter. wisdom by respectfully asking the Buddha to Nguõ Thieân Truùc: See Nguõ Ñoä (B). allow them to be ordained. They were the first Nguõ Thieân Tuï: Naêm toäi cuûa ngöôøi xuaát gia: Thöù large group of Sangha to take the vows after the nhaát laø Ba La Di Toäi, toäi naëng nhaát neân bò truïc Buddha's Enlightenment. xuaát ra khoûi giaùo ñoaøn (Tyø Kheo coù boán giôùi, Tyø Nguõ Thaát: Naêm sô suaát—Five faults. Kheo Ni coù taùm giôùi). Thöù nhì laø Taêng Taøn Toäi Nguõ Theå: Naêm phaàn cuûa thaân theå—Five parts of (Taêng Giaù Baø Thi sa), phaïm toäi naëng ñaùng lyù bò the body—See Nguõ Theå Ñaàu Ñòa. truïc xuaát khoûi Taêng Ñoaøn, nhöng vì tyø kheo bieát Nguõ Theå Ñaàu Ñòa: Gotai Toâchi (jap)—Trong caùch saùm hoái vôùi Taêng chuùng, neân vaãn ñöôïc ôû laïi giaùo laïy toû loøng toân kính, haønh giaû buoâng thoûng caû naêm ñoaøn (Tyø Kheo coù 13 gôùi vaø Tyø Kheo Ni coù 17 boä phaän trong cô theå xuoáng saùt ñaát: ñaàu, ñaàu goái giôùi). Thöù ba laø Ba Daät Ñeà Toäi, toäi ñaùng ñoïa ñòa traùi, ñaàu goái phaûi, cuøi choû traùi, cuøi choû phaûi —In a nguïc (Tyø Kheo coù 120 giôùi vaø Tyø Kheo Ni coù 208 devotional prostration, the practitioner drops five giôùi). Thöù tö laø Ñeà Xaù Ni Toäi (Ba La Ñeà Xaù Ni), parts of the body to the ground: forehead, left nhöõng toäi nheï neân chæ caàn saùm hoái vôùi chö Taêng knee, right knee, left elbow, right elbow. (Tyø Kheo coù 4 giôùi vaø Tyø Kheo Ni coù 8 giôùi). Thöù Nguõ Thò Giaû: Naêm loaïi thò giaû: thò höông, thò naêm laø Ñoät Caùt La Toäi, aùc taùc hay nhöõng sai traïng, thò khaùch, thò y, vaø thò döôïc —Five kinds of phaïm, loãi laàm hay toäi nheï hôn nôi thaân (goàm 109 Attendant: one who helps the abbot in the giôùi cho caû Tyø Kheo laãn Tyø Kheo Ni)—The five preaching hall, one who help the abbot with kinds of wrong-doing: First, Parajika, sins letters, one who help the abbot in welcoming demanding expulsion from the order, four for guests, one who help with robes and bowl and monks and eight for nuns (see Töù Ñoïa). Second, other personal activities, one who help with Sanghavasesa, sins verging on expulsion, which medications and preparing meals. demand confession before and absolution by the Nguõ Thieân: Five devas: assembly, 13 for monks and 17 for nuns. Third, (A) Naêm loaïi chö thieân truù nguï ôû baéc, nam, ñoâng, Prayascitta, sins deserving hell which may be vaø taây—Five devas in the Garbhadhatu who forgiven, 120 for monks and 208 for nuns. Fourth, reside in north, south, east, west and central. Pratidesaniya, sins which must be confessed, four (B) Naêm loaïi chö thieân khaùc: Thöôïng giôùi thieân, for monks and 8 for nuns. Fifth, Duskrta, light sins, Hö khoâng thieân, Ñòa cö thieân, Du Hö khoâng errors, or faults in body, 109 for both monks and thieân, vaø Ñòa haï thieân—The five other kinds nuns (see Thaát Dieät Tranh Phaùp and Cuï Tuùc Giôùi of devas: devas in the upper realms of form Tyø Kheo). and non-form, devas in the sky (four of the six Nguõ Thieân Töû: Naêm vò trôøi ôû meù ñoâng baéc Kim devas in the desire realm), devas on the earth Cöông Boä ngoaøi Maïn Ñoà La cuûa Thai Taïng

Giôùi: (Other two of six devas on Sumeru), baéc thieân, nam thieân, ñoâng thieân, taây thieân, vaø wandering devas of the sky (sun, moon, stars, trung thieân—The five devas in the Garbhadhatu- etc), and under-world devas (nagas, asuras, mandala located in the northeast: devas in the maras, etc). North, devas in the South, devas in the East, devas Nguõ Thieân Söù: See Nguõ Ñaïi Söù Giaû. in the West, and devas in the Centre. Nguõ Thieân Söù Giaû: See Nguõ Ñaïi Söù Giaû. Nguõ Thieàn Na Phaät: Dhyani-buddha (skt)— Nguõ Thieân Thöôïng Maïn: Naêm ngaøn Taêng thöôïng Panca-buddha (skt)—Naêm vò Phaät—The five maïn. Khi Ñöùc Phaät saép thuyeát kinh Phaùp Hoa thì Dhyani-Buddhas—See Nguõ Phaät. coù naêm ngaøn Tyø Kheo toû loøng kieâu maïn, nghó raèng Nguõ Thieän: Five good things—The first five ta ñaõ ñöôïc quaû caàn gì phaûi nghe kinh Phaùp Hoa, vì commandments—Nguõ Giôùi.

Nguõ Thieän Caên: Five good deeds—Five roots of his doctrine was always the same: goodness—Naêm goác thieän—Five wholesome (A) Toâng Thieân Thai chia moät ñôøi thuyeát phaùp roots—Naêm caên laønh: khoâng saùt sanh, khoâng troäm cuûa Ñöùc Phaät ra laøm naêm thôøi kyø. Thöù nhaát caép, khoâng taø daâm, khoâng voïng ngöõ, khoâng söû laø thôøi kyø Hoa Nghieâm (Nhuõ Vò). Thôøi kyø duïng nhöõng chaát cay ñoäc—Five good roots: not naày ñöôïc ví nhö söõa töôi hay thôøi kyø thuyeát killing, not stealing, not committing adultery, not phaùp ñaàu tieân cuûa Phaät, goïi laø Hoa Nghieâm telling lies, not using intoxicants. Thôøi cho chö Thanh Vaên vaø Duyeân Giaùc . Nguõ Thieâu: The five burnings—Söï traùi phaïm naêm Thôøi kyø naày laïi ñöôïc chia laøm ba giai ñoaïn giôùi seõ daãn ñeán hình phaït trong kieáp naày cuõng nhö moãi giai ñoaïn baûy ngaøy ngay sau khi Phaät ñoïa ñòa nguïc trong kieáp lai sanh—The infraction thaønh ñaïo khi Ngaøi Thuyeát Kinh Hoa of the first five commandments leads to state Nghieâm. Toâng Thieân Thai cho raèng Phaät punishment in this life and the hells in the next Thích Ca Maâu Ni thuyeát Kinh Hoa Nghieâm life. ngay sau khi ngaøi ñaït ñöôïc giaùc ngoä; tuy Nguõ Thoï: Panca-vedana (skt)—Naêm caûm thoï— nhieân ñieàu naày laø moät nghi vaán vì Kinh Hoa The five vedanas or sensations: Nghieâm chæ coù trong Phaät Giaùo Ñaïi Thöøa maø 1-2) Hai thöù thoï thuoäc veà tinh thaàn: Öu Thoï (saàu thoâi. Thöù nhì laø A Haøm (Agamas) hay thôøi bi) vaø Hyû Thoï (vui möøng do coù söï phaâ n Loäc Uyeån (Laïc vò, söõa coâ ñaëc ñöôïc cheá ra töø bieät)—Two vedanas limited to mental söõa töôi). Thôøi kyø 12 naêm Ñöùc Phaät thuyeát emotion: Sorrow and Joy. Kinh A Haøm trong vöôøn Loäc Uyeån. Thöù ba laø 3-4) Hai thöù thoï thuoäc veà caûm giaùc: Khoå Thoï (ñau Phöông ñaúng hay Sanh toâ vò (navanita). Thôøi khoå) vaø Laïc Thoï (sung söôùng khoâng coù söï kyø taùm naêm Phaät thuyeát kinh Phöông Ñaúng phaân bieät)—Two vedanas limited to the ñöôïc ví nhö phoù saûn söõa ñaëc. Ñaây laø thôøi kyø senses: Pain and Pleasure. taùm naêm Ñöùc Phaät thuyeát roäng taát caû caùc 5) Moät thöù thoï thuoäc veà caû tinh thaàn laãn caûm kinh cho caû Tieåu laãn Ñaïi thöøa. Thöù tö laø Baùt giaùc: Xaû Thoï (trung tính, khoâng khoå khoâng Nhaõ hay Thuïc toâ vò. Thôøi kyø 22 naêm Phaät laïc)—One vedana limited to both mental thuyeát Kinh Baùt Nhaõ hay Trí Tueä ñöôïc ví nhö emotion and the senses: Indifference. phoù saûn cuûa söõa ñaëc ñaõ cheá thaønh bô. Thöù Nguõ Thôøi Baùt Giaùo: Naêm thôøi vaø taùm giaùo thuyeát

naêm laø Phaùp Hoa vaø Nieát Baøn hay Ñeà hoà vò. theo toâng Thieân Thai—(Five Periods and Eight Thôøi kyø Phaùp Hoa Nieát Baøn ñöôïc ví vôùi thôøi Teachings of the T'ien T'ai school)—See Thieân kyø söõa ñaõ ñöôïc tinh cheá thaønh phoù maùt. Ñaây Thai Nguõ Thôøi Baùt Giaùo. laø thôøi kyø taùm naêm Phaät thuyeát Kinh Phaùp Nguõ Thôøi Giaùo: The five periods of the Buddha's Hoa vaø moät ngaøy moät ñeâm Phaät thuyeát Kinh teaching—Nhieàu theá kyû sau thôøi Phaät nhaäp dieät, Nieát Baøn—A T'ien-T'ai classification of the coù raát nhieàu coá gaéng khaùc nhau ñeå phaân chia caùc Buddha's teaching into five periods: First, thôøi giaùo thuyeát cuûa Ñöùc Phaät, thöôøng laø caên cöù Ksira or Buddha's first preaching (Fresh treân noäi dung caùc kinh ñieån töø luùc Ñöùc Phaät thaønh milk). This period is called Avatamsaka (Hoa ñaïo ñeán luùc Ngaøi nhaäp Nieát Baøn, giaùo thuyeát cuûa Nghieâm) for sravakas and pratyeka-buddhas. Ngaøi tuøy cô quyeàn bieán ñeå lôïi laïc chuùng sanh, This period is divided into three divisions nhöng muïc ñích cuûa giaùo phaùp vaãn khoâng thay each of seven days, after his enlightenment, ñoåi—In the centuries that followed the Buddha's when he preached the content of the death, various attempts were made to organize Avatamsaka Sutra. According to the T'ien- and formulate his teachings. Different systems T'ai sect, the Avatamsaka Sutra was appeared, basing themselves on the recorded delivered by Sakyamuni Buddha scriptures, each purporting to express the immediately after his enlightenment; Buddha's intended meaning from the time of his however, this is questionable because the enlightenment until his nirvana. The reason of his Hua-Yen Sutra is a Mahayana creation. teachings of different sutras is for the benefits of Second, dadhi or coagulated milk for the many different living beings, but the purpose of Hinayana. The twelve years of the Buddha's

preaching of Agamas in the Deer Park. calling three vehicles, through the Lotus, to Third, the Vaipulya period for the Mahayana union in the one vehicle. Fifth, the teaching (Vaipulyas). The eight years of preaching of eternal life; the revelation through the Mahayana-cum-Hinayana doctrines. Fourth, Nirvana Sutra of the eternity of Buddhahood. the Prajna period (ghola or butter) for the (C) Theo Phaùp Baûo Ñaïi Sö vaøo ñôøi nhaø Ñöôøng: Mahayana. Twenty two years of his Tieåu Thöøa, Baùt Nhaõ (Ñaïi Thöøa), Thaâm Maät preaching the prajna or wisdom sutra. Fifth, (Tam Thöøa), Phaùp Hoa (Nhaát Thöøa), Nieát Baøn the Lotus and Nirvana sutra (sarpirmanda or (Phaät Tính Giaùo)—According to Great Monk clarified butter) for the Mahayana. The eight Fa-Pao of the T'ang dynasty: Hinayan (see years of his preaching of Lotus sutra, and in a Hoa Nghieâm Thôøi in (A), Prajna (see Baùt Nhaõ day and a night, the Nirvana sutra. in (A), Three Vehicles (see Tam Thöøa Bieät (B) Theo toâng phaùi Nieát Baøn maø baây giôø laø moät Giaùo vaø Tam Thöøa Thoâng Giaùo in (B)), One phaàn cuûa Thieân Thai: Thöù nhaát laø Tam Thöøa Vehicle (see Ñoàng Qui Giaùo in (B)), and the Bieät Giaùo (Höõu Töôùng). Giai ñoaïn khi bieät Nirvana or Buddha-nature (see Phaùp Hoa and giaùo (nhö chuùng ta coù theå tìm thaáy trong caùc Nieát Baøn in (A)). kinh A Haøm) baét ñaàu vaø söï phaân bieät Tam Nguõ Thôøi Thuyeát Giaùo: See Nguõ Vò Ñeà Hoà. thöøa, ñaïi dieän bôûi Töù Ñeá cho haøng Thanh Nguõ Thoâng: Panca-bhijnana (skt)—Panca-bhinna Vaên, Möôøi Hai Nhaân Duyeân cho haøng

Duyeân (p)—Go-Jinzu (jap)—Five divine knowledges. Giaùc vaø Luïc Ñoä cho haøng Boà Taùt. Thöù nhì laø (A) Naêm loaïi thaàn thoâng: Thöù nhaát laø Ñaïo thoâng, Tam Thöøa Thoâng Giaùo (Voâ Töôùng). Giaùo lyù nhôø chöùng ngoä lyù thöïc töôùng trung ñaïo maø thuyeát chung cho caû ba thöøa nhö ñöôïc thaáy ñöôïc nhö chö Boà Taùt thoâng löïc voâ ngaïi. Thöù trong Kinh Nieát Baøn. Thöù ba laø ÖÙc Döông nhì laø Thaàn thoâng, nhôø tu ñònh maø ñöôïc nhö Giaùo (ÖÙc Döông). Thuyeát giaûng Kinh Duy chö A-La-Haùn thoâng löïc töï taïi. Thöù ba laø Y Ma, Tö Ích Phaïm Thieân Sôû Vaán Kinh vaø caùc thoâng, nhôø vaøo thuoác men phuø chuù maø ñöôïc. kinh khaùc ñeå taùn döông Boà Taùt vaø haï thaáp Thöù tö laø Baùo thoâng (Nghieäp thoâng), nhôø quaû Thanh Vaên. Giaùo thuyeát naày ñöôïc Nieát Baøn baùo maø ñöôïc nhö chö Thieân vaø long thaàn. Thöù Toâng Trung Hoa xieån döông. Thöù tö laø Ñoàng naêm laø Yeâu thoâng, do yeâu quaùi löïc maø ñöôïc Qui Giaùo (Hoäi Tam Qui Nhaát). Phaät thuyeát nhö tính cuûa caùo hoà hay nhöõng caây ñaïi thuï laâu kinh Phaùp Hoa khieán ba thöøa qui veà Nhaát naêm—Five kinds of supernatural powers: Thöøa. Thöù naêm laø Thöôøng Truï Giaùo (Vieân First, supernatural powers of Bodhisattvas Thöôøng). Phaät thuyeát kinh Nieát Baøn ñeå through their insight into truth. Second, chöùng minh Phaät quaû thöôøng truï —According supernatural powers of arhats through their to the Nirvana School which is now part of mental concentration. Third, supernatural or the T'ien-T'ai: First, the period when the magical powers dependent on drugs, charms, differentiated teaching (as we can find in the incantations, etc. Fourth, reward of karma Agamas) began and the distinction of the powers of transformation possessed by devas, three vehicles, as represented by the four nagas, etc. Fifth, magical powers of goblins, Noble Truths for Sravakas, the Twelve satyrs, etc. Nidanas for Pratyeka-buddhas, and the Six (B) See Nguõ Thaàn Thoâng. Paramitas for Bodhisattvas. Second, the Nguõ Thoâng Boà Taùt: Naêm vò Boà Taùt ôû Tu vieän Keâ teaching common to all three vehicles, as Ñaàu Ma taïi AÁn Ñoä, nhöõng ngöôøi coù ñaày ñuû nguõ seen in the Nirvana Sutra. Third, the thoâng, ñi ñeán Taây Phöông Cöïc Laïc ñeå thænh aûnh teaching of the Vimalakirti Sutra, and Tö ích töôïng Phaät Di Laëc, töø ñoù ñem veà truyeàn khaép AÁn Phaïm Thieân Sôû Vaán Kinh and other sutras Ñoä—The five Bodhisattvas of Chi-Thou-Moa extolling the Bodhisattva teaching at the monastery in India, who, possessed of expense of that for Sravakas. This teaching supernatural powers, went to the Western was held by the Nirvana sect of China. Paradise and begged the image of Maitreya, Fourth, the common objective teaching whence it is said to have been spread over India.

Nguõ Thoâng Maïn Ñaø La: Loaïi maïn ñaø la töôïng ñeán saéc giôùi, mong muoán ñaït ñeán caûnh giôùi voâ saéc, tröïng cho naêm söùc maïnh sieâu nhieân—Mandala of thao thöùc boàn choàn, ngaõ maïn, vaø si meâ —The five the five supernatural powers. ties in the higher realm which hold an individual Nguõ Thoâng Thaàn: Nhöõng vò thaàn ñaõ chöùng ñöôïc in the realms of form and and formlessness: desire nguõ thoâng—Spirits possessed of the five for form, desire for formlessness, restlessness, supernatural powers. pride, and ignorance. Nguõ Thoâng Tieân: Ngöôøi baèng phöông phaùp ngoaïi Nguõ Thuyeát: See Nguõ Chuûng Thuyeát Nhaân. ñaïo chöùng ñöôïc

nguõ thaàn thoâng—One who by Nguõ Thöøa: Pancayana (skt)—Naêm coã xe coù theå non-Buddhistic methods has attained to the five ñöa ngöôøi tôùi quaû vò Phaät (giaùo phaùp cuûa Phaät töø supernatural powers. caïn ñeán saâu chia ra naêm trình ñoä, haønh giaû chæ caàn Nguõ Thoáng: The five pains—See Nguõ Thieâu. y theo moãi giaùo phaùp thöïc haønh, ñeàu coù theå ñaït Nguõ Thuù: Panca-gatiyo (p)—Five evil realms— ñöôïc thaønh quaû toát ñeïp)—The five vehicles Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù conveying to the karma-reward which differs naêm neûo aùc (nguõ thuù): ñòa nguïc, ngaï quyû, suùc sanh, according to the vehicle. They are summed up as. nhaân, vaø thieân—According to the Sangiti Sutta in (A) Theo Ñaïi Thöøa: nhaân thöøa, thieân thöøa, thanh the Long Discourses of the Buddha, there are five vaên thöøa, duyeân giaùc thöøa, vaø Boà Taùt thöøa — gati (destinations, destinies): hells, hungry ghosts According to the Mahayana: Narayana, (starving demons or the realm of hungry ghosts), Devayana, Arava-kayanam, Pratyeka- animals, human beings (humankind), and devas Buddhayanam, and Bodhisattva-yanam. (heaven or deva world). (B) Theo Tieåu Thöøa: Phaät, thanh vaên, duyeân giaùc, Nguõ Thuù Sinh Töû: Five destinies of birth and chö thieân coõi trôøi Phaïm Thieân, vaø chuùng sanh death—Naêm neûo sinh töû cuûa loaøi höõu tình. trong coõi duïc giôùi—According to the Nguõ Thuù Sanh Töû Luaân: Moät loaït hình aûnh veà Hinayana: Buddha, Sravakas, Pratyeka- sanh töû gaùn cho Nhöùt Thieát Höõu Boä Luaät—A buddhas, the gods of the brahma-heavens, and series of pictures to show the course of life and those of desire realm. death, ascribed in the Sarvativada Vinaya 34 to (C) Theo Maät giaùo: nhaân (töông öùng vôùi ñaát), the Buddha. thieân (töông öùng vôùi nöôùc), thanh vaên (töông Nguõ Thuø Thaéng Ñöùc: Naêm ñöùc thuø thaéng: haønh vi öùng vôùi löûa), duyeân giaùc (töông öùng vôùi gioù), thuø thaéng, kieán giaûi thuø thaéng, trí hueä thuø thaéng, vaø Boà Taùt (töông öùng vôùi hö khoâng)—minh thuyeát thuø thaéng, vaø khaû naêng thuø thaéng daãn According to the Esoteric cult: men, ñaïo chuùng sanh y ñaïo tu haønh—Buddha receives corresponding with earth; devas, the respect of the world because of the five corresponding with water, sravakas, superior virtues: superior conduct, superior point corresponding with fire; pratyeka-buddhas, of view, superior or perfect wisdom, superior corresponding with wind; and Bodhisattvas, preaching ability, and superior ability to lead corresponding with the “void.” people to the practice of His Teaching. Nguõ Thöøa Teà Nhaäp: Naêm thöøa ñeàu nhaäp—Nhôø Nguõ Thuû Uaån: Naêm troùi buoäc cuûa naêm uaån höõu nguyeän löïc cuûa Ñöùc Phaät A Di Ñaø maø chuùng sanh laäu khieán chuùng sanh maõi luyeán aùi trong voøng luaân trong naêm thöøa ñeàu ñöôïc nhaäp chaân thöïc baùo ñoä — hoài sanh töû—The five tenacious bonds or All different classes will obtain an entrance into skandhas, attaching to mortality—See Nguõ Uaån. the Pure Land by the vow of Amitabha. Nguõ Thuaän Haï Phaàn Keát: Naêm moái keát trong Nguõ Thöùc: Pancavijnana (skt)—Five sensory caûnh duïc giôùi: tham duïc, thuø haän, chaáp ngaõ, taø consciousnesses—Naêm thöùc hay taâm thöùc döïa vaøo chaáp, vaø nghi hoaëc—The five ties in the lower maét, tai, muõi, löôõi vaø thaân maø sinh vaø duyeân vaøo realm, which hold the individual in the realms of naêm caûnh saéc,

thinh, höông, vò, xuùc —The five desire: desire, resentment, egoism, false tenets, senses of consciousness or five parijnanas, and doubt. perceptions or cognitions; ordinarily those arising Nguõ Thuaän Thöôïng Phaàn Keát: Naêm moái keát vôùi from the five senses form, sound, smell, taste, caûnh giôùi ñi leân cuûa saéc vaø voâ saéc: mong muoán ñaït touch:

(A) Theo Ñaïi Thöøa: nhaõn thöùc, nhó thöùc, tyû thöùc, Nguõ Thöïc: Naêm loaïi thöùc aên tinh thaàn nuoâi döôõng vò thöùc, vaø xuùc thöùc—According to the thieän caên: nieäm thöïc, phaùp hyû thöïc, thieàn duyeät Mahyana, the five senses of consciousness: thöïc, nguyeän thöïc, vaø giaûi thoaùt thöïc —The five visual sense, auditory sense, olfactory sense, kinds of spiritual food by which roots of goodness gastatory, and tactile sense. are nourished: correct thoughts, delight in the (B) Naêm thöùc theo Ñaïi Thöøa Khôûi Tín Luaän: Thöù Law, pleasure in meditation, firm resolve or vows nhaát laø Nghieäp Thöùc. Nöông vaøo goác reã voâ of self-control, and deliverance from the karma of minh baét ñaàu ñoäng leân töø baûn taâm maø khôûi ra illusion. meâ laàm thaønh ra taùc ñoäng hay thaønh nghieäp. Nguõ Thöôøng: Wu-chang—Naêm ñaïo laøm ngöôøi: Thöù nhì laø Chuyeån Thöùc. Nghieäp thöùc chuyeån nhaân (thöông ngöôøi thöông vaät), nghóa (ôû phaûi vôùi laàn maø sanh ra naêng kieán hay töï thaáy mình maø moïi ngöôøi), leã (bieát keû lôùn ngöôøi nhoû), trí (bieát khôûi leân taùc duïng. Thöù ba laø Hieän Thöùc. Döïa phöông keá möu löôïc löông thieän), vaø tín (bieát giöõ vaøo taùc duïng cuûa naêng kieán maø khôûi leân sôû söï tin caäy)—The five cardinal virtues: kieán. Thöù tö laø Tri Thöùc. Höôùng vaøo caùc caûnh benevolence, righteousness, civility (propriety), giôùi hieän ra töø taâm sôû maø sanh ra moïi thöù good knowledge, and loyalty (faith or sincerity). phaân bieät sai laàm. Thöù naêm laø Töông Tuïc Nguõ Thöôïng Phaàn Keát: Nguõ Thöôïng Phaàn Kieát Thöùc. Do voâ minh maø phaân bieät sai laàm neân Söû—Theo Kinh Phuùng Tuïng trong Tröôøng Boä sanh ra vui söôùng vôùi caùi mình yeâu thích, vaø Kinh vaø Caâu Xaù Luaän, coù naêm phaàn keát sinh khôûi khoå sôû vôùi caùi mình chaùn gheùt, nieäm khoå vui trong caùc caûnh giôùi cao hôn cuûa saéc giôùi vaø voâ saéc lieân tuïc chaúng döùt, do ñoù maø luaân hoài sanh töû giôùi hay nguõ thöôïng phaàn keát vì chuùng troùi buoäc töông tuïc—The five parijnanas according to höõu tình vaøo nguõ uaån ñeå sanh vaøo caùc coõi cao. Thöù the Awakening of Faith: First, initial nhaát laø saéc aùi keát (tham saéc). Phieàn naõo cuûa söï functioning of mind under the influence of the tham tröôùc nguõ duïc ôû coõi saéc giôùi hay söï luyeán aùi original unenlightenment or state of coõi saéc. Thöù nhì laø voâ saéc aùi keát (tham voâ saéc). ignorance. Second, the act of turning towards Phieàn naõo cuûa söï tham tröôùc caûnh giôùi thieàn ñònh the apparent object for its observation. Third, cuûa coõi voâ saéc hay söï luyeán aùi coõi voâ saéc. Thöù ba observation of the object as it appears. Fourth, laø Traïo keát (traïo cöû). Phieàn naõo vì taâm dao ñoäng the deductions derived from its appearance. maø boû maát thieàn ñònh. Thöù tö laø Maïn keát hay Fifth, the consequent feelings of like or phieàn naõo gaây ra do bôûi caäy mình hay maø laán löôùt dislike, pleasure or pain, from which arise the ngöôøi khaùc. Thöù naêm laø Voâ minh keát hay phieàn delusions and incarnations. naõo gaây ra

bôûi ngu muoäi—According to the Nguõ Thöùc Thaân: Pancavijnanakaya (skt)—Heä Sangiti Sutta in the Long Discourses of the thoáng caùc thöùc—Set of five cognitive Buddha and Kosa Sastra, there are five higher awareness—The system of the Vijnanas. bonds of desire still exist in the upper realms of Nguõ Thöùc Thaân Ñòa: Giai ñoaïn cuûa naêm caùi bieát form and formlessness, for they fetter beings to cuûa thaân—Stage of the five bodily aggregates, etc., produced in the higher forms of consciousnesses. becoming: First, Rupa-raga (p) or lust or desire for Nguõ Thöùc Thaân Töông ÖÙng Ñòa: Giai ñoaïn quaùn form. Attachment to the world of forms (greed for saùt naêm caùi bieát cuûa thaân—Stage of investigation the fine-material, love in the realm of form, of the five bodily consciousnesses. craving for the world of form). Second, Arupa- Nguõ Thöùc Uaån: Dvipanca-vinana (p)—Panca- raga (p) or lust or desire for formlessness. vijnana-skandha (skt)—Naêm caëp thöùc-uaån song Attachment to the formless world (greed for the ñoâi, bao goàm thaáy, nghe, ngöûi, neám, xuùc chaïm; immaterial, love in the realm of formlessness, moãi caëp goàm caû quaû dò thuïc thieän vaø baát thieän— craving for the formless world). Third, Uddhacca Sense-consciousness group or the five sense- (p) or restlessness. Fourth, Mana (p) or pride or cognitions, which are seeing, hearing, smelling, conceit. Fifth, ignorance. tasting and body-consciousnesses. Of each pair, Nguõ Tì Kheo: See Nguõ Tyø Kheo. one is kusala-vipaka and one is akusala-vipaka. Nguõ Tieãn: The five arrows which the Buddha

compared with the five desires—See Nguõ Duïc. master peacefully passed out. Nguõ Tieát Maëc Thieàn Sö: Zen master Wu-hsieh Nguõ Tín Löïc: See Nguõ Löïc. Mo (Mo of Wu-hsieh)—Thieàn sö Nguõ Tieát Maëc, Nguõ Tín Taâm: See Nguõ Chuûng Tín Taâm. teân cuûa moät vò Thieàn sö Trung Hoa. Hieän nay Nguõ Tinh: Naêm haønh tinh: moäc tinh, hoûa tinh, thoå chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn tinh, veä nöõ tinh, vaø thuûy tinh—The five planets: sö Nguõ Tieát Maëc; tuy nhieân, coù moät cuoäc ñoái thoaïi Jupiter, Mars, Saturn, Venus, and Mercury. giöõa Sö vaø chuùng ñeä töû cuûa mình trong quyeån Nguõ Nguõ Tính: The five natures. Ñaêng Hoäi Nguyeân: Tröôùc khi thò tòch, Nguõ Tieát (A) Phaùp Tính toâng chia cô loaïi cuûa taát caû chuùng Maëc ñi taém vaø thaép höông. Ngoài laëng leõ treân toïa sanh ra laøm naêm tính. Thöù nhaát laø Thanh Vaên cuï, Sö noùi vôùi Taêng chuùng: "Phaùp thaân maõi maõi Tính (Sravakas for Arhats). Nhöõng ngöôøi coù thanh tònh, theá nhöng bieåu thò raèng coù ñeán coù ñi; chuûng töû voâ laäu coù theå sanh quaû voâ sanh A La taát caû thaùnh nhaân trong quaù khöù ñeàu ñeán töø moät Haùn, döùt ñoaïn luaân hoài sanh töû, nhöng khoâng nguoàn, vaø taát caû nhöõng linh hoàn cuûa theá gian trôû theå ñaït ñöôïc Phaät quaû. Thöù nhì laø Duyeân Giaùc veà cuøng caùi Moät. Con ngöôøi cuûa laõo Taêng gioáng Tính: Coù chuûng töû voâ laäu sanh ra Bích Chi nhö boït nöôùc giôø ñaây tan vôõ, caùc oâng khoâng coù lyù Phaät, döùt ñoaïn luaân hoài sanh töû, nhöng chöa do gì ñeå ñau buoàn caû. Ñöøng gaéng söùc voâ ích, coù theå ñaït ñeán quaû vò Phaät. Thöù ba laø Boà Taùt nhöng haõy tieáp tuïc giöõ cho mình tónh laëng. Neáu Tính, coù chuûng töû voâ laäu, döùt ñoaïn sanh töû ñeå maáy oâng tuaân thuû lôøi daïy naøy cuûa laõo Taêng, laø caùc naûy sanh quaû Phaät Thöù

tö laø Baát Ñònh Tính, coù oâng traû ôn taát caû nhöõng gì laõo Taêng ñaõ laøm cho vaøi chuûng töû voâ laäu, nhöng chöa döùt sanh töû maáy oâng; nhöng neáu maáy oâng caõi lôøi laõo Taêng, luaân hoài. Thöù naêm laø Voâ Tính, nhöõng keû ngoaïi maáy oâng khoâng xöùng laøm ñoà ñeä cuûa laõo Taêng." ñaïo khoâng tín haønh nhaân quaû neân khoâng coù Moät vò Taêng böôùc ra hoûi: "Hoøa Thöôïng seõ ñi veà taâm Phaät. Loaøi höõu tình coù ñuû chuûng töû höõu ñaâu?" Nguõ Tieát Maëc noùi: "Khoâng choã naøo caû." Vò laäu cuûa trôøi vaø ngöôøi, khoâng coù voâ laäu chuûng Taêng noùi: "Taïi laøm sao maø con khoâng thaáy caùi choå töû cuûa baäc tam thöøa, cho neân maõi maõi xoay khoâng choã naøo caû naøy ñöôïc?" Nguõ Tieát Maëc noùi: vaàn trong voøng luïc ñaïo—The five different "Noù ôû beân ngoaøi caùc caûm quan cuûa oâng." Noùi xong natures as grouped by the Dharmalaksana thieàn sö thò tòch moät caùch bình thaûn—Zen master Sect. First, who are able to attain non-return Wu-hsieh Mo, name of a Chinese Zen master. We to mortality, but are unable to reach do not have detailed documents on this Zen Buddhahood. Second, Pratyeka-buddhas for Master; however, there is a dialogue between him Pratyeka-buddhahood. Those who are able to and his disciples in the Wudeng Hui-yuan: Before attain to non-return to mortality, but are his death, Mo of Wu-hsieh had a bath and incense unable to reach Buddhahood. Third, burned. Quietly sitting in his seat, he said to the Bodhisattva for Buddhahood. Fourth, monks, "The Dharmakaya remains forever indefinite, those who have some perfectly serene, and yet shows that there are unconditioned seeds, but are not able to attain comings and goings; all the sages of the past come to non-return to mortality. Fifth, outsiders who from the same source, and all the souls of the have no Buddha-mind. Men and devas with world return to the One. My being like a foam is passions and devoid of natures for now broken up; you have no reason to grieve over enlightenment, hence destined to remain in the fact. Do not needlessly put your nerves to task, the six paths of transmigration. but keep up your quiet thought. If you observe this (B) Theo Kinh Vieân Giaùc: Phaøm Phu Tính (daàu laø injunction of mine, you are requitting me for all nhöõõng ngöôøi toát nhöng vaãn chöa ñoaïn tröø ñöôïc that I did for you; but if you go against my words, chuûng töû höõu laäu), Nhò Thöøa Tính (chæ ñoaïn you are not to be known as my disciples." A monk tröø ñöôïc hoaëc kieán vaø tö kieán töùc laø söï came out and asked, "Where would you depart?" chöôùng, chöù chöa ñoaïn tröø ñöôïc lyù chöôùng Wu-hsieh Mo said, "No-where." The monk said, hay traàn sa voâ minh), Boà Taùt Tính (ñaõ töø töø "Why cannot I see this no-where?" Wu-hsieh Mo ñoaïn tröø ñöôïc caû hai söï vaø lyù chöôùng), Baát said, "It is beyond your sense." This said, the Ñònh Tính, vaø Voâ Tính—According to

Complete Enlightenment Sutra: Ordinary fourth meditation. good people, Sravakas and Pratyeka-buddhas, (A) Theo Kinh Phuùng Tuïng trong Tröôøng Boä Bodhisattvas, Indefinite (see Baát Ñònh tính in Kinh, coù Nguõ Tònh Cö hay nguõ saéc giôùi ñeä töù (A)), Heretics or outsiders who have no thieàn thieân, laø choã vaõng sanh cuûa caùc baäc A- Buddha-mind (see Voâ Tính in (A)). La-Haùn (Baát Hoaøn): Thöù nhaát laø Voâ phieàn (C) Naêm chuûng taùnh ñöôïc toâng Phaùp Töôùng thaønh thieân, choán khoâng coøn moïi söï phieàn naõo. Thöù laäp. Thöù nhaát laø Taäp Chuûng Tính, ngoâi

vò thaäp nhì laø Voâ nhieät thieân, choán khoâng coøn söï naõo truï, tu taäp khoâng quaùn, phaù boû caùc kieán hoaëc. nhieät. Thöù ba laø Thieän hieän thieân, choán naêng Thöù nhì laø Tính Chuûng Tính, ngoâi vò thaäp hieän thaéng phaùp. Thöù tö laø Thieän kieán thieân, haønh, khoâng truï laïi ôû "khoâng," coù khaû naêng choán coù theå thaáy ñöôïc thaéng phaùp. Thöù naêm laø phaân bieät taát caû phaùp tính vaø chuyeån hoùa Saéc cöùu caùnh thieân, coõi trôøi saéc giôùi cao chuùng sanh. Thöù ba laø Ñaïo Chuûng Tính, ngoâi nhaát—According to the Sangiti Sutta in the vò thaäp hoài höôùng, tu taäp dieäu quaùn trung ñaïo Long Discourses of the Buddha, there are five ñeå thoâng ñaït taát caû Phaät phaùp. Thöù tö laø pure-dwelling heavens in the fourth dhyana Thaùnh Chuûng Tính, ngoâi vò thaäp ñòa, döïa vaøo heaven, into which arhats are finally born: dieäu quaùn trung ñaïo ñeå phaù boû voâ minh vaø First, Avrhas, the heaven free from all chöùng nhaäp Thaùnh vò. Thöù naêm laø Ñaúng Giaùc trouble. Second, Atapas, the heaven of no Chuûng Tính, chuûng tính Boà Ñeà tieán veà Phaät heat or distress (unworried). Third, Sudrsas, quaû—The five germ-natures or roots of the heaven of beautiful presentation. Fourth, Bodhisattva development established by the Sudrsanas, the heaven of beauty. Fifth, Dharmalaksana Sect: First, the germ-nature of Akanisthas, the highest heaven of the form- study of the void or immaterial which corrects realm (peerless). all illusions of time and space. It corresponds (B) Theo Kinh Thuû Laêng Nghieâm, quyeån Chín, to the ten grounds. Second, the germ-nature of Ñöùc Phaät ñaõ noùi vôùi ngaøi A Nan veà Nguõ Tònh ability to discriminate all the natures of Cö Thieân nhö sau: "OÂng A Nan, trong Töù phenomena and transform the living. It Thieàn laïi coù naêm Tònh Cö Thieân hay Baát corresponds to the ten necessary activities of Hoaøn Thieân, ñaõ döùt heát chín phaåm taäp khí coõi a Bodhisattva. Third, the middle-way germ- döôùi. Heát söï khoå vui, nôi xaû taâm chuùng ñoàng nature, which attains insight into Buddha- phaän an laäp choã ôû." Thöù nhaát laø Voâ Phieàn laws. It corresponds to the ten kinds of Thieân. Nhöõng vò maø khoå vaø vui ñaõ dieät, taâm dedications. Fourth, the saint germ-nature chaúng baän roän, laø nhöõng vò ñang truï trong coõi which produces holiness by destroying Voâ Phieàn Thieân. Thöù nhì laø Voâ Nhieät Thieân. ignorance. The bodhisattva leave the ranks of Nhöõng vò töï taïi phoùng xaû, chaúng coù naêng sôû, freedom from desire in the ten stages to taâm chaúng ñoái ñaõi, haïng naày goïi laø Voâ Nhieät become a saint. Fifth, the bodhi-rank germ- Thieân. Thöù ba laø Thieän Kieán Thieân. Möôøi nature which produces Buddhahood. phöông theá giôùi, dieän kieán trong laëng, chaúng Nguõ Tính Sai Bieät: Distinction in five natures— coøn taát caû caáu nhieãm cuûa caûnh traàn, haïng naày Söï khaùc bieät qua naêm tính chaát—See Nguõ Tính. goïi laø Thieän Kieán Thieân. Thöù tö laø Thieän Nguõ Tính Thaønh Phaät: The five natures for Hieän Thieân. Dieäu kieán hieän tieàn, bieán taïo voâ attaining Buddhahood—See Nguõ Tính (B). ngaïi, haïng naày goïi laø Thieän Hieän Thieân. Thöù Nguõ Tình: Naêm caûm giaùc khôûi leân bôûi nguõ caê n— naêm laø Saéc Cöùu Caùnh Thieân. Saéc traàn töø The feelings or passions, which are stirred by the töôùng ñeán choã cöùu caùnh chaúng ñoäng, cuøng toät five senses—See Nguõ Caên. taùnh saéc chaúng coù bôø beán, haïng naày goïi laø Saéc Nguõ Tònh: Naêm moùn thanh tònh

cuûa boø: nöôùc tieåu, Cöùu Caùnh Thieân—In the Surangama Sutra, phaân, söûa, kem, vaø phoù maùt—The five “clean” book Nine, the Buddha told Ananda about the products of the cow—The cow’s panca-gavya: Five Pure Dwelling Heavens as follows: urine, dung, milk, cream, and cheese. “Ananda! Beyond the four Dhyana Heavens, Nguõ Tònh Cö Thieân: Five existences within the are the five pure dwelling heavens or heavens

of no return. For those who have completely Nghòch. cut off the nine categories of habits in the Nguõ Toâng: lower realms, neither suffering nor bliss exist, (A) Naêm toâng phaùi: Thieàn Toâng, Phaùp Töôùng and there is no regression to the lower levels. Toâng, Luaät Toâng, Maät Toâng, vaø Tònh Ñoä All whose minds have achieved this Toâng—Five sects in Buddhism: Zen Sect, renunciation dwell in these heavens together. Teaching Sect, Vinaya Sect, Secret Sect, and The first dwelling heaven is the “No Pure Land Sect. Affliction Heaven.” Those who have put an (B) Naêm toâng phaùi khaùc trong Phaät giaùo: Thieân end to suffering and bliss and who do not get Thai Toâng, Hoa Nghieâm, Phaùp Töôùng, Tam involved in the contention between such Luaän, vaø Luaät Toâng—Other five great schools thoughts are among those in the Heaven of in Buddhism: T’ien-T’ai, Hua-Yen, Teaching No Affliction. The second dwelling heaven is Sect, Madhyamika-Sastra Sect, Three Sastra the “No Heat Heaven.” Those who isolate Sect, and Vinaya Sect. their practice, whether in movement or in (C) See Nguõ Gia. restraint, investigating the baselessness of that Nguõ Traàn: Pancavisayarasa (p)—Five involvement, are among those in the Heaven indulgences of the senses—Objects of the five of No Heat. The third dwelling heaven is the sense organs—Naêm traàn hay naêm caûnh saéc: saéc “Good View Heaven.” Those whose vision is traàn, thanh traàn, höông traàn, vò traàn vaø xuùc traàn — wonderfully perfect and clear, view the The objects of the five senses, which being dusty realms of the ten directions as free of defiling or earthly things can taint the true nature—Five appearances and devoid of all dirt and filth. dusts include form, sound, smell, flavor, and touch. They are among those in the Heaven of Good Nguõ Tri Caên: Naêm tri caên—The five indriyas or View. The fourth dwelling heaven is the organs of perception—Five faculties of “Good Manifestation Heaven.” Those whose cognition—Naêm naêng löïc cuûa söï nhaän bieát. subtle vision manifests as all their Nguõ Trí: Five kinds of cognition—Theo tröôøng obstructions are refined away are among phaùi Chaân ngoân, coù naêm loaïi nhaän bieát: Thöù nhaá t those in the Heaven of Good Manifestation. laø Phaùp Giôùi Theå Tính Trí hay trí chuyeån töø Yeâm - The fifth dwelling heaven is the “Ultimate Ma-La thöùc maø ñöôïc. Phaùp giôùi theå taùnh töùc laø luïc Form Heaven.” Those who reach the ñaïi vôùi Ngaøi Tyø Loâ Giaù Na hay Ñaïi Nhaät Nhö Lai ultimately subtle level come to the end of the truï nôi Trung ñoä. Goïi laø phaùp giôùi theå taùnh trí vì trí nature of form and emptiness and enter into a naày laøm chuû ñöùc phöông tieän cöùu caùnh. Thöù nhì laø boundless realm. They are among those in the Ñaïi Vieân Caûnh Trí, laø trí chuyeån töø A-Laïi-Da thöùc Heaven of Ultimate Form. maø ñöôïc, laø trí hieån hieän vaïn töôïng cuûa phaùp giôùi Nguõ Tònh Nhuïc: The five kinds of clean flesh. nhö taám göông troøn lôùn, töông

öùng vôùi theá giôùi vaø 1-3) See Tam Tònh Nhuïc. lieân heä vôùi A Suùc Beä Phaät cuõng nhö Ñoâng Ñoä. Thöù 4) Con thuù töï cheát: Creatures that have died a ba laø Bình Ñaúng Taùnh Trí, trí chuyeån töø Maït Na natural death. thöùc maø ñöôïc, laø trí taïo thaønh taùc duïng bình ñaúng 5) Thòt thuù coøn thöøa do thuù khaùc gieát xong aên cuûa caùc phaùp, töông öùng vôùi löûa vaø Nam Phaät ôû coøn dö laïi: Creatures that have been killed by Nam Ñoä. Thöù tö laø Dieäu Quaùn Saùt Trí, trí chuyeån other creatures. töø yù thöùc maø ñöôïc, trí phaân bieät caùc phaùp haûo dieäu Nguõ Toå Hoaèng Nhaãn: Hongren (chi)—Gunin phaù nghi, töông öùng vôùi nöôùc vaø Phaät A Di Ñaø ôû (jap)—Konin (jap)—Zen master Hung-Jen (601- Taây phöông. Theo Tònh Ñoä vaø Chaân Toâng, Phaät A 674)—See Hoaèng Nhaãn Nguõ Toå. Di Ñaø thuø thaéng hôn caû trong soá Nguõ Trí Nhö Lai; Nguõ Toå Phaùp Dieãn: Goso-Hoen (jap)—Wu-tsu-maëc duø quoác ñoä cuûa Ngaøi ôû Taây Phöông chöù Fa-yen—See Phaùp Dieãn Nguõ Toå Thieàn Sö. khoâng ôû trung öông. Trong soá Nguõ Trí Nhö Lai, Nguõ Toäc Nhö Lai: The five Dhyani-Buddhas of Ñöùc Phaät A Di Ñaø ôû phöông Taây coù theå ñoàng nhaát the Vajradhatu. vôùi Trung öông Ñaïi Nhaät Nhö Lai, laø Ñöùc Phaät Nguõ Toäi: Five offenses—Five sins—See Nguõ cuûa Phaùp Giôùi Theå Taùnh. Caùc boån nguyeän cuûa

Ñöùc A Di Ñaø, söï chöùng ñaéc Phaät quaû Voâ Löôïng Fivefold obstacle—Five moral hindrances—Five Quang vaø Voâ Löôïng Thoï, vaø söï thieát laäp Cöïc Laïc screens—Theo Kinh Phuùng Tuïng trong tröôøng Boä quoác ñoä ñaõ ñöôïc moâ taû ñaày ñuû trong Kinh A Di Kinh, coù naêm trieàn caùi, chuùng laøm chöôùng ngaïi vaø Ñaø. Thöù naêm laø Thaønh Sôû Taùc Trí, trí chuyeån töø che daáu thöïc taïi khoûi taâm thöùc—According to the nguõ caên (nhaõn, nhó, tyû, thieät vaø thaân), trí thaønh töïu Sangiti Sutta in the Long Discourses of the dieäu nghieäp töï lôïi lôïi tha, töông öùng vôùi hö khoâng Buddha, there are five hindrances which, in the vaø Phaät Di Laëc ôû Baéc Ñoä—According to the sense of obstructing and hindering and concealing Shingon Sect, there are five kinds of wisdom: reality from consciousness: First, Dharmadhatu-prakrti-jnana or the wisdom (A) Noäi dung cuûa Naêm Trieàn Caùi —The content of derived from the pure consciousness (amala- the Five hindrances: Thöù nhaát laø Tham Duïc vijnana). The wisdom of the embodied nature of Trieàn Caùi (Kamacchanda (p). Tham duïc laø söï dharmadhatu, defined as the six elements, and is ham muoán duyeân theo nhuïc duïc nguõ traàn. associated with Vairocana in the center. Second, Nhöõng tö töôûng tham duïc chaéc chaén laøm chaäm Adarsana-jnana, the great ground mirror wisdom, treå söï phaùt trieån tinh thaàn. Noù laøm taâm chao derived from alaya-vijnana (alaya consciousness), ñoäng vaø trôû ngaïi coâng trình laéng taâm an truï. reflecting all things; corresponds to the earth, and Sôû dó coù tham duïc phaùt sanh laø vì chuùng ta is associated with Aksobhya and the east. Third, khoâng chòu thu thuùc luïc caên. Vì khoâng caån maät Samata-jnana, the wisdom which derived from canh phoøng saùu cöûa neân nhöõng tö töôûng tham manovijnana or mano consciousness, wisdom in aùi coù theå xaâm nhaäp vaøo laøm oâ nhieãm taâm regard to all things equally and universally, thöùc. Do vaäy ngöôøi tu theo Phaät caàn phaûi caån corresponds to fire and is associated with troïng thu

nhieáp luïc caên, khoâng deã duoâi hôø Ratnasambhava and the south. Fourth, höûng ñeå cho chöôùng ngaïi tham aùi ngaên chaën Pratyaveksana-jnana, the wisdom derived from laøm bít maát con ñöôøng giaûi thoaùt cuûa mình. wisdom of profound insight (yù thöùc), or Thöù nhì laø Saân haän Trieàn Caùi (Vyapada (p). discrimination, for exposition and doubt- Cuõng nhö tham duïc, söï chuù taâm sai laàm, keùm destruction; corresponds to water, and is khoân ngoan, khoâng saùng suoát, daãn ñeán saân associated with Amitabha and the west. According haän. Neáu khoâng kieåm soaùt kòp thôøi, nhöõng tö to the T'ien-T'ai and Shingon, Amita is superior töôûng baát thieän naày seõ thaám nhuaàn taâm vaø che over the five Wisdom Buddhas (Dhyani-Buddhas), laáp maát trí tueä. Noù coù theå laøm meùo moù toaøn even though he governs the Western Quarter, not theå taâm thöùc vaø caùc taâm sôû, cuõng nhö gaây trôû the center. Of the five Wisdom Buddhas, ngaïi cho aùnh saùng chaân lyù, ñoùng maát cöûa giaûi Amitabha of the West may be identical with the thoaùt. Tham duïc vaø saân haän ñaët neàn taûng treân central Mahavairocana, the Buddha of homo- voâ minh, chaúng nhöõng laøm chaäm treå söï phaùt cosmic identity. Amitabha's original vows, his trieån cuûa taâm trí, maø coøn ñoát chaùy caû röøng attainment of Buddhahood of Infinite Light and coâng ñöùc maø ta ñaõ tích taäp töø bao ñôøi kieáp. Life, and his establishment of the Land of Bliss Thöù ba laø Hoân Traàm Thuïy Mieân trieàn Caùi are all fully described in the Sukhavati text. Fifth, (Thina-middha (p). Hoân traàm thuïy mieân hay Krtyanusthana-jnana, the wisdom derived from hoân traàm daõ döôïi, moät traïng thaùi taâm ueå oaûi, the five senses (nguõ caên), the wisdom of khoâng buoàn hoaït ñoäng. Ñaây khoâng phaûi laø perfecting the double work of self-welfare and traïng thaùi ueå oaûi vaät chaát cuûa cô theå (vì cho the welfare of others; corresponds to the air and is duø laø baäc A La Haùn, ñoâi khi vaãn caûm thaáy associated with Amoghasiddhi (Di Laëc Maitreya) thaân theå meät moûi). Traïng thaùi naày laøm cho and the north. haønh giaû tu thieàn maát loøng nhieät thaønh, keùm Nguõ Trí Baûo Quan: See Nguõ Phaät Baûo Quan. quyeát taâm, roài tinh thaàn trôû neân öông yeáu vaø Nguõ Trí Nguõ Phaät: See Nguõ Phaät. löôøi bieáng. Söï hoân traàm laøm cho taâm thaàn Nguõ Trí Nhö Lai: The five kinds of wisdom of the caøng theâm daõ döôïi vaø cuoái cuøng ñöa ñeán traïng Tathagata—See Nguõ Trí, and Nguõ Phaät. thaùi taâm chai ñaù höûng hôø. Thöù tö laø Traïo Cöû Nguõ Trieàn Caùi: Five covers—Five hindrances— Hoái Quaù Trieàn Caùi (Uddhacca-kukkucca (p),

coøn goïi laø phoùng daät lo aâu, moät chöôùng ngaïi there arises a state of callous indifference. laøm chaäm treå böôùc tieán tinh thaàn. Khi taâm Fourth, agitation and worry or the hindrance phoùng daät thì nhö baày ong vôõ oå, cöù vo vo bay of worry and flurry, also called restlessness quanh quaån khoâng ngöøng, khoù loøng an truï and remorse. This is another disadvantage ñöôïc. Tình traïng chao ñoäng naày laø moät trôû that makes progress more difficult. When the ngaïi treân ñöôøng ñi ñeán ñònh tónh. Khi haønh giaû mind becomes restless like flustered bees in a maõi lo aâu suy nghó heát chuyeän naày ñeán shaken hive, it cannot concentrate. This chuyeän khaùc, heát vieäc noï ñeán vieäc kia, nhöõng mental agitation prevents calmness and

vieäc laøm xong, cuõng nhö nhöõng vieäc chöa blocks the upward path. Worry is just as xong, luoân lo aâu veà nhöõng may ruûi cuûa ñôøi harmful. When a man worries over one thing soáng, thì chaéc chaén ngöôøi aáy seõ chaúng bao giôø and another, over things done or left undone, coù an laïc. Thöù naêm laø Nghi Trieàn Caùi and over misfortunes, he can never have (Vicikiccha (p), coøn goïi laø hoaøi nghi, khoâng peace of mind. All this bother and worry, this tin töôûng veà söï chöùng ñaéc thieàn ñònh, khoâng fidgeting and unsteadiness of mind, prevent quyeát ñònh ñöôïc ñieàu mình ñang laøm. Ngaøy concentration. Fifth, the hindrance of sceptical naøo mình coøn taâm traïng hoaøi nghi, ngaøy ñoù doubt or uncertainty. The hindrance of doubt tinh thaàn coøn bò lung laïc nhö ngöôøi ngoài treân is the inability to decide anything definitely. It haøng raøo, khoâng theå naøo trau doài taâm trí includes doubt with regard to the possibility of ñöôïc—First, lust or the hindrance of attaining the jhana, and uncertain on what we sensuality (sensual desire). Sensual desire is are doing. Unless we shed our doubts, we will lust for sense objects. Sensual thoughts continue to suffer from it. As long as we definitely retarded mental development. They continue to take skeptical view of things, disturb the mind and hinder concentration. sitting on the fence, this will most detrimental Sensuality is due to non-restraint of the six to mental development. senses, which when unguarded give rises to (B) Laøm theá naøo ñeå cheá ngöï naêm trieàn caùi naày? thoughts of lust so that the mind-flux is Phaät töû neân luoân tu taäp chaùnh tinh taán ñeå cheá defiled. Hence the need for any Buddhist is to ngöï naêm trieàn caùi naày; ngaên ngöøa nhöõng tö be on his guard against this hindrance which töôûng baát thieän chöa phaùt sanh, khoâng cho noù closes the door to deliverance. Second, the phaùt sanh loaïi tröø nhöõng tö töôûng baát thieän ñaõ hindrance of ill-will. As in the case of sense- phaùt sanh; khai trieån nhöõng tö töôûng thieän desire, it is unwise and unsystematic attention chöa phaùt sanh; cuûng coá vaø baûo trì nhöõng tö that brings about ill-will. When not under töôûng thieän ñaõ phaùt sanh. Theo Tyø Kheo control, ill-will propagates itself, saps the Piyadassi Mahathera trong Phaät Giaùo Nhìn mind and clouds the vision. It distorts the Toaøn Dieän, ñeå ñieàu phuïc naêm trieàn caùi, haønh entire mind and thus hinders awakening to giaû cuõng caàn phaûi trau doài vaø phaùt trieån naêm ignorance, not only hamper mental growth, yeáu toá taâm lyù goïi laø chi thieàn. Thöù nhaát laø but also destroy the whole forest of merits Taàm (Vitakka (p). Taàm ñöôïc duøng ñeå cheá ngöï which we had accumulated in so many lives. hoân traàm daõ döôïi. Thöù nhì laø Saùt (Vicara (p). Third, stiffness and torpor or the hindrance of Saùt ñöôïc duøng ñeå cheá ngöï hoaøi nghi. Thöù ba sloth and torpor. This is a morbid state of laø Phæ (Piti (p). Phæ hay hyû laïc ñöôïc duøng ñeå mind and mental properties. It is not the state cheá ngöï saân haän. Thöù tö laø Laïc (Sukha (p). An of sluggishness of the body (for even the laïc ñöôïc duøng ñeå cheá ngöï phoùng daät vaø lo aâu. arhats, who are free from this ill, also Thöù naêm laø Truï (Ekaggata (p). Truï ñöôïc duøng experience bodily fatigue). This sloth and ñeå cheá ngöï tham duïc—How can we overcome torpor lessens the yogi's enthusiasm and these five hindrances? A Buddhist must earnestness for meditation so that the always practice the right efforts to overcome meditator

becomes mentally sick and lazy. these five hindrances; to prevent the arsing of Laxity leads to greater slackness until finally evil unwholesome thoughts that have not yet

arisen in the mind; to discard such evil trieàn caùi naày. Phaät töû neân luoân tu taäp chaùnh thoughts already arisen; to produce tinh taán ñeå cheá ngöï naêm trieàn caùi naày: ngaên wholesome thoughts not yet arisen; to ngöøa nhöõng tö töôûng baát thieän chöa phaùt sanh, promote and maintain the good thoughts khoâng cho noù phaùt sanh; loaïi tröø nhöõng tö already present. According to Bhikkhu töôûng baát thieän ñaõ phaùt sanh; khai trieån nhöõng Piyadassi Mahathera in The Spectrum of tö töôûng thieän chöa phaùt sanh; cuûng coá vaø baûo Buddhism, to overcome these five hindrances, trì nhöõng tö töôûng thieän ñaõ phaùt sanh—Other one has to develop five psychic factors known methods of overcoming these five hindrances. as five factors of jhana: First, applied thought A Buddhist must always practice the right is used to subdue sloth and torpor. Second, efforts to overcome these five hindrances: to sustained thought is used to subdue doubt. prevent the arsing of evil unwholesome Third, joy is used to subdue ill-will. Fourth, thoughts that have not yet arisen in the mind; happiness is used to subdue restlessness and to discard such evil thoughts already arisen; to worry. Fifth, one pointedness or unification of produce wholesome thoughts not yet arisen; the mind which is used to subdue sense to promote and maintain the good thoughts desire. already present. (C) Theo Hoøa Thöôïng Piyadassi trong quyeån Nguõ Troïc: See Nguõ Tröôïc. “Con Ñöôøng Coå Xöa,” ñeå khaéc phuïc naêm Nguõ Troïng Nghieäp: Five weighty karmas—See trieàn caùi, haønh giaû neân duøng naêm thieàn chi Nguõ Nghòch. trong tu taäp, vì chính naêm thieàn chi naày seõ Nguõ Troïng Vaân: The five banks of clouds or naâng caùc caáp thanh tònh taâm cuûa haønh giaû töø obstructions for a woman—See Nguõ chöôùng. thaáp leân cao. Taâm keát hôïp vôùi chuùng trôû thaønh Nguõ Truù Ñòa: See Nguõ Hoaëc. taâm thieàn, caùc thieàn chi naày theo thöù töï töøng Nguõ Truï Ñòa: The five fundamental conditions of chi moät seõ cheá ngöï caùc trieàn caùi ngaên caûn con the passions and delusions. ñöôøng thieàn ñònh cuûa haønh giaû, chaúng haïn (I) Naêm truï ñòa trong sanh töû luaân hoài hay naêm tham duïc ñöôïc cheá ngöï bôûi ñònh hay nhaát taâm, phieàn naõo caên baûn. Taát caû nhöõng aûo töôûng ñöa saân haän ñöôïc cheá ngöï bôûi hyû, hoân traàm vaø ñeán taø kieán vaø duïc voïng cuûa chuùng sanh sanh thuïy mieân bôûi taàm, traïo cöû vaø hoái quaù bôûi laïc, töû—The five states or conditions found in vaø hoaøi nghi bôûi töù—According to Most mortality; wherein are the delusions of Venerable Piyadassi in “The Buddha’s misleading views and desires. These five Ancient Path,” in order to be able to states condition all error, and are the ground overcome the five hindrances, practitioner in which spring the roots of the countless should develop five psychic factors known as passions and delusions of all mortal beings: “jhananga” or factors of jhana. They are (A) Chi Maït Voâ Minh bao goàm boá n truï ñòa ñaàu. vitakka, vicara, piti, sukha, and ekaggata Thöù nhaát laø kieán nhöùt thieát truï ñòa. Kieán hoaëc which are the very opposites of the five ôû tam giôùi khi thaáy söï vaät theo veû daùng chöù hindrances. It is these psychic factors that khoâng nhö thaät. Thöù nhì laø duïc aùi truï ñòa. raise the practitioner from lower to higher

Nhöõng duïc voïng hay luyeán aùi trong duïc giôùi. levels of mental purity. These psychic factors, Thöù ba laø saéc aùi truï ñòa. Duïc voïng vaø luyeán aùi in order, step by step, subdue the hindrances trong coõi saéc giôùi. Thöù tö laø höõu aùi truï ñòa. that block the path of concentration. Sense Nhöõng duïc voïng luyeán aùi trong coõi voâ saéc giôùi desire, for instance, is subdued by ekaggata, vaãn coøn phaûi chòu luaân hoài sanh töû—"Branch that is, unification of the mind; ill-will by joy or twig ignorance" which includes the first (piti); sloth and torpor by applied thought four fundamental conditions. First, delusions (vitakka); restlessness and worry by happiness arising from seeing things as they seem, not (sukha), and doubt by sustained thought as they really are (wrong views which are (vicara). common to the trailokya). Second, the desires (D) Nhöõng phöông thöùc khaùc nhaèm cheá ngöï naêm in the desire realm. Clinging or attachment in

the desire-realm. Third, the desires in the sôû hieän cuûa Duy thöùc—Parikalpita-svabhava form realm (clinging or attachment in the or pervasively discriminated imagined nature form-realm). Fourth, the desires (clinging or is unreal, both essence and function are attachment) in the formless realm which is empty, so we should renounce. Practitioners still mortal. should embrace and observe the inter- (B) Caên Baûn Voâ Minh bao goàm truï ñòa cuoái cuøng origination and parinispanna (perfect hay laø Voâ minh truï ñòa. Taát caû nhöõng si aùm knowledge or perfect true nature, or absolute hay meâ muoäi trong tam giôùi laø goác nhaân cuûa reality) of all things, for these two are real. moïi phieàn naõo—Original ignorance which 2) Xaû Laïm löu thuaàn thöùc (bieät quaùn hay quaùn includes the last fundamental condition or the rieâng): ÔÛ lôùp quaùn thöù nhaát, Söï Y tha vaø Lyù state of ignorance or the state of Vieân thaønh maëc daàu khoâng lìa thöùc, nhöng unenlightenment or ignorance in the trailokya trong thöùc coøn caûnh khaùch quan (kieán phaàn vaø which is the root-cause of all distressful töï chöùng phaàn), taâm chæ coù beân trong, caûnh delusion. The ground in which spring the roots thoâng ra beân ngoaøi. Kieán phaàn laø chuû theå soi of the countless passions and delusions of all chieáu hay nhìn thaáy vaø kinh nghieäm noù. Töï mortal beings. chöùng phaàn nhaän thöùc hay bieát ñöôïc chuû theå (II) Naêm thöù meâ môø aùm ñoän: taø kieán, chaáp vaøo hay kieán phaàn ñaõ thaáy ñoái töôïng (töôùng phaàn) duïc giôùi, chaáp vaøo saéc giôùi, chaáp vaøo voâ saéc hay chæ laø hình aûnh cuûa ñoái töôïng. Vì sôï caûnh giôùi, vaø si meâ—The five fundamental beân trong laø töôùng phaàn vaø caûnh ngoaøi taâm passions and delusions: wrong views, clinging laãn loän khoâng theå ñaït ñeán chaùnh quaùn neân or attachment to the desire-realm, clinging or phaûi boû caûnh giöõ taâm—In the second layer of attachment to the form-realm, clinging or contemplation, though both phenomena of the attachment to the formless-realm, and the inter-origination and noumena of the absolute state of unenlightenment or ignorance. reality are not separated from the Nguõ Truï Ñòa Hoaëc: Naêm coäi nguoàn cuûa phieàn consciousness, but the objectives still exist in naõo—Five entrenchments of affliction. the consciousness. The subjective or the Nguõ Truï Hoaëc: See Nguõ Truï Ñòa. seeing portion illumines, sees and Nguõ Truøng Duy Thöùc Quaùn: Observation

on the experiences the outer object. The self- Mind-only Doctrine in Five steps—Moät söi töông assuring portion or the self-witness see and phaûn giöõa Duy Thöùc vaø Thieàn laø Duy Thöùc chuû acknowledge the subjective function. That is tröông tieäm ngoä, trong khi Thieàn ñi ngay ñeán ñeå to say, the self-assuring portion will know the naém ngoä moät caùch tröïc tieáp. Laäp tröôøng tieäm cuûa subject has seen the object or the shadow- Duy thöùc ñöôïc bieåu thò bôûi tieán trình suy töôûng goïi image. One should renounce the externals laø "Nguõ Truøng Duy Thöùc Quaùn" nhö Khuy Cô ñaõ and keep only the internals of the mind. heä thoáng hoùa—A sharp contrast between 3) Nhieáp maït qui baûn thöùc (bieät quaùn hay quaùn Yocagara and Zen is that the former takes the rieâ ng): Reducing the offshoots to the main gradual approach towards Enlightenment, while consciousness—ÔÛ lôùp quaùn thöù hai tuy ñaõ xa the latter goes straight ahead to grasp it directly. lìa caûnh taïp loaïn do taâm vaø caûnh ñoái ñaõi sinh The gradual approach of Yocagara is typified by ra, nhöng taâm phaùp ñöôïc löu giöõ vaãn coù goác its meditation process, called "Observation on the cuûa töï theå thöùc (töï chöùng phaàn) vaø ngoïn cuûa Mind-only Doctrine in Five steps," as systemized taùc duïng (kieán töôùng phaàn) khaùc nhau. Vì by Kwei-Chi (632-682) ngoïn lìa goác thì khoâng toàn taïi, neân phaûi thu veà 1) Khieån hö toàn thöïc töôùng (toång quaùn hay quaùn goác. Ñaây laø giai ñoaïn coát yeáu. ÔÛ giai ñoaïn chung): Trong 3 tính Bieán keá sôû chaáp laø hö naøy ngöôøi ñeä töû ñöôïc daïy phaûi gaït boû töôùng voïng, theå duïng ñeàu khoâng neân xaû boû. Laáy Y vaø kieán phaàn roài trôû veà vôùi töï chöùng phaà n—In tha vaø Vieân thaønh thöïc töôùng laøm theå töôùng the third layer of contemplation, though one vaø thöïc tính cuûa chö phaùp, vì hai tính naøy chaân renounces sundry or miscellaneous thaät neân giöõ laïi, ñoàng thôøi quaùn hai tính naøy laø environments and conditions (views), but the

mind still keep the self-assuring portion which ba möôi gaäy." Ñaùng bò ñaùnh neáu khoâng hieåu will know the subject has seen the object or chaân lyù, ñieàu aáy deã hieåu. Nhöng taïi sao moät the shadow-image. This is the crucial step, for ngöôøi sau khi ñaõ ngoä laïi cuõng ñaùng bò ñaùnh? in this stage the student is taught to strip off Beà ngoaøi, coù veû nhö ñoù laø chuû yù cuûa vò Thaày the first and second positions and come to ñeå thöû ñeä töû cuûa mình, nhöng khi chuùng ta suy self-awareness. nghó veà vieäc aáy, chuùng ta coù caûm giaùc nhö cuù 4) AÅn lieät hieån thaéng thöùc (bieät quaùn hay quaùn ñaùnh sau khi ngoä aáy laø nhaèm muïc ñích ñem rieâng): Curtailing the inferior and unfolding ngöôøi ñeä töû leân moät traïng thaùi cao hôn baèng the superior consciousness—Töï theå cuûa taâm caùch xoâ ñaåy ngöôøi aáy ra khoûi chaáp tröôùc vaøo vöông vaø taâm sôû maëc daàu gioáng nhau veà vieäc caùi kinh nghieäm noâng caïn maø ñeán nay anh ta kieán phaàn vaø töôùng phaàn (ñoái töôïng bò thaáy ñaõ ñaït ñöôïc? Caùc Thieàn sö neáu coù theå, raát hay laø hình boùng cuûa ñoái töôïng ngoaïi taïi phaûn hieám khi hoï giaûi thích chuû yù cuûa hoï. Hoï thích aûnh treân maët taâm thöùc) bieán hieän thaønh naêng haønh ñoäng hôn laø giaûi thích, hoï thích chöùng toû duyeân, sôû duyeân, nhöng caùc taâm sôû laïi bò phuï hôn laø thuyeát minh. ÔÛ ñieåm naøy vaø chæ ñieåm thuoäc vaøo taâm vöông, coù taùc duïng raát yeáu, neân naøy maø Thieàn dò bieät roõ reät vôùi Duy thöùc — caàn

phaûi che daáu maø hieån baøy caùc taâm vöông Forms meaning the shadow or the clinging of maïnh meõ. ÔÛ giai ñoaïn naøy ngöôøi ñeä töû ñöôïc pure consciousness. In other words, one daïy chuyeân chuù vaøo taâm vöông vaø ñoaïn tuyeät cannot fully realize the nature of ultimate vôùi caùc hoaït ñoäng cuûa taâm sôû—Both the Reality until one has annihilated all the inborn subjective or the seeing portion illumines and acquired clingings, including those to the (sees and experiences the outer object) and ego and things. These progressive stages of the objective or the seen portion or a shadow unfolding pure consciousness remind us of the image of an outer object reflected on the famous Zen master Te-shan's remark: "If you mind-face have very weak function, so one do not understand, I'll give you thirty blows, must strongly show one's fundamental and if you do, I'll give you thirty blows just consciousness. In this stage the student is the same." It is easy to understand the taught to absorb himself in pure consciousness justification of being struck if one does not and dissociate himself from functional understand the truth. But why does one activities. deserve a blow after enlightenment? 5) Khieån töôùng chöùng tính thöùc (bieät quaùn hay Superficially, it seems to be the Master's quaùn rieâng): Discarding forms and realizing intention to test the disciple, but when we the nature of consciousness—ÔÛ lôùp quaùn thöù think about it, do we not sense that the blow tö, maëc daàu ñaõ hieån baøy söï toàn taïi cuûa taâm given after one's enlightenment is aimed at vöông, nhöng taâm vöông coù Söï vaø Lyù (Söï laø bringing the disciple up to a stage of further töôùng duïng cuûa Y tha khôûi; Lyù laø theå tính cuûa enlightenment by driving him out of clinging Vieân thaønh thaät) khaùc nhau, neân caàn phaûi loaïi to the shallow experience that he hitherto had boû töôùng duïng cuûa Y tha, chöùng nhaäp thaät tính attained? Zen Masters seldom explain their Vieân thaønh. Töôùng coù nghóa laø boùng hoaëc söï intention plainly if they can help it. They love chaáp tröôùc cuûa taâm vöông. Noùi caùch khaùc, to act rather then explain, to demonstrate chuùng ta khoâng theå thöïc hieän vieân maõn baûn rather than expound. Here and here only does tính cuûa Thöïc Taïi cöùu caùnh cho ñeán khi naøo Zen sharply differ from Yocagara. chuùng ta ñoaïn tuyeät ñöôïc taát caû nhöõng chaáp Nguõ Truøng Huyeàn Nghóa: Naêm taàng nghóa huyeàn tröôùc baåm sinh vaø huaân taäp, keå caû nhöõng chaáp vi khi giaûi thích moät boä kinh: Thöù nhaát, thích nghóa tröôùc vaøo ngaû vaø phaùp. Caùc giai ñoaïn Duy roõ caùi teân ñeà cuûa boä kinh. Thöù nhì, bieän luaän theå Thöùc quaùn laàn löôït naøy khieán chuùng ta nhôù laïi chaát cuûa boä kinh. Thöù ba, noùi veà toân chæ cuûa boä caâu noùi tröù danh cuûa Thieàn sö Ñöùc Sôn: "Neáu kinh. Thöù tö, noùi veà löïc duïng cuûa boä kinh. Thöù oâng khoâng hieåu laõo Taêng seõ ñaùnh oâng ba möôi naêm, noùi veà giaùo töôùng cuûa boä kinh—Five layers gaäy, neáu oâng hieåu, laõo Taêng cuõng seõ ñaùnh oâng of mystic meaning when one explicates the text of

a sutra: First, to explain the title of the sutra. kindness, compassion, joy, and equanimity are Second, to discern the essence of the sutra. Third, very rare. Thus, they cause one another to explain the guiding principle of the sutra. innumerable afflictions), the living beings Fourth, to explain the sutra’s powerful function. turbidity, or turbidity of sentient beings (the Living Fifth, to explain forms of the Buddhist

teaching in Beings Turbidity or sentient beings turbid; the sutra. everyone is filled with greed, hatred, ignorance, Nguõ Tröôïc: Ajiva-kasayah (skt)—Panca-kasayah egoism, skepticism, etc. The defilement of human (skt)—Five corruptions—Five defilements—Five condition, people are always dissatisfied and Turbidities, defilements, or depravities—Naêm thöù unhappy. The period where all creatures are oâ tröôïc, hay naêm thöù dô ôû coõi Ta Baø: kieáp tröôïc stupid and unclean), and the life turbidity, or (ñôøi soáng trong coõi Ta Baø ñaày daãy oâ tröôïc vaø ñang turbidity of life (physical body or the defilement giaûm daàn), kieán tröôïc (Kieán tröôïc laø taát caû caùc söï of the world-age, when war and natural disasters thaáy bieát caên cöù treân nhaän thöùc sai laàm cuûa chuùng are rife—Human lifetime gradually diminishes to sanh. Chuùng laø nhöõng thò phi, hôn thua, danh lôïi, ten years. Furthermore, the body is the nhôn, ngaõ, bæ, thöû, vaân vaân), phieàn naõo tröôïc accumulation of the four elements of earth, water, (phieàn naõo tröôïc coù nghóa laø chuùng sanh luoân bò fire, and air, wrapped around a thin layer of skin caùc thöù phieàn naõo, buoàn raàu, töùc giaän, oaùn thuø, taø masking the internal wreaking odors of the flesh, kieán, vaân vaân, traøn ngaäp thaân taâm, chôù ít khi coù blood, bone, phlegm and other bodily secretions, loøng töø bi hyû xaû. Chính vì theá maø gaây ra khoâng and upon death, becomes rotten and eaten by bieát bao nhieâu laø phieàn naõo cho nhau), chuùng sanh worms. In fact, it becomes so disgusting that no tröôïc (chuùng sanh sanh ra ôû ñôøi vôùi ñaày daãy tham, one dare to go near). saân, si, maïn, nghi, taø kieán, vaø baát tònh. Chuùng sanh Nguõ Tuaàn: oâ tröôïc, haèng bò khoå naõo vaø baát toaïi; ñaây laø giai (A) Naêm möôi tuoåi—Fifty years of age. ñoaïn maø chuùng sanh trôû neân ñaàn ñoän vaø baát tònh), (B) Pancabhijna (skt)—The five supernatural or vaø maïng tröôïc (nhöõng ueá tröôïc trong cuoäc soáng magical powers—See Nguõ Thaàn Thoâng. laøm giaûm tuoåi thoï, keå caû chieán tranh vaø thieân tai. Nguõ Töï Vaên Thuø Boà Taùt: Manjugosa (skt)— Tuoåi thoï con ngöôøi, do bôûi chieán tranh vaø thieân tai, Manjugosha (p)—Ngöôøi coù gioïng noùi eâm dòu, teân maø giaûm töø töø xuoáng coøn möôøi naêm. Hôn nöõa, goïi cuûa Ngaøi Vaên Thuø Sö Lôïi. Coù naêm ñònh nghóa thaân xaùc naày chæ laø söï keát hôïp cuûa töù ñaïi, beân khaùc nhau veà Boà Taùt Vaên Thuø: Dieäu Thuû, Phoå trong lôùp da moûng beân ngoaøi chæ laø maùu, thòt, Thuû, Nhu Thuû, Kính Thuû, vaø Dieäu Caùt Töôøng— xöông, ñôøm, vaø nhöõng chaát hoâi tanh khaùc. Ñeán khi Gentle-voiced One, another name for Manjusri. cheát roài seõ phaûi chòu moät söï phaân hoùa, tanh hoâi, There are five different definitions for Manjusri: thoái tha, gôùm ghieát, ruoài bu kieán ñaäu. Kyø thaät, noù Wonderful or beautiful head, Universal head, gheâ tôûm ñeán noãi chaúng ai daùm tôùi gaàn)—Five Glossy head, Revered head, and Wonderful stages of a world existence: the kalpa turbidity auspicious. (life is turbid or this Saha world is filled with Nguõ Töôùc: Naêm Töôùc thôøi phong kieán caùc xöù AÂu impurity or the defilement of the life-span, when chaâu: coâng, haàu, baù, töû, nam—The five degrees the human life-span as a whole decreases), the (classes) of nobility (in European countries): duke, view turbidity or the turbidity of view (turbidity of marquis, count, viscount, and baron. view means all different views,

perceptions, and Nguõ Töôùc Thöïc: Pancakhadaniya (skt)—Baùn Giaû knowledge of sentient beings that are based on Kha Ñaûn Ni—Baùn Giaø Khö Ñaûn Ni—Baùn Giaû false conceptions. They are gossip, competition, Khö Xaø Ni—Naêm moùn aên phuï coù theå duøng raêng fame, self, egotism, right, wrong, etc), the töôùc ra maø aên: reã caây, thaân caây, laù caây, hoa, vaø affliction turbidity, turbidity of affliction (turbidity quaû—The five chewing foods, not regular foods: of affliction means sentient beings are constantly roots, stems, leaves, flowers, and fruits. plagued with afflictions, worries, anger, Nguõ Töôùng: Naêm ñaëc tính—Five characteristics. vengeance, false views, etc. All such impure Nguõ Töôùng Thaønh Thaân: Naêm giai ñoaïn hieän thoughts consume their minds and bodies, but thaønh chaùnh ñaúng chaùnh giaùc cuûa Ñöùc Tyø Loâ Giaù

Na: thoâng ñaït baûn taâm Boà Ñeà, taâm tu chaùnh giaùc, these factors are often referred to as the thaønh Kim Cang taâm, chöùng Kim Cang thaân, vaø “aggregates of attachment” because they are vieân maõn Phaät quaû—The five stages in Vairocana impermanent and changing, ordinary people Buddhahood: entry into the Bodhi-mind, always develop desires for them. maintenance of that Bodhi-mind, attainment of the (II) Theo Kinh Phuùng Tuïng trong Tröôøng Boä diamond mind, realization of the diamond Kinh, coù naêm nhoùm caáu thaønh moät con ngöôøi embodiment, and perfect attainment of (nguõ uaån). Nguõ uaån laø naêm thöù laøm thaønh con Buddhahood. ngöôøi. Nguõ uaån laø caên ñeá cuûa moïi si meâ laøm Nguõ Töôùng Thaønh Thaân Quaùn: Quaùn töôûng veà cho chuùng sanh xa rôøi Phaät Taùnh haèng höõu naêm giai ñoaïn thaønh Chaùnh Ñaúng Chaùnh Giaùc cuûa cuûa mình. Nguõ uaån ñöôïc coi nhö laø nhöõng ma Phaät Tyø Loâ Giaù Na—A contemplation of the five quaân choáng laïi vôùi Phaät tính nôi moãi con stages in Vairocana Buddhahood. ngöôøi. Saéc cuøng boán yeáu toá tinh thaàn cuøng Nguõ Tyø Kheo: Panca-vaggiya (p)—Panca-vargiya nhau keát hôïp thaønh ñôøi soáng. Baûn chaát thöïc söï (skt)—Naêm vò Tyø Kheo ñaàu tieân ñöôïc Phaät ñoä: A cuûa naêm uaån naày ñöôïc giaûi thích trong giaùo lyù Nhaõ Kieàu Traàn Nhö, Ngaïch Beà, Baït Ñeà, Thaäp Löïc cuûa nhaø Phaät nhö sau: “Saéc töông ñoàng vôùi Ca Dieáp, vaø Ma-Nam-Caâu-Lôïi—The first five of moät ñoáng boït bieån, thoï nhö boït nöôùc, töôûng Buddha’s converts: Ajnata-Kaundinya, Asvajit, moâ taû nhö aûo aûnh, haønh nhö caây chuoái vaø thöùc Bhadrika, Dasabala-Kasyapa, and Mahanama- nhö moät aûo töôûng—According to the Sangiti Kulika. Sutta in the Long Discourses of the Buddha, Nguõ Uaån: Panca-skandha (skt)—Panca-khandha there are five aggregates—Five Skandhas— (p)—Five Aggregations. The aggregates which make up a human (I) Toång quan veà Uaån—An overview of being. The five skandhas are the roots of all Skandha: Phaïn ngöõ Skandha coù nghóa laø ignorance. They keep sentient beings from “nhoùm, cuïm hay ñoáng.” Theo ñaïo Phaät realizing their always-existing Buddha- Skandha coù nghóa laø thaân caây hay thaân ngöôøi. Nature. The five aggregates are considered as Noù cuõng coù nghóa laø naêm nhoùm, naêm hieän maras or demons fighting against the Buddha- töôïng hay naêm yeáu toá keát thaønh söï toàn taïi cuûa nature of men. In accordance with the chuùng sanh. Theo trieát hoïc

Phaät giaùo, moãi Dharma, life is comprised of five aggregates hieän höõu caù nhaân goàm naêm thaønh toá hay uaån, (form, feeling, perception, mental formation, ñoù laø saéc, thoï, töôûng, haønh, thöùc, vaø vì chuùng consciousness). Matter plus the four mental luoân thay ñoåi neân nhöõng ai coá gaéng luyeán factors classified below as feeling, chaáp vaøo chuùng seõ phaûi chòu khoå ñau phieàn perception, mental formation and naõo. Tuy nhöõng yeáu toá naøy thöôøng ñöôïc coi consciousness combined together from life. nhö laø “söï luyeán aùi cuûa caùc uaån” vì, duø chuùng The real nature of these five aggregates is laø voâ thöôøng vaø luoân thay ñoåi, phaøm phu luoân explained in the Teaching of the Buddha as luoân phaùt trieån nhöõng ham muoán veà chuùng— follows: “Matter is equated to a heap of foam, Skandha in Sanskrit means “group, aggregate, feeling is like a bubble, perception is or heap.” In Buddhism, Skandha means the described as a mirage, mental formations are trunk of a tree, or a body. Skandha also means like a banana tree and consciousness is just an the five aggregates or five aggregates of illusion: conditioned phenomena (constituents), or the 1) Thöù nhaát laø Saéc uaån, lieân heä tôùi moïi thöù vaät five causally conditioned elements of chaát, tính vaät theå goàm boán yeáu toá, raén, loûng, existence forming a being or entity. nhieät vaø di ñoäng; caùc giaùc quan vaø ñoái töôïng According to Buddhist philosophy, each cuûa chuùng—The first aggregate which is individual existence is composed of the five associated with materials (to be physical or elements and because they are constantly form). Material or physical factors (Rupa or chanching, so those who attempt to cling to form or aggregate of matter),which include the “self” are subject to suffering. Though four elements of our own body and other

material objects such as solidity, fluidity, heat object, i.e. the consciousness associates with and motion comprise matter. The aggregate of the physical factors when the eye and a form includes the five physical sense organs visible object come into contact, an awareness and the corresponding physical objects of the of a visible object occurs in our mind. sense organs (the eyes and visible objects, the Consciousness or a turning of a mere ears and sound, the nose and smell, the awareness into personal experience is a tongue and taste, the skin and tangible combined function of feeling, perception and objects). mental formation. 2-4) Ba uaån lieân heä tôùi taâm vöông. Uaån thöù nhì laø (III) Theo kinh Thuû Laêng Nghieâm, quyeån Nhì, Ñöùc Thoï uaån, tính tri giaùc goàm taát caû caùc loaïi caûm Phaät ñaõ nhaéc ngaøi A Nan veà Nguõ AÁm nhö sau: giaùc sung söôùng, khoù chòu hay döûng döng. “OÂng A Nan! OÂng coøn chöa bieát heát thaûy caùc Uaån thöù ba laø Töôûng uaån, yù thöùc chia caùc tri töôùng huyeãn hoùa nôi phuø traàn ñeàu do nôi voïng giaùc ra laøm saùu loaïi (saéc, thinh, höông, vò, nieäm phaân bieät maø sinh ra, laïi cuõng do nôi ñoù xuùc, vaø nhöõng aán töôïng tinh thaàn). Uaån thöù tö maø maát. Huyeãn voïng laø caùi töôùng beân ngoaøi. laø Haønh uaån, khaùi nieäm hay haønh ñoäng bao Tính saâu xa vaãn laø dieäu giaùc minh. Nhö vaäy goàm phaàn lôùn nhöõng hoaït ñoäng taâm thaàn, yù cho ñeán nguõ aám, luïc nhaäp, töø thaäp nhò xöù ñeán chí, phaùn xeùt, quyeát taâm, vaân vaân—Three thaäp baùt giôùi, khi nhaân duyeân hoøa hôïp, hö aggregates which are

associated with mental voïng nhö coù sinh. Khi nhaân duyeân chia reõ, hö functioning: The second aggregate, Vedana or voïng goïi laø dieät. Khoâng bieát raèng duø sinh dieät, feeling or sensation. Aggregate of feeling or ñi laïi, ñeàu trong voøng Nhö Lai taïng truøm khaép sensation of three kinds pleasant, unpleasant möôøi phöông, khoâng lay ñoäng, khoâng theâm and indifferent. When an object is bôùt, sinh dieät. Trong tính chaân thöôøng aáy, caàu experienced, that experience takes on one of nhöõng söï ñi, laïi, meâ, ngoä, sinh, töû, ñeàu khoâng these emotional tones, either of pleasure, of theå ñöôïc. OÂng A Nan! Vì sao nguõ aám laø Nhö displeasure or of indifference. The third Lai taïng dieäu chaân nhö tính?" Thöù nhaát laø Saéc aggregate, Samjna or Sanna (thought, AÁm. Ñöùc Phaät daïy: "OÂng A Nan! Coù ngöôøi cognition, perception, thinking or aggregate of maét laønh nhìn leân hö khoâng, luùc ñaàu khoâng perception). Activity of recognition or thaáy chi. Sau ñoù maét moûi, thaáy caùc hoa ñoám identification or attaching of a name to an nhaûy roái rít laêng xaêng ôû giöõa hö khoâng. Saéc object of experience. Perceptions include aám cuõng vaäy. OÂng A Nan! Caùc hoa ñoám ñoù form, sound, smell, taste, bodily impression or chaúng phaûi töø hö khoâng maø ñeán, cuõng chaúng touch, and mental objects. The fourth phaûi töø con maét maø ra. Thöïc vaäy, oâng A Nan, aggregate, Samskara (Sankhara (p) or neáu noù töø hö khoâng ñeán, thì sau noù phaûi trôû laïi formation, impression, or mental formation vaøo hö khoâng. Nhöng neáu coù vaät ñi ra ñi vaøo, (aggregate of mental formation). A thì khoâng phaûi laø hö khoâng. Neáu hö khoâng conditioned response to the object of khoâng phaûi laø hö khoâng, laïi khoâng theå ñeå maëc experience including volition, attention, cho hoa ñoám sinh dieät. Cuõng nhö thaân theå cuûa discrimination, resolve, etc. oâng A Nan khoâng dung naïp ñöôïc theâm moät A 5) Thöù naêm laø Thöùc uaån, lieân heä ñeán taâm sôû. Nan nöõa. Coøn nhö hoa ñoám töø con maét ra, neáu Nhaän thöùc bao goàm saùu loaïi yù thöùc naûy sinh töø quaû theá, taát nhieân phaûi trôû vaøo con maét. Hoa söï tieáp xuùc cuûa giaùc quan töông öùng vôùi moät ñoám ñaõ töø con maét ra thì chaéc chaén phaûi coù ñoái töôïng tri giaùc— Fifth, Vijnana (Vinnana tính thaáy. Maø neáu coù tính thaáy, thì khi ñi ra (p) or Consciousness which is associated with laøm hoa ñoám giöõa hö khoâng, khi quay trôû laï i the faculty or nature of the mind (manas). phaûi thaáy ñöôïc con maét. Coøn neáu khoâng coù Aggregate of consciousness includes the six tính thaáy, thì khi ñi ra ñaõ laøm boùng loøa giöõa hö types of consciousness (seeing, hearing, khoâng, ñeán khi trôû veà seõ laøm boùng loøa ôû con smelling, tasting, touching and mental maét. Neáu vaäy, khi thaáy hoa ñoám leõ ra con maét consciousness). Awareness or sensitivity to an khoâng moûi. Sao laïi chæ khi thaáy hö khoâng roãng

suoát môùi goïi laø maét laønh? Vaäy oâng neân bieát ra ngoaøi hö khoâng vaø nöôùc. Thaät vaäy, oâng A raèng saéc aám hö voïng, voán chaúng phaûi tính Nan, neáu do hö khoâng sinh, thì caû hö khoâng voâ nhaân duyeân hay tính töï nhieân." Thöù nhì laø Thuï taän trong möôøi phöông ñeàu thaønh doøng nöôùc Aám. Ñöùc Phaät daïy: "OÂng A Nan! Ví nhö coù voâ taän, maø theá giôùi bò chìm ñaém. Neáu nhaân ngöôøi tay chaân yeân oån, thaân theå ñieàu hoøa, nöôùc maø coù, thì tính cuûa doøng nöôùc

chaûy khoâng coù caûm giaùc gì ñaëc bieät. Boãng laáy hai maïnh ñoù, leõ ra khoâng phaûi laø tính nöôùc; vì coù baøn tay xoa vaøo nhau, hö voïng caûm thaáy rít, tính rieâng cuûa doøng nöôùc, chaéc coù theå chæ roõ trôn, noùng, laïnh. Thuï aám cuõng nhö vaäy. A raøng. Coøn neáu ra ngoaøi hö khoâng vaø nöôùc, thì Nan! Nhöõng caûm xuùc treân, khoâng phaûi töø hö khoâng coù gì ôû ngoaøi hö khoâng, maø ngoaøi nöôùc khoâng ñeán, cuõng khoâng phaûi töø ñoâi baøn tay ra. ra khoâng coù doøng nöôùc. Vaäy neân bieát: haønh Thaät vaäy, oâng A Nan! Neáu töø hö khoâng ñeán, aám hö voïng, voán chaúng phaûi tính nhaân duyeân thì ñaõ ñeán laøm caûm xuùc baøn tay, sao khoâng hay tính töï nhieân." Thöù naêm laø Thöùc AÁm. Ñöùc ñeán laøm caûm xuùc nôi thaân theå. Chaû leõ hö Phaät daïy: "OÂng A Nan! Ví nhö ngöôøi laáy caùi khoâng laïi bieát löïa choã maø ñeán laøm caûm xuùc? bình taàn giaø, bòt caû hai mieäng bình, roài vaùc Neáu töø baøn tay maø ra, thì ñaùng leõ khoâng caàn ñaày moät bình hö khoâng, ñi xa nghìn daäm, maø phaûi ñôïi ñeán hai tay hôïp laïi môùi ra, maø luùc taëng nöôùc khaùc. Thöùc aám cuõng nhö vaäy. OÂng naøo caûm xuùc cuõng ra. Laïi neáu töø baøn tay maø A Nan! Caùi hö khoâng ñoù, khoâng phaûi töø ra, thì khi hôïp laïi, baøn tay bieát coù caûm xuùc, phöông kia maø laïi, cuõng khoâng phaûi ôû phöông ñeán khi rôøi nhau, caùi caûm xuùc taát chaïy vaøo. naày vaøo. Thaät vaäy, oâng A Nan, neáu töø phöông Xöông tuûy trong hai caùnh tay phaûi bieát caûm kia laïi thì trong bình ñoù ñaõ ñöïng hö khoâng maø xuùc ñi vaøo ñeán choã naøo. Laïi phaûi coù taâm hay ñi, ôû choã cuõ leõ ra phaûi thieáu moät phaàn hö bieát luùc naøo ra, luùc naøo vaøo, roài laïi phaûi coù khoâng. Neáu töø phöông naày maø vaøo, thì khi môû moät vaät goïi laø caûm xuùc ñi ñi laïi laïi trong thaân loã truùt bính, phaûi thaáy hö khoâng ra. Vaäy neân theå. Sao laïi ñôïi hai tay hôïp laïi phaùt ra tri giaùc bieát: thöùc aám hö voïng, voán chaúng phaûi tính môùi goïi laø caûm xuùc? Vaäy neân bieát: thuï aám hö nhaân duyeân hay tính töï nhieân."—According to voïng, voán chaúng phaûi tính nhaân duyeân hay the Surangama Sutra, book Two, the Buddha tính töï nhieân." Thöù ba laø Töôûng AÁm. Ñöùc Phaät reminded Ananda about the five skandhas as daî: "OÂng A Nan! Ví nhö coù ngöôøi nghe noùi folows: "Ananda! You have not yet quaû mô chua, nöôùc mieáng ñaõ chaûy trong understood that all the defiling objects that mieäng. Nghó ñeán treøo leân doác cao, thaáy trong appear, all the illusory, ephemeral loøng baøn chaân ñau moûi. Töôûng aám cuõng nhö characteristics, spring up in the very spot vaäy. OÂng A Nan! Neáu caùi tieáng chua ñoù, where they also come to an end. They are khoâng töï quaû mô sinh, khoâng phaûi töï mieäng what is called 'illusory falseness.' But their oâng vaøo. Thaät vaäy oâng A Nan, neáu chua töø nature is in truth the bright substance of quaû mô sinh ra, thì quaû mô cöù töï noùi laø chua, wonderful enlightenment. Thus it is sao laïi phaûi ñôïi ngöôøi ta noùi. Neáu do mieäng throughout, up to the five skandhas and the vaøo, thì mieäng phaûi töï mình nghe tieáng, sao six entrances, to the twelve places and the laïi caàn coù loã tai? Neáu rieâng tai nghe, sao nöôùc eighteen realms; the union and mixture of mieáng khoâng chaûy ra ôû tai? Töôûng töôïng mình various causes and conditions account for leo doác, cuõng töông töï nhö theá. Vaäy neân bieát: their illusory and false existence, and the töôûng aám hö voïng, voán chaúng phaûi tính

nhaân separation and dispersion of the causes and duyeân hay tính töï nhieân.” Thöù tö laø Haønh AÁm. conditions result in their illusory and false Ñöùc Phaät daïy: “OÂng A Nan! Ví nhö doøng nöôùc extinction. Who would have thought that chaûy maïnh, caùc soùng noái nhau, caùi tröôùc caùi production, extinction, coming, and going are sau chaúng vöôït nhau. Haønh aám cuõng nhö vaäy. fundamentally the everlasting, wonderful OÂng A Nan! Doøng nöôùc nhö vaäy, khoâng phaûi light of the treasury of the Thus Come One, do hö khoâng sinh, khoâng phaûi do nöôùc maø coù. the unmoving, all-pervading perfection, the Khoâng phaûi laø tính cuûa nöôùc, cuõng khoâng phaûi wonderful nature of true suchness! If within

the true and permanent nature one seeks example of a person whose hands and feet coming and going, confusion and are relaxed and at ease and whose entire enlightenment, or birth and death, there is body is in balance and harmony. He is nothing that can be obtained. Ananda! Why unaware of his life-processes, because there do I say that the five skandhas are basically is nothing agreeable or disagreeable in his the wonderful nature of true suchness, the nature. However, for some unknown reason, treasury of the Thus Come One?” First, the the person rubs his two hands together in form skandha. The Buddha taught: “Ananda! emptiness, and sensations of roughness, Consider this example: when a person who smoothness, cold, and warmth seem to arise has pure clear eyes look at clear, bright from nowhere between his palms. You should emptiness, he sees nothing but clear know that it is the same with the skandha of emptiness, and he is quite certain that nothing feeling. Ananda! All this illusory contact does exists within it. If for no apparent reason, the not come from emptiness, nor does it come peson does not move his eyes, the staring will from the hand. The reason for this, Ananda, is cause fatigue, and then of his own accord, he that if it came from emptiness, then since it will see strange flowers in space and other could make contact with the palms, why unreal appearances that are wild and wouldn’t it make contact with the body? It disordered. You should know that it is the should not be that emptiness chooses what it same with the skandha of form. Ananda! The comes in contact with. If it came from the strange flowers come neither from emptiness palms, it could be readily felt without waiting nor from the eyes. The reason for this, for the two palms to be joined. What is more, Ananda, is that if the flowers were to come it it were to come from the palms, then the from emptiness, they would return to palms would know when they were joined. emptiness. If there is a coming out and going When they separated, the contact would in, the space would not be empty. If return into the arms, the wrists, the bones, and emptiness were not empty, then it could not the marrow, and you also should be aware of contain the appearance of the arisal and the course of its entry. It should also be extinction of the flowers, just as Ananda’s perceived by the mind because it would body cannot contain another Ananda. If the behave like something coming in and going flowers were to come from the eyes, they out of the body. In that case, what need would would return to the eyes. If the nature of the there be to put the two palms together to flowers were to come from the eyes, it would experience what is called ‘contact?’ be endowed with the

faculty of seeing. If it Therefore, you should know hat the skandha could see, then when it left the eyes it would of feeling is empty and false, because it become flowers in space, and when it neither depends on causes and conditions for returned it should see the eyes. If it did not existence nor is spontaneous in nature." Third, see, then when it left the eyes it would the skandha of thinking. The Buddha taught: obscure emptiness, and when it returned, it "Ananda! Consider the example of a person would obscure the eyes. Moreover, when you whose mouth waters at the mention of sour see the flowers, your eyes should not be plums, or the soles of whose feet tingle when obscured. So why it is that the eyes are said to he thinks about walking along a precipice. be 'pure and bright' when they see clear You should know that it is the same with the emptiness? Therefore, you should know that skandha of thinking. Ananda! You should the skandha of form is empty and false, know that the watering of the mouth caused because it neither depends on causes and by the mention of the plums does not come conditions for existence nor is spontaneous in from the plums, nor does it come from the nature." Second, the feeling skandha. The mouth. The reason for this, Ananda, is that if Buddha taught: "Ananda! Consider the it were produced from the plums, the plums

should speak for themselves, why wait for presents it to another country. You should someone to mention them? If it came from the know that the skandha of consciousness is the mouth, the mouth itself should hear, and what same way. Thus, Ananda, the space does not need would there be to wait for the ear? If come from one place, nor does it go to the ear alone heard, then why doesn't the another. The reason for this, Ananda, is that if water come out of the ear? Thinking about it were to come from another place, then walking along a precipice is explained in the when the stored-up emptiness in the pitcher same way. Therefore, you should know that went elsewhere, there would be less the skandha of thinking is empty and false, emptiness in the place where the pitcher was since it neither depends upon causes and originally. If it were to enter this region, when conditions for existence, nor is spontaneous in the holes were unplugged and the pitcher was nature. Fourth, the skandha of mental turned over, one would see emptiness come fromation. The Buddha taught: "Ananda! out. Therefore, you should know that the Consider, for example, a swift rapids whose skandha of consciousness is empty and false, waves follow upon one another in orderly since it neither depends upon causes and succession, the ones behind never overtaking conditions for existence nor is spontaneous in the ones in front. You should know that it is nature." the same with the skandha of mental (IV) Phaøm phu nhìn Nguõ Uaån—ordinary people's formation. Ananda! Thus the nature of the point of view on the Five Aggregates—Phaøm flow does not arise because of emptiness, nor phu khoâng nhìn nguõ uaån nhö laø nhöõng hieän does it come into existence because of the töôïng maø chuùng ta laïi nhìn chuùng nhö moät water. It is not the nature of water, and yet it thöïc theå do bôûi taâm meâ môø löøa doái chuùng ta, is not separate from either emptiness or do ham muoán baåm sinh cuûa chuùng ta cho water. The reason for this, Ananda, is that if it nhöõng thöù treân laø cuûa ta ñeå thoûa maõn caùi arose

because of emptiness, then the “Ngaõ” quan troïng cuûa chuùng ta—We do not inexhaustible emptiness throughout the ten see the five aggregates as phenomena but as directions wold become an inexhaustible an entity because of our deluded minds, and flow, and all the worlds would inevitably be our innate desire to treat these as a self in drown. If the swift rapids existed because of oder to pander to our self-importance. water, then their nature would differ from (V) Tri Kieán Phaät veà Nguõ Uaån—The Buddha- that of water and the location and wisdom on the five aggregates—Ñöùc Phaät characteristics of its existence would be daïy trong Kinh Sati Patthana: “Neáu chòu nhaãn apparent. If their nature were simply that of naïi vaø coù yù chí, baïn seõ thaáy ñöôïc boä maët thaät water, then when they became still and clear cuûa söï vaät. Neáu baïn chòu quay vaøo noäi taâm vaø they would no longer be made up of water. quaùn chieáu beà saâu cuûa taâm khaûm, chuù taâm Suppose it were to separate from emptiness nhaän xeùt moät caùch khaùch quan, khoâng lieân and water, there isn’t anything outside of töôûng ñeán baûn ngaõ, vaø chòu trau doài nhö vaäy emptiness, and outside of water there isn’t trong moät thôøi gian, baïn seõ thaáy nguõ uaån any flow. Therefore, you should know that the khoâng phaûi laø moät thöïc theå maø laø moät loaït caùc skandha of mental formation is empty and tieán trình vaät chaát vaø tinh thaàn. Roài baïn seõ false, since it neither depends upon causes khoâng coøn laàm laãn caùi beà ngoaøi vôùi caùi thöïc. and conditions for existence nor is Baïn seõ thaáy nguõ uaån phaùt sinh vaø bieán ñi moät spontaneous in nature. Fifth, the skandha of caùch lieân tuïc vaø nhanh choùng. Chuùng luoân consciousness. The Buddha taught: “Ananda! luoân bieán ñoåi töøng phuùt töøng giaây, khoâng bao Consider, for example, a man who picks up a giôø tónh maø luoân ñoäng, khoâng bao giôø laø thöïc kalavinka pitcher and stops up its two holes. theå maø luoân bieán hieän. Vaø Ñöùc Phaät daïy tieáp He lift up the pitcher filled with emptiness trong Kinh Laêng Giaø: “Nhö Lai khoâng khaùc and, walking some thousand-mile way, cuõng khoâng phaûi khoâng khaùc vôùi caùc uaån.”—

The Buddha taught in the Sati Patthana Sutra: Heart of Understanding': "If I am holding a cup of “If you have patience and the will to see water and I ask you, 'Is this cup empty?' You will things as they truly are. If you would turn say, 'No, it is full of water.' But if I pour the water inwards to the recesses of your own minds and ask you again, you may say, 'Yes, it is empty.' and note with just bare attention (sati), not But, empty of what? My cup is empty of water, but objectively without projecting an ego into the it is not empty of air. To be empty is to be empty process, then cultivate this practice for a of something... When Avalokitesvara (Kuan-yin or sufficient length of time, then you will see Kannon, the Bodhisattva who embodies these five aggregates not as an entity but as a Compassion) says (in the Heart Sutra) that the five series of physical and mental processes. Then skandhas are equally empty, to help him be you wil not mistake the superficial for the precise we must ask, 'Mr. Avalokitesvara, empty real. You will then see that these aggregates of what?' The five skandhas, which may by arise and disappear in rapid succession, never translated into English as five heaps, or five being the same for two consecutive moments, aggregates, are the five elements

that comprise a never static but always in a state of flux, human being... In fact, these are really five rivers never being but always becoming." And the flowing together in us: the river of form, which Buddha continued to teach in the Lankavatara means our body, the river of feeling, the river of Sutra: "The Tathatagata is neither different perceptions, the river of mental formations, and nor not-different from the Skandhas." the river of consciousness. They are always (Skandhebhyo-nanyo-nanayas-tathagata). flowing in us... Avalokitesvara looked deeply into Nguõ Uaån Giaû Hôïp: Söï lieân keát giaû hôïp cuûa naêm the five skandhas..., and he discovered that none uaån—Provisional coalescing of the five of them can be by itself alone... Form is empty of aggregates—See Nguõ Uaån Giai Khoâng. a separate self, but it is full of everything in the Nguõ Uaån Giai Khoâng: The five skandhas are cosmos. The same is true with feelings, equally empty—Thieàn sö Thích Nhaát Haïnh vieát perceptions, mental formation, and trong quyeån 'Traùi Tim Hieåu Bieát': Neáu toâi caàm consciousness." moät ly nöôùc vaø hoûi baïn: "Coù phaûi caùi ly naøy roãng Nguõ Uaån Luaän: Luaän giaûi veà naêm uaån—Treatise hay khoâng?" Baïn seõ traû lôøi: "Khoâng, coù ñaày nöôùc." on the five aggregates. Nhöng neáu toâi truùt heát nöôùc vaø hoûi laïi, baïn seõ noùi: Nguõ Uaån Ma: The five maras associated with the "Ñuùng, noù roãng." Nhöng, roãng caùi gì? Caùi ly cuûa five skandhas—Nguõ uaån ma sanh caùc chaáp thuû— toâi roãng nöôùc nhöng khoâng roãng khoâng khí. Roãng, The demon of the clusters of mental and material chính laø roãng caùi gì ñoù. Ñöùc Quaùn Theá AÂm, vò Boà elements, giving rise to attachments. Taùt hieän thaân cuûa ñöùc töø bi, noùi trong Taâm Kinh Nguõ Uaån Thaät Töôùng: Naêm uaån laø töôùng traïng raèng nguõ uaån giai khoâng (ñeàu troáng roãng). Ñeå giuùp thaät xöa nay cuûa söï vaät—The five skandhas are ñöùc Quaùn Theá AÂm dieãn ñaït chính xaùc hôn, chuùng the reality of everything—See Nguõ Uaån. ta coù theå hoûi raèng: "Baïch Boà Taùt, roãng caùi gì?" Nguõ Uaån Theá Gian: World of the five aggregates. Nguõ uaån, coù theå ñöôïc dòch sang Anh ngöõ laø naêm Nguõ Uaån Thuû: Pancupada-nakkhandha (p)—Five ñoáng, laø naêm yeáu toá taïo neân con ngöôøi. Thaät ra, aáy aggregates of clinging—The five aggregates of laø naêm doøng soâng cuøng chaûy trong chuùng ta: doøng grasping—Theo Kinh Phuùng Tuïng trong Tröôøng soâng saéc laø thaân cuûa chuùng ta, doøng soâng thoï, doøng Boä Kinh, coù naêm uaån thuû: Saéc Thuû Uaån (chaáp thuû soâng töôûng, doøng soâng haønh, doøng soâng thöùc. Naêm saéc), Thoï Thuû Uaån (chaáp thuû thoï), Töôûng Thuû Uaån doøng soâng ñoù lieân tuïc chaûy qua ngöôøi chuùng ta. (chaáp thuû töôûng), Haønh Thuû Uaån (chaáp thuû haønh), Ñöùc Quaùn Theá AÂm chieáu nguõ uaån vaø thaáy raèng Thöùc Thuû Uaån (chaáp thuû thöùc)—According to the khoâng moät uaån naøo coù theå töï thaân toàn taïi moät caùch Sangiti Sutta in the Long Discourses of the ñoäc laäp. Thaân saéc roãng caùi töï ngaõ voán toàn taïi rieâng Buddha, there are five aggregates of grasping: bieät, nhöng laïi haøm chöùa vuõ truï vaïn höõu. Ñieàu naøy aggregate of grasping of body or form (the form cuõng ñuùng vôùi caùc uaån kia, thoï, töôûng, haønh vaø agregate subject to clinging), aggregate of thöùc—Zen Master Thich Nhat Hanh wrote in 'The grasping of feelings (the feeling aggregate subject

to clinging), aggregate of grasping of perceptions tuy laø duy thöùc, laïi duøng khuoân maãu cuûa phöông (the perception aggregate subject to clinging), phaùp phaân tích duøng trong caùc toâng phaùi thuoäc aggregate of grasping of mental formations (the Thöïc taïi vaø Hö voâ luaän, vaø phaân theá giôùi hieän höõu volition aggregate subject to clinging), and laøm naêm loaïi, goàm 100 phaùp —The aggregate of grasping of consciousness (the Dharmalaksana, though idealistic, takes the model consciousness aggregate subject to clinging). of the analytical method used in the Realistic and Nguõ Uaån Traïch: Nhaø naêm uaån (thaân chuùng Nihilistic Schools, and classifies the world of sanh)—Physical existence (body) or the house of becoming into five categories which are the five aggregates—See Thaân. subdivided into one hundred dharmas. Nguõ Uaån Vaän Haønh Dieät: Khanda-parinibbana Nguõ Vò Chuùc: Five-grains cereal soup—Chaùo nguõ (p)—Daäp taét söï vaän haønh lieân tuïc cuûa nguõ uaån— vò—Chaùo nguõ vò (nguõ coác troän laïi) ñöôïc doïn ngaøy Extinguishing of the aggregate-continuum. moàng taùm thaùng chaïp ñeå kyû nieäm ngaøy Phaät thaønh Nguõ UÙy: Panca-vibhisana (skt)—Five fears of ñaïo—The porridge of five flavours made on the beginners in the Bodhisattva way—Nguõ Boá UÙy— eighth day of the twelfth moon, the anniversary of Naêm noãi lo hay sôï haõi—Boà Taùt môùi tu hoïc coøn the Buddha's enlightenment. trong Hoan Hyû Ñòa coù naêm moái lo sôï: baát hoaïi uùy, Nguõ Vò Nhuû Laïc Sinh Thuïc Ñeà Hoà: Five ranks— aùc danh uùy, töû uùy, aùc ñaïo uùy, vaø ñaïi chuùng uy ñöùc Five stages of the Buddha's teaching—Söï minh uùy—A Bodhisattva at the stage of Joy has hoïa cuûa toâng Thieân Thai veà nguõ thôøi thuyeát phaùp conquered all fears including the following five cuûa Phaät cuõng töông töï nhö naêm thôøi kyø cheá bieán fears: see Baát Hoaït UÙy, see AÙc Danh UÙy, see Töû töø söõa ra tinh phoù maùt: Nhuû vò, laïc vò, sinh toâ vò, UÙy, see AÙc Ñaïo UÙy, and see Ñaïi Chuùng Uy Ñöùc thuïc toâ vò, vaø ñeà hoà vò—T'ien-T'ai illustration of UÙy. the five periods, or five stages, of the Buddha's Nguõ Vaân: The five masses of clouds—Nguõ teaching is similar to the five flavours or stages of Chöôùng. making ghee or clarified butter: Avatansaka Sutra Nguõ Vi Traàn: Five subtle elements—Naêm nguyeân for Sravakas and Pratyeka-buddhas, Agama Sutra toá vi teá. for Hinayana, Vaipulyas for the Mahayana, Prajna Nguõ Vò: Sutra for the Mahayana, and Nirvana Sutra for the (A) Naêm vò: cam (ngoït), haøm (maën), toan (chua), Mahayana. taân (cay), vaø khoå (ñaéng)—The five tastes: Nguõ Vò Quaân Thaàn: Wu Wei Chun Ch'eng (chi)— sweet, salt, sour, pungent (peppery-hot), and Naêm vò quaân thaàn—The five positions of Prince bitter. and Ministers—See Ñoäng Sôn Nguõ Vò. (B) Naêm moùn aên cheá töø söõa boø maø ra, ngöôøi ta noùi Nguõ Vò Tam Muoäi: The five kinds of samadhi— raèng nhöõng moùn naày coù theå trò ñöôïc nhieàu See Nguõõ Chuûng Tam Muoäi. beänh: nhuû vò (vò cuûa söõa töôi), laïc vò (vò cuûa Nguõ Vò Taân: Nguõ Taân. vaùn söõa chaúng haïn nhö kem), sinh toâ vò (vò Nguõ Vò Thieàn: Naêm loaïi thieàn—Five kinds of cuûa söõa ñoâng ñaëc), thuïc toâ vò (vò cuûa söõa ñaõ concentration—Nguõ Vò Tam Muoäi—Naêm caáp ñöôïc bieán cheá nhö bô), ñeà hoà (vò cuûa söõa ñaõ thieàn ñònh: Ngoaïi Ñaïo Thieàn, Phaøm Phu Thieàn, ñöôïc tinh cheá nhö phoù maùt)—The five Tieåu Thöøa Thieàn, Ñaïi Thöøa Thieàn,

Thieàn Toái flavours or stages of making ghee, which is Thöôïng Thöøa (Nhö Lai Thanh Tònh Thieàn, Nhöùt said to be a cure for all ailments: fresh milk Haønh Tam Muoäi Thieàn, Chaân Nhö Tam Muoäi (ksira (skt), coagulated milk such as cream Thieàn)—Five levels of samadhi: Heretic (dadhi (skt), curdled milk (navanita (skt), meditation (meditation of heretics), meditation of buter (ghola (skt), and clarified butter, ghee ordinary people, Hinayana meditation (meditation (sarpirmanda (skt). of the Hinayana), meditation of the Mahayana, (C) See Thieân Thai Nguõ Vò. and meditation of the Supreme Vehicle Nguõ Vò Baùch Phaùp: Five groups of the one (meditation of believers in the fundamental hundred modes—Five groups of the one hundred Buddha-nature of all things). dharmas—Nguõ Vò Baùch Phaùp Phaùp Töôùng toâng Nguõ Vò Voâ Taâm: Naêm söï khoâng coù taâm—Five

instances of no-mind. naøo bò ñoïa vaøo ñòa nguïc ñoù, thôøi töø khi môùi vaøo Nguõ Voïng Töôûng: Five kinds of false thinking— cho ñeán traêm ngaøn kieáp moãi moät ngaøy ñeâm muoân See Voïng Töôûng Nguõ Chuûng. laàn cheát, muoân laàn soáng laïi, muoán caàu taïm ngöøng Nguõ Voâ Giaùn: Ñòa nguïc vôùi naêm thöù voâ giaùn: thuï chöøng khoaûng moät nieäm cuõng khoâng ñöôïc, tröø khi quaû voâ giaùn (taïo nghieäp vaø thuï quaû laø moät sôïi daây toäi nghieäp tieâu heát môùi ñöôïc thoï sanh. Do vì leõ xích khoâng giaùn ñoaïn), thuï khoå voâ giaùn (toäi nhaân lieân mieân maõi neân goïi laø Voâ Giaùn—According to trong ñòa nguïc naày bò cöïc hình lieân tuïc khoâng giaùn the Earth-Store Bodhisattva Sutra, there are five ñoaïn), thôøi gian voâ giaùn (thôøi gian thoï khoå khoâng uninterrupted due to five retributions for karma. haïn kyø), meänh voâ giaùn (thoï meänh trong ñòa nguïc What are they?: First, punishment is undergone khoâng giaùn ñoaïn, duø coù muoán cheát ñeå qua kieáp day and night throughout kalpas, and there is no khaùc cuõng khoâng ñöôïc), vaø hình voâ giaùn (ñòa nguïc time of respite. Therefore, it is called luoân ñaày toäi nhaân khoâng ngöøng nghæ)—The Uninterrupted Hell. Second, one person fills it, yet uninterrupted hells (Avici hell). It is ceaseless in many people also fill it. Therefore, it is called five respects: karma and its efects are an endless Uninterrupted. Third, the implements of chain with no escape; its sufferings are ceaseless; punishment are forks, clubs, eagles, serpents, it is timeless; its fate or life is endless; and it is wolves, and dogs, which pound, grind, saw, drill, ceaselessly full. chisel, cut and chop; boiling liquids, iron nets, iron Nguõ Voâ Giaùn Nghieäp: Panca-nantarika-kammani robes, iron asses, and iron hoses that flay one (p)—Panca-nantaryakarmani (skt)—Go-Mugen- alive, bind one’s head in rawhide, and pour hot Go (jap)—Nguõ Nghòch—Nguõ voâ giaùn nghieäp hay iron over one’s body, meals of iron pelletss and naêm haønh ñoäng coù quaû baùo voâ giaùn ñòa nguïc töùc drinks of iron fluids. Throughout many nayutas of thì: gieát cha, gieát meï, gieát a la haùn, gaây baát hoøa kalpas such suffering continues without trong Taêng chuùng, vaø laøm thaân Phaät chaûy maùu — interruption. Therefore, it is called Uninterrupted. Five grave sins or five karmas that lead to the Fourth, whether a man, a woman, a savage, or avici hell: killing father, killing mother, killing someone old or young, honorable or lowly, a arhat, causing dissension within the Sangha, and dragon or a spirit, a god or ghost, everyone must spilling the Buddha’s blood. undergo

retribution for the offenses he or she has Nguõ Voâ Giaùn Nghieäp Caûm: Five uninterrupted committed. Therefore, it is called Uninterrupted. due to five retributions for karma—Theo Kinh Ñòa Fifth, if one falls into this hell, from the time of Taïng Boà Taùt Boån Nguyeän, coù naêm ñieàu nghieäp entry one undergoes ten thousand deaths and as caûm keâu laø Voâ Giaùn. Naêm ñieàu ñoù laø: Thöù nhaát, many rebirths each day and night throughout a toäi nhaân trong ñoù chòu khoå ngaøy laãn ñeâm, cho traûi hundred thousand kalpas. One may seek relief for qua voâ soá kieáp khoâng luùc naøo ngöøng nghæ, neân goïi the space of a thought, but even such a brief pause laø Voâ Giaùn. Thöù nhì, moät toäi nhaân ñaày chaät caû does not happen. Only when one's karma is nguïc, nhieàu toäi nhaân moãi moãi thaân cuõng ñeàu ñaày exhausted can one attain rebirth. Because of this chaät khaép caû nguïc, neân goïi laø Voâ Giaùn. Thöù ba, continuity, it is called Uninterrupted. nhöõng khí cuï ñeå haønh hình toäi nhaân nhö chæa ba, Nguõ Voâ Giaùn Toäi: The five sins that lead to avici gaäy, dieàu haâu, raén, soùi, choù, coái giaû, coái xay, cöa, hell—See Nguõ Nghòch. ñuïc, dao maùc, chaûo daàu soâi, löôùi saét, daây saét, löøa Nguõ Voâ Löôïng: Naêm thöù voâ löôïng: Phaät Baûo Sanh saét, ngöïa saét, da soáng nieàn ñaàu, nöôùc saét noùng röôùi vôùi Voâ löôïng thaân; Phaät A Suùc Beä vôùi Voâ löôïng thaân, ñoùi thôøi aên hoaøn saét noùng, khaùt thôøi uoáng Taâm; Phaät A Di Ñaø hay Voâ Löôïng Thoï Phaät vôùi nöôùc saét soâi. Töø naêm troïn kieáp, ñeán voâ soá kieáp Voâ Löôïng Trí Hueä; Phaät Tyø Loâ Giaù Na vôùi Voâ nhöõng söï khoå sôû noái nhau luoân khoâng ngöøng nghæ Löôïng Hö Khoâng; vaø Phaät Baát Khoâng hay Ly Boá moät giaây, neân goïi laø Voâ Giaùn. Thöù tö, khoâng luaän UÙy Phaät vôùi Voâ Löôïng chuùng sanh—The five laø trai hay gaùi, Möôøng, Maùn, moïi rôï, giaø treû, sang infinites or immeasurables: Ratnasambhava heøn, hoaëc laø roàng, laø trôøi, hoaëc laø thaàn, laø quyû; heã Buddha with Immeasurable bodies; Aksobhya gaây toäi aùc theo ñoù maø caûm laáy, taát caû ñeàu ñoàng Buddha with Immeasurable Minds; Amitabha chòu khoå, neân goïi laø Voâ Giaùn. Thöù naêm, neá u ngöôøi Buddha or Infinite-Life Buddha with

Immeasurable Wisdom; Vairocana Buddha with Nghieäp Thöùc. Nöông vaøo goác reã voâ minh baét ñaàu Immeasurable Space; and Amoghasiddhi Buddha ñoäng leân töø baûn taâm maø khôûi ra meâ laàm thaønh ra with all the living. taùc ñoäng hay thaønh nghieäp. Thöù nhì laø Chuyeån Nguõ Xan Tham: Macchariyani (p)—Five kinds Thöùc. Nghieäp thöùc chuyeån laàn maø sanh ra naêng of begrudging—Theo Kinh Phuùng Tuïng trong kieán hay töï thaáy mình maø khôûi leân taùc duïng. Thöù Tröôøng Boä Kinh, coù naêm loaïi xan tham: xan tham ba laø Hieän Thöùc. Döïa vaøo taùc duïng cuûa naêng kieán ñoái vôùi truù xöù, xan tham ñoái vôùi gia ñình, xan tham maø khôûi leân sôû kieán. Thöù tö laø Tri Thöùc. Höôùng ñoái vôùi caùc vaät thaâu hoaïch, xan tham ñoái vôùi saéc, vaøo caùc caûnh giôùi hieän ra töø taâm sôû maø sanh ra vaø xan tham ñoái vôùi Phaùp—According to the moïi thöù phaân bieät sai laàm. Thöù naêm laø Töông Tuïc Sangiti Sutta in the Long Discourses of the Thöùc. Do voâ minh maø phaân bieät sai laàm neân sanh Buddha, there are five kinds of begrudging: ra vui söôùng vôùi caùi mình yeâu thích, vaø khoå sôû vôùi begrudging as

to dwelling-place, begrudging as to caùi mình chaùn gheùt, nieäm khoå vui lieân tuïc chaúng family, begrudging as to gains, begruding as to döùt, do ñoù maø luaân hoài sanh töû töông tuïc —The beauty, and begrudging as to Dhamma. five parijnanas according to the Awakening of Nguõ Xieån Ñeà: Naêm aùc Taêng, khi cheát sa vaøo ñòa Faith: First, initial functioning of mind under the nguïc, vaø taùi sanh laøm nguõ xieån ñeà hay ñoàng nam influence of the original unenlightenment or state ñoàng nöõ—The five sandhilas—Five bad monks of ignorance. Second, the act of turning towards who died, went to the hells, and were reborn as the apparent object for its observation. Third, sandhilas or imperfect males. observation of the object as it appears. Fourth, the Nguõ Xoa Ñòa Nguïc: Ñòa nguïc coù loaïi chóa naêm deductions derived from its appearance. Fifth, the ngaïnh—Hell of the five-pronged forks. consequent feelings of like or dislike, pleasure or Nguõ Xuaát Ly Giôùi: Nissaraniya-dhatuyo (p)— pain, from which arise the delusions and Theo Kinh Phuùng Tuïng trong tröôøng Boä Kinh, coù incarnations. naêm xuaát ly giôùi: duïc voïng, saân haän, haïi taâm, saéc, Nguï: To dwell—To reside—To live. vaø töï thaân—According to the Sangiti Sutta in the Nguï Tieàn: Gioáng nhö tieàn, thí duï nhö tieàn giaáy — Long Discourses of the Buddha, there are five Resemblance money, i.e. paper money. elements making for deliverance: deliverance Nguï Toâng: Chi nhaùnh cuûa moät toâng phaùi—A from sense-desires, ill-will, cruelty, forms, and branch set; one school appertaining to another. personality. Nguïc: Prison—Jail—Gaol. Nguõ Xuùc Sinh Töû Luaân: Baùnh xe cuûa naêm neûo Nguïc Tuø Cuûa Tri Thöùc Vaø Thaønh Kieán: luaân hoài—Wheel of five destinies of birth and Prisons of knowledge and prejudice—Trong Phaät death. giaùo, moät trong nhöõng tieàm naêng lôùn nhaát cuûa Nguõ Xöù Chaân Ngoân: See Nguõ Chuûng Quaùn Ñaûnh. phöông tieän thieän xaûo laø giaûi thoaùt chuùng sanh Nguõ Xöù Cuùng Döôøng: Naêm choã ñeå cuùng döôøng: khoûi nguïc tuø cuûa tri thöùc vaø thaønh kieán. Chuùng ta cha, meï, thaày daïy hoïc, thaày daïy ñaïo, vaø ngöôøi thöôøng chaáp tröôùc nhöõng kieán thöùc, taäp quaùn vaø beänh—The five to be constantly served: father, ñònh kieán. Ngoân ngöõ Thieàn coù theå giaûi thoaùt chuùng mother, teacher, religious Master, and the sick. ta khoûi ñieàu ñoù. Theo Phaät giaùo, tri thöùc laø trôû ngaïi Nguõ Xöù Gia Trì: Leã quaùn ñaûnh baèng caùch tieáp lôùn nhaát ñeå ñaït ñeán giaùc ngoä. Neáu chuùng ta coøn bò xuùc vôùi naêm choã treân thaân theå: chaân maøy, vai phaûi, keït trong tri thöùc, chuùng ta seõ khoâng theå vöôït leân vai traùi, tim, vaø coå hoïng—Ceremonial touching of treân vaø chöùng nghieäm ñöôïc giaùc ngoä. Kinh Baùch the five places on the body: brow, right shoulder, Duï keå laïi chuyeän moät ngöôøi ñaøn oâng goùa vôï, moät left shoulder, heart, and throat. hoâm anh ta trôû veà nhaø, tìm thaáy ngoâi nhaø cuûa mình Nguõ Y: Naêm y cuûa Tyø Kheo Ni goàm ba y cuûa Tyø bò löûa ñoát ruïi vaø ñöùa con naêm tuoåi ñaõ maát tích. Kheo theâm hai y Trì Chi (che khaép chaâu thaân) vaø Gaàn beân ñoáng tro taøn cuûa ngoâi nhaø, anh ta tìm thaáy Phuù Kieân (che vai)—The five garments worn by a xaùc cuûa moät ñöùa nhoû maø anh ta tin laø con cuûa nun are the three worn by a monk with two others. mình, vaø anh ta vaät vaû khoùc leân khoùc xuoáng. Sau Nguõ YÙ: Naêm choã nöông töïa cuûa yù thöùc hay naêm khi hoûa

taùng ñöùa nho, anh ta luoân mang theo goùi thöùc theo Ñaïi Thöøa Khôûi Tín Luaän: Thöù nhaát laø tro beân mình caû ngaøy laãn ñeâm. Nhöng kyø thaät ñöùa

con ruoät cuûa anh ta khoâng cheát trong ñaùm chaùy, noù Nguõ Thôøi Giaùo cuûa Ñöùc Phaät laø Ngung Trung: troán thoaùt ñöôïc vaø sau ñoù chaïy veà nhaø cha mình. T'ien-T'ai called this the fourth period of Ñöùa nhoû veà nhaø luùc nöûa ñeâm khi ngöôøi cha saép Buddha's five teaching periods. söûa ñi nguû, maø vaãn mang goùi tro coát beân mình. Nguy: Perilous. Ngöôøi con goõ cöûa. Ngöôøi cha hoûi: "Ai ñoù?" "Con Nguy Thaønh: Thaân chuùng sanh ñöôïc ví vôùi "Nguy ñaây, con trai cuûa cha ñaây." "Ñoà laùo khoeùt. Con trai Thaønh."—Perilous citadel or the body. cuûa ta ñaõ cheát caùch ñaây hôn ba thaùng roài." Ngöôøi Nguïy: Giaû taïo—False—Counterfeit—Forged. cha cöù khaêng khaêng oâm laáy nieàm tin sai laàm vaø Nguïy Chöùng: Chöùng cöù giaû taïo—False witness. khoâng chòu môû cöûa. Cuoái cuøng, ñöùa beù ñaønh phaûi Nguïy Kinh: Gikyo (jap)—Forged sutras—False boû ñi vaø ngöôøi cha khoán khoå vónh vieãn maát con sutras—See Kinh Nguïy Taùc. mình—In Buddhism, one of the greatest Nguïy Phaùt Boà Ñeà Taâm: False way of developing potentialities of skillful means is to free beings the Bodhi Mind—Coù toäi loãi khoâng saùm hoái chöøa from their prisons of knowledge and prejudice. caûi, ngoaøi döôøng trong saïch, trong thaät nhôùp nhô, We are often attached to our knowledge, our tröôùc tinh taán sau löôøi bieáng. Duø coù taâm toát nhöng habits, and our prejudices, and the language of coøn xen laãn lôïi danh, coù phaùp laønh song bò toäi loãi Zen must be capable of liberating us from them. laøm oâ nhieãm. Phaùt taâm maø coøn nhöõng ñieàu naày, According to Buddhism, knowledge is the greatest goïi laø NGUÏY. Ñaây laø loái phaùt taâm cuûa haàu heát obstacle to awakening. If we are trapped by our ngöôøi tu haønh trong thôøi maït phaùp naày—Not knowledge, we will not have the posibility of repenting or renouncing our transgressions, going beyond it and realizing awakening. The appearing pure on the outside while remaining Sutra of One Hundred Parables tells the story of a filthy on the inside, formerly full of vigor but now young widower who returned home one day to lazy and lax, having good intentions intermingled find his house burned down and his five-year-old with the desire for fame and profit, practicing son lost. Near the ruins of his house was the good deeds tainted by defilements. Such charred corpse of a child that he believe to be his development of the Bodhi Mind is called "false." son, and he wept and wept. After the child's This is the way the majority of cultivators develop cremation, he kept the ashes in a bag and carried the mind in the Dharma Ending Age—See Taùm them with him day and night. But his son had not Caùch Phaùt Taâm Boà Ñeà. actually perished in the fire. he had been taken off Nguïy Taùc Kinh: Apocryphal Sutras—See Kinh by bandits, and one day he escaped and returned Nguïy Taùc. to his father's house. The boy arrived at midnight, Nguïy Taâm: Dellusive mind—Deluded mind— when his father was about to go to bed, still False mind—See Voïng Taâm. carrying the bag of ashes. The son knocked at the Nguïy Thaân Kieán: Nhìn thaáy caùi giaû thaân—Seeing door. "Who are you?" asked the father. "I am your counterfeit body. son." "You are lying. My son died more that three Nguïy Thieän: Hypocritical. months ago." The father persisted

in his belief and Nguïy Trieàu: Wei Dynasty. would not open the door. In the end the child had Nguïy Vöông: King of Wei—Teân ñaày ñuû laø Nguïy to leave and the poor father lost his son forever. Hieáu Tónh Ñeá, vua döôùi thôøi Ñoâng Nguïy ôû Trung Ngung: Hoa, trò vì töø naêm 534 ñeán naêm 550—The full 1) Khæ ñoät—A monkey. name is Wei Hsiao-Ching-T'i, emperor of Eastern 2) Giôø Tî: Töø 9 ñeán 11 giôø saùng—The period Wei dynasty in China, who reigned from 534 to from 9 to 11 AM. 550. Ngung Trung: Nguyeân: Môùi tinh: Brand-new, intact—Toaøn theå: 1) Maët trôøi giöõa giôø tî goïi laø “Ngung Trung” Entire, whole—Baét ñaàu: Beginning, first origin—(giöõa 9 vaø 11 giôø saùng hay laø 10 giôø saùng)— Nguyeân thuû: Head—Ñoàng baïc: Dollar, piaster— The middle of the period from 9 to 11 AM, or Nhaø Nguyeân: The Yuan dynasty—Nguoàn (suoái 10 AM. hay soâng): Source, origin of a stream or a river. 2) Toâng Thieân Thai goïi thôøi giaùo thöù tö trong Nguyeân An Laïc Phoå Thieàn Sö (834-898):

Rakuho Gen'an (jap)—Lo-p'u Yuan-an (Wade- Hoa, thuoäc toâng Thieân Thai, soáng vaøo thôøi nhaø Giles Chinese)—Luopu Yuanan (Pinyin Toáng (960-1279)—Name of a Chinese famous Chinese)—See Laïc Phoå Nguyeân An Thieàn Sö. T'ien T'ai monk who lived in the Sung Dynasty in Nguyeân AÂm: Vowel—Fundamental tone (music). China. Nguyeân Bieåu (1836-1906): Teân cuûa moät vò danh Nguyeân Hanh Thích Thö: Boä Phaät giaùo söû Taêng Vieät Nam vaøo theá kyû thöù XIX—Name of a truyeän, 30 quyeån, ñöôïc Thieàn sö Hoå Quan Sö Chinese famous monk in the nineteenth century. Luyeän, moät Thieàn sö Nhaät Baûn vaøo theá kyû thöù Nguyeân Bònh (Beänh): The cause of a disease. XIV, vieát baèng chöõ Haùn—A literary work on Nguyeân Caùt Thuï: Caây cuûa nieàm haïnh phuùc Buddhist History, written in Chinese by master nguyeân thuûy: The tree of the origin of felicity— Kokan Shiren (1278-1346), a Japanese Zen master Teân khaùc cuûa caây Boà ñeà: Another name for Bodhi in the fourteenth century. tree or ficus religiosa. Nguyeân Haïo (?-817): Teân cuûa moät vò danh Taêng Nguyeân Chí (1628-1697): Teân cuûa moät vò danh Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name Taêng Trung Hoa vaøo thôøi nhaø Thanh (1644- of a Chinese famous monk who lived in the T'ang 1912)—Name of a Chinese famous monk who Dynasty in China. lived in the Ch'ing Dynasty in China. Nguyeân Hieàn Thieàn Sö (1578-1657): Teân cuûa Nguyeân Chieáu (1048-1116): Teân cuûa moät vò danh moät vò Thieàn sö Trung Hoa soáng vaøo cuoái thôøi nhaø Taêng Trung Hoa vaøo thôøi nhaø Toáng (960-1279). Minh ñaàu thôøi nhaø Thanh—Name of a Chinese Nguyeân Chieáu teân laø Traïm Nhieân, laø moät danh Zen master who lived in the end of the Ming Taêng vaø toå thöù baûy cuûa toâng Thieân Thai, ngaøi thò dynasty and the beginning of the Ch'ing dynasty in tòch naêm 1116—Name of a Chinese famous monk China. who lived in the Sung Dynasty in China. His name Nguyeân Hieåu Thieàn Sö (617-686): Won Hyo Zen was Chan-Jan, the seventh head of the T’ien-T’ai Master—Nguyeân Hieåu laø teân cuûa moät nhaø sö noåi School. He died in 1116. tieáng xöù Trieàu Tieân. OÂng cuõng laø taùc giaû cuûa nhieàu Nguyeân Chuû: Original (rightful) owner. boä luaän noåi tieáng—Yuan-Hsiao, name of a famous Nguyeân Dieäu: Korean monk. He was also the author-monk of 1) Ñieàu huyeàn bí nguyeân sô: Primal mystery. many famous

treatises. 2) Giaùc theå cuûa Nieát Baøn—The original or Moät buoåi chieàu toái, trong luùc vöôït qua sa maïc, fundamental marvel or mystery. Thieàn sö Nguyeân Hieåu döøng chaân laïi trong Nguyeân Dieäu Cao Phong: See Cao Phong moät khu röøng coù löa thöa vaøi goác caây vaø moät Nguyeân Dieäu. ít nöôùc roài nguû thieáp ñi. Nöûa ñeâm, oâng thöùc Nguyeân Dieäu Thieàn Sö (1111-1164): Thieàn sö giaác vaø thaáy khaùt nöôùc. Trôøi toái ñen nhö möïc. Trung Hoa, thuoäc Vaân Moân toâng vaøo thôøi nhaø OÂng sôø soaïng tìm nöôùc uoáng. Cuoái cuøng oâng Toáng (960-1279)—Chinese Zen master of the vôù ñöôïc moät caùi taùch treân maët ñaát. OÂng choäp Yun-Meân Sect (established by Zen master Yun- laáy vaø uoáng. OÀ, ñaõ khaùt thaät! Sau ñoù oâng vaùi meân) in the Sung Dynasty in China. laïy thaät laâu, tri aân ñöùc Phaät ñaõ cho oâng moùn Nguyeân Do: Cause—See Nhaân. quaø nöôùc. Saùng ngaøy hoâm sau, khi thöùc daäy, Nguyeân Ñeå: Nguoàn goác hay söï baét ñaàu—The very Nguyeân Hieåu thaáy raèng vaät maø toái hoâm qua beginning, source or basis. oâng töôûng laø caùi taùch chæ laø moät caùi soï ngöôøi Nguyeân Ñieàn Toå Nhaïc Thieàn Sö (1871-1961): vaáy maùu, coøn dính maáy maûnh thòt vuïn nôi Sogaku Harada (jap)—Teân cuûa moät vò Thieàn Taêng xöông goø maù! Nhöõng loaïi coân truøng kyø laï noåi tieáng cuûa Nhaät Baûn, moät hoïc giaû kieät xuaát, moät ñang boø hoaëc noåi treân maët nöôùc möa dô daày thieàn sö nghieâm khaéc, ngöôøi ñaõ vieát quyeån "Phaät beân trong chieác soï naøy. Caûnh töôïng naøy laøm Giaùo Baùt Tín."—Name of a famous Japanese Zen cho Nguyeân Hieåu noân möûa. OÂng môû mieäng ra. monk, who was a brilliant scholar as well as a Ngay sau khi noân möûa xong, taâm thöùc oâng môû tough Zen master, wrote "The Eight Beliefs of ra vaø oâng ñaõ hieåu. Toái qua, oâng khoâng thaáy gì Buddhism."—See Phaät Giaùo Baùt Tín. vaø khoâng suy nghó gì: nöôùc ngoït ngaøo tuyeät Nguyeân Hanh: Teân cuûa moät vò danh Taêng Trung vôøi. Saùng hoâm nay, oâng thaáy, oâng suy nghó, vaø

oâng noân möûa. AØ, oâng töï nhuû, chính vieäc suy daøi nöõa. Khi gaàn ñeán buoåi chieàu, baïn môùi tieác nghó ñònh ñoaït ra caùi toát vaø caùi xaáu, caùi soáng laø buoåi saùng ñaõ khoâng sôùm tu taäp. Laïc thuù traàn vaø caùi cheát. Khoâng suy töôûng, khoâng coù vuõ gian maø baïn ñang höôûng ñang bieán thaønh khoå truï, khoâng coù Phaät, khoâng coù Phaùp. Taát caû laø ñau cho töông lai. Vaäy thì taïi sao baïn laïi baùm moät, caùi Moät voán troáng khoâng. Nguyeân Hieåu chaët laáy nhöõng laïc thuù aáy? Moät khoaûnh khaéc khoâng caàn phaûi ñi tìm thaày nöõa, ngaøi ñaõ ngoä kieân nhaãn seõ bieán thaønh haïnh phuùc beàn vöõng. ñöôïc caùi soáng vaø caùi cheát. Ngaøi coøn phaûi hoïc Vaäy taïi sao baïn khoâng tu taäp?"—Zen Master gì nöõa? Ngaøi quay ñaàu, vöôït qua sa maïc vaø veà Won Hyo taught: "All men know how to laïi Trieàu Tieân—One evening as the monk satisfy their hunger with food, but few know Won Hyo was crossing the desert, he stopped enough to learn Dharma as a cure for their at a small patch of green, where there were a ignorance. Wisdom and practice are like two few trees and some water, and went to sleep. wheels of a cart. benefiting others, and also Toward midnight he awoke, thirsty; it was benefiting oneself, they are like the two pitch-dark. He groped along on all fours, wings of a bird... The four elements soon searching for water. At last his hand touched a disassociate;

they cannot be long maintained. cup on the ground. He picked it up and drank. As evening draws near, you regret that you Ah, how delicious! Then he bowed deeply, in did not practice early in the morning. The gratitude, to Buddha for the gift of water. The worldly pleasure which you enjoy now next morning, Won Hyo woke up and saw becomes suffering in the future. Why then are beside him what he had taken for a cup during you attached to this pleasure? One moment of the night. It was a shattered skull, blood- patience becomes lasting pleasure. Why then caked and with shreds of flesh still stuck to do you not practice?" the cheek-bones. Strange insects crawled or Nguyeân Hình: Original form. floated on the surface of the filthy rainwater Nguyeân Hueä (819-896): Teân cuûa moät vò danh inside it. Won Hyo looked at the skull and felt Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)— a great wave of nausea. He opened his mouth. Name of a Chinese famous monk who lived in the As soon as the vomit poured out, his mind T'ang Dynasty in China. opened and he understood. Last night, since Nguyeân Höng Töï: Gangoji (jap)—Chuøa Nguyeân he hadn't seen and hadn't thought, the water Höng (Nhaät Baûn). was delicious. This morning, seeing and Nguyeân Khí: Yuan-ch'i (chi)—Primordial breath. thinking had made him vomit. Ah, he said to Nguyeân Khoâng (1113-1212): Teân cuûa moät vò danh himself, thinking makes good and bad, life Taêng Nhaät Baûn thuoäc Tònh Ñoä toâng vaøo theá kyû thöù and death. And without thinking there is no XIII—Name of a Japanese famous monk of the universe, no Buddha, no Dharma. All is one, Pure Land Sect in the thirteenth century. and this one is empty. There was no need now Nguyeân Kính Thieàn Sö (1577-1630): Teân cuûa to find a master. Won Hyo already understood moät vò Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng life and death. What more was there to learn? vaøo cuoái thôøi nhaø Minh (1368-1644)—Name of a So he turned and started back across the Chinese Ts'ao Tung Zen master in the end of the desert to Korea." Ming dynasty in China. Thieàn sö Nguyeân Hieåu daïy: "Moïi ngöôøi ñeàu Nguyeân Lai Thieàn Sö (1575-1630): Teân cuûa moät bieát giaûi quyeát caùi ñoùi baèng thöùc aên. Nhöng ít vò Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo ngöôøi bieát raèng Phaät phaùp chính laø phöông cuoái thôøi nhaø Minh (1368-1644)—Name of a thuoác chöõa caùi ngu si cuûa mình. Trí tueä vaø tu Chinese Ts'ao Tung Zen master in the end of the taäp gioáng nhö hai baùnh cuûa chieác xe boø. Laøm Ming dynasty in China. lôïi cho ngöôøi khaùc maø cuõng vöøa laøm lôïi cho Nguyeân Löïc Thieàn Sö: Yuan-li Zen master—See chính mình, trí tueä vaø tu taäp gioáng nhö hai Thieàn Sö Nguyeân Löïc. caùnh cuûa moät con chim. Töù ñaïi chaúng bao laâu Nguyeân Lyù Duyeân Khôûi: Principle of cuõng chia lìa, khoâng coøn coù theå keát hôïp laâu Causation—See Duyeân Khôûi.

Nguyeân Lyù Ñaïi Thöøa: General principles in Baøn—As in transmigration and nirvana. Mahayana Buddhism—Nhöõng nguyeân lyù trong d) Nhö soáng vaø cheát: Cheát laø khôûi ñaàu cho cuoäc Phaät giaùo Ñaïi thöøa. soáng khaùc, soáng laø ñang ñi daàn veà caùi cheát — Nguyeân Lyù Nhö Thöïc: Nhö Thöïc Nguyeân Lyù— As in life and death. Principle of reality—Principle of True Reality— e) Baûn chaát cuûa chö phaùp ñeàu gioáng nhau: All See Lyù Nhö Thöïc. are of the same fundamental nature. Nguyeân Lyù Toïa Thieàn: Fukan-Zazengi (jap)— f) Taát caû laø Chaân Nhö: All are

bhutatathata. Taùc phaåm 'Trình baøy chung nhöõng nguyeân lyù cuûa g) Chaân Nhö laø taát caû: Bhutatathata is all. toïa thieàn'. Tröôùc taùc do ñaïi thieàn sö Ñaïo Nguyeân Nguyeân Lyù Voâ Ngaõ: Principle of anatman— soaïn khi trôû veà Nhaät töø Trung Hoa nhaèm giôùi thieäu Principle of Indeterminism of the Differentiated—chung veà phöông phaùp toïa thieàn. OÂng nhaán maïnh See Voâ Ngaõ. raèng 'toïa thieàn' khoâng phaûi laø 'moät phöông tieän ñaït Nguyeân Lyù Vuõ Truï: Ribi (jap). tôùi ñaïi giaùc', vì khoâng bao giôø ñöôïc ngöøng thöïc 1) Trong thieàn 'Nguyeân lyù vuõ truï' theo thuaät ngöõ haønh toïa thieàn laø moân caên baûn cuûa taát caû chö Phaät, thieàn Nhaät Baûn coù nghóa laø chaân lyù tuyeät ñoái ngay caû sau khi ñaïi giaùc. Toïa thieàn laø söï phaùt trieån taùc ñoäng vaø theå hieän moät caùch töï phaùt vaø khoâng bao giôø ñình chæ—A work on the 'General khoâng bò goø boù , voâ cuøng khaùc nhau trong theá Presentation of the Principles of Zazen'; a written giôùi caùc hieän töôïng phuø hôïp vôùi hoaøn caûnh work of the great Zen Japanese master Dogen töøng luùc—In Japanese Zen literature "cosmic Zenji, which he composed after his return to Japan principle" means the "absolute truth" from China as a general introduction to the manifests itself spontaneously and practice of 'zazen'. In it he stresses that 'zazen' is unobstructedly in endlessly varied ways in the no 'means to enlightenment,' since even after phenomenal world, always in a fashion experiencing enlightenment, one continues to consonant with the given circumstances. practice 'zazen', which is the fundamental practice 2) Chuû theå vaø ñoái töôïng: Subject-object. of all the Buddhas. This development continues Nguyeân Lyù Voâ Ngaõ: Principle of Indeterminism of without end. the Differentiated—Principle of anatman. Nguyeân Lyù Töông Ñoái: Principle of relativity— Nguyeân Nhaân: Hetupratyaya (skt). See Töông Ñoái. 1) Hetupratyaya nghóa laø nguyeân nhaân hay Nguyeân Lyù Vieân Dung: Principle of Totality— nguyeân nhaân tính hay tính nhaân duyeân. Hetu Vieân Dung. vaø Pratyaya thöïc ra ñoàng nghóa vôùi nhau. Tuy 1) Dung hoøa, dung thoâng, chu bieán khaép caû, hay nhieân, hetu ñöôïc xem laø moät nhaân toá thaâm saâu vaïn phaùp vieân dung khoâng trôû ngaïi— vaø hieäu quaû hôn Pratyaya—Hetupratyaya Complete combination. means causation or causality. Hetu and 2) Tuyeät ñoái trong töông ñoái vaø ngöôïc laïi: The pratyaya are really synonymous; however, absolute in the relative and vice-versa. hetu is regarded as a more intimate and 3) Lyù tính cuûa chö phaùp voán ñaày ñuû hay vaïn efficient agency of causation than a Pratyaya. phaùp söï lyù ñeàu vieân dung khoâng trôû ngaïi, 2) Nhaân caên baûn taïo ra nghieäp quaû vaø söï taùi khoâng phaûi hai, khoâng coù phaân bieät—The sanh. Heã gaây nhaân aét gaët quaû—The causes— identity of apparent contraries; perfect The original or fundamental cause which harmony among all differences: produces phenomena, such as karma or a) Nhö soùng vôùi nöôùc: As in water and waves—reincarnation. Every cause has its fruit or Soùng töùc laø nöôùc. Soùng nöôùc laø moät, nöôùc consequences. soùng laø moät—Waves are one with waves, and 3) (818-887): Gennin (jap)—Teân cuûa moät vò water is one with water, and water and wave danh Taêng Nhaät Baûn thuoäc Chaân Ngoân toâng are one vaøo theá kyû thöù IX—Name of a Japanese b) Nhö phieàn naõo vaø Boà Ñeà: Phieàn naõo töùc Boà famous monk of the

Shingon Sect in the ninth Ñeà—As in passion and enlightenment. century. c) Nhö sinh töû vaø Nieát Baøn: Sinh töû töùc Nieát Nguyeân Nhaân Chuû Yeáu: Main cause or factor.

Nguyeân Nhaân Cô Baûn: Under-lying causes coäng coù 1422 boä vôùi 6017 quyeån. Trong ñoù coù 528 Nguyeân Nhaân Ñaàu Tieân: First Cause—Neáu ngöôøi boä Ñaïi Thöøa kinh, 242 boä Tieåu Thöøa kinh; 25 boä ta thöøa nhaän coù nguyeân nhaân ñaàu tieân, thì hoï phaûi Luaät Ñaïi Thöøa, 54 boä Luaät Tieåu Thöøa; 97 boä Luaän bieän minh ñöôïc khi bò hoûi veà nhaân cuûa nguyeân Ñaïi Thöøa, 36 boä Luaän Tieåu Thöøa; 108 quyeån Hieàn nhaân ñaàu tieân ñoù, vì khoâng coù thöù gì thoaùt ra khoûi Thaùnh Kyù Luïc, vaø 332 quyeån Tuïc Nhaäp Taïng. Ñaïi quy luaät "nhaân-duyeân", quy luaät naày ñöôïc xem laø ñeå boä Nguyeân Taïng vaø Toáng Taïng cuõng gioáng hieån nhieân vôùi moïi ngöôøi, töø phi ngöôøi ta khoâng nhau—The Yuan Tripitaka, compiled by order of muoán nghe thaáy chaân lyù—If one posits a first Shih-Tsu (Kublai), founder of the Yuan dynasty, cause, one is justified in asking for the cause of and printed from blocks; began in 1277, the work that "First Cause", for nothing can escape the law was finished in 1290. It included 1,422 master of "condition and cause" which is patent in the work with 6,017 books. It contained 528 world to all but those who will not see. Mahayana and 242 Hinayana sutras; 25 Mahayana Nguyeân Nhaân Khaùch Quan: Objective cause or and 54 Hinayana vinaya; 97 Mahayana and 36 factor. Hinayana sastras; 108 biographies; and 332 Nguyeân Nhaân Luaân Lyù: Moral causation. supplementary or general works. In general, it was Nguyeân Nhaân Luaän: Teân ñaày ñuû laø Hoa Nghieâm similar to the Sung edition. Nhaân Luaän, saùch xeùt veà baûn taùnh caên baûn cuûa con Nguyeân Taïng Muïc Luïc: Ñaïi Phoå Ninh Töï Ñaïi ngöôøi, do ngaøi Kheâ Phong Toâng Maät, toå thöù naêm Taïng Kinh Muïc Luïc—Thö muïc cuûa toaøn boä cuûa toâng Hoa Nghieâm bieân soaïn—A treatise on Nguyeân Taïng—The catalogue of the Yuan the original or fundamental nature of man, by Tripitaka—See Nguyeân Taïng. Tsung-Mi, the fifthpatriarch of the Hua-Yen Nguyeân Taéc: Precepts—Rule. school, explaining its doctrine, in one book. Nguyeân Taéc Baát Di Baát Dòch: Hard and fast rule. Nguyeân Nhaân Phaùt Taâm Boà Ñeà: Causes to Nguyeân Taâm: Primal mind—Taâm nguyeân thuûy develop Bodhi Mind. khoâng phaân bieät ñoái ñaõi. Theo Khôûi Tín Luaän thì Nguyeân Nhaân Phuï: Subsequent causes ñaây laø nguoàn cuûa moïi hieän töôïng. Nguyeân taâm Nguyeân Nhaân Thieàn Sö: Gennin (jap)—Sö troøn ñaày, bao truøm khaép möôøi phöông—The Nguyeân Nhaân (818-887), moät trong nhöõng nhaø sö original mind behind all things. According to the noåi tieáng cuûa Phaät giaùo Nhaät Baûn—One of the Awakening of Faith, the original mind is the famous monks in Japanese Buddhism. source of all phenomena, the mind which is in all Nguyeân Nhaân Tính: See Nguyeân Nhaân. things—See Saâm La Vaïn Töôïng Chi Taâm. Nguyeân Nieân: Naêm ñaàu tieân cuûa moät cheá ñoä hay Nguyeân Thaàn: Purisa (p)—Purusa or Atman trieàu ñaïi—The first year of the regime (reign). (skt)—See Thaàn Ngaõ. Nguyeân Phaåm Voâ Minh: Caên Baûn Voâ Minh— Nguyeân Thaàn Tinh: Ngoâi sao kieåm soaùt söï thaønh Original innocence—Primal ignorance—See Voâ ñaït danh döï

vaø tröø khöû beänh taät phieàn naõo —A star Thuûy Voâ Minh. that controls the attainment of honours, and the Nguyeân Quaùn: Native village—Native place—riddance of sickness and distresses. Place of origin. Nguyeân Thieàu Thieàn Sö: Thieàn Sö Nguyeân Thieàu Nguyeân Quy: Con ruøa lôùn, yù noùi khuoân pheùp toâng (1648-1728)—Zen Master Nguyeân Thieàu—Sö goác chæ—A big turtle, implies internal rules and ngöôøi Trung Hoa, queâ ôû Quaûng Ñoâng. Ngaøi sinh regulations of a school. naêm 1648, xuaát gia vaøo tuoåi 19 vaø trôû thaønh ñeä töû Nguyeân Tam Ñaïi Sö: Gensan Daishi (jap)— cuûa Thieàn sö Boån Khao Khoaùng Vieân taïi chuøa Singan-Shonin—Thieàn Sö Löông Nguyeân—Töø Baùo Tö, tænh Quaûng Ñoâng, Trung Quoác. Ngaøi laø Tueä Thieàn sö hay Tín Nguyeän Thöôïng Nhaân cuûa Phaùp töû ñôøi thöù 33 doøng Thieàn Laâm Teá. Vaøo naêm toâng Thieân Thai Nhaät Baûn, thaày cuûa sö Nguyeân 1665, ngaøi sang Trung Vieät vaø truï taïi Qui Ninh, Tín—A Tendai Zen master and Genshin's master. tænh Bình Ñònh, nôi maø ngaøi ñaõ xaây chuøa Thaäp Nguyeân Taïng: Kinh Taïng ñöôïc khaéc in vaøo thôøi Thaùp Di Ñaø. Thaäp Thaùp Di Ñaø toïa laïc treân ñoài nhaø Nguyeân theo leänh cuûa Nguyeân Theá Toå, baét Long Bích, caùch Qui Nhôn khoaûng 25 caây soá, qua ñaàu naêm 1277 vaø hoaøn thaønh naêm 1290. Toång khoûi thò traán Ñaäp Ñaù, thuoäc thoân Vaïn Xuaân, xaõ

Nhôn Thaønh, quaän An Nhôn. Veà sau, ngaøi ñi laø “Taâm khoâng ngaên ngaïi” ñoái maët vôùi “theá giôùi Thuaän Hoùa xaây chuøa Haø Trung, vaø Phuù Xuaân xaây voâ ngaïi.” Kinh Hoa Nghieâm goïi noù laø Taâm voâ ngaïi chuøa Quoác AÂn vaø thaùp Phoå Ñoàng. Ngaøi ñaõ töøng vaø caûnh voâ ngaïi. Caû hai dung hôïp nhau moät caùch phuïng maïng chuùa Nguyeãn Phöôùc Truù trôû laïi vieân maõn neân goïi laø “taâm caûnh vieân dung.”—A Quaûng Ñoâng ñeå thænh caùc baäc cao Taêng, töôïng Chinese Zen Master from Kuang-Tung. He was Phaät vaø phaùp khí veà toå chöùc giôùi ñaøn Thieân Muï. born in 1648, left home at the age of nineteen and Sau ñoù ngaøi vaâng saéc chæ laøm truï trì chuøa Haø became a disciple of Zen Master Boån Khao Trung. Khoaûng cuoái ñôøi, ngaøi trôû laïi chuøa Quoác Khoaùng Vieân at Baùo Tö temple in Kuang-T’ung, AÂn. Naêm 1728, ngaøi hôi coù beänh, ñeán ngaøy 19 China. He was the Dharma heir of the thirty-third thaùng 10, ngaøi trieäu taäp ñoà chuùng laïi vaø thuyeát veà generation of the Linn-Chih Zen Sect. In 1665, he leõ huyeàn vi. Xong ngaøi daën doø ñeä töû baèng baø i keä went to Central Vietnam and stayed in Qui Ninh, thò tòch: Bình Ñònh, where he established Thaäp Thaùp Di Thò tòch kính voâ aûnh Ñaø Temple. The temple is situated on Long Bích Minh minh chaâu baát dung hill, about 25 kilometers from Qui Nhôn City, Ñöôøng ñöôøng vaät phi vaät across Ñaäp Ñaù town, in Vaïn Xuaân hamlet, Nhôn Lieâu lieâu khoâng vaät khoâng. Thaønh village, An Nhôn district. Later, he went to (Laëng leõ göông khoâng boùng, Thuaän Hoùa to build Haø Trung Temple, then to Phuù Saùng trong ngoïc chaúng hình Xuaân to build Quoác AÂn Temple and Phoå Ñoàng Roõ raøng vaät khoâng vaät Stupa. At one time, he obeyed order from Lord Meânh moâng khoâng chaúng khoâng). Nguyeãn Phöôùc Truù to return to Kuang-Chou to Vieát xong baøi keä, ngaøi an nhieân thò tòch, thoï 81 invite more high-rank Chinese monks to Vietnam, tuoåi. Ñoà chuùng döïng thaùp ngaøi ôû thoân Thuaän Hoøa, and to obtain more statues of Buddhas as well as laøng Döông

Xuaân Thöôïng. Chuùa Nguyeãn Phöôùc religious ritual instruments in preparation for a Chaâu thaân laøm bia kyù vaø ban thuïy hieäu laø Haïnh great Vinaya-affirming ceremony at Thieân Muï Ñoan Thieàn Sö.” Nay bia vaãn coøn tröôùc chuøa temple. Later on he received an edict to be Quoác AÂn. Qua baøi keä naày chuùng ta thaáy Thieàn sö headmonk of Haø Trung temple. At the end of his muoán nhaén nhuû vôùi chuùng ta raèng khi noùi ñeán taâm, life, he moved to Quoác AÂn temple. In 1728, after ngöôøi ta nghó ñeán nhöõng hieän töôïng taâm lyù nhö being slightly ill, he summoned all his disciples caûm giaùc, tö töôûng vaø nhaän thöùc, cuõng nhö khi noùi and delivered a discourse on the wonderful truths ñeán vaät, chuùng ta nghó ngay ñeán nhöõng hieän töôïng of Buddhism. After giving his instructions to the vaät lyù nhö nuùi, soâng, caây, coû, ñoäng vaät. Nhö vaäy laø disciples, he wrote his last poem: khi chuùng ta noùi ñeán taâm hay vaät, chuùng ta chæ “The image in the mirror, nghó ñeán hieän töôïng (taâm töôïng vaø caûnh töôïng), The latter tranquil in itself, chöù khoâng noùi ñeán taâm theå vaø vaät theå. Chuùng ta Should not be considered as real. thaáy raèng caû hai loaïi hieän töôïng (taâm töôïng vaø The reflection from a gem, caûnh töôïng) ñeàu nöông nhau maø thaønh, vaø theå tính The latter perfectly clear in itself, cuûa chuùng laø söï töông duyeân, vaäy sao chuùng ta Should not be taken as true. khoâng thaáy ñöôïc raèng caû hai loaïi hieän töôïng ñeàu Things existing to you do not really exist. cuøng moät theå tính? Theå tính aáy coù ngöôøi thích goïi What is non-existent to you is truly non- laø “taâm”, coù ngöôøi thích goïi laø “vaät,” coù ngöôøi existent.” thích goïi laø “chaân nhö.” Daàu goïi laø caùi gì ñi nöõa, Having finished this poem, he peacefully breathed chuùng ta khoâng theå duøng khaùi nieäm ñeå ño löôøng his last breath, at the age of 81. His disciples built theå taùnh naøy ñöôïc. Vì theå taùnh aáy khoâng bò ngaên a stupa in his memory at Thuaän Hoùa hamlet, ngaïi hoaëc giôùi haïn. Baûn taâm luoân vaéng laëng vaø Döông Xuaân Thöôïng village. Lord Nguyeãn Phöôùc chieáu saùng; tuy nhieân, baûn taâm khoâng phaûi laø moät Chaâu himself wrote the eulogy for his tomb, and vaät, maø baûn taâm cuõng khoâng phaûi laø khoâng coù gì. honored him with postthumous title “Haïnh Ñoan Töø quan ñieåm hôïp nhaát, ngöôøi ta goïi noù laø “Phaùp Thieàn Sö.” The stele now remains in front of Quoác thaân.” Töø quan ñieåm nhò nguyeân, ngöôøi ta goïi noù AÂn temple. Through this verse, we see the master

wanted to remind us that when we speak of mind, Taïng Kinh Phaät Giaùo Nguyeân Thuûy —Truyeàn we usually think of psychological phenomena, thoáng giaùo phaùp cuûa caùc tröôûng laõo, truyeàn thoáng such as feelings, thoughts, or perceptions. When duy nhaát cuûa moät nhoùm caùc tröôøng phaùi coøn soùt laïi we speak of objects of mind, we think of physical ñöôïc phaùi Ñaïi Thöøa goïi laø “Tieåu Thöøa.” Ñaây laø phenomena, such as mountains, trees, or animals. truyeàn thoáng chieám öu theá ôû vuøng Ñoâng Nam AÙ, Speaking this way, we see the phenomenal ñaëc bieät laø ôû Thaùi Lan, Sri Lanka, Mieán Ñieän, Laøo aspects of mind and its objects, but we don’t see vaø Cam Boát. Maëc duø khoâng coù cô sôû lòch söû naøo, their nature. We have observed that these two nhöng tröôøng phaùi Theravada tuyeân boá raèng hoï kinds of phenomena, mind and objects of mind, chính laø haäu thaân cuûa phaùi

Thöôïng Toïa Boä ôû AÁn rely on one another for their existence and are Ñoä. Nguoàn goác cuûa truyeàn thoáng naøy ôû Ñoâng Nam therefore interdependent. But we do not see that AÙ theo veát töø thôøi Mahinda, con trai cuûa vua A they themselves have the same nature. This Duïc, moät vò taêng ñaõ höôùng daãn moät ñoaøn truyeàn nature is sometimes called “mind” and sometimes giaùo ñeán Sri Lanka. Töø cô sôû naøy maø sau naøy noù called “suchness.” Whatever we call it, we cannot truyeàn ñi khaép vuøng, vaø trong nhöõng thaäp nieân gaàn measure this nature using concepts. It is boundless ñaây noù ñaõ thu huùt moät soá gia taêng ñaùng keå nhöõng and all inclusive, without limitations or obstacles. sinh vieân ôû AÂu Chaâu vaø Myõ Chaâu. Truyeàn thoáng The mind nature is serene and luminous; however, naøy töï haøo vì noù laø truyeàn thoáng Phaät giaùo baûo thuû the mind nature is not a thing, and not nothing. saâu xa nhöõng giaùo phaùp vaø thöïc haønh trong kinh From the point of view of unity, it is called taïng Pali, heä thoáng kinh taïng maø truyeàn thoáng xem Dharmakaya. From the point of view of duality, it laø giaùo ñieån Phaät giaùo xaùc thöïc duy nhaát. Tuy is called “mind without obstacle” encountering nhieân, khoâng ai trong chuùng ta bieát roõ ñaây laø ngoân “world without obstacle.” The Avatamsaka Sutra ngöõ nguyeân thuûy trong kinh ñieån cuûa tröôøng phaùi calls it unobstructed mind and unobstructed object. Thöôïng Toïa Boä hay khoâng. Duø sao ñi nöõa chuùng The mind and the world contain each other so ta vaãn coù theå xem tröôøng phaùi Nguyeân Thuûy nhö completely and perfectly that we call this “perfect laø ñaïi dieän cuûa tröôøng phaùi Thöôïng Toïa Boä— unity of mind and object.” Order of the Teachings of the Elders, the only Nguyeân Thieàu Sieâu Baïch: See Nguyeân Thieàu. surviving tradition of the collection of schools Nguyeân Thuûy: Prabhu (skt)—Beginning— referred to collectively as “Hinayana” by their Orginal—Primitive—In the beginning. Mahayana opponents, and as Nikaya-Buddhism. It Nguyeân Thuûy Cuï Tuùc Giôùi: Patimokkha (p)— is the dominant tradition in Southeast Asia, is Pratimoksha (skt)—Giôùi luaät ñöôïc ghi trong taïng particularly strong in Thailand, Sri Lanka, Burma, luaät (227 giôùi cho Tyø khöu vaø 311 giôùi cho Tyø Laos, and Cambodia. Although there is no khöu ni), taïng ñaàu tieân trong Tam Taïng Pali cuûa historical basis for the claim, modern Theravada Phaät giaùo nguyeân thuûy. Chö Taêng Ni moãi thaùng traces itself back to the Sthavira tradition in India. phaûi tuïng giôùi boån hai laàn vaøo ngaøy möôøi boán vaø Its origins in Southeast Asia are traced back to ba möôi moãi thaùng—The 227 disciplinary rules Mahinda, the son of King Asoka who became a binding on the Bhikkhu and 311 for Bhikkhuni, Buddhist monk and led a mission to Sri Lanka. according to the Theravada Buddhism, recited on From this base it later spread throughout the Uposatha days (nhöõng ngaøy Boá Taùt) for the region, and in recent decades has attracted purposes of confession. considerable increasing numbers of students in Nguyeân Thuûy Phaät Giaùo: Theravada Buddhism— Europe and North America. It prides itself on Thöôïng Toïa Boä—See Phaät Giaùo Nguyeân Thuûy. being a deeply conservative school of Buddhism Nguyeân Thuûy Tam Tu: Tam Tu theo truyeàn thoáng and bases its teachings and practices on the Pali Phaät giaùo Nguyeân Thuûy—Three ways of Canon,

which it considers to be the only authentic discipline of a hearer—Three ways to Buddhist canon. However, no one is clear if this Enlightenment according to the Theravadan was the language of the original canon of the Buddhism—See Thanh Vaên Tam Tu. Sthaviravadin School. However, it is possible for Nguyeân Thuûy Taïng: Theravada Nikaya (skt)—

us to consider Theravada as representative of the Nguyeân Tính: Caù taùnh nguyeân thuûy—The original Sthaviravadin School. character. Nguyeân Tieâu: Ñeâm raèm thaùng gieâng aâm lòch— Nguyeân Tónh Thaäp Moân: Möôøi ñieàu khuyeân raên Night of fifteen day of January (lunar month). cuûa thieàn sö Nguyeân Tónh cho haønh giaû tu Thieàn Nguyeân Tín: Genshin (942-1017)—Ngöôøi ñi tieân hay möôøi böôùc trong tu taäp Thieàn. Möôøi ñeà nghò phong trong Tònh Ñoä toâng Nhaät Baûn, nhaán maïnh naøy ñöôïc xem laø raát quan troïng, nhöng moät soá raát ñeán vieäc vaõng sanh trong coõi Cöïc Laïc cuûa ñöùc bí hieåm, nhaát laø ñieàu thöù ba vaø ñieàu thöù saùu. Tuy Phaät A Di Ñaø. Khoâng gioáng nhö nhöõng nhaân vaät vaäy, theo Thieàn sö Nguyeân Tónh, toaøn theå coâng veà sau naøy trong truyeàn thoáng, oâng chuû tröông phu Thieàn maø haønh giaû coù theå thaønh töïu trong troïn vieäc nieäm Phaät phaûi ñi ñoâi vôùi thieàn quaùn. Taùc caû moät kieáp soáng coù theå toùm taét trong möôøi giai phaåm coù aûnh höôûng lôùn nhaát cuûa oâng laø quyeån ñoaïn naøy, vaø chuùng coù theå ñöôïc duøng laøm tieâu "Vaõng Sanh Tònh Ñoä Toaùt Yeáu." Sau möôøi naêm chuaån ñeå ño löôøng hay thaåm ñònh möùc ñoä ngoä vaø ngoä ñaïo, thieàn sö Nguyeân Tín nhaän chöùc vuï vieän thaønh töïu cuûa haønh giaû—Yuan Tsin's ten advices tröôûng cuûa moät thieàn vieän noåi tieáng. Cuoái cuøng sö to Zen practitioners (or ten successive steps of rôøi thieàn vieän vaø ñi aån cö taïi moät vuøng queâ heûo Zen practice). These ten steps are considered to laùnh, nôi khoâng ai bieát sö laø ai. Soáng hoøa ñoàng vôùi be of great significance, but some of them are daân laøng, sö thöôøng daïy ñaùm treû ôû ñòa phöông ñoïc, very enigmatic, especially the third and the sixth. vieát, toaùn, vaø töø töø giôùi thieäu chuùng vôùi giaùo lyù nhaø Yet, according to Zen master Yuan Tsin, the Phaät moät caùch giaùn tieáp. Sau cuøng, nhieàu thieàn entire work of Zen that one may accomplish in sinh bieát choã vaø tìm ñeán sö. Töø töø khoâng moät trang one's whole lifetime may be summarized in these traïi naøo ôû vuøng queâ naøy maø khoâng ñöôïc caùc thieàn ten steps, which can be used as a yardstick to sinh ñeán troï, vaø chính nôi ñaây thieàn sö Nguyeân Tín measure or judge one's realization and ñaõ ñaøo taïo ra nhieàu ñeä töû kieät xuaát cho Thieàn toâng accomplishment. Nhaät Baûn veà sau naøy—The first Japanese 1) Haønh giaû phaûi tin vaøo giaùo ngoaïi bieät truyeàn: advocate of the “Pure Land” (Jodo-Shu) tradition, Practitioners must believe that Zen is a which emphasizes practices designed to lead to special transmission outside the teachings. rebirth in Sukhavati, the paradise of Amitabha 2) Haønh giaû phaûi bieát roõ nhaân duyeân cuûa giaùo Buddha, rather than buddhahood. Unlike later ngoaïi bieät truyeàn: Practitioners must figures of the tradition, he taught that mere understand clearly the causes and conditions recitation of Amitabha’s name is not sufficient and of the special transmission outside the that this practice must be accompanied by a teachings. sincere attitude and concentrated

meditation. His 3) Haønh giaû phaûi laõnh hoäi ñöôïc yù chæ duy nhaát most influential work was the “Compendium of cuûa höõu tình thuyeát phaùp vaø voâ tình thuyeát the Essentials of Rebirth” (Ojoyoshu). For ten phaùp khoâng hai khoâng khaùc. Nhö vaäy, theo years after his enlightenment, Gessen served as Thieàn sö Nguyeân Tónh, khi moät ngöôøi ñaït ñeán the abbot of a well-known monastery. Finally he traïng thaùi "Ngoä," ngöôøi aáy theå nghieäm taát caû, left the monastery and went to live in a hermitage vaø taát caû ñeàu dung nhieáp bôûi vaø ñoàng nhaát vôùi where no one knew who he was. Mixing in with Ñaïi Ñaïo. Caû caùc höõu theå höõu tình vaø voâ tình villagers, Gessen used to teach the local children ñeàu soáng ñoäng trong caùi "Ñaïi Toaøn Theå" naøy. reading, writing, and arithmetic, gradually Nhö theå ngay caû caùc vaät voâ tình cuõng coù theå introducing them to Buddhist ideas in an indirect thuyeát phaùp: Practitioners must comprehend manner. Eventually Zen seekers from all over the the only one purpose of preaching for living country came looking for him. Gradually there beings and for non-sentient beings was not a barn or a cowshed within miles of his (inanimate), it is not two and not different. hermitage but had been rented as lodgeings by Thus, according to Zen master Yuan Tsin, students and followers of the great Zen master when one reaches the state of Enlightenment, Gessen. he experiences all, and all is embraced by and identical with the Great Tao. Both sentient

and insentient beings are alive in this "Great of the Buddha. Whole." Thus even insentient beings are 9) Haønh giaû phaûi tin nôi "Ñaïi Cô Ñaïi Duïng", capable of preaching the Dharma. nghóa laø phaûi bieát raèng thieàn phaùp vi dieäu vaø 4) Haønh giaû phaûi thaáy taùnh roõ raøng nhö xem ñoà thöïc tieãn laø moät trong nhöõng giaùo phaùp vó ñaïi vaät trong loøng baøn tay: Practitioners must see cho chuùng ta tieáp nhaän vaø truyeàn trao: their own nature clearly as they see things the Practitioners must believe that the wonderful the palm of their hand. and practical teaching of Zen is one of the 5) Haønh giaû phaûi coù con maét traïch phaùp. Nhö great teachings for us to receive and transmit. vaäy, theo Thieàn sö Nguyeân Tónh, "Phaùp 10) Haønh giaû phaûi nguyeän qua laïi caùc ñöôøng Nhaõn" phaân bieät coù nghóa laø khaû naêng phaân chuùng sanh, coù theå ñi vaøo neûo Boà Taùt ñeå cöùu vieät vaø ñaùnh giaù ñuùng taát caû caùc giaùo lyù vaø taát ñoä chuùng sanh chöù khoâng vaøo quaû vò Phaät: caû nhöõng söï vaät: Practitioners must have the Practitioners must vow to go through all the eye of distinguishment (investigation or six ways of sentient existence, can enter the choosing of the law). Thus, according to Zen Bodhisattva path, but vow not to enter the master Yuan Tsin, the distinguishing "Eye of Buddhahood. Dharma" means the capability of making Nguyeân Tónh Thieàn Sö (1065-1135): Zen master correct discriminations and evaluations of all Yuan Tsin—Nguyeân Tónh laø teân cuûa moät vò teachings and all things. Thieàn sö noåi tieáng cuûa Trung Hoa, ngöôøi ñaõ 6) Haønh giaû phaûi ñi vaøo caûnh giôùi baët döùt daáu veát vieát ra möôøi ñieàu khuyeân raên cho haønh giaû tu y nhö ñöôøng ñi cuûa chim. Nhö vaäy, theo Thieàn Thieàn hay möôøi böôùc trong tu taäp Thieàn. Möôøi sö Nguyeân Tónh, "Ñieåu Ñaïo," "Sieâu Vieät ñeà nghò naøy ñöôïc xem laø raát quan troïng, vaø Ñaïo,"

hay "Huyeàn Loä" ñöôïc ñeà nghò vôùi theo Thieàn sö Nguyeân Tónh, toaøn theå coâng nhöõng haønh giaû tu Thieàn, ñaëc bieät laø nhöõng vò phu Thieàn maø haønh giaû coù theå thaønh töïu trong môùi baét ñaàu, neân soáng bieät laäp moät thôøi gian troïn caû moät kieáp soáng coù theå toùm taét trong ñeå thuaàn thuïc söï ngoä Thieàn cuûa mình: möôøi giai ñoaïn naøy, vaø chuùng coù theå ñöôïc Practitioners must enter the realm of no traces duøng laøm tieâu chuaån ñeå ño löôøng hay thaåm just like the path of the birds. Thus, according ñònh möùc ñoä ngoä vaø thaønh töïu cuûa haønh giaû — to Zen master Yuan Tsin, the "Path of the Yuan Tsin, name of a famous Chinese Zen Birds" and the "Road of Beyond," or "Road of master who wrote the ten advices to Zen Wonder," are recommended for Zen practitioners (or ten successive steps of Zen practitioners, especially for Zen beginners, practice). These ten steps are considered to that they should live in solitude for a time in be of great significance, and according to Zen order to mature their Zen realization. master Yuan Tsin, the entire work of Zen that 7) Haønh giaû phaûi vaên voõ toaøn taøi: Practitioners one may accomplish in one's whole lifetime must be able to utilize both the pen and the may be summarized in these ten steps, which sword. can be used as a yardstick to measure or 8) Haønh giaû phaûi luoân taâm nieäm phaù taø hieån judge one's realization and accomplishment— chaùnh. Nhö vaäy, theo Thieàn sö Nguyeân Tónh, See Nguyeân Tónh Thaäp Moân. phaù taø laø caàn thieát ñeå cöùu ñoä chuùng sanh ñang Nguyeân Tònh: ñaém chìm trong bieån chaáp tröôùc, coøn hieån 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo chaùnh cuõng laø caàn thieát vì ñeå xieån döông Phaät thôøi nhaø Toáng (960-1279)—Name of a phaùp: Practitioners must always keep in mind Chinese famous monk who lived in the Sung the idea of "breaking the false and making Dynasty in China. manifest the right." Thus, according to Zen 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo master Yuan Tsin, refutation is necessary to thôøi nhaø Ñöôøng (618-907)—Name of a save all sentient beings who are drowned in Chinese famous monk who lived in the T'ang the sea of attachment while elucidation is also Dynasty in China. important in order to propagate the teaching Nguyeân Toá: Yeáu toá taïo thaønh—Elements.

Nguyeân Toå: Vò Toå ñaàu tieân khai saùng ra toâng ñeán luùc ñaït thaønh, khoâng vì baát cöù lyù do gì maø thoái phaùi—The First Patriarch who founds a sect. chuyeån lui suït—Vow is something that comes Nguyeân Traïng: Primitive state. from the heart and soul, a deep rooted promise, Nguyeân Trieäu: Teân cuûa moät vò Thieàn sö Trung swearing to be unrelenting in seeking to attain a Hoa, thuoäc phaùi Ñaïi Hueä, toâng Laâm Teá vaøo thôøi goal. This is having a certain mind-set or nhaø Toáng (960-1279)—Name of a Chinese Zen something one wishes to achieve and never give master of the Ta-Hui branch, Lin-chi Sect, in the up until the objective is realized. Sung Dynasty in China. Nguyeän An Laïc Haïnh: Pleasant practice of the Nguyeân Tröôøng (1284-1357): Teân cuûa moät vò vow of a Bodhisattva—Haïnh an laïc nôi nguyeän—Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi Theo Kinh Phaùp Hoa, Ñöùc Phaät daïy moät vò Boà Taùt nhaø Nguyeân (1280-1368)—Name of a Chinese neân thöïc haønh haïnh an laïc veà nguyeän nhö sau: Zen master of the Lin-chi Sect in the

Yuan “An laïc haïnh nôi nguyeän coù nghóa laø coù moät tinh Dynasty in China. thaàn töø thieän lôùn lao. Vò Boà Taùt neân toû loøng thöông Nguyeân Tuyeån (1323-1390): Teân cuûa moät vò xoùt lôùn lao ñoái vôùi nhöõng ngöôøi taïi gia vaø ngay caû Thieàn sö Nhaät Baûn thuoäc toâng Laâm Teá vaøo theá kyû chö Taêng, nhöõng ngöôøi chöa laø Boà Taùt, nhöng laïi thöù XIV—Name of a Japanese Zen master of the thoûa maõn vôùi nhöõng yù töôûng ích kyû laø chæ cöùu laáy Rinzai Sect in the fourteenth century. rieâng mình. Vò aáy cuõng neân quyeát ñònh raèng maëc Nguyeân Vieát Höõu, Bò Vieát Voâ: Nguyeân caùo luùc duø baây giôø ngöôøi ta chöa caàu, chöa tin, chöa hieåu naøo cuõng noùi coù nhöng bò caùo luùc naøo cuõng noùi nhöõng gì Ñöùc Phaät ñaõ giaûng daïy trong kinh naøy, khoâng, yù noùi ai cuõng muoán giaønh phaàn thaéng veà khi ñaït ñöôïc toaøn giaùc thì vôùi naêng löïc sieâu phaøm mình—Plantiff says yes, the dependant says no. vaø vaø naêng löïc trí tueä, vò aáy seõ daãn hoï vaøo an truï Nguyeân YÙ: The primary meaning of a word. trong phaùp naøy.”—According to the Lotus Sutra, Nguyeãn Chuùa Trieàu: Trieàu ñaïi Chuùa Nguyeãn the Buddha gave instructions to all Bodhisattvas Ñaøng Trong ôû Vieät Nam (1600-1777)—The on Pleasant practice of the vow as follows: “The Nguyen Lord Dynasty in Southern Vietnam. pleasant practice of the vow means to have a spirit Nguyeãn Phöôùc Hieäp Thieàn Sö (1653-1693): Teân of great compassion. A Bodhisattva should beget a cuûa moät vò Thieàn sö Vieät Nam vaøo theá kyû thöù spirit of great charity toward both laymen and XVII. Ngaøi laø moät trong nhöõng ngöôøi con trai cuûa monks, and should have a spirit of great Chuùa Nguyeãn Phuùc Taàn, xuaát gia luùc coøn nhoû vôùi compassion for those who are not yet Bodhisattvas Phaùp hieäu laø Minh Thieän. Haàu heát cuoäc ñôøi ngaøi but are satisfied with their selfish idea of saving hoaèng hoùa ôû nhöõng vuøng ñaát xöa kia thuoäc Chaêm only themselves. He also should decide that, Pa—Name of a Vietnamese Zen master in the though those people have not inquired for, nor seventeenth century. He was one of Nguyen Phuc believed in, nor understood the Buddha’s teaching Tan's sons, left home to become a monk when he in this sutra, when he has attained Perfect was young, his dharma name was Minh Thien. Enlightenment through his transcendental powers Most of his life, he spread the Buddha-dharma in and powers of wisdom he will lead them to abide areas used to belong to Champa. in this Law.”—See Töù An Laïc Haønh. Nguyeãn Taây Sôn Trieàu: Trieàu ñaïi nhaø Nguyeãn Nguyeän Ba La Maät: Aditthana-paramita (skt)— Taây Sôn ôû Vieät Nam (1778-1802)—The Nguyen Perfection of determination—Transcendental Tay Son Dynasty in Vietnam. vowing—Vow paramita—Nguyeän Ba La Maät laø Nguyeãn Trieàu: Trieàu ñaïi nhaø Nguyeãn (ñöôïc laäp laøm ñaày ñuû Phoå Hieàn Haïnh nguyeän. Ba La Maät neân bôûi vua Gia Long) ôû Vieät Nam (1802-1945)— thöù taùm trong Thaäp Ba La Maät cuûa Boà Taùt, thöôïng The Nguyen Dynasty (founded by King Gia Long) caàu Boà Ñeà, haï hoùa chuùng sanh. Boà Taùt nguyeän in Vietnam. phaùt xuaát töø söï tænh giaùc cuûa Boà Taùt veà theá giôùi Nguyeän: Pranihita or Pranidhana (skt)—Nguyeän khoå ñau—Transcendental vowing means fulfilling laø phaùt khôûi töø trong taâm töôûng moät lôøi theà, hay lôøi the great vows of Universal Good. The vow höùa kieân coá, vöõng beàn, nhaát quyeát theo ñuoåi yù paramita, the

eighth of the ten paramitas, a ñònh, muïc ñích, hoaëc coâng vieäc toát laønh naøo ñoù cho bodhisattva's vow to attain bodhi, and save all

beings to the other shore. The Bodhisattva Baùo ôû Nhö Nguyeät ñeå tieáp tuïc hoaèng hoùa cho ñeán pranidhana was inspired by his recognition of the khi ngaøi thò tòch vaøo naêm 1174. Ngaøi thöôøng nhaán terrible suffering of the world—See Möôøi Ba La maïnh: "Haønh giaû neân luoân nhôù raèng khoâng coù moät Maät. lôøi naøo coù theå xöùng ñaùng ñeå ñöôïc duøng cho ñaïo Nguyeän Ba La Maät Boà Taùt: Pranidhana- naày. Ñoù laø lyù do taïi sao nhieàu Thieàn sö khoâng bodhisattva (skt)—Vow-paramita-bodhisattva— duøng vaên töï hay ngoân ngöõ. Haønh giaû khoâng bao Perfection of determination Bodhisattva. giôø neân chuù troïng vaøo ngoân ngöõ vaên töï, vì taâm Nguyeän Baát Khoâng: Fruitful vows—Nguyeän baát mình khoâng coù hình töôùng thì laøm sao coù theå duøng khoâng, vì theo sôû nieäm cuûa chuùng sanh, chö Boà lôøi noùi ñeå dieãn ñaït caùi khoâng hình töôùng aáy ñöôïc. Taùt khieán hoï laøm vieäc cuùng döôøng thuø thaéng thaønh Chính vì vaäy maø nhaø Thieàn döïa vaøo thöïc taäp vaø töïu caùc nguyeän—Fruitful vows, causing whatever tröïc giaùc hôn laø vaên töï saùch vôû hay söï trôï giuùp beân sentient beings are thougth of to make excellent ngoaøi. Vaäy thì haõy cöù ñeå taâm mình hieån loäng trong offerings and accomplish undertakings. caùi maø mình thaáy. Hoùa thaân öùng hieän khoâng tính Nguyeän Chí Caàu Maõn Tuùc: Tìm caùch laøm troøn lôøi ñöôïc, ñaày daãy trong hö khoâng, nhöng treân thöïc teá, nguyeän—Seeking the fulfilment or resolves or roát laïi khoâng coù caùi naøo coù hình töôùng caû." Moät aims. trong nhöõng baøi keä Thieàn noåi tieáng veà 'Voâ Ngoân' Nguyeän Chuû: Lôøi boån nguyeän trong tieàn kieáp vaãn coøn coù giaù trò noi theo cho haønh giaû tu Thieàn khuyeán khích con ngöôøi xaây chuøa hay cheùp kinh, hoâm nay: vaân vaân, ñöa daãn con ngöôøi aáy thaønh Phaät hay "Lieãu ngoä thaân taâm khai tueä nhaõn, vaõng sanh Tònh Ñoä—The original vow or resolve Bieán hoùa linh thoâng hieän baûo töôùng. in a previous existence which incites a man to Haønh truï ngoïa toïa ñoäc traùc nhieân, build a pagoda, copy a sutra, etc., leading him to ÖÙng hieän hoùa thaân baát khaû löôïng. become Buddha or reach the Pure Land. Tuy nhieân sung taéc bieán hö khoâng, Nguyeän Ñaéc Thaønh Quaû Vò Phaät: Phaùt Taâm Boà Quan lai baát kieán nhö höõu töôùng. Ñeà—Resolve on Buddhahood. Theá gian voâ vaät khaû tyû huoáng, Nguyeän Ñoä: Tröôøng hieän linh quang, minh laõng laõng. 1) Quoác ñoä thaønh töïu do lôøi nguyeän, hay Tònh Thöôøng thôøi dieãn thuyeát baát tö nghì, Ñoä cuûa Ñöùc Phaät A Di Ñaø—The land of the Voâ ñaéc nhaát ngoân dó vi ñaùng." vow, the Pure Land of Amitabha. (Thaân taâm lieãu ngoä maét tueä môû, 2) Lôøi nguyeän cuûa Ñöùc Phaät A Di Ñaø, ñoä thoaùt bieán hoùa linh thoâng baøy töôùng baùu. taát caû chuùng sanh tín taâm: Salvation through Ñi ñöùng ngoài naèm rieâng vöõng vaøng, trust in the vow, e.g. of Amitabha. hoùa thaân öùng hieän ñaâu tính ñöôïc. Nguyeän Haûi: Lôøi theà nguyeàn cuûa vò Boà Taùt saâu Maëc daàu ñaày daãy caû hö khoâng, roäng nhö bieån caû—The Bodhisattva vow is deep xem ra naøo thaáy coù töôùng gì? and wide likened to the ocean. Theá gian khoâng coù vaät ñeå saùnh, Nguyeän Haønh: Theà nguyeàn vaø tu haønh, hai ñieàu Thöôøng hieän linh quang saùng khaép nôi. hoã trôï

laãn nhau trong vieäc tu haønh (khoâng theå Luoân luoân dieãn noùi khoâng nghó baøn, thieáu moät)—To vow and perform the discipline Khoâng coù moät lôøi cho thoûa ñaùng). the vow involves. Ngaøi thöôøng nhaéc nhôû ñeä töû veà ‘Ñaïo’ nhö sau: Nguyeän Hoïc Thieàn Sö (?-1174): Zen master “Ñöùc phaät noùi taâm ñaõ thaønh hình ra vuõ truï vaø taát Nguyeän Hoïc—Thieàn sö Vieät Nam, queâ ôû Phuø caû caùc theá giôùi. Vaïn phaùp chính laø taâm hieån loäng. Caàm, Baéc Vieät. Luùc coøn raát treû, ngaøi xuaát gia laøm Noùi caùch khaùc, caùc oâng thaáy taâm aán treân vaïn phaùp. ñeä töû Thieàn sö Vieân Trí taïi chuøa Maät Nghieâm, vaø Nhö vaäy, moãi ngöôøi phaûi töï quan saùt vaø töï tænh trôû thaønh phaùp töû ñôøi thöù 10 doøng Thieàn Voâ Ngoân thöùc; moãi ngöôøi phaûi quay veà töï taâm cuûa chính Thoâng. Ngaøi truï taïi nuùi Veä Linh tu taäp khoå haïnh mình, trong thì ñieàu hoøa taâm taùnh, ngoaøi thì cung vaø thieàn ñònh. Veà sau vua Lyù Anh Toâng truyeàn kính moïi ngöôøi, aáy laø thöïc tu vaäy. Haønh giaû phaûi chieáu chæ trieäu hoài ngaøi veà kinh ñoâ giaûng phaùp cho töø boû aùi duïc, bieát ñöôïc nguoàn taâm, thaáu trieät giaùo hoaøng gia. Roài sau ñoù ngaøi dôøi veà chuøa Quaûng phaùp cuûa Phaät, hieåu phaùp voâ vi. Beân trong khoâng

coù caùi ñeå ñöôïc, beân ngoaøi khoâng coù choã ñeå caàu. transform in countless forms; but in reality, they Taâm khoâng chaáp thuû nôi ñaïo, cuõng khoâng heä luïy have no form to be identified at all.” One of his bôûi nghieäp, khoâng coù suy töôûng, khoâng coù taïo taùc, famous Zen poems on ‘No Words’ is still worthy khoâng coù tu, khoâng coù chöùng, chaúng caàn traûi qua to be followed by Zen practitioners nowadays: caùc Thaùnh vò maø töï thaønh cao toät, ñoù goïi laø Ñaïo.” “Comprehending the mind and body completely, Döôùi ñaây laø moät trong nhöõng baøi keä thieàn noåi you will open the eye of wisdom, tieáng veà ‘Ñaïo’ cuûa ngaøi: Transforming marvelously and revealing “Ñaïo voâ aûnh töôïng, the auspicious appearances. Xuùc muïc phi dieâu, You should stay firmly while walking, Töï phaûn suy caàu, standing, sitting and lying Maïc caàu tha ñaéc. Although things manifest and Tuùng nhieâu caàu ñaéc, Transform in countless forms; Ñaéc töùc baát chaân, But in reality, Thieát söû ñaéc chaân, They have no form to be identified at all. Chaân thò haø vaät. There is nothing in the world Sôû dó, tam theá chö Phaät, That can be compared to Lòch ñaïi Toå sö, This sacred light that illuminates everywhere. AÁn thoï truyeàn taâm, Of which the unthinkable meaning is preaching Dieäc nhö thò thuyeát.” constantly, (Ñaïo khoâng hình töôùng, tröôùc maét chaúng xa, Nevertheless, there is not a words deserving.” Xoay laïi tìm kieám, chôù caàu nôi khaùc. He always reminded his disciples about the ‘Way’ Duø cho caàu ñöôïc, ñöôïc töùc chaúng chaân. as follow: “The Buddha said the mind created the Ví coù ñöôïc chaân, chaân aáy vaät gì? universe and all the worlds. All things are exactly Vì theá, chö Phaät ba ñôøi, lòch ñaïi Toå sö, manifested by the mind. In other words, the mind AÁn thoï truyeàn taâm, cuõng noùi nhö theá). seals on all things. Thus, you should each observe A Vietnamese Zen master from Phuø Caàm, North and be self-awakened; you should each turn into Vietnam. When he was very young, he was a your own mind. Within yourself, regulate your disciple of Zen master Vieân Trí at Maät Nghieâm mind and nature; outside yourself,

respect others. Temple, and became the tenth generation of the That is the real meaning of cultivation. Wu-Yun-T'ung Zen Sect. He stayed at Mount Veä Practitioners should renounce love, cut (uproot) Linh to practice ascetics and meditation for two desire and recognize the source of their minds. years. Later, king Lyù Anh Toâng sent an Imperial They penetrate the Buddha's Wonderful Dharmas Order to summon him to the royal palace to and awaken to unconditioned dharmas. They do preach Dharma to the royal family. Then he not seek to obtain anything internal; nor do they moved to Quaûng Baùo Temple in Nhö Nguyeät and seek anything external. Their minds are not bound stayed there to expand Buddhism until he passed by the Way nor are they tied up in Karma. They away in 1174. He always emphasized: "Zen are without thoughts and without actions; they practitioners should always remember there is not neither cultivate nor achieve (certify); they do not a word deserved to use to describe this 'Tao'. This need to pass through the various stages and yet is the reason why many Zen masters do not use are respected and revered. This is what is meant words or speech. You should never focus on words by the Way." Below is one of his famous Zen and speech because your mind has no form, and poems on the 'Way': how can you describe such a no-form thing? For "The Way is formless this reason, the Zen or intuitive school does 'not In front of your eyes, not far away. set up scriptures.' It lays stress on meditation and Reflect on yourself, and find the Way, intuition rather than on books and other external Do not look for it elsewhere. aids. Let your mind manifest in the form of things Even if you could find it elsewhere, that you see. Although things manifest and The one you found must be untrue.

If you think you have found the truth, Nguyeän Löïc: Pranidhanabala (skt)—Löïc cuûa lôøi Then ask yourself which thing is that truth? theà nguyeàn—The power of the vow—Power of Thus the Buddhas of three periods, the will (good for onself and others)—Nguyeän löïc, And the Patriarchs of successive generations, vì taát caû mong caàu ñeàu laøm cho vieân maõn. Naêng Who transmitted the mind seal, löïc laøm cho moïi lôøi nguyeän ñöôïc thaønh töïu. All said like that." Nguyeän löïc kieân quyeát cuûa moät vò Boà Taùt laø cöùu Nguyeän Hueä: Prani-Prajna (skt)—Theä nguyeän vaø ñoä nhaát thieát chuùng sanh—Power of vows, trí hueä—Vow and wisdom—See Theä Nguyeän and fulfilling all aspirations. The power of making Trí Tueä. every prayer fulfilled. The inflexible resolve of a Nguyeän Khoâng: Adhitthanasunnam (p)—Bodhisattva is to save all sentient beings. Emptiness of Vow. Nguyeän Löïc Trì: Support by the power of vows. Nguyeän Luaân: The vow-wheel. Nguyeän Löïc Vaõng Sanh: Seeking rebirth through 1) Theä nguyeän cuûa Boà Taùt beàn vöõng, phaù tan heát the power of vows. thaûy chöôùng duyeân nghòch caûnh, gioáng nhö Nguyeän Phaät: Moät trong möôøi loaïi thaân Phaät, töùc luaân baûo cuûa Luaân Vöông: The vow-wheel of laø hoùa thaân Phaät trong taùm töôùng thaønh ñaïo—A a Bodhisattva, which overcomes all Buddha of the vow, who passes through the eight opposition. forms of an incarnate Buddha, one of the ten 2) Thaân cuûa Boà Taùt luaân chuyeån vì theä nguyeä n bodies of a Thus-Come-One—See Nguyeän Thaân. cuûa chính mình: The revolving of the Nguyeän Sanh: Nguyeän vaõng sanh Tònh Ñoä—Vow bodhisattva's

life around his vow. to be reborn in the Pure Land. Nguyeän Luaân Phaät: Cakrasamvara (skt)—Wheel Nguyeän Taùc: Nguyeän trôû thaønh, chaúng haïn nhö vow Buddha—Vò Phaät trong Maät giaùo, nhaân vaät nguyeän trôû thaønh Phaät—Resolve to be or become, trung taâm cuûa Nguyeän Luaân Chuù. Nguyeän luaân e.g. resolve to become Buddha. chuù ñöôïc xeáp vaøo loaïi chuù Du Giaø cao nhaát vaø Nguyeän Taùc Phaät: Nguyeän thaønh Phaät—Resolve ñöôïc caùc tröôøng phaùi Phaät giaùo Taây taïng tu taäp. to become a Buddha. Nguyeän Luaân Phaät ñaëc bieät lieân heä vôùi vieäc thanh Nguyeän Tam Muoäi: Samadhi of vow—Thaåm ñònh tònh taâm linh, vì vaäy maø leã ñieåm ñaïo tu taäp lieân heä veà leõ khoâng coøn nguyeän caàu nöõa—Samadhi tôùi Ngaøi thöôøng ñöôïc ban cho caùc thieàn sinh môùi on getting rid of all wish or desire. baét ñaàu. Ngöôøi ta noùi tu taäp Nguyeän Luaân raát coù Nguyeän Taùnh Haïnh: Boà Taùt thuaän theo saùu Ba hieäu quaû trong vieäc chuyeån hoùa nhöõng hoaøn caûnh La Maät maø tu haønh—Bodhisattva's vow-nature is xaáu thaønh nhöõng thuaän duyeân cho vieäc tieán trieån in accordance with the six paramitas. taâm linh. Moâ taû baèng hình thì Ngaøi thöôøng ñöôïc Nguyeän Taâm: Taâm phaùt theä nguyeän—The mind hoïa vôùi da xanh, boán ñaàu, taùm tay, vôùi moät mieáng of resolve—Taâm nguyeän töï lôïi lôïi tha. Taâm da coïp ngay treân thaét löng, quyeän laáy ngöôøi phoái nguyeän cuûa Phaät laø cöùu ñoä chuùng sanh—The mind ngaãu laø Vajravarahi—Tantric Buddha who is the of the will for good for oneself and others. The central figure of the Cakrasamvara-tantra. This is heart of resolve of Buddha to all beings. classed as a highest yoga tantra (Anuttara-yoga- Nguyeän Taâm Truï: Action at will in anything in tantra) and is practiced in all orders of Tibetan anywhere or the mind that resides in vows—An Buddhism. He is particularly associated with truï giôùi töï taïi, coù theå daïo chôi möôøi phöông, ñeán mental purification, and so initiation into practices ñaâu ñeàu theo nhö nguyeän. Ñoù goïi laø nguyeän taâm relating to him is often given to beginning truï—Abiding in the precepts with self-mastery, students. Cakrasamvara practice is said to be they can roam throughout the ten directions, going effective in transforming negative situations into anywhere they wish. This is called the mind that opportunities for spiritual progress. resides in vows. Iconographically, he is commonly depicted with Nguyeän Thaân: Nguyeän Phaät—Moät trong möôøi blue skin, four heads and eight arms, with a tiger thaân Phaät, nguyeän sanh veà cung trôøi Ñaâu Suaát ñeå skin draped over his loins (thaét löng), and cöùu ñoä chuùng sanh—The resolve of a Buddha to embracing his consort (phoái ngaãu), Vajravarahi.

be born in the Tusita heaven for the work of 4) Hyû Hoaøi Chi Ñaàu Sö: The crest of Siva. saving all beings—See Thaäp Thaân Phaät. 5) Lieân Hoa Vöông: Kumuda-pati (skt)—Chuùa Nguyeän Thuyeàn: Boån nguyeän cuûa Ñöùc Phaät A Di teå Lieân Hoa—Lotus lord. Ñaø cöùu ñoä chuùng sanh vaõng sanh Tònh Ñoä ñöôïc 6) Baïch Maõ Vöông: Svetavajin (skt)—Vò chuùa teå saùnh vôùi chieác thuyeàn ñöa hoï ñaùo bæ ngaïn—The cuûa caùc loaøi baïch maõ—Drawn by white Amitabha's vow likened to a boat which ferries all horses or lord of white horses. beings to his Pure Land. 7) Ñaïi Baïch Quang Thaàn: Sitamsu (skt)—Vò Nguyeän Thöïc: Moät trong naêm thöùc aên

tinh thaàn Thaàn phoùng ra nhöõng tia saùng traéng—The nuoâi döôõng thieän caên, ngöôøi tu theo Phaä t luoân laáy spirit with white rays. nguyeän löïc ñeå giöõ gìn thaân gioáng nhö vieäc aên uoáng 8) Laõnh Quang Thaàn: Sitamarici (skt)—Vò Thaàn trong ñôøi thöôøng—Vow-food; to nourish the life vôùi nhöõng tia saùng maùt dòu—The spirit with by the vow, and thus have strength to fulfil its cool rays. duties, one of the five kinds of spiritual food which 9) Loäc Hình Thaàn: Mrganka (skt)—Thaàn coù good roots of goodness are nourished—See Nguõ töôùng hay hình thöùc cuûa loaøi nai—The spirit Thöïc. with marks or form like a deer. Nguyeän Trang Nghieâm: Nguyeän trang nghieâm, vì 10) Daõ Thoá Hình Thaàn: Sasi (skt)—Vò Thaàn coù khoâng thoái chuyeån nôi hoaèng theä cuûa chö Boà Taùt töôùng maïo hay hình thöùc cuûa moät con thoû—ñaõ phaùt—The adornment of vows, the universal The spirit with marks or form like a hare. vows undertaken by all Enlightening Beings never Nguyeät AÙi Chaâu: Candrakanta (skt)—Ngoïc chaâu regressing—See Möôøi Trang Nghieâm Cuûa Chö Nguyeät AÙi, ñöôïc duøng ñeå ban nöôùc hay möa—The Ñaïi Boà Taùt. moon-love pearl or moonstone, which bestowes Nguyeän Trí: Pranidhi-jnana (skt)—Trí hueä phaùt ra abundance of water or rain. do keát quaû cuûa lôøi nguyeän—Wisdom resulting Nguyeät AÙi Tam Muoäi: Phaät nhaäp Nguyeät AÙi Tam from the vow. Muoäi (nhö aùnh traêng maùt dòu) nhaèm tröø nhieät naõo Nguyeän Töï Taïi: Pranidhana-vasita (skt)—Nguyeän thöông gheùt cuûa chuùng sanh—A Buddha's "moon- töï taïi, vì trong caùc coõi chö Boà Taùt tuøy duïc tuøy thôøi love-samadhi," in which he rids men of the maø thaønh chaùnh giaùc. Ñöùc Phaät coù naêng löïc ñaït distresses of love and hate. chöùng ngoä baát cöù luùc naøo vaø baát cöù ôû ñaâu nhö Ngaøi Nguyeät Am Thieän Quaû Thieàn Sö (1079-1152): muoán—Control of will, Bodhisattvas are able to Gettan Zenka (jap)—Yueh-an-Shan-kuo (Wade- achieve true awakening in any lands whenever Giles Chinese)—Yue'an Shanguo (Pinyin desired. The power of attaining enlightenment at Chinese)—See Thieän Quaû Nguyeät Am Thieàn Sö. any moment and in any place as He (Buddha) Nguyeät Am Toâng Quang: Gettan-soko (jap)— wills. Teân cuûa moät vò Thieàn Taêng Nhaät Baûn—Name of a Nguyeän Vaõng Sanh Tònh Ñoä: Vow to be reborn Japanese Zen monk. in the Pure Land. Nguyeät Baø Thuû Na: Upasunya (skt)—Cao Khoâng, Nguyeän Voâ Ngaïi Duïng: Unimpeded function teân cuûa moät vò Taêng AÁn Ñoä, con cuûa vua Öu Thieàn relating to vows—See Möôøi Nguyeän Voâ Ngaïi Ni—An Indian monk, son of king Udyana. Duïng Cuûa Chö Ñaïi Boà Taùt. Nguyeät Caùi: Candracchattra (skt)—Theo Kinh Nguyeän Vöông: King of the vows—Töø duøng ñeå Duy Ma Caät, coù moät vò tröôûng giaû trong thaønh Tyø chæ ñöùc Phaät A Di Ñaø—The term refers to Xaù Ly (ñaõ töøng vaøo phöông tröôïng cuû a ngaøi Duy Amitabha Buddha. Ma nghe giaûng veà Baát Nhò phaùp moân). Nguyeät Caùi Nguyeät (Satellite): Candra—Soma—Kyø Ñaït La— ñaõ thænh caàu söï trôï giuùp cuûa Taây Phöông Tam Toân Kyø Ñaø La—Chieán Ñaït La—Toâ Ma—Moon. (A Di Ñaø, Ñaïi Theá Chí vaø Quaùn AÂm) ñeå dieät tröø 1) Maët Traêng: The moon. chöùng dòch haïch cuûa chuùng sanh—According to 2) Saùng Daï Thaàn: Ngöôøi taïo ra ban ñeâm: the Vimalakirti Sutra, there was an elder of Nisakara (skt)—Maker of the night. Vaisali, who at the

Buddha's bidding sought the 3) Tinh Tuù Vöông: Naksatranatha (skt)—Vua aid of Amitabha, Mahasthamaprapta and Kuan- cuûa heát thaûy tinh tuù—Lord of constellations.

Yin, especially the last, to rid his people of a Nguyeät Ñaøn: Ñaøn loä thieân beân ngoaøi thieàn ñöôøng, pestilence. döôùi aùnh traêng—An external altarin temple in the Nguyeät Chi Boà Taùt: Dharmaraksa (skt)—Indu- open, under the moon. Dharmaraksa (skt)—Ñaøm Voâ Lan—Truùc Phaùp Nguyeät Ñaêng Minh Phaät: Candra-Surya- Hoä—Phaùp Truùc Lan—See Ñaøm Ma La Saùt. pradipa—Kandrakadipa—Danh hieäu cuûa 20.000 Nguyeät Chi Quoác: The Yueh-Chih or Indo- vò Phaät lieân tuïc thuyeát giaûng Kinh Phaùp Hoa—The Seythians—Nguyeät Thò Quoác—Teân nöôùc ôû phía title of 20.000 Buddhas who succeeded each other taây AÁn Ñoä—Name of a country, west of India— preaching the Lotus Sutra. See Ñoâ Hoùa La. Nguyeät Ñaêng Tam Muoäi: Candra-dipa-samadhi Nguyeät Chu Thoï Queá (1460-1533): Teân cuûa moät (skt)—Tam muoäi maø Phaät ñaõ thuyeát cho Nguyeät vò Thieàn sö Nhaät Baûn thuoäc toâng Laâm Teá vaøo theá Quang Ñoàng Töû nghe veà phaùp moân Nhaát thieát chö kyû thöù XVI—Name of a Japanese Zen master of phaùp theå taùnh bình ñaúng voâ lyù luaän tam muoäi, kinh the Rinzai Sect in the sixteenth century. Nguyeät Ñaêng Tam Muoäi vaãn coøn vôùi hai baûn Nguyeät Chuûng: Candravamsa (skt)—Doøng doõi dòch—The samadhi said to have been given to the maët traêng, moät doøng hoï thuoäc giai caáp Saùt Ñeá Lôïi "Candraprabha-Kamura" (Nguyeät Quang Ñoàng ôû AÁn Ñoä—Descendants of the moon, the lunar Töû) by the Buddha, the sutra of which is in two race of kings or the second great line of Kshatriya translations. or royal dynasties in India—See Nhaät Chuûng. Nguyeät Ñaêng Tam Muoäi Kinh: Candra-dipa- Nguyeät Chöùng Tam Muoäi: Candra-dipa-samadhi. samadhi Sutra (skt)—Samadhi-raja- Nguyeät Cung: Candragomin (skt)—Naksatras or candrapradipa-Sutra (skt)—Sutra on the king of lunar mansions—Cung ñieän cuûa Nguyeät Thieân Töû, concentration—Chính Ñònh Vöông Kinh—Tam laøm baèng baïc vaø löu ly treân moät dieän tích boán Muoäi Vöông kinh—Kinh ghi laïi moät cuoäc ñoái möôi chín laäp phöông do tuaàn—The moon palace thoaïi giöõa moät ngöôøi treû tuoåi teân laø Nguyeät Ñaêng of the male regent of the moon (Candradeva or vaø Ñöùc Phaät Thích Ca, trong ñoù Ñöùc Phaät chæ baøy Somadeva), made of silver and crystal; it is caùch quaùn taùnh "Bình Ñaúng" cho taát caû moïi vaät. described as forty-nine yojanas square. Kinh cuõng nhaán maïnh veà baûn chaát ñoàng nhaát cuûa Nguyeät Dieän: Round face and beautiful as the moïi söï vaät, moïi vaät toàn höõu ñeàu khoâng coù thöïc theå, moon. gioáng nhö giaác chieâm bao hoaëc nhö aûo töôûng. Nguyeät Dieän Phaät: "Moon-Face" Buddha—Theo Nhaän chaân ñöôïc nhö vaäy laø ñaït tôùi caûnh giôùi giaùc Kinh Hoa Nghieâm thì Nguyeät Dieän Phaät chæ thoï ngoä vaäy. Kinh ñöôïc Ngaøi Na Lieân Ñeà Da Xaù dòch meänh coù moät ngaøy moät ñeâm, ñoái laïi vôùi Nhaät Dieän sang Haùn töï—The sutra mentioned a dialogue Phaät thoï meänh 1.800 naêm—According to the between a young person named Candragupta and Flower Adornment Sutra, the "Moon-Face" the Buddha Sakyamuni. In which the Buddha Buddha, whose life is only a day and a night, in taught about "Emptiness or

Sunyata” in all things. contrast with the “Sun-Face” Buddha whose life is The sutra also emphasized on the essential 1.800 years. identity of all things, everything exists without its Nguyeät Dieäu: Nguyeät Dieäu laø moät nhoùm beân own reality, it is like a dream or illusion. To ngoaøi Thai Taïng Giôùi trong Kim Cang Vieän— realize this means to reach the realm of Moon-shining or Moon-effulgence; a group shown enlightenment. The sutra was translated into outside the Garbhadhatu group in the Diamond Chinese by Narendrayasas. Court. Nguyeät Ñænh Ñaïo Luaân Thieàn Sö: Zen master Nguyeät Ñaøm Thieàn Sö: Teân cuûa moät vò Thieàn sö Yueh-ting-T'ao-Lun—Moät hoâm, coù moät vò Taêng Trung Hoa vaøo thôøi nhaø Minh (1368-1644)— ñeán vaø hoûi thieàn sö Nguyeät Ñænh Ñaïo Luaân veà yù Name of a Chinese Zen master of the Ta-Hui chæ Taây lai cuûa Toå Sö, Sö traû lôøi: "Maùt laïnh thay! branch, Lin-chi Sect, in the Ming Dynasty in Côn gioù hiu hiu ñaõ toáng khöù hôi noùng ra khoûi ngoõ." China. Khi vò Taêng laøm leã, coù leõ ñeå baùi taï caùi caùch daïy khoâng xaây döïng cuûa Sö, Sö beøn hoûi: "OÂng coù hieåu khoâng?" Vò Taêng ñaùp: "Baåm khoâng." Sö baûo:

"Khoâng hieåu laø ñöôïc." Ñaây laø tröôøng hôïp caùc thieàn book titled "The Interpretation of Vimalakirti sö traû lôøi caâu hoûi baèng caùch neâu leân moät vaøi saùo Sutra." ngöõ voán hoaøn toaøn khoâng theå hieåu ñöôïc baèng Nguyeät Hoa Thieàn Sö: Zen master Yueh-hua— nhöõng lyù leõ ñöông nhieân. Trong khi haàu heát nhöõng Coù moät vò taêng hoûi thieàn sö Nguyeät Hoa: "Theá naøo phaùt bieåu roõ raøng laø voâ nghóa vaø khoâng theå naøo voùi laø yù Toå sö töø Taây sang?" Nguyeät Hoa ñaùp: "Löông tôùi ñöôïc, nhöõng caâu traû lôøi ôû ñaây khoâng coù quan Voõ Ñeá khoâng bieát ngaøi." Khi ñöôïc yeâu caàu noùi heä, daàu laø quan heä raát xa vôøi, ñoái vôùi yù nghóa cuûa theâm ñeå laøm saùng toû yù nghóa cuûa caâu traû lôøi, Sö vaán ñeà ñöôïc neâu leân ôû ñaây. Nhöng quaû tình caùc noùi: "Ngaøi mang moät chieác giaøy veà queâ." Ñaây laø thieàn sö heát söùc taän taâm vaø nhöõng ngöôøi nhieät taâm tröôøng hôïp trong ñoù caâu traû lôøi ñöôïc nhaém ngay caàu ñaïo thöôøng ñöôïc khôi daäy yù chæ noäi taïi cuûa vaøo haønh traïng cuûa chính Toå sö, vôùi nhöõng ñoan nhöõng nhaän ñònh thoaùt ra töø ñoâi moâi cuûa caùc thieàn quyeát troû vaøo caùc haønh vi cuûa ngaøi. Tuy nhieân, caâu sö tuøy theo hoaøn caûnh. Vì vaäy haønh giaû chuùng ta traû lôøi naøy vaãn khoâng ñuïng tôùi taâm ñieåm cuûa caâu phaûi coá gaéng nhìn saâu vaøo phía döôùi nhöõng saùo hoûi; ñoù laø "yù nghóa Ñoâng du cuûa Toå" ñöôïc caét ngöõ voâ nghóa naøy—One day, a monk came and nghóa ñeå laøm thoûa maõn taâm trí bình thöôøng cuûa asked Yueh-ting-T'ao-Lun concerning the chuùng ta, vì söï giaûi thích theâm cuûa thieàn sö Nguyeät patriarchal visit to which the master's reply was, Hoa chæ laø söï töôøng thuaät veà cuoäc ñôøi cuûa Boà Ñeà "How refreshingly cool! The breeze has driven the Ñaït Ma maø thoâi. Ñaây chính laø choã khoù hieåu cuûa heat away from the porch." When the monk made Thieàn ñoái vôùi leà loái suy nghó thoâng thöôøng. Chæ a bow, probably thanking him for the uninstructive baèng danh töï khoâng ñuû chuyeån taûi yù nghóa, nhöng instruction, the master asked, "Do you ñaõ laø sinh vaät coù lyù trí, chuùng ta khoâng laøm sao understand?" The monk said, "No, master." Yueh- traùnh

khoâng phaùt bieåu baèng danh töï. Vaø nhöõng ting-T'ao-Lun said, "It is all right that you do not phaùt bieåu naøy mô hoà hay saùng suûa, coøn tuøy theo sôû understand." This is the case where Zen masters kieán cuûa rieâng chuùng ta—A monk asked Yueh- answer questions with meaningless remarks which hua, "What is the meaning of the Patriarch's are perfectly incomprehensible to the rational coming from the West?" Yueh-hua said, "The mind. While most statements are apparently Emperor of the Liang dynasty did not know him." meaningless and unapproachable, the answers When the master was asked to say something here has by no manner of means any relation further about the answer, he said, "He went home whatever to the main issue, except that the carrying one shoe with him." This is the case in uninitiated are hereby led further and further which answers are indicated more or less directly astray. But Zen masters really try their best to concerned with the person of the Patriarch himself enlighten earnest truth-seekers in accordance with with assertions which are made about his doings. the circumstances. Thus, we, Zen practitioners, However, the answers still do not touch the central should try to look deeper inside these meaningless point of the question; that is, "the meaning of the remarks. patriarchal visit to China" is not explained in any Nguyeät Ñôn: Baùo caùo chi thu haøng thaùng trong way that we of plain minds would like, for Yueh- thieàn vieän—Report of monthly expenditures in a hua's further explanation is simply a narration of Zen monastery. the life of Bodhidharma. This is where Zen is Nguyeät Giang Chính AÁn Thieàn Sö: Teân cuûa moät difficult to understand by the ordinary way of vò Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thinking. Mere words are insufficient to convey thôøi nhaø Nguyeân (1280-1368)—Name of a the meaning, but as rational beings we cannot Chinese Zen master of the Lin-chi Sect in the avoid making statements. And these statements Yuan Dynasty in China. are at once puzzling and illuminating according to Nguyeät Haø (1858-1917): Teân cuûa moät vò danh our own insight. Taêng Trung Hoa vaøo theá kyû thöù XIX. Sö bieân soaïn Nguyeät Kî: Ngaøy kî trong thaùng khi coù ngöôøi vaø xuaát baûn boä saùch Duy Ma Caät Kinh Giaûng cheát—The return of the day in each month when a Nghóa—Name of a Chinese famous monk in the person died. nineteenth century. He composed and published a Nguyeät Laõo: Old timers believed that there

existed a so-called God of marriage (the old man Nguyeät Minh Ñoàng Töû: See Nguyeät Quang Ñoàng in the moon who predetermined marriages). Töû. Nguyeät Laâm Ñaïo Kieåu Thieàn Sö (1293-1351): Nguyeät Nhaân: Ennin (794-864)—See Vieân Nhaân. Gatsurin-Doko (jap)—Teân cuûa moät Thieàn sö noåi Nguyeät Nhaät: Thaùng—Month. tieáng cuûa Nhaät Baûn vaøo theá kyû thöù XIV. Sö thuoäc Nguyeät Phaân: doøng Thieàn Döông Kyø ôû Nhaät Baûn, nhaùnh thieàn 1) Moon and division. quan troïng nhaát trong tröôøng phaùi Laâm Teá —Name 2) Hai con soâng Chieán (Chi) Ñaït La vaø Baø Giaø of a famous Japanese Zen master in the fourteenth noái laïi vôùi nhau: The two rivers Candra and century. He belonged to the Yangchi branch Bhaga joined. (Yogiha (jap)—Yogi P'ai) in Japan, the most Nguyeät Phaän: Candrabhaga (skt)—Name of a important branch from Lin-Chi school. deity—Teân cuûa moät vò

trôøi. Nguyeät Laâm Sö Quaùn: Gatsurin-Shikan (jap)— Nguyeät Quan: Teân cuûa moät vò danh Taêng kieâm Yueh-lin Shih-kuan (Wade-Giles Chinese)— hoïc giaû Phaät giaùo noåi tieáng ngöôøi AÁn Ñoä, thuoäc Yuelin Shiguan (Pinyin Chinese)—Teân cuûa moät vò phaùi Du Giaø, soáng vaøo khoaûng cuoái theá kyû thöù VII, Thieàn Taêng Trung Hoa vaøo thôøi nhaø Toáng—Name ñaàu theá kyû thöù VIII. OÂng xuaát thaân töø vöông trieàu of a Chinese Zen monk in the Sung dynasty (960- xöù Bengal, vuøng Ñoâng AÁn. Luùc nhoû, Sö theo hoïc 1279). Duy Thöùc vôùi ngaøi Kieân Tueä hay Kieân Hueä Boà Nguyeät Lieãn: Coã xe cuûa Nguyeät Thieân Töû—The Taùt, teân cuûa moät nhaø trieát hoïc thuoäc tröôøng phaùi chariot of the male regent of the moon. Du Giaø (Yogachara), moät trong möôøi vò thaày noåi Nguyeät Luaân: Maët traêng—The moon's disc—The tieáng cuûa tröôøng phaùi Duy Thöùc Hoïc. Veà sau, Sö moon. theo hoïc vôùi ngaøi Maõ Minh vaø thuoäc loøng boä luaän Nguyeät Luaân Quaùn: See Nguyeät Luaân Quaùn Tam Nhaát Baùch Nguõ Thaäp Taùn Phaät Tuïng. Vaøo ñaàu theá Muoäi. kyû thöù VIII, Sö thaéng ngaøi Nguyeät Xöùng trong Nguyeät Luaân Quaùn Tam Muoäi: Thai Taïng giôùi cuoäc tranh luaän veà Phaät phaùp. Cuõng neân nhôù raèng duøng nhuïc ñoaøn taâm maø quaùn thaùnh sen taùm caùnh, Nguyeät Xöùng thôøi ñoù laø moät trong nhöõng trieát gia coøn Kim Cang giôùi, quaùn maët traêng troøn saùng nhö theo chuû tröông buùt chieán cuûa tröôøng phaùi Trung Boà Ñeà taâm (hay quaùn nhuïc ñoaøn taâm thaønh nguyeät Ñaïo vaøo theá kyû thöù taùm, oâng ñaõ coù aûnh höôûng raát luaân) töông öùng vôùi 16 ñeâm, töôïng tröng cho 16 lôùn trong vieäc truyeàn baù tröôøng phaùi Trung Ñaïo loaïi taâm cuûa Boà Taùt trong hoa sen vaø taâm nhuïc vaøo ñaát Taây Taïng—Name of an Indian Buddhist ñoaøn—The moon contemplation or samadhi. The scholar and a famous monk of the Yogacara Sect, samadhi in regard to its sixteen nights of waxing to who lived in the end of the seventh century and the full and the application of this contemplation the beginning of the eighth century. He came from to the development of bodhi within, especially of the royal family of the Bengal kingdom. When he the sixteen kinds of Bodhisattva mind of the lotus was young, he studied theories of Mind-Only with and of the human heart. master Sthiramati, a philosopher of the Nguyeät Luaân Thieàn Sö: Teân cuûa moät vò Thieàn sö Yogachara, one of the ten great masters of the Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Consciousness-Only School. Later, he studied with Thanh (1644-1912)—Name of a Chinese Zen master Asvaghosa, and memorized the Sata- master of the Lin-chi Sect in the Ch'ing Dynasty in pancasatkastotra (One hundred-fifty hymns, name China. of a work of commentary). In the beginning of the Nguyeät Mi: New moon eyebrows, arched like the eighth century, he won over master Candrakirti in Buddha's. a Dharma dual (Dharma struggle or Dharma Nguyeät Minh: Candraprabha (skt)—See Nguyeät dueling). It should be noted that during that time, Quang Ñoàng Töû. Master Candrakirti was an influential Nguyeät Minh Boà Taùt: See Nguyeät Quang Ñoàng Madhyamaka philosopher and polemicist, Töû. considered by Tibetan doxographers to be the Nguyeät Minh Ñoàng Nam: See Nguyeät Quang most important commentator of the Prasangika- Ñoàng Töû. Madhyamaka tradition.

Nguyeät Quang: Candraprabha (skt). Nguyeät Quang Thaùi Töû: Theo Ñaïi Trí Ñoä Luaän, 1) Chieán Ñaït La Baùt Thích Baø—Thanh Löông Ñöùc Phaät Thích Ca trong ñôøi quaù khöù ñaõ töøng laø Kim Cang—Moät trong ba vò toân quyù trong con cuûa moät vò quoác vöông teân laø Nguyeät Quang Kim Cang giôùi, vaø trong Vieän Vaên Thuø cuûa Thaùi Töû, ñaõ töøng ñaäp xöông laáy tuûy trò beänh cho Thai Taïng giôùi—Moonlight, one of the three ngöôøi huûi, roài laáy maùu mình cho ngöôøi aáy uoáng maø honoured ones in the Vajradhatu, and in the khoûi beänh—According to the Sastra on the Maha- Manjusri Court of the Garbhadhatu. Prajna Sutra, Moonlight prince, name of 2) Teân moät ngoâi chuøa coå toïa laïc taïi phöôøng Sakyamuni in a previous incarnation as a prince, Ñoâng Kheâ, quaän Ngoâ Quyeàn, thaønh phoá Haûi when he split one of his bones to anoint a leper Phoøng, Baéc phaàn Vieät Nam—Name of an with its marrow and gave him his blood to drink. ancient temple, located in Ñoâng Kheâ quarter, Nguyeät Quang Vöông: Moonlight king—Trong Ngoâ Quyeàn district, Haûi Phoøng City, north tieàn kieáp, Phaät Thích ca töøng laø moät vò Thaùi Töû coù Vietnam. teân laø Nguyeät Quang Thaùi Töû, ngöôøi ñaõ boá thí ñaàu Nguyeät Quang Boà Taùt: The Moon-Light cho ngöôøi Baø La Moân—Name of Sakyamuni in his Bodhisattva—Laø moät trong hai vò Boà Taùt theo phoø previous incarnation as a prince, when he gave his trì Phaät Döôïc Sö. Ngaøy vía Ñöùc Nguyeät Quang Boà head to a brahman. Taùt laø ngaøy hai möôi trong thaùng—Moonlight Nguyeät Taän: End of the month. Bodhisattva, one of the two bodhisattvas assistants Nguyeät Thaéng: Splendor of the Moon. of the Master of Healing (Döôïc Sö). Day Nguyeät Thieân: Candradeva (skt)—Somadeva dedicated to His manifestation (to a Buddha's vital (skt)—Chieán Ñaït La—Toâ Ma Ñeà Baø—The ruler spirit) is the twentieth of the month. of the moon. Nguyeät Quang Ñoàng Töû: Coøn goïi laø Nguyeät Nguyeät Thieân Töû: Theo Vi Dieäu Phaùp, vò Thieân Quang Nhi, coù cha teân laø Ñöùc Hoä laø tröôûng giaû Töû ôû nguyeät cung teân laø Baûo Caùt Töôøng, laø söï hoùa trong thaønh Vöông Xaù cuûa xöù Ma Kieät Ñaø; ngöôøi hieän cuûa Ñöùc Ñaïi Theá Chí Boà Taùt. Treân Maïn Ñoà cha chaúng tin Phaät, maø coøn nghe lôøi luïc sö ngoaïi La cuûa Kim Cang giôùi, vò naày ñöôïc coi laø haøng ñaïo laøm haàm löûa ñònh haïi Phaät; nhöng khi Ñöùc Chuûng cuûa Thai Taïng giôùi—According to the Phaät vöøa ñeán nôi thì haàm löûa töï bieán thaønh ao Abhidharma, there is the male regent of the moon, nöôùc maùt laøm cho oâng ta hoái haän maø quy-y theo named Baûo Caùt Töôøng, one of the metamorphoses Phaät; ñöùa con laø Nguyeät Quang Ñoàng Töû ñöôïc of the Bodhisattva Mahasthamaprapta. In the Phaät thoï kyù sau naày seõ trôû thaønh vua cuûa nöôùc Vajradhatu, he is considered as one of the Trung Quoác ñeå giuùp cho Tam Baûo ñöôïc höng descents of the Sakya tribes in the Garbhadhatu thònh—The son of an elder of the capital of groups. Magadha, who listening to heretics and against his Nguyeät Thoá: The hare in the moon. son’s pleadings, endeavoured to destroy the Nguyeät Thöû: The moon rat—Nguyeät thöû laø moät Buddha in a pitfall of fire; but on the Buddha’s trong hai loaøi chuoät treân cung Haèng, loaøi gaäm approach, the fire turned to a pool and the father nhaém sôïi daây sinh töû cuûa ñeâm vaø ngaøy—One of was converted; the son was then predicted by the the two rats, black and white, that

gnaw the cord Buddha to be king of China in a future incarnation, of life, night and day. when all China and the Mongolian and other tribes Nguyeät Thöôïng Boà Taùt: Candrottara (skt)—Teân would be converted. cuûa moät vò Boà Taùt—Name of a Bodhisattva. Nguyeät Quang Nhi: See Nguyeät Quang Ñoàng Töû. Nguyeät Thöôïng Nöõ: Danh hieäu cuûa con gaùi cuûa Nguyeät Quang Phaät: Candraprabha-buddha Ngaøi Duy Ma Caät—A title of the daughter of (skt)—Moonlight Buddha—Chieán Ñaït La Baùt Laït Vimalakirti. Baø—Teân cuûa Phaät Thích Ca trong tieàn kieáp khi Nguyeät Thöôïng Nöõ Kinh: Candrottara-darika- Ngaøi coøn laø moät vò quoác vöông, caét ñaàu boá thí— vyakarana-sutra (skt)—The sutra of the maid in Moonlight, name of Sakyamuni when a king in a the moon—See Kinh Nguyeät Thöôïng Nöõ Kinh. former incarnation, who cut off his head as a gift Nguyeät Tinh: Toâ Ma—Ngoïc baûo chaâu trong tay to others. thöù boán möôi cuûa Ñöùc Thieân Thuû Quaùn AÂm, maø

ngöôøi bò caûm soát thöôøng hay cuùng vaùi—The pearl Moäc Ngö. or jewel in the fortieth hand of the “thousand Ngö Bang: Bang—Minh Ngö—Ngö Baûn—See hand” Kuan-Yin, towards which worship is paid in Phaïn Bang. case of fevers. Ngö Coå: See Ngö Phaïn. Nguyeät Tinh Ma Ni: See Nguyeät Tinh. Ngö Du Taïi Thuûy Nhi Baát Tri Höõu Thuûy: Caù bôi Nguyeät Tinh Thuû: The hand of the “Thousand- trong nöôùc maø khoâng bieát laø coù nöôùc —A fish Hand” Kuan-Yin—See Nguyeät Tinh. swims in the water but does not know water is all Nguyeät Traøng: Endowed with Moonlike around it—Rafe Martin and Manuela Soares vieát Knowledge. trong quyeån 'Tieáng Voã Cuûa Moät Baøn Tay': Ngaøy Nguyeät Traøng Töôùng Tam Muoäi: Candra- xöa, coù moät chuù caù nhoû hoûi moät oâng caù lôùn: "Thöa dhvaja-ketu-samadhi (skt)—The moon banner oâng, bieån laø caùi gì vaäy? Chaùu thöôøng nghe ngöôøi appearance concentration, a degree of ecstatic ta noùi veà bieån, nhöng chaùu vaãn khoâng bieát ñoù laø meditation (mentioned in Lotus sutra). caùi gì?" Caù lôùn ñaùp: "Chaùu ôi, bieån ôû chung quanh Nguyeät Traân (814-891): Enchin (jap)—Vò Toïa chaùu ñaáy." "Neáu vaäy, sao chaùu vaãn khoâng thaáy Chuû thöù naêm, ngöôøi ñaõ sang Trung Quoác hoïc trieát bieån ôû ñaâu heát?" chuù caù beù hoûi tieáp. "Bôûi vì bieån ôû lyù Thieân Thai vaøo naêm 853 vaø trôû veà Nhaät Baûn khaép nôi. Bieån bao quanh chaùu. Bieån ôû beân trong, vaøo naêm 858—The fifth Zasu of the T’ien-T’ai bieån ôû beân ngoaøi. Chaùu sinh ra giöõa loøng bieån. Sect, who came to China to study T’ien-T’ai Hôn nöõa, chính chaùu laø cuoäc soáng cuûa bieån. Khi theory in 853 and returned to Japan in 858. chaùu bôi, chaùu toân vinh söï hieän dieän cuûa bieån. Nguyeät Truï: Candravarma (skt)—Chieán Ñaït La Bieån ôû gaàn beân chaùu, ñeán noãi chaùu khoù thaáy ñöôïc. Phaït Ma—A learned monk of the Nagavadana Nhöng chaùu ñöøng lo, bieån vaãn ôû quanh chaùu ñaáy." monastery. Haønh giaû tu Thieàn neân suy xeùt thaät kyõ veà caâu Nguyeät Vöông: Sasanka (skt)—Moon-king, a chuyeän naøy!—Rafe Martin and Manuela Soares ruler of Karnasuvarna, who tried to destroy the wrote in 'One Hand Clapping': "Once upon a time bodhidruma, Buddha’s tree; dethroned by a baby fish asked an older, larger fish about the Siladitya. sea. 'What is the sea?' he asked. 'I keep hearing Nguyeät Xöùng: Candrakirti (skt)—Moät trong nhöõng about it, but I don't know what it is.' 'Why the sea trieát gia theo chuû

tröông buùt chieán cuûa tröôøng phaùi is all around you, little one,' said the grown-up Trung Ñaïo vaøo theá kyû thöù taùm, oâng ñaõ coù aûnh fish. 'If that's so, why can't I see it?' asked the höôûng raát lôùn trong vieäc truyeàn baù tröôøng phaùi young fish. 'Because it is everywhere. It surrounds Trung Ñaïo vaøo ñaát Taây Taïng—An influential you. It's inside and outside you. You were born in Madhyamaka philosopher and polemicist, the sea and you will die in the sea. What's more, considered by Tibetan doxographers to be the you yourself are the life of the sea. When you most important commentator of the Prasangika- swim you reveal its presence. It's just because it's Madhyamaka tradition. so close to you that it's very hard to see. But don't Nguyeät Yeåm Toân: Haøng Tam Theá Minh Vöông— worry, it's here.'" Zen practitioners should consider Teân cuûa moät trong ba vò Minh Vöông, nhö Haéc very carefully about this story! Dieän Minh Vöông, vaø Nguyeät Ñieåm Minh Vöông. Ngö Maãu: Söï chaêm soùc cuûa caù meï cho ñaøn con Vò minh vöông naày coù khaû naêng haøng phuï c taát caû ñoâng ñaûo, cuõng gioáng nhö Ñöùc Phaät A Di Ñaø daãn nhöõng keû choáng ñoái trong quaù khöù, hieän taïi vaø vò daét chuùng sanh ñi veà coõi Tònh Ñoä cuûa Ngaøi vaäy — lai, maët ñen, ba maét, boán raêng lôûm chôûm vaø gioïng The care of a mother-fish for its multitudinous cöôøi hung tôïn—One of the names of Ming Wang, young, e.g. Amitabha's care of all in leading them such as "moon black," or "moon spots." The to his Pure Land. maharaja who subdues all resisters, past, present, Ngö Muïc Hoãn Chaâu: Maét caù laãn loän vôùi traân and future, represented with black face, three chaâu, yù chæ söï ñaùnh giaù sai laàm—Wrong appraisal. eyes, four protruding teeth, and fierce laugh. Ngö Phaïn: Ngö phaïn hay con caù goã trong caùc töï Ngö: Matsya (skt)—Caù—Fish. vieän (do Traàn Tö Vöông treân nuùi Taøo Thöïc cheá Ngö Baûn: Bang—Minh Ngö—Ngö Bang—See ra), ñaùnh vaøo ñeå baùo giôø côm hay baét ñaàu khoùa

leã—The wooden fish in monasteries, beaten to söï taïo nghieäp bôûi lôøi noùi (chia laøm hai loaïi, lôøi aùc announce meals, and to beat time at the services. ñoäc laø aùc ngöõ nghieäp, lôøi chaân thöïc laø chaân ngöõ Ngö Sôn: See Ngö Phaïn. nghieäp)—One of the three kinds of karma, the Ngö Thoá: Gioáng nhö caù hay thoû, moät khi ñaõ baét karma produced by speech—See Tam Nghieäp. ñöôïc roài thì phaûi queân löôùi ñi, cuõng nhö vaäy nghóa Ngöõ Nghieäp Voâ Sôû Taùc: The nondoing of verbal cuûa kinh coù giaù trò hôn laø chöõ trong kinh—Like a acts. fish or a hare, when caught the net may be Ngöõ Ngoân: Abhidhana (skt)—Language— ignored, i.e. the meaning or spirit of a sutra more Words—Talk—Speech—Naming. valuable than the letter. Ngöõ Ngoân AÂm Thanh Duïc: Desire for voice or Ngö Töû: Gieo nhaân nhieàu nhöng quaû chín thì ít, speech. cuõng nhö Ñöùc Phaät nghó veà chuùng sanh gioáng nhö Ngöõ Ngoân Vaên Töï: Desanapatha (skt)— caù meï nghó veà ñaøn con—Spawn, vast in multitude Languages and writings—See Ngoân Ngöõ Vaên Töï. compared with those that developed. Ngöõ Phaïm: Ngöõ maät vaø Phaïm luaân—The mystic Ngöõ: Loaïi: Sort, kind, type (of people)—Ngoân of the mouth and Brahma-cakra—See Ngöõ Maät ngöõ: Language, words, speech (Vaca (skt)). and Phaïm Luaân. Ngöõ Baát Ñaàu Cô: All words and speeches are not Ngöõ Phaùp: Syntax—Grammar. suitable for methods of

mysticism (Zen)—See Ngöõ Saám Laäu: Kieán giaûi haïn heïp vì coøn vöôùng Ñoäng Sôn Töù Cuù (2). maéc vaên töï. Laõng phí thì giôø vaø coâng söùc chaáp chaët Ngöõ Bình Ñaúng: Vaksamata (skt)—Söï bình ñaúng vaøo ngoân ngöõ vaên töï maø queân nhöõng thöù ñoù chæ laø cuûa heát thaûy chö Nhö Lai veà naêng löïc ñieàu ñoäng phöông tieän cho chuùng ta laõnh hoäi ñöôïc giaùo phaùp caùc aâm thanh ngoân ngöõ—The sameness of all the huyeàn dieäu cuûa ñöùc Phaät maø thoâi. Ñaây laø moät Tathagatas as regards to their power of trong ba ñieàu chaáp tröôùc maø thieàn sö Ñoäng Sôn commanding sounds and languages. Löông Giôùi neâu ra cho ngöôøi hoïc—A limited Ngöõ Dieäu Haïnh: Vaksucarita (skt)—Haïnh phi conprehension that is still hindered by words and thöôøng nôi lôøi noùi, haïnh keàm thuùc nôi khaåu—speeches. To waste one's time and effort in Marvelous activity of speech—Marvelous control digging deep in words and language, and to forget one's mouth. they are only means for us to comprehend the Ngöõ Luïc: Goroku (jap)—Yulu (chi)—Records of wonderful teachings of the Buddha. This is one of lectures—Ghi laïi caùc lôøi noùi, söu taäp nhöõng chaâm the three attachments that Zen master Tung-Shan- ngoân, nhöõng giaûi thích vaø thuyeát giaûng cuûa moät Lieng-Chieh displayed to his disciples—See Ñoäng thieàn sö—Records of teachings or record of words; Sôn Tam Saám Laäu. collection of the instructions, discourses, and Ngöõ Thanh Tònh: Vaci-socceyam (p)—Purity of sayings of a Zen master. speech. Ngöõ Maïch Lyù Chuyeån Thaân: Gomyaku-Ri- Ngöõ Thanh Tònh Giôùi: Ngöõ thanh tònh giôùi, vì chö Tenshin (jap)—Chuyeån thaân trong doøng suoái vaên Boà Taùt xa lìa caùc loãi nôi lôøi noùi—Pure discipline töï, thuaät ngöõ dieãn ñaït söï uyeån chuyeån trong of speech, getting rid of faults of speech. Thieàn—Transforming the body inside the stream Ngöõ Tònh Maëc: Vaci-moneyyam (p)—Qualities of words, the term expresses "flexibility" in Zen. of the sage as to speech. Ngöõ Maät: Vagguhya (skt)—Ngöõ maät laø moät trong Ngöõ Voâ Bieåu Nghieäp: Nghieäp khoâng bieåu hieän tam maät (thaân, khaåu, yù)—The mystic of the mouth nôi khaåu, ñoái laïi vôùi nghieäp bieåu hieän —The (secret or magical words), one of the three unmanifested activities of the mouth; or invisible mystics. The other two are the mystic of the body power conferred at ordination; in contrast with the and the mystic of the mind. manifested activities. Ngöõ Nghóa: Rutartha (skt)—Chöõ vaø nghóa— Ngöï Söû Ñaøi: Khaûi Söông Ñaøi—Thieát laäp ñaøn Meaning of a word—Word-meaning; word and traøng truyeàn thuï giôùi phaùp—To establish the altar meaning. of the law (the altar at which the commandments Ngöõ Nghieäp: Vaci-sankhara (p)—Verbal are received by the novices). activity—Verbal karma—Moät trong tam nghieäp,

Ngöïc Traàn Ñi Chaân Khoâng: Here goes a man Ngöng Nhieân Thöôøng: Dharmakaya (skt)—Phaùp with the chest exposed and the legs all naked— thaân—Baûn Taùnh Thöôøng—Moät trong ba thöù Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån XIX: Moät thöôøng haèng cuûa moät vò Phaät —Eternal nature, one hoâm coù moät vò Taêng hoûi Thieàn sö Nguõ Toå Phaùp of the three eternal qualities of a Buddha. Dieãn: "Ai laø Phaät?" Phaùp Dieãn ñaùp: "Ngöïc traàn ñi Ngöøng Soáng Theo Giaùc Quan: To cease to live chaân khoâng." Nhöõng caâu traû lôøi maø caùc vò Thieàn sö for one’s

senses. ñöa ra cho loaïi caâu hoûi "Caùi gì hoaëc ai laø Phaät," Ngöôïc Beänh Phaùp: Phöông phaùp chöõa nhöõng moãi vò moãi khaùc. Taïi sao laïi nhö vaäy? Ít nhaát coù beänh noùng soát baèng maät chuù—Treatment of moät lyù do laø vì caùc ngaøi muoán chuùng ta vöùt boû taát feverish ailments by tantric measures. caû nhöõng roái raém vaø chaáp tröôùc töø beân ngoaøi troùi Ngöôïc Doøng: Up-stream—Against the stream. buoäc chuùng ta nhö laø ngoân töï, yù töôûng, hay duïc Ngöôïc Ñaõi: To maltreat—To ill-treat—To voïng, vaân vaân. Ñaây cuõng laø moät trong nhöõng coâng persecute—Persecution (n). aùn thuoäc loaïi giaûi minh chaân lyù Thieàn baèng nhöõng Ngöôïc Gia Trì: See Ngöôïc Beänh Phaùp. laäp tröôøng phuû nhaän, hö hoùa hay pheá boû. Vôùi loaïi Ngöôïc Quyû: Apasmara (skt)—Loaøi quyû gaây ra coâng aùn naøy, chuùng ta thöôøng caùo buoäc caùc Thieàn beänh soát reùt—A demon which causes fever. sö laø phuû nhaän. Nhöng kyø thaät hoï chaúng phuû nhaän Ngöôi: Pupil (eye)—You (talk to an inferior). gì caû, nhöõng gì hoï ñaõ laøm chæ nhaèm ñeå vaïch roõ ra Ngöôøi Am Hieåu Luaät Sanh Truï Dò Dieät: Ngöôøi caùc aûo töôûng cuûa chuùng ta cho voâ höõu laø höõu, höõu am hieåu luaät Sanh Truï Dò Dieät seõ khoâng than vaõn laø voâ höõu, vaân vaân—According to The Wudeng khi coù ñoâi chuùt bònh hoaïn nôi thaân, vì khoâng beänh Huiyuan, Volume XIX: One day, a monk asked khoå thì duïc voïng deã sinh—If you understand the Zen master Wu-tsu-Fa-yen, "Who is the Buddha?" law of growing and destroying (birth, growth, Wu-tsu-Fa-yen said, "Here goes a man with the change and destroy) you should never try to moan chest exposed and the legs all naked." The and groan on illnesses and suffering, for desires answers given by Zen masters to the question of and lust will spring up in a disease-free body. "Who or what is the Buddha?" are full of varieties; Ngöôøi Ban Boá Phuùc Laønh: Giver of temporal and why so? One reason at least is that they thus blessing. desire to free our minds from all entanglements Ngöôøi Ban Boá Taøi Vaät: Amisa-dana (skt)— and attachments such as words, ideas, desires, Amisadanam (p)—Material-offering— etc., which are put up against us from the outside. Almsgiving—Offering of goods—Giving of This is also one of the koans that illustrates Zen- material objects—See Taøi Thí. truth through a negating approach with nullifying Ngöôøi Ban Boá Tình Thöông Tinh Khieát: Varado or abrogating expressions. With this type of koan, (skt)—Ngöôøi ban boá tình yeâu thöông vaø söï caûm we usually accuse the Zen masters of being thoâng tinh khieát nhaát, danh hieäu cuûa ñöùc Phaät—negatory. But in fact, they did not negate anything. The purest giver of love and understanding, an What they have done is to point out our delusions epithet of the Buddha. in thinking of the non-existent as existent, and the Ngöôøi Baûo Hoä: Keeper—Guardian—Warden. existent as non-existent, and so on. Ngöôøi Bieát Soáng Moät Mình: A person knows how Ngöng Maâu: Con ngöôi khoâng chuyeån ñoäng trong to be being alone. luùc taäp trung tö töôûng. Töø naày coù nghóa laø thaùi ñoä

Theo Thieàn sö Thích Nhaát Haïnh, coù nhöõng chaàn chöø, ñaén ño suy nghó—The pupil of the eye ngaøy chuùng ta caûm thaáy troáng roãng, kieät söùc, is immovable when one is concentrating his mind khoâng vui, khoâng thaät söï coøn laø chính mình in something. The term means to weigh one's nöõa. Trong nhöõng ngaøy ñoù, neáu

chuùng ta coá words. gaéng tieáp xuùc vôùi ngöôøi khaùc, chuùng ta chæ Ngöng Nhieân (1239-1321): Teân cuûa moät vò danh hoaøi coâng maø thoâi. Caøng coá gaéng chuùng ta Taêng Nhaät Baûn thuoäc toâng Hoa Nghieâm vaøo theá caøng thaát baïi. Trong tröôøng hôïp naøy, chuùng ta kyû thöù XIII—Name of a Japanese famous monk of neân töø boû yù ñònh giao tieáp vôùi ngoaïi giôùi vaø the Hua-Yen Sect in the thirteenth century. quay veà vôùi chính chuùng ta, trôû veà soáng "moät mình." Chuùng ta seõ ñoùng chaët caùnh cöûa giao

tieáp xaõ hoäi, quay veà vôùi chính mình, vaø thöïc Ñeâm ngaøy trong chaùnh nieäm taäp hít thôû trong tænh thöùc, quan saùt saâu saéc Thì Maâu Ni goïi laø nhöõng gì ñang dieãn ra beân trong vaø chung Ngöôøi bieát soáng moät mình." quanh mình. Luùc baáy giôø chuùng ta chaáp nhaän Theo kinh naøy thì ñöùc Phaät muoán noùi: "Ñöøng moïi hieän töôïng maø chuùng ta quan saùt, mæm tìm veà quaù khöù!" Ngaøi khuyeân chuùng ta ñöøng cöôøi "chaøo" vôùi chuùng. Chuùng ta laøm toát quaù ñaém mình trong quaù khöù. Ngaøi khoâng bao nhöõng ñieàu ñôn giaûn nhö thieàn haønh vaø thieàn giôø baûo chuùng ta khoâng neân nhìn veà quaù khöù toïa, giaët giuõ quaàn aùo, lau chuøi saøn nhaø, pha ñeå quaùn chieáu. Khi chuùng ta vöõng vaøng trong traø, doïn deïp phoøng taém trong chaùnh nieäm. hieän taïi, neáu quay laïi quaù khöù vaø quaùn chieáu Neáu chuùng ta laøm heát nhöõng vieäc ñoù trong noù, chuùng ta seõ khoâng bò chìm ñaém trong quaù chaùnh nieäm, chuùng ta seõ phuïc hoài cuoäc soáng khöù. Nhöõng chaát lieäu cuûa quaù khöù taïo döïng taâm linh phong phuù cuûa mình—According to neân hieän taïi, seõ trôû neân roõ raøng khi chuùng töï Zen Master Thich Nhat Hanh in Our bieåu hieän trong hieän taïi. Chuùng ta coù theå hoïc Appointment With Life, some day we may ñöôïc töø nhöõng ñieàu ñoù. Khi chuùng ta quaùn feel hollow, exhausted, and joyless, not really chieáu nhöõng chaát lieäu ñoù moät caùch saâu saéc, our true selves. On such days, even if we try chuùng ta seõ coù moät söï hieåu bieát môùi veà chuùng. to be in touch with others, our efforts will be Ñieàu ñoù ñöôïc goïi laø "OÂn coá tri taân." Neáu bieát in vain. The more we try, the more we fail. roõ raøng quaù khöù naèm trong hieän taïi, chuùng ta When this happens, we should stop trying to hieåu raèng chuùng ta coù theå thay ñoåi quaù khöù be in touch with what is outside of ourselves baèng caùch chuyeån ñoåi hieän taïi. Nhöõng boùng and come back to being in touch with ma quaù khöù ñaõ ñeo ñuoåi chuùng ta cho ñeán ourselves, to "being alone." We should close hieän taïi, cuõng thuoäc veà caùi khoaûnh khaéc hieän the door onto society, come back to ourselves, taïi. Quaùn chieáu chuùng moät caùch saâu saéc, caûi toå and practice conscious breathing, observing laïi baûn chaát cuûa chuùng, vaø chuyeån ñoåi chuùng, deeply what is going on inside and around us. aáy laø chuyeån ñoåi quaù khöù—According to the We accept all the phenomena we onserve, Sutra on the Better Way to Live Alone, in Our say "hello" to them, smile at them. We do Appointment with Life, the Buddha taught: well to do simple things, like walking or "Do not pursue the past. sitting meditation, washing our clothes, Do not lose yourself in the future. cleaning the floor, making tea, and cleaning The past no longer is. the bathroom in mindfulness. If we do these The future has not yet come. things, we will restore the

richness of our Looking deeply at life spiritual life. As it is in the very here and now, Theo Kinh Ngöôøi Bieát Soáng Moät Mình, ñöùc The practitioner dwells Phaät daïy: In stability and freedom. "Ñöøng tìm veà quaù khöù. We must be diligent today. Ñöøng töôûng tôùi töông lai. To wait until tomorrow is too late. Quaù khöù ñaõ khoâng coøn. Death comes unexpectedly. Töông lai thì chöa tôùi. How can we bargain with it? Haõy quaùn chieáu söï soáng. The sage calls a person Trong giôù phuùt hieän taïi. Who knows how to dwell in Keû thöùc giaû an truù Mindfulness night and day Vöõng chaõi vaø thaûnh thôi. One who knows Phaûi tinh taán hoâm nay. the better way to live alone." Keûo ngaøy mai quaù muoän. According to this sutra, the Buddha wanted to Caùi cheát ñeán baát ngôø. say: "Do not pursue the past," he was telling Khoâng theå naøo maëc caû. us not to be overwhelmed by the past. He did Ngöôøi naøo bieát an truù not mean that we should stop looking at the

past in order to observe it deeply. When we The Fifth Patriarch said: “You are from Ling Nan review the past and observe it deeply, if we and are therefore a barbarian, so how can you are standing firmly in the present, we are not become a Buddha?” Hui Neng said: “Although overwhelmed by it. The materials of the past there are people from the north and people from which make up the present become clear the South, there is ultimately no North or South in when they express themselves in the present. the Buddha Nature. The body of this barbarian and We can learn from them. If we observe these that of the High Master are not the same, but what materials deeply, we can arrive at a new distinction is there in the Buddha Nature?” understanding of them. That is called Ngöôøi Ñaõ Dieät Heát Nhaân Taùi Sanh: Jatikkhayam "Looking again at something old in order to (p)—Jatiksaya (skt)—Baäc ñaõ dieät ñöôïc heát taát caû learn something new." If we know that the nhöõng nguyeân nhaân ñöa ñeán taùi sanh—One who past also lies in the present, we understand has destroyed all the causes of being reborn. that we are able to change the past by Ngöôøi Ñaát Trôøi Ñoàng Nhaát Theå: Human being, transforming the present. The ghosts of the Earth, and Heaven have the same root—All things past, which follow us into the present, also are one corpus with me. belong to the present moment. To observe Ngöôøi Ñi Haønh Höông: Punnatitthagami (p)— them deeply, reorganize their nature, and Pilgrim. transform them, is to transform the past. Ngöôøi Ñi Haønh Höông Soâng Haèng: Ganga- Ngöôøi Bònh: A sick person punnatitthagami (p)—Ganga-putra (skt)—Ganges Ngöôøi Cheá Ngöï: Conqueror—Chö Phaät laø baäc cheá pilgrim. ngöï hay chieán thaéng vì caùc Ngaøi cheá ngöï duïc voïng Ngöôøi Giaùc Ngoä: Prabhakaramitra (skt)— vaø ñeø beïp söï lo sôï, caùc ngaøi cuõng cheá ngöï ñöôïc ma Enlightened one. quaân—Buddhas are conquerors or victors because Ngöôøi Haï Caên Haï Trí: Those of low capacity and they have conquered their own passions and they wisdom. have defeated the forces of fear, confusion, greed, Ngöôøi Khoâng Giaùc Ngoä: A man in his natural hatred. They have conquered the armies of maras, state, unilluminated, unenlightened. the Buddhist tempter and spirit of evil. Ngöôøi Kieåm Soaùt Ma Quyû: An exorciser— Ngöôøi Coù Baéc Nam, Phaät Taùnh Khoâng Nam Controller of demons. Baéc: Although there are people from the North Ngöôøi Kyø Dieäu Phi Thöôøng: Acchariya manussa and people

from the South, there is ultimately no (p)—An extraordinary man—See Ngöôøi Phi North or South in the Buddha Nature—Khi Luïc Toå Thöôøng. Hueä Naêng ñeán Huyønh Mai leã baùi Nguõ Toå. Toå hoûi Ngöôøi Muø Vaø Chieác Ñeøn Loàng: A blind man and raèng: “Ngöôi töø phöông naøo ñeán, muoán caàu vaät a lantern—Paul Reps vieát trong quyeån 'Coát Nhuïc gì?” Hueä Naêng ñaùp: “Ñeä töû laø daân Taân Chaâu thuoäc Thieàn': "Ngaøy xöa, ôû Nhaät Baûn, ngöôøi ta thöôøng Laõnh Nam, töø xa ñeán leã Thaày, chæ caàu laøm Phaät, duøng loàng ñeøn baèng tre vaø giaáy vôùi moät ngoïn neán chôù khoâng caàu gì khaùc.” Toå baûo raèng: “OÂng laø beân trong. Moät ñeâm noï, moät ngöôøi muø ñeán thaêm ngöôøi Laõnh Nam, laø moät gioáng ngöôøi moïi rôï, laøm baïn vaø ñöôïc baïn taëng moät chieác ñeøn ñeå ñi veà nhaø. sao kham laøm Phaät?” Hueä Naêng lieàn ñaùp: “Ngöôøi 'Toâi khoâng caàn chieác ñeøn, baïn ôi, boùng toái vaø aùnh tuy coù Baéc Nam, nhöng Phaät taùnh khoâng coù Nam saùng ñoái vôùi toâi cuõng vaäy thoâi.' 'Toâi bieát baïn khoâng Baéc, thaân queâ muøa naày cuøng vôùi Hoøa Thöôïng caàn chieác loàng ñeøn ñeå tìm ñöôøng,' ngöôøi baïn ñaùp, chaúng ñoàng, nhöng Phaät taùnh ñaâu coù sai khaùc.”— 'nhöng neáu baïn khoâng coù ñeøn, coù theå coù ngöôøi seõ When the Six Patriarch Hui Neng arrived at ñuïng phaûi baïn. Baïn cöù caàm laáy ñi!' Ngöôøi muø caàm Huang Mei and made obeisance to the Fifth chieác ñeøn, böôùc ra ñöôøng vaø chaúng ñöôïc maáy Patriarch, who asked him: “Where are you from chaëng ñöôøng, thì moät ngöôøi chaïy ñaâm saàm vaøo and what do you seek?” Hui Neng replied: “Your anh ta. 'Nhìn ñöôøng maø ñi chöù!' anh ta la lôùn. 'Anh disciple is a commoner from Hsin Chou, Ling Nan khoâng thaáy caây ñeøn cuûa toâi hay sao?' 'Caây neán and comes from afar to bow to the Master, trong loàng ñeøn cuûa oâng baïn taét maát roài oâng baïn ôi!' seeking only to be a Buddha, and nothing else.” ngöôøi kia traû lôøi."—Paul Reps wrote in 'Zen Flesh,

Zen Bones': "In early times in Japan, bamboo-and- Ngöôøi Tu Theo Phaät: Dharma practitioner. paper lanterns were used with candles inside. A Ngöôøi Voâ Söï: See Voâ Söï Nhaân. blind man, visiting a friend one night, was offered Ngöôõng Khaåu Thöïc: Laøm ngheà chieâm tinh hay a lantern to carry home with him. 'I do not need a ngöôùc leân trôøi xem tinh tuù, maët trôøi, maët traê ng, lantern,' he said. 'Darkness or light is all the same xem gioù möa saám seùt, moät trong boán thöù taø to me.' 'I know you do not need a lantern to find meänh—To earn a livelihood by astrology (looking your way,' his friend replied, 'but if you don't have up in the sky to talk about stars) or fortune-teller, one, someone else may run into you. So you must one of the four wrong kinds of livelihood—See Töù take it.' The blind man started off with the lantern Chuûng Taø Meänh. and before he had walked very far someone ran Ngöôõng Phuùc Theá Giôùi: Theá giôùi ngöõa vaø theá giôùi squarely into him. 'Look out where you are going!' uùp—The upwards and upside down worlds. he exclaimed to the stranger. 'Can't you see this Ngöôõng Sôn: Nhìn leân nuùi: To look up to the hills. lantern?' 'Your candle has burned out, brother,' Ngöôõng Sôn Baát Taèng Du Sôn: Yang Shan Asks replied the stranger." "Where Have You Come From?", example 34 of Ngöôøi ÔÛ Treân Trôøi: Gaganagati (skt)—Beings the Pi-Yen-Lu—See Coâng AÙn Ngöôõng Sôn Baát in the sky—Habitant in the sky—Chuùng sanh treân Taèng Du Sôn. trôøi. Ngöôõng Sôn

Caån Baïch: Toøa thöù ba noùi phaùp, thí Ngöôøi Phaù Hoaïi Söï Soáng: Life-destroyer. duï thöù 25 cuûa Voâ Moân Quan—Yang-shan's Ngöôøi Phi Thöôøng: Acchariya manussa (p)—An Sermon from the Third Seat, example 25 of the extraordinary man—A marvellous man—A Wu-Men-Kuan—See Coâng AÙn Tam Toøa Thuyeát wonderful man, one of the epithets used to Phaùp. express the respect to the Buddha—Moät trong Ngöôõng Sôn Chaúng Töøng Daïo Nuùi: Yang Shan nhöõng teân goïi toân xöng ñöùc Phaät. Asks "Where Have You Come From?", example Ngöôøi Quan Saùt: Observer—See Quan Saùt Vieân. 34 of the Pi-Yen-Lu—See Coâng AÙn Ngöôõng Sôn Ngöôøi Suøng Kính Thöôïng Ñeá: Bhakti (skt)—One Baát Taèng Du Sôn. who aspires to God through love and surrender to Ngöôõng Sôn Chæ Tuyeát: Yang Shan: pointing at God. the snow—See Coâng AÙn Ngöôõng Sôn Chæ Tuyeát. Ngöôøi Thaønh Töïu Hieän Nghi Quyõ: See Nghi Quyõ Ngöôõng Sôn Coå Mai Höõu Thieàn Sö: Zen master Thaønh Töïu. Yang-shan Ku-mei Yu—Thieàn sö Coå Mai Höõu ôû Ngöôøi Thöïc Hieän Nghi Quyõ: Sadhaka (skt)— Ngöôõng Sôn. Moät hoâm, Sö thöôïng ñöôøng daïy Yogacara (skt)—Du Giaø Sö—A teacher, or chuùng: "Moät hoâm, Thieàn sö Coå Mai Höõu thöôïng master of, or of Vijnanavada Sect—Vò thaày daïy ñöôøng thò chuùng: "Ñieàu caàn khi môùi tu taäp laø giaùo thuyeát cuûa tröôøng phaùi Du Giaø—See Nghi khuaáy ñoäng caùi tinh thaàn taùo baïo cuûa maáy oâng vaø Quyõ Thaønh Töïu. heát söùc quyeát taâm theo ñuoåi coâng vieäc cuûa mình. Ngöôøi Trí: A wise man—Theo ñònh nghóa nhaø Toùm löôïc laïi thaønh moät boù nhöõng gì maáy oâng ñaõ Phaät, ngöôøi trí laø ngöôøi luoân an truù trong giôùi luaät, ñoïc hay hieåu ñöôïc, cuøng vôùi kieán thöùc Phaät giaùo, luoân phaùt trieån taâm thöùc vaø trí hueä, luoân nhieät taâm caùc thaønh töïu vaên chöông, vaø söï kheùo leùo ñieàu vaø thaän troïng. Con ngöôøi aáy luoân vöôït thoaùt moïi ñoäng ngoân ngöõ, ñem chuùng neùm heát xuoáng ñaïi phieàn tröôïc—According to the definition in döông; vaø khoâng bao giôø nghó ñeán chuùng nöõa. Buddhism, a wise man means a person who is Gom goùp taùm vaïn boán ngaøn tö töôûng vaøo moät choã always dwelling in virtues, developing ngoài, caùc tö töôûng ñaõ ñi vaøo moät goùc khuaát laáp cuûa consciousness and understanding, ardent and taâm thöùc maáy oâng, haõy ngoài xoåm leân noù, vaø coá sagacious. He always succeeds in disentangling gaéng giöõ coâng aùn tröôùc taâm maáy oâng trong moïi this tangle. luùc. Moät khi coâng aùn ñaõ ñöôïc neâu leân tröôùc taâm Ngöôøi Tu Laâu Naêm: Seasoned practictioner. thöùc, ñöøng bao giôø ñeå noù tröôït xuoáng; coá nhìn thaáy Ngöôøi Tu Nôi Röøng Nuùi: Aranyaka (skt)—One baèng taát caû nhöõng kieân trì maø maáy oâng coù vaøo yù who lives in the forest to practice the dharma. nghóa cuûa coâng aùn maø maáy oâng ñöôïc giao phoù, vaø khoâng bao giôø ñöôïc pheùp naûn chí trong vieäc thaâm

nhaäp vaøo taän ñaùy cuûa vaán ñeà. Giöõ nhö vaäy cho gian vaø söï soáng coù tính caùch bao dung vaø giaøu ñeán khi moät traïng thaùi ngoä buøng vôõ trong taâm thöùc töôûng töôïng. Hoï khoâng pheâ bình, maø laø traân troïng; cuûa maáy oâng. Ñöøng ñoaùn moø veà coâng aùn; ñöøng tìm hoï khoâng taùch mình ra khoûi thieân nhieân, maø traàm kieám yù nghóa cuûa noù trong caùc vaên baûn maø maáy mình vaøo trong ñoù. Vì vaäy khi hoï ca haùt, caùi 'ngaõ' oâng ñaõ hoïc; haõy ñi thaúng vaøo

noù maø khoâng caàn cuûa hoï khoâng ngaïo ngheã troãi leân; kyø thaät, noù xuaát döïa vaøo söï trôï giuùp trung gian naøo caû; bôûi vì chæ hieän giöõa caùi ngaõ khaùc xem nhö laø moät trong soá baèng caùch naøy maáy oâng môùi coù theå veà ñeán nhaø ñoù, theo thoùi thöôøng noù cuõng bình ñaúng vôùi chuùng cuûa mình ñöôïc maø thoâi."—One day, Zen master vaø cuøng hôïp taùc vôùi chuùng ñeå haønh söï. Noùi nhö Ku-mei Yu entered the hall and addressed the vaäy töùc laø caùi 'ngaõ' vôùi hoï ñaõ trôû thaønh moät coïng monks, saying, "What is needed in the beginning coû khi hoï ñi daïo trong caùnh ñoàng; noù troãi leân nhö of your exercise is to stir up your spunky spirits moät trong nhöõng ñænh nuùi nguùt maây trôøi khi thieàn and be most resolutely determined to go on with sö ñang ôû giöõa raëng nuùi cao; noù thì thaàm nhö moät your task. Summarily making a bundle of all you doøng suoái; noù gaøo theùt trong moät ñaïi döông; noù have hitherto understood or learned, to gather with dong ñöa theo khoùm truùc; noù nhaûy vaøo gieáng coå vaø your Buddhist knowledge, your literary keâu oïp oaïp nhö moät con eách döôùi aùnh traêng. Khi accomplishments, and your clever manipulation of caùc thieàn sö noùi veà doøng bieán töôïng thieân nhieân words, sweep it off once for all into the great trong theá giôùi, hoàn thô cuûa hoï töïa hoà nhö ñang ocean; and never think of if again. Gathering up lang thang giöõa ñoù moät caùch töï do, bình thaûn vaø eighty-four thousand thoughts into a seat, which thaønh kính. Noùi toùm laïi, daàu cho ñaïo Thieàn bò che enter into every hidden corner of your daáu ôû ñaây laø gì ñi nöõa, ñaây haù chaúng phaûi laø moät consciousness, squat on it, and strive to keep your trong nhöõng giai thoaïi Thieàn laï luøng nhaát, nhöng koan all the time before your mind. Once lifted up phaûi chaêng coù theå laø Thieàn ñöôïc truyeàn ñaït moät before the mind, never let it slip off; try to see caùch xaûo dieäu ngay trong tính chaát taàm thöôøng with all the persistence you find in yourself into naøy—One day, a monk came and asked Yang- the meaning of the koan given to you, and never Shan-Yung concerning the patriarchal visit to once waver in your determination to get into the which the master's reply was: "A solitary spire very bottom of the matter. Keep this up until a which penetrates the wintry sky!" When the monk state of enlightenment breaks upon your made a bow, probably thanking him for the consciousness. Do not make a guess-work of your uninstructive instruction, the master asked, "Do koan; do not search for its meaning in the you understand?" The monk said, "No, master." literature you have learned; go straight at it Yang-Shan-Yung said, "It is all right that you do without leaning on any kind of intermediary help; not understand." This is the case where the for it is in this way only that you can make for immediate surroundings are poetically depicted. your own home." Yang-Shan-Yung's way of describing the temple Ngöôõng Sôn Duõng Thieàn Sö: Zen master Yang- was quite poetic, perhaps his monastery grounds Shan-Yung—Moät hoâm, coù moät vò Taêng ñeán vaø hoûi located among the poetic and lofty mountains. thieàn sö Ngöôõng Sôn Duõng veà yù chæ Taây lai cuûa Toå The masters are generally poets. More than Sö, Sö traû lôøi: "Nhaát toûa nhaäp haøn khoâng (moät anything else, their way of viewing the world and khoen vuùt trôøi laïnh)." Khi vò Taêng laøm leã, coù leõ ñeå life is synthetical and

imaginative. The do not baùi taï caùch daïy khoâng xaây döïng cuûa Sö, Sö beøn criticize, they appreciate; they do not keep hoûi: "OÂng coù hieåu khoâng?" Vò Taêng ñaùp: "Baåm themselves away from nature, they are merged in khoâng." Sö baûo: "Khoâng hieåu laø ñöôïc." Ñaây laø it. Therefore, when they sing, their 'ego' does not tröôøng hôïp caùc thieàn sö mieâu taû moät caùch thô stand out prominently, it is rather seen among moäng caùc hoaøn caûnh hieän tieàn. Loái moâ taû ngoâi others as one of them, as naturally belonging to chuøa cuûa thieàn sö Ngöôõng Sôn Duõng raát laø thi vò, their order and doing their work in their co- coù leõ ngoâi chuøa cuûa ngaøi naèm giöõa nhöõng daõy nuùi partnership. That is to say, the 'ego' turns into a neân thô vaø huøng vó. Thoâng thöôøng thì caùc thieàn sö blade of grass when the poet walks in the field; it cuõng laø thi só. Hôn ai heát, loái nhìn cuûa hoï veà theá stands as one of the cloud-kissing peaks when he

is among high mountains; it murmurs in a in the ninth century. We do have quite a few mountain stream; it roars in the ocean; it sways detailed documents on this Zen Master; however, with the bamboo-grove; it jumps into an old well there is some interesting information on him in and croaks as a frog under the moonlight. When The Records of the Transmission of the Lamp the Zen masters take to the natural course of (Ch’uan-Teng-Lu), Volume XI: Zen master Yang- events in the world, their poetic spirit seems to Shan-Hui-Ji was born in 807 in Shao-Chou (now in roam among them freely, serenely, and Kuang-T’ong Province). At the age of fifteen, he worshippingly. In short, whatever Zen truth is wanted to leave home, but his parents refused him concealed here, is it not the most astounding story, permission to become a monk. So, at the age of but is it possible that Zen is cunningly conveyed in seventeen, he demonstrated his resolve to them by this triviality itself? cutting off two of his fingers, vowing that he Ngöôõng Sôn Ñaéc Theå Thaát Duïng: Yang-shan would seek the true Dharma to repay his filial "Obtaining the Essence and not the Function"— obligations. He had visited several great Ch’an See Coâng AÙn Ngöôõng Sôn Ñaéc Theå Thaát Duïng. masters, among them Ma-Tsu-T’ao-I and Pai- Ngöôõng Sôn Hueä Tòch Thieàn Sö (807-883 or 814- Chang-Huai-Hai. He had made himself a name as 891): Kyozan Ejaku (jap)—Yang-shan Hui-chi an outstanding student of Ch’an. After traveling (Wade-Giles Chinese)—Yangshan-Huiji (Pinyin for some time, Yangshan resided and studied Chinese)—Teân cuûa moät vò Thieàn sö Trung Hoa under Zen master Danyuan Yingzhen, the famous vaøo theá kyû thöù chín. Hieän nay chuùng ta coù khaù disciple of National Teacher Nanyang Huizhong. nhieàu taøi lieäu chi tieát veà Thieàn sö Ngöôõng Sôn; tuy There he had his first insight. However, he only nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy realized profound enlightenment under Kuei- trong Truyeàn Ñaêng Luïc, quyeån XI: Ngöôõng Sôn Shan. As his master’s dharma successor of equal sanh naêm 807 taïi Thieàu Chaâu (baây giôø laø tænh accomplishment, he is considered the cofounder Quaûng Ñoâng). Naêm 15 tuoåi sö muoán xuaát gia, with his master of the Wei-Yang school of Ch’an, nhöng cha meï khoâng cho. Ñeán naêm 17 tuoåi sö chaët which derives its name from the first character of hai ngoùn tay, ñeán quyø tröôùc cha meï theä caàu chaùnh the names of

the two men. Yang-Shan-Hui-Ji, phaùp ñeå baùo aân sanh thaønh döôõng duïc. OÂng ñaõ gaëp name of a noted monk in China. Yang-Shan was nhieàu ñaïi thieàn sö, trong ñoù coù Maõ Toå vaø Baùch one of the great Ch'an masters of China, a disciple Tröôïng Hoaøi Haûi. OÂng cuõng noåi tieáng laø hoïc troø and Dharma successor of Kuei-Shan-Ling-Yu, and xuaát saéc cuûa nhöõng vò naày. Sau moät thôøi gian haønh the master of Nan-T'a-Kuang-Jun. Yang-Shan was cöôùc du phöông, Ngöôõng Sôn ôû laïi vaø hoïc Thieàn one of the most important Ch'an masters of his vôùi Thieàn sö Ñam Nguyeân ÖÙng Chaân, moät ñeä töû time; his great abilities brought him the nickname xuaát saéc cuûa Nam Döông Hueä Trung Quoác Sö. Taïi Little Sakyamuni. ñaây, oâng ñöôïc huyeàn chæ laàn ñaàu. Tuy nhieân, oâng Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån IX, khi chæ ñaït ñöôïc ñaïi giaùc döôùi söï höôùng daãn cuûa thieàn Ngöôõng Sôn coøn laøm thò giaû cho thieàn sö Taùnh sö Qui Sôn Linh Höïu. Cuøng vôùi thaày mình, oâng Khoâng, moät hoâm coù moät vò Taêng ñeán hoûi thieàn ñöôïc coi nhö laø moät trong hai ngöôøi saùng laäp ra sö Taùnh Khoâng Thaïch Söông: "YÙ nghóa cuûa phaùi Qui Ngöôõng. Phaùi naày laáy hai chöõ ñaàu trong vieäc Tröôûng laõo ñeán töø phöông Taây laø gì?" Sö teân cuûa hai vò laøm teân cho toâng phaùi. Sö Ngöôõng baûo: "Giaû söû coù moät ngöôøi bò rôi xuoáng taän Sôn, moät vò Taêng noåi tieáng cuûa Trung Quoác, moät ñaùy gieáng saâu ngaøn thöôùc, neáu oâng coù theå keùo trong nhöõng ñaïi thieàn sö cuûa Trung Quoác. OÂng laø y leân khoûi maø khoâng caàn ñeán moät taác daây, ta moân ñoà vaø laø ngöôøi keá thöøa Phaùp cuûa Thieàn sö seõ traû lôøi cho oâng yù chæ cuûa Toå Sö töø Taây Qui Sôn Linh Höïu, vaø laø thaày cuûa Nam Thaùp ñeán." Vò Taêng döôøng nhö khoâng laáy ñoù laøm Quang Duõng. Ngöôõng Sôn laø moät trong nhöõng troïng; neân noùi: "Gaàn ñaây, Hoà Nam Söôùng Hoøa thieàn sö chính vaøo thôøi cuûa oâng. Nhöõng naêng löïc Thöôïng truï trì taïi moät tu vieän cuõng coù chæ giaùo roäng lôùn cuûa oâng ñaõ laøm cho oâng ñöôïc mang danh naøy noï cho chuùng toâi veà vaán ñeà aáy." Sö goïi vò hieäu "Tieåu Thích Ca Maâu Ni."—Zen Master sa di thò giaû vaø ra leänh: "Haõy mang caùi thaây Yang-Shan-Hui-Ji, name of a Chinese Zen monk ma naøy toáng khöù ñi." Thieàn sö Taùnh Khoâng

traû lôøi baèng caùch vieän daãn nhöõng vieäc khoâng And the above impossible condition so long as theå coù trong theá giôùi nhaân quaû töông ñoái naøy. space-time relations remain what they are to Vaø ñieàu kieän vöøa keå treân laø hi höõu nhö moïi our final consciousness; they will only be ñoái ñaõi thôøi khoâng vaãn nguyeân daïng ñoái vôùi intelligible when we are ushered into a realm taâm thöùc höõu haïn cuûa chuùng ta. Chæ coù theå beyond our relative experience. But as the hieåu chöøng naøo chuùng ta nhaûy vaøo moät caûnh Zen masters abhor all abstractions and giôùi vöôït leân kinh nghieäm ñoái ñaõi cuûa mình. theorizations, so their propositions sound Nhöng vì caùc thieàn sö gheâ tôûm moïi thöù tröøu outrageously incoherent and nonsensical; at töôïng vaø thuyeát lyù, neân ñoâi khi caùc caâu noùi the same time, their answers too, harp on the cuûa hoï quaù ö loän xoän vaø voâ nghóa; ñoàng thôøi same string of transcendentalism. Later, the nhöõng caâu traû lôøi cuûa hoï luoân coù caùi loái ñoäc boy-attendant for Zen master Hsing-k'ung ñieäu cuûa chuû tröông sieâu

nghieäm. Vò sa di thò came to be known as Yang-shan, one of the giaû ñoù chính laø Ngöôõng Sôn Hueä Tòch, moät most masterful minds in Zen. Afterwards trong nhöõng tay cöï phaùch cuûa Thieàn. Veà sau Yang-shan came and asked Tan-yuan how to Ngöôõng Sôn coù ñeán hoûi Ñam Nguyeân laøm sao get out the man in the well, when the master keùo ngöôøi kia ra khoûi gieáng. Ñam Nguyeâ n exclaimed, "Why, this fool, who is in the baûo: "Suît! Ñoà ngu, ai ôû döôùi gieáng." Sau nöõa, well?" Still later the boy-attendant asked Ngöôõng Sôn laïi ñi hoûi Qui Sôn laøm caùch naøo Wei-shan as to the means of getting the man ñeå keùo ngöôøi kia ra khoûi gieáng. Qui Sôn goïi: out of the bottom of the well. Wei-shan called "Hueä Tòch (teân cuûa Ngöôõng Sôn)." Ngöôõng out "O Hui-chi!" (as this was the name of the Sôn ñaùp: "Daï, baåm Hoøa Thöôïng." Qui Sôn young monk). Hui-chi repsonded, "Yest, noùi: "Kìa, ra roài." Ñeán khi ñuû duyeân cuûa master!" Wei-shan said, "There, he is out!" Thieàn vaø truï trì taïi Ngöôõng Sôn, luùc aáy Sö ñeán yeát kieán Ñam Nguyeân Öng Chaân, Ngöôõng Sôn thöôøng nhaéc ñeán nhöõng cuoäc nhôn ñaây ñöôïc huyeàn chæ. Ñam Nguyeân raát phieâu löu naøy vaø baûo: "ÔÛ Ñam Nguyeân ta troïng voïng Ngöôõng Sôn, vaø noùi: “Quoác Sö ñöôïc danh, ôû Quy Sôn ta ñöôïc theå." Haønh giaû Hueä Trung luùc ñöông thôøi ñöôïc saùu ñôøi Toå Sö tu Thieàn coù coù theå thay theá 'danh' baèng trieát truyeàn cho 97 vieân töôùng (töôùng troøn), Ngaøi hoïc vaø 'theå' baèng kinh nghieäm ñöôïc chaêng?— trao cho laõo Taêng daën raèng: ‘Sau khi ta tòch According to Wudeng Huiyuan, volume, IX, dieät 30 naêm, coù oâng sa di töø phöông Nam ñeán, when Yang-shan was serving as Hsing-k'ung's seõ laøm höng thònh giaùo naày, ngöôi neân thöù lôùp attendant, one day a monk came and asked truyeàn trao chôù ñeå ñoaïn döùt.’ Nay ta trao cho Zen master Hsing-k'ung, "What is the con, con phaûi vaâng giöõ.” Chính thieàn sö Ñam meaning of the patriarch's coming out of the Nguyeân ñaõ höôùng daãn cho Ngöôõng Sôn ñaït west?" The master said, "Suppose a man is ñaïi giaùc laàn ñaàu tieân—Tan-Yuan Ying-Chen down at the bottom of a well one thousand greatly esteemed Yang-Shan and said to him: feet deep; if you could get him out without “Previously the National Teacher Hui-Zhong using a bit of rope, I would give you the received the transmission of a total of ninety- answer as to the meaning of our patriarchal nine symbolic circles from the Sixth Patriarch. visit here." The monk did not evidently take He in turn passed these to me, saying: ‘Thirty this very seriously, for he said, "Lately, the years after I’ve died, a novice monk will venerable Ch'ang of Hu-nan was given a come from the South who will greatly revive monastery to preside over, and he is also this teaching. When that time comes, pass the giving us all kinds of instruction on the teaching on to him and don’t let it end.’ Today subject." The master called a boy-attendant I transmit them to you. You must uphold and and ordered him 'to take this lifeless fellow peserve them.” Yang-Shan had his first out.' Zen master Hsing-k'ung replied by enlightenment experience under Tan-Yuan- utilzing cases where things impossible in the Ying-Chen. relative world of causation are referred to.

Noùi xong Ñam Nguyeân trao baûn aáy cho haù hoác moàm vaø ba laàn heùt. Cuoái cuøng Ngöôõng Ngöôõng Sôn. Sö nhaän ñöôïc, xem qua moät löôït Sôn bò khuaát phuïc, cuùi ñaàu rôi nöôùc maét, noùi: beøn ñem ñoát. Hoâm khaùc Ñam Nguyeân

hoûi sö: “Thaày Baùch Tröôïng tieân ñoaùn toâi seõ ñöôïc lôïi “Nhöõng töôùng ta trao cho hoâm tröôùc caàn phaûi ích vôùi ngöôøi khaùc, ngaøy nay ngöôøi ñoù chính quyù troïng giöõ kín.” Sö thöa: “Hoâm aáy xem thò laø ñaây.”—When Yang-Shan was studying xong, con ñoát quaùch roài.” Ñam Nguyeân baûo: Zen under Pai-Chang he had such a flowing “Phaùp moân naøy cuûa ta khoâng ngöôøi hieåu ñöôïc , tongue that to Pai-Chang’s one word he had chæ coù thaày ta vaø caùc baäc Toå Sö Ñaïi Thaùnh ten words to answer. Pai-Chang said: “After môùi hieåu heát, sao con laïi ñoát ñi?” Sö thöa: me, there will be somebody else who will “Con moät phen xem qua ñaõ bieát yù chæ trong take care of you.” Yang-Shan later went to ñoù, öùng duïng ñöôïc chaúng caàn caàm boån.” Ñam Wei-Shan. Wei-Shan asked: “I am told that Nguyeân baûo: “Tuy nhö theá, nôi con thì ñöôïc, while you were under Pai-Chang you had ten ngöôøi sau laøm sao tin ñeán ñöôïc?” Sö thöa: words to his one; is that so?” Yang-Shan said: “Hoøa Thöôïng neáu caàn, con cheùp laïi chaúng “Yes, that is what they say.” Wei-Shan asked: khoù.” Sö lieàn cheùp heát laïi thaønh moät taäp “What do you have to state about the ultimate chaúng soùt moät ñieàu. Ñam Nguyeân khen laø truth of Buddhism?” Yang-Shan was about to ñuùng—When he had finished speaking he open his mouth when the master shouted. The passed the secret text to Yang-Shan. After question was repeated three times; the mouth receiving and examining the text, Yang-Shan vainly opened three times, the master shouted burned it. One day Tan-Yuan said to Yang- three times. Yang Shan finally broke down; Shan: “The symbols that I gave you are drooping his head and with tears in his eyes, extremely rare, esoteric and precious. You he said: “My late master prohesied that I must preserve them carefully.” Yang-Shan should do better with someone else, and today said: “After I examined them I burned them.” I have this very one.” Tan-Yuan said: “This Dharma gate of ours Moät hoâm, Qui Sôn thaáy Ngöôõng Sôn ñang can’t be understood by most people. Only the ngoài döôùi moät goác caây, ngaøi ñeán gaàn, ñuïng Buddha, the patriarchs, and all the holy ones caây gaäy vaøo löng sö. Ngöôõng Sôn quay laïi, can fully understand it. How could you burn Qui Sôn noùi: “Naøy Tòch, giôø oâng coù theå noùi it?” Yang-Shan said: After examining it, I moät lôøi hay khoâng?” Ngöôõng Sôn ñaùp: fully comprehended its meaning. Then there “Khoâng, khoâng lôøi naøo nöõa, toâi khoâng muoán was no use keeping the text.” Tan-Yuan said: nhôø vaû ai heát.” Qui Sôn baûo: “Naøy Tòch, oâng “Even so, when transmitting this to disciples, hieåu roài ñoù.”—One day, Wei-Shan saw Yang- people of future times won’t believe it.” Sha sitting under a tree. Approaching, he Yang-Shan said: “If you like another copy touched him on the back with the staff he that won’t be a problem. I’ll make another carried. Yang-Shan turned round, and Wei- copy and give it to you. Then it won’t be lost.” Shan said: “O Chi (Yang-Shan’s name), can Tan-Yuan said: “Please do.” you say a word now, or not?” Yang Shan Ngöôõng Sôn theo Toå Baùch Tröôïng hoïc Thieàn, replied: “No, not a word, nor would I borrow sö coù caùi löôõi leùm lænh, thaäm chí Toå noùi moät sö one from others." Wei-Shan said: “O Chi, you ñaùp möôøi. Baùch Tröôïng noùi: “Ta nghó, seõ coù understand.” ngöôøi khaùc chieáu coá cho oâng.” Veà sau, Luùc coøn sa di sö ñeán tham vaán Qui Sôn Linh Ngöôõng Sôn ñeán Qui Sôn. Qui Sôn hoûi: “Ta

Höïu. Qui Sôn hoûi: “Ngöôi laø Sa Di coù chuû hay nghe trong luùc theo haàu Baùch Tröôïng, Baùch Sa Di khoâng chuû?” Sö thöa: “Coù chuû.” Qui Tröôïng noùi moät oâng ñaùp möôøi, coù phaûi vaäy Sôn hoûi: “Chuû ôû choã naøo?” Sö töø beân Ñoâng khoâng?” Ngöôõng Sôn ñaùp: “Khoâng daùm!” Qui sang beân Taây ñöùng. Qui Sôn bieát con ngöôøi kyø Sôn hoûi: “Ñoái vôùi thaâm nghóa cuûa Phaät phaùp, laï neân coá taâm chæ daïy—When he was still a oâng ñaõ ñeán ñaâu?” Ngöôõng Sôn saép söûa môû novice monk, Yang-Shan went to practice mieäng thì Qui Sôn heùt leân. Ba laàn hoûi, ba laàn under Wei-Shan. Wei-Shan asked Yang-Shan:

“As a novice monk do you have a host or coù thaät. Nay ta noùi roõ vôùi caùc ngöôi vieäc beân not?” Yang-Shan said: “I have one.” Wei- caïnh Thaùnh, chôù ñem taâm nghó tín, chæ nhaèm Shan asked: “Who is it?” Yang-Shan walked vaøo bieån taùnh cuûa mình maø tu haønh nhö thaät. from west to east and then stood there erect. Chaúng caàn tam minh luïc thoâng. Vì sao? Vì Wei-Shan realized that Yang-Shan was ñaây laø vieäc beân choùt cuûa Thaùnh. Hieän nay caàn extraordinary. thöùc taâm ñaït boån, coát ñöôïc caùi goác chaúng lo Ngöôõng Sôn hoûi Qui Sôn: “Theá naøo laø choã ôû caùi ngoïn. Sau naày, khi khaùc seõ töï ñaày ñuû. Neáu cuûa chôn Phaät?” Qui Sôn ñaùp: “Duøng caùi dieäu chöa ñöôïc goác, daàu cho ñem taâm hoïc y cuõng tö (nghó nhôù) maø khoâng tö (khoâng nghó nhôù) chaúng ñöôïc. Caùc ngöôi ñaâu chaúng nghe Hoøa xoay caùi suy nghó tinh anh voâ cuøng, suy nghó Thöôïng Qui Sôn noùi: ‘Tình phaøm Thaùnh heát, heát trôû veà nguoàn, taùnh töôùng thöôøng truï, söï lyù baøy bieän chôn thöôøng, söï lyù chaúng hai, töùc nhö khoâng hai, chôn Phaät nhö nhö.” Ngay caâu noùi nhö Phaät.’” Thieàn sö Ngöôõng Sôn Hueä Tòch aáy, Ngöôõng Sôn ñaïi ngoä—Yang-Shan asked soáng vaøo khoaûng cuoái nhaø Ñöôøng ñaàu nhaø Wei-Shan: “What is the true abode of Toáng (vaøo khoaûng giöõa theá kyû thöù X). Luùc ñoù Buddha?” Wei-Shan said: “Think of thieân höôùng phaùt trieån cuûa giaùo phaùp Thieàn unfathomable mystery and return your toâng laàn hoài thay theá caùc toâng phaùi khaùc ôû thoughts to the inexhaustible numinous light. Trung Hoa. Nghóa laø thaùi ñoä Thieàn ñoái vôùi When thoughts are exhausted you’ve arrived truyeàn thoáng, vaø trieát lyù ñaïo Phaät, coù khuynh at the source, where true nature is revealed as höôùng coi nheï vieäc hoïc hoûi theo thöù lôùp cuû a eternally abiding. In that place there is no noù, lô laø kinh ñieån vaø caùc thöù sieâu hình trong difference between affairs and principle, and kinh—One day, Zen master Yang-Shan the true Buddha is manifested. Upon hearing entered the hall and addressed the monks, these words Yang-Shan experienced great saying: “Each and every one of you, turn the enlightenment. light inward! Don’t try to remember what I’m Moät hoâm, Thieàn sö Ngöôõng Sôn thöôïng ñöôøng saying! For a beginningless eon you have daïy chuùng: “Heát thaûy caùc ngöôi moãi ngöôøi töï faced away from the light and been shrouded hoài quang phaûn quaùn, chôù ghi ngoân ngöõ cuûa in darkness. The roots of delusion are deep. ta. Caùc ngöôi töø voâ thæ ñeán nay traùi saùng hôïp They’re difficult to cut off and uproot. So the toái, goác voïng töôûng quaù saâu khoù nhoå mau Buddha established expedient means to grab ñöôïc. Do ñoù, giaû hôïp laäp phöông tieän deïp thöùc your attention. These are like showing yellow thoâ cuûa caùc ngöôi, nhö ñem laù

vaøng doã con nít leaves to a crying child, who imagines they're khoùc, coù caùi gì laø phaûi. Nhö ngöôøi ñem caùc gold and thus stops crying. You act as though thöù haøng hoùa cuøng vaøng laäp phoá baùn. Baùn you're in a shop where someone sells a haøng hoùa chæ nghó thích hôïp vôùi ngöôøi mua. Vì hundred goods made from gold and jade, but theá, noùi: 'Thaïch Ñaàu laø phoá chôn kim, choã ta you're trying to weigh each item. So you say laø phoá taïp hoùa.' Coù ngöôøi ñeán tìm phaån chuoäc that Shi-T'ou has a real gold shop? Well in ta cuõng beát cho, keû khaùc ñeá n caàu vaøng thaät ta my shop there's a wide range of goods! If cuõng trao cho." Coù moät vò Taêng hoûi: "Chaúng someone comes looking for mouse turds the I caàn phaån chuoäc, xin Hoøa Thöôïng cho vaøng give him some. If someone comes looking for thaät." Ngöôõng Sôn baûo: "Raêng nhoïn nghæ môû real gold then I give it to him." A monk said: mieäng, naêm löøa cuõng chaúng bieát." Taêng khoâng "I don't want mouse turds. May I have the ñaùp ñöôïc. Ngöôõng Sôn tieáp: "Tìm hoûi thì coù master's real gold?" Yang-Shan said: "If you trao ñoåi, chaúng tìm hoûi thì chuùng ta chaúng coù try to bite down on the head of a flying arrow gì ñeå trao ñoåi. Neáu ta thaät söï noùi veà Thieàn you can try until the year of the ass but you toâng, thì caàn moät ngöôøi laøm baïn cuõng khoâng, won't succeed!" The monk couldn't answer. huoáng laø coù ñeán naêm baûy traêm chuùng? Neáu ta Yang-Shan said: "If you want to exchange noùi Ñoâng noùi Taây, aét giaønh nhau löôïm laët, nhö something we can make a deal. If you don't ñem naém tay khoâng ñeå gaït con nít, troïn khoâng want to exchange anything then we can't. If I

truly speak of Zen, then there won't be a "Nhaát nhò nhò tam töû single companion at your side. How can this Bình muïc phuïc ngöôõng thò be if there're five or seven hundred in the Löôõng khaåu nhaát voâ thieät assembly? If I talk about this and that, and Thöû thò ngoâ toâng chi." you strain your neck trying to pick something (Moät hai hai ba con up, then it will be like fooling a little child Maét thöôøng laïi ngöôùc xem with an empty hand. There's nothing Hai mieäng moät khoâng löôõi authentic about it. Today I'm clarifying what Ñaây laø toâng chæ ta). is holy, which is not a matter of collecting and Yang-Shan acted according to conditions to calming the mind. Instead you must practice benefit beings and became a great example of to realize the true sea of self-nature. Of what the Zen school. One day when near death, use is there for 'three clarifications' and 'six Yang-Shan took a brush and wrote a verse for understandings'? What I speak of is the the monks to read: ultimate sacred matter. If right now you want "Countless disciples, to know mind and arrive at the root, then I look across you all, and you gaze back, arrive at the root. Don't worry about the tips Two mouths, one without a tongue, of the branches. If you do this, then hereafter This is my teaching." you will possess it yourself. But if you don't Nhöõng "vaán ñaùp" giöõa Ngöôõng Sôn vaø Qui attain the root, and just use your emotions to Sôn, cuõng nhö nhöõng thieàn sö khaùc, veà tinh seek it, then you will never succeed. You'll thaàn Thieàn ñöôïc thu thaäp laïi trong Vieãn Chaâu never see what Master Wei-Shan spoke of Ngöôõng Sôn Hueä Tòch Thieàn Sö Ngöõ Luïc (söu 'the place where ideas of mundane and taäp nhöõng lôøi cuûa thieàn sö Ngöôõng Sôn ôû Vieãn sacred are exhausted, where matter

and Chaâu). Teân cuûa oâng ñöôïc nhaéc tôùi trong thí duï principle are united and the true eternal body thöù 25 cuûa Voâ Moân Quan, vaø trong caùc thí duï of the Tathagata is manifested.” Zen master 34 vaø 68 cuûa Bích Nham Luïc—The Yang-Shan, who lived between late T'ang and “Questions and Answers” of Yang-Shan with early Sung (around the middle of the tenth his master Wei-Shan and other Ch’an masters, century) when the trend of development of recorded in the Yuan-Chou-Hui-Chi-Ch’an- Zen teaching gradually superseded the other Shih-Yu-Lu (Record of the Words of the Buddhist schools in China. It is to say, Zen Ch’an Master Yang-Shan Hui-Chi from Yuan- attitude towards Buddhist lore and philosophy Chou), are considered outstanding examples tended to slight its study in an orderly manner, of Ch’an mind. Yang-Shan appears in to neglect the sutras and what metaphysics example 25 of the Wu-Men-Kuan, and there is in them. examples 34 and 68 of the Pi-Yen-Lu. Moät vò quan Thò Ngöi hoï Löu hoûi Ngöôõng Sôn: Khi saép thò tòch sö ngoài thaúng noùi lôøi töø bieät "Con coù theå nghe chæ yù khieán ñaït ñöôïc taâm vôùi chuùng, roài ñoïc baøi keä: hay khoâng?" Ngöôõng Sôn ñaùp: "Neáu oâng “ Nieân maõn thaát thaäp thaát muoán ñaït ñöôïc taâm, thì khoâng coù caùi taâm naøo Laõo khöù thò kim nhaät ñeå maø ñaït caû. Caùi taâm chaúng caàn ñaït ñöôïc aáy Nhaäm taùnh töï phuø traàm ñöôïc bieát nhö laø chaân lyù."—A mandarin Shiyu Löôõng thuû phan quaät taát.” named Liu asked Yangshan, "May I hear the (Naêm ñaày baûy möôi baûy principle of attaining mind?" Yangshan said, Chính laø ngaøy toâi ñi "If you want to attain mind, then there's no Maëc taùnh töï chìm noåi mind that can be attained. It is this Hai tay ngoài boù goái) unattainable mind that is known as truth." Noùi xong sö an nhieân thò tòch, naêm 883, sö thoï Nhöõng lôøi Thieàn Sö Ngöôõng Sôn chæ daïy Taêng 77 tuoåi, vua ban hieäu “Thoâng Trí Thieàn Sö” chuùng laøm tieâu chuaån cho Thieàn Toâng. Sö coù thaùp hieäu “Dieäu Quang.” laøm baøi keä:

When near death, he sat upright in a cross- raâu roàng maø laën xuoáng nöôùc thì ngaøy caøng bò legged position to say farewell to the sieát ñau). Ví nhö phuùc höõõu laäu cuûa trôøi ngöôøi congregation. He then recited a verse: luoân laøm haïi ñeán Tueä meänh cuûa phaùp thaân — “Completing seventy-seven years, Mortal happiness injures the wisdom-life of Today it ends. gods and men, just as ox hide shrinks and When the orb of the sun is just at noon crushes a man who is wrapped in it and placed The two hands fold the legs.” under the hot sun. Upon saying these words, Yang-Shan calmly Ngöu Caåu Ngoaïi Ñaïo: Go-Vratika (skt)— passed away, in the year 883, at the age of Kukkura-Vratika (skt)—Living as animals—Loaïi seventy-seven. Yang-Shan received trì ngöu giôùi caåu giôùi, soáng nhö thuù vaät. Ngoaïi ñaïo posthunous name “Great Teacher Penetrating soáng khoå haïnh nhö traâu choù, moät trong saùu thöù khoå Wisdom.” The stupa was named “Wondrous haïnh cuûa ngoaïi ñaïo—Heretics who live as oxen or Light.” dogs, one of the six heretic ascetic practices which Ngöôõng Sôn Saùp Thaâu: Ngöôõng Sôn caém are referred to as outsiders'—See Luïc Khoå Haïnh. xuoång—Yang Shan: Thrusting his hoe into the Ngöu Chuû: Gavampati (skt)—Kieàu Phaïm Ba ground—See Coâng AÙn Ngöôõng Sôn Saùp Thaâu. Ñeà—See Kieâu Phaïm Ba Ñeà. Ngöôõng Sôn Tam Toøa Thuyeát Phaùp: Toaø thöù ba Ngöu Cung:

Brisa (skt)—Ox-palace—Töø ngöõ aùm noùi phaùp—Yang-shan's Sermon from the Third chæ nôi truù nguï cuûa Ñöùc Phaät—The palace of the Seat, example 25 of the Wu-Men-Kuan—See king of bulls, a term applied to the palace of the Coâng AÙn Tam Toøa Thuyeát Phaùp. Buddha. Ngöôõng Sôn Thôøi Xuaát Chaåm Töû: Ngöôõng Sôn Ngöu Döông Nhaõn: See Ngöu Döông Taâm Nhaõn. ñaåy caùi goái—Yang Shan: pushing forward his Ngöu Döông Taâm Nhaõn: Loaïi maét chæ coù khaû pillow—See Coâng AÙn Ngöôõng Sôn Thôøi Xuaát naêng nhìn thaáy hay taàm nhìn cuûa caùc loaøi traâu deâ Chaåm Töû. maø thoâi—Only the eyes (vision or insight) of an Ngöôõng Sôn Toâng: Kyozan-shu (jap)—Yang- oxen and sheep. Shan-tsung—Moät toâng phaùi Trung Hoa ñöôïc ñaët Ngöu Ñaøn Höông: Gosirsa-candana (skt). theo teân cuûa thieàn sö Ngöôõng Sôn—A Chinese 1) Ngöu Ñaøn Chieân Ñaøn: Ox-head sandalwood. Buddhist sect named after Zen master Yang- 2) Xích Chieân Ñaøn, loaïi goã chieân ñaøn töø nuùi Shan—See Ngöôõng Sôn Hueä Tòch Thieàn Sö. Ngöu Ñaàu, neáu chaø saùt vaøo thaân coù theå tröø Ngöôõng Sôn Tuøy Phaàn: Ngöôõng Sôn: Tuøy hoûi maø löûa, thöôøng ñöôïc duøng ñeå ngaên löûa. Töôïng ñaùp—Yang Shan: Replying as expected—See ñaàu tieân cuûa Ñöùc Thích Ca Maâu Ni ñöôïc laøm Coâng AÙn Ngöôõng Sôn Tuøy Phaàn. baèng loaïi goã naày: Red sandal-wood; said to Ngöôõng Sôn Töù Ñaèng Ñieàu: Ngöôõng Sôn: ñaùnh come from the ox-head mountains, and if boán roi maây—Yang Shan: Whipping Ching T'ung rubbed on the body to make one impervious four whips—See Coâng AÙn Ngöôõng Sôn Töù Ñaèng to fire, generally protective against fire, Ñieàu. curative of wounds and generally medicinal. Ngöôõng Sôn Vaán Tam Thaùnh Hueä Nhieân: Yang The first image of Sakyamuni was made of Shan Questions San Sheng—See Coâng AÙn this wood. Ngöôõng Sôn Vaán Tam Thaùnh Hueä Nhieân. Ngöu Ñaàu: Gozu (jap)—Ñaàu traâu—The ox-head. Ngöôõng Sôn Xuaát Tænh: Ngöôõng Sôn ra khoûi Ngöu Ñaàu Chieân Ñaøn: Gosirsa-candana (skt)— gieáng—Yang-shan "Getting someone out of the Ox-head sandalwood—See Ngöu Ñaøn Höông. well without using a bit of rope"—See Coâng AÙn Ngöu Ñaàu Ñaïi Vöông: Ngöôõng Sôn Xuaát Tænh. 1) Vò hoä phaùp taïi tònh xaù Kyø Thoï Caáp Coâ Ñoäc Ngöôõng Voïng: To look up and hope. Vieân—The guardian deity of the Jetavana Ngöu Bì: monastery (Kyø ñaø). 1) Da traâu—Ox hide. 2) Tieàn kieáp taùi sanh cuûa Phaät Döôïc Sö: An 2) Ñaép da traâu maø phôi döôùi aùnh naéng maët trôøi incarnation of the Bhaisajyaraja Buddha. seõ caøng ngaøy caøng bò cöùng (gioáng nhö buoäc Ngöu Ñaàu Hueä Trung Thieàn Sö: The Mount

Niu-t'ou Sect—See Hueä Trung Ngöu Ñaàu Thieàn jung's life was devoted to meditation practice Sö. and scriptural study, perhaps for a time under Ngöu Ñaàu Maõ Dieän: Ñaàu traâu maët ngöïa, yù noùi another Madhyamika master in Yueh-chou, taùnh tình hung haõn—The head of an ox and the Shao-hsing district, Chekang province. face of a horse, i.e., a cruel (ferocious, fierce) Thieàn sö Phaùp Dung truù taïi hai ngoâi chuøa khaùc manner. nhau treân nuùi Ngöu Ñaàu ít nhaát laø töø naêm 637 Ngöu Ñaàu Phaùp Dung Thieàn Sö (594-657): Gozu cho ñeán nhöõng naêm cuoái ñôøi (657), khi maø Hoyu (jap)—Niu-tou Fa-jung (Wade-Giles oâng ñaõ thuyeát kinh Phaùp Hoa, kinh Baùt Nhaõ, Chinese)—Niutou Farong (Pinyin Chinese)—Teân vaø kinh Ñaïi Taäp

tröôùc quaàn chuùng. Phaùp Dung cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù laø moät trong nhöõng thieàn sö sôùm nhaát cuûa baûy. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi Trung Quoác, coøn ñöôïc goïi laø Ngöu Ñaàu, laáy tieát veà Thieàn sö Ngöu Ñaàu Phaùp Dung; tuy nhieân, teân töø ngoïn nuùi nôi oâng soáng. Phaùp Dung laø ñeä coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong töû cuûa Töù Toå Ñaïo Tín; tuy nhieân, oâng khoâng Truyeàn Ñaêng Luïc, quyeån IV: Thieàn sö Phaùp Dung ñöôïc keá thöøa Phaùp. Do ñoù phaùi cuûa oâng khoâng laø vò saùng laäp ra tröôøng phaùi Ngöu Ñaàu Thieàn vôùi ñöôïc thöøa nhaän. Veà sau caùc moân ñoà tuï taäp laïi moät trung taâm Thieàn ôû chuøa U Teâ vaøo naêm 642— quanh Phaùp Dung, oâng trình baøy cho hoï nghe Zen Master Fa-jung Niu-tou, name of a Chinese veà Phaät Phaùp theo loái hieåu cuûa mình, do ñoù Zen monk in the seventh century. We do not have taïo thaønh tröôøng phaùi Ngöu Ñaàu. Moät nhaø sö detailed documents on this Zen Master; however, Nhaät Baûn teân Saichoâ ñaõ ñöa hoïc thuyeát naày there is some interesting information on him in veà Nhaät, nhöng phaùi Ngöu Ñaàu khoâng phaùt The Records of the Transmission of the Lamp trieån caû taïi Trung Quoác laãn Nhaät Baûn. Sau ñoù (Ch’uan-Teng-Lu), Volume IV: Zen master Fa- vaøi theá heä thì taøn luïi—He resided at two jung founded the Ox-head School at a meditation different temples on Mount Niu-T’ou from at center at Yu-hsi Temple on Mount Niu-T’ou in least 637 until the very last years of his life, 642. when he gave public lectures on the Lotus, Phaùp Dung, Thieàn sö Trung Hoa, xuaát thaân töø Perfection of Wisdom, and Great Collection gia ñình hoï Vi, raát noåi tieáng ôû Duyeân Laêng, Sutras. Fa-jung was one of the earliest huyeän Ñan Döông, tænh Giang Toâ. OÂng trôû Chinese Zen masters. Fa-Yung is also called thaønh Taêng só naêm 19 tuoåi. Trong moät thôøi Niu-T’ou, named after the mountain on which gian raát daøi, khoâng bieát laø bao laâu, oâng ñaõ tu he lived, founded the Niu-T’ou school. He hoïc vôùi moät vò thaày khaù coù tieáng taêm thuoäc was a student of T’ao-Hsin, the fourth phaùi Trung Quaùn vaø truï taïi Tröôøng An hôn ba patriarch of Chinese Ch’an; however, he was naêm, coá gaéng thuyeát phuïc nhaø Ñöôøng nôùi loûng not confirmed as a dharma successor. Thus nhöõng haïn cheá choáng laïi Phaät giaùo. Phaàn coøn Niu-T’ou school was not among the laïi cuûa cuoäc ñôøi, Phaùp Dung daønh troïn cho acknowledged Ch’an schools. Later, disciples vieäc haønh Thieàn vaø nghieân cöùu kinh ñieån, coù gathered around Fa-Yung and he taught them leõ trong moät thôøi gian döôùi moät ñaïi sö khaùc the Buddha-dharma in his style, thus founded thuoäc phaùi Trung Quaùn ôû Vieät Chaâu, huyeän the Niu-T’ou school of Ch’an. The teachings Trieäu Höng, tænh Trieát Giang—Fa-jung, a of this school were brought to Japan by the Chinese Zen master, was from the very Japanese monk named Saichoâ. However, prominent family in Yen-ling, Tan-yang these teachings never became of major district, Kiangsu province. He became a monk importance for the development of the Ch’an at the age of nineteen. He studied for an tradition either in China or Japan and died out unknown length of time with a Madhyamika after a few generations. master of some repute and spent over three Ngöu Ñaàu Sôn: Gosrnga (skt)—Nuùi Ngöu Ñaàu, years in Ch'ang-an, attempting to induce the coøn goïi laø

Ngöu Giaùc Sôn, ôû phía nam caùch thaønh T'ang authorities to relax certain local Hoøa Ñieàn (Khotan) khoaûng 3 daäm. Nôi maø baây giôø restrictions against Buddhism. The rest of Fa- vaãn goïi nhö vaäy—A mountain 13 li from Khotan.

One of the same name exists in Kiangning in vò Toå thöù tö tieáp noái töø Boà Ñeà Ñaït Ma, trong Kiangsu, which gave its name to a school of Niu- ñoù chieàu saâu kinh nghieäm Thieàn cuûa Phaùp T'ou Shan-Fa or Niu-T'ou Sung; its fundamental Dung ñöôïc cho laø do Töù Toå Ñaïo Tín aán teaching was the unreality of all things, that all is chöùng. Töø ñieåm naøy doøng Thieàn Ngöu Ñaàu dream or illusion. noùi chung coù theå ñöôïc chia ra laøm nhieàu phaân Ngöu Ñaàu Sôn Phaùi: The Mount Niu-t'ou Sect— ñoaïn khaùc nhau—We can say that the See Hueä Trung Ngöu Ñaàu Thieàn Sö. tradition of the Niu-T'ou School begins with a Ngöu Ñaàu Sôn Phaùp: Ngöu Ñaàu Thieàn—Ngöu meeting between Fa-jung and Tai-hsin, the Ñaàu Toâng—Niu-T'ou Shan-Fa—See Ngöu Ñaàu Fourth Patriarch in succession from Sôn Phaùi. Bodhidharma, in which the depth of Fa-jung's Ngöu Ñaàu Thieàn: Gozuzen (jap)—YÙ cuûa Ngöu experience was supposedly verified the Tao- Ñaàu Toâng laø xem caùc phaùp khoâng thöïc, nhö moäng hsin. From this point the Niu-T'ou lineage is huyeãn—Meditation on the unreality of all things generally traced through various segments: (all is dream or illusion). 1) Saùu ñôøi theá heä thöù nhaát—The first six Ngöu Ñaàu Toâng: Gozu-shu (jap)—Niu-Tou-Tsung generations: Neáu chuùng ta khôûi ñaàu vôùi Töù toå (chi)—Ox-head School. Ñaïo Tín, roài Phaùp Dung (594-657), Trí Nham (I) Toång quan veà Ngöu Ñaàu Toâng—An overview (577-654), Hueä Phöông (627-695), Phaùp Trì of the Niu-Tou-Tsung: Ngöu Ñaàu Toâng, moät (627-695), Trí Oai (646-722). Maëc daàu Trí nhaùnh thieàn thöù yeáu vaø khoâng thuoäc moät phaùi Nham lôùn hôn Phaùp Dung ñeán 17 tuoåi vaø maát truyeàn thoáng ôû Trung Hoa. Noù ñöôïc thieàn sö tröôùc Phaùp Dung ñeán 3 naêm, nhöng Trí Nham Phaùp Dung, ñeä töû cuûa Töù Toå Ñaïo Tín, laäp ra. vaãn laø ñeä töû cuûa Phaùp Dung, vaø sau khi ñöôïc Söï khôûi ñaàu cuûa Toâng Ngöu Ñaàu thöôøng ñöôïc thaày khaû aán, Trí Nham tieáp tuïc truyeàn daïy truy nguyeân töø vieäc Thieàn sö Phaùp Dung phaùp thieàn cuûa toâng Ngöu Ñaàu taïi nhöõng vuøng thaønh laäp moät trung taâm Thieàn ôû chuøa U Teâ phuï caän. Noùi gì thì noùi, roõ raøng coù söï maâu treân nuùi Ngöu Ñaàu vaøo naêm 642, vaø coù theå coù thuaãn veà ngaøy thaùng vaø nieân ñaïi tuoåi taùc trong söï thaät naøo ñoù trong söï xaùc quyeát naøy vì trung doøng truyeàn thöøa naøy. Hôn theá nöõa, theo taâm Thieàn cuûa Thieàn sö Phaùp Dung ñaõ luoân nhöõng taøi lieäu coøn soùt laïi cho thaáy moät söï maâu thu huùt moät soá lôùn ñeä töû vaø ñaõ coù moät söï tieáp thuaãn khaùc veà truyeàn thöøa tröïc heä, ñoù laø caû noái naøo ñoù vôùi nhöõng Thieàn sö keá tieáp Phaù p Phaùp Dung, Hueä Phöông vaø Phaùp trì taát caû Dung veà sau naøy cuûa Ngöu Ñaàu toâng—A ñeàu cuøng nhau ôû cuøng moät ñòa ñieåm vaøo cuøng secondary lineage of Chinese Zen, which moät thôøi ñieåm trong söï nghieäp hoaèng phaùp does not belong to the tradition Zen schools in cuûa hoï (laøm sao coù theå ñöôïc?). —We can say China. It derives from Master Fa-Jung, a that the tradition of the Niu-T'ou School student of Tao-hsin, the fourth patriarch of begins with a meeting between Fa-jung and Zen in China. The

beginning of the Ox-head Tai-hsin, the Fourth Patriarch in succession School usually traced to Zen master Fa-jung's from Bodhidharma, in which the depth of Fa- founding of a meditation center at Yu-hsi jung's experience was supposedly verified the Temple on Mount Niu-T’ou in 642, and there Tao-hsin. From this point the Niu-T’ou may be some truth in this assertion for Fa- lineage is generally traced through six jung's meditation center always attracted a generations, with Tao-hsin at the beginning, great number of students and there may have then Fa-jung, Chih-yen, Hui-fang, Fa-ch'ih, been some continuity with later Niu-T’ou and Chi-wei. Even though Chih-yen's date of school figures after Zen master Fa-jung. birth was 17 years before Fa-jung, and date of (II) Nhöõng doøng truyeàn thöøa cuûa Ngöu Ñaàu death was three years before Fa-jung, still Toâng—Lineages of transmissions of the Niu- Chih-yen was a student of Fa-jung and after T'ou-Tsung: Chuùng ta coù theå noùi raèng truyeàn he was verified by Fa-jung, he continued to thoáng Ngöu Ñaàu toâng baét ñaàu vôùi söï hoäi ngoä spread the practice of the tradition of Niu- giöõa Phaùp Dung vaø Töù Toå Ñaïo Tín (580-651), T’ou school in the surrounding areas.

Whatever we say, there are some definite Nhaãn trong truyeàn thoáng Boà Ñeà Ñaït Ma, theo contraindications in specific dates and ages in nghóa raèng moãi truyeàn thoáng thaønh töïu söï phaùt the transmitting lineage of this school. trieån ñaàu tieân thöïc söï cuûa noù trong khoaûng Furthermore, remaining data show that there thôøi gian cuoäc ñôøi caùc ñeä töû cuûa hoï. Söï gioáng is another contraindication regarding lineal nhau naøy laøm cho hôïp lyù hôn ñeå cho raèng sussession, that is Fa-jung, Hui-fang, and Fa- nhöõng saùng kieán ñoåi môùi cuûa doøng Thieàn voán ch'ih were all together in the same location at xaùc ñònh tính chaát Ngöu Ñaàu toâng nhö laø ñoäc one point in their careers of spreading the laäp vôùi Baéc toâng Thaàn Tuù vaø Nam toâng Hueä Dharma (how could this happen?). Naêng, vaø coù theå Ngöu Ñaàu toâng ñaõ phaùt trieån 2) Ñôøi thöù baûy doøng Thieàn Ngöu Ñaàu chia laøm trong hình thöùc haït nhaân trong khoaûng theá heä hai nhaùnh—The seventh generation, the Niu- thöù saùu vaø sau naøy. Söï phaùt trieån sau naøy cuûa t'ou School divided into two sublineages: Caû Ngöu Ñaàu Toâng ñaò theå ñöôïc moâ taû lieân quan Huyeàn Toá (688-752) laãn Hueä Trung (683-769) tôùi boán doøng truyeàn thöøa phuï, voán ñöôïc ñaët ñeàu laø ñeä töû cuûa Thieàn sö trí Oai. Huyeàn Toá teân theo caùc nhaân vaät ñöùng ñaàu cuûa moãi laäp ra doøng phuï Haïc Laâm Phaùi; trong khi Hueä phaùi—Even though there is no evidence that Trung laäp ra doøng phuï Ngöu Ñaàu Sôn Phaùi — any specific theory of a Niu-T'ou-Tsung Both Hsuan-su and Hui-chung were Chih- transmission was known during Chih-wei's wei's disciples. Hsuan-su founded the Hao-Lin life, his position as the Fifth Patriarch of the Zen Sublineage; while Hui-ching founded the Niu-T'ou-Tsung is analogous to that of Hung-Mount Niu-t'ou Sublineage—See Haïc Laâm jen in the Bodhidharma tradition, in the sense Phaùi and Hueä Trung Ngöu Ñaàu Thieàn Sö. that each tradition achieved its first real 3) Ñôøi thöù taùm doøng Thieàn Ngöu Ñaàu laïi cuõng growth during the lives of their students. This chia laøm hai nhaùnh khaùc—The eighth similarity only makes it more reasonable to generation, the Niu-t'ou School also divided assume that

the lineage innovations which into two other sublineages: Ñeä töû cuûa Huyeàn define the Niu-T'ou-Tsung as independent Toá laø Phaùp Khaâm laäp ra Kính Sôn Phaùi; trong from both Shen-hsiu's Northern School and khi ñoù thì Phaät Quaät Di Taéc, ñeä töû cuûa Ngöu Hui-neng's Southern School, and Niu-T'ou- Ñaàu Hueä Trung, laïi laäp ra Phaät Quaät Phaùi. Tsung may have developed in nuclear form Tuy nhieân, sau ñoù taát caû nhöõng tröôøng phaùi during the Chih-wei's life, but were only phuï naày ñeàu bò suy thoaùi ngay trong thôøi nhaø crystalized during the sixth generation and Toáng—Fa-ch'in, a disciple of Hsuan-su, later. The later development of the Niu-T'ou- founded the Ching-shan Zen Sublineage; Tsung is generally described in terms of four while Zen master Fo-k'u Wei-tse, a disciple of sub-lineages, which are named after the Niu-'ou Hui-chung, founded the Fo-k'u figures standing at the head of each Sublineage. However, later all these sublineage. sublineages declined during the Sung 1) Ngöu Ñaàu Sôn Phaùi: Ñöùng ñaàu bôûi Ngöu Ñaàu Dynasty—See Kính Sôn Phaùi and Phaät Quaät Hueä Trung—Mount Niu-T'ou Sublineage, Phaùi. headed by Niu-T'ou Hui-chung—See Hueä (III) Chi tieát veà nhöõng doøng truyeàn thöøa phuï cuûa Trung Ngöu Ñaàu Thieàn Sö. Ngöu Ñaàu Toâng sau doøng truyeàn thöøa thöù 2) Phaät Quaät Phaùi: Ñöùng ñaàu bôûi Phaät Quaät Di naêm—Details of sub-lineages of the Niu- Taéc, ñeä töû cuûa Hueä Trung—The Fo-ku T'ou-Tsung after the fifth lineage of Sublineage, headed by Hui-chung's disciple, transmission: Maëc daàu khoâng coù chöùng côù cho Fo-ku I-tse—See Phaät Quaät Phaùi. raèng baát kyø lyù thuyeát ñaëc tröng veà söï truyeàn 3) Haïc Laâm Phaùi: Ñöùng ñaàu bôûi Haïc Laâm thöøa cuûa Ngöu Ñaàu toâng naøo ñaõ ñöôïc bieát Huyeàn Toá—The Ho-lin Sublineage, headed trong khoaûng ñôøi cuûa Thieàn sö Trí Oai, vò trí by Ho-lin Hsuan-su—See Haïc Laâm Phaùi. cuûa Trí Oai nhö laø vò Toå thöù naêm cuûa Ngöu 4) Kính Sôn Phaùi: Ñöùng ñaàu bôûi Kính Sôn Phaùp Ñaàu toâng cuõng töông töï nhö vò trí cuûa Hoaèng Khaâm, ñeä töû cuûa Huyeàn Toá—The Ching-shan

Sublineage, headed by Hsuan-su's disciple toâng coù lieân heä vôùi caû giai ñoaïn sôùm hôn laãn Ching-shan Fa-ch'in—See Kính Sôn Phaùi. giai ñoaïn treã hôn sau naøy cuûa Thieàn. Ngöôøi ta (IV) Giaùo Phaùp cuûa Ngöu Ñaàu Toâng—The tin raèng nhieàu vò Thieàn sö Ngöu Ñaàu toâng ñaõ teachings of the Niu-T'ou-Tsung: Trong khi coù lieân keát vôùi Maõ Toå Ñaïo Nhaát vaø Thaïch Baéc toâng vaø Nam toâng bieåu tröng cho hai phaùi Ñaàu Hy Thieân, nhöng söï lieân keát naøy vôùi hay hai loái giaûi thích khaùc nhau ñaõ phaùt trieån Thieàn phaùi Baéc toâng cuûa Thaàn Tuù laïi quaù ít oûi. döôùi söï giaùm hoä daïy doã cuûa Hoaèng Nhaãn, Noùi toùm laïi, tuy laø söï phaùt trieån cuûa giaùo lyù thaày cuûa caû Thaàn Tuù ôû phöông Baéc laãn Hueä Ngöu Ñaàu toâng nhôø vaøo nhöõng phaùt trieån Naêng ôû phöông Nam. Baéc toâng, voán roõ raøng laø tröôùc ñoù, nhöng ñoàng thôøi noù vaãn bao goàm lyù coù aûnh höôûng öu theá ban ñaàu, vôùi giaùo lyù cô töôûng duy nhaát vaø hoaøn toaøn ñoäc laäp cuûa rieâng baûn laø "Tieäm ngoä" cho phaùp haønh trì taâm linh; mình—While the Northern and Southern coøn Nam toâng chuû tröông giaùo phaùp "Ñoán Schools represent two different factions or ngoä" caáp tieán vaø xaùc thöïc hôn. Phaùp Dung laø interpretations that developed under the ñeä töû cuûa Töù Toå Ñaïo Tín, daàu

khoâng ñöôïc keá tutelage of Hung-jen, the teacher of both thöøa phaùp, oâng cuõng ñaõ saùng laäp Ngöu Ñaàu Shen-hsiu of the North and Hui-neng of the toâng tröôùc Baéc toâng cuûa Thaàn Tuù vaø Nam South. The Northern School, which was toâng cuûa Hueä Naêng raát laâu. Vaø maëc daàu noù clearly dominant at first, taught a basically baét nguoàn töø truyeàn thoáng Trung Quaùn ôû mieàn "gradualistic" doctrine of spiritual practice; Nam Trung Hoa, nhöng giaùo phaùp cô baûn cuûa while the Southern School maintained the noù laø töông töï vôùi giaùo phaùp cuûa Thieàn Nam more advanced and authentic "sudden" toâng. Tuy nhieân, Ngöu Ñaàu toâng roõ raøng thöïc teaching of Ch'an. Fa-jung was a student of chaát laø coù tình chaát quaù ñoä hay chuyeån tieáp T’ao-Hsin, the fourth patriarch of Chinese trong noã löïc sieâu vieät khoûi tính beø phaùi cuûa Ch’an, even he was not confirmed as a Baéc choáng laïi Nam toâng vaø taïo ra moät loaò dharma successor, he founded Niu-T'ou- giaoù phaùp vaø kieåu maãu haønh trì thích hôïp cho Tsung way before the Northern School of thôøi ñaïi môùi. Ngöu Ñaàu toâng nhaán maïnh ñeán Shen-hsiu and the Southern School of Hui- vieäc noù choáng laïi giaùc quaùn cuûa Baéc toâng. neng. And even it was derived from the Theo Ngöu Ñaàu toâng, neáu baïn muoán ñaït ñöôïc Madhyamika tradition of South China, its söï thanh tònh cuûa taâm, vaäy thì haõy noã löïc trong teachings were fundamentally similar to those boái caûnh cuûa voâ taâm. Duy trì söï tòch tónh baèng of the Southern School of Ch'an. However, taâm laø vaãn khoâng sieâu vieät ñöôïc caùi beänh voâ the Niu-T'ou-Tsung was clearly transitional in minh. Söï thaâm nhaäp cuûa trí hueä nôi mình seõ nature in its attempt to transcend the ñaùp öùng laïi caùc phaùp vaø luoân luoân ñöôïc taäp sectarianism of North versus South and to trung vaøo hieän taïi töùc thì. Söï giaùc ngoä veà cô create a doctrine and style of practice fit for baûn luoân hieän höõu vaø khoâng caàn phaûi duy trì the new age. The Niu-T'ou-Tsung has gìn giöõ; aûo töôûng phieàn naõo veà cô baûn laø emphasized its opposition to the khoâng hieän höõu toàn taïi vaø khoâng caàn phaûi loaïi contemplative tendencies of the Northern tröø. Giaùo lyù Ngöu Ñaàu toâng cuõng nhaán maïnh School. According to the Niu-T'ou-Tsung, if raèng baäc Thaùnh söû duïng trí hueä kyø dieäu cuûa you wish to attain purity of mind, then make voâ taâm ñeå töông thích vôùi chaân lyù voâ töôùng effort in the context of no-mind. To maintain cuûa Taùnh khoâng. Trong vaø ngoaøi caû hai ñeàu tranquility with the mind is still not to ñöôïc xoùa boû; caùc ñieàu kieän nhaân duyeân hay transcend the illness of ignorance. One's ñoái töôïng cuûa nhaän thöùc vaø trí hueä caû hai ñeàu penetration of wisdom responds to things and thanh laëng. Trí hueä chæ laø moät caùi teân cho söï is always focussed on the immediate present. chieáu saùng cuûa tri kieán, laøm sao noù coù theå Enlightenment is fundamentally existent and töông ñöông vôùi trí hueä baùt nhaõ, voán sieâu vieät needs no maintenance; the illusions are nhaän thöùc, nghóa laø giaùc quaùn chö phaùp baèng fundamentally non-existent and need no trí hueä. Toùm laïi, thaät ra giaùo phaùp Ngöu Ñaàu eradication. The Niu-T'ou-Tsung's teachings

also emphasized that the sage uses the bao goàm lôøi phaùt bieåu sau ñaây veà ñaëc tính cuûa wondrous wisdom of no-mind to correspond to Ngöu Ñaàu Toâng: "Sau söï

dieät ñoä cuûa Nhö Lai that characterless truth of emptiness. Internal thì taâm aán ñöôïc tieáp noái truyeàn thöøa qua 28 vò and external are both effaced; conditions or Toå cho ñeán Boà Ñeà Ñaït Ma, ngöôøi ñaõ truyeàn the objects of perception and wisdom are both baù ñaïi phaùp roäng raõi vaø truyeàn noù laïi cho caùc serene. Wisdom is only a name for the ñeä töû sau naøy. Ñaày tieân nhöõng ñeä töû sau naøy illumination of knowing, how could it be töï hôïp thaønh hai toâng 'Baéc' vaø 'Nam'. Hôn nöõa, equivalent to the prajna that transcends trong ñôøi thöù ba keå töø Toå Boà Ñeà Ñaït Ma, phaùp cognition of things with wisdom. In short, the ñöôïc truyeàn cho Ñaïo Tín. Ñaïo Tín truyeàn cho teachings of the Niu-T'ou-Tsung were indeed Phaùp Dung, Phaùp Dung truyeàn cho Thieàn sö related to both earlier and later phases of Haïc Laâm Maõ Toá (Huyeàn Toá), vaø Maõ Toá Ch'an. It is believed that many monks form truyeàn cho Kính Sôn Phaùp Khaâm hay Thieàn sö the Niu-T'ou-Tsung are associated with Ma- Quoác Nhaát. Ñaây laø moät giaùo phaùp rieâng bieät tsu Tao-i and Shih-t'ou Hsi-ch'uan, but there is beân ngoaøi cuûa hai toâng 'Baéc vaø Nam'." Theo little association of the Niu-T'ou-Tsung from Toâng Caûnh Luïc, moät hoâm, coù moät cö só hoä trì Shen-hsiu's lineage. In short, even though the hoûi ñeä töû cuûa Thieàn sö Trí Oai laø An Quoác development of Niu-T'ou-Tsung was indebted Huyeàn Ñænh: "Ngaøi laø moät ngöôøi theo Baéc to previous developments at the same time as toâng hay Nam toâng?" An Quoác Huyeàn Ñænh it embraced its own unique and fully ñaùp: "Ta khoâng phaûi laø moät ngöôøi theo hoaëc independent ideal. laø cuûa Baéc toâng, hoaëc laø cuûa Nam toâng. Taâm (V) Söï ñoäc laäp Ngöu Ñaàu Toâng ñoái vôùi hai phaùi laø toâng cuûa ta." ÔÛ ñaây, An Quoác Huyeàn Ñænh Thieàn Baéc toâng vaø Nam toâng—The ñang noùi veà moät "toâng" theo caùi nghóa cuûa independence of the Niu-T'ou-Tsung from moät thöïc theå moân phaùi, nhöng chöõ "toâng" coøn two other Zen Schools of Northern sect and chæ giaùo phaùp hay nguyeân lyù giaùo phaùp. Nhö Southern sect: Baéc toâng vaø Nam toâng Thieàn vaäy, caâu hoûi laø lieäu ngaøi theo giaùo phaùp cuûa bieåu tröng cho hai phaùi hay hai loái giaûi thích ngöôøi phöông Baéc hay ngöôøi phöông Nam, vaø khaùc nhau ñaõ phaùt trieån döôùi söï giaùm hoä cuûa caâu traø lôøi laø giaùo phaùp chaân chính cuûa Phaät Hoaèng Nhaãn, thaày cuûa caû Thaàn Tuù ôû phöông giaùo lieân quan ñeán taâm vaø sieâu vieät baát kyø Baéc laãn Hueä Naêng ôû phöông Nam. Baéc toâng, giaùo phaùp naøo maø chuùng ta coù theå baùm vaøo . voán roõ raøng laø coù aûnh höôûng öu theá ban ñaàu, Kyø thaät, khoâng heà coù chöùng cöù raèng caùc thaønh ñaõ daïy moät giaùo lyù cô baûn laø "tieäm ngoä" cho vieân cuûa Ngöu Ñaàu toâng xem hoaëc laø Thieàn phaùp haønh trì taâm linh, coøn Nam toâng duy trì Baéc toâng hoaëc laø Thieàn Nam toâng cao hôn giaùo phaùp Thieàn "ñoán ngoä" tieán boä vaø xaùc toâng kia. Theo Toáng Cao Taêng Truyeän, moät thöïc hôn. Baét ñaàu söï tieán trieån cuûa Nam toân g thi Taêng thuoäc Ngöu Ñaàu toâng laø Haïo Nhieân cho ñeán ñuùng uy theá cuûa noù laø cuoäc vaän ñoäng ñaõ vieát baøi taùn thaùn hai vò Toå sö Hueä Naêng vaø choáng Baéc toâng maõnh lieät bôûi ñeä töû cuûa Hueä Thaàn Tuù: Naêng laø Thaàn Hoäi, vaø keát quaû cuûa cuoäc vaän "Taâm cuûa hai vò Toå sö ñoäng naøy khieán nhieàu moân ñoà cuûa Thieàn rôøi Gioáng nhö ñoâi vaàng nhaät nguyeät. boû Baéc toâng theo uûng

hoä nhoùm Thieàn Nam Töù phöông khoâng maây giaêng. toâng cuûa Hueä Naêng. Ngöu Ñaàu toâng ñaõ coù Hieån hieän treân thinh khoâng. tröôùc vaø vì theá noù ñöùng ra ngoaøi cuoäc vaän Tam thöøa ñi cuøng ñöôøng; ñoäng naøy cuûa Thaàn Hoäi. Ngöu Ñaàu toâng baét Voâ bieân phaùp laø moät. nguoàn töø truyeàn thoáng Trung Quaùn ôû phía Phaân thaønh Nam Baéc toâng Nam Trung Hoa, nhöng giaùo phaùp cô baûn cuûa Laø loãi laàm ngoân bieän." noù laø töông töï vôùi giaùo phaùp cuûa Thieàn Nam The Northern and Southern Schools represent toâng (Hueä Naêng). Tuy vaäy, töôûng cuõng neân two different factions of interpretations that nhaéc laïi ôû ñaây laø coù moät vaên bia khaùc coøn toàn developed under the tutelage of Hung-jen, the taïi ñöôïc vieát bôûi Lyù Caùt Phuû cho Phaùp Khaâm teacher of both Shen-hsiu of the North and

Hui-neng of the South. The Northern School, indicates a teaching or doctrinal principle. which was clearly dominant at first, taught a The question is thus whether he follows the basically "gradualistic" doctrine of spiritual teachings of the Northerners or the practice, while the Southern School Southerners, the answer being that the true maintained the more advanced and authentic teaching of Buddhism concerns the mind and "sudden" teaching of Ch'an. The beginning of transcends any teachings to which one might the Southern School's march to its rightful adhere. In fact, there is no evidence that the ascendancy was the vigorous anti-Northern members of the Niu-t'ou School considered School campaign by Hui-neng's disciple Shen- either Northern or Southern Ch'an superior to hui, and as a result, this campaign caused a lot the other. According to the Sung-Kao-Seng- of followers of Ch'an to desert the Northern Chuan, a poet-monk of the Niu-t'ou School School in favor of the banner of Hui-neng. wrote an a eulogy on the Two Patriarchs Hui- The Niu-t'ou School preceded and thus it neng and Shen-hsiu: stood apart from the campaign of Shen-hui. It "The minds of these two men, was derived from the Madhyamika tradition Were like the moon and sun. of South China, but its teachings were With no clouds in the four directions, fundamentally similar to those of the Southern Did they appear in space. School of Ch'an (Hui-neng). Novertheless, it The Three Vehicles share the same path; should be repeated here that there exists The myriad teachings are one. another epitaph that was written by Li Chi-fu The 'division into Northern and for Fa-ch'in which contains the following Southern Schools' statement on the identity of the Niu-t'ou Is an error of speech." School: "After the extinction of the Tathagata Ngöu Giaùc: Söøng traâu: Ox-horns—Ñoàng nghóa the mind-seal was transmitted successively cho nhöõng gì baèng phaúng: A synonym for things through twenty Patriarchs to Bodhidharma, that are even, or on a level. who propagated the great teaching widely and Ngöu Giaùc Laâm: Ox-horn grove. bequeathed it to later students. At first those Ngöu Giaùc Nhöùt Xuùc: Only one touch—See Nhöùt later students formed themselves into the two Xuùc. schools of 'North' and 'South.' Also, in the Ngöu Giaùc Sa La Laâm: Moät teân khaùc cuûa röøng Ta third generation from Bodhidharma, the La Song Thoï, nôi caây song ñoâi gioáng nhö söøng Dharma was transmitted to Dhyana Master traâu, moïc gaàn thaønh Caâu Thi Na, nôi maø döôùi

goác Tao-hsin. Tao-hsin transmitted it to Dhyana nhöõng caây naày Ñöùc Phaät ñaõ thuyeát Kinh Nieát Baøn. Master Niu-t'ou Fa-jung, Fa-jung transmitted Ngöôøi ta noùi raèng Ngaøi ñaõ nhaäp Nieát Baøn döôùi it to Dhyana Master Ho-lin Ma-su (Hsuan-su), nhöõng taøng caây naày—Another name for Sala Tree and Ma-su transmitted it to Ching-shan Fa- Grove—Ox-horn sala grove, said to be a couple of ch'in or Dhyana Master Kuo-i. This is a sala or teak trees shaped like ox-horns, which separate teaching outside of the two schools grew near Kusinagara, under which the Buddha of North and South." According to the Tsung preached the Nirvana Sutra. He is reported to Ching-lu (Records of the Mirror of Truth), one have entered Nirvana in a grove of eight sala day, a lay supporter asked a disciple of Zen trees standing in pairs. master Chih-wei, An-kuo Hsuan-t'ing: "Are Ngöu Giaùc Sôn: See Ngöu Ñaàu Sôn. you a follower of the Southern School or the Ngöu Giôùi: Cow-commandments—Theo Ñaïi Trí Northern School?" An-kuo Hsuan-t'ing Ñoä Luaän thì Giôùi Traâu laø soáng nhö loaøi traâu, cuùi answered: "I am not a follower of either the ñaàu gaëm coû, nhö söï tin töôûng cuûa moät soá giaùo phaùi Southern School or the Northern School. The ngoaïi ñaïo, raèng kieáp sau traâu seõ ñaàu thai laøm mind is my School." Here, An-kuo Hsuan-t'ing trôøi—According to the Sastra on the Prajna Sutra, was talking about a schooling the sense of a to live as a cow, eating grass with bent head, as sectarian entity, but the word "tsung" also certain Indian heretics are said to have done, in

the belief that a cow’s next reincarnation would baøn thôø—Cow-dung, considered in India as clean be in the heaven. and cleansing; used by the esoterics for cleansing Ngöu Hoùa Chaâu: Godaniya (skt)—Taây Ngöu the altar. hoùa chaâu, moät trong boán chaâu chaùnh, nôi coù nhieàu Ngöu Phaån Chuûng: Vò thuûy toå cuûa doøng hoï Thích traâu boø, neân duøng traâu boø ñeå trao ñoåi haøng hoùa — Ca sanh ra trong baõi phaân traâu trong vöôøn mía— Godaniya, the western of the four continents into The first Gotama ancestors of sakyamuni, who is which every world is divided, where oxen are the reputed to have sprung from cow-dung in the principal product and medium of exchange—See Sugar-cane garden, probably a mere tradition that Töù Chaâu. the family sprung from herdsmen. Ngöu Hoaøng Gia Trì: Cow-bezoar aid—Ngöu Ngöu Quaù Song Linh: Buffalo Passes Through Vöông Gia trì—Moät loaïi buøa duøng cho ñaøn baø the Window—Traâu qua khung cöûa, thí duï thöù 38 hieám muoän. Neáu ngöôøi nöõ khoâng con, laáy ngöu cuûa Voâ Moân Quan. Nguõ Toå noùi: "Ví nhö con traâu hoaøng maø vieát vaøo voû caây hoa maø ñeo, thì ít laâu ñi qua khung cöûa, ñaàu, söøng, boán chaân ñeàu ñaõ loït, sau seõ coù con (theo Kinh Thaát Caâu Ñeà Phaät Maãu sao ñuoâi laïi khoâng loït ñöôïc?" ÔÛ ñaây chuùng ta neân Sôû Thuyeát Chuaån Ñeà Ñaø La Ni)—Cow-bezoar hieåu roõ raèng chöôùng ngaïi thöïc söï khoâng phaûi xuaát aid, a charm used for childless women to obtain phaùt töø caùi ñaàu hay caùi ñuoâi con traâu. Treân thöïc teá, children. The four words should be written with khoâng heà coù moät chöôùng ngaïi naøo caû; ngay töø ñaàu, ‘cow-bezoar’ on birch-bark and carried on the toaøn boä con traâu, töø ñaàu ñeán ñuoâi, ñaõ ñi qua, ñang person. ñi qua, moïi luùc vaø moïi thôøi. Theo Voâ Moân Hueä Ngöu Lö Nhò Nhuû: Hai loaïi söõa, söõa boø vaø söõa Khai trong Voâ Moân Quan, neáu thaáy ñöôïc

choã löøa, maøu saéc gioáng nhau, nhöng chaát löôïng khaùc hieåm hoùc naày, haï noåi moät caâu chuyeån ngöõ, thì treân nhau; söõa boø thì thaønh phoù maùt, coøn söõa löøa thì baùo ñöôïc boán aân, döôùi ñoä ñöôïc ba coõi. Coøn neáu thaønh phaân. Ví nhö Phaät phaùp vaø phaùp cuûa ngoaïi chöa, phaûi neân löu yù ñeán caùi ñuoâi kia—Buffalo ñaïo vaäy—The milk of cow and ass, the one turns Passes Through the Window, example 38 of the to ‘curd,’ the other to ‘dung.’ They are alike in Wu-Men-Kuan. Wu-tsu said, "It is like a buffalo appearance, but fundamentally different, as is the that passes through a latticed window. Its head, case with the Buddha’s teaching and that of horns, and four legs all pass through. Why can't its outsiders. tail pass through as well?" Here one must Ngöu Mao Traàn: Go-Rajas (skt)—Soá löôïng buïi ôû thoroughly realize that the buffalo's head or tail treân ñaàu loâng traâu gaáp baûy laàn soá löôïng buïi ôû treân are not the obstacles. In fact, there are no ñaàu loâng tröøu hay deâ (Döông Mao Traàn)—The obstacles, and there never were any; from the amount of dust that can rest on the top of a cow’s beginning the buffalo's head and tail have already hair (seven times of that on a sheep’s). passed through, and are passing, always passing Ngöu Nhaõn Tieäp Töôùng: Loâng nheo daøi—Eye through, moment by moment. According to Wu lashes like a royal bull—See Tam Thaäp Nhò Haûo Men Hui-Kai in the Wu-Men-Kuan, if you can get Töôùng. upside down with this one, discern it clearly, and Ngöu Nieäu: Cow-urine—Nöôùc tieåu traâu boø— give a turning word to it, then you can meet the Phong tuïc AÁn Ñoä cho raèng laáy nöôùc tieåu hoøa vôùi Four Obligations above and give comfort to the phaân traâu laøm thaønh moät vaøi thöù vaät lieäu ña duïng Three Existences below. But if it is not yet clear, trong ñôøi soáng haèng ngaøy. Hôïp chaát naøy ñöôïc pay close attention to the tail and you will resolve xem nhö laø thanh tònh nhöùt—Cow-urine, in India it at last. people mixed cow-dung and cow-urine to make Ngöu Thi: See Kieâu Phaïm Ba Ñeà. some kinds of material for multiple usages in daily Ngöu Tích: Gavampati (skt)—Daáu traâu: Ox- life. This mixture is considered as clean and tracks—Phaät phaùp: The teaching of the Buddha or cleansing. of the royal bull. Ngöu Phaån: Gomaya (skt)—Cow-dung—Phaân Ngöu Tích Tyø Kheo: Kieàu Phaïm Ba Ñeà—Ngöu traâu boø—Phong tuïc AÁn Ñoä cho raèng phaân traâu laø Vöông toân giaû, moät ñeä töû cuûa Phaät Thích Ca— thanh tònh nhöùt. Maät giaùo duøng phaân traâu ñeå treùt Bhiksu Gavampati, said to have been a disciple of

Sakyamuni. ñaày daãy söï khoå, raát ñaùng sôï haõi—According to the Ngöu Tieân: Rsabha (skt)—Ngöu Tieân ñöôïc dieãn Wonder Lotus Sutra, the Buddha compared the taû nhö moät trong ba vò tieân ngoaïi ñaïo trong xöù three realms as a burning house; sentient beings in Thieân Truùc, tröôùc thôøi Phaät Thích Ca. Ngöu Tieân these realms are not stable, indeed, they are dòch nghóa laø loõa theå khoå haïnh Ni Kieàn Töû, ngöôøi continuously suffering and frightening. ñaõ saùng laäp ra phaùi Kyø Na giaùo—Described as Nhaø Thieàn: See Thieàn Toâng. one of the three famous rsi, before the days of Nhaø Tu Haønh: Religious monk/priest. sakyamuni, of the Nirgrantha type of naked Nhaø Tu Khoå Haïnh: Recluse—Asectic. ascetics, the founder of Jainism. Nhaø Sö Khoå Haïnh Lang Thang Khoâng Moät Xu Ngöu Tieâu:

Rsabhanatha (skt)—See Ngöu Vöông. Dính Tuùi: A penniless wandering asectic. Ngöu Traøng Huyeàn Chaân (1893-?): Teân cuûa moät Nhaõ AÂm: AÂm thanh tònh khieát vaø thanh nhaõ—Pure vò hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. sounds. OÂng vieát raát nhieàu saùch veà lòch söû vaø giaùo thuyeát Nhaõ Ñeà Töû: Jnatiputra (skt)—Ni Kieàn Nhaõ Ñeà Töû, toâng Thieân Thai—Name of a Japanese Buddhist moät trong saùu vò sö ngoaïi ñaïo AÁn Ñoä trong thôøi scholar in the twentieth century. He wrote a lot of Ñöùc Phaät coøn taïi theá—Nirgranthajnati, one of the Buddhist Books on history and doctrines of the six heterodox teachers in India at the time of the T'ien-T'ai Sect. Buddha. Ngöu Töôùng: Gavampati (skt)—Kieàu Phaïm Ba Nhaõ La Nghieâm: Teân cuûa moät vò danh Taêng AÁn Ñeà—See Kieâu Phaïm Ba Ñeà. Ñoä ñeán Trung Hoa ñeå phieân dòch kinh ñieån töø Ngöu Vöông: Rsabha (skt)—Vrishabha (skt)— Phaïn ngöõ sang Hoa ngöõ trong thôøi Taây Taán beân Bull-king—Töø ngöõ aùm chæ Ñöùc Phaät—King of Trung Hoa (265-316)—Name of an Indian monk bulls, a term applied to the Buddha. who came to China to translate sutras from Ngöu Vöông Gia Trì: See Ngöu Hoaøng Gia Trì. Sanskrit into Chinese during the Western Chin Ngöu Vöông Toân Giaû: See Ngöu Vöông. Dynasty in China. Ngöu Xa: Goratha (skt)—Bullock cart—One of Nhaõ Lôïi An Hieäp Hoäi: Arya-samaj (skt)—Noble the cart offered by the father in the Lotus Sutra to community—Thaùnh Giaùo Hoäi—See Thaùnh Taêng lure his children out of the burning house—Moät Giaø. trong ba coã xe maø ngöôøi cha trong Kinh Phaùp Hoa Nhaõ Lôïi An Nhaân: Aryans (skt)—Nhaõ Lôïi An ñaõ ñem ra ñeå daãn duï caùc con cuûa mình thoaùt ra Nhaân laø aâm Haùn cuûa thuaät ngöõ Baéc Phaïn duøng ñeå khoûi caên nhaø löûa ñang chaùy. chæ moät nhoùm nhöõng boä laïc thuoäc saéc daân AÁn AÂu di cö töø mieàn Trung vaø Baéc AÂu ñeá n mieàn Baéc AÁn Ñoä vaøo khoaûng ñaàu thieân nieân kyû thöù nhì tröôùc Taây lòch—A Sanskrit term for a collective group NH of Indo-European tribes that migrated from central and northern Europe around the beginning of the Nha: Vaên phoøng: Bureau, service—Raêng: Teeth. second millenium B.C. Nha Baïch Töôùng: Raêng traéng, trong, ñeàu vaø khít Nhaõ Na: Jnana (skt). nhau—Teeth white even and close, one of the 1) Trí, so vôùi “hueä”—Knowledge— thirty-two auspicious marks—See Tam Thaäp Nhò Understanding—Intellectual judgments, as Haûo Töôùng. compared with “wisdom”, or moral Nha Boà Taùt: Kim Cang Döôïc Xoa—Moät vò Boà judgments. Taùt hay nhe raêng lôûm chôûm ra ñeå baûo veä Phaät; 2) Nhaõ Na coøn coù nghóa bao truøm caû “trí” laãn thöôøng thì vò naày ôû beân ñoâng ñoä cuûa Kim Cang “hueä”—Jnana is supposed to cover both Giôùi—The Bodhisattva fiercely showing his teeth “knowledge” and “wisdom.” in defence of the Buddha; he is in the east of the Nhaõ Na Baït Ñaø La: Jnanabhadra (skt)—Prajna- Buddha in the Vajradhatu. bhadra (skt)—Trí Hieàn, teân cuûa moät vò danh Taêng Nhaø Löûa Tam Giôùi: Theo kinh Dieäu Phaùp Lieân AÁn Ñoä ñeán Trung Hoa vaøo thôøi nhaø Ñöôøng (618- Hoa thì Phaät ví Tam giôùi nhö nhaø löûa, khoâng yeân, 907) ñeå phieân dòch kinh ñieån vaø truyeàn baù Phaät

phaùp—Name of an Indian famous monk who Nhaïc Phöôøng Hoùa Chuû: Nhöõng vò Taêng coù nhieäm came to China during the T'ang Dynasty in order vuï ñi vaøo phoá

thò ñeå khuyeán hoùa moïi ngöôøi cuùng to translate sutras and to spread the Buddha-döôøng taøi vaät cho Tam Baûo—Monks who go to dharma. town on foot to encourage everyone to offer or to Nhaõ Phaân: Teân cuûa moät vò danh Taêng Trung Hoa make donation to the Three Precious Ones vaøo thôøi nhaø Nam Toáng beân Trung Hoa (1127- (Triratna). 1279)—Name of a Chinese famous monk who Nhaïc Thaàn: Gandharva (skt)—Caøn Thaùt Baø— lived in the South Sung Dynasty in China. Deva musicians—Divine musician—Höông aâm Nhaõ Xung Thieàn Sö: Thieàn sö Trung Hoa, thuoäc thaàn. Vaân Moân toâng vaøo thôøi nhaø Toáng (960-1279)— Nhaïc Thieân: Gandharva (skt)—Deva musicians. Chinese Zen master of the Yun-Meân Sect Nhaïc Thuï: Khi thoï laõnh thuaän caûnh thì thaân taâm (established by Zen master Yun-meân) in the Sung vui veû—The sensation, or perception of pleasure. Dynasty in China. Nhaïc Trôøi: Heavenly music. Nhaï Cö La: Nakula (skt)—La Haùn Naëc cöï la—Nhai: Con ñöôøng hay phoá thò—A street, especially See Naëc Cöï La. with shops, a market. Nhaï Da: Jaya (skt)—Xaø Daï—Cheá ngöï, daáu hieäu Nhai Nghieäp: Gia taøi saûn nghieäp—Family estates cuûa söï cheá ngöï. Cuõng laø teân cuûa moät thieân nöõ or property. trong Vaên Thuø Vieän—Conquering, a manual sign Nhai Phöông: Phoá thò baän roän cuûa cuoäc soáng— of overcoming. Also, name of a devi (goddess) in The busy mart of life. Manjusri's court. Nhai Phöôøng Hoùa Chuû: Vò Taêng coù nhieäm vuï ñi Nhaï Neâ Thuûy: Nhaï Neâ Ñôùi Thuûy—Lôøi noùi chaâm vaøo phoá thò ñeå khaát thöïc cho ñaïi chuùng—A monk chaïp—Slow speeches. who is responsible to go to town to beg for food Nhaïc: for everyone in the temple. 1) AÂm nhaïc: Laøm cho giaûi khuaây—Music, that Nham: Gheành ñaù—A cliff. which causes joy. Nham Ñaàu: See Toaøn Khoaùt Nham Ñaàu Thieàn 2) In-law (father or mother). Sö. Nhaïc AÂm: Nham Ñaàu Thaâu Kieám Hoaøng Saøo: Yen T'ou's 1) AÂm thanh cuûa tieáng nhaïc: The sound of Getting Huang Ch'ao's Sword—See Coâng AÙn music. Nham Ñaàu Thaâu Kieám Hoaøng Saøo. 2) See Maït Noâ Thò Nhaõ Taùp Phöôïc La (1). Nham Ñaàu Thieàn Sö: Zen Master Yan-T'ou— Nhaïc AÂm Caøn Thaùc Baø: Manodjasvara (skt)— See Toaøn Khoaùt Nham Ñaàu Thieàn Sö. The Gandharvas, Indra's musicians. Nham Ñaàu Toaøn Khoaùt Thieàn Sö (828-887): Nhaïc AÂm Thuï: Gioù nheï thoåi vaøo laø caây treân coõi Ganto Zenkatsu (jap)—Yen-t'ou Ch'uan-huo—See nöôùc cuûa Ñöùc Phaät A Di Ñaø laøm phaùt ra nhöõng aâm Toaøn Khoaùt Nham Ñaàu Thieàn Sö. thanh nhö tieáng nhaïc—The trees in Amitabha's Nham Ñaàu Töù Taøng Phong: Boán tieâu chuaån ñöôïc paradise which give forth music to the breeze. y cöù vaøo söï lyù ñeå kieåm nghieäm veà caûnh giôùi tu Nhaïc Caøn Thaùc Baø: The Gandharvas, Indra's haønh cuûa thieàn sö Nham Ñaàu. Trong nhaø thieàn, musicians. "söï" coù nghóa laø caùi caù theå, caùi dò bieät, caùi cuï theå, Nhaïc Caøn Thaùc Baø Vöông: King of the caùi ñôn theå. Trong khi "lyù" laø nguyeân lyù, laø caùi Gandharvas—King of Indra's musicians—Vua cuûa toaøn theå, caùi nguyeân khoái, caùi ñaïi ñoàng, caùi tröøu caùc vò nhaïc Thaàn cuûa vua trôøi Ñeá Thích—The king töôïng, vaân vaân. Söï luoân ñoái laäp vôùi lyù vaø ñi ñoâi vôùi of Gandharvas, named Citraratha, but translated as lyù thaønh "söï lyù." Söï thì sai bieät vaø phaân bieät, coøn Druma, a tree. lyù thì voâ sai bieät vaø voâ phaân bieät. Theo nghóa Nhaïc Phong (1860-1926): Teân cuûa moät vò

danh thoâng thöôøng trong ñaïo Phaät, lyù töùc laø “khoâng,” vaø Taêng Trung Hoa vaøo thôøi nhaø Thanh (1644- söï töùc laø “saéc.”—Four standards based on 1912)—Name of a Chinese famous monk who phenomena and noumena, presented by Zen lived in the Ch'ing Dynasty in China. master Yan-T’ou in testing the realms of cultivation. In Zen, phenomenon ordinarily means

“an event,” “a happening,” but according to In this period, practitioners, see clearly the Buddhist philosophy, “Vastu” means “the identity of apparent contraries; perfect individual,” “the particular,” “the concrete.” While harmony among all differences. noumenon means “a principle,” “reason,” “the Nham Hoaùn Chuû Nhaân: Thoaïi Nham Goïi OÂng whole,” “the all,” “totality,” “the universal,” “the Chuû, thí duï thöù 12 cuûa Voâ Moân Quan—Jui-Yen abstract,” etc. “Phenomenon” always stands Calls "Master", example 12 of the Wu-Men- contrasted to “noumenon.” “Phenomenon” is Kuan—See Thoaïi Nham Ngaïn Thieàn Sö. distinction and discrimination, and “noumenon” is Nham Hoä Quaùn AÂm: Hoùa thaân cuûa Boà Taùt Quaùn non-distinction and non-discrimination. In regular Theá AÂm—Accommodated body (transformation Buddhist terminology, “noumenon” corresponds to body or apparitional body) of Avalokitesvara Sunyata, Void or Emptiness, while “phenomenon” Bodhisattva. is form. Nham Tình Ñaïi Hueä: Teân cuûa moät vò hoïc giaû 1) Töïu söï taøng phong: Kieåm xeùt caûnh giôùi söï Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. OÂng toát töôùng caù bieät. Khoâng laøm moät haønh giaû vôùi nghieäp ñaïi hoïc Ñeá Quoác ôû Ñoâng Kinh vaøo naêm hình töôùng beân ngoaøi, nhöng kyø thaät chæ baän 1918. OÂng vieát raát nhieàu saùch veà lòch söû vaø vaên bòu vôùi nhöõng vieäc theá gian—Investigate the hoùa cuûa Taây Taïng vaø AÁn Ñoä—Name of a realm of particular phenomenon. Not be a Japanese Buddhist scholar in the twentieth practitioner in meditation, but always busy century. He graduated from Teikoku University in with worldly affairs. Tokyo in 1918. He wrote a lot of Buddhist Books 2) Töïu lyù taøng phong: Kieåm xeùt caûnh giôùi nhaát on history and culture of Tibet and India. nhö vieân dung. Trong giai ñoaïn naày, haønh giaû Nham Tuaán (882-966): Thieàn sö Trung Hoa vaøo thaáy roõ chaân lyù tuyeät ñoái khoâng theå phaân ly, töï thôøi nhaø Toáng (960-1279). Sö laø moät trong nhöõng noù hoaøn haûo—Investigate the realm of ñeä töû xuaát saéc vaø laø ngöôøi noái phaùp cuûa Thieàn sö complete combination of the oneness. In this Ñaàu Töû Ñaïi Ñoàng—Chinese Zen master in the period, practitioners see clearly the ultimate Sung Dynasty in China. He was one of the most truth and reality which is undivided and outstanding disciples and dharma-heirs of Zen perfect by itself. master T'ou-tzu Ta-t'ung (819-914). 3) Töïu nhaäp taøng phong: Kieåm xeùt caûnh giôùi Nhan: Dung nhan—Counternance—Appearance. goàm ñuû söï vaø lyù. Trong giai ñoaïn naày, haønh Nhan Chi Thoâi (531-590): Teân cuûa moät vò hoïc giaû giaû thaáy roõ thöïc chaát cuûa chö phaùp. Phaùp höõu Phaät giaùo Trung Hoa vaøo theá kyû thöù VI. OÂng laøm vi hay hieän töôïng do nhaân duyeân sanh ra vaø quan vaøo caùc thôøi Baéc Teà vaø Baéc Chu. Veà sau phaùp voâ vi khoâng do nhaân duyeân sanh ra, kính tin, nghieân cöùu vaø tu taäp theo Phaät giaùo. OÂng tuyeät ñoái, khoâng thay ñoåi vì

noù laø chôn nhö vieát raát nhieàu saùch veà lòch söû caùc vò cao Taêng Phaät baát bieán—Investigate the realm of both giaùo—Name of a Chinese Buddhist scholar in the phenomena and noumena. During this period, sixth century. He was a mandarin in both the practitioners see clearly the real nature of all Northern Ch'i (550-557) and the Northern Chou things. Phenomenon and noumenon, activity (557-581). Later he took refuge in the Three and principle or the absolute; phenomenon Precious Ones, studied and practiced Buddhist ever change. Noumenon, the underlying doctrines. He wrote a lot of Buddhist Books on principle, being absolute, neither change nor history of Buddhist famous monks. acts, it is the bhutatathata. Nhan Dieân Chi (384-456): Teân cuûa moät vò hoïc giaû 4) Xuaát töïu taøng phong: Kieåm xeùt caûnh giôùi döùt Phaät giaùo Trung Hoa vaøo thôøi Löu Toáng (420- baët söï ñoái ñaõi cuûa söï vaø lyù. Trong giai ñoaïn 497). OÂng laøm quan vaøo caùc thôøi Baéc Teà vaø Baéc naày, haønh giaû thaáy roõ lyù tính cuûa chö phaùp voán Chu. Veà sau kính tin, nghieân cöùu vaø tu taäp theo ñaày ñuû hay vaïn phaùp söï lyù ñeàu vieân dung Phaät giaùo. OÂng vieát raát nhieàu saùch veà lòch söû caùc khoâng trôû ngaïi, khoâng phaûi hai, khoâng coù phaân vò cao Taêng Phaät giaùo—Name of a Buddhist bieät—Investigate the realm of non- scholar in the Liu Sung Dynasty in China. He was discrimination of phenomena and noumena. a mandarin under the Liu Sung Dynasty. Later he

took refuge in the Three Precious Ones, studied Nhaøn Cö Xöù: Aranya (skt)—Araa (p)— and practiced Buddhist doctrines. He wrote a lot of Araakanga (p)—Arinya (skt)—Choã tòch tònh, Buddhist Books on history of Buddhist famous thöôøng laø trong röøng—Forest—Remote place—A monks. solitary place, usually in the forest—See A Lan Nhan Hoài: Yen Hui—Teân cuûa moät vò ñeä töû cuûa Nhaõ. ñöùc Khoång Töû—Name of a disciple of Confucius. Nhaøn Ñaøm: Leisurely conversation. Nhaøn Cö Thaäp Ñöùc: See Nhaøn Cö Thaäp Thieän. Nhaøn Ñaøm Hí Luaän: Prapanca (skt)—Idle Nhaøn Cö Thaäp Thieän: Möôøi lôïi ích thieän laønh talk/chat—Vain talk or diffusive trivial cuûa cuoäc soáng aån daät, trong ñoù thieáu vaéng nhöõng reasoning—Phaät töû thuaàn thaønh ñöøng neân nhaøn haønh ñoäng sau ñaây: Thöù nhaát laø khoâng ham boùng ñaøm hyù luaän (noùi nhöõng lôøi phuø phieám veà nhöõng saéc duïc voïng: Khoâng coù caûnh nam nöõ, töùc khoâng chuyeän khoâng ñaâu ra ñaâu) chæ ñeå giaûi khuaây laøm coù loøng ham muoán. Thöù nhì laø khoâng noùi ñieàu taø maát thì giôø cuûa mình vaø cuûa ngöôøi khaùc maø thoâi — vaïy: Khoâng coù nhôn duyeân gaây ra lôøi aên tieáng noùi Devout Buddhist should never Idly talk on loän xoän, töùc khoâng coù vieäc baøy ñieàu ñaët chuyeän inconsequential topics only for amusement wastes laùo xöôïc. Thöù ba laø khoâng coù keû thuø: Khoâng coù keû our time and others' time. ñoái ñòch. Thöù tö laø khoâng xung ñoät vôùi ai: Khoâng Nhaøn Ñaïo Nhaân: Haønh giaû hay ngöôøi ñaõ thuaàn sôï vieäc tranh giaønh. Thöù naêm laø khoâng coù baèng thuïc veà toân giaùo—A practitioner, one well-trained höõu khen cheâ: Khoâng coù baïn noùi chuyeän thò phi, in the religion. töùc khoâng coù vieäc khen cheâ. Thöù saùu laø khoâ ng coù Nhaøn Lieâu Phoøng: Phoøng daønh cho caùc vò Taêng ai ñeå cho mình böôi moùc loãi laàm cuûa hoï: Khoâng cao tuoåi—Apartment or a room for elderly retired thaáy keû loãi

laàm. Thöù baûy laø khoâng coù ai ñeå chuùng monks. ta noùi chuyeän veà hoï: Khoâng coù vieäc ñaøm luaän vieäc Nhaøn Ngoân Ngöõ: Nhaøn Ngoân Tröôûng Ngöõ—Lôøi quaáy cuûa ngöôøi khaùc. Thöù taùm laø khoâng baïn beø, noùi khoâng coù gì quan troïng hoaëc lôøi noùi dö thöøa — khoâng ñeä töû, khoâng keû haàu ngöôøi haï cho chuùng ta Vain talk or redundant speeches. vui chôi, daïy doã hay sai baûo (khoâng gaây toäi taïo Nhaøn Traàn Caûnh: Ñieàu kieän beân ngoaøi khoâng coù nghieäp). Thöù chín laø khoâng ao öôùc coù baïn ñoàng yù nghóa: Meaningless external conditions—Lôøi noùi haønh. Thöù möôøi laø khoâng coù nhöõng phieàn phöùc gaây khoâng coøn caàn thieát: Words, or expressions to be neân bôûi xaõ hoäi nhö khaùch khöùa, lòch söï, quaàn aùo shut off; unnecessary words. chænh teà, cuõng nhö giao teá xaõ hoäi —Ten Nhaøn Xöù: 1) Choán A Luyeän Nhaõ: A hermitage; 2) wholesome advantages of a hermitage which are Nôi nhaøn tónh: A shut-in place, a place of peace; absent of the following actions: First, absence of 3) Töï vieän: A Buddhist monastery. sex and passion. Second, absence of temptation to Nhaõn: Caksuh (skt)—The eye. say wrong things. Third, absence of enemies, and Nhaõn Bieän ThuûThaân: Nhaõn Thaân Thuû Bieän— so of strife. Fourth, absence of conflicts. Fifth, Lanh tay leï maét—Quick hands and sharp eyes. absence of friends to praise or blame. Sixth, Nhaõn Caûm Thoï: Cakkhuppasada-rupa (p)—Eye- absence of other people for us to pick their faults. sense—Ability to receive visible object. Seventh, absence of people for us to talk about Nhaõn Caên: Cakkhu-vatthu (p)—Moät trong luïc caên them. Eighth, absence of friends for us to play (moät trong saùu giaùc quan) hay saùu choã ñeå nhaän with; absence of disciples for us to teach, absence bieát—Eye-base, the organ of sight, one of the six of servants for to us ask for running errands (no senses on which one relies or from which further creating of karma). Ninth, no longing for knowledge is received. companions. Tenth, absence of troubles caused by Nhaõn Caân: Nhaõn Lyù Höõu Caân—Trong maét coù society such as guests, politeness, neat clothes, as gaân, chæ cho saéc maët lanh lôïi. Trong thieàn, töø naày well as social relations. chæ söï bieän bieät roõ raøng—An alert face. In Zen, the Nhaøn Cö Vi Baát Thieän: Idleness is the root of all term indicates a clear discrimination (distinguish). evils (Satan finds some mischief for idle hands to Nhaõn Coâng Ñöùc: Merit of the eye—Coâng ñöùc veà do). maét—Trong Kinh Phaùp Hoa, phaåm 19, Ñöùc Phaät daïy veà coâng ñöùc veà maét nhö sau: “Thieän nam töû

hay thieän nöõ nhaân aáy, baèng ñoâi maét thanh tònh töï become so pure that they are devoid of nhieân coù ñöôïc töø khi cha meï sanh ra (coù nghóa laø selfishness, so that they view things unswayed by nhöõng ngöôøi ñaõ coù coâng ñöùc veà maét mang theo töø prejudice or subjectivity. They can see things ñôøi tröôùc), seõ ñöôïc baát cöù nhöõng gì beân trong hay correctly as they truly are, because they always beân ngoaøi tam thieân ñaïi thieân theá giôùi, nuùi, röøng, maintain calm minds and are not swayed by soâng, bieån, xuoáng taän A Tyø ñòa nguïc vaø leân tôùi impulse. Remember a thing is not reflected as it is Trôøi Höõu Ñænh, vaø cuõng thaáy ñöôïc moïi chuùng sanh in water boiling over a fire. A thing is not mirrored trong ñoù, cuõng nhö thaáy vaø bieát roõ caùc nghieäp as it is on the surface of water hidden by plants.

A duyeân vaø caùc coõi taùi sanh theo quaû baùo cuûa hoï. thing is not reflected as it is on the surface of Ngay caû khi caùc chuùng sanh chöa coù ñöôïc thieân water running in waves stirred up the wind." The nhaõn nhö chö Thieân ñeå coù theå hieåu roõ thaät töôùng Buddha teaches us very clearly that we cannot cuûa vaïn höõu, caùc chuùng sanh aáy vaãn coù ñöôïc caùi view the real state of things until we are free from naêng löïc nhö theá trong khi soáng trong coõi Ta Baø vì the mental illusion caused by selfishness and hoï ñaõ coù nhöõng con maét thanh tònh ñöôïc veùn saïch passion. aûo töôûng taâm thöùc. Noùi roõ hôn hoï coù theå ñöôïc nhö Nhaõn Ñaùp Si: Gheøn trong maét, Thieàn toâng duøng theá laø do taâm hoï trôû neân thanh tònh ñeán noãi hoï thuaät ngöõ naøy ñeå chæ söï chaáp tröôùc vaøo caùi thaáy hoaøn toaøn chaúng chuùt vò ngaõ cho neân khi nhìn thaáy nhoû heïp vaø noâng caïn cuûa mình—Gum (matter) in caùc söï vaät maø khoâng bò aûnh höôûng cuûa thaønh kieán the eyes, Zen school uses this term to describe the hay chuû quan. Hoï coù theå nhìn thaáy caùc söï vaät moät attachment of one's own narrow and shallow caùch ñuùng thöïc nhö chính caùc söï vaät vì hoï luoân giöõ views. taâm mình yeân tónh vaø khoâng bò kích ñoäng. Neân nhôù Nhaõn Ñoàng: Trong soá nhöõng ngöôøi ôû ñaây— moät vaät khoâng phaûn chieáu maët thaät cuûa noù qua Among people here. nöôùc soâi treân löûa. Moät vaät khoâng phaûn chieáu maët Nhaõn Giôùi: Caksurdhatu (skt)—Cakkhudhatu cuûa noù qua maët nöôùc bò coû caây che kín. Moät vaät (p)—Eye element—Field of vision, or the eye- khoâng phaûn chieáu maët thaät cuûa noù treân maët nöôùc realm, or sight faculty; the element or realm of ñang cuoän chaûy vì gioù quaáy ñoäng." Ñöùc Phaät ñaõ sight—See Nhaõn Caên. daïy moät caùch roõ raøng chuùng ta khoâng theå nhìn thaáy Nhaõn Hoaønh Tî Tröïc: Maét naèm ngang, muõi ñöùng thöïc töôùng cuûa caùc söï vaät neáu chuùng ta chöa thoaùt thaúng (chæ vieäc töï nhieân xöa nay). Trong thieàn, töø khoûi aûo töôûng taâm thöùc do vò kyû vaø meâ ñaém gaây naày ñöôïc duøng ñeå chæ Phaät taùnh—Horizontal eye neân—In the Lotus Sutra, chapter 19, the Buddha and vertical nose. In Zen, the term indicates the taught about the merit of the eye as follows: "That Buddha-nature. a good son or good daughter, with the natural pure Nhaõn Kieán: Dassana-kicca (skt)—Function of eyes received at birth from his or her parents (it seeing. means that they already brought with them from Nhaõn Löïc: Eyesight—Vision. previous lives the merit of the eyes), will see Nhaõn Lyù Tröøu Ñinh, Naõo Haäu Baït Tieãn: Nhoå whatever exists within and without the three ñinh trong maét, ruùt teân sau oùt. Trong thieàn, töø naày thousand-great-thousandfold world, mountains, coù nghóa laø deïp boû voïng töôûng vaø ngôø vöïc—To forests, rivers, and seas, down to the Avici hell pull out a nail in the eye, and to pull out an arrow and up to the Summit of Existence, and also see in the back of the neck. In Zen, the term means to all the living beings in it, as well as see and know eliminate doubt and deluded thoughts. in detail all their karma-cause and rebirth states of Nhaõn Moân: Cakkhu-dvara (p)—Eye door—Vision retribution. Even though they have not yet door. attained divine vision of heavenly beings, they are Nhaõn Moân Taâm: Cakkhu-dvara-jnana-citta still capable of discerning the real state of all (p)—Eye door adverting consciousness—Vision things, they can receive the power to do so while

door adverting consciousness. living in the Saha world because they have pure Nhaõn Muïc: Maét: The eyes—Phaùp nhaõn cuûa Thieàn eyes unclouded with mental illusion. To put it Taêng: Zen monk's dharma eye—Ngoân haïnh cuûa more plainly, they can do so because their minds Thieàn Taêng: Zen monk's words and conducts.

Nhaõn Nhaäp: Cakkhu-samphassa (p)—Eye nhö vaäy nhaõn thöùc khoâng bao giôø phaùt sinh). contact—Eye entrance—Moät trong thaäp nhò Ngöôøi tu taäp neân luoân thaáu trieät ñieåm toái yeáu naày nhaäp—One of the twelve entrances, the eye ñeå thöïc taäp sao cho haïn cheá nhaõn caên tieáp xuùc vôùi entrance, the basis of sight consciousness—See hình saéc, ñeå laøm giaûm thieåu söï khôûi daäy cuûa nhaõn Thaäp Nhò Nhaäp. thöùc. Phaät nhaéc nhôû chuùng ñeä töû cuûa Ngaøi raèng, Nhaõn Quang: Range of knowledge—View. phöông phaùp duy nhaát ñeå giaûm thieåu söï khôûi daäy Nhaõn Quang Laïc Ñòa: AÙnh maét rôi xuoáng ñaát. cuûa nhaõn thöùc laø thieàn ñònh—The function of the Trong thieàn, töø naày coù nghóa laø cheát—Range of eye consciousness is to perceive and apprehend knowledge drops on the ground. In Zen, the term visual forms. Without the eye consciousness we means "death". could not behold any visual form; however, the Nhaõn Sanh Thieân: Maét sanh Thieân—Khi ñieåm eye consciousness depends on the eye faculty. noùng sau cuøng treân thaân theå laø hai maét vaø traùn thì When the eye faculty and any form meet, the eye thaàn thöùc cuûa ngöôøi aáy ñaõ sanh veà coõi trôøi —When consciousness develops instantly. If the eye the person’s eyes and forehead are the last to faculty and the form never meet, eye remain warm, the spirit of that person has been consciousness will never arise (a blind person who reborn in the celestial (heaven) realms. lacks the eye faculty, thus eye consciousness can Nhaõn Saéc Xöù: Cakshu-rupayatana (skt)—Eyes never develop). Buddhist cultivators should that produce the characteristics of form. always understand thoroughly this vital point to Nhaõn Thaùp Si: Cuïc gheøn ñoùng trong maét. Trong minimize the meeting between eye faculty and thieàn, töø naày chæ cho söï chaáp tröôùc ngaõ kieán. visual forms, so that no or very limited eye Töôûng raèng caùi ngaõ cuûa chính mình laø lôùn nhaát vaø consciousness will ever arise. The Buddha laø taùi saûn quí baùu nhaát. Tin raèng caùi ta laø lôùn nhaát reminded his disciples that meditation is the only vaø vò ñaïi nhaát, neân muïc haï voâ nhaân. Chæ coù caùi ta means to limit or stop the arising of the eye laø quyù baùu nhöùt maø thoâi, ngöôøi khaùc khoâng ñaùng consciousness. keå. Mình tìm ñuû caùch ñeå chaø ñaïp hay möu haïi Nhaõn Thöùc Giôùi: Caksur-vijnana-dhatu (skt)— ngöôøi khaùc—A gum on the edge of the eyelids. In Cakkhuvinnanadhatu (p)—The element or realm Zen, the term indicates an ego-grasping (clinging of sight-perception—The eye consciousness to the “I”). Believe that our self is our greatest and element—See Nhaõn Thöùc. most precious possession in a nix in our eyes. We Nhaõn Tieàn: Right in this life—Before the eye. try by all means to satisfy to our self, irrespective Nhaõn Tình: Tình khôûi leân töø nhaõn caên hay maét— of others’ interest of rights. Emotions arising from the eyes. Nhaõn Thaân Thuû Bieän: Nhaõn Bieän Thuû Thaân— Nhaõn Tình Ñònh Ñoäng: Maét nhaáp nhaùy. Trong Lanh tay leï maét—Quick hands and sharp eyes. thieàn, töø naày coù nghóa laø söï do döï. Thaät vaäy, ngöôøi Nhaõn Thí: Offering of eyes—Boá Thí

Maét—Moät taøi chæ caàn moät lôøi laø giaùc ngoä; ngöïa gioûi chæ caàn caùi nhìn noàng aám coù theå laøm cho tha nhaân caûm moät roi laø bieát ñöôøng. Neáu haønh giaû maø coøn chôùp thaáy an tònh—This is to offer a warm glance to maét laø khoâng theå traùnh khoûi söï troùi buoäc vaøo meâ others which will give them tranquility. voïng (toái taêm trong vieäc phaân bieät söï vaø lyù thì goïi Nhaõn Thöùc: Cakshurvijnana (skt)—Eye laø meâ, hö doái chaúng thöïc thì goïi laø voïng)—The Consciousness—Seeing consciousness—Sight eyes are blinking. In Zen, the term indicates a consciousness—Sight-preception, the first hesitation. In fact, a talented person only needs vijnana—Visual cognition—The sense of vision— one word to be enlightened; a good horse need Caùi bieát cuûa maét—Nhieäm vuï cuûa nhaõn thöùc laø only one whip to know the way. If one is blinking nhaän bieát hình daùng. Khoâng coù nhaõn thöùc, chuùng the eyes, one cannot prevent the binding in ta seõ khoâng nhìn thaáy gì caû; tuy nhieân nhaõn thöùc deluding and false (deluded and misled). laïi tuøy thuoäc vaøo nhaõn caên. Khi nhaõn caên gaëp moät Nhaõn Trí: Trí hieåu bieát qua nhaõn thöùc— hình daïng thì nhaõn thöùc lieàn phaùt sanh. Neáu Nhaõn Knowledge obtained from seeing. caên khoâng gaëp hình daùng thì nhaõn thöùc khoâng bao Nhaõn Trung Tieát: Buïi trong maét. Trong thieàn, töø giôø phaùt sinh (moät ngöôøi bò muø khoâng coù nhaõn caên, naày coù nghóa laø vieäc laøm coù haïi vaø khoâng caàn

thieát—Dust in the eye. In Zen, the term means an naày trong tang leã—The neemb tree, which has a unnecessary and harmful task. small bitter fruit; its leaves in India are chewed at Nhaõn Töôûng: Töôûng xuaát sanh bôûi maét— funeral ceremonies. Perception produced by eye. Nhaäm: Maëc keä—Let—Let be. Nhaõn Xuùc: Cakkhu-samphassa (p)—Eye-contact. Nhaäm Chaân: Tuøy yù—As one pleases—At one's Nhaõn Xuùc Sôû Sanh Thoï: Cakkhu-samphassaja- discretion. vedana (p)—Caûm thoï döïa treân söï thaáy cuûa maét— Nhaäm Ñaïo Laâm: Teân cuûa moät vò danh Taêng Feeling based on eye-contact. Trung Hoa vaøo thôøi Baéc Teà (550-557)—Name of a Nhaõn Xöù: Gensho (jap)—Eye-place, eyes as the Chinese famous monk who lived in the Northern seat of sight; that is, the eyes as a concrete organ. Ch'i Dynasty in China. Nhaïn Kieán Xöù: Tsurumi (jap)—Xöù Nhaïn Kieán, Nhaäm Ma: Inmo (jap)—1) Nhö theá: Like this, like gaàn Yokohama (Hoaønh Taân-Nhaät Baûn)—A place that; 2) Traïng thaùi khoâng theå nghó baøn ngay luùc near Yokohama in Japan. naøy: The ineffable state at the moment of present. Nhaïn Moân (476-542): T’an Luan—See Ñaøm Nhaäm Traàn Saâm Pha (958-1055): Ringchen Loan. Bjanpo (tib)—Teân cuûa moät vò danh Taêng Taây Nhaïn Thaùp: Hamsa-stupa (skt)—Haï Naïi Sa Taïng vaøo theá kyû thöù XI—Name of a Tibetan Thaùp—Teân cuûa moät ngoâi thaùp trong xöù Ma Kieät famous monk in the eleventh century. Ñaø, moät vöông quoác coå trong vuøng baéc AÁn Ñoä — Nhaäm Vaän: 1) Maëc tình: As one pleases; 2) Baûn Name of a stupa of a Mythical swan in the chaát töï nhieân cuûa vaïn höõu khoâng dính daùng gì ñeán Magadha, an ancient kingdom in North Indian. söï taïo taùc cuûa taâm. Haønh giaû phaûi neân luoân nhôù Nhaïo Taùc Hyû Muïc Thaàn: Liking to Make Joyful raèng ngoaøi taâm ra khoâng coù gì nöõa; taâm, Phaät vaø Eyes Deity (Spirit). chuùng sanh

khoâng sai khaùc: The nature of things is Nhaïo Thaät Boà Taùt: Satyarata (skt)—Teân cuûa moät natural (things are happening naturally) and there vò Boà Taùt—Name of a Bodhisattva. is nothing to do with the creation of the mind. Nhaïo Thuyeát Chaúng Döùt: Endless eloquence. Practitioners should always remember that outside Nhaïo Thuyeát Voâ Ngaïi Trí: Pratibhana (skt)—Trí the mind there is no other thing; mind, Buddha, bieän thuyeát khoâng chöôùng ngaïi, lôøi leõ troâi chaûy and all the living, these three are not different. hôïp vôùi chaùnh lyù, moät trong töù voâ ngaïi theo giaùo Nhaäm Vaän Khôûi: Baåm Sinh—Coá höõu—Innate. thuyeát Ñaïi Thöøa—To have pleasure in speaking Nhaân: or argument of the law (Pratibhana) or 1) Hetu (skt): Reason—See Nguyeân Nhaân. unobstructed (unlimited) eloquence in delight or 2) Nhaân theo quan ñieåm Phaät giaùo—Men in pleasure in speaking or argument, one of the four Buddhist point of view: Manusya (skt)— unobstructed eloquences according to Mahayana Man—Phaät giaùo xem con ngöôøi laø moät chuùng Doctrine—See Töù Voâ Ngaïi. sanh raát nhoû, khoâng chæ veà söùc maïnh maø coøn Nhaïo Tòch Tònh Thieân Vöông: Delight in veà tuoåi thoï. Con ngöôøi khoâng hôn gì caùc sinh Tranquility—Moät trong möôøi Quaûng Quaû Thieân vaät khaùc trong vuõ truõ naøy ngoaïi tröø khaû naêng Vöông—See Quaûng Quaû Thieân Vöông. hieåu bieát. Con ngöôøi ñöôïc coi nhö laø moät sinh Nhaïo Trieàn Hueä Thieân Vöông: Delight in Use of vaät coù vaên hoùa, bieát hoøa hôïp vôùi sinh vaät khaùc Intellect—Moät trong möôøi Quaûng Quaû maø khoâng huûy hoaïi chuùng. Toân giaùo ñöôïc con Thieân Vöông—See Quaûng Quaû Thieân Vöông. ngöôøi ñaët ra cuõng vôùi muïc ñích aáy. Moïi sinh Nhaïo Tö Duy Phaùp Bieán Hoùa Thieân Vöông: vaät soáng ñeàu chia seû cuøng löïc soáng truyeàn cho Enjoyer of Meditation on the Truth and Creating con ngöôøi. Con ngöôøi vaø nhöõng sinh vaät khaùc Demonstrations—Moät trong möôøi Bieán Tònh laø moät phaàn cuûa sinh löïc vuõ truï mang nhieàu Thieân Vöông—See Bieán Tònh Thieân Vöông. daïng thöùc khaùc nhau trong nhöõng kieáp taùi Nhaéc Nhôû Theá Gian: To remind the mankind. sanh voâ taän, chuyeån töø ngöôøi thaønh vaät tôùi Nhaâm Baø: Nimba (skt)—Caây nhaâm baø, coù traùi nhoû nhöõng hình thaùi sieâu phaøm vaø roài trôû laïi trong vaø ñaéng nhö traùi khoå qua; ngöôøi AÁn nhai laù caây moät chu kyø baát taän. Theo vuõ truï luaän Phaät giaùo, con ngöôøi chæ ñôn giaûn laø moät cö daân

treân moät trong nhöõng caûnh giôùi hieän höõu maø cho nhöõng muïc tieâu ích kyû, baát thieän, moät caùc chuùng sanh khaùc cuõng coù theå ñeán sau khi hieän höõu suoâng roãng, hay quyeát ñònh daønh ñôøi cheát. Theá giôùi con ngöôøi laø söï pha troän vöøa mình cho vieäc thöïc hieän caùc vieäc thieän laøm phaûi giöõa haïnh phuùc vaø khoå ñau, con ngöôøi ôû cho ngöôøi khaùc ñöôïc haïnh phuùc. Trong nhieàu trong moät vò trí thuaän lôïi ñeå taïo hay khoâng taïo tröôøng hôïp, con ngöôøi cuõng coù theå coù nhöõng nghieäp môùi, vaø nhö vaäy con ngöôøi coù theå uoán quyeát ñònh sinh ñoäng ñeå uoán naén ñôøi mình naén ñònh meänh cuûa chính mình. Con ngöôøi theo caùch naày hay caùch khaùc; con ngöôøi coù cô quaû thöïc laø ngöôøi Saùng Taïo vaø ngöôøi Cöùu hoäi nghó ñeán ñaïo vaø giaùo lyù cuûa Ngaøi haàu heát Tinh cuûa chính mình. Nhieàu ngöôøi tin raèng toân laø nhaèm cho con

ngöôøi, vì con ngöôøi coù khaû giaùo töø trôøi ñi xuoáng, nhöng ngöôøi Phaät töû bieát naêng hieåu bieát, thöïc haønh vaø ñi ñeán chöùng ngoä raèng Phaät giaùo khôûi thuûy töø traùi ñaát vaø tieán giaùo lyù. Chính con ngöôøi, neáu muoán, hoï coù theå daàn leân trôøi, leân Phaät."—Buddhism views chöùng nghieäm giaùc ngoä toái thöôïng vaø trôû man as a tiny being not only in strength but thaønh Phaät, ñaây laø haïnh phuùc lôùn khoâng phaûi also in life span. Man is no more than just chæ chöùng ñaéc söï an tònh vaø giaûi thoaùt cho another creature but with intelligence that mình, maø coøn khai thò ñaïo cho nhieàu ngöôøi inhabit universe. Man is regarded as a khaùc do loøng töø bi—The sentient-thinking cultured living being because he can being in the desire realm, whose past deeds harmonize with other creatures without affect his present condition. Man occupies a destroying them. Religion was founded by very important place in the Buddhist cosmos men only for this purpose. Every creature that because he has the power of decision. Human lives share the same life force which life is a mixture of the happy with a good dash energizes man. Man and other creatures are of the bitter. According to the Buddha, a man part of the same cosmic energy which takes can decide to devote himself to selfish, various forms during endless rebirths, passing unskilful ends, a mere existence, or to give from human to animal, to divine form and purpose to his life by the practice of skilful back again, motivated by the powerful deeds which will make others and himself craving for existence which takes them from happy. Still, in many cases, man can make the birth to death and rebirth again in a never- vital decision to shape his life in this way or ending cycle. In Buddhist cosmology, man is that; a man can think about the Way, and it simply the inhabitant of one of the existing was to man that the Buddha gave most of his planes that other sentient beings can go after important teachings, for men could death. Human world is a good, well-balanced understand, practice and realize the Way. It is mixture of pleasure and pain. Man is in a man who can experience, if he wishes, favorable position to create or not to create Enlightenment and become as the Buddha fresh karma, and thus is able to shape his own and the Arahants, this is the greatest blessing, destiny. Man is in effect his own Creator and for not only the secure tranquillity of one Savior. Many others believe that religion has person's salvation is gained but out of come down from heaven but Buddhists know compassion the Way is shown in many others. that Buddhism started on the earth and 4) Cô hoäi ñöôïc taùi sanh laøm con ngöôøi raát ö laø reached heaven, or Buddha. haõn höõu, chính vì theá maø Ñöùc Phaät daïy: 3) Chuùng sanh con ngöôøi coù suy töôûng trong duïc "Ñöôïc sinh ra laøm ngöôøi laø ñieàu voâ cuøng quyù giôùi, nhöõng nghieäp trong quaù khöù aûnh höôûng baùu, moät cô hoäi lôùn lao khoâng neân ñeå uoång ñeán hoaøn caûnh hieän taïi. Con ngöôøi chieám moät phí. Giaû tyû coù moät ngöôøi neùm vaøo ñaïi döông vò trí raát quan troïng trong vuõ truï cuûa Phaät giaùo, moät maûnh vaùn, treân maûnh vaùn coù moät loã hoûng, vì con ngöôøi coù quyeàn naêng quyeát ñònh cho maûnh vaùn troâi daït do nhieàu luoàng gioù vaø nhieàu chính hoï. Ñôøi soáng con ngöôøi laø söï hoãn hôïp doøng nöôùc xoâ ñaåy treân ñaïi döông. Trong ñaïi cuûa haïnh phuùc vaø ñaéng cay. Theo Ñöùc Phaät, döông coù moät con ruøa choät maét,

moät traêm naêm con ngöôøi coù theå quyeát ñònh daønh cuoäc ñôøi môùi ngoi leân maët bieån moät laàn ñeå thôû. Duø cho

maát caû moät ñaïi kieáp, con ruøa cuõng khoù maø troài baát ñoaït' coù nghóa laø ñoàng yù vôùi caû ngöôøi hoûi laãn leân maët nöôùc vaø chui vaøo loã hoûng cuûa maûnh lôøi cuûa ngöôøi aáy. Coù moät vò Taêng hoûi Thieàn sö vaùn aáy. Cuõng theá, neáu moät khi ngöôøi ta ñaõ bò Laâm Teá: "Theá naøo laø nhaân caûnh ñeàu khoâng ñoaï t?" ñoïa xuoáng ba caûnh giôùi ñaày thoáng khoå hay haï Laâm Teá ñaùp: tam ñoà, thì vieäc ñöôïc taùi sanh laøm ngöôøi cuõng "Vöông ñaêng baûo ñieän, thaät laø hieám hoi.”—The opportunity to be Daõ laõo aâu ca." reborn as a human being is so rare; thus the (Vua böôùc leân ngai, Buddha taught: “Supposing a man threw into Laõo queâ ca haùt). the ocean a piece of wood with a hole in it Daàu baøi keä coù phaàn roõ raøng, nhöng ngöôøi bình and it was then blown about by the various thöôøng cuõng khoù hieåu ñöôïc tinh yeáu cuûa phöông winds and currents over the waters. In the phaùp töù lieäu giaûn naøy. Theo Thieàn sö Toå Nguyeân, ocean lived a one-eyed turtle which had to taùc giaû boä saùch Vaïn Phaùp Qui Taâm Luïc, moät hoâm, surface once in a hundred years to breathe. coù moät vò Taêng hoûi: "Theá naøo laø khoâng ñoaït caû Even in one Great Aeon it would be most nhaân laãn caûnh?" Sö ñaùp: "Trong töï chöùng phaàn, unlikely in surfacing, to put its head into the taâm cuûa haønh giaû töï truï nôi taâm, coøn caûnh thì töï truï hole in that piece of wood. Such is the rarity nôi caûnh. Vì theá khi thieàn sö daïy ñeä töû thuoäc caên of gaining birth among human beings if once cô loaïi cao, thì khoâng ñoaït caû nhaân laãn caûnh." Ñaây one has sunk into the three woeful levels or laø moät thí duï khaùc veà "Chaúng boû ngöôøi cuõng chaúng three lower realms.” boû caûnh": Moät hoâm Laâm Teá ngoài tröôùc trong Taêng Nhaân AÙi: Kindness of heart—Charity— ñöôøng, thaáy Hoaøng Baù ñeán, lieàn nhaém maét laïi. Benevolence. Hoaøng Baù laáy tích tröôïng neän xuoáng saøn. Laâm Teá Nhaân Baûn: Humanism. ngaãng ñaàu leân, thaáy Hoaøng Baù ñöùng ñoù, Laâm Teá Nhaân Baûo: Phaät laø kho baûo cuûa loaøi ngöôøi— beøn tieáp tuïc guïc ñaàu xuoáng nguû tieáp. Hoaøng Baù Buddha is the treasure of men. laøm theå sôï, lieàn trôû veà phöông tröôïng. Sö theo ñeán Nhaân Baát Hoïc, Baát Tri Lyù: Ngöôøi khoâng hoïc thì phöông tröôïng leã taï. Khi Laâm Teá thaáy Hoaøng Baù khoâng bieát lyù leõ phaûi traùi—If men do not learn, tôùi gaàn, Sö coát yù nhaém maét laïi, hoaøn toaøn khoâng will never know what is right and wrong. ñeå yù vaø gaït boû vò thaày toân kính cuûa mình. Hoaøng Nhaân Baát Khuyeán, Baát Thieän: Ngöôøi maø khoâng Baù laïi caøng saâu saéc hôn Laâm Teá. Ngaøi nhaân ñoù ñöôïc neâu göông toát thì khoâng bieát laøm ñieàu dieãu côït giaû boä nhö sôï seät cuù ñaùnh taâm lyù naøy, ñaây thieän—If a man is not urged by good example, laø nhaân caûnh caâu baát ñoaït. YÙ ñònh cuûa Laâm Teá bò does no good. vaïch traàn, vaø nhö vaäy cuù ñaùnh taâm lyù cuûa Sö Nhaân Baát Tri Kyû Quaù: Ngöôøi ta thöôøng khoâng yù khoâng truùng ñích. Laâm Teá bò söï saâu saéc cuûa Thaày thöùc ñöôïc loãi laàm cuûa chính mình—Men are mình vöôït haún, neân nhôø vaäy maø Laâm Teá ñöôïc toû usually not conscious of their faults. ngoä—This is one of Lin-Chi's Four Distinctions. Nhaân Bieán: Hetuparinama (skt)—A cause that is Neither

subjective nor objective, one of the four also an effect—The power in a cause to transform considerations of Lin-Chih school. In other words, itself into an effect—Söi töi chuyeån bieán töø nhaân 'to snatch away neither subjective nor objective sang quaû. means to approve both the person and his remark. Nhaân Caùch Thaàn: Thaàn ñöôïc nhaân caùch hoùa— A monk asked Zen master Lin-chi, "What does it Embodied gods. mean to snatch away neither the person nor the Nhaân Caûnh Caâu Baát Ñoaït: To snatch away object?" Lin-chi replied: neither the person nor the object—To eliminate "While the emperor ascends his royal throne neither subjective nor objective—Ñaây laø moät Old pleasants sing their songs." trong Töù Lieäu Giaûn cuûa Thieàn Sö Laâm Teá. Chaúng Although the stanza is reasonably clear, the gist of boû Chuû Quan cuõng chaúng boû Khaùch Quan (chaúng the fourfold method is still very difficult for boû ngöôøi chaúng boû caûnh). Nhaân caûnh ñeàu khoâng ordinary people to understand. According to Zen deïp, moät trong boán caùch caân nhaéc (töù lieäu giaûn) master Tsu-yuan, author of the book titled "Mind, cuûa toâng Laâm Teá. Noùi caùch khaùc, 'nhaân caûnh caâu the Source of All Dharmas," one day, a monk

asked, "What, then, does it mean to snatch away nhaân laãn caûnh?" Sö ñaùp: "Trong töi chöùng phaàn, neither the person nor the object?" Tsu-yuan said, neáu taâm vaø caûnh cuûa haønh giaû ñeàu khoâng thì voïng "In the realm of self-awareness, mind naturally töôûng töø ñaâu maø coù ñöôïc? Vì theá khi thieàn sö daïy remains as mind and objects as objects. The Zen ñeä töû thuoäc caên cô loaïi khaù, thì ñoaït caû nhaân laãn Master therefore takes away neither the object caûnh." Ñaây laø moät thí duï khaùc veà "Boû caû ngöôøi laãn nor the person when the disciple is highly gifted." caûnh": Moät hoâm, Thieàn sö Laâm Teá ñöôïc moät thì Here is another example on "Snatching away chuû thænh tôùi Haø Phuû thuyeát phaùp. Khi Sö ñaêng neither the person nor object": One day, Lin-Chi ñaøn vaø saép söûa thuyeát giaûng thì Ma Coác böôùc tôùi was sleeping in the monk’s hall. Huang-Bo came hoûi: "Ñöùc Ñaïi Bi Quaùn Theá AÂm coù ngaøn tay ngaøn in and, seeing Lin-Chi lying there, struck the floor maét, vaäy thì maét naøo laø maét chính?" Laâm Teá ñaùp: with his staff. Lin-Chi woke up and lifted his head. "Ñöùc Ñaïi Bi Quaùn Theá AÂm coù ngaøn tay ngaøn maét, Seeing Huang-po standing there, he then put his vaäy thì maét naøo laø maét chính. Ñöùc Ñaïi Bi Quaùn head down and went back to sleep. Huang-po Theá AÂm coù ngaøn tay ngaøn maét, vaäy thì maét naøo laø struck the floor again and walked to the upper maét chính Noùi mau! Noùi mau!" Ma Coác keùo Sö ra section of the hall. Lin-Chi went to Huang-po's khoûi toøa, roài ngoài leân ñoù. Laâm Teá ñeán gaàn noùi : room to thank him and to pay his respect. When "Laõo Taêng Khoâng hieåu ngaøi." Ma Coác vöøa ñònh Lin-Chi saw Huang-po coming he purposely ñaùp laïi, thì bò Laâm TeáLaâm Teá keùo xuoáng khoûi toøa, closed his eyes, completely disregarding and roài Laâm Teá ngoài leân toøa. Ma Coác beøn boû ñi ra. rejecting his revered Master. Huang-po even more Laâm Teá cuõng haï toøa. Coâng aùn naøy cho thaáy caû profound than Lin-Chi, he mockingly pretended to Laâm Teá laãn Ma Coác ñeàu coá "ñoaït" nhau nhö theá frightened by this psychological blow; this would naøo, vaø caû ngöôøi hoûi laãn ngöôøi traû lôøi coá töôùc ñoaït snatch away both the person and

object. Lin-Chi's khoûi nhau töøng maûnh kieán thöùc khaùch quan vaø thaùi intention was brought out into the open, and his ñoä chuû quan nhö theá naøo. Caùi quan troïng ôû ñaây laø psychological blow thus missed its mark. phaàn cuoái cuûa caâu truyeän: sau khi Laâm Teá thaêng Surpassed by his Master in profundity and with his toøa laàn thöù nhì. Ma Coác boû ra ñi. Khi Laâm Teá thaáy understanding sharpened—See Töù Lieäu Giaûn. Ma Coác boû ñi, Sö cuõng haï toøa, vaø chaúng thuyeát Nhaân Caûnh Caâu Ñoaït: To snatch away both the phaùp gì caû. Neáu Ma Coác khoâng boû ra ñi, hoaëc neáu person and the object—To eliminate both Laâm Teá vaãn cöù ngoài treân toøa nhö ngöôøi thaéng subjective and objective—Ñaây laø moät trong Töù cuoäc, chaéc haún moãi ngöôøi ñeàu rôi vaøo baãy cuûa Lieäu Giaûn cuûa Thieàn Sö Laâm Teá. Caû Chuû Quan nhau vaø ñaõ bò vöôùng maéc trong nanh vuoát cuûa laãn Khaùch Quan ñeàu boû. Nhaân caûnh ñeàu deïp, moät chaáp tröôùc—This is one of Lin-Chi's Four trong boán caùch caân nhaéc (töù lieäu giaûn) cuûa toâng Distinctions. Both subjective and objective, one of Laâm Teá. Boû caû ngöôøi laãn caûnh, boû caû Chuû Quan the four considerations of Lin-Chih school. Zen laãn Khaùch Quan. Caùc thieàn sö duøng caùch naày ñeå masters use this method to help disciples to get rid giuùp ñeä töû phaù tröø caû ngaõ chaáp laãn phaùp chaáp. Noùi of both attachment to the reality of the ego and toùm laïi, 'nhaân caûnh caâu ñoaït' coù nghóa laø phaûn ñoái attachment to phenomena. In short, 'to snatch hay baùc boû caû ngöôøi hoûi laãn lôøi cuûa ngöôøi aáy. Coù away both subjective and objective means to moät vò Taêng hoûi Thieàn sö Laâm Teá: "Theá naøo laø reject (to refuse, to repudiate, disapprove, or steal ñoaït caû nhaân laãn caûnh?" Laâm Teá ñaùp: away) both the person and his remark. A monk "Tònh phaàn tuyeät tín, asked Zen master Lin-chi, "What does it mean to Ñoäc xöû nhaát phöông." snatch away both the person and the object?" Lin- (Tònh phaàn baët tin töùc, chi replied: Moät mình ôû moät nôi). "When no message comes from Ping and Feng Baøi keä raát bí hieåm vaø khoâng roõ raøng laøm cho ngöôøi At last one is alone." bình thöôøng cöïc kyø khoù hieåu ñöôïc tinh yeáu cuûa This stanza is very enigmatic and not reasonably phöông phaùp töù lieäu giaûn naøy. Theo Thieàn sö Toå clear, that makes the gist of the fourfold method is Nguyeân, taùc giaû boä saùch Vaïn Phaùp Qui Taâm Luïc, still very difficult for ordinary people to moät hoâm, coù moät vò Taêng hoûi: "Theá naøo laø ñoaït caû understand. According to Zen master Tsu-yuan,

author of the book titled "Mind, the Source of All Nhaân Chi Hoaïn Taïi Hieáu Vi Nhaân Sö: Tai haïi Dharmas," one day, a monk asked, "What does it lôùn nhaát cho con ngöôøi laø ai cuõng muoán laøm thaày mean to snatch away both the person and the thieân haï. Phaät töû neân nhìn vaøo taám göông cuûa ñöùc object?" Tsu-yuan answered, "In the realm of self- Phaät, Ngaøi khoâng xöng mình laø nhaân sö, nhöng awareness, both the mind and the objects are nhöõng theá heä töông lai toân xöng Ngaøi laø Thieân empty; whence, then, comes the delusion? Nhaân Sö (baäc thaày cuûa coõi trôøi vaø ngöôøi), vì Ngaøi Therefore, the Zen Master should snatch away laø baäc coù khaû naêng daïy doã nhöõng luaân lyù thieän both the person and the object when the disciple is laønh vaø Ngaøi cuõng coù khaû naêng cöùu ñoä nöõa —The

well-endowed." Here is another example on biggest trouble with men is that everyone wants to "Snatching away both the person and object": One be a teacher. Buddhists should look at the day, Zen master Lin-chi was invited by his patron example of the Buddha; he never claimed to be a to give a sermon. When he ascended to his seat teacher, but future generations revere Him as an and was just about to preach, Ma-ku came forward Unequalled teacher of Humans and Heavenly and asked him, "The All-merciful One beings because He reveals goodness and morality, (Avalokitesvara) has a thousand arms and a and he is able to save. thousand eyes. Which is the main eye?" Lin-chi Nhaân Chính Nhaân Phuï: Hetu-pratyaya (skt)— answered, "The All-merciful One has a thousand Nhôn chính vaø nhôn phuï—Causes and arms and a thousand eyes. Which is the main eye? conditions—Primary causes and secondary Say it! Say it!" Ma-ku then forcibly dragged Lin- causes—Main causes and subsidiary causes—Haït chi down from the seat and sat upon it himself. gioáng maø caây ñöôïc troàng leân laø nhaân chính, trong Lin-chi walked very close to Ma-ku and said to khi nhöõng yeáu toá khaùc nhö coâng söùc, boùn phaân, him very humbly, "I do not understand, sir." Ma- töôùi nöôùc, vaân vaân ñöôïc coi nhö laø nhöõng nhaân ku was about to say something, when Lin-chi phuï hay duyeân—The seed out of which the plant immediately dragged him down from the seat and grows is an illustration of the main cause, whereas again sat on it himself. Ma-ku then walked out of other elements like labor, the quality of soil, the hall. After Ma-ku had left Lin-chi also humidity and so on, are considered as subsidiary descended from the seat, and no sermon was causes or conditions. given. This koan shows how both Lin-chi and Ma- Nhaân Chuûng: Human race. ku tried to snatch away each other, and how both Nhaân Coâng: Ñaày tôù hay ngöôøi laøm thueâ trong töï the questioner and the answerer tried to strip off vieän—A servant or a laborer (work for wages) in a from each other every bit of objective monastery. understanding and subjective attitude. The Nhaân Dò Phaåm: Hetu-virudha (skt)—In a highlight is in the last part of the story: after Lin- syllogism the example not accordant with the chi had ascended the seat for the second time, Ma- reason. ku went out of the hall. When Lin-chi saw Ma-ku Nhaân Dieät: Dieät taän nhaân duyeân cuûa söï taùi sinh— leave, he also descended from the seat, and no Extinction of the chance of being reborn. sermon was given. If Ma-ku had not walked out, Nhaân Duïc: Human desire. or if Lin-chi had remained on his seat as a victor, Nhaân Duõng: Goodness and courage—Humanity each of them would then have fallen into the trap and courage. of the other and would have been caught in the Nhaân Duõng Baûo Ninh Thieàn Sö (?-1046): Honei snare-of-clingings—See Töù Lieäu Giaûn. Ninyu (jap)—Pao-ning-Jen-yung—Baoning Nhaân Caûnh Löôõng Caâu Ñoaït: To eliminate both Renyong—See Baûo Ninh Nhaân Duõng Thieàn Sö. subjective and objective—See Nhaân Caûnh Caâu Nhaân Duyeân: Hetupaccayo (p)—Hetu-pratyaya Ñoaït. (skt)—Hetu-pratyaya (skt)—Inn-En (jap)—EÂ Baùt Nhaân Caên: Caên taùnh cuûa con ngöôøi—Human La Ñeå Daõ—Root condition. nature. 1) Nhôn vaø duyeân (chaùnh vaø phuï): Causes and Nhaân Chaáp: See Ngaõ Chaáp. conditions—A directly responsible circumstance—A causal connection—A

circumstance that is a direct cause—Primary Nhaân Duyeân Quaùn: Quaùn saùt veà nhaân duyeân— and secondary cause. Meditation on nidanas—See Quaùn Nhaân Duyeân. 2) Nhaân duyeân nghóa laø nguyeân nhaân hay Nhaân Duyeân vaø Quaùn Taâm: Meditation of the nguyeân nhaân tính hay tính nhaân duyeân. Hetu mind and nidanas—Neáu phaùp quaùn taâm chính töø vaø Pratyaya thöïc ra ñoàng nghóa vôùi nhau. Tuy taâm naøy sinh khôûi moät caùch töï nhieân, thì nhaân nhieân, hetu ñöôïc xem laø moät nhaân toá thaâm saâu duyeân khoâng caàn thieát. Taâm coù maët do nhaân vaø vaø hieäu quaû hôn Pratyaya: Hetupratyaya duyeân. Taâm khoâng coù naêng löïc töï phaùt sinh moät means causation or causality. Hetu and caùch töï nhieân. Taâm khoâng theå phaùt sinh moät caùch pratyaya are really synonymous; however, töï nhieân, nhöng duyeân cuõng khoâng theå töï phaùt sinh hetu is regarded as a more intimate and moät caùch töï nhieân. Neáu nhö taâm vaø duyeân, moãi caùi efficient agency of causation than a Pratyaya. ñeàu thieáu töï taùnh, laøm theá naøo laïi laø moät thöïc taïi 3) Nhaân caên baûn taïo ra nghieäp quaû vaø söï taùi khi gaëp gôõ nhau? Khoù maø noùi veà töï taùnh hoaëc noùi sanh. Heã gaây nhaân aét gaët quaû: The original or veà söï sinh khôûi khi caû hai gaëp nhau; khi caùch ly thì fundamental cause which produces chuùng hoaøn toaøn khoâng sinh khôûi. Baây giôø, neáu phenomena, such as karma or reincarnation. moät caùi sinh khôûi thieáu töï taùnh, laøm caùch naøo Every cause has its fruit or consequences. ngöôøi ta coù theå noùi ñeán moät traêm caûnh giôùi hay 4) Hetupratyaya-hetu (skt)—Luaät toång quaùt veà moät ngaøn nhö thò nhö laø coù töï taùnh? Bôûi vì taâm nhaân duyeân, nhaân duyeân hoaït ñoäng nhö moät khoâng coù töï taùnh, vì vaäy baát cöù nhöõng gì töø taâm caên nhaân, khoâng coù söï phaân bieät naøo giöõa caên sinh cuõng laø khoâng—If the contemplation of the nhaân vaø trôï duyeân, thí duï nöôùc vaø gioù taïo ra mind arose spontaneously from the mind itself, soùng. Ñaây moät trong boán nhaân duyeân theo then causes and conditions are not necessary. The Kinh Laêng Giaø—The general law of mind exists due to causes and conditions. The causation, the cause sub-cause which acts as mind has no power to arise spontaneously on its chief cause (hetu-pratyaya), there being no own. The mind has no power to arise distinction between the chief cause and the spontaneously, but neither do conditions arise secondary cause, i.e., the water and the wind spontaneously. If the mind and conditions each cause a wave. This one of the four causations lack substantial being, how can they have Being (hetupratyaya) according to the Lankavatara when they are joined together? It is difficult to Sutra. speak of substantial Being, or of them arising Nhaân Duyeân Baûn Söï: Nidana-matrka (skt)—Kinh when they are joined together; when they are Caên Baûn Thuyeát Nhöùt Thieát Höõu Boä Ni Ñaø Na separate they do not arise at all. Now, if just one Muïc Ñaéc Ca cuûa tröôøng phaùi Nhaát Thieát Höõu Boä, arising is lacking in substantial Being, how can hai trong möôøi hai boä Kinh Phaät—Sutra dealing one speak of the hundred realms and the thousand with nidanas, two of the twelve divisions of the suchlike characteristics as having substantial sutras. Being? Since the mind is empty of substantial Nhaân Duyeân Bích Chi Ca La: See Ñoäc Giaùc Being, therefore all things which arise dependent Phaät. on the mind are empty.

Nhaân Duyeân Coäng Taäp Hoäi: Kalapah- Nhaân Duyeân Sanh: Causally-produced. pratyayanam (skt)—Söï noái keát cuûa caùc chuoãi nhaân Nhaân Duyeân Sanh Phaùp: Phaùp khôûi leân töø nhöõng duyeân. Ñöùc Phaät daïy: “Do söï noái keát cuûa caùc nhaân tröïc tieáp hay giaùn tieáp—Real entities that chuoãi nhaân duyeân maø coù söï sinh, coù söï dieät.”—A arise from direct or indirect causes. concatenation of causal chains. The Buddha Nhaân Duyeân Taâm Luaän Thích: Pratitya- taught: “Because of a concatenation of causal samutpada-hrdaya-vrtti (skt)—Treatise on the chains there is birth, there is disappearance.” theory of causation which affects the mind. Nhaân Duyeân Luaän: Paticca-samuppada-sastra Nhaân Duyeân Taâm Luaän Tuïng: Pratitya- (p)—Pratitya-samutpada-sastra (skt)—Treatise on samutpada-hrdaya-karika (skt)—Verses of the Dependent arising—Treatise on the theory of treatise on the theory of causation which affects causation. the mind.

Nhaân Duyeân Thuø Thaéng: Nhaân duyeân thuø thaéng möôøi Tha Hoùa Töï Taïi Thieân Vöông—See Tha nghóa laø nguyeân nhaân taêng thöôïng hay vöôït troäi — Hoùa Töï Taïi Thieân Vöông. Visesa-hetupratyaya means extraordinary Nhaân Ñaø La Ni La Muïc Töû: Indranila-Mukta causation or causality. (skt)—Vieân ngoïc bích cuûa trôøi Ñeá Thích—Indra’s Nhaân Duyeân Truyeän: Nidana-katha (skt)— blue or green stone, which suggests an emerald, Stories of nidanas. Indranilaka. Nhaân Duyeân Y: Hetupratyaya (skt)—Moïi phaùp 1) Ngoïc bích: Indranila (skt)—A sapphire. ñeàu döïa vaøo chuûng töû cuûa mình maø sinh khôûi (ba 2) Ngoïc chaâu Mukta (skt)—A pearl. loaïi sôû y laø nhaân duyeân y, taêng thöôïng duyeân y vaø Nhaân Ñaø La Theá La Caàu Ha: Indrasailaguha ñaúng voâ giaùn y)—Dependent on cause, or the (skt). cause or causes on which anything depends. 1) Xaø Thaàn Sôn: The mountain of the snake god. Nhaân Duyeân Y Xöù: Nhöõng nhaân duyeân taïo neân 2) See Tieåu Coâ Thaïch Sôn. neàn taûng—Causes and conditions that constitute 3) Hang ñoäng cuûa Ñeá Thích: Indra’s cave at the basis. Nalanda in Magadha—See Ñeá Nham. Nhaân Döôïc Vöông Töû: Ñöùc Phaät Thích Ca trong 4) Nhaân Ñaø La Baø Tha Na: Indravadana (skt)— moät tieàn kieáp, ngöôøi maø chuùng ta chæ caàn chaïm Indrabhavana (skt)—Teân cuûa trôøi Ñeá Thích— vaøo laø ñaõ coù theå trò ñöôïc baù beänh—Human-touch Name for Indra—See Ñeá Thích. healing prince—Sakyamuni in a previous Nhaân Ñaø La Theä Ña: Indraceta (skt)—Thò giaû incarnation, whose touch healed all diseases. cuûa trôøi Ñeá Thích—Indra’s attendants. Nhaân Ñaø La: Indra (skt)—Thích Ñeà Hoaøn Nhaân Ñaø La Voõng: Indra-jala (skt)—Jewel Net of Nhaân—Thieân Ñeá—Thieân Chuû Ñeá—Trôøi Ñeá Indra—See Baûo Voõng. Thích—Nhaân Ñeà Leâ—Nhaân Ñeà—Nhaân Ñaït Nhaân Nhaân Ñaø La Voõng Caûnh Giôùi Moân: Theory of Ñaït La—Nguyeân thuûy laø thaàn saám seùt hay möa, inter-reflection—Noùi veà söï phaûn chieáu noäi taïi, nhö bieåu hieäu cuûa Kim Cang Thuû, trôû thaønh Thieân chuû trong laõnh vöïc ñöôïc bao quanh baèng löôùi cuûa trôøi cuûa Ñoâng Ñoä, chæ sau coù Phaïm Thieân—Visnu vaø Ñeá Thích (moãi maét löôùi laø moät vieân ngoïc thaïch laáp Siva—A god of the atmosphere, i.e. of thunder laùnh), ôû ñoù nhöõng haït ngoïc phaûn chieáu röïc rôõ laãn and rain; his symbol is the vajra or thunderbolt; he nhau. Cuõng vaäy, nhöõng söï kieän thöïc teá cuûa theá

became “lord of the gods of the sky,” “region of giôùi ñeàu chen laãn vaø chieáu roïi laãn nhau. Ñaây laø the east quarter,” popularly chief after Brahma, moät trong möôøi nguyeân taéc caên baûn cuûa Hoa Visnu, and Siva. Nghieâm, nhôø ñoù maø trieát lyù toång theå cuûa Hoa Nhaân Ñaø La Baø Tha Na: Indravadana or Nghieâm ñöôïc giaûng giaûi vaø thuyeát minh khaû tính Indrabhavana (skt)—Teân cuûa trôøi Ñeá Thích—cuûa theá giôùi “Söï Söï Voâ Ngaïi Phaùp Giôùi”—Inter- Name for Indra. reflection by the Indra net, as in the region Nhaân Ñaø La Ñaït Baø Moân Phaät: Indradhvaja surrounded by the Indra net (a net decorated with (skt)—Ñeá Töôùng—Trong moät tieàn kieáp Ñöùc Phaät a bright stone on each knot of the mesh), where taùi sanh laøm con trai thöù baûy cuûa Ñöùc Phaät Ñaïi the jewels reflect brilliance upon each other, Thoâng Trí Thaéng. Vò Phaät trì vì phía taây nam vuõ according to which the real facts of the world are truï cuûa chuùng ta, ngöôøi ta noùi vò Phaät naày cuøng mutually permeating and reflecting. This one of thôøi vôùi Phaät Thích Ca. Ngaøi laø con trai thöù baûy the ten basic principles (Ten Mysterious Gates) of cuûa Phaät Ñaïi Thoâng Trí Thaéng—A Buddha’s Hua-yen, by means of which the Hua Yen incarnation of the seventh son of the Buddha philosophy of totality is expounded and to Mahabhijnabhibhu. A Buddha, said to have been a elucidate the possibility of the realm of Fact and contemporary of Sakyamuni, living south-west of fact world perfectly harmonized.”—See Thaäp our universe, an incarnation of the seventh son of Huyeàn Moân. Mahabhijnajnana-bhibhu. Nhaân Ñaïo: 1) Loøng nhaân ñaïo: Humanity, to treat Nhaân Ñaø La Löïc Dieäu Trang Nghieâm Quang people with humanity; 2) Nhaân thöøa: The human Minh Thieân Vöông: Light of Beautiful stage of the gati or states of existence (see Nhaân Adornments of the Power of Indra—Moät trong Thöøa); 3) Sanh vaøo caûnh ngöôøi: To be born in the

realm of human beings; 4) Söï taùi sanh laøm ngöôøi: Nhaân Haûi (951-1049): Teân cuûa moät vò danh Taêng Rebirths as human beings; 5) Con ñöôøng hay Nhaät Baûn thuoäc toâng Chaân Ngoân vaøo theá kyû thöù nguyeân taéc cuûa nhaân: The way or principle or XI—Name of a Japanese famous monk of the causation. Shingon Sect in the eleventh century. Nhaân Ñaït Ñaø La Ñaïi Töôùng: Indra (skt)—Trôøi Nhaân Haønh: Casual practices—Tu taäp bình Ñeá Thích nhö moät vò ñaïi töôùng giöõ thaùp Phaät Döôïc thöôøng. Vöông—Indra as General who guards the shrine Nhaân Haønh Quaû: Ba thöù nhaân, haønh, vaø quaû (haït of Bhaisajya. gioáng, söï naåy maàm, vaø traùi)—Cause, action, and Nhaân Ñaúng Khôûi: Hetu-samutthana (p)—YÙ effect (seed, germination, and fruit). nghieäp doïn ñöôøng cho nhaân khôûi—Mental action Nhaân Hoøa Töï: Ninwa (jap)—Chuøa Nhaân Hoøa, ñaïi give way to the arising of causes. baûn toân cuûa phaùi Ngöï Thaát, toâng Chaân Ngoân ôû Nhaân Ñòa: Inchi (jap)—Traïng thaùi thöïc taäp giaùo lyù Nhaät Baûn—Ninwa-ji, the headquarters of the Yu- nhaø Phaät daãn tôùi quaû vò Phaät—Fundamental cause Shih branch of the Japanese Shingon Sect. or causal ground—The state of practicing the Nhaân Huaân Taäp Kính: Baát Khoâng Chaân Nhö— Buddha religion which leads to the resulting Theo Ñaïi Thöøa Khôûi Tín Luaän, theå töôùng boån giaùc Buddhahood (quaû ñòa). coù boán nghóa töông töï nhö moät caùi kính. Giaùo theå Nhaân Ñònh: Thôøi gian töø

9 ñeán 11 giôø ñeâm, chaân nhö coù ñuû voâ löôïng ñöùc tính, laø nhaân cuûa tònh khoaûng thôøi gian maø con ngöôøi an ñònh cho caû phaùp, gioáng nhö theå tính cuûa göông, coù khaû naêng ñeâm—The third beat of the first watch from 9:00 theå hieän muoân vaïn hình töôïng—According to the PM to 11:00 PM when men are settled for the Awakening of Faith, there are four resemblances night. between a mirror and the bhutatathata. The Nhaân Ñònh Thaéng Thieân: Human determination bhutatathata, like a mirror, reveals all objects— can overcome destiny—Nhaân ñònh thaéng Thieân See Töù Kính. (loøng ngöôøi ñaõ quyeát ñònh thì thaéng caû yù trôøi). Tuy Nhaân Huøng Sö Töû: See Nhaân Trung Sö Töû. nhieân, theo giaùo lyù nhaø Phaät, khoâng coù caùi goïi laø Nhaân Höõu: Söï hieän höõu cuûa con ngöôøi—Human “yù trôøi” ngoaøi luaät nhaân quaû thoâi —However, bhava or existence—In the human beings. according to Buddhist teachings, there is no so- Nhaân Höõu Nhaân Ngoân, Thuù Höõu Thuù Ngoân: called “destiny” besides the law of “cause Ngöôøi toát coù ngoân ngöõ cuûa ngöôøi toát, keû xaáu cuõng and effect”. coù ngoân ngöõ rieâng cuûa hoï—Good and bad people Nhaân Ñoàng Phaåm: Of the same order as the do not speak the same language. If men have reason. spoken languages, beasts also have theirs. Nhaân Giaø Lam: Narasam-gharama (skt)—Moät Nhaân Keát Thöù: Manusa-krtya (skt)—Loaïi quyû coù ngoâi giaø lam (chuøa) coå gaàn kinh ñoâ Ca Tyø La hình thuø gioáng nhö loaøi ngöôøi—Demons shaped Veä—An ancient monastery close to the capital of like men. Kapisa. Nhaân Khaùch: Khaùch khöùa—Guests. Nhaân Giaû Taâm Ñoäng: Jinsha-Shindo (jap)— Nhaân Khoâng: Emptiness of person— Good-hearted man, "You are the mind moving."— Impersonality—Caùi khoâng nôi con ngöôøi—Con See Phi Phong Phi Phan. ngöôøi chæ laø moät phoái hôïp taïm thôøi bôûi nguõ uaån, Nhaân Gian: In this world. luïc ñaïi (ñaát, nöôùc, löûa, gioù, hö khoâng vaø taâm thöùc), Nhaân Gian Ñaïo: Manusyagati (skt)—Path of vaø 12 nhaân duyeân, chöù khoâng coù thöïc ngaõ hay moät human beings. linh hoàn tröôøng toàn—Man is only a temporary Nhaân Gian Ñòa Nguïc: Ñòa nguïc ôû choán traàn combination formed by the five skandhas, the six gian—Hell on earth. elements (earth, water, fire, air, space and mind), Nhaân Gian Giôùi: Coõi traàn—World of human and the twelve nidanas, being the product of beings. previous cause, and without a real self or Nhaân Giôùi: Coõi ngöôøi—Realm of human beings— permanent soul. Realm of human existence. Nhaân Khoâng Quaùn: Quaùn saùt hay thieàn quaùn veà nhöõng ñieàu kieän giaû taïm cuûa con ngöôøi—To

contemplate or meditate on the temporary contrasted with environmental or secondary conditions of man. force (duyeân löïc). Nhaân Kieán Lôïi Nhi Baát Kieán Haïi; Ngö Kieán Nhaân Ma Sa: See Nhaân Maõng Sa. Thöïc Nhi Baát Kieán Caâu: Ngöôøi ta thöôøng chæ Nhaân Maïn Ñaø La: Maïn Ñaø La cuûa Thai taïng giôùi, thaáy caùi lôïi chöù khoâng thaáy caùi haïi, cuõng gioáng veà phía ñoâng; ñoái laïi vôùi Kim Cang Taïng Maïn Ñaø nhö loaøi caù thöôøng chæ thaáy mieáng moài chöù khoâng La, veà phía taây trong Maïn Ñaø La—The thaáy löôõi caâu ñang chôø saün—Like fish, which only Garbhadhatu mandala, which is east; in contrast see the bait and not the hook, people only see with Vajradhatu mandala, which is west (quaû maïn what serves

their purpose and are blind to what ñaø la). does not. Nhaân Maõng Sa: Da thòt—Human mamsa or flesh. Nhaân La Baø Na: Airavana (skt)—EÁ La Dieäp— Nhaân Maâu Thuaãn: Causes of contradiction. Nhaân Na Baø Na—Y La Baø Noâ—Y La Baùt Ña Nhaân Meänh Baát Ñình: Sinh maïng con ngöôøi laø La—Y La Baùt Na—Y Lan. moät tieán trình thay ñoåi khoâng ngöøng nghæ—Human 1) Vua cuûa loaøi voi: A king of the elephants. life is a process of non-stop changing. 2) Teân moät con voi cuûa vua trôøi Ñeá Thích: Nhaân Meänh Ñeä Nhaát: Maïng soáng con ngöôøi laø Indra's white elephants. quyù baùu hôn heát, vì raát khoù ñeå ñöôïc sanh laøm moät 3) Teân moät loaøi coû: Name of a certain tree or chuùng sanh con ngöôøi—Life is most precious herb. because it is difficult to be born as a human 4) Teân cuûa moät vò long vöông: Name of a naga. being—See Nhaân Thaân Nan Ñaéc. Nhaân Loaïi: Manusya-gati (skt)—Humanity— Nhaân Meänh Voâ Thöôøng, Quaù Ö Sôn Thuûy. Kim Human-beings—Chuùng sanh con ngöôøi—Nhaân Nhaät Tuy Toàn, Minh Nhaät Nan Baûo: Maïng soáng Loaïi—Nhaân Ñaïo hay caûnh giôùi cuûa con ngöôøi, con ngöôøi coøn mau hôn nöôùc chaûy töø treân nuùi hay theá giôùi cuûa chuùng ta, nôi maø nhöõng chuùng xuoáng; hoâm nay daãu coøn, ngaøy mai khoù giöõ, duï sanh naøo thoï trì nguõ giôùi seõ ñöôïc taùi sanh vaøo (coõi cho söï voâ thöôøng treân coõi ñôøi naày. Chö haønh voâ naày chuùng sanh khoå vui laãn loän, tuy nhieân, thöôøng thöôøng laø phaùp sinh dieät. Moïi phaùp ñeàu khoâng coù bò caûnh khoå sôû thieáu thoán, ñoùi khaùt, laïnh noùng, sôï thöïc ngaõ, taát caû ñeàu phaûi leä thuoäc vaøo luaät nhaân seät, vaân vaân. Beân caïnh ñoù laïi phaûi bò nhöõng lo aâu quaû—A man's life is like water rushing down a sôï seät veà sanh, laõo, beänh, töû, chia ly, thöông gheùt. mountain; although he is very much alive today, Khoå thì coù tam khoå nhö khoå khoå, hoaïi khoå, haønh he might find it most difficult to preserve it khoå; hoaëc nguõ khoå nhö sanh khoå, giaø khoå, beänh tomorrow, i.e., the impermanence of everything khoå, cheát khoå, khoå vì phaïm caùc toäi maø bò troùi on earth. Whatever is phenomenal is buoäc; hoaëc baùt khoå nhö sanh, giaø, beänh, cheát, aùi impermanent. Nothing has an ego, or is bieät ly, oaùn taéng hoäi, caàu baát ñaéc, nguõ aám thaïnh independent of the law of causation. suy. Tuy cuõng coù nhöõng nieàm vui, nhöng ñaây chæ Nhaân Minh: Hetuvidya (skt)—Tieáng Phaïn laø laø nieàm vui taïm bôï, vui ñeå chôø buoàn chôø khoå. Hetuvidya, thuoäc veà khoa lyù luaän hoïc, laäp ra phaùp Chuùng sanh sanh vaøo coõi ngöôøi, maø laïi gaëp ñöôïc ba chi (toâng, nhaân vaø duï)—The logically Phaät phaùp thì theo lôøi Phaät daïy laø moät ñaïi haïnh, vì reasoning of a cause—The science of cause or ñaây laø cô hoäi ngaøn naêm moät thuôû cho cuoäc tu giaûi logical reasoning or logic with its syllogistic thoaùt)—The state of human-beings, our earth, method of the proposition, the reason, the place where those who keep the basic five example. precepts are reborn. 1) Toâng: The method of proposition. Nhaân Loaïi Khoå Ñau Vaø Cuoàng Loaïn: Suffering 2) Nhaân: The method of reason. and distracted humanity. 3) Duï: The method of example. Nhaân Löïc: Power of the causes. Nhaân Minh Baùt Moân: Taùm phaùp moân hay taùm lyù 1) Söùc maïnh cuûa nhaân: Power of the causes. luaän khoân ngoan trong lyù luaän Phaät giaùo—Eight 2) Ñoái laïi vôùi duyeân löïc. Ñaây laø

nguyeân nhaân kinds of syllogisms in Buddhist logic—See Baùt chính sinh ra söï vaät—The causal force, as Moân.

Nhaân Minh Chaùnh Lyù Moân Luaän: Nyaya- self; while the erroneous (false) attachment that dvaratarka-sastra (skt)—Boä luaän veà lyù luaän hoïc anything exists with an independent nature. ñöôïc Ngaøi Traàn Na bieân soaïn vaø ngaøi Nghóa Tònh Nhaân Nghóa: 1) Loøng nhaân töø vaø ñaïo nghóa dòch sang Hoa Ngöõ vaøo thôøi nhaø Ñöôøng—A chaùnh tröïc: Love and righteousness, charity and treatise composed by Dignaga, translated into justice; 2) YÙ nghóa (nghóa lyù) cuûa nguyeân nhaân: Chinese by I-Ching during the T'ang dynasty. Meaning of cause. Nhaân Minh Luaän: Hetuvidya-sastra (skt)—Moät Nhaân Nghieäp: Söï hoaït ñoäng cuûa nhaân—Söï hoaït trong Nguõ Minh Luaän, lyù luaän veà baûn chaát cuûa söï ñoäng phoái hôïp tröïc tieáp hay giaùn tieáp cuûa nhaân thaät vaø söï sai laàm—One of the Pancavidya-sastra, chính hay nhaân phuï (nhaân töùc laø löïc ñích thaân sinh a treatise explaining causality, or the nature of ra quaû, nghieäp laø sôû taùc trôï duyeân sinh quaû; hai thöù truth and error. naày hoøa hôïp vôùi nhau maø sanh ra vaïn phaùp)—The Nhaân Minh Nhaäp Chaùnh Lyù Luaän: Nyayadva- work or operation of causes—The co-operation of rataraka (skt)—Nyayapravesa Sastra—Boä Luaän direct and indirect causes, of primary and ñöôïc Ngaøi Do Thöông Kieát La Chuû soaïn, noùi veà environmental causes. Luaän Lyù hoïc—The sastra was composed by Nhaân Nguyeân: Cause—Cause and origin. Sankarasvamin, written on "Introduction to Nhaân Nhaân: Nhöõng ñeä töû Phaät chöa ñaït ñöôïc Phaät Logic."—See Luaän Nhaäp Nhaân Minh Chaùnh Lyù. quaû maø vaãn coøn taïo nghieäp vaø laên troâi trong luaân Nhaân Minh Thuyeát: Hetuvidya (skt)—EÂ Ñoâ Phí hoài sanh töû—Followers of Buddha who have not Ñaø—Nhaân Minh—Tieáng Phaïn "Hetuvidya," thuoäc yet attained Buddhahood, but are still producers of veà khoa lyù luaän hoïc, laäp ra phaùp ba chi: toâng, nhaân karma and reincarnation. vaø duï—The logically reasoning of a cause. The Nhaân Nhaân Boån Cuï: Moïi ngöôøi ñeàu coù Phaät science of cause or logical reasoning or logic with taùnh—Every man has by origin the perfect its syllogistic method of the proposition, the Buddha-nature. reason, the example. Nhaân Nhaát: Theo toâng Thieân Thai giaûi thích qua Nhaân Naêng Bieán: Hetuparinama (skt)—A cause Kinh Phaùp Hoa, coù boán thöù duy nhaát. Nhaân Nhaát that is also an effect—The power in a cause to laø ngöôøi chæ y theo Phaät tri kieán maø tu haønh, ngöôøi transform itself into an effect—Söï töï chuyeån bieán ñoù chæ laø Boà Taùt—According to the T'ien-T'ai sect töø nhaân sang quaû. in the Lotus sutra, there are four "ones" or four Nhaân Naêng Taùc: Karanahetu (skt)—Active kinds of unity. It's men all and only as cause—See Naêng Taùc Nhaân. Bodhisattvas—See Töù Nhaát. Nhaân Ngaõ: 1) Caù taùnh: Personality, the human Nhaân Nhöôïng: To make concessions. soul—2) See ngaõ Chaáp. Nhaân Noäi Nhò Minh: Nhaân Minh vaø Noäi Minh— Nhaân Ngaõ Chaáp: Caùch nhìn chaáp vaøo caùi toâi hieän Reason and authority—See Nguõ Minh. höõu baåm sinh—View of attachment to an Nhaân Phaùp: 1) Con ngöôøi vaø vaïn höõu: Men and inherently existent self. things; 2) Con ngöôøi vaø Phaät phaùp hay giaùo phaùp Nhaân Ngaõ Ñaïo: Puggala-magga (p)—Pudgala-

cuûa Phaät: Men and the Buddha's law or Buddha's marga (skt)—Way of Personality. teaching. Nhaân Ngaõ Kieán: Taø kieán sai laàm cho raèng coù moät Nhaân Phaùp Giôùi: Phaùp giôùi cuûa con ngöôøi—The caùi ngaõ ñoäc laäp vaø thöôøng haèng—The erroneous Dharma Realm of humans. (false) view that there is an independent and Nhaân Phaùp Voâ Ngaõ: Pudgaladharma (skt)—Söï voâ permanent human personality or soul (that every ngaõ hay khoâng coù linh hoàn caù nhaân laãn caùc söï vaät man has a permanent lord within). beân ngoaøi—The egolessness of both the individual Nhaân Ngaõ Phaùp Ngaõ: Nhaân ngaõ chaáp phaùp ngaõ soul and external objects. chaáp—Nhaân ngaõ chaáp laø caùch nhìn chaáp vaøo caùi Nhaân Phaåm Cuûa Chính Mình: Self-respect. toâi hieän höõu baåm sinh; trong khi phaùp ngaõ chaáp Nhaân Phaàn: Nhaân phaàn ñoái laïi vôùi quaû phaàn — cho raèng söï vaät hieän höõu vôùi moät baûn chaát ñoäc Cause as contrasted with effect. laäp—View of attachment to an inherently existent Nhaân Phaàn Khaû Thuyeát, Quaû Phaàn Baát Khaû Thuyeát: Nhaân phaàn ñöa ñeán quaû vò Phaät cuûa Phaät

coù giaûng thuyeát ñöôïc, nhöng tính haûi maø Phaät laø do traû quaû xaáu ôû kieáp naøo, daàu kieáp naày ngöôøi chöùng ngoä laø phaùp cuûa Phaät töï bieát, chaúng theå aáy khoâng laøm gì ñaùng traùch—Law of cause and duøng ngoân töø maø dieãn ñaït—The causes that give effect or the relation between cause and effect in rise to the Buddha's Buddhahood may be stated, the sense of the Buddhist law of "Karma". Cause that is, such part as is humanly manifested; but the is a primary force that produces an effect; effect is full result is beyond description. a result of that primary force. The law of causation Nhaân Phi Nhaân: Kinnara—Non-Human Angels— governs everything in the universe without Moät chuùng sanh gioáng nhö con ngöôøi, Moät loaïi exception. The law of causation (reality itself as chuùng sanh coù daùng veû nhö ngöôøi nhöng laïi coù caùc cause and effect in momentary operation). Every boä phaän trong cô theå cuûa loaøi thuù, moät nhaïc só action which is a cause will have a result or an huyeàn thoaïi cuûa coõi trôøi, coù ñaàu ngöïa vôùi moät effect. Likewise every resultant action or effect söøng, vaø thaân hình gioáng nhö hình ngöôøi. Con nam has its cause. The law of cause and effect is a thì ca coøn con nöõ thì muùa—A being resembling fundamental concept within Buddhism governing but not a human being. A being having the all situations. The Moral Causation in Buddhism appearance of humans but possessing parts of means that a deed, good or bad, or indifferent, animals. A kind of mythical celestial musician. It brings its own result on the doer. Good people are has a horse-like head with one horn, and a body happy and bad ones unhappy. But in most cases like that of human. The males sing and the "happiness" is understood not in its moral or females dance. spiritual sense but in the sense of material Nhaân Phong Xuy Hoûa: Möôïn theá gioù thoåi buøng prosperity, social position, or political influence. ngoïn löûa. Trong thieàn, töø naày coù nghóa laø thieàn sö For instance, kingship is considered the reward of tuøy theo caên cô cuûa ñeä töû maø giaùo hoùa hoï treân one's having faithfully practiced the ten deeds of böôùc ñöôøng tu Ñaïo—To take advantage of the goodness. If one meets a tragic death, he is wind to blaze up a fire. In Zen, the term means thought to have committed something bad in his Zen masters

base on disciples' abilities to instruct past lives even when he might have spent a them along the Path. blameless life in the present one. Nhaân Quaû: Hetuphala (skt)—Inga (jap)—Law of Nhaân Quaû Ba Ñôøi: Cause and effect permeates cause and effect—Relation between cause and all three life spans—Nhaân quaû baùo öùng thoâng caû effect—Luaät nhaân quaû hay söï töông quan giöõa ba ñôøi: hieän baùo, sanh baùo, vaø haäu baùo —The law nguyeân nhaân vaø keát quaû trong luaät veà "Nghieäp" of karma and its retribution permeates all three cuûa Phaät giaùo. Luaät nhaân quaû hay söï töông quan life spans: immediate retributions, rebirth giöõa nguyeân nhaân vaø keát quaû trong luaät veà retributions (next life retributions), and future "Nghieäp" cuûa Phaät giaùo. Nhaân laø nguyeân nhaân, laø retributions. naêng löïc phaùt ñoäng; quaû laø keát quaû, laø söï hình Nhaân Quaû Dò Thôøi: Cause with result at different thaønh cuûa naêng löïc phaùt ñoäng. Ñònh luaät nhaân quaû times. chi phoái vaïn söï vaïn vaät trong vuõ truï khoâng coù Nhaân Quaû Ñoàng Thôøi: Cause is result, result is ngoaïi leä Moïi haønh ñoäng laø nhaân seõ coù keát quaû hay cause—Simultaneity of Cause and Effect—Nhaân haäu quaû cuûa noù. Gioáng nhö vaäy, moïi haäu quaû ñeàu laø quaû, quaû laø nhaân. Nhaân coù quaû nhö laø nhaân cuûa coù nhaân cuûa noù. Luaät nhaân quaû laø luaät caên baûn chính noù, gieo haït cho quaû, roài quaû laïi cho haït— trong Phaät giaùo chi phoái moïi hoaøn caûnh. Luaät aáy The cause has result as its cause, while the result daïy raèng ngöôøi laøm vieäc laønh, döõ hoaëc voâ kyù seõ has the cause as its result. It is like planting seeds; nhaän laáy haäu quaû töông ñöông. Ngöôøi laønh ñöôïc the seeds produce fruit, the fruit produces seeds. phöôùc, ngöôøi döõ bò khoå. Nhöng thöôøng thöôøng Nhaân Quaû Giai Khoâng Toâng: Toâng phaùi taø giaùo ngöôøi ta khoâng hieåu chöõ phöôùc theo nghóa taâm chuû tröông nhaân quaû ñeàu khoâng (coøn goïi laø Khoâng linh, maø hieåu theo nghóa giaøu coù, ñòa vò xaõ hoäi, Kieán Luaän, ñaët ra chuû thuyeát khoâng nhaân khoâng hoaëc uy quyeàn chaùnh trò. Chaúng haïn nhö ngöôøi ta quaû)—A sect of "heretics" who denied cause and baûo raèng ñöôïc laøm vua laø do quaû cuûa möôøi nhaân effect both in regard to creation and morals. thieän ñaõ gieo tröôùc, coøn ngöôøi cheát baát ñaéc kyø töû

Nhaân Quaû Kinh: Quaù khöù hieän taïi nhaân quaû thöïc khi khoâng coù söï trôï giuùp cuûa ngoaïi löïc. kinh—Kinh noùi veà tieàn thaân cuûa ñöùc Phaät— Daàu khoâng theå töï noù chaûy ra ngoaøi haït tröø phi Causality of past and present sutra. naøo noù ñöôïc eùp bôûi moät maùy eùp. Neáu noù caàn Nhaân Quaû Lòch Nhieân: Lyù nhaân quaû thaät roõ raøng ñeán söï trôï giuùp cuûa ngoaïi löïc nhö vaäy thì ñaõ deã thaáy—Law of cause and effect (relation khoâng coù caùi ñöôïc goïi laø "töï sanh saûn." Ñieàu between cause and effect) is obvious and easy to naøy coù nghóa laø phaûi loaïi boû haún thuyeát "nhaân see. trung höõu quaû;" (iii) Neáu nguyeân nhaân vaø keát Nhaân Quaû Nghieäp Baùo: Söï ñaùp traû laïi cho caùc quaû laø ñoàng nhaát, thì khoâng theå phaân bieät nhaân nghieäp aùc vaø thieän—Retribution of good and ñöôïc caùi naøo laø caùi ñaõ taïo sanh caùi kia. Vì theá evil karma. quan ñieåm "nhaân trung höõu quaû" töï gaây khoù Nhaân Quaû Nhaát Nhö: Nhaân vaø quaû tuy noùi laø hai khaên cho chính noù vôùi söï töï maâu thuaãn—This nhöng laïi laø moät—Cause

and effect are the same. means that the cause and effect are identical, Nhaân Quaû Sai Bieät Ñeá: Ñaïo lyù thaéng nghóa that things are produced out of themselves. ñeá—Postulates on cause and effect. Nagarjuna had evidently in view the Nhaân Quaû Theá Gian: Cause and effect in the Satkaryavada of Samkhya while criticizing present life—Khoå ñeá laø quaû vaø taäp ñeá laø nhaân— the autogenous theory of causality. The Suffering is the effect or fruit; and accumulation Madhyamika's criticism of this theory may be (samudaya) or the truth of the arising of suffering summarized thus: (i) If the effect is already is the cause. present in the cause, not purpose would be Nhaân Quaû Töù Quan Ñieåm: Four views of served by its re-production. The Samkhya causality—Theo Ngaøi Long Thoï trong Trung Quaùn may say that though the effect may be present Luaän, coù boán loaïi quan ñieåm veà luaät nhaân quaû — in the cause, its manifestation is something According to Nagarjuna in the Madhyamaka new. This, however, does not mean that the Sastra, there are four views about causality. effect is a new substance. It only means that it 1) Thuyeát töï thaân maø sinh ra: The theory of self- is a new form or state goes against the becoming—Töï thaân sanh ra coù nghóa laø identity of the underlying substratum; (ii) If it nguyeân nhaân vaø keát quaû ñoàng nhaát, söï vaät is said that the cause is partly actual, and ñöôïc sanh ra bôûi töï thaân. Roõ raøng ngaøi Long partly potential, it would amount to accepting Thoï nghó raèng ñaây laø thuyeát "nhaân trung höõu opposed natures in one and the same thing. If quaû luaän" cuûa tröôøng phaùi Soá Luaän khi ngaøi the cause is wholly potential, it cannot by pheâ bình veà quan ñieåm cuûa nhaân quaû töï sanh itself become actual without an extraneous naøy. Söï pheâ bình cuûa Trung Quaùn ñoái vôùi lyù aid. The oil cannot be got out of the seed, luaän naøy coù theå toùm taét nhö theá naøy: (i) Neáu unless it is pressed by a crusher. If it has to quaû ñaõ coù trong nhaân, thì söï taùi sanh saûn depend on an external aid, then there is no khoâng theå coù ñöôïc. Soá Luaän coù theå cho raèng 'self-production' (svata-utpattih); (iii) If the tuy quaû coù theå hieän höõu trong nhaân, söï bieåu loä cause and effect are identical, it would be cuûa noù laø ñieàu môùi meû. Tuy nhieân, ñieàu naøy impossible to distinguish one as the producer khoâng coù nghóa raèng quaû laø moät thöïc chaát môùi. of the other. The identity view of cause and Noù chæ coù nghóa laø moät hình thöùc hoaëc traïng effect is, therefore, troubled itself with self- thaùi môùi cuûa thöïc chaát maø thoâi, nhöng söï sai contradiction. bieät treân hình thöùc hay traïng thaùi naøy laïi ñi 2) Saûn sanh bôûi vaät khaùc: Production from ngöôïc vôùi söï ñoàng nhaát cuûa taàng lôùp caên baûn; another (Parata-Utpattih)—Thuyeát 'saûn sanh (ii) Neáu baûo raèng nguyeân nhaân laø moät phaàn bôûi vaät khaùc' coù nghóa laø nguyeân nhaân vaø keát cuûa hieän thöïc, vaø moät phaàn tieàm taøng, thì quaû laø khaùc nhau. Thuyeát naøy ñöôïc goïi laø chaúng khaùc naøo thöøa nhaän raèng trong cuøng "nhaân trung voâ quaû luaän," chuû tröông cuûa moät söï vaät ñaõ coù tính chaát ñoái nghòch nhau. nhöõng ngöôøi thuoäc phaùi Nhaát Thieát Höõ u Boä vaø Neáu nguyeân nhaân laø moät caùi gì hoaøn toaøn Kinh Löôïng Boä, hoaëc cuûa Phaät giaùo Nguyeân tieàm taøng, thì töï noù khoâng theå trôû thaønh hieän Thuûy noùi chung. Khi ngaøi Long Thoï pheâ bình

veà quan ñieåm veà nhaân quaû khaùc taùnh chaát 3) Do caû hai maø sanh ra “do töï noù vaø do thöù naøy, roõ raøng ngaøi ñaõ nhaém ñeán nhöõng boä phaùi khaùc”: Production from both “itself and ñoù. Söï pheâ bình veà “nhaân trung voâ quaû luaän” another” (Duabhyam-Utpattih)—Lyù luaän naøy cuûa ngaøi goàm nhöõng ñieåm quan troïng sau ñaây: tin raèng quaû vaø nhaân vöøa gioáng nhau laïi vöøa (i) Neáu nhaân quaû khaùc nhau thì khoâng moät khaùc nhau. Ñaây laø söï keát hôïp cuûa nhaân trung lieân heä naøo giöõa nhaân vaø quaû coù theå toàn taïi. höõu quaû luaän” vaø “nhaân trung voâ quaû luaän,” Trong tröôøng hôïp ñoù thì baát thöù gì cuõng coù theå neân bao goàm söï maâu thuaãn cuûa caû hai. Ngoaøi laø saûn phaåm cuûa baát cöù thöù gì khaùc; (ii) Nhöõng ra, loaïi lyù luaän naøy ñaõ bao truøm thöïc taïi vôùi ngöôøi thuoäc phaùi Nguyeân Thuûy cho raèng nhaân hai loaïi ñoái laäp taùnh (ñoàng nhaát vaø khaùc nhau) sau khi sanh ra quaû thì khoâng coøn toàn taïi. cuøng moät luùc—This theory believes that the Nhöng giöõa nhaân vaø quaû coù moät loaïi quan heä effect is both identical with and different from nhaân quaû “ñöông nhieân.” Tröø phi naøo nhaân the cause. This is a combination of both quaû cuøng toàn taïi thì chuùng môùi coù theå coù lieân Satkaryavada and Asatkaruavada, and so heä vôùi nhau. Neáu chuùng khoâng theå lieân heä vôùi contains the inconsistencies of both. Besides nhau, thì luaät nhaân quaû trôû thaønh voâ nghóa; this would invest the real with two opposed (iii) Nhöõng ngöôøi thuoäc phaùi Nguyeân Thuûy tin characters (identity and difference) at one and raèng quaû ñöôïc saûn sanh bôûi söï keát hôïp cuûa the same time. moät soá yeáu toá. Baây giôø söï keát hôï p cuûa caùc yeáu 4) Voâ nguyeân nhaân hay ngaãu nhieân maø sanh ra: toá naøy ñoøi hoûi phaûi coù nhöõng yeáu toá khaùc, vaø Production without any cause or production by keá ñoù söï keát hôïp môùi naøy laïi seõ ñoøi hoûi moät soá chance (Ahetutah-Utpattih)—Lyù luaän naøy cho yeáu toá khaùc nöõa. Ñieàu naøy seõ daãn ñeán tình raèng söï vaät saûn sanh moät caùch ngaãu nhieân, traïng “daàn laân baát taän” (cöù tieáp tuïc maõi khoâng khoâng coù nguyeân nhaân. Nhöõng ngöôøi tin vaøo ngöøng nghæ)—This means that the cause and “Töï taùnh luaän” laø nhöõng ngöôøi theo chuû nghóa effect are different. This view is known as töï nhieân hay chuû nghóa hoaøi nghi tin vaøo lyù “Asatkaryavada.” This was held by the luaän naøy. Loaïi lyù luaän naøy neáu khoâng neâu ra Sarvastivadins and Sautrantikas or the ñöôïc lyù do thì chaúng khaùc naøo moät lyù luaä n ñoäc Hinayanists in general. Nagarjuna had ñoaùn hoaøn toaøn hoang ñöôøng. Vaø neáu coù moät obviously these in view while criticizing this lyù do ñöôïc neâu ra thì chaúng khaùc naøo noù ñaõ heterogeneous view of causality. His criticism thöøa nhaän moät nguyeân nhaân—This theory of this view makes out the following maintains that things are produced without a important points: (i) If the cause is different cause, or produced by chance. The Naturalists from the effect, no relation can subsist and Sceptics (Svabhavaadins) believed in between the two. In what case anything can such a theory. If no reason is assigned for the be produced from anything. (ii) The theory, it amounts to sheer, perverse Hinayanist believed that with the production dogmatism. If a reason is assigned, it amounts of the effect the course ceased to exist. But to accepting a cause. ‘ex-hypothesis’ causality is a relation Nhaân

Quaû Tyû Löôïng: Inference from cause and between two. Unless the cause and effect co- effect—Thaáy caùi nhaân maø suy ra caùi lyù cuûa quaû. exist, they cannot be related. If they cannot be Nhaân Quaû UÙy: Sôï nhaân quaû—Fear of cause and related, causality becomes meaningless. (iii) Effect. The Hinayanist believed that the effect is Nhaân Quaû ÖÙng Baùo: Söï ñaùp traû laïi cho caùc nhaân produced by a combination of factors. Now nghieäp aùc vaø thieän. Theo Phaät giaùo, nhöõng ai phuû for the co-ordination of these factors, another nhaän luaät nhaân quaû luaân hoài seõ huûy hoaïi taát caû factor would be required, and again for the nhöõng traùch nhieäm luaân lyù cuûa chính mình— co-ordination of the additional factor with the Retribution of good and evil karma or cause and previous one, another factor be required. This effect in the moral realm have their corresponding would lead to a ‘regressus ad infinitum’. relations. According to Buddhism, whoever denies

the rule of “cause and effect” will destroy all nhöõng caùi maø chuùng ta öa thích vaø saép xeáp moral responsibility. mong caàu cho ñöôïc theo yù mình, trong khi söï Nhaân Quaû Xuaát Theá Gian: Cause and effect in vieäc vaän haønh bieán chuyeån theo quy luaät the future—Dieät ñeá laø quaû vaø ñaïo ñeá laø nhaân— rieâng cuûa chuùng. Suy nghó nhö vaäy laø khoâng Mortality or extinction is the effect or fruit; and thöïc teá vaø khieán chuùng ta phaûi phieàn muoän. the path is the cause. Tuy nhieân, neáu chuùng ta yù thöùc raèng chuùng ta Nhaân Quyû: Ngöôøi vaø quyû—Men and disembodied ñang coù nhöõng phaåm chaát cao quyù vaø yù thöùc spirits (demons or disembodied ghosts). raèng moïi vieäc trong cuoäc soáng cuûa chuùng ta Nhaân Sinh: Human life—Nhaân theá (kieáp con ñang dieãn ra moät caùch toát ñeïp thì chuùng ta seõ ngöôøi)—Life of a human being. coù moät caùi nhìn tích cöïc vaø moät cuoäc soáng an (I) Toång quan veà Nhaân Sinh—An overview of vui hôn. Moät trong nhöõng phaåm chaát cao quyù “Human Life”: Coå nhaân Ñoâng phöông coù daïy: maø chuùng ta ñang coù laø trí thoâng minh cuûa con “Nhaân ö vaïn vaät toái linh,” tuy nhieân, ñoái vôùi ngöôøi. Phaåm chaát quyù baùu naøy khieán chuùng ta Phaät giaùo, baát cöù sinh maïng naøo cuõng ñeàu quyù coù theå hieåu ñöôïc yù nghóa ñích thöïc cuûa cuoäc vaø coù giaù trò nhö nhau. Nghóa laø khoâng sinh soáng vaø cho pheùp chuùng ta tieán tu treân ñöôøng maïng naøo quyù hôn sinh maïng naøo. Theo kinh ñi ñeán giaùc ngoä. Neáu taát caû caùc giaùc quan cuûa Öu Baø Taéc, Phaät giaùo ñoàng yù trong moïi loaøi chuùng ta nhö maét, tai, muõi, löôõi, thaân, yù, vaân thì con ngöôøi coù ñöôïc caùc caên vaø trí tueä caàn vaân coøn nguyeân veïn thì chuùng ta coù theå nghe thieát. Phaät giaùo cuõng ñoàng yù raèng ñieàu kieän chaùnh phaùp, ñoïc saùch veà chaùnh phaùp vaø suy tö cuûa con ngöôøi khoâng quaù cöïc khoå nhö nhöõng theo chaùnh phaùp. Chuùng ta thaät may maén chuùng sanh ôû ñòa nguïc hay ngaï quyû. Vôùi Phaät ñöôïc sanh ra trong thôøi ñaïi lòch söû maø Ñöùc giaùo, sanh ra laøm ngöôøi laø chuyeän khoù. Neáu Phaät ñaõ thò hieän vaø giaûng daïy Chaùnh phaùp. Töø chuùng ta sanh ra laøm ngöôøi, vôùi nhieàu phaåm thôøi Ñöùc Phaät ñeán nay, chaùnh phaùp thuaàn chaát cao ñeïp, khoù coù trong ñôøi. Vì vaäy chuùng khieát naøy ñaõ ñöôïc truyeàn thöøa qua nhieàu theá ta phaûi coá gaéng laøm cho kieáp soáng naøy trôû neân heä. Chuùng ta cuõng coù cô may coù nhieàu vò

ñaïo coù yù nghóa hôn. Ngoaøi ra, con ngöôøi coù trí sö coù phaåm haïnh daïy doã, vaø nhöõng giaùo ñoaøn thoâng minh. Phaåm chaát quyù baùu naøy giuùp xuaát gia vôùi nhöõng coäng ñoàng phaùp löõ chia seû chuùng ta coù theå tìm hieåu ñöôïc yù nghóa ñích lôïi laïc vaø khuyeán taán chuùng ta treân böôùc thöïc cuûa cuoäc soáng vaø tu taäp giaùc ngoä. Phaät töû ñöôøng tu taäp. Nhöõng ai trong chuùng ta coù may thuaàn thaønh neân luoân nhôù raèng kieáp soáng keá maén soáng trong caùc xöù sôû aáp uû baûo veä töï do tieáp cuûa chuùng ta nhö theá naøo laø tuøy vaøo toân giaùo neân vieäc tu taäp khoâng bò giôùi haïn. nhöõng haønh ñoäng vaø nhöõng thoùi quen maø Hôn nöõa, hieän nay haàu heát chuùng ta ñeàu coù chuùng ta thaønh laäp trong hieän taïi. Vì vaäy muïc cuoäc soáng khoâng quaù ngheøo khoå, thöùc aên ñoà ñích cuûa chuùng ta ngay trong kieáp naøy hoaëc laø maëc ñaày ñuû vaø choã ôû yeân oån, ñoù laø cô sôû ñeå giaûi thoaùt khoûi luaân hoài sanh töû, hoaëc laø trôû chuùng ta tieán tu maø khoâng phaûi lo laéng veà thaønh moät baäc chaùnh ñaúng chaùnh giaùc. Vaø hôn nhöõng nhu caàu vaät chaát. Taâm thöùc chuùng ta heát, laø chuùng ta bieán cuoäc soáng quyù baùu naøy khoâng bò caùc taø kieán hay ñònh kieán che chaén thaønh moät ñôøi soáng vieân maõn nhaát trong töøng quaù naëng neà, chuùng ta coù tieàm naêng ñeå laøm phuùt töøng giaây. Muoán ñöôïc nhö vaäy, khi laøm nhöõng vieäc lôùn lao trong cô hoäi hieän taïi, vieäc gì mình phaûi yù thöùc ñöôïc mình ñang laøm chuùng ta phaûi traân troïng, phaûi khai trieån caùi vieäc aáy, chöù khoâng voïng ñoäng. Theo quan nhìn daøi haïn cho cuoäc tu taäp naøy vì kieáp soáng ñieåm Phaät giaùo, chuùng ta ñang coù kieáp soáng hieän taïi cuûa chuùng ta raát ngaén nguûi. Phaät töû cuûa con ngöôøi vôùi nhieàu phaåm chaát cao ñeïp thuaàn thaønh phaûi luoân nhôù raèng taâm thöùc khoù coù trong ñôøi. Vì vaäy maø chuùng ta neân laøm chuùng ta khoâng döøng laïi khi chuùng ta ruû boû cho kieáp soáng naøy coù yù nghóa hôn. Thoâng xaùc thaân töù ñaïi naøy. Taâm thöùc chuùng ta khoâng thöôøng chuùng ta cöù nghó raèng kieáp con ngöôøi coù hình daïng hay maøu saéc, nhöng khi chuùng maø mình ñang coù laø chuyeän ñöông nhieân vaø vì rôøi thaân hieän taïi vaøo luùc chuùng ta cheát, chuùng vaäy maø chuùng ta hay vöông vaán níu keùo seõ taùi sanh vaøo nhöõng thaân khaùc. Chuùng ta taùi

sanh laøm caùi gì laø tuøy thuoäc vaøo nhöõng haønh öùng moïi nhu caàu cuûa chuùng sanh.” Chuùng ta ñoäng trong hieän taïi cuûa chuùng ta. Vì vaäy maø coù theå chuyeån hoùa moät caùch sinh ñoäng trong moät trong nhöõng muïc ñích cuûa kieáp maø chuùng töøng haønh ñoäng vôùi mong öôùc mang laïi haïnh ta ñang soáng laø chuaån bò cho söï cheát vaø nhöõng phuùc cho ngöôøi khaùc—The Eastern ancient kieáp töông lai. Baèng caùch ñoù, chuùng ta coù theå said: “Man is the most sacred and superior cheát moät caùch thanh thaûn vôùi yù thöùc raèng taâm being,” however, to Buddhism, any living thöùc chuùng ta seõ taùi sinh vaøo caûnh giôùi toát ñeïp. being’s life is precious and of the same value. Moät muïc ñích khaùc maø chuùng ta coù theå höôùng That is to say no being’s life is more precious tôùi trong vieäc söû duïng kieáp soáng naøy laø ñaït than the other’s. According to the Upasaka ñeán söï giaûi thoaùt hay giaùc ngoä. Chuùng ta coù Sutra, Buddhism agrees that in all living theå chöùng quaû vò A La Haùn, giaûi thoaùt khoûi beings, man is endowed with all necessary

voøng luaân hoài sanh töû; hoaëc chuùng ta coù theå faculties, intelligence. Buddhism also agrees tieáp tuïc tu taäp ñeå trôû thaønh vò Phaät Chaùnh that conditions of human beings are not too ñaúng Chaùnh giaùc, coù khaû naêng laøm lôïi laïc cho miserable as those beings in the hell or the moïi ngöôøi moät caùch coù hieäu quaû nhaát. Ñaït ñeán hungry ghosts. To Buddhism, human life is söï giaûi thoaùt, doøng taâm thöùc cuûa chuùng ta seõ difficult to obtain. If we are born as human ñöôïc hoaøn toaøn thanh tònh vaø khoâng coøn beings with many qualities, difficult to attain. nhöõng taâm thaùi nhieãu loaïn. Chuù ng ta seõ khoâng We should try to make our lives meaningful coøn saân haän, ganh tî hay cao ngaïo nöõa; chuùng ones. Besides, human beings have ta cuõng seõ khoâng coøn caûm thaáy toäi loãi, lo laéng intelligence. This precious quality enables us hay phieàn muoän nöõa, vaø taát caû nhöõng thoùi hö to investigate the true meaning of life and to taät xaáu ñeàu tan bieán heát. Hôn theá nöõa, neáu coù practice the path to enlightenment. Devout chí nguyeän ñaït ñeán söï giaùc ngoä vì lôïi ích cho Buddhists should always remember that what tha nhaân thì luùc aáy chuùng ta seõ phaùt khôûi loøng rebirth we will take depends on our present töø aùi ñoái vôùi chuùng sanh muoân loaøi, vaø bieát actions and habits. Thus, our purpose in this laøm nöõng vieäc cuï theå ñeå giuùp ñôõ hoï moät caùch very life is to attain liberation or thích hôïp nhaát. Cuõng coøn moät caùch khaùc nhaèm enlightenment, either becoming liberated lôïi duïng caùi thaân quyù baùu naøy laø phaûi soáng from cyclic existence (Arhats), or becoming moät ñôøi soáng vieân maõn nhaát trong töøng giaây fully enlightened Buddhas. Most of all, we töøng phuùt. Coù nhieàu caùch ñeå laøm ñöôïc nhö should be able to take advantage of our vaäy. Thöù nhaát laø phaûi soáng trong chaùnh nieäm precious human lives to live to the fullest, trong töøng giaây töøng phuùt, töùc laø hieän höõu troïn moment by moment. To achieve this, we must veïn ôû ñaây vaø ngay baây giôø trong töøng haønh be mindful of each moment, not being in the ñoäng. Khi chuùng ta aên chuùng ta taäp trung trong here-and-now when we act. According to vieäc aên, caûm nhaän ñöôïc muøi vò vaø ñoä nhu Buddhist point of view, we have precious nhuyeãn cuûa thöùc aên; khi böôùc ñi chuùng ta ñaët human lives, endowed with many qualities to taâm yù trong nhöõng cöû ñoäng lieân quan ñeán vieäc attain. Because of this, we can make our lives di chuyeån, khoâng ñeå cho taâm thöùc chuùng ta highly meaningful. We often take our lives loâng boâng vôùi nhöõng taïp nieäm. Khi chuùng ta for granted and dwell on the things that aren't leân laàu, chuùng ta coù theå suy nghó, "Ta nguyeän going the way we would like them to. giuùp cho moïi ngöôøi ñöôïc sinh vaøo caûnh giôùi Thinking this way is unrealistic and makes us toát ñeïp, ñöôïc thaêng hoa, ñöôïc giaûi thoaùt vaø depressed. However, if we think about the giaùc ngoä." Khi chuùng ta röûa cheùn hay giaët ñoà, qualities we do have and everything that is chuùng ta coù theå taâm nieäm, "Ta nguyeän giuùp going well, we'll have a different and more cho moïi ngöôøi coù ñöôïc taâm thöùc thanh tònh, joyful perspective on life. One of our greatest khoâng coøn nhöõng taâm thaùi nhieãu loaïn vaø u endowments is our human intelligence. This meâ." Khi trao vaät gì cho ai, chuùng ta coù theå precious quality enables us to investigate the taâm nieäm, "Nguyeän raèng ta coù khaû naêng

ñaùp meaning of life and to practice to advance on

the path to enlightenment. If all of our senses, bad habits will be gone. In addition, if we eyes, ears, mental... are intact, we are able to aspire to attain enlightenment for the benefit hear the Dharma, read books on it, and think of everyone, we'll have spontaneous about its meaning. We're so lucky to be born affection for all beings, and will know the in an historical era when the Buddha has most appropriate ways to help them. Also appeared and taught the Dharma. These another way to take advantage of our precious teachings have been transmitted in a pure human lives is to live life to the fullest, from teacher to student in lineages steming moment by moment. There are several ways back to the Buddha. We have the opportunity to do this. One is to be mindful of each to have qualified spiritual masters who can moment, being in the here-and-now as we act. teach us, and there are communities of When we eat, we can concentrate on eating, ordained people and Dharma friends who noting the taste and texture of the food. When share our interest and encourage us on the we walk, we concentrate on the movements path. Those of us who are fortunate to live in involved in walking, without letting our minds countries that cherish religious freedom aren't wander to any other thoughts. When we go restricted from learning and practicing the upstairs, we can think, "may I lead all beings path. In addition, most of us don't live in to fortunate rebirths, liberation and desperate poverty and thus have enough food, enlightenment." While washing dishes or clothing and shelter to engage in spiritual clothes, we think, "may I help all beings practice without worrying about basic cleanse their minds of disturbing attitudes and material needs. Our minds aren't heavily obscurations." When we hand something to obscured with wrong views and we are another person, we think, "May I be able to interested in self-development. We have the satisfy the needs of all beings." We can potential to do great things with our present creatively transform each action by opportunity. But to appreciate this, we must generating the wish to bring happiness to develop a long-term vision for our cultivation others. because our present lives are only a short (II) Nghóa cuûa Nhaân Sinh—The meaning of one. Devout Buddhists should always Human Life: Coå nhaân Ñoâng phöông coù daïy: remember that our mindstreams don't cease "Nhaân ö vaïn vaät toái linh," tuy nhieân, ñoái vôùi when our physical bodies die. Our minds are Phaät giaùo, baát cöù sinh maïng naøo cuõng ñeàu quyù formless entities, but when they leave our vaø coù giaù trò nhö nhau. Nghóa laø khoâng sinh present bodies at the time of death, they will maïng naøo quyù hôn sinh maïng naøo. Theo kinh be reborn in other bodies. What rebirth we'll Öu Baø Taéc, Phaät giaùo ñoàng yù trong moïi loaøi take depends on our present actions. thì con ngöôøi coù ñöôïc caùc caên vaø trí tueä caàn Therefore, one purpose of our lives can be to thieát. Phaät giaùo cuõng ñoàng yù raèng ñieàu kieän prepare for death and future lives. In that cuûa con ngöôøi khoâng quaù cöïc khoå nhö nhöõng way, we can die peacefully, knowing our chuùng sanh ôû ñòa nguïc hay ngaï quyû. Vôùi Phaät minds will be propelled towards good rebirths. giaùo, sanh ra laøm ngöôøi laø chuyeän khoù. Neáu The other way that we can utilize our lives is chuùng ta sanh ra laøm ngöôøi, vôùi nhieàu phaåm to attain liberation or

enlightenment. We can chaát cao ñeïp, khoù coù trong ñôøi. Vì vaäy chuùng become arhats, beings liberated from cyclic ta phaûi coá gaéng laøm cho kieáp soáng naøy trôû neân existence, or we can go on to become fully coù yù nghóa hôn. Ngoaøi ra, con ngöôøi coù trí enlightened Buddhas, able to benefit others thoâng minh. Phaåm chaát quyù baùu naøy giuùp most effectively. Attaining liberation, our chuùng ta coù theå tìm hieåu ñöôïc yù nghóa ñích minds will be completely cleansed of all thöïc cuûa cuoäc soáng vaø tu taäp giaùc ngoä. Phaät töû disturbing attitudes. Thus we'll never become thuaàn thaønh neân luoân nhôù raèng kieáp soáng keá angry, jealous or proud again. We no longer tieáp cuûa chuùng ta nhö theá naøo laø tuøy vaøo feel guilty, anxious or depressed, and all our nhöõng haønh ñoäng vaø nhöõng thoùi quen maø

chuùng ta thaønh laäp trong hieän taïi. Vì vaäy muïc noùi: "OÂng chöa hieåu Ñaïo." Ñöùc Phaät laïi hoûi ñích cuûa chuùng ta ngay trong kieáp naøy hoaëc laø moät vò khaùc: "Sinh maïng con ngöôøi toàn taïi bao giaûi thoaùt khoûi luaân hoài sanh töû, hoaëc laø trôû laâu?" Vò kia ñaùp: "Baïch Theá Toân, khoaûng moät thaønh moät baäc chaùnh ñaúng chaùnh giaùc. Vaø hôn hôi thôû." Phaät khen: "Hay laém! OÂng laø ngöôøi heát, laø chuùng ta bieán cuoäc soáng quyù baùu naøy hieåu Ñaïo."—According to the Sutra In Forty- thaønh moät ñôøi soáng vieân maõn nhaát trong töøng Two Sections, Chapter 38, the Buddha asked phuùt töøng giaây. Muoán ñöôïc nhö vaäy, khi laøm a Sramana: "How long is the human vieäc gì mình phaûi yù thöùc ñöôïc mình ñang laøm lifespan?" He replied: "A few days." The vieäc aáy, chöù khoâng voïng ñoäng—The Eastern Buddha said: "You have not yet understood ancient said: "Man is the most sacred and the Way." The Buddha asked another superior being," however, to Buddhism, any Sramana: "How long is the human lifespan?" living being's life is precious and of the same The other replied: "The space of a meal." The value. That is to say no being's life is more Buddha said: "You still have not yet precious than the other's. According to the understood the Way." The Buddha then asked Upasaka Sutra, Buddhism agrees that in all another Sramana: "How long is the human living beings, man is endowed with all lifespan?" The last one replied: "The length necessary faculties, intelligence. Buddhism of a single breath." The Buddha said: also agrees that conditions of human beings "Excellent! You understand the Way." are not too miserable as those beings in the (IV) "Nhaân Sinh" theo quan ñieåm cuûa Thieàn sö hell or the hungry ghosts. To Buddhism, Ñaïo Nguyeân—Zen master Dogen's point of human life is difficult to obtain. If we are born view on "Human Life": Theo Thieàn sö Ñaïo as human beings with many qualities, difficult Nguyeân Hy Huyeàn (1200-1253) trong quyeån to attain. We should try to make our lives AÙnh Traêng Trong Gioït Söông, sanh ra ñôøi meaningful ones. Besides, human beings have cuõng gioáng nhö ñang ñi treân moät chieác thuyeàn. intelligence. This precious quality enables us Baïn dong buoàm vaø caàm cheøo maø cheøo. Daàu to investigate the true meaning of life and to baïn laø ngöôøi ra tay cheøo, chính chieác thuyeàn practice the path to enlightenment. Devout ñöa baïn ñi vaø khoâng coù chieác thuyeàn, khoâng Buddhists should always remember that what ai coù theå ñi ñöôïc. Nhöng baïn ñi baèng thuyeàn

rebirth we will take depends on our present vaø chính söï ñi ñöôïc cuûa baïn laøm chieác thuyeàn actions and habits. Thus, our purpose in this trôû thaønh chieác thuyeàn. Haõy suy nghó maø xem, very life is to attain liberation or trong khoaûnh khaéc naøy, khoâng coøn coù gì ngoaøi enlightenment, either becoming liberated theá giôùi cuûa chieác thuyeàn. Baàu trôøi, vuøng from cyclic existence (Arhats), or becoming nöôùc, vaø caû bôø soâng ñeàu thuoäc veà theá giôùi cuûa fully enlightened Buddhas. Most of all, we chieác thuyeàn. Vaø theá giôùi cuûa chieác thuyeàn should be able to take advantage of our khoâng gioáng nhö theá giôùi khoâng thuyeàn. Khi precious human lives to live to the fullest, baïn ngoài thuyeàn maø ñi, thaân vaø taâm cuõng nhö moment by moment. To achieve this, we must moâi tröôøng quanh baïn laø haønh töôùng khoâng be mindful of each moment, not being in the theå naøo phaân chia ñöôïc cuûa chieác thuyeàn. here-and-now when we act. Toaøn boä maët ñaát vaø baàu trôøi, caû hai cuõng ñeàu (III) Sinh maïng cuûa con ngöôøi toàn taïi bao laâu?—laø haønh töôùng khoâng theå naøo phaân chia ñöôïc How long is the human lifespan?: Theo Kinh cuûa chieác thuyeàn. Nhö theá cuoäc soáng laø chính Töù Thaäp Nhò Chöông, Chöông 38, Ñöùc Phaät baïn, vaø baïn chính laø cuoäc soáng cuûa baïn — hoûi moät vò Sa Moân: “Sinh maïng cuûa con ngöôøi According to Zen Master Dogen in the "Moon toàn taïi bao laâu?” Vò Sa Moân ñaùp: “Baïch Theá In A Dewdrop", birth is just like riding a boat. toân, trong vaøi ngaøy.” Phaät noùi: “OÂng chöa hieåu You raise the sails and row with the oar. Ñaïo.” Ñöùc Phaät hoûi moät Sa moân khaùc: “Sinh Although you row, the boat gives you a ride maïng con ngöôøi toàn taïi bao laâu?” Vò kia ñaùp: and without the boat no one could ride. But “Baïch Theá Toân, khoaûng moät böõa aên.” Phaät you ride in the boat and your riding makes the

boat what it is. Investigate a moment such as Nhaân Sinh Nan Ñaéc: It’s difficult to be born in the this. At just such a moment, there is nothing human realm—It’s difficult to be reborn (in the but the world of the boat. The sky, the water, human realm) as a human being—See Khoù Sanh and the shore all are the boat's world, which is Laøm Ngöôøi. not the same as a world that is not the boat's. Nhaân Sinh Nhö Kyù: Ñôøi soáng cuûa con ngöôøi nhö When you ride in a boat, your body and mind choã taïm gôûi—A man's life is most ephemeral and the environs together are the undivided (lasting for a short time). activity of the boat. The entire earth and the Nhaân Sinh Nhö Moäng: Ñôøi soáng cuûa con ngöôøi entire sky are both the undivided activity of nhö côn moäng—A man's life is but a dream. the boat. Thus birth is nothing but you; you Nhaân Sinh Quan: Quan nieäm veà ñôøi soáng cuûa con are nothing but birth. ngöôøi—Philosophy of human life—Philosophy of (V) Nhöõng lôøi Phaät daïy veà Nhaân Sinh trong Kinh life. Phaùp Cuù—The Buddha’s teachings on Human Nhaân Sinh Quan Vuõ Truï Quan Phaät Giaùo: Life in the Dharmapada Sutra: Buddhist outlook on life and world—Thaät laø sai 1) Ñöôïc sinh laøm ngöôøi laø khoù, ñöôïc soáng coøn laø laàm khi nghó raèng nhaân sinh quan vaø vuõ truï quan khoù, ñöôïc nghe Chaùnh phaùp laø khoù, ñöôïc gaëp cuûa ñaïo Phaät laø moät quan nieäm bi quan, raèng con Phaät ra ñôøi laø khoù—It is difficult to obtain ngöôøi luoân soáng trong tinh thaàn bi quan yeám theá. birth as a human being; it is difficult to have a Ngöôïc laïi, ngöôøi con Phaät mæm

cöôøi khi hoï ñi suoát life of mortals; it is difficult to hear the cuoäc ñôøi. Ngöôøi naøo hieåu ñöôïc baûn chaát thaät cuû a Correct Law; it is even rare to meet the cuoäc soáng, ngöôøi aáy haïnh phuùc nhaát, vì hoï khoâng Buddha (Dharmapada 182). bò ñieân ñaûo bôûi tính chaát hö aûo, voâ thöôøng cuûa vaïn 2) “Muøa möa ta ôû ñaây, ñoâng haï ta cuõng ôû ñaây,” vaät. Ngöôøi aáy thaáy ñuùng thaät töôùng cuûa vaïn phaùp, ñaáy laø taâm töôûng cuûa haïng ngöôøi ngu si, chöù khoâng thaáy nhö caùi chuùng döôøng nhö. Nhöõng khoâng töï giaùc nhöõng gì nguy hieåm—Here I xung ñoät phaùt sanh trong con ngöôøi khi hoï ñoái ñaàu shall live in the rainy season, here in the vôùi nhöõng söï thaät cuûa cuoäc ñôøi nhö sanh, laõo, winter and the summer. These are the words beänh, töû, vaân vaân, nhöng söï ñieân ñaûo vaø thaát voïng of the fool. He fails to realize the danger (of naày khoâng laøm cho ngöôøi Phaät töû nao nuùng khi hoï his final destination) (Dharmapada 286). saün saøng ñoái dieän vôùi chuùng baèng loøng can ñaûm. 3) Ngöôøi ñaém yeâu con caùi vaø suùc vaät thì taâm Quan nieäm soáng nhö vaäy khoâng bi quan, cuõng thöôøng meâ hoaëc, neân bò töû thaàn baét ñi nhö khoâng laïc quan, maø noù laø quan nieäm thöïc tieãn. xoùm laøng ñang say nguû bò côn nöôùc luõ loâi Ngöôøi khoâng bieát ñeán nguyeân taéc haèng chuyeån cuoán maø khoâng hay—Death descends and trong vaïn phaùp, khoâng bieát ñeán baûn chaát noäi taïi carries away that man of drowsy mind greedy cuûa khoå ñau, seõ bò ñieân ñaûo khi ñöông ñaàu vôùi for children and cattle, just like flood sweeps nhöõng thaêng traàm cuûa cuoäc soáng, vì hoï khoâng away a sleeping village (Dharmapada 287). kheùo tu taäp taâm ñeå thaáy caùc phaùp ñuùng theo thöïc 4) Moät khi töû thaàn ñaõ ñeán, chaúng coù thaân thuoäc töôùng cuûa chuùng. Vieäc xem nhöõng laïc thuù laø beàn naøo coù theå theá thay, duø cha con thaân thích vöõng, laø daøi laâu cuûa con ngöôøi, daãn ñeán bieát bao chaúng laøm sao cöùu hoä—Nothing can be saved, nhieâu noãi lo toan, khi moïi chuyeän xaõy ra hoaøn nor sons, nor a father, nor even relatives; toaøn traùi ngöôïc vôùi söï mong ñôïi cuûa hoï. Do ñoù, there is no help from kinsmen can save a man vieäc trau doài, tu taäp moät thaùi ñoä xaû ly ñoái vôùi cuoäc from death (Dharmapada 288). soáng, vôùi nhöõng gì lieân quan ñeán cuoäc soáng thaät laø Nhaân Sinh Chi Tieàn Haø Xöù Lai? Nhaân Töû Chi caàn thieát. Thaùi ñoä xaû ly hay thaûn nhieân voâ chaáp Haäu Haø Xöù Khöù?: Where did you come from naày khoâng theå taïo ra nhöõng baát maõn, thaát voïng vaø before your birth? Where shall you go after your nhöõng xung ñoät noäi taâm, bôûi vì noù khoâng chaáp death?—See Haø Xöù Lai? Haø Xöù Ñaùo? tröôùc vaøo thöù naày hay thöù khaùc, maø noù giuùp chuùng Nhaân Sinh Ñoaïn Dieät: Söï dieät heát nguyeân nhaân ta buoâng boû. Ñieàu naày quaû laø khoâng deã, nhöng noù cuûa taùi sinh—Destruction of the chance of being laø phöông thuoác höõu hieäu nhaát nhaèm cheá ngöï, neáu reborn. khoâng muoán noùi laø loaïi tröø nhöõng baát toaïi nguyeän

hay khoå ñau. Ñöùc Phaät thaáy khoå laø khoå, haïnh phuùc vex him when he is ready to face them with a laø haïnh phuùc, vaø Ngaøi giaûi thích raèng moïi laïc thuù brave heart. This view of life is neither pessimistic theá gian, gioáng nhö caùc phaùp höõu vi khaùc, ñeàu phuø nor optimistic, but the realistic view. The man who du vaø hö aûo. Ngaøi caûnh tænh moïi ngöôøi khoâng neân ignores the principle of unrest in things,

the quan taâm quaù ñaùng ñeán laïc thuù phuø du aáy, vì intrinsic nature of suffering, is upset when khoâng sôùm thì muoän cuõng daãn ñeán khoå ñau phieàn confronted with the vicissitudes of life. Man's naõo. Xaû laø phöông thuoác giaûi ñoäc höõu hieäu nhaát recognition of pleasures as lasting, leads to much cho caû hai thaùi ñoä bi quan vaø laïc quan. Xaû laø traïng vexation, when things occur quite contrary to his thaùi quaân bình cuûa Taâm, khoâng phaûi laø traïng thaùi expectations. It is therefore necessary to cultivate laõnh ñaïm thôø ô. Xaû laø keát quaû cuûa moät caùi taâm ñaõ a detached outlook towards life and things ñöôïc an ñònh. Thaät ra, giöõa thaùi ñoä bình thaûn khi pertaining to life. Detachment can not bring about xuùc chaïm vôùi nhöõng thaêng traàm cuûa cuoäc soáng laø frustration, disappointment and mental torment, ñieàu raát khoù, theá nhöng ñoái vôùi ngöôøi thöôøng because there is no clinging to one thing and xuyeân trau doài taâm xaû seõ khoâng ñeán noãi bò noù laøm another, but letting go. This indeed is not easy, but cho ñieân ñaûo, Haïnh phuùc tuyeät ñoái khoâng theå phaùt it is the sure remedy for controlling, if not sinh nôi nhöõng gì do ñieàu kieän vaø söï keát hôïp taïo eradicating, unsatisfactoriness. The Buddha sees thaønh (caùc phaùp höõu vi). Nhöõng gì chuùng ta aáp uû suffering as suffering, and happiness as happiness, vôùi bao noãi haân hoan vaøo giaây phuùt naày, seõ bieán and explains that all cosmic pleasure, like all other thaønh ñau khoå vaøo giaây phuùt keá. Laïc thuù bao giôø conditioned attachings, is evanescent, is a passing cuõng thoaùng qua vaø khoâng beàn vöõng. Söï thoûa maõn show. He warns man against attaching too much ñôn thuaàn cuûa giaùc quan maø chuùng ta goïi laø laïc, laø importance to fleeing pleasures, for they sooner or thích thuù, nhöng trong yù nghóa tuyeät ñoái cuûa noù thì later beget discontent. Equanimity is the best söï thoûa maõn nhö vaäy khoâng phaûi laø ñieàu ñaùng antidote for both pessimism and optimism. möøng. Vui cuõng laø khoå, laø baát toaïi nguyeän, vì noù Equanimity is evenness of mind and not sullen phaûi chòu söï chi phoái cuûa luaät voâ thöôøng. Neáu coù indifference. It is the result of a calm, caùi nhìn ñaày trí tueä nhö vaäy, chuùng ta seõ thaáy ñöôïc concentrated mind. It is hard, indeed, to be caùc phaùp ñuùng theo tính chaát cuûa noù, trong aùnh undisturbed when touched by the realities of life, saùng chaân thaät cuûa noù, coù theå chuùng ta seõ nhaän ra but the man who cultivates truth is not upset. raèng theá gian naày chaúng qua chæ laø tuoàng aûo hoùa, Absolute happiness can not be derived from things noù daãn nhöõng ai dính maéc vaøo noù ñi laàm ñöôøng laïc conditioned and compounded. What we hug in loái. Taát caû nhöõng thöù goïi laø laïc thuù ñeàu laø phuø du, great glee this moment, turns into a source of laø söï môû maøn cho ñau khoå maø thoâi. Chuùng chæ nhaát dissatisfaction the next moment. Pleasures are thôøi xoa dòu nhöõng veát lôû loùi thaûm haïi cuûa cuoäc short-lived, and never lasting. The mere ñôøi. Ñaây chính laø nhöõng gì thöôøng ñöôïc hieåu laø gratification of the sense faculties we call khoå trong ñaïo Phaät. Do bieán hoaïi, chuùng ta thaáy pleasure and enjoyment, but in the absolute sense raèng khoå khoâng bao giôø ngöøng taùc ñoäng, noù vaän of the world such gratification is not happy. Joy haønh döôùi daïng thöùc naày hay daïng thöùc khaùc —It is too is suffering, unsatisfactory; for it is transient. If wrong to imagine that the Buddhist outlook on life

we with our inner eye try to see things in their and the world is a gloomy one, and that the proper perspective, in their true light, we will be Buddhist is in low spirit. Far from it, a Buddhist able to realize that the world is but an illusion that smiles as he walks through life. He who leads astray the beings who cling to it. All the so- understands the true nature of life is the happiest called mundane pleasures are fleeting, and only individual, for he is not upset by the evanescent an introduction to pain. They give temporary relief (extremely small) nature of things. He tries to see from life's miserable ulcers. This is what is known things as they are, and not as they seem to be. as suffering produced by change. Thus, we see Conflicts arise in man when he is confronted with that suffering never ceases to work, it functions in the facts of life such as aging, illness, death and so some form or other and is always at work. forth, but frustration and disappointment do not

Nhaân Sinh Thieân Ñòa Chi Gian, Nhöôïc Baïch nhöõng khoâng laøm khoå mình khoå ngöôøi, maø Caâu Chi Quaù Khích: Ñôøi soáng cuûa con ngöôøi nhö ngöôïc laïi coøn giuùp ngöôøi thoaùt khoå. Nhöõng boùng ngöïa löôùt qua cöûa soå maø thoâi (ñi qua quaù ngöôøi naày do nhôø y nöông theo Phaät phaùp tu mau)—A man's life is like the white colt passes taäp, neân khoâng tham saân si, khoâng saùt sanh the crack, i.e., as a sunbeam through a crack or troäm caép; ngöôïc laïi hoï coù cuoäc soáng an laønh time flies quickly. töû teá vôùi ñuû ñaày trí tueä—There are various Nhaân Sinh Trieâu Loä: Ñôøi soáng cuûa con ngöôøi nhö kinds of human-nature; however, according to gioït söông buoåi ban mai (ñi qua quaù mau)—A Buddhism, there are four basic kinds of man's life is like the morning dew. human-nature: First, those who suffer Nhaân Sinh Töï Coå Thuøy Voâ Töû: Töø xöa ñeán nay themselves due to blindly practicing of wrong coù ai laø khoâng cheát. Ngöôøi Phaät töû phaûi luoân nhôù teachings and austerities. Second, those, by phaûi raùng nöông vaøo ñôøi naày ñeå tieán tu giaùc ngoä their cruelty, by stealing, by kiling, or by other vaø giaûi thoaùt—Since the beginning of time, no one unwholesome acts, cause others to suffer. has escaped death. Buddhists should always Third, those who cause other people suffer remember to rely on this lifetime to cultivate until along with themselves. Fourth, those who do attaining enlightenment and emancipation. not suffer themselves and cause other to Nhaân Sôn (1887-1951): Teân cuûa moät vò danh Taêng suffer. On the contrary, they save others from Trung Hoa vaøo theá kyû thöù XX—Name of a suffering. These people abide by the Buddha Chinese famous monk in the twentieth century. teachings and practice dharma, they do not Nhaân Sö: Thaày cuûa loaøi ngöôøi—The leader or give way to greed, anger, ignorance, killing or teacher of men. stealing. On the contrary, they lead peaceful Nhaân Sö Töû: Phaät laø baäc thaày hay höôùng ñaïo sö life with wisdom. cuûa loaøi ngöôøi—The Lion of men, Buddha as Nhaân Taùnh Töï Taùnh: Hetu-svabhava (skt)— leader and commander. Svahetulakshana (skt)—See Nhaân Töï Tính. Nhaân Söï: Ninji (jap)—1) Vieäc giao tieáp qua laïi: Nhaân Taâm: Human heart—Kind-hearted— Relationships; 2) Hieán taëng: To offer; 3) See Leã Human mind—Taâm con ngöôøi—Taâm ngöôøi, Baùi. khoâng ngöøng thay ñoåi, nhö doøng soâng nöôùc chaûy, Nhaân Taùc Phaät: Nin-Sabutsu (jap)—Moät chuùng ngoïn neán

ñang chaùy; nhö vöôïn chuyeàn caây, noù sanh con ngöôøi ñang töï mình tu taäp thaønh Phaät—A nhaûy muùa khoâng ngöøng, duø chæ trong choác laùt— human being making (himself or herself) into The human mind, in its never-ending changes, is Buddha. like the flowing water of a river or the burning Nhaân Taïi Kính Trung: Ñôøi soáng cuûa con ngöôøi flame of a candle; like an ape, it is forever nhö hình aûnh trong göông, yù noùi kieáp ngöôøi hö aûo, jumping about, not ceasing for even a moment. thoaùng coù thoaùng khoâng—A man's life is like a Nhaân Teá: Purusamedha (skt)—Laáy con ngöôøi laøm reflection in a mirror, i.e., life is only an illusion, vaät teá leã—To sacrifice a human being in offering lasting for just a short time. ceremony. Nhaân Taùnh: Nhaân Thaân: Thaân theå con ngöôøi. Chö Boà Taùt vaø 1) Baûn theå nhö laø nguyeân nhaân: Sivali (p)— chö Phaät hieän laøm thaân ngöôøi ñeå giaùo hoùa taát caû Nature as cause. loaøi ngöôøi—The human body or person. 2) Baûn taùnh (chaát) cuûa con ngöôøi: Manusya Bodhisattvas and Buddhas manifest in human (skt)—Human nature—Con ngöôøi coù nhieàu bodies to teach humans. loaïi baûn taùnh khaùc nhau; tuy nhieân, theo Phaät Nhaân Thaân Nan Ñaéc: It is difficult to be born giaùo, coù boán loaïi: Thöù nhaát laø haïng ngöôøi töï (reborn) as a human being—Thaân Ngöôøi Khoù laøm khoå laáy mình vì muø quaùng thöïc haønh taø Ñöôïc—Coõi ngöôøi söôùng khoå laãn loän, neân deã tieán ñaïo khoå haïnh. Thöù nhì laø haïng ngöôøi vì söï taøn tu ñeå ñaït thaønh quaû vò Phaät; trong khi caùc coõi khaùc baïo, baèng troäm caép, hay baèng gieát choùc laøm nhö coõi trôøi thì quaù söôùng neân khoâng maøng tu taäp, khoå ngöôøi khaùc. Thöù ba laø haïng ngöôøi laøm coõi suùc sanh, ngaï quyû vaø ñòa nguïc thì khoå sôû ngu khoå mình khoå ngöôøi. Thöù tö laø haïng chaú ng toái, nhô nhôùp, aên uoáng laãn nhau neân cuõng khoâng tu

ñöôïc. Nhaân thaân nan ñaéc, Phaät Phaùp khoù gaëp; Thus, if you are able to maintain your livelihood, ñöôïc thaân ngöôøi, gaëp Phaät phaùp maø khoâng chòu tu someday you will be able to rebuild your life. taäp, ñeå moät phen maát ñi thaân Ngöôøi, muoân kieáp However, everything in life, if it has form khoù tìm laïi ñöôïc. Trong caùc traân baûo, sinh maïng laø characteristics, then, inevitably, one day it will be hôn, neáu maïng mình coøn laø coøn taát caû. Chæ mong destroyed. A human life is the same way, if there sao cho thaân maïng naày ñöôïc soáng coøn, thì lo chi is life, there must be death. Even though we say a khoâng coù ngaøy gaày döïng neân cô nghieäp. Tuy hundred years, it passes by in a flash, like nhieân, vaïn vaät ôû treân ñôøi neáu ñaõ coù mang caùi lightening streaking across the sky, like a flower’s töôùng höõu vi, taát phaûi coù ngaøy bò hoaïi dieät. Ñôøi blossom, like the image of the moon at the bottom ngöôøi cuõng theá, heã coù sanh laø coù töû; tuy noùi traêm of a lake, like a short breath, what is really naêm, nhöng mau nhö aùnh chôùp, thoaùng qua töïa eternal? Sincere Buddhists should always söông, nhö hoa hieän trong göông, nhö traêng loàng remember when a person is born, not a single ñaùy nöôùc, hôi thôû mong manh, chöù naøo coù beàn dime is brought along; therefore, when death laâu? Phaät töû chôn thuaàn neân luoân nhôù raèng khi arrives, not a word will be taken either. A lifetime sanh ra ñaõ khoâng mang theo moät ñoàng, neân khi of work, putting the

body through pain and torture cheát roài cuõng khoâng caàm theo moät chöõ, suoát ñôøi in order to accumulate wealth and possessions, in laøm luïng khoå thaân tích chöùa cuûa caûi, roát cuoäc voâ the end everything is worthless and futile in the ích cho baûn thaân mình tröôùc caùi sanh laõo beänh töû. midst of birth, old age, sickness, and death. After Sau khi cheát di, cuûa caûi aáy lieàn trôû qua tay ngöôøi death, all possessions are given to others in a most khaùc moät caùch phuû phaøng. Luùc aáy khoâng coù moät senseless and pitiful manner. At such time, there chuùt phöôùc laønh naøo ñeå cho thaàn thöùc nöông caäy are not even a few good merits for the soul to rely veà kieáp sau, cho neân phaûi ñoïa vaøo tam ñoà aùc ñaïo. and lean on for the next life. Therefore, such an Coå ñöùc coù daïy: “Thieân nieân thieát moäc khai hoa dò, individual will be condemned into the three evil nhaát thaát nhôn thaân vaïn kieáp nan.” Nghóa laø caây paths immediately. Ancient sages taught: “A steel saét ngaøn naêm maø nay nôû hoa cuõng chöa laáy laøm tree of a thousand years once again blossom, such kinh dò, chôù thaân ngöôøi moät khi ñaõ maát ñi thì muoân a thing is still not bewildering; but once a human kieáp cuõng khoù maø taùi hoài. Vì theá, Phaät töû chôn body has been lost, ten thousand reincarnations thuaàn neân luoân nhôù nhöõng gì Phaät daïy: “Thaân may not return.” Sincere Buddhists should always ngöôøi khoù ñöôïc, Phaät phaùp khoù gaëp. Ñöôïc thaân remember what the Buddha taught: “It is difficult ngöôøi, gaëp Phaät phaùp, maø ta nôû ñeå cho thôø i gian to be reborn as a human being, it is difficult to luoáng qua voâ ích, quaû laø uoång cho moät kieáp encounter (meet or learn) the Buddha-dharma; ngöôøi.”—Human beings have both pleasure and now we have been reborn as a human being and suffering, thus it’s easy for them to advance in encountered the Buddha-dharma, if we let the cultivation and to attain Buddhahood; whereas the time passes by in vain we waste our scarce beings in the Deva realm enjoy all kinds of joy lifespan.” and spend no time for cultivation; beings in the Nhaân Thaân Ngöu: Traâu ngöïa trong lôùp con ngöôøi realms of animals, hungry ghosts and hells are (ngu, si vaø khoâng bieát laøm vieäc thieän)—Cattle in stupid, living in filth and killing one another for human shape (stupid, ignorant and heedless). food. They are so miserable with all kinds of Nhaân Thaân Tieåu Thieân Ñòa: Thaân theå cuûa con sufferings that no way they can cultivate. It is ngöôøi nhö moät tieåu thieân ñòa—The body of man is difficult to be born as a human being, it is difficult the universe in miniature. to encouter the Buddha-dharma; now one has Nhaân Thaäp Töù Quaù: Möôøi boán söï sai laàm veà been born as a human being and has had a chance nhaân—The fourteen possible errors or fallacies in to encounter the Buddha-dharma, but does not the reasons in the syllogism. zealously practice what one knows, once losing Nhaân Theá: Human life. human body, it is hard to have it back throughout Nhaân Theå: Puggala (skt)—Human body. the eons. Of all precious jewels, life is the Nhaân Thi Thieát Luaän: Puggala-paatti (p)—Moät greatest; if there is life, it is the priceless jewel. trong nhöõng chöông trong taïng luaän A Tyø Ñaït Ma,

chæ danh caùc loaïi nhaân theå. Ñaây laø taäp thöù tö trong Nhaân Toân: trong baûy taäp cuûa A Tyø Ñaït Ma noùi veà chuûng loaïi 1) Benevolent and honoured—Kindly

honoured nhaân theå—Concepts of Persons, one of the one. chapters in Abhidharma Pitaka. Designation of 2) Phaät: Buddha—See Nhaân Trung Toân. human types, the fourth book of seven books of Nhaân Toân Ngöu Vöông: The Buddha, the Lord of the Abhidharma on various ways of classifying the herd. types of people. Nhaân Trang Nghieâm: Söï trang nghieâm cuûa caùc Nhaân Thò Thuyeát: See Nhaân Thi Thieát Luaän. Thanh Vaên, Duyeân Giaùc vaø Boà Taùt—Adornment Nhaân Thò Toái Linh: Man is the most sacred of of Sravakas, Pratyeka-buddhas, and any creature—Man is the most highly endowed of Bodhisattvas—See Tam Trang Nghieâm. all creatures—See Nhaân Vi Vaïn Vaät Chi Linh. Nhaân Trung: Khoaûng giöõa muõi vaø moâi treân—Nhaân Thieân: 1) Con ngöôøi vaø coõi trôøi: Men and Space between the nose and the upper lip. devas; 2) Trong nhaø thieàn, ngöôøi ta goïi ñaïi chuùng Nhaân Trung Höõu Quaû: Satkaryavada (skt)—See trong phaùp ñöôøng laø Nhaân Thieân: In Zen, People Nhaân Trung Thuyeát Quaû. who listen to the dharma in the Dharma Hall are Nhaân Trung Laân Phuïng: Ngöôøi ít coù trong theá called "men and devas." gian, hieám nhö con laân vaø con phuïng vaäy, chæ cho Nhaân Thieân Thaéng Dieäu Thieän Quaû: Quaû taùi ñöùc Phaät—An outstanding and remarkable man, sanh thaéng thieän giöõa ngöôøi vaø trôøi—The highest who is as rare as the unicorn or the phoenix, i.e., forms of reincarnation, those among men and the Buddha. devas. Nhaân Trung Phaân Ñaø Lôïi Hoa: 1) Theo Kinh Nhaân Thieân Thöøa: Nhaân Thöøa vaø Thieân Thöøa, Nieát Baøn, Phaät laø moät boâng sen giöõa caùc chuùng hai trong nguõ thöøa—Men and Deva vehicles, two sanh con ngöôøi: According to the Nirvana Sutra, of the five Vehicles. the Buddha is a Lotus among men; 2) Taát caû Nhaân Thuù: Neûo cuûa chuùng sanh con ngöôøi, moät nhöõng ai trì nieäm hoàng danh Phaät A Di Ñaø: All trong saùu neûo (luïc ñaïo)—Human stage of the six who invoke Amitabha. gati or states of existence—See Nhaân Thöøa. Nhaân Trung Sö Töû: Phaät laø Sö Töû trong loaøi Nhaân Thuïc Voâ Quaù: Laøm con ngöôøi khoâng ai laø ngöôøi—The Buddha, a Lion among men. khoâng phaïm loãi—People make mistakes. Nhaân Trung Tam AÙc: Nhaân Thuyeát: Puggala-Pannatti (skt)—Chæ danh (A) Ba caùi aùc cuûa loaøi ngöôøi: tham, saân, vaø si— nhöõng caù tính—The Book on Individuals. The three most wicked among men: desire, Nhaân Thöù: Generosity. hatred, and ignorance. Nhaân Thöøa: Manussa-yana (p)—Man—Moät trong (B) Ba caùi aùc khaùc: nhaát xieån ñeà, nhöõng keû phaù nguõ thöøa (Thieân, Nhaân, A tu la, Ngaï quyû, Ñòa giôùi, vaø nhöõng keû phaù hoøa hôïp Taêng—Three nguïc). Con ngöôøi phaûi trì nguõ giôùi ñeå ñöôïc baûo other most wicked among men: the slanderers ñaûm sanh trôû laïi coõi ngöôøi—The sentient thinking of Mahayana, those who break Buddhist being in the desire-realm, one of the five vehicles precepts, and those who break the harmony of (the world of men). Human being must keep five the Sangha. commandments to ensure rebirth in the world of Nhaân Trung Thuï: Phaät laø moät taøng caây lôùn (caây men. Boà Ñeà) cho nhaân loaïi—The Buddha, a tree among Nhaân Tieân: 1) Con ngöôøi ñaõ ñaït ñöôïc khaû naêng men. The Buddha who provided the bodhi tree as baát töû: Human genii, humans who have attained a shelter for men. the powers of immortals (immortal among men); Nhaân Trung Thuyeát Quaû: Satkaryavada (skt)— 2) Teân cuûa vua Bình

Sa Vöông trong kieáp taùi sanh: Ñöùc Phaät vaø Taêng giaø cuûa ngaøi laø nhöõng A name for Bimbisara in his reincarnation; 3) baäc thuyeát giaûng veà luaät nhaân quaû nhaèm cöùu ñoä Phaät: The Buddha. con ngöôøi—The Buddha and his Sangha are the Nhaân Tính: Human nature. ones who preach about the theory of cause and Nhaân Tình Theá Thaùi: Loøng ngöôøi vaø thoùi ñôøi— effect to save people. The ways of this world.

Nhaân Trung Toân: Phaät laø baäc ñaùng toân quí trong Buddha about his appearance before sentient loaøi ngöôøi—The Honored One among or of men— beings (one of the thirty-two response bodies) as The Buddha follow: If there are living beings who like being Nhaân Trung Voâ Quaû: Asatkaryavada (skt)— people and want to continue to be people, I will Effectless cause—A cause that has no effect. appear before them in the body of a person and Nhaân Tu: Söï tu haønh nhö laø nhaân ñeå thaønh Phaät — speak Dharma for them, enabling them to The practice of Buddhism as the cause of accomplish their wish—See Tam Thaäp Nhò ÖÙng Buddhahood. Thaân. Nhaân Tuøng Kieàu Thöôïng Quaù, Kieàu Löu Nhaân Vi Vaïn Vaät Chi Linh: Nhaân Thò Toái Linh—Thuûy Baát Löu: Ngöôøi ñi qua treân caàu; caàu troâi Man is the most sacred of any creature—Man is nöôùc chaúng troâi—When I pass over the bridge, the the most highly endowed of all creatures—Con bridge, but not the water, flows!—See Thieän Hueä ngöôøi laø moät taïo vaät linh thieâng nhaát. Tuy nhieân, Ñaïi Só. loaøi ngöôøi chuùng ta, vôùi nhöõng naêng khieáu phong Nhaân Töï Taùnh: Hetu-svabhava (skt)—Cause or phuù hôn moïi taïo vaät naøo khaùc, chuùng ta laø nhöõng reason—Nguyeân nhaân hay lyù do—Taùnh töï taùnh sinh vaät duy nhaát treân traùi ñaát noùi raèng: "Chuùng toâi laøm sanh khôûi caùc phaùp—Nature of one’s own khoâng bieát yù nghóa cuoäc ñôøi cuûa chuùng toâi. Chuùng original nature, which originates all things—See toâi khoâng bieát chuùng toâi coù maët ôû ñaây ñeå laøm gì?" Nhaân Töï Töôùng. Khoâng moät taïo vaät naøo, haún khoâng phaûi laø caùc teá Nhaân Töï Töôùng: Hetu-svabhava (skt)— baøo trong cô theå chuùng ta, töï daèn vaët mình nhö Svahetulakshana (skt)—Ñaëc tính töï laø nguyeân vaäy. Nhöõng teá baøo naøy laøm vieäc khoâng moûi meät nhaân, töùc laø thöïc tính. Trong Kinh Laêng Giaø, Ñöùc cho chuùng ta. Noù ôû beân trong thaân xaùc chuùng ta, caû Phaät daïy: “Phaân bieät suoâng cuõng gioáng nhö söøng ñôøi soáng noù laøm vaø laøm coâng vieäc cho thaân naøy. thoû, chöù khoâng coù nhöõng daáu hieäu thöïc söï cuûa töï Vaø dó nhieân ñoù chæ laø moät trong moät traêm ngaøn tính.”—Self-cause-characteristic, that is, reality. chöùc naêng khaùc trong cô theå moät con ngöôøi thoâng In the Lankavatara Sutra, the Buddha taught: “A minh cuûa chuùng ta. Nhöng vôùi moät boä oùc ñoà soä, mere discrimination is the hare’s horn, there are ñöôïc cho ñeå thöïc hieän nhöõng chöùc naêng ñoù, chuùng no real signs of selfhood.” ta coá gaéng thöïc hieän sai nhöõng naêng khieáu baåm Nhaân Töôùng: Human appearance—Chaáp caùi ngaõ sinh vaø phaïm phaûi nhöõng sai laàm khoâng coù lôïi gì laø con ngöôøi hay caùi ngaõ naøy khaùc vôùi nhöõng cho cuoäc soáng. Coù ñöôïc khaû naêng tö duy, chuùng ta chuùng sanh khaùc. Moät trong boán töôùng (sanh, truï, ñaõ duøng sai noù vaø bò laïc ñöôøng. Chuùng ta khoâng tö dò, dieät), baûn chaát hay nguoàn goác cuûa vaïn

höõu— duy theo caùch "phaûi laøm vieäc vì cuoäc soáng," maø Causation—Man is different from other laøm theo caùch "laøm theá naøo ñeå coù theå phuïc vuï caùi organisms. The ego of a man or that this ego is a toâi rieâng leû cuûa chuùng ta," moät yù töôûng khoâng bao man and different from beings of the other paths. giôø ñeán vôùi moät teá baøo. Chæ trong khoaûng thôøi gian One of the four kinds of forms or characteristics of ngaén, cuoäc soáng cuûa teá baøo trong thaân theå cuûa Alaya-vijnana, the character of the origin of all chuùng ta chaám döùt; nhöõng teá baøo khaùc seõ thay theá things. vaøo ngay. Nhöng nhöõng teá baøo aáy khoâng suy nghó. Nhaân Töôùng Duïc: Caùi duïc do nhaân töôùng— Noù chæ laøm coâng vieäc cuûa noù. Haønh giaû tu Thieàn Desire for features—Sexual attraction to human chuùng ta haõy neân luoân tu taäp gioáng nhö phong thaùi features. cuûa moät teá baøo trong cô theå mình vaäy!—Man is Nhaân ÖÙng Thaân: The body of a person—Theo the most sacred of any creature; however, we Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc Quaùn humans, with probably the most immense gifts of Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà öùng thaân any creature, are the only beings on earth that say, (moät trong ba möôi hai öùng thaân) cuûa ngaøi nhö "We don't know the meaning of our life. We don't sau: Neáu coù ngöôøi öa ôû coõi ngöôøi, toâi seõ hieän thaân know what we're here for." No other creature, ngöôøi noùi phaùp, khieán hoï ñöôïc thaønh töïu — certainly not a cell in our body, is confused like According to The Surangama Sutra, book Six, that. The cell in our body works tirelessly for us; Avalokitesvara Bodhisattva vowed in front of the it's inside of us, working and working as long as it

lives. And of course that's just one of a hundred oneself and others. Buddhists should always keep thousand functions that take place within this this point of view in their cultivation. enormous intelligence that we are. But because Nhaân Voâ Ngaõ Trí: Pudgalanairatmyajnana (skt)— we have a large brain, which is given to us so we The wisdom that recognize there is no such ego can function, we manage to misuse our native gifts nor soul. and to do mischief that has nothing to do with the 1) Trí hueä cuûa moät con ngöôøi voâ ngaõ: The welfare of life. Having the gift of thinking, we knowledge or wisdom of a man without ego misuse it and go astray. We think not in terms of (anatman). work that that needs to be done for life, but in 2) Caùi trí bieát raèng khoâng coù caùi ngaõ hay linh terms of how we can serve our separate self, an hoàn: The knowledge that there is no ego-soul. enterprise that never occurs to a white blood cell. Nhaân Voâ Thaäp Toaøn: Ngöôøi ta khoâng ai laø toaøn In a short time its life will be over; it will be haûo, neân phaûi coá gaéng tu taäp cho ñöôïc toaøn haûo — replaced by others. It doesn't think; it just does its Nobody is perfect, so we must try to cultivate to work. Zen practitioners should always practice in perfect ourselves. the same manner as a cell in the body does! Nhaân Vöông: 1) Vua nhaân töø: The benevolent Nhaân Vò: 1) Phaåm vò caù nhaân: Personalism; 2) Ñòa king; 2) Phaät: Buddha. vò tu haønh Phaät Nhaân töø khi phaùt taâm cho ñeán luùc Nhaân Vöông Baùt Nhaõ Kinh: Karunikaraja- thaønh Phaät: The causative position, i.e. that of a Prajnaparamita-Sutra (skt)—Ninnohannakyo Buddhist, for he has accepted a cause, or

(jap)—Nhaân Vöông Baùt Nhaõ Kinh nhaán maïnh ñeán enlightenment, that produces a changed outlook; “Trí hueä Phaät” trong vieäc duy trì an ninh phuùc lôïi 3) Con ñöôøng hay ñieàu kieän maø haønh giaû phaûi trong quoác gia. Kinh ñöôïc Ngaøi Cöu Ma La Thaäp chaáp nhaän cho ñeán khi nhaän chaân ra ñöôïc quaû vò: dòch ra Haùn töï—The sutra stressed on the Causal condition. “Buddha wisdom” for rulers to maintain security Nhaân Vò Vaïn Haïnh: Vaïn haïnh caàn phaûi tu taäp— and welfare for the country. The sutra was Ten thousand conducts (ten thousand chances) translated into Chinese by Kumarajiva. should be cultivated (practiced). Nhaân Vöông Kinh: Karunikaraja-Prajnaparamita- Nhaân Vieân: Nhôn duyeân troøn ñaày goùp phaàn ñöa Sutra (skt)—Kinh Nhôn Vöông Baùt Nhaõ Ba La tôùi quaû vò Phaät—Complete cause or perfect cause. Maät—Benevolent king sutra—See Kinh Nhaân Nhaân Vieân Ñöùc: Perfection of Buddha’s causative Vöông. or karmaic works—Qua ba a taêng kyø kieáp, nhaân Nhaân Vöông ÖÙng Thaân: The body of a human duyeân troøn ñaày—Karmaic works during the king—Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, Buddha’s three great kalpas of preparation. Ñöùc Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà Nhaân Vieân Quaû Maõn: Nhaân tu haønh ñaày ñuû vaø öùng thaân (moät trong ba möôi hai öùng thaân) cuûa Phaät quaû vieân maõn (theo Kinh Taâm Ñòa Quaùn: “Ba ngaøi nhö sau: Neáu coù chuùng sanh öa laøm vua coõi taêng kyø kieáp ñoä chuùng sanh, sieâng tu taùm vaïn Ba ngöôøi, toâi seõ hieän thaân Nhaân Vöông tröôùc nhöõng La Maät, nhaân vieân quaû maõn thaønh chaùnh giaùc, truï ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc thaønh töïu — thoï ngöng laïi khoâng ñeán ñi)—The cause perfects According to The Surangama Sutra, book Six, and the effect completes (the practice of Avalokitesvara Bodhisattva vowed in front of the Buddhism). Buddha about his appearance before sentient Nhaân Voâ Ngaõ: Pudgalanairatmya (skt)— beings (one of the thirty-two response bodies) as Egolessness of person—Selflessness of person— follow: If there are living beings who would like Con ngöôøi khoâng coù söï thöôøng haèng cuûa caùi ngaõ — to be kings of people, I will appear before them in Man as without ego or permanent soul—No the body of a human king and speak Dharma for permanent human ego or soul. them, enabling them to accomplish their wish— Nhaân Voâ Ngaõ Chi Kieán: Quan ñieåm khoâng phaân See Tam Thaäp Nhò ÖÙng Thaân. bieät ngöôøi vôùi mình hay mình vôùi ngöôøi. Ngöôøi Nhaân Yeát Ñaø: Angajata (skt)—Teân cuûa moät vò ñeä Phaät töû neân luoân giöõ quan ñieåm naày trong tu taäp töû cuûa ñöùc Phaät, moät trong 16 vò A La Haùn vaâng cuûa mình—Without making distinctions between lôøi Phaät daïy truï ôû theá gian giöõ gìn chaùnh phaùp—

Name of a disciple of the Buddha, one of the 16 Nhaãn Ñieàu: Laáy caùi taâm nhaãn (kieân nhaãn, kieân trì, great Arhats who obeyed the Buddha's instructions nhaãn nhuïc) ñeå ñieàu khieån hay cheá ngöï söï töùc to stay in Samsara world to preserve the correct giaän—Patiently to harmonize, i.e. the patient heart dharma. tempers and subdues anger and hatred. Nhaãn: Ksanti (skt)—Constancy—Endurance— Nhaãn Ñoä: Ksanti-pramta (skt)—Land of Patience—Perseverence—Repression—Nhaãn naïi tolerance—Place of patience—Coõi nöôùc cuûa nhaãn chòu ñöïng. Nhaãn laø moät

ñöùc taùnh quan troïng ñaëc nhuïc—Nôi maø chuùng sanh coù theå kham nhaãn hay bieät trong Phaät giaùo. Ñöùc Phaät thöôøng daïy töù theá giôùi Ta Baø—The place of patience or chuùng raèng: “Neáu caùc oâng chaø xaùt hai maûnh caây endurance—This world. vaøo nhau ñeå laáy löûa, nhöng tröôùc khi coù löûa, caùc Nhaãn Gia Haïnh: Application of patience—Söï oâng ñaõ ngöøng ñeå laøm vieäc khaùc, sau ñoù duø coù coï thöïc hieän nhaãn naïi hay söï nhaãn nhuïc trong vieäc trì tieáp roài laïi ngöøng giöõa chöøng thì cuõng hoaøi coâng giôùi, moät trong töù gia haïnh cuûa Tieåu vaø Ñaïi phí söùc. Ngöôøi tu cuõng vaäy, neáu chæ tu vaøo nhöõng Thöøa—The discipline of patience, one of the four ngaøy an cö kieát haï hay nhöõng ngaøy cuoái tuaàn, coøn disciplines of both Hinayana and Mahayana—See nhöõng ngaøy khaùc thì khoâng tu, chaúng bao giôø coù Töù Haïnh. theå ñaït ñöôïc keát quaû laâu daøi—Endurance is an Nhaãn Giôùi: Saha or Sahloka or Sahalokadhatu especially important quality in Buddhism. The (skt)—1) Söï nhaãn nhuïc aûnh höôûng ñeán luaân hoài: Buddha always teaches his disciples: “If you try to The universe of persons subject to transmigration; rub two pieces of wood together to get fire, but 2) Theá giôùi Ta Baø hay theá giôùi cuûa söï kham nhaãn: before fire is produced, you stop to do something The universe of endurance, world of patience. else, only to resume later, you would never obtain Nhaãn Haønh: Khama-patipada (p)—Patient fire. Likewise, a person who cultivates progress. sporadically, e.g., during retreats or on weekends, Nhaãn Khoâng: Khantisunnam (p)—Emptiness of but neglects daily practice, can never achieve Patience. lasting results. Nhaãn Löïc: Khanti-bala (p)—Kshanti-bala (skt)—Nhaãn Ba La Maät: The patience paramita—See Patience strength—Power of tolerance Nhaãn Nhuïc Ba La Maät. (forebearance or patience)—Powers of patient Nhaãn Ba La Maät Boà Taùt: The patience paramita endurance—Coù taùm loaïi nhaãn nhuïc hay söùc nhaãn Bodhisattva. nhuïc trong duïc giôùi, saéc giôùi vaø voâ saéc giôùi. Baùt Nhaãn Baát Ñoïa AÙc Thuù: Nhaãn nhuïc baûo ñaûm nhaãn ñöôïc duøng ñeå ñoaïn tröø kieán hoaëc trong tam khoâng bò rôi vaøo nhöõng ñöôøng döõ—The stage of giôùi vaø ñaït ñeán taùm loaïi trí hueä Baùt Nhaõ—There patience ensures that there will be no falling into are eight ksanti or powers of patient endurance, in the lower paths of transmigration. the desire realm and the two realms above it. The Nhaãn Ñòa: Level of patience—The stage of eight powers of endurance are used to cease false patience—Baäc ñaõ giaùc ngoä voâ sinh phaùp nhaãn. or perplexed views in trailokya and acquire eight Ñaây laø moät trong töù gia haïnh. Taâm vaø Phaät ñoàng kinds of prajna or wisdom—See Baùt Nhaãn. nhau, thì kheùo ñöôïc trung ñaïo. Nhö ngöôøi nhaãn Nhaãn Nhuïc: Ksanti (skt)—To digest or suffer an vieäc, chaúng phaûi mang söï oaùn, maø cuõng chaúng insult—Endurance—Forebearance—Patience— phaûi vöôït haún söï aáy. Ñoù goïi laø nhaãn ñòa—The Tolerance—1) Thaân nhaãn: Endurance of human stage of enlightenment separating from assaults and insults; 2) Phaùp nhaãn: Endurance of transmigration. This is one of the four kinds of the assaults of nature, heat, cold, etc; 3) Nhaãn wonderfully perfect additional practices. When nhuïc hoaøn caûnh ngang traùi: Endurance in adverse the mind and the Buddha are two and yet the circumstances; 4) Nhaãn vì muoán kieân trì ñaïo lyù: same, he has well obtained

the middle way. He is Endurance in the religious state; 5) Nhaãn nhuïc laø like someone who endures something when it moät trong nhöõng ñöùc taùnh cuûa ngöôøi tu Phaät. Kieân seems impossible to either hold it in or let it out. nhaãn laø moät traïng thaùi tónh laëng cuøng vôùi nghò löïc Therefore it is called ''he level of patience.'' noäi taïi giuùp chuùng ta coù nhöõng haønh ñoäng trong saùng khi laâm vaøo baát cöù hoaøn caûnh khoù khaên naøo:

Patience is one of the most attributes of a chöõa laønh beänh cho meï cha maø khoâng toû chuùt giaän Buddhist practitioner. Patience is inner calm and hôøn khoù chòu—The patient prince, of Varanasi strength that enables us to act clearly in any (Benares), who gave a piece of his flesh to heal difficult situation. his sick parents, which was efficacious because he Nhaãn Nhuïc Ba La Maät: Khanti-paramita (p)— had never given way to anger. Ksanti-paramita (skt)—Perfection of Nhaãn Nhuïc Thaân Taâm: Patience of the Body and forebearance—Nhaãn nhuïc Ba La Maät coù nghóa laø the mind—Chuùng ta chæ coù theå ño löôøng ñaïo löïc luoân truï trong taùnh nhaãn nhuïc cuûa baäc giaùc ngoä. vaø söï nhaãn nhuïc thaân taâm khi chuùng ta bò khinh Nhaãn nhuïc Ba la maät laø Ba La Maät thöù ba trong huûy, chöôûi maéng, vu oan giaù hoïa, cuõng nhö moïi Luïc Ba La Maät. Nhaãn nhuïc Ba La Maät laø nhaãn chöôùng ngaïi khaùc. Neáu muoán thaønh töïu quaû vò Boà nhuïc nhöõng gì khoù nhaãn, nhaãn söï maï lî maø khoâng Taùt, chuùng ta phaûi thöïc haønh thaân nhaãn yù nhaãn — heà oaùn haän. Nhaãn nhuïc Ba la maät coøn laø cöûa ngoõ We can only measure our level of attainment and ñi vaøo haøo quang chö phaùp, vì nhôø ñoù maø chuùng ta patience of the body and mind when we are coù theå xa rôøi ñöõïc saân haän, ngaõ maïn coáng cao, contempted, slandered, under calamities, under nònh hoùt, vaø ngu xuaãn, vaø cuõng nhôø nhaãn nhuïc Ba injustice and all other obstacles. If we want to la maät maø chuùng ta coù theå daïy doã vaø höôùng chuùng accomplish the Bodhisattvahood, we should sanh vôùi nhöõng taät xaáu keå treân—Transcendental always be forebearing in both the body and the tolerance means abiding in the tolerance and mind. forbearance characteristic of the enlightened. Nhaãn Nhuïc Thieân: Ksanti-deva (skt)—Saèn Ñeà Endurance-paramita, or forebearance paramita, Baø—Patience-deva. patience paramita, or ksanti-paramita is the third Nhaãn Nhuïc Tieân: Ksantyrsi (skt)—Vò tieân nhaãn of the six paramitas. It means to bear insult and nhuïc tröôùc moïi laêng nhuïc maï lî, nhö Ñöùc Thích distress without resentment, It is also a gate of Ca Maâu Ni trong tieàn kieáp, thôøi ngaøi coøn laø moät vò Dharma-illumination; for with it, we abandon all tieân tu haïnh nhaãn nhuïc, töøng nhaãn nhuïc tröôùc söï anger, arrogance, flattery, and foolery, and we loùc thòt xeû da bôûi vua Ca Lôïi maø khoâng sanh loøng teach and guide living beings who have such oaùn haän—The rsi who patiently suffers insult, i.e. vices. Sakyamuni, in a former life, suffering mutilation Nhaãn Nhuïc Ba La Maät Boà Taùt: Khanti-paramita- to convert Kaliraja. bodhisatta (p)—Ksanti-paramita-bodhisattva Nhaãn Nhuïc Y: Ninniku-E (jap)—Enduring- (skt)—Bodhisattva of forebearance-paramita. humiliation robe—Chieác aùo nhaãn nhuïc, caùi taâm Nhaãn Nhuïc Ñòa: Ñòa vò nhaãn nhuïc. Coù hai loaïi— nhaãn nhuïc, gaït boû moïi toäi loãi

beân ngoaøi. Teân goïi The stage of patience. Two kinds are chung cho aùo caø sa cuûa chö Taêng Ni—The robe of distinguished. patience, a patient heart which, like a garment, 1) Sinh Nhaãn: Chòu ñöïng moïi laêng nhuïc nhö töùc wards off all outward sin. A general name for the giaän, chöûi bôùi, ñaùnh ñaäp cuûa loaøi höõu tình—kasaya, or monk's robe. Insult originating from men such as abuse or Nhaãn Phaùp: Stage of patience—See Nhaãn Vò. hatred. Nhaãn Phaùp Vò: Stage of patience in regard to 2) Phaùp Nhaãn: Chòu ñöïng nhöõng hoïa haïi khoâng phenomena—See Nhaãn Vò. do loaøi höõu tình gaây ra cho mình, nhö chòu Nhaãn Taùnh Löông Quaùn (1217-1303): Ninsho ñöïng söï noùng laïnh, möa gioù, ñoùi khaùt, giaø Ryokan (jap)—Teân cuûa moät vò Taêng Nhaät Baûn beänh, vaân vaân—Distress arising from natural vaøo theá kyû thöù XIII—Name of a Japanese monk in causes such as heat, cold, age, sickness, etc. the thirteenth century. Nhaãn Nhuïc Ñoä: The stage of patience—See Nhaãn Nhaãn Thieän: 1) Söï nhaãn nhuïc vaø thieän nghieäp: Nhuïc Ñòa. The patience and good; 2) Söï nhaãn nhuïc trong khi Nhaãn Nhuïc Taâm: Taâm nhaãn nhuïc—The mind of haønh thieän nghieäp: The patience in doing good. patience or endurance. Nhaãn Thoï Thieän Caên: Nhaãn thoï thieän caên cuûa Nhaãn Nhuïc Thaùi Töû: Vò thaùi töû cuûa thaønh mình laø ñaïo xuaát sanh Phaät phaùp, vì bieát nghieäp Varanasi, Ba La Naïi, ngöôøi ñaõ caét thòt mình ñeå chaúng maát—Recognize one's own roots of

goodness, a way of generating qualities of births and deaths. One must always realize that Buddhahood, because they know their action is there is an immeasurable suffering which is one of not wrong. the central notion of the Buddha's teachings: "No Nhaãn Thuûy: Nhaãn saâu vaø roäng nhö nöôùc— matter how rich you are, when passing away you Patience in its depth and expanse compared to will leave all empty handed and not to know water. where we are going." Nhaãn Tieân: 1) Vò Tieân nhaãn nhuïc: The patient sri Nhaän Danh Nhaän Cuù: Nhaän thöùc tìm caàu thieàn (see Nhaãn Nhuïc Tieân); 2) Ñöùc Phaät: Immortal of phaùp trong danh töø ngoân cuù. Haønh giaû tu thieàn neân patience, i.e. the Buddha. luoân nhôù raèng: "Thieàn laø baát laäp vaên töï, giaùo ngoaïi Nhaãn Trí: Nhaãn nhuïc vaø trí tueä—Patience and bieät truyeàn, tröïc chæ nhaân taâm, kieán taùnh thaønh wisdom. Phaät."—To comprehend Zen through words and 1) Theo Tieåu Thöøa Höõu Boä thì "nhaãn" laø nhaân, speeches. Zen practitioners should always coøn "trí" laø quaû: In the Hinayana, patience is remember that Zen is not established by words. It cause, wisdom effect. is a special transmission outside the teachings. It 2) Theo Ñaïi Thöøa thì "nhaãn" vaø "trí" khoâng khaùc directly points to the human mind, and through it nhau, duø nhaãn coù tröôùc trí (tueä taâm an truï ôû one sees one's own nature and becomes a phaùp goïi laø nhaãn, ñoái caûnh quyeát ñoaùn goïi laø Buddha. trí; hay nhaãn laø khoâng chöôùng ngaïi, coøn trí laø Nhaän Dieäp Chæ Ñeà: Nhaän laù vaøng laø tieàn ñoàng, tyû giaûi thoaùt): In Mahayana, the two are merged, duï cuûa söï nhaän giaû laøm chaân. Trong thieàn, töø naày though patience precedes wisdom. chæ moät haønh ñoäng ngu ñoän—To mistaken yellow Nhaãn Vò: Stage of patience—Thôøi kyø nhaãn nhuïc, leaves for coins, an example of taking the unreal yù noùi caùc baäc ñaõ chöùng

ngoä chaân lyù, baäc thöù saùu for the real. In Zen, the term indicates an ignorant trong baûy baäc hieàn, hay vò thöù ba trong töù thieän action. caên—The method or stage of patience, the sixth of Nhaän Lang Vi Khuyeån: Töôûng laàm choù soùi laø choù the seven stages of the Hinayana in the attainment nhaø, hay nhaän moät teân voâ laïi laøm ngöôøi löông of Arahanship or sainthood, or the third of the four thieän, tyû duï cuûa vieäc nhaän giaû laøm chaân—To roots of goodness. mistake a wolf for a dog, i.e., to take a scoundrel Nhaän Bieát: To recognize. for an honest man, an example of taking the Nhaän Bieát Vaø Phaân Bieät: Söï nhaän bieát tieán haønh unreal for the real. baèng “thöùc,” trong khi söï phaân bieät veà nhöõng gì Nhaän Nhieàu Phöôùc Baùo: To receive good blessed baøy ra nhö moät theá giôùi beân ngoaøi ñöôïc thöïc hieän rewards—To collect good fruits. bôûi naêm thöùc (nhaõn, nhó, tyû, thieät, thaân, yù) — Nhaän Noâ Taùc Lang: Nhaän laàm keû ñaày tôù laøm oâng Cognition goes on by Vijnana, whereas the chuû—To mistaken a servant for a master—To discrimination of what is presented as an external reverse the top and the bottom. world is done by the five Vijnanas. Nhaän Quaát Bì Vi Maõnh Hoûa: Nhaän laàm voû quít laø Nhaän Chaân: To realize. löûa ñoû, tyû duï cuûa vieäc nhaän giaû laøm chaân—To Nhaän Chaân Kieáp Nhaân Sinh: Realization of the mistaken tangerine peel for red fire, an example true nature of life—Nhaän chaân cuoäc ñôøi—Nhaän of taking the unreal for the real. chaân ñöôïc ñôøi laø moät beå khoå voâ taän, laø giaû taïm, Nhaän Quy Taùc Mieát: Cho ruøa laø con ba ba. Trong neân doõng maõnh phaùt taâm caàu ñaïo giaùc ngoä, thoaùt thieàn, töø naày chæ phaùp nhaõn coøn môø mòt, hay nhaän khoûi luaân hoài sanh töû. Nhaän chaân ñöôïc lôøi Phaät thöùc sai laàm—To mistaken a tortoise for a daïy raèng duø giaøu coù cuûa caûi chaát ñaày caû Tam thieân trionychid turtle. In Zen, the term indicates a ñaïi thieân theá giôùi, khi nhaém maét cuõng ra ñi vôùi hai clouded dharma-eye or a wrong comprehension. baøn tay traéng. Laïi khoâng bieát mình ñi veà ñaâu môùi Nhaän Taëc Taùc Töû: Nhaän giaëc laøm con, tyû duï cuûa laø ñieàu ñaùng saàu khoå—Upon realizing that life is vieäc nhaän giaû laøm chaân—To mistake a robber for an ocean of sufferings and ephemeral, one would a son, an example of taking the unreal for the real. courageously make up his mind to reach out to Nhaän Taëc Vi Töû: See Nhaän Taëc Taùc Töû. enlightenment and the liberation from the cycle of Nhaän Thaáy: To perceive—To notice.

Nhaän Thöùc: To recognize—To know—To Compendium of Valid Cognition (Pramana-perceive—To conceive—To ackowledge. varttika). Nhaän Thöùc Hoïc: Pramanavada (skt)—Löôïng 2) Tri thöùc hoïc: Epistemology—Theo vaên Hoïc—Logical survey—Study of the theory of chöông Phaät giaùo thì Ñöùc Phaät pheâ bình nhöõng knowledge—See Nhaän Thöùc Luaän. nghi thöùc meâ muoäi cuûa nhöõng ngöôøi Baø La Nhaän Thöùc Luaän: Pramana-vada (skt). Moân vaø toá giaùc caùc ñaïo só ñaõ ñaët ra nhöõng taäp 1) "Pramana-vada" laø töø Baéc Phaïn duøng ñeå chæ tuïc naøy chæ vôùi lyù do laø moi tieàn cuûa ngöôøi “Nhaän Thöùc Luaän.” Truyeàn thoáng trieát hoïc giaøu vaø chieám ñöôïc quyeàn haønh maø thoâi— Phaät giaùo maø vò khai sôn thöôøng ñöôïc xem According to Buddhist literature, the Buddha nhö laø Traàn Na vaø ngöôøi daãn giaûi noåi tieáng ridiculed all deluded rituals of the Brahmans nhaát laø ñeä töû cuûa

ngaøi laø ngaøi Phaùp Xöùng. and accused the priests of fabricating them for Nhöõng trieát gia cuûa tröôøng phaùi naøy khai trieån no better reason than to make money from the moät heä thoáng lyù luaän vaø nhaän thöùc luaän coù aûnh wealthy and to manipulate the power. höôûng roäng raõi, maø söï giaûi thích roäng raõi phaàn Nhaän Thöùc Thieän Höõu AÙc Höõu: Nhaän ra baïn toát lôùn nhôø vaøo nhöõng cuoäc tranh luaän cuûa hoï vôùi vaø baïn xaáu—To recognize good and bad friends. truyeàn thoáng Nyaya cuûa trieát hoïc AÁn Ñoä. Traàn Nhaäp: Chöùng hoäi hay hieåu bieát söï vaät—To Nhö (Traàn Na) vaø Phaùp Xöùng, cuõng nhö enter—Entrance—Bring or take in—Entry— nhöõng ngöôøi daãn giaûi sau naøy cuûa truyeàn Awaken to the truth—Begin to understand—To thoáng nhö caùc vò Prajnakaragupta, relate the mind to reality and thus evolve Santaraksita, Kamalasila, vaø Ratnakirti, knowledge. thöôøng quan taâm ñeán chöùng cöù luaän döïa treân Nhaäp A Tyø Ñaït Ma Luaän: Abhidharma vatara chöùng cöù theo kinh nghieäm, hôn laø chaáp nhaän (skt)—Book of Recitations—Teân cuûa moät boä luaän giaùo ñieån khoâng pheâ bình. Nhöõng vaên kinh ñöôïc ngaøi Taéc Kieàn Ñòa La bieân soaïn vaøo theá kyû thuoäc veà haït gioáng cuûa tröôøng phaùi laø Toaùt thöù naêm—Name of a work of commentary written Yeáu veà Tri Thöùc Coù Hieäu Löïc cuûa Traàn Na vaø by Skandila in the fifth century. taäp pheâ bình cuûa Phaùp Xöùng veà taäp Toaùt yeáu Nhaäp AÂm thanh Ñaø La Ni: Power to rise superior naøy cuûa Traàn Na—A Sanskrit term for to external praise or blame. “Epistemology.” Tradition of Buddhist Nhaäp Baát Nhò Moân: Lyù theå voâ nhò hay lyù vaø theå philosophy whose founder is generally khoâng sai khaùc—Enter the gate of non-duality— considered to be Dignaga (480-540) and To enter the school of monism (One great reality whose most celebrated exponent was his is universal and absolute without differentiation). disciple Dharmakirti (530-600). The Nhaäp Baát Nhò Phaùp Moân: Böôùc vaøo phaùp moân philosophers of this school developed a baát nhò—Enter the gate of the principle of non- widely influential system of logic and duality. epistemology, the elaboration of which owed Nhaäp Bieán Hoùa Söï: Senge (jap)—Entering a great deal to their debates with Nyaya transformation—Ñi vaøo söï bieán hoùa—Trong thuaät tradition of Indian philosophy. Dignaga and ngöõ Nhaät Baûn coù töø "Senge" coù nghóa laø söï cheát, Dharmakirti, as well as later exponents (ngöôøi nhaát laø söï cheát cuûa moät vò Taêng. Phaät giaùo khoâng daãn giaûi) of the tradition such as coi caùi cheát laø moät söï keát thuùc, maø chæ laø moät söï Prajnakaragupta (850), Santaraksita (eighth bieán hoùa cuûa hình thöùc beân ngoaøi; trong khi thöïc century), Kamalasila (eighth century), and chaát cuûa con ngöôøi hay baûn tính Phaät laø vónh haèng, Ratnakirti (eleventh century), were primarily phi thôøi gian, vaø vöôït ra ngoaøi nhöõng khaùi nieäm concerned with reasoned proofs based on sanh dieät—In Japanese, the term "senge" is an emperical evidence, rather than uncritical expression referring in Buddhism to a person's acceptance of scripture. The seminal texts of death, particularly that of a Buddhist monk. This the school are Dignaga’s Compendium of expression reflects the fact that Buddhism does Valid Cognition (Pramana-samuccaya) and not regard death as an end but rather only a Dharmakirti’s Commentary on Dignaga’s change in outer form; while

the essence of a

human being, his or her Buddha-nature is eternal, Nhaäp Ñaøn Gia Haïnh: Gia haïnh ñöôïc tu tröôùc khi timeless and beyond becoming and passing away. ñi ñeán ñaøn traøng ñeå nhaän leã quaùn ñaûnh cuûa Maät Nhaäp Boà Ñeà Haønh Luaän: See Nhaäp Boà Taùt Haïnh giaùo—Earnest endeavour (added progress, full Luaän. effort, intensified effort) is practiced before going Nhaäp Boà Taùt Ñòa: Entry into the state by to the altar for Tantric Baptism. Enlightening Beings. Nhaäp Ñaïo: Nhaäp Boà Taùt Haïnh Luaän: Bodhisattva-carya- 1) Xuaát gia ñi vaøo giaùo ñoaøn ñeå trôû thaønh Taêng vatara (skt)—Sastra on Entrance of Bodhisattvas' só—To enter into a religion—To become a practices. monk—To leave home and enter the Way. Nhaäp Boà Taùt Kieáp: Nhaäp kieáp cuûa chö Ñaïi Boà 2) To get into the Way—Nhò Toå hoûi Toå Boà Ñeà Taùt—Entry into ages by Enlightening Beings. Ñaït Ma: "Laøm theá naøo nhaäp Ñaïo ñöôïc?" Toå Nhaäp Boà Taùt Tam Muoäi: Nhaäp tam muoäi cuûa chö Boà Ñeà Ñaït Ma ñaùp baèng moät baøi keä: Ñaïi Boà Taùt—Entry into concentration of Great "Ngoaøi döùt chö duyeân; Enlightening Beings. Trong baët nghó töôûng. Nhaäp Chaùnh Ñònh: Entry into correct dhyana. Taâm nhö töôøng ñaù; Nhaäp Chaân: Böôùc vaøo thöïc taïi—Enter into Môùi vaøo ñöôïc ñaïo." reality. (Ngoaïi töùc hö duyeân; Nhaäp Chuùng: To enter the assembly of monks— Noäi taâm voâ ñoan. See Nhaäp Chuùng Nguõ Phaùp. Taâm nhö töôøng bích, Nhaäp Chuùng Nguõ Phaùp: Five rules for the Khaû dó nhaäp ñaïo) entrant—Naêm quy luaät nhaäp chuùng: tuaân phuïc, Baøi keä yù nghóa cao sieâu naøy laø moät trong caùc nhaân töø, toân troïng, toân ti traät töï , vaø chæ noùi chuyeän loaïi coâng aùn bí truyeàn maø caùc Thieàn sö khoâng ñaïo—Entrant must respect five rules: submision, thích baøn luaän hay giaûi thích tæ mæ. Baát chaáp kindness, respect, recognition of rank or order, and caùi phong vò "thaàn bí" roõ reät vaø yù nghóa saâu xa non but religious conversation. cuûa noù, baøi keä naøy raát minh baïch vaø tröïc chæ. Nhaäp Coát: Ñeå coát vaøo thaùp hay moä huyeät —To Noù moâ taû phaân minh caùi kinh nghieäm hieän inter the bones into a stupa or grave. thöïc cuûa traïng thaùi tieàn ngoä—The Second Nhaäp Dieät: Parinibbati (p)—Parinirvati (skt)— Patriarch asked Bodhidharma, "How can one Enter into extinction—Ñi vaøo tòch dieät—Ñi vaøo get into the Way?" Bodhidharma replied with coõi Nieát Baøn—To enter into rest (nirvana)—To a verse: die—Quite extinguished, quite brought to an end; "Outwardly, all activities cease; the final extinction of the individual—See Nieát Inwardly, the mind stops its panting. Baøn. When one's mind has become a wall, Nhaäp Ñaïi Tam Muoäi Thieän Xaûo Trí: Knowledge Then he may begin to enter into the of skills in entry into great concentration. Way." This highly significant stanza is one of the Nhaäp Ñaïi Thöøa Luaän: Entering into Abhidharma esoteric type of koans that the Zen masters of the Mahayana—Nhaäp Ñaïi Thöøa Luaän laø teân are disinclined to discuss or elaborate. moät boä luaän, ñöôïc soaïn bôûi Kieân Tueä hay Kieân Despite its apparent "mystic" flavor and Hueä Boà Taùt, moät nhaø trieát hoïc thuoäc tröôøng phaùi profound significance, it is very explicit and Du Giaø (Yogachara), moät trong möôøi vò thaày noåi straightforward. It describes plainly the actual tieáng cuûa tröôøng phaùi Duy

Thöùc Hoïc—Entering experience of the pre-enlightenment state. into Great vehicle abhidharma, name of a treatise, composed by Sthiramati, a philosopher of the Nhaäp Ñaàu: 1) Tænh ngoä: To awake to reality; 2) Yogachara, one of the ten great masters of the Giaùc ngoä lyù thöïc töôùng, hay nhaäp vaøo lyù thöïc Consciousness-Only School. töôùng: To apprehend or perceive and enter into the idea of reality. Nhaäp Ñaøn: Ñi ñeán ñaøn traøng ñeå nhaän leã quaùn ñaûnh—To go to the altar for Baptism. Nhaäp Ñòa: Ñi vaøo moät giai ñoaïn ñaëc bieät cuûa moät trong ba giai ñoaïn “nhaäp, truï vaø xuaát.”—To enter

the state or a particular stage of one of the three Nhaäp Hieän Taïi Kieáp: Nhaäp kieáp hieän taïi—Enter stages of “entrance, stay and exit.” into present ages. Nhaäp Ñòa Nguïc Nhö Tieãn Xaï: Ñi vaøo ñòa nguïc Nhaäp Hoäi: Gia nhaäp phaùp hoäi—To enter an nhanh nhö teân baén. Trong thieàn, töø naày duøng ñeå assembly for worship or preaching. chæ trích ngöôøi tu thieàn maø chaúng hieåu yù chæ nhaø Nhaäp Hueä: Vaøo hueä cuõng nhö coù nhöõng lyù luaän thieàn, ñeán khi cheát seõ nhanh choùng rôi vaøo ñòa saùng suoát—Entry into wisdom and into clear nguïc—To enter into hells as fast as a shooting discernment or clear reasoning. arrow. In Zen, the term is used to criticize Zen Nhaäp Höõu Phaät Theá Giôùi: Nhaäp theá giôùi coù practitioners who don't comprehend the important Phaät—Enter the worlds where there are Buddhas. meaning or aim of Zen, when passing away will Nhaäp Khoâng: Pariyogahanasunnam (p)— quickly fall into hells. Penetrative Emptiness—See Hai Möôi Laêm Caùch Nhaäp Ñònh: Nhaäp Quaùn—Enter into Giaûi Thích Veà Taùnh Khoâng. concentration—Enter into samadhi—To Nhaäp Kieán: Penetrative insight. meditate—A complete stillness of the mind—To Nhaäp Laêng Giaø Kinh: See Kinh Laêng Giaø. enter dhyana—To enter into samadhi (utmost Nhaäp Laêng Giaø Taâm Huyeàn Nghóa: Luaät veà kinh concentration)—Ñi vaøo thieàn quaùn ñeå töï taâm tòch Laêng Giaø—Commentary on the Lankavatara tònh vaø töï quaùn chieáu lyù. Nhaäp ñònh baèng thanh Sutra. tònh thaân, khaåu vaø yù—Complete stillness of the Nhaäp Loä: Phöông caùch ngoä nhaäp—Phöông caùch mind and thought for enlightenment (thought and giaùc ngoä lyù thöïc töôùng, hay nhaäp vaøo lyù thöïc study for enlightenment in regard to truth). To töôùng—Methods of perceiving and entering into enter into meditation by tranquilizing the body, the idea of reality. mouth and mind. Nhaäp Löu: Srota-apanna (skt)—Stage of stream- Nhaäp Ñònh Thôøi: During meditative absorption—winner—Stream enterer—Stream-entering—See Thôøi gian nhaäp ñònh. Döï Löu. Nhaäp Ñònh Tröôûng Laõo: Sammuti-thero (p)—An Nhaäp Löu Ñaïo Nguõ Taâm: Five types of path elder by convention. consciousness of steam-entry—Theo Ngaøi Tyø Nhaäp Ñöôøng: See Nhaäp Chuùng. Khöu Boà Ñeà trong Vi Dieäu Phaùp, coù naêm loaïi Nhaäp Ñöôøng Baùt Gia: Taùm vò sö Nhaät Baûn ñeán Taâm Nhaäp Löu Ñaïo—According to Bhikkhu Trung Hoa vaøo thôøi nhaø Ñöôøng ñeå tu hoïc Maät Bodhi in Abhidhamma, there are five types of Giaùo—The eight Japanese monks who came to path consciousness of stream-entry: China in the T’ang dynasty and study the esoteric 1) Taâm Nhaäp Löu Ñaïo Sô Thieàn, ñoàng phaùt sanh doctrine. cuøng Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát Ñieåm: Nhaäp Gia Tuøy Tuïc: When in Rome, do as the

The first Jhana path consciousness of stream- Romans do. entry together with initial application, Nhaäp Giaùc Tri Kieán: Enter the enlightened sustained application, zest, happiness, and knowledge and vision. one-pointedness. Nhaäp Giaùc Tri Kieán Phaät: Enter the enlightened 2) Taâm Nhaäp Löu Ñaïo Nhò Thieàn, ñoàng phaùt knowledge and vision—One of the four divisions sanh cuøng Saùt, Phæ, Hyû, Laïc vaø Nhaát Ñieåm: of the Enlightened Knowledge—See Töù Moân Tri The second Jhana path consciousness of Kieán Phaät. stream-entry together with sustained Nhaäp Giôùi: Enter into precepts. application, zest, happiness and one- Nhaäp Haï: Enter a summer retreat—See An Cö pointedness. Kieát Haï. 3) Taâm Nhaäp Löu Ñaïo Tam Thieàn, ñoàng phaùt Nhaäp Haûi Toaùn Sa: Ñeám caùt trong bieån caû, chæ sanh cuøng Phæ, Hyû, vaø Nhaát Ñieåm: The third vieäc laøm uoång coâng voâ ích—To count the sand in Jhana path consciousness of stream-entry the ocean, the term indicates a useless and together with zest, happiness and one- wasteful task. pointedness. Nhaäp Haïnh: Enter into practices.

4) Taâm Nhaäp Löu Ñaïo Töù Thieàn, ñoàng phaùt sanh and sandals which may be lighter and more cuøng Hyû vaø Nhaát Ñieåm: The fourth Jhan path comfortable. consciousness of stream-entry together with Nhaäp Neâ Nhaäp Thuûy: Vaøo buøn vaøo nöôùc. Trong happiness and one-pointedness. Thieàn, töø naày coù nghóa laø vò thieàn sö taän tình chæ 5) Taâm Nhaäp Löu Ñaïo Nguõ Thieàn, ñoàng phaùt daïy ñeä töû. Daàu noùi baát laäp vaên töï, nhöng vò thaày sanh cuøng Xaû vaø Nhaát Ñieåm: The fifth jhana cuõng quyeàn bieán duøng vaên töï maø giuùp ñeä töû ngoä 6) path consciousness of stream-entry together nhaäp tri kieán Phaät—To enter mud and water. In with equanimity and one-pointedness. Zen, the term means a Zen master whole- Nhaäp Löu Ñaïo Taâm: Path consciousness of heartedly teaches his disciples. Even though Zen stream-entry. is not established by words, the master still utilizes Nhaäp Löu Giaû: Baäc nhaäp löu hay baäc môùi böôùc words and speeches in a skilful manner to help his vaøo doøng—Stream enterer. disciples enter into the Buddha's knowledge. Nhaäp Löu Quaû: Sotapatti (p)—Srotapanna (skt)— Nhaäp Neâ Thuûy: Vaøo buøn nöôùc, chæ lôøi noùi raéc roái, Stream-enterer—Stream-entry—See Tu Ñaø Hoaøn. vöôùng maéc—To enter muddy water, the term Nhaäp Löu Quaû Taâm: Fruition consciousness of indicates complicated and entangled words. stream-entry. Nhaäp Ngaõ Ngaõ Nhaäp: Nhö Lai nhaäp vaøo ta vaø ta Nhaäp Moân: To enter a sect (school)—Initiation— nhaäp vaøo Nhö Lai—He in me and I in him (the Trong Thieàn, nhaäp moân coù nghóa laø moät vò Taêng indwelling of the Buddha). ñöôïc nhaän vaøo coäng ñoàng cuûa moät Taêng ñoaøn coù Nhaäp Ngoä: Tongdosa (kor)—Nhaäp vaøo Giaùc lieân heä vôùi moät Thieàn vieän. Thôøi kyø taäp söï naøy ñoøi Ngoä—Nhaäp Ngoä Töï—Töø ngöõ "Nhaäp Ngoä" laø teân hoûi vò Taêng môùi naøy moät soá giai ñoaïn. Tröôùc tieân, cuûa moät ngoâi chuøa lôùn nhaát ôû Trieàu Tieân, tieân khôûi vò Taêng phaûi ñöôïc caáp moät giaáy chöùng nhaän laø moät ñöôïc nhaø sö teân Chajang xaây döïng vaøo naêm 646 thieàn sinh ñaõ thoï giôùi chính thöùc töø moät Thieàn sö. döôùi thôøi Nöõ Hoaøng Sondok. Ñaây laø moät trong ba Sau ñoù, vò Taêng seõ ñöôïc trang bò moät soá caùc vaät "Tam Baûo Töï" cuûa Trieàu Tieân, hai

ngoâi chuøa khaùc duïng caàn thieát cho moät vò haønh cöôùc Taêng du laø chuøa Haeinsa, tieâu bieåu cho Phaùp Baûo, vaø chuøa phöông hoïc Thieàn. Nhöõng vaät duïng cho moät vò Songgwangsa tieâu bieåu cho Taêng Baûo. Teân Phaät haønh cöôùc Taêng thì raát ít vaø deã daøng ñöôïc mang Baûo Töï coù leõ do söï kieän trong chuøa coù xaù lôïi cuûa treân ñoâi vai. Vôùi moät caùi noùn tre, saâu vaø roäng vaønh Ñöùc Phaät. Trong chuøa coù khoaûng 220 vò Taêng vaø che treân ñaàu, moät ñoâi deùp rôm vaø vôù ñeå baûo veä ñoâi 200 vò Ni vôùi toång coäng 65 toøa nhaø trong khu chaân. Ngaøy nay, thay vì duøng noùn tre vaø giaøy rôm, chính—The term “Entry into Awakening” is the ngöôøi ta duøng noùn vaø giaøy coâng ngheä, coù leõ nheï vaø name of the largest temple in Korea, originally tieän lôïi hôn—In Zen, entering a Zen monastery or built in 646 during the reign of Queen Sondok by initiation is meant a monk's being taken into the the monk Chajang. It is one of Korea’s “Three communal body of a Zen Brotherhood connected Jewels Temples,” and represents the Buddha, the with a given Zen monastery. This presenting others are Haeinsa, representing the Dharma, and himself as a noviciate requires some preliminary Songgwangsa, representing the Samgha. The steps. He must first be provided with a certificate name “Buddha Jewel Temple” is probably due to as a regularly ordained disciple of a Zen monk, the fact that it has a relic of the Buddha in its main and then he is to be equipped with all the articles temple. It houses about 220 monks and 200 nuns which belong to the make-up of a monk travelling and has 65 buildings in the main complex. for the study of Zen. The articles a monk needs Nhaäp Nhaân Minh Chaùnh Lyù Luaän: Nyaya- are very few in number, and easily carried by him pravesa (skt)—Treatise on logic—See Luaän Nhaäp over the shoulders. With a bamboo hat, deep and Nhaân Minh Chaùnh Lyù. large, over his head and a pair of straw-sandals Nhaäp Nhö Lai: Entering Enlightenment. and cotton leggings securely protecting his legs Nhaäp Nieát Baøn: Parinirvana (skt)—Yongs su mya and feet. Nowadays, instead of using a bamboo ngan las das pa (tib)—Baùt Neâ Hoaøn—To pass hats and straw-sandals, people use industrial hats (enter) into Nirvana.

Nhaäp Nieát Baøn Töôùng: Ñöùc Phaät nhaäp Nieát Baøn Nhaäp Quaùn: Ñi vaøo thieàn quaùn ñeå töï taâm tòch tònh naêm 80 tuoåi taïi thaønh Caâu Thi Na—The Buddha vaø töï quaùn chieáu lyù (complete stillness of the mind enters nirvana (Parinirvana) at the age of 80 in and thought for enlightenment)—To enter into Kusinagara—See Taùm Thôøi Kyø Trong Cuoäc Ñôøi meditation—Thought and study for enlightenment Ñöùc Phaät. in regard to truth—See Nhaäp Ñònh. Nhaäp Phan Ñaïi Boà Taùt: Hachiman-Daibosatsu Nhaäp Sai Bieät Nguyeän: Enter into different (jap)—Nhaäp Phan Ñaïi laø moät trong nhöõng vò thaàn undertakings. phoå thoâng nhaát trong Thaàn ñaïo. OÂng ñöôïc chính Nhaäp Saéc Ñònh: Nhaäp vaøo saéc ñònh maø chaúng boû thöùc coâng nhaän vaøo theá kyû thöù 8. Ngöôøi ta thôø thoï sanh nôi duïc giôùi—Enter concentration in the phöôïng oâng nhö moät vò ñaïi Boà Taùt vaø nhieäm vuï realm of form. Yet without abandoning life in the cuûa oâng laø vò hoä phaùp ôû Nhaät Baûn—Hachiman is realm of desire. one of the most popular Shinto deities. He gained Nhaäp Tam Muoäi Sai Bieät Trí: Knowledge of official recognition in

the eighth century. He was differentiation of entry into concentration. worshiped as a great Bodhisattva and functioned Nhaäp Taâm: Giai ñoaïn ñaàu trong ba giai ñoaïn as a protector of Buddhism in Japan. “nhaäp, truï vaø xuaát” cuûa moãi ñòa Boà Taùt —To enter Nhaäp Phaùp Giôùi: Dharma-dhatu-pravesa (skt)— the heart or the mind—To fix in the memory— Interpenetration—Interpenetration of all things— The first stage in the three stages of “Entrance, Trong Kinh Hoa Nghieâm, nhaäp phaùp giôùi coù nghóa stay and exit” in each stage of Bodhisattva. laø moät phaùp duø nhoû nhö moät vi traàn vaãn chöùa ñöïng Nhaäp Thai Töôùng: Ñöùc Phaät nhaäp thai nôi Hoaøng caùi lôùn nhaát vaø ngöôïc laïi. Taâm chuùng sanh, vuõ truï Haäu Ma Da—The Buddha enters into his mother’s vaø Phaät khoâng sai khaùc. Kyø thaät, taâm, chuùng sanh womb (Queen Maha Maya)—See Taùm Thôøi Kyø vaø Phaät laø moät—Basic teaching of Avatamsaka Trong Cuoäc Ñôøi Ñöùc Phaät. Sutra (Kinh Hoa Nghieâm) which reveals the Nhaäp Thaùnh: Trôû thaønh moät vò A-La-Haùn—Enter Interpenetration of all dharmas, the smallest sagehood—To become an Arahant. dharma contains the largest and vise versa—The Nhaäp Thaûo: Ngöôøi theá tuïc—Mundane people— human mind is the universe itself and is identical Ordinary people. with the Buddha, indeed, that Buddha, mind and Nhaäp Thaùp: Ñeå xöông coát hay thi theå cuûa moät vò all sentient beings and things are one and the sö vaøo thaùp—To enter the bones of body of a same. monk in a pagoda—Enter the bones of a monk Nhaäp Phaùp Moân Phoå: Freedom of entry into all into a stupa. forms of truth. Nhaäp Thaát: Kyol-che (kor)—Nyushitsu (jap). Nhaäp Phaùp Voâ Traùnh: Enter the state of 1) Vaøo buoàng thaày ñeå hoûi ñaïo hay ñöôïc söï chæ noncontention. daãn: To enter the master’s study for Nhaäp Phaät: Röôùc töôïng Phaät—The bringing in of examination or instruction. an image of a Buddha. 2) Cöû haønh leã quaùn ñaûnh ñeå trôû thaønh Nhaäp thaát Nhaäp Phaät Bình Ñaúng Giôùi : Vôùi Phaät giaùo, moïi ñeä töû, nhöng chæ daønh cho nhöõng ñeä töû cao chuùng sanh ñeàu coù theå ñaït thaønh Phaät quaû—The caáp—To enter the status of a disciple, but Buddha-law by which all may attain to strictly of an advanced disciple—To receive Buddhahood. consecration. Nhaäp Phaät Cuùng Döôøng: Leã thænh töôïng Phaät— 3) Nhaäp thaát vaø töï beá moân trong phoøng ñeå töï The ceremony of bringing in a Buddha’s image. thanh tònh vaø taêng tröôûng ñònh löïc —To enter Nhaäp Phaät Voâ Phaân Bieät Giaûi Thoaùt: Phaùt khôûi and shut off oneself up in the room to purify taát caû haïnh Boà Taùt nhaäp Phaät voâ phaân bieät giaûi and strengthen one’s concentration power. thoaùt—Liberation rising from the practices of 4) Nhaäp thaát tu taäp keùo daøi töø 21 ñeán 90 ngaøy: Enlightening Beings into the stage of An extensive retreat of 21 to 90 days in which nondiscrimination of Buddhas. one shuts off oneself to cultivate. Nhaäp Quaù Khöù Kieáp: Nhaäp kieáp quaù khöù—Enter Nhaäp Thaát Ñeä Töû: Vò ñeä töû thaân caän vôùi thieàn sö, into past ages. ñöôïc ra vaøo buoàng thaày ñeå hoûi ñaïo hay ñöôïc söï

chæ daãn—A dear and close disciple who is of action of a completely enlightened one, not permitted to enter the master’s room for being indulged in a state of going-far, being examination or instruction. mingled with all manner of human beings from

Nhaäp Theá: Genso (jap)—Ñi vaøo ñôøi—To enter lords, farmers, merchants, beggars, children and into the world—Returning. homeless people, etc., without condescension or Nhaäp Theá Gian Thuø Thaéng Trí Moân: Ñi vaøo trí vevulsion. tueä thuø thaéng nhaát cuûa theá gian—To enter into the Nhaäp Troïng (Truøng) Huyeàn Moân: highest knowledge in the world. 1) Boà Taùt ñi vaøo cöûa sanh töû, ngay caû ñòa nguïc Nhaäp Thieàn Ñònh: Vaøo thieàn hay vaøo ñònh— ñeå cöùu ñoä chuùng sanh ñau khoå: Bodhisattvas Entry into meditation. enter again through the dark gate into Nhaäp Thôøi Luaän: Kalacakra-vatara (skt)—Moät boä mortality, even into the hells, to save luaän do A Baït Da Ca La Cuùc Ña bieân soaïn vaøo suffering beings. ñaàu theá kyû thöù XII—A work written by 2) Söï trôû laïi ñôøi cuûa moät vò Boà Taùt ñeå tieán theâm Abhayakaragupta in the beginning of the twelfth treân ñöôøng ñaïi giaùc cuõng nhö cöùu ñoä chuùng century. sanh: The return of a Bodhisattva to common Nhaäp Tòch: Ñi vaøo coõi Nieát Baøn—To enter into life for further enlightenment or salvation of rest or nirvana. others. Nhaäp Tieåu Theá Giôùi: Nhaäp theá giôùi nhoû—Enter Nhaäp Truï Xuaát Tam Taâm: Ba taâm nhaäp, truï vaø small worlds. xuaát trong thieàn ñònh—Three mental states of Nhaäp Tín: Tin töôûng—To enter into belief—To entering, abiding and departing. believe. 1) Ba taâm nhaäp, truï vaø xuaát —Enter, stay and Nhaäp Tónh: Enter into quietude—Ñaït ñeán tòch exit. tónh. 2) Trong moãi ñòa cuûa Thaäp Ñòa Boà Taùt, haønh giaû Nhaäp Tónh Löï: Ñi vaøo tham thieàn—Enter into phaûi kinh qua ba taâm nhaäp, truï, vaø xuaát tröôùc meditation—See Tham Thieàn. khi tieán leân ñòa keá tieáp—In each stage of the Nhaäp Tònh Theá Giôùi: Nhaäp theá giôùi tònh—Enter ten stages of Bodhisattva, one must pure worlds. experience three minds of entrance, staying Nhaäp Trí Hueä Caàu Phaùp: Vì nhaäp trí hueä maø caàu and exiting before advancing to the next phaùp, chaúng vì vaên töï—Quest for truth to enter stage. knowledge of wisdom, not taking pleasure in Nhaäp Trung Luaän: Madhyamaka-vatara (skt)— literature. Entering the Middle View, a commentary on the Nhaäp Trieàn Thuøy Thuû: Thoûng tay vaøo chôï—Madhyamika—Moät boä luaän veà vieäc ñi vaøo Trung Return to the marketplace with blissing bestowing Luaän. hands—Moät haønh giaû tu Thieàn thuaàn thaønh phaûi laø Nhaäp Trung Luaän Thích: Madhyamaka-vatara- moät ngöôøi coù phong caùch thoûng tay vaøo chôï, moät bhasya (skt)—Commentary and Interpretation on ngöôøi ung dung böôùc chaân vaøo nôi thò töù, theå hieän "Entering the Middle View"—Moät boä luaän vaø giaûi taâm theá töï taïi cuûa moät ngöôøi ñaõ hoaøn toaøn giaùc thích veà vieäc ñi vaøo Trung Luaän, ñöôïc vieát bôûi ngoä, chöù khoâng phaûi laø maãu ngöôøi yeám theá, hoaøn ngaøi Nguyeät Xöùng—A commentary and toaøn ñaém mình trong ñôøi soáng vieãn ly. Suoát cuoäc interpreation on the Madhyamika, written by ñôøi, ngöôøi aáy phaûi coù khaû naêng soáng chan hoøa vôùi Candrakirti. moïi ngöôøi, khoâng phaân bieät ñòa vò hay taàng lôùp xaõ Nhaäp Töï: Nhaäp sôn moân—Enter the temple. hoäi cuûa hoï, töø ngöôøi chuû ñaát, noâng daân, thöông Nhaäp Töùc: Inhale (v)—Thôû vaøo. nhaân, ngöôøi haønh khaát, ngöôøi baùn caù, cho ñeán treû Nhaäp Töùc Xuaát Töùc Nieäm: Mindfulness of the con vaø nhöõng ngöôøi voâ gia cö, vaân vaân. Taát caû ñeàu breathing—Tænh thöùc trong hôi thôû—Theo

kinh ñöôïc ngöôøi aáy ñoái xöû vôùi moät taám loøng töø aùi, chaân Nhaäp Töùc Xuaát Töùc Nieäm, ñöùc Phaät daïy: “Naày thaønh vaø voâ tö—A Zen practitioner must have a caùc Tyø Kheo, nhö theá naøo laø tu taäp Nhaäp Töùc Xuaát manner of returning to the marketplace with Töùc Nieäm? Nhö theá naøo laøm cho sung maõn? Nhö blissing bestowing hands, displaying his freedom theá naøo laø quaû lôùn, coâng ñöùc lôùn? ÔÛ ñaây, naày caùc

Tyø Kheo, Tyø Kheo ñi ñeán khu röøng, ñi ñeán goác taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï tham öu ôû caây, hay ñi ñeán ngoâi nhaø troáng, vaø ngoài kieát giaø, ñôøi. Naày caùc Tyø Kheo, ñoái vôùi caùc thaân, Ta ñaây löng thaúng vaø truù nieäm tröôùc maët. Chaùnh nieäm, vò noùi laø moät, töùc laø thôû voâ thôû ra. Do vaäy, naày caùc aáy thôû voâ; chaùnh nieäm vò aáy thôû ra. Thôû voâ daøi, vò Tyø Kheo, trong khi tuøy quaùn thaân theå treân thaân aáy bieát mình ñang thôû voâ daøi. Hay thôû ra daøi, vò aáy theå, vò Tyø Kheo truù, nhieät taâm, tænh giaùc, chaùnh bieát mình ñang thôû ra daøi. Hay thôû voâ ngaén, vò aáy nieäm ñeå cheá ngöï tham öu ôû ñôøi. Khi naøo, naày caùc bieát mình ñang thôû voâ ngaén. Hay thôû ra ngaén, vò vò Tyø Kheo, vò Tyø Kheo nghó: Vò aáy taäp: ‘Caûm aáy bieát mình ñang thôû ra ngaén. Vò aáy taäp: “Caûm giaùc hyû thoï, toâi seõ thôû voâ.’ Vò aáy taäp: ‘Caûm giaùc hyû giaùc toaøn thaân, toâi seõ thôû voâ.” Vò aáy taäp: “An tònh thoï, toâi seõ thôû ra.’ Vò aáy taäp: ‘Caûm giaùc laïc thoï, toâi toaøn thaân toâi seõ thôû voâ.” Vò aáy taäp: “An tònh toaøn seõ thôû voâ.’ Vò aáy taäp: ‘Caûm giaùc laïc thoï, toâi seõ thôû thaân, toâi seõ thôû ra. Vò aáy taäp: ‘Caûm giaùc hyû thoï, toâi ra.’ Vò aáy taäp: ‘Caûm giaùc taâm haønh, toâi seõ thôû voâ.’ seõ thôû voâ.’ Vò aáy taäp: ‘Caûm giaùc hyû thoï, toâi seõ thôû Vò aáy taäp: ‘Caûm giaùc taâm haønh, toâi seõ thôû ra.’ Vò ra.’ Vò aáy taäp: ‘Caûm giaùc laïc thoï, toâi seõ thôû voâ.’ Vò aáy taäp: ‘An tònh taâm haønh, toâi seõ thôû voâ.’ Vò aáy aáy taäp: ‘Caûm giaùc laïc thoï, toâi seõ thôû ra.’ Vò aáy taäp: taäp: ‘An tònh taâm haønh, toâi seõ thôû ra.’ Trong khi ‘Caûm giaùc taâm haønh, toâi seõ thôû voâ.’ Vò aáy taäp: tuøy quaùn thoï treân caùc thoï, naày caùc Tyø Kheo, Tyø ‘Caûm giaùc taâm haønh, toâi seõ thôû ra.’ Vò aáy taäp: Kheo truù, nhieät taâm, tænh giaùc, chaùnh nieäm ñeå cheá ‘Caûm giaùc an tònh taâm haønh, toâi seõ thôû voâ.’ Vò aáy ngöï tham öu ôû ñôøi. Naày caùc Tyø Kheo, ñoái vôùi caùc taäp: ‘Caûm giaùc an tònh taâm haønh, toâi seõ thôû ra.’ Vò thoï, Ta ñaây noùi laø moät, töùc laø thôû voâ thôû ra. Do aáy taäp: ‘Caûm giaùc veà taâm, toâi seõ thôû voâ.’ Vò aáy vaäy, naày caùc Tyø Kheo, trong khi tuøy quaùn thoï treân taäp: ‘Caûm giaùc veà taâm, toâi seõ thôû ra.’ Vò aáy taäp: caùc thoï, vò Tyø Kheo truù, nhieät taâm, tænh giaùc, ‘Vôùi taâm haân hoan, toâi seõ thôû voâ.’ Vò aáy taäp: ‘Vôùi chaùnh nieäm ñeå cheá ngöï tham öu ôû ñôøi. Khi naøo, taâm haân hoan, toâi seõ thôû ra.’ Vò aáy taäp: ‘Vôùi taâm naày caùc Tyø Kheo, Tyø Kheo nghó: Vò aáy taäp: ‘Caûm ñònh tónh, toâi seõ thôû voâ.’ Vò aáy taäp: ‘Vôùi taâm ñònh giaùc taâm, toâi seõ thôû voâ.’ Vò aáy taäp: ‘Caû m giaùc taâm, tónh, toâi seõ thôû ra.’ Vò aáy taäp: ‘Vôùi taâm giaûi thoaùt, toâi seõ thôû ra.’ Vò aáy taäp: ‘Vôùi taâm haân hoan, toâi seõ toâi seõ thôû voâ.’ Vò aáy taäp: ‘Vôùi taâm giaûi thoaùt, toâi seõ thôû voâ.’ Vò aáy taäp: ‘Vôùi taâm haân hoan, toâi seõ thôû thôû ra.’ Vò aáy taäp: ‘Quaùn voâ thöôøng, toâi seõ thôû voâ.’ ra.’ Vò aáy taäp: ‘Vôùi taâm Thieàn ñònh, toâi seõ thôû

voâ.’ Vò aáy taäp: ‘Quaùn voâ thöôøng, toâi seõ thôû ra.’ Vò aáy Vò aáy taäp: ‘Vôùi taâm Thieàn ñònh, toâi seõ thôû ra.’ Vò taäp: ‘Quaùn ly tham, toâi seõ thôû voâ.’ Vò aáy taäp: aáy taäp: ‘Vôùi taâm giaûi thoaùt, toâi seõ thôû voâ.’ Vò aáy ‘Quaùn ly tham, toâi seõ thôû ra.’ Vò aáy taäp: ‘Quaùn taäp: ‘Vôùi taâm giaûi thoaùt, toâi seõ thôû ra.’ Trong khi ñoaïn dieät, toâi seõ thôû voâ.’ Vò aáy taäp: ‘Quaùn ñoaïn tuøy quaùn taâm treân taâm, naày caùc Tyø Kheo, Tyø Kheo dieät, toâi seõ thôû ra.’ Vò aáy taäp: ‘Quaùn töø boû, toâi seõ truù, nhieät taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï thôû voâ.’ Vò aáy taäp: ‘Quaùn ñoaïn töø boû, toâi seõ thôû tham öu ôû ñôøi. Naày caùc Tyø Kheo, söï tu taäp nhaäp ra.’ Nhaäp Töùc Xuaát Töùc Nieäm, naày caùc Tyø Kheo, töùc xuaát töùc nieäm khoâng theå ñeán vôùi keû thaát nieäm, tu taäp nhö vaäy, laøm cho sung maõn nhö vaäy, ñöôïc khoâng coù tænh giaùc. Do vaäy, naày caùc Tyø Kheo, quaû lôùn, ñöôïc coâng ñöùc lôùn. Vaø nhö theá naøo, naày trong khi tuøy quaùn taâm treân taâm, vò Tyø Kheo truù, caùc Tyø Kheo, laø nhaäp töùc xuaát töùc nieäm ñöôïc tu nhieät taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï tham taäp? Nhö theá naøo laøm cho sung maõn, khieán boán öu ôû ñôøi. Khi naøo naày caùc Tyø Kheo, Tyø Kheo nghó: nieäm xöù ñöôïc vieân maõn? Khi naøo, naày caùc Tyø Vò aáy taäp: ‘Quaùn voâ thöôøng, toâi seõ thôû voâ.’ Vò aáy Kheo, Tyø Kheo thôû voâ daøi, vò aáy bieát laø mình ñang taäp: ‘Quaùn voâ thöôøng, toâi seõ thôû ra.’ Vò aáy taäp: thôû voâ daøi. Hay khi thôû ra daøi, vò aáy bieát laø mình ‘Quaùn ly tham, toâi seõ thôû voâ.’ Vò aáy taäp: ‘Quaùn ly ñang thôû ra daøi. Hay thôû voâ ngaén, vò aáy bieát laø tham, toâi seõ thôû ra.’ Vò aáy taäp: ‘Quaùn ñoaïn dieät, toâi mình ñang thôû voâ ngaén. Hay thôû ra ngaén, vò aáy seõ thôû voâ.’ Vò aáy taäp: ‘Quaùn ñoaïn dieät, toâi seõ thôû bieát laø mình ñang thôû ra ngaén. Vò aáy taäp: ‘Caûm ra.’ Vò aáy taäp: ‘Quaùn töø boû, toâi seõ thôû voâ.’ Vò aáy giaùc toaøn thaân, toâi seõ thôû voâ.’ Vò aáy taäp: ‘Caûm giaùc taäp: ‘Quaùn töø boû, toâi seõ thôû ra.’ Trong khi tuøy quaùn toaøn thaân, toâi seõ thôû ra.’ Vò aáy taäp: ‘An tònh thaân phaùp treân phaùp, naày caùc Tyø Kheo, Tyø Kheo truù, haønh, toâi seõ thôû voâ.’ Vò aáy taäp: “An tònh thaân haønh, nhieät taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï tham toâi seõ thôû ra.” Trong khi tuøy quaùn thaân theå treân öu ôû ñôøi. Vò aáy, do ñoaïn tröø tham öu, sau khi thaáy thaân theå, naøy caùc Tyø Kheo, vò Tyø Kheo truù, nhieät vôùi trí tueä, kheùo nhìn söï vaät vôùi nieäm xaû ly. Do

vaäy, naày caùc Tyø Kheo, trong khi tuøy quaùn phaùp Kheo, trong khi Tyø Kheo coù thaân khinh an, an laïc, treân caùc phaùp, vò Tyø Kheo truù, nhieät taâm, tænh giaùc, taâm vò aáy ñöôïc ñònh tónh, trong khi aáy ñònh giaùc chi chaùnh nieäm ñeå cheá ngöï tham öu ôû ñôøi. Nhaäp töùc baét ñaàu khôûi leân nôi vò Tyø Kheo naày. Trong khi aáy xuaát töùc nieäm, naày caùc Tyø Kheo, ñöôïc tu taäp nhö ñònh giaùc chi ñöôïc Tyø Kheo tu taäp. trong khi aáy vaäy laøm cho sung maõn nhö vaäy, khieán cho boán ñònh giaùc chi ñöôïc Tyø Kheo laøm cho ñi ñeán sung nieäm xöù ñöôïc vieân maõn. Vaø Boán nieäm xöù, naày caùc maõn. Vò aáy vôùi taâm ñònh tónh nhö vaäy, kheùo nhìn Tyø Kheo, tu taäp nhö theá naøo, laøm cho sung maõn söï vaät vôùi yù nieäm xaû ly. Naày caùc Tyø kheo, trong nhö theá naøo, khieán cho thaát giaùc chi ñöôïc vieân khi Tyø Kheo laøm vôùi taâm ñònh tónh nhö vaäy, kheùo maõn? Naày caùc Tyø Kheo, trong khi tuøy quaùn thaân nhìn söï vaät vôùi yù nieäm xaû ly, trong khi aáy xaû giaùc

treân thaân, Tyø Kheo truù, nhieät taâm, tænh giaùc, chaùnh chi ñöôïc Tyø Kheo tu taäp. Trong khi aáy xaû giaùc chi nieäm ñeå cheá ngöï tham öu ôû ñôøi, trong khi aáy, nieäm ñöôïc vò Tyø Kheo laøm cho ñi ñeán sung maõn. Naày khoâng hoân meâ cuûa vò aáy ñöôïc an truù. Trong khi caùc Tyø Kheo, trong khi quaùn thoï treân caùc caûm thoï nieäm khoâng hoân meâ cuûa vò aáy cuõng ñöôïc an truù, nhö treân, quaùn taâm treân taâm, quaùn phaùp treân caùc naày caùc Tyø Kheo, trong khi aáy nieäm giaùc chi ñöôïc phaùp, Tyø Kheo an truù, nhieät taâm, tænh giaùc, chaùnh baét ñaàu khôûi leân vôùi Tyø Kheo, trong khi aá y, Tyø nieäm vôùi muïc ñích ñieàu phuïc tham öu ôû ñôøi, trong Kheo tu taäp nieäm giaùc chi. Trong khi aáy nieäm giaùc khi aáy nieäm cuûa vò aáy ñöôïc an truù, khoâng coù hoân chi ñöôïc Tyø Kheo tu taäp ñi ñeán vieân maõn. Naày caùc meâ. Naày caùc Tyø Kheo, trong khi nieäm cuûa Tyø Tyø Kheo, trong khi truù vôùi chaùnh nieäm nhö vaäy, Kheo ñöôïc an truù, khoâng coù hoân meâ, nieä m giaùc chi Tyø Kheo vôùi trí tueä suy tö, tö duy, thaåm saùt phaùp trong khi aáy ñöôïc baét ñaàu khôûi leân trong vò Tyø aáy. Naày caùc Tyø Kheo, trong khi truù vôùi chaùnh Kheo naày. Nieäm giaùc chi trong khi aáy ñöôïc vò Tyø nieäm nhö vaäy, Tyø Kheo vôùi trí tueä suy tö, tö duy, Kheo tu taäp laøm cho ñi ñeán sung maõn. Vò aáy an truù thaåm saùt phaùp aáy, trong khi aáy traïch phaùp giaùc chi vôùi chaùnh nieäm nhö vaäy, suy tö, tö duy, thaåm saùt ñöôïc baét ñaàu khôûi leân vôùi Tyø Kheo. Trong khi aáy, phaùp aáy vôùi trí tueä. Naày caùc Tyø Kheo, trong khi an Tyø Kheo tu taäp traïch phaùp giaùc chi. Trong khi aáy truù vôùi chaùnh nieäm nhö vaäy, vò aáy suy tö, tö duy, traïch phaùp giaùc chi ñöôïc Tyø Kheo tu taäp ñi ñeán thaåm saùt vôùi trí tueä. Traïch giaùc chi trong khi aáy baét vieân maõn. Naày caùc Tyø Kheo, trong khi truù vôùi ñaàu khôûi leân trong vò Tyø Kheo. Traïch phaùp giaùc chaùnh nieäm nhö vaäy, Tyø Kheo vôùi trí tueä suy tö, tö chi trong khi aáy ñöôïc vò Tyø Kheo tu taäp ñeå ñi ñeán duy, thaåm saùt phaùp aáy, söï tinh taán khoâng thuï ñoäng sung maõn, tinh taán khoâng thuï ñoäng baét ñaàu khôûi baét ñaàu khôûi leân vôùi vò Tyø Kheo. Naày caùc Tyø leân nôi vò aáy. Naày caùc Tyø Kheo,trong khi Tyø Kheo Kheo, trong khi Tyø Kheo vôùi trí tueä suy tö, tö duy, suy tö, tö duy, thaåm saùt phaùp aáy vôùi trí tueä, vaø tinh thaåm saùt phaùp aáy, söï tinh taán khoâng thuï ñoäng ñöôïc taán khoâng thuï ñoäng baét ñaàu khôûi leân nôi vò Tyø baét ñaàu khôûi leân vôùi Tyø Kheo aáy. Trong khi aáy Kheo aáy, tinh taán giaùc chi trong khi aáy baét ñaàu tinh taán giaùc chi ñöôïc Tyø Kheo tu taäp ñi ñeán vieân khôûi leân nôi vò Tyø Kheo. Tinh taán giaùc chi ñöôïc maõn. Hyû khoâng lieân heä ñeán vaät chaát ñöôïc khôûi leân Tyø Kheo tu taäp laøm cho ñi ñeán sung maõn. Ñoái vôùi nôi vò tinh taán tinh caàn. Naày caùc Tyø Kheo, trong vò aáy tinh caàn tinh taán, hyû khoâng lieân heä ñeán vaät khi hyû khoâng lieân heä ñeán vaät chaát khôûi leân nôi Tyø chaát khôûi leân. Naày caùc Tyø Kheo, trong khi Tyø Kheo tinh taán tinh caàn, trong khi aáy hyû giaùc chi Kheo tinh caàn tinh taán vaø hyû khoâng lieân heä ñeán vaät baét ñaàu khôûi leân trong vò Tyø Kheo. Trong khi aáy chaát khôûi leân, hyû giaùc chi khi aáy baét ñaàu ñöôïc khôûi hyû giaùc chi ñöôïc vò Tyø Kheo tu taäp ñi ñeán vieân leân nôi Tyø Kheo. Hyû giaùc chi trong khi aáy ñöôïc Tyø maõn. Thaân cuûa vò aáy ñöôïc taâm hoan hyû trôû thaønh Kheo tu taäp laøm cho ñi ñeán sung maõn. Thaân cuûa vò khinh an, taâm cuõng ñöôïc khinh an.

Naày caùc Tyø aáy ñöôïc taâm hoan hyû trôû thaønh khinh an, taâm cuõng Kheo, trong khi Tyø Kheo vôùi yù hoan hyû ñöôïc thaân ñöôïc khinh an. Naày caùc Tyø Kheo, trong khi Tyø khinh an, ñöôïc taâm cuõng khinh an, trong khi aáy, Kheo noùi vôùi yù hoan hyû ñöôïc thaân khinh an, ñöôïc khinh an giaùc chi baét ñaàu khôûi leân nôi Tyø Kheo. taâm cuõng khinh an, trong khi aáy khinh an giaùc chi Trong khi aáy, khinh an giaùc chi ñöôïc Tyø Kheo tu baét ñaàu khôûi leân nôi Tyø Kheo. Trong khi aáy khinh taäp. Trong khi aáy, khinh an giaùc chi ñöôïc Tyø Kheo an giaùc chi ñöôïc vò Tyø Kheo tu taäp laøm cho ñi ñeán laøm cho ñi ñeán sung maõn. Moät vò coù thaân khinh an, sung maõn. Moät vò coù taâm khinh an, an laïc, taâm vò an laïc, taâm vò aáy ñöôïc ñònh tónh. Naày caùc Tyø aáy ñöôïc ñònh tónh. Naày caùc Tyø Kheo, trong khi vò

aáy coù thaân khinh an, an laïc, taâm vò aáy ñöôïc ñònh trains thus: ‘I shall breathe out experiencing tónh, trong khi aáy ñònh giaùc chi baét ñaàu khôûi leân pleasure.’ He trains thus: ‘I shall breathe in nôi vò Tyø Kheo. Trong khi ñònh giaùc chi ñöôïc vò Tyø experiencing the mental formation;’ he trains this: Kheo tu taäp laøm cho ñi ñeán sung maõn. Vò aáy vôùi ‘I shall breathe out experiencing the mental taâm ñònh tónh nhö vaäy, kheùo nhìn söï vaät vôùi yù formation.’ He trains thus: ‘I shall breathe in nieäm xaû ly. Naày caùc Tyø Kheo, trong khi Tyø Kheo tranquilizing the mental formation;’ he trains thus: vôùi taâm ñònh tónh nhö vaäy, kheùo nhìn söï vaät vôùi yù ‘I shall breathe out tranquilizing the mental nieäm xaû ly, trong khi aáy xaû giaùc chi baét ñaàu khôûi formation.’ He trains thus: ‘I shall breathe in leân nôi Tyø Kheo. Trong khi aáy xaû giaùc chi ñöôïc vò experiencing the mind;’ he trains thus: ‘I shall Tyø Kheo naày tu taäp laøm cho ñi ñeán sung maõn. Naày breathe out experiencing the mind.’ He trains caùc Tyø Kheo, boán nieäm xöù ñöôïc tu taäp nhö vaäy, thus: ‘I shall breathe in gladdening the mind;’ he ñöôïc laøm cho sung maõn nhö vaäy khieán cho thaát trains thus: ‘I shall breathe out gladdening the giaùc chi ñöôïc sung maõn. Naày caùc Tyø Kheo, thaát mind.’ He trains thus: ‘I shall breathe in giaùc chi tu taäp nhö theá naøo, laøm cho sung maõn nhö concentrating the mind;’ he trains thus: ‘I shall theá naøo, khieán cho minh giaûi thoaùt ñöôïc vieân maõn. breathe out concentrating the mind.’ He trains ÔÛ ñaây, naày caùc Tyø Kheo, Tyø Kheo tu taäp nieäm thus: ‘I shall breathe in liberating the mind;’ he giaùc chi, lieân heä ñeán vieãn ly, lieân heä ñeán ly tham, trains thus: ‘I shall breathe out liberating the lieân heä ñeán dieät, höôùng ñeán xaû ly, tu taäp traïch mind.’ He trains thus: ‘I shall breathe in phaùp giaùc chi…, tu taäp tinh taán giaùc chi…, tu taäp hyû contemplating impermanence;’ he trains thus: ‘I giaùc chi…, tu taäp khinh an giaùc chi…, tu taäp ñònh giaùc shall breathe out contemplating impermanence.’ chi…, tu taäp xaû giaùc chi, lieân heä ñeán vieãn ly, lieân heä He trains thus: ‘I shall breathe in contemplating ñeán ly tham, lieân heä ñeán dieät, höôùng ñeán xaû ly. fading away;’ he trains thus: ‘I shall breathe out Naày caùc Tyø Kheo, thaát giaùc chi ñöôïc tu taäp nhö contemplating fading away.’ He trains thus: ‘I vaäy, ñöôïc laøm cho sung maõn nhö vaäy, khieán cho shall breathe in contemplating cessation;’ he trains minh giaûi thoaùt ñöôïc vieân maõn—According to the thus: ‘I shall breathe out contemplating cessation.’ Anapanasatisuttam, the Buddha taught: He trains thus: ‘I shall breathe in contemplating “Bhikkhus, is mindfulness of

breathing developed relinquishment;' he trains thus: 'I shall breathe out and cultivated, so that it is of great fruit and great contemplating relinquishment.' Bhikkhus, that is benefit? Here a Bhikkhu, gone to the forest or to how mindfulness of breathing is developed and the root of a tree or to an empty hut, sits down; cultivated, so that it is of great fruit and great having folded his legs crosswise, set his body benefit. And how, Bhikkhus, does mindfulness of erect, and established mindfulness in front of him, breathing, developed and cultivated, fulfill the ever mindful he breathes in, mindful he breathes four foundations of mindfulness? Bhikkhus, on out. Breathing in long, he understands: "I breathe whatever occasion a Bhikkhu, breathing in long, in long;" or breathing out long, he understands: "I understands: 'I breathe in long;' or breathe out breathe out long." Breathing in short, he long, understands: 'I breathe out long;' breathing understands: "I breathe in short;" or breathing out in short, understands: 'I breathe in short;' short, he understands: "I breathe out short." He breathing out short, understands: 'I breathe out trains thus: "I shall breathe in experiencing the short.' He trains thus: 'I shall breathe in whole body of breath;" he trains thus: "I shall experiencing the whole body of breath;' he trains breathe out experiencing the whole body of thus: 'I shall breathe out experiencing the whole breath." He trains thus: "I shall breathe in body of breath;' he trains thus: 'I shall breathe in tranqilizing the bodily formation;" he trains thus: tranquilizing (quieting) the bodily formation;' he "I shall breathe out tranquilizing (quieting) the trains thus: 'I shall breathe out tranquilizing the bodily formation. He trains thus: 'I shall breathe in bodily formation.' On that occasion, a Bhikkhu experiencing rapture;' he trains thus: 'I shall abides contemplating the body as a body, ardent, breathe out experiencing rapture.' He trains thus: fully aware, and mindful, having put away 'I shall breathe in experiencing pleasure;' he covetousness and grief for the world. I say that

this is a certain body among the bodies, namely, Bhikkhu, on whatever occasion, a Bhikkhu thinks: in-breathing and out-breathing. That is why on that He trains thus: 'I shall breathe in contemplating occasion a Bhikku abides contemplating the body impermanence.' He trains thus: 'I shall breathe as a body, ardent, fully aware, and mindful, having out contemplating impermanence.' He trains thus: put away covetousness (envy) and grief for the 'I shall breathe in contemplating fading away.' He world. Bhikkhus! On whatever occasion a Bhikkhu trains thus: 'I shall breathe out contemplating thinks this: He trains thus: 'I shall breathe in fading away.' He trains thus: 'I shall breathe in experiencing rapture.' He trains thus: 'I shall contemplating cessation.' He trains thus: 'I shall breathe out experiencing rapture.' He trains thus: breathe out contemplating cessation.' He trains 'I shall breathe in experiencing pleasure.' He thus: 'I shall breathe in contemplating trains thus: 'I shall breathe out experiencing relinquishment.' He trains thus: 'I shall breathe pleasure.' He trains thus: 'I shall breathe in out contemplating relinquishment.' On that experiencing the mental formation.' He trains occasion a Bhikkhu abides contemplating mind- thus: 'I shall breathe out experiencing the mental objects as mind-objects, ardent, fully aware, and formation.' He trains thus: 'I shall breathe in mindful, having put away covetousness

(envy) and tranquilizing the mental formation.' He trains thus: grief for the world. Having seen the wisdom the 'I shall breathe out tranquilizing the mental abandoning of covetousness (envy) and grief, he formation.' On that occasion, a Bhikhu abides closely looks on with equanimity. That is why on contemplating feelings as feelings, ardent, fully that occasion a Bhikkhu abides contemplating aware, and mindful, having put away mind-objects as mind-objects, ardent, fully aware, covetousness (envy) and grief for the world. I say and mindful, having put away covetousness (envy) that this is a certain feeling among the feelings, and grief for the world. Bhikkhus, that is how namely, giving close attention to in-breathing and mindfulness of breathing, developed and out-breathing. This is why on that occasion a cultivated, fulfills the four foundations of Bhikkhu abides contemplating feelings as mindfulness. And how, Bhikkhus, do the four feelings, ardent, fully aware, and mindful, having foundations of mindfulness, developed and put away covetousness (envy) and grief for the cultivated, fulfill the seven enlightenment factors? world. Bhikkhus, on whatever occasion. A Bhikkhus, on whatever occasion a Bhikkhu abides Bhikkhu trains thus: 'I shall breathe in contemplating the body as a body, ardent, fully experiencing the mind.' He trains thus: 'I shall aware, and mindful, having put away breathe out experiencing the mind.' A Bhikkhu covetousness (envy) and grief for the world, on trains thus: 'I shall breathe in gladdening the that occasion unremitting mindfulness is mind.' A Bhikkhu trains thus: 'I shall breathe out established in him. On whatever occasion gladdening the mind.' A Bhikkhu trains thus: 'I unremitting mindfulness is established in a shall breathe in gladdening the mind.' A Bhikkhu Bhikkhu, on that occasion the mindfulness trains thus: 'I shall breathe out concentrating the enlightenment factor is aroused in him, and he mind.' A Bhikkhu trains thus: 'I shall breathe in develops it, and by development, it comes to liberating the mind.' A Bhikkhu trains thus: 'I shall fulfillment in him. Abiding thus mindful, he breathe out liberating the mind.' On that occasion investigates and examines that state with wisdom a Bhikkhu abides contemplating mind as mind, and embarks upon a full inquiry into it. On ardent, fully aware, and mindful, having put away whatever occasion, abiding thus mindful, a covetousness (envy) and grief for the world. I do Bhikkhu investigates and examines that state with not say that there is the development of wisdom embarks upon a full inquiry into it. On mindfulness of breathing for one who is forgetful, that occasion, the investigation-of-states who is not fully aware. That is why on that enlightenment factor is aroused in him, and he occasion a Bhikkhu abides contemplating mind as develops it, and by development it comes to mind, ardent, fully aware, and mindful, having put fulfillment in him. In one who investigates and away covetousness (envy) and grief for the world. examines that state with wisdom and embarks

upon a full inquiry into it, tireless energy is wisdom embarks upon a full inquiry into it. On aroused. On whatever occasion, tireless energy is that occasion, the investigation-of-states aroused in a Bhikkhu who investigates and enlightenment factor is aroused in him, and he examines that state with wisdom embarks upon a develops it, and by development it comes to full inquiry into it. On that occasion, the

energy fulfillment in him. Bhikkhus, while the Bhikkhu enlightenment factor is aroused in him, and he investigates and examines that state with wisdom develops it, and by development it comes to and embarks upon a full inquiry into it, tireless fulfillment in him. In one who arouses energy, energy is aroused in that Bhikkhu. On that worldly rapture arises. On whatever occasion, occasion, the energy enlightenment factor is unworldly rapture arises in a Bhikkhu who has aroused in him, and he develops it, and by aroused energy, on that occasion, the rapture development it comes to fulfillment in him. In one enlightenment factor is aroused in him, and he who arouses energy, unworldly rapture arises. On develops it, and by development it comes to whatever occasion, unworldly rapture arises in a fulfillment in him. In one who is rapturous, the Bhikkhu who has aroused energy, on that body and mind become tranquil. On whatever occasion, the rapture enlightenment factor is occasion, the body and mind become tranquil in a aroused in him, and he develops it, and by Bhikkhu who is rapturous, on that occasion, the development it comes to fulfillment in him. In one tranquility enlightenment factor is aroused in him, who is rapturous, the body and mind become and he develops it, an by development it comes to tranquil. On whatever occasion, the body and fulfillment in him. In one whose body is tranquil mind become tranquil in a Bhikkhu who is and who feels pleasure, the mind becomes rapturous, on that occasion, the tranquility concentrated. On whatever occasion, the mind enlightenment factor is aroused in him, and he become concentrated in a Bhikkhu who is tranquil develops it, an by development it comes to and feels pleasure, on that occasion, the fulfillment in him. In one whose body is tranquil concentration enlightenment factor is aroused in and who feels pleasure, the mind becomes him, and he develops it, and by development it concentrated. Bhikkhus, on whatever occasion, the comes to fulfillment in him. He closely looks on mind become concentrated in a Bhikkhu who is with equanimity at the mind thus. On whatever tranquil and feels pleasure, on that occasion, the occasion, a Bhikkhu closely looks on with concentration enlightenment factor is aroused in equanimity at the mind thus, on that occasion, the him, and he develops it, an by development it equanimity enlightenment factor is aroused in comes to fulfillment in him. With the concentrated him, and he develops it, and by development it mind, a Bhikkhu closely looks on with equanimity. comes to fulfillment in him. Bhikkhus, on Bhikkhus! On whatever occasion, a Bhikkhu whatever occasion a Bhikkhu abides closely looks on with equanimity at the mind thus, contemplating feelings as feelings, ardent, fully on that occasion, the equanimity enlightenment aware, and mindful, having put away factor is aroused in him, and he develops it, and by covetousness (envy) and grief for the world, on development it comes to fulfillment in him. that occasion unremitting mindfulness is Bhkkhus, that is how the four foundations of established in him. On whatever occasion mindfulness, developed and cultivated, fulfill the unremitting mindfulness is established in a seven enlightenment factors. And how, Bhikhus, Bhikkhu, on that occasion the mindfulness do the seven enlightenment factors, developed enlightenment factor is aroused in him, and he and cultivated, fulfill the true knowledge and develops it, and by development,

it comes to deliverance. Here, Bhikkhus, a Bhikkhu develops fulfillment in him. Abiding thus mindful, he the mindfulness enlightenment factor, which is investigates and examines that state with wisdom supported by seclusion, dispassion, and cessation, and embarks upon a full inquiry into it. On and ripens in relinquishment. He develops the whatever occasion, abiding thus mindful, a investigation-of-states enlightenment factor, the Bhikkhu investigates and examines that state with energy enlightenment factor, the rapture

enlightenment factor, the tranquility ngöõ hay ñoäng taùc nôi thaân, hoaëc nheï nhaøng hoaëc enlightenment factor, the concentration maõnh lieät, ñeå khaùm nghieäm khaû naêng cuûa nhau. enlightenment factor and the equanimity Theo Bích Nham Luïc, taéc 23, ngoïc ñem löûa thöû, enlightenment factor, which is supported by vaøng laáy ñaù thöû, kieám duøng loâng thöû, nöôùc duøng seclusion, dispassion (lack of passion or free of gaäy doø, ñeán trong cöûa Thieàn, moät lôøi moät caâu, moät passion), and cessation, and ripens in cô moät caûnh, moät ra moät vaøo, moät xoâ moät ñaåy, coát relinquishment. Bhikkhus, that is how the seven thaáy saâu caïn, coát thaáy höôùng boái—One side is enlightenment factors, developed and cultivated, pushing, and the other side is pulling. In Zen, the fulfill true knowledge and deliverance. That is term means a Zen master and his disciple utilize what the Blessed One said. The Bhikkhus were either speeches or body languages, light or fierce, satisfied and delighted in the Blessed One’s to examine one another's abilities. According to words.” the Pi-Yen-Lu, example 23, jewels are tested with Nhaäp Vaên Giaûi Thích: Phöông phaùp giaûi thích fire, gold is tested with a stone; a sword is tested Kinh vaên baèng caùch cho bieát ñaïi yù tröôùc khi ñi vaøo with a hair, water is tested with a pole. In the chi tieát—The method in expounding scriptures of school of Zen, in one word, one phrase, one act, giving the main idea before proceeding to detail one state, one exit, one entry, one encounter, one exposition. response, you must see whether someone is deep Nhaäp Vi Teá Theá Giôùi: Nhaäp theá giôùi vi teá—Enter or shallow, you must see whether he is facing subtle worlds. forwards or backwards. Nhaäp Vi Traàn Theá Giôùi: Nhaäp theá giôùi vi traàn— Nhaát AÂm Giaùo: Hoïc thuyeát ñöôïc saùng laäp bôûi Cöu Enter worlds within atoms. Ma La Thaäp vaø Boà Ñeà Löu Chi—The totality of Nhaäp Vieän: Vò thieàn sö ñeán nhaän chöùc vuï truï trì Buddha’s doctrine—The one-sound teaching taïi moät thieàn vieän naøo ñoù—A Zen master who which was founded by Kumarajiva and Bodhiruci. arrives to take up an appointment as a new abbot Nhaát AÁn: Moät aán—A seal—Sign—Symbol. at a Zen monastery. Nhaát Baû Mao Caùi Ñaàu: To cover the head with a Nhaäp Voâ Bieân Theá Giôùi: Entry into boundless bundle of thatch—Moät naém tranh che ñaàu, yù noùi vò worlds. truï trì töï vieän. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, Nhaäp Voâ Phaät Theá Giôùi: Nhaäp theá giôùi khoâng quyeån XVII, Vaân Cö hoûi Ñoäng Sôn: “Theá naøo laø yù Phaät—Enter the worlds where there are no Toå Sö?” Ñoäng Sôn ñaùp: “Sau naøy Xaø Leâ coù nôi Buddhas. choán ôû yeân, chôït coù ngöôøi ñeán hoûi nhö theá, phaûi Nhaäp Voâ Saéc Ñònh: Nhaäp ñònh vaøo coõi voâ saéc— ñaùp laøm sao?” Vaân Cö noùi: "Loãi taïi con." Veà sau Enter into the formless concentration. Vaân Cö ñi

caát thaûo am nôi Tam Phong, traûi qua Nhaäp Vöông Cung Tuï Laïc Y: Y cuûa chö Taêng, tuaàn nhaät khoâng xuoáng trai ñöôøng. Ñoäng Sôn thaáy maëc moät caùch bình ñaúng khi vaøo cung vua hay khi laï hoûi: "Maáy ngaøy nay sao ngöôi khoâng ñeán thoï ñi khaát thöïc trong thoân xoùm—The monk's robe, trai?" Sö thöa: "Moãi ngaøy coù Thieân Thaàn cuùng worn equally for a palace or for begging in town döôøng." Ñoäng Sôn baûo: "Ta baûo ngöôi laø keû vaãn or hamlet. coøn kieán giaûi. Ngöôi raûnh chieàu laïi." Chieàu, sö Nhaäp Xuaát Nhò Moân: Hai cöûa vaøo ra—Vaøo cöûa töï ñeán. Ñoäng Sôn goïi: "Öng am chuû!" Sö leân tieáng: thanh tònh vaø ra cöûa cöùu ñoä chuùng sanh—The two "Daï!" Ñoäng Sôn baûo: "Chaúng nghó thieän, chaúng doors of ingress and egress—Enter the gate of nghó aùc laø caùi gì?" Sö trôû veà am ngoài yeân laëng leõ, self-purification and then go forth to benefit and Thieân Thaàn tìm maõi khoâng thaáy, traûi ba ngaøy nhö save others. theá môùi thoâi ñeán cuùng döôøng."—To cover the Nhaäp Xöù: Choã vaøo, loái ngoä nhaäp toaøn giaùc—An head with a bundle of thatch, implies an abbot of a entrance of a complete enlightenment. monastery. According to the Records of the Nhaát: Eka (skt)—Moät—One—Unity—The Transmission of the Lamp (Ch'uan-Teng-Lu), same—Once. Volume XVII, Yun-Ju asked T'ong-Shan: "What Nhaát Ai Nhaát Taït: Beân xoâ beân ñaåy. Trong thieàn, was the First Ancestor's intention?" T'ong-Sha töø naày coù nghóa laø vò thieàn sö vaø ñeä töû duøng ngoân answered: "Behind him as a reed hat." Yun-Ju

said: My fault." Later, Yun-Ju went to build a Nhaát Baùch Nguõ Thaäp Taùn Phaät Tuïng: Sata- cottage on nearby San-Feng peak. For ten days pancasatkastotra (skt)—Teân moät boä luaän—One thereafter he didn't return to the monk' hall. hundred-fifty hymns, name of a work of T'ong-Shan asked him: "Why haven' you come to commentary. meals lately?" Yun-Ju said: "Everyday a heavenly Nhaát Baùch Öng Ñöông Hoïc Phaùp: Siksakaraniya spirit brings me food." T'ong-Shan said: "I say (skt)—Baùch chuùng hoïc phaùp—Moät traêm giôùi tieâu you're a person. Why do you still have such an bieåu maø chö Taêng Ni phaûi tu nieäm (vì giôùi naày understanding? Come see me tonight!" That nghieâm ngaët khoù giöõ, deã sai phaïm)—One hundred evening when Yun-Ju came to see T'ong-Shan, typical rules which all monks and nuns learn, the T'ong-Shan called out to him: "Hermit-Ying!" offence against which is dustra. Yun-Ju answered: "Yes?" T'ong-Shan said: Nhaát Baïch Tam Kieát Ma: Trong nghi leã thoï giôùi, "Nothing of good and not thinking of evil, what is vò sö ñöõic thoï giôùi seõ traû lôøi ba laàn moãi caâu hoûi it?" Yun-Ju went back to his cottage and sat in Zen cuûa sö chöùng minh—One announcement and three meditation. Because of this the god couldn't find responses—It is the mode of ordaining monks, him, and after three days did not come again." three responses to the one call of the abbot. Nhaát Baùch: Sata (skt)—Moät traêm—One hundred. Nhaát Ban: Moät thöù, moät nhoùm—A group—A Nhaát Baùch Baùt Tyù Kim Cang Taïng Vöông Boà kind. Taùt: Astottarasatabhuja-vajradhara-bodhisattva Nhaát Ban Ñaûm Baûn Ñaéc Nhaân Taéng: Moät loaïi (skt)—Kim Cang Taïng Vöông Boà Taùt—See Kim ngöôøi ích kyû bò moïi ngöôøi gheùt boû, bôûi vì hoï khoâng Cang Taïng Vöông. bieát tuøy thuaän cuõng khoâng bieát tuøy duyeân—A kind Nhaát Baùch Baùt Traøng Haït: Moät

traêm leõ taùm of selfish people whom everybody dislikes, traøng haït—One hundred and eight pearls (beads). because they are not accord with anyone, neither Nhaát Baùch Hoà Ñieäp: Nhaát Baùch Hoà Ñieäp laø teân are they accord with any conditions. cuûa moät quyeån saùch ñöôïc vieát bôûi Peter Levitt, Nhaát Baûo: Moät baûo vaät (söï linh maãn cuûa taâm trong ñoù coù moät baøi keä noåi tieáng so saùnh giöõa taùnh)—The one precious thing—The spirit or "Nhöõng quaû döa haáu vaø nhöõng Thieàn sinh"—One intelligent mind or nature. Hundred Butterflies—Theo Peter Levitt trong Nhaát Baõo Vong Baùch Cô: Moät laàn aên no queân quyeån Nhaát Baùch Hoà Ñieäp, maát traêm laàn ñoùi. Trong thieàn, töø naày coù nghóa laø "Nhöõng quaû döa haáu vaø nhöõng Thieàn sinh moät khi trieät ngoä thì haønh giaû töï ñaày ñuû taát caû —To Lôùn leân theo cuøng moät caùch. eat one's fill just one time, one can forget a Ngoài laâu ñaêng ñaúng hundred times of starving. In Zen, the term means Cho ñeán khi chín ruïc it is completely sufficient for practitioners in just Beân trong moïng nöôùc one time of enlightenment. Nhöng khi goõ leân ñaàu Nhaát Baùt Tieän Chuyeån: Vöøa ñaåy moät caùi lieàn Ñeå xem ñaõ ñaït chöa chuyeån ñoäng. Trong thieàn, töø naày coù nghóa laø moät Nghe nhö beân trong chaúng coù gì." khi ñöôïc vò thieàn sö khôi gôïi ngöôøi hoïc lieàn laõnh One Hundred Butterflies is the title of a book hoäi hoaøn toaøn yeáu chæ nhaø thieàn—Moving in one which is written by Peter Levitt. There's a famous pushing. In Zen, the term means practitioners verse which compares the similarities between obtain an absolute comprehension of the important water melons and Zen students: meaning or aim of Zen in just one conversation "Watermelons and Zen students with the master. Grow pretty much the same way. Nhaát Baát Ñoaïn Söï: One continuous process— Long periods of sitting Tieán trình ñoàng nhöùt, lieân tuïc vaø khoâng ñöùt ñoaïn Till they rippen cuûa thieân nhieân (vaïn höõu chæ laø moät tieán trình lieân And grow all juicy inside, tuïc)—The unity or continuity in the unbroken But when you knock them on the head processes of nature (all being is but one To see if they're ready, continuous process). Sounds like nothing's going on."

Nhaát Baát Khöù Nhò Baát Truï: Baát Khöù Baát Truï— mind created by the six gunas. Conditioning Moät khoâng ñi, hai khoâng ôû. Trong thieàn, töø naày environment and natural powers in which ñöôïc duøng ñeå chæ ñaïo lyù töï nhieân trong vuõ truï — environment plays a main role. Neither going nor staying (the first thing is not Nhaát Buùt Tam Leã: Moãi neùt hoïa hình cuûa Theá going, and the second one is not staying). In Zen, Toân, leã laïy ba laàn—Three salutions at each the term indicates natural principles in the drawing or painting of a picture of the Buddha. universe. Nhaát Caù Baùn Caù: Moät ngöôøi vaø nöûa ngöôøi. Thieàn Nhaát Bieán: Moät laàn nieäm hoàng danh cuûa Phaät— toâng duøng töø naày ñeå chæ cho moät ngöôøi öu tuù hieám One recital of Buddha’s name. coù—One and a half person. Zen uses this term to Nhaát Bieán Thöôïng Nhaân: Ippen (1239-1289)—Vò indicate a rare and outstanding person. thaày cuûa tröôøng phaùi Tònh Ñoä Nhaät Baûn, noåi tieáng Nhaát Caù Hoàn Thaân Voâ Xöù Tröôùc: Toaøn thaân vì ñaõ taïo ra phöông thöùc thöïc haønh “khieâu vuõ nieäm khoâng choã dính. Trong thieàn, töø naày coù nghóa laø

Phaät,” trong ñoù oâng vaø caùc ñeä töû seõ vöøa khieâu vuõ moät khi khai ngoä thì toaøn thaân ngöôøi aáy bao truøm vui veû, vöøa nieäm Phaät A Di Ñaø. OÂng noùi raèng söï tu caû vuõ truï, duø ñaày khaép hö khoâng, nhöng khoâng taäp naøy nhaèm bieåu loä söï vui veû vaø loøng bieát ôn cuûa dính maéc moät nôi naøo—There is no place for mình ñeán Ñöùc Phaät A Di Ñaø, vì oâng bieát chaéc chaé n attachment in the whole body. In Zen, the term raèng oâng ñaõ ñöôïc Ñöùc Phaät A Di Ñaø cöùu roãi — means even though the body of an enlightened Japanese Pure Land teacher, best known for person will cover the whole universe, but there is creating the practice of “dancing nembutsu,” in no place for attachment. which he and his followers would dance for joy Nhaát Caù Quan Taøi Löôõng Caù Töû Haùn: One while chanting the NEMBUTSU (Namu Amida coffin for two corpses—Moät caùi quan taøi hai caùi Butsu or Praise to Amitabha Buddha). He said that xaùc cheát. Thieàn toâng duøng töø naày ñeå chæ cho caùch the practice was intended to demonstrate his joy daïy sai traùi (kieán giaûi sai) duøng ñeå daïy ngöôøi hoùa and gratitude toward Amitabha, because he was ra laøm haïi caû thaày laãn troø. Theo Bích Nham Luïc, certain that he was already saved by him. taéc 20, coù moät vò Taêng hoûi Thieàn sö Ñaïi Mai: Nhaát Bieän Höông: Moät neùn höông—An incense "Vieäc tröôûng laõo ñeán töø Taây phöông coù yù nghóa stick. nhö theá naøo?" Ñaïi Mai ñaùp: "Vieäc tröôûng laõo ñeán Nhaát Boång: Ñaùnh moät gaäy—To strike with a staff töø phöông Taây chaúng coù yù nghóa gì caû." Dieâm (stick) in just one time. Quan nghe beøn noùi: "Moät caùi quan taøi hai caùi xaùc Nhaát Boång Ñaû Saùt: Ñaùnh moät gaäy cho cheát. cheát." Huyeàn Sa noùi: "Ngaøi Dieâm Quan laø baäc taùc Trong thieàn, töø naày coù nghóa laø vò thieàn sö coù theå gia." Tuyeát Ñaäu noùi: "Coù ñeán ba töû thi."—One duøng phöông caùch maõnh lieät ñeå khai thò cho ñeä töû, coffin for two corpses. In Zen, the term means a ñeå töø ñoù hoï coù theå queùt saïch moïi voïng töôû ng vaø aùc wrong method of teaching (wrong understanding) kieán—To kill by striking with a staff in just one can cause damage to both the master and the time. In Zen, the term means a Zen master may student. According to the Pi Yen Lu, example 20, utilize a fierce method to enlighten his disciples so a monk asked Ta Mei, "What is the meaning of that they can eradicate all deluded thoughts and the patriarch's coming from the west?" Ta Mei evil (heterodox, wrong or perverse) views. said, "The patriarch's coming from the west has no Nhaát Buùt Caâu: Moät neùt laø xoùa heát. Trong thieàn, töø meaning." Yen-kuan Ch'i-an (750-842) heard of naày ñöôïc duøng ñeå chæ vieäc phaù töø heát traàn duyeân. this and said, "One coffin, two dead men." Hsuan Haønh giaû neân luoân nhôù caûnh cuûa luïc traàn (saéc, Sha heard of this then said, "Yen-kuan is indeed thanh, höông, vò, xuùc, phaùp) laø nhöõng sôû duyeân an adept." To which Hsueh Tou said, "There are laøm nhô baån taâm tính; hay söï phoái hôïp giöõa luïc even three dead men." caên vaø luïc traàn, maø luïc traàn laø yeáu toá chính—One Nhaát Caûnh: One region—One realm. stroke of a brush. In Zen, the term is used to Nhaát Caàm Nhaát Tuùng: Moät beân naém moät beân indicate a complete elimination of external buoâng—One side is grasping, the other side is conditions. Practitioners should always remember realeasing—Moät beân naém moät beân buoâng. Trong that circumstances

or conditions environing the thí duï thöù 49 cuûa Bích Nham Luïc, Tam Thaùnh noùi:

"Moät ra moät vaøo, moät xoâ moät ñaåy, chöa phaân enlightenment in just one strike on a board from thaéng baïi." Nhö vaäy, trong thieàn, töø naày coù nghóa the master. laø daàu coù vöõng veà nguyeân taéc, nhöng caùc vò thieàn Nhaát Chuyeån: A complete transformation. sö laïi linh ñoäng veà phöông caùch nhaèm giuùp haønh Nhaát Chuyeån Ngöõ: Ichitengo (jap)—A turning giaû laõnh ngoä hoaøn toaøn yeáu chæ nhaø thieàn—One word—Moät chöõ laøm chuyeån ñoåi. Noù coù khaû naêng side is grasping, the other side is realeasing. In giuùp cho haønh giaû deïp boû meâ muoäi cuûa theá giôùi example 49 of the Pi-Yen-Lu, San Sheng said, luaân hoài sanh töû ñeå böôùc vaøo giaùc ngoä nieát baøn — "One exit and one entry, one thrust and one parry, A word when spoken and heard just at the right there is no division into victory and defeat." So, in time and place has the power to serve as a turning Zen, the term means even though Zen masters point in one's life. It has the ability to help keep strickly to the principles, they are so flexible practitioners reject the illusion of the as to the methods of carrying them out to help transmigrational worlds and enter into nirvana their disciples attaining an absolute enlightenment. comprehension of the important meaning or aim of Nhaát Chöùng Nhaát Thieát Chöùng: One realization Zen. includes all—See Nhaát Thaønh Nhaát Thieát Thaønh. Nhaát Chaân: Nhaát nhö—Nhaát thaät—One truth— Nhaát Chöôùng Nhaát Thieát Chöôùng: One The whole of reality (bhutatathata). obstruction includes all obstructions. Nhaát Chaân Ñòa: Giai ñoaïn nhaän chaân ra ñöôïc caùi Nhaát Cô: Cô duyeân cuøng loaïi—Same tuyeät ñoái—Stage of realization of the absolute— opportunities and conditions. The state of meditation on the absolute. Nhaát Cô Nhaát Caûnh: One subjective corresponds Nhaát Chaân Nhö: See Chaân Nhö (B). to one objective—Taùc duïng cuûa taâm beân trong Nhaát Chaân Phaùp Giôùi: One true realm of hay chuû quan ñoái laïi vôùi vaät chaát coù hình theå beân reality—Phaùp giôùi cuûa chaân thöïc—The dharma ngoaøi (khaùch quan). Trong Bích Nham Luïc, taéc 3, realm of the one reality. moät cô moät caûnh moät lôøi moät caâu vaãn mong coù choã Nhaát Chaân Voâ Vi: One true unconditioned. vaøo. Treân da thòt laønh khoeùt thaønh thöông tích Nhaát Chaâu: See Dieâm Phuø Ñeà. thaønh oå thaønh hang, ñaïi duïng hieän tieàn chaúng coøn Nhaát Chi Hoa: Caønh hoa kim ba la—See Nieâm phep1 taéc, laïi mong coù vieäc höôùng thöôïng che trôøi Hoa Vi Tieáu. che ñaát, doø tìm chaúng ñöôïc, thaät beù nhoû thay. Theá Nhaát Chæ Thieàn: Chu-chih Raises One Finger— aáy cuõng chaúng ñöôïc, chaúng theá aáy cuõng chaúng See Caâu Chi Thuï Chæ. ñöôïc, raát cao voùt thay. Chaúng keït hai beân, laøm sao Nhaát Chích Nhaõn: Chính Nhaõn—Ñaûnh Moân môùi phaûi? Cuõng theo Bích Nham Luïc, taéc 3, moät Nhaõn—Hoaït Nhaõn—Minh Nhaõn—Maét trí hueä—A hoâm khi Maõ Toå coù beänh, vieän chuû ñeán thaêm, hoûi: wisdom eye. 'Daïo naày thaân theå Hoøa Thöôïng theá naøo?' Maõ Toå Nhaát Chieáu: Divakara (skt)—Ñòa Baø Ha La—See ñaùp: 'Maët trôøi Phaät, maët traêng Phaät.' Maõi ñeán ngaøy Nhaät Chieáu. nay vaãn coù ngöôøi hieåu laàm noùi raèng Maõ Toå ñaõ daïy Nhaát Chuùng: Taát caû moïi ngöôøi—Everybody. vieän chuû: 'Maét traùi laø maët trôøi, maét phaûi laø maët Nhaát Chuûng: Gioáng nhö—Just like—Just the

traêng.' Kyø thaät, chuùng ta khoâng roõ coù phaûi Maõ Toå same as. muoán daïy vieän chuû hay khoâng; tuy nhieân, khi noùi Nhaát Chuøy: Moät duøi—Caùi duøi coù hình baùt giaùc, nhö vaäy coù theå laø chuùng ta ñaõ hieåu sai laàm yù cuûa laøm baèng goã duøng ñeå thoâng baùo giôø thoï thöïc hay Toå muoán gì. Chính vì vaäy maø haønh giaû neân luoân chaáp taùc trong töï vieän—A stick, an instrument nhôù raèng con ñöôøng höôùng thöôïng ngaøn thaùnh made of wood with an octagonal shape for calling chaúng truyeàn, maø chuùng ta laïi nhoïc hình nhö khæ to meals or physical labor in a Zen monastery. baét boùng. Caùi caâu 'Nhaät Dieän Phaät, Nguyeät Dieän Nhaát Chuøy Tieän Thaønh: Sau moät duøi laø thaønh Phaät' thaät laø khoù thaáy, maø chính ngay thieàn sö coâng. Trong thieàn, töø naày coù nghóa laø moät khi ñöôïc Tuyeát Ñaäu cuõng thaáy khoù maø xaùc nhaän ñöôïc noù laø vò thieàn sö khôi gôïi ngöôøi hoïc lieàn töùc thì giaùc theá naøo. Haønh giaû tu thieàn phaûi lui veà vôùi chính ngoä—Succeeding in just one strike. In Zen, the mình vaø xem xeùt cho kyõ tröôùc khi chuùng ta muoán term means practitioners obtain an immediate tìm xem Maõ Toå muoán noùi gì. Tuy nhieân, tröôùc khi

laøm chuyeän naày, chuùng ta haõy laéng nghe lôøi trí tueä: The first and supreme letter, a, or the khuyeân cuûa thieàn sö Tuyeát Ñaäu qua hình aûnh 'hai alpha of all wisdom. möôi naêm ñaéng cay duïng coâng tu haønh' cuûa chính 3) YÙ chæ huyeàn dieäu cuûa thieàn: The wonderful oâng thay vì boû thì giôø ñi tìm yù nghóa cuûa coâng aùn meaning of Zen. naày—One subjective corresponds to one 4) Chæ vôùi moät caâu noùi maø haønh giaû laõnh ngoä objective: Cô is the subjective (fire), and Caûnh is hoaøn toaøn yeáu chæ nhaø thieàn: With just one the objective (smoke). In the Pi-Yen-Lu, example sentence, practitioners can attain an absolute 3, one device, one object; one word, one phrase - comprehension of the important meaning or the intent is that you'll have a place to enter; still aim of Zen. this is gouging a wound in healthy flesh - it can Nhaát Cuù Ñaïo Ñoaïn: Vôùi moät caâu maø queùt saïch become a nest or a den. The Great Function heát taát caû ngoân ngöõ—To eliminate all words and appears without abiding by fixed principles - the speeches with just one sentence. intent is that you'll realize there is something Nhaát Cuù Ñaïo Taän: Vôùi moät caâu laøm toû baøy chö transcendental; it covers the sky and covers the phaùp. Vôùi chæ moät lôøi maø loät traàn heát ñöôïc qui earth, yet it cannot be grasped. This way will do, luaät—With one sentence to make clear the whole not this way will do too - this is too diffuse. This Law—With one word to make the whole law. way won't do, not this way won't do either - this is Nhaát Cuù Hôïp Ñaàu Ngöõ: Ngöôøi hoïc chæ vôùi moät too cut off. Without treading these two paths, what caâu cuûa thieàn sö maø laõnh ngoä hoaøn toaøn yeáu chæ would be right? Also according to example 3 of nhaø thieàn, nhöng neáu hoï chaáp tröôùc vaøo choã laõnh the Pi-Yen-Lu, one day when the Great Master hoäi aáy thì hoï laïi bò hoaøn toaøn vöôùng maéc ngay— Ma was unwell, so the temple superintendent Practitioners can attain an absolute comprehension asked him: 'Teacher, how has your venerable of the important meaning or aim of Zen with just health been in recent days?' The Great Master one sentence from the master; however, if they replied: 'Sun Face Buddha, Moon Face Buddha.' attach to that

comprehension, they will be totally Till these days, many people say that Master Ma hindered again. was teaching the superintendent that: 'It is here, Nhaát Cuù Tieät Löu Vaïn Cô Taåm Töôùc: Vôùi moät the left eye is the Sun Face, and the right eye is caâu maø chaët ñöùt heát voïng töôûng phaân bieät, töø ñoù the Moon Face.' As a matter of fact, it is not clear hoï coù theå thaáy roõ ñöôïc chaân töôùng cuûa vaïn höõu — if Master Ma was intentionally teaching the Practitioners can eliminate all discriminations superintendent or not; however, by saying this, we from deluded thoughts with just one sentence from could have missed what Master Ma was about. the master; from that time, they can clearly see Therefore, Zen practitioners should always the reality of all things. remember that the single road of transcendence Nhaát Cuù Tri Giaùo: Thieàn sö Trung Hoa, thuoäc has not been transmitted by a thousand sages; we toâng Taøo Ñoäng, queâ ôû nuùi Phuïng Hoaøng, Hoà Chaâu, trouble ourselves with forms like monkeys Trung Quoác. Sau khi sö ñöôïc Thieàn sö Tònh Chu grasping at reflections. The phrase 'Sun Face truyeàn taâm aán, sö trôû veà nuùi Phuïng Hoaøng hoaèng Buddha, Moon Face Buddha' is extremely difficult hoùa vaø thò tòch taïi ñaây, nhöng khoâng roõ naêm naøo — to see; even Zen master Hsueh-Tou finds it A Chinese Ts'ao Tung Zen Master from Mount difficult to verify this. Zen practitioners should Phuïng Hoaøng, Hoà Chaâu, China. After Zen Master take a step back on our own and look before we Tònh Chu transmitted the Dharma mind seal to try to find what Master Ma was about. However, him, he returned to Mount Fung-Huang to expand before doing this, let's listen to Zen master Hsueh- Buddhism and passed away there; however, his Tou's advice through the image of his twenty passing away day was unknown. years of diligent cultivation instead of spending Nhaát Cuù Töû: See Nhaát Cuù (4). time to find the meaning of this phrase. Nhaát Cöû Nhaát Ñoäng: Every movement, every Nhaát Cuù: action—Phaät töû chaân thuaàn phaûi luoân caån troïng 1) Moät caâu: One sentence—One word. trong moãi cöû chæ, moãi haønh ñoäng—Sincere 2) Maãu töï ñaàu tieân “a” hay laø chöõ ñaàu tieân cuûa

Buddhist should be very careful in every action at his nirvana (including both Hinayan and every movement. Mahayana). Nhaát Cöûu Chi Sanh: Sanh vaøo moät trong cöûu Nhaát Ñaïi Kieáp: Mahakappa (p)—Mahakalpa phaåm Tònh Ñoä—Future life in the Amitabha Pure (skt)—Great kalpa—See Ñaïi Kieáp. Land. Nhaát Ñaïi Nguõ Thôøi Phaät Giaùo: Naêm thôøi thuyeát Nhaát Dao Thieâu Töïu: Moät nhoùm ñeä töû coù cuøng phaùp—The five periods of Buddha’s teachings moät thaày—A group of disciples who have the (Hoa Nghieâm, A Haøm, Phöông Ñaúng, Baùt Nhaõ, same master. Phaùp Hoa vaø Nieát Baøn). Nhaát Daãn: Moät toå goàm ba vò sö, nhöõng ngöôøi lo Nhaát Ñaïi Söï: Ichidaiji (jap)—Single great vieäc nghi leã trong töï vieän—A group of three matter—Moät vieäc troïng ñaïi (vieäc lôùn duy nhaát) monks who handle rites and celebrations in a cuûa Ñöùc Phaät laø laøm cho chö chuùng sanh giaùc ngoä monastery—See Tam Sö Thaát Chöùng. vaø giaûi thoaùt—The one great work of a Buddha, Nhaát Dò: Ekatva-anyatva (skt)—Moät vaø nhieàu— universal enlighenment and release. One and many—Oneness and otherness. Nhaát Ñaïi Söï Nhaân Duyeân: Ichidaiji-Innen (jap)— Nhaát Dò Töù Cuù: Boán caâu phaân bieät cuûa vaïn One Cause

and condition of the great matter—See phaùp—The four terms of differentiation of all Ñaïi Söï Nhaân Duyeân. things (four points of argumentation)—See Töù Cuù Nhaát Ñaïi Tam Ñoaïn: See Nhöùt Ñaïi Tam Ñoaïn. Phaân Bieät (A). Nhaát Ñaïi Tam Thieân Theá Giôùi: Nhaát ñaïi thieân— Nhaát Dieäu Thanh Tònh Ñaïo: Con ñöôøng thanh Tam thieân ñaïi thieân theá giôùi—A great tònh nhieäm maàu duy nhaát—Single marvelous pure chiliocosmos or universe of the three kinds of path. thousands of worlds. Nhaát Duyeân: Ñoàng Loaïi Duyeân—Nhaân duyeân Nhaát Ñaïi Taïng Giaùo: Toaøn boä kinh ñieån Phaät hay cô duyeân cuøng moät loaïi—Conditions of the giaùo—The whole Buddhist scriptures. same kind. Nhaát Ñaïi Taïng Kinh: Tripitaka (skt)—Toaøn boä Nhaát Ña Töông Dung Baát Ñoàng Moân: Theory of tam taïng kinh ñieån Phaät giaùo—Great scriptural mutual penetration of dissimilar things—Noùi veà söï store of the Tripitaka. hoã töông nhieáp nhaäp cuûa nhöõng söï theå baát ñoàng. Nhaát Ñaïi Thôøi Giaùo: Toaøn boä nhöõng lôøi daïy cuûa Taát caû nhöõng hieän höõu baát ñoàng ñeàu coù nhöõng ñöùc Phaät trong suoát cuoäc ñôøi cuûa Ngaøi—The ñieåm töông ñoàng. Nhieàu ôû trong moät, moät ôû trong Buddha's teachings in His whole life. nhieàu vaø taát caû ôû trong nhaát theå. Ñaây laø moät trong Nhaát Ñaïi Traïch: Caên nhaø lôùn, nhaø löûa ñang chaùy möôøi nguyeân taéc caên baûn cuûa Hoa Nghieâm, nhôø ñöôïc Phaät thuyeát giaûng trong Kinh Phaùp Hoa—A ñoù maø trieát lyù toång theå cuûa Hoa Nghieâm ñöôïc great house, the burning house in the Lotus giaûng giaûi vaø thuyeát minh khaû tính cuûa theá giôùi Sutra—See Hoûa Traïch. “Söï Söï Voâ Ngaïi Phaùp Giôùi”—The theory of Nhaát Ñaûm Thieàn: A load of Zen—Moät gaùnh mutual penetration of dissimilar things. All thieàn, töø naày coù nghóa laø haønh giaû tu taäp nöûa vôøi dissimilar existences have something in common. khoâng theå ñi ñeán ñaâu caû. Theo Bích Nham Luïc, Many in one, one in many, and all in unity. This taéc 98, khi Thieàn sö Thieân Bình truï vieän, ngaøi baûo one of the ten basic principles (Ten Mysterious chuùng: "Laõo Taêng buoåi ñaàu ñi haønh cöôùc bò gioù Gates) of Hua-yen, by means of which the Hua nghieäp thoåi ñeán choã cuûa Thaày Töø Minh, bò lieân Yen philosophy of totality is expounded and to tieáp hai chöõ 'laàm', ngaøi ñaõ coá naøi laõo Taêng ôû laïi elucidate the possibility of the realm of fact and heát haï vôùi ngaøi ñeå thöông löôïng. Luùc ñoù laõo Taêng fact world perfectly harmonized.” chaúng noùi laø laàm; khi laõo Taêng caát böôùc ñi veà Nhaát Ñaïi: Moät ñôøi: A human life—Moät thôøi ñaïi: phöông Nam, sôùm bieát noùi laàm roài vaäy." Thieân One age. Bình daàu noùi ñeán cuøng toät, chæ laø rôi vaøo ñaàu thöù Nhaát Ñaïi Giaùo: Toaøn boä giaùo phaùp cuûa Phaät töø baûy thöù taùm, gaät ñaàu suy nghó cuõng khoâng coøn chuùt luùc môùi ñaït ñöôïc ñaïi giaùc ñeán luùc nhaäp Nieát baøn aùnh saùng naøo. Ngöôøi ngaøy nay khi nghe Sö noùi (bao goàm caû Tieåu laãn Ñaïi thöøa)—The whole of "Laõo Taêng caát böôùc veà phöông Nam, sôùm bieát noùi the Buddha’s teaching from his enlightenment to laàm roài," lieàn suy nghó noùi: "Khi chöa ñi haønh

cöôùc, töï nhieân laø khoâng coù nhieàu Phaät phaùp hay Nhaát Ñaøn Chæ: Acchata (skt)—Acchara (p)— Thieàn phaùp; vaø ñeán khi haønh cöôùc hoaøn toaøn bò Short moment—Snap of fingers—Khoaûng thôøi ngöôøi caùc nôi phôø phænh. Chaúng

baèng luùc tröôùc khi gian ngaén (khaûy moùng tay)—See Ñaøn Chæ. haønh cöôùc, goïi ñaát laø trôøi, goïi nuùi laø nöôùc, may Nhaát Ñao Löôõng Ñoaïn Haùn: Chæ moät nhaùt dao laø thay khoâng moät vieäc." Neáu khôûi kieán giaûi löu tuïc chaët ñöùt laøm ñoâi. Trong thieàn, töø naày coù nghóa laø theá aáy, sao chaúng mua moät caùi noùn ñoäi cho taát caû trong tu taäp ai coù taùnh döùt khoaùt, nhanh nheïn vaø ñeå qua thôøi. Coù duøng ñöôïc caùi gì ñaâu? Phaät phaùp kheùo leùo chaéc chaén laõnh hoäi yeáu chæ nhaø thieàn moät chaúng phaûi ñaïo lyù naøy. Neáu luaän nhö theá laøm sao caùch nhanh choùng—Cutting into two pieces with maø khoâng coù nhieàu thöù bieán chöùng phöùc taïp? Neáu just one chop (cutting blow). In Zen, the term noùi "Toâi hoäi ngöôøi khoâng hoäi, laø gaùnh moät gaùnh means in cultivation, those who are determined, Thieàn chaïy quanh khaép thieân haï, bò ngöôøi saùng quick, and skilful, will quickly comprehend the maét khaùm phaù, moät ñieåm söû duïng cuõng khoâng important meaning or aim of Zen. ñöôïc."—A load of Zen, the term means Nhaát Ñao Tam Leã: Moãi moät nhaùt dao chaïm troå practitioners who practice Zen by halves and hình töôïng Phaät ñeàu phaûi leã baùi Tam Baûo —In cannot get to anywhere. According to the Pi-Yen- carving an statue (image) of Buddha, at each cut Lu, example 98, when Zen master T'ien Ping was thrice to pay homage to the Triratna. dwelling in a temple, he said to his community, Nhaát Ñaïo: Ñaïi Thöøa—The one way of "When I was first travelling on foot, I was blown deliverance from mortality (Mahayana). by the wind of events to Master Ssu Ming's place. Nhaát Ñaïo Phaùp Moân: Cöûa nhaäp vaøo phaùp chæ laø Twice he said 'Wrong!' and tried to have me pass moät ñaïo duy nhaát—Dharma entry of the single the summer there to wait for him to deliberate path. with me. I did not say it was wrong then; when I Nhaát Ñaïo Thaàn Quang: Noäi quang hay trí tröïc set out for the South, I already knew that it was giaùc: Inner light, intuitive wisdom—AÙnh saùng thaàn wrong." Master T'ien Ping has said quite a bit; it is dieäu cuûa con ñöôøng duy nhaát: Spiritual luminosity just that he's fallen in seventh and eighth place, of the single path. shaking his head thinking, out of torch. When Nhaát Ñaïo Voâ Vi Taâm: Mind of disciples of the people these days hear him saying, "When I set One Vehicle—Mind apart from all ideas of out for the South, I already knew that it was activity or inactivity—Nhaát Thöøa, cho raèng chæ coù wrong," they immediately go figuring it out and moät thöøa laø chaân thaät, giai ñoaïn cuûa Hoa Nghieâm say, "Before even going on foot travels, there is vaø Thieân Thai—The doctrine of One Vehicle, naturally not so much Buddhism or Ch'an; and holding the one Vehicle as real, the stage of Hua- when you got on foot travelling, you are Yen and T’ien-T’ai schools—See Cöïc Voâ Töï completely fooled by people everywhere. Even Taùnh Taâm. before foot travels, you can't call earth sky or Nhaát Ñaéc Nhaát Thaát: Moät ñöôïc moät maát. YÙ noùi mountains rivers; fortunately there is nothing to be chuyeän ñôøi ñöôïc maát laø leõ töï nhieân. Heã coù moät concerned about at all." If you all entertain such ngöôøi ñöôïc thì chaéc chaén phaûi coù moät ngöôøi common vulgar views, why not buy a bandanna to thua—One gains and one loses. The term means it wear and pass your time in the boss's house? What is natural in winning and losing. There is a winner, is the use? Buddha's teaching is not this

principle. there will surely be a loser. If you discuss this matter, how could there be so Nhaát Ñaúng: Taát caû ñeàu bình ñaúng: All equal—Ñeä many complications? If you say, "I understand, nhaát: First degree. others do not understand," carrying a bundle of Nhaát Ñeá: Chaân lyù duy nhaát—Single truth. Ch'an around the country, when you are tried out Nhaát Ñòa: The one ground—Phaät taùnh cuûa chuùng by clear-eyed people, you won't be able to use it sanh moïi loaøi, nhö caùc loaïi caây ñöôïc troàng treân at all. moät maûnh ñaát, taát caû nhöõng baûn chaát vaø söï vieäc Nhaát Ñaùn: Moät buoåi saùng: One morning—Thình thieän laønh ñeàu ñöôïc tröôûng döôõng töø caùi Phaät taùnh lình: Suddenly. aáy—The Buddha-nature of all living beings as all

the plants grow out of the one ground, so all good Nhaát Ñieåm Taâm: Cittaikagrata (skt)—Ekaggata character and works grow from the one Buddha- (p)—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), nature. Phaïn ngöõ “Ekaggata” coù nghóa laø moät ñieåm duy Nhaát Ñieåm Linh Quang: A spark of one's nhaát hay laø traïng thaùi gom taâm an truï vaøo moät illuminating light—Theo Baùc Sôn Thieàn Sö Ngöõ ñieåm duy nhaát. Ñaây laø taâm sôû naèm trong caùc taàng Luïc, haønh giaû tham Thieàn maø khôûi ñöôïc nghi tình, thieàn (jhanas). Nhaát ñieåm taâm taïm thôøi khaéc phuïc töông öùng vôùi Phaùp Thaân, Treân ñoù haønh giaû suy tö trieàn caùi tham duïc, moät ñieàu kieän taát yeáu ñeå ñaït veà nhöõng lôøi maø caùc Thieàn sö xöa ñaõ töøng noùi: ñöôïc thieàn ñònh. “Ekaggata” thöïc taäp quaùn töôûng "Heát caû ñaïi ñòa, thaät saùt vaøo ñeà muïc; tuy nhieân, “Ekaggata” khoâng Chæ laø moät con maét cuûa sa moân naøy. theå naøo ñaït ñöôïc rieâng leõ, maø noù caàn ñeán nhöõng Heát caû ñaïi ñòa, yeáu toá khaùc nhö “Taàm,” “Saùt,” “Phæ,” vaø “Laïc.”— Chæ laø moät ñieåm linh quang cuûa chính ta. According to the Abhidharma, Pali term Heát caû ñaïi ñòa, “Ekaggata” means a one pointed state. This Chæ ôû trong moät ñieåm linh quang cuûa chính ta." mental factor is the primary component in all Beøn trích lôøi trong kinh giaùo noùi: "Nhaát traàn trung jhanas. One-pointedness temporarily inhibits haøm voâ bieân phaùp giôùi chaân lyù" (trong moät haït buïi sensual desire, a necessary condition for any haøm chöùa chaân lyù cuûa voâ bieân phaùp giôùi). Vôùi meditative attainment. “Ekaggata” exercises the nhöõng lôøi daïy nhö vaäy, haønh giaû coá khaùi nieäm hoùa function of closely contemplating the object; chaân lyù, vaø khoâng chòu noã löïc hôn nöõa ñeå tieán boä. however, it cannot perform this function alone. It Ngöôïc laïi, ngöôøi aáy bò caùi taâm kieán giaûi loâi keùo, requires the joint action of the other jhanas such as neân khoâng bao giôø coù theå nhaäp ñöôïc choã thaâm aùo “Vitaka” (applying the associated state on the cuûa chaân lyù—According to Zen Master Po-shan's object), “Vicara” (sustaining them there), “Piti” Records of Teachings, when working at Zen, a (bringing delight in the object, “Sukha” practitioner who can bring forth the "doubt- (experiencing happiness in the jhana). sensation" then conforms with the principle of the Nhaát Ñieåm Truï: Nhaát ñieåm truï laø traïng thaùi taäp Dharmakaya. Thereupon he ponders what the old trung maø taát caû nhöõng khaû naêng vaø söùc maïnh tinh Masters have said: thaàn ñeàu nhaém vaøo vaø ñieàu khieån bôûi söùc maïnh yù "The whole earth is but one of my eyes, chí höôùng veà moät ñieåm hay moät ñoái töôïng. Nhaát But a spark of my illuminating light; ñieåm

taâm laø moät taâm ñöôïc taäp trung vaø hôïp nhaát. The whole earth is in this tiny spark within me." Nhaát ñieåm taâm laø söï ñoái nghòch cuûa taâm buoâng He then quotes sayings from the sutras, such as, lung hay taùn loaïn. Bình thöôøng traïng thaùi tinh thaàn "All the truths in the infinite universes are found cuûa chuùng ta chaïy ñi moïi höôùng, nhöng neáu söï taäp within a tiny mote of dust." With such sayings he trung ñöôïc doàn vaøo moät ñoái töôïng, baïn baét ñaàu tries to conceptualize the truth, and is unwilling to bieát baûn chaát thöïc söï cuûa ñoái töôïng aáy. Tieán trình make further efforts to progress. On the contrary, cuûa söï taäp trung laàn laàn thay ñoåi traïng thaùi tinh he has been dragged along by his conceptualizing thaàn cho ñeán khi toaøn boä naêng löôïng tinh thaàn mind, he can never penetrate to the depth of ñoàng quy vaøo moät ñieåm. Neáu baïn huaán luyeän taâm Truth. vaøo “nhaát ñieåm,” baïn seõ mang laïi bình tónh vaø söï Nhaát Ñieåm Quaùn: One contemplation. tónh laëng cho taâm, vaø baïn coù theå gom söï chuù yù vaøo 1) Quaùn vaøo moät ñieåm: The contemplation on moät ñieåm, cuõng nhö coù theå ngöng nhöõng voïng the one-pointedness. töôûng cuûa taâm vaø nhöõng phí phaïm naêng löôïng höõu 2) Moät ñeà muïc quaùn töôûng: One object of duïng. Tuy nhieân, taâm tónh laëng khoâng phaûi laø muïc contemplation—Theo Vi Dieäu Phaùp, ñaây laø ñích toái haäu. Söï tónh laëng naày chæ laø caàn thieát ñeå quaùn töôûng veà taùnh caùch khoâng trong saïch cuûa phaùt trieån tueä giaùc. Noùi moät caùch khaùc, taâm tónh thöùc aên, hay söï gheâ tôûm cuûa vaät thöïc— laëng caàn thieát neáu baïn muoán coù moät caùi nhìn saâu According to The Abhidharma, this is the one vaøo chính mình, vaø coù ñöôïc söï hieåu bieát saâu xa veà perception of loadsomeness of material food chính mình vaø theá giôùi. Nhaát ñieåm truï laø loaïi thieàn (ahare patikkulasanna). ‘Tam Ma Ñòa’, huaán luyeän taâm vôùi nhieàu giai

ñoaïn khaùc nhau cuûa söï taäp trung tinh thaàn. ÔÛ giai opposite of a distracted or scattered mind. ñoaïn cao cuûa söï taäp trung tinh thaàn, töùc laø ñaéc Ordinarily our mental states are scattered in all thieàn hay jnana, söùc maïnh taâm linh ñöôïc phaùt directions but if the concentration is fixed on one trieån. Tuy nhieân, giai ñoaïn cao veà söï taäp trung object, then you begin to know the true nature of khoâng caàn thieát hay thöïc tieån cho haàu heát moïi that object. The process of concentration gradually ngöôøi soáng trong nhòp ñoä cuoàng nhieät cuûa ñôøi soáng modifies the mental states until the whole mental hieän ñaïi. Vôùi haàu heát moïi ngöôøi, taâm nhaåy töø quaù energy converges towards one point. If you train khöù tôùi hieän taïi vò lai, vaø töø choã naày ñeán choã khaùc your mind in one-pointedness, you will be able to khoâng ngöøng nghæ. Nhöõng ngöôøi nhö vaäy phí phaïm bring calmness and tranquility to the mind and you moät khoái löôïng naêng löïc tinh thaàn to lôù n. Neáu baïn will be able to gather your attention to one point, coù theå huaán luyeän taâm baïn duy trì ñuû söï taäp trung so as to stop the mind from frittering away and chuù yù ñeán moãi nhieäm vuï töøng chaäp moät thì quaù wasting its useful energy. A calm mind is not an thöøa ñuû! Khi baïn ñoïc saùch, ñi taûn boä, nghæ ngôi, troø end in itself. Calmness of mind is only a necessary chuyeän, hay baát cöù thöù gì maø baïn laøm trong cuoäc condition to develop “Insight.” In other words, a soáng haèng ngaøy,

haõy hoaït ñoäng vôùi moät taâm tónh calm mind is necessary if you want to have a deep laëng, ñoù laø chuù taâm vaøo moãi nhieäm vuï. Loái tu taäp look into yourself and to have a deep naøy coù veû giaûn dò, nhöng thöïc ra khoù khaên. Nhieàu understanding of yourself and the world. One- baäc thaày ñeà nghò haønh giaû neân tröôùc tieân thoâng pointedness is a samatha meditation trains the suoát caùc pheùp "ñieàu töùc" (ñieàu ngöï hôi thôû) ñeán mind to various stages of mental concentration. At moät trình ñoä naøo ñoù tröôùc khi baét ñaàu phaùp tu very high stages of mental concentration, known "Nhaát ñieåm truï" naøy; neáu khoâng, haønh giaû seõ thaáy as jnana, psychic powers can be developed. raát khoù khaên vaø chaùn naûn. Chuyeân taâm vaøo moät However, such high stages of concentration are ñieåm ôû beân ngoaøi thaân theå nghóa laø taäp trung söùc not necessary or practical for most people who chuù yù vaøo baát cöù ñoái töôïng naøo tröôùc maët haønh giaû have to live in the hectic pace of modern life. For thì an toaøn hôn, nhöng laïi khoâng höõu hieäu baèng most people, the mind is jumping from past to chuyeân taâm vaøo moät ñieåm ñaëc bieät naøo ñoù trong present to future and from place to place. Such thaân theå. Taäp trung söùc chuù yù vaøo baát cöù thaønh people waste an enormous amount of mental phaàn naøo trong thaân theå haún seõ ñöa laïi nhöõng keát energy. If you can train your mind to maintain quaû phi thöôøng vaø ñoâi khi raát laï luøng. Chuyeân taâm enough concentration to pay attention to each task taäp trung söùc chuù yù vaøo moät trung taâm thaân theå ñaëc from moment to moment, this is more than bieät naøo ñoù seõ ñem laïi moät kinh nghieäm taâm linh enough! When you are reading, walking, resting, ñaëc bieät. Chaúng haïn nhö chuyeân taâm vaøo ñieåm talking, whatever you do in your daily life, act giöõa hai loâng maøy seõ ñöa laïi kinh nghieäm "aùnh with a mind that is calm and that is paying saùng" vaø chuyeân taâm vaøo trung taâm "ruùn" ñöa laïi attention to each and every action. Learn to focus moät kinh nghieäm an laïc. Khi chuyeân taâm vaøo trung the mind on each task. This is apparently simple, taâm traùi tim, caùc nguoàn löïc tích cöïc vaø tieâu cöïc yet actually difficult, way of meditating. Many cuûa thaân theå seõ mau choùng trôû neân hôïp nhaát vaø vì masters recommended that the practitioner should theá, seõ kòp thôøi ñöa laïi kinh nghieäm "chieáu dieäu first have mastered the breathing exercises to a khoâng" hay "an laïc khoâng". Nhöõng nhaø tu Phaät certain extent before he engages in this giaùo Maät toâng xaùc nhaän raèng moãi trung taâm trong "concentrating-on-one-point" meditation; naêm trung taâm chính cuûa thaân theå coù nhöõng chöùc otherwise, he will find it very difficult and boring. naêng ñaëc bieät vaø nhöõng coâng duïng thích hôïp cuûa To concentrate on a point outside the physical noù. Chæ coù moät vò Thaày ñaõ ñaéc ñaïo môùi coù thaåm body means to focus the attention on any object in quyeàn giaûi thích caën keû ñöôïc chuùng—One- front of one is safer than, but not as effective as, pointedness is a concentrated state in which all the concentrating the mind on a particular spot within faculties and mental powers are focussed and the body. Focusing the attention on any part within governed by the will-power and directed towards the body will produce extraordinary and one point or one object. A one-pointed mind is the sometimes astonishing results. A specific

psychical experience will always be brought forth neân ban taëng cho chuøa taám baûng ñeà “Saéc Töù Töø by concentrating on a specific body centre. For Hieáu Töï.”—A Vietnamese monk from Quaûng Trò. instance, concentrating on the point between the When he was very young, he left home and eyebrows will produce the experience of "light" became a disciple of Zen Master Phoå Tònh at and on the navel-centre that of blissfulness. When Thieân Thoï Temple. Later he received complete the concentration is on the heart-centre, the precepts with Most Venerable Maät Hoaèng at Quoác positive and negative forces of the body will soon AÂn Temple. He stayed at Thieân Thoï Temple. become united and will thus, in time, produce the Then obeyed an order from King Töï Ñöùc, he went "illuminating-void" or "blissful-void" experience. to Linh Höïu temple. In 8143 he became a Buddhist Tantrics assert that each of the five main wandering monk. He stopped by Höông Thuûy and centres (chakras) of the body has its special built Döôõng Am to serve his mother and stayed functions and preferential applications. Only an there to expand Buddhism until he passed away in accomplished Master can explain them with 1874. It is said that “Döôõng Am” was first built by authoritative intimacy. Most Venerable Nhaát Ñònh as a thatch hut to serve Nhaát Ñieân Ca: Atyamika (skt)—A Ñieân Ñeå Ca— his old mother. At one time, his mother was too Taát Caùnh—Khoâng coù cöùu caùnh ñeå thaønh Phaät— sick so she was advised by the doctors to eat fish Endless—At the end there is no mind for attaining and meat for health recuperation. Every morning Buddhahood. the Most Venerable went to the market place to Nhaát Ñieàu Truï Tröôïng Löôõng Nhaân Phuø: Caây get some fish and meat by himself to feed his ill gaäy cuûa thieàn sö caàm coù theå giuùp cho hai ngöôøi mother. Therefore, he received a lot of bad hoïc troø nöông theo. Töø naày coù nghóa laø trong ñaïo comments from the local people. However, King Phaät, heã laø ñeä töû Phaät cuøng haønh theo chaùnh phaùp Töï Ñöùc appreciated him as a dutiful son so he thì ñeàu ñöôïc chöùng ngoä gioáng nhö nhau—One gave the temple an escutcheon named Töø Hieáu staff from a master can help two disciples. The (Filial Piety). term means in Buddhism, Buddhists who practice Nhaát Ñoaïn Nhaát Thieát Ñoaïn: Moät ñöùt thì taát caû correct dharma will attain the same ñeàu ñöùt—One annihilation (cutting off) causes to enlightenment. cease all other annihilations. Nhaát Ñònh: Decidedly—Surely—To decide—To Nhaát Ñoaïn Söï: determine—To make up one’s mind. 1) Moät vieäc troïng yeáu: An essential thing. Nhaát Ñònh Thieàn Sö (1784-1847): Zen Master 2) Tieán trình ñoàng nhöùt, lieân tuïc vaø khoâng ñöùt Nhaát Ñònh—Thieàn sö Vieät Nam, queâ ôû Quaûng Trò. ñoaïn cuûa thieân nhieân (vaïn höõu chæ laø moät tieán Khi haõy coøn raát treû, ngaøi ñaõ xuaát gia laøm ñeä töû cuûa trình lieân tuïc)—The unity or continuity in the Hoøa Thöôïng Phoå Tònh taïi chuøa Thieân Thoï. Sau ñoù unbroken processes of nature (all being is but ngaøi thoï cuï tuùc giôùi vôùi Hoøa Thöôïng Maät Hoaèng one continuous process). taïi chuøa Quoác AÂn. Sau khi thoï giôùi, ngaøi veà truï trì Nhaát Ñoäi: Moät boïn, moät luõ—One band, one gang. taïi chuøa Thieân Thoï. Roài vaâng meänh vua Töï Ñöùc Nhaát Ñôn Thaàn Giaùo: Henotheism—Tin hay thôø ñeán truï trì chuøa Linh Höïu. Ñeán naêm

1843, ngaøi trôû chæ moät vò thaàn nhöng khoâng choái boû hay baøi baùc thaønh moät du Taêng raøy ñaây mai ñoù. Treân ñöôøng nhöõng vò thaàn khaùc—Belief or worship of one god hoaèng hoùa, ngaøi gheù laïi Höông Thuûy caát “Döôõng without denying the existence of others. Am” ñeå phuïng döôõng meï giaø vaø truï laïi ñaây ñeå Nhaát EÁ Taïi Nhaõn, Khoâng Hoa Loaïn Truïy: hoaèng trì Phaät Giaùo cho ñeán khi ngaøi vieân tòch. Ngöôøi coù maét beänh thaáy voâ soá hoa ñoám tröôùc maét Ngöôøi ta noùi Hoøa Thöôïng Nhaát Ñònh xaây döïng hay trong hö khoâng. Theo Caûnh Ñöùc Truyeàn Ñaêng “Döôõng Am” ñeå phuïng döôõng meï giaø ñang ñau Luïc, quyeån X, moät hoâm, Linh Huaán hoûi thaày: yeáu beänh hoaïn. Luùc aáy thaày thuoác khuyeân baø neân "Phaät laø ai?" Trí Thöôøng ñaùp: "Toâi seõ noùi cho oâng, aên caù hay thòt cho lôïi söùc. Moãi saùng Hoøa Thöôïng nhöng oâng coù tin khoâng?" Linh Huaán ñaùp: "Neáu Nhaát Ñònh töï mình ra chôï mua caù veà naáu cho meï Hoøa Thöôïng maø noùi thieät tình, con ñaâu daùm khoâng aên. Vì theá neân coù tieáng dò nghò xaáu. Tuy nhieân, tin." Trí Thöôøng noùi: "Chính laø oâng ñoù." Linh vua Töï Ñöùc raát thaùn phuïc söï hieáu haïnh cuûa ngaøi

Huaán noùi: "Laøm sao baûo nhieäm yù kieán naøy?" Trí the T'ien T'ai School, all is the simultaneous vision Thöôøng noùi: "Moät haït buïi trong con maét, thì hoa of past, present and future—The void, the “mean,” ñoám ruïng tôi bôøi." Veà caâu hoûi "Phaät laø ai?" moãi and the seeming, are all aspects of the one mind. Thieàn sö muoán cho ñeä töû cuûa mình moät khía caïnh Therefore, Zen practitioner should always practice laõnh hoäi khaùc nhau. Taát caû nhöõng giaûi ñaùp khoâng meditation on the emptiness of all things—See nhaát thieát phaûi chæ vaøo moät phöông dieän naøo ñoù Khoâng Quaùn. cuûa Phaät, vì heát thaûy ñeàu tuøy cô duyeân trong khi Nhaát Giaùc Tieân Nhaân: See Ñoäc Giaùc Tieân Nhaân. hoûi. Veà sau naøy Phaùp Nhaõn coù noùi: "Neáu Trí Nhaát Haï: An cö kieát haï töø ngaøy 16 thaùng tö ñeán Thöôøng maø khoâng coù noùi lôøi sau, ñaâu coù phaûi laø 15 thaùng baûy—The summer retreat from the 16th Trí Thöôøng nöõa."—People with a sick eye will see of the 4th month to the 15th of the 7th month. spots before the eyes (compared with flowers in Nhaát Haønh: Ekavyuha (skt)—One act (of body, the sky). According to the Records of the mouth or mind). Transmission of the Lamp (Ch’uan-Teng-Lu), Nhaát Haønh (monk): Nhaát Haønh (683-727), ñeä töû Volume X, one day, Ling-hsun asked the master, cuûa Thieän Voâ UÙy, tinh thoâng veà Tam Luaän, Thieàn, "Who is the Buddha?" Chih-chang answered, Thieân Thai vaø lòch soá, töøng giuùp Thieän Voâ UÙy dòch "Would you believe if I told you?" Ling-hsun said, kinh Ñaïi Nhaät. Nhôø nghe thaày giaûng, Nhaát Haønh "When the master truthfully tells me, why should I ñaõ tröôùc taùc moät baûn sôù veà Kinh Ñaïi Nhaät, goïi laø not believe him?" Chih-chang said, "You are he." Ñaïi Nhaät Kinh Sôù. Vì laø moät hoïc giaû uyeân thaâm Ling-hsun said, "How should I hold to the view?" veà Thieân Thai giaùo, neân baûn sôù giaûi cuûa oâng ñöôïc Chih-chang said, "Even when one particle of dust xem nhö chöùa ñöïng raát nhieàu giaùo nghóa Thieân gets settled in your eye, all kinds of visions are Thai. Baûn caûo löu truyeàn chöa ñöôïc tu chính, sau sure to upset you." Regarding the question of cuøng ñöôïc Trí Nghieãm, ñeä töû cuûa Thieän Voâ UÙy vaø "Who is the Buddha?",

each Zen Master wants to OÂn Coå, ñeä töû cuûa Kim Cang Trí, hieäu ñính vaø ñaët give his disciple a different aspect in töïa laïi laø Ñaïi Nhaät Kinh Thích Nghóa. Ñoâng Maät understanding of what or who the Buddha is. All vaãn y theo baûn kinh cuõ chöa ñöôïc tu chính, trong the answers do not necessarily point to one aspect luùc Thai Maät laïi duøng baûn ñöôïc hieäu ñính naày. of Buddhahood; for they are conditioned by the Nhaát Haønh theo hoïc vôùi caû hai Phaùp sö AÁn Ñoä laø circumstances in which the question was evoked. Thieän Voâ UÙy vaø Kim Cang Trí vaø ñöôïc caû hai Later on, Fa-yen remarked, "If Kuei-tsung truyeàn cho caùc nghi quyõ veà Kim Cang Giôùi (meaning Chih-chang) failed to put in his last (Vajradhatu) vaø Thai Taïng Giôùi (Garbhadhatu), words, he would no more be Kuei-tsung." nhöng coù ngöôøi cho raèng oâng coi Kim Cang Giôùi Nhaát Gia Nhì Thò Tam Töï: Khoù khaên thöù nhaát laø quan troïng hôn—I-Hsing (683-727), a pupil of tu taïi gia, khoù khaên thöù nhì laø tu taïi chôï, khoù khaên Subhakarasimha, who was well versed in the San- thöù ba laø tu taïi chuøa—The most difficult setting to Lun, the Zen, the T'ien-T'ai, and the calendar, practice and cultivate the dharma is at home, next assisted Subhakarasimha in his translation of the is at the market, and the easiest and most 'Great Sun' text. On hearing the lecture from his favorable place is in a temple. teacher, I-Hsing compiled a commentary on the Nhaát Gia Yeán: Sö truï trì môùi veà truù xöù môøi caùc 'Sun' text called Ta-Jih-Ching-Su. Since he was a ñoàng vieän tham döï buoåi tieäc ñaõi trong tònh xaù savant of the T'ien-T'ai doctrine, his commentary (khoâng coù ngöôøi ngoaøi tham döï)—A monastery is said to contain some of the T'ien-T'ai tenets. family party, when a monk, on becoming head of The commentary, as it was left in an unrevised a monastery, invites his colleagues to a feast. manuscript, was afterward revised by Chih-Yen, a Nhaát Giaû Nhaát Thieát Giaû: One void includes pupil of Subhakarasimha, and Weân-Ku, a pupil of all—Trong ba phaùp quaùn cuûa toâng Thieân Thai: Vajrabodhi, and was called by a new name Ta-Jih- Khoâng, Trung vaø Giaû, taát caû ñeàu chæ do caùi nhìn Ching I-Shih. The Tomitsu follows the former cuûa taâm maø thoâi. Vì theá, haønh giaû tu Thieàn neân revision whilt the Taimitsu adopts the latter. I- luoân tu taäp giaû quaùn hay quaùn saùt moïi vaät ñeàu Hsing studied under the two Indian teachers khoâng—In the three kinds of contemplations of Subhakarasimha and Vajrabodhi, and received the

cults of both the Realm of Matrix Repository ñoä. Taâm ñöøng laøm nhöõng chuyeän sieåm khuùc, (Garbhadhatu) and the Realm of Diamond mieäng noùi tröïc, mieäng noùi nhaát haïnh tam muoäi maø Elements (Vajradhatu), but he is said to have held khoâng haønh tröïc taâm, coøn haønh tröïc taâm, ñoái vôùi the latter as the more important of the two. taát caû caùc phaùp chôù coù chaáp tröôùc. Ngöôøi meâ chaáp Nhaát Haønh Thaûo: Moät coïng coû. Truyeàn thuyeát phaùp töôùng, chaáp nhaát haïnh tam muoäi, chæ noùi ngoài trôøi Ñeá Thích duøng moät coïng coû ñeå so saùnh chuøa khoâng ñoäng, taâm voïng khoâng khôûi töùc laø nhaát haïnh chieàn hoaëc thaân Phaät ñeå noùi leân yù nghóa Taâm Phaät tam muoäi, ngöôøi khôûi hieåu theá naày töùc laø ñoàng vôùi baát nhò, vaät ngaõ nhaát nhö vì chaân lyù tuyeät ñoái voâ tình, trôû laïi laø nhôn duyeân chöôùng ñaïo." —One khoâng theå phaân ly, töï noù

hoaøn haûo. Ngoaøi taâm ra of the four kinds of samadhi. The other three khoâng coù gì nöõa; taâm, Phaät vaø chuùng sanh khoâng samadhis are Pratyutpanna Samadhi, Following sai khaùc—A stem of grass. According to a One's Inclination Samadhi, and Lotus-Blossom Buddhist legendary, Sakra stuffed a stem of grass Samadhi. Single-Practice means specializing in on the soil and compared it with building a temple. one practice. When cultivating this samadhi, the The term means mind and Buddha are not two practitioner customarily sits and concentrates because the ultimate truth and reality which is either on visualizing Amitabha Buddha or on undivided and perfect by itself. Outside the mind reciting His name. Although he actually cultivates there is no other thing; mind, Buddha, and all the only one practice, in effect, he achieves living, these three are not different. There is no proficiency in all other practices; consequently, differentiating among these three because all is single-practice is also called "Perfected Practice." mind. This samadhi as well as the following two Nhaát Haïnh: samadhis, can be put into practice by people of all 1) Ekavyuha (skt)—Single Conduct Samadhi— capacities. According to the Platform Sutra of the See Nhaát Haïnh Tam Muoäi. Sixth Patriarch's Dharma Treasure, the Sixth 2) (683-727): Teân cuûa moät vò danh Taêng Maät Patriarch, Hui-Neng, taught: "Good Knowing toâng Trung Hoa vaøo thôøi nhaø Ñöôøng (618- Advisors, the Single Conduct 907)—Name of a Chinese famous Tantric constant practice of maintaining a direct, monk who lived in the T'ang Dynasty in straightforward mind in all places, whether one is China. walking, standing, sitting or lying down. As the Nhaát Haïnh Nhaát Thieát Haïnh: Vieân Haønh—Haønh Vimalakirti Sutra says, 'The straight mind is the phaùp cuûa Vieân Giaùo, cho raèng moät haønh töùc laø taát Bodhimandala; the straight mind is the Pure caû haønh—The conduct or discipline of the T'ien- Land.' Do not speak of straightness with the T'ai "perfect" school, the diversity in the unity. mouth only, while the mind and practice are Nhaát Haïnh Tam Muoäi: Single Conduct crooked nor speak of the Single Conduct Samadhi Samadhi—Moät trong boán loaïi tam muoäi. Nhöõng without maintaining a straight mind. Simply tam muoäi kia laø Baùt chu Tam Muoäi, Tuøy Töï YÙ practice keeping a straight mind and have no Tam Muoäi, vaø Phaùp Hoa Tam Muoäi. Nhaát Haïnh attachment to any dharma. The confused person is coù nghóa laø chuyeân nhaát veà moät haïnh. Khi tu moân attached to the marks of dharmas, while holding to tam muoäi naày, haønh giaû thöôøng ngoài vaø chæ chuyeân the Single Conduct Samadhi and saying, 'I sit nhaát quaùn töôûng, hoaëc nieäm danh hieäu Ñöùc A Di unmoving and falseness does not arise in my Ñaø. Laïi tuy chæ tu moät haïnh maø ñöôïc dung thoâng mind. That is the Single Conduct Samadhi.' Such troøn ñuû taát caû haïnh, neân "Nhaát Haïnh" cuõng goïi laø an interpretation serves to make him insensate "Vieân Haïnh." Töø phaùp tam muoäi naày cho ñeán hai and obstructs the causes and conditions for moân sau, ba haïng caên cô ñeàu coù theå tu taäp ñöôïc. attaining the Way. Theo Kinh Phaùp Baûo Ñaøn, Luïc Toå Hueä Naêng daïy: Nhaát Haïnh Thieàn Sö (1926 -): Thieàn sö Vieät "Toå daïy chuùng raèng: "Naày thieän tri thöùc! Nhaát Nam, thoï ñaïi giôùi vaøo naêm 1942, vaø trong nhöõng haïnh tam muoäi laø ñoái vôùi taát

caû choã, ñi ñöùng naèm thaäp nieân 1950s vaø 1960s ñaõ giuùp thaønh laäp phong ngoài thöôøng haønh moät tröïc taâm aáy vaäy.” Kinh Tònh traøo Phaät Giaùo Nhaäp Theá. Ngöôøi ta cho raèng oâng Danh noùi: “Tröïc taâm laø ñaïo traøng, tröïc taâm laø Tònh ñaõ ñaët ra töø “Engaged Buddhism,” vaø laø moät trong

nhöõng lyù thuyeát gia coù aûnh höôûng nhaát. OÂng laø taùc Nhaát Hình: See Nhöùt Hình vaø Nhaát Kyø. giaû cuûa treân 95 taùc phaåm, chuû yeáu veà chuû ñeà Phaät Nhaát Hoa Khai Nguõ Dieäp: Ikke-Kai-Go-Yo giaùo vaø hoøa bình baèng tieáng Vieät, tieáng Phaùp vaø (jap)—Moät caønh hoa naêm caùnh—A flower with tieáng Anh, goàm caû nhöõng quyeån baùn chaïy nhaát laø five petals—Naêm toâng phaùi Thieàn lôùn trong Phaät quyeån “Being Peace.”—Vietnamese Zen monk giaùo Trung Hoa: Quy Ngöôõng, Laâm Teá, Taøo who was ordained in 1942, and during the 1950s Ñoäng, Vaân Moân, vaø Phaùp Nhaõn—The five great and 1960s helped found the Engaged Buddhism Zen schools in Chinese Buddhism: Wei Yang, Lin- movement. He is also credited with coining (ñaët Chih, Tsao-Tung, Yun Men, and Fa-Yun. ra) the term “Engaged Buddhism,” and has been Nhaát Hoùa: one of its most influential theoreticians. He has 1) Moät ñôøi hoaèng hoùa cuûa ñöùc Phaät: Exclusive authored more than ninty-five books, mainly on teaching—The whole life of the Buddha’s Buddhist topics and peace, in Vietnamese, French, exclusive teaching. and English, including the best-selling “Being 2) Söï giaùo hoùa vaø aûnh höôûng cuûa moät vò Phaät Peace.” trong thôøi taïi theá cuûa vò Phaät naày: The Nhaát Haùt: Moät tieáng heùt—A loud noise cry—See teaching and influence of a Buddha during Laâm Teá and Laâm Teá Töù Haùt. one Buddha-period. Nhaát Haùt Vaïn Cô Baõi, Tam Trieâu Löôõng Nhó Nhaát Hoùa Nguõ Vò Giaùo: See Nhöùt Hoùa Nguõ Vò Lung: A deafening cry causes everything to stop Giaùo. and the ear cannot hear for three days—Moät tieáng Nhaát Hoûa Loäng Neâ Ñoaøn Haùn: Moät boïn voïc buøn. heùt muoân vieäc döøng vaø tai ñieác caû ba ngaøy. YÙ noùi Thieàn toâng duøng töø naày ñeå chæ trích haønh vi phaøm moïi phaân bieät töø voïng töôûng cuûa haønh giaû ñeàu tuïc cuûa Thieàn Taêng—A group of people who play hoaøn toaøn chaám döùt. Theo Caûnh Ñöùc Truyeàn Ñaêng with mud. Zen uses this term to criticize Zen Luïc, quyeån VI, vaøo moät dòp, Sö ñöùng haàu Maõ Toå, monks who have worldly behaviors. thaáy caây phaát töû ôû goùc giöôøng, Sö beøn hoûi: "Töùc Nhaát Hoïa Tam Leã: Moãi neùt veõ hình töôïng chö ñaây duøng, lìa ñaây duøng?" Maõ Toå noùi: "Trong töông Phaät ñeàu phaûi leã laïy Tam Baûo—In drawing an lai neáu oâng ñi ñeán choã khaùc thì laøm sao maø daïy image of Buddha, at each drawing thrice to pay ngöôøi?" Baùch Tröôïng caàm caây phaát tröôïng döïng homage to the Triratna. ñöùng leân. Maõ Toå noùi: "Töùc ñaây duøng, lìa ñaây Nhaát Hoài: Nhaát Taùp—Moät löôït, moät ñôït—At the duøng?" Baùch Tröôïng ñeå caây phaát töû laïi treân giaù. same time—On the same wave. Baát thình lình Maõ Toå naït moät tieáng lôùn ñeán noãi Nhaát Hoài AÅm Thuûy Nhaát Hoài Tröôùc EÁ: Moãi laàn Baùch Tröôïng bò ñieác ñeán ba ngaøy—A deafening uoáng nöôùc laø moãi laàn maéc ngheïn. Trong thieàn, töø cry causes everything to stop and the ear cannot naày duøng ñeå chæ phong caùch bieán aûo cuûa thieàn sö hear for three days. The term indicates a complete khoâng phaûi laø

caùi maø haønh giaû coù theå saép ñaët tröôùc elimination of all discriminations from deluded ñöôïc ñeå ñoái phoù—Any time one drinks water, one thoughts. According to the Records of the gets blocked in the throat. In Zen, the term means Transmission of the Lamp (Ch'uan-Teng-Lu), Zen masters' magical manner is not something that Volume VI, on one occasion Pai-chang was in practitioners can easily cope with. attendance to Master Ma-tsu. He saw the abbot's Nhaát Hoài Coå Tröôùc Nhaát Hoài Taân: Nhaát Hoài whisk sitting on its stand and said, "If someone Nieâm Xuaát Nhaát Hoài Taân—Moãi laàn moät vò thieàn uses this, can they also not use it?" Ma-tsu said, sö ñöa ra moät coâng aùn laø moãi laàn oâng coù yù veà moät "In the future if you travel to some other place, vieäc khaùc coù taùc duïng theå ngoä môùi—Each time a how will you help people?" Pai-chang picked up Zen master gives out a koan, each time he means the whisk and held it upright. Ma-tsu said, "If you something different with a new effect on use it this way, what other way can it be used?" enlightenment. Pai-chang placed the whisk back on its stand. Ma- Nhaát Hoäi: 1) Moät laàn hoäi hoïp: A gathering; 2) tsu suddenly let out and earth-shaking shout so Hieåu bieát thaáu suoát: A thorough understanding; 3) loud that Pai-chang was deaf for three days. Moät laàn thænh chuoâng hay goõ moõ: One strike on Nhaát Haèng Haø Sa: See Nhöùt Haèng Haø Sa. the bell or moktak (fish-shaped wooden

instrument); 4) Moät hoäi chuùng Taêng nghe thuyeát Nhaát Höôùng Voâ Thaát: Khoâng coù thöù gì laøm hö phaùp thôøi ñöùc Phaät: One assembly of monks who hoaïi ñöôïc—Without loss whatsoever—With no are listening to the Buddha's preaching (during the error whatsoever—With no corruption time of the Buddha). whatsoever. Nhaát Hoäi Nhaát Thieát Hoäi: Hieåu bieát thaáu suoát Nhaát Höôùng Xuaát Sanh Boà Taùt Kinh: Ananta- moät vaán ñeà lôùn sanh töû thì taát caû söï lyù trong tam mukha-sadhaka-dharani-sutra (skt)—Name of a taïng kinh ñieån ñeàu thoâng—With a thorough sutra. understanding of the matter of birth and death, one Nhaát Höôùng Xuùc Dieät: Con ñöôøng nhaèm muïc will have a thorough comprehension of the ñích ñi ñeán dieät ñoä—Path aimed for extinction. practices and theories in the Tripitaka (the whole Nhaát Höôûng: Khoaûnh khaéc—An instant—A of Buddhist canon or three sets of Sacred Buddhist moment. Books). Nhaát Höu Toân Huyeàn Thieàn Sö (1394-1481): Nhaát Höôùng: Taâm ñònh treân moät höôùng (chæ chaêm Ikkyu Sojun—See Nhaát Höu Toâng Thuaàn Thieàn chuù vaøo moät vieäc, chöù khoâng ñeå yù ñeán baát cöù thöù Sö. gì khaùc)—One direction—One pointedness—Nhaát Höu Toâng Thuaàn Thieàn Sö (1394-1481): Undistracted—With a single mind—The mind is Ikkyu Sojun—Teân cuûa moät vò Thieàn sö Nhaät Baûn fixed on one direction. vaøo theá kyû 15. Sö laø moät trong nhöõng thieàn sö noåi Nhaát Höôùng Baát Khoâng: Tuyeät ñoái khoâng tieáng cuûa Nhaät Baûn, ñaëc bieät noåi tieáng veà loái soáng khoâng—Exclusively non-empty. khoâng theo chính thoáng cuûa oâng vaø nhöõng baøi thô Nhaát Höôùng Caàu Phaùp: Nhöùt höôùng caàu phaùp, vì taùn döông coâng ñöùc cuûa röôïu vaø tình duïc. OÂng chö Boà Taùt chaúng tieác thaân maïng—Wholly ñöôïc bieát ñeán trong lòch söû Thieàn veà söï haøi höôùc devoted quest for truth, not begrudging their lives. thaâm saâu vaø söï chöùng ngoä

saâu cuûa mình. OÂng Nhaát Höôùng Ñaïi Thöøa Töï: Töï vieän Ñaïi Thöøa—A chaâm bieám loaïi thieàn ñang bò suy taøn trong caùc töï monastery wholly Mahayana. vieän lôùn vaøo thôøi cuûa oâng. Duø oâng thuoäc doøng Nhaát Höôùng Ñònh: One direction concentration— Laâm Teá, oâng thöôøng chæ trích nghieâm khaéc laõnh tuï Undistracted—With a single mind—The mind is cuûa toâng phaùi vì vieäc cöùng nhaéc trong giaùo phaùp fixed on one direction—Taâm ñònh treân moät höôùng. vaø hình thöùc cuûa truyeàn thoáng. Vaøo naêm 1420, oâng Nhaát Höôùng Khoå: Chæ coù khoå—Only suffering. ñaït ñöôïc ñaïi giaùc vaøo moät ñeâm treân con thuyeàn Nhaát Höôùng Kyù: Caâu traû lôøi khaúng ñònh—A khi nghe tieáng keâu cuûa moät con quaï giöõa luùc ñang confirmatory reply to a question. thieàn ñònh saâu. OÂng ñöôïc thaày xaùc nhaän laø ngöôø i Nhaát Höôùng Thanh Tònh, Voâ Höõu Nöõ Nhaân: keá vò Phaùp—Name of a Japanese Zen master in Phaät ñoä duy chæ moät ñöôøng thanh tònh, khoâng coù nöõ the fifteenth century. One of the most famous nhaân—The land of the Buddha everywhere is Japanese Zen masters, particularly renowned for pure, no women are there. his unorthodox lifestyle and his poems extolling Nhaát Höôùng Thuyeát: Ñöùc Phaät luùc naøo cuõng daïy the virtues of wine and sex. He is known in the moät ñieàu duy nhaát: giaûi thoaùt khoûi khoå ñau phieàn history of Zen as much for his profound wit as for naõo—The Buddha always taught the same thing: his profound realization of Zen. He mocked the liberation from suffering and affliction. deterirorating Zen of the great monasteries of his Nhaát Höôùng Tieåu Thöøa Töï: Töï vieän Tieåu time. Though he belonged to the Rinzai tradition, Thöøa—A monastery wholly Hinayana. he often castigated its leaders for their dogmatic Nhaát Höôùng Tònh: Chæ coù thanh tònh—Only pure. adherence to form and tradition. In 1420, while Nhaát Höôùng Toâng: Nhaát Höôùng Chaân Toâng—Tín meditating by night in a boat on a lake, at the ñoà cuûa toâng phaùi naày thöïc taäp baèng caùch nieäm sudden caw of a crow, he experienced danh hieäu Phaät A Di Ñaø ñeå ñaït ñöôïc nhaát taâm—enlightenment. Confirmed by his master as his The Pure Land Shin Sect of which followers dharma successor. practice by repeating the name of Amitabha Moät hoâm, coù moät vò ñeä töû ñeán thaêm Thieàn sö Buddha to obtain unwavering concentration. Nhaát Höu Toâng Thuaàn vaø noùi: "Thöa Thaày, xin Thaày vui loøng chæ cho ñeä töû moät caùi gì

thuoäc veà ñaïi trí hueä." Thieàn sö Nhaát Höu rigidify into outer forms. In the mocking tone Toâng Thuaàn caàm caây buùt loâng vaø vieát: "Chuù so typical of Zen literature, Ikkyu Sojun, who taâm." Vò ñeä töû hoûi: "Chæ coù vaäy thoâi sao?" himself was known as Crazy Cloud, in one of Thieàn sö Nhaát Höu Toâng Thuaàn laïi caàm buùt his poems to praise his Chinese forefathers: leân vaø vieát: "Chuù taâm, chuù taâm." Thieàn sinh Crazy cloud baát bình noùi: "Nhö theá naøy thì coù gì laø saâu saéc Crazy wind, vaø tinh teá?" Ñeå traû lôøi, Thieàn sö Nhaát Höu You ask what it means: Toâng Thuaàn laïi vieát: "Chuù taâm, chuù taâm, chuù Mornings in the mountains taâm." Thaát voïng, Thieàn sinh hoûi: "Nhöng chuù Evenings in the town taâm coù nghóa gì?" Thieàn sö Nhaát Höu Toâng I choose Thuaàn traû lôøi "Chuù taâm coù nghóa laø chuù The right moment taâm."—One day, there's an old Zen story: a For

stick and shout student said to Master Ichu (Ikkyu), "Please And make Tokusan write for me something of great wisdom." And Rinzai Master Ichu picked up his brush and wrote Blush. one word: "Attention." The student said, "Is Nhaát Höõu Ña Chuûng Nhò Voâ Löôõng Ban: Nhaát that all?" The master wrote: "Attention. laø nguyeân lyù tuyeät ñoái vaø nhaát vò bình ñaúng. Ña laø Attention." The student became irritable. caùc töôùng sai bieät. Thoùi thöôøng, sai bieät hay khaùc "That doesn't seem profound or subtle to me." bieät, hay söï phaân bieät thì ñoái laïi vôùi “bình ñaúng,” In response, master Ichu wrote simply: nhöng trong thieàn, töø naày coù nghóa laø bình ñaúng töùc "Attention. Attention. Attention" In sai bieät. Theo Bích Nham Luïc, taéc 2, moät hoâm, coù frustration, the student demanded, "What does moät vò Taêng ñeán thaêm Trieäu Chaâu vaø ñoïc baøi keä this word attention mean?" Master Ichu noåi tieáng cuûa Tam Toå Taêng Xaùn: "Ñaïo khoâng khoù, replied, "Attention means attention." chæ caàn khoâng löïa choïn vaø chaáp thuû." Vaø roài vò Thieàn sö Nhaát Höu Toâng Thuaàn laø moät trong Taêng laïi hoûi Trieäu Chaâu: "Khoâng löïa choïn, khoâng nhöõng thieàn sö lôùn cuûa Nhaät Baûn ñaõ duy trì di chaáp thuû, ñieàu ñoù nghóa gì?" Trieäu Chaâu ñaùp: saûn cuûa Ñöùc Sôn vaø Laâm Teá vaøo thôøi suy "Khaép cuøng trôøi vaø ñaát, chæ coù ta laø toân quí nhaát." thoaùi nhaát cuûa Thieàn Nhaät Baûn khi noù phaûi töï Moãi ngöôøi chuùng ta ñeàu cao quí nhaát giöõa trôøi vaø kheùp vaøo nhöõng nghi thöùc toân giaùo cöùng nhaét. ñaát. Ngay töø thôøi khôûi thuûy ñaõ khoâng coù nhò Theo gioïng mæa mai cuûa mình, khaù ñaëc tröng nguyeân. Ñieàu naøy vöôït leân treân caâu hoûi: "Phaûi hay cho vaên chöông Thieàn, Nhaát Höõu Toâng Thuaàn khoâng phaûi." Vò Taêng ñaõ ñaët caâu hoûi ñoù cho Trieäu töï goïi mình laø "ñaùm maây ñieân" vaø ñaõ ca ngôïi Chaâu vaãn coøn bò troùi buoäc trong quan ñieåm töông nhöõng vò toå thieàn Trung Hoa cuûa mình trong ñaõi: löïa choïn vaø chaáp thuû hoaëc khoâng löïa choïn vaø moät baøi thô: khoâng chaáp thuû. Ngöôøi ñôøi nay chaúng hieåu ñöôïc, Maây ñieân chæ noùi Trieäu Chaâu khoâng ñaùp lôøi hoûi, Gioù ñieân... chaúng vì ngöôøi noùi. Theá laø tröôùc maét laàm qua: Anh hoûi ñoù laø gì ö? "Chí ñaïo voâ nan Saùng treân nuùi, Ngoân ñoan ngöõ ñoan Chieàu trong thaønh phoá Nhaát höõu ña chuûng Ta thaáy Nhò voâ löôõng ban Thaät ñuùng luùc Thieân tueá nhaät thöôïng nguyeät haï Duøng gaäy vaø tieáng theùt Lam tieàn sôn laâm thuûy haøn Vaø laøm ñoû maët caû Ñöùc Sôn Ñoäc laâu thöùc taän hyû haø laäp Vaø Laâm Teá. Khoâ moäc long ngaâm toûa vò caøn. Ikkyu Sojun was one of the great Japanese Nan nan. Zen masters who highly esteemed the legacy Giaûn traïch minh baïch quaân töï khan." of Te-shan and Lin-chih in a time when the (Chí ñaïo khoâng khoù, lôøi ñuùng caâu ñuùng Zen of Japan was in decline and threatened to Moät coù nhieàu thöù, Hai khoâng hai ban

Beân trôøi, nhaät treân nguyeät döôùi You see for yourself!" Tröôùc lam, nöôùc laïnh nuùi saâu These are from public cases of ancient questions Ñaàu laâu thöùc heát hyû naøo laäp about the Path, which Zen master Hsueh Tou has Caây khoâ troåi nhaïc xích chöa cuøng. drawn out, pierced through and strung on the same Khoù khoù! thread to use in versifying "The Ultimate Path is Choïn löïa minh baïch anh töï xem). without difficult; just avoid picking and choosing." Ñaây laø coâng aùn cuûa ngöôøi xöa hoûi

ñaïo. Thieàn sö People these days don't understand the Ancient's Tuyeát Ñaäu ñem ra tuïng "Chí ñaïo voâ nan chæ hieàm meaning, and only chew on the words and gnaw giaûn traïch." Ngöôøi ñôøi nay chaúng hoäi yù coå nhaân, on the phrases; when will they ever be done? If chæ quaùn nuoát lôøi nhai caâu, bieát bao giôø môùi lieãu you are an adept who is a master of technique, ngoä ñöôïc? Neáu laø haøng taùc gia thoâng phöông môùi only then can you understand this kind of talk. coù theå hieåu ñöôïc lôøi noùi naøy—Generally speaking, Nhaát Höõu Toâng Thuaàn (1394-1481): Zen Master difference or discrimination and without partiality Ikkyu Sojun—See Nhaát Höu Toâng Thuaàn Thieàn are opposite, but in Zen, the term indicates that Sö. impartiality and difference are not different. Nhaát Keá La Saùt: Eka-jataraksa (skt)—Teân cuûa According to the Pi-Yen-Lu, example 2, one day, moät vò trôøi hay moät vò Boà Taùt duøng trí baát nhò ñeå a monk came to Chao-chou, and quoted a famous haøng phuïc phieàn naõo—Name of a deity or a saying by Sosan, the Third Patriarch: "The Great Bodhisattva who uses non-dual wisdom to subdue Way has no difficulties, just avoid choice and afflictions. attachment." And then he asked Chao-chou, Nhaát Khaùch Phieàn Löôõng Chuû: Moät vò khaùch "What are non-choice and non-attachment?" muoán hai ngöôøi chuû tieáp ñaõi cuøng moät luùc. Trong Chao-chou answered, "Throughout heaven and thieàn, töø naày chæ söï kheùo leùo öùng duïng thieàn cô earth, I alone am the noblest." Each one of us moät caùch linh hoaït trong tu taäp thieàn ñònh—A alone is the noblest one throughout heaven and guest who wants two hosts to entertain him at the earth. From the beginning there is nothing same time. In Zen, the term indicates a vivid dualistic. It is beyond asking "Is it or isn't it?" The (lively) application of opportunities and conditions monk who was asking Chao-chou this question in practicing Zen. was still caught in a relative point of view: choice Nhaát Khanh Mai Khöôùc: Everything is buried in and attachment or non-choice and non-attachment. one grave—Moät hoá choân saïch. Trong thieàn, töø naày People today do not understand this, and just say coù nghóa laø choân vuøi moïi luaän ñoaùn, suy lyù, vaân that Chao Chou did not answer the question or vaân chæ trong moät laàn moät. Keå töø ñoù döùt saïch moïi explain it to the man. How little you realize that thò phi phieàn naõo vaø voïng töôûng. Theo Bích Nham you've stumbled past it: Luïc, taéc 33, Thieàn sö Tuyeát Ñaäu noùi: "Thieàn Taêng "The Ultimate Path is without difficulty: khaép xöù khoù nhaûy khoûi, vaø moïi thöù ñeàu bò choân The speech is to the point, vuøi vaøo hoá naøy."—Everything is buried in one the words are to the point. grave. In Zen, the term means to bury all In one there are many kinds; comments, discussions, reasoning, and so on, in In two there's no duality. just one time. From that time on, there are no On the horizon of the sky the sun rises more gossips of right and wrong, afflictions, and and the moon sets; deluded thoughts. According to the Pi-Yen-Lu, Beyond the balustrade, the mountains deepen, example 33, Zen master Hsueh Tou said, "No The waters grow chill. patchrobed monk in the world can leap out, and When the skull's consciousness is exhausted, everything is buried in this one grave." How can joy remain? Nhaát Khaéc Thieân Kim: Moät khaéc ñaùng giaù ngaøn In a dea tree the dragon murmurs are not yet vaøng (thôøi gian quyù baùu nhö

vaøng)—Time is as exhausted. precious as gold (time is as precious as gold). Difficult, difficult! Nhaát Khaåu Löôõng Thieät: AÊn noùi laät loïng, ñoåi traùi Picking and choosing? Clarity? laøm phaûi, ñoåi maët ra traùi—Double-tongued.

Nhaát Khaåu Thoân Taän: Moät mieäng nuoát heát, yù Nhaát Kyø: Moät ñôøi: A lifetime, the period of an noùi moät bao quaùt heát taát caû moïi söï vaät, vaø taát caû individual existence—Taïm thôøi: Temporarily. bao goàm luoân moät—One mouth swallows Nhaát Kyø Uaån: Phaùp sinh dieät (söï sinh ra vaø hoaïi everything. The term means one thing embraces dieät cuûa chö phaùp) trong moät ñôøi töø luùc sanh ra everything and everything embraces one thing. ñeán luùc töû vong—Production and destruction (life Nhaát Khí: See Nhaát Taâm. and death) of all dharmas in an a lifetime or the Nhaát Khieáu: Moät loã—Nhaát khieáu thoâng, baùch period of an individual existence. khieáu thoâng, nghóa laø moät cöûa thoâng, traêm cöûa ñeàu Nhaát Kyø Voâ Thöôøng: Impermanence in each thoâng. Trong thieàn, vôùi söï hieåu bieát thaáu suoát moät cycle—Moïi vaät treân theá gian, keå caû nhaân maïng, vaán ñeà lôùn sanh töû thì taát caû söï lyù trong tam taïng nuùi soâng vaø cheá ñoä chính trò, vaân vaân, ñeàu phaûi traûi kinh ñieån ñeàu thoâng—One door is clear, hundred qua nhöõng giai ñoaïn sinh, truï, dò, dieät. Söï tieâu dieät doors will be clear. In Zen, with a thorough naày ñöôïc goïi laø “Nhaát kyø voâ thöôøng.” Phaûi quaùn understanding of the matter of birth and death, one saùt ñeå thöôøng xuyeân nhìn thaáy tính caùch voâ thöôøng will have a thorough comprehension of the cuûa moïi söï vaät, töø ñoù traùnh khoûi caùi aûo töôûng veà söï practices and theories in the Tripitaka (the whole mieân vieãn cuûa söï vaät vaø khoâng bò söï vaät loâi keùo of Buddhist canon or three sets of Sacred Buddhist raøng buoäc. Vaïn vaät ñeàu voâ thöôøng, sanh, truï, dò, Books). dieät khoâng luùc naøo ngöøng nghæ—Everything Nhaát Khieáu Thoâng, Baùch Khieáu Thoâng: See passes through a period of birth, maturity, Nhaát Khieáu. transformation, and destruction. This destruction is Nhaát Khoûa Minh Chaâu: Moät vieân minh chaâu, called impermanence in each cycle. To see the bieåu töôïng cuûa Phaät taùnh—The bright-moon mani impermanent nature of all things, we must or pearl, emblem of the Buddha-nature. examine this closely. Doing so will prevent us Nhaát Khoaûn Tieän Chieâu Töï Laõnh Xuaát Ñaàu: from being imprisoned by the things of this world. Moät tôø caùo traïng, chính mình ra tröôùc phaùp ñình Nhaát Laïc Taùc: Moät ñoaïn vaên, thöôøng laø vieát veà nhaän laáy toäi traïng. Trong thieàn, töø naày coù nghóa laø giaùo lyù nhaø thieàn—A paragraph, usually written töï mình nhaän laáy khuyeát ñieåm cuûa mình—An on Zen teachings. indictment that will be read by the one who Nhaát Lai: Sakadagamin (p)—Sakrdagamin (skt)— committed the crime. In Zen, the term means Chæ coøn taùi sanh moät laàn—Once-Returner—Only practitioners must admit the weakpoints one more return to mortality—Tö ñaø haøm, ngöôøi (imperfection) themselves. ñaõ ñaït nhò quaû trong Töù Thaùnh Quaû, chæ coøn trôû laïi Nhaát Khoâng: Caùi khoâng duy nhaát: Singular taùi sanh theâm moät laàn nöõa maø thoâi. Haønh giaû ñang emptiness—Taát caû ñeàu khoâng: Non-material (all is trong tö theá tu Ñaïo. Ngöôøi aáy vaãn coøn phaûi sanh empty, all is of the void). thieân moät laàn hay moät laàn nöõa trôû laïi trong coõi Nhaát Kieán: Caùi nhìn hay

cuoäc gaëp gôõ ñaàu tieân— ngöôøi—One who has attained the second stage of At first sight or at the first meeting. the Path to be reborn on the earth only once. The Nhaát Kính: Ngay laäp töùc—At once— state of returning only once again, or once more to Immediately—Right away—Theo Nguõ Ñaêng Hoäi arrive, or be born. One who is still subject to Nguyeân, quyeån XX, Thieàn sö Ngoïc Tuyeàn noùi: “One-return.” The position of the way of "Ngöôøi ñôøi nay chaúng theå ngay ñoù trieät ngoä nguoàn cultivation. He still has to undergo “one birth” in goác, chaúng hoäi yù coå nhaân, chæ quaùn nuoát lôøi nhai the heavens or “once return” among people. The caâu, bieát bao giôø môùi lieãu ngoä ñöôïc?"—According second grade of arahatship involving only one to Wudeng Huiyuan, volume XX, Zen master Yu- rebirth. ch'uan said, "People these days cannot Nhaát Lai Boà Taùt: One-Life Bodhisattva—Once- immediately understand the root of the matter, Returner—One-life Bodhisattva—Who is one cannot understand the Ancient's meaning, and lifetime away from Buddhahood—The best known only chew on the words and gnaw on the phrases; example is the Bodhisattva Maitrya—Boà Taùt chæ when will they ever be done?" coøn taùi sanh moät laàn nöõa, ngöôøi ñaõ thöïc chöùng Töù Thaùnh Ñeá vaø ñaõ dieät tröø ña phaàn nhieãm tröôïc.

Ngöôøi naày chæ coøn trôû laïi traàn theá moät laàn nöõa into the ditch. In Zen, the term means a master tröôùc khi thöïc chöùng A La Haùn—An enlightened uses his wrong views to teach his disciples. Sooner being in the second stage towards Arhatship, who or later, both shall fall into hells. has realized the Four Noble Truths and has Nhaát Mieát: Mieát Nhieân—Trong chôùp nhoaùng—In eradicated a great portion of defilements. He will a wink—Like lightning—With lightning speed. return to the human world for only one more Nhaát Moân: 1) Moät cöûa duy nhaát: Single door rebirth before he reaches full realization of single gate; 2) Moät höôùng ñi tôùi: One approach. Arhatship. Nhaát Moân Phoå Moân: Moät giaùo phaùp bao goàm heát Nhaát Lai Quaû: Sakadagamin (p)—Sakrdagamin thaûy caùc giaùo phaùp khaùc—One approach includes (skt)—Quaû vò chæ coøn taùi sanh moät laàn—Once- all approaches. Returner fruit. Nhaát Na Caù: Moät caùi aáy, thieàn toâng duøng töø naày Nhaát Lai Thaùnh: One-return sage—Baäc Thaùnh ñeå chæ nghi tình—That thing, the term is used to coøn quay trôû laïi moät laàn nöõa—Sage with one indicate an inquiring spirit—See Nghi Tình Vaø interval remaining. Ñaïi Ngoä. Nhaát Laõm: Moät caùi nhìn—One look. Nhaát Naïp Moät caùi aùo vaù nhieàu mieáng—Y aùo laøm Nhaát Laïp: Moät haï laïp—One summer retreat— baèng vaûi baù naïp—Broken patched robe. See Haï Laïp. Nhaát Nghieäp: A karma. Nhaát Leä Ty: A roll of silk—See Coâng AÙn Nhaát Leä Nhaát Nghieäp Nhaân: A karma cause (Causative of Ty. the next form of existence). Nhaát Lieân: Boâng sen cuûa coõi Tònh Ñoä—The Nhaát Ngoõa Phieán Phao Ö Thaâm Ñaøm Tröïc Lotus-flower of the Pure Land of Amitabha. Traàm Ñaùo Ñeå Vi Chæ: A piece of tile sinks until it Nhaát Lieân Hoa: See Nhaát Lieân. reaches the bottom—Throwing a piece of tile into Nhaát Lieân Vieän: Chiren-in (jap)—Teân cuûa moät töï a deep pond; it sinks until it reaches the bottom— vieän noåi tieáng ôû Nhaät Baûn—Name of a famous Trong Thieàn tham thoaïi ñaàu, Thieàn sö Cao Phong monastery in Japan. Nguyeân Dieäu noùi: "Ngöôøi hoïc tu taäp Thieàn, coù

theå Nhaát Loaït: Uniformly. ví nhö ñem moät taám ngoùi neùm xuoáng ao saâu; noù Nhaát Loä Phuùc Tinh: Ngöôøi coù vì sao boån maïng chìm maõi tôùi ñaùy môùi thoâi." Noùi caùch khaù c, trong toát—A person who has a good star of fate. tham thoaïi ñaàu, chuùng ta neân nhìn thaáu ñeán taän Nhaát Luaän: Amitayus-sastropadesa (skt)—Vaõng ñaùy cuûa thoaïi ñaàu cho ñeán khi naøo chuùng ta xuyeân Sanh Luaän—Voâ Löôïng Thoï Kinh Öu Ba Ñeà Xaù thaáu noù môùi thoâi. Thieàn sö Cao Phong Nguyeân Nguyeän Sanh Keä—See Voâ Löôïng Thoï Kinh Öu Dieäu coøn ñi xa hôn vaø phaùt nguyeän: "Neáu nhö coù Ba Ñeà Xaù. ai ñoù cöû moät thoaïi ñaàu, maø khoâng khôûi leân moät Nhaát Luaät: One law—Uniformly. nieäm thöù hai, trong baûy ngaøy maø khoâng ñaït ngoä, Nhaát Löu: toâi chòu ñoïa ñòa nguïc caét löôõi maõi maõi." Qua caâu 1) Trong cuøng moät doøng—Of the same class— chuyeän treân chuùng ta môùi bieát söï hieåu bieát cuûa coå Of the same flow. nhaân quyeát lieät vaø vöõng chaéc vaø hoï giaùc ngoä moät 2) Quaû nhaát löu: Once-returner. caùch tröïc tieáp vaø giaûn dò bieát chöøng naøo!—In Nhaát Lyù: Chö phaùp ñeàu cuøng moät nguyeân lyù— working on a head phrase, Zen master Kao-Feng- Everything is of the same principle. Yuan-Miao (1238-1295) said, "When one Nhaát Manh Daãn Chuùng Manh: Thaày muø daãn troø practices Zen he should do so as though he were muø, cuõng gioáng nhö tình huoáng ngöôøi muø daét throwing a piece of tile into a deep pond; it sinks ngöôøi muø, khoâng sôùm thì muoän, caû hai ñeàu rôi until it reaches the bottom." In other words, in our xuoáng hoá. Trong thieàn, yù noùi ngöôøi thaày duøng taø working on a head phrase, we should look into the kieán truyeàn ñaït kinh nghieäm cuûa mình cho ngöôøi very bottom of the head-phrase until we hoïc, khoâng sôùm thì muoän, caû hai ñeàu rôi vaøo ñòa completely break through it. Zen master Kao- nguïc—A blind master teaches a group of blind Feng-Yuan-Miao went farther and made a vow: students. It is similar to the situation in which the "If anyone takes up one head-phrase without a blind lead the blind, sooner or later, both shall fall second thought arising in seven days, and does not

attain Enlightenment, I shall fall forever to the Ñaïo nhö moät ngöôøi chieán ñaáu vôùi vaïn ngöôøi. Maëc bottom of the Tongue-cutting Hell!" From this aùo giaùp ra cöûa, taâm yù hoaëc khieáp nhöôïc, hoaëc ñi story we know how Zen Masters of old times had nöûa ñöôøng thoái lui, hoaëc chieán ñaáu ñeán cheát, hoaëc their decisive and unshakable understandings, and ñaéc thaéng trôû veà. Ngöôøi Sa Moân hoïc ñaïo cuõng how simply and directly they came to their vaäy, phaûi coù yù chí kieân cöôøng doõng maõnh, khoâng Realization! sôï caûnh töôïng tröôùc maét laøm chöôùng ngaïi, phaù tan Nhaát Ngoïc (1567-1653): Teân cuûa moät vò danh caùc loaøi ma ñeå ñaéc thaønh ñaïo quaû.”—According to Taêng Trieàu Tieân vaøo theá kyû thöù XVII. Sö laøm du the Sutra In Forty-Two Sections, Chapter 33, the taêng haàu nhö suoát cuoäc ñôøi mình, luoân ñi khaép ñoù Buddha said: “Those who follow the Way are like ñaây hoaèng hoùa—Name of a Korean famous monk a single person who goes to battle alone against in the seventeenth century. He was a wandering ten thousand. Wearing his armor, he goes out the monk most of his life to spread the Buddha- gate, perhaps his resolve is weak, perhaps he gets Dharma. halfway to the battleground and retreats,

or Nhaát Ngoác Thöøa: A “bald-pated” vehicle—An perhaps he is killed in combat; perhaps he returns unproductive monk or disciple. victorious. Sramanas who study the way should Nhaát Ngoân: Moät lôøi noùi—One word only. get a solid hold on their minds and be vigorous, Nhaát Ngoân Kyù Xuaát, Töù Maõ Nan Truy: See courageous, and valiant. Not fearing what lies Nhaát Ngoân Töù Maõ. ahead, they should destroy the hordes of demons Nhaát Ngoân Töù Maõ: Nhaát Ngoân Kyù Xuaát, Töù Maõ and obtain the fruits of the Way.” Nan Truy—Moät lôøi ñaõ noùi ra, boán ngöïa ñuoåi theo Nhaát Nhaân Ñöông Thieân: Single person who khoâng kòp. Trong thieàn, töø naày coù nghóa laø moät khi fights against ten thousand—See Nhaát Nhaân Ñaáu duøng ngoân ngöõ vaên töï ñeå dieãn ñaït thì ñaõ caùch xa Vaïn Nhaân. baûn lai dieän muïc raát xa—What is said cannot be Nhaát Nhaân Taùc Hö: Moät ngöôøi truyeàn hö—One unsaid—Once a word is said, it is very difficult to person disseminates the untrue dharma—Theo retract it. In Zen, the term means once Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XII, moät hoâm, practitioners start using words and language to coù moät vò Taêng hoûi Thieàn sö Höng Hoùa: "Tröôùc describe Zen, they've been very far away from the thaùp Ña Töû baøn luaän vieäc gì?" Höng Hoùa ñaùp: original face or Buddha-nature. "Nhaát nhaân taùc hö, vaïn nhaân taùc thöïc (moät ngöôøi Nhaát Nguyeân: Monism. truyeàn hö, vaïn ngöôøi truyeàn thaät)."—According to Nhaát Nguyeän Kieân Laäp: The one vow. the Records of the Transmission of the Lamp Nhaát Nguyeân Luaän: Monism. (Ch’uan-Teng-Lu), Volume XII, one day, a monk Nhaát Nhaõn Chi Qui: Ruøa bieån moät maét, töø ñaùy asked Zen master Hsiang-hua, "What do you bieån troài leân trong moät boïng caây, thaáy ñöôïc vaàng discuss in fron to the Ta-tzu stupa?" Hsiang-hua nhöït nguyeät, roài theo löôïn soùng maø taáp vaøo bôø. YÙ said, "One person disseminates of the untrue noùi söï hieám quyù cuûa söï thò hieän cuûa Phaät, cuõng dharma, ten thousand people disseminate the true nhö ñöôïc sanh laøm ngöôøi vaäy—A sea turtle which dharma." has only one eye, and that underneath, entered a Nhaát Nhaân Taùc Söï, Nhaát Nhaân Ñöông: Ai laøm hollow in a floating log; the log, tossed by the vieäc gì thì phaûi chòu haäu quaû cuûa haønh ñoäng ñoù — waves, happen to roll over, whereupon the turtle A man must bear the consequences of his own momentarily saw the sun and moon. This refers to actions. the rareness of the appearance of a Buddha, also Nhaát Nhaát: Patikasanam (p)—Ekaika (skt)— of the difficulty of being born as a man. Vyasta (skt)—Moïi ngöôøi hay moïi vaät—All— Nhaát Nhaân: Nhaát nhôn—A cause—The cause Everything—Everyone—One by one. from which the Buddha-law arises. Nhaát Nhaát Khoảng Nhaát Mao Sinh Töôùng: Loã Nhaát Nhaân Ñaáu Vaïn Nhaân: Single person who chaân loâng thöôøng aùnh ra saéc xanh—Every hair- fights against ten thousand—Moät ngöôøi chieán ñaáu root dark colored, imperial blue hair roots, one of vôùi vaïn ngöôøi—Theo Kinh Töù Thaäp Nhò Chöông, the thirty-two auspicious marks—See Tam Thaäp Chöông 33, Ñöùc Phaät daïy: “Ngöôøi tu haønh theo Nhò Haûo Töôùng.

Nhaát Nhaät Baát Taùc, Nhaát Nhaät Baát Thöïc: Moät Baát cöù tö töôûng naøo chuùng ta coù theå coù, chuùng nhaát ngaøy khoâng laøm lao ñoäng laø moät ngaøy khoâng aên. ñònh vaãn lieân heä ñeán thaân theå chuùng ta, neáu nhö Baùch Tröôïng Hoaøi

Haûi (720-814) laø vò thieàn sö chuùng coù söùc maïnh aûnh höôûng ñeán ñôøi soáng cuûa ñaàu tieân thieát laäp moät coäng ñoàng töï vieän ôû Trung chuùng ta moät caùch naøo ñoù. Moät vò Thieàn Taêng Quoác vôùi nhöõng luaät leä quy cuû roõ raøng vaø nhaán ñöôïc ñoøi hoûi phaûi giaûi quyeát nhöõng vaán ñeà heát söùc maïnh ñeán vieäc lao ñoäng chaân tay trong nhaø thieàn tröøu töôïng; vaø ñeå laøm ñöôïc vieäc naøy vò aáy phaûi bao goàm trong quyeån Baùch Tröôïng Thanh Quy. chuyeân taâm thieàn ñònh. Nhöng cho ñeán khi naøo maø Thieàn sö Baùch Tröôïng Hoaøi Haûi luoân luoân laøm thieàn ñònh vaãn coøn ñoàng hoùa vôùi caùc yù töôûng tröøu moät coâng vieäc tay chaân naøo ñoù cuøng vôùi caùc moân töôïng, thì khoâng theå naøo coù ñöôïc giaûi phaùp thieát ñoà cuûa mình. Caùc thieàn sinh muoán Baùch tröôïng thöïc cho vaán ñeà. Vò haønh giaû coù theå nghó raèng oâng nghæ ngôi bôûi vì hoï khoâng muoán thaáy vò laõo sö cuûa ta ñaõ nhìn thaáy roõ raøng yù nghóa naøy. Nhöng khi mình laøm vieäc naëng nhoïc nhö hoï. Nhöng Baùch naøo noù vaãn chöa vöôït qua ñöôïc nhöõng giôø khaéc Tröôïng kieân quyeát: "Laõo Taêng khoâng ñuû phöôùc ñeå thieàn ñònh, nghóa laø khi noù chöa ñöôïc ñem ra thí ñöôïc ngöôøi khaùc phuïc dòch; neáu nhö moät ngaøy laõo nghieäm trong ñôøi soáng, thì giaûi phaùp vaãn chæ laø lyù Taêng khoâng laøm vieäc laø ngaøy ñoù laõo Taêng khoâng töôûng, noù khoâng coù keát quaû vaø do ñoù noù seõ bieán coù quyeàn aên côm." Ñoäng löïc muoán laøm vieäc cuûa maát ngay. Chính vì theá maø caùc thieàn sö luoân luoân Baùch Tröôïng roõ raøng laø xuaát phaùt töø caûm giaùc muoán thaáy caùc moân ñoà cuûa mình laøm vieäc cöïc khieâm cung, nhöng kyø thaät, lao ñoäng tay chaân laø nhoïc ngoaøi ñoàng, trong röøng, hay treân nuùi. Kyø thaät, moät trong nhöõng neùt caên baûn cuûa ñôøi soáng thieàn. ÔÛ chính caùc thieàn sö höôùng daãn ñoaøn lao taùc, chính AÁn Ñoä caùc Taêng só chæ khaát thöïc vaø khoâng coù xu caùc ngaøi caàm mai, caàm keùo, caàm rìu, hay gaùnh höôùng laøm vieäc naëng. Nhöng söï vieäc laïi khaùc ôû nöôùc hoaëc ñaåy xe—One day without manual Trung Hoa. Cuoäc soáng ñoái vôùi caùc Taêng só Trung labor, one day without eating. Pai-Chang-Huai- Hoa laø phaûi tham döï vaøo lao ñoäng, phaûi cöû ñoäng Hai was an outstanding Zen master, the first to tay chaân, söû duïng caùc duïng cuï, ñeå thaønh töïu nhöõng establish the Zen community in China with precise muïc tieâu cuï theå naøo ñoù. Söï thöïc tieãn naøy trong taâm rules and regulations and the emphasis on manual cuûa ngöôøi Trung Hoa ñaõ cöùu Phaät giaùo khoûi rôi labor. Zen master Pai-chang Huai-hai always vaøo traïng thaùi traây löôøi vaø moät cuoäc soáng chæ vôùi found together with his monks engaged in some traàm tö maëc töôûng, nhö chuùng ta thaáy söï kieän naøy manual work. The monks wanted to keep him ñöôïc xaùc quyeát moät caùch maïnh meõ trong ñôøi soáng away because they did not wish to see their old cuûa thieàn vieän. Moät thí duï khaùc cho thaáy chaúng coù master working as hard as themselves. But he thöù gì ñaùng so saùnh vôùi vieäc caøy ruoäng, gaët luùa vaø insisted: "I have not accumulated enough merit to aên côm. Moät hoâm Thieàn sö Ñòa Taïng Queá Thaâm deserve services by others; if I, in one day, do not ñang laøm vieäc ngoaøi ruoäng. Thaáy moät vò Taêng môùi work, that day, I have no right to take my meal." nhaäp moân ñi veà phía mình, Sö hoûi: "OÂng töø ñaâu His motive of work

evidently came from his ñeán?" Vò Taêng ñaùp: "Töø phöông Nam." Queá Thaâm feeling of humility, but in fact manual labor forms noùi: "Phaät giaùo ôû phöông Nam nhö theá naøo?" Vò one of the most essential features of the Zen life. Taêng ñaùp: "Nhöõng thaûo luaän veà caùc vaán ñeà taâm In India, the monks simply begged for their food linh dieãn tieán toát ñeïp." Queá Thaâm noùi: "Taát caû and were not inclined to work hard. But things nhöõng thaûo luaän veà thieàn cuûa hoï chaúng coù gì ñaùng were different in China. Life meant to the Chinese so saùnh vôùi vieäc caøy ruoäng, gaët luùa vaø aên côm cuûa monks to be engaged in physical labor, to move chuùng ta." Vò Taêng hoûi: "Theá tam giôùi thì sao?" their hands and feet, to handle tools, in order to Queá Thaâm noùi: "OÂng muoán noùi tam giôùi laø caùi gì accomplish some visible and tangible ends. This aø?" Vò Taêng khoâng lôøi ñoái ñaùp. Theo Thieàn sö practicalness of the Chinese mind saved Buddhism D.T. Suzuki trong quyeån "Söï Huaán Luyeän cuûa moät from sinking into a state of lethargy and a life of Thieàn Taêng Phaät Giaùo," cho daàu caùc yù nieäm cuûa mere contemplation, as we see this fact chuùng ta coù cao vaø bay vuùt taän trôøi ñi nöõa, chuùng emphatically verified in the life of the Zen ta cuõng gaén chaët vôùi maët ñaát; khoâng coù caùch naøo monastery. Another example shows that there is ñeå chuùng ta chaïy troán söï hieän höõu theå chaát naøy. nothing there comparable to the cultivating the

field, gathering crops and eating boiled rice. One 1) Chaân Nhö: The true suchness or true day, Kuei-ch'eng of Ti-t'sang was working on the character, or reality. paddy-field. Seeing a novice-monk coming his 2) Phaùp taùnh: Nature of things or beings. way, he asked, "Where do you come from?" The 3) Tính chaát laø moät chöù khoâng hai: Oneness. monk said, "From the south." Kuei-ch'eng asked, 4) Chaân lyù tuyeät ñoái khoâng theå phaân ly, töï noù "How is Buddhism faring in the south?"The monk hoaøn haûo: The ultimate truth and reality replied, "Discussions on the spiritual subjects are which is undivided and perfect by itself. going on fine." Kuei-ch'eng said, "With all their 5) (1352-1425): Teân cuûa moät vò danh Taêng Trung discussions on Zen, there is nothing there Hoa vaøo thôøi nhaø Minh (1368-1644)—Name comparable to our cultivating the field, gathering of a Chinese famous monk who lived in the crops, and eating boiled rice." The monk asked, Ming Dynasty in China. "What about the triple world?" Kuei-ch'eng said, Nhaát Nhö Ñoán Chöùng: Töùc thì chöùng ngoä chaân "What do you mean by the triple world?" The nhö—Sudden realization of suchness—Immediate monk had no words to say. According to Zen experiential enlightenment by the Tathagata master Daisetz Teitaro Suzuki in "The Training of truth—The immediate realization that all is the Zen Buddhist Monk (p.33)," however high and bhutatathata. soaring to the sky our ideas may be, we are firmly Nhaát Nhö Quaùn AÂm: Moät trong 33 ñaïi bieåu cuûa fixed to the earth; there is no way of escaping this Quaùn AÂm, ñi leân töø treân maây—One of the thirty- physical existence. Whatever thoughts we may three representations of Kuan-Yin, ascending on have, they must definitely be related to our body, the clouds. if they are to have the power to influence life in Nhaát Nhöït: A day from sun rise to sun set. any way. The Zen monk is asked to solve highly Nhaát Nhöït Nhaát Daï: One day one night. abstract

metaphysical problems; and to do this he Nhaát Nhöït Phaät: A one-day Buddha—One who devotes himself to meditation. But as long as this lives a whole day purely. meditation remains identified with abstractions, Nhaát Nhöït Thieân Lyù: Moät ngaøy ñi ngaøn daëm, yù there will be no practical solution of the problems. noùi tieán boä raát nhanh—A thousand miles in a day, The yogin may think he has clearly seen into this i.e., rapid advance. meaning. But when this does not go beyond his Nhaát Nieäm: A ksana (skt)—Moät yù nieäm—Moät hours of meditation, that is, when it is not actually khoaûnh khaéc cuûa yù nghó—A concentration of put to experiments in his daily life, the solution is mind—One thought—One thought-moment—One merely ideational, it bears no fruits, and therefore time of a thought. it dies out before long. Zen masters have, Nhaát Nieäm Baát Sinh: Ichinen-fusho (jap)—Khoâng therefore, always been anxious to see their monks moät nieäm naøo phaùt sanh—Not a thought arising—work hard on the farm, in the woods, or in the “Ichinen-fusho” laø moät thuaät ngöõ Thieàn cuûa Nhaät mountains. In fact, they themselves would lead Baûn, coù nghóa laø “khoâng saûn sanh ra tö töôûng.” the laboring party, taking up the spade, the Trong Thieàn, töø ngöõ naøy coù nghóa laø trình ñoä yù scissors, or the axes, or carrying water, or pulling thöùc maø moät ngöôøi ñaït tôùi khi ñaõ loaïi töø heát the cart. nhöõng aûo töôûng, nhöõng khaùi nieäm, hay nhöõng caûm Nhaát Nhaät Kinh: See Ñoán Kinh. thoï meâ môø, ñoù laø trình ñoä yù thöùc cuûa moät vò Phaät, Nhaát Nhò Tam Töù Nguõ Luïc Thaát: Moät hai ba, chæ coù theå ñaït ñöôïc do tu taäp thieàn ñònh. Ñaây laø boán naêm saùu baûy. Thieàn toâng duøng töø naày ñeå chæ hình thöùc thieàn ñònh thuaàn tuùy nhaát. Thieàn sö cho vieäc thoâng thöôøng maø ngay caû treû con cuõng Thaïch Söông noùi: "Haõy ngöng heát moïi söï ham hieåu ñöôïc—One two three four five six seven. muoán; haõy ñeå cho moâi cuûa maáy oâng leân moác leân Zen uses this term to indicate an ordinary thing meo; haõy laøm cho maáy oâng gioáng nhö taám luïa that even children can understand. traéng; haõy laøm cho mình nhaát nieäm vaïn nieân, haõy Nhaát Nhö: Oneness—The one bhutatathata or ñeå cho mình gioáng nhö tro taøn, laïnh nhö voâ sinh; absolute (chaân nhö)—True Suchness. laïi nöõa haõy ñeå cho mình nhö lö höông trong coå mieáu hoang! Ñaët nieàm tin ñôn giaûn cuûa mình vaøo

chuyeän naøy, haõy nöông theo ñoù maø thöïc haønh, haõy Zen master Shih-shuang said, "Stop all your ñeå cho thaân taâm maáy oâng voâ hoàn nhö goã ñaù. Khi hankerings; let the mildew grow on your lips; ñaït ñöôïc traïng thaùi khoâng hay khoâng bieát, khoâng make yourself like unto a perfect piece of choã bieán ñoäng, thì taát caû moïi daáu hieäu cuûa ñôøi immaculate silk; let your one thought be eternity, soáng seõ töï ñoäng ra ñi, vaø moïi daáu veát cuûa söï giôùi let yourself be like dead ashes, cold and lifeless; haïn ñeàu bieán maát. Khoâng moät nieäm naøo coøn quaáy again let yourself be like an old canser in a raày ñöôïc taâm thöùc maáy oâng, khi maø, ñoät nhieân, deserted village shrine! Putting your simple faith maáy oâng seõ ñeán choã thöïc chöùng moät loaïi aùnh saùng in this, discipline yourself accordingly, let your ñaày thích thuù. Noù gioáng nhö trong ñeâm toái ñen maø body and mind and be turned into an inanimate gaëp ñöôïc aùnh saùng; hay nhö ngheøo maø ñöôïc kho

object of nature like a stone or a piece of wood. baùu. Töù ñaïi vaø nguõ uaån ñeàu khinh an nhö truùt ñöôïc When a state of perfect motionlessness and gaùnh naëng; thaân taâm nheï nhaøng vaø deã chòu nhö unawareness is obtained all the signs of life will maáy oâng thaáy ñöôïc giaûi thoaùt vaäy. Ngay kieáp sinh automatically depart and also every trace of toàn naøy cuûa maáy oâng ñaõ ñöôïc giaûi thoaùt khoûi moïi limitation will vanish. Not a single idea will giôùi haïn; maáy oâng trôû neân môû roäng, nheï nhaøng vaø disturb your consciousness, when, all of a sudden roãng rang minh baïch. Maáy oâng ñaït ñöôïc moät loaïi you will come to realize a light abounding in full trí tueä saùng choùi, bieát roõ caùc töôùng, baây giôø xuaát gladness. It is like coming across a light in thick hieän tröôùc maét maáy oâng nhö nhöõng boâng hoa thaàn darkness; it is like receiving treasure in poverty. tieân maø khoâng coù thöïc theå naém baét ñöôïc. Taïi ñaây The four elements and the five aggregates are no baûn lai dieän muïc cuûa maáy oâng hieån loä; taïi ñaây more felt as burdens; so light, so easy, so free you ñöôïc baøy ra quang caûnh ñeïp nhaát cuûa nôi sanh ra are. Your very existence has been delivered from maáy oâng. Moät luoàng saùng thanh tónh hö voâ môû all limitations; you have become open, light, and roäng vaø xuyeân suoát khoâng trôû ngaïi. Ñieàu naøy do transparent. You gain an illuminating insight into bôûi khi maáy oâng buoâng boû sinh meänh cuûa chính the very nature of things, which now appear to you mình vaø taát caû nhöõng gì thuoäc veà caùi ngaõ saâu thaúm as so many fairylike flowers having no graspable beân trong. Traïng thaùi naøy laø nôi maø maáy oâng ñaït realities. Here is manifested the unsophisticated ñöôïc an nhaøn, voâ vi, vaø hyû laïc khoâng dieãn taû noåi. self which is the original face of your being; here Thieân kinh vaïn luaän cuõng khoâng truyeàn ñaït gì hôn is shown all bare the most beautiful landscape of söï kieän naøy; Chö thaùnh, thôøi xöa cuõng nhö thôøi your birthplace. There is but one straight passage nay, ñaõ vaän duïng söï khoân ngoan vaø töôûng töôïng open and unobstructed through and through. This cuûa hoï cuõng khoâng ngoaøi muïc ñích chæ cho maáy is so when you surrender all, your body, your life, oâng thaáy con ñöôøng ñi ñeán choã naøy. Noù cuõng and all that belongs to your inmost self. This is gioáng nhö ñang môû cöûa kho baùu; khi cöûa ñaõ môû ra, where you gain peace, ease, nondoing, and moïi thöù aäp ñeán vôùi maáy oâng ñeàu laø cuûa maáy oâng, inexpressible delight. All the sutras and sastras are moïi cô hoäi töï baøy ra saün saøng cho maáy oâng söû no more than communications of this fact; all the duïng. Moïi thöù cuûa baùu ôû ñaây ñeàu ñang ñôïi söï thích sages, ancient as well as modern, have exhausted thuù vaø söû duïng cuûa maáy oâng. Ñaây coù nghóa laø 'Moät their ingenuity and imagination to no other khi ñöôïc laø ñöôïc maõi maõi, tôùi taän cuøng thôøi gian.' purpose than to point the way to this. It is like Tuy thaät söï khoâng coù gì ñeå ñaéc; nhöõng gì maø maáy unlocking the door to a treasury; when the oâng ñaéc cuõng laø chaúng phaûi ñaéc, nhöng coù caùi gì entrance is once gained, every object coming into ñoù mình ñaõ thöïc ñaéc—A Japanese term for “a your view is yours, every opportunity that presents thought not arising.” In Zen, it is said that a state itself is available for your use. Every treasure of mind of a person in whom no deluded thought there is but waiting your pleasure and

utilization. arises is that of a Buddha. “Ichinen-fusho” refers This is what is meant by 'Once gained, eternally to this state of consciousness free of all deluded gained, even unto the end of time.' Yet really thoughts, concepts, feelings and perceptions, there is nothing gained; what you have gained is which is reached through the practice of no gain, and yet there is something truly gained in meditation. This is the purest form of meditation. this."

Nhaát Nieäm Baát Sinh Toaøn Theå Hieän: Moät nieäm hay phaùt khôûi. Ba ñôøi chö Phaät, 12 boä kinh, ôû trong khoâng phaùt sanh, toaøn theå ñaïi ñaïo töï nhieân hieån taùnh cuûa ngöôøi voán töï coù ñuû, khoâng coù theå töï ngoä hieän—When there is not a thought arising, the thì phaûi nhôø thieän tri thöùc chæ daïy môùi thaáy. Neáu töï whole the great way for supreme enlightenment mình ngoä thì khoâng nhôø beân ngoaøi, neáu moät beà (great doctrine) will naturally appear. chaáp baûo raèng phaûi nhôø thieän tri thöùc khaùc mong Nhaát Nieäm Chi Khoaûnh: Moät khoaûnh khaéc cuûa yù ñöôïc giaûi thoaùt thì khoâng coù leõ aáy. Vì côù sao? nghóa—Instant of a single thought-moment. Trong töï taâm coù tri thöùc töï ngoä, neáu khôûi taø meâ Nhaát Nieäm Ña Nieäm: Ichinen-tanen-mon'i (jap)— voïng nieäm ñieân ñaûo thì thieän tri thöùc beân ngoaøi, One Thought and Many Callings—Teân cuûa moät boä tuy coù giaùo hoùa chæ daïy, cuõng khoâng theå cöùu ñöôïc. luaän ñöôïc ngaøi Thaân Loan bieân soaïn luùc ngaøi ñaõ Neáu khôûi chaùnh chôn Baùt Nhaõ quaùn chieáu thì trong 85 tuoåi; ñöôïc vieát ñeå traû lôøi cho caâu hoûi cuûa nhöõng khoaûng moät saùt na voïng nieäm ñeàu dieät, neáu bieát töï ñeä töû cuûa ngaøi veà nieàm tin nieäm Phaät chæ caàn moät taùnh moät phen ngoä töùc ñeán quaû vò Phaät. Naày thieän nieäm laø ñuû hay ñoøi hoûi phaûi coù nhieàu nieäm —A tri thöùc! Trí tueä quaùn chieáu, trong ngoaøi saùng suoát, work composed by Shinran when he was 85; the bieát boån taâm mình, neáu bieát boån taâm töùc laø goác title of the work means "One Thought and Many cuûa söï giaûi thoaùt. Neáu ñöôïc giaûi thoaùt töùc laø Baùt Callings"; written in answering to his disciples' Nhaõ Tam Muoäi, töùc laø voâ nieäm. Sao goïi laø voâ question whether one thought of Nembutsu-Faith nieäm? Neáu thaáy taát caû phaùp maø taâm khoâng nhieãm is the sufficient cause of birth in the Pure Land or tröôùc aáy laø voâ nieäm, duïng töùc khaép taát caû choã, many callings of Nembutsu are required. cuõng khoâng dính maéc taát caû choã, chæ thanh tònh nôi Nhaát Nieäm Khoaûnh: Instant of thought—Moät boån taâm khieán saùu thöùc ra saùu cöûa ñoái trong saùu khoaûnh khaéc cuûa yù nieäm. traàn khoâng nhieãm, khoâng taïp, ñi laïi töï do, thoâng Nhaát Nieäm Nghieäp Thaønh: Chæ trong moät nieäm laø duïng khoâng keït, töùc laø Baùt Nhaõ Tam Muoäi, töï taïi nghieäp ñaõ ñöôïc thaønh laäp—Karma complete in giaûi thoaùt goïi laø voâ nieäm haïnh. Neáu traêm vaät one thought or at just one thought the work chaúng nghó, chính khi ñoù khieán cho nieäm baët ñi, aáy completed. laø phaùp phöôïc, aáy goïi laø bieân kieán. Naày thieän tri Nhaát Nieäm Ngoä Chuùng Sanh Thò Phaät, Baát Ngoä thöùc, ngöôøi ngoä ñöôïc phaùp voâ nieäm thì muoân phaùp Töùc Phaät Thò Chuùng Sanh: A single enlightened ñeàu khoâng, ngöôøi ngoä ñöôïc phaùp voâ nieäm thì thaáy thought, the living being is a Buddha. caûnh giôùi cuûa chö Phaät, ngöôøi ngoä ñöôïc phaùp voâ

Unenlightened, the Buddha is a living being— nieäm thì ñeán ñòa vò Phaät. Naày thieän tri thöùc, ñôøi Theo kinh Phaùp Baûo Ñaøn, phaåm thöù nhì, Luïc Toå sau ngöôøi ñöôïc phaùp cuûa ta, ñem phaùp moân ñoán daïy: “Naày thieän tri thöùc, chaúng ngoä töùc Phaät laø giaùo naày, ñoái vôùi haøng ngöôøi ñoàng kieán ñoàng haønh chuùng sanh, khi moät nieäm ngoä chuùng sanh laø Phaät. phaùt nguyeän thoï trì nhö laø thôø Phaät, coá gaéng tu Theá neân bieát muoân phaùp troïn ôû nôi töï taâm, sao thaân khoâng daùm lui suït thì quyeát ñònh vaøo quaû vò chaúng töø trong taâm lieàn thaáy ñöôïc chaân nhö baûn Thaùnh, nhöng phaûi truyeàn trao, töø tröôùc ñeán giôø, taùnh? Kinh Boà Taùt Giôùi noùi raèng: “Baûn taùnh cuûa ta thaàm truyeàn trao phoù chôù khoâng ñöôïc daáu kín nguyeân töï thanh tònh, neáu bieát ñöôïc töï taâm thaáy chaùnh phaùp. Neáu khoâng phaûi laø haøng ñoàng kieán taùnh ñeàu thaønh Phaät ñaïo. Kinh Tònh Danh noùi: ñoàng haønh, ôû trong phaùp moân khaùc thì khoâng ñöôïc ‘Lieàn khi ñoù boãng hoaùt nhieân ñöôïc baûn taâm.’ Naày truyeàn trao, e toån tieàn nhôn kia, cöùu caùnh voâ ích, thieän tri thöùc, khi xöa ta ôû nôi Nguõ Toå Nhaãn, moät sôï ngöôøi ngu khoâng hieåu, cheâ bai phaùp moân naày phen lieàn ñöôïc ngoä, choùng thaáy chôn nhö baûn roài traêm kieáp ngaøn ñôøi ñoaïn chuûng taùnh Phaät. Naày taùnh, khi aáy ñem giaùo phaùp naày löu haønh khieán thieän tri thöùc, toâi coù moät baøi tuïng Voâ Töôùng, moãi cho ngöôøi hoïc ñaïo choùng ngoä ñöôïc Boà Ñeà, moãi ngöôøi phaûi tuïng laáy, ngöôøi taïi gia, ngöôøi xuaát gia ngöôøi töï quaùn nôi taâm, töï thaáy baûn taùnh, neáu töï chæ y ñaây maø tu, neáu khoâng töï tu, chæ ghi nhôù lôøi chaúng ngoä phaûi tìm nhöõng baäc ñaïi thieän tri thöùc, cuûa toâi thì cuõng khoâng coù ích gì. Nghe toâi tuïng ngöôøi hieåu ñöôïc giaùo phaùp toái thöôïng thöøa, chæ ñaây: thaúng con ñöôøng, aáy laø thieän tri thöùc, coù nhôn Thoâng caû thuyeát vaø taâm, duyeân lôùn, choã goïi laø hoùa ñaïo khieán ñöôïc thaáy Nhö maët trôøi giöõa hö khoâng, taùnh. Taát caû phaùp laønh nhôn nôi thieän tri thöùc maø Chæ truyeàn phaùp kieán taùnh,

Ra ñôøi phaù taø toâng. Lìa theá tìm Boà Ñeà, Phaùp thì khoâng ñoán tieäm, Gioáng nhö tìm söøng thoû. Meâ ngoä coù mau chaäm, Chaùnh kieán goïi xuaát theá, Chæ phaùp kieán taùnh naày, Taø kieán laø theá gian, Ngöôøi ngu khoâng theå hieåu, Taø chaùnh ñeàu deïp saïch, Noùi tuy coù muoân thöù, Taùnh Boà Ñeà hieän roõ. Trôû veà lyù chæ moät, Tuïng naày laø ñoán giaùo, Phieàn naõo trong nhaø toái, Cuõng goïi thuyeàn ñaïi phaùp, Thöôøng phaûi sanh maët trôøi hueä, Meâ nghe traûi nhieàu kieáp, Taø ñeán phieàn naõo sanh, Ngoä trong khoaûng saùt na. Chaùnh ñeán phieàn naõo döùt, According to the Flatform Sutra, the Second Taø chaùnh ñeàu khoâng duøng, Chapter, the Sixth Patriarch taught: “Good Thanh tònh môùi hoaøn toaøn. knowing Advisors, unenlightened, the Buddha is a Boà Ñeà voán töï taùnh, living being. At the time of a single enlightened Khôûi taâm töùc taø voïng, thought, the living being is a Buddha. Therefore, Taâm tònh ôû trong voïng, you should know that the ten thousand dharmas Chæ chaùnh khoâng ba chöôùng. exist totally within your own mind. Why don’t Ngöôøi ñôøi neáu tu haønh, you, from within your own mind, suddenly see the Taát caû chaúng troïn ngaïi, truth (true suchness) of your original nature. The Thöôøng töï thaáy loãi mình, Bodhisattva-Sila-Sutra says, ‘Our

fundamental Cuøng ñaïo ñöùc töông ñöông. self-nature is clear and pure.' If we recognize our Saéc loaïi töï coù ñaïo, own mind and see the nature, we shall perfect the Ñeàu chaúng chöôùng ngaïi nhau, Buddha Way. The Vimalakirti Nirdesha Sutra Lìa ñaïo rieâng tìm ñaïo, says, 'Just then, you suddenly regain your original Troïn ñôøi khoâng thaáy ñaïo. mind.' Good Knowing Advisors, when I was with Laêng xaêng qua moät ñôøi, the High Master Jen, I was enlightened as soon as Keát cuoäc cuõng töï phieàn, I heard his words and suddenly saw the true Muoán thaáy ñaïo chôn thaät, suchness (truth) of my own original nature. That is Haïnh chaùnh töùc laø ñaïo. why I am spreading this method of teaching which Neáu khoâng coù taâm ñaïo, leads students of the Way to become enlightened Haïnh toái khoâng thaáy ñaïo. suddenly to Bodhi, as each contemplates his own Ngöôøi chôn chaùnh tu haønh, mind and sees his own original nature. If you are Khoâng thaáy loãi theá gian, unable to enlighten yourself, you must seek out a Neáu thaáy loãi ngöôøi khaùc, great Good Knowing Advisor, one who Loãi mình ñaõ ñeán beân, understands the Dharma of the Most Superior Ngöôøi quaáy ta chaúng quaáy, Vehicle and who will direct you to the right road. Ta quaáy töï coù loãi. Such a Good Knowing Advisor possesses great Chæ deïp loãi nôi taâm, karmic conditions, which is to say that he will Phaù tröø caùc phieàn naõo, transform you, guide you and lead you to see your Yeâu gheùt chaúng baän loøng, own nature. It is because of the Good Knowing Duoãi thaúng hai chaân nguû. Advisor that all wholesome Dharmas can arise. Nhö maët trôøi giöõa hö khoâng, All the Buddhas of the three eras (periods of Muoán nghó giaùo hoùa ngöôøi, time), and the twelve divisions of Sutra texts as Töï phaûi coù phöông tieän, well, exist within the nature of people, that is Chôù khieán ngöôøi nghi ngôø, originally complete within them. If you are unable Töùc laø töï taùnh hieän. to enlighten yourself, you should seek out the Phaät phaùp nôi theá gian, instruction of a Good Knowing Advisor who will Khoâng lìa theá gian giaùc, lead you to see your nature. If you are one who is

able to achieve self-enlightenment, you need not Dharma and do not transmit it to those of different seek a teacher outside. If you insist that it is views and different practice, who believe in other necessary to seek a Good Knowing Advisor in the teachings, since it may harm them and ultimately hope of obtaining liberation, you are mistaken. be of no benefit. I fear that deluded people may Why? Within your own mind, there is self- misunderstand and slander this Dharma-door and, enlightenment, which is a Good Knowing Advisor therefore will cut off their own nature, which itself. But if you give rise to deviant confusion, possesses the seed of Buddhahood for hundreds of false thoughts and perversions, though a Good ages and thousands of lifetimes. Good Knowing Knowing Advisor outside of you instructs you, he Advisors, I have a verse of no-mark, which you cannot save you. If you give rise to genuine Prajna should all recite. Those at home and those who contemplation and illumination, in the space of an have left home should cultivate accordingly. If instant, all false thoughts are eliminated. If you you do not cultivate it, memorizing it will be of no recognize your self-nature, in a single moment of use. Listen to my verse: enlightenment, you will arrive at the level of "With speech and mind both understood, Buddha. Good Knowing

Advisor, when you Like the sun whose place is in space, contemplate and illuminate with the wisdom, Just spread the ‘seeing-the-nature way’ which brightly penetrates within and without, you Appear in the world to destroy false doctrines. recognize your original mind. The recognition of Dharma is neither sudden nor gradual, your original mind is the original liberation. The Delusion and awakening are slow and quick attainment of liberation is the Prajna Samadhi, But deluded people cannot comprehend thus no-thought. What is meant by ‘no-thought?’ This Dharma-door of seeing-the-nature. No-thought means to view all dharmas with a Although it is said in ten thousand ways, mind undefiled by attachment. The function of the United, the principles return to one; mind pervades all places but is nowhere attached. In the dark dwelling of defilements, Merely purify your original mind to cause the six Always produce the sunlight of wisdom. consciousnesses to go out the six gates, to be The deviant comes and affliction arrives, undefiled and unmixed among the six objects, to The right comes and affliction goes. come and go freely and to penetrate without The false and true both cast aside, obstruction. That is the Prajna Samadhi, freedom In clear purity the state of no residue is and liberation, and it is called the practice of no-attained. thought. Not thinking of the hundred things and Bodhi is the original self-nature; constantly causing your thought to be cut off is Giving rise to a thought is wrong; called Dharma-bondage and is an extremist view. The pure mind is within the false: Good Knowing Advisors, one who awakens to the Only the right is without the three no-thought dharma completely penetrates the ten obstructions. thousand dharmas; one who awakens to the no- If people in the world practice the Way, thought dharma sees all Buddha realms; one who They are not hindered by anything. awakens to the no-thought dharma arrives at the By constantly seeing their own transgressions, Buddha position. Good Knowing Advisors, those They are in accord with the Way. of future generations who obtain my Dharma, Each kind of form has its own way should take up this Sudden Teaching. The Dharma Without hindering one another; door including those of like views and like Leaving the Way to seek another way practice should vow to receive and uphold it as if To the end of life is not to see the Way. serving the Buddhas. To the end of their lives they A frantic passage through a life, should not retreat, and they will certainly enter the Will bring regret when it comes to its end. holy position. In this way, it should be transmitted Should you wish for a vision of the true Way, from generation to generation. It is silently Right practice is the Way. transmitted. Do not hide away the orthodox If you don’t have a mind for the Way,

You walk in darkness blind to the Way; chaáp), nhaân (bình thöôøng), vaø thieân (hoan hyû). Nhö If you truly walk the Way, theá maø chuùng ta tieáp tuïc chòu khoå ñau khoâng You are blind to the faults of the world. ngöøng nghæ. Tuy nhieân, cuõng caùi taâm aáy, coù khi If you attend to others’ faults, chuùng ta cuõng tieán leân boán caûnh giôùi cuûa haønh Your fault-finding itself is wrong; Thaùnh giaû khi chuùng ta coù loøng ham muoán tu taäp Others’ faults I do not treat as wrong; caùch soáng ñuùng ñaén, khi ñoù chuùng ta trôû thaønh My faults are my own transgressions. Thanh Vaên; khi maø chuùng ta theå hoäi töø kinh Simply cast out the mind that finds

fault, nghieäm tröïc giaùc cuûa chính mình, chuùng ta laø Once cast away, troubles are gone; Duyeân Giaùc; khi chuùng ta mong öôùc soáng vì lôïi ích When hate and love don't block the mind, cuûa con ngöôøi vaø xaõ hoäi, khi ñoù chuùng ta laø Boà Stretch out both legs and then lie down. Taùt; khi maø chuùng ta ñaït ñöôïc moät traïng thaùi taâm If you hope and intend to transform others, thöùc cuûa loøng töø bi tuyeät ñoái khieán mình queân haún You must perfect expedient means. mình, khi aáy chuùng ta laø Phaät. Ngaøi Nhaät Lieân Don't cause them to have doubts, and then xem hoïc thuyeát "Nhaát Nieäm Tam Thieân" cuûa ngaøi Their self-nature will apear. Trí Giaû nhö laø tinh yeáu cuûa Phaät Phaùp. Trong taùc The Buddhadharma is here in the world; phaåm "Ngöôøi Môû Maét", Nhaät Lieân ñaõ ca ngôïi hoïc Enlightenment is not apart from the world. thuyeát Nhaát Nieäm Tam Thieân nhö sau: "Neáu con To search for Bodhi apart from the world ngöôøi khoâng ñaït ñöôïc Phaät quaû nhôø hoïc thuyeát Is like looking for a hare with horns. Nhaát Nieäm Tam Thieân thì söï chöùng ñaéc nieát baøn Right views are transcendental; hay thaønh Phaät cuûa con ngöôøi seõ khoâng baèng moät Deviant views are all mundane. caùi teân suoâng." OÂng cuõng nhieàu laàn ca tuïng hoïc Deviant and right completely destroyed: thuyeát naøy nhö sau: "Chính hoïc thuyeát Nhaát Nieäm The Bodhi nature appears spontaneously. Tam Thieân cuûa toâng Thieân Thai xuaát hieän ñeå laøm This verse is the Sudden Teaching, con ñöôøng ñöa con ngöôøi ñeán Phaät quaû."—In one Also called the great Dharma boat. thought to survey or embrace the three thousand Hear in confusion, pass through ages, worlds with all its forms of existence. One thought In an instant's space, enlightenment. contains ten dharma realms. Each dharma realm Nhaát Nieäm Tam Thieân: Three thousand realms in also contains the ten dharma realms, so there are one mind—Moät nieäm bao truøm chuùng sanh trong one hundred dharma realms , Each dharma realm caû tam thieân ñaïi thieân theá giôùi. Nhaát nieäm hoaëc contains thirty worlds; so one hundred dharma nhaát taâm chöùa ñöïng möôøi phaùp giôùi. Moãi phaùp giôùi realms contain three thousand worlds. These three chöùa ñöïng möôøi phaùp giôùi, nhö vaäy coù taát caû laø thousand worlds are contained in one thought. moät traêm phaùp giôùi. Moãi phaùp giôùi coù ba möôi theá Here, it is not the number one hundred or three giôùi; nhö vaäy moät traêm phaùp giôùi chöùa ñöïng ba thousand which is important, but the idea that all ngaøn theá giôùi. Ba ngaøn theá giôùi coù trong moät nieäm. reality is interpenetrating and inclusive, so that ÔÛ ñaây, con soá moät traêm hay moät ngaøn khoâng phaûi one short thought contains all of reality. This is laø ñieàu quan troïng, nhöng ñieàu quan troïng laø taát caû one of the basic concepts in Chih-I's T'ien T'ai thöïc taïi hoäi vaø nhaäp khieán chæ moät nieäm dung chöùa philosophy which is related to the threefold taát caû thöïc taïi. Ñaây laø moät trong nhöõng trieát lyù neàn structure based on the Mulamadhyamaka-karika taûng cuûa toâng Thieân Thai lieân quan ñeán caáu truùc verse. This doctrine forms the essence of the tam ñeá döïa vaøo baøi keä trong Trung Quaùn Luaän. Makashikan, a twenty-section work in which Hoïc thuyeát naøy thaønh laäp tinh yeáu cuûa Ma Ha Chæ T'ien-T'ai Chih-I of China systematized various Quaùn, moät taùc phaåm goàm hai möôi quyeån trong ñoù teachings included in the Lotus Sutra. This was his ngaøi

Thieân Thai Trí Giaû cuûa Trung Hoa ñaõ heä new interpretation of the Lotus Sutra. Our minds thoáng hoùa caùc giaùo lyù khaùc nhau bao goàm laïi trong revolve ceaselessly in the six worlds of hell kinh Phaùp Hoa. Taâm chuùng ta xoay chuyeån khoâng (anger), hungry spirits (covetousness), animals ngöøng trong saùu coõi ñòa nguïc (saân haän), ngaï quyû (ignorance), demons (dispute), human beings (tham duïc), suùc sanh (voâ minh), A tu la (tranh (normality), and heaven (joy). Thus our sufferings

continue endlessly. However, also with that same the present in which a state of eternity-in-one- mind, sometimes beings can raise to the level of moment prevails, a state of absolute cessation, a the four realms of the saints. When we conceive state like an incense-burner in an old roadside the desire to study the right way to live, we shrine, a state of cold aloofness. It is most become Sravakas; when we realize things unfortunate that they are unable to realize that this intuitively from our experience, we become state of concentration, however desirable it may Pratyekabuddhas; when we wish to live for the be, when one becomes attached to it hinders the benefit of other people and society, we become attainment of true inner perception and the Bodhisattvas; when we reach the mental state of manifestation of the light which is beyond the absolute compassion that we completely forget senses." ourselves and maintain such a mental state Nhaát Nieäm Tri Tam Theá Giaûi Thoaùt : ÔÛ trong constantly, we become Buddhas. Nichiren moät nieäm ñeàu coù theå roõ bieát taát caû tam theá giaûi regarded Chih-I's doctrine of the Three Thousand thoaùt—Liberation able to know all pasts, presents, Realms in One Mind as the essence of the and future in a single moment. Buddha's Teachings. In his work, Essay on the Nhaát Nieäm Töông ÖÙng Trí: Trí hueä ñi lieàn vôùi Eye-opener, Nichiren extolled this doctrine in the töøng khoaûnh khaéc cuûa suy nghó—Wisdom united following words: "Unless man attains buddhahood with an instant of thought. through the teaching of the Three Thousand Nhaát Nieäm Uaån: Phaùp sinh dieät (söï sinh ra vaø Realms in One Mind, his attaining nirvana and hoaïi dieät cuûa chö phaùp) trong töøng khoaûnh khaéc becoming a buddha will be little more than a mere cuûa suy nghó—Production and destruction (life and name." And so many time, Nichiren praised this death) of all dharmas in an instant of thought. doctrine as follows: "The very doctrine of the Nhaát Nieäm Vaïn Nieân: Three Thousand Realms in One Mind of the 1) Moät nieäm baèng caû ngaøn naêm (thôøi gian khoâng Tendai sect appears to be the way to lead man to coù thaät ñoái vôùi caùc baäc giaùc ngoä): One Buddhahood." thought-moment is the same thing as a Nhaát Nieäm Tham Saân Khôûi, Baù Vaïn Chöôùng thousand years. Moân Khai: A thought of greed and anger arises, 2) Chæ moät nieäm Di Ñaø maø ñöôïc vaïn naêm khoâng thousand doors of hindrances open. trôû laïi luaân hoài sanh töû—In a moment's Nhaát Nieäm Thaønh Phaät: Nôi moät nieäm maø Thaønh thought of Amitabha to obtain a myriad years Phaät—Become Buddhas in an instant. and no return to mortality. Nhaát Nieäm Thieân Thu: The state of eternity-in- 3) Ichinen-Mannen (jap): Thuaät ngöõ nhaø Thieàn one-moment—Ngaøy nay nhieàu ngöôøi öa nghó raèng cuûa Nhaät Baûn coù nghóa laø "moät khoaûnh khaéc Thieàn

ñaït ñeán muïc ñích toái haäu cuûa noù khi naøo taát cuûa yù thöùc vaïn naêm.” Trong töø ngöõ naøy, chöõ caû nhieäm vuï cuûa saéc thaân vaøo taâm trí döøng nghæ, vaïn coù nghóa laø moät thôøi gian daøi voâ haïn, vaø Thieàn ñònh phaùt khôûi trong moät khoaûnh khaéc khoâng theå ño ñöôïc, vaø söï theå nghieäm giaùc ngoä hieän tieàn trong ñoù ngöôøi ta chöùng ñöôïc caùi traïng cuûa taát caû caùc vò Thaùnh khoâng coøn khaùi nieäm thaùi 'nhaát nieäm thieân thu', moät traïng thaùi tuyeät ñoái veà thôøi gian theo nghóa thoâng thöôøng nöõa. Do ñình chæ, moät traïng thaùi nhö moät neùn nhang chaùy ñoù theo quan ñieåm ñaïi giaùc, khoaûnh khaéc cuûa ñoû trong moät coå mieáu beân leà ñöôøng, moät traïng thaùi yù thöùc laø 'tính vónh haèng'. Moät hoâm, Thuû An xa caùch laïnh luøng. Baát haïnh nhaát laø hoï khoâng theå daïy chuùng: "Vaïn nieân nhaát nieäm. Nhaát nieäm nhaän ra raèng traïng thaùi Thieàn ñònh, duø coù ñaùng öôùc vaïn nieân. Maëc quaàn aùo laên trong buøn, roài röûa ao ñi nöõa, khi ngöôøi ta baùm chaët vaøo noù, noù ngaên chaân, vaø leo leân giöôøng nguû. Moïi söï trong moät caûn söï thaønh ñaït cuûa moät tri giaùc noäi taâm chaân thaä t kieáp laø ñaây laø ngay tröôùc maáy oâng. Khi bieån vaø söï bieåu döông cuûa aùnh saùng vöôït ngoaøi caùc giaùc caû traøo soùng, keû ngu muoäi coá ño coi soùng bao quan."—Nowadays most people are led to lôùn." Roài, naâng gaäy thaúng leân, Thuû An noùi: imagine that Zen reaches its ultimate end when all "Heát thaûy maáy oâng ôû ñaây, khoâng coù cöûa vaøo. the functions of body and mind are suspended, and Maáy oâng phaûi coù cöûa vaøo. Vaø khi maø maáy oâng concentration takes place in one single moment of coù cöûa vaøo, maáy oâng phaûi baét ñaàu con ñöôøng

hieån loä thaân. Nhöng ñöôøng hieån loä thaân laø the second year, He has already returned to the ñöôøng gì?" Sau moät hoài laâu im laëng, Thuû An West; by the time the third year rolls around, if noùi: "Tuyeát rôi naëng khoâng theå ñeø beïp caây someone inquires about Him or requests tuøng. Gioù thoåi laïi dôøi traêng." Xong roài Thuû An recitation, payment is required before a few words haï gaäy xuoáng vaø rôøi khoûi saûnh ñöôøng—A are spoken or a few verses recited.” Japanese term for “one moment of Nhaát Ninh: Nhaø sö Trung Hoa sang Nhaät vaøo consciousness, ten thousand years.” In this khoaûng naêm 1299—A Chinese monk who went to expression, the number ten thousand simply Japan in 1299. means a limitlessly large number, and there is Nhaát Phaùp: Moät phaùp: One dharma or law—Moät no time in the everyday sense in the vaät: One thing— Moät hieän töôïng: One experience of enlightenment of all saints. phenomenon. Thus from the point of view of enlightened Nhaát Phaùp AÁn: The seal or assurance of the one consciousness, one moment of consciousness truth or law. is eternity. One day, Chu-an addressed the Nhaát Phaùp AÁn Tam Muoäi: Sarvadharma- monks, saying, "Ten thousand years, a single pnavesa-mudra-samadhi (skt)—Concentration on thought. A single thought, ten thousand years. the seal or assurance of the one truth or law. Rolling in the mud with your clothes on, Nhaát Phaùp Giôùi: 1) Phaùp giôùi duy nhaát: washing your feet, and climbing into bed to Singledharmadhatu, single reality realm; 2) Chaân sleep. The affairs of an eon are here before nhö laø phaùp giôùi duy nhaát: The bhutatathata you.

When the ocean surges with billowing considered in terms of mind as a whole, a waves, fools try to measure how big they spiritual realm. are." Then, lifting his staff upright, Chu-an Nhaát Phaùp Giôùi Taâm: A mind universal which is said, "All of you here, you don't have an above limitations of existence or differentiation. entrance. You must have an entrance. And Nhaát Phaùp Trung Ñaïo: Phaùp duy nhaát cuûa con when you have an entrance, you must begin ñöôøng trung ñaïo—Single dharma of the middle the path of the revealed body. But what is the way. path of the revealed body?" After a long Nhaát Phaåm: Varga (skt)—One chapter of a sutra. pause, Chu-an said, "The heavy snow can't Nhaát Phaàn Boà Taùt: A one-tenth bodhisattva—A crush the pine. The blowing wind moves not disciple who keeps one-tenth of the the moon." Chu-an then lowered his staff and commandments. left the hall. Nhaát Phaät Ña Phaät: One Buddha and/or many Nhaát Nieäm Voâ Vi, Thaäp Phöông Toïa Ñoaïn: Moät Buddhas. nieäm voâ vi thì chæ caàn ngoài bình thaûn maø thaáu roõ Nhaát Phaät Quoác Ñoä: See Nhaát Phaät theá giôùi. heát thaûy söï vieäc möôøi phöông, neân caét ñöôïc taát caû Nhaát Phaät Theá Giôùi: Eka-buddha-ksetra (skt)— voïng töôûng phieàn naõo—One non-active thought, Phaät giôùi hay Tònh ñoä—A Buddha-cosmo or all things were settled (Nothing under the sun Buddha-domain (a world undergoing remained but peace)—See Cô Lai Khieát Phaïn, transformation by a Buddha)—Buddha-region— Khoán Lai Ñaû Mieân. Pure Land. Nhaát Nieân Phaät Taïi Tieàn, Nhò Nieân Phaät Taïi Nhaát Phaät Thöøa: The One-Buddha-Yana— Taây Thieân, Tam Nieân Vaán Phaät Yeáu Tieàn: Coå Nhöõng ngöôøi theo Phaät giaùo Ñaïi thöøa tin raèng ñaây ñöùc noùi: “Tu haønh nhöùt nieân Phaät taïi tieàn, nhò nieân laø con ñöôøng duy nhaát giuùp chuùng ta ñaùo bæ ngaïn Phaät taïi Taây Thieân, tam nieân vaán Phaät yeáu tieàn.” Nieát Baøn—The Mahayanists believe that this is Nghóa laø ‘söï tu haønh naêm ñaàu Phaät nhö ôû tröôùc the perfect and only way to the shore of maët, naêm thöù hai Phaät ñaõ veà taây, sang naêm thöù ba parinirvana—See Nhaát Thöøa. ai muoán hoûi ñeán Phaät hay baûo nieäm Phaät, phaûi traû Nhaát Phaät Tònh Ñoä: A Buddha’s Pure Land, tieàn môùi chòu noùi tôùi, hoaëc nieäm qua ít caâ u’—The especially that of Amitabha. ancients had a saying: “In the first year of Nhaát Phieán Baïch Vaân Baát Loä Xöù: Moät maûng cultivation, Amitabha Buddha is right before eyes; maây traéng che khaép khoâng gian. Trong thieàn, töø

naày chæ chaân lyù bao dung taát caû vaø vöôït qua taát caû lifetime away from Buddhahood. One who, in this caëp ñoái ñaõi nhö laø, thò phi, thieän aùc, voâ höõu, vaân one life, accomplishes the three stages for final vaân—A great piece of white clouds cover all over entry. The stage of having only one lifetime to go the sky. In Zen, the term indicates the truth that before enlightenment, generally attributed to immensely conciliates all pairs of discrepant Bodhisattvas (associated with 20th vow of (opposite or contrary) ideas such as, right and Amitabha). Everyone in the Pure Land is sure to wrong, good and bad, existent and non-existent, experience the stage of having only one lifetime and so on. to go before enlightenment, and among them are Nhaát Phieán Baêng Taâm Taïi Ngoïc Hoà: Haønh giaû tu countless numbers of such superlative Thieàn coù moät taám loøng trong nhö baêng tuyeát ñeå Bodhisattvas.

trong baàu pha leâ, yù noùi taâm ñòa trong saïch—Zen Nhaát Sanh Boå Xöù Boà Taùt Töôïng: Töôïng Boà Taùt practitioners have a heart of ice in a crystal Di Laëc coù 30 tay—A 30-armed image of container, i.e., a noble mind or pure thoughts. Maitreya. Nhaát Phoùng Nhaát Thu: Moät beân buoâng moät beân Nhaát Sanh Nhaäp Dieäu Giaùc: Buddha naém—One side is releasing, the other side is enlightenment can be attained by any in one grasping—See Nhaát Caàm Nhaát Tuùng. lifetime. Nhaát Phoác Phaù Tam Quan: Ch'in Shan "A single Nhaát Sanh Nhaát Hoäi: Moät ñôøi chæ moät laàn gaëp gôõ. arrowhead smashing three barriers"—See Coâng Trong thieàn, töø naày coù nghóa laø daàu gian nan theá AÙn Nhaát Phoác Phaù Tam Quan. maáy haønh giaû phaûi gaëp chaân töôùng cuûa töï ngaõ moät Nhaát Quaùn: 1) Tröôùc sau nhö moät: Consistent; 2) laàn trong ñôøi—Only one meeting for the life time. Nhaát ñieåm quaùn: The contemplation on the one- In Zen, the term means no matter how difficult it pointedness; 3) Moät ñeà muïc quaùn töôûng, theo Vi is, in their life time, practitioners must once meet Dieäu Phaùp, ñaây laø quaùn töôûng veà taùnh caùch khoâng with the reality of the individual self. trong saïch cuûa thöùc aên, hay söï gheâ tôûm cuûa vaät Nhaát Sanh Tham Hoïc Söï: Vieäc tham hoïc trong thöïc: One contemplation, according to The moät ñôøi—To inquire religious instructions in a Abhidharma, this is the one perception of lifetime. loadsomeness of material food (ahare Nhaát Sanh Vieân Maõn: Perfect Realization in a patikkulasanna). lifetime—Trong caùc thôøi kyø giaùo thuyeát cuûa Ñöùc Nhaát Quang Tam Toân: Ba ñaáng Chí Toân döôùi Phaät, chæ coù thôøi kyø Hoa Nghieâm laø noùi roõ nghóa moät vaàng haøo quang (Di Ñaø, Quaùn AÂm, vaø Theá cuûa “Nhaát Sanh Vieân Maõn.” Ñöùc Phaät giaûng raát roõ Chí)—Three Honored Ones in one light or halo veà Nhaát Sanh Vieân Maõn trong Phoå Hieàn Thaäp (Amitabha, Avalokitesvara, Mahasthamaprapta). Haïnh Nguyeän. Ñaây laø con ñöôøng trôû veà coõi An Nhaát Quyeát: To determine—To decide. Döôõng Ñòa hay Taây Phöông Cöïc Laïc cuûa ngöôøi tu Nhaát Sanh: Moät ñôøi ngöôøi—A whole life—A maø Ñöùc Phaät ñaõ khuyeán taán töù chuùng raát roõ raøng whole lifetime—Lifetime—Throughout one’s life. trong Haûi Hoäi Hoa Taïng trong Kinh Hoa Nhaát Sanh Baát Phaïm: Life-long innocence. Nghieâm—Among the teachings given by Nhaát Sanh Boå Xöù: Eka-jati-prati-badha (skt)— Sakyamuni Buddha for a certain era, only the Issho-Fusho (jap)—Giai ñoaïn maø vò Boà Taùt chæ Flower Ornament or Avatamsaka Sutra explains moät laàn sanh ôû choã naày laø ñöôïc boå leân ngoâi vò “Perfect Realization in a Single Lifetime.” The Phaät—The stage of having only one lifetime or basis for perfect realization is explained in the one enlightenment to attain Buddhahood. Chapter of the “Vows of Samantabhadra in the Nhaát Sanh Boå Xöù Boà Taùt: Eka-jati-prati-badha- Ten Great Vows which show the way back to the bodhisattva (skt)—One-life Bodhisattva—Vò chæ land called “Peaceful Nurturing” or Amitabha’s coøn sanh vaøo coõi Tònh Ñoä moät laàn nöõa laø ñöôïc leân Pure Land. In Avatamsaka Sutra, the Buddha ngoâi Phaät, thöôøng chæ aùp duïng cho Boà Taùt. Taát caû urged the whole assembly to advance toward the caùc vò vaõng sanh Tònh Ñoä, ngöôøi naøo cuõng quyeát Pure Land in the Flower Treasury World. thöïc laø nhaát sanh boå xöù, trong soá ñoù coù voâ soá Nhaát Saùt: A ksetra (skt)—Moät coõi

Phaät—A “Thöôïng Thieän Nhaân”—A Bodhisattva who is one land—A Buddha realm—Chiliocosm.

Nhaát Saùt Ña Sinh: Gieát moät cöùu nhieàu—To kill Nhaát Sôn: Teân goïi töï vieän—A monastery. one that many may live. Nhaát Sôn Nhaát Ninh Thieàn Sö (1247-1317): I-Nhaát Saùt Na: A ksana (skt)—Moät khoaûng thôøi shan I-ning—Issan-Ichini (jap)—Thieàn sö thuoäc gian ngaén nhaát (1/90 cuûa moät nieäm hay 1/4500 cuûa phaùi Laâm Teá, oâng cuõng coøn ñöôïc goïi laø Nhaát moät phuùt)—The shortest period of time. (1/90th Ninh. Sau khi ngöôøi Moâng Coå chieán thaéng nhaø part of a thought or 1/4500th of a minute). Toáng, oâng ñöôïc hoaøng ñeá Moâng Coå laø Thaàn Toâng Nhaát Saéc: One colour—The same colour. phaùi sang Nhaät vaøo khoaûng naêm 1299 A.D. nhaèm Nhaát Saéc Bieân Söï: I se pien shih (chi)—Caûnh giôùi khoâi phuïc laïi nhöõng quan heä ñaõ bò ñình chæ khi thanh tònh vaø bình ñaúng, vöôït leân treân moïi phaân Moâng Coå coù yù ñoà muoán xaâm laêng Nhaät Baûn luùc bieät cuûa voïng töôûng. Thuaät ngöõ naøy cuõng coù nghóa tröôùc. Khi oâng vöøa ñaët chaân leân Nhaät Baûn thì lieàn laø kinh nghieäm chieáu dieäu maø moät vò haønh giaû ñaït bò töôùng quaân Hojo Sadatoki baét giam vôùi toäi laøm ñöôïc trong giai ñoaïn thieàn ñònh cao—The realm of giaùn ñieäp; tuy nhieân oâng ñaõ nhanh choùng thuyeát purification and impartiality which is beyond all phuïc ñöôïc vò töôùng quaân naày veà yù ñònh trong saùng discriminations of deluded thoughts. This term cuûa mình, vaø ñöôïc boå nhieäm laøm vieän tröôûn g thöù also means the illumination experience that a 10 cuûa tu vieän Kieán Tröôøng ôû Kieám Thöông tröôùc practitioner attains in the advanced stage of khi trôû thaønh vieän tröôûng tu vieän Vieân Giaùc vaøo Dhyana. naêm 1302. Naêm 1312, oâng ñeán Kyoto theo lôøi yeâu Nhaát Saéc Voâ Bieän Xöù: Caûnh giôùi tuyeät ñoái, (caûnh caàu cuûa hoaøng ñeá Go-Uda ñeå trôû thaønh vieän giôùi sieâu vieät tuyeät ñoái), lìa moïi giôùi haïn cuûa hieän tröôûng tu vieän Nam Thieàn. OÂng khoâng nhöõng chæ töôïng, khoâng theå duøng phaøm trí töông ñoái ñeå hieåu ñöôïc bieát ñeán nhö moät vò thieàn sö, maø coøn nhö laø ñöôïc—Absolute realm, which is apart from all moät nhaø hoäi hoïa vaø moät baäc thaày veà thö ñaïo. Nhaát phenomena and limiting terms, and cannot be Sôn Nhaát Ninh cuõng ñöôïc coi nhö ngöôøi ñoàng saùng perceived by worldly and relative knowledge. laäp ra 'Vaên Hoïc Nguõ Sôn', vaø oâng ñaõ goùp phaàn Nhaát Sieâu Tröïc Nhaäp: Direct enlightenment in maïnh meõ trong vieäc bieán caùc tu vieän thaønh nhöõng just one time of leaping over—Haønh giaû tu taäp Toå trung taâm ngheä thuaät vaø khoa hoïc mang ñaäm maøu Sö Thieàn vöôït qua nhöõng giai vò Boà Taùt cuûa giaoù saéc Trung Hoa—A Chinese Zen master of the moân vì ñaây laø moät heä thoáng tö duy khoâng tö duy Rinzai school. After the overthrow of the Sung theo thoâng tuïc, noù sieâu vieät taát caû nhöõng phöông Dynasty by the Mongols, he was sent by the phaùp cuûa luaän chöùng hôïp lyù. Tö duy khoâng caàn Mongolian emperor Ch'en-t'sung to Japan to try to phöông phaùp tö duy laø ñeå taïo cô hoäi cho söï thöùc renew relations with Japan, which has been tænh cuûa tueä giaùc moät caùch tröïc tieáp vaø töùc thì— broken off following the Mongols attempts at Practitioners who practitce the Zen of the invasion. When he landed in Japan in 1299,

the Patriarchs will leap over stages of Bodhisattva Shogun Hojo Sadatoki had him imprisoned as a because the meditation of the patriarchal Zen was spy. I-shan, however, was soon able to convince not an analytical like science, nor was it a the Shogun of his pure intentions. He was synthetical method like philosophy. It was a appointed as the tenth abbot of the Kencho-ji method of thinking without ordinary thinking, monastery in Kamakura and in 1302 was made the transcending all methods of logical argument. To abbot also of Engaku-ji. In 1312 he went at the think without any method of thinking is to give wish of Emperor Go-uda to Kyoto to become the opportunity for the awakening of the intuitional third abbot of Nanzen-ji monastery. He is known wisdom directly and immediately. not only as a Zen master but also as a painter and Nhaát Sieâu Tröïc Nhaäp Nhö Lai Ñòa: Laäp Ñòa a master of the way of calligraphy. Together with Thaønh Phaät—Moät laàn sieâu qua nhöõng giai vò Boà his student, Sesson-Yubai, I-shan is also Taùt ñeå tröïc nhaäp vaøo Nhö Lai ñòa—Direct considered the founder of the 'Literature of the enlightenment of the state of a Tathagata in just Five Mountains', contributed significantly toward one time of leaping over stages of Bodhisattva— making the Zen monasteries of Kyoto centers of See Nhaát Sieâu Tröïc Nhaäp. art and science, in which a strong Chinese Nhaát Sinh Toäc: Sudra (skt)—See Thuû Ñaø La. influence was detectable.

Nhaát Sôn Quoác Sö Ngöõ Luïc: I-ssan-kokushi- knowledge, the type of logically graspable goroku (jap)—Ngöõ luïc cuûa quoác sö Nhaát Sôn— knowledge that anyone who learns it can pass on The teachings of national master I-Shan—See to anyone else willing and able to learn it. In this Nhaát Sôn Nhaát Ninh. case it is a matter of transmission of the Buddha- Nhaát Sö AÁn Chöùng: Isshi-inshoâ (jap)—Nhaát sö aán nature from 'mind-to-mind' or 'heart-to-heart' by an chöùng hay aán chöùng xaùc nhaän cuûa chæ moät thaày. enlightened Zen master to his student. Here the Ñaây laø vieäc ñaøo taïo moät thieàn sinh döôùi söï höôùng master-student relationship is of special daãn cuûa chæ moät thieàn sö duy nhaát, Söï caàn thieát significance. There are no cofidiable rules for Zen cuûa vieäc aán chöùng xaùc nhaän cuûa chæ moät thaày baét training; rather each Zen master relates to the ñaàu phaùt trieån töø theá kyû thöù XVII, ñaëc bieät trong needs of students on the basis of his own phaùi Taøo Ñoäng Nhaät Baûn, nhaèm choáng laïi khuynh realization of Zen and in his uniquely personal höôùng cuûa nhieàu hoïc troø chaïy heát thaày naày tôùi way. Thus the training begun by one master thaày khaùc. Moái lieân heä thaày-troø mang yù nghóa cannot be seamlessly continue by another. The quan troïng caên baûn trong tröôøng hôïp ñaøo taïo maø differences in the external form of the training, khoâng coù moät tri thöùc khaùch quan naøo ñöôïc 'phaùt' though not of the essential content, resulting from vaø 'nhaän' caû. Keû nhaän ñöôïc moät tri thöùc theo loái trí different Zen masters would tend to confuse rather hueä vaø lyù luaän khoâng theå truyeàn noù laïi cho moät than help a student who had not yet rippened to a moân ñoà, daàu moân ñoà toû ra ham muoán vaø coù khaû deep experience of Zen. Thus it is important for a naêng nhaän ñöôïc noù. Vieäc truyeàn Phaùp cuûa ñöùc Zen student, after he has found a master suited to Phaät ñöôïc thöïc hieän töø 'Taâm truyeàn taâm' giöõa moät

him, to commit himself unreservedly and vò thaày ñaõ ñaïi giaùc vaø moân ñoà cuûa mình. Do khoâng exclusively to his authority. If he comes to the coù nhöõng qui taéc ñöôïc ghi roõ trong vieäc ñaøo taïo point of equaling the realization of his master, thieàn, caùc thieàn sö töï quyeát ñònh nhöõng nhu caàu which the latter will confirm through a 'seal of cuûa hoïc troø tuøy theo kinh nghieäm rieâng cuûa mình approval' (inka-shomei), then it is useful for him to veà Thieàn, vaø theo söï ñaùnh giaù hoaøn toaøn caù nhaân seek to deepen his realization of Zen through cuûa mình. Söï ñaøo taïo do moät thaày tieán haønh, vì 'questions and answers' (mondo) and dharma- theá, coù theå khoù tieáp tuïc maø khoâng bò moät thaày dueling (hossen) with other Zen masters. khaùc laøm ngöøng laïi. Nhöõng khaùc nhau giöõa hình Nhaát Tam Muoäi: Ekagra (skt)—Undeflected thöùc, keå caû caên baûn, veà phöông phaùp vaø thuyeát concentration—Meditation on one object— giaûng giöõa nhöõng thaày khaùc nhau chæ coù theå laøm Undefeated concentration. cho hoïc troø chöa tröôûng thaønh caøng roái raém theâm. Nhaát Taùnh Toâng: Nhaát Taùnh Toâng trong Phaät Do ñoù ñieàu quan troïng laø moät hoïc troø thieàn, khi giaùo Ñaïi thöøa quyeát ñoaùn raèng taát caû chuùng sanh tìm ñöôïc moät vò thaày thích hôïp, phaûi theo ñuùng ñeàu coù Phaät taùnh nhö nhau—Monophysitic or nhöõng höôùng daãn cuûa thaày theo loái ñaëc bieät vaø tin Pantheistic sect of Mahayana, which assert that all caäy. Khi hoïc troø ñaõ ñaït ñöôïc trình ñoä ñaïi giaùc beings have one and the same nature with all gioáng nhö thaày, töùc laø giai ñoaïn maø hoïc troø ñöôïc Buddhas. thaày xaùc nhaän baèng 'aán chöùng xaùc nhaän,' thì hoïc Nhaát Taùp: Nhaát Hoài—Moät löôït, moät ñôït—At the troø vaãn thích thuù ñi saâu hôn nöõa söï theå nghieäm cuûa same time—On the same wave. mình treân ñöôøng tröôûng thaønh baèng caùch thöïc haønh Nhaát Taït Phieân Thaân: Moving in one pushing— vaán ñaùp hay phaùp luaän vôùi nhöõng thieàn sö khaùc — Vöøa bò ñaåy moät caùi laø toaøn thaân xoay chuyeån. A Japanese term, literally means "one-master seal Trong thieàn, töø naày coù nghóa laø moät khi ñöôïc vò confirmation"; training of a Zen student by a thieàn sö khôi gôïi ngöôøi hoïc lieàn laõnh hoäi hoaøn toaøn single master. The neccesity of "one-master seal yeáu chæ nhaø thieàn. Theo Caûnh Ñöùc Truyeàn Ñaêng confirmation" has been stressed, particularly in Luïc, quyeån XII, tröôùc nhaát Laâm Teá ñeán hoäi Hoaøng Japanese Soto Zen since the 17th century, in order Baù, vaø khi ñang ôû trong hoäi Hoaøng Baù, Sö khoâng to counteract the tendency of Zen student to go hoïc ñöôïc gì heát vì moãi laàn môû mieäng hoûi veà ñaïi from master to master. In Zen training it is not a nghóa phaùp Phaät laø moãi laàn bò Hoaøng Baù ñaùnh. question of teaching and learning objectifiable Nhöng chính nhöõng traän ñoøn aáy laø "Nhaát taït phieân

thaân", khi thôøi cô ñeán, ñaõ môû maét Laâm Teá treân accretion and declension covers a small kalpa dieäu lyù Thieàn, vaø khieán sö reo lôùn raèng: "Thì ra (16,800,000 years). Thieàn Hoaøng Baù chaû coù gì laém ñoù!"—The whole Nhaát Taâm: Ekagga (skt)—Isshin (jap)— body is moved in just a push. In Zen, the term Singleness of mind. means practitioners obtain an absolute 1) Taâm Caûnh Nhaát Tính: One mind—One comprehension of the important meaning or aim of pointedness of mind. Zen in just one conversation with the master. 2) Baèng taát caû taâm trí:

Citta-nupassana (p)— According to the Records of the Transmission of Contempaltion of mind—Unanimous the Lamp (Ch'uan-Teng-Lu), Volume XII, from (Unanimity)—In agreement—In chorus— the beginning of his residence at Huang-po, but With the whole mind or heart—The Lin-Chi did not get any special instruction on Zen; bhutatathata. for whenever he asked Huang-po as to the 3) Söï chuù yù taâm tuyeät ñoái vaøo moät ñoái töôïng: fundamental truth of Buddhism, he was struck by Ekagrata (skt)—Ekaggata (p)—Samadhi the master. But it was these blows are as "moving (skt)—One-pointedness of mind—Tính saéc in one pushing" that opened Lin-chi's eyes to the beùn cuûa tinh thaàn—Taäp trung söï chuù yù vaøo ultimate truth of Zen and made him exclaim, moät ñieåm duy nhaát. Moïi naêng löôïng taâm thaàn "After all, there is not much in the Zen of Huang- ñöôïc taäp hôïp xung quanh moät ñoái töôïng— po!" Attention focus only or alone (focusing or Nhaát Taït Taït Ñaûo Lieãu: Vöøa ñaåy moät caùi laø teù concentration of mind) on a single object. nhaøo. Trong thieàn, töø naày coù nghóa laø nhöõng Situtation in which all mental powers are phöông phaùp maø thieàn sö duøng ñeå tìm ra choã ngoä concentrated on one object. cuûa ñeä töû chæ qua moät cuoäc hoäi thoaïi. Töø ñoù, caùc vò 4) Söï nhaát taâm tin töôûng nôi ñöùc Phaät A Di Ñaø coù theå giuùp ñeä töû ñaït ñöôïc giaùc ngoä moät caùch deã maø ngaøi Theá Thaân ñaõ noùi ñeán trong 'Luaän daøng hôn—Falling down in just a push. In Zen, the Vaõng Sanh': The single-minded trust in term means methods that Zen masters use to find Amitabha which Vasubandhu mentioned in out places for enlightenment of his disciples in just his Hymn of Aspiration for Birth in the Pure one conversation. Thenceforth, they can help their Land. disciples to attain enlightenment more easily. Nhaát Taâm Bao Truøm Boán Coõi: Moät taâm truøm leân Nhaát Taêng Nhaát Giaûm: Increase then decrease in boán coõi: Thöù nhaát laø Phaøm Thaùnh ñoàng cö ñoä. Ñaây the same ratio—Theo Trung Hoa Phaät Hoïc Töï laø coõi phaøm Thaùnh cuøng ôû chung vôùi nhau. Thöù nhì Ñieån do Giaùo Sö Soothill bieân soaïn naêm 1934, laø Phöông tieän höõu dö ñoä. Ñaây laø coõi cuûa phöông moät tieåu kieáp trong ñoù nhaân sinh taêng töø möôøi leân tieän. Thöù ba laø Thaät baùo voâ chöôùng ngaïi ñoä. Ñaây ñeán 80.000 naêm vaø roài giaûm trôû laïi möôøi. Vaøo theá laø coõi cuûa thöïc baùo khoâng coøn chöôùng ngaïi. Thöù tö kyû ñaàu nhaân sinh taêng leân 11 naêm, cuoái theá kyû thöù laø Thöôøng tòch quang ñoä. Ñaây laø coõi cuûa aùnh saùng hai taêng thaønh 12 naêm, vaø cöù theá taêng leân 80.000 tòch tònh mieân vieãn—This single mind naêm; roài giaûm xuoáng cuõng theo tyû leä naày cho ñeán encompasses the four kinds of lands in their khi tuoåi thoï chæ coøn laø 10 naêm. Nguyeân thôøi kyø totality: First, the land of common residence of taêng giaûm trong 16.800.000 naêm ñöôïc goïi laø moät beings and saints. Second, the land of expediency. tieåu kieáp—According to the Dictionary of Chinese Third, the land of true reward. Fourth, the land of Budhist Terms compiled by Professor Soothill in eternally tranquil light. 1934, a small kalpa during which a human lifetime Nhaát Taâm Baát Loaïn: Aviksipta-citta (skt)—Moät increases from ten years to 80,000 years and then taâm khoâng loaïn ñoäng—One mind unconfused. decreases back to ten. At the first of the century Nhaát Taâm Baát Loaïn Tam Muoäi Haïnh:

Haïnh the increases is to 11 years; at the end of the Tam muoäi vì nhôø ñoù maø ñöôïc nhöùt taâm baát loaïn — second century to 12 years and so on till a lifetime Practice of all concentration, to be single-minded, lasts 80,000 years; then decreases in the same without distraction. ratio till 10 is reached. The whole period of Nhaát Taâm Baát Sanh Vaïn Phaùp Voâ Cöõu: Moät nieäm khoâng daáy leân thì vaïn phaùp khoâng coù loãi.

Trong thieàn, töø naày coù nghóa laø khi voïng töôûng Nhaát Taâm Tín Nhaïo: Moät loøng öa thích—Single khôûi maø chuùng ta baát chaáp ñöôïc thì töï nhieân chuùng thought of joy and gratitude—Khôûi tín ñaàu tieân seõ bieán maát. Keát quaû laø chuùng ta seõ nhìn thaáy ñöôïc cuûa haønh giaû ñi keøm vôùi söï vui thích vaø bieát ôn lôùn maët muõi thaät cuûa vaïn phaùp—When a thought is lao ñoái vôùi ñöùc Phaät A Di Ñaø—The first not arising, everything is not mistaken. In Zen, the awakening of faith which accompanied by great term means if we are able to disregard when false joy and gratitude to Amitabha Buddha. thoughts arise, they will naturally vanish. As a Nhaát Taâm Tu Phaät: See A true and single- result, we can see the real state of things, or the minded devotion towards the Buddha. original face or the Buddha-nature. Nhaát Taâm Töùc Nhaát Thieát Taâm: See Nhöùt Taâm Nhaát Taâm Kieán Phaät: One mind to see the Töùc Nhöùt Thieát Taâm. Buddha—Nhaát Taâm Thaáy Phaät—Muoán thaáy Phaät, Nhaát Taâm Xöng Danh: Nhaát taâm trì nieäm hoàng haønh giaû phaûi tröôùc tieân loaïi töø hay boû nhöõng loâi danh Phaät A Di Ñaø hay Boà Taùt Quaùn Theá AÂm — cuoán qua moät beân nhö lo aâu, sôû höõu, taøi saûn, con With undivided mind to call on the name of a caùi, gia ñình, vaân vaân—To see the Buddha, Buddha, either Amitabha or Kuan Shi Yin. cultivators should first eliminate or put all Nhaát Taêng Nhaát Giaûm: See Nhöùt Taêng Nhöùt distractions aside such as worry, possessions, Giaûm. properties, children, family, etc. Nhaát Teà: All at once—Together like one. Nhaát Taâm Kim Cang Baûo Giôùi: 1) Giôùi vöõng Nhaát Thaùi Löôõng Taùi: Treân hai maët cuûa con xuùc chaéc baát hoaïi cuûa söï nhaát taâm: Adamantine xaéc coù cuøng moät soá. Trong thieàn, töø naày coù nghóa jeweled precepts of the one mind; 2) Vieân ñoán laø khoâng coù söï khaùc bieät hôn keùm giöõa hai ngöôøi. giôùi: Giôùi kim cang baát hoaïi cuûa chö Phaät vaø chö Khi tôùi Hoaøng Mai, Hueä Naêng laøm leã ra maét Nguõ Boà Taùt: The infrangible-diamond rules of all Toå. Nguõ toå hoûi: “OÂng töø ñaâu ñeán?” Hueä Naêng ñaùp: Buddhas and Bodhisattvas. “Töø Laõnh Nam ñeán.” Toå hoûi: “OÂng muoán caàu gì?” Nhaát Taâm Nieäm Phaät: Reciting the Buddha’s Hueä Naêng ñaùp: “Chæ caàu laøm Phaät chöù khoâng caàu name singlemindedly. gì khaùc.” Toå noùi: “Ngöôøi Laõnh Nam khoâng coù taùnh Nhaát Taâm Phaùp: Thieàn phaùp giaùo ngoaïi bieät Phaät, sao laøm Phaät ñöôïc?” Hueä Naêng ñaùp ngay: truyeàn—Method of Zen is not established by “Thöa Toå, ngöôøi coù nam baéc, taùnh Phaät haù vaäy words. sao?” Lôøi ñaùp ñeïp loøng Toå laém—The same Nhaát Taâm Tam Hoaëc: Ñoàng theå tam hoaëc—Moät number on two faces of a dice. In Zen, the term suy nghó maø coù ñeán ba aûo töôûng—Theo tröôøng means there is no difference between two phaùi Thieân Thai thì taâm cuûa vò Boà Taùt coù ba moái persons. When Hui Neng reached Wang-Mei, he nghi hoaëc laøm naåy sanh kieán tö, traàn sa vaø voâ came and bowed

before the patriarch. The minh—The T'ien T'ai "three doubts" in the mind patriarch asked: Where do you come from?" Hui- of a Bodhisattva which produce fear of illusion, Neng replied: "I am a farmer from Hsin-Chou confusion, and ignorance. from the southern part of China." The patriarch Nhaát Taâm Tam Muoäi: Undefiled meditation on asked: "What do you want here?" Hui-Neng one object—Thieàn ñònh nhaát taâm vaøo moät ñoái replied: "I come here to wish to become a Buddha töôïng, khoâng bò chi phoái bôûi voïng nieäm. and nothing else." The patriarch said: "So you are Nhaát Taâm Tam Quaùn: See Nhöùt Taâm Tam Quaùn. a southerner, but the southerners have no Buddha- Nhaát Taâm Tam Trí: See Nhöùt Taâm Tam Trí. nature; how could you expect to attain Nhaát Taâm Thaáy Phaät: Muoán thaáy Phaät, haønh giaû Buddhahood?" Hui-Neng immediately responded: phaûi tröôùc tieân loaïi tröø hay boû nhöõng loâi cuoán qua "There may be southerners and northerners, but as moät beân nhö lo aâu, sôû höõu, taøi saûn, con caùi, gia far as Buddha-nature goes, how could you make ñình, vaân vaân—To see the Buddha, cultivators such a distinction in it?" This pleased the master should first eliminate or put all distractions aside very much. such as worry, possessions, properties, children, Nhaát Thaùi Löôõng Traïi: The same number on two family, etc. faces of a dice—See Nhaát Thaùi Löôõng Taùi.

Nhaát Thanh Loâi Chaán Cuoàng Tieâu Khôûi: See trong vuõ truï ñeàu laø thaàn. Trong khi nhaát thaàn giaùo Nhaát Thanh Loâi Chaán Thanh Tieâu Khôûi. chæ xem coù moät vò thaàn duy nhaát hieän höõu treân theá Nhaát Thanh Loâi Chaán Thanh Tieâu Khôûi: Moät giôùi naøy vaø chuû trì treân taát caû moïi vaät, bao goàm caû tieáng saám noå vang khieán baõo toá noåi leân. Trong thieän vaø aùc treân ñôøi naøy—A more advanced form thieàn, töø naày coù nghóa laø moät khi chöùng ngoä thì taát of religion than the primitive pantheism, whose caû phieàn naõo ñeàu tieâu tan—Storms arise right after believers regard everything in the universe as god. a burst of thunder and lightning. In Zen, the term While a primitive monotheism, which proclaims means when one achieves realization, all kinds of that one and only one god exists in this world and afflictions will be eliminated. presides over all things, including good and evil, Nhaát Thaønh Nhaát Thieát Thaønh: One deed in this world. includes all—Vôùi söï ñaïi giaùc cuûa Nhö Lai, taát caû Nhaát Thaäp Nhaát Theä: Eleventh vow—Truï Chính chuùng sanh roài ñaây seõ ñaït thaønh ñaïi giaùc. Moät Ñònh Töï Nguyeän (nguyeän heát thaûy chuùng sanh ñeàu ngöôøi toaøn thieän moïi ngöôøi roài ñaây seõ ñöôïc toaøn truï trong chính ñònh)—Neáu toâi ñöôïc laøm Phaät, maø thieän. Khi haønh giaû ñaït ñöôïc moät ñieåm, taát caû caùc trôøi ngöôøi trong coõi nöôùc chaúng truï nôi ñònh-tuï, roài ñieåm khaùc ñeàu theo vôùi noù (chæ caàn ñaït ngoä vôùi dieät ñoä ñoù, xin chaúng giöõ laáy ngoâi chaùnh giaùc—I moät coâng aùn thì taát caû moïi coâng aùn khaùc khoâng shall not attain supreme enlightenment if any coøn caàn thieát nöõa). Ñuùng nhö trieát hoïc Hoa sentient beings in my land, especially the devas Nghieâm daïy: "Moät dung nhieáp taát caû, taát caû dung and humans, would not certainly achieve supreme nhieáp moät. Moät laø taát caû, taá caû laø moät. Moät thaâu enlightenment and realize great nirvana. nhieáp taát caû, taát caû thaâu nhaäp laøm moät. Ñieàu naøy Nhaát Thaät: Single reality—Nhaát

Thöïc—Thöïc taïi cuõng ñuùng vôùi moïi vaät theå, vôùi moïi söï toàn taïi." duy nhaát—Chaân lyù toái thöôïng—The one reality— Nhöng haønh giaû tu Thieàn neân luoân nhôù raèng ñaây The bhutatathata—The supreme fact, or ultimate chaúng phaûi laø phieám thaàn luaän, cuõng chaúng phaûi laø reality. thuyeát ñoàng nhaát tính gì caû. Noù roõ raøng vaø ñôn Nhaát Thaät Caûnh Giôùi: Caûnh giôùi nhaát thaät—One giaûn nhö vaäy: Khoâng coù moät, khoâng coù taát caû; true realm. khoâng coù taát caû, khoâng coù moät—With the Nhaát Thaät Caûnh Trí: Theo Giaùo Sö Soothill trong Tathagata's enlightenment all beings were Töø Ñieån Phaät Hoïc Trung Hoa—According to enlightened. That is to say in the perfection of one Professor Soothill in the Dictionary of Chinese all are perfected. When one point is gained, all Buddhist Terms: other points go with it (when one koan is broken 1) Traïng thaùi nhaát thaät: The state or realm of through, all other koans are no longer necessary). "one reality." As the Avatamsaka philosophy teaches: "The One 2) Söï chöùng ngoä thaät taùnh cuûa chö phaùp: The embraces All, and All is merged in the One. The realization of the spirituality of all things. One is All, and All is the One. The One pervades 3) Nhö Lai phaùp thaân: The Tathagata- All, and All is in the One. This is so with every dharmakaya. object, with every existence." But, Zen Nhaát Thaät Ñeá: The truth of one reality—See Ñeä practitioners should always remember that here is Nhöùt Nghóa Trung Ñaïo. no pantheism, nor the the theory of identity. It's Nhaát Thaät Thöøa: Thöøa chaân thaät (cöùu ñoä chuùng clear and simple like this: No One no All, no All sanh)—The one method of salvation. no One. Nhaát Thaät Töôùng: Töôùng chaân nhö—The state of Nhaát Thaân: One body—Kinh nghieäm theå nhaäp bhutatathata—1) Thöïc töôùng: One true mark; 2) vaøo taùnh khoâng khi ñaït ñöôïc giaùc ngoä—The Vöôït treân moïi sai bieät: Above all differentiation; experience of thorough understanding of Sunyata 3) Baát chuyeån: Immutable; 4) AÙm chæ Phaät taùnh: It at the time of attainment of enlightenment. implies the Buddha-nature; 5) AÙm chæ tính phi vaät Nhaát Thaàn Giaùo: Monotheism—Chuû nghóa nhaát chaát vaø ñoàng nhaát cuûa vaïn höõu: It implies the thaàn giaùo—Nhaát thaàn giaùo laø moät hình thöùc toân immateriality and unity of all things. giaùo tieán boä hôn tín ngöôõng buoåi sô khai laø phieám Nhaát Thaät Vieân Thöøa: Nhö Lai Vieân Thöøa—thaàn, caùc tín ñoà theo tín ngöôõng naøy xem moïi vaät Tathagata's Perfect Vehicle (in the Lotus Sutra).

Nhaát Thaät Vieân Toâng: The One Real and Perfect Reward-body of the Buddha within my own School—The school of the single, real perfection. body. Nhaát Thaät Voâ Töôùng: Single reality without (II) Lôøi daïy cuûa Luïc Toå veà moät theå ba thaân töï marks—Voâ töôùng laø moät söï thaät khoâng theå phaân taùnh Phaät—The Sixth Patriarch's teachings on caùch ñöôïc—The one reality being indivisible is the three bodies of a single substance: apart from all transient (or empty) forms, and is 1) Naày thieän tri thöùc! Saéc thaân laø nhaø cöûa khoâng therefore styled the formless—The invisible. theå quy y höôùng ñoù, ba thaân Phaät ôû trong töï Nhaát Theá: Moät ñôøi—Lifetime. taùnh ngöôøi ñôøi thaûy vì ñeàu coù, vì töï taâm meâ Nhaát Theå: One nature—Duø töôùng coù khaùc, taùnh khoâng thaáy taùnh ôû trong neân chaïy ra

ngoaøi tìm vaãn ñoàng—Though externally differing, in nature ba thaân Nhö Lai, chaúng thaáy ôû trong thaân coù the same. ba thaân Phaät. Caùc oâng laéng nghe toâi noùi khieán Nhaát Theå Tam Baûo: Tam Baûo ba ngoâi nhöng coù caùc oâng ôû trong töï thaân thaáy ñöôïc töï taùnh coù cuøng moät taùnh chaát nhö nöôùc vaø soùng—The ba thaân Phaät. Ba thaân Phaät naày töø nôi töï taùnh Triratna has three parts (Buddha, Dharma, and sanh, chaúng phaûi töø ngoaøi maø ñöôïc. Sao goïi laø Sangha) of the same nature, as water and wave. Thanh Tònh Phaùp Thaân Phaät? Ngöôøi ñôøi baûn Nhaát Theå Tam Phaân: Trimurti (skt). taùnh laø thanh tònh, muoân phaùp töø nôi taùnh maø 1) Ba bieåu hieän cuûa moät baûn chaát duy nhaát: sanh, suy nghó taát caû vieäc aùc töùc sanh haïnh aùc, Three manifestations of a single essence. suy nghó taát caû vieäc laønh töùc sanh haïnh laønh. 2) Ba ngoâi trôøi cuûa AÁn Ñoä giaùo: Phaïm thieân, Vi Nhö theá caùc phaùp ôû trong töï taùnh nhö trôøi Nöõu Thieân vaø Ñaïi Töï Taïi thieân: The three thöôøng trong, maët trôøi maët traêng thöôøng saùng, divinity of the Hindu trinity: Brahma, Vishnu vì maây che phuû neân ôû treân saùng, ôû döôùi toái, and Shiva. chôït gaëp gioù thoåi maây tan, treân döôùi ñeàu saùng, Nhaát Theå Tam Thaân Töï Taùnh Phaät: Moät theå ba vaïn töôïng ñeàu hieän. Taùnh cuûa ngöôøi ñôøi thaân töï taùnh Phaät—In one’s own body to have the thöôøng phuø du nhö laø maây treân trôøi kia. Naày Trikaya Three bodies of a single substance—Theo thieän tri thöùc! Trí nhö maët trôøi, hueä nhö maët Kinh Phaùp Baûo Ñaøn, Luïc Toå Hueä Naêng daïy: “Coù traêng, trí hueä thöôøng saùng, do beân ngoaøi chaáp ba thaân töï taùnh Phaät.” Nôi moät theå ba thaân töï taùnh caûnh neân bi maây noåi voïng nieäm che phuû töï Phaät, khieán caùc oâng thaáy ñöôïc ba thaân roõ raøng töï taùnh khoâng ñöôïc saùng suoát. Neáu gaëp thieän tri ngoä töï taùnh—According to the Platform Sutra of thöùc, nghe ñöôïc phaùp chôn chaùnh, töï tröø meâ the Sixth Patriarch’s Dharma Treasure, the Sixth voïng, trong ngoaøi ñeàu saùng suoát, nôi töï taùnh Patriarch, Hui-Neng, taught: “There are three muoân phaùp ñeàu hieän. Ngöôøi thaáy taùnh cuõng bodies of a single substance, the self-nature of the laïi nhö theá, aáy goïi laø Thanh Tònh Phaùp Thaân Buddha, so that you may see the three bodies and Phaät. Töï taâm quy y töï taùnh laø quy y chôn become completely enlightened to your own self- Phaät.”—Good Knowing Advisors, the form-nature”: body is an inn; it cannot be returned to. The (I) Noäi dung cuûa moät theå ba thaân töï taùnh Phaät — three bodies of the Buddha exist within the The content of the three bodies of a single self-nature of worldly people but, because substance: they are confused, they do not see the nature 1) Nôi töï saéc thaân quy y thanh tònh phaùp thaân within them and so, seek the three bodies of Phaät: I take refuge with the clear, pure the Tathagata outside themselves. They do Dharma-body of the Budha within my own not see that the three bodies of the Buddha body. are within their own bodies. Listen to what I 2) Nôi töï saéc thaân quy y vieân maõn baùo thaân Phaät: say, for it can cause you to see the three I take refuge with the hundred thousand bodies of your own self-nature within your myriad Transformation-bodies of the Buddha own body. The three bodies of the Buddha within my own body. arise from your own self-nature and are not 3) Nôi töï saéc thaân quy y thieân baù öùc hoùa thaân obtained from

outside. What is the clear pure Phaät: I take refuge with the complete and full Dharma-body Buddha? The worldly person’s

nature is basically clear and pure and, the ten always aware of your own transgressions and thousand dharmas are produced from it. The never to speak of other people’s good or bad thought of evil produces evil actions and the traits. Always to be humble and polite is to thought of good produces good actions. Thus, have penetrated to the self-nature without any all dharmas exist within self-nature. This is obstacle. That is taking refuge.” like the sky which is always clear, and the sun Nhaát Theå Taùnh: See Bình Ñaúng. and moon which are always bright, so that if Nhaát Theå Taâm: One Mind, Universal Mind— they are obscured by floating clouds, it is Nhaát Theå Taâm coù nghóa laø caùi Taâm Ñaïi Ñoàng. bright above the clouds and dark below them. Theo Hoaøng Baù Ngöõ Luïc, moät hoâm Thieàn sö But if the wind suddenly blows and scatters Hoaøng Baù thöôïng ñöôøng daïy chuùng: "Chö Phaät the clouds, there is brightness above and cuøng taát caû chuùng sanh chæ laø caùi taâm Nhaát Theå. below, and the myriad forms appear. The Ngoaøi caùi Taâm ñoù ra, khoâng coù thöù gì khaùc. Caùi worldly peson’s nature constantly drifts like taâm voâ thuûy aáy voán baát sinh baát hoaïi. Noù khoâng those clouds in the sky. Good Knowing xanh, khoâng vaøng, khoâng hình töôùng, dieän muïc. Advisors, intelligence is like the sun and Noù khoâng thuoäc phaïm truø nhöõng vaät hieän höõu hay wisdom is like the moon. Intelligence and phi hieän höõu vaø noù cuõng laø baát khaû tö nghì theo wisdom are constantly bright but, if you are khaùi nieäm môùi hay cuõ. Noù khoâng daøi, khoâng ngaén, attached to external states, the floating clouds khoâng lôùn, khoâng nhoû vì noù vöôït qua moïi giôùi haïn, of false thought cover the self-nature so that it caân ño, danh taùnh, tung tích vaø so saùnh. Ñoù laø ñieàu cannot shine. If you meet a Good Knowing baïn thaáy ngay tröôùc maët baïn, haõy thöû baét ñaàu lyù Advisor, if you listen to the true and right luaän veà noù, ngay töùc khaéc, baïn seõ sa vaøo laàm laïc. Dharma and cast out your own confusion and Noù cuõng gioáng nhö khoaûng troáng voâ haïn khoâng theå falseness, then inside and out there will be thaêm doø hoaëc ño ñaïc. Chæ rieâng caùi Taâm Nhaát Theå penetrating brightness, and within the self- laø Phaät vaø khoâng coù phaân bieät naøo giöõa Phaät vaø nature all the ten thousand dharmas will chuùng sanh, nhöng chuùng sanh voán chaáp tröôùc hình appear. That is how it is with those who see töôùng vaø luoân ñi tìm Phaät quaû theo con ñöôøng beân their own nature. It is called the clear, pure ngoaøi. Baèng caùch tìm kieám naøy hoï maát Phaät quaû, Dharma-body of the Buddha.” vì duøng Phaät ñeå tìm Phaät vaø duøng Taâm ñeå naém laáy 2) Naày thieän tri thöùc! Töï taâm quy y töï taùnh laø Taâm. Maëc daàu hoï coá gaéng toái ña ñeán muoân kieáp, quy y chôn Phaät. Töï quy y laø töø boû trong töï hoï seõ khoâng bao giôø ñaït ñeán Phaät quaû. Hoï khoâng taùnh taâm baát thieän, taâm taät ñoá, taâm sieåm khuùc, bieát raèng neáu hoï döùt caùi taâm phaân bieät vaø queân ñi taâm ngoâ ngaõ, taâm cuoáng voïng, taâm khinh noãi lo aâu, Phaät seõ hieän ra tröôùc maët hoï, vì caùi Taâm ngöôøi, taâm laán ngöôøi, taâm taø kieán, taâm coáng aáy laø Phaät vaø Phaät laø moïi chuùng sanh. Caùi Taâm aáy cao, vaø haïnh baát thieän trong taát caû

thôøi, khoâng keùm ñi khi phaùt loä nôi chuùng sanh phaøm thöôøng töï thaáy loãi mình, chaúng noùi toát xaáu cuûa tuïc, vaø cuõng khoâng lôùn hôn khi phaùt loä nôi chö ngöôøi khaùc, aáy laø töï quy y. Thöôøng töï haï taâm, Phaät." Peter Matthiessen vieát trong quyeån "Doøng khaép haønh cung kính töùc laø thaáy taùnh thoâng Soâng Chín Ñaàu Roàng': "Trong toïa thieàn, moãi ngöôøi ñaït laïi khoâng bò ngaên treä, aáy laø töï quy y.” — ñoàng thôøi laø caùi ngaõ trong hieän taïi, caùi ngaõ trong Your own mind takes refuge with your self- quaù khöù, vaø caùi ngaõ trong töông lai, taát caû cuøng nature: Good Knowing Advisors, when your moät luùc. Toâi coù caùi nhìn bao quaùt veà giaùo huaán own mind takes refuge with your self-nature, Ñaïi Thöøa ñöôïc hieåu nhö laø caùi taâm khoâng phaân it takes refuge with the true Buddha. To take bieät, qua nhaän thöùc raèng caùi goái ñeå ngoài thieàn maøu refuge is to rid your self-nature of ego- ñen naøy, ngoïn löûa caây ñeøn, côn ho hen, tieáng ôï, centered and unwholesome thoughts as well ñöùc Phaät, höông traàm, böùc veõ treân saøn nhaø, caønh as jealousy, obsequiousness, deceitfulness, caây thoâng, côn ñau nhoùi, vaø yù thöùc veà caùc hieän contempt, pride, conceit, and deviant views, töôïng naøy, vaø taát caû moïi hieän töôïng khaùc, ñeàu coù and all other unwholesome tendencies cuøng chung yù nghóa vaø cuøng giaù trò nhö nhau. Vaø whenever they arise. To take refuge is to be ngaøy hoâm sau, taát caû nhöõng gì coøn laïi trong taâm toâi

cuõng gioáng nhö boït xaø boâng noåi leân roài laëng leõ vôõ significance, equal value. And the next day, what ra laø caùi taâm 'cuûa toâi' vaø taát caû moïi caùi taâm khaùc ôû resolves in my mind like a soft soap bubble khaép nôi ñeàu laø söï hieån hieän caùi Taâm Nhaát Theå, swelling and soundlessly bursting is that 'my' mind caùi Taâm Ñaïi Ñoàng, gioáng nhö moät ñaùm voâ soá chim and all minds everywhere are manifestations of choùc ñang bay leân hôïp thaønh moät baày, gioáng nhö One Mind, Universal Mind, like myriad birds nhöõng con san hoâ tí hon chen chuùc theo nhöõng con flying as one in a swift flock, like so many minute nöôùc treân moät bôø ñaù daøi, khoâng laø moät, maø cuõng coral animals, in the sway of tides on a long reef, khoâng khaùc, nhö moät taïo vaät to lôùn vôùi moät linh not the same and yet not different, feeding as one hoàn duy nhaát."—One Mind means a Universal great creature with a single soul." Mind. According to The Zen Teaching of Huang- Nhaát Theå Toaøn Haûo: Trong Phaùp thaân cuûa taát caû Po, one day, Zen Master Huang-Po entered the chö Phaät coù caùi nhaát theå toaøn haûo vaø khoâng coù söï hall and preached the assembly: "All the Buddhas caù bieät naøo phaân khaùc caû—In the Dharmakaya of and all sentient beings are nothing but the One all Buddhas there is perfect unity, and no Mind, beside which nothing exists. This Mind, differentiating individuation. which is without beginning, is unborn and Nhaát Theå Vieân Dung: Duø töôùng coù khaùc, taùnh indestructible. It is not green nor yellow, and has vaãn ñoàng, vaãn vieân dung khoâng trôû ngaïi —Perfect neither form nor appearance. It does not belong to harmony of one nature or a complete combination the categories of things which exists or do not of one nature. Though externally differing, in exist, nor can it be thought of in terms of new or nature the same. old. It is neither long nor short, big nor small, for it Nhaát Thæ: Moät phen ñi ñaïi tieän. Trong thieàn, töø transcends all limits,

measures, names, traces and naày chæ cho vieäc khai ngoä—To go to stool. In Zen, comparisons. It is that which you see before you, the term indicates an opening up the intelligence begin to reason about it you at once fall into error. and bring enlightenment. it is like the boundless void which cannot be Nhaát Thieân: Sahasra (skt)—Moät ngaøn—One fathomed or measured. The One Mind alone is the thousand. Buddha, and there is no distinction between the Nhaát Thieân Nhò Baùch Coâng Ñöùc: Moät ngaøn hai Buddha and sentient things, but that sentient traêm coâng ñöùc trong Kinh Phaùp Hoa—One beings are attached to forms and so seek thousand two hundred merits or powers of eye, externally for Buddhahood. By their very seeking tongue and mind predicted in the Lotus sutra. they lose it, for that is using the Buddha to seek Nhaát Thieân Nhò Baùch Nguõ Thaäp Tyø Kheo: Moät for the Buddha and using mind to grasp Mind. ngaøn hai traêm naêm chuïc vò Tyø Kheo—Twelve Even though they do their utmost for a full aeon, Hundred and Fifty Bhikshus—Ñaây noùi veà 1.250 they will not be able to attain to it. They do not Tyø Kheo luoân theo Phaät sau khi Ngaøi chuyeån Phaùp know that, if they put a stop to conceptual thought Luaân. Trong Kinh A Di Ñaø, coù 1.250 vò Tyø Kheo and forget their anxiety, the Buddha will appear vaân taäp veà nghe Phaät töï thuyeát veà kinh naøy. Trong before them, for this Mind is the Buddha and the soá 1.250 vò naøy coù ba anh em oâng Ca Dieáp vôùi hoïc Buddha is all living beings. it is not the less for troø cuûa ba oâng coäng laïi laø 1.000 vò. OÂng Xaù Lôïi being manifested in ordinary beings, nor is it Phaát vaø Muïc Kieàn Lieân vôùi hoïc troø cuûa hai oâng laø greater for being manifested in the Buddha." Peter 200 vò. OÂng Gia Saù Töû coù 50 vò. ñeàu laø nhöõng Matthiessen wrote in The Nine-Headed Dragon ngöôøi ñöôïc Ñöùc Phaät ñoä thoaùt khi Ngaøi vöøa ñaéc River: "In zazen, one is one's present self, what ñaïo. Vì caûm thaâm aân cuûa Phaät neân caùc vò naøy one was, and what one will be, all at once. I have thöôøng hay theo Phaät ñi khaép nôi nôi—The term is a glimpse of the Mahayana teaching known as used for the twelve hundred and fifty Bhikshus nondiscrimination, perceiving that this black who always accompanied the Buddha after He cushion, candle flame, cough, belch, Buddha, turned the Wheel of Dharma. In the Amitabha incense smell, wood pattern on the floor, pine Sutra, there were twelve hundred and fifty branch, sharp pain, and so awareness of these Bhikshus gathered around the Buddha to listen to phenomena, of all phenomena, are all of equal his preaching. The twelve hundred and fifty

Bhikshus composed of the three brothers Nhaát Thieát Chaân Ngoân Taâm: Heart of all true Kashyapa together with their disciples with the words—Coát loõi cuûa heát thaûy chaân ngoân—Chöõ total of one thousand, Sariputra and Phaïn ñaàu tieân “A” ñöôïc ngöôøi theo phaùi Chaân Maudgalyayana together with their disciples with Ngoân ñoïc laø “AN” vaø ñöôïc nhaán maïnh nhö laø taâm the total of two hundred, and Yasha with fifty. cuûa trí hueä—The first Sanskrit letter “A” which is These were all people who had become the pronounced “AN” by the Shingon School and Buddha’s disciples shortly after his enlightenment. emphasized as the heart of all wisdom. They felt deep gratitude for the Buddha’s Nhaát Thieát Chuùng Sanh: Taát caû chuùng sanh—All benevolence and followed Him everywhere. beings—All living beings—All sentient

beings. Nhaát Thieân Phaät: Buddha-sahasra (skt)—One Nhaát Thieát Chuùng Sanh Bình Ñaúng: Equality of thousand Buddhas. all sentient beings—Tính chaát bình ñaúng cuûa heát Nhaát Thieân Thaát Baùch Taéc Coâng AÙn: Moät ngaøn thaûy chuùng sanh. baûy traêm coâng aùn trong Caûnh Ñöùc Truyeàn Ñaêng Nhaát Thieát Chuùng Sanh Chi Phuï: Cha cuûa taát caû Luïc—One thousand seven hundred koans in the chuùng sanh—The Father of all the living. Record Concerning the Passing On the Lamp. Nhaát Thieát Chuùng Sanh Chi Töø Phuï: AÙm chæ Nhaát Thieàn: Ñöùc Phaät laø cha hieàn cuûa taát caû chuùng sanh—The 1) (1488-1567): Teân cuûa moät vò danh Taêng Trieàu Father of all the living—The Buddha. Tieân vaøo theá kyû thöù XVI—Name of a Korean Nhaát Thieát Chuùng Sanh Do Nhö Kyû Thaân: famous monk in the sixteenth century. Sarvabhutatmabhuta (skt)—Coi taát caû thaân chuùng 2) (1533-1608): Teân cuûa moät vò danh Taêng Trieàu sanh nhö chính thaân mình—Consider all sentient Tieân khaùc cuõng soáng vaøo theá kyû thöù XVI—beings' bodies as our own bodies. Name of another Korean famous monk who Nhaát Thieát Chuùng Sanh Duïc Laïc Chö Caên Haûi: also lived in the sixteenth century. Sea of the roots of desire and pleasure of all the Nhaát Thieát: Sabba (p)—All—Heát thaûy—Taát caû— living. Entire—The whole—Altogether. Nhaát Thieát Chuùng Sanh Giai Taát Thaønh Phaät Nhaát Thieát AÙc Nghieäp: Heát thaûy nhöõng haønh Quaû: Taát caû moïi chuùng sanh ñeàu thaønh Phaät. Taát ñoäng aùc ñoäc—All evil activities. caû chuùng sanh ñeàu coù Phaät taùnh vaø cuoái cuøng roài Nhaát Thieát AÙc Taùi Sanh: Taát caû nhöõng taùi sanh cuõng ñaït ñöôïc giaùc ngoä—All beings accomplish vaøo aùc ñaïo—All negative rebirths. Buddhahood. All beings become Buddha, for all Nhaát Thieát Baát Thieän Phaùp: Heát thaûy nhöõng have the Buddha-nature and must ultimately phaùp hay hieän töôïng baát thieän—All unwholesome become enlightened. dharmas—All unwholesome phenomena—All Nhaát Thieát Chuùng Sanh Giôùi: Caùc theá giôùi cuûa unwholesome things. heát thaûy chuùng sanh—Worlds of all beings. Nhaát Thieát Bieán Trí AÁn: Nhaát thieát Phaät taâm Nhaát Thieát Chuùng Sanh Haûi: Sea of all the living aán—Seal of omniscience—Daáu aán thaáu suoát vaïn beings. söï. . Nhaát Thieát Chuùng Sanh Hoan Hyû Kieán Phaät: Nhaát Thieát Boà Taùt Giôùi: Toaøn boä giôùi luaät cuûa Sarvasattva-priya-darsana (skt)—Teân cuûa vò Phaät Boà Taùt haïnh—Full set of Bodhisattva precepts. töông lai cuûa theá giôùi Ta Baø, vò Phaät maø khi thaáy Nhaát Thieát Boà Taùt Ma Ha Taùt: All Bodhisattvas maët Ngaøi chuùng sanh caûm thaáy hoan hyû—Name of and Mahasattvas. a future Buddha of the Samsara world, the Buddha Nhaát Thieát Boái Tuùc: Heát söùc ñaày ñuû—Fully at whose appearance all beings rejoice. replete. Nhaát Thieát Chuùng Sanh Hyû Kieán Boà Taùt : See Nhaát Thieát Chaân Ngoân Chuù: Chuù “Chaân Ngoân” Nhaát Thieát Chuùng Sanh Hoan Hyû Kieán Phaät. (lôøi chaân thaät) ñöôïc phoâ baøy trong hai nhoùm Thai Nhaát Thieát Chuùng Sanh Ly Chö AÙc Thuù: Taïng vaø Kim Cang giôùi—All the “true word” Sarvasattva-papa-prahana (skt)—Moät loaïi tam rulers, shown in the Garbhadhatu and Vajradhatu muoäi ñöa chuùng sanh xa rôøi aùc ñaïo—A samadhi groups. on a world free from all the evil destinies.

Nhaát Thieát Chuùng Sanh Tinh Khí: Tinh chaát cuûa Nhaát Thieát Chuûng Töû Thöùc: YÙ thöùc chöùa ñöïng taát caû chuùng sanh—Vitality of all beings (the heát thaûy caùc chuûng töû—Consciousness containing quintessence or energy of all living beings). all seeds. Nhaát Thieát Chuùng Sanh Voâ Naêng Ñoäng Löïc: Taát Nhaát Thieát Chuûng Töôùng: Heát thaûy caùc loaïi ñaëc caû chuùng sanh voâ naêng ñoäng löïc—Power that all tính—All kinds of characteristics. living beings cannot shake. Nhaát Thieát Chö Boà Taùt: Taát caû caùc vò Boà Taùt— Nhaát Thieát Chuùng Theá Giôùi Haûi: Sea of all the All Bodhisattvas. worlds. Nhaát Thieát Chö Boà Taùt Truï: Taát caû caùc baäc hay Nhaát Thieát Chuûng Dieäu Tam Muoäi: Söï taäp trung quaû vò cuûa chö Boà Taùt—All Bodhisattva stages. heát thaûy caùc vi dieäu, loaïi tam muoäi mang laïi moïi Nhaát Thieát Chö Haønh Khoå: Sabbe-sankhara- coâng ñöùc trang nghieâm—Concentration of all dukkha (p)—See Nhaát Thieát Haønh Khoå. mysteries, the samadhi, which brings every kind of Nhaát Thieát Chö Haønh Voâ Ngaõ: Sabbe-sankhara- merit for one’s adornment. anatta (p)—See Nhaát Thieát Haønh Voâ Ngaõ. Nhaát Thieát Chuûng Giaùo: Heát thaûy caùc lôøi daïy cuûa Nhaát Thieát Chö Haønh Voâ Thöôøng: Heát thaûy moïi giaùo phaùp—All kinds of teachings. söï vaät vaø hieän töôïng ñeàu voâ thöôøng—All Nhaát Thieát Chuûng Höõu Tình: Heát thaûy caùc loaøi compound things are impermanent. höõu tình—All kinds of sentient beings. Nhaát Thieát Chö Phaùp: See Nhaát Thieát Phaùp. Nhaát Thieát Chuûng Sôû Duyeân Thanh Tònh: Söï Nhaát Thieát Chö Phaùp Chuûng Töû: Hrich (skt)— thanh loïc heát thaûy caùc sôû duyeân (caûnh laø sôû Seed of all phenomena—Haït gioáng cuûa heát thaûy duyeân)—Purification of all kinds of perceptual caùc hieän töôïng—The content of the alaya-vijnana referents (asraya). as the seed of all phenomena. Nhaát Thieát Chuûng Sôû Y Thanh Tònh: Söï thanh Nhaát Thieát Chö Phaùp Töôûng: Taát caû moïi khaùi loïc heát thaûy caùc hoã trôï—Purification of all kinds of nieäm veà hoùa phaùp—All conceptualization of the supports (alambana). dharma. Nhaát Thieát Chuûng Taâm Thanh Tònh: Söï thanh Nhaát Thieát Chö Phaùp Voâ Thöôøng: Sabbe-loïc heát thaûy caùc taâm traïng—Purification of all dhamma-anicca (p)—All things are kinds of mentation. impermanent—Nhaát Thieát Phaùp Voâ Thöôøng—Taát Nhaát Thieát Chuûng Thanh Tònh: Heát thaûy caùc caû caùc söï vaät ñeàu khoâng thöôøng haèng. loaïi thanh tònh—All kinds of purity. Nhaát Thieát Chö Phaät: Taát caû caùc Ñöùc Phaät—All Nhaát Thieát Chuûng Thöùc: Thöùc thöù taùm trong Baùt Buddhas. Thöùc—The eighth consciousness of eight Nhaát Thieát Chö Phaät Bí Maät Phaùp Kinh: Sarva- consciousness—See Baùt Thöùc. buddha-rahasya (skt)—Teân khaùc cuûa kinh Phaùp Nhaát Thieát Chuûng Trí: Sarvabija-jnana (skt)— Hoa—Another name of the Lotus Sutra. Trí thoâng hieåu ñöôïc taát caû hay trí hieåu roõ söï töôùng Nhaát Thieát Chö Phaät Bí Maät Xöù Kinh: Sarva- ñaëc bieät cuûa chö phaùp—All-inclusive cognition— buddha-guhyasthana (skt)—Teân khaùc cuûa kinh All-knowing wisdom or wisdom of all the Phaùp Hoa—Another name of the Lotus Sutra. particulars. Nhaát Thieát Chö Phaät Chi Ñaïo Traøng: Sarva- Nhaát Thieát Chuûng Trí Thanh Tònh: Söï thanh loïc buddha-bodhi-mandala (skt)—Ñaïo traøng cuûa taát heát thaûy caùc loaïi trí—Purification of all kinds of caû caùc Ñöùc Phaät, teân cuûa moät trong 47 teân

khaùc cognition. nhau cuûa kinh Phaùp Hoa—All Buddhas' bodhi- Nhaát Thieát Chuûng Trí Voâ Löôïng: Omniscience mandala (place), name of one of forty-seven is infinite. different names of the Lotus Sutra. Nhaát Thieát Chuûng Töû: Taát caû nhöõng haït gioáng Nhaát Thieát Chö Phaät Chi Taïng Kinh: Sarva- (Phaät)—All seeds. buddhanigudha (skt)—Teân khaùc cuûa kinh Phaùp Nhaát Thieát Chuûng Töû Taøng Thöùc: Caát chöùa thöùc, Hoa—Another name of the Lotus Sutra. nôi ñang löu tröõ taát caû caùc chuûng töû—Store consciousness that contains all seeds.

Nhaát Thieát Chö Phaät Ñaïi Xaûo Phöông Tieän bieät vôùi hai hoïc thuyeát cô sôû treân—All dharmas as Kinh: Sarvopaya-kausalya (skt)—Teân khaùc cuûa void, or devoid of specific character (sarva- kinh Phaùp Hoa—Another name of the Lotus Sutra. dharma sunyata or sarva sunyata), as taught by the Nhaát Thieát Chö Phaät Kieân Coá Xaù Lôïi Kinh: Prajnaparamita text or as admitted by the San-Lun Sarva-buddhaika-ghana-sarira (skt)—Teân khaùc (Madhyamika) School. This is the teaching of the cuûa kinh Phaùp Hoa—Another name of the Lotus Mahayana denying specific character (laksana Sutra. abhava) with the two elementary doctrines. Nhaát Thieát Chö Phaät Möôøi Phöông Tam Theá: Nhaát Thieát Giai Taâm: Taát caû ñeàu do taâm maø ra— Taát caû caùc Ñöùc Phaät trong möôøi phöông ba ñôøi — All is from mind—Theo Thieàn sö Thích Nhaát Buddhas from ten directions from past, present Haïnh, oâ ueá, voâ nhieãm. Nhuoám bôïn, tinh khieát. Ñoù and future. laø nhöõng yù nieäm do taâm thöùc chuùng ta taïo neân. Nhaát Thieát Chö Phaät Sôû Chuyeån Phaùp Luaân: Ñoùa hoa hoàng xinh ñeïp maø chuùng ta vöøa haùi vaø Sarva-buddha-dharma-cakra-pravartana (skt)— caém vaøo bình laø tinh khieát. Hoa töôi thaém, thôm Teân khaùc cuûa kinh Phaùp Hoa—All Buddhas' ngaùt. Traùi laïi, thuøng raùc ñaày raùc röôûi, hoâi thuùi kinh Turning the Dharma Cakra (wheel of dharma), khuûng. Nhöng ñoù laø khi chuùng ta chæ nhìn vaøo beà another name of the Lotus Sutra. maët. Neáu chuùng ta nhìn saâu hôn, chuùng ta seõ thaáy Nhaát Thieát Chö Phaät Sôû Hoä Nieäm Kinh: Sarva- raèng chæ trong naêm hay saùu ngaøy nöõa, ñoùa hoa buddha-parigraha-sutra (skt)—Teân khaùc cuûa kinh hoàng naøy seõ trôû thaønh raùc. Cuõng khoâng caàn phaûi Phaùp Hoa—Another name of the Lotus Sutra. ñôïi ñeán naêm hay saùu ngaøy, neáu chuùng ta coù moät Nhaát Thieát Chö Phaät Taäp Hoäi Ñaø La Ni Kinh: nhaõn quan saâu saéc vaø bieát nhìn ñuùng ñoùa hoa, Sarva-buddhangavati-dharani (skt)—Teân khaùc cuûa chuùng ta seõ thaáy ñieàu ñoù ngay baây giôø. Vaø neáu kinh Phaùp Hoa—Another name of the Lotus Sutra. chuùng ta nhìn vaøo thuøng raùc, chuùng ta coù theå thaáy Nhaát Thieát Chö Thò Veä: Parivaras (p)—Quyeán raèng trong vaøi thaùng nöõa, nhöõng gì coù trong thuøng thuoäc—Followers. raùc naøy coù theå trôû thaønh nhöõng rau quaû töôi taén, Nhaát Thieát Chöôùng: Heát thaûy caùc chöôùng ngaïi— thaäm chí moät ñoùa hoàng... Neáu baïn laø moät ngöôøi All hindrances. laøm vöôøn duøng phaân höõu cô, trong luùc nhìn hoa Nhaát Thieát Coâng Ñöùc: Heát thaûy moïi coâng ñöùc hoàng, baïn thaáy raùc, vaø trong luùc nhìn raùc, baïn thaáy (do tu haønh maø coù)—All virtues. hoa hoàng. Hoa hoàng vaø raùc ôû vaøo theá "töông töùc" Nhaát Thieát Duïc Giôùi: Taát caû caùc duïc giôùi—All hoaëc "tieáp hieän". Khoâng coù hoa hoàng, khoâng coù

realms of desire. raùc; vaø khoâng coù raùc, khoâng coù hoa hoàng. Caû hai caàn coù nhau. Hoa hoàng vaø ñoáng raùc ngang baèng Nhaát Thieát Gia Haønh: Taát caû caùc phaùp tu haønh— nhau. Raùc cuõng quí baùu nhö hoa hoàng. Nhìn saâu All practices. vaøo nhöõng yù nieäm oâ nhieãm vaø voâ nhieãm, chuùng ta Nhaát Thieát Giaùc Giaû: Taát caû caùc baäc giaùc ngoä quay laïi vôùi khaùi nieäm "töông töùc" hoaëc "tieáp (chö Thaùnh)—All enlightened beings—All saints. hieän"—According to Zen Master Thich Nhat Nhaát Thieát Giai Huyeãn: Taát caû moïi thöù ñeàu laø Hanh, defiled or immaculate. Dirty pure. These huyeãn aûo vaø giaû taïm—All are illusory. are concepts we form in our mind. A beautiful Nhaát Thieát Giai Khoå: Taát caû nhöõng gì maø chuùng rose we have just cut and placed in our vase is ta kinh qua cuoái cuøng cuõng ñeàu laø khoå—All pure. It smells so good, so fresh. A garbage can is experiences are ultimately suffering. the opposite. It smells horrible, and it is filled with Nhaát Thieát Giai Khoâng: Taát caû moïi thöù (vaïn vaät rotten things. But that is only when we look on the vaø hieän töôïng) ñeàu laø khoâng—All is empty—All surface. If we look more deeply we will see that are utterly non-existent. in just five or six days, the rose will become part Nhaát Thieát Giai Khoâng Toâng: Toâng phaùi tin raèng of the garbage. We do not need to wait five days taát caû caùc phaùp ñeàu khoâng hay khoâng coù töï tính, to see it. If we just look at the rose, and we look nhö ñöôïc giaûng daïy trong kinh Ñaïi Baùt Nhaõ hay deeply, we can see it now. And if we look into the ñöôïc Tam Luaän toâng thöøa nhaän. Ñaây laø giaùo lyù garbage can, we see that in a few months its cuûa Ñaïi Thöøa, phuû nhaän höõu theå cuûa söï töôùn g sai contents can be transformed into lovely

vegetables, and even a rose. If you are a good vò lai. Ngoaøi ra, phaùi naày coøn chuû tröông raèng ba organic gardener, looking at the garbage you can giai ñoaïn cuûa thôøi gian phaûi hieän höõu taùch rôøi see a rose. Roses and garbage inter-are. Without a nhau, vì nhöõng khaùi nieäm veà quaù khöù vaø vò lai seõ rose, we cannot have garbage, and without khoâng xuaát hieän trong chuùng ta neáu khoâng coù garbage, we cannot have a rose. They need each nhöõng thöïc taïi phaân ly. Trong soá caùc tröôøng phaùi other very much. The rose and the garbage are Phaät Giaùo duøng chöõ Phaïn thì Nhaát Thieát Höõu Boä equal. The garbage is just as precious as the rose. gaàn vôùi Thöôïng Toïa Boä nhaát. Giaùo thuyeát cuûa If we look deeply at the concepts of defilement tröôøng phaùi naày tieâu bieåu ôû Trung Hoa qua nhöõng and immaculateness, we return to the notion of caâu “Ngaõ khoâng Phaùp höõu,” “Tam theá thöïc höõu,” interbeing." vaø “Phaùp boån haèng höõu.”—The Realistic School Nhaát Thieát Giai Thaønh Phaät: Moïi chuùng sanh (claimed Rahula was the founder) which asserted ñeàu seõ thaønh Phaät vì ai cuõng coù saún Phaät taùnh— the reality of all phenomena. The Sarvastivada All beings become Buddhas, for all have the School has its origin in the orthodox Theravada Buddha-nature and must ultimately become School, raises a rigorous objection and asserts that enlightened. the past and the future are real, because the Nhaát Thieát Haønh: Heát thaûy moïi söï vaät vaø hieän present has its root in the past and its consequence töôïng—All compound things. in the future. Besides, it holds that the three Nhaát Thieát Haønh Khoå: Sabbe-sankhara-dukkha

periods of time ought to exist separately, because (p)—Heát thaûy moïi söï vaät vaø hieän töôïng ñeàu khoå— the notions of past and future would not occur in All compounded phenomena are suffering—All us without separate realities. Among the Buddhist compounded things are suffering. schools which adopted Sanskrit for their literary Nhaát Thieát Haønh Thieàn: Meditation on all medium, the Sarvastivadins come closest to the Mahayana practices and actions—Thieàn veà thöïc Sthaviravadins. Their teachings represented in taäp vaø haønh ñoäng Ñaïi thöøa. Chinese by the words "The self is empty, the Nhaát Thieát Haønh Töôùng: Heát thaûy moïi phöông Dharma exists," "The three times are real phaùp tu haønh—All modes of cultivation. existence," and "The universe is eternal Nhaát Thieát Haønh Voâ Ngaõ: Sabbe-sankhara-anatta existence." (p)—Heát thaûy moïi söï vaät vaø hieän töôïng ñeàu khoâng Nhaát Thieát Höõu Boä Hieån Toâng Luaän: coù töï ngaõ—All compound things are Abhidharma-kosa-samaya-pradipika-sastra (skt)— egoless. A Tyø Ñaït Ma Hieån Toâng Luaän, do Ngaøi Chuùng Nhaát Thieát Haønh Voâ Thöôøng: Heát thaûy moïi söï Hieàn bieân soaïn—See A Tyø Ñaït Ma Caâu Xaù Luaän. vaät vaø hieän töôïng ñeàu voâ thöôøng—All compound Nhaát Thieát Höõu Boä Phaùp Uaån Tuùc Luaän: See A things are impermanent. Tyø Ñaït Ma Phaùp Uaån Tuùc Luaän. Nhaát Thieát Hieän Höõu: Taát caû nhöõng gì hieän Nhaát Thieát Höõu Boä Phaùt Trí Luaän: See A Tyø höõu—All existence. Ñaït Ma Phaùt Trí Luaän. Nhaát Thieát Hoaëc: Heát thaûy nhöõng caûn ngaïi trong Nhaát Thieát Höõu Boä Phaåm Loaïi Tuùc Luaän: See taâm trí—All mental disturbances. A Tyø Ñaït Ma Phaåm Loaïi Tuùc Luaän. Nhaát Thieát Höõu: Sarvabhava (skt)—Taát caû vaïn Nhaát Thieát Höõu Boä Thuaän Chaùnh Lyù Luaän: See höõu—All existent things—All things or beings. A Tyø Ñaït Ma Thuaän Chaùnh Lyù Luaän. Nhaát Thieát Höõu Boä: Hetavadinah (p)— Nhaát Thieát Höõu Boä Thöùc Thaân Tuùc Luaän: See Sarvastivadah (skt)—Tröôøng phaùi "Thöïc Höõu" A Tyø Ñaït Ma Thöùc Thaân Tuùc Luaän. (ngöôøi ta cho raèng La Haàu La chính laø sô toå cuûa Nhaát Thieát Höõu Boä Toâng: Hetavadinah (p)— tröôøng phaùi naày). Tröôøng phaùi naày chuû tröông vaïn Sarvastivadah (skt)—See Nhaát Thieát Höõu Boä. höõu ñeàu laø thöïc höõu. Nhaát Thieát Höõu Boä, vì baét Nhaát Thieát Höõu Caên Boån: Mulasarvastivadah nguoàn töø Thöôïng Toïa Boä chaùnh truyeàn, xöôùng leân (skt)—Mula-sarvastivada (skt)—Taùt Baø Ña boä— moät baùc naïn nghieâm khaéc vaø thöøa nhaän raèng quaù Caên Baûn Thuyeát Nhaát Thieát Höõu Boä—Moät nhaùnh khöù vaø vò lai ñeàu laø thöïc höõu, bôûi vì hieän taïi coù caên cuûa tröôøng phaùi Nhaát Thieát Höõu Boä cho raèng vaïn ñeå cuûa noù trong quaù khöù vaø haäu quaû cuûa noù trong höõu ñeàu coù thöïc höõu. Tröôøng phaùi Phaät giaùo AÁn

Ñoä maø giôùi luaät ñaõ trôû thaønh tieâu chuaån cho haàu Nhaát Thieát Khoå Haïnh: Taát caû caùc phaùp tu khoå heát caùc tröôøng phaùi ôû Taây Taïng. Caên Baûn Thuyeát haïnh—All ascetic practices. Nhöùt Thieát Höõu Boä, hay vaïn höõu ñeàu laø thöïc Nhaát Thieát Khoâng: Total Voidness—Ñeå chöùng höõu—A branch of the Sarvastivadin Sect which ngoä Nhaát Thieát Khoâng, ngöôøi ta phaûi lìa boû ba söï asserted the reality of things. An Indian Buddhist chaáp thuû—In order to realize Total Voidness, one school whose Vinaya became the standard for must do away with the

three attachments—See most traditions in Tibet. Original School of the Khoâng. Preaching that All Things Exist, or the Nhaát Thieát Kieán Truï Ñòa: Cöù ñòa cuûa taát caû caùc fundamental doctrine that all things are real (the quan ñieåm—Entrenchment of all views. reality of things). Nhaát Thieát Kinh: The Tripitaka—Ñaïi Taïng Nhaát Thieát Höõu Caên Boån Boä: See Nhaát Thieát Kinh—The whole of the Buddhist Canon. Höõu Caên Boån. Nhaát Thieát Kinh AÂm Nghóa: Kinh giaûi thích aâm Nhaát Thieát Höõu Laäu: Taát caû nhöõng nhieãm vaø nghóa cuûa caùc töø trong kinh ñieån—Sutra of tröôïc—All contaminants. explanation of sound and meaning, i.e. Nhaát Thieát Höõu Laäu Taän: Taát caû nhöõng nhieãm pronunciation and significance, of the whole of tröôïc ñeàu chaám döùt—All contaminants are Buddhist canon. extinguished—All contaminations are Nhaát Thieát Lôïi Höõu Tình: Heát thaûy nhöõng lôïi ích extinguished. cho loaøi höõu tình—All kinds of benefits for Nhaát Thieát Höõu Tình: Sabbasatta (p)—Sarva- sentient beings. bhuta (skt)—Sarvasattva (skt)—Taát caû chuùng sanh Nhaát Thieát Lôïi Loäc: Taát caû lôïi ích—All benefits. höõu tình—All sentient beings. Nhaát Thieát Ma: Taát caû nhöõng ma quyû hay Nhaát Thieát Höõu Tình Chuùng Sanh: See Nhaát chöôùng ngaïi—All demons—All hindrances or thieát chuùng sanh. obstructions. Nhaát Thieát Höõu Tình Chuùng Sanh Giai Höõu Nhaát Thieát Meâ: Taát caû nhöõng aûo töôûng meâ laàm — Phaät Taùnh: Taát caû chuùng sanh ñeàu coù Phaät taùnh— All delusions. All sentient beings have the Buddha-nature—All Nhaát Thieát Nghóa Thaønh: Sarvarthasiddhartha or sentient beings possess the Buddha-nature. Siddhartha (skt)—All wishes realized—Nhaát Thieát Höõu Tröôïc Phaùp: Taát caû caùc hieän Unabridged name of Sakyamuni at birth—Teân ñaët töôïng nhieãm tröôïc—All tainted phenomena. ñaày ñuû cho Phaät Thích Ca luùc Ngaøi môùi ñaûn sanh. Nhaát Thieát Höõu Vi: Taát caû phaùp höõu vi—Taát caû Nhaát Thieát Nghieäp: Taát caû nghieäp—Taát caû moïi caùc hieän töôïng do duyeân sanh (taát caû hieän töôïng haønh ñoäng—All activities—All karmas. coù ñieàu kieän hay toaøn boä söï vaät vaø hieän töôïng)— Nhaát Thieát Nghieäp Chöôùng: Taát caû nghieäp All phenomena—All compounded phenomena— chöôùng—Taát caû moïi chöôùng ngaïi cuûa nghieäp All conditioned phenomena—The phenomena or (haønh ñoäng)—All karmic hindrances. all that is prodcued by causative action. Nhaát Thieát Nghieäp Ñaïo: Taát caû doøng nghieäp— Everything that is dynamic and not static. Taát caû moïi haønh ñoäng—All courses of activities— Nhaát Thieát Höõu Vi Phaùp: See Nhaát Thieát Höõu All courses of karmas. Vi. Nhaát Thieát Nhaân Duyeân: Taát caû nguyeân nhaân vaø Nhaát Thieát Khaåu Nghieäp Tuøy Trí Tueä Haønh: ñieàu kieän—All causes and conditions. Revealing perfect wisdom in words—Taát caû khaåu Nhaát Thieát Nhaân Trung Toân: Taát caû nhöõng baäc nghieäp ñeàu töông öùng vôùi trí tueä Ba La Maät, moät ñöôïc loaøi ngöôøi toân kính nhaát—The most trong thaäp baùt baát coäng—All speech is accordant honoured among men (Vairocana). with wisdom or knowledge and wisdom, one of Nhaát Thieát Nhaát Taâm Thöùc: Taát caû khoâng gì the eighteen different characteristics of a Buddha ngoaøi taâm—All things are nothing but as compared with Bodhisattvas—See Thaäp Baùt consiousness. Baát Coäng. Nhaát Thieát Nhaát Taâm Töôûng: Taát caû ñeàu laø Nhaát Thieát Khoå: Nhaát

thieát haønh khoå hay moïi thöù taâm—All things are mind or mental. ñeàu ñöa ñeán khoå ñau—All is suffering.

Nhaát Thieát Nhö Lai: Sarvatathagata (skt)—Taát Moät trong nhöõng boä kinh Maät giaùo—One of the caû caùc Ñöùc Phaät—All the Buddhas—All sutras of Tantrism. Tathagatas. Nhaát Thieát Nhö Lai Taâm Ñònh AÁn: Daáu hieäu ñaït Nhaát Thieát Nhö Lai Baïch Taûn Caùi Phaät Ñaûnh: ñöôïc Phaät quaû—The sign of the assurance of Sarva-tathagatosnisasitatapatra (skt)—Taøng loïng attaining Buddhahood. traéng treân ñænh ñaàu cuûa Phaät mang yù nghóa tònh Nhaát Thieát Nhö Lai Taát Ñònh AÁn: See Nhaát ñöùc cuûa Phaät laø vò chuyeån luaân vöông che maùt taát Thieát Nhö Lai Taâm Ñònh AÁn. caû chuùng sanh, moät trong nhöõng danh hieäu cuûa ñöùc Nhaát Thieát Nhö Lai Trí AÁn: Daáu hieäu trí tueä cuûa Quaùn Theá AÂm—The white umbrella or canopy chö Phaät—Sign of omniscience—A sign of the over the head of Buddha, indicating him as a wisdom of all Buddhas (a triangle on a lotus in the cakravarti, or wheel-king, one of the titles of Garbhadhatu group). Avalokitesvara. Nhaát Thieát Phaùp: Sabbadhamma (p)— Nhaát Thieát Nhö Lai Baûo: Ngoïc baûo chaâu cuûa chö Sarvadharma (skt)—All dharmas—All Nhö Lai (trong phaùp giôùi Maïn Ñaø La, Lieân hoa phenomena—All things, laws, existence, or beân tay traùi vaø baûo chaâu beân tay maët)—The beings—Chö phaùp—Taát caû caùc phaùp—Vaïn talismanic pearl of all Buddhas (on the phaùp—Taát caû caùc söï vaät, söï hieän höõu. Garbhadhatu mandala, lotus on the left hand and Nhaát Thieát Phaùp Baát Khaû Ñaéc: All things are talismanic pearl on the right hand). ungraspable. Nhaát Thieát Nhö Lai Chö Phaùp Boån Taùnh Thanh Nhaát Thieát Phaùp Baát Khaû Thuyeát Khoâng: Tònh Lieân Hoa Tam Muoäi: Lieân Hoa Tam Muoäi Sarvadharma (skt)—Emptiness of the cuûa Phaät Tyø Loâ Giaù Na töø ñoù Phaät A Di Ñaø ñöôïc Unnamability of Existence—Caùi Khoâng vôùi yù sanh ra. Nhö Lai thieàn ñònh, baûn taùnh cuûa moïi hieän nghóa laø khoâng theå goïi teân cuûa Hieän Höõu. Caùi höõu ñeàu thanh tònh nhö Lieân Hoa—A lotus khoâng veà söï baát khaû thuyeát cuûa taát caû caùc söï vaät samadhi of Vairocana from which Amitabha was nghóa laø gì? Vì söï hieän höõu naày phuï thuoäc vaøo born—The Tathagata meditation, that the saùng kieán töôûng töôïng hay bieán keá sôû chaáp cuûa fundamental nature of all existence is pure like chuùng ta neân khoâng coù töï tính naøo trong noù coù theå the lotus. ñöôïc goïi teân vaø ñöôïc mieâu taû bôûi cuù phaùp cuûa trí Nhaát Thieát Nhö Lai Ñaûnh Baïch Taûn Caùi Kinh: töông ñoái cuûa chuùng ta—What is meant by the See Nhaát Thieát Nhö Lai Baïch Taûn Caùi Phaät Ñaûnh. Emptiness of the Unnamability (khoâng theå ñöôïc Nhaát Thieát Nhö Lai Ñònh: Thieàn ñònh cao nhaát goïi teân) of All Things? As this existence is ñöôïc caùc vò Boà Taùt tu taäp—The highest samadhi dependent upon our imaginative contrivance, practiced by bodhisattvas. there is no self-substance in it which can be Nhaát Thieát Nhö Lai Kim Cang Theä Giôùi: named and described by the phraseology of our Adamantine vow of all Tathagatas—Lôøi theä relative knowledge. This unnamability is nguyeän nguyeân thuûy cuûa Nhö Lai nhö tieáng roáng designated here as a form of emptiness—See Thaát cuûa sö töû, nguyeän raèng taát caû chö chuùng sanh roài Chuûng Khoâng. seõ trôû thaønh nhö Nhö Lai—The original

oath of Nhaát Thieát Phaùp Baát Sinh: Sarvadharma- every Tathagata (with the roar of a lion, he namanutpada (skt)—Moïi vaät ñeàu khoâng sanh—All declares that all creatures shall become as phenomena are unarisen—All things are unborn. himself). Nhaát Thieát Phaùp Ñeä Nhaát Nghóa Trí: Trí bieát ra Nhaát Thieát Nhö Lai Nhaõn Saéc Nhö Minh Chieáu chaân lyù toái haäu cuûa moïi hieän töôïng—Cognition of Tam Ma Ñòa: Moät loaïi tam muoäi cuûa Phaät Tyø Loâ the ultimate truth of all phenomena. Giaù Na, trong ñoù aùnh quang nhaõn saéc cuûa Nhö Lai Nhaát Thieát Phaùp Giôùi Quyeát Ñònh Trí AÁn: Chaân chieáu khaép—A Vairocana-samadhi in which the ngoân baûo chöùng cuûa Phaät Tyø Loâ Giaù Na, moät bieåu light of the Tathagata-eye streams forth radiance. töôïng qua ñoù moïi chuùng sanh ñeàu coù theå ñaït ñöôïc Nhaát Thieát Nhö Lai OÂ Saéc Nhò Sa Toái Thaéng trí hueä chaéc chaén cuûa Phaät—The true word of Toång Trì Kinh: Usnisa-vidhya-dharani (skt)—assurance of Vairocana, the symbol through which all may attain the sure Buddha-wisdom.

Nhaát Thieát Phaùp Giai Voâ Töï Tính: Toaøn boä hieän perceptibility, objectivity, efficiency, causality, töôïng ñeàu khoâng coù töï tính—All phenomena lack dependence, mutuality, duality, multiplicity, self nature. generality, individuality, etc. But all these Nhaát Thieát Phaùp Giôùi Sinh AÁn: Moät trong ba daáu characterizations have no permanence, no hieäu cuûa Maïn Ñaø La—One of the three signs of stability; they are all relative and phenomenal. the mandala (the sign of producing all things or The ignorant fail to see into the true nature of realms). things, and become attached thereby to the idea of Nhaát Thieát Phaùp Giôùi Töï Thaân Bieåu: Söï töï hieän a reality which is eternal, blissful, self-governing, thaân cuûa Phaät—The Buddha’s self-manifestation and devoid of defilements. To be wise simply to all creation. means to be free from these false views, for there Nhaát Thieát Phaùp Höõu Vi: Taát caû phaùp sanh is nothing in them to be taken hold of as not dieät—All phenomena—All that is produced by empty. causative action—Everything that is dynamic, not Nhaát Thieát Phaùp Khoâng Voâ Sinh Voâ Nhò Voâ Töï static. Tính Töôùng: Sarvadharmanam-sunyata-anutpada- Nhaát Thieát Phaùp Khoâng: Sarvadharma-sunyata advaya-nihsvabhava-lakshana (skt)—Khía caïnh (skt)—Caùi khoâng cuûa taát caû söï vaät vaø hieän hieän höõu trong ñoù taát caû caùc söï vaät ñöôïc xem laø töôïng—All objects are empty—Emptiness of all khoâng, khoâng ñöôïc sinh ra, khoâng phaûi hai, vaø things—The emptiness or unreality of all things—khoâng coù töï tính—The aspect of existence in Thöøa nhaän taát caû caùc phaùp laø Khoâng, caùi ñoù heát which all things are to be regarded as empty, söùc haøm nguï, vì chöõ Dharma khoâng chæ rieâng cho unborn, non-dual, and without self-substance. moät ñoái töôïng cuûa quan naêng maø coøn chæ cho caû Nhaát Thieát Phaùp Trung: Beân trong heát thaûy caùc ñoái töôïng cuûa tö töôûng. Khi tuyeân boá taát caû nhöõng hieän töôïng—Within all phenomena. thöù ñoù laø Khoâng, khoûi caàn baøn luaän chi tieát nöõa. Nhaát Thieát Phaùp Voâ Ngaõ: Sarvadharma- Nhöng Kinh Baùt Nhaõ hieån nhieân coá yù khoâng ñeå niratmanah (skt)—Taát caû caùc söï vaät ñeàu khoâng coù nguyeân traïng taûng ñaù ñeå ñeø naë ng nhöõng ngöôøi hoïc töï

ngaõ—All things are egoless. Baùt Nhaõ moät caùch trieät ñeå baèng hoïc thuyeát Taùnh Nhaát Thieát Phaùp Voâ Thöôøng: Sabbe-dhamma- Khoâng. Theo Long Thoï, taát caû caùc phaùp ñeàu mang anicca (p)—Taát caû caùc söï vaät ñeàu khoâng thöôøng caùc ñaëc saéc naày: höõu töôùng, tri töôùng, thöùc töôùng, haèng—All things are impermanent. duyeân töôùng, taêng thöôïng töôùng, nhaân töôùng, quaû Nhaát Thieát Phaùp Voâ Töï Töôùng: Sarva-dharma- töôùng, toång töôùng, bieät töôùng, y töôùng. Nhöng heát laksanam (skt)—Taát caû caùc söï vaät ñeàu khoâng coù töï thaûy nhöõng töôùng ñoù khoâng coù thöôøng truï baát bieán; töôùng rieâng—All things have no distinctive marks. taát caû ñeàu laø ñoái ñaõi vaø giaû höõu. Phaøm phu khoâng Nhaát Thieát Phaät Ñoä: Taát caû caùc coõi Phaät—All theå soi toû vaøo baûn chaát chaân thöïc cuûa caùc phaùp, do Buddha lands. ñoù trôû neân chaáp thuû yù nieäm veà moät thöïc taïi thöôøng, Nhaát Thieát Phaät Hoäi: The assembly of all laïc, ngaõ, vaø tònh. Khoân ngoan chæ coù nghóa laø thoaùt Buddhas. There are two kinds: khoûi nhöõng quan ñieåm taø vaïy ñoù, vì chaúng coù gì 1) Thai Taïng giôùi: Garbhadhatu. trong chuùng heát, neân phaûi coi laø Khoâng—The 2) Kim Cang giôùi: Vajradhatu. assertion that all things (sarvadharma) are empty Nhaát Thieát Phaät Phaùp: Taát caû giaùo phaùp cuûa Phaät is the most comprehensive one, for the term giaùo—All Buddhist teachings. ‘dharma’ denotes not only an object of sense, but Nhaát Thieát Phaät Phaùp Ñaø La Ni: Mental also an object of thought. When all these are command of (all) qualities of Buddhahood—Vì an declared empty, no further detailed commentaries truï nôi löïc voâ uùy cuûa Nhö Lai—Mental command are needed. But the Prajnaparamita evidently of all qualities of Buddhahood, as they are firmly designs to leave no stone unturned in order to established in the powers and fearlessnesses of impress its students in a most thoroughgoing the enlightened. manner with the doctrine of Emptiness. According Nhaát Thieát Phaät Taâm AÁn: Trikona (skt)—The to Nagarjuna, all dharmas are endowed with these sign of omniscience—Daáu hieäu treân ngöïc Nhö Lai characters: existentiality, intelligibility, (Phaät Tyø Loâ Giaù Na). Daáu hieäu veà taâm (tam giaùc

löûa treân boâng sen traéng, maøu traéng tinh bieåu töôïng perfect wisdom in deeds—Taát caû thaân nghieäp ñeàu cho trí hueä, ñænh tam giaùc chæ xuoáng chæ söùc maïnh töông öùng vôùi trí tueä Ba La Maät (laøm theo trí tueä), ñoát chaùy duïc voïng vaø caùm doã)—The sign on a moät trong thaäp baùt baát coäng—All actions are in Buddha’s breast (on Vairocana)—The sign of accordance with knowledge and wisdom, one of Buddha-mind (a triangle of flames above a white the eighteen different characteristics of a Buddha lotus, pure white color representing wisdom, as compared with Bodhisattvas—See Thaäp Baùt pointing downwards to indicate power over or Baát Coäng. burn up all passions, opposition, temptations). Nhaát Thieát Thaäp Giôùi Chuùng Sanh Giai Thaønh Nhaát Thieát Phieàn Naõo Chöôùng: Heát thaûy trôû ngaïi Phaät: Heát thaûy chuùng sanh trong möôøi phöông gaây neân phieàn naõo—All afflictive hindrances. phaùp giôùi ñeàu thaønh Phaät—All beings in the ten Nhaát Thieát Phoå Moân Thaân: realms attain Buddhahood. 1) Thaân bao goàm ñuû moïi phöông dieän: Body that Nhaát Thieát Theá Gian Baát Khaû Ñaéc: All worlds

encompasses all aspects. are ungraspable. 2) Vò traûi thaân ra khaép boán phaùp giôùi: The one Nhaát Thieát Theá Gian Baát Khaû Laïc Töôûng: who completely fills the four realms Disaffection with all worldly things—Thôø ô vôùi (Dharmadhatu). moïi thöù treân traàn theá. Nhaát Thieát Phöôùc Ñöùc: Taát caû nhöõng phöôùc Nhaát Thieát Theá Gian Baát Tö Nghì Löïc: Taát caû ñöùc—All merits. theá gian baát tö nghì löïc—Power inconceivable to Nhaát Thieát Phöông Tieän: Taát caû nhöõng phöông any worldlings. tieän—All expedient means. Nhaát Thieát Theá Gian Nhaïo Kieán Ly Xa Ñoàng Nhaát Thieát Quaù Hoaïn: Taát caû nhöõng thieáu soùt Töû: Sarva-loka-priyadarsana (skt)—Name of a hay sai laàm—All faults. work of commentary. Nhaát Thieát Sanh: Taát caû söï sanh ra—All births. Nhaát Thieát Theá Gian Thieän Xaûo Trí: Söï hieåu Nhaát Thieát Sôû Duyeân: Toaøn boä ñoái töôïng tri bieát moïi chuyeän cuûa theá gian—Skillful knowledge giaùc—All perceptual referents. of all mundane matters. Nhaát Thieát Sôû Tri Caûnh: Taát caû söï vaät maø mình Nhaát Thieát Theá Tuïc Trí: Trí hueä bieåu bieát moïi nhaän bieát ñöôïc—All cognitive objects—All hieän töôïng theá gian—Wisdom that understands all knowables. mundane phenomena. Nhaát Thieát Sôû Trí: Trí bieát heát moïi nôi—Nhaát Thieát Thí: Sarvada (skt)—Toaøn trí—Toaøn Cognition of all places. thí hay boá thí heát taát caû moïi thöù mình coù —All- Nhaát Thieát Tam Theá Chö Phaät Haûi: Sea of all bestowing—One who who gives his all. the Buddhas, past, present, and future. Nhaát Thieát Thieân Kieán Luaän Chuù: Nhaát Thieát Taùnh: Taát caû caùc taùnh—All natures. Samantapasadika (skt)—Giaûi thích veà quy luaät Nhaát Thieát Taïp Nhieãm: Taát caû caùc taïp nhieãm— cuûa taát caû nhöõng caùi nhìn thieän laønh— All defilements. Interpretation on rules of all wholesome views. Nhaát Thieát Taâm: Heát thaûy caùc traïng thaùi cuûa Nhaát Thieát Thieân Kieán Luaät Chuù: See Nhaát taâm—All mental states. Thieát Thieân Kieán Luaän Chuù. Nhaát Thieát Taâm Coäng Baát Ñònh: Sabbacitta- Nhaát Thieát Thieàn: Thieàn quaùn nhaèm phaùt trieån töï sadharana (p)—All mental states are giaùc vaø giaùc tha ñeán möùc toái thöôïng—Meditation indetermined. on achieving the development of self and all Nhaát Thieát Thanh Vaên: All direct disciples—Taát others. caû caùc ñeä töû Thanh Vaên—All direct Sound Nhaát Thieát Thieän Caên: Taát caû nhöõng caên laønh—Hearers. All wholesome roots. Nhaát Thieát Thaùnh Nhaân: Taát caû caùc baäc Thaùnh— Nhaát Thieát Thieän Kieán: Taát caû nhöõng caùi nhìn All adepts—All sages—All saints. thieän laønh—All wholesome views. Nhaát Thieát Thaân Nghieäp Tuøy Trí Tueä Haønh: Nhaát Thieát Thieän Kieán Luaät Chuù: Deeds are accordant with wisdom—Revealing Samantapasadika (skt)—Giaûi thích veà quy luaät

cuûa taát caû nhöõng caùi nhìn thieän laønh— Nhaát Thieát Trí Trí: Trí tueä cuûa chö Phaät (boà ñeà, Interpretation on rules of all wholesome views. toaøn giaùc vaø thanh tònh)—The wisdom of all Nhaát Thieát Thuyeát Phaùp: Taát caû söï giaûi thích cuûa wisdom—Buddha's wisdom (bodhi, perfect vaïn höõu ñeàu thuyeát phaùp cho chuùng ta—All enlightenment and purity). explanations of the dharma. Nhaát Thieát Trí Töôùng: Sarvajnata (skt)—See Nhaát Thieát Thöùc: Taát caû caùc yù thöùc vaø hieåu Nhaát Thieát Trí. bieát—All consciousnesses. Nhaát Thieát Trí Voâ Sôû UÙy:

Sarva-dharma- Nhaát Thieát Thöùc Chuûng Töû: Haït gioáng cuûa taát caû bhisambodhivaisaradya (skt)—Confidence in caùc thöùc—Seeds of all consciousnesses. Omniscience—Confidence in Buddha—Fearlessly Nhaát Thieát Tinh Taán: Heát thaûy caùc coá gaéng—All realizing all things—Voâ uùy phaùt xuaát töø trí hieåu kinds of zeal. toaøn heát thaûy söï vaät. Chö Phaät coù ñöôïc Phaät trí Nhaát Thieát Tónh Löï: Taát caû caùc phaùp thieàn bieát taát caû neân chaúng sôï chi—Fearlessness ñònh—All meditations. resultant from having full understanding of all Nhaát Thieát Trí: Sarvajnana (skt)—Toaøn Trí—All- phenomena. The Buddha has the wisdom and knowing knowledge—Omniscience—Buddha- knowledge to know everything; therefore, there is wisdom—Perfect knowledge—Mind of nothing he is fearful of. omniscience—Trí thoâng suoát moïi chuyeän hay trí Nhaát Thieát Trí Voâ UÙy: Confidence in Buddha— hieåu roõ thöïc taùnh cuûa chö phaùp—All-knowing Fearlessly realizing all things. wisdom or wisdom of the all which understand Nhaát Thieát Töôùng Trí: Sabbauta (p)—Trí thoâng everything clearly. suoát heát moïi söï—Omniscient mind. Nhaát Thieát Trí Ñòa: Sarvajnana-bhumi (skt)— Nhaát Thieát Öu Khoå: Taát caû nhöõng lo aâu vaø ñau Stage of omniscience—Giai ñoaïn toaøn trí—Nôi khoå—All distress and suffering. maø chö Boà Taùt ñaït ñöôïc Phaät trí—The state or Nhaát Thieát Vaïn: All things. place for Perfect knowledge or Buddha-wisdom. Nhaát Thieát Vaïn Phaùp: All things—See Nhaát Nhaát Thieát Trí Giaû: Omniscient one—Baäc thaáu Thieát Phaùp. suoát heát moïi söï. Nhaát Thieát Vaät: Taát caû caùc vaät—All objects—All Nhaát Thieát Trí Hueä Giaû: Baäc toaøn trí—The all- things. wise one (Vairocana). Nhaát Thieát Voâ Chöôùng Ngaïi: Perfectly Nhöùt Thieát Trí Löïc Voâ Ngaïi Duïng: Nhöùt thieát trí unobstructed—Hoaøn toaøn thoaùt khoûi moïi chöôùng löïc voâ ngaïi duïng, vì chö Boà Taùt duøng nhöùt thieát trí ngaïi—Tuyeät ñoái khoâng coøn bò chöôùng ngaïi— thaønh chaùnh giaùc—Power of omniscience, Absolutely free or unhindered—Illimitable— attaining true enlightenment by omnisciencSee Universal. Möôøi Löïc Voâ Ngaïi Duïng. Nhaát Thieát Voâ Chöôùng Phaùp AÁn Minh: Moät daáu Nhaát Thieát Trí Nhaõn: Nhöùt thieát trí nhaõn, vì chö hieäu ñeå vöôït thaéng chöôùng ngaïi—A sign for Boà Taùt thaáy phoå moân phaùp giôùi—The eye of overcoming all hindrances (by making the sign of omniscience, seeing the realm of reality in its a sword through lifting both hands, palms outward universal aspect. and thumbs joined, saying Hail! Bhagavat! Nhaát Thieát Trí Nhaãn: Nhaát thieát trí nhaãn cuûa moät Bhagavatsvaha!). moät vò Phaät—Omniscient endurance, that of a Nhaát Thieát Voâ Minh: Heát thaûy caùc loaïi u meâ— Buddha. All kinds of ignorance. Nhaát Thieát Trí Taïng: Repository of all wisdom— Nhaát Thieát Voâ Ngaïi: Hoaøn toaøn thoaùt khoûi moïi Kho chöùa toaøn boä trí tueä. chöôùng ngaïi—Absolutely free or unhindered. Nhaát Thieát Trí Taâm: The Buddha's wisdom Nhaát Thieát Xöù: Samanta (skt); mind. 1) Taát caû moïi neàn taûng: All bases. Nhaát Thieát Trí Thieân: Sarvajnadeva (skt)—The 2) Taát caû moïi nôi: Everywhere—Universal deva of universal wisdom. dhyana. Nhaát Thieát Trí Thuyeàn: Vessel of omniscience.

Nhaát Thieát Xöù Voâ Baát Töông Öng Chaân Ngoân: of oneness—Ñaïi Thöøa vaø Nhaát Thöøa ñöôïc duøng Chaân ngoân töông öng khaép nôi nôi—The "true ñoàng

nghóa vôùi nhau trong taát caû kinh ñieån Ñaïi word" that responds everywhere. Thöøa. Caùi yù nieäm xem giaùo lyù cuûa Ñöùc Phaät laø Nhaát Thieát Y: Taát caû caùc yeáu toá taïo thaønh—All moät phöông tieän chuyeân chôû ñaõ naûy ra töø yù nieäm constituents. vöôït thoaùt qua doøng luaân hoài sanh töû ñeå ñaït ñeán Nhaát Thieát Y Tòch Dieät: Dieät tröø heát taát caû caùc beán bôø Nieát Baøn beân kia. Trong caùc kinh ñieån Phaät yeáu toá taïo thaønh (caên goác)—Tranquilization of all giaùo, Phaät ñeà ra thöøa thaëng ñeå tuøy caên cô trình ñoä constituents (all bases). cuûa chuùng sanh maø cöùu ñoä. Kyø thaät Ñaïi thöøa, Tieåu Nhaát Thieát YÙ Nghieäp Tuøy Trí Hueä: Mind is in thöøa, Trung thöøa hay Kim cang thöøa chæ laø nhöõng accordant with wisdom—Moïi yù nghieäp ñeàu laøm teân khaùc cuûa Phaät thöøa. Haønh giaû coù theå cuøng luùc theo trí tueä, moät trong möôøi taùm ñieàu khoâng loãi thöïc taäp hay ñi treân baát cöù thöøa naøo—The One theo Ñaïi Trí Ñoä Luaän—Mind is accordant with Vehicle. Mahayana and Ekayana are used wisdom or all thoughts are in accordance with synonymously in all the Mahayana texts. The idea knowledge and wisdom, one of the eighteen of considering the Buddha's teaching as an distinctive characteristics or unique qualities of instrument of conveyance was doubtless Buddhas—See Thaäp Baùt Baát Coäng Phaùp. suggested by that of crossing the stream of Nhaát Thieát YÙ Nghieäp Tuøy Trí Hueä Haønh: Samsara and reaching the other side of Nirvana. Revealing perfect wisdom in thoughts—See Thaäp In Buddhist sutras, the Buddha talked about Yana Baùt Baát Coäng. or Vehicle so that beings from different levels can Nhaát Thôøi: Ekamsamayam (skt)—Moät thuôû noï: absorb and practice Buddhism. In reality, Thus I have heard (a session of expounding a Mahayana, Hinayana, Madhyamika, or Vajrayana sutra)—Taïm thôøi: Provisional (temporary)—Toaøn are only different names for Buddhayana. boä, nhaát loaït: One and all. Cultivators can practice all three vehicles at once. Nhaát Thoác Phaù Tam Quan: Ch'in Shan "A single Nhaát Thöøa Bieät Giaùo: One Vehicle of the arrowhead smashing three barriers"—See Nhaát Distinct Doctrine. Phoác Phaù Tam Quan. Nhaát Thöøa Bình Ñaúng: Ichijobyodo (jap)—The Nhaát Thoán Quang AÂm Nhaát Thoán Kim: Thôøi giôø equality of the One-Vehicle. laø tieàn baïc—Time is money. Nhaát Thöøa Boà Ñeà: Nhaát thöøa giaùc ngoä—The Nhaát Thoâng: Moät hoài—An instant—A moment. One-Vehicle enlightenment. Nhaát Thuû Ñaøi, Nhaát Thuû Naïi: Nhaát Thuû Thoâi, Nhaát Thöøa Boån Nguyeän: Boån Nguyeän Nhaát Nhaát Thuû Dueä—Moät tay xoâ, moät tay keùo laïi—See Thöøa—One-vehicle teaching of the primal vow. Nhaát Phoùng Nhaát Thu. Nhaát Thöøa Chaân Phaùp: Phöông phaùp caên baûn Nhaát Thuûy Töù Kieán: Chuùng sanh nhìn nöôùc qua 4 duy nhaát cuûa ñöùc Phaät nhaèm giaùo hoùa taát caû moïi caùch: Coõi trôøi nhìn nöôùc nhö ñaát baûo thaïch; ngöôøi chuùng sanh ñeàu thaønh Phaät, vì taát caû chuùng sanh nhìn nöôùc nhö nöôùc; ngaï quyû nhìn nöôùc nhö maùu ñeàu coù Phaät taùnh vaø cuoái cuøng roài cuõn g ñaït ñöôïc muû; caù nhìn nöôùc nhö moät nôi ñeå soáng—The same giaùc ngoä—The unique and basic method of the water may be viewed in four ways: Devas see it Buddha to teach and to convert all beings to as bejewelled land; men see it as water; hungry accomplish Buddhahood and to become Buddha, ghosts see it as pus

and blood; and fish sees water for all have the Buddha-nature and must as a place to live in. ultimately become enlightened. Nhaát Thuyeát Boä: Ekabbohara (p)— Nhaát Thöøa Chaân Thaät Hoùa: See Nhaát Thöøa Ekavyavaharika (skt)—Tröôøng phaùi Tieåu thöøa cho Chaân Phaùp. raèng vaïn höõu giaû ñònh chöù khoâng coù thöïc theå — Nhaát Thöøa Chi Baûo: See Nhöùt Thöøa Chi Baûo. Hinayana school (nominalistic) which considered Nhaát Thöøa Chi Chaâu: Vieân ngoïc nhaát thöøa— things as nominal without underlying reality. Pearl of the one yana (the Lotus Sutra). Nhaát Thöøa: Ekayana (skt)—Ichijo (jap)—One Nhaát Thöøa Cöùu Caùnh Giaùo: Nhaát thöøa vieân giaùo Yana—Coã xe duy nhaát—The one Buddha-Yana— ñöôïc tìm thaáy trong Kinh Phaùp Hoa—The One One Vehicle or Vehicle of Oneness—The Vehicle

vehicle in its final teaching, as found in the Lotus Nhaát Thöïc Ñeá: Chaân lyù cuûa moät hieän thöïc duy Sutra. nhaát—The truth of one reality—See Ñeä Nhöùt Nhaát Thöøa Dieäu Ñieån: Toaøn thieän Ñaïi thöøa quyeát Nghóa Trung Ñaïo. ñoaùn chæ moät con ñöôøng cöùu ñoä trong Kinh Lieân Nhaát Thöïc Giôùi: Ekasanika (skt)—See Giôùi Nhaát Hoa—The Perfect Mahayana which declares one Thöïc. way of salvation—The Lotus Sutra. Nhaát Thöïc Thöøa: Con ñöôøng nhaát thöøa chaân Nhaát Thöøa Dieäu Phaùp: Coã xe duy nhaát cuûa phaùp thöïc—The one method of salvation—Vehicle of nhieäm maàu—Single vehicle of the fine dharma. single reality. Nhaát Thöøa Ñaïo: Ekayana-magga (p)—The path Nhaát Thöïc Töôùng: See Nhaát Thaät Caûnh Giôùi, and of one vehicle—The way of vehicle of oneness— Nhöùt Thöïc Töôùng. Nhaát Thöøa Ñaïo, moät caùch tu taäp töù nieäm xöù trong Nhaát Thöïc Vieân Thöøa: The Tathagata's perfect Phaät giaùo: nieäm thaân, nieäm thoï, nieäm taâm vaø nieäm vehicle. phaùp—Path of one vehicle, a way of practice of Nhaát Thöïc Vieân Toâng: The one real and perfect being mindful of the four basic subjects of school. Buddhist meditation: body, feelings, mind and Nhaát Thöïc Voâ Töôùng: mental qualities. 1) The one reality being indivisible is apart from Nhaát Thöøa Gia: The one-vehicle family or sect. all transient (or empty) forms—Formless— Nhaát Thöøa Hieån Taùnh Giaùo: One of the five Invisible. divisions of the Avatamsaka School. 2) The invisible—The one reality being Nhaát Thöøa Kinh: Scriptures of the single vehicle. indivisible is apart from all transient forms, Nhaát Thöøa Lyù: See Nhaát Thöøa Phaùp. and therefore styled the formless. Nhaát Thöøa Phaùp: Ekayana (skt)—Giaùo lyù nhaát Nhaát Thöôûng: Moät phuùt moät giaây—In a moment thöøa—One vehicle dharma—One vehicle (in one minute or one second). method—Giaùo lyù nhaát thöøa, nhö ñaõ ñöôïc hieån loä Nhaát Thöôïng: Moät phen—Once. trong kinh Phaùp Hoa—Teaching of the one Nhaát Tích Tröôïng: Ichibo (jap)—"Nhaát Tích vehicle, as revealed in the Lotus Sutra. Tröôïng" laø moät thuaät ngöõ Nhaät Baûn coù nghóa laø Nhaát Thöøa Phaùp Moân: The one-vehicle method "moät caây gaäy". Ñaây laø thuaät ngöõ trong nhaø Thieàn as revealed in the Lotus Sutra. cuûa Nhaät Baûn chæ vieäc duøng gaäy cuûa moät thieàn sö Nhaát Thöøa Phaät: The one Buddha-Yana. laø vì lôïi ích cuûa ñeä töû cuûa mình—"Ichibo" is a Nhaát Thöøa Thuyeát: Lyù thuyeát nhaát thöøa—Single Japanese term refers to "one stick." This is the Vehicle theory. Japanese Zen expression for the use of the stick Nhaát Thöøa

Vieân Toâng: Lotus school of the by a Zen Master for the benefit of his disciples. perfect teaching (One Vehicle—Thieân Thai Nhaát Tieãn Ñaïo: Ñöôøng teân bay—An arrow's Toâng). flight. Nhaát Thöùc: One consciousness—Toâng Thaønh Nhaát Tieãn Löôõng Ñoùa: Nhaát Tieãn Song Ñieåu— Thöïc cho raèng vaïn höõu duy taâm—The Satyasiddhi Trong thieàn, töø naày coù nghóa laø moät caâu noùi maø Sect considered that all things are just one mind. baäc thieàn sö coù theå khaùm phaù vaø hieåu ra ra söï saâu Nhaát Thöïc: The one reality (bhutatathata)—See caïn cuûa lôøi noùi cuûa hai ngöôøi hoïc—An arrow for Nhöùt Thöïc. two birds. In Zen, the term means Zen masters can Nhaát Thöïc Caûnh Giôùi: Nhö Lai phaùp thaân—The discover and understand two disciples in just one Tathagata-dharmakaya—Caûnh giôùi chaân nhö baát sentence. bieán vaø vöôït treân moïi phaân bieät. Phaät taùnh laø phi Nhaát Tieãn Quaù Taây Thieân: Moät muõi teân bay qua vaät chaát vaø laø ñoàng nhaát cuûa chö phaùp—The state khoûi Taây Thieân (AÁn Ñoä), yù noùi caûnh giôùi sieâu vieät, or realm of bhutatathata (reality) which is above tuyeät heát daáu veát—To shoot an arrow all the way all differentiation, immutable. It's the Buddha- (from China) to India. The term implies a nature or the immateriality and unity of all things. supramundane realm without any traces. The realization of spirituality of all things. Nhaát Tieãn Song Ñieåu: See Nhaát Tieãn Löôõng Ñoùa. Nhaát Tieáu: A smile.

Nhaát Tieåu Kieáp: A small kalpa—Thôøi kyø phaùt vaøo moät vò Phaät vaø moät boä kinh: To adhere to one trieån vaø hoaïi dieät cuûa vuõ truï—A period of the Buddha and one sutra. growth and decay of a universe—See Nhaát Taêng Nhaát Trung: Ñieåm Traø Nhaát Trung—Roùt traø cho Nhaát Giaûm. taát caû moïi ngöôøi trong trai ñöôøng—To pour out tea Nhaát Tinh: Moät chuùt—A little bit. for everyone in the monastic dining hall. Nhaát Tinh Minh: Caùi thanh tònh trong saùng tuyeät Nhaát Trung Nhaát Thieát Trung: See Nhöùt Trung dieäu. Trong thieàn, töø naày coù nghóa laø töï taùnh thanh Nhöùt Thieát Trung. tònh saün coù nôi moãi ngöôøi—A wonderful clarity Nhaát Tröôùc: Moät söï kieän: A fact—Thuû thuaät and purification. In Zen, the term means the (thieàn): Techniques of Zen. purification in everyone by nature. Nhaát Tröôøng Ma La: Moät phen hoå theïn—An Nhaát Tinh Söï: Vieäc nhoû nhaët—A trivial work. ashamed moment. Nhaát Toïa Thöïc: Nhaát toïa thöïc nghóa laø chæ aên Nhaát Tröûu: Hasta (skt)—Töø Töùc Ña—Caùnh tay ñuùng buoåi chöù khoâng aên vaët giöõa böõa aên saùng vaø hay baøn tay, ñôn vò ño löôøng cuûa AÁn Ñoä thôøi tröa. Ñaây laø moät trong 12 haïnh tu ñaàu ñaø nhaèm xöa—An arm, a unit of measurement of India in giuùp haønh giaû thanh tònh thaân taâm vaø giaûi thoaùt ancient times. khoûi tham duïc veà aên uoáng, aùo quaàn, nôi ôû —To eat Nhaát Tu Nhaát Thieát Tu: Tu moät haïnh laø tu taát caû one meal a day means no food between breakfast caùc haïnh. Trong thieàn, töø naày coù nghóa laø khi caên and the noon meal. This is one of the twelve baûn voâ minh bò tieâu dieät, taát caû phieàn naõo vaø voïng ascetic practices help practitioners purify the body töôûng khaùc ñeàu heát—To cultivate one manner of and mind and free from the desire of food, action means to cultivate all actions. In Zen, the clothing and shelter—See Thaäp Nhò Haïnh Ñaàu term means when innate ignorance (basic Ñaø. ignorance) is eliminated, all other afflictions and

Nhaát Traûm Nhaát Thieát Traûm: Cheùm moät moái laø deluded thoughts are eliminated. cheùm heát. Trong thieàn, töø naày coù nghóa laø khi caên Nhaát Tuùc Giaùc: Overnight Enlightenment— baûn voâ minh bò tieâu dieät, taát caû phieàn naõo vaø voïng Overnight Guest—Hsuan-Chieh—Theo Caûnh Ñöùc töôûng khaùc ñeàu heát—To behead one means to Truyeàn Ñaêng Luïc, khi ñeán Taøo Kheâ, Thieàn sö behead everyone. In Zen, the term means when Huyeàn Giaùc Vónh Gia tay caàm tích tröôïng, vai innate ignorance (basic ignorance) is eliminated, mang bình baùt ñi nhieãu Luïc Toå ba voøng. Toå hoûi: all other afflictions and deluded thoughts are “Phaøm Sa Moân phaûi ñuû ba ngaøn oai nghi, taùm eliminated. muoân teá haïnh, Ñaïi ñöùc laø ngöôøi phöông naøo ñeán, Nhaát Traùt: Moät laù ñôn—An application form. In maø sanh ñaïi ngaõ maïn nhö vaäy?” Sö thöa: “Sanh töû Zen, the term indicates a mournful (doleful) laø vieäc lôùn, voâ thöôøng quaù nhanh.” Toå baûo: “Sao question. khoâng ngay nôi ñoù theå nhaän laáy voâ sanh, lieãu Nhaát Traàn: A grain of dust—Moät haït buïi—An chaúng mau ö?” Sö thöa: “Theå töùc voâ sanh, lieãu voán atom—A particle. khoâng mau.” Toå khen: “Ñuùng theá! Ñuùng theá!” Luùc Nhaát Traàn Phaùp Giôùi: Realm of an atom—Caû ñoù ñaïi chuùng nghe noùi ñeàu ngaïc nhieân. Sö beøn ñaày phaùp giôùi trong moät nguyeân töû, caû vuõ truï trong ñuû oai nghi leã taï Toå. Choác laùt sau sö xin caùo töø. Toå nhaát traàn. Nhaát traàn laø moät vi vuõ truï cuûa toaøn vuõ baûo: “Trôû veà quaù nhanh.” Sö thöa: “Voán töï khoâng truï—The whole in an atom, a universe in a grain ñoäng thì ñaâu coù nhanh.” Toå baûo: “Caùi gì bieát of dust. One grain of dust is a microcosmo of the khoâng ñoäng?” Sö thöa: “Ngaøi töï phaân bieät.” Toå universe whole. baûo: “Ngöôi ñöôïc yù voâ sanh raát saâu.” Sö thöa: “Voâ Nhaát Tri Baùn Giaûi: Söï hieåu bieát nöûa vôøi—Half- sanh coù yù sao?” Toå baûo: “Khoâng yù thì caùi gì bieát baked knowledge—Incomplete (unfinished) phaân bieät?” Sö thöa: “Phaân bieät vaãn coù nhöng knowledge. khoâng coù yù nghóa.” Toå khen: “Laønh thay! Laønh Nhaát Trí: Cuøng nhau ñoàng yù—Unanimous—In thay!” Sö ôû laïi ñaây moät ñeâm ñeå hoûi theâm ñaïo lyù. chorus. Thôøi nhôn goïi laø “Nhaát Tuùc Giaùc.” Saùng hoâm sau Nhaát Trì: Gaén chaët hay chuyeân vaøo moät ñieàu: Sö cuøng Huyeàn Saùch ñoàng xuoáng nuùi trôû veà OÂn Stick to one thing—Gaén chaët söï tu haønh cuûa mình Chaâu, nôi nhieàu ñeä töû tìm ñeán ñeå tham vaán vaø caàu

hoïc vôùi oâng. Veà sau oâng coù tröôùc taùc boä “Chöùng “Don’t go so quickly!” Hsuan-Chiao said: Ñaïo Ca,” thònh haønh ôû ñôøi. Neáu chuùng ta suy “Fundamentally there is nothing moving. So how töôûng caån thaän veà caâu chuyeän treân haún thaáy raèng can something be too quick?” The Sixth Patriarch trong moãi caâu noùi Luïc Toå ñeàu laøm saün moät caùi baãy said: “How can one know there’s no movement?” cho Huyeàn Giaùc, nhöng Huyeàn Giaùc, moät ngöôøi ñaõ Hsuan-Chiao said: “The distinction is completely ngoä, caûm nhaän ñöôïc nhöõng caïm baãy naøy vaø of the master’s own making.” The Sixth Patriarch chuyeån vò trí töø keû bò taán coâng thaønh ngöôøi taán said: “You have fully attained the meaning of coâng. Vì theá maø Sö raát ñöôïc Luïc Toå khen ngôïi. what is unborn.” Hsuan-Chiao said: “So, does Haønh giaû tu Thieàn phaûi thaáy Thieàn laø moät ngheä what is unborn have a

meaning?” The Sixth thuaät trong caùi yù nghóa ñeå töï dieãn taû, noù chæ tuaân Patriarch said: “Who makes a distinction about theo nhöõng tröïc giaùc vaø nguoàn caûm höùng cuûa rieâng whether there is a meaning or not?” Hsuan-Chiao noù, chöù khoâng phaûi laø nhöõng giaùo ñieàu vaø quy luaät. said: “Distinctions are meaningless.” The Sixth Ñoâi khi noù cuõng coù veû nghieâm troïng vaø trang Patriarch shouted: “Excellent! Excellent! Now just nghieâm, ñoâi khi laïi taàm thöôøng vaø vui veû, giaûn dò stay here a single night!” During his time, he was vaø xaùc thöïc, hoaëc bí aån vaø quanh co. Khi nhöõng called “The One Enlightened Overnight.” The Thieàn sö thuyeát giaûng khoâng phaûi caùc ngaøi chæ next day, Hsuan-Chiao descended the mountain luoân luoân daïy baèng mieäng, maø caû baèng tay chaân, and returned to Wen-Chou, where Zen students baèng nhöõng daáu hieäu bieåu tröng, hay nhöõng haønh gathered to study with him. Later he wrote the ñoäng cuï theå. Caùc ngaøi ñaùnh, heùt, ñaåy, vaø khi bò caät “Song of Certifying to the Way,” which circulated vaán caùc ngaøi boû chaïy, hoaëc chæ ngaäm mieäng giaû widely in the world. If we carefully ponder the caâm. Nhöõng troø khoâi haøi naøy khoâng coù choã ñöùng above story, we will find that in every remark the trong tu töø hoïc, trieát hoïc hay toân giaùo, vaø chæ coù Sixth Patriarch made a trap for Hsuan-Chiao; but theå ñöôïc dieãn taû ñuùng nhaát laø "ngheä thuaät Thieàn". Hsuan-Chiao, an enlightened being, sensed these Caâu chuyeän treân ñaây laø moät trong nhöõng phong traps and immediately changed his position from caùch cuûa ngheä thuaät Thieàn maø Luïc Toå ñaõ duøng ñeå the attacked to the attacker. He was therefore thöû thaùch söï thaâm saâu vaø tính xaùc thöïc cuûa söï laõnh highly praised by the Sixth Patriarch. Zen hoäi vaø thöïc chöùng cuûa ñeä töû—According to The practitioners should see Zen as an art in the sense Ching-Te-Ch’uan-Teng-Lu, when Zen master that, to express itself, it only follows its own Hsuan-Chiao arrived in Tsao-Ch’i to visit the Sixth intuition and inspirations, but not dogmas and Patriarch. Upon first meeting Hui-Neng, Hsuan- rules. At times it appears to be very grave and Chiao struck his staff on the ground and circled the solemn, at others trivial and gay, plain and direct, Sixth Patriarch three times, then stood there or enigmatic and round-about. When Zen masters upright. The Sixth Patriarch said: “This monk preach they do not always do so with their mouths, possesses the three thousand noble characteristics but with their hands and legs, with symbolic and eighty thousand fine attributes. Ok monk! signals, or with concrete action. They shout, strike, Where have you come from? How have you and push, and when questioned they sometimes attained such self-possession?” Hsuan-Chiao said: run away, or simply keep their mouths shut and “The great matter of birth and death does not pretend to be dumb. Such antics have no place in tarry.” The Sixth Patriarch said: “Then why not rhetoric philosophy, or religion, and can be best embody what is not born and attain what is not described as "art". The above story is one of the hurried?” Hsuan-Chiao said: “What is embodied is manners of Zen art that the Sixth Patriarch utilized not subject to birth. What is attained is to test the depth and genuineness of the disciple's fundamentally unmoving.” The Sixth Patriarch understanding and realization—See Huyeàn Giaùc said: “Just so! Just so!” Upon

hearing these words, Vónh Gia Thieàn Sö. everyone among the congregation of monks was Nhaát Töû Xuaát Gia Cöûu Toäc Sinh Thieân: Trong astounded. Hsuan-Chiao formally paid his respects nhaø coù moät ngöôøi xuaát gia laø chín hoï thaân thuoäc to the Sixth Patriarch. He then advised that he was ñeàu ñöôïc sanh leân caùc coõi trôøi—Just one person immediately departing. The Sixth Patriarch said: renounces the world to become a monk or a nun,

nine branches of relatives will be reborn in with the famous discourse of Buddha Sakyamuni heavens. on Vulture Peak Mountain (Gridhrakuta). At that Nhaát Töï: One word. time, surrounded by a crowd of disciples who had Nhaát Töï Baát Thuyeát: Ichiji-fusetsu (jap)—Thuaät assembled to hear him expound the teaching. The ngöõ Thieàn "khoâng noùi moät lôøi" aùm chæ söï kieän Buddha did not say anything but holding up a lotus trong baát cöù lôøi daïy doã naøo cuûa Ñöùc Phaät, Ngaøi flower. Only Kashyapa understood and smiled. As chaúng bao giôø duøng moät lôøi naøo ñeå dieãn taû hieän a result of his master, he suddenly experienced a thöïc toái thöôïng hay baûn chaát thaät cuûa vaïn höõu, vì break through to enlightened vision and grasped noù thuoäc laõnh vöïc khoâng theå noùi ñöôïc (baát khaû the essence of the Buddha's teaching on the spot. thuyeát). Do hieåu nhö vaäy neân ngay sau khi ñaït The Buddha confirmed Mahakashyapa as his ñöôïc toaøn giaùc, Ñöùc Phaät ñaõ khoâng muoán thuyeát enlightened student. Mahakashyapa was also the giaûng nhöõng gì mình lieãu ngoä. Tuy nhieân, vì first patriarch of the Indian Zen. thöông xoùt chuùng sanh bò troùi buoäc trong luaân hoài Nhaát Töï Chuù: One-word mantra—Moät trong ba sanh töû neân Ngaøi ñaønh chaáp nhaän ñi thuyeát giaûng. loaïi chuù (Ñaïi chuù, Tieåu chuù vaø Nhaát töï chuù) —One Ñeå laøm nhö vaäy, Ngaøi ñaõ phaûi töï haï trình ñoä Ñaïi of the three classes of spells (Great mantra, Small Giaùc cuûa mình xuoáng thaønh trình ñoä hieåu bieát mantra, and One-word mantra). thoâng thöôøng. Trong Thieàn, taát caû nhöõng lôøi chæ Nhaát Töï Cô Phong: Tính caùch saéc beùn cuûa moät vò daïy cuûa Ñöùc Phaät coù nghóa laø "ngoùn tay chæ traêng" thieàn sö khieán ngöôøi hoûi döùt heát khaû naêng suy nghó chæ vôùi muïc ñích mang laïi cho nhöõng ai ao öôùc tu lung tung. Do ñoù, nhöõng khía caïnh vi dieäu thaâm aùo taäp con ñöôøng daãn ñeán giaùc ngoä vaø ñaït ñöôïc trí tueä cuûa thieàn seõ ñöôïc phôi baøy khoâng qua lieãu tri maø baùt nhaõ ñeå hieåu ñöôïc moät caùch saâu saéc baûn chaát qua chöùng tri—Sharp characters of a Zen master thaät cuûa vaïn höõu. Theo truyeàn thuyeát Phaät giaùo thì cause the questioner to have no time of thinking in söï truyeàn thuï rieâng bieät beân ngoaøi caùc kinh ñieån utter confusion. Therefore, the wonderful and ñaõ ñöôïc baét ñaàu ngay töø thôøi Phaät Thích ca vôùi profoundly aspects of Zen will be displayed not thôøi thuyeát giaûng treân ñænh Linh Thöùu. Tröôùc moät through understanding but through realization. nhoùm ñoâng ñoà ñeä, Phaät chæ giô cao moät boâng sen Nhaát Töï Kim Luaân Ñaûnh Phaùp: The one word maø khoâng noùi moät lôøi naøo. Chæ coù ñeä töû Ñaïi Ca golden wheel magical method (Chaân ngoân). Dieáp boãng ñaïi ngoä, hieåu ñöôïc yù Phaät vaø mæm cöôøi. Nhaát Töï Kim Luaân Phaät Ñaûnh Phaùp: Sau ñoù Phaät ñaõ goïi Maha Ca Dieáp, moät ñeä töû vöøa Ekakasara-buddhosnisacakra (skt)—The one word giaùc ngoä cuûa

Ngaøi. Ca Dieáp cuõng chính laø vò golden wheel magical method (Chaân ngoân). tröôûng laõo ñaàu tieân cuûa doøng thieàn AÁn Ñoä—Not a Nhaát Töï Phaùp Moân: A very special kind of word is said, or not a word has been said or answer with just one main word repeated from the declared refers to the fact that the Buddha in all question—Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, his teaching or instruction never made use of a quyeån XV, Thieàn sö Ñaàu Ñoàng ôû nuùi Ñaàu Töû hôn single word to describe ultimate reality, for it is ba möôi naêm, nhöõng thieàn khaùch qua laïi tham vaán not preachable. In consideration of this fact, after thöôøng ñaày caû thaát. Sö duøng bieän taøi voâ uùy tuøy hoûi his complete enlightenment, the Buddha did not lieàn ñaùp, öùng cô ñoái ñaùp lôøi leõ tinh vi raát nhieàu. want to teach at all. However, compassion for Beân caïnh ñoù, thieàn sö Ñaïi Ñoàng coøn coù loái traû lôøi beings trapped in the cycle of life and death heát söùc ñaëc bieät chæ vôùi moät chöõ chính cuûa caâu hoûi moved him. In doing this, he had to come down goïi laø "Nhaát töï phaùp moân". Moät hoâm, coù moät vò from the level of true insight to that of Taêng hoûi: "Theá naøo laø Phaät?" Sö ñaùp: "Phaät." Vò “everyman’s consciousness.” In Zen, all the Taêng laïi hoûi: "Theá naøo laø Ñaïo?" Sö ñaùp: "Ñaïo." teachings and instructions of the Buddha mean a Vò Taêng laïi hoûi nöõa: "Theá naøo laø Phaùp?" Sö ñaùp: “finger-point” for the purpose of giving those who "Phaùp."—According to the Records of the wish to cultivate a way leading to enlightenment Transmission of the Lamp (Ch’uan-Teng-Lu), and prajna insight into the true nature of reality. Volume XV, Zen master T’a-T’ong resided on According to a Buddhist legend, the special Mount T’ou-Tzi for more than thirty years, transmission outside the orthodox teaching began provoking and advancing Dharma in all directions.

Those who came for his instruction often chöa?" Sö ñaùp: "Xaùc." Vò Taêng laïi hoûi: "Theá naøo overflowed the hall. The master spoke in an laø con maét cuûa chaùnh phaùp?" Sö ñaùp: "Phoå." Vò unimposing manner, answering all questions, Taêng hoûi: "Theá naøo laø Ñaïo?" Sö ñaùp: "Khöù." Vò aiding each person’s development, and expressing Taêng hoûi: "Gieát cha gieát meï thì ñeán tröôùc Phaät great meaning with few words. Besides, Zen saùm hoái, coøn gieát Phaät gieát Toå thì saùm hoái ôû ñaâu?" master T’a-T’ong also had a very special kind of Sö ñaùp: "Loä." Vò Taêng laïi hoûi: "Vì sao neáu cha meï answer with just one main word repeated from the khoâng chòu thì khoâng ñi tu ñöôïc?" Sö ñaùp: "Thieån." question. One day, a monk asked, "What is the Vò Taêng noùi: "Con khoâng hieåu." Sö noùi: "Thaâm." Buddha?" "Buddha," he replied. The monk asked, Thieàn sö khoâng caàn noùi quanh co, hoï thöôøng noùi "What is Tao?" "Tao," he replied. The monk thaúng vaø noùi ít nhöng ñaäp ngay vaøo trung taâm cuûa asked again, "What is the Dharma?" "Dharma," he vaán ñeà—A Japanese Zen term for “one-word replied. barrier” is "ichiji-Kan". Being monosyllabic, the Nhaát Töï Phaät Ñaûnh Luaân Vöông: See Nhaát Töï language is terse and vigorous, and a single word Kim Luaân Phaät Ñaûnh Phaùp. is made to convey so much meaning in it. While Nhaát Töï Quan: Ichiji-Kan (jap)—Monosyllabic vagueness of sense is perhaps an unavoidable word barriers—One word barriers—Thuaät ngöõ shortcoming accompanying those advantages, Zen Thieàn cuûa

Nhaät Baûn coù nghóa laø “Raøo caûn baèng knows how to avail itself of it, and the very chæ moät töø ngöõ.” Vì ñoäc aâm, neân lôøi goïn yù maïnh, vagueness of the language becomes a most moät chöõ buoâng ra laø voâ soá nghóa ñöôïc gôïi leân, powerful weapon in the hand of Zen masters. theâm vaøo ñoù yù laïi hoùa ra mô hoà thaønh moät lôïi theá They are far from wanting to be obscured and hieån nhieân. Thieàn taän duïng taùnh chaát thieáu chaân misleading, but a well-chosen monosyllable grows xaùc aáy cuûa ngoân ngöõ luyeän thaønh moät lôïi khí ñaët when it falls from their lips into a most pregnant vaøo tay caùc thieàn sö. Khoâng phaûi Thieàn muoán toái word loaded with the whole system of Zen. This is nghóa, muoán ñaùnh laïc höôùng, traùi laïi laø khaù c, a koan with just “one-word.” The famous koans of nhöng söï thaät thì moät khi rôøi khoûi moâi, chæ moät “one-word” are “Wu” of Zhao-Chou Ts’ung-Shen tieáng ñôn aâm thích ñaùng aáy ñuû soáng ñoäng leân taát and “Stop” of Yun Men Wen Yen from the caû yù nghóa, gaùnh troïn taát caû giang sôn Thieàn. Ñaây following koan, example 8 of the Pi-Yen-Lu: laø loaïi coâng aùn chæ vôùi moät töø ngöõ. Nhöõng thoaïi "Toward the end of the summer period Ts'ui-yen ñaàu moät chöõ noåi tieáng laø chöõ “Voâ” cuûa Thieàn sö said in his instruction to the monks, 'The whole Trieäu Chaâu Toøng Thaåm vaø chöõ “Thoâi” cuûa Vaân summer long I've spoken to you, you younger and Moân Vaên Yeån, ruùt töø coâng aùn thöù 8 cuûa Bích older brothers; look here if Ts'ui-yen still has his Nham Luïc: "Vaøo cuoái muøa an cö kieát haï, Thuùy eyebrows!' Pao-fu said, 'With people who steal, Nham noùi vôùi caùc nhaø sö tuï taäp laïi ñeå nghe mình the heart is full of fear.' Ch'ang-ch'ing said, giaûng phaùp raèng: 'Trong caû muøa heø, ta höôùng veà 'They've grown!' Yun-men said, 'Stop!' (stop in caùc con, hôõi caùc thaày tu treû vaø giaø; haõy nhìn xem Japanese is kan, which means barrier)". Zen Thuùy Nham coù coøn ñuû loâng maøy hay khoâng!' Baûo master Yun-men is regarded as the one of the Phöôùc noùi: 'Boïn keû cöôùp trong loøng bao giôø cuõng foremost adepts in using the "one word barriers" thaáy sôï caû.' Tröôøng Khaùnh noùi: 'Loâng maø y ñaõ moïc When a monk asked him, "What is the sword of roài!' Vaân Moân thoát leân: 'Thoâi!'" Thieàn sö Vaân Moân Yun-men?" He replied, "Hung!" "What is the one ñöôïc coi laø moät trong nhöõng cao thuû cuûa kyõ thuaät straight passage to Yun-men?" asked the monk. "Nhaát Töï Quan". Moät vò Taêng hoûi Vaân Moân: "Theá He replied, "Most intimate!" The monk continued naøo laø göôm baùu Vaân Moân?" Sö ñaùp: "Toå." Vò to ask, "Which one of the Trikaya (three bodies of Taêng laïi hoûi: "Theá naøo laø con ñöôøng thaúng ñi ñeán the Buddha) is it that will sermonized?" He choã Vaân Moân?" Sö ñaùp: "Thaân." Vò Taêng laïi hoûi: replied, "To the point!" The monk continued to "Trong ba thaân Phaät, thaân naøo noùi phaùp?" Sö ñaùp: ask, "I understand this is said by all the old "Yeáu." Vò Taêng hoûi tieáp: "Coå ñöùc coù noùi 'roõ roài masters, that when you know the truth, all the nghieäp chöôùng hoùa thaønh khoâng, chöa roõ nôï xöa karma-hindrances are empty from the beginning; ñaønh trang traûi'. Toâi khoâng bieát Nhò Toå roõ hay but if you do not, you have to pay all the debts. I

wonder if the Second Patriarch knew this or not?" scriptures, at each writing thrice to pay homage to Yun-men replied, "Most certainly!" The monk the Triratna. asked,

"What is the eye of the true dharma?" The Nhaát Töï Thieàn: Ichiji-Zen (jap)—One-word master replied, "Everywhere!" The monk asked, Zen—Moät chöõ bí maät ñeå traû lôøi cho moät caâu hoûi, "What is Tao?" The master replied, "Walk on!" ñoøi hoûi coâng phu thieàn quaùn môùi hieåu ñöôïc. Ñaây The monk asked, "When one commits patricide, or laø thieàn hay phöông phaùp thieàn. Thuaät ngöõ nhaø matricide, one goes to the Buddha to confess the Thieàn cuûa Nhaät Baûn coù nghóa laø “Thieàn moät töø.” sin; when, however, one murders a Buddha or a Ñaây laø loaïi thieàn taäp suy töôûng baèng caùch xem Patriarch, where should one go for confession?" moät töø ngöõ noùi ra cuûa thieàn sö nhö laø moät coâng aùn. The master replied, "Exposed!" The monk asked, Thieàn sö Trung quoác Vaân Moân Vaên Yeån raát noåi "How is it that without the parent's consent one tieáng veà nhöõng coâng aùn “Thieàn moät töø” cuûa mình cannot be ordained?" The master replied, "How trong truyeàn thoáng nhaø Thieàn—A cryptic single- shallow!" The monk said, "I cannot understand." word reply to a question, requiring meditation for The master said, "How deep!" Zen masters has its apprehension. It is Zen or Ch’an method. “One- nothing to do with circumlocution; they are usually word Zen” in Japanese language is "Ichiji-Zen". direct and plain speakers but they hit the point of This is a meditation practice in which a single the issues. word of a master is taken as a koan. Chinese Zen Nhaát Töï Quyeát Thieàn: I Tzu Chueh (chi)—One- master Yun-Men-Wen-Yen was famous in Zen Word-Instruction Zen—Nhaát Töï Quyeát Thieàn laø tradition for his “one-word Zen” koans. phaùp moân thieàn ñònh ñoäc ñaùo ñöôïc caùc Ñaïo gia tu Nhaát Töï Thoaïi Ñaàu: Ichiji-Zen (jap)—One-word taäp. Tu taäp phaùp moân naøy daøi laâu haønh giaû coù theå head phrase—See Nhaát Töï Thieàn. naâng sinh löïc trong moät vaøi ngaøy baèng moät soá caùch Nhaát Töï Vaên Thuø: The single-word Manjusri. vaän ñoäng ñaëc bieät cuûa hai ngoùn tay caùi. Caùch Nhaát Töùc: Moät hôi thôû—A breath (inspiration- chính xaùc cuûa nhöõng vaän ñoäng naøy ñöôïc giöõ bí expiration). maät tuyeät ñoái. Noùi chung, Phaät giaùo khoâng nhaán Nhaát Töùc Baùn Boä: Issoku-Hanpo (jap)—Moät hôi maïnh ñeán söï aùp duïng cuûa vaän ñoäng cho caùc muïc thôû ñi nöûa böôùc trong thieàn haønh—Half a step at a ñích tu taäp thieàn, maëc daàu Phaät giaùo khoâng baùc boû breathing on walking meditation. söï höõu duïng cuûa noù, vaø coøn aùp duïng trong nhöõng Nhaát Töùc Nhaát Thieát, Nhaát Thieát Töùc Nhaát: tröôøng hôïp nhaát ñònh naøo ñoù. Tuy nhieân, Phaät giaùo Moät laø taát caû, taát caû laø moät —One is all and all is chuû tröông raèng "vaän ñoäng" laø moät loái luyeän taäp one (the essential unity of all things). hoã trôï raát toát, nhöng khoâng neân xem noù laø moät Nhaát Töôùng: One aspect—The unique form—The hình thöùc tu taäp thieàn ñònh chuû yeáu—One-Word- one mind in all things—Common mind in all Instruction Zen is a unique meditation practiced by beings. the Taoists. Through prolonged practices of this Nhaát Töôùng Nhaát Vò: Moät ñaëc tröng vaø moät vò— meditation, the practitioners may raise the life One character and one taste. force in few days by certain special movements of Nhaát Töôùng Phaùp Moân: Cöûa phaùp chæ coù moät his two thumbs. The exact manner of these töôùng duy nhaát—Dharma gate of unity of movements is kept highly secret.

Generally character—The unitary or monistic method where speaking, Buddhism does not emphasize the all is seen as a unity. application of movement for meditation purposes, Nhaát Töôùng Tam Muoäi: Chaân nhö tam muoäi—A although it does not rule out its usefulness, and sammadhi for realizing that the nature of all even applies it on certain occasions. As a whole, Buddhas is the same. however, Buddhism holds that "movement" is a Nhaát Töôùng Tam Muoäi Nhaát Haïnh Tam Muoäi: good subsidiary exercise, but that it should not be The Samadhi of One Mark and the Samadhi of treated as a primary form of meditation practice. One Conduct. Nhaát Töï Tam Leã: Moãi chöõ vieát veà Phaät phaùp ñeàu Theo Kinh Phaùp Baûo Ñaøn, chöông möôøi, Luïc phaûi leã baùi Tam Baûo—In writing Buddhist Toå baûo: “Caùc thieän tri thöùc! Caùc oâng moãi ngöôøi neân tònh taâm laéng nghe toâi noùi phaùp,

neáu muoán thaønh töïu chuûng trí phaûi ñaït ñöôïc which is like the falling of the timely rain, nhaát töôùng tam muoäi vaø nhaát haïnh tam muoäi. moistening the great earth. Your Buddha- Neáu ôû taát caû choã maø khoâng truï töôùng, ôû trong nature is like the seeds, which receiving töôùng kia, khoâng sanh yeâu gheùt, cuõng khoâng moisture, will sprout and grow. Those who thuû xaû, chaúng nghó caùc vieäc lôïi ích thaønh hoaïi, receive my teaching will surely obtain Bodhi vaân vaân, an nhaøn ñieàm tònh, hö dung ñaïm baïc, and those who practice my conduct certainly ñaây goïi laø nhaát töôùng tam muoäi. Neáu ôû taát caû certify to the wonderful fruit. Listen to my choã ñi ñöùng naèm ngoài thuaàn moät tröïc taâm, verse: khoâng ñoäng ñaïo traøng, chôn thaønh Tònh ñoä, The mind-ground contains every seeds; ñaây goïi laø nhaát haïnh tam muoäi. Neáu ngöôøi ñuû Under the universal rain they all sprout hai tam muoäi naày nhö ñaát ñaõ coù chöùa haït Flower and feeling-Sudden Enlightenment gioáng, nuoâi döôõng lôùn leân, thaønh thuïc ñöôïc The Bodhi-fruit accomplishes itself.” haït kia, nhaát töôùng nhaát haïnh cuõng laïi nhö Toå noùi keä roài baûo: “Phaùp kia khoâng hai, taâm theá. Nay toâi noùi phaùp ví nhö khi möa öôùt khaép kia cuõng vaäy, ñaïo kia thanh tònh, cuõng khoâng caû quaû ñaát, Phaät taùnh cuûa caùc oâng ví nhö haït caùc töôùng, caùc oâng deø daët chôù quaùn tònh vaø ñeå gioáng gaëp ñöôïc söï thaám öôùt naày thaûy ñeàu phaùt taâm kia khoâng, taâm naày voán tònh, khoâng neân sanh, nöông lôøi chæ daïy cuûa toâi, quyeát ñònh thuû xaû, moãi ngöôøi töï noã löïc tuøy duyeân ñi vui ñöôïc Boà Ñeà, y theo haïnh cuûa toâi, quyeát ñònh veû.” Khi aáy caû thaûy chuùng ñeàu laøm leã thoái chöùng ñöôïc dieäu quaû, haõy nghe toâi noùi keä: lui—After speaking the verse the Master said, “Ñaát taâm chöùa haït gioáng, “Dharma is not dual nor is the mind, and the Möa röôùi thaûy naåy maàm, Way is pure and without marks. All of you Ñoán ngoä hoa tình roài, take care not to contemplate stillness or Quaû Boà Ñeà töï thaønh.” empty the mind. The mind is basically pure According to the Flatform Sutra, Chapter Ten, and does not grasp or reject anything. Each of the Sixth Patriarch told the great assembly, you work hard and go well in harmony with “All of you Good Knowing Advisors should circumstances.” At that time, his followers purify your minds and listen to my made obeisance and withdrew. explanation of the Dharma. If you wish to Nhaát Töôùng Taâm Thò Phaät Taâm: The mind of realize all knowledge, you must understand oneness is

Buddha-mind—Theo Pat Enkyo O'Hara the Samadhi of one Mark and the Samadhi of trong quyeån Laøng Thieàn, Phaät taâm laø caùi taâm One Conduct. If you do not dwell in marks khoâng bieát. Ñoù laø taâm nhaát töôùng, trong moái töông anywhere and do not give rise to hate and quan ñaày ñuû hoaëc vôùi yù thöùc veà moái töông quan love, do not grasp or reject and do not giöõa vaïn vaät, vaät nhoû nhaát vaãn dung chöùa vaät lôùn calculate advantage or disadvantage, nhaát, vaø ngöôïc laïi. Khi chuùng ta nhaän thöùc taát caû production and destruction while in the midst moïi vaät theo taâm cuûa Phaät, caùi taâm aáy thaáy taát caû of marks, but instead, remain tranquil, calm vaïn vaät nhö moät. Chuùng ta coù theå traûi qua kinh and yielding, then you will have achieved the nghieäm veà caùi nhaát töôùng aáy, nhöng chuùng ta Samadhi of One Mark. In all places, whether khoâng theå hieåu ñöôïc, vì söï hieåu ñöôïc giaû ñònh walking, standing, sitting or lying down, to tröôùc moät söï taùch rôøi. Vì theá coù nhieàu giai thoaïi maintain a straight and uniform mind, to trong Thieàn veà chuyeän moät vò sö hoûi thaày: "Phaät laø attain the unmoving Bodhimandala and the gì?" Laàn naøy, thaày traû lôøi: "Taâm laø Phaät." Sau ñoù, true realization of the Pure Land. That is moät vò sö khaùc laïi ñeán hoûi: "Phaät laø gì?" Thaày noùi: called the Samadhi of One Conduct. One who "Khoâng coù taâm, khoâng coù Phaät." Taâm khoâng phaûi perfects the two samadhis is like earth in laø Phaät. Vaø cöù nhö theá, nhöõng giaùo huaán trong which seeds are planted; buried in the ground, Thieàn chæ cho chuùng ta thaáy raèng chuùng ta khoâng they are nourished and grow, ripening and theå hieåu ñöôïc caùi nhaát töôùng—According to Pat bearing fruit. The One Mark and One Conduct Enkyo O'Hara in Village Zendo (New York City), are just like that. Now, I speak the Dharma, Buddha-mind is the mind of not knowing. It is the

mind of oneness, of complete intimacy with or Nhaát Vaät Baát Töông Lai (Zen): Empty-handed— awareness of the cosmic interrelatedness of all Nothingness—Not a thing to bring or carry things, the interpenetration of all things. When we away—Khoâng coù caùi gì ñeå mang ñi. perceive things from the point of view of Buddha- Nhaát Vaät Tröôøng Nieân (Zen): Moät vaät nhieàu mind, the mind sees all things as one. We can naêm. Trong Thieàn, thuaät ngöõ naøy chæ taâm taùnh linh experience this oneness, but we can't understand dieäu maø ñöôïc Phaät Toå truyeàn rieâng ñeán chö Toå heát it, because understanding presupposes separation. theá heä naøy ñeán theá heä khaùc vaø cho ñeán ngaøy So there are many stories in Zen about a monk nay—One thing for many many years. In Zen, the who asks a teacher, "What is Buddha?" In one, the term indicates the wonderful sacred mind that has teacher will say, "Mind is Buddha." Later, when been transmitted from Sakyamuni Buddha to all another monk comes to the same teacher and says, the Patriarchs generation after generation until the "What is Buddha?" The teacher will say, "No present days. mind, no Buddha." Mind is not Buddha. Over and Nhaát Vi Traàn: Particle of dust—The smallest over again, the teachings of Zen are that you can't particle—An atom—A microcosm of the universe. understand the oneness. Nhaát Vò: Ichi-Mi (jap)—Chæ moät vò duy nhaát (söï Nhaát Töôùng Thaân Taâm: One-ness of body and ñoàng nhaát cuûa vaïn höõu)—One flavour—The same mind—Haønh giaû tu Thieàn neân luoân

nhôù raèng hôi flavour—One taste. thôû cuûa chuùng ta laø caàu noái giöõa thaân vaø taâm cuûa Nhaát Vò Nhaát Thieát Vò: Caùc baäc thöôïng caên chuùng ta, laø yeáu toá hoøa giaûi vaø coù khaû naêng taïo chöùng ñaéc moät giai vò thì ñoàng thôøi ñaày ñuû coâng neân nhaát töôùng thaân-taâm. Hôi thôû vöøa thuoäc veà ñöùc cuûa taát caû giai vò—Those with superior thaân xaùc vöøa thuoäc veà taâm thöùc, vaø ñoù laø coâng cuï characters or faculties attain one stage, they duy nhaát coù theå keát hôïp, soi saùng caû hai, mang ñeán simultaneously achieve complete merits of all cho caû hai söï bình an vaø tónh laëng—Zen stages. practitioners should always remember that our Nhaát Vò Thieàn: Ichimi-Zen (jap)—One-taste breath is the bridge from our body to our mind, the Zen—“Thieàn moät vò” coù nghóa laø thieàn töø thôøi Ñöùc element which reconciles our body and mind and Phaät hoaëc giaû thieàn töø thôøi caùc vò nguyeân toå (ñeä töû which makes possible one-ness of body and mind. tröïc tieáp cuûa Ñöùc Phaät). Hình aûnh muøi vò thoáng breath is aligned to both body and mind and it nhaát döïa vaøo söï theå nghieäm veà khoâng phaân bieät alone is the tool which can bring them both hình thöùc vaø caùi hö khoâng—“One-taste Zen” together, illuminating both and bringing both (Ichimi-Zen) means the Zen from the Buddha peace and calm. and/or the original patriarchs. One taste refers to Nhaát Töôùng Trí: Trí hueä thaáy roõ ñaëc tính laø moät the experience of nondistinction of form and cuûa hieän höõu—The wisdom that all is bhutatathata emptiness. and a unity—Wisdom that discerns the character Nhaát Vò Uaån: Ekarasa-skandha (skt)—Taâm thöùc of unity of existence. coù töø luùc voâ thæ—The beginningless Nhaát Töôùng Voâ Töôùng: One-ness means none- consciousness. ness (there is no diversity). Nhaát Vieân: See Nhaát Vieân Voâ Truù. Nhaát Vaõng: See Nhöùt vaõng. Nhaát Vieân Voâ Truù: I-chien (jap)—Teân cuûa vò sö, Nhaát Vaõng Lai Quaû: Sakadagamin (p)— taùc giaû cuûa taäp saùch coù teân laø 'Goùp Nhaët Caùt Ñaù' —Sakrdagamin (skt)—Quaû vò chæ coøn taùi sanh moät Name of a monk, author of the book named laàn—Once-Returner fruit. 'Shaseki-shu' (Collection of Sand and Stone)—See Nhaát Vaán Taán: Trong Thieàn laâm, luùc truï trì ñeán Ñaïo Caûnh. gaëp ñaïi chuùng thì ñaïi chuùng ñoàng loaït leã baùi Nhaát Voõng Ñaû Töïu: Khi caát leân moät meû löôùi laø ngheânh ñoùn ngaøi—In a Zen monastery, when the xong, khoâng coøn saåy moät con caù naøo. Trong thieàn, abbot comes to see the assembly, everyone in the töø naày coù nghóa laø lôøi noùi cuûa baäc thieàn sö giaùc assembly bows to greet him. ngoä coù theå noùi heát yù nghóa quan troïng vaø coát tuûy Nhaát Vaät Baát Tri: Doát ñaëc caùn mai—Utterly cuûa thieàn phaùp—When raising up a good haul of ignorant. fish (a batch of fish, a hand of fish), no fish can get

away. In Zen, the term means enlightened Zen Nhaát Xieån Ñeà Giaø: Khoâng theå söûa chöõa ñöôïc— masters' words can reveal all important meanings Incorrigible. and essentials of Zen—See Trieäu Chaâu Thaïch Nhaát Xoa Cöu Vöông: Isaku (skt)—Suryavamsa Kieàu. (skt)—Cam Giaù Thò—See Nhaät Chuûng Thieän Nhaát Voïng: Moät nieäm meâ voïng. Trong Thieàn, khi Sanh. voïng töôûng khôûi maø chuùng ta baát chaáp ñöôïc thì töï Nhaát Xuùc: Only one touch—Ngöu Giaùc Nhöùt nhieân chuùng seõ bieán maát—One deluded thought. Xuùc—Söøng traâu vöøa chaïm

aùo caø sa thì traâu lieàn In Zen, if we are able to disregard when false ñöôïc vaõng sanh nôi coõi trôøi (chuùng sanh duø chæ tieáp thoughts arise, they will naturally vanish. xuùc vôùi ñaïo Phaät duø caïn côït vaãn ñöôïc aûnh höôûng Nhaát Voâ Ngaïi Ñaïo: Meditation on the one way toát cuûa ñaïo Phaät maø tôùi ñöôïc thieän ñaïo)—The ox without barrier (the end of reincarnations in that by merely touching a monk's robe with its nirvana). horn was transformed into a deva. Nhaát Voâ Sôû Höõu: Khoâng coù taøi saûn gì caû— Nhaát Xöôùc Xöôùc Ñaéc: Laäp töùc xa lìa. Trong Without a single thing in one's possession. thieàn, töø naày coù nghóa laø moät phen nhaûy voït ra Nhaát Voâ Sôû Tri: Doát teä haïi—Utterly ignorant. khoûi theá giôùi nhò bieân, lieàn xa rôøi taát caû voïng töôûng Nhaát Voâ Sôû Tröôøng: Khoâng coù khaû naêng gì ñaëc phieàn naõo—To get away immediately. In Zen, the bieät—With no special ability. term means once leaping out the world of duality, Nhaát Vuõ: A rain—A lesson or teaching from the one will immediately depart from all deluded Buddha. thoughts and afflictions. Nhaát Xan: Moät böõa aên—A meal. Nhaät: Nhaát Xieån Ñeà: Icchantika or Atyantika (skt)— 1) Ngaøy: Surya (skt)—The sun—Day. One without desire for Buddha-enlightenment, or 2) Nöôùc Nhaät: Japan. unable to become Buddha—An unbeliever Nhaät AÙo (1565-1630): Teân cuûa moät vò danh Taêng (unbelief or abandoned character)—An enemy of Nhaät Baûn thuoäc toâng Nhaät Lieân vaøo theá kyû thöù the good—Ñoaïn thieän caên giaû, ngöôøi khoâng coù yù XVI—Name of a Japanese famous monk of the höôùng giaùc ngoä Phaät, keû thuø cuûa thieän phaùp. Ngöôøi Nichiren Sect in the sixteenth century. caét ñöùt moïi thieän caên. Nhaát Xieån Ñeà laø haïng ngöôøi Nhaät Baûn: Nöôùc Nhaät, nôi maø Phaät giaùo ñaõ ñöôïc cuøng hung cöïc aùc, maát heát taát caû caùc caên laønh, truyeàn sang töø Cao Ly vaøo theá kyû thöù saùu, vaø töø khoâng theå naøo giaùo hoùa khieán cho hoï tu haønh chi Trung Hoa vaøo theá kyû thöù baûy—Japan, where ñöôïc heát. Tuy nhieân, Nhaát Xieån Ñeà cuõng aùp duïng Buddhism was introduced there from Korea in the cho Boà Taùt nguyeän khoâng thaønh Phaät cho ñeán khi sixth century, and in the seventh century from naøo taát caû chuùng sanh ñeàu ñöôïc cöùu ñoä. Trong China. Kinh Laêng Giaø, Ñöùc Phaät nhaéc Mahamati: "Naøy Nhaät Baûn AÁn Ñoä Hoïc Phaät Giaùo Hoïc Hoäi: Hoäi Mahamati, vò Boà Taùt nhaát xieån ñeà bieát raèng taát caû nghieân cöùu veà AÁn Ñoä vaø Phaät giaùo taïi Nhaät Baûn, söï vaät ñeàu ôû trong Nieát Baøn töø luùc khôûi thæ, neân ñöôïc thaønh laäp taïi Ñoâng Kinh sau chieán tranh theá vaãn giöõ maõi khoâng nhaäp Nieát Baøn—One who cuts giôùi laàn thöù II—Japanese Association of Indian off his roots of goodness. The Atyantika are and Buddhist Studies, founded in Tokyo people who are extremely evil and wicked, having after World War II. lost all senses of goodness. It is impossible to Nhaät Baûn Ñaït Ma Toâng: Nihon-Daruma-shun change, transform, or influence them to take a (jap)—The Japanese Tamo (Dharma) sect— cultivated path. However, this also applied to a Japanese Meditation or Intuitional School—See Bodhisattva who has made his vow not to become Thieàn Toâng Nhaät Baûn. a Buddha until all beings are saved. In the Nhaät Baûn Hieån Maät Giaùo: Kenmitsu (jap)— Lankavatara Sutra, he Buddha reminded Japanese Exoteric-Esoteric Buddhism—Phaät Giaùo Mahamati: "Oh

Mahamati, the Bodhisattva- Hieån Maät Nhaät Baûn—Phaät Giaùo Hieån Maät hay icchantika knowing that all things are in Nirvana Kenmitsu laø moät töø ngöõ baùc hoïc ñeå chæ cho heä from the beginning refrains forever from entering thoáng tö töôûng vaø tu taäp ñaõ cheá ngöï Nhaät Baûn suoát into Nirvana.” thôøi trung coå, ñöôïc nhaø söû hoïc Nhaät Baûn Kuroda

Toshio ñeà nghò—Kenmitsu Buddhism is a Nhaät Chuûng Thieän Sanh: Isaku (skt)—scholarly term for the dominant system of Suryavamsa (skt)—Cam Giaù Thò—Nhaát Xoa Cöu Buddhist thought and practice in medieval Japan, Vöông—Vò vua thôøi coå cuûa Potala vaø laø toå tieân proposed by the Japanese historian Kuroda Toshio cuûa doøng Thích Ca—An ancient king of Potala (1926-1993). and ancestor of the Sakya line. Nhaät Baûn Phaät Giaùo Hoïc Hoäi: Hoc hoäi Phaät giaùo Nhaät Cung: Cung ñieän maët trôøi, nôi truù nguï cuûa taïi Nhaät Baûn, ñöôïc thaønh laäp taïi Ñoâng Kinh vaøo Nhaät Thieân Töû—The sun-palace, the abode of the naêm 1928—Japanese Buddhist Research sun ruler. Association, founded in Tokyo in 1928. Its former Nhaät Dòch Phaät Ñieån: Kinh luaän Phaät giaùo ñaõ name was The Nippon Buddhist Research ñöôïc dòch sang Nhaät ngöõ —Buddhist sutras and Association. sastras which are already translated into Japanese. Nhaät Baûn Thieàn: Thieàn toâng Nhaät Baûn goàm ba Nhaät Dieän Kieán Phaät: Jitsu-Men-Butsu-Ken phaùi: Laâm Teá do Thieàn sö Vinh Taây truyeàn laïi; (jap)—Nhaät Dieän Phaät, Nguyeät Dieän Phaät. Taøo Ñoäng do Thieàn sö Ñaïo Nguyeân truyeàn; vaø Nhaät Dieän Phaät: Nhaät Dieän Phaät vôùi thoï maïng laø Hoaøng Baù do Thieàn sö AÅn Nguyeân Long Khí 1.800 naêm, ngöôïc laïi vôùi Nguyeät Dieän Phaät maø truyeàn—The Japanese Zen School which includes thoï maïng chæ coù moät ngaøy moät ñeâm —The “Sun- three sects: The Rinzai Sect, handed down by Zen Face” Buddha, whose life is 1.800 years, in master Myoan Eisai (Ming-an Jung-hsi (1141- contrast with the “Moon-Face” Buddha, whose life 1215); the Soto Sect, handed down by Zen master is only a day and a night. Dogen (1200-1253); and the Obaku (Huang-Po) Nhaät Dieän Phaät, Nguyeät Dieän Phaät: "Sun Face Sect, handed down by Zen master Ingen Ryuki Buddha, Moon Face Buddha"—Ñaây laø chuû ñeà cuûa (Yin-Yuan-Lung-Ch’i (1592-1673)—See Thieàn thí duï thöù ba trong Bích Nham Luïc. Maõ Toå xuaát Toâng Nhaät Baûn. hieän trong caùc thí duï 30 vaø 33 cuûa Voâ Moân Quan, Nhaät Baûn Tònh Ñoä Phaät Giaùo Myõ Thuaät: Neàn cuõng nhö trong thí duï thöù 3, 53 vaø 57 cuûa Bích myõ thuaät cuûa Phaät giaùo Tònh Ñoä Nhaät Baûn—The Nham Luïc. Chuùng ta hieåu veà taâm cuûa ngaøi nhieàu Art of the Japanese Pure Land Sect. hôn qua nhöõng coâng aùn naày hôn laø qua nhöõng döõ Nhaät Bình: Every day work. kieän lòch söû veà cuoäc ñôøi cuûa ngaøi. ÔÛ ñaây, trong Nhaät Caáp: 1) Cung caáp haèng ngaøy: Daily supplies, Bích Nham Luïc 3, noùi veà "Nhaät Dieän Phaät, to supply on a daily basis; 2) Nhu caàu haèng ngaøy: Nguyeät Dieän Phaät." Moät hoâm khi Maõ Toå coù beänh, Daily demands. vieän chuû ñeán thaêm, hoûi: 'Daïo naày thaân theå Hoøa Nhaät Chieáu: Divakara (skt)—Ñòa Baø Ha La—Teân Thöôïng theá naøo?' Maõ Toå ñaùp: 'Maët trôøi Phaät, maët cuûa moät nhaø sö ngöôøi mieàn Trung AÁn (vaøo khoaûng traêng Phaät.' Maõi ñeán ngaøy nay vaãn coù ngöôøi hieåu 676-688 sau taây Lòch). Ngöôøi Trung Hoa goïi laø sö laàm noùi raèng

Maõ Toå ñaõ daïy vieän chuû: 'Maét traùi laø Nhaät Chieáu—Name of an Indian monk (sramana) maët trôøi, maét phaûi laø maët traêng.' Kyø thaät, chuùng ta from central India (676-688 A.D.). The Chinese khoâng roõ coù phaûi Maõ Toå muoán daïy vieän chuû hay call him Jih-Zhao. khoâng; tuy nhieân, khi noùi nhö vaäy coù theå laø chuùng Nhaät Chieáu Töù Chaâu: Maët trôøi chieáu khaép boán ta ñaõ hieåu sai laàm yù cuûa Toå muoán gì. Chính vì vaäy chaâu—The sun shines in four continents—See Töù maø haønh giaû neân luoân nhôù raèng con ñöôøng höôùng Chaâu. thöôïng ngaøn thaùnh chaúng truyeàn, maø chuùng ta laïi Nhaät Chuûng: Surya-ramsa (skt)—Surya-vamsa nhoïc hình nhö khæ baét boùng. Caùi caâu 'Nhaät Dieän (skt)—Moät trong naêm hoï cuûa doøng Thích Ca. Phaät, Nguyeät Dieän Phaät' thaät laø khoù thaáy, maø Töông truyeàn toå tieân cuûa doøng hoï Thích Ca ñöôïc chính ngay thieàn sö Tuyeát Ñaäu cuõng thaáy khoù maø sanh ra bôûi maët trôøi töø trong caây mía hai nhaùnh— xaùc nhaän ñöôïc noù laø theá naøo. Haønh giaû tu thieàn One of the five surnames of Sakyamuni, sun-seed phaûi lui veà vôùi chính mình vaø xem xeùt cho kyõ or lineage, his first ancestors having been tröôùc khi chuùng ta muoán tìm xem Maõ Toå muoán noùi produced by the sun from “two stalks of sugar- gì. Tuy nhieân, tröôùc khi laøm chuyeän naày, chuù ng ta cane.” haõy laéng nghe lôøi khuyeân cuûa thieàn sö Tuyeát Ñaäu qua hình aûnh 'hai möôi naêm ñaéng cay duïng coâng tu

haønh' cuûa chính oâng thay vì boû thì giôø ñi tìm yù Nhaät Duïng Voâ Söï Bieät, Vaän Thuûy Caäp Ban Saøi: nghóa cuûa coâng aùn naày—"Sun Face Buddha, Moon Coâng vieäc haèng ngaøy khoâng coù gì khaùc bieät; ñi Face Buddha" is the third example in the Pi-Yen- gaùnh nöôùc vaø laáy cuûi veà—My everyday affairs are Lu. Ma-tsu appears in examples 30 and 33 of the no different, hauling water and carrying Wu-Men-Kuan and in examples 3, 53 and 57 of firewood—Theo Bích Nham Luïc, moät Thieàn sö ñaõ the Pi-Yen-Lu. We learn more about the mind of noùi vôùi ñeä töû: Chao-chou from these koans than from all "Nhaät duïng voâ söï bieät historical data concerning his life and significance. Duy ngoâ töï ngaãu haøi Here, for instance, is example 3 of the Pi-Yen-Lu, Ñaàu ñaàu phi thuû xaû regarding "Sun Face Buddha, Moon Face Xöù xöù vaät töông quai Buddha." One day when the Great Master Ma was Chaâu töû thuøy vi phuù unwell, so the temple superintendent asked him: Khaâu sôn tuyeät ñieåm ai 'Teacher, how has your venerable health been in Thaàn thoâng tònh dieäu duïng recent days?' The Great Master replied: 'Sun Face Vaän thuûy caäp ban saøi." Buddha, Moon Face Buddha.' Till these days, (Coâng vieäc haèng ngaøy cuûa toâi many people say that Master Ma was teaching the khoâng coù gì khaùc superintendent that: 'It is here, the left eye is the Chæ rieâng toâi haøi hoøa töï nhieân Sun Face, and the right eye is the Moon Face.' As Khoâng naém giöõ, cuõng khoâng buoâng boû a matter of fact, it is not clear if Master Ma was Khoâng theo cuõng khoâng choáng intentionally teaching the superintendent or not; Laàu son gaùc tía coù gì quí? however, by saying this, we could have missed Ñoài nuùi khoâng moät ngaán buïi what Master Ma was about. Therefore, Zen Thaàn thoâng vaø vaän duïng thaàn kyø practitioners should always remember that the Ñi laáy nöôùc vaø gaùnh cuûi veà.) single road of transcendence has not been According to The Blue Cliff Record, a Zen

master transmitted by a thousand sages; we trouble told his disciple: ourselves with forms like monkeys grasping at "My everyday affairs are no different: reflections. The phrase 'Sun Face Buddha, Moon Only I myself naturally harmonize. Face Buddha' is extremely difficult to see; even No place is grasped or rejected, Zen master Hsueh-Tou finds it difficult to verify Nowhere do I go for or against. this. Zen practitioners should take a step back on Who considers crimson and purple honorable? our own and look before we try to find what The green mountains have not Master Ma was about. However, before doing a speck of dust. this, let's listen to Zen master Hsueh-Tou's advice Spiritual powers and their wondrous through the image of his twenty years of diligent functioning cultivation instead of spending time to find the Hauling water and carrying firewood." meaning of this phrase. Nhaät Giôùi Ñaøn: The altar of the law. Nhaät Dieäu: Maët trôøi, moät trong cöûu dieäu, thuoäc Nhaät Höng (1246-1333): Teân cuûa moät vò danh ñoaøn tuøy tuøng cuûa Nhaät Thieân, ñoâng ñoä cuûa Thai Taêng Nhaät Baûn thuoäc phaùi Phuù Só, toâng Nhaät Lieân Taïng Giôùi—The sun, one of the nine luminaries; vaøo theá kyû thöù XIII—Name of a Japanese famous one of the retinue of the sun ruler shown in the monk of the Fuji branch, Nichiren Sect, in the Eastern part of Garbhadhatu group driving three thirteenth century. horses—See Cöûu Dieäu. Nhaät Kyù: Journal—Diary. Nhaät Duïng: Nhaät Lieân: Nichiren (Jap)—Nitchiren (Jap)—Coøn 1) Söû duïng haèng ngaøy: Daily use—Daily goïi laø Taân Lieân Hoa Toâng, moät toâng phaùi cuûa Phaät expenses. Giaùo Nhaät Baûn do ngaøi Nhaät Lieân saùng laäp. Caùc 2) Vaän duïng thieàn phaùp trong tu taäp haèng ngaøy: tín ñoà phaùi Nhaät Lieân suøng moä tuïng “Nam Moâ To utilize Zen methods on daily cultivation. Dieäu Phaùp Lieân Hoa Kinh” hoøa nhòp vôùi tieáng troáng maïnh meõ cuûa hoï—Also called New Lotus

School, a branch of Japanese Buddhism founded solstice day, congratulations to all of you with the by Nichiren (1222-1282). Nichiren believers best benefits." devotedly recite “Namo Wonderful Dharma Lotus Nhaät Ngoï Ñaû Tam Canh: Giöõa tröa goõ canh ba. Sutra” to the vigorous accompaniment of their Ñaây laø moät trong nhöõng loaïi caâu kyø ñaëc cuûa nhaø own drum-beating. thieàn, coù nghóa laø trong caûnh giôùi thieàn ngoä khoâng Nhaät Lieân Chaân Toâng: Nichiren Shoshu—Cuõng coøn voïng töôûng phaân bieät vaø ñoái laäp—To strike ñöôïc bieát ñeán nhö laø “Nhaät Lieân Chaân Toâng,” moät the third watch at noon time. This is one of many trong hai tröôøng phaùi lôùn ñöông thôøi, cuøng vôùi kinds of wonderful phrases in Zen, meaning in the tröôøng phaùi kia laø Soka-Gakkai, hoï töï cho mình laø realm of enlightenment, there are no more nhöõng doøng truyeàn thöøa töø thôøi Nhaät Lieân —Also discriminations and oppositions from deluded known as the “True School of Nichiren,” one of thoughts. the two main contemporary organizations, along Nhaät Ngung Trung: Giôø Tî, 10 giôø saùng. Toâng with Soka-Gakkai, that trace themselves back to Thieân Thai cho raèng giôø naày laø giôø cuûa trí hueä Baùt Nichiren (1222-1282). Nhaõ—10 AM styled by the T’ien-T’ai the hour of Nhaät Lieân Ñaïi Thaùnh Nhaân: Nichiren-Daishonin wisdom. (jap)—See Nhaät Lieân. Nhaät Nguyeät: Sun and moon. Nhaät Lieân Toâng: Nichiren (jap)—New Lotus or Nhaät Nguyeät Ñaêng Minh

Phaät: Candra-Surya- Lotus-pietism (Mahayanistic)—Toâng phaùi naày Pradipa (skt)—Kandrarkadipa (skt)—Ji-Tsu- mang teân cuûa ngöôøi saùng laäp—This sect is called Getsu-Tomyo-Butsu (jap)—Sun Moon Lamp after its founder, Nichiren. Buddha—Sun Moon light Buddha—Sun Moon Nhaät Long (1383-1464): Teân cuûa moät vò danh Torchlight—Theo Phaåm Töi cuûa Kinh Phaùp Hoa, Taêng Nhaät Baûn, Toå cuûa chi phaùi Phaùp Hoa, toâng ñôøi quaù khöù coù hai vaïn vò Phaät coù cuøng teân laø Nhaät Nhaät Lieân vaøo theá kyû thöù XV—Name of a Nguyeät Ñaêng Minh Phaät, ñaõ keá tieáp nhau xuaát Japanese famous monk, First Patriarch of the Fa- hieän nôi ñôøi maø thuyeát Kinh Phaùp Hoa. Ngaøy vía Hua branch, Nichiren Sect, in the fifteenth Ñöùc Phaät Nhaät Nguyeät Ñaêng Minh laø ngaøy moàng century. möôøi trong thaùng—Sun Moon light (name of a Nhaät Luaân: Ngoaïi vieän maët trôøi—The sun disc, Buddha). According to the Lotus Sutra, the is the which is the exterior of the sun palace of the sun title of 20,000 Buddhas in the past kalpas, who ruler. succeeded each other preaching the Lotus Sutra. Nhaät Luaân Tam Muoäi: Suryavarta-samadhi Day dedicated to His manifestation (to a Buddha's (skt)—Nhaät Tuyeàn Tam Muoäi—Moät trong möôøi vital spirit) is the tenth day of the month. saùu pheùp tam muoäi ñöôïc keå trong Kinh Phaùp Nhaät Nguyeät Tònh Minh Ñöùc: Candra-vimala-Hoa—One of the sixteen samadhi mentioned in surya-prabhasa-sri (skt)—Tchandra-vimala-surya- the Lotus Sutra. prabhasa-sri (skt)—Vò Phaät maø phaùp giôùi cuõng Nhaät Luaân Toác Taät Traøng Thaàn: Banner of gioáng nhö An Döôõng Quoác cuûa Phaät A Di Ñaø —A Swiftness of the Sun Deity (Spirit). Buddha whose realm resembles Sukhavati of Nhaät Moät: Maët trôøi laën, moät trong ba thôøi trong Amitabha Buddha. ngaøy laø bình minh, giöõa tröa vaø hoaøng hoân —The Nhaät Nhaät Thò Haûo Nhaät: Yun-meân's Everyday is setting sun, one of the three divisions of the day a Good Day—See Vaân Moân Nhaät Nhaät Thò Haûo (dawn or morning, daylight, noon and sunset or Nhaät. evening). Nhaät Phong Toâng Thuaán Thieàn Sö (1368-1448): Nhaät Nam Tröôøng Chí: Ngaøy Ñoâng chí. Theo Nippo Soshun Zenji (jap)—Teân cuûa moät Thieàn sö Maät Am Ngöõ Luïc, moät hoâm Thieàn sö Maät Am noåi tieáng thuoäc toâng Laâm Teá cuûa Nhaät Baûn vaøo thöôïng ñöôøng daî chuùng, noùi: "Ngaøy ñoâng chí theá kyû thöù XV—Name of a famous Japanese Zen chuùc möøng taát caû ñeàu lôïi laïc nhaát."—Winter master of the Rinzai school in the fifteenth solstice day. According to Mi-An's Records of century. teachings, one day, Zen master Mi-An entered the Nhaät Quang: Sunlight. hall and addressed the monks, saying, "Winter

Nhaät Quang Bieán Chieáu Boà Taùt: Universally Nhaät Quang Traàn: Vataya-nacchidra-rajas Radiant Sunlight Bodhisattva—Boà Taùt Nhaät (skt)—Motes in a sunbeam—See Khích Du Traàn. Quang Bieán Chieáu—Theo Kinh Döôïc Sö, trong Nhaät Sanh Phaät: Adityasambhava-Buddha theá giôùi cuûa Ñöùc Phaät Döôïc Sö Löu Ly Quang coù (skt)—Born-From-the Sun Buddha—Sun-Birth hai vò Ñaïi Boà Taùt teân laø Nhaät Quang Bieán Chieáu Buddha. vaø Nguyeät Quang Bieán Chieáu. Ñaây laø hai vò ñöùng Nhaät Taøng Hoa Nhaõn Thò: Naêm ñaëc tính laáy ra töø ñaàu chuùng Boà Taùt nhieàu voâ soá löôïng cuûa theá giôùi teân cuûa naêm vò Phaät trong Kim Cang

Giôùi (Ñaïi aáy, tuaàn töï keá vò thaønh Phaät vaø cuõng coù khaû naêng Nhaät, Baûo Taøng, Hoa Khai Phu, Lieân Hoa Nhaõn, naém giöõ kho taøng ngoïc baùu chaùnh phaùp cuûa Ñöùc Thieân Thò Loâi AÂm)—Five characters taken from Theá Toân Döôïc Sö Löu Ly Quang Nhö Lai. Theá the names of Buddhas, representing five Buddhas neân Ñöùc Thích Ca Maâu Ni Phaät noùi: “Nhöõng thieän in the Vajradhatu. nam tín nöõ coù ñöùc tin neân nguyeän sanh veà theá giôùi Nhaät Thaäp (1314-1392): Teân cuûa moät vò danh cuûa Ñöùc Phaät aáy.”—According to the Medicine Taêng Nhaät Baûn, Toå cuûa chi phaùi Hieån Baûn Phaùp Buddha Sutra, there are two Bodhisattvas named Hoa, toâng Nhaät Lieân, vaøo theá kyû thöù XIV—Name Universally Radiant Sunlight and Universally of a Japanese famous monk, First Patriarch of the Radiant Moonlight, currently residing in the Kempon-Hokkeshu branch, Nichiren Sect, in the Medicine Buddha’s Land. They are leaders fourteenth century. among the immeasurable, uncountable hosts of Nhaät Thieân: Suryadeva (skt)—Teân cuûa moät vò sö Bodhisattvas in that land and will be the AÁn Ñoä—Name of an Indian monk. successors to that Buddha. They are able to Nhaät Thieân Chuùng: Ñoaøn tuøy tuøng cuûa Trôøi Ñeá maintain the precious treasury of the Proper Thích trong cung ñieän Maët Trôøi cuûa ngaøi—The Dharma of the World Honored One, Medicine retinue of Indra in his palace of the sun. Master Vaidurya Light Tathagata. Therefore, Nhaät Thieân Töû: Supra (skt)—Toâ Lôïi Da—Tu Sakyamuni Buddha said:”All good men and Lôïi—Tu Daõ Thieân Töû—Tu yù Thieân Töû—Baûo women who have faith should vow to be born in Quang Thieân Töû hay Baûo YÙ Thieân Töû, laø bieán hoùa that Buddha’s Land.” thaân cuûa Quaùn AÂm Boà Taùt, truï ôû trong maët trôøi— Nhaät Quang Boà Taùt: Surya-prabha (skt)—Nikko- The sun-ruler, one of the metamorphoses of Kuan- Bosatsu (jap)—The Sun-Light Bodhisattva—Moät Yin, dwelling in the sun as palace, driving a trong hai Boà Taùt haàu caïnh Phaät Döôïc Sö. Vò Boà quadriga. Taùt naày ôû ngoâi vò thöù chín trong Vieän Ñòa Taïng Nhaät Tòch: Töø saùng sôùm ñeán chieàu toái—From cuûa Thai Taïng Giôùi. Ngaøy vía Ñöùc Nhaät Quang early in the morning till late in the evening. Boà Taùt laø ngaøy möôøi chín trong thaùng—Sunlight Nhaät Tieâu Vaïn Löôïng Hoaøng Kim: Moãi ngaøy Bodhisattva, one of the two Bodhisattvas who are ñeàu tieâu xaøi muoân löôïng vaøng roøng. Trong thieàn, assistants of the Master of Healing. Sunlight töø naày ñöôïc duøng ñeå nhaéc nhôû Thieàn Taêng laø moãi Bodhisattva is the ninth in the Ti-Tsang Court of ngaøy höôûng duïng raát nhieàu cuûa caûi cuûa thí chuû, the Garbhadhatu group. Day dedicated to His neân phaûi coá coâng tu haønh giaùc ngoä ñeå coù khaû naêng manifestation (to a Buddha's vital spirit) is the cöùu ñoä chuùng sanh haàu khoâng coâ phuï loøng toát cuûa nineteenth of the month. thí chuû cuùng döôøng—To spend ten thousand taels Nhaät Quang Ñòa Taïng: Vò hoùa thaân cuûa Boà Taùt of pure gold everyday. In Zen, the term is used to Ñòa Taïng trong coõi trôøi, duøng aùnh saùng soi roïi remind Zen monks that they have been making khieán coõi nhaân thieân tröø ñöôïc phieàn naõo—use of donations from almsgivers; so, in order not Transformation body of Ti-Tsang Bodhisattva who to betray almsgivers' good intention, they must try deals with the realm of devas. their best to cultivate till they attain enlightenment Nhaät Quang Minh

Boà Taùt: Surya-prabhasana and have the ability to save other sentient beings. (skt)—Teân cuûa moät vò Boà Taùt thuoäc Vieän Tröø Caùi Nhaät Tinh Ma Ni: Teân moät loaïi chaâu ngoïc, ngöôøi Chöôùng—Bright Sunlight Bodhisattva, name of a muø maø chaïm vaøo ngoïc naày thôøi ñöôïc saùng maét —A Bodhisattva in the Court of disposing of pearl (mani), crystal clear as the sun, which gives hindrances. sight to the blind.

Nhaät Tinh Tuù: Naksatratara-raja-ditya (skt)— must be able to see it. If you cannot pick out one Möùc ñoä thieàn ñònh, chaúng haïn nhö nhaém vaøo maët for yourself, then you are no different from a trôøi, tinh tuù hay choøm sao maø ñònh—A degree of person who gets lost in the daytime—See Laâm Teá meditation, such as the sun, stars and Töù Haùt. constellations samadhi. Nhaät Trung Nhaát Thöïc: Chæ aên moät böõa côm vaøo Nhaät Toaøn Tam Muoäi: Suryavarta-samadhi giöõa ban ngaøy—To have only one lunch (in a (skt)—See Nhaät Luaân Tam Muoäi. monastery) a day. Nhaät Trieàn Tam Muoäi: Suryavarta-samadhi Nhaät Tuïng: Daily recitation. (skt)—Nhaät Tuyeàn Tam Muoäi—Moät trong möôøi Nhaät Tuyeàn Tam Muoäi: Suryavarta (skt)—Nhaät saùu pheùp tam muoäi ñöôïc keå trong Kinh Phaùp Luaân Tam Muoäi Meditation on, and observing of Hoa—One of the sixteen samadhi mentioned in the sun—Moät trong nhöõng pheùp thieàn ñònh cuûa chö the Lotus Sutra. Phaät vaø chö Boà Taùt, nhaém vaøo maët trôøi cho ñeán Nhaät Trieâu (1422-1500): Teân cuûa moät vò danh khi vaøo ñònh—One of the samadhis of Buddhas Taêng Nhaät Baûn, Toå thöù 11 cuûa chi phaùi Thaân Dieân and Bodhisattvas, such as concentrating at the sun Sôn, toâng Nhaät Lieân, vaøo theá kyû thöù XV—Name until entering samadhi. of a Japanese famous monk, the eleventh Nhaät Töôûng Quaùn: Quaùn töôûng maët trôøi laën, quaùn patriarch of the Shin-Ien Shan branch, Nichiren töôûng ñaàu tieân trong 16 pheùp quaùn töôûng trong Sect, in the fifteenth century. Kinh Quaùn Voâ Löôïng Thoï —Meditation on, and Nhaät Trung Baûo Ngoïc: Ñaù quí döôùi aùnh maët trôøi. observing of the setting sun, the first of the sixteen Trong thieàn, töø naày coù nghóa laø caûnh giôùi töï do töï meditations in the Contemplations of the Infinite taïi, khoâng coøn dính maéc vaø phaân bieät baát cöù thöù Life Sutra—See Thaäp Luïc Quaùn. gì—To display a precious pearl (mani) under the Nhaät Xuaát Luaän Giaû: Nhaät Xuaát Luaän Giaû laø teân sun, it is crystally clear as the sun. In Zen, the cuûa vò saùng laäp ra Kinh Boä Toâng, vaøo khoaûng ñaàu term means a free and tranquil realm in which kyû nguyeân Thieân Chuùa—The sunrise exponents, a there exist no more attachments and title of the founder of the Sutra Sect discriminations. before the Christian Era—See Thí Duï Luaän Sö. Nhaät Trung Baûo Thaïch: See Nhaät Trung Baûo Nhaät Xöùng: Teân cuûa moät vò danh Taêng mieàn Ngoïc. Trung AÁn Ñoä ñeán Trung Hoa ñeå phieân dòch kinh Nhaät Trung Ñaøo AÛnh: Ñöùng ngoaøi naéng giöõa tröa ñieån töø Phaïn ngöõ sang Hoa ngöõ vaøo theá kyû thöù maø muoán troán traùnh boùng cuûa mình. Trong thieàn, XI—Name of a Central Indian monk who came to töø naày ñöôïc duøng ñeå chæ tö töôûng hö voïng vaø haønh China to translate sutras from Sanskrit into vi ngu si—To avoid one's own shadow under the Chinese in the eleventh century. noon sunlight. In Zen, the term is used to indicate Nhó: 1) Ngöøng

laïi: To stop, to put down; 2) Lôøi unreal and false thoughts and stupid actions. noùi cuoái caâu ñeå chæ nghi vaán: The last word in an Nhaät Trung Meâ Loä: To get lost in the daytime— interrogative sentence. Ñi laïc ñöôøng vaøo ban ngaøy, trong thieàn, töø naày Nhó Caên: Srotra (skt)—Srotrendriya (skt)—Khaû ñöôïc duøng ñeå chæ söï ngu si. Theo Nguõ Ñaêng Hoäi naêng nghe, moät trong saùu caên—The organ of Nguyeân, quyeån XVIII, trong boán thöù tieáng heùt cuûa hearing—The ear or auditory faculty, one of the Laâm Teá, coù moät tieáng heùt coù theå giuùp Thieàn giaû six organs of the sense—See Luïc Caên. kham nhaän laøm Thaày, Phaät, Toå. Thieàn giaû maét Nhó Coâng Ñöùc: Merit of the ear—Coâng ñöùc veà saùng phaûi thaáy cho ra. Neáu chaúng choïn ñöôïc thì tai—Trong kinh Phaùp Hoa, phaåm 19, Ñöùc Phaät gioáng nhö keû ban ngaøy maø ñi laïc ñöôøng (nhaät daïy raèng thieän nam töû hay thieän nöõ nhaân naøo caûi trung meâ loä) vaäy thoâi—To get lost during the thieän veà naêm söï thöïc haønh cuûa moät phaùp sö thì coù daylight. In Zen, the term is used to indicate the theå nghe heát moïi lôøi moïi tieáng baèng ñoâi tai töï stupidity. According to Wudeng Huiyuan, volume nhieân cuûa mình. Moät ngöôøi ñaït ñöôïc caùi taâm tónh XVIII, in four kinds of Lin-Chi's cry, there is one laëng nhôø tu taäp y theo lôøi Phaät daïy coù theå bieát that can help practitioners to become Masters, ñöôïc söï chuyeån dôøi vi teá cuûa caùc söï vaät. Baèng moät Buddhas, or Patriarchs. Clear-eyed practitioners caùi tai tónh laëng, ngöôøi ta coù theå bieát roõ nhöõng

chuyeån ñoäng cuûa thieân nhieân baèng caùch nghe Nhó Dieãm: Jneyavarana (skt)—Trôû ngaïi cuûa tri nhöõng aâm thanh cuûa löûa laùch taùch, cuûa nöôùc rì raàm thöùc—Hindrance of knowledge—The intellectual vaø vi vu cuûa gioù. Khi nghe ñöôïc aâm thanh cuûa hindrance—See Sôû Tri Chöôùng. thieân nhieân, ngöôøi aáy coù theå thöôûng thöùc nhöõng Nhó Giôùi: Sotadhatu (p)—Element of ear sense— aâm thanh aáy thích thuù nhö ñang nghe nhaïc. Tuy The ear element. nhieân, chuyeän quan troïng nhaát trong khi tu taä p Nhó Luaân: Voøng ñeo tai—An ear-ring. coâng ñöùc veà tai laø khi nghe haønh giaû neân nghe maø Nhó Maïn Sa Phaùi: Mimamsa (skt)—See Di Man khoâng leä thuoäc vaø nghe khoâng hoaïi nhó caên. Nghóa Sa Phaùi. laø duø nghe tieáng nhaïc hay, haønh giaû cuõng khoâng bò Nhó Maïn Sai: Mimamsa (skt)—See Di Man Sa raøng buoäc vaøo ñoù. Ngöôøi aáy coù theå öa thích aâm Phaùi. nhaïc trong moät thôøi gian ngaén nhöng khoâng thöôøng Nhó Maït Haï: Mimaha (skt)—Theo Eitel trong xuyeân bò raøng buoäc vaøo ñoù, cuõng khoâng bò rôi vaøo Trung Anh Phaät Hoïc Töø Ñieå n, Nhó Maït Haï laø moät söï queân laõng nhöõng vaán ñeà quan troïng khaùc. Moät vöông quoác coå caùch Samarkand chöøng 70 daäm, nôi ngöôøi bình thöôøng khi nghe nhöõng aâm thanh cuûa lo maø baây giôø la Moughian hay Naghin taïi laéng, khoå ñau, phieàn naõo, tranh caõi, la maéng... Turkestan—According to Eitel in The Dictionary ngöôøi aáy seõ bò rôi vaøo taâm traïng laãn loän. Tuy of Chinese-English Buddhist Terms, Mimaha, an nhieân moät ngöôøi tu chaân chaùnh vaø tinh chuyeân seõ ancient kingdom about seventy miles east of khoâng bò aùp ñaûo, ngöôøi aáy seõ an truù giöõa tieáng oàn Samarkand, the present Moughian or Maghin in vaø coù theå traàm tónh nghe caùc aâm thanh naøy—In the Turkestan. Lotus Sutra, chapter 19, the Buddha teaches that Nhó Moân

Taâm: Soda-dvarapvithi-cittas (p)—Ear- any good son or good daughter who has improved door process cittas. in the five practices of the preacher will be able to Nhó Moân Thöùc: Sota-dvaravajjana-citta (p)—Ear- hear all words and sounds with his natural ears. A door-adverting-consciousness. person who has attained a serene mind through Nhó Muïc: Ears and eyes. cultivation in accordance with the Buddha's Nhó Ngöõ Giôùi: Maät giôùi ñöôïc truyeàn baèng caùch noùi teachings can grasp the subtle shifting of things thaàm vaøo tai, moät loái thöïc haønh cuûa Maät giaùo— through their sounds. With a serene ear, one can Secret rules whispered in the ear, an esoteric grasp distinctly the movements of nature just by practice. hearing the sounds of crackling fire, of murmuring Nhó Nhaäp: Nhó nhaäp, moät trong thaäp nhò nhaäp— water, and of whistling wind. When such a person The entrance of the ear, one of the twelve hears the sounds of nature, he can enjoy them as entrances. much as if he were listening to beautiful music. Nhó Thanh Xöù: Srotra-sabda (skt)—Place of ear However, the most important thing for you to and sound. remember in cultivation for the merit of the ear is Nhó Thöùc: Soto-vinana (p)—Srotravijnana (skt)— that a person can listen without being under their Ear Consciousness—Ear-discernement—Ear control and he will hear without harm to his organ perception—Hearing consciousness—Nhieäm vuï of hearing. It is to say even if he hears the sounds cuûa Nhó thöùc laø nhaän bieát aâm thanh; tuy nhieân, nhó of beautiful music he is not attached to them. He thöùc tuøy thuoäc nôi nhó caên. Khi nhó caên vaø aâm may be fond of music for a short time, but he has thanh gaëp nhau, nhó thöùc lieàn phaùt sanh (nôi ngöôøi no permanent attachment to it, nor is lulled into ñieác thì nhó caên vaø aâm thanh khoâng bao giôø gaëp forgetting other important matters. An ordinary nhau, neân nhó thöùc khoâng bao giôø khôûi sanh). person hears the sounds of worry, of suffering, and Haønh giaû neân luoân nhôù nhö vaäy ñeå tu taäp thieàn of grief on one side and the sounds of dispute and ñònh maø ñoùng bôùt nhó caên—The function of the ear quarrels on the other, he will be thrown into consciousness or auditory consciousness is to confusion, but a sincere and devout practitioner of perceive and apprehend sounds; however, ear the Buddha's teachings will not be overwhelmed; consciousness depends on the ear faculty. Ear he will dwell calmly amid the noise and will be faculty and any sound meet, the ear consciousness able to hear these sounds with serenity. develops instantly (in a deaf person, ear faculty

and sounds never meet, therefore no ear 5-17)(13) Thaäp Tam Taêng Taøn: Sanghavasesa consciousness will arise). Buddhist cultivators (skt)—13 troïng giôùi Taêng Taøn. Moät vò Tyø should always remember this and try to practise Kheo phaïm phaûi moät trong 13 giôùi naày seõ taïm meditation stop or close the ear consciousness if thôøi bò truïc xuaát ra khoûi giaùo ñoaøn moät thôøi possible. gian, caùch ly ñeå saùm hoái (goàm laäu thaát, ma Nhó Thöùc Giôùi: Sotavinnanadhatu (p)—The ear-xuùc, thoâ ngöõ, thaùn thaân, moâi nhaân, voâ chuû consciousness element. phoøng, höõu chuû phoøng, voâ caên baùng, giaû caên Nhó Tieàn: Töø ñaây trôû veà thôøi quaù khöù—From now baùng, phaù Taêng, trôï phaù Taêng, oâ gia taán, cöï back to the past. Taêng giaùn)—Thirteen major prohibitions. A Nhó Tình: Tình khôûi leân töø

nhó caên hay tai— monk who violates these are divested of Emotions arising from the ears. membership in the Order for a certain period Nhó Xuùc Sôû Sanh Thoï: Caûm thoï döïa treân söï nghe of time. nôi tai—Feeling based on ear-contact. 18-19)(2) Nhò Baát Ñònh Phaùp: Aniyata (skt)—Hai Nhó Xöù: Nhó xöù, moät trong möôøi hai xöù—The troïng toäi Baát Ñònh Phaùp, nhö moät mình ôû cuøng place of the ear, one of the twelve places. nôi vôùi ngöôøi nöõ, duø coù ai thaáy, hay khoâng Nhò: Dva or Dvi (skt)—Hai—Two—Dvitiya— thaáy. Goïi laø nhoùm toäi baát ñònh vì hình phaït Second. thay ñoåi tuøy theo toäi traïng bao goàm bình xöù Nhò AÙc: Hai ñieàu aùc laø kieán tö vaø phieàn naõo voâ baát ñònh vaø loä xöù baát ñònh hay giôùi caám lieân minh—Two kinds of evil: wrong views and heä tôùi vieäc phaïm giôùi taïi moät nôi khoâng ai thoughts and afflictions of ignorance—See Kieán thaáy—Two major offenses such as being Hoaëc, Tö Hoaëc, and Phieàn Naõo. alone with a woman, either in a place where Nhò AÙi: Hai loaïi aùi: duïc aùi vaø phaùp aùi—Two kinds one cannot see, or in a place where one can of love: ordinary human love springing from see. These rules are called the indeterminate desire (see Duïc AÙi), and Bodhisattva or religious or aniyata group because the punishment for love springing from the vow to save all creatures going against them varies according to their (see Phaùp AÙi). circumstances. They include prohibition Nhò Baùch Nguõ Thaäp Giôùi: Cuï Tuùc Giôùi—Hai relating to offenses which are committed in a traêm naêm chuïc giôùi cuï tuùc cuûa Tyø Kheo vaø Tyø place where one cannot be seen; and Kheo Ni—The 250 commandments (precepts) or prohibition relating to offenses which are the perfect or complete commandments which are committed in a place where one can be seen. obligatory on monks and nuns. 20-49)(30) Tam Thaäp Xaû Ñoïa: Naihisargika- (I) Tyø Kheo 250 Giôùi—250 Commandments for prayaschittika (skt)—Ba möôi giôùi xaû ñoïa Bhikkhus: goàm nhöõng giôùi veà y, baùt, vaø vaät duïng chung, 1-4) (4) Töù Ba La Di hay Töù Caên Baûn Cöïc AÙc: vaân vaân. Ngöôøi phaïm phaûi moät trong ba möôi Parajika (skt)—Boán troïng toäi khoâng theå tha giôùi naày seõ bò rôi vaøo ba ñöôøng döõ—Thirty thöù ñöôïc. Moät vò Tyø Kheo phaïm phaûi moät standards whose violation is said to cause one trong boán troïng toäi naày seõ bò truïc xuaát khoûi to fall into the three evil paths. giaùo ñoaøn. Ñoù laø saùt, ñaïo, daâm, vaø voïng (voïng 50-139)(90) Cöûu Thaäp Ba Daät Ñeà: Shuddha- ngöõ, ñaëc bieät töï khoa tröông laø mình ñaõ phaùt Prayaschittika (skt)—Chín möôi toäi Ba Daät hueä trong khi mình chaúng coù gì)—The four Ñeà, hay öùng ñoái trò, goàm nhöõng toäi linh tinh. unpardonable offenses. A monk who commits Ngöôøi phaïm phaûi nhöõng giôùi naày phaûi phaùt loà one of these offenses is expelled from the saùm hoái tröôùc chuùng—Ninety standards, Order. They are kiling, stealing or theft, violation of which requires public confession. sexual intercourse, and lying (lying, 140-143)(4) Ñeà Xaù Ni: Pratiddesaniya (skt)—Boán particularly, claiming to have attained insight toäi Ñeà Xaù Ni, hay öng phaùt loà. Ngöôøi phaïm or understanding that one does not in fact phaûi nhöõng toäi naày chæ phaùt loà saùm hoái khi coù possess). ngöôøi bieát ñöôïc toäi cuûa mình (Tuøng phi thaân ni thuû thöïc, thöïc ni chæ thoï thöïc, hoïc gia thoï thöïc,

lan nhaõ thoï thöïc)—Four lesser standards, the (C) Hai loaïi baùt nhaõ hay trí hueä khaùc nöõa : Thöù breaking of which requires confession when nhaát laø Coäng Baùt nhaõ. Ñaây laø loaïi Baùt Nhaõ one becomes aware of his error. cuûa ba giai ñoaïn Thanh vaên, Duyeân giaùc vaø 144-243)(100) Baùch Chuùng Hoïc: Siksakaraniya or Boà Taùt. Thöù nhì laø Baát coäng Baùt nhaõ. Ñaây laø Shaiksha-dharma (skt)—Moät traêm toäi nheï, raát loaïi Baùt Nhaõ cuûa hoïc thuyeát toaøn thieän Boà deã phaïm phaûi. Ngöôøi phaïm phaûi nhöõng toäi Taùt—Two other kinds of prajna or wisdom: naày neân nhôù trong loøng ñeå tieán tu—One First, Prajna of the three stages of Sravaka hundred very minor standards, which are and Pratyeka-buddha and the imperfect easily broken but which should be borne in bodhisattva sect. Second, Prajna of the perfect mind for one's self-development. bodhisattva teaching. 244-250)(7) Thaát Dieät Tranh: Adhikarana- Nhò Baàn: Hai loaïi ngheøo: taøi baàn (ngheøo vaät chaát) shamatha (skt)—Baûy quy luaät ñeå daøn xeáp vaø phaùp baàn (ngheøo taâm linh)—Two kinds of nhöõng tranh caõi trong giaùo ñoaøn—Seven kinds poverty: poverty of goods and poverty of faith or of Vinaya for ending or settling disputes religion. within the Order—See Thaát Dieät Tranh Phaùp. Nhò Baát Ñònh: See Nhò Baát Ñònh Giôùi. (II) 348 Giôùi Tyø Kheo Ni—348 Commandments Nhò Baát Ñònh Giôùi: Aniyata (skt)—Hai troïng toäi for Bhikkhunis—Gioáng nhö cuûa Tyø Kheo, Baát Ñònh Phaùp, nhö moät mình ôû cuøng nôi vôùi ngöôøi coäng theâm boán giôùi Ba La Di, 80 giôùi Ba Daät nöõ, duø coù ai thaáy, hay khoâng thaáy. Goïi laø nhoùm toäi Ñeà, 4 giôùi Ñeà Xaù Ni, vaø möôøi giôùi Taêng baát ñònh vì hình phaït thay ñoåi tuøy theo toäi traïng. Taøn—The same as commandments for Thöù nhaát laø bình xöù baát ñònh. Giôùi caám naøy lieân heä Bhikkhus, plus another four Parajika, another tôùi vieäc phaïm giôùi taïi moät nôi khoâng ai thaáy. Thöù 80 Prayascittikah, another four Pratidesaniya, nhì laø loä xöù baát ñònh. Giôùi caám naøy lieân heä tôùi vieäc and another ten Sanghavasesa. phaïm giôùi taïi moät nôi coù ngöôøi thaáy—Two major Nhò Ban: See Tri Söï and Ñaàu Thuû. offenses such as being alone with a woman, either Nhò Baùo: Hai loaïi quaû baùo. Thöù nhaát laø Y baùo hay in a place where one cannot see, or in a place Y quaû. Hoaøn caûnh vaät chaát maø moät ngöôøi phaûi tuøy where one can see. These rules are called the thuoäc vaøo do keát quaû cuûa nghieäp ñôøi tröôùc. Thöù indeterminate or aniyata group because the nhì laø Chaùnh baùo hay Chaùnh quaû—The dual punishment for going against them varies reward. First, the material environment on which a according to their circumstances. First, prohibition person depends, resulting from former karma. relating to offenses which are committed in a Second, direct reward, body or person. place where one cannot be seen. Second, Nhò Baùt: Möôøi saùu pheùp quaùn saùt hay thieàn ñònh— prohibition relating to offenses which are The sixteen meditations. committed in a place where one can be seen. Nhò Baùt Nhaõ: Two kinds of prajna. Nhò Bí Soâ: Hai loaïi Tyø Kheo—Two classes of (A) Hai loaïi baùt nhaõ hay trí hueä: theá gian Baùt nhaõ, monks—See Nhò Chuûng Tyø Kheo. xuaát theá gian Baùt nhaõ—Two kinds of prajna Nhò Bæ: Hai ngöôøi kia—Those two persons. or wisdom: temporal wisdom and supernatural Nhò Bieân: Dharmadvaya (skt)—Duality—Two wisdom. sides—Two

extreme views. (B) Hai loaïi baùt nhaõ hay trí hueä khaùc: Thöù nhaát laø (A) Hai beân hay quan ñieåm nhò nguyeân bò Phaät thöïc töôùng Baùt nhaõ. Ñaây laø phaàn ñaàu cuûa Baùt giaùo baùc boû: Thöù nhaát laø Ñoaïn kieán hay Hoaïi Nhaõ Ba La Maät hay trí tueä goác. Thöù nhì laø dieät kieán. Ñoaïn bieân kieán, coi moïi vaät khoâng quaùn chieáu Baùt nhaõ. Ñaây laø phaàn thöù nhì cuûa hieän höõu, ngay caû nhöõng aûo giaùc hieän leân, hay Baùt Nhaõ Ba La Maät hay trí tueä ñaït ñöôïc qua baát cöù thöù gì tieáp tuïc sau khi cheát. Taø kieán naày tu taäp—Two other kinds of prajna or wisdom: phuû nhaän thuyeát taùi sanh. Thöù nhì laø Bieân kieán First, original wisdom. This is the first part of hay Vónh cöûu. Thöôøng bieân kieán, tin raèng coù the Prajnaparamita. The second part of the söï hieän höõu thaät cuûa söï vaät, vaø coù nhöõng thöù Prajnaparamita. This wisdom is acquired from hieän höõu ñôøi ñôøi—Two sides or two dualistic cultivation or contemplation. views expressly rejected in Buddhism: First,

nihilism or annihilation. Considering that object is personal benefit (expecting things do not exist in any sense, even the something in return). delusory manifestations of the world, nor Nhò Boä: Hai boä ñöôïc thaønh laäp ngay khi Phaät nhaäp anything continue after death or denial of the dieät: Thöôïng Toïa boä vaø Ñaïi Chuùng boä—Two doctrine of reincarnation. Second, eternalism divisions that took place immediately after the or immortality. Believing that there is true Buddha’s death: the elder monks or intimate existence of real being in objects, or that disciples and the general body of disciples. there is some entity that exists forever. Nhò Boä Nguõ Boä: The two divisions and the five (B) Hai quan ñieåm nhò nguyeân bò Phaät giaùo baùc divisions. boû: Thöù nhaát laø Höõu bieân hay tin coù söï hieän (A) Nhò Boä: The two divisions—See Nhò Boä. höõu. Thöù nhì laø Voâ bieân hay tin raèng khoâng coù (B) Nguõ Boä: Ñaøm Voâ Ñöùc boä, Taùt Baø Ña boä, Di caùi gì coù theå töï hieän höõu—Two dualistic Sa Taéc boä, Ca Dieáp Di boä, vaø Baø Thoâ Phuù Na views expressly rejected in Buddhism: First, boä. Ngöôøi ta noùi raèng Nguõ Boä ñöôïc thaønh hình those who believe that things exist. Second, moät theá kyû sau khi Phaät nhaäp dieät—The five those who believe that nothing is self-existent divisions, which are said to have occurred a or things cannot be said to exist. century later: Dharma-guptah, (C) Hai quan ñieåm nhò nguyeâ n khaùc bò Phaät giaùo Mulasarvastivadah, Mahisasakah, baùc boû: Thöù nhaát laø Taêng ích bieân. Nhöõng Kasyapiyah, and Vatsiputriyah. ngöôøi tin raèng khoâng coù moät linh hoàn hay söï Nhò Caûnh: Hai caûnh: noäi caûnh, vaø ngoaïi caûnh— thöôøng haèng; vaïn phaùp voán khoâng coù töï taùnh. Two realms: internal realms, and external realms. Thöù nhì laø Toån giaûm bieân. Nhöõng ngöôøi tin (A) Hai caûnh "Noäi Ngoaïi" cuûa Tònh Ñoä: noäi caûnh raèng khoâng coù caùi gì hieän höõu ngay caû nghieäp vaø ngoaïi caûnh—Two realms either come from baùo—Two other dualistic views expressly within the mind or are caused by outside rejected in Buddhism: First, the plus side or sources: internal Realms and external realm. those who believe in a soul or permanence; (B) Nhò giôùi thaân taâm: Noäi giôùi (noäi caûnh) vaø all things are unreal and have no-self. Second, Ngoaïi giôùi (ngoïai caûnh)—Two realms of body the

minus side or those who believe that and mind: the realm of mind (the realm of nothing exists even of karma. cognition) and the realm of the body (the Nhò Bieåu Nghieäp: Hai loaïi bieåu nghieäp cuûa thaân realm of externals or five elements). khaåu yù: Höõu Bieåu Nghieäp vaø Voâ Bieåu Nghieäp — (C) Nhò Giôùi cuûa Ñöùc Phaät Tyø Loâ Giaù Na: Two Two kinds of activities of the body, mouth and realms of Vairocana Buddha—Ñeå dieãn taû moâi mind: Manifested activities (see Höõu Bieåu tröôøng hoaït ñoäng cuûa Ñöùc Phaät Tyø Loâ Giaù Na, Nghieäp) and unmanifested activities (see Voâ Bieåu moät ñoà thò hình troøn hay vuoâng ñöôïc taïo ra Nghieäp). vôùi Ñöùc Phaät Tyø Loâ Giaù Na ôû giöõa vaø Thaùnh Nhò Bònh: Two illnesses—Hai loaïi beänh: kieâu chuùng ôû chung quanh. Thöù nhaát laø Kim Cang ngaïo vaø laøm naõn loøng ngöôøi tìm caàu Ñaïi thöøa— giôùi. Kim cang giôùi ñöôïc bieåu thò bôûi chín There are two kinds of illnesses: arrogance and voøng troøn ôû giöõa vaø chung quanh laø 414 vò discouraging those who seek Mahayana. Thaùnh giaû. Thöù nhì laø Thai Taïng giôùi. Thai Nhò Boá Thí: Taïng giôùi ñöôïc bieåu thò bôûi chín oâ vuoâng ôû (A) Hai loaïi boá thí: taøi thí, vaø phaùp thí—Two giöõa vaø 1461 vò Thaùnh chuùng chung quanh— kinds of dana or charity: giving of goods, and To illustrate the sphere of activity of giving the Buddha's truth to save sentient Vairocana Buddha, a diagram-like circle, or beings. square was invented, having the whole show (B) Hai loaïi boá thí khaùc: tònh thí, vaø baát tònh thí— of saintly beings with the Buddha at the Two kinds of dana or charity: pure or center. First, the Realm of Diamond unsullied charity (which looks for no reward Elements. This realm has the central party of here but only hereafter or expecting no nine circles in the center surrounded by 414 return), and impure or sullied charity whose saintly beings. Second, the Realm of Matrix

Repository. This realm has nine squares in the (B) Hai loaïi Chaân Nhö khaùc: Thöù nhaát laø ly ngoân center surrouned by 1,461 saintly beings. chaân nhö. Theå töôùng cuûa chaân nhö voán xa lìa Nhò Caên: töôùng ngoân ngöõ, töôùng taâm nieäm. Thöù nhì laø Y (A) Hai loaïi caên: lôïi caên vaø ñoän caên—Two roots: ngoân chaân nhö. Döïa vaøo ngoân ngöõ lôøi noùi giaû Keen (able) root and Dull root. danh ñeå hieän roõ chaân töôùng—Two other (B) Hai loaïi caên khaùc. Thöù nhaát laø Chính caên hay aspects of the bhutatathata, or two truths: Thaéng nghóa caên. Khaû naêng söû duïng caùc caên First, the inexpressible absolute, only ñeå nhaän thöùc roõ veà chaân lyù, chöù khoâng phaûi laø mentally conceivable. Second, aspects sôû kieán phaøm phu. Thöù nhì laø Phuø caên hay phuø expressed in words. traàn caên. Naêm caên hay y xöù cuûa naêm caên treân (C) Hai loaïi Chaân Nhö khaùc: Thöù nhaát laø khoâng thaân theå—Two other roots: First, the power or chaân nhö. Lìa heát thaûy caùc phaùp nhieãm laây, ability which uses the sense organs to discern döôøng nhö hö khoâng hay taám göông saùng, the truth. Second, the sense organs as aids. khoâng coù gì trong ñoù. Thöù nhì laø baát khoâng (C) Hai loaïi caên khaùc nöõa: nam caên vaø nöõ caên—chaân nhö. Chôn nhö ñuû heát thaûy caùc phaùp tònh, Two more roots: male organ and female nhö göông saùng hieän leân muoân veû—Two organ. other aspects of the bhutatathata, or two Nhò Caâu Phaïm Quaù: Both have mistakes—Caû hai truths: First, the absolute as the void (space, ñeàu phaïm loãi—Moät töø ngöõ noùi veà nhöõng chæ

trích the sky, the clear mirror). Second, the cuûa Thieân Thai veà Hoa Nghieâm, duø cho Thieân absolute in manifestation or phenomenal Thai laø Vieân giaùo, nhöng noù vaãn coøn coù nhöõng choã (images in the mirror). The womb of the thoâ choã dôû cuûa Bieät giaùo so vôùi giaùo phaùp thöïc söï universe in which are all potentialities. hoaøn haûo thôøi Phaùp Hoa—A term applied by (D) Hai loaïi Chaân Nhö khaùc: Thöù nhaát laø taïi trieàn T'ien-T'ai in criticism of Hua-Yen, which while it chaân nhö. Coøn goïi laø Höõu Caáu Chaân Nhö, töùc is a perfect or complete doctrine, yet has the laø chaân nhö ôû trong raøng buoäc. Thöù nhì laø xuaát "crudities" of the Avatamsaka or Lotus sects (Bieät trieàn chaân nhö. Coøn goïi laø Voâ Caáu Chaân Nhö, Giaùo) and comes short of the really perfect Lotus töùc laø chaân nhö ra khoûi raøng buoäc —Two other doctrine. aspects of the bhutatathata, or two truths: Nhò Caàu: Hai loaïi mong caàu. Thöù nhaát laø Ñaéc caàu First, the Buddha nature in bonds. Second, the hay caàu ñöôïc nhöõng ñieàu khoaùi laïc sung söôùng. Buddha nature set free by the manifestation Thöù nhì laø Meänh caàu hay caàu ñöôïc soáng laâu maõi of the Buddha and Bodhisattvas. maõi—Two kinds of seeking. First, seeking to get (E) Hai loaïi Chaân Nhö khaùc nöõa: Thöù nhaát laø höõu something of enjoyment and happiness. Second, caáu chaân nhö. Chaân nhö coù bôïn nhô, nhö trong seeking long life. tröôøng hôïp chuùng sanh laø nhöõng ngöôøi chöa Nhò Chaân Nhö: Hai loaïi Chaân Nhö—Two aspects giaùc ngoä (luïc bình baùm reã trong buøn). Thöù nhì of the bhutatathata, or two truths. laø Voâ caáu chaân nhö. Chaân nhö khoâng bôïn nhô, (A) Theo Phaät Giaùo, coù hai loaïi Chaân Nhö: Thöù nhö nôi chö Phaät hieån hieän Phaät taùnh thanh nhaát laø baát bieán chaân nhö (vaïn phaùp töùc chaân tònh vaø trong saùng nhö traêng raèm —There are nhö) hay an laäp chaân nhö. Tuøy theo duyeân voâ also two other aspects of the bhutatathata, or minh maø khôûi leân trong theá giôùi hieän töôïng two truths: First, the Buddha-nature defiled, maø chaân tính baát bieán. Thöù nhì laø tuøy duyeân as unenlightened man (water lily with its roots chaân nhö (chaân nhö töùc vaïn phaùp) hay phi an in the mud). Second, the pure Buddha-nature, laäp chaân nhö. Tuøy theo duyeân voâ minh maø purified or bright as the full moon. daáy leân nhö trong theá giôùi hieän töôïng— (F) Hai loaïi Chaân Nhö khaùc nöõa: An laäp Chaân According to Buddhism, there are two aspects nhö vaø Phi An laäp Chaân nhö—There are also of the bhutatathata, or two truths: First, the two other aspects of the bhutatathata, or two changeless essence or substance. Second, its truths: see Baát bieán Chaân nhö vaø Tuøy duyeân conditioned or ever-changing forms, as in the Chaân nhö. phenomenal world.

(G) Hai loaïi Chaân Nhö khaùc nöõa: Thöù nhaát laø laên loän trong luaân hoài sanh töû, voøng luaân hoài töông ñaõi chaân nhö. Chôn nhö trong theá giôùi xoay chuyeån chuùng sanh trong luïc ñaïo. Phaät hieän töôïng, y theo lôøi noùi giaû danh maø hieån töû khoâng tin nôi ñoaïn dieät, vì ñoaïn dieät caên cöù hieän ra, baát bieán maø tuøy duyeân. Chôn nhö treân söï hieåu bieát khoâng toaøn haûo veà chaân nhö töông ñoái trong theá giôùi hieän töôïng, y theo lôøi thöïc taùnh; maø cuõng khoâng tin nôi thöôøng haèng noùi giaû danh maø hieän ra, baát bieán maø tuøy vì Phaät töû khoâng tin theá giôùi naày hay theá giôùi duyeân. Nhöõng nhaø tö töôûng cuûa tröôøng phaùi

naøo khaùc laïi coù söï tröôøng cöûu khoâng thay ñoåi. Tònh Ñoä chaáp nhaän duøng töông ñaõi chaân nhö Thöù nhaát laø Chaáp Ñoaïn Kieán. Thuyeát naày tin ñeå dieãn taû tuyeät ñaõi chaân nhö, hay duøng töông raèng loaøi ngöôøi cuõng nhö vaät, cheát laø maát laø ñaõi chaân nhö nhö laø coã xe phöông tieän ñöa maát haún, khoâng coøn gì sau ñoù, laø caùt buïi con chuùng ta ñeán tuyeät ñaõi chaân nhö. Phöông thöùc ngöôøi trôû veà vôùi caùt buïi. Caùc khoa hoïc gia cho giuùp haønh giaû Tònh Ñoä döïa treân saéc töôùng ñeå raèng moãi caù nhaân vaøo ñôøi luùc ñöôïc thoï thai do ñaït ñeán Phaät taùnh laø caùi voâ töôùng. Thöù nhì laø tinh cha tröùng meï, soáng cuoäc ñôøi cuûa mình vaø Tuyeät ñaõi chaân nhö. Chôn nhö tuyeät ñoái, sieâu cheát, chaám döùt hieän höõu. Thöù nhì laø Chaáp vieät, hay chaân khoâng tuyeät ñoái, ñaây laø nhöõng Thöôøng Kieán. Thuyeát naày tin raèng tröôùc khi laø gì chö Phaät ñaõ daïy, tuøy duyeân maø baát bieán — ngöôøi, con ngöôøi khoâng coù hieän höõu, roài ñöôïc There are also two other aspects of the taïo neân, con ngöôøi ñöôïc sanh vaøo ñôøi do yù chí bhutatathata, or two truths: First, relative or cuûa moät vò thaàn linh. Ngöôøi aáy soáng ñôøi mình, conventional, everyday truth of the mundane roài tuøy theo nhöõng gì mình tin töôûng hay world subject to delusion and dichotomies. nhöõng haønh ñoäng cuûa mình trong ñôøi, seõ ñöôïc The relative truth, or the truth of the unreal, veà vónh vieãn treân coõi thieân ñaøng hoaëc bò ñaøy manifests ‘stillness but is always vónh vieãn nôi ñòa nguïc—Two theories on illuminating,’ which means that it is immanent reicarnation. Both theories do not conform to in everything. Pure Land thinkers accepted the Buddhist law of causality. In Buddhist the legitimacy of conventional truth as an view, men are tied to the cycle of birth and expression of ultimate truth and as a vehicle death, the cycle of reincarnation. This cycle to reach Ultimate Truth. This method of turns around and around, compelling men to basing on form helps cultivators reach the reincarnate in one of the six realms. Buddhists Buddhahood, which is formless. Second, the believe that Nihilism is false because it is ultimate or absolute Truth, transcending based on incomplete understanding of reality. dichotomies, as taught by the Buddhas. The Eternalism is also wrong, because Buddhists absolute truth, or the truth of the void, cannot accept that there is anything either in manifests’illumination but is always still,’ and this world or any other world that is eternal or this isn absolutely inexplicable. unchangeable. First, attachment on Nihilism. Nhò Chaáp: Two attachments or two illusions. This theory believes in nihilism, claims that (A) Hai taø chaáp hay luyeán aùi. Do ngaõ phaùp chaáp, after death there is nothing left. Man born aûo voïng phaùt khôûi. Thöù nhaát laø Ngaõ chaáp hay from dust will return to dust. This is what nhaân chaáp hay chaáp caùi ngaõ coù thaät. Thöù nhì scientists believe. They say every person laø Phaùp chaáp hay chaáp raèng vaïn phaùp coù conceived by the fusion of a sperm and egg, thaät—Two erroneous tenets or attachments. will live his life and will die, thus terminating All illusion arises from holding to the reality his existence on earth. Second, attachment on of the ego and of things. First, attachment of Eternalism. This theory believes in the reality of the ego, permanent personality, eternalism, believes that man was created by the atman, soul or self. Second, attachment of the will of some Deity. He will live his

life the reality of dharma, things or phenomena. and act according to his beliefs in order to (B) Hai thuyeát chaáp veà luaân hoài. Hai thuyeát naày return to Heaven or to be condemned forever ñeàu khoâng ñuùng vôùi luaät “Luaân Hoài” cuûa ñaï o in Hell. Phaät. Theo giaùo lyù nhaø Phaät thì chuùng sanh

Nhò Chính: Theå vaø duïng—Essence-function— mundane right understanding and supramundane Thöïc töôùng (theå) vaø söï hoaït ñoäng treân luaät nhaân right understanding. quaû (duïng)—Substance, or body, and function; the Nhò Chuûng Chaáp Trì: Theo Tònh Ñoä toâng, chaáp fundamental and phenomenal; the function of any trì coù nghóa laø luoân luoân tuïng nieäm, nieäm naøo cuõng body—See Theå Ñaïi and Duïng Ñaïi. phaûi nhôù laáy danh hieäu cuûa Ñöùc Phaät A Di Ñaø. Vì Nhò Chuû Nhò Taân: Two hosts and two guests— theá cho neân chaáp trì coøn ñöôïc goïi laø “Trí Tueä Suy Boán caùch ño löôøng caên taùnh (baûn tính cuûa naêng löïc Nghó.” Theo Kinh A Di Ñaø Yeáu Nghóa, Haùn dòch cuûa caùc giaùc quan) cuûa ñeä töû—Four ways of bôûi Ngaøi Cöu Ma La Thaäp, ngaøi Trí Huùc giaûi thích, measuring a disciple's nature of the power of vaø cö só Tö Nhuaän Vieät dòch, coù hai loaïi “Chaáp senses—See Töù Taân Chuû. Trì”. Thöù nhaát laø Söï Trì. Ngöôøi thöïc haønh “söï trì” Nhò Chuùng: Hai chuùng Phaät giaùo. Thöù nhaát laø laø ngöôøi tin coù Phaät A Di Ñaø ôû coõi taây Phöông chuùng xuaát gia. Tu só xuaát gia laø nhöõng vò ñaõ giöõ töø Tònh Ñoä, nhöng chöa thoâng hieåu theá naøo laø “Taâm möôøi giôùi trôû leân. Thöù nhì laø chuùng taïi gia. Cö só mình taïo taùc ra Phaät, Taâm mình chính laø Phaät.” taïi gia laø caùc vò chæ giöõ töø naêm ñeán taùm giôùi —Two Nghóa laø ngöôøi aáy chæ coù caùi taâm quyeát chí phaùt groups of Buddhist followers. First, the monks or nguyeän caàu vaõng sanh Tònh Ñoä, nhö luùc naøo cuõng clergy who observe at least ten commandments. nhö con thô nhôù meï chaúng bao giôø queân. Thöù nhì Second, the laity who observe the five and the laø Lyù Trì. Ngöôøi thöïc haønh “lyù trì” laø ngöôøi tin eight commandments. raèng Phaät A Di Ñaø ôû Taây Phöông laø Phaät ñaõ coù Nhò Chuûng: Hai loaïi—Two kinds or classes. saún trong taâm mình, laø Phaät do Taâm mình taïo ra, Nhò Chuûng Baùt nhaõ: See Nhò Baùt Nhaõ. mình laáy ngay caùi danh hieäu Phaät lôùn lao vaø coù Nhò Chuûng Bònh: Hai loaïi bònh: thaân bònh vaø taâm saún trong Taâm mình ñoù maø buoäc Taâm mình vaøo, bònh—Two kinds of sickness: physical sickness khieán cho noù chôù taïm queân—According to the and mental or spiritual sickness. Pure Land Sect, reciting the Buddha-name is a Nhò Chuûng Boà Ñeà Taâm: Hai loaïi Boà Ñeà Taâm: matter of being mindful of the Buddha-name from Duyeân Söï Boà Ñeà Taâm vaø Duyeân Lyù Boà Ñeà moment to moment, thus it is the “wisdom that Taâm—Two kinds of Bodhi-mind: see Duyeân Söï comes from reflecting.” According to the Boà Ñeà Taâm, and Töù Hoaèng Theä Nguyeän vaø see Amitabha Sutra (translated into Chinese by Duyeân Lyù Boà Ñeà Taâm. Kumarajiva, explained by Bhikshu Trí Huùc, and Nhò Chuûng Boà Taùt: Hai loaïi Boà Taùt: taïi gia, vaø translated into Vietnamese by lay person Tueä xuaát gia—Two kinds of Bodhisattvas: lay Nhuaän), there are two levels of practice in reciting Bodhisattvas, and monastic Bodhisattvas. the Buddha-name. First, reciting the Buddha-name Nhò Chuûng Boà Taùt Thaân: Hai loaïi thaân Boà Taùt. at the

phenomenal level. Reciting the Buddha- Thöù nhaát laø nhuïc thaân Boà Taùt hay thaân soáng cheát name at the level of phenomenal level means cuûa Boà Taùt. Thöù nhì laø kim thaân baát hoaïi Boà Taùt— believing that Amitabha Buddha exists in His Pure Two kinds of Bodhisattva's body. First, Land in the West, but not yet comprehending that Bodhisattva's mortal body. Second, Bodhisattva's he is a Buddha created by the Mind, and that this immortal body. Mind is Buddha. It means you resolve to make Nhò Chuûng Boá Thí: Hai loaïi boá thí—Two kinds of vows and to seek birth in the Pure Land, like a dana or charity—Nhò Boá Thí. child longing for its mother, and never forgetting Nhò Chuûng Boån Giaùc: Hai loaïi boån giaùc: lyù boån her for a moment. Second, reciting the Buddha- giaùc vaø töôùng boån giaùc—There are two kinds of name at the level of inner truth. Reciting the original enlightenment: Fundamental Truth and Buddha-name at the level of inner truth or Primal Intelligence (the immanent mind in all noumenon means believing that Amitabha Buddha things). and His Pure Land in the West are inherent features of our own pure Minds, the creation of Nhò Chuûng Chaùnh Kieán: Hai loaïi chaùnh kieán: our own pure Minds. It means using the great Chaùnh kieán hôïp theá vaø Chaùnh kieán sieâu theá— name of Amitabha Buddha, which is inherent in There are two kinds of right understanding: our Minds and the creation of our Minds, as a

focal point to concentrate our minds on, so that we loaøi coù saéc, loaøi khoâng saéc, loaøi coù töôûng, loaøi never forget it for a moment. khoâng töôûng, loaøi chaúng phaûi coù saéc, loaøi chaúng Nhò Chuûng Cuùng Döôøng: See Nhò Cuùng Döôøng. phaûi khoâng saéc, loaøi chaúng phaûi coù töôûng, loaøi Nhò Chuûng Duyeân Sanh: Hai loaïi nguyeân nhaân chaúng phaûi khoâng töôûng. OÂng A Nan! Chuùng sanh vaø ñieàu kieän taùi sanh—Two kinds of causes and trong moãi loaïi ñeàu ñuû 12 thöù ñieân ñaûo. Ví nhö laáy conditions for rebirth. tay aán vaøo con maét, thaáy hoa ñoám phaùt sinh. Hö Nhò Chuûng Ñieân Ñaûo: Two conditions for being voïng loaïn töôûng ñieân ñaûo vaø chaân tònh minh taâm upside down—Theo Kinh Thuû Laêng Nghieâm, cuõng nhö theá."—According to the Surangama quyeån Baûy, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Sutra, book Seven, the Buddha reminded Ananda hai loaïi ñieân ñaûo nhö sau: "OÂng A Nan! OÂng about the two conditions for being upside down as muoán tu chaân tam ma ñòa, thaúng ñeán ñaïi Nieát Baøn follows: "Ananda! You now wish to cultivate true cuûa Nhö Lai, tröôùc heát phaûi bieát hai thöù ñieân ñaûo samadhi and arrive directly at the Thus Come laø chuùng sanh vaø theá giôùi. Neáu ñieân ñaûo khoâng One' Parinirvana, first, you should recognize the sinh, ñoù laø chaân tam ma ñòa cuûa Nhö Lai." Thöù two upside-down causes of living beings and the nhaát laø Chuùng Sanh Ñieân Ñaûo. OÂng A Nan! Theá world. If this upside-down state is not produced, naøo goïi laø chuùng sanh ñieân ñaûo? OÂng A Nan! Do then there is the Thus Come One's true samadhi." tính minh taâm, caùi tính saùng suoát vieân maõn. Nhaân First, upside-down state of living beings. Ananda! caùi voïng minh phaùt ra voïng tính. Caùi tính hö voïng What is meant by the upside-down state of living sinh ra caùi tri kieán hö voïng. Töø roát raùo khoâng sinh beings? Ananda! The reason that the nature of the roát raùo coù. Do caùi naêng höõu aáy,

môùi coù nhöõng caùi mind is bright is that the nature itself is the sôû höõu. Chaúng phaûi nhaân thaønh sôû nhaân. Roài coù perfection of brightness. By adding brightness, caùi töôùng truï vaø sôû truï. Troïn khoâng caên baûn. Goác another nature arises, and from that false nature, khoâng coù choã y truï, gaây döïng ra theá giôùi vaø chuùng views are produced, so that from absolute sanh. Meâ caùi tính baûn nguyeân minh, môùi sinh ra hö nothingness comes ultimate existence. All that voïng. Voïng tính khoâng coù töï theå, chaúng phaûi laø coù exists comes from this; every cause in fact has no choã sôû y. Toan muoán trôû laïi chaân. Caùi muoán chaân cause. Subjective reliance on objective ñoù chaúng phaûi thaät laø chaân nhö tính. Chaúng phaûi appearances is basically groundless. Thus, upon chaân maø caàu trôû laïi chaân, hoùa ra thaønh hö voïng what is fundamentally unreliable, one set up the töôùng. Chaúng phaûi: “sinh, truï, taâm, phaùp,” laàn löõa world and living beings. Confusion about one’s phaùt sinh, sinh löïc taêng tieán maõi, huaân taäp thaønh basic, perfect understanding results in the arising nghieäp. Ñoàng nghieäp caûm nhau. Nhaân coù caûm of falseness. The nature of falseness is devoid of nghieäp, dieät nhau sinh nhau. Do ñoù neân coù chuùng substance; it is not something which can be relied sanh ñieân ñaûo. Thöù nhì laø Theá Giôùi Ñieân Ñaûo. upon. One may wish to return to the truth, but that OÂng A Nan! Theá naøo goïi laø theá giôùi ñieân ñaûo? Caùi wish for truth is already a falseness. The real coù vaø caùi bò coù aáy, nhaân hö voïng sinh, nhaân ñoù giôùi nature of true suchness is not a truth that one can laäp. Chaúng phaûi nhaân, sôû nhaân, khoâng truï vaø sôû seek to return to. By doing so one misses the truï, thieân löu chaúng döøng. Nhaân ñoù theá laäp. Ba ñôøi mark. What basically is not produced, what boán phöông hoøa hôïp xen nhau, bieán hoùa chuùng basically does not dwell, what basically is not the sanh thaønh 12 loaïi (see Thaäp Nhò Loaïi Chuùng mind, and what basically are not dharmas arise Sanh). Bôûi ñoù theá giôùi nhaân ñoäng coù tieáng, nhaân through interaction. As they arise more and more tieáng coù saéc, nhaân saéc coù höông, nhaân höông coù strongly, they form the propensity to create xuùc, nhaân xuùc coù vò, nhaân vò bieát phaùp. Saùu thöù karma. Similar karma sets up a mutual stimulus. voïng töôûng nhieãu loaïn thaønh nghieäp tính. Möôøi hai Because of the karma thus generated, there is thöù phaân ra khaùc. Do ñoù löu chuyeån, neân ôû theá mutual production and mutual extinction. That is gian “tieáng, höông, vò, xuùc,” cuøng 12 bieán hoùa the reason for the upside-down state of living xoay vaàn thaønh moät voøng laån quaån. Nhaân caùc beings. Second, upside-down state of the world. töôùng ñieân ñaûo luaân chuyeån aáy, môùi coù theá giôùi: Ananda! What is meant by the upside-down state caùc loaøi noaõn sanh, thai sanh, thaáp sanh, hoùa sanh, of the world? All that exists comes from this; the

world is set up because of the false arising of Nhò Chuûng Ñöùc: Two kinds of virtue—See Nhò sections and shares. Every cause in fact has no Ñöùc. cause; everything that is dependent has nothing on Nhò Chuûng Gia Hoä: Hai caùch Phaät gia hoä—The which it is dependent, and so it shifts and slides dual aid bestowed by the Buddha—See Nhò Gia and is unreliable. Because of this, the world of the Hoä. three periods of time and four directions comes Nhò Chuûng Giaùc: Two kinds of

enlightenment— into being. Their union and interaction bring about See Nhò Giaùc. changes which result in the twelve categories of Nhò Chuûng Giaûi Thoaùt: Two kinds of living beings. That is why, in this world, deliverance—See Nhò Giaûi Thoaùt. movement brings about sounds, sounds bring Nhò Chuûng Giaùo: Two kinds of teaching—See about forms, forms bring about smells, smells Nhò Giaùo. bring about contact, contact brings about tastes, Nhò Chuûng Giaùo Hoùa: Söï giaùo hoùa cuûa Ñöùc Phaät and tastes bring about awareness of dharmas. The ñöôïc chia laøm hai loaïi—The Buddha's teaching is random false thinking resulting from these six divided into two divisions—See Nhò Hoùa. creates karma, and this continuous revolving Nhò Chuûng Giôùi: Hai loaïi giôùi—Two grades of becomes the cause of twelve different categories. commandments—Hai loaïi giôùi luaät. Thöù nhaát laø And so, in the world, sounds, smells, tastes, Ñaïo Coäng Giôùi. Haønh giaû thu nhieáp caùc caên, contact, and the like, are each transformed chaúng dong ruoåi theo voïng töôûng. Thöù nhì laø Ñònh throughout the twelve categories to make one Coäng Giôùi. Tu taäp thieàn ñònh vaø giöõ vöõng giôùi complete cycle. The appearance of being upside caám—Two kinds of precepts. First, refrain and down is based on this continuous process. control the six sense-organs and don't let the mind Therefore, in the world, there are those born from wander with illusive thoughts. Second, to practice eggs, those born from womb, those born from meditation at the same time with observing moisture, , those born by transformation, those precepts. with form, those without form, those with thought, Nhò Chuûng Haønh: Hai loaïi haønh—Two classes of those without thought, those not totally endowed conduct—See Nhò Haønh. with form, those not totally lacking form, those not Nhò Chuûng Haønh Töôùng: Hai loaïi haønh ñoäng roõ totally endowed with thought, and those not totally raøng—Two kinds of defining activities. lacking thought. Ananda! Each of these categories Nhò Chuûng Hieáp Só: See Nhò Hieáp Só. of beings is replete with all twelve kinds of Nhò Chuûng Huaân Taäp: Hai loaïi huaân taäp: Töôùng upside-down states, just as pressing on one's eye phaàn huaân vaø Kieán phaàn huaân—Two kinds of produces a variety of flower-like images. With the influence: influence of mental phenomena inversion of wonderful perfection, the truly pure, (laksana-bhaga (skt) and influence of the bright mind becomes glutted with false and subjective or the seeing portion illumines random thoughts. (darsana-bhaga (skt)—See Töôùng Phaàn and Kieán Nhò Chuûng Ñònh: Hai loaïi ñònh trong Thieàn Phaät Phaàn. giaùo. Thöù nhaát laø Taùn Ñònh hay thieàn ñònh toång Nhò Chuûng Hö Khoâng: Two kinds of space—See quaùt hay taûn maïn cuûa Duïc Giôùi. Thöù nhì laø Thieàn Nhò Hö Khoâng. Ñònh hay thieàn ñònh trong coõi Saéc giôùi hay Voâ Saéc Nhò Chuûng Höõu: Theo Thanh Tònh Ñaïo, coù hai giôùi—There are two kinds of samadhi in Zen loaïi Höõu. Thöù nhaát laø Nghieäp Höõu. Chính tieán Buddhism. First, scattered or general meditation in trình nghieäp laø höõu, thì goïi laø nghieäp höõu. Nghieäp the world of desire. Second, abstract meditation in caàn ñöôïc hieåu laø höõu vì noù ñem laïi höõu hay söï taùi the realms of form and beyond form. sanh. Tröôùc heát, nghieäp höõu noùi vaén taét laø haønh vaø Nhò Chuûng Ñoaïn: Hai loaïi ñoaïn dieät—Two kinds caùc phaùp tham duïc, vaân vaân, töông öng vôùi haønh

of elimination—See Nhò Ñoaïn. cuõng ñöôïc xem laø nghieäp. Nghieäp höõu bao goàm Nhò Chuûng Ñoán: Hai loaïi ñoán giaùo—Two phöôùc haønh, phi phöôùc haønh, baát ñoän g haønh, ôû immediate or direct ways to perfection—See Nhò bình dieän nhoû (höõu haïn) hay bình dieän lôùn (ñaïi Ñoán. haønh). Taát caû nhöõng nghieäp ñöa ñeán söï taùi sanh

ñeàu laø nghieäp höõu. Thöù nhì laø Sinh Höõu. Chính Nhò Chuûng Keát: Two bindings—Two duskrta— tieán trình taùi sanh laø höõu thì goïi laø sanh höõu. Taùi See Nhò Keát. sanh laø höõu vì noù hieän höõu. Sanh höõu noùi vaén taét laø Nhò Chuûng Khaûo: Two kinds of challenges—See caùc uaån do nghieäp sanh. Sanh höõu goàm chín loaïi: Nhò Khaûo. duïc höõu hay loaïi höõu coù duïc voïng, saéc höõu hay Nhò Chuûng Khaát Só: Hai loaïi khaát só. Thöù nhaát laø loaïi höõu coù saéc, voâ saéc höõu hay loaïi höõu voâ saéc, Noäi Khaát hay ngöôøi coù khaû naêng töï keàm cheá noäi töôûng höõu hay loaïi höõu coù töôûng, voâ töôûng höõu taâm. Thöù nhì laø Ngoaïi Khaát hay ngöôøi coù khaû naêng hay loaïi höõu khoâng coù töôûng, phi töôûng phi phi töï keàm cheá nhöõng hình thöùc beân ngoaøi —Two töôûng höõu hay loaïi höõu khoâng coù töôûng maø cuõng kinds of mendicant. First, those who are able to khoâng coù khoâng töôûng, höõu nhaát uaån hay loaïi höõu self-control his or her internal mental or spiritual coù moät uaån, höõu töù uaån hay loaïi höõu coù boán uaån, methods. Second, those who are able to self- höõu nguõ uaån hay loaïi höõu coù naêm uaån—According control his or her externals such as strict diet. to the Path of Purification, there are two kinds of Nhò Chuûng Khoå: Coù hai loaïi khoå—Two kinds of becoming. First, karma-process becoming. The suffering—See Nhò Khoå. karma-process itself is karma-process becoming. Nhò Chuûng Khoâng: Dvayanairatmya (skt)—Two The karma should be understood as becoming. kinds of emptiness—Hai loaïi khoâng—Two voids The karma-process becoming in brief is both (Unrealities or Immaterialities)—See Nhò Khoâng. volition also and the states covetousness, etc., Nhò Chuûng Kieán: Two wrong views—See Nhò associated with the volition and reckoned as Kieán. karma too. Karma-process becoming consists of Nhò Chuûng Luaân Hoài: Two kinds of samsara— the formation of merit, the formation of demerit, Hai loaïi luaân hoài (ta baø). the formation of the imperturbable, either with a Nhò Chuûng Luaät Nghi: Hai loaïi luaät nghi: AÙc small (limited) plane or with a large plane. All Luaät Nghi vaø Thieän Luaät Nghi—Two kinds of karmas that lead to becoming are called karma- rules or customs: Bad, or evil rules and customs process becoming. Second, rebirth-process and good rules and customs. becoming. Rebirth is becoming since it becomes. Nhò Chuûng Löïc: Two kinds of power—Haøng Rebirth-process becoming briefly is aggregates phaøm phu nghieäp aùc saâu daày, ñaày ñuû taát caû phieàn generated by karma. It is of nine kinds: sense- naõo, duø coù ít nhieàu coâng ñöùc tu haønh, hoaëc chöôùng desire becoming, the kind of becoming possessed vaãn chöa vôi, ñöôïc trong muoân moät. Coõi Cöïc Laïc of sense-desires, fine-material becoming, the kind raát trang nghieâm thanh tònh, coøn sieâu vieät hôn tam of becoming possessed of fine material, giôùi, theá thì haïng phaøm phu laøm sao ñöôïc vaõng immaterial becoming, the kind of becoming sanh? Theo Trí Giaû vaø

Thieân Nhö Ñaïi Sö trong possessed of immaterial, percipient becoming, the Tònh Ñoä Thaäp Nghi Hoaëc Vaán Luaän, coù hai loaïi kind of becoming possessed of perception, non- löïc. Thöù nhaát laø Töi Löïc. Veà töi löïc, haøng cuï phöôïc percipient becoming, the kind of becoming phaøm phu ôû theá giôùi naày tuy coù ñoâi chuùt tu haønh, possessed of non-perception, neither-percipient- thaät ra chöa coù theå sanh veà Tònh Ñoä vaø chöa xöùng nor-non-percipient becoming, the kind of ñaùng ñöôïc ôû Tònh Ñoä. Kinh Anh Laïc noùi: “Töø ñòa becoming possessed of neither perception nor vò cuï phöôïc phaøm phu chöa bieát Tam Baûo vaø nhaân non-perception, one-constituent becoming, the quaû thieän aùc, tröôùc tieân môùi phaùt taâm Boà Ñeà phaûi kind of becoming possessed of one constituent, laáy tín laøm goác, ñeán khi vaøo ñaïo Phaät laïi laáy giôùi four-constituent becoming, the kind of becoming laøm neàn taûng. Haïng phaøm phu naày khi môùi thoï Boà possessed of four constituents, five-constituent Taùt giôùi, neáu moãi ñôøi cöù tieáp tuïc giöõ giôùi nhö theá becoming, the kind of becoming possessed of five khoâng cho khuyeát phaïm, traûi qua ba kieáp môùi ñeán constituents. ñòa vò sô phaùt taâm truï. Laïi cöù nhö theá maø tu thaäp Nhò Chuûng Höõu Tri Thöùc: Hai loaïi höõu tri thöùc: tín, thaäp ba la maät cuøng voâ löôïng haïnh nguyeän, noái Thieän Höõu Tri Thöùc vaø AÙc Höõu Tri Thöùc—Two nhau khoâng giaùn ñoaïn, maõn moät vaïn kieáp môùi ñeán kinds of advisor: Good advisor (see Thieän Höõu Tri ngoâi ñeä luïc Chaùnh Taâm truï. Khi tieán leân ñeä thaát Thöùc) and Bad advisor (see AÙc Tri Thöùc). Baát Thoái truï töùc laø ñaõ vaøo chuûng taùnh vò, nhöng

ñòa vò naày cuõng chöa ñöôïc sanh veà Tònh Ñoä. Thöù other-power, if anyone believes in the power of nhì laø Tha Löïc. Veà tha löïc, neáu keû naøo tin nôi Amitabha Buddha’s compassionate vow to rescue nguyeän löïc ñaïi bi nhieáp laáy chuùng sanh nieäm Phaät sentient beings and then develops the Bodhi- cuûa Ñöùc Phaät A Di Ñaø, roài phaùt loøng Boà Ñeà tu Mind, cultivates the Buddha Remembrance moân Nieäm Phaät Tam Muoäi, chaùn thaân höõu laäu (Recitation) Samadhi, grows weary of his trong ba coõi, thöïc haønh boá thí, trì giôùi, cuøng caùc temporal, impure body in the Triple Realm, phöôùc nghieäp, moãi haïnh ñeàu hoài höôùng nguyeän practices charity, upholds the precepts and sanh Taây Phöông Cöïc Laïc thì cô caûm hôïp nhau, performs other meritorious deeds, dedicating all nöông nhôø Phaät löïc lieàn ñöôïc vaõng sanh— the merits and virtues to rebirth in the Western Ordinary people are entirely enmeshed in heavy Pure Land, his aspirations and the Buddha’s evil karma and are full of all kinds of afflictions. response will be in accord. Relying thus on the Even though they may have some virtues as a Buddha’s power, he will immediately achieve result of cultivation, they find it difficult to sever rebirth. even a fraction of their defilements and Nhò Chuûng Nghieäp: Two kinds of karma. hindrances. The Land of Ultimate Bliss, on the (A) Hai loaïi nghieäp: Thöù nhaát laø nghieäp coá yù seõ other hand, is extremely purely adorned, phaûi mang nghieäp quaû naëng neà. Thöù nhì laø transcending the Triple Realm. How can such Nghieäp khoâng coá yù, nghieäp quaû nheï hôn— depraved common mortals hope to be reborn There are two kinds of karma: First, there? According to Masters Chih-I and T’ien-Ju intentional karma which

bears much heavier in the Pure Land Buddhism, there are two kinds of karma vipaka (phala). Second, unintentional power. First, self-power. As far as self-power is karma which bears lighter karma vipaka. concerned, while the ordinary beings of this world, (B) Hai loaïi nghieäp khaùc: Thöù nhaát laø thieän totally bound by their attachments and afflictions, nghieäp nhö boá thí, aùi ngöõ vaø lôïi tha. Thöù nhì laø may have some level of cultivation, in reality, Baát thieän nghieäp nhö saùt sanh, troäm caép, noùi they still cannot be reborn in the Pure Land nor doái, voïng ngöõ—There are two other kinds of deserve to reside there. The Peace and Bliss karma: First, wholesome (good) karma such Collections states: “Those who first develop the as giving charity, kind speech, helping others, Bodhi Mind, starting from the level of completely etc. Second, unwholesome (bad) karma such fettered ordinary people ignorant of the Three as killing, stealing, lying and slandering. Treasures and the Law of cause and Effect, should (C) Coù hai loaïi nghieäp theo Giaùo Sö Junjiro base themselves initially on faith. Next, when they Takakusu trong Cöông Yeáu Trieát Hoïc Phaät have embarked upon the Bodhi path, the precepts Giaùo—There are two kinds of action and should serve as their foundation. If these ordinary action-influence according to Prof. Junjiro people accept the Bodhisattva precepts and Takakusu in the Essentials of Buddhist continue to uphold them unfailingly and without Philosophy: interruption for three kalpas, they will reach the (C1)Hai loaïi haønh ñoäng: Thöù nhaát laø Daãn Nghieäp. First Abode of Bodhisattvahood. If they pursue Daãn nghieäp ñöa moät sinh vaät thaùc sinh laøm their cultivation in this manner through the Ten ngöôøi, laøm trôøi hay laøm thuù; khoâng theá löïc naøo Paramitas as well as countless vows and practices, khaùc coù theå ñöa moät sinh vaät ñeán moät hình one after another without interruption, at the end thaùi ñaëc bieät naøo ñoù cuûa ñôøi soáng. Thöù nhì laø of ten thousand kalpas they will reach the Sixth Maõn Nghieäp. Sau khi moãi ñôøi soáng ñaõ ñöôïc Abode of Bodhisattvahood. Should they continue quyeát ñònh, maõn nghieäp seõ kieän toaøn tính chaát still further, they will reach the Seventh Abode or höõu hình cuûa sinh vaät ñeå noù trôû thaønh moät Non-Retrogression. They will then have entered chuûng loaïi hoaøn haûo—Two kinds of action: the stage of the ‘Seed of Buddhahood,’ i.e., they First, drawing action. Drawing action causes a are assured of eventual Buddhahood. However, being to be born as a man, as a deva, or as an even then, they still cannot achieve rebirth in the animal; no other force can draw a living being Pure Land. Second, other-power. With regard to into a particular form of life. Second, fulfilling

action. After the kind of life has been life. These people are Wicked and Ignorant determined, the fulfilling action completes the Beings. formal quality of the living being so that it (B) Hai loaïi con ngöôøi khaùc: Thöù nhaát laø Thöùc giaû will be a thorough specimen of the kind. phaøm phu vaø thöù nhì laø haïng ngöôøi ngu doát toái (C2)Hai aûnh höôûng cuûa haønh ñoäng: Thöù nhaát laø taêm—Two other groups of good and evil Bieät Nghieäp. Bieät nghieäp taïo ra caù bieät theå. people: First, worldly philospher; and second, Thöù nhì laø Coäng Nghieäp. Coäng nghieäp taïo ra unenlightened mortal people. vuõ truï—Two kinds of action-influence: First, (C) Treân

ñôøi naøy coù hai haïng ngöôøi: Haïng öa individual action-influence which creates the tranh luaän vaø gaây söï vaø haïng öa hoøa thuaän vaø individual being. Second, common-action- hoan hyû. Haïng ngöôøi ñaàu coù theå noùi laø haïng influence which creates the universe itself. ngöôøi ñoäc aùc ngu si vaø phoùng ñaõng. Haïng thöù Nhò Chuûng Nguyeân Nhaân: Hai nhaân—Two hai laø loaïi haønh thieän, coù trí hueä vaø bieát soáng causes—See Nhò Nhaân. cheá ngöï ñieàu phuïc. Ñöùc Phaät ñaõ phaân loaïi roõ Nhò Chuûng Ngöõ: Hai kieåu noùi tröôùc sau maâu raøng giöõa thieän vaø aùc vaø Ngaøi khuyeân taát caû thuaãn—Two styles of contradictory speeches— ñeä töû cuûa mình khoâng neân laøm aùc, laøm caùc Two styles of inconsistent speeches. haïnh laønh vaø giöõ cho taâm yù trong saïch. Ngaøi Nhò Chuûng Nhaân: Two groups of people daïy raèng laøm aùc thì deã, laøm laønh khoù hôn, (A) Hai loaïi con ngöôøi: Thöù nhaát laø ngöôøi laønh nhöng caùc ñeä töû cuûa Ngaøi phaûi bieát löïa choïn (kieát nhôn, thieän nhôn). Ngöôøi laønh thuoäc giöõa aùc vaø thieän, vì keû aùc phaûi ñi xuoáng ñòa haøng thöôïng phaåm. Haïng ngöôøi naày töø khi nguïc vaø chòu raát nhieàu khoå ñau, coøn baäc Thieän môùi sanh ra cho ñeán khi khoân lôùn, giaø cheát, seõ ñöôïc leân coûi trôøi vaø höôûng thoï haïnh phuùc. khoâng caàn ai daïy baûo caû maø ngöôøi aáy vaãn Vì theá Ñöùc Phaät khuyeân chuùng ta khoâng neân luoân laøm laønh. Ñaây laø nhöõng baäc Thaùnh Nhaân. laøm baïn vôùi keû aùc, maø chæ thaân thieän vôùi baïn Ngöôøi laønh thuoäc haøng trung phaåm. Haïng laønh. Ngaøi neâu roõ raèng, neáu chuùng ta muoán ngöôøi naày, tröôùc caàn ñöôïc ngöôøi nuoâi daïy roài soáng, chuùng ta phaûi traùnh aùc nhö traùnh thuoác sau ñoù môùi bieát laøm laønh. Haïng ngöôøi naày goïi ñoäc, vì moät baøn tay khoâng thöông tích coù theå laø baäc Hieàn Nhaân. Thöù nhì laø ngöôøi aùc ngu caàm thuoác ñoäc maø khoâng coù haïi gì. Phaùp cuûa thuoäc haøng hai phaåm. Haïng ngöôøi naày, tuy laø baäc Thieän khoâng maát, nhöng ñi theo ngöôøi coù ñöôïc ngöôøi daïy doã caån thaän, maø cuõng laøm laønh ñeán choã caùc haïnh laønh daãn daét ñeán. chaúng chòu laøm vieäc thieän laønh. Ñaây laø haïng Caùc haïnh laønh ñoùn chaøo ngöôøi laøm laønh khi ñi AÙc Ngu—Two groups of good and evil veà töø theá giôùi naøy qua theá giôùi khaùc, nhö baø people: First, good people (virtuous, kind, con chaøo ñoùn ngöôøi thaân yeâu töø xa môùi veà. wholesome). Good people who are at the Nhö vaäy, vaán ñeà ñaët ra raát roõ raøng vaø döùt highest level. The people at this level, from khoaùt. AÙc vaø thieän ñeàu do mình taïo ra. AÙc ñöa the time of their birth until the time they are ñeán caõi nhau, gaây haán vaø chieán tranh. Coøn mature, and old age and death, do not need thieän ñöa ñeán hoøa thuaän, thaân höõu vaø hoøa anyone to teach them, yet they always know bình—There are two classes of people in this instinctively to practice goodness. These life: Those who are inclined to quarrel and people are Saintly Beings. Good people who addicted to dispute, and those who are bent to are at the intermediate level. The people in living in harmony and happy in friendliness. this level, first need to be taught to live The first class can be classified wicked, wholesomely before they know how to live a ignorant and heedless folk. The second class life of goodness and virtues. These people are comprised of good, wise and heedful people. Good Beings. Second, people who are at the The Buddha has made a

clear distinction lowest level. The people in this level, despite between wickedness and goodness and having being taught carefully, yet refuse to advises all his disciples not to do evil actions, practice goodness, unable to love an ethical to perform good ones and to purify their own heart. He know that it is easy to do evil

action. To perform meritorious one far more (B) Hai loaïi nhaãn nhuïc khaùc: an thoï khoå nhaãn hay difficult. But His disciples should know how nhaãn nhuïc tröôùc khoå ñau vaø quaùn saùt phaùp to select in between evil and good, because nhaãn—Two other kinds of patience or wicked people will go to hell and undergo endurance: patience under suffering (see untold suffering, while good ones will go to Chuùng Sanh Nhaãn) and imperturbable Heaven and enjoy peaceful bliss. Moreover, examination of or meditation in the law or of Good one even from afar shrine like the all things (see Voâ Sanh Phaùp Nhaãn). mountain of snow with their meritorious (C) Hai loaïi nhaãn nhuïc khaùc nöõa: thaân nhaãn vaø yù actions, while bad ones are enveloped in nhaãn—Two other kinds of patience or darkness like an arrow shot in the night." endurance: physical patience or endurance Thus, the Buddha advises us not make friends and mental patience or endurance. with wicked ones, but to associate only with Nhò Chuûng Nhaäp: Hai loái nhaäp ñaïo—Two ways good friends. He points out very clearly that if of entering the truth—See Nhò Nhaäp. we yearn for life, we should avoid Nhò Chuûng Nhaát Taâm: Hai thöù nhaát taâm—Two wickedness like we shun poison because a types of one-pointedness of mind—Hai loaïi nhaát hand free from wound can handle poison with taâm: söï nhaát taâm, vaø lyù nhaát taâm —Two categories impurity. The dhammas of the good ones do for one mind or singleminded practice: one mind not decay, but go along with the good ones to at the phenomenal level, and one mind at the where meritorious actions will lead them. level of inner truth—See Nhò Nhaát Taâm. Good actions will welcome the well doer who Nhò Chuûng Nhaát Xieån Ñeà: Icchantika (skt)—Hai has gone from this world to the next world, loaïi Nhaát Xieån Ñeà. Thöù nhaát laø nghieäp baùo Nhaát just as relatives welcome a dear one who has xieån ñeà. Ñaây laø loaïi ngöôøi cöïc aùc, ñoaïn tuyeät thieän come back. So the problem poses itself very caên vì nghieäp tieàn kieán, neân khoâng bao giôø thaønh clear and definite. Wickedness and goodness Phaät. Thöù nhì laø haïnh nguyeän Nhaát xieån ñeà. Vì ñaïi are all done by oneself. Wickedness will lead nguyeän maø caùc vò Boà Taùt quyeát ñònh chöa thaønh to dispute and to war, while goodness will Phaät ñeå tieáp tuïc cöùu ñoä chuùng sanh—Two kinds of lead to harmony, to friendliness and to peace. icchantika. First, the utterly depraved, abandoned, Nhò Chuûng Nhaân Quaû: Hai loaïi nhaân quaû: nhaân and Blasphemers of Buddha-truth owing to the quaû theá gian (khoå ñeá laø quaû: the effect or fruit; taäp previous karma. Second, owing to the good vow, ñeá laø nhaân: the cause) vaø vaø nhaân quaû xuaát theá Bodhisattvas refuse to enter upon their gian: (dieät ñeá laø quaû: mortality or extinction is the Buddhahood in order to continue to save all effect or fruit; ñaïo ñeá laø nhaân: the path is the beings. cause)—Two aspects of cause and effect: cause Nhò Chuûng Nhieãm OÂ: Two defilements—See Nhò and effect in the present life and cause and effect Nhieãm OÂ. in the future. Nhò Chuûng Nieäm Phaät:

Hai loaïi nieäm Phaät: Nhò Chuûng Nhaãn: Two kinds of patience—See Thoâng Nieäm Phaät vaø Bieät Nieäm Phaät—Two kinds Nhò Nhaãn. of intonation or calling on the Buddhas: to call on Nhò Chuûng Nhaãn Nhuïc: the Buddhas in general and to intone the name of (A) Hai loaïi nhaãn nhuïc: Thöù nhaát laø chuùng sanh a special Buddha. nhaãn. Ñaây laø söï nhaãn naïi caùc söï naõo haïi cuûa Nhò Chuûng Nieát Baøn: Hai loaïi Nieát Baøn. Thöù nhaát chuùng sanh, nhö caêm thuø hay lôïi duïng. Thöù laø höõu dö Nieát baøn hay Höõu dö y Nieát baøn. Nieát nhì laø Phaùp nhaãn hay voâ sanh phaùp nhaãn. Ñaây baøn maø nhaân ñaõ ngöøng haún, nhöng quaû vaãn coøn dö laø söï an nhaãn veà söï noùng laïnh cuûa thieân nhieân, laïi, nhö vaäy moät vò Thaùnh coù theå nhaäp Nieát baøn, hay giaø beänh, vaân vaân—Two kinds of nhöng phaûi soáng trong theá giôùi sanh töû cho ñeán patience or endurance: First, endurance of thaân cheát. Thöù nhì laø Voâ dö Nieát baøn hay Voâ dö y human assaults and insults, i.e. hatred, or Nieát baøn. Nieát baøn cuoái cuøng, nôi khoâng coøn nhaân abuse. Second, endurance of the assaults of quaû, khoâng coøn lieân heä vôùi luaân hoài sanh töû, vò nature, heat, cold, age, sickness, etc. Thaùnh nhaäp Voâ dö Nieát baøn khi thaân cheát —Two

Nirvanas. First, incomplete Nirvana where causes Nhò Chuûng Quang: The dual lights—See Nhò of reincarnation are ended. Nirvana in which all Quang. causes have been annihilated, but the remnant of Nhò Chuûng Quang Minh: Hai loaïi aùnh saùng—the effect still remains, so that a saint may enter Two kinds of light—See Nhò Quang Minh. this nirvana during life, but may have to continue Nhò Chuûng Sa Moân: Hai loaïi Sa Moân: Chaùnh to live in this mortal realm till the death of his meänh sa moân vaø Taø meänh sa moân—Two kinds of body. Second, final Nirvana, where all effects are Sramanera—Two kinds of Sammatiya: Monk who ended. Remnantless nirvana, without cause and makes his living by mendicancy (right livelihood effect, the connection with the chain of mortal life for a monk) and Monk who works for a living being ended, so that the saint enters upon perfect (improper way of living). nirvana on the death of his body. Nhò Chuûng Sai Bieät: Hai loaïi sai bieät—Two kinds Nhò Chuûng Phaùp: Two classes of things—See Nhò of distinctions. Phaùp. Nhò Chuûng Sanh Dieät: Two kinds of life and Nhò Chuûng Phaùp Thaân: Two kinds of death—See Nhò Chuûng Sanh Töû. dharmakaya—See Nhò Phaùp Thaân. Nhò Chuûng Sanh Töû: Hai loaïi sanh töû. Thöù nhaát laø Nhò Chuûng Phaân Bieät: Two kinds of Phaân Ñoaïn Sanh Töû. Quaû baùo trong tam ñoà luïc discrimination—Theo Kinh Laêng Giaø, coù hai loaïi ñaïo cuûa caùc nghieäp thieän aùc, thaân ñöôïc taïo thaønh phaân bieät, toång phaân bieät vaø bieán phaân bieät; tuy do quaû baùo naày coù töøng phaàn töøng ñoaïn (chæ heát nhieân, nghóa cuûa chuùng gaàn nhö khoâng sai khaùc —thaûy phaøm phu coù ñuû kieán tö hoaëc). Thöù nhì laø Baát According to the Lankavatara Sutra, there are two Tö Nghì Bieán Dòch Sanh Töû. Quaû baùo Tònh ñoä giôùi kinds of discrimination: samkalpa or general cuûa nghieäp voâ laäu. Ñaây laø söï sanh töû cuûa caùc baäc discrimination, and parikalpa; however, their Thaùnh ñaõ ñoaïn heát kieán tö hoaëc—Two kinds of meanings are almost the same. life and death. First, the various karmic Nhò Chuûng Phaät Caûnh: Hai caûnh giôùi Phaät. Thöù

transmigrations. Second, the inconceivable nhaát laø chöùng caûnh hay caûnh giôùi maø chö Phaät transformation life in the Pure Land, the chöùng ñöôïc (lyù Chaân Nhö phaùp taùnh). Thöù nhì laø transformation of the arhats and other saints. hoùa caûnh hay caûnh giôùi maø chö Phaät bieán hoùa ra Nhò Chuûng Saéc Thaân: Hai loaïi saéc thaân cuûa hay laø Taây phöông quoác ñoä—Two Buddha Phaät—Two rupakaya or incarnation-bodies of domains: First, the domain or state of absolute Buddha—See Nhò Saéc Thaân. enlightenment. Second, the domain that the Nhò Chuûng Sôû Duyeân: Two kinds of objective Buddhas are transforming or the Pure Land. referents—Hai loaïi ñoái töôïng. Nhò Chuûng Phaät Saùt: Buddhaksetra (skt)—Two Nhò Chuûng Taø Kieán: classes of Buddha-land—See Nhò Phaät Saùt. (A) Hai loaïi taø kieán: Thöù nhaát laø thöôøng kieán. Ñaây Nhò Chuûng Phaät Taùnh: Hai loaïi Phaät taùnh—Two laø nhöõng ngöôøi theo chuû nghóa vaät chaát duy trì aspects of the Buddha-nature—See Nhò Phaät cuoäc soáng ñaïo ñöùc vì lôïi ích cuûa töï thaân, tìm Taùnh. caàu haïnh phuùc traàn tuïc, vaø khoâng naém baét Nhò Chuûng Phieàn Naõo: Klesadvaya (skt)—See ñöôïc Nieát baøn. Thöù nhì laø ñoaïn kieán. Ñaây laø Nhò Phieàn Naõo. nhöõng ngöôøi theo chuû nghóa ñoaïn kieán phuû Nhò Chuûng Phöôùc Ñieàn: Two fields for the nhaän haïnh phuùc traàn tuïc tuøy thuoäc vaøo cuoäc cultivation of happiness—See Nhò Phöôùc Ñieàn. soáng ñaïo ñöùc—The two false views: First, Nhò Chuûng Quaù: Two faults—See Nhò Quaù. materialistics who maintained the moral life Nhò Chuûng Quaû Nghieäp: Hai loaïi quaû nghieäp— in the interests of self, sought earthly Two kinds of fruit or karma—See Nhò Quaû happiness, and failed to apprehend nirvana. Nghieäp. Second, nihilistics who denied that earthly Nhò Chuûng Quaùn: Two kinds of contemplation— happiness is dependent on a moral life. See Nhò Quaùn. (B) Hai loaïi taø kieán khaùc: Thöù nhaát laø phaù theá Nhò Chuûng Quaùn Ñaûnh: Hai loaïi quaùn ñaûnh— gian laïc taø kieán. Ñaây laø nhöõng ngöôøi duy trì Two forms of esoteric baptism—See Quaùn Ñaûnh. loái soáng vì lôïi ích vò kyû. Thöù nhì laø phaù Nieát

Baøn ñaïo taø kieán. Ñaây laø nhöõng ngöôøi chuû discriminating mind or the mind which lies at tröông theo ñuoåi phöôùc baùo nhôn thieân maø the roof of this birth and death, but people chaúng ñöôïc Nieát Baøn—Two other false views: think that this mind is their real mind, so the First, those who maintain the moral life in the delusion enters into the causes and conditions interests of self. Second, those who seek that produce suffering. Second, true mind. earthly happiness, and fail to apprehend Behind the discriminating mind, there exists a Nirvana. pure mind of enlightenment which is called Nhò Chuûng Taâm: Hai loaïi taâm—Two kinds of the true mind. mind—See Nhò Taâm. (C) Hai loaïi taâm töôùng khaùc: Thöù nhaát laø taâm traàn Nhò Chuûng Taâm Töôùng: Two kinds of mind—Kyø tuïc. Cô baûn, thì moïi ngöôøi ñeàu coù moät caùi taâm thaät chæ coù moät caùi taâm duy nhaát laø boån taâm. Tuy thanh tònh trong saùng, nhöng thöôøng thì taâm nhieân, chuùng sanh môø mòt neân phaân chia taâm naày bò che laáp vaãn ñuïc bôûi nhöõng chöôùng caáu töôûng ra nhieàu loaïi—In reality, there is only one cuûa traàn theá. Thöù nhì laø Chaùnh Taâm (taâm caên mind: Original mind. However, sentient beings are baûn vaø chaân chaùnh). Duø bò bao

nhieâu oâ nhieãm deluded and wander themselves with different che laáp, chaùnh taâm vaãn coøn ñoù, nhö maët traêng (two) kinds of mind. vaãn coøn ñoù duø bò maây che laáp—Two other (A) Hai loaïi taâm töôùng: Thöù nhaát laø taâm trong kinds of mind: The first one is the worldly thaân. Neáu coù moät caùi taâm beân trong thaân thì mind or defiled mind. Fundamentally, caùi taâm aáy phaûi bieát taát caû moïi söï vaät beân everyone has a pure clean mind, but it is trong thaân, nhöng hình nhö ngöôøi ta ít bieát hay usually covered by defilement and dust of ít ñeå yù gì ñeán nhöõng söï vaät beân trong thaân worldly desires. The second one is the “True mình. Thöù nhì laø taâm ngoaøi thaân. Neáu taâm maø and Fundamental Mind”. The essence of ngoaøi thaân thì noù seõ khoâng bieát gì veà nhöõng one’s nature. No matter how much defilement nhu caàu cuûa thaân, ñaèng naày thaân caûm ñöôïc covered, this mind is still there just like the nhöõng gì taâm bieát vaø taâm bieát ñöôïc nhöõng gì moon is often hidden behind clouds. maø thaân caûm. Nhö vaäy khoâng theå naøo taâm ôû (D) Hai loaïi taâm töôùng khaùc: Thöù nhaát laø taâm taïm ngoaøi thaân ñöôïc—Two kinds of mind: First, thôøi. Taâm taïm thôøi laø caùi taâm coù nhöõng caûm the mind within the body. If the mind is within giaùc khaùc nhau töø luùc naày qua luùc khaùc cuûa the body, it ought to know the things inside ñôøi soáng, nhö toát xaáu, thöông gheùt, vui buoàn, the body; but people are interested in external ñöôïc maát, thaønh coâng hay thaát baïi, tieáng toát things and seem to know or care little for the hay tieáng xaáu, vaân vaân. Thöù nhì laø taâm Boån things within the body. Second, the mind taâm. Khi maø ngöôøi ta töø boû chaáp tröôùc, töôûng outside the body. If the mind is located töôïng vaø söï phaân bieät, chöøng ñoù ngöôøi ta môùi outside the body, it should not be in contact coù khaû naêng laáy laïi ñöôïc söï thanh tònh cho boån with the needs of the body. But, in fact, the taâm, vaø chöøng ñoù caû thaân laãn taâm ñeàu vöôït body feels what the mind knows, and the mind thoaùt nhöõng oâ nhieãm vaø khoå ñau cuûa cuoä c knows what the body feels. Therefore, it can soáng—Two other kinds of mind: First, not be said that the human mind is outside of temporary mind, a mind that has different the body. feelings from moment to moment with the (B) Hai loaïi taâm töôùng khaùc: Thöù nhaát laø taâm changing circumstances of life, such as phaân bieät. Taâm phaân bieät naèm treân noùc cuûa temporary feelings of good and evil, love and coõi sanh töû naày (taâm cuûa coõi nhò nguyeân), hatred, happy and sorrow, gain or loss, nhöng chuùng sanh laïi tin raèng ñaây laø taâm thaät success or failure, good reputation or bad cuûa mình, neân coù meâ hoaëc vaø töø ñoù coù khoå reputation, and so on. The second one is the ñau phieàn naõo. Thöù nhì laø taâm chôn thaät. Sau original mind. When one gives up their löng caùi taâm phaân bieät coøn coù caùi taâm giaùc attachment, imagination, false discrimination, ngoä Boà ñeà maø chuùng ta goïi noù laø “taâm and so on, one restores the purity of their thaät.”—Two other kinds of mind: First,

original mind, then both body and mind would töø nhöõng kinh ñieån Phaät giaùo Nguyeân Thuûy, be free from defilement and suffering. caên cöù treân nhöõng phöông phaùp maø chính Ñöùc (E) Hai loaïi taâm töôùng khaùc: Thöù nhaát laø noäi taâm Phaät ñaõ aùp duïng, phaùp moân haønh thieàn ñaõ ñöa töôùng hay baûn taâm thanh

tònh bình ñaúng beân Ngaøi ñeán giaùc ngoä vaø Nieát Baøn, vaø töø chính trong. Thöù nhì laø ngoaïi taâm töôùng hay caùi taâm kinh nghieäm baûn thaân cuûa Ngaøi trong söï phaùt theo duyeân maø hieän ra caùc ñoái caûnh—Two trieån taâm linh. Chöõ "Thieàn" thaät söï khoâng other kinds of mind: First, the mind in its inner phaûi laø töø töông ñöông vôùi chöõ "Bhavana" character and influence. Second, the mind in trong ngoân ngöõ Nam Phaïn, maø ñuùng theo its outer manifestations. nguyeân nghóa coù nghóa laø môû mang hay phaùt Nhò Chuûng Thanh Tònh: Theo kinh Hoa Nghieâm, trieån, trau doài hay laøm cho trôû thaønh, laø söï noã coù hai loaïi thanh tònh. Thöù nhaát laø töï tính thanh löïc xaây döïng taâm vaéng laëng vaø an truï, coù khaû tònh hay chaân nhö thanh tònh. Thöù nhì laø ly caáu naêng nhaän thöùc roõ raøng baûn chaát thaät söï cuûa thanh tònh. Ñaït ñöôïc taâm theå thanh tònh baèng caùch taát caû caùc phaùp höõu laäu vaø chöùng ngoä Nieát xa lìa moïi oâ nhieãm—According to the Flower Baøn, traïng thaùi taâm laønh maïnh lyù töôûng. Phaùp Ornament Scripture, there are two kinds of purity. moân haønh thieàn maø chính Ñöùc Phaät ñaõ chöùng First, the natural purity. Second, acquired purity nghieäm goàm coù hai phaàn: (1) Thieàn an truï taâm through avoiding pollution. laø gom taâm vaøo moät ñieåm, hay thoáng nhaát, taäp Nhò Chuûng Thanh Vaên: Two kinds of disciples trung taâm vaøo moät ñeà muïc, hay nhaát ñieåm —Hai loaïi moân ñoà. taâm; (2) Thieàn minh saùt tueä. Moät trong hai Nhò Chuûng Thaùnh: Hai loaïi Thaùnh: Höõu ngoân phaàn naøy laø samatha hay taäp trung taâm yù hay Thaùnh vaø Voâ ngoân Thaùnh (nhöõng vò Thaùnh neâu truï taâm vaøo moät ñeà muïc vaø khoâng hay bieát gì göông baèng nhöõng phaåm haïnh cao tuyeät chöù khaùc ngoaøi ñeà muïc. Thieàn taäp baét ñaàu baèng söï khoâng noùi moät lôøi)—Two classes of saints or an truï taâm. An truï laø traïng thaùi taâm vöõng chaéc, preachers: those who preach with words (Phaùp sö), khoâng chao ñoäng hay phoùng ñi nôi khaùc. An and those who preach without words, but truï taâm laø gì? Daáu hieäu cuûa taâm an truï laø nhö examplify themselves with good morality. theá naøo? Nhu caàu vaø söï phaùt trieån taâm an truï Nhò Chuûng Thaéng Quaû: Hai quaû vò toái thaéng— nhö theá naøo? Baát cöù söï thoáng nhaát naøo cuûa Two surpassing fruits—See Nhò Thaéng Quaû. taâm cuõng laø taâm an truï. Töù nieäm xöù laø daáu Nhò Chuûng Thaân: Hai loaïi thaân—Two forms of hieäu cuûa taâm an truï. Töù chaùnh caàn laø nhu caàn body—See Nhò Thaân. thieát cuûa taâm an truï. Baát cöù söï thöïc haønh hay Nhò Chuûng Theá Giôùi: Coù hai loaïi theá giôùi theo phaùt trieån naøo, söï taêng tröôûng naøo cuûa caùc quan ñieåm Phaät giaùo. Thöù nhaát laø Höõu Tình Theá phaùp treân ñeàu laø söï phaùt trieån cuûa taâm an truï. Giôùi. Theá giôùi cuûa loaøi höõu tình coù thaân theå. Thöù Lôøi daïy naøy chæ moät caùch roõ raøng ba yeáu toá nhì laø Khí Theá Giôùi. Theá giôùi vaät lyù hay ñòa cuûa nhoùm ñònh: chaùnh tinh taán, chaùnh nieäm vaø phöông nôi loaøi höõu tình cö truù (caùc loaøi höõu tình, chaùnh ñònh cuõng sinh hoaït vaø naâng ñôõ laãn theo luaän ñieåm vaät chaát hay tinh thaàn, ñöôïc chia nhau. Chuùng goàm chöùa söï gom taâm chaân thaät. thaønh ba coõi: duïc giôùi, saéc giôùi, vaø voâ saéc giôùi — Phaûi noùi roõ raèng söï phaùt trieån cuûa taâm an truï There are two kinds of world according to the ñöôïc daïy trong Phaät giaùo

khoâng chæ rieâng Phaät Buddhist point of views. First, the world of the giaùo môùi coù. Töø tröôùc thôøi Ñöùc Phaät caùc ñaïo só living, who are receiving their correct Du Giaø ñaõ coù thöïc haønh nhöõng phaùp moân recompense. Second, the world of the material, or "thieàn ñònh" khaùc nhau, nhö hieän nay hoï vaãn that on which karma depends for expression. The coøn thöïc haønh. Xöù AÁn Ñoä töø bao giôø vaãn laø world of material is divided into three realms: moät vuøng ñaát huyeàn bí. nhöng phaùp haønh Du kamadhatu, rupadhatu, and arupadhatu. Giaø ñaõ aùp duïng nhieàu nhaát ôû AÁn Ñoä chæ ñöa Nhò Chuûng Thí: See Nhò Boá Thí. ñeán moät möùc ñoä naøo chöù khoâng heà vöôït xa Nhò Chuûng Thieàn: Two kinds of contemplation. hôn—The exposition of meditation as it is (A) Toång quan veà Thieàn—An overview on handed down in the early Buddhist writings is Meditation: Phaàn haønh thieàn ñöôïc löu truyeàn more or less based on the methods used by

the Buddha for his own attainment of been a land of mysticism, but the Yoga then enlightenment and Nirvana, and on his prevalent in India never went beyond a personal experience of mental development. certain point. The word meditation really is no equivalent (B) Hai loaïi Thieàn: söï thieàn vaø lyù thieàn—Two for the Buddhist term "bhavana" which kinds of meditation: the dhyana of or literally means 'development' or 'culture,' concentration on phenomena (see Söï Thieàn) that is development of the mind, culture of the and the dhyana of or concentration on the mind, or 'making-the-mind become.' It is the absolute truth (see Lyù Thieàn). effort to build up a calm, concentrated mind (C) Hai loaïi Thieàn khaùc: Thöù nhaát laø Thieàn Tònh that sees clearly the true nature of all Truï. Phaùp haønh thieàn an truï trong Phaät giaùo phenomenal things and realizes Nirvana, the ñöa ñeán toät ñænh laø ñaéc thieàn vaø phaùp thieàn ideal state of mental health. Meditation as tueä daãn ñeán taàng Thaùnh hay giaûi thoaùt. Vò practiced and experienced by the Buddha is haønh giaû lieân tuïc kieân trì noã löïc thöïc haønh twofold: Concentration of the mind (samatha thieàn tueä daãn ñeán vieäc thaùo gôõ nhöõng thaèng or samadhi) that is one-pointedness or thuùc hay daây troùi buoäc chuùng sanh vaøo voøng unification of the mind, and insight luaân hoài sanh töû, vaø tieán ñaït ñeán taàng Thaùnh (vipassana, vipasyana or vidarsana). Of these cuoái cuøng laø A La Haùn. Ñöùc Phaät khoâng thoûa two forms, samatha or concentration has the maõn vôùi caùc taàng thieàn vaø caùc kinh nghieäm function of calming the mind, and for this huyeàn bí. Muïc tieâu duy nhaát cuûa Ngaøi laø reason the word samatha or samadhi, in some chöùng ñaéc Toaøn Giaùc vaø Nieát Baøn. Sau khi ñaõ contexts, is rendered as calmness, tranquility gom taâm hoaøn toaøn an truï vaø vaéng laëng baèng or quiescence. Calming the mind implies thieàn ñònh, Ngaøi coù theå phaùt trieån thieàn tueä, unification or "one-pointedness" of the mind. töùc laø phaùp haønh khaû dó giuùp cho haønh giaû Unification is brought about by focussing the nhìn thaáy söï vaät ñuùng nhö söï vaät laø nhö vaäy, mind on one salutary object to the exclusion töùc laø thaáy ñöôïc thöïc töôùng cuûa söï vaät, chöù of all others. Meditation begins with khoâng phaûi chæ thaáy beà ngoaøi, hình nhö söï vaät concentration. Concentration is a state of laø nhö vaäy. Noùi caùch khaùc, ñoù laø thaáu ñaït baûn undistractedness.

What is concentration? chaát thaät söï cuûa chính mình, roõ raøng vaø töôøng What is its marks, requisites and taän nhö thaät söï baûn chaát cuûa mình laø nhö vaäy. development? Whatever is unification of Thöù nhì laø Thieàn Tueä. Töø “Vipassana” coù mind, this is concentration; the four setting-up nghóa laø thaáy moät caùch ñaëc bieät, töø goác chöõ of mindfulness are the marks of “Passati” laø thaáy vaø tieáp ñaàu ngöõ “Vi” laø ñaëc concentration; the four right efforts are the bieät. Vì theá “Vipassana” laø thaáy moät caùch ñaëc requisites for concentration; whatever is the bieät hay khaùc thöôøng, caùi thaáy vöôït ra ngoaøi exercise, the development, the increase of caùi thaáy thoâng thöôøng, hay tueä nhaõn. Khoâng these very things, this is herein the phaûi caùi nhìn treân beà maët, hay nhìn phôùt qua. development of concentration. This statement Khoâng phaûi chæ thaáy thoaùng qua caùi daùng maø clearly indicates that three factors of the nhìn söï vaät ñuùng theo boái caûnh cuûa söï vaät, töùc samadhi group, namely, right effort, right laø nhìn döôùi aùnh saùng cuûa ba ñaëc töôùng, hay mindfulness, and right concentration function ba daáu hieäu ñaëc thuø cuûa caùc phaùp höõu vi, caùc together in support of each other. They hieän töôïng sinh toàn. Ñoù laø voâ thöôøng hay bieán comprise real concentration. It must be ñoåi, khoå ñau hay baát toaïi nguyeän, vaø voâ ngaõ mentioned that the development of hay khoâng coù moät caùi töï ngaõ tröôøng toàn vónh concentration or calm (samath or bhavana) as cöûu. Ñoù laø phaùp thieàn tueä, laáy thieàn ñònh laøm taught in Buddhism, is not exclusively neàn taûng, phaùp thieàn maø theo ñoù haønh giaû goät Buddhist. Practitioners, before the advent of röûa ñeán möùc taän cuøng caùc bôïn nhô trong taâm, the Buddha, practiced different systems of loät boû aûo kieán veà caùi “ta,” nhìn thaáy thöïc meditation as they do now. India has always töôùng cuûa vaïn phaùp vaø chöùng ngoä Nieát Baøn.

Nhö vaäy “thieàn tueä” laø giaùo phaùp ñaëc thuø cuûa existence prior to Siddhartha Gautama, the chính Ñöùc Phaät, tröôùc kia chöa töøng ñöôïc Buddha. nghe thaáy, moät chöùng nghieäm duy nhaát maø chæ Nhò Chuûng Thieän Höõu Tri Thöùc: See Nhò Chuûng coù Ñöùc Boån Sö môùi coù, hoaøn toaøn rieâng bieät Höõu Tri Thöùc. cho Phaät giaùo vaø chöa ai bieát tröôùc thôøi Ñöùc Nhò Chuûng Thoï Kyù: Hai loaïi thoï kyù. Thöù nhaát laø Phaät Só Ñaït Ña Coà Ñaøm—Two other kinds of höõu dö thoï kyù. Ñöùc Phaät noùi vaøo thôøi naøo trong meditation: First, Samatha Meditation. töông lai thì vò Phaät naøo seõ thoï kyù cho chuùng sanh. Samatha taught in Buddhism culminates in Thöù nhì laø voâ dö thoï kyù. Ñöùc Phaät thoï kyù veà söï Jhana and Vipassana which leads to the four thaønh Phaät cuûa moät chuùng sanh—Two classes of stages of sanctity or emancipation. The Buddha’s predictions of a disciple’s destiny. First, meditator continuing zestfully his insight partial or incomplete prediction. The Buddha meditation removes, by gradual process, the predicted what Buddha would make a prediction fetters that bind him to the Wheel of for sentient being in certain periods of time in the Existence (samsara) and reach the last and the future. Second, prediction in finality, or complete fourth stage of sanctity (Arahatta). The detail of becoming Buddha of a sentient being. Buddha was not satisfied with mere “Jhana” Nhò Chuûng Thoaùt Tuïc: Hai loaïi thoaùt tuïc: thaân and mystical experiences, his one and

only thoaùt tuïc vaø taâm thoaùt tuïc—Two kinds of aim was to attain full enlightenment and seclusion: bodily withdrawal into seclusion and Nirvana. Having gained perfect concentrative spiritual withdrawal from all evil, and into calm through samatha meditation, he was able meditation. to develop insight (vipassana) meditation that Nhò Chuûng Thöùc: Two kinds of consciousness— enables a person to see things as they really See Nhò Thöùc. are, and not as they appear to be. That is, on Nhò Chuûng Thöïc: Two kinds of food—See Nhò other words, to understand ourselves as we Thöïc. really are. The second kind of meditation is Nhò Chuûng Tòch Tònh: Two kinds of the Vipassana. The word "vipassana" means, quiescence—Hai loaïi tòch tònh. Thöù nhaát laø thaân by derivation, seeing in an extraordinary way, tòch tònh. Töi thaân lìa boû gia ñình ñeå soáng ñôøi thanh from the word "passati" to see the prefix "vi" thaûn yeân tónh. Thöù nhì laø taâm tòch tònh. Nhôø tu denoting, special, particular. Vipassana, thieàn ñònh maø taâm ñoaïn lìa taát caû nhöõng ñieàu aùc— therefore means, seeing beyond what is Two kinds of seclusion or retirement from the ordinary, clear vision. It is not surface seeing world. First, bodily withdrawal into seclusion. or skimming, not seeing mere appearances, Second, spiritual withdrawal from all evil and into but seeing things in their proper perspective, meditation. that is in terms of the three characteristics or Nhò Chuûng Tín: Hai loaïi tín—Two forms of signs of phenomenal existence: faith—See Nhò Tín. impermanence or change; suffering or Nhò Chuûng Tinh Taán: Theo Ñaïi Trí Ñoä Luaän, coù unsatisfactoriness and non-self or egolessness hai loaïi tinh taán. Thöù nhaát laø Thaân Tinh Taán. Thaân (anicca, dukkha and anatta). It is this insight vaãn sinh hoaït mang ñeán cuûa caûi, nhöng laïi duøng meditation, with calm concentration of mind vaøo vieäc boá thí. Thöù nhì laø Taâm Tinh Taán. Taâm as its basis, that enables the practitioner to döùt boû tham duïc, aùc taâm, cuõng nhö taø kieán — purge his mind of all defilements, to remove According to the Maha-Paramita-Sastra, there are the ego-illusion and to see reality and two kinds of virya. First, the fortitude in body, i.e. experience Nirvana. Vipassana or insight use earned properties in almsgiving. Second, the meditation, therefore, is a typical doctrine of vigour in mind, i.e. cut off all passions, evil mind, the Buddha himself, not heard by him before, and wrong views. a unique experience of the Master, Nhò Chuûng Tính: Hai loaïi tính—Two kinds of exclusively Buddhist, which was not in seed-nature (the character of the alaya seed and its development):

(A) Hai loaïi tính: Thöù nhaát laø tính chuûng töû hay Nhò Chuûng Tö Löông: Two kinds of accumulated baûn tính thieän töø voâ thuûy. Thöù nhì laø taäp chuûng spiritual resources—Two kinds of provisions—Hai töû hay chuûng tính thieän do tu taäp maø phaùt loaïi tieàm löïc taâm linh ñaõ ñöôïc tích chöùa —Theo trieån—Two kinds of seed-nature: First, the Kinh Baûo Tích, coù hai loaïi tö löông. Thöù nhaát laø original good seed-nature. Second, the seed- phuùc ñöùc tö löông. Boá thí coâng ñöùc thieän caên ñeå trì nature in practice or development. giôùi, nhaãn nhuïc, vaø tinh taán. Thöù nhì laø trí ñöùc tö (B) Hai loaïi tính khaùc: Thöù nhaát laø boån tính truï löông. Tu taäp thieàn quaùn vaø tinh chuyeân tìm caàu chuûng tính hay baûn tính töi nhieân töø voâ thuûy. Dieäu Giaùc, hay laø ba Ba La Maät sau cuøng— Thöù nhì laø

taäp sôû thaønh chuûng tính hay chuûng According to The Ratna-rasi or Ratna-kuta sutra tính môùi ñöôïc huaân taäp—Two other kinds of (Gem-Heap sutra), there are two kinds spiritual seed-nature: First, the immanent abiding provender. First, charity, the first four paramitas in original good seed-nature. Second, the seed the six paramitas. Second, wisdom, the last three productive according to its ground. paramitas. (C) Hai loaïi tính khaùc nöõa: Thöù nhaát laø Thaùnh Nhò Chuûng Töû: chuûng tính hay haït gioáng chöù ng quaû Nieát Baøn (A) Hai loaïi chuûng töû: Thöù nhaát laø danh ngoân cuûa baäc Thaùnh tam thöøa. Thöù nhì laø phaøm phu chuûng töû (Boån höõu chuûng töû). Chuûng töû laø chuûng tính hay ngu phu chuûng tính, hay chuûng nhaân taïo ra taát caû moïi phaùp thieän aùc. Thöù nhì tính phaøm phu ngu muoäi coá baùm giöõ laáy chö laø Nghieäp chuûng töû. Chuûng töû gaây ra bôûi phaùp (haït gioáng naày coù khaû naêng sinh saûn, coøn nghieäp taïo taùc thieän aùc nôi taâm sôû roài huaân tính laø do reøn taäp maø coù chöù khoâng phaûi laø taäp nôi thöùc thöù taùm—Two kinds of seeds: tính cuûa lyù tính)—Two other kinds of seed- First, seed which causes moral action. Good nature: First, the seed-nature of the saints, by or evil seeds produce good or evil deeds. which they attain nirvana. Second, the seed- Second, karma seed, the sixth (mind nature in the foolish and ignorant. consciousness) acting with the eighth (Alaya Nhò Chuûng Tònh Thí: Two kinds of pure acts of consciousness). giving—Coù hai loaïi ñöôïc xem laø boá thí thanh tònh: (B) Hai loaïi chuûng töû khaùc: boån höõu chuûng töû vaø caû ngöôøi cho laãn ngöôøi nhaän ñeàu thanh tònh; ngöôøi thaân huaân chuûng töû—Two other kinds of cho thanh tònh nhöng ngöôøi nhaän khoâng thanh seeds: the seed or latent undivided moral tònh—Two kinds of pure acts of dana: both the force immanent in the highest of the Alaya donor and the recipient are pure; the donor is pure consciousness, and the newly influenced or but the recipient is impure. active seed when acted upon by the seven Nhò Chuûng Toäi: Hai loaïi toäi—Two kinds of other consciousness, thus becoming crimes—See Nhò Toäi. productive. Nhò Chuûng Trang Nghieâm: Hai loaïi trang Nhò Chuûng Töû Vong: Two kinds of death—Nhò nghieâm—Two kinds of adornment—See Nhò Töû—Hai loaïi cheát: meänh taän töû vaø ngoaïi duyeân Trang Nghieâm. töû—Two kinds of death: natural death and violent Nhò Chuûng Trí: Hai loaïi trí tueä. Thöù nhaát laø death or death caused by external causes. Töôùng Trí. Höõu laäu trí hay trí nöông vaøo söï töôùng Nhò Chuûng Töï: See Nhò Töï. theá gian vaø haõy coøn quan heä vôùi phieàn naõo. Thöù Nhò Chuûng Töôùng: Two forms (characteristics) of nhì laø Phaät Trí. Voâ laäu trí, caét ñöùt lieân heä vôùi phieàn the bhutatathata—See Nhò Töôùng. naõo—Two kinds of wisdom. First, knowledge Nhò Chuûng Tyø Kheo: Hai loaïi Tyø Kheo: Ña vaên derived from phenomena, associated with tyø kheo vaø Quaû thieån tyø kheo—Two classes of afflictions. Second, Buddha wisdom, no longer monks: Monks who hear and repeat many sutras, associated with afflictions. but are not devoted doers and those who read and Nhò Chuûng Tu Ñaïo: Two paths of cultivation— repeat few sutras, but are devoted in their lives. Hai loái tu haønh—See Nhò Tu. Nhò Chuûng Voïng Kieán: Two kinds of upside- Nhò Chuûng Tu Haønh: Two kinds of practices— down discriminating false views—Trong Kinh Thuû See Nhò Tu. Laêng Nghieâm,

ngaøi A Nan veà hai loaïi voïng kieán nhö sau: “OÂng A Nan! Nay toâi vì oâng laáy hai thöù voïng kieán treân giaûi Nan! Taát caû chuùng sanh bò troâi laên trong voøng luaân thích cho roõ. Nhö ngöôøi ñau maét thaáy caùi aûnh troøn hoài sanh töû ôû theá gian, laø do bôûi hai thöù voïng kieán. naêm saéc ôû ñeøn saùng. Ñoù laø do loãi beänh maét, chöù Hai thöù nhìn sai laàm ñoù laøm cho chuùng sanh thaáy khoâng phaûi do loãi ôû tính thaáy, cuõng khoâng phaûi saéc coù caûnh giôùi, vaø bò loâi cuoán trong voøng nghieäp. Hai ñeøn taïo ra. Laáy ñoù maø so saùnh, nay oâng vaø chuùng thöù voïng kieán ñoù laø voïng kieán bieät nghieäp cuûa sanh thaáy nuùi soâng, caûnh vaät, ñeàu laø töø voâ thuûy, caùi chuùng sanh vaø voïng kieán ñoàng phaän cuûa chuùng thaáy beänh thaáy nhö theá. Caùi voïng kieán vaø caûnh vaät sanh.” Thöù nhaát laø Voïng Kieán Bieät Nghieäp. Ñöùc deàu laø hö voïng, tuøy duyeân hieän tieàn. Coøn caùi giaùc Phaät daïy: “OÂng A Nan! Nhö ngöôøi bò ñau maét, ban minh bieát voïng caûnh, voïng kieán laø beänh, thì khoâng ñeâm nhìn vaøo ngoïn ñeøn, thaáy coù naêm maøu saéc troøn phaûi beänh hay meâ laàm, maø luùc naøo cuõng saùng suoát. chung quanh ngoïn löûa saùng. OÂng nghó theá naøo? Chaân kieán thaáy roõ voïng kieán laø beänh, thì noù khoâng Caùi aûnh troøn naêm maøu saéc ñoù laø maøu saéc cuûa ñeøn bò beänh, maø vaãn saùng suoát. Vaäy caâu luùc tröôùc oâng hay maøu saéc cuûa caùi thaáy? OÂng A Nan! Neáu laø baûo ‘kieán vaên giaùc tri,’ chæ laø voïng kieán maø thoâi. maøu saéc cuûa ñeøn, sao chæ moät mình ngöôøi ñau maét Vaäy nay oâng thaáy toâi, oâng vaø chuùng sanh ñeàu laø thaáy. Neáu laø maøu saéc cuûa tính thaáy, thì tính thaáy caùi thaáy beänh. Coøn caùi ‘kieán chaân tinh tính’ khoâng ñaõ thaønh maøu saéc, coøn caùi thaáy cuûa ngöôøi maét ñau phaûi beänh neân khoâng goïi laø thaáy. OÂng A Nan! Coù goïi laø gì? Laïi nöõa, oâng A Nan, neáu caùi aûnh troøn theå laáy caùi voïng kieán ñoàng phaän cuûa chuùng sanh kia, rôøi ñeøn maø rieâng coù, thì khi nhìn bình phong, ñaõ noùi treân, so saùnh vôùi caùi voïng kieán bieät nghieäp tröôùng, gheá, baøn, cuõng phaûi coù aûnh troøn hieän ra cuûa moät ngöôøi. Caùi aûnh troøn cuûa moät ngöôøi thaáy chöù. Neáu rôøi tính thaáy maø rieâng coù, thì maét coù theå do ñau maét, vaø nhöõng caûnh laï do chuùng sanh moät khoâng thaáy. Nay maét thaáy thì bieát khoâng rôøi ñöôïc. nöôùc thaáy, ñeàu laø caùi hö voïng kieán sinh ra töø voâ Vaäy neân bieát raèng: ‘Maøu saéc thaät ôû nôi ñeøn. Caùi thuûy. Khaép caû möôøi phöông theá giôùi chuùng sanh thaáy beänh nhìn laàm ra aûnh naêm saéc. Caùi aûnh vaø caùi ñeàu thuoäc phaïm vi voïng. Caùc duyeân hoøa hôïp sinh thaáy ñeàu laø beänh. Nhöng caùi thaáy bieát laø beänh ñoù, ra, caùc duyeân hoøa hôïp maát. Neáu ñöùng veà caûnh giôùi khoâng phaûi laø beänh. Ñöøng neân noùi laø ñeøn, laø thaáy, Phaät, ñeàu thaáy ñoù laø hö voïng. Neáu coù theå xa lìa vaø chaúng phaûi ñeøn, chaúng phaûi thaáy. Ví duï maët caùc ‘hoøa hôïp duyeân’ vaø ‘khoâng hoøa hôïp duyeân,’ traêng thöù hai, vì duïi maét maø thaáy, vaäy khoâng phaûi thì ñaõ dieät töø caùc nhaân sinh töû, chöùng ñöôïc chaân laø maët traêng, hay laø boùng cuûa traêng. Caùi aûnh naêm lyù, töùc caûnh giôùi Phaät—In the Surangama Sutra, saéc cuõng vaäy, vì maét beänh maø thaønh, khoâng neân the Buddha reminded Ananda about two kinds of noùi laø taïi ñeøn hay taïi thaáy.’” Thöù

hai laø Voïng Kieán upside-down discriminating false views as Ñoàng Phaän. Ñöùc Phaät daïy: “OÂng A Nan! Trong coõi follows: “Ananda! All living beings turn on the Dieâm Phuø Ñeà, tröø phaàn nöôùc nôi caùc bieån lôùn, wheel in this world because of two upside-down phaàn ñaát baèng ôû giöõa coù ñeán ba ngaøn chaâu. Chaâu discriminating false views. Wherever these views lôùn chính giöõa bao truøm caû Ñoâng Taây. Coù ñoä hai arise, there is revolution through the cycle of ngaøn ba traêm nöôùc lôùn. Caùc chaâu nhoû ôû giöõa bieån, appropriate karma. What are the two views? The hoaëc vaøi traêm nöôùc, hoaëc moät, hoaëc hai nöôùc, cho first consists of the false view based on living ñeán ba möôi, boán möôi naêm möôi nöôùc. OÂng A beings’ individual karma. The second consists of Nan! Trong ñaùm ñoù coù moät chaâu nhoû, chæ coù hai the false view based on living beings’ collective nöôùc. Ngöôøi trong moät nöôùc cuøng caûm vôùi aùc karma.” First, false views based on individual duyeân, chuùng sanh trong nöôùc aáy thaáy nhöõng caûnh karma. The Buddha taught: “Ananda! It is like a giôùi khoâng laønh, hoaëc thaáy hai maët trôøi, hoaëc thaáy man in the world who has red cataracts on his eyes hai maët traêng. Hoï laïi thaáy nhöõng aùc töôùng nhö: caùc so that at night he alone sees around the lamp a quaàng chung quanh maët trôøi, maët traêng; nguyeät circular reflection composed of layers of five thöïc, nhaät thöïc, nhöõng veát ñen treân maët trôøi, maët colors. What do you think? Is the circle of light traêng, sao choåi, sao phöôùn, sao baêng, nhieàu sao that appears around the lamp at night the lamp’s baêng thaønh chuøm, caùc thöù moáng, vaân vaân. Chæ color, or is it the seeing’s colors? Ananda! If it is nöôùc aáy thaáy. Coøn chuùng sanh ôû nöôùc beân kia the lamp’s colors, why is it that someone without khoâng heà thaáy hay nghe nhöõng thöù treân. OÂng A the disease does not see the same thing, and only

the one who is diseased sees the circular evil signs. Only the people in that country see reflection? If it is the seeing’s colors, then the them. The living beings in the other country from seeing has already become colored; what, then, is the first do not see or hear anything unusual. the circular reflection the diseased man sees to be Ananda! I will now go back and forth comparing called? Moreover, Ananda, if the circular these two matters for you, to make both of them reflection is in itself a thing apart from the lamp, clear. Ananda! In the case of the living being’s then it would be seen around the folding screen, false view of individual karma by which he sees the curtain, the table, and the mats. If it has the appearance of a circular reflection around the nothing to do with the seeing, it should not be seen lamp, the appearance seems to be a state, but in by the eyes. Why is it that the man with cataracts the end, what is seen comes into being because of sees the circular reflections with his eyes? the cataracts on the eyes. The cataracts are the Therefore, you should know that: ‘In fact the results of the weariness of the seeing rather than colors come from the lamp, and the diseased the products of form. However, the essence of seeing bring about the reflection. Both the circular seeing which perceives the cataracts is free from reflection and the faulty seeing are the result of all diseases and defects. For example, you now the cataract. But that which sees the diseased film use your eyes to look at the mountains, the rivers, is

not sick. Thus you should not say that it is the the countries, and all the living beings: and they lamp or the seeing or that it is neither the lamp nor are all brought about by the disease of your seeing the seeing. It is like a second moon often seen contracted since time without beginning. Seeing when one presses on one's eye while looking up and the conditions of seeing seem to manifest into the sky. It is neither substantial nor a what is before you. Originally my enlightenment reflection because it is an illusory vision caused is bright. The seeing and conditions arise from the by the pressure exerted on one's eye. Hence, a cataracts. Realize that the seeing arise from the wise person should not say that the second moon cataracts: the enlightened condition of the is a form or not a form. Nor is it correct to say that basically enlightened bright mind has no cataracts. the illusory second moon is apart from the seeing That which is aware of the faulty awareness is not or not apart from the seeing. It is the same with diseased. It is the true perception of seeing. How the illusion created by the diseased eyes. You can you continue to speak of feeling, hearing, cannot say it is from the lamp or from the seeing: knowing, and seeing? Therefore, you now see me even less can it be said not to be from the lamp or and yourself and the world and all the ten kinds of the seeing.'" Second, False View of the collecting living beings because of a disease in the seeing. share. The Buddha taught: "Ananda! In What is aware of the disease is not diseased. The Jambudvipa, besides the waters of the great seas, true essential seeing by nature has no disease. there is level land that forms some three thousand Therefore, it is not called seeing. Ananda! Let us continents. East and West, throughout the entire compare the false views of those living beings' expanse of the great continent. There are twenty- collective share with the false views of the three hundred large countries. In other, small or individual karma of one person. The individual perhaps one or two, or perhaps thirty, forty, or man with the diseased eyes is the same as the fifty. Ananda! Suppose that among them there is people of that country. He sees circular reflections one small continent where there are only two erroneously brought about by a disease of the countries. The people of just one of the countries seeing. The beings with a collective share see together experience evil conditions. On that small inauspicious things. In the midst of their karma of continent, all the people of that country see all identical views arise pestilence and evils. Both are kinds of inauspicious things: perhaps they see two produced from a beginningless falsity in the suns, perhaps they see two moons with circles, or seeing. It is the same in the three thousand a dark haze, or girdle-ornaments around them; or continents of Jambudvipa, throughout the four comets, shooting stars, 'ears' on the sun or moon, great seas and in the Saha World and throughout eainbows, secondary rainbows, and various other the ten directions. All countries that have outflows

and all living beings are the enlightened bright chaúng thaáy Boà Ñeà. Theá naøo laïi coù söï thaønh Boà wonderful mind without outflows. Because of the Ñeà? Môùi bieát ngaøy nay caùc vaät töôïng ñeàu goác false, diseased conditions that are seen, heard, khoâng nhaân. Vì so ño chaáp tröôùc nhö theá, maát felt, and known, they mix and unite in false birth, chính bieán tri, ñoïa laïc ngoaïi ñaïo, meâ laàm tính Boà mix and

unite in false death. If you cane leave far Ñeà—According to the Surangama Sutra, book behind all conditions which mix and unite and Nine, in the part of the ten states of formation those which do not mix and unite, then you can skandha, the Buddha reminded Ananda: “Ananda, also extinguish and cast out the causes of birth and you should know that when the good person has death, and obtain perfect Bodhi, the nature which obtained proper knowledge and his practice of is neither produced nor extinguished. It is the pure samatha, his mind is unmoving, clear, and proper, clear basic mind, the everlasting fundamental and it cannot be disturbed by the ten kinds of enlightenment. demons from the heavens. He is now able to Nhò Chuûng Voâ Kyù: Coù hai loaïi voâ kyù—Two intently and thoroughly investigate the origin of neutrals—See Nhò Voâ Kyù. all categories of beings. As the origin of each Nhò Chuûng Voâ Minh: Two kinds of ignorance— category becomes apparent, he can contemplate Hai loaïi voâ minh. the source of the subtle, fleeting and pervasive Nhò Chuûng Voâ Ngaõ: Hai loaïi voâ ngaõ—Two fluctuation. But if he begins to speculate on that categories of non-ego—See Nhò Voâ Ngaõ. pervasive source, he could fall into error with two Nhò Chuûng Voâ Nhaân Luaän: Two theories on the theories of the absence of cause.” First, perhaps absence of cause—Theo Kinh Thuû Laêng Nghieâm, this person sees no cause for the origin of life. quyeån Chín, phaàn Thaäp Haønh AÁm Ma, Ñöùc Phaät Why? Since he has completely destroyed the ñaõ nhaéc ngaøi A Nan veà hai thöù voâ nhaân nhö sau: mechanism of production, he can, by means of the “OÂng A Nan neân bieát caùc ngöôøi thieän nam trong eight hundred merits of the eye organ, see all tam ma ñòa ñöôïc chính tri aáy, chính taâm yeân laëng beings in the swirling flow of karma during eighty saùng suoát. Möôøi loaïi Thieân ma chaúng tìm ñöôïc choã thousand eons, dying in one place and being tieän, ñeå ñöôïc tinh nguyeân cuøng toät caên baûn cuûa 12 reborn in another as they undergo transmigration. loaøi sinh. Ñoái trong baûn loaïi, caùi sinh cô caên But he cannot see beyond eighty thousand eons. nguyeân toû baøy. Xem xeùt caùi traïng thaùi u thanh Therefore, he concluded that for the last eighty vieân ñoäng baûn nguyeân. Trong caùi vieân nguyeân môùi thousand eons living beings in the ten directions of khôûi ra caùi so ño chaáp tröôùc. Ngöôøi aáy bò ñoïa vaøo this and other worlds have come into being hai voâ nhaân luaän.” Moät laø ngöôøi ñoù thaáy goác voâ without any cause. Second, perhaps this person nhaân. Taïi sao? Ngöôøi aáy ñaõ ñöôïc sinh cô toaøn phaù, sees no cause for the end of life. And why? Since nhôø nhaõn caên 800 coâng ñöùc, thaáy trong taùm vaïn he perceives the origin of life, he believes that kieáp: chuùng sanh theo doøng nghieäp chaûy quanh, people are always born as people and birds are cheát choã ñaây, sinh choã kia. Chæ thaáy chuùng sanh always born as birds; that crows have always been luaân hoài trong ngaàn aáy. Ngoaøi taùm vaïn kieáp ra, baët black and swans have always been white; that khoâng thaáy gì nöõa. Beøn cho laø nhöõng chuùng sanh humans and gods have always stood upright and trong theá gian möôøi phöông, ngoaøi taùm vaïn kieáp, animals have always walked on four legs; that khoâng coù nhaân töï coù. Bôûi so ño chaáp tröôùc, maát whiteness does not come from being washed and chính bieán tri, ñoïa laïc vaøo ngoaïi ñaïo, meâ laàm tính blackness does not come from being dyed;

and Boà Ñeà. Hai laø ngöôøi thaáy cuoái voâ nhaân. Taïi sao? that there have never been nor there will be any Ngöôøi aáy ñoái vôùi sinh cô, ñaõ thaáy caên nguyeân, nhö changes for eighty thousand eons. He says: “As I ngöôøi sinh ngöôøi, chim sanh chim. Con quaï thì töø now examine to the end of this life, I find the xöa nay vaãn ñen, coø vaãn traéng. Ngöôøi vaø trôøi vaãn same holds true. In fact, I have never seen Bodhi, ñi thaúng, suùc sanh vaãn ñi ngang. Saéc traéng chaúng so how can there be such a thing as the attainment phaûi giaët röõa maø thaønh. Saéc ñen chaúng phaûi nhuoäm of Bodhi? You should now realize that there is no maø neân. Töø taùm vaïn kieáp, khoâng coù dôøi ñoåi. Nay cause for the existence of any phenomena.” heát caùi hình aáy, cuõng laïi nhö vaäy, maø toâi vaãn Because of this speculation, he will lose proper

and pervasive knowledge, fall into externalism, (afflictive hindrance). The passions and and become confused about the Bodhi nature. delusion which aid rebirth and hinder Nhò Chuûng Voâ Thöôøng: Hai loaïi voâ thöôøng—Two entrance into nirvana. Second, jneyavarana kinds of impermanence—See Nhò Voâ Thöôøng. or hindrance of knowledge (the intellectual Nhò Chuûng Voâ Voïng Chaáp: Two vain hindrance). Worldly wisdom, assuming the attachments—Coù hai söï luyeán chaáp voâ boå vaø voâ seeming as real, a hindrance to true wisdom. voïng ñoái vôùi ngöôøi xuaát gia: chaáp vaøo kinh ñieån The barrier of the known, arising from vaø trang hoaøng baùt khaát thöïc cuõng nhö y aùo cuûa regarding the seeming as real. Among the two mình—There are two vain attachments for monks above mentioned hindrances of cognitive and nuns: to cling to the scriptures and to decorate obscuration and intellectual obscuration, the one's begging bowl and clothes. latter is easier to destroy than the former, for Nhò Chuûng Xaù Lôïi: Hai loaïi xaù lôïi: Thaân Xaù Lôïi the will to live or the egoistic impulses are the vaø Phaùp Xaù Lôïi (Kinh xaù lôïi hay Phaùp thaân xaù last thing a man can bring under complete lôïi)—Two kinds of relics: the Buddha’s physical control. remains or relics and Dharmakaya (the sutras or (B) Hai loaïi chöôùng ngaïi: phieàn naõo chöôùng vaø spiritual or dharmakaya remains). giaûi thoaùt chöôùng—Two kinds of hindrance: Nhò Chuûng Xieån Ñeà: Hai loaïi Nhaát Xieån Ñeà. Thöù see (A) 1 and hindrances to deliverance. nhaát laø nghieäp baùo Nhaát xieån ñeà. Ñaây laø loaïi (C) Hai loaïi chöôùng ngaïi khaùc: lyù chöôùng vaø söï ngöôøi cöïc aùc, ñoaïn tuyeät thieän caên vì nghieäp tieàn chöôùng—Two other kinds of hindrance: kieán, neân khoâng bao giôø thaønh Phaät. Thöù nhì laø hindrances to truth such as false doctrine and haïnh nguyeän Nhaát xieån ñeà. Vì ñaïi nguyeän maø caùc hindrances of the passions to entry into vò Boà taùt quyeát ñònh chöa thaønh Phaät ñeå tieáp tuïc nirvana such as desire. cöùu ñoä chuùng sanh—Two kinds of Icchantika. (D) Hai thöù chöôùng ngaïi cho chö Taêng Ni: giao du First, the utterly depraved, abandoned, and vôùi ngöôøi taïi gia vaø töï taùch mình ra khoûi Blasphemers of Buddha-truth owing to the nhöõng ngöôøi toát trong haøng xuaát gia—Two previous karma. Second, owing to the good vow, hindrances for monks and nuns, associating bodhisattvas refuse to enter upon their with laypeople and dissociating oneself from Buddhahood in order to continue to save all good people in the order. beings. Nhò Cô: Cô thöù hai, yù noùi khoâng phaûi thieàn cô Nhò Chuûng Y:

Two kinds of robes—Coù hai loaïi y chaân chính, khoâng ñuùng ñeä nhaát nghóa (chaân lyù toái aùo cho chö Taêng Ni: y aùo ñöôïc ñaøn na tín thí cuùng cao cuûa Phaät giaùo)—Not in accordance with Zen döôøng vaø yù aùo ñöôïc keát laïi baèng vaûi raùch baù naïp — opportunity and manner, not the ultimate truth of There are two kinds of robes for monks and nuns: Buddhism. robes donated by laypeople; and robes made from Nhò Coäng Baùt Nhaõ: Things in common—Hai loaïi discarded rags, with pieces of cloth patched coäng baùt nhaõ. Thöù nhaát laø Coäng Baùt Nhaõ hay phaùp together. chung cho caû Thanh Vaên, Duyeân Giaùc vaø Boà Taùt. Nhò Chöôùng: Avaranadvaya (skt). Thöù nhì laø Baát Coäng Baùt Nhaõ hay phaùp rieâng cho (A) Hai loaïi chöôùng ngaïi. Thöù nhaát laø phieàn naõo Boà Taùt, ñoái laïi vôùi phaùp rieâng cho Thanh Vaên vaø chöôùng. Nhöõng duïc voïng vaø aûo töôûng laøm Duyeân Giaùc—According to the Prajna Sutra, there taêng taùi sanh vaø trôû ngaïi Nieát baøn. Thöù nhì laø are two kinds. First, the things in common with Sôû tri chöôùng. Trí hueä traàn tuïc cho nhöõng ñieàu Sravakas, Pratyeka-buddhas and Bodhisattvas. khoâng thaät laø thaät laøm caûn trôû chaân trí hueä. Second, the things special to Bodhisattvas, in Trong hai thöù chöôùng keå treân thì phieàn naõo contrast with the things they have in common with chöôùng deã bò ñoaïn dieät hôn sôû tri chöôùng, vì yù Sravakas and Pratyeka-buddhas. muoán soáng vaø nhöõng thuùc ñaåy vò kyû laø caùi Nhò Cuù: Two kinds of syntex—Hai loaïi cuù phaùp laø cuoái cuøng maø ngöôøi ta coù theå ñieàu phuïc hoaøn vaên cuù vaø nghóa cuù. Vaên cuù laø giaûi thích vaø pheâ toaøn—Two kinds of hindrance: First, bình vaên chöông, töø naày aùp duïng cho caùc aùng vaên klesavarana or hindrance of passions veà kinh ñieån. Nghóa cuù laø nghóa lyù cuûa moät caâu

hay moät meänh ñeà—Two kinds of syntex: textual Nhò Dieät: Hai loaïi tòch dieät—Two kinds of explanation and significance. Textual explanation extinction—See Tòch Dieät Hueä and Tòch Dieät Laïc. means criticism, this term applies to works on Nhò Dieäu: Hai dieäu nghóa cuûa Kinh Phaùp Hoa. canonical texts. Significance (Artha (skt) means Thöù nhaát laø Töông ñaõi dieäu. Quan ñieåm thoâ thieån meaning of a sentence, a phrase, or a clause. haõy coøn trong bæ thöû ñoái ñaõi. Thöù nhì laø Tuyeät ñaõi Nhò Cuùng Döôøng: dieäu. Quan ñieåm toaøn maõn khoâng coøn thoâ thieån (A) Hai loaïi cuùng döôøng: Thöù nhaát laø xuaát trieàn ñoái ñaõi—The dual marvel of Lotus Sutra. First, cuùng döôøng. Cuùng döôøng khoâng caàu phöôùc comparative view, compared with all previous baùo nhôn thieân (cuùng döôøng cho nhöõng vò ñaõ teaching, which is rough ground-work. Second, thoaùt ly sanh töû). Thöù nhì laø taïi trieàn cuùng perfect view of teaching, hence it is wonderful in döôøng. Cuùng döôøng ñeå caàu phöôùc baùo nhôn comparison with all previous doctrine, and thieân cho mình (cuùng döôøng cho nhöõng vò coøn absolutely wonderful in itself. luaân löu trong sanh töû)—Two forms of service Nhò Duï: Theo Nhaân Minh Luaän, coù hai loaïi duï. or offerings: First, offerings to those who have Thöù nhaát laø Duï Y. Laáy vaät theå laøm choã döïa cuûa escaped from the toils. Second, offerings to duï, nhö caùi bình, caùi chai, vaân vaân. Thöù nhì laø Duï those who are still living in the toils. Theå. Laáy caùi nghóa lyù laøm choã döïa cuûa duï, nhö

caùi (B) Hai loaïi cuùng döôøng khaùc: taøi cuùng döôøng vaø bình khoâng thöôøng haèng—According to the phaùp cuùng döôøng—Two other forms of Hetuvidya-sastra (the treatise explaining service or offerings: offerings of goods and causality, or the nature of truth and error), there offerings of the Buddha truth. are two kinds of examples. First, the subject of the (C) Theo Kinh Ñaïi Baûo Tích, coù hai loaïi cuùng example, e.g. a vase, a bottle. Second, the döôøng: Thöù nhaát laø Cuùng Döôøng Phaùp Thaân predicate, e.g. the vase is not eternal. Phaät. Cuùng döôøng Phaùp Thaân Phaät laø ñoïc, Nhò Duyeân: Two kinds of circumstances—Hai tuïng, hoaëc bieân cheùp hay aán toáng, löu haønh 12 loaïi ñieàu kieän. Thöù nhaát laø Sai Bieät Duyeâ n (ngöôøi boä kinh cuûa Ñöùc Phaät. Thöù nhì laø Cuùng Döôøng tu haønh luùc naøo cuõng ñöôïc chö Phaät, chö Boà Taùt Sinh Thaân Phaät. Cuùng döôøng Sanh Thaân Phaät hoùa ñoä töø luùc môùi phaùt taâm cho ñeán luùc thaønh laø cuùng döôøng ÖÙng, Hoùa Thaân vaø hình töôïng Phaät. Trong suoát thôøi gian ñoù chuùng sanh gaëp gôõ hay Phaùp töôïng cuûa Phaät—According to the hay töôûng nhôù ñeán caùc Ngaøi ñeàu ñöôïc caùc Ngaøi Great Jewel Collection Sutra, there are two keát laøm quyeán thuoäc hoaëc daãn daét. Chö Phaät hoaëc kinds of offering: First, Offering to the chö Boà Taùt coù theå thò hieän hoaëc laøm thaân cha meï Buddha-Dharma Body. To make offerings to hay thaân thuoäc. Ñoâi khi caùc Ngaøi haï mình laøm keû the Buddha's Dharma Body is to read, chant, toâi tôù. Ñoâi khi laøm baïn höõu hay laøm keû oan gia print, or copy, either had-written or printed to duøng nhieáp phaùp ñeå giaùo hoùa, nhöõng sai bieät distribute and spread widely the teachings of duyeân nhö vaäy raát nhieàu). Thöù nhì laø Bình Ñaúng the Buddha's Twelve Dharma Doctrines. Duyeân (taát caû chö Phaät ñeàu nguyeän ñoä taän chuùng Second, Offering to the Buddha-Birth Body. sanh. Do söùc ñaïi bi caùc Ngaøi thöôøng huaân taäp vaøo To make offerings to the Birth-Body of the taâm chuùng sanh moät caùch töï nhieân vaø bình ñaúng, Buddha is to make offerings to the khoâng boû soùt moät chuùng sanh naøo. Tuøy theo söï öa Adaptation, Transformation Body, or pictures muoán nghe thaáy cuûa chuùng sanh, chö Phaät lieàn öùng and statues (Dharma Statues) of the Buddha. hieän thaân ñeå giaùo hoùa)—Two kinds of conditions: Nhò Cöûu Nguõ Boä: Möôøi taùm toâng phaùi Tieåu Thöøa different circumstance and universal vaø naêm toâng phaùi Luaät toâng—The eighteen circumstance. Hinayana Sects and the five Vinaya sects. Nhò Döïc: Moät caëp caùnh: boá thí vaø trí hueä—A pair Nhò Cöûu Vaän: Möôøi taùm "ñinh-ngaïn-ña" hay söï of wings: charity and wisdom. bieán hoùa cuûa ñoäng töø trong Phaïn ngöõ—The Nhò Ñaøn: Hai loaïi cuùng döôøng—The two dana eighteen tinanta, personal endings of the Sanskrit (ñaøn na)—Two kinds of donating or almsgiving. verb. (A) Hai loaïi boá thí cuùng döôøng: Thöù nhaát laø theá gian ñaøn hay caùch boá thí cuûa phaøm phu coøn

mong phöôùc baùo höõu laäu. Thöù nhì laø xuaát theá First, the way of instructions. Second, the way gian ñaøn hay laø caùch boá thí voâ laäu cuûa baäc of realization. Thaùnh nhaân Boà Taùt—Two kinds of donating Nhò Ñaùp: Hai caùch ñoái ñaùp: ngoân ñaùp hay duøng or almsgiving: First, conditionally ordinary ngoân ngöõ maø traû lôøi vaø thò töôùng ñaùp hay duøng caùc alms. Second, spiritual or other worldly

gifts loaïi hình töôùng maø traû lôøi—Two kinds of reply: or unconditionally alms. reply by words and reply by signs. (B) Hai loaïi cuùng döôøng khaùc: Thöù nhaát laø Ma Nhò Ñaàu Tam Thuû: Ñaøn hay boá thí vì danh vì lôïi. Thöù nhì laø Phaät 1) Nghóa lyù taàm thöôøng: Ordinary meaning. Ñaøn hay boá thí vôùi taám loøng trong saïch, thanh 2) Dö thöøa: Surplus. tònh gioáng nhö Phaät thuyeát phaùp cöùu ñoä chuùng Nhò Ñaàu Tam Thuû Haùn: Ngöôøi aên noùi loâi thoâi—A sanh—Two other kinds of dana (ñaøn na): person who is careless in speaking (has careless First, mara-giving, or giving out of fame and speeches). gains. Second, Buddha-giving or Buddha- Nhò Ñeá: Satya-dvaya (skt)—Hai loaïi chaân lyù— charity as motive of giving, or preaching, and Two Truths—Two forms of statement—Ñaây laø hai of self-sacrifice, or self-immolation. möùc ñoä cuûa chaân lyù, hoaëc laø hai caùch trong ñoù moïi Nhò Ñaïo: Hai ñaïo—Two ways: hieän töôïng ñöôïc nhaän bieát: 1) tuïc ñeá; vaø 2) chaân (A) Hai ñaïo trong Phaät giaùo: Thöù nhaát laø Voâ ngaïi ñeá. Tuïc ñeá chæ caùch maø moïi hieän töôïng ñöôïc nhìn ñaïo. Voâ giaùn ñaïo hay ñaïo ñoaïn tröø nhöõng qua caùi nhìn cuûa phaøm phu, vaø ñöôïc coi nhö laø söï chöôùng ngaïi caàn phaûi ñoaïn tröø. Thöù nhì laø thaät öôùc leä. Moät chieác xe hôi, chaúng haïn, laø moät söï Giaûi thoaùt ñaïo. Con ñöôøng giaûi thoaùt baèng thaät öôùc leä, bôûi vì noù coù theå vaän haønh nhieäm vuï thöïc chöùng chaân lyù—Two ways in Buddhism: cuûa moät caùi xe, maëc duø neáu phaân tích töø caùi nhìn First, the open or unhindered way, or the way chaân ñeá thì noù chæ laø moät taäp hôïp cuûa nhöõng phaàn, of removing all obstacles or intervention vaø ñöôïc cheá taïo do keát quaû cuûa nhöõng, vaø luoân (delusions). Second, the way of release by thay ñoåi. Khi ngöôøi ta tìm moät caùi xe thaät söï hieän realization of truth. höõu, thì ngöôøi ta chæ tìm thaáy moät taäp hoïp cuûa (B) Hai ñaïo khaùc trong Phaät giaùo: Thöù nhaát laø Nan nhöõng phaàn rieâng leõ, vaø khoâng coù caùi naøo coù theå haønh ñaïo. Con ñöôøng khoù baèng thöïc haønh luïc laøm nhieäm vuï cuûa caùi xe caû. Vì vaäy töø quan ñieåm Ba La Maät cuõng nhö nhöõng giôùi luaät khaùc. chaân ñeá, chieác xe khoâng coù töï taùnh. Chaân ñeá laø Thöù nhì laø Dò haønh ñaïo. Con ñöôøng deã baèng “khoâng” hay “vaïn höõu khoâng coù töï taùnh,” chaân lyù caùch nieäm hoàng danh Phaät A Di Ñaø—Two naøy chæ coù caùc baäc Thaùnh môùi nhaän bieát roõ raøng other ways in Buddhism: First, the hard way ñöôïc—These are two levels of reality, or two of works, by practicing the six paramitas and ways in which phenomena may be perceived: 1) other diciplines. Second, the easy way of conventional truths (samvrti-satya); and 2) salvation, by recitation or invocation of ultimate truths (paramartha-satya). The first refers Amitabha. to the way in which phenomena are viewed by (C) Hai ñaïo khaùc nöõa trong Phaät giaùo: Thöù nhaát laø ordinary beings, and are said to be true on the Höõu laäu ñaïo. Con ñöôøng cuûa taùi sanh hay conventional level. A car, for example, is a sanh töû. Thöù nhì laø Voâ laäu ñaïo. Con ñöôøng conventional truth, because it is able to perform giaùc ngoä vaø giaûi thoaùt moïi khoå ñau cuûa luaân the functions of a car, even though from the point hoài sanh töû—There are also two other ways in of view of ultimate analysis, it is perceived as a Buddhism: First, the way of reincarantion or collection of parts, and constructed as a result of mortality. Second, the enlightened

way of causes and conditions, and constantly changing. escape from miseries of transmigration. When one searches to find a truly existent car, (D) Hai ñaïo khaùc trong Phaät giaùo: Thöù nhaát laø what one finds instead is just this collection of giaùo ñaïo hay ñaïo giaùo laø phöông tieän. Thöù nhì separate parts, none of which can function as a laø chöùng ñaïo hay thöïc chöùng con ñöôøng cuûa car. Thus from the point of view of ultimate truth, chö Phaät—Two other ways in Buddhism: the car is empty of inherent existence. The

ultimate truth is emptiness (sunyata), which is only nature or essence of things, and Form-nature clearly perceived by sages (arya). or formal existence of the dharma, pure or Nhò Ñeá Hieäp Minh Trung Ñaïo: Theo Ngaøi Long impure according to the mind and action of Thoï Boà Taùt trong Trung Quaùn Luaän, thì Nhò Ñeá the living. Trung Ñaïo ñöôïc baèng "Naêm Huyeàn Nghóa". Trong Nhò Ñoán: Hai loaïi ñoán giaùo—Two immediate or Nhò Ñeá Hieäp Minh Trung Ñaïo, Neáu ngöôøi ta nhaän direct ways to perfection: ñònh raèng khoâng coù sinh dieät hay baát sinh baát dieät (A) Theo Kinh Kheâ cuûa tröôøng phaùi Hoa nghieâm: thì ñoù laø trung ñaïo, ñöôïc bieåu thò baèng söï keát hôïp Ñoán Ñoán Giaùo vaø Tieäm Ñoán Giaùo— cuûa tuïc ñeá vaø chaân ñeá, moät trong naêm huyeàn According to Ching-Ch'I of the Hua-Yen nghóa—According to Nagarjuna Bodhisattva in the school, there are two direct ways to Madhyamika Sastra, the Middle Path of the perfection: Immediately immediate way and Twofold Truth is expounded by the "five terms." Gradually immediate teaching. In the middle path elucidated by the union of both (B) Theo tröôøng phaùi Phaùp Hoa: Ñoán Ñoán Giaùo popular and higher truths, one considers that there vaø Ñoán Vieân Giaùo—According to the Lotus, is neither production-and-extinction nor non- there are two direct ways to perfection: production-and non-extinction, one of the five immediately immediate teaching and terms. immediately perfect teaching. Nhò Ñieåu: Ñoâi chim Ca Ñeà hoaëc Uyeân Öông Nhò Ñöùc: thöôøng soáng saùt caùnh beân nhau. Ñaïo Phaät duøng (A) Hai ñöùc: Trí ñöùc hay taùnh ñöùc (trí hueä hay söï nhöõng hình aûnh naày cho chuùng ta thaáy thöôøng thoâng bieát veà Phaät taùnh maø chuùng sanh saún haèng vaø voâ thöôøng, khoå vaø laïc, khoâng vaø baát coù) vaø Ñoaïn ñöùc hay tu ñöùc (ñöùc tính do tu taäp khoâng, thaønh vaø baïi, vinh vaø nhuïc, vaân vaân —The maø coù)—Two kinds of virtue: wisdom or drake and hen of the madarin duck who are intellectual virtue and practicing virtue. always together. Buddhism typifies these images (B) Hai loaïi ñöùc khaùc: Trí ñöùc (ñöùc töï lôïi cuûa chö for permanence and impermanence, sorrow and Boà Taùt) vaø Bi ñöùc (ñöùc lôïi tha thöông xoùt joy, emptiness and non-emptiness, gain and loss, chuùng sanh)—Two other kinds of virtue: honor and defame, and so on. wisdom or intellectual virtue and pity virtue Nhò Ñònh: Hai loaïi ñònh trong Thieàn Phaät giaùo— obtained through practicing. Two kinds of samadhi in Zen Buddhism—See Nhò Nhò Gia: See Nhò Gia Hoä. Chuûng Ñònh. Nhò Gia Hoä: Hai caùch Phaät gia hoä: Thöù nhaát laø Nhò Ñoaïn: Hai loaïi ñoaïn: töï taùnh ñoaïn vaø duyeân hieån gia hoä. Hieån hieän hay gia hoä beà ngoaøi cho phöôïc ñoaïn—Two kinds of annihilation (cutting phöôùc baùo cuûa ñôøi naày moät caùch coâng khai. Thöù off): to cut off the nature or roots of delusion; and nhì laø minh gia

hoä. Gia hoä khoâng thaáy ñöôïc hay to cut off the external bonds, or objective cause of gia hoä moät caùch bí maät trong vieäc loaïi tröø toäi loãi delusion. vaø taêng tröôûng coâng ñöùc—The dual aid bestowed Nhò Ñoä: by the Buddha: First, manifest or external aid, in (A) Hai quoác ñoä: Baùo ñoä (quoác ñoä cuûa Ñöùc Phaät, the blessing and powers of this life. Second, choán truï xöù cuûa baùo thaân Phaät) vaø Hoùa ñoä invisible or mysteric aid, in getting rid of sins, (quoác ñoä nôi chuùng sanh ñöôïc chuyeån hoùa, increasing virtue. choán truï xöù cuûa hoùa thaân Phaät)—Two lands: Nhò Giaû: Hai giaû thuyeát: Thöù nhaát laø voâ theå tuøy the land in which a Buddha himself dwells; hình giaû. Giaû thuyeát khoâng coù caù nhaân, khoâng coù and the land in which all living beings are chuû theå vaø khaùch theå (phaøm phu chaáp ngaõ phaùp, transformed. ngaõ phaùp voán khoâng coù thöïc theå, nhöng tuøy theo (B) Hai quoác ñoä khaùc: Tònh ñoä vaø Ueá ñoä—Two voïng tình cuûa mình maø laäp ra caùi teân ngaõ phaùp). other lands: Pure Land or Paradise and Thöù nhì laø höõu theå thi thieát giaû. Giaû thuyeát coù caù Impure land (the present world). nhaân, chuû theå vaø khaùch theå—Two hypotheses: (C) Hai quoác ñoä khaùc nöõa: Tính ñoä vaø Töôùng First, the non-substantial hypothesis. There is no ñoä—There are two other lands: Dharma- substantial individual, no subject, no object, but

that all is transient emotion. Second, the factual regard to both wisdom and meditative or hypothesis. There is entity or individuality, subject vision hindrances. and object. (D) Hai loaïi giaûi thoaùt khaùc nöõa: Thöù nhaát laø thôøi Nhò Giaùc: Two kinds of enlightenment. giaûi thoaùt. Nhöõng ngöôøi ñoän caên caàn thôøi gian (A) Hai loaïi giaùc ngoä: Thöù nhaát laø boån giaùc. Taâm vaø chaäm trong vieäc giaûi thoaùt. Thöù nhì laø baát theå cuûa chuùng sanh baûn lai trong saùng vaø thôøi giaûi thoaùt. Nhöõng keû lôïi caên khoâng caàn troáng roãng nhö hö khoâng. Thöù nhì laø thuûy giaùc. thôøi gian laâu ñeå ñaït ñöôïc giaùc ngoä—There are Nhôø boån giaùc daãn ñeán Phaät quaû hay toaøn also two other kinds of deliverance: First, the giaùc—Two kinds of enlightenment: First, the dull who takes time or are slow in attaining to immanent or space-like mind in all things vision. Second, the quick or clever who takes (dharmakaya Phaùp thaân). Second, initial “no time” in attaining the vision. enlightenment or beginning of illumination, (E) Laïi coù hai loaïi giaûi thoaùt khaùc nöõa: Thöù nhaát which leads on to Buddhahood or full laø taâm giaûi thoaùt hay taâm giaûi thoaùt khoûi duïc enlightenment. voïng. Thöù nhì laø hueä giaûi thoaùt hay hueä giaûi (B) Hai loaïi giaùc ngoä khaùc: Thöù nhaát laø Ñaúng giaùc, thoaùt khoûi si meâ—There are also two other giai ñoaïn thöù 51 cuûa Boà Taùt. Thöù nhì laø Dieäu kinds of deliverance: First, a heart or mind giaùc, giai ñoaïn thöù 52 cuûa Boà Taùt hay laø giai delivered from desire. Second, a heart or ñoaïn giaùc ngoä Phaät quaû—Two other kinds of mind delivered from ignorance by wisdom. enlightenment: First, the fifty first stage of a Nhò Giaùo: Two kinds of teaching—Hai toâng phaùi bodhisattva. Second, the fifty-second stage of trong Phaät giaùo—Dual division of the Buddha’s a Bodhisattva or enlightenment of teaching: Buddhahood. (A) Theo tröôøng phaùi Thieân Thai, coù hai loaïi giaùo (C) Hai loaïi giaùc ngoä khaùc nöõa: töï giaùc vaø giaùc phaùp: Thöù nhaát laø Hieån giaùo. Hieån Giaùo daïy tha—There are also two other

kinds of cho thính chuùng höõu hình. Thöù nhì laø Maät enlightenment: a Buddha's own or natural giaùo. Maät giaùo daïy cho thính chuùng voâ hình enlightenment and enlightening of all others. maø nhöõng ngöôøi khaùc trong phaùp hoäi chaúng Nhò Giaûi Thoaùt: Two kinds of deliverance. thaáy—According to the T'ien-T'ai Sect, there (A) Hai loaïi giaûi thoaùt: Höõu vi giaûi thoaùt vaø voâ vi are two divisions of the Buddha's teaching: giaûi thoaùt—Two kinds of deliverance: earthly First, exoteric or public teaching to the visible or active deliverance to Arahatship and audience. Second, esoteric teaching to an Nirvana deliverance. audience invisible to the other assembly. (B) Hai loaïi giaûi thoaùt khaùc: Tính tònh giaûi thoaùt vaø (B) Theo tröôøng phaùi Chaân Ngoân: Tieäm giaùo vaø Chöôùng taän giaûi thoaùt (giaûi thoaùt ñaït ñöôïc Ñoán giaùo—According to the Shingon School: baèng caùch loaïi boû hoaøn toaøn chöôùng ngaïi cuûa Gradual teaching (see Tieäm Giaùo) and phieàn naõo)—Two other kinds of deliverance: Immediate teaching (see Ñoán Giaùo). the pure, original freedom or innocence and (C) Theo Kinh Nieát Baøn, coù hai loaïi giaùo phaùp: deliverance acquired by the ending of all Thöù nhaát laø Baùn töï giaùo hay thuyeát ngoân taêng hindrances (salvation through the complete tröôûng phieàn naõo hay aùc phaùp. Thöù nhì laø Maõn removal of the obstruction of illusion). töï giaùo hay thuyeát ngoân taêng tröôûng thieän (C) Hai loaïi giaûi thoaùt khaùc: Thöù nhaát laø hueä giaûi phaùp—According to The Nirvana Sutra, there thoaùt. Trí hueä giaûi thoaùt cuûa baäc A La Haùn, are two divisions of the Buddha's teaching: aùm chæ caùc baäc A La haùn ñoän caên ñaõ lìa boû First, incomplete-word teaching of which chöôùng phieàn naõo. Thöù nhì laø caâu giaûi thoaùt. teaching causes an increase of afflictions or Trí nhaõn hoaøn toaøn giaûi thoaùt, aùm chæ baäc A unwholesome deeds. Second, complete-word La Haùn ñaõ lìa boû caû hai chöôùng phieàn naõo vaø teaching of which teaching causes wholesome thieàn ñònh—Two other kinds of deliverance: deeds. First, the arhat's deliverance from hindrances (D) Laïi coù hai loaïi giaùo phaùp khaùc: Theá gian giaùo to wisdom. Second, complete deliverance in vaø Xuaát theá gian giaùo—There are two other

divisions of the Buddha's teaching: the caùc kinh Phaùp Hoa vaø Nieát Baøn. Thöù nhì laø ordinary teaching of a moral life and the Bình ñaïo giaùo. Nhö Kinh Hoa Nghieâm cuûa teaching of Budha-truth of other worldly Phaät Tyø Loâ Giaù Na thuyeát, tuøy ôû phaùp tính maø happiness in escape from mortality. thuyeát phaùp bình ñaúng—According to the (E) Laïi coù hai loaïi giaùo phaùp khaùc nöõa: Thöù nhaát Hua-Yen Sect, there are two divisions of the laø Lieãu nghóa, hay nhöõng ñieàu noùi roõ trong Buddha's teaching: First, indirect or uneven kinh Ñaïi thöøa neâu roõ heát thaâm nghóa. Thöù nhì teaching as in the Lotus and Nirvana sutras. laø Baát Lieãu nghóa hay nhöõng ñieàu chaúng noùi Second, direct or levelled up teaching of heát thöïc nghóa trong kinh ñieån Tieåu thöøa — Vairocana's teachings as in the Hua-Yen There are also two other divisions of the sutra. Buddha's teaching: First, the Mahayan perfect (K) Theo tröôøng phaùi Thieân Thai, coù hai loaïi giaùo or complete teaching. Second, the Hinayana phaùp: Thöù nhaát laø giôùi noäi giaùo. Giaùo phaùp incompleteness. khieán phaøm phu thoaùt khoûi tam giôùi. Thöù nhì (F) Theo Thieân

Thai Toâng, coù hai loaïi giaùo phaùp: laø giôùi ngoaïi giaùo. Giaùo phaùp chaúng nhöõng Thöù nhaát laø Quyeàn giaùo, giaùo phaùp khoâng khieán haønh giaû thoaùt khoûi tam giôùi maø coøn hoaøn toaøn maø chæ duøng taïm roài boû. Thöù nhì laø thoaùt haún sinh töû—According to the T'ien- Thöïc giaùo hay giaùo phaùp Vieân maõn cuûa Nhö T'ai, there are two divisions of the Buddha's Lai—According to the T'ien-T'ai School, teaching: First, teachings relating to the there are two divisions of the Buddha's trailokya or the realms of mortality (see Bieät teaching: First, the partial teaching. Second, Giaùo in (H)-2). Second, teachings relating not the perfect teaching. only to the trailokya, but also the immortal (G) Theo tröôøng phaùi Hoa nghieâm, coù hai loaïi realms. giaùo phaùp: Thöù nhaát laø Hoùa giaùo, taát caû giaùo (L) Theo Thieân Thai toâng, coù hai loaïi giaùo phaùp: phaùp vaø lôøi chæ daãn cuûa Ñöùc Theá Toân. Thöù nhì Thieân giaùo hay giaùo phaùp khoâng hoaøn toaøn laø Cheá giaùo, taát caû nhöõng luaät nghi cho giaùo cuûa caùc tröôøng phaùi Taïng, Thoâng vaø Bieät vaø ñoaøn—According to the Hua-Yen, there are Vieân giaùo hay giaùo phaùp hoaøn maõn cuûa Vieân two divisions of the Buddha's teaching: First, giaùo—According to the T'ien-T'ai School, all the Buddha's teaching for conversion and there are two divisions of the Buddha's general instruction. Second, all the Buddha's teaching: Partial teaching and the perfect rules and commandments for the control and teaching. development of his order. (M) Laïi coù hai loaïi giaùo phaùp khaùc nöõa: Löôïc (H) Theo Thieân Thai toâng, coù hai loaïi giaùo phaùp: Giaùo vaø Quaûng Giaùo—There are also two Vieân giaùo vaø Bieät giaùo—According to the other divisions of the Buddha's teaching: T'ien-T'ai School, there are two divisions of General or summarized teaching (see Löôïc the Buddha's teaching: Perfect or complete Giaùo) and Detailed teaching (see Quaûng doctrine and Special Perfect doctrine (Lotus Giaùo). doctrine). Nhò Giaùo Thieân Thai: Four schools of the T'ien- (I) Theo Kinh Nieát Baøn, coù hai loaïi giaùo phaùp: T'ai. Quaän thaâu giaùo vaø Phuø Luaät ñaøm thöôøng 1) Thoâ Giaùo: Bao goàm Taïng Giaùo, Thoâng Giaùo giaùo—According to the Nirvana Sutra, there vaø Bieät Giaùo—Immature schools: Tripitaka are two divisions of the Buddha's teaching: Teaching, Interrelated teaching, and Completing those who failed to hear the Differentiated Teaching. Lotus, and Supporting the law, while 2) Teá Giaùo, bao goàm Bieät Giaùo—Mature schools discoursing on immortality (the keeping of the which include Complete or Final Teaching law is necessary to salvation). Nhò Giôùi: Hai loaïi giôùi—Two grades of (J) Theo Hoa Nghieâm toâng, coù hai loaïi giaùo commandments: phaùp: Thöù nhaát laø Khuaát chieát giaùo. Giaùo phaùp giaùn tieáp maø Ñöùc Phaät ñaõ giaûng trong

(A) Taø chaùnh nhò giôùi: Chaùnh giôùi vaø Taø giôùi— Buddha attained enlightenment and Hiranyavati Two realms of right and wrong: Correct rules where He entered Nirvana. and Heretical rules. Nhò Haø AÁn Ñoä: Hai doøng soâng lôùn ôû AÁn Ñoä: Haèng (B) Nguõ baùt nhò giôùi: Nguõ giôùi (naêm giôùi cho Phaät Haø vaø AÁn Haø—Two big rivers in India: the töû taïi gia) vaø Baùt giôùi (taùm giôùi cho Phaät töû taïi Ganges River and the Indus River. gia)—Two realms of five and eight Nhò Haø Baïch Ñaïo: Thieän ñaïo giöõa hai gioøng commandments: Five

commandments for soâng—Nhò haø laø hai doøng soâng thuûy hoûa hay hai laity, and Eight commandments for laity. doøng tham saân. Baïch ñaïo laø ñöôøng traéng hay thieän (C) Thaäp cuï nhò giôùi: Thaäp giôùi (möôøi giôùi Sa Di) ñaïo aùm chæ taâm thanh tònh vaø nguyeän vaõng sanh. vaø Cuï tuùc giôùi (hai traêm naêm chuïc giôùi Tyø Hai doøng soâng vaø baïch ñaïo. Ñaây laø yù töôûng noåi Kheo hay ba traêm boán möôi taùm giôùi Tyø Kheo tieáng cuûa ngaøi Thieän Ñaïo dieãn taû laøm caùch naøo maø Ni)—Two realms of ten and complete moät ngöôøi khôûi tín giöõa nhöõng aùc duïc—Two rivers commandments: Ten commandments for of water and fire or of desire and hatred. The novice and Two hundred fifty or three white path implies the pure mind and the vows of hundred forty eight commandments for monks rebirth in the Pure Land. The two rivers and the and nuns. white path. This is Shan Tao's famous ideas which (D) Thaân Taâm nhò giôùi: Noäi giôùi vaø Ngoaïi giôùi — illustrate how one awakens Faith in the midst of Two realms of body and mind: the realm of evil passions. mind (the realm of cognition) and the realm of Nhò Haø Tham Saân: Nhò Haø Baïch Ñaïo. the body (the realm of externals or five Nhò Haïng: Second class. elements). Nhò Haønh: Hai loaïi haønh: Kieán haønh laø haønh theo (E) Nhò Giôùi cuûa Ñöùc Phaät Tyø Loâ Giaù Na—Two taø kieán vaø AÙi haønh laø haønh theo söï ham muoán taø realms of Vairocana Buddha: Ñeå dieãn taû moâi vaïy—Two classes of conduct: Conduct following tröôøng hoaït ñoäng cuûa Ñöùc Phaät Tyø Loâ Giaù Na, wrong views and Conduct following wrong desire moät ñoà thò hình troøn hay vuoâng ñöôïc taïo ra or emotions. vôùi Ñöùc Phaät Tyø Loâ Giaù Na ôû giöõa vaø Thaùnh Nhò Haïnh Vaõng Sanh: Two practices that lead to chuùng ôû chung quanh. Thöù nhaát laø Kim Cang rebirth in the Pure Land—Chuùng sanh trong coõi Ta giôùi, ñöôïc bieåu thò bôûi chín voøng troøn ôû giöõa Baø muoán quyeát ñònh vaõng sanh veà Taây Phöông vaø chung quanh laø 414 vò Thaùnh giaû. Thöù nhì Cöïc Laïc, phaûi coù ñuû hai haïnh yeãm ly nguõ duïc vaø laø Thai Taïng giôùi, ñöôïc bieåu thò bôûi chín oâ haân nguyeän—Sentient beings in the Saha World vuoâng ôû giöõa vaø 1461 vò Thaùnh chuùng chung who wish to be assured of rebirth, they should quanh—To illustrate the sphere of activity of perfect two practices: the practice of “disgust” at Vairocana Buddha, a diagram-like circle, or the five desires and the practice of joyfulness in square was invented, having the whole show vows. of saintly beings with the Buddha at the Nhò Hieän: Hai söï thò hieän. Thöù nhaát laø Tu hieän. Söï center. First, the Realm of Diamond xuaát hieän caàn thieát baèng thaân xöông thòt vaø töôùng Elements, which has the central party of nine haûo cuûa Phaät ñeå chæ daïy phaøm nhaân. Thöù nhì laø circles in the center surrounded by 414 saintly Baát tu hieän. Söï xuaát hieän khoâng caàn thieát cuûa Phaät beings. Second, the Realm of Matrix ñeán vôùi nhöõng chuùng sanh taâm linh—Two kinds of Repository, which has nine squares in the manifestation or appearance. First, the necessary center surrouned by 1,461 saintly beings. appearance in the flesh of the Budha for ordinary Nhò Giôùi Baùt Phieân: Chuùng sanh trong hai coõi people. Second, the non-necessary appearance of laéng nghe lôøi giaûng kinh Lieân Hoa—Beings of two the Buddha to those of spiritual vision. worlds and the eight groups. Nhò Hieáp Só: Nhò Haø: Two rivers—Hai doøng

soâng, moät laø soâng (A) Hai vò haàu caïnh cuûa Ñöùc Phaät A Di Ñaø: Quaùn Ni Lieân Thieàn nôi Ñöùc Phaät thaønh ñaïo vaø thöù hai Theá AÂm vaø Ñaïi Theá Chí—Two attendants by laø soâng A Ly Baït Ñeà, nôi Ñöùc Phaät nhaäp Nieát the side of Amitabha: Avalokitesvara (Kuan Baøn—The two rivers, Niranjana where the Shi Yin) and Mahasthamaprapta.

(B) Hai vò haàu caïnh cuûa Phaät Döôïc Sö: Nhaät Nhò Hoä: Hai loaïi hoä trì: Thöù nhaát laø Noäi hoä. Thaâm Quang vaø Nguyeät Quang—Two atendants by taâm beân trong cuûa mình, hoïc vaø tu theo Phaät phaùp. the side of the Master of Medicine: the Thöù nhì laø Ngoaïi hoä. Nhöõng ngöôøi yeåm trôï vaø giuùp Sunlight and the Moonlight. ñöõ nhöõng thöù caàn thieát cho thaân vaø taâm tu trì— (C) Hai vò haàu caïnh Phaät Thích Ca: Vaên Thuø vaø Two protectors in Buddhism: First, the inner, Phoå Hieàn—Two attendants by the side of oneself, by studying and following the law. Sakyamuni: Manjusri and Samantabhadra. Second, the outer or supporters, those who supply Nhò Hoùa: Söï giaùo hoùa cuûa Ñöùc Phaät ñöôïc chia laøm that is needed for one’s body and mind. hai loaïi. Thöù nhaát laø Tích Hoùa. Duøng nhöõng söï Nhò Hö Khoâng: Theo Höõu Boä toâng, coù hai loaïi hö kieän beân ngoaøi ñeå giaùo hoùa thì goïi laø “tích hoùa,” khoâng: Thöù nhaát laø Höõu Vi Hö Khoâng. Hö khoâng nhö laáy cuoäc ñôøi vaø coâng nghieäp hoaèng hoùa cuûa coù phaân haïn, coù sinh dieät, thuoäc veà thöù maø maét coù Ñöùc Phaät ñeå laøm göông noi theo, hoaëc giaû 14 theå nhìn thaáy ñöôïc. Thöù nhì laø Voâ Vi Hö Khoâng. phaåm ñaàu trong Kinh Dieäu Phaùp Lieân Hoa. Thöù Hö khoâng khoâng coù haïn löôïng, khoâng coù bieân teá, nhì laø Baûn Hoùa: Nhöõng lôøi giaùo hoùa tröïc tieáp vôùi chaân khoâng tòch dieät, xa lìa taát caû chöôùng ngaïi, nhöõng thöïc haønh vaø chöùng ñaéc cuï theå—The ñaây thuoäc veà sôû duyeân cuûa yù thöùc—According to Buddha’s teaching is divided into two divisions. the Sarvastivadah Sect, there are two kinds of First, teaching or lessons derived from external space: First, active or phenomenal space which is events, i.e. the Buddha’s life and work, shown in differentiated and limited, and apprehended by the first fourteen sections in the Lotus Sutra. sight. Second, passive or non-phenomenal Second, the Buddha’s direct teaching, his real (noumenal) space which is without bounds or practice, and realization. limitations, and belongs entirely to mental Nhò Hoøa: Hai loaïi hoøa hôïp: Lyù Hoøa vaø Söï Hoøa (söï conception. hoøa coù saùu loaïi khaùc nhau)—The double harmony Nhò Ích: Coù hai loaïi lôïi ích: Thöù nhaát laø Hieän Ích or unity in both doctrine and practice (Sangha): hay lôïi ích hieän taïi trong ñôøi naày. Thöù nhì laø Unity in doctrine and Unity in practice (there are Ñöông Ích hay lôïi ích sau khi dieät ñoä —There are six different kinds of Unity in practice—see Luïc two advantages or benefits: First, profitable to the Hoøa). life which now is. Second, profitable to the life Nhò Hoaëc: Two aspects of illusion. which is to come. (A) Hai loaïi hoaëc: Thöù nhaát laø Kieán hoaëc. Nhöõng Nhò Keát: Two bindings—Two duskrta. aûo giaùc hay caùm doã khôûi leân töø söï suy ñoaùn (A) Hai loaïi troùi buoäc vaøo phieàn naõo: laøm aùc vaø sai laàm veà taø kieán hay taø thuyeát. Thöù nhì laø Tö noùi aùc—Doing evil and speaking evil. hoaëc. Tö hoaëc hay Tu hoaëc laø nhöõng aûo voïng (B) Hai loaïi troùi buoäc vaøo phieàn naõo: keát vaøo taø töø tö töôûng cuûa

haïng phaøm phu khôûi leân töø söï kieán vaø keát vaøo danh lôïi—Two duskrta: being tieáp xuùc vôùi theá giôùi beân ngoaøi hay thoùi quen, bound to various wrong views and being nhö tham, saân, si, vaân vaân—Two aspects of bound to fame and profit. illusion: First, perplexities or illusions and Nhò Khaûo: Two kinds of challenges. temptations arise from false views or theories. (A) Minh Khaûo-AÙm Khaûo: Thöù nhaát laø Minh Second, illusions from thoughts arising Khaûo hay nhöõng khaûo ñaûo xaõy ra ngay tröôùc through contact with the world or by habit, maét haønh giaû. Thöù nhì laø AÙm Khaûo hay nhöõng such as desire, anger, infactuation, etc. khaûo ñaûo thaàm laëng—Clear and hidden (B) Hai loaïi hoaëc khaùc: Lyù hoaëc vaø Söï hoaëc — challenges: First, clear challenges or testing Two other aspects of illusion: Illusion conditions which occur right before the connected with principles (see Kieán Hoaëc) practitioner’s eyes. Second, hidden and Illusion arising in practice (see Tö Hoaëc). challenges, hidden or silent testing conditions. Nhò Hoïc: Hai loaïi hoïc: Ñoïc Tuïng kinh vaø Thieàn (B) Ngoaïi Khaûo-Noäi Khaûo: Thöù nhaát laø Ngoaïi quaùn (thieàn tö)—Two kinds of study or learning: Khaûo hay nhöõng khaûo ñaûo beân ngoaøi hay Reading and reciting sutras and Meditation and nhöõng chöôùng duyeân nghòch caûnh beân ngoaøi thought. gaây khoù khaên cho haønh giaû nhö noùng laïnh, oàn

aøo naùo nhieät, hay choã nôi dô baån, vaân vaân. Second, external sufferings or sufferings from Thöù nhì laø Noäi Khaûo hay nhöõng taâm nieäm outside circumstances such as calamities, wars, khôûi leân trong luùc haønh giaû ngoài thieàn hay etc. nieäm Phaät nhö tham, saân, si, maïn, nghi, taø Nhò Khoâng: Hai khoâng—Two voids (Unrealities kieán, thuïy mieân, hoân traàm, vaân vaân—External or Immaterialities): and internal testing conditions: First, external (A) Hai loaïi khoâng: Ngaõ khoâng (Nhaân khoâng) vaø testing conditions or testing conditions or Phaùp khoâng—Two kinds of void: the non- obstacles which create difficult conditions for reality of the atman, the soul, the person; and practitioners such as heat, cool, noise, dirt, the non-reality of things. etc. Second, internal testing conditions are (B) Laïi coù hai loaïi khoâng khaùc: Thöù nhaát laø Taùnh obstacles which develop while the khoâng hay khoâng coù thöù gì coù thöïc taùnh cuûa practitioners practice meditation or Buddha- chính noù. Thöù nhì laø Töôùng khoâng hay vì phaùp recitation, i.e., greed, anger, ignorance, pride, khoâng coù thöïc taùnh cuûa chính noù neân hình doubt, wrong views, drowsiness, torpor, etc. töôùng cuûa noù cuõng laø khoâng thaät—There are (C) Thuaän Khaûo-Nghòch Khaûo: Thöù nhaát laø Thuaän also other two kinds of void: First, nothing has Khaûo. Theo ñaïo Phaät, thuaän khaûo laém khi laïi a nature of its own. Second, nothing has a laø nhöõng trôû ngaïi cho haønh giaû. Thöù nhì laø nature of its own; therefore, its form is unreal Nghòch Khaûo. Treân ñöôøng tu taäp, thænh thoaûng (forms are only temporary names). haønh giaû gaëp phaûi nghòch khaûo laøm trôû ngaïi (C) Coù hai loaïi khoâng trong Phaät giaùo: Thöù nhaát laø nhö thaày taø baïn aùc—Favorable and adverse Voâ sinh quaùn hay thieàn quaùn chö phaùp khoâng circumstances: First, favorable circumstances. sinh, khoâng coù caù taùnh cuûa rieâng noù. Thöù nhì According to Buddhist doctrine, favorable laø Voâ

töôùng quaùn hay quaùn chö phaùp khoâng circumstances are sometimes obstacles to thaät neân chuùng khoâng coù hình töôùng—There practitioners on their path of cultivation. are two kinds of void in Buddhism: First, the Second, adverse circumstances. On the path meditation that things are unproduced , of cultivation, sometimes practitioners having no individual or separate nature (all encounter adverse circumstances, i.e., evil things are void and unreal). Second, because teachers and friends. things are void and unreal; therefore, they are Nhò Khôûi: Hai loaïi khôûi leân cuûa söï sai laàm: Thöù formless. nhaát laø Caâu Sinh Khôûi hay phieàn naõo khôûi leân töï (D) Theo tröôøng phaùi Thieân Thai, coù hai loaïi nhieân. Thöù nhì laø Phaân Bieät Khôûi. Döïa theo taø khoâng: Thöù nhaát laø Nhö thöïc khoâng hay trong giaùo taø sö maø lyù luaän tö duy thì goïi laø phaân bieät theå chaân nhö khoâng voïng nhieãm. Thöù nhì laø khôûi—Two types of arising of errors or delusions: Nhö thöïc baát khoâng hay trong theå chaân nhö ñaõ First, errors or delusions that arise naturally coù ñuû taát caû coâng ñöùc voâ laäu—According to among people. Second, delusions arising from the T'ien-T'ai, there are two kinds of void: reasoning and teaching. First, the bhutatathata is devoid of all Nhò Khoå: Coù hai loaïi khoå: Thöù nhaát laø Noäi khoå. impurity. Second, the bhutatathata is full of Noäi khoå bao goàm thaân Khoå hay khoå veà theå chaát töø merit or achievement. beân trong nhö bònh hoaïn saàu ñau; vaø taâm khoå hay Nhò Khoâng Chaân Lyù: Chaân lyù veà hai loaïi voâ khoå veà tinh thaàn nhö buoàn phieàn, ghen gheùt, ñaéng ngaõ—Truth of the two kinds of selflessness—See cay, baát toaïi, khoâng haïnh phuùc, vaân vaân. Thöù nhì Nhò Voâ Ngaõ. laø Ngoaïi khoå hay khoå töø hoaøn caûnh beân ngoaøi nhö Nhò Khoâng Quaùn: Two meditations on tai hoïa, chieán tranh, vaân vaân—There are two emptiness—Hai phaùp haønh thieàn veà khoâng taùnh: kinds of suffering: First, internal sufferings which Thöù nhaát laø Voâ sinh quaùn hay quaùn chö phaùp includes physical sufferings or sufferings from khoâng sinh, khoâng coù caù taùnh cuûa rieâng noù. Thöù within such as sickness or sorrow; and mental nhaát laø Voâ töôùng quaùn hay quaùn vì chö phaùp suffering such as sadness, distress, jealousy, khoâng thaät neân chuùng khoâng coù hình töôùng—Two bitterness, unsatisfaction, unhappiness, etc. kinds of meditation on the unreality: First, the

meditation that things are unproduced, having no caàu töï lôïi vaø lôïi tha—Two kinds of benefits: individual or separate nature (all things are void First, benefiting oneself (Hinayan seeks only and unreal). Second, bings are void and unreal; one's own benefit). Second, benefting others therefore, they are formless. (bodhisattva seeks both one's own benefit and Nhò Kieán: Two wrong views. that of others, or personal improvement for (A) Hai loaïi taø kieán trong Phaät giaùo: Thöù nhaát laø the improvement of others). Höõu kieán hay yù kieán coá chaáp cho raèng vaïn vaät (B) Hai loaïi lôïi ích khaùc: Lôïi laïc traàn tuïc vaø Lôïi laø thöïc höõu. Thöù nhì laø Voâ kieán hay yù kieán coá laïc sieâu traàn tuïc—Two other kinds of chaáp cho raèng vaïn vaät laø khoâng coù thöïc —Two benefits: worldly benefit and supraworldly wrong views in Buddhism: First, holding to benefit. the real existence of material things. Second, (C) Laïi coù hai loaïi lôïi ích khaùc nöõa: Hieän Ích (lôïi holding to their entire

unreality. ích hieän taïi trong ñôøi naøy) vaø Ñöông Ích (lôïi (B) Hai loaïi taø kieán khaùc: Ñoaïn kieán vaø Thöôøng ích sau khi dieät ñoä)—There are also two other kieán (taø kieán cho raèng caùi ngaõ tröôøng toàn)— kinds of benefits: Profitable to the life which Two other wrong views: holding to the view now is and Profitable to the life which is to of total annihilation; and holding to the view come. of permanence or immortality. The view that Nhò Luaân: Two wheels. personality is permanent (A) Hai loaïi baùnh xe: Ñònh luaân vaø Tueä luaân— Nhò Kinh Theå: Hai loaïi kinh theå: Kinh vaên (chöõ Two kinds of wheels: the wheel of Meditation trong kinh) vaø Kinh nghóa (yù nghóa cuûa kinh)— and the wheel of Wisdom. Two bodies or elements in a sutra: the words in a (B) Hai loaïi baùnh xe khaùc: Thöïc luaân vaø Phaùp sutra and the meaning or ideas of a sutra. luaân—Two other kinds of wheels: the wheel Nhò Laäu: Hai thöù laäu hoaëc trong Phaät giaùo: Thöù of food (physical wheel) and the wheel of nhaát laø Höõu laäu hay phaùp coù phieàn naõo hoaëc laøm dharma (spiritual wheel). taêng tröôûng phieàn naõo. Thöù nhì laø Voâ laäu hay phaùp Nhò Luaän: Hai loaïi baøn luaän: söï luaän vaø lyù luaän— thanh tònh lìa ñöôïc phieàn naõo—Two conditions Two kinds of discussion: discussion of phenomena relating to passions and delusions or two states in (see Söï Luaän) and discussion of fundamental truth regard to contamination in Buddhism: First, the (see Lyù Luaän). condition in which they can prevail or the Nhò Luïc: See Nhò Thaäp Nhôn Duyeân. conditioned dharma which produces afflictions Nhò Luïc Duyeân: See Thaäp Nhò Nhôn Duyeân. (passions and delusions). Second, the condition in Nhò Luïc Nguyeän Döôïc Sö Löu Ly Quang Phaät: which they cannot prevail. The unconditioned See Möôøi Hai Lôøi Nguyeän Cuûa Döôïc Sö Löu Ly dharma which produces no afflictions (no passions Quang Phaät. and delusions). Nhò Luïc Thôøi Trung: Möôøi hai giôø ban ngaøy hay Nhò Loaïi Caùc Sanh: Hai loaïi ñeàu vaõng sanh: Thöù möôøi hai giôø ban ñeâm—During the twelve hours nhaát, Tònh Ñoä khoâng chæ daønh rieâng cho nhöõng of the day or the twelve hours of the night. ngöôøi tu theo phaùp moân nieäm Phaät. Thöù nhì, Tònh Nhò Löïc: Hai loaïi löïc—Dual powers: Ñoä cuõng daønh cho nhöõng ngöôøi tu theo phaùp moân (A) Theo Kinh A Di Ñaø, coù hai loaïi löïc: Thöù nhaát khaùc—Both will be reborn in the Pure Land: First, laø Töï löïc. Duøng töï löïc ñeå tu haønh giôùi ñònh tueä the Pure Land is not limited to those who repeat maø cöùu ñoä laáy mình. Thöù nhì laø Tha löïc. Ñöôïc the name of Amitabha according to his eighteen cöùu ñoä baèng tha löïc hay löïc cöùu ñoä cuûa Ñöùc vows. Second, the pure Land also includes those Phaät A Di Ñaø—According to the Amitabha who adopt other ways. Sutra, there are two kinds of powers: First, Nhò Lôïi: Two kinds of benefit—Hai loaïi lôïi ích— one’s own strength or endeavours. Salvation The dual benefits: of self by cultivating morality, meditation and (A) Hai loaïi lôïi ích: Thöù nhaát laø Töï lôïi. Tröôøng wisdom. Second, salvation obtained from phaùi Tieåu Thöøa chæ mong caàu tìm lôïi ích cho another’s strength. The saving power of chính mình. Thöù nhì laø Lôïi tha. Boà Taùt mong Amitabha.

(B) Theo Kinh Hoa Nghieâm, coù hai loaïi löïc: Tö voâ thuûy ñeán nay, sinh ra cuøng vôùi thaân, töï nhieân traïch vaø Tu taäp löïc—According to The Flower maø coù—Two kinds of delusions: First, delusions Adornment Sutra, there are two kinds of arising

from reasoning, teaching and teachers or powers: power of thought in choosing of right friends. Second, delusions or errors that arise principles, and power of practice and naturally among people. performance. Nhò Moân: Two doors. (C) Theo Kinh Hoa Nghieâm, coù hai loaïi löïc: Höõu (A) Hai cöûa, hai tröôøng phaùi: Thöù nhaát laø Thieàn löïc vaø Voâ löïc—According to The Flower moân giuùp ngöôøi tu ñi thaúng töø phaøm ñeán Adornment Sutra, there are two kinds of Thaùnh hay chöùng ngoä Boà Ñeà baèng con ñöôøng powers: positive (dominant or active) forces, thieàn quaùn. Thöù nhì laø Tònh Ñoä moân giuùp and negative (subordinate or inert) forces. haønh giaû vaõng sanh baèng phöông phaùp nieäm Nhò Löôïng: Hai loaïi ño löôøng hay doø bieát: Thöù hoàng danh Phaät A Di Ñaø—Two doors (two nhaát laø Hieän löôïng. Duøng nhaõn thöùc ñeå thaáy saéc, entrances or schools): First, Zen door which duøng nhó thöùc ñeå nghe tieáng, vaân vaân. Thöù nhì laø helps practitioners to realize enlightenment Tyû Löôïng. Tyû laø söï so saùnh caùi ñaõ bieát, löôïng laø through meditation. Second, the Pure Land ñònh löôïng caùi khoâng bieát. Thaáy caùi naày bieát coù caùi Door which helps practitioners achieve rebirth kia (duøng caùi ñaõ bieát maø löôïng caùi chöa bieát), nhö in the Pure Land by reciting the name of thaáy khoùi bieát coù löûa—Two kinds of measuring: Amitabha Buddha. First, immediate or direct reasoning, whereby the (B) Coù hai loaïi giaùo lyù trong Phaät giaùo. Thöù nhaá t eye apprehends and distinguishes colour and form, laø Phaân Töôùng Moân. Giaùo lyù thuyeát minh veà the ear sound, etc. Measuring by appearance or söï sai bieät giöõa tam thöøa vaø nhöùt thöøa. Thöù sound, etc, i.e. smoke. Second, immediate insight nhì laø Cai Nhieáp Moân. Giaùo lyù thuyeát minh into, or direct inference in a trance of all the tam thöøa laø nhöùt thöøa—There are two kinds of conditions of the alayavijnana. Comparison and doctrines in Buddhism. First, the doctrine inference; comparison of the known and inference which differentiates the three vehicles from of the unknown. Measuring by inference, i.e. the the one vehicle. Second, the doctrine which inference of fire from smoke. maintains the three vehicles to be the one. Nhò Löu: Hai doøng löu chuyeån luaân hoài: Thöù nhaát (C) Theo Ñaïi Thöøa Khôûi Tín Luaän, coù hai loaïi laø Thuaän löu hay nhaân quaû taùi sanh löu chuyeån. giaùo lyù: Chaân Nhö Moân vaø Sinh Dieät Moân— Thöù nhì laø Nghòch löu. Choáng laïi thuaän löu vaø tìm According to the Awakening of Faith, there giaûi thoaùt khoûi caûnh ñôøi ñau khoå—There are two are two kinds of doctrines: the mind as ways in the current of transmigration: First, to flow bhutatathata and the door of creation and with it in continual reincarnation. Second, to resist extinction, or beginning and end. it and seek a way of escape by getting rid of life's (D) Coù hai loaïi giaùo lyù trong Phaät giaùo: Trí Moân delusions. hay trí tueä Phaät daãn ñeán giaùc ngoä Boà Ñeà. Bi Nhò Man Sai: Mimamsa (skt)—Mimamsaka Moân hay bi taâm Phaät höôùng ñeán cöùu ñoä tha (skt)—Nhó Maïn Sai—Thanh Thöôøng Truù—Moät nhaân—There are two kinds of doctrines in trong nhöõng phaùi ngoaïi ñaïo vaøo theá kyû thöù baûy — Buddhism: First, wisdom gate or Buddha- One of the heretical sects in the seventh cnetury—wisdom, or the way of enlightenment. Second, See Di Man Sa Phaùi. Buddha-pity, or the way of pity directed to Nhò Maät: Hai loaïi bí maät: Lyù maät (lyù vieân dung

others. baát ly) vaø Söï maät (bí maät cuûa thaân khaåu yù cuûa Ñöùc (E) Khuyeán Giôùi Nhò Moân: Prohibitions from evil Nhö Lai)—Two esoteric aspects: the esoteric and exhortations to good—See Khuyeán Giôùi, doctrine and the esoteric acts of a Tathagata. Khuyeán Moân and Giôùi Moân. Nhò Meâ Hoaëc: Hai loaïi meâ hoaëc: Thöù nhaát laø (F) Theo Hoøa Thöôïng Thích Thieàn Taâm trong Phaân Bieät Khôûi Meâ Hoaëc. Meâ hoaëc khôûi leân töø tö Nieäm Phaät Thaäp Yeáu, coù hai cöûa: Thöù nhaát laø duy, giaùo phaùp hay thaày baïn. Thöù nhì laø Caâu Sinh Höõu Moân. Ñaây laø Phaùp Moân tu taäp coøn caàn Khôûi Meâ Hoaëc. Meâ hoaëc khôûi leân do huaân taäp töø phaûi nöông vaøo nôi sö töôùng maø haønh trì, bôûi

vì chuùng sanh chuùng ta coøn bò leä thuoäc vaøo attained the state of “No Learning.” In the höõu vi cuøng saùu caên laø Nhaõn, Nhó, Tyû, Thieät, Zen School, the practitioner enters the Way Thaân, YÙ; vaø saùu traàn laø Saéc, Thanh, Höông, throught the Dharma Door of Emptiness. Vò, Xuùc, Phaùp, cho neân chaúng theå naøo Khoâng Right from the beginning of his cultivation he ñöôïc ñoái vôùi caùc traàn caûnh chung quanh. Toâng wipes out all makrs, even the marks of the Tònh Ñoä thuoäc veà Höõu Moân. Ngöôøi nieäm Phaät Buddhas or the Dharma are destroyed. khi môùi phaùt taâm töø nôi töôùng coù maø ñi vaøo, Nhò Myõ: Hai ñieàu hoaøn myõ cho ngöôøi Phaät töû: caàu ñöôïc thaáy thaùnh caûnh ôû Taây Phöông. Thöù thieàn ñònh vaø trí hueä—Two excellent things for nhì laø Khoâng Moân: Chæ coù nhöõng baäc töø A La any Buddhist: meditation and wisdom. Haùn ñeán Boà Taùt laø caùc baäc Thaùnh nhôn ñaõ Nhò Ngaõ: See Nhò Ngaõ Chaáp and Nhò Ngaõ Kieán. chöùng ñaéc ñöôïc quaû Voâ Hoïc. Ñaây laø phaùp Nhò Ngaõ Chaáp: Two reasons for clinging to the moân lìa töôùng maø tu, hay laø cheá phuïc ñöôïc idea of the self—Two kinds of attachment to saùu caên Nhaõn, Nhó, Tyû, Thieät, Thaân, yù vaø self—Coù hai loaïi ngaõ chaáp: Thöù nhaát laø caâu sinh khoâng coøn bò saùu traàn laø Saéc, Thanh, Höông, ngaõ chaáp hay ngaõ chaáp baåm sinh, luùc môùi sanh ra Vò, Xuùc, Phaùp sai xöû nöõa. Thieàn toâng töø nôi ñaõ coù. Thöù nhì laø Phaân bieät ngaõ chaáp hay ngaõ chaáp “Khoâng Moân” ñi vaøo, khi phaùt taâm tu lieàn naûy sanh ra do söï phaân bieät hay lyù luaän sai laàm queùt saïch taát caû töôùng, cho ñeán töôùng Phaät, cuûa baûn thaân—There are two tenets in regard to töôùng phaùp ñeàu bò phaù tröø—According to self: First, the natural or intinctive cleaving Most Venerable Thích Thieàn Taâm in The (clinging) to the idea of self or soul. Second, the Pure Land Buddhism in Theory and Practice, clinging to the idea of self developed as the result there are two doors: First, the Dharma Door of erroneous reasoning. of Existence or Existence Cultivated Door. Nhò Ngaõ Kieán: Hai caùch nhìn veà caùi ngaõ: Thöù nhaát This is a Dharma Door that still relies on laø Nhaân ngaõ kieán hay taø kieán sai laàm cho raèng coù “Form Characteristics” to practice, because moät caùi ngaõ ñoäc laäp. Thöù nhì laø Phaùp ngaõ kieán hay we sentient beings are still trapped in voïng kieán cho raèng chö phaùp hieän höõu ñoäc laäp — existence as well as in the six faculties of Two erroneous views of individualism—Two Eyes, Ears, Nose, Tongue, Body, and Mind; views of self: First, the erroneous view that there and the six elements of Form, Sound, is an independent human personality or soul. Fragrance, Flavor, Touch and

Dharma. Thus Second, the erroneous view that everything exists at every moment of our existence, our with an independent nature. faculties are interacting with the various Nhò Ngaïi: See Nhò Chöôùng. elements, so it is impossible for us to have Nhò Ngaïn: See Nhò Ngaïn Trung Löu. “Emptiness” while facing the stimuli in our Nhò Ngaïn Trung Löu: Nhò ngaïn bao goàm hai bôø surroundings. The Pure Land method belongs cuûa doøng luaân hoài sanh töû vaø Nieát Baøn. Thöù nhaát to the Dharma Door of Existence; when Pure laø Thöû ngaïn, bôø naày cuûa ñôøi soáng hieän taï i hay bôø Land practitioners first develop the Bodhi beân naày cuûa luaân hoài sanh töû. Thöù nhì laø Bæ ngaïn Mind, they enter the Way through forms and hay bôø giaûi thoaùt beân kia, traïng thaùi giaûi thoaùt vöôït marks and seek to view the celestial scenes of ra ngoaøi voøng luaân hoài sanh töû. Trung Löu laø doøng the Western Pure Land. Second, the Dharma chaûy cuûa nghieäp hay giöõa doøng cuûa hai beân bôø Door of Emptiness or Emptiness Cultivated sanh töû vaø nieát baøn—Two shores include this Door. This Dharma Door abandon the shore of stream of transmigration and the other attchments to Form in order to cultivate. It is (yonder) shore of nirvana. First, this shore of the the ability to tame and master over the six present life or the samsara of reincarnation is this faculties of Eyes, Ears, Nose, Tongue, Body, shore. Second, the other shore of nirvana, the state and Mind and is no longer enslaved and of emancipation or beyond the realm of samsara. ordered around by the six elements of Form, The middle flow means the stream of karma or the Sound, Fragrance, Flavor, Touch and Dharma. stream between one shore and the other. Only Arhats and Bodhisattvas who have Nhò Nghóa: Two meanings.

(A) Hai loaïi nghóa cuûa giaùo phaùp: Lieãu nghóa taùc laøm caûn trôû giaùc ngoä, maø chaúng khaùc naøo moät (kinh ñieån giaûi thích ñaày ñuû) vaø Baát lieãu nghóa taám kieáng saùng. Moät taám kieáng aùm chæ aûnh chieáu (kinh ñieån giaáu ñi moät phaàn thöïc nghóa)—Two vaø baûn goác. Moät taám kieáng môøi goïi ngöôøi ta soi meanings of the teachings: Complete meaning mình vaøo ñoù. Nhö theá vaãn coøn taùnh nhò nguyeân vi and Partial or incomplete meaning. teá. Chæ coù döùt khoaùt loaïi boû taám kieáng phaûn hoài aáy (B) Hai loaïi nghóa khaùc cuûa giaùo phaùp: AÅn Maät cuûa chö Phaät cuøng vôùi trí nhaõn, thieân nhaõn vaø ngay (boå yù aån naùu kín ñaùo beân trong lôøi vaên) vaø caû tueä nhaõn. Luùc ñoù seõ khoâng coøn kieáng vaø aûnh Hieån Lieãu (lôøi noùi vaên töï coù nghóa phaân minh rieâng bieät nöõa, môùi coù theå môû ra con ñöôøng cho roõ raøng)—Two other meanings of the taùnh baát nhò toaøn yù thöùc—Zen practitioners should teachings: Esoteric meaning and Exoteric always remember that there is nothing wrong with meaning, or plain meaning. duality itself, that is how our mind functions. But Nhò Nghóa Töông Thaønh: Hai khía caïnh khaùc as long as we remain in the confinement of nhau nhöng laïi boå tuùc cho nhau—Two aspects that duality, we are swayed by such opposing values as complete each other. right and wrong, good and bad. These are only Nhò Nghieâm: Theo Kinh Ñaïi Baùt Nieát Baøn, coù hai temporary aspects. Something appears sometimes loaïi trang nghieâm: Trí hueä trang nghieâm vaø Phuùc to be good or bad or right or wrong or long or short ñöùc trang nghieâm—According to Parinirvana or

big or small, and so forth. Duality includes two Sutra, there are two adornments: Adornment of kinds: First, those who believe that things exist. Wisdom and Adornment of Good deeds. Second, those who believe that nothing is self- Nhò Nghieäp: Hai loaïi nghieäp—Two classes of existence or things cannot be said to exist. In Zen, karma—See Nhò Chuûng Nghieäp. no matter how great the knowledge of any Nhò Ngoä: Hai caùch tieán tôùi giaùc ngoä trong ñaïo advanced aspirant, even if it is pure Buddhist Phaät: Ñoán ngoä vaø Tieäm ngoä —Two kinds of entry knowledge in the form of direct vision, not mere into Bodhisattvahood: Immediate awakening and intellection; this knowledge remains a bright Gradual awakening. mirror. A mirror implies reflection and original. A Nhò Nguõ Thöïc: Hai loaïi Nguõ thöïc—Hai loaïi ñaïm mirror invites someone to gaze into it. Subtle thöïc vaø töôùc thöïc: Ñaïm Thöïc (Boà Xaø Ni) hay thöùc duality remains. Only completely getting rid of aên coù trong nguõ coác, caù vaø thöt vaø Töôùc Thöïc (Khö this round mirror of all Buddhas, along with Xaø Ni) hay thöùc aên coù trong traùi caây rau quaû — mental eye, heavenly eye, and even wisdom eye. Two groups of food, each of five kinds: Bhojaniya There is no longer any separate organ of vision or or food in cereals, fish and flesh; and Khadaniya, object of vision, then one can open the way to in fruits. omniconscious nonduality. Nhò Nguyeân: Dvaita, Dvaya, or Dharmadvaya Nhò Nguyeân Luaän: Dvaya (p & skt)—Dualism— (skt)—Duality—Haønh giaû tu Thieàn neân luoân nhôù Phaân bieät chuû theå vaø ñoái töôïng, ta vaø ngöôøi. raèng baûn thaân nhò nguyeân khoâng coù gì sai traùi, ñoù Nhò Nguyeân Taùnh: Dharmadvaya (skt)— laø caùch taùc duïng cuûa taâm. Theá nhöng chæ caàn Duality—Two sides—Two extreme views—Two chuùng ta bò troùi buoäc vaøo quan ñieåm nhò nguyeân dualistic views expressly rejected in Buddhism— ñoái ñaõi laø chuùng ta lieàn bò lung lay giöõa nhöõng Ñoaïn bieân kieán, coi moïi vaät khoâng hieän höõu, ngay quan ñieåm giaù trò ñoái laäp nhö thò phi, toát xaáu. Ñaây caû nhöõng aûo giaùc hieän leân, hay baát cöù thöù gì tieáp chæ laø nhöõng quan ñieåm nhaát thôøi. Caùi gì ñoù coù luùc tuïc sau khi cheát. Taø kieán naày phuû nhaän thuyeát taùi hieän ra laø toát coù luùc laò laø xaáu; coù khi ñuùng, coù khi sanh. Thöôøng bieân kieán, tin raèng coù söï hieän höõu sai; coù khi daøi, coù khi ngaén; coù khi lôùn, coù khi nhoû, thaät cuûa söï vaät, vaø coù nhöõng thöù hieän höõu ñôøi vaân vaân. Nhò nguyeân goàm coù hai loaïi: Thöù nhaát laø ñôøi—Those who believe in annihilation consider höõu bieân, nhöõng ngöôøi tin vaïn höõu hieän höõu. Thöù that things do not exist in any sense, even the nhì laø voâ bieân, nhöõng ngöôøi tin khoâng coù gì töï hieä n delusory manifestations of the world, nor anything höõu. Trong Thieàn, daàu coù uyeân baùc ñeán ñaâu, kieán continue after death. Denial of the doctrine of thöùc cuûa moät Thieàn sinh daøy coâng tu taäp, keå caû tri reincarnation. Those who believe in eternalism kieán Phaät döôùi hình thöùc tröïc kieán, khoâng chæ laø trí consider that there is true existence of real being

in objects, or that there is some entity that exists sanh, nhö caêm thuø hay lôïi duïng. Thöù nhì laø voâ forever. sanh phaùp nhaãn. An nhaãn veà söï noùng laïnh cuûa Nhò Ngöõ: Noùi löôõi hai chieàu—Double-tongued. thieân nhieân, hay giaø beänh, vaân vaân—There Nhò Nhaân: Hai nhaân—Two causes: are two kinds of endurance: First,

endurance (A) Theo Kinh Nieát Baøn, coù hai loaïi nhaân: Sinh of human assaults and insults, i.e. hatred, or nhaân vaø Lieãu nhaân—According to The abuse. Second, endurance of the assaults of Nirvana Sutra, there are two causes: the nature, heat, cold, age, sickness, etc. producing cause of all good things and the (B) Hai loaïi nhaãn khaùc: Thöù nhaát laø an thoï khoå revealing or illuminating cause (knowledge nhaãn hay nhaãn nhuïc tröôùc khoå ñau. Thöù nhì laø and wisdom). quaùn saùt phaùp nhaãn—Two other kinds of (B) Hai loaïi nhaân khaùc: Naêng sinh nhaân vaø endurance: First, patience under suffering Phöông tieän nhaân—Two other causes: the (see Chuùng sanh nhaãn). Second, cause that is able to produce all sense and imperturbable examination of or meditation in perceptions (all good and evil), and the the law or of all things (see Voâ sanh phaùp environmental or adaptive cause (water and nhaãn). soil help the seed growing). (C) Laïi coù hai loaïi nhaãn khaùc nöõa: Thaân nhaãn vaø (C) Hai loaïi nhaân khaùc: Taäp nhaân (ñoàng loaïi YÙ nhaãn—There are also two other kinds of nhaân) vaø Baùo nhaân (quaû thuïc nhaân)—Two endurance: Physical patience or endurance other causes: practice or habit as cause and Mental patience or endurance. (desire causing desire), and the rewarding Nhò Nhaäp: Hai loái nhaäp ñaïo, hay hai loái nhaäp cause or fruit-ripening cause (pleasure or pain thieàn: Thöù nhaát laø lyù nhaäp. Thaáu nhaäp lyù tính raèng caused by good or evil deeds). taát caû chuùng sanh ñeàu coù chaân nhö Phaät taùnh. Thöù (D) Theo Kinh Nieát Baøn, coù hai loaïi nhaân: Chính nhì laø haønh nhaäp hay thaáu nhaäp vaøo haïnh tu—Two nhaân vaø Duyeân nhaân—According to The ways of entering the truth, or two ways of entering Nirvana Sutra, there are two causes: Correct Zen: First, entering by conviction intellectually or direct cause (Buddha nature of all beings), that all sentient beings have the Buddha-nature. and the contributory cause or enlightenment Second, entering by proving it in practice. which evolves the Buddha nature by good Nhò Nhaát Taâm: Hai thöù nhaát taâm: lyù nhaát taâm, vaø work. söï nhaát taâm—Two types of one-pointedness of (E) Laïi coù hai loaïi nhaân khaùc nöõa: Caän nhaân vaø mind: theory and practice (one-pointedness of Vieãn nhaân—There are also two other causes: mind at the level of phenomena and one- Immediate or direct cause and Distant or pointedness of mind at the noumenon level). indirect cause. Nhò Nhò Hôïp Duyeân: Moät phöông phaùp Thieàn Nhò Nhaân Ñoàng Taâm, Kyø Nghóa Ñoaïn Kim: Hai ñònh baèng caùch laáy Phaùp (Dharma) hôïp vôùi Thaân ngöôøi cuøng laøm maø ñoàng taâm hieäp söùc thì chaéc (Body), Thoï (Feeling) vaø Taâm (Mind) laøm thaønh chaén seõ coù keát quaû toát—Two people work hai thöù phaùp maø duyeân quaùn—A method of together with just one mind (two people are of one meditation by coupling dharma with body, feeling mind) will surely have good results. and mind respectively. Nhò Nhaân Quaû: Hai loaïi nhaân quaû: Theá gian nhaân Nhò Nhieãm OÂ: Two defilements—Coù hai thöù quaû vaø Xuaát theá gian nhaân quaû —The two aspects nhieãm oâ ñoái vôùi chö Taêng Ni: vui thích aùc duïc, laøm of cause and effect: the suffering (Khoå ñeá) and the cho nhieàu tín thí bieát ñeán mình—There are two cause (Taäp ñeá) in the present life, and the defilements for monks and nuns: enjoying various eightfold noble path as the cause (Ñaïo ñeá) leading evil passions and seeking

to be known to many to the extinction of passion and mortality (Dieät donors. ñeá) in the future life. Nhò Nhö: See Nhò Chaân Nhö. Nhò Nhaãn: Two kinds of patience. Nhò Nieát Baøn: See Nhò Chuûng Nieát Baøn. (A) Coù hai loaïi nhaãn: Thöù nhaát laø chuùng sanh Nhò Nöõ: Hai chò em thöôøng theo saùt beân nhau: Thöù nhaãn. Nhaãn naïi caùc söï naõo haïi cuûa chuù ng nhaát laø coâng ñöùc thieän nöõ hay laøm cho ngöôøi ñöôïc

cuûa caûi chaâu baùu. Thöù nhì laø haéc aùm nöõ hay khieán unity of dharmakaya or the noumenal ngöôøi hao taøi toán cuûa vaø phung phí chaâu baùu— absolute and the diversity of dharmakaya. Two sisters who always accompany each other: (B) Hai loaïi phaùp thaân khaùc: Lyù phaùp thaân vaø Trí First, the deva “merit” or “achieving” who causes phaùp thaân—Two other kinds of dharma-body: people to acquire wealth. Second, the deva “dark” Substance and Wisdom or expression. who causes people to spend and waste. (C) Laïi coù hai loaïi phaùp thaân khaùc nöõa: Phaùp tính Nhò Phaùi Maät Giaùo: See Maät Giaùo Nhò Phaùi. phaùp thaân (quaû cöïc phaùp thaân) vaø ÖÙng hoùa Nhò Phaøm: Coù hai haïng phaøm phu: Thöù nhaát laø phaùp thaân (hieän thaân hay phöông tieän phaùp ngoaïi phaøm hay chæ nghe vaø tin töôûng giaùo phaùp. thaân)—There are also two other kinds of Thöù nhì laø noäi phaøm hay chính haønh giaùo phaùp dharma-body (dharmakaya): Essential nature tieán gaàn tôùi tam Thaùnh vò—There are two dharma-body (dharmakaya) and ordinary ranks: First, the external ordinary are Manifestation of dharma-body. ordinary believers who pursue the stage of “ten (D) Hai loaïi phaùp thaân khaùc: Phaùp taùnh phaùp thaân faiths.” Second, the internal ordinary are the (chaân thaân cuûa Phaät ñaõ chöùng lyù theå phaùp zealous, who are advancing through the next three taùnh) vaø Phöông tieän phaùp thaân (do töø Phaùp groups of stages up to the fortieth. tính phaùp thaân maø thò hieän öùng hoùa thaân Phaät Nhò Phaïm: Two kinds of sins—Coù hai loaïi sai ñeå cöùu ñoä chuùng sanh)—Two other kinds of phaïm: Thöù nhaát laø chæ phaïm hay chaúng chòu tu dharma-body (dharmakaya): Dharma-Nature haønh ñeå traùnh caùc aùc nghieäp. Thöù nhì laø taùc phaïm or dharmakaya, and Skill in means hay chaúng chòu tu haønh ñeå ñoaïn lìa khoâng laøm caùc dharmakaya. ñieàu aùc—There are two kinds of transgressions: (E) Laïi coù hai loaïi phaùp thaân khaùc nöõa: Lyù phaùp First, preventing good or sin omission. Second, thaân (lyù thuyeát hay chaân lyù do Nhö Lai sôû doing evil or sin commission. chöùng) vaø Söï phaùp thaân (hieän töôïng Phaùp thaân Nhò Phaùp: Two classes of things—Chö phaùp ñöôïc ñeå tu taäp Giôùi Ñònh Tueä)—There are also two chia laøm hai loaïi: Thöù nhaát laø Saéc Phaùp hay laø other kinds of dharma-body (dharmakaya): nhöõng gì coù chaát ngaïi. Thöù nhì laø Taâm Phaùp, laø Noumenal dharmakaya and Phenomenal nhöõng gì khoâng coù chaát ngaïi maø duyeân khôûi neân dharmakaya. caùc phaùp goïi laø Taâm Phaùp—All things are divided Nhò Phaän: Two aspects—Theo Kinh Thuû Laêng into two classes: First, physical dharma which has Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi substance and resistance. Second, mental dharma A Nan veà nhò phaän nhö sau: “OÂng A Nan, taát caû which is devoid of substance or resistance, or the chuùng sanh thaät goác chaân tònh, nhaân caùi thaáy hö root of all phenomena. voïng, neân caùi

taäp hö voïng sinh. Do ñoù môùi chia ra Nhò Phaùp Chaáp: Two tenets in regard to things— noäi phaän vaø ngoaïi phaän.” Thöù nhaát laø Noäi Phaän. Coù hai loaïi phaùp chaáp: Thöù nhaát laø caâu sinh phaùp OÂng A Nan! Noäi phaän laø phaàn trong cuûa chuùng chaáp. Khuynh höôùng thoâng thöôøng coi moïi söï laø coù sanh. Nhaân caùc aùi nhieãm, khôûi ra tình hö voïng. thaät, phaûi qua quaù trình tu taäp maø ñoaïn tröø. Thöù Tình chaát chöùa maõi, môùi sinh ra nöôùc aùi. Cho neân nhì laø phaân bieät phaùp chaáp. Nhìn thaáy söï vaät laø chuùng sanh taâm nhôù moùn aên ngon, trong mieäng thaät do bôûi söï suy nghó vaø lyù luaän sai laàm, khi Boà chaûy nöôùc. Taâm nhôù ngöôøi, hoaëc thöông hay giaän, Taùt thaáy ñaïo thì ñoaïn tröø ñöôïc ngay—There are röng röng nöôùc maét. Tham caàu cuûa baùu, taâm phaùt two kinds of attachment to phenomena: First, the ra theøm, loä ra ngoaøi thaân theå. Taâm ñaém söï daâm common or natural tendency to consider things as duïc, hai caên nam nöõ töï nhieân chaûy nöôùc. OÂng A real. Second, the tenet in regard to things as real Nan! Caùc aùi duïc, duø rieâng khaùc, nöôùc chaûy vaãn as the result of false reasoning. ñoàng nhau. Thaám öôùt chaúng leân ñöôïc, töï nhieân Nhò Phaùp Thaân: Two kinds of dharmakaya: phaûi sa xuoáng. Ñoù goïi laø noäi phaän. Thöù nhì laø (A) Theo Phaùp Töôùng Toâng, coù hai loaïi phaùp Ngoaïi Phaän. OÂng A Nan! Ngoaïi phaän töùc laø phaàn thaân: Toång töôùng phaùp thaân vaø Bieät töôùng beân ngoaøi cuûa chuùng sanh. Nhaân caùc khao khaùt phaùp thaân—According to the Dharma-Nature môùi phaùt minh caùc hö töôûng. Töôûng chöùa maõi môùi Sect, there are two kinds of dharmakaya: the sinh ra caùi khí hoân boàng boät. Cho neân chuùng sanh

taâm giöõ caám giôùi, caû thaân nheï nhaøng, trong saïch, and wise advisors with little thought for their own taâm trì chuù aán, daùng ñieäu maïnh daïn. Taâm muoán lives. Ananda! Although the thought varies, the sinh coõi Trôøi, moäng töôûng bay leân. Taâm muoán lightness and uplifting is the same. With flight and nöôùc Phaät, thaéng caûnh thaàm hieän. Thôø vò Thieän tri ascension, one will not sink, but will naturally thöùc, töï khinh thaân meänh. OÂng A Nan! Caùc töôûng become transcendent. This is called the 'ex‘ernal duø khaùc nhau, nheï bay vaãn ñoàng. Bay leân chaúng aspect.' chìm, töï nhieân sieâu vieät. Ñoù goïi laø ngoaïi phaän— Nhò Phaät: Hai vò Phaät chính trong kinh Phaùp Hoa: According to the Surangama Sutra, book Eight, the Thích Ca Maâu Ni Phaät vaø Ña Baûo Phaät—There Buddha reminded Ananda about the two aspects are two main Buddhas in the Lotus Sutra: as follows: “Ananda! Actually all living beings are Sakyamuni Buddha and Prabhutaratna Buddha. fundamentally true and pure, but because of their Nhò Phaät Caûnh: Coù hai loaïi Phaät caûnh: Chöùng false views they give rise to the falseness of caûnh vaø Hoùa caûnh—Two Buddha-domains: State habits, which are divided into an internal aspect or domain of absolute enlightenment and the and an external aspect.” First, internal Aspect. Domain of transformation. Ananda! The internal aspect refers to what occurs Nhò Phaät Ñoàng (Tònh) Toïa: Hai Ñöùc Phaät ngoài inside living beings. Because of love and saùnh vai nhau (chæ Phaät Thích Ca vaø Phaät Ña defilement, they produce the falseness of Baûo)—The two Buddhas sitting together emotions. When these emotions accumulate

(Sakyamuni and Prabhutaratna Buddhas)—See without cease, they can create the fluids of love. Nhò Theá Toân. That is why living beings' mouths water when Nhò Phaät Saùt: Buddhaksetra (skt)—Two classes of they think about delicious food. When they think Buddha-land—Coù hai Phaät ñoä: Ñoâng Ñoä Cöïc Laïc about a deceased person, either with fondness or vaø Taây Phöông Tònh Ñoä—There are two kinds of with anger, tears will flow from their eyes. When Buddha-ksetra: The Eastern Paradise (In the they are greedy for wealth and jewels, a current of Vairocana Schools, regarded as the regions of lust will course through their hearts. When progress for the righteous after death), and the confronted with a smooth and supple body, their Western Pure Land (in the Amitabha Schools, minds become attached to lustful conduct and regarded as the Pure Land). from both male and female organs will come Nhò Phaät Taùnh: Coù hai loaïi Phaät taùnh. Thöù nhaát laø spontaneous secretions. Ananda! Although the Lyù Phaät taùnh hay Phaät taùnh caên baûn trong moïi kinds of love differ, their flow and oppression is chuùng sanh. Thöù nhì laø Haønh Phaät taùnh. Haønh Phaät the same. With this moisture, one cannot ascend, taùnh coù trong vaøi chuùng sanh tu taäp nhöng khoâng but will naturally fall. This is called the 'internal coù trong nhöõng chuùng sanh khaùc—There are two aspect.' Second, external aspect. Ananda! The aspects of the Buddha-nature: First, the Buddha- external aspect refers to what happens outside nature which is fundamentally in all sentient living beings. Because of longing and yearning, beings. Second, the functioning Buddha-nature they invent the fallacy of discursive thought. active and effective in some who cultivate, but not When this reasoning accumulates without cease, it in others. can create ascending vapors. That is why when Nhò Phaät Thaân: Two forms of Buddha's body— living beings uphold the prohibitive precepts in See Nhò Thaân. their minds, their bodies will be buoyant and feel Nhò Phaät Thöøa: Baát cöù giaùo phaùp naøo khaùc ngoaøi light and clear. When they uphold mantra seals in Nhaát Phaät thöøa. Nhöõng ngöôøi theo Phaät giaùo Ñaïi their minds, they will command a heroic and thöøa tin raèng Nhaät Phaät thöøa laø con ñöôøng duy resolute perspective. When they have the desire nhaát giuùp chuùng ta ñaùo bæ ngaïn Nieát Baøn —Any in their minds to be born in the Heavens, in their yanas other than the One-Buddha-Yana. The dreams they will have thoughts of flying and Mahayanists believe that One-Buddha-Yana is the ascending. When they cherish the Buddhalands in perfect and only way to the shore of parinirvana— their minds, then the sagely realms will appear in See Nhaát Thöøa. a shimmering vision, and they will serve the good

Nhò Phaät Trung Moân: Chæ giai ñoaïn giöõa thôøi kyø Nhò Phöôùc: Hai loaïi phöôùc: Thieân phöôùc vaø Phaät Thích Ca nhaäp dieät vaø Ñöông Lai Haï Sanh Di Thaùnh phöôùc—Two kinds of blessing: the bliss of Laëc Toân Phaät xuaát hieän—Giai ñoaïn hieän taïi cuûa the gods and the bliss of the Saints. chuùng ta—The period between the nirvana of Nhò Phöôùc Ñieàn: Two fields for the cultivation of Sakyamuni Buddha and the future advent of happiness. Maitreya Buddha—The present period. (A) Hai loaïi phöôùc ñieàn: Thöù nhaát laø Bi ñieàn. Bi Nhò Phieàn Naõo: Klesadvaya (skt)—Two kinds of ñieàn laø thöông xoùt nhöõng ngöôøi ngheøo hay affliction or klesas

(defilement, passions, cuøng khoå, ñaây laø cô hoäi cho boá thí. Thöù nhì laø delusions, temptations, trials). Kính ñieàn hay kính troïng Phaät vaø Hieàn Thaùnh (A) Coù hai loaïi phieàn naõo: Thöù nhaát laø caên boån Taêng—Two fields for the cultivation of phieàn naõo (khôûi leân töø luïc caên). Thöù nhì laø tuøy happiness: First, the pitiable, or poor and phieàn naõo (khôûi leân töø caên boån phieàn naõo): needy, as the field or opportunity for charity. Caùc phieàn naõo naày laáy caên baûn phieàn naõo laøm Second, the field of religion and reverence of theå maø sinh ra—There are two kinds of the Buddhas, the saints, the priesthood. affliction: First, the six fundamental or (B) Hai loaïi phöôùc ñieàn khaùc: Thöù nhaát laø hoïc primary afflictions (klesas) arising from the nhaân ñieàn. Tu taäp phöôùc baèng caùch cuùng six senses. Second, the twenty consequent döôøng nhöõng ngöôøi haõy coøn ñang tu hoïc. Thöù klesas arising out of the six senses. The nhì laø voâ hoïc nhaân ñieàn. Cuùng döôøng cho consequent or secondary afflictions resulting nhöõng ngöôøi ñaõ hoaøn thaønh tu taäp—Two other or arising from the fundamental afflictions. fields for the cultivation of happiness: First, (B) Hai loaïi phieàn naõo khaùc: Thöù nhaát laø phaân cultivate of happiness by doing offerings to bieät khôûi phieàn naõo. Phieàn naõo y nöông vaøo those who are still in training in religion. caùc duyeân maø khôûi daäy nhöõng taø lyù luaän. Thöù Second, offerings to those who have nhì laø caâu sinh khôûi phieàn naõo hay phieàn naõo completed their course. do huaân taäp töø voâ thuûy ñeán nay—Two other Nhò Phöôïc: Hai loaïi heä phöôïc: töông öng phöôïc kinds of affliction: First, klesas arising from (nhöõng vieäc hay hieän töôïng ñöôïc ñi theo bôûi heä false reasoning. Second, klesa that which is phöôïc) vaø sôû duyeân phöôïc (nhöõng heä phöôïc gaây ra natural to all. bôûi hoaøn caûnh beân ngoaøi)—Two kinds of fetters: (C) Hai loaïi phieàn naõo khaùc nöõa: Thöù nhaát laø Ñaïi baddha-samyutta (p) or things accompanied by phieàn naõo ñòa phaùp hay saùu ñaïi phieàn naõo: voâ fetters and external bonds, or objective cause of minh, phoùng daät, giaûi ñaõi, baát tìn, hoân traàm, vaø delusion. traïo cöû. Thöù nhì laø Tieåu phieàn naõo ñòa phaùp Nhò Quaù: Two faults—Theo nieàm tin Ñaïi thöøa, coù hay möôøi hoaëc—Two more kinds of affliction: hai loãi laàm ñoái vôùi ngöôøi haønh Boà Taùt ñaïo: rôi vaøo First, the six great klesas: ignorance, thanh vaên vaø duyeân giaùc—According to the distracted (unrestrained), idle (lazy), Mahayana belief, there are two faults for anyone unfaithful (disbelieved), torpor, and who practices the Bodhisattva Path: falling into restlessness. Second, the ten minor afflictions. the stages of Sravakas and Pratyeka-buddhas. (D) Laïi coù hai loaïi phieàn naõo khaùc nöõa: Thöù nhaát Nhò Quaû: Sakrdagamin (skt)—Quaû thöù hai trong laø soá haønh phieàn naõo hay nhöõng phieàn naõo töù Thaùnh Tieåu thöøa, chæ coøn trôû laïi moät laàn nöõa maø nhö tham duïc hay laø caùm doã. Thöù nhì laø maõnh thoâi (Nhaát Lai quaû)—The second fruit of the four lôïi phieàn naõo hay phieàn naõo do bôûi khoâng tin kinds of Hinayana arhats, who has only once more vaøo nhaân quaû—There are also two other kinds to return to mortality. of affliction: First, ordinary passions or Nhò Quaû Nghieäp: Coù hai loaïi quaû nghieäp: Thöù temptations. Second, firece or sudden nhaát laø taäp khí quaû. Baûn chaát toát xaáu hay caùc quaû afflictions cause by lack of belief on the Law thieän aùc ñaõ huaân taäp

töø tieàn kieáp. Thöù nhì laø baùo of Cause and Effect. quaû. Haäu quaû khoå ñau hay vui söôùng (khoå laïc) Nhò Phuùc: See Nhò Phöôùc. trong kieáp naày do töø nhöõng nhaân hay haønh ñoäng thieän aùc cuûa kieáp tröôùc—There are two kinds of

fruit or karma: First, the good or evil (C) Laïi coù hai loaïi aùnh saùng khaùc nöõa: Thöôøng characteristics resulting from habit or practice in a quang vaø Hieän khôûi quang—There are also former existence. Second, the pain or pleasure two more kinds of light: the constant and resulting in this life.from the practices of a eternal light and the light in temporary previous life manifestations. Nhò Quaùn: Coù hai loaïi quaùn chieáu: Thöù nhaát laø söï Nhò Saéc: Two kinds of rupa—See Saéc (A) quaùn. Quaùn saùt hình thöùc beân ngoaøi hay söï quaùn Nhò Saéc Thaân: Hai loaïi saéc thaân cuûa Phaät: Baùo ñeàu do nhaân duyeân maø sanh dieät. Thöù nhì laø lyù thaân (nhö thöïc saéc thaân) vaø ÖÙng thaân (hoùa saéc quaùn. Quaùn thöïc taùnh cuûa vaïn phaùp hay quaùn taùnh thaân)—Two rupakaya or incarnation-bodies of a khoâng—There are two universal bases of Buddha: Sambhogakaya and Nirmanakaya. meditation: First, the external forms or the Nhò Sieâu: Coù hai caùch sieâu thoaùt: Thöù nhaát laø thuï phenomenal meditation. Second, meditation on sieâu hay con ñöôøng doïc hay ñöôøng tröôøng cuûa the real or underlying nature. Tieåu thöøa. Thöù nhì laø hoaønh sieâu hay ñöôøng ngang Nhò Quaùn Ñaûnh: Two forms of esoteric baptism— hay ñöôøng taét cuûa Ñaïi thöøa—There are two ways See Quaùn Ñaûnh. of passing over or bliss: First, the lengthwise or Nhò Quang: The dual lights. long way of Hinayana. Second, the crosswise or (A) Coù hai loaïi aùnh saùng: Phaät thaân quang vaø Phaät short way of Mahayana. taâm quang—The dual lights: Light from the Nhò Sö: Hai vò ñaïo sö—The two sages. Buddha's body and the light from the (A) Hai vò ñaïo sö trong Kinh Phaùp Hoa: Thích Ca Buddha's mind. Nhö Lai vaø Ña Baûo Nhö Lai—Two sages or (B) Coù hai teân goïi aùnh saùng khaùc: Thöù nhaát laø saéc quang, coøn goïi laø thaân quang hay aùnh haøo preceptors in the Lotus Sutra: Sakyamuni quang töø thaân Phaät phaùt ra maø maét coù theå nhìn Buddha and the two sages or preceptors in the thaáy ñöôïc. Thöù nhì laø taâm quang hay aùnh Lotus Sutra, Sakyamuni and Prabhutaratna—quang minh töø taâm Phaät phaùt ra—There are See Nhò Phaät. two other names of lights: First, the halo from (B) Hai loaïi thaày: Thaùnh sö vaø Phaøm sö—Two a Buddha's body which can be seen by flesh kinds of teachers: Sages and Ordinary eyes. Second, the light from a Buddha's mind. preceptors. (C) Coù hai thöù aùnh saùng khaùc: Thöù nhaát laø thöôøng Nhò Taø Haïnh: Hai loaïi taø haïnh: Taø kieán (chaïy quang hay aùnh quang minh thöôøng xuyeân phaùt theo taø kieán) vaø Taø duïc (chaïy theo tham duïc vaø ra töø thaân cuûa chö Phaät. Thöù nhì laø thaàn thoâng tình caûm)—Two classes of misconduct: follow quang hay aùnh quang minh sieâu nhieân ñöôïc wrong views and follow wrong desires or chö Phaät duøng thaàn löïc phoùng ra (khoaûng giöõa emotions. hai mí chaân maøy cuûa Phaät)—There are two Nhò Taø Kieán: Two mistaken views—Two wrong other kinds of lights: First, the constant halo views: from the bodies of Buddhas. Second, the (A) Coù hai loaïi taø kieán: Thöù nhaát laø höõu kieán, cho supernatural light sent out by a Buddha (from raèng vaät chaát coù söï hieän höõu thaät. Thöù nhì laø between his eyebrows) to illuminate a distant

voâ kieán, cho raèng moïi vaät hoaøn toaøn khoâng coù world. thaät—There are two wrong views: First, Nhò Quang Minh: Two kinds of light. holding to the real existence of material (A) Hai loaïi aùnh saùng: Saéc quang minh vaø Trí hueä things. Second, holding to the entire unreality quang minh (taâm quang minh)—Two kinds of of things. light: Physical light and Wisdom or mental (B) Coù hai loaïi taø kieán khaùc: Thöù nhaát laø ñoaïn light. kieán, cho raèng moïi thöù hoaïi dieät. Thöù nhì laø (B) Hai loaïi aùnh saùng khaùc: Phaät quang vaø Ma thöôøng kieán, cho raèng chö phaùp thöôøng haèng quang—Two other kinds of light: the true baát töû—There are two other mistaken views: light of the Buddha and Mara's delusive light. First, holding to the view of total annihilation.

Second, holding to the view of permanence or Raising his hand he pointed to the bamboo blinds. immortality. Two monks went and rolled them up in the same Nhò Tam: Hai ba, yù noùi baát cöù nghóa naøo ngoaøi ñeä manner. Fa-yen said, "One gains; one loses." nhaát nghóa (chaân lyù toái cao cuûa Phaät giaùo)—Any According to Wu Men Hui-Kai in the Wu-Men- meanings other than the ultimate truth of Kuan, tell me which one gained? Which one lost? Buddhism. If you have the single eye regarding this, you will Nhò Taïng: See Nhò Taïng Kinh. see where the National Teacher Ch'ing-liang Nhò Taïng Kinh: Twofold canon—Two Pitakas failed. But I must warn you strictly against arguing (Buddhist Canon). gain and loss. (A) Coù hai taïng Kinh Phaät giaùo: Thanh Vaên Taïng Nhò Taâm: Theo Kinh Phaùp Hoa, coù hai taâm— (giaùo lyù giaûng thuyeát veà hai thöøa Thanh Vaên According to the Lotus Sutra, there are two minds: vaø Duyeân Giaùc) vaø Boà taùt Taïng (giaùo lyù giaûng (A) Coù hai loaïi taâm: Thöù nhaát laø Chôn taâm. Chôn thuyeát veà Boà Taùt ñaïi só)—There are two taâm laø Nhö Lai Taïng Taâm saún coù cuûa chuùng Pitakas (Buddhist Canon): the Sravaka or sanh hay laø taâm Phaät. Thöù nhì laø Voïng taâm. Hinayana and the Bodhisattva or Mahayana. Voïng taâm laø taâm khôûi nieäm phaân bieät sinh ra (B) Laïi coù hai taïng Kinh Phaät giaùo khaùc: Taïng heát thaûy moïi caûnh giôùi—There are two kinds Kinh vaø Taïng Luaät—There are also two other of mind: First, the orginal, simple, pure, Pitakas (Buddhist Canon): the Sutras and the natural mind of all creatures or the Buddha- Vinaya. mind. Second, illusion-mind, which results in (C) Laïi coù hai taïng Phaät giaùo khaùc nöõa: Tieåu complexity and confusion. Thöøa Taïng vaø Ñaïi Thöøa Taïng—There are (B) Laïi coù hai loaïi taâm khaùc: Ñònh taâm (taâm thieàn also two more Pitakas (Buddhist Canon): the ñònh) vaø Taùn taâm (taâm taùn loaïn hay laø taâm tu Hinayana scriptures and the Mahayana taùn thieän)—There are also two other kinds of scriptures. mind: meditative mind or mind fixed on Nhò Taêng Boà Taùt: Coù hai loaïi Boà Taùt: Thöù nhaát laø goodness and the scattered, inattentive mind, Trí Taêng Boà Taùt. Boà Taùt ñaïi trí taêng thöôïng (töï or mind that is only good at intervals. ñoaïn aùc chöùng lyù). Tuy nhieân chính yeáu laø töï lôïi Nhò Teá: Coù hai coõi maø theo Tieåu thöøa laø Nieát Baøn nhieàu hôn lôïi tha. Thöù nhì laø Bi Taêng Boà Taùt. Boà vaø sanh töû, nhöng theo Ñaïi thöøa thì caû hai chæ laø Taùt ñaïi bi taêng thöôïng, vì thöông xoùt chuùng sanh moät—There are two states. According to the maø truï laâu trong ñôøi ñeå hoùa ñoä, chöù chaúng moät Hinayana, nirvana and

mortality; but according to mình ñaéc quaû Boà Ñeà—There are two superior the Mahayana, the two are just one. kinds of Bodhisattvas: First, superior in wisdom; Nhò Thaùnh: Hai vò Thaùnh: Thích Ca Maâu Ni vaø however, chiefly beneficial to self. Second, Ña Baûo Nhö Lai—Two saints: Sakyamuni and superior in pity for others and devotion to their Prabhutaratna. salvation. Nhò Thaéng Quaû: Hai quaû vò toái thaéng: Cöùu caùnh Nhò Taêng Quyeát Lieâm: Two Monks Roll Up the Nieát baøn vaø Toaøn giaùc—Two surpassing fruits or Blind, example 26 of the Wu-Men-Kuan—Hai rewards given by a Buddha: Final Nirvana and oâng Taêng cuoán reøm, thí duï thöù 26 cuûa Voâ Moân Perfect enlightenment. Quan—Tröôùc giôø thoï trai, caùc hoïc taêng ñeán tham Nhò Thaân: Hai loaïi thaân—Two forms of body: hoûi vôùi ngaøi Phaùp Nhaõn ôû chuøa Thanh Löông. Sö (A) Hai thaân cuûa Phaät: Baùo thaân vaø ÖÙng thaân hay giô tay troû böùc reøm. Baáy giôø coù hai oâng Taêng cuøng Hoùa Thaân—Two rupakaya or incarnation ra cuoán reøm. Sö noùi: "Moät ñöôïc, moät maát." Theo bodies of a Buddha: Sambhogakaya or Voâ Moân Hueä Khai trong Voâ Moân Quan, thöû hoûi ai dharmakaya and Nirnanakaya. ñöôïc ai maát? Neáu thaáy ñöôïc choã naày thì thaáy ñöôïc (B) Phaân ñoaïn vaø Bieán dòch thaân: Phaân ñoaïn thaân choã laûi nhaûi cuûa Quoác Sö Thanh Löông. Tuy vaäy, vaø Bieán dòch thaân—Mortal and Spiritual kî nhaát laø vieäc so ño choã ñöôïc choã maát—The bodies: the varied forms of the karmaic or great Fa-yen of Ch'ing-liang took the high seat ordinary mortal body and the transformable or before the midday meal to preach to his assembly. spiritual body.

(C) Sinh thaân vaø Phaùp thaân—Earthly body despite, Power of the Tathagata, the Divine, the (Sambhogakaya or the earthly body of the Final Commission, the Story of the Bodhisattva Buddha) and Moral body (Dharmakaya or Medicine King, the Bodhisattva Wonder Sound, moral and mental nature). the All-Sidedness of the Bodhisattva Regarder of (D) Thöïc töôùng vaø Vi vaät thaân—The Absolute the Cries of the World, Dharanis, the Story of body (Dharmakaya or the absolute truth or King Resplendent, and Encouragement of the light of the Buddha) and Functional body Bodhisattva Universal Virtue. (temporal body). Nhò Thaäp Baùt Thieân: Hai möôi taùm vò trôøi: saùu (E) Chaân vaø Hoùa thaân—Dharmakaya trong coõi duïc giôùi, möôøi taùm trong coõi saéc giôùi, vaø (dharmakaya or sambhogakaya) and boán trong coõi voâ saéc giôùi—Twenty eight heavens Nirmanakaya. or devalokas: six of the desire world, eighteen of (F) Thöôøng vaø Voâ thöôøng thaân—Permanent body the form world and four of the arupa or formless (Buddha’s permanent or eternal body) and world. Temporal body (Buddha’s temporal body). Nhò Thaäp Baùt Toå: See Hai Möôi Taùm Toå AÁn Ñoä Nhò Thaäp: Vimsati (skt)—Twenty. in. Nhò Thaäp Baùt Döôïc Xoa: Twenty-eight yaksas— Nhò Thaäp Baùt Toå AÁn Ñoä: See Hai Möôi Taùm Toå Hai taùm vò daï xoa (linh thaàn). AÁn Ñoä. Nhò Thaäp Baùt Chuûng Caên Baûn Ñaïo Ñöùc: Nhò Thaäp Baùt Toå Thieân Truùc: See Hai Möôi Mulaguna (skt)—Twenty-eight kinds of Taùm Toå AÁn Ñoä. fundamental morality. Nhò Thaäp Baùt Truyeàn: Hai möôi taùm doøng truyeàn Nhò Thaäp Baùt Phaåm Phaùp Hoa: Hai möôi taùm thöøa Thieàn ôû AÁn Ñoä—Twenty-eight Zen lineages phaåm kinh Phaùp Hoa: Phaåm Töïa, Phaåm

Phöông in India—See Hai Möôi Taùm Toå AÁn Ñoä. Tieän, Phaåm Thí Duï, Phaåm Tín Giaûi, Phaåm Döôïc Nhò Thaäp Baùt Tuù: Hai möôi taùm choøm sao trong Thaûo Duï, Phaåm Thoï Kyù, Phaåm Hoùa Thaønh Duï, baûy höôùng—Twenty eight Naksatras—Twenty Phaåm Nguõ Baù Ñeä Töû Thoï Kyù , Phaåm Thoï Hoïc Voâ eight constellations (seven in each direction, East Hoïc, Phaåm Phaùp Sö, Phaåm Hieän Böûu Thaùp, Phaåm for Spring, South for Summer, West for Autumn, Ñeà Baø Ñaït Ña, Phaåm Trì, Phaåm An Laïc Haïnh, and North for Winter)—See Twenty eight Phaåm Tuøng Ñòa Doõng Xuaát, Phaåm Nhö Lai Thoï constellations. Löôïng, Phaåm Phaân Bieät Coâng Ñöùc, Phaåm Tuøy Hyû Nhò Thaäp Duy Thöùc Kinh: Visamtika sutra Coâng Ñöùc, Phaåm Phaùp Sö Coâng Ñöùc, Phaåm (skt)—Sutra on the twenty verses of principle of Thöôøng Baát Khinh Boà Taùt, Phaåm Nhö Lai Thaàn mind only. Löïc, Chuùc Luïy, Phaåm Döôïc Vöông Boån Söï , Phaåm Nhò Thaäp Duy Thöùc Luaän: Visamtika sastra Dieäu AÂm Boà Taùt, Phaåm Quaùn Theá AÂm Boà Taùt Phoå (skt)—Treatise on the twenty verses of principle Moân, Phaåm Ñaø La Ni, Phaåm Dieäu Trang Nghieâm of mind only. Vöông Boån Söï, Phaåm Phoå Hieàn Boà Taùt Khuyeán Nhò Thaäp Khoâng Taùnh: Hai möôi taùnh khoâng Phaùt —Twenty-eight chapters in the Lotus Sutra: trong Luaän Trang Nghieâm Chöùng Ñaïo Ca— Introductory Chapter, Chapter of Tactfulness, the Twenty natures of the void in the Commentary of Parable, Faith Discernment, the Parable of the Abhisamayalamakara-loka—See Hai Möôi Taùnh Herbs, Prediction, the Parable of the Magic City, Khoâng. the Five Hundred Disciples Receive the Nhò Thaäp Nguõ Boà Taùt: Hai möôi laêm vò Boà Taùt Prediction of Their Destiny, Prediction of the baûo hoä taát caû nhöõng ngöôøi tín taâm nieäm hoàng danh Destiny of Arhats, Training and Trained, Teacher Phaät A Di Ñaø: Quaùn AÂm Boà Taùt, Ñaïi Theá Chí Boà of the Law, Beholding of the Precious Stupa, Taùt, Döôïc Vöông Boà Taùt, Döôïc Thöôïng, Döôïc Devadatta, Exhortation to Hold Firm, Happy Life, Thöôïng, Phoå Hieàn, Phaùp Töï Taïi, Sö Töû Hoáng, Ñaø Springing Up out of the Earth, Revelation of the La Ni, Hö Khoâng Taïng, Phaät Taïng, Boà Taùt Taïng, Eternal Life of the Tathagata, Discrimination of Kim Cang Taïng, Sôn Haûi Hueä, Quang Minh Merits, the Merits of Joyful Acceptance, the Vöông, Hoa Nghieâm Vöông, Chuùng Baûo Vöông, Merits of the Preacher, the Bodhisattva Never Nguyeät Quang Vöông, Nhaät Chieáu Vöông, Tam

Muoäi Vöông, Ñònh Töï Taïi Vöông, Ñaïi Töï Taïi caên (caên cuûa vò ñaõ hoaøn toaøn chöùng ngoä) —Twenty Vöông, Baïch Töôïng Vöông, Ñaïi Uy Ñöùc Vöông, two roots or modes of processes in the perfect Voâ Bieân Thaân, vaø Thanh Tònh Ñaïi Haûi Chuùng— development of a Buddha and his works: Twenty five Bodhisattvas who protect all who call caksurindriya (eye), srotrendriya (ear), Amitabha: Avalokitesvara (Kuan Shi Yin), ghranendriya (nose), jihvendriya (tongue), Mahasthamaprapta, Bhaisajyaraja, Bhaisajyaraja- kayendriya (body), manaindriya (mind), strindriya samudgata, Samantabhadra, Dharma-Isvara, (female organ), purusendriya (male organ), Simhanada, Dharani, Akasagarbha (Space- jivitendriya (life), dukhendriya (suffering or pain), garbha), Buddha-garbha, Bodhisattva-garbha, sukhendriya (pleasure), daurmanasyendriya Vajra-garbha Bodhisattva, Mountain-Ocean (sorrow),

saumanasyendriya (joy), upeksendriya Wisdom, Shining Heart, Adorned Flower, (abandoning), sraddhendriya (faith), viryendriya Treasure Assembly, Candraprabha, Sun- (zeal or effort), smrtindriya (memory), Illuminating, Samadhi-King, Samadhi-Isvara, samadhindriya (meditation or trance), Mahesvara, White-Elephant, Mahatejas, Infinite- prajnendriya (wisdom), Body, and Great Ocean Assembly of Peaceful anajnatamajnasyamindriya (the power for learning Bodhisattva. the four Noble Truths), ajnendriya (the power of Nhò Thaäp Nguõ Ñieàu: AÙo Caø sa cuûa chö Taêng having learned the four Noble Truths), ajnata- laøm baèng 25 maûnh vaûi—The monk's twenty-five- Vindriya (the power of perfect knowledge of the patched robe. four Noble Truths), and the faculty of one who has Nhò Thaäp Nguõ Ñieàu Y: See Nhò Thaäp Nguõ Ñieàu. the final knowledge—See Ba Möôi Baûy Phaåm Trôï Nhò Thaäp Nguõ Ñieàu Vieân Thoâng: Hai möôi laêm Ñaïo. phaùp vieân thoâng (vieân maõn thoâng ñaït thöïc chaát cuûa Nhò Thaäp Nhò Moân: Theo A Tyø Ñaøm Caâu Xaù Phaùp taùnh)—Twenty five kinds of perfect Luaän, coù hai möôi hai phöông caùch hay tieán trình understanding of the truth (six external objects, six phaùt trieån toaøn thieän cuûa moät vò Phaät vaø söï nghieäp senses, six consciousnesses, and seven tu taäp cuûa Ngaøi—According to the Abhidharma elements—Luïc traàn, luïc caên, luïc thöùc vaø thaát ñaïi). Kosa, there are twenty-two modes or processes in Nhò Thaäp Nguõ Höõu: Hai möôi laêm hình thöùc hieän the perfect development of a Buddha and his höõu—Twenty five forms of existence. work—See Nhò Thaäp Nhò Caên and Nhò Thaäp Nhò 1-14)Möôøi boán trong duïc giôùi: Fourteen in the Phaåm. desire realm. Nhò Thaäp Nhò Phaåm: Hai möôi hai phaåm trong 15-21)Baûy trong saéc giôùi: Seven in the realms of tieán trình phaùt trieån toaøn thieän Boà Ñeà —Twenty- form. two modes of processes in the perfect 22-25)Boán trong voâ saéc giôùi: Four in the formless development of enlightenment. realm. 1-4) Töù Nieäm Xöù: Four foundations of Nhò Thaäp Nguõ Phöông Tieän: Hai möôi laêm mindfulness—See Töù Nieäm Xöù. phöông tieän trôï giuùp thieàn ñònh cuûa tröôøng phaùi 5-8) Töù Chaùnh Caàn: Four right efforts—See Töù Thieân Thai—T'ien-T'ai's twenty-five aids to Chaùnh Caàn. meditation. 9-12)Töù Nhö YÙ Tuùc: Four sufficiences—See Töù Nhò Thaäp Nguõ Thaàn: Hai möôi laêm vò thaàn baûo Nhö YÙ Tuùc. veä naêm giôùi (moãi naêm vò giöõ moät giôùi)—Twenty 13-17)Nguõ Caên: Five sense-organs—See Nguõ five guardian deities who protect and keeper of Caên. the five commandments (Five for each 18-22)Nguõ Löïc: Five powers—See Nguõ Löïc. commandment). Nhò Thaäp Thieân Vöông: Hai möôi thieân vöông: Nhò Thaäp Nhò Caên: Hai möôi hai caên trôï ñaïo: ñaïi phaïm thieân vöông, ñeá thích toân thieân, ñaïi nhaõn caên, nhó caên, tyû caên, thieät caên, thaân caên, yù phaïm thieân vöông, ñeá thích toân thieân, ña vaên thieân caên, nam caên, nöõ caên, meänh caên, khoå caên, laïc caên, vöông (tyø sa moân thieân vöông), trì quoác thieân öu caên, hyû caên, xaû caên, tín caên, taán caên, nieäm caên, vöông, taêng tröôûng thieân vöông, quaûng muïc thieân ñònh caên, hueä caên, vò tri ñöông tri, kyù tri caên, cuï tri vöông, kim cang maät tích thieân, ma eâ thuû la, taùn

chæ ca, ñaïi bieän taøi thieân, ñaïi coâng ñöùc thieân, vi ñaø ñaõ toàn taïi nhö vaäy, vôùi nhöõng phöông phaùp ñaøo taïo thieân thaàn, kieân maâu ñòa thaàn, boà ñeà

thoï thaàn, quyû chæ khaùc chuùt ñænh vôùi phöông phaùp coát yeáu cuûa töû maãu thaàn, ma lôïi chi thieân, nhaät cung thieân töû, thieàn—A Japanese term, which means 'twenty- nguyeät cung thieân töû, nhaät cung thieân töû, nguyeät four currents or twenty-four schools of Zen in cung thieân töû, sa caét long vöông, dieäm ma la Japan.' Here are included the three major schools: vöông—Twenty devas: Mahabrahman, Sakra the Rinzai, the Soto, and the Obaku, as well as the devanam Indra, Vaisravana, Dhrtarastra, subsidiary lineages of the Rinzai school into which Virudhaka, Guhyapati, Mahesvara Pancika, Rinzai Zen in Japan split. These subsidiary Sarasvati, Laksmi, Skanda, Prthivi, lineages are generally named after a large Bodhidruma or Bodhivrksa, Hariti, Marici, Surya, Japanese Zen monastery where they originated Candra, Sagara, and Yama-raja. and by whose abbot they were transmitted (quite Nhò Thaäp Tuïng Luaän: Vimsatikakarika (skt)— frequently also in the many submonasteries of the Treatise of the twenty verses. main monastery). Thus, for example, there is an Nhò Thaäp Töù Baát Töông Öng Phaùp: Twenty- Engaku-ji school, a Kencho-ji school, a Nanzen-ji four dharmas not associated with matter— school, and so forth. These subsidiary lineages of Twenty-four phenomena not associated with the Rinzai school hardly differ from one another mind—Hai möôi boán hieän töôïng khoâng gaén lieàn as concerns the essentials of Zen training. vôùi taâm—See Hai Möôi Boán Phaùp Baát Töông Öng Nhò Thaäp Töù Troïng Giôùi: Twenty-four grave Trong Duy Thöùc Hoïc. precepts—Hai möôi boán giôùi troïng. Nhò Thaäp Töù Chuûng Baát Töông ÖÙng: Hai möôi Nhò Thaäp Töù Tuøy Phieàn Naõo: See Hai Möôi Boán boán yeáu toá khoâng ñi lieàn vôùi taâm—Twenty-four Phieàn Naõo Phuï. factors that are not associated with mind—See Hai Nhò Thaäp ÖÙc Nhó: Tyø Khöu Nhò Thaäp ÖÙc Nhó, Möôi Boán Phaùp Baát Töông Öng Trong Duy Thöùc ñöôïc coi nhö laø moät trong nhöõng ñeä töû tinh chuyeân Hoïc. nhaát cuûa Phaät. Khi Phaät coøn taïi theá, tyø khöu Nhò Nhò Thaäp Töù Duyeân Heä: See Hai Möôi Boán Thaäp ÖÙc Nhó ñaõ chöùng quaû A-La-Haùn. Ngaøi ñaõ Duyeân Heä. soáng treân caùc taàng trôøi ñeán 91 kieáp, döôùi loøng baøn Nhò Thaäp Töù Löu: Twenty-four transmissions— chaân coù loâng daøi hai taác, chaân khoâng bao giôøi phaûi Hai möôi boán doøng truyeàn thöøa. daãm ñaát—Sronakotivimsa, defined as the most Nhò Thaäp Töù Myõ Taâm Duïc Giôùi: Twenty-four zealous of Sakyamuni’s disciples, who became an Sense Sphere Beautiful Consciousneses—See Hai arhat. Having lived in a heaven for ninety-one Möôi Boán Taâm Ñeïp Coõi Duïc Giôùi. kalpas, where his feet did not touch the ground, he Nhò Thaäp Töù Phieàn Naõo Phuïï: See Hai Möôi Boán was born with hair on his soles two inches long, an Phieàn Naõo Phuï. omen which led his father and brothers to endow Nhò Thaäp Töù Taâm Baát Töông Öng Haønh Phaùp: him with twenty kotis of ounces of gold. Twenty-four non-associated compositional Nhò Theá: This life and the hereafter. factors—Hai möôi boán yeáu toá keát hôïp maø khoâng Nhò Theá Toân: Phaät Thích Ca vaø Phaät Ña Baûo (vò lieân quan gì vôùi nhau—See Hai Möôi Boán Phaùp Phaät maø Phaät Thích Ca ñaõ noùi ñeán trong phaåm 11, Baát Töông Öng Trong Duy Thöùc Hoïc. Kinh Phaùp Hoa)—Sakyamuni and Prabhutaratna Nhò Thaäp Töù Thieàn Phaùi Nhaät Baûn: Nijushi-ryu (Ña Baûo Nhö Lai which Sakyamuni

Buddha (jap)—24 traøo löu hay 24 thieàn phaùi taïi Nhaät Baûn. mentioned in the eleventh chapter of the Lotus Chuû yeáu laø ba nhaùnh lôùn bao goàm Laâm Teá, Taøo Sutra). Ñoäng vaø Hoaøng Baù, cuõng nhö nhöõng phaùi phuï Nhò Thieân: Two kinds of devas. thoaùt thai töø phaùi Laâm Teá. Caùc phaùi phuï cuûa phaùi (A) Hai loaïi chö Thieân: Nhöït thieân vaø Nguyeät Laâm Teá noùi chung ñeàu mang teân moät tu vieän lôùn thieân—Two kinds of devas: Sun-deva and vaø caùc vieän tröôûng ñaõ baûo ñaûm vieäc truyeàn thuï cuûa Moon-deva. noù, keå caû trong nhieàu tu vieän nhoû phuï thuoäc tu (B) Hai loaïi chö Thieân khaùc: Ñoàng sanh thieân vaø vieän chính naày. Nhö caùc phaùi Vieân Giaùc Töï, phaùi Ñoàng danh thieân—Two other kinds of devas: Kieán Tröôøng Töï vaø phaùi Nam Thieàn Töï, vaân vaân, a deva born simultaneously with the

individual; a deva with the same name as the from meditation or contemplation. Second, individual. Both have the duties of watching the good character attainable when thought over the individual. not in meditation. (C) Laïi coù hai loaïi chö Thieân khaùc: Phaïm thieân vaø (C) Hai loaïi thieän khaùc: Thöù nhaát laø Vò sanh thieän Ñeá Thích thieân—There are also two other hay caùc thieän phaùp chöa töøng ñöôïc tu taäp. Thöù kinds of devas: Brahma and Indra. nhì laø Dó sanh thieän hay caùc thieän phaùp ñaõ Nhò Thieân Tam Tieân: Two devas and the three töøng ñöôïc tu taäp—Two other good things rsi—Hai loaïi chö Thieân (Trôøi) vaø ba loaïi Tieân. during meditation: First, the good character (A) Nhò Thieân: ma heâ thuû la vaø tyø nöõu thieân — not yet arises. Second, the good character Two devas: mahesvara and visnu. already evolved. (B) Tam Tieân: ca tyø la tieân, öu laâu taêng khö vaø laëc Nhò Thieän Tam Phöôùc: Nhò thieän vaø tam phöôùc sa baø—Three rsi: kapila, uluka, and rsabha. ñöôïc noùi trong kinh Voâ Löôïng Thoï —Two good Nhò Thieàn: See Nhò Thieàn Thieân. things and three meritorious actions which are Nhò Thieàn Thieân: Dvitiya-dhyana (skt)— mentioned in the Sukhavativyuha Sutra (Sutra of Dutiyajjhanabhumi (p)—Second Dhyana Infinite Life)—See Nhò Thieän and Tam Phöôùc. Heaven—Coõi trôøi thöù nhì töông ñöông vôùi tieåu Nhò Thieät: Noùi löôõi hai chieàu—Double-tongued. thieân theá giôùi. Chö thieân treân coõi trôøi naày hoaøn Nhò Thoï: Hai loaïi thoï nghieäp: Thaân thoï vaø Taâm toaøn ngöng baët naêm giaùc quan ñaàu, chæ coøn laïi “yù.” thoï—The dual receptivity: karma of pleasure and Ñaây laø coõi hyû laïc Tam Ma Ñòa. Nhò Thieàn Thieân pain of the physical body and karma of the mental gaáp moät ngaøn laàn theá giôùi cuûa Sô Thieàn Thieân. or the mind. Trong Kinh Thuû Laêng Nghieâm, quyeån Chín, Ñöùc Nhò Thoï Nghieäp: See Nhò Thoï. Phaät ñaõ noùi vôùi ngaøi A Nan veà Nhò Thieàn Thieân Nhò Thôøi: Coù hai thôøi: Thöù nhaát laø Ca La thôøi. nhö sau: “OÂng A Nan! Ba böïc thaéng löu trong coõi Thöïc thôøi hay laø thôøi gian coá ñònh cho caùc böõa aên. Nhò Thieàn, taát caû lo aâu khoâng theå böùc baùch hoï. Duø Thöù nhì laø Tam muoäi da thôøi. Nhaát thôøi hay thôøi chaúng phaûi chính tu tam ma ñòa, trong taâm thanh gian khoâng coá ñònh—There are two times or tònh ñaõ deïp taát caû hoaëc laäu thoâ thieån.”—The periods: First, kala or regular or fixed hour for second region, equal to a small chilio cosmos. The meals. Second, samaya or irregular or unfixed inhabitants in this region

have ceased to require hours or times. the five physical organs, possessing only the organ Nhò Thôøi Chuùc Phaïn: Nhò Thôøi Trai Chuùc—Hai of mind. This is the ground of joy of production of buoåi côm chaùo—Two times or two periods of samadhi. The second dhyana has one thousand meals in a monastery. times the worlds of the first. In the Surangama Nhò Thoå: See Nhò Ñoä. Sutra, book Nine, the Buddha told Ananda about Nhò Thuû: Hai loaïi naém giöõ hay chaáp tröôùc: kieán the Dutiyajjhanabhumi as follows: “Ananda! thuû vaø giôùi thuû. Kieán thuû laø nhöõng tranh caõi do Those who flow to these three superior levels in chaáp vaøo yù kieán coá chaáp vaøo thieân kieán cuûa mình; the second dhyana will not be oppressed by kieán chaáp taø vaïy, moät trong töù thuû. Giôùi thuû laø worries or vaxations. Although they have not chaáp chaët vaøo nhöõng giôùi luaät taø vaïy—Two kinds developed proper samadhi, their minds are pure to of attachment (grasping): Attachment to views the point that they have subdued their coarser (drsty-upadana (skt) and Clinging to wrong outflows.”—See Töù Thieàn Thieân (II). teaching. Wrong views caused by attachment to Nhò Thieän: Two good things. one’s own erroneous understandings (to hold (A) Söï lyù thieän: Goodness in both theory and heterodox doctrines and be obsessed with the practice. sense of the self). Clinging to heterodox views, (B) Hai loaïi thieän: Thöù nhaát laø Ñònh thieän. Caùc one of the four kinds of clinging. Clinging to thieän phaùp ñaït ñöôïc baèng thieàn ñònh. Thöù nhì wrong teaching means to cling to the wrong laø Taùn thieän. Caùc thieän phaùp ñaït ñöôïc khoâng commandments of heterodox teachers. baèng thieàn ñònh—Two good things during Nhò Thuûy: Hai söï baét ñaàu: Thöù nhaát laø A Haøm. meditation: First, good character that arises Ñöùc Phaät thuyeát kinh A Haøm taïi vöôøn Loäc Uyeån

laø söï baét ñaàu cuûa Tieåu Thöøa. Thöù nhì laø Hoa Nhò Thöøa Thieàn: The Hinayana Zen—See Thieàn Nghieâm. Ñöùc Phaät thuyeát kinh Hoa Nghieâm laø söï Nhò Thöøa. baét ñaàu cuûa Ñaïi Thöøa—The two beginnings: First, Nhò Thöøa Töù Ñieân Ñaûo: Boán thöù ñieân ñaûo cuûa the beginning of Hianyana when the Buddha haøng nhò thöøa: Thöù nhaát laø voâ thöôøng ñieân ñaûo. preached Agama Sutra at the Deer Park. Second, Nieát baøn laø thöôøng haèng vónh cöûu; tuy nhieân taø the beginning of Mahayana when the Buddha ñaïo laïi cho raèng ngay caû Nieát baøn cuõng voâ thöôøng. preached the Avatamsaka (Flower Adornment) Thöù nhì laø voâ laïc ñieân ñaûo. Nieát baøn laø nôi cuûa an Sutra. laïc; tuy nhieân taø ñaïo laïi cho raèng moïi nôi keå caû Nhò Thuyeân: Hai loaïi ñònh nghóa: Thöù nhaát laø Giaø Nieát baøn ñeàu khoå chöù khoâng vui. Thöù ba laø Voâ ngaõ thuyeân. Ñònh nghóa theo kieåu thuï ñoäng tieâu cöïc ñieân ñaûo. Nieát baøn laø chaân Phaät taùnh; tuy nhieân taø “khoâng taêng khoâng giaûm, khoâng sanh khoâng dieät.” ñaïo cho raèng laøm gì coù caùi Phaät taùnh. Thöù tö laø Voâ Thöù nhì laø Bieåu thuyeân. Ñònh nghóa tích cöïc theo tònh ñieân ñaûo. Nieát baøn laø thanh tònh; tuy nhieân, taø “tri kieán giaùc chieáu.”—Two kinds of statement or ñaïo cho raèng ngay caû Nieát baøn cuõng baát tònh— definition: First, latent or negative definition Four upside-down views for both Hinayana and “Neither increasing nor decreasing or neither Mahayana: First, Nirvana is permanent and producing nor destroying. Second, patent or eternal; however,

heretics believe that everything positive or a positive statement. including nirvana as impermanent. Second, Nhò Thöû: Hai con chuoät ñen vaø traéng aùm chæ ñeâm Nirvana is a permanent place of bliss; however, vaø ngaøy hay aùc vaø thieän—The black and white heretics believe that everywhere including rats—Night and day—Bad and good— nirvana as no pleasure, but suffering. Third, Unwholesome and wholesome—See Baïch Haéc Nirvana is a real Buddha-nature; however, Nhò Thöû. heretics believe that there is no such Buddha- Nhò Thöøa: Nijo (jap)—Dviyana (skt)—The two nature. Fourth, Nirvana is pure; however, heretics vehicles. believe that everything is impure. (A) Hai thöøa ñöa chuùng sanh ñeán ñích cuoái cuøng: Nhò Thöùc: Two kinds of consciousness. Ñaïi vaø Tieåu thöøa—The two vehicles (A) Phaät giaùo Ñaïi Thöøa phaân bieät giöõa A Laïi da conveying to the final goal: Mahayana and thöùc hay voâ moät (khoâng maát), chöùa maàm cuûa Hinayana. heát thaûy caùc phaùp maø khoâng maát, ñoái laïi vôùi (B) Those of the middle and lower stages: Hai maït na thöùc hay phaân bieät thöùc, nöông vaøo A trong boán coã xe lôùn trong Phaät giaùo, ñoù laø Laïi Da maø sinh ra phaân bieät (caûnh cuûa maét, Thanh Vaên vaø Duyeân Giaùc (hai thöøa coøn laïi thanh cuûa tai, höông cuûa muõi, vò cuûa löôõi, xuùc cuõng laø toái thöôïng thöøa Boà Taùt vaø Phaät)—The cuûa thaân, tö töôûng cuûa yù)—Mahayana first two of the four big vehicles in Buddhism, Buddhism discriminates the alaya-vijnana or which are namely: Sravakas (Sravakahood) primal undivided condition from the mano- and Pratyeka-buddhas (Pratyekabuddhahood). vijnana or that of discrimination: The other two are supreme vehicles of (B) Laïi coù hai teân goïi khaùc cho nhò thöùc: Maït Na Bodhisattvas and Buddhas. thöùc (thöùc phaân bieät) vaø A-Laïi-Da thöùc (taøng (C) Tieåu thöøa töï ñoä: Selfish Hinayana salvation. thöùc)—There are also two other names for Nhò Thöøa Taùc Phaät: Two vehicles that have the two consciousnesses: Mano-vijnana and same goal of attainment of Buddhahood—Theo Alaya-vijnana. Kinh Phaùp Hoa thì hai thöøa Thanh Vaên vaø Duyeân (C) Theo Vi Dieäu Phaùp, coù hai thöùc: Thöù nhaát laø Giaùc cuõng thaønh Phaät—According to the Lotus Thöùc Sieâu Traàn. Trong Phaät giaùo, thöùc sieâu Sutra, Sravakas (thanh vaên) and Pratyekas also traàn thì quyeát ñònh, höôùng ñeán moät muïc tieâu, become Buddhas. vaø khoâng coøn bò leä thuoäc vaøo nhöõng theá löïc Nhò Thöøa Thanh Giaùc: Dviyana (skt)—Hai thöøa vöôït qua söï kieåm soaùt cuûa noù nöõa. Thöùc sieâu Thanh Vaên vaø Duyeân Giaùc—The two vehicles of traàn quyeát ñònh do öu theá, do trí tueä, chöù Sravaka (Thanh vaên) and Pratyeka-buddha. khoâng phaûi do nghieäp löïc. Thöù nhì laø Thöùc Phaøm Traàn. Trong Phaät giaùo, thöùc phaøm traàn

bò ñònh ñoaït, khoâng coù phöông höôùng , vaø bò leä Bodhidharma to receive him, is said to cut off his thuoäc vaøo duyeân nghieäp—According to the left arm in the snow in order to prove his firmness Abhidharma, there are two kinds of and determination—See Hueä Khaû. consciousness: First, Supramundane Nhò Toå Laäp Tuyeát: Nhò toå ñöùng döôùi tuyeát—The Consciousness. In Buddhism, supramundane second patriarch stood under the snow. consciousness is determining, directed toward Nhò Toäi: Hai loaïi toäi: Thöù nhaát laø tính toäi hay töï a goal, and no longer subject to

forces beyond tính cuûa loaïi toäi naày ñaõ aùc. Thöù nhì laø Giaø toäi. Töï its control. Supramundane consciousness is tính khoâng phaûi laø aùc nhö uoáng röôïu, nhöng bò Ñöùc determining because of the predominance and Phaät caám vì lôïi ích cho nhöõng giôùi khaùc—Two wisdom, not of karma. Second, Mundane kinds of crimes or two kinds of offenses: First, Consciousness. In Buddhism, mundane offense which is wrong in itself, i.e. murder. consciousness is determined, undirected, and Second, offense which not wrong in itself, i.e. subject to karma and conditions. taking alcohol, but forbidden by the Buddha for Nhò Thöïc: Two kinds of food for any Buddhist. the sake of the other commandments. (A) Hai loaïi thöùc aên cuûa ngöôøi con Phaät: Phaùp Nhò Toân: Theo Kinh Voâ Löôïng Thoï, hai vò ñaùng duyeät vaø Thieàn duyeät—Two kinds of food for toân kính vôùi chung moät giaùo thuyeát: Thích Ca Maâu any Buddhist: the joy of the Law and the bliss Ni vaø A Di Ñaø—According to the Infinite Life of meditation. Sutra, the two Honored Ones with one teaching: (B) Hai loaïi thöùc aên khaùc cuûa ngöôøi con Phaät: Thöù Sakyamuni and Amitabha. nhaát laø chaùnh maïng thöïc hay Chaùnh maïng Nhò Toân Nhò Giaùo: Theo Kinh Voâ Löôïng Thoï, hai Taêng. Ngöôøi xuaát gia phaûi laáy vieäc khaát thöïc toân hai giaùo; moät laø laáy yeáu moân maø Phaät Thích maø nuoâi saéc thaân maø tu haønh. Thöù nhì laø taø Ca hieån thuyeát goàm caùc thieän phaùp ñònh taùn laøm maïng thöïc hay Taø maïng Taêng. Ngöôøi xuaát gia phöông tieän, hai laø laáy hoaèng nguyeän maø Ñöùc Phaät maø khoâng chòu khaát thöïc thoï maïng laø haïng taø A Di Ñaø neâu leân (phaùp moân nieäm Phaät)— maïng thöïc—Two more kinds of food for any According to the Infinite Life Sutra, the two as Buddhist: First, the right kind of monk’s teacher and saviour, with reference to the livelihood by mendicancy. Second, the wrong teaching of the way of salvation and the kind of monk’s livelihood by any other means. consequent saving vows. Nhò Tín: Hai loaïi tín: Thöù nhaát laø Tín Giaûi hay Nhò Toân Nhöùt Giaùo: Hai toâng vôùi cuøng moät Giaûi Tín. Baûn thaân saùng roõ caùi lyù maø mình thaáy, giaùo thuyeát, aùm chæ Phaät Thích Ca vaø Phaät A Di taâm khoâng nghi ngôø. Thöù nhì laø Thaâm Tín hay Ñaø—The two as one in teaching which implies Ngöôõng Tín. Nieàm tin theo lôøi noùi cuûa ngöôøi Sakyamuni and Amitabha. khaùc—Two forms of faith: First, adhimukti or Nhò Toâng: Hai toâng phaùi Ñaïi thöøa trong tröôøng intuition or self-assured enlightenment. Second, phaùi Hoa nghieâm: Phaùp Töôùng toâng (Töôùng toâng) sraddha or faith through hearing or being taught. vaø Phaùp Tính toâng (Tính toâng)—Two theories or Nhò Tinh Taán: See Nhò Chuûng Tinh Taán. schools stated by Hua-Yen: the Dharma-Form sect Nhò Toå: The second patriarch. and the Dharma-Nature sect. Nhò Toå Am: Ngoâi nhaø tranh maø Nhò Toå Hueä Khaû Nhò Trang Nghieâm: Hai loaïi trang nghieâm: Phöôùc duøng laøm choã an cö, hay laøm nôi tu taäp thieàn Ñöùc Trang Nghieâm vaø Trí Hueä Trang Nghieâm — ñònh—A thatched hut where the Second Patriarch, Two kinds of adornment: Punya or the adornment Hui-K'o used as a place for retreat or for of the Blessedness (see Phöôùc Ñöùc) and Prajna or meditation. the adornment of the wisdom (see Trí Hueä Ba La Nhò Toå Ñoaïn Tí: Toå thöù hai cuûa Thieàn Toâng Maät). Trung Hoa laø Hueä Khaû, ñaõ chaët caùnh tay traùi cuûa Nhò Trí: Hai loaïi trí—Two kinds of wisdom. mình trong

tuyeát laïnh ñeå chöùng toû söï quyeát taâm vaø (A) Theo Hoa Nghieâm toâng, coù hai loaïi trí: Thöù kieân trì vaø ñeå thuyeát phuïc sô toå Boà Ñeà Ñaït Ma nhaát laø Nhö lyù trí (caên boản trí, voâ phaân bieät trí, nhaän oâng laøm ñeä töû—The second patriarch in chính theå trí hay chaân trí). Thöïc trí nhö lyù China Zen Buddhism, Hui-K'o who, to induce chaân ñeá cuûa chö Phaät vaø chö Boà Taùt. Thöù nhì

laø Nhö löôïng trí (haäu ñaéc trí, phaân bieät trí). nature of all things, which is above logical Tuïc trí laø trí söï löôïng tuïc ñeá giôùi haïn vaø lieân analysis and cannot be described with any of heä tôùi nhöõng söï vieäc cuûa phaøm nhaân— the four propositions (see Töù Cuù Phaân Bieät). According to the Hua-Yen School, there are Second, Pratishthapika or Intelligence. The two kinds of wisdom: First, the Buddha-intelligence sets up all kinds of distinction wisdom or Bodhisattva real wisdom. Second, over a world of appearances, attaching the wisdom with its limitation and relation to mind to them as real. Thus it may establish ordinary human affairs. rules of reasoning whereby to give judgments (B) Theo Kinh Laêng Giaø coù hai loaïi trí: Thöù nhaát to a world of particulars. It is logical laø Quaùn Saùt Trí. Ñaây laø trí tuyeät ñoái, töông knowledge, it is what regulates our ordinary ñöông vôùi Vieân Thaønh Thöïc Trí. Chöõ Phaïn life. But as soon as something is established in Pravicaya nghóa laø tìm toøi xuyeân suoát hay order to prove it, that is, as soon as a khaûo saùt töôøng taän, vaø caùi trí ñöôïc ñònh tính proposition is made, it sets up something else nhö theá thaâm nhaäp vaøo baûn chaát caên baûn cuûa at the same time and goes on to prove itself taát caû caùc söï vaät, laø caùi vöôït khoûi phaân tích lyù against that something else. There is nothing luaän, vaø khoâng theå ñöôïc dieãn taû baèng meänh absolute here. This setting or establishing is ñeà naøo trong töù cuù. Thöù nhì laø Kieán Laäp Trí, elsewhere designated as Samaropa. There töùc laø caùi trí kieán laäp taát caû caùc loaïi phaân bieät are four establishments: lakshana veà moät theá giôùi cuûa caùc hình töôùng, buoäc caùi (characteristic marks), drista (definite views), taâm vaøo caùc hình töôùng maø cho chuùng laø thöïc. hetu (cause), and bhava (substance). All Do ñoù, trí naày thieát laäp nhöõng nguyeân taéc lyù where there are none such in reality. Owing luaän töø ñoù maø ñöa ra caùc phaùn ñoaùn veà moät to these propositions definitely held up as theá giôùi cuûa caùc ñaëc thuø. Noù laø moät caùi trí lyù true, opposite ones will surely rise and there luaän, noù laø caùi ñieàu ñoäng cuoäc soáng haèng will take place a wrangling or controversy ngaøy cuûa chuùng ta. Nhöng ngay khi moät caùi gì between the opposing parties. The Buddha ñoù ñöôïc xaùc laäp ñeå chöùng toû noù, töùc laø ngay advised Bodhisattvas to avoid these one-sided khi moät meänh ñeà ñöôïc taïo thaønh, ñoàng thôøi noù views I order to atain a state of enlightenment laïi kieán laäp moät caùi gì khaùc nöõa vaø tieáp tuïc töï which is beyond the positive as well as chöùng toû noù traùi vôùi caùi gì khaùc aáy. ÔÛ ñaây beyond the negative way of viewing the khoâng coù gì tuyeät ñoái caû. Söï kieán laäp hay xaùc world. laäp naày ñöôïc ñònh nghóa ôû moät choã khaùc laø (C) Theo Thieân Thai toâng, coù hai loaïi trí: Thöù kieán laäp. Coù boán loaïi kieán laäp: caùc töôùng ñaëc nhaát laø thöïc trí hay trí hueä tuyeät ñoái cuûa chö thuø, caùc kieán giaûi, nguyeân nhaân, vaø höõu theå. Phaät vaø chö Boà Taùt. Thöù nhì laø Quyeàn trí Kyø

thaät ôû moïi nôi khoâng coù caùi gì laø thöïc caû, (phöông tieän trí) hay trí phöông tieän töông ñoái do bôûi meänh ñeà naày ñöôïc chaáp chaët laøm thöïc vaø taïm thôøi—According to the T'ien-T'ai maø nhöõng meänh ñeà ñoái laäp chaéc chaén seõ sinh School, there are two kinds of wisdom: First, khôûi vaø ôû ñaáy seõ xaûy ra söï tranh caõi hay baøi absolute wisdom of Buddhas and baùng giöõa caùc phe ñoái nghòch. Vì theá maø Ñöùc Bodhisattvas. Second, relative or temporal Phaät khuyeân caùc vò Boà Taùt phaûi traùnh caùc bieân wisdom. kieán naày ñeå ñaït tôùi moät traïng thaùi chöùng ngoä (D) Theo Trí Ñoä Luaän, coù hai loaïi trí: Thöù nhaát laø vöôït khoûi loái nhìn xaùc ñònh cuõng nhö phuû ñònh nhöùt thieát trí hay trí hieåu roõ thöïc taùnh cuûa chö veà theá giôùi—According to The Lankavatara phaùp. Thöù nhì laø nhöùt thieát chuûng trí hay trí Sutra, there are two kinds of wisdom: First, hieåu roõ söï töôùng ñaëc bieät cuûa chö phaùp— Pravicayabuddhi or Absolute Knowledge According to the Sastra on Prajna Paramita which corresponds to the Parinishpanna. Sutra, there are two kinds of wisdom: First, Pravicaya means "to search through," "to wisdom of the all which understand examine thoroughly," and the Buddhi so everything clearly. Second, wisdom of all the qualified penetrates into the fundamental particulars.

(E) Theo Phaùp Töôùng Toâng, coù hai loaïi trí: Thöù from faith in the teaching of others (see Tuøy Tín nhaát laø caên baûn trí (voâ phaân bieät trí, chaùnh theå Haønh) and the religious life which is evolved from trí, chaân trí, thöïc trí) hay trí kheá hôïp chöùng practicing the teaching of others (see Tuøy Phaùp ngoä chaân nhö. Thöù nhì laø haäu ñaéc trí (höõu Haønh). phaân bieät trí, tuïc trí, bieán trí) hay trí khôûi leân Nhò Tuøy Mieân: Two propensities—Hai loaïi sau trí caên baûn, höõu haïn vaø lieân heä tôùi hieän khuynh höôùng töï nhieân—Two natural inclinations töôùng cuûa theá giôùi thoâng tuïc—According to or tendencies—Theo toâng nghóa cuûa phaùi Duy the Fa-Hsiang Sect, there are two kinds of Thöùc Ñaïi Thöøa, tuøy mieân laø teân goïi chung cho wisdom: First, Buddha wisdom or Bodhisattva chuûng töû cuûa "Phieàn Naõo Chöôùng" vaø "Sôû Tri real wisdom. Second, the wisdom in its Chöôùng" (tham, saân, si, maïn, nghi, taø kieán)— limitation and relation to ordinary human Propensities are used by the school of affairs. consciousness as the seed of klesa (greed, hatred, Nhò Trí Vieân Maõn: Hai trí vieân maõn cuûa Ñöùc Nhö ignorance, pride, doubt, wrong views)—See Phieàn Lai, caû hai ñeàu vieân maõn. Thöù nhaát laø thöïc trí Naõo Chöôùng and Sôû Tri Chöôùng. (Nhö Thöïc Trí, Chaân Thöïc Trí) hay trí chieáu toû Nhò Tö Löông: Hai söï chuaån bò caàn thieát cho con saùng ñaïo lyù chaân thöïc, bình ñaúng, khoâng sai bieät. ñöôøng ñi ñeán giaùc ngoä—Two necessary provisions Thöù nhì laø Quyeàn trí (Tuïc Trí, Phöông Tieän Trí) for the path to enlightenment. hay trí coù quan heä tôùi phöông tieän giaùo vaø hieän Nhò Töû: Two kinds of death. töôïng töông ñoái vaø sai bieät—Two kinds of (A) Coù hai loaïi cheát: meänh taän töû vaø ngoaïi duyeân Tathagata-wisdom which are both perfect and töû—There are two kinds of death: natural complete. First, absolutely perfect and complete death and violent death or death caused by wisdom. Second, functionally or relatively perfect external causes. and complete wisdom. (B) Coù hai loaïi cheát khaùc: caùi cheát cuûa

thaân theå vaø Nhò Trì: Hai phöông caùch hay giaù trò cuûa trì giôùi: caùi cheát cuûa thaân vi teá (thaân maø vò Boà Taùt Chæ trì (traùnh laøm nhöõng vieäc aùc) vaø Taùc trì (laøm mang laáy)—There are two more kinds of nhöõng ñieàu laønh)—The two modes or values of death: the death of the physical body and the observing commandments: Prohibitive or death of the superphysical (the body which is restraining from evil and Constructive or assumed by a Bodhisattva). constraining to goodness. Nhò Töï: Nhò Tu: Two kinds of practices. (A) Hai chöõ aùm chæ moät vò Taêng vì teân goïi cuûa (A) Hai caùch tu taäp: Chuyeân tu vaø Taïp tu—Two moät vò Taêng (Tyø Khöu) goàm hai chöõ —Double kinds of devotions or practices: Sole or single- letter, implies a monk because a monk's minded (chief or sole duty) and name consists of two characters (Bhikkhu). Miscellaneous or varied (Aids thereto or (B) Hai loaïi lôøi töïa: Thöù nhaát laø thoâng töï. Thoâng adjunctive observances). töï baét ñaàu baèng caâu "Toâi nghe nhö vaày." Thöù (B) Hai caùch tu taäp khaùc: Duyeân tu (duyeân tu cuûa nhì laø bieät töï. Bieät töï noùi veà duyeân khôûi ñaëc Boà Taùt ñôøi tröôùc) vaø Chaân tu (tröôùc nhôø duyeân thuø cuûa baûn kinh—Two kinds of introductory tu, sau khi sanh trong ñôøi roài thì chaân tu)— phrase: First, the ordinary opening phrase of a Two more kinds of devotions or practices: sutra, "Thus I have heard." Second, specific Causative devotion of a bodhisattva in former opening referring to the circumstances in life and Actual manifestation here in this life. which the sutra was produced. Nhò Tuùc: Hai chaân trong haïnh Boà Taùt: Phöôùc Tuùc Nhò Töï Vaên Thuø: Hai chöõ Vaên Thuø—The two- vaø Trí Tuùc—The two feet in the Bodhisattva's character Manjusri. practices: the foot of blessedness (see Phöôùc Tuùc) Nhò Töôùng: Two forms of the bhutatathata: and the foot of wisdom (see Trí Tuùc). (A) Theo Khôûi Tín Luaän, coù hai töôùng Chaân Nhö: Nhò Tuøy Haønh: Hai "Tuøy Haønh" cho haønh giaû: Tònh trí töôùng vaø Baát tö nghì duïng töôùng (do Tuøy Tín Haønh vaø Tuøy Phaùp Haønh—Two kinds of tònh trí töôùng maø hieän ra heát thaûy moïi caûnh religious life: the religious life which is evolved giôùi laøm lôïi ích chuùng sanh)—According to

the Sraddhopada Sastra (Awakening of Faith), Hai phaùp laø chi? Moät laø nhöõng kinh ñieån thaäm there are two forms (characteristics) of the thaâm chöa töøng nghe neáu nghe thôøi sôï seät sanh bhutatathata: Pure wisdom, primary condition loøng nghi, khoâng tuøy thuaän ñöôïc, cheâ bai khoâng tin arises out of the Alaya Vijnana; and roài noùi raèng: "Kinh naày töø tröôùc ñeán giôø ta chöa inconceivable, beneficial functions and uses töøng nghe, töø ñaâu ñeán ñaây?" Hai laø neáu coù ngöôøi from the pure wisdom. hoä trì giaûi noùi nhöõng kinh saâu xa nhö theá, khoâng (B) Theo Khôûi Tín Luaän, coù hai töôùng Chaân Nhö chòu gaàn guõi, cuùng döôøng cung kính, hoaëc ôû nôi ñoù khaùc: Thöù nhaát laø ñoàng töôùng. Hai töôùng noùi loãi xaáu xa cuûa ngöôøi kia. Coù hai phaùp ñaáy, nhieãm tònh ñoàng giaûi laø kieán giôùi tính töôùng phaûi bieát Boà Taùt môùi hoïc chæ laø töï toån haïi, chöù chaân nhö. Thöù nhì laø Dò töôùng. Lyù chaân nhö khoâng theå ôû nôi phaùp thaäm thaâm maø ñieàu phuïc bình ñaúng, hai töôùng nhieãm tònh tuøy duyeân ñöôïc taâm mình. Naày Di Laëc! Laïi coù hai phaùp, Boà hieån hieän kieán giôùi cuûa moïi töôùng sai bieät— Taùt daàu tin

hieåu thaâm phaùp, vaãn coøn töï toån haïi chôù According to the Sraddhopada Sastra, there khoâng theå chöùng ñöôïc voâ sanh phaùp nhaãn. Hai are two more forms (characteristics) of the phaùp laø chi? Moät laø khinh deã caùc Boà Taùt môùi hoïc bhutatathata: First, all things, pure or impure, maø khoâng daïy baûo. Hai laø tin hieåu thaâm phaùp maø are fundamentally of the same universal (clay laïi chaáp töôùng phaân bieät.”—According to the which is made into tiles). Second, all things Vimalakirti Sutra, Chapter Fourteen, the Buddha are fundamentally of the same universal, but said to Maitreya, “Maitreya! You should know display particular qualities, as affected by that there are two categories of Bodhisattvas: pure or impure causes. those who prefer proud words and a racy style, (C) Theo Ñaïi Trí Ñoä Luaän, coù hai töôùng Chaân and those who are not afraid (of digging out) the Nhö: Toång töôùng vaø Bieät töôùng—Sastra on profound meanings which they can penetrate. Maha Prajna Paramita Sutra (Great Wisdom Fondness of proud words and a racy style denotes Sastra), there are two forms (characteristics) the superficiality of a newly initiated Bodhisattva; of the bhutatathata: Universal, as but he who, after hearing about the freedom from impermanence and Particulars, for though all infection and bondage as taught in profound things have the universal basis of sutras, is not afraid of their deep meanings which permanence, they have particular qualities he strives to master, thereby developing a pure (earth-solidity, heat of fire, etc). mind to receive, keep, read, recite and practise (D) Laïi coù hai töôùng Chaân Nhö khaùc: Coäng töôùng (the Dharma) as preached is a Bodhisattva who vaø Töï töôùng—There are also two more forms has trained for a long time. Maitreya, there are (characteristics) of the bhutatathata: Totality two classes of newly initiated Bodhisattvas who (generality or in common) and Individuality cannot understand very deep Dharmas: those who (personal, particular or component parts). have not heard about profound sutras and who, Nhò Töôùng Boà Taùt: Two categories of giving way to fear and suspicion, cannot keep Bodhisattvas—Theo kinh Duy Ma Caät, chöông them but indulge in slandering them, saying: ‘I möôøi boán, Ñöùc Phaät baûo Boà Taùt Di Laëc: “Di Laëc! have never heard about them; where do they OÂng phaûi bieát, Boà Taùt coù hai töôùng. Sao goïi laø hai? come from?’, and those who refuse to call on, Moät laø nhöõng ngöôøi öa nhöõng caâu vaên hay ñeïp, respect and make offerings to the preachers of hai laø nhöõng ngöôøi khoâng sôï nghóa saâu xa, hieåu profound sutras or who find fault with the latter; ñöôïc ñuùng nhö thaät. Nhö haïng öa nhöõng caâu vaên these are two classes of newly initiated hay ñeïp, phaûi bieát ñoù laø Boà Taùt môùi hoïc. Neáu ôû Bodhisattvas who cannot control their minds when nôi kinh ñieån thaäm thaâm khoâng nhieãm, khoâng hearing the deep Dharma, thereby harming tröôùc, khoâng coù chuùt sôï seät vaø hieåu roõ ñöôïc ñoù, themselves. Maitreya, further, there are two nghe roài taâm thanh tònh thoï trì, ñoïc tuïng ñuùng nhö categories of Boshisattvas who harm themselves lôøi noùi maø tu haønh, phaûi bieát ñoù laø haïng tu haønh ñaõ and fail to realize the patient endurance of the laâu. Naày Di Laëc! Laïi coù hai phaùp goïi laø Boà Taùt uncreate in spite of their belief and understanding môùi hoïc, khoâng theå quyeát ñònh phaùp thaäm thaâm. of the deep Dharma: they

are (firstly) those who

belittle newly initiated Boshisattva and do not indeterminates which cannot be noted as good or teach and guide them; and (secondly) those who, evil. Second, indeterminates which get rid of despite their faith in the deep Dharma, still give hindrances. rise to discrimination between form and Nhò Voâ Ngaõ: Dvayanairatmya (skt)—Hai loaïi voâ formlessness." ngaõ—Hai hình thöùc khoâng coù caùi toâi: Nhaân voâ ngaõ Nhò ÖÙng Thaân: Hai öùng thaân cuûa moät vò Phaät: vaø Phaùp voâ ngaõ—Two categories of non-ego Thöù nhaát laø Thaéng öùng thaân. Thaân Phaät ñöôïc thò (anatman) or two forms of selflessness: Pudgala- hieän thaønh thaân thuø dieäu ñöôïc thaáy nôi chö Boà nairatmya (no permanent human ego or soul) and Taùt. Thöù nhì laø Lieät öùng thaân. Thaân Phaät ñöôïc thò Dharma-nairatmya (no permanent individuality in hieän thaønh thaân keùm coûi ñöôïc thaáy nôi phaøm or independence of things)—See Phaùp Voâ Ngaõ. phu—Two kinds of transformation-body of a Nhò Voâ Ngaõ Trí: Hai loaïi trí voâ ngaõ töùc laø hai loaïi Buddha: First, the Buddha's surpassing body as trí thöøa nhaän khoâng coù ñaïi ngaõ hay linh hoàn baát seen by Bodhisattvas. Second, the Buddha's dieät: Nhaân voâ ngaõ trí vaø Phaùp voâ ngaõ trí—Two inferior human body as seen by ordinary people. kinds of wisdom that recognize that there is no Nhò Vaïn Ñaêng Phaät: Twenty Thousand-Lamp such ego, nor soul, nor permanence: the wisdom Buddha—Ngaøy vía Ñöùc Phaät Nhò Vaïn Ñaêng laø that recognize there is no such ego nor soul and ngaøy moàng saùu trong thaùng—Day dedicated to His the wisdom that recognize there is no permanence manifestation (to a Buddha's vital spirit) is the in things. sixth day of the month. Nhò Voâ Taâm Ñònh: Hai loaïi ñònh trong Thieàn Phaät Nhò Vaõng: Trôû laïi laàn nöõa—Twice over. giaùo: voâ töôûng ñònh vaø dieät taän ñònh—Two kinds Nhò Vieân: Hai loaïi vieân giaùo—Two perfect of samadhi in Zen Buddhism: concentration of no doctrines: thought (asamjni-samapatti (p) and attainment of (A) Theo tröôøng phaùi Hoa Nghieâm, coù hai loaïi annihilation or concentration of cessation vieân giaùo: Tieäm vieân vaø Ñoán vieân— (nirodha-samapatti (skt)—See Voâ Töôûng Ñònh and According to the Hua-Yen Sect, there are two Dieät Taän Ñònh. perfect doctrines: Gradual perfection and Nhò Voâ Thöôøng: Hai loaïi voâ thöôøng: Thöù nhaát laø Immediate perfection. nieäm nieäm voâ thöôøng. Heát thaûy moïi phaùp höõu vi (B) Theo tröôøng phaùi Thieân Thai, coù hai loaïi vieân ñeàu sinh dieät chöù chaúng döøng laïi. Thöù nhì laø giaùo: Thöù nhaát laø Kim Vieân hay khai hieån Töông tuïc voâ thöôøng. Phaùp höõu vi töông tuïc vaø khi vieân hay Tuyeät Ñaõi vieân, laø vieân giaùo chaân heát kyø haïn seõ bò hoaïi dieät (ñôøi soáng chaám döùt nôi thöïc, coù theå ñoä tha moät caùch roäng raõi. Thöù nhì söï cheát gioáng nhö ngoïn neán taét haún aùnh saùng)— laø Tích Vieân hay Töông Ñaõi vieân, laø vieân giaùo Two kinds of impermanence: First, things in ñoái ñaõi vôùi thôøi kyø tieàn Phaùp Hoa vôùi söï ñoä motion, manifestly transient. Second, things that tha giôùi haïn—According to the T'ien-T'ai have the semblance of continuity, but are also Sect, there are two perfect doctrines: First, the transient (life ending in death just like the candle present really perfect with universal in extinction). salvation. Second, the older or comparatively Nhò

Voâ Tri: Two kinds of absence of perception— speaking perfect doctrine of the pre-Lotus See Nhieãm OÂ Voâ Tri and Baát Nhieãm Voâ Tri. teaching with limited salvation. Nhò Vöông: Töôïng cuûa hai vò hoä phaùp ñaët ngay (C) Cuõng theo tröôøng phaùi Thieân Thai, coù hai loaïi coång chuøa, goïi laø Kim Cang Thaàn hay Kim Cang vieân giaùo: Boä Vieân vaø Giaùo Vieân—Also Daï Xoa, hay Daï Xoa Thaàn—The statues of the according to the T'ien-T'ai Sect, there are two guardian spirits represented on the temple two perfect doctrines: see Kim Vieân and see gates, called Vajrayaksa. Tích Vieân. Nhò Xuaát: Two modes of escape from mortality. Nhò Voâ Kyù: Coù hai loaïi voâ kyù: Thöù nhaát laø Höõu (A) Hai caùch xuaát ly hay hai caùch giaûi thoaùt: Töï phuù voâ kyù, coù taùnh aùc maø chaúng thaáy quaû khoå. Thöù löïc giaùo (töï tu haønh giaûi thoaùt) vaø tha löïc giaùo nhì laø Voâ phuù voâ kyù hay phaùp xa lìa chöôù ng (con ñöôøng ngaén daãn tôùi coõi Tònh Ñoä nhôø tha ngaïi—There are two neutrals: First, löïc, baèng caùch nieäm hoàng danh Phaät A Di

Ñaø)—Two modes of escape from mortality: (I) Nghóa cuûa Nhieãm Caáu—The meanings of working out one's own salvation and short Contamination: way of the Pure Land through faith in or 1) Nhieãm Caáu: Nhieãm oâ, nghóa laø khoâng trong invocation of another, i.e. Amitabha. saïch—Soiled—Contaminated—Impured. (B) Hai caùch xuaát ly hay hai caùch giaûi thoaùt: Thöù 2) Phieàn naõo: klesa (skt)—Deluded or afflicted. nhaát laø thuï xuaát. Giaùo phaùp chuû tröông döïa a) Phieàn naõo gaây ra bôûi chaáp tröôùc vaøo nhöõng aûo vaøo töï löïc (Thaùnh ñaïo moân). Thöù nhì laø töôûng trong ñôøi soáng, hay voïng nieäm chaáp Hoaønh xuaát hay giaùo phaùp chuû tröông döïa vaøo tröôùc vaøo söï vaät maø mình baùm víu—Deluded, tha löïc—Two modes of escape from or afflicted by holding on to the illusory ideas mortality: First, the long way to work out and things of life. one's own salvation. Second, the across or b) Phieàn naõo gaây neân bôûi duïc laïc caûm thoï bôûi short way of the Pure Land sect. Faith in or giaùc quan: The klesa or contaminations of invocation of a Buddha name (Amitabha). attachment to the pleasures of the senses. Nhò Xöù Tam Hoäi: Hai nôi maø Ñöùc Phaät ñaõ ba laàn c) Phieàn naõo gaây neân bôûi baùm víu vaøo taø kieán: giaûng kinh Phaùp Hoa—The two places from which Klesa or contaminations of attachment to the Buddha is supposed to have preached the false views. Lotus Sutra. d) Phieàn naõo gaây neân bôûi baùm víu vaøo nhöõng (A) Nhò xöù: Ñænh Linh Thöùu vaø Hö khoâng—Two thöïc haønh khoå haïnh quaù ñaùng: Klesa or places: the Vulture Peak and the Sky. contaminations of attachment to moral and (B) Tam hoäi: Thöù nhaát laø chuùng hoäi ñaàu tieân, taïi ascetic practices. ñænh Linh Thöùu nôi Phaät giaûng töø chöông ñaàu e) Phieàn naõo gaây neân bôûi baùm víu vaøo ngaõ chaáp: ñeán giöõa chöông 11. Chuùng hoäi thöù nhì, töø Klesa or contaminations of attachment to the treân hö khoâng Ñöùc Phaät giaûng töø giöõa chöông belief in a self. 11 ñeán heát chöông 22. Chuùng hoäi thöù ba, Phaät (II) Lôøi Phaät daïy veà Nhieãm Caáu trong Kinh Phaùp laïi trôû veà ñænh Linh Thöùu ñeå thuyeát töø chöông Cuù (16)—The Buddha's teaching on 23 ñeán heát kinh—Three assembles: the first Contamination in the Dharmapada Sutra (16): assembly, on the Vulture Peak where the Laøm döõ bôûi ta maø nhieãm oâ cuõng bôûi ta, laøm Buddha preached from the

first chapter to the laønh bôûi ta maø thanh tònh cuõng bôûi ta. Tònh middle of eleventh chapter. The second hay baát tònh ñeàu bôûi ta, chöù khoâng ai coù theå assembly, from the Sky the Buddha preached laøm cho ai thanh tònh ñöôïc —By oneself the from the middle of the eleventh chapter to the evil is done, by oneself one is defiled or end of the twenty-second chapter. The third purified. Purity or impurity depend on oneself. assembly, again the Buddha returned to the No one can purify another. Vulture Peak to preach from the twenty-third Nhieãm Chæ: Coù ñöôïc chuùt ít theå hoäi Phaät phaùp — chapter to the end of the Sutra. To have a little comprehension of Buddhist Nhò Y: Hai loaïi y cuûa Taêng só: Thöù nhaát laø cheá y. teachings. Tam y cuûa chö Taêng vaø nguõ y cuûa chö Ni do Phaät Nhieãm Duyeân: Nidana (skt)—Defiled ñònh cheá vaø baét buoäc phaûi maëc. Thöù nhì laø Thính conditions—Nhieãm duyeân (ñieàu kieän nhieãm tröôïc) y. Thính y laø loaïi tröôøng y khoâng baét buoäc phaûi laø duyeân sanh ra khoå quaû do hoaëc nghieäp. Nhö töø maëc—Two kinds of clothing: First, the regulation maët nöôùc chaân nhö phaúng laëng, do nhieãm duyeân three robes for monks and five for nuns, which “gioù” noåi leân maø gaây ra nhöõng cuoän soùng luaân hoài must be worn. Second, long robs and optional sanh töû khoâng ngöøng nghæ—Link of pollution, garments. which connects illusion with the karmaic miseries Nhieãm: 1) Nhieãm tröôïc: To contaminate, to of reincarnation. From the “water” of the pollute, to infect; 2) Nhuoäm maøu: To dye. bhutatathata, affected by the “waves” of this Nhieãm AÙi: Tình yeâu thöông bò nhieãm tröôïc — nidana-pollution, arise the waves of reincarnation. Defiled love—Polluting desire. Nhieãm Ñaém: Phieàn naõo gaây ra bôûi chaáp tröôùc vaøo Nhieãm Caáu: nhöõng aûo töôûng trong ñôøi soáng, hay voïng nieäm

chaáp tröôùc vaøo söï vaät maø mình baùm víu— views which takes ignorance as essence. Deluded, or afflicted by holding on to the illusory Nhieãm OÂ YÙ: Teân cuûa thöùc thöù baûy trong taùm thöùc, ideas and things of life. hay Maït Na thöùc, hay taâm nhieãm oâ bôûi caùi Nhieãm Ñònh: Theá Gian Thieàn—Traïng thaùi ñònh “ngaõ”—A name for the seventh vijnana, the mind khoâng thanh khieát—Defiled state of concentration. of contamination, i.e. egoism, or wrong notion of Nhieãm Ñoäc: Infected with poison. the self—See Baùt Thöùc (I) (B). Nhieãm Giôùi: Defiled realm—Chæ theá giôùi Ta Baø Nhieãm Phaùp: Phaùp nhieãm oâ, hay phaùp töông öùng cuûa vuõ truï, theá giôùi nhieãm ñaày nhöõng phieàn naõo, vôùi voâ minh, hay moïi hieän töôïng trong tam giôùi meâ duïc, neân chuùng sanh trong theá giôùi ñoù phaûi ñeàu do voâ minh maø khôûi leân—Polluting things, i.e. chòu caûnh luaân hoài sanh töû—The sphere of all phenomena; mode of contamination. pollution, i.e. the inhabited part, or the Saha Nhieãm Saéc Y: AÙo nhuoäm saéc thaúm, nhö aùo caø sa world, of every universe, as subject to cuûa chö Taêng nguyeân thuûy AÁn Ñoä, nhuoäm ñeå phaân reincarnation. bieät vôùi ngöôøi taïi gia aùo traéng—Dyed garments, Nhieãm Haønh: Söï haønh trì ñaõ bò ueá nhieãm — i.e. the kasaya of the early Indian monks, dyed to Defiled practice. distinguish them from the white garments of the Nhieãm Haïnh-Voâ Nhieãm Haïnh: Contaminated laity. and uncontaminated virtue—Contamination and Nhieãm Taâm: Defiled mind—Stained

mind—Taâm noncontamination—Trong Moäng Ñaøm veà Phaät vaån ñuïc hay nhieãm tröôïc bôûi aùi tröôùc vaø daâm duïc. Giaùo vaø Thieàn, Thieàn sö Moäng Sôn daïy: "Laøm Duø baûn chaát taâm laø thanh tònh khoâng oâ nhieãm, voâ ñieàu laønh maø mong ñöôïc quaû baùo ñaùp, ñoù laø ñöùc minh laøm taâm oâ nhieãm—A mind contaminated haïnh ueá nhieãm. Laøm ñieàu laønh maø khoâng nghó ñeá n with desire or sexual passion. Though mind- baùo ñaùp, chæ ñeå hieán cho giaùc ngoä, aáy laø ñöùc haïnh essence is by nature pure and without stain, the voâ nhieãm. Ueá nhieãm hay voâ nhieãm xuaát phaùt töø condition of ignorance or innocence permits of taâm theá cuûa ngöôøi cho, khoâng töø haønh vi cho."—In taint or defilement corresponding to the defiled Dream Conversations on Buddhism and Zen, Zen minds. master Muso Kokushi taught: "Doing good Nhieãm Taäp: Defiled habituation—Nhieãm tröôïc do seeking rewards is contaminated virtue. Doing bôûi nhöõng thoùi quen hay taäp quaùn vaøo nhöõng yù good without thought of reward, dedicating it to nieäm hö voïng—Contaminated by bad habits or enlightenment, is uncontaminated virtue. customs from deluded thoughts. Contamination and noncontamination refer to the Nhieãm Thí: Thaùi ñoä boá thí coù vuï lôïi (khoâng trong state of mind of the doer, not to the good deed saïch)—Defiled giving. itself." Nhieãm Thoùi Quen: To acquire a habit. Nhieãm Khueå Si: Coøn goïi theo caùch cuõ laø Daâm Noä Nhieãm Tònh: Defilement and purity—Nhieãm vaø Si, caùch môùi goïi laø Tham Saân Si, nghóa laø tham tònh bao goàm nhöõng tö töôûng vaø tham duïc baát tònh, muoán, töùc giaän vaø ngu si (taát caû phieàn naõo ñeàu do cuõng nhö tö töôûng vaø phöông caùch cöùu ñoä vaø thanh ba moùn ñoäc haïi naày maø sinh ra)—Three poisons of tònh—Impurity and purity; the thoughts and things sexual desire or lust, anger, stupidity or ignorance of desire are impure, the thoughts and methods of (heedlessness). salvation are pure. Nhieãm OÂ: Zenna (jap)—Taintedness—See Nhieãm Nhieãm Tònh Baát Nhò Moân: Defilement and purity Caáu. in their aspect of non-difference—Nhieãm tònh nhö Nhieãm OÂ Phaùp: Hieän töôïng bò ueá nhieãm—Defiled söï thaät toaøn dieän, chöù khoâng phaûi laø nhöõng yù töôûng phenomena. rôøi raïc—Impurity and purity as aspects of the total Nhieãm OÂ Taâm: Taâm bò nhieãm tröôïc, khoâng trong reality and not fundamentally ideas apart. saïch—Defiled mental state. Nhieãm Tònh Caáu: Nhöõng oâ nhieãm tònh vaø baát Nhieãm OÂ Voâ Minh: Voâ minh bò ueá nhieãm—tònh—Pure and impure defilements. Defiled ignorance. Nhieãm Tònh Chaân Nhö: Chaân nhö goàm hai thöù Nhieãm OÂ Voâ Tri: Phieàn naõo, kieán hoaëc hay töï nhieãm tröôïc chaân nhö vaø thanh tònh chaân nhö— hoaëc laáy voâ minh laøm theå—Afflictions or delusive Suchness as defiled and pure—The bhutatathata

as contaminated in phenomena and as pure being. Day dedicated to His manifestation (to a Buddha's Nhieãm Tònh Nhò Phaùp: Hai phaùp tònh vaø baát vital spirit) is the second day of the month. tònh—Pure and impure dharmas. Nhieân Haäu: Afterward—Later. Nhieãm Tònh Taâm: Pure and impure mind. The Nhieân Taéc: Maëc daàu—Even though—Though. effect, evil or good. Nhieân Thaû: Nhöng maø—But. Nhieãm Tònh Y: Caùi goác cuûa ueá nhieãm vaø thanh Nhieân Thieát Ñòa Nguïc: Ñòa nguïc saét noùng—Hell tònh—Base of defilement and purity. of hot iron. Nhieãm

Tröôùc: Defiled attachment—Nhieãm tröôùc Nhieân Tuy: Maëc daàu—Even though—Though. coù nghóa laø loøng aùi duïc ngaàm nhieãm baùm víu vaøo Nhieân Vöông Phaät: Lokesvararaja-buddha ngoaïi vaät khoâng sao lìa boû ñöôïc—Pollution-bond; (skt)—Theá Töï Taïi Vöông Phaät—World-Sovereign a heart polluted by the things to which it cleaves. King Buddha—See Theá Töï Taïi Vöông. Nhieãm Töôùng: Daáu veát cuûa söï ueá nhieãm—Mark Nhieáp: Thaâu goùp—Bao truøm—To collect—To of defilement. gather together—To combine—To include. Nhieãm Y: See Caø Sa. Nhieáp Caên: Indriyasamvara (p & skt)—Canh giöõ Nhieãm YÙ: The mind of contamination (ego or caùc giaùc quan—Che chôû caùc caûm giaùc, kyõ thuaät wrong notion of self). thieàn ñònh coù muïc ñích hieåu taùnh thuaàn khieát vaø Nhieäm: To endure—To bear. khaùch quan trong khi quan saùt vaø coá traùnh nhöõng Nhieäm Beänh: Laissez-faire—Tuøy duyeân nhieäm caûm giaùc vui, buoàn, thöông, gheùt, thieän, aùc, ham tính (phoù maëc cho sanh töû ñeå caàu vieân giaùc thì goïi muoán, haän thuø, v.v.—Guarding of the sense organ, laø nhieäm beänh vì vieân giaùc chaúng phaûi do tuøy a meditation technique that leads to pure and duyeân), moät trong boán beänh ñöôïc noùi ñeán trong objective observation and is intended to prevent Kinh Vieân Giaùc—Laissez-faire, one of the four emotions such as joy, sadness, love, jealousy, mistaken ways of seeking perfection, mentioned sympathy, antipathy, desire, hatred, ect. in The Complete Enlightenment Sutra—See Töù Nhieáp Chaùnh Phaùp Luaän: Saddharma- Beänh. samparigraha-sastra (skt)—Chaân Chaùnh Yeáu Nhieäm Vaän Phieàn Naõo: Phieàn naõo töï sinh— Taäp—Treatise on the collected correct dharmas. Inborn afflictions. Nhieáp Chaân Thaät Luaän: Tattva-Samgraha Nhieäm Vuï: Kicca (p)—Duty—Responsibility. (skt)—Name of a work of commentary on Nhieäm YÙ: Optional. Holding the Truth—Treatise on Holding the Truth. Nhieân: 1) Töï Nhieân: Natural; 2) Ñoát Chaùy: To set Nhieáp Chaân Thaät Luaän Thích: Tattva-Samgraha- fire, to light, to burn, simmer; 3) Löûa: Fire, flame; panjika (skt)—Interpretation of the Treatise on 4) Tuy Nhieân: However, but. Holding the Truth. Nhieân Ñaêng: Nento (jap)—See Ñaêng (2). Nhieáp Chuùng Sanh Giôùi: Sattvarthakriyasila Nhieân Ñaêng Coå Phaät: Dipankara Buddha—See (skt)—Tieáp Sanh Giôùi—Nhieâu ích höõu tình giôùi, Nhieân Ñaêng Phaät. moät trong tam tu tònh giôùi, laø giôùi phaùp ñeå nhieáp Nhieân Ñaêng Phaät: Dipankara Buddha—Ñeà Hoaøn thuï vaø laøm lôïi ích cho heát thaûy chuùng sanh—The Kieät—Ñaïi Hoøa Kieät La—Kindler of lights— commands which include or confer blessing on all Burning Lamp Buddha, or Light-causer (the the living, one of the three cultivations of pure Luminous)—Light-causer—(The Luminous— precepts. Theo truyeàn thuyeát Phaät giaùo AÁn Ñoä, trong hieàn Nhieáp Chö Thieän Kieán Thaàn: Embodying All kieáp (kieáp hieän taïi), ngöôøi ta ñaõ thaáy hai möôi boán beautiful Visions Deity (Spirit). vò Phaät tröôùc Phaät Thích Ca Maâu Ni, maø Ñöùc Phaät Nhieáp Ñaïi Thöøa Luaän: Mahayana-Samparigraha- Nhieân Ñaêng laø vò coå Phaät ñaàu tieân). Ngaøy vía Ñöùc Sastra (skt)—Shodaijiron (jap)—A collection of Phaät Nhieân Ñaêng laø ngaøy moàng hai trong thaùng— Mahayana sastras—Nhieáp Luaän Toâng—Nhieáp According to Indian Buddhist legends, the present Ñaïi Thöøa Luaän—Nhieáp Ñaïi Thöøa Luaän do

Boà Taùt age has seen twenty-four Buddhas prior to Voâ Tröôùc soaïn veà Phaät Giaùo Ñaïi Thöøa, goàm ba Sakyamuni Buddha, first of whom was Dipankara. baûn dòch (Phaät Ñaø Phieán Ña thôøi haäu Nguïy, Chaân Ñeá thôøi Traàn, Huyeàn Trang ñôøi Ñöôøng)—Doctrine

of the mere ideation (school of the collected Luaän Toâng laø tieàn thaân cuûa Phaùp Töôùng Toâng. Khi sastras), a collection of Mahayana sastras, khaûo cöùu veà Nhieáp Luaän Toâng, tröôùc heát chuùng ta ascribed to Asanga, of which three translations neân bieát veà noäi dung cuûa boä Nhieáp Ñaïi Thöøa Luaän were made into China. do ngaøi Voâ Tröôùc vieát vaøo theá kyû thöù naêm. Boä Nhieáp Ñaïi Thöøa Luaän Thích: Mahayana- luaän naày, cuøng vôùi baûn chuù giaûi cuûa ngaøi Theá Samgraha-upanibandhana-sastra (skt)— Thaân, laø boä luaän ñaàu tieân vaø haøm suùc nhaát trong Commentary on the summary of the great coâng cuoäc phaùt bieåu hoïc thuyeát cuûa Duy Thöùc vaø vehicle—Commentary on the Mahayana- laø saùch cöông yeáu ñaïi bieåu cuûa Duy Thöùc Toâng Samparigraha-Sastra—Giaûi thích veà luaän Nhieáp sau naày. Luaän ñaët troïng taâm nôi möôøi ñaëc ñieåm Ñaïi Thöøa. cuûa Phaät Giaùo Ñaïi Thöøa. Sau naày ñöôïc dòch ra Nhieáp Ñaïi Thöøa Luaän Voâ Tính Thích: Haùn vaên bôûi caùc ngaøi Phaät Thuû vaøo naêm 531, Commentary on the Mahayana-Samparigraha- Chaân Ñeá vaøo naêm 563, vaø Huyeàn Trang vaøo Sastra. khoaûng nhöõng naêm 648-649. Trong caùc baûn dòch Nhieáp Ñaïo Chaân: Teân cuûa moät vò cö só hoïc giaû naày thì baûn dòch thöù hai cuûa ngaøi Chaân Ñeá ñöôïc Phaät giaùo Trung Hoa vaøo theá kyû thöù IV, döôùi trieàu laáy laøm caên baûn cho Nhieáp Luaän toâng ôû Trung Taây Taán (265-316). OÂng laø moät trong nhöõng ñeä töû Hoa—According to Prof. Junjiro Takakusu in The taïi gia xuaát saéc cuûa ngaøi Truùc Phaùp Hoä. Naêm 312, Essentials of Buddhist Philosophy, the Sheâ-Lun Sö Truùc Phaùp Hoä lui veà aån cö ñeå phieân dòch kinh (Samparigraha) School was the forerunner of the ñieån, oâng cuõng ñi theo thaày ñeå giuùp thaày trong Fa-Hsiang (Dharma-laksana) School. In studying vieäc phieân dòch. Sau khi ngaøi Truùc Phaùp Hoä thò the Samparigraha School, we should know first the tòch, oâng vaãn tieáp tuïc coâng trình cuûa thaày. OÂng contents of the text, Acceptance of the Great phieân dòch raát nhieàu kinh ñieån, trong ñoù coù 24 Vehicle (Mahayana Saparigraha), was written by phaåm cuûa kinh Hoa Nghieâm (30 quyeån)—Name of Asanga in the fifth century. This text, with the a Chinese lay person and a Buddhist scholar in the commentary on it by Vasubandhu, is the first and fourth century, during the Western Chin Dynasty the foremost comprehensive work which sets forth in China. He was one of the most outstanding the representative compendium of the Idealistic disciples of Master Dharmaraksa. Around 312, School. The text dwells chiefly on the ten special Master Dharmaraksa retreated in seclusion, he characteristics of Mahayana. Later this sastra was followed the master to help him in translating translated into Chinese by the following monks: in sutras. After the passing away of the master, he 531 by Buddhasanta, in 563 by Paramartha, and continued his project. He translated a lot of sutras again by Hsuan-Tsang during 648-649. Of these, including 24 chapters of the Hua-Yen Sutra (30 the second translation of Paramartha, laid the volumes). foundation

of the Sheâ-Lun School in China. Nhieáp Ñoäc Quyû Vöông: Poison-Gathering Ghost Nhieáp Luaät Nghi Giôùi: Sila or Pratimoksa (skt)— King—Quyû vöông Tuï Ñoäc—Ngöôøi laø hoùa thaân Moral restraint—See Caám Giôùi. cuûa Boà Taùt, ngöôøi ñaõ cöùu chuùng sanh baèng caùch Nhieáp Ma Ñaèng: Kasyapa Matanga (skt)—Theo gom goùp heát taát caû nhöõng ñoäc haïi cuûa phaøm nhaân. truyeàn thoáng hoaèng hoùa, ñaây laø vò Taêng AÁn Ñoä Nhieáp Hoùa: See Nhieáp Thoï Giaùo Hoùa. ñaàu tieân cuøng vôùi Gobharana ñeán Trung quoác. Taïi Nhieáp Hoä: Parigraha (skt)—Nhieáp Thoï Hoä Trì— ñaây hoï ñaõ cuøng dòch boä kinh Töù Thaäp Nhò Chöông Receiving and guarding. vaøo khoaûng naêm 67 sau Taây Lòch—According to Nhieáp Hoä Caên Moân: Indriya-sugutta-dvarata tradition the first official Indian monk, along with (skt)—Guarding the sense-door. Gobharana, to arrive in China around 67 A.D. Nhieáp Hoàn: To raise a spirit. They translated the Sutra of the Forty-Two Nhieáp Luaän: The collected sastras. Sections. Nhieáp Luaän Toâng: Samparigraha (skt)—The Nhieáp Maït Quy Baûn Phaùp Luaân: The wheel that school of the collected sastras, doctrine of the contracts all the branches so as to bring them back Mere Ideation—Theo Giaùo Sö Junjiro Takakusu to the root, i.e., the Lotus—Nhieáp maït quy baûn trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, Nhieáp Phaùp Luaân laø thôøi Phaùp Hoa.

Nhieáp Na Tyø Phaït Maãu Sa: Nanabhivamsa (p)— nhaän—One becomes a conqueror of fear and Teân cuûa moät vò danh Taêng Mieán Ñieän, thuoäc phaùi dread, and fear and dread do not conquer oneself; Thoâng Kieân, vaøo theá kyû thöù XVIII. OÂng soáng döôùi one abides overcoming fear and dread whenever trieàu vua Bodawpaya (1782-1819). OÂng laø moät they arise. trong boán vò Taêng noåi tieáng nhaát thôøi ñoù, ngöôøi ñaõ Nhieáp Taêng Giôùi: Phaân chia khu vöïc ñeå gom giuùp cuûng coá phaùi Thoâng Kieân vaø loaïi boû taát caû Taêng chuùng laïi moät soá nôi giôùi haïn maø thoâi—To nhöõng phaùi khaùc taïi Mieán Ñieän vaøo theá kyû thöù divide into regions in order to gather monks in 18—Name of a Burmese famous monk, of the limited places. Parupana Sect, in the eighteenth century. He lived Nhieáp Taâm: Sesshin (jap)—To collect the mind— during the reign of King Bodawpaya. He was one To concentrate the attention—Thu nhieáp aùi taâm of the four most outstanding monks at the time taùn loaïn laïi laøm moät (Phaät daïy trong Kinh Di who helped strengthening the Parupana Sect and Giaùo: “Thöôøng neân thu nhieáp caùi taâm ôû taâm.”). eliminated all other sects in Burma in the Charlotte Joko Beck vieát trong quyeån 'Khoâng Coù eighteenth century. Gì Ñaëc Bieät': Tu taäp laø hoïc caùch öùng phoù vôùi khoå Nhieáp Nhaäp Boà Taùt: Vajra-ghanta (skt)— ñau. Khoâng phaûi vì khoå ñau laø ñieàu quan troïng hay Vajravesa (skt)—Bieán Nhaäp Boà Taùt—Kim Cang coù giaù trò trong töï thaân, nhöng vì khoå ñau laø thaày Linh Boà Taùt—Trieäu Nhaäp Boà Taùt—Vò Boà Taùt tay daïy cuûa chuùng ta. Ñoù laø maët phía beân kia cuûa cuoäc caàm chuoâng trong Kim Cang Maïn Ñoà La—A soáng, maø cho ñeán khi naøo chuùng ta coù theå thaáy heát Bodhisattva holding a bell in the Vajradhatu toaøn boä, chuùng ta môùi coù ñöôïc nieàm vui. Thöïc tình mandala. maø noùi, tham döï buoåi nhieáp taâm laø traûi qua côn Nhieáp Nieäm Sôn Laâm: Töï vieän hay sôn laâm

nôi ñau khoå coù kieåm soaùt. Chuùng ta coù cô hoäi ñöôïng giuùp chuùng ta taäp trung tö töôûng deã daøng—A ñaàu vôùi ñau khoå trong caûnh tu taäp. Khi chuùng ta monastery or the hill-grove for concentrating the ngoài, taát caû nhöõng thuoäc tính truyeàn thoáng cuûa moät thoughts easily. thieàn sinh toát ñöôïc ñem ra thöû thaùch: tính beàn bæ, Nhieáp Phaï: Sava (skt)—Thi theå ngöôøi môùi cheát— söï nhaãn nhuïc, loøng kieân nhaãn, töø taâm. Trong kinh Recently dead body. saùch, caùc töø naøy nghe raát keâu, nhöng chuùng khoâng Nhieáp Phaùp: Samgahavatthu (p)—Bases of haáp daãn nhö luùc chuùng ta ñau khoå. Vì vaäy, nhieáp popularity: giving, pleasant speech, beneficial taâm khoâng neân quaù deã: chuùng ta phaûi hoïc caùch conduct, and engaging in the same work—Phaùp ñeå soáng cuøng ñau khoå, vaø hôn theá nöõa, öùng xöû moät daãn daét chuùng sanh: boá thí, aùi ngöõ, lôïi haønh, ñoàng caùch thích hôïp. Khi chuùng ta bieát chaáp nhaän moät söï. traûi nghieäm, daàu noù coù nhö theá naøo, chuùng ta coù yù Nhieáp Phuïc AÙc Chuùng Vöông: King of thöùc nhieàu hôn veà nieàm vui voán laø chính cuoäc soáng Conquering Evil Beings (king of Kinnara). cuûa chuùng ta. Nhieáp taâm laø moät cô hoäi toát ñeå hoïc Nhieáp Phuïc Laïc Vaø Baát Laïc: Conqueror of baøi hoïc naøy—Powers of mind-control or power of discontent and delight—Laïc baát laïc ñöôïc nhieáp collecting the mind. Charlotte Joko Beck wrote in phuïc, vaø baát laïc khoâng nhieáp phuïc vò aáy, vaø vò aáy 'Nothing Special': "Practice is about dealing with soáng luoân luoân nhieáp phuïc baát laïc ñöôïc khôûi leân; suffering. It's not that the suffering is important or khieáp ñaûm sôï haõi ñöôïc nhieáp phuïc, vaø khieáp ñaûm valuable in itself, but that suffering is our teacher. sôï haõi khoâng nhieáp phuïc ñöôïc vò aáy, vaø vò aáy luoân It's the other side of life, and until we can see all luoân nhieáp phuïc khieáp ñaûm sôï haõi ñöôïc khôûi leân— of life, there's not going to be any joy. To be One becomes a conqueror of discontent and honest, sesshin is controlled suffering. We get a delight, and discontent does not conquer oneself; chance to face our suffering in a practice situation. one abides overcoming discontent whenever it As we sit, all the traditional attributes of a good arises. Zen student come under fire: endurance, humility, Nhieáp Phuïc Lo AÂu Sôï Haõi: Conqueror of fear and patience, compassion. These things sound great in dread—Vò aáy kham nhaãn ñöôïc laïnh, noùng, ñoùi, books, but they're not so attractive when we're khaùt, söï xuùc chaïm cuûa ruoài, muoãi, gioù, maët trôøi, hurting. That's why sesshin (collecting the mind— caùc loaøi raén reát, caùc caùch noùi khoù chòu, khoù chaáp taâm taäp trung) ought not to be easy: we need to

learn to be with our suffering and still act Nhieáp Thöïc Giôùi: Phaïm vi ñöôïc phaân chia khu appropriately. When we learn to be with our vöïc ñeå duøng trong naáu nöôùng vaø caát chöùa thöùc aên experience, whatever it is, we are more aware of cho Taêng chuùng—Areas for cooking and storage the joy that is our life. Sesshin is a good chance to of foods for the monks in a monastery. learn this lesson."—See Tieáp Taâm. Nhieáp YÙ AÂm Nhaïc: Nhaïc giuùp taâm laéng ñoïng hay Nhieáp Thieän Phaùp Giôùi: Kusala-dharma- giuùp taâm taäp trung—Music that calms the mind or samgrahaka-sila (skt)—Receive wholesome helps concentrate. dharma methods of cultivation. Nhieät: Nhieáp Thieän Tinh Taán: Chaêm tu thieän phaùp 1) Noùng:

Tapana (skt)—Hot—Heat. khoâng bieát meät moûi—(theo Luaän Thaønh Duy 2) Noùng naûy: Hot-tempered—Impatient. Thöùc)—To cultivate good deeds with zeal — Nhieät Beänh: Noùng soát—Fever. (according Mind-Only-Sastra). Nhieät Hoáng: OÀn aøo—Noisy. Nhieáp Thoï: Parigraha (skt)—To receive—Chæ Nhieät Khoâi Ñòa Nguïc: Kukkulaniraya (p)—Ñòa vieäc Phaät duøng tueä taâm vaø bi taâm maø nhieáp thuû nguïc tro noùng—The hell of red-hot ash. chuùng sanh—The Buddha used Buddha mind and Nhieät Loaïn: compassionate mind to gather up all sentient 1) Lo laéng veà vieäc gì: To worry about something. beings. 2) Hoaûng loaïn: To be panic-stricken. Nhieáp Thoï Giaùo Hoùa: Khaû naêng loâi keùo, giaùo hoùa 3) Hoaûng sôï: To be afraid—To be filled with vaø cöùu ñoä chuùng sanh baèng caùch chæ daïy ngöôøi boá terror—To be scared. thí trì giôùi—The ability to attract, transform by Nhieät Muoän: Lo laéng phieàn muoän—To be worried instruction (teach and to convert) and save all and sorrowful. beings by causing them to give alms and to Nhieät Naõo: Bò noãi cöïc khoå kòch lieät laøm thaân taâm observe precepts. noùng soát phieàn naõo—Perturbed—Fervished— Nhieáp Thoï Hoä Trì: Parigraha (skt)—Receiving Troubled—Distressed. and guarding. Nhieät Phaùt: Noåi noùng—To lose one's temper. Nhieáp Thoï Kyø Ñaëc: Phaät löïc coù khaû naêng loâi keùo Nhieät Taâm: See Nhieät huyeát. vaø cöùu ñoä chuùng sanh—Buddha-power to attract Nhieät Teá: Grismartu (skt)—Hot season. and save all beings. Nhieät Thieát Ñòa Nguïc: Ñòa nguïc ñöôïc laøm baèng Nhieáp Thuû: See Nhieáp Thoï. saét noùng—The hell of red-hot iron. Nhieáp Thöøa Vieãn: Teân cuûa moät vò cö só hoïc giaû Nhieät Thôøi: Grisma (skt)—Muøa noùng töø 16 thaùng Phaät giaùo Trung Hoa vaøo theá kyû thöù IV, döôùi trieàu 3 ñeán 15 thaùng 5—From the third month, sixteenth Taây Taán (265-316). OÂng laø moät trong nhöõng ñeä töû day, to the fifth month, fifteenth. taïi gia xuaát saéc cuûa ngaøi Truùc Phaùp Hoä. Naêm 312, Nhieät Thôøi Vieâm: Döông Vieâm—Caùi noùng cuûa Sö Truùc Phaùp Hoä lui veà aån cö ñeå phieân dòch kinh maët trôøi vaøo muøa noùng, troâng xa ra ñoàng khoâng ñieån, oâng cuõng ñi theo thaày ñeå giuùp thaày trong moâng quaïnh thaáy gioù buïi aùnh trong aùnh naéng, sinh vieäc phieân dòch. Sau khi ngaøi Truùc Phaùp Hoä thò ra loaïi aûo aûnh “Döông Vieâm” gioáng nhö coù nöôùc tòch, oâng vaãn tieáp tuïc coâng trình cuûa thaày. OÂng ngay tröôùc maët—Mirage. phieân dòch raát nhieàu kinh ñieån keå caû boä Ca Dieáp Nhieâu: Caäp A Nan—Name of a Chinese lay person and a 1) Phong phuù: Abundant—Surplus—Spare. Buddhist scholar in the fourth century, during the 2) Giaû söû: To suppose. Western Chin Dynasty in China. He was one of Nhieâu Hoaït: Bieän taøi—A fluent tongue— the most outstanding disciples of Master Loquacious. Dharmaraksa. Around 312, Master Dharmaraksa Nhieâu Ích: Laøm cho phong phuù—To enrich. retreated in seclusion, he followed the master to Nhieâu Ích Haïnh: Practice of benefit—Beneficial help him in translating sutras. After the passing practice—Haïnh thöôøng laøm lôïi laïc cho chuùng away of the master, he continued his project. He sanh—Practice of benefitting other sentient translated a lot of sutras including Kasyapa and beings. Ananda Sutra.

Nhieâu Ích Höõu Tình Giôùi: Sattvarthakriyasila a previous existence. (skt)—Tieáp Sanh Giôùi—See Nhieáp Chuùng Sanh Nho Giaùo: Confucianism—Heä thoáng luaân lyù ñaïo Giôùi. ñöùc thoaùt thai töø giaùo lyù cuûa Ñöùc Khoång Phu Töû, Nhieâu Vöông Phaät: Lokesvara (skt)— nhaán maïnh veà loøng hieáu, ñeå, trung, leã, tín, coâng Lokesvararaja (skt)—Theá Nhieâu Vöông Phaät— baèng, lieâm só. Khoång Töû sanh vaøo khoaûng naêm Theá Töï Taïi Vöông Phaät—Taïi caùc xöù AÁn Ñoä Chi 557-479 tröôùc Taây lòch, ngöôøi nöôùc Loã. OÂng soáng Na (Vieät Nam, Mieân vaø Laøo), ngöôøi ta xem Nhieâu vaøo thôøi luaân lyù vaø vaên hoùa cuûa Nhaø Chaâu ñang Vöông Phaät laø Ñöùc Quaùn Theá AÂm Boà Taùt, coù maët suy vi, neân ñaõ coá gaéng tìm caùch chaán höng; oâng vaø thaân hình ngöôøi nam, thöôøng thaáy ôû vuøng daïy 3.000 ñeä töû veà thi, söû, leã vaø nhaïc. OÂng laø nhaø Angkor—In Indo-China, Lokesvara refers to giaùo duïc vó ñaïi cuûa Trung quoác vaø ñöôïc ngöôøi hieän Avalokitesvara, whose image or face, in ñôøi goïi oâng laø “Vaïn Theá Sö Bieåu.” Tuy nhieân, ñaïo masculine form, frequently seen at Angkor—See Khoång vaø ñaïo Phaät hoaøn toaøn khaùc bieät nhau. Ñaïo Theá Nhieâu Vöông. Khoång chæ naëng veà gia ñình vaø xaõ hoäi, con caùi lôùn Nhieãu: Pradaksina (skt)—1) Ñi voøng quanh: To go leân laäp gia ñình, laáy vôï gaû choàng, roài sanh con ñeû round, to wind round, to revolve around, to chaùu noái doõi toâng ñöôøng, thôø vua giuùp nöôùc, vaân encompass; 2) Ñi voøng quanh ñeå toû loøng toân kính: vaân. Ngöôïc laïi, ñaïo Phaät thì chuû tröông vieäc xuaát To pay respect by walking around the object of gia, rôøi boû gia ñình cha meï, vôï con, vaø luïc thaân regard. quyeán thuoäc maø ñi tu. Cho neân luùc khôûi ñaàu caùc Nhieãu Phaät: Gyoâdoâ (jap)—1) Ñi voøng quanh Ñöùc hoïc giaû Khoång hoïc, khi chöa hieåu thaáu suoát veà ñaïo Phaät ba voøng veà phía phaûi (pheùp cuûa ngöôøi Taây Phaät, cho raèng ñaïo Phaät laø taø giaùo ngoaïi ñaïo, boû Truùc ñi voøng quanh vò tröôûng laõo ñeå toû loøng toân cha meï, vôï con, phaù hoaïi neàn taûng gia ñình vaø xaõ kính): To go three times around the Buddha to his hoäi, baát trung baát hieáu. Vì theá maø khi ñaïo Phaät right in worship; 2) Ñi voøng quanh töôïng Phaät hay môùi ñöôïc ñöa vaøo Trung Quoác ñaõ bò caùc hoïc giaû thaùp ñeå toû loøng toân kính: To circumumbulate an Khoång giaùo quyeát lieät choáng ñoái—The system of image of the Buddha, or a pagoda. morality growing out of the teachings of the Nhieãu Thaùp: To circumumbulate a stupa—See Chinese philosopher Confucius, which stressed on Nhieãu Phaät. filiality, respect for the elderly, loyality, propriety, Nhìn: To look at—Looking—Nhìn laø moät trong faith, justice, decency and shame. Confucius (557- nhöõng uy nghi cuûa chö Taêng Ni. Khi nhìn, Taêng Ni 479) was born in the state of Lu. He lived in the neân nhìn thaúng moät caùch an laïc chöù khoâng neân lieác time when the moral and cultural tradition of Chou qua lieác laïi moät caùch caêng thaúng—Looking is one were in rapid decline. In attempting to uphold the of the fine manners of monks and nuns. When Chou culture, he taught poetry, history, looking, monks and nuns should practice looking ceremonies and music to about 3,000 diciples. He straight ahead with calm and ease, not glancing was the first Chinese Great Educator that Chinese nervously from side to side. people still give him the title “Master of Ten Nhìn Nhö Thò: To see things as they really are.

Thousand Years." However, Confucianism and Nhìn Saâu Vaøo Taâm Mình: To look deep in our Buddhism are totally different. Confucianism mind. emphasizes on the ideas of family and society. Nhò Thieàn Thieân: The second region, equal to a Confucianism emphasizes on teaching children to small chiliocosmos (tieåu thieân giôùi). grow up, to get married, to bear children and Nho: Hoïc giaû Khoảng Giaùo—A scholar— grandchildren, to continue the family line, to be a Confucian scholar. productive member in society. In contrast, Nho Ñoàng Boà Taùt: Manavaka (skt)—1) Nho Buddhism is founded on the essence of Ñoàng Boà Taùt hay Khoảng Töû ñöôïc Phaät göûi ñi töø 'abandoning worldly ways,' to leave home, to AÁn Ñoä ñeå giaùo hoùa Trung quoác—Learned-youth detach from family, parents, wife, husband, Bodhisattva, i.e. Confucius, he having been sent children, relatives, friends, etc. Therefore, from India by the Buddha to instruct China; 2) Confucian scholars considered Buddhism as Tieàn thaân Phaät Thích Ca: A name of Sakyamuni in wicked and false teachings. That was why when

Buddhism was first introduced into China, it was he settled and taught at the Bao-Ning Temple. strongly opposed by Confucian scholars. Moät hoâm sö thöôïng ñöôøng thuyeát phaùp: "Sôn Nhôn: See Nhaân. Taêng hôn hai möôi naêm quaûy ñaõy mang baùt Nhôn Chính Nhôn Phuï: Primary and secondary vaân du töù haûi, ñaõ tham vaán thieän tri thöùc hôn causes—Main causes and subsidiary causes—Haït möôøi vò, nhaø mình troïn khoâng coù choã thaáy; maø caây moïc leân ñöôïc coi nhö nhaân chính, trong gioáng nhö ñaù cöùng voâ tri voâ giaùc, tham vaán khi nhöõng yeáu toá nhö söùc lao ñoäng, phaåm chaát cuûa cuõng khoâng coù choã hay ñeå lôïi ích cho nhau, töø ñaát, ñoä aåm cuûa ñaát, vaân vaân laø nhöõng nguyeân nhaân ñaây moät ñôøi chæ laøm ngöôøi khoâng hieåu chi caû, phuï—The seed out of which the plant grows is an thaät töï ñaùng thöôøng. Boãng bò gioù nghieäp thoåi illustration of the main cause, whereas other ñeán phuû Giang Ninh, voâ côù bò ngöôøi xoâ ñeán elements like labor, the quality of soil, humidity ñaàu ñöôøng chöõ thaäp, truï caùi vieän raùch, laøm and so on, are considered as subsidiary causes or chuû nhôn côm chaùo tieáp ñaõi keû Nam ngöôøi conditions. Baéc, vieäc baát ñaéc dó, tuøy thôøi coù muoái coù giaám Nhôn Duõng Baûo Ninh Thieàn Sö: Thieàn sö Nhôn ñuû chaùo ñuû côm, maëc tình qua ngaøy. Neáu laø Duõng Baûo Ninh queâ ôû Töù Minh. Töø nhoû sö ñaõ coù Phaät phaùp, chaúng töøng moäng thaáy."—One day moät phong thaùi ñænh ñaït thoâng minh khaùc thöôøng. Bao-Ning entered the hall to address the Sö thoâng ñaït Thieân Thai giaùo. Sau sö ñeán tham monks, saying: "For more than twenty years I vaán vôùi Thieàn sö Tuyeát Ñaäu thuoäc phaùi Vaân Moân. carried a pack and bowl, traveling Sö Tuyeát Ñaäu nhaän ra khaû naêng tuyeät dieäu cuûa sö everywhere within the four seas, studying vaø thaàm bieát veà sau naày sö seõ gaùnh vaùc ñaïi phaùp, with more than ten different Zen good beøn noùi côït baèng caùch ban cho sö danh hieäu "Toïa advisors. But I never caught a glimpse of my Chuû Anh Töôøng." Sö boû nuùi Tuyeát Ñaäu maø theä own house, and I was just like a senseless raèng: "Toâi ñôøi naày hoaèng hoùa neáu khoâng tìm ñöôïc stone. All the worthies I practiced with moät minh sö gioûi hôn Tuyeát Ñaäu, theà chaúng trôû veà couldn't provide me a single positive

benefit. queâ.” Sau ñoù sö ñeán ra maét Thieàn Sö Döông Kyø. During that entire time I didn’t learn a thing. Ngöôøi ta noùi raèng Döông Kyø noùi chöa döùt moät caâu But fortunately, my pitiable life was suddenly thì sö ñaõ “ñoán saùng taâm aán.” Sau khi Döông Kyø thò blown by the karmic winds into Jiang-Ning, tòch, sö cuøng Thuû Ñoan haønh hieäp. Cuoái cuøng sö where, jostled by the crowd, I was pushed into truï laïi vaø daïy phaùp taïi Baûo Ninh cho ñeán khi thò an old run-down temple on a busy tòch—Zen master Ren-Yong-Bao-Ning was from intersection. There, I just served as a porridge Si-Ming. As a young man he possessed a vendor, receiving and helping everyone who remarkably dignified appearance as well as came along. My duties never let up. There extraordinary intelligence. He excelled at the was sufficient salt and vinegar and there was study of T’ien-T’ai Buddhism. Later he studied enough gruel and rice. I passed some time in under the great Yun-Men lineage teacher Xue- this fashion. I previously never imagined, Tou. Xue-Tou recognized the young man’s even in a dream, that I would realize the wonderful potential as a vessel for the Dharma, Buddhadharma in this way." but offended Bao-Ning by addressing him with a Moät hoâm khaùc, vò Taêng ñeán hoûi sö: “Theá naøo title “Academic Schoolmaster.” Bao-Ning left laø Phaät?” Sö ñaùp: “Gaàn löûa tröôùc phoûng.” Vò Xue-Tou’s mountain with the vow, “I will Taêng hoûi: “Theá naøo laø ñaïo?” Sö ñaùp: “Trong continue in this life to travel on a pilgrimage to buøn coù gai.” Vò Taêng hoûi: “Theá naøo laø ngöôøi study Zen, and if I don’t find a teacher who trong ñaïo?” Sö ñaùp: “Raát kî ñaïp ñeán.” Vò surpasses Xue-Tou, I vow to never return home.” Taêng hoûi tieáp: “Coå nhaân noùi gioù laïnh thoåi laù Later he came to see Zen master Yang-Xi. It is ruïng, vaãn vui coá nhaân veà, chöa bieát ai laø coá said that at their first meeting, Yang-Xi did not nhaân?” Sö ñaùp: “Hoøa Thöôïng Döông Kyø vieân complete even a single sentence before Bao-Ning tòch ñaõ laâu.” Vò Taêng hoûi: “Chính hieän nay laïi attained the “Mind-seal of illuminated coù ngöôøi naøo laø tri aâm?” Sö ñaùp: “OÂng muø awakening” (complete enlightenment).Eventually trong thoân thaàm gaät ñaàu.”—Another day a

monk asked Bao-Ning: “What is Buddha?” because it offers opportunity for attaining Bao-Ning said: “Add wood to the fire.” The Buddhahood—See Luïc Ñaïo. monk asked: “What is the way?” Bao-Ning Nhôn Phi Nhôn: Loaøi quyû hình ngöôøi maø khoâng said: “There are thorns in the mud.” The phaûi laø ngöôøi, coù nhöõng boä phaän cuûa loaøi thuù — monk asked: “Who are people of the Way?” Non-human Angels—Having the appearance of Bao-Ning said: “Those that hate walking humans but possess parts of animals. there.” The monk asked: “An old worthy said Nhôn Quaû: Moïi haønh ñoäng laøm nhaân seõ coù moät ‘Though the cold wind withers the leaves, it is keát quaû hay haäu quaû. Cuõng nhö vaäy, keát quaû hay still a joy when an ancient returns.’ Who is an haäu quaû ñeàu coù nhaân cuûa noù. Luaät nhaân quaû laø ancient?” Bao-Ning said: “Master Yang-Xi is khaùi nieäm caên baûn trong ñaïo Phaät, noù chi phoái taát long gone.” The monk said: “Right here and caû moïi tröôøng hôïp. Ngöôøi Phaät töû tin luaät nhaân quaû now, is there someone who can comprehend chöù khoâng phaûi thöôûng phaït —Cause and effect— this?” Bao-Ning said: “The eyeless old Every action

which is a cause will have a result or villager secretly taps his head." an effect. Likewise, every resultant action has its Hoâm khaùc sö thöôïng ñöôøng noùi keä: cause. The law of cause and effect is a "Gioù thu maùt, fundamental concept within Buddhism governing Vaän tuøng hay, all situations—Buddhists believe in a just rational Khaùch chöa veà, of karma that operates automatically and speak in Nhôù coá höông." terms of cause and effect instead of rewards and Another day Zen master Bao-Ning entered punishments—There are two kinds: the hall to recite a verse: 1) Nhôn quaû theá gian: Cause and effect in the "A cold autumn wind, present life: The wind drones in the pines, a) Cause: Nhôn—Taäp ñeá—The cause of good or The wayward traveler, evil deeds. Thinks of his home." b) Effect: Quaû—Khoå ñeá—The effect of good or Nhôn Duyeân: Hetupaccaya (p)—Hetupratyaya bad deeds. (skt)—Causal connections. 2) Nhôn quaû xuaát theá gian: cause and effect in Nhôn Duyeân Kinh: Hetupaccaya-sutta (p)— the future life: Hetupratyaya-sutra (skt)—Sutra on causal a) Cause: Nhôn—Ñaïo ñeá—The Eightfold Noble connections. Path. Nhôn Ñaø La Baït Ñeá: Hyû Kieán Thaønh—See Thieân b) Effect: Quaû—Dieät ñeá—Extinction of passion Ñeá Thích Thaønh. or mortality in the future. Nhôn Ñaïo: Caûnh ngöôøi—Manushya (skt)— Nhôn Quaû Ñoàng Thôøi: Cause is result, result is Manussa (p)—The human realm—Nhöõng chuùng cause—Simultaneity of cause and effect—Nhaân sanh coù taâm trí ñaõ naâng cao hay phaùt trieån, bieát laø quaû, quaû laø nhaân. Nhaân coù quaû nhö laø nhaân cuûa phaân bieät ñaâu laø hôïp vaø khoâng hôïp vôùi luaân lyù ñaïo chính noù, gieo haït cho quaû, roài quaû laïi cho haït— ñöùc hôn nhöõng chuùng sanh khaùc. Caûnh giôùi trong The cause has result as its cause, while the result ñoù haïnh phuùc vaø khoå ñau laãn loän. Chö vò Boà Taùt has the cause as its result. It is like planting seeds; thöôøng choïn taùi sanh vaøo caûnh naày vì ôû ñaây coù the seeds produce fruit, the fruit produces seeds. nhieàu hoaøn caûnh thuaän lôïi ñeå haønh nhöõng phaùp Nhôn Yeát Ñaø: Angajata (skt)—See Nhaân Yeát Ñaø. caàn thieát nhaèm thaønh töïu quaû vò Phaät. Kieáp soáng Nhoå Taän Goác Tham AÙi: To uproot love and cuoái cuøng cuûa caùc vò Boà Taùt thöôøng ôû caûnh desire—Muoán ñaït ñeán nhaát taâm cuõng nhö quaû vò ngöôøi—Living beings in this realm have sharp or Phaät, chuùng ta phaûi nhoå taän goác nhöõng lo aâu vaø developed minds, capable of weighty moral and tham aùi—To achieve one-pointedness of mind and immoral action than any other living beings. The attain Buddhahood, one must discard worry and human realm is a mixture of both pain and uproot (eliminate) all love and desires. pleasure, sufering and hapiness. Bodhisattvas Nhu: Deã uoán naén: Pliant (pliable)—Meàm—Soft— always choose this realm as their last existence Nhöôøng nhòn: Yielding.

Nhu Cöông: Soft and hard. Nhuõ Mi: Tarpana (skt)—Thaùn Ba Na—Thöùc aên Nhu Ñaïo: Giaùo thuyeát oân nhö: Moderate laøm baèng taám (loaïi gaïo naùt)—Foods made of doctrine—Voõ Nhu Ñaïo: Judo. broken rice. Nhu Hoøa: Soft—Moderate—Gentle— Nhuõ Moäc: Thöù caây duøng trong leã hoûa teá (theo Ñaïi Forebearing—Tolerant—Gentleness. Nhaät Kinh Sôù thì cuûi daâu hay tang coác ñöôïc duøng Nhu Hoøa Nhaãn Nhuïc: Peace and Tolerance— trong leã hoûa teá)—Resinous

wood for homa or fire Trong Kinh Phaùp Cuù, Ñöùc Phaät daïy: “Laáy söï nhu sacrifice. hoøa nhaãn nhuïc laøm aùo giaùp, thì loaïi aùo giaùp aáy Nhuõ Thuûy Nhaõn: Maét coù theå phaân bieät ñöôïc söõa chaéc chaén laø cöùng chaéc hôn taát caû moïi thöù aùo giaùp vôùi nöôùc, nhö con ngoãng chæ uoáng söõa chöù khoâng khaùc treân ñôøi, bôûi vì noù baûo hoä cho thaân taâ m ta uoáng nöôùc trong cuøng moät chaäu. Ngöôøi hoïc Phaät khoûi bò caùc thöù giaëc saân haän vaø phieàn naõo gaây neân caàn phaûi coù phaùp nhaõn phaân bieät chính taø—The toån haïi.”—In the Dharmapada Sutra, the Buddha eye able to distinguish milk from water; as the taught: “If we use peace and tolerance as our goose drinks the milk and rejects the water, so the armor, then this armor is stronger and more student should distinguish orthodox from durable than the most precious armors in this heterodox teaching. world because it protects our minds and bodies Nhuõ Vò: Ksira (skt)—Fresh milk—Vò söõa töôi, from being harmed by the enemies of hatred and ñöôïc ví vôùi thôøi kyø ñaàu Phaät giaûng kinh Hoa afflictions.” Nghieâm (trong naêm thôøi thuyeát giaùo ñöôïc toâng Nhu Nhuyeãn: Taâm nhu hoøa vaø tuøy thuaän ñoái vôùi Thieân Thai noùi ñeán)—The flavour of fresh milk, to ñaïo—A mild and pliable heart, responsive to truth. which the Buddha’s teaching in the Hua-Yen Nhu Nhuyeãn AÂm: Flexible voice. Ching is compared (in five forms illustrates the Nhu Nhuyeãn Ñòa: Tanu-bhumi (skt)—Baïc Ñòa, T’ien-T’ai five periods of the Buddha’s teaching) quoác ñoä ngheøo naøn vaø ñaày traéc trôû —Poor land, i.e. Nhuaàn: Leap year. the world, as full of trouble. Nhuaän: Nhu Nhuyeãn Ngöõ: Lôøi noùi meàm deûo dòu daøng, 1) Maàu môû—Fertilized—Enriched. hôïp vôùi tình ngöôøi—Gentle, persuasive words. 2) Öôùt: Moisten—Soak. Nhu Nhuyeãn Thaéng Vò Thaàn: Gentle Superb 3) Lôïi Nhuaän: Profit. Flavor Deity (Spirit). Nhuaän AÙi: Fertilizing of Desire—AÙi Nhuaän— Nhu Nhö Nhieãu Chæ: Nhu nhöôïc, yeáu heøn— Phaân boùn duïc voïng. Khi cheát nhöõng aûo aûnh cuûa Faint—Feeble—Weak. luyeán aùi seõ töôùi taåm nghieäp vò lai vaø laøm troå theâm Nhu Phaùp: Yeáu toá nhieät tình (noàng nhieät)— quaû khoå—When dying the illusion of attachment Factors of warmth. fertilizes the seed of future karma, producing the Nhu Thuaän Nhaãn: Anulomiki-dharma-kshanti fruit of further suffering. (skt)—Anulomiki-kshanti (skt)—Nhu thuaän nhaãn Nhuaän Nghieäp: Phieàn naõo sinh khôûi laøm nhuaän nhuïc vôùi ñaïo, hay taâm nhu trí thuaän, khoâng sai traùi thaám theâm caùi nghieäp ñaõ gaây taïo khieán naåy sinh vôùi lyù thöïc töôùng, maø an truï vôùi ñòa vò cuûa mình— quaû khoå—Fertilized karma, the original karma The patience of meekness, i.e. in meekness to fertilized by the passions and distresses of life. accord with the truth. Nhuaän Sinh: Phieàn naõo khôûi leân laøm nhuaän theâm Nhu Yeáu: Necessary. cho nghieäp thoï sinh, ñaëc bieät laø vaøo luùc laâm chung Nhuõ: Söõa—Milk. coù ba loaïi luyeán aùi: Töï theá aùi hay luyeán aùi thaân Nhuõ Höông: Kunduruka (skt)—Caây coù nhöïa traéng naày; caûnh giôùi aùi hay luyeán aùi nhaø cöûa ruoäng nhö söõa vaø coù muøi thôm—Boswellia thurifera, vöôøn; vaø ñöông sinh aùi hay luyeán aùi veà cuoäc soáng both the fragrant plant and its resin. naày—The fertilization of the natural conditions Nhuõ Kinh: Toâng Thieân Thai xem Kinh Hoa which produce rebirth, especially those of the Nghieâm nhö laø

“nhuõ vò” töø ñoù sanh ra caùc phoù saûn three kinds of attachment in the hour of death, khaùc—T’ien-T’ai compares the Avatamsaka sutra there are three kinds of love: Love of body, love to milk, from which come all its other products. of home and property, and love of life.

Nhuaän Traïch: Uy löïc röôùi maùt moïi vaät— Their greatest king was Kanichka. Moisturing power. Nhuïc Duïc: Sensual pleasure—Nhuïc duïc laø ñaïo Nhuaän Traïch Löïc: Moisturing power—Nhuaän ma quaân thöù nhaát. Nhôø caùc haønh ñoäng thieän laønh Traïch hay uy löïc röôùi maùt moïi vaät. Ñaây laø moät ñaõ laøm nôi coõi duïc giôùi trong caùc kieáp tröôùc, chuùng trong taùm coâng ñöùc ñöôïc ví vôùi taùm taùnh cuûa nöôùc. ta ñöôïc sanh vaøo theá giôùi naøy. ÔÛ ñaây, trong coõi Ngöôøi ta noùi ñaây laø taùnh ñaëc thuø cuûa nöôùc trong duïc giôùi khaùc, chuùng sanh phaûi ñöông ñaàu vôùi nhöõng ao hoà nôi coõi Tònh Ñoä cuûa Ñöùc Phaät —This nhieàu loaïi duïc laïc coù söùc loâi cuoán maïnh meõ: aâm is one of the eight waters of merit and virtue or thanh ngoït ngaøo, höông vò noàng naøn, yù töôûng ñeïp eight kinds of water of virtues, or eight virtues. It ñeõ vaø nhöõng ñoái töôïng deã chòu khaùc tieáp xuùc vôùi is said that these are characteristics of water in the saùu giaùc quan cuûa chuùng ta. Nhö keát quaû töï nhieân lakes and ponds in the Pure Land of Amitabha khi tieáp xuùc vôùi nhöõng ñoái töôïng naøy laø duïc laïc Buddha. khôûi leân. Ñoái töôïng deã chòu vaø taâm tham muoán laø Nhuaän Traïch Tònh Hoa Thaàn: Moistening Pure hai ñieàu caàn thieát ñeå taïo neân duïc laïc. Söï dính maéc Flowers Deity (Spirit). vaøo gia ñình, söï saûn, thöông vuï vaø baïn beø cuõng taïo Nhuïc: neân ñaïo ma quaân thöù nhaát naøy. Thoâng thöôøng, vôùi 1) Nhuïc nhaõ: To be disgraced—Dishonored. chuùng sanh höõu tình raát khoù chinh phuïc loaïi ma 2) Thòt: Mamsa (skt)—Flesh. chöôùng naøy. Nhieàu ngöôøi choáng ñoái chuùng baèng 3) See Vinh Nhuïc. caùch trôû thaønh moät nhaø sö hay ni coâ, boû laïi sau Nhuïc Chi: Tukhara (skt)—Ñoâ Hoùa La—Ñoã Hoùa löng gia ñình vaø moïi löu luyeán dính maéc khaùc. La—Nöôùc Höõu Chi, baây giôø laø Badakchan maø caùc Haønh giaû trong kyø aån tu neân taïm thôøi boû laïi ñaèng nhaø ñòa lyù AÛ Raäp vaãn coøn goïi laø Ñoã Hoùa La sau gia ñình vaø ngheà nghieäp ñeå chieán ñaáu vôùi söùc (Tokharestan). Theo Eitel trong Trung Anh Phaät maïnh cuûa luyeán chaáp ñang coät chaët chuùng ta vaøo Hoïc Töø Ñieån, Ñoâ Hoùa La coøn goïi laø nöôùc Nguyeät saùu loaïi ñoái töôïng (saéc, thanh, höông, vò, xuùc, Chi, goïi theo töø ñòa lyù hoïc thì ñaây laø xöù sôû cuûa phaùp). Moãi khi chuùng ta haønh thieàn, ñaëc bieät laø baêng tuyeát, vuøng maø baây giôø goïi laø Badakchan, vaø trong moät kyø aån tu ngaén haïn, chuùng ta neân ñeå laïi caùc nhaø ñòa lyù AÛ Raäp vaãn coøn goïi laø Tokharestan. sau löng bieát bao nhieâu laïc thuù. Ngay nhö trong Theo nhaân chuûng thì ñaây vuøng cuûa daân toäc khu vöïc giôùi haïn cuûa phoøng thieàn, maø coù thöù naøy Tocharoi hay Indo-Scythians (ngöôøi Trung Quoác chuùng ta coøn luyeán aùi hôn thöù khaùc. Vaøo luùc coù tö goïi laø Tocharoi Tartars), bò ngöôøi Hung Noâ ñuoåi töôûng nhö vaäy, chuùng ta neân nhaän ra raèng mình chaïy veà phöông nam, chieám vuøng Trans-oxania, ñang ñöông ñaàu vôùi ma quaân, keû thuø töôùc ñoaït heát tieâu dieät vöông quoác Ñaïi Haï vaøo naêm 126 tröôùc söï töï do cuûa mình—Sensual pleasure is the first Taây Lòch, vaø cuoái cuøng chieám

vuøng Punjab, army of Mara. Due to previous good actions in Cashmere, vaø phaàn lôùn laõnh thoå AÁn Ñoä. Vò vua sensual or material realms, we find ourselves noåi tieáng cuûa xöù naày laø Kanichka—The present reborn in this world. Here, as in other sensual Badakchan which Arab geographers still call spheres, beings are faced with a wide assortment Tokharestan. According to Eitel in Chinese- of appealing sense objects. Sweet sounds, rich English Buddhist Terms, Tukhara, the Yueh-Chih smells, beautiful ideas, and other delightful country, a topographical term designating a objects touch all our six sense doors. As a natural country of ice and frost (tukhara), and result of encountering these objects, desire arises. corresponding to the present Badakchan which Pleasant objects and desire are the two bases of Arab geographers still call Tokharestan. An sense pleasures. Our attachments to family, ethnographical term used by the Greeks to property, business and friends also constitute the designate the Tocharoi or Indo-Scythians, and first army. Normally for a sentient being, this army likewise by Chinese writers applied to the Tochari is very difficult to overcome. Some humans fight it Tartars who driven on by the Huns (180 B.C.) by becoming monks and nuns, leaving behind their conquered Trans-Oxania, destroyed the Bactrian families and all that they cling to. Practitioners on kingdom in 126 B.C., and finally conquered the retreat leave behind their family and occupation Punjab, Cashmere, and the greater part of India. temporarily, in order to combat the force of

attachment which ties us to the six kinds of sense töôïng hay veõ buùi toùc thaáp maø lôùn)—One of the objects. Anytime we practice meditation, thirty-two marks (laksana) of a Buddha; originally especially in a short period of time of retreat, we a conical or flame-shaped tuft of hair on the crown leave behind a large number of pleasant things. of a Buddha, in later ages represented as a fleshly Even with this narrowing in range, though, we still excrescence on the skull itself; interpreted as a find that some parts of our environment are more coiffure of flesh. In China it is low and large at the desirable than others. At this time it is useful to base, sometimes with tonsure on top of the recognize that we are dealing with Mara, the protuberance—See Tam Thaäp Nhò Haûo Töôùng. enemy of our freedom—See Thaäp Ñaïo Binh Ma. Nhuïc Phieàn Naõo: Chöôùng ngaïi gaây neân bôûi noäi Nhuïc Ñaêng: Khoeùt thaân mình laøm ñeøn ñeå cuùng kieán hay phieàn naõo gaây neân bôûi nhuïc duïc, moät döôøng Phaät—To cremate oneself alive as a lamp trong tam chöôùng—Delusions from internal views or as incense for Buddha. or passion of the flesh, one of the three hinderers. Nhuïc Ñoaøn Taâm: Hridaya (skt)—Haõn Laät Ñaø— Nhuïc Saéc: Flesh-coloured (red). Höõu hình taâm (traùi tim thòt)—Heart of flesh— Nhuïc Taâm: Hrdaya (skt)—Quaû tim baèng thòt— Heart—Intention—Mind—Physical heart—Will— The physical heart—See Nhuïc Ñoaøn Taâm. Nhuïc ñoaøn taâm—Hoät Lôïi Ñaø Da—Haõn Laät Ñaø— Nhuïc Thaân: Nhuïc Theå—The physical body— Hoät Lyù Ñaø Da—Hoät Lyù Na Da—Hoät Lyù Naõi Da— Sanh Thaân—Thaân töù ñaïi goàm ñaát, nöôùc, löûa, gioù. The heart—The mind—Chaân thöïc taâm hay kieân Ngöôïc laïi vôùi phaùp thaân, thaân phi vaät chaát, thaân thöïc taâm. Coù choã noùi laø “nhuïc ñoaøn taâm hay hoät lyù taâm linh hay thaân baát töû. Thaân (bieán dòch vaø sinh ñaø da,” coù choã laïi cho laø “kieân thöïc

taâm hay can töû) cuûa moät vò Boà Taùt khi sanh ra trong coõi luaân laät ñaø da.”—Some forms are applied to the hoài. Sanh thaân cuûa Phaät vaø Boà Taùt, ñoái laïi vôùi physical heart, others somewhat discriminately to phaùp thaân—The physical body which possesses the tathagata-heart, or the true, natural, innocent the four elements of air, water, dirt, and fire. As heart. contrasted with the Dharmakaya, the immaterial, Nhuïc Höông: See Nhuïc Ñaêng. spiritual, or immortal body. A Bodhisattva’s body Nhuïc Keá: Unhisa (p)—Usnisa (skt)—See Nhuïc when born in a mortal form. The physical body Phaùt. (sinh thaân) of a Buddha or a Bodhisattva, in Nhuïc Nhaõn: Mamsacakshu (skt)—Mamsa-cakkhu contrast with his dharmakaya (phaùp thaân). (p)—Earthly vision—The eye of a material Nhuïc Thaân Boà Taùt: Bodhisattva’s mortal body— body—The fleshly eye—Human eye—Nhuïc nhaõn Sinh Thaân Boà Taùt—Thaân cha meï sanh ra maø tu coù theå thaáy taát caû hình saéc. Maét thòt hay maét cuûa haønh ñeán ngoâi vò Boà Taùt trong hieän ñôøi (thaân soáng phaøm phu, coù taàm nhìn giôùi haïn, moät trong nguõ cheát cuûa moät vò Boà Taùt)—One who becomes a nhaõn. Nhuïc nhaõn coøn coù nghóa laø caùch nhìn söï vaät bodhisattva in the physical body, in the present cuûa moät ngöôøi bình thöôøng, chæ coù theå nhaän thöùc life. caùc töôùng traïng vaø hình thaùi. Moät ngöôøi nhö theá Nhuïc Theå: The physical body—Sanh Thaân—See thöôøng chæ coù caùi nhìn söï vaät moät caùch sai laàm vaø Nhuïc Thaân. phieán dieän. Ngöôøi aáy nhaàm laãn daàu vôùi nöôùc, caù Nhuïc Thöïc: Mamsa-bhaksana (skt)—AÊn thòt— voi vôùi caù thöôøng—The flesh eye can see all Meat-eating—Haønh giaû tu thieàn neân nhôù raèng aên forms. The physical eye or eye of flesh (human chay chaúng nhöõng nuoâi döôõng loøng töø bi vaø tinh eye) with limited vision, one of the five kinds of thaàn bình ñaúng, maø coøn traùnh ñöôïc nhieàu beänh taät. eye. This also means the way of viewing things of Ngoaøi ra, thöùc aên chay cuõng coù nhieàu sinh toá boå an ordinary person, who can perceive only döôõng, thanh khieát vaø deã tieâu hoùa. Chuùng ta khoâng material shapes and forms. Such a person often neân phaùn xeùt ai thanh tònh hay baát tònh qua chay has a wrong or partial view of things. He mistakes maën, thanh tònh hay baát tònh laø do tö töôûng vaø haøn h oil for water and a whale for a fish. ñoäng thieän aùc cuûa ngöôøi aáy. Tuy nhieân, duø sao thì Nhuïc Phaùt: Usnisa (skt)—Moät trong ba möôi hai nhöõng ngöôøi aên tröôøng chay ñöôïc thì thaät laø ñaùng töôùng haûo cuûa Phaät, thòt noåi cao treân ñænh ñaàu nhö taùn thaùn. Coøn nhöõng ngöôøi aên maën cuõng phaûi caån buùi toùc hình noùn (beân Trung Quoác, ngöôøi ta taïc troïng, vì duø bieän luaän theá naøo ñi nöõa, thì baïn vaãn

laø nhöõng ngöôøi aên thòt chuùng sanh. Baïn coù theå noùi 1) Nhö theá ñoù: Tatha (skt)—So—Thus—Like— “toâi khoâng nghe,” hay “toâi khoâng thaáy” con vaät bò As—In such manner. gieát, nhöng baïn coù chaéc raèng nhöõng con vaät aáy 2) Ñöôïc duøng vôùi nghóa “Tuyeät Ñoái” hay khoâng bò gieát vì muïc ñích ñeå laáy thòt laøm thöïc “Khoâng”: It is used in the sense of the phaåm cho baïn hay khoâng? Caån troïng!!!—Zen “absolute” or “Sunya.” practitioners should remember that eating a 3) Thöïc Töôùng khoâng sai bieät cuûa vaïn höõu: The vegetarian diet is not only a form of cultivating undifferentiated whole of things—The compassion and equality, but it is

also free us from ultimate reality. many diseases. Furthermore, such a diet can 4) Chö Phaät chi Thöïc Töôùng: Thöïc töôùng cuûa chö provide us with a lot of vitamins, and easy to Phaät—The reality of all Buddhas. digest. We should not judge the purity and 5) Phaùp Taùnh: Chö Phaùp chi Taùnh hay taùnh cuûa impurity of a man simply by observing what he vaïn phaùp: The nature of all things. eats. Through his own evil thoughts and actions, 6) Chaân Nhö: Bhutatathata (skt)—The real so, or man makes himself impure. Those who eat suchness, or reality, the altimate or the all. vegetables and abstain from animal flesh are Nhö AÛnh: Nhö boùng hình (chaúng khaùc gì caùi praiseworthy. Those who still eat meat should be boùng)—Like a shadow. cautious, for no matter what you say, you are still Nhö AÛo: Mayopama (skt)—Maya-like—Söï vaät eating sentient beings' flesh. You can say "I don't aûo, coù theå nhìn thaáy nhö thöïc, nghe nhö thöïc, hear," or "I don't see" the animal was killed for nhöng laïi khoâng thöïc—As an illusion or illusory. my food, but are you sure that the purpose of Nhö AÛo Tam Muoäi: Mayopama-samadhi (skt)— killing is not the purpose of obtaining food for Loaïi tam muoäi cao nhaát trong Kinh Laêng Giaø— you? Be careful!!! The highest samadhi in the Lankavatara Sutra. Nhueá: Vyapada (skt)—Anger—Ill-will—Hatred Nhö AÛo Tam Muoäi Thaân: —Rage—See Saân Haän. Mayopamasamadhikaya (skt)—Caùi thaân ñöôïc theå Nhueá Keát: Dosa (p)—Dvesa (skt)—Söï hôøn chöùng trong Nhö AÛo Tam Muoäi—The body in giaän—Anger—Hate—Ire—Ñöùc Phaät daïy: "Khi which the highest samadhi is realized. baïn gheùt ai, baïn seõ khoâng coù haïnh phuùc. Nhöng Nhö Baùi (1615-1664): Teân cuûa moät vò Thieàn sö ngöôïc laïi khi baïn thöông ngöôøi khaùc, moïi ngöôø i Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø ñeàu coù haïnh phuùc. Ñeå trieät tieâu söï thuø gheùt, baïn Thanh (1644-1912)—Name of a Chinese Zen neân thieàn quaùn veà loøng töø bi—Buddha taught: master of the Lin-chi Sect in the Ch'ing dynasty. "When you hate others, you yourself become Nhö Baøo: Nhö bong boùng—Like a bubble—Like unhappy. But when you love others, everyone is a water bubble—Gioáng nhö bong boùng nöôùc. happy." In order to eliminate "hate," you should Nhö Baûo Töø Phöôùc Thieàn Sö: Shifuku-Nyoho meditate on loving-kindness, pity and compassion. (jap)—Tsu-fu Ju-pao—Zifu Rubao—See Töø Nhueá Noä: Giaän döõ: Anger—Angry—Fierce—To Phöôùc Nhö Baûo Thieàn Sö. fly into a rage. Nhö Bieán Nhö Hoùa: Luùc bieán luùc hieän chaúng Nhuyeãn: Meàm maïi—Soft—Yielding—Supple. khaùc gì ma quyû hieän hình—Like an apparation. Nhuyeãn Ngöõ: Lôøi noùi nheï nhaøng eâm aùi phuø hôïp Nhö Bình Chuù Thuûy: Nhö roùt nöôùc töø bình. Trong vôùi tình ngöôøi (theo kinh Nieát Baøn, chö Phaät thieàn, töø naày coù nghóa laø löu loaùt, thoâng thaïo thieàn thöôøng noùi lôøi nhuyeãn ngöõ; vì chuùng sanh neân coù phaùp—As pouring water from a bottle. In Zen, the khi phaûi noùi lôøi thoâ ngöõ. Thoâ ngöõ vaø nhuyeãn ngöõ term means smooth and ready or to be proficiency ñeàu quy veà ñeä nhaát nghóa)—Soft or gentle words in Zen methods. adapted to the feeling of men—See Thoâ Ngoân. Nhö Boäc Löu: Chaúng khaùc gì doøng nöôùc ñang Nhuyeãn Taëc: Danh lôïi laø teân giaëc phaù hoaïi coâng chaûy raát maïnh—Like a raging current. ñöùc cuûa ngöôøi tu ñaïo—Treacherous thieves, i.e. Nhö

Caản (1425-?): Teân cuûa moät vò Thieàn sö Trung fame and gain, which injure the aspiration of the Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Minh (1368- religious man. 1644)—Name of a Chinese Zen master of the Lin- Nhö: Tatha (skt). chi Sect in the Ming dynasty.

Nhö Chaâu Taåu Baøn, Baát Baït Töï Chuyeån: Chaúng Nhö Ñöùc: Teân cuûa moät vò Thieàn sö Vieät Nam, khaùc vieân ngoïc treân maâm, chaúng ñuïng ñeán maø töï thuoäc Thieàn phaùi Truùc Laâm, vaøo ñaàu theá kyû thöù di chuyeån. Trong thieàn, töø naày coù nghóa laø caûnh XVIII—Name of a Vietnamese Zen master, of the giôùi sau khi ngoä, töï mình vaän duïng töï do trong voâ Truc Lam Zen Sect, in the beginning of the ngaïi ñaïo—A round pearl on a tray freely moves eighteenth century. without any forces. In Zen, the term indicates a Nhö Haø Thò Phaät: What or Who is the Buddha?— realm of perfect enlightenment in which one Phaät laø ai? Thieàn sö Vaân Cö Naêng khi coøn ôû trong applies everything freely in an unhindered way. chuùng cuûa Maõ Toå, moät hoâm, Ñaïi Mai hoûi Toå: Nhö Chuùc (1691-1737): Teân cuûa moät vò Thieàn sö "Phaät laø gì?" Toå noùi: "Töùc Taâm laø Phaät." Nhöng veà Vieät Nam, thuoäc Thieàn phaùi Truùc Laâm, vaøo theá kyû sau naøy Maõ Toå laïi ñoåi caâu noùi löøng danh naøy thöù XVIII—Name of a Vietnamese Zen master, of thaønh ra " Khoâng Taâm, khoâng Phaät." Khi nghe noùi the Truc Lam Zen Sect, in the eighteenth century. laïi nhö vaäy, Ñaïi Mai quaû quyeát: "Daàu ngaøy nay Nhö Chuyeát: Teân cuûa moät vò danh Taêng Trung tieân sö coù noùi gì ñi nöõa, thì ta vaãn quyeát raèng 'Töùc Hoa vaøo thôøi nhaø Minh (1368-1644). Vaøo khoaûng Taâm töùc Phaät.'" Ñeán khi thieàn sö Vaân Cö Naêng noùi cuoái theá kyû thöù XIV ñaàu theá kyû thöù XV, Sö sang cho moät vò Taêng nghe veà söï vieäc naø y, vò Taêng aáy Nhaät Baûn hoaèng phaùp. Ngöôøi ta cho raèng Sö chính baûo: "Con khoâng hieåu noåi, thaày coù caùch naøo laø vò Toå ñaàu tieân cuûa ngaønh hoäi hoïa Nam Toáng taïi giuùp?" Sö ñaùp: "Ñeå giuùp oâng, toâi goïi y laø Phaät. Nhaät Baûn—Name of a Chinese famous monk in Neáu hoài quang phaûn chieáu, oâng haõy töï xem thaân the Ming dynasty. Around the end of the naøy laø gì, taâm naøy laø gì?" Coù moät vò Taêng hoûi fourteenth century and the beginning of the Baùch Tröôïng: "Phaät laø ai?" Baùch Tröôïng hoûi laïi: fifteenth century (1394-1412), he came to Japan to "OÂng laø ai?" Vò Taêng noùi: "Toâi laø moã." Baùch spread the Buddha-Dharma. It is said that he was Tröôïng hoûi: "OÂng bieát moã khoâng?" Vò Taêng noùi: the First Patriarch of the Southern Sung painting "Sôø sôø ra ñaây." Baùch Tröôïng beøn ñöa caây phaát töû art in Japan. leân vaø hoûi: "OÂng coù thaáy khoâng?" Vò Taêng ñaùp: Nhö Cuûng (1222-1289): Teân cuûa moät vò Thieàn sö "Thaáy." Baùch Tröôïng im laëng, khoâng noùi theâm Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø moät lôøi. Nhöng caâu hoûi cuûa vò Taêng ñöôïc traû lôøi ôû Nguyeân (1280-1368)—Name of a Chinese Zen choã naøo? Vaø oâng ta coù tìm thaáy Phaät chaêng? Vôùi master of the Lin-chi Sect in the Yuan dynasty. cuøng caâu hoûi "Phaät laø ai?" nhöng caùc vò Thieàn sö Nhö Dieãm (1151-1225): Teân cuûa moät vò Thieàn sö moãi vò ñeàu traû lôøi khaùc nhau. Döôùi ñaây laø moät vaøi Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi Nam caâu traû lôøi cuûa moät soá Thieàn sö. Thieàn sö Baûo Toáng (1127-1279)—Name of a Chinese Zen Nghieâm Thuùc Chi:

"Thaân ñaát xöông goã, trang söùc master of the Lin-chi Sect in the Southern Sung baèng vaøng." Thieàn sö Haøng Chaâu Long Tænh dynasty. Thoâng: "Daàu cho moät hoïa só kyø taøi cuõng veõ khoâng Nhö Dieäm: Gioáng nhö khoùi (chaúng khaùc gì xong." Thieàn sö Trieäu Chaâu: "Caát giöõ trong ñieän khoùi)—Like smoke. Phaät." Ni Thieàn sö Tònh Cö Dieäu Ñaïo: "Baát thò Nhö Dieäm Nhaãn: Nhaãn nhuïc vì xem moïi chuyeän Phaät" Thieàn sö Saùch Chaân Phaùp Thí: "Neã thò Hueä chaúng khaùc gì boùng ma—Acceptance of being Sieâu." Thieàn sö Vaân Moân Vaên Yeån: "Caøn thæ miragelike. quyeát" (que cöùt khoâ), hay "Ñoâng sôn haønh taïi thuûy Nhö Ñaêng Traøng Vi Chuùng Sôû Quy Vöông: King ba thöôïng." Thieàn sö Kieán Chaâu Moäng Buùt: of Mahoraga of Lamp like Banner Refuge of the "Khoâng coù chuyeän phi lyù ôû ñaây." Thieàn sö Phaùp Masses—Moät trong möôøi Ma Haàu La Giaø Vöông. Hoa Vieän Hoøa Thöôïng: "Quanh ta laø nuùi." Thieàn Nhö Ñieån: Nhö ñieån chôùp—Like lightning. sö Phong Huyeät Dieân Chieåu: "Khoùm truùc taïi chaân Nhö Ñònh (1597-1657): Thieàn sö Trung Hoa, nuùi Töôïng Laâm." Thieàn sö Ñoäng Sôn Thuû Sô: "Ba thuoäc phaùi Thieàn Hoaøng Baù vaøo cuoái thôøi nhaø caân gai." Thieàn sö Nguõ Toå Phaùp Dieãn: "Mieäng laø Minh ñaàu thôøi nhaø Thanh—Chinese Zen master of cöûa hoïa" Thieàn sö Thaïch Söông Sôû Vieän (Töø Minh the Huang-Po Sect (Obaku) in the end of the Ming Sôû Vieän): "Nöôùc chaûy qua cao nguyeân." Thieàn sö dynasty and the beginning of the Ch'ing dynasty Döông Kyø Phöông Hoäi: "Löøa ba chaân ñi baèng in China. moùng." Thieàn sö Thö Chaâu Phaùp Hoa Sôn Cöû Hoøa

Thöôïng: "Maàm lau xuyeân qua ñaàu goái." Thieàn sö monk find the Buddha? With the same question, Nguõ Toå Phaùp Dieãn: "Ngöïc traàn ñi chaân khoâng." but different Zen masters give different answers. Qua nhöõng söï kieän naøy, chuùng ta thaáy ngay ôû ñaây Here are some answers from several Zen masters. Phaät khoâng coøn laø moät thöïc theå sieâu vieät ñöôïc bao Zen master P'ao-yian's answer would be: "One truøm giöõa nhöõng haøo quang cuûa coõi trôøi; ngaøi cuõng made of clay and decorated with gold." Zen laø moät con ngöôøi nhö chuùng ta, ñang troø chuyeän master Hang-chou Lung-Hsing T'ung's response: vôùi chuùng ta, vaø ngaøi hoaøn toaøn laø moät con ngöôøi "Even the finest artist cannot paint him." Zen coù theå laøm quen ñöôïc. Vaø do ñoù, neáu ngaøi coù master Chao-chou's response: "The one enshrined phoùng ra aùnh saùng naøo, chuùng ta phaûi khaùm phaù, vì in the Buddha Hall." Nun Zen master Miao-t'ao's noù khoâng laø caùi coù saün ñeå cho chuùng ta tieáp nhaän. response: "He is no Buddha." Zen master Fayan's Ñaây laø loaïi coâng aùn ôû möùc ñoä naøo ñoù khoù hieåu vaø response to Hui-chao: "Your name is Hui-chao." khoù giaûi thích. Nhöõng Thieàn Taêng moâ taû loaïi coâng Zen master Yun-meân's response: "The dirt-scraper aùn naøy nhö laø loaïi "baát khaû theå nhaäp," gioáng nhö all dried up," or "See the eastern mountains "nhöõng raëng nuùi baïc vaø nhöõng böùc töôøng saét." Noùi moving over the waves." Zen master Ch'ien-chou's ñuùng ra, loaïi naøy chæ coù theå ñöôïc hieåu bôûi nhöõng response: "No nonsense here." Most Venerable haønh giaû coù trình ñoä cao maø tröïc giaùc saâu xa cuûa Fa-hua's response: "Surrounded by the mountains hoï töông xöùng vôùi tröïc giaùc cuûa nhöõng ngöôøi ñeà ra are we here." Zen master Feâng-hsueh Yen-chao's coâng aùn,

nhö theá hoï môùi coù theå nhaän thöùc ñöôïc response: "The bamboo grove at the foot of tröïc tieáp vaø roõ raøng yù nghóa cuûa coâng aùn maø khoâng Chang-lin hill." Zen master Tung-shan Shou-chu's caàn phaûi nhôø ñeán phoûng ñoaùn hay phaân tích. Neáu response: "Three pounds of flax." Zen master haønh giaû saün saøng khoâng sôï hieåu laàm thì nhöõng Fayan's response to a monk: "The mouth is the coâng aùn loaïi naøy coù theå khoâng phaûi laø tuyeät ñoái gate of woe." Zen master Shih-shuang Ch'u-yuan's khoâng theå hieåu hoaëc khoâ ng theå giaûi thích ñöôïc, response: "The waves are rolling over the nhöng ñaây khoâng phaûi laø ñieàu mong muoán cuûa plateau." Zen master Yang-ch'i-Fang-hui's nhieàu haønh giaû tu Thieàn—When Zen master Yun- response: "See the three-legged donkey go Chu Neng (Neng of Yun-chu) was still in Ma-tsu's trotting along." Zen master Fa-hua Shan-chu's congregation, one day, Ta-mei asked Ma-tsu, response: "A reed has grown piercing through the "What is the Buddha?" Ma-tsu said, "What is leg." Zen master Fayan's response to another Mind, that is Buddha." But later on Ma-tsu monk: "Here goes a man with the chest exposed changed his favorite answer to, "Not Mind, not and the legs all naked." Through these facts, we Buddha." When this was reported to Ta-mei, the can see the Buddha is here no more a latter strongly asserted himself, saying, "Whatever transcendental being enveloped in heavenly rays the old master may tell you now, I state, as ever, of light, He is also a gentleman like ourselves, 'What is Mind, that is Buddha.'" When this answer walking among us, talking with us, quite an was given by Yun-Chu Neng to a monk, the latter accessible familiar being. And therefore, said, "I fail to understand. Master, may I ask you whatever light he emits is to be discovered by us, to help me out in some way?" Yun-Chu Neng for it is not already there as something to be replied, "To help you out we call him Buddha. By perceived. This is a kind of koan which is throwing your light inwardly, see by yourself what somewhat difficult to understand and explain. Zen is this body of yours, this mind of yours." A monk monks describe this type of koans as the asked Pai-chang, "Who is the Buddha?" Pai-chang "impenetrable type," like "silver mountains and asked, "Who are you?" The monk said, "I am 'so iron walls." This can, strictly speaking, only be and so'." Pai-chang asked, "Do you know this 'so understood by advanced practitioners whose and so'?" The monk said, "Most distinctly here." profound intuitions match those of the actors, thus Pai-chang now raised his duster and said, "Do you enabling them to discern directly and clearly the see?" The monk said, "Yes." Pai-chang then shut meaning of the koan without resorting to guesses himself up and did not speak any further. But or analysis. If one is willing to risk missing the where was the monk's question answered? Did the point, these koans may not be absolutely

unintelligible or unexplainable, but this is not the bearing manner of an awakened practitioner in an desirability of many Zen practitioners. extremely happy state. Nhö Hieän Thieàn Sö (?-1765): Zen Master Nhö Nhö Hoäi Thieàn Sö (744-823): Zen master Ru Hui Hieän—Thieàn sö Vieät Nam, queâ ôû Haûi Döông, ñeä (Ju Hui)—Teân cuûa moät vò thieàn sö Trung Hoa vaøo töû cuûa ngaøi Chaân Nguyeân. Ngaøi xuaát gia luùc 16 thôøi nhaø Ñöôøng vaøo theá kyû thöù VIII. Theo Truyeàn tuoåi vaø tu taïi

chuøa Long Ñoäng treân nuùi Yeân Töû. Ñaêng Luïc, khi quan Thöù Söû Ts'ui böôùc vaøo trong Ngaøi laø Phaùp töû ñôøi thöù 37 cuûa Thieàn phaùi Laâm moät ngoâi chuøa vaø thaáy moät con chim seû æa treân ñaàu Teá. Sau khi thaày thò tòch ngaøi ñeán Ñoäng Kheâ ôû Haûi moät pho töôïng Phaät. OÂng hoûi: "Chim seû coù Phaät Phoøng vaø khai sôn ngoâi chuøa Nguyeät Quang. Ngaøi taùnh khoâng?" Thieàn sö Nhö Hueä ñaùp: "Coù, chim ñöôïc vua Leâ Hy Toâng ban chöùc Taêng Cang, vaø seû coù Phaät taùnh." Quan Töôùng Quoác Ts'ui laïi hoûi: ban ñaïo hieäu laø Thuaàn Giaùc Hoøa Thöôïng. Theo "Nhö theá, taïi sao noù laïi vaõi treân ñaàu Phaät nhö Thieàn Sö Vieät Nam cuûa Hoøa Thöôïng Thích Thanh theá?" Thieàn sö traû lôøi: "Vaäy taïi sao noù khoâng æa Töø, naêm 1748, Thieàn sö Nhö Hieän ñöôïc vua Leâ leân ñaàu moät con chim caét?"—Name of a Chinese Hieán Toâng ban chöùc Taêng Cang, vaø naêm 1757, Zen master during the T'ang Dynasty in the ñöôïc saéc phong laø Taêng Thoáng Thuaàn Giaùc Hoøa thirteenth century. According to the Transmission Thöôïng. Ngaøi thò tòch naêm 1765—A Vietnamese of the Lamp, once, when Chief Minister Ts'ui monk from Haûi Döông, a disciple of Zen Master entered the temple, he saw a sparrow evacuate on Chaân Nguyeân. He left home at the age of 16 and the head of the Buddha statue. He asked, "Does a became a monk at Long Ñoäng Temple on Mount sparrow have the Buddha-nature?" Zen Master Ju- Yeân Töû. He was the Dharma heir of the thirty- Hui (eighth century) answered, "Yes, it has." seventh generation of the Linn-Chih Zen Sect. Minister Ts'ui asked, "Then why does it make After his master passed away, he went to Ñoäng droppings on the head of the Buddha?" The master Kheâ, Haûi Phoøng and founded Nguyeät Quang replied, "Why does it not do it upon the head of a Temple. According to the Vietnamese Zen sparrow-hawk?" Masters, written by Most Venerable Thích Töø, Nhö Huyeãn: Mayopama (skt)—Illusory—Like an Zen Master Nhö Hieän was appointed as the Chief illusion—See Nhö AÛo. Monk in 1748, and given the religious name Nhö Huyeãn Moäng: Chaúng khaùc gì moäng aûo—Great Master Thuaàn Giaùc by King Leâ Hieán Toâng Like an illusion and a dream. in 1757. He passed away in 1765. Nhö Huyeãn Nhaãn: Nhaãn nhuïc vì xem moïi chuyeän Nhö Hinh (1541-1615): Teân cuûa moät vò danh Taêng chaúng khaùc gì huyeãn giaû—Acceptance of Trung Hoa vaøo thôøi nhaø Minh (1368-1644)— illusoriness (acceptance of being like a reflection). Name of a Chinese famous monk in the Ming Nhö Huyeãn Tam Muoäi: Mayopamasamadhi dynasty. (skt)—Nhö aûo tam muoäi (quaùn taùnh khoâng cuûa vaïn Nhö Hoùa: Nirmita (skt)—Nhö ñöôïc bieán hoùa ra, phaùp), loaïi tam muoäi cao nhaát trong Kinh Laêng khoâng coù baûn tính—As if transformed. Giaø—Meditation on the unreality of all things, the Nhö Hoùa Nhaãn: Nhaãn nhuïc vì xem moïi chuyeän highest samadhi in the Lankavatara Sutra. chaúng khaùc gì boùng ma, ñöôïc bieán hoùa ra vaø Nhö Huyeãn Tam Muoäi Thaân: khoâng coù baûn tính—Acceptance of being Mayopamasamadhi-kaya (skt)—Traïng thaùi tinh phantom-like. thaàn cuûa thieàn ñònh—Psychical state of Nhö Hoïc (1585-1633): Teân cuûa moät vò Thieàn sö meditation. Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Minh Nhö Hö Khoâng Nhaãn: Nhaãn nhuïc vì xem moïi (1368-1644)—Name of a Chinese Zen master of chuyeän chaúng khaùc gì hö khoâng—Acceptance of the Lin-chi

Sect in the Ming dynasty. being spacelike. Nhö Hoå Ñôùi Giaùc: Nhö hoå moïc söøng. Trong thieàn, Nhö Höôûng: Nhö aâm vang—Chaúng khaùc gì tieáng töø naày chæ daùng veû oai nghi cuûa haønh giaû ngoä thieàn voïng—Like an echo. trong traïng thaùi cöïc kyø sung söôùng—As a tiger Nhö Höôûng Nhaãn: Nhaãn nhuïc vì xem moïi chuyeän grows horns. In Zen, the term indicates a stately chaúng khaùc gì laø aâm höôûng maø thoâi —Acceptance of being echolike.

Nhö Kheá Kinh: gioáng theo kinh ñieån—Like the come," and would apply equally to all Buddhas sutras. other than Sakyamuni. One of the ten titles of the Nhö Kheá Kinh Thuyeát: Noùi theo kinh ñieån— Buddha, which he himself used when speaking of According to the scriptural teaching. himself or other Buddhas. In Mahayana Nhö Khöù Baát Nhö Khöù Saéc: Saéc nhö khöù chaúng Buddhism, Tathagata is the Buddha in his nhö khöù (saéc keå nhö maát maø cuõng keå nhö chaúng nirmanakaya, the intermediary between the maát)—Form is both gone and not gone. essential and the phenomenal world. Tathagata Nhö Khöù Baát Nhö Khöù Töôûng: Töôûng nhö khöù also means "Absolute," "Prajna" or "Emptiness chaúng nhö khöù—Perception is both gone and not Shunyata." The Tathagata who has gone beyond gone. all plurality and categories of thought can be said Nhö Khöù Nhö Lai: Tathagata (skt). to be neither permanent nor impermanent. He is 1) Nhö Khöù: Tatha-gata (skt)—"so-gone." untraceable. Permanent and impermanent can be 2) Nhö Lai: Tatha-agata (skt)—"so-come." applied only where there is duality, not in the case Nhö Khöù Saéc: Saéc keå nhö maát—Form is gone. of non-dual. And because Tathata is the same in Nhö Kính Tam Muoäi: Chaân tính tam muoäi hay söï all manifestation, therefore all beings are theå nghieäm veà chaân tính cuûa caùc söï vaät veà baûn potential Tathagaatas. It is the Tathagata within us taùnh thaät hay Phaät taùnh—Samadhi of the suchness, who makes us long for Nibbana and ultimately or the experience of the 'suchness' of things, thus sets us free. their true nature or Buddha-nature. Nhö Lai AÁn: Tathagata-mudra (skt)—See Chaân Nhö Lai: Tathagata (skt)—The Thus-gone—Thus-Ñaø La Ni Haøo Töôùng AÁn. Come One—One who has arrived in the state of Nhö Lai Baûo Boà Taùt: Sarva-tathagata-manih- reality—One who has attained Supreme bodhisattva (skt)—Jewelled Tathagata Enlightenment—Nghóa ñen laø nhö ñeán, hay nhö Bodhisattva. theá, chæ traïng thaùi giaùc ngoä. Nhö Lai coù theå ñöôïc Nhö Lai Bi Boà Taùt: Tathagata-karuna-bodhisattva hieåu laø "Giaùc ngoä nhö theá toâi ñeán" vaø duøng chung (skt)—Tathagata Compassion Bodhisattva. cho taát caû caùc Phaät hôn laø rieâng cho Phaät Thích Ca Nhö Lai Bí Maät: See Nhö Lai Bí Maät Taïng. Maâu Ni. Ngöôøi ñaõ giaùc ngoä toaøn haûo cao nhaát Nhö Lai Bí Maät Taïng: Tathagata-guhyaka (samyak-sambuddha). Ñaây laø moät trong möôøi danh (skt)—Tathagata Esoteric Pitaka. hieäu cuûa Phaät maø Phaät duøng khi xöng hoâ. Trong Nhö Lai Boä: The court of Vairocana—Tathagata Phaät giaùo Ñaïi thöøa, Nhö Lai ñöôïc duøng döôùi hình in the Garbhadhatu group. thöùc hoùa thaân, laøm trung gian giöõa baûn chaát vaø Nhö Lai Boån Nguyeän: See hieän töôïng. Nhö Lai coøn ñoàng nghóa vôùi "Tuyeät Tathagatapurvapranihitatva. ñoái," "Baùt Nhaõ" hay "Hö khoâng." Baäc Nhö Lai Nhö Lai Caâu Boà Taùt: Vajrakusah-bodhisattva sieâu vieät leân treân

taát caû ña nguyeân taùnh vaø phaïm (skt)—Trö Ñaàu Thieân, moät trong nhöõng vò Boà Taùt truø cuûa tö töôûng, coù theå coi laø khoâng phaûi vónh trong Thai taïng giôùi—The Diamond Hook haèng maø cuõng khoâng phaûi laø phi vónh haèng. Ngaøi Bodhisattva (the Bodhisattva with the Diamond laø baäc khoâng theå truy taàm daáu tích. Vónh haèng vaø Hook), one of the Bodhisattvas in the Garbhadhatu phi vónh haèng chæ ñöôïc duøng trong laõnh vöïc nhò (the Realm of Matrix Repository). nguyeân taùnh chöù khoâng theå duøng trong tröôøng hôïp Nhö Lai Chuûng: The seed of Tathagata phi nhò nguyeân. Bôûi leõ caùc baäc Chaân Nhö ñeàu (Buddhahood)—Chuûng Töû Nhö Lai hay chuûng töû gioáng nhau trong söï hieån hieän, vì theá taát caû chuùng Phaät hay Boà Taùt, neáu ñem gieo vaøo taâ m thöùc con sanh ñeàu tieàm naêng trôû thaønh Nhö Lai. Chính Nhö ngöôøi, seõ naåy maàm Phaät hay giaùc ngoä. Theo kinh Lai taùnh hieän höõu trong chuùng ta, khieán cho chuùng Duy Ma Caät, chöông taùm, Duy Ma Caät hoûi ngaøi ta khao khaùt tìm caàu Nieát Baøn, vaø cuoái cuøng taùnh Vaên Thuø Sö Lôïi raèng: “Theá naøo laø haït gioáng Nhö aáy seõ giuùp giaûi thoaùt chuùng ta—It literally means Lai?” Ngaøi Vaên Thuø ñaùp: “Coù thaân laø haït gioáng; one “thus come,” the “thus” or “thusness,” voâ minh coù aùi laø haït gioáng; tham saân si laø ba haït indicating the enlightened state. Therefore, gioáng; töù ñieân ñaûo laø boán haït gioáng (see Töù Ñieân Tathagata can be rendered as “Thus enlightened I Ñaûo); naêm moùn ngaên che laø naêm haït gioáng (see

Nguõ Trieàn Caùi); luïc nhaäp laø saùu haït gioáng (see (three) seeds; the four inverted views its (four) Luïc Nhaäp); thaát thöùc laø baûy haït gioáng; taùm taø phaùp seeds; the five covers (or screens) its (five) seeds; laø taùm haït gioáng; chín moùn naõo laø chín haït gioáng; the six organs of sense its (six) seeds; the seven thaäp aùc laø möôøi haït gioáng.” OÂng Duy Ma Caät hoûi: abodes of consciousness its (seven) seeds; the “Taïi sao theá?” Vaên Thuø ñaùp: “Neáu ngöôøi thaáy voâ eight heterodox views its (eight) seeds; the nine vi maø vaøo chaùnh vò (Nieát Baøn) thôøi khoâng theå coøn causes of klesa (troubles and their causes) its phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc nöõa. (nine) seeds; the ten evils its (ten) seeds. To sum Ví nhö choã goø cao khoâng theå sinh hoa sen, maø nôi up, all the sixty-two heterodox views and all sorts buøn laày thaáp öôùt môùi coù hoa sen. Nhö theá, ngöôøi of klesa are the seeds of Buddhahood.” thaáy voâ vi, vaøo chaùnh vò khoâng coøn sanh trong Vimalakirti asked Manjusri: “Why is it so?” Phaät phaùp ñöôïc, maø ôû trong buøn laày phieàn naõo môùi Manjusri replied: “Because he who perceives the coù chuùng sanh nghó ñeán Phaät phaùp maø thoâi. Laïi inactive (wu wei) state and enters its right nhö gieo haït gioáng treân hö khoâng thì khoâng sinh (nirvanic) position, is incapable of advancing ñöôïc, ôû ñaát phaân buøn môùi toát töôi ñöôïc. Nhö theá, further to achieve supreme enlightenment ngöôøi ñaõ vaøo voâ vi chaùnh vò khoâng sanh ñöôïc (anuttara-samyak-sambodhi). For instance, high trong Phaät phaùp, keû khôûi ngaõ kieán nhö nuùi Tu Di ground does not produce the lotus, which grows coøn coù theå phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh only in marshy land. Likewise, those perceiving giaùc maø sinh trong Phaät phaùp. Cho neân phaûi bieát nirvana and

entering its right position, will not taát caû phieàn naõo laø haït gioáng Nhö Lai. Ví nhö develop into Buddhahood, whereas living beings khoâng xuoáng beå caû, khoâng theå ñaëng baûo chaâu voâ in the mire of klesa can eventually develop the giaù, cuõng nhö khoâng vaøo bieån caû phieàn naõo thôøi Buddha Dharma. This is also like seeds scattered laøm sao maø coù ngoïc baùu'nhöùt thieát trí.'" Luùc baáy in the void, which do not grow, but if they are giôø ngaøi Ñaïi Ca Dieáp khen raèng: "Hay thay! Hay planted in manured fields they will yield good thay! Ngaøi Vaên Thuø Sö Lôïi, lôøi noùi thích quaù. Thaät harvests. Thus, those entering the right position ñuùng nhö lôøi Ngaøi noùi nhöõng boïn traàn lao laø gioáng (of nirvana) do not develop the Buddha Dharma, Nhö Lai. Hoâm nay, chuùng toâi khoâng coøn kham whereas those whose view of the ego is as great phaùt taâm Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc. Ñeán as (Mount) Sumeru may (because of the misery of nhö ngöôøi ñuû naêm toäi voâ giaùn coøn coù theå phaùt yù life) eventually set their minds on the quest of mong sanh trong Phaät phaùp, maø nay chuùng toâi supreme enlightenment, thereby developing the hoaøn toaøn khoâng phaùt ñöôïc. Ví nhö nhöõng ngöôøi Buddha Dharma. Therefore, we should know that naêm caên ñaõ hö, ñoái vôùi naêm moùn duïc laïc chaúng all sorts of klesa are the seeds of the Tathagata. coøn caûm xuùc. Cuõng nhö haøng Thanh Vaên ñaõ ñoaïn This is like one who does not plunge into the heát kieát söû, ôû trong Phaät phaùp khoâng coøn coù lôïi ích ocean will never find the priceless pearl. gì maáy, bôûi khoâng coøn coù chí nguyeän. Vì theá, thöa Likewise, a man who does not enter the ocean of ngaøi Vaên Thuø Sö Lôïi! Phaøm phu ôû trong Phaät phaùp klesa will never win the gem of all-knowledge coøn coù aûnh höôûng, maø haøng Thanh Vaên thôøi (sarvajna)." At that time, Mahakasyapa exclaimed khoâng. Vì sao? Vì phaøm phu nghe Phaät noùi phaùp : "Excellent, Manjusri, excellent, your sayings are khôûi ñöôïc ñaïo taâm voâ thöôïng, chaúng ñoaïn Tam most gratifying. As you have said, those suffering Baûo, coøn chính nhö Thanh Vaên troïn ñôøi nghe Phaät from klesa are the seeds of the Tathagata. So we phaùp: thaäp löïc, töù voâ uùy, vaân vaân maø hoaøn toaøn are no longer capable of developing a mind set on cuõng khoâng phaùt ñöôïc ñaïo taâm voâ thöôïng."— enlightenment. Even those committing the five Bodhisattva seeds which sown in the heart of man, deadly sins can eventually set their minds on the produce the Buddha fruit or enlightenment. quest of the Buddha Dharma but we are unable to According to the Vimalakirti Sutra, Chapter Eight, do so, like persons whose defective organs Vimalakirti asked Manjusri: "What are the seeds prevent them from enjoying the five objects of the of the Tathagata?" Manjusri replied: "Body is (a) senses. Likewise, the sravakas who have cut off seed of the Tathagata; ignorance and craving are all bonds (of transmigration) are no longer its (two) seeds; desire, hate and stupidity its interested in the Buddha Dharma and will never

want to realize it. Therefore, Manjusri, the Nhö Lai Phaùp Thaân: The Tathagata-worldly man still reacts (favourably) to the dharmakaya—The realization of the spirituality of Buddha Dharma whereas the sravaka does not. all things. Why? Because when the worldly man hears about Nhö Lai Phöông Tieän Thieän Xaûo Kinh: Sapta-the Buddha Dharma, he can set his mind on the buddhaka-sutra (skt)—Sutra on skill in

means of quest of the supreme path, thereby preserving for Tathagatas. ever the Three Treasures (of Buddha, Dharma and Nhö Lai Quang Minh Xuaát Dó Hoaøn Nhaäp: Theo Sangha), whereas the sravaka, even if he passes Kinh Nieát Baøn, tröôùc luùc Nhö Lai nhaäp Nieát Baøn, his lifetime listening to the Dharma and Ngaøi ñaõ phoùng haøo quang kyø dieäu, roài thaâu trôû laïi witnessing the fearlessness of the Buddha, etc., vaøo mieäng—According to the Nirvana Sutra, at will never dream of the supreme way." the Tathagata's nirvana, he sent forth his glory in Nhö Lai Cuï Tuùc Thaäp Löïc: Dasa-tathagata- a wonderful light which finally returned into his balani (skt)—Ten great powers of a Buddha— mouth. Möôøi ñaïi löïc cuûa Phaät—See Thaäp Löïc Nhö Lai. Nhö Lai Sôû Taùc: Nhöõng vieäc laøm cuûa baäc Nhö Nhö Lai Ñòa: Quaû vò Phaät—Stage of Tathagata— Lai—Work of a tathagata. The state or condition of a Tathagata. Nhö Lai Sôû Thuyeát: Nhöõng lôøi ñöôïc daïy bôûi baäc Nhö Lai Gia Trì Löïc: Tathagata power—Söï gia Nhö Lai—Taught by the Tathagata. trì cuûa Ñöùc Nhö Lai hay tha duyeân. Nhö Lai Sö Töû Hoáng Kinh: Simhanadira-sutra Nhö Lai Giaùc Hoa Ñònh Töï Taïi Vöông: (skt)—Sutra on the Lion's Roar Thus Come One. Enlightenment-Flower Samadhi Self-Mastery Nhö Lai Sö Töû Phaán Taán Cuï Tuùc Vaïn Haïnh: King Thus Come One. Lion Sprint Complete in Ten Thousand Practices Nhö Lai Haønh: Tu taäp theo giaùo phaùp cuûa Nhö Thus Come One. Lai—Tathagata practices. Nhö Lai Söù: Tathagata-duta or presya (skt)— Nhö Lai Hoä Vöông: Tathagata-gupta (skt)—Teân Tathagata-messenger—Söù giaû cuûa Nhö Lai— cuûa moät vò vua thôøi coå ôû vuøng Baéc AÁn Ñoä —Name Ngöôøi truyeàn baù kinh phaùp sau khi Ñöùc Phaät nhaäp of an ancient king in North India. dieät—A Tathagata apostle sent to do his work Nhö Lai Hyû Boà Taùt: Tathagata-mudita (skt)— Nhö Lai Söï Nghieäp: Vieäc laøm cuûa ñöùc Nhö Lai— Limitless joy Tathagata. Activities of a Tathagata. Nhö Lai Löïc: Nhö Lai löïc voâ löôïng—Power of Nhö Lai Taïi Trieàn: Tathagata in bonds—See Buddha is infinite. Taâm Phaùp Thaân. Nhö Lai Löïc Voâ Ngaïi Duïng: Nhö Lai löïc voâ ngaïi Nhö Lai Taïng: Tathagatagarbha (skt)—Nyorai-zo duïng, vì chö Boà Taùt ñoä thoaùt taát caû chuùng sanh—(jap)—Deshin-shekpai-nyingpo (tib)—Tathagata Power of Buddhas, liberating all sentient beings— Store. See Möôøi Löïc Voâ Ngaïi Duïng. 1) Baûn taùnh Nhö Lai, baûn chaát caên baûn vaø phoå Nhö Lai Nguõ Phaàn Phaùp Thaân: Panca- quaùt maø moïi chuùng sanh ñeàu sôû höõ u: The dharmakaya (skt)—Five parts of the dharma Tathagata-nature, which is the fundamental body—Naêm loaïi phaùp thaân coâng ñöùc cuûa Nhö universal nature possessed by all the living. Lai—See Nguõ Phaàn Phaùp Thaân. 2) Nôi chöùa ñöïng hay thu nhieáp vaïn phaùp hay Nhö Lai Ngöõ Boà Taùt: Tathagata-vaktra (skt)— kho baùu Nhö Lai; ñoàng nghóa vôùi Phaät tính, Name of a Bodhisattva. voán coù ôû moïi ngöôøi vaø vôùi hieän thöïc thaät trong Nhö Lai Nha Boà Taùt: Tathagata-Damstra (skt)— con ngöôøi bình thöôøng bò söï muø quaùng cuûa voâ Name of a Bodhisattva. minh che laáp maát: The absolute, unitary Nhö Lai Nhö Khöù: See Nhö Khöù Nhö Lai. storehouse of the universe, the primal source Nhö Lai Nhöït: Thöïc Töôùng Nhöït—Ngaøy giôø of all things. The Tathagat treasure house; a trong quaù khöù, hieän taïi vaø vò lai, laø voâ thuûy voâ synonym for the

Buddha-nature inherent in all chung—The Tathatagata day, which is without beings, the true nature of reality that in beginning or end and has no limit of past, present unenlightened persons is obscured by and future. delusion.

3) Nhöõng lôøi daïy cuûa Nhö Lai: The treasure of Buddha—See Nhö Lai Taïng. Buddha's teaching—The sutras of the Nhö Lai Taïng Tính: Nature of the Buddha's utering—The storehouse of the Tathagatagarbha—Taùnh cuûa chuùng sanh moïi loaøi Buddha's teaching. laø Nhö Lai Taïng taùnh—The natures of all the 4) Chaân nhö ôû trong phieàn naõo duïc voïng: The living are the nature of the Tathagata. Tathagata is in the midst of the delusion of Nhö Lai Taâm: Taâm Phaät—Heart of Tathagata. passions and desires. Nhö Lai Taâm Boà Taùt: Heart-of-Tathagata 5) Chaân nhö ôû trong vaïn phaùp bao haøm caû hai Bodhisattva. maët hoøa hôïp vaø khoâng hoøa hôïp, tònh vaø baát Nhö Lai Taâm Kinh: Heart-of-Tathagata Sutra. tònh, toát vaø xaáu—The Tathagata is the source Nhö Lai Taát Ñònh AÁn: The sign of the assurance of all things(all created things are in the of attaining Buddhahood. Tathagatagarbha, which is the womb that Nhö Lai Thanh Tònh Thieàn: Thieàn ñònh thanh gives birth to them all), whether compatible or tònh cuûa Nhö Lai—Tathagata's pure meditation. incomaptible, whether forces of purity or Nhö Lai Thaân: Tathagatakaya (skt)—Thaân cuûa impurity, good or bad. Nhö Lai—Body of Tathagata—Buddha-body— 6) Caûnh giôùi cuûa Nhö Lai Taïng voán laø moät teân Tathagata body—Thaân Nhö Lai vì trí thuûy quaùn khaùc cuûa A Laïi Da thöùc, caûnh giôùi naày vöôït ñaûnh. Theo Tröôøng Boä, Kinh Phuùng Tuïng, Nhö khoûi nhöõng kieán giaûi ñöôïc ñaët caên baûn treân söï Lai thanh tònh thieän haønh veà thaân. Nhö Lai khoâng töôûng töôïng cuûa haøng Thanh Vaên, Duyeân coù aùc haïnh veà thaân maø Nhö Lai phaûi gìn giöõ— Giaùc vaø caùc trieát gia: The realm of the Buddhas' bodies, anointed by the water of Tathagatagarbha which is another name for knowledge. According to The Long Discourses of the Alayavijnana, is beyond the views based the Buddha, Sangiti Sutra, a Tathagata is perfectly on the imagination of the Sravakas and pure in bodily conduct. There is no misdeed of Pratyekabuddhas and philosophers. body, so Tathagata has no need to guard against 7) Nhö Lai Taïng coù hai nghóa—Matrix of Thus- His body. come or Thus-gone or Tathagata-garbha has a Nhö Lai Thaàn Löïc: Nyorai-Jinriki (jap)—The twofold meaning: Tathagata powers—See Nhö Lai Thaäp Thaàn Löïc. a) Nhö Lai hay Phaät ñaõ haøm aån trong thai taïng Nhö Lai Thaäp Thaàn Löïc: Ten divine powers of a hay nhaân tính: Thus-come or Thus-gone or Tathagata—Theo Kinh Phaùp Hoa, phaåm 21, Ñöùc Buddha concealed in the Womb (man's Nhö Lai coù 10 thaàn löïc: Thöù nhaát laø töôùng löôõi nature). roäng daøi. Trong taát caû caùc cuoäc thuyeát giaûng, Ñöùc b) Phaät tính trong töï tính: The Buddha-nature as Phaät ñöa "töôùng löôõi roäng daøi cuûa Ngaøi chaïm ñeán it is. coõi Phaïm Thieân." Ñieàu naøy khieán chuùng ta laáy Nhö Lai Taïng Duyeân Khôûi: Conditioned laøm laï hoâm nay, nhöng ñaây laø phaùt xuaát töø moät taäp essence—Conditioned substance—See Chaân Nhö tuïc coå cuûa AÁn Ñoä. Taïi AÁn Ñoä thôøi coå, ñöa löôõi Duyeân Khôûi. roäng daøi laø moät ñoäng taùc toû raèng nhöõng gì ngöôøi Nhö Lai Taïng Kinh: Tathagatagarbha-sutra noùi laø thaät. Qua thaàn löïc ñaàu tieân cuûa Ngaøi, Ñöùc

(skt)—Tathagata Store Sutra—See Nhö Lai Taïng. Phaät muoán thoá loä raèng taát caû nhöõng giaùo lyù Ngaøi Nhö Lai Taïng Taâm: Tathagata-garbha-hridaya ñaõ giaûng laø thöïc vaø seõ maõi maõi laø thöïc. Söû duïng (skt)—Nyorai-zo-shin (jap)—Gem of Tathagata— moät töø ngöõ thoâng duïng, Ngaøi muoán toû raèng Ngaøi Taâm Nhö Lai Taïng; töø ngöõ cuûa Phaät giaùo Nhaät khoâng bao giôø noùi hai löôõi trong taát caû nhöõng gì Baûn chæ quan nieäm chung cuûa nhieàu phaùi Phaät maø Ngaøi thuyeát. Thöù nhì laø Ñöùc Phaät Thích Ca giaùo Ñaïi thöøa, theo ñoù nhaân taâm veà caên baûn hoaøn hieån loä thaàn thoâng cuûa Ngaøi baèng caùch phoùng moät haûo vaø gioáng vôùi taâm Phaät—The heart-mind of the aùnh saùng ñeïp töø treân toaøn boä thaân theå cuûa Ngaøi, Tathagata Storehouse; expression in Japanese chieáu saùng khaép moïi nôi, khaép suoát moïi phöông Buddhism referring to the view, common to many cuûa vuõ truï. Hieän töôïng thaàn bí naøy coù nghóa laø Mahayana schools, that the mind of human beings chaân lyù laø aùnh saùng xua tan boùng toái khoâng hieän is fundamentally perfect and identical with that of höõu nhö moät thöïc theå thöïc söï. Boùng toái chæ laø moät

traïng thaùi khoâng ñöôïc chieáu saùng vaø seõ bieán maát ngöôøi khaùc nhau. Moät soá ngöôøi coù theå deã daøng khi aùnh saùng chieáu roïi. Chuùng ta cuõng coù theå noùi trong khi raát khoù khaên ñoái vôùi nhöõng ngöôøi khaùc. nhö vaäy vôùi aûo töôûng. Chæ coù chaân lyù laø moät hieän Do ñoù maø phöông tieän thieän xaûo ñöôïc Phaät duøng höõu thöïc söï; aûo töôûng laø khoâng thöïc. AÛo töôûng sinh theo nhieàu caùch khaùc nhau tuøy khaû naêng khaùc ra töø traïng thaùi taâm ta chöa hieåu ñöôïc chaân lyù. AÛo nhau cuûa hoï. Ñaây laø tình traïng hieän taïi cuûa con töôûng seõ bieán maát khoûi taâm ta khi chuùng ta hieåu ngöôøi, nhöng trong töông lai vónh cöûu, ai naáy ñeàu ñöôïc chaân lyù. Chaân lyù thu huùt chaân lyù. Chuùng troän coù theå giaùc ngoä thaønh Phaät. Thöù taùm laø khi Ñöùc laãn vôùi nhau vaø trôû thaønh moät. Vaøo luùc Ñöùc Phaät Phaät xuaát hieän, ñoàng thôøi taát caû chö Thieân töø hö Thích Ca phoùng linh quang treân thaân theå cuûa Ngaøi, khoâng caát cao gioïng xöôùng raèng: “Vöôït ngoaøi voâ chö Phaät khaùc cuõng theo caùch nhö theá, phoùng aùnh löôïng voâ bieân traêm ngaøn vaïn öùc a taêng kyø theá giôùi saùng voâ löôïng troän laãn thaønh moät aùnh saùng lôùn naøy, coù moät coõi teân laø Ta Baø. ÔÛ giöõa coõi aáy coù moät chieáu khaép moïi nôi trong vuõ truï. Nghóa laø chaân lyù vò Phaät teân Thích Ca Maâu Ni. Giôø ñaây Ngaøi vì taát seõ ñöôïc chieáu roïi khaép moïi nôi, hay noùi caùc h khaùc, caû Boà Taùt Ma Ha Taùt maø giaûng kinh ñoä chuùng. moïi ngöôøi ñeàu seõ thaønh Phaät. Thöù ba laø Ñöùc Phaät Thöù chín laø khi Ñöùc Phaät xuaát hieän, chö Thieân töø ruùt löôõi vaøo, ñaèng haéng cuøng luùc vaø buùng ngoùn tay xa raûi vaøo theá giôùi Ta Baø caùc thöù höông, hoa, ñoàng thôøi, coù nghóa laø taát caû giaùo lyù ñöôïc hôïp laïi höông thôm, traøng hoa, loïng, cuõng nhö caùc ñoà thaønh moät. Thöù tö laø khi Ñöùc Phaät laøm ñoäng taùc trang söùc, chaâu ngoïc vaø caùc thöù tuyeät dieäu khaùc. keá tieáp laø “buùng ngoùn tay ñoàng thôøi” vôùi moät yù Hieän töôïng naøy coù nghóa laø trong töông lai, vieäc tu nghóa heát söùc ñaëc bieät: “Xaùc nhaän.” Ñoäng taùc naøy taäp cuûa taát caû moïi ngöôøi seõ ñeàu laø nhöõng thöù cuùng cuõng phaùt xuaát töø moät taäp tuïc AÁn Ñoä. Chö Phaät

döôøng nhö nhau cho Ñöùc Phaät. Söï cuùng döôøng lôùn buùng ngoùn tay cuøng moät luùc söï hieän dieän söï baûo nhaát cho Ñöùc Phaät laø laøm cho taát caû moïi ngöôøi tu ñaûm, “Ta phaùt bieåu” hay “Ta höùa seõ laøm ñieàu aáy.” taäp haèng ngaøy phuø hôïp vôùi Phaät taâm. Thöù möôøi laø Söï mieâu taû taát caû chö Phaät ñeàu buùng ngoùn tay khi Ñöùc Phaät xuaát hieän, taát caû caùc theá giôùi trong ñoàng thôøi do ñoù seõ giaûng Phaùp, noùi moät caùch khaùc, vuõ truï seõ hôïp nhaát khoâng ngaên ngaïi thaønh moät caùi haïnh nguyeän Boà Taùt cuûa chö vò. Thöù naêm laø Phaät quoác. Theá giôùi Ta Baø ñöôïc goïi laø caûnh giôùi khi caùc Ñöùc Nhö Lai xuaát hieän giaûng phaùp thì cuûa aûo töôûng, trong khi Tònh Ñoä ñöôïc goïi laø caûnh quoác ñoä cuûa hoï rung chuyeån theo saùu caùch. Thöù giôùi ñeïp ñeõ khoâng coù khoå ñau, vaø ñòa nguïc laø moät saùu laø khi chö Phaät thuyeát phaùp thì taát caû chuùng coõi ñaïi khoå. Nhöng neáu chuùng sanh soáng hoaøn sanh trong caùc coõi töø trôøi, roàng, daï xoa, caøn thaùc toaøn vì chaân lyù nhôø vaøo Phaät phaùp thì vuõ truï naøy baø, ca laâu na, khaån na la, ma haàu la giaø, nhaân, phi seõ hôïp nhaát thaønh moät coõi Phaät khoâng coù phaân bieät nhaân...do thaàn löïc cuûa Ñöùc Phaät, ñeàu thaáy trong giöõa coõi trôøi, coõi Ta Baø hay coõi ñòa nguïc, vaøo moät theá giôùi ta baø naøy voâ löôïng, voâ bieân, traêm ngaøn luùc naøo ñoù trong töông lai, moïi söï tieán ñeán chaân lyù vaïn öùc Ñöùc Phaät ngoài treân toøa sö töû döôùi taát caû caây vaø seõ ñoùng goùp vaøo vieäc saùng taïo moät theá giôùi haøi baùu. Sau ñoù hoï ñeàu vui möøng khi ñaït ñöôïc ñieàu hoøa toaøn haûo—According to the Lotus Sutra, maø töø tröôùc ñeán nay hoï chöa töøng ñöôïc kinh qua. Chapter 21, there are ten divine powers of a Thöù baûy laø khi Ñöùc Phaät xuaát hieän giaûng kinh Tathagata: First, broad and far-stretched tongue. Phaùp Hoa, taát caû chuùng sanh, nhaân vaø phi nhaân, In all his preachings, the Buddha put forth “his ñöôïc thaáy ñaïi chuùng hoäi cuûa Ñöùc Phaät Thích Ca broad and far-stretched tongue till it reached Mau Ni, cuøng vôùi Ñöùc Ña Baûo Nhö Lai vaø nhieàu upward to the Brahma world.” This expression vò Phaät khaùc. Ñaây goïi laø “Phoå Kieán Ñaïi Hoäi,” vì may strike us today as strange, but it comes from taát caû chuùng sanh ñeàu thaáy heát ñaïi chuùng cuûa Ñöùc an old Indian custom. In ancient India, to put one’s Phaät ñöôïc vaây quanh bôûi nhieàu Ñöùc Phaät khaùc, aùm tongue out was an action showing the truth of what chæ raèng Ñöùc Phaät coù thaàn löïc ñöa taát caû chuùng one said. Through his first divine power, the sanh cuøng ñeán caûnh giôùi Nieát Baøn trong töông lai. Buddha revealed that all teachings that he had Vaø qua ñieàu naøy Ñöùc Phaät muoán gôûi cho taát caû preached were true and would be so eternally. To chuùng ta moät thoâng ñieäp: “taát caû chuùng sanh ñeàu use a common expression, he showed that he was coù theå nhaän bieát giaùo lyù cuûa Ñöùc Phaät nhö nhau.” never two-tongued in what he preached. Second, Tuy nhieân, khaû naêng laõnh hoäi Phaät phaùp cuûa moãi Sakyamuni Buddha revealed his divine power by

radiating a beautiful light from his whole body, hundred thousand myriad kotis of Bodhisattva- shinning everywhere throughout all directions of mahasattvas, and the four groups of reverently the universe. This mysterious phenomenon surround Sakyamuni Buddha. After beholding this signifies that the truth is the light that dispels

the they were all greatly delighted, obtaining that darkness of illusion, darkness does not exist as a which they had never experienced before. real entity. Darkness is only a nonlighted state and Seventh, when the Buddhas appear to preach the will disappear when light shines. The same thing Lotus Sutra, all creatures, both human and non- can be said of illusion. Only the truth has real human beings, were enabled to see the great existence; illusion is unreal. Illusion is born from assembly of Sakyamuni Buddha, together with the the state in which our minds do not yet realize the Tathagata Abundant Treasures and many other truth. Illusion will disappear from our minds when Buddhas. This state is called “All creatures we realize the truth. Truth attracts Truth. They universally see the great assembly of the Buddha blend together and become one. The moment surrounded by many other Buddhas.” And through Sakyamuni Buddha radiated the sacred light from this the Buddha wanted to send to all of us a his body, the other Buddhas also in like manner message: “All creatures can equally realize the radiated infinite light, which melted into one great Buddha’s teachings.” However, their capacity to light that shone everywhere throughout the understand the teachings of Buddhism is different. universe. This means “Truth” will be spread Some can grasp them easily, while others find it everywhere, or all people from the Saha world very difficult to do so. That’s why tactful means to will eventually become Buddhas. Third, the enlighten people are to be used in various ways Buddha drew back his tongue, coughed according to their differing capacities. This is the simultaneously, and snapped his fingers in unison. present state of human beings, but in an eternal The phrase “cough simultaneously” means that all future, all of them will be able to attain the teachings are united into one, and the voices enlightenment. Eighth, when the Buddhas appear, raised in a cough signify the preaching of the all the gods in the sky sang with exalted voices: teaching. Fourth, when the Buddha made the next “Beyond these infinite, boundless, hundreds of move: “snapped their fingers in unison,” with a thousands of myriads of kotis of asamkhyeya special meaning: “Confirmation.” This action also worlds, there is a realm named Saha. In its midst came from an Indian custom. The Buddhas’ is a Buddha, whose name is Sakyamuni. Now, for snapping their fingers in unison represent their the sake of all Bodhisattva-mahasattvas, he assurance, “I give my words,” or “I promise to do preaches the sutras to save beings.” Ninth, when it.” The description of all the Buddhas snapping the Buddhas appear, another mysterious their finger unision therefore signifies their phenomenon happens: “All gods from afar solumn promise to spread the Law, in other words, strewed the Saha world with various flowers, their vow to perform the Bodhivattva practice. incense, garlands, canopies, as well as personal Fifth, when the Buddhas appear to preach, all ornaments, gems, and wonderful things. This their lands being shaken in six ways. Sixth, when phenomenon means that, in the future, the practice the Buddha preaches his teachings, all living of all people will make equal offerings to the beings, gods, dragons, yakshas, gandharvas, Buddha. The greatest offering to the Buddha is to asuras, garudas, kimnaras, mahogaras, human and make all one’s daily practice in accord with the non-human beings, and other

creatures, by the Buddha's mind. Tenth, when the Buddhas appear, reason of the divine power of the Buddha, all saw all the worlds in the universe will be united this saha world the infinite, the boundless, hundred without barrier as one Buddha-land. The Saha thousand myriad kotis of Buddhas, seated on the world is said to be the realm of illusion, while the lion throne, under all the Jewel trees, and saw Pure Land is said to be a beautiful land with no Sakyamuni together with the Tathagata Abundant suffering and hell to be a world of suffering. But if Treasures, seated on lion thrones in the midst of all living beings live perfectly for the sake of the the stupa, and also saw the infinite, the boundless, truth by means of the Buddha's teachings, this

universe will be united into one Buddha-land with taught in Mahayana sutras. All schools of no distinction between the world of heaven, the Buddhism, whether Patriarchal Zen (Thieàn Saha world, and the world of hell. Because the Toâng) or Pure Land (Tònh Ñoä) or Tantrism truth is one, all things will tend toward the truth (Maät toâng) are merely expedients "Fingers sometime in the future and will contribute to pointing to the moon." The true mind inherent creating a world of perfect harmony. in all sentient beings. One of the four Nhö Lai Thaát: Nhaø Nhö Lai—The Abode of the Dhyanas. This is the highest kind of Dhyana Tathagata. practiced by the Mahayana believers of Nhö Lai Thieàn: Tathagatam (skt)—Tathagata Zen Buddhism. The practitioner has realized the (I) Toång quan veà Nhö Lai Thieàn—An overview inner truth deeply hidden in the of Tathagata Zen: Thieàn Nhö Lai theo consciousness, yet he does not remain phöông caùch tu taäp Luïc Ñoä Ba La Maät ñöôïc intoxicated with the bliss thereby attained, he daïy trong truyeàn thoáng kinh ñieån Ñaïi thöøa. goes out into the world performing wonderful Taát caû caùc tröôøng phaùi Thieàn, Tònh Ñoä, hay deeds of salvation for the sake of other Maät toâng chæ laø nhöõng phöông tieän, laø nhöõng beings. According to Prof. Junjiro Takakusu in ngoùn tay chæ traêng, chöù thaät ra thaät taùnh naèm The Essentials of Buddhist Philosophy, to trong moãi ngöôøi. Moät trong boán loaïi Thieàn understand Tathagata meditation, one must ñònh. Ñaây laø loaïi thieàn ñònh cao nhaát maø caùc study the history of the meditative teaching of tín ñoà Phaät giaùo Ñaïi Thöøa tu taäp. Vò thieàn giaû the Buddha. When we speak of the Tathagata ñaõ theå chöùng chaân lyù töï noäi aån saâu trong taâm meditation, we presuppose the rise of thöùc, nhöng vò aáy khoâng say ñaém vôùi caùi haïnh patriarchal meditation by the advent of phuùc ñaït ñöôïc ôû ñaáy maø böôùc vaøo trong theá Bodhidharma in China in 520 A.D. In giôùi ñeå thöïc hieän nhöõng haønh ñoäng tuyeät vôøi Tathagata meditation, the Buddha first taught cuûa söï cöùu ñoä vì haïnh phuùc cuûa chuùng sanh. the Threefold Basis of Learning (trisiksa): Theo Giaùo Sö Junjiro Takakusu trong Cöông Higher Discipline (adhi-sila), Higher Yeáu Trieát Hoïc Phaät Giaùo, ñeå hieåu Nhö Lai meditation (adhi-citta), and Higher Wisdom Thieàn, hoïc giaû phaûi nghieân cöùu veà lòch söû (adhi-prajna). In the sixfold perfection of phaùp moân Thieàn hoïc cuûa Phaät. Khi noùi veà wisdom, concentration (samadhi) is one of the Nhö Lai Thieàn, laø aùm chæ söï höng khôûi cuûa Toå most important factors. The Buddha further Sö Thieàn qua söï xuaát hieän cuûa Boà Ñeà Ñaït Ma taught meditation as the 'basis of action' taïi Trung Hoa vaøo naêm 520. Trong Nhö Lai

(karma-sthana), such as meditation on the ten Thieàn, tröôùc tieân Ñöùc Phaät daïy veà Tam Hoïc: universal objects, on impurity, on Taêng thöôïng Giôùi (adhi-sila), Taêng thöôïng impermanence, on breaths, etc. The object of Taâm (adhi-citta), vaø Taêng thöôïng Tueä (Adhi- meditation with the Buddha seems to have prajna). Trong Luïc ñoä Ba La Maät, thieàn ñònh been to attain first, tranquility of mind, and (samadhi) laø moät trong nhöõng yeáu toá quan then activity of insight. This idea is common troïng nhaát. Ñöùc Phaät coøn daïy thieàn nhö laø caên to both Hinayana and Mahayana. To intensify baûn cuûa haønh ñoäng (karma-sthana), nhö quaùn the original idea and to apply it extensively, thaäp bieán xöù, quaùn baát tònh, quaùn voâ thöôøng, each school seems to have introduced quaùn hôi thôû, vaân vaân. Vôùi Phaät, hình nhö chuû detailed items of contemplation. ñích cuûa Thieàn phaûi ñaït ñeán tröôùc heát laø söï (II) Phöông phaùp thoâng thöôøng ñeå thöïc taäp Nhö yeân tónh cuûa taâm, töùc chæ, roài sau môùi laø hoaït Lai Thieàn—Ordinary method of practicing ñoäng cuûa trí tueä, töùc quaùn. Caû Tieåu vaø Ñaïi Tathagata Zen: Tieán trình döôùi ñaây laø nguyeân Thöøa ñeàu ñoàng yù veà ñieåm naày. Ñeå phaùt trieån taéc chung cho taát caû caùc tröôøng phaùi Phaät giaùo yù töôûng nguyeân thuûy ñoù vaø aùp duïng noù moät bao goàm Tieåu vaø Ñaïi Thöøa—The below caùch roäng raõi, moãi thöøa laïi chi tieát theâm nhöõng process of meditation is common to all ñoái töôïng cuûa thieàn ñònh—Tathagata Zen Buddhist schools including Hinayana as well follows the methods and the six paramitas as Mahayana:

1) Haønh giaû tröôùc tieân phaûi söûa soaïn toïa cuï cho Nhö Lai Thieät Boà Taùt: Tathagata-jihva (skt)— ñaøng hoaøng, roài ngoài thaúng löng, chaân treùo Tathagata-Tongue Bodhisattva. kieát giaø, maét kheùp vöøa phaûi, khoâng môû cuõng Nhö Lai Thoï Löôïng: Life of the Tathagata. khoâng nhaém kín, vaø nhìn thaúng veà phía tröôùc Nhö Lai Thöøa: Tathagata-yana (skt)— töø 3 ñeán 7 thöôùc. Haønh giaû phaûi ngoài thaät ngay Buddhayana—Buddha Vehicle or Conveyance— ngaén, nhöng thaân mình vaãn coù theå ñieàu hoøa Tathagata-vehicle—Nhö Lai thöøa—Phaät Thöøa— theo hôi thôû. Ñeå ñieàu hoøa hôi thôû, haønh giaû coù Coã xe ñöa chuùng sanh ñeán quaû vò Phaät. Giaùo theå ñeám hôi thôû ra vaø hôi thôû vaøo keå laø moät, thuyeát Nhaát Phaät Thöøa cuûa toâng Hoa Nghieâm cho vaø töø töø ñeám nhö vaäy cho ñeán möôøi, khoâng raèng taát caû moïi chuùng sanh ñeàu coù theå thaønh Phaät . bao giôø neân ñeám xa hôn möôøi—Arrange your Phaät töû trong toâng phaùi naày goïi giaùo thuyeát naày laø seat properly, sit erect, cross-legged, and “Vieân Giaùo.” Giaùo thuyeát naày cuõng ñöôïc goïi laø have your eyes neither quite closed nor quite “Phaùp Hoa Nhaát Phaät Thöøa—Buddhism as the open, looking three to seven meters ahead. vehicle of salvation for all beings. The doctrine of You should sit properly but your body will the Hua-Yen school that all may become Buddha, move on account of your breaths. To correct which is called “The One Vehicle,” the followers such movement, count your in-breath and of this school calling it the “Complete or perfect out-breath as one and slowly count as far as Doctrine.” This doctrine is also styled in The ten, but never beyond ten. Lotus One Buddha-Vehicle. 2) Tuy thaân ngoài thaúng vaø an ñònh, nhöng taâm Nhö Lai Thöøa Chuûng Tính: Toâng phaùp Nhö

haønh giaû vaãn coù theå voïng ñoäng. Do ñoù maø Lai— Tathagata family. haønh giaû phaûi quaùn söï baát tònh cuûa loaøi ngöôøi Nhö Lai Thöùc: Tathagata consciousness—Taâm qua beänh, cheát vaø sau khi cheát —Although thöùc Nhö Lai—See Voâ Caáu Thöùc. your body may become upright and calm, Nhö Lai Thöôøng Truï: Nhö Lai thöôøng truï khoâng your thought will move about. You must bieán dòch (heát thaûy moïi chuùng sanh ñeàu coù Phaät therefore meditate upon the impurity of taùnh hay taùnh Nhö Lai thöôøng truï khoâng bieán human beings in illness, death and after dòch)—The Tathagata is eternal (always abiding). death. Nhö Lai Tieán Boà Taùt: Tathagata-hasa (skt)— 3) Khi ñaõ saün saøng ñeå quaùn töôûng, haønh giaû baét Name of a Bodhisattva. ñaàu chuù taâm vaøo möôøi bieán xöù. Ñaây laø moät loái Nhö Lai Tieáu Boà Taùt: Tathagata-hasa (skt)—Teân ñònh taâm veà nhöõng hieän töôïng sai bieät vaøo cuû moät vò Boà Taùt ñöôïc xeáp ôû phía Nam Thích Ca moät trong möôøi bieán xöù, töùc xanh, vaøng, ñoû, Vieän trong Thai Taïng Maïn Ñaø La—Name of a traéng, ñaát, nöôùc, löûa, gioù, khoâng vaø thöùc. Bodhisattva in the South inner of Sakya court of Trong ñoù haønh giaû quaùn veà moät bieán xöù cho the Garbhadhatu Mandala. ñeán khi maøu saéc hay chaát theå bò quaùn hieän roõ Nhö Lai Tính: Nature of Tathagata. raøng tröôùc maét. Thí duï nhö haønh giaû quaùn Nhö Lai Trí: Knowledge of Buddhas—Tathagata nöôùc, thì caû theá giôùi chung quanh seõ chæ laø cognition—Trí cuûa Nhö Lai—Chö Boà Taùt bieát doøng nöôùc ñang chaûy—When you are well Nhö Lai trí voâ bieân neân chaúng duøng chöøng ngaèn ño prepared to contemplate, you will begin to löôøng (chö Boà Taùt bieát taát caû vaên töï theá gian noùi ra train yourself by concentration on the ten ñeàu coù chöøng ngaèn, ñeàu chaúng bieát ñöôïc Nhö Lai universals. This is a meditative unification of trí hueä)—Enlightening Beings know that the diverse phenomena into one of the ten knowledge of Buddhas is boundless and do not try universals, that is, blue, yellow, red, white, to access it in limited terms (they know that earth, water, fire, air, space, consciousness. In everything written or said in all words has this you must meditate upon the universe until limitations and cannot comprehend the knowledge it becomes to your eyes one wash of a color of Buddhas). or one aspect of an element. If you meditate Nhö Lai Trí Nhaõn: Con maét trí tueä cuûa Nhö Lai— upon water, the world around you will Knowledge eye of Buddhas—Wisdom eye of the become only running water. tathagata.

Nhö Lai Truï: Quaû vò Nhö Lai—Quaû vò Phaät—The Experiential wisdom or wisdom with its limitation fruit of Tathagata—Stage of Tathagatahood. and relation to ordinary human affairs. Nhö Lai Töø: Tathagata-maitri (skt)—Loøng töø cuûa Nhö Lyù Laân Maãn: Loøng toát theo ñuùng chaân lyù ñaáng Nhö Lai—The loving kindness of a (khoâng coù yù lôïi duïng)—Correct kindness. Tathagata. Nhö Lyù Sö: Yatharthasatr (skt)—Vò thaày giaûng Nhö Lai Töø Boà Taùt: Tathagata-maitri-bodhisattva daïy ñeä töû ñuùng theo chaân lyù—The master who (skt)—Vò Boà Taùt coù loøng töø cuûa ñaáng Nhö Lai—A teaches according to the truth or fundamental law. Bodhisattva who has the loving kindness of a Nhö Lyù Taùc YÙ: Yonisomanasikara (p)— Tathagata. Systematic attention—Thorough attention—Nhö Nhö Lai Töôùng: Caùc ñaëc tröng

cuûa ñöùc Nhö lyù taùc yù coù nghóa laø “laøm ôû trong taâm.” Nhö lyù taùc Lai—Tathagata characteristics. yù ñoøi hoûi haønh giaû phaûi thöôøng xuyeân tænh giaùc Nhö Lai ÖÙng Cuùng Chaùnh Bieán Tri: Ba danh treân nhöõng ñoái töôïng maø mình gaëp trong cuoäc soáng hieäu cuûa Phaät—Three titles of a Buddha: haèng ngaøy. Theo chöõ Pali, “Yoniso” coù nghóa laø 1) Nhö Lai: Tathagata. baèng ñöôøng ruoät, thay vì chæ treân beà maët noâng caïn. 2) ÖÙng Cuùng: Worshipful. Do ñoù, nhö lyù taùc yù laø söï chuù yù trieät ñeå hay söï chuù 3) Chaùnh Bieán Tri: Omniscient. yù hôïp lyù—Systematic attention literally means Nhö Lai Voâ UÙy Voâ Hoaïi Trí: Trí voâ uùy voâ hoaïi “doing-in-the-mind.” It requires constant cuûa Ñöùc Nhö Lai—Fearless and incorruptible awareness of the things that one meets with in knowledge of the Tathagata. everyday life. “Yoniso” is a Pali term which Nhö Lai Vuõ: The play of the Tathagata, i.e. the means “by-way-of-womb” instead of only on the exercise of his manifold power. surface. Therefore, systematic attention means a Nhö Lai Xaû: Tathagata-upeksa (skt)—The radical or reasoned attention. equanimity of a Tathagata. Nhö Lyù Thieàn Sö (?-1761): Teân cuûa moät vò Thieàn Nhö Lai Xaû Boà Taùt: Tathagata-upeksa- sö Vieät Nam, thuoäc Thieàn phaùi Truùc Laâm, vaøo theá bodhisattva (skt)—Tathagata Equanimity kyû thöù XVIII—Name of a Vietnamese Zen Bodhisattva—Vò Boà Taùt coù taâm xaû cuûa moät ñaáng master, of the Truc Lam Zen Sect, in the Nhö Lai—A Bodhisattva who has the mind of eighteenth century. equanimity of a Tathagata. Nhö Lyù Thoâng Ñaït: Hieåu bieát chính xaùc— Nhö Lai YÙ Thaønh Phaùp Thaân: Manomaya- Accurately understand. dharmakaya (skt)—Phaùp thaân cuûa Ñöùc Nhö Lai Nhö Lyù Trí: Caên boån trí—Voâ phaân bieät trí— theo yù nghóa moät caùi thaân do yù sinh—The Chính theå trí—Chaân trí—Trí kheá hôïp chöùng ngoä Tathagata’s Dharmakaya as a will-body. chaân nhö. Thöïc trí nhö lyù chaân ñeá cuûa chö Phaät vaø Nhö Laõng Hueä Bình Thieàn Sö (1674-1724): Teân chö Boà Taùt—The Buddha-wisdom or Bodhisattva cuûa moät vò Thieàn sö Vieät Nam, thuoäc Thieàn phaùi real wisdom. Truùc Laâm, vaøo cuoái theá kyû thöù XVII—Name of a Nhö Lyù Tö Duy: Söï tö duy ñuùng—Correct Vietnamese Zen master, of the Truc Lam Zen thinking. Sect, in the end of the seventeenth century. Nhö Ma Töï Tuùc: Gioáng nhö meø nhö luùa, töø ngöõ Nhö Lung Nhö AÙ: Laøm nhö caâm nhö ñieác—Acted chæ vieäc taàm thöôøng—Similar to sesame and rice, as dumb and deaf. the term indicates an ordinary thing. Nhö Lö Ñaït: Jyahroda (skt)—Teân cuûa moät vò Nhö Maïn: Daàu thaáp keùm hôn, nhöng vaãn kieâu tröôûng giaû trong thaønh Xaù Veä—A wealthy and maïn cho raèng mình baèng ngöôøi—Though inferior, noble person in Sravasti. to think oneself equal to others (in religion). Nhö Löôïng Trí: Haäu ñaéc trí—Phaân bieät trí—Trí Nhö Maãn (?-920): Teân cuûa moät vò Thieàn sö Trung tueä coù ñöôïc töø kinh nghieäm hay trí khôûi leân sau trí Hoa vaøo thôøi Nguõ Ñaïi (907-960)—Name of a caên baûn, höõu haïn vaø lieân heä tôùi hieän töôùng cuûa theá Chinese Zen master in the Wu-tai Dynasty in giôùi thoâng tuïc. Tuïc trí laø trí söï löôïng tuïc ñeá giôùi China. haïn vaø lieân heä tôùi nhöõng söï vieäc cuûa phaøm nhaân—Nhö Moäng: Chaúng khaùc gì giaác moäng—Like a dream.

Nhö Moäng Huyeãn Baøo AÛnh: Cultivation like a life to expand and to revive Buddhism in the dream, an illusion, water bubble, and image in a South. He passed away in 1938, at the age of 74. mirror—Nhö huyeãn, nhö moäng, nhö aûnh, nhö Nhö Nhö: Tathata (skt)—Chaân nhö—Suchness— höôûng, nhö boùng trong göông, nhö aùnh naéng khi Absolute in differentiation, or in the relative— trôøi quaù noùng, nhö maët traêng trong nöôùc, laø haïnh tu Thaät taùnh cuûa söï vaät—The real truth of things. cuûa Boà Taùt, vì rôøi lìa taát caû chaáp tröôùc— Nhö Nhö Baát Ñoäng: Thaät taùnh cuûa söï vaät chaúng Cultivation like an illusion, a dream, a shadow, an ñoäng, chaúng tònh, chaúng baát tònh, chaúng thöôøng echo, an image in a mirror, a mirage in the heat, chaúng voâ thöôøng, chaúng sinh chaúng dieät—The real the moon's image in the water, being free from all truth of things (suchness) is imperturbable, not clinging. pure nor impure, not permanent nor impermanent, Nhö Moäng Nhaãn: Nhaãn nhuïc vì xem moïi chuyeän not arising nor extincting. chaúng khaùc gì giaác moäng—Acceptance of being Nhö Nhö Baát Ñoäng, Lieãu Lieãu Thöôøng Minh: dreamlike. Unmoving state of perfectly clear understanding— Nhö Ngoân Nhi Tö Nghóa: Suy nghó theo ngoân Thus thus Unmoving–Understanding and perfect töø—Think in accordance with language. understanding—Qua thieàn taäp chuùng ta seõ ñaït Nhö Nguyeän: As one wishes. ñöôïc thieàn ñònh, coøn goïi laø tam muoäi. Neáu chuùng Nhö Nguyeät Thieàn Sö: Teân cuûa moät vò Thieàn sö ta chöùng ñöôïc traïng thaùi 'ñònh' naày, chuùng seõ seõ ôû Vieät Nam, thuoäc Thieàn phaùi Truùc Laâm, vaøo theá kyû trong traïng thaùi 'nhö nhö baát ñoäng, lieãu lieãu thöù XVIII—Name of a Vietnamese Zen master, of thöôøng minh.' Laøm theá naøo ñeå ñaït ñöôïc traïng thaùi the Truc Lam Zen Sect, in the eighteenth century. naày? Chuùng ta phaûi tu taäp nhö theá naøo ñeå khoâng Nhö Ngöõ: True words—Right discourses. coøn ngaõ chaáp, khi khoâng coù ngaõ chaáp thì khi quaùn Nhö Nhaõn Töø Phong (1864-1939): Zen Master saùt taâm cuõng khoâng thaáy taâm ñaâu nöõa; quaùn hình Nhö Nhaõn Töø Phong—Thieàn sö Vieät Nam noåi saéc beân ngoaøi thì hình saéc cuõng chaúng coù; quaùn tieáng, queâ ôû Ñöùc Hoøa, Long An, Nam Vieät. Naêm vaïn höõu thì vaïn höõu cuõng maát. Ñoù laø luùc trong 1880, khi song thaân hoaïch ñònh cuoäc hoân nhaân cho khoâng thaân taâm, ngoaøi khoâng caûnh giôùi, taát caû ñeàu ngaøi, thì ngaøi boû nhaø ñi xuaát gia vôùi Hoøa Thöôïng laø khoâng. Caùi khoâng naày cuõng khoâng theå chaáp Minh Khieâm Hoaèng AÂn vôùi Phaùp hieäu Nhö Nhaõn tröôùc noù, bôûi neáu coøn chaáp tröôùc vaøo caùi 'khoâng' Töø Phong vaø trôû thaønh Phaùp töû ñôøi thöù 39 doøng naày thì cuõng laø moät thöù chaáp tröôùc. Do ñoù, 'khoâng' Laâm Teá. Naêm 1887, baø Traàn thò Lieãu xaây chuøa cuõng phaûi xaû boû, chuùng ta môùi coù theå cuøng theá giôùi Giaùc Haûi ôû Phuù Laâm vaø thænh ngaøi veà truï. Naêm hôïp nhaát, ta vaø hö khoâng chaúng coøn gì phaân bieät. 1909, ngaøi ñöôïc thænh laøm Phaùp Sö taïi chuøa Long Ñoù chính laø chaùnh ñònh. Ñònh chaúng phaûi laø moät Quang tænh Vónh Long. Haàu heát cuoäc ñôøi ngaøi traïng thaùi mô hoà, maø ngöôïc laïi raát saùng suoát, hoaèng hoùa vaø truøng tu Phaät giaùo taïi mieàn Nam khoâng luùc naøo laø khoâng bieát heát moïi söï, nhöng luùc Vieät Nam. Ngaøi thò tòch naêm 1938, thoï 74 tuoåi —A naøo cuõng nhö nhö baát

ñoäng. Muoán ñöôïc vaäy, Vietnamese famous Zen Master from Ñöùc Hoøa, chuùng ta phaûi coâng phu tu taäp, tinh taán heát möïc, Long An, South Vietnam. In 1880, his parents trong taâm khoâng moät voïng töôûng, cho ñeán luùc moät planned his marriage, but he left home and nieäm chaúng coù, thì cuoái cuøng seõ thaáy ñöôïc 'boån lai became a disciple of Most Venerable Minh Khieâm chaân dieän muïc.'—Through meditation, we can Hoaèng AÂn with the Buddha name of Nhö Nhaõn Töø attain proper concentration, which is samadhi. If Phong, and became the Dharma heir of the thirty- we realize this state, then we will be in a state of ninth generation of the Linn-Chih Zen Sect. He 'Thus, thus, unmoving, understanding and was the secretary monk for Giaùc Vieân Temple. In perfectly clear.' How can we reach this state? We 1887, he stayed at Giaùc Haûi Temple in Phuù Laâm. must cultivate until we have no attachment to a The temple was built and donated to the Sangha self, then when we look inside to contemplate our by a lay woman named Traàn Thò Lieãu. In 1909 he mind, we will not find it. When we look outside to was invited to be the Dharma Master at Long contemplate our body, our body is also gone. Quang Temple in Vónh Long. He spent most of his When we look afar at all different things in the universe, none of those things exist either. That is

the time when 'inside we find no body and mind, The spiritual body of bhutatathata-wisdom and outside we find no world.' This is a state of (Sambhogakaya). emptiness. However, we should not attach to this Nhö Phaùp: The state of suchness—Tuøy Phaùp— emptiness either. If we still hang on to this Töông öùng vôùi phaùp, khoâng traùi ngöôïc vôùi lyù. emptiness, then we are still clinging. Only when Theo kinh Duy Ma Caät, chöông baûy, trong nhaø oâng we can get rid of this emptiness, we can become Duy Ma Caät coù moät Thieân nöõ thaáy caùc vò trôøi, one with, and the same as, the Dharma Realm. ngöôøi ñeán nghe Phaùp, lieàn hieä n thaân ra tung raûi We will not be different in any way from empty hoa trôøi treân mình caùc vò Boà Taùt vaø ñaïi ñeä töû. Khi space. This state is called 'samadhi'. This is an hoa ñeán mình caùc vò Boà Taùt ñeàu rôi heát, ñeán caùc vò unmoving state of perfectly clear understanding. ñaïi ñeä töû ñeàu maéc laïi. Caùc vò ñaïi ñeä töû duøng heát We must put in a period of vigorous effort and rid thaàn löïc phuûi hoa maø hoa cuõng khoâng rôùt. Luùc aá y, our mind of idle thoughts. Then 'when not even Thieân nöõ hoûi ngaøi Xaù Lôïi Phaát: "Töï sao maø phuûi one thought arises, the entire substance comes hoa?" Xaù Lôïi Phaát ñaùp: "Hoa naày khoâng nhö phaùp into view,' and we will discover our original face, neân phuûi." Thieân nöõ noùi: "Chôù baûo hoa naày laø our fundamental identity. khoâng nhö phaùp. Vì sao? Hoa naày noù khoâng coù Nhö Nhö Caûnh: The realms or substance. phaân bieät, töï nhaân giaû phaân bieät ñoù thoâi! Neáu Nhö Nhö Taùnh: See Nhö Nhö Tính. ngöôøi xuaát gia ôû trong Phaät phaùp coù phaân bieät laø Nhö Nhö Thieàn Sö: Zen Master Nhö Nhö—Thieàn khoâng nhö phaùp, neáu khoâng phaân bieät laø nhö phaùp. sö Vieät Nam, queâ ôû Haø Noäi. Ngaøi laø Phaùp töû ñôøi Ñaáy, xem caùc vò Boà Taùt, hoa coù dính ñaâu? Vì caùc thöù 45 doøng Thieàn Taøo Ñoäng. Ngaøi khai sôn chuøa ngaøi ñaõ ñoaïn heát töôûng phaân bieät. Ví nhö ngöôøi Thieân Truùc ôû Meã Trì, Haø Noäi. Haàu heát cuoäc ñôøi

luùc hoài hoäp sôï, thôøi phi nhôn môùi thöøa cô haïi ñöôïc. ngaøi, ngaøi chaán höng vaø hoaèng hoùa Phaät giaùo ôû Nhö theá, caùc vò ñaïi ñeä töû vì sôï sanh töû neân saéc, Baéc Vieät. Ngaøi thò tòch ngaøy 20 thaùng baûy, nhöng thanh, höông, vò, xuùc môùi thöøa cô ñöôïc, coøn ngöôøi khoâng roõ naêm naøo—A Vietnamese Zen Master ñaõ lìa ñöôïc söï sôï seät thì taát caû naêm moùn duïc khoâng from Hanoi. He was the Dharma heir of the forty- laøm chi ñöôïc. Do taäp khí kieá t söû chöa döùt heát neân fifth generation of the T'ao-T'ung Zen Sect. He hoa môùi maéc nôi thaân thoâi, coøn ngöôøi kieát taäp heát built Thieân Truùc Temple in Meã Trì, Hanoi. He roài, hoa khoâng maéc ñöôïc."—According to the spent most of his life to revive and expand dharma (according to the Law or according to Buddhism in North Vietnam. He passed away on rule). According to the Vimalakirti Sutra, Chapter the twentieth of July, but the year was unknown. Seven, a goddess (devakanya) who had watched Nhö Nhö Tính: Citta-pakrti-parabhasvara (p)— the gods (devas) listening to the Dharma in Taâm Thanh Tònh Boån Nhieân—Söï thanh tònh töï Vimalakirti's room appeared in bodily form to nhieân buoåi ban ñaàu cuûa taâm—Original purification shower flowers on the Bodhisattvas and the chief of mind—Original purity of mind—Original disciples of the Buddha (in their honour). When serenity of mind. the flowers fell on the Bodhisattvas, they fell to Nhö Nhö Trí: Nyo-nyo-chi (jap)—Wisdom of the ground, but when they fell on the chief suchness—Trí hueä cuûa chaân nhö hay trí naêng disciples, they stuck to their bodies and did not gioáng tính nhö theá ñoù. Trí naêng baét nguoàn töø ñaï i drop in spite of all their efforts to shake them off. giaùc saâu, töø söï hieåu ñöôïc Phaät tính rieâng cuûa mình. At that time, the goddess asked Sariputra why he Nhö nhö trí cuõng coù nghóa laø yù thöùc ñaïi giaùc —The tried to shake the flowers off. Sariputra replied: "I wisdom or law of the absolute, literally means 'the want to shake off these flowers which are not in wisdom that is like thusness'; the wisdom that the state of suchness." The goddess said: "Do not arises from profound enlightenment, the say these flowers are not in the state of suchness. realization of one's own Buddha-nature. It also Why? Because they do not differentiate, and it is means enlightened consciousness. you (alone) who give rise to differentiation. If you Nhö Nhö Trí Hueä: See Nhö Nhö Trí. (still) differentiate after leaving home in your Nhö Nhö Trí Phaùp Thaân: Caùi thöïc trí ñaõ chöùng quest of Dharma, this is not the state of suchness, ngoä lyù nhö nhö—The spiritual body of wisdom. but if you no longer give rise to differentiation,

this will be the state of suchness. Look at the Second Le Dynasty (Posterior Le Dynasty) in Bodhisattvas whose bodies do not retain the Vietnam. flowers this is because they have put an end to Nhö Thanh (1911-1999): Teân cuûa moät vò danh Ni differentiation. This is like a man taking fright Vieät Nam vaøo theá kyû thöù XX—Name of a who invites trouble for himself is like a man Vietnamese famous Nun in the twentieth century. taking right and evil (people). So if a disciple fears Nhö Thaûo Phuù Ñòa: Trnastaraka-vinaya (skt)— birth and death, then form, sound, smell, taste and Moät trong baûy phaùp duøng ñeå hoøa giaûi moãi khi coù touch can trouble him, but if he is fearless he is söï tranh caõi giöõa chö Taêng. Cuøng nieäm Phaä t khoûa immune

from all the five sense data. (in your laáp vaø traùnh ñeå cho nhieàu ngöôøi bieát veà söï tranh case). It is because the force of habit still remains chaáp trong Taêng ñoaøn—One of the seven rules that these flowers cleave to your body but if you given in the Vinaya for settling disputes among cut it off, they will not stick to it." monks and nuns. Covering the mud with straw Nhö Phaùp Löïc: Löïc Nhö phaùp ñieàu phuïc chö (covering over with grass) and the avoidance of chuùng sanh—Power of the True Law which can publicity to a dispute within the Sangha—See guide and save all sentient beings. Thaát Dieät Tranh Phaùp. Nhö Phaùp Trò: Punish according to law. Nhö Thaät: Yathabhutam (skt)—As it is—Nhö Nhö Sinh: Sinh ñoäng—Life-like. thò—Thaáy nhö thöïc—Real—Evident—In truth— Nhö Sôû Höõu Trí: The Wisdom of Knowing the Conformed with truth—To perceive things as they Thing as It Is—Toaøn trí cuûa Phaät coù hai phöông are—Nhaän thöùc gaén lieàn vôùi hieän thöïc. Thaáy vaät dieän, moät goïi laø Nhö Sôû Höõu Trí, vaø moät goïi laø gì roõ raøng nhö thöïc—To see things as they are Taän Sôû Höõu Trí. Nhö sôû höõu trí coù theå ñöôïc hieåu (see things trully as they are). Knowledge in laø 'Tung thaâm trí hueä' vaø 'Taän sôû höõu trí' coù theå accordance with reality or knowledge of true ñöôïc hieåu laø 'Hoaønh dieän trí tueä'. Nhö Sôû Höõu Trí reality (suchness)—Chaân tính—See Nhö Thöïc. laø loaïi trí tueä thoâng suoát, lieân tuïc xuyeân thaáu qua Nhö Thaät Chöùng: Thöïc chöùng—Accurately caùc möùc ñoä vaø cöông vöïc dò bieät cuûa hieän höõu ñeå witness. chaïm ñeán thaâm ñoä cuûa Thöïc Taïi. Noù laø thöù trí hueä Nhö Thaät Giaûi: Chaùnh kieán—Söï hieåu ñuùng— thaâm saâu, trí hueä sieâu vieät nhöõng caûnh giôùi cuûa Correct understanding—Right Understanding. phaøm phu, khoa hoïc, trieát hoïc, vaø toân giaùo; moät Nhö Thaät Phaùp: Absolute Dharma (thing as it loaïi trí tueä ñaït ñeán nhöõng choã thaâm saâu nhaát cuûa is)—See Phaùp Nhö Thaät. Phaùp Taùnh; moät caûnh ñòa baát khaû thuyeát vaø baát Nhö Thaät Tri Nhaân: Hieåu ñöôïc nguyeân nhaân moät khaû tö nghì cuûa 'Nhö Nhö'—The perfect Wisdom caùch thaáu ñaùo vaø chính xaùc—Accurately and of Buddha has two facets, one called 'The Wisdom thoroughly understand causes. of Knowing the Thing as It Is', and the other called Nhö Thaät Tri Töï Taâm: Bieát roõ chính taâm mình— 'The Wisdom of Knowing All'. The former may be Accurately know one's own mind. understood as 'Vertical Wisdom' and the latter as Nhö Thò: Evam (skt)—Tadytha (skt)—Nyoze 'Horizontal Wisdom'. The vertical wisdom of (jap)—Just as if—So let it be—Thus—So—Such- Buddha is a penetrating insight, successively like—Such and such—Like this—Ultimate state piercing through all the different levels and realms of things—Things as they are—True suchness— of existence to touch the very depth of Being Söï thaät toái thöôïng cuûa vaïn höõu chæ coù theå bieát itself. It is a wisdom of profundity, a wisdom that ñöôïc qua tröïc giaùc cuûa giaùc ngoä trí—The ultimate goes beyond the realms of common sense, reality which is only intuitively known with the science, philosophy, and religion; a wisdom that wisdom of enlightenment. probes into the uttermost depths of Dharma; the Nhö Thò Baùo: Such a recompense—Moät keát quaû indescribable and unthinkable 'Suchness'. khoâng chæ taïo ra moät hieän töôïng maø coøn ñeå laïi moät Nhö Sôn Thieàn Sö: Teân cuûa moät vò Thieàn sö Vieät daáu

veát hay toàn dö naøo ñoù. Vì duï nhö keát quaû cuûa Nam vaøo thôøi nhaø Haäu Leâ ôû Vieät Nam (1428- vieäc thaønh hình söông muø seõ gaây moät caûm giaùc 1527)—Name of a Vietnamese Zen master in the thích thuù cho ngöôøi naøo ñoù öa thích caùch söông muø taïo ra treân caùc oâ kính cöûa soå, trong khi cuõng keát

quaû aáy laïi gaây moät caûm giaùc böïc boäi cho moät Nhö Thò Giaûi: Knowledge of how-it-is—Ñaây laø ngöôøi khaùc, coù nhöõng vuï muøa bò hö haïi vì söông. loaïi nhö thò trí veà baûn chaát thaät cuûa vaïn höõu, chöù Caùi chöùc naêng ñeå laïi moät daáu veát toàn dö ñöôïc goïi khoâng phaûi laø loaïi trí cuûa ta baø chæ bieát ñeán veû beà laø “nhö thò baùo.”—An effect not only produces a ngoaøi—This is the transcendental jnana of the true phenomenon but also invariably leaves some trace nature of reality, not as it appears to individuals in or residue. For example, the effect of frost samsara. forming will give a pleasant feeling to one person Nhö Thò Löïc: Such a potency—Löïc nhö vaäy cuûa who enjoys the patterns it makes on the window caùc hieän töôïng. Caùi gì coù moät chaát theå thì nhaát panes, while the same effect will give an ñònh coù naêng löïc—Such-like power of unpleasant feeling to someone else whose crops phenomena. That which has an embodiment have been damaged by it. The function of an invariably has potency—See Thaäp Nhö Thò. effect leaving a trace or residue is called “such a Nhö Thò Ngaõ Vaên: Moïi baøi kinh ñeàu baét ñaàu baèng recompense.”—See Thaäp Nhö Thò. caâu “Nhö Thò Ngaõ Vaên” ñeå chæ raèng ñaây laø lôøi noùi Nhö Thò Boån Maït Cöùu Caùnh: Such a complete cuûa chính Ñöùc Phaät Thích Ca Maâu Ni—Every fundamental whole—Moïi söï moïi vaät ñeàu vaän sutra begins with this phrase: “Thus I have heard,” haønh theo luaät “Thaäp Nhö Thò, töø töôùng cho ñeán or “Thus did I hear,” indicating that it contains the baùo, töùc laø töø ñaàu cho ñeán cuoái. Ñaây chính laø yù words of Sakyamuni. nghóa cuûa “nhö thò boån maït cöùu caùnh” (hay toång Nhö Thò Ngöõ Kinh: Itivuttaka (p)—Kinh baét ñaàu theå caên baûn roát raùo töø ñaàu ñeán cuoái). Vì theá, moïi baèng caâu ‘Toâi nghe nhö vaày’ (nhö theá naøy) hay vaät, keå caû con ngöôøi vaø nhöõng lieân heä giöõa caùc kinh Phaät thuyeát nhö vaày. Nhöõng baøi kinh naày phaùp vôùi nhau ñeàu ñöôïc thieát laäp bôûi quy luaät thuoäc moät trong 15 chöông trong boä Tieåu A Haøm, “Chö Phaùp Thöïc Tính” hay “Thöïc Tính cuûa Toaøn goàm 112 kinh ngaén—Sutras begin with the Boä Hieän Höõu.”—Everything functions according sentence "Thus have I heard" or "As it was said". to the Law of the Ten Suchnesses, from form to These sutras belong to one of the 15 chapters of recompense, namely from beginning to end. This the Khuddaka Nikaya, consisting of 112 short is the meaning of “such a complete fundamental sutras. whole.” Thus, all things, including man and their Nhö Thò Nhaõn: Bodhisattva-Cakkhu (p)— relations with one another are formed by this law Objective eye—Bodhisattva truth—Maét khaùch of “The Reality of All Existence.”—See Thaäp quan—Phaùp nhaõn—Maét trí hueä cuûa chö Boà Taùt Nhö Thò. hay phaùp nhaõn nhìn thaáu suoát söï vaät ñeå cöùu ñoä Nhö Thò Duyeân: Such a secondary cause—Nhö chuùng sanh—The Dharma Eye that penetrates all thò duyeân hay nguyeân nhaân phuï nhö theá. Ngay caû things, to see the truth that releases men from khi coù moät nguyeân nhaân, nguyeân nhaân aáy cuõng reincarnation. khoâng taïo ra

keát quaû neáu noù khoâng tieáp xuùc vôùi Nhö Thò Nhaân: Such a primary cause—Voâ soá vaät moät cô hoäi hay ñieàu kieän naøo ñoù. Chaúng haïn, luùc theå hieän höõu trong vuõ truï. Vì theá caùc chöùc naêng naøo cuõng coù hôi nöôùc trong khoâng khí nhö laø höôùng ngoaïi cuûa chuùng coù lieân heä hoã töông vôùi taát nguyeân nhaân chuû yeáu cuûa söông. Moät cô hoäi hay caû caùc söï vaät. Khoâng coù caùi gì trong vuõ truï laø moät ñieàu kieän nhö theá ñöôïc goïi laø “nhö thò duyeân.”—hieän höõu rieâng leû, khoâng coù lieân heä vôùi caùc söï vaät Such a secondary cause”. Even when there exists khaùc. Chuùng phuï thuoäc laãn nhau qua taùc ñoäng hoã a cause, it does not produce its effect until it töông cuûa chuùng, chuùng taïo ra nhieàu hieän töôïng comes into contact with some occasion or khaùc nhau. Nguyeân nhaân taïo ra nhöõng hieän töôïng condition. For instance, there is always vapor in nhö theá ñöôïc goïi laø “nhö thò nhaân.”—Innumerable the air as the primary cause of frost or dew. But if embodied substances exist in the universe. For this it has no secondary cause that brings it into contact reason, their outward-directed functions are with the ground or the leaves of a plant, it does not interrelated with all things. Nothing in the become frost or dew. Such an occasion or universe is an isolated existence having no condition is called “Such a secondary cause.’— relation to other things. All things have See Thaäp Nhö Thò. complicated connections with one another. They

are interdependent and through their interaction Nhö Thò Taùnh: Nyoze-Sho (jap)—Such a cause various phenomena. A cause that produces nature—Caùi gì coù saéc töôùng thì nhaát ñònh coù moät such phenomena is called “such a primary baûn taùnh—That which has form invariably has a cause.”—See Thaäp Nhö Thò. nature—See Thaäp Nhö Thò. Nhö Thò Quaû: Such an effect—Khi moät nguyeân Nhö Thò Theå: Such an embodiment—Caùi gì coù nhaân chuû yeáu gaëp moät duyeân hay moät nguyeân baûn taùnh thì nhaát ñònh coù moät chaát theå—That nhaân phuï thì moät hieän töôïng, hay keát quaû ñöôïc taïo which has a nature invariably has an neân. Ñaây goïi laø “nhö thò quaû.”—When a primary embodiment—See Thaäp Nhö Thò. cause meets with a secondary cause, a Nhö Thò Thuyeát: Thuyeát Nhö Thò—Giaûi thích phenomenon or effect is produced. This is called ñuùng nhö söï vaät laø—Explain as it is. “such an effect.”—See Thaäp Nhö Thò. Nhö Thò Trí: Trí bieát söï vaät ñuùng nhö chuùng ñang Nhö Thò Quaùn Chieáu: Contemplation on the laø—Cognition of things as they really are. ultimate state of things—Baát cöù quaùn chieáu naøo Nhö Thò Töôùng: Nyoze-So (jap)—Such a form— maø Thieàn ñöa ra ñeàu cuõng seõ laø quaùn chieáu ñuùng The form as it is—Söï hieän höõu cuûa taát caû söï vaät nhö thaät, nhö tuyeát traéng, quaï ñen. Khi chuùng ta nhaát ñònh coù saéc töôùng—The existence of all noùi veà quaùn chieáu thì trong haàu heát moïi tröôøng things invariably has form—See Thaäp Nhö Thò. hôïp chuùng ta muoán chæ ñeán tính tröøu töôïng cuûa noù; Nhö Thieät Nghóa: Nhö thieät nghóa, vì chö Boà Taùt nghóa laø, quaùn chieáu chæ cho tö töôûng chuyeân chuù thaáu roõ tam theá bình ñaúng. Ñaây laø moät trong möôøi taäp trung taâm vaøo moät meänh ñeà coù taùnh phoå bieán nghóa cuûa chö Ñaïi Boà Taùt (theo Kinh Hoa cao, maø baûn chaát cuûa noù thöôøng laø khoâng lieân

Nghieâm, Phaåm 38), chö Boà taùt an truï trong phaùp quan tröïc tieáp hay gaàn guûi ñeán coâng vieäc cuï theå naày thôøi ñöôïc nhöùt thieát trí voâ thöôïng nghóa— trong ñôøi soáng. Trong khi ñoù, Thieàn laø tri giaùc hay Principle of according with truth, realizing that caûm giaùc chöù khoâng phaûi laø tröøu töôïng hay traàm past, present and future are equal (principle of tö. Thieàn xuyeân thaáu vaø cuoái cuøng tan chaûy trong inexpressibility, not clinging to words). This one of tri giaùc vaø caûm giaùc aáy. Maët khaùc thì quaùn chieáu the ten kinds of principle of Great Enlightening laïi mang taùnh nhò nguyeân cöïc ñoan, vaø keát quaû Beings. Enlightening Beings who abide by these cuûa noù laïi roõ raøng chæ laø treân beà maët maø thoâi — can attain the supreme principle of omniscience— Whatever contemplation Zen may propose, then, See Möôøi Nghóa Cuûa Chö Ñaïi Boà Taùt. will be to take things as they are, to consider snow Nhö Thieät Truï: Jewel-like state—Theo Kinh Hoa white and raven black. When we speak of Nghieâm, Phaåm 38, chö Boà Taùt an truï trong phaùp contemplation we in most cases refer to its naày thôøi ñöôïc ñaïi trí hueä böûu voâ thöôïng cuûa chö abstract character; that is, contemplation is known Phaät—According to the Flower Adornment Sutra, to be the concentration of the mind on some highly Chapter 38, Enlightening Beings who abide by generalized proposition, which is the nature of these can attain the jewel of supreme great things, not always closely and directly connected knowledge and wisdom of Buddhas. with the concrete affairs of life. Zen perceives of Nhö Thuûy Trung Nguyeät: Nyo-Sui-Chu-Getsu feels, and does not abstract nor contemplate. (jap)—It's like the moon in water. Meanwhile, Zen penetrates and is finally lost in Nhö Thuûy Truyeàn Khí: Nhö nöôùc truyeàn töø bình the immersion. Contemplation, on the other hand, naày sang bình khaùc maø khoâng rôi ñoå moät gioït naøo. is outspokenly dualistic and consequently Trong thieàn, töø naày coù nghóa laø khaû naêng laõnh hoäi inevitably superficial. Phaät phaùp raát maïnh meõ vaø nhanh choùng—As Nhö Thò Taùc: Such a function—Hoaït ñoäng nhö water transfered from one bottle to another vaäy cuûa caùc hieän töôïng. Caùi gì coù naêng löïc, nhaát without spilling out a drop. In Zen, the term means ñònh noù taïo ra nhieàu chöùc naêng höôùng ngoaïi khaùc a quick and powerful comprehension of Zen. nhau—Such-like activity of phenomena. That Nhö Thöïc: Chaân Nhö. which has potency, it invariably produces various 1) Nhö thöïc teá: In reality—In truth. outwardly directed functions—See Thaäp Nhö Thò. 2) Yathabhutam (skt)—True (a)—Real (a)— Reality (n)—According to reality.

3) Chaân Nhö: Bhutatathata (skt)—The universal ñeà caäp traïng thaùi chaân thaät cuûa taát caû nhöõng gì undifferentiated. hieän höõu. Leõ ñöông nhieân moïi ngöôøi tröôùc tieân ñi 4) Bình Ñaúng Baát Nhò: Universal tìm tinh theå uyeân aùo nhaát giöõa giaû töôïng ngoaïi giôùi undifferentiated, or the primary essence out cuûa vaïn höõu, hay tìm moät söï kieän baát bieán giöõõa voâ of which the phenomenal arises. soá söï vaät bieán chuyeån. Roài thaát baïi, ngöôøi ta môùi Nhö Thöïc AÁn: Yathatathyamudra (skt)—Seal of coá phaân bieät caùi baát khaû tri vôùi caùi khaû tri, caùi thöïc suchness—Daáu aán cuûa nhö nhö—Trong Kinh vôùi caùi giaû, hay vaät töï theå vôùi vaät y tha. Noã löïc naày Laêng Giaø, Ñöùc Phaät daïy: “Haõy ñeå cho taát caû roát

cuoäc cuõng thaát baïi, vì caùi maø hoï choïn laøm caùi chuùng sanh theå chöùng ba söï giaûi thoaùt, haõy ñöôïc in thöïc hay vaät töï theå hoaøn toaøn vöôït ra ngoaøi nhaän daáu haún hoøi baèng daáu aán cuûa nhö nhö. Haõy truù thöùc cuûa con ngöôøi. Nhöõng noã löïc nhö theá coù theå trong söï hieåu bieát tröïc giaùc veà töï tính cuûa caùc söï meänh danh laø truy taàm theá giôùi lyù taùnh hay ñôøi vaät laø caùi phaûi ñöôïc ñaït baèng khaû naêng töï noäi cuûa soáng lyù taùnh. Phöông phaùp truy taàm vaø nhöõng lyù söï theå chöùng vaø haõy ngöng döùt caùi nhìn caùc söï vaät thuyeát keát quaû thaønh ra ña daïng. Moät soá chuû trong khía caïnh töông ñoái cuûa chuùng.”—In the tröông nhaát nguyeân hay phieám thaàn, moät soá khaùc Lankavatara Sutra, the Buddha taught: “Let all chuû tröông nhò nguyeân hay ña nguyeân—According beings realize the triple emancipation (see Tam to Prof. Junjiro Takakusu in The Essentials of Giaûi Thoaùt), be well stamped with the seal of Buddhist Philosophy, many of the problems suchness, abide in the intuitive understanding of concerning Thus-come, Thus-gone,Thusness, or the self-nature of things, which is to be gained by Suchness have been studied in connection with the the inner faculty of realization, and cease from Causation theory. Thusness is the ultimate viewing things in their relative aspect.” foundation of Buddhist thought concerning the real Nhö Thöïc Baát Khoâng: Truly non-empty—Tính state of all that exists. It is natural for people to ‘khoâng’ khoâng thaät söï. Trong theå chaân nhö ñaõ coù seek first the innermost essence among the ñuû taát caû coâng ñöùc voâ laäu—Essence in its outward appearance of all things or to seek an differentiation. The bhutatathata is full of merit or unchanging fact among many changing things. achievement. Failing in this, people try to distinguish the Nhö Thöïc Bieán Tri: Hieåu roõ moïi söï vaät y nhö unknowable from the knowable, the real from the chuùng ñang thaät söï laø—Full comprehension of apparent, or the thing-in-itself from the thing-for- things as they really are. us. This effort, too, will end in failure, for what Nhö Thöïc Khoâng: Essence in its purity—Trong they select as the real or the thing-in-itself is theå chaân nhö khoâng voïng nhieãm—The utterly beyond human knowledge. Such efforts bhutatathata is devoid of all impurity. may be called the search for the world-principle or Nhö Thöïc Khoâng Kính: Khoâng Chaân Nhö—Theo for the life-principle. The method of search and Ñaïi Thöøa Khôûi Tín Luaän, theå töôùng boån giaùc coù the resulting theories are various. Some are boán nghóa töông töï nhö moät caùi kính. Theå cuûa chaân monistic or pantheistic, while others are dualistic nhö baûn lai khoâng tòch leân moïi voïng töôùng, gioáng or pluralistic. nhö khoâng kính lìa moïi theå ngoaïi vaät —According Nhö Thöïc Phaùp: Absolute Dharma (thing as it to the Awakening of Faith, there are four is)—See Phaùp Nhö Thaät. resemblances between a mirror and the Nhö Thöïc Quaùn: Suy gaãm ñuùng ñaén—Suy xeùt bhutatathata. The bhutatathata, like the mirror, is nhö thaät—Correct contemplation. independent of all beings. Nhö Thöïc Traïng: Isness (skt)—Immediate state Nhö Thöïc Kieán: Nhìn thaáy söï vaät y nhö chuùng of being—Being the now of being. ñang laø—Seeing things as they are. Nhö Thöïc Tri Giaû: 1) Ngöôøi hieåu thaáu ñöôïc thöïc Nhö Thöïc Nguyeân Lyù: Theo Giaùo Sö Junjiro taïi: Taát caû chö Phaät bieát thöïc töôùng nhö phaùp vaø Takakusu trong

Cöông Yeáu Trieát Hoïc Phaät Giaùo, cuõng thuyeát cho chuùng sanh thöïc töôùng nhö phaùp moät soá vaán ñeà noùi tôùi Nhö lai, Nhö thöïc hay Chaân aáy: The knower of reality; 2) Phaät: Buddha. nhö ñaõ ñöôïc khaûo saùt nôi lyù thuyeát Duyeân Khôûi. Nhö Thöïc Tri Kieán: Yathaøbhuøta vasthaøma Chaân nhö laø caên baûn toái haäu cuûa tö töôûng Phaät hoïc dar'sana (skt)—Yathabhutam-jnanadarsana

(skt)—Insight accordant with reality—Know and vaø Ñöùc Sôn. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, regard reality as it is—Söï hieåu bieát ñuùng vôùi thöïc quyeån XVII, moät hoâm, Thieàn sö Taøo Sôn hoûi Ñöùc taïi. Tri kieán hay tri giaùc nhö thaät, hay caùi nhìn nhö Sôn: "Chaân Phaùp thaân Phaät gioáng nhö hö khoâng, thaät. Nhö Lai thaáy bieát thöïc töôùng cuûa chö phaùp. öùng vaät hieän hình, nhö boùng traêng döôùi ñaùy nöôùc, Giaùo lyù cuûa Ñöùc Phaät döïa treân quan ñieåm "Nhö haõy thöù noùi lyù aáy nhö theá naøo?" Ñöùc Sôn noùi: Thöïc Tri Kieán". Ñieàu naøy coù nghóa laø ta phaûi bieát "Nhö löøa doøm gieáng." Taøo Sôn baûo: "Noùi raát hay, nhöõng söï kieän chaân thöïc chung quanh cuoäc soáng nhöng chæ ñöôïc taùm phaàn." Ñöùc Sôn thöa: "Hoøa traàn gian cuûa ta, nhìn noù maø khoâng bieän giaûi, vaø Thöôïng noùi theá naøo?" Taøo Sôn noùi: "Nhö gieáng haèng ngaøy tu chænh ñaïo ñöùc cho cuoäc soáng tuøy doøm löøa."—The koan about the potentiality and theo tri kieán nhö thöïc naøy—View of all things in conditions of questions and answers between Zen their true nature. To see their appearances as they Master Ts'ao-shan and Te-shan. According to the really are. To know and see the reality of all Records of the Transmission of the Lamp (Ch'uan- things as does the Buddha. The Buddha's doctrine Teng-Lu), Volume XVII, one day, Zen master rests on the idea of "Knowing and Regarding Ts'ao-shan asked Te-shan, "The real dharmakaya Reality As It Is." This means one should know the is similar to the space, manifesting through a true facts about this earthly life and look at it suitable medium (responsive manifestation), like without making excuses, and regulate one's daily the image of the moon in the bottom of water. conduct of life according to this knowledge and Tell me what kind of principle is that?" Te-shan standpoint. said, "Acted as a donkey sees a well." Ts'ao-shan Nhö Thöïc Tri Kieán Taâm: To know one's heart in said, "What you just said was good, but it was only reality. about eighty percent." Te-shan asked, "What's Nhö Thöïc Tri Töi Taâm: Trí saùng suoát cuûa Nhö about yours, Master?" Ts'ao-shan said, "Acted as a Lai, do töi xem xeùt mình maø phaùt loä (khoâng theo well sees a donkey." ngöôøi khaùc, khoâng do ngöôøi khaùc)—To know Nhö Tònh Thieân Ñoàng Thieàn Sö (1163-1228): one's heart in reality. Tendo Nyojo (jap)—T'ien-t'ung Ju-ching (Wade- Nhö Thöïc Trí: Giles Chinese)—Tiantong Rujing (Pinyin 1) Trí bieát suoát toång töôùng vaø bieät töôùng cuûa chö Chinese)—See Thieân Ñoàng Nhö Tònh Thieàn Sö. phaùp moät caùch ñuùng nhö thöïc —Knowledge of Nhö Traïm (?-1140): Teân cuûa moät vò danh Taêng reality, i.e. of all things whether whole or Trung Hoa vaøo thôøi Nam Toáng (1127-1279)— divided, universal or particular, as Name of a Chinese famous monk in the South distinguished from their seeming. Sung Dynasty in China. 2) Phaät Trí—Budha-omniscience. Nhö Trí Thieàn Sö (?-1722): Teân cuûa moät vò Thieàn 3) Thöïc Trí: Söï hieåu bieát hay thoâng ñaït veà thöïc sö Vieät Nam, thuoäc Thieàn phaùi

Truùc Laâm, vaøo theá töôùng cuûa chö phaùp, ñoái laïi vôùi quyeàn trí laø söï kyû thöù XVIII—Name of a Vietnamese Zen thoâng ñaït veà söï sai bieät cuûa caùc quyeàn phaùp— master, of the Truc Lam Zen Sect, in the The knowledge or wisdom of reality, in eighteenth century. contrast with knowledge of the relative. Nhö Tröøng Laân Giaùc Thieàn Sö (1696-1733): Zen Nhö Thöïc Xöù Kieán: Yathabhutartha- Master Nhö Tröøng Laân Giaùc—Thieàn sö Vieät Nam, sthanadarsanam (skt)—View of the truth of the queâ taïi Thaêng Long. Ngaøi sanh naêm 1696, teân laø world—Chaân nhö thaät nghóa kieán, nghóa laø caùi Tròng Thaäp, con trai Taàn Quang Vöông, laø chaùu nhìn nhö thaät. noäi Chuùa Tròng Caên, laáy con gaùi thöù tö cuûa vua Leâ Nhö Tinh: Teân cuûa moät vò danh Taêng Trung Hoa, Hy Toâng. Moät hoâm, ngaøi sai ñaøo goø phía sau nhaø thuoäc toâng Thieân Thai vaøo thôøi nhaø Minh (1368- ñeå xaây beå caïn thì thaáy trong loøng ñaát coù caùi ngoù 1644)—Name of a Chinese famous monk of the sen. Phoø maõ cho mình coù duyeân vôùi ñaïo Phaät neân T'ien T'ai Sect in the Ming dynasty. coù yù muoán ñi tu. Sau ñoù ngaøi ñeán chuøa Long Ñoäng Nhö Tænh Thöù Lö: Laøm nhö gieáng doøm löøa— treân nuùi Yeân Töû vaø trôû thaønh ñeä töû cuûa Thieàn Sö Acted as a well sees a donkey—Coâng aùn noùi veà Chaân Nguyeân. Sau khi thoï cuï tuùc giôùi, vaø trôû thaønh cô duyeân vaán ñaùp giöõa Thieàn sö Taøo Sôn Baûn Tòch Phaùp töû ñôøi thöù 37 doøng Thieàn Laâm Teá, ngaøi trôû

veà vaø truï taïi chuøa Lieân Toâng, chuøa naày ñeán ñôøi heøn, vaân vaân. Chuùng ta ai roài cuõng seõ cheát chöù vua Töï Ñöùc chuøa ñoåi teân Lieân Phaùi ñeå traùnh "huùy" khoâng ai soáng maõi ñöôïc vôùi ñònh luaät voâ thöôøng. cuûa nhaø vua. Taïi ñaây ngaøi ñaõ thaønh laäp Thieàn Phaùi Khoâng coù nôi naøo cho chuùng ta ñeán ñeå traùnh ñöôïc Lieân Toâng. Ngaøi thò tòch naêm 1733, vaøo tuoåi 37. caùi cheát. Tuoåi thoï cuûa chuùng ta khoâng theå keùo daøi Thieàn sö Nhö Tröøng Laân Giaùc cuõng coù cuøng moät ñöôïc vaø moãi luùc qua ñi laø maïng soáng chuùng ta quan ñieåm vôùi Thieàn sö Phuø Dung Ñaïo Giai beân caøng ngaén laïi. Khi töû thaàn ñeán chuùng ta khoâng theå Trung Hoa hoài theá kyû thöù XI. Thieàn sö Phuø Dung naøo kyø keøo bôùt moät theâm hai ñeå chuùng ta coù thôøi Ñaïo Giai tin raèng 'Sanh chaúng thích thieân ñöôøng, giôø chuyeån hoùa taâm thöùc cuûa mình ñaâu. Vaäy thì cheát chaúng sôï ñòa nguïc. Buoâng tay ñi ngang ngoaøi ngay töø baây giôø vaø ngay trong kieáp naày chuùng ta tam giôùi, maëc tình vöôn boång naøo buoäc raøng?' phaûi tu haønh sao cho khaùi nieäm 'sanh töû' cuõng Trong khi Thieàn sö Nhö Tröøng Laân Giaùc laïi tin khoâng khaùc gì 'khoâng sanh khoâng töû' —A raèng: Vietnamese monk from Thaêng Long Citadel. He Baûn tuøng voâ baûn, tuøng voâ vi lai. was born in 1696, named Trònh Thaäp, Taàn Quang Hoaøn tuøng voâ vi khöù, Vöông's son and Lord Trònh Caên's grandson. He Ngaõ baûn voâ lai khöù, married to the fourth daughter of King Leâ Hy Töû sanh haø taèng luïy? Toâng. When he had the earth mound in his back 'Voán töø khoâng goác, töø khoâng maø ñeán; laïi töø khoâng yard, he saw a lotus shoot underground. The maø ñi. Ta voán khoâng ñeán ñi, töû sanh laøm gì luïy?' Prince Consort thought that he had a fate with Haønh giaû tu thieàn neân luoân nhôù caùi cheát seõ ñeán vôùi Buddhism, so he decided to enter the monkhood. moïi ngöôøi moät caùch töï nhieân. Tuy nhieân, haàu heát Later he went to Long Ñoäng Temple on

Mount moïi ngöôøi ñeàu caûm thaáy lo sôï suy tö veà caùi cheát. Yeân Töû to become a disciple of Chaân Nguyeân. Ngöôøi ta sôï raèng neáu hoï noùi veà töû thaàn thì töû thaàn After receiving the complete precepts with Zen seõ ñeán gaàn vôùi hoï hôn. Ñoù laø moät yù töôûng sai laàm. Master Chaân Nguyeân, he became the dharma heir Kyø thaät baûn chaát thaät cuûa kieáp soáng laø voâ thöôøng of the thirty-seventh generation of the Linn-Chih vaø caùi cheát khoâng mieãn tröø moät ai. Theo quy luaät Zen Sect. Then he returned to stay at Lieân Toâng töï nhieân, cheát laø moät trong boán tieán trình cuûa luaät Temple. There he established Lieân Toâng Zen voâ thöôøng, vaø khoâng theå traùnh khoûi, thì khi nghó Sect. He passed away in 1733, at the age of 37. töôûng hay chieâm nghieäm veà söï cheát seõ khieán cho Zen master Nhö Tröøng Laân Giaùc has the same ñôøi soáng cuûa chuùng ta coù yù nghóa toát hôn. Moät khi point of view with Zen master Phuø Dung Ñaïo Giai chuùng ta coù khaû naêng chieâm nghieäm veà söï cheát laø in China in the eleventh century. Zen master Phuø caùi maø chuùng ta khoâng theå naøo traùnh khoûi thì taát caû Dung Ñaïo Giai believes that 'In life, I did not nhöõng thöù nhoû nhaët trong ñôøi soáng haèng ngaøy boãng favor heaven, In death I don't fear hell. Hands and trôû neân voâ nghóa so vôùi ñoaïn ñöôøng coøn laïi cuûa body extend beyond the three realms, what stop kieáp soáng maø chuùng ta ñang ñi. Chính Ñöùc Phaät ñaõ me from roaming as I please?' While Zen master töøng daïy: "Khoâng coù yù thöùc naøo cao hôn vieäc yù Nhö Tröøng Laân Giaùc believes that: thöùc ñöôïc tính caùch voâ thöôøng cuûa kieáp soáng. Vì yù 'Originally, everything is empty, thöùc ñöôïc nhö vaäy seõ giuùp chuùng ta hieåu roõ raèng Thing is coming from the emptiness. luùc meänh chung, doøng taâm thöùc vaø nhöõng daáu aán Then, leaving along the emptiness. nghieäp löïc maø chuùng ta ñaõ gieo taïo seõ ñöa chuùng We, originally neither come nor leave. ta ñi ñeán nhöõng kieáp soáng môùi. Hieåu nhö vaäy seõ How can birth and death bother us?' giuùp chuùng ta hieåu raèng neáu trong kieáp soáng naøy Zen practitioners should always remember that chuùng ta coù nhöõng haønh ñoäng gaây toån haïi cho 'death' naturally comes to everyone. However, ngöôøi khaùc vôùi ñoäng cô xaáu thì nhöõng daáu aán ñen most people feel uncomfortable thinking about toái cuûa nhöõng haønh ñoäng ñoù seõ ñeo baùm theo doøng death. People fear that if they talk about death, chaûy taâm thöùc cuûa chuùng ta. Phaät töû thuaàn thaønh death is coming closer. That's a mistaken idea. In neân luoân nhôù raèng caùi cheát chaéc chaén laø caøng luùc fact, by very nature our lives are impermanent, caøng ñeán gaàn vôùi taát caû moïi ngöôøi, duø baäc vua and death is inevitable. By natural law, death id quan hay daân giaû, duø giaøu hay ngheøo, duø sang hay one of the four steps of the Law of

Impermanence. Thus, death is an irrevocable Nhö YÙ Baûo Chaâu AÁn: Chaân Ñaø La Ni Haøo Töôùng result of living, it's good to think about it to make AÁn—Daáu aán ñaø la ni cuûa töôùc loâng traéng giöõa hai our lives more meaningful. Once we fully chaân maøy cuûa Phaät, moät trong 32 töôùng haûo— recognize that we will inevitably die, all the petty Dharani seal of white hair between Buddha's concerns that worry us in our daily life become eyebrows, one of the thirty-two signs of a insignificant compared to the importance of Buddha—See Tam Thaäp Nhò Haûo

Töôùng. following the path before our lives end. The Nhö YÙ Baûo Luaân Vöông Ñaø La Ni: As-You-Will Buddha taught: “There is no greater realization Jewel King Dharani. than awareness of the impermanence of our lives. Nhö YÙ Bình: Bhadra-kumbha (skt)—Talismanic Such realization will help us understand that at the vase—See Hieàn Bình. time of death, our mindstreams and the imprints of Nhö YÙ Ca Laâu La Vöông: See Nhö YÙ Caâu Laâu the actions we have created go on to future lives. La Vöông. Such realization will also help us understand Nhö YÙ Caâu Laâu La Vöông: Maharddhiprapta clearly that if we spend oue precious human lives (skt)—Nhö YÙ Ca laâu la Vöông—See Kim Xí acting harmfully with bad motivations, the Ñieåu. imprints of those actions will come with us. Nhö YÙ Chaâu: Cintamani (skt)—Jewel of the Devout Buddhists should always remember that thought—Mani-gem—The talismanic pearl—death definitely comes to everyone, whether we Ngoïc nhö yù—See Nhö YÙ Ngoïc. are kings or mandarins, rich or poor, noble or Nhö YÙ Kim Cang: At will Vajra—See Baát Khoâng ignoble. There is nowhere we can go to avoid Cuùng Döôøng Boà Taùt. death. Our lifespans can’t be extended and with Nhö YÙ Luaân: Cintamani-cakra (skt)—Talismanic every passing moment, they’re becoming shorter wheel. and shorter. When our lifespans run out, we can’t Nhö YÙ Luaân Quaùn AÂm: Cintamani-cakra-bargain for more time in order to transform our bodhisattva (skt)—Ngaøi Quaùn AÂm tay caàm haït minds. Therefore, right now and right here, we chaâu, tieâu bieåu cho söï ñaùp öùng laïi nhöõ ng ngöôøi should cultivate and cultivate until we reach the caàu nguyeän—Kuan-Yin with the wheel, holding point that there is no difference between ‘birth the pearl in her hand symbolizing a response to and death’ and ‘no birth, no death’. every prayer. Nhö Tyû Thieàn Sö (1602-?): Teân cuûa moät vò Thieàn Nhö YÙ Luaân Quaùn AÂm Boà Taùt: See Nhö YÙ Luaân sö Trung Hoa, thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø Quaùn AÂm. Minh (1368-1644)—Name of a Chinese Zen Nhö YÙ Luaân Quaùn Theá AÂm: See Nhö YÙ Luaân master of the Ts'ao Tung Sect, who lived in the Quaùn AÂm. Ming dynasty. Nhö YÙ Ma Ni: Cintamani (skt)—Sacred gem—Nhö Vaên Kyø Thanh, Nhö Kieán Kyø Nhaân: Hear Nhö YÙ chaâu—Nhö yù chaâu hay ngoïc nhö yù, moät with one’s own ears and see with one’s own loaïi chaâu baùu kyø dieäu, coù khaû naêng ñaùp öùng laïi eyes—Tai nghe maét thaáy—It is as if I heard with moïi ñieàu öôùc—Jewel of the thought, a fabulous my own ears and saw with my own eyes. gem. The philosopher’s stone capable of Nhö Vaân: Chaúng khaùc gì maây—Like a cloud. responding to every wish. Nhö Vaân: Gioáng nhö maây—Like a cloud. Nhö YÙ Ma Ni Bình: Bình baùu Nhö YÙ—A vase of Nhö YÙ: sacred gem—See Nhö YÙ Ma Ni. 1) Theo nhö yù muoán: According to desire— Nhö YÙ Ma Ni Ñaø La Ni Kinh: Cintamani- Complete power—At will. dharani-sutra (skt)—Padmacintamani-dharani- 2) Moät trong ba hình thöùc cuûa A Suùc Beä Phaät—sutra (skt)—Sutra on magical words of sacred Complete Power, one of the three forms of gem. Aksobhya Buddha. Nhö YÙ Man Duï: Aradanakalpalata (skt)— Nhö YÙ AÂm: See Maït Noâ Thò Nhaõ Taùp Phöôïc La Buddha's stories written in Sanskrit—Phaät truyeän (1). baèng tieáng Phaïn. Nhö YÙ Baûo Chaâu: See Nhö YÙ Ma Ni.

Nhö YÙ Ngoïc: Cintamani (skt)—Yid shin norbu Nhö YÙ Tuùc Thò Hieän: Iddi-pratiharya (p)— (tib)—Cinta-Mani—Mani—Wish-Fulfilling Rddhipratiharya (skt)—Thaàn Thoâng Bieán Hieän— Gem—Ngoïc Minh Chaâu hay ngoïc Ma Ni chæ coù Manifestation of power of ubiquity— nôi coõi trôøi vaø roàng, noù cho pheùp chuû nhaân cuûa noù Manifestation of magical psychic power of ñöôïc nhöõng gì mình muoán. Baây giôø noù chæ ñöôïc ubiquity. duøng nhö aån duï maø thoâi. Ngöôøi ta noùi vieân ngoïc Nhö YÙ Tuùc Thoâng: See Thaàn Tuùc Thoâng. naøy cuõng coù coâng naêng hieän ra taát caû nhöõng gì maø Nhö YÙ Voâ Tham: Able to gratify every wish and ngöôøi ta ao öôùc. Noù tieâu bieåu cho söï vó ñaïi vaø ñöùc without desire. haïnh Phaät cuõng nhö Thaùnh ñieån Phaät giaùo—A Nhöõ Laâm Löông Taù Thieàn Sö: Teân cuûa moät vò jewel said to exist in the naga or deva realms Thieàn sö Nhaät Baûn, thuoäc toâng Laâm Teá, vaøo theá which gave the owner whatever he or she wanted. kyû thöù XIV. Naêm 1368, Sö du haønh sang Trung Now it is used mostly metaphorically. This jewel Hoa haønh cöôùc khaép nôi ñeå tham vaán Thieàn. Ñeán is also said to possess the power of producing naêm 1376, Sö trôû veà Nhaät Baûn, noái phaùp Thieàn Sö whatever one desires. It symbolizes the greatness Xuaân OÁc Dieäu Ba xieån döông Thieàp Phaùp cho and virtue of the Buddha and the Sacred Buddhist khoaûng 93 Thieàn vieän cuûa phaùi Töôùng Quoác Töï scriptures. (moät trong nhöõng phaùi quan troïng cuûa toâng Laâm Nhö YÙ Phaät: Nhö YÙ thaân (YÙ sinh thaân)—Thaân Teá taïi Nhaät Baûn)—Name of a Japanese Zen Phaät ñoái vôùi chö vò Boà Taùt thò hieän tuøy theo yù master, of the Rinzai Zen Sect, in the fourteenth muoán vaø nhu caàu cuûa chuùng sanh—At will body, century. In 1368, he traveled to China to wander appearing according to wish and need. everywhere to visit and study Zen with a variety Nhö YÙ Thaân: Rddhi (skt)—Thaàn löïc nôi thaân— of Zen masters. In 1376, he returned to Japan and Magic power exempting the body from physical became a dharma heir of Zen master Shunnoku limitations—See Nhö YÙ Phaät. Myoha (1311-1388) to teach Zen teachings for Nhö YÙ Thoâng: Rddhipada or Rddhi-Saksatkriya around 93 Zen monasteries of the Shokokuji (skt)—Deva-foot-ubiquity—Thaàn Caûnh Trí branch (one of the most important branches from Thoâng—Thaàn tuùc thoâng—Thaàn thoâng xuaát hieän Lin-Chi school in Japan). baát cöù ñaâu, bay hay ñi theo yù mình khoâng ngaên Nhöng Ngu Lyù Ñoàng Nöõ: Janguli (skt)—Teân cuûa ngaïi—Supernatural power to appear at will in any moät vò thieân nöõ—Name of a goddess. place, to fly or go without hindrances, to have Nhöng Tieàn: Vaãn y nhö cuõ—As before—As absolute freedom. previously. Nhö YÙ Thuï: Kalpadruma (skt)—Kalpaviksha Nhöõng Ñieåm Noùng Toái Haäu: Last warm spots (skt)—Kieáp Ba Thuï—Caây öôùc nguyeän—Wish- after the death, before the entire body turns fulfilling tree. cold—Phaøm moät khi ngöôøi ñaõ cheát thì thaân theå trôû Nhö YÙ Toïa: Tö theá ngoài Taùn Baøn, chaúng phaûi kieát neân laïnh giaù vì hoûa ñaïi ñaõ taét maát. Tuy nhieân sau giaø, chaúng phaûi baùn giaø, maø hai baép chaân treùo khi ñaõ taét thôû roài, nhöng trong thaân theå cuõng vaãn nhau (baép chaân naøy döôùi baép chaân kia)—A sitting coøn coù ñöôïc moät choã noùng toái haäu tröôùc khi hoaøn posture that is neither full lotus nor half lotus, this toaøn trôû

neân laïnh giaù, coù khi ñeán boán naêm tieáng is a posture with two calves cross together (one ñoàng hoà maø hôi noùng toái haäu aáy cuõng vaãn coøn under the other). aám—Once death arrives, the body will turn cold Nhö YÙ Tröôïng: Danda (skt)—Nyoi (jap)—Wish- because the ‘great fire’ has already burned out. fulfilling staff—Wish-fulfilling stick—Boång Even so, after all breathing has ceased, in the tröôïng (caây gaäy) öôùc nguyeän nhö yù. body there is one last warm spot before the entire Nhö YÙ Tuùc: Rddhipada (skt)—Power of body turns cold. Sometimes this warm spot will ubiquity—Magical psychic power of ubiquity— remain for as long as four hours after the person Road power—Road to success—Löïc cuûa söï coù has died—See Luïc Ñieåm Taùi Sanh. maët ôû khaép nôi cuøng luùc—Con ñöôøng hay ñaïo löïc Nhöõng Ñieàu Tham Chieáu Lôùn: Mahapadesa ñöa ñeán giaùc ngoä. (p)—Great citations—See Boán Ñieàu Tham Chieáu Lôùn.

Nhöôïc: 1) Nhöôïc baèng: Supposing, if, in case; 2) Trung Hoa (265-316)—Name of an Indian monk Yeáu ñuoái: Feeble, weak, faint. who came to China to translate sutras from Nhöôïc Am Thoâng Vaán Thieàn Sö (1604-1655): Sanskrit into Chinese in the Western Chin Dynasty Teân cuûa moät vò Thieàn sö Trung Hoa, thuoäc toâng in China. Laâm Teá vaøo cuoái thôøi nhaø Minh ñaàu thôøi nhaø Nhöôïc Ngu (1055-1126): Teân cuûa moät vò danh Thanh—Name of a Chinese Zen master of the Taêng Trung Hoa vaøo thôøi Baéc Toáng (960-1127)— Lin-chi Sect in the end of the Ming dynasty and Name of a Chinese famous monk during the North the beginning of the Ch'ing dynasty in China. Sung Dynasty in China. Nhöôïc Duïng Taïng: Cariya-pitaka (p)—Basket of Nhöôïc Phaøm Nhöôïc Thaùnh: Baát keå phaøm Conduct—See Sôû Haïnh Taïng. thaùnh—Irrespective of the ordinary or the sage— Nhöôïc Kieán Chö Töôùng Phi Töôùng, Taéc Kieán Regardless of the ordinary or the sage—Coâng aùn Nhö Lai: If one sees that forms are not forms, he noùi veà cô duyeân Thieàn sö Chaân Tònh Khaéc Vaân then sees Buddha—Moät vò Taêng ñang tuïng kinh thuyeát phaùp cho ñaïi chuùng veà Phaät taùnh nôi phaøm Kim Cang: "Neáu thaáy caùc töôùng khoâng phaæ laø phu vaø Thaùnh chuùng. Theo Khaéc Vaân Ngöõ Luïc, töôùng, töùc laø thaáy Nhö Lai." Moät vò Thieàn sö ñi moät hoâm Thieàn sö Khaéc Vaân noùi vôùi chuùng hoäi: ngang qua nghe ñöôïc, beøn noùi vôùi vò Taêng: "OÂng "Moïi ngöôøi! Coù phaûi loøng töï tin cuûa mình ñaõ ñi ñuû tuïng sai roài. Kinh noùi nhö vaày: 'Neáu thaáy caùc xa roài khoâng? Neáu ñaõ ñi ñeán ñænh cuûa nieàm tin vaøo töôùng laø töôùng, töùc laø thaáy Nhö Lai.'" Vò Taêng töï ngaõ, thì phaûi bieát 'baát keå phaøm Thaùnh', töï taùnh phaûn ñoái, "Nhöõng gì Thieàn sö vöøa noùi laø traùi haún caên baûn chính laø Phaät. Vaøo thôøi ñoù, caùc thieàn sö vôùi lôøi trong kinh!" Thieàn sö beøn ñaùp: "Laøm theá luoân khuyeân caùc ñoà ñeä cuûa mình ñöøng baùm vaøo naøo maø moät ngöôøi muø ñoïc kinh ñöôïc?" Ñaây laø loaïi vaên töï. Vaên töï ñöôïc coi nhö laø moät phöông tieän coâng aùn "maëc nhieân phuû nhaän", nghóa laø, loaïi coâng giuùp chuùng ta laõnh hoäi Thieàn. Chuùng ta seõ thaáy roõ aùn giaûi minh chaân lyù Thieàn baèng loái phaùt bieåu hö hôn qua cuoäc vaán ñaùp sau ñaây cuûa ngaøi Chaân Tònh hoùa hoaëc pheá boû. Vôùi loaïi coâng aùn naøy, chuùng ta Khaéc Vaân vaø moät vò Taêng. Moät hoâm, moät vò Taêng thöôøng caùo buoäc caùc Thieàn sö laø phuû nhaän. Nhöng

hoûi: "Phaät laø ai?" Sö cöôøi heát söùc saûng khoaùi. Vò kyø thaät hoï chaúng phuû nhaän gì caû, nhöõng gì hoï ñaõ Taêng laïi hoûi: "Choã con hoûi coù gì maø ñaùng cöôøi?" laøm chæ nhaèm ñeå vaïch roõ ra caùc aûo töôûng cuûa Sö ñaùp: "Ta cöôøi oâng coá ñaït yù theo vaên töï suoâng." chuùng ta cho voâ höõu laø höõu, höõu laø voâ höõu, vaân Vò Taêng noùi: "Khoâng ngôø böõa nay xui xeûo." Sö vaân—A monk was reciting the Diamond Sutra: "... beøn keâu: "Khoûi laøm leã!" Sau ñoù vò Taêng lui veà if one sees that forms are not forms, he then sees trong chuùng. Nhaân ñoù Sö laïi noùi: "Kieán giaûi cuûa Buddha." A Zen Master was passing by and heard oâng vaãn theo vaên töï." Ñoù cuõng laø lyù do naøy maø veà it. he then said to the monk, "You recite wrongly. sau naøy neáu coù ai hoûi, "Phaät laø ai?" Coù vaøi vò thieàn It goes like this: 'If one sees that forms are forms, sö chæ ñaùp: "Mieäng laø cöûa hoïa." Veà caâu hoûi "Phaät he then sees Buddha.'" The monk exclaimed, laø ai?" moãi Thieàn sö muoán cho ñeä töû cuûa mình moät "What you have said is just opposite to the words khía caïnh laõnh hoäi khaùc nhau. Taát caû nhöõng giaûi of the Sutra!" The Zen Master replied, "How can a ñaùp khoâng nhaát thieát phaûi chæ vaøo moät phöông blind man read the Sutra?" This is an "implicit- dieän naøo ñoù cuûa Phaät, vì heát thaûy ñeàu tuøy cô negative" koan, a kind of koan that illustrates Zen- duyeân trong khi hoûi. Vaø qua nhöõng söï kieän naøy, Truth through "nullifying" or abrogating chuùng ta thaáy ngay ôû ñaây Phaät khoâng coøn laø moät expression. With this type of koan, we usually thöïc theå sieâu vieät ñöôïc bao truøm giöõa nhöõng haøo accuse the Zen masters of being negatory. But in quang cuûa coõi trôøi; ngaøi cuõng laø moät con ngöôøi nhö fact, they did not negate anything. What they have chuùng ta, ñang troø chuyeän vôùi chuùng ta, vaø ngaøi done is to point out our delusions in thinking of the hoaøn toaøn laø moät con ngöôøi coù theå laøm quen ñöôïc. non-existent as existent, and the existent as non- Vaø do ñoù, neáu ngaøi coù phoùng ra aùnh saùng naøo, existent, and so on. chuùng ta phaûi khaùm phaù, vì noù khoâng laø caùi coù saün Nhöôïc La Nghieâm: Teân cuûa moät vò danh Taêng AÁn ñeå cho chuùng ta tieáp nhaän—The koan about the Ñoä ñeán Trung Hoa ñeå phieân dòch kinh ñieån töø potentiality and conditions of Zen Master K'o- Phaïn ngöõ sang Hoa ngöõ trong thôøi Taây Taán beân wen's on the Buddha-nature in the ordinary and

the sage. According to The Record of K'o-wen, Hueä Trung Quoác Sö Ngöõ Luïc, taäp 3, moät hoâm, coù one day, Zen master K'o-wen said to the moät vò Taêng hoûi: "Vì sao Phaät taùnh cuûa Hoøa congregation, "Everyone! Has your self-belief Thöôïng hoaøn toaøn khoâng sanh dieät? Vì sao Phaät gone far enough? If you have reached the zenith taùnh ôû phöông Nam thì nöûa sinh nöûa dieät, nöûa of belief in self, then you know that 'regardless of khoâng sinh dieät?" Hueä Trung noùi: "Xanh xanh truùc the ordinary or the sage', the self-nature is bieát thaûy ñeàu laø Chaân nhö, rôõ rôõ hoa vaøng ñaâu fundamentally Buddha. The constant advice given chaúng laø Baùt nhaõ. Coù ngöôøi chaúng chaáp nhaän, cho by the Zen masters to their monks is not to cling to laø taø thuyeát, coù ngöôøi laïi tin, noùi laø chaúng theå nghó the letter. The letter is what is known technically baøn. Chaúng bieát theá naøo (nhöôïc vò)?" Moät vò sö as some means to help one out in the khaùc laïi hoûi, “Thieàn sö thaáy möôøi phöông hö

understanding of Zen truth. We can understand a khoâng laø phaùp thaân chaêng?” Quoác Sö ñaùp, “Laáy little bit clearer with the following 'Mondo' taâm töôûng nhaän, ñoù laø thaáy ñieân ñaûo.” Vò sö laïi between Chen-ching Ke-wen Chen-ching Ke-wen hoûi, “Taâm töùc laø Phaät, laïi caàn tu vaïn haïnh chaêng?” and a monk. One day, a monk asked Zen master Quoác Sö ñaùp, “Chö Thaùnh ñeàu ñuû hai thöù trang Chen-ching Ke-wen, "Who is the Buddha?" The nghieâm (phöôùc hueä), nhöng coù traùnh khoûi nhaân master laughed most heartily. The monk said, "I quaû ñaâu.” Ñoaïn Quoác Sö noùi tieáp, “Nay toâi ñaùp do not see why my question makes you laugh." nhöõng caâu hoûi cuûa oâng cuøng kieáp cuõng khoâng heát, The master said, "I laugh at your attempt to get noùi caøng nhieàu caøng xa ñaïo. Cho neân noùi: Thuyeát into the meaning by merely following the letter." phaùp coù sôû ñaéc, ñaây laø daõ can keâu; thuyeát phaùp The monk said, "Inadvertently I have lost the khoâng sôû ñaéc, aáy goïi sö töû hoáng.”—According to bargain." The master then called out, "No need of The Records of the Transmission of the Lamp your making bows now!" The monk now went (Ch’uan-Teng-Lu), Volume V, and Nan-yang Hui- back to the company, whereupon the master chung's records of Teachings, volume III, one day, remarked again, "Your understanding as ever a monk came and asked National Teacher, Hui- follows the letter." This was the reason that in chung, "Why does the Master's Buddha-nature later times, when asked, "Who is the Buddha?", completely not have birth and death? Why is that some Zen masters just answered, "The mouth is from the Southern Region half birth and death, the gate of woes." Regarding the question of and half is not birth and death?" Hui-chung said, "Who is the Buddha?", each Zen Master wants to "The greenish bamboo is all Suchness; the give his disciple a different aspect in yellowish flowers are all Prajna. Someone does understanding of what or who the Buddha is. All not accept and says it's a false doctrine; someone the answers do not necessarily point to one aspect accepts and says it's inconceivable. How is it of Buddhahood; for they are conditioned by the about?" Another monk asked, “When a Zen circumstances in which the question was evoked. master observes that everything in the ten And through these facts, we can see the Buddha is directions is empty, is that the dharmakaya?” The here no more a transcendental being enveloped in National Teacher said, “Viewpoints attained with heavenly rays of light, He is also a gentleman like the thinking mind are upside down.” A monk ourselves, walking among us, talking with us, asked, “Aside from mind is Buddha, are there any quite an accessible familiar being. And therefore, other practices that can be undertaken?” The whatever light he emits is to be discovered by us, National Teacher said, “All of the ancient sages for it is not already there as something to be possessed the two grandattributes, but does this perceived. allow them to dispel cause and effect?” He then Nhöôïc Phaân: Teân cuûa moät vò danh Taêng Trung continued, “The answers I have just given you Hoa vaøo thôøi Nam Toáng (1127-1279)—Name of a cannot be exhausted in an incalculable eon. Chinese famous monk in the South Sung Dynasty Saying more would be far from the Way. Thus it is in China. said that when the Dharma is spoken with an Nhöôïc Vò: Vì sao? Theá naøo?—Why? How?— intention of

gaining, then it is just like a barking Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån V, vaø

fox. When the Dharma is spoken without the Nhöùt Dò: Ekatva-anyatva—Unity-cum-intention of gaining, then it is like a lion's roar." differentiation—Monism and pluralism—One and Nhöôïc Xung: Thieàn sö Trung Hoa, thuoäc Vaân many—Oneness and otherness. Moân toâng vaøo thôøi nhaø Toáng (960-1279)—Chinese Nhöùt Ñaïi: See Nhaát Ñaïi. Zen master of the Yun-Meân Sect (established by Nhöùt Ñaïi Giaùo: See Nhaát Ñaïi giaùo. Zen master Yun-meân) in the Sung Dynasty in Nhöùt Ñaïi Tam Ñoaïn: Ba thôøi kyø thuyeát phaùp cuûa China. Phaät—The three sections (divisions or periods) of Nhöông Ngu Lyù Ñoàng Nöõ: Janguli (skt)—Teân Buddha's teaching in his life-time. cuûa moät vò thieân nöõ—Name of a goddess. Nhöùt Ñaïi Tam Thieân Theá Giôùi: A great Nhöông Tai Veä Ñaø Atharva Veda (skt)—Goàm chiliocosmos or universe of the three kinds of nhöõng baøi chuù ñeå caàu nguyeän—The fourth Veda, thousands of worlds. dealing with sorcery or magic. Nhöùt Ñaïo: The one way. Nhöôõng: Caàu nguyeän ñeå ngaên ngöøa (tieáng bình Nhöùt Ñaïo Thaàn Quang: Inner light—Intuitive daân goïi laø leã toáng gioù)—To pray to avert. wisdom. Nhöôõng Na Baït Ñaø La: Jnanabhadra (skt)—Trí Nhöùt Ñaïo Voâ Vi Taâm: Unconditioned mind of the Hieàn, teân cuûa moät vò danh Taêng AÁn Ñoä ñeán Trung single path—Taâm nhaát ñaïo xa lìa moïi hình töôùng Hoa vaøo thôøi nhaø Ñöôøng (618-907) ñeå phieân dòch höõu vi—Mind apart from all ideas of activity or kinh ñieån vaø truyeàn baù Phaät phaùp—Name of an inactivity. Indian famous monk who came to China during Nhöùt Ñòa: See Nhaát Ñòa. the T'ang Dynasty in order to translate sutras and Nhöùt Ñieåm Linh: Chuoâng moät ñieåm (moät chön to spread the Buddha-dharma. choáng)—The one-pronged bell. Nhöôõng Nguyeät Thöïc: See Nhöôõng Nhaät Thöïc. Nhöùt Ñieåm Truï: See Nhaát Ñieåm Truï. Nhöôõng Nhaät Thöïc: Ngoaïi ñaïo tin raèng hoïc coù Nhöùt (Haèng) Haø Sa: As the sands of one Ganges theå caàu nguyeän ñeå ngaên ngöøa hay traùnh tai hoïa river. gaây ra bôûi nhaät thöïc hay nguyeät thöïc. Ñaïo Phaät Nhöùt Ñieân Ca: Atyantika (skt)—See Nhaát Xieån khoâng bao giôø tieáp tay cho loái caàu ñaûo quaùi laï Ñeà. naøy—Externalists believe that they can pray to Nhöùt Haï: The summer retreat of 90 days, usually avert the calamity threatened by an eclipse of sun. from the 16th of the 4th month to the 15th of the 7th Buddhism never supports this rediculous exercise. month. Nhöôõng Tai: Nghi thöùc caàu nguyeän leã toáng gioù — Nhöùt Haïnh Tam Muoäi: See Chaân Nhö Tam Ceremonies to avert calamity. Muoäi. Nhöôïng Nhö: Shanka (skt)—Teân cuûa vò chuyeån Nhöùt Hình: An appearance—A lifetime—A luaân vöông vaøo thôøi ñöùc Phaät Di Laëc hieän thaân ôû period of an individual existence. coõi Ta Baø—Name of a great world-ruler at the Nhöùt Hoùa: See Nhaát Hoùa. time Maitreya appears in this world. Nhöùt Hoùa Nguõ Vò Giaùo: Naêm vò hay naêm thôøi kyø Nhöùt: Eka (skt)—Ekam (skt)—Moät—One. thuyeát giaùo cuûa Ñöùc Phaät ñöôïc ñònh nghóa theo Nhöùt AÂm Giaùo: The one-sound teaching—The tröôøng phaùi Thieân Thai: Hoa Nghieâm, A Haøm, totality of the Buddha's doctrine. Phöông Ñaúng, Baùt Nhaõ, vaø Phaùp Hoa hay Nieát Nhöùt Baûo: See Nhaát baûo. Baøn—The five tastes or periods of

the Buddha's Nhöùt Bieán: One recital of Buddha's name. teaching as defined by T'ien T'ai school: Nhöùt Caûnh: A phenomenon which is objective in Avatamsaka (Hua-Yen), Agama, Vaipulya, causing karma, i.e. smoke is an objective Prajna, and Lotus or Parinirvana. phenomenon in causing any karma in one's life. Nhöùt Hoïa Tam Leã: See Nhaát Hoïa Tam Leã. Nhöùt Cô: An opportunity which is subjective in Nhöùt Höôùng Ñaïi Thöøa Töï: A monastery wholly causing karma. Mahayana. Nhöùt Cöûu Chi Sanh: See Nhaát cöûu chi sanh. Nhöùt Höôùng Thanh Tònh Voâ Höõu Nöõ Nhaân: See Nhaát Höôùng Thanh Tònh Voâ Höõu Nöõ Nhaân.

Nhöùt Höôùng Tieåu Thöøa Töï: A monastery wholly khôûi leân laø chuùng ta töï môû cöûa cho haøng trieäu Hinayana. chöôùng ngaïi ñi vaøo—When we allow an angry Nhöùt Khoâng: All is empty—Non-material. thought to arise, we open the door to millions of Nhöùt Kyø: A lifetime. obstructions. Nhöùt Lai: Sakrdagamin (skt)—Tö Ñaø Haøm Quaû— Nhöùt Nieäm Tam Thieân: To see the universe as a Chæ coøn trôû laïi taùi sanh moät laàn nöõa maø thoâi —Only thought—Moät nieäm bao truøm chuùng sanh trong caû one more return to mortality. tam thieân ñaïi thieân theá giôùi—In one thought to Nhöùt Lai Ñaïo Taâm: Path consciousness of One- survey or embrace the three thousand worlds, or a returning. chiliocosmos with all its forms of existence. Nhöùt Lai Quaû Taâm: Fruition consciousness of Nhöùt Nieäm Vaïn Nieân: See Nhaát nieäm vaïn nieân. Once-returning. Nhöùt Phaùp: A dharma or law. Nhöùt Löu: On the same flow—Of the same class. Nhöùt Phaùp AÁn: The seal or assurance of the one Nhöùt Ma Vaïn Tieån: Nghe moät lôøi xuùi duïc cuûa ma truth or law. vöông, ví nhö vaïn muõi teân ñoäc vöøa baén ra—To Nhöùt Phaùp Giôùi: A universe—The bhutatathata listen to one Mara-temptation opens the way for a considered in terms of mind and as a whole—A myriad Mara-arrows. spiritual realm. Nhöùt Moân: The one door out of mortality into Nhöùt Phaùp Taâm: A mind universal, above Nirvana or into the Pure Land—The Pure Land limitations of existence or differentiation. door. Nhöùt Phaät Quoác Ñoä: See Nhaát Phaät theá giôùi. Nhöùt Moân Phoå Moân: The one door is the all- Nhöùt Phaät Theá Giôùi: See Nhaát Phaät theá giôùi. door—By entering the one door all doors are Nhöùt Phaät Thöøa: The One Buddha-Vehicle—See opened. Nhaát Phaät Thöøa. Nhöùt Nghieäp: A karma—A karma-cause, Nhöùt Phaät Tònh ñoä: See Nhaát Phaät Tònh Ñoä. causative of the next form of existence. Nhöùt Quang Tam Toân: See Nhaát Quang Tam Nhöùt Nhö: According to the criterion in Toân. Mahayana doctrine, all is Bhutatathata; however, Nhöùt sanh: A whole lifetime. with the Hinayana criteria of impermanence, non- Nhöùt Sanh Baát Phaïm: Life-long innocence, personality, and nirvana—Theo giaùo lyù Ñaïi thöøa, especially sexual misconduct. taát caû ñeàu laø Chaân Nhö; tuy nhieân, coù ba tieâu Nhöùt Sanh Boå Xöù: Eka-jati-prati-baddha—A chuaån theo Phaät giaùo Nguyeân Thuûy laø voâ thöôøng, name for Maitreya, who is to be the next Buddha voâ ngaõ vaø nieát baøn. in this world. Nhöùt Nhöït Nhöùt Daï: A day and a night. Nhöùt Sanh Nhaäp Dieäu Giaùc: Buddha- Nhöùt Nhöït Phaät: A One-Day Buddha—One who enlightenment can be attained by any in one lives a whole day purely. lifetime, i.e the present life. Nhöùt Nhöït Tam Thôøi: The three divisions of a Nhöùt Saùt: See Nhaát saùt. day (morning,

noon and evening). Nhöùt Saùt Na: See Nhaát saùt na. Nhöùt Nieäm: A thought—A concentration of Nhöùt Tam Muoäi: See Nhaát Tam muoäi. mind—A moment—Khoaûng thôøi gian ño ñöôïc cuûa Nhöùt Taùnh Toâng: See Nhaát Taùnh Toâng. moät nieäm thay ñoåi töø 60 saùt na trôû leân —A time of Nhöùt Taâm: Bhutatathata—With the whole mind a thought, of which there are varying or heart—One mind or heart—The universe as measurements from 60 ksana upwards. one mind or as a spiritual unity. Nhöùt Nieäm Baát Sinh: Not a thought arising—See Nhöùt Taâm Baát Loaïn: One-pointedness of mind— Nhaát Nieäm. One-pointed mind—Singleminded Nhöùt Nieäm Nghieäp Thaønh: See Nhaát Nieäm concentration—The absolute necessary condition Nghieäp Thaønh. for achieving rebirth in the Pure Land. Nhöùt Nieäm Saân Haän Khôûi, Baù Vaïn Chöôùng Nhöùt Taâm Nieäm Phaät: Reciting the Buddha's Moân Khai: Khi chuùng ta ñeå cho tö töôûng saân haän name with one mind or 'Singlemindedness.'

Nhöùt Taâm Tam Hoaëc: Ba moái nghi hoaëc trong Nhöùt Thieát Chuùng Sanh: All beings. taâm cuûa moät vò Boà Taùt laø kieán tö, traàn sa vaø voâ Nhöùt Thieát Chuùng Sanh Chi Töø Phuï: See Nhaát minh—Three doubts in the mind of a bodhisattva, Thieát Chuùng Sanh Chi Töø Phuï. producing fear, illusion (kieán tö) and confusion Nhöùt Thieát Giai Thaønh Phaät: See Nhaát Thieát through multiplicity of duties (traàn sa) and Giai Thaønh Phaät. ignorance (voâ minh). Nhöùt Thieát Chuùng Sanh Giai Höõu Phaät Taùnh, Nhöùt Taâm Tam Quaùn: Three insights in one Giai Taùc Phaät Ñaïo, Giai Thaønh Phaät Quaû : All thought—Khoâng, Trung vaø Giaû chæ do caùi nhìn cuûa beings have Buddha-nature, can practice dharma taâm maø thoâi—The simultaneous vision of past, and can become Buddhas. present and future—The void, the "mean," and the Nhöùt Thieát Chuùng Sanh Hyû Kieán Phaät: seeming, are all aspects of the one mind. Sarvasattva-priya-darsana (skt)—Vò Phaät maø khi Nhöùt Taâm Tam Trí: One mind and three aspects thaáy Ngaøi chuùng sanh caûm thaáy hoan hyû —The of knowledge (emptiness, unreality, and within). Buddha at whose appearance all beings rejoice. Nhöùt Taâm Töùc Nhöùt Thieát Taâm: One mind is all Nhöùt Thieát Chuùng Sanh Nhöôïc Höõu Vaên Phaùp minds, all minds are one mind. Giaû Voâ Nhöùt Baát Thaønh Phaät (Kinh Phaùp Hoa— Nhöùt Taâm Xöng Danh: With one-pointedness Phaåm Phöông Tieän): If there be any who hear the mind to call on the name of either Amitabha or dharma, not one will fail to become Buddha. Kuan Shi Yin. Nhöùt Thieát Chuûng Dieäu Tam Muoäi: See Nhaát Nhöùt Taêng Nhöùt Giaûm: Theo Trung Hoa Phaät thieát chuûng dieäu tam muoäi. Hoïc Töi Ñieån do Giaùo Sö Soothill bieân soaïn naêm Nhöùt Thieát Chuûng Trí: Phaät trí (theo Trí Ñoä 1934, moät tieåu kieáp trong ñoù nhaân sinh taêng töø Luaän), toaøn trí hieåu bieát veà vaïn höõu vaø moïi khía möôøi leân ñeán 80.000 naêm vaø roài giaûm trôû laïi möôøi. caïnh lieân heä cuûa chuùng töø quaù khöù, ñeán hieän taïi vaø Vaøo theá kyû ñaàu nhaân sinh taêng leân 11 naêm, cuoái vò lai—Buddha-knowledge, or perfect knowledge theá kyû thöù hai taêng thaønh 12 naêm, vaø cöù theá taêng of all things in their every aspect and relationship, leân 80.000 naêm; roài giaûm xuoáng cuõng theo tyû leä past, present and future (according to the Maha- naày cho ñeán khi tuoåi thoï chæ coøn laø

10 naêm. Prajna-Paramita Sastra). Nguyeân thôøi kyø taêng giaûm trong 16.800.000 naêm Nhöùt Thieát Chö Phaät: All Buddhas. ñöôïc goïi laø moät tieåu kieáp—According to the Nhöùt Thieát Hoùa Phaät Quang Mink Keá: Crest of Dictionary of Chinese Budhist Terms compiled by Light Emanated by All Buddhas. Professor Soothill in 1934, a small kalpa during Nhöùt Thieát Höõu Tình Chuùng: Sarvabhava—All which a human lifetime increases from ten years things or beings—All sentient beings. to 80,000 years and then decreases back to ten. At Nhöùt Thieát Kinh: See Nhaát Thieát Kinh. the first of the century the increases is to 11 years; Nhöùt Thieát Nghóa Thaønh: See Nhaát Thieát Nghóa at the end of the second century to 12 years and so Thaønh. on till a lifetime lasts 80,000 years; then decreases Nhöùt Thieát Nguyeän Haûi AÂm Böûu Vöông: Crest in the same ratio till 10 is reached. The whole of Most Excellent Jewels of the Sound of the period of accretion and declension covers a small Ocean of All Vows. kalpa (16,800,000 years). Nhöùt Thieát Nhaân Trung Toân: The most honored Nhöùt Thaønh Nhöùt Thieát Thaønh: See Nhaát Thaønh among men. Nhaát Thieát Thaønh. Nhöùt Thieát Nhö Lai: Sarvatathagata—All Nhöùt Thieân: See Nhaát Thieân. Tathagatas—All the Buddhas. Nhöùt Thieân Nhò Baùch Coâng Ñöùc: See Nhaát Nhöùt Thieát Nhö Lai Baûo: See Nhaát Thieát Nhö Thieân Nhò Baùch Coâng Ñöùc. Lai Baûo. Nhöùt Thieát: All—The whole. Nhöùt Thieát Nhö Lai Chö Phaùp Boån Tính Thanh Nhöùt Thieát Bieán Trí AÁn: See Nhaát Thieát Bieán Trí Tònh Lieân Hoa Tam Muoäi: A lotus-samadhi of AÁn. Vairocana from which Amitabha was born. It is a Nhöùt Thieát Chaân Ngoân Chuù: See Nhaát Thieát Tathagata meditation, that the fundamental nature Chaân Ngoân Chuù.

of all existence is pure like the lotus. wisdom. Nhöùt Thieát Nhö Lai Ñònh: See Nhaát Thieát Nhö Nhöùt Thieát Trí Taïng: The storage of Buddha- Lai Ñònh. wisdom. Nhöùt Thieát Nhö Lai Kim Cang Theä Giôùi: The Nhöùt Thieát Trí Thaønh Töïu Nhö Lai: All-original oath of every Tathagata that all creatures Knowing-Accomplished Thus Come One. shall become as himself. Nhöùt Thieát Voâ Chöôùng Phaùp AÁn Minh: See Nhöùt Thieát Nhö Lai Nhaõn Saéc Nhö Minh Chieáu Nhaát thieát voâ chöôùng phaùp aán minh. Tam Ma Ñòa: A Vairocana-samadhi, in which the Nhöùt Thieát Xöù: Samanta (skt)—Everywhere— light of Tathagata-eye stream forth radiance. Universal. Nhöùt Thieát Nhö Lai Taát Ñònh AÁn: The sign of Nhöùt Thôøi: Ekasmin samaye—On one occasion the assurance of attaining Buddhahood. (part of the usual opening phrase of a sutra). Nhöùt Thieát Nhö Lai Trí AÁn: A sign of the Nhöùt Thöøa: See Nhaát Thöøa hay Nhaát (Phaät) wisdom of all buddhas. Thöøa. Nhöùt Thieát Nhöùt Taâm Thöùc: See Nhaát Thieát Nhöùt Thöøa Boà Ñeà: See Nhaát Thöøa Boà Ñeà. Nhaát Taâm Thöùc. Nhöùt Thöøa Chi Baûo: The pearl of the One-Yana Nhöùt Thieát Phaùp: Sarva-dharma—All things—All (the Lotus Scriptures). laws, existences or beings. Nhöùt Thöøa Cöùu Caùnh Giaùo: See Nhaát Thöøa Cöùu Nhöùt Thieát Phaùp Khoâng: Taùnh khoâng cuûa heát Caùnh giaùo. thaûy moïi söï vaät vaø hieän töôïng—Unreality of all Nhöùt Thöøa Dieäu Ñieån: See Nhaát Thöøa Dieäu things—See Nhaát Thieát Phaùp Khoâng. Ñieån. Nhöùt Thieát Phaät Hoäi: The assembly of all Nhöùt Thöøa Hieån Taùnh Giaùo: See Nhaát Thöøa Buddhas. Hieån Taùnh Giaùo. Nhöùt Thieát Phaät

Quang Minh Ma Ni Keá : Crest Nhöùt Thöøa Kinh: See Nhaát Thöøa Dieäu Ñieån. of Spew of Jewels Emanating the Halos of All Nhöùt Thöøa Phaùp Moân: See Nhaát Thöøa Phaùp Buddhas. Moân. Nhöùt Thieát Phaät Taïng Quan: Crown of Jewels Nhöùt Thöøa Vieân Toâng: See Nhaát Thöøa Vieân Which Give Birth to All Buddhas. Toâng. Nhöùt Thieát Phaät Taâm AÁn: The sign on a Nhöùt Thöïc: Buddha's breast, especially that onVairocana's 1) Ngaøy aên moät laàn: A meal a day. (Tyø Loâ Giaù Na)—The sign of Buddha-mind. 2) See Nhöùt Nhö. Nhöùt Thieát Phoå Moân Thaân: See Nhaát Thieát Phoå Nhöùt Thöïc Caûnh Giôùi: See Nhaát Thöïc Caûnh Giôùi. Moân Thaân. Nhöùt Thöïc Thöøa: See Nhaát Thöïc Thöøa. Nhöùt Thieát Theá Gian Quan: Crown Beyond All Nhöùt Thöïc Töôùng: Phaät taùnh—Traïng thaùi chaân Worlds. nhö, vöôït treân moïi bieán dò vaø thoái chuyeån — Nhöùt Thieát Thò Hieän Hö Khoâng Bình Ñaúng Budha-natue—The state of bhutatathata, which is Töôùng Ma Ni Vöông Trang Nghieâm Keá: Crest above all differentiation and immutable. Adorned with Jewels Showing the Nhöùt Thöïc Vieân Thöøa: See Nhaát thöïc vieân Nondifferentiation of All Surfaces of Space. thöøa. Nhöùt Thieát Trí: Sarvajna—Buddha wisdom— Nhöùt Thöïc Vieân Toâng: See Nhaát Thöïc Vieân Perfect knowledge—Omniscience—Trí cuûa haøng Toâng. Thanh Vaên vaø Duyeân Giaùc, cho raèng chö phaùp laø Nhöùt Thöïc Voâ Töôùng: See Nhaát thöïc voâ töôùng. khoâng thaät (theo Trí Ñoä Luaän)—Sravaka (thanh Nhöùt Tieåu Kieáp: A small kalpa—A period of the vaên) and Pratyeka-buddha (Duyeân giaùc) growth and decay of a universe—See Nhaát Taêng knowledge that all the dharma or laws are void Nhaát Giaûm. and unreal (according to the Maha-Prajna-Nhöùt Tính: All beings have one and the same Paramita Sastra). nature with Buddha. Nhöùt Thieát Trí Ñòa: The state or place of Buddha Nhöùt Tính Toâng: See Nhaát Taùnh Toâng.

Nhöùt Toïa Thöïc: See Nhaát Toïa Thöïc. Nhöït Chuûng Thieän Sanh: Isaku (skt)—Nhöùt Traàn: Haït buïi—A grain of dust. Suryavamsa (skt)—See Nhaät Chuûng Thieän Sanh. Nhöùt Traàn Phaùp Giôùi: Taát caû trong moät traàn sa. Nhöït Cung: Cung ñieän maët trôøi, nôi truù nguï cuûa Moät traàn sa laø moät tieåu vuõ truï hoaøn toaøn—The Nhaät Thieân Töû—The sun-palace, the abode of the whole in an atom, auniverse in a grain of dust. sun ruler. One grain of dust is a microcosmo of the universal Nhöït Dieän Phaät: Moon-Face" Buddha—See Nhaät whole. Dieän. Nhöùt Trung Nhöùt Thieát Trung: Taùnh chaân thöïc, Nhöït Dieäu: See Nhaät Dieäu. lyù, vaø söï ñeàu nhö nhau—The three aspect of Nhöït Duïng: Daily use—Daily expenses. reality, noumenon, and phenomenon are identical Nhöït Giôùi Ñaøn: The altar of the law. in essence. Nhöït Kyù: Journal—Diary. Nhöùt Töï Tam Leã: See Nhaát Töï Tam Leã. Nhöït Lieân: Nichiren (Jap)—Nitchiren (Jap)—See Nhöùt Töùc: A breath. Nhaät Lieân. Nhöùt Töùc Baùn Boä: Half a step at a breathing on Nhöït Lieân Boà Taùt: Nichiren (Jap)—Nitchiren arising from meditation. (Jap)—See Nhaät Lieân. Nhöùt Töùc Nhöùt Thieát, Nhöùt Thieát Töùc Nhöùt : Nhöït Lieân Ñaïi Thaùnh Nhaân: Nichiren-Daishonin See Nhaát Töùc Nhaát Thieát, Nhaát Thieát Töùc Nhaát. (jap)—See Nhaät Lieân. Nhöùt Töôùng: Laksana—One aspect in contrast Nhöït Lieân Toâng: Nichiren-shu (jap)—See Nhaät with diversity—The one mind in all things—The Lieân

Toâng. universal mind. Nhöït Luaân: The sun disc, which is the exterior of Nhöùt Töôùng Phaùp Moân: The method with which the sun palace of the sun ruler. all cultivators are able to reach a stage beyond Nhöït Luaân Tam Muoäi: See Nhaät Luaân Tam differentiation where all is seen as a unity. Muoäi. Nhöùt Töôùng Tam muoäi: Nhöùt haïnh tam muoäi— Nhöït Ngung Trung: See Nhaät Ngung Trung. See Chaân Nhö Tam Muoäi. Nhöït Nguyeät: Sun and moon. Nhöùt Töôùng Trí: The wisdom that all is Nhöït Nguyeät Ñaêng Minh Nhö Lai: See Nhöït bhutatathata and a unity. Nguyeät Ñaêng Minh Phaät. Nhöùt Töôùng Voâ Töôùng: One-ness means none- Nhöït Nguyeät Ñaêng Minh Phaät: Candra-Surya- ness—No diversity. Pradipa (skt)—See Nhaät Nguyeät Ñaêng Minh Phaät. Nhöùt Vaõng: One passage. Nhöït Nguyeät Tònh Minh Ñöùc: Candra-vimala- Nhöùt Vi Traàn: A particle of dust—The smallest surya-prabhasa-sri (skt)—See Nhaät Nguyeät Tònh particle—A microcosm of the universe. Minh Ñöùc. Nhöùt Voâ Ngaïi Ñaïo: The one way without Nhöït Nguyeät Tònh Minh Ñöùc Nhö Lai: Candra- barrier—The end of reincarnations in nirvana. vimala-surya-prabhasa-sri (skt)—See Nhaät Nhöùt Xieån Ñeà: Icchantika or Atyantika (skt)— Nguyeät Tònh Minh Ñöùc. Ñoaïn thieän caên giaû—The wicked—See Nhaát Xieån Nhöït Quang: Sunlight. Ñeà. Nhöït Quang Boà Taùt: Surya-prabha (skt)—See Nhöùt Xoa Cöu Vöông: Isaku (skt)—Suryavamsa Nhaät Quang Boà Taùt. (skt)—See Nhaät Chuûng Thieän Sanh. Nhöït Quang Minh Boà Taùt: See Nhaät Quang Nhöït: See Nhaät. Minh Boà Taùt. Nhöït Baûn: See Nhaät Baûn. Nhöït Quang Traàn: Vataya-nacchidra-rajas Nhöït Baûn Ñaït Ma Toâng: See Thieàn Toâng. (skt)—Motes in a sunbeam—See Khích Du Traàn. Nhöït Bình: Every day work. Nhöït Sanh Phaät: Adityasambhava-Buddha Nhöït Chieáu: Divakara (skt)—See Nhaät Chieáu. (skt)—Born-From-the Sun Buddha—Sun-Birth Nhöït Chuûng: Surya-ramsa (skt)—Surya-vamsa Buddha. (skt)—See Nhaät Chuûng. Nhöït Taøng Hoa Nhaõn Thò: See Nhaät Taøng Hoa Nhaõn Thò.

Nhöït Taïng: Sun Matrix. Vöông—Coøn goïi laø Uy AÂm Vöông Phaät vôùi aâm Nhöït Thieân: Suryadeva (skt)—Teân cuûa moät vò sö thanh vi dieäu, teân cuûa voâ löôïng Ñöùc Phaät xuaát hieän AÁn Ñoä—Name of an Indian monk. thôøi “Khoâng Kieáp” (caùc ngaøi thò hieän laøm saùng toû Nhöït Thieân Chuùng: See Nhaät Thieân Chuùng. nghóa thöïc teá vôùi aâm thanh vi dieäu cuûa caùc ngaøi). Nhöït Thieân Töû: Supra (skt)—See Nhaät Thieân Töû. Theo kinh Phaùp Hoa, ñaây laø teân cuûa nhöõng vò Phaät Nhöït Tinh Ma Ni: See Nhaät Tinh Ma Ni. lieân tieáp xuaát hieän trong thôøi maït kieáp—The king Nhöït Tinh Tuù: Naksatratara-raja-ditya (skt)—See with the awe-inspiring voice, the name of Nhaät Tinh Tuù. countless Buddhas successively appearing during Nhöït Traøng: Endowed with Sunlike Knowledge. the empty kalpa. According to the Lotus sutra, this Nhöït Trieàn Tam Muoäi: Suryavarta-samadhi is the name of countless Buddhas successively (skt)—See Nhaät Trieàn Tam Muoäi. appearing during the degenerating kalpa. Nhöït Tuïng: Daily recitation. Oai AÂm Vöông Dó Tieàn: Caûnh giôùi tröôùc thôøi ñöùc Nhöït Tuyeàn Tam Muoäi: Suryavarta (skt)—See Phaät Oai AÂm Vöông. Trong thieàn, töø naày ñöôïc Nhaät Tuyeàn Tam Muoäi. duøng coù nghóa laø ngöôøi hoïc nhaän ra maët muõi cuûa Nhöït Töôûng

Quaùn: See Nhaät Quaùn Töôûng. chính mình—The realm before the king with the awe-inspiring voice Buddha. In Zen, the term Nhöït Xuaát Luaän Giaû: See Nhaät Xuaát Luaän Giaû. means practitioners must realize their own Original face or Buddha-nature. Oai AÂm Vöông Dó Tieàn Nhaát Tieãn: Moät muõi teân O ñöôïc baén ra tröôùc thôøi ñöùc Phaät Oai AÂm Vöông. Trong thieàn, töø naày ñöôïc duøng ñeå chæ Phaät taùnh coù saün nôi moïi ngöôøi—One arrow was shot out Oa: 1) Caùi noài: A pan; 2) Ñoâi vôù hay bí taát: Socks before the time of the king with the awe-inspiring or stockings. voice Buddha. In Zen, the term indicates an innate Oa Ñaàu: Vò Taêng lo vieäc naáu nöôùng trong töï Buddha-nature in all beings. vieän—The one who attends to the cooking-stove, Oai AÂm Vöông Phaät: Bisma-garjitasvara-raja etc., in a monastery. (skt)—The king with the awe-inspiring voice— Oa Giaùc Coâng Danh: Coâng danh nhö caùi söøng con See Uy AÂm Vöông Phaät. seân, yù noùi caùi lôïi raát nhoû—Position and fame are Oai Ñöùc: Tedjas (skt)—Awe-inspiring virtue. just like the snail's horns, i.e., position and fame Oai Löïc Cuûa Chuù: Acintya-shakti (p) Acintya- are very small, indeed. sakti (skt)—Divine forces of mantra—Uy löïc cuûa Oa Töû: Noài (naáu aên). Thieàn duøng töø naày ñeå chæ söï thaàn chuù. vieäc cöïc kyø quan troïng—Pot (used to cook foods). Oai Nghi: Catuririyapatha (p)—Iryapatha (skt)— In Zen, the term indicates some extremely Bodily posture—Majestic or demeanors—See Ba important things. Ngaøn Oai Nghi, and Töù Chuûng Oai Nghi. Oai AÂm Na Baïn: Tröôùc thôøi ñöùc Phaät Oai AÂm Oai Nhó Khaúng Tö (1750-1836): Wilkin, Sr. Vöông, chæ thôøi ñaïi caùch ñaây raát xa—Before the Charles—Teân cuûa moät vò hoïc giaû Phaät giaùo ngöôøi time of the king with the awe-inspiring voice Anh vaøo theá kyû thöù XVIII. OÂng laø taùc giaû cuûa boä Buddha. The term means a very long time ago. Töø Ñieån Phaïn-Anh, xuaát baûn vaøo naêm 1779— Oai AÂm Tieàn Nhaát Tieãn: Moät muõi teân ñöôïc baén Name of a British famous Buddhist scholar in the ra tröôùc thôøi ñöùc Phaät Oai AÂm Vöông. Trong thieàn, eighteenth century. He was the author of the töø naày ñöôïc duøng ñeå chæ Phaät taùnh coù saün cuûa Sanskrit-Enlgish Dictionary which was published chuùng sanh—One arrow, shot out before before in 1779. the time of the king with the awe-inspiring voice Oai Nhó Saâm (1786-1860): Wilson, Horace Buddha. In Zen, the term indicates available Hayman—Teân cuûa moät vò hoïc giaû Phaät giaùo ngöôøi (inborn) Buddha-nature in all sentient beings. Anh vaøo theá kyû thöù XIX. OÂng laø taùc giaû cuûa boä Töø Oai AÂm Vöông: Bhismagarjita-ghosasvara-raja Ñieån Phaïn-Anh, xuaát baûn vaøo naêm 1819. Ngoaøi ra, (skt)—King with the awe-inspiring voice—Uy AÂm oâng coøn vieát nhieàu boä saùch khaùc veà AÁn Ñoä, AÁn Ñoä

giaùo vaø Vaên Phaïm Phaïn Ngöõ—Name of a British and other such experiences. Therefore, the Thus famous Buddhist scholar in the nineteenth century. Come Ones of the ten directions look upon He was the author of the Sanskrit-Enlgish animosity and name it a ‘disobedient and harmful Dictionary, published in 1819. Besides, he wrote a ghost.’ Bodhisattvas regard animosity as they lot of other books on India, Hinduism, and Sanskrit would drinking poisonous wine.”—See Thaäp grammar. Nhaân Thaäp Quaû. Oai Nhö Vöông: Kumbhira (skt)—Kim Tyø La— Oan Thaân: Söï thuø haèn vaø

thaân höõu—Enmity and Kim Ba La-Caám Tyø La—Cung Tyø La Ñaïi Töôùng. friendship. Oai Quang Phoå Thaéng Thaàn: Awesome Light Oan Thaân Bình Ñaúng Taâm: Taâm bình ñaúng Conquering All Deity (Spirit). khoâng phaân bieät thuø baïn—Impartiality in love to Oai Quang Thieân: Marici (skt)—Döông Dieäm Boà all is a mind that knows neither enmity nor Taùt—Ma Dò Chi Boà Taùt—See Ma Lôïi Chi. friendship, no discrimination of persons. Oai Quang Töï Taïi Thaàn: Sovereign of Awesome Oaùn: Resentment—Grievance—Hatred. Light Deity (Spirit). Oaùn Ñòch: Satru (skt)—Oaùn gia—Thöôùc Ñoå Lö— Oai Thaàn: Satagiri (skt)—Awe-inspiring spirits— An enemy—Name of a demon, enemy—Teân cuûa Awe-inspiring gods. moät loaøi quyû (keû thuø). Oan: To oppress—Wrong—Enmity. Oaùn Gia: Satru (skt)—Thöôùc Ñoå Lö—Name of a Oan Gia Nghi Giaûi, Baát Nghi Keát: Oaùn thuø neân demon, enemy—Teân cuûa moät loaøi quyû (keû thuø) — côûi chöù khoâng neân buoäc—Enmity should not be See Oaùn Ñòch. consolidated but reduced. Oaùn Keát: The knot of hatred. Oan Höõu Ñaàu, Traùi Höõu Chuû: Oan cöøu coù Oaùn Linh: An avenging spirit or ghost. nguyeân do, nôï naàn coù chuû nôï—Injustice must be Oaùn Pheá Thaân, Noä Pheá Leã: Oaùn giaän ñöa ñeán redressed by eliminating its cause, loan must be pheá boû thaâm tình, giaän hôøn thì ñöa ñeán vieäc queân paid by the debtor to the creditor. maát leã nghóa—Resentment leads people to break Oan Taäp Nhaân: Habits of animosity—Habits of off relations with close relatives, and anger leads resentment—Ñaây laø moät trong möôøi nhaân möôøi them to forget propriety. quaû. Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, Oaùn Taëc: Vicious thieves—The robber hatred, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Oan Taäp hurtfull to life and good. Nhaân nhö sau: “Oan taäp hieàm nhau, phaùt töø nôi Oaùn Taéng Hoäi Khoå: Apriyasamparayoyga (p)— haøm haän. Nhö vaäy neân coù nhöõng vieäc neùm ñaù, Suffering because of confronting with an neùm gaïch, nhoát cuõi, roï, nhö ngöôøi aâm ñoäc, loøng undesirable person or thing—Khoå vì phaûi luoân gaëp chaát chöùa caùc söï aùc. Hai taäp laán aùt nhau, neân coù gôõ ngöôøi mình khoâng thích hay ngöôøi khoâng thích nhöõng vieäc neùm baét, ñaùnh, baén. Vì theá möôøi mình. Moät ngöôøi hay moät vaät maø chuùng ta khoâng phöông Phaät goïi oan gia laø quyû phaù hoaïi. Boà Taùt thích cuõng gioáng nhö moät keû thuø maø chuùng ta gheùt traùnh oan gia nhö röôïu ñoäc.”—This is one of the boû. Nhö vaäy chuùng ta phaûi khoå ñau khi gaëp nhöõng ten causes and effects. According to the ngöôøi naày vì chuùng ta nghó raèng hoï luoân tìm caùch Surangama Sutra, book Eight, the Buddha haõm haïi chuùng ta—Suffering of contact with those reminded Ananda about the habit of animosity as whom we dislike or those who dislike us, or follows: “Habits of animosity and interconnected meeting with the uncongenial (to have to meet the enmity which give rise to grievances. From this hateful). An undesirable person or thing is similar there come into being flying rocks, thrown stones, to an enemy whom we dislike. So we suffer when caskets and closets, cages on wheels, jars and we encounter those whom we dislike, hate or containers, and bags and rods. It is like someone oppose, whom we think that they always attempt harming others secretly. He harbors, cherishes, to slander us and look for ways to harm us—See and nurtures evil. Because

these two habits Baùt Khoå. swallow one another up, there come into being Oaùn Thaân: Söï oaùn gheùt vaø söï yeâu thöông laø hai tossing and pitching, seizing anf apprehending, thaùi cöïc ñoái nghòch nhau—Hate and affection. striking and shooting, casting away and pinching,

Oaùn Thaân Baát Oaùn Sô: Oaùn giaän ngöôøi quen thaân Zenji. He is also the fourth Japanese patriarch chöù ít coù chuyeän oaùn haän ngöôøi quen sô. Ñaây cuõng (soshigata) of Soto, and is best known for his laø nguyeân lyù nghieäp quaû cuûa nhaø Phaät—Law of Records of the Transmission of the Lamp Karma and its result Resentment felt against (Denkoroku), which chronicles the transmission of people who are close to one's heart and not the tradition from Kasyapa to Dogen. He was also against people one barely knows. the founder of Soji Monastery in Noto region. Oaùn Thieân Vöu Nhaân: Oaùn trôøi traùch ngöôøi— Blaming everyone but oneself. Oaùn Töôûng: Töôûng ñeán vieäc thöông xoùt keû thuø— Thoughts of love to enemies. OÂ Oaûn: Moi moùc—To scoop out. Oaûn Ñaêng: Xeû thaân moùc môû laøm daàu ñoát ñeøn, ñoù OÂ: Caùi uï hay bôø ñaát: A bank, a wall, dock, laø noùi veà Ñöùc Phaät Thích Ca Maâu Ni trong moät entrenchment—Con quaï: The crow—Ñen: tieàn kieáp, vì muoán boá thí aùnh saùng neân ñaõ moùc Black—Baát Tònh: Impure, filthy—Tieáng hoùt cuûa thaân laøm ñeøn—To scoop out one's body and turn it loaøi chim: A note of a bird—"OÂ" coøn coù nghóa laø into a lamp, attributed to Sakyamuni in a former nöôùc ñoïng, dô daùy, nhöng ôû ñaây noù ñöôïc giaûi thích incarnation. laø doøng thaùc voâ thöôøng—The term also means Oanh Oanh Khaûi Khaûi: AÂm thanh vang reàn: Stagnant water, impure; but it is explained as a Earth-shaking sound—Khí phaùch roäng lôùn: Great torrent, impermanent. character. OÂ Ba: Upadana (p & skt): Thuû—Appropriating to Oanh Oanh Tuøy Tuïc: Roän raøng ñuoåi theo traàn one's self—Attachment—Grasping—Grasping at tuïc. Trong thieàn, töø naày coù nghóa laø ngöôøi xuaát gia or clinging to existence—Laying hold of—See khoâng thanh tònh. Nghóa laø thaân xuaát gia, maø taâm Thuû Chaáp. vaãn taïi gia—Bustlingly chasing worldly affairs. In OÂ Ba Ñeà: Upadhi (skt)—Coù giôùi haïn—Limited or Zen, the term indicates an impure renunciant. It is peculiar—Conditioned. to say one who physically leaves home, but in OÂ Ba Cuùc Ña: Upagupta (skt)—See Hai Möôi spirit remains with wife and family. Taùm Toå AÁn Ñoä (4). Oaùnh Sôn Thanh Quy: Keizan Jokin Shingi OÂ Ba Ñeà Nieát Baøn: Höõu khoå nieát baøn hay nieát baøn (jap)—Teân cuûa moät taùc phaåm ñöôïc ngaøi Oaùnh Sôn khoå ñau cuûa ngoaïi ñaïo (loaïi nieát baøn chöa thoaùt vieát veà quy luaät (thanh quy) cuûa Taêng chuùng trong khoûi tam khoå)—The upadhi-nirvana is the caùc thieàn vieän Taøo Ñoäng toâng—Name of a book suffering or wretched condition of heretics. written by Keizan Jokin on regulations for monks OÂ Ba Ñeä Thöôùc: Upadesa (skt)—See Öu Ba Ñeà in Zen monasteries of the Soto School—See Oaùnh Xaù. Sôn Thieäu Caàn Thieàn Sö. OÂ Ba Nan Ñaø: Upananda (skt)— Moät ñeä töû cuûa Oaùnh Sôn Thieäu Caàn Thieàn Sö: Keizan Jokin Ñöùc Phaät Thích Ca Maâu Ni: A disciple of Zenji (1268-1325)—Thieàn sö Oaùnh Sôn Thieäu Sakyamuni—Moät trong taùm vò Long Vöông trong Caàn, moät trong nhöõng Thieàn sö noåi tieáng nhaát vaøo Thai Taïng Giôùi: One of the eight

Naga-kings in theá kyû thöù XIV cuûa Phaät giaùo Nhaät Baûn. Trong the Garbhadhatu. toâng phaùi Taøo Ñoäng ngöôøi ta xem oâng quan troïng OÂ Ba Saùch Ca: Upasaka (skt)—Öu Baø Taéc—Öu baäc thöù nhì chæ sau coù Thieàn sö Ñaïo Nguyeân maø Ba Sa Ca—Cö só nam taïi gia trì giôùi—Lay male thoâi. OÂng cuõng laø vò toå thöù tö cuûa toâng Taøo Ñoäng, disciples who remain at home and observe the vaø noåi tieáng vôùi boä “Truyeàn Ñaêng Luïc” töø thôøi Ma moral commandments. Ha Ca Dieáp ñeán thôøi Ñaïo Nguyeân. Sö cuõng laø vò OÂ Ba Ti Ca: Upasika (p & skt)—Thanh Tín Nöõ Sö khai sôn Toång Trì Töï ôû vuøng Naêng Ñaêng—Zen (Nöõ cö só)—Tín Nöõ—Female lay devotees— master Keizan Jokin, one of the most famous Zen Female servant—Laywoman follower—See Öu masters in the fourteenth century in Japanese Baø Di. Buddhism. He is regarded in the Japanese Soto OÂ Ba Tö Ca: Upasika (skt)—See Öu Baø Di. tradition as its most important master after Dogen

OÂ Baø Ñaø Da: Upadhyaya (skt)—See Öu Baø Ñaø truyeàn laïi cho ñeä töû. Thieàn sö Voâ Cöïu chính laø Da. moät trong nhöõng vò thieàn sö ñaàu tieân ñem chieác OÂ Baø Keá Thieát Ni: Upakesini (skt)—Moät trong gaäy ra söû duïng trong tu taäp thieàn—Name of a nhöõng söù giaû cuûa Ngaøi Vaên Thuø Sö Lôïi —One of disciple and dharma heir of Zen master Ma Tsu- the messengers of Manjusri. Tao-I during the eighth and ninth centuries. Zen OÂ Baø Tam Baùt Na: See Cuï Tuùc Giôùi. master Wu-Chiu appears in example 75 of the OÂ Baùt La: Utpala (skt)—Coøn goïi laø Öu Baùt, AÂu Blue Cliff Record. Few other details about Wu- Baùt La, hay Öu Baùt Laït—See Öu Baùt La. Chiu's life are available in the classical records; OÂ Boâ Sa Tha: Upavasatha (skt)—Uposatha (p)— however, there is some brief information on him Trai Nhaät—Nguyeân thuûy laø ngaøy chuaån bò cuûa in The Records of the Transmission of the Lamp ngaøy teá löûa Hoä Ma cuûa Baø La Moân; trong Phaät (Ch’uan-Teng-Lu), Volume VIII: Wu-Chiu's harsh giaùo coù saùu ngaøy trai nhaät—A fast day, originally teaching method, incorporating beatings, provides in preparation for the brahminical soma sacrifice; evidence of the fierce and aggressive style of in Buddhism, there are six fast days in the month. teaching that Mazu passed to his disciples. He was OÂ Caáu: Nhô nhôùp—Filthy. one of the first Zen masters to make use of the OÂ Caåu Ngaät Thöïc Baïch Caåu Ñöông Tai: Choù aên stick in the training of Zen. vuïn baét meøo queït moû hay ngöôøi naøy laøm maø ngöôøi Coù hai vò Taêng laø Huyeàn vaø Thieäu töø Giang khaùc chòu toäi (OÂ caåu ngaät thöïc, baïch caåu ñöông tai Taây ñeán tu taäp Thieàn vôùi OÂ Cöïu. OÂ Cöïu hoûi: hay choù ñen aên baét choù traéng chòu toäi). Theo giaùo "Hai vò Thieàn khaùch töø ñaâu tôùi?" Huyeàn ñaùp: thuyeát nhaø Phaät, ñaây khoâng phaûi laø chuyeän ngaãu "Töø Giang Taây ñeán." OÂ Cöïu duøng gaäy ñaùnh nhieân, maø laø nghieäp ñaõ töøng ñöôïc tích tuï trong quaù Huyeàn. Huyeàn noùi: "Töø laâu ñaõ nghe danh Hoøa khöù—Be punished for a sin committed by others. Thöôïng coù ñaò duïng naøy." OÂ Cöïu noù i: "Vì oâng According to the Buddhist theories, this is not an khoâng hoäi, ñeå xem oâng Taêng phía sau ñoái ñaùp accident, but karma had been accumulated in the theá naøo." Thieäu baét ñaàu böôùc tôùi khi ñoù OÂ Cöïu past. baát thình lình duøng gaäy ñaùnh Thieäu, vaø noùi: OÂ Chaåm Nam: Udana (skt)—Voâ Vaán Töï Thuyeát, "Ta khoâng tin trong cuøng moät

huyeät maø laïi coù ñoái laïi vôùi Vaán Ñaùp Thuyeát—Breathing upwards hai loaïi ñaát khaùc nhau. Haõy ñi leân tham ñöôøng a solemn utterance, or song of joy, unsolicited or ñi!"—The monks Hsuan and Shao from voluntary statements, i.e. by the Buddha, in Jiangxi came to practice with Zen master Wu- contrast with replies to questions. Chiu. The master asked them, "Where have OÂ Cöõu Khuaát Boång: Wu-Chiu's Unjust Beating— you two Zen guests come from?" Hsuan said, See OÂ Cöïu Vaán Phaùp Ñaïo. "Jiangxi" Wu-Chiu hit him. Hsuan said, "Long OÂ Cöõu Thieàn Sö: Ukyu (jap)—Zen master Wu- have heard of the master's great function." Chiu (Wujiu)—See OÂ Cöïu Thieàn Sö. Wu-Chiu said, "Since you don't understand, let's see how that monk behind you can do." OÂ Cöïu Gaäy Cong Gaäy Cong: Wu-Chiu's Unjust Shao started to come forward when Wu-Chiu Beating—See OÂ Cöïu Vaán Phaùp Ñaïo. suddenly hit him also, saying, "I don't believe OÂ Cöïu Thieàn Sö: Ukyu Yugen (jap)—Wu-Chiu that one hole has two kinds of dirt. Go to the Yu-hsuan (Wade-Giles Chinese)—Wujiu monks' hall!" Youxuan (Pinyin Chinese)—Teân cuûa vò ñeä töû vaø Thieàn sö OÂ Cöïu hoûi moät vò Taêng: "OÂng töø ñaâu truyeàn nhaân noái phaùp cuûa Thieàn sö Maõ Toå Ñaïo tôùi?" Vò Taêng ñaùp: "Töø Dónh Tænh (?)." OÂ Cöïu Nhaát vaøo theá kyû thöù VIII vaø thöù IX. Thieàn sö Voâ noùi: "Tröôøng Thieàn ôû Dónh Tænh theá naøo so Cöïu xuaát hieän trong taéc 75 cuûa Bích Nham Luïc. vôùi ôû ñaây?" Vò Taêng noùi: "Cuõng theá thoâi." OÂ Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát Cöïu noùi: "Neáu cuõng nhö theá, thì oâng quay veà veà Thieàn sö OÂ Cöïu; tuy nhieân, coù moät vaøi chi tieát ñoù ñi." Noùi roài OÂ Cöïu duøng gaäy ñaùnh vò Taêng. nhoû veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, Vò Taêng noùi: "Neáu gaäy maø coù maét, noù seõ quyeån VIII: Loái daïy Thieàn khaéc nghieät cuûa Sö, khoâng ñaùnh ngöôøi moät caùch döûng döng nhö phoái hôïp vôùi loái ñaùnh ñaäp, cho thaáy baèng chöùng vaäy ñaâu." OÂ Cöïu noùi: "Hoâm nay laõo Taêng cuûa kieåu daïy maïnh daïn vaø baïo löïc maø Maõ Toå ñaõ

ñaùnh moät ngöôøi roài." Noùi roài OÂ Cöïu laïi duøng gioáng trong ñaây?" Vò Taêng thöa: "Chaúng khaùc." OÂ gaäy ñaùnh vò Taêng ba laàn. Vò Taêng beøn ñi ra Cöïu noùi: "Neáu chaúng khaùc neân trôû veà trong kia." khoûi phoøng. OÂ Cöïu noùi: "Ngöôøi ta luoân bò Noùi xong OÂ Cöïu lieàn ñaùnh. Taêng noùi: "Ñaàu gaäy coù ñaùnh ñaäp oan uoån." Vò Taêng döøng laïi vaø noùi: maét khoâng ñöôïc thoâ suaát ñaùnh ngöôøi." OÂ Cöïu noùi: "Taïi sao haønh xöû kieåu naøy luoân trong tay cuûa "Ngaøy nay ñaùnh ñöôïc moät ngöôøi." Noùi xong OÂ thaày?" OÂ Cöïu noùi: "Neáu oâng muoán, sôn Taêng Cöïu lieàn ñaùnh theâm ba gaäy. Vò Taêng lieàn ñi ra. OÂ naøy seõ ñöa noù cho oâng." Vò Taêng böôùc tôùi, Cöïu noùi: "Gaäy cong xöa nay coù ngöôøi aên." Vò choäp laáy gaäy vaø ñaùnh cho OÂ Cöïu ba gaäy. OÂ Taêng xoay laïi noùi: "Bôûi vì caùn gaäy trong tay Hoøa Cöïu noùi: "Khoâng coâng baèng! Khoâng coâng Thöôïng." OÂ Cöïu noùi: "Neáu ngöôi caàn sôn Taêng baèng!" Vò Taêng noùi: "Ai ñoù ñang nhaän noù." OÂ trao cho ngöôi." Vò Taêng ñeán gaàn cöôùp gaäy trong Cöïu noùi: "OÂng ñaùnh ngöôøi moät caùch döûng tay OÂ Cöïu roài ñaùnh cho OÂ Cöïu ba gaäy. OÂ Cöïu noùi: döng." Vò Taêng beøn leã taï. OÂ Cöïu noùi: "Ñöa noù "Gaäy cong, gaäy cong." Vò Taêng noùi: "Coù ngöôøi laïi cho ta." Vò Taêng cöôøi vaø ñi ra. OÂ Cöïu noùi:

aên." OÂ Cöïu noùi: "Thoâ suaát ñaùnh ñöôïc keû naøy." Vò "Bieán maát nhö theá naày! Bieán maát nhö theá Taêng lieàn leã baùi. OÂ Cöïu noùi: "Hoøa Thöôïng laò ñi naày!"—Zen master Wu-Chiu asked a monk, theá aáy." Vò Taêng cöôøi to ra ñi. OÂ Cöïu noùi: "Tieâu "Where have you come from?" The monk ñöôïc theá aáy, tieâu ñöôïc theá aáy." Theo Vieân Ngoä said, "From Ding Province." Wu-Chiu said, trong Bích Nham Luïc, vò Taêng töø trong hoäi Hoøa "How does the Zen school of Ding Province Thöôïng Ñònh Chaâu ñeán OÂ Cöïu, OÂ Cöïu cuõng laø compare with here?" The monk said, "It's the haøng taùc gia. Quí vò neáu nhaèm trong ñaây bieát ñöôïc, same." Wu-Chiu said, "If it's the same then hai vò naøy moät ra moät vaøo, ngaøn caí muoân caùi chæ turn around and go back there!" Wu-Chiu then laø moät caùi. Laøm chuû cuõng theá aáy, laøm khaùch cuõng hit the monk. The monk said, "If the staff has theá aáy, hai vò cöùu caùnh hôïp thaønh moät nhaø. Moät eyes it does not recklessly hit people." Wu-luùc khaùm bieän khaùch chuû hoûi ñaùp, tröôùc sau ñeàu Chiu said, "I hit one today." Wu-Chiu then hit laø taùc gia. OÂ Cöïu hoûi: "Ñònh Chaâu phaùp ñaïo naøo the monk three times. The monk then began gioáng trong ñaây?" Vò Taêng thöa: "Chaúng khaùc." walking out of the room. Wu-Chiu said, Khi aáy neáu chaúng phaûi laø OÂ Cöïu, khoù laøm gì ñöôïc "People have always received unjust vò Taêng naøy. OÂ Cöïu noùi: "Neáu chaúng khaùc neân trôû beatings." The monk stopped and said, "Why veà trong kia." Noùi xong OÂ Cöïu lieàn ñaùnh. Ñaâu ngôø is that the handle is always in the master's vò Taêng naøy cuõng laø haøng taùc gia, lieàn noùi: "Ñaàu hand?" Wu-Chiu said, "If you want, this gaäy coù maét khoâng ñöôïc thoâ suaát ñaùnh ngöôøi." OÂ mountain monk will give it to you." The monk Cöïu moät beà haønh leänh noùi: "Ngaøy nay ñaùnh ñöôïc came forward and grabbed the staff, then hit moät ngöôøi." Noùi xong OÂ Cöïu lieàn ñaùnh theâm ba Wu-Chiu three times. Wu-Chiu said, "Not gaäy. Vò Taêng lieàn ñi ra. Xem hai vò laên truøng truïc, fair! Not fair!" The monk said, "Someone's ñeàu laø haùng taùc gia roõ moät vieäc naøy, caàn phaæ phaân getting it." Wu-Chiu said, "You're recklessly ñen traéng, bieän toát xaáu. Vò Taêng naøy tuy ñi ra maø beating someone." The monk bowed. Wu- coâng aùn chöa xong. OÂ Cöïu tröôùc sau caàn nghieäm Chiu said, "Give it back." The monk laughed choã thaät cuûa y, xem y theá naøo. Vò Taêng naøy döôøng and went out. Wu-Chiu said, "Disappearing nhö nöông cöûa töïa vaùch, chöa thaáy ñöôïc y. OÂ Cöïu like this! Disappearing like this!" noùi: "Gaäy cong xöa nay coù ngöôøi aên." Vò Taêng naøy OÂ Cöïu Vaán Phaùp Ñaïo: Ukyu (jap)—Wu-Chiu's caàn chuyeån thaân nhaû hôi, laïi chaúng cuøng kia tranh, Unjust Beating—OÂ Cöïu laø teân cuûa vò ñeä töû vaø chuyeån nheï nheï noùi: "Bôûi vì caùn gaäy ôû trong tay truyeàn nhaân noái phaùp cuûa Thieàn sö Maõ Toå Ñaïo Hoøa Thöôïng." OÂ Cöïu laø haøng Toâng sö ñaûnh moân Nhaát vaøo theá kyû thöù VIII vaø thöù IX. Thieàn sö OÂ ñuû maét, daùm nhaèm trong hang coïp döõ naèm ngang, Cöïu xuaát hieän trong taéc 75 cuûa Bích Nham Luïc. noùi: "Neáu ngöôi caàn sôn Taêng trao cho ngöôi." Gaõ OÂng chính laø moät trong nhöõng vò thieàn sö ñaàu tieân naøy laø keû trong tay coù linh phuø, neân noùi: "Thaáy ñem chieác gaäy ra söû duïng trong tu taäp thieàn. Coù nghóa chaúng laøm laø ngöôøi khoâng duõng." OÂng chaúng moät vò Taêng trong hoäi Hoøa Thöôïng Ñònh Chaâu ñeán suy nghó, ñeán

gaàn cöôùp caây gaäy trong tay OÂ Cöïu, OÂ Cöïu, OÂ Cöïu hoûi: "Ñònh Chaâu phaùp ñaïo naøo ñaùnh cho OÂ Cöïu ba gaäy. OÂ Cöïu noùi: "Gaäy cong,

gaäy cong." OÂng haõy noùi yù theá naøo? ÔÛ tröôùc noùi: Chiu said, "Yet you act this way." The monk "Gaäy cong xöa nay coù ngöôøi aên," ñeán khi bò vò laughed loudly and went out. Wu-Chiu said, Taêng ñaùnh laïi noùi: "Gaäy cong, gaäy cong." Vò Taêng "That's all it comes to, that's all it comes to." noùi: "Coù ngöôøi aên." OÂ Cöïu noùi: "Thoâ suaát ñaùnh According to Yuan-Wu in the Pi-Yen-Lu, a monk ñöôïc moät ngöôøi." ÔÛ tröôùc noùi: "Thoâ suaát ñaùnh came to Wu-Chiu from the congregation of the ñöôïc moät ngöôøi," roát sau töï aên gaäy, taïi sao cuõng Master of Ting Chou. Wu-Chiu was also an adept. noùi "Thoâ suaát ñaùnh ñöôïc moät ngöôøi"? Khi aáy neáu If here all of you people can realize that there was chaúng phaûi vò Taêng cöùng coûi cuõng khoâng laøm gì a single exit and a single entry for these two men, ñöôïc Sö. Vò Taêng naøy lieàn leã baùi. Caùi leã baùi naøy laø then a thousand or ten thousand is in fact just one. toái ñoäc, chaúng phaûi laø haûo taâm. Neáu chaúng phaûi OÂ It is so, whether acting as host or as guest: in the Cöïu cuõng chaúng thaáy thaáu ñöôïc y. OÂ Cöïu noùi: "Laò end the two men merged together into one agent theá aáy ñi." Vò Taêng cöôøi to ñi ra. OÂ Cöïu noùi: "Tieâu for one session of careful investigation. Whether ñöôïc theá aáy, tieâu ñöôïc theá aáy." Xem hai vò laø haøng as guest or host, whether asking or answering, taùc gia thaáy nhau, tröôùc sau chuû khaùch phaân minh, from beginning to end both were adepts. Look at ñöùt roài kheùo noái, kyø thaät cuõng chæ laø caùi cô hoã Wu-Chiu questioning this monk, "How does Ting hoaùn. Kia ñeán trong ñaây cuõng chaúng noùi coù choã hoã Chou's Dharma Path compare to here?" The monk hoaùn. Chính laø coå nhaân tuyeät tình traàn yù töôûng, kia immediately said, "It's not different." At the time, ñaây laø taùc gia, cuõng chaúng noùi coù ñöôïc coù maát. if it hadn't been Wu-Chiu, it would have been hard Tuy laø moät khoaûng noùi naêng, caû hai ñeàu soáng linh to cope with this monk. Wu-Chiu said, "If it's not ñoäng troïn coù huyeát maïch chæ kim. Neáu kheùo nôi different, then you should go back there," and then ñaây thaáy ñöôïc cuõng laø trong möôøi hai giôø roõ raøng hit him. But what could he do? This monk was an phaân minh. Vò Taêng kia lieàn ñi ra laø song phoùng, adept and immediately said, "There are eyes on veà sau laø song thaâu, goïi ñoù laø hoã hoaùn—Name of the staff: you shouldn't carelessly hit people." Wu- a disciple and dharma heir of Zen master Ma Tsu- Chiu carried out the imperative thoroughly saying, Tao-I during the eighth and ninth centuries. Zen "Today I've hit one," and hitting him again three master Wu-Chiu appears in example 75 of the times. At this the monk went out. Observe how the Blue Cliff Record. He was one of the first Zen two of them revolved so smoothly, both were masters to make use of the stick in the training of adepts. To understand this affair it is necessary to Zen. A monk came to Wu-Chiu from the distinguish initiate from lay, and tell right from congregation of the Master of Ting Chou. Wu- wrong. Though this monk went out, the case was Chiu asked, "How does Ting Chou's Dharma Path still not finished. From beginning to end Wu-Chiu compare to here?" The monk said, "It's not wanted to test this monk's reality, to see how he different." Wu-Chiu said, "If it's not different, then was. But this monk

had barred the door, so Wu- you should go back there," and then hit him. The Chiu hadn't yet seen him. Then Wu-Chiu said, "All monk said, "There are eyes on the staff: you along there's been someone receiving an unjust shouldn't carelessly hit people." Wu-Chiu said, beating." This monk wanted to turn around and "Today I've hit one," and hit him again three show some life, yet he didn't struggle with Wu- times. The monk thereupon went out. Wu-Chiu Chiu, but turn around most easily and said, "What said, "All along there's been someone receiving can I do? The handle is in your hands, Teacher." an unjust beating." The monk turned around and Being a Master of our school with an eye on his said, "What can I do? The handle is in your hands, forehead, Wu-Chiu dared to lay his body down in Teacher." Wu-Chiu said, "If you want, I'll turn it the fierce tiger's mouth and say, "If you want, I'll over to you." The monk came up to Wu-Chiu, turn it over to you." This monk was a fellow with a grabbed the staff out of his hands, and hit him talisman under his arm. As it is said, "To see what three times. Wu-Chiu said, "An unjust beating, an is right and not do it is lack of bravery." Without unjust beating!" The monk said, "There's someone hesitating any longer, the monk came up to Wu- receiving it." Wu-Chiu said, "I hit this fellow Chiu, grabbed the staff out of his hands, and hit carelessly." Immediately the monk bowed. Wu- him three times. When Wu-Chiu said, "An unjust

beating, and unjust beating!" Tell me, what did he contemporary of sakyamuni, of whom he is said to mean? Before, Wu-Chiu said, "All along there's have had the first statue made. been someone receiving an unjust beating." But OÂ Ñaø Dieãn Na Phaït Sai: Udena (p)—Udayana when the monk hit him he said, "An unjust (skt)—Vu Ñieàn—Öu Ñaø Dieãn Na—See Öu Ñieàn. beating, an unjust beating!" When the monk said, OÂ Ñaïc Ca Haùn Ñoà Thaønh: Udakhanda (skt)—Ñoâ "There's someone receiving it," Wu-Chiu said, "I thaønh cuûa nöôùc Kieän Ñaø La, teân vöông quoác coå hit this fellow carelessly." Wu-Chiu said before Kieän Ñaø La ôû vuøng baéc AÁn Ñoä, coøn goïi laø Chind that he had hit a person carelessly. Afterwards, hay Und, naèm treân bôø Nam soâng AÁn Haø thuoäc when he had taken a beating himself, why did he phaân khu Peshawar trong vuøng Punjab. Trong also say, "I hit this fellow carelessly"? If it hadn't Trung Anh Phaät Hoïc Töø Ñieån, Eitel cho raèng ñaây been for this monk's independent resurgence, he laø thaønh Attok—The citadel of Gandhara, name of couldn't have been able to handle Wu-Chiu. Then an ancient kingdom, north of India. Also called the monk bowed. This bow was extremely Chind or Und, on the southern bank of Indus in the poisonous; it wasn't good-hearted. If it hadn't been Peshawar division of the Punjab. Eitel, in The Wu-Chiu, he wouldn't have been able to see Dictionary of Chinese-English Buddhist terms, through this monk. Wu-Chiu said to him, "Yet you gives it as the modern Attok. act this way." The monk laughed loudly and went OÂ Ñaïc Ca Haùn Traø: Utabhanda or Udakhanda out. Wu-Chiu said, "That's all it comes to, that's all (skt)—See OÂ Ñaïc Ca Haùn Ñoà Thaønh. it comes to." Observe how all through the meeting OÂ Ñaøm Baø La Hoa: Udumbara (skt)—Udumbara of these adepts, guest and host are distinctly clear. flower—See Öu Ñaøm Ba La. Though cut off, they can still continue. In fact this OÂ Ñaïo Sa Moân: Vò Sa Moân khoâng bieát taøm

quí is just an action of interchanging . Yet when they laøm oâ nhieãm ñaïo—A shameless monk who defiles get here, they do not say that there is an his religion. interchange. Since these ancient men were OÂ Ñaàu Maõ Giaùp: Ñaàu quaï maø söøng ngöïa, chæ vieäc beyond defiling feelings and conceptual thinking, khoâng theå xaûy ra ñöôïc—Crow's head and horse's neither spoke of gain or loss. Though it was a horns, i.e., impossible things. single session of talk, the two men were both OÂ Ñaàu Töû: leaping with life, and both had the needle and 1) Thieàn giaû coù cô phong beùn nhaïy trong laõnh thread of our blood line. If you can see here, you hoäi vaø tu taäp: A Zen practitioner who has too will be perfectly clear twenty-four hours a sharp capability and manner in comprehend- day. When the monk first went out, this was both ing and cultivating. sides letting go. What happened after that was 2) Zen master Bushun shiban: See Voâ Chuaån Sö both sides gathering in. This is called Phaïm. interchanging. OÂ Ñòa Ña: According to Eitel in The Dictionary of OÂ Danh: Tieáng xaáu—Bad reputation. Chinese-English Buddhist Terms, this is the king OÂ Di Quoác: Agni (skt)—A Kyø Ni—Teân cuûa moät of an unknown country in Northern India who vöông quoác coå Yenchi, toïa laïc taïi vuøng maø baây patronized Hsuan-Tsang on his journey to the giôø laø xöù Yenchi, naèm veà phía baéc cuûa Lop Nor, Western Lands—Theo Eitel trong Trung Anh Phaät maø baây giôø laø Karashahr thuoäc vuøng töï trò Taân Hoïc Töø Ñieån, OÂ Ñòa Ña laø teân cuûa moät vò vua cuûa Cöông Uighur—Name of an ancient kingdom of moät nöôùc khoâng roõ teân, phía baéc cuûa AÁn Ñoä, ngöôøi Yenchi, situated at the modern Yenchi country, ñaõ tieáp ñaõi Huyeàn Trang trong chuyeán Taây Du cuûa north of Lop Nor, presently Karashahr in Sinkiang oâng. Uighur autonomous region. OÂ Ñieåm: Veát nhô—A stain. OÂ Ñaø Di: Udayin (skt)—See Öu Ñaø Di. OÂ Ñoà: Dô baån—To defile—Foul mud. OÂ Ñaø Dieån Na: Udayana (skt)—Vua cuûa xöù OÂ Ñoà Quoác: Xöù U Ñoà—Uda, Udradesa, Kausambi, ngöôøi ñoàng thôøi vôùi Ñöùc Phaät Thích Ca Odra, or Odivisa (skt)—Theo Ngaøi Huyeàn Trang Maâu Ni—A king of Vatsa, or Kausambi, trong Taây Phöông Du Kyù, U Ñoà laø teân cuûa moät vöông quoác coå, naèm veà phía ñoâng AÁn Ñoä, coù haûi

caûng baän roän Trieát Lôïi Ñaùt La, coù leõ baây giôø laø OÂ Ma: Unmada (skt)—Öu Ma Ñaø—Loøng tham: tænh Orissa—According to Hsuan-Tsang in his Covetness, desire—Teân cuûa moät loaøi quyû ñieân Records of the Western Lands, Uda was an cuoàng: A demon of craziness—Thaàn say: God of ancient country of eastern India with a busy port intoxication—Quyû OÂ ma, moät loaïi quyû ñieân vaø ñoäc called Charitrapura, probably the province of haïi: A demon or spirit of craziness or intoxication. Orissa. OÂ Ma Phaït Theä: Umasvati (skt)—Teân cuûa moät OÂ Gia: Defile the household—Laøm oâ ueá ngöôøi theá trong nhöõng vò luaän sö noåi tieáng cuûa Kyø Na giaùo ôû tuïc baèng caùch (vò Tyø Kheo) ñem cuûa caûi taëng cho AÁn Ñoä—Name of one of the most famous sastra ngöôøi theá tuïc laøm cho ngöôøi nhaän naûy leân yù nghó masters of the Jaina in India. bieát ôn hoaëc khoâng vöøa yù vôùi nhöõng quaø taëng hoaëc OÂ Ma Phi: Uma (skt)—Baø haäu phi cuûa trôøi Ma Heâ laøm cho ngöôøi nhaän mang ôn, coøn ngöôøi khoâng Thuû La—Wife of Mahesvala. nhaän khoâng vui (laøm toån haïi ñeán phaùp boá thí bình OÂ Ma Quyû: Unmada

(skt)—See OÂ Ma (4). ñaúng trong nhaø Phaät)—To defile a household by OÂ Mieät: Mieät thò—To insult—To profane. deeming it ungrateful or being dissatisfied with its OÂ Mieät Thaùnh Thaàn: Mieät thò thaùnh thaàn—To gifts. insult (to profane) Saint and gods. OÂ Giôùi: Defiled realm—See Nhieãm Giôùi. OÂ Neâ: Buøn dô—Foul mud. OÂ Keâ Tuyeát Thöôïng Haønh: Gaø ñen ñi treân tuyeát OÂ Neâ Troïc Thuûy: Buøn dô nöôùc thaûi, chæ vieäc voâ traéng. Trong thieàn, töø naày coù nghóa laø söï dieäu duïng cuøng baát thieän—Foul mud and dirty water, i.e., an cuûa lyù theå vaø hieän töôïng. Lyù theå thì bình ñaúng (baûn extremely unwholesome thing. theå cuûa muoân söï muoân vaät ñeàu bình ñaúng), trong OÂ Ngö: Ñaùnh vaøo moäc ngö (con caù baèng caây) ñeå khi hieän töôïng thì sai bieät—Black cock walks on thoâng baùo giôø côm trong töï vieän—To sound the white snow. In Zen, the term means a wonderful wooden fish to announce a meal time. function of fundamental substance and OÂ Nhieãm: To contaminate—To pollute—To phenomenon. The equality of fundamental taint—To be stained with evil. substance or body of all things, and the OÂ Phaøm Giaø: Uvanga (skt)—Moät trong saùu theå differentiation in phenomena. loaïi kinh ñieån cuûa Kyø Na giaùo—One of the six OÂ Khu Sa Ma Minh Vöông: Ucchusma (skt)— categories of scriptures of Jainism. See Baát Tònh Phaãn Noä. OÂ Phaùt: Noåi noùng—To lose one's temper. OÂ Khu Saét Ma: See OÂ Khu Sa Ma Minh Vöông. OÂ Phi Thoá Taåu: Quaï bay thoû chaïy, söï vaän haønh OÂ La Giaø: Uraga (p)—A snake—Con raén. cuûa maët trôøi vaø maët traêng, chæ cho thôøi gian qua OÂ La Giaø Kinh: Uraga-sutta (p)—Sutra on the mau—A crow flies, a rabbit runs. The term snake—Kinh Con Raén. indicates an operation of the sun and the moon, OÂ Laïc: Ulak or Ulag (skt)—Ngöïa—Horse. i.e., time is fleeting. OÂ Laïc Ca: Uraga (skt)—OÂ La Giaø—Ñi baèng buïng OÂ Quy Ñaûo Thöôïng Thuï: Uki-To-Joju (jap)—A nhö loaøi raén—Going on the belly, a serpent. black turtle climbing a tree upside down—See OÂ OÂ Laïc Ca Chieân Ñaøn: Uraga (sara)-candana Quy Thöôùng Thoï. (skt)—Xaø Chieân Ñaøn, teân cuûa moät loaïi goã thôm— OÂ Quy Höôùng Hoûa: Con ruøa boø veà höôùng löûa (ruøa Serpent-sandal, a kind of sandal wood, used as a voán raát sôï löûa). Trong thieàn, töø naày chæ cho nhöõng febrifuge. ñoäng taùc voâ taâm khoâng phaân bieät maø haïng phaøm OÂ Laït Thi: Urasi or Urasa (skt)—Ca Thaáp Di La, phu khoâng bao giôø hieåu noåi—A tortoise crawls to moät vöông quoác coå, baây giôø laø vuøng taây nam the direction of a fire. In Zen, the term indicates Serinagur—An ancient kingdom in Kashmir, the acts of no-thoughts and discriminations which region south-west of Serinagur. ordinary people can never comprehend. OÂ Laät Ñaø: Hrd or Hrdaya (skt)—Taâm—The heart, OÂ Quy Töû: Con ruøa baèng goã, ñaët ôû döôùi phaùp toøa. mind, soul. Thieàn toâng möôïn töø naày ñeå chæ cho ngöôøi tham OÂ Luaät Luaät: Ñen sì sì (thaät laø ñen)—Coal thieàn ngu muoäi trong phaùp hoäi—A wooden black—Very very black. tortoise, placed under the dharma throne. In Zen,

the term means an ignorant practitioner in a OÂ Troïc: See OÂ Tröôïc. meditation session. OÂ Tröôïc: Defilement—Greed, ill-will, and OÂ Quy Thöôùng Thoï: Con ruøa treøo leân caây (ruøa laø ignorance cause defilement—Impure—Corrupt— loaøi vaät soáng döôùi nöôùc, khoâng coù khaû naêng leo Filthy (a). leân caây). Trong thieàn, töø

naày chæ cho söï töï taïi voâ OÂ Tröông Tam Haéc Lyù Töù: Caû Tröông Tam vaø ngaïi vaø voâ phaân bieät cuûa ngöôøi tham thieàn. Töï taïi Lyù Töø ñeàu ñen. Trong thieàn, töø naày ñöôïc duøng ñeå thoâng dung thaønh ra moät theå, nhö aùnh ñeøn giao chæ trích nhöõng keû xaáu xa thaáp heøn—Both Ch'ang thoa hoøa vaøo nhau—A tortoise climbs a tree. In San and Li Tsi are black. In Zen, the term Zen, the term indicates a practitioner's unhindered indicates bad and mean people. manner without any discriminations. All OÂ Tröôøng: See OÂ Tröôïng Na (3). pervasive, dynamic omnipresence which enters OÂ Tröôïng Na: Udyana (skt)—OÂ Tröôûng—OÂ everywhere without hindrance like the light of a Ñoà—OÂ Toân—OÂ Nhó Daõ Nang—Coâng Vieân: A candle. park or a garden—Coâng vieân cuûa vua A Duïc: The OÂ Quyû: Quyû nhô baån—A foul spirit or demon. park of Asoka. OÂ Sa Tö: Usas (skt)—Bình Minh: The dawn—Sao OÂ Tröôïng Na Quoác: Udyana (skt)—Ñaây laø vuøng Thaùi baïch: The Venus (planet). ñaát xa nhaát veà phía Baéc cuûa AÁn Ñoä. OÂ Tröôøng OÂ Saù: See OÂ Sa Tö. naèm trong thung luõng Swat trong khu vöïc OÂ Saét: Usnisa (skt)—See OÂ Saéc Nhò Sa. Pakjikora, Bijawar, Swat vaø Buniz, toïa laïc veà phía OÂ Saét Nhò Sa: Usnisa (skt)—A turban or coif—OÂn Baéc cuûa Peshawar. Coâng vieân cuûa vua A Duïc. Saét Ni Sa—Uaát Saét Ni Sa—Uaát Ni Sa—OÅ Saét Nhò Moät vöông quoác coå naèm veà phía taây baéc AÁn Ñoä Sa—Phaät ñænh nhuïc keá hay böôùu thòt noåi treân ñaàu (nôi daân chuùng raát moä Phaät phaùp)—This is the Ñöùc Phaät—A turban, diadem, distinguishing mark; farthest northern part of India. Udyana is in the interpreted as the fleshly tuft or crown of the Swat Valley in the district of Pakjikora, Bijawar, Buddha’s head—See Tam Thaäp Nhò Haûo Töôùng. Swat and Buniz, situated in the north of Peshawar. OÂ Soâ Quaân Traø: Ucchuma-raja (skt)—Ueá Tích An ancient kingdom in the north-west of India, the Kim Cang Vöông—King of the vajra-ruler. country along the Subhavastu. OÂ Soâ Saùp Ma: See OÂ Soâ Saét Ma. OÂ Tuïc: Phong tuïc xaáu—Bad customs. OÂ Soâ Saét Ma: Ucchusma (skt)—OÂ Khu Sa Ma—OÂ OÂ Ueá: Nhôùp nhuùa—Dirt—Filth. Khu Saét Ma—OÂ Soâ Sa Ma—OÂ Soâ Saùp Ma—OÂ Toá OÂ Xaø Dieãn Na: Sa Ma—Teân cuûa Minh Vöông Hoûa Ñaàu Baát Tònh 1) Ujjayini, Ujjain, or Oujein (skt)—Moät trong Khieát (Ueá Tích Hoûa Ñaéc). Ngöôøi coù khaû naêng baûy thaønh phoá thieâng lieâng cuûa vuøng AÁn Haø. chuyeån töø baát tònh sang thanh tònh vì theá ngöôøi ta Thaønh phoá môùi Ujjain baây giôø caùch thaønh phoá hay teá vò Minh Vöông naày trong nhaø xí—One of coå khoaûng moät daäm veà höôùng nam—Name of the Ming-Wang; he presides over the cesspool and one of the seven sacred cities of the Hindus. is described both as “unclean” and as “fire-head;” The modern Ujjain is about a mile south of he is credited with purifying the unclean. the ancient city. OÂ Soâ Saét Ma Minh Vöông: See OÂ Soâ Saét Ma. 2) Udayana (skt)—Teân cuûa moät vò vua xöù OÂ Taâm: Taâm oâ nhieãm—A defiled mind. Kausambi—Name of a king of Kausambi. OÂ Thích Thi Quoác: Urasi or Urasa (skt)—See OÂ OÂ Xu Sa Ma Minh Vöông: Ucchusma (skt)—See Laït Thi. OÂ Soâ Saét Ma. OÂ Thöû Taêng: See Ñieåu Thöû Taêng. OÂ Yeân Thaønh Maõ: Thö Kinh Tam Taû, OÂ Yeân OÂ Tích: Caây thieác tröôïng khi laéc duøng ñeå caûnh baùo Thaønh Maõ. Hai chöõ hoa "oâ" vaø "yeân" maø töôûng sai nhöõng höông linh. Caây gaäy ñaõ

ñöôïc Ñöùc Phaät cho laø chöõ "maõ". Thieàn toâng duøng töø naày ñeå chæ trích thoï giôùi, duøng ñeå ñuoåi nhöõng loaïi coân truøng ñoäc — nhöõng keû duøng lôøi daïy (phöông phaùp) sai laïc ñeå A rattling staff shaken to warn the spirits. The chæ daïy vaø truyeàn ñaït cho nhöõng theá heä veà sau sounding or rattling staff, said to have been naày—"Wu" and "Yen" are two Chinese characters ordained by the Buddha to drive away crawling of "black" and "saddle", which were mistaken for poisonous insects. "horse". In Zen, the term is used to criticize those

who use wrong instructions (methods) to teach and and overflowing. hand down to later generations. OÁc Xaù Giaû: Gahakaraka (skt)—Keû xaây ngoâi nhaø OÁ: To hate—Hatred. töï ngaõ cho mình, töï ngaõ ñöôïc keát hôïp baèng nhöõng OÁ Phaùt: Phaùt caùu (noåi giaän)—To get angry—To thöù khoâng thaät trong moät thöïc theå khoâng thaät vaø get mad. cho ra aûo töôûng cuûa moät vaät ñöôïc keát hôïp —The OÁ Taùc: Kaukrtya (skt)—Repentance—OÁ taùc—See builder of the house of self, the self which holds AÙc Taùc. together unreal components in an unreal unity and OÅ Ba Baø Sa: Upavasatha, or Posadha (skt)— gives the illusion of being a compound thing. The Abiding in goodness—See Thieän Tuùc. analogy is from a house which, being taken to OÅ Ba Ñaø Da: Upadhaya (skt)—Sastri (skt)— pieces, cease to be. Upadhyaya (skt)—See Ñaïi Sö. OÂm: Om (skt)—Aum—AÙn (AÙn Ma Ni Baùt Di OÅ Ba Ni Saùt: Upanishad (skt)—Öu ba ni sa ñaø— Hoàng). AÙo Nghóa Thö, giaùo ñieån AÁn giaùo vaøo theá kyû thöù OÂn Baùt La: Utpala (skt)—1) Boâng sen xanh: The baûy tröôùc taây lòch—Hindu religious texts dating blue lotus; 2) Teân cuûa ñòa nguïc thöù saùu trong Baùt from the seventh century B.C.E. The concluding Haøn Ñòa Nguïc: Name of the sixth in the eight cold portion of the Vedas. hells. OÅ Ba Tam Baùt Na: Complete precepts of a monk OÂn Coá Tri Taân: Looking again at something old or a nun—Full ordination—See Cuï Tuùc Giôùi. in order to learn something new. OÅ Ñaø Nam: Udana (skt)—Voâ Vaán Töï Thuyeát OÂn Ñaùt La: Uttara (skt)—Coøn goïi laø Uaát Ñaùt Kinh—Impromptu—Unsolicited—Kinh Phaät töï La—Noåi baäc, thöôïng—Superior—Predominant— noùi chöù khoâng phaûi traû lôøi cho nhöõng caâu hoûi. Kinh Above all—Moät vò Taêng baéc Thieân Truùc, teân Uaát goàm 80 baøi kinh ngaén do ñöùc Phaät töï khai thò giaùo Ñaùt La, ngöôøi coù nhieàu thaàn thoâng ñöôïc Ñeà Baø maø khoâng ñôïi coù thöa hoûi—Canon spoken Ñaït Ña hay ñeà caäp tôùi—Name of a monk in voluntarily and not in reply to questions. Udana northern India who had a lot of supernatural includes 80 short sutras based on inspired verses. powers which always mentioned by Devedatta. OÅ Xaø Dieãn Na: See OÂ Xaø Dieãn Na. OÂn Ñaùt La AÙt Sa Ñoà: Uttarasadha (skt)—Thaùng OÁc: Phoøng oác—A room—A house. OÂn Ñaùt La AÙt Sa Ñoà laø thaùng töông ñöông vôùi OÁc Khoûa Nhaân: 1) Gia chuû: The master of the khoaûng töø 15 thaùng 4 ñeán 15 thaùng 5 aâm lòch, house; 2) Noäi taâm: the mind within; 3) Noäi trôï: A thaùng naày cuõng laø thaùng maø Hoaøng Haäu Ma Da wife. thuï thai Thaùi töû Taát Ñaït Ña—The naksatra OÁc Lyù Nhaân: OÁc Lyù Chuû Nhaân OÂng—Ngöôøi chuû presiding over the second half of the the 4th month, nhaø, chæ cho Phaät taùnh saün coù. Ngöôøi trong moät the month in which Sakyamuni was conceived. nhaø, trong Thieàn, töø naøy coù nghóa laø caùc ñoà ñeä

OÂn Ñaùt La Cöï Loã: See Uttarakuru and Töù Chaâu. cuøng thaày vaø tu taäp cuøng choã—Home owner, OÂn Ñaùt La Teå Na: Uttarasena (skt)—Vua cuûa implies the innate Buddha-nature. People who nöôùc Udyana, ngöôøi ñaõ nhaän moät phaàn xaù lôïi cuûa live in the same home. In Zen, the term means Ñöùc Phaät ñeå xaây thaùp thôø—A king of Udyana who disciples who have the same master and cultivated obtained part of Sakyamuni's relics. at the same place. OÂn Ñaùt La Thieân Töû Kinh: Uttara-sutta (p)— OÁc Tieâu Haûi: Bieån chöùa OÁc Tieâu Thaïch—The Trong Töông Öng Boä II.19—Sutra on Uttara the ocean which contains the rock or mountain of Deva's son, Samyutta Nikaya II.19. Patala. OÂn Ñaëc Nhó Ni Tö (1863-1937): Winternitz, OÁc Tieâu Sôn: See OÁc Tieâu Thaïch. Moriz—Teân cuûa moät vò hoïc giaû Phaät giaùo ngöôøi OÁc Tieâu Thaïch: Nuùi ñaù döôùi ñaùy bieån, beân treân AÙo vaøo theá kyû thöù XIX. OÂng laø taùc giaû cuûa boä Muïc ñòa nguïc noùng, huùt nöôùc vaø giöõ cho löu löôïng nöôùc Luïc Phaïn Ngöõ Vieát Tay Trong Thö Vieän khoâng taêng cuõng nhö khoâng traøn ngaäp leân bôø — Bodleian, xuaát baûn vaøo naêm 1905—Name of an The rock or mountain, Patala, on the bottom of the Austrian famous Buddhist scholar in the ocean, just above the hot purgatory, which absorbs nineteenth century. He was the author of "A the water and thus keeps the sea from increasing

Catalogue of Sanskrit Manuscripts in the Bodleian Library", published in 1905. OÂn Ñòa Tu (1844-1918): Windisch, Ernst—Teân PH cuûa moät vò hoïc giaû Phaät giaùo ngöôøi Ñöùc vaøo theá kyû thöù XIX. OÂng vieát raát nhieàu saùch noùi veà söï lieân heä Pha Ñaø Kieáp: Bhadra-kalpa (skt)—Baït Ñaø giöõa caùc neàn vaên minh Hy La vaø AÁn Ñoä —Name Kieáp—Thieän Kieáp—See Hieàn Kieáp. of a German famous Buddhist scholar in the Pha Leâ: 1) Phaû Leâ, ñaù trong nhö pha leâ, moät trong nineteenth century. He wrote a lot of books on the baûy cuûa baùu: Sphatika, rock crystal, or a green relations among Greek, Latin, and Indian indestructible gem, one of the seven precious civilizations. things (see Thaát Baûo); 2) Teân moät ngoïn nuùi gaàn OÂn Khuaát Truùc Ca: Utkutukasana (skt)—Coøn goïi Varanasi: Name of a mountain near Varanasi. laø OÂn Caâu, nghóa laø ngoài choàm hoåm hay ngoài Phaù: Phaù huûy—To destroy—To demolish. xoåm—To squad on the heels—To sit on one's Phaù Am Toå Tieân Thieàn Sö: Zen master P'o-an haunches. Ts'u-tien—Thieàn sö Phaù Am Toå Tieân, teân cuûa moät OÂn Saéc Ni Sa: Usnisa (skt)—Khoái thòt u troøn treân vò Thieàn sö Trung Hoa vaøo ñôøi Toáng. Hieän nay ñænh ñaàu cuûa Ñöùc Phaät—See Tam Thaäp Nhò Haûo chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn Töôùng Cuûa Phaät (32). sö Phaù Am Toå Tieân; tuy nhieân, chuùng ta hieän coøn OÂn Taêng Giaø: Utsanga (skt)—Moät traêm ngaøn tyû— löu laïi moät coâng aùn lyù thuù veà "caây gaäy". Vaø ngaøi 100,000 trillion (one trillion is equivalent to 1,000 raát noåi tieáng veà coâng aùn naøy. Theo Nguõ Ñaêng Hoäi billion). Nguyeân, quyeån VIII: Khi Phaù Am Toå Tieân Thieàn OÂn Thaàn: Spirit of the epidemic. Sö baøn ñeán caây gaäy, ngaøi noùi vôùi moät taám loøng toát OÂn Thaát: Phoøng taém cuûa chö Taêng trong töï vaø raát hôïp lyù khi ngaøi noùi: "Bieát ñöôïc caây gaäy, vaäy vieän—Bath-house or bathroom in a monastery. thì ñaët noù töïa vaøo vaùch." Thieàn sö Phaù Am Toå OÂn Thaát Kinh: Kinh noùi veà caùch taém goäi trong Tieân ñang noùi moät caùi thaät

töôùng, chæ ra moät chaân phoøng taém cuûa chö Taêng trong töï vieän —Sutra lyù, nhöng beà ngoaøi thì coù veû nhö Thieàn sö ñang mentions bathing methods and rules in the bath- xung ñoät vôùi ngoân ngöõ cuûa ngöôøi bình thöôøng— house or bathroom in a monastery. Zen master P'o-an Ts'u-tien, name of a Chinese OÂn Thi La: Usira (skt)—Reã thôm cuûa moät loaøi caây Zen master the Sung Dynasty. We do not have coù hoï xöông roàng—Fragrant root of Andropogon detailed documents on this Zen Master; however, muricatus. we still have his interesting koan of the "staff." OÂn Tuùc: Teân moät xöù ôû vuøng Taân Cöông (Taây And he was very famous with this koan. Vöïc), beân bôø soâng Aksu—Name of a district in According to Wudeng Huiyuan, Volume VIII: Sin-Chiang, on the river Aksu. When Ho-an Zen master makes a statement about OÅn Ñònh Vöõng Vaøng: Thieän An Kyø Sôû—Well the staff, it is not radical; he is quite rational and settled. innocent when he says, "If a man knows what the OÂng Meïk: Teân moät ngoâi chuøa thuoäc Phaät Giaùo staff is, let him take it and put it up against the Nguyeân Thuûy, naèm trong thò xaõ Traø Vinh, tænh Traø wall over there." Zen master Ho-an is asserting Vinh, Nam Vieät Nam—Name of an ancient the fact and pointing to the truth, but on the outer temple of Theravada Buddhism, located in Tra appearance, he seems to be contradicting in words Vinh Town, Traø Vinh province, South Vietnam. with ordinary people. OÁt Ñaùt La: Uttara (skt)—Coøn goïi laø Uaát Ñaùt La— Phaù AÙm Maõn Nguyeän: Phaù tan voâ minh toái aùm vaø See OÂn Ñaùt La. laøm troøn lôøi nguyeän, nhö Ñöùc Phaät A Di Ñaø —To Ôn Chö Boà Taùt: The favour of Bodhisattvas. destroy darkness or ignorance and fulfil the Ôn Treân: Ngoaïi ñaïo tin raèng coù moät thöù goïi laø Buddha's vow, i.e. that of Amitabha. "Ôn treân"—Externalists believe that there exists a Phaù Boà Ñeà: Upasanti (skt)—Calm—Tranquility. so-called The favour of God. Phaù Chaùnh: Phaù boû chaân lyù—To deny the truth, e.g. heresy.

Phaù Chaùnh Hieån Taø: To deny the truth and töû trong ba coõi: To break the power of support the evil. transmigration as does the Buddha. Phaù Chaùnh Meänh: Cuoäc soáng khoâng theo ñuùng Phaù Kieán: Hakyo (jap)—Duøng taø kieán phaù hoaïi theo chaùnh meänh—An incorrect or wrong form of chaùnh kieán—Utilization of false views (heretical livelihood. views, improper views, perverse views) to destroy Phaù Chaáp: 1) Phaù boû hay phaûn baùc nhöõng meâ right views—See Chaùnh Kieán and Taø Kieán. chaáp taø kieán: To refute tenets; 2) Phaûn baùc nieàm Phaù Laäp: Coøn goïi laø Giaø Chieáu, nghóa laø phaù boû tin nôi thöïc ngaõ hay thöïc phaùp, nghóa laø söï coù thaät caùi lyù ñaëc thuø ñeå hieån hieän caùi lyù phoå quaùt, hay cuûa moät caùi ngaõ vaø chö phaùp: To refute the belief ngöôïc laïi. Phaù vaïn phaùp ñeå hieån hieän caùi lyù chaân in the reality of the ego and things. khoâng goïi laø phaù; baøn veà leõ duyeân khôûi cuûa vaïn Phaù Chaáp Nhò Bieân: To sever dualistic phaùp ñeå hieån hieän caùi nghóa cuûa dieäu höõu goïi laø attachments. laäp (Phaù Laäp laø hoïc thuyeát cuûa hai phaùi "Khoâng Phaù Ñòa Nguïc: Phaù vôû cöûa ñòa nguïc baèng caùch Moân toâng Tam Luaän" vaø "Höõu Moân toâng Phaùp tuïng ñoïc kinh keä giaûi thoaùt cho ngöôøi quaù vaõng— Töôùng." Toâng Tam Luaän döïa vaøo Khoâng Moân maø To break open the gates of hells by chants or phaù chö phaùp, toâng Phaùp

Töôùng döïa vaøo Höõu Moân incantations for the release of a departed spirit. maø laäp chö phaùp)—Refuting and establishing; by Phaù Gia: To ruin one's family. refuting to prove, or to establish, i.e. in refuting Phaù Giôùi: Duhsila (skt)—To violate (break) the particular to prove the universal, and vice religious commandments. versa. Phaù Haï: Phaù hoaïi an cö kieát haï, nghóa laø khoâng Phaù Ma: Phaù dieät aùc ma—To overcome the maras tuaân thuû theo nhöõng caám tuùc cuûa ba thaùng an cö— or exorcise demons. To neglect the summer retreat. Phaù Moân: Rôøi boû toâng moân—To leave a sect, to Phaù Hoøa Hôïp Taêng: Sanghabheda (skt)—Phaù Yeát break the door. Ma Taêng—A schism in the Sangha—Phaù vôõ söï Phaù Nguõ Giôùi: Violation of the five precepts. hoøa hôïp trong coäng ñoàng Taêng Ni vaø gaây ra xaùo Phaù Nguïc: To break open a prison. troän bôûi nhöõng yù kieán taø vaïy. Phaù hoøa hôïp Taêng, Phaù Nhan Vi Tieáu: Phaù leân cöôøi, töôùng giaùc ngoä cuøng trong moät giôùi maø ñöa ra yù kieán ngoaïi ñaïo cuûa Ngaøi Ca Dieáp, khi Ñöùc Phaät tuyeân boá raèng hay laäp ra loaïi yeát ma khaùc ñeå phaù vôû söï hoøa hôïp phaùp cuûa Ngaøi laø taâm truyeàn taâm. Ñaây chính laø chæ cuûa yeát ma Taêng. Theo Ñöùc Phaät, taïo söï phaù hoøa giaùo cuûa Thieàn Toâng—To break into a smile, the hôïp trong Taêng giaø laø moät trong saùu troïng toäi. mark of Kasyapa's enlightenment when Buddha Ñieàu naøy noùi leân moái quan taâm raát lôùn cuaû Ñöùc announced on Vulture Peak that he had a teaching Phaät ñoái vôùi Taêng giaø vaø töông lai Phaät giaùo veà which was propagated from mind to mind, a sau naøy—To disrupt the harmony of the speech taken as authoritative by the Intuitional community of monks and cause schism by School. heretical opinions, e.g. by heretical opinions. Phaù Nieát Baøn Ñaïo Taø Kieán: Nhöõng ngöôøi chuû According to the Buddha, causing a split in the tröông theo ñuoåi phöôùc baùo nhôn thieân maø chaúng Sangha was one of the six heinous crimes. This ñöôïc Nieát Baøn—Those who seek earthly demonstrates the Buddha's concerns of the happiness, and fail to apprehend Nirvana. Sangha and the future of Buddhism. Phaù Phaøm Phu: Haïng phaøm phu caên tính aùm Phaù Hoaïi Thieän: 1) Huûy hoaïi thieän nghieäp: To ñoän—Ordinary people with dull faculties. destroy good; 2) Teân cuûa moät loaøi ma vöông: Phaù Phaùp: Huûy boû chaùnh phaùp baèng caùch duøng taø Name of a Mara. kieán ñeå phaù boû chaùnh phaùp cuûa Nhö Lai (chaúng tu Phaù Hoaïi Thieän Ma Vöông: Mara who destroys theo kinh luaät, chaúng nghe lôøi khuyeân baûo cuûa caùc of good. baäc toân tuùc, maø ngöôïc laïi ñui tu muø luyeän theo Phaù Höõu: 1) Phaù boû söï tin töôûng cho raèng vaïn höõu thoùi cuûa taø kieán ngoaïi ñaïo, ñeå ñi ñeán phaïm giôùi vaø laø coù thaät: To refute the belief in the reality of thích theo theá tuïc)—To break the Buddha law, e.g. things; 2) Ñöùc Nhö Lai thò hieän ñeå phaù boû söï sinh by the adoption of heresy.

Phaù Phaùp Luaân Taêng: Ha-Horin-So (jap)—Ñeå 2) Hieån Chaùnh—Elucidation of a right view— phaù hoøa hôïp Taêng, Ñeà Baø Ñaït Ña ñaõ neâu ra naêm Theo Giaùo Sö Takakusu trong Cöông Yeáu phaùp khi Ñöùc Phaät coøn taïi theá: chaúng neân thuï Trieát Hoïc Phaät Giaùo, Tam Luaän Toâng luaän duïng söõa; kieâng aên thòt; kieâng aên muoái; chæ neân raèng chaân lyù chæ coù theå ñaït ñöôïc baèng caùch maëc aùo chaúng may caét (trong khi Phaät cho maëc vaûi phuû ñònh hay baøi baùc caùc taø

kieán beân trong vaø vuïn may thaønh caø sa); khoâng neân ôû chuøa caän keà beân ngoaøi Phaät giaùo, cuõng nhö nhöõng sai laàm beân thoân xoùm—In order to cause a schism in the cuûa Ñaïi thöøa vaø Tieåu thöøa. Khi oâm giöõ taø kieán Sangha, Devadatta gave five suggestions: not to sai laàm, con ngöôøi seõ muø quaùng trong phaùn take milk in any forms; not to eat meat; not to take ñoaùn. Laøm sao maø moät ngöôøi muø coù theå coù salt; to wear only unshaped garments; to live apart ñöôïc caùi thaáy ñuùng, vaø neáu khoâng coù noù thì from hamlets—See Phaù Hoøa Hôïp Taêng. khoâng bao giôø traùnh ñöôïc hai cöïc ñoan. Cöùu Phaù Quyû: To overcome all the maras. caùnh voïng ngoân tuyeät löï laø buoåi bình minh cuûa Phaù Taø Hieån Chaùnh: Phaù boû taø chaáp taø kieán töùc trung ñaïo. Phaù taø vaø chæ coù phaù taø môùi daãn laø laøm roõ chaùnh ñaïo chaùnh kieán—To break or ñeán cöùu caùnh chaân lyù. Con ñöôøng giöõa hay disprove the false and make manifest the right— con ñöôøng xa lìa danh vaø töôùng laø con ñöôøng Theo Tam Luaän Toâng, hoïc thuyeát Tam Luaän Toâng hieån chaùnh—According to Prof. Takakusu in coù ba khía caïnh chính, khía caïnh ñaàu tieân laø 'phaù The Essentials of Buddhist Philosophy, the taø hieån chaùnh.' Phaù taø laø caàn thieát ñeå cöù u ñoä chuùng Madhyamika School strongly believed that sanh ñang ñaém chìm trong bieån chaáp tröôùc, coøn the truth can be attained only by negation or hieån chaùnh cuõng laø caàn thieát vì ñeå xieån döông Phaät refutation of wrong views within and without phaùp—According to the Madhyamika School, the Buddhism, and of errors of both the Great and doctrine of the school has three main aspects, the Small Vehicles. When retaining wrong views first aspect is the "refutation itself of a wrong or error, one will be blind to reason. How can view, at the same time, the elucidation of a right a blind man get a right view without which the view." Refutation is necessary to save all sentient two extremes can never be avoided? The end beings who are drowned in the sea of attachment of verbal refutation is the dawn of the Middle while elucidation is also important in order to Path. Refutation and refutation only, can lead propagate the teaching of the Buddha. to the ultimate truth. The Middel Path, which 1) Phaù Taø—Refutation of all wrong views: Phaù is devoid of name and character is really the taø laø phuû nhaän taát caû nhöõng quan ñieåm y cöù way of elucidation of a right view. treân söï chaáp tröôùc. Nhö theá nhöõng quan ñieåm Phaù Taø Töùc Hieån Chaùnh: See Phaù Taø Hieån nhö thuyeát veà 'Ngaõ' cuûa caùc trieát gia Baø La Chaùnh. Moân, thuyeát 'Ña Nguyeân Luaän' cuûa caùc luaän Phaù Taùo Ñoïa: P'o-Tsao-To—Theo Thieàn Luaän, sö A Tyø Ñaøm vaø Caâu Xaù, cuõng nhö nhöõng Taäp II cuûa Thieàn sö D.T. Suzuki, Phaù Taùo Ñoïa laø nguyeân taéc ñoäc ñoaùn cuûa caùc luaän sö Ñaïi caùi teân maø Thieàn sö Hueä An ñaët cho moät ñeä töû cuûa Thöøa, khoâng bao giôø ñöôïc thoâng qua maø mình ôû Tung Nhaïc. Nghóa ñen laø beáp hö ñoå, chæ khoâng bò baøi baùc chi ly. 'Höõu' hay taát caû ñeàu cho bieán coá trong ñôøi soáng cuûa moät Thieàn sö coù, cuõng nhö 'khoâng' hay taát caû ñeàu khoâng khoâng teân tuoåi, nhôø ñaáy maø ñöôïc chuù yù —The P'o- ñeàu bò chæ trích—Refutation means to refute Tsao-To is the name given by Zen master Hui-An all views based on attachment. Also views to one of his disciples at Tsung-Yueh. It literally such as the 'self' or atman, the theory of means, 'a broken range

falen to pieces,' which Brahmanic philosophers. The pluralistic illustrates an incident in the life of a nameless Zen doctrines of the Buddhist Abhidharma schools master, whereby he became famous. (Vaibhasika, Kosa, etc) and the dogmatic Taïi moät laøng vuøng nuùi Tung Nhaïc, coù moät caùi principles of Mahayana teachers are never mieáu beân trong ñieän coù ñeå moät beáp löûa. Daân passed without a detailed refutation. The ôû gaàn xa ñeán teá töï beáp löûa naày khoâng ngôùt, hoï Realistic or all exists, and the Nihilistic or luoäc raát nhieàu thuù vaät ñeå cuùng. Moät hoâm coù nothing exists are equally condemned. nhaø sö voâ danh daãn caùc Taêng haàu vaøo mieáu.

Sö laáy gaäy goõ vaøo beáp ba laàn, vaø baûo: "Chaëc! thaùc sinh ngay treân trôøi?"—Later on the Beáp ôi laø beáp! Mi haù khoâng phaûi chæ laø buøn attendant-monks and others asked the master: gaïch hieäp thaønh sao? Thaùnh linh ñaâu nôi mi "We have been with you for ever so long, but vaäy? Sao mi ñoøi luoäc nhieàu maïng thuù vaät ñeå we have never been permitted to listen to cuùng nhö theá?" Noùi xong, oâng laïi goõ vaøo beáp your personal discourses on the Dharma. ba laàn nöõa. Beáp lieàn nghieâng ñoå xuoáng ñaát vôõ What effective teaching did the range-spirit ra töøng maûnh—There was a shrine in one of get from you which enabled him to be born the Tsung-Yueh villages where a lonely range immediately in the heavens?" was kept. This was the object of worship for Sö noùi: "Ta chæ baûo noù laø noù, do buøn gaïch the country people far and near, who here hieäp thaønh, chöù chaúng coù ñaïo lyù gì khaùc daïy roasted alive many animals for sacrifice. One rieâng cho noù."—The master said: "What I told day a nameless monk appeared in the shrine him was simply that he was a composite of accompanied by his attendants. He struck the brick and clay; I had no further teaching range three times with his staff, and said: specially meant for him." "Tut! O you an old range, are you not a mere Caùc taêng haàu vaø nhöõng ngöôøi khaùc ñöùng im composite of brick and clay? Whence your khoâng noùi. Sö leân tieáng: "Hieåu khoâng?"—The holiness? Whence your spirituality? And yet attendant-monks and others stood quietly you demand so many animals roasted alive without a saying a word. The master for sacrifice!" So saying, the master struck the remarked, "Do you understand?" range for another three times. The range then Vò chuû söï thöa: "Baåm, chuùng con khoâng tipped by itself, and falling on the ground hieåu."—The chief secretary of the monastery broke in pieces. said: "No, we do not." Choác laùt, coù moät ngöôøi ñeán gaàn sö cuùi ñaàu Sö tieáp lôøi: "Taùnh baûn höõu cuûa heát thaûy caùc laïy. Sö hoûi oâng laø ai. Y ñaùp: "Toâi laø Taùo thaàn phaùp. Taïi sao caùc oâng khoâng hieåu?"—The cuûa mieáu naày. Toâi ôû ñaây raát laâu do nghieäp baùo master continued: "The original nature of all ñôøi tröôùc cuûa mình. Nay nhôø nghe 'phaùp voâ beings, why do you not understand it?" sinh' cuûa thaày maø thoaùt khoûi raøng buoäc vaø Caùc thaày Taêng beøn laïy, sö lieàn baûo: "Ñoå roài! ñöôïc thaùc sinh leân trôøi. Nay toâi ñeán ñaây ñeå baùi Ñoå roài! Vôõ roài! Vôõ roài!"—The monks all taï Thaày." Sö baûo: "Voâ sinh laø baûn taùnh cuûa made bows to the master, whereupon ngöôi, chaúng phaûi nhôø ta thuyeát phaùp." Thaàn exclaimed the master: "It's fallen, it's fallen. beáp laïy vaø bieán

maát—After a while there It’s broken to pieces, it’s broken to pieces!” suddenly appeared a man, and approaching Naêm vaø nôi sö thò tòch khoâng ai roõ —His the master bowed reverentially to him. The whereabout and when he passed away were master asked who he was, and he answered: unknown. “I am the spirit of the range enshrined here. I Phaù Taêng: Phaù roái söï thieàn ñònh cuûa vò Taêng, hay have been here for a long time owing to my ñöa ra moät phaùp ñeå ñoái laäp vôùi Phaät phaùp (nhö previous karma. But listening to your sermon tröôøng hôïp Ñeà Baø Ñaït Ña)—To break, destroy or on the doctrine of no-birth, I am now released disrupt a monk’s meditation or preaching, as in the from the bondage and born in the heavens. To case of Devadatta. offer my special thanks to you I have come.” Phaù Tha Phaïm Haïnh: Ruining the pure conduct Said the master: “No-birth is the original of others—Phaù phaïm haïnh cuûa ngöôøi khaùc—Thuaät nature of your being. No sermonizing of mine ngöõ "phaù tha phaïm haïnh" hay “phaù phaïm haïnh cuûa was needed.” The heavenly being bowed ngöôøi khaùc” coù nghóa laø xuùi hay laøm cho ngöôøi again and vanished. xuaát gia phaù giôùi. Loaïi toäi naøy khoâng theå saùm hoái Sau ñoù, caùc Taêng haàu vaø caùc ngöôøi khaùc hoûi ñöôïc—The term “ruining the pure conduct of sö: “Chuùng con theo haàu thaày raát laâu, nhöng others” means causing or inducing left-home chöa heà ñöôïc nghe chính ngaøi giaûng phaùp. people who were pure and undefiled to break the Taùo thaàn ñöôïc ngaøi daïy cho phaùp gì maø coù theå

precepts. This kind of offense cannot be pardoned haønh ñoäng vaø soáng, daàu cho dó nhieân laø moät vò through repentance. Phaät khoâng nghó nhö vaäy. Ñöøng noân noùng neáu Phaù Thai: Abortion—Terminating life of a chuùng ta töï nhaän ra raèng khoâng theå ngay töùc khaéc fetus—According to Buddhist scriptures, abortion ñaït ñeán tieâu chuaån naøy. Trong cuoäc soáng naøy, taát is a grave offence. caû chuùng ta ñeàu theo moät soá nhöõng taäp quaùn vaø Phaù Thaûo Haøi: Phaù boû ñoâi giaøy coû raùch. Trong tieâu chuaån chæ chuoác laáy khoå ñau. Chuùng ta phaûi thieàn, töø naày coù nghóa laø haønh giaû phaûi phaù boû tri nhaän thöùc raèng baát cöù ai haêng say tu taäp toïa thieàn thöùc phaøm tuïc gioáng heät nhö vieäc phaù boû moät ñoâi seõ traûi nghieäm nôùi loûng vaø cuoái cuøng phaù vôõ nhöõng giaøy coû raùch—To destroy a pair of worn grass thoùi quen ñoù. Noùi caùch khaùc, laø moät söï di chuyeån sandals. In Zen, the term means practitioners must daàn ñeán giôùi luaät; nhöng ñaây khoâng phaûi laø moät destroy their ordinary knowledge in just the same vaán ñeà ñôn giaûn. Tieán trình naøy coù theå keùo daøi raát way as destroying a pair of worn grass sandals. nhieàu nhieàu naêm. Ngay caû söï giaùc ngoä cuõng khoâng Phaù Theá Gian Laïc Taø Kieán: Nhöõng ngöôøi duy trì ngay laäp töùc thay ñoåi ñöôïc chieàu höôùng cuûa naêng loái soáng vì lôïi ích vò kyû—Those who maintain the löïc cuûa nhöõng thoùi quen naøy hay naêng löïc cuûa moral life in the interests of self. nhöõng thoùi quen naøy ñaõ thaønh neà neáp laâu ñôøi. Moät Phaù Tính Toâng: Satyasiddhi (skt)—Higher laàn nöõa, chuùng ta khoâng theå naøo quaù töï nghieâm Hinayana—Everything has not a nature of its own. khaéc vôùi chính mình."—Zen Master Philip Phaù Trai: Ngaõ maën—Phaù luaät trai giôùi cuûa tònh Kapleau wrote in

Awakening to Zen: "The xaù, hoaëc aên saùi giôø, hình phaït cho söï phaù giôùi naày precepts are an ideal, and expression of the way a laø ñòa nguïc hoaëc trôû thaønh ngaï quyû, nhöõng con ngaï Buddha would act and live, although of course a quyû coå nhoû nhö caây kim, buïng oûng nhö caùi troáng Buddha doesn't think in these terms. We must not chaàu, hoaëc coù theå taùi sanh laøm suùc sanh (Phaät töû become impatient with ourselves if we find we taïi gia khoâng baét buoäc tröôøng chay; tuy nhieân, khi cannot immediately measure up to this standard. ñaõ thoï baùt quan trai giôùi trong moät ngaøy moät ñeâm In this lifetime, we all follow certain pain- thì phaûi trì giöõ cho troøn. Neáu ñaõ thoï maø phaïm thì producing habits or patterns. We must realize that phaûi toäi cuõng nhö treân)—To break the monastic anybody who earnestly does zazen will rule of the regulation food, or time for meals, for experience a loosening and eventually a breaking which the punishment is hell, or to become a of these patterns. In other words, a movement in hungry ghost like with throats small as needles the direction of the precepts; but this is not a and distended bellies, or become an animal. simple matter. The process may take many, many Phaù Töôùng Giaùo: Giaùo phaùp phaù boû söï chaáp years. Even enlightenment doesn't immediately töôùng—Teaching that helds the unreality of all redirect these habit-energies or these habit-forces things—Teaching that refutes phenomenal that have been going in a certain direction for so appearances. long. Again, we mustn't be too hard on ourselves." Phaù Töôùng Toâng: 1) Toâng phaùi phaù boû söï chaáp Phaù Yeát Ma Taêng: Sanghabheda (skt)—Phaù hoøa töôùng: The sect held the unreality of all things—2) hôïp Taêng, cuøng trong moät giôùi maø ñöa ra yù kieán Toâng phaùi Phaù Töôùng ñaàu tieân saùng laäp bôûi ngaøi ngoaïi ñaïo hay laäp ra loaïi yeát ma khaùc ñeå phaù vôû Vónh Minh, phaù boû söï chaáp töôùng: The first sect söï hoøa hôïp cuûa yeát ma Taêng—Disrupt the founded by Yung Ming (Vónh Minh) which held harmony of the community of monks, to cause the unreality of all things; 3) Toâng Phaù Töôùng thöù schism, e.g. by heretical opinions. hai do ngaøi Tònh AÛnh saùng laäp: The second sect Phaø: Chieác phaø: Ferry-boat—Phaø khoùi: To puff founded by Ching-Ying: 4) Toâng Phaù Töôùng thöù out (exhale) smoke. ba do ngaøi Hueä Vieãn saùng laäp: The third sect Phaû: Kha khaù—Quite—Very—Somewhat— founded by Hui-Yuan. Partial. Phaù Vôõ Taäp Khí: Breaking of habit energy Phaû La: Phala (skt)—Quaû—Fruit—Produce— (former habit)—Thieàn sö Philip Kapleau vieát Progeny—Profit. trong quyeån 'Giaùc Ngoä Thieàn': "Giôùi luaät laø moät lyù Phaû La Ñoïa: Bharadvaja (skt). töôûng, vaø laø moät bieåu hieän caùch maø moät vò Phaät

1) Coøn goïi laø Phaû La Traù, doøng doõi cuûa moät Phaï Thuûy Ca La Naõ: Vasikarana (skt)—Loø hình trong saùu hoï Baø La Moân: Descendant of the baùn nguyeät töôïng tröng cho “Nhieáp Thieän Phaùp” ancient sage Bharadvaja, interpreted as one hay trieäu taäp thieän loaïi, moät trong naêm loaïi Hoä of the six Brahmin surnames. Ma—Semi-circular brazier for dominating, 2) Lôïi caên hay thoâng minh: Also has the interpreted as calling down the good by means of meaning of keen mind, or clever. enchantments, one of the five kinds of braziers. Phaû Laëc Cuû Noa: Phalguna (skt)—Thaùng thöù 12 Phaï Tieàn Phaï Haäu: Sôï tröôùc sôï sau, duï cho sôï

taát cuûa AÁn Ñoä (giöõa thaùng hai vaø thaùng ba döông caû moïi thöù—To be afraid of everything. lòch)—The twelfth month in India (between the Phaï Tö Tieân: Vasistha (skt)—See Baø Tö Tra. months of February and March). Phaï Töû: Sôï cheát—To be afraid (terrified) of Phaû Leâ: Rock crystal—See Pha Leâ. death. Phaû Ni Ña: Phanita (skt)—Ñöôøng mía—The Phaùc: 1) Ñaäp vôõ: To break up (to shatter, smash inspissated juice of the sugar can, or raw sugar. something to pieces); 2) Ngaõ xuoáng: To fall Phaï Ba Laïp: Deva-arya (skt)—Devabodhisattva down. (skt)—Kanadeva (skt)—Ca Na Ñeà Baø—Thaùnh Ñeà Phaùc Hoïa: To outline—To sketch. Baø—See Thaùnh Thieân. Phaùc Ngoïc Hoàn Kim: Unsophisticated but Phaï Ca: Vakya (skt)—Vagga (p)—Varga (skt)— honest—Chöa ñöôïc daïy doã nhöng chaân thaät (ngoïc Phaåm kinh trong Tröôøng Boä Kinh—A section or chöa ñöôïc giuõa vaø vaøng chöa ñöôïc luyeän, nhöng chapter in a lager work. baûn chaát cuûa ngoïc vaø vaøng thì luùc naøo cuõng toát)— Phaï Cuï: Sôï haõi khoâng yeân—Apprehensive— Unworked jade and natural gold. Fearful. Phaùch: 1) Roïc ra hay taùch ra: To split, to tear, to Phaï Daõ Pheä: Vayava (skt)—God of Air—God of rend; 2) Vuoâng khaên: Kerchief, veil; 3)Voã: To Wind—Phong Thaàn—Thaàn Gioù. clap (hands). Phaï Nhaät La: Vajra (skt)—Ba Di La—Diamond Phaùch Chöôûng: Phaùch Thuû, leä voã tay luùc baét ñaàu or adamantine—See Kim Cang. vaø luùc chaám döùt cuoäc leã cuûa phaùi Chaân Ngoân — Phaï Nhaät La Maãu Giaø Tam Muoäi Da Taùt Ñaùt Clapping of hands at the beginning and end of Phaï: Vajramogha-Samya-Sattva (skt)—See Ñaïi worship, a Shingon custom. An Laïc Baát Khoâng Boà Taùt. Phaùch Taùn Cöûu Tieâu: Kinh hoàn baït vía—Scared Phaï Söï: Sôï vieäc gì coù theå xaûy ra—To be nervous to death—Terrified. of what might happen. Phaùch Tích: Ñaùnh thaúng vaøo soáng löng—To strike Phaï Thaùp Khaùp Lyù AÙ (1878-1959): Teân cuûa moät directly on the backbone. vò hoïc giaû Phaät giaùo noåi tieáng ngöôøi AÁn Ñoä vaøo Phaùch Tieãn Caáp: Nhanh nhö teân löôùt gioù hay cheû khoaûng theá kyû thöù XX. OÂng xuaát thaân töø xöù gioù—Rapid as an arrow cleaving the air. Bengal, vuøng Ñoâng AÁn. Luùc nhoû, oâng theo hoïc Phai Môø: To fade. khoa lyù luaän hoïc veà phaùp ba chi (toâng, nhaân vaø duï) Phaùi: Ñeà cöû: To delegate (to detach)—Moân phaùi: vaø Pheä Ñaøn Ña (Vieân Thaønh Veä Ñaø). OÂng dòch raát School (sect). nhieàn saùch töø Hoa ngöõ ra Phaïn ngöõ —Name of an Phaùi Ñaïi Toaøn Thieän: Adi-yoga (skt)—Phaùp moân Indian Buddhist scholar of the Yogacara Sect, in toaøn dieän—Great perfection sect. the twentieth century. He came from Bengal, east Phaùi Muõ Ñoû: Dugpas (tib)—Hoàng Maïo Giaùo— of India. When he was young, he studied Red hat Lama. Hetuvidya or the science of cause or logical Phaùi Thieân Long Töï: Tenryuji-ha (jap)—Thieàn reasoning (logic with its syllogistic method of the phaùi Thieân Long Töï, moät trong nhöõng nhaùnh thieàn proposition, the reason, and the example) and quan troïng nhaát trong tröôøng phaùi Laâm Teá ôû Nhaät Vedanta, the end or consummation of the doctrine Baûn. Phaùi naøy do Thieàn sö Moäng Song Sô Thaïch of the Vedas (one of the six orthodox system of (1275-1351) khai saùng. Hieän nay phaùi naøy coù Hindu philosophy). He translated a lot of books khoaûng 105 ngoâi töï vieän treân khaép Nhaät Baûn— from Chinese back into Sanskrit. Tenryuji branch,

founded by Zen master Muso

Soseki. This is one of the most important branches A La Haùn—“Prithagjana” is a Sanskrit term for from Lin-Chi school in Japan. Up to now, this “the common man,” or a man of lower caste of branch has about 105 temples throughout Japan. character or profession. An ordinary person Phaùi Trung Quaùn: Madhyamaka (skt)—Dbu- unenlightened by Buddhism, an unbeliever, mapa (tib)—School of the Middle—See Trung sinner; childish, ignorant, foolish; the lower Luaän Toâng, and Trung Quaùn Luaän. orders. In Mahayana, ordinary people are all of Phaøm: Common—Ordinary—Everybody. those who have not reached the path of seeing Phaøm Caûnh: Phaøm Giôùi—Coõi phaøm traàn—Realm (darsana-marga), and so have not directly ordinary people. perceived emptiness (sunyata). Due to this, they Phaøm Chuûng: Common seed—Ordinary people. assent (taùn thaønh) to the false appearances of Phaøm Daân: Common people. things and do not perceive them in terms of their Phaøm Dò Sanh: Chuùng sanh bình thöôøng— true nature, i.e., emptiness. In Theravada, this Ordinary sentient beings. refers to beings who have worldly aspirations Phaøm Ñòa: Coõi phaøm—Unenlightened stage. (loka-dharma). They are contrasted with noble Phaøm Giôùi: Phaøm Caûnh—Coõi phaøm traàn—Realm people, which includes those who have attained ordinary people. one of the supramundane paths, from stream- Phaøm Leä: Foreword. enterers up to Arhats. Phaøm Löï: Lo aâu cuûa ngöôøi thöôøng—Ordinary Phaøm Phu Chuûng Tính: Ngu phu chuûng tính, hay anxiety, the anxieties of common people. chuûng tính phaøm phu ngu muoäi coá baùm giöõ laáy Phaøm Ngu: Common, ignorant, or unconverted chö phaùp (haït gioáng naày coù khaû naêng sinh saûn, coøn men. tính laø do reøn taäp maø coù chöù khoâng phaûi laø tính cuûa lyù tính)—The seed-nature in the foolish and Phaøm Nhaõn: Maét thòt cuûa nhuïc thaân, coù taàm nhìn ignorant. giôùi haïn—Flesh-eye—Human eye—Physical eye—The eye of the body—Limited vision. Phaøm Phu Kieâu Ngaïo: Boastful secular people. Phaøm Nhaân: Prthagjana (skt)—Common Phaøm Phu Nhuïc Nhaõn: Ngöôøi thöôøng maét thòt, yù worldling man—Ordinary householder—Ordinary noùi ngöôøi khoâng coù söï tænh thöùc veà tinh thaàn—An man—Moät ngöôøi bình thöôøng, si meâ, hay chöa ordinary man with fleshy eyes, i.e., one with no ñöôïc chuyeån hoùa—A common, ignorant, or spiritual awakening. unconverted man. Phaøm Phu Tam Thieän Caên: Ba thieän caên cho Phaøm Phu: Prithagjana (skt)—Ngöôøi phaøm hay ngöôøi thöôøng: boá thí, bi maãn, vaø trí hueä—Three ngöôøi thöôøng—A common fellow—Common good roots for ordinary people: almsgiving, mercy, people—Ordinary man—Ordinary people—A and wisdom. sane man—Secular people—The sinner—The Phaøm Phu Taùnh: Prithagjanatva (skt)—Dò Sanh unenlightened—Unenlightened person— Taùnh—The common underlying nature of all men. Unenlightened people—Worldly man—Phaøm phu Phaøm Phu Taêng: Vò taêng bò voâ minh khoáng cheá— coù nghóa laø moät ngöôøi bình thöôøng hay moät ngöôøi Ignorant monk. cuûa giai caáp thaáp veà baûn chaát vaø ngheà nghieäp. Teân Phaøm Phu Thieàn: Bonpu-zen (jap)—Bompu-zen goïi khaùc cuûa phaøm phu. Phaøm phu ñöôïc dòch laø “dò (jap)—Zen for ordinary

people—Thieàn phaøm phu sinh” vì do voâ minh maø theo taø nghieäp chòu quaû daønh cho taát caû moïi ngöôøi, giuùp ta taäp trung vaø baùo, khoâng ñöôïc töï taïi, rôi vaøo caùc ñöôøng döõ. kieåm soaùt taâm, laø loaïi thieàn khoâng chöùa ñöïng noäi Trong Phaät giaùo Ñaïi Thöøa, phaøm phu laø nhöõng dung trieát lyù hay toân giaùo. Thieàn phaø m phu laø thöù ngöôøi khoâng theå ñaït ñöôïc kieán ñaïo neân khoâng thieàn thöïc haønh thuaàn tuùy vì tin raèng noù coù theå caûi nhaän bieát tröïc tieáp ñöôïc taùnh khoâng. Do vaäy hoï thieän söùc khoûe tinh thaàn laãn theå xaùc. Tuy nhieân, duø ñoàng tình vôùi nhöõng khaùi nieäm giaû taïo veà thöïc thieàn phaøm phu coù ích lôïi raát nhieàu trong vieäc tu taùnh. Trong Theravada, töø naøy chæ nhöõng chuùng taäp hôn laø ñoïc voâ soá saùch ñaïo ñöùc trieát hoïc, vaãn sanh coøn tham duïc traàn theá. Hoï ñoái ngöôïc laïi vôùi khoâng theå giaûi quyeát ñöôïc vaán ñeà neàn taûng cuûa Thaùnh nhaân, bao goàm caû nhöõng ngöôøi ñaõ ñaït ñöôïc con ngöôøi vaø moái töông quan cuûa con ngöôøi vaø vuõ moät trong naêm con ñöôøng sieâu vieät, töø Döï Löu ñeán truï, vì noù khoâng theå phaù vôõ ñöôïc caùi meâ hoaëc cô

baûn veà chính mình cuûa haïng ngöôøi thöôøng, laø mình Phaøm Phuùc: Phöôùc baùo nhôn thieân—Ordinary roõ raøng khaùc vôùi vuõ truï. Phaøm phu thieàn bao goàm merit—The ordinary blessedness of devas and nhöõng tu taäp sau ñaây—Ordinary Zen for anybody men as compared with that of the converted. and everybody, which help people learn to Phaøm Phöôùc: See Phaøm Phuùc. concentrate and control their mind, being free Phaøm Sôû Höõu Töôùng, Giai Thò Hö Voïng: All from any philosophic or religious content. marks are false and unsubstantial—Phaøm Sôû Höõu Ordinary is a pure Zen practice, in the belief that Töôùng, Giai Thò Hö Voïng. Nhöôïc Kieán Chö Töôùng it can improve both physical and mental health. Phi Töôùng, Töùc Kieán Nhö Lai. Theo Kinh Kim However, the fact remains that ordinary Zen, Cang, Ñöùc Phaät daïy: “Baát cöù vaät gì heã coù hình although far more beneficial for the cultivation of töôùng ñeàu laø giaû doái. Neáu thaáy caùc töôùng khoâng the mind than the reading of countless books on phaûi hình töôùng, nhö theá môùi taïm goïi laø thaáy ñöôïc ethics and philosophy, is unable to resolve the Nhö Lai.”—In the Diamond Sutra, the Buddha fundamental problem of man and his relation to taught: “All forms and phenomena are illusive. If the universe, because it cannot pierce the ordinary one can see beyond forms, one sees the man’s basic delusion of himself as distinctly other Tathagata.” than the universe. Ordinary Zen includes the Phaøm Sö: Vò sö chöa giaùc ngoä chaân lyù maø Phaät ñaõ following practices: giaûng daïy—Ordinary or worldly teachers who are 1) See Nguõ Chuûng Thieàn (1). unenlightened by Buddhist truth. 2) See Töù Thieàn. Phaøm Taùnh: Common nature of all men—Nature 3) See Töù Thieàn Thieân. of ordinary people—Baûn taùnh cuûa ngöôøi ñôøi. 4) See Töù Thieàn Voâ Saéc. Phaøm Taêng: Phaøm Taêng ngöôïc laïi vôùi Thaùnh Phaøm Phu Thuyeát: Hoùa nhaân hay Phaøm phu Taêng (nhöõng vò Taêng ñaõ coù coâng ñöùc saâu daày, ñaïo thuyeát—Incarnated beings have testified to cao ñöùc troïng)—The ordinary practicing monk, as Buddhism. contrasted with the holy monk who has achieved Phaøm Phu Thöùc Giaû: Rebirth as worldly higher merit. philosophers—Theo Phaät giaùo, taùi

sanh laøm thöùc Phaøm Taâm: Lokiya-citta (p)—Taâm phaøm phu— giaû hay trieát giaû phaøm phu, nhöõng chuùng sanh Taâm Theá Gian—Ordinary mind—Mundane töôûng mình laø theá trí bieän thoâng, bieát heát moïi thöù mind—A mind which is mundane, not neân khoâng coøn muoán tu taäp theo Phaät. Ñaây laø moät experiencing nirvana. trong taùm ñieàu kieän hay hoaøn caûnh khoù gaëp Phaät Phaøm Taäp: Ordinary practice—Söï tu taäp thieän aùc phaùp, hay taùm choã chöôùng naïn, moät khi sanh vaøo cuûa ngöôøi chöa giaùc ngoä—The practices, good and thì chaúng coù theå tu hoïc cho thaønh ñaïo ñöôïc — evil, of common or unconverted men. According to Buddhism, rebirth as worldly Phaøm Thaùnh: Sinners and Saints. philosophers (intelligent and well educated in Phaøm Thaùnh Baát Nhò: Worldling and sage are mundane sense) who think that they know the same in essence—Phaøm Thaùnh ñeàu cuøng coù everything and don't want to study or practise boån taùnh nhö nhau: Phaät taùnh—Sinners and saints anymore, especially practicing dharmas. This is are of the same fundamental nature: Buddha- one of the eight conditions or circumstances in nature. which it is difficult to see a Buddha or hear his Phaøm Thaùnh Ñoàng Cö Ñòa: Land of common dharma; or eight special types of adversities that residence of beings and saints—Transformed prevent the practice of the Dharma—See Baùt Nan. land—Theá giôùi naày nôi maø Thaùnh phaøm ñoàng cö. Phaøm Phu Töù Ñieân Ñaûo: Boán thöù ñieân ñaûo cuûa Nôi taát caû chuùng sanh, töø Thaùnh ñeán phaøm trong phaøm phu: 1) Thöôøng ñieân ñaûo; 2) Laïc ñieân ñaûo; saùu ñöôøng, cuøng cö nguï (töø ñòa nguïc, ngaï quyû, suùc 3) Ngaõ ñieân ñaûo; 4) Tònh ñieân ñaûo—Four upside- sanh, a tu la, nhôn, Thieân, Boà Taùt, Phaät)—This down views for ordinary people: 1) Heretics world, where saints and sinners dwell together. believe in permanence; 2) Heretics believe in The Land of Common Residence of Beings and pleasure; 3) Heretics believe in personality; 4) Saints, or the land where all beings, saints and Heretics believe in purity.

Ordinary Beings of the six lower worlds, dwell Phaïm: Phaïm Thieân: Supreme Being regarded as together (hells, hungry ghosts, animals, asuras, impersonal (Brahman (skt)—1) Thanh Tònh: men, devas, Bodhisattvas, and Buddhas). Celibate and pure; 2) Ly Duïc: Giving up desires, Phaøm Thaùnh Ñoàng Cö Ñoä: Land of common 3) Phaïm Toäi: To violate, to commit, to offend residence of beings and saints—Transformed against, to break the law—4) Phaïm truø hay khuoân land—See Phaøm Thaùnh Ñoàng Cö Ñòa. pheùp: Pattern, rule, method. Phaøm Thaùnh Ñoàng Cö Ueá Ñoä: Common Phaïm AÂm: Brahmaghosa (skt)—1) Tieáng noùi cuûa Residence Impure Land—Nhö laø coõi Ta Baø trong Phaät: Brahma Sound voice of the Buddha; 2) quoác ñoä naày coù phaøm coù Thaùnh ôû chung laãn, maø Tieáng noùi trong treûo: The voice is clear; 3) Tieáng phaøm vaø Thaùnh ñeàu coù hai haïng—Common noùi hoøa nhaõ: The voice is melodious; 4) Tieáng noùi Residence Impure Land where all ordinary beings thanh tònh (chính tröïc): The voice is pure; 5) Tieáng and saints reside together. noùi sang saûng: The voice is deep; 6) Tieáng noùi Phaøm Thaùnh Nhöùt Nhö: Phaøm Thaùnh baát nhò— ngaân vang, ôû nôi xa cuõng nghe thaáy: The voice is Sinners and Saints are of the same fundamental far-reaching; 7) Tieáng ca hay tuïng taùn thaùn Phaät:

nature. Singing in praise of Buddha; 8) Moät trong ba möôi Phaøm Thaân: The common mortal body—The hai haûo töôùng cuûa ñöùc Phaät: Brahma voice, one of ordinary individual. the thirty-two marks of a Buddha (see Tam Thaäp Phaøm Thöùc: Taâm thöùc cuûa ngöôøi phaøm— Nhò Haûo Töôùng). Ordinary consciousness—Ordinary knowledge. Phaïm AÂm Phaät: Brahmaghosa-buddha (skt)—Phaøm Tieåu Baùt Ñaûo: Eight confusions—Taùm thöù Pure Sound Buddha. laãn loän hay boán caëp ñieân ñaûo—Caëp thöù nhaát laø Phaïm AÂm Töôùng: Brahmassara (p)— Thöôøng. Voâ thöôøng maø cho laø thöôøng; thöôøng maø Brahmasvara (skt)—Characteristics of the voice of cho laø voâ thöôøng. Caëp thöù nhì laø Laïc. Khoå maø cho the Buddha. laø laïc; laïc thì laïi cho laø khoå. Caëp thöù ba laø Ngaõ. Phaïm Baùi: Bhasa (skt)—Duøng moät khuùc keä ñeå taùn Voâ ngaõ maø cho laø ngaõ; höõu ngaõ maø cho laø voâ ngaõ. thaùn ñöùc Phaät—Using a verse to praise the Caëp thöù tö laø Tònh. Baát tònh maø cho laø tònh; tònh Buddha. maø cho laø baát tònh—Four pairs of inverted (upside- Phaïm Boån: Nhöõng boä kinh baèng tieáng Phaïn (AÁn down, or false) beliefs: The first pair, permanent - Ñoä)—Sutras in the Indian language. Buddhist doctrine emphasizes that all is Phaïm Ca Di: Brahma-kayikas (skt)—Teân cuûa chö impermanent, only Nirvana is permanent; Thieân ôû coõi sô thieàn saéc giôùi. Phaïm Thaân Thieân mistaking the impermanent for the permanent. hay quyeán thuoäc cuûa Phaïm Thieân (Phaïm Chuùng The second pair, joy - all is suffering, only Thieân, Phaïm Phuï Thieân, vaø Ñaïi Phaïm Thieân)— Nirvana is joy; mistaking what is not bliss for bliss. The Brahma-devas in the first dhyana in the realm The third pair, self or personal -all is non-self or of form, or retinue of Brahma. without a soul; mistaking what is not self for self. Phaïm Ca Di Thieân: Brahma-kayika-deva (skt)— The fourth pair, purity - all is impure, only Phaïm chuùng thieân trong coõi trôøi sô thieàn saéc giôùi — Nirvana is pure; mistaking what is impure for The Brahma-devas in the first dhyana in the realm pure. of form. Phaøm Tính: See Phaøm Taùnh. Phaïm Cheá: Vi phaïm caùc qui ñònh—Violating Phaøm Tình: 1) Caùi tình cuûa phaøm nhaân: Desires rules. or passions of the unconverted; 2) Soá haønh phieàn Phaïm Chí: naõo (nhöõng phieàn naõo nhö tham duïc hay laø caùm 1) Brahmacarin (skt): Ngöôøi xuaát gia hoïc Thaùnh doã): Ordinary temptations. ñieån vaø tu haønh phaïm haïnh—Studying sacred Phaøm Tuïc: Common—Earthly—Ordinary— learning; practising continence or chasity. Mundane—Thoùi thöôøng toát hay xaáu cuûa phaøm 2) Brahamacari (skt): Ngöôøi treû Baø La Moân tu nhaân—The practices, good or evil, of common or taäp giai ñoaïn ñaàu trong boán giai ñoaïn ñi vaøo unconverted men. Phaïm Thieân—Young Brahman in his first

sarama or period of life; ther are four such Huyeàn Trang haønh höông caùc xöù Taây Vöïc, khoaûng periods. naêm 627 sau Taây lòch. Nôi naøy hieän caùch Kabul 3) Ngöôøi Phaät töû xuaát gia tu ñôøi thanh tònh: A khoaûng 200 daëm veà phía taây baéc. Taïi ñaây coù Buddhist ascetic with his will set on purity. nhöõng hang ñoäng thieâng lieâng cuûa Phaät giaùo taïi Phaïm Chung: Ñaïi Hoàng Chung cuûa töï vieän—The vuøng baây giôø laø A Phuù Haõn, coù nieân ñaïi töø naêm temple or monastery bell. 300 ñeán 600 sau Taây lòch, ñaõ bò taøn phaù sau nhöõng Phaïm Chuùng: Chö Taêng

Ni—Monks and nuns. cuoäc xaâm laán cuûa Hoài giaùo vaø Moâng Coå. Theo Phaïm Chuùng Thieân: Brahmaparisadya or Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Phaïm Parsadya (skt)—Caùc vò chö Thieân ôû coõi trôøi sô Dieãn Na, moät vöông quoác coå trong vuøng Bokhara, thieàn thuoäc saéc giôùi (Phaïm Thieân giôùi ñöôïc chia baây giôø laø Bamian, noåi tieáng vôùi nhöõng töôïng Phaät laøm ba caáp, caùc vò chö thieân ôû haï caáp thì ñöôïc goïi Nhaäp Nieát Baøn khoảng loà, daøi tôùi 1.000 boä Anh— laø Phaïm Chuùng Thieân)—The assembly of Name of a country in North India at the time when Brahmadevas, belonging to the retinue of Brahma; Hsuan-Tsang visited the Western countries, the first Brahmaloka; the first region of the first around 627 A.D. This area located 240 miles dhyana heaven of form. northwest of Kabul. This Buddhist holy place in Phaïm Chöông: Brahmavastu (skt)—Saùch hoïc vaàn present Afghanistan with interconnected rock-cut Phaïn ngöõ goàm 12 chöông—A Sanskrit syllabary in caves dated from 300 to 600 AD, which was wiped twelve parts. out as a result of invasions by Islamic peoples and Phaïm Coå Noâng: Teân cuûa moät vò cö só hoïc giaû Phaät the Mongols. According to Eitel in The Dictionary giaùo Trung Hoa vaøo theá kyû thöù XX. OÂng sang of Chinese-English Buddhist Terms, Bayana, an Nhaät Baûn du hoïc vaø trôû veà nöôùc vaøo naêm 1931. ancient kingdom and city in Bokhara (modern OÂng ñaõ giuùp raát nhieàu cho chö Taêng hoaèng döông Bamian), famous for a colossal statue of Buddha Phaät phaùp. OÂng vieát raát nhieàu saùch Phaät giaùo. (entering Nirvana) believed to be 1,000 feet long. Ngoaøi ra, oâng coøn dòch boä Phaùt Thuù Luaän, quyeån Phaïm Dieãn Na Quoác: Bamiyan (skt)—Bayana saùch ñeà caäp ñeán nhaân quaû töông quan, moät trong (skt)—See Phaïm Dieãn Na. nhöõng boä saùch cuûa Boä Luaän Taïng cuûa tröôøng phaùi Phaïm Dieän Phaät: Ñöùc Phaät coù göông maët gioáng Phaät giaùo Nguyeân Thuûy. Boä saùch naøy bieân soaïn nhö Phaïm Thieân, ngöôøi ta noùi vò aáy soáng tôùi nhöõng tranh luaän ñaày ñuû veà taùnh duyeân khôûi — 23.000 naêm—A Buddha with Brahma's face (said Name of a Chinese lay person and a Buddhist to be 23.000 years old). scholar in the twentieth century. He traveled to Phaïm Döï: See Brahmadatta. study in Japan and return to China in 1931. After Phaïm Ñaøn: Brahmadanda (skt)—Brahma-staff— returning home, he helped Monks and nuns in Pheùp trò toäi Phaïm Ñaøn. Khi vò sö naøo phaï m toäi thì spreading the Buddha-dharma in all over China. ñöôïc ñöa ñeán "Phaïm Ñaøn" ñeå caùch ly, caám khoâng He wrote a lot of Buddhist books. Besides, he also cho noùi chuyeän vôùi ai—The Brahma (religious) translated the Patthana Sastra into Chinese. This is punishment; the explanation is to send to Coventry the Book of Causal Relations, one of the books of a recalcitrant monk, the forbidding of any the Theravadin Abhidhamma Pitaka. This book is conversation with him, or exclusion to silence. concerned with the causal relations, a full Phaïm Ñaïo: Thanh tònh ñaïo—The way of purity, discussion of pratitya-samutpada. or celibacy; the brahman way—Con ñöôøng thanh Phaïm Cung: 1) Cung ñieän cuûa Phaïm Thieân: khieát. Brahma's palace; 2) Chuøa: Buddhist temple; 3) Phaïm Ñaïo Sinh: Teân cuûa moät nhaø thö hoïa tranh Phaïm Giôùi, coõi thieàn thöù nhaát trong coõi trôøi saéc töôïng Phaät giaùo Trung Hoa vaøo cuoái thôøi nhaø giôùi: The realm of Brahma; the first dhyana Minh ñaàu

thôøi nhaø Thanh—Name of a Chinese heaven of the realm of form. famous painter of Buddhist images who lived in Phaïm Dieân: Phaïm Thieân vaø Trôøi Na La Dieân— the end of the Ming dynasty and the beginning of Brahma and Narayana. the Ch'ing dynasty in China. Phaïm Dieãn Na: Bamiyan (skt)—Bayana (skt)— Phaïm Ñieån: Kinh ñieån Phaät—The Buddhist Teân cuûa moät xöù ôû vuøng Baéc AÁn trong thôøi Ngaøi sutras, or books.

Phaïm Ñoä: Brahman-Land—AÁn Ñoä—India. Phaïm Hoïc: 1) Nghieân cöùu veà Baø La Moân: The Phaïm Ñöùc: Naêng löïc hay phöôùc ñöùc cuûa Phaïm study of Brahmanism; 2) Nghieân cöùu veà Phaät Thieân—The power, or bliss of Brahma. Giaùo: The study of Buddhism. Phaïm Giaùp: Kinh ñieån laøm baèng laù caây ña la (moät Phaïm Höôûng: AÂm thanh cuûa Ñöùc Phaät—The loaïi caây keø coù laù gioáng nhö laù thoát noát) Palm-leaf sound of Buddha's voice (Buddha's preaching). scriptures. Phaïm Kyø Thieàn Sö (1296-1370): Teân cuûa moät vò Phaïm Giôùi: To turn one's back on the precepts— Thieàn sö Trung Hoa, vaøo thôøi nhaø Nguyeân (1280- Violation of the precepts—Vi phaïm giôùi caám hay 1368)—Name of a Chinese Zen master who lived phaù phaïm giôùi luaät maø Ñöùc Phaät ñaõ ñaë t ra—To in Yuan Dynasty in China. offend against or break the moral or ceremonial Phaïm Lòch: Lòch cuûa AÁn Ñoä—Indian calendar. laws of Buddhism. Phaïm Luaân: Brahma-cakra (skt)—1) Baùnh xe Phaïm Giôùi: Truï xöù cuûa Phaïm Thieân: Abode of chuyeån phaùp cuûa Ñöùc Phaät: The Brahma-wheel, Brahma—Vi Phaïm giôùi luaät: Trangress the the wheel of the law, or pure preaching of the precepts. Buddha; 2) Baøi phaùp ñaàu tieân maø Phaïm Thieân Phaïm Haønh: Haønh ñoäng cao quí: Noble action, Vöông thænh Phaät quay baùnh xe phaùp: The first high conduct—Söï tu haønh thanh khieát: Pure sermon at the request of Brahma; 3) Giaùo thuyeát practice. cuûa Phaïm Thieân: The doctrine or preaching of the Phaïm Haïnh: Brahma-cari (skt)—Holy life— Brahmans. Noble objective of nirvana—Pure living—Ngöôøi Phaïm Luaät: To offend against the law—Khi Ñöùc coù ñôøi soáng phaïm haïnh—Cuoäc soáng thanh tònh Theá Toân coøn taïi theá, coù hai vò Tyø Kheo phaïm luaät hay giôùi phaùp giuùp haønh giaû caét ñöùt daâm duïc, soáng haïnh, laáy laøm hoå theïn, khoâng daùm hoûi Phaät, ñeán ñôøi ñoäc thaân ñeå ñöôïc sanh veà coõi trôøi saéc giôùi hoûi Öu Ba Li raèng: "Daï thöa ngaøi Öu Ba Li! Phaïm Thieân hay cao hôn. Ngöôøi töï nguyeän soáng Chuùng toâi phaïm luaät thaät laáy laøm hoå theïn, khoâng ñôøi phaïm haïnh vaø ñaõ ñoïc nhöõng öôùc nguyeän tu daùm hoûi Phaät, mong nhôø ngaøi giaûi roõ choã nghi hoái haønh ñaàu tieân. Ngöôøi treû Baø La Moân tu taäp giai cho chuùng toâi ñöôïc khoûi toäi aáy." Öu Ba Li lieàn y ñoaïn ñaàu trong boán giai ñoaïn ñi vaøo Phaïm Thieân. theo phaùp, giaûi noùi cho hai vò. Baáy giôø oâng Duy Ñôøi soáng thieâng lieâng cao thöôïng vaø thaùnh thieän Ma Caät ñeán noùi vôùi Öu Ba Li: "Thöa ngaøi Öu Ba phuø hôïp vôùi nhöõng qui taéc ñaïo ñöùc vaø tinh khieát Li, ngaøi chôù keát theâm toäi cho hai vò Tyø Kheo naày, cuûa Phaät giaùo. Loái soáng cuûa moät nhaø sö Phaät giaùo, phaûi tröø döùt ngay, chôù laøm roái loaïn loøng hoï. Vì ñôøi soáng tònh haïnh khoâng keát hoân (ñôøi soáng thaùnh sao? Vì toäi taùnh kia khoâng ôû trong, khoâng ôû ngoaøi, thieän, moät ñôøi soáng coáng hieán cho söï phaùt trieån khoâng ôû khoaûng

giöõa. Nhö lôøi Phaät ñaõ daïy: 'Taâm tinh thaàn, ñôøi soáng ñoäc thaân thaùnh thieän)—Pure nhô neân chuùng sanh nhô, taâm saïch neân chuùng sanh living; noble action; the discipline of celibacy saïch.' Taâm cuõng khoâng ôû trong, khoâng ôû ngoaøi, which ensures rebirth in the Brahmaloka, or in the khoâng ôû khoaûng giöõa. Taâm kia nhö theá naøo, toäi realms beyond form. A religious seeker who has caáu cuõng nhö theá aáy. Caùc phaùp cuõng theá, khoâng ra submitted himself to spiritual disciplines and has ngoaøi chôn nhö. Nhö ngaøi Öu Ba Li, khi taâm töôùng taken the first monastic vows. A young Brahman ñöôïc giaûi thoaùt thì coù toäi caáu chaêng?" Öu Ba Li in his first sarama or period of life; ther are four ñaùp: 'Khoâng." OÂng Duy Ma Caät noùi: 'Taát caû such periods. Leading a life in harmony with the chuùng sanh taâm töôùng khoâng nhô cuõng nhö theá! Buddhist rules of discipline, the life of an Thöa ngaøi Öu Ba Li! Voïng töôûng laø nhô, khoâng unmarried religious student, practicing chastity— voïng töôûng laø saïch; ñieân ñaûo laø nhô, khoâng ñieân See Thaát Thieän. ñaûo laø saïch; chaáp ngaõ laø nhô, khoâng chaáp ngaõ laø Phaïm Haïnh Caàu: Brahmacariyesana (p)—Quests saïch. Ngaøi Öu Ba Li! Taát caû phaùp sanh dieät khoâng for the holy life. döøng, nhö huyeãn, nhö chôùp; caùc Phaùp khoâng chôø Phaïm Haïnh Kyø: See Phaïm Chí. nhau cho ñeán moät nieäm khoâng döøng; caùc Phaùp ñeàu Phaïm Hoaøng: Vua cuûa AÁn Ñoä: The Indian laø voïng kieán, nhö chieâm bao, nhö naéng dôïn, nhö Emperor—Ñöùc Phaät: Buddha. traêng döôùi nöôùc, nhö boùng trong göông, do voïng töôûng sanh ra. Ngöôøi naøo bieát nghóa naày goïi laø giöõ

luaät, ngöôøi naøo roõ nghóa naày goïi laø kheùo hieåu." knows it is called a skillful interpreter (of the Luùc ñoù hai vò Tyø Kheo khen raèng: "Thaät laø böïc precepts)." At that "time, the two bhiksus thöôïng trí! Ngaøi Öu Ba Li naày khoâng theå saùnh kòp. declared: 'What a supreme wisdom which is Ngaøi laø böïc giöõ luaät hôn heát maø khoâng noùi ñöôïc." beyond the reach of Upali who cannot expound Öu Ba Li ñaùp raèng: "Tröø Ñöùc Nhö Lai ra, chöa coù the highest principle of discipline and morality?" böïc Thanh Vaên vaø Boà Taùt naøo coù theå cheá phuïc Upali said: 'Since I left the Buddha I have not met ñöôïc choã nhaïo thuyeát bieän taøi cuûa oâng Duy Ma a sravaka or a Bodhisattva who can surpass his Caät. Trí tueä oâng thoâng suoát khoâng löôøng." Khi aáy, rhetoric for his great wisdom and perfect hai vò Tyø Kheo döùt heát nghi hoái, phaùt taâm Voâ enlightenment have reached such a high degree.' thöôïng Chaùnh ñaúng Chaùnh giaùc vaø phaùt nguyeän Thereupon, the two bhiksus got rid of their doubts raèng: "Nguyeän laøm cho taát caû chuùng sanh ñeàu and repentance, set their mind on the quest of ñöôïc bieän taøi nhö vaäy."—At the time of the supreme enlightenment and took the vow that Buddha, there were two bhiksus who broke the make all living beings acquire the same power of prohibitions, and being shameful of their sins they speech. dared not call on the Buddha. They came to ask Phaïm Löïc: Power of Brahma. Upali and said to him: "Upali, we have broken the Phaïm Ma: commandments and are ashamed of our sins, so 1) Phaïm Thieân vaø Ma La Vöông—Brahma or we dare not ask the Buddha about this and come Brahman and Mara. to you. Please teach us the rules of repentance so 2) Phaïm Thieân laø vò chuû

ôû caùc coõi trôøi saéc giôùi: as to wipe out our sins." Upali then taught them Brahma is the lord of the realm of form. the rules of repentance. At that time, Vimalakirti 3) Ma laø chuû Luïc Duïc Thieân hay coõi Tha Hoùa Töï came to Upali and said: "Upali, do not aggravate Taïi—Mara is the lord of desire or passion. their sins which you should wipe out at once 4) Phaïm Thieân: Brahma—See Phaïm Thieân. without further disturbing their minds. Why? Phaïm Ma Ñaït: Brahmadatta (skt)—Teân vò vua Because the nature of sin is neither within nor cuûa xöù Kanyakubja: A king of Kanyakubja—Teân without, nor in between. As the Buddha has said, vua xöù Varanasi, cha cuûa Ca Dieáp: A king of 'living beings are impure because their mind are Varanasi, father of Kasyapa. impure; if their minds are pure they are all pure.' Phaïm Ma La: See Phaïm Ma (1). And mind also is neither within nor without, nor in Phaïm Ma Ni: Brahma-mani (skt)—1) Tònh Chaâu, between. Their minds being such, so are their sins. teân moät loaïi ngoïc baùu: Pure pearl; 2) Ngoïc baùu Likewise all things do not go beyond (their) nhö yù cuûa Phaïm Thieân: The magic pearl of suchness. Upali, when your mind is liberated, is Brahma. there any remaining impurity?' Upali replied: Phaïm Ma Tam Baùt: Brahma-sahampati or "There will be no more." Vimalakirti said: Mahabrahma-sahampati (skt)—Phaïm Thieân, laø vò "Likewise, the minds of all living beings are free chuû cuûa theá giôùi—Brahma, lord of the world. from impurities. Upali, false thoughts are impure Phaïm Ma Vieät: Brahmavati (skt)—Tsang Denma and the absence of false thought is purity. Inverted (tib)—Meï cuûa ngaøi Di Laëc khi ngaøi giaùng traàn— (ideas) are impure and the absence of inverted Youthful looking lady, mother of Maitreya, at the (ideas) is purity. Clinging to ego is impure and time he will appear in this world. non-clinging to ego is purity. Upali, all phenomena Phaïm Maãu Töï: Maãu töï Phaïn—The Sanskrit rise and fall without staying (for an instant) like an alphabet. illusion and lightning. All phenomena do not wait Phaïm Nan: Söï khoù khaên trong vieäc duy trì ñôøi for one another and do not stay for the time of a soáng phaïm haïnh—The diffculty of maintaining thought. They all derive from false views and are celibacy, or purity. like a dream and a flame, the moon in water, and Phaïm Naïn: Life and honour—Perils to life and an image in a mirror for they are born from wrong perils to noble character—See Meänh Phaïm. thinking. He who understands this is called a Phaïm Ngöõ: 1) Ngoân ngöõ cuûa Phaïm Thieân: The keeper of the rules of discipline and he who language came from Brahma; 2) Ngoân ngöõ Phaïn:

Brahma language (Sanskrit); 3) Ngoân ngöõ cuûa AÁn Phaïm Phaït: The Brahma (religious) Ñoä: The language of India. punishment—See Phaïm Ñaøn. Phaïm Nhaân Mieâu Giaù: Ngöôøi giöõ traâu phaûi luoân Phaïm Phuù Laâu: Brahmapurohita (skt)—1) Nhöõng nhôù heã buoâng lôi daây vaøm laø xaâm phaïm nhöõng hoa vò caän thaàn hay phuï taù cuûa Phaïm Thieân: The maøu cuûa ngöôøi khaùc. Trong thieàn, töø naày coù nghóa ministers, or assistants of Brahma; 2) Teân coõi trôøi laø moät khi haønh giaû giaõi ñaõi buoâng lung thì voïng sô thieàn thöù hai thuoäc saéc giôùi: The second nieäm lieàn aäp tôùi cheá ngöï taâm hoï—A herdsman Brahmaloka; the second region of the first dhyana should always remember that when he let go the heaven of form. reining rope, it means he let his herds to destroy Phaïm Phuï Thieân: The

Brahmapurohitas, or the other people's harvests. In Zen, the term means retinue of Brahma—Phaïm Phuù Laâu. once practitioners become lazy and give free rein Phaïm Phuïc: Kasaya (skt)—1) Y phuïc cuûa Phaïm to their emotion, deluded thoughts will rush in to Thieân: Brahma's robe; 2) AÙo caø sa: Monk's robe; dominate their mind. 3) Y phuïc cuûa ngöôøi tu phaïm haïnh: The garment Phaïm Nhaät (810-889): Teân cuûa moät vò danh Taêng of celibacy. Trieàu Tieân vaøo theá kyû thöù IX. Naêm 831, vaøo thôøi Phaïm Phöôùc: Brahmapunyatva (skt)—Brahma nhaø Ñöôøng (618-907), Sö ñeán Trung Hoa vaø theo merits. hoïc Thieàn vôùi nhieàu baäc thaày, vaø trôû thaønh moät Phaïm Quoác: Brahma-ksetra (skt)—See Phaïm Saùt. trong nhöõng ñeä töû xuaát saéc nhaát cuûa Thieàn sö Phaïm Quyønh: Teân cuûa moät vò cö só hoïc giaû Phaät Dieâm Quan Teà An. Sö ñaït ngoä vôùi vò Thieàn sö naøy giaùo Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)— chæ vôùi moät caâu ñôn giaûn: "Bình thöôøng taâm thò Name of a Chinese lay person and a Buddhist ñaïo." Sau saùu naêm laøm thò giaû cho ngaøi Dieâm scholar who lived in the T'ang Dynasty in China. Quan Teà An, Sö töø giaû thaày ñi ñeán tham vaán vôùi Phaïm Saùt: Brahmaksa (skt)—Brahmaksha (skt)— ngaøi Döôïc Sôn Duy Nghieãm tröôùc khi trôû veà nöôùc Brahmaksetra (skt)—Bonsetsu (jap)—1) Coõi Phaät: vaøo naêm 847. Sau khi trôû veà Trieàu Tieân, Sö khai Buddha-land; 2) Teân goïi töï vieän nhö laø nôi thanh saùng chuøa Xaø Quaät trong tænh Giang Nguyeân vaø tònh: A name for a Buddhist monastery, i.e. a phaùt trieån thaønh phaùi Xaø Quaät Sôn, moät trong place of purity—See Phaïm Cung. nhöõng phaùi Thieàn noåi troäi nhaát ôû Trieàu Tieân vaøo Phaïm Sö Boà Taùt: Parama-carya (skt)—Toái Thaùnh theá kyû thöù IX—Name of a Korean famous monk Boà Taùt—Most Holy Bodhisattva. in the ninth century. In 831, during the T'ang Phaïm Taùn: Stotra (skt)—Tuïng ca—Khuùc haùt ca Dynasty, he came to China to study Zen with tuïng Phaät, chö toå hay nhöõng thaàn linh trong Phaät many masters, and he became one of the most giaùo—A song of praise to the Buddha or to great outstanding disciples of Zen master Yen-kuan masters or deities of Buddhism. Ch'i-an (750-842). He was enlightened with just Phaïm Taêng: Brahmin (skt)—Vò Taêng gìn giöõ tònh one simple phrase from this master: "The normal haïnh. Vò Taêng AÁn Ñoä thôøi xöa. Vaøo thôøi ñoù Taêng mind is the Way." He stayed to serve as an só AÁn Ñoä maëc aùo tròch (ñeå loä) vai phaûi —A monk attendant for master Yen-kuan Ch'i-an for six who maintains his purity. A monk from India: years. Before returning to Korea in 847, he came Brahman monk is a Buddhist Master of ancient to visit and study Zen with Zen master Yao-shan India. During those days, Buddhist monks wore Wei-yen (745-828 or 750-834). After returning to rope, Buddhist monks wore roped exposing their Korea, he settled in Jiang Yuan Province to built right shoulders. the Vulture Peak Temple and developed into a Phaïm Taâm: Taâm tu theo phaïm haïnh hay thanh Zen Sect named "Grdhrakuta Zen Sect", one of cao vaø tinh khieát maø ngöôøi thöïc taäp seõ ñöôïc sanh the most eminent Zen sects in Korea in the ninth veà coõi trôøi voâ saéc. Baûn taùnh thanh tònh cuûa con century. ngöôøi voán ñaày ñuû. Taâm thanh tònh thì thaân nghieäp Phaïm Nöõ: 1) Con gaùi cuûa Phaïm Chí: A noble vaø khaåu nghieäp cuõng thanh tònh. Tònh taâm laø moät woman; 2) Ngöôøi con gaùi phaïm haïnh: A woman of

trong nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì high character. nhôø ñoù maø chuùng ta khoâng bò nhieãm tröôïc —The Phaïm Phaùp: To break the law. noble or pure mind (which practises the discipline

that ensures rebirth in the realm without form). To Phaïm Thích Töù Vöông: See Phaïm Thích Töù purify one's mind: Pure heart, which is the original Thieân. Buddha-nature in every man. Pure mind is one of Phaïm Thieân: Brahmas (skt). the most important entrances to great (I) Nghóa cuûa Phaïm Thieân—The meanings of enlightenment; for with it, there is no defilement. Brahma: Phaïm Thanh: Tieáng cuûa Ñöùc Phaät—The voice of 1) Sahampati (skt): Vò thaàn chính cuûa AÁn giaùo, Buddha thöôøng ñöôïc dieãn taû nhö ngöôùi saùng taïo heä Phaïm Thanh Töôùng: Gioïng noùi thanh nhaõ nghe thoáng theá giôùi—A chief of Hindu gods often xa, nhö gioïng noùi cuûa Ñöùc Phaïm Thieân—Voice described as the creator of world system. deep and resonant which emits Brahma-pure 2) Chuû cuûa cung trôøi saéc giôùi. Ngaøi laøm chuùa teå sounds, one of the thirty-two auspicious marks— cuûa chuùng sanh, ñöôïc Phaät giaùo thöøa nhaän laø See Tam Thaäp Nhò Haûo Töôùng. chö Thieân, nhöng thaáp hôn Phaät hay ngöôøi ñaõ Phaïm Thaønh: Teân cuûa moät vò danh Taêng Trung giaùc ngoä—Lord of the heavens of form. The Hoa vaøo thôøi nhaø Thanh (1644-1912)—Name of a father of all living beings; the first person of Chinese famous monk who lived in the Ch'ing the Brahmanical Trimurti, Brahma, Visnu, and Dynasty in China. Siva, recognized by Buddhism as devas but as Phaïm Thaân: Brahma-kaya (skt). inferior to a Buddha, or enlightened man. 1) Thaân taâm thanh tònh: The pure spiritual body. 3) Caùc chö Thieân trong coõi trôøi saéc giôùi: Devas 2) Phaùp thaân cuûa Phaät: Dharmakaya of the in the realm of form. Buddha. (II) Ba loaïi Phaïm Thieân: Phaïm Chuùng Thieân, Phaïm Thaân Thieân: Quyeán thuoäc cuûa Phaïm Thieân Phaïm Phuï Thieân, vaø Ñaïi Phaïm Thieân (Phaïm (Phaïm Chuùng Thieân, Phaïm Phuï Thieân, vaø Ñaïi Thieân Vöông)—Three kinds of Brahmas: The Phaïm Thieân)—The Brahmakayika, or retinue of assembly of brahmadevas (Brahmakayika), Brahma. Brahmapurohitas or retinue of Brahma, and Phaïm Thaát: Nôi Taêng ñoaøn truù nguï vaø tu taäp, Mahabrahman or Brahman himself. chuøa hay töï vieän—A dwelling where the sangha is Phaïm Thieân Coõi: The realm of Brahma. practicing Buddhist laws—A dwelling where Phaïm Thieân Giôùi: Brahmaloka (skt)—The realm celibate discipline is practised, a monastery, of Brahma. temple. Phaïm Thieân Haäu: Brahmi (skt)—Haäu phi cuûa Phaïm Theá: The realm of Brahma. Phaïm Thieân (Phaïm Thieân trong Phaät giaùo khoâng Phaïm Theá Giôùi: Brahmaloka (skt)—Phaïm Theá coù haäu phi, tuy nhieân, daân gian AÁn Ñoä toân suøng vaø Thieân—Caùc coõi trôøi thuoäc saéc giôùi. Phaïm truï (truï cho raèng ngaøi coù ba baø haäu phi)—The queen or xöù cuûa chö thieân coõi saéc giôùi töùc laø töù voâ löôïng wife of Brahma. taâm). Coõi phaïm truï töông ñöông vôùi traïng thaùi töø, Phaïm Thieân Ngoaïi Ñaïo: Brahmadeva-heretics— bi, hyû, xaû—The Brahmaloka of the realm of form. Baø La Moân cho raèng Phaïm Thieân laø Ñaáng Taïo The brahmalokas, equivalent of benevolence, Hoùa, nhöng vôùi Phaät giaùo ñieàu naày traùi vôùi chaân pity, joy and indifference. lyù—The Brahmans consider Brahma to be the Phaïm Theá Thieân:

Brahmaloka (skt)—Phaïm Theá Creator of al things and the Supreme Being, which Giôùi. is heresy with Budhism. Phaïm Thích: Trôøi Phaïm Thieân vaø trôøi Ñeá Thích—Phaïm Thieân Nöõ: Brahmi (skt)—See Phaïm Thieân Brahma and Sakra: Haäu. 1) Trôøi Phaïm Thieân, chuû cung trôøi saéc giôùi: Phaïm Thieân Vöông: Brahama-King—See Brahma, the lord of the form-realm. Phaïm Thieân. 2) Trôøi Ñeá Thích, chuû cuûa trôøi duïc giôùi: Sakra, Phaïm Thuï Thieân: Brahmapurohita (skt)—Phaïm the lord of the desire-realm. Phuù Laâu—Nhöõng vò caän thaàn hay phuï taù cuûa Phaïm Phaïm Thích Töù Thieân: Trôøi Phaïm Thieân, Ñeá Thieân. Teân coõi trôøi sô thieàn thöù hai thuoäc saéc Thích, vaø Töù Thieân Vöông—Brahma, sakra, and giôùi—The ministers, or assistants of Brahma. the four Maharajas.

Name of the second Brahmaloka; the second 1) Chöõ Phaïn—Brahma letters—Samskrtam— region of the first dhyana heaven of form. Sanskrit. Phaïm Thuï Vöông: Brahmadatta (skt)—Phaïm Ma a) Baéc Phaïn: Sanskrit. Ñaït—1) Teân vò vua cuûa xöù Kanyakubja: Name of b) Nam Phaïn: Tieáng Phaïn Pali ñöôïc vaøi hoïc giaû a king of Kanyakubja; 2) Teân vua xöù Varanasi, Trung Hoa cho raèng coå hôn tieáng Phaïn cha cuûa Ca Dieáp: A king of Varanasi, father of Sanskrit veà caû tieáng noùi laãn chöõ vieát—Pali, Kasyapa. considered more ancient by some Chinese Phaïm Thö: Brahmana-deva (skt)—Kinh ñieån Veä writers than Sanskrit both as a written and Ñaø—Vedic scriptures. spoken language. Phaïm Thöøa: Brahmayana (skt)—The noblest of 2) Phaïm Thö: Vaên Töï coå cuûa AÁn Ñoä, phaân bieät the vehicles, that of the Bodhisattva—Thöøa cao vôùi tieáng noùi bình daân Prakrit. Chæ vaøi ngoaïi thöôïng nhaát trong caùc thöøa, ñoù laø con ñöôøng cuûa leä kinh ñieån Trung Quoác ñöôïc dòch töø tieáng caùc vò Boà Taùt—See Boà Taùt. Phaïn Pali (Nam Phaïn), coøn thì ña phaàn ñöôïc Phaïm Thöôïng: To be impertinent to superiors. dòch sang töø tieáng Phaïn Sanskrit (Baéc Phaïn)— Phaïm Tieân (1292-1348): Teân cuûa moät vò danh The classical Aryan language of India, in Taêng Trung Hoa, vaøo thôøi nhaø Nguyeân (1280- contradistinction to Prakrit, representing the 1368)—Name of a Chinese famous monk who language as ordinarily spoken. With the lived in the Yuan Dynasty in China. exception of a few ancient translations Phaïm Toäi: To commit a crime—To commit probably from Pali versions, most of the offences. original texts used in China were Sanskrit. Phaïm Traøng: Torch of Brahma. Phaïm Töï Taïi Vöông: Lord Brahma. Phaïm Traên: Teân cuûa moät vò danh Taêng Trung Phaïm Töôùng: Brahmadhvaja (skt)—Moät trong Hoa, soáng vaøo thôøi nhaø Toáng (960-1279)—Name nhöõng ngöôøi con trai cuûa Mahabhijna, trong coõi Phaät ôû veà phía taây nam vuõ truï cuûa chuùng ta—One of a Chinese famous monk who lived in the the of the sons of Mahabhijna; his Buddha domain is Sung Dynasty in China. south-west of our universe. Phaïm Troïng: Phaïm troïng toäi—Vi phaïm giôùi troïng Phaïm Uyeån: Töï vieän, nôi caùc vò xuaát gia soáng ñôøi hay nhöõng giôùi chính—To break the weightier ñoäc thaân tu taäp—A monastery or any place where laws—Commit a grave offense. celibate discipline is practised. Phaïm Troïng Yeâm (989-1052): Teân cuûa moät vò cö Phaïm Voõng: Brahmajala (skt)—Löôùi trôøi (kinh só noåi tieáng cuûa Phaät giaùo Trung Hoa, soáng vaøo noùi veà trieát hoïc vaø sieâu hình)—Brahma-net— thôøi nhaø

Toáng (960-1279)—Name of a Chinese Supreme net. famous lay person who lived in the the Sung Phaïm Voõng Boà Taùt: Brahmajala-bodhisattva Dynasty in China. (skt)—Brahma-net Bodhisattva—Supreme net Phaïm Truù: Brahma vihara (skt)—Brahma-viharo Bodhisattva—The Bodhisattva Brahma-jala. (p)—Abode or purity—Brahma-abiding—A pure Phaïm Voõng Boà Taùt Giôùi Kinh Nghóa Sôù: rest—See Tònh Truï. Commentary on the doctrine of the sutra of the Phaïm Truø: Hara (skt)—Domain—Scope— Bodhisattva precepts of Brahma's Net—Luaän veà Sphere. caùc yù nghóa cuûa giôùi luaät Boà Taùt trong kinh Phaïm Phaïm Truï Thieân: Heaven of pure abode—Coõi töù Voõng. thieàn saéc giôùi—Sanh Tònh Cö Thieân laø cung ñieän Phaïm Voõng Giôùi: See Phaïm Voõng Giôùi Boån. cuûa Boà Taùt, vì taát caû phieàn naõo chaúng nhieãm —The Phaïm Voõng Giôùi Boån: Boà Taùt Giôùi Kinh hay fourth dhyana heaven in the world of form. Birth phaàn sau cuûa Kinh Phaïm Voõng—The latter part of in the heaven of pure abodes is a palace of the Brahma-sutra. Enlightening Beings because no afflictions can Phaïm Voõng Giôùi Boån Sôù: Luaän veà caùc giôùi caám affect them. trong kinh Phaïm Voõng, phaàn sau cuûa Boà Taùt Giôùi Phaïm Töï: Kinh hay Kinh Phaïm Voõng—Commentary on the book of the precepts in the sutra of Brahma's

Net, the latter part of the Brahma-sutra. Phan: Phaïm Voõng Giôùi Phaåm: Teân cuûa Kinh Phaïm 1) Côø phöôùn: Pataka (skt)—Ba Ña Ca—Laù côø Voõng (Kinh Phaïm Voõng ngaøy nay chæ coøn laïi moät hay phöôùn treo taïi chuøa trong caùc ngaøy leã (vaät phaåm Boà Taùt Taâm Ñòa Giôùi trong boä Kinh Phaïm trang nghieâm bieåu töôïng cho uy ñöùc cuûa Ñöùc Voõng neân goïi laø Phaïm Voõng Giôùi Phaåm)—A Phaät)—Flag—Banner—Streamer—Pennant. name for the Brahma-sutra. 2) Leo leân: To climb. Phaïm Voõng Kinh: Brahmajala-sutra (skt)— 3) Naém laáy: To grasp—To detain. Brahma Net Sutra—See Kinh Phaïm Voõng. Phan Duyeân: Arammana (p)—Alambana (skt)— Phaïm Voõng Kinh Boà Taùt Giôùi Boån Tö Kyù: Luaän Duyeân. veà caùc giôùi luaät cuûa Boà Taùt trong kinh Phaïm 1) Sôû Duyeân: Ñoái töôïng hay laø caùi ñeå döïa vaøo Voõng—Commentary on the chapter of the hay tuøy thuoäc vaøo. Caûnh ñoái ñaõi vôùi taâm thöùc Bodhisattva precepts in the sutra of Brahma's Net. (phaùp taâm vaø sôû taâm laø naêng duyeân, caûnh laø Phaïm Voõng Kinh Lö Xaù Na Phaät Thuyeát Boà sôû duyeân)—Resting or depending upon Taùt Taâm Ñòa Giôùi Phaåm Ñeä Thaäp: See Phaïm (object of consciousness). Upon which Voõng Kinh. something rests or depends, hence objects of Phaïm Voõng Toâng: Luaät Toâng ñöôïc mang vaøo perception; that which is the environmental or hoaèng hoùa taïi Nhaät Baûn bôûi moät nhaø sö Trung Hoa contributory cause; attendant circumstances teân Giaùm Chaân vaøo khoaûng naêm 754 sau Taây 2) Vieãn ly nhaát thieát sôû duyeân (thoaùt ra ngoaøi Lòch—The sect of Ritsu, brought into Japan by the moïi ñieàu kieän): Free from all conditions Chinese monk Chien-Chen in 754 A.D. (alambavigata). Phaïm Vuõ: Chuøa hay töï vieän—A sacred house, 3) Naêng duyeân: Taâm nöông vòn vaøo caûnh sôû maø i.e., a Buddhist monastery, or temple. khôûi leân, gioáng nhö ngöôøi giaø vòn vaøo caây gaäy Phaïm Vöông: Brahma-sahampati (skt)— maø ñöùng leân (taâm thay ñoåi luùc theá naày luùc theá Mahabrahma-sahampati (skt)—Phaïm Ma

Tam khaùc, tuøy theo söï vaät cuûa theá giôùi beân ngoaøi, Baùt—Phaïm Vöông—Phaïm Thieân, laø vò chuû cuûa gioáng nhö con vöôïn chuyeàn caây, hay con ngöïa theá giôùi—Brahma, lord of the world. voâ cöông)—Something to lay hold of, a Phaïm Vöông Cung: Cung ñieän cuûa Phaïm reality, cause, basis, similar to an old man Thieân—The palace of Brahma. relies on his cane (the mind likea monkey, the Phaïm Vöông Keá: Lord Brahma. thought like a horse). Phaïm Vöông ÖÙng Thaân: The body of a Brahma Phan Giaùc: Naéêm laáy vaø hieåu bieát nhöõng caùi caïn King—Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, côït beân ngoaøi, nhö con vöôïn chuyeàn heát caønh naày Ñöùc Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà qua caønh khaùc—Seizing and perceiving, like a öùng thaân (moät trong ba möôi hai öùng thaân) cuûa monkey jumping from branch to branch, i.e., ngaøi nhö sau: Neáu coù chuùng sanh naøo toû bieát loøng attracted by external unstable. daâm duïc, khoâng phaïm tôùi buïi nhô cuûa daâm duïc, Phaùn Giaùo: Phaân chia hay phaân tích giaùo phaùp thaân trôû neân thanh tònh, toâi seõ hieän thaân Phaïm hay giaùo töôùng moät ñôøi cuûa Ñöùc Phaät—Division of Thieân tröôùc nhöõng ngöôøi ñoù noùi phaùp, khieán hoï the Buddha's teaching. ñöôïc giaûi thoaùt—According to The Surangama 1) Phaùn Giaùo Thieân Thai Nguõ Thôøi Baùt Giaùo: Sutra, book Six, Avalokitesvara Bodhisattva Division of T'ien-T'ai, into the five periods vowed in front of the Buddha about his and eight teachings. appearance before sentient beings (one of the 2) Phaùn Giaùo Hoa Nghieâm Nguõ Giaùo: Division thirty-two response bodies) as follows: If there are of Hua-Yen into five teachings. living beings who wish to have their minds be Phaùn Löï Tö: Phaân bieät tö töôûng—Discriminating clear and awakened, who do not engage in thought. mundane desires and wish to purify their bodies, I Phaùn Quyeát: Determination—Decision. will appear before them in the body of a Brahma Phaùn Quyeát Thanh Tònh: Purity in judgment. King and speak Dharma for them, causing them to Phaùn Thích: Phaùn ñoaùn yù chæ cuûa kinh luaän, vaø attain liberation—See Tam Thaäp Nhò ÖÙng Thaân. giaûi thích yù nghóa cuûa noù. Pheâ phaùn phaân tích giaùo

lyù maø Ñöùc Thích Ca Maâu Ni thuyeát giaûng—To moïi yù nghó chaám döùt, moïi phaân bieät döøng baët; khi divide and explain sutras; to arrange in order, maø taø kieán, voïng nieäm ñeàu bieán maát maø mình analyze the Buddha's teaching. khoâng caàn phaûi xua ñuoåi; khi khoâng caàn phaûi tìm Phaûn Baûn Haïnh Nam (1899-1973): Teân cuûa moät kieám maø chaùnh nghieäp vaø xung löïc ñích thöïc ñeàu vò hoïc giaû Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XX. töï phaùt. Ñoù chính laø luùc maø chuùng ta coù theå bieát OÂng toát nghieäp ñaïi hoïc Ñeá Quoác ôû Ñoâng Kinh vaøo ñöôïc chaân lyù cuûa traùi tim."—We, devoted naêm 1918. OÂng vieát raát nhieàu saùch veà söï phaùt trieån Buddhists, must examine ourselves so that we are cuûa phaùi Nhaät Lieân Toâng Nhaät Baûn—Name of a able to know who we are. Know our body and Japanese Buddhist scholar in the twentieth mind by simply watching. In sitting, in sleeping, in century. He graduated from Teikoku University in eating, know our limits. Use wisdom. The practice Tokyo in 1929. He wrote a lot of Buddhist Books is not to try to achieve anything. Just be mindful of on history of the Japanese Nichiren

Sect. what is. Our whole meditation is to look directly at Phaûn Caàu Chö Kyû: Haõy töi xeùt laáy mình tröôùc khi the mind. We will be able to see suffering, its chæ trích ngöôøi khaùc—Morally, one must look at cause, and its end. According to Zen Master oneself before criticizing others. Daikaku in Zen and the Way: "Zen practice is not Phaûn Chieáu: Paribimbaya (skt)—Phaûn aùnh—To clarifying conceptual distinctions, but throwing reflect. away one's preconceived views and notions and Phaûn Quang: Reflected light. the sacred texts and all the rest, and piercing Phaûn Quang Töi Kyû: Hoài quang töi kyû—Hoài quang through the layers of coverings over the spring of bieán chieáu—To turn the spotlight to ourselves— self behind them. All the holy ones have turned To turn back and reflect ourselves, or turn back within and sought in the self, and by this went and examine ourselves—Haõy quay trôû vaøo töi beyond all doubt. To turn within means all the xem xeùt laáy mình. Chuùng ta, nhöõng Phaät töû thuaàn twenty-four hours and in every situation, to pierce thaønh, phaûi töi quaùn saùt laáy mình ñeå töø ñoù chuùng ta one by one through the layers covering the self, coù khaû naêng hieåu mình laø ai. Hieåu thaân vaø taâm deeper and deeper, to place that cannot be mình baèng söi quan saùt theo doõi. Trong luùc ngoài described. It is when thinking comes to an end and thieàn, trong khi aên uoáng, nguû nghæ, chuùng ta ñeàu making distinctions ceases, when wrong views and bieát phaûi laøm nhö theá naøo ñeå giôùi haïn vaø ñieàu hoøa. ideas disappear of themselves without having to Haõy xöû duïng trí tueä cuûa chuùng ta. Haønh thieàn be driven forth, when without being sought the khoâng nhaèm muïc ñích ñaït ñöôïc, hay ñeå hoaøn true action and true impulse appear of themselves. thaønh moät caùi gì caû. Chæ caàn chuù taâm tænh thöùc. It is when one can know what is the truth of the Toaøn theå vieäc haønh thieàn cuûa chuùng ta laø nhìn heart." thaúng vaøo taâm mình. Khi nhìn thaúng vaøo taâm mình Phaûn Suaát Sanh Töû: Thoaùt voøng sanh töû ñeå ñi chuùng ta seõ thaáy ñöôïc söi khoå, nguyeân nhaân cuûa vaøo Nieát Baøn—Escape from mortality into khoå, vaø chaám döùt söi khoå. Theo Thieàn sö Ñaïi Giaùc nirvana. (1213-1279) trong quyeån Thieàn vaø Ñaïo: "Thieàn Phaûn Tænh: A turning about. taäp khoâng phaûi laø gaïn loïc nhöõng phaân bieät coù tính Phaûn Tænh Khaåu Nghieäp : Action With the khaùi nieäm, maø chính laø ñeå neùm boû nhöõng quan Speech—See Khaåu Nghieäp (V). ñieåm vaø khaùi nieäm ñaõ coù töø tröôùc, neùm boû caû kinh Phaûn Tænh Thaân Nghieäp: Tturning about action ñieån vaø moïi thöù coøn laïi, vaø xuyeân thuûng nhöõng lôùp with the body—See Thaân Nghieäp (II). bao phuû söi phaùt khôûi cuûa caùi ngaõ ôû ñaèng sau. Töø Phaûn Tænh YÙ Nghieäp: Ñöùc Phaät ñaõ daïy Ñaïi Ñöùc tröôùc ñeán nay caùc baäc thaùnh ñeàu quay trôû vaøo beân La Haàu La veà ‘Phaûn Tænh YÙ Nghieäp’ trong Kinh trong vaø tìm kieám trong caùi ngaõ, vaø qua ñoù vöôït Giaùo Giôùi La Haàu La ÔÛ Röøng Am Baø La—The leân treân taát caû moïi nghi hoaëc. Quay laïi beân trong Buddha taught Venerable about ‘Action With the coù nghóa laø trong hai möôi boán giôø, trong moïi hoaøn Mind’ in the Ambalatthikarahulovada Sutta in the caûnh, xuyeân thuûng qua nhöõng lôùp voû boïc kín caùi Middle Length Discourses of the Buddha: ngaõ cuûa mình, caøng luùc caøng saâu hôn, ñeå ñi ñeán 1. Naøy La Haàu La, nhö oâng muoán laøm moät yù moät nôi

khoâng theå naøo dieãn taû ñöôïc. Chính luùc ñoù nghieäp gì, haõy phaûn tænh yù nghieäp aáy nhö sau:

“YÙ nghieäp naày cuûa ta coù theå ñöa ñeán töï haïi, by mind—Rahula, while you are doing an coù theå ñöa ñeán haïi ngöôøi, coù theå ñöa ñeán haïi action with the mind, you should reflect upon caû hai; thôøi yù nghieäp naày laø baát thieän, ñöa ñeán that same mental action thus: “Does this ñau khoå, ñem ñeán quaû baùo ñau khoå.”—action that I am doing with the mind lead to Rahula, when you wish to do an action with my own affliction, or to the affliction of the mind, you should reflect upon that same others, or to the affliction of both? Is it an mental action thus: “Would this action that I unwholesome mental action with painful wish to do with the mind lead to my own consequences, with painful results?” affliction, or to the affliction of others, or to a) Naøy La Haàu La, neáu trong khi phaûn tænh, oâng the affliction of both? Is it an unwholesome bieát: “YÙ nghieäp naày ta ñang laøm. YÙ nghieäp mental action with painful consequences, with naày cuûa ta ñöa ñeán töï haïi, ñöa ñeán haïi ngöôøi, painful results?” ñöa ñeán haïi caû hai; thôøi yù nghieäp naày laø baát a) Naøy La Haàu La, neáu trong khi phaûn tænh, oâng thieän, ñöa ñeán ñau khoå, ñem ñeán quaû baùo ñau bieát: “YÙ nghieäp naày ta muoán laøm. YÙ nghieäp khoå.” Naøy La Haàu La, oâng haõy töø boû moät yù naày cuûa ta coù theå ñöa ñeán töï haïi, coù theå ñöa nghieäp nhö vaäy—Rahula, when you reflect, if ñeán haïi ngöôøi, coù theå ñöa ñeán haïi caû hai; thôøi you know: “This action that I am doing with yù nghieäp naày laø baát thieän, ñöa ñeán ñau khoå, the mind leads to my own affliction, or to the ñem ñeán quaû baùo ñau khoå.” Moät yù nghieäp nhö affliction of others, or to the affliction of both; vaäy, naøy La Haàu La, oâng nhaát ñònh chôù coù it is an unwholesome mental action with laøm—When you reflect, if you know: “This painful consequences, with painful results,” action that I wish to do with the mind would then you should suspend such a mental action. lead to my own affliction, or to the affliction b) Nhöng neáu, naøy La Haàu La, khi phaûn tænh oâng of others, or to the affliction of both; it is an bieát nhö sau: “YÙ nghieäp naày ta ñang laøm. YÙ unwholesome mental action with painful nghieäp naày cuûa ta khoâng ñöa ñeán töï haïi, consequences, with painful results,” then you khoâng ñöa ñeán haïi ngöôøi, khoâng ñöa ñeán haïi definitely should not do such an action with caû hai; thôøi yù nghieäp naày laø thieän, ñöa ñeán an the mind. laïc, ñem ñeán quaû baùo an laïc.” YÙ nghieäp nhö b) Naøy La Haàu La, neáu trong khi phaûn tænh, oâng vaäy, naøy La Haàu La, oâng phaûi tieáp tuïc laøm — bieát: “YÙ nghieäp naày ta muoán laøm. YÙ nghieä p But when you reflect, if you know: “This naày cuûa ta khoâng coù theå ñöa ñeán töï haïi, khoâng action that I am doing with the mind does not coù theå ñöa ñeán haïi ngöôøi, khoâng coù theå ñöa lead to my own affliction, or to the affliction ñeán haïi caû hai; thôøi yù nghieäp naày laø thieän, ñöa of others, or to the affliction of both; it is a ñeán an laïc, ñem ñeán quaû baùo an laïc.” YÙ wholesome mental action with pleasant nghieäp nhö vaäy, naøy La Haàu La, oâng neân consequences, with pleasant results,” then laøm—When you reflect, if you know: “This you may continue in such a mental action. action that I wish to do with the mind would 3. Sau khi laøm xong moät yù nghieäp, naøy La Haàu not

lead to my own affliction, or to the La, oâng caàn phaûi phaûn tænh yù nghieäp aáy nhö affliction of others, or to the affliction of both; sau: “YÙ nghieäp naày ta ñaõ laøm. YÙ nghieäp naày it is a wholesome mental action with pleasant cuûa ta ñöa ñeán töi haïi, ñöa ñeán haïi ngöôøi, ñöa consequences, with pleasant results,” then ñeán haïi caû hai; thôøi yù nghieäp naày laø baát thieän, you may do such an action with the mind. ñöa ñeán ñau khoå, ñem ñeán quaû baùo ñau 2. Naøy La Haàu La, khi oâng ñang laøm moät yù khoå.”—Rahula, after you have done an action nghieäp, oâng caàn phaûi phaûn tænh yù nghieäp aáy with the mind, you should reflect upon that nhö sau: “YÙ nghieäp naày ta ñang laøm. YÙ nghieäp same mental action thus: “Does this action naày cuûa ta ñöa ñeán töi haïi, ñöa ñeán haïi ngöôøi, that I have done with the mind lead to my ñöa ñeán haïi caû hai; thôøi yù nghieäp naày laø baát own affliction, or to the affliction of others, or thieän, ñöa ñeán ñau khoå, ñem ñeán quaû baùo ñau to the affliction of both? Was it an khoå.” Rahula, while you are doing an action

unwholesome mental action with painful Theo thieàn sö Phaàn Döông, coù möôøi taùm caùch hoû i, consequences, with painful results?” ñoái laïi, coù möôøi taùm caùch ñaùp khaùc haún nhau (see a) Naøy La Haàu La, neáu trong khi phaûn tænh, oâng Phaàn Döông Thaäp Baùt Vaán). Nhö vaäy, moät caâu bieát nhö sau: “YÙ nghieäp naày ta ñaõ laøm. YÙ phaûn vaán vaãn laø moät lôøi ñaùp chieáu saùng vaäy. Thí nghieäp naày ñöa ñeán töi haïi, ñöa ñeán haïi ngöôøi, duï, moät vò Taêng hoûi Töø Minh: "Toå Ñaït Ma qua ñöa ñeán haïi caû hai; thôøi yù nghieäp naày laø baát Trung Hoa coù yù nghóa gì?" Töø Minh hoûi laïi: "OÂng thieän, ñöa ñeán ñau khoå, ñem ñeán quaû baùo ñau aáy qua hoài naøo vaäy?"—In Zen, there is a method khoå.” Moät yù nghieäp nhö vaäy, naøy La Haàu La, of counter-questioning, wherein questions are not oâng caàn phaûi lo aâu, caàn phaûi taøm quyù, caàn answered by plain statements but by counter- phaûi nhaøm chaùn. Sau khi lo aâu, taøm quyù, nhaøm questionings. Generally speaking, in Zen a chaùn, caàn phaûi phoøng hoä trong töông lai— question is not a question in its ordinary sense; When you reflect, if you know: “This action that is, it is not simply asked for information, and that I have done with the mind leads to my therefore it is natural that what ordinarily own affliction, or to the affliction of others, or corresponds to an answer is not an answer at all. to the affliction of both; it was an According to Zen master Fen-Yang, there are unwholesome mental action with painful eighteen different kinds of questions, against consequences, with painful results,” then you which we may distinguish eighteen corresponding should confess such a mental action, reveal it, answers. Thus a counter-question itself is in its and lay it open to the Teacher or to your wise way an illuminating answer. For example, a monk companions in the holy life. Having confessed requested Tzu-ming to set forth the idea of it, revealed it, and laid it open, you should Bodhidharma's coming from the West, and the undertake restraint for the future. master asked, "When did he come?"—See Phaàn b) Coøn neáu trong khi phaûn tænh, naøy La Haàu La, Döông Thaäp Baùt Vaán. oâng bieát: “YÙ nghieäp naøy ta ñaõ laøm. YÙ nghieäp Phaûn Vaán Kyù: Traû lôøi theo kieåu hoûi vaën laïi— naày khoâng ñöa ñeán töi haïi, khoâng ñöa ñeán haïi Interrogating answer—See Phaûn Vaán. ngöôøi, khoâng ñöa ñeán haïi caû

hai; thôøi yù Phaûn Xoa Hôïp Chöôûng: Moät trong möôøi hai caùch nghieäp naày laø thieän, ñöa ñeán an laïc, ñem ñeán chaáp tay, ñan beän nhöõng ngoùn tay vaøo nhau—One quaû baùo an laïc." Do vaäy, naøy La Haàu La, oâng of the twelve forms of folded hands, with phaûi an truù trong nieàm hoan hyû, töï mình tieáp interlocking fingers. tuïc tu hoïc ngaøy ñeâm trong caùc thieän phaùp— Phaûn Xuaát Sanh Töû: See Phaûn Suaát Sanh Töû. Rahula, but when you reflect, if you know: Phaïn AÂm: Buddha's voice—See Phaïm AÂm and "This action that I have done with the mind AÂm Thanh cuûa Ñöùc Nhö Lai. does not lead to my own affliction, or to the Phaïn Baûn: Kinh ñieån Phaät vieát baèng tieáng affliction of others, or to the affliction of both; Phaïn—The Buddhist sutras, or books, written in it was a wholesome mental action with Sanskrit. pleasant consequences, with pleasant results," Phaïn Bang: Bang—Minh Ngö—Ngö Baûn—Ngö you"can abide happy and glad, training day Bang—Moõ caù baèng caây hay khuùc goã troøn, moùc and night in wholesome states. boïng ruoät, laøm theo hình caù, vôùi moät khe ñuïc naèm Phaûn Tuïc: To go back to the secular life—See ngang ñeå taïo aâm höôûng, thöôøng treo ôû nhaø truø, Hoaøn Tuïc. ñaùnh leân khi tôùi giôø côm—The wooden fish is a Phaûn Vaên Trì Danh: Reflecting the name hollowed-out roundish wooden block, fashioned recitation. after some sort of sea creature, with a long Phaûn Vaán: Trong Thieàn coù moät phöông phaùp goïi horizontal slit for resonance, hanged in front of the laø "Phaûn Vaán" hay traû lôøi theo kieåu thay vì traû lôøi, mess hall for calling to meals. ngöôøi bò hoûi laïi hoûi ngöôïc laïi ngöôøi hoûi. Noùi Phaïn Duõng: See Phaïn Ñaùi Töû. chung, trong Thieàn caâu hoûi naøo cuõng thoaùt ngoaøi Phaïn Döï: Brahmadatta (skt)—Phaïm Döï—Phaïm thoùi thöôøng, nghóa laø phaûi hoûi ñeå ñöôïc chæ baûo; Ma Ñaït—See Phaïm Thuï Vöông. neân töï nhieân lôøi ñaùp cuõng chaúng ñaùp laïi gì heát.

Phaïn Ñaùi Töû: Caùi tuùi ñöïng gaïo, ví vôùi Tyø Kheo quan troïng vaø thieát yeáu nhaát trong Phaät Giaùo. voâ duïng, chæ bieát coù aên uoáng nguû nghæ—A rice-bag Phaùp coù nhieàu nghóa—Dharma is a very fellow, a useless monk who only devoted to his troublesome word to handle properly and yet at food, drinking, sleeping, and resting. the same time; it is one of the most important and Phaïn Ñaàu: Vò Taêng coi veà vieäc naáu nöôùng trong essential technical terms in Buddhism. Dharma chuøa—A monk who is responsible for the cooking has many meanings: (kitchen) in a monastery. (I) Theo Phaïn ngöõ, chöõ "Phaùp" phaùt xuaát töø caên Phaïn Giaùp: See Phaïn Ñaàu. ngöõ "Dhri" coù nghóa laø caàm naém, mang, hieän Phaïn Hoïc: See Phaïm Hoïc. höõu, hình nhö luoân luoân coù moät caùi gì ñoù Phaïn Khaùnh: Chieác khaùnh nhoû duøng ñeå ñaùnh baùo thuoäc yù töôûng "toàn taïi" ñi keøm vôùi noù — giôø côm—The dinner-gong. Etymologically, it comes from the Sanskrit Phaïn Kinh: Vedanta (skt)—Thaùnh ñieån cuûa phaùi root "Dhri" means to hold, to bear, or to exist; Veä Ñaøn Ña—Last text of Veda—The end or there seems always to be something of the consummation of the doctrine of the Vedas. One idea of enduring also going along with it. of the six orthodox system of Hindu philosophy. 1) YÙ nghóa thoâng thöôøng vaø quan troïng nhaát cuûa Phaïn Na: Vana (skt)—Moät choøm caây—A wood— "Phaùp" trong Phaät giaùo laø chaân lyù—The most A grove. common and

most important meaning of Phaïn Ngöõ: Sanskrit (skt)—See Phaïm Ngöõ. “Dharma” in Buddhism is “truth,” “law,” or Phaïn Saøng: Phaïn Traùc—Caùi maâm ñöïng ñoà aên “religion.” cuûa chö Taêng—A food tray for monks. 2) Thöù hai, phaùp ñöôïc duøng vôùi nghóa “hieän Phaïn Thôøi: Thôøi khaéc duøng böõa trong thieàn höõu,” hay “höõu theå,” “ñoái töôïng,” hay “söï vieän—Meal-time in a monastery—See Thöïc Thôøi. vaät.”Secondly, it is used in the sense of “existence,” “being,” “object,” or “thing.” Phaïn Thö: Brahmana-deva (skt)—Kinh ñieån Veä 3) Thöù ba, phaùp ñoàng nghóa vôùi “ñöùc haïnh,” Ñaø—Vedic scriptures. “coâng chaùnh,” “chuaån taéc,” veà caû ñaïo ñöùc vaø Phaïn Traùc: See Phaïn Saøng. tri thöùc—Thirdly, it is synonymous with Phaïn Töï: Sanskrit (skt)—Chöõ Phaïn—Brahma “virtue,” “righteousness,” or “norm,” not only letters—See Phaïm Töï. in the ethical sense, but in the intellectual one Phanh Phaät Ñoaùn Toå: Sieâu Phaät Vieät Toå—Caûnh also. giôùi cöùu caùnh vöôït qua Phaät vaø toå—The final 4) Thöù tö, coù khi phaùp ñöôïc duøng theo caùch bao realm passes over or surpasses even the realm of haøm nhaát, goàm taát caû nhöõng nghóa lyù vöøa keå, Buddha or patriarchs—See Phuøng Phaät Saùt Phaät. neân chuùng ta khoâng theå dòch ra ñöôïc. Trong Phao Khöôùc Hoaøng Kim Boång Luïc Chuyeân: tröôøng hôïp naày caùch toát nhaát laø cöù ñeå nguyeân See Phao Khöôùc Hoaøng Kim Phuûng Luïc Chuyeân. goác chöù khoâng dòch ra ngoaïi ngöõ—Fourthly, it Phao Khöôùc Hoaøng Kim Phuûng Luïc Chuyeân: is occasionally used in a most Neùm boû vaøng roøng ñeå nhaët ngoùi gaïch. Trong thieàn, comprehaensive way, including all the senses töø naày coù nghóa laø haønh giaû queân maát Phaät taùnh mentioned above. In this case, we’d better cuûa chính mình ñeå caâu chaáp vaøo nhöõng phaân bieät leave the original untranslated rather than to töø voïng töôûng—To throw away pure gold and to seek for an equivalent in a foreign language. pick up brick and tile. In Zen, the term means 5) Luaät vuõ truï hay traät töï maø theá giôùi chuùng ta practitioners forget their own Buddha-nature and phaûi phuïc toøng. Theo ñaïo Phaät, ñaây laø luaät attach to discriminations from deluded thoughts. “Luaân Hoài Nhaân Quaû”—The cosmic law Phao Ngoân: To spread a rumour. which is underlying our world. According to Phao Vu: To slander—To calumniate. Buddhism, this is the law of karmically Phaùp: Dhamma (p)—Dharma (skt)—Doctrine— determined rebirth. Law—Method—Phenomena—Thing—Truth— 6) Hieän Töôïng: Phenomenon—Moïi hieän töôïng, Phaùp laø moät danh töø raéc roái, khoù xöû duïng cho ñuùng söï vaät vaø bieåu hieän cuûa hieän thöïc. Moïi hieän nghóa; tuy vaäy, phaùp laø moät trong nhöõng thuaät ngöõ töôïng ñeàu chòu chung luaät nhaân quaû, bao goàm

caû coát tuûy giaùo phaùp Phaät giaùo—All Secondly, the ideal as expressed in words will phenomena, things and manifestation of be his Sermon, Dialogue, Teaching, Doctrine. reality. All phenomena are subject to the law 3) Thöù ba, lyù töôûng ñeà ra cho caùc ñeä töû cuûa Ngaøi of causation, and this fundamental truth laø luaät nghi, giôùi caám, giôùi ñieàu, ñöùc lyù: comprises the core of the Buddha’s teaching. Thirdly, the ideal as set forth for his pupils is 7) Chaân Lyù: Ultimate truth. the Rule, Discipline, Precept, Morality. 8) Ñaït Ma: Dharma (skt)—Ñaøm Ma—Ñaøm 4) Thöù tö, lyù töôûng laø ñeå chöùng ngoä seõ laø nguyeân Voâ—The teaching of the Buddha lyù, thuyeát

lyù, chaân lyù, lyù tính, baûn tính, luaät (Understanding and Loving)—Law— taéc, ñieàu kieän: Fourthly, the ideal to be Doctrine—Things—Events—Phenomena—realized will be the Principle, Theory, Truth, Giaùo phaùp cuûa Phaät hay nhöõng lôøi Phaät daïy— Reason, Nature, Law, Condition. Con ñöôøng hieåu vaø thöông maø Ñöùc Phaät ñaõ 5) Thöù naêm, lyù töôûng theå hieän trong moät yù nghóa daïy. Phaät daïy: "Nhöõng ai thaáy ñöôïc phaùp laø toång quaùt seõ laø thöïc taïi, söï kieän, söï theå, yeáu toá thaáy ñöôïc Phaät." Vaïn vaät ñöôïc chia laøm hai (bò taïo hay khoâng bò taïo), taâm vaø vaät, yù theå vaø loaïi: vaät chaát vaø tinh thaàn; chaát lieäu laø vaät hieän töôïng: Fifthly, the ideal as realized in a chaát, khoâng phaûi vaät chaát laø tinh thaàn, laø general sense will be Reality, Fact, Thing, taâm—The way of understanding and love Element (created and not created), Mind-and- taught by the Buddha. The Buddha says: "He Matter, Idea-and-Phenomenon. who sees the Dharma sees me.". All things a) Nhöõng phaûn aùnh cuûa caùc hieän töôïng vaøo taâm are divided into two classes: physical and con ngöôøi, noäi dung taâm thaàn, yù töôûng: mental; that which has substance and Reflection of a thing in the human mind, resistance is physical, that which is devoid of mental content, object of thought or idea. these is mental (the root of all phenomena is b) Nhöõng nhaân toá toàn taïi maø tröôøng phaùi Tieåu mind). thöøa cho ñoù laø neàn taûng cuûa nhaân caùch kinh 9) Toaøn boä giaùo thuyeát Phaät giaùo, caùc quy taéc nghieäm: Factors of existence which the ñaïo ñöùc bao goàm kinh, luaät, giôùi: The Hinayana considers as bases of the empirical doctrines of Buddhism, norms of behavior and personality. ethical rules including pitaka, vinaya and sila. (III) Theo phaùi Trung Quaùn, chöõ Phaùp trong Phaät (II) Theo Giaùo Sö Junjiro Takakusu trong Cöông Giaùo coù nhieàu yù nghóa. Nghóa roäng nhaát thì noù Yeáu Trieát Hoïc Phaät Giaùo, chöõ Dharma coù laø naêng löïc tinh thaàn, phi nhaân caùch beân trong naêm nghóa nhö sau—According to Prof. vaø ñaèng sau taát caû moïi söï vaät. Trong ñaïo Phaät Junjiro Takakusu in The Essentials of vaø trieát hoïc Phaät giaùo, chöõ Phaùp goàm coù boán Buddhist Philosophy, the word "Dharma" has nghóa—According to the Madhyamakas, five meanings: Dharma is a protean word in Buddhism. In the 1) Dharma laø caùi ñöôïc naém giöõ hay lyù töôûng neáu broadest sense it means an impersonal chuùng ta giôùi haïn yù nghóa cuûa noù trong nhöõng spiritual energy behind and in everything. taùc vuï taâm lyù maø thoâi. Trình ñoä cuûa lyù töôûng There are four important senses in which this naày seõ sai bieät tuøy theo söï tieáp nhaän cuûa moãi word has been used in Buddhist philosophy caù theå khaùc nhau. ÔÛ Ñöùc Phaät, noù laø söï toaøn and religion: giaùc hay vieân maõn trí (Bodhi): Dharma would 1) Phaùp coù nghóa laø thöïc taïi toái haäu. Noù vöøa sieâu mean 'that which is held to,' or 'the ideal' if vieät vöøa ôû beân trong theá giôùi, vaø cuõng laø luaät we limit its meaning to mental affairs only. chi phoái theá giôùi: Dharma in the sense of one This ideal will be different in scope as ultimate Reality. It is both transcendent and conceived by different individuals. In the immanent to the world, and also the case of the Buddha it will be Perfect governing law within it. Enlightenment or Perfect Wisdom (Bodhi). 2) Phaùp theo yù nghóa kinh ñieån, giaùo nghóa, toân 2) Thöù ñeán, lyù töôûng dieãn taû trong ngoân töø seõ laø giaùo thuyeát,

giaùo lyù, hay giaùo phaùp cuûa Ngaøi:

giaùo phaùp, nhö Phaät Phaùp: Dharma in the Sö Hueä Vieãn—Name of a Chinese famous sense of scripture, doctrine, religion, as the monk of the Pure Land Sect, who lived in the Buddhist Dharma. Eastern Chin Dynasty in China. He was one 3) Phaùp coù nghóa laø söï ngay thaúng, ñöùc haïnh, of the most eminent disciples of Great Master loøng thaønh khaån: Dharma in the sense of Hui-Yuan (334-416). righteousness, virtue, and piety. 2) (454-498): Teân cuûa moät vò danh Taêng Trung 4) Phaùp coù nghóa laø thaønh toá cuûa söï sinh toàn. Khi Hoa khaùc soáng vaøo thôøi Teà (497-502)—Name duøng theo nghóa naày thì thöôøng ñöôïc duøng cho of another Chinese famous monk who lived in soá nhieàu: Dharma in the sense of 'elements of the Ch'i Dynasty in China. existence.' In this sense, it is generally used 3) Teân cuûa moät vò danh Taêng Trung Hoa khaùc in plural. nöõa soáng vaøo thôøi nhaø Tuøy (581-618)—Name Phaùp A Di Ñaø: Amitabha-Dharma (skt)— of another Chinese famous monk who also Methods of Recitation on Amitabha Buddha's lived in the Sui Dynasty in China. name. Phaùp AÂm: AÂm thanh cuûa phaùp. AÂm thanh thuyeát Phaùp A Duïc: Dharmasoka (skt)—Phaùp danh vua phaùp cuûa chaân lyù—Voice of the dharma—The A Duïc trong ngaøy vò vua naøy qui-y Phaät—Name sound of the Truth, or of preaching. given to Asoka on his conversion. Phaùp AÂn: AÂn Tam Baûo—Dharma-grace, i.e. the Phaùp AÙi: Dharma-priya (skt)—Craving for mind- grace of Triratna. objects—Tình yeâu trong phaïm truø toân giaùo—Phaùp Phaùp AÁn: Yantra (skt)—Dharma seal—The seal aùi laø tình yeâu trong phaïm truø toân giaùo. Tình yeâu of Buddha-truth—Daáu aán cuûa dieäu phaùp, dieäu cuûa nhöõng vò Boà taùt muoán cöùu ñoä chuùng sanh, phaùp chaân thöïc, khoâng chuyeån ñoäng hay bieán ñoåi ngöôïc laïi vôùi Duïc aùi hay tình yeâu phaøm tuïc . Phaùp neân goïi laø "AÁn." Daáu hieäu chöùng ngoä maø chö Phaät aùi laø tình yeâu khôûi leân do Phaùp, ñoái laïi vôùi tình hay chö Toå trao truyeàn taâm phaùp cho nhau—The yeâu do duïc voïng khôûi leân qua nguõ quan hay laø tình seal of Buddha-truth, expressing its reality and yeâu trong duïc giôùi. Tình yeâu cuûa nhöõng vò Boà taùt immutability. Its universality and its authentic muoán cöùu ñoä chuùng sanh, ngöôïc laïi vôùi Duïc aùi hay transmission from one Buddha or patriarch to tình yeâu phaøm tuïc—Religious love or Bodhisattva another. love with desire to save all creatures, in contrast Phaùp AÁn Tam Muoäi: Dharma-mudra-samadhi with ordinary love. Love inspired by the dharma is (skt)—Dharma seal samadhi. in contrast with the passion love. Bodhisattva love Phaùp AÁn Toái Thöôïng: Mudra of supreme with desire to save all creatures, in contrast with wisdom—Ngoùn troû cuûa baøn tay phaûi ñöôïc bao ordinary love (Duïc aùi). quanh baèng naêm ngoùn cuûa baøn tay kia. Phaùp aán Phaùp AÙi Ñaïi Thöøa: Mahayana dharma-love— naày tieâu bieåu cho tính ñôn nhaát trong tính ña daïng. Phaùp AÙi Ñaïi Thöøa laø loøng aùi thieän cuûa baäc Boà Taùt Ñaây laø cöû chæ cuûa Phaät Ñaïi Nhaät Nhö Lai—The Ñaïi Thöøa. Thöù phaùp aùi naày caàn phaûi loaïi boû — right index finger is grasped by the five fingers of Mahayana Dharma-love is Bodhisattva attachment the left hand. This represents the unity in the to illusory things. This kind of love must be manifold as embodied in the Buddha. This Mudra eradicated. is a characteristic of Vairocana. Phaùp AÙi Nhö Lai:

Tathagata-love—Taâm Ñaïi Bi Phaùp Ba La Maät: Transcendental teaching— cuûa Nhö Lai hay tình yeâu cöùu ñoä chuùng sanh chaân Phaùp Ba La Maät nghóa laø vaøo khaép taát caû Phaät chaùnh voâ thöôïng—Tathagata-love, which goes out phaùp—Transcendental teaching means to all beings for salvation. penetrating all Buddhas' teachings. Phaùp AÙi Tieåu Thöøa: Hinayana dharma-love— Phaùp Ba La Maät Boà Taùt: Dharma-Paramita See Tieåu Thöøa Phaùp AÙi. Bodhisattva—Ñaây laø teân cuûa moät trong boán vò Boà Phaùp An: Taùt Ba La Maät trong Kim Cöông Giôùi—This is 1) Teân cuûa moät vò danh Taêng Tònh Ñoä Toâng one of the four Paramita Bodhisattvas in the Trung Hoa vaøo thôøi nhaø Ñoâng Taán (317-420). Diamond realm. Sö laø moät trong nhöõng ñeä töû noåi troäi cuûa Ñaïi Phaùp Baùo Hoùa Tam Thaân: The trikaya (skt)—

See Tam Thaân Phaät. Taùt luoân töï chöùa nhoùm raát nhieàu Phaùp Baûo Nhö Phaùp Baûo: Dharmaratna (skt). Haûi Ñaïo Sö. Caùc ngaøi hieåu roõ nghóa thaäm thaâm 1) Kho taøng Phaät Phaùp—Dharma-treasure: Dieäu cuûa caùc phaùp, bieát roõ hieän traïng qua laïi trong caùc phaùp maø Ñöùc Phaät ñaõ thuyeát giaùo, ñöôïc traân caûnh thuù vaø haønh vi toát xaáu trong taâm nieäm cuûa quyù nhö cuûa baùu cuûa ngöôøi theá tuïc, ngoâi hai chuùng sanh. Caùc ngaøi ñaõ ñaït ñeán traïng thaùi gaàn trong Tam Baûo—The Law or Buddha-truth, nhö trí tueä töï taïi voâ thöôïng cuûa chö Phaät, ñaõ thaønh the second personification in the Triratna. ñaït thaäp löïc voâ uùy, vaø thaäp baùt baát coäng. Duø caùc 2) Nhöõng vaät caù nhaân cuûa moät vò Taêng hay Ni ngaøi ñaõ ngaên ñoùng caùc cöûa neûo aùc thuù, caùc ngaøi nhö Y Baùt, vaân vaân: The personal articles of vaãn hieän thaân trong naêm ñöôøng hoùa ñoä chuùng a monk or nun, i.e. robe, almsbowl, etc. sanh, laøm vò ñaïi y vöông kheùo trò laønh caùc beänh, Phaùp Baûo Ñaïi Sö: Fa-Pao—Sö Phaùp Baûo taïi Ñaïi tuøy theo tröôøng hôïp caù nhaân maø cho thuoác moät Töø AÂn Töï ñôøi Ñöôøng, cuøng thôøi vôùi sö Phoå caùch coâng hieäu. Vì theá maø caùc ngaøi ñaõ thaønh töïu Quang—A noted monk named Fa-Pao who lived voâ löôïng coâng ñöùc, trang nghieâm thanh tònh voâ in the Ta-Tzu-EÂn monastery and under the same löôïng coõi Phaät. Chuùng sanh naøo ñöôïc nghe danh period with monk Pu-Kuang—See Phoå Quang. thaáy hình ñeàu ñöôïc lôïi ích vì caùc haønh ñoäng cuûa Phaùp Baûo Ñaøn Kinh: Fa-bao-t'an-ching (chi)—caùc ngaøi ñeàu khoâng uoång phí. Vì theá caùc ngaøi ñeàu Fabaotanjing (chi)—Dangyo (jap)—Rokuso- ñaõ thaønh töïu moïi coâng ñöùc tuyeät haûo—According Hobo-Dangyo (jap)—The Platform Sutra—Sutra to the Vimalakirti Sutra, Chapter One, of the High Seat of the Dharma Treasure—See Bodhisattvas always amass all treasures of the Kinh Phaùp Baûo Ñaøn. Dharma and acted like (skillful) seafaring pilots. Phaùp Baûo Nhaät: Asalaha Puja (p)—Dharma They were well versed in the profound meanings Day—Ngaøy cuûa Phaùp Baûo—Asalha Puja laø "Ngaøy of all Dharmas. They knew very well the mental Phaùp Baûo," ñöôïc cöû haønh vaøo ngaøy traêng troøn states of all living beings and their comings and thaùng baûy. Ngaøy naøy ñöôïc toå chöùc ñeå töôûng nieäm goings (within the realms of existence). They had ngaøy ñaàu tieân Ñöùc Phaät chuyeån Phaùp Luaân cho reached the state near the unsurpassed sovereign naêm anh em Kieàu Traàn Nhö taïi vöôøn Loäc Uyeån

wisdom of all Buddhas, having acquired the ten trong thaønh Ba La Naïi. Moät trong nhöõng ngaøy leã fearless powers (dasabala) giving complete chính cuûa caùc xöù theo Phaät giaùo Nguyeân Thuûy, knowledge and the eighteen different töôûng nieäm ngaøy Ñöùc Phaät thuyeát giaûng baøi phaùp characteristics (of a Buddha as compared with ñaàu tieân trong Vöôøn Loäc Uyeån. Buoåi leã coù teân töø Bodhisattvas (avenikadharma). Although they söï kieän ngöôøi ta nghó raèng baøi phaùp ñaõ ñöôïc thuyeát were free from (rebirth in) evil existences, they giaûng trong ñeâm traêng troøn cuûa thaùng Asalha (giöõa appeared in five mortal realms as royal physicians thaùng 6 vaø thaùng 7 döông lòch)—Asalha Puja, to cure all ailments, prescribing the right medicine known as “Dharma Day”, is celebrated on the full- in each individual case, thereby, winning moon day in July. This day commemorates the countless merits to embellish countless Buddha very first time the Buddha taught Dharma to the lands. Each living being derived great benefit five monks in the Deer Park at Benares, India. from seeing and hearing them, for their deeds One of the major religious festivals in Theravada were not in vain. Thus, they had achieved all Buddhist countries, which commemorates excellent merits. Sakyamuni Buddha’s preaching of his first sermon Phaùp Baûo Taïng: Nôi toàn tröõ kinh ñieån Phaät in the Deer Park. The festival takes its name from Phaùp—The storehouse of all law and truth, i.e. the the fact that the sermon was thought to have been sutras—See Phaùp Taïng. delivered on the full moon night of the month of Phaùp Baàn: Poverty of faith or religion—Ngheøo Asalha. In Sri Lanka, the festival is known as the taâm linh. “Esala Perahera." Phaùp Baát Dieät: Sanatanadharma (skt)— Phaùp Baûo Nhö Haûi Ñaïo Sö: Treasures of the Everlasting dharmas—Undying things. Dharma and acted like (skillful) seafaring pilots— Phaùp Baát Truyeàn Luïc Nhó: Phaùp khoâng theå Theo Kinh Duy Ma Caät, chöông moät, caùc vò Boà truyeàn qua saùu tai, yù noùi bí maät tuyeät ñoái—This

method must not enter six ears, i.e., totally secret. phu cuõng khoâng phaûi rôøi phaøm phu, khoâng phaûi Phaùp Bích: Similes or illustrations of the dharma. Thaùnh nhôn, khoâng phaûi khoâng Thaùnh nhôn, tuy Phaùp Bieän Taøi Voâ Ngaïi: Dhammapatisambhida laøm neân taát caû caùc Phaùp maø rôøi töôùng caùc Phaùp, (p)—Unobstructed eloquence in the Law—Theo theá môùi neân laáy moùn aên. Nhö Tu Boà Ñeà khoâng giaùo thuyeát Nguyeân Thuûy (Thanh Tònh Ñaïo), trí thaáy Phaät, khoâng nghe Phaùp, boïn luïc sö ngoaïi ñaïo bieát veà phaùp goïi laø phaùp bieän taøi voâ ngaïi. Phaùp noùi kia nhö Phuù Lan Na Ca Dieáp, Maïc Daø Leâ Caâu Xa goïn laø danh töø chæ ñieàu kieän hay duyeân (paccaya). Leâ Töû, San Xaø Daï Tyø La Chi Töû, A Kyø Ña Xyù Xaù Vì ñieàu kieän thì caàn ñeán moät caùi khaùc laøm cho noù Khaâm Ba La, Ca La Cöu Ñaø Ca Chieân Dieân, Ni phaùt sinh, khieán noù xaûy ra, neân goïi laø phaùp Kieàn Ñaø Nhaõ Ñeà Töû laø thaày cuûa Ngaøi. Ngaøi theo (dhamma). Nhöng ñaëc bieät coù naêm thöù caàn ñöôïc boïn kia xuaát gia, boïn luïc sö kia ñoïa, Ngaøi cuõng hieåu laø phaùp: baát cöù nhaân naøo phaùt sinh ra quaû, ñoïa theo, môùi neân laáy moùn aên. Tu Boà Ñeà! Neáu Thaùnh ñaïo, caùi gì ñöôïc noùi leân, caùi gì coù lôïi, caùi gì Ngaøi vaøo nôi taø kieán, khoâng ñeán bôø giaùc, ôû nôi taùm khoâng coù lôïi.

Khi moät ngöôøi quaùn saùt phaùp aáy thì naïn, ñoàng vôùi phieàn naõo, lìa Phaùp thanh tònh, ngaøi baát cöù hieåu bieát naøo cuûa vò aáy veà phaùp goïi laø bieän ñöôïc voâ traùnh tam muoäi, taát caû chuùng sanh cuõng taøi veà Phaùp—According to Theravada Doctrine ñöôïc tam muoäi aáy, nhöõng ngöôøi thí cho Ngaøi (The Path of Purification), knowledge about law is chaúng goïi phöôùc ñieàn, nhöõng keû cuùng döôøng cho the discrimination of law. Law (Dhamma) is Ngaøi ñoïa vaøo ba ñöôøng aùc, ngaøi cuøng vôùi ma naém briefly a term for a condition (paccaya). For since tay nhau laøm baïn löõ, Ngaøi cuøng vôùi caùc ma vaø caùc a condition necessitates whatever it may be, traàn lao nhö nhau khoâng khaùc, ñoái vôùi taát caû chuùng makes it occur or allows it to happen, it is sanh maø coù loøng oaùn haän, khinh baùng Phaät, cheâ bai therefore called law (dhamma). But in particular, Phaùp, khoâng vaøo soá chuùng Taêng, hoaøn toaøn khoâng the five things should be understood as law: any ñöôïc dieät ñoä, neáu Ngaøi ñöôïc nhö theá môùi neân laáy cause that produces fruit, the Noble Path, what is moùn aên. Baïch Theá Toân! Luùc ñoù con nghe nhöõng spoken, what is profitable, what is unprofitable. lôøi aáy roài môø mòt khoâng bieát laø noùi gì, cuõng khoâng When anyone reviews that law, any knowledge of bieát laáy lôøi chi ñaùp, con lieàn ñeå baùt laïi muoán ra his, falling within the category concenred with khoûi nhaø oâng. OÂng Duy Ma Caät noùi ‘Thöa Ngaøi Tu law, is the discrimination of law. Boà Ñeà! Ngaøi laáy baùt chôù sôï! YÙ Ngaøi nghó sao? Phaùp Bình Ñaúng: Dharmasamata (skt)—Same- Nhö Phaät bieán ra moät ngaøn ngöôøi huyeãn hoùa vaø ness in the truth—Ñaây laø moät trong boán loaïi bình neáu ngöôøi huyeãn hoùa ñoù ñem vieäc naày hoûi Ngaøi, ñaúng trong Kinh Laêng Giaø. Bình ñaúng veà chaân lyù chöøng aáy Ngaøi coù sôï chaêng?’ Con ñaùp: “Khoâng coù nghóa laø taát caû chö Nhö Lai ñeàu ñaït cuøng moät sôï!” Tröôûng giaû Duy Ma Caät laïi noùi: “Taát caû caùc söï theå chöùng nhôø vaøo ba möôi baûy phaàn chöùng Phaùp nhö töôùng huyeãn hoùa, ngaøi khoâng neân coù taâm ngoä. Theo kinh Duy Ma Caät, chöông ba, Ñöùc Phaät sôï seät. Vì sao? Vì taát caû lôøi noùi naêng khoâng lìa baûo Tu Boà Ñeà: “OÂng ñi ñeán thaêm beänh oâng Duy töôùng huyeãn hoùa, chí nhö ngöôøi trí khoâng chaáp vaøo Ma Caät duøm ta.” Tu Boà Ñeà baïch Phaät: “Baïch Theá vaên töï, neân khoâng sôï. Vì sao theá? Taùnh vaên töï Toân! Con khoâng kham laõnh ñeán thaêm beänh oâng ta. voán ly, khoâng coù vaên töï ñoù laø giaûi thoaùt. Töôùng Vì sao? Nhôù laïi thuoû tröôùc, con vaøo khaát thöïc nôi giaûi thoaùt ñoù laø caùc Phaùp vaäy. Khi oâng Duy Ma nhaø oâng, luùc ñoù tröôûng giaû Duy Ma Caät laáy caùi baùt Caät noùi Phaùp aáy roài, hai traêm Thieân töû ñöôïc Phaùp cuûa con ñöïng ñaày côm roài noùi vôùi con raèng ‘Thöa nhaõn thanh tònh. Vì theá neân con khoâng kham laõnh ngaøi Tu Boà Ñeà! Ñoái vôùi côm bình ñaúng, thì caùc ñeán thaêm beänh oâng.”—“Sameness in the truth”, Phaùp cuõng bình ñaúng, caùc Phaùp bình ñaúng thì côm one of the four sorts of sameness according to The cuõng bình ñaúng, ñi khaát thöïc nhö theá môùi neân laõnh Lankavatara Sutra, which means that all moùn aên. Nhö Tu Boà Ñeà khoâng tröø daâm noä si, cuõng Tathagatas attain to the same realization by means khoâng chung cuøng vôùi noù, khoâng hoaïi thaân maø of the thirty-seven divisions of enlightenment. theo moät hình töôùng, khoâng döùt si aùi

sanh ra giaûi According to the Vimalakirti Sutra, Chapter thoaùt, ôû töôùng nguõ nghòch maø ñaëng giaûi thoaùt, Three, the Buddha said to Subhuti: “You call on khoâng môû cuõng khoâng buoäc, khoâng thaáy töù ñeá Vimalakirti to enquire after his health on my cuõng khoâng phaûi khoâng ñaéc quaû, khoâng phaûi phaøm behalf.” Subhuti said: “World Honoured One, I am

not qualified to call on him and enquire after his with all living beings, defame the Buddha, break health. The reason is that once when I went to his the law (Dharma), do not attain the holy rank and house begging for food, he took my bowl and fail to win liberation; then you can take away the filled it with rice, saying: ‘Subhuti, if your mind food and eat it. “World Honoured One, I was set on eating is in the same state as when dumbfounded when I heard his words, which were confronting all (other) things, and if this uniformity beyond my reach, and to which I found no answer. as regards all things equally applies to (the act of) Then I left the bowl of rice and intended to leave eating, you can then beg for food and eat it. his house but Vimalakirti said: ‘Hey, Subhuti, take Subhuti, if without cutting off carnality, anger and the bowl of rice without fear. Are you frightened stupidity you can keep from these (three) evils: if when the Tathagata makes an illusory man ask you do not wait for the death of your body to you questions? I replied: ‘No.’ He then continued: achieve the oneness of all things; if you do not ‘All things are illusory and you should not fear wipe out stupidity and love in your quest of anything. Why? Because words and speech are enlightenment and liberation; if you can look into illusory. So all wise men do not cling to words (the underlying nature of) the five deadly sins to and speech, and this is why they fear nothing. win liberation, with at the same time no idea of Why? Because words and speech have no either bondage or freedom; if you give rise to independent nature of their own and, when they neither the four noble truths nor their opposites; if are no more, you are liberated. This liberation will you do not hold both the concept of winning and free you from all bondage.’ When Vimalakirti not winning the holy fruit; if you do not regard expounded the Dharma two hundred sons of devas yourself as a worldly or unworldly man, as a saint realized the Dharma eye. Hence I am not or not as a saint; if you perfect all Dharmas while qualified to call on him to inquire after his keeping away from the concept of Dharmas, then health.”—See Töù Bình Ñaúng. can you receive and eat the food. Subhuti, if you Phaùp Bình Ñaúng Tính: Equality of phenomena— neither see the Buddha nor hear the Dharma; if Tính bình ñaúng cuûa moïi hieän töôïng. the six heterodox teachers, Purana-kasyapa, Phaùp Boá Thí: The almsgiving of the Buddha-truth. Maskari-gosaliputra, Yanjaya-vairatiputra, Ajita- Phaùp Boån: Bhutatatthata (skt)—Dharma source— kesakambala, Kakuda-katyayana and Nirgrantha- Chaân nhö hay tinh yeáu cuûa vaïn phaùp—The root or jnatiputra are regarded impartially as your own essence of al things. teachers and if, when they induce leavers of home Phaùp Caùi: Thieân Caùi—Caùi loïng duøng trong caùc into heterodoxy, you also fall with the latter; then phaùp hoäi—A canopy, or umbrella, used in an you can take away the food and eat it. If you are assembly for worship or preaching. (unprejudiced about) falling into heresy and Phaùp Caûnh: The mental

objects—See Phaùp Traàn. regard yourself as not reaching the other shore (of Phaùp Chaùnh: Dharmaraksa (skt)—Indu- enlightenment); if you are unprejudiced about the Dharmaraksa (skt)—Ñaøm Voâ Lan—Truùc Phaùp eight sad conditions and regard yourself as not Hoä—Phaùp Truùc Lan—See Ñaøm Ma La Saùt. free from them; if you are unprejudiced about Phaùp Chaân: Thöïc tính cuûa hieän töôïng—Reality of defilements and relinquish the concept of pure phenomena. living; if when you realize samadhi in which there Phaùp Chaân Ñaïi Tuøy Thieàn Sö (878-963): Daizui is absence of debate or disputation, all living Hoshin (jap)—Ta-sui Fa-cheân (Wade-Giles beings also achieve it; if your donors of food are Chinese)—Dasui-Fazhen (Pinyin Chinese)—See not regarded (with partiality) as (cultivating) the Ñaïi Tuøy Phaùp Chaân Thieàn Sö. field of blessedness; if those making offerings to Phaùp Chaân Nhö: Chaân Nhö cuûa hieän töôïng— you are partially looked on as also falling into the Suchness of phenomena. three evil realms of existence; if you impartially Phaùp Chaân Thieàn Sö (834-919): Zen master Fa- regard demons as your companions without cheân—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo differentiating between them as well as between thôøi Nguõ Ñaïi beân Trung Hoa (907-960). Haàu nhö other forms of defilement; if you are discontented coù raát ít chi tieát naøo veà vò Thieàn sö naøy. Theo

Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån, XI, Sö ñeán töø cuûa nhau. Ñaây cuõng laø cuoäc tranh luaän veà trí tueä tænh Töù Xuyeân, Trung Hoa. Sau khi xuaát gia, Sö du trong Phaät phaùp. Theo truyeàn thoáng, nhöõng vò du phöông haønh cöôùc tham hoïc vôùi caùc vò Thieàn sö taêng coù theå ôû laïi töï vieän chöøng naøo maø hoï vaãn tieáp nhö Vieân Trí Ñaïo Ngoä, Vaân Nham Ñaøm Thaïnh, tuïc thaéng trong caùc cuoäc tranh luaän Phaät phaùp —A Ñoäng Sôn Löông Giôùi, vaø Qui Sôn Linh Höïu. term (Japanese) particularly associated with Zen, Cuõng coù vaøi taøi lieäu khaùc noùi raèng Sö sanh naêm referring to an encounter between two 878 vaø thò tòch naêm 963—Name of a Chinese practitioners, the goal of which is to demonstrate famous monk in the Wu-tai Dynasty in China. directly one’s understanding of truth, without Very few information is known of master Fa- recourse (nhôø ñeán) to conceptual ideas or cheân's life. According to the Records of the terminology. It is not a debate or a competitive Transmission of the Lamp (Ch’uan-Teng-Lu), exercise, but rather an opportunity for the Volume XI,he came from Si-Chuan Province. participants to deepen their respective (töông öù ng) After leaving home, he wandered to the south to understandings. This is also a verbal contest of visit and study with many Zen masters, i.e., Yuan- wisdom of the dharma. Traditionally, wandering chih Tao-wu (769-835), Yun-yen-T’an-sheâng monks could stay in a monastery as long as they (780-841), Tung-shan Liang-chieh (807-869), and continued winning dharma duals. Kuei-shan-Ling-yu (771-853). Some other sources Phaùp Chieáu: Söï chieáu saùng cuûa Phaät phaùp— mentioned that he was born in 878 and passed Dharma-shinning. away in 963—See Ñaïi Tuøy Phaùp Chaân Thieàn Sö. Phaùp Chieáu Ñaïi Sö: Teân cuûa vò Toå thöù tö cuûa Phaùp Chaáp: Attachment to the reality of Lieân Toâng, vaøo ñôøi nhaø Ñöôøng, khoaûng naêm 767 dharma—Chaáp vaøo yù nieäm chö phaùp hay

hieän sau Taây Lòch—Name of the fourth patriarch of the töôïng laø coù thaät. Ñaây laø moät aûo töôûng—Holding Chinese Lotus Sect or Pureland Buddhism, during (bonding) on the concept that of the reality of the T'ang dynasty, around 767 A.D. dharma, things or phenomena (holding to things as Phaùp Chu: Dharma-vessel—See Phaùp Thuyeàn. realities or false tenet that things are real). This Phaùp Chuû: Buddha—Dharma-lord. holding is an illusion. Phaùp Chuùc: Caây ñuoác thaép saùng trong caùc nghi leã Phaùp Chaáp Phaân Bieät: Phaân bieät theo söï chaáp trong caùc töï vieän—A torch, lit in ceremonies in vaøo caùc phaùp (hieän töôïng)—Discrimination in monasteries. terms of attachment to phenomena. Phaùp Chuùng: Taêng löõ Phaät Giaùo hay moät chuùng Phaùp Chaáp Voâ Minh: Voâ minh cuûa söï chaáp tröôùc hoäi Taêng hoaëc Ni—The Buddhist monkhood; an vaøo caùc hieän töôïng—Ignorance of attachment to assembly of monks or nuns. phenomena. Phaùp Chuùng Hoïc: Sekhiyadhamma (p)—Sikkka- Phaùp Chaâu: Thuyeàn Baùt Nhaõ Ithuyeàn chôû Phaät karaniya (skt)—Giôùi Chuùng Hoïc—Seventy-five phaùp) coù theå chôû ngöôøi ta ra khoûi bieån sanh töû luaân rules of conduct for both monks and nuns—Thaát hoài ñeå ñeán coõi Nieát Baøn—The barque of the Thaäp Nguõ Giôùi Chuùng Hoïc—Baûy möôi laêm giôùi Buddha-truth which ferries men out from the sea Chuùng Hoïc cho chö Taêng Ni. of mortality and reincarnation to nirvana. Phaùp Chuyeân Luaät Truyeàn Thieàn Sö (1738- Phaùp Cheá: Law. 1810): Teân cuûa moät vò Thieàn sö Vieät Nam thuoäc Phaùp Chæ: Giôùi luaät nhaø Phaät—Buddhist precepts. toâng Laâm Teá vaøo theá kyû thöù XVIII—Name of a Phaùp Chieán: Hossen (jap)—Dharma dual—Söï Vietnamese Zen master of the Lin-chi Sect in the tranh luaän veà Phaät phaùp—Dharma struggle— eighteenth century. Dharma dueling—Thuaät ngöõ thieàn (Nhaät Baûn) Phaùp Coå: Tieáng troáng thuùc quaân ñöôïc ñem ví vôùi duøng ñeå chæ söï gaëp gôõ giöõa hai haønh giaû, vôùi muïc tieáng Phaät thuyeát phaùp khuyeân raên ñaïi chuùng tieán ñích laø baøy toû tröïc tieáp kieán giaûi cuûa mình veà chaân leân laøm vieäc coâng ñöùc—The drum of the law lyù, maø khoâng nhôø ñeán khaùi nieäm cuûa tö töôûng hay which stiring all to advance in virtue. thuaät ngöõ. Ñaây khoâng phaûi laø moät cuoäc tranh luaän Phaùp Coâng: Töø ñeå goïi caùc vò Taêng trong töï vieän— hay moät loái thi taøi, nhöng ñaây laø cô hoäi cho nhöõng A formal name (appellation) for monks in a ngöôøi tham döï hieåu saâu theâm veà nhöõng kieán giaûi monastery.

Phaùp Cuù: Dharmapada (skt)—Kinh Phaùp Cuù. dieät heát, cho ñeán sanh dieät heát thôøi laõo töû cuõng Phaùp Cuù Kinh: Dharmapada (skt)—See Kinh dieät heát, quaùn nhö theá thì 12 nhôn duyeân khoâng coù Phaùp Cuù. töôùng dieät, khoâng coù töôùng khôûi, ñoù goïi laø Phaùp Phaùp Cuù Thí Duï Kinh: Dharmapadavadana-sutra cuùng döôøng hôn heát."—Serving the dharma by (skt)—Similes on the Dharmapada. believing it, explaining it, obeying it, keeping it, Phaùp Cuïï: Nhöõng vaät duïng ñöôïc duøng trong Thieàn protecting it, cultivating the spiritual nature and laâm—The instruments used in a monastery—See assisting the Buddhism. According to the Ñaïo Cuï. Vimalakirti Sutra, Chapter Thirteen, the Tathagata Phaùp Cuùng Döôøng: Dharmapuja (skt)—Phaùp taught: 'Virtuous one, the offering of Dharma is cuùng

döôøng baèng caùch tin phaùp, giaûng phaùp, baûo preached by all Buddhas in profound sutras but it veä phaùp, tu taäp tinh thaàn vaø hoä trì Phaät giaùo. Theo is hard for worldly men to believe and accept it as kinh Duy Ma Caät, chöông möôøi ba, Phaät daïy raèng: its meaning is subtle and not easily detected, for it “Thieän nam töû! Phaùp cuùng döôøng laø kinh thaâm is impeacable in its purity and cleanness. It is dieäu cuûa chö Phaät noùi ra, taát caû trong ñôøi khoù tin beyond the reach of thinking and discriminating; it khoù nhaän, nhieäm maàu khoù thaáy, thanh tònh khoâng contains the treasure of the Bodhi-sattva’s nhieãm, khoâng phaûi laáy suy nghó phaân bieät maø bieát Dharma store and is sealed by the Dharani- ñöôïc. Kinh naày nhieáp veà phaùp taïng cuûa Boà Taùt, aán symbol; it never backslides for it achieves the six ñaø la ni, aán ñoù cho ñeán baát thoái chuyeån, thaønh töïu perfections (paramitas); discerns the difference luïc ñoä, kheùo phaân bieät caùc nghóa, thuaän phaùp Boà between various meanings; is in line with the Ñeà, treân heát caùc kinh, vaøo caùc ñaïi töø bi, lìa caùc bodhi Dharma; is at the top of all sutras; helps vieäc ma vaø caùc taø kieán, thuaän phaùp nhaân duyeân, people to enter upon great kindness and great khoâng ngaõ, khoâng nhôn, khoâng chuùng sanh, khoâng compassion; to keep from demons and perverse thoï maïng, khoâng voâ töôùng, voâ taùc, voâ khôûi, laøm views, and to conform with the law of causality cho chuùng sanh ngoài nôi ñaïo traøng maø chuyeån and the teaching on the unreality of an ego; a phaùp luaân, chö Thieân, Long thaàn, Caøn thaùt baø thaûy man, a living being and life and on voidness, ñeàu ngôïi khen, ñöa chuùng sanh vaøo phaùp taïng cuûa formlessness, non-creating and non-uprising. It Phaät, nhieáp taát caû trí tueä cuûa Hieàn Thaùnh, dieãn noùi enables living beings to sit in a bodhimandala to caùch tu haønh cuûa Boà Taùt, nöông theo nghóa thöïc turn the wheel of the law. It is praised and töôùng cuûa caùc phaùp, tuyeân baøy caùc phaùp voâ honoured by heavenly dragons, gandharvas, etc. thöôøng, khoå, khoâng, voâ ngaõ, tòch dieät, cöùu ñoä It can help living beings to reach the Buddha’s chuùng sanh huûy phaù giôùi caám, laøm cho taø ma ngoaïi Dharma store and gather all knowledge (sarvajna ñaïo vaø ngöôøi tham lam chaáp tröôùc ñeàu sôï seät, chö realized by) saints and sages, preach the path Phaät, Hieàn, Thaùnh ñeàu ngôïi khen, xoùa traéng caùi followed by all Bodhisattvas; rely on the reality khoå sanh töû vaø chæ ra caùi vui Nieát Baøn maø chö Phaät underlying all things; proclaim the (doctrine of) ba ñôøi ôû trong möôøi phöông ñeàu noùi ra, neáu ngöôøi impermanence, suffering; voidness and absence of nghe nhöõng kinh nhö theá maø tin hieåu, thoï trì, ñoïc ego and nirvana. It can save all living beings who tuïng, duøng söùc phöông tieän phaân bieät giaûi noùi, chæ have broken the precepts and keep in awe all baøy raønh reõ cho chuùng sanh, giöõ gìn chaùnh phaùp, demons, heretics and greedy people. It is praised ñoù goïi laø Phaùp cuùng döôøng. Laïi theo caùc phaùp by the Buddhas, saints and sages for it wipes out ñuùng nhö lôøi noùi tu haønh, tuøy thuaän 12 nhôn suffering from birth and death; proclaims the joy duyeân, lìa taø kieán, ñöôïc voâ sanh nhaãn, quyeát ñònh in nirvana as preached by past; future and present khoâng coù ngaõ, khoâng coù chuùng sanh, maø ñoái vôùi Buddhas in the ten directions. If a listener after quaû baùo nhôn duyeân khoâng traùi

khoâng caõi, lìa caùc hearing about this sutra, believes, understands, ngaõ sôû, y theo nghóa khoâng y theo lôøi, y theo trí receives, upholds, reads and recites it and uses khoâng y theo thöùc, y theo kinh lieãu nghóa khoâng y appropriate methods (upaya) to preach it clearly to theo kinh khoâng lieãu nghóa, y theo phaùp khoâng y others, this upholding of the Dharma is called the theo ngöôøi, thuaän theo phaùp töôùng, khoâng choã vaøo, offering of Dharma. Further, the practice of all khoâng choã veà, voâ minh dieät heát thôøi haønh cuõng Dharmas as preached; to keep in line with the

doctrine of the twelve links in the chain of khi gia nhaäp Phaät giaùo. Ñoái vôùi moät nhaø sö existence; to wipe out all heterodox views; to böôùc vaøo moät tu vieän, teân goïi aáy thay theá taát achieve the patient endurance of the uncreate caû caùc teân goïi khaùc tröôùc ñaây. Ñieàu naày töôïng (anutpatti-dharma-ksanti) (as beyond creation); to tröng cho söï töø boû cuûa ngöôøi tu haønh ñoái vôùi settle once for all the unreality of the ego and the nhöõng lo aâu, ñau khoå vaø ñam meâ cuûa theá tuïc. non-existence of living beings; and to forsake all Luùc nhaø sö noùi leân nhöõng öôùc nguyeän cuûa dualities of ego and its objects without deviation mình cuõng laø luùc baét ñaàu moät cuoäc ñôøi môùi, from and contradiction to the law of causality and hoaøn toaøn höôùng tôùi ñaïi giaùc—Buddha name retribution for good and evil; by trusting to the which named by the master on the ordination. meaning rather than the letter; to wisdom rather The Buddhist name that a monk or lay person than consciousness; to sutras revealing the whole receives at his initiation into Buddhism from truth rather than those of partial revelation; and to the master giving the initiation. For a monk in the Dharma instead of the man (i.e. the preacher); a monastery, this name replaces his ordinary to conform with the twelve links in the chain of given name. This symbolizes the monk's existence (nidanas) that have neither whence to turning away from worldly cares, suffering, come nor wither to go; beginning from ignorance and passions; with the taking of a vow he (avidya) which is fundamentally non-existent, and begins a new life directed entirely toward the conception (samskara) which is also basically realization of awakening or enlightenment. unreal, down to birth (jati) which is fundamentally 2) Giôùi Danh: Töø ñöôïc duøng bôûi Chaân Toâng— non-existent; and old age and death (jaramarana) The term chiefly used by the Shin Sect. which are equally unreal. Thus, contemplated, the Phaùp Dao: Teân cuûa moät vò danh Taêng Trung Hoa twelve links in the chain of existence are vaøo thôøi Löu Toáng (420-497)—Name of a Chinese inexhaustible, thereby putting an end to the famous monk who lived in the Liu Sung Dynasty (wrong) view of annihilation. This is the in China. unsurpassed offering of Dharma." Phaùp Dieân: See Phaùp Hoäi. Phaùp Cöï: Phaùp Dieân Long Töôïng Chuùng, Ñöông Phaùp 1) Ñuoác phaùp—The torch of Buddhism. Dieãn: See Phaùp Dieãn Nguõ Toå Thieàn Sö. 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo Phaùp Dieãn Nguõ Toå: See Phaùp Dieãn Nguõ Toå Thieàn thôøi Taây Taán (265-316)—Name of a Chinese Sö. famous monk who lived in the Western Chin Phaùp Dieãn Nguõ Toå Thieàn Sö (1024-1104): Goso- Dynasty in China. Hoen (jap)—Wu-tsu-Fa-yen (Wade-Giles Phaùp Cöùu: Dharmatrata (skt)—Name of an Indian Chinese)—Wuzu Fayan (Pinyin Chinese)—Teân monk—Teân cuûa moät nhaø

sö AÁn Ñoä—See cuûa Nguõ Toå ñöôïc nhaéc tôùi trong caùc thí duï thöù 35, Dharmatrata's argument from the difference of 36, 38 vaø 45 cuûa Voâ Moân Quan. Ngoaøi ra, coøn coù kind or result. moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Phaùp Cöùu Luaän Chöùng: Luaän chöùng cuûa Phaùp Nguõ Ñaêng Hoäi Nguyeân: Thieàn Sö Phaùp Dieãn ôû Cöùu—Luaän chöùng baøn veà sai bieät giöõa phaåm loaïi Nguõ Toå sanh naêm 1024, thieàn sö thuoäc doøng hay keát quaû, nhö moät thoi vaøng coù theå ñöôïc laøm Döông Kyø cuûa phaùi Laâm Teá, ñeä töû vaø truyeàn nhaân thaønh ba thöù ñoà duøng, nhöng moãi thöù vaãn giöõ y noái phaùp cuûa Thieàn Sö Baïch Vaân Thuû Ñoan; thaày baûn chaát cuûa vaøng—Dharmatrata's argument from cuûa thieàn sö Khai Phuùc Ñaïo Ninh vaø Vieân Ngoä the difference of kind or result. As a gold piece Khaéc Caàn. Khôûi ñaàu sö hoïc trieát lyù Baùch Phaùp may be made into three different articles, yet each Luaän cuûa phaùi Duy Thöùc, oâng ñoïc thaáy caâu naày retains the real nature of gold. 'Khi Boà Taùt vaøo choã thaáy ñaïo thì trí hay yù thöùc Phaùp Cöùu Luaän Sö: See Phaùp Cöùu. suy luaän vaø lyù hay taâm theå tröïc giaùc ngaàm hôïp Phaùp Danh: nhau, caûnh hay ngoaïi giôùi vaø thaàn hay noäi taâm gaëp 1) Phaùp Danh: Religious name—Teân trong ñaïo nhau, khoâng coøn phaân bieät coù chuû theå hay naêng hay teân maø vò thaày ñaët cho. Teân maø moät ngöôøi chöùng vaø khaùch theå hay sôû chöùng nöõa. Giôùi ngoaïi theá tuïc hay moät vò sö nhaän ñöôïc töø thaày mình ñaïo AÁn Ñoä töøng vaán naïn phaùi Duy Thöùc raèng ñaõ

khoâng phaân bieät naêng chöùng sôû chöùng thì laøm sao Wu-tsu's fame as a teacher spread widely and coù chöùng. Caùc nhaø Duy Thöùc khoâng ñaùp ñöôïc lôøi students gathered from throughout China to study coâng kích aáy. Phaùp sö Tam Taïng Huyeàn Trang luùc under him. He first taught at Simian Shan (Four aáy ñang ôû AÁn Ñoä, ñeán cöùu nguy phaùi Duy Thöùc Face Mountain), and then moved to Mt. Baiyun. baèng caâu noùi 'Nhö ngöôøi uoáng nöôùc, noùng laïnh töï Later he moved to Dongchan (East Zen) Temple bieát.' Ñoïc caâu aáy Phaùp Dieãn töï hoûi 'Noùng laïnh coù on Wu-tsu Mountain. Among Wu-tsu's twenty-two theå bieát ñöôïc, vaäy caùi gì khieán ta töï bieát.' Sö mang Dharma heirs were the acclaimed "Three noãi thaéc maéc aáy ñeán hoûi caùc phaùp sö thoâng thaùi Buddhas," the monks Foyan Qinyuan, Foguo cuûa phaùi Duy Thöùc, nhöng khoâng ai ñaùp ñöôïc. Coù Keqin, and Fojian Huiqin. ngöôøi ñaùp: "OÂng muoán roõ yù aáy haõy sang phöông Phaùp Dieãn Nguõ Toå xuaát gia naêm 35 tuoåi, oâng nam goõ cöûa phaùi Thieàn truyeàn Taâm aán Phaät." Theá baét ñaàu hoïc caùc kinh ñieån Du Giaø, nhöng laø roát cuøng Phaùp Dieãn ñi ñeán vôùi Thieàn toâng. Danh nhöõng nghieân cöùu naày khoâng laøm cho oâng haøi tieáng cuûa Nguõ Toå Phaùp Dieãn lan roäng khaép nôi vaø loøng, oâng quay sang thieàn vaø gaëp nhöõng thaày ñeä töû cuûa Sö töø khaép xöù hoäi tuï veà hoïc Thieàn vôùi thieàn khaùc nhau, nhöng oâng vaãn khoâng haøi Sö. Tröôùc tieân Sö daïy Thieàn taïi Töù Dieän Sôn, roài loøng. Cuoái cuøng oâng gaëp ñöôïc thieàn sö Baïch di chuyeån ñeán Baïch Vaân Sôn. Veà sau Sö ñi ñeán Vaân Thuû Ñoan vaø ñaït ñöôïc giaùc ngoä vaøo caùi Ñoâng Thieàn Töï treân nuùi Nguõ Toå. Trong soá 22 Phaùp ngaøy oâng nghe thaày mình giaûi thích veà coâng töï cuûa Sö coù ba vò ñöôïc toân laøm "Ba vò

Phaät," ñoù laø aùn "Voâ" cho moät ñeä töû khaùc. Trong thí duï thöù Phaät Nhaõn Thanh Vieãn, Phaät Quaû Khaéc Caàn, vaø 36 cuûa Voâ Moân Quan, Nguõ Toå neâu leân caâu Phaät Giaùm Hueä Caàn—We encounter Wu-tsu in hoûi maø vaên hoïc thieàn thích daãn ra. Nguõ Toå examples 35, 36, 38 and 45 of the Wu-Men-Kuan. hoûi: "Neáu ngöôi gaëp moät ngöôøi thaày treân Besides, there is some interesting information on ñöôøng ñi, ngöôi khoâng ñöôïc chaøo baèng lôøi him in The Wudeng Huiyuan: Zen master was cuõng nhö baèng im laëng. Vaäy ngöôi seõ chaøo born in 1024, master of the Yogi lineage of Rinzai nhö theá naøo?"—Wu Tsu became a monk at Zen, was a disciple and dharma successor of Pai- the age of thirty-five. he first studied the Yun-Shou-T'uan; master of K'ai Fu Tao-ning and sutras and writings of the Yogachara school of Yuan-wu K'o-Ch'in. He first studied the Yogacara Buddhism, but he was not satisfied; however, school of Buddhist philosophy and came across the by philosophical study, and turning to Zen, he following passage, 'When the Bodhisattva enters sought out various masters. Finally he stayed on the path of knowledge, he finds that the with Master Pai-Yun. He experienced discriminating intellect is identified with Reason, enlightenment one day as he listened to and that the objective world is fused with Master Pai-Yun giving instruction to another Intelligence, and there is no distinction to be made student on the koan of "Mu". In example 36 of between the knowing and the known.' The anti- the Wu-Men-Kuan, Master Wu-Tsu asks a Yogacarians refuted this statement, saying that if question that has often been cited in Zen the knowing is not distinguishing from the known, literature: "If you meet a master on the way, how is knowledge at all possible? The you should greet him neither with words nor Yogacarians could not answer this criticism, when silence. So tell me, how should you greet Hsuan-chang, who was at the time in India, him?" interposed and saved his fellow-monks in the Khi gaëp Baïch Vaân, Sö nhaéc laïi chuyeän vò Yogacara. His answer was: "It is like drinking Taêng hoûi Nam Tuyeàn veà haït chaâu Mani ñeå water; one knows by oneself whether it is cold or thöa hoûi. Baïch Vaân lieàn naït, Sö lieàn laõnh ngoä, not." When Fa-Yan read this answer, he daâng leân Baïch Vaân baøi keä sau khi maét oâng môû questioned himself 'What is this that makes one ra trong choã ngoä nhaäp: know thus by oneself.' This was the way he "Ven ñoài moät daûi ñaát thong dong started on his Zen tour, for his Yogacara friends, Naøi næ xoa tay hoûi toå oâng being philosophers, could not enlighten him, and Maáy thuôû mua ñi roài baùn laïi? he finally came to a Zen master for instruction. Vui thay toøng truùc quyeän thanh phong."

(Sôn tieàn nhaát phieán nhaøn ñieàn ñòa different. If you think you can understand Xoa thuû ñinh ninh vaán Toå oâng through speech, then know you haven't Kyû ñoä maõi lai hoaøn töï maïi penetrated the truth. If you think you can't be Vò laân tuøng truùc daãn thanh phong). understood through speech, then your head Upon meeting Baiyun, Fa-Yan inquired to and mind are like a raging fire. So, just pass him about a story concerning Nan-ch'uan and through Chao-chou's gate and cut off Baiyun's the Mani Jewel. Just when he finished asking tongue yourself. Don't betray the ancient this, Baiyun shouted at him, causing to sages' compassion." instantly attain enlightenment.

He then Phaùp Dieãn thöôïng ñöôøng, ñoïc laïi thí duï veà thanked Baiyun by offering the following moät vò Taêng hoûi Thieàn sö ba Laêng Haïo Giaùm: verses when his mental eye was first opened: "'YÙ chæ Thieàn toâng vaø giaùo toâng gioáng hay "A patch of farm land quietly lies by the khaùc?' Ba Laêng ñaùp: 'Gaø laïnh leân caây, vòt laïnh hill. xuoáng nöôùc.' (yù noùi Thieàn toâng vaø Giaùo toâng Crossing my hands over the chest tuy hai phöông caùch khaùc nhau, nhöng cuõng I ask the old farmer kindly: cuøng moät muïc ñích nhö nhau)." Phaùp Dieãn 'How often have you sold it noùi: "Caùi laõo giaø Ba Laêng naøy khoâng hoøa hôïp and bought it back by yourself?' vôùi caâu traû lôøi cuûa mình. Haõy giöõ nöôùc laïi I like the pines and bamboos trong tay maø coù ñöôïc traêng. Queùt nhöõng cuïm That invite a refreshing breeze." hoa vaø höông thôm seõ toûa khaép y phuïc."—Fa- Coù moät vò Taêng hoûi thieàn sö Phaùp Dieãn: "Theá yan entered the hall. He recited the example naøo laø moät gioït nöôùc Baïch Vaân?" Sö ñaùp: of when a monk asked Baling Haojian, "'The "Giaõ gaïo ñaäp gai." Vò Taêng laïi hoûi: "Coøn meaning of the ancestors and the meaning of nhöõng ngöôøi uoáng noù thì sao?" Sö ñaùp: "Ta the scriptural teachings, are they the same or daïy moät nôi khoâng coù choã ñeå cho göông maët different?' Pa-ling said, 'The cold fowl flies up xuaát hieän."—A monk asked Zen master Fa- in the tree. The cold duck dives into the yan, "What is one drop of Baiyun?" Fa-yan water.'" said, "Pounding. Grinding." The monk asked, Phaùp Dieãn thöôïng ñöôøng thò chuùng: "Khi nghe "How about those who drink it?" Fa-yan said, caïn thì ngoä saâu. Khi nghe saâu thì chaúng ngoä. "I teach of a place where no face appears." Phaûi laøm sao ñaây? Phaûi laøm sao ñaây? Chaân Moät vò Taêng khaùc hoûi: "Ñaàu löôõi ngöôøi trong thaät cuùng döôøng Phaät khoâng coù nghóa laø ñoát thieân haï bò Baïch Vaân caét, coøn ñaàu löôõi Baïch theâm nhang."—Fa-yan entered the hall and Vaân thì bò ai caét?" Sö ñaùp: "Laõo Vöông ôû thoân addressed the monks, saying, "When hearing Ñoâng." Sö laïi noùi tieáp: "Khoâng gì khaùc hôn laø is shallow, the realization is deep. When coâng vieäc thöôøng nhaät. Nhöng theo oâng nghó hearing is deep, there's no realization. What thì ñoù laø caùi gì khaùc. Neáu oâng nghó oâng coù theå can be done? What can be done? Making a laõnh hoäi qua ngoân ngöõ, thì oâng khoâng theå naøo true offering to Buddha doesn't mean giving thaâm nhaäp chaân lyù ñöôïc. Coøn neáu nhö oâng more incense." khoâng theå ñöôïc hieåu qua ngoân ngöõ, thì taâm trí Phaùp Dieãn thöôïng ñöôøng vaø ñem caâu chuyeän oâng gioáng nhö ngoïn löûa döõ. Vì theá chæ ñôn moät vò Taêng hoûi Vaân Moân ñeå xem xeùt: "'Theá giaûn laø ñi qua cöûa aûi Trieäu Chaâu maø caét löôõi naøo laø caâu noùi vöôït Phaät vöôït Toå?' Vaân Moân cuûa ngaøi Baïch Vaân. Ñöøng coâ phuï loøng töø bi ñaùp: 'Caùi baùnh.'" Phaùp Nhaõn noùi: "Laõo Taêng caùc baäc Thaùnh coå ñöùc."—Another monk khoâng traû lôøi baèng caùch ñoù. Neáu coù ai hoûi laõo asked, "Baiyun cut off the tongues of Taêng: 'Theá naøo laø caâu noùi vöôït Phaät vöôït Toå?' everyone beneath heaven. But as of Baiyun's Laõo Taêng seõ ñaùp laïi haén nhö vaày: 'Phaân löøa tongue, who will cut it off?" Fa-yan said, "Old cuõng gioáng phaân ngöïa.' Hoaëc giaû laõo Taêng seõ Wang in East Village." Fa-yan then said, "It's noùi: 'Ñoâi giaøy coû raùch böôm.' Hoaëc giaû laõo nothing other than ordinary affairs. But Taêng coù theå

noùi: 'Thaàn Ruøa vaåy ñuoâi.' Vaäy thì according to your thinking it's something laõo Taêng hoûi maáy oâng, nhöõng caâu ñaùp cuûa laõo

Taêng gioáng hay khaùc vôùi caâu ñaùp cuûa Vaân yan said, "Five rebels hear thunder." The Moân? Haõy xem xeùt caâu hoûi naøy ñi."—Fa-yan monk asked, "What is the affair of the entered the hall and brought up for Yunmen school?" Fa-yan said, "The red flag consideration the story of when a monk asked is brilliant." The monk asked, "What is the Yunmen, "'What is the talk that is beyond the affair of the Caodong school?" Fa-yan said, Buddhas and ancestors?' Yunmen replied, "Riding books you won't get home." The 'Cake.'" Fa-yan said, "I don't answer that way. monk asked, "What is the affair of the Kuei- If someone suddenly asked me, 'What is the yang school?" Fa-yan said, "A broken speech that is beyond the Buddhas and monument across the ancient road." The ancestors?' I'd just reply to him, 'Donkey shit monk then bowed. Fa-yan said, "Why don't is like horse shit.' Or I'd say, 'Worn-out reed you ask about the Fayan school?" The monk sandals.' Or I might say, 'The Tortoise God said, "I leave it to the master." Fayan said, "A drags his tail.' So now I ask you, are my thief in the night!" answers the same or different than Yunmen's? Moät hoâm, Phaùp Dieãn thöôïng ñöôøng daïy Consider this question." chuùng: "Hoâm qua, baát thaàn toâi baét gaëp moät ñeà Coù moät vò Taêng hoûi Phaùp Dieãn: "Theá naøo laø yù taøi ñònh buïng hoâm nay ñem giaûng cho maáy nghóa cuûa vieäc Toå Boà Ñeà Ñaït Ma dieän bích?" oâng. Nhöng tuoåi giaø luù laån, noùi ñaâu queân ñoù, Phaùp Dieãn noùi: "Vieäc ñoù chöa tính ñöôïc." Vò khoâng sao nhôù laïi ñöôïc." Noùi xong Phaùp Dieãn Taêng laïi hoûi: "Coøn vieäc Nhò Toå ñöùng döôùi im laëng giaây laâu, roài thôû daøi noùi: "Queân roài, tuyeát thì theá naøo?" Phaùp Dieãn noùi: "Loãi laø queân roài, ñaønh khoâng nhôù laïi ñöôïc!" Sau ñoù loãi."—A monk asked Fa-yan, "What was the Sö noùi tieáp: "Trong kinh toâi coù bieát moät caâu meaning of Bodhidharma's facing the wall?" thaàn chuù ñöôïc toân laø vua kyù öùc. Ai hay queân Fa-yan said, "It still hasn't been calculated." cöù ñoc chuù aáy leân maø nhôù laïi heát. Baây giôø The monk asked, "What about when the mình thöû xem sao!" Noùi xong Sö ñoïc thaàn Second Ancestor stood in the snow?" Fa-yan chuù: "AÙn a loå laät keá ta baø ha." Boãng Sö voã tay said, "An error is an error." phaù leân cöôøi ha haû, noùi: "Toâi nhôù ra roài, nhôù ra Coù moät vò Taêng hoûi Phaùp Dieãn: "Treân ñaàu saøo roài. Theá naøy, 'Tìm Phaät maát Phaät, tìm Toå maát traêm tröôïng laøm sao böôùc tôùi?" Phaùp Dieãn Toå. Döa ngoït ngoït taän coïng, möôùp ñaéng ñaéng noùi: "Mau leân, haõy thöû xem!" Vò Taêng laïi hoûi: taän reã.'" Noùi xong Sö hai ñöôøng, khoâng noùi "Theá naøo laø toâng söï cuûa tröôøng phaùi Laâm theâm moät lôøi naøo nöõa. Chuùng ta thaáy, moät vò Teá?" Phaùp Dieãn noùi: "Naêm teân giaëc nghe thieàn sö thænh thoaûng, nhöng raát hieám, nhö saám." Vò Taêng laïi hoûi: "Theá naøo laø toâng söï tröôøng hôïp cuûa ngaøi Phaùp Dieãn Nguõ Toå, cuõng cuûa tröôøng phaùi Vaân Moân?" Phaùp Dieãn noùi: bieát nghieâng mình xuoáng bình dieän sinh hoaït "Phöôùn ñoû röïc rôõ." Vò Taêng laïi hoûi: "Theá naøo nhò nguyeân cuûa chuùng ta ñeå coá gaéng noùi leân laø toâng söï cuûa tröôøng phaùi Taøo Ñoäng?" Phaùp nhöõng gì nhaèm xaây döïng cho moân ñoà. Tuy Dieãn noùi: "Cöôõi saùch maø ñi thì maáy oâng seõ nhieân, ñaõ laø

moät baøi noùi phaùp cuûa ñaïo Thieàn, chaúng bao giôø veà ñeán nhaø ñöôïc." Vò Taêng laïi haún phaûi coù caùi gì kyø ñaëc hôn thöôøng tình— hoûi: "Theá naøo laø toâng söï cuûa tröôøng phaùi Qui One day, Fa-yan entered the hall and Ngöôõng?" Phaùp Dieãn noùi: "Moät töôïng ñaøi gaõy addressed the monks, saying, "Yesterday I ñoå treân con ñöôøng coå xöa." Vò Taêng beøn leã came across one topic which I thought I might baùi. Phaùp Dieãn noùi: "Taïi sao oâng khoâng hoûi veà communicate to you, my pupils, today. But an toâng söï cuûa tröôøng phaùi Phaùp Dieãn?" Vò Taêng old man such as I am is apt to forget, and the ñaùp: "Con ñeå caâu ñoù cho Hoøa Thöôïng." Phaùp topic has gone off altogether from my mind. I Dieãn noùi: "Moät teân troäm veà ñeâm!"—A monk cannot just recall it." So saying, Fa-yan asked Fa-yan, "At the top of a hundred-foot remained quiet for some little time, but at last pole, how does one go forward?" Fa-yan said, he exclaimed, "I forget, I forget, I cannot "Quick, try it and try!" The monk asked, remember!" Then, he resumed, saying, "I "What is the affair of the Linji school?" Fa- know there is a mantra in one of the Sutras

known as 'The King of Good Memory'. Those heard him say this, I dodn't have a single word who are forgetful may recite it, and the thing to say in reply, nor a single idea to espouse. forgotten will come again. Well, I must try." Can any of you say anything in my place? He then recited the mantram, "Om-o-lo-lok- Yesterday, that single instance of kei svaha!" Clapping his hands and laughing embarrassment has uprooted all my ideas heartily, he said, "I remember, I remember. now." This it was 'When you seek the Buddha, you Hoâm khaùc, thieàn sö Phaùp Dieãn thöôïng ñöôøng, cannot see him; when you look for the im laëng khoâng noùi. Sö heát nhìn beân traùi laïi patriarch, you cannot see him. The nhìn beân phaûi, roát cuøng Sö giô cao caây gaäy leân muskmelon is sweet even to the stems, the vaø noùi: "Chæ daøi moät thöôùc moäc." Noùi xong Sö bitter gourd is bitter even to the roots'." He haï ñöôøng khoâng giaûng gì theâm nöõ a. Thieàn sö then went down from the pulpit without any Phaùp Dieãn muoán noùi gì vôùi haøng haäu boái further remark. As we can see, for a Zen chuùng ta? Coù phaûi ngaøi muoán nhaén nhuû vôùi master occasionally, no quite frequently, like chuùng ta raèng Thieàn khoâng bao giôø ñöôïc in the case of Fa-yan Wu-tsu, comes down to giaûng daïy baèng lôøi? Thaät vaäy, Thieàn, tröôùc heát the dualistic level of understanding and tries vaø treân heát, laø thaân chöùng caù nhaân; neáu trong to deliver a speech for the edification of his ñôøi naøy coù caùi gì ñöôïc goïi laø trieät ñeå duy pupils. But being a Zen sermon we naturally nghieäm, caùi aáy laø Thieàn. Khoâng töø voán lieáng expect something unusual in it. ñoïc tuïng, hoïc hoûi, hay traàm tö maëc töôûng naøo Hoâm khaùc, Sö thöôïng ñöôøng thò chuùng: "Hoâm coù theå laøm ra moät thieàn sö. Trong thieàn, cuoäc qua laõo Taêng vaøo phoá ñeå yù thaáy moät maøn bieåu soáng caàn ñöôïc naém baét trong doø ng luaân löu dieãn ngöôøi buø nhìn (ngöôøi goã). Laõo Taêng cuûa noù; chaän ñöùng noù laïi ñeå quan saùt vaø phaân khoâng theå khoâng tôùi xem. Maøn bieåu dieãn taùch laø gieát cheát noù ñeå chæ oâm laáy moät caùi ngöôøi buø nhìn quaû laø moät maøn dieãn ñaùng ñöôïc thaây ma laïnh ngaét maø thoâi. Vì theá moïi sinh xem! Môùi nhìn thì thaáy ngöôøi goã chuyeån ñoäng hoaït haèng ngaøy cuûa haønh giaû ñeàu phaûi troâi tay chaân, ñi

voøng voøng, vaø töï ngoài xuoáng. chaûy bình thöôøng nhö doøng ñôøi cuûa hoï thì hoï Nhöng khi nhìn kyõ laïi, ngöôøi ta coù theå thaáy coù môùi coù theå coù ñöôïc tuyeät ñoä hieäu naêng trong ai ñoù phía sau taám maøn xanh. Laõo Taêng khoâng Thieàn—Another day, Zen master Fa-yen keàm ñöôïc beøn keâu lôùn, 'OÂng teân laø gì?' Ngöôøi entered the Hall and seated himself in the trong maøn traû lôøi: 'Hoøa Thöôïng! Chæ caàn xem chair. He looked one way over the shoulder bieåu dieãn chöù hoûi teân laøm gì?' Laõo Taêng bò and then the other. Finally, he held out his ngöôøi kia noùi moät caâu khieán khoâng lôøi coù theå staff high in his hand and said, "Only one foot ñaùp khoâng lyù coù theå baøy. Ai trong maáy oâng coù long!" And without further comment he theå vì laõo Taêng maø noùi ñöôïc chaêng? Hoâm qua descended. What does he want to advise chæ moät khoaûnh khaéc ngöôïng nguøng maø hoâm younger generations of practitioners? Does he nay ñaõ nhoå taän goác heát thaûy yù töôûng."— mean Zen can never be taught and explained Another day, Fa-yan addressed the monks, by words? In fact, Zen is emphatically a saying, "Yesterday when I went into town I matter of personal experience; if anything can noticed a pupet show going on. I couldn't help be called radically emperical, it is Zen. No going over there and taking a look. The pupet amount of reading, no amount of teaching, was really something to see! At first sight it and no amount of contemplation will ever seemed to move its limbs, walk around, and make one a Zen master, In Zen, life itself sit down on its own. But when you looked must be grasped in the midst of its flow; to closer, you could see that there was someone stop it for examination and analysis is to kill behind the blue curtain. I couldn't help but call it, only leaving its extremely cold corpse to be out, 'Sir! What's your name?' The man replied embraced. Therefore, in order to maintain the to me, 'Honored Venerable! Just watch the most efficient prominence, everyday show. Why ask for names?' Brethren! When I

activities of Zen practitioners must flow along entered the hal and bade the monks farewell, with the flow of their own lives. saying: “Zhao-Chou had some final words. Do Hoâm khaùc nöõa, thieàn sö Phaùp Dieãn thöôïng you remember them? Let’s see if you can ñöôøng, ngoài vaøo phaùp toøa, ñöa baøn tay leân hoûi recite them!” When no one responded, Fa- ñoà chuùng: "Sao caùi naøy goïi laø baøn tay? Heã Yan then recited Zhao- bieát vì sao thì coù ngoä vaø coù Thieàn." Thaùi ñoä Chou’s words: naøy cuûa ngaøi Phaùp Dieãn cho thaáy phaùp Thieàn “Fortune few among the thousand chæ coù yù nghóa khi caây truïc cuûa noäi taâm xoay But one has countless pains and sorrows.” sang moät theá giôùi khaùc, saâu roäng hôn. Vì moät Fa-Yan then said: “Take care!” Later that khi theá giôùi thaâm dieäu aáy môû ra laø cuoäc soáng night Fa-Yan died. haèng ngaøy cuûa haønh giaû, caû ñeán nhöõng tình Phaùp Dieãn Thieàn Sö Ngöõ Luïc: Records of the tieát taàm thöôøng nhaát, vaãn ñöôïm nhuaàn Thieàn Words of Zen Master Fa-Yan—See Phaùp Dieãn vò. Thaät vaäy, moät maët giaùc ngoä laø caùi gì taàm Thieàn Sö. thöôøng, voâ nghóa lyù nhaát ñôøi; nhöng maët khaùc, Phaùp Dieät: Söï taän dieät cuûa Phaät phaùp, sau thôøi kyø nhaát laø khi chuùng ta chöa hieåu, noù kyø bí khoâng thöù ba cuûa ba thôøi kyø Chaùnh Töôïng Maït—The gì hôn. Vaø noùi cho cuøng, ngay caû cuoäc soáng extinction of the Law, or Buddhism, after the

third thöôøng ngaøy cuûa chuùng ta, haù chaúng phaûi ñaày of the three stages. nhöõng kyø quan, bí maät vaø huyeàn bí, ngoaøi taàm Phaùp Dónh (416-482): Teân cuûa moät vò danh Taêng hieåu bieát cuûa trí oùc con ngöôøi hay sao?— Trung Hoa vaøo thôøi nhaø Nam Teà (497-502)— Another day, Zen master Fa-yen entered the Name of a Chinese famous monk who lived in the Hall and seated himself in the chair, then Southern Ch'i Dynasty in China. produced his own hand and asked his Phaùp Duï Kinh: Dharmapadavadana-sutra (skt)— disciples, "Why it is called a hand. When one Phaùp Cuù Thí Duï—Kinh Similes on the knows the reason, there is enlightenment and Dharmapada. one has Zen. Fa-yen's attitude just shows that Phaùp Dung: the whole Zen discipline gains meaning when 1) Phaùp Dung Ngöu Ñaàu Thieàn Sö (594-657): there takes place this turning of the mental Hoyu (jap)—Gozu Hoyu (jap)—Niu-tou Fa-hinge to a wider and deeper world. For when jung—Niutou Farong—See Ngöu Ñaàu Phaùp this wide and deeper world opens, Zen Dung Thieàn Sö. practitoiners' everyday life, even the most 2) (747-835): Teân cuûa moät vò Thieàn sö Trung trivial thing of it, grow loaded with the truths Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of of Zen. On the one hand, therefore, a Chinese Zen master in the T'ang Dynasty in enlightenment is a most prosaic and matter- China. of-fact thing, but on the other hand, when it is 3) (?-1174): Teân cuûa moät vò Thieàn sö Vieät Nam, not understood it is something of a mystery. thuoäc doøng Thieàn Tyø Ni Ña Löu Chi vaøo theá But after all, is not life itself filled with kyû thöù XII—Name of a Vietnamese Zen wonders, mysteries, and unfathomabilities, far master of the Vinitaruci Zen Sect in the beyond our discursive understanding? twelfth century. Ngaøy 25 thaùng 6 naêm 1104, sö thöôïng ñöôøng Phaùp Dung Ngöu Ñaàu Thieàn Sö (594-657): Hoyu noùi lôøi töø bieät vôùi Taêng chuùng: “Hoøa Thöôï ng (jap)—Gozu Hoyu (jap)—Niu-tou Fa-jung—See Trieäu Chaâu coù lôøi cuoái, caùc oâng coù nhôù Ngöu Ñaàu Phaùp Dung Thieàn Sö. khoâng? Noùi thöû xem!” Khi khoâng coù ai traû lôøi, Phaùp Dung Thieàn Sö (Vieät Nam): Zen Master sö beøn noùi: Phaùp Dung (Vietnamese)—Zen Master Phaùp “Giaøu hieàm ngaøn mieäng ít Dung (?-1174)—Thieàn sö Vieät Nam, queâ ôû Boái Ngheøo haän moät thaân nhieàu.” Lyù, Baéc Vieät. Ngaøi xuaát gia laøm ñeä töû cuûa Thieàn Noùi xong sö nhaén moïi ngöôøi: “Traân troïng!” sö Khaùnh Hyû. Sau khi trôû thaønh phaùp töû ñôøi thöù 15 Toái ñeâm ñoù sö thò tòch—On the twenty-fifth cuûa doøng Thieàn Tyø Ni Ña Löu Chi, ngaøi laøm du day of the sixth month of 1104, Fa-Yan Taêng ñi hoaèng hoùa. Sau ñoù ngaøi truï laïi taïi chuøa

Khai Giaùc treân nuùi Thöùu Phong, roài dôøi veà nuùi Ma con ngöôøi, vaø taâm cuûa con ngöôøi ngöôïc laïi cuõng Ni ôû Thanh Hoùa khai sôn chuøa Höông Nghieâm vaø aûnh höôûng ñeán theá giôùi vaät lyù, hieån nhieân ôû möùc truï taïi ñaây ñeå hoaèng phaùp cho ñeán khi ngaøi thò tòch ñoä cao hôn, vì theo Kinh Töông Öng Boä, nhö Ñöùc vaøo naêm 1174—A Vietnamese Zen master from Phaät noùi: “Theá gian bò daãn daét bôûi taâm.” Neáu Boái Lyù, North Vietnam. He left home and became chuùng ta khoâng hieåu yù nghóa chính xaùc cuûa Phaùp a disciple of Zen master Khaùnh Hyû. After Duyeân Khôûi vaø söï öùng duïng cuûa noù trong cuoäc becoming the dharma heir of the fifteenth soáng, chuùng ta seõ laàm laãn cho ñoù laø moät quy luaät

generation of the Vinitaruci Zen Sect, he became nhaân quaû coù tính maùy moùc hoaëc thaäm chí nghó a wandering monk to travel along the country to raèng ñoù chæ laø moät söï khôûi sanh ñoàng thôøi, moät expand Buddhism. Later he stayed at Khai Giaùc nguyeân nhaân ñaàu tieân cuûa caùc phaùp höõu tình cuõng Temple on Mount Thöùu Phong, then moved to nhö voâ tình. Vì hoaøn toaøn khoâng coù moät söï khôûi Mount Ma Ni in Thanh Hoùa to build Höông nguoàn naøo töø khoâng maø coù trong lôøi daïy cuûa Ñöùc Nghieâm temple and stayed there to revive and Phaät. Phaùp Duyeân Khôûi cho thaáy tính khoâng theå coù expand Buddhism until he passed away in 1174. ñöôïc cuûa nguyeân nhaân ñaàu tieân naày. Nguoàn goác Phaùp Duõng: Teân cuûa moät vò danh Taêng Trung ñaàu tieân cuûa söï soáng, doøng ñôøi cuûa caùc chuùng sanh Hoa vaøo thôøi Löu Toáng (420-497)—Name of a laø ñieàu khoâng theå quan nieäm ñöôïc, vaø nhö Ñöùc Chinese famous monk who lived in the Liu Sung Phaät noùi trong Kinh Töông Öng Boä: “Nhöõng suy Dynasty in China. ñoaùn vaø yù nieäm lieân quan ñeán theá gian coù theå ñöa Phaùp Duyeân: Nhaân duyeân trôû thaønh moät Phaät töû: ñeán söï roái loaïn veà taâm trí. Voâ thæ, naøy caùc Tyø To become a Buddhist—Nhaân duyeân theo ñuùng Kheo, laø söï luaân hoài. Ñieåm baét ñaàu cuõng khoâng phaùp cuûa Phaät: Causes and conditions that accord theå neâu roõ ñoái vôùi chuùng sanh bò voâ minh che ñaäy, with the Buddhadharma—See Phaùp Quyeán. bò khaùt aùi troùi buoäc, phaûi löu chuyeån luaân hoài.” Phaùp Duyeân Khôûi: The environmental cause of Thaät vaäy, raát khoù coù theå hình dung ñöôïc veà moät all phenomena—Duyeân khôûi cuûa moïi hieän töôïng. ñieåm khôûi ñaàu, khoâng ai coù theå phaêng ra cuøng toät Moïi vaät ñeàu tuøy thuoäc vaøo vaät khaùc, do ñoù moät nguoàn goác cuûa baát cöù ñieàu gì, ngay moät haït caùt, trong taát caû vaø taát caû trong moät. Phaùp Duyeân Khôûi huoáng laø con ngöôøi. Truy tìm khôûi ñieåm ñaàu tieân laø heä quaû taát yeáu ñoái vôùi Thaùnh ñeá thöù hai vaø thöù trong moät quaù khöù voâ thæ thaät laø moät vieäc laøm voâ ba trong Töù Thaùnh Ñeá, vaø khoâng theå, nhö moät soá ích vaø voâ nghóa. Ñôøi soáng khoâng phaûi laø moät caùi gì ngöôøi coù khuynh höôùng cho raèng ñaây laø moät söï ñoàng nhaát, noù laø moät söï trôû thaønh. Ñoù laø moät doøng theâm thaét sau naày vaøo lôøi daïy cuûa Ñöùc Phaät. Giaùo bieán dòch cuûa caùc hieän töôïng taâm-sinh lyù—The lyù duyeân khôûi naày luoân luoân ñöôïc giaûi thích baèng environmental cause of all phenomena. nhöõng töø ngöõ heát söùc thöïc tieãn, nhöng noù khoâng Everything is being dependent on everything else; phaûi laø lôøi daïy chæ coù tính giaùo ñieàu, maëc duø thoaït therefore, one is in all and all is in one. Dependent nhìn coù veû nhö vaäy, do tính chaát ngaén goïn cuûa caùc Arising is an essential corollary to the second and lôøi giaûi thích. Nhöõng ai töøng quen thuoäc vôùi Tam third of the Four Noble Truths, and is not, as some Taïng Kinh Ñieån ñeàu hieåu raèng Giaùo Lyù Duyeân are inclined to think, a later addition to the Khôûi naày ñöôïc thieát laäp treân cô sôû laøm roõ neùt teaching of the Buddha. This Dependent Arising, nhöõng nguyeân taéc caên baûn cuûa trí tueä. Trong lôøi this doctrine of conditionality, is often explained daïy veà taùnh duyeân khôûi cuûa vaïn höõu trong theá severely practical terms, but it is not a mere gian, ngöôøi ta coù theå nhaän ra quan ñieåm cuûa Ñöùc

pragmatical teaching, though it may appear to be Phaät veà cuoäc ñôøi. Tính duyeân khôûi naày dieãn tieán so, owing to the shortness of the explanations. lieân tuïc, khoâng bò giaùn ñoaïn vaø khoâng bò kieåm soaùt Those conversant with the Buddhist Canon know bôûi baát cöù loaïi töï taùc hay tha taùc naøo caû. Tuy that in the doctrine of Dependent Arising is found nhieân, cuõng khoâng theå gaùn cho giaùo lyù Duyeân that which brings out the basic principles of Khôûi naày laø quyeát ñònh thuyeát hay ñònh meänh knowledge and wisdom in the Dhamma. In this thuyeát, bôûi vì trong giaùo lyù naày caû hai moâi tröôøng teaching of the conditionality of everything in the vaät lyù vaø quan heä nhaân quaû cuûa caù nhaân vaän haønh world, can be realized the essence of the cuøng nhau. Theá giôùi vaät lyù aûnh höôûng ñeán taâm cuûa Buddha's outlook on life. This conditionality goes

on uninterrupted and uncontrolled by self-agency cuùng döôøng hay tuïng nieäm (duøng muøi vò cuûa phaùp or external agency of any sort. The doctrine of ñeå laøm cho taâm thaàn vui thuù)—Joy from hearing conditionality can not be labelled as determinism, and meditating on the Law, or the joy of hearing because in this teaching both the physical or tasting dharma, worshipping Buddha, laying up environment and the moral causation merit, making offerings, repeating sutras. (psychological causation) of the individual Phaùp Döôïc: Dieäu phaùp coù theå chöõa laønh phieàn function together. The physical world influences naõo cho chuùng sanh—The medicine of the law man's mind, and mind, on the other hand, (capable of healing all misery). influences the physical world, obviously in a Phaùp Ñaø La Ni: Dharma-dharani (skt)—Nghe higher degree, for as the Buddha taught in the giaùo phaùp cuûa Phaät maø thuï trì khoâng queân, ñaây laø Samyutta-Nikaya: "The world is led by the mind." moät trong ba phaùp Ñaø La Ni—Holding firmly to If we fail to understand the real significance and the truth one has heard, one of the three kinds of application to life of the Dependent Arising, we dharani. mistake it for a mechanical law of casuality or Phaùp Ñaø La Ni Moân: Dharani-door—Phöông even a simple simultaneous arising, a first phaùp nghe giaùo phaùp cuûa Phaät maø thuï trì khoâng beginning of all things, animate and inanimate. As queân, ñaây laø moät trong ba phaùp Ñaø La Ni— there is no origination out of nothing in Buddhist Method of holding firmly to the truth one has thought, Dependent Arising shows the heard, one of the three kinds of dharani. impossibility of a first cause. The first beginning Phaùp Ñaïi Thaønh Töïu: Dzogchen (tib)—Maha-ati of existence, of the life stream of living beings is (skt)—Maha-sandhi (skt)—Hoïc thuyeát chính cuûa inconceivable and as the Buddha says in the Phaät giaùo Taây Taïng, ñöôïc caùc moân ñoà coi nhö laø Samyutta-Nikaya: "Notions and speculations thoâng ñieäp cuoái cuøng vaø laø baøi hoïc huyeàn bí cuûa concerning the world may lead to mental ñöùc Phaät Thích Ca Maâu Ni. Ngöôøi ta coi noù vó ñaïi derangement. O Monks! This wheel of existence, vì chaúng coù thöù gì giaûn dò hôn theá; vaø toaøn haûo vì this cycle of continuity is without a visible end, khoâng caàn theâm moät söï trôï giuùp naøo nöõa. Theo söï and the first beginning of beings wandering and theå nghieäm cuûa haønh giaû phaùi Ñaïi Thaønh Töïu, taâm hurrying round, wrapt in ignorance and fettered by thanh tònh luoân phaûi hieän

höõu sau söï theå nghieäm. craving is not to be perceived.” In fact, it is Truyeàn thoáng Ñaïi Thaønh Töïu ñöôïc Lieân Hoa Sanh impossible to conceive of a first beginning. None vaø Voâ Caáu Höõu Luaän Sö ñöa vaøo Taây Taïng vaøo can trace the ultimate origin of anything, not even theá kyû thöù VIII, nhöng phaûi ñôïi ñeán theá kyû thöù of a grain of sand, let alone of human beings. It is XIV, Longchenpa môùi ruùt ra töø ñoù moät heä thoáng useless and meaningless to seek a beginning in a coù caáu truùc chaët cheõ. Baûn toùm taét heä thoáng naày do beginningless past. Life is not an identity, it is a Jigme Lingpa soaïn, ñaõ neâu leân nhöõng neùt lôùn cuûa becoming. It is a flux of physiological and thöù truyeàn thoáng hieän vaãn coøn maïnh meõ ngaøy psychological changes. nay—Great perfection, the highest of the tantras Phaùp Duyeân Sanh: Conditioned dharma—Phaùp (Tibetan Buddhism), which is considered by its duyeân sanh chæ taát caû moïi hieän töôïng vaø luaät trong adherents as the definitive and most secret vuõ truï, bao goàm caû tham, saân vaø si—It refers to teaching of Sakyamuni Buddha. It is called 'great' all phenomena and law in the universe, including because there is nothing more sublime; it is called craving, hatred, and ignorance. 'perfection' because no further means are Phaùp Duyeân Töø: Compassion based on awareness necessary. According to the experience of 'great of the true nature of phenomena—Loøng töø bi döïa perfection' practitioners, purity of mind is always treân söï bieát veà baûn chaát cuûa vaïn höõu. present and needs only to be recognized. The Phaùp Duyeät: Dharma-Joy—Phaùp Laïc—Nieàm vui tradition of Dzogchen was brought to Tibet in the toân giaùo—Joy of the Law—Religious joy—Phaùp eighth century by Padmasambhava and hyû hay söï vui möøng khi nghe ñöôïc phaùp, töï mình Vimalamitra. In the 14th century, it was tö duy veà phaùp. Vui möøng khi nghe hay neám ñöôïc synthesized by Longchenpa into a unified system. vò phaùp, khi thôø kính Phaät toå, khi taïo laäp coâng ñöùc, The condensation of this system by Jigme Lingpa

(1730-1798) remains an authoritative expression take care of it." The monk asked, "What was of the great perfection tradition up to the present about an unsolved koan from the late master?" Fa- day. T'eng hit him and said, "Grandfather's ignorance Phaùp Ñaøm: Luaän baøn veà phaùp—Dharma handed down calamities to grand children." The discussion. monk asked, "What's the problem?" Fa-T'eng said, Phaùp Ñaøn: Altar. "It's my fault, but your disasters!"—See Thanh Phaùp Ñaïo: Buddhism—Way of Buddha. Löông Thaùi Khaâm Thieàn Sö. Phaùp Ñaït Thieàn Sö: Zen Master Fa-Ta of Hung- Phaùp Ñaúng: Same truth—Chö Phaät ba ñôøi ñeàu Chou—See Phaùp Ñaït Hoàng Chaâu Thieàn Sö. ñöôïc ba möôi baûy phaåm trôï ñaïo nhö nhau—All Phaùp Ñaït Hoàng Chaâu Thieàn Sö: Fa-Ta Hung- Buddhas proclaim the same truth (thirty-seven Chou—See Hoàng Chaâu Phaùp Ñaït Thieàn Sö. aids to enlightenment)—A Buddha out of his Phaùp Ñaêng: Hoto (jap)—Ngoïn ñeøn Phaät Phaùp xua infinite heart manifest equally to all—See Töù tan boùng toái voâ minh—The lamp of Dharma which Ñaúng (A). dispels the darkness of ignorance. Phaùp Ñaúng AÙc Ñaúng: Hoto-Akuto (jap)—Phaùp aùc Phaùp Ñaêng Thieàn Sö: Hoto-zenji (jap)—Zen ñeàu ngang nhau, thuaät ngöõ ñeà nghò traïng thaùi ñònh

master Fa-t'eng—Phaùp Ñaêng Thieàn sö laø moät trong ñoù söï kieän aùc ñöôïc nhìn nhö noù laø —Dharma trong nhöõng vò Taêng noåi tieáng ñôøi nhaø Ñöôøng— in equilibrium, bad in equilibrium, suggests the Zen master Fa-T'eng was one of the noted monks balanced state in which a bad fact is seen as it is. during the T'ang dynasty—See Thanh Löông Thaùi Phaùp Ñeá: Phaät ñöôïc ví nhö moät vò Phaùp Vöông Khaâm Thieàn Sö. (Vua Phaùp)—Dharma emperor, i.e. the Buddha. Phaùp Ñaêng Vò Lieãu: Fa-T'eng's "Not yet Phaùp Ñeä: 1) Phaät giaùo ñoà (tín ñoà Phaät giaùo): A enlightened"—Coâng aùn noùi veà cô duyeân vaán ñaùp Buddhist disciple; 2) Sö ñeä: Lower-ranking giöõa Thieàn sö Phaùp Ñaêng (Thanh Löông Thaùi colleage (fellow) monks. Khaâm) vaø moät vò Taêng. Theo Nguõ Ñaêng Hoäi Phaùp Ñieån: 1) Kinh ñieån Phaät giaùo: The scriptures Nguyeân, quyeån X, khi Thieàn sö Phaùp Ñaêng ñang of Buddhism; 2) Tieáng chôùp cuûa chaân lyù, chæ Phaät truù nguï ôû Song Laâm, moät hoâm, coù moät vò Taêng ñeán phaùp: The lightning of the truth, or Buddha- hoûi: "Phong caûnh cuûa töi vieän Kim Laêng theá naøo?" teaching. Sö ñaùp: "Khoâng veõ noåi." Ñoaïn Sö noùi theâm: "Laõo Phaùp Ñieän: 1) Chaùnh ñieän trong töi vieän: The Taêng voán muoán soáng ôû trong nuùi, giaáu söi keùm coõi, temple or hall of law, the main hall of a döôõng beänh qua ngaøy, ngaët vì Tieân Sö coù coâng aùn monastery; 2) Tieáng chôùp cuûa chaân lyù: The chöa giaûi quyeát xong (vò lieãu) neân laõo Taêng phaûi lightening of the truth; 3) Quan AÂm Ñieän: The trôû ra ñeå giaûi quyeát." Vò Taêng laïi hoûi: "Theá naøo laø Kuan-Yin Hall. coâng aùn cuûa Tieân sö chöa giaûi quyeát xong?" Phaùp Phaùp Ñònh: 1) Phaùp thieàn ñònh: Meditation Ñaêng beøn ñaùnh vaø noùi: "OÂng noäi khoâng bieát ñeå dharma; 2) Phaät Taùnh: Inherent dharma, Buddha- hoïa ñeán cho con chaùu." Vò Taêng laïi hoûi: "Loãi ôû nature; 3) Dieäu lyù cuûa chaân nhö döøng truï trong heát choã naøo?" Sö ñaùp: "Loãi taïi laõo Taêng, maø hoïa thì ôû thaûy caùc phaùp: Dharma abode, i.e., the oâng!"—The koan about the potentiality and omnipresent bhutatathata in all things; 4) Söï töông conditions of questions and answers between Zen tuïc cuûa hieän höõu: Continuity of existence. Master Fa-T'eng (T'ai-ch'in of Ch'ing-liang) and a Phaùp Ñoà: Ñeä töû nhaø Phaät—Buddhist disciples. monk. According to the Wudeng Huiyuan, volume Phaùp Ñoä: X, while he was residing at Shang-lin, one day, a 1) Luaät leä, hay giôùi luaät vaø phöông caùch tu monk came and asked, "What are the sights of haønh—Rules, or disciplines and methods. your monastery?" The master replied, "You 2) (437-500): Teân cuûa moät vò danh Taêng Trung cannot paint it however you try." The Fa-T'eng Hoa vaøo thôøi nhaø Nam Teà (497-502)—Name added, "This old monk wanted to stay deep in the of a Chinese famous monk who lived in the mountains to hide the weaknesses, and to take Southern Ch'i Dynasty in China. care of illnesses, but I have an unsolved koan Phaùp Ñoàng Xaù: Communal religious abode— from my late master. So I have to get back here to

Monastery—Temple—Töi vieän hay tu vieän nöõ nôi world (dharmadhatu), there are three worlds of toân giaùo vaø thöïc phaåm ñöôïc cung caáp cho nhu caàu desire, form and mind. All created things or taâm linh laãn theá tuïc—A monastery or convent beings, both noble and ignoble, both cause and where religion and food are provided

for spiritual effect, are within the dharmadhatu. The idea in and temporal needs. this text is practically identical with the diagram Phaùp Ñöôøng: Phaùp ñöôøng hay giaûng ñöôøng—The given above. The Realm of Principle (Dharma- chief hall—Dharma Hall—Lecture Hall. dhatu) has a double meaning: First, the actual Phaùp Gia: Buddhism—See Phaùp Moân. universe. Second, the indeterminate world or Phaùp Giaû: Dharmas are unreal—Chö phaùp töï taùnh Nirvana. It is identical with the Thusness of the voán laø hö giaû khoâng thaät (phaùp do nhaân duyeân maø Buddha. Nirvana or flamelessness means, on the sinh ra), moät trong tam giaû —Things are unreal, one hand, the death of a human body and, on the one of the three unrealities. other hand, the total extinction of life conditions Phaùp Giaûi Thoaùt: Dharma of Liberation— (negatively) or the perfect freedom of will and Buddha's Dharma—See Giaûi Thoaùt Phaùp. action (positively). According to Prof. Junjiro Phaùp Giaùo: Buddhism—Phaät Giaùo. Takakusu in the Essentials of Buddhist Phaùp Giôùi: Dharmadhatu (skt)—Dhammadhatu Philosophy, Dharmadhatu, in its double meaning (p)—Dharmaksetra (skt)—Ch-ying (tib)—The as Realm of Principle and Element of all mental-object element—Realm of dharma—Ñaït Elements, is a synonym with Matrix of the Thus- Ma Ñaø Ñoâ—Phaùp Tính—Thöïc Töôùng—Dharma come (Tathagata-garbha) and also with the realm—Dharma factor—Dharma element—universe or the actual world, i.e., the realm of all Cosmos—Billion-world universe—Reality elements. According to the Madhyamaka realm—Universe—Teân cuûa söï vaät khi noùi chung philosophy, the word 'Dharmadhatu' is also called caû lyù laãn söï. Trong phaùp giôùi hay theá giôùi hieän 'Tathata' or Reality, or Nirvana. Here the word töôïng, coù ba theá giôùi laø duïc, saéc vaø taâm. Heát thaûy 'Dhatu' means the inmost nature, the ultimate caùc loaøi taïo vaät, caû Thaùnh laãn phaøm, nhaân vaø quaû, essence. Dharmadhatu or Tathata is both ñeàu ôû trong phaùp giôùi ñoù. Chæ coù Phaät laø ôû ngoaøi transcendent and immanent. It is transcendent as phaùp giôùi. Phaùp Giôùi coù ñeán hai nghóa: Thöù nhaát laø ultimate Reality, but it is present in every one as vuõ truï hieän thöïc. Thöù nhì laø theá giôùi khoâng haïn his inmost ground and essence. ñònh hay Nieát Baøn. Noù chính laø Chaân Nhö cuûa Phaùp Giôùi Cung: Kim Cöông Phaùp Giôùi Cung hay Phaät. Nieát Baøn tòch dieät vöøa coù nghóa laø söï dieät cung ñieän cuûa Ñöùc Ñaïi Nhaät Nhö Lai trong Thai voïng cuûa theå xaùc con ngöôøi (theo nghóa tieâu cöïc), taïng Giôùi—Dharmadhatu palace, i.e. the shrine of vaø vöøa laø söï dieät taän cuûa caùc ñieàu kieän sinh töû Vairocana in the Garbhadhatu. (theo nghóa tích cöïc). Theo Giaùo Sö Junjiro Phaùp Giôùi Duy Taâm: Theo Kinh Laêng Giaø vaø Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, Kinh Hoa Nghieâm thì vaïn höõu trong vuõ truï chæ do phaùp giôùi trong yù nghóa laø caûnh giôùi cuûa lyù taéc vaø taâm taïo—According to the Lankavatara Sutra and vöøa laø söï töôùng cuûa taát caû söï töôùng, ñoàng nghóa vôùi the Hua-Yen sutra, the universe is mind only. Nhö Lai Taïng vaø cuõng ñoàng nghóa vôùi vuõ truï hay Phaùp Giôùi Duyeân Giaùc: Coõi cuûa baäc Duyeân Giaùc theá giôùi hieän thöïc, nghóa laø caûnh giôùi cuûa taát caû söï (phaùp giôùi cuûa chö Ñoäc Giaùc Phaät hay Duyeân töôùng. Theo trieát hoïc Trung Quaùn, Phaùp Giôùi cuõng Giaùc), moät trong nhöõng

phaùp giôùi maø toâng Thieân coù nghóa laø Chaân Nhö hoaëc Thöïc Taïi hay Nieát Thai ñaõ ñaët ra veà baûn theå cuûa chuùng sanh vaø chö Baøn. ÔÛ ñaây chöõ 'Giôùi' coù nghóa laø baûn chaát thaâm Phaät—The Dharma Realm of the Conditionally saâu nhaát, hay baûn chaát toái haäu. Phaùp Giôùi vaø Chaân Enlightened Ones (reality realm of the solitary Nhö ñeàu laø sieâu vieät vaø noäi toàn. Noù laø sieâu vieät realizers), or the pratyeka-buddha realm, one of nhö Thöïc Taïi toái haäu, nhöng noù hieän höõu trong the T'ien-T'ai categories of intelligent beings. moãi ngöôøi nhö laø cô sôû vaø baûn chaát thaâm saâu nhaát Phaùp Giôùi Duyeân Khôûi: The Principle of cuûa hoï—A name for "things" in general, Universal Causation. noumenal or phenomenal; for physical universe, 1) Töø ngöõ "Phaùp giôùi" (Dharmadhatu) ñoâi khi or any portion or phase of it. In the phenomenal ñöôïc duøng ñoàng nghóa vôùi chaân lyù. Vieät ngöõ

dòch laø "Phaùp theå cuûa Vaïn Phaùp." Tuy nhieân, universal causation of the Realm of Principle ñoâi luùc noù laïi coù nghóa laø "Vuõ truï," hay "caûnh (Dharmadhatu) which we may regard as the giôùi cuûa taát caû caùc phaùp." Caû hai nghóa vuõ truï self-creation of the universe itself. One vaø nguyeân lyù phoå bieán, luoân luoân phaûi ñöôïc in should not forget that it is nothing but a saâu trong taâm trí chuùng ta moãi khi töø ngöõ naày causation by the common action-influence of ñöôïc duøng ñeán. Nghóa naøo cuõng duøng ñöôïc all brings, and that the principle is also based cho danh hieäu cuûa thuyeát "Duyeân Khôûi."— on the theory of selflessness. In the Buddhist The term "Dharmadhatu" is sometimes used terminology, the principle of totality is called as a synonym of the ultimate truth. Therefore, 'the Avatamsaka' (Wreath). the translation "the Element of the Element" Phaùp Giôùi Ñaúng Löu: Phaät Phaùp—The universe is quite fitting. But at other times it means the outflow of the spiritual body of the Buddha universe, "the Realm of All Elements." The (Buddha's teaching). double meaning, the universe and the Phaùp Giôùi Ñònh: Hai boä Ñaïi Nhaät ñeàu laáy luïc ñaïi universal principle must always be borne in phaùp giôùi (ñaát, nöôùc, löûa, gioù, hö khoâng, thöùc) laøm mind whenever we use the term. Either ñeà muïc quaùn chieáu Thieàn ñònh—Dharmadhatu meaning will serve as the name of the meditation (earth, water, fire, air, space, causation theory. consciousness), a term for Vairocana in both 2) Trong phaùp giôùi duyeân khôûi, moïi hieän töôïng mandalas. ñeàu tuøy thuoäc laãn nhau, caùi naày tuøy thuoäc caùi Phaùp Giôùi Ñònh AÁn: Dharmadhatu-samdhi-mudra kia, do ñoù moät trong taát caû vaø taát caû trong (skt)—Phaùp giôùi ñònh aán laø moät trong nhöõng ñònh moät—The Dharmadhatu as the environmental aán cuûa ñöùc Phaät A Di Ñaø. Trong Maät giaùo, hai boä cause of all phenomena (everything is being Ñaïi Nhaät ñeàu laáy luïc ñaïi phaùp giôùi (ñaát, nöôùc, löûa, dependent on everything else, therefore one gioù, hö khoâng, thöùc) laøm ñeà muïc quaùn chieáu Thieàn is in all and all is in one). ñònh—Seal of composing the mind in the 3) Theo nguyeân lyù phaùp giôùi duyeân khôûi naày, dharmadhatu—Seal of intent contemplation in the khoâng moät söï höõu naøo hieän höõu bôûi chính noù dharmadhatu, one of the samadhi seals of vaø hieän höõu cho caùi khaùc, nhöng toaøn theå theá Amitanha Buddha. In the Tantric Buddhism, giôùi seõ vaän ñoäng vaø haønh

söï trong nhaát trí, cô dharmadhatu meditation (earth, water, fire, air, hoà toaøn theå ñöôïc ñaët döôùi toå chöùc toång quaùt. space, consciousness), a term for Vairocana in Moät theá giôùi lyù töôûng nhö theá ñöôïc goïi laø both mandalas. “Nhaát chaân phaùp giôùi” hay “Lieân Hoa Phaùp Giôùi Gia Trì: Chuùng sanh gia trì laãn nhau taïng.”—According to the principle of hay söï tuøy thuoäc vaø giuùp ñôû laãn nhau cuûa vaïn höõu universal causation, no one being will exist by trong vuõ truï—Mutual dependence and aid of all itself and for itself, but the whole world will beings in a universe. move and act in unison as if the whole were Phaùp Giôùi Löïc: Power of Buddha-nature within— under general organization. Such an idea Phaät tính saún coù trong töï taâm hay noäi nhaân. world is called ‘the World One-and-True’ or Phaùp Giôùi Nghóa: Phaùp giôùi nghóa, vì chö Boà Taùt ‘the Lotus-store.’ thaáy taát caû caùc phaùp ñoàng moät vò. Ñaây laø moät trong 4) Nguyeân lyù vuõ truï duyeân khôûi caên cöù treân phaùp möôøi nghóa cuûa chö Ñaïi Boà Taùt (theo Kinh Hoa giôùi duyeân khôûi cuûa caûnh vöïc lyù taùnh Nghieâm, Phaåm 38), chö Boà taùt an truï trong phaùp (Dharmadhatu) maø chuùng ta coù theå coi nhö laø naày thôøi ñöôïc nhöùt thieát trí voâ thöôïng nghóa— söï töï taïo cuûa chính vuõ truï. Ñöøng queân raèng ñoù Principle of the realm of reality, all things being chæ laø duyeân khôûi do coäng nghieäp cuûa taát caû one in essence. This one of the ten kinds of moïi loaøi, vaø nguyeân lyù naày cuõng döï a treân principle of Great Enlightening Beings. thuyeát voâ ngaõ. Trong thuaät ngöõ Phaät giaùo, Enlightening Beings who abide by these can attain nguyeân lyù vieân dung ñöôïc goïi laø “Hoa the supreme principle of omniscience—See Möôøi Nghieâm” (Avatamsaka): The principle of Nghóa Cuûa Chö Ñaïi Boà Taùt. universal causation is based upon the Phaùp Giôùi Nghieäp Haûi: Sea of Universal karma.

Phaùp Giôùi Nhaát Töôùng: Nhaát töôùng nhaát vò hay nghóa, thoâng suoát, vaø minh maãn, vaø nhaát laø vôùi tình söï voâ ngaïi Phaùp giôùi—The essential unit of the thöông thuaàn tuùy, goät saïch taát caû beänh taät vaø bôïn phenomenal realm. nhô cuûa con ngöôøi—The Dharmakaya which Phaùp Giôùi Phaät: Dharmadhatu Buddha (skt)— manifests itself in all beings—The Dharmadhatu The Buddha of the cosmos—The universal as the Buddhakaya, all things being Buddha. Buddha—Phaùp Giôùi Phaät hay Phoå Phaät, chæ nhöõng Dharmakaya is usually rendered “Law-body” baäc ñaõ thaønh Phaät, ñaõ chöùng ñöôïc tueä nhaát chaân where Dharma is understood in the sense of of phaùp giôùi ñaïi trí, coù ñaïi quang minh phoå chieáu “law,” “organization,” “systematization,” or chuùng sanh—The Buddha of a Buddha-realm, i.e. “regulative principle.” But really in Buddhism, the dharmakaya. Dharma has a very much more comprehensive Phaùp Giôùi Quaùn: Contemplation of meaning. Especially when Dharma is coupled with Dhammadhatu (mental objects)—Contemplation Kaya. Dharmakaya implies the notion of of mind-objects—Contemplation of Realm of personality. The highest reality is not a mere dharma (mental-object elements). abstraction, it is very much alive with sense and Phaùp Giôùi Quang Minh Giaùc: Awareness of awareness and intelligence, and, above all, with Ways to the Reality Realm. love purged of human infirmities and defilements.

Phaùp Giôùi Sôû Duyeân: Dhammaramana (p)—Taát Phaùp Giôùi Theå Taùnh Tam Muoäi Quaùn: Trong caû moïi ñoái töôïng khoâng phaûi laø traàn caûnh maø coù Maät toâng, “Phaùp giôùi theå tính tam muoäi quaùn” hay theå ñöôïc kinh nghieäm baèng nhöõng cöûa giaùc quan. “Töï Luaân Quaùn” coù nghóa laø quaùn treân naêm thöù: Noùi caùch khaùc, phaùp giôùi sôû duyeân laø ñoái töôïng coù ñaát, nöôùc, löûa, gioù, vaø hö khoâng—In the Tantric theå ñöôïc kinh qua baèng cöûa taâm —All objects Buddhism, this kind of contemplation or other than the sense objects which can be contemplation of the self-wheel means experienced through the five sense-doors. In other contemplating on the five elements: earth, water, words, dhammaramanas are objects which can be fire, air, and space. experienced through the mind-door. Phaùp Giôùi Theå Taùnh Trí: Thaùnh Trí sieâu vieät (voâ Phaùp Giôùi Tam Quaùn: Three types of cuøng voâ taän) cuûa Ñöùc Ñaïi Nhaät Nhö Lai (trí thoâng contemplation—See Tam Quaùn. minh nhö laø taùnh chaát caên baûn cuûa vuõ truï), moät Phaùp Giôùi Taùn: Dharma-dhatu-stava (skt)— trong naêm trí cuûa chö Phaät ñöôïc duøng bôûi Maät Praise on the dharma realm. giaùo. Moät trong naêm trí ñöôïc noùi ñeán trong kinh Phaùp Giôùi Taïng: Chaùnh Phaùp Taïng—Phaùp giôùi ñieån cuûa toâng Chaân Ngoân. Trí chuyeån töø Yeâm -Ma- taïng laø nôi tröõ chöùa moïi hieän töôïng hay chaân lyù — La thöùc maø ñöôïc. Phaùp giôùi theå taùnh töùc laø luïc ñaïi The treasury or storehouse or source of all vôùi Ngaøi Tyø Loâ Giaù Na hay Ñaïi Nhaät Nhö Lai truï phenomena or truth (the source or treasury of all nôi Trung ñoä. Goïi laø phaùp giôùi theå taùnh trí vì trí right laws and virtues). naày laøm chuû ñöùc phöông tieän cöùu caùnh— Phaùp Giôùi Taïng Thaân A Di Ñaø Phaät: Entity-in- Vairocana’s immeasurable cosmic energy and Dharmadhatu Amitabha Buddha. wisdom interpenetrating all elements of the Phaùp Giôùi Thaân: Dahrmakaya (skt)—The body of universe—Intelligence as the fundamental nature the Dharma—The body of the great order—Phaùp of the universe, one of the five kinds of wisdom of giôùi laø Phaùp thaân cuûa Phaät. Phaùp thaân cuûa Phaät laø the Buddha used by the esoteric sects. One of the Phaät thaân caûm öùng vôùi heát thaûy chuùng sanh ôû five wisdoms mentioned in the Shingon texts. The khaép phaùp giôùi. Phaùp thaân laø caùi thaân cuûa Phaùp, wisdom derived from the pure consciousness theo ñoù Dharma coù nghóa laø pheùp taéc, toå chöùc, cô (amala-vijnana). The wisdom of the embodied caáu, hoaëc nguyeân lyù ñieàu haønh. Nhöng chöõ nature of dharmadhatu, defined as the six Dharma coøn coù nhieàu nghóa saâu xa hôn, nhaát laø khi elements, and is associated with Vairocana in the gheùp vôùi chöõ Kaya thaønh Dharmakaya. Noù gôïi leân center—See Nguõ Trí. moät caù theå, moät taùnh caùch ngöôøi. Chaân lyù toái cao Phaùp Giôùi Thöïc Töôùng: Phaùp giôùi vaø thöïc töôùng, cuûa ñaïo Phaät khoâng phaûi chæ laø moät khaùi nieäm tröøu cuøng moät theå maø khaùc teân. Thöïc töôùng laø lyù cuûa töôïng nhö vaäy, traùi laïi noù soáng ñoäng vôùi taát caû yù Bieät giaùo, phaùp giôùi laø lyù cuûa Vieân giaùo—

Dharmadhatu reality, or Dharmadhatu is reality, Phaùp Haï: Soá naêm tuoåi cuûa Tyø Kheo hay Tyø Kheo different names but one idea. The “Reality” is Ni tính töø sau khi thoï cuï tuùc giôùi—Dharma used for noumenon by the Different Teaching,

summer—The year or age of a monk or a nun while “Dharmadhatu” is used for noumenon by the after ordination. Perfect Teaching. Phaùp Haûi: Phaùp Giôùi Tính: Baûn taùnh cuûa thöïc taïi—Original 1) Chaân lyù Phaät phaùp nhö bieån caû saâu roäng, coù nature of the reality-realm. khaû naêng röõa saïch moïi ueá nhieãm cuûa phieàn Phaùp Giôùi Toâng: Kegon-shu (jap)—Hua Yen naõo—Buddha-dharma or Buddha-truth School—Hua Yen tsung—Kegon sect—Kegon likened to a vast deep ocean able to wash school—See Hoa Nghieâm Toâng. away the stains of illusion. Phaùp Giôùi Trí: Dharmadhatu-jnana (skt)—Trí 2) Phaùp Haûi Thieàn Sö: Zen Master Fa-Hai—See sieâu vieät cuûa phaùp giôùi—The wisdom of the Phaùp Haûi Thieàu Chaâu Thieàn Sö. embodied nature of dharmadhatu. 3) (1895-1961): Teân cuûa moät vò danh Taêng Vieät Phaùp Giôùi Töï Taïi Ñaïi Tam Muoäi: The Great Nam vaøo theá kyû thöù XX. Sö sanh ra taïi tænh Sa Concentration of Freedom in the Elemental Ñeùc, Nam Vieät, xuaát gia naêm 17 tuoåi. Sö laø Cosmos. moät trong nhöõng vò Taêng noåi troäi trong vieäc Phaùp Giôùi Vieân Dung: Söï thaáu suoát thöïc taïi moät ñaøo taïo Taêng Ni chuùng vaø phaùt trieån Phaät giaùo caùch troïn veïn. Caùc phaùp thuoäc phaùp giôùi, moãi söï ôû mieàn Nam Vieät Nam vaøo ñaàu theá kyû thöù vieäc ñeàu ñan beän vaø thaâm nhaäp vaøo nhau (ñaây laø XX—Name of a Vietnamese famous monk in thuyeát “voâ ngaïi” cuûa toâng Hoa Nghieâm vaø laø the twentieth century. He was born in Sadec thuyeát “tính cuï” cuûa toâng Thieân Thai)—Perfect Province, South Vietnam, left home at the age interpenetration of the reality realm. The perfect of 17. He was one of the eminent monks who intercommunion or blending of all things in the helped trained monks and nuns and spread Dharmadhatu (this is the doctrine of without Buddhism in South Vietnam in the beginning obstacles (apratihata) of the Hua-Yen sect and of the twentieth century. T’ien-T’ai sect). Phaùp Haûi Ngoâ Höng Thieàn Sö: Zen master Wu- Phaùp Giôùi Voâ Bieân Trí: Trí hieåu bieát voâ bieân veà hsing Fa-hai—See Ngoâ Höng Phaùp Haûi Thieàn Sö. Phaät phaùp giôùi. Ñaây laø trí voâ bieân vaø sieâu vieät cuûa Phaùp Haûi Thieàu Chaâu Thieàn Sö: Zen Master Fa-chö Phaät veà phaùp giôùi—Unlimited or infinite Hai Shao-Chou—Teân cuûa moät vò Thieàn sö Trung understanding of the whole Buddha realm— Hoa. Hieän nay chuùng ta coù nhieàu taøi lieäu chi tieát Unimpeded or unlimited knowledge or veà Thieàn Sö Phaùp Haûi nhö trong Truyeàn Ñaêng omniscience of a Buddha in regard to all beings Luïc, quyeån V, vaø Kinh Phaùp Baûo Ñaøn; tuy nhieân, and things in his realm. coù moät soá chi tieát lyù thuù veà vò Thieàn sö naøy trong Phaùp Giôùi Voâ Löôïng Hoài Höôùng: Transference Kinh Phaùp Baûo Ñaøn. Theo Kinh Phaùp Baûo Ñaøn, of limitlessness of the Dhama chöông baûy, Taêng Phaùp Haûi, ngöôøi queâ ôû Khuùc Realm. Giang, Thieàu Chaâu—Zen Master Fa-Hai, name of Phaùp Giôùi Voâ Ngaïi: Vaïn höõu ñan beän thaåm thaáu a Chinese Zen master. We do have a lot of hay pha troän vaøo nhau trong phaùp giôùi —The detailed documents on this Zen Master, i.e, the perfect intercommunion or blending of all things Records of the Transmission of the Lamp (Ch’uan- in the Dharmadhatu. Teng-Lu), Volume V, and the Flatform Sutra; Phaùp Giôùi Voâ Ngaïi Trí: Trí tueä chöùng ngoä ñöôïc however, there is some interesting information on phaùp giôùi voâ ngaïi lyù (thaáu trieät toaøn theå Phaät

him in Flatform Sutra. According to the Flatform Giôùi)—Unimpeded understanding of the whole Sutra, Chapter Seven, when Bhikshu Fa-Hai of Buddha-realm. Ch'u-Ch'iang city in Shao-Chou. Phaùp Haø: Chaân lyù Phaät phaùp nhö soâng saâu, coù khaû Ban ñaàu ñeán tham vaán Luïc Toå, Phaùp Haûi hoûi naêng röûa saïch moïi ueá nhieãm cuûa phieàn naõo — Luïc Toå raèng: "Hoøa Thöôïng ñeå laïi giaùo phaùp Buddha-truth likened to a deep river able to wash gì khieán cho nhöõng ngöôøi meâ ñôøi sau ñöôïc away the stains of illusion. thaáy Phaät taùnh?"—At first he called on the

Sixth Patriarch, he asked, "What teaching from all things." dharma will the High Master leave behind so Theo Kinh Phaùp Baûo Ñaøn, chöông möôøi, moãi that confused people can be led to see the khi ñoà chuùng nghe Toå noùi keä roài thaûy ñeàu laøm Buddha-nature?" leã bieát roõ yù Toå, moãi ngöôøi nhieáp taâm, y theo Toå baûo: "Thaønh taát caû töôùng töùc taâm, lìa taát caû phaùp tu haønh, laïi khoâng daùm tranh caõi, bieát Toå töôùng töùc Phaät."—The Sixth Patriarch said: khoâng coøn ôû ñôøi bao laâu, Thöôïng Toïa Phaùp "When one's subsequent thoughts are not Haûi laïi ñaûnh leã hoûi raèng: "Sau khi Hoøa extinguished, this is Buddha. The setting up of Thöôïng nhaäp dieät, y phaùp seõ trao cho ngöôøi marks is mind, and separation from them is naøo?"—According to the Flatform Sutra, Buddha." Chapter Ten, each time the followers heard Sau ñoù, Phaùp Haûi laïi hoûi raèng: "Töùc taâm töùc this verse, they understood its meaning and Phaät," cuùi xin ngaøi chæ daïy—Then, Fa-Hai bowed down before the Master. They made asked, "Will you please instruct me on the up their minds to practice in accord with the sentence, 'Mind is Buddha'?" Dharma and not to argue, knowing that the Toå baûo: "Nieäm tröôùc chaúng sanh töùc taâm, Great Master would not remain long in the nieäm sau chaúng dieät töùc Phaät." Neáu noùi cho world. The Senior Seated Fa-Hai bowed ñuû, cuøng kieáp cuõng khoâng khoâng heát, haõy laéng again and asked, "After the High Master nghe toâi noùi keä: enters extinction, who will inherit the robe "Töùc taâm laø hueä, töùc Phaät laø ñònh, and Dharma?" Ñònh hueä bình ñaúng, trong yù thanh tònh. Toå baûo: "Toâi ôû chuøa Ñaïi Phaïm noùi phaùp cho Ngoä phaùp moân naøy, do oâng taäp taùnh, ñeán ngaøy nay, sao cheùp ñeå löu haønh, goïi laø Duïng voán khoâng sanh, song tu laø chaùnh." Phaùp Baûo Ñaøn Kinh, caùc oâng gìn giöõ, truyeàn The Master said, "When one preceding trao cho nhau, ñoä khaép quaàn sanh, chæ y nôi thoughts are not produced, this is mind." Were lôøi noùi naày, aáy goïi laø chaùnh phaùp, nay vì caùc I to explain it fully, I would not finish before oâng noùi phaùp chôù chaúng trao y, bôûi vì caùc oâng the end of the present age." Listen to my tín caên ñaõ thuaàn thuïc, quyeát ñònh khoâng coøn verse: nghi ngôø, kham nhaän ñöôïc ñaïi söï, nhöng cöù "When the mind is called wisdom, theo yù baøi keä "Phoù Thoï" cuûa Sô Toå Ñaït Ma, y Then the Buddha is called concentration. khoâng neân truyeàn. Keä raèng: When concentration and wisdom are equal. "Ta ñeán ôû coõi naày, The intellect is pure. Truyeàn phaùp cöùu meâ tình. Understand this Dharma teaching Moät hoa nôû naêm caùnh, By practicing with your own nature. Keát quaû töï nhieân thaønh." The function is basically unproduced; The Master said, "Since the time I lectured on It is

right to cultivate both.” the Dharma in Ta-Fan Temple, transcriptions Ngaøi Phaùp Haûi ngay lôøi ñoù lieàn ñaïi ngoä, laøm of my lectures have been circulated. They are baøi keä taùn thaùn: to be called ‘The Dharma Jewel Platform “Töùc taâm nguyeân laø Phaät, Sutra.’ Protect and transmit them in order to Chaúng ngoä maø töï khinh, take humankind across. If you speak Con bieát nhôn ñònh hueä, according to them, you will be speaking the Ñoàng tu lìa caùc vaät.” Orthodox Dharma. I will explain the Dharma At these words, Fa-Hai was enlightened and to you, but I will not transmit the robe spoke a verse in praise: because your roots of faith are pure and ripe. “This mind is basically Buddha; You certainly have no doubts and are worthy By not understanding I disgrace myself. of the great Work. According to the meaning I know the cause of concentration and of the transmission verse of the First Patriarch wisdom Bodhidharma, the robe should not be Is to cultivate both and separate myself transmitted. His verse said,

“Originally I came to this land, his master. When the Patriarch passed away, Transmitting Dharma, saving living beings. he went to the mountain to continue to One flower opens; five petals and practice meditation. Later his reputation The fruit comes to bear of itself.” spread and more and more people came to Phaùp Haønh: Hogyo (jap)—Dharma action—Haønh study meditation with him. Sometime later, he ñoäng xaûy ra do söï hieåu bieát vaø thöïc taäp Phaät phaùp, built temple and received disciples. He thí duï nhö söï tu taäp cuûa Thieàn toâng—Action passed away in 626 AD. resulting from direct apprehension of the doctrine 2) (?-1001): Teân cuûa moät vò danh Taêng AÁn Ñoä (for those of mentally acute ability). Practice vaøo theá kyû thöù X. Vaøo naêm 973, Sö sang based on the teaching of Dharma, for example, the Trung Hoa ñeå phieân dòch kinh ñieån vaø löu laïi practice of the so-called Zen sects. ñaây cho ñeán khi Sö thò tòch vaøo naêm 1001— Phaùp Haønh Khoå: See Haønh Phaùp Khoå. Name of an Indian famous monk in the tenth Phaùp Haønh Thieàn Trong Phaät Giaùo: Meditation century. In 973, he came to China to translate Methods in Buddhism—See Haønh Thieàn Phaùp. sutras and stayed there until he passed away Phaùp Haønh Voâ Thöôøng: See Haønh Phaùp Voâ in 1001. Thöôøng. Phaùp Hieån (337-422): Fa-Hsien—Teân cuûa nhaø sö Phaùp Haïnh: Dhammacariya (p)—Thöïc thi ñuùng vaø nhaø haønh höôøng noåi tieáng Trung quoác ñaàu tieân theo ñaïo lyù—Observance of righteousness. du haønh ñeán AÁn Ñoä, coù leõ töø naêm 399 ñeán naêm Phaùp Heä: Lineage of dharma transmission—The 414, vaø trôû veà Trung Hoa sau khi hoaøn taát vieäc tu line of transmission of a particular teaching of the hoïc taïi AÁn Ñoä. Theå loaïi haønh höôøng naøy trôû neân Buddha. phoå bieán vaøo nhöõng theá kyû veà sau naày, vaø laø moät Phaùp Hieán (423-497): Teân cuûa moät vò danh Taêng trong nhöõng phöông caùch chính yeáu cho Phaät giaùo Trung Hoa vaøo thôøi Löu Toáng (420-497). Vaøo naêm AÁn Ñoä ñöôïc truyeàn baù sang Trung Hoa. Naêm 399 475, Sö baét ñaàu cuoäc haønh trình ñi AÁn Ñoä, nhöng sau Taây Lòch, sö Phaùp Hieån cuøng moät soá baïn ñoàng khoâng theå hoaøn taát cuoäc haønh trình vaø phaûi trôû laïi tu rôøi Tröôøng An, ñi ñöôøng boä qua AÁn Ñoä baèng Trung Hoa vì ñöôøng nuùi nguy hieåm vaø thôøi tieát ngaû Ñoân Hoaøng, Khotan, vaø Hy Maõ Laïp Sôn. Ngaøi

xaáu—Name of a Chinese famous monk who lived löu laïi AÁn Ñoä saùu naêm hoïc giôùi luaät. Sau ñoù naêm in the Liu Sung Dynasty in China. In 475, he 414, sö theo ñöôøng bieån trôû veà Trung Quoác. Ngaøi started a journey to India, but could not finish his ñaõ vieát quyeån Phaät Quoác Kyù vaø dòch boä Taêng Chi trip and had to return to China due to dangerous Luaät. Phaùp Hieån môû ra moät phöông thöùc maø sau mountain roads and bad weather. ñoù nhieàu ngöôøi haønh höông Trung Quoác ñaõ noi Phaùp Hieàn: theo. Taàm quan troïng ñaëc bieät cuûa oâng ñoái vôùi 1) (?-626): Buddhabhadrassa (skt)—Fa-Hsien— Phaät giaùo laø ôû choã oâng laø ngöôøi ñaàu tieân thaät söï Phaät Ñaø Baït Ñaø La—Sö queâ ôû Chu Dieân tænh ñeán AÁn Ñoä, söu taàm caùc vaên baûn, nghieân cöùu Sôn Taây. Khi môùi xuaát gia, sö theo hoïc thieàn nhöõng thuyeát giaûng töø nhöõng vò thaày khaùc nhau, vaø thoï giôùi vôùi Ñaïi Sö Quaùn Duyeân ôû chuøa roài môùi trôû veà Trung Quoác. Cuøng vôùi boán nhaø sö Phaùp Vaân. Ñeán luùc Toå Tyø Ni Ña Löu Chi sang khaùc, oâng ñi töø Traøng An tôùi nhöõng trung taâm lôùn Vieät Nam, sö theo Toå hoïc thieàn vaø toân Toå laøm cuûa Phaät giaùo AÁn Ñoä bao goàm Ba La Naïi, Kieän Thaày. Khi Toå thò tòch, sö vaøo nuùi tieáp tuïc tu Ñaø La, Boà Ñeà Ñaïo Traøng, Ma Kieät Ñaø, vaø Patna, thieàn ñònh. Sau ñoù ngöôøi ñeán tu hoïc vôùi sö baèng con ñöôøng phía nam, roài tôùi Tích Lan, ngaøy caøng ñoâng. Sau ñoù ít laâu sö môùi laäp chuøa Sumatra vaø Java. OÂng ñaõ vieáng thaêm treân 30 nöôùc vaø nhaän ñoà ñeä. Sö thò tòch naêm 626 sau Taây khaùc nhau. Khi ôû Pataliputra, oâng ñaõ phaùt hieän vaø Lòch—He was a native of Sôn Taây Province. mang veà Trung Quoác boä Luaät Taïng cuûa phaùi Ñaïi When he left home, he studied meditation and Chuùng Boä, cuõng nhö moät baûn in cuûa Kinh Ñaïi Baùt received precepts with Great Master Quaùn Nieát Baøn. Phaùp Hieån mang veà Trung Hoa moät boä Duyeân at Phaùp Vaân Temple. When Patriarch söu taäp kinh ñieån, quan troïng nhaát laø nhöõng giaùo Vinituraci came to Vietnam, he joined ñieån veà thanh quy töï vieän. khi trôû veà Trung Hoa Vinituraci Zen Sect and honored Vinitaruci as ngaøi vaø sö Phaät Hieàn cuøng dòch boâ Kinh Ñaïi Baùt

Nieát Baøn vaø boä Luaät Taïng Ma Ka Taêng Kyø sang ñeán AÁn Ñoä. Phaùp Hieån ñaõ ghi cheùp laïi caùc tieáng Trung Hoa. Ngaøi cuõng vieát moät soá caâu chuyeán ñi cuûa mình. Phaùp Hieån ñaõ cuøng boán chuyeän trong chuyeán haønh höông cuûa ngaøi trong vò sö khaùc khôûi haønh töø Tröôøng An vaø qua cuoán Phaät Quoác Kyù, laø moät nguoàn taøi lieäu quan nhieàu chaën ñöôøng, hoï ñaõ ñeán Ñoân Hoaøng. troïng lieân heä tôùi Phaät giaùo AÁn Ñoä vaøo ñaàu theá kyû Quan cai trò ôû ñaây caáp cho hoï moïi thöù caàn thöù 5—Name of the first famous Chinese monk thieát ñeå hoï coù theå vöôït qua sa maïc Goâ Bi. and pilgrim who travelled to India, maybe from OÂng gaàn nhö ñi boä trong suoát ñoaïn ñöôøng töø 399 to 414, and return to China after his studies. mieàn trung Trung Hoa baêng ngang sa maïc Goâ This sort of pilgrimage became popular in later Bi, vöôït qua daõy nuùi Hindu Kush, baêng qua centuries and was one of the main ways in which mieàn Baéc AÁn ñeå ñeán haûi caûng Tamralipti ôû Indian Buddhist texts made their way to China. Bengal. Ñeán ñaây, oâng leân thuyeàn ñi Tích Lan Fa-Hsien brought back a collection of scriptures, roài trôû veà Trung Quoác baèng ñöôøng bieån sau most importantly texts on

monastic discipline moät cuoäc haønh trình ñaày phieâu löu. OÂng ñaõ (Vinaya). Fa-Hsien, who with fellow-monks left mang veà Trung Quoác nhöõng gì maø oâng ñaõ qua Ch'ang-An 399 A.D., overland for India, via Tun- AÁn Ñoä ñeå tìm kieám: caùc kinh saùch Phaät giaùo Huang, Khotan, and Himalayas, finally reached it, cuøng nhöõng töôïng Phaät. Khi baêng qua sa maïc remained alone for six years, and spent three Goâ Bi, Phaùp Hieån ñaõ ghi laïi nhö sau: "Trong years on the return journey, arriving by sea in 414. sa maïc naày coù raát nhieàu ma quaùi vaø gioù noùng, In India he gathered Buddhist scriptures, söùc ngöôøi khoâng chòu noåi. Treân trôøi chaúng coù particularly various versions of the Vinaya-pitaka. chim, döôùi ñaát chaúng coù thuù. Ñöa maét nhìn His records of the Buddhist Kingdoms were made, thaät xa, moïi höôùng ñeå tìm moät daáu veát ñöôøng on his information, by Buddhabhadra, an Indian ñi, nhöng chaúng thaáy gì ngoaøi maáy boä xöông monk in China. His own chief translation is the khoâ cuûa nhöõng khaùch boä haønh xaáu soá, nhôø ñoù work on monastic discipline. Fa-Hsien set a maø bieát ñöôøng ñi." OÂng ghi nhaän aûnh höôûng precedent that many other Chinese pilgrims were maïnh meõ cuûa vaên hoùa AÁn Ñoä taïi nhöõng nöôùc to follow. His particular importance lies in the oâng ñeán ôû mieàn Trung AÙ. Nhöõng nöôùc oâng ñi facts that he was the first actually to reach India, qua ñeàu hoïc kinh saùch AÁn Ñoä vaø ngoân ngöõ to collect scriptures, to study the teaching under ñöôïc duøng taïi AÁn Ñoä. Phaùp Hieån ñaõ vieát veà various masters, and returned to China. His Kashgar nhö sau: "Nöôùc naày coù moät caùi oáng journey, begun together with four other monks, nhoå cuûa Ñöùc Phaät, oáng nhoå naày laøm baèng ñaù led him from Ch'ang-An by the southern route to vaø coù cuøng maøu vôùi baùt khaát thöïc cuûa Ngaøi. the centers of India Buddhism, including Benares, Taïi ñaây ngöôøi ta xaây leân moät ngoâi thaùp ñeå thôø Gandhara, Bodhigaya, Magadha, and Patna, to xaù lôïi nhöõng chieác raêng cuûa Phaät." Ñaùng chuù Ceylon, where he spent two years; and finally to yù nhaát laø ñoaïn ñöôøng cöïc kyø nguy hieåm doïc Sumatra and Java. Altogether he visited thirty theo daõy nuùi Bolor-Tagh vaø vieäc vöôït qua different countries. In Pataliputra, he found and soâng AÁn Haø, trong ñoù oâng moâ taû nhö sau: brought back to China the Vinaya-pitaka of the "Baùm theo daõy nuùi, ñoaøn chuùng toâi tieáp tuïc mahasanghikas and the Sarvastivadas as well as cuoäc haønh trình veà höôùng Taây Nam trong an edition of the Mahaparinirvana-sutra. Upon his möôøi laêm ngaøy treân moät con ñöôøng gay go return to China, he and Buddhabhadra translated doác ñöùng vaø hieåm ngheøo, vì söôøn nuùi gioáng the Mahaparinirvana-Sutra and the Vinaya-Pitaka nhö moät böùc töôøng ñaù cao hôn möôøi ngaøn boä. of the Mahsamghikas into Chinese. He also wrote Khi leân ñeán gaàn soáng nuùi thì maét ñaõ môø vaø khi an account of his travels, the Fo-kuo-chi, which is muoán böôùc tôùi thì cuõng khoâng coù choã ñeå ñaët an important source of information concerning baøn chaân nöõa. Döôùi kia laø con soâng AÁn Haø. Indian Buddhism in the early fifth century. Nhöõng ngöôøi ñeán tröôùc ñuïc ñaù laøm ñöôøng ñi Theo Giaùo sö P.V. Bapat trong Hai Ngaøn vaø phaûi ñaët thang vaøo söôøn ñaù. Taát caû coù ñeán Naêm Traêm Naêm Phaät Giaùo, Phaùp Hieån laø maáy traêm baäc ñaù. Khi ñaõ vöôït qua heát nhöõng ngöôøi ñaàu tieân

trong ba vò khaùch Trung Hoa baäc ñaù vaø nhöõng caây thang naày thì chuùng toâi phaûi qua soâng baèng caàu treo laøm baèng daây phaûi. Nhöõng ngöôøi caän veä cuûa vua ñöôïc traû thöøng. Hai beân bôø soâng caùch xa nhau gaàn taùm löông coá ñònh. Caû nöôùc chaúng coù moät ai gieát möôi böôùc." Sau khi traûi qua muøa heø taïi haïi maïng soáng, cuõng khoâng ai uoáng röôïu. Udyana, khi aáy laø moät trung taâm Phaät giaùo Trong nöôùc naày, ngöôøi ta khoâng nuoâi heo hay phoàn thònh, Phaùp Hieån ñi boä theo höôùng Nam gaø, khoâng coù chuyeän buoân baùn gia suùc, khoâng ñeå ñeán Gandhara vaø Taksasila, nôi maø Ñöùc coù loø moå hay tieäm röôïu ngoaøi chôï. Caùc tu só Phaät ñaõ tieân ñoaùn vua Ca Ni Saéc Ca seõ cho thöôøng truù hay löu truù ñöôïc caáp giöôøng, neäm, xaây moät ngoâi chuøa ôû Peshawar. Phaùp Hieån ñaõ thöïc phaåm, y aùo moät caùch chu ñaùo."— vieát: "Trong soá caùc ñeàn chuøa maø ñoaøn haønh According to Prof. P.V. Bapat in The Twenty- höông ñöôïc thaáy thì khoâng nôi naøo coù theå Five Hundred Years of Buddhism, Fa-Hsien saùnh ñöôïc vôùi chuøa naày veà maët vó ñaïi vaø uy was the first of the three Chinese pilgrims, has nghi, truyeàn thuyeát cuõng noùi raèng trong soá caùc recorded his own travels. Together with four ngoâi chuøa treân theá giôùi thì ngoâi chuøa naày ñöôïc other monks, Fa-Hsien started from Chang-An xeáp vaøo haïng nhaát." Töø Peshawar, Phaùp Hieån and travelled stage by stage. They first moät mình ñi ñeán Nagarahara (Hadda) vì reached Tun-Huang; the governor there gave nhöõng ngöôøi cuøng ñi ñaõ rôøi boû oâng. Thaønh phoá them all that was required to enable them to naày coù moät ñeàn thôø, trong coù thôø xöông soï cuûa cross the Gobi desert. He practically walked Phaät. Xaù lôïi naày ñöôïc nieâm phong haèng ñeâm all the way from Central China across the baèng taùm con daáu, moãi con daáu do moät nhaân Gobi desert, over the Hindu Kush and across vaät laõnh ñaïo thaønh phoá troâng coi. Moãi buoåi Northern India to the seaport of Tamralipti in saùng, nhaø vua ñeàu ñeán daâng leã vaät vaø cuùng xaù Bengal. There he embarked for Ceylon and lôïi. Caùch moät nöûa do tuaàn (khoaûng 10 km) veà returned to China by sea after an adventurous phía Nam thaønh phoá, Phaùp Hieån nhìn thaáy voyage. He brought back with him what he hang maø Ñöùc Phaät ñaõ löu laïi daáu veát. OÂng noùi had gone to seek in India: sacred books of roõ: "Vua caùc nöôùc laùng gieàng xung quanh ñaõ Buddhism and images of Buddhist deities. In phaùi nhieàu ngheä só taøi gioûi ñeán ñeå veõ laïi hang his accounts, he recorded: "There are a great naày maø hoï khoâng laøm noåi." Taïi A Phuù Haõn, many evil spirits and also hot winds that men nôi Phaùp Hieån ñeán ñöôïc sau khi baêng qua cannot stand. There are neither birds above Safed Koh, coù ba ngaøn tu só Ñaïi Thöøa vaø Tieåu nor beasts below. Gazing on all sides as far as Thöøa. ÔÛ Bannu cuõng coù soá tu só ñoâng nhö vaäy, eye can reach in order to mark the track, no nhöng taát caû ñeàu thuoäc veà Tieåu Thöøa. Baêng guidance is to be obtained, except the rotting qua Punjab, Phaùp Hieån ñeán nöôùc Mathura sau bones of death travellers, which point the khi ñi qua nhieàu tu vieän vôùi soá tu só leân ñeán way." He notices the prevalence of Indian möôøi ngaøn ngöôøi. ÔÛ vuøng Mathura coù raát culture in the States he visited in Central nhieàu ngöôøi theo ñaïo Phaät, caùc tu só ôû ñaây raát Asia. They study Indian books and the Indian ñöôïc daân chuùng vaø

trieàu thaàn toân vinh. Sau ñoù spoken language. Fa-Hsien says of Kashgar Phaùp Hieån ñeán vöông quoác Trung Boä, traùi tim as follows: “This country has a spittoon which cuûa ñeá quoác Gupta. OÂng ñaõ moâ taû nhö sau: belonged to the Buddha; it is made of stone “Nöôùc naày coù khí haäu oân hoøa, khoâng coù söông and is of the same color as his alms bowl. hay tuyeát. Daân cö sung tuùc vaø an laïc, khoâng There is also a relic of the Buddha’s teeth, for phaûi ñaêng kyù gì caû, cuõng khoâng coù nhöõng haïn which people raised a pagoda to worship.” A cheá cuûa chính quyeàn. Chæ nhöõng ngöôøi caøy ñaát significantly dangerous section of his route cuûa vua laø phaûi traû phaàn lôïi töùc thu hoaïch khaù along the Bolor-Tagh range and the first naëng. Ai muoán boû ñi thì boû ñi, ai muoán ôû laïi crossing of the Indus as described by Fa- thì ôû. Trong vieäc cai trò, nhaø vua khoâng duøng Hsien are worth relating: “Keeping to the ñeán cöïc hình. Ngöôøi phaïm toäi chæ bò phaït tieàn range, the party journeyed on in a south- tuøy theo möùc ñoä naëng nheï. Caû ñeán toäi phaûn western direction for fifteen days over a loaïn laàn thöù hai cuõng chæ bò chaët moät baøn tay difficult and dangerous road, the side of the

mountain being like a stone wall ten thousand Middle Kingdom, the heart of the Gupta feet high. On nearing the edge, the eye Empire. He noted: “The Mathura country has becomes confused; and wishing to advance, a temperate climate, without frost or snow; the foot finds no resting place. Below, there is and the people are prosperous and happy, a river named Indus. The men of former times without registration or official restrictions. had cut away the rock to make a way down, Only those who till the king’s land have to and had placed ladders on the side of the pay so much on the profit they make. Those rock. There are several hundred rock-steps in who want to go away may go; those who want all; and after passing all the ladders and rock- to stay may stay. The king and his steps, the river is crossed by a suspension administration has no corporal punishments; bridge of ropes. The two banks of the river criminals are merely fined according to the are somewhat less than eighty paces apart. gravity of their offences. Even for a second After spending the summer in retreat in attempt at rebellion the punishment is only Udyana, then a flourishing center of the loss of the right hand. The men of the Buddhism, Fa-Hsien marched South to king’s body-guard have all fixed salaries. Gandhara and Taksasila, where the Buddha Throughout the country, no one kills any prophesied that king Kaniska would raise a living thing, nor drinks wine. In this country, pagoda in Peshawar. Fa-Hsien writes: “Of all they do not raise pigs or fowls; there are no the pagodas and temples seen by the pilgrims, dealings in cattle, no butchers’ shops or not one could compare with this in grandeur distilleries in their market place. In this and dignity, and tradition says that of the country, Buddhist monks are venerated and various pagodas in the inhabited world this well respected. Rooms with beds and one takes the highest rank.” From Peshawar, matresses, food and clothes are provided for Fa-Hsien proceeded alone to Nagarahara resident and travelling monks without fail, (Hadda) for his companions had already left and this is the same in all places.” him. That city had a shrine containing the Sau ñoù, Phaùp Hieån laàn löôït ñeán thaêm Buddha’s skull bone. It was sealed with eight

Sankasya (Kapitha), Kanyakubja (Kanauj) seals every night for safety, each in the hay thaønh phoá cuûa nhöõng thieáu nöõ löng guø custody of one of the leading men in the city. Shaki, Saketa hoaëc Ayodhya, Xaù Veä vôùi vöôøn Fa-Hsien records: “Every morning the king Kyø Thoï Caáp Coâ Ñoäc Vieân, Ca Tyø La Veä, makes offerings and worships the relic.” Half thaønh phoá cuûa vua Tònh Phaïn, phuï vöông cuûa a yojana to the south of the city, Fa-Hsien Ñöùc Phaät, luùc ñoù nhö moät vuøng hoang daõ notes the the cave inside which the Buddha ngoaïi tröø moät soá tu só vaø vaøi chuïc gia ñình, left his shadow: “The kings of the various thaønh Tyø Xaù Ly, nöôùc Ma Kieät Ñaø vôùi Hoa countries around have sent artists to sketch it, Thò thaønh (Pataliputra), taïi ñaây oâng ñöôïc thaáy but they have not ben able to do so.” In cung ñieän tuyeät vôøi cuûa vua A Duïc. OÂng ñaõ Afghanistan, which he entered after crossing heát lôøi ca ngôïi Ma Kieät Ñaø nhö sau: “Trong the Safed Koh, there were three thousand taát caû caùc nöôùc vuøng Trung AÁn, thì Ma Kieät monks belonging to both the Greater and Ñaø coù nhöõng ñoâ thò, thaønh phoá roäng lôùn nhaát. Lesser Vehicles. There were the same Daân chuùng giaøu coù, thònh vöôïng vaø ñua nhau number in Bannu, but all belonging to the laøm vieäc thieän, giuùp ñôõ laùng gieàng.” OÂng cuõng Lesser Vehicle. Crossing the Punjab, he noùi ñeán caùc beänh vieän mieãn phí ôû caùc thaønh reached the Mathura country after passing phoá vôùi veû raát khaâm phuïc. Töø ñaây oâng ñi ñeán many monasteries where there were nearly Na Lan Ñaø, Vöông Xaù, vaø Boà Ñeà Ñaïo Traøng. ten thousand monks. Buddhism was very OÂng noùi: “Moät caûnh hoang daõ hoaøn toaøn beân popular in the Mathura region and its monks trong nhöõng böùc töôøng,” nhöng chung quanh were honored by the people and the officials laø nhöõng daáu tích thieâng lieâng, taát caû ñeàu ñöôïc of the Court. Then Fa-Hsien reached the Phaùp Hieån ghi nhaän ñaày ñuû, keå caû Ba La Naïi,

vöôøn Nai ôû Sarnath, nôi Ñöùc Phaät coù baøi monastery of the Greater Vehicle he obtained thuyeát phaùp ñaàu tieân, vaø cuoái cuøng laø a copy according to the text accepted at the Kausambi vôùi khu vöôøn Ghociranava, ngaøy First Council and practised by monks nay môùi ñöôïc tìm thaáy vôùi teân Ghositarama. generally while the Buddha was still alive. Taïi nôi ñaây, oâng ñaõ ghi laïi nhöõng gì oâng ñöôïc Sau ñoù oâng ñeán Tích Lan treân ñöôøng trôû veà nghe noùi veà tu vieän Paravata ôû Deccan. Töø Ba Trung Hoa. Taïi Tích Lan, oâng daønh ra hai La Naïi, Phaùp Hieån quay trôû laïi Hoa Thò thaønh. naêm ñeå thu thaäp vaø sao cheùp caùc kinh saùch Nhöõng gì oâng ghi laïi veà caùc noã löïc cuûa mình baèng tieáng Phaïn chöa töøng coù taïi Trung Hoa. ñeå coù ñöôïc caùc baûn vieát tay veà kinh ñieån Phaät Töø Tích Lan, Phaùp Hieån leân moät thöông giaùo khaù lyù thuù. Thöôøng thì caùc kinh saùch naày thuyeàn lôùn ñi Java. Phaùp Hieån löu laïi Java chæ ñöôïc truyeàn mieäng töø theá heä naày sang theá naêm thaùng. Taïi ñaây, oâng thaáy ñaïo Baø La Moân heä khaùc, vaø chæ ôû ñieän Kyø Vieân trong moät tu phaùt trieån maïnh, trong khi nieàm tin ñaïo Phaät vieän Ñaïi Thöøa oâng môùi kieám ñöôïc moät baûn raát yeáu ôùt. Töø Java Phaùp Hieån ñaùp taøu veà sao phuø hôïp vôùi kinh saùch ñaõ ñöôïc Nghò Hoäi Quaûng Chaâu. OÂng löu laïi Quaûng Chaâu trong laàn thöù nhaát chaáp nhaän vaø ñaõ ñöôïc caùc vò sö muøa ñoâng tröôùc khi leân ñöôøng veà Nam Kinh. khaép nôi

haønh trì trong khi Ñöùc Phaät coøn taïi Khi ñeán Nam Kinh, oâng trao laïi cho Giaùo Hoäi theá—Fa-Hsien then visited in succession taát caû nhöõng Kinh Luaät maø oâng ñaõ thu thaäp Sankasya (Kapitha); Kanyakubja (Kanauj), ñöôïc—He then arrived in Ceylon on his way the city of hump-back maidens; Shaki, Saketa back to China. In Ceylon, he spent two years or Ayodhya; Sravasti with its shrine of the to collect and copy Sanskrit texts unknown in Garden of Gold; Kapilavastu, the city of China. From Ceylon, Fa-Hsien sailed in a big Suddhodana, the Buddha's father, then just merchant vessel to Java. He stayed in Java for like a wilderness, except for monks and some five months. There he found Brahmanism tens of families; Vaisali (Beshar); and the flourishing while the faith of the Buddha was country of Magadha and the city of very weak. From Java, Fa-Hsien sailed in Pataliputra where he saw the marvelous another merchant vessel to Kuang-Chou. He palace of Asoka. He has high praise for spent a winter in Kuang-Chou before going Magadha: "Of all the countries of Central south to the capital, Nan-Ching, where he India, this has the largest cities and towns. Its handed over to the Order all the Sutras and people are rich and thriving to practise charity the Disciplines he had collected. to their neighbor." He also mentioned the free Phaàn keát cuûa taäp kyù söï oâng vieát raát xuùc ñoäng: hospitals in the cities with much admiration. "Phaùp Hieån ñaõ maát saùu naêm ñeå ñi töø Tröôøng From there he went to Nalanda (Bargaon), An ñeán Trung AÁn, ôû laïi ñaây saùu naêm, vaø maát Rajagrha and Gaya, then a complete waste theâm ba naêm nöõa môùi veà Quaûng Chaâu. Baàn within its walls, but surrounded by many ñaïo ñaõ ñi qua taát caû gaàn 30 nöôùc. Trong cuoäc hallowed spots, all duly noted by Fa-Hsien. haønh trình daøi vôùi bieát bao khoù khaên nguy Banares, including the Deer Park at Sarnath hieåm, Phaùp Hieån chaúng nghó gì ñeán thaân maïng where the Buddha preached his first sermon, töï nghó laø khoâng quan troïng cuûa mình. Raát and lastly Kausambi with its garden of may laø nhôø coù söï hoä trì che chôû cuûa Tam Baûo, Ghociravana, the Ghositarama of recent baàn ñaïo ñaõ bình an trôû veà ñöôïc ñeán queâ nhaø. discovery. AT this point he records what he Theá neân, Phaùp Hieån ñaõ ghi laïi treân caùc theû tre heard of the Paravata monastery in the vaø baûn luïa caâu chuyeän chuyeán ñi ñeå mong Deccan. From Banares, Fa-Hsien returned to chia seû cuøng caùc ñoäc giaû taïi Trung Quoác veà Pataliputra. What he records of his efforts to nhöõng ñieàu ít ai ñöôïc bieát ñeán naày."—The gain written texts of Buddhism is interesting. conclusion of his account is very touching, he Usually, they were transmitted orally from says: "Fa-Hsien spent six years in travelling generation to generation, and only at the from Ch'ang-An to Central India; he stayed shrine of the Garden of Gold in Sravasti in a there for six years, and it took him three more

years to get back to Kuang-Chou. He passed Phaùp Hoa Nguõ Truøng Huyeàn Nghóa: Five layers through thirty countries from the sandy desert of mystic meaning of the Lotus Sutra—See Nguõ westwards all the way to India. In the long Truøng Huyeàn Nghóa. journey with tremendous difficulties and Phaùp Hoa Nhöùt Thöïc: Toaøn Thöøa Phaùp Hoa— dangers, Fa-Hsien had given no thought to his The one perfect Vehicle of the Lotus Sutra. own unimportant life. Happily, owing to the Phaùp Hoa

Nieát Baøn Kyø: Saddharma Pundarikam- protection of the Precious Trinity, he returned nirvana (skt)—The Nirvana of the wonderful home safely. Therefore, he wrote down on Dharma Lotus Flower period. bamboo tablets and silk accounts of what he Phaùp Hoa Sôn Cöû Hoøa Thöôïng: Most Venerable had been through, desiring to share with the Fa-hua Shan-chu—Phaùp Hoa Sôn Cöû Hoøa readers in China this rare information.” Thöôïng, teân cuûa moät vò Thieàn sö Trung Hoa. Hieän Phaùp Hieån Truyeän: Fa-Hsien's Stories—See nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Phaùp Hieån. Phaùp Hoa Sôn Cöû Hoøa Thöôïng; tuy nhieân, coù moät Phaùp Hieän: Bieåu thò cuûa hieän töôïng— cuoäc ñoái thoaïi giöõa Sö vaø ngöôøi ñeä töû cuûa mình Manifestation of phenomena. trong Coå Toân Tuùc Ngöõ Luïc, quyeån XXVI: Moät Phaùp Hieän Quaùn: Clear observation of hoâm coù moät vò Taêng hoûi Phaùp Hoa Sôn Cöû Hoøa phenomena—Quan saùt roõ raøng caùc hieän töôïng. Thöôïng: "Ai laø Phaät?" Sö ñaùp: "Maàm lau xuyeân Phaùp Hieäu: Teân ñaïo cuûa moät vò sö khi ñöôïc laøm qua ñaàu goái." Nhöõng caâu traû lôøi maø caùc vò Thieàn leã thoï giôùi—A Buddhist follower's religious sö ñöa ra cho loaïi caâu hoûi "Caùi gì hoaëc ai laø Phaät," name—The name received by a monk on moãi vò moãi khaùc. Taïi sao laïi nhö vaäy? Ít nhaát coù ordination. moät lyù do laø vì caùc ngaøi muoán chuùng ta vöùt boû taát Phaùp Hoa: Kinh Dieäu Phaùp Lieân Hoa—The caû nhöõng roái raém vaø chaáp tröôùc töø beân ngoaøi troùi Dharma-flower, i.e. the Lotus Sutra. buoäc chuùng ta nhö laø ngoân töï, yù töôûng, hay duïc Phaùp Hoa Boån Moân: Möôøi boán chöông sau lieân voïng, vaân vaân. Ñaây laø loaïi coâng aùn ôû möùc ñoä naøo heä ñeán giai ñoaïn sau khi Phaät Thích Ca thaønh ñaïo ñoù khoù hieåu vaø khoù giaûi thích. Nhöõng Thieàn Taêng cho ñeán chuùng hoäi Phaùp Hoa, cuõng nhö nhöõng giaùo moâ taû loaïi coâng aùn naøy nhö laø loaïi "baát khaû theå thuyeát cho Boà Taùt—The following fourteen nhaäp," gioáng nhö "nhöõng raëng nuùi baïc vaø nhöõng chapters which related to the final revelation of böùc töôøng saét." Noùi ñuùng ra, loaïi naøy chæ coù theå the Buddha as eternal and Bodhisattva doctrines. ñöôïc hieåu bôûi nhöõng haønh giaû coù trình ñoä cao maø Phaùp Hoa Boån Tích: See Phaùp Hoa Boån Moân and tröïc giaùc saâu xa cuûa hoï töông xöùng vôùi tröïc giaùc Phaùp Hoa Tích Moân. cuûa nhöõng ngöôøi ñeà ra coâng aùn, nhö theá hoï môùi coù Phaùp Hoa Dieät Toäi Töï: Hokkiemetsuzai-no-Tera theå nhaän thöùc ñöôïc tröïc tieáp vaø roõ raøng yù nghóa (jap)—Chuøa Phaùp Hoa Dieät Toäi—Teân cuûa moät cuûa coâng aùn maø khoâng caàn phaûi nhôø ñeán phoûng ngoâi chuøa noåi tieáng thuoäc Phaùp Hoa Toâng ôû Nhaät ñoaùn hay phaân tích. Neáu haønh giaû saün saøng khoâng Baûn—Name of a famous temple of the Lotus Sect sôï hieåu laàm thì nhöõng coâng aùn loaïi naøy coù theå in Japan. khoâng phaûi laø tuyeät ñoái khoâng theå hieåu hoaëc Phaùp Hoa Huyeàn Luaän: Wonderful Treatise on khoâng theå giaûi thích ñöôïc, nhöng ñaây khoâng phaûi the Lotus Sutra—Treatise on the wonderful law of laø ñieàu mong muoán cuûa nhieàu haønh giaû tu Thieàn — truth. Most Venerable Fa-hua Shan-chu, name of a Phaùp Hoa Huyeàn Nghóa: Dieäu Phaùp Lieân Hoa Chinese Zen master. We do not have detailed Kinh Vaên Cuù—See Dieäu Phaùp Lieân Hoa Kinh documents on this Zen Master; however, there is a Huyeàn Nghóa. dialogue between

him and his disciple in The Phaùp Hoa Kinh: Saddharma-pundarika-sutra Records of Teachings of Ancient Honoured (skt)—Renge Kyo (jap)—The Lotus Sutra—The Monks, Volume XXVI: One day, a monk asked Wonderful Dharma of Lotus Flower Sutra—See Most Venerable Fa-hua Shan-chu, "Who is the Kinh Phaùp Hoa. Buddha?" The master said, "A reed has grown Phaùp Hoa Kinh Taùn: Saddharma-pundarika- piercing through the leg." The answers given by samadhi (skt)—See Phaùp Hoa Tam Muoäi. Zen masters to the question of "Who or what is the

Buddha?" are full of varieties; and why so? One naøo chöùng nhaäp vaøo chaùnh ñònh. Phaùp nghi tu taäp reason at least is that they thus desire to free our naày laïi coù phaàn deã hôn Nhaát Haïnh Tam Muoäi. minds from all entanglements and attachments Ñaây laø phaùp nhaát thöïc cuûa lyù tam ñeá vieân dung, ví such as words, ideas, desires, etc., which are put nhö moät boâng sen (thaâu heát caùc pheùp maø quy veà up against us from the outside. This is a kind of thöïc töôùng): Khoâng Ñeá hay lyù “Khoâng töôùng”; Giaû koan which is somewhat difficult to understand Ñeá hay lyù “Giaû töôùng”; vaø Trung Ñeá hay lyù “Thöïc and explain. Zen monks describe this type of töôùng”—One of the four kinds of samadhi. The koans as the "impenetrable type," like "silver other three samadhis are Following One’s mountains and iron walls." This can, strictly Inclinations Samadhi, Pratyutpanna Samadhi, and speaking, only be understood by advanced Single-Practice Samadhi. This is also one of the practitioners whose profound intuitions match sixteen samadhis explained in Chapter 24 of the those of the actors, thus enabling them to discern Lotus Sutra. According to the T’ien-T’ai School, directly and clearly the meaning of the koan the ‘three truths’ (emptiness, conditional without resorting to guesses or analysis. If one is existence, the Middle Way) perfectly fused, are willing to risk missing the point, these koans may “Dharma,” while the Expedient and the True, not be absolutely unintelligible or unexplainable, being non-dual, are “blossom.” For example, but this is not the desirability of many Zen when the petals (the Expedient) of the lotus practitioners. blossom are not yet opened, its seeds (the True) Phaùp Hoa Tam Boä Kinh: The Threefold Lotus are already formed; the seeds and the petals exist Sutra. simultaneously. Thus, in a single flower, the full Phaùp Hoa Tam Giaùo: Theo Kinh Phaùp Hoa thì meaning of the True and the Expedient is Phaät phaùp chia laøm ba phöông phaùp: Thöù nhaát laø examplified. In Pure Land terminology, we would Ñoán giaùo, giaùo phaùp chæ thaúng vaø töùc thì khai ngoä say, “recitation is Buddha,” “form is Mind,” and haønh giaû. Thöù nhì laø Tieäm giaùo, giaùo phaùp khai one utterance of the Buddha’s name includes the ngoä töø töø. Thöù ba laø Vieân giaùo, giaùo phaùp khai ngoä “three truths,” encompassing the True and the hoaøn toaøn—The three modes of Sakyamuni’s Expedient. If we recite the Buddha’s name while teaching according to the Lotus Sutra: First, direct understanding this principle, we are practicing the or sudden, or immediate teaching, by which the Lotus Blossom Samadhi. In cultivating this learner is taught the whole truth at once. Second, samadhi, the practitioner alternates between the gradual teaching. Third, the perfect teaching. sitting and walking while visualizing Amitabha Phaùp Hoa Tam Muoäi:

Saddharma-pundarika- Buddha or reciting His name, to the point where samadhi (skt)—Lotus-Blossom Samadhi—Moät he enters samadhi. This technique is somewhat trong boán loaïi tam muoäi. Nhöõng tam muoäi kia laø easier than the Single-Practice Samadhi described Tuøy Töï YÙ Tam Muoäi, Baùt chu Tam Muoäi, vaø Nhaát above. This is the contemplation of the Lotus, the Haïnh Tam Muoäi. Ñaây cuõng laø moät trong möôøi saùu samadhi which sees into the three dogmas: the moân tam muoäi trong kinh Phaùp Hoa, phaåm Dieäu dogma of unreality or the noumenal; the dogma of AÂm Boà Taùt ñaõ traàn thuaät. Theo yù chæ cuûa toâng dependent reality or phenomenal; and the dogma Thieân Thai, thì ba ñeå vieân dung laø "Phaùp," quyeàn of transcendence or the absolute which unites both thaät khoâng hai laø "Hoa." Ví nhö hoa sen khi caùnh noumenal and phenomenal—See Töù Chuûng Tam hoa quyeàn chöa nôû, maø göông sen thaät ñaõ thaønh, Muoäi. göông vôùi caùnh ñoàng thôøi; nôi moät ñoùa hoa maø Phaùp Hoa Tam Muoäi Vieän: Ñieän ñöôøng duøng ñeå goàm ñuû yù nghóa quyeàn vaø thaät vaäy. Noùi theo toâng giaûng kinh Phaùp Hoa—Lotus-Blossom Samadhi Tònh Ñoä thì töùc nieäm laø Phaät, töùc saéc laø taâm; moät Hall, which is used as a place for preaching the caâu nieäm Phaät goàm ñuû taát caû ba ñeá, nhieáp caû thaät Saddharma-pundarika-sutra (the Lotus Sutra). quyeàn. Neáu toû ngoä lyù naày maø nieäm Phaä t, goïi laø tu Phaùp Hoa Thaát Duï: Baûy aån duï trong kinh Phaùp haïnh Phaùp Hoa Tam Muoäi. Khi tu moân tam muoäi Hoa—Seven metaphors—See Thaát Duï. naày, haønh giaû duøng hai oai nghi ngoài vaø ñi maø thay Phaùp Hoa Thôøi: Thôøi Phaùp Hoa vaø Nieát Baøn— ñoåi ñeå quaùn Phaät hoaëc nieäm Phaät, kyø cho ñeán khi Period of preaching of Lotus sutra and Nirvana

sutras. ñoaùn hay phaân tích. Neáu haønh giaû saün saøng khoâng Phaùp Hoa Tích Moân: Möôøi boán chöông ñaàu trong sôï hieåu laàm thì nhöõng coâng aùn loaïi naøy coù theå Kinh Phaùp Hoa lieân heä ñeán giai ñoaïn ñaàu cuoäc ñôøi khoâng phaûi laø tuyeät ñoái khoâng theå hieåu hoaëc Ñöùc Phaät vaø nhöõng giaùo thuyeát tröôùc ñoù—The first khoâng theå giaûi thích ñöôïc, nhöng ñaây khoâng phaûi fourteen chapters which related to the Buddha's laø ñieàu mong muoán cuûa nhieàu haønh giaû tu Thieàn— early life and previous teaching. Most Venerable at Fa-hua Temple, name of a Phaùp Hoa Toân Giaû (?-680): Teân cuûa moät vò danh Chinese Zen monk. We do not have detailed Taêng Trung Hoa, luïc Toå toâng Thieân Thai vaøo thôøi documents on this Zen Master; however, there is a nhaø Ñöôøng (618-907)—Name of a Chinese dialogue between him and his disciple in The famous monk, the Sixth Patriarch of the T'ien T'ai Wudeng Huiyuan, Volume XI: One day, a monk Sect, who lived in the T'ang Dynasty in China. asked Zen master Most Venerable at Fa-hua Phaùp Hoa Toâng: Hokkeshu (jap)—Fa-Hua-tsung Temple, "Who is the Buddha?" The master said, (chi)—Phaùp Hoa Toâng nguyeân laø teân goïi cuûa toâng "Surrounded by the mountains are we here." The Thieân Thai vì toâng naày laáy Kinh Phaùp Hoa laøm answers given by Zen masters to the question of kinh caên baûn—The Lotus sect, i.e. that of T'ien- "Who or what is the Buddha?" are full of varieties; T'ai, which had this sutra for its basis. There are and why so? One reason at least is that they thus many

treatises with this as part of the title. desire to free our minds from all entanglements Phaùp Hoa Vaên Cuù: Dieäu Phaùp Lieân Hoa Kinh and attachments such as words, ideas, desires, Vaên Cuù—Ngaøi Trí Giaû ñôøi Tuøy giaûi thích chính etc., which are put up against us from the outside. vaên cuûa Kinh Lieân Hoa—The commentaries and This is a kind of koan which is somewhat difficult treatises on the Suddharmapundarika Sutra, which to understand and explain. Zen monks describe composed and explained by master T'ien-T'ai this type of koans as the "impenetrable type," like Chih-I. "silver mountains and iron walls." This can, strictly Phaùp Hoa Vieän Hoøa Thöôïng: Most Venerable at speaking, only be understood by advanced Fa-hua Temple—Phaùp Hoa Vieän Hoøa Thöôïng laø practitioners whose profound intuitions match teân cuûa moät vò Thieàn Taêng Trung Hoa. Hieän nay those of the actors, thus enabling them to discern chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Phaùp directly and clearly the meaning of the koan Hoa Vieän Hoøa Thöôïng; tuy nhieân, coù moät cuoäc ñoái without resorting to guesses or analysis. If one is thoaïi giöõa Sö vaø ngöôøi ñeä töû cuûa mình trong Nguõ willing to risk missing the point, these koans may Ñaêng Hoäi Nguyeân, quyeån XI: Moät hoâm coù moät vò not be absolutely unintelligible or unexplainable, Taêng hoûi Phaùp Hoa Vieän Hoøa Thöôïng: "Ai laø but this is not the desirability of many Zen Phaät?" Sö ñaùp: "ÔÛ ñaây bao quanh chuùng ta laø practitioners. nuùi." Nhöõng caâu traû lôøi maø caùc vò Thieàn sö ñöa ra Phaùp Hoùa: Transformed by Buddhist education cho loaïi caâu hoûi "Caùi gì hoaëc ai laø Phaät," moãi vò (teaching in or by it). moãi khaùc. Taïi sao laïi nhö vaäy? Ít nhaát coù moät lyù 1) Chuyeån hoùa baèng Phaät phaùp (söï giaùo hoùa cuûa do laø vì caùc ngaøi muoán chuùng ta vöùt boû taát caû chaùnh phaùp): To be brough under Buddhism— nhöõng roái raém vaø chaáp tröôùc töø beân ngoaøi troùi Transformation by Buddha-truth (teaching in buoäc chuùng ta nhö laø ngoân töï, yù töôûng, hay duïc or by it). voïng, vaân vaân. Ñaây laø loaïi coâng aùn ôû möùc ñoä naøo 2) Söï bieán hoùa cuûa chö phaùp: Dharma- ñoù khoù hieåu vaø khoù giaûi thích. Nhöõng Thieàn Taêng transformation. moâ taû loaïi coâng aùn naøy nhö laø loaïi "baát khaû theå Phaùp Hoùa Sinh Thaân: The nirmanakaya or nhaäp," gioáng nhö "nhöõng raëng nuùi baïc vaø nhöõng corporeal manifestation of the spiritual Buddha— böùc töôøng saét." Noùi ñuùng ra, loaïi naøy chæ coù theå Phaùp thaân Phaät do phaùp tính hoùa hieän nhö Phaät ñöôïc hieåu bôûi nhöõng haønh giaû coù trình ñoä cao maø Thích Ca Maâu Ni. tröïc giaùc saâu xa cuûa hoï töông xöùng vôùi tröïc giaùc Phaùp Hoøa: Teân cuûa moät vò danh Taêng Trung Hoa cuûa nhöõng ngöôøi ñeà ra coâng aùn, nhö theá hoï môùi coù vaøo thôøi Tieàn Taàn (221 B.C.-206 B.C.)—Name of theå nhaän thöùc ñöôïc tröïc tieáp vaø roõ raøng yù nghóa a Chinese famous monk who lived in the time cuûa coâng aùn maø khoâng caàn phaûi nhôø ñeán phoûng before the Ch'in Dynasty in China.

Phaùp Hoïc: Pariyatti Dhamma (p)—Study of An assembly for worship or preaching. scriptures—Hoïc giaùo ñieån. 2) Hoäi Trung: Hoäi Haï—Phaùp Tòch—Thieàn Phaùp Hoä: Dharmapala (skt)—Dhammapala (p)— Hoäi—Thieàn Tòch—See Hoäi Thöôïng. Phaùp Hoä, nhaø trieát hoïc Du Giaø (Yogachara) vaøo Phaùp Hoäi Caàu Phöôùc:

Maha-pirita (skt)—Ma Ha theá kyû thöù 6 sau Taây Lòch. OÂng sinh ra taïi mieàn Taát Lôïi Ña Phaùp Hoäi—Cuoäc ñaïi hoäi haønh leã ñeå nam AÁn Ñoä. Vì oâng coù nhaéc ñeán caùc luaän thö cuûa caàu phöôùc, moät truyeàn thoáng cuûa Phaät giaùo Tích Phaät AÂm (Buddhaghosa) trong saùch cuûa mình, neân Lan—An assembly for seeking blessing, a coù theå keát luaän raèng oâng soáng sau ngaøi Phaät AÂm. tradition of Sri Lankan Buddhism. OÂng ñöôïc xem laø ngöôøi ñaõ vieát taát caû caùc baøi luaän Phaùp Hoäi Ñaïo Sö: Baäc Thaày höôùng daãn hoäi chuùng giaûng veà nhöõng cuoán saùch nhö Tieåu Boä Kinh, ñeå haønh leã hay nghe thuyeát phaùp ñeå ñöa hoï ñeán tröôùc ñaây ñöôïc nhaø luaän giaûi ñaïi taøi Phaät AÂm vieát vôùi nhöõng lôøi Phaät daïy—Master, leader or guide coøn dang dôû, ñoù laø luaän giaûi veà Kinh Töï Thuyeát of an assembly for worship or preaching; one who (Udana), kinh Nhö Thò Thuyeát (Itivuttaka), Thieân guides men to Buddha's teaching in an assembly. Cung söï (Vimanavatthu). Ngaï quyû söï (Petavatthu), Phaùp Hoäi Laëc Ñaøm Thieàn Sö: Zen master Le-tan Tröôûng Laõo Taèng Keä (Thera-gatha), Tröôûng Laõo Fa-hui—See Laëc Ñaøm Phaùp Hoäi Thieàn Sö. Ni Keä (Theri-gatha), Sôû Haïnh Taïng (Cariya- Phaùp Hoäi Xaõ: Töï vieän—A monastery. pitaka). Taát caû caùc luaän giaûi naày ñöôïc goïi chung laø Phaùp Huøng: Cao Taêng kieät xuaát—An exceptional Paramatthadipani. OÂng coøn vieát moät luaän thö coù and outstanding monk. teân laø Paramatthamanjusa baøn veà cuoán Thanh Phaùp Huynh: Sö huynh—Higher-ranking colleage Tònh Ñaïo cuûa ngaøi Phaät AÂm (see Visuddhimagga). (fellow) monks. Ñöôïc bieát oâng coøn vieát moät cuoán luaän giaûi haäu Phaùp Höõu: Existence of noumenal things—The giaùo ñieån khaùc teân laø Netti. Cuoán naày ñöôïc vieát noumenal or imaginary, understood as facts and theo yeâu caàu cuûa moät tröôûng laõo teân laø not as illusions—Taø kieán Tieåu Thöøa cho raèng vaïn Dhammarakkhita. Tö lieäu ghi laïi raèng vaøo thôøi ñoù höõu, hay nhöõng yeáu toá taïo thaønh vaïn höõu laø coù Phaùp Hoä ñang soáng taïi Nagapattana, trong moät tu thaät—The false view of Hinayana that things, or vieän do vua Dharmasoka xaây döïng—A elements of which they are made, are real. philosopher of the Yogachara school in the 6th Phaùp Höõu Laäu: Outflows—Conditioned century A.D. He was born in South India. Since he dharmas—Leaking—See Höõu Laäu Phaùp. mentions Buddhaghosa's commentaries in his Phaùp Höõu Ngaõ Voâ: Tin coù söï hieän höõu cuûa phaùp work, it may be concluded that he came at a later nhöng khoâng tin coù söï hieäu höõu cuûa ngaõ — period than Buddhaghosa. He is credited with the Existence of element and the non-existence of writing of all the commentaries on such books as self. the Khuddaka-nikaya, which had been left undone Phaùp Höõu Ngaõ Voâ Toâng: Phaùi Thuyeát Nhaát Thieát by the great commentator, Buddhaghosa, i.e. on Höõu Boä chuû tröông phaùp thì coù, nhöng caùi ta thì the Udana, the Ittivuttaka, the Vimanavatthu, the khoâng (theå cuûa caùc phaùp do nhaân duyeân sinh ra coù Peta-vatthu, the Thera-gatha, the Theri-gatha, and thöïc theå, coøn caùi ta laø do söï hoøa hôïp cuûa giaû taïm the Cariya-pitaka. All these are jointly called cuûa caùc phaùp, laø hö voïng). Thöïc höõu tính cuûa ba Paramatthadipani. He has also written a thôøi (quaù khöù,

hieän taïi vaø vò lai) vaø thöïc höõu tính commentary called Paratthamanjusa on cuûa caùc phaùp (tam theå thöïc höõu, phaùp theå haèng Buddhaghosa's Visuddhimagga. It is said that he höõu). Chuû ñieåm naày laø chuû tröông cuûa Nhaát Thieát wrote another commentary on a post-canonical Höõu Boä—The Sarvastivadins who while work, namely, the Netti. This was written at the disclaiming the reality of personality claimed the request of a Thera called Dhammarakkhita. It is reality of things. The existence of element and the recorded that at that time Dhammapala lived at non-existence of self, the reality of the three time- Nagapattana in a vihara built by King periods (past, present, and future), the reality of Dharmasoka. all elements. This tenet is admitted by the Phaùp Hoäi: Sarvastivada School. 1) Hoäi chuùng ñeå haønh leã hay nghe thuyeát phaùp:

Phaùp Höõu Vi: Samskrita-dharma (skt)— trong vò Boà Taùt ñöôïc noùi ñeán trong kinh Hoa Sankhata-dhamma (p)—Conditioned Nghieâm—One of the Bodhisattvas mentioned in phenomena—See Höõu Vi Phaùp. the Hua-Yen Sutra. Phaùp Hyû: Phaùp Khôûi Boà Taùt Kinh: Dharmodgata (skt) Chö 1) Bliss of the dharma—Vui möøng khi nghe hay Dieäu Phaùp—Moät trong 47 teân khaùc nhau cuûa kinh neám ñöôïc vò phaùp—Joy of the Law—The joy Phaùp Hoa—One of 47 names for Lotus sutra. of hearing or tasting dharma. Phaùp Khoâng: Caùi khoâng cuûa söï vaät—The 2) Fa-Hi (chi): Dharmanandi (skt)—See Ñaøm emptiness or unreality of all things—Emptiness of Ma Nan Ñeà. dharmas—The non-reality of things—Things are Phaùp Hyû Thöïc: Laáy phaùp hyû laøm thöùc aên—The unreal—Tính khoâng cuûa phaùp—Taùnh khoâng hay food of joy in the Law. söï khoâng thaät cuûa chö phaùp. Moïi vaät ñeàu tuøy thuoäc Phaùp Ích: Dharma-vardhan (skt)—Ñaït Ma Baø Ñaø laãn nhau, chöù khoâng coù caù nhaân hieän höõu, taùch rôøi Na—Teân cuûa moät trong nhöõng ngöôøi con trai cuûa khoûi vaät khaùc—Everything is being dependent on vua A Duïc—Name of one of Asoka's sons. something else and having no individual existence Phaùp Keä: Thi keä trong nhaø Thieàn—Poems and apart from other things; hence the illusory nature verses in Zen. of all things as being composed of elements and Phaùp Khan: Moät mình ta bieát thaâm nghóa cuûa not possessing reality. kinh naày chöù chaúng cho ngöôøi khaùc bieát. Ñaây laø Phaùp Khoâng Chaân Nhö: Chaân nhö ñöôïc hieåu nhö moät trong naêm loaïi buûn xæn—I am the only one voâ ngaõ vaø voâ töôùng cuûa vaïn höõu —Suchness who has the knowledge of truth, but I don't want perceived through the emptiness of phenomena— to share with any one else. This is one of the five The Bhutatathata as understood when this non- kinds of stinginess. individuality or unreality of things is perceived. Phaùp Khaûn (551-623): Teân cuûa moät vò danh Taêng Phaùp Khoâng Lyù: Nguyeân lyù taùnh khoâng hay voâ Trung Hoa vaøo thôøi nhaø Tuøy (581-618). Tröôùc khi ngaõ cuûa moïi hieän töôïng—Principle of the xuaát gia laøm Taêng, Sö laø moät trong nhöõng ñeä töû taïi selflessness of phenomena. gia noåi troäi cuûa ngaøi Chaân Ñeá Tam Taïng. Sau khi Phaùp Khoâng Quaùn: Moät trong hai Nhò Khoâng xuaát gia, Sö nghieân cöùu Nhieáp Ñaïi Thöøa Luaän vaø Quaùn; quan nieäm cho raèng caùc phaùp saéc taâm ñeàu giaûng Duy Thöùc Luaän taïi Traøng An—Name of a do nhaân duyeân sinh ra, chöù

khoâng coù töï taùnh hay Chinese famous monk who lived in the Sui thöïc theå—Meditative insight into the unreality of Dynasty in China. Before leaving home to become all things, one of the two kinds of meditative a monk he was one of eminent lay disciples of insight—See Nhò Khoâng Quaùn. Master Paramartha (513-569). After becoming a Phaùp Khoâng Tính: Emptiness of all monk, he studied the Mahayana-Samparigraha- phenomena—Tính khoâng cuûa söï vaät vaø hieän Sastra and lectured the Mind-Only töôïng—Unreality of all things. Treatise in Chang An. Phaùp Khoâng Trí: Wisdom perceiving the Phaùp Khaâm Kính Sôn Thieàn Sö (714-792): Zen emptiness of all phenomena—Trí hueä nhaän ñöôïc master Ching-shan Fa-ch'in—See Kính Sôn Phaùp taùnh khoâng cuûa moïi hieän töôïng. Khaâm Thieàn Sö. Phaùp Kieám: Löôõi kieám chaân lyù chaët ñöùt heát söï Phaùp Khí: Ñaïi Khí—Vessel of the Dharma. hoaït ñoäng cuûa phieàn naõo—The sword of Buddha- 1) Nhöõng nhaïc khí duøng trong thôø phöôïng: truth, which is able to cut off the functioning of Implements used in worship. illusion. 2) Nhöõng ngöôøi coù theå tu haønh theo ñaïo Phaät: Phaùp Kieân Na La Vöông: Druma (skt)—Vua One who obeys the Buddha. Kieân Na La—King of the Kinnaras. 3) Vò Taêng coù nhieàu taøi naêng, coù theå gaùnh vaùc Phaùp Kieán: Ñaàu oùc thoâ thieån heïp hoøi hay meâ vieäc lôùn cho moät doøng truyeàn thöøa—A chaáp vaøo moät phaùp; cho phaùp ñoù laø ñuùng, coøn caùc talented monk who can take the responsibility phaùp khaùc laø sai—Maintaining one tenet and in a Zen sect. considering others wrong; narrow-minded; Phaùp Khôûi Boà Taùt: Dharmodgata (skt)—Moät bigoted.

Phaùp Kieàu: Hokyo (jap)—Dharma-bridge—Thuaät 1) Teân cuûa moät vò danh Taêng Trung Hoa, thuoäc ngöõ chæ Phaät giaùo nhö moät caùi caàu cho pheùp moïi Phaùp Töôùng toâng, vaøo thôøi Ñoâng Taán (317- ngöôøi vöôït qua doøng soâng sanh töû. Caàu Chaân Lyù 420)—Name of a Chinese famous monk, of Phaät Phaùp coù khaû naêng giuùp cho chuùng sanh ñaùo bæ the Fa-Hsiang tsung, who lived in the Eastern ngaïn nieát baøn—A term for Buddhism, which is Chin Dynasty in China. compared to a bridge that permits human beings to 2) Fa-Lang (507-581)—Sö Phaùp Laõng laø moät cross the river of life and death. The bridge of ñaïi dieän quan troïng cuûa phaùi Tam Luaän thuoäc Buddha-truth, which is able to carry all across to Phaät giaùo Trung Quoác. OÂng gia nhaäp giaùo nirvana. ñoaøn naêm 528. Tröôùc tieân oâng tu taäp thieàn Phaùp Kim Cang: Dharmaraja (skt)—Diamond ñònh vaø nghieân cöùu Luaät Taïng. Sau ñoù oâng dharma. sang qua nghieân cöùu tu taäp veà nhöõng tröôùc taùc Phaùp Kinh: cuûa phaùi Tam Luaän. Naêm 558, oâng ñeán Nam 1) Dharma-sutra (skt)—Teân cuûa moät boä kinh Baø Kinh (kinh ñoâ Trung Quoác thôøi baáy giôø), nôi La Moân veà nghi leã cuùng teá—Name of a coù haøng ngaøn Taêng chuùng tu taäp quanh oâng. Brahman sutra on rituals of worship. OÂng ñaõ goùp phaàn to lôùn trong vieäc truyeàn baù 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo Tam Luaän. Veà sau, moät trong nhöõng ñeä töû cuûa thôøi nhaø Löông (502-557)—Name of a Sö laø Caùt Taïng ñaõ tieáp tuïc truyeàn thoáng Tam Chinese famous monk who lived in the Liang Luaän sau khi oâng thò tòch—Fa-Lang, an Dynasty in China. important representative of the San-Lun Phaùp Kính: Dhamma-dasa (p)—Phaùp kính phaûn

school of Chinese Buddhism. In 528, he chieáu trí hueä Phaät—The Dharma mirror, reflecting entered the Buddhist order and devoted the Buddha-wisdom. himself initially to the practice of meditation Phaùp Kính Ngoâ Trung Thieàn Sö: Zen master Fa- and the study of Vinaya texts. Later he ching Wu-chung—Teân cuûa moät vò ñeä töû thuoäc occupied himself with the writings of the San- Haïc Laâm phaùi, Ngöu Ñaàu toâng, ngöôøi ñöôïc thoï Lun school. In 558, he went to Nanking giaùo cuûa Thieàn sö Haïc Laâm Huyeàn Toá vaø o ñaàu (capital of China at that time), where he theá kyû thöù VIII. Ngoaøi vieäc teân oâng ñöôïc ghi trong gathered thousands of students around him, vaên bia cuûa Thieàn sö Huyeàn Toá raèng oâng laø moät thus bringing the San-Lun school great trong naêm ñeä töû cuûa vò Thieàn sö naøy thì coù raát ít popularity. Later, after he passed away, Chi- ñieàu khaùc ñöôïc bieát veà cuoäc ñôøi cuûa oâng—Name Tsang, one of his disciples, carried on the of a Zen monk of the Hao-Lin Zen Sublineage, tradition. Niu-t'ou School, who was ordained with a Zen Phaùp Laïp: Number of summer retreat. master Hao-Lin Hsuan-Su in the early eighth 1) Moät naêm cuûa Phaät Giaùo: A Buddhist year. century. Beside the fact that his name was 2) Cuoái kyø tu taäp ba thaùng an cö kieát haï cuûa moät recorded in Zen master Hsuan-su's epitaph that he vò Taêng: The end of the monk’s year after the was listed as one of the five disciples of this summer retreat. master, no other biographical details about him 3) Soá naêm Tyø Kheo ñaõ an cö kieát haï sau khi thoï are available. giôùi hay tuoåi haï laïp cuûa Tyø Kheo: the number Phaùp Laïc: Religious joy—Nieàm vui toân giaùo— of summer retreat or discipline years See Laïc Phaùp. indicating the years since a monk’s Phaùp Lan: Dharma-aranya (skt)—Gobharana ordination. (skt)—Haùn Truùc Phaùp Lan—Phaùp Lan cuøng Sö 4) Tuoåi cuûa Taêng Ni ñöôïc tính baèng soá an cö kieát Matanga laø nhöõng vò Tyø Kheo AÁn Ñoä ñaàu tieân tôùi haï maø caùc vò ñaõ traûi qua. Sau kieát haï an cö, Trung Quoác, vaøo khoaûng giöõa theá kyû thöù nhaát sau chö Taêng Ni naøo ñaõ nhaäp haï ñeàu ñöôïc taêng Taây Lòch—Gobharana, companion of Matanga, moät tuoåi ñaïo. Quyeàn ñi tröôùc cuûa Taêng Ni being the first Indian monk said to have come to trong ñoaøn tuøy thuoäc vaøo tuoåi haï laïp—The China, in the middle of the first centurey A.D. age of a monk as monk, the years of his Phaùp Laõng: ordination, or the years a person has been a

monk are counted by the number of summer Hueä Vieãn, Sö thaùp tuøng ngaøi Phaùp Tònh ñi Thieân retreats passed. To receive one’s monastic Truùc ñeå thænh theâm kinh saùch veà Thieàn vaø Luaät. age. To add to one’s monastic age on the Naêm 392, Sö trôû veà Trung Hoa vôùi raát nhieàu kinh conclusion of the summer retreat. The ñieån. Veà sau naøy, moät ngöôøi trong soá caùc ñeä töû cuûa precedence of monks and nuns in the Order is Sö laø Hueä Bieän ñaõ giuùp Sö dòch boä Luaät Töù Phaàn determined by the number of summer retreats cuûa Ñaøm Voâ Ñöùc—Name of a Chinese famous they have attended. monk in the fifth century. He was one of the most Phaùp Laâm (572-640): Teân cuûa moät vò danh Taêng eminent disciples of Master Hui-Yuan (334-416). Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name In the last two decades of the fourth century, of a Chinese famous monk who lived in the T'ang Matser Hui Yuan instructed him to accompany Dynasty in China. Master Fa-Ching to

travel to India to obtain more Phaùp Laâm Thieàn Sö: Ñaøm Laâm—Teân cuûa moät vò sutras on Ch'an and Vinaya. In 392, he returned to Thieàn sö Trung Hoa vaøo cuoái thôøi nhaø Tuøy (581- China with a lot of sutras. Later, one of his 618). Sö laø moät trong nhöõng ñeä töû xuaát saéc cuûa Toå disciples, Hui-Pien, helped him in translating the Boà Ñeà Ñaït Ma—Name of a Chinese Zen master Dharmagupta Vinaya into Chinese. in the Sui Dynasty in China. He was one of the Phaùp Lònh Bieät Haønh: Duøng phöông caùch rieâng most outstanding disciples of the First Patriarch ñeå truyeàn phaùp—To utilize distinct methods in Bodhidharma. transmitting the dharma. Phaùp Laäp: Teân cuûa moät vò danh Taêng Trung Hoa Phaùp Loa: vaøo thôøi Taây Taán (265-316)—Name of a Chinese 1) Dharma-sankha (skt)—Loa Phaät Phaùp, yù aùm famous monk who lived in the Western Chin chæ tieáng Ñöùc Phaät thuyeát phaùp nhö tieáng loa Dynasty in China. thoåi cuûa voû oác vang raát xa (theá tuïc duøng tuø vaø Phaùp Leä (569-635): Teân cuûa moät vò danh Taêng ñeå thoåi ra hieäu ba quaân, tieáng thuyeát phaùp cuûa Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name Ñöùc Phaät coù söùc maïnh haøng phuïc ma quyû)— of a Chinese famous monk who lived in the T'ang Conch of the Law, a symbol of the Dynasty in China. universality, power, or command of the Phaùp Leä Thieàn Sö: Zen master Fa-li—Teân cuûa Buddha’s teaching. moät vò ñeä töû thuoäc Haïc Laâm phaùi, Ngöu Ñaàu 2) (1284-1330): Teân cuûa moät vò Thieàn sö Vieät toâng, ngöôøi ñöôïc thoï giaùo cuûa Thieàn sö Haïc Laâm Nam, thuoäc Thieàn phaùi Truùc Laâm, vaøo theá kyû Huyeàn Toá vaøo ñaàu theá kyû thöù VIII. Ngoaøi vieäc teân thöù XIV—Name of a Vietnamese Zen master, oâng ñöôïc ghi trong vaên bia cuûa Thieàn sö Huyeàn of the Truc Lam Zen Sect in the fourteenth Toá raèng oâng laø moät trong naêm ñeä töû cuûa vò Thieàn century. sö naøy thì coù raát ít ñieàu khaùc ñöôïc bieát veà cuoäc ñôøi Phaùp Loa Thieàn Sö (1284-1330): Teân cuûa moät vò cuûa oâng—Name of a Zen monk of the Hao-Lin Thieàn sö Vieät Nam vaøo theá kyû thöù XIII— Zen Sublineage, Niu-t'ou School, who was Name of a Vietnamese Zen master in the ordained with a Zen master Hao-Lin Hsuan-Su in thirteenth century. the early eighth century. Beside the fact that his Phaùp Long Töï: Horyiuji (jap)—Temple of the name was recorded in Zen master Hsuan-su's Exalted Law—Chuøa Phaùp Long (Nhaät Baûn)— epitaph that he was listed as one of the five Chuøa Phaùp Long toïa laïc trong laøng Ikaruga, ñöôïc disciples of this master, no other biographical xaây döïng bôûi thaùi töû Shotoku, thôøi ñaïi Naïi details about him are available. Löông—Horyiuji, located in Ikaruga Village, and Phaùp Leänh Bieät Haønh: See Phaùp Lònh Bieät Haønh. first founded by Prince Shotoku (574-622), during Phaùp Linh: Chuoâng phaùp hay aâm thanh thanh the Nara period. thoaùt deã chòu khi trì tuïng kinh ñieån—The dharma- Phaùp Lôïi: Phuùc lôïi maø Phaät phaùp mang laïi cho bell; the pleasing sound of intoning the sutras. chuùng sanh—Benefits of the dharma—The Phaùp Lónh: Teân cuûa moät vò danh Taêng Trung Hoa blessing or benefits of Buddhism. vaøo theá kyû thöù V. Vaøo khoaûng hai thaäp nieân sau Phaùp Loâi: Tieáng saám cuûa phaùp, laøm thöùc tónh söï u cuøng cuûa theá kyû thöù IV, Sö vaâng meänh Thaày laø meâ nôi con ngöôøi vaø laøm taêng tröôûng coâng ñöùc —

The thunder of dharma, awakening man from Phaùp. Phaùp löïc voâ ngaïi duïng, vì chö Boà Taùt laøm stupidity and stimulate the growth of virtue, the cho taát caû thaân vaøo moät thaân—Unimpeded awful voice of buddha-truth. function relating to phenomena and principles. Phaùp Luaân: Dharma-cakra (skt)—The spiritual Power relating to phenomena, causing all bodies wheel—The wheel of dharma—The wheel of to enter the bodiless—See Möôøi Löïc Voâ Ngaïi law—Phaùp luaân, baùnh xe Phaùp trong Phaät giaùo, Duïng. hoïc thuyeát do Phaät thuyeát giaùo goàm Töù dieäu ñeá, Phaùp Löu: Taêng Ni chuùng—An assembly of Baùt chaùnh ñaïo vaø trung ñaïo. Phaùp luaân ñöôïc bieåu Monks and Nuns. hieän vôùi moät baùnh xe coù taùm tia, töôïng tröng cho Phaùp Ly Vaên Töï: Thieàn phaùp sieâu vieät loái tri giaûi Baùt chaùnh ñaïo. Baùnh xe phaùp hay chaân lyù Phaät cuûa vaên töï: Baát Laäp Vaên Töï. Giaùo Ngoaïi Bieät phaùp coù khaû naêng nghieàn naùt nhöõng aùc quaáy, ñoái Truyeàn. Tröïc Chæ Nhôn Taâm. Kieán Taùnh Thaønh laäp vaø aûo voïng. Lôøi thuyeát phaùp cuûa Ñöùc phaät phaù Phaät—Zen methods go beyond the interpretations vôõ moïi naõo phieàn nghieäp hoaëc, lôøi aáy khoâng ngöøng through words and languages: It is not established nghæ ôû moät ngöôøi naøo, moät choã naøo, maø noù xoay by words. It is a special transmission outside the chuyeån maõi töø theá heä naày qua theá heä khaùc — teachings. It directly points to the human mind. Wheel of the teaching in Buddhism, a symbol of Through it one sees one's own nature and the teaching expounded by the Buddha, including becomes a Buddha. the Four Noble Truths, The Eightfold Noble Path Phaùp Ma: AÛo töôûng nhìn thaáy vaïn höõu laø coù and The Middle Way. The Dharma-Chakra is thaät—The illusion that things are real and not always depicted with eight spokes representing merely seeming. the eightfold path. The Buddha truth which is able Phaùp Maïn Ñaø La: Dharma-mandala (skt)—Moät to crush all evil and all opposition. The preaching trong boán loaïi maïn ñaø la cuûa toâng Chaân Ngoân. Laø of a Buddha. Dharma wheel is likened a wheel loaïi Maïn Ñaø La baèng vaên töï, trình baøy toaøn theå because it crushed all illusions, evil and on caùc Thaùnh giaû—One of the four kinds of mandala, opposition, like Indra's wheel, which rolls from according to the Shingon Sect. The Dharma Circle man to man, place to place, age to age. is the circle of letters (bija-aksara) representing all Phaùp Luaân Thöôøng Chuyeån: Irreversible wheel the saintly beings—See Töù Chuûng Maïn Ñaø La. of the dharma—Phaät phaùp luoân chuyeån khoâng Phaùp Maãn (570-645): Teân cuûa moät vò danh Taêng ngöøng nghæ nhö moät caùi baùnh xe ñang quay maø Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name khoâng theå chuyeån ngöôïc laïi ñöôïc—The Buddha's of a Chinese famous monk who lived in the T'ang dharma keeps moving endlessly like a wheel Dynasty in China. without reversing. Phaùp Maät: Dharmagupta (skt)—Vò saùng laäp toâng Phaùp Luaät: Giôùi luaät vaø nhöõng nguyeân taéc leã nghi phaùi Phaùp Maät taïi Tích Lan, moät trong baûy phaùi trong Phaät giaùo—Laws or rules. cuûa Nhaát Thieát Höõu Boä—Founder of the school of Phaùp Löõ: Ngöôøi tu haønh—A companion of the this name in Ceylon, one of the seven divisions of Dharma—A disciple. the Sarvastivadah. Phaùp Löïc: Naêng löïc cuûa chaân lyù Phaät phaùp coù khaû Phaùp Maät Boä: Phaùp Maät—See Ñaøm Voâ Ñöùc. naêng loaïi boû

hoïa hoaïn vaø traán aùp taø vaïy—The Phaùp Meänh: Tueä meänh cuûa Phaùp thaân: The power of Buddha-truth—Able to do away with wisdom-life of the Dharmakaya—Tuoåi thoï cuûa calamity and subdue evil. moät vò Taêng: The age or lifetime of a monk. Phaùp Löïc Huaân Taäp: Söï thaám nhuaàn nhôø löïc cuûa Phaùp Minh: Dharmaprabhasa (skt)—Phaùp Minh phaùp. Phaùp thaám qua vaø aûnh höôûng haønh giaû veà Nhö Lai—Phaùp Minh Phaät—Phaùp Minh Nhö Lai, moïi phöông dieän—Permeation by the power of vò Phaät seõ xuaát hieän trong vuõ truï cuûa chuùng ta the dharma—The dharma passes through and trong Baûo Minh Kieáp trong theá giôùi Thieän Tònh, affects all parts or aspects of a practitioner. khi aáy khoâng coøn söï khaùc bieät veà giôùi tính, söï sanh Phaùp Löïc Trì: Hoä trì bôûi söùc maïnh cuûa chaân lyù — saûn chæ baèng chuyeån hoùa—Brightness of the law, a Support by the power of truth. Buddha who will appear in our universe in the Phaùp Löïc Voâ Ngaïi Duïng: Löïc voâ ngaïi duïng cuûa Ratnavabhasa-kalpa in a realm called Suvisuddha,

when there will be no sexual difference, birth Knowing that the spiritual level of sentient beings taking place by transformation. is totally different from one another, the Buddha Phaùp Minh Ñaïo: Taâm trí thanh tònh soi saùng had allowed his disciples to choose any suitable ñöôøng maø chö Phaät ñaõ tu haønh—The wisdom of Dharma they like to practice. A person can the pure heart which illumines the Way of all practice one or many dharmas, depending on his Buddhas. physical conditions, his free time, since all the Phaùp Minh Moân: Giaùo phaùp toûa ra aùnh saùng treân dharmas are closely related. Practicing Buddhist vaïn höõu, giuùp cho chuùng sanh coù theå bieän bieät vaø Dharma requires continuity, regularity, faith, giaûi thích vaïn höõu—The teaching which sheds purpose and determination. Laziness and light on everything, differentiating and explaining hurriedness are signs of failure. There is only one them. path leading to Enlightenment, but, since people Phaùp Minh Nhö Lai: See Phaùp Minh. differ greatly in terms of health, material Phaùp Minh Phaät: Dharmaprabhasa (skt)—See conditions, intelligence, character and faith, the Phaùp Minh. Buddha taught more than one path leading to Phaùp Moân: Dharmaparyaya (skt)—Homon different stages of attainment such as stage of (jap)—The Dharma Door—The Dharma Gate— Hearers, that of Pratyeka-buddhas, that of Phaùp trí cuûa Phaät laø cöûa ngoõ giaùc ngoä —Giaùo phaùp Bodhisattvas, that of laymen, and that of monks cuûa Phaät hay Phaät phaùp ñöôïc coi nhö laø cöûa ngoõ and nuns. All of these ways are ways to the (nhöõng lôøi noùi naày laøm chuaån taéc cho ñôøi) vì qua Buddhahood. Nobody can reach final attainment ñoù chuùng sanh ñaït ñöôïc giaùc ngoä. Chuùng sanh coù 8 without following a path, and no enlightenment vaïn 4 ngaøn phieàn naõo, thì Ñöùc Phaät cuõng ñöa ra 8 can be reached without studying, understanding vaïn boán ngaøn phaùp moân ñoái trò. Vì bieát raèng caên and practicing. taùnh cuûa chuùng sanh hoaøn toaøn khaùc bieät neân Ñöùc Phaùp Moân Baát Nhò: Dharma gate of non- Phaät chia ra nhieàu phaùp moân nhaèm giuùp hoï tuøy duality—Non-Dual Dharma-door—Ña phaàn chuùng theo caên cô cuûa chính mình maø choïn löïa moät phaùp ta haõy coøn vöôùng maéc vaøo nhò nguyeân neân

khoâng moân thích hôïp ñeå tu haønh. Moät ngöôøi coù theå tu theå nhaän roõ ñaâu laø tinh tuùy, ñaâu laø hình töôùng beân nhieàu phaùp moân tuøy theo khaû naêng söùc khoûe vaø ngoaøi, ñaâu laø hieän höõu, ñaâu laø khoâng hieän höõu, thôøi gian cuûa mình. Taát caû caùc phaùp moân ñeàu coù danh saéc hay hieän töôïng, vaân vaân. Chuùng ta lieân heä maät thieát vôùi nhau. Tu taäp nhöõng giaùo phaùp thöôøng oâm laáy tinh tuùy vaø choái boû hình töôùng beân cuûa Phaät ñoøi hoûi lieân tuïc, thöôøng xuyeân, coù loøng ngoaøi, oâm laáy taùnh khoâng vaø choái boû söï hieän höõu , tin, coù muïc ñích vaø söï caû quyeát. Traây löôøi vaø voäi vaân vaân. Ñaây laø loaïi taø kieán taïo ra nhieàu tranh caõi vaõ laø nhöõng daáu hieäu cuûa thaát baïi. Con ñöôøng ñi vaø nghi nan. Thaät ra coù söï hoå töông giöõa taâm linh ñeán giaùc ngoä Boà Ñeà chæ coù moät khoâng hai, nhöng vaø hieän töôïng. Haønh giaû neân töï hoøa giaûi vôùi chính vì con ngöôøi khaùc nhau veà söùc khoûe, ñieàu kieän vaät mình ñeå loaïi nhöõng vöôùng maéc khoâng caàn thieát. chaát, tính thoâng minh, baûn chaát vaø loøng tin, neân Phaät töû chaân thuaàn neân coá gaéng hoøa giaûi giöõa taùnh Ñöùc Phaät daïy veà nhöõng quaû vò Thanh Vaên, Duyeân töôùng, höõu voâ, lyù söï. Chuùng ta oâm aáp taùnh vaø choái Giaùc vaø Boà Taùt Ñaïo, cuõng nhö nhöõng con ñöôøng boû töôùng, oâm aáp voâ vaø choái boû höõu, oâm aáp lyù vaø cuûa keû xuaát gia hay ngöôøi taïi gia. Taát caû nhöõng choái boû söï, vaân vaân. Taø kieán naày ñöa ñeán nhieàu con ñöôøng naày ñeàu laø Phaät ñaïo. Khoâng ai coù theå tranh luaän vaø nghi nan. Kyø thaät, coù söï töông ñoàng khoâng ñi maø ñeán. Ñaïo khoâng theå naøo khoâng hoïc, giöõa lyù vaø söï. Söï laø lyù vaø lyù laø söï. Phaät töû tu haønh khoâng hieåu, khoâng haønh maø coù theå ñaït ñöôïc giaùc neân hoøa giaûi vaïn vaät vaïn söï haàu taän dieät söï chaáp ngoä—The doctrine or wisdom of Buddha regarded tröôùc naày. Theo kinh Duy Ma Caät, chöông chín, as the door (method) to enlightenment. The Duy Ma Caät baûo caùc vò Boà Taùt raèng: “Caùc nhaân teaching of the Buddha. The meaning is that the giaû! Theo choã caùc ngaøi hieåu thì theá naøo laø Boà Taùt dharma is something like a gate, because through vaøo phaùp moân khoâng hai? Trong Phaùp hoäi coù Boà it sentient beings attain the enlightenment. As the Taùt teân laø Phaùp Töï Taïi noùi: ‘Caùc nhaân giaû! Sanh living have 84,000 delusions, so the Buddha Dieät laø hai. Phaùp voán khoâng sanh, cuõng khoâng provides 84,000 methods of dealing with them. dieät, ñaëng voâ sanh phaùp nhaãn, ñoù laø vaøo phaùp moân

khoâng hai.’ Boà Taùt Ñöùc Thuû noùi: ‘Ngaõ vaø Ngaõ Sôû phaùp moân khoâng hai.’ Boà Taùt Phoå Thuû noùi: ‘Ngaõ laø hai. Nhaân coù ngaõ môùi coù ngaõ sôû, neáu khoâng coù vaø Voâ Ngaõ laø hai. Ngaõ coøn khoâng coù, thôøi Phi Ngaõ ngaõ thôøi khoâng coù ngaõ sôû, ñoù laø vaøo phaùp moân ñaâu coù ñöôïc. Thaáy ñöôïc thöïc taùnh cuûa Ngaõ khoâng khoâng hai.’ Boà Taùt Baát Thuaán noùi: ‘Thoï vaø Khoâng coøn coù hai töôùng, ñoù laø vaøo phaùp moân khoâng hai.’ Thoï laø hai. Neáu caùc phaùp khoâng thoï thôøi khoâng coù Boà Taùt Ñieån Thieân noùi: ‘Minh vaø Voâ Minh laø hai. ñöôïc, vì khoâng coù ñöôïc, neân khoâng thuû xaû, khoâng Thöïc taùnh cuûa voâ minh laø minh, minh cuõng khoâng gaây khoâng laøm ñoù laø vaøo phaùp moân khoâng hai.’ Boà theå nhaän laáy, lìa taát caû soá, ôû ñoù bình ñaúng khoâng Taùt

Ñöùc Ñaûnh noùi: 'Nhô vaø Saïch laø hai. Thaáy hai, ñoù laø vaøo phaùp moân khoâng hai.' Boà Taùt Hyû ñöôïc taùnh chaân thaät cuûa nhô, thôø i khoâng coù töôùng Kieán noùi: 'Saéc vaø Khoâng laø hai. Saéc töùc laø khoâng, saïch, thuaän theo töôùng dieät, ñoù laø vaøo phaùp moân chaúng phaûi saéc dieät roài môùi khoâng, taùnh saéc töï khoâng hai.' Boà Taùt Thieän Tuùc noùi: 'Ñoäng vaø Nieäm khoâng; thoï, töôûng, haønh, thöù c cuõng theá. Thöùc vaø laø hai. Khoâng ñoäng thôøi khoâng nieäm, khoâng nieäm Khoâng laø hai. Thöùc töùc laø khoâng, chaúng phaûi thöùc thôøi khoâng phaân bieät; thoâng suoát lyù aáy laø vaøo phaùp dieät roài môùi khoâng, taùnh thöùc töï khoâng. Thoâng moân khoâng hai.' Boà Taùt Thieän Nhaõn noùi: 'Moät hieåu lyù ñoù laø vaøo phaùp moân khoâng hai.' Boà Taùt Töôùng vaø Khoâng Töôùng laø hai. Neáu bieát moät töôùng Minh Töôùng noùi: 'Töù Ñaïi vaø Khoâng Ñaïi laø hai. töùc laø khoâng töôùng, cuõng khoâng chaáp khoâng töôùng Taùnh töù ñaïi töùc laø taùnh khoâng ñaïi, nhö lôùp tröôùc maø vaøo bình ñaúng, ñoù laø vaøo phaùp moân khoâng lôùp sau khoâng, thôøi lôùp giöõa cuõng khoâng. Neáu bieát hai.' Boà Taùt Dieäu Tyù noùi: 'Taâm Boà Taùt vaø Taâm ñöôïc thöïc taùnh caùc ñaïi thôøi ñoù laø vaøo phaùp moân Thanh Vaên laø hai. Quaùn töôùng cuûa taâm voán khoâng, khoâng hai.' Boà Taùt Dieäu YÙ noùi: 'Con Maét vaø Saéc nhö huyeãn nhö hoùa, thôøi khoâng coù taâm Boà Taùt Traàn laø hai. Neáu bieát ñöôïc taùnh cuûa maét thôøi ñoái cuõng khoâng coù taâm Thanh Vaên, ñoù laø vaøo phaùp vôùi saéc khoâng tham, khoâng saân, khoâng si, töùc laø moân khoâng hai.' Boà Taùt Phaát Sa noùi: 'Thieän vaø tòch dieät. Tai vôùi tieáng, muõi vôùi höông, löôõi vôùi vò, Baát Thieän laø hai. Neáu khoâng khôûi thieän vaø baát thaân vôùi xuùc, yù vôùi phaùp cuõng laø hai. Neáu bieát thieän, vaøo goác khoâng töôùng maø thoâng suoát ñöôïc, ñöôïc taùnh cuûa yù thôøi ñoái vôùi phaùp khoâng tham, ñoù laø vaøo phaùp moân khoâng hai.' Boà Taùt Sö Töû noùi: khoâng saân, khoâng si, töùc laø tòch dieät. Nhaän nhö theá 'Toäi vaø Phöôùc laø hai. Neáu thoâng ñaït ñöôïc taùnh cuûa ñoù laø vaøo phaùp moân khoâng hai.' Boà Taùt Voâ Taän YÙ toäi, thì toäi cuøng phöôùc khoâng khaùc, duøng tueä kim noùi: 'Boá Thí vaø Hoài Höôùng Nhöùt Thieát Trí laø hai. cang quyeát lieãu töôùng aáy, khoâng buoäc khoâng môû, Taùnh boá thí töùc laø taùnh hoài höôùng nhöùt thieát trí. Trì ñoù laø vaøo phaùp moân khoâng hai.' Boà Taùt Sö Töû YÙ giôùi, nhaãn nhuïc, tinh taán, thieàn ñònh, trí tueä vaø hoài noùi: 'Höõu Laäu vaø Voâ Laäu laø hai. Neáu chöùng ñöôïc höôùng nhöùt thieát trí laïi cuõng laø hai. Taùnh trí tueä töùc caùc phaùp bình ñaúng thôøi khoâng coù töôûng höõu laäu laø taùnh hoài höôùng nhöùt thieát trí, ôû trong ñoù vaøo moät vaø voâ laäu, khoâng chaáp coù töôùng cuõng khoâng chaáp töôùng laø vaøo phaùp moân khoâng hai.' Boà Taùt Thaâm voâ töôùng, ñoù laø vaøo phaùp moân khoâng hai.' Boà Taùt Tueä noùi: 'Khoâng, Voâ Töôùng vaø Voâ Taùc laø hai. Tònh Giaûi noùi: 'Höõu Vi vaø Voâ Vi laø hai. Neáu lìa taát Khoâng töùc laø voâ töôùng, voâ töôùng töùc laø voâ taùc. Neáu caû soá thôøi taâm nhö hö khoâng, duøng tueä thanh tònh khoâng voâ töôùng, voâ taùc thôøi khoâng coù taâm, yù thöùc. khoâng coù chöôùng ngaïi, ñoù laø vaøo phaùp moân khoâng Moät moùn giaûi thoaùt laø ba moùn giaûi thoaùt, ñoù laø vaøo hai.' Boà Taùt Na La Dieân noùi: 'Theá Gian vaø Xuaát phaùp moân khoâng hai.' Boà Taùt Tònh Caên noùi: 'Phaät, Theá

Gian laø hai. Taùnh theá gian khoâng töùc laø xuaát Phaùp, vaø chuùng Taêng laø hai. Phaät töùc laø Phaùp, theá gian, trong ñoù khoâng vaøo khoâng ra, khoâng ñaày Phaùp töùc laø chuùng Taêng. Ba ngoâi baùu aáy ñeàu laø khoâng vôi, ñoù laø vaøo phaùp moân khoâng hai.' Boà Taùt töôùng voâ vi, cuõng nhö hö khoâng. Taát caû phaùp cuõng Thieän YÙ noùi: 'Sanh Töû vaø Nieát Baøn laø hai. Neáu vaäy, theo ñöôïc haïnh aáy laø vaøo phaùp moân khoâng thaáy ñöôïc taùnh sanh töû thôøi khoâng coù sanh töû, hai.' Boà Taùt Taâm Voâ Ngaïi noùi: 'Thaân vaø Thaân khoâng buoäc khoâng môû, khoâng sinh khoâng dieät, Dieät laø hai. Thaân töùc laø thaân dieät. Vì sao? Thaáy hieåu nhö theá ñoù laø vaøo phaùp moân khoâng hai.' Boà thöïc töôùng cuûa thaân thôøi khoâng thaáy thaân vaø thaân Taùt Hieän Kieán noùi: 'Taän vaø Khoâng Taän laø hai. dieät. Thaân vaø thaân dieät khoâng hai, khoâng khaùc, Phaùp ñeán choã roát raùo thôøi taän hoaïêc khoâng taän ñeàu theo ñoù chaúng kinh chaúng sôï laø vaøo phaùp moân laø töôùng Voâ Taän töùc laø Khoâng, khoâng thôøi khoâng khoâng hai.' Boà Taùt Thöôïng Thieän noùi: 'Thaân coù töôùng taän vaø khoâng taän, ñöôïc nhö theá ñoù laø vaøo Thieän, Khaåu Thieän vaø YÙ Thieän laø hai. Ba nghieäp

naøy laø töôùng voâ taùc. Töôùng voâ taùc cuûa thaân töùc laø töï ngöõ ngoân, ñoù môùi thaät laø vaøo phaùp moân khoâng töôùng voâ taùc cuûa khaåu, töôùng voâ taùc cuûa khaåu töùc hai.' Sau khi noùi Phaåm phaùp moân khoâng hai naày, laø töôùng voâ taùc cuûa yù. Töôùng voâ taùc cuûa ba nghieäp trong chuùng coù naêm ngaøn Boà Taùt ñeàu vaøo phaùp naày töùc laø töôùng voâ taùc cuûa taát caû caùc phaùp. Tuøy moân khoâng hai, chöùng Voâ Sanh Phaùp Nhaãn."— thuaän trí tueä voâ taùc nhö theá laø vaøo phaùp moân Most of us are still attached to duality and have khoâng hai.' Boà Taùt Phöôùc Ñieàn noùi: 'Laøm Phöôùc, not reconciled essence and marks, existence and Laøm Toäi, Laøm Baát Ñoäng laø hai. Thöïc taùnh cuûa ba non-existence, noumenon and phenomena. We vieäc laøm töùc laø Khoâng, khoâng thôøi khoâng laøm embrace essence and reject marks, we embrace phöôùc, khoâng laøm toäi, khoâng laøm baát ñoäng. ÔÛ ba non-existence (emptiness) and reject existence vieäc naày maø khoâng khôûi laø vaøo phaùp moân khoâng and so on. This kind of wrong view creates a lot of hai.' Boà Taùt Hoa Nghieâm noùi: 'Do Ngaõ maø Khôûi disputes, doubts and perplexity. In fact, there is ra laø hai. Thaáy ñöôïc thöïc töôùng cuûa Ngaõ thôøi mutual identity between noumenon and khoâng khôûi ra hai phaùp. Neáu khoâng truï hai phaùp phenomena, phenomena are noumenon, thôøi khoâng coù thöùc. Khoâng coù thöùc laø vaøo phaùp noumenon is phenomena. Buddhist cultivators moân khoâng hai.' Boà Taùt Ñöùc Taïng noùi: 'Coù töôùng should reconcile all things and eliminate this Sôû Ñaéc laø hai. Neáu khoâng coù sôû ñaéc thôøi khoâng coù unnecessary attachment. Sincere cultivators laáy boû. Khoâng laáy boû laø vaøo phaùp moân khoâng hai.' should try to reconcile essence and marks, Boà Taùt Nguyeät Thöôïng noùi: 'Toái vaø Saùng laø hai. existence and non-existence, noumenon and Khoâng toái, khoâng saùng thôøi khoâng coù hai. Vì sao? phenomena. We embrace essence and reject Nhö vaøo ñònh dieät thoï töôûng thôøi khoâng coù toái, marks, we embrace non-existence (emptiness) khoâng coù saùng. Taát caû phaùp töôùng cuõng nhö theá; and reject existence and so on. This kind of wrong bình ñaúng

vaøo choã aáy laø vaøo phaùp moân khoâng hai.' view creates a lot of disputes, doubts and Boà Taùt AÁn Thuû noùi: 'Öa Nieát Baøn, Khoâng Öa Theá perplexity. In fact, there is mutual identity Gian laø hai. Neáu khoâng öa Nieát Baøn, khoâng chaùn between noumenon and phenomena, phenomena theá gian thôøi khoâng coù hai. Vì sao? Neáu coù buoäc are noumenon, noumenon is phenomena. Buddhist thôøi coù môû, neáu khoâng coù buoäc thì naøo coù caàu môû. cultivators should reconcile all things and Khoâng buoäc, khoâng môû, thôøi khoâng öa, khoâng eliminate this attachment. According to the chaùn, ñoù laø vaøo phaùp moân khoâng hai.' Boà Taùt Vimalakirti Sutra, Chapter Nine, Vimalakirti said Chaâu Ñaûnh Vöông noùi: 'Chaùnh Ñaïo vaø Taø Ñaïo laø to the Bodhisattvas present: "Virtuous Ones, each hai. ÔÛ chaùnh ñaïo thôøi khoâng phaân bieät theá naøo laø of you please say something about the non-dual taø, theá naøo laø chaùnh. Lìa hai moùn phaân bieät ñoù laø Dharma as you understand it? In the meeting, a vaøo phaùp moân khoâng hai.' Boà Taùt Nhaïo Thaät noùi: Bodhisattva called Comfort in the Dharma said: 'Thöïc vaø Khoâng Thöïc laø hai. Thöïc thaáy coøn khoâng 'Virtuous Ones, birth and death are a duality but thaáy thöïc, huoáng laø khoâng thöïc thaáy. Vì sao? nothing is created and nothing is destroyed. Khoâng phaûi maét thòt maø thaáy ñöôïc, chæ coù maét tueä Realization of this patient endurance leading to môùi thaáy ñöôïc. Nhöng maét tueä khoâng thaáy maø choã the uncreate is initiation into the non-dual naøo cuõng thaáy caû, ñoù laø vaøo phaùp moân khoâng hai.' Dharma.' The bodhisattva called 'Guardian of the Caùc Boà Taùt noùi nhö theá roài, hoûi ngaøi Vaên Thuø Sö Three Virtues' said: 'Subject and object are a Lôïi theá naøo laø Boà Taùt vaøo phaùp moân khoâng hai. duality for where there is ego there is also (its) Ngaøi Vaên Thuø Sö Lôïi noùi: 'Nhö yù toâi ñoái vôùi taát caû object, but since fundamentally there is no ego, its caùc phaùp khoâng noùi, khoâng raèng, khoâng chæ, khoâng object does not arise; this is initiation into the non- bieát, xa lìa caùc vaán ñaùp, ñoù laø vaøo phaùp moân dual Dharma.' The Bodhisattva Never Winking khoâng hai.' Khi ñoù ngaøi Vaên Thuø Sö Lôïi hoûi oâng said: 'Responsiveness (vedana, the second Duy Ma Caät raèng: 'Chuùng toâi ai ai cuõng noùi roài, aggregate) and unresponsiveness are a duality. If ñeán löôït nhaân giaû noùi theá naøo laø Boà Taùt vaøo phaùp there is no response to phenomena, the latter moân khoâng hai?' OÂng Duy Ma Caät im laëng khoâng cannot be found anywhere; hence there is neither noùi moät lôøi. Baáy giôø Ngaøi Vaên Thuø Sö Lôïi khen accepting nor rejecting (of anything), and neither raèng: 'Hay thay! Hay thay! Cho ñeán khoâng coù vaên karmic activity nor discrimination; this is initiation

into the non-dual Dharma.' The Bodhisattva and neither overflows (like the stream of Highest virtue said: 'Impurity and purity are a transmigration) nor scatters (like smoke). This is duality. When the underlying nature of impurity is initiation into the non-dual Dharma.' The clearly perceived, even purity ceases to arise. Bodhisattva Skillful Mind said: 'Samsara and Hence this cessation (of the idea of purity) is nirvana are a duality. If the underlying nature of initiation into the non-dual Dharma.' The samsara is perceived there exists neither birth nor Bodhisattva Winner of Samadhi by Looking at the death, neither bondage nor liberation, and neither Star said: '(External)

disturbance and (inner) rise nor fall. Such an understanding is initiation thinking are a duality; when disturbance subsides, into the non-dual Dharma.' The Bodhisattva thinking comes to an end and the absence of Direct Insight said: 'The exhaustible and the thought leads to non-dual Dharma.' The inexhaustible are a duality. If all things are looked Bodhisattva Skillful Eye said: 'Monistic form and into exhaustively, both the exhaustible and the formlessness are a duality. If monistic form is inexhaustible cannot be exhausted; and the realized as (fundamentally) formless, with inexhaustible is identical with the void which is relinquishment of formlessness in order to achieve beyond both the exhaustible and the impartiality, this is initiation into the non-dual inexhaustible. Such an interpretation is initiation Dharma.' The Bodhisattva Wonderful Arm said: into the non-dual Dharma.' The Bodhisattva 'The Bodhisattva mind and the Sravaka mind are Upholder of Universality said: 'The ego and non- a duality. If the mind is looked into as void and ego are a duality. Since the ego cannot be found, illusory, there is neither Bodhisattva mind nor where can the non-ego be found? He who sravaka mind; this is initiation into the non-dual perceives the real nature of the ego will not give Dharma.' The Bodhisattva Pusya said: 'Good and rise to dualities; this is initiation into the non-dual evil are a duality; if neither good nor evil arises so Dharma.' The Bodhisattva Lightning Perception that formlessness is realized to attain Reality, this said: 'Enlightenment and unenlightenment are a is initiation into the non-dual Dharma.' The duality, but the underlying nature of non- Bodhisattva Simha (Lion) said: 'Weal and woe are enlightenment is enlightenment which should also a duality; if the underlying nature of woe is be cast away; if all relativities are discarded and understood, woe does not differ from weal. If the replaced by non-dual impartiality, this is initiation diamond (indestructible) wisdom is used to look into the non-dual Dharma.' The Bodhisattva into this with neither bondage nor liberation Priyadarsana said: 'Form (rupa) and voidness are (coming into play), this is initiation into the non- a duality, (but) form is identical with voidness, dual Dharma.' The Bodhisattva Lion's which does not mean that form wipes out Fearlessness said: 'The mundane and supra- voidness, for the underlying nature of form is void mundane are a duality. If all things are looked of itself. So are (the other four aggregates) into impartially, neither the mundane nor the reception (vedana), conception (sanjna), supra-mundane will arise, with no differentiation discrimination (samskara) and consciousness between form and formlessness, this is initiation (vijnana- in relation to voidness). "Consciousness into the non-dual Dharma.' The Bodhisattva Pure and voidness are a duality (yet) consciousness is Interpretation said: 'Activity (ju wei) and non- identical with voidness, which does not mean that activity (wu wei) are a duality, but if the mind is consciousness wipes out voidness for the kept from all mental conditions it will be (void) underlying nature of voidness is void of itself. A like space and pure and clean wisdom will be free thorough understanding of this is initiation into the from all obstructions. This is initiation into the non-dual Dharma.' The Bodhisattva non-dual Dharma.' The Bodhisattva Narayana Understanding the Four Elements said: 'The four said: 'The mundane and the supra-mundane are a elements

(earth, water, fire and air) and their duality but the underlying nature of the mundane voidness are a duality (but) the underlying nature is void (or immaterial) and is but the supra- of the four elements is identical with that of mundane, which can be neither entered nor left voidness. Like the past (before the four elements

came into being) and the future (when they scatter active (wu wei) and are equal to space, with the away) which are both void, the present (when they same equality for all things. The realization of this appear) is also void. Identical understanding of (equality) is initiation into the non-dual Dharma.' the underlying nature of all four elements is The Bodhisattva Unimpeded Mind said: 'Body initiation into the non-dual Dharma.' The and its eradication (in nirvana) are a duality but Bodhisattva Deep Thought said: 'Eyes and form body is identical with nirvana. Why? Because if are a duality (but) if the underlying nature of the the underlying nature of body is perceived, no eye is known with neither desire nor anger nor conception of (existing) body and its nirvanic stupidity in relation to things seen, this is nirvana. condition will arise, for both are fundamentally "Likewise, the ear and sound, the nose and smell, non-dual, not being two different things. The the tongue and taste, the body and touch, and the absence of alarm and dread when confronting this mind and ideation are dualities (but) if the ultimate state is initiation into the non-dual underlying nature of the mind is known with Dharma.' The Bodhisattva Superior Virtue said: neither desire, anger and stupidity in relation to 'The three karmas (produced by) body, mouth and things (heard, smelt, tasted, touched and thought), mind (are different when each is compared to the this is nirvana. Resting in this state (of nirvana) is other two and make three) dualities (but) their initiation into the non-dual Dharma.' The underlying nature is non-active; so non-active Bodhisattva Inexhaustible Mind said: 'Charity- body is identical with non-active mouth, which is perfection (dana-paramita) and the dedication identical with non-active mind. These three (parinamana) of its merits towards realizing the karmas being non-active, all things are also non- all-knowledge (sarvajna) are a duality, (but) the active. Likewise, if wisdom (prajna) is also non- underlying nature of charity is dedication towards active, this is initiation into the non-dual Dharma.' the All-knowledge. "Likewise, discipline The Bodhisattva Field of Blessedness said: 'Good perfection (sila-paramita), patience-perfection, conduct, evil conduct and motionlessness are (ksanti-paramita), zeal-perfection (virya- (different and when each is compared to the other paramita), meditation-perfection (dhyana- two make three) dualities (but) the underlying paramita) and wisdom-perfection (prajna- nature of all three is voidness which is free from paramita), with dedication to the All-knowledge, good, evil and motionlessness. The non-rising of are (five) dualities, but their underlying natures these three is initiation into the non-dual Dharma.' are but dedication to the All-knowledge, while The Bodhisattva Majestic Blossom said: 'The ego realization of their oneness is initiation into the and its objective are a duality, (but) if the non-dual Dharma.' The Bodhisattva Profound underlying nature of the ego is looked into, this Wisdom said: 'Voidness, formlessness and non- duality vanishes. If duality is cast away there will activity are (three different gates to liberation, and be no

consciousness, and freedom from when each is compared to the other two there are) consciousness is initiation into the non-dual three dualities, (but) voidness is formless and Dharma.' The Bodhisattva Treasure of Threefold formlessness is non-active. For when voidness, Potency said: 'Realization implies subject and formlessness and non-activity obtain, there is object which are a duality, but if nothing is neither mind, nor intellect nor consciousness, and regarded as realization, there will be neither liberation through either one of these three gates grasping nor rejecting, and freedom from grasping is identical with liberation through all the three. and rejecting is initiation into the non-dual This is initiation into the non-dual Dharma.' The Dharma.' The Bodhisattva Moon in Midheaven Bodhisattva Unstirred Sense Organs said: said: 'Darkness and light are a duality. Where 'Buddha, Dharma and Sangha are three different there is neither darkness nor light, this duality is treasures and when each is compared to the other no more. Why? Because in the state of samadhi two there are three dualities (but) Buddha is resulting from the complete extinction of identical with Dharma, and Dharma is identical sensation and thought there is neither darkness nor with Sangha. For the three treasures are non- light, while all things disappear. A disinterested

entry into this state is initiation into the non-dual Töi Ngaõ. Dharma.' The Bodhisattva Ratna Mudra(Phaùp Moân Nhaãn Nhuïc: Dharma door of (Precious Symbol) said: 'Joy in nirvana and patience—Dharma gate of Patience—Trong saùu sadness in samsara are a duality which vanishes phaùp Ba La Maät, nhaãn nhuïc voâ cuøng quan troïng. when there is no longer joy and sadness. Why? Neáu chuùng ta tu taäp toaøn thieän phaùp moân nhaãn Because where there is bondage, there is also nhuïc, chuùng ta seõ chaéc chaén hoaøn thaønh ñaïo quaû. (desire for) liberation, but if fundamentally there Thöïc taäp phaùp moân nhaãn nhuïc, chuùng ta chaúng is no bondage nor liberation, there will be neither nhöõng khoâng noùng taùnh maø coøn kham nhaãn moïi joy nor sadness; this is initiation into the non-dual vieäc—Among the six paramitas, the Dharma door Dharma.' The Bodhisattva Gem on the Head said: of patience is very important. If we cultivate the 'Orthodoxy and heterodoxy are a duality, (but) he Dharma door of patience to perfection, we will who dwells in (i.e. realizes) orthodoxy does not surely reach an accomplishment. To practice the discriminate between orthodoxy and heterodoxy. Dharma door of patience, one must not only be hot Keeping from these two extremes is initiation into tempered, but one should also endure everything. the non-dual Dharma.' The Bodhisattva Joy in Phaùp Moân Nieäm Phaät: Dharma Door of Buddha Reality said: 'Reality and non-reality are a Recitation—Theo Hoøa Thöôïng Thích Thieàn Taâm duality, (but) he who realizes reality does not trong Nieäm Phaät Thaäp Yeáu, nieäm Phaät khoâng chæ even perceive it, still less non-reality. Why? chuyeân veà mieäng nieäm, maø coøn duøng taâm ñeå Because reality is invisible to the ordinary eyes töôûng nieäm—According to Most Venerable Thích and appears only to the eye of wisdom. Thus Thieàn Taâm in Pure Land Buddhism in Theory and (realization of) the eye of wisdom, which is Practice, Buddha Recitation does not consist of neither observant nor unobservant, is

initiation oral recitation alone, but also includes into the non-dual Dharma.' After the Bodhisattva contemplation and meditation. had spoken, they asked Manjusri for his opinion Phaùp Moân Thaân: on the non-dual Dharma. Manjusri said: 'In my 1) Toâng Thieân Thai laäp thuyeát tam thaân cuûa thaân opinion, when all things are no longer within the Phaät: Saéc Thaân, Phaùp Moân Thaân, vaø Thöïc province of either word or speech, and of either Töôùng Thaân—A T'ien-T'ai definition of the indication or knowledge, and are beyond Dharmakaya of the Trinity: The powers of the questions and answers, this is initiation into the dharmakaya, the methods of the Buddha, and non-dual Dharma.' At that time, Manjusri asked the reality or real qualities of the Buddha. Vimalakirti: 'All of us have spoken; please tell us 2) Bieåu thò voâ soá hình töôïng chö Phaät vaø chö Boà what is the Bodhisattva's initiation into the non- Taùt trong Maïn Ñaø La: The various dual Dharma.' Vimalakirti kept silent without representations of the perspective saying a word. At that, Manjusri exclaimed: characteristics of Buddhas and Bodhisattvas in 'Excellent, excellent! Can there be true initiation the mandalas. into the non-dual Dharma until words and speech Phaùp Moân Thieàn Ñònh: Methods of meditation— are no longer written or spoken?' After this Phöông caùch thieàn ñònh—Phaùp moân hay toâng chæ initiation into the non-dual Dharma had been nhaø Thieàn ñöôïc tìm thaáy trong Nhö Lai Thieàn expounded, five thousand Bodhisattvas at the trong caùc kinh ñieån, vaø Toå Sö Thieàn hay Ñaït Ma meeting were initiated into it thereby, realizing Thieàn ñöôïc Toå Boà Ñeà Ñaït Ma truyeàn sang Trung the patient endurance of the uncreate." Quoác (pheùp thieàn maàu nhieäm ñöôïc truyeàn cho Phaùp Moân Haûi: Phaùp moân ñoái trò phieàn naõo cuûa nhau baèng taâm yù giöõa caùc vò toå sö). Noùi chung, coù Phaät nhieàu nhö bieån caû—The ocean of Buddha's ba kieåu thieàn: Tònh Chæ, Quaùn Töôûng vaø Thieàn methods. Haønh. Tònh chæ laø an taâm tònh, Quaùn töôûng laø chuù Phaùp Moân Khoâng Hai: Non-Dual Dharma—See taâm vaøo moät ñoái töôïng, coøn Thieàn haønh laø khi Phaùp Moân Baát Nhò. chuùng ta ñi chuùng ta taäp trung tö töôûng vaøo cöû Phaùp Moân Lôïi Ích Cho Töï Ngaõ: The Dharma ñoäng cuûa chaân vaø luoân tænh thöùc. Theo Kinh Phaùp exposition applicable to oneself—See Lôïi Ích Cho Baûo Ñaøn, Luïc Toå Hueä Naêng daïy: "Ngoaøi lìa töôùng

töùc laø thieàn, trong chaúng loaïn töùc laø ñònh, ngoaøi theå tính), caù nhaân hay ñoäc laäp, chöù khoâng phaûi thieàn trong ñònh, aáy goïi laø thieàn ñònh. Kinh Duy ñöôïc thaønh laäp bôûi nhieàu yeáu toá khaùc bieät nhau— Ma Caät daïy 'Luùc ñoù, thình lình chuùng ta trôû laïi The false notion of anything being a thing in itself, naém ñöôïc baûn taâm cuûa chính mình'. Kinh Boà Taùt individual or independent, and not merely Giôùi noùi: "Baûn taùnh cuûa ta voán töï thanh tònh. Naày composed of elements to be disintegrated. thieän tri thöùc! Trong moãi nieäm töï thaáy ñöôïc baûn Phaùp Ngaõ Caâu Höõu: Tin raèng caû Phaùp vaø Ngaõ taùnh thanh tònh, töï tu, töï haønh, töï thaønh Phaät ñeàu hieän höõu—Existence of both self (atman) and ñaïo."—Methods of mysticism as found in the element (dharma). dhyanas records in the sutras (Tathagata-dhyanas) Phaùp Ngaõ Caâu Höõu Toâng: Quan nieäm caû phaùp vaø and traditional dhyana, or the intuitional method ngaõ ñeàu hieän höõu, ñöôïc

Ñoäc Töû Boä thöøa nhaän — brought to China by Bodhidharma. Generally The existence of both self (atman) and element speaking, there are three kinds of meditation: (dharma), as admitted by the unusual, almost non- Samatha, Vipassana and Walking meditation. Buddhistic Vatsiputriya School. Samatha means Stilling or Calming the mind, Phaùp Ngaõ Chaáp: Phaùp ngaõ chaáp cho raèng söï vaät Vipassana means focusing the mind on an object. hieän höõu vôùi moät baûn chaát ñoäc laäp—The Walking meditation means when we walk, we erroneous (false) attachment that anything exists concentrate on the movement of the feet and with an independent nature. always stay mindfulness. According to the Phaùp Ngaõ Kieán: Taø kieán phaùp chaáp cho raèng söï Platform Sutra of the Sixth Patriarch's Dharma vaät hieän höõu vôùi moät baûn chaát ñoäc laäp—The Treasure, the Sixth Patriarch, Hui-Neng, taught: erroneous (false) view that anything exists with an "Being separate from all external marks is Ch'an independent nature. and being inwardly unconfused is concentration. Phaùp Ngaõ Töôùng: Dharmatmyalakshana (skt)— External Ch'an and inward concentration are Söï tin raèng coù moät caùi gì ñoù thuoäc veà baûn chaát Ch'an concentration. The Vimalakirti Sutra says, ñaèng sau nhöõng gì hieän ra cho ngöôøi ta thaáy—The 'Just then, suddenly return and regain the original belief that there is something substantial behind mind.' The Bodhisattva-Sila Sutra says, 'Our basic what is presented to one's view. nature is pure of itself.' Good Knowing Advisors, Phaùp Ngaïn: in every thought, see your own clear and pure 1) (?-607): Teân cuûa moät vò danh Taêng Trung Hoa original nature. Cultivate, practice, realize the vaøo thôøi nhaø Tuøy (581-618). Sö thoâng hieåu Buddha Way.'" toaøn boä kinh ñieån Phaät—Name of a Chinese Phaùp Moân Tònh Ñoä Bao Quaùt Maø Thöïc Haønh famous monk who lived in the Sui Dynasty in Quaù Giaûn Dò: The Pure Land teaching is all- China. He understood thoroughly all Buddhist embracing, yet its practice is extremely simple. sutras. Phaùp Moân Tònh Ñoä Deã Daøng Cho Moïi Caên Cô: 2) (546-611): Teân cuûa moät vò danh Taêng Trung The Pure Land method is easy for people of all Hoa khaùc cuõng soáng vaøo thôøi nhaø Tuøy (581- capacities. 618). Luùc ñaàu Sö laø ñeä töû cuûa Thieân Thai Trí Phaùp Moân Töï: Famensi (jap)—Fa-Men Tzi—Teân Khaûi Ñaïi Sö, vaø trôû thaønh moät trong 33 ngöôøi cuûa moät ngoâi chuøa coå trong tænh Sôn Taây, ñöôïc noái phaùp cuûa vò ñaïi sö naøy. Nhöng veà sau naøy xaây döïng döôùi thôøi Baéc Nguïy—Monastery of the Sö hoïc Thieàn vaø lui veà soáng aån tu trong vuøng Gate of the Dharma, name of an ancient nuùi thaâm saâm trong hôn 30 naêm cho ñeán khi monastery in Shan-Xi province, founded in the Sö thò tòch vaøo naêm 611—Name of another Northern Wei dynasty (386-534). Chinese famous monk who also lived in the Phaùp Moân Voâ Taän: Inexhaustible Qualities. Sui Dynasty in China. First, he was a disciple Phaùp Ngaõ: Belief that all dharmas have inherent of Great Master T'ien-T'ai Chih-I (538-597) existence—Belief that all objective elements and became one of thirty-three dharma-heirs have inherent existence—Tin raèng vaïn phaùp ñeàu of this great master. But later, he studied Zen thöïc höõu—Phaùp chaáp hay khaùi nieäm giaû taïo cho and retreated to live in deep mountaineous raèng vaïn höõu coù töï taùnh (caùc phaùp saéc taâm thöïc coù areas for more than thirty years

until he

passed away in 611. "I do not agree to doubt." Raising his voice, Daiyu Phaùp Nghóa: Nghóa lyù cuûa giaùo phaùp—Meaning said, "No, no! If you really want to attain the Way, of the doctrine—Phaùp nghóa, vì chö Boà Taùt kheùo you must die completely once; only then can you suy gaãm löïa choïn. Ñaây laø moät trong möôøi nghóa realize it!" cuûa chö Ñaïi Boà Taùt (theo Kinh Hoa Nghieâm, Phaùp Nguyeân Phuùc Sôn Thieàn Sö (991-1067): Phaåm 38), chö Boà taùt an truï trong phaùp naày thôøi Fuzan Hoen (jap)—Fu-shan Fe-yuan—See Phuùc ñöôïc nhöùt thieát trí voâ thöôïng nghóa—Principle of Sôn Phaùp Nguyeân Thieàn Sö. truth, skillfully thinking about it and discerning it. Phaùp Nguyeän: This one of the ten kinds of principle of Great 1) (414-500): Teân cuûa moät vò danh Taêng Trung Enlightening Beings. Enlightening Beings who Hoa vaøo thôøi Löu Toáng (420-497)—Name of abide by these can attain the supreme principle of a Chinese famous monk who lived in the Liu omniscience—See Möôøi Nghóa Cuûa Chö Ñaïi Boà Sung Dynasty in China. Taùt. 2) (524-587): Teân cuûa moät vò danh Taêng Trung Phaùp Nghóa Thích Töø: Giaûng giaûi yù nghóa cuûa lôøi Hoa khaùc soáng vaøo thôøi nhaø Tuøy (581-618)—phaùp—Interpreting the meaning of the teachings. Name of another Chinese famous monk who Phaùp Nghieäm: Söï öùng nghieäm cuûa phaùp Kyø also lived during the Sui Dynasty in China. Ñaûo—The efficiency of methods of praying. 3) (653-743): Dharmacandra (skt)—Teân cuûa moät Phaùp Ngoä Nhaäp: Method of entrance of vò danh Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng enlightenment—Sö Sokai ñaõ tu taäp trong chuùng (618-907)—Name of a Chinese famous monk cuûa thieàn sö Daiyu ñöôïc moät naêm, vaø ñeâm noï oâng who lived in the T'ang Dynasty in China. chôït ngoä khi ñang ñöùng leân sau buoåi thieàn ñònh. Phaùp Ngöõ: Hogo (jap)—Dharma-words. Sokai lieàn ñeán gaëp thaày ñeå trình baøy söï toû ngoä cuûa 1) Lôøi Phaät thuyeát phaùp—A word or a phrase of mình. Daiyu noùi: "OÂng ñaõ böôùc ñeán saûnh ñöôøng, the Buddha’s preaching. nhöng chöa voâ ñöôïc beân trong phoøng." Sokai hoûi: 2) Baøi thuyeát phaùp (coù theå laø cuûa moät baäc thaày): "Taïi sao thaày laïi noùi nhö vaäy?" Daiyu lieàn trích Buddhist preaching—Dharma-talk—Dharma- moät caâu trong kinh ñieån noùi: "Phaät daïy 'Öng voâ sôû words, religious discourses—Chaân lyù soáng truï nhi sanh kyø taâm.' Trong lôøi daïy naøy, 'nhi sanh ñoäng cuûa Phaät giaùo, ñaëc bieät cuûa Thieàn. kyø taâm' coù nghóa gì?" Sokai ñaùp: "Khi mình tìm Nhöõng lôøi noùi saâu saéc cuûa caùc baäc tröôûng laõo taâm, taâm chaúng thaáy ñaâu!" Daiyu noùi: "Cuoái cuøng vaø caùc thaày ngaøy xöa thuoäc truyeàn thoáng thì oâng chöa thaâm nhaäp ñöôïc choã thaâm dieäu." Thieàn. Nhöõng lôøi ñoù raát thöôøng ñöôïc caùc thaày Sokai noùi: "Toâi khoâng ñoàng yù choã nghi ngôø naøy." veà sau nhaéc laïi trong caùc phaàn trình baøy kinh Daiyu cao gioïng noùi: "Khoâng neân ñaâu! Khoâng neân nghieäm chöùng ngoä thieàn cuûa hoï—The living ñaâu! Neáu oâng thöïc söï muoán chöùng nhaäp vaøo ñaïo truth of Buddhism, particularly the sayings huyeàn, oâng phaûi moät laàn cheát haún cho xong, chæ relating to Zen of the Patriarchs and the nhö vaäy sau ñoù oâng môùi coù theå chöùng ngoä ancient masters of the Zen tradition. Such ñöôïc!"—Sokai had been in the

congregation of sayings have been readily cited later by Zen Zen master Daiyu for a year when he suddenly masters in their presentation of Zen had an insight one night as he was getting up from realization. his meditation. Going to the teacher, Sokai Phaùp Nha: Maàm non trong Phaät Giaùo—The sprout presented his understanding. Daiyu said, "You or bud of Buddhism. have gotten into the hall, but you have not yet Phaùp Nhaõn: Dhamma-cakkhu (p)—Dharmacaksus entered the room." Sokai asked, "Why do you say (skt)—All-seeing eye—Eye of the dharma—The that?" Daiyu quoted a scriptural saying: "Don't eye of the Law—Eye of Truth—The eye of dwell on anything, yet enliven the mind," and wisdom—The reality-eye. asked Sokai, "What does it mean to 'yet enliven 1) Phaùp nhaõn coù theå thaáu suoát vaïn höõu (thaáy the mind'?" Sokai replied, "When you look for the töôùng nhö thaät cuûa taát caû phaùp), coù theå thaáy roõ mind, it cannot be found." Daiyu said, "After all söï thaät (maét thaáy ñöôïc caùc phaùp moät caùch you haven't attained penetration." Sokai retorted, thoâng suoát). Phaùp nhaõn coøn coù nghóa laø loái

nhìn coù tính caùch ngheä thuaät veà caùc söï vaät. eye of the dharma. Ñoái vôùi moät ngöôøi bình thöôøng, nuùi ñuùng laø 2) Thaáy ñöôïc chaân ñeá moät caùch roõ raøng: To see nuùi, maây chæ laø maây. Nhöng moät thi só nhaän clearly or purely the truth. thaáy raèng ngoïn nuùi noùi chuyeän vôùi oâng vaø 3) Phaùp Nhaõn Tònh Tieåu Thöøa: Sô quaû kieán “Töù ñaùm maây chæ daïy oâng veà caùi gì ñoù. OÂng caûm Ñeá” phaùp (thaáy ñöôïc chaân lyù Töù Dieäu Ñeá) — thaáy moät boâng hoa xinh ñeïp, moät coäi caây söøng In Hinayana, to see the truth of the four söõng vaø moät doøng nöôùc nho nhoû noùi chuyeän dogmas or four Noble Truths. vôùi oâng, moãi thöù ñeàu coù moät ngoân ngöõ rieâng 4) Phaùp Nhaõn Tònh Ñaïi Thöøa: Sô ñòa ñaéc chaân cuûa noù. Khoâng nhö moät ngöôøi bình thöôøng, voâ sanh phaùp (thaáy chaân lyù giaûi thoaùt luaân hoài moät ngheä só öu vieät coù theå tieáp xuùc tröïc tieáp sanh töû)—In Mahayana, to see the truth which vôùi ñôøi soáng cuûa nhöõng hieän töôïng thieân nhieân releases from reincarnation. nhö theá. Trong tröôøng hôïp chính con ngöôøi vaø Phaùp Nhaõn Toâng: Ho-gen-shu (jap)—Doøng Thieàn ñôøi ngöôøi, moät ngheä só nhö theá coù theå nhaän ñöôïc saùng laäp bôûi ngaøi Vaên Ích Thieàn Sö. Ñaây laø bieát nhöõng chaân lyù maø moät ngöôøi bình thöôøng moät trong 'Nguõ Gia Thaát Toâng', töùc laø nhöõng khoâng theå naøo nhaän bieát ñöôïc—The tröôøng phaùi lôùn thuoäc truyeàn thoáng Thieàn thaät söï. (Bodhisattva) Dharma-eye which is able to Noù ñöôïc Huyeàn Sa Sö Bò, moân ñoà vaø ngöôøi keá vò penetrate all things (seeing the true characters phaùp cuûa Tuyeát Phong Nghóa Toàn thaønh laäp. Luùc of all things). This also means the artistic way ñaàu phaùi naày goïi laø Huyeàn Sa, theo teân goïi cuûa of looking at things. To the average man, a ngöôøi saùng laäp. Nhöng söï vinh quang cuûa Huyeàn mountain is just a mountain and a cloud is Sa chaúng bao laâu bò chaùu mình laø Phaùp Nhaõn laán merely a cloud. But a poet feels that the löôùt. Do ñoù noù coù teân laø Phaùp Nhaõn. Phaùp Nhaõn laø mountain speaks to him and the cloud teaches moät trong nhöõng thieàn sö quan troïng, coù 63 ngöôøi him something. He feels that a beautiful noái phaùp ñaõ giuùp truyeàn baù phaùp cuûa oâng ñi khaép flower, a dignified tree, and a little stream Trung Hoa vaø ñeán

taän Trieàu Tieân. Trong ba theá heä talk to him, each in its own special language. ñaàu, tröôøng phaùi naày ñaõ traûi qua thôøi kyø phoàn Unlike the average person, an outstanding thònh, nhöng ñeán theá heä thöù naêm thì taøn luïn —The artist can directly touch the lives of such Fa-Yen Sect, established by Wen-Yi Zen Master. natural phenomena. In the case of man The Fa-Yen school of Zen that belongs to the himself and his human life, such an artist can 'Five houses-Seven schools', i.e., belongs to the also perceive truths that the ordinary person great schools of the authentic Ch'an tradition. It cannot. was founded by Hsuan-sha Shih-pei, a student and 2) Phaùp Nhaõn laø teân cuûa ngöôøi con trai thöù hai dharma successor of Hsueh-feng I-ts'un, after cuûa Dieäu Trang Nghieâm Vöông trong Kinh whom it was originally called the Hsuan-sha Phaùp Hoa: Pure Dharma-eye—Pure eyes— school. Master Hsuan-sha's renown was later Dharma-eye—Vimalanetra, second son of overshadowed by that of his grandson in dharma Subhavyuha in the Lotus Sutra. Fa-yen Wen-i and since then the lineage has been 3) Fayen Wenyi: See Vaên Ích Phaùp Nhaõn Thieàn known as the Fa-yen school. Fa-yen, one of the Sö. most important Zen masters of his time, attracted Phaùp Nhaõn Nhò Taêng Quyeát Lieâm: Two Monks students from all parts of China. His sixty-three Roll Up the Blind, example 26 of the Wu-Men- dharma successors spread his teaching over the Kuan—Hai oâng Taêng cuoán reøm, thí duï thöù 26 cuûa whole of the country and even as far as Korea. For Voâ Moân Quan—See Nhò Taêng Quyeát Lieâm. three generations the Fa-yen school flourished but Phaùp Nhaõn Taïng: Chaùnh Phaùp Nhaõn Taïng—The died out after the fifth generation—See Vaên Ích right Dharma eye treasury—Something that Phaùp Nhaõn Thieàn Sö. contains and preserves the right experience of Phaùp Nhaõn Töù Cô: Fa-yen's four wonderful and reality. profoundly aspects of Zen—Boán cô phaùp ñaëc bieät Phaùp Nhaõn Tònh: Dharma-caksu-vyudha (skt). duøng ñeå tieáp hoùa ngöôøi hoïc cuûa Phaùp Nhaõn Toâng. 1) Söï thanh tònh cuûa con maét phaùp: Purity of the

1) Tieån Phong Töông Truï: Thieàn cô giaùc ngoä nhö Endurance of the assaults of nature, heat, hai muõi teân baén ñi raát nhanh maø laïi gaëp nhau cold, age, sickness, etc. taïi moät ñieåm heát söùc kyø dieäu—Opportunities 4) Teân cuûa moät vò danh Taêng Trung Hoa vaøo for enlightenment in Zen are similar to that of thôøi nhaø Löông (502-557)—Name of a two arrow-shots from far away to meet Chinese famous monk who lived during the together at an extremely wonderful point. Liang Dynasty in China. 2) Daãn Tuyeät Höõu Voâ: Vöôït khoûi kieán giaûi cuûa Phaùp Nhaãn Baûn Taâm (1842-1905): Teân cuûa moät Höõu vaø Voâ—To lead to annihilate (to vò danh Taêng Trung Hoa vaøo thôøi nhaø Thanh exterminate) both existence and non- (1644-1912). Sö xuaát gia naêm 20 tuoåi vaø tu khoå existence—To go beyond the views and haïnh 6 naêm. OÂng laø moät trong boán vò toân tuùc noåi understanding of both existence and non- tieáng vaøo thôøi ñoù—Name of a Chinese famous existence. monk who lived during the Ch'ing Dynasty in 3) Töïu Thaân Nieäm Xuaát: Ñöa ra cô phong ñeå China. He left home to become a monk at the age hoùa ñoä tuyø theo khaû naêng cuûa ngöôøi ñeä töû— of 20 and was a practitioner of austerities for six The master gives the crucial sharp tip or point years. He was one of the four most honoured or the

wonderful and profoundly aspects of monks at the time. Zen in accordance with the disciple's ability. Phaùp Nhaäp: Dharma-ayatna (skt)—Phaùp Xöù— 4) Tuøy Löu Ñaéc Dieäu: Vò thaày nöông theo caên Dharma-receptor—Caûnh giôùi maø yù thöùc nöông khí cuûa ngöôøi ñeä töû—The master teaches in vònh hay duyeân vaøo ñoù, moät trong thaäp nhò nhaäp — accordance with the disciple's natural The sense-data of direct mental perception, one of capacity. the twelve entrances or places Phaùp Nhaõn Vaên Ích: Dosen-Bin'eki (jap)—Fa- (dvadasayatanani)—See Thaäp Nhò Nhaäp. yen-Weân-i—See Vaên Ích Phaùp Nhaõn Thieàn Sö. Phaùp Nhó: See Phaùp Nhieân. Phaùp Nhaõn Vaên Ích Tònh Hueä: Fa-Yen-Wen- Phaùp Nhó Töï Nhieân: Luaät leä töï nhieân—In Yi—See Vaên Ích Phaùp Nhaõn Thieàn Sö. accordance with the rule, naturally. Phaùp Nhaõn Vieân Thoâng: Phaùp Nhieân: 1) Fa-yun-yuan-t'ung (chi)—Universally 1) Luaät leä töï nhieân: According to the rule, penetrating the Eye of Truth. naturally. 2) Name of a monk. 2) Haéc Coác Nguyeân Khoâng Thöôïng Nhaân (1133- Phaùp Nhaãn: Dharmakshanti (skt). 1212): Teân cuûa vò toå thöù baûy Tònh Ñoä Nhaät 1) Phaùp nhaãn laø chaáp nhaän söï khaúng ñònh raèng Baûn, thaày cuûa sö Thaân Loan—Name of the taát caû caùc söï vaät laø ñuùng nhö chính chuùng, seventh patriarch of the Japanese Pure Land khoâng phaûi chòu luaät sinh dieät laø luaät chæ ñöôïc sect and Shiran's teacher. thuø thaéng trong theá giôùi hieän töôïng taïo ra do Phaùp Nhieân Nguyeân Khoâng: Full name of phaân bieät sai laàm: Dharmakshanti means Honen-Shonin is Honenbo-Genku—Full name of acceptance of the statement that all things are Honen-Shonin—Teân ñaày ñuû cuûa ñaïi sö Phaùp as they are, not being subject to the law of Nhieân Nguyeân Khoâng—See Phaùp Nhieân Thöôïng birth and death, which prevails only in the Nhaân. phenomenal world created by our wrong Phaùp Nhieân Thöôïng Nhaân: Honen-Shonin discrimination. (jap)—Honen (1133-1212)—Teân cuûa moät vò Toå sö 2) Phaùp Nhaãn laø söï nhaãn naïi ñaït ñöôïc qua tu taäp cuûa truyeàn thoáng Tònh Ñoä cuûa Nhaät. Ngaøi thoï giôùi Phaät phaùp coù khaû naêng giuùp ta vöôït thoaùt aûo vôùi toâng Thieân Thai vaø chaúng bao laâu sau ñoù ngaøi voïng. Cuõng laø khaû naêng kham nhaãn nhöõng ñöôïc noåi tieáng do taøi hoïc uyeân baùc, nhöng ôû tuoåi khoù khaên beân ngoaøi—Patience attained 43 ngaøi caûm thaáy khoâng vöøa yù vôùi giaùo thuyeát vaø through dharma to overcome illusion. Also, cöùu caùnh cuûa toâng Thieân Thai. Söï quan taâm haøng ability to bear patiently external hardships. ñaàu cuûa ngaøi laø hình nhö khoâng coù ai coù theå ñaït 3) Voâ sanh phaùp nhaãn—An nhaãn veà söï noùng ñöôïc Phaät quaû qua nhöõng phöông phaùp tu taäp, neân laïnh cuûa thieân nhieân, hay giaø beänh, vaân vaân — ngaøi quyeát ñònh chaáp nhaän phöông phaùp tu taäp cuûa

tröôøng phaùi Tònh Ñoä cuûa Sö Thieän Ñaïo vaø the “Dharma-Ending Age,” he ran afoul (chaïm Genshin, maø ngaøi tin töôûng taïo thaønh con ñöôøng vaøo) of other Buddhist orders and was sent into giaûi thoaùt chaéc chaén. Con ñöôøng naøy lieân heä tôùi exile at the age of seventy-four. He was allowed vieäc trì nieäm hoàng danh Ñöùc Phaät A Di Ñaø ñeå to return five years later,but died one years after ñöôïc vaõng sanh Cöïc Laïc, nôi coù nhöõng ñieàu kieän that. toái thaéng cho vieäc ñaït thaønh

Phaät quaû. Ngaøi tranh Phaùp Nhuõ: luaän raèng Ñöùc Phaät A Di Ñaø laø Ñöùc Phaät cao nhaát 1) Laáy phaùp laøm thöùc aên ñeå nuoâi döôõng phaùp trong caùc tu taäp taäp toân giaùo vaø nieäm hoàng danh A thaân: The milk of the Dharma which nourishes Di Ñaø ñöa tôùi "con ñöôøng deã nhaát" ñaëc bieät thích the spiritual nature hôïp vôùi Phaät töû taïi gia, trong thôøi maø ngaøi tin laø 2) Trao truyeàn ñaïo phaùp (con ñöôøng hay phöông thôøi Maït Phaùp. Ngaøi daïy raèng ngöôøi ta khoâng neân phaùp daãn ñeán nieát baøn): To transmit the way xem söï tu taäp naøy nhö söï "baûo ñaûm" trong tröôøng or method to attain nirvana. hôïp haønh giaû khoâng theå giaûi thoaùt qua tu taäp con 3) Ngöôøi keá thöøa ñaïo phaùp: Dharma heir ñöôøng khoù khaên baèng thieàn ñònh, maø phaûi heát loøng (successor). tu taäp nhö con ñöôøng tu taäp duy nhaát cuûa chính Phaùp Nhö Thaät: Absolute Dharma (thing as it mình. Vì ngaøi coâng khai tuyeân boá raèng chæ moät is)—Theo kinh Duy Ma Caät, chöông ba, Ñöùc Phaät mình truyeàn thoáng Tònh Ñoä laø höõu hieäu trong thôøi baûo Muïc Kieàn Lieân: "OÂng ñeán thaêm beänh oâng "Maït Phaùp," neân ngaøi ñaõ ñuïng chaïm vôùi caùc Duy Ma Caät duøm toâi." Muïc Kieàn Lieân baïch Phaät: tröôøng phaùi Phaät giaùo khaùc, vaø bò löu ñaøy bieät xöù "Baïch Theá Toân! Con khoâng kham laõnh ñeán thaêm naêm 74 tuoåi. Naêm naêm sau ngaøi ñöôïc pheùp trôû veà beänh oâng aáy. Vì sao? Nhôù laïi tröôùc kia, con vaøo vaø thò tòch moät naêm sau ñoù —Name of a Patriarch trong thaønh Tyø Xaù Ly, ôû trong xoùm laøng noùi Phaùp of Japanese "Pure Land" (Jodo Shu) tradition. He cho caùc haøng cö só nghe, luùc aáy oâng Duy Ma Caät was ordained in the Tendai school and soon ñeán baûo con raèng 'Naày ngaøi Ñaïi Muïc Kieàn Lieân, gained a reputation of his erudition (hoïc thöùc uyeân noùi Phaùp cho baïch y cö só, khoâng phaûi nhö ngaøi noùi baùc), but at the age of forty-three became ñoù. Vaû chaêng noùi Phaùp phaûi ñuùng nhö phaùp (xöùng dissatisfied with Tendai and its scholastic aproach. taùnh) maø noùi. Phaùp khoâng chuùng sanh, lìa chuùng His main concern was that no one seemed to be sanh caáu; Phaùp khoâng coù ngaõ, lìa ngaõ caáu; Phaùp attaining buddhahood through its methods, and he khoâng coù thoï maïng, lìa sanh töû; Phaùp khoâng coù decided to adopt practices of the Pure Land nhôn, laøn tröôùc laøn sau ñeàu döùt; Phaùp thöôøng vaéng teachers Shan-Tao and Genshin, which he laëng, baët heát caùc töôùng; Phaùp lìa caùc töôùng, khoâng believed constituted a certain path to liberation. phaûi caûnh bò duyeân; Phaùp khoâng danh töï, döùt This path involved the practice of chanting the ñöôøng ngoân ngöõ; Phaùp khoâng noùi naêng, lìa giaùc name of Amitabha Buddha (Nembutsu) in order to quaùn; Phaùp khoâng hình töôùng, nhö hö khoâng; Phaùp be reborn in his "Pure Land" of Sukhavati, in khoâng hyù luaän, roát raùo laø khoâng; Phaùp khoâng ngaõ which conditions are optimal for the attainment of sôû, lìa ngaõ sôû; Phaùp khoâng phaân bieät, lìa caùc thöùc; Buddhahood. In his Senchakushu, he argued that Phaùp khoâng chi so saùnh, khoâng coù ñoái ñaõi; Phaùp calling on Amitabha is the highest of all religious khoâng thuoäc nhaân, khoâng nhôø duyeân; Phaùp ñoàng practices and that recitation of Amitabha's name phaùp taùnh, khaép vaøo caùc Phaùp; Phaùp tuøy nôi nhö constitutes an "easy path" particularly appropriate khoâng coù choã tuøy; Phaùp truï thöïc teá, caùc beân höõu, for laypeople

in the present age, which he voâ thöôøng, ñoaïn, khoâng ñoäng ñöôïc; Phaùp khoâng believed to be the last period of the degeneration lay ñoäng, khoâng nöông saùu traàn; Phaùp khoâng tôùi of Buddhism. He taught that this practice should lui, thöôøng khoâng döøng truï; Phaùp thuaän 'khoâng,' not be viewed as an "insurance policy" in case tuøy 'voâ töôùng,' öùng 'voâ taùc;' Phaùp lìa toát xaáu; Phaùp one is unable to attain liberation through the more khoâng theâm bôùt; Phaùp khoâng sanh dieät; Phaùp difficult practice of meditation, but rather should khoâng choã veà; Phaùp ngoaøi maét, tai, muõi, löôõ i, thaân, be undertaken wholeheartedly as one's sole path. yù; Phaùp khoâng cao thaáp; Phaùp thöôøng truï khoâng Because he publicly proclaimed that the Pure ñoäng; Phaùp lìa taát caû quaùn haïnh. Thöa ngaøi Ñaïi Land tradition alone is effective during the time of Muïc Kieàn Lieân! Phaùp töôùng nhö theá ñaâu coù theå

noùi ö? Vaû chaêng ngöôøi noùi Phaùp, khoâng noùi, khoâng contemplation and practice. "Maudgalyayana, daïy; coøn ngöôøi nghe, cuõng khoâng nghe khoâng such being the characteristics of the Dharma, how ñöôïc. Ví nhö nhaø huyeãn thuaät noùi Phaùp cho ngöôøi can it be expounded? For expounding, it is beyond huyeãn hoùa nghe, phaûi duïng taâm nhö theá maø noùi speech and indication, and listening to it is above Phaùp. Phaûi bieát caên cô cuûa chuùng sanh coù lôïi coù hearing and grasping. This is like a conjurer ñoän, kheùo nôi tri kieán khoâng bò ngaên ngaïi, laáy taâm expounding the Dharma to illusory men, and you ñaïi bi khen ngôïi Phaùp Ñaïi Thöøa, nghó nhôù ñeàn traû should always bear all this in mind, when ôn Phaät, chôù ñeå ngoâi Tam Baûo döùt maát, nhö vaäy expounding the Dharma. You should be clear môùi neân noùi Phaùp."—According to the Vimalakirti about the sharp or dull roots of your audience and Sutra, Chapter Three, the Buddha asked have a good knowledge of this to avoid all sorts of Maudgalaputra: "Go to Vimalakirti and enquire hindrance. Before expounding the Dharma, you after his health on my behalf." Maudgalyayana should use your great compassion (for all living said: "World Honoured One, I am not qualified to beings) to extol Mahayana to them and think of call on him to enquire after his health. The reason repaying your own debt of gratitude to the Buddha is that one day when I came to Vaisali to expound by striving to preserve the three treasures (of the Dharma to lay Buddhists (upasakas) in the Buddha, Dharma and Sangha) for ever." street there, Vimalakirti came and said: "Hey Phaùp Nhö Thieàn Sö (638-689): Teân cuûa moät vò Maudgalyayana, when expounding the Dharma to danh Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618- these upasakas, you should not preach like that for 907). Sö xuaát gia naêm 19 tuoåi vaø trôû thaønh moät what you teach should agree with the absolute trong nhöõng ñeä töû vaø phaùp töû noåi troäi cuûa Nguõ Toå Dharma, which is free from the (illusion of) living Hoaèng Nhaãn. Sö löu laïi tu taäp vôùi Nguõ Toå 16 naêm. beings; is free from the self for it is beyond an Sau khi Nguõ Toå thò tòch, Sö ñi ñeán Tung Sôn aån tu ego; from life for it is beyond birth and death and 3 naêm. Naêm 636, Sö baét ñaàu giaûng daïy Thieàn taïi from the concept of a man which lacks continuity chuøa Thieáu Laâm vaø ñöôïc xem nhö laø doøng truyeàn (thought seemingly continuous, like a torch thöøa thöù saùu sau Toå Boà Ñeà Ñaït

Ma—Name of a whirled around); is always still for it is beyond Chinese famous monk who lived in the T'ang (stirring) phenomena; is above form for it is Dynasty in China. He left home at the age of 19 causeless; is inexpressible for it is beyond word and became one of the most eminent disciples and and speech; is inexplainable for it is beyond the dharma heirs of the Fifth Patriarch. He stayed intellect; is formless like empty space; is beyond at Hung-Jen's place for 16 years. After the Fifth sophistry for it is immaterial; is egoless for it is Patriarch passed away, he went to Mount Tsung beyond (the duality of) subject and object; is free and stayed in seclusion for 3 years. In 636, he from discrimination for it is beyond consciousness; started teaching Zen at Shao-Lin temple and was is without compare for it is beyond all relativities; considered as one of the dharma heirs of the sixth is beyond cause for it is causeless; is identical with lineage from Bodhidharma. Dharmata (or Dharma-nature), the underlying Phaùp Ni: Tyø Kheo Ni—A nun. nature (of all things); is in line with the absolute Phaùp Nieäm Xöù: Dhamma-nupassana (p)— for it is independent; dwells in the region of Dharma-smrtyupasthana (skt)—Contemplation of absolute reality, being above and beyond all mind—Quaùn phaùp voâ ngaõ hay quaùn vaø toaøn chöùng dualities; is unmovable for it does not rely on the vaïn phaùp voâ ngaõ. Vaïn phaùp khoâng coù thöïc töôùng, six objects of sense; neither comes nor goes for it chuùng chæ laø söï keát hôïp cuûa töù ñaïi, vaø moãi ñaïi does not stay anywhere; is in line with voidness, khoâng coù töï taùnh, khoâng theå ñöùng rieâng leõ, neân formlessness and inactivity; is beyond beauty and vaïn phaùp voâ ngaõ. Quaùn phaùp voâ ngaõ, chuùng chæ ugliness; neither increases nor decreases; is nöông töïa vaøo nhau ñeå thaønh laäp, töø ñoù phuû nhaän yù beyond creation and destruction; does not return to nghó veà “Ngaõ.” ÔÛ ñaây haønh giaû quaùn phaùp treân caùc anywhere; is above the six sense organs of eye, phaùp, tinh caàn, tænh giaùc, chaùnh nieäm ñeå nhieáp ear, nose, tongue, body and mind; is neither up nor phuïc tham saân treân ñôøi—The position of insight down; is eternal and immutable; and is beyond into the truth that nothing has reality in itself.

Meditation and full realization on the transiency chieác beø, ñöôïc duøng ñeå ñi qua beân kia bôø. Taát caû selflessness of all elements (contemplating that all chuùng ta ñeàu phaûi leä thuoäc vaøo chieác beø Phaät phaùp the dharmas are without their own nature). naøy ñeå vöôït thoaùt doøng soâng sanh töû. Chuùng ta Everything has no real nature, they are only a gaéng söùc baèng tay chaân, baèng trí tueä ñeå ñaït ñeán bæ combination of the four elements, and each ngaïn. Khi cöùu caùnh bæ ngaïn ñaõ ñeán, thì beø cuõng element is empty and without a self of itself, thus phaûi boû laïi sau löng. Giaùo phaùp khoâng phaûi laø cöùu everything is without a self. Dharmas (real things caùnh maø chæ laø phöông tieän thoâi. Theo Kinh AÅn duï and phenomena) as an abode of mindfulness, or Con Raén, Ñöùc Phaät daïy: “Giaùo phaùp cuûa ta nhö mindfulness of dharmas as dependent, without chieác beø ñeå vöôït qua chöù khoâng phaûi ñeå naém giöõ.” self-entity, or to contemplate all things as being Cuõng theo Kinh Trung Boä, Ñöùc Phaät daïy: “Phaùp dependent, without self-nature or self-identity. All maø ta giaûng daïy chæ laø chieác beø. Ngay caû Phaùp aáy

phenomena lack self-nature, or there is no such coøn phaûi xaû boû, huoáng laø phi phaùp. Chieác beø Phaùp thing as an ego. Things in general as being aáy chæ neân ñöôïc duøng ñeå ñaùo bæ ngaïn, chöù khoâng dependent and without a nature of their own neân giöõ laïi.”—In Buddhism, dharma refers to all (things are composed and egoless or consider the methods of cultivation taught by the Buddha everything in the world as being a consequence of which lead to ultimate enlightenment. They are causes and conditions and that nothing remains means that lead to an end, not an end themselves. unchanged forever). This negates the idea of The Buddha’s teaching is likened a raft for going “Personality.” Here a practitioner abides the other shore. All of us depend on the raft of contemplating mind-objects as mind-objects, Dharma to cross the river of birth and death. We ardent, clearly aware and mindful, having put strive with our hands, feet, and wisdom to reach aside hankering and fretting for the world—See the other shore. When the goal, the other shore, is Töù Nieäm Xöù. reached, then the raft is left behind. The form of Phaùp Ninh (1081-1156): Teân cuûa moät vò danh teaching is not final dogma but an expedient Taêng Trung Hoa vaøo thôøi nhaø Toáng (960-1279)— method. According to the Discourse on the Water Name of a Chinese famous monk who lived in the Snake’s Parable, the Buddha taught: “My teaching Sung Dynasty in China. is like a raft for crossing over, not for carrying.” Phaùp Phaûng (1904-1951): Teân cuûa moät vò danh Also according to the Middle Length Saying, the Taêng Trung Hoa vaøo theá kyû thöù XX. Vaøo naêm Buddha taught: “The dharma that I teach is like a 1947, sau khi Thaùi Hö Ñaïi Sö thò tòch, Sö keát thöøa raft. Even Dharma should be relinquished, how chöùc vuï truï trì taïi chuøa Tuyeát Baûo trong tænh Hoà much the more that which is not Dharma? The Nam—Name of a Chinese famous monk in the Raft of Dharma is for crossing over, not for twentieth century. In 1947, after Great Master T'ai retaining.” Hsu (1889-1947) passed away, he inherited the Phaùp Phong Sa Moân: See Phaùp Hoä. abbot position at Hsueh Pao Temple in Hunan Phaùp Phuïc: Kasaya (skt)—Phaùp Y hay aùo caø sa Province. cuûa Taêng Ni—Dharma garment, the robe—The Phaùp Phaät Boà Ñeà: Nhö Lai taïng tính voán thanh religious dress, general name of monastic tònh hay nieát baøn mieân vieãn—Buddha of garments. Tathagatagarbha in its eternal nirvana aspect. Phaùp Phöôïc: See Phaùp Chaáp. Phaùp Phi Phaùp: Dharmadharma (skt)—Real and Phaùp Quaû: Teân cuûa moät vò danh Taêng Trung Hoa unreal—Thing and nothing—Being and non- vaøo thôøi Baéc Nguïy (386-534)—Name of a being. Chinese famous monk who lived in the Northern Phaùp Phieät: Raft of Dharma—Chieác beø Phaùp— Wei Dynasty in China. Trong Phaät giaùo, Phaùp chæ taát caû moïi phöông caùch Phaùp Quaùn Töôûng Maët Trôøi: Methods of tu haønh ñöôïc daïy bôûi Ñöùc Phaät maø cuoái cuøng ñöa concentration on visualizing the sun. ñeán cöùu caùnh giaùc ngoä. Chö phaùp laø phöông tieän Phaùp Quang: Light of Truth—AÙnh saùng cuûa phaùp ñöa ñeán cöùu caùnh, chöù töï chuùng khoâng phaûi laø cöùu hay aùnh saùng cuûa chaùnh giaùo vaø chaùnh haïnh— caùnh. Giaùo phaùp cuûa Ñöùc Phaät cuõng gioáng nhö Dharma light or the light of right teaching and

conduct. from both the holy and the mundane paths of Phaùp Quang AÂm: Voice of the Light of Truth. learning." Later, Han Shan wrote in his Phaùp Quang Ñònh: Ñeøn chaân lyù—Boà Taùt sô ñòa autobiography, "I benefitted greatly by Fa chöùng ñaéc pheùp naày thì coù theå phoùng ra tueä quang Kuang's instructions. When he talked, his (phaùp quang ñònh)—Samadhi the light of Truth, voice was like the throbbling of a heavenly that of the bodhisattva in the first stage. drum. I then realized that the speech and Phaùp Quang Minh: Illumination of the teaching. behavior of those who actually understood the Phaùp Quang Minh Ñaø La Ni: Vì chieáu baát tö nghì Truth of Mind are quite different from the Phaät phaùp—Mental command of light of the speech and behavior of ordinary people." teachings, as they alumine the inconceivable Moät hoâm, sau khi ñoïc moät vaøi baøi thô cuûa attributes of Buddhahood. Haùm Sôn, Thieàn sö Phaùp Quang thôû daøi, "Ñaây Phaùp Quang Thieàn Sö: Zen Master Fa Kuang— thaät laø thô hay. Bieát tìm ñaâu ra nhöõng vaàng Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù thô tuyeät dieäu nhö vaày? Vaâng, nhöõng baøi thô 16. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi naøy hay, nhöng vaãn coøn moät loå hoång chöa tieát veà Sö Phaùp Quang; tuy nhieân, coù moät chi tieát ñöôïc khai môû." Haùm Sôn hoûi: "Thaày coù khai nhoû veà vò Thieàn sö naøy trong Haùm Sôn Töï môû caùi loå hoång aáy chöa?" Phaùp Quang ñaùp: Truyeän—Master Fa Kuang, name of a Chinese "Ba möôi naêm nay toâi baãy coïp vaø baét roàng, Zen Master in the sixteenth century. We do not nhöng hoâm nay moät con thoû ra khoûi buïi coû laïi have detailed documents on this Zen Master; laøm toâi sôï muoán cheát!" Haùm Sôn noùi: "Thaày however, in Han Shan's autobiography, there is a ñaâu coù phaûi laø ngöôøi baãy ñöôïc coïp baét ñöôïc small detail on him. roàng!" Phaùp Quang giô phaát traàn leân ñònh Vaøo khoaûng naêm 1574, Thieàn sö Phaùp Quang, ñaùnh, Haùm Sôn lieàn giöït laáy phaát traàn vaø naém ngöôøi maø baáy laâu nay Haùm Sôn raát ngöôõng raâu daøi cuûa Thaày, vaø noùi: "Thaày baûo laø moät moä, ñeán thaêm töï vieän Baûo AÂn. Haùm Sôn raát con thoû, nhöng thaät ra, ñoù laø moät con eách!" hoan hyû coù dòp naøy ñeå gaëp vaø hoïc hoûi vôùi Phaùp Quang cöôøi vaø ñeå cho Haùm Sôn ñi— ngaøi. Sau vaøi caâu trao ñoåi, Haùm Sôn raát caûm One day, after reading some of Han Shan's kích vaø xin Thieàn sö Phaùp Quang chæ giaùo. poems, Zen Master Fa Kuang sighed, "This is Thieàn sö Phaùp Quang baûo: "OÂng neân tham really beautiful poetry. Where else can one thieàn baèng caùch ly taâm, thöùc, caûm thoï, vaø oâng find such wonderful lines? Yes, these poems cuõng neân xa rôøi hai con ñöôøng hoïc cuûa caû are good, but one hole still remains unopned," thaùnh laãn phaøm." Veà sau naøy, Haùm Sôn vieát and he laughed. Han Shan asked, "Master, trong töï truyeän cuûa mình: "Toâi ñöôïc lôïi laïc raát have you opened that hole yet?" Fa Kuang nhieàu nhôø nhöõng lôøi daïy doã cuûa ngaøi Phaùp replied, "For the past thirty years I have Quang. Khi ngaøi noùi, tieáng sang saûng nhö trapped tigers and caught dragons, but today a troáng trôøi. Luùc aáy toâi nhaän ra raèng lôøi noùi vaø rabbit came out of the grass and frightened caùch cö xöû cuûa baäc ñaõ thöïc söï ngoä Chaân Taâm me to death!" Han Shan said, 'Master you are hoaøn toaøn khaùc vôùi lôøi noùi vaø caùch cö xöû cuûa not the one who can trap tigers and catch ngöôøi bình

thöôøng."—Around 1574, Zen dragons!" Fa Kuang raised his staff and was master Fa Kuang, whom Han Shan had long about to strike Han Shan when the latter greatly admired, came to visit Pao-En snatched it and grabbed his long beard, Monastery. Han Shan was pleased to have saying, "You said it was a rabbit, but actually this opportunity to meet and study under him. it was a frog!" Master Fa Kuang then laughed After they had exchanged a few words, Han and let Han Shan go. Shan was very impressed and begged him for Vaøo hoâm khaùc Sö noùi vôùi Haùm Sôn: "OÂng instruction. Zen master Fa Kuang told Han khoâng caàn phaûi ñi ñeán moät nôi xa ñeå kieám Shan, "You should work at Zen by moät Thieàn sö. Hy voïng oâng seõ ôû laïi vôùi laõo dissociating from mind, consciousness, and giaø naøy ñeå chuùng ta coù theå cuøng nhau chaên perceptions, and also you should keep away traâu." Haùm Sôn noùi: "Taøi trí, huøng bieän vaø

kieán giaûi Phaät hoïc cuûa Thaày chaúng heà suùt keùm appears, one should notice it immediately. If Ñaò Hueä. Tuy nhieân, thaày coù nhieàu haønh ñoäng he is not aware of it, a Zen Master should laï thöôøng laøm con khoâng hieåu noåi. Con ñeå yù correct it for him at once by striking him thaáy tay thaày luoân luoân ñong ñöa, vaø mieäng severely and beating it out of him. Then the thaày khoâng ngôùt laåm baåm nhö theå ñang ñoïc Master should put him to sleep. When he hoaëc tuïng caùi gì. Toùm laïi, haønh ñoäng cuûa thaày awakes he will be over the sickness. I regret coù phaàn gioáng moät ngöôøi cuoàng. Taïi sao laïi to say that my Master was not alert and nhö vaäy?" Sö noùi: "Ñoù laø Thieàn beänh cuûa toâi. severe enough to beat it out of me at that Khi kinh nghieäm 'Ngoä' ñeán laàn thöù nhaát, töï time." ñoäng vaø laäp töùc thô vaø keä tuoân ra khoûi mieäng Phaùp Quyeán: Ñaïo Höõu—Ñoàng Moân—Ñoàng toâi, gioáng nhö moät con soâng tuoân chaûy ngaøy Tham—Phaùp Duyeân—Phaùp Thuoäc—Baïn cuøng lôùp ñeâm khoâng ngöøng. Toâi khoâng döøng ñöôïc, vaø hay cuøng tröôøng—Fellow-student—School- töø ñoù toâi maéc phaûi Thieàn beänh naøy." Haùm Sôn mate—Class-mate—School-fellow. hoûi: "Ngöôøi ta coù theå laøm gì khi noù môùi phaùt?" Phaùp Sa: Kashgar (skt)—Theo Eitel trong Trung Sö ñaùp: "Khi Thieàn beänh naøy môùi thoaït phaùt, Anh Töï Ñieån, Kashgar töøng laø moät vöông quoác coå haønh giaû phaûi laäp töùc löu yù ñeán noù, vò Thieàn ôû trung AÙ—According to The Dictionary of sö phaûi chöõa cho ñeä töû ngay laäp töùc baèng caùch Chinese-English Buddhist Terms composed by ñaùnh haén cho thaät ñau vaø ñaùnh cho beänh ñoù Professor Soothill, Kashgar was an ancient thoaùt ra. Ñoaïn vò Thieàn sö phaûi laøm cho Buddhistic kingdom in Central Asia. ngöôøi ñeä töû aáy nguû. Khi thöùc daäy seõ khoûi Phaùp Saéc Xöù: Ñoái töôïng vaät chaát cuûa taâm— beänh. Toâi laáy laøm tieác maø noùi raèng luù c ñoù Objects of the mind which are included as thaày cuûa toâi ñaõ khoâng caûnh baùo vaø cuõng material. khoâng ñuû nghieâm troïng trong vieäc ñaùnh toâi Phaùp Sieâu (456-526): Teân cuûa moät vò danh Taêng cho thaät ñau ñeå cho beänh ñoù thoaùt ra."—On Trung Hoa vaøo thôøi Baéc Nguïy (386-534)—Name another day Zen master said to Han Shan, "It of a Chinese famous monk who lived in the is not necessary for you to go far away to Northern Wei Dynasty in China. seek a Zen teacher. I hope you will stay with Phaùp Sôn: Nuùi chaân lyù

Phaät Phaùp—Buddha-truth this old man so we can work together on mountain, i.e. the exalted dharma. subduing the Ox." Han Shan said, "Master, Phaùp Soá: Phaïm truø hay soá cuûa caùc phaùp moân nhö your wit, eloquence, and understanding of tam giôùi, nguõ uaån, nguõ vò, töù ñeá, luïc ñaïo, möôøi hai Buddhism are in no way inferior to those of nhaân duyeân, ba möôi baûy phaåm trôï ñaïo, vaân vaân — Ta Hui. However, there are some The categories of Buddhism such as the three peculiarities in your manner that puzzle me. I realms, five skandhas, five regions, four dogmas, am conscious that your hands are always six paths, twelve nidanas, and thirty-seven Aids to waving and your mouth constantly murmuring Enlightenment, etc. as if reading or chanting something. In short, Phaùp Soá Danh Taäp Kinh Dò Baûn: your manner seems rather like that of a Dharmasamgraha (skt)—Teân cuûa moät taùc phaåm insane person. What is the reason for this?" Fa toång hôïp danh töø Phaät hoïc do Ngaøi Long Thoï bieân Kuang replied, "This is my Zen sickness. soaïn—Name of a collection of Buddhist Technical When the Enlightenment (satori) experience Terms composed by Master Nagarjuna. came for the first time, automatically and Phaùp Suûng (451-524): Teân cuûa moät vò danh Taêng instantaneously poems and stanzas poured Trung Hoa vaøo thôøi Baéc Nguïy (386-534)—Name from my mouth, like a gushing river flowing of a Chinese famous monk who lived in the day and night without ceasing. I could not Northern Wei Dynasty in China. stop, and since then I have had this Zen- Phaùp Sö: Dharma-bhanaka (skt)—Expounder of sickness." Han Shan asked, "What can one do the Law—Vò thaày giaûng phaùp—Baäc tu haønh tinh when this kind of sickness appears?" Fa thoâng Phaät phaùp, xöùng ñaùng laøm thaày cuûa ngöôøi Kuang replied, "When this Zen sickness first

khaùc—A Buddhist teacher—Master of the Law— Buddha’s teaching, the sutras, etc. Teacher of the dharma—Teacher of the Law— 5) Nhö Lai Taïng: Dharma-store—Phaät Phaùp Dharma teacher (master). Taïng—Lyù cuûa phaùp tính hay phaùp tính haøm Phaùp Sö Boà Taùt: Dharma-bhanaka-bodhisattva chöùa voâ löôïng ñöùc taùnh trong vuõ truï. Chaân lyù (skt)—Dharmika (skt)—Expounder of the Law tuyeät ñoái haøm chöùa nôi vaïn phaùp trong vuõ truï, Bodhisattva. cuõng laø nguoàn goác caên baûn cuûa vaïn phaùp. Phaùp Sö Kim Cang Thöøa: Rinpoche (Tib)— Phaùp Taïng coøn coù nghóa laø kho Phaùp Baûo kinh Vajrayana Master—Phaùp sö Kim Cang Thöøa laø ñieån, chöùa nhöõng kim ngoân ngoïc ngöõ cuûa danh hieäu coù nghóa “cao quí” vaø ñöôïc duøng trong Phaät—Dharma-store which contains hai tröôøng hôïp. Tröôøng hôïp phoå caäp laø duøng ñeå goïi innumerable dharma-nature in the universe. vò ñöôïc coâng nhaän laø taùi sinh cuûa moät vò ñaïo sö ñôøi The absolute, unitary storehouse of the tröôùc. Tröôøng hôïp söû duïng ít thoâng duïng hôn khi universe, the primal source of all things. nhöõng ñeä töû muoán toû loøng toân kính neân goïi thaày Dharmakara also means the treasury of mình laø Rinpoche—“Precious jewel” or Vajrayana Buddha’s teaching, the sutras, etc. Master is a honorific title given to Tibetan lamas 6) Thö vieän Phaät Giaùo: Any Buddhist library. in recognition of their status as teachers and 7) See Phaùp Taïng Phaät. exemplars of the tradition. This is most commonly 8) Fa-Tsang (643-712): Teân cuûa moät vò Taêng used for reincarnate lamas,

but can also be used to ngöôøi Sogdian, ngöôøi ñaõ du haønh sang Trung designate any religious master. Rinpoche is a title Quoác vaø theo hoïc giaùo phaùp Hoa Nghieâm vôùi meaning “precious” and is given in two ngaøi Trí Nghieãm, nhò toå cuûa toâng phaùi naøy taïi circumstances. The predominant one is for the Trung hoa. Sau ñoù oâng ñöôïc laøm Phaùp töû cuûa recognized reincarnation of a previous spiritual Trí Nghieãm vaø trôû thaønh tam toå Hoa Nghieâm, master. A less common usage is when disicples vaø oâng thöôøng ñöôïc xem nhö laø ngöôøi coù aûnh respectfully refer to their teacher as “Rinpoche.” höôûng lôùn nhaát trong vieäc heä thoáng hoùa giaùo Phaùp Söï: Phaät Söï—Dharma work—Religious phaùp Hoa Nghieâm (Sogdian laø teân cuûa moät affairs—Khoùa leã trong chuøa—Services in a tænh cuûa ñeá quoác Ba Tö thôøi coå vôùi thuû ñoâ laø temple. Samarkand)—Name of a Sogdian monk who Phaùp Taøi: Phaùp naày cuõng coù theå ñem laïi lôïi nhuaän traveled to China and studied Hua-Yen under cho moïi ngöôøi nhö tieàn taøi ñem lai nieàm vui haïnh Chih-Yen (602-668), the second patriarch of phuùc cho ngöôøi theá tuïc—The riches of the Law, or the tradition. He later succeeded him and the law as wealth. became the third Hua-Yen patriarch, and is Phaùp Taøng: Chaân lyù Phaät Phaùp laø daáu hieäu tieâu generally considered to be its most influential bieåu cho söùc maïnh cheá ngöï ma quaân—The systematizer (Sogdian was a province of the standard of Buddha-truth as an emblem of power Ancient Persian Empire with its capital over the hosts of Mara. Samarkand). Phaùp Taïng: Dharmakara (skt)—Ñaøm Ma Ca— 9) Ñaøm Ma Ca Löu—Moät vò Taêng noåi tieáng taïi Phaät Phaùp Taïng—Nhö Lai Taïng. AÁn Ñoä (Taøu dòch laø Phaùp Taïng) vaøo khoaûng 1) Noäi dung giaùo phaùp: Dharma content. nhöõng naêm 400 sau Taây Lòch (ngaøi nguyeân laø 2) Lyù cuûa phaùp tính hay phaùp tính haøm chöùa voâ moät vò quoác vöông, sau khi nghe thuyeát phaùp löôïng ñöùc taùnh trong vuõ truï: Dharma-store trong loøng hoan hyû, beøn boû cung ñieän xuaát which contains innumerable dharma-nature in gia)—Name of a noted monk in India around the universe. 400 A.D. 3) Chaân lyù tuyeät ñoái haøm chöùa nôi vaïn phaùp 10) (546-629): Teân cuûa moät vò Thieàn sö Trung trong vuõ truï, cuõng laø nguoàn goác caên baûn cuûa Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of a vaïn phaùp: The absolute, unitary storehouse of Chinese Zen master who lived during the Sui the universe, the primal source of all things. Dynasty in China. 4) Kho Phaùp Baûo kinh ñieån, chöùa nhöõng kim 11) Teân cuûa moät vò Thieàn sö Trung Hoa thuoäc ngoân ngoïc ngöõ cuûa Phaät: The treasury of toâng Laâm Teá vaøo cuoái thôøi nhaø Minh (1368-

1644)—Name of a Chinese Lin-Chi Zen Phaùp Taùnh Löïc: Power of the nature of things— master in the end of the Ming dynasty in Söùc phaùp taùnh, vì trong caùc nghóa ñöôïc töï taïi— China. Bodhisattvas have the power of the nature of Phaùp Taïng Boä: Dharmaguptikas (skt)—Dharma- things, because they attain mastery of all truths— Storage School—Phaùp Taïng Boä, teân cuûa moät See Möôøi Löïc Cuûa Chö Ñaïi Boà Taùt. tröôøng phaùi Phaät giaùo, moät trong hai möôi tröôøng Phaùp Taùnh Phaùp Thaân: Chaân thaân cuûa Phaät ñaõ phaùi Tieåu Thöøa trong thôøi kyø nguyeân sô cuûa Phaät chöùng lyù theå phaùp taùnh—Dharma-Nature or giaùo taïi

AÁn Ñoä, phaùi naøy taùch rôøi khoûi phaùi dharmakaya. Mahisasaka (moät tröôøng phaùi Tieåu thöøa taùch rôøi Phaùp Taùnh Phaät: Dharmatabuddha (skt)—Ñöùc khoûi phaùi Vibhajyavadin vaøo tröôùc theá kyû thöù II Phaät cuûa chính baûn theå, töø Phaùp Thaân Phaät trong tröôùc Taây Lòch—Dharma-Storage School, name of khía caïnh tuyeät ñoái cuûa noù—The Buddha as a Buddhist school, one of the twenty Hinayana Essence itself, i.e., the Dharmakaya in its absolute schools of early Indian Buddhism, which split from aspect. the Mahisasaka, a Hinayana school split off from Phaùp Taùnh Sanh Thaân: Thaân Nhö Lai do phaùp the Vibhajyavadins in the 2nd century BC. taùnh sanh ra—The body or person of Buddha born Phaùp Taïng Hieàn Thuû: See Hieàn Thuû Phaùp Taïng. from the dharma-nature. Phaùp Taïng Phaät: Phaùp Taïng laø teân cuûa ñöùc Phaät Phaùp Taùnh Sôû Löu Phaät: Dharmatanishyanda- A Di Ñaø khi coøn laø moät vò Tyø Kheo—Jewel buddha (skt)—Ñöùc Phaät ñöôïc quan nieäm nhö laø Treasury, name of Amitabha Buddha when he still phaùt xuaát töø baûn theå toái haäu cuûa caùc söï vaät, töùc laø, was a Bhikkhu. moät hình töôùng cuûa tuyeät ñoái ñöôïc hieän ra—The Phaùp Taùnh: Dharmata (skt)—Tathagata-garbha Buddha conceived as flowing out of the ultimate (skt)—Hossho (jap)—Ch-nyi (tib)—Baûn Theå— essence of things, that is, a manifested form of the Dharma-nature—The nature underlying all Absolute. things—Thusness—True Suchness—Baûn theå noäi Phaùp Taùnh Sôn: Phaùp taùnh nhö nuùi, coá ñònh, taïi cuûa chö phaùp (chaân thaân cuûa Phaät ñaõ chöùng lyù khoâng lay chuyeån ñöôïc—The dharma-nature as a theå phaùp taùnh). Chôn taùnh tuyeät ñoái cuûa vaïn höõu laø mountain, i.e. fixed, immovable. baát bieán, baát chuyeån vaø vöôït ra ngoaøi moïi khaùi Phaùp Taùnh Tam Muoäi: Hossho-Zanmai (jap)— nieäm phaân bieät—Dharmata (phaùp taùnh) or Samadhi as the Dharma-nature. Dharma-nature, or the nature underlying all things Phaùp Taùnh Thaân: See Phaùp Thaân. has numerous alternative forms. The absolute, the Phaùp Taùnh Thuûy: Nöôùc phaùp cam loà cuûa Phaùp true nature of all things which is immutable, Taùnh (thanh tònh)—The “sweet-dew” water of the immovable and beyond all concepts and dharma-nature (pure). distinctions. Phaùp Taùnh Thöôøng Laïc: Phaùp taùnh (moät teân khaùc Phaùp Taùnh Bình Ñaúng: Tính chaát bình ñaúng cuûa cuûa nieát baøn) neân coù ñaày ñuû töù taùnh thöôøng laïc ngaõ baûn chaát thöïc taïi—Equality of the nature of tònh—The eternity and bliss of the dharma-nature. reality. Phaùp Taùnh Toái Thaéng Laïc: Eternal bliss of Phaùp Taùnh Chaân Nhö: Phaùp taùnh vaø chaân nhö dharma-nature—The highest spiritual state (khaùc teân nhöng töï theå gioáng nhau)—Dharma- attending realization of the ultimate reality. nature and bhutatathata. Phaùp Taùnh Toâng: Bhutatathata-yana (skt)—Nhö Phaùp Taùnh Chaân Nhö Haûi: Bieån chaân nhö cuûa Lai Thöøa—Tröôøng phaùi (Hoa Nghieâm, Thieân phaùp taùnh—Ocean of the thusness of the dharma- Thai, Chaân Ngoân) cho raèng vaïn höõu ñeàu xuaát phaùt nature. töø thaät taùnh chaân nhö—Sects (Hua-Yen, T’ien- Phaùp Taùnh Ñoä: The ksetra (skt)—Taùnh Ñoä hay T’ai, Shingnon) which hold that all things proceed coõi maø phaùp taùnh thaân (chôn nhö) an truï —Region from the bhutatathata (all phenomena are of the of the

dharma-nature, i.e. the bhutatathata. same essence as the noumena). Phaùp Taùnh Haûi: Phaùp taùnh saâu roäng, khoâng theå ño Phaùp Taùnh Tuøy Duyeân: Phaùp taùnh tuøy duyeân hay löôøng ñöôïc, ví nhö bieån caû bao la—The ocean of chaân nhö tuøy duyeân. Theå cuûa phaùp taùnh tuøy theo the dharma-nature, vast, unfathomable. nhieãm duyeân maø sanh ra, coù theå laø tónh hay ñoäng;

khi ñoäng thì hoaøn caûnh beân ngoaøi trôû neân oâ nhieãm, Taïng cuûa tröôøng phaùi Phaät giaùo Nguyeân Thuûy. Boä maø gaây neân phieàn naõo; khi tónh laø khoâng oâ nhieãm Phaùp Tuï lieät keâ vaø ñònh nghóa nhöõng taâm thöùc hay nieát baøn. Khi tónh nhö taùnh cuûa nöôùc, khi ñoäng thieän, aùc, vaø trung tính. Ñaây cuõng laø moät boä saùch nhö taùnh cuûa soùng—The dharma-nature in the phaân tích veà hình theå cuûa vaät chaát—One of the sphere of illusion. Dharma-nature, or bhutatathata, books of the Theravadin Abhidhamma Pitaka. The in its phenomenal character; the dharma-nature classification of things which lists and defines may be static or dynamic; when dynamic it may good, bad, and neutral mental states, This is also by environment either become sullied, producing an analysis of material form. the world of illusion, or remain unsullied, resulting Phaùp Thaùi: Teân cuûa moät vò danh Taêng Trung Hoa in nirvana. Static, it is like a smooth sea; dynamic, vaøo cuoái thôøi nhaø Löông (502-557), ñaàu thôøi nhaø to its waves. Traàn (557-589) thuoäc Nam Trieàu. Vaøo naêm 571, Phaùp Taùnh Tuøy Voïng: See Phaùp Taùnh Tuøy Sö ñeán Kieán Khöông giaûng daïy Luaän Ñaïi Thöøa Duyeân. Nhieáp vaø Caâu Xaù Luaän—Name of a Chinese Phaùp Taêng: Dharma-vivardhana (skt)—Theo famous monk who lived in the end of the Liang Giaùo Sö Soothill trong Trung Anh Phaät Hoïc Töø Dynasty and the beginning of the Ch'en Dynasty Ñieån, ñaây laø phaùp danh cuûa con trai vua A Duïc of the Nan-Chao in China. In 571, he went to Jian- teânlaø Caâu Na La, ngöôøi coù ngöôøi con trai teân K'ang to lecture the Mahayanasamgraha Sastra Sampadi ñaõ trôû thaønh ngöôøi keá vò vua A Duïc— and the Kosa Sastra. According to Professor Soothill in The Dictionary Phaùp Thanh Tònh: Dharmaviraja (skt)—Chaân lyù of Chinese-English Buddhist Terms, this was the thanh tònh—Truth immaculate. Buddha name of Kunala, son of Asoka, whose son Phaùp Thaønh: Sampadi became the successor of Asoka. 1) Dharma citadel—Phaät phaùp laø kinh thaønh Phaùp Taêng Thöôïng: Dhammadhipateyyam (p)— ngaên giöõ khoâng cho taø nguïy xaâm nhaäp; kinh The predominant influence on the Dhamma— ñieån laø thaønh trì baûo hoä chaân lyù —Dharma as a Taêng Thöôïng Phaùp. citadel against the false; the secure nirvana Phaùp Taâm Chaáp: Attachment to all elements— abode. The sutras as the guardian of truth. Chaáp thuû vaøo Phaùp Taâm—Theo Giaùo Sö Junjiro 2) (1071-1128): Teân cuûa moät vò Thieàn sö Trung Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, Hoa thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø Toáng ñeå chöùng ngoä Nhaát Thieát Khoâng, ngöôøi ta phaûi lìa (960-1279). Theo Nguõ Ñaêng Hoäi Nguyeân, boû ba söï chaáp thuû. Moät trong ba loaïi chaáp thuû naøy quyeån XIV, Sö xuaát gia naêm 17 tuoåi vaø theo laø Chaáp thuû vaøo Phaùp Taâm. Caùc phaùp laø neàn taûng hoïc Thieàn vôùi nhieàu Thieàn sö khaùc nhau nhö: maø teân giaû danh khôûi leân. Töø boû söï chaáp thuû vaøo Chaân Tònh Khaéc Vaân, Töû Taâm Ngoä

Taân ôû caùc phaùp laø chuùng ta phaûi chöùng nhaäp khoâng taùnh Hoaøng Long, Ñaïi Qui Moä Trieát, vaø Vaân Caùi nhö treân—According to Prof. Junjiro Takakusu in Trí Baûn—Name of a Chinese Ts'ao Tung Zen the Essentials of Buddhist Philosophy, to realize master who lived in the Sung Dynasty in Total-Voidness, one must do away with the three China. According to Wudeng Huiyuan, attachments. One of the three kinds of attachment volume XIV, he left home to become a monk is “Attachment to all elements.” The elements are at the age of 17 and studied Zen under a the basis on which the temporary name arises. To variety of Zen masters: Chen-ching K'o-wen be rid of the attachment to the elements is to (1025-1102), Tsu-hsin Wu-hsin Huang-lung, realize their voidness. Ta-kuei Mu-cheâ (?-1132), and Yun-Kai-Chih- Phaùp Taäp: Cuoäc ñaïi hoäi ñeå haønh leã hay nghe pen. thuyeát phaùp—An assembly for worship or Phaùp Thaønh Töïu: Siddhi (skt)—Söï thaønh töïu cuûa preaching. giaùo phaùp laø khoâng theå nghó baøn. Quyeàn naêng Phaùp Taäp Luaän: Dhamma-sangani (p)—hoaøn haûo hay sieâu phaøm, söï laøm chuû hoaøn toaøn Dhammasanghani (p)—Boä Phaùp Tuï—Phaùp Truï söùc maïnh cuûa thaân theå vaø töï nhieân—The success hay Phaân Loaïi Caùc Phaùp—Classification of of the law is unconceivable. Perfect or Dhamma—Moät trong nhöõng boä saùch cuûa Boä Luaän supranormal abilities over the powers of the body

and of nature. According to Zen Master D.T. Suzuki in the Phaùp Thaïnh Thieàn Sö: Fa-Chen Ch'an Shih— Essence of Buddhism, the Dharmakaya is not the Name of a Chinese Zen master. owner of wisdom and compassion, he is the Phaùp Thaéng: Dharmasri (skt)—Dharma-sreathin Wisdom or the Compassion, as either phase of his (skt)—Splendor of Truth—Vò sö vieát boä A Tyø being is emphasized for some special reason. We Ñaøm Taâm Luaän—A monk who wrote the shall miss the point entirely if we take him as Abhidharma-hrdaya-sastra (Heart of the Higher somewhat resembling or reflecting the human Dharmas). conception of man. He has no body in the sense Phaùp Thaân: Sabbavakaya (p)—Svabbavikaya we have a human body. He is spirit, he is the field (skt)—Dharmakaya (skt)—Body of dharma— of action, if we can use this form of expression, Dharma-Body—Phaùp thaân laø caùi thaân cuûa Phaùp, where wisdom and compassion are fused together, theo ñoù Dharma coù nghóa laø pheùp taéc, toå chöùc, cô are transformed into each other, and become the caáu, hoaëc nguyeân lyù ñieàu haønh. Nhöng chöõ principle of vitality in the world of sense-intellect. Dharma coøn coù nhieàu nghóa saâu xa hôn, nhaát laø khi Phaùp Thaân Boà Taùt: See Phaùp Thaân Ñaïi Só. gheùp vôùi chöõ Kaya thaønh Dharmakaya. Noù gôïi leân Phaùp Thaân Cuûa Phaùp Taùnh: Dharmata- moät caù theå, moät taùnh caùch ngöôøi. Chaân lyù toái cao dharmakaya (skt)—Hossho-hosshin (jap)—Ñaây laø cuûa ñaïo Phaät khoâng phaûi chæ laø moät khaùi nieäm tröøu loaïi thaân chaân thaät caàn yeáu ñoái vôùi chö Phaät vaø töôïng nhö vaäy, traùi laïi noù soáng ñoäng vôùi taát caû yù chö Boà Taùt—Dharma-body of Dharma-nature. nghóa, thoâng suoát, vaø minh maãn, vaø nhaát laø vôùi tình This is the essential reality-body of Buddhas and thöông thuaàn tuùy, goät saïch taát caû beänh taä t vaø bôïn Bodhisattvas. nhô cuûa con ngöôøi. Trong ñaïo Phaät, Thaân Phaùp laø Phaùp Thaân Ñaïi Só: Phaùp Thaân

Boà Taùt—Theo thaân lìa haún thoï sanh caùc loaøi, vì ñaây laø thaân Phaät toâng Thieân Thai, ñaây laø baäc Boà Taùt môùi lìa boû tuyeät ñoái (cuoái cuøng). Theo Thieàn Sö D.T. Suzuki ñöôïc moät phaàn cuûa voâ minh maø hieån hieän ñöôïc trong Coát Tuûy Ñaïo Phaät, Phaùp Thaân khoâng coù trí moät phaàn phaùp tính (Boà Taùt töø sô ñòa trôû leân)— vaø bi. Phaùp thaân töï noù laø trí hoaëc laø bi, tuøy luùc ta According to the T'ien-T'ai sect, the Dharmakaya caàn nhaán maïnh ôû maët naày hay maët khaùc. Neáu ta Mahasattva is one who has partially freed himself hình dung Phaùp thaân nhö hình aûnh hoaëc phaûn aûnh from illusion and partially attained the six spiritual cuûa chính ta saún coù veà con ngöôøi laø chuùng ta laàm. powers (Luïc thoâng). He is above the initial stage. Phaùp thaân khoâng heà coù thöù thaân naøo möôøng töôïng Phaùp Thaân Hoùa Sanh: The dharmakaya, or nhö vaäy. Phaùp Thaân laø Taâm, laø mieáng ñaát cuûa spiritual body, born or formed on a disciple's haønh ñoäng, taïi ñoù bi vaø trí hoøa ñoàng trong nhau, conversion. chuyeån hoùa caùi naày thaønh caùi kia, vaø gaây thaønh Phaùp Thaân Hueä Meänh: See Phaùp meänh. nguoàn naêng löïc kích ñoäng theá giôùi giaùc quan vaø tri Phaùp Thaân Keä: Dharmakaya-gatha (skt)—Baøi keä thöùc—Dharmakaya is usually rendered "Law-vaên cuûa ba trong boán ñeá hay giaùo lyù caên baûn cuûa body" or "Truth-body" where Dharma is ñaïo Phaät, theo Trí Ñoä Luaän (baøi keä naày thöôøng understood in the sense of of "law," ñöôïc ñaët döôùi caùc neàn chuøa hay beân trong hình "organization," "systematization," or "regulative töôïng Phaät)—The gatha of three of the four principle." But really in Buddhism, Dharma has a dogmas of Buddhism according to the Sastra on very much more comprehensive meaning. the Prajna Sutra (usually placed in the foundations Especially when Dharma is coupled with Kaya. of pagodas and inside of images of Budhas). Dharmakaya implies the notion of personality. Phaùp Thaân Löu Chuyeån: Chaân Nhö laø theå cuûa The highest reality is not a mere abstraction, it is phaùp thaân. Chaân Nhö coù hai nghóa baát bieán vaø tuøy very much alive with sense and awareness and duyeân. Theo nghóa tuøy duyeân maø bò raøng buoäc vôùi intelligence, and, above all, with love purged of caùc duyeân nhieãm vaø tònh ñeå bieán sanh ra y baùo vaø human infirmities and defilements. In Buddhism, chaùnh baùo trong thaäp giôùi (phaùp thaân troâi chaûy the body of reality, being forever free from trong doøng chuùng sanh)—Dharmakaya in its undergoing birth in conditioned states, for this is phenomenal character, conceived as becoming, as the absolute Buddha or essence of all life. expressing itself in the stream of being.

Phaùp Thaân Nhö Lai: The Dharmakaya daùng nhö thaùp troøn)—The pagoda where abides a Tathagata (skt)—Phaùp thaân tuy khoâng ñeán khoâng spiritual relic of Buddha; esoteric sects use the ñi, nhöng döïa vaøo aån maät cuûa Nhö Lai Taïng maø letter "Tsung" as such an abode of the hieån hieän laøm phaùp thaân—The Buddha who dharmakaya. reveals the spiritual body. Phaùp Thaân Theå Taùnh: Theå taùnh cuûa phaùp thaân— Phaùp Thaân Nhö Lai Taùnh: Inconceivable The embodiment or totality, or nature of the Dharmakaya—Taùnh Cuûa Phaùp Thaân Nhö Lai—Dharmakaya. Theo Thieàn sö D.T. Suzuki trong Nghieân Cöùu (I) Tieåu Thöøa Phaùp

Thaân Theå Taùnh: Trong Tieåu Kinh Laêng Giaø, yù nieäm veà Phaùp thaân khoâng phaûi Thöøa, Phaät taùnh laø caùi gì tuyeät ñoái, khoâng theå khoâng coù trong Kinh Laêng Giaø; tuy nhieân, yù nieäm nghó baøn, khoâng theå noùi veà lyù taùnh, maø chæ noùi aáy khoâng ñöôïc duøng theo yù nghóa phaùp thaân cuûa veà nguõ phaàn phaùp thaân hay nguõ phaàn coâng hoïc thuyeát Tam Thaân. Laêng Giaø noùi ñeán Phaùp ñöùc cuûa giôùi, ñònh, tueä, giaûi thoaùt, vaø giaûi Thaân Nhö Lai, ñeán Phaùp Thaân baát khaû tö nghì, vaø thoaùt tri kieán—In Hinayana the Buddha- ñeán Phaùp thaân nhö laø YÙ sinh thaân—According to nature in its absolute side is described as not Zen Master D.T. Suzuki in the “Studies In The discussed, being synonymous with the five Lankavatara Sutra,” the idea of Dharmakaya is divisions of the commandments, meditation, not wanting in the Lankavatara Sutra, and that it is wisdom, release, and doctrine. used not in the same of the Dharmakaya of the (II) Ñaïi Thöøa Phaùp Thaân Theå Taùnh—In the Triple Body dogma. The Lankavatara Sutra Mahayana: Ñaïi Thöøa Tam Luaän Toâng cuûa speaks of the Tathagata’s Dharmakaya of the Ngaøi Long Thoï laáy thöïc töôùng laøm phaùp thaân. Inconceivable Dharmakaya, and of Dharmakaya Thöïc töôùng laø lyù khoâng, laø chaân khoâng, laø voâ as will-body—See Taùm Taùnh Cuûa Phaùp Thaân Nhö töôùng, maø chöùa ñöïng taát caû caùc phaùp. Ñaây laø Lai. theå tính cuûa phaùp thaân—The Madhyamika Phaùp Thaân Phaät: Cosmic Buddha—The School of Nagarjuna defines the absolute or Dharmakaya Buddha—Theå cuûa phaùp tính (coù caùi ultimate reality as the formless which ñöùc giaùc tri) goïi laø Phaùp Thaân Phaät. Danh hieäu cuûa contains all forms, the essence of being, the ñöùc Tyø Loâ Giaù Na, ngaøi ñöôïc coi nhö laø hieän thaân noumenon of the other two manifestations of cuûa chaân phaùp, trong hai nghóa Phaùp Thaân vaø Phaùp the Triratna. Baûo—An epithet given to Vairocana, he is (III) Phaùp Töôùng Toâng hay Duy Thöùc Toâng ñònh generally considered as an embodiment of the nghóa phaùp thaân theå tính nhö sau—The Truth, both in the sense of Dharmakaya and Dharmalaksana School defines the nature of Dharmaratna. the dharmakaya as: Phaùp Thaân Phöông Tieän: Upaya-dharmakaya 1) Phaùp thaân coù ñuû ba thaân: The nature or (skt)—Dharma body of expediency—The body of essence of the whole Triratna. manifestation for the sake of guiding sentient 2) Phaùp thaân trong ba thaân: The particular form beings—Thaân thò hieän ñeå daãn daét chuùng sanh. of the Dharma in that trinity. Phaùp Thaân Quaùn: Meditation on (insight into) the 3) Nhaát Thöøa Toâng cuûa Hoa Nghieâm vaø Thieân Dharmakaya. Thai thì cho raèng “Phaùp Thaân” laø chaân nhö, Phaùp Thaân Taïng: Phaùp thaân taïng laø nôi toàn tröõ laø lyù vaø trí baát khaû phaân—The One-Vehicle phaùp thaân, laø tinh yeáu cuûa Phaät quaû, baèng quaùn Schools represented by the Hua-Yen and chieáu (thieàn quaùn) maø caùc baäc Thaùnh ñaït ñöôïc— T’ien-T’ai sects, consider the nature of the The storehouse of the Dharmakaya obtained by all dharmakaya to be the Bhutatathata, saints. The essence of Buddhahood by noumenon and wisdom being one and contemplating which the holy man attains to it. undivided. Phaùp Thaân Thanh Tònh: The pure dharmabody. (IV) Chaân Ngoân Toâng thì laáy luïc ñaïi laøm Phaùp Phaùp Thaân Thaùp: Thaùp coù ñaët xaù lôïi Phaät. Maät Thaân Theå Tính—The Shingon sect

takes the giaùo laáy chöõ “Toâng” trong tieáng Phaïn laø Phaùp six elements as the nature of dharmakaya: Thaân (vì chöõ “Toâng” laø haït gioáng phaùp giôùi, hình 1) Lyù Phaùp Thaân: Laáy nguõ ñaïi (ñaát, nöôùc, löûa,

gioù, hö khoâng) laøm trí hay caên baûn phaùp their suffering, resolve their spiritual problems thaân—Takes the sixth elements (earth, water, and lead them to enlightenment and liberation. fire, air, space) as noumenon or fundamental Dharma-dana is among the various offerings to the Dharmakaya. Buddhas, the offering of the Dharma is the highest 2) Trí Phaùp Thaân: Laáy taâm laøm Trí Phaùp Thaân — because it enables the audience to transcend Birth Takes mind (intelligence or knowledge) as and Death and ultimately attain Buddhahood. the wisdom dharmakaya. Phaùp Thí Cuùng Döôøng: See Phaùp thí. Phaùp Thaân Thöôøng Truï: Omnipresent Dharma Phaùp Thí Hoäi: The bestowal of Dharma—See Kaya. Hoäi Phaùp Thí. Phaùp Thaân Trí: The wisdom or expression of the Phaùp Thieân (?-1001): Dharmadeva (skt)—Moät vò Dharmakaya. Taêng taïi tu vieän Na Lan Ñaø, döôùi teân Phaùp Thieân Phaùp Thaân Tueä Meänh: The wisdom life of the ngaøi ñaõ dòch 46 taùc phaåm töø naêm 973 ñeán naêm dharmakaya. 981, vaø döôùi teân Phaùp Hieàn ngaøi ñaõ dòch 72 taùc Phaùp Thaân Xaù Lôïi: Sarira (skt)—Phaùp thaân xaù lôïi phaåm töø naêm 982 ñeán naêm 1001—A monk from cuûa Ñöùc Phaät, goàm nhöõng kinh ñieån, nhöõng baøi keä, Nalanda-samgharama who translated forty-six vaø lyù trung ñaïo thöïc töôùng baát bieán maø Ñöùc Phaät works under this name from 973 to 981, and under töøng thuyeát giaûng—The spiritual relics of the the name of Dharmabhadra seventy-two works Buddha, his sutras, or verses, his doctrine and from 982-1001. immutable law. Phaùp Thieàn: The discipline of Zen—See Thieàn Phaùp Thaàn: Phaät laø Phaùp Vöông, chö Boà Taùt laø Phaùp. Phaùp Thaàn hay beà toâi cuûa Phaùp Vöông—Ministers Phaùp Thieän: Dharmapriya (skt)—Fa-Chan (chi)— of the Law, i.e. Bodhisattvas; the Buddha is King Ñaøm ma ty—Teân cuûa moät vò sö ngöôøi AÁn ñeán of the Law, these Bodhisattvas are his ministers. Trung Hoa khoaûng naêm 365—Name of an Indian Phaùp Thaät: Dharma satya (skt)—Phaùp Thieät—monk who arrived in China around 365 A.D. See Ñaøm Voâ Ñeá. Phaùp Thieät: Dharma satya (skt)—See Ñaøm Voâ Phaùp Theå: Sabbava (p)—Svabhava (skt)— Ñeá. Embodiment of the Law. Phaùp Thoï: Reception of karmic experiences—Söï 1) Theå tính cuûa chö phaùp (höõu vi vaø voâ vi)— chaáp nhaän nhöõng kinh nghieäm höõu nghieäp. Embodiment of the Law, or of things. Phaùp Thoaïi: 2) Vi Dieäu Phaùp coù 75 phaùp theå: The 1) Dharma-talk—Moät baøi giaûng veà nhöõng chuû ñeà Abhidharma has 75. Phaät phaùp—A lecture given on Buddhist 3) Thaønh Thöïc Toâng coù 84: The Satyasiddhi- topics. sastra has 84. 2) (1500-1579): Teân cuûa moät vò danh Taêng Trung 4) Du Giaø hay Duy Thöùc Luaän coù 100: The Hoa vaøo thôøi nhaø Minh (1368-1644)—Name Yogacara has 100. of a Chinese famous monk who lived in the 5) Vò Taêng: A monk. Ming Dynasty in China. Phaùp Theä: Moät lôøi theä nguyeän khi phaùt taâm tu Phaùp Thôøi: Dharma-cala (skt)—Dharmakala haønh—A religious vow. (skt)—Dharma period—Ñaøm Ma Ca La—Moät vò Phaùp Thí: Dharma-dana (skt)—Hose (jap)—The Taêng noåi tieáng taïi AÁn Ñoä vaøo khoaûng nhöõng naêm

almsgiving of the Buddha-truth—Offering of the 222 ñeán 250 sau Taây Lòch. OÂng laø vò taêng ñaàu tieân Buddha-truth—Truth-giving—Daïy Phaät phaùp giuùp ñeán Trung Hoa truyeàn giôùi cho chö taêng taïi ñaây — ngöôøi khaùc dieät khoå, giaûi quyeát nhöõng vaán ñeà taâm A noted monk in India around 225 till 250 A.D. He linh ñeå ñöa hoï ñeán giaùc ngoä vaø giaûi thoaùt. Thuyeát was the first monk who arrived in China to phaùp hay ban boá chaân lyù Phaät phaùp, laø moät trong transmit the commandments to Chinese monks. nhöõng phaùp cuùng döôøng. Cuùng döôøng phaùp laø phaùp Phaùp Thoâng (468-559): Teân cuûa moät vò danh cuùng döôøng cao toät vì noù giuùp ngöôøi nghe coù cô Taêng Trung Hoa vaøo thôøi nhaø Löông (502-557)— duyeân vöôït thoaùt luaân hoài sanh töû ñeå ñaït tôùi Phaät Name of a Chinese famous monk who lived in the quaû—Teaching the dharma to others to remove Liang Dynasty in China.

Phaùp Thoâng Thieän Hyû Thieàn Sö: Thieàn Sö Phaùp soâng nhaän thaáy coù caëp ngoãng ñang bôi loäi, Lyù Thoâng Thieän Hyû—Zen Master Phaùp Thoâng Thieän Giaùc beøn öùng khaåu ñoïc hai caâu thô: Hyû—Thieàn Sö Vieät Nam, queâ taïi Nam Vieät. Ngaøi “Nga nga löôõng nga nga laø Phaùp töû ñôøi thöù 36 doøng Thieàn Taøo Ñoäng. Ngaøi Ngöôõng dieän höôùng thieân nha.” khai sôn ngoâi chuøa Long AÅn treân nuùi Long AÅn, (Song song ngoãng moät ñoâi tænh Phöôùc Long, coù leõ vaøo naêm 1733. Haàu heát Ngöûa maët ngoù ven trôøi). cuoäc ñôøi ngaøi, ngaøi chaán höng vaø hoaèng hoùa Phaät Sö Phaùp Thuaän vöøa cheøo, vöøa öùng ñaùp hai caâu giaùo taïi Nam Vieät. Sau khi ngaøi thò tòch, ñeä töû xaây treân nhö sau: thaùp vaø thôø ngaøi ngay tröôùc chuøa —A Vietnamese “Baïch mao phoâ luïc thuûy Zen Master from South Vietnam. He was the Hoàng traïo baõi thanh ba.” Dharma heir of the thirty-sixth generation of the (Loâng traéng phôi doøng bieác T’ao-T’ung Zen Sect. Probably in 1733, he built Soùng xanh chaân hoàng bôi). Long AÅn Temple on Mount Long AÅn, in Phöôùc Lyù Giaùc caûm phuïc, sau khi veà nöôùc, vò söù thaàn ñaõ Long province. He spent most of his life to revive laøm moät baøi thô taëng oâng. OÂng ñem daâng leân vua, and expand Buddhism in the South. After he vua cho goïi sö Khuoâng Vieät ñeán xem. Sö Khuoâng passed away, to honor him, his disciples built his Vieät noùi: “Thô naày coù yù toân troïng beä haï khoâng stupa at the right front of the Temple. khaùc gì vua nhaø Toáng vaäy.” Theo Thieàn Uyeån Taäp Phaùp Thuï: Anh, khi nhaø Tieàn Leâ môùi ñöôïc saùng laäp, sö heát 1) Caây Phaùp, hay Phaät phaùp coù khaû naêng giuùp söùc giuùp vua, ñeán khi ñaát nöôùc yeân bình, sö khoâng ngöôøi ta thu ñöôïc quaû vò Nieát Baøn—The nhaän baát cöù söï phong thöôûng naøo cuûa nhaø vua. dharma-tree or Buddha-teaching which bears Thôøi Tieàn Leâ, oâng laø moät vò coá vaán quan troïng nirvana fruit. chaúng nhöõng ñaõ giuùp nhaø Toáng kính neå vua Leâ maø 2) Söï chaáp nhaän nhöõng kinh nghieäm höõu nghieäp: coøn giuùp cho söï toaøn veïn laõnh thoå cuûa Ñaïi Vieät Reception of karmic experiences. nöõa—Zen master Phaùp Thuaän, a Vietnamese Zen Phaùp Thuï Duïng Vaät: Caùc vaät phaåm cuùng döôøng master in North Vietnam. His given name was Do Tam Baûo nhö nhö kinh saùch, röông traùp, maøn Phap Thuan, was born in 914, died in 990. He left tröôùng, vaân vaân—Offerings to the Triratna, i.e., home since he was very young.

Later he received sutras, trunks, boxes, and screens, etc. precepts from Zen Master Long Thoï Phuø Trì and Phaùp Thuaän (557-640): Teân cuûa moät vò danh became the Dharma heir of the tenth lineage of Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907). the Vinitaruci Sect. He was always invited to the Sö laø Sô Toå Hoa Nghieâm Toâng ôû Trung Hoa— Royal Palace by King Leâ to discuss the national Name of a Chinese famous monk who lived in the political and foreign affairs. King Leâ always T'ang Dynasty in China. He was the First Patriarch considered him as the National Teacher. Under of the Chinese Hua-Yen Sect. the Pre-Le dynasty, king Le Dai Hanh usually Phaùp Thuaän Thieàn Sö (914-990): Fa-shun (chi)— invited him to the imperial court to consult about Zen Master Phaùp Thuaän—Thieàn sö Vieät Nam, teân national affairs. Especially, the king always asked thaät laø Ñoã Phaùp Thuaän, sanh naêm 914, maát naêm him to compile diplomatic documents. In 986, the 990. Sö xuaát gia töø thuôû coøn raát nhoû, sau thoï giôùi Sung sent Ambassador Li Jue to Vietnam to vôùi Thieàn sö Long Thoï Phuø Trì vaø sau ñoù trôû thaønh confer with king Le Dai Hanh. He was assigned to Phaùp töû, ñôøi thöù möôøi cuûa doøng Tyø Ni Ña Löu Chi. disguide as a boatman to pick up the ambassador. Vua Leâ thöôøng môøi sö vaøo trieàu baøn vieäc chaùnh trò When crossing the river in a boat, Ambassador Li vaø ngoaïi giao vaø xem sö nhö laø Quoác Sö. Thôøi Jue saw a couple of swans swimming, he suddenly Tieàn Leâ, vua Leâ Ñaïi Haønh thöôøng môøi sö vaøo improvised a pair of poetic sentences: trieàu ñeå tham vaán veà quoác söï, ñaëc bieät nhaø vua “A couple of swans side by side, thöôøng nhôø sö soaïn thaûo caùc vaên kieän ngoaïi Look up to to the sky. giao. Naêm 986, nhaø Toáng beân Taøu cöû Lyù Giaùc Rowing the boat the Master immediately sang phong vöông cho vua Leâ, vua phaùi oâng caûi improvised another pair of parallel sentences: trang laøm ngöôøi laùi ñoø ñeå ñoùn tieáp söù thaàn. Treân “Their white plumage displays on the blue

stream. 1) (567-645): Teân cuûa moät vò danh Taêng Trung In a green wave, their pink feet swim.” Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of These lines really made a strong impression on a Chinese famous monk who lived in the the ambassador. After going back home he sent T'ang Dynasty in China. the Master a poem that contained a meaning of his 2) Teân cuûa moät vò Thieàn sö Trung Hoa vaøo thôøi respect for king Le Dai Hanh as his own majesty. nhaø Toáng (960-1279)—Name of a Chinese According to Thien Uyen Tap Anh Zen Records, Zen master who lived in the Sung Dynasty in he did his best to help king Le Dai Hanh from the China. beginning of the Earlier Le Dynasty. However, Phaùp Thöôøng Ñaïi Mai Thieàn Sö (752-839): when the country was in peace, he refused to Daibai Hojo (jap)—T’a-mei Fa-ch'ang (Wade- receive any award from the king. During the Giles Chinese)—Damei Fachang (Pinyin Earlier Le Dynasty, he was an important advisor Chinese)—See Ñaïi Mai Phaùp Thöôøng Thieàn Sö. who help cause the Sung in China to gain respect Phaùp Thöôïng: Dharmottara (skt). for both king Le Dai Hanh and the nation’s 1) Ñöôïc sanh ra töø chaân lyù: Born of Truth. sovereignty. 2) (495-580): Teân cuûa moät vò sö trong Phaùp Phaùp Thuoäc: School-fellow—See Phaùp Quyeán. Thöôïng Boä ôû AÁn Ñoä vaøo theá kyû thöù VI— Phaùp Thuûy: Chaân Lyù Phaät Phaùp gioáng nhö nöôùc Name of a monk in

Dharmottariya Sect in coù khaû naêng röûa saïch moïi ueá nhieãm phieàn naõo — India in the sixth century. The Buddha-truth likened to water, able to wash Phaùp Thöôïng Boä: Dhammutariya (p)— away the stains of illusion. Dharmottariyah (skt)—One of the eighteen sects Phaùp Thuyeàn: Dharma-vessel—Phaùp Chaâu— of Hinayana—Moät trong möôøi taùm phaùi Tieåu thöøa. Phaùp Thuyeàn—Coâng cuï truyeàn phaùp—Thuyeàn Phaùp Tòch: 1) Choã ngoài ñeå thuyeát phaùp: Dharma Baùt Nhaõ (thuyeàn Phaät phaùp) ñöa con ngöôøi töø bieån throne, where a monk sits to teach dharma; 2) See sanh töû luaân hoài sang bôø giaùc ngoä Nieát baøn—The Ñaïo Traøng and Töï Vieän. barque of Buddha-truth which ferries men out Phaùp Tieán (709-778): Teân cuûa moät vò danh Taêng from the sea of mortality and reincarnation to Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907). Naêm enlightenment and nirvana. 754, Sö thaùp tuøng thaày mình laø Sö Giaùm Chaân Phaùp Thö: Dharma book. sang Nhaät Baûn, vaø taïi ñoù Sö ñaõ giuùp Thaày mình Phaùp Thöïc: Dharmahara (skt). thieát laäp Luaät Toâng Nhaät Baûn. Sau khi Giaùm Chaân 1) Nhöõng thöùc aên ñuùng theo quy ñònh hay nhöõng thò tòch vaøo naêm 763, Sö trôû thaønh vò toå thöù nhì cuûa thöùc aên ñuùng theo pheùp taéc do Phaät cheá toâng phaùi naøy—Name of a Chinese famous monk ñònh—Diet in harmony with the rules in who lived in the T'ang Dynasty in China. In 754, Buddhism. he accompanied his master Chien-Chen (688-763) 1) Chaân lyù laø phaùp thöïc: Truth is dharma-food. to travel to Japan, and there he helped his master Phaùp Thöïc Ñoàng Xaù: See Tònh Xaù. to establish the Ritsu-shu. After Chien-Chen Phaùp Thöïc Nhò Ñoàng Xaù: See Tònh Xaù. passed away in 763, he became the Second Phaùp Thöïc Taùnh: Baûn chaát thaät söï cuûa hieän Patriarch of Japanese Vinaya Sect (Ritsu-shu). töôïng—True nature of phenomena. Phaùp Tín: Baèng côù cuûa söï truyeàn phaùp. Töø Thieàn Phaùp Thöïc Thôøi: Quy ñònh thôøi gian aên uoáng, toâng duøng ñeå chæ phaùp cuûa ñeä töû noái nghieäp thaày— tröôùc chöù khoâng sau giôø ngoï —The regulation time Proof of transmission of dharma—Proof of for meals, at or before noon, not after. transmission or spreading abroad the Buddha- Phaùp Thöïc Thöôøng Baõo: Laõnh ngoä Phaät phaùp thì truth. A term used by the Zen sect, to succeed to tinh thaàn luoân no ñuû—Practitioners are the dharma, or methods, of the master. comfortably off (full) when they possess an Phaùp Tính: See Phaùp Taùnh. absolute comprehension of the important meaning Phaùp Tính Ñoä: See Phaùp Giôùi. or aim of Zen. Phaùp Tính Phaùp Thaân: Dharmata-dharmakaya Phaùp Thöïc Töôùng: Immortal reality. (skt)—Phaùp tính phaùp thaân hay Quaû cöïc phaùp Phaùp Thöôøng: thaân. Ñaây laø loaïi thaân chaân thaät caàn yeáu ñoái vôùi

chö Phaät vaø chö Boà Taùt—Essential nature dharma- hieän töôïng—Qualities of understanding of body (dharmakaya). This is the essential reality- phenomena. body of Buddhas and Bodhisattvas. Phaùp Trí Phaåm Kieán Ñaïo: Phaåm chaát cuûa söï Phaùp Tính Toâng: Bhutatathata-yana (skt)—Nhö hieåu bieát caùc hieän töôïng treân ñöôøng thaáy ñaïo— Lai Thöøa—See Phaùp Taùnh Toâng. Qualities of understanding of phenomena in the Phaùp Toøa: Dharma throne. path of seeing. Phaùp Toøa Nhö Lai: Throne of the Buddha, the Phaùp Trí Thieàn Sö: Teân cuûa moät vò Thieàn sö palace

chamber in which the Buddha was situated. Trung Hoa thuoäc toâng Taøo Ñoäng vaøo thôøi Baéc Phaùp Toaøn: Teân cuûa moät vò danh Taêng Trung Toáng (960-1127)—Name of a Chinese Ts'ao Tung Hoa, thuoäc phaùi Maät Toâng, vaøo thôøi nhaø Ñöôøng Zen master in the North Sung Dynasty in China. (618-907)—Name of a Chinese famous monk, of Phaùp Trì: Dharmadhara (skt)—Name of a deity— the Tantric Sect, who lived in the T'ang Dynasty in Khaån Na La Vöông, teân cuûa moät vò thaàn. China. Phaùp Trì Thieàn Sö (635-702): Zen master Fa- Phaùp Trai Nhöït: Ngaøy trì trai giöõ giôùi thöôø ng vaøo ch'ih—Thieàn sö Phaùp Trì laø toå thöù tö cuûa Ngöu moãi nöûa thaùng. Vaø saùu ngaøy giöõ taùm giôùi khaùc Ñaàu Toâng. Chuùng ta khoâng coù nhieàu taøi lieäu noùi trong thaùng, toång coäng laø taùm ngaøy Baùt Quan Trai veà tieåu söû vaø söï nghieäp hoaèng phaùp cuûa Thieàn sö trong thaùng. Trong nhöõng ngaøy naày Phaät töû thuaàn Phaùp Trì. Caùc taùc phaåm Tuïc Cao Taêng Truyeän, thaønh thöôøng giöõ Baùt quan Trai giôùi—The day of Toáng Cao Taêng Truyeän, vaø Caûnh Ñöùc Truyeàn abstinence observed at the end of each half Ñaêng Luïc thöøa nhaän raèng Phaùp Trì tu hoïc döôùi month. Also the six abstinence days, in all making tröôùng cuûa Nguõ Toå Hoaèng Nhaãn, thuoäc truyeàn the eight days for keeping the eight thoáng Boà Ñeà Ñaït Ma, vaø raèng oâng laø moät trong commandments. On these days Good Buddhists möôøi ñaïi ñeä töû cuûa Nguõ Toå. Tuy nhieân, khoâng coù always keep the eight commandments. taøi lieäu naøo khaùc noùi roõ veà vieäc oâng trôû thaønh ñeä Phaùp Trang Nghieâm: Adornment of dharma—töû cuûa Thieàn sö Hueä Phöông, vaø söï nghieäp hoaèng Phaùp trang nghieâm, vì quaùn saùt dieãn thuyeát khoâng phaùp cuûa oâng trong vieäc truyeàn baù giaùo phaùp cuûa queân maát taùm vaïn boán ngaøn phaùp tuï —The toâng Ngöu Ñaàu—Name of a Chinese Zen master adornment of doctrines, contemplating and in the seventh century. Fa-ch'ih was the fourth expounding the collection of eighty-four thousand patriarch of the Niu-T'ou School. We do not have doctrines without forgetting them—See Tam sources regarding Zen master Fa-ch'ih and his Trang Nghieâm. career of spreading the Dharma. The Hsu-Kao- Phaùp Traøng: Dharma banner (curtain)—Torch of Seng-Chuan, Sung-Kao-Seng-Chuan, and Ching- Truth. Te-Ch'uan-Teng-Lu claim that Fa-ch'ih studied Phaùp Traøng Phaät: Dharma-vaja (skt)—Dharma- under Hung-jen, the Fifth Patriarch of the Curtain Buddha. Bodhidharma tradition, and that he was one of that Phaùp Traàn: Dhammarammana (p)—Dharma- master's ten major disciples. However, there are alambana (skt)—The mental objects—Phaùp laø ñoái no other data regarding his becoming a disciple of töôïng cuûa taâm hay cuûa yù caên, hay nhöõng yù nghó Hui-fang, and his career of spreading the tieán trieån töø söï tieáp xuùc vôùi ñoái töôïng caûm nhaän teachings of the Niu-T'ou School. ñöôïc trong taâm—Object of the mind or of mind- Phaùp Trinh: Teân cuûa moät vò danh Taêng Trung sense, or thought that proceed from contact with Hoa vaøo thôøi nhaø Nguyeân (1280-1368)—Name of sensible objects in the mind. a Chinese famous monk who lived in the Yuan Phaùp Trí: Dharma-nanam (skt)—Dhamma-jnana Dynasty in China. (p)—Knowledge of Dharma—Voâ Laäu Trí hay söï Phaùp Truï: Dharmasthitita (skt). hieåu bieát cuûa baäc giaùc

ngoä—Enlightened 1) Söï töông tuïc cuûa hieän höõu: Continuity of understanding—Dharma-wisdom, which enables existence. one to understand the law—The understanding of 2) Dieäu lyù cuûa chaân nhö döøng truï trong heát thaûy the law. caùc phaùp—Dharma abode, i.e., the Phaùp Trí Phaåm: Phaåm chaát cuûa söï hieåu bieát caùc omnipresent bhutatathata in all things.

3) Truï trong baûn chaát thaät cuûa Phaùp: Abiding eliminate this unnecessary attachment. dharma-nature. Phaùp Tu Lôïi Ích Cho Töï Ngaõ: The Dharma 4) (1723-1800): Teân cuûa moät vò danh Taêng Nhaät exposition applicable to oneself—See Lôïi Ích Cho Baûn vaøo theá kyû thöù XVIII—Name of a Töï Ngaõ. Japanese famous monk in the eighteenth Phaùp Tuù: Fa-Siou (chi)—Dharmamitra (skt)— century. Dharmamutra (skt)—Sa moân Phaùp Tuù—Ñaøm ma Phaùp Truï Kyù: Nandimitra-vadana (skt)—Record maät ña—Teân cuûa moät vò taêng noåi tieáng ngöôøi A of Dharma abode. Phuù Haõn ñaõ ñeán Trung Hoa dòch kinh töø naêm 424 Phaùp Trung Thieàn Sö (1084-1149): Teân cuûa ñeán 442 sau taây lòch—Name of a noted moät vò Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá Afghanistan monk who arrived in China to vaøo thôøi nhaø Toáng (960-1279)—Name of a translate sutras from 424 till 442 A.D. Chinese Lin-Chi Zen master in the Sung Dynasty Phaùp Tuï: in China. 1) Dhammasangani (skt)—Phaân loaïi caùc Phaùp— Phaùp Trung Vöông: Dhammassami (p)—King of Gathering of dharmas or classification of the dharma—Phaùp Vöông—See Dharmaraja. Dhamma. Phaùp Truyeàn Thoáng: Dhammanvaya (p)— 2) (1492-1563): Teân cuûa moät vò danh Taêng Trung Traditional dharma. Hoa vaøo thôøi nhaø Minh (1368-1644)—Name Phaùp Tröøng: Teân cuûa moät vò danh Taêng Trung of a Chinese famous monk who lived in the Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of a Ming Dynasty in China. Chinese famous monk who lived in the Sui Phaùp Tuï Luaän: Atthasalini (p)—Dhamma- Dynasty in China. sangani (p)—Book of elements of existence— Phaùp Tröôøng: Nôi daønh rieâng cho vieäc tu taäp Treatise on the gathering of dharmas. trong töï vieän—Any place set aside for religious Phaùp Tuï Luaän Chuù: Interpretation on the Book of practices, or purposes. elements of existence—Explanation on the Phaùp Tröôûng Laõo: Dhamma thero (p)—An elder Treatise of the gathering of dharmas. in Dhamma. Phaùp Tuaân Thaïch Ñieàn Thieàn Sö: Zen master Phaùp Tu Baát Nhò: Non-dual Method—Ña phaàn Fa-Hsun-Shih-T'ien (1170-1244)—Thieàn sö Trung chuùng ta haõy coøn vöôùng maéc vaøo nhò nguyeân neân Hoa, ngöôøi ñaõ quan ngaïi ñeán söï toàn vong cuûa khoâng theå nhaän roõ ñaâu laø tinh tuùy, ñaâu laø hình Thieàn, nhöng qua baøi thô ngaøi laïi caû quyeát: "Con töôùng beân ngoaøi, ñaâu laø hieän höõu, ñaâu laø khoâng ñöôøng cuûa Toå toâng nhaø Thieàn thaät saâu vaø hieám coù hieän höõu, danh saéc hay hieän töôïng, vaân vaân. ai ñi ñöôïc. Noù saâu thaúm mòt muø hôn caùi hoá saâu Chuùng ta thöôøng oâm laáy tinh tuùy vaø choái boû hình khoâng ñaùy; khoûi caàn phaûi ñöa tay giuùp ñôõ nhöõng töôùng beân ngoaøi, oâm laáy taùnh khoâng vaø choái boû söï khaùch boä haønh, cöù ñeå cho rong reâu tröôùc saân maëc hieän höõu, vaân vaân. Ñaây laø loaïi taø kieán taïo ra nhieàu tình xanh leân." (Toå sö moân haï tuyeät nhaân haønh, tranh caõi vaø nghi nan. Thaät ra coù söï hoå töông giöõa thaâm hieåm quaù ö vaïn nhaãn

khanh, thuøy thuû baát taâm linh vaø hieän töôïng. Haønh giaû neân töï hoøa giaûi naêng khoâng phí löïc, Nhieäm giao ñöôøng thöôïng luïc vôùi chính mình ñeå loaïi nhöõng vöôùng maéc khoâng ñaøi sanh). Theo Thieàn sö D.T. Suzuki trong Thieàn caàn thieát—Most of us are still attached to duality Luaän, Taäp II, thöøa nhaän raèng phong thaùi cuûa Thieàn and have not reconciled essence and marks, laø phaûi theá. Tuy nhieân, ngaøi cho raèng khi rong reâu existence and non-existence, noumenon and nôi cöûa Thieàn chöa töøng bò daãm ñaïp bôûi nhöõng phenomena. We embrace essence and reject böôùc chaân cuûa moät chuùng sanh naøo, thì Thieàn seõ marks, we embrace non-existence (emptiness) and thaønh ra caùi gì? Phaûi laøm sao cho con ñöôøng khaû dó reject existence and so on. This kind of wrong ñi ñöôïc, ít ra trong möùc ñoä naøo ñoù; phaûi khaùm phaù view creates a lot of disputes, doubts and ra moät vaøi phöông tieän giaû taïm haàu deã loâi cuoán perplexity. In fact, there is mutual identity nhöõng taâm hoàn moät ngaøy naøo ñoù trôû thaønh truyeàn between noumenon and phenomena, phenomena nhaân ñích thöïc cuûa Thieàn—A Chinese Zen master are noumenon, noumenon is phenomena. Buddhist in the end of the twelfth century. He was so cultivators should reconcile all things and concerned about the destiny of Zen, but he was so

determined that there was no other way to eternal truth and not in illusory knowledge— penetrate into it. Through a poem he said: “Very Trust in the Buddha’s wisdom rather than dew indeed there are who can walk the path of mere knowledge. our Fathers! In depth and steepness an abysmal Phaùp Töû: Hassu (jap)—Dharma child—Child of pit; uselessly I extend the hand to help the the Dharma or Dharma Successor—Dharma passengers; let the moss in my front court grow as heir—One who makes his living by following green as it chooses.” According to Zen master Buddhism. D.T. Suzuki in the Essays in Zen Buddhism, Book 1) Moät ngöôøi ñöôïc ñeà cöû keá tuïc thaày cuûa mình; II, this view of Zen is what we must expect of moät ngöôøi ñaõ ñöôïc chính thöùc truyeàn phaùp. course of a genuine Zen master. However, when Ma Ha Ca Dieáp laø phaùp töû cuûa Phaät Thích Ca the moss of the Zen courtyard is never disturbed Maâu Ni. Trong Thieàn, ngöôøi ñaéc phaùp hay by the footsteps of any human beings, what will moät moân ñeä nhaø Thieàn ñaõ ñaït ñeán cuøng moä t become of Zen? The path must be made walkable, möùc ñoä giaùc ngoä nhö Thaày vaø ñaõ ñöôïc Thaày to a certain extent at least; some artificial means cho pheùp thöïc hieän vieäc truyeàn baù giaùo lyù cuûa must be devised to attract some minds who may Thaày. Ngöôøi ñaéc phaùp coù theå laø moät cö só duø one day turn out to be true transmitters of Zen. nam hay nöõ. Luc Toå Hueä Naêng cuõng laø moät cö Phaùp Tuaàn Quaùn: Nghieân cöùu kyõ löôõng chö só khi oâng nhaän aán chöùng töø Nguõõ Toå (Hoaøng phaùp—Scrutinize dharmas—Crutinize Nhaãn)—One who is designated as the phenomena. successor of a master; one who has Phaùp Tuøy Duyeân: Giaùo phaùp cuûa Phaät maø moãi apprehended the official transmission. ngöôøi nghe hieåu vaø lôïi laïc khaùc nhau— Mahakasyapa was the dharma heir of Buddha Indeterminate teaching—The teaching of the Gautama. In Zen, a Zen disciple who has Buddha from which his listeners each knowing reached the same degree of

enlightenment as received a different benefit. his master and been given permission to carry Phaùp Tuøy Phaùp Haønh: Thöïc haønh giaùo phaùp lieân on his line of teaching. A Dharma-Sucessor tuïc—Practicing of the Dharma in its entirety. may be a layman or laywoman. Hui-Neng, the Phaùp Tö: YÙ chæ cuûa phaùp—Volition based on Sixth Patriarch, was a layman when he mind-objects (Power of will of the mind-objects). received the seal of transmission from the Phaùp Töù Y: Boán thöù y theo veà phaùp—The four Fifth Patriarch. trusts of dharma: 2) "Phaùp töû" duøng ñeå chæ ngöôøi keá thöøa Phaùp, 1) Y Phaùp Baát Y Nhaân: Y theo phaùp chaúng y hay "vò keá thöøa taâm linh cuûa moät Thieàn sö theo ngöôøi—Trust in the Law, not in men—ñöôïc coâng nhaän." Moät vò nhö vaäy tröôùc heát Trust in the truth which is eternal, rather than phaûi ñöôïc coâng nhaän laø ñaõ ñaït ñöôïc giaùc ngoä. in man, even its propagator. Söï truyeàn thöøa naøy raát quan troïng trong nhaø 2) Y Lieãu Nghóa Kinh, Baát Y Baát Lieãu Nghóa Thieàn, noù ñöôïc xem nhö laø söï duy trì "taâm Kinh: Y theo kinh lieãu nghóa, chaúng y theo truyeàn taâm," khoâng dính líu gì tôùi giaùo lyù hay kinh baát lieãu nghóa—Trust in sutras containing kinh ñieån (giaùo ngoaïi bieät truyeàn). Söï ban ultimate truth—Trust in the perfect meaning truyeàn ngoâi vò Phaùp töû naøy laø vieäc chöùng nhaän (the truth of the middle way) of the sutras. vò thieàn sinh ñaõ hoaøn toaøn naém baét ñöôïc heát 3) Y Nghóa Baát Y Ngöõ: Döïa theo nghóa, chöù phaàn tinh tuùy cuûa giaùo phaùp vaø ñaõ coù ñöôïc khoâng döïa theo ngoân ngöõ (ngoân ngöõ chæ laø ñaày ñuû khaû naêng truyeàn giaùo phaùp aáy laïi cho coâng cuï ñeå chuyeân chôû yù nghóa maø thoâi, ngöôøi khaùc—"Dharma-successor," or khoâng neân caâu chaáp)—Trust in truth, not in "recognized spiritual successor of a Zen words—Trust in the meaning or spirit, not the master." Such a person must first receive letter. Inka-Shomei, official recognition of having 4) Y Trí Baát Y Thöùc: Y Thaùnh Trí Baát Y Phaøm attained awakening (Kensho or Satori). This Trí (taâm voïng töôûng ñöôïc khôûi leân bôûi luïc designation is important in Zen, which sees traàn)—Trust in wisdom growing out of itself as maintaining a mind-to-mind

transmission that is indenpendent of doctrines 4) Töø ngöõ maø caùc toâng phaùi Nhaät Baûn ñaõ laáy töø and scriptures. The conferral of succession is tröôøng phaùi "Phaùp Töôùng Toâng" cuûa Trung a certification that the student has fully Hoa, coù töø thôøi truyeàn thoáng Du Giaø AÁn Ñoä. grasped the essence of the teaching and is Truyeàn thoáng naøy ñöôïc ngaøi Dosho truyeàn thus empowered to pass it on to others. sang Nhaät Baûn, ngaøi ñaõ du haønh sang Trung Phaùp Töï: Hassu (jap)—Dharma child—See Phaùp Hoa vaøo naêm 653 vaø theo hoïc vôùi ngaøi Huyeàn Töû. Trang. Truyeàn thoáng naøy trôû thaønh moät trong Phaùp Töï Taïi: 6 tröôøng phaùi chính döôùi thôøi Naïi Löông; 1) Dharmavikurvana (skt)—Khaû naêng thuyeát nhöõng truyeàn thoáng khaùc goàm coù Caâu Xaù, phaùp khoâng ngaèn meù—Complete dialectical Tam Luaän, Thaønh Thöïc, Tònh Ñoä vaø Hoa freedom and power. Nghieâm—The term the Japanese orders 2) Phaùp töï taïi, vì chö Boà Taùt thò hieän voâ bieân derived from the Chinese Fa-Hsiang school, phaùp moân—Control of doctrine, for which in turn traces itself back to the Indian Bodhisattvas reveal boundless gateways to Yogacara tradition. It was first brought to truth. Japan by Dosho

(629-700), who traveled to 3) Dharmavasita (skt)—Khaû naêng giaûng daïy China in 653 and studied with Hsuan-Tsang. It Phaät phaùp trong taát caû moïi khía caïnh coù theå coù became one of the six main Buddhist schools cuûa giaùo lyù nhaø Phaät—The ability of teaching of the Nara period (710-784); the others were Buddhism in all its possible aspects. Kusha, Sanron, Jojitsu, Ritsu, and Kegon. Phaùp Töï Taïi Boà Taùt: Dharmavikurvana- Phaùp Töôùng Boà Taùt: Dharmaketu Bodhisattva bodhisattva (skt)—Boà taùt coù khaû naêng thuyeát phaùp (skt)—The Bodhisattva of Dharma-aspects. khoâng ngaèn meù—A Bodhisattva's complete Phaùp Töôùng Giaùo: Teaching of the phenomenal dialectical freedom and power, so that he can appearances of dharmas—Lôøi phaùp noùi veà hình expound all things unimpeded. töôùng cuûa hieän töôïng. Phaùp Töï Taïi Vöông: Lord of Truth. Phaùp Töôùng Höõu: Existence as dharma marks— Phaùp Töï Taïi Vöông Boà Taùt: Dharmesvara- Phaùp töôùng höõu chæ cho caùc chaân lyù khoå vaø voâ bodhisattva (skt)—Vò Boà Taùt coù khaû naêng thuyeát thöôøng, vaân vaân—This refers to the reality of phaùp khoâng ngaèn meù—Bodhisattva of Sovereign suffering, transiency, and so forth. Dharma, a Bodhisattva who is king of complete Phaùp Töôùng Kinh: Mayini-sutra (skt)—Sutra on dialectical freedom and power. teaching of the phenomenal appearances of Phaùp Töï Töôùng Töông Vi Nhaân: Moät trong boán dharmas—Kinh noùi veà hình töôùng cuûa hieän töôïng. nhaân Töông Vi (nhaân traùi nghòch nhau) trong Nhaân Phaùp Töôùng Nhö Huyeãn: All things are Minh, laäp luaän hay yù thöù traùi laïi vôùi ngoân traàn hay illusions—Theo Kinh Duy Ma Caät, chöông möôøi phaùp töï töôùng—One of the four fallacies hai, Xaù Lôïi Phaát hoûi oâng Duy Ma Caät raèng: "OÂng connected with the reason, in which the reason is ôû ñaâu cheát roài sinh nôi ñaây?" Duy Ma Caät hoûi laïi: contrary to the truth of the premiss. "Phaùp cuûa ngaøi chöùng ñaëng coù cheát roài sinh Phaùp Töï Töôùng Töông Vi Quaù: See Phaùp Töï khoâng?" Xaù Lôïi Phaát ñaùp: "Khoâng cheát khoâng Töôùng Töông Vi Nhaân. sinh." Duy Ma Caät hoûi: "Neáu caùc phaùp khoâng coù Phaùp Töôùng: Dharmaketu (skt)—Hosso (jap)— töôùng cheát roài sinh, taïi sao ngaøi laïi hoûi 'OÂng ôû ñaâu Dharmas or things. cheát roài laïi sinh nôi ñaây.' YÙ ngaøi nghó sao? Ví nhö 1) Phaùp töôùng ñöôïc ví vôùi moät vò Taêng cao haï, hình nam nöõ cuûa nhaø huyeãn thuaät hoùa ra coù cheát coù ñaïo ñöùc laõnh ñaïo Taêng ñoaøn: Dharma- roài sinh khoâng?" Xaù Lôïi Phaát noùi: "Khoâng coù cheát generals—Monks of high character and roài sinh. Ngaøi khoâng nghe Phaät noùi caùc phaùp töôùng leadership. nhö huyeãn ñoù sao?" Duy Ma Caät ñaùp: "Coù nghe 2) Ñaëc tính cuûa hieän töôïng: Characteristics of all theá. Neáu caùc phaùp töôùng nhö huyeãn thôøi taïi sao phenomena. ngaøi laïi hoûi raèng 'OÂng ôû ñaâu cheát roài sinh laïi nôi 3) Veû beà ngoaøi cuûa vaïn höõu: The aspects or ñaây?' Ngaøi Xaù Lôïi Phaát! Cheát laø caùi töôùng baïi characteristics of things. hoaïi cuûa phaùp hö doái, sinh laø töôùng töông tuïc cuû a

phaùp hö doái, Boà Taùt duø cheát khoâng döùt maát goác tieáng thöa raèng: "Daï! Baïch Theá Toân! Ai ñem laønh, daàu soáng khoâng theâm caùc ñieàu aùc." Baáy giôø chuùng con ñi, xin Theá Toân cöùu hoä cho." Phaät Baát Phaät baûo Xaù Lôïi Phaát: "Coù coõi nöôùc teân laø Dieäu Ñoäng noùi: "Khoâng phaûi ta laøm, ñoù laø thaàn löïc

cuûa Hyû, Phaät hieäu laø Voâ Ñoäng, oâng Duy Ma Caät naøy ôû oâng Duy Ma Caät laøm nhö theá. Ngoaøi ra, nhöõng nöôùc ñoù cheát roài sanh nôi ñaây." Xaù Lôïi Phaát thöa: ngöôøi chöa coù thaàn thoâng khoâng hay bieát mình ñi "Chöa töøng coù vaäy, baïch Theá Toân! Ngöôøi naøy chòu ñaâu. Coõi nöôùc Dieäu Hyû duø vaøo coõi Ta Baø naày maø boû coõi thanh tònh maø thích ñeán choã nhieàu oaùn haïi!" khoâng theâm khoâng bôùt, coøn coõi Ta Baø naày cuõng Duy Ma Caät hoûi Xaù Lôïi Phaát: "YÙ ngaøi nghó sao? khoâng chaät khoâng heïp, vaãn y nguyeân nhö tröôùc." Luùc aùnh saùng maët trôøi chieáu leân coù hieäp vôùi toái Baáy giôø Phaät Thích Ca Maâu Ni baûo ñaïi chuùng khoâng?" Xaù Lôïi Phaát ñaùp: "Khoâng, aùnh saùng maët raèng: "Caùc oâng haõy xem coõi nöôùc Dieäu Hyû, Phaät trôøi khi moïc leân thì khoâng coøn toái nöõa." Duy Ma Voâ Ñoäng Nhö Lai, nöôùc ñoù trang nghieâm toát ñeïp, Caät hoûi: "Maët trôøi sao laïi ñi qua coõi Dieâm Phuø chuùng Boà Taùt thanh tònh, haøng ñeä töû toaøn trong Ñeà?" Xaù Lôïi Phaát ñaùp: "Vì muoán ñem aùnh saùng saïch." Ñaïi chuùng thöa raèng: "Daï! Ñaõ thaáy." Phaät soi chieáu söï toái taêm cho coõi Dieâm Phuø Ñeà." Duy baûo: "Caùc Boà Taùt neáu muoán ñöôïc coõi Phaät thanh Ma Caät noùi: "Boà Taùt cuõng theá, duø sanh coõi Phaät tònh nhö theá, caàn phaûi hoïc caùi ñaïo cuûa Ñöùc Voâ baát tònh coát ñeå hoùa ñoä chuùng sanh, chôù khoâng coù Ñoäng Nhö Lai ñaõ laøm." Khi hieän ra coõi nöôùc Dieäu chung hieäp vôùi keû ngu toái, coát döùt tröø phieàn naõo Hyû naày, coõi Ta Baø coù 14 na do tha ngöôø i phaùt taâm ñen toái cuûa chuùng sanh maø thoâi." Baáy giôø caû ñaïi Voâ thöôïng Chaùnh ñaúng Chaùnh giaùc, ñeàu nguyeän chuùng khao khaùt ngöôõng mong muoán thaáy coõi sanh sang coõi nöôùc Dieäu Hyû, Phaät Thích Ca Maâu nöôùc Dieäu Hyû, Ñöùc Voâ Ñoäng Nhö Lai vaø caùc haøng Ni lieàn thoï kyù cho raèng: "Seõ sanh ñaëng sang nöôùc Boà Taùt, Thanh Vaên kia. Phaät bieát taâm nieäm cuûa ñoù." Baáy giôø nöôùc Dieäu Hyû ôû nôi coõi Ta Baø naày chuùng hoäi lieàn baûo Duy Ma Caät raèng: "Xin hieän laøm nhöõng vieäc lôïi ích xong, lieàn trôû veà boån xöù, caû coõi nöôùc Dieäu Hyû, Ñöùc Voâ Ñoäng Toân Nhö Lai vaø ñaïi chuùng ñeàu thaáy roõ. Phaät baûo Xaù Lôïi Phaát: caùc haøng Boà Taùt, Thanh Vaên cho chuùng hoäi xem, "OÂng coù thaáy coõi nöôùc Dieäu Hyû vaø Ñöùc Phaät Voâ ñaïi chuùng ai cuõng ñang ngöôõng moä." Luùc aáy Duy Ñoäng chaêng?" Xaù Lôïi Phaát ñaùp: "Daï, baïch Theá Ma Caät nghó raèng 'Ta seõ khoâng rôøi choã ngoài maø Toân! Con coù thaáy. Nguyeän taát caû chuùng sanh ñöôïc tieáp laáy coõi nöôùc Dieäu Hyû, nuùi, soâng, khe, hang, coõi thanh tònh nhö Ñöùc Phaät Voâ Ñoäng vaø thaàn ao hoà, bieån lôùn, nguoàn suoái, caùc nuùi Thieát Vi, Tu thoâng nhö oâng Duy Ma Caät." Baïch Theá Toân! Di, vaø nhöït nguyeät, tinh tuù, caùc cung ñieän cuûa Chuùng con ñöôïc nhieàu lôïi laønh, ñöôïc thaáy ngöôøi Thieân, Long, quyû thaàn, Phaïm Thieân cuøng caùc haøng naày gaàn guõi cuùng döôøng. Coøn nhöõng chuùng sanh Boà Taùt, Thanh Vaên, thaønh aáp, tuï laïc, trai gaùi lôùn hoaëc hieän taïi ñaây, hoaëc sau khi Phaät dieät ñoä maø nhoû, cho ñeán Voâ Ñoäng Nhö Lai vaø caây Boà Ñeà, hoa nghe kinh naày cuõng ñöôïc lôïi laønh, huoáng laïi nghe sen quyù coù theå laøm Phaät söï trong möôøi phöông, ba roài tin hieåu, thoï trì, ñoïc tuïng, giaûi noùi, ñuùng nhö ñöôøng theàm baùu töø coõi Dieâm Phuø Ñeà ñeán coõi trôøi phaùp tu haønh. Neáu coù ngöôøi tay caàm ñöôïc kinh Ñao Lôïi, do theàm

baùu naày chö Thieân ñi xuoáng ñeå ñieån naày thì ñaõ ñöôïc kho taøng Phaùp Baûo. Neáu coù laøm leã cung kính ñöùc Voâ Ñoäng Nhö Lai vaø nghe ngöôøi ñoïc tuïng giaûi thich nghóa lyù kinh naày, ñuùng thoï kinh phaùp; ngöôøi ôû coõi Dieâm Phuø Ñeà cuõ ng leân nhö lôøi noùi tu haønh thôøi ñöôïc chö Phaät hoä nieäm. theàm baùu ñoù maø ñi leân coõi trôøi Ñao Lôïi ñeå ra maét Neáu coù ai cuùng döôøng ngöôøi nhö theá, töùc laø cuùng chö Thieân kia. Coõi nöôùc Dieäu Hyû thaønh töïu coâng döôøng chö Phaät. Neáu coù ngöôøi naøo bieân cheùp thoï ñöùc voâ löôïng nhö theá, treân ñeán trôøi Saéc Cöùu Caùnh, trì kinh naày, chính laø trong nhaø ngöôøi ñoù coù Nhö döôùi ñeán thuûy teà, duøng tay phaûi chaán laáy raát nhanh Lai. Neáu ngöôøi nghe kinh naày maø tuøy hyû thôøi nhö caùi baøn troøn cuûa ngöôøi thôï goám, roài ñem veà ngöôøi ñoù seõ ñöôïc ñeán baäc nhöùt thieát trí. Neáu ngöôøi coõi Ta Baø naày cuõng nhö ñaëng caùi traøng hoa, ñeå tin hieåu kinh naày cho ñeán moät baøi keä boán caâu roài ñöa cho ñaïi chuùng xem. OÂng suy nghó nhö theá roài giaûi noùi cho ngöôøi khaùc nghe, phaûi bieát ngöôøi ñoù lieàn nhaäp tam muoäi (chaùnh ñònh) hieän söùc thaàn ñöôïc thoï kyù quaû Voâ Thöôïng Chaùnh Ñaúng Chaùnh thoâng laáy tay phaûi chaán laáy coõi nöôùc Dieäu Hyû ñeå Giaùc.”—According to the Vimalakirti Sutra, vaøo coõi Ta Baø naày. Caùc Boà Taùt vaø chuùng Thanh Chapter Twelve, Sariputra asked Vimalakirti: Vaên cuøng caùc Thieân, nhôn coù thaàn thoâng ñeàu caát “Where did you die to be reborn here?”

Vimalakirti asked back: “Is the (sravaka) Dharma ravines, springs, seas, Sumerus, sun, moon, stars, which you have realized subject to death and planets, palaces of heavenly dragons, ghosts, rebirth?” Sariputra replied: “It is beyond death and spirits and devas, Bodhisattvas, sravakas, towns, birth.” Vimalakirti asked: “If there is neither birth hamlets, men and women of all ages, the nor death, why did you ask me: ‘Where did you Immutable Tathagata, his bo-tree (bodhi-tree) and die to be reborn here?’ What do you think of beautiful lotus blossoms, which were used to illusory men and women created by an illusionist; perform the Buddha work of salvation in the ten are they subject to death and birth?” Sariputra directions, as well as the tree flights of gemmed replied: “They are not subject to death and birth. steps linking Jambudvipa (our earth) with Have you not heard the Buddha say that all things Trayastrimsas by which the devas descended to are illusions?” Vimalakirti said: “Yes, if all things earth to pay reverence to the Immutable are illusions, why did you ask me where I died to Tathagata and to listen to his Dharma, and by be reborn here? Sariputra, death is unreal and which men ascended to Trayastrimsas to see the deceptive, and means decay and destruction (to devas. All this was the product of countless merits the worldly man), while life which is also unreal of the realm of Profound Joy, from the Akanistha and deceptive means continuance to him. As to heaven above to the seas below and was lifted by the Bodhisattva, although he disappears (in one Vimalakirti with his right hand with the same ease place) he does not put an end to his good (deeds), with which a potter raises his wheel, taking and although he reappears (in another) he everything to earth to show it to the assembly as if prevents evils from arising.” At that time, the showing his own head-dress. Vimalakirti then Buddha said to

Sariputra: “There is a (Buddha) entered the state of samadhi and used his land called the realm of Profound Joy whose supramundane power to take with his right hand Buddha is Aksobhya Buddha where Vimalakirti the world of Profound Joy which he placed on disappeared to come here.” Sariputra said: “It is a earth. The Bodhisattvas, sravakas and some devas rare thing, World Honoured One, that this man who had realized supramundane said to their could leave a pure land to come to this world full Buddha: “World Honoured One, who is taking us of hatred and harmfulness!” Vimalakirti asked away? Will you please protect us?” The Sariputra: Sariputra, what do you think of sunlight; Immutable Buddha said: “This is not done by me when it appears does it unite with darkness?” but by Vimalakirti who is using his supramundane Sariputra replied: “Where there is sunlight, there power.” But those who had not won is no darkness.” Vimalakirti asked: “Why does the supramundane powers neither knew nor felt that sun shine on Jambudvipa (this earth)?” Sariputra they had changed place. The world of Profound replied: “It shines to destroy darkness.” Joy neither expanded nor shrank after landing on Vimalakirti said: “Likewise, a Bodhisattva, the earth which was neither compressed nor although born in an unclean Buddha land, does not straitened, remaining unchanged as before. At that join and unite with the darkness of ignorance but time, Sakyamuni Buddha said to the assembly: (teaches and) converts living beings to destroy the “Look at the Immutable Tathagata of the land of obscurity of klesa.” As the assembly admired and Profound Joy which is majestic, where the wished to see the Immutable Tathagata, the Bodhisattvas live purely and the (Buddha’s) Bodhisattvas and sravakas of the pure land of disciples are spotless.” The assembly replied: Profound Joy. The Buddha who read their thoughts “Yes, we have seen.” The Buddha said: “If a said to Vimalakirti: “Virtuous man, please show Bodhisattva wishes to live in such a pure and the Immutable Tathagata and the Bodhisattvas clean Buddha land, he should practise the path and sravakas of the land of Profound Joy to this trodden by the Immutable Tathagata.” When the assembly who want to see them.” Vimalakirti pure land of Profound Joy appeared fourteen thought that he should, while remaining seated, nayutas of people in this saha world developed the take with his hand the world of Profound Joy with mind set on supreme enlightenment, and vowed to its iron enclosing mountains, hills, rivers, streams, be reborn in the realm of Profound Joy.

Sakyamuni Buddha then prophesied their coming Sô Toå cuûa toâng phaùi naày laø Ngaøi Voâ Tröôùc, rebirth there. After the (visiting Bodhisattvas had anh ruoät cuûa ngaøi Theá Thaân, taùc giaû cuûa boä done their) work of salvation for the benefit of Du Giaø Sö Ñòa Luaän. Taïi AÁn Ñoä, ñaàu tieân living beings in this world, the pure land of toâng naày ñöôïc goïi laø Du Giaø Toâng, chæ cho söï Profound Joy returned to its original place. And thöïc haønh veà pheùp quaùn töôûng. Sau khi trôû veà this was seen by the whole assembly. The Buddha vôùi Ñaïi Thöøa, Theá Thaân ñaõ taäp ñaïi thaønh caùc then said to Sariputra: “Have you seen the world quan ñieåm trieát hoïc cuûa Du Giaø Toâng, ñaõ quy of Profound Joy and its Immutable Tathagata?” ñònh chuû ñieåm cuûa toâng naày laø “Duy Thöùc,” Sariputra replied: “Yes, World

Honoured One, I ñaët söï hieän höõu cuûa taát caû ngoaïi giôùi nôi thöùc. have. May all living beings win a pure land similar Noùi taét laø chæ coù thöùc hieän höõu. Treân phöông to that of the Immutable Buddha and achieve dieän theå taùnh luaän, toâng naày ñöùng giöõa caùc supramundane powers like those of Vimalakirti! toâng phaùi chaáp "Höõu" vaø chaáp "Voâ." Noù World Honoured One, we shall soon realize a khoâng chaáp vaøo hoïc thuyeát taát caû moïi söï theå great benefit resulting from our meeting and ñeàu hieän höõu, vì quan nieäm raèng khoâng coù gì paying obeisance to this man now. And living ngoaøi taùc ñoäng cuûa taâm, cuõng khoâng chaáp vaøo beings, hearing this sutra now or after the hoïc thuyeát chaúng coù gì hieän höõu, vì quaû quyeát Buddha's nirvana, will also realize a great benefit; raèng coù söï hieän höõu cuûa caùc thöùc. Toâng naày how much more so, if after hearing it, they hoaøn toaøn taùn ñoàng hoïc thuyeát "Trung Ñaïo," believe, understand, receive and uphold it or read, khoâng bao giôø ñi ñeán cöïc ñoan cuûa chuû tröông recite, explain and preach it, and practice its "höõu luaän" cuõng nhö "voâ luaän." Nhö vaäy toâng Dharma accordingly? He who receives this sutra naày coù theå ñöôïc meänh danh laø "Duy Taâm with both hands, will in reality secure the treasure Thöïc Taïi Luaän" hay "Thöùc Taâm Luaän." Danh of the Dharma-gem; if, in addition, he reads, hieäu chính thöùc cuûa noù laø "Duy Thöùc," hay recites and understands its meaning and practices Taùnh Töôùng Hoïc, khaûo cöùu veà baûn taùnh vaø söï it accordingly, he will be blessed and protected by töôùng cuûa caùc phaùp—According to Prof. all Buddhas. Those making offerings to this man Junjiro Takakusu in The Essentials of (Vimalakirti), will through him automatically Buddhist Philosophy, Dharma-laksana means make offerings to all Buddhas. He who copies this "Characteristics of Dharma," Dharma here sutra to put it into practice, will be visited by the denoting things substantial and mental, or Tathagata who will come to his house. He who matter and mind, for the chief object of this rejoices at hearing this sutra, is destined to win all school is to investigate the nature and knowledge (sarvajna). And he who can believe qualities of all existences. The first founder of and understand this sutra, or even (any of) its four- the school was Asanga, an elder brother of line gathas and teaches it to others, will receive Vasubandhu, who was the author of the text the (Buddha's) prophecy of his future realization "Yogacara-bhumi." In India the school was of supreme enlightenment." formerly called Yogacara, which means the Phaùp Töôùng Toâng: Dharmalaksana (skt). practice of self-concentration. Vasubandhu, (I) Coøn goïi laø Du Giaø Toâng, Nhieáp Luaän Toâng when he was converted to Mahayana by his hay Duy Thöùc Toâng—Also called Yogacara brother and succeeded in the systematizing Sect, Samparigraha School, or Consciousness- the philosophical views of the Yogacara Only School. School, designated the tenet of the school as 1) Theo Giaùo Sö Junjiro Takakusu trong quyeån Mere Ideation (Vijnaptimatra), attributing the "Cöông Yeáu Trieát Hoïc Phaät Giaùo," Phaùp existence of all the outer world to inner Töôùng coù nghóa laø "nhöõng söï töôùng bieåu hieän ideation. In short, holding that nothing but cuûa caùc phaùp." Phaùp ôû ñaây chæ cho caùc söï theå ideation exists. As to ontology this school thuoäc vaät chaát vaø tinh thaàn (saéc vaø taâm), bôûi vì stands

between the realistic and nihilistic ñoái töôïng chính cuûa toâng phaùi naày laø truy cöùu schools, given above. It adheres neither to veà baûn chaát vaø phaåm tính cuûa moïi hieän höõu. the doctrine that all things exist, because it

takes the view that nothing outside the mind b) Thöù saùu laø trung taâm giaùc quan taïo caùc khaùi (mental activity) exists, nor to the doctrine nieäm do nhöõng tri giaùc ñaït ñöôïc töø theá giôùi that nothing exists, because it asserts that beân ngoaøi: The sixth, the sense-center, forms ideations do exist. It firmly adheres to the conceptions out of the perceptions obtained doctrine of the mean, neither going to the from the outside. extreme of the theory of existence nor to that c) Thöù baûy laø yù (manas): The seventh is thought of non-existence. This school can, therefore, (Manas)—Maït na thöùc laø trung taâm tö töôûng, be called the “ideal-realism” or “Ideation suy nghó, yeâu caàu vaø suy luaän döïa treân neàn Theory.” The academic name of this school is taûng yù thöùc—The seventh, the thought-center, “Mere Ideation,” or Vijnaptimatra (Ideation thinks, wills and reasons on a self-centered Only), a study of Nature and Characteristics basis. of dharmas or elements. d) Thöù taùm laø taâm (citta): The eighth is mind 2) Phaùp Töôùng toâng tuy laø duy thöùc, laïi duøng (citta)—Thöùc thöù taùm laø A Laïi Da thöùc, chöùa khuoân maãu cuûa phöông phaùp phaân tích duøng giöõ nhöõng chuûng töû, nghóa laø giöõ nhöõng hieäu trong caùc toâng phaùi thuoäc Thöïc taïi vaø Hö voâ quaû hay naêng löïc cuûa taát caû nhöõng hieän luaän, vaø phaân theá giôùi hieän höõu laøm naêm loaïi, haønh—The eighth, the store-center, store goàm 100 phaùp (see baùch Phaùp Phaùp Töôùng seeds, i.e., keeps efficiency or energy for all Toâng). Moät ñaëc ñieåm laø toâng naày chia Taâm manifestations. laøm taùm thöùc, moãi thöùc laø moät thöïc taïi bieät e) Thöùc thöù saùu, baûy, vaø taùm luoân luoân döïa vaøo laäp. Khoâng coù toâng phaùi naøo khaùc trong Phaät nhau maø hoaït ñoäng, bôûi vì thöùc thöù saùu laø taâm Giaùo coù moät hoïc thuyeát nhö theá. Theâm vaøo ñieåm chung cho tri giaùc vaø tri nhaän höôùng noäi; naêm thöùc (nhaõn, nhó, tyû, thieät, thaân) coøn coù noù hoaït ñoäng höôùng ngoaïi döïa treân maït na giaùc quan thöù saùu, yù thöùc; thöùc thöù baûy, töï yù thöùc, maø thöùc naày laïi döïa treân a laïi da thöùc. thöùc; vaø thöùc thöù taùm laø taïng thöùc. Hai thöùc Maït na ñaùp öùng cho töï thöùc, töï quan taâm hay baûy vaø taùm ñöôïc goïi laø maït na vaø a laïi da nhöõng xu huôùng vò kyû. Nhieäm vuï chuû theå cuûa thöùc: The Dharmalaksana, though idealistic, thöùc thöù taùm ñöôïc thöùc thöù baûy xem nhö laø takes the model of the analytical method used “Ngaõ” maëc daàu trong thöïc teá khoâng coù gì laø in the Realistic and Nihilistic Schools, and “Ngaõ” caû. YÙ töôûng veà “Ngaõ giaû aûo” naày laøm classifies the world of becoming into five nhieãm oâ taát caû nhöõng tö töôûng khieán khôi daäy categories which are subdivided into one yù töôûng veà caù theå hay töï ngaõ: The sixth, the hundred dharmas (see Baùch Phaùp Phaùp Töôùng seventh and the eighth always act on one Toâng). A special of this school is that the mind another, for The sixth is the general center of is divided into eight consciousnesses, each perception and cognition inwardly which acts being a separate reality. No other school of outwardly on the basis of the thought-center Buddhism has such a doctrine. In addition to which inturn acts on the basis of the

all-storing the first five mental faculties (eye, ear, center. The Manas is responsible for self- tongue, skin-sense or consciousnesses) there consciousness, self-interest, or selfish are the sixth, the sense-center, a general motives. The subjective function of the eighth perceiving organ or conscious mind; the is seen and regarded by the seventh as self seventh, the thought-center or the self- (atman) thought in reality there is no such conscious mind, and the eight, the store- thing as self. This false idea pollutes all center or store-consciousness. The last two thoughts and gives rise to an idea of are called Manas (thought) and Alaya (store- individual or personal ego or soul. consciousness). 3) For more information, please see Tam Chuûng a) Trong soá taùm thöùc naày, naêm phaàn ñaàu hoïp Hieän Höõu. thaønh thöùc (vijnana): Among these eight (II) Coøn goïi laø Ñaïi Thöøa Duy Thöùc Toâng. Toâng consciousnesses the former five constitute the naày chia giaùo phaùp cuûa Phaät ra laøm ba thôøi sense-consciousness (Vijnana). kyø—Mahayana Dharmalaksana school (Duy

Thöùc Toâng) which devides the Buddha's and 557 translated thirty-two texts. He is also Teaching into three periods in which he said to have written more than forty works, taught: altogether amounting to two hundred Chinese 1) A Haøm: The unreality of the ego. volumes. His chief object was to propagate 2) Baùt Nhaõ: The unreality of the djarmas. the doctrine of the Abhidharma-kosa and the 3) Giaûi thaâm maät: Sandhinirmocana-sutra—The Mahayana-samparigraha. His literary and middle or uniting way. religious activity seems to have greatly (III) Nhieáp Luaän Toâng laø tieàn thaân cuûa Phaùp influenced the Chinese mind of the time as is Töôùng Toâng. Moät taùc phaåm tieâu bieåu cuûa Ñaïi testified by the fact that he had many able Thöøa Duy Taâm Luaän ñöôïc goïi laø Nhieáp Ñaïi pupils under him. Paramartha founded the Thöøa Luaän, do Voâ Tröôùc vieát vaøo theá kyû thöù realistic Kosa School, as we have seen 5, vaø Theá Thaân chuù giaûi, ñöôïc Phaät Thuû dòch before, and the Samparigraha School. His sang Haùn vaên vaøo naêm 531, vaø Chaâ n Ñeá dòch activities can be compared only with vaøo naêm 563; laïi ñöôïc ngaøi Huyeàn Trang dòch Kumarajiva who came before him and Hsuan- laàn nöõa vaøo khoaûng 648-649. Trong caùc baûn Tsang who came after him. dòch naày, baûn thöù hai cuûa Chaân Ñeá laøm caên (IV) Caùc doøng truyeàn thöøa—Lines of transmission: baûn cho Nhieáp Luaän Toâng ôû Trung Hoa. Chaân Theo Giaùo Sö Junjiro Takakusu trong Cöông Ñeá queâ ôû Ujjayini, coù leõ quan heä ñeán ñaïi hoïc Yeáu Trieát Hoïc Phaät Giaùo, ôû AÁn Ñoä, sau khi Valabhi, moät trung taâm hoïc Phaät, oâng ñeán Theá Thaân tòch dieät, döôøng nhö coù ñeán ba Trung Hoa naêm 548, vaø trong khoaûng thôøi doøng truyeàn thöøa cuûa Du Giaø Duy Taâm gian töø ñoù ñeán naêm 557, oâng ñaõ dòch 32 taùc Luaän—According to Prof. Junjiro Takakusu in phaåm. Ngöôøi ta noùi oâng cuõng vieát treân 40 taùc The Essentials of Buddhist Philosophy, in phaåm khoaûng 200 quyeån. Ñoái töôïng chính cuûa India, after the death of Vasubandhu, there oâng laø truyeàn baù hoïc thuyeát A Tyø Ñaït Ma Caâu seem to have been three lines of transmission Xaù vaø Nhieáp Ñaïi Thöøa Luaän. Hoaït ñoäng vaên of Yogacara Idealism. hoïc vaø toân giaùo cuûa ngaøi döôøng nhö ñaõ coù aûnh 1) Doøng ñaàu tieân laø vaøo theá kyû thöù naêm, truyeàn höôûng lôùn trong taâm khaûm cuûa

ngöôøi Trung chi Traàn Na (Dignaga), Voâ Taùnh (Agotra) vaø Hoa qua söï kieän ngaøi ñaõ coù nhöõng ñeä töû taøi ba Hoä Phaùp (Dharmapala); trung taâm doøng naày sau naày. Chaân Ñeá laø ngöôøi ñaõ thieát laäp Caâu laø tröôøng ñaïi hoïc Na Lan Ñaø. Giôùi Hieàn goác Xaù vaø Nhieáp Luaän Toâng. Hoaït ñoäng cuûa oâng ngöôøi Na Lan Ñaø vaø vò ñeä töû laø Huyeàn Trang ñöôïc xeáp ngang haøng vôùi ngaøi Cöu Ma La cuõng thuoäc doøng naày: The first was the line of Thaäp, ngöôøi xuaát hieän tröôùc ngaøi, vaø Huyeàn Dignaga in the fifth century, Agotra, and Trang ngöôøi sanh ra sau ngaøi—The Dharmapala whose center of transmission was Samparigraha (She-Lun) school, the Nalanda University. Silabhadra of Nalanda forerunner of the Dharmalaksana School. A and his Chinese pupil Hsuan-Tsang belong to representative work of Mahayana idealism this line. named the Acceptance of the Great Vehicle 2) Doøng thöù hai laø truyeàn chi Ñöùc Tueä (Mahayana-samparigraha) was written by (Gunamati) vaø An Hueä (Sthiramati) maø nôi Asanga in the fifth century, annotated by truyeàn thöøa döôøng nhö laø ôû ñaïi hoïc Valabhi; Vasubandhu (420-500), and translated into Chaân Ñeá, saùng toå Nhieáp Luaän Toâng ôû Trung Chinese in 531 by Buddhasanta, in 563 by Hoa thuoäc doøng naày: The second was the line Paramartha, and again by Hsuan-Tsang during of Gunamati and Sthiramati whose center of 648-649). Of these, the second, Paramartha's transmission seems to have been Valabhi translation, laid the foundation of the She-Lun University; Paramartha, the founder of Sheâ - School in China. Paramartha, a native of Lun School in China, belongs to this line. Ujjayini, probably connected with Valabhi 3) Doøng thöù ba laø truyeàn chi cuûa Nan Ñaø University, a center of Buddhist learning, (Nanda), ngöôøi maø giaùo nghóa ñöôïc Chaân Ñeá came to China in 548, and between that time theo ñuoåi, vaø Thaéng Quaân (Jayasena) ngöôøi

ñaõ töøng giaûng daïy nhieàu vaán ñeà cho Huyeàn Phaùp Uyeån Can Thaønh: Ngöôøi khoâng mang hình Trang. Doøng truyeàn thöøa choùt naày khoâng phaùt thöùc xuaát gia, nhöng duøng quyeàn theá vaø ñòa vò cuûa trieån maáy ôû AÁn Ñoä vaø döôøng nhö sôùm bieán mình ñeå laøm cho vöôøn Phaùp, chæ Phaät Giaùo nhö maát sau ñoù: The third was the line of Nanda, moät khu vöôøn ngaøy caøng sum sueâ töôi toát hôn— whose tenet was followed by Paramartha, and Laypeople who use their authority and influence Jayasena, who instructed Hsuan-Tsang on to make the garden of Dharma or Buddhism certain questions. This last line of better and better. transmission did not flourish much in India Phaùp ÖÙng: Tuøy theo nhu caàu cuûa chuùng sanh öùng and seemed to have soon disappeared. hieän Phaùp thaân—Dharmakaya response, its Phaùp Töôùng Töø Ñieån: Boä töø ñieån giaûi thích nhöõng response to the needs of all. thuaät ngöõ cuûa Phaùp Töôùng Toâng, ñöôïc moät hoïc giaû Phaùp Vaên: Vaên chöông Phaät Giaùo—The literature Phaät giaùo teân Chaâu Hoaèng bieân soaïn vaøo naêm of Buddhism. 1937—A dictionary that explains terms of the Fa- Phaùp Vaân: Hsiang-tsung (Dharmalaksana (skt), composed by 1) Dharmamegha (skt)—Phaät phaùp nhö ñaùm a Buddhist scholar named Chou Heng in 1937. maây lôïi nhuaän chuùng sanh—Buddhism as a Phaùp Töôûng: Dhamma-sanna (p)—Töôûng (tri fertilizing cloud. thöùc) cuûa phaùp—Perception of

mind-objects. 2) (467-529): Teân cuûa moät vò danh Taêng Trung Phaùp Töôïng: Moät vò thaày coù theå duøng chaùnh phaùp Hoa vaøo theá kyû thöù V. Phaùp Vaân ñöôïc xem laø ñeå uoán naén ñeä töû—Dharma workman, a teacher moät trong "ba ñaïi hoïc giaû vaøo thôøi nhaø able to mould his pupil. Löông," vaø laø ngöôøi ñaùng tin caäy vaøo baäc nhaát Phaùp Tyû Löôïng: Töø moät boä phaän söï vaät maø suy lyù veà loái thuyeát giaûng kinh Phaùp Hoa thôøi ñoù. Sö ra caùc boä phaän khaùc. Duøng caùi naày maø löôïng ñònh bieân soaïn nhieàu luaän ñeà, nhöng chæ coøn laïi ra caùi kia, nhö laáy caùi sanh maø suy luaän ra caùi baûn "Phaùp Hoa Nghóa Kyù". Vua Löông Vuõ Ñeá cheát—Inference from recognized law or inferring (502-550) boå nhieäm Sö Phaùp Vaân truï trì chuøa one thing from another, as from birth deducing Quang Traïch, nôi ñaây Sö thuyeát giaûng kinh death. Ñaïi Baùt Nieát Baøn vaø kinh Phaùp Hoa. Naêm Phaùp Uaån: Dharma-skandha (skt)—Giaùo thuyeát 518, Sö hôïp taùc vôùi Sö Taêng Giaø Baït Ñaø La Phaät phaùp—The Buddha's detailed teaching. phieân dòch nhöõng baûn kinh nhö Vaên Thuø Sö Phaùp Uaån Tuùc Luaän: Dharma-skandha-pada-Lôïi Vaán Kinh. Ngöôøi ta noùi daàu beänh hoaïn Sö sastra (skt)—Element-group—Luaän veà giaùo vaãn tieáp tuïc thuyeát giaûng cho ñeán cuoái ñôøi vaøo thuyeát Phaät phaùp, boä Ñaïi Taäp (caùc yeáu toá chaát naêm 529, Sö thoï 63 tuoåi—Name of a Chinese ñoáng laïi vôùi nhau), ñöôïc vieát bôûi ngaøi Xaù Lôïi famous monk in the fifth century. He was one Phaát. Phaùp Uaån Tuùc Luaän, moät trong caùc boä saùch of the so-called "Three Great Scholars of the cuûa Boä Luaän Taïng cuûa Boä phaùi Thuyeát Nhöùt Thieát Liang Period," and was the supreme authority Höõu Boä, ñöôïc vieát bôûi ngaøi Xaù Lôïi Phaát, trình baøy on the Lotus Sutra. He wrote numerous caùc yeáu toá chaát ñoáng laò vôùi nhau, nhö phieàn naõo, treatises and commentaries but only the Fa giôùi, uaån vaø caùc vieäc thöïc haønh caàn thieát ñeå ñaït tôùi Hua I Chi is extant. The Emperor Wu of the quaû vò A La Haùn—Treatise on the Buddha's Liang appointed him as the head of the detailed teaching—Treatise on the Element- prestigious temple Kuang Chai Ssu where he group, written by Sariputra. One of the books of lectured on the Mahaparinirvana Sutra and the Sarvastivadin Abhidharma Pitaka, written by Lotus Sutra. In 518 he cooperated with Sariputra, discussion of the klesas, ayatanas, and Samghabhadra in translating texts such as the skandhas, and the practices required to gain Wen Shu Shih Li Wen Ching. It is said that he Arahantship. continued lecturing, despite illness, until the Phaùp Uy Ñöùc Löïc: The august power of Dharma. end of his life in 529 at the age of sixty-three. Phaùp Uyeån: Vöôøn Phaùp, chæ Phaät Giaùo nhö moät 3) (1088-1158): Teân cuûa moät vò danh Taêng Trung khu vöôøn sum sueâ töôi toát—The garden of Hoa vaøo thôøi nhaø Toáng (960-1279)—Name of Dharma, Buddhism. a Chinese famous monk who lived in the Sung

Dynasty in China. Phaùp Vaân Taâm Voâ Nhò Ñeá Luaän: The Treatise Phaùp Vaân Ñaúng Giaùc: Giai ñoaïn sau khi vöôït qua on Mental Negation and the Two Truths—See Phaùp Vaân Ñòa laø Ñaúng Giaùc Ñòa hay giaùc ngoä phoå Taâm Voâ Nhò Ñeá Luaän. trí (töø ñaây ñeá Phaät quaû chæ coøn moät ñòa cuoái cuøng Phaùp Vaät: Caùc vaät phaåm cuùng döôøng Tam Baûo laø Dieäu Giaùc)—The stage after the tenth

nhö nhö kinh saùch, röông traùp, ruoäng vöôøn, thöùc bodhisattva stage, that of universal knowledge, or aên, höông, hoa, nhang, ñeøn, kinh saùch, giaùo thuyeát, enlightenment. vaân vaân—Offerings to the Triratna, i.e., sutras, Phaùp Vaân Ñòa: Dharmamegha-bhumi (skt)—Land trunks, boxes, rice fields, food, goods, incense, of dharma clouds, or the ground of the Dharma lamps, scriptures, the doctrine, etc. cloud—Stage of the dharma cloud—The stage of Phaùp Vò: Dharmaniyamata (skt)—1) Chaân Nhö: attaining to the fertilizing powers of the Law- The bhutatathata, Dharma state—2) Vò cam loà cuûa cloud—Giai ñoaïn maây phaùp chaân lyù cuûa haønh giaû phaùp: The “sweet-dew” taste or flavour of the laøm lôïi laïc chuùng sanh. Ñaây laø giai ñoaïn thöù möôøi dharma—3) Thöù töï hay oån ñònh cuûa caùc söï vaät, nôi maø Phaät phaùp tieát ra nhöõng gioït söông mai tinh moãi moãi ôû trong vò trí rieâng cuûa noù: Orderliness or khieát. Boà Taùt ñaõ thöïc hieän moïi hieåu bieát vaø phaåm fixedness of things, each in its own position—4) chaát voâ haïn. Trong giai ñoaïn naày, Boà Taùt thöïc Ngoâi thöù cuûa moät vò Taêng: The grade or position haønh haïnh nguyeän cöùu ñoä ñoàng ñeàu heát thaûy of a monk. chuùng sanh, gioáng nhö möa rôi treân vaïn höõu khoâng Phaùp Vò Tö Thaàn: Vò cuûa Phaùp laøm thaêng hoa phaân bieät. Phaùp thaân Boà taùt ñaày ñuû. Phaät quaû vò tinh thaàn—The taste of the Dharma lifting the cuûa Boà taùt ñöôïc chö Phaät thoï kyù. Trong giai ñoaïn spirit or the flavor of the Dharma soothing the naày, Boà Taùt chöùng ngoä ñöôïc söï minh töôûng moät soul. caùch vieân maõn, bieát ñöôïc söï huyeàn bí cuûa söï sinh Phaùp Vò Töï Taïi Chöôùng: Non-attainment of toàn, vaø ñöôïc toân suøng laø moät baäc hoaøn myõ. Kyø complete mastery of all things. thaät, ñaây laø ñòa vò cuûa Ñöùc Phaät bieåu hieän nôi moät Phaùp Vieãn (991-1076): Teân cuûa moät vò Thieàn sö Boà Taùt (ñeán ñaây Boà Taùt ñaõ thaønh Phaät). Trong giai Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Toáng ñoaïn naày vò Boà Taùt coù theå giaûng phaùp cho taát caû (960-1279)—Name of a Chinese Zen master of theá giôùi moät caùch bình ñaúng nhö nhöõng ñaùm maây the Lin-chi Sect in the Sung dynasty. tuoân xuoáng nhöõng côn möa lôùn trong muøa ñaïi haïn Phaùp Vieän (409-489): Teân cuûa moät vò danh Taêng vaäy—The stage of the Cloud of Teaching in which Trung Hoa vaøo thôøi nhaø Nam Teà (497-502)— one benefits all sentient beings with the Law Name of a Chinese famous monk who lived in the (Dharma). This is the tenth Bodhisattva stage, Southern Ch'i Dynasty in China. when the dharma everywhere drop their sweet Phaùp Voïng: Bò löøa trong vieäc nhìn sai thöïc töôùng dew. The stage of attaining to the fertilizing cuûa hieän töôïng—Deceived in regard to the reality powers of the Law-cloud (the Cloud of Teaching). of phenomena. Bodhisattva has realized all understanding and Phaùp Voâ Bieät Chaân Nhö: Söï voâ sai bieät khaùch immeasurable virtue. The dharmakaya of the quan cuûa chaân nhö—Objective indifferentiation of bodhisattva is fully developed. In this stage, the thusness. Bodhisattva benefits all sentient beings with the Phaùp Voâ Khöù Lai Toâng: Toâng phaùi tin raèng chæ Law just as a cloud sends down rain impartially on coù hieän taïi laø thöïc höõu, coøn quaù khöù vaø vò lai ñeàu all things. His Buddhahood is confirmed by all khoâng thöïc, ñöôïc Ñaïi Chuùng Boä thöøa nhaän—All Buddhas. In this he acquires perfection of elements devoid of motion

hither and thither, the contemplation, knows the mystery of existence, reality of present and unreality of past and future, and is consecrated as perfect. In fact, this is the as admitted by the Mahasanghika School. stage of the Buddha who is represented by such a Phaùp Voâ Ngaõ: Dharmanairatmya(skt)—Doctrine Bodhisattva (he attains Buddhahood). In this stage, of the non-self (non-substantiality of things)—No the Bodhisattva is able to preach the Dharma to all permanent individuality in or independence of the world equally, just as the rainclouds pour things—Selflessness of things—Vaïn höõu khoâng coù down heavy rains during drought—See Thaäp Ñòa. thöïc ngaõ, khoâng coù töï tính, khoâng ñoäc laäp. Caùi yù

nieäm cho raèng khoâng coù töï tính hay ngaõ taïo neân giaûng giaûi ñuùng theo Chaùnh Phaùp moät caùch voâ tính ñaëc thuø cuûa moãi söï vaät ñöôïc nhöõng ngöôøi theo ngaïi—Understand all the letters of the law Phaät Giaùo Ñaïi Thöøa khaúng ñònh laø ñaëc bieät cuûa hoï (Dharma) or unobstructed (unlimited) eloquence chöù khoâng phaûi cuûa Tieåu Thöøa. YÙ nieäm naày thaät töï in Dharma, one of the four unobstructed nhieân vì yù nieäm veà “khoâng tính” laø moät trong eloquences according to Mahayana Doctrine. nhöõng ñaëc ñieåm noåi baäc nhaát cuûa Ñaïi Thöøa, neân Wisdom or power of explanation in thaät laø töï nhieân khi caùc hoïc giaû Ñaïi Thöøa ñaëc unembarrassed accord with the Law, or Buddha- “Phaùp Voâ Ngaõ” ôû moät vò trí noåi baäc trong trieát hoïc truth—See Töù Voâ Ngaïi. cuûa hoï. Trong Kinh Laêng Giaø, Ñöùc Phaät daïy: “Khi Phaùp Voâ Nieäm: No-thought dharma—See Voâ moät vò Boà Taùt Ma ha taùt nhaän ra raèng taát caû caùc Nieäm Phaùp. phaùp ñeàu thoaùt ngoaøi taâm, maït na, yù thöùc, nguõ Phaùp Voâ Vi: Asamskrta dharma (skt)— phaùp, vaø ba töï tính, thì vò aáy ñöôïc goïi laø hieãu roõ Asankhata-dhamma (p)—Visankara-dhamma thöïc nghóa cuûa “Phaùp Voâ Ngaõ.”—Things are (p)—Unconditioned or unproduced dharma—See without independent individuality, i.e. the tenet Voâ Vi Phaùp. that things have no independent reality, no reality Phaùp Vuõ: in themselves. The idea that there is no self- 1) Möa Phaùp laøm thaám nhuaän chuùng sanh: The substance or “Atman” constituting the rain of Buddha-truth which fertilizes all individuality of each object is insisted on by the beings. followers of Mahayana Buddhism to be their 2) Maùi nhaø Phaät Phaùp: Dharma roof, or canopy. exclusive property, not shared by the Hinayana. 3) Töï Vieän: Monastery. This idea is naturally true as the idea of “no self- Phaùp Vuõ Baát Khoâng: Fruitful showering of the substance” or Dharmanairatmya is closely rain of Teaching—Möa phaùp baát khoâng, vì nôi voâ connected with that of “Sunyata” and the latter is löôïng caên taùnh cuûa chuùng sanh, chö Boà Taùt one of the most distinguishing marks of the phöông tieän khai thò haïnh nhöùt thieát trí khieán truï Mahayana, it was natural for its scholars to give Phaät ñaïo. Ñaây laø moät trong möôøi thöù thaønh töïu cuûa the former a prominent position in their chö ñaïi Boà Taùt. Möa phaùp vuõ baát khoâng nghóa laø philosophy. In the Lankavatara Sutra, the Buddha vì nôi voâ löôïng caên taùnh cuûa chuùng sanh maø taught: “When a Bodhisattva-mahasattva phöông tieän khai thò haïnh nhöùt thieát trí khieán truï recognizes that all dharmas are free from Citta, Phaät ñaïo—Fruitful showering of the rain of Manas, Manovijnana, the Five

Dharmas, and the Teaching, expediently revealing the practice of Threefold Svabhava, he is said to understand well universal knowledge to countless beings of the real significance of Dharmanairatmya.” various faculties and causing them to abide in the Phaùp Voâ Ngaõ Thuyeát: Thuyeát daïy veà phaùp voâ path of Buddhahood. This is one of the ten kinds ngaõ—Doctrine of non-substantiality of the of fruitfulnesses of Great Enlightening Beings. dharma. Fruitful showering of the rain of Teaching means Phaùp Voâ Ngaõ Trí: Dharmanairatmyajnana (skt)— expediently revealing the practice of universal Knowledge of the non-substantiality of dharma— knowledge to countless beings of various faculties Caùi trí cuûa phaùp voâ ngaõ hay naêng löïc veà nhaän bieát and causing them to abide in the path of nhôø ñoù maø caùi chaân lyù veà “Phaùp Voâ Ngaõ” ñöôïc Buddhahood—See Möôøi Baát Khoâng Maø Chö Ñaïi chaáp nhaän—The knowledge or wisdom of the Boà Taùt Ñaït Ñöôïc Khi Chöùng Quang Minh Taïng dharmanairatmya, or the power of cognizance Trí. whereby the truth of Dharmanairatmya is Phaùp Vuõ Cöôùc: Chön phaùp vuõ, chö Boà Taùt vì ñaïi accepted. The wisdom that recognize there is no chuùng maø thuyeát phaùp khoâng khieáp nhöôïc—The permanence in things. feet of rain of teaching, lecturing to the masses Phaùp Voâ Ngaïi Trí: Wisdom of no impediment in without timidity. regard to the dharma—Thaáu trieät vaên phaùp trong Phaùp Vuõ Tuùc: Feet of rain of teaching—See Phaùp kinh ñieån khoâng chöôùng ngaïi, moät trong töù voâ ngaïi Vuõ Cöôùc. theo giaùo thuyeát Ñaïi Thöøa. Trí tueä hay khaû naêng Phaùp Vuï Tö: Homushi (jap)—Baûn chaát chính xaùc

cuûa chöùc vuï khoâng roõ. Vò Taêng giöõ chöùc vuï naøy coù womb and become sons of the Buddha. This is leõ cuõng giöõ moät chöùc vuï vôùi chính quyeàn (chaùnh called the dwelling of a Dharma Prince. quyeàn quaân nhaân taïi Nhaät Baûn vaøo cuoái theá kyû thöù Phaùp Vöông Voâ Thöôïng Traân Baûo: Chaân ñeá XII)—The exact nature of the position is unclear. Phaät phaùp laø vua cuûa taát caû moïi phaùp —Ultimate A monk holding this position would also have truth of Buddhism is King of all dharmas. been an official in the government (military Phaùp Xaù Lôïi: Dharmakaya (skt)—Kinh xaù lôïi— government in Japan in the end of the twelfth Phaùp thaân xaù lôïi—The sutras—Spiritual or century). dharmakaya remains. Phaùp Vöïc: Phaùp Giôùi—The realm of dharma. Phaùp Xaû: Phaùp Vöông: Dhammassami (p)—Dharmaraja 1) Boá thí Phaùp: Giving of the Truth. (skt)—Ho-O (jap)—King of the dharma—Phaùp 2) Moät loaïi hieäp hoäi hoaèng Phaùp, thöôøng laø do Trung Vöông—King of the Law—Buddha— Phaät töû taïi gia toå chöùc—A kind of Dharma Dharma King—King of the dharma—Phaät laø baäc Association, usually organized by lay people. Phaùp Vöông vì ngaøi ñaõ chöùng ñaéc vaø trôû thaønh moät Phaùp Xuaát Ly Kính: Theå Chaân Nhö—Theo Ñaïi vôùi phaùp, vaø coù khaû naêng söû duïng noù moät caùch töï Thöøa Khôûi Tín Luaän, theå töôùng boån giaùc coù boán do töï taïi, khoâng bò leä thuoäc raøng buoäc vaøo baát cöù nghóa töông töï nhö moät caùi kính. Giaùc theå chaân moät phaùp naøo—Refers to the Buddha because He nhö chaân giaùm trong phieàn naõo cuûa chuùng sanh, has realized the dharma, become one with it and is goïi laø Nhö Lai Taïng, nay lìa khoûi moïi tieàm caáu capable of phieàn

naõo, thuaàn nhöùt trong saùng gioáng nhö tònh employing it freely. kính (taám göông trong lau chuøi thì saïch buïi Phaùp Vöông Chi AÁn: Chieác aán cuûa Phaùp vöông—baëm)—According to the Awakening of Faith, Seal of King of the dharma—See Phaùp Vöông. there are four resemblances between a mirror and Phaùp Vöông Töû: Kumara (skt)—Kumarabhuta the bhutatathata. The bhutatathata, like a mirror, is (skt)—Cöu Ma La Phuø Ña—Cöu Ma La Phuø— not hindered by objects—See Töù Kính. Phaùp Vöông töû hay Boà Taùt, ngöôøi keá thöøa ngoâi vò Phaùp Xung (587-665): Teân cuûa moät vò danh Taêng cuûa Phaät ñeå noái truyeàn Chaùnh Phaùp—Son of the Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name Dharma-king—Bodhisattva—Dharma prince— of a Chinese famous monk who lived in the T'ang Prince of the Dharma—Phaät laø vua cuûa caùc phaùp Dynasty in China. neân goïi laø Phaùp Vöông. Ngaøi Vaên Thuø Sö Lôïi Boà Phaùp Xöù: Dharmayatana (skt)—Dhammayatanam Taùt noái nghieäp daïy Phaät phaùp neân ñöôïc goïi laø (p)—Mental objects—Mind-object. “Phaùp Vöông Töû”. Trong haøng Boà Taùt, Ngaøi laø Phaùp Xöù Sôû Nhieáp: Ñöôïc bao goàm trong laõnh vöïc baäc ñeä nhaát trí tueä. Chaúng phaûi laø baäc coù trí tueä thì khaùi nieäm—Included in the field of chaúng theå naøo hieåu ñöôïc Phaät phaùp. Ngaøi laø baäc conceptualization. thaày daïy Phaät phaùp neân goïi Ngaøi laø baäc ñaïi trí Phaùp Xöng: Dharmayasa (skt)—See Ñaøm Ma Da tueä—The Buddha is King of the Dharma. Xaù. Manjustri continued the vocation of teaching Phaùp Xöùng (530-600): Dharmakirti (skt)—Moät wisdom, so he is called the Prince of the Dharma. trong nhöõng trieát gia lôùn cuûa Phaät giaùo Ñaïi thöøa, Among the Bodhisattvas, he is foremost in vaø laø ngöôøi coù aûnh höôûng raát lôùn veà truyeàn thoáng wisdom. Without fearless genuine wisdom, you nhaän thöùc luaän—One of the great philosophers of cannot understand the Buddha’s teaching. He is Mahayana Buddhism and the most influential the teacher of the Buddha’s teaching, so he is figure in the Epistemological tradition. called the Bodhisattva foremost in wisdom. Phaùp Y: Ho-e (jap)—Phaùp Phuïc—Quaàn aùo cuûa Phaùp Vöông Töû Truï: Choã truù cuûa Phaùp Vöông ngöôøi tu haønh—Religious dress—See Caø Sa. Töû—Abode of the dharma-prince—Ngöôøi con tinh Phaùp YÙ: Dharma-mati (skt)—Dharma idea. thaàn cuûa baäc Phaùp vöông. Hình thaønh, ra khoûi thai, Phaùp Yeáu: thaân laøm Phaät töû. Ñaây goïi laø phaùp vöông töû truï — 1) Yeáu chæ hay coát loõi cuûa chaân lyù: The As prince of the law or dwelling of a Dharma essentials of the truth. Prince. Completely developed, they leave the 2) Nghóa tinh yeáu vaø tinh tuùy cuûa thieàn laø söï giaùc

ngoä: Essential meanings and the heart or the chuoäng. Caùi öa chuoäng voán dó voâ haïi; chuùng ta coù central part of Zen is an enlightenment. theå coù nhieàu nhö chuùng ta muoán. Ham muoán theo Phaïp Ñaïo: Sramana (skt)—Samano (p)—Xaù La loaïi ñoøi hoûi phaûi ñöôïc thoûa maõn, chính noù laø trôû Ma Naõ—Teân khaùc cuûa Sa Moân—Another name ngaïi. Nhö theå chuùng ta bò moät côn khaùt thöôøng for Buddhist monks—See Sa Moân. xuyeân, vaø ñeå laøm dòu ñi côn khaùt, chuùng ta coá gaén Phaùt: moät caùi oáng nöôùc vaøo voøi nöôùc treân böùc töôøng 1) Phaân Phaùt: To issue—To distribute—To give cuoäc ñôøi. Chuùng ta tieáp tuïc tin töôûng raèng

nhôø caùi out—To send. voøi nöôùc ñoù, chuùng ta coù theå luoân luoân coù ñöôïc 2) Phaùt Khôûi: To shoot forth—To initiate—To nöôùc maø chuùng ta caàn... Nhöng chuùng ta phaûi gaén start. caùi oáng vaøo voøi nöôùc naøo ñeå laøm dòu ñi côn khaùt ? Toùc treân ñaàu: Hair of the head. Caùi voøi naøy coù theå laø moät coâng vieäc maø chuùng ta Phaùt Boà Ñeà Taâm: Hotsu-Bodaishin (jap)—Khôûi ñang mong coù ñöôïc. Caùi voøi kia coù theå laø moät leân caùi tö töôûng veà söï chöùng ngoä—To vow to ngöôøi 'baïn ñôøi toát', hoaëc 'moät ñöùa con ngoan'. Laï devote the mind to bodhi, or to awake the thought luøng thay, ñeán moät luùc, chuùng ta laïi khoâng tha of enlightenment—See Phaùt Taâm Boà Ñeà. thieát, vôùi nhöõng mong ñôïi aáy. Luùc ñoù, chuùng ta Phaùt Chaân: Noùi leân chaân lyù —To exhibit the truth, phaùt hieän moät voøi nöôùc khaùc maø tröôùc kia chuùng ta to tell the truth; to manifest the bhutatathata or chöa heà thaáy. Chuùng ta laïi gaén caùi oáng cuûa chuùng innate Buddha. ta vaøo vaø sung söôùng nhaän thaáy nöôùc tuoân ra maïnh Phaùt Chaân Quy Nguyeân: Phaùt hieän hay nhaän thöùc meõ. Chuùng ta nghó: 'Ñöôïc roài ñoù, ta ñaõ coù ñöôïc roài chaân taùnh saün coù cuûa chính mình, trôû veà coäi nguoàn ñoù!' Vaø roài caùi gì xaûy ra? Theâm moät laàn nöõa, nöôùc cuûa söï thanh tònh—To discover or to conceive our laïi taét. Chuùng ta ñaõ mang nhöõng ñoøi hoûi vaøo trong own innate Buddha-nature. To return to the source tu taäp vaø theâm moät laàn nöõa chuùng ta laïi bò khaùt. of purification. Vieäc tu taäp trôû thaønh moät quaù trình thaát voïng trieàn Phaùt Chaån: To give alms to poor people. mieân. Chuùng ta phaûi bieát raèng nhöõng gì maø chuùng Phaùt Chöôùng: Hindrances of no friendly or ta ñoøi hoûi vaø ngay caû khi chuùng ta coù ñöôïc nhöõng competent preceptor. ñieàu chuùng ta muoán, cuoái cuøng laøm cho chuùng ta Phaùt Cô: Môû baøy cô hoäi tu taäp thieàn ñònh—To thaát voïng. Ñieàu phaùt hieän naøy chính laø thaày cuûa open up an opportunity for cultivation of Zen. chuùng ta."—Charlotte Joko Beck wrote in Nothing Phaùt Duïng: See ÖÙng Cô. Special: "Our human trouble arises from desire. Phaùt Döông: Neâu ra moät chuû ñeà ñeå giaûi thích— Not all desires generate problems, however. To bring up a subject for interpreting. There are two kinds of desires: demands (I have to have it) and preferences. Preferences are Phaùt Ñaïi Nguyeän: To make a strong resolve. harmless; we can have as many as we want. Phaùt Ñaàu: Vò Taêng coi veà vieäc caïo toùc trong töï Desire that demands to be satisfied is the problem. vieän—A monk who is responsible for shaving hair It's as if we feel constantly thirsty, and to quench in a monastery. our thirst, we try to attach a hose to a faucet in the Phaùt Giaûng: To commence expounding the truth wall of life. We keep thinking that from this or Phaùt Giôùi: Phaùt giôùi cho ñeä töû, ñeå hoï laáy ñoù maø tu that faucet we will get the water we demand... trì—To bestow the commandments on a disciple. What are some of the faucets we try to attach Phaùt Haïnh Thaønh: Chieát Lôïi Ñaûn La—See ourselves to, in order to quench our thirst? One Caritra. might be a job we feel that we must have. Another Phaùt Hieän Vaø Ñöông Ñaàu Vôùi Ham Muoán: might be 'the right partner,' or 'a child who Discover and face our desires—Charlotte Joko behaves as he or she should.' A strange thing Beck vieát trong quyeån 'Khoâng Coù Gì Ñaëc Bieät': happens when we let go of all our expectations.

"Trôû ngaïi cuûa con ngöôøi xuaát phaùt töø nhöõng ham We catch a glimpse of yet another faucet, one that muoán. Tuy nhieân, khoâng phaûi taát caû nhöõng ham has been invisible. We attach our hose to it and muoán ñeàu taïo ra trôû ngaïi. Coù hai loaïi ham muoán: discover to our delight that water is gushing forth. ñoøi hoûi (toâi phaûi coù caùi naøy) vaø caùc ñieàu öa We think, 'I've got it now! I've got it!' And what

happens? Once again, the water dries up. We have clear path toward attaining enlightenment, but brought our demands into practice itself, and we enlightenment itself is not yet attained. are once again thirsty. Practice has to be a process Phaùt Nguyeän: To vow—To resolve—To make a of endless disappointment. We have to see that vow—Moät Phaät töû chôn thuaàn neân luoân phaùt khôûi everything we demand, and even when we get theä nguyeän raèng: “Phaùt taâm Boà ñeà, tin saâu lyù nhaân things we want, eventually disappoint us. This quaû, ñoïc tuïng kinh ñieån, khuyeán taán ngöôøi tu haønh, discovery is our teacher." vaø cöùu ñoä chuùng sanh.”—A devoted Buddhist Phaùt Khôûi Baát Khoâng: Fruitful aspiration—Phaùt should always vow: “Awaken mind with a longing khôûi baát khoâng nghóa laø laøm cho chuùng sanh thöïc for Bodhicitta, deeply believe in the law of Cause haønh ñuùng nhö lôøi noùi, thoâng ñaït taát caû phaùp and Effect, recite Mahayana sutras, encourage nghóa—Fruitful aspiration means causing sentient other cultivators and save other sentient beings.” beings to do as they say and master the meanings Phaùt Nguyeän Caàn Phaûi Khaån Thieát: Vows (to of all the teachings. become a Buddha or to be reborn in the Pure Phaùt Khôûi Chuùng: Chuùng hoäi maø Ngaøi Xaù Lôïi Land) should be earnest—Vows should be made Phaät ñaõ ba laàn cung thænh khieán cho Ñöùc Theá Toân in earnest. khôûi thuyeát Kinh Phaùp Hoa—The assembly which, Phaùt Nguyeän Lô Laø Laáy Leä: To vow in a Sariputra stirred the Buddha to begin his Lotus perfunctory manner—Phaät töû thuaàn thaønh khoâng Sutra sermons. neân phaùt nguyeän lô laø—Devoted cultivator should Phaùt Khôûi Haïnh Trí: Produces the knowledge of never vow in a perfunctory manner. practices. Phaùt Nguyeän Sôùm Thoaùt Luaân Hoài : To vow to Phaùt Khôûi Hueä Höông Thaàn: Bringing Forth the speedy escape the cycle of birth and death. Fragrance of Wisdom Deity (Spirit). Phaùt Nguyeän Vónh Cöûu: Eternal vows. Phaùt Khôûi Ngaï Quyû Taâm: To produce a mind of a Phaùt Nhaân Nghieäp: Khieán ngöôøi noåi noùng vaø hungry ghost (an evil mind or an evil thought). phieàn naõo—To cause someone to lose temper and Phaùt Khöù: Boû ñi—To go off—To leave. to become afflictive. Phaùt Loà: Apatthidesana (p & skt)—Phaùt Noä: To get angry—To be in a rage—To lose Apatthipradesana (skt)—Pratidesana (skt)—Ba La one's temper. Ñeà Xaù Ni—Phaùt loà, hay boäc loä roõ toäi ñaõ phaïm Phaùt OÁ: Noåi noùng—To lose one's temper. phaûi khoâng moät chuùt naøo daáu dieám —To reveal— Phaùt Phoái: See Phaùt löu. To manifest—To confess—Confession—To Phaùt Quang: confess one’s negative actions to all Buddhas. 1) Phaùt ra aùnh saùng—To send forth light—To Phaùt Loä: Môû ra, boäc loä—Confession—See Phaùt radiate—See Phoùng quang. Loà. 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo Phaùt Luaän: Boä luaän cuûa Hoaøng Phaùt ngoaïi ñaïo thôøi nhaø Ñöôøng (618-907)—Name of a (ngoaïi ñaïo toùc vaøng)—The Sastra of the

non- Chinese famous monk who lived in the T'ang Buddhist Kapila. Dynasty in China. Phaùt Löu: To deport—Deportation. Phaùt Quang Ñòa: Prabhakari-bhumi (skt)—Stage Phaùt Minh: 1) Saùng taïo: To invent; 2) Neâu leân of illumination—The stage of further moät vaán ñeà: To bring up a topic (subject); 3) Tænh enlightenment—Ñòa thöù ba trong Thaäp Ñòa Boà ngoä, hieåu ra vaán ñeà gì sau moät thôøi gian haønh ñoäng Taùt. Giai ñoaïn moät vò Boà Taùt phaùt ra aùnh saùng cuûa hay suy nghó ngu muoäi: To awaken, to become trí hueä vaø hieåu thaáu trieät tính caùch voâ thöôøng cuûa sensible after acting or thinking foolishly. taát caû söï vaät. Ngaøi thaáy roõ tính chaát taïm bôï cuûa Phaùt Nghieäp: Noåi noùng: To lose one's temper— cuoäc ñôøi vaø phaùt trieån ñöùc tính kieân nhaãn baèng Phieàn naõo: Afflictions. caùch chòu ñöïng nhöõng khoù khaên vaø tích cöïc giuùp Phaùt Ngoä: Hotsu-Go (jap)—Phaùt ngoä laø coù khaû ñôû sinh linh. Trong giai ñoaïn naày, sau khi ñaõ ñaït naêng ngoä ñaïo hay thaáy ñöôïc con ñöôøng daãn ñeán ñöôïc noäi quaùn thaâm saâu, vò Boà Taùt phaùt ra aùnh giaùc ngoä, nhöng chöa ñaït ñöôïc giaùc ngoä — saùng trí tueä, ñaït ñöôïc nhaãn nhuïc vieân maõn vaø thoaùt Awakened to the Way means the ability to see the khoûi nhöõng meâ voïng cuûa tu ñaïo—The third of the

ten stages of the development of a Bodhisattva powerful energy capable of transforming our mind into a Buddha. The stage of further enlightenment fully and completely. In Zen, "arousing the mind where the emission of light in which one radiates of enlightenment" means to resolve to reach the light of wisdom and bodhisattva’s insight supreme enlightenment through actualization of penetrates into the impermanence of all things, or the Bodhisattva path. An inner attitude made up of where he gains insight into impermanence (anitya) great faith and great doubt. of existence and develops the virtue of patience Phaùt Taâm Cuùng Döôøng: To make an offering (kshanti) in bearing difficulties and in actively with pious intent. helping all sentient beings. In this stage of the Phaùt Taâm Ñaúng: Lyù tính sôû y bình ñaúng, neân taâm emission of light, after having attained the deepest naêng phaùt cuõng bình ñaúng. Ñaây laø moät trong boán introspective insight, the Bodhisattva radiates the thöù bình ñaúng cuûa chö phaùp keå caû Chaân Nhö—The light of wisdom, gets the pefection of forbearance mind nature being universal, its field of action is (ksanti) and becomes free from the errors of Life- universal. This is one of the four equalities of all Culture (bhavana-marga)—See Thaäp Ñòa. things, including the Bhutatathata—See Töù Bình Phaùt Sanh Hyû Laïc Keá Thieân Vöông: Joy- Ñaúng. Producing Topknot—Moät trong möôøi Ñao Lôïi Phaùt Taâm Truï: The purposive stage—An truù Thieân Vöông—See Ñao Lôïi Thieân Vöông. ngay trong nhöõng haønh ñoäng phaùt taâm tu haønh. Do Phaùt Sanh Phaät Ñaûnh: Usnisavyaya (skt)— chaân nhö phöông tieän maø phaùt möôøi thöù tín taâm Vijaya (skt)—Quaûng Sanh Phaät Ñaûnh—Toái Thaéng naày, taâm tinh phaùt saùng möôøi thöù duïng xen vaøo, Kim Luaân Phaät Ñaûnh—See Toái Thaéng Phaät Ñaûnh. vieân maõn thaønh moät taâm, goïi laø phaùt taâm truï— Phaùt Sinh: To thrive—To produce—To grow—To Abiding of awakening operation. Clear initiate. understanding and mental control or the dwelling Phaùt Taâm: 1) Phaùt nguyeän nôi taâm: Mental of the ground of regulation. The mind set

upon initiation or initiative, to make up one's mind; 2) Buddhahood or the mind that dwells of bringing Phaùt Boà Ñeà Taâm, hay phaùt taâm nguyeän caàu voâ forth the resolve. Good people use honest thöôïng Boà Ñeà: To start out for bodhi or perfect expedients to bring forth those ten minds of faith. enlightenment, to show kindness of heart, give When the essence of these minds becomes alms (see Phaùt Taâm Boà Ñeà). dazzling, and the ten functions interconnect, then a Phaùt Taâm Boà Ñeà: Hotsu-bodaishin (jap)—To single mind is perfectly accomplished. This is develop Bodhicitta—Phaùt Boà Ñeà Taâm coù nghóa laø called the dwelling of bringing forth the resolve. vì voâ thöôïng Boà Ñeà maø phaùt taâm vaø phaùt khôûi moät Phaùt Thaùp: Thaùp cuùng döôøng toùc Phaät (Cö só Caáp ñoäng löïc cao nhaát khieán ta tu taäp ñeå ñaït ñeán toaøn Coâ Ñoäc baïch vôùi Ñöùc Phaät raèng: Khi Ñöùc Theá Toân giaùc hay Phaät quaû ñeå coù theå laøm lôïi ích toái ña cho ñi du haønh caùc quoác ñoä, con khoâng coù dòp ñöôïc tha nhaân. Chæ nhôø taâm Boà Ñeà chuùng ta môùi coù theå nhìn thaáy ngaøi, xin ngaøi ban cho con vaät gì ñeå con queân mình ñeå laøm lôïi ích cho ngöôøi khaùc ñöôïc. chieâm ngöôõng cuùng döôøng. Ñöùc Phaät beøn ban cho Thaùi ñoä vò tha cuûa taâm Boà Ñeà chính laø naêng löïc moùng tay vaø moät nhuùm toùc. Caáp Coâ Ñoäc beøn xin maïnh meõ chuyeån hoùa taâm ta moät caùch hoaøn toaøn pheùp Phaät cho döïng Phaùt Thaùp ñeå toùc Phaät vaø vaø trieät ñeå. Trong thieàn, phaùt taâm boà ñeà laø quyeát Traûo Thaùp ñeå moùng tay Phaät. Ñöùc Phaät ñaõ höùa taâm (nguyeän) ñaït tôùi ñaïi giaùc cao nhaát baèng caùch khaû—A pagoda over a hair of Buddha's head. thöïc hieän con ñöôøng cuûa caùc baäc Boà Taùt. Thaùi ñoä Phaùt Theä: To vow. noäi taâm baét nguoàn töø ñaïi tín vaø ñaïi nghi—Develop Phaùt Thí: Takuhatsu (jap)—See Khaát Thöïc. Bodhicitta means resolve on supreme bodhi and Phaùt Thuù: develop a supreme motivation to cultivation to 1) Kasina (p)—See Bieán Xöù (2). achieve full enlightenment or Buddhahood in 2) Patthana (p)—Boä saùch ñeà caäp ñeán nhöõng vaán order to be of the most benefit to others. Only ñeà lieân quan—The Book of Causal Relation. owing to the Bodhicitta we are able to dedicate Phaùt Thuù Ñaïi Luaän: Patthana-maha-pakarana ourselves to working for the happiness of all (skt)—Ñaïi Phaùt Thuù Luaän—The Book of Greater beings. The dedicated attitude of Bodhicitta is the Causal Relations—See Phaùt Thuù Luaän.

Phaùt Thuù Luaän: Patthama (p)—Patthana (skt)— Nhaõ Taâm Kinh, trung taâm coát loõi cuûa vaên hoïc kinh Boä Vò Trí—Saùch Phaùt Thuù hay quyeån saùch ñeà caäp ñieån Baùt Nhaõ ñaõ giaûi thích xuaát saéc yù nghóa naày ñeán nhaân quaû töông quan, moät trong nhöõng boä vôùi caâu: "Saéc chaúng khaùc khoâng, khoâng chaúng saùch cuûa Boä Luaän Taïng cuûa tröôøng phaùi Phaät giaùo khaùc saéc." Tuïc ñeá khoâng phaûi laø voâ duïng trong Nguyeân Thuûy. Boä saùch naøy bieân soaïn nhöõng tranh vieäc ñaït ñeán giaùc ngoä, cuõng khoâng phaûi laø khoâng luaän ñaày ñuû veà taùnh duyeân khôûi—The Book of coù moái quan heä giöõa tuïc ñeá vaø chaân ñeá. Vì theá, Causal Relations, one of the books of the Baùt Nhaõ laø baûn chaát cuûa chaân trí, thaáy caùc phaùp Theravadin Abhidhamma Pitaka. This book is nhö thaät, töø ñoù 'Boà Taùt töï taïi, khoâng chöôùng ngaïi, concerned with the causal

relations, a full khoâng sôï haõi, vöôït qua caùc voïng töôûng ñieân ñaûo' discussion of pratitya-samutpada. ñeå ngaøi ung dung töï taïi böôùc vaøo theá gian ban Phaùt Trí Luaän: Jnanaprasthana (skt)—Boä luaän phaùp thoaïi veà 'Taùnh Khoâng' cho taát caû chuùng noùi veà söï khôûi ñaàu trí tueä, moät trong caùc boä saùch sanh. Khaùi nieäm Taùnh Khoâng trong kinh ñieån Baùt cuûa Boä Luaän Taïng cuûa Boä phaùi Thuyeát Nhöùt Thieát Nhaõ ñaõ môû cho chuùng ta thaáy trong kinh ñieån Pali, Höõu Boä, ñöôïc vieát bôûi Ca Chieân Dieân Ni Töû, lieân khaùi nieäm 'Khoâng' ñöôïc moâ taû ñôn giaûn vôùi yù quan tôùi vieäc ñònh nghóa caùc töø—The "Setting nghóa thöïc taïi hieän töôïng laø khoâng, chôù khoâng noùi forth of Wisdom", one of the books of the veà baûn theå nhö Taùnh Khoâng trong vaên hoïc Baùt Sarvastivadin Abhidharma Pitaka, written by Nhaõ. Noùi caùch khaùc, khaùi nieäm 'Khoâng' trong kinh Katyayaniputra, concerned with definition of ñieån Pali nghieâng veà laõnh vöïc khoâng laø voâ ngaõ, terms. cho tôùi khi coù söï xuaát hieän vaø phaùt trieån cuûa Ñaïi Phaùt Trieån Ñònh Löïc: Development of the power Thöøa, ñaëc bieät vaên hoïc Baùt Nhaõ, laõnh vöïc voâ ngaõ of concentration—Moät trong ba muïc tieâu cuûa ñöôïc chia laøm hai phaàn: ngaõ khoâng vaø phaùp Thieàn quaùn. Ñaây laø ñònh löïc laø naêng löïc hay söùc khoâng, nghóa laø töø chuû theå ñeán khaùch theå, töø saùu maïnh phaùt sinh khi taâm ñöôïc hôïp nhaát qua söï taäp caên ñeán saùu traàn, töø söï khaúng ñònh cuûa sanh hoaëc trung. Ngöôøi ñaõ phaùt trieån ñònh löïc khoâng coøn noâ khoâng sanh ñeán söï phuû ñònh cuûa sanh hoaëc khoâng leä vaøo caùc ñam meâ, ngöôøi aáy luoân laøm chuû caû sanh... ñeàu troáng khoâng. Cuõng coù theå noùi raèng, chính mình laãn caùc hoaøn caûnh beân ngoaøi, ngöôøi aáy khaùi nieäm khoâng trong kinh ñieån nguyeân thuûy laø haønh ñoäng vôùi söï töï do vaø bình tónh hoaøn toaøn. neàn taûng cho söï phaùt trieån Taùnh Khoâng trong vaên Taâm cuûa ngöôøi aáy nhö traïng thaùi nöôùc ñaõ laéng hoïc Baùt Nhaõ—If Sunyata is the total Sunyta, then trong vaø tónh laëng—One of the three aims of it is meaningless. According to the Mahayana meditation. This is the power or strength that tradition, Sunyata is the Means of the Relative arises when the mind has been unified and Truth and the Ultimate truth. That is to say, brought to one-pointedness in meditation worldly truth, though not unconditional, is concentration. One who has developed the power essential for the attainment of the ultimate Truth of concentration is no longer a slave to his and Nirvana. The Hrdaya Sutra, the central of the passions, he is always in command of both himself Prajna-paramita scriptures, has expanded this and the circumstances of his life, he is able to significance by the emphasis words that 'Rupa move with perfect freedom and equanimity. His does not differ from Sunya' or Rupa is identical mind becomes like clear and still water—See Ba with Sunya. Relative truth is not useless in Muïc Tieâu Cuûa Toïa Thieàn. achieving enlightenment, nor can it be said that Phaùt Trieån Taùnh Khoâng Theo Kinh Baùt Nhaõ: there is no relation between worldly and ultimate Development of Sunyata in Prajna-paramita truths. Thus, Prajna-paramita is of the nature of Sutra—Neáu taùnh khoâng laø hoaøn toaøn khoâng thì knowledge; it is a seeing of things, it arises from thaät laø voâ nghóa. Do ñoù, giai ñoaïn cuoái cuøng, Taùnh the combination of casual factors. From that,

Khoâng nghóa laø phöông tieän cuûa cuûa tuïc ñeá vaø Bodhisattvas have no hindrance in their hearts, chaân ñeá. Noùi caùch khaùc, maëc duø tuïc ñeá laø höõu vi and since they have no hindrance, they have no nhöng laïi caàn thieát cho vieäc ñaït ñeán chaân ñeá vaø fear, are free from contrary and delusive ideas in Nieát Baøn. Taát caû caùc phaùp hieän töôïng laø khoâng, order that he can content himself with entering the nhöng vaãn töø caùc phaùp aáy maø giaùc ngoä. Theo Baùt world to spread the Truth of Sunyata to all walks

of life without any obstacles. The concept of other, show the timely progress of the human Sunyata in Prajna-paramita Sutra opens our mind, while other stages show the state of the knowledge that in Pali Nikaya, the concept of progressive world—See Möôøi Giai Ñoaïn Phaùt Sunnata is diplayed very simple with the idea of Trieån Taâm Cuûa Toâng Chaân Ngoân. the reality and that sunnata in Panca Nikaya is Phaùt Trieån Toaøn Theå Con Ngöôøi: Developing also the form of real nature, i.e., Sunyata in Man As A Whole—Danh töø "haønh thieàn" khoâng Prajna-paramita texts. In other words, Sunnata in theå naøo töông ñöông ñöôïc vôùi töø "bhavana" maø Pali scriptures attached special importance to non- nguyeân nghóa laø môû mang vaø trau doài, maø laø môû self and until the appearance and development of mang vaø trau doài taâm. Ñoù laø noã löïc nhaèm xaây Mahayana, specially Prajna-paramita literature, döïng moät caùi taâm vaéng laëng vaø an truï ñeå coù theå the the field of non-self is represented in two thaáy ñöôïc roõ raøng baûn chaát thaät söï cuûa taát caû caùc parts: the non-substantiality of the self and the phaùp höõu vi vaø cuoái cuøng chöùng nghieäm ñöôïc nieát non-substantiality of the dharmas, i.e., from baøn. Phaùp haønh thieàn khoâng chæ daønh rieâng cho subjective to objective, from six internal sense-ngöôøi AÁn Ñoä hay ngöôøi Trung Hoa, hay chæ cho bases to six external sense bases, from affirmation thôøi Ñöùc Phaät coøn taïi theá, maø laø cho taát caû moïi of either being or non-being to denial of either ngöôøi, baát keå hoï töø ñaâu ñeán, baát keå hoï theo toân being or non-being, etc, are empty. The negation giaùo naøo hay thuoäc chuûng toäc naøo. Thieàn taäp of all things gives us to insight into the reality. khoâng phaûi laø phaùp moân môùi coù hoâm qua hay hoâm That is also to say, Sunnata in Pali Nikayas is the nay. Töø voâ thæ, ngöôøi ta ñaõ haønh thieàn baèng nhieàu foundation for the development of Prajna- phöông caùch khaùc nhau. Sau khi chöùng ngoä, moät paramita literature. laàn Ñöùc Phaät ñaõ khaúng ñònh: "Chöa heà bao giôø vaø Phaùt Trieån Taâm: Söï phaùt trieån taâm linh—Mind seõ khoâng bao giôø coù söï phaùt trieån taâm linh hay development—Spiritual development—Theo Laït thanh loïc bôïn nhô nôi tinh thaàn naøo maø khoâng nhôø Ma Geshe Kelsang Gyatso trong Phaät Giaùo haønh thieàn. Haønh thieàn laø phöông caùch maø Ta ñaõ Truyeàn Thoáng Ñaïi Thöøa, coù taùm taàng lôùp taâm phaùt chöùng ngoä vaø ñaït ñöôïc Chaùnh ñaúng Chaùnh giaùc." sinh trong giaác nguû; moãi taàng lôùp coù moät daáu hieä u Taát caû caùc toân giaùo ñeàu coù daïy veà moät loaïi thieàn, rieâng. Theo Giaùo Sö Junjiro Takakusu trong nhaèm reøn luyeän taâm trí ñeå phaùt trieån noäi taâm. Coù Cöông Yeáu Trieát Hoïc Phaät Giaùo, Maät giaùo hay theå laø im laëng nguyeän caàu, tuïng nieäm kinh thaùnh Kim Cang Thöøa Phaät Giaùo laø moät töø

ngöõ duøng ñeå caù nhaân hay taäp theå, hay taäp trung vaøo moät ñeà chæ cho toâng chæ bí maät cao sieâu, vöôït haún caû Tieåu muïc, moät nhaân vaät hay moät yù nieäm thieâng lieâng Thöøa vaø Ñaïi Thöøa. Theo Ñaïi Sö Hoaèng Phaùp, coù naøo ñoù. Vaø ngöôøi ta tin raèng nhöõng caùch thöïc taäp möôøi giai ñoaïn phaùt trieån taâm. Nhöõng giai ñoaïn taâm linh aáy, ñoâi khi coù theå ñöa ñeán keát quaû laø nhìn naøo töø thaáp leân cao, cho thaáy söï tieán trieån cuûa taâm thaáy thaùnh linh hay caùc ñaáng thieâng lieâng, ñeå coù thöùc con ngöôøi theo thôøi gian, coøn nhöõng giai ñoaïn theå noùi chuyeän vôùi caùc ngaøi, hay nghe ñöôïc tieáng cuøng phaùt trieån khaùc cho thaáy tình traïng cuûa theá noùi cuûa caùc ngaøi, hay moät vaøi chuyeän huyeàn bí coù giôùi höôùng thöôïng—According to Lama Geshe theå xaûy ra. Chuùng ta khoâng theå caû quyeát moät caùch Kelsang Gyatso in Buddhism in Mahayana chaéc chaén nhöõng ñieàu ñoù laø nhöõng hieän töôïng thöïc Tradition, there are eight levels of mind coù hay chæ laø aûo töôûng, laø trí töôûng töôïng, laø aûo development during the sleep process. Each level giaùc, hay chæ laø moät caùi gì chæ hieån hieän trong taâm has a different sign. According to Prof. Junjiro hay trong tieàm thöùc. Nhöng Phaät töû thuaàn thaønh Takakusu in The Essentials of Buddhist neân luoân nhôù raèng, theo giaùo thuyeát nhaø Phaät, taâ m Philosophy, the Mystic Doctrine School or the laø moät naêng löïc coù theå gaây neân taát caû nhöõng hieän Buddhist Diamond Vehicle Vajrayana is a name töôïng treân. Caùc kinh ñieån Phaät giaùo coù ghi raèng do given to a higher mystic doctrine, transcending all chöùng ñaït thieàn ñònh qua söï phaùt trieån caùc giaùc Hinayana and Mahayana doctrines. Such Diamond quan, con ngöôøi coù theå ñaéc thaàn thoâng. Nhöng moät Vehicle is only represented by Great Master Kobo ñieàu cöïc kyø quan troïng phaûi nhôù laø thieàn trong with his proposal of the ten stages of spiritual Phaät giaùo khoâng phaûi laø traïng thaùi töï thoâi mieân development. These stages coming one above the hay hoân meâ. Noù laø traïng thaùi taâm thanh tònh, trong

ñoù caùc duïc voïng vaø khaùt voïng ñeàu ñöôïc khaéc caäp theo quan ñieåm cuûa con ngöôøi, vôùi nhöõng caûm phuïc, töø ñoù taâm trôû neân an truï vaø tænh thöùc. Haønh giaùc vaø kieán thöùc cuûa con ngöôøi. Baûn chaát nhöõng thieàn chaéc chaén khoâng phaûi laø söï löu ñaøy töï khoù khaên cuûa con ngöôøi vaø phöông caùch giaûi quyeát nguyeän ñeå taùch rôøi khoûi cuoäc soáng, cuõng khoâng nhöõng khoù khaên aáy chuû yeáu thuoäc veà taâm lyù. Phaùp phaûi laø thöïc taäp caùi gì ñoù cho kieáp sau. Haønh thieàn thieàn vaø huyeàn bí khoâng toàn taïi cuøng moät luùc. Ñoù phaûi ñöôïc aùp duïng vaøo coâng vieäc cuûa cuoäc soáng laø hai vieäc hoaøn toaøn khaùc bieät nhau. Trong khi haèng ngaøy, vaø keát quaû phaûi ñaït ñöôïc baây giôø vaø ôû huyeàn bí ñöa chuùng ta lìa khoûi thöïc taïi, thì phaùp ñaây. Thieàn khoâng phaûi taùch rôøi vôùi coâng vieäc haèng thieàn haønh mang chuùng ta trôû veà vôùi thöïc taïi, vì ngaøy, maø noù laø moät phaàn cuûa ñôøi soáng. Chuùng ta qua pheùp haønh thieàn chaân chaùnh chuùng ta coù theå vaãn tham gia caùc hoaït ñoäng thöôøng nhaät, nhöng thaáy ñöôïc nhöõng aûo voïng vaø aûo töôïng cuûa chính giöõ cho mình thoaùt ñöôïc caûnh hoái haû roän ròp cuûa mình khoâng bò chuùng löøa doái nöõa. Ñieàu naøy mang thaønh phoá vaø nhöõng phieàn toaùi böïc boäi cuûa theá ñeán cho

chuùng ta moät söï chuyeån hoùa toaøn dieän veà gian, vieäc naøy noùi deã khoù laøm, nhöng neáu coá gaéng con ngöôøi cuûa mình. Ñieàu naøy laø thaùo gôõ nhöõng gì thieàn taäp chuùng ta coù theå laøm ñöôïc. Baát cöù söï ta ñaõ hoïc ôû theá tuïc. Chuùng ta laïi phaûi döùt boû nhieàu thieàn taäp naøo cuõng ñeàu giuùp chuùng ta raát nhieàu ñieàu maø tröôùc kia chuùng ta ñaõ hoïc vaø ñaõ thích thuù trong vieäc ñoái phoù vôùi caùc dieãn bieán trong cuoäc giöõ chaët moät khi chuùng ta nhaän ra raèng chuùng chæ soáng moät caùch traàm tónh. Vaø chính söï traàm tónh laø nhöõng trôû ngaïi maø thoâi—The word “meditation” naøy seõ giuùp chuùng ta vöôït qua nhöõng khoå ñau vaø really is no equivalent for the Buddhist term phieàn naõo trong ñôøi. Theo Phaät giaùo, haønh thieàn laø “bhavana” which literally means “development” moät loái soáng. Ñoù laø loái soáng troïn veïn chöù khoân g or “culture,” that is development of the mind, phaûi laø sinh hoaït rôøi raïc. Phaùp haønh thieàn laø nhaèm culture of the mind. It is the effort to build up a phaùt trieån toaøn theå con ngöôøi chuùng ta. Chuùng ta calm, concentrated mind that sees clearly the true haõy coá gaéng ñaït ñöôïc söï toaøn haûo aáy ôû ñaây vaø nature of all phenomenal things and finally ngay trong kieáp naøy, chöù khoâng phaûi ñôïi ñeán moät realizes Nirvana, the ideal state of mental health. thôøi hoaøng kim naøo ñoù trong töông lai. Chuùng ta seõ Meditation is not only for Indian or Chinese thaønh gì neáu chuùng ta vaãn tham gia nhöõng sinh people, or for the Buddha’s time, but for all hoaït thöôøng nhaät maø khoâng vöôùng maéc, khoâng mankind at all times, regardless of their origin, maéc keït, khoâng raéc roái vôùi nhöõng trôû ngaïi cuûa theá religion, or ethnic races. Meditation is not a tuïc. Chuùng ta coù phaûi laø nhöõng chaân töû cuûa Ñöùc practice of today or yesterday. From beginningless Nhö Lai hay khoâng. Vaâng, chuùng ta ñích thöïc laø time, people have been practicing meditation in nhöõng chaân töû cuûa Ñöùc Nhö Lai. Phaät töû chaân different ways. After experiencing enlightenment, thuaàn neân luoân nhôù raèng phaùp haønh thieàn ñöôïc daïy the Buddha once confirmed: “There never was, trong Phaät giaùo khoâng nhaèm gaëp gôõ taâm linh vôùi and never will be, any mental development or moät ñaáng toái thöôïng naøo, cuõng khoâng nhaèm ñaït mental purity without meditation. Meditation was ñeán nhöõng chöùng nghieäm huyeàn bí, maø chæ nhaèm the means by which I gained supreme thaønh töïu vaéng laëng vaø trí tueä, vaø chæ vôùi moät muïc enlightenment.” All religions teach some kind of ñích duy nhaát laø ñaït ñöôïc söï giaûi thoaùt khoâng lay meditation or mental training for man’s inner chuyeån cuûa taâm mình. Ñieàu naøy chæ thöïc hieän development. It may take the form of silent ñöôïc khi chuùng ta taän dieät moïi nhô bôïn tinh thaàn prayer, reading individually or collectively from maø thoâi. Trong quaù khöù, nhieàu ngöôøi tin raèng phaùp some “holy scriptures” or concentrating on some haønh thieàn chæ rieâng daønh cho chö Taêng Ni maø sacred object, person or idea. And it is believed thoâi, söï vieäc ñaõ thay ñoåi, ngaøy nay haàu nhö moïi that these mental exercises, at times, result in ngöôøi ñeàu thích thuù löu taâm ñeán thieàn taäp. Neáu seeing visions of saints or holy men, engaging in hieåu raèng thieàn laø moät kyû luaät tinh thaàn, hay moät conversation with them, or hearing voices, or phöông phaùp trau doài taâm trí thì moïi ngöôøi neân

some mysterious occurences. Whether they are haønh thieàn, baát keå laø nam hay nöõ, giaø hay treû, illusions, imaginations, hallucinations, mere Taêng hay tuïc. Phaùp haønh thieàn laø moät hieän töôïng projections of the subconscious mind or real ñaëc thuø cuûa kieáp con ngöôøi, do ñoù phaûi ñöôïc ñeà phenomena, one cannot say with certainty. But

devout Buddhists should always remember that growing interest in medtation in almost everyone. according to Buddhist doctrines, mind is an If by meditation is meant mental discipline or invisible force capable of producing all these mind culture, all should cultivate meditation phenomena. Buddhist books tell us that through irrespective of gender, age, clergy or lay. meditative absorption (jhana or dhyana), through Meditation is distinctively a human phenomenon, the development of mental faculties, man is and therefore, should be dealt with from a human capable of gaining psychic powers. But it is point of view, with human feelings and human extremely important to bear in mind that the understanding. Human problems and their Buddhist meditation is not a state of auto- solutions are basically psychological in nature. hypnosis, or coma. It is a state of mental purity True meditation and mysticism do not co-exist. where disturbing passions and impulses are They are two different things. While mysticism subdued and calmed down so that the mind takes us away from reality, meditation brings us to becomes unified and collected and enters into a reality; for through real meditation we can see our state of clear consciousness and mindfulness. own illusions and hallucinations face to face Meditation, certainly, is not a voluntary exile from without pretence. This brings about a total life; or something practiced for the hereafter. transformation in our personality. It is more of an Meditation should be applied to the daily affairs of unlearning than a worldly learning. We have to life, and its results obtained here and now. It is not give up many things that we have learned and separated from the work-a-day life. It is apart and hugged in great glee once we realize that they are parcel of our life. We still participate in all daily hindrances and obsessions. activities, but remain free from the rush of city Phaùt Tuùc: Baét ñaàu khôûi haønh—To begin to life, from nagging preoccupation with the world, depart—To set off on a journey. this is easy to say but not easy to do; however, if Phaùt Vaõng: See Phaùt Löu. we consistently practice meditation, we can do it. Phaùt Vi Dieäu AÂm: To produce wonderful sounds. Any meditation we do is of immense help in Phaùt YÙ: Phaùt taâm—To resolve on—To have a enabling us to face all this with calm. And the mind to—See Phaùt Taâm. calmness itself will in turn help us overcome all Phaït Chieát La Ñaø La: Vajra holder—Ngöôøi naém sufferings and afflictions. According to Buddhism, giöõ kim cang—Quan Theá AÂm. meditation is a way of living. It is a total way of Phaït Chieát La Ñaïi Töôùng: Vajra (skt)—Moät living and not a partial activity. It aims at trong möôøi hai vò thaàn lieân heä vôùi ñöùc Phaät Döôïc developing man as a whole. Let’s strive for Sö—One of the the twelve spirits connected with perfection here and in this very life, not in some the Master of Healing Buddha. golden age yet to come. What will we become Phaït Kyø Sa Laïp: Teân cuûa moät vò danh Taêng Tích when we are still participating in daily activities, Lan vaøo

theá kyû thöù XII—Name of a Sri Lankan but free from all worldly attachments, bonds, famous monk in the twelfth century. hindrances, and other problems. Are we a real son Phaït Laõng Giaø: Varanga (skt)—Teân cuûa moät vò of the Buddha? Yes, we are. Devout Buddhists thaàn—Name of a spirit or god. should always remember that meditation taught in Phaït Laïp Bì: Valabhi (skt)—Phaït Laïp Bì hay Baéc Buddhism is neither for gaining union with any La laø teân cuûa moät vöông quoác coå naèm treân bôø bieån supreme being, nor for bringing about any phía Ñoâng Baéc cuûa Gujerat. Ñaây laø moät trong mystical experiences, nor is it for any self- nhöõng trung taâm Phaät giaùo noåi tieáng ôû mieàn taây hypnosis. It is for gaining tranquility of mind AÁn Ñoä, caùch Bhavanagar hai möôi daëm veà phía (samatha) and insight (vipassana), for the sole taây baéc. Töø theá kyû thöù saùu trôû ñi, caùc hoaït ñoäng purpose of attaining unshakable deliverance of the Phaät giaùo ôû Saurashtra döôøng nhö ñaõ chuyeån troïng mind. This can only be obtained through the total taâm ñeán Valabhi. Nôi naày ñaït ñöôïc vò trí quan extinction of all mental defilements. Many troïng vì coù nhieàu yù nghóa veà maët toân giaùo, vaø believe that meditation is only for monks and nuns Huyeàn Trang ñaõ noùi veà nôi naày baèng nhöõng lôøi leõ in the past, things have changed and now there is a noàng nhieät khi oâng ñeán ñaây vaøo naêm 640 sau Taây

Lòch. Theo Huyeàn Trang thì ôû ñaây coù moät traêm tu the sixteen Arhats on Mount Isigili, who obeyed vieän vôùi saùu ngaøn tu só thuoäc Chaùnh Löôïng Boä the Buddha's instruction to continue to stay in this (Sammitiya sect). Vaøo thôøi aáy, Valabhi ñöôïc xem world to spread the Buddha-dharma. laø moät trung taâm kieán thöùc Phaät giaùo ñöùng haøng Phaït Na Baø Tö: See Phaït Na Baø Kyø. thöù nhì sau Na Lan Ñaø vaø trôû thaønh queâ höông cuûa Phaït Toâ Baøn Ñoä: Vasubandhu (skt)—See Theá caùc hoïc giaû Phaät giaùo noåi tieáng nhö Sthiramati vaø Thaân. Gunamati. Ngöôøi ta tìm thaáy ôû ñaây khoâng döôùi ba Phaït Trí Ha Lôïi: Teân cuûa moät vò trieát gia vaø nhaø möôi baûn ñoàng coù khaéc chöõ thuoäc theá kyû thöù 7 vaø chuyeân moân veà ngoân ngöõ hoïc noåi tieáng cuûa AÁn Ñoä 8. Caùc baûn ñoàng naày ghi raèng caùc vua chuùa trieàu vaøo theá kyû thöù VII—Name of an Indian famous ñaïi Maitraka taïi Valabhi ñaõ ban caáp ñaát ñai cho philosopher and a linguistic expert in the seventh khoâng döôùi möôøi laêm tu vieän do hoaøng toäc, trieàu century. thaàn vaø caùc nhaø haûo taâm xaây neân. Ñaùng tieác laø Phaït Trieát La Ñaø La: See Phaït Xa La Ñaø La. Valabhi ngaøy nay chæ laø söï ñoå naùt, chaúng coøn gì laø Phaït Xa La: Svastika (skt)—Phaït Xa La—Phöôïc chöùng tích cuûa söï vinh quang ngaøy tröôùc— Baïch La—Phaït Trieát Ña—Ba Phaùt Xa La—Phaït Northern Lata, name of an ancient kingdom and Trieát Xa La—Kim Cöông Chaáp—Daáu hieäu cuûa city on the eastern coast of Gujerat. This was one söùc maïnh coù khaû naêng cheá ngöï taát caû cuûa Phaät — of the famous Buddhist centers in west India, Diamond club—The thunderbolt—The symbol of about twenty miles to the north-west of the all-conquering power of Buddha. Bhavanagar. From the sixth century A.D., Phaït Xa La Ñaø La: Trì hay Chaáp Kim Cang— Buddhist activities in Saurashtra seem to have Teân chung cuûa thaàn boä tay caàm chaøy Kim Cang— centered in Valabhi. It

acquired great importance Vajradhara, the bearer of the vajra. as a place of Buddhist interest and Hsuan-Tsang Phaït Xa La Phaát Ña La: Vajraputra (skt)—Vò La spoke of it in glowing terms when he visited it in Haùn thöù 8 trong möôøi saùu vò A La Haùn truï trong 640 A.D. According to Hsuan-Tsang, there were nuùi Khaû Truï (Thoân Tieân Sôn)—The eighth of the one hundred convents where six thousand sixteen Arhats on Mount Isigili. devotees of the Sammitiya school resided. In Phaït Xa La Phöôïc La: Vajrajvala (skt)—Kim those days, Valabhi was considered to be next in Cang Quang—The scintillation of the diamond— importance to Nalanda as a centre of Buddhist The lightning. learning, and became the home of the renowned Phaït Xaø La Phaát Ña La: See Phaït Xa La Phaát Ña Buddhist scholars, Sthiramati and Gunamati. Not La. less than thirty copper-plate inscriptions, of the Phaåm: Varga (skt)—See Baït Cöø. seventh and eighth century A.D., have been Phaåm Ba Daät Ñeà: Pacittiya (skt)—Tieåu Giôùi, moät found. These records that land grants were given chuùng hoäi nhoû trong cuoäc leã —A small assembly of by the Maitraka rulers of Valabhi to no fewer than monks for ceremonial purposes. fifteen Buddhist monasteries built there by Phaåm Ba La Di: Parajika (skt)—Eight members of the royal family, the royal officers misbehaviors—Ba La Di Toäi—Baùt Ba La Di—Baùt and other Buddhist saints. Unfortunately, Valabhi Cöïc Troïng Caûm Ñoïa Toäi—Baùt Troïng—Kieát Giôùi is now in ruins, and nothing remains to prove its Töù Ba La Di. past glory. Phaåm Boà Ñeà Taâm Hoài Höôùng: Parinamana (p)— Phaït Laïp Tyø Quoác: Valabhi (skt)—See Phaït Laïp Parivarta (skt)—Hoài höôùng—Dedicate— Bì. Dedication—Transfer—To turn towards—Turning Phaït Lyù Sa: Varsa (skt)—Teân boä chuû soá luaän merit-transference—Hoài höôùng coâng ñöùc thieän ngoaïi ñaïo—Name of a noted Samkhya leader, laønh cuûa moät ngöôøi hay moät vaät, ñeán cho moät Varsaganya. ngöôøi hay moät vaät khaùc—To turn something from Phaït Na Baø Kyø: Vanavasin (skt)—Vò La Haùn thöù one person or thing to another. Transference of 14 trong möôøi saùu vò A La Haùn truï trong nuùi Khaû merit, especially of one's merits to another. To Truï (Thoân Tieân Sôn), vaâng lôøi Phaät daïy, tieáp tuïc turn something from one person or thing to truï theá hoaèng trì chaùnh phaùp—The fourteenth of another—See Hoài Höôùng.

Phaåm Boà Ñeà Taâm Nhaãn Nhuïc: Ksanti-paramita written by Vasumitra, discusses elements under (skt)—Nhaãn Ba La Maät—Constancy— the skandha analysis and a revision of that Forebearance—Patience—Perseverence—Powers analysis under the heading of rupa, citta, and of patient endurance—Repression—Boà ñeà taâm Caitasika dharmas; also introduces a list of ten nhaãn nhuïc hay "thaùi ñoä nhaãn nhuïc," hay "an positive mental events. nhaãn," moät trong luïc ba La Maät. Trong Phaät giaùo Phaåm Maïo: Talent and look. Ñaïi Thöøa, nhaãn laø ba la maät thöù ba maø moät vò Boà Phaåm Nghóa: Atthaka-vagga (p)—Phaåm caëp taùm Taùt phaûi tu taäp treân ñöôøng ñi ñeán Phaät quaû — baøi kinh trong Töông Öng Boä IV—The Octette "Ksanti-paramita" or an "attitude of Chapter in the Samyutta Nikaya IV. forebearance," one of the six paramitas. In Phaåm Nguõ Baù Ñeä Töû Thoï Kyù: The Five Hundred Mahayana it is the third of the "perfection" that a Disciples Receive the Prediction of

Their Bodhisattva cultivates on the path to Destiny—See Nhò Thaäp Baùt Phaåm Phaùp Hoa. Buddhahood—See Nhaãn Nhuïc Ba La Maät. Phaåm Phoå Moân: Samanta-mukha-parivartonam- Phaåm Boà Ñeà Taâm Thí Cuùng Döôøng: Papadesana avalokitesvara-vikurvana-nirdesa (skt)—Chapter (skt)—Offering from the transcendence of on Avalokitesvara Universal gate. bodhicitta—See Boà Ñeà Taâm Thí Cuùng Döôøng. Phaåm Phöông Tieän: Tactfulness Chapter. Phaåm Boà Ñeà Taâm Tinh Taán Ba La Maät: See Phaåm Taùn Boà Ñeà Taâm Luaän Bodhicitta-samsa Tinh Taán Ba La Maät. (skt)—Name of a work of commentary. Phaåm Boà Ñeà Taâm Tónh Löï Baùt Nhaõ Ba La Maät: Phaåm Toaùt Yeáu: Parivarga (skt)—Moät trong saùu Dhyana paramita (skt)—Perfection of the phaåm cuûa Luaät Taïng—Summary Chapter, one of meditation—Thieàn ñònh Ñoä—Thieàn Ba La Maät— the six chapters of the Vinaya Pitaka. Thieàn ñònh laø haønh phaùp giuùp chuùng sanh ñaït hoaøn Phaåm Vò: Rank—Status. toaøn tònh löï, vöôït thoaùt sanh töû, ñaùo bæ ngaïn. Ñaây Phaåm Vöông Thoï Kyù: Raja-vyakarana-parivarta laø Ba La Maät thöù naêm trong Luïc Ñoä Ba La Maät — (skt)—A chapter on receiving from a Buddha The attainment of perfection in the mystic trance, predestination, prophecy or giving of a record, crossing the shore of birth and death. This is the prediction, fortelling (to become a Buddha). fifth of the six paramitas—See Thieàn Ñònh Ba La Phaåm Vaät Cuùng Döôøng: Offering articles. Maät. Phaåm Xaø: Uraga-vagga (p)—Chapter on the Phaåm Ñaùo Bæ Ngaïn: Parayana (skt)—Cöùu Caùnh snake. Ñaïo hay con ñöôøng toái thöôïng thöøa, Töông Öng Phaân Bieät: Pativikappa (p)—Vibhajya, Vibhanga, Boä Kinh V—Ultimate path—The chapter on the Prativikalpa, or Vikalpa (skt)—Fumbetsu (jap)—way to the far shore, Samyutta Nikaya V. Nhöõng Tieát Muïc—Discrimination—Distinction— Phaåm Haïnh: Conduct—Good behavior. Divisions—To differentiate—To discern—To Phaåm Hoä Giôùi: Samprajanyaraksana (skt)— discriminate—To distinguish. Chapter on the guardian of commandments— (I) Toång quan veà "Phaân Bieät"—An overview of Chapter on the protection of precepts. "Discrimination": Phaåm Loaïi Sai Bieät: Söï khaùc bieät theo loaïi— 1) Phaân bieät laø nguyeân nhaân tröïc tieáp cuûa luaân Distinction according to type. hoài sanh töû. Kyø thaät vaïn höõu giai khoâng. Vì Phaåm Loaïi Tuùc Luaän: Prakaranapada (skt)— theá Ñöùc Phaät daïy: “Moïi ngöôøi neân soáng chung Luaän trình baøy cô sôû—Moät trong caùc boä saùch cuûa ñoàng ñieäu vôùi nhau trong moïi hoaøn caûnh.” Söï Boä Luaän Taïng cuûa Boä phaùi Thuyeát Nhöùt Thieát haøi hoøa seõ ñöa ñeán haïnh phuùc, ngöôïc laïi Höõu Boä, ñöôïc soaïn bôûi Baø Tu Maät Ña (Theá Höõu), khoâng haøi hoøa hay khoâng ñoàng ñieäu seõ ñöa thaûo luaän veà nhöõng yeáu toá naèm trong laõnh vöïc ñeán khoå ñau phieàn naõo vì nguyeân nhaân tröïc phaân taùch caùc uaån vaø boä duyeät laïi söï phaân tích naøy tieáp cuûa söï khoâng ñoàng ñieäu laø söï phaân bieät. döôùi caùc tieâu ñeà Saéc, Taâm, Sôû Höõu; coøn moät danh Lòch söû theá giôùi ñaõ cho thaáy chính naïn phaân saùch möôøi söï kieän tích cöïc cuûa taâm linh—The bieät, phaân bieät chuûng toäc, maøu da, toân giaùo, basis of exposition or category-leg, one of the vaân vaân, ñaõ gaây ra khoâng bieát bao nhieâu laø books of the Sarvastivadin Abhidharma Pitaka, thaûm hoïa cho nhaân loaïi. Söï phaân bieät

chaúng

nhöõng gaây ra khoâng ñoàng ñieäu trong cuoäc quan troïng trong nhieàu kinh ñieån vaø luaän ñieån soáng, noù coøn gaây ra söï baát oån cho caû theá giôùi. khaùc nhau. Töø Trung Hoa laø “Fen-Pieh,” coù Theo Töông Öng Boä Kinh, Phaåm Taàm Caàu, nghóa laø caét vaø chia ra baèng dao, ñieàu naøy coù ba loaïi kieâu maïn: phaân bieät hay kieâu maïn töông öùng chính xaùc vôùi töø goác Phaïn ngöõ ‘Toâi baèng’, phaân bieät hay kieâu maïn ‘toâi hôn,’ “Viklp.” Nhö theá ngöôøi ta coù theå noùi “phaân phaân bieät hay kieâu maïn ‘toâi thua.’ Theo Thieàn bieät” laø nhaän thöùc coù tính caùch phaân tích, noù Sö D. T. Suzuki trong Nghieân Cöùu Kinh Laêng gôïi leân söï hieåu bieát coù tính caùch töông ñoái vaø Giaø, ñaây laø moät trong naêm phaùp töôùng. Phaân bieän luaän maø chuùng ta duøng trong caùc moái bieät laø söï ñaët teân cho taát caû caùc ñoái töôïng vaø giao thieäp haèng ngaøy giöõa chuùng ta vaø theá giôùi tính chaát naày maø phaân bieät caùi naày khaùc vôùi beân ngoaøi, cuõng nhö trong tö töôûng suy tö cao caùi kia. Taâm phaøm phu phaân bieät töôùng vaø ñoä cuûa chuùng ta. Vì coát loõi cuûa tö töôûng laø hieän töôïng, chuû quan laãn khaùch quan, vì theá phaân tích, nghóa laø phaân bieät, con dao giaûi maø baûo raèng caùi naày laø nhö theá naày chöù khoâng phaãu caøng saéc beùn, thì söï suy lyù caøng vi teá vaø phaûi nhö theá kia. Töø ñoù chuùng ta coù nhöõng teân keát quaû caøng vi dieäu hôn. Nhöng theo caùch tö goïi nhö voi, ngöïa, baùnh xe, ngöôøi haàu, ñaøn baø, duy cuûa Phaät giaùo, ñaàu oùc tö löông phaân bieät ñaøn oâng, töø ñoù maø phaân bieät xaûy ra— coøn laøm chöôùng ngaïi cho Ñaïo hôn laø raén ñoäc Discrimination or the mental function of vaø hoå döõ nöõa. Ngöôïc laïi, theo kinh nghieäm distinguishing things is the fundamental cause cuûa Phaät giaùo, naêng löïc phaân bieät naøy phaûi of samsara. In reality, all phenomena are one ñöôïc ñaët caên baûn treân Trí Voâ Phaân Bieät. Tuy and empty. Thus the Buddha taught: nhieân, trí hueä phaân bieät laø caùi coù neàn taûng “Everyone should live harmoniously in any trong tri thöùc con ngöôøi, vaø nhôø noù maø chuùng circumstances.” Harmony will cause ta coù theå phoùng caùi nhìn vaøo töï taùnh maø taát caû happiness, on the contrary, disharmony will chuùng ta ñeàu coù, noù cuõng ñöôïc bieát nhö laø cause sufferings and afflictions, for the direct Phaät taùnh. Thöïc ra Töï taùnh chính laø Trí tueä. cause of the disharmony is the discrimination. Vaø Trí Voâ Phaân Bieät naøy laø caùi “töï taïi vôùi aùi World history tells us that it’s the nhieãm.”—"Discrimination" is one of the discrimination, discrimination in race, skin important Buddhist terms used in various color, religions, etc... have caused sutras and sastras. Chinese term for innumerable misfortunes and miseries for “discrimination” is “fen-pieh,” means to ‘cut human beings. Discrimination does not only and divide with a knife,’ which exactly cause disharmony in life, but it also cause corresponds to the etymology of the Sanskrit unrest for the whole world. According to The “viklp”. By ‘discrimination,’ therefore, is Connected Discourses of the Buddha, Chapter meant analytical knowledge, the relative and Esanavaggo (searches), there are three kinds discursive understanding which we use in our of discrimination: the discrimination ‘I am everyday worldly intercourse and also in our equal,’ ‘I am superior,’ or “I am inferior.’ highly speculative thinking.

For the essence According to Zen Master D. T. Suzuki in The of thinking is to analyze, that is, to Studies In The Lankavatara Sutra, this is one discriminate; the sharper the knife of of the five categories of forms. Discrimination dissection, the more subtle the resulting (vikalpa) means the naming of all these speculation. But according to the Buddhist objects and qualities, distinguishing one from way of thinking, conceptualization is a deadly another. Ordinary mental discrimination of hindrance to Zen yogis, more injurious than appearance or phenomena, both subjective poisonous snakes or fierce tigers. On the and objective, saying “this is such and not contrary, according to the Buddhist otherwise;” and we have names such as experience, the power of discrimination must elephant, horse, wheel, footman, woman, be based on non-discriminating Prajna. man, wherein Discrimination takes place. However, knowledge of discrimination is 2) “Phaân Bieät” laø moät trong nhöõng töø Phaät giaùo what is most fundamental in the human

understanding, and it is with this that we are is no distinction, only the void-illumination—Moät able to have an insight into the Self-nature khi phaân bieät chaúng sinh, thì chæ coù söï chieáu saùng possessed by us all, which is also known as cuûa taùnh khoâng maø thoâi. Thaät vaäy, caøng ra söùc Buddha-nature. Indeed, Self-nature is Prajna phaân bieät, ñeø neùn hay chænh söûa tö töôûng cuûa itself. And this non-discriminating Prajna is chuùng ta, chuùng ta caøng rôøi xa Thieàn —If there is what is ‘free from affections’. no distinction, only the void-illumination reflects (II) Suy xeùt thöùc bieät caùc söï lyù, coù ba hình thöùc — all forms within oneself. In fact, the more we Discriminate—Discern—Divide. There are make an effort to distinct or to suppress or correct three forms of discrimination: our thoughts, we are getting far away from Zen— 1) Töï taùnh phaân bieät: Natural discrimination See Baát Traùnh Ñoäng Baát Taàm Tónh. (present objects). Phaân Bieät Boä Giaû: Vibhajyavadin (skt)—Tyø Baø 2) Keá ñoä phaân bieät: Calculating discrimination Xa Baø Ñeà—A follower of Vibhajyavada—See (future action). Phaân Bieät Thuyeát Boä. 3) Tuøy nieäm phaân bieät: Discriminating by Phaân Bieät Chöôùng: Chöôùng ngaïi naûy sinh do söï remembrance of affairs that are past. phaân bieät—Hindrance due to discrimination. ** Phaân bieät khoâng hôïp vôùi lyù “Bình Ñaúng Nhö Phaân Bieät Coâng Ñöùc Luaän: Punya-vibhanga Nhö” cuûa ñaïo Phaät—Discrimination is (skt)—Treatise on the discrimination of incompatible with the truth of equal thusness meritorious virtues. in Buddhism. Phaân Bieät Du Giaø Luaän: Vibhaga-yoga-sastra (III) Trong Kinh Laêng Giaø, phaân bieät traùi nghòch (skt)—Teân cuûa moät boâ luaän maø ngaøi Di Laëc Boà vôùi söï hieåu bieát tröïc giaùc laø söï hieåu bieát vöôït Taùt ñaõ giaùng traàn töø cung trôøi Ñaâu Suaát ñeå giaûng ngoaøi phaân bieät. Trong cuoäc soáng theá tuïc haèng giaûi cho ngaøi Voâ Tröôùc Boà Taùt—Name of a work ngaøy, neáu “phaân bieät” ñöôïc xöû lyù moät caùch of commentary which Maitreya Bodhisattva who hôïp lyù seõ vaän haønh ñeå saûn sanh ra nhöõng hieäu descended from the Tusita heaven palace to quaû toát, nhöng noù khoâng theå ñi saâu vaøo taâm preach for Asanga Bodhisattva. thöùc maø chaân lyù toái haäu tieàm aån trong ñoù. Ñeå Phaân Bieät Duyeân: Vikalpapratyaya (skt)—Caùc ñaùnh thöùc chaân lyù ra khoûi

giaác nguû saâu, chuùng ñieàu kieän cuûa phaân bieät—Conditions of ta phaûi töø boû phaân bieät—According to the discrimination. Lankavatara Sutra, discrimination stands Phaân Bieät Ñoàng Phaàn Khoâng: Visabhagasunnam contrasted to intuitive understanding which (p)—Emptiness of distinguishing of the same goes beyond discrimination. In ordinary division—See Hai Möôi Laêm Caùch Giaûi Thích Veà worldly life, discrimination, if properly dealt Taùnh Khoâng. with, works to produce good effects, but it is Phaân Bieät Ñuùng: Right discernment. unable to penetrate into the depths of Phaân Bieät Giaû: Vibhajyavadin (skt)—Tyø Baø Xa consciousness where the ultimate truth is Baø Ñeà—Phaân Bieät Boä Giaû—A follower of hidden. To awaken this from a deep slumper, Vibhajyavada—See Phaân Bieät Thuyeát Boä. discrimination must be abandoned. Phaân Bieät Giai Caáp: Distinction of class and (IV) Phaùp Töôùng hay Duy Thöùc toâng cho raèng moïi caste. hình thöùc chæ laø söï phaân bieät chöù khoâng coù Phaân Bieät Giaûo Keá Taâm Vaø Töï Taâm: Mind of ngoaïi leä: The Mind-Only or Vijnaptimatra intellection and conceptualization and Self School of Buddhism regards all forms without Mind—Trong thö göûi cho Höùa Thoï Nguyeân, Thieàn exception as “vikalpa.” sö Ñaïi Hueä Toâng Caûo vieát: "Neáu ñem caùi taâm Phaân Bieät Baûo Taùnh Ñaïi Thöøa Toái Thaéng Yeáu phaân bieät giaûo keá maø ño löôøng töï taâm thì cuõng nhö Nghóa Luaän: Ratnagotra-sastra (skt)—Baûo Taùnh moäng huyeãn vaäy. Neáu taâm thöùc tòch dieät, khoâng Luaän—Cöùu Caùnh Nhaát Thöøa Baûo Taùnh Luaän— coøn choã ñoäng nieäm naøo, ñoù goïi laø 'chaùnh giaùc'. Treatise on Precious nature or Tathagatagarbha— Giaùc ñaõ chaùnh roài, aét ôû caùc hoaït ñoäng thöôøng ngaøy See Nhö Lai Taïng. suoát möôøi hai thôøi, thaáy vaät, nghe tieáng, ngöûi muøi, Phaân Bieät Baát Sinh, Hö Minh Töï Chieáu : There bieát vò, xuùc tri caùc phaùp, ñi ñöùng naèm ngoài, noùi im

ñoäng tónh, chaúng haønh ñoäng naøo maø khoâng traïm false reasoning. nhieân, maø töï mình cuõng chaúng nghó töôûng ñieân Phaân Bieät Minh Boà Taùt: Bhavaviveka (skt)—Teân ñaûo. Töôûng hay voâ töôûng thaûy ñeàu thanh tònh. OÂi! cuûa moät trieát gia Phaät giaùo AÁn Ñoä, cuõng ñöôïc bieát keû queâ muøa naøy tuy chæ thò cho oâng nhö theá, nhöng döôùi teân Bhavaviveka, ñöôïc xem nhö laø vò saùng thaät laø toâi voâ duïng vaø baát ñaéc dó vaäy. Neáu toâi noùi laäp tröôøng phaùi Trung Quaùn Taây Taïng vì oâng duøng thöïc coù caùi ñeå maø ra söùc, töùc laø toâi ñaõ coâ phuï oâng nhöõng tam ñoaïn luaän töï quaûn —Name of an Indian roài vaäy!"—In a letter to Hsu Shou Yuan, Zen Buddhist philosopher, also known as Bhavaviveka Master Tsung Kao Ta Hui wrote, "To measure the considered by Tibetan founder of the “Middle self mind with intellection and conceptualization is Way Autonomy School” (Svatantrika- as futile as dreaming. When the consciousness, Madhyamaka) because of his use of autonomous wholly liberated in tranquility and having no (svatantra) syllogisms—See Thanh Bieän. thought whatsoever, moves on, it is called 'right Phaân Bieät Ngaõ Chaáp: Erroneous reasoning on the realization'. He who has attained this correct idea of self—Ngaõ chaáp naûy sanh ra do söï phaân realization is then able to become tranquilly bieät hay lyù luaän sai laàm cuûa baûn thaân. YÙ nghóa veà natural at all times and in all activities, while söï chaáp tröôùc

ñöôïc phaùt trieån töø keát quaû cuûa söï lyù walking or sitting, standing or sleeping, talking or luaän—The idea of clinging developed as the result remaining silent. he will never be confused under of reasoning. The clinging to the idea of self any circumstance. Thought and thoughtlessness developed as the result of erroneous reasoning. both become pure. Alas! I explain the matter to Phaân Bieät Nghieäp: Kammavibhanga (p)—Nghieäp you in all these words simply because I am Phaân Bieät—Exposition of kamma. helpless! If I say literally that there is something Phaân Bieät Phaùp Chaáp: Söï chaáp tröôùc phaân bieät to work with, I then betray you!" vaøo caùc hieän töôïng. Nhìn thaáy söï vaät laø thaät do bôûi Phaân Bieät Giöõa Traïng Thaùi Toát Vaø Xaáu: To söï suy nghó vaø lyù luaän sai laàm, khi Boà Taùt thaáy distinguish between good and bad states. ñaïo thì ñoaïn tröø ñöôïc ngay—Discriminated Phaân Bieät Hyù Luaän: Vikalpaprapanca (skt)—Söï attachment to phenomena. Tenet in regard to phaân bieät vaø söï hyù luaän lang bang— things as real as the result of false reasoning. Discrimination and futile reasoning. Phaân Bieät Sai: Parikalpita (skt)— Phaân bieät sai Phaân Bieät Hyù Luaän Sôû Y: Basis for conceptual laàm hay cho raèng tieâu cöïc laø tích cöïc . Trong Kinh elaboration—Caùi goác hay neàn taûng cuûa söï phaân Laêng Giaø, Ñöùc Phaät ñaõ nhaéc nhôû Ngaøi Mahamati: bieät. “Naøy Mahamati, huyeãn aûo khoâng taïo ra caùc sai Phaân Bieät Khôûi: Parikalpa-samutthita (skt)— laàm, vì caùc sai laàm phaùt xuaát töø söï phaân bieät hö Delusions arising from reasoning—Döïa theo taø voïng—Wrong discernment, mistaken discernment, giaùo taø sö maø lyù luaän tö duy thì goïi laø phaân bieät or thinking of a negative action is a positive khôûi. Phaân bieät khôûi laø caùc meâ hoaëc khôûi leân töø tö action. In the Lankavatara Sutra, the Buddha duy, giaùo phaùp vaø thaày baïn, ngöôïc laïi vôùi nhöõng reminded Mahamati: “Oh Mahamati, maya is not phaân bieät sai laàm ñöôïc huaân taäp töï nhieân hay laø the cause of confusion, for it does not produce caâu sinh khôûi—Delusions arising from reasoning errors, as errors come from wrong discrimination.” and teaching of heterodox way or doctrine. Phaân Bieät Sinh: Do phaân bieät maø sanh ra— Delusions arising from reasoning, teaching and Produced by discrimination. teachers, in contrast with errors that arise naturally Phaân Bieät Sôû Duyeân: Ñoái töôïng coù tính phaân among people (Caâu sinh khôûi). bieät—Discriminated referents. Phaân Bieät Khôûi Meâ Hoaëc: Meâ hoaëc khôûi leân töø tö Phaân Bieät Sôû Y: Neàn taûng coù tính phaân bieät— duy, giaùo phaùp hay thaày baïn—Delusions arising Discriminated bases. from reasoning, teaching and teachers or friends. Phaân Bieät Söï Thöùc: Chuyeån Thöùc, do thöùc vôùi Phaân Bieät Khôûi Phieàn Naõo: Phieàn naõo do phaân caûnh töôùng beân ngoaøi laøm duyeân hieän leân maø phaùt bieät maø khôûi sanh. Phieàn naõo y nöông vaøo caùc sinh töø nguõ quan maét, tai, muõi, löôõi, thaân (theo duyeân maø khôûi daäy nhöõng taø lyù luaän—Afflictions kinh Laêng Giaø). Ñaây laø söï phaân bieät thöù ba trong producing from discrimination. Klesas arising from ba caùch phaân bieät (chaân thöùc, hieän thöùc vaø phaân

bieät söï thöùc) ñöôïc noùi ñeán trong Kinh Laêng Giaø. Phaân Bieät Taâm: Taâm phaân bieät—Discriminating Noù bao goàm taùm thöùc ngoaïi tröø thöùc A-Laïi-Da—

mind—Taâm phaân bieät—Taâm phaân bieät do thöùc vôùi Discrimination or consciousness discriminating caûnh töôùng beân ngoaøi laøm duyeân hieän leân maø phaùt and evolving the objects of the five senses sinh töø nguõ quan (maét, tai, muõi, löôõi, thaân). Nghóa (according to the Lankavatara Sutra). The third of roát raùo cuûa chaùnh kieán laø khoâng phaân bieät. Thaáy the three kinds of perception (real or abstract/chaân moïi ngöôøi nhö nhau, khoâng ñeïp cuõng khoâng xaáu, thöùc, manifest/hieän thöùc, reasoned or khoâng thoâng minh cuõng khoâng ngu doát. Haønh giaû inferred/phaân bieät söï thöùc), according to the neân luoân nhôù raèng taâm phaân bieät phaùt xuaát töø tham Lankavatara Sutra. It includes all the eight kinds muoán vaø si meâ, noù nhuoäm maøu moïi vaät baèng caùch of perception except the alaya-vijnana. naày. Ñoù laø theá giôùi do chính chuùng ta taïo ra. Phaân Bieät Coù Taùnh Khaùi Nieäm: Conceptual Chuùng ta caûm thaáy caùi nhaø ñeïp hay xaáu, lôùn hay distinctions—Theo Thieàn sö Ñaïi Giaùc trong quyeån nhoû laø do taâm phaân bieät cuûa chuùng ta. Chuùng ta Thieàn vaø Ñaïo, thieàn taäp khoâng phaûi laø gaïn loïc duøng tham aùi vaø si meâ ñeå so saùnh vôùi caùi khaùc neân nhöõng phaân bieät coù tính khaùi nieäm, maø chính laø ñeå coù söï phaân bieät lôùn nhoû. Theá gian naày luoân coù söï neùm boû nhöõng quan ñieåm vaø khaùi nieäm ñaõ coù töø baát ñoàng. Xem xeùt söï baát ñoàng cuûa chuùng, ñoàng tröôùc, neùm boû caû kinh ñieån vaø moïi thöù coøn laïi, vaø thôøi tìm hieåu söï töông ñoàng. Söï töông ñoàng aáy xuyeân thuûng nhöõng lôùp bao phuû söï phaùt khôûi cuûa naèm ôû choã taát caû ñeàu troáng roãng vaø khoâng coù töï caùi ngaõ ôû ñaèng sau. Töø tröôùc ñeán nay caùc baäc ngaõ. Taâm khoâng phaân bieät khoâng coù nghóa laø taâm thaùnh ñeàu quay trôû vaøo beân trong vaø tìm kieám cheát hay baát ñoäng nhö moät pho töôïng. Ngöôøi giaùc trong caùi ngaõ, vaø qua ñoù vöôït leân treân taát caû moïi ngoä cuõng suy nghó nhöng bieát tieán trình suy nghó laø nghi hoaëc. Quay laïi beân trong coù nghóa laø trong hai voâ thöôøng, baát toaïi nguyeän, vaø khoâng coù töï ngaõ. möôi boán giôø, trong moïi hoaøn caûnh, xuyeân thuûng Haønh giaû phaûi thaáy nhöõng ñieàu naày moät caùch roõ qua nhöõng lôùp voû boïc kín caùi ngaõ cuûa mình, caøng raøng. Chuùng ta caàn phaûi truy taàm ñau khoå vaø chaän luùc caøng saâu hôn, ñeå ñi ñeán moät nôi khoâng theå naøo ñöùng nguyeân nhaân gaây ra ñau khoå. Neáu khoâng dieãn taû ñöôïc. Chính luùc ñoù moïi yù nghó chaám döùt, thaáy ñöôïc ñieàu naày thì trí tueä seõ khoâng bao giôø moïi phaân bieät döøng baët; khi maø taø kieán, voïng nieäm naåy sinh. Haønh giaû khoâng neân ñoaùn moø maø phaûi ñeàu bieán maát maø mình khoâng caàn phaûi xua ñuoåi; thaáy söï vaät moät caùch roõ raøng vaø chính xaùc ñuùng khi khoâng caàn phaûi tìm kieám maø chaùnh nghieäp vaø theo thöïc töôùng cuûa noù, caûm giaùc chæ laø caûm giaùc, xung löïc ñích thöïc ñeàu töï phaùt. Ñoù chính laø luùc maø suy nghó chæ laø suy nghó. Ñoù laø caùch thöùc chaám döùt chuùng ta coù theå bieát ñöôïc chaân lyù cuûa traùi tim—moïi vaán ñeà cuûa chuùng ta—Discriminating mind According to Zen Master Daikaku (1213-1279) in discriminating and evolving the objects of the five Zen and the Way, Zen practice is not clarifying senses. Right understanding ultimately means conceptual distinctions, but throwing away one's nondiscrimination, seeing all people as the same,

preconceived views and notions and the sacred neither good nor bad, neither clever nor foolish. texts and all the rest, and piercing through the Our desire and ignorance, our discriminations layers of coverings over the spring of self behind color everything in this way. This is the world we them. All the holy ones have turned within and create. We see a house beautiful or ugly, big or sought in the self, and by this went beyond all small from our discriminating mind. Practitioners doubt. To turn within means all the twenty-four should always remember that our discriminating hours and in every situation, to pierce one by one mind is controlled by lust and attachment, thus we through the layers covering the self, deeper and discriminate things as big and small, beautiful and deeper, to place that cannot be described. It is ugly, and so forth. There are always differences in when thinking comes to an end and making this world. We should know those differences, yet distinctions ceases, when wrong views and ideas to learn the sameness too. The sameness of disappear of themselves without having to be everything is that they are empty and without a driven forth, when without being sought the true self. A non-discriminating mind does not mean to action and true impulse appear of themselves. It is become dead like a dead statue. One who is when one can know what is the truth of the heart. enlightened thinks also, but knows the process as

impermanent, unsatisfactory and empty of self. caên naøo, nhöng leä thuoäc vaøo söï lieân tuïc cuûa taâm. YÙ Practitioners must see these things clearly. We thöùc chaúng nhöõng nhaän bieát caû saùu ñoái töôïng goàm need to investigate suffering and stop its causes. If saéc, thanh, höông, vò, xuùc vaø caùc hieän töôïng trong we do not see it, wisdom can never arise. There quaù khöù, hieän taïi vaø ngay caû vò lai. YÙ thöùc seõ cuøng should be no guesswork, we must see things ta löõ haønh töø kieáp naày qua kieáp khaùc, trong khi exactly as they are, feelings are just feelings, naêm thöùc tröôùc chæ laø nhöõng taâm taïm thôøi —The thoughts are just thoughts. This is the way to end thinking consciousness that coordinates the all our problems. perceptions of the sense organs. One of the six Phaân Bieät Thaùnh Ñeá Kinh: Saccavibhangacitta-vijnanas, a mind which does not depend on any of sutta (p)—Kinh phaân bieät veà söï thaät, Trung Boä the five sense faculties, but on the immediately Kinh 141—Kinh phaân bieät veà chaân lyù—Majjhima preceding continuum of mind. Mental Nikaya 141. consciousness apprehends not only objects (form, Phaân Bieät Thieän Xaûo: Skillful discrimination— sound, taste, smell, touch) in the present time, but Söï phaân bieät thieän laønh, toát ñeïp (coù lôïi cho chuùng it also apprehends objects in the past and imagines sanh). objects even in the future. Mental consciousness Phaân Bieät Thuyeát: Vaibhasika (skt)—Tyø Baø Sa will go with us from one life to another, while the Boä—Hoïc thuyeát phaân bieät—Discriminating first five consciousnesses are our temporary doctrines. minds. Phaân Bieät Thuyeát Boä: Vaibhasika (skt)— Tyø Baø Phaân Bieät Trí: Pratisamvid (skt)—Viveka (skt)— Sa Baø Ñeà—Phaân Bieät Boä—Nhaùnh Tieåu Thöøa ñaõ Analytical knowledge—Discriminating wisdom—taùch khoûi Sthavira vaøo naêm 240 tröôùc CN. Phaùi Knowledge of the discrimination of things—Phaân naày taøn luïi vaøo theá kyû thöù VII. Theo Keith

trong bieät hieän töôïng hay söï töôùng höõu vi, ñoái laïi vôùi voâ Trung Anh Phaät Hoïc Töï Ñieån, thì Phaân Bieät phaân bieät hay caên baûn thöïc trí cuûa Ñöùc Phaät—Thuyeát Boä (The Vibhajyavadins) vaø söï khôûi thuûy Differentiating knowledge, discrimination of cuûa noù haõy coøn muø môø. Phaân Bieät Thuyeát Boä naày phenomena, as contrast with knowledge of the cho raèng phaûi baøn luaän ñuùng sai—According to fundamental identity of all things (voâ phaân bieät Keith in the Dictionary of Chinese Buddhist trí)—See Haäu Ñaéc Trí. Terms, the origin of Vibhajyavadins is still Phaân Bieät Trí Töông Öng Nhieãm Taâm: Giai obscure. Hinayana school that split off from the ñoaïn taâm phaân bieät taát caû chö phaùp (söï nhieãm Sthaviras around 240 BC. The school of tröôïc cuûa phaân bieät trí, döïa vaøo caûnh giôùi maø khôûi Vibhajyavadin probably died out by the end of the trí thì goïi laø Phaân bieät trí töông öng nhieãm), moät 7th century. The method of particularization in trong saùu thöù nhieãm taâm trong Khôûi Tín Luaän— dealing with questions in debate. It is suggested The taint interrelated to the “particularizing that this school was established to harmonize the intelligence” or the stage of spirituality, which differences between the Sthaviras and discerns things within and without this world, one Mahsanghikas. The Abhidharma Pitaka as we of the six mental taints of the Awakening of have it in Pali Canon is the definite work of this Faith—See Luïc Nhieãm Taâm. school. Phaân Bieät Töï Theå: Discrimination of essence. Phaân Bieät Thöùc: Mano-vinnana (p)—Mano- Phaân Bieät Töôùng: Töôùng do phaân bieät—Imagined vinjana (skt)—The discriminating perception—YÙ characteristic. Thöùc—Söï suy nghó phoái hôïp vôùi caùc caên— Phaân Bieät Töôûng: Passa (skt)—Vijananam (p)— Apprehension—Consciousness—Consciousness of Vijnanana (skt)—Discernment—Yeáu toá tinh thaàn mind or thought—Discrimination and phaân bieät giöõa söï khaùc bieät cuûa caùc ñoái töôïng. Coù comprehension consciousness—The faculty of hai loaïi phaân bieät: Ñuùng vaø sai—A mental factor mind—Knowing or thought faculty—Mental which discriminates between different objects or consciousness—The mental sense or intellect— between different aspects of the same object. Mentality—Mind or mano consciousness—Moät There are two kinds of discernment: right trong saùu thöùc, yù thöùc khoâng tuøy thuoäc vaøo baát cöù discernment and wrong discernment.

Phaân Chaân Töùc: See Luïc Töùc Phaät. Phaân Ñoaïn Luaân Hoài: Baùnh xe luaân hoài sanh Phaân Chöùng Töùc: See Luïc Töùc Phaät. töû—The wheel of fate of reincarnation. Phaân Duï: Moät thí duï chæ coù theå hieåu duï ñöôïc moät Phaân Ñoaïn Sinh Töû: Phaân ñoaïn tam ñaïo—Phaân phaàn, chöù chaúng theå toaøn phaàn; thí duï nhö khi noùi ñoaïn thaân—Phaân ñoaïn töû—Fragmentary “maët nhö vaàng traêng,” chæ laø laáy moät khía caïnh samsara—Mortal dispensation—The various ñoan chính cuûa vaàng traêng ñeå laøm noåi baät moät karmic transmigrations—Thaân cuûa saùu ñöôøng sanh phaàn söï ñoan chính cuûa göông maët maø thoâi —A töû luaân hoài, moãi ñöôøng ñeàu tuøy theo nghieäp nhaân metaphor only correct in part, such as saying “a cuûa mình trong tam giôùi maø thoï meänh coù phaân face like the moon.” haïn, hình theå coù ñoaïn bieät (neân goïi laø

phaân ñoaïn). Phaân Ñaø Lôïi: Quaû baùo trong tam ñoà luïc ñaïo cuûa caùc nghieäp 1) Pundarika (skt)—Moät loaïi sen traéng ñang xoøe thieän aùc, thaân ñöôïc taïo thaønh do quaû baùo naày coù nôû. Noù cuõng ñöôïc goïi laø “baùch dieäp” hoa—töøng phaàn töøng ñoaïn (chæ heát thaûy phaøm phu coù ñuû White lotus in full bloom. It is also called a kieán tö hoaëc)—The mortal lot or dispensation in hundred-leaf flower. regard to the various forms of reincarnation. The 2) Saddharma-pundarika (skt)—Hell of Great condition and station resulting from good or bad lotus flower—Theo Kinh Dieäu Phaùp Lieân Hoa karma in the three realms (desire, form and thì ñaây laø ñeä baùt haøn ñòa nguïc (ñòa nguïc laïn h formless) and in the six paths. thöù taùm), vì caùi laïnh nôi ñaây laøm trô xöông Phaân Ñoaïn Tam Ñaïo: See Phaân Ñoaïn Sinh Töû. nhöõng toäi phaïm, laøm cho thaân hình hoï traéng ra Phaân Ñoaïn Töû: See Phaân Ñoaïn Sinh Töû. nhö nhöõng boâng sen traéng naày. Phaïm nhaân bò Phaân Ñöông: Neân: Had better—Phaûi: Should. laïnh ñeán ñoä da thòt ñau ñôùn vaø coù hình nhö Phaân Giaûi: To conciliate—To reconcile—To nhöõng caùnh sen lôùn—According to the Lotus mediate. Sutra, this is the eighth and coldest hell, Phaân Na Kha: Purnaka (skt)—Teân cuûa moät loaøi because the cold lays bare the bones of the daï xoa hay quyû—Name of a yaksa or demon. wicked, so that they resemble the whiteness Phaân Naõ: See Phaân Sô. of this lotus. The great lotus flower, the flesh Phaân Nghóa: Jalpa (skt)—Discrimination of being covered with sore resembling it. meaning. Phaân Ñaø Lôïi Ñòa Nguïc: See Phaân Ñaø Lôïi (2). Phaân Phoù: Giao phoù—To confide—To entrust to Phaân Ñaø Lôïi Hoa: See Phaân Ñaø Lôïi (1). the care of. Phaân Ñoaïn: Bhagya (skt)—Lot—Dispensation— Phaân Sô: Phaân bieät: To discriminate—Giaûi baøy: Allotment—Fate. To elucidate (to interpret). Phaân Ñoaïn Bieán Dòch: There are two kinds: Phaân Taâm: Confused—Distracted. 1) Phaân Ñoaïn Sinh Töû: Tuøy theo nghieäp nhaân toát Phaân Thaân: Bunshin (jap)—Thaàn thoâng cuûa Phaät xaáu cuûa mình trong tam giôùi vaø luïc ñaïo (ba coù khaû naêng töï phaân thaân baát cöù luùc naøo vaø baát kyø neûo saùu ñöôøng) maø thoï meänh coù phaân haïn vaø ôû ñaâu—The Buddha’s power to reproduce himself hình theå coù ñoaïn bieät—The condition and at infinitum and anywhere. station resulting from good or bad karma in Phaân Thuû Baûn: Chieác giöôøng cuûa vò laäp Taêng Thuû the three realms of desire, form and formless Toøa, thöôøng naèm veà phía taây nam cuûa Taêng and in the six paths. ñöôøng—The bed of the chief seat of monks, 2) Bieán Dòch Sinh Töû: Quaû baùo toát cuûa nghieäp voâ usually in the southwest of the Monk Hall. laäu vöôït ra ngoaøi voøng luaân hoài ôû caùc vò A-La- Phaân Tích: To divide—To separate—To leave Haùn vaø caùc baäc Thaùnh cao hôn—The the world—To analyze. condition and station resulting from good Phaân Tích Thaân Phaàn: Dhatu-Vavatthana (p)— karma in the realms beyond transmigration, Söï phaân tích caùc yeáu toá thaân theå; moät trong boán including arhats and higher saints. möôi baøi thöïc taäp thieàn ñònh nhaèm phaân giaûi thaân Phaân Ñoaïn Ñoàng Cö: Nhöõng chuùng sanh coù cuøng theå mình chæ laø moät saûn phaåm cuûa töù ñaïi (ñaát, moät soá phaän—Those of the same lot, or nöôùc, löûa, gioù). Nhôø nhöõng thöïc taäp naày maø haønh incarnation, dwelling together.

giaû tröø boû ñöôïc aûo giaùc veà taø tín baûn ngaõ thöôøng blind this or next life). tröïc—Analysis of the elements of the body; one Phaán Chaán: Ubbilla (p)—Enthusiastic. of the forty meditation exercises which dissects Phaán Coát Toaùi Thaân: Xöông coát bò nghieàn naùt vaø the body into its individual parts and recognizes thi theå bò phaân ra laøm töøng maûnh—Bones ground that they are made of nothing but the four to powder and body to fragments. elements (earth, water, fire and wind). Through Phaán Taûo: Pamsu-kula (skt)—Funzo (jap)—Dust- this practice, the cultivator's conception of a heap—Filth-swept—Garbage—Rags—Gieû raùch—unitary permanent self disappears. AÙo caø sa cuûa chö Taêng Ni ñöôïc khaâu thaønh bôûi Phaân Tröông: Phaân bieät—To discriminate. nhöõng mieáng vaûi raùch hay vaûi vuïn maø ngöôøi ta vöùt Phaân Tueá: Tueá Daï—Ñeâm Tröø Tòch—The New boû nôi baõi raùc (aùo naày bieåu thò bieát hoå theïn, phoøng Year's eve, the dividing night of the year. noùng laïnh, nghi phaùp Sa Moân, ñöôïc trôøi vaø ngöôøi Phaân Töôùng Moân: Giaùo lyù thuyeát minh söï sai bieät cung kính, khoâng tham tröôùc, tuøy thuaän tòch dieät, giöõa tam thöøa vaø nhaát thöøa, ñoái laïi vôùi "cai nhieáp khoâng bò phieàn naõo ñoát chaùy, deã thaáy ñieàu aùc, moân" hay giaùo thuyeát giaûi thích nhaát thöøa thaâu khoâng dö daät trang nghieâm, thuaän theo Baùt Thaùnh toùm caû tam thöøa—The doctrine which Ñaïo, vaø khoâng nhieãm taâm)—The monk's garment differentiates the three vehicles from the one made of cast-off rags. A collection of rags out of a vehicle, in contrast with the doctrine which dust-heap used by Buddhist monks for their explains the one vehicle containing the three. clothing. Robe of rags which used to be utilized as Phaân Veä: Pinda-pata (p)—Trì bình hay khaát dusting rags—See Phaán Taûo Y. thöïc—Food given as alms—Phaân veä laø aâm Haùn Phaán Taûo Ñoâi Ñaàu, Truøng Thieâm Khaùp Taùp: Vieät cuûa thuaät ngöõ Nam Phaïn duøng ñeå chæ "khaát Treân ñoáng raùc coøn boû theâm raùc röôûi. Trong thieàn, thöïc" (chö taêng oâm baùt nhaän côm cuùng döôøng cuûa töø naày coù nghóa laø haønh giaû cöù maõi meâ noùi lôøi tri baù taùnh). Coâng vieäc khaát thöïc haèng ngaøy cuûa chö giaûi maø queân ñi tu haønh—To litter (add more Taêng taïi caùc xöù theo Phaät giaùo Theravada taïo garbage) on a rubbish heap. In Zen, the term thaønh moät trong nhöõng cô hoäi chính ñeå gieo troàng means practitioners are absorbed in interpretations phöôùc cuûa Phaät töû taïi gia. Vaøo buoåi saùng, chö and forget their own practices. Taêng ñi boä thaønh haøng, oâm baùt khaát thöïc treân tay, Phaán Taûo Y: Funzo-E (jap)—Phaån Taûo Y—Naïp vaø Phaät töû taïi gia mang thöùc aên ñeán ñeå vaøo trong Y—Baù Naïp Y (aùo vaù traêm maûnh)—AÙo caø sa cuûa baùt—"Pinda-pata" is a Pali term for "alms-giving." chö Taêng Ni ñöôïc khaâu thaønh bôûi nhöõng mieáng vaûi The daily alms round of monks in Theravada raùch hay vaûi vuïn maø ngöôøi ta vöùt boû nôi baõi raùc countries, which constitutes one of the major (aùo naày bieåu thò bieát hoå theïn, phoøng noùng laïnh, opportunities for merit-making on the part of the nghi phaùp Sa Moân, ñöôïc trôøi vaø ngöôøi cung kính, laity. In the morning, monks walk in a line, khoâng tham tröôùc, tuøy thuaän tòch dieät, khoâng bò carrying their begging-bowls in their hands, and phieàn naõo ñoát chaùy, deã thaáy ñieàu aùc, khoâng dö daät

laypeople place food in the bowls. trang nghieâm, thuaän theo Baùt Thaùnh Ñaïo, vaø Phaân Vò: Avastha (skt)—Söï vaät phaùt sinh bieán hoùa khoâng nhieãm taâm)—Robe of rags which used to veà thôøi phaân vaø ñòa vò nhö laø moät traïng thaùi, chaúng be utilized as dusting rags—The monk's garment haïn nhö soùng laø traïng thaùi hay phaân vò giaû laäp ôû made of cast-off rags (which used to be utilized as nöôùc, nöôùc cuõng laïi laø moät traïng thaùi cuûa soùng— dusting rags, but not at the modern age). Avastha is defined as time and position or a state, Phaán Taán: Töùc thôøi vaøo ñònh—Speedy or such as the state of water disturbed into waves, immediate samadhi. waves being also a state of water. Phaàn Chaâu Voâ Nghieäp Thieàn Sö: Feng-Chou-Phaân Vò Ñaúng Löu: Organ reincarnated—Töøng Wu-Yeh Zen master—Thieàn sö Trung Hoa vaøo boä phaän khi taùi sanh theo haäu quaû tröôùc, chaúng cuoái theá kyû thöù VIII. OÂng laø moät nhaø sö coù thaân haïn mình laøm muø maét ai trong kieáp tröôùc thì kieáp hình traùng kieän—Wu-yeh Feng-chou was a naày mình muø maét—Each organ as reincarnated stalwart, athletic monk. according to its previous deeds (if you had made Moät hoâm, Phaàn Chaâu Voâ Nghieäp ñeán hoûi Maõ someone blind in your previous life, you will be Toå: "Toå sö töø phöông Taây ñeán maät truyeàn taâm

aán gì?" Maõ Toå khoâng traû lôøi thaúng maø thoaùi from his master, who evidently pretends to be thaùc raèng: "Hoâm nay ta baän, khi khaùc haõy too busy to elucidate the point to him? But is ñeán." Khi Voâ Nghieäp vöøa ñi ra, Maõ Toå lieàn it possible that Zen is cunningly conveyed in goïi laïi: "Ñaïi Ñöùc!" Voâ Nghieäp beøn quay ñaàu this triviality itself? trôû laïi. Maõ Toå baûo: "Ñaây laø caùi gì?" Voâ Hoâm khaùc khi sö ñeán tìm Maõ Toå, Maõ Toå nhaän Nghieäp töùc thì hieåu yù vaø laøm leã, luùc aáy Maõ Toå xeùt: "Chao oâi! Moät Phaät ñöôøng voøi voïi maø laïi noùi: "Caùi gaõ khôø khaïo naøy, laïy luïc laøm khoâng coù Phaät trong ñoù!" Voâ Nghieäp laøm leã gì?" Ñaây laø moät trong nhöõng tröôøng hôïp heát vaø noùi: "Ñoái vôùi vaên hoïc cuûa Ba Thöøa, toâi ñaõ söùc ñaëc bieät, maø coù leõ chuùng ta khoâng tìm hôi thaáu hieåu, nhöng thaät chöa hieåu giaùo lyù thaáy nhö vaäy ôû baát cöù ñaâu trong lòch söû toân Thieàn toâng, theo ñoù, töùc Taâm töùc Phaät." Maõ giaùo hay trieát hoïc. Ñaây laø phöông phaùp ñoäc Toå ñaùp: "Caùi taâm khoâng hieåu ñoù laø Phaät, chöù nhaát voâ nhò ñöôïc caùc thieàn sö ñôøi tröôùc chaáp chaúng coù caùi naøo khaùc." Voâ Nghieäp laïi hoûi: nhaän khieán haønh giaû ñôøi sau chuùng ta laáy laøm "Ngöôøi ta noùi Sô Toå mang taâm aán maät truyeàn laï vaø töï hoûi baèng caùch naøo maø thieàn sö laïi töø AÁn sang. Ñoù laø caùi gì?" Maõ Toå baûo: "Naøy, chòu ñöïng noåi, tröø phi vì khaùt voïng nhieät thaønh hoâm nay toâi raát baän, thaày coù theå ñeán khi muoán truyeàn kieán giaûi veà Thieàn cho moân ñeä khaùc." Voâ Nghieäp vöøa ñi ra thì Maõ Toå goïi laïi: cuûa mình. Daàu cho ñaïo Thieàn bò che daáu ôû "Ñaïi ñöùc ôi!" Voâ Nghieäp quay trôû laïi. Maõ Toå ñaây laø gì ñi nöõa, ñaây haù chaúng phaûi laø moät hoûi: "Ñoù laø caùi gì?" Caâu hoûi naøy ñaùnh thöùc trong nhöõng giai thoaïi Thieàn laï luøng nhaát, vôùi taâm trí Voâ Nghieäp daäy ñeå hieåu troïn veïn moät ngöôøi caàu ñaïo nhieät thaønh maø bò thaày laøm Thieàn, vaø Voâ Nghieäp laøm leã. "Thoâi gaõ ngu si! boä baän khoâng theå chæ daãn gì cho anh ta. Leã laïy maø laøm gì?" Ñoù laø

nhöõng lôøi sau choùt Nhöng phaûi chaêng coù theå laø Thieàn ñöôïc cuûa Maõ Toå cho Voâ Nghieäp. Ñieàu naøy cho thaáy truyeàn ñaït moät caùch xaûo dieäu ngay trong tính Maõ Toå khoâng duøng thuû ñoaïn hay phöông phaùp chaát taàm thöôøng naøy—One day, he came and rieâng bieät naøo giuùp cho taâm trí cuûa ñeä töû coù asked Ma-tsu, "What secret spiritual seal did theå ñöôïc chín muoài cho chöùng nghieäm. Ngaøi the patriach transmit when he came from the ñaõ vì Voâ Nghieäp, tuøy cô duyeân maø baøy toû West?" Ma-tsu did not answer the question Thieàn baèng nhöõng ñöôøng loái thöïc tieãn nhaát. directly, but excused himself by saying, "I am Thaät vaäy, Thieàn khoâng phaûi laø troø hyù luaän maø busy just now, O venerable monk; come some laø moät söï thöïc soáng ñoäng, söï thöïc lieân heä maät other time." When Wu-yeh was about to thieát vôùi chính söï soáng. Caùc thieàn sö thöôøng leave, the master called out, "O, venerable hay lôïi duïng moïi cô hoäi trong ñôøi soáng haèng monk!" and Wu-yeh turned back. The master ngaøy. Trong tröôøng hôïp naøy, Maõ Toå ñaõ duøng said, "What is this?" Wu-yeh at once chính caáu truùc cô theå cuûa Voâ Nghieäp ñeå ñaùnh understood the meaning and made bows, thöùc yù thöùc cuûa ñoà ñeä mình tröôùc chaân lyù cuûa when another remark came from the master, Thieàn—Another day, when he came to Ma- "What is the use of bowing, O you block-tsu the latter remarked: "What a magnificient headed fellow?" This is one of the most structure with no Buddha in it!" Wu-yeh made particular cases, the like of which can a bow and said, "As to literature of the Triple probably not be found anywhere in the history Vehicle, I have a general knowledge of it, but of religion or philosophy. This is the unique I have not yet been able to understand the method adopted by Zen masters of past teaching of Zen according to which mind is generations which makes us, Zen students of the Buddha." Ma-tsu replied, "The mind that later generations, wonder how the masters does not understand is the Buddha; there is no ever came to conceive it, except in their other." Wu-yeh asked again, "The First earnest desire to impart the knowledge of Zen Patriarch is said to have brought a secret to their disciples. Whatever Zen truth is message from India. What was it?" Ma-tsu concealed here, is it not the most astounding said, "Monk, I am very busy just now, you story to find an earnest truth-seeker sent away may come some other time." Wu-yeh was

about to leave the room when the master nhöõng thöù aáy maø truy tìm ñeàu laø uoång coâng hö called out, "O monk!" Wu-yeh turned back. voïng maø thoâi. Neáu maáy oâng naém laáy choã naøy maø "What is it?" the master said. This awakened vöõng tin thì nhö thuaän gioù thoåi löûa. Neáu khoâng tin Wu-yeh's mind to the full understanding of thì gioáng nhö ñaøo hoá treân ñaát baèng cho meät söùc. Zen, and he made his bows. "O this stupid Vieäc vieäc ñeø leân chuùng ta khoâng bao giôø döùt, laøm fellow! What is the use of your making noåi leân hình naøy töôùng noï. Do ñoù môùi coù ñaøm luaän bows?" were the master's last words for Wu- traêng saùng taïi Linh Sôn. Vaø taïi Taøo Kheâ Luïc Toå yeh. This shows us that Ma-tsu used no chæ ñieåm traêng Traêng ôû ñaâu? Haõy chæ cho laõo Taêng special contrivance or method by which the xem thöû? Chæ thaúng cho laõo Taêng chöù ñöøng ngoù mind of the disciple could be matured for the leân trôøi maø tìm kieám!"—The koan about the

experience. As a matter of fact, Zen is not a potentiality and conditions of lecturing of Zen conceptual plaything with them but a vital fact Master Fen-Yang to enlighten the assembly. which intimately concerned life itself. Zen According to The Records of the Transmission of masters usually make use of every the Lamp (Ch'uan-Teng-Lu), Volume XIII, one opportunity in their daily life. In this case, day, Fen-Yang addressed the monks, saying, "The Ma-tsu used Wu-yeh's body structure to sound of the bell. The chirp of the sparrow. demonstrate Zen in most practical ways for Through these things the true source can be met. the sake of Wu-yeh's enlightenment. Seeking it someplace else is a deluded waste of Phaàn Chôn Töùc Phaät: The real wisdom is effort. If you grasp some belief then it will be like gradually opened—Phaàn Chôn Töùc Phaät, caùi chôn a brisk wind extinguishing a flame. Not believing trí laàn hoài môû ra, veùn töøng böùc maøn voâ minh, taâm will be like a ditch in a flat plain. Affairs press trí caøng saùng toû theâm, laàn laàn ñi ñeán choã saùng suoát upon us without end, rising forms and painted hoaøn toaøn, ñöôïc phaàn naøo toát phaàn ñoù. Ñaây laø giai patterns. Therefore, Lingshan spoke of the moon. ñoaïn thöù naêm trong saùu giai ñoaïn phaùt trieån cuûa And the Sixth Ancestor pointed to the moon. Boà Taùt ñöôïc noùi roõ trong Thieân Thai Vieân Giaùo, Where is this moon? Point it out for me. Tell me ñoái laïi vôùi saùu giai ñoaïn phaùt trieån hay Luïc Vò cuûa directly and don't go looking for it up in the sky!" Bieät Giaùo—The real wisdom is gradually opened, Phaàn Döông Nguõ Moân Cuù: Naêm caâu thí duï cho the screen of ignorance is gradually rolled up, the naêm giai ñoaïn tu haønh do thieàn sö Phaàn Döông mind is clearer and clearer to totally clear. This is Thieän Chaâu laäp ra—Fen-Yang-Shan-Chou's five the fifth of the six stages of Bodhisattva stages of cultivation. developments as defined in the T'ien-T'ai Perfect 1) Phaùp moân cuù: Vaøo chaân ñeá Phaät ñaïo—To or Final Teaching, in contrast with the ordinary six enter the truth of Buddhism. developments as found in the Differentiated or 2) Moân lyù cuù: Tu haønh theo chaân ñeá Phaät ñaïo — Separated School—See Luïc Töùc Phaät. To cultivate in accordance with the truth of Phaàn Chöùng: Partial-attainment—Partial Buddhism. realization—Part of self realization. 3) Ñöông moân cuù: Queùt saïch moïi phaân bieät töø Phaàn Chöùng Töùc: Caùi chôn trí laàn hoài môû ra— voïng töôûng—To wipe out all discriminations Real wisdom is gradually opened—See Phaàn from deluded thoughts. Chôn Töùc Phaät. 4) Xuaát moân cuù: Tu haønh phaûi coù taâm thöôïng caàu Phaàn Duï: See Phaân Duï. Boà ñeà, haï hoùa chuùng sanh—Practitioners must Phaàn Döông Linh AÂm Ñieåu Haùt: Fen-Yang "The have the mind of "above to seek bodhi, below sound of the bell and the chirp of the sparrow"— to save (transform) beings." Coâng aùn noùi veà cô duyeân thuyeát phaùp cuûa Thieàn 5) Ngoaïi moân cuù: Giai ñoaïn thöïc söï giaùo hoùa sö Phaàn Döông nhaèm khai ngoä ñaïi chuùng. Theo chuùng sanh vôùi taâm "voâ vi voâ nhieãm"—The Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XIII, moät period of saving and transforming beings hoâm, Phaàn Döông thò chuùng, noùi: "Tieáng chuoâng without intention and without defilements. ngaân. Tieáng seõ keâu. Chæ qua nhöõng thöù naøy laø ñaõ Phaàn Döông Tam Cuù: Ba caâu thí duï cho ba kheá ngoä nguyeân boån chaân lyù. Höôùng beân ngoaøi phöông caùch tieáp daãn ngöôøi hoïc

do thieàn sö Phaàn

Döông Thieän Chaâu laäp ra—Fen-Yang-Shan- enlightened on such subjects as Buddha, the Chou's three methods of welcoming and guiding signification of Bodhidharma's visit to China, disciples. the essence of the Buddhist teaching, the 1) Tröôùc löïc cuù: Ngöôøi hoïc phaûi coù naêng löïc ñaày Dharmakaya, etc. ñuû môùi coù khaû naêng thaønh töïu tu taäp vaø ñaït 2) Trình Giaûi: Ngöôøi hoûi caàu xin thaày aán chöùng ñöôïc giaùc ngoä—Practitioners must have baèng caùch baøy toû ñieàu kieän tinh thaàn cuûa rieâng adequate capacities to accomplish cultivation mình. Moät Thaày Taêng hoûi Trieäu Chaâu: "Thaày and attain enlightenment. noùi gì vôùi moät ngöôøi khoâng mang caùi gì heát?" 2) Chuyeån thaân cuù: Ngöôøi hoïc phaûi duøng cô duïng Y ñang phaân tích taâm traïng cuûa rieâng mình. naém giöõ boån phaän söï chính cuûa haønh giaû tu Trieäu Chaâu ñaùp: "Thì cöù mang theo."—The Thieàn laø ñaït ñöôïc chöùng ngoä—Practitioners question in which the questioner asks for the must utilize opportunities to grasp the main master's judgment by describing his own duty of a Zen practitioner is to achieve mental condition. When a monk said to Chao- enlightenment. Chou, "What do you say to one who has 3) Thaân thieát cuù: Khi tu taäp, ngöôøi hoïc phaûi nothing to carry about?" He was analyzing his nhanh leï chuyeån meâ khai ngoä (deïp boû meâ own state of mind. To this Chao-Chou replied, muoäi cuûa theá giôùi luaân hoài sanh töû ñeå böôùc "Carry it along." vaøo giaùc ngoä nieát baøn)—During the period of 3) Saùt Bieän: Ngöôøi hoûi muoán bieát roõ laäp tröôøng cultivation, practitioners must quickly reject cuûa Boån Sö. Moät nhaø sö ñeán kieám Ñoàng the illusion of the transmigrational worlds and Phong cö nguï taïi moät thaûo am treân nuùi, hoûi: enter into nirvana enlightenment. "Neáu coù con coïp boãng nhieân hieän ra ôû ñaây, Phaàn Döông Thaäp Baùt Vaán: Theo Thieàn Sö D.T. thaày seõ laøm gì?" Am chuû lieàn roáng leân nhö Suzuki trong Thieàn Luaän Taäp II, Thaäp Baùt Vaán moät con coïp; nhaø sö kia coù veû hoaûng sôï; thaáy cuûa Phaàn Döông Thieän Chaâu laø ñöôøng loái thöïc theá am chuû caû cöôøi ha haû: The question haønh cuûa giaùo lyù Thieàn cho ñeán khoaûng theá kyû thöù whereby the questioner attempts to see where möôøi. Phaàn Döông Thieän Chieåu soáng vaøo khoaûng the master stands. A monk came to Tung- cuoái theá kyû thöù möôøi, laø moân nhaân cuûa Thuû Sôn Feâng who lived in a mountain hut and asked Tónh Nieäm. Söï xeáp loaïi trong Thaäp Baùt Vaán tuy him, "If a tiger should suddenly appear here, khoâng coù tính caùch khoa hoïc nhöng caùc caâu hoûi raát what would you do?" The hut-keeper roared laø saùng suûa vì chuùng phaùc hoïa caùch thöùc hoïc taäp like a tiger; the monk behaved as if terrified; cuûa Thieàn thôøi baáy giôø—According to Zen Master whereupon the keeper laughed heartily. D.T. Suzuki in the essays in Zen Buddhism, Book 4) Ñaàu Cô: Trong caâu hoûi naày, ngöôøi hoûi cho II, The Eighteen Kinds of Question, compiled by thaáy y vaãn coøn coù choã nghi ngôø veà söï thaønh Shan-Chao of Fen-Yang, the way Zen teaching ñaït cuûa mình vaø y dieãn taû öôùc muoán ñöôïc xaùc was practiced until about the tenth century. Fen- chöùng cuûa mình. Moät nhaø sö hoûi Thieân Hoaøng Yang-Shan-Chao lived at the end of the tenth Ñaïo Ngoä: "Toâi phaûi laøm gì khi boùng môø cuûa century and was a disciple of Sheng-Nien of Shou- nghi tình chöa

döùt?” Ñaïo Ngoä ñaùp: “Giöõ laáy Shan. The classification in the work is unscientific moät caùi cuõng coøn caùch xa choã truùng.”—The but the “Questions” are illuminating in many ways question in which the questioner shows that as they illustrate how Zen was studied in those he still has a doubt as to his attainment and days. expresses his desire for confirmation. A monk 1) Thænh Ích: Caâu hoûi xin chæ daïy. Thoâng thöôøng asked Tao-Wu of T’ien-Huang, “What shall I laø caâu hoûi cuûa ñeä töû hoûi thaày, muoán hieåu roõ do when there is still a shadow of doubt?” nhöõng vaán ñeà nhö Phaät Ñaø, Toå Boà Ñeà Ñaït Ma Tao-Wu replied, “Even oneness when held on sang Taøu laøm gì, yeáu chæ cuûa Phaät phaùp, Phaùp to is wide of the mark.” thaân, vaân vaân: The question asking for 5) Thieân Tích: Caâu hoûi maø ngöôøi hoûi noùng loøng instruction. This is what is generally asked by muoán thaáy ra thaùi ñoä cuûa thaày. Moät nhaø sö hoûi a novice of the master, wishing to be Trieäu Chaâu: “Vaïn phaùp quy nhaát; nhaát quy veà

ñaâu?” Trieäu Chaâu noùi: “Khi ôû Thanh Chaâu, toâi question. A monk asked Hsuan-Sha: “I am a coù may ñöôïc moät chieác aùo naëng baûy caân.”— new comer in the monastery; please tell me The question whereby the questioner is how to go on with my study.” Hsuan Sha anxious to find out the master’s attitude. A replied: “Do you hear the murmuring monk asked Chao-Chou, “All things are stream?” The monk said: “Yes, master.” reducible to the One; but where is the One Hsuan-Sha said: “If so, here is the entrance.” reducible?” Chao-Chou replied, “When I was 9) Kình Ñaûm: Ngöôøi hoûi coù quan ñieåm naøo ñoù veà in the district of Ch’ing I had a robe made that Thieàn vaø muoán bieát nhaän xeùt cuûa thaày ra sao: weighed seven pounds.” “Toâi chaúng laøm gì ñöôïc vôùi theá trí bieän thoâng; 6) Taâm Haønh: Ngöôøi hoûi vì khoâng bieát tieáp tuïc xin sö cho moät thoaïi ñaàu cuûa Thieàn.” Khi nhaø hoïc Thieàn nhö theá naøo. Moät nhaø sö hoûi Höng sö hoûi nhö vaäy, oâng thaày lieàn giaùng cho moät Hoùa: “Keû hoïc naày khoâng phaân bieät noåi ñen ñoøn raát naëng: The question proposed by one vôùi traéng, xin sö soi saùng cho.” Caâu hoûi vöøa who has his own view of Zen and wishes to xong thì sö cho moät taùt beân thaân: The question see how the master takes it. A monk asked his asked by one who is at a loss as to how to go master: “As to worldly knowledge and logical on with his study of Zen. A monk asked cleverness, I have nothing to do with them; Hsing-Hua: “I am unable to distinguish black please let me have a Zen theme.” The master from white. Pray enlighten me somehow.” gave him a hearty blow. The question was hardly out when the master 10) Trí: Trong caâu hoûi naày coù ñaëc ra lôøi noùi cuûa gave him a good slashing. moät baäc laõo tuùc. Moät nhaø sö hoûi Vaân Moân: 7) Thaùm Baït: Caâu hoûi ñöôïc hoûi vôùi yù ñònh thaêm “Tröøng maét leân maø cuõng khoâng thaáy bôø meù thì doø sôû ñaéc cuûa thaày. Loaïi caâu hoûi naày chaéc laøm sao?” Vaân Moân baûo: “Xem kìa?”—The chaén ñaõ thònh haønh khi caùc Thieàn vieän ñöôïc question in which an ancient master’s saying döïng leân khaép nôi vaø caùc nhaø sö baùi phoûng töø is referred to. A monk said to Yun-Meân: thaày naày sang thaày khaùc. Moät nhaø sö hoûi “What would one do when no boundaries are Phong Huyeät: “Keû aáy khoâng hieåu maø chöa seen, however wide the eyes are open?” Said töøng coù chuùt nghi,

theá laø laøm sao?" Sö ñaùp: Yun-Meân: "Look!" "Khi con linh qui treøo leân ñaát baèng, noù khoâng 11) Coá: Caâu hoûi coù chöùa ñöïng nhöõng lôøi noùi trong theå khoâng ñeå laïi daáu veát nôi ñaát buøn."—The kinh. Moät nhaø sö hoûi Thuû Sôn: Theo kinh noùi question asked with the intention to probe into heát thaûy chuùng sanh ñeàu coù Phaät tính; vaäy sao the attainment of the master. This kind of chuùng sanh khoâng bieát?" Thuû Sôn ñaùp: "Bieát question must have been in vogue when Zen chöù."—The question containing words from monasteries were every where established the sutras. A monk asked Shou-Shan: and the monks travelled from one master to "According to the sutra, all beings are another. A monk asked Feâng-Hsueh, "How is endowed with the Buddha-nature; how is it it that one who understand not, never then that they know it not?" Shou-Shan cherishes a doubt?" Feâng-Hsueh replied: replied: "They know." "When a tortoise walks on the ground, he can 12) Taù: Caâu hoûi goàm coù nhöõng ñoái chieáu vôùi moät not help leaving traces in the mud." söï thöïc ñaõ bieát. Moät nhaø sö hoûi Phong Huyeät: 8) Baát Hoäi: Hoûi vì khoâng hieåu; ôû ñaây coù veû "Bieån caû coù chaâu laøm sao nhaët ñöôïc?" Phong khoâng khaùc vôùi loaïi caâu "Taâm Haønh." Moät Huyeät ñaùp: "Luùc Voõng töôïng ñeán choùi chan nhaø sö hoûi Huyeàn Sa: "Toâi laø moät ngöôøi môùi aùnh saùng; choã Li laâu ñi soùng voã truøm trôøi. nhaäp toøng laâm; mong sö chæ thò toâi caàn phaûi Caøng coá giöõ noù caøng tan, caøng coá thaáy noù hoïc taäp nhö theá naøo." Huyeàn Sa ñaùp: "Nhaø caøng toái."—The question containing ngöôi coù nghe doøng suoái rì raøo kia chaêng?" Vò references to a known fact. A monk asked sö ñaùp: "Baåm, coù!" Huyeàn Sa noùi: "Vaäy theo Feâng-Hsueh: "The ocean is said to contain the loái ñoù maø vaøo."—The question of ignorance. precious gem; how can a man lay hands on This does not seem to differ from the sixth it?" Feâng-Hsueh replied: "When Wang-

Hsiang comes, its brightness is dazzling; when Phaät: "Toâi khoâng hoûi höõu ngoân hay voâ ngoân." li-lou goes, the waves roll as high as the sky. Ñöùc Phaät ngoài im laëng. Trieát gia naày noùi: The more one tries to take hold of, the farther "Ñöùc Theá Toân quaû ñaïi töø, ñaïi bi. Ngaøi khôi it vanishes; the more one attempts to see it, saùng nhöõng maây môø meâ hoaëc cho toâi, chæ cho the darker it grows." toâi loái vaøo Chaùnh ñaïo."—The question plainly 13) Thaät: Caâu hoûi baét ñaàu baèng moät loái nhaän xeùt and straightforwardly stated. A non-Buddhist tröïc tieáp. Moät nhaø sö hoûi Tam Thaùnh: "Keû hoïc philosopher asked the Buddha: "Words or no- naày chæ thaáy Hoøa Thöôïng laø Taêng, ñaâu laø words, I ask neither." The Buddha remained Phaät? Ñaâu laø Phaùp?" Tam Thaùnh ñaùp: "Ñaây laø silent. The philosopher said: "The Blessed Phaät, ñaây laø Phaùp, bieát chaêng?"—The One is indeed full of mercy and compassion. question starts from an immediate fact of He has cleared off clouds of confusion for my observation. A monk as San-Sheâng: "I see sake, showing me how to enter upon the that you belong to the Brotherhood, what is path." the Buddha? What is the Dharma?" San- 18) Maëc: Caâu hoûi khoâng dieãn thaønh lôøi. Moät trieát Sheng replied: "This is the Buddha, this is the gia ngoaïi ñaïo ñeán kieám Phaät vaø ñöùng tröôùc Dharma, do you know?" ngaøi maø khoâng noùi moät tieáng. Phaät lieàn baûo:

14) Giaû: Caâu hoûi chöùa ñöïng moät tröôøng hôïp giaû “Quaù nhieàu roài oâng ôi!” Trieát gia naøy taùn thaùn thieát. Moät nhaø sö hoûi Kính Sôn: “Ñöùc Phaät Phaät, noùi: “Do loøng töø bi cuûa Ñöùc Theá Toân maø naày ngoài trong Ñieän; caùi naøo laø Ñöùc Phaät nay toâi ñöôïc vaøo Ñaïo.”—The question not kia?” Kính Sôn ñaùp: “Ñöùc Phaät naøy ngoài trong expressed in words. A non-Buddhist Ñieän.”—The question containing a philosopher came to the Buddha and stood hypothetical case. A monk asked Ching-Shan: before him without uttering a word. The “This Buddha sits in the Hall; what is the Buddha then said, “Abundantly indeed, O other Buddha?” Ching Shan replied: “This philosopher!” The philosopher praised the Buddha sits in the Hall.” Buddha saying, “It is all owing to the Blessed 15) Thaåm: Caâu hoûi boäc baïch moät nghi tình thöïc One’s mercy that I now enter upon the path.” thuï. Moät vò sö hoûi Toå sö: “Heát thaûy caùc phaùp Phaàn Döông Thaäp Trí Ñoàng Chaân: Möôøi loaïi trí baûn lai ñeàu laø höõu; nhö vaäy caùi gì laø Voâ?” Toå cuûa moät baäc thaày theo thieàn sö Phaàn Döông—Fen- sö ñaùp: “Caâu hoûi cuûa ngöôi raát phaân minh; hoûi Yang-Shan-Chou's ten forms of understanding of a ta laøm gì?”—The question embodying a real Zen masters. doubt. A monk asked his master: “All things 1) Ñoàng nhaát chaát: Thaày vaø troø dung hôïp vôùi are such as they are from he beginning; what nhau nhö moät, moãi ngöôøi laøm heát boån phaän is that which is beyond existence?’ The cuûa mình—A master and a disciple must master replied with id solution: “Your harmonize with one another, each statement is quite plain; what is the use of accomplishes one's own duties. asking me?” 2) Ñoàng ñaïi söï: Baäc thaày phaûi laáy ñaïi söï Phaät 16) Tröng: Caâu hoûi coù yù ñònh böùc baùch. Moät vò sö phaùp laøm ñaàu ñeå giaûi ñaùp nhöõng nghi vaán cuûa hoûi Muïc Chaâu: “Toå sö töø AÁn sang ñaây ñeå laøm ngöôøi hoïc—A master must place great gì?” Muïc Chaâu caét nghóa: “Haõy noùi, ñeå laøm Buddha works in the first priority in answering gì?” Vò sö khoâng ñaùp. Muïc Chaâu beøn ñaùnh all questions from his disciples. cho: The question with an aggressive intent. A 3) Toång ñoàng tham: Baäc thaày phaûi coù naêng löïc monk asked Mu-Chou: “The Patriarch came khieán taát caû vaïn töôïng ñeàu quy y Phaät phaùp — from India and what did he design to do A master must have an ability to cause all here?” Mu-Chou retorted: “You tell; what did things to take refuge in the Triratna. he design?” The monk gave no reply, so Mu- 4) Ñoàng chaân trí: Baäc thaày phaûi coù trí hueä chaân Chou struck him. thaät vaø nhaän thöùc sieâu vieät—A master must 17) Minh: Caâu hoûi ñöôïc neâu leân moät caùch ñaày ñuû have a real wisdom and supramundane vaø chính xaùc. Moät trieát gia ngoaïi ñaïo hoûi perceptions.

5) Ñoàng bieán phoå: Baäc thaày caàn phaûi thaáu trieät, Khoång hoïc—Fen-Yang-Shan-Chou, a Chinese lieãu ngoä Phaät ñaïo. Trong sinh hoaït haèng ngaøy Ch’an master of the Lin-Chi school; a disciple and khoâng bao giôø thieáu vaéng ñaïo phaùp (con dharma successor of Shou-Shan-Sheng-Nien, and ñöôøng hay phöông phaùp daãn ñeán nieát baøn)—A the master of Shih-Chuang-Ch’u-Yuan. We do not master must know (ins and outs of) thoroughly have detailed documents on Zen master all Buddhist theories. Never miss the way or Chongshou; however, there is

some interesting method to attain nirvana in daily activities. information on him in The Records of the 6) Ñoàng cuï tuùc: Baäc thaày luoân nhôù roõ moïi ngöôøi Transmission of the Lamp (Ch'uan-Teng-Lu), ñeàu saün coù Phaät taùnh—A master must always Volume XIII: Zen master Fen-Yang came from remember clearly about an innate Buddha- ancient Taiyuan, now a place in modern Shanxi nature in all beings. Province. Both of Fen-Yang's parents died before 7) Ñoàng ñaéc thaát: Baäc thaày phaûi coù khaû naêng he reached the age of fourteen, so at this young phaân bieät roõ ñieåm quan heä giöõa söï ñöôïc maát, age, he entered into the homeless life of a monk. hôn thua—A master must have the ability of Fen-Yang was extremely intelligent and well distinguishing the relationships between gains versed in the Confucian and other classics. He and loses. traveled widely and reportedly gained instruction 8) Ñoàng sinh saùt: Thaày troø phaûi coù quan heä maät from seventy-one teachers. thieát nhö soáng cheát ñeàu coù nhau—A master Ngöôøi ta keå laïi raèng oâng ñaõ ñi khaép trung and a disciple must have a close unfailingly quoác vaø gaëp 71 vò thaày, haàu tìm caùch cöùu vaõng loyal relationship, either alive or dead. nhöõng gì coù theå cöùu vaõng ñöôïc trong truyeàn 9) Ñoàng am hoáng: Thaày troø noùi phaùp phaûi gioáng thoáng nhaø Thieàn ñang suy thoaùi. Vì theá maø nhau, taát caû ñeàu phaûi cuøng muïc ñích hoaèng nhöõng thuyeát giaûng cuûa oâng coù nhöõng yeáu toá truyeàn chaùnh phaùp—A master and a disciple baét nguoàn töø nhöõng truyeàn thoáng khaùc nhau, must be at the same page interm of preaching nhôø ñoù maø truyeàn thoáng aáy vaãn coøn toàn taïi the dharma with the same purpose of trong phaùi thieàn Laâm Teá. Phaàn Döông laø moät spreading the correct dharma. trong nhöõng thieàn sö ñaàu tieân suøng kính nhöõng 10) Ñoàng ñaéc nhaäp: Quan heä giöõa thaày vaø troø phaûi lôøi chæ daïy cuûa caùc thaày ngaøy xöa qua hình nhö sôn moân vôùi Phaät ñieän, döùt tuyeät moïi ñoái thöùc thô, töø ñoù oâng saùng laäp ra thi thô ca ngôïi ñaõi vaø thaûy ñeàu thaønh Phaät—Master-disciple veà thieàn—It is said of Fen-Yang that he relationship must be the same as that of the wandered throughout China ans sought out temple and the Buddha-hall. All seventy-one masters in an effort to save what discriminations from deluded thoughts must could be saved of the Ch'an tradition, which be cut off and all will become Buddha. was then in decline. Thus this style of Phaàn Döông Thieän Chieâu Thieàn Sö (947-1024): instruction synthesized elements from the Fun'yo-Zensho (jap)—Feân-yang Shan-chao various lineages that then survived in the Lin- (Wade-Giles Chinese)—Fenyang Shanzhao Chi school. Fen-Yang was one of the first (Pinyin Chinese)—Thieàn sö Phaàn Döông, thuoäc Chinese Ch'an masters to celebrate the phaùi Laâm Teá, ñeä töû vaø keá thöøa Phaùp cuûa Thieàn sö sayings of the ancient masters in poetic form. Thuû Sôn Tænh Nieäm, vaø laø thaày cuûa Thaïch Söông In this way he founded the Ch'an tradition of Sôû Vieän. Hieän nay chuùng ta khoâng coù nhieàu taøi eulogistic poetry. lieäu chi tieát veà Thieàn sö Phaàn Döông; tuy nhieân, Khi Phaàn Döông ñeán choã Thuû Sôn, Sö hoûi Thuû coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Sôn: "Baùch Tröôïng cuoán chieáu, yù chæ theá Truyeàn Ñaêng Luïc, quyeån XIII: Thieàn sö Phaàn naøo?" Thuû Sôn ñaùp: "AÙo roàng vöøa phaát toaøn Döông ñeán töø coå thaønh

Thaùi nguyeân, baây giôø theå hieän." Sö hoûi: "YÙ thaày theá naøo?" Thuû Sôn thuoäc tænh Sôn Taây. Caû cha laãn meï cuûa oâng qua ñaùp: "Choã töôïng vöông ñi khoâng coù daáu ñôøi tröôùc khi oâng ñeán tuoåi 14, vì vaäy maø ôû vaøo luùc choàn." Qua nhöõng lôøi naøy Sö ñaïi ngoä. Sö beøn treû tuoåi naøy oâng ñaõ vaøo chuøa laøm Taêng. OÂng raát ñaûnh leã roài ñöùng leân thöa: "Muoân xöa ñaàm thoâng minh vaø laøu thoâng coå vaên vaø giaùo ñieån bieác nguyeät trong khoâng, hai ba phen gaïn loïc

môùi ñöôïc bieát (Vaïn coå bích ñaøm khoâng giôùi Moät vò Taêng hoûi: "Theá naøo laø nguoän coäi cuûa nguyeät, taùi tam lao loïc thuûy öng tri)."—When ñaïi ñaïo?" Phaàn Döông noùi: "Ñaøo ñaát ñeå tìm Fen-Yang Fen-Yang arrived at Shou-shan's trôøi xanh." Vò Taêng laïi hoûi: "Sao maø phaûi nhö place, he asked Shou-shan, "What was the theá?" Phaàn Döông noùi: "Phaûi bieát choã huyeàn meaning of Pai-chang rolling up his sitting thaâm."—A monk asked Fen-Yang, "What is mat?" Shou-shan said, "When the dragon robe the source of the great way?" Fen-Yang said, sleeve is shaken open the entire body is "Digging in the earth to find the blue sky." revealed." Fen-Yang said, "What does that The monk asked, "What is attained by doing mean?" Shou-shan said, "It's like a king that this?" Fen-Yang said, "Not knowing the deep goes out walking. There are no fox tracks." At mystery." these words Fen-Yang was enlightened. He Moät vò Taêng hoûi: "Theá naøo laø khaùch trong prostrated himself to Shou-shan, then rose and khaùch?" Phaàn Döông noùi: "OÂng haõy chaáp tay said, "The moon of empty worlds reflected in laïi, ñöùng tröôùc am maø hoûi Ñöùc Theá Toân." Vò ten thousand ancient pools, sought twice, Taêng hoûi: "Theá naøo laø chuû trong khaùch?" Phaàn thrice, is finally found." Döông noùi: "Ñoái dieän maø khoâng baïn beø." Vò Sau khi Phaàn Döông nhaän chöùc truï trì ôû Phaàn Taêng hoûi: "Theá naøo laø khaùch trong chuû?" Phaàn Chaâu, Sö noùi vôùi Taêng chuùng: "Döôùi cöûa Phaàn Döông noùi: "Giaøng maây ngang treân bieån. Ruùt Döông coù con sö töû Haø Taây ngoài xoåm taïi cöûa. kieám quaäy cöûa roàng." Vò Taêng hoûi: "Theá naøo Coù ai ñeán noù lieàn caén cheát. Vaäy thì coù phöông laø chuû trong chuû?" Phaàn Döông noùi: "Ba ñaàu tieän gì ñeå vaøo ñöôïc cöûa Phaàn Döông, ñeå thaáy saùu tay kinh thieân ñoäng ñòa. Noåi traän loâi ñình ñöôïc ngöôøi Phaàn Döông. Neáu thaáy ñöôïc ngöôøi doùng chuoâng thieân töû."—A monk asked, Phaàn Döông seõ kham cuøng Phaät, Toå laøm thaày. "What is it when guest meets guest?" Fen- Ai chaúng thaáy ñöôïc ngöôøi Phaàn Döông laø keû Yang said, "Put your palms together in front cheát ñöùng. Hieän nay coù ngöôøi vaøo ñöôïc of the hut and ask the World-Honored One." chaêng? Nhanh leân keûo uoång kieáp ngöôøi! Neáu The monk asked, "What is it when guest khoâng phaûi laø khaùch cuûa Long Moân seõ bò meets host?" Fen-Yang said, "The other is not ñieåm daáu treân traùn! ÔÛ ñaây ai laø khaùch cuûa a companion." The monk asked, "What about Long Moân?" Noùi xong Sö ñöa gaäy leân noùi: when host meets guest?" Fen-Yang said, "The "Lui mau! Lui mau!"—After Fen-Yang clouds are arrayed above the sea. Draw the assumed the abbacy at Fen-chou, he said to sword and disturb the dragon's gate." The the monks, "Beneath Fen-Yang's gate a West monk then asked, "What is it when host meets River lion crouches. If anyone comes near he

host?" Fen-Yang said, "Three heads and six chomps them to death. Is there any expedient arms terrify heaven and earth. Furiously the to help people enter Fen-Yang's gate and emperor's bell is struck." personally see the person of Fen-Yang? Coù moät vò Taêng hoûi: "Theá naøo laø ñaïo?" Phaàn Anyone who sees the person of Fen-Yang can Döông noùi: "Hö khoâng chaúng ngaên ngaïi, tôùi become the teacher of the Buddhas and lui maëc söùc." Vò Taêng noùi: "Caûm taï lôøi höôùng ancestors. Those who can't see the person of daãn cuûa laõo Sö." Phaàn Döông hoûi laïi: "OÂng Fen-Yang are dead right where they stand. laáy caùi gì goïi laø ñaïo?" Vò Taêng khoâng lôøi ñoái Right now, is there anyone who can enter? ñaùp. Phaàn Döông noùi: "OÂng chæ bieát côõi coïp, Hurry up and go in so that you can avoid a maø khoâng bieát laøm sao nhaûy xuoáng."—A wasted life! If you are no an adept of the monk asked, "What is the Way?" Fen-Yang dragon gate then you'll get a mark on your said, "Emptiness is unobstructed. You can forehead! Who here is an adept of the Dragon roam everywhere." The monk said, "I deeply Gate? You're all getting a mark!" Fen-Yang thank the master for this instruction." Fen- then raised his staff and said, "Go back! Go Yang said, "What do you proclaim as the back!" Way?" The monk was silent. Fen-Yang said, "You can ride the tiger, but you can't get off."

Coù moät vò Taêng hoûi: "Taâm ñòa chöa an, bieát Long-de Twonship was an old friend of Fen- tính sao ñaây?" Phaàn Döông noùi: "Ai nhieãu Yang. Because the abbot position at Cheng- loaïn oâng?" Vò Taêng hoûi: "Ñoái vôùi ñieàu ñoù coù t'ien Temple became vacant there, Li wanted bieän phaùp gì?" Phaàn Döông noùi: "Töï laøm, töï to invite the master to come there and chòu."—A monk asked, "What should be done expound the Dharma. An emissary from the if the mind-ground is troubled?" Fen-Yang Duke came to Fen-Yang three times, but each said, "Who is troubling you?" The monk said, time Fen-Yang refused to leave the mountain. "How can one deal with this?" Fen-Yang said, The emissary was threatened with severe "What you do, you receive." punishment by Duke Li, so he came to the Coù moät vò Taêng hoûi: "Chæ yù cuûa Thieàn toâng vaø mountain yet another time and said, "I must giaùo nghóa cuûa Giaùo toâng gioáng vaø khaùc choã insist that the master accompany me. naøo?" Phaàn Döông noùi: "Treân nuùi cao, caây Otherwise I'll be put to death!" Fen-Yang tuøng gioûi chòu laïnh, trong khe quanh co nöôùc laughed and said, "I haven't left the mountain chaûy chaàm chaäm."—A monk asked, "Is the because I've been quite sick. But, if I must do essential teaching of the ancestors the same so, then must we go together? Should I go first as the general teachings of Buddhism?" Fen- or should you go first?" The emissary said, "It Yang said, "The cold pine on the high peak only matters that you agree to go. It doesn't stands noble and straight. The winding brook matter who goes first." Fen-Yang then in the gully moves lazily." ordered that a banquet be prepared. Taking Coù moät vò Taêng hoûi: "Moät caây ñeøn cuõng chaúng up his traveling bag, he said, "I'll go first." thaép saùng thì theá naøo?" Phaàn Döông noùi: "Thì Upon saying these words he peacefully taét noù ñi!" Vò Taêng laïi hoûi: "Sau khi taét theá passed away. naøo?" Phaàn Döông noùi: "Thì trong saùng." Vò Phaàn Döông Thieän Chieâu Thieàn Sö Ngöõ Luïc: Taêng laïi hoûi: "Khoâng bieát trong saùng laø theá

Fun'yo-Zensho Goroku (jap)—Feân-yang Shan- naøo?" Phaàn Döông noùi: "Thöôøng thaép khoâng chao's Records of teachings—See Phaàn Döông giaùn ñoaïn, xöa nay maõi trong saùng."—A monk Thieän Chieâu Thieàn Sö. asked, "When the lamp is not clear, then Phaàn Döông Truï Tröôïng: Fen-Yang's staff— what?" Fen-Yang said, "Extinguihs it!" The Coâng aùn noùi veà cô duyeân thuyeát phaùp cuûa Thieàn monk said, "After it is extinguished, then sö Phaàn Döông nhaèm khai ngoä ñaïi chuùng. Theo what?" Fen-Yang said, "It's clear." The monk Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån XIII, moät hoâm said, "What if one can't see that it's burning Thieàn sö Phaàn Döông Thieän Chieâu thöôïng ñöôøng brightly?" Fen-Yang said, "It burns constantly, thò chuùng, noùi: "Taát caû maáy oâng phaûi bieát caây gaäy without interruption. It has been clear from naøy ñeå hieåu ñöôïc söï tu taäp moät caùch trieät ñeå vaø the infinite past down to the present." hoaøn taát ñaïi söï cuûa moät haønh giaû." Noùi xong Sö haï Y Lyù Haàu ôû phuû Long Ñöùc cuøng Sö coù tình ñöôøng—The koan about the potentiality and quen bieát khi xöa. Vì chöùc vuï truï trì chuøa conditions of lecturing of Zen Master Fen-Yang to Thöøa Thieân ñang boû troáng neân coù yù thænh Sö enlighten the assembly. According to The Records veà ñoù, sai söù ñi ba laàn maø Sö vaãn töø choái. Söù of the Transmission of the Lamp (Ch'uan-Teng- giaû bò doïa phaït neáu khoâng thænh ñöôïc Sö veà Lu), Volume XIII, one day, Zen master Fen-Yang moät phen nöõa. Söù giaû ñeán thöa: "Laàn naøy entered the hall and addressed the monks, saying, quyeát thænh thaày ñoàng ñi, neáu thaày khoâng ñi "You all should know this staff in order to toâi lieàu cheát maø thoâi." Sö noùi: "Toâi khoâng rôøi understand the practice thoroughly and to nuùi vì ñang coù beänh. Neáu phaûi ñi thì chuùng ta complete the great matter of a practitioner." After seõ cuøng ñi." Söù giaû beøn noùi: "Mieãn thaày chòu speaking, he left the hall. ñi laø ñöôïc, ñi tröôùc hay sau khoâng thaønh vaán Phaàn Döông Töù Cuù: Boán caâu xeùt nghieäm ngöôøi ñeà." Sö baûo chuùng doïn böõa aên vaø söûa soaïn hoïc do thieàn sö Phaàn Döông Thieän Chaâu laäp ra— haønh lyù, roài Sö baûo: "Laõo Taêng ñi tröôùc ñaây!" Fen-Yang-Shan-Chou's four sentences of testing Noùi xong, sö an nhieân thò tòch—Duke Li of disciples.

1) Tieáp sô cô cuù: Thaày khoâng ñöa ra nhöõng thieàn sö Phaàn Döông—Seeking instructions in the phöông thöùc ñaëc thuø; ngöôïc laïi phaûi tieáp daãn evening, popular during the time of Zen master baèng phöông thöùc tröïc tieáp vaø kheá hôïp vôùi Fen-Yang-Shan-Chou (the evening service of khaû naêng cuûa ngöôøi hoïc—Masters should not questions and answers, which was very popular in use exceptional methods; on the contrary, Fen-Yang's assembly). they should use direct and suitable methods to Phaàn Döông Voâ Ñöùc Thieàn Sö Ngöõ Luïc : Fun'yo- welcome and to guide their disciples. Zensho Goroku (jap)—Ngöõ luïc cuûa Thieàn sö Phaàn 2) Nghieäm naïp taêng cuù: Bieän bieät khaû naêng cuûa Döông Thieän Chieâu—Feân-yang Shan-chao's naïp taêng phaûi vöôït qua nhöõng kieán giaûi tình Records of teachings—See Phaàn Döông Thieän thöôøng hay nhöõng suy nghó phaân bieät. Haønh Chieâu Thieàn Sö. cöôùc Taêng laáy vieäc tham vaán vaø tu taäp giaûi Phaàn Ñoaïn Bieán Dòch: See Phaân Ñoaïn Bieán thoaùt sanh töû laøm muïc ñích

chính. Con maét trí Dòch. tueä cuûa Thieàn Taêng thaáy vaïn höõu giai khoâng. Phaàn Ñoaïn Ñoàng Cö: See Phaân Ñoaïn Ñoàng Cö. Vôùi con maét naày, Boà Taùt neùm caùi nhìn vaøo taát Phaàn Ñoaïn Luaân Hoài: Baùnh xe luaân hoài sanh caû nhöõng caùi kyø dieäu vaø baát khaû tö nghì cuûa töû—The wheel of fate of reincarnation. caûnh giôùi taâm linh, thaáy taän hoá thaúm saâu xa Phaàn Ñoaïn Sinh Töû: See Phaân Ñoaïn Sinh Töû. nhaát cuûa noù—Masters must test to see Phaàn Ñoaïn Tam Ñaïo: See Phaân Ñoaïn Sinh Töû. practitioners' ability of overcoming worldly Phaàn Ñoaïn Töû: See Phaân Ñoaïn Sinh Töû. knowledge and cutting off all discriminations Phaàn Höông: Ñoát nhang—To burn incense. from deluded thoughts. The main purpose of Phaån: Raùc röôùi—Garbage. wandering monks is to seek instructions and Phaån Quaû: Theo Kinh Nieát Baøn, thì quaû Phaån laø to cultivate to attain liberation from the cycle quaû amraka nôi ñoáng phaân, hay vieân ngoïc trong of birth and death. Zen monks' wisdom eye buøn—According to the Nirvana Sutra, this is the that sees all things as unreal. With the amraka fruit in the midden, or a pearl in the mud. wisdom-eye, a Bodhisattva takes in at a Phaån Taûo: Queùt—Sweeping garbage. glance all the wonders and inconceivabilities Phaån Taûo Y: See Phaán Taûo Y. of the spiritual realm to its deepest abyss. Phaån Tröø: Phaån tröø laø moät töø maø Phaät duøng trong 3) Chính leänh haønh cuù: Chính giaùo trong thieàn Kinh Phaùp Hoa, nghóa laø deïp boû phieàn naõo—A laâm phaûi laø "Baát laäp vaên töï; giaùo ngoaïi bieät term the Buddha used in the Lotus Sutra meaning truyeàn; tröïc chæ nhaân taâm; kieán taùnh thaønh to get rid of garbage. Phaät." Khoâng coù baát cöù thöù gì khaùc hôn, khoâng Phaãn: Krohda (skt)—Pratigha or Dvesa (skt)— coù ngoaò leä!— The true doctrine in Zen must Anger—Giaän döõ)—Haát La Ñaø—Caên baûn phieàn not be established by words. It is a special naõo “Saân Khueå” hay söï noùng naûy (baát nhaãn hay söï transmission outside the teachings. It directly noùng giaän), moät trong tam ñoäc (tham, saân, si)— points to the human mind. Through it one sees Anger, ire, wrath, resentment, one of the six one’s own nature and becomes a Buddha. fundamental klesas or one of the three poisons There is nothing else, no exception! (passion, anger, and ignorance). 4) Ñònh caøn khoân cuù: Choã naøo Phaät phaùp ñeán thì Phaãn Keát: Giaän döõ laø moät trong nhöõng trôû ngaïi choã ñoù töï nhieân döùt tröø phieàn naõo tham, saân, treân ñöôøng tu taäp—Anger as fetter in cultivation— si, maïn, nghi, taø kieán, saùt, ñaïo, daâm, voïng... The bond of anger. Do ñoù, moïi ngöôøi ñeàu an laïc—Wherever Phaãn Noä: Giaän döõ: Anger—Angry—Fierce—To Buddhism arrives, there exist no more fly into a rage. afflictions of greed, anger, ignorance, pride, Phaãn Noä Caâu: Moät hình thöùc cuûa Quan Theá doubt, wrong views, killing, stealing, AÂm—A form of Kuan-Yin with a hook. committing sexual misconduct, and lying. Therefore, everyone is peaceful and joyful. Phaãn Noä Caâu Quaùn Theá AÂm Boà Taùt: Amogha- krodhan-kusaraja (skt)—A form of Kuan-Yin with Phaàn Döông Vaõn Tham: Thôøi tham vaán (xin lôøi a hook—Moät hình thöùc cuûa Quan Theá AÂm. höôùng daãn) vaøo buoåi chieàu, thònh haønh vaøo thôøi

Phaãn Noä Minh Vöông: Sangharama): Ñoâng Sôn, teân cuûa moät töi vieän. 1) Phaãn Noä Minh Vöông laø ñoái thuû cuûa ma, vaø laø Moät trong nhöõng heä phaùi cuûa Mahasanghika hoä phaùp cuûa Ñaïo Phaät—The Fierce (see Mahasanghika)—The eastern mountain, Maharajas as opponents of evil and guardian name of a monastery east of Dhyanyakataka. of Buddhism. One of the subdivisions of the Mahasanghika 2) Moät trong hai hình thöùc cuûa Boà Taùt, moät laø school. phaù ma, hai laø thieän hieän: One of the two Phaát Bì Ñeà Ha: Purva-Videha (skt)—Videha bodhisattva forms, resisting evil, in contrast (skt)—Boá Loã Ba—Boá Loã Baø Bì Ñeà Ha—Moät luïc with the other form, manifesting goodness. ñòa veà phía Ñoâng cuûa nuùi Tu Di—A continent east 3) Heruka (skt): Thuaät ngöõ Baéc Phaïn coù nghóa laø of Sumeru. “Keû uoáng huyeát.” Moät thuaät ngöõ toång quaùt Phaát Bính Taïi Thuû: Truï trì töi vieän (phaûi vöøa coù trong Phaät giaùo Taây Taïng duøng ñeå chæ moät khaû naêng vì chuùng thuyeát phaùp, maø cuõng vöøa coù linh thaàn döõ tôïn trong thieàn. Ñaëc bieät chæ Ñöùc khaû naêng thöû nghieäm ngöôøi khaùc)—An abbot of a Phaät Cakrasamvara—A Sanskrit term for temple (who must have the ability to preach and to “Blood Drinker.” A general term in Tibetan test other people's abilities). tantric Buddhism for a wrathful meditational Phaát Ca La: Pudgala (skt)—See Phuù Giaø La. deity. It is particularly applied to the Buddha Phaát La Baø: See Phaát Baø Kha La. Cakrasamvara. Phaát Laät Ñaëc: Vrji (skt)—Tam Phaït Thò Phaãn Noä Trì Kim Cang: Vajragra-Vajadhrah (Samvaji)—Moät vöông quoác coå naèm veà phía Baéc (skt)—Fierce-faced holder of a vajra—Coøn goïi laø soâng Haèng, phía Ñoâng Nam xöù Neâ Pan, daân chuùng Trì Kim Cang, laø vò Boà Taùt toû roõ trí löïc khoâng gì ôû ñoù noåi tieáng veà nhöõng khuynh höôùng ngoaïi ñaïo phaù noåi cuûa Kim Cang Boä Boà Taùt. Ngaøi thöôøng cha truyeàn con noái cuûa hoï—An ancient kingdom caàm caây chuøy kim cöông loaïi moät cheû, hoaëc ba, north of the Ganges, southeast of Nepal, the hoaëc naêm cheû—A Bodhisattva with a firece face inhabitants called Samvaji, were noted for their who holds a vajra or thunderbolt, of these there heretical proclivities. are several different kinds, based on numbers of Phaát Nhaõ Ña La: Punyatrata (skt). prongs on their thunderbolt (one, three, or five). 1) Teân cuûa moät trong 24 Thieân Toân ñöôïc thôø Phaãn Noä Vöông: Heruka (skt)—Trak-thung phuïng ôû Trung Quoác—The reward of virtue, a (tib)—Haøo Loã Ca Minh Vöông—Name of a name for Punyatara, one of the twenty-four wrathful male deity—See See Phaãn Noä Minh deva-aryas, worshipped in China. Vöông (3). 2) Teân cuûa moät vò sö ngöôøi AÁn ñaõ ñeán Trung Phaãn Vöông: See Phaãn Noä Minh Vöông. Hoa vaøo ñaàu theá kyû thöù naêm giuùp Cöu Ma La Phaän: Ngoaïi ñaïo tin raèng coù caùi goïi laø soá phaän Thaäp phieân dòch nhieàu kinh ñieån töø tieáng Phaïn hay ñònh meänh—Externalists believe that there ra Hoa ngöõ: Name of an Indian monk who exists a so-called Lot or Destiny. came to China in the beginning of the fifth Phaát: 1) Khoâng phaûi: Not (no, not to); 2) Phuûi: To century to help Kumarajiva to translate a lot rub (to wipe, to dust). of sutras from Sanskrit into Chinese. Phaát Ba Ñeà: Devapuspa or Bhupadi (skt)—Thieân Phaát Nhö Ñaøn: Punyadarsa (skt). Hoa—Deva-flowers. 1) Taám kieáng chieáu roïi chaân lyù: Auspicious Phaát Baø Kha La: Puspahara (skt)—Teân cuûa moät

mirror, interpreted as mirror of the law. loaøi Daï Xoa aên hoa—Flower plucker or flower- 2) Teân cuûa moät vò sö noåi tieáng ôû Trung Quoác: eater, name of a yaksa. Name of a noted monk in China . Phaát Baø La Ha: See Phaát Baø Kha La. Phaát Nhöôïc Ña La: Punyatara (skt). Phaát Baø Theá La: Purvasaila (skt). 1) Vò sa moân xöù Ka-Bun, ñeán Trung Quoác vaøo 1) Ñoâng Sôn nôi maø phía sau ñoù maët trôøi moïc khoaûng naêm 404 cuøng vôùi Cöu Ma La Thaäp— leân: The eastern mountain behind which the A sramana of Kubha (Kabul), who came to sun is supposed to rise. China in 404 AD with Kumarajiva. 2) Phaát Baø Theá La Taêng Giaø Lam (Purvasaila- 2) Moät trong hai möôi boán vò Thieân Toân ñöôïc

thôø phuïng taïi Trung Quoác—One of the Phaát Traàn Tröôïng: See Phaát Traàn. twenty-four Deva-Arya worshipped in China. Phaát Tri Nhaân Söï: Trong Haùn töï, chöõ Phaät goàm Phaát Sa: Pusya (skt). hai chöõ: nhaân vaø phaát—In Chinese, the word 1) Boït: Foam. Buddha comprises of two words: man and sweep. 2) Nguyeät ñieän: Nguyeät cung—A lunar mansion. Phaát Tu Nhó (1865-1952): Foucher, Alfred—Teân Phaát Sa Boà Taùt: Pusya-buddha (skt)—Boå Sa cuûa moät vò hoïc giaû Phaät giaùo ngöôøi Phaùp vaøo theá Phaät—Ñeå Sa Phaät—Phaát Sa Phaät—Teân moät vò coå kyû thöù XX. OÂng coáng hieán gaàn nhö caû ñôøi mình ñeå Phaät—Name of an ancient Buddha. nghieân cöùu veà Phaät giaùo vaø ngoân ngöõ AÁn Ñoä. OÂng Phaát Sa Ca Vöông Kinh: Teân khaùc cuûa Bình Sa laø taùc giaû cuûa nhöõng taäp saùch: "Cuoäc Ñôø i Ñöùc Vöông Nguõ Nguyeân Kinh—Another name for Phaät", xuaát baûn naêm 1949; Khôûi Thuûy Ngheä Thuaät Bimbisara’s Five-Vow Sutra. Phaät Giaùo, xuaát baûn naêm 1917; San Kyø Ñaïi Thaùp, Phaát Sa Maät Ña: Pusyamitra (skt)—Doøng doõi boán 1939; vaø Ngheä Thuaät Hy Laïp trong Ngheä Thuaät ñôøi sau vua A Duïc, cuõng laø keû thuø cuûa Phaät giaùo. Phaät Giaùo Caøn Ñaø La, 1951—Name of a French Vò vua naày hoûi quaàn thaàn laøm caùch naøo ñeå ñöôïc famous Buddhist scholar in the twentieth century. löu danh haäu theá thì quaàn thaàn baûo raèng Tieân Ñeá He contributed most of his life in studying A Duïc ñaõ xaây 84.000 thaùp vinh danh Phaät maø löu Buddhism and Indian Language. He was the danh haäu theá, nay beä haï chæ vieäc phaù heát caùc thaùp author of several books: "The Life of the Buddha", aáy laø teân tuoåi beä haï seõ ñöôïc maõi maõi löu truyeàn. published in 1949; The Beginning of Buddhist Art, Theá laø Phaát Sa Maät Ña beøn y lôøi xaøm taáu huûy thaùp 1917; The Monuments of Sanci, 1939; The Greek gieát Taêng—Descendant of Asoka and enemy of Art in Ghandhara Buddhist Art, 1951. Buddhism. He was the fourth successor of King Phaát Töû: Hossu (jap)—Vyajana (skt)—A duster— Asoka; asking his ministries what he should do to Fly brush—Ñoà lau buïi, caùi que hay thanh caây daøi perpetuate his name; he was told that Asoka had khoaûng töø 4 ñeán 5 taác, coù hình gioáng nhö xöông erected 84,000 shrines and he might become soáng cuûa con ngöôøi, caùc laõo sö duøng ñeå nhaán maïnh famous by destroying them, which he is said to moät ñieåm khi noùi, hay ñeå töïa khi ngoài hoaëc ñoâi khi have done. duøng ñaäp nheï vaøo caùc moân sinh—A baton or stick, Phaát Sa Maät Ña Vöông: See Phaát Sa Maät Ña. about fifteen inches long and shaped like the Phaát Sa Phaät: Pusya-buddha (skt)—Ñeå Sa Phaät— human spine, used by Zen

masters to emphasize a Teân cuûa moät vò coå Phaät—Name of an ancient point or sometimes to rap a student—See Phaát Buddha. Traàn. Phaát Sa Vöông: Vatsaraja (skt)—King vatsa. Phaát Vu Ñaïi Chaâu: See Ñoâng Thaéng Thaàn Chaâu. Phaát Thaïch: See Baøn Thaïch Kieáp. Phaät: Buddha (skt). Phaát Tích Nhaäp Huyeàn: Neáu muoán chöùng nhaäp (I) Toång quan veà Phaät—An overview about the phaùp taùnh roát raùo vieân maõn cuûa chö Phaät, thì phaûi Buddha: Phaät laø danh hieäu cuûa moät baäc ñaõ xeù phuûi saïch daáu veát baát tònh tröôùc kia—To rub out tan böùc maøn voâ minh, töï giaûi thoaùt mình khoûi the traces of past impurity and enter into the voøng luaân hoài sanh töû, vaø thuyeát giaûng con profundity of Buddha. ñöôøng giaûi thoaùt cho chuùng sanh. Chöõ Phaát Traàn: Vijani (p)—Valavyajana (skt)—“Buddha” laáy töø goác Phaïn ngöõ “Budh” coù Vyajana (skt)—Caùi que hay thanh caây daøi khoaûng nghóa laø giaùc ngoä, chæ ngöôøi naøo ñaït ñöôïc Nieát töø 4 ñeán 5 taác, coù hình gioáng nhö xöông soáng cuûa Baøn qua thieàn taäp vaø tu taäp nhöõng phaåm chaát con ngöôøi, caùc laõo sö duøng ñeå nhaán maïnh moät nhö trí tueä, nhaãn nhuïc, boá thí. Con ngöôøi aáy seõ ñieåm khi noùi, hay ñeå töïa khi ngoài hoaëc ñoâi khi khoâng bao giôø taùi sanh trong voøng luaân hoài duøng ñaäp nheï vaøo caùc moân sinh—A baton or stick, sanh töû nöõa, vì söï noái keát raøng buoäc phaøm phu about fifteen inches long and shaped like the taùi sanh ñaõ bò chaët ñöùt. Qua tu taäp thieàn ñònh, human spine, used by Zen masters to emphasize a chö Phaät ñaõ loaïi tröø taát caû nhöõng tham duïc vaø point or sometimes to rap a student. nhieãm oâ. Vò Phaät cuûa hieàn kieáp laø Phaät Thích Phaát Traàn Khaùn Tònh: Phaát traàn queùt saïch buïi Ca Maâu Ni. Ngaøi sanh ra vôùi teân laø Taát Ñaït nhô—A baton or stick which dusts off dirty dust. Ña trong doøng toäc Thích Ca. Ñoái vôùi Phaät töû

tu Thieàn, vaán ñeà giaûi thoaùt ñaønh laø heä troïng, "There was an old lady who lived at the time nhöng coù caùi coøn heä troïng hôn, ñoù laø caâu hoûi of the Buddha. She was born at the same time "Phaät laø gì?" Moät khi naém vöõng ñöôïc vaán ñeà as the Buddha himself and lived in the eastern aáy laø haønh giaû ñaõ hoaøn taát Phaät söï cuûa mình— part of the city. She has a singular aversion Buddha is an epithet of those who against the Buddha and never wished to see successfully break the hold of ignorance, him. Whenever he passed by she would run liberate themselves from cyclic existence, and away. But whichever way she turned she teach others the path to liberation. The word would encounter him, east or west. So she “Buddha” derived from the Sanskrit root covered her face with her hands, but she still budh, “to awaken,” it refers to someone who saw the Buddha between her fingers. His face attains Nirvana through meditative practice is so beautiful and illuminating." and the cultivation of such qualities as (B) Loái suy nghó veà Phaät cuûa caùc thieàn sö—Zen wisdom, patience, and generosity. Such a masters think of the Buddha: Caâu chuyeän keá person will never again be reborn within tieáp chæ ra loái suy nghó veà Phaät cuûa caùc thieàn cyclic existence, as all the cognitive ties that sö: "Moät hoâm, coù vò Taêng ñeán hoûi thieàn sö Teà bind ordinary beings to continued rebirth have An: 'Theá naøo laø boån thaân Phaät Tyø Loâ Giaù Na?' been severed. Through their meditative Sö baûo: 'Ñem caùi bình ñoàng kia ñeán cho ta.' Vò practice, buddhas have eliminated all

craving, Taêng lieàn laáy tònh bình ñem laïi. Sö baûo: 'Ñem and defilements. The Buddha of the present ñeå laïi choã cuõ.' Vò Taêng ñem bình ñeå laïi choã cuõ era is referred to as “Sakyamuni” (Sage of the roài, beøn hoûi laïi caâu tröôùc. Sö baûo: 'Phaät xöa ñaõ Sakya). He was born Siddhartha Gautama, a quaù khöù laâu roài.'" Vôùi Thieàn, Phaät taùnh, thöïc member of the Sakya clan. With Zen chaát cô baûn ñaõ töø laâu bò che môø bôûi luyeán practitioners, the problem of emancipation is chaáp vaøo khaùi nieäm tö töôûng vaø ngoân ngöõ. important, but the still more important one is, Nay tu laø trôû veà vôùi caùi baûn lai dieän muïc töø "Who or what is the Buddha?" When this is thôøi cha meï ta chöa sanh ra, ñôn giaûn theá thoâi. mastered, practitioners have rendered their Ñöøng tìm kieám beân ngoaøi ôû muoân vaät, haõy töï full services. uoáng nöôùc vaø töï bieát noùng laïnh. Thaät vaäy, khi (II) Hai loái suy nghó veà Phaät—Two ways of Luïc Toå Hueä Naêng baûo Hueä Minh "Ñöøng nghó thinking of the Buddha: Phaät töû neân luoân thaáy laønh, ñöøng nghó döõ, ngay trong luùc aáy ñöa toâi raèng hai loái suy nghó veà Phaät cuûa AÁn Ñoä vaø AÙ xem caùi boån lai dieän muïc cuûa oâng tröôùc khi Ñoâng hoaøn toaøn khaùc nhau—Buddhists should cha meï chöa sanh ra oâng", Luïc Toå ñaõ göûi moät always remember that the Indian way of thoâng ñieäp roõ raøng khoâng chæ rieâng cho Hueä thinking of the Buddha is totally different Minh, maø coøn cho taát caû chuùng ta, nhöõng haønh from the East Asian one. giaû tu Thieàn cuûa nhöõng theá heä töông lai, raèng (A) Loái suy nghó veà Phaät cuûa ngöôøi AÁn Ñoä —The vieäc duy nhaát caàn laøm laø thaáy cho ñöôïc caùi Indian philosophers think of the Buddha: Caâu boån lai dieän muïc tröôùc khi cha meï sanh ta chuyeän sau ñaây chæ ra loái suy nghó veà Phaät cuûa ra—While the next story shows what Zen ngöôøi AÁn Ñoä: "Xöa coù moät baø laõo soáng ñoàng masters think of the Buddha: "One day, a thôøi vôùi Phaät. Baø sanh ra ñoàng thôøi vôùi Phaät, monk came and asked Zen master Ch'i-An: vaø nguï ôû phía Ñoâng thaønh phoá. Baø gheùt ñöùc 'What is the true body of Vairocan Buddha?' Phaät ñeán noãi khoâng bao giôø muoán thaáy maët Ch'i-An said: 'Bring me that pitcher of pure ngaøi. Heã thaáy Phaät ñi qua ñaâu laø baø ta chaïy ñi water.' The monk brought him the pitcher. choã khaùc. Nhöng daàu troán ñi ñaâu, daàu ñoâ ng Ch'i-An then said: 'Now put it back where it hay daàu taây, baø vaãn gaëp maët Phaät. Vì vaäy, baø was before.' The monk returned the bottle to laáy tay che maët, vaø roài baø vaãn thaáy Phaät qua its former position. The he asked his previous keõ tay. Phaät thaät laø ñeïp vaø choùi loïi laøm sao question again. Ch'i-An said: 'The ancient aáy!"—The following story shows what the Buddhas are long gone.'" With Zen, Buddha- Indian philosophers think of the Buddha: nature (buddhata), the fundamental reality

that is obscured by attachment to conceptual töôûng, hay nhöõng ham muoán, vaân vaân. Vôùi thoughts and language. Now the purpose of nhöõng caâu traû lôøi naøy, chuùng ta thöôøng caùo cultivation is simply to return to our original buoäc caùc Thieàn sö laø huyeàn bí. Nhöng kyø thaät face before our parents were born. let's not to hoï chaúng huyeàn bí gì caû, nhöõng gì hoï ñaõ laøm seek in things outside, but take a cupful of chæ nhaèm ñeå vaïch roõ ra caùc aûo töôûng cuûa water and taste it to our won satisfaction. In chuùng ta cho voâ höõu laø höõu, höõu laø voâ höõu, fact, when

the Sixth Patriarch Hui-neng told vaân vaân. Baây giôø thì chuùng ta coù theå thaáy taïi Hui-ming, "Do not think of good, do not think sao Thieàn traùnh tröøu töôïng, söï ñoùng tuoàng of evil, but see what at this moment your own theo kieåu baét chöôùc, vaø lôøi noùi ví von. Chaáp original face even before you were born does tröôùc vaøo caùc töø ngöõ nhö Phaät, linh hoàn, voâ look like", he sent a clear message not only to haïn, vaø nhöõng ngoân töø nhö vaäy khoâng coù giaù Hui-ming, but also to all of us, younger trò thaät söï. Roát cuoäc laïi chuùng chæ laø vaên töï vaø generations of Zen practitioners, that the only yù nieäm, khoâng giuùp ích gì cho vieäc thaät söï lieãu thing we need to do is to see our own face ngoä Thieàn. Traùi laïi, nhöõng thöù ñoù coøn thöôøng even before we were born. xuyeân daãn chuùng ta ñi traät muïc tieâu cuûa mình. (III) Theo nhaø Thieàn thì "Phaät laø ai?"—According Vì vaäy chuùng ta bò baét buoäc phaûi caån thaän ñeà to the Zen sects, "Who is Buddha?": Trong phoøng. Theo Voâ Moân Quan, coù Thieàn sö noùi: Thieàn moân, vôùi cuøng caâu hoûi "Phaät laø ai?" "Maáy oâng phaûi suùc mieäng thaät saïch neáu maáy nhöng caùc vò Thieàn sö moãi vò ñeàu traû lôøi khaùc oâng noùi chöõ Phaät." Trong khi trong Nguõ Ñaêng nhau. Döôùi ñaây laø moät vaøi caâu traû lôøi cuûa moät Hoäi Nguyeân, quyeån V, Thieàn sö Ñôn Haø soá Thieàn sö. Thieàn sö Baûo Nghieâm Thuùc Chi: Thieân Nhieân noùi "Coù moät chöõ maø laõo Taêng "Thaân ñaát xöông goã, trang söùc baèng vaøng." khoâng thích nghe; ñoù laø chöõ Phaät." Vaø cuõng Thieàn sö Haøng Chaâu Long Tænh Thoâng: "Daàu trong Nguõ Ñaêng Hoäi Nguyeân, quyeån XII, cho moät hoïa só kyø taøi cuõng veõ khoâng xong." Thieàn sö Vaân Phong Vaên Duyeät laïi noùi laø Thieàn sö Trieäu Chaâu: "Caát giöõ trong ñieän "Nôi coù Phaät khoâng ñöôïc ôû; nôi khoâng coù Phaät." Ni Thieàn sö Tònh Cö Dieäu Ñaïo: "Baát Phaät, chaïy ñeán mau." Taïi sao ñeä töû Thieàn thò Phaät" Thieàn sö Saùch Chaân Phaùp Thí: "Neã moân laïi ñoái khaùng vôùi Phaät ñeán nhö theá? thò Hueä Sieâu." Thieàn sö Vaân Moân Vaên Yeån: Chaúng phaûi ngaøi cuõng laø Ñöùc Theá Toân cuûa hoï "Caøn thæ quyeát" (que cöùt khoâ), hay "Ñoâng sôn hay sao? Chaúng phaûi Phaät laø thöïc theå hay haønh taïi thuûy ba thöôïng." Thieàn sö Kieán Chaâu chaân lyù cao nhaát trong Phaät giaùo hay sao? Moäng Buùt: "Khoâng coù chuyeän phi lyù ôû ñaây." Ngaøi khoâng phaûi laø thöù gì ñaùng chaùn gheùt hay Thieàn sö Phaùp Hoa Vieän Hoøa Thöôïng: baát tònh ñeå cho caùc ñeä töû Thieàn moân laùnh xa. "Quanh ta laø nuùi." Thieàn sö Phong Huyeät Haønh giaû tu Thieàn phaûi caån thaän nhôù raèng caùi Dieân Chieåu: "Khoùm truùc taïi chaân nuùi Töôïng maø chuùng ta, caùc ñeä töû Thieàn moân, khoâng Laâm." Thieàn sö Ñoäng Sôn Thuû Sô: "Ba caân thích khoâng phaûi laø baûn thaân Phaät, maø laø caùi gai." Thieàn sö Nguõ Toå Phaùp Dieãn: "Mieäng laø ñöôïc daùn treân caùi chöõ ñoù—In Zen, with the cöûa hoïa" Thieàn sö Thaïch Söông Sôû Vieän (Töø same question, but different Zen masters give Minh Sôû Vieän): "Nöôùc chaûy qua cao nguyeân." different answers. Here are some answers Thieàn sö Döông Kyø Phöông Hoäi: "Löøa ba from several Zen masters. Zen master P'ao- chaân ñi baèng moùng." Thieàn sö Thö Chaâu Phaùp yian's answer would be: "One made of clay Hoa Sôn Cöû Hoøa Thöôïng: "Maàm lau xuyeân and decorated with gold." Zen master Hang- qua ñaàu goái." Thieàn sö Nguõ Toå Phaùp Dieãn: chou Lung-Hsing T'ung's response: "Even

the "Ngöïc traàn ñi chaân khoâng." Nhöõng caâu traû lôøi finest artist cannot paint him." Zen master cho caâu hoûi "Phaät laø ai?" ñaày nhöõng thöù khaùc Chao-chou's response: "The one enshrined in nhau, taïi sao laïi nhö vaäy? Trong ñoù coù ít nhaát the Buddha Hall." Nun Zen master Miao- moät lyù do, ñoù laø caùc thieàn sö muoán chuùng ta t'ao's response: "He is no Buddha." Zen ñöa taâm mình thoaùt ra nhöõng raéc roái vaø vöôùng master Fayan's response to Hui-chao: "Your víu töø caûnh giôùi beân ngoaøi nhö ngoân töï, yù name is Hui-chao." Zen master Yun-meân's

response: "The dirt-scraper all dried up," or master Yun-Feng-Wen-Yueh said, "Pass "See the eastern mountains moving over the quickly on where there is no Buddha, nor stay waves." Zen master Ch'ien-chou's response: where he is." Why are the followers of Zen so "No nonsense here." Most Venerable Fa-hua's antagonistic toward Buddha? Is not Buddha response: "Surrounded by the mountains are their "World Honored One"? Is he not the we here." Zen master Feâng-hsueh Yen-chao's highest reality of Buddhism? He cannot be response: "The bamboo grove at the foot of such a hateful or unclean thing as to be Chang-lin hill." Zen master Tung-shan Shou- avoided by Zen adherents. Zen practitioners chu's response: "Three pounds of flax." Zen must carefully remember that what we, Zen master Fayan's response to a monk: "The followers, do not like is not the Buddha mouth is the gate of woe." Zen master Shih- himself, but the odium attached to the word. shuang Ch'u-yuan's response: "The waves are Phaät A Di Ñaø: Amitabha Buddha (skt)—See A Di rolling over the plateau." Zen master Yang- Ñaø Phaät. ch'i-Fang-hui's response: "See the three- Phaät A Di Ñaø Vaø Coõi Trang Nghieâm Tònh Ñoä: legged donkey go trotting along." Zen master Amitabha Buddha and the adornments of the Fa-hua Shan-chu's response: "A reed has Western Pure Land. grown piercing through the leg." Zen master Phaät A Lôïi Saù: Arista (skt)—Arittha (p)—See A Fayan's response to another monk: "Here Tuùc Tra. goes a man with the chest exposed and the Phaät A Suùc Beä: Aksobhya Buddha (skt)—See A legs all naked." The answers to the question Suùc Beä Phaät. "Who or what is the Buddha?" are full of Phaät A Suùc Tyø Hoan Hyû Quang: Akshobhya, varieties; and why so? One reason at least is Light Of Joy Buddha. that they thus desire to free our minds from all Phaät AÛnh: Buddhachaya (skt)—AÛnh Phaät, tröôùc possible entanglements and attachments such ñaây beân AÁn Ñoä chæ ñöôïc tröng baøy nôi maø chæ coù as words, ideas, desires, and so forth, which nhöõng ngöôøi “taâm ñaõ thanh tònh” môùi thaáy ñöôïc — are put up against us from the outside. With The shadow of Buddha, formerly exhibit in these answers, we usually accuse the Zen various places in India, visible only to those “of masters of being mysterious. But in fact, they pure mind.”. were not mysterious at all. What they have Phaät AÙo: Teân cuûa moät vò danh Taêng Trung Hoa done is to point out our delusions in thinking vaøo thôøi nhaø Ñöôøng (618-907)—Name of a of the non-existent as existent, and the Chinese famous monk who lived in the T'ang existent as non-existent, and so on. We can Dynasty in China. now see why Zen shuns abstractions, Phaät AÂm: Buddhaghosa (skt)—AÂm thanh cuûa ñöùc representations, and figures of speech. No Nhö Lai—The Buddha’s sound—Voice of the real value is attached to such words as Buddha. Buddha,

the soul, the infinite, and suchlike Phaät AÂm Danh Taêng: Teân cuûa moät nhaø sö AÁn Ñoä words. They are, after all, only words and noåi tieáng—Name of a famous Indian monk: ideas, and as such are not conducive to the (I) Tieåu söû cuûa Phaät AÂm—Buddhaghosa's real understanding of Zen. On the contrary, biography: Phaät AÂm, moät hoïc giaû cuûa tröôøng they often falsify and play at cross purposes. phaùi Nguyeân Thuûy, sanh tröôûng trong gia ñình We are thus compelled always to be on our Baø La Moân vaøo cuoái theá kyû thöù 4 taïi Ma Kieät guard. According to the Wu-meân Kuan, said a Ñaø, gaàn Boà ñeà ñaïo traøng (coù ngöôøi cho raèng Zen master, "Cleanse the mouth thoroughly Phaät AÂm sanh ra taïi mieàn Nam AÁn Ñoä vaø when you utter the word Buddha." While in khoâng phaûi trong moät gia ñình Baø La Moân). the Wudeng Huiyuan, volume V, Zen master Vaøo thôøi cuûa ngaøi Phaät AÂm, ñaïo Phaät qua Tan-hsia-T'ien-jan said, "There is one word I tieáng Pali ñaõ khoâng coøn ñöôïc nhieàu ngöôøi bieát do not like to hear; that is, Buddha." And in ñeán taïi AÁn Ñoä. Tieáng Phaïn ñaõ trôû neân öu theá. the Wudeng Huiyuan, volume XII, Zen Ngay caû caùc hoïc giaû Phaät giaùo cuõng duøng

tieáng Phaïn laøm phöông tieän dieãn ñaït. Chính Khi ñang saép söûa vieát luaän giaûi cho boä toân giaû Maõ Minh, ñaõ vieát caùc thi phaåm cuûa Parittasuttas thì Hoøa Thöôïng Revata baûo oâng: mình baèng tieáng Phaïn vaøo theá kyû thöù nhaát sau "Chæ coù moät boä Tam taïng goác ñöôïc mang töø Taây Lòch. Töông töï, caùc nhaø tö töôûng lôùn nhö Tích Lan veà ñaây. Chuùng ta khoâng coù ñöôïc caùc Long Thoï, Theá Thaân, vaø Traàn Na cuõng vieát baøi luaän giaûi maø cuõng khoâng ñöôïc nhieàu ñaïo baèng tieáng Phaïn. Thaäm chí caùc vò vua trieàu sö truyeàn laïi. Nhöng ôû Lanka coù nhöõng baøi ñaïi Gupta cuõng khoâng coøn toû söï quan taâm ñeán luaän giaûi do toân giaû Mahinda ñeå laïi roài sau tieáng Pali, maø ngöôïc laïi baûo trôï cho tieáng ñöôïc dòch ra tieáng ñòa phöông. Ngöôi haõy ñeán Phaïn. Do ñoù, thôøi aáy caû tieáng Pali vaø heä phaùi ñoù maø nghieân cöùu ñeå caùc luaän giaûi naày coù theå Phaät giaùo Nguyeân Thuûy (Theravada) ñaõ daàn höõu ích cho taát caû chuùng ta." Theo lôøi thaày daàn suy thoaùi ñeán möùc khoâng coøn ñaùng keå ôû daïy, Phaät AÂm ñaõ leân ñöôøng ñi veà Tích Lan, AÁn Ñoä nöõa. Tuy vaäy, caùc Tyø Kheo cö nguï taïi döôùi trieàu vua Mahanama. Ngaøi ñaõ löu laïi tu Boà Ñeà Ñaïo Traøng vôùi ngöôøi ñöùng ñaàu laø vieän Mahapadhana maáy naêm ñeå hoïc giaùo lyù Mahasthavira Revata, duø laø trong theá kyû thöù Nguyeân Thuûy. OÂng ñaõ ñöôïc nghe caùc lôøi bình 5, khi Phaät AÂm ñöôïc keát naïp vaøo Taêng ñoaøn, giaûi baèng tieáng Tích Lan cuõng nhö caùc lôøi vaãn gaén boù vôùi tieáng Pali. Trong thôøi cuûa Phaät truyeàn giaûng cuûa caùc tröôûng laõo thuoäc Thera AÂm, trong nöôùc thöôøng dieãn ra nhöõng cuoäc Sanghapala, tin töôûng raèng ñaây laø nhöõng lôøi tranh luaän toân giaùo. Buddhaghosa laø ngöôøi daïy chính xaùc vaø ñích thöïc cuûa Nhö Lai. Sau thoâng thuoäc kinh Veä Ñaø vaø coù bieät taøi baûo veä ñoù oâng tròng troïng ñeà nghò vôùi Taêng ñoaøn: luaän cöù cuûa mình, neân hay ñi töø nôi naày ñeán "Toâi muoán dòch caùc baøi luaän giaûi töø tieáng Tích nôi khaùc ñeå tìm ñoái thuû tranh luaän. Moät hoâm Lan ra tieáng Ma Kieät Ñaø. Xin cho toâi ñöôïc töï Hoøa Thöôïng Revata nghe oâng tuïng kinh do tieáp caän vôùi taát caû caùc boä kinh ôû ñaây." Khi

Patanjali, Hoøa Thöôïng raát khaâm phuïc vì söï nghe oâng noùi nhö theá, Taêng ñoaøn ñöa cho ngaøi phaùt aâm chính xaùc cuûa oâng, vaø vì muoán thuyeát hai baøi keä baèng tieáng Pali ñeå thöû söùc vaø yeâu phuïc oâng theo ñaïo Phaät neân chaáp nhaän cuoäc caàu oâng bình giaûi veà caùc baøi keä naày. Phaät AÂm tranh luaän vôùi oâng. Phaät AÂm hoûi: "Ngaøi coù ñaõ vieát moät baûn yeáu löôïc cho toaøn theå boä Tam hieåu ñöôïc caùc baøi kinh naày khoâng?" Hoøa Taïng vaø ñaët teân cho noù laø Thanh Tònh Ñaïo. Thöôïng ñaùp: "Coù, ta hieåu, caùc kinh aáy ñeàu Raát haøi loøng veà khaû naêng xuaát chuùng cuûa oâng, khoâng ñuùng." Mahasthavira Revata chæ trích Taêng ñoaøn ñaõ giao toaøn boä saùch vôû cho oâng. caùc baøi kinh moät caùch nghieâm khaéc ñeán noãi Nguï taïi Granthakara Parivena ôû ñeá ñoâ Phaät AÂm (Buddhaghosa) phaûi nín thinh. Sau Anuradhapura, Phaät AÂm hoaøn thaønh xong ñoù Phaät AÂm yeâu caàu Hoøa Thöôïng cho nghe nhieäm vuï phieân dòch caùc baûn luaän giaûi baèng giaùo lyù cuûa ngaøi. Hoøa Thöôïng lieàn ñoïc moät tieáng Tích Lan ra tieáng Ma Kieät Ñaø. Sau ñoù, ñoaïn cuûa boä luaän taïng. Phaät AÂm khoâng hieåu oâng trôû veà coá höông—A scholar of the vaø hoûi: "Thaàn chuù cuûa ai vaäy?" Hoøa Thöôïng Theravada, born to a Brahmin family at the ñaùp: "Thaàn chuù cuûa Ñöùc Phaät." Phaät AÂm laïi end of the 4th century in Magadha, near Bodh- hoûi: "Ngaøi daïy cho toâi ñöôïc chaêng?" Hoøa Gaya (some people, for some reason, believe Thöôïng traû lôøi: "Ñöôïc chöù, mieãn laø oâng gia that Buddhaghosa was born in Southern India, nhaäp giaùo hoäi vaø tuaân theo luaät leä cuûa Taêng and not a Brahmin family). In Buddhaghosa's ñoaøn." Sau ñoù Phaät AÂm ñöôïc truyeàn giôùi. time, Pali Buddhism in India had lost much of Döôùi söï höôùng daãn cuûa Hoøa Thöôïng Revata, its popularity. Sanskrit had regained the upper oâng nghieân cöùu chaùnh phaùp, giôùi luaät, vaø veà hand. Even Buddhist scholars had accepted sau trôû thaønh nhaø luaän giaûi xuaát chuùng veà caùc Sanskrit as the medium of expression. giaùo lyù cuûa Ñöùc Phaät. Trong khi coøn soáng taïi Asvaghosa, who lived in the first century tu vieän, nôi oâng ñöôïc truyeàn giôùi, oâng ñaõ vieát A.D., wrote his poetical works in Sanskrit. cuoán saùch ñaàu tieân cuûa mình teân laø Nanodaya. Similarly, great thinkers like Nagarjuna, Sau ñoù oâng vieát cuoán Atthasalini, moät taäp bình Vasubandhu and Dinnaga also wrote in giaûi cuoán Phaùp Taäp Luaän (Dhamma-sangani). Sanskrit. Even the Gupta kings no longer

showed any interest in Pali and patronized wise Mahinda and later translated into the Sanskrit. Thus both Pali and Theraveda language of the island. Go there and study gradually dwindled into significance in India. them, so that they may be beneficial to all." However, the bhikshus who then resided at As asked by the master, Buddhaghosa went to Bodh Gaya under Mahasthavira Revata at Ceylon, and arrived there during the reign of that time, even in the fifth century when king Mahanama. He stayed at Mahapadhana Buddhaghosa was intiated into the Order, great vihara to study Theravada teachings for stood firm in their allegiance to Pali. In several years. He heard all the Simhalese Buddhaghosa's time, religious discussions commentaries and the tradition of the Elders were very common in the country. from Thera Sanghapala and was convinced Buddhaghosa, who was eminently versed in that they were the

exact and true teachings of the Vedas and well qualified to hold his own the Tathagata. Then he made a solemn in arguments, went from place to place in request to the Bhikkhu Sangha: “I want to quest of adversaries. One day the translate the commentaries from Simhalese Mahasthavira heard Buddhaghosa reciting into Magadhi. I should have free access to all sutras from Patanjali. He was so impressed by the books.” Thereupon, the Sangha gave him the correctness of Buddhaghosa’s two stanzas in Pali in order to test his ability pronunciation that, probably with the intention and asked him to comment upon them. of converting him to Buddhism, he engaged in Buddhaghosa wrote a compendium of the a discussion with him. Buddhaghosa asked: whole of the tripitaka and name it “Do you understand these sutras?” Revata Visuddhimagga or the Path of Purity. Highly replied: “Yes, I do; they are faulty.” satisfied with this performance, the bhikhus Mahasthavira Revata criticized these sutras so entrusted him with the whole of the literature. severely that Ghosa was dumb. Then Ghosa Residing in Granthakara Parivena at requested Mahasthavira Revata to enunciate Anuradhapura, Buddhaghosa completed his his doctrine, whereupon the latter read an task of rendering Simhalese commentaries extract from the Abhidharma-pitaka. It was into Magadhi. Thereafter he returned to his beyond Buddhaghosa’s comprehension. He mother country and there worshipped the asked: “Whose mantra is this?” Mahasthavira Bodhi tree. replied: “It is the Buddhamantra.” Ghosa (II) Taùc phaåm cuûa ngaøi Phaät AÂm —Buddhaghosa’s again asked: “Would you please teach it to works: Taïi ñeá ñoâ Anuradhapura, ngoaøi boä me?” Mahasthavira replied: “Yes, I will, Thanh Tònh Ñaïo ra, oâng coøn vieát 19 baøi bình provided you enter the Order according to the giaûi veà nhöõng ñieån leã Phaät giaùo, trong ñoù coù rules of the Sangha.” Ghosa was ordained and Bình giaûi Kinh Taïng, vaø Thieân Kieán Luaät became a disciple of Mahasthavira Revata. (Samanta-pasadika)—Besides his principal While living at the vihara where work is the Abhidharma Visuddhimagga Buddhaghosa received his ordination, he (Way of Purity), he also wrote 19 compiled his first book, namely, Nanodaya. commentaries to canonical works, the Then, according to tradition, he wrote the Samanta-pasadika, and many other works, Atthasalini, a commentary on the Dhamma- either preversed or lost. sangani. While preparing for a commentary 1) Thanh Tònh Ñaïo (Visuddhimagga)—The Path on the Parittasuttas, his master, Mahasthavira or Purity: Thanh Tònh Ñaïo laø quyeån saùch ñaàu Revata, instructed him thus: “The original tieân maø Phaät AÂm vieát taïi Tích Lan. Trong ñoù Tripitaka alone has been brought here from coù theå thaáy caùi gì cuõng coù cuûa vaên hoïc Phaät Ceylon. Here we neither possess giaùo thôøi tröôùc. Khaép nôi trong saùch cuûa Phaät commentaries, nor the tradition coming down AÂm ñaõ trích daãn gaàn nhö toaøn boä vaên hoïc giaùo from various teachers. But in Lanka, there are ñieån vaø caû haäu giaùo ñieån. Theo Ñaïi Söï commentaries originally brought down by the (Mahavamsa) thì ñaây laø moät söï toùm löôïc caû

ba boä taïng cuøng vôùi phaàn luaän giaûi—The Path as also in the famous Kurundi and other or Purity (Visuddhimagga) was the first work commentaries and including

the opinion of the of Buddhaghosa in Ceylon. In it ‘something of Elders…from these commentaries, after casting almost everything’ in early Buddhist literature off the language, condensing detailed may be found. Throughout the book, accounts, including the authoritative Buddhaghosa quotes freely from almost the decisions, without overstepping any Pali whole of canonical and even post-canonical idiom, I shall proceed to compose my work.” literature. As the Mahavamsa states, it is truly 4) Luaän Boån Sanh Kinh laø moät boä luaän lôùn ñöôïc ‘a summary of the three Pitakas together with vieát theo yeâu caàu cuûa ba tröôûng laõo the commentary.’ Atthadassi, Buddhamita vaø Phaät Thieân 2) Cuoán Dhammapadatthakatha laø moät baûn dòch (Buddhadeva). Phaät Thieân laø ngöôøi thuoäc Hoùa tieáng Pali cuûa boä luaän goác tieáng Tích Lan. Ñòa Boä, nhöng cuoán Luaän Boån Sanh Kinh thì Moät soá nhaø nghieân cöùu cho raèng ñaây khoâng toaøn boä ñöôïc vieát theo söï thaåm duyeät cuûa ñaïi phaûi laø taùc phaåm cuûa ñaïi luaän sö Phaät AÂm, tu vieän (Mahavihara). Ñieàu naày cho thaáy laø nhöng ñieàu naày raát coù theå laø do söï khaùc bieät khoâng coù tö töôûng ñoái nghòch giöõa Phaät Giaùo veà ñeà taøi—The Dhammapadatthakatha is also Nguyeân Thuûy (Theravada) vaø Hoùa Ñòa Boä a Pali translation of an original Simhalese (Mahisasaka) vaøo thôøi ñieåm naày —The commentary. Some scholars suggest that this Jatakatthakatha is an extensive commentary is not the work of the great commentator which was written at the request of the Buddhaghosa. Their chief argument is the Theras, namely, Atthadassi, Buddhamitta, and difference in style, which may well be due to Buddhadeva. Buddhadeva is mentioned as the difference in the subject matter. belonging to the Mahisasaka sect, but the 3) Thieân Kieán Luaät laø moät cuoán luaän giaûi veà giôùi Jatakatthakatha is wholly based on the luaät. Taùc phaåm ñoà soä naày ñöôïc vieát theo yeâu Mahvihara recension. This indicates that there caàu cuûa tröôûng laõo Buddha-Siri. Trong phaàn was no antagonistic feeling between the giôùi thieäu cuoán Thieân Kieán Luaät, chính Phaät Theravada and the Mahisasaka sects, at least AÂm ñaõ moâ taû taùc phaåm cuûa chính mình nhö at that time. sau: “Khi baét ñaàu vieát boä luaän naày, voán ñaõ 5) Luaän giaûi veà Giôùi Phaùp (Patimokkha) döôùi bao goàm trong ñoù caû phaàn Maha-atthakatha, nhan ñeà Kankhavitarani hay Matikatthakatha. maø khoâng laøm maát ñi yù nghóa chính xaùc cuûa Saùch naày caên cöù treân truyeàn thoáng cuûa tu nhöõng quyeát ñònh ghi trong Maha-paccari, vieän, vaø ñöôïc vieát theo yeâu caàu cuûa tröôûng cuõng nhö trong cuoán Kurundi cuøng caùc luaän laõo Sona—A commentary on the Patimokkha thö khaùc, vaø goàm caû yù kieán cuûa caùc tröôûng known as Kankhavitarani or the laõo…töø nhöõng luaän thö naày toâi ñaõ tieán haønh vieát Matikatthakatha. It was based on the quyeån saùch, sau khi gaïn loïc ngoân töø, coâ ñoïng Mahavihara tradition and was written at the nhöõng ñoaïn daøi doøng, caû caùc quyeát ñònh chính request of a Thera named Sona. thöùc, maø khoâng ñi xa phöông caùch dieãn ñaït 6) Caùc baøi luaän giaûi veà baûy ñoaïn trong Luaän cuûa tieáng Pali.”—The Samanta-pasadika is a Taïng, döïa treân baûn goác baèng tieáng Tích Lan, commentary on the Vinaya. This voluminous vaø ñöôïc chaáp thuaän treân truyeàn thoáng ñaïi tu work was written at the request

of Thera vieän—The commentaries on the seven texts Buddha Siri. According to Prof. Bapat in The of the Abhidharma-pitaka, based on the Twenty-Five Hundred Years Of Buddhism, in original Simhalese commentaries as well as the introduction to the Samanta-pasadika, on the accepted tradition of Mahavihara. Buddhaghosa himself describes his work as 7) Luaän giaûi veà boán boä kinh Nikaya): Cuoán follows: “In commencing this commentary, Sumangalavilasini veà Tröôøng Boä Kinh having embodied therein the Mahaatthakatha, (Digha-Nikaya), ñöôïc vieát theo yeâu caàu cuûa without excluding any proper meaning from tröôûng laõo Dathanaga thuoäc Sumangala the decisions contained in the Maha-paccari, Parivena. Cuoán Papan-casudani veà Trung Boä

Kinh (Majjhima-Nikaya), ñöôïc vieát theo yeâu Phaät Baø Tyø Ñeà Ha: Purvavideha (skt). caàu cuûa tröôûng laõo Buddhamitta, oâng naày laø Phaät Baûn Haïnh Taäp Kinh: Abhiniskramana-sutra baïn cuûa Phaät AÂm gaëp taïi Mayura-pattana ôû (skt)—Abhinikkhamana-sutta (p)—See Phaät Boån mieàn nam AÁn Ñoä. Cuoán Saratthappakasini veà Haïnh Taäp Kinh. Töông Öng Boä Kinh (Samyutta-Nikaya), ñöôïc Phaät Baûn Haïnh Taäp Kinh Dò Baûn: Mahavastu vieát theo yeâu caàu cuûa tröôûng laõo Jotipala. Vaø (skt)—See Ñaïi Söï Kinh. cuoán Manorathapurini veà Taêng Chi Boä Kinh Phaät Baûo: Buddha-ratna (skt)—Baûo thöù nhaát (Anguttara-Nikaya) vôùi phaàn tieåu söû cuûa haàu trong Tam Baûo—Buddha-Treasure, the first of the heát caùc ñeä töû cuûa Ñöùc Phaät, ngoaøi ra coøn coù Triratna. baûng lieät keâ ñòa danh taát caû caùc nôi Ñöùc Phaät Phaät Baûo Caùi Chieáu Khoâng Töï Taïi Löïc Vöông: ñaõ an cö kieát haï—Commentaries on the four Self-Mastery Power Like A Jwelled Canopy principal Nikayas. The Sumangalavilasini on Shinning in Space Buddha. the Digha-Nikaya, written at the request of Phaät Baûo Hoa Du Boä: Precious Flower Traveling Thera Dathanaga of the Sumangala Parivena; Buddha. the Papancasudani on the Majjhima-Nikaya, Phaät Baûo Hoa Ñöùc: Jewelled-Flower-Virtue written at the request of Thera Buddhamitta; Buddha. the Saratthappakasini on the Samyutta- Phaät Baûo Hoûa: Precious Fire Buddha. Nikaya, written at the request of Thera Phaät Baûo Lieân Hoa Thieän Truï Ta La Thoï Jotipala; and the Manorathapurani on the Vöông: King Precious Lotus Skillful Dwelling Anguttara. Among thse, special mention may Beneath The Sala Tree Buddha be made of the Manorathapurani, the Phaät Baûo Nguyeät: Precious Moon Buddha. commentary on the Anguttara-Nikaya. It Phaät Baûo Nguyeät Quang: Precious Moonlight contains biographical notes on almost all the Buddha. chief disciples of the Lord Buddha, besides an Phaät Baûo Phaùp Baûo Taêng Baûo: Buddha, Dharma enumeration of the names of all places where and Sangha—The Buddhist Trinity—The three the Buddha went during the rainy season (see Jewels—The three Precious Ones. Boán Möôi Saùu Muøa An Cö Kieát Haï Cuûa Phaät Baûo Quang: Precious Light Buddha. Phaät). Phaät Baûo Töï: Teân moät ngoâi chuøa thuoäc Heä phaùi Phaät AÂn: Grace of the Buddha—AÂn Phaät—Nghó Nam Toâng, toïa laïc trong quaän Taân Bình, thaønh ñeán ôn Phaät vì ñöùc Thích Toân, khi môùi phaùt taâm, phoá Saøi Goøn, Nam Vieät Nam—Name of a pagoda vì ñoä chuùng ta, tu Boà Taùt ñaïo traûi qua voâ löôïng

located in Taân Bình district, Saigon City, South kieáp, chòu ñuû caùc söï khoå—Take our Sakyamuni Vietnam. Buddha as an example, from the time He first Phaät Baûo Töôùng: Jewelled-Appearance Buddha. developed the mind to cultivate for the Ultimate Phaät Baùt Neâ Hoaøn Kinh: The nirvana or Bodhi Mind or Buddhahood, to aid and rescue Mahaparinirvana. sentient beings, he had endured endless Phaät Baùt Theá La: Purvasailah (skt). sufferings. 1) Ñoâng Sôn Boä, teân cuûa moät töï vieän. Teân cuûa Phaät AÁn: Thöïc töôùng cuûa chö phaùp vaø ñaïo lôùn cuûa moät trong naêm heä phaùi cuûa Ñaïi Chuùng Boä. chö Phaät noù quyeát ñònh vaø baát bieán—Buddha-seal, Tröôøng phaí naøy chuû tröông "Phaùp Khoâng" the sign of assurance—See Phaät Taâm AÁn. trong kinh "Lokanuvartana" cuûa mình. Thuaät Phaät AÁn Thieàn Sö: Name of a famous Zen master ngöõ "Phaùp khoâng" hay tính troáng roãng cuûa vaïn in the Sung dynasty—Teân cuûa moät Thieàn sö noåi höõu ñöôïc duøng ñeå chæ cuõng gioáng nhö caùc vaät tieáng ñôøi nhaø Toáng—See Baùt Phong Suy Baát theå thoâng thöôøng trong theá giôùi phaûi ñöôïc xem Ñoäng, Nhaát Thi Ñaû Quaù Giang. laø nhöõng vaät voâ ngaõ (svabhavasunya), thì caùc Phaät Baø Ñeà Ha: Purvavideha (skt)—Ñoâng Thaéng phaùp ñöôïc phaân tích trong A Tyø Ñaït Ma Luaän Thaàn Chaâu, moät trong boán luïc ñòa lôùn quanh nuùi cuõng phaûi ñöôïc coi nhö theá. Vì theá maø caùc Tu Di—One of the four great continents around phaùp khoâng theå naøo ñöôïc coi nhö laø nhöõng Mount Sumeru.

hieän theå toái haäu ñöôïc. Hoïc thuyeát "Phaùp Garbhadhatu and Vajradhatu respectively. Khoâng" cuõng xuaát hieän trong taùc phaåm Thaønh Phaät Boä Tam Muoäi Da: Samaya of the groups of Thöïc Luaän cuûa tröôøng phaùi Ñaïi Chuùng Boä cuûa Buddha—Tam muoäi da cuûa caùc vò chö toân Maïn Harivarman vaøo theá kyû thöù 3—Name of one ñoà la—Samaya of the groups in which Buddha of the five subdivisions of the Mahasanghika appears in the Garbhadhatu and Vajradhatu school. The school adopted what is called a respectively. "Dharmasunyata" stance in its Phaät Boån Haïnh Taäp Kinh: Buddhacarita (skt)— "Lokanuvartana Sutra". The term Mahavastu-sutra (skt)—Phaät Baûn Haïnh Taùn "Dharmasunyata" or "Empty of dharmas" is Truyeän—Nhöõng baøi keä vaên taùn thaùn haønh traïng caû used to indicate that, just as conventional cuoäc ñôøi Ñöùc Phaät, do Hieàn Thaùnh AÁn Ñoä soaïn vaø objects in the world are to be seen as Baûo Vaân dòch sang Hoa ngöõ vaøo khoaûng naêm 587 "Svabhavasunya" or "empty of selfhood", so sau Taây Lòch—A life of Sakyamuni, translated too are the dharmas of the Abhidharma into Chinese by Jnanagupta around 587 A.D. analysis. Since this is the case, they cannot be Phaät Boång Chi Tranh: Nhöõng cuoäc tranh luaän regarded as ultimately existent. giöõa nhöõng Taêng só Phaät giaùo vaø Boång giaùo—The "Dharmasunyata" teachings also appear in the arguments between Buddhist monks and Bon Mahasanghika Satyasiddhi-Sastra of priests—See Boång Giaùo. Harivarman in the third century: Phaát Baø Theá Phaät Caûnh: Buddha-domains—Buddha-sphere— La Taêng Giaø Lam (Purvasaila-Sangharama). Caûnh giôùi Phaät coù hai loaïi: chöùng caûnh vaø hoùa 2) Purvasailah, teân moät töï vieän toïa laïc veà phía caûnh. Trong thö göûi cho Lyù Hieán Thaàn, Thieàn sö ñoâng Dhanakataka—A monastery east of Toâng Caûo Ñaïi

Hueä vieát: "Ñöùc Phaät noùi: 'Moät Dhanakataka. ngöôøi muoán bieát caûnh giôùi Phaät, phaûi tònh caùi yù Phaät Baùt Theá La Boä: Pubhaseliya (skt)— mình nhö hö khoâng.' Ngöôøi aáy phaûi bieát vieãn ly Purvasailah (skt)—See Phaät Baùt Theá La (1). voïng töôûng vaø caùc ñieàu chaáp tröôùc, khieán cho caùc Phaät Baát Ñoäng Trí Quang: Light Of Unmoving choã maø taâm höôùng veà ñeàu voâ ngaïi. Caûnh giôùi Phaät Wisdom Buddha—Buddha of Unshakable Insight. khoâng phaûi laø caûnh giôùi beân ngoaøi vaø coù töôùng Phaät Baát Hoùa Ñoä Voâ Duyeân, Baát Hoùa Ñoä Ñònh Phaät, ñoù laø caùi caûnh giôùi töï giaùc-thaùnh trí vaäy. Nghieäp: The Buddha could save neither non- Muoán bieát caûnh giôùi naøy, khoâng nhôø trang nghieâm condition nor the fixed karma. tu chöùng maø ñöôïc. Phaûi tònh caùi nhieãm cuûa khaùch Phaät Baát Khaû Ñaéc: Buddha is ungraspable. traàn phieàn naõo trong yù caên töø thôøi voâ thuûy ñeán giôø. Phaät Bình Ñaúng Giôùi: The Buddha-law by which Caùi taâm phaûi bao la nhö hö khoâng, lìa xa caùc chaáp all may attain to Buddhahood. thuû cuûa yù thöùc. Taát caû caùc voïng töôûng hö nguïy Phaät Boà Ñeà: The enlightenment of Buddhas—Boà cuõng nhö hö khoâng. Tu taäp nhö vaäy aét caùi dieäu taâm Ñeà hay giaùc ngoä maø Phaät ñaït ñöôïc. Phaät Boà Ñeà laø voâ duïng coâng töï nhieân phaûn öùng vôùi taát caû caùc moät trong ba loaïi boà ñeà, hai loaïi kia laø thanh vaên ñieàu kieän maø khoâng bò treä ngaïi."—The spiritual boà ñeà vaø ñoäc giaùc boà ñeà—The enlightenment of region of Buddhas, which has two kinds: domain Buddhas is one of the three kinds of bodhi. The or state of absolute enlightenment, and domain other two are the enlightenment of sravakas and that the Buddha is transforming. In a letter to Li that of Pratyeka-buddhas. Hsien Shen, Zen Master Tsung Kao Ta Hui wrote: Phaät Boà Taùt Hoùa Sanh: Phaät vaø Boà taùt coù theå hoùa "The Buddha says: 'He who wants to know the sanh tuøy yù, khoâng ngaên ngaïi, khoâng ñieàu kieän— Realm of Buddha, should purify his own mind like The transformation of a Buddha or Bodhisattva, in the void space.' You must know that this Realm is any form at will, without gestation, or not gained through any exalted religious practice. intermediary conditions. What he should do is to cleanse the defilments of Phaät Boä: Moät trong (3 boä) thuoäc Thai Taïng Giôùi passion and delusion that have hidden in the roots hay (5 boä) thuoäc Kim Cang Giôùi. Nhöõng boä coù of his own mind from the time of no-beginning. hình töôïng Phaät trong caùc vò chö toân Maïn ñoà la— His mind should be vast and expansive like space The groups in which Buddha appears in the itself, far away from mere psychic notions. All

wild and distracting thoughts are illusory, unreal, were kept. Such towers (stupas) have become and void-like. Practicing in this manner, the symbols of Buddhism. wonder of the effortless mind will then naturally Phaät Chí Thaân: Phaät chí thaân, vì ñoàng moät thaân and spontaneously react to all conditions without vôùi tam theá Phaät—The omnipresent body, being any obstacle." the same one body of all Buddhas of all times. Phaät Cao Nhöùt Xích: Phaät Cao Nhöùt Xích, Ma Phaät Chieân Ñaøn Coâng Ñöùc: Chandana Merit And Cao Nhöùt Tröôïng, Phaät Cao Nhöùt Tröôïng, Ma Quaù Virtue Buddha. Ñaàu Thöôïng, Phaät Quaù Ñaàu Thöôïng, Ma Quy Phaät Chieân Ñaøn Khoát Trang Nghieâm Thaéng: Haøng Phaät. Lôøi daïy naày coù nghóa laø neáu Phaät

Adornment And Victory In Chandana Cave khoâng cao hôn ma thì Phaät seõ bò ma traán aùp; ngöôøi Buddha—Buddha of Gloriously Adorned tu cuõng vaäy, phaûi giöõ cho oâng Phaät nôi chính mình Excellence of the Sandalwood Cave. luoân cao hôn ma duø trong baát cöù traïng huoáng naøo, Phaät Chieân Ñaøn Quang: Buddha of Sandalwood neáu khoâng seõ bò ma chöôùng ñaùnh ñoå. Ngöôøi tu maø Light—Chandana Light Buddha. thoái chuyeån laø do töï nôi mình, chôù neân ñoå thöøa cho Phaät Chieáu Quang Hoøa Thöôïng Ngöõ Luïc: Ngöõ hoaøn caûnh, cuõng khoâng neân ñoå thöøa cho ai, chæ taïi luïc ñöôïc soaïn bôûi Chuyeát Am Ñöùc Quang Thieàn mình traây löôøi giaûi ñaõi neân thua ma. Neáu mình Sö (1121-1203), moät vò Thieàn sö Trung Hoa, thuoäc kieân taâm trì chí, thì ma chöôùng seõ tieâu tan—If the toâng Laâm Teá, soáng vaøo thôøi nhaø Toáng (960-1279). Buddha is one foot tall, the demons will make Tuy nhieân, maõi ñeán ngaøy nay, chuùng ta vaãn chöa themselves ten feet tall; if the Buddha is ten feet bieát ñaây laø ngöõ luïc cuûa ai—Records of Teachings tall, the demons stands just above the Buddha’s composed by Zen master Cho-An Te-Kuang, a head. Nevertheless, if the Buddha grows taller still Chinese Zen master of the Lin-chi Sect, who lived and exceeds the demons in heigth, the demons during the Sung dynasty. However, to this day, we will surrender to the Buddha. This teaching means still don't know whose lectures in this work. if the Buddha is not taller than the demonds, he Phaät Chieáu Thieàn Sö Ngöõ Luïc: Tofukuji-ha will be subverted. In the same manner, cultivatos Goroku (jap)—See Baïch Vaân Hueä Hieåu Thieàn Sö should always ensure that his own Buddha is taller Ngöõ Luïc. than that of the demons under any circumstances; Phaät Chuûng: Haït gioáng sanh ra quaû vò Phaät, chuûng otherwise, he will be subverted and vanquished. töû Phaät hay Boà Taùt, moät khi ñöôïc gieo vaøo taâm Therefore, cultivators who fail and retrogress ngöôøi, seõ troå quaû vò Phaät hay Giaùc ngoä (nhöõng vieäc should not blame external circumstances or maø vò Boà Taùt laøm goïi laø haït gioáng Phaät)—The anyone. They should only blame themselves, for seed of Buddhahood—Bodhisattva seeds which being weaker than the demon. If they persist in sown in the heart of man, produce the Buddha holding fast to their vows and determination, fruit or enlightenment. demonic obstacles will disappear. Phaät Chuûng Taùnh: Ñeä töû noái truyeàn hoaèng hoùa Phaät Chaùnh Phaùp Nhaõn Taïng: Buddha's Correct Phaät phaùp—Buddhists. Law Eye-Treasury—Buddha's Treasury of the eye Phaät Chuûng Taùnh Chuù Sôù: Buddha-vamsa- of the true dharma—See Chaùnh Phaùp Nhaõn Taïng. tthakatha-tika (skt)—Explanation of the treatise Phaät Chaâu Tieân Anh Thieàn Sö: Butsuchyu Senei on the nature of Buddha-seed. (jap)—Teân cuûa moät Thieàn sö Nhaät Baûn trong thôøi Phaät Chuûng Thöôïng: Born of the Family of caän ñaïi—Name of a Japanese Zen master in Buddhas. modern days. Phaät Chuûng Toäc: Ngöôøi cuøng moät hoï hay chuûng Phaät Chaâu Traùp Trang Nghieâm Coâng Ñöùc: toäc vôùi Phaät—The Buddha-clans. Encompassing Adornments And Merit And Virtue Phaät Coâng Ñöùc Hoa: Flower Of Merit And Buddha. Virtue Buddha. Phaät Chi Ñeà: Thaùp thôø xaù lôïi Phaät. Nhöõng thaùp Phaät Coát: Xaù lôïi xöông coát cuûa Phaät—A bone of naày trôû thaønh nhöõng bieåu töôïng cuûa Phaät Giaùo — the Buddha (as relics).

Buddha's Caitya, or Stupa—A Buddhist reliquary, Phaät Cuï: Nhöõng ñoà vaät trang trí treân baøn thôø— or pagoda, where relics of the Buddha (sarira) Articles used on an altar in worship of Buddha.

Phaät Cuï Thaäp Thaân: Möôøi thaân toaøn thieän cuûa Phaùp: Theo Ñaïo Xöôùc (562-645), moät trong nhöõng Phaät—The ten perfect bodies or characteristics of tín ñoà loãi laïc cuûa Tònh Ñoä Toâng, taùc giaû boä saùch Buddha—Phaät Cuï Thaäp Thaân: An Laïc Taäp, moät trong nhöõng nguoàn taøi lieäu chính 1) Boà ñeà thaân: Chaùnh Giaùc Phaät hay Voâ Tröôùc cuûa giaùo phaùp Tònh Ñoä—Tao-Ch'o (562-645), one Phaät. Vì thaønh töïu chaùnh giaùc neân khoâng dính of the foremost devotees of the Pure Land school, maéc vaøo sanh töû; tuy nhieân vì truï ôû theá gian author of the Book of Peace and Happiness, one neân khoâng dính maéc vaøo Nieát Baøn—Bodhi- of the principal sources of the Pure Land doctrine. body in possession of complete Phaät Cöûu Naõo: Chín laàn gian nan cuûa ñöùc Phaät— enlightenment. Buddha's nine difficulties—See Cöûu Naõo. 2) Nguyeän thaân: Nguyeän Phaät—Thaân Phaät Phaät Cöûu Tuùc Duyeân: Chín laàn gian nan cuûa ñöùc nguyeän sanh vaøo coõi trôøi Ñaâu Suaát—Vow- Phaät vì nhöõng nghieäp tieàn kieáp—Buddha's nine body, i.e. the vow to be born in and from the difficulties due to karmas in the past lives—See Tusita heaven. Cöûu Naõo. 3) Hoùa thaân: Nirmanakaya (skt)—Phaät laø hoùa Phaät Danh Kinh: Sutra on the All Buddhas' thaân sanh laøm ngöôøi (laøm thaùi töû nôi cung names. vua)—Buddha incarnate as a man in the royal Phaät Danh Quang: Famous-Light Buddha. palace. Phaät Danh Vaên: Well-Known Buddha. 4) Truù trì thaân: Truï trì Phaät vaø thaân sau khi thò Phaät Danh Vaên Quang: Well-Known-Light tòch chæ coøn laïi xaù lôïi thaân maø truï trì vaøo Phaät Buddha. phaùp—The Buddha who still occupies his Phaät Di Laëc: Mirokou (jap)—Maitreya, ngöôøi cuûa relics or what he has left behind on earth and yeâu thöông, vò Phaät cuûa töông lai. Ngaøi laø vò Phaät thus upholds the dharmas. noái tieáp Phaät Thích Ca—Metteya, Loving One, the 5) Nghieäp baùo Phaät: Sambhogakaya (skt)— future Buddha or the Buddha-to-come. Töôùng haûo trang nghieâm thaân—Ñoù laø thaân Phaät Di Laëc Tieân Quang: Buddha of Sagely Phaät coù voâ bieân töôùng haûo trang nghieâm, laø Light of Loving Kindness—Maitreiya Immortal coâng ñöùc baùo ñaùp vaïn haïnh nghieäp nhaân—Light Buddha. Endowed with an idealized body with all Phaät Dieäm Kieân: Blazing-Shoulders Buddha. Buddha marks and merits. Phaät Dieän Thöôïng Quaùt Kim: Caïo laáy lôùp vaøng 6) Theá löïc thaân: Taâm Phaät—Laáy caùi taâm töø bi maï treân töôïng Phaät, yù chæ trích haïng ngöôøi laøm cuûa Phaät ñeå nhieáp phuïc taát caû—Power-body, vieäc aùc vaø nhöõng ngöôøi haønh ñoäng baát chaáp haäu embracing all with his heart of mercy. quaû—To scrape a thin coat (layer) of plating gold 7) Nhö YÙ thaân: YÙ sinh thaân—Nhö YÙ Phaät—Thaân on the Buddha statue. The term is used to criticize Phaät ñoái vôùi chö vò Boà Taùt thò hieän tuøy theo yù those who do unwholesome deeds and those who muoán vaø nhu caàu cuûa chuùng sanh—At will act without thinking of the results. body, appearing according to wish and need. Phaät Dieät Ñoä: Phaät Nieát Baøn, söï chaám döùt khoå 8) Phuùc ñöùc thaân: Tam muoäi thaân—Thaân thöôøng ñau phieàn naõo, vaø vöôït qua beå khoå

sanh töû — truï tam muoäi hay thaân cuûa phuùc ñöùc cao Buddha's nirvana—The extinction of suffering or nhaát—Samadhi body, or body of blessed delusion, and as transport across the bitter sea of virtue. mortality. 9) Trí thaân (Tính Phaät): Ñaïi vieân trí voán coù nôi Phaät Dieäu AÂm: Wonderful Sound Buddha. chö Phaät—Wisdom-body, whose nature Phaät Dieäu AÂm Thaéng: Buddha of Sublime embraces all wisdom. Sound—Wonderful Voice And Victory Buddha. 10) Phaùp thaân: Dharmakaya (skt)—Thaân Phaät Phaät Doõng Thí: Courageous Giving Buddha. tuyeät ñoái (cuoái cuøng)The absolute Buddha or Phaät Duyeân: Nhaân ñöa tôùi Phaät quaû—Buddha- essence of all life. cause—See Phaät Nhaân. Phaät Cuùng: Cuùng döôøng moät vò Phaät—An Phaät Döôïc Sö Löu Ly Quang: Medicine Master offering to Buddha. Crystal Light Buddha. Phaät Cöùu Ñoä Chuùng Sanh Baèng Boán Phöông

Phaät Döôïc Vöông (Döôïc Sö): Bhaisajya Long Thoï, vaø laø ngöôøi saùng laäp ra toâng phaùi Buddha—Ngöôøi thaày ñieàu trò hay vò cöùu tinh. Ngaøi Trung Luaän Tính Giaùo—A monk named ñang ngöï trò nôi Thieân Ñöôøng Ñoâng Ñoä, trong khi Buddhapalita, a disciple of Nagarjuna and Phaät A Di Ñaø beân Taây Phöông Cöïc Laïc— founder of the Madhyamika school. Medicine teacher, frequently referred to as the Phaät Ñaø Baït Ñaø La: "Medicine Buddha." He reigns over an Eastern 1) (359-429): Buddhabadra (Giaùc Hieàn Sa Paradise, while Amitabha reigns over the Western Moân)—Moät vò Taêng thuoäc haäu dueä cuûa doøng Paradise. doõi cuûa moät ngöôøi baùc cuûa Phaät, ngöôøi ñaõ dòch Phaät Ña Baûo: Ña Baûo Nhö Lai, moät trong nhöõng Kinh Hoa Nghieâm vaøo naêm 418 sau Taây lòch. hình aûnh trong kinh Dieäu Phaùp Lieân Hoa. Vò coå Ngaøi töø Ca Tyø La Veä ñeán Trung Quoác, nôi Phaät troài leân töø trong loøng ñaát coù teân laø Ña Baûo ñaây ngaøi saùng taùc moät soá taùc phaåm Phaät Nhö Lai, duø ñaõ nhaäp dieät nhöng phaùp cuûa Ngaøi Giaùo—A descendant of Buddha's uncle, who vaãn coøn ñang ñöôïc tuyeân löu. YÙ noùi chaân lyù laø translated the Avatamsaka Sutra in 418 AD. thöôøng haèng—Prabhutaratna Buddha—An He came to China from Kapilavastu in around important image in the Wonder Lotus Sutra—An 408 A.D., her he composed several Buddhist ancient monument emerges from the ground, works. opens up, and reveals an Extinct Buddha named 2) Teân cuûa moät vò ñeä töû cuûa Dharmakosa, ngöôøi Prabhutaratna, who although extinct is still alive maø Ngaøi Huyeàn Trang ñaõ ñöôïc gaëp beân AÁn and teaching. This symbolizes the idea the truth is Ñoä vaøo khoaûng nhöõng naêm töø 630 ñeán 640 eternal. sau Taây Lòch—Name of a disciple of Phaät Ña Ma La Baït Chieân Ñaøn Höông Phaät: Dharmakosa, whom Hsuan-Tsang met in Buddha of Tamala Leaves and SandalWood—Teân India, 630-640 A.D. cuûa moät trong 53 vò coå Phaät ñöôïc noùi ñeán trong Phaät Ñaø Baït Ñaø La Toân Giaû: Great Venerable kinh Döôïc Sö Boån Nguyeän Coâng Ñöùc— Buddhabhadra—See Phaät Ñaø Baït Ñaø Tamalapattra and Chandana Fragrance Buddha, La. name of one of fifty-three ancient Buddhas Phaät Ñaø Coà Sa: See Phaät AÂm. mentioned in the Medicine Buddha Sutra. Phaät Ñaø Cuø Hyù Da: Buddha-guhya (skt)—Teân Phaät Ñaø: cuûa moät vò sö ngöôøi AÁn vaøo theá kyû thöù VIII— 1) Butsuda (jap)—Xuaát phaùt töø ñoäng töø goác Phaïn Name of an Indian monk in the eighth century. ngöõ "Budh" coù nghóa laø hieåu roõ, thaáy bieát

hay Phaät Ñaø Cuùc Ña: Buddhagupta (skt)—Theo Eitel tænh thöùc. Phaät laø ngöôøi ñaõ giaùc ngoä, khoâng trong Trung Anh Phaät Hoïc Töø Ñieån, Phaät Ñaø Cuùc coøn bò sanh töû luaân hoài, vaø hoaøn toaøn giaûi Ña laø moät vò quaân vöông Phaät töû cuûa xöù Ma Kieät thoaùt—Derived from the Sanskrit verb root Ñaø, laø con vaø ngöôøi keá vò cuûa vua Sakraditya— “Budh” meaning to understand, to be aware According to Eitel, Buddhagupta was a Buddhist of, or to awake. It describes a person who has king of Magadha, son and successor of Sakraditya. achieved the enlightenment that leads to Phaät Ñaø Da Xaù: Buddhayasas (skt)—Taêng só Phaät release from the cycle of birth and death and Ñaø Da Xaù, coøn ñöôïc bieát nhö laø Vibhasa raâu ñoû, töø has thereby attained complete liberation. thaønh Kashmir ñaõ ñeán Trung Hoa vaøo nhöõng naêm 2) Teân cuûa moät vò danh Taêng AÁn Ñoä, ñeán Trung töø 403 ñeán 413 ñeå dòch kinh töø Phaïn ra Hoa ngöõ — Hoa vaøo thôøi Baéc Nguïy (386-534)—Name of Buddhayasas of Kashmir or Kabul, known as “red- an Indian famous monk who came to China in beard Vibhasa,” who arrived in China from 403 to the Northern Wei Dynasty in China. 413 to translate Sutras from Sanskrit to Chinese. Phaät Ñaø Ba Lôïi: Buddhapala (skt). Phaät Ñaø Da Xaù Toân Giaû: Great Venerable 1) Vò Taêng teân Phaät Ñaø Ba Lôïi ñeán Trung Quoác Buddhayasas—See Phaät Ñaø Da Xaù. töø Kabul vaøo khoaûng naêm 676 sau Taây Lòch— Phaät Ñaø Ña La: Buddhatrata (skt)—Teân cuûa vò A monk named Buddhapala, who arrived in Tam Taïng Phaùp Sö Giaùc Cöùu, dòch giaû cuûa nhieàu China from Kabul in around 676 A.D. boä luaän vaøo khoaûng naêm 650 sau Taây Lòch— 2) Vò Taêng teân Phaät Ñaø Ba Lôïi, ñeä töû cuûa Ngaøi Buddhatrata, a monk from Kashmir or Kabul, was

a translator of many sastras, around 650 A.D. Phaät Ñaïi Cöôøng Tinh Taán Doõng Maõnh: Great Phaät Ñaø Ñeà Baø: Buddhadeva (skt)—Moät trong Firm Vigor and Courage Buddha—Teân cuûa moät boán nhaø bình luaän noåi tieáng Phaät Giaùo—One of trong 53 vò coå Phaät ñöôïc noùi ñeán trong kinh Döôïc the four most famous Buddhist commentators. Sö Boån Nguyeän Coâng Ñöùc—Buddha of Great Phaät Ñaø Maät Ña: See Phaät Ñaø Maät Ña La. Strength in Striving and Courage, name of one of Phaät Ñaø Maät Ña La: Buddhamitra (skt)—Teân fifty-three ancient Buddhas mentioned in the cuûa vò Toå thöù chín beân AÁn Ñoä—Name of the Ninth Medicine Buddha Sutra. patriarch in India—See Hai Möôi Taùm Toå AÁn Ñoä. Phaät Ñaïi Dieäm Kieân: Great-Blazing-Shoulder Phaät Ñaø Nan Ñeà: Buddhanandi (skt)—Doøng doõi Buddha. Thích Ca vaø laø toå thöù taùm beân AÁn Ñoä —A Phaät Ñaïi Hueä Löïc Vöông: Buddha of King with descendant of the Gautama family and eighth Great Wisdom Force—Great Wisdom-Power patriarch in India—See Hai Möôi Taùm Toå AÁn Ñoä. Buddha. Phaät Ñaø Phaït Na Sôn: Buddhavanagiri (skt)— Phaät Ñaïi Minh: Great-Brightness Buddha. Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån cuûa Phaät Ñaïi Quang: Great-Light Buddha. Giaùo Sö Soothill, ñaây laø ngoïn nuùi gaàn thaønh Phaät Ñaïi Thoâng Quang: Buddha of Great Vöông Xaù, noåi tieáng vôùi nhöõng hang ñaù, maø Ñöùc Universal Light—Light Of Great Penetrations Phaät ñaõ coù moät thôøi truù nguï taïi ñoù—According to Buddha. Eitel in the Dictionary of Chinese-English Phaät Ñaïi Tieân: Buddhist Terms composed by Professor Soothill, 1)

Buddhasena (skt)—Teân cuûa moät ñöùc Nhö this is a moutain near Rajagrha, famous for its Lai—Name of a Tathagata. rock caverns, in one of which Sakyamuni lived for 2) Teân cuûa moät vò danh Taêng xöù Keá Taân vaøo theá a time. kyû thöù V. Vöông quoác coå Keá Taân, baây giôø laø Phaät Ñaø Phieán Ña: Buddhasanta (skt)—Giaùc Kashmir, naèm veà phía taây baéc AÁn Ñoä —Name Ñònh—Phaät Ñaø Phieán Ña laø moät vò sö mieàn Trung of a Kashmir famous monk in the fifth AÁn, laø dòch giaû cuûa khoaûng möôøi taùc phaåm Phaät century. Kashmir was an ancient kingdom, Giaùo töø khoaûng nhöõng naêm 529-539 sau Taây situated in the north-east of India Lòch—A monk from Central India, translator of Phaät Ñaïi Tu Di: Great Sumeru Buddha. some ten works from 529 to 539 A.D. Phaät Ñaøn: Buddha-dana (skt)—Butsu-dan (jap)— Phaät Ñaø Taêng Ha: Buddhasimha (skt)—Moät ñeä Söï boá thí nhö haïnh chö Phaät, ñoái laïi vôùi söï boá thí töû cuûa Ngaøi Voâ Tröôùc, vaøo khoaûng theá kyû thöù naêm cuûa ma. Phaät ñaøn laø boá thí moät caùch trong saïch, sau Taây Lòch, noåi tieáng veà maät tu vaø taøi naêng xuaát thanh tònh gioáng nhö Phaät thuyeát phaùp ñoä chuùng chuùng—A disciple of Asanga, probably fifth sanh—Buddha-giving, in contrast with Mara- century A.D. He was famous for his esoteric giving or preaching. Buddha-charity as the motive practices and lofty talents. of giving, or preaching, and of self-sacrifice, or Phaät Ñaø Thaäp: Buddhajiva (skt)—Giaùc Thoï— self-immolation. Moät vò Taêng ñeán Trung Quoác töø Kashmir hay Phaät Ñaûn: Vesakha (p)—Vesak (skt)—Ngaøy Phaät Kabul vaøo khoaûng naêm 423 sau Taây Lòch— Ñaûn sanh, coù leõ vaøo ngaøy moàng 4 thaùng 8. Vaãn Buddhajiva, a monk who arrived in China from coøn nhieàu baøn caõi veà naêm sanh chính xaùc cuûa Ñöùc Kashmir or Kabul in around 423 A.D. Phaät; tuy nhieân yù kieán cuûa phaàn ñoâng choïn naêm Phaät Ñaø Töï: Buddaji (jap)—Teân cuûa moät ngoâi töï 623 tröôùc Taây Lòch. Ngaøy Phaät ñaûn sanh laø ngaøy vieän noåi tieáng ôû Nhaät Baûn—Name of a famous traêng troøn thaùng 5—Buddha's Birth Day, perhaps temple in Japan. on the 4th month, 8Th day. There are still some Phaät Ñaïi Bi Quang: Buddha of Great Compassion discussions over the exact year of the Buddha's Light—Teân cuûa moät trong 53 vò coå Phaät ñöôïc noùi birth; however, the majority of opinions favor 623 ñeán trong kinh Döôïc Sö Boån Nguyeän Coâng Ñöùc— B.C. The Buddha's birthday was the day of the Greatly Compassionate Light Buddha, name of full moon in May. one of fifty-three ancient Buddhas mentioned in Phaät Ñaûnh: Unhisa (p)—Usnisa (skt)—Buddha the Medicine Buddha Sutra. Crown—Ñöùc Phaät Thích Ca Maâu Ni trong ñeä tam

toøa Thai Taïng Giôùi ñöôïc coi nhö laø Phaät Ñaûnh Toân chöùng thaønh Phaät ñaïo voâ thöôïng—The fourth vow Thieàn Ñònh Phoå Trí Töï Taïi—Sakyamuni in the of the the four great vows, the Buddha-Way third court of the Garbhadhatu is represented as (Truth) is supreme (unsurpassed), I vow to the Foremost Honoured One in meditation as complete (realize) it—See Töù Hoaèng Theä Universal Wise Sovereign. Nguyeän. Phaät Ñaûnh AÁn: Unhisa (p)—Usnisa (skt)—Daáu Phaät Ñaït Ma: Dharma Buddha. aán treân ñænh ñaàu cuûa Ñöùc Phaät nhö moät chuøm Phaät Ñaêng Thuû Tuaân Thieàn Sö: Thieàn sö Phaät toùc—The characteristic sign on a Buddha's head Ñaêng

Thuû Tuaân (1079-1134), ngöôøi Trung Hoa. (short curls, topknot, etc). Ngaøi khôûi söï theo hoïc Thieàn vôùi Quaûng Giaùm Phaät Ñaûnh Chuù: Thuû Laêng Nghieâm Chuù— Anh. Sau ñoù ñeán Thaùi Bình, nôi Phaät Giaùm cö nguï, Sitatapatrosnisa-dharani (skt)—Baïch Taûn Caùi Phaät nhöng khoâng bieát laøm caùch naøo ñeå naém ñöôïc Ñaûnh Ñaø La Ni Chuù—The white-umbrella Thieàn. Sö quaán chaên laïi theà raèng: “Ñôøi naày maø dharani. khoâng thaáu suoát leõ Thieàn, seõ khoâng bao giôø giôû Phaät Ñaûnh Coát: Buddhosnisa (skt)—Choã u leân chaên ra maø naèm nghæ.” Ngaøy ngoài thieàn, ñeâm ñöùng treân ñænh ñaàu cuûa Phaät, moät trong nhöõng töôùng daäy, sö doác chí tinh nghieân Thieàn caàn maãn cô hoà haûo—The skull or cranial protuberance on the the nhö maát cha maát meï. Cöù baûy ngaøy, roài baûy ngaøy Buddha’s head; one of his characteristic marks. nhö theá troâi qua—Zen master Fo-Teng-Shou- Phaät Ñaûnh Toân Thaéng Ñaø La Ni: The Unisha Hsun, a famous Chinese Zen master, was born in Vijaja Dharani Sutra—Theo Phaùp sö Thích Thieàn 1079. He began to study Zen under Kuang-Chien- Taâm trong Kinh Phaät Ñaûnh Toân Thaéng Ñaø La Ni, Ying. He came later to T’ai-Ping, where Fo-Chien trong taát caû caùc thaàn chuù veà Phaät Ñaûnh, moân Ñaø resided, but was at a loss how to take hold of Zen. La Ni naày raát laø toái toân toái thaéng, hay tröø heát taát caû He put a seal on his bedding and made this vow: nhöõng khoå naõo trong saùu neûo luaân hoài cuûa taát caû “If I do not attain the experience of Zen in this chuùng sanh—According to Dharma Master Thich life, this will never be spread to rest my body in.” Thien Tam in the Unisha Vijaja Dharani Sutra, in He sat in meditation during the day, but the night all the greatest Dharani of the Buddha, this mantra was passed standing up. He applied himself to the is the best, unequaled, often eliminating suffering monastery Zen most assiduously as if he had lost for all sentient beings in all the six realms of his parents. Seven weeks thus elapsed. existence. Nhaân luùc Phaät Giaùm thöôïng ñöôøng thuyeát Phaät Ñaïo: Buddha-marga (skt)—Con ñöôøng tu phaùp, raèng: “Sum la vaïn töôïng ñöôïc aán thaønh theo Phaät—Con ñöôøng daãn tôùi giaùc ngoä hay Phaät Nhaát phaùp.” Nhôø ñoù maø Thuû Tuaân saùng maét quaû—Buddha-way—Buddhist path—The way of ra. Phaät Giaùm baûo: Tieác thay moät haït minh Buddha—The way which leads to Buddhahood or chaâu bò gaõ phong ñieân löôïm ñöôïc.” Roài Phaät enlightenment—The Buddhist doctrine. Giaùm baûo Thuû Tuaân: Linh Nguyeân noùi raèng Phaät Ñaïo Chi Tranh: Nhöõng cuoäc tranh chaáp ‘nhaát kieán ñaøo haäu, tröïc chí nhö kim baát caùnh giöõa nhöõng Taêng só Phaät giaùo vaø nhöõng ngöôøi theo nghi (moät laàn töø thaáy hoa ñaøo ñoù, cho ñeán Laõo giaùo—The disputes between Buddhist monks baèng nay heát caû ngôø). Caùi choã ngöôøi ta khoâng and Taoist followers. coøn oâm aáp moái ngôø aáy laø gì?”—When Fo- Phaät Ñaïo Nhaân Nhaân Cöôùc Haï: Phaät ñaïo döôùi Chien gave a sermon saying, ‘A world of goùt chaân moãi ngöôøi. YÙ chæ con ñöôøng tu theo Phaät multiplicities is all stamped with the One.’ Tis hay con ñöôøng daãn tôùi giaùc ngoä hay Phaät quaû ôû opened the eye of Shou-Hsun. Fo-Chien said: ngay trong ñôøi soáng haèng ngaøy—Buddha-way is “What a pity that the lustrous gem has been under everybody's feet. The term implies the carried away by this lunatic!” He then said to

Buddhist path, the way of Buddha, or the way Shou-Hsun: “According to Ling-Yun, ‘Since I which leads to Buddhahood or enlightenment is once saw the peach bloom, I have never again right here in daily life activities. cherrished a doubt.’ What is this when no Phaät Ñaïo Voâ Thöôïng Theä Nguyeän Thaønh: doubts are ever cherrished by anybody?” Nguyeän thöù tö trong töù hoaèng theä nguyeän, nguyeän Thuû Tuaân ñaùp: “Ñöøng noùi Linh Nguyeân khoâng

heà oâm aáp moät moái ngôø; thöïc tình chính nay Phaät Quaû hoûi tieáp: “Veà sau thì sao?” Thuû chaúng theå coù moái ngôø bò oâm aáp ôû ñaâu caû.”— Tuaân ñaùp: “Caây cao vôøi gioù.” Phaät Quaû laïi Shou-Hsun answered, “Don’t say that Ling- hoûi: “Khi thaáy vaø chöa thaáy thì sao?” Thuû Yun never cherrishes a doubt; it is in fact Tuaân ñaùp: “Chaân co chaân duoãi.” Cuoäc thöû impossible for any doubt to be cherrished thaùch hoaøn toaøn vöøa yù Phaät Quaû, vaø do ñoù, anywhere even now.” Phaät Quaû ñaõ laø baù phuï cuûa Thuû Tuaân veà maët Phaät Giaùm noùi: “Huyeàn Sa quôû Linh Nguyeân chaùnh tín—Yuen-Wu-Fo-Kuo who heard of raèng ‘Ñuùng thì ñuùng ñaáy, nhöng chöa thaät this had some misgiving about Shou-Hsun’s thaáu trieät.’ Giôø haõy baûo cho ta bieát caùi choã attainment he would give it a test and see for thaáu trieät naøy ôû ñaâu?”—Fo-Chien said: himself how genuine Shou-Hsun was. He “Hsuan-Sha criticized Ling-Yun, saying: ‘You called him in and had a walk with him in the are all right as far as you go, but you have not mountain. When they came to a deep pool, yet really penetrated.’ Now tell me where is Fo-Kuo rudely pushed his companion into the this unpenetrated spot.” water. No sooner he did this than he asked: Thuû Tuaân ñaùp: “Con caûm kích saâu ñaäm taám “How about Niu-T’ou before he saw the loøng thieát tha nhö baø meï cuûa thaày.”—Shou- Fourth Patriarch?” Shou-Hsun replied: “Deep Hsun replied: “Most deeply I appreciate your is the pool, many are the fish.” Fo-Kuo asked grand-motherly kindness. agai: “How afterwards?” Shou-Hsun replied: Phaät Giaùm ñoàng yù lôøi giaûi baøy naày. Roài thì “The high trees invite a breeze.” Fo-Kuo Thuû Tuaân laøm moät baøi keä: asked: “How when he is seen and not seen?” "Troïn ngaøy nhìn trôøi maø khoâng ngaång ñaàu Sho-Hsun replied: “The legs stretched are the Khi thaáy hoa ñaøo raäm raïp môùi nhöôùng mi legs bent.” The test fully satisfied Fo-Kuo, Giaû söû cho ngaøi coù löôùi truøm trôøi ñaát who was by the way Shou-Hsun’s uncle in Qua khoûi quan aûi roài haõy nghæ ñi." faith. (Chung nhaät khaùn thieân baát cöû ñaàu Phaät Ñaáu Chieán Thaéng: Victorious In Battle Ñaøo hoa laïn maïn thuûy ñaøi maâu Buddha. Nhieâu quaân caùnh höõu giaø thieân voõng Phaät Ñaàu Tröôùc Phaån: Bird's excrements (guano) Thaáu ñaéc lao quan töùc tieän höu). are on the head of Buddha statue—Ñaàu töôïng Fo-Chien gave his approval to this remark. Phaät dính phaân chim. Trong thieàn, töø naày coù nghóa Thereupon, Shou-Hsun produced the laø baûn chaát thieän nhöng haønh ñoäng laïi baát thieän. following stanza: Coâng aùn noùi veà cô duyeân vaán ñaùp giöõa Thieàn sö "All day he has been looking at the sky Nhö Hoäi vaø quan Töôùng Quoác Thoâi veà vieäc ñaàu yet without lifting his head, töôïng Phaät dính phaân chim. Theo Caûnh Ñöùc Seeing the peach in full bloom he has Truyeàn Ñaêng Luïc, quyeån VII, khi quan Thöù Söû for the first time raised his eyebrows: Thoâi

böôùc vaøo trong moät ngoâi chuøa vaø thaáy moät Mind you, however, con chim seû æa treân ñaàu moät pho töôïng Phaät. OÂng there's still a world-enveloping net hoûi Thieàn sö Nhö Hoäi (744-823): "Chim seû coù Phaät Only when the last barrier-gate is broken taùnh khoâng?" Thieàn sö Nhö Hueä ñaùp: "Coù, chim through, there is complete rest." seû coù Phaät taùnh." Quan Töôùng Quoác Thoâi laïi hoûi: Vieân Ngoä Phaät Quaû, nghe chuyeän naøy, hôi "Nhö theá, taïi sao noù laïi vaõi treân ñaàu Phaät nhö ngôø choã chöùng cuûa Thuû Tuaân. Ngaøi nghó, phaûi theá?" Thieàn sö traû lôøi: "Vaäy taïi sao noù khoâng æa ñeå töï mình chöùng kieán thöïc tình Thuû Tuaân laø leân ñaàu moät con chim caét?"—Bird's excrements nhö theá naøo. Ngaøi cho goïi sö ñeán vaø cuøng ñi (guano) are on the head of Buddha statue. In Zen, daïo nuùi vôùi sö. Khi hoï ñeán moät ñaàm nöôùc saâu, the term means the nature is wholesome, but Phaät Quaû ñaåy maïnh ñoàng haønh cuûa mình actions are unwholesome. The koan about the xuoáng nöôùc. Khoâng ñôïi laâu, ngaøi hoûi ngay: potentiality and conditions of questions and "Tröôùc khi Ngöu Ñaàu chöa thaáy Töù Toå thì answers between Zen Master Ru Hui and Chief sao?" Thuû Tuaân traû lôøi: "Ñaàm saâu, nhieàu caù." Minister Ts'ui concerning bird's excrements

(guano) are on the head of Buddha statue. Thanh ñang coøn hoïc Thieàn vôùi ngaøi, ngaøy noï, Phaät According to The Records of the Transmission of Ñænh ñeán thaêm Ba Tieâu vaø hoûi: "Luùc naøy con ra the Lamp (Ch'uan-Teng-Lu), Volume VII, when sao roài?" Ba Tieâu ñaùp: "Sau côn möa vöøa qua, Chief Minister Ts'ui entered the temple, he saw a rong reâu xanh hôn tröôùc." Phaät Ñænh laïi hoûi: "Vaäy sparrow evacuate on the head of the Buddha chöù tröôùc khi reâu xanh thì Phaät phaùp laø gì?" Ba statue. He asked, "Does a sparrow have the Tieâu traû lôøi: "Con eách nhaûy vaøo nöôùc, haõy nghe Buddha-nature?" Zen Master Ju-Hui (eighth tieáng ñoäng kìa!" Nhôø ñöôïc thaày mình hoûi veà chaân century) answered, "Yes, it has." Minister Ts'ui lyù roát raùo cuûa moïi vaät tröôùc khi coù theá giôùi sai bieät asked, "Then why does it make droppings on the naøy, ñaõ thaáy con eách nhaûy xuoáng gieáng caïn, tieáng head of the Buddha?" The master replied, "Why ñoäng rung leân giöõa moät vuøng tónh laëng, töø ñoù baét does it not do it upon the head of a sparrow- ñöôïc maïch nguoàn cuûa ñôøi soáng, vaø thieàn sö Ba hawk?" Tieâu ngoài ñoù ngaém nhìn coõi loøng mình ñang xuoâi Phaät Ñeä Töû: Buddhists—Disciples of Buddha. theo doøng sinh hoùa trieàn mieân cuûa theá giôùi —One Phaät Ñòa: Phaät Ñoä—Ground of the Buddhahood— of the most outstanding Zen masters in the end of Buddha-bhumi—Buddha-land—Giai ñoaïn thöù the ninth century and the early tenth century. möôøi trong thaäp ñòa, nôi maø Boà Taùt ñaït tôùi giaùc When Hui-Qing-Ba-Jiao was still studying Zen ngoä cao nhaát vaø saép söûa thaønh Phaät—The Buddha under his master Fo-ting, the latter one day came stage, being the tenth stage where the Bodhisattva to visit him and asked, "How are you getting along has arrived at the point of highest enlightenment these days?" Ba-Jiao said, "After a recent rain the and is just about to become a Buddha. moss has grown greener than ever." Fo-ting asked, Phaät Ñòa Kinh Luaän: Buddhabhumisutra-sastra "What Buddhism is there prior to the greenness of (skt)—Boä Luaän chuù giaûi veà Kinh

Phaät Ñòa, ñöôïc moss?" Ba-Jiao said, "A frog jumps into the water, Ngaøi Thaân Quang Ñaúng soaïn vaø Ngaøi Huyeàn hear the sound!" Owing to the opportunity of Trang dòch sang Hoa ngöõ—The sastra explained being questioned by the master about the ultimate the Buddhabhumi Sutra, composed by truth of things which existed even prior to this Bandhuprabha. It was translated into Chinese by world of particulars, saw a frog leaping into an old Hsuan-Tsang. pond, its sound making a break into the serenity of Phaät Ñieàn: Nôi vun troàng coâng ñöùc Phaät ñeå chaéc the whole situation, the source of life has been chaén gaët ñöôïc Phaät quaû, ñaëc bieät Phaät laø moät ñoái grasped and Ba-Jiao, sitting there watches every töôïng thôø phuïng vaø cuùng döôøng—The Buddha mood of his mind as it comes in contact with a field, in which the planting and cultivation of the world of constant becoming. Buddhist virtues ensure a rich harvest, especially Phaät Ñònh Quang: Samadhi Light Buddha. the Buddha as an object of worship and the Order Phaät Ñoà Traøng: Buddha-cinga (skt)—for almsgiving. Buddhasimha (skt)—Phaät Ñaø Taêng Ha— Phaät Ñieån: Buddhist scriptures. Buddhochinga (skt)—See Phaät Ñoà Tröøng. Phaät Ñieän: Butsuden (jap)—Buddha Hall—Shrine Phaät Ñoà Tröøng (232-348): Buddhasimha (skt)— of the Buddha—“Ñieän thôø hay beä thôø” ñöôïc tìm Buddhacinga or Buddhochinga (skt)—thaáy trong caùc chuøa vieän Phaät giaùo, hay döôùi hình Buddhajanga (skt)—Phaät Ñaø Taêng Ha—Phaät Ñoà thöùc thu nhoû taïi nhieàu gia ñình ngöôøi Nhaät—Ñaëng—Phaät Ñoà Chanh (Fo-T’u-Ch’eâng)—Nhaø sö “Shrine or altar” as found in a Buddhist temple or Thieân Truùc, ñeán Laïc Döông vaøo khoaûng naêm 310 monastery, or, in miniaturized form, in many sau Taây Lòch. OÂng coøn ñöôïc bieát ñeán qua danh Japanese homes. hieäu Thieân Truùc Phaät Ñoà Tröøng, tu hoïc töø beù vaø Phaät Ñænh: Buccho (jap)—Unhisa (p)—Phaät ñaéc phaùp thaàn thoâng—An Indian monk who came Ñænh—See Phaät Ñaûnh. to Lo-Yang about 310 A.D., also known as Indian Phaät Ñænh Quoác Sö: Buccho (jap)—National Fo-T’u-Ch’eâng, noted for his magic. Teacher Fo-ting—Phaät Ñænh Quoác Sö, moät trong Phaät Ñoä: Buddhaksetra (skt)—Coõi cuûa chö Phaät— nhöõng thieàn sö noåi tieáng vaøo cuoái theá kyû thöù IX Buddha land. ñaàu theá kyû thöù X. Luùc thieàn sö Ba Tieâu Hueä 1) Baùo Ñoä cuûa Phaät trong ñoù chuùng sanh nhaän vaø

tuaân giöõ theo chaân lyù cuûa Ngaøi: The country Phaät Gia Bò Bieän Taøi: Bieän taøi Phaät gia bò nôi taát of Buddha’s birth, land or realm of a Buddha. caû caùc phaùp—Intellectual power of receiving Reward land of a Buddha or Buddhaksetra, in support from Buddha in all things. which all beings receive and obey his truth. Phaät Giaø Ña: Bodhimanda (skt)—Place of 2) Danh töø Phaät Saùt, Phaät Ñoä hay Phaät Quoác Enlightenment—Boà Ñeà Ñaïo Traøng—Boà Ñeà Maïn khoâng coù trong Phaät Giaùo Tieåu Thöøa. Theo Ñaø La—Bodhi Seat—Truth Plot, holy site—Boà Ñaïi Thöøa, thì ñaây laø quoác ñoä ñaï t ñeán cuûa vò Ñeà Ñaïo Traøng laø nôi Ñöùc Phaät ñaõ ñaït ñöôïc ñaïi ñaõ hoaøn toaøn giaùc ngoä, nôi ñoù Phaät höôùng daãn giaùc—The place where the Buddha attained giuùp chuùng sanh chuaån bò giaùc ngoä: The term Enlightenment. is absent from Hinayana. In Mahayana it is Phaät Giaùm Hueä Caàn Thieàn Sö: Taihei Egon spiritual realm acquired by one who reaches (jap)—T'ai P'ing

Hui-Ch'in-Fo-Chien—See Hueä perfect enlightenment, where he instructs all Caàn Phaät Giaùm Thieàn Sö. beings born there, preparing them for Phaät Giaùo: Bukkyo (jap)—Buddhagama (skt)— enlightenment: Phaät Hoät Sai Ñaûm La (Buddha Buddhism—Buddha's teaching. realm, land or country). (I) Toång quan veà Phaät giaùo—An overview on 3) Coõi Phaät: Phaät Ñoä ôû ñaây coù nghóa laø moät ñaïi Buddhism: thieân theá giôùi maø ôû ñoù coù moät Ñöùc Phaät hoùa 1) Toân giaùo cuûa Ñaáng Giaùc Ngoä, moät trong ba ñoä, moät ñöùc Phaät vöøa hieän höõu vaø giaùo phaùp toân giaùo lôùn treân theá giôùi do Phaät Thích Ca cuûa ngaøi vaãn coøn ñöôïc caùc ñeä töû haønh trì—A saùng laäp caùch nay treân 25 theá kyû. Ñöùc Phaät ñeà Buddha Land is a whole great galaxy of xöôùng töù dieäu ñeá nhö caên baûn hoïc thuyeát nhö worlds that are all taken care by one Buddha, chuùng ñaõ hieän ra khi Ngaøi ñaïi ngoä. Ngaøi ñaõ where that Buddha has recently existed and chæ cho moïi ngöôøi laøm caùch naøo ñeå soáng moät whose teachings continue to be practiced by caùch khoân ngoan vaø haïnh phuùc vaø giaùo phaùp his disciples. cuûa Ngaøi ñaõ lan roäng töø xöù AÁn Ñoä ra khaép caùc Phaät Ñoäc Giaùc: Prayetka-Buddha (skt)—Moät mieàn chaâu AÙ, vaø xa hôn theá nöõa —Buddhism chuùng höõu tình maø möùc ñoä giaùc ngoä gaáp moät ngaøn is a philosophy, a way of life or a religion. laàn moät vò A-la-haùn, nhöng chöa lôùn baèng moät vò The religion of the awakened one. One of the Boà Taùt. Tuy nhieân, noùi chung, caû ba ñeàu ñaõ giaûi three great world religions. If was founded by thoaùt khoûi luaân hoài sanh töû—An enlightened being the historical Buddha Sakyamuni over 25 whose level of enlightenment is one thousand centuries ago. Sakyamuni expounded the four times greater than that of a Arhat, but not as great Noble Truths as the core of his teaching, as that of a Bodhisattva. However, generally which he had recognized in the moment of his speaking, three of them are equal because they enlightenment. He had shown people how to have attained liberation from the cycle of life and live wisely and happily and his teachings soon death—See Ñoäc Giaùc Phaät. spread from India throughout Asia, and Phaät Ñöùc: Buddha-guna (skt)—Buddha-virtue— beyond. Phaät ñöùc vôùi toaøn sanh, toaøn quaû, toaøn bi, cöùu khoå 2) Danh töø Phaät giaùo phaùt xuaát töø chöõ Phaïn chuùng sanh—Buddha's perfect life, perfect fruit, "Budhi", coù nghóa laø "giaùc ngoä", "tænh thöùc", and perfect mercy in releasing all beings from vaø nhö vaäy Phaät giaùo laø toân giaùo cuûa giaùc ngoä suffering. vaø tænh thöùc. Chính vì theá maø ñònh nghóa thaä t Phaät Ñöùc Nieäm: Virtue And Mindfulness Buddha. söï cuûa Phaät giaùo laø "Dieäu Ñeá." Ñöùc Phaät Phaät Ñöùc Tyø: Jnanagupta (skt)—See Kheo Xaø Na khoâng daïy töø lyù thuyeát, maø Ngaøi luoân daïy töø Quaät Ña. quan ñieåm thöïc tieãn qua söï hieåu bieát, giaùc ngoä Phaät Ñöôøng: Buddha-hall—Pagoda. vaø thöïc chöùng veà chaân lyù cuûa Ngaøi. Trieát lyù Phaät Gia: Buddha-kula (skt)—Gia ñình Phaät giaùo. naøy xuaát phaùt töø kinh nghieäm cuûa moä t ngöôøi Taát caû Phaät töû töø Tu Ñaø Hoaøn trôû leân —The family teân laø Só Ñaït Ña Coà Ñaøm, ñöôïc bieát nhö laø of Buddhism—All Buddhists from Srota-apanna Phaät, töï mình giaùc ngoä vaøo luùc 36 tuoåi. Tính (Tu Ñaø hoaøn) upwards. ñeán nay thì Phaät giaùo ñaõ toàn taïi treân 2.500

naêm vaø coù treân 800 trieäu tín ñoà treân khaép theá more than 800 million followers world wide giôùi (keå caû nhöõng tín ñoà beân Trung Hoa Luïc (including Chinese followers in Mainland Ñòa). Ngöôøi Taây phöông cuõng ñaõ nghe ñöôïc China). People in the West had heard of the lôøi Phaät daïy töø theá kyû thöù 13 khi Marco Polo Buddha and his teaching as early as the (1254-1324), moät nhaø du haønh ngöôøi YÙ, thaùm thirteenth century when Marco Polo (1254- hieåm chaâu AÙ, ñaõ vieát caùc truyeän veà Phaät giaùo 1324), the Italian traveler who explored Asia, trong quyeån "Cuoäc Du Haønh cuûa Marco wrote accounts on Buddhism in his book, Polo." Töø theá kyû thöù 18 trôû ñi, kinh ñieån Phaät "Travels of Marco Polo". From the eighteenth giaùo ñaõ ñöôïc mang ñeán AÂu chaâu vaø ñöôïc century onwards, Buddhist text were brought phieân dòch ra Anh, Phaùp vaø Ñöùc ngöõ. Cho ñeán to Europe and translated into English, French caùch nay 100 naêm thì Phaät giaùo chæ laø moät and German. Until a hundred years ago, trieát lyù chaùnh yeáu cho ngöôøi AÙ Ñoâng, nhöng Buddhism was mainly an Asian philosophy roài daàn daàn coù theâm nhieàu ngöôøi AÂu Myõ löu but increasingly it is gaining adherents in taâm gaén boù ñeán. Vaøo ñaàu theá kyû thöù 20, Alan Europe and America. At the beginning of the Bennett, moät ngöôøi Anh, ñaõ ñeán Mieán Ñieän twentieth century, Alan Bennett, an xuaát gia laøm Taêng só döôùi Phaùp danh laø Englishman, went to Burma to become a Ananda Metteya. OÂng trôû veà Anh vaøo naêm Buddhist monk. He was renamed Ananda 1908. OÂng laø ngöôøi Anh ñaàu tieân trôû thaønh Metteya. He returned to Britain in 1908. He Taêng só Phaät giaùo. OÂng daïy Phaät phaùp taïi Anh. was the first British person to become a Töø luùc ñoù, Taêng Ni töø caùc quoác gia nhö Tích Buddhist monk. He taught Dharma in Britain. Lan, Thaùi, Nhaät, Trung Hoa vaø caùc quoác gia Since then, Buddhist monks and nuns from Sri theo Phaät giaùo khaùc taïi AÙ chaâu ñaõ ñi ñeán Lanka, Thailand, Japan, China and other phöông Taây, ñaëc bieät laø trong khoaûng thôøi Buddhist countries in Asia have come to the gian 70 naêm trôû laïi ñaây. Nhieàu vò thaày vaãn giöõ West, particularly over the last seventy years. truyeàn thoáng nguyeân thuûy, nhieàu vò tuøy kheá cô Many of these teachers have kept to their kheá lyù tôùi moät möùc ñoä naøo ñoù nhaèm thoûa maõn original customs while others have adapted to ñöôïc nhu caàu Phaät phaùp trong xaõ hoäi phöông some extent to meet the demands of living in Taây. Trong nhöõng naêm gaàn ñaây, nhu caàu Phaät a western society. In recent years, there has giaùo lôùn maïnh ñaùng keå taïi AÂu chaâu. Hoäi vieân been a marked growth of interest in Buddhism cuûa caùc hieäp hoäi Phaät giaùo taêng nhanh vaø in Europe. The membership of existing nhieàu trung taâm môùi ñöôïc thaønh laäp. Hoäi vieân societies has increased and many new cuûa nhöõng trung taâm naøy bao goàm phaàn lôùn laø Buddhist centers have been established. Their nhöõng nhaø trí thöùc vaø nhöõng nhaø chuyeân moân. members include large numbers of Ngaøy nay chæ ôû Anh thoâi ñaõ coù treân 40 trung professionals and scholars. Today, Britain taâm Phaät giaùo taïi caùc thaønh phoá lôùn—The alone has over 140 Buddhist centers found in name Buddhism comes from the word "budhi" most major cities. which means 'to wake up' and thus Buddhism 3) Danh töø "philosophy", nghóa laø trieát hoïc,

coù is the philosophy of awakening. Therefore, hai phaàn: “philo” coù nghóa laø öa thích yeâu the real definition of Buddhism is Noble chuoäng, vaø “sophia” coù nghóa laø trí tueä. Nhö Truth. The Buddha did not teach from vaäy, philosophy laø söï yeâu chuoäng trí tueä, hoaëc theories. He always taught from a practical tình yeâu thöông vaø trí tueä. Caû hai yù nghóa naøy standpoint based on His understanding, His moâ taû Phaät giaùo moät caùch hoaøn haûo. Phaät giaùo enlightenment, and His realization of the daïy ta neân coá gaéng phaùt trieån troïn veïn khaû Truth. This philosophy has its origins in the naêng trí thöùc ñeå coù theå thoâng suoát roõ raøng. experience of the man named Siddhartha Phaät giaùo cuõng daïy chuùng ta phaùt trieån loøng töø Gotama, known as the Buddha, who was bi ñeå coù theå trôû thaønh moät ngöôøi baïn thaät söï himself awakened at the age of 36. Buddhism cuûa taát caû moïi chuùng sanh. Nhö vaäy Phaät giaùo is now older than 2,500 years old and has laø moät trieát hoïc nhöng khoâng chæ ñôn thuaàn laø

moät trieát hoïc suoâng. Noù laø moät trieát hoïc toái He resolved to find the key to human thöôïng—The word philosophy comes from happiness. When he was 29 he left his wife two words ‘philo’ which means ‘love’ and and child and his Royal Palace and set off to ‘sophia’ which means ‘wisdom’. So sit at the feet of the great religious teachers of philosophy is the love of wisdom or love and the day to learn from them. They taught him wisdom, both meanings describing Buddhism much but none really knew the cause of perfectly. Buddhism teaches that we should human sufferings and afflictions and how it try to develop our intellectual capacity to the could be overcome. Eventually, after six fullest so that we can understand clearly. It years study and meditation he had an also teaches us to develop loving kindness experience in which all ignorance fell away and compassion so that we can become (be and he suddenly understood. From that day like) a true friend to all beings. So Buddhism onwards, he was called the Buddha, the is a philosophy but not just a philosophy. It is Awakened One. He lived for another 45 years the supreme philosophy. in which time he traveled all over northern 4) Vaøo naêm 563 tröôùc Taây lòch, moät caäu beù ñöôïc India teaching others what he had discovered. sanh ra trong moät hoaøng toäc taïi mieàn Baéc AÁn His compassion and patience were legendary Ñoä. Hoaøng töû naøy tröôûng thaønh trong giaøu and he made hundreds of thousands of sang xa xæ, nhöng sôùm nhaän ra tieän nghi vaät followers. In his eightieth year, old and sick, chaát vaø söï an toaøn treân theá gian khoâng ñem laïi but still happy and at peace, he finally passed haïnh phuùc thaät söï. Ngaøi ñoäng loøng traéc aån saâu away into nirvana. xa tröôùc hoaøn caûnh khoå ñau quanh Ngaøi, chính 5) Lìa boû gia ñình khoâng phaûi laø chuyeän deã daøng vì vaäy maø Ngaøi nhaát ñònh tìm cho ra chìa khoùa cho Ñöùc Phaät. Sau moät thôøi gian daøi ñaén ño ñöa ñeán haïnh phuùc cho nhaân loaïi. Vaøo naêm suy nghó Ngaøi ñaõ quyeát ñònh lìa boû gia ñình. 29 tuoåi Ngaøi rôøi boû vôï ñeïp con ngoan vaø cung Coù hai söï löïa choïn, moät laø hieán thaân Ngaøi cho vaøng ñieän ngoïc ñeå caát böôùc leân ñöôøng hoïc gia ñình, hai laø cho toaøn theå theá gian. Sau ñaïo vôùi nhöõng baäc thaày noåi tieáng ñöông thôøi. cuøng, loøng töø bi voâ löôïng cuûa Ngaøi ñaõ khieán Nhöõng vò thaày naøy daïy Ngaøi raát nhieàu nhöng

Ngaøi töï coáng hieán ñôøi mình cho theá gian. Vaø khoâng vò naøo thaät söï hieåu bieát nguoàn coäi cuûa maõi cho ñeán nay caû theá giôùi vaãn coøn thoï khoå ñau phieàn naõo cuûa nhaân loaïi vaø laøm caùch höôûng nhöõng lôïi ích töø söï hy sinh cuûa Ngaøi. naøo ñeå vöôït thoaùt khoûi nhöõng thöù ñoù. Cuoái Ñaây coù leõ laø söï hy sinh coù nhieàu yù nghóa hôn cuøng sau saùu naêm tu hoïc vaø haønh thieàn, Ngaøi bao giôø heát—It couldn't have been an easy lieãu ngoä vaø kinh qua kinh nghieäm taän dieät voâ thing for the Buddha to leave his family. He minh vaø thaønh ñaït giaùc ngoä. Töø ngaøy ñoù ngöôøi must have worried and hesitated for a long ta goïi Ngaøi laø Phaät, baäc Chaùnh Ñaúng Chaùnh time before he finally left. There were two Giaùc. Trong 45 naêm sau ñoù Ngaøi chu du khaép choices, dedicating himself to his family or mieàn Baéc AÁn ñeå daïy ngöôøi nhöõng gì maø Ngaøi dedicating himself to the whole world. In the ñaõ chöùng ngoä. Loøng töø bi vaø haïnh nhaãn nhuïc end, his great compassion made him give cuûa Ngaøi quaû thaät kyø dieäu vaø haøng vaïn ngöôøi himself to the whole world. And the whole ñaõ theo Ngaøi, trôû thaùnh tín ñoà Phaät giaùo. Ñeán world still benefits from his sacrifice. This naêm Ngaøi 80 tuoåi, duø xaùc thaân giaø yeáu beänh was perhaps the most significant sacrifice hoaïn, nhöng luùc naøo Ngaøi cuõng haïnh phuùc vaø ever made. an vui, cuoái cuøng Ngaøi nhaäp Nieát Baøn vaøo 6) Duø Ñöùc Phaät ñaõ nhaäp dieät, nhöng treân 2.500 naêm 80 tuoåi—In the year 563 B.C. a baby was naêm sau nhöõng giaùo thuyeát cuûa Ngaøi vaãn coøn born into a royal family in northern India. He teá ñoä raát nhieàu ngöôøi, göông haïnh cuûa Ngaøi grew up in wealth and luxury but soon found vaãn coøn laø nguoàn gôïi caûm cho nhieàu ngöôøi, vaø that worldly comfort and security do not nhöõng lôøi daïy doã cuûa Ngaøi vaãn coøn tieáp tuïc guarantee real happiness. He was deeply bieán ñoåi nhieàu cuoäc soáng. Chæ coù Ñöùc Phaät moved by the suffering he saw all around, so môùi coù ñöôïc oai löïc huøng maïnh toàn taïi sau

nhieàu theá kyû nhö theá aáy. Ñöùc Phaät khoâng bao löûa, saám seùt, vaân vaân. Hoï khoâng caûm thaáy an giôø töï xöng raèng Ngaøi laø moät thaàn linh, laø con toaøn vôùi hoaøn caûnh xung quanh vaø hoï khoâng cuûa thaàn linh, hay laø söù giaû cuûa thaàn linh. coù khaû naêng giaûi thích ñöôïc nhöõng hieän töôïng Ngaøi chæ laø moät con ngöôøi ñaõ töï caûi thieän ñeå aáy, neân hoï taïo ra yù töôûng thaàn linh, nhaèm giuùp trôû neân toaøn haûo, vaø Ngaøi daïy raèng neáu chuùng hoï caûm thaáy thoaûi maùi tieän nghi hôn khi söï ta noi theo göông laønh aáy chính ta cuõng coù theå vieäc troâi chaûy thuaän lôïi, cuõng nhö coù ñuû can trôû neân toaøn haûo nhö Ngaøi. Ngaøi khoâng bao ñaûm vöôït qua nhöõng luùc laâm nguy, hoaëc an uûi giôø baûo ñeä töû cuûa Ngaøi thôø phöôïng Ngaøi nhö khi laâm vaøo caûnh baát haïnh, laïi cho raèng moät thaàn linh. Kyø thaät Ngaøi caám chæ ñeä töû thöôïng ñeá ñaõ saép ñaët an baøi nhö vaäy. Töø theá Ngaøi laøm nhö vaäy. Ngaøi baûo ñeä töû laø Ngaøi heä naøy qua theá heä khaùc, ngöôøi ta tieáp tuïc khoâng ban phöôùc cho nhöõng ai thôø phöôïng nieàm tin nôi "thöôïng ñeá" töø cha anh mình maø Ngaøi hay giaùng hoïa cho ai khoâng thôø phöôïng khoâng caàn phaûi ñaén ño suy nghó. Coù ngöôøi cho Ngaøi. Ngaøi baûo Phaät töû neân kính troïng Ngaøi raèng hoï tin nôi thöôïng ñeá vì thöôïng

ñeá ñaùp nhö moät vò Thaày. Ngaøi coøn nhaéc nhôû ñeä töû veà öùng nhöõng thænh nguyeän cuûa hoï moãi khi hoï lo sau naøy khi thôø phöôïng leã baùi töôïng Phaät laø töï aâu sôï haõi. Coù ngöôøi cho raèng hoï tin nôi thöôïng nhaéc nhôû chính mình phaûi coá gaéng tu taäp ñeå ñeá vì cha meï oâng baø hoï tin nôi thöôïng ñeá. Laïi phaùt trieån loøng yeâu thöông vaø söï an laïc vôùi coù ngöôøi cho raèng hoï thích ñi nhaø thôø hôn ñi chính mình. Höông cuûa nhang nhaéc nhôû chuùng chuøa vì nhöõng ngöôøi ñi nhaø thôø coù veû sang ta vöôït thaéng nhöõng thoùi hö taät xaáu ñeå ñaït ñeán troïng hôn nhöõng ngöôøi ñi chuøa —Even though trí hueä, ñeøn ñoát leân khi leã baùi nhaèm nhaéc nhôû the Buddha is dead but 2,500 years later his chuùng ta ñuoác tueä ñeå thaáy roõ raèng thaân naøy roài teachings still help and save a lot of people, seõ hoaïi dieät theo luaät voâ thöôøng. Khi chuùng ta his example still inspires people, his words leã laïy Ñöùc Phaät laø chuùng ta leã laïy nhöõng giaùo still continue to change lives. Only a Buddha phaùp cao thöôïng maø Ngaøi ñaõ ban boá cho could have such power centuries after his chuùng ta. Ñoù laø coát tuûy cuûa söï thôø phöôïng leã death. The Buddha did not claim that he was a baùi trong Phaät giaùo. Nhieàu ngöôøi ñaõ laàm hieåu god, the child of god or even the messenger veà söï thôø phöôïng leã baùi trong Phaät giaùo, ngay from a god. He was simply a man who caû nhöõng Phaät töû thuaàn thaønh. Ngöôøi Phaät töû perfected himself and taught that if we khoâng bao giôø tin raèng Ñöùc Phaät laø moät vò followed his example, we could perfect thaàn linh, thì khoâng coù caùch chi maø hoï coù theå ourselves also. He never asked his followers tin raèng khoái goã hay khoái kim loaïi kia laø thaàn to worship him as a god. In fact, He prohibited linh. Trong Phaät giaùo, töôïng Phaät ñöôïc duøng his followers to praise him as a god. He told ñeå töôïng tröng cho söï toaøn thieän toaøn myõ cuûa his followers that he could not give favors to nhaân loaïi. Töôïng Phaät cuõng nhaéc nhôû chuùng ta those who worship him with personal veà taàm möùc cao caû cuûa con ngöôøi trong giaùo expectations or calamities to those who don’t lyù nhaø Phaät, raèng Phaät giaùo laáy con ngöôøi laøm worship him. He asked his followers to noøng coát, chöù khoâng phaûi laø thaàn linh, raèng respect him as students respect their teacher. chuùng ta phaûi töï phaûn quang töï kyû, phaûi quay He also reminded his followers to worship a caùi nhìn vaøo beân trong ñeå tìm traïng thaùi toaøn statue of the Buddha to remind ourselves to haûo trí tueä, chöù khoâng phaûi chaïy ñoâng chaïy try to develop peace and love within taây beân ngoaøi. Nhö vaäy, khoâng caùch chi maø ourselves. The perfume of incense reminds us ngöôøi ta coù theå noùi raèng Phaät töû thôø phöôïng of the pervading influence of virtue, the lamp ngaãu töôïng cho ñöôïc. Kyø thaät, töø xa xöa laém, reminds us of the light of knowledge and the con ngöôøi nguyeân thuûy töï thaáy mình soáng followers which soon fade and die, remind us trong moät theá giôùi ñaày thuø nghòch vaø hieåm of impermanence. When we bow, we express hoïa. Hoï lo sôï thuù döõ, lo sôï khoâng ñuû thöùc aên, our gratitude to the Buddha for what his lo sôï beänh hoaïn vaø nhöõng tai öông hay hieän teachings have given us. This is the core töôïng thieân nhieân nhö gioâng gioù, baõo toá, nuùi nature of Buddhist worship. A lot of people

have misunderstood the meaning of “worship” baèng chöùng cuï theå naøo laøm neàn taûng cho söï in Buddhism, even sincere Buddhists. tin töôûng nhö vaäy. Ai coù theå traû lôøi nhöõng caâu Buddhists do not believe that the Buddha is a hoûi veà thaàn linh? Thaàn linh laø ai? Thaàn linh laø god, so in no way they could possibly believe ngöôøi nam hay ngöôøi nöõ hay khoâng nam that a piece of wood or metal is a god. In khoâng nöõ? Ai coù theå ñöa ra baèng chöùng roõ Buddhism, the statue of the Buddha is used to raøng cuï theå veà söï hieän höõu cuûa thaàn linh? Ñeán symbolize human perfection. The statue of nay chöa ai coù theå laøm ñöôïc chuyeän naøy. the Buddha also reminds us of the human Ngöôøi Phaät töû daønh söï phaùn ñoaùn veà moät thaàn dimension in Buddhist teaching, the fact that linh ñeán khi naøo coù ñöôïc baèng chöùng roõ raøng Buddhism is man-centered, not god-centered, nhö vaäy. Beân caïnh ñoù, nieàm tin nôi thaàn linh that we must look within not without to find khoâng caàn thieát cho cuoäc soáng coù yù nghóa vaø perfection and understanding. So in no way haïnh phuùc. Neáu baïn tin raèng thaàn linh laøm cho one can say that Buddhists worship god or cuoäc soáng cuûa baïn coù yù nghóa vaø haïnh phuùc idols. In fact, a long time ago, when primitive hôn thì baïn cöù vieäc tin nhö vaäy. Nhöng nhôù man found himself in a dangerous and hostile raèng, hôn hai phaàn ba daân chuùng treân theá giôùi situations, the fear of wild animals, of not naøy khoâng tin nôi thaàn linh, vaø ai daùm noùi being able to find enough food, of diseases, raèng hoï khoâng coù cuoäc soáng coù yù nghóa vaø and of natural calamities or phenomena such haïnh phuùc? Vaø ai daùm caû quyeát raèng toaøn theå as storms, hurricanes, volcanoes, thunder, and nhöõng ngöôøi tin nôi thaàn linh ñeàu coù cuoäc lightning, etc. He found no security in his soáng coù yù nghóa vaø haïnh phuùc heát ñaâu? Neáu surroundings and he had no ability to explain baïn tin raèng thaàn linh giuùp ñôû baïn vöôït qua those phenomena, therefore, he created the nhöõng khoù khaên vaø khuyeát taät thì baïn cöù tin idea of gods in order to give him comfort in nhö vaäy ñi. Nhöng ngöôøi Phaät töû khoâng chaáp good times, courage in times of danger and nhaän quan nieäm cöùu ñoä thaàn thaùnh nhö vaäy. consolation when things went wrong. They Ngöôïc laïi, caên cöù vaøo kinh nghieäm cuûa Ñöùc believed that god arranged everything. Phaät, Ngaøi ñaõ chæ baøy cho chuùng ta laø moãi Generations after generations, man continues ngöôøi ñeàu coù khaû naêng töï thanh tònh thaân taâm, to follow his ancestors in a so-called “faith in phaùt trieån loøng töø bi voâ haïn vaø söï hieåu bieát god” without any further thinkings. Some says toaøn haûo. Ngaøi chuyeån höôùng thaàn trôøi sang töï they in believe in god because god responds taâm vaø khuyeán khích chuùng ta töï tìm caùch giaûi to their prayers when they feel fear or quyeát nhöõng vaán ñeà baèng söï hieåu bieát chaân frustration. Some say they believe in god chaùnh cuûa chính mình. Roát roài, thaàn thoaïi veà because their parents and grandparents thaàn linh ñaõ bò khoa hoïc traán aùp. Khoa hoïc ñaõ believed in god. Some others say that they chöùng minh söï thaønh laäp cuûa vuõ truï hoaøn toaøn prefer to go to church than to temple because khoâng lieân heä gì ñeán yù nieäm thaàn linh—The those who go to churches seem richer and Buddha taught us to try to recognize truth, so more honorable than those who go to temples. we can

understand our fear, to lessen our 7) Ñöùc Phaät daïy chuùng ta neân coá gaéng nhaän bieát desires, to eliminate our selfishness, and to chaân lyù, töø ñoù chuùng ta môùi coù khaû naêng thoâng calmly and courageously accept things we hieåu söï sôï haõi cuûa chuùng ta, tìm caùch giaûm cannot change. He replaced fear, not with thieåu loøng ham muoán cuûa ta, tìm caùch trieät blindly and irrational belief but with rational tieâu loøng töï kyû cuûa chính mình, cuõng nhö traàm understanding which corresponds to the truth. tænh chaáp nhaän nhöõng gì maø chuùng ta khoâng Furthermore, Buddhists do not believe in god theå thay ñoåi ñöôïc. Ñöùc Phaät thay theá noãi lo sôï because there does not seem to be any khoâng phaûi baèng moät nieàm tin muø quaùng vaø concrete evidence to support this idea. Who khoâng thuaän lyù nôi thaàn linh, maø baèng söï hieåu can answer questions on god? Who is god? Is bieát thuaän lyù vaø hôïp vôùi chaân lyù. Hôn nöõa, god masculine or feminine or neuter? Who Phaät töû khoâng tin nôi thaàn linh vì khoâng coù can provide ample evidence with real,

concrete, substantial or irrefutable facts to ñôøi. Laïi coù ngöôøi cho raèng moãi caù nhaân vaøo prove the existence of god? So far, no one ñôøi luùc thoï thai do nhöõng nguyeân nhaân thieân can. Buddhists suspend judgment until such nhieân, soáng ñôøi cuûa mình roài cheát, chaám döùt evidence is forthcoming. Besides, such belief söï hieän höõu, theá thoâi. Phaät giaùo khoâng chaáp in god is not necessary for a really meaningful nhaän caû hai quan nieäm treân. Theo giaûi thích and happy life. If you believe that god make thöù nhaát, thì neáu coù moät vò thaàn linh toaøn thieän your life meaningful and happy, so be it. But toaøn myõ naøo ñoù, töø bi thöông xoùt heát thaûy remember, more than two-thirds of the world chuùng sanh moïi loaøi thì taïi sao laïi coù ngöôøi do not believe in god and who can say that sanh ra vôùi hình töôùng xaáu xa khuûng khieáp, coù they don't have a meaningful and happy life? ngöôøi sanh ra trong ngheøo khoå cô haøn. Thaät laø And who dare to say that those who believe in voâ lyù vaø baát coâng khi coù ngöôøi phaûi vaøo ñòa god, all have a meaningful and happy life? If nguïc vónh cöûu chæ vì ngöôøi aáy khoâng tin töôûng you believe that god help you overcome vaø vaâng phuïc thaàn linh. Söï giaûi thích thöù hai disabilities and difficulties, so be it. But hôïp lyù hôn, nhöng vaãn coøn ñeå laïi nhieàu thaéc Buddhists do not accept the theological maéc chöa ñöôïc giaûi ñaùp. Thoï thai theo nhöõng concept of salvation. In the contrary, based on nguyeân nhaân thieân nhieân laø roõ raøng, nhöng the Buddha's own experience, he showed us laøm theá naøo moät hieän töôïng voâ cuøng phöùc taïp that each human being had the capacity to nhö caùi taâm laïi ñöôïc phaùt trieån, môû mang, chæ purify the body and the mind, develop giaûn dò töø hai teá baøo nhoû laø tröùng vaø tinh infinitive love and compassion and perfect truøng? Phaät giaùo ñoàng yù vôùi söï giaûi thích veà understanding. He shifted the gods and nhöõng nguyeân nhaân töï nhieân; tuy nhieân, Phaät heavens to the self-heart and encouraged us giaùo ñöa ra söï giaûi thích thoûa ñaùng hôn veà vaán to find solution to our problems through self- ñeà con ngöôøi töø ñaâu ñeán vaø sau khi cheát thì understanding. Finally, such myths of god and con ngöôøi ñi veà ñaâu. Khi cheát, taâm chuùng ta creation concept has been superseded

by vôùi khuynh höôùng, sôû thích, khaû naêng vaø taâm scientific facts. Science has explained the taùnh ñaõ ñöôïc taïo duyeân vaø khai trieån trong ñôøi origin of the universe completely without soáng, töï caáu hôïp trong buoàng tröùng saün saøng recourse to the god-idea. thoï thai. Nhö theá aáy, moät caù nhaân sanh ra, 8) Phaät giaùo laø moät trieát lyù daïy cho con ngöôøi coù tröôûng thaønh vaø phaùt trieån nhaân caùch töø nhöõng cuoäc soáng haïnh phuùc. Noù cuõng daïy cho ngöôøi yeáu toá tinh thaàn ñöôïc mang theo töø nhöõng ta caùch chaám döùt luaân hoài sanh töû. Giaùo lyù kieáp quaù khöù vaø moâi tröôøng vaät chaát hieän taïi. chính cuûa Ñöùc Phaät taäp trung vaøo Boán Chaân Nhaân caùch aáy seõ bieán ñoåi vaø thay ñoåi do Lyù Cao Thöông hay Töù Dieäu Ñeá vaø Baùt nhöõng coá gaéng tinh thaàn vaø nhöõng yeáu toá taïo Thaùnh Ñaïo. Goïi laø “cao thöôïng” vì noù phuø duyeân nhö neàn giaùo duïc vaø aûnh höôûng cuûa cha hôïp vôùi chaân lyù vaø noù laøm cho ngöôøi hieåu bieát meï cuõng nhö xaõ hoäi beân ngoaøi, luùc laâm chung, vaø tu taäp noù trôû thaønh cao thöôïng. Ngöôøi Phaät taùi sanh, töï caáu hôïp trôû laïi trong buoàng tröùng töû khoâng tin nôi nhöõng ñieàu tieâu cöïc hay saün saøng thoï thai. Tieán trình cheát vaø taùi sanh nhöõng ñieàu bi quan, huoáng laø tin nôi nhöõng trôû laïi naøy seõ tieáp tuïc dieãn tieán ñeán chöøng naøo thöù dò ñoan phuø phieám. Ngöôïc laïi, ngöôøi Phaät nhöõng ñieàu kieän taïo nguyeân nhaân cho noù nhö töû tin nôi söï thaät, söï thaät khoâng theå choái caõi aùi duïc vaø voâ minh chaám döùt. Chöøng aáy, thay ñöôïc, söï thaät maø ai cuõng bieát, söï thaät maø moïi vì moät chuùng sanh taùi sanh, thì taâm aáy vöôït ngöôøi höôùng tôùi ñeå kinh nghieäm vaø ñaït ñöôïc. ñeán moät traïng thaùi goïi laø Nieát Baøn, ñoù laø muïc Nhöõng ngöôøi tin töôûng nôi thaàn linh thì cho tieâu cuøng toät cuûa Phaät giaùo—Buddhism is a raèng tröôùc khi ñöôïc laøm ngöôøi khoâng coù söï phiosophy that teaches people to live a happy hieän höõu, roài ñöôïc taïo neân do yù cuûa thaàn linh. life. It’s also a religion that teaches people to Ngöôøi aáy soáng cuoäc ñôøi cuûa mình, roài tuøy theo end the cycle of birth and death. The main nhöõng gì hoï tin töôûng trong khi soáng maø ñöôïc teachings of the Buddha focus on the Four leân nöôùc trôøi vónh cöûu hay xuoáng ñòa nguïc ñôøi Noble Truths and the Eightfold Noble Path.

They are called “Noble” because they enoble education, parential influence and society and one who understand them and they are called once again at death, re-establish itself in a “Truths” because they correspond with new fertilized egg. This process of dying and reality. Buddhists neither believe in negative being reborn will continue until the conditions thoughts nor do they believe in pessimistic that cause it, craving and ignorance, cease. ideas. In the contrary, Buddhists believe in When they do, instead of being reborn, the facts, irrefutable facts, facts that all know, that mind attains a state called Nirvana and this is all have aimed to experience and that all are the ultimate goal of Buddhism. striving to reach. Those who believe in god or 9) Ñaïo Phaät khoâng chaáp nhaän nhöõng vieäc boác soá gods usually claim that before an individual is boùi queû, ñeo buøa hoä maïng, xem ñòa lyù, coi created, he does not exist, then he comes into ngaøy, vaân vaân. Taát caû nhöõng vieäc naøy ñeàu laø being through the will of a god. He lives his nhöõng meâ tín voâ ích trong ñaïo Phaät. Tuy life

and then according to what he believes nhieân, vì tham lam, sôï haõi vaø meâ muoäi maø during his life, he either goes to eternal moät soá Phaät töû vaãn coøn baùm víu vaøo nhöõng heaven or eternal hell. Some believe that vieäc meâ muoäi dò ñoan naøy. Chöøng naøo maø they come into being at conception due to ngöôøi ta thaáu hieåu nhöõng lôøi daïy cuûa Ñöùc natural causes, live and then die or cease to Phaät, chöøng ñoù ngöôøi ta seõ nhaän thöùc raèng moät exist, that's it! Buddhism does not accept caùi taâm thanh tònh coù theå baûo veä mình vöõng either of these concepts. According to the first chaéc hôn nhöõng lôøi boùi toaùn troáng roãng, nhöõng explanation, if there exists a so-called mieáng buøa voâ nghóa hay nhöõng lôøi taùn tuïng almighty god who creates all beings with all muø môø, chöøng ñoù ngöôøi ta seõ khoâng coøn leä his loving kindness and compassion, it is thuoäc vaøo nhöõng thöù voâ nghóa aáy nöõa. Trong difficult to explain why so many people are giaùo huaán cao thöôïng cuûa Ñöùc Phaät, loøng born with the most dreadful deformities, or chaân thaät, töø maãn, hieåu bieát, nhaãn nhuïc, quaûng why so many people are born in poverty and ñaïi bao dung, vaø nhöõng ñöùc tính cao ñeïp khaùc hunger. It is nonsense and unjust for those thaät söï baûo veä vaø mang laïi cho chuùng ta haïnh who must fall into eternal hells because they phuùc vaø thònh vöôïng thaät söï —Buddhism does do not believe and submit themselves to such not accept such practices as fortune telling, a so-called almighty god. The second wearing magic charms for protection, fixing explanation is more reasonable, but it still lucky sites for building, prophessing and leaves several unanswered questions. Yes, fixing lucky days, etc. All these practices are conception due to natural causes, but how can considered useless superstitions in Buddhism. a phenomenon so amazingly complex as However, because of greed, fear and consciousness develop from the simple ignorance, some Buddhists still try to stick to meeting of two cells, the egg and the sperm? these superstituous practices. As soon as Buddhism agrees on natural causes; however, people understand the Buddha's teachings, it offers more satisfactory explanation of they realize that a pure heart can protect them where man came from and where he is going much better than empty words of fortune after his death. When we die, the mind, with telling, or wearing nonsense charms, or all the tendencies, preferences, abilities and ambiguous chanted words and they are no characteristics that have been developed and longer rely on such meaningless things. In the conditioned in this life, re-establishes itself in noble teachings of the Buddha, it is honesty, a fertilized egg. Thus the individual grows, is kindness, understanding, patience, generosity, reborn and develops a personality conditioned forgiveness, loyalty and other good qualities by the mental characteristics that have been that truly protect us and give us true happiness carried over by the new environment. The and prosperity. personality will change and be modified by 10) Moät toân giaùo, nhaát laø toân giaùo tieán boä nhö conscious effort and conditioning factors like Phaät giaùo, bao goàm taát caû trieát hoïc, luaân lyù vaø

ñaïo ñöùc hoïc. Thaät vaäy, chuùng ta coù theå noùi Ñöùc Phaät, taám göông cuûa Ñöùc Phaät vaø nhöõng haàu nhö toaøn boä Phaät giaùo goàm giaùo lyù trieát ñeä töû

gaàn guõi nhaát cuûa Ngaøi ñaët ra, ñoù laø kyø hoïc vaø ñaïo ñöùc. Tuy nhieân, khi ta nghieân cöùu coâng quang vinh cuûa moät ngöôøi, moät ngöôøi saâu vaøo giaùo lyù, chuùng ta nhaän thaáy coù caùi gì ñöùng tröôùc coâng chuùng tuyeân boá con ñöôøng vöôït ra ngoaøi ñieàu naøy, noù xuùc chaïm tröïc tieáp giaûi thoaùt—To someone it can be only life of vaøo loøng ta. Gioáng nhö aùnh saùng bao truøm the Buddha; the example that the Buddha and chuùng ta moät caùch aám aùp vaø röïc chieáu raïng rôõ, his immediate disciples set, that glorious feat soi saùng con ñöôøng cuûa chuùng ta. Noù laø caùi gì of a man, who stood before men as a man and khieán chuùng ta phaùt trieån ñaày ñuû theo ñuùng declared a path of deliverance. khaû naêng cuûa chuùng ta. Noùi toùm laïi, Phaät giaùo 2) Vôùi soá ngöôøi khaùc, Phaät giaùo coù nghóa laø hoïc laø moät toân giaùo taâm linh cho taát caû chuùng thuyeát quaàn chuùng nhö ñaõ ghi trong vaên hoïc sanh. Chuùng ta coù theå goïi taát caû nhöõng gì Phaät giaùo goàm Tam Taïng kinh ñieån. Vaø trong thuoäc veà chaân lyù laø giaùo lyù nhaø Phaät, hay coù ñoù mieâu taû moät trieát lyù cao quyù, saâu saéc, phöùc theå goïi khoâng laø giaùo lyù gì caû, vì chuùng laø taïp vaø uyeân baùc veà cuoäc ñôøi—To others, chaân lyù, chuùng vöôït ra ngoaøi taát caû ngoân ngöõ Buddhism would mean the massive doctrine vaên töï cuûa loaøi ngöôøi. Tuy nhieân, Phaät töû as recorded in the Buddhist Tripitaka thuaàn thaønh neân luoân nhôù raèng, taâm, Phaät, vaø (literature), and it is described a very lofty, chuùng sanh khoâng sai khaùc. Vì vaäy, khoâng caàn abstruse, complex and learned philosophy of bieát baïn thuoäc toân giaùo naøo, mieãn baïn laø moät life. sinh vaät, thì Phaät giaùo coi baïn nhö laø moät phaàn 3) Ñaïo Phaät, moät trieát lyù, moät phöông caùch soáng cuûa noù, vì vôùi Phaät giaùo moïi chuùng sanh ñeàu hay laø moät toân giaùo. Ñieàu naày khoâng quan coù Phaät tính nhö nhau—A religion, especially troïng. Phaät giaùo laø giaùo phaùp cuûa Ñöùc Phaät an advanced religion like Buddhism, includes thuyeát giaûng, moät neàn giaùo lyù hoaøn toaøn xaây philosophy, morality, and ethics. Indeed, döïng treân trí tueä cuûa con ngöôøi. Ñaïo Phaät raát Buddhism can be said to consist almost toân troïng lyù trí. Nhaém maét tin suoâng laø traùi vôùi entirely of the teaching of philosophy and giaùo lyù nhaø Phaät. Chính Ñöùc Phaät ñaõ daïy: morality. However, when we make a “Khoâng neân tin moät caùch muø quaùng nhöõng lôøi profound study of the teaching, we find there ta daïy, maø tröôùc tieân haõy thöû noù nhö ñem löûa is something beyond this that touches our thöû vaøng ñeå bieát vaøng thaät vaøng giaû.” Ñaïo hearts directly. It is like a light that envelops Phaät khoâng phaûi laø moät toân giaùo chuyeân thôø us warmly and shines brightly, illuminating cuùng hay caàu xin caùc vò thaàn linh. Ñaïo Phaät our way. It is something that enlivens us and khoâng caám Phaät töû tìm hieåu giaùo lyù cuûa nhöõng allows us to develop fully according to our toân giaùo khaùc. Ñöùc Phaät daïy neáu coù nhöõng true potential. In other words, Buddhism is the ñieàu phaûi vaø hôïp lyù thì Phaät töû coù quyeàn töï do teaching within the minds of all living beings. thuï nhaän cho duø ñieàu aáy laø giaùo lyù cuûa moät We can call all the truth, the Buddha’s toân giaùo khaùc. Ñaïo Phaät khaùc vôùi caùc toân giaùo teaching or it can be called no teaching at all vaø caùc chuû nghóa khaùc ôû choã toân troïng quyeàn because it’s the truth, it goes beyond human

nhaän xeùt cuûa caù nhaân, töï do tö töôûng vaø phaùt words. However, sincere Buddhists should trieån lyù trí. Chính vì vaäy maø Ñöùc Phaät daïy always remember that the mind, the Buddha, raèng giaùo lyù cuûa Ngaøi khoâng coù gì daáu dieám and living beings are one and trong tay aùo caû. Ngaøi coøn noùi theâm raèng giaùo undifferentiated. Thus, no matter what lyù tuøy thuoäc vaøo söï thaáu hieåu chaân lyù cuûa con religion you belong to, as long as you are a ngöôøi, chöù khoâng phaûi tuøy thuoäc vaøo aân hueä living being, Buddhism counts you as part of it cuûa moät vò thaàn linh hay baát cöù quyeàn naêng for all living beings have the Buddha-nature. naøo khaùc. Ñöùc Phaät coøn nhaán maïnh veà söï töï (II) YÙ nghóa cuûa Ñaïo Phaät—The meanings of do doø xeùt khi Ngaøi baûo caùc ñeä töû raèng neáu caàn Buddhism: phaûi xeùt ñoaùn ngay caû Ñöùc Nhö Lai nöõa, ñeå 1) Coù ngöôøi cho raèng ñaây chæ laø ñôøi soáng cuûa coù theå hoaøn toaøn tin chaéc giaù trò cuûa vò Thaày

maø mình ñang theo. Phaät day raèng chuùng ta “Con Ñöôøng Coå Xöa,” moät soá ngöôøi thích goïi phaûi hoïc, hieåu, haønh roài môùi tin. Ngaøi nhaéc nhöõng lôøi daïy cuûa Ñöùc Phaät laø moät toân giaùo, nhôû raèng neáu chöa hieåu hoaëc coøn hoaøi nghi soá khaùc goïi laø moät trieát lyù, cuõng coù ngöôøi nghó maø meâ muoäi tin theo laø phæ baùng Phaät. Hoaøi nhöõng lôøi daïy cuûa Ñöùc Phaät vöøa mang tính nghi khoâng phaûi laø moät caùi toäi, vì Phaät giaùo chaát toân giaùo, vöøa mang tính trieát lyù. Tuy khoâng coù nhöõng tín ñieàu buoäc phaûi tin theo. nhieân, chính xaùc hôn coù theå goïi ñoù laø moät “loái Hoaøi nghi töï nhieân maát khi con ngöôøi hieåu roõ, soáng.” Nhöng goïi nhö vaäy khoâng coù nghóa thaáy roõ söï thaät, thaáy roõ chaân lyù—Buddhism is raèng ñaïo Phaät khoâng coù gì khaùc ngoaø i luaân lyù. a philosophy, a way of life or a religion. The Traùi laïi, ñaïo Phaät laø moät ñöôøng loái tu taäp vôùi teaching of Buddha. This is not important. ñaày ñuû ba phöông dieän: Giôùi, Ñònh, vaø Hueä Buddhism is what the Buddha taught. His (giôùi haïnh, tinh thaàn vaø tri thöùc) nhaèm daãn teaching was based on human inner wisdom. ñeán taâm giaûi thoaùt vieân maõn. Chính Ñöùc Phaät Buddhism always values reason. Blindly ñaõ goïi nhöõng lôøi daïy cuûa Ngaøi laø Phaùp vaø believing in everything is contrary to Luaät. Theá nhöng ñaïo Phaät, trong yù nghóa Buddha’s teaching. The Buddha taught: “Do nghieâm tuùc nhaát cuûa töø ngöõ, khoâng theå ñöôïc not believe blindly in my teachings. Always goïi laø moät toân giaùo, vì neáu toân giaùo haøm yù test them like using fire to test gold to “haønh ñoäng hay tö caùch ñaïo ñöùc bieåu thò loøng determine whether it is authentic or tin nôi söï toân kính ñoái vôùi öôùc muoán laøm vöøa counterfeit.” Buddhism is not a religion loøng moät ñaáng quyeàn naêng thieâng lieâng naøo versed in worshipping and imploring favors ñoù; laø vieäc thöïc haønh hay theå hieän nhöõng leã from deities. It is different from other nghi, söï vaâng giöõ nhöõng ñieàu raên, vaân vaân, laø religions and doctrines in that it respects söï nhìn nhaän cuûa con ngöôøi veà moät ñaáng personal opinions, beliefs, and intellectual quyeàn naêng voâ hình vaø cao caû naø o ñoù nhö coù development. Buddhism does not prevent its quyeàn kieåm soaùt vaän maïng cuûa hoï vaø xöùng disciples from learning other religious ñaùng ñöôïc toân suøng, kính troïng vaø toân

thôø.” teachings. The Buddha said that if there were Thì Phaät giaùo chaéc chaén khoâng phaûi laø thöù toân reasonable and rational teachings in other giaùo nhö vaäy. Trong tö töôûng Phaät giaùo, Phaät religions, His followers were free to respect giaùo khoâng chaáp nhaän hay tin töôûng coù söï such things. From that basic principle, the hieän höõu cuûa moät ñaáng saùng taïo, duø baèng baát Buddha declared that there was nothing cöù hình thöùc naøo, naém quyeàn thöôûng phaït hidden in the sleeve of His saffron robe when nhöõng vieäc laøm thieän aùc cuûa caùc chuùng sanh referring to His teachings. He also added that do vò aáy taïo ra. Ngöôøi Phaät töû nöông töïa nôi His doctrine was consistent with how people Ñöùc Phaät, nhöng khoâng hy voïng raèng hoï seõ understood the Truth. It did not depend on the ñöôïc Ngaøi cöùu ñoä. Hoaøn toaøn khoâng coù söï baûo favors bestowed by any deity or any other ñaûm nhö vaäy. Ñöùc Phaät chæ laø ngöôøi Thaày spiritual power. The Buddha emphasized the khai thò con ñöôøng vaø höôùng daãn nhöõng ngöôøi concept of free inquiry when He asked His ñi theo mình ñi ñeán söï giaûi thoaùt cuûa rieâng disciples to judge even the Tathagata in order hoï—According to Most Venerable Piyadassi to have an utter trustfulness in Him. He asked in “The Buddha’s Ancient Path,” some prefer them to study, understand, and believe latter to call the teaching of the Buddha a religion, on. Whoever has not yet understood or still others call it a philosophy, still others think of has doubt but blindly believes has thus it as both religion and philosophy. It may, defamed the Buddha. Doubt is not a sin however, be more correct to call it a “Way of because Buddhism has no creed to be Life”. But that does not mean that Buddhism believed. Doubt will automatically dissipate is nothing more than an ethical code. Far from when people fully understand or perceive the it, it is a way of moral, spiritual and Truth. intellectual training leading to a complete 4) Theo Hoøa Thöôïng Piyadassi trong quyeån freedom of mind. The Buddha himself called

his teaching “Dhamma-Vinaya”, the Doctrine cho cuoäc ñôøi mình toát hôn hoaëc xaáu hôn. Con and the Discipline. But Buddhism, in the ngöôøi neáu taän söùc tu taäp ñeàu coù theå thaønh strictest sense of the word, can not be called a Phaät.”—To the Buddha, man is a supreme religion, for if by religion is meant “action of being, thus, he taught: “Be your own torch and conduct indicating belief in, reverence for, your own refuge. Do not seek refuge in any and desire to please, a divine ruling power; other person.” This was the Buddha’s truthful the exercise or practice of rites or word. He also said: “All realizations come observances implying this...; recognition on from effort and intelligence that derive from the part of man of some higher unseen power one’s own experience. Man is the master of as having control of his destiny, and as being his destiny, since he can make his life better entitled to obedience, reverence, and or worse. If he tries his best to cultivate, he worship.” Buddhism certainly is not such a can become a Buddha” religion. In Buddhist thought, there is no (III) Nguoàn goác phaùt sinh Phaät giaùo—The awareness or conviction of the existence of a origination of Buddhism: Khoaûng 25 theá kyû veà Creator of any form who rewards and tröôùc, moät con ngöôøi vó ñaïi ñaõ töø boû cuoäc soáng punishes the good and ill deeds of the trong cung vaøng ñieän ngoïc ñeå laøm moät du creatures of his creation.

A Buddhist takes Taêng khaát só khoå haïnh ôû vuøng maø ngaøy nay laø refuge in the Buddha, but not in the hope that mieàn Baéc AÁn Ñoä. Ñieàu naøy töï noù khoâng laáy gì he will be saved by the Master. There is no laøm ñoäc ñaùo: nhieàu ngöôøi khaùc cuõng ñi tìm such guarantee, the Buddha is only a teacher giaûi thoaùt taâm linh trong röøng saâu nuùi thaúm. who points out the way and guides the Tuy nhieân, trong quaù trình söï tìm kieám cuûa followers to their individual deliverance. ngöôøi ñaøn oâng naøy ñaõ ñem laïi nhöõng caâu traû 5) Duø raèng chuùng ta goïi nhöõng lôøi daïy cuûa Ñöùc lôøi ñöôïc truyeàn laïi heát töø theá heä naøy sang theá Phaät laø Phaät Giaùo, nhö vaäy chuùng ta ñaõ bao heä khaùc vaø ñöôïc giaûi thích tæ mó, laøm saùng toû, goàm nhöõng lôøi daïy aáy vaøo trong soá caùc “chuû vaø ñöôïc giaûi thích trôû laïi ñeå thaønh hình moät thuyeát” vaø “hoïc thuyeát”, thöïc ra chuùng ta coù trong nhöõng truyeàn thoáng tín ngöôõng ñöông gaùn cho noù laø gì cuõng khoâng thaønh vaán ñeà. thôøi tuyeät vôøi nhaát. Trong thöïc teá, Phaät giaùo Goïi ñoù laø toân giaùo, laø trieát lyù, laø Phaät Giaùo, coøn vöôït xa hôn moät toân giaùo bình thöôøng: taùc hay baèng baát cöù teân goïi naøo khaùc maø chuùng ta ñoäng toân giaùo vaø neàn vaên hoùa cuûa noù qua thích. Nhöõng nhaõn hieäu naày khoâng quan troïng haøng theá kyû ñaõ vang doäi khaép vuøng Nam vaø laém ñoái vôùi moät ngöôøi ñi tìm chaân lyù giaûi Ñoâng Nam Chaâu AÙ vaø gaàn ñaây laø ôû Taây thoaùt—Though we call the teaching of the phöông, truyeàn thoáng naøy trôû neân thaät roäng Buddha “Buddhism”, thus including it among lôùn vaø bieán ñoåi ñeán noãi khieán cho nhöõng the “isms” and “ologies”, it does not really ngöôøi coù caùi nhìn thoaùng qua hôøi hôït döôøng matter what we label it. Call it religion, nhö cho noù coù veû rôøi raïc hôn laø lieân tuïc. Tuy philosophy, Buddhism, or by any other name vaäy, phía sau nhieàu söï thieáu hôïp lyù laø moät you like. These labels are of little significance doøng lieân keát quen thuoäc maø ngöôøi ta coù theå to one who goes in search of truth and nhaän ra. Taát caû nhöõng hình thöùc cuûa Phaät giaùo deliverance. ñeàu coù chung nhöõng coäi reã vaø taát caû ñeàu ñöôïc 6) Vôùi Ñöùc Phaät, con ngöôøi laø toái thöôïng, neân thuùc ñaåy bôûi söï tìm kieám ñeå ñaït ñöôïc moät Ngaøi ñaõ daïy: “Haõy laø ngoïn ñuoác vaø laø nôi traïng thaùi maõn nguyeän beàn vöõng laâu daøi nhôø nöông töïa cuûa chính baïn, chôù ñöøng tìm nôi söï phaùt trieån taâm linh vaø ñaïo ñöùc. Taát caû ñeàu nöông töïa vaøo baát cöù nôi naøo khaùc.” Ñoù laø lôøi lieân quan ñeán moät con ñöôøng naøo ñoù ñi ñeán söï noùi chaân thaät cuûa Ñöùc Phaät. Ngaøi ñaõ töøng noùi: chöùng nghieäm giaùc ngoä cuûa moät con ngöôøi, “Taát caû nhöõng gì thöïc hieän ñöôïc ñeàu hoaøn con ngöôøi aáy ñöôïc goïi laø Phaät. Ñaïo Phaät xuaát toaøn do noã löïc vaø trí tueä ruùt ra töø kinh nghieäm hieän ôû AÁn Ñoä vaøo theá kyû thöù 5 tröôùc Taây lòch baûn thaân cuûa con ngöôøi. Con ngöôøi laøm chuû vaø taát caû nhöõng hình thöùc bieán ñoåi cuûa noù coù vaän meänh cuûa mình. Con ngöôøi coù theå laøm theå laàn ra töø coäi nguoàn naøy. Theo lòch söû thôøi

coå ñaïi cuûa AÁn Ñoä, söï khôûi ñaàu mang tính lòch tính caùch phoå bieán cuûa giaùo phaùp cuûa Ñöùc söû chính xaùc cuûa truyeàn thoáng coù moät chuùt gì Phaät. Chaân lyù cuûa Ngaøi ñöôïc daønh cho moïi khoâng roõ raøng laém, vì vaøo thôøi ñoù khaép xöù AÁn ngöôøi, baát keå ñòa vò xaõ hoäi hoaëc taàng lôùp thu Ñoä coù quaù

nhieàu vöông quoác nhoû. Tuy nhieân, huùt hoï ñi theo con ñöôøng daãn ñeán giaùc ngoä vaø khoâng coøn nghi vaán gì veà chuyeän vaøo khoaûng söï dieät khoå. Khoâng coù moái lieân keát moät nôi theá kyû thöù 5 tröôùc Taây lòch, coù moät vò thaày vôùi ñaëc bieät cuõng khoâng thuoäc moät taàng lôùp khaû naêng ñaëc bieät ñeå thu huùt moân ñeä, coù theå thöôïng löu ñoäc quyeàn, ñaïo Phaät thöôøng xuyeân laø thaønh vieân cuûa doøng toäc Thích Ca trong tìm caùch keát hôïp chaët cheõ vôùi phong tuïc ñòa thaønh Ca Tyø La Veä, ngaøy nay thuoäc vöông phöông vaø nhöõng ñöùc tin ñoù ñöôïc keát hôïp vôùi quoác Neùpal, baét ñaàu thuyeát giaûng moät phöông ñôøi soáng xaõ hoäi. Chính ñieàu naøy ñaõ laøm cho caùch giaûi quyeát môùi veà vaán ñeà cöùu ñoä ñaõ coù töø Phaät giaùo raát aûnh höôûng vaø trôû thaønh moät laâu tröôùc ñoù. Ngöôøi ta cho raèng giaùo lyù cuûa truyeàn thoáng voâ cuøng ña daïng, tuy theá noù vaãn Ngaøi laø phaûn öùng ñoái vôùi neàn vaên hoùa thoáng tìm caùch giöõ gìn coát loõi giaùo phaùp cuûa mình— trò Baø La Moân vaøo thôøi ñaïi cuûa Ngaøi, ñöôïc taäp Some twenty-five centuries ago a great man trung vaøo heä thoáng giaùo lyù Veä Ñaø vaø nhöõng took up the life of a wandering ascetic in what tuïc leä teá thaàn ñöôïc giai caáp giaùo só Baø La Moân is today Northern India. This in itself was not tieán haønh. Tuy vaäy, Phaät giaùo cuõng taùc ñoäng a unique event: many others also sought ñeán ñôøi soáng tín ngöôõng vaø tri thöùc cuûa AÁn Ñoä spiritual liberation walking in the deep forests hôn 16 theá kyû. Noù coù moät vai troø cô baûn trong and high mountains. However, this man’s vieäc xaùc ñònh roõ neàn vaên hoùa AÁn Giaùo, vaø moät quest resulted in answer that have been trong nhöõng theá kyû ñaàu cuûa noù noù thaät söï laø m handed down to successive generations and, cho ngöôøi ta boái roái trong xaõ hoäi AÁn Ñoä (cuøng in the process, have been elaborated, vôùi nhöõng giaùo lyù taâm linh khaùc trong tieåu luïc interpreted and reinterpreted to form one of ñòa AÁn Ñoä) chính ñieàu naøy daãn ñeán söï suy the greatest living religious traditions. In fact, nghó leäch laïc cuûa ngöôøi ta veà noù nhö laø moät Buddhism is much more than a religion: its phong traøo caûi caùch veà yù thöùc baûn thaâ n. Phaät cultural and philosophical impact has for giaùo trôû thaønh moät toân giaùo coù cô sôû tu vieän, centuries reverberated throughout South and höôûng ñöôïc söï baûo trôï cuûa hoaøng gia, nhöng Southeast Asia and, more recently, in the vaøo khoaûng theá kyû thöù 8 noù gaùnh chòu söùc eùp West. The tradition has become so vast and cuûa AÁn Ñoä giaùo ñang phuïc höng. Söï suy taøn diverse that a superficial glance seems to cuûa noù xuoáng nhanh do bôûi söï xaâm laêng cuûa reveal more disparity than continuity. Hoài giaùo töø phöông Baéc vaøo theá kyû thöù 7 vaø Nevertheless, behind the many incongruities söùc eùp naøy tieáp tuïc gia taêng trong suoát 8 theá there is a recognizable common thread. All kyû sau ñoù. Vôùi söï cöôùp phaù taøn nhaãn nhöõng forms of Buddhism share the same roots and tröôøng ñaïi hoïc lôùn cuûa Phaät giaùo vaøo cuoái theá all are motivated by the quest to attain a long- kyû thöù 12, töø ñoù Phaät giaùo hoaøn toaøn bieán maát lasting state of contentment through mental, ôû AÁn Ñoä. Giaùo lyù cuûa Ñöùc Phaät chöa bao giôø spiritual and moral development. All relate in daønh rieâng cho moät giai caáp hay moät khu vöïc some way to the enlightenment experience of ñòa lyù naøo. Ñöùc Phaät vaø nhöõng moân

ñeä cuûa one man, who is known as the “Buddha.” Ngaøi ñi khaép vuøng Baéc AÁn trong suoát muøa Buddhism began in India in the 5th century khoâ, raát laâu tröôùc khi ñaïo Phaät bieán maát ôû AÁn B.C. and all its variants can be traced to these Ñoä, caùc nhaø sö Phaät giaùo vaø khaùch löõ haønh ñaõ origins. According to ancient Indian history, mang Phaät giaùo ñi ñeán khaép caùc mieàn AÙ the precise historical beginning of the Chaâu, töø Sri Lanka, Mieán Ñieän, Cao Mieân, tradition is somewhat obscure, for at that time Laøo, Trung quoác, Nhaät Baûn, Trieàu Tieân, Thaùi there were so many small kingdoms all over Lan vaø Vieät Nam, nhöng moät soá ít cuûa caùc nôi India. However, there is no question that coù truyeàn thoáng naøy baùm reã vöõng chaéc. Phaät around the 5th century B.C., an exceptionally giaùo ñaëc bieät deã ñaùp öùng ñeå môû roäng do bôûi charismatic teacher, probably a member of

the Sakya clan in Kapilavastu, in present day its expansion, especially that are traditionally Nepal, began to preach a new approach to the associated with the social life. This has age-old problem of salvation. It has been opened up Buddhism to a host of influence suggested that his teaching was a reaction to and has resulted in a greatly varied tradition, the dominant “Brahmanical” culture of his which nevertheless manages to preserve the time, which centered on the Vedas and on the core of its teaching. sacrificial practices that were carried out by (IV) Nieàm tin caên baûn trong Ñaïo Phaät—Basic the priestly class. However, Buddhism belief in Buddhism: exerted an enormous influence on the 1) Nieàm tin caên baûn trong Phaät giaùo laø theá giôùi intellectual, religious and cultural life of India vôùi ñaày daãy nhöõng khoå ñau phieàn naõo gaây ra for more than sixteen centuries. It played a bôûi tham, saân, si, maïn, nghi, taø kieán. Neáu formative part in defining Hindu culture and, chuùng ta coù theå buoâng boû nhöõng thöù vöøa keå during its first centuries, was so enmeshed in treân thì khoå ñau phieàn naõo seõ töï nhieân chaám Indian society (together with other spiritual döùt. Tuy nhieân, buoâng boû nhöõng thöù vöøa keå teachings of the subcontinent) that it is treân khoâng coù nghóa laø chaïy theo duïc laïc traàn misleading to think of it as a self-conscious theá, cuõng khoâng coù nghóa laø bi quan yeám theá. reformist movement. Buddhism became Theo Ñöùc Phaät, nguyeân nhaân cuûa taát caû nhöõng established as a monastic religion, enjoying khoù khaên trong cuoäc soáng haèng ngaøy laø luyeán th spells of royal patronage, but around the 8 aùi. Chuùng ta noùng giaän, lo laéng, tham duïc, oaùn century it came under pressure from a traùch, ñaéng cay, vaân vaân, ñeàu do luyeán aùi maø resurgent Hinduism. Its decline was ra. Taát caû nhöõng nguyeân nhaân cuûa baát haïnh, precipitated by Muslim invasions from the tinh thaàn caêng thaúng, coá chaáp vaø phieàn naõo th North, which began in the 7 century and ñeàu do luyeán aùi maø ra. Nhö vaäy neáu chuùng ta gradually intensify during the following eight muoán chaám döùt khoå ñau phieàn naõo, theo Phaät centuries. With the ruthless sacking of the giaùo, phaûi chaám döùt luyeán aùi, khoâng coù ngoaïi great Buddhist universities at the end of the leä. Tuy nhieân, döùt boû luyeán aùi khoâng phaûi laø 12th century, Buddhism all but disappeared chuyeän deã vì muoán chaám döùt luyeán aùi, chuùng from India. The teachings of Buddhism have ta phaûi töï chieán thaéng chính mình. Chính vì never

been exclusive to one class or limited theá maø Ñöùc Phaät daïy trong Kinh Phaùp Cuù: to one geographical area. The Buddha and his “Chieán thaéng vó ñaïi nhaát cuûa con ngöôøi khoâng monks spent the dry months wandering in phaûi laø chinh phuïc ñöôïc ngöôøi khaùc maø laø töï what is today northern India and, long before chieán thaéng laáy mình. Duø coù chinh phuïc haøng Buddhism’s disappearance from India, their muoân ngöôøi ôû chieán tröôøng nhöng chinh phuïc beliefs were carried by monks and travelers chính mình môùi laø chieán thaéng cao quí nhaát.” all over Asia, to Sri Lanka, Burma, Cambodia, Thaät vaäy, muïc tieâu toái thöôïng cuûa ngöôøi Phaät Laos, China, Japan, Korea, Thailand, Tibet töû laø höôùng veà beân trong ñeå tìm laïi oâng Phaät and Vietnam, to name but few of the places nôi chính mình chöù khoâng phaûi höôùng ngoaïi where the tradition has taken root. Buddhism caàu hình. Vì vaäy muïc ñích tu taäp cuûa ngöôøi is particularly amenable to expansion because Phaät töû laø phaûi phaùt trieån söï töï tin vaøo khaû of the universality of the Buddha’s teaching. naêng cuûa chính mình, khaû naêng töï mình coù theå His Dharma (Truth) is designed to appeal to ñaït ñöôïc trí tueä giaûi thoaùt khoûi moïi heä luïy cuûa every individual, regardless of rank or class, khoå ñau phieàn naõo. Ñaïo Phaät cöïc löïc choáng inviting him or her to follow the path leading laïi moät nieàm tin muø quaùng vaøo söï cöùu ñoä cuûa to enlightenment and the cessation of tha löïc, khoâng coù caên cöù. Ñöùc Phaät thöôøng suffering. Being linked to neither a specific nhaéc nhôû töù chuùng: “Caùc ngöôi phaûi töø boû place nor a single society, Buddhism has nieàm tin muø quaùng. Ñöøng xeùt ñoaùn theo tin generally managed to incorporate the local ñoàn, theo truyeàn thoáng, theo nhöõng lôøi ñoan customs and beliefs that it has encountered in chaéc voâ caên cöù, theo Thaùnh thö, theo beà

ngoaøi, hoaëc ñöøng voäi tin vaøo baát cöù thöù gì maø ñoù cuõng laø meâ tín hay tín ngöôõng khoâng chaân moät baäc tu haønh hay moät vò thaày ñaõ noùi nhö chaùnh. Tin raèng neáu baïn gieo hoät ôùt thì baïn seõ vaäy maø khoâng coù kieåm chöùng—A basic belief coù caây ôùt vaø cuoái cuøng laø baïn seõ coù nhöõng traùi in Buddhism is that the world is filled with ôùt. Tuy nhieân, neáu baïn sôùm nhaän chaân ra raèng sufferings and afflictions that are caused by ôùt cay, laø loaïi traùi maø baïn khoâng muoán, duø ñaõ the desires, angers and ignorance, pride, lôõ gieo, baïn coù theå khoâng boùn phaân töôùi nöôùc, doubt, and wrong views. If the above leõ ñöông nhieân caây ôùt seõ eøo oït, seõ khoâng sanh mentioned troubles could be removed, then traùi. Töông töï nhö vaäy, neáu bieát haønh ñoäng the sufferings and afflictions would naturally nhö vaäy laø aùc, laø baát thieän, baïn khoâng haønh end. However, removing the above ñoäng thì dó nhieân laø baïn khoâng phaûi gaùnh laáy mentioned troubles does not mean that we haäu quaû xaáu aùc. Ñöùc Phaät hoaøn toaøn phuû nhaän chase after worldly pleasures, nor does it vieäc tin töôûng raèng baát cöù ñieàu gì xaûy ra cho means pessimism. According to the Buddha, moät ngöôøi, hoaëc toát hoaëc xaáu, laø do cô hoäi, soá most of daily life’s troubles are caused by meänh hay vaän may ruûi. Moïi vieäc xaûy ra ñeàu attachment. We get angry, we worry, we coù nguyeân nhaân cuûa noù vaø coù moái lieân heä chaët become greedy and complain bitterly. All cheõ naøo ñoù giöõa nhaân vaø quaû. Ngöôøi muoán tin these causes of

unhappiness, tension, Phaät cuõng ñöøng voäi vaøng ñeán vôùi Phaät giaùo stubbornness and sadness are due to baèng söï hieåu laàm hay söï muø quaùng. Baïn neân attachment. Thus if we want to end sufferings töø töø tìm toøi, hoïc hoûi tröôùc khi quyeát ñònh sau and afflictions, we must end attachment, no cuøng. Nhöõng toân giaùo thôø thaàn linh thì luoân exception. However, to end attachment is not xem lyù trí vaø trí tueä nhö laø keû thuø cuûa nieàm tin easy for in order to end attachment we must vaø loøng trung thaønh vôùi giaùo ñieàu vì vôùi hoï chæ conquest ourselves. Thus the Buddha taught coù tin hay khoâng tin maø thoâi, chöù khoâng coù in the Dharmapada Sutra: “The greates of ñieàu gì khaùc nöõa ñeå lyù luaän. Kyø thaät, neáu conquests is not the subjugation of others but chuùng ta chaáp nhaän coù caùi goïi laø thaàn linh voâ of the self. Even though a man conquers song thì chuùng ta khoâng theå chaáp nhaän baát cöù thousands of men in battle, he who conquers söï khaùm phaù cô baûn naøo cuûa khoa hoïc hieän himself is the greatest of conquerors.” In fact, ñaïi, cuõng khoâng theå chaáp nhaän thuyeát tieán hoùa the ultimate goal of a Buddhist is to look cuûa Darwin hay söï tieán hoùa cuûa vuõ truï do inward to find his own Buddha and not khoa hoïc hieän ñaïi mang ñeán. Vì theo nhöõng outward. Thus, the goal of a Buddhist is the ngöôøi tin töôûng thaàn linh thì caùi goïi laø thaàn development of self-dependency, the ability linh voâ song hay thöôïng ñeá ñaõ saùng taïo ra loaøi to set oneself free of sufferings and ngöôøi vaø vuõ truï cuøng moät luùc vaø caû ba thöù, afflictions. Buddhism is strongly against a thaàn linh, con ngöôøi vaø vuõ truï ñeàu rieâng reõ blind belief on other forces of salvation with nhau. Tuy nhieân, khoa hoïc hieän ñaïi ñoàng yù no basic factors. The Buddha always vôùi nhöõng gì maø Ñöùc Phaät ñaõ daïy hôn hai reminded his disciples: “You should reject möôi saùu theá kyù veà tröôùc, vaø khoa hoïc ñaõ blind belief. Do not judge by hearsay, not on chöùng minh ñöôïc vuõ truï nhö laø moät tieán trình mere assertion, not on authority of so-called thay ñoåi voâ taän. Hôn nöõa, söï tin töôûng vaøo sacred scriptures. Do not hurrily judge thaàn linh cöùu roãi ñaõ gaây neân moät moái nguy according to appearances, not believe hieåm ñaùng sôï cho nhaân loaïi, ñaëc bieät töø theá kyû anything because an ascetic or a teacher has thöù nhaát ñeán maõi cuoái theá kyû thöù möôøi chín, said it.” vì nhöõng ngöôøi tin töôûng söï cöùu roãi ñöôïc thaàn 2) Vôùi Phaät giaùo, tin töôûng toân giaùo maø khoâng linh hay thöôïng ñeá ban cho hoï roài thì hoï laïi hieåu bieát töôøng taän veà toân giaùo ñoù töùc laø muø baét ñaàu nghó raèng hoï cuõng phaûi aùp ñaët söï cöùu quaùng, khoâng khaùc gì meâ tín dò ñoan. Daàu coù roãi cho ngöôøi khaùc. Chính vì lyù do ñoù maø caùc hieåu bieát maø khoâng chòu nhaän ra chaân nguïy xöù theo Cô Ñoác giaùo ñaõ gôûi binh lính vaø coá hay hieåu bieát sai, khoâng hôïp vôùi leõ töï nhieân, ñaïo cuûa hoï ñi khaép theá giôùi ñeå cöùu roãi nhöõng

daân toäc khaùc baèng vuõ löïc. Vaø keát quaû laø ngöôøi Buddhism, to believe religion without ta ñaõ nhaân danh “Chuùa Trôøi” ñeå taøn saùt vaø understanding it thoroughly, it’s a blind faith, chinh phuïc haøng trieäu trieäu ngöôøi. Phaät giaùo or it’s not different from superstition. Even thì ngöôïc laïi vôùi caùc toân giaùo tin töôûng thaàn though understanding but understanding linh. Phaät giaùo daïy raèng con

ngöôøi phaûi phaùt without finding to see if it's right or wrong, in trieån trí tueä. Tuy nhieân, trí tueä trong Phaät giaùo accordance or not in accordance with truth, khoâng phaûi laø loaïi trí tueä ñöôïc baûo hay ñöôïc with reality, it's also a form of superstition or daïy. Chaân trí tueä hay trí tueä thöïc söï laø nhìn wrong belief. Believe that when you sow a thaáy tröïc tieáp vaø töï mình hieåu. Vôùi loaïi trí tueä seed of hot-pepper, you will have a hot- naøy, con ngöôøi coù taâm löôïng côûi môû hôn, con pepper tree and eventually you will reap hot- ngöôøi chòu laéng nghe quan ñieåm töông phaûn pepper fruit. However, even though you have cuûa ngöôøi khaùc hôn laø tin töôûng moät caùch muø already sown the seed of hot-pepper, but you quaùng. Phaät töû thuaàn thaønh khoâng bao giôø tin realize that you don't like to eat fruit that is vaøo luaät tröôøng cöûu. Ñöùc Phaät coâng nhaän luaät hot, you stop fertilizing and watering the hot- voâ thöôøng vaø hoaøn toaøn phuû nhaän söï hieän höõu pepper tree, the tree will wither and die, and tröôøng cöûu cuûa söï vaät. Vaät chaát vaø tinh thaàn will not produce any fruit. Similarly, if you ñeàu laø nhöõng yù nieäm tröøu töôïng khoâng thaät, know an action is bad and unwholesome, you thaät söï chæ laø nhöõng yeáu toá luoân thay ñoåi hay refuse to act, of course you will not receive chö phaùp, lieân heä laãn nhau, sanh khôûi tuøy any bad or unwholesome consequence. The thuoäc laãn nhau. Nhö vaäy nieàm tin trong Phaät Buddha refuses to believe that whatever giaùo coù nghóa laø tin töôûng vaøo Ñöùc Phaät nhö happens to a person, either good or bad, is moät vò Ñaïo sö, tin giaùo phaùp cuûa Ngaøi nhö due to chance, fate or fortune. Everything that ngoïn ñuoác soi ñöôøng vaø tin Taêng chuùng laø happens has a specific cause or causes and nhöõng göông haïnh veà loái soáng theo Phaät giaùo. there must be some tight relationships Theo quan ñieåm Phaät giaùo veà nieàm tin, moïi between the cause and the effect. Those who ngöôøi coù toaøn quyeàn löïa choïn cho mình moät want to believe in Buddhism should not rush nieàm tin, khoâng ai coù quyeàn can döï vaøo nieàm to become a Buddhist with the wrong tin cuûa ai. Ñöùc Phaät daïy trong Kinh Kalama: understanding or blind belief in Buddhism. "Khoâng neân chaáp nhaän ñieàu gì chæ vì lyù do You should take your time to do more truyeàn thoáng, quyeàn theá cuûa vò thaày, hay vì noù researches, to ask questions, and to consider laø quan ñieåm cuûa nhieàu ngöôøi, hay cuûa moät carefully before making your final decision. nhoùm ñaëc bieät, hay ngöôïc laïi. Moïi thöù ñeàu Religions that worship god have always phaûi ñöôïc caân nhaéc, quan saùt vaø phaùn xeùt xem considered reason and wisdom as the enemy ñuùng hay sai döôùi aùnh saùng nhaän thöùc veà lôïi of faith and dogma for them there exist only ích cuûa chính mình. Neáu laø sai khoâng neân baùc "believe" or "not believe" and nothing else. boû ngay maø neân ñeå laïi xeùt theâm nöõa. Nhö vaäy In fact, if we accept that there exists a so- chuùng ta thaáy roõ raøng Phaät giaùo ñaët caên baûn ôû called almighty god, we cannot accept any of kinh nghieäm caù nhaân, hôïp lyù, thöïc haønh ñaïo the findings of modern science; neither ñöùc noäi taâm. Khoâng caàn phaûi vaâng phuïc thaàn Darwin's science of biological evolution nor thaùnh, cuõng khoâng caàn phaûi laáy loøng moät vò the theories of the nature and evolution of the thaày naøo. Vôùi ngöôøi Phaät töû, khoâng coù chuyeän universe coming from modern

physics. They gaén boù vôùi moät nieàm tin muø quaùng hay vôùi believe that a so-called creator god invented caùc tín ñieàu cöùng nhaéc, nhöõng nghi leã, nhöõng humankind and the universe all at once and Thaùnh thö hay huyeàn thoaïi. Ñöùc Phaät thöôøng that these three realms of god, man and khaúng ñònh vôùi töù chuùng raèng cöùu roãi coù ñaït universe, all are separate. However, modern ñöôïc bôûi con ngöôøi vaø chæ do con ngöôøi maø science agrees with what the Buddha taught khoâng caàn baát cöù moät trôi löïc nhoû naøo cuûa caùi almost twenty-six centuries ago, and proves goïi laø thöôïng ñeá hay thaàn linh—With that the universe as one infinite process of

change. Furthermore, the belief of salvation that Buddhism is based on personal by god caused a serious danger to the whole experience, rationalism, practice, morality, world, especially from the first century to the and insight. There is no need to propitiate end of the nineteenth century, for those who gods or masters. There is no blind adherence believe in the salvation of god believe that to a faith, rigid dogmas, rituals, holy they must impose salvation on others. For this scriptures, or myths. The Buddha always reason, Catholic countries sent their troops confirmed his disciples that a salvation can and priests all over the world to save others only be gained by man and by man only by force. And as a result, millions of people during his life without the least help from a got killed or slaughtered and subjugated in the so-called god or gods. name of god. Buddhism is in contrast with 3) Ñaïo Phaät laáy vieäc giaûi thoaùt cuûa con ngöôøi laø other religions that believe in god. Buddhism quan troïng. Coù moät laàn moät vò Tyø Kheo teân teaches that one must develop wisdom. Malunkyaputta hoûi Ñöùc Phaät, raèng vuõ truï naøy However, wisdom in Buddhism is not simply tröôøng toàn hay khoâng tröôøng toàn, theá giôùi höõu believing in what we are told or taught. True bieân hay voâ bieân, linh hoàn vaø theå xaùc laø moät wisdom is to directly see and understand for hay laø hai, moät vò Phaät tröôøng toàn sau khi ourselves. With this wisdom, people will have nhaäp dieät hay khoâng, vaân vaân vaø vaân vaân. an open mind that listens to others' points of Ñöùc Phaät cöông quyeát töø choái khoâng baøn luaän view rather than being closed-minded; people nhöõng vaán ñeà tröøu töôïng nhö vaäy vaø thay vaøo will also carefully examine fatcs that ñoù Ngaøi noùi cho vò Tyø Kheo aáy moät thí duï. contradicts their belief rather than blindly "Neáu moät ngöôøi bò truùng teân taåm thuoác ñoäc, believing. Sincere Buddhists never believe in maø ngöôøi aáy vaãn laûm nhaûm 'Toâi nhöùt ñònh the law of eternity. The Buddha accepts the khoâng chòu nhoå muõi teân ra cho tôùi chöøng naøo law of impermanence or change and denies toâi bieát ai baén toâi,' hoaëc giaû 'Toâi nhöùt ñònh the existence of eternal substances. Matter khoâng nhoå muõi teân ra cho tôùi chöøng naøo toâi and spirit are false abstractions that, in reality, bieát muõi teân baén toâi bò thöông laøm baèng chaát are only changing factors or dharmas which gì.'" Nhö moät ngöôøi thöïc tieãn dó nhieân ngöôøi are connected and which arise in functional aáy seõ ñeå cho y só trò thöông töùc thôøi, chöù dependence on each other. Thus, Buddhist khoâng ñoøi bieát nhöõng chi tieát khoâng caàn thieát faith means that the devotee accepts the khoâng giuùp ích gì caû. Ñaây laø thaùi ñoä cuûa

Ñöùc Buddha as a Teacher and a Guide, His Phaät ñoái vôùi nhöõng suy nghó tröøu töôïng khoâng doctrine as way of life, and the Sangha thöïc teá vaø khoâng giuùp ích gì cho cuoäc tu haønh community as the examplars of this way of cuûa chuùng ta. Ñöùc Phaät seõ noùi, "Ñöøng lyù luaän life. According to Buddhist point of view in hay bieän luaän." Ngoaøi ra, ñaïo Phaät khoâng faith, everyone is completely free to make his chaáp nhaän nhöõng vieäc boác soá boùi queû, ñeo buøa own choice in faith, no one has the right to hoä maïng, xem ñòa lyù, coi ngaøy, vaân vaân. Taát interfere with other people's choice. Let's caû nhöõng vieäc naøy ñeàu laø nhöõng meâ tín voâ ích take a close look in the Buddha's teaching in trong ñaïo Phaät. Tuy nhieân, vì tham lam, sôï haõi the Kalama Sutra: "Nothing should be vaø meâ muoäi maø moät soá Phaät töû vaãn coøn baùm accepted merely on the ground of tradition or víu vaøo nhöõng vieäc meâ muoäi dò ñoan naøy. the authority of the teacher, or because it is Chöøng naøo maø ngöôøi ta thaáu hieåu nhöõng lôøi the view of a large number of people, daïy cuûa Ñöùc Phaät, chöøng ñoù ngöôøi ta seõ nhaän distinguished or otherwise. Everything should thöùc raèng moät caùi taâm thanh tònh coù theå baûo be weighed, examined and judged according veä mình vöõng chaéc hôn nhöõng lôøi boùi toaùn to whether it is true or false in the light of troáng roãng, nhöõng mieáng buøa voâ nghóa hay one's own true benefits. If considered wrong, nhöõng lôøi taùn tuïng muø môø, chöøng ñoù ngöôøi ta they should not be rejected but left for further seõ khoâng coøn leä thuoäc vaøo nhöõng thöù voâ nghóa considerations." Therefore, we see clearly aáy nöõa. Trong ñaïo Phaät, giaûi thoaùt laø phöông

chaâm ñeå ñeà cao tinh thaàn töï taïi ngoaøi taát caû bôûi cheâ. Hieåu ñöôïc luaät voâ thöôøng naøy, ngöôøi caùc voøng kieàm toûa, boù buoäc hay aùp böùc moät Phaät töû seõ khoâng coøn bò khoáng cheá bôûi nhöõng caùch voâ lyù, trong ñoù nieàm tin cuûa moãi caù nhaân vui, buoàn, thích, chaùn, hy voïng, thaát voïng, töï cuõng phaûi töï mình löïa choïn, chöù khoâng phaûi ai tin hay sôï haõi nöõa—Buddhism considers khaùc. Tuy nhieân, Ñöùc Phaät thöôøng nhaán maïnh: human's liberation the priority. Once the "Phaûi coá gaéng tìm hieåu caën keõ tröôùc khi tin, Buddha was asked by a monk named ngay caû nhöõng lôøi ta noùi, vì haønh ñoäng maø Malunkyaputta, whether the world was khoâng hieåu roõ baûn chaát thaät cuûa nhöõng vieäc eternal or not eternal, whether the world was mình laøm ñoâi khi voâ tình phaù vôõ nhöõng truyeàn finite or infinite, whether the soul was one thoáng cao ñeïp cuûa chính mình, gioáng nhö thing and the body another, whether a Buddha mình ñem neùm vieân kim cöông vaøo buøn nhô existed after death or did not exist after death, khoâng khaùc." Ñöùc Phaät laïi khuyeân tieáp: and so on, and so on. The Buddha flatly "Phaøm laøm vieäc gì cuõng phaûi nghó tôùi haäu quaû refused to discuss such metaphysics, and cuûa noù." Ngaøy nay, sau hôn 2.500 sau thôøi instead gave him a parable. "It is as if a man Ñöùc Phaät, taát caû khoa hoïc gia ñeàu tin raèng had been wounded by an arrow thickly moïi caûnh töôïng xaûy ra treân theá gian naøy ñeàu smeared with poison, and yet he were to say, chòu söï chi phoái cuûa luaät nhaân quaû. Noùi caùch 'I will not have this arrow pulled out until I khaùc, nhaân töùc laø taùc duïng cuûa haønh ñoäng vaø know by what man I was wounded,' or 'I will hieäu quaû töùc laø keát quaû cuûa

haønh ñoäng. Ñöùc not have this arrow pulled out until I know of Phaät mieâu taû theá giôùi nhö moät doøng baát taän what the arrow with which I was wounded cuûa söï taùi sanh. Moïi thöù ñeàu thay ñoåi, chuyeån was made.'" As a practical man he should of hoùa lieân tuïc, ñoät bieán khoâng ngöøng vaø nhö course get himself treated by the physician at moät doøng suoái tuoân chaûy. Moïi thöù luùc coù luùc once, without demanding these unnecessary khoâng. Moïi thöù tuaàn hoaøn hieän höõu roài laïi details which would not help him in the least. bieán maát khoûi cuoäc soáng. Moïi thöù ñeàu chuyeån This was the attitude of the Buddha toward ñoäng töø luùc sanh ñeán luùc dieät. Söï soáng laø moät the metaphysical speculation which do not in söï chuyeån ñoäng lieân tuïc cuûa söï thay ñoåi tieán any way help improve ourselves in our ñeán caùi cheát. Vaät chaát laïi cuõng nhö vaäy, cuõng cultivation. The Buddha would say, "Do not laø moät chuyeån ñoäng khoâng ngöøng cuûa söï thay go by reasoning, nor by argument." Besides, ñoåi ñeå ñi ñeán hoaïi dieät. Moät caùi baøn töø luùc Buddhism does not accept such practices as môùi tinh nguyeân cho ñeán luùc muït röûa, chæ laø fortune telling, wearing magic charms for vaán ñeà thôøi gian, khoâng coù ngoaïi leä. Giaùo lyù protection, fixing lucky sites for building, veà tính chaát voâ thöôøng cuûa moïi vaïn höõu laø prophessing and fixing lucky days, etc. All moät troïng ñieåm quan yeáu cuûa ñaïo Phaät. these practices are considered useless Khoâng coù thöù gì treân theá giôùi naøy coù theå ñöôïc superstitions in Buddhism. However, because coi laø tuyeät ñoái. Nghóa laø khoâng theå coù caùi gì of greed, fear and ignorance, some Buddhists sanh maø khoâng coù dieät. Baát cöù thöù gì cuõng ñeàu still try to stick to these superstitious phaûi leä thuoäc vaøo söï duyeân hôïp thì cuõng phaûi practices. As soon as people understand the leä thuoäc vaøo söï tan raõ do heát duyeân. Thay ñoåi Buddha's teachings, they realize that a pure chính noù laø thaønh phaàn cuûa moïi thöïc theå. heart can protect them much better than Trong ñôøi soáng haøng ngaøy, söï vieäc tieán trieån empty words of fortune telling, or wearing vaø thay ñoåi giöõa nhöõng cöïc ñoan vaø töông nonsense charms, or ambiguous chanted phaûn, tyû nhö thaêng traàm, thaønh baïi, ñöôïc thua, words and they are no longer rely on such vinh nhuïc, khen cheâ, vaân vaân vaø vaân vaân. meaningless things. In Buddhism, liberation is Khoâng ai trong chuùng ta coù theå ñoan chaéc a motto which heightens (elevates) the raèng thaêng khoâng theo sau bôûi traàm, thaønh unfettered spirit beyond the irrational wall of khoâng theo sau bôûi baïi, ñöôïc theo sau bôûi conventional restriction in which the faith of thua, vinh theo sau bôûi nhuïc, vaø khen theo sau each individual must be chosen by that

individual and by no one else. However, the (V) Coát Loõi cuûa Ñaïo Phaät—Cores of Buddhism: Buddha always emphasized "Try to Thaät laø sai laàm khi cho raèng ñaïo Phaät bi quan understand thoroughly before believing, even yeám theá. Ñieàu naøy khoâng ñuùng ngay vôùi söï with my teachings, for acting freely and hieåu bieát sô löôïc veà caên baûn Phaät giaùo. Khi without knowing the real meaning of Ñöùc Phaät cho raèng cuoäc ñôøi ñaày khoå ñau whatever you act sometimes you phieàn naõo, Ngaøi khoâng nguï yù ñôøi ñaùng bi unintentionally destroy valuable traditions of quan. Theo caùch naøy, Ñöùc Phaät nhìn nhaän söï yourselves. This is the same as a

diamond hieän dieän cuûa khoå ñau phieàn naõo trong cuoäc being thrown into the dirt.” The Buddha soáng nhaân loaïi, vaø caùch phaân tích Ngaøi ñaõ neâu continued to advise: “When you do anything roõ cho chuùng ñeä töû cuûa Ngaøi thaáy ñöôïc luyeán you should think of its consequence.” aùi moïi vaät maø khoâng coù chaùnh kieán veà thöïc Nowadays, more than 2,500 years after the chaát cuûa chuùng laø nguyeân nhaân cuûa khoå ñau Buddha’s time, all scientists believe that phieàn naõo. Tính voâ thöôøng vaø bieán ñoåi voán coù every event that takes place in the world is saün trong baûn chaát cuûa vaïn höõu. Ñaây laø baûn subject to the law of cause and effect. In other chaát thaät cuûa chuùng vaø ñaây laø chaùnh kieán. words, cause is the activity and effect is the Ngaøi keát luaän: “Chöøng naøo chuùng ta vaãn chöa result of the activity. The Buddha described chaáp nhaän söï thaät naøy, chöøng ñoù chuùng ta vaãn the world as an unending flux of becoming. coøn gaëp phaûi nhöõng xung ñoät. Chuùng ta khoâng All is changeable, continuous transformation, theå thay ñoåi hay chi phoái baûn chaát thaät cuûa ceaseless mutation, and a moving stream. moïi vaät vaø keát quaû laø ‘nieàm hy voïng xa daàn Everything exists from moment to moment. laøm cho con tim ñau ñôùn’. Vaäy giaûi phaùp duy Everything is recurring rotation of coming into nhaát laø ôû choã ñieàu chænh quan ñieåm cuûa chính being and then passing out of existence. mình.” Thaät vaäy, loøng khaùt aùi moïi vaät gaây neân Everything is moving from formation to khoå ñau phieàn naõo. Kyø thaät, chính loøng khaùt aùi destruction, from birth to death. The matter of ñaõ gaây neân thöông ñau saàu muoän. Khi ta yeâu material forms are also a continuous thích ngöôøi naøo hay vaät naøo thì ta muoán hoï movement or change towards decay. This thuoäc veà ta vaø ôû beân ta maõi maõi. Chuùng ta teaching of the impermanent nature of khoâng bao giôø chòu suy nghó veà baûn chaát thaät everything is one of the most important points cuûa chuùng, hay chuùng ta töø choái nghó suy veà of view of Buddhism. Nothing on earth baûn chaát thaät naøy. Chuùng ta ao öôùc nhöõng thöù partakes of the character of absolute reality. naøy seõ toàn taïi maõi maõi, nhöng thôøi gian laïi That is to say there will be no destruction of huûy hoaïi moïi vaät. Tuoåi xuaân phaûi nhöôøng choã what is formed is impossible. Whatever is cho tuoåi giaø, vaø veû töôi maùt cuûa söông mai subject to origination is subject to destruction. phaûi bieán maát khi vaàng hoàng loù daïng. Trong Change is the very constituent of reality. In Kinh Nieát Baøn, khi Ñaïi Ñöùc A Nan vaø nhöõng daily life, things move and change between ñeä töû khaùc than khoùc buoàn thaûm khi Ñöùc Phaät extremes and contrasts, i.e., rise and fall, ñang naèm treân giöôøng beänh chôø cheát, Ñöùc success and failure, gain and loss, honor and Phaät daïy: “Naøy Ananda! Ñöøng buoàn khoå, contempt, praise and blame, and so on. No ñöøng than khoùc, Nhö Lai chaúng töøng baûo oâng one can be sure that a “rise” does not follow raèng sôùm muoän gì thì chuùng ta cuõng phaûi xa with a “fall”, a success does not follow with a lìa taát caû nhöõng thöù toát ñeïp maø ta yeâu thöông failure, a gain with a loss, an honor with a quí baùu ñoù sao? Chuùng seõ bieán ñoåi vaø hoaï i contempt, and a praise with a blame. To dieät. Vaäy laøm sao Nhö Lai coù theå soáng maõi thoroughly understand this rule of change or ñöôïc? Söï aáy khoâng theå naøo xaûy ra ñöôïc!” Ñaây

impermanence, Buddhists are no longer laø neàn taûng cho lôøi daïy veà “Ba Daáu AÁn” (voâ dominated by happiness, sorrow, delight, thöôøng, khoå vaø voâ ngaõ) trong ñaïo Phaät veà ñôøi despair, disappointment, satisfaction, self- soáng hay nhaân sinh quan vaø vuõ truï quan Phaät confidence and fear. Giaùo. Moïi giaù trò cuûa ñaïo Phaät ñeàu döïa treân

giaùo lyù naøy. Ñöùc Phaät mong muoán caùc ñeä töû pessimism. This is not true even with a slight cuûa Ngaøi, taïi gia cuõng nhö xuaát gia, thaûy ñeàu understanding of basic Buddhism. When the soáng theo chaùnh haïnh vaø caùc tieâu chuaån cao Buddha said that human life was full of thöôïng trong cuoäc soáng veà moïi maët. Ñoái vôùi sufferings and afflictions, he did not mean that Ngaøi, cuoäc soáng bình dò khoâng coù nghóa laø life was pessimistic. In this manner, the cuoäc ñôøi con ngöôøi phaûi chòu suy taøn khoå aûi. Buddha admitted the presence of sufferings Ñöùc Phaät khuyeân ñeä töû cuûa Ngaøi ñi theo con and afflictions in human life, and by a method ñöôøng “Trung Ñaïo” nghóa laø khoâng luyeán aùi of analysis he pointed out to his disciples that cuõng khoâng choái boû vaïn höõu. Ñöùc Phaät khoâng attachment to things without a correct view as chuû tröông choái boû “veû ñeïp” cuûa vaïn höõu, tuy to their nature is the cause of sufferings and nhieân, neáu con ngöôøi khoâng thaáu trieät ñöôïc afflictions. Impermanence and change are thöïc chaát cuûa nhöõng vaät mang veû ñeïp ñoù, thì inherent in the nature of all things. This is chính caùi veû ñeïp kia coù theå ñöa ñeán khoå ñau their true nature and this is the correct view. phieàn naõo hay ñau buoàn vaø thaát voïng cho He concluded: “As long as we are at variance chính mình. Trong “Thi Keä Tröôûng Laõo”, Ñöùc with this truth, we are bound to run into Phaät coù neâu ra moät caâu chuyeän veà toân giaû conflicts. We cannot alter or control the Pakka. Moät hoâm toân giaû vaøo laøng khaát thöïc, nature of things. The result is ‘hope deferred toân giaû ngoài döôùi goác caây. Roài moät con dieàu made the heart sick’. The only solution lies in haâu gaàn ñoù chuïp ñöôïc moät mieáng thòt, voäi vuït correcting our point of view.” In fact, the thirst bay leân khoâng. Nhöõng con khaùc thaáy vaäy lieàn for things begets sorrow. When we like taán coâng con dieàu naøy, laøm cho noù nhaû mieáng someone or something, we wish that they thòt xuoáng. Moät con dieàu haâu khaùc bay tôùi ñôùp belonged to us and were with us forever. We mieáng thòt, nhöng cuõng bò nhöõng con khaùc taán never think about their true nature, in other coâng cöôùp maát ñi mieáng thòt. Toân giaû suy words, or we refuse to think about their true nghó: “Duïc laïc chaúng khaùc chi mieáng thòt kia, nature. We expect them to survive forever, thaät thoâng thöôøng giöõa theá gian ñaày khoå ñau but time devours everything. Eventually we vaø thuø nghòch naøy.” Khi quan saùt caûnh treân, must yield to old age and freshness of the toân giaû thaáy roõ vaïn höõu voâ thöôøng cuõng nhö morning dew disappears before the rising sun. caùc söï vieäc xaûy ra kia, neân toân giaû tieáp tuïc In the Nirvana Sutra, when Ananda and other quaùn töôûng cho ñeán khi ñaït ñöôïc quaû vò A La disciples were so sad and cried when the Haùn. Ñöùc Phaät khuyeân ñeä töû khoâng laõng traùnh Buddha lay on his death-bed, the Buddha caùi ñeïp, khoâng töø boû caùi ñeïp maø cuõng khoâng taught: “Ananda! Lament not. Have I not luyeán aùi caùi ñeïp. Chæ coá laøm sao cho

caùi ñeïp already told you that from all good things we khoâng trôû thaønh ñoái töôïng yeâu gheùt cuûa rieâng love and cherish we would be separated, mình, vì baát cöù vaät gì khaû laïc khaû oá trong theá sooner or later... that they would change their gian naøy thöôøng laøm cho chuùng ta luyeán chaáp, nature and perish. How then can Tathagata roài sinh loøng luyeán aùi hay gheùt boû, chính vì survive? This is not possible!" This is the theá maø chuùng ta phaûi tieáp tuïc kinh qua nhöõng philosophy which underlies the doctrine of the khoå ñau phieán naõo. ngöôøi Phaät töû nhìn nhaän "Three Marks" (impermanence, suffering and caùi ñeïp ôû nôi naøo giaùc quan nhaän thöùc ñöôïc, no-self) of existence of the Buddhist view of nhöng cuõng phaûi thaáy luoân caû tính voâ thöôøng life and the world. All Buddhist values are vaø bieán hoaïi trong caùi ñeïp aáy. Vaø ngöôøi Phaät based on this. The Buddha expected of his töû neân luoân nhôù lôøi Phaät daïy veà moïi phaùp höõu disciples, both laity and clergy, good conduct hình nhö sau: "Chuùng coù sinh khôûi, thì chuùng and good behavior and decent standard of phaûi chòu hoaïi dieät." Nhö vaäy, ngöôøi Phaät töû living in every way. With him, a simple living nhìn vaø chieâm ngöôõng veû ñeïp maø khoâng pha did not amount to degenerate human laãn loøng tham muoán chieám höõu —It's trully existence or to suffer oneself. The Buddha wrong to believe that Buddhism a religion of advised his disciples to follow the "Middle

Path". It is to say not to attach to things nor to taïi, ñoàng thôøi coøn taïo cho thaân mình coù moät abandon them. The Buddha does not deny the ñôøi soáng chaân chaùnh, lôïi ích vaø thieän myõ; caûi "beauty", however, if one does not taïo hoaøn caûnh vì neáu ai cuõng tu baùt chaùnh ñaïo understand the true nature of the objects of thì caûnh theá gian seõ an laønh tònh laïc, khoâng beauty, one may end up with sufferings and coøn caûnh khoå ñau baát haïnh gaây neân bôûi haän afflictions or grief and disappoinment. In the thuø, tranh chaáp hay chieán tranh giöõa ngöôøi vôùi "Theragatha", the Buddha brought up the ngöôøi, giöõa nöôùc naày vôùi nöôùc kia, hay chuûng story of the Venerable Pakka. One day, going toäc naày vôùi chuûng toäc khaùc, ngöôïc laïi luùc ñoù to the village for alms, Venerable Pakka sat thanh bình seõ vónh vieãn ngöï trò treân quaû ñaát down beneath a tree. Then a hawk, seizing naày; tu baùt chaùnh ñaïo coøn laø caên baûn ñaàu tieân some flesh flew up into the sky. Other hawks cho söï giaùc ngoä, laø neàn taûng chaùnh giaùc, laø saw that attacked it, making it drop the piece caên baûn giaûi thoaùt, ngaøy nay tu baùt chaùnh ñaïo of meat. Another hawk grabbed the fallen laø gieo troàng cho mình nhöõng haït gioáng Boà Ñeà flesh, and was flundered by other hawks. And ñeå ngaøy sau gaët haùi quaû Nieát Baøn Voâ Pakka thought: "Just like that meat are Thöôïng—The noble Eightfold Path or the worldly desires, common to all, full of pain eight right (correct) ways. The path leading to and woe." And reflecting hereon, and how release from suffering, the goal of the third in they were impermanent and so on, he the four noble truths. These are eight in the continued to contemplate and eventually won 37 bodhi ways to enlightenment. Practicing Arahanship. The Buddha advised his disciples the Noble Eight-fold Path can bring about real not to avoid or deny or attach to objects of advantages such as improvement of personal beauty. Try not to make objects of beauty

our conditions. It is due to the elimination of all objects of like or dislike. Whatever there is in evil thoughts, words, and actions that we may the world, pleasant or unpleasant, we all have commit in our daily life, and to the continuing a tendency to attach to them, and we develop practice of charitable work; improvement of a like or dislike to them. Thus we continue to living conditions. If everyone practiced this experience sufferings and afflictions. noble path, the world we are living now Buddhists recognize beauty where the sense would be devoid of all miseries and sufferings can perceive it, but in beauty we should also caused by hatred, struggle, and war between see its own change and destruction. And men and men, countries and countries, or Buddhist should always remember the peoples and peoples. Peace would reign Buddha's teaching regarding to all component forever on earth; attainment of enlightenment things: "Things that come into being, undergo or Bodhi Awareness. The Noble Eight-fold change and are eventually destroyed." Path is the first basic condition for attaining Therefore, Buddhists admire beauty but have Bodhi Consciousness that is untarnished while no greed for acquisition and possession. Alaya Consciousness is still defiled. (VI)Nhöõng Chaân Lyù trong ñaïo Phaät—Truths in 2) Chaân lyù veà Töù Dieäu Ñeá trong ñaïo Phaät —The Buddhism: Truth of the Four Noble Truths in Buddhism: 1) Chaân lyù veà Baùt Thaùnh Ñaïo trong ñaïo Phaät — Boán chaân lyù nhieäm maàu trong giaùo lyù nhaø The Truth of the Eightfold Noble Path in Phaät, noùi roõ vì ñaâu coù khoå vaø con ñöôøng giaûi Buddhism: Baùt Thaùnh Ñaïo hay taùm con ñöôøng thoaùt. Ngöôøi ta noùi Ñöùc Phaät Thích Ca Maâu ñuùng, taùm con ñöôøng daãn tôùi söï chaám döùt ñau Ni ñaõ giaûng baøi phaùp ñaàu tieân veà "Töù Dieäu khoå, muïc ñích cuûa dieäu ñeá thöù ba trong töù Ñeá" trong vöôøn Loäc Uyeån, sau khi Ngaøi giaùc dieäu ñeá (Ñaïo ñeá). Baùt Chaùnh Ñaïo laø taùm neûo ngoä thaønh Phaät. Trong ñoù Ñöùc Phaät ñaõ trình trong 37 neûo boà ñeà. Tu taäp Baùt Chaùnh Ñaïo seõ baøy: "Cuoäc soáng chöùa ñaày ñau khoå, nhöõng ñöa ñeán nhöõng lôïi ích thöïc söï nhö töï caûi taïo töï khoå ñau ñoù ñeàu coù nguyeân nhaân, nguyeân nhaân thaân, vì tu baùt chaùnh ñaïo laø söûa ñoåi moïi baát cuûa nhöõng khoå ñau naày coù theå bò huûy dieät chính, söûa ñoåi moïi toäi loãi trong ñôøi soáng hieän baèng con ñöôøng dieät khoå."—The Four Noble

Truths, A fundamental doctrine of Buddhism vaø ngöôøi bình thöôøng. Hình thöùc cao nhöùt cuûa which clarifies the cause of suffering and the moät chuùng sanh laø Phaät. Taát caû moïi ngöôøi ñeàu way to emancipation. Sakyamuni Buddha is coù khaû naêng thaønh Phaät neáu hoï chòu theo tu said to have expounded the Four Noble Truths taäp theo nhöõng lôøi chæ daïy cuûa Ñöùc Phaät Thích in the Deer Park in Sarnath during his first Ca Maâu Ni. Baèng caùch tuaân theo nhöõng giaùo sermon after attaining Buddhahood. The thuyeát cuûa Ñöùc Phaät vaø nhöõng phaùp thöïc haønh Buddha organized these ideas into the veà Phaät giaùo, ai cuõng coù theå trôû thaønh moät vò Fourfold Truth as follows: "Life consists Phaät. Moät vò Phaät cuõng laø moät chuùng sanh con entirely of suffering; suffering has causes; the ngöôøi, nhöng chuùng sanh aáy ñaõ chöùng ngoä vaø causes of suffering can be extinguished; and thoâng hieåu taát caû nhöõng taùc duïng vaø yù nghóa there exists a way to

extinguish the cause.” cuûa ñôøi soáng vaø vuõ truï. Khi moät con ngöôøi 3) Chaân lyù veà Töù Voâ Löôïng Taâm trong ñaïo chöùng ngoä vaø thaät söï thoâng hieåu veà mình vaø Phaät—The Truth of Four Boundless Minds in vaïn höõu, ngöôøi ta goïi ngöôøi ñoù laø Phaät, hay laø Buddhism: Taâm voâ löôïng laø taâm roäng lôùn baäc giaùc ngoä—In Buddhism, there is no khoâng theå tính löôøng ñöôïc. Taâm voâ löôïng distinction between a divine or supreme being khoâng nhöõng laøm lôïi ích cho voâ löôïng chuùng and common mortals. The highest form of sanh, daãn sinh voâ löôïng phuùc ñöùc vaø taïo thaønh being is the Buddha. All people have the voâ löôïng quaû vò toát ñeïp trong theá giôùi ñôøi soáng inherent ability and potential to become trong moät ñôøi, maø coøn lan roäng ñeán voâ löôïng Buddhas if they follow and cultivate the theá giôùi trong voâ löôïng kieáp sau naày, vaø taïo teachings set forth by Shakyamuni Buddha. thaønh voâ löôïng chö Phaät. Boán taâm voâ löôïng, By following the Buddha’s teachings and coøn goïi laø Töù Ñaúng hay Töù Phaïm Haïnh, hay Buddhist practices, anyone can eventually boán traïng thaùi taâm cao thöôïng. Ñöôïc goïi laø voâ become Buddhas. A Buddha is also a human löôïng vì chuùng chieáu khaép phaùp giôùi chuùng being, but one who comes to a realization and sanh khoâng giôùi haïn khoâng ngaên ngaïi. Cuõng thoroughly understands the workings and coøn ñöôïc goïi laø “Phaïm Truù” vì ñaây laø nôi truù meaning of life and the universe. When one nguï cuûa Phaïm Chuùng Thieân treân coõi Trôøi comes to that realization and truly knows and Phaïm Thieân—The mind is immeasurable. It understands oneself and everything, he is not only benefit immeasurable living beings, called “Buddha” or he is said to have attained bringing immeasurable blessings to them, and enlightenment. He is also called “the producing immeasurable highly spiritual Enlightened One.” attainments in a world, in one life, but also (VIII)Vò trí cuûa Con Ngöôøi trong ñaïo Phaät— spreads all over immeasurable worlds, in Position of Human Beings in Buddhism: Haàu immeasurable future lives, shaping up heát ai trong chuùng ta ñeàu cuõng phaûi ñoàn g yù immeasurable Buddha. The four raèng trong taát caû caùc loaøi sinh vaät, con ngöôøi immeasurables or infinite Buddha-states of laø nhöõng sinh vaät ñoäc nhaát trong hoaøn vuõ coù mind. The four kinds of boundless mind, or theå hieåu ñöôïc chuùng ta ñang laøm caùi gì vaø seõ four divine abodes. These states are called laøm caùi gì. So saùnh vôùi caùc loaøi khaùc thì con illimitables because they are to be radiated ngöôøi coù phaàn thuø thaéng vaø hoaøn haûo hôn towards all living beings without limit or chaúng nhöõng veà maët tinh thaàn, tö töôûng, maø obstruction. They are also called coøn veà phöông dieän khaû naêng toå chöùc xaõ hoäi brahmaviharas or divine abodes, or sublime vaø ñôøi soáng nöõa. Ñôøi soáng cuûa con ngöôøi states, because they are the mental dwellings khoâng theå naøo bò thay theá, laäp laïi hay quyeát of the brahma divinities in the Brahma-world. ñònh bôûi baát cöù moät ai. Moät khi chuùng ta ñöôïc (VII)Khaùi nieäm veà thaàn linh trong ñaïo Phaät — sanh ra trong theá giôùi naøy, chuùng ta phaûi soáng Concept so a divine or supreme being in moät cuoäc soáng cuûa chính mình sao cho thaät coù Buddhism: Trong Phaät giaùo, khoâng coù söï phaân yù nghóa vaø ñaùng soáng. Chính vì theá maø coå ñöùc bieät giöõa thaàn linh hay chuùng sanh

sieâu vieät coù daïy: “Con ngöôøi laø moät sinh vaät toái linh”

hay con ngöôøi ñöôïc xeáp vaøo haøng öu tuù hôn laønh aáy chính ta cuõng coù theå trôû neân toaøn haûo caùc loaøi khaùc. Vaø Ñöùc Phaät daïy trong kinh Öu nhö Ngaøi. Ngaøi khoâng bao giôø baûo ñeä töû cuûa Baø Taéc: “Trong moïi loaøi, con ngöôøi coù nhöõng Ngaøi thôø phöôïng Ngaøi nhö moät thaàn linh. Kyø caên vaø trí tueä caàn thieát. Ngoaøi ra, ñieàu kieän thaät Ngaøi caám chæ ñeä töû Ngaøi laøm nhö vaäy. hoaøn caûnh cuûa con ngöôøi khoâng quaù khoå sôû Ngaøi baûo ñeä töû laø Ngaøi khoâng ban phöôùc cho nhö nhöõng chuùng sanh trong ñòa nguïc, khoâng nhöõng ai thôø phöôïng Ngaøi hay giaùng hoïa cho quaù vui söôùng nhö nhöõng chuùng sanh trong coõi ai khoâng thôø phöôïng Ngaøi. Ngaøi baûo Phaät töû trôøi. Vaø treân heát, con ngöôøi khoâng ngu si nhö neân kính troïng Ngaøi nhö moät vò Thaày. Ngaøi loaøi suùc sanh.” Nhö vaäy con ngöôøi ñöôïc xeáp coøn nhaéc nhôû ñeä töû veà sau naøy khi thôø phöôïng vaøo loaïi chuùng sanh coù nhieàu öu ñieåm. Con leã baùi töôïng Phaät laø töï nhaéc nhôû chính mình ngöôøi coù khaû naêng xaây döïng vaø caûi tieán cho phaûi coá gaéng tu taäp ñeå phaùt trieån loøng yeâu mình moät cuoäc soáng toaøn thieän toaøn myõ — thöông vaø söï an laïc vôùi chính mình. Höông Most of us are agreed to the fact that among cuûa nhang nhaéc nhôû chuùng ta vöôït thaéng all living beings, human beings are unique nhöõng thoùi hö taät xaáu ñeå ñaït ñeán trí hueä, ñeøn beings who can understand what we are and ñoát leân khi leã baùi nhaèm nhaéc nhôû chuùng ta what we should be. Compared to other beings, ñuoác tueä ñeå thaáy roõ raèng thaân naøy roài seõ hoaïi man is most complete and superior not only in dieät theo luaät voâ thöôøng. Khi chuùng ta leã laïy the mentality and thinking, but also in the Ñöùc Phaät laø chuùng ta leã laïy nhöõng giaùo phaùp ability of organization of social life. Human cao thöôïng maø Ngaøi ñaõ ban boá cho chuùng ta. beings’ life cannot be substituted nor repeated Ñoù laø coát tuûy cuûa söï thôø phöôïng leã baùi trong nor determined by someone else. Once we Phaät giaùo. Nhieàu ngöôøi ñaõ laàm hieåu veà söï thôø are born in this world, we have to live our phöôïng leã baùi trong Phaät giaùo, ngay caû nhöõng own life, a meaningful and worth living life. Phaät töû thuaàn thaønh. Ngöôøi Phaät töû khoâng bao Thus the ancient said: “Man is the most giôø tin raèng Ñöùc Phaät laø moät vò thaàn linh, thì sacred and superior animal.” And the Buddha khoâng coù caùch chi maø hoï coù theå tin raèng khoái taught in the Upasaka Sutra: “In all beings, goã hay khoái kim loaïi kia laø thaàn linh. Trong man is endowed with all necessary faculties, Phaät giaùo, töôïng Phaät ñöôïc duøng ñeå töôïng intelligence. Besides man’s conditions are not tröng cho söï toaøn thieän toaøn myõ cuûa nhaân loaïi. too miserable as those beings in hell, not too Töôïng Phaät cuõng nhaéc nhôû chuùng ta veà taàm much pleasure as those beings in heaven. And möùc cao caû cuûa con ngöôøi trong giaùo lyù nhaø above all, man’s mind is not so ignorant as Phaät, raèng Phaät giaùo laáy con ngöôøi laøm noøng that of the animals.” So man has the ability to coát, chöù khoâng phaûi laø thaàn linh, raèng chuùng ta build and improve his own life to the degree phaûi töï phaûn quang töï kyû, phaûi quay caùi nhìn of perfection. vaøo beân trong ñeå tìm traïng thaùi toaøn haûo trí (IX)Ñaïo Phaät, toân giaùo cuûa Chaân Lyù—Buddhism, tueä, chöù khoâng phaûi

chaïy ñoâng chaïy taây beân a religion of Truth: Duø Ñöùc Phaät ñaõ nhaäp ngoaøi. Nhö vaäy, khoâng caùch chi maø ngöôøi ta dieät, nhöng treân 2.500 naêm sau nhöõng giaùo coù theå noùi raèng Phaät töû thôø phöôïng ngaãu töôïng thuyeát cuûa Ngaøi vaãn coøn teá ñoä raát nhieàu cho ñöôïc. Kyø thaät, töø xa xöa laém, con ngöôøi ngöôøi, göông haïnh cuûa Ngaøi vaãn coøn laø nguoàn nguyeân thuûy töï thaáy mình soáng trong moät theá gôïi caûm cho nhieàu ngöôøi, vaø nhöõng lôøi daïy doã giôùi ñaày thuø nghòch vaø hieåm hoïa. Hoï lo sôï thuù cuûa Ngaøi vaãn coøn tieáp tuïc bieán ñoåi nhieàu cuoäc döõ, lo sôï khoâng ñuû thöùc aên, lo sôï beänh hoaïn vaø soáng. Chæ coù Ñöùc Phaät môùi coù ñöôïc oai löïc nhöõng tai öông hay hieän töôïng thieân nhieân huøng maïnh toàn taïi sau nhieàu theá kyû nhö theá nhö gioâng gioù, baõo toá, nuùi löûa, saám seùt, vaân aáy. Ñöùc Phaät khoâng bao giôø töï xöng raèng Ngaøi vaân. Hoï khoâng caûm thaáy an toaøn vôùi hoaøn laø moät thaàn linh, laø con cuûa thaàn linh, hay laø caûnh xung quanh vaø hoï khoâng coù khaû naêng söù giaû cuûa thaàn linh. Ngaøi chæ laø moät con giaûi thích ñöôïc nhöõng hieän töôïng aáy, neân hoï ngöôøi ñaõ töï caûi thieän ñeå trôû neân toaøn haûo, vaø taïo ra yù töôûng thaàn linh, nhaèm giuùp hoï caûm Ngaøi daïy raèng neáu chuùng ta noi theo göông thaáy thoaûi maùi tieän nghi hôn khi söï vieäc troâi

chaûy thuaän lôïi, cuõng nhö coù ñuû can ñaûm vöôït that a piece of wood or metal (statue) is a god. qua nhöõng luùc laâm nguy, hoaëc an uûi khi laâm In Buddhism, the statue of the Buddha is used vaøo caûnh baát haïnh, raèng thì laø thöôïng ñeá ñaõ to symbolize human perfection. The statue of saép ñaët an baøi nhö vaäy. Töø theá heä naøy qua theá the Buddha also reminds us of the human heä khaùc, ngöôøi ta tieáp tuïc nieàm tin nôi dimension in Buddhist teaching, the fact that “thöôïng ñeá” töø cha anh mình maø khoâng caàn Buddhism is man-centered, not god-centered, phaûi ñaén ño suy nghó. Coù ngöôøi cho raèng hoï that we must look inward (within) not outward tin nôi thöôïng ñeá vì thöôïng ñeá ñaùp öùng nhöõng (without) to find perfection and thænh nguyeän cuûa hoï moãi khi hoï lo aâu sôï haõi. understanding. So in no way one can say that Coù ngöôøi cho raèng hoï tin nôi thöôïng ñeá vì cha Buddhists worship god or idols. In fact, a long meï oâng baø hoï tin nôi thöôïng ñeá. Laïi coù ngöôøi long time ago, when primitive man found cho raèng hoï thích ñi nhaø thôø hôn ñi chuøa vì himself in a dangerous and hostile situations, nhöõng ngöôøi ñi nhaø thôø coù veû sang troïng hôn the fear of wild animals, of not being able to nhöõng ngöôøi ñi chuøa, vaân vaân vaø vaân vaân— to find enough food, of diseases, and of Even though the Buddha is dead but 2,500 natural calamities or phenomena such as years later his teachings still help and save a storms, hurricanes, volcanoes, thunder, and lot of people, his example still inspires lightning, etc. He found no security in his people, his words still continue to change surroundings and he had no ability to explain lives. Only a Buddha could have such power those phenomena, therefore, he created the centuries after his death. The Buddha did not idea of gods in order to give him comfort in claim that he was a god, the child of god or good times, and courage him in times of even the messenger from a god. He was danger and consolation when things went simply a man who perfected himself and wrong. They believed that god arranged

taught that if we followed his example, we everything. Generations after generations, could perfect ourselves also. He never asked man continues to follow his ancestors in a so- his followers to worship him as a god. In fact, called “faith in god” without any further He prohibited his followers to praise him as a thinkings. Some says they believe in god god. He told his followers that he could not because god responds to their prayers when give favours or blessings to those who they feel fear or frustration. Some say they worship him with personal expectations or or believe in god because their parents and calamities to those who don’t worship him. He grandparents believed in god. Some others asked his followers to respect him as students say that they prefer to go to church than to respect their teacher. He also reminded his temple because those who go to churches followers to worship a statue of the Buddha seem richer and more honorable than those means to remind ourselves to try to develop who go to temples, and so on, and so on. peace and love within ourselves. The perfume (X) Ñaïo Phaät, moät trieát lyù soáng ñoäng—Buddhism, of incense reminds us of the pervading a living philisophy: Ñöùc Phaät daïy chuùng ta influence of virtue, the lamp reminds us of the neân coá gaéng tìm hieåu söï sôï haõi cuûa chuùng ta, light of knowledge and the followers which tìm caùch giaûm thieåu loøng ham muoán cuûa ta, soon fade and die, remind us of cuõng nhö traàm tænh chaáp nhaän nhöõng gì maø impermanence. When we bow, we express chuùng ta khoâng theå thay ñoåi ñöôïc. Ñöùc Phaät our gratitude to the Buddha for what his thay theá noãi lo sôï khoâng phaûi baèng moät nieàm teachings have given us. This is the core tin muø quaùng vaø khoâng thuaän lyù nôi thaàn linh, nature of Buddhist worship. A lot of people maø baèng söï hieåu bieát thuaän lyù vaø hôïp vôùi chaân have misunderstood the meaning of “worship” lyù. Hôn nöõa, Phaät töû khoâng tin nôi thaàn linh vì in Buddhism, even devout Buddhists. khoâng coù baèng chöùng cuï theå naøo laøm neàn taûng Buddhists do not believe that the Buddha is a cho söï tin töôûng nhö vaäy. Ai coù theå traû lôøi god, so in no way they could possibly believe nhöõng caâu hoûi veà thaàn linh? Thaàn linh laø ai?

Thaàn linh laø ngöôøi nam hay ngöôøi nöõ hay caùc ngöôi phaûi töï ñònh ñoaït, chöù khoâng phaûi ai khoâng nam khoâng nöõ? Ai coù theå ñöa ra baèng khaùc.” Ngöôøi Phaät töû khoâng tin vaøo moät nieàm chöùng roõ raøng cuï theå veà söï hieän höõ u cuûa thaàn tin khoâng ñöôïc ñaët treân söï kieän hay treân lyù trí linh? Ñeán nay chöa ai coù theå laøm ñöôïc chuyeän maø chæ laø söï keát hôïp cuûa caùc yù töôûng töôïng naøy. Ngöôøi Phaät töû daønh söï phaùn ñoaùn veà moät hay pheùp laï. Neáu baïn coù theå chæ roõ cho moät thaàn linh ñeán khi naøo coù ñöôïc baèng chöùng roõ ngöôøi Phaät töû thaáy töø nhöõng cuoäc nghieân cöùu raøng nhö vaäy. Beân caïnh ñoù, nieàm tin nôi thaàn nghieâm chænh vaø thaän troïng veà söï hieän höõu linh khoâng caàn thieát cho cuoäc soáng coù yù nghóa cuûa thaàn linh, ñöôïc caùc nhaø khoa hoïc ghi cheùp vaø haïnh phuùc. Neáu baïn tin raèng thaàn linh laøm thì ngöôøi Phaät töû aáy seõ thöøa nhaän raèng tin vaøo cho cuoäc soáng cuûa baïn coù yù nghóa vaø haïnh thaàn linh khoâng phaûi laø hoang ñöôøng. Nhöng phuùc hôn thì baïn cöù vieäc tin nhö vaäy. Nhöng chuùng ta chöa bao giôø nghe thaáy baát cöù moät nhôù raèng,

hôn hai phaàn ba daân chuùng treân theá cuoäc nghieân cöùu naøo veà thaàn linh, ñôn giaûn laø giôùi naøy khoâng tin nôi thaàn linh, vaø ai daùm noùi caùc nhaø khoa hoïc khoâng baän taâm nghieân cöùu raèng hoï khoâng coù cuoäc soáng coù yù nghóa vaø nhöõng vieäc khoâng theå coù nhö vaäy, neân chuùng haïnh phuùc? Vaø ai daùm caû quyeát raèng toaøn theå toâi noùi khoâng coù baèng chöùng naøo chöùng toû coù nhöõng ngöôøi tin nôi thaàn linh ñeàu coù cuoäc söï hieän höõu cuûa thaàn linh. Vaøo thuôû xa xöa soáng coù yù nghóa vaø haïnh phuùc heát ñaâu? Neáu khi con ngöôøi chöa coù ñöôïc kieán thöùc veà khoa baïn tin raèng thaàn linh giuùp ñôû baïn vöôït qua hoïc, con ngöôøi khoâng theå naøo giaûi thích ñöôïc nhöõng khoù khaên vaø khuyeát taät thì baïn cöù tin veà nguoàn goác cuûa vuõ truï, neân hoï ñaõ quay vaøo nhö vaäy ñi. Nhöng ngöôøi Phaät töû khoâng chaáp thaàn linh nhö laø moät ñaáng saùng theá, nhöng ôû nhaän quan nieäm cöùu ñoä thaàn thaùnh nhö vaäy. vaøo theá kyû 21 naøy thì caùc khoa hoïc gia ñaõ giaûi Ngöôïc laïi, caên cöù vaøo kinh nghieäm cuûa Ñöùc thích quaù roõ raøng veà nguoàn goác cuûa vuõ truï maø Phaät, Ngaøi ñaõ chæ baøy cho chuùng ta laø moãi khoâng phaûi nhôø ñeán yù nieäm thöôïng ñeá. Nhö ngöôøi ñeàu coù khaû naêng töï thanh tònh thaân taâm, vaäy chuùng ta phaûi thaáy raèng söï thieáu khaû naêng phaùt trieån loøng töø bi voâ haïn vaø söï hieåu bieát giaûi thích veà nguoàn goác vuõ truï khoâng chöùng toaøn haûo. Ngaøi chuyeån höôùng thaàn trôøi sang töï minh ñöôïc veà söï hieän höõu cuûa thaàn linh. Tröôùc taâm vaø khuyeán khích chuùng ta töï tìm caùch giaûi khi y hoïc tieán boä, ngöôøi ta tin raèng thaàn linh quyeát nhöõng vaán ñeà baèng söï hieåu bieát chaân taïo ra beänh taät ñeå tröøng phaït con ngöôøi. Ngaøy chaùnh cuûa chính mình. Roát roài, thaàn thoaïi veà nay ai trong chuùng ta cuõng ñeàu bieát nguyeân do thaàn linh ñaõ bò khoa hoïc traán aùp. Khoa hoïc ñaõ gaây ra beänh. Chính vì vaäy maø Ñöùc Phaät ñaõ aân chöùng minh söï thaønh laäp cuûa vuõ truï hoaøn toaøn caàn daën doø chuùng ñeä töû laø “khoan haún voäi tin khoâng lieân heä gì ñeán yù nieäm thaàn linh. Trong baát cöù ñieàu gì neáu chöa suy xeùt kyõ caøng, ngay ñaïo Phaät, tin töôûng vaøo sieâu nhieân chæ laø moät caû nhöõng lôøi Phaät noùi.” Ngoaøi ra, Ñöùc Phaät nhu caàu ñeå an uûi con ngöôøi khi hoï ñang tuyeät coøn khuyeân caùc ñeä töû cuûa Ngaøi khoâng neân voïng khoå ñau. Trong nhöõng hoaøn caûnh cöïc kyø duøng thaàn thoâng pheùp laï ñeå quy naïp nhöõng tuyeät voïng, ngöôøi ta thöôøng quay sang nieàm ngöôøi coù nieàm tin muø quaùng. Ngaøi nhaéc ñeán tin hay ñeán vôùi ngoaïi löïc mong nhôø söï hoå trôï, nhöõng pheùp thaàn thoâng nhö ñi treân maët nöôùc, an uûi hay ban aân. Phaät giaùo, ngöôïc laïi, höõng phuø pheùp laøm ngöôøi cheát ñöùng daäy vaø thi trieån hôø vôùi vaán ñeà tröøu töôïng vaø sieâu nhieân vì Phaät nhöõng thöù goïi laø phi thöôøng. Ngaøi cuõng nhaéc giaùo ñeà cao khaû naêng vaø lyù trí cuûa con ngöôøi. ñeán nhöõng caùch tieân ñoaùn nhö tha taâm thoâng, Vôùi Phaät giaùo, con ngöôøi khoâng voâ naêng thuï tieân tri, boùi toaùn, vaân vaân. Khi nhöõng ngöôøi coù ñoäng chæ nhôø vaû vaøo caùc theá löïc beân ngoaøi. nieàm tin muø quaùng thaáy nhöõng pheùp laï aáy, thì Vôùi Phaät giaùo, traùch nhieäm cuûa moãi con ngöôøi hoï cho raèng thaät neân nieàm tin cuûa hoï caøng saâu laø phaûi töï giaûi phoùng laáy mình. Chính vì theá ñaäm hôn; tuy nhieân, ñaây khoâng phaûi laø

nieàm maø Ñöùc Phaät daïy trong kinh Nieát Baøn: “Caùc tin chaân thaät vì noù khoâng ñeán töø söï chöùng ngoä ngöôi neân töï thaép ñuoác leân maø ñi. Ta chæ coù chaân lyù cuûa hoï maø laø do söï tin töôûng muø traùch nhieäm chæ daãn ñöôøng ñi nöôùc böôùc ñöa quaùng. Vôùi Ñöùc Phaät, pheùp laï cuûa söï chöùng ñeán söï giaûi thoaùt. Cöùu caùnh giaûi thoaùt phaûi do nghieäm môùi ñuùng laø pheùp laï. Khi moät ngöôøi

bieát mình tham, saân, si, maïn, nghi vaø daãy ñaày ñoù hay khoâng maø thoâi. Neáu chuùng ta chaáp taø kieán, neân saün saøng chaám döùt nhöõng haønh nhaän nhöõng vieäc laøm sai traùi thì chuùng ta seõ ñoäng taø vaïy vaø baát thieän aáy, ñoù môùi chính laø coù choã cho chính mình söûa sai—The Buddha pheùp laï trong cuoäc ñôøi cuûa ngöôøi aáy. Khi moät taught us to try to understand our fear, to keû gieát ngöôøi, moät teân troäm caép, khuûng boá, lessen our desires and to calmly and say röôïu hay gian daâm, nhaän thöùc ñöôïc vieäc courageously accept things we cannot change. laøm cuûa mình laø sai quaáy, keû ñoù thay ñoåi, töø He replaced fear, not with blindly and boû loái soáng xaáu xa, voâ luaân vaø gaây tai haïi cho irrational belief but with rational ngöôøi khaùc, söï thay ñoåi naøy môùi thaät laø pheùp understanding which corresponds to the truth. laï. Theo Phaät giaùo, pheùp laï thaät söï laø chuùng ta Furthermore, Buddhists do not believe in god thaáy roõ coõi ñôøi naøy chæ laø moät tieán trình töø because there does not seem to be any sanh, truï, dò, dieät vôùi daãy ñaày khoå ñau phieàn concrete evidence to support this idea. Who naõo. Vì vaäy khoâng caùch chi chuùng ta coù theå can answer questions on god? Who is god? Is troán chaïy tieán trình aáy ñöôïc. Caøng coá gaéng god masculine or feminine or neuter? Who troán chaïy nhöõng khoù khaên, chuùng ta caøng chaát can provide ample evidence with real, chöùa khoå ñaâu phieàn naõo nhieàu hôn ôû beân concrete, substantial or irrefutable facts to trong chuùng ta. Chöøng naøo chuùng ta hieåu roõ prove the existence of god? So far, no one baûn chaát thaät cuûa khoå ñau phieàn naõo, chöøng can. Buddhists suspend judgment until such ñoù chuùng ta môùi coù cô may giaûi quyeát ñöôïc evidence is forthcoming. Besides, such belief chuùng. Theo Phaät giaùo, taát caû nguyeân nhaân in god is not necessary for a really meaningful cuûa khoå ñau phieàn naõo ñeàu phaùt sanh bôûi voâ and happy life. If you believe that god make minh, saân haän vaø tham lam. Ñaây laø “tam ñoäc your life meaningful and happy, so be it. But cuûa taâm”, vaø chæ coù phaùt trieån trí hueä chuùng ta remember, more than two-thirds of the world môùi coù khaû naêng loaïi töø ñöôïc si meâ, vaø khi do not believe in god and who can say that taâm ñaït ñöôïc traïng thaùi thanh tònh, noù môùi they don’t have a meaningful and happy life? giuùp chuùng ta thaáy roõ ñöôïc ñaâu laø chaân nguïy, And who dare to say that those who believe in chaùnh taø, toát xaáu... cuõng nhö nhöõng saân haän coù god, all have a meaningful and happy life? If haïi cho cuoäc soáng haèng ngaøy cuûa chuùng ta. Leõ you believe that god help you overcome dó nhieân, ai trong chuùng ta cuõng ñeàu mong disabilities and difficulties, so be it. But muoán thoaùt khoûi khoå ñau phieàn naõo, vì ñoù laø Buddhists do not accept the theological nhöõng nhaân toá ñaàu tieân cuûa cuoäc soáng haïnh concept of salvation. In the contrary, based on phuùc. Tuy

nhieân, chöøng naøo chuùng ta vaãn coøn the Buddha's own experience, he showed us tin raèng ai ñoù coù theå cöùu ñoä chuùng ta baèng that each human being had the capacity to caùch loaïi tröø khoå ñau phieàn naõo trong cuoäc purify the body and the mind, develop soáng haèng ngaøy cuûa chính mình, chöøng ñoù infinitive love and compassion and perfect chuùng ta vaãn coøn luoân caûm thaáy sôï haõi, laån understanding. He shifted the gods and traùnh vaø khoâng chòu ñoái maët vôùi chuùng vaø vì heavens to the self-heart and encouraged us theá khoå ñau phieàn naõo khoâng bao giôø chòu rôøi to find solution to our problems through self- boû chuùng ta moät caùch töï nhieân. Theo Phaät understanding. Finally, such myths of god and giaùo, khoå ñau phieàn naõo khoâng töï nhieân maø creation concept has been superseded by coù, raát coù theå chuùng laø saûn phaåm cuûa tieàn scientific facts. Science has explained the nghieäp cuûa chuùng ta. Hieåu roõ khaùi nieäm naøy origin of the universe completely without chuùng ta seõ khoâng ñoå loãi cho ngöôøi khaùc. recourse to the god-idea. In Buddhism, faith Khoâng coù gì phaûi quaù khoù chòu vôùi chính in supernatural power is only a need to sooth mình, ñaõ laø con ngöôøi, chuùng ta ai cuõng baát the people in distressed situations. In toaøn. Moãi ngöôøi chuùng ta ñeàu ñaõ coù ít nhaát extremely distressed situations, people have a moät laàn laøm ñieàu gì ñoù sai traùi. Ñieàu quan tendency to turn to faith, or exterior power for troïng laø chuùng ta coù nhaän bieát nhöõng sai traùi support, consolation and blessing. Buddhism,

on the contrary, is indifferent metaphysical blind faith.With the Buddha, the miracle of and supernatural questions for Buddhism realization is a real miracle. When a person maintains and upholds the ability and knows that he is greedy, angry, ignorant, pride intellectual capacity of man. In Buddhism, of his own self, and full of wrong views, etc, man must not be passive and dependent on and he is willing to end these wrong and others. In Buddhism, man has his own unwholesome actions, he really realizes a responsibility to free himself. Thus the miracle for his own life. When a murderer, a Buddha taught in the Nirvana Sutra: "You thief, a terrorist, a drunkard or an adulterer is must light the torch for yourselves. The made to realize that what he had been doing Buddha is one who leads the way. The goal of is wrong and gives up his bad, immoral and liberation can be reached only by you harmful way of life, this change can be yourselves and nobody else." Buddhists never regarded as a real miracle. According to believe in the belief which is not based on Buddhism, there exists a real miracle when reason or fact but on association of we clearly see life is no more than a process imaginations or magics. If you can show us from coming into being, to formation, (Buddhists) a careful study of the existence of changing and destruction with full of a god written by a scientist, we will concede sufferings and afflictions. Therefore, in no that belief in god is not fabulous. But we way we can avoid both the process formation (Buddhists) have never heard of any research and destruction and sufferings and afflictions. on god, and scientists simply wouldn't bother The more we try to avoid our problems or the to study such impossible things, so I say there more we try not to think about our problems, is no evidence for the existence of god. A the more we accumulate

problems inside long long time ago, when people had no ourselves. When we clearly understand the knowledge of science, people were unable to true nature of sufferings and afflictions, we'll explain the origin of the universe, so they be able to deal with them more effectively. turned to god as a creator of the universe, but Also according to Buddhist points of view, all in the twenty first century, scientists have the causes of sufferings and afflictions are explained very clearly on the origin of the ignorance, craving and hatred. These are the universe without recourse to the god-idea. "three poisons of the mind". Only by Thus we must see that our inability to explain generating insight into the true nature of the origin of the universe does not prove the reality, we may be able to eliminate existence of god or gods. Thus the Buddha ignorance, able to achieve a completely always reminded his disciples: "Do not rush to purified state of mind, able to see right from believe in anything without examining wrong, good from bad, as well as other carefully, even my teachings." Besides, the harmful anger and hatred in our daily life. Of Buddha advised his disciples not to exercise course, each one of us wishes to be free from psychic power in order to convert people with sufferings and afflictions, for these are the blind faith. He was referring to the miraculous first factors for a happy life. However, as long power to walk on water, to exercise spirits, as we still rely on someone else to save us by raise the dead and perform the so-called eliminating the problems for us, we still fear , supernatural practices. He was also referring avoid and try not to engage to confront our to the miracles of prophesy such as thought- own problems, and therefore, problems never reading, sooth-saying, fortune-telling, and so voluntarily leave us. According to Buddhist on. When people with blind faith see the points of view, sufferings and afflictions may performance of such powers, their faith be arisen as a result of our past karma. deepens; however, this belief is not true Understand this concept, we will never try to belief because it does not come from their blame our problems on others. There is no own realization of the truth, but due to the reason for us to be too strick on ourselves, as

human beings, we are all imperfect. Every nhieân, Phaät giaùo ñöa ra söï giaûi thích thoûa ñaùng one of us has at least once done some thing hôn veà vaán ñeà con ngöôøi töø ñaâu ñeán vaø sau wrong. The important thing is whether or not khi cheát thì con ngöôøi ñi veà ñaâu. Khi cheát, taâm we recognize and admit our wrong-doings that chuùng ta vôùi khuynh höôùng, sôû thích, khaû naêng we have done in the past. If we admit that vaø taâm taùnh ñaõ ñöôïc taïo duyeân vaø khai trieån we're mistaken, there will be room for trong ñôøi soáng, töï caáu hôïp trong buoàng tröùng correction. saün saøng thoï thai. Nhö theá aáy, moät caù nhaân (XI) Chaân lyù giaùo thuyeát cuûa ñaïo Phaät luoân ñoàng sanh ra, tröôûng thaønh vaø phaùt trieån nhaân caùch ñieäu vôùi Ñôøi soáng vaø Khoa hoïc—The Truth in töø nhöõng yeáu toá tinh thaàn ñöôïc mang theo töø Buddhist Teachings is always in accord with nhöõng kieáp quaù khöù vaø moâi tröôøng vaät chaát Life and Science at all times: Giaùo lyù chính hieän taïi. Nhaân caùch aáy seõ bieán ñoåi vaø thay ñoåi cuûa Ñöùc Phaät taäp trung vaøo Boán Chaân Lyù Cao do nhöõng coá gaéng tinh thaàn vaø nhöõng yeáu toá Thöông hay Töù

Dieäu Ñeá vaø Baùt Thaùnh Ñaïo. taïo duyeân nhö neàn giaùo duïc vaø aûnh höôûng cuûa Goïi laø “cao thöôïng” vì noù phuø hôïp vôùi chaân lyù cha meï cuõng nhö xaõ hoäi beân ngoaøi, luùc laâm vaø noù laøm cho ngöôøi hieåu bieát vaø tu taäp noù trôû chung, taùi sanh, töï caáu hôïp trôû laïi trong buoàng thaønh cao thöôïng. Ngöôøi Phaät töû khoâng tin nôi tröùng saün saøng thoï thai. Tieán trình cheát vaø taùi nhöõng ñieàu tieâu cöïc hay nhöõng ñieàu bi quan, sanh trôû laïi naøy seõ tieáp tuïc dieãn tieán ñeán huoáng laø tin nôi nhöõng thöù dò ñoan phuø phieám. chöøng naøo nhöõng ñieàu kieän taïo nguyeân nhaân Ngöôïc laïi, ngöôøi Phaät töû tin nôi söï thaät, söï thaät cho noù nhö aùi duïc vaø voâ minh chaám döùt. khoâng theå choái caõi ñöôïc, söï thaät maø ai cuõng Chöøng aáy, thay vì moät chuùng sanh taùi sanh, thì bieát, söï thaät maø moïi ngöôøi höôùng tôùi ñeå kinh taâm aáy vöôït ñeán moät traïng thaùi goïi laø Nieát nghieäm vaø ñaït ñöôïc. Nhöõng ngöôøi tin töôûng Baøn, ñoù laø muïc tieâu cuøng toät cuûa Phaät giaùo— nôi thaàn linh thì cho raèng tröôùc khi ñöôïc laøm The main teachings of the Buddha focus on ngöôøi khoâng coù söï hieän höõu, roài ñöôïc taïo neân the Four Noble Truths and the Eightfold do yù cuûa thaàn linh. Ngöôøi aáy soáng cuoäc ñôøi Noble Path. They are called “Noble” because cuûa mình, roài tuøy theo nhöõng gì hoï tin töôûng they enoble one who understand them and trong khi soáng maø ñöôïc leân nöôùc trôøi vónh cöûu they are called “Truths” because they hay xuoáng ñòa nguïc ñôøi ñôøi. Laïi coù ngöôøi cho correspond with reality. Buddhists neither raèng moãi caù nhaân vaøo ñôøi luùc thoï thai do believe in negative thoughts nor do they nhöõng nguyeân nhaân thieân nhieân, soáng ñôøi cuûa believe in pessimistic ideas. In the contrary, mình roài cheát, chaám döùt söï hieän höõu, theá thoâi. Buddhists believe in facts, irrefutable facts, Phaät giaùo khoâng chaáp nhaän caû hai quan nieäm facts that all know, that all have aimed to treân. Theo giaûi thích thöù nhaát, thì neáu coù moät experience and that all are striving to reach. vò thaàn linh toaøn thieän toaøn myõ naøo ñoù, töø bi Those who believe in god or gods usually thöôøng xoùt heát thaûy chuùng sanh moïi loaøi thì claim that before an individual is created, he taïi sao laïi coù ngöôøi sanh ra vôùi hình töôùng xaáu does not exist, then he comes into being xa khuûng khieáp, coù ngöôøi sanh ra trong ngheøo through the will of a god. He lives his life and khoå cô haøn. Thaät laø voâ lyù vaø baát coâng khi coù then according to what he believes during his ngöôøi phaûi vaøo ñòa nguïc vónh cöûu chæ vì ngöôøi life, he either goes to eternal heaven or aáy khoâng tin töôûng vaø vaâng phuïc thaàn linh. Söï eternal hell. Some believe that they come into giaûi thích thöù hai hôïp lyù hôn, nhöng vaãn coøn being at conception due to natural causes, live ñeå laïi nhieàu thaéc maéc chöa ñöôïc giaûi ñaùp. Thoï and then die or cease to exist, that’s it! thai theo nhöõng nguyeân nhaân thieân nhieân laø roõ Buddhism does not accept either of these raøng, nhöng laøm theá naøo moät hieän töôïng voâ concepts. According to the first explanation, if cuøng phöùc taïp nhö caùi taâm laïi ñöôïc phaùt trieån, there exists a so-called almighty god who môû mang, chæ giaûn dò töø hai teá baøo nhoû laø creates all beings with all his loving kindness tröùng vaø tinh truøng? Phaät giaùo ñoàng yù vôùi söï and compassion, it is difficult to explain why giaûi thích veà nhöõng nguyeân nhaân töï nhieân; tuy so many people are

born with the most

dreadful deformities, or why so many people luaät caên baûn trong Phaät giaùo chi phoái moïi are born in poverty and hunger. It is nonsense hoaøn caûnh. Luaät aáy daïy raèng ngöôøi laøm vieäc and unjust for those who must fall into eternal laønh, döõ hoaëc voâ kyù seõ nhaän laáy haäu quaû hells because they do not believe and submit töông ñöông. Ngöôøi laønh ñöôïc phöôùc, ngöôøi themselves to such a so-called almighty god. döõ bò khoå. Nhöng thöôøng thöôøng ngöôøi ta The second explanation is more reasonable, khoâng hieåu chöõ phöôùc theo nghóa taâm linh, maø but it still leaves several unanswered hieåu theo nghóa giaøu coù, ñòa vò xaõ hoäi, hoaëc uy questions. Yes, conception due to natural quyeàn chaùnh trò. Chaúng haïn nhö ngöôøi ta baûo causes, but how can a phenomenon so raèng ñöôïc laøm vua laø do quaû cuûa möôøi nhaân amazingly complex as consciousness develop thieän ñaõ gieo tröôùc, coøn ngöôøi cheát baát ñaéc kyø from the simple meeting of two cells, the egg töû laø do traû quaû xaáu ôû kieáp naøo, daàu kieáp naày and the sperm? Buddhism agrees on natural ngöôøi aáy khoâng laøm gì ñaùng traùch—Law of causes; however, it offers more satisfactory cause and effect or the relation between explanation of where man came from and cause and effect in the sense of the Buddhist where he is going after his death. When we law of “Karma”. The law of causation (reality die, the mind, with all the tendencies, itself as cause and effect in momentary preferences, abilities and characteristics that operation). Every action which is a cause will have been developed and conditioned in this have a result or an effect. Likewise every life, re-establishes itself in a fertilized egg. resultant action or effect has its cause. The Thus the individual grows, is reborn and law of cause and effect is a fundamental develops a personality conditioned by the concept within Buddhism governing all mental characteristics that have been carried situations. The Moral Causation in Buddhism over by the new environment. The personality means that a deed, good or bad, or indifferent, will change and be modified by conscious brings its own result on the doer. Good people effort and conditioning factors like education, are happy and bad ones unhappy. But in most parential influence and society and once cases “happiness” is understood not in its again at death, re-establish itself in a new moral or spiritual sense but in the sense of fertilized egg. This process of dying and being material prosperity, social position, or reborn will continue until the conditions that political influence. For instance, kingship is cause it, craving and ignorance, cease. When considered the reward of one’s having they do, instead of being reborn, the mind faithfully practiced the ten deeds of goodness. attains a state called Nirvana and this is the If one meets a tragic death, he is thought to ultimate goal of Buddhism. have committed something bad in his past (XII)Ñaïo Phaät, Chaân Lyù Nhaân Quaû—Buddhism, lives even when he might have spent a the truth of “Cause and Effect”: blameless life in the present one. 1) Nhaân laø nguyeân nhaân, laø naêng löïc phaùt ñoäng; 3) Nhaân quaû laø moät ñònh luaät taát nhieân neâu roõ söï quaû laø keát quaû, laø söï hình thaønh cuûa naêng löïc töông quan, töông duyeân giöõa nhaân vaø quaû, phaùt ñoäng. Ñònh luaät nhaân quaû chi phoái vaïn söï khoâng phaûi coù ai sinh, cuõng khoâng phaûi töï vaïn vaät trong vuõ

truï khoâng coù ngoaïi leä — nhieân sinh. Neáu khoâng coù nhaân thì khoâng theå Cause is a primary force that produces an coù quaû; neáu khoâng coù quaû thì cuõng khoâng coù effect; effect is a result of that primary force. nhaân. Nhaân naøo quaû naáy, khoâng bao giôø nhaân The law of causation governs everything in quaû töông phaûn hay maâu thuaãn nhau. Noùi the universe without exception. caùch khaùc, nhaân quaû bao giôø cuõng ñoàng moät 2) Luaät nhaân quaû hay söï töông quan giöõa nguyeân loaïi. Neáu muoán ñöôïc ñaäu thì phaû i gieo gioáng nhaân vaø keát quaû trong luaät veà “Nghieäp” cuûa ñaäu. Neáu muoán ñöôïc cam thì phaûi gieo gioáng Phaät giaùo. Moïi haønh ñoäng laø nhaân seõ coù keát cam. Moät khi ñaõ gieo coû daïi maø mong gaët quaû hay haäu quaû cuûa noù. Gioáng nhö vaäy, moïi ñöôïc luùa baép laø chuyeän khoâng töôûng— haäu quaû ñeàu coù nhaân cuûa noù. Luaät nhaân quaû laø Causality is a natural law, mentioning the

relationship between cause and effect. All and effect are three or four months away like things come into being not without cause, that of the grain of rice. It takes about three to since if there is no cause, there is no effect four, or five to six months from a rice seed to and vice-versa. As so sow, so shall you reap. a young rice plant, then to a rice plant that can Cause and effect never conflict with each produce rice. Sometimes it takes about ten other. In other words, cause and effect are years for a cause to turn into an effect. For always consistent with each other. If we want instance, from the time the schoolboy enters to have beans, we must sow bean seeds. If we the elementary school to the time he want to have oranges, we must sow orange graduates a four-year college, it takes him at seeds. If wild weeds are planted, then it’s least 14 years. Other causes may involve unreasonable for one to hope to harvest more time to produce effects, may be the edible fruits. whole life or two lives. 4) Moät nhaân khoâng theå sinh ñöôïc quaû, maø phaûi 5) Hieåu vaø tin vaøo luaät nhaân quaû, Phaät töû seõ ñöôïc söï trôï giuùp cuûa nhieàu duyeân khaùc, thí duï, khoâng meâ tín dò ñoan, khoâng yû laïi thaàn quyeàn, haït luùa khoâng theå naåy maàm luùa neáu khoâng coù khoâng lo sôï hoang mang. Bieát cuoäc ñôøi mình nhöõng trôï duyeân nhö aùnh saùng, ñaát, nöôùc, vaø laø do nghieäp nhaân cuûa chính mình taïo ra, nhaân coâng trôï giuùp. Trong nhaân coù quaû, trong ngöôøi Phaät töû vôùi loøng töï tin, coù theâm söùc quaû coù nhaân. Chính trong nhaân hieän taïi chuùng maïnh to lôùn seõ laøm nhöõng haønh ñoäng toát ñeïp ta thaáy quaû vò lai, vaø chính trong quaû hieän taïi thì chaéc chaén nghieäp quaû seõ chuyeån nheï hôn, chuùng ta tìm ñöôïc nhaân quaù khöù. Söï chuyeån töø chöù khoâng phaûi traû ñuùng quaû nhö luùc taïo nhaân. nhaân ñeán quaû coù khi nhanh coù khi chaäm. Coù Neáu laøm toát nöõa, bieát tu thaân, giöõ giôùi, tu taâm, khi nhaân quaû xaõy ra lieàn nhau nhö khi ta vöøa nghieäp coù theå chuyeån hoaøn toaøn. Khi bieát ñaùnh tieáng troáng thì tieáng troáng phaùt hieän lieàn. mình laø ñoäng löïc chính cuûa moïi thaát baïi hay Coù khi nhaân ñaõ gaây roài nhöng phaûi ñôïi thôøi thaønh coâng, ngöôøi Phaät töû seõ khoâng chaùn naûn, gian sau quaû môùi hình thaønh nhö töø luùc gieo khoâng traùch moùc, khoâng yû laïi, coù theâm nhieàu haït luùa gioáng, naåy maàm thaønh maï, nhoå maï, coá gaéng, coù theâm töï tin ñeå hoaøn thaønh toát moïi caáy luùa, maï lôùn thaønh caây

luùa, troå boâng, roài coâng vieäc. Bieát giaù trò cuûa luaät nhaân quaû, caét luùa, vaân vaân, phaûi qua thôøi gian ba boán ngöôøi Phaät töû khi laøm moät vieäc gì, khi noùi moät thaùng, hoaëc naêm saùu thaùng. Coù khi töø nhaân lôøi gì, neân suy nghó tröôùc ñeán keát quaû toát hay ñeán quaû caùch nhau haèng chuïc naêm nhö moät xaáu cuûa noù, chöù khoâng laøm lieàu, ñeå roài phaûi ñöùa beù caép saùch ñeán tröôøng hoïc tieåu hoïc, ñeán chòu haäu quaû khoå ñau trong töông lai—By ngaøy thaønh taøi 4 naêm ñaïi hoïc phaûi traûi qua understanding and believing in the law of thôøi gian ít nhaát laø 14 naêm. Coù nhöõng tröôøng causality, Buddhists will not become hôïp khaùc töø nhaân ñeán quaû coù theå daøi hôn, töø superstitious, or alarmed, and rely passively ñôøi tröôùc ñeán ñôøi sau môùi phaùt hieän —One on heaven authority. He knows that his life cause cannot have any effect. To produce an depends on his karmas. If he truly believes in effect, it is necessary to have some specific such a causal mecahnism, he strives to conditions. For instance, a grain of rice cannot accomplish good deeds, which can reduce and produce a rice plant without the presence of alleviate the effect of his bad karmas. If he sunlight, soil, water, and care. In the cause continues to live a good life, devoting his time there is the effect; in the effect there is the and effort to practicing Buddhist teachings, he cause. From the current cause, we can see the can eliminate all of his bad karmas. He knows future effect and from the present effect we that he is the only driving force of his success discerned the past cause. The development or failure, so he will be discouraged, put the process from cause to effect is sometimes blame on others, or rely on them. He will put quick, sometimes slow. Sometimes cause and more effort into performing his duties effect are simultaneous like that of beating a satisfactorily. Ralizing the value of the law of drum and hearing its sound. Sometimes cause causality, he always cares for what he thinks,

tells or does in order to avoid bad karma. continuing process of cause and effect). Our (XIII)Ñaïo Phaät, Chaân Lyù veà Nghieäp—Buddhism, present life is formed and created through our the Truth of Karma or Actions: actions and thoughts in our previous lives. Our 1) Nghieäp laø moät trong caùc giaùo lyù caên baûn cuûa present life and circumstances are the product Phaät giaùo. Moïi vieäc khoå vui, ngoït buøi trong of our past thoughts and actions, and in the hieän taïi cuûa chuùng ta ñeàu do nghieäp cuûa quaù same way our deeds in this life will fashion khöù vaø hieän taïi chi phoái. Heã nghieäp laønh thì our future mode of existence. A karma can by ñöôïc vui, nghieäp aùc thì chòu khoå. Vaäy nghieäp created by body, speech, or mind. There are laø gì? Nghieäp theo chöõ Phaïn laø ‘karma’ coù good karma, evil karma, and indifferent nghóa laø haønh ñoäng vaø phaûn öùng, quaù trình karma. All kinds of karma are accumulated by lieân tuïc cuûa nhaân vaø quaû. Luaân lyù hay haønh the Alayavijnana and Manas. Karma can be ñoäng toát xaáu (tuy nhieân, töø ‘nghieäp’ luoân ñöôïc cultivated through religious practice (good), hieåu theo nghóa taät xaáu cuûa taâm hay laø keát and uncultivated. For Sentient being has lived quaû cuûa haønh ñoäng sai laàm trong quaù khöù) xaûy through inumerable reincarnations, each has ra trong luùc soáng, gaây neân nhöõng quaû baùo boundless karma.

Whatever kind of karma is, töông öùng trong töông lai. Cuoäc soáng hieän taïi a result would be followed accordingly, cuûa chuùng ta laø keát quaû taïo neân bôûi haønh ñoäng sooner or later. No one can escape the result vaø tö töôûng cuûa chuùng ta trong tieàn kieáp. Ñôøi of his own karma. soáng vaø hoaøn caûnh hieän taïi cuûa chuùng ta laø 2) Nhö treân ñaõ noùi, nghieäp laø saûn phaåm cuûa thaân, saûn phaåm cuûa yù nghó vaø haønh ñoäng cuûa chuùng khaåu, yù, nhö haït gioáng ñöôïc gieo troàng, coøn ta trong quaù khöù, vaø cuõng theá caùc haønh vi cuûa quaû baùo laø keát quaû cuûa nghieäp, nhö caây traùi. chuùng ta ñôøi nay, seõ hình thaønh caùch hieän höõu Khi thaân laøm vieäc toát, khaåu noùi lôøi hay, yù nghó cuûa chuùng ta trong töông lai. Nghieäp coù theå chuyeän ñeïp, thì nghieäp laø haït gioáng thieän. ñöôïc gaây taïo bôûi thaân, khaåu, hay yù; nghieäp coù Ngöôïc laïi thì nghieäp laø haït gioáng aùc. Chính vì theå thieän, baát thieän, hay trung tính (khoâng vaäy maø Ñöùc Phaät daïy: “Muoán soáng moät ñôøi thieän khoâng aùc). Taát caû moïi loaïi nghieäp ñeàu cao ñeïp, caùc con phaûi töøng ngaøy töøng giôø coá ñöôïc chaát chöùa bôûi A Laïi Da vaø Maït Na thöùc. gaéng kieåm soaùt nhöõng hoaït ñoäng nôi thaân Chuùng sanh ñaõ leân xuoáng töû sanh trong voâ khaåu yù chôù ñöøng ñeå cho nhöõng hoaït ñoäng naày löôïng kieáp neân nghieäp cuõng voâ bieân voâ löôïng. laøm haïi caû ta laãn ngöôøi.” Nghieäp vaø quaû baùo Duø laø loaïi nghieäp gì, khoâng sôùm thì muoän, töông öùng khoâng sai chaïy. Gioáng laønh sanh ñeàu seõ coù quaû baùo ñi theo. Khoâng moät ai treân caây toát quaû ngon, trong khi gioáng xaáu thì caây ñôøi naày coù theå troán chaïy ñöôïc quaû baùo— xaáu quaû teä laø chuyeän taát nhieân. Nhö vaäy, tröø Karma is one of the fundamental doctrines of khi naøo chuùng ta hieåu roõ raøng vaø haønh trì tinh Buddhism. Everything that we encounter in chuyeân theo luaät nhaân quaû hay nghieäp baùo, this life, good or bad, sweet or bitter, is a chuùng ta khoâng theå naøo kieåm soaùt hay kinh result of what we did in the past or from what qua moät cuoäc soáng nhö chuùng ta ao öôùc ñaâu. we have done recently in this life. Good Theo Phaät Phaùp thì khoâng coù thieân thaàn quyû karma produces happiness; bad karma vaät naøo coù theå aùp ñaët söùc maïnh leân chuùng ta, produces pain and suffering. So, what is maø chuùng ta coù hoaøn toaøn töï do xaây döïng karma? Karma is a Sanskrit word, literally cuoäc soáng theo caùch mình muoán. Neáu chuùng means a deed or an action and a reaction, the ta tích tuï thieän nghieäp, thì quaû baùo phaûi laø continuing process of cause and effect. Moral haïnh phuùc söôùng vui, chöù khoâng coù ma quyû or any good or bad action (however, the word naøo coù theå laøm haïi ñöôïc chuùng ta. Ngöôïc laïi, ‘karma’ is usually used in the sense of evil neáu chuùng ta gaây taïo aùc nghieäp, duø coù laïy luïc bent or mind resulting from past wrongful van xin thì haäu quaû vaãn phaûi laø ñaéng cay ñau actions) taken while living which causes khoå, khoâng coù trôøi naøo coù theå cöùu laáy chuùng corresponding future retribution, either good ta—As mentioned above, karma is a product or evil transmigration (action and reaction, the of body, speech and mind; while recompense

is a product or result of karma. Karma is like tree and fruits. Similarly, the effect in the a seed sown, and recompense is like a tree alaya-vijnana (subconscious mind) of the

one grown with fruits. When the body does good who has received our actions. The seed of things, the mouth speaks good words, the either love or hate has been sown there, mind thinks of good ideas, then the karma is a waiting for enough conditions to spring up its good seed. In the contrary, the karma is an tree and fruits. evil seed. Thus the Buddha taught: “To lead a 4) Ñöùc Phaät daïy neáu ai ñoù ñem cho ta vaät gì maø good life, you Buddhists should make every ta khoâng laáy thì dó nhieân ngöôøi ñoù phaûi mang effort to control the activities of your body, veà, coù nghóa laø tuùi chuùng ta khoâng chöùa ñöïng speech, and mind. Do not let these activities vaät gì heát. Töông töï nhö vaäy, neáu chuùng ta hurt you and others.” Recompense hieåu raèng nghieäp laø nhöõng gì chuùng ta laøm, corresponds Karma without any exception. phaûi caát chöùa trong tieàm thöùc cho chuùng ta Naturally, good seed will produce a healthy mang qua kieáp khaùc, thì chuùng ta töø choái tree and delicious fruits, while bad seed gives khoâng caát chöùa nghieäp nöõa. Khi tuùi tieàm thöùc worse tree and fruits. Therefore, unless we troáng roãng khoâng coù gì, thì khoâng coù gì cho clearly understand and diligently cultivate the chuùng ta mang vaùc. Nhö vaäy laøm gì coù quaû laws of cause and effect, or karma and result, baùo, laøm gì coù khoå ñau phieàn naõo. Nhö vaäy thì we cannot control our lives and experience a cuoäc soáng cuoäc tu cuûa chuùng ta laø gì neáu life the way we wish to. According to the khoâng laø ñoaïn taän luaân hoài sanh töû vaø muïc Buddha-Dharma, no gods, nor heavenly tieâu giaûi thoaùt roát raùo ñöôïc thaønh töïu—The deities, nor demons can assert their powers on Buddha taught: “If someone give us us, we are totally free to build our lives the something, but we refuse to accept. Naturally, way we wish. If we accumulate good karma, that person will have to keep what they plan the result will surely be happy and joyous. No to give. This means our pocket is still empty.” demons can harm us. In the contrary, if we Similarly, if we clearly understand that create evil karma, no matter how much and karmas or our own actions will be stored in earnestly we pray for help, the result will the alaya-vijnana (subconscious mind) for us surely be bitter and painful, no gods can save to carry over to the next lives, we will surely us. refuse to store any more karma in the 3) Khi chuùng ta haønh ñoäng, duø thieän hay aùc, thì ‘subconscious mind’ pocket. When the chính chuùng ta chöùng kieán roõ raøng nhöõng haønh ‘subconscious mind’ pocket is empty, there is ñoäng aáy. Hình aûnh cuûa nhöõng haønh ñoäng naày nothing for us to carry over. That means we seõ töï ñoäng in vaøo tieàm thöùc cuûa chuùng ta. Haït don’t have any result of either happiness or gioáng cuûa haønh ñoäng hay nghieäp ñaõ ñöôïc gieo suffering. As a result, the cycle of birth and troàng ôû ñaáy. Nhöõng haït gioáng naày ñôïi ñeán khi eath comes to an end, the goal of liberation is coù ñuû duyeân hay ñieàu kieän laø naåy maàm sanh reached. caây troå quaû. Cuõng nhö vaäy, khi ngöôøi nhaän (XIV)Hieän nay ñaïo Phaät coù ba tröôøng phaùi laõnh laáy haønh ñoäng cuûa ta laøm, thì haït gioáng chính—There are three main schools at this cuûa yeâu thöông hay thuø haän cuõng seõ ñöôïc gieo time: troàng trong tieàm thöùc cuûa hoï, khi coù ñuû duyeân 1) Phaät giaùo Ñaïi Thöøa—Mahayana Buddhism: hay ñieàu kieän laø haït gioáng aáy naåy maàm sanh Mahayana (skt)—Baéc Toâng—Ñaïi Thöøa, khôûi caây

vaø troå quaû töông öùng—When we act, ñoäng töø Baéc AÁn Ñoä ñeán Taây Taïng, Moâng Coå, either good or bad, we see our own actions, Trung Quoác, Vieät Nam, Trieàu Tieân vaø Nhaät like an outsider who witnesses. The pictures Baûn. Khoâng gioáng nhö Tieåu Thöøa coù khuynh of these actions will automatically imprint in höôùng baûo thuû vaø khoâng uyeån chuyeån, Ñaïi our Alaya-vijnana (subconscious mind); the Thöøa töï thích öùng vôùi caùc nhu caàu cuûa caùc daân seed of these actions are sown there, and toäc coù neàn taûng chuûng toäc vaø vaên hoùa khaùc await for enough conditions to spring up its nhau, vaø coù möùc ñoä hieåu bieát khaùc nhau—The

Mahayana moved from northern India to Garland of Jatakas—Baûn Sanh Man Luaän—Luaän Tibet, Mongolia, China, Vietnam, Korea, and Tuùc Sanh Truyeän. Japan. Unlike Southern Buddhism, which Phaät Giaùo Ñaïi Thöøa: Mahayana Buddhism—See tended to remain conservative and Ñaïi Thöøa. doctrinaire, the Mahayana adapted itself to Phaät Giaùo Giaùo Ñieån: Taát caû nhöõng Kinh, Luaät the needs of peoples of diverse racial and vaø Luaän cuûa Phaät giaùo—All the Sutras, Vinayas, cultural backgrounds and varying levels of and Sastras in Buddhism. understanding—See Phaät Giaùo Ñaïi Thöøa. Phaät Giaùo Giaùo Kyø: Buddhist flag—See Côø Phaät 2) Phaät giaùo Nguyeân Thuûy—Theravada Giaùo. Buddhism: Theravada (skt)—Nam Toâng—Phaät Giaùo Giaùo Lyù: Giaùo lyù cuûa Phaät giaùo— Nam Toâng hay giaùo phaùp cuûa haøng Tröôûng Buddhist doctrines. Laõo, xuaát phaùt töø Nam AÁn Ñoä, lan roäng ñeán Phaät Giaùo Hoùa Ñeä Töû: Ngöôøi phaøm maét thòt Tích lan, Mieán Ñieän, Thaùi Lan, Laøo vaø Cam chuùng ta thöôøng khoâng theå hieåu ñöôïc loøng giaùo Boát—The Southern or Theravada (Teachings hoùa ñaïi bi voâ löôïng cuûa chö Phaät vaø chö Boà Taùt. of the Elders), also known as the Hinayana, Coù khi caùc Ngaøi duøng lôøi thuyeát giaùo ñeå hoùa ñoä, which arose in southern India, whence it nhöng laém khi caùc Ngaøi duøng göông soáng haèng spread to Ceylon, Burma, Thailand, Laos and ngaøy nhö lui veà töï tònh hay nghieâm trì giôùi luaät ñeå Cambodia—See Phaät Giaùo Nguyeân Thuûy. khuyeán khích ngöôøi khaùc tu haønh—It is difficult 3) Phaät giaùo Maät Toâng—Vajrayana Buddhism: for ordinary people like us to understand the Mantrayana (skt)—See Kim Cang Thöøa. teaching with infinite compassion of Buddhas and Phaät Giaùo AÁn Ñoä: Buddhism in India—See AÁn Bodhisattvas. Sometimes, they uses their speech Ñoä Phaät Giaùo. to preach the dharma, but a lot of times they use Phaät Giaùo AÂu Chaâu: European Buddhism—Töø their way of life such as retreating in peace, thaäp nieân 1970, aûnh höôûng Phaät giaùo ñoái vôùi ngöôøi strictly following the precepts to show and inspire AÂu chaâu ngaøy caøng lôùn maïnh hôn khi nhöõng ngöôøi others to cultivate the way. tî naïn vaø di daân ñeán töø caùc xöù chaâu AÙ —Since the Phaät Giaùo Hoøa Haûo: Hoa-Hao Buddhism—Phaät 1970s, interest in Buddhism among Europeans has Giaùo Hoøa Haûo ñöôïc Ñöùc Ngaøi Huyønh Phuù Soå saùng grown faster and faster, accompanied by the laäp vaøo naêm 1939 taïi mieàn Taây Vieät Nam—Hoa- arrival of Buddhist refugees and immigrants from Hao Buddhism was founded in South-west of Asian countries. South Vietnam in 1939 by Prophet Huynh Phu So. Phaät Giaùo Baùch Khoa

Toaøn Thö: : Boä Baùch Phaät Giaùo Vaø Khoa Hoïc: Science and khoa toaøn thö cuûa Phaät giaùo, ñöôïc vieát baèng tieáng Buddhism—See Khoa Hoïc Vaø Phaät Giaùo. Anh, do Tieán Só G.P. Malalasekera bieân soaïn vaø Phaät Giaùo Kinh Thö Hoäi: Buddhist Text chuû bieân, chính phuû Tích Lan xuaát baûn vaøo naêm Society—See Phaät Giaùo Thaùnh Ñieån Hieäp Hoäi. 1961—Encyclopedia of Buddhism, written in Phaät Giaùo Luaän Taùc Duïng: Functional English, composed and edited by Dr. G.P. Buddhism. Malalasekera, published by the Government of Sri Phaät Giaùo Luïc Baûo: Saùu nhaân vaät quí hieám trong Lanka in 1961. Phaät giaùo: Long Thoï, Thaùnh Thieân, Voâ Tröôùc, Theá Phaät Giaùo Baùt Tín: The Eight Beliefs of Thaân, Traàn Na vaø Phaùp Xöùng—Six ornaments in Buddhism—See Baùt Tín Trong Phaät Giaùo. Buddhism: Nagarjuna, Aryadeva, Phaät Giaùo Baéc Toâng: Mahayana Buddhism or Vasubandhu, Asanga, Dignaga, and Dharmakirti. Northern school—See Ñaïi Thöøa. Phaät Giaùo Maõ Lai: Buddhism in Malaysia—See Phaät Giaùo Ca: Buddhist anthem. Maõ Lai Taây AÙ Phaät Giaùo. Phaät Giaùo Cam Boát: Cambodian Buddhism. Phaät Giaùo Maät Toâng: Vajrayana Buddhism—Maät Phaät Giaùo Chaêm Pa Ka: Phaät Giaùo Chieâm Giaùo hay Phaät Giaùo Taây Taïng—See Maät Toâng. Thaønh—Buddhism in Champa. Phaät Giaùo Mieán Ñieän: Buddhism in Burma—See Phaät Giaùo Chieâm Thaønh: Buddhism in Champa. Mieán Ñieän Phaät Giaùo. Phaät Giaùo Coá Söï Taäp: Jatakamala-sastra (skt)— Phaät Giaùo Moâng Coå: Buddhism in Mongolia—

Mongolian Buddhism. Theravada spread from Sri Lanka to Burma and Phaät Giaùo Nam Döông: Buddhism in Indonesia. Thailand. The initial transmission of Buddhism Phaät Giaùo Nam Toâng: Theravada Buddhism or beyond India was to Sri Lanka in the third century Southern school—See Phaät Giaùo Nguyeân Thuûy. B.C., during the time of emperor Asoka, who then Phaät Giaùo Nepal: Buddhism in Nepal. ruled almost the entire subcontinent. Emperor Phaät Giaùo Ngheä Thuaät: Ngheä thuaät cuûa Phaät Asoka was a devout Buddhist, he was eager to giaùo—Buddhist arts. propagate the religion beyond India. Missionaries Phaät Giaùo Nghi Leã: Buddhist rituals—See Nghi were sent to nine different places. In Sri Lanka, Leã. Buddhism prospered with the protection and Phaät Giaùo Nguyeân Thuûy: Theravada Buddhism— active support of a succession of rulers and is still Thöôïng Toïa Boä—Tröôøng phaùi maø giaùo lyù döïa vaø virtually the national religion. Kinh A Haøm. Giaùo lyù naày cho raèng baûn ngaõ khoâng Phaät Giaùo Nhaäp Theá: Engaged Buddhism— coù töï taùnh, nhöõng yeáu toá hay chö phaùp laø thaät, vaø Phong traøo Phaät giaùo thôøi caän ñaïi vôùi nhöõng ñaïi Nieát baøn khoâng laø hoaïi dieät hoaøn toaøn. Nam bieåu khaép nôi treân theá giôùi, phong traøo naøy tìm Phöông Phaät Giaùo ñoái laïi vôùi Baéc Phöông Phaät caùch thích öùng nhöõng giaùo thuyeát vaø thöïc haønh cuûa Giaùo. Nam phöông Phaät giaùo laø Phaät giaùo truyeàn Phaät giaùo vaøo nhöõng vaán ñeà xaõ hoäi. Moät trong töø vuøng nam AÁn Ñoä nhö Tích Lan, Mieán Ñieän, nhöõng nhaân vaät noåi tieáng cuûa phong traøo laø Sulak Thaùi Lan, Cao Mieân vaø Laøo. Veà giaùo lyù thì Nam Sivaraksa, Ñöùc Ñaït Lai Laït Ma ñôøi thöù 14, Tenzin phöông Phaät giaùo laáy töø Vi Dieäu Phaùp. Nam Gyatso, vaø Thích Nhaát Haïnh. Thuaät ngöõ “Phaät phöông Phaät

giaùo cuõng ñöôïc bieát ñeán nhö laø Phaät Giaùo Nhaäp Theá" ñaõ ñöôïc aùp duïng cho nhöõng giaùo Nguyeân Thuûy, hay Phaät giaùo heä ngöõ Pali. Pali ngöôøi tham gia vaøo nhöõng hoaït ñoäng khaùc nhau, ôû ñaây muoán noùi laø ngoân ngöõ ghi laïi kinh ñieån cho bao goàm nhöõng coâng vieäc xaõ hoäi, choáng ngheøo ñoùi Nam phöông Phaät giaùo. Pali cuõng laø ngoân ngöõ vaø nhöõng chöông trình phaùt trieån, nhöõng hoaït ñoäng thoâng duïng duøng trong truyeàn thoâng cho caùc Taêng chaùnh trò, söï khôi daäy veà nhaân quyeàn, vaân vaân. só khi heä phaùi Nguyeân Thuûy phaùt trieån töø Tích Thaønh phaàn keát hôïp chung goàm nhöõng ngöôøi duøng Lan qua Mieán vaø Thaùi. Söï truyeàn baù Phaät giaùo ra caùi teân naøy ñeå gaùn cho nhöõng hoaït ñoäng cuûa hoï khoûi xöù AÁn Ñoä laàn ñaàu tieân qua xöù Tích Lan vaøo ñeàu töï nhaän hoï laø nhöõng ngöôøi theå hieän giaùo phaùp theá kyû thöù ba tröôùc Taây lòch trong thôøi ñaïi vua A nhaø Phaät vaøo nhöõng sinh hoaït cuï theå nhaèm höôùng Xaø Theá. Vua A Xaø Theá laø moät Phaät töû thuaàn tôùi laøm lôïi ích cho ngöôøi khaùc—A modern thaønh, Ngaøi khuyeán taán nhöõng ñoaøn truyeàn giaùo ñi Buddhist movement with representatives all over ra ngoaøi AÁn Ñoä vaø ñaõ göûi hoï ñi 9 nôi khaùc nhau. the world, which seeks to adapt Buddhist Taïi Tích Lan, Phaät giaùo höng thònh vaø ñöôïc che principles and practices to contemporary social chôû vôùi söï hoã trôï tích cöïc cuûa nhöõng ngöôøi cai trò, issues. Some of its most important figures are vaø hieän taïi Phaät giaùo vaãn coøn laø Quoác giaùo— Sulak Sivaraksa, the fourteenth Dalai Lama, Teaching corresponds to the Agama Sutras. These Tenzin Gyatso, and Thich Nhat Hanh. The term teachings generally hold that the self is without "Engaged Buddhism" has been applied to a range substance, the separate elements (dharmas) are of people engaged in many different activities, real, and Nirvana is neither total annihilation. including social work, anti-poverty and Southern Buddhism, in contrast with Northern development programs, political activism, human Buddhism (Mahayana—Baéc phöông Phaät giaùo). rights agitation, etc. The common unifying Southern Buddhism is the Buddhism of Sri Lanka, component is that people who apply the label to Burma, Thailand, Cambodia, and Laos. their activities perceive themselves as manifesting Doctrinally derived from Abhidharma Buddhism, Buddhist principles in concrete activities aimed at it is generally known as Theravada, or Pali benefiting others. Buddhism. Pali, meaning "scriptures" refers to the Phaät Giaùo Nhaät Baûn: Japanese Buddhism. language in which the canon of Southern Phaät Giaùo Phaïn Ngöõ: Buddhist Sanskrit—See Buddhism was recorded. Pali is also a common Phaïm Ngöõ. language for communication among monks as Phaät Giaùo Söû Thö: Books of Buddhist history.

Phaät Giaùo Taây Taïng: Tibetan Buddhism. maø ñònh nghóa naày seõ bao truøm taát caû moïi heä Phaät Giaùo Thaùi Lan: Buddhism in Thailand. thoáng tö töôûng coù tính trieát lyù hieän coù, thì ñieàu naày Phaät Giaùo Thaùnh Ñieån Hieäp Hoäi: Buddhist Text cuõng thaät ñaùng ngôø. Trieát lyù, theo ñònh nghóa coù Society—Hoäi Kinh Thö Phaät Giaùo do hoïc giaû Phaät nghóa laø yeâu meán trí tueä. Trieát lyù vöøa laø ñi tìm trí giaùo ngöôøi AÁn Ñoä teân Sarat Chandar Das saùng laäp tueä, vöøa laø trí tueä ñi tìm. Trong tö töôûng AÁn Ñoä, ôû Calcutta, AÁn Ñoä vaøo naêm 1893. OÂng Sarat

trieát lyù ñöôïc ñònh danh laø “Darsana,” minh thò Chandar Das ñaõ laøm vieäc taïi Hieäp Hoäi naøy trong chaân lyù. Toùm laïi, muïc ñích cuûa trieát lyù phaûi laø nhieàu naêm daøi, ñaõ cho xuaát baûn nhieàu kinh saùch khaùm phaù ra söï thöïc toái haäu hay chaân lyù. Ñaïo Phaät chöa ñöôïc ai bieát ñeán nhö “Nhaäp Boà Ñeà Haønh cuõng chuû tröông ñi tìm chaân lyù, nhöng söï ñi tìm Kinh” naêm 1894, vaø moät vaøi chöông ñaàu cuûa boä naày khoâng ñôn thuaàn laø suy lyù, hay moät caáu truùc Thanh Tònh Ñaïo naêm 1893. Ñieàu ñaùng noùi laø hoäi coù tính caùch lyù thuyeát suoâng, hay moät söï thu thaäp naøy ñaõ baét tay vaøo moät döï aùn môùi meû vaø khoân vaø toàn tröõ tri kieán ñôn thuaàn. Ñöùc Phaät nhaán maïnh ngoan laø cho xuaát baûn ra moät baûn dòch ra tieáng ñeán phöông dieän thöïc haønh nhöõng lôøi daïy cuûa Phaïn boä Thanh Tònh Ñaïo baèng tieáng Pali. Hoäi Ngaøi, ñeán vieäc aùp duïng tri kieán vaøo cuoäc soáng, cuõng ñaõ cho in cuoán “Svayambhu-purana” vaø moät nhìn vaøo baûn chaát cuûa cuoäc soáng chöù khoâng chæ baûn dòch cuûa cuoán Astasahasrika-prajna-paramita” nhìn vaøo noù treân beà maët. Ñoái vôùi Ñöùc Phaät, toaøn do Hara Prasad Shastri. Baûn dòch cuûa Harimohan boä nhöõng lôøi daïy cuûa Ngaøi chæ nhaèm ñeå hieåu veà Vidyabhusan veà moät vaøi ñoaïn trong cuoán Trung baûn chaát baát toaïi nguyeän cuûa moïi hieän höõu duyeân Quaùn Luaän Thích” cuûa Nguyeät Xöùng cuõng ñöôïc sinh vaø ñeå tu taäp con ñöôøng ñi ra khoûi söï khoå ñau xuaát baûn. Hôn theá nöõa, Hoäi coøn saép xeáp ñeå daïy naày—As to whether Buddhism is a philosophy, cho caùc Phaät töû nöôùc ngoaøi ñeán hoïc taïi Hoïc Vieän that depends upon the definition of the word; and Tieáng Phaïn ôû Calcutta vaø qua ñoù ñaõ môû ra moät whether it is possible to give the definition that phaân khoa môùi veà nghieân cöùu Phaät giaùo taïi AÁn will cover all existing systems of philosophical Ñoä—The Buddhist Text Society, founded by Sarat thought is doubtful. Etymologically philosophy Chandar Das, an Indian Buddhist scholar, in means to love (Gr. Philein) wisdom (sophia). Calcutta in 1893, where Sarat Chandar Das served Philosophy has been both the seeking of wisdom for many years, published many unknown texts and the wisdom sought. In Indian thought, such as the “Bodhicaryavatara” (1894) and the philosophy should be to find out the ultimate truth. first few chapters of the “Visuddhimagga” (1893). Buddhism also advocates the search for truth. But It is notable that the Society had embarked upon a it is no mere speculative reasoning, a theoretical novel and ingenious scheme of publishing a structure, a mere acquiring and storing of Sanskrit version of the Pali “Visuddhimagga.” It knowledge. The Buddha emphasizes the practical also published the “Svayambhu-purana” and a aspect of his teaching, the application of translation of the “Astasahasrika-prajna-paramita” knowledge to life, looking into life and not merely by Hara Prasad Shastri. Harimohan Vidyabhusan’s at it. For the Buddha, the entire teaching is just the translation of some portions of Chandrakirti’s understanding of the unsatisfactory nature of all Madhyamika-vrtti was also published. Moreover, phenomenal existence and the cultivation of the the Society arranged for the teaching of Buddhists path leading away from this unsatisfactoriness. from abroad in the Sanskrit College of Calcutta Phaät Giaùo Trung AÙ: Central Asian Buddhism— and

thus, opened a new department of Buddhist Buddhism in Central Asia. studies in India. Phaät Giaùo Trung Hoa: Chinese Buddhism—See Phaät Giaùo Thi Ca: Buddhist poems. Trung Hoa Phaät Giaùo. Phaät Giaùo Tích Lan: Ceylonese Buddhism Phaät Giaùo Töø Ñieån: Buddhist Dictionary. (Buddhism in Ceylon). Phaät Giaùo Vaên Hoïc: Buddhist Literature. Phaät Giaùo Vaø Trieát Hoïc: Buddhism vs Phaät Giaùo Vaên Khoá: Buddhist Archives. Philosophy—Ñaïo Phaät coù phaûi laø moät trieát lyù hay Phaät Giaùo Vieät Nam: Vietnamese Buddhism khoâng, tuøy thuoäc vaøo söï ñònh nghóa cuûa töø ngöõ; vaø (Buddhism in Vietnam). cho duø ngöôøi ta coù theå ñöa ra moät söï ñònh nghóa Phaät Giôùi: Phaät Ñoä.

1) Phaät giôùi ñoái laïi vôùi chuùng sanh giôùi. Moät Karmapa who was known for his miraculous trong thaäp giôùi goàm luïc ñaïo cuøng vôùi Thanh activities. vaên, Duyeân giaùc, Boà Taùt vaø Phaät thöøa —The Phaät Haäu Phoå Hieàn: 1) YÙ noùi Ñöùc Phaät sau khi ñaõ Buddha realm, in contrast with the realm of thaønh Phaät quaû, vaãn tieáp tuïc ban phöôùc vaø cöùu ñoä all living beings (Chuùng sanh giôùi. One of the chuùng sanh: After having attained Buddhahood ten realms which consist of the six gati still continue the work of blessing and saving other together with the realms of Buddhas, beings; 2) Ngaøi Phoå Hieàn tieáp tuïc coâng vieäc hoaèn g Bodhisattvas, Pratyeka-buddhas, and hoùa cuûa Phaät: P'u-Hsien, or Samantabhadra, as Sravakas. continuing the Buddha's work. 2) Phaùp Giôùi Phaät: State of Buddhahood—Phaät Phaät Hieàn Thieän Thuû: Worthy and Wholesome giôùi—Phaät quaû—Phaùp Giôùi Phaät hay Phoå Leader Buddha—Teân cuûa moät trong 53 vò coå Phaät Phaät, chæ nhöõng baäc ñaõ thaønh Phaät, ñaõ chöùng ñöôïc noùi ñeán trong kinh Döôïc Sö Boån Nguyeän ñöôïc tueä nhaát chaân phaùp giôùi ñaïi trí, coù ñaïi Coâng Ñöùc—Buddha of Worthy and Excellent quang minh phoå chieáu chuùng sanh—The Leader, name of one of fifty-three ancient Dharmadhatu Buddha, the universal Buddha, Buddhas mentioned in the Medicine Buddha or the Buddha of a Buddha-realm, i.e. the Sutra. dharmakaya. Phaät Hieän Voâ Ngu: Manifesting Without 3) Moät trong thaäp giôùi goàm luïc ñaïo cuøng vôùi Delusion Buddha. Thanh vaên, Duyeân giaùc, Boà Taùt vaø Phaät thöøa: Phaät Hoa Nghieâm Tam Muoäi: Buddha-garland- One of the ten realms which consist of the six samadhi (skt)—Tam muoäi maø ngaøi Phoå Hieàn nhaäp gati together with the realms of Buddhas, ñònh tröôùc khi thuyeát phaùp—The samadhi which Bodhisattvas, Pratyeka-buddhas, and Samantabhadra enters before preaching the Sravakas. dharma. Phaät Goâ Ta Ma: See Thích Ca Maâu Ni Phaät. Phaät Hoa Quang Nhö Lai: Padmaprabha Buddha Phaät Haûi: Buddha's ocean—Phaät giôùi voâ taän nhö (skt)—Phaät hieäu cuûa ngaøi Xaù Lôïi Phaát khi thaønh bieån caû—The realm of Buddha boundless as the Phaät. sea. Phaät Hoùa Thaân Tam: Three kinds of Buddhas' Phaät Haûi Ñöùc Quang Minh: Sea-Vast Virtue's accommodated body—Ba loaïi hoùa thaân cuûa ñöùc Radiance Buddha—Teân cuûa moät trong 53 vò coå Phaät: ñaïi hoùa thaân (hoùa thaân Boà Taùt), tieåu hoùa Phaät ñöôïc noùi ñeán trong kinh Döôïc Sö Boån thaân (hoùa thaân Nhò Thöøa), vaø tuøy loaïi hoùa thaân Nguyeän Coâng Ñöùc—Buddha of Sea-Vast Virtue (chö Phaät tuøy theo chuûng loaïi chuùng sanh maø thò Radiance, name of one of fifty-three

ancient hieän thuyeát giaùo khaùc nhau)—Three kinds of Buddhas mentioned in the Medicine Buddha Buddhas' transformation body: Great Sutra. transformation body (embodiment of Phaät Haûi Trí: The ocean of Buddha-knowledge. Bodhisattvas), Small transformation body Phaät Haøng Phuïc Chuùng Ma Vöông: King (embodiment of Pratyeka-buddhas and Sravakas), Demon-Horde-Subduer Buddha—Teân cuûa moät transformation body according to class or type trong 53 vò coå Phaät ñöôïc noùi ñeán trong kinh Döôïc (Buddhas reveal themselves in varying forms Sö Boån Nguyeän Coâng Ñöùc—Buddha of the King according to the need or nature of the beings Who Causes All Demons to Submit, name of one whom they desire to save). of fifty-three ancient Buddhas mentioned in the Phaät Hoùa Thieàn Sö (1834-1913): Thieàn sö Trung Medicine Buddha Sutra. Hoa, thuoäc phaùi Thieàn Laâm Teá vaøo thôøi nhaø Phaät Haïnh Giaû: Karmapa (tib)—Man of Buddha- Thanh (1644-1912)—Chinese Zen master of the activity—See Kieát Maõ Ba. Lin-Chi Sect in the Ch'ing dynasty in China. Phaät Haïnh Giaû Ñeä Nhò: Karma-pakshi (1206- Phaät Hoan Hyû Nhaät: Ngaøy raèm thaùng baûy, ngaøy 1283 C.E.)—Ñeä Nhò Phaät Haïnh Giaû, nhò toå cuûa cuoái cuøng cuûa muøa kieát haï an cö—The Buddhist tröôøng phaùi 'Haéc Maïo Giaùo', ngöôøi ñöôïc bieát ñeán Joy-day (The 15th of the 7th month, the last day of vì nhöõng haønh traïng kyø dieäu—The Second retreat).

Phaät Hoan Hyû Taïng Ma Ni Baûo Tích: Treasury Phaät Hoäi: Parsad-mandala (skt)—Buddha of Happiness and Accumulation of Mani Jewels Assembly. Buddha—Teân cuûa moät trong 53 vò coå Phaät ñöôïc Phaät Hoáng: Tieáng thuyeát phaùp cuûa Phaät huøng hoàn noùi ñeán trong kinh Döôïc Sö Boån Nguyeän Coâng nhö tieáng sö töû hoáng—Buddha’s nada, or roar— Ñöùc—Buddha of Joyous Treasury of the Mani- Buddha’s preaching compared to a lion’s roar, i.e. Jewel Heap, name of one of fifty-three ancient authoritative. Buddhas mentioned in the Medicine Buddha Phaät Hoàng Dieäm Ñeá Traøng Vöông: King Blazing Sutra. Red Imperial Banner Buddha. Phaät Hoïc: Buddhist study. Phaät Hueä: Phaät Hoïc Chæ Nam: Commentary Guide to 1) Tathagata-jnana-darsana (skt)—Buddha- Buddhism. wisdom—See Phaät Tueä. Phaät Hoïc Vieän: Buddhist Studies Institute. 2) Thieàn sö Trung Hoa, thuoäc Vaân Moân toâng vaøo Phaät Hoä: Buddhapalita (skt)—Phaät Hoä sanh vaøo thôøi nhaø Toáng (960-1279)—Chinese Zen giöõa theá kyû thöù saùu, ñoà ñeä nhieät thaønh cuûa Ngaøi master of the Yun-Meân Sect (established by Long Thoï. OÂng ñaõ vieát quyeån Trung Quaùn Chuù Zen master Yun-meân) in the Sung Dynasty in Giaûi, muïc ñích chuù giaûi cho boä Trung Quaùn Luaän China. cuûa Ngaøi Long Thoï. Nguyeân baûn boä Trung Quaùn 3) (1255-1325): Teân cuûa moät vò Thieàn sö Trung Chuù Giaûi nay ñaõ bò thaát laïc, chæ coøn laïi baûn dòch Hoa, thuoäc phaùi Döông Kyø, toâng Laâm Teá vaøo baèng Taïng vaên. Chuùng ta coù theå noùi raèng Phaät Hoä thôøi nhaø Nguyeân (1280-1368)—Name of a laø moät trong nhöõng ñaïi dieän quan troïng nhöùt cuûa Chinese Zen master of the Yang-chi branch, chuû thuyeát Voâ Ngaõ ñöôïc Long Thoï ñeà xöôùng vaøo Lin-chi Sect, who lived in the Yuan Dynasty theá kyû thöù 5. Phaät Hoä laø vò ñaõ saùng laäp ra tröôøng in China. phaùi Prasangika, aùp duïng moät phöông phaùp lyù 4) (1538-1628): Teân cuûa moät vò Thieàn sö Trung luaän,

trong ñoù moät ngöôøi muoán khaúng ñònh ñòa vò Hoa thuoäc toâng Laâm Teá vaøo thôø i nhaø Minh cuûa mình phaûi ñaët ra cho ñoái thuû nhöõng caâu hoûi (1368-1644)—Name of a Chinese Zen master sao cho coù theå hoaøn toaøn ñaùnh baïi ñoái thuû vaø laøm of the Lin-chi Sect in the Ming Dynasty in cho vai troø cuûa ngöôøi ñoù trôû thaønh loá bòch— China. Buddhapalita was born in the middle of the sixth Phaät Hueä Cöï Chieáu: Wisdom Torches' Shinning century, an ardent disciple of Nagarjuna. He wrote Buddha—Teân cuûa moät trong 53 vò coå Phaät ñöôïc a commentary called Madhyamakavrtti on the noùi ñeán trong kinh Döôïc Sö Boån Nguyeän Coâng Madhyamaka-Sastra of Nagarjuna. The original is Ñöùc—Buddha of Ten-direction Wisdom Torch, lost. It is available only in Tibetan translation. He name of one of fifty-three ancient Buddhas was one of the most important exponents of the mentioned in the Medicine Buddha Sutra. Sunyavada doctrine propounded by Nagarjuna in Phaät Hueä Oai Ñaêng Vöông: Buddha of Awesome the fifth century. Buddhapalita was the founder of Lamp of Wisdom King—King Awesome Lamp Of the school of logical thinking known as the Wisdom. Prasangika, which attempts to develop a method Phaät Hueä Traøng Thaéng Vöông: Buddha of the of reasoning in which an individual in order to King of the Victorious-Banner Wisdom— establish his position must put such questions to Victorious King Wisdom-Banner Buddha. his adversary as would defeat him completely and Phaät Hö Khoâng Baûo Hoa Quang: Buddha of make his position absurd. Precious-Flower Light of the Void—Light of Phaät Hoä Vöông: Buddhagupta (skt)—Phaät Ñaø Precious Flowers in Space Buddha. Cuùc Ña—Phaät Ñaø Cuùc Ña—Theo Eitel trong Phaät Höông Quang: Fragrant Light Buddha. Trung Anh Phaät Hoïc Töø Ñieån, Phaät Ñaø Cuùc Ña laø Phaät Höông Thöôïng: Superior-Fragrant Buddha. moät vò quaân vöông Phaät töû cuûa xöù Ma Kieät Ñaø, laø Phaät Höôùng Ñaïo: Phaät chæ ñöôøng höôùng ñaïo, laø con vaø ngöôøi keá vò cuûa vua Sakraditya— nhöõng vò Thaày, coøn chuùng sanh phaûi quyeát ñònh According to Eitel, Buddhagupta was a Buddhist con ñöôøng tu taäp cuûa chính mình; giaùc ngoä hay meâ king of Magadha, son and successor of Sakraditya. laàm, haïnh phuùc hay khoå ñau ñeàu do bôûi chính ta—

The Buddhas offer their guidance, they are only Phaät Kim Quang: Vajra-Firm And Shedding teachers; living beings themselves must determine Golden Light Everywhere Buddha. their way of practice (cultivation); enlightenment Phaät Kinh: Buddhavacana (skt)—Buddhist or stupidity, happiness or suffering, etc., all sutras—Phaät Kinh bao goàm hình töôïng vaø kinh depend on ourselves. ñieån Phaät—Buddhist canonical literature, Phaät Höôùng Thöôïng: See Phaät Höôùng Thöôïng including Buddha's images and Buddhist sutras. Söï. Phaät Kyù: Phaät thoï kyù hay noùi tröôùc moät caùch chaén Phaät Höôùng Thöôïng Nhaõn: Butsu-Kojo-Gen chaén veà söï thaønh töïu cuûa caùc vò ñeä töû trong töông (jap)—Thuaät ngöõ coù nghóa laø thaùi ñoä laïc quan ñaït lai—Buddha's prediction—Buddha's foretelling of ñöôïc qua tu taäp toïa thieàn—The term means the the future of his disciples. optimistic atttitude which derives from the daily Phaät Kyø Ñoä: Ñaïi dieäu ñòa cuûa quaû Phaät —Saùt ñoä practice of Zazen. cuûa moät vò Phaät—The precious continent, or Phaät Höôùng

Thöôïng Nhaân: Butsu-Kojo-Nin wonderful land of a Buddha. (jap)—Con ngöôøi coù söï chöùng nghieäm vi teá, höôùng Phaät Kî: Nhöõng söï kieän chính trong ñôøi ñöùc ñeán traïng thaùi ñi leân cuûa Phaät—A person of subtle Phaät—Major events of the Buddha's life. realization, a person of the Buddhas, a person in Phaät Laïp Nhöït: the ascendant state of Buddha. 1) Ngaøy cuoái trong naêm:The Buddhist last day of Phaät Höôùng Thöôïng Söï: Caûnh giôùi sieâu vieät cuûa the old year. Phaät—Supramundane Buddha realm. 2) Ngaøy cuoái muøa kieát haï an cö: The last day of Phaät Höõu Nhaät Nguyeät Ñaêng: Sun-Moon-Lamp the summer retreat. Buddha. Phaät Laäp Tam Muoäi: Möùc ñònh trong ñoù Phaät Phaät Khaåu Taâm Xaø: YÙ noùi keû ñaïo ñöùc giaû—Fine hieän ñeán vôùi thieàn giaû—A degree of samadhi in sounding words but a wicked heart (wolf in which the Buddhas appear to the meditator. sheep's clothing)—Good words but wicked heart. Phaät Laät Trì Taùc Thaûng Na: Urddhasthana, or Phaät Kieân Ñöùc: Firm Virtue Buddha. Urdvasthana, or Vardhasthana, or Vrjisthana Phaät Kieán: The correct views of the Buddha— (skt)—Theo Eitel trong Trung Anh Phaät Giaùo Töø Buddha doctrine. Ñieån, ñaây laø moät vöông quoác coå, teân Vardaks, Phaät Kieán Nhöùt Thieát Nghóa: Vision-Of-All- vuøng gaàn Cabool baây giôø—According to Eitel in Meaning Buddha. the Dictionary of Chinese Buddhist Terms, this Phaät Kieáp: Buddha-kalpa (skt)—See Ñaïi Kyø Phaät was an ancient kingdom, the country of the Phaùp. Vardaks, the Ortospana of Ptolemy, the region Phaät Kim Cang Baát Hoaïi: Vajra-Indestructible about Cabool. Buddha. Phaät Lieân Hoa Quang Du Hí Thaàn Thoâng: Phaät Kim Cang Lao Cöôøng Phoå Taùn: Buddha of Lotus-Flower Light, Roaming In Spiritual Power Universally Radiated Golden Light of Adamantine Buddha. Firm Strength—Teân cuûa moät trong 53 vò coå Phaät Phaät Long Chuûng Thöôïng Toân Vöông: Buddha ñöôïc noùi ñeán trong kinh Döôïc Sö Boån Nguyeän of Honoured King of the Supreme-Insight Coâng Ñöùc—Name of one of fifty-three ancient Nagas—Supreme And Venerable Dragon-King Buddhas mentioned in the Medicine Buddha Buddha. Sutra.. Phaät Long Toân Vöông: Venerable Dragon-King Phaät Kim Haûi Quang: Buddha of Golden-Sea Buddha. Light—Golden Sea Of Light Buddha. Phaät Loâ Xaù Na: Nishyanda Buddha. Phaät Kim Hoa Quang: Buddha of Golden-Flower Phaät Luaän: Budhology—Theo Phaät giaùo Nguyeân Light—Golden Flowers' Light Buddha—Teân cuûa Thuûy, Ñöùc Phaät chæ ñôn giaûn laø moät ngöôøi töï mình moät trong 53 vò coå Phaät ñöôïc noùi ñeán trong kinh noã löïc ñeå giaùc ngoä vaø trôû thaønh moät baäc Thaùnh Döôïc Sö Boån Nguyeän Coâng Ñöùc—Name of one of giaû. Theo phaùi Ñaïi Thöøa thì Ñöùc Phaät laø hoùa thaân fifty-three ancient Buddhas mentioned in the cuûa chính söï thaùnh thieän trong vuõ truï maø Ngaøi Medicine Buddha Sutra. giaùng traàn, nhö laø moät söù meänh ñeå truyeàn daïy giaùo

nghóa toái cao veà thaân phaän con ngöôøi vaø söï giaûi distinctive mark or sign and function, but have the thoaùt toái haäu—According to Hinayana, the Buddha same self-substance: the oneness or essential was simply a human being who by his own effort nature of all things. became enlightened and divine. In Mahayana, it is Phaät Ma Ni Traøng: Buddha of Mani Banner— divinity itself that incarnates itself in a Buddha

Mani Banner Buddha—Teân cuûa moät trong 53 vò and descends to earth to impart the highest coå Phaät ñöôïc noùi ñeán trong kinh Döôïc Sö Boån teaching about man's destiny and the ultimate Nguyeän Coâng Ñöùc—Name of one of fifty-three liberation. ancient Buddhas mentioned in the Medicine Phaät Luaät: Laws of Buddha's Teachings— Buddha Sutra. Buddhist laws. Phaät Ma Ni Traøng Ñaêng Quang: Buddha of Phaät Luïc Ñöùc: Six atttributes—Saùu ñaëc taùnh cuûa Mani Banner Shinning Lamp—Mani Banner and töø Baït Giaø Phaïm, cuõng laø moät trong nhöõng danh Lamps' Light Buddha—Teân cuûa moät trong 53 vò hieäu cuûa Phaät: töï taïi, cöïc thònh (huy hoaøng), ñoan coå Phaät ñöôïc noùi ñeán trong kinh Döôïc Sö Boån nghieâm, danh tieáng, caùt töôøng (toát laønh), vaø toân Nguyeän Coâng Ñöùc—Name of one of fifty-three quyù (cao quyù)—The six charateristics of a ancient Buddhas mentioned in the Medicine Bhagavat, which is one of a Buddha's titles: Buddha Sutra. Sovereign, Glorious, Majestic, Famous, Phaät Ma Phaùp Ma: Butsuma-Homa (jap)—Nhöõng Propitious, and Honoured. ngöôøi theo chuû nghóa lyù töôûng thöôøng bò vöôùng Phaät Luõng: 1) Teân cuûa moät ngoïn nuùi ôû goùc taây maéc bôûi hai danh töø Phaät vaø Phaùp—Idealists who nam nuùi Thieân Thai: Name of a peak at the south- are always disturbed by the concept of "Buddha" west corner of T'ien-T'ai; 2) Teân cuûa ñaïi sö Trí and "Dharma." Giaû nuùi Thieân Thai: Name for Chih-I. Phaät Maãu: Buddhamatr (skt)—Butsumo (jap)—1) Phaät Löïc: Buddhavisaya (p)—Buddha-power— Hoaøng haäu Ma Da laø meï cuûa Phaät: The mother of The power of Buddha. the Buddha, Maha Maya; 2) Baø Ma ha Ba Xaø Ba Phaät Löïc Trì: Gia trì bôûi Phaät löïc—Support by Ñeà laø keá maãu vaø cuõng laø dì cuûa Phaät: the power of Buddhas. Mahapajapatti, Buddha's aunt who was also his Phaät Löïc Voâ Ngaïi Duïng: Power of foster-mother; 3) Giaùo phaùp ñaõ sanh ra Phaät: The enlightenment—Giaùc Löïc Voâ Ngaïi Duïng—Löïc voâ Dharma or law which produced him; 4) Baùt Nhaõ ngaïi duïng cuûa chö Phaät duøng ñeå giaùc ngoä thuøy Ba La Maät Ña, meï cuûa chö Phaät: The Prajna- mieân, moät trong möôøi löïc voâ ngaïi duïng maø Ñöùc paramita, mother of begetter of all Buddhas. Phaät ñaõ daïy trong Kinh Hoa Nghieâm—Awakening Phaät Maãu Chôn Tam Muoäi: The samadhi, those who are asleep, one of the ten kinds of meditation or trance by means of which the unimpeded function relating to power which the Buddhas, past, present, and future, become Buddha taught in the Flower Adornment Sutra— incarnate. See Möôøi Löïc Voâ Ngaïi Duïng. Phaät Maãu Chuaån Ñeà Thaàn Chuù: Jwun Ti Spirit Phaät Löu Ly Trang Nghieâm Vöông: Buddha of Mantra. the King Gloriously Adorned with Lapis Lazuli—Phaät Maãu Ñaïi Khoång Töôùc Vöông: Maha- King Adorned With Lapus Lazuli Buddha—Teân mayuri-vidya-rajini (skt)—Meï cuûa chö Phaät, cöôõi cuûa moät trong 53 vò coå Phaät ñöôïc noùi ñeán trong khoång töôùc, tieâu bieåu cho trí tueä Baùt Nhaõ—Mother kinh Döôïc Sö Boån Nguyeän Coâng Ñöùc—Name of of begetter of all Buddhas, who rides a peacock, one of fifty-three ancient Buddhas mentioned in represents the prajna-paramita. the Medicine Buddha Sutra. Phaät Maãu Ñaïi Kim Dieäu Khoång Töôùc Minh Phaät Ly Caáu: Apart From Defilement Buddha. Vöông: Maha-mayuri-vidya (skt)—See Khoång Phaät Ma Nhöùt Nhö: Phaät vaø ma ñeàu cuøng

moät Töôùc Minh Vöông. theå, tuy töôùng duïng khaùc nhau, nhöng ñeàu cuøng töø Phaät Moân: Buddha's door—See Phaùp Moân. moät theå taùnh bình ñaúng: nhöùt nhö hay söï khoâng Phaät Minh: See Phaät AÂm. thay ñoåi cuûa thöïc chaát cuûa vaïn höõu —Buddha and Phaät Na La Dieân: Narayan Buddha. Mara have the same essence, though different in Phaät Nan Trôû: Hard-To-Injure Buddha.

Phaät Nguõ Taùnh (Tính): Naêm hoï cuûa Ñöùc Phaät chuùng ta nhìn moïi söï vaät baèng con maét cuûa Ñöùc tröôùc khi Ngaøi xuaát gia thaønh ñaïo—The five Phaät, töï nhieân chuùng ta seõ nhaän roõ caùi phöông surnames of Buddha before he became caùch thích hôïp nhaát ñeå daãn daét töøng ngöôøi. Ñöùc enlightened: Phaät coù theå laøm ñöôïc nhö theá moät caùch toaøn haûo. 1) Coà Ñaøm, moät nhaùnh cuûa doøng Thích Ca: Vaãn bieát chuùng ta vaãn coøn laø nhöõng phaøm nhaân Gautama, a branch of Sakya clan. chöa coù ñöôïc nhöõng taâm thaùi nhö theá, chuùng ta 2) Cam Giaù, moät trong nhöõng hoï toå tieân cuûa cuõng coù theå tieán daàn ñeán traïng thaùi aáy nhôø tích luõy Phaät: Iksvaku, one of Buddha’s ancestors. coâng haïnh treân ñöôøng ñi ñeán Phaät quaû. Laø ngöôøi 3) Nhaät Chuûng: Suryavamsa, of the sun race. con Phaät chôn thuaàn, chuùng ta phaûi luoân luoân coá 4) Xaù Di: Saka. gaéng nhìn moïi söï moïi vaät baèng caùi thaùi ñoä taâm 5) Thích Ca: Name of Buddha’s clan. thöùc ñöôïc ñaëc caên baûn treân taâm töø bi cuûa Ñöùc Phaät Nguyeän: Lôøi nguyeän cuûa Phaät laø cöùu ñoä heát Phaät—The eye of the enlightened one who sees thaûy chuùng sanh—The vow of Buddha to save all all and is omniscient. The Buddha is the eye of the beings. world, the eye that sees for all men. The Buddha, Phaät Nguyeät: Phaät ñang ñöôïc soi roïi trong taâm who is also one of that opens the eyes of men. chuùng sanh gioáng nhö maët traêng soi trong nöôùc This also means the highest of all viewpoints. trong—The Buddha-moon—Buddha being Besides, practitioners who attain the Buddha-eye mirrored in the human heart like the moon in the can see the ten powers of the enlightened. A pure water. person with this kind of insight not only can Phaät Ngöõ: The words or sayings of Buddha. perceive the real state of all things but can also Phaät Ngöõ Taâm: The Bhutatathata—Chaân Nhö observe it with compassion. He penetrates the real hay nôi taøng tröõ taát caû lôøi giaûng daïy cuûa chö state of all things with the desire to make all of Phaät—The mind or storehouse of Buddha’s words. them develop to the full extent of their potential, Phaät Nha Söû: Dathavamsa (skt)—Name of a work each according to its own original nature. In other of commentary. words, he is endowed with the divine eye of Phaät Nha Töï: Dalada-maligava (skt)—Name of a celestial beings, the eye of wisdom, the eye of the temple in India. Law while also possessing the mind of great Phaät Nhaõn: Buddha-Cakhu (p)—Buddha vision— compassion; it is he who takes a religious view of Buddha eye—Eye of the Enlightened One—The things in the true sense. If we view all living eye of the Buddha—Phaät nhaõn laø maét cuûa Phaät beings with the eye of the Buddha, we can hay maét cuûa baäc giaùc ngoä nhìn thaáu roõ thöïc töôùng naturally discern the means most suitable to guide cuûa chö phaùp. Ñöùc Phaät laø maét cuûa ngöôøi theá each one. The Buddha can do this perfectly. gian, chæ baûo daãn daét hoï ñi theo chaùnh ñaïo. Ñöùc Granted that we as ordinary people cannot Phaät môû maét

cho ngöôøi theá gian ñeå hoï thaáy ñöôïc possibly attain such mental state, we can approach chaùnh ñaïo. Phaät nhaõn coøn coù nghóa laø loái nhìn cao it step by step through our accumulation of nhaát trong moïi loái nhìn. Ngoaøi ra, haønh giaû tu taäp practice in the way to Buddhahood. As true ñaït ñöôïc Phaät nhaõn coù theå thaáy thaäp löïc cuûa Nhö Buddhists, we must always try to view everything Lai. Moät ngöôøi coù ñöôïc caùi nhìn naøy khoâng nhöõng with a mental attitude based on the compassionate chæ coù theå nhaän thöùc ñöôïc thöïc töôùng cuûa heát thaûy mind of the Buddha. moïi söï vaät, maø coøn coù theå quaùn saùt noù vôùi loøng töø Phaät Nhaõn Phaùi: Butsugen-ha (jap)—Thieàn Phaùi bi. Vò aáy thaâm nhaäp vaøo thöïc töôùng cuûa heát thaûy Phaät Nhaõn—Fo-Yen Sect, founded by Zen master moïi söï vaät vôùi yù muoán laøm cho moïi söï vaät phaùt Lung-Men-Ch'ing-Yuan. trieån ñeán vieân maõn khaû naêng cuûa chuùng, moã i thöù Phaät Nhaõn Phaät Maãu: Buddhalocani (skt)—The theo nguyeân tính cuûa noù. Noùi caùch khaùc, vò aáy coù Mother World Honored One. caùi nhìn thaùnh thieän cuûa chö thieân, con maét trí tueä Phaät Nhaõn Thanh Vieãn: Zen master Lung-Men- vaø con maét Phaùp trong khi ñoàng thôøi sôû höõu caùi Ch'ing-Yuan-Fo-Yen (1067-1120)—See Long taâm ñaïi bi; ñaáy laø vò aáy duøng caùi nhìn toân giaùo maø Moân Thanh Vieãn Thieàn Sö. nhìn moïi vaät theo yù nghóa thaät söï cuûa chuùng. Neáu Phaät Nhaõn Thieàn Sö: Butsugen-zenji (jap)—Zen

master Lung-Men-Ch'ing-Yuan-Fo-Yen (1067- Sun and Moon Gems. 1120)—See Long Moân Thanh Vieãn Thieàn Sö. Phaät Nhaät Nguyeät Quang: Buddha of the Sun and Phaät Nhaõn Toân: Mother of all wisdom—Nhaát Moon Light. Thieát Phaät Nhaõn Ñaïi Kim Cöông Caùt Töôøng Nhaát Phaät Nhaät Traø Lam: Phaät Nhaät, gioû traø—Fo Ru's Thieát Phaät Maãu, hay Phaät Nhaõn Boä Maãu, hay Phaät tea basket—See Baûn Khoâng Traø Lam. Maãu Toân, laø teân cuûa moät vò toân do Maät Giaùo ñaët Phaät Nhö Lai: Buddha-tathagata. ra—A term of the esoteric cult for the source or Phaät Nhöùt Thieát Phaùp Thöôøng Maõn Vöông: mother of all wisdom. Forever Replete In All Dharmas Buddha. Phaät Nhaân: Nhaân ñöa tôùi Phaät quaû, nhö laø nhöõng Phaät Nhöùt Thieát Theá Gian Nhaïo Kieán Thöôïng phöôùc ñöùc thieän nghieäp vaø coâng ñöùc Phaät— Ñaïi Tinh Taán: Supreme Great Vigor Buddha-cause—The cause which leads to That All Worlds Delight To See Buddha. Buddhahood, i.e. the merit of planting roots of Phaät Nhöït: See Phaät Nhaät. goodness and Buddha-virtue. Phaät Nhöït Nguyeät Quang: Light Of Sun And Phaät Nhaát Thieát Phaùp Thöôøng Maõn Vöông: Moon Buddha. Forever Replete In All Dharmas Buddha. Phaät Nhöït Nguyeät Chaâu Quang: Pearl-Light Of Phaät Nhaát Thieát Phaùp Traøng Maõn Vöông: Sun And Moon Buddha. Buddha of King of Eternal Completion of All Phaät Nhöït Sanh: Sun-Birth Buddha. Things. Phaät Nieát Baøn: Buddha's abiding place Phaät Nhaát Thieát Theá Gian Nhaïo KieánThöôïng (Nirvana)—The death of the Buddha—See Nieát Ñaïi Tinh Taán: Buddha of Supreme in the Great Baøn. Striving, Whom All the World Takes Joy in Phaät Oan Trieät Cöông Thieàn Sö: Teân cuûa moät vò Seeing—Teân cuûa moät trong 53 vò coå Phaät ñöôïc noùi Thieàn sö Trung Hoa vaøo thôøi nhaø Thanh (1644- ñeán trong kinh Döôïc Sö Boån Nguyeän Coâng Ñöùc— 1912)—Name of a Chinese Zen

master who lived Name of one of fifty-three ancient Buddhas in the Ch'ing Dynasty in China. mentioned in the Medicine Buddha Sutra. Phaät OÂ: Buddhaghosa (skt)—Theo Rhys Davids, Phaät Nhaät: 1) Ñöùc Phaät hay giaùo phaùp cuûa Ngaøi Phaät OÂ laø moät vò luaän sö noåi tieáng cuûa Tieåu Thöøa nhö aùnh saùng maët trôøi xua tan boùng toái voâ minh vaø kinh Taïng Pali. OÂng sanh gaàn Boà Ñeà Ñaïo (Phaät coù theå xua tan nhöõng taêm toái ngu doát cuûa Traøng, vaø ñeán Tích Lan vaøo khoaûng naêm 430 sau chuùng sanh, giaùo hoùa cho taâm trí hoï trôû neân saùng Taây Lòch. Haàu nhö taát caû nhöõng kinh ñieån Pali ñeàu suoát, gioáng nhö maët trôøi chieáu tôùi ñaâu thì choã aáy ñöôïc ngöôøi ta cho laø cuûa oâng vieát ra—According trôû neân saùng roõ): The Buddha-sun which drives to Rhys Davids, Buddhaghosa was a famous away the darkness of ignorance; 2) Ngaøy cuûa Phaät: commentator and writer of the Hinayana School The day of Buddha; 3) AÙnh saùng Phaät Phaùp xua and of the Pali canon. He was born near the Bo- tan boùng toái si meâ: The Buddha-sun which drives Tree, at Buddha-Gaya, and came to Ceylon about away the darkness of ignorance; 4) Ngaøy Phaät 430 A.D. Almost all the commentaries now Ñaûn: The day of Buddha (birth). existing in Pali are ascribed to him. Phaät Nhaät Baûn Khoâng Thieàn Sö: Zen master Fo- Phaät Phaøm Nhöùt Theå: Phaät vaø phaøm phu laø moät, Ru Pen K'ung—Teân cuûa moät vò Thieàn sö Trung taát caû ñeàu coù Phaät taùnh—Buddha and the common Hoa vaøo theá kyû thöù IX, moät trong nhöõng ñeä töû noái people are one, i.e. all are of Buddha-nature. phaùp noåi troäi cuûa ngaøi Vaân Cö Ñaïo Öng, thuoäc Phaät Phaïm AÂm: Pure-Sound Buddha. Taøo Ñoäng toâng—Name of a Chinese Ts'ao Tung Phaät Phaùp: Buddha-dharma (skt)—Butsudo Zen master in the ninth century. He was one of the (jap)—Buddhist law—Buddhist Method— most eminent dharma-heirs of Zen master Yun- Buddhist teaching—Nhöõng giaùo phaùp ñöôïc Phaät chu Tao-ying (?-901). giaûng daïy, maø thöïc haønh theo ñoù seõ daãn ñeán giaùc Phaät Nhaät Ñaäu Ñoäc: Phaät Nhaät, haït ñaäu ñang noå ngoä—Buddha Dharma or Buddha Teachings, or laùch taùch—Fo-Ru: A pea is decrepitating—See Law of Buddhist—Buddha’s dharma or universal Ñaäu Ñoäc. law—The Buddha law preached by the Buddha— Phaät Nhaät Nguyeät Chaâu Quang: Buddha of the

Buddha’s way of universal mercy—Methods of cuøng moät con maét, hay noùi moät caùch tích cöïc hôn, cultivation taught by the Buddha leading beings to chuùng ta neùm taát caû cuoäc soáng cuûa mình vaøo trong enlightenment. taát caû nhöõng gì maø chuùng ta gaëp phaûi, ñoù laø thaùi ñoä Phaät Phaùp Baát Ly Theá Gian Phaùp: The soáng beân ngoaøi Phaät phaùp. Vôùi moät thaùi ñoä soáng enlightenment of the Buddhist dharma is nhö vaäy, yù nghóa cuûa cuoäc soáng ngaøy qua ngaøy inseparable from that of the secular world. thay ñoåi hoaøn toaøn, tuøy theo caùch chuùng ta ñaùnh Phaät Phaùp Chæ Coù Moät Vò, Ñoù Laø Vò Giaûi giaù söï vieäc, con ngöôøi hay hoaøn caûnh khôûi leân. Vì Thoaùt: The Buddha’s teaching has only one chuùng ta khoâng coøn coá gaéng vöôït thoaùt khoûi meâ flavour: the flavour of liberation. hoaëc, baát haïnh hay nghòch caûnh; chuùng ta cuõng Phaät Phaùp Ñaïi Long: Roàng lôùn Phaät phaùp. Töø khoâng theo ñuoåi söï giaùc ngoä hay söï bình an trong duøng ñeå chæ baäc oai ñöùc lôùn vaø nhieàu thaàn löïc taâm, nhöõng thöù nhö

tieàn baïc hoaëc ñòa vò maát heát trong cöûa Phaät—A great dragon of Buddha- giaù trò tröôùc ñaây cuûa chuùng. Söï noåi tieáng vaø kyû xaûo dharma. The term indicates an awe-inspiring xoay xôû trong xaõ hoäi cuûa ngöôøi khaùc khoâng coøn virtue monk who has a lot of spiritual powers. aûnh höôûng ñeán caùch chuùng ta thaáy chuùng vôùi tö Phaät Phaùp Ñaïi YÙ: Nghóa lyù hay muïc tieâu quan caùch laø con ngöôøi, cuõng nhö moät taám giaáy chöùng troïng vaø thieát yeáu cuûa Phaät phaùp —The important nhaän giaùc ngoä cuõng khoâng laøm ai ngöôõng moä. meaning or aim of Buddha-dharma—See Ñaïi YÙ Ñieàu coát yeáu vaø quan troïng haøng ñaàu laø chuùng ta Phaät Phaùp. caøng phaùt trieån nhaõn quan aáy, yù nghóa cuûa caùch Phaät Phaùp Giôùi: Phaùp giôùi cuûa chö Phaät—The tieáp caän caùc söï vieäc, hoaøn caûnh, hoaëc nhöõng ngöôøi Dharma Realm of Buddhas. khaùc trong cuoäc soáng cuûa chuùng ta caøng thay ñoåi Phaät Phaùp Giôùi Taïng Thaân A Di Ñaø: Amitabha trieät ñeå."—According to Zen Master in the Buddha, Whose Body Is The Treasury Of The Instructions for the Zen Cook: "We view heaven Dharma Realm. or hell, enlightenment or delusion all with the Phaät Phaùp Taïng: The storehouse of Buddha-same eye, or to put it more positively, we throw law—The Bhutatathata as the source of all things. our whole lives into whatever we encounter, and Phaät Phaùp Taêng: Buddha-dharma-sangha (skt)— that is atttitude of living out the Buddhadharma. The Buddhist Trinity—See Phaät Baûo, Phaùp baûo, When we have developed this kind of attitude Taêng baûo. toward our lives, the meaning of living day by day Phaät Phaùp Thaéng Vöông: Buddha of Dharma- changes completely, along with our valuation of King Victory—Dharma-Victory Buddha. the events and people and circumstances that arise. Since we no longer try to escape from Phaät Phaùp Thaân: Buddha-dharma-kaya (skt)— delusion, misfortune, or adversity, nor chase after See Phaùp Thaân. enlightenment and peace of mind, things like Phaät Phaùp Thoï Meänh: The life or extent of a money and position lose their former value. period of Buddhism. People's reputations or their skills at maneuvering Phaät Phaùp Tinh Yeáu: The essence of Buddhist in society have no bearing on the way we see doctrine: “Ñöøng laøm caùc vieäc aùc, laøm caùc vieäc them as human beings, nor does a certificate of laønh, giöõ cho taâm yù thanh saïch, ñoù laø taát caû nhöõng enlightenment make any impression on anyone. gì Phaät daïy.”—“Do not get involved in evil deeds, What is primary and essential is that as we do whatever benefits others, always keep the develop this vision, the meaning of encountering mind pure, that is all the Buddha’s teaching.” the things, situations, or people in our lives Phaät Phaùp Traøng: Dharma-Curtain Buddha. completely changes." Phaät Phaùp Trí: Trí thoâng hieåu hoaøn toaøn—Perfect Phaät Phaùt: Buddhakesa (skt)—Toùc Phaät— understanding of the dharma. Buddha’s hair. Phaät Phaùp Trong Ñôøi Soáng: Buddhadharma in Phaät Phaät: Thaäp Phöông Tam Theá Nhöùt Thieát life—Theo Thieàn sö Noäi Sôn Höng Chính trong Chö Phaät—All the Buddhas of the Ten directions quyeån Truø Phoøng Giaùo Chæ: "Chuùng ta nhìn thaáy and the three periods of time. thieân ñöôøng, ñòa nguïc, giaùc ngoä vaø meâ hoaëc vôùi

Phaät Phaät Toå Toå: Butsu-Butsu-So-So (jap)— Phaät—The true light of the Buddha—Spiritual From Buddha to Buddha, from Patriarch to enlightenment—The light of the Buddha—The Patriarch. effulgence or bodily halo emitted by Buddhas, Phaät Phoå Hieän Saéc Thaân Quang: Buddha of the Bodhisattvas and devas. Light of Universally Manifested Form—Form- Phaät Quang Dieäm Vöông: The royal Buddha of Body's Light Appearing Everywhere Buddha— shining flames, or flaming brightness (Amitabha Teân cuûa moät trong 53 vò coå Phaät ñöôïc noùi ñeán with his virtues). trong kinh Döôïc Sö Boån Nguyeän Coâng Ñöùc— Phaät Quang Ñöùc: Bright Virtue Buddha. Name of one of fifty-three ancient Buddhas Phaät Quang Minh: Rasmiprabhasa (skt)— mentioned in the Medicine Buddha Sutra. Mahakasyapa (Ma ha ca dieáp) is to be reborn in Phaät Phoå Kieán: See Vaên Thuø Sö Lôïi. the kingdom of light and glorious virtue as a Phaät Phoå Minh: Buddha of Universal Buddha. Brilliance—Universal Understanding Buddha— Phaät Quang Phaùi: Bukkho-ha (jap)—Bukkho Teân cuûa moät trong 53 vò coå Phaät ñöôïc noùi ñeán school—The true light of the Buddha Sect. trong kinh Döôïc Sö Boån Nguyeän Coâng Ñöùc— Phaät Quang Quoác Sö: Bukkho Kokushi (jap)— Name of one of fifty-three ancient Buddhas Fo-Kuang (chi)—Quoác Sö Phaät Quang (Nhaät). mentioned in the Medicine Buddha Sutra. Phaät Quang Sôn: Fo-Kuang-Shan—Teân cuûa moät Phaät Phoå Quang: Buddha of Universal Light— Töï Vieän lôùn taïi Ñaøi Loan, ñöôïc Hoøa Thöôïng Tinh Universal Light Buddha—Teân cuûa moät trong 53 vò Vaân saùng laäp vaøo naêm 1967. Ñaây laø truï sôû chính coå Phaät ñöôïc noùi ñeán trong kinh Döôïc Sö Boån cuûa moät toå chöùc môû roäng cuûa caùc chuøa vieän treân Nguyeän Coâng Ñöùc—Name of one of fifty-three khaép theá giôùi, bao goàm chuøa Taây Lai ôû Hacienda ancient Buddhas mentioned in the Medicine Height thuoäc Los Angeles. Toå chöùc naøy nhaán Buddha Sutra. maïnh ñeán caùc dòch vuï xaõ hoäi vaø caùc trung taâm Phaät Phoå Tònh: Buddha of Universal huaán ngheä, caùc cô sôû giaùo duïc vaø chaêm soùc y teá — Tranquility—Universal Purity Buddha—Teân cuûa Name of the large Buddhist temple in Taiwan, moät trong 53 vò coå Phaät ñöôïc noùi ñeán trong kinh founded in 1967 by Venerable Master Hsing-Yun. Döôïc Sö Boån Nguyeän Coâng Ñöùc—Name of one of This is the headquarters for an extensive fifty-three ancient Buddhas mentioned in the organization which has branch temples all over the Medicine Buddha Sutra. world, including the Hsi-Lai Temple in Hacienda Phaät Quaû: Buddhaphala (skt)—Quaû vò Phaät— Height in Los Angeles. The organization Buddhahood—The Buddha fruit—The state of emphasizes social service and operates vocational Buddhahood. training centers, educational facilities, and Phaät Quaû Khaéc Caàn Thieàn Sö (1063-1135): healthcare facilities. Engo Kokugon (jap)—Yuan-Wu-K'eâ-Ch'in—See Phaät Quang Thieàn Sö: Bukkho-Zenji (jap)— Vieân Ngoä Khaéc Caàn Phaät Quaû Thieàn Sö. Thieàn Sö Phaät Quang—See Voâ Hoïc Toå Nguyeân. Phaät Quaû Kích Tieát Luïc: Engo Kokugon Goroku Phaät Quaûng Trang Nghieâm Vöông: Buddha of (jap)—Ngöõ Luïc do Thieàn sö Vieân Ngoä Khaéc Caàn King Adorned by Vast Glory—King Vast soaïn vaøo thôøi nhaø Toáng (960-1279)—Records of Adornment Buddha—Teân cuûa moät trong 53 vò coå Zen teachings composed by Zen master Yuan-wu Phaät ñöôïc noùi ñeán

trong kinh Döôïc Sö Boån K'eâ-Ch'in during the Sung dynasty—See Vieân Nguyeän Coâng Ñöùc—Name of one of fifty-three Ngoä Khaéc Caàn Phaät Quaû Thieàn Sö. ancient Buddhas mentioned in the Medicine Phaät Quaû Vieân Ngoä: See Vieân Ngoä Khaéc Caàn Buddha Sutra. Phaät Quaû Thieàn Sö. Phaät Quaät Di Taéc Thieàn Sö (751-830): Zen Phaät Quan Theá Ñaêng: Buddha of Lamp that master Fo-k'u Wei-tse—See Di Taéc Phaät Quaät Observes the World—Lamp That Contemplates Thieàn Sö. The World Buddha. Phaät Quaät Phaùi: The Fo-k'u Sublineage—Söï kieän Phaät Quang: Buddha-ransi (skt)—Bukkho (jap)— Thieàn sö Phaät Quaät Di Taéc ñöôïc ñaët ôû vò trí ngöôøi Halo—Haøo quang hay aùnh saùng giaùc ngoä cuûa ñöùng ñaàu moät doøng truyeàn thöøa phuï ñoäc laäp vôùi

thaày mình baét nguoàn töø söï thaønh coâng trong noã löïc Ñaûm La (Buddha realm, land or country)— thaønh laäp moät trung taâm lôùn maïnh cuûa rieâng oâng Danh töø Phaät Saùt, Phaät Ñoä hay Phaät Quoác treân nuùi Thieân Thai, huyeän Tieân Thai, tænh Trieát khoâng coù trong Phaät Giaùo Tieåu Thöøa. Theo Giang. Theo Toáng Cao Taêng Truyeän, Phaät Quaät Ñaïi Thöøa, thì ñaây laø quoác ñoä ñaït ñeán cuûa vò Hoïc höng thònh trong vuøng Trieát Giang khoâng keùm ñaõ hoaøn toaøn giaùc ngoä, nôi ñoù Phaät höôùng daãn toâng Thieân Thai cuûa Trí Khaûi vaø raèng noù ñaït ñöôïc giuùp chuùng sanh chuaån bò giaùc ngoä—The term moät ñòa vò ñoäc laäp vôùi Baéc toâng cuûa Thaàn Tuù, Nam is absent from Hinayana. In Mahayana it is Toâng cuûa Hueä Naêng, vaø Ngöu Ñaàu cuûa Phaùp spiritual realm acquired by one who reaches Dung. Tuy nhieân, chæ coù moät vaøi ñoaïn vaên vaø taøi perfect enlightenment, where he instructs all lieäu coøn soùt laïi, nhôø ñoù maø ñaùnh giaù hay ño löôøng beings born there, preparing them for baûn chaát giaùo phaùp cuûa phaùi naøy. Neùt ñaëc bieät noåi enlightenment. baät nhaát cuûa Phaät Quaät phaùi laø noù goàm coù Phaät 2) Xöù sôû nôi Phaät Ñaûn sanh: The country of the Quaät vaø haàu nhö khoâng coù ai khaùc, vì thaät söï Buddha’s birth. khoâng heà coù taøi lieäu hay thoâng tin naøo caû veà cuoäc 3) Nôi ngöï trò cuûa chö Phaät: A country being ñôøi cuûa caùc thaønh vieân khaùc cuûa phaùi naøy. Thaät transformed by a Buddha or one already khoù maø tin raèng Phaät Quaät phaùi höng thònh treân nuùi transformed—The land or realm of Buddha. Thieân Thai nhieàu nhö Thieân Thai toâng cuûa Trí 4) Theo kinh Duy Ma Caät, chöông moät, Phaät daïy Khaûi Ñaïi Sö, nhöng maëc daàu vaäy baûn thaân Phaät raèng: “Naøy Baûo Tích! Taát caû chuùng sanh laø Quaät döôøng nhö ñaõ coù moät tieáng taêm raát ñaëc bieät coõi Phaät cuûa Boà Taùt. Vì sao? Boà Taùt tuøy choã trong soá nhöõng ngöôøi cuøng thôøi vôùi oâng—The fact giaùo hoùa chuùng sanh maø laõnh laáy coõi Phaät; tuøy that Zen master Fo-k'u Wei-tse is placed at the theo choã ñieàu phuïc chuùng sanh maø laõnh laáy head of a sublineage independently of his coõi Phaät; tuøy chuùng sanh öng theo quoác ñoä teacher's derives from his alleged success in naøo vaøo trí tueä cuûa Phaät maø laõnh laáy coõi Phaät; establishing his own thriving center at Mount tuøy chuùng sanh öng theo quoác ñoä naøo phaùt T'ien-t'ai, T'ien-t'ai district, Chekiang province. khôûi caên taùnh Boà Taùt maø laõnh laáy coõi Phaät. Vì According to the Sung Kao Seng Chuan, "Fo-k'u- sao theá? Vì Boà Taùt laõnh laáy coõi Phaät thanh learning" flourished in Chekiang and

surrounding tònh ñeàu vì muoán lôïi ích chuùng sanh. Ví nhö areas no less than did the T'ien-t'ai School of coù ngöôøi muoán xaây döïng cung nhaø nôi khoaûng Chih-i and that it attained a status independent of ñaát troáng, tuøy yù ñöôïc thaønh coâng, neáu xaây the Northern, Southern, and Niu-t'ou Schools. döïng giöõa hö khoâng quyeát khoâng thaønh töïu However, there are only a few passages and ñöôïc; Boà Taùt cuõng theá, vì thaønh töïu chuùng documents left with which to gauge the nature of sanh neân nguyeän laõnh laáy coõi Phaät. Nguyeän this sublineage's teachings The most striking laõnh laáy coõi Phaät chaúng phaûi ôû nôi roãng khoâng feature of the Fo-k'u sublineage is that it is vaäy—According to the Vimalakirti Sutra, composed of Fo-k'u and virtually no one else Chapter One, the Buddha said: “Ratna-rasi, because no information at all about the lives of its all species of living beings are the Buddha members. It is hard to believe that the Fo-k'u land sought by all Bodhisattvas. Why is it so? Sublineage flourished on Mount T'ien-t'ai as much Because a Bodhisattva wins the Buddha land, as the T'ien-t'ai School of Great master Chih-i, but according to the living beings converted by even so, Fo-k'u himself seems to have had a very him (to the Dharma); according to the living special reputation among his contemporaries—beings tamed by him; according to the country See Di Taéc Phaät Quaät Thieàn Sö. (where they will be reborn to) realize the Phaät Quaät Töï: Fo-k'u Temple—Teân cuûa moät ngoâi Buddha-wisdom and in which they will grow chuøa treân nuùi Ngöu Ñaàu—Name of a temple on the Bodhisattva root. Why is it so? Because Mount Niu T'ou—See Ngöu Ñaàu Toâng and Phaät a Bodhisattva wins the pure land solely for Quaät Phaùi. the benefit of all living beings. For instance, Phaät Quoác: a man can build palaces and houses on vacant 1) Phaät Ñoä—Buddhaksetra (skt)—Phaät Hoät Sai ground without difficulty, but he will fail if he

attempts to build them in (empty) space. So, a achieved right concentration and mental stability, Bodhisattva, in order to bring living beings to thereby, acquiring the uninterrupted power of perfection seeks the Buddha land which speech. They had achieved all the (six) paramitas: cannot be sought in (empty) space. charity (dana), discipline (sila), patience (ksanti), Phaät Quoác Boà Taùt: Bodhisattvas in the devotion (virya), serenity (dhyana) and wisdom Buddhaland—Theo kinh Duy Ma Caät, chöông (prajna), as well as the expedient method (upaya) moät, Phaät quoác Boà Taùt laø nhöõng vò coù tieáng taêm, of teaching which completely benefit self and ñeàu ñaõ thaønh töïu trí haïnh Ñaïi Thöøa. Do nhôø söï chæ others. However, to them, these realizations did giaùo cuûa chö Phaät maø caùc ngaøi ñaõ laøm thaønh böùc not mean any gain whatsoever for themselves, so, thaønh hoä phaùp, giöõ gìn Chaùnh Phaùp, dieãn noùi phaùp that they were in line with the patient endurance aâm töï taïi voâ uùy nhö sö töû hoáng giaùo hoùa chuùng of the uncreate (anutpattika-dharma-ksanti). They sanh, danh ñoàn xa khaép möôøi phöông. Ngöôøi ñôøi were able to turn the wheel of the Law that never khoâng caàu thænh maø caùc Ngaøi saün saøng ñeán chuùng turns back. Being able to interpret the (underlying hoäi ñeå tuyeân löu Tam Baûo, khoâng ñeå döùt maát. Caùc nature of) phenomena, they knew very well the ngaøi haøng phuïc taát caû ma oaùn, ngaên deïp caùc ngoaïi roots (propensities) of all

living beings; they ñaïo; saùu caên tam nghieäp thaân khaåu yù ñeàu thanh surpassed them all and realized fearlessness. tònh; troïn lìa naêm moùn ngaên che vaø möôøi ñieàu raøng Phaät Quoác Kyù: Taäp kyù cuûa Ngaøi Phaùp Hieån veà buoäc. Taâm thöôøng an truï nôi lyù voâ ngaïi giaûi thoaùt. nhöõng quoác gia theo ñaïo Phaät—Fa-Hsien's record Nhôø nieäm ñònh toång trì vaø vaø taâm bình ñaúng maø of Buddhist countries. caùc ngaøi coù khaû naêng bieän taøi thoâng suoát khoâng heà Phaät Quoác Thieàn Sö: Zen master Fo-kuo—See trôû ngaïi. Caùc ngaøi ñaõ thaønh töïu Luïc Ba La Maät, Cöôøng Nghi Ñaïi Ngoä. caùc haïnh boá thí, trì giôùi, nhaãn nhuïc, tinh taán, thieàn Phaät Sanh Nhöït: See Phaät Ñaûn. ñònh, trí tueä, cuõng nhö giaùo phaùp phöông tieän thieän Phaät Saùt: Buddhaksetra (skt)—Coù hai loaïi Phaät xaûo lôïi mình lôïi ngöôøi thaûy ñeàu ñaày ñuû. Tuy Saùt: 1) Ñoâng Ñoä Cöïc Laïc, 2) Taây Phöông Tònh nhieân, vôùi caùc ngaøi, nhöõng thaønh töïu naày khoâng coù Ñoä—There are two classes of Buddha-ksetra: 1) nghóa laø laøm lôïi cho chính hoï, maø caùc ngaøi ñaõ The Eastern Paradise, in the Vairocana Schools, ñöôïc ñeán baäc voâ sôû ñaéc maø khoâng khôûi phaùp nhaãn regarded as the regions of progress for the (voâ sinh phaùp nhaãn). Caùc ngaøi coù khaû naêng tuøy righteous after death; 2) The Western Pure Land, thuaän dieãn noùi phaùp luaân baát thoái; kheùo hieåu roõ in the Amitabha Schools, regarded as the Pure chaân töôùng vaïn phaùp, thaáu bieát caên cô chuùng sanh; Land oai ñöùc bao truøm ñaïi chuùng vaø thaønh töïu phaùp voâ Phaät Saéc: Buddha-sasanam (p)—Meänh leänh hay uùy—According to the Vimalakirti Sutra, Chapter giaùo phaùp cuûa Phaät—Buddha's sasana or orders— One, all Bodhisattvas in the Buddhaland were Buddha's teaching—Buddha's dispensation well known for having achieved all the perfections (giving-out instructions)—Buddha's orders— that lead to the great wisdom. They had received Buddha's teaching—Meänh leänh hay giaùo phaùp cuûa instructions from many Buddhas and formed a Phaät. Kyõ luaät Phaät, hoïc thuyeát Phaät, nhöõng qui taéc Dharma-protecting citadel. By upholding the right ñaïo ñöùc, nhöõng nghi thöùc suøng kính vaø thieàn ñònh, Dharma, they could fearlessly give the lion's roar baét nguoàn töø söï thuyeát giaûng cuûa Phaät. Noùi toùm to teach sentient beings; so their names were laïi, ñaây laø thoâng ñieäp cuûa Phaät cho chuùng sanh heard in the ten directions. They were not invited naøo muoán töï giaûi thoaùt mình khoûi moïi heä phöôïc but came to the assembly to spread the teaching traàn theá—Buddha discipline, teaching of the on the Three Treasures to transmit it in perpetuity. Buddha, Buddha's rules of discipline or morality, They had overcome all demons and defeated devotional and meditative practices. In short, all heresies; and their six faculties, karmas of deeds, of them originated from one message from the words and thoughts were pure and clean; being Buddha to all beings who want to free themselves free from the (five) hindrances and the (ten) form worldly bonds. bonds. They had realized serenity of mind and had Phaät Sôû Haønh: Buddhacarita (skt)—See Phaät Sôû achieved unimpeded liberation. They had Haønh Taùn.

Phaät Sôû Haønh Taùn: Buddhacarita (skt)—Life of vaéng laëng, khoâng noùi moät lôøi naøo, khoâng chæ khoâng Buddha—Phaät Boån Haïnh Taäp—See Buddhacarita

bieát, khoâng taïo khoâng taùc maø laøm Phaät söï. Nhö theá (skt)—Life of Buddha—Phaät Boån Haïnh Taäp— A Nan! Nhöõng oai nghi taán chæ, caùc vieäc thi vi cuûa Phaät Sôû Haønh Taùn—Huyeàn thoaïi veà cuoäc ñôøi vaø chö Phaät ñeàu laø Phaät söï caû. A Nan! Coù boán ma vaø sôû haønh cuûa Ñöùc Phaät, chuyeän keå ñaày ñuû veà cuoäc taùm muoân boán ngaøn phieàn naõo maø chuùng sanh ñôøi cuûa Phaät Thích Ca, töø khi ñaûn sanh cho ñeán phaûi bò nhoïc nhaèn moûi meät. Chö Phaät laïi duøng caùc Nieát Baøn (Parinirvana)—The Sanskrit title of a phaùp aáy maø laøm Phaät söï, ñoù goïi laø vaøo phaùp moân poem mentioned a life and work of the Buddha cuûa heát thaûy chö Phaät. Khi Boà Taùt vaøo moân naày from his birth to his parinirvana with much hoaëc thaáy taát caû coõi Phaät nghieâm tònh khoâng laáy legendary matter. laøm vui möøng, khoâng ham muoán, khoâng kieâu Phaät Sôû Haønh Taùn Kinh: Buddhacarita-kavya- haõnh; hoaëc thaáy taát caû coõi Phaät baát tònh cuõng sutra (skt)—Kinh noùi veà cuoäc ñôøi cuûa Phaät Thích khoâng lo, khoâng ngaïi, khoâng boû qua, chæ phaûi ôû nôi Ca, ñöôïc vieát theo theå loaïi thô saùng taùc bôûi Maõ chö Phaät sanh taâm thanh tònh, vui möøng cung kính Minh Boà Taùt, vò toå thöù 12—A poetic narrative of khen ngôïi chöa töøng coù. Chö Phaät Nhö Lai coâng the life of Sakyamuni written by Asvaghosa (Maõ ñöùc bình ñaúng, vì giaùo hoùa chuùng sanh maø hieän ra Minh Boà Taùt), the twelfth patriarch. caùc coõi Phaät khoâng ñoàng. A Nan! OÂng thaáy coõ i Phaät Sôn Haûi Hueä Töï Taïi Thoâng Vöông: nöôùc cuûa chö Phaät, ñaát coù bao nhieâu maø hö khoâng Buddha of Sovereign and Universal King of khoâng bao nhieâu? Nhö theá, thaáy saéc thaân chö Phaät, Mountain and Seas Wisdom—King Wisdom Like thaân coù bao nhieâu maø trí hueä khoâng ngaïi thì khoâng Mountains And Seas And Self-Mastery's coù bao nhieâu? A Nan! Saéc thaân chö Phaät, oai Penetrations Buddha. töôùng, chuûng taùnh, giôùi, ñònh, tueä, giaûi thoaùt, giaûi Phaät Sö Töû: Lion Buddha. thoaùt tri kieán, löïc, voâ sôû uùy, caùc phaùp baát coäng, ñaïi Phaät Sö Töû Haåu Töï Taïi Löïc Vöông: King Lion's töø ñaïi bi, giöõ oai nghi, thoï maïng, noùi phaùp giaùo Roar And Power Of Self-Mastery Buddha. hoùa thaønh töïu chuùng sanh, nghieâm tònh coõi Phaät, Phaät Sö Töû Hoáng Töï Taïi Thaéng Vöông: Buddha ñuû caùc phaùp Phaät, thaûy ñeàu ñoàng ñaúng, cho neân of King of the Sovereign of Lion Roar. goïi laø Tam Mieäu Tam Phaät Ñaø, goïi laø Ña Ñaø A Di Phaät Söù: Söù giaû cuûa ñaáng Nhö Lai—Messenger of Ñoä, goïi laø Phaät Ñaø. A Nan! Neáu ta noùi ñuû nghóa ba the Buddha—A messenger of the Tathagata. caâu naày, daàu suoát kieáp cuûa oâng cuõng khoâng laõnh Phaät Söï: Buddha-kiccam (p)—Butsu-Ji (jap)— thoï heát ñöôïc. Giaû söû chuùng sanh ñaày daãy trong coõi Buddha's affairs—Buddha-works—Coâng vieäc tam thieân ñaïi thieân theá giôùi nhö A Nan ña vaên thöù hoaèng hoùa Phaät phaùp laø cöùu ñoä vaø chuyeån hoùa nhaát, ñöôïc nieäm toång trì, nhöõng ngöôøi ñoù suoát caû chuùng sanh. Laøm vieäc Phaät, nhö caàu nguyeän hay ñôøi cuõng khoâng laõnh thoï ñöôïc. Nhö theá A Nan! thôø phöôïng, vaân vaân. Theo kinh Duy Ma Caät, Chö Phaät Voâ Thöôïng Chaùnh Ñaúng Chaùnh Giaùc chöông möôøi moät, ñöùc Phaät baûo ngaøi A Nan: "Naøy khoâng coù haïn löôïng, trí hueä bieän taøi khoâng theå A Nan! Coù coõi Phaät laáy aùnh saùng cuûa Phaät maø laøm nghó baøn. A Nan baïch Phaät raèng: "Baïch Theá Toân! Phaät

söï; coù coõi laáy Boà Taùt maø laøm Phaät söï; coù coõi Töø nay veà sau con khoâng daùm töï cho mình laø ña laáy ngöôøi cuûa Phaät hoùa ra maø laøm Phaät söï; coù coõi vaên nöõa." Phaät baûo A Nan: "Chôù neân khôûi taâm laáy caây Boà Ñeà maø laøm Phaät söï; coù coõi laáy y phuïc thoái lui. Vì sao? Ta noùi oâng ña vaên hôn heát trong ngoïa cuï cuûa Phaät maø laøm Phaät söï; coù coõi laáy côm haøng Thanh Vaên chôù khoâng phaûi noùi vôùi haøng Boà maø laøm Phaät söï; coù coõi laáy vöôøn caây ñeàn mieáu maø Taùt. Haõy thoâi A Nan! Ngöôøi coù trí khoâng neân so laøm Phaät söï; coù coõi laáy 32 töôùng toát, 80 veû ñeïp maø saùnh vôùi caùc haøng Boà Taùt. Bieån saâu coøn coù theå doø laøm Phaät söï; coù coõi laáy thaân Phaät maø laøm Phaät söï; ñöôïc, chôù thieàn ñònh, trí tueä, toång trì, bieän taøi, taát coù coõi laáy hö khoâng maø laøm Phaät söï. Chuùng sanh caû coâng ñöùc cuûa Boà Taùt khoâng theå ño löôøng ñöôïc. theo duyeân ñoù maø vaøo luaät nghi. Coù coõi laáy moäng, A Nan! Caùc oâng haõy ñeå rieâng vieäc Boà Taùt ra, Duy huyeãn, boùng, vang, töôïng trong göông, traêng döôùi Ma Caät ñaây hieän baøy söùc thaàn thoâng trong moät luùc nöôùc, aùnh naéng dôïn, caùc thí duï nhö theá maø laøm maø taát caû haøng Thanh Vaên, Bích Chi Phaät traûi qua Phaät söï. Coù coõi laïi laáy tieáng taêm, lôøi noùi, vaên töï traêm ngaøn kieáp taän löïc bieán hoùa ñeàu khoâng laøm maø laøm Phaät söï. Hoaëc coù coõi laáy Phaät thanh tònh ñöôïc." Baáy giôø caùc Boà Taùt ôû nöôùc Chuùng Höông

ñeán ñoù, chaép tay baïch Phaät raèng: "Baïch Theá Toân! unclean) but you see no difference in space which Chuùng con khi môùi thaáy coõi naày, taâm töôûng cho laø is the same everywhere. Likewise, the physical haï lieät, nay chuùng con töï hoái traùch boû taâm aáy. Vì bodies of Buddhas differ from one another but sao? Phöông tieän chö Phaät khoâng theå nghó baøn, vì their omniscience is the same. Ananda, the ñoä thoaùt chuùng sanh neân theo choã nhu caàu maø hieän (underlying) nature of the physical bodies of the ra coõi Phaät nhö theá aáy."—The work of salvation Buddhas, their discipline, serenity, liberation and and transforming all beings. Doing Buddha-work, full knowledge of liberation, their (ten) powers, i.e. prayers and worship, etc. According to the their (four) fearlessnesses, their eighteen Vimalakirti Sutra, Chapter Eleven, the Buddha unsurpassed characteristics, their boundless told Ananda: "Ananda! There are Buddha lands kindness and compassion, their dignified deeds, where the Buddha light performs the work of their infinite lives, their preaching of the Dharma salvation; where the Bodhisattvas perform it; to teach and convert living beings and to purify where illusory men created by the Buddha do it; Buddha lands are all the same. Hence, their titles where the Bodhi-trees do it; where the Buddha's of Samyaksambuddha, Tathagata and Buddha. robe and bedding do it; where the rice taken by Ananda, if I am to give you the full meaning of the Buddha does it; where parks and temples do it; these three titles, you will pass the whole aeon where (the Buddha's) thirty-two physical marks without being able to hear it completely. Even if and their eighty notable characteristics do it; the great chiliocosm is full of living beings who where the Buddha's body (rupa-kaya) does it; are all good listeners and like you can hold in where empty space does it. Living beings practice memory everything they hear about the Dharma, discipline with success because of

these causes. they will also pass the whole aeon without being Also used for the same purpose are dream, able to hear my full explanation (of these three illusion, shadow echo, the image in a mirror, the titles). For, Ananda, the Buddha's supreme moon reflected in water, the flame of a fire, enlightenment is boundless and his wisdom and sound, voice, word, speech and writing. The pure power of speech are inconceivable." Ananda said: and clean Buddha land, silence with neither word "From now on I dare no more claim to have heard nor speech, neither pointing, discerning, action nor much of the Dharma." The Buddha said: "Ananda, activity. Thus, Ananda, whatever the Buddhas do do not give way to backsliding. Why? Because I by either revealing or concealing their awe- have said that you have heard much more about inspiring majesty, is the work of salvation. the Dharma than the sravakas but not than the Ananda, because of the four basic delusions (in Bodhisattvas. Ananda, a wise man should not reference to the ego) divided into 84,000 make a limited estimate of the Bodhisattva stage defilements which cause living beings to endure (because) the depths of the oceans can be troubles and tribulations, the Buddhas avail measured but the Bodhisattva's serenity, wisdom, themselves of these trials to perform their works imperturbability, power of speech and all his of salvation. This is called entering the Buddha's merits cannot be measured. Ananda, let us put Dharma door to enlightenment (Dharmaparyaya). aside the Bodhisattva conduct. The transcendental "When entering this Dharma door, if a powers which Vimalakirti has demonstrated today Bodhisattva sees all the clean Buddha lands, he cannot be achieved by all sravakas and pratyeka- should not give rise to joy, desire and pride, and if buddhas using their spiritual powers for hundreds he sees all the unclean Buddha lands he should and thousands of aeons." At that time, the visiting not give rise to sadness, hindrance and Bodhisattvas put their palms together and said to disappointment; he should develop a pure and the Buddha: "World Honoured One, when we first clean mind to revere all Tathagatas who rarely saw this world we thought of its inferiority but we appear and whose merits are equal in spite of their now repent of our wrong opinion. Why? Because appearance in different lands (clean and unclean) the expedients (upaya) employed by all Buddhas to teach and convert living beings. Ananda, you are inconceivable; their aim being to deliver living can see different Buddha lands (i.e. clean and beings they appear in different Buddha lands

suitable for the purpose." giaùc ngoä nôi moïi ngöôøi tieâu bieåu cho khaû naêng Phaät Söï Kinh: Buddhavamsa (skt)—Khuddhaka- tænh thöùc vaø thaønh Phaät. Baûn theå toaøn haûo vaø hoaøn Nikaya (skt)—See Tieåu A Haøm. bò saún coù moãi chuùng sanh. Phaät taùnh aáy saún coù Phaät Ta La Thoï Vöông: Sala-King Buddha. trong moãi chuùng sanh, taát caû ñeàu coù khaû naêng giaùc Phaät Ta Löu Na: Ta-Liu-Na Buddha. ngoä; tuy nhieân, noù ñoøi hoûi söï tu taäp tinh chuyeân ñeå Phaät Taøi Coâng Ñöùc: Wealthy In Merit And gaët ñöôïc quaû Phaät. Trong thieàn, vieäc ñaït tôùi Phaät Virtue Buddha. tính laø leõ toàn taïi vaø muïc ñích cao nhaát cuûa moïi Phaät Taøi Quang: Buddha of Adept Light—Gifted chuùng sanh. Bôûi leõ moïi chuùng sanh ñeàu coù Phaät And Bright Buddha. tính, vaán ñeà ôû ñaây khoâng phaûi laø chuyeän ñaït ñöôïc

Phaät Taøi Quang Minh: Buddha of Radiance of baát cöù thöù gì, maø laø chuùng ta coù theå thaáy vaø soáng Adept Talent—Gifted And Brillant Buddha. vôùi baûn tính toaøn thieän ban ñaàu cuûa chuùng ta trong Phaät Taïi Taâm: Mind here and now is Buddha— cuoäc soáng haèng ngaøy cuõng ñoàng nghóa vôùi vieäc Phaùp toái thöôïng thöøa cuûa Ñaïi Thöøa Giaùo, taâm naøy thaønh Phaät vaäy. Trong Hoaøng Baù Ngöõ Luïc, Thieàn laø Phaät naøy. Hình thöùc tieâu cöïc laø “Phi Taâm Phi sö Hoaøng Baù daïy: "Phaät taùnh baûn lai cuûa chuùng ta Phaät” hay ngoaøi taâm khoâng coù Phaät—The identity khoâng moät maûy may mang tính khaùch theå. Noù of mind and Buddha, the highest doctrine of troáng roãng, hieän dieän khaép nôi, tónh laëng vaø thanh Mahayana. The negative form is “No mind no tònh; ñoù laø moät nieàm vui an bình, raïng rôõ vaø huyeàn Buddha,” or apart from mind there is no Buddha; bí, vaø chæ coù vaäy thoâi. Haõy nhaäp saâu vaøo noù baèng and all the living are of the one mind. caùch töï thöùc tænh laáy mình. Noù ôû ngay tröôùc maët Phaät Taïi Taâm Trung: Buddha is in our heart— baïn ñoù, troïn veïn vaø vieân maõn. Ngoaøi noù ra, taát caû See Phaät Taïi Taâm. chæ laø soá khoâng. Ngay caû khi baïn ñaõ laàn löôït vöôït Phaät Tam Ngöõ: Ba thöù Phaät ngöõ—Buddha's three qua töøng chaëng coâng phu ñuû ñeå ñöa moät vò Boà Taùt kinds of speech. thaønh Phaät, cuoái cuøng, baát chôït, baïn ñaït ñeán toaøn 1) Tuøy Töï YÙ Ngöõ: Unqualified (out of the giaùc, baïn cuõng chæ chöùng ngoä ñöôïc Phaät taùnh voán fullness of his nature)—Tuøy theo yù nghó cuûa ñaõ luoân coù trong baïn; vaø trong nhöõng giai ñoaïn sau mình maø thuyeát giaûng (coù ba loaïi: tuøy theo yù ñoù, baïn cuõng seõ khoâng theâm ñöôïc moät chuùt gì vaøo mình, tuøy theo yù ngöôøi, tuøy theo yù cuûa mình ñoù." Theo Baïch AÅn, moät Thieàn sö Nhaät Baûn noåi vaø ngöôøi)—Voluntary addresses, or remarks tieáng, Baûn taùnh cuûa Phaät laø ñoàng nhaát vôùi ñieàu maø volunteered by the Buddha. ngöôøi ta goïi laø “Hö Khoâng.” Maëc duø Phaät taùnh 2) Tuøy Tha YÙ Ngöõ: Tuøy theo yù cuûa ngöôøi maø naèm ngoaøi moïi quan nieäm vaø töôûng töôïng, chuùng thuyeát giaûng—Qualified to suit the ta coù theå ñaùnh thöùc noù trong chuùng ta vì chính baûn intelligence of his hearers. thaân cuûa chuùng ta cuõng laø moät phaàn coá höõu cuûa 3) Tuøy Töï Tha YÙ Ngöõ: Tuøy theo yù cuûa mình vaø Phaät taùnh. Charlotte Joko Beck vieát laïi moät caâu ngöôøi maø thuyeát giaûng—A combination of chuyeän lyù thuù trong quyeån 'Thieàn Trong Ñôøi Soáng both of the two methods of qualifying to suit Haèng Ngaøy': Ñaây laø caâu chuyeän veà ba ngöôøi ngaém the intelligence of his hearers and out of the nhìn moät vò Taêng ñöùng treân ñænh ñoài. Sau khi nhìn fullness of his nature (unqualified). moät hoài laâu, moät ngöôøi noùi: "Ñaây chaéc haún laø moät Phaät Taïng: Söï tích chöùa Phaät taùnh hay goác Phaät ngöôøi chaên cöøu ñang ñi tìm moät con cöøu bò laïc." trong chuùng sanh—Buddha-store. Ngöôøi thöù hai noùi: "Khoâng, anh ta chaúng heà nhìn quanh, toâi nghó raèng anh ta ñang ñôïi moät ngöôøi Phaät Taïng Kinh: Butsu-Kyo (jap)—Taïng kinh baïn." Ngöôøi thöù ba noùi: "Coù leõ ñoù laø moät vò Taêng. ñieån cuûa Phaät—The sutras of the Buddha’s Toâi daùm caù oâng ta ñang thieàn ñònh." Ba ngöôøi tieáp preaching—The teaching of Buddha—Buddha tuïc tranh caõi veà chuyeän vò Taêng ñang laøm gì, vaø thesaurus. sau roát, hoï quyeát giaûi quyeát cho ra leõ,

neân hoï leo Phaät Taùnh: Buddhata or Buddhitattva (skt)—State leân ñænh ñoài, ñeán gaàn vò Taêng vaø hoûi: "Coù phaûi of the Buddha's enlightenment—Buddha-nature—oâng ñang tìm kieám moät con cöøu hay khoâng?" Baûn theå toaøn haûo, hoaøn bò voán coù nôi söï soáng höõu "Khoâng, toâi khoâng ñi tìm cöøu." "Vaäy chaéc oâng tình vaø voâ tình. Phaät taùnh trong moãi chuùng sanh ñang chôø moät ngöôøi baïn?" "Khoâng, toâi chaúng chôø ñoàng ñaúng vôùi chö Phaät. Chuûng töû tænh thöùc vaø

ai." "Vaäy chaéc oâng ñang thieàn quaùn?" "Khoâng, Everyday Zen: "There's a story of three people khoâng phaûi theá. Toâi ñöùng ñaây vaø toâi ñöùng ñaây. Toâi who are watching a monk standing on top of a hill. chaúng laøm gì caû." Thaáy ñöôïc Phaät taùnh ñoøi hoûi After they watch him for a while, one of the three chuùng ta phaûi hoaøn toaøn hieän höõu trong moïi luùc, says, 'He must be a shepherd looking for a sheep cho daàu chuùng ta ñang laøm gì, ñi tìm con cöøu, ñang he's lost.' The second person says, 'No, he's not chôø ngöôøi baïn hay ñang thieàn quaùn, chuùng ta vaãn looking around. I think he must be waiting for a ñöùng nôi ñaây, vaøo luùc naøy ñaây, vaø khoâng laøm gì friend.' And the third person says, 'He's probably a caû—Buddha-Nature, True Nature, or Wisdom monk. I'll bet he's meditating.' They begin arguing Faculty (the substratum of perfection, of over what this monk is doing, and eventually, to completeness, intrinsic to both sentient and settle the squabble, they climb up the hill and insentient life). The Buddha-nature within approach him. 'Are you looking for a sheep?' 'No, I (oneself) all beings which is the same as in all don't have any sheep to look for.' 'Oh, then you Buddhas. Potential bodhi remains in every gati, all must be waiting for a friend.' 'No, I'm not waiting have the capacity for enlightenment; however, it for anyone.' 'Well, then you must be meditating.' requires to be cultivated in order to produce its 'Well, no. I'm just standing here. I'm not doing ripe fruit. The seed of mindfulness and anything at all... Seeing Buddha-nature requires enlightenment in every person, representing our that we... completely be each moment, so that potential to become fully awakened and whatever activity we are engaged in, whether eventually a Buddha. The substratum of we're looking for a lost sheep, or waiting for a perfection, of completeness, intrinsic to both friend, or meditating, we are standing right here, sentient and insentient life. In Zen, the attainment right now, doing nothing at all.'" of enlightenment or becoming a Buddha is the Phaät Taùnh Baát Hoaïi: Buddha-nature never highest aim of all beings. Since all beings possess destroyed—See Baát Hoaïi Phaät Taùnh. this Buddha-nature, the question here is not to Phaät Taùnh Boån Lai Thanh Tònh: Buddha-nature attain anything, but to be able to see and live with in all beings is originally pure—See Boån Lai our originally perfect nature in our daily activities Thanh Tònh Phaät Taùnh. means th same thing with becoming a Buddha. Phaät Taùnh Chaân Nhö: Buddha nature as Zen Master Huang-Po taught in The Zen Teaching thusness—Phaät taùnh laø chaân nhö. of Huang-Po: "Our original Buddha-Nature is, in Phaät Taùnh Giôùi: Moral law which reveals or highest truth, devoid of any atom of objectivity. It evolves the Buddha-nature—Giôùi luaät khôûi leân töø is void, omnipresent, silent, pure; it is glorious and Phaät taùnh trong chuùng sanh moïi loaøi hay giôùi luaät mysterious

peaceful joy; and that is all. Enter laøm hieån loä Phaät taùnh—The moral law which deeply into it by awaking to it yourself. That arises out of the Buddha-nature in all beings; the which is before you is it, in all its fullness, utterly law which reveals or evolves the Buddha-nature. complete. There is naught beside. Even if you go Phaät Taùnh Hieåu Chaân Lyù: Bussho-u (jap)— through all the stages of a Bodhisattva's progress Buddha-nature of understanding the truth—True towards Buddhahood, one by one; when at last, in nature of understanding the truth. a single flash, you attain to full realization, you Phaät Taùnh Khoâng: Bussho-ku (jap)—Buddha- will only be realizing the Buddha-Nature which nature of void—True nature of void. has been with you all the time; and by all the Phaät Taùnh Luaän: Buddha-gotra-sastra (skt)—foregoing stages you will have added to it nothing Treatise on Buddhata—Treatise on Buddha- at all." According to Hakuin, a famous Japanese nature, written by Vasubandhu—Ñöôïc vieát bôûi Zen master, Buddha-nature is identical with that ngaøi Theá Thaân. which is called emptiness. Although the Buddha- Phaät Taùnh Vaø Phaùp Taùnh: Phaät taùnh chæ cho caùc nature is beyond all conception and imagination, it loaøi höõu tình, vaø Phaùp Taùnh chæ chung cho vaïn is possible for us to awaken to it because we höõu; tuy nhieân, treân thöïc teá cuõng chæ laø moät, nhö laø ourselves are intrinsically Buddha-nature. traïng thaùi cuûa giaùc ngoä (noùi theo quaû) hay laø khaû Charlotte Joko Beck wrote an interesting story in naêng giaùc ngoä (noùi theo nhaân)—Buddha-nature,

which refers to living beings, and Dharma-nature, concern with one's own desires. To have any which concerns chiefly things in general, are relationship at all, one must have a certain practically one as either the state of concern for the other. But if one is primarily enlightenment (as a result) or the potentiality of seeking only to satisfyoneself, this is improper becoming enlightened (as a cause). sexuality. Whether one is homosexual or Phaät Taùnh Thöôøng Truï: Phaät taùnh thöôøng truï, baát heterosexual, one need not feel any shame. If one sanh baát dieät, baát bieán—The eternity of the fails to feel a Oneness, or Unity, and to express it Buddha-nature—The Buddha-nature is immortal in daily life, this, spiritually speaking, is alone and immutable. cause for shame... The third precept... means to Phaät Taùnh Voâ: Bussho-mu (jap)—Buddha-nature refrain from adultery. And adultery, too, although of nothingness—True nature of nothingness (non- it may be defined legally, means that while one is existence). living in a viable relationship with one person, one Phaät Taùnh Voâ Giôùi Taùnh: Buddha-nature is does not sully that relationship by concomitantly without gender—Thieàn sö Philip Kapleau vieát having a relationship with another person." trong quyeån Giaùc Ngoä Thieàn: "Theo quan ñieåm Phaät Tính Voâ Baéc Voâ Nam: There is ultimately cuûa Phaät taùnh, ñoàng tính hay löôõng tính, ñaøn oâng no North or South in the Buddha Nature—Khi Luïc hay ñaøn baø, laø ñieàu khoâng quan troïng. Khi baïn ñaït Toå Hueä Naêng ñeán Huyønh Mai leã baùi Nguõ Toå. Toå ñeán caûnh giôùi coù theå ñeå cho Phaät taùnh töï bieåu hoûi raèng: “Ngöôi töø phöông naøo ñeán?” Hueä Naêng hieän, hoaëc baïn ñaõ vöôït qua ñöôïc quan nieäm nhò ñaùp: “Ñeä töû laø daân Taân Chaâu thuoäc Laõnh Nam.” nguyeân ta vaø

ngöôøi, cuõng coù nghóa laø nam hay nöõ Toå baûo raèng: “OÂi, ngöôøi mieàn nam khoâng coù Phaät seõ khoâng coù vaán ñeà giôùi tính khoâng chuaån möïc, tính!” Hueä Naêng lieàn ñaùp: “Phaät tính khoâng phaân khoâng coù söï phaân chia giôùi tính 'ñuùng'. Hoaït ñoäng nam baéc.”—When the Six Patriarch Hui Neng tình duïc sai quaáy, theo ñònh nghóa, phaûi xuaát phaùt arrived at Huang Mei and made obeisance to the töø caùi töï tö töï kyû, töø moái quan taâm ích kyû ñeán ham Fifth Patriarch, who asked him: “Where are you muoán cuûa rieâng mình. Ñeå coù moái quan heä gaén boù, from?” Hui Neng replied: “Your disciple is a chuùng ta phaûi quan taâm ñeán ngöôøi khaùc. Nhöng commoner from Hsin Chou, Ling Nan.” The Fifth neáu tröôùc heát, baïn chæ tìm caùch thoûa maõn cho rieâng Patriarch said: “Oh, southerners do not have mình, aáy chính laø hoaït ñoäng tình duïc sai quaáy. Cho Buddha-nature!” Hui Neng replied: “In the Way daàu laø ñoàng tính hay löôõng tính, baïn khoâng coù gì there is no north or south.”—See Ngöôøi Coù Baéc phaûi xaáu hoå. neáu baïn khoâng caûm nhaän ñöôïc caùi Nam, Phaät Taùnh Khoâng Nam Baéc. Nhaát Theå, vaø bieåu hieän noù trong cuoäc soáng haèng Phaät Taïp Saéc Baûo Hoa Nghieâm Thaân: ngaøy, xeùt veà maët taâm linh, ñoù môùi laø ñieàu duy nhaát Varicolored-Jewels-And-Floer-Adornment khieán baïn phaûi xaáu hoå... Giôùi luaät thöù ba caám taø Buddha. daâm. Taø daâm, maëc daàu vaãn coù moät ñònh nghóa Phaät Taêng: Busso (jap)—Soshigata (p)—Patron phaùp lyù, cuõng coù nghóa raèng trong luùc soáng vôùi moät saint—Founder—Patriarch—Buddhist patriarchs, ngöôøi khaùc trong moät moái quan heä oån thoûa, ngöôøi usually refers to the Buddha or Master ta laøm oâ ueá moái quan heä aáy baèng caùch ñoàng thôøi Bodhidharma—Phaät Taêng hay Phaät Toå, thöôøng noùi coù quan heä vôùi moät ngöôøi khaùc."—Zen Master ñeán Ñöùc Phaät hoaëc Toå Boà Ñeà Ñaït Ma—See Toå Philip Kapleau wrote in Awakening to Zen: "From Sö. the point of view of Buddha-nature, it doesn't Phaät Taâm: Buddha-mind—Taâm cuûa Phaät—Theá matter whether one is homosexual or Löïc Thaân—The mind of Buddha: heterosexual, male or female. To the degree that 1) Taâm giaùc ngoä cuûa Phaät: The spiritually one allows one's Buddha-nature to express itself, enlightened heart. to the degree that one overcomes the duality of 2) Taâm ñaïi bi: A heart of great mercy—Chö Boà self-another, which also means male and female, Taùt laáy caùi taâm töø bi cuûa Phaät ñeå nhieáp phuïc there can be no improper sexuality, no 'right' taát caû—Bodhisattvas with power-body, gender. Improper sexuality must, by definition, embracing all with his heart of mercy. spring from egotistical self-seeking, from selfish 3) Taâm nhìn söï vaät nhö thaät, chöù khoâng nhö hình

töôùng beân ngoaøi: A heart abiding in the real, that have grown up in the world, especially in not the seeming. Korea, Japan, China, and Vietnam, we find a 4) Taâm khoâng luyeán chaáp (thieän aùc): A heart unique order claiming to transmit the essence and detaching from good and evil and other such spirit of Buddhism directly from its author, and this contrasts. not through any secret document or by means of Phaät Taâm AÁn: Busshin-in (jap)—Seal of Buddha any mysterious rite. This order is one of the most heart—Seal of the Buddha-mind. significant aspects of Buddhism, not

only from the 1) Daáu in vaøo taâm hay daáu hieäu truyeàn taâm töø point of view of its historical importance and taâm cuûa moät vò thieàn sö qua taâm cuûa moät ñeä spiritual vitality, but from the the point of view of töû: Mind-seal of the Buddha, a sign of the true its most original and stimulating manner of transmission from a Zen master to his demonstration. Buddhist scholars call it "Doctrine disciple. of the Buddha-heart" (buddhahridaya), but more 2) Daáu aán phoå quaùt taâm Phaät trong moïi chuùng commonly, it is known as "Zen." sanh—Buddha mind seal—Mind-seal of the Phaät Taâm Vaø Nieäm Phaät: Buddha-Mind-Buddha Buddha (the full lotus posture)—The stamp of Recitation. universal Buddha-heart in every one. Phaät Thanh Tònh: Purity Buddha. 3) Chöõ “Vaïn” treân ngöïc cuûa Phaät: The seal on a Phaät Thanh Tònh Thí: Courageous Giving Buddha’s heart, or breast; the Svastika. Buddha. Phaät Taâm Phaùp: Busshin-ho (jap)—Taâm phaùp Phaät Thaønh Ñaïo: See Phaät Thích Ca Thaønh Ñaïo. cuûa ñöùc Phaät—The dharma- mind of the Buddha. Phaät Thaùp: Buddha-stupa (skt)—Phuø Ñoà. Phaät Taâm Quang: AÙnh saùng toûa ra töø taâm Phaät— Phaät Thaëng: Coå xe ñöa ngöôøi ñeán Phaät quaû—The Light from a Buddha’s mind. Buddha Conveyance or Vehicle—Phaät Thöøa. Phaät Taâm Thieân Töû: Taâm Phaät nôi vò con trôøi, Phaät Thaân: Busshin (jap)—Buddhakaya (skt)— moät danh hieäu cuûa Löông Voõ Ñeá 502-549 sau Taây Buddha body. Lòch—The son of Heaven of the Buddha-heart, a 1) Thaân Phaät vôùi 32 töôùng haûo: Buddha’s body name given to Wu-Ti of the Liang dynasty, 502- (his body with thirty-two signs and eighty-four 549 A.D. marks)—See Tam Thaäp Nhò Haûo Töôùng. Phaät Taâm Toâng: Busshin-shu (jap)—Toâng phaùi 2) Nhieàu ngöôøi nghó thaân Phaät laø nhuïc thaân cuûa Phaät Taâm, thí duï nhö Thieàn Toâng cuûa Toå Boà Ñeà Ngaøi. Kyø thaät thaân Phaät chính laø söï Giaùc Ngoä Ñaït Ma, cho raèng moãi caù nhaân coù theå tröïc tieáp ñi Boà Ñeà. Thaân aáy khoâng coù hình töôùng cuõng vaøo coõi Phaät qua thieàn ñònh. Trong soá caùc toâng khoâng coù vaät chaát, khoâng phaûi laø nhuïc thaân phaùi Phaät giaùo ñaõ phaùt trieån hoaøn bò nhaát treân theá ñöôïc nuoâi döôõng baèng thöïc phaåm phaøm phu. giôùi, ñaëc bieät laø ôû Ñaïi Haøn, Nhaät Baûn, Trung Hoa, Ñoù laø thaân vónh haèng maø chaát lieäu cuûa noù laø vaø Vieät Nam, chuùng ta thaáy coù moät toâng phaùi öu tuù trí tueä. Vì vaäy thaân Phaät chaúng bao giôø bieán tuyeät vôøi, chuû tröông ñöôïc ñöùc Phaät tröïc tieáp hoä maát khi söï Giaùc ngoä Boà Ñeà vaãn coøn toàn taïi. trì, truyeàn rieâng chaùnh phaùp nhaõn taïng, khoâng ñi Söï Giaùc Ngoä Boà Ñeà xuaát hieän nhö aùnh ñuoác qua kinh ñieån, cuõng khoâng coù baát kyø nghi thöùc trí tueä khieán cho chuùng sanh giaùc ngoä vaø tu thaàn bí naøo. Toâng phaùi naøy laø moät trong nhöõng chuû chöùng ñeå ñöôïc sanh vaøo theá giôùi cuûa chö tröông quan troïng nhaát cuûa Phaät giaùo, khoâng chæ Phaät—A lot of people think of the Buddha’s baøn veà tính troïng yeáu cuûa lòch söû vaø söùc soáng tinh body as his physical body. Truly, the thaàn, maø coøn baøn veà caùch bieåu thò cuûa noù ñaày ñuû Buddha’s body means Enlightenment. It is tính khôûi nguyeân vaø tính gôïi môû. Caùc hoïc giaû Phaät formless and without substance. It always has giaùo goïi toâng phaùi naøy laø "Phaä t Taâm Toâng," nhöng been and always will be. It is not a physical ngöôøi ta quen goïi noù laø "Thieàn Toâng"—The sect body that must be

nourished by ordinary food. of the Buddha-heart, i.e. the Ch'an (Zen) or It is an eternal body whose substance is Intuitive sect of Bodhidharma, holding that each Wisdom. Therefore, Buddha will never individual has direct access to Buddha through disappear as long as Enlightenment exists. meditation. Among the many sects of Buddhism Enlightenment appears as the light of Wisdom

that awakens people into a newness of life Phaät Thích Ca Xuaát Gia: Sakyamuni Buddha's and causes them to be born into the world of Leaving Home Day (ngaøy moàng taùm thaùng hai aâm Buddhas. lòch—the 8th day of the second month Lunar Phaät Thaàn Thoâng: Thaàn thoâng cuûa ñöùc Phaät— calendar). Buddha's supernatural knowledge—See Thaàn Phaät Thieân: Thoâng. Phaät vaø chö Thieân: Buddha and the devas. Phaät Theá: Thôøi ñaïi luùc Ñöùc Phaät coøn taïi theá— Phaät nhö coõi Thieân: Buddha as Heaven. Buddha-age, especially the age when Buddha was Phaät Thieän Danh Xöng Coâng Ñöùc: Merit And on earth. Virtue And Good Renown Buddha. Phaät Theá Giôùi: A Buddha-realm. Phaät Thieän Du Boä: Skillful Traveling Buddha. Tònh Phaät Giôùi: Pure or Passionless world. Phaät Thieän Du Boä Coâng Ñöùc: Skillful Travel Baát Tònh Phaät Giôùi: Impure or Passion world. And Merit And Virtue Buddha. Phaät Theá Tònh Quang: Buddha of Light Which Phaät Thieän Tòch Nguyeät AÂm Dieäu Toân Trí Makes the World Serene—Teân cuûa moät trong 53 Vöông: Buddha of the King of Sublime and vò coå Phaät ñöôïc noùi ñeán trong kinh Döôïc Sö Boån Honoured Insight, and Excellence Quiescent Luna Nguyeän Coâng Ñöùc—Pure Light For The World Sound—King Well-Stilled Moon-Sound And Buddha, name of one of fifty-three ancient Wonderful Venerable Wisdom Buddha—Teân cuûa Buddhas mentioned in the Medicine Buddha moät trong 53 vò coå Phaät ñöôïc noùi ñeán trong kinh Sutra. Döôïc Sö Boån Nguyeän Coâng Ñöùc—Name of one of Phaät Theá Toân: Buddha-Bhagavat (skt)—Butsu- fifty-three ancient Buddhas mentioned in the Seson (jap)—Buddha, the World Honoured One— Medicine Buddha Sutra. The Honoured of the World. Phaät Thieän YÙ: Buddha of Excellent Mind— Phaät Thích Ca: Sakyamuni Buddha—See Phaät. Wholesome Mind Buddha—Teân cuûa moät trong 53 Phaät Thích Ca Ñaûn Sanh: Celebration of vò coå Phaät ñöôïc noùi ñeán trong kinh Döôïc Sö Boån Sakyamuni Buddha's Birthday (the 8th day of the Nguyeän Coâng Ñöùc—Name of one of fifty-three fourth month Lunar calendar). ancient Buddhas mentioned in the Medicine Phaät Thích Ca Maâu Ni Noùi Phaùp: Sakyamuni Buddha Sutra. Buddha's Preaching. Phaät Thoï: Buddha-dattha (skt)—Tuoåi thoï cuûa Phaät Thích Ca Nhaäp Nieát Baøn: Sakyamuni Phaät—Buddha's life or age. Buddha's Entering Nirvana Day (ngaøy 15 thaùng 1) Trong khi Ngaøi chæ truï theá chæ coù 80 naêm, hai aâm lòch—the 15th of the second month Lunar nhöng öùng thaân cuûa Ngaøi laø baát dieät— calendar). Buddha's life or age—While he only lived to Phaät Thích Ca Thaønh Ñaïo: Rohatsu (jap)—Ngaøy eighty as a man, in his Sambhogakaya he is ñöùc Phaät Thích Ca thaønh ñaïo vaøo ngaøy 14 thaùng without end. chaïp aâm lòch. Tuy nhieân, theo truyeàn thoáng Thieàn 2) Caây Boà Ñeà: Bodhidruma (skt)—Caây Boà Ñeà Nhaät Baûn, thì ngaøy moàng 8 thaùng chaïp laø ngaøy leã maø döôùi goác ñoù Ñöùc Thích Ca Maâu Ni ñaõ giaùc ñaëc bieät ñeå toân vinh ñöùc Phaät. Ñoù chính laø

ngaøy ngoä hay thaønh Phaät—The Bodhi-tree under maø ñöùc Phaät chìm saâu vaøo thieàn ñònh ôû coäi caây Boà which Sakyamuni obtained enlightenment or Ñeà vaø ñaït ñöôïc ñaïi giaùc hoaøn haûo khi nhìn thaáy became Buddha. sao mai—Anniversary of Sakyamuni Buddha's 3) Taêng só hoïc giaû, moät trong nhöõng nhaø pheâ Enlightenment Day (ngaøy 14 thaùng chaïp aâm bình Vi Dieäu Phaùp coù aûnh höôûng raát lôùn. Ngaøi lòch—the 14th day of the 12th month Lunar laø nhaø tu thoâng thaùi thuoäc tröôøng phaùi calendar); however, according to Japanese Zen Theravada vaøo theá kyû thöù IV hay V sau CN, tradition, the eighth day of the twelfth month is a goác Tamil. Theo truyeàn thoáng, oâng gaëp special day on which Sakyamuni Buddha sat in Buddhaghosa vaø muoán oâng naøy truï taïi meditation under the Bodhi-tree, at the first glimse Mahavihara. OÂng noåi tieáng vôùi caùc boä "Söï of the morning star, attained perfect Xaùc Ñònh Veà Giôùi Luaät Töï Vieän" vaø "Nhaäp enlightenment. Vaøo Thöôïng Trí."—Scholar-monk who was

one of the most influential Abhidharma Phaät Thuï Töù Duï: Boán daãn duï veà thoï maïng cuûa commentators. He was a scholar of the ñöùc Phaät: sôn caân, haûi trích, ñòa traàn, khoâng giôùi — Theravada school who lived in the 4th to 5th The four metaphors of infinity: the weight of all centuries. He was of Tamil origin. According the mountains in pounds, the drops in the ocean, to tradition, he met Buddhaghosa and like him the atoms of dust in the earth, and the extent of resided in the Mahavihara. He is best known space. for for his "Ascertainment of Monastic Phaät Thuûy Thieân: Water-Deva Buddha. Discipline" and "Entry into Higher Phaät Thuyeát: Buddha's preaching—The Buddha Knowledge." said—Phaät thuyeát kinh. Kinh Phaät goàm treân 150 Phaät Thoï Kyù: Lôøi tieân ñoaùn cuûa Phaät veà töông lai boä, taát caû ñeàu baét ñaàu baèng hai chöõ naày —The cuûa caùc ñeä töû cuûa Ngaøi—Buddha's prediction— Buddha's utterance of the sutras. There are over Buddha's foretelling of the future of his 150 sutras of which the title begin with these two disciples—See Thoï Kyù. words Phaät Thoï Luaän Sö: See Phaät Thoï (3). Phaät Thuyeát A Di Ñaø Kinh: The Buddha speaks Phaät Thôøi: Buddhataram (skt)—Period of a of Amitabha Sutra. Buddha—Thôøi kyø giöõa moät vò Phaät nhaäp dieät vaø Phaät Thuyeát Duy Ma Caät Kinh: The Buddha's söï xuaát hieän cuûa moät vò Phaät khaùc—The period lecturing on the Vimalakirti Sutra—See Kinh Duy between the death of a Buddha and the Ma Caät. appearance of another. Phaät Thuyeát Döôïc Thöôïng Nhò Boà Taùt Kinh: Phaät Thoâng Töï: Butsu-ji (jap)—Phaät Thoâng Töï The Buddha's lecturing on the sutra Bhaisajyaraja- thuoäc phaùi Laâm Teá, Phaät giaùo Nhaät Baûn, ñöôïc samudgata and Bhaisajya Samudgata Bodhisattva. Thieàn sö Ngu Trung Chaâu Caäp khai saùng vaøo theá Phaät Thuyeát Ñaïi Taäp Kinh: The Buddha's kyû thöù XIV. Phaät Thoâng Töï laø moät trong nhöõng töï lecturing on the Great collection sutra. vieän Nhaät Baûn hieän vaãn coøn ñaøo taïo caùc thieàn sö Phaät Thuyeát Hoa Thuû Kinh: Ñöùc Phaät giaûng kinh theo truyeàn thoáng chính thoáng cuûa Thieàn —Name noùi veà loái chaøo chaáp tay theo kieåu hoa sen—The of a monastery of the Japanese Rinzai school, Buddha's lecturing on the sutra on saluting founded by Zen master Guchu Shukyu (1323- with hands folded in lotus fashion. 1409) in the fourteenth century. The Butsu-ji

is Phaät Thuyeát Nhö Vaày: Itivuttaka (p)—See Nhö one of the few Japanese monasteries in which Thò Ngöõ Kinh. monks are still trained today in the authentic Zen Phaät Thuyeát Phaät Danh Kinh: The Buddha's tradition. lecturing on the sutra of the All Buddhas' names. Phaät Thoâng Töï Phaùi: Butsuji-ha (jap)—Thieàn Phaät Thuyeát Quaùn Ñaûnh Kinh: The Buddha's phaùi Phaät Thoâng Töï, moät trong nhöõng nhaùnh thieàn lecturing on the sutra of ceremony of anointment. quan troïng nhaát trong tröôøng phaùi Laâm Teá ôû Nhaät Phaät Thuyeát Quaùn Phaät Tam Muoäi: Ñöùc Phaät Baûn. Phaùi naøy do Thieàn sö Ngu Trung Chaâu Caäp thuyeát giaûng veà nhöùt taâm quaùn töôûng töôùng maïo khai saùng vaøo theá kyû thöù XIV. Hieän nay phaùi naøy hình saéc cuûa Phaät (thaønh töïu ñöôïc tam muoäi naày coù khoaûng 50 ngoâi töï vieän treân khaép Nhaät Baûn— thì thaáy Phaät hieän ñeán)—The Buddha's lecturing Butsuji branch, founded by Zen master Guchu on a samadhi on the characteristic marks of a Shukyu (1323-1409) in the fourteenth century. Buddha. This is one of the most important branches from Phaät Thuyeát Taùc Phaät Hình Töôïng Kinh: The Lin-Chi school in Japan. Up to now, this branch Buddha's lecturing on carving Buddha statues. has about 50 temples throughout Japan. Phaät Thuyeát Toân Thaéng Ñaø La Ni Kinh: The Phaät Thuû Nham Thieàn Sö: Teân cuûa moät vò Thieàn Buddha's lecturing on the sutra of honoured and sö thuoäc toâng Taøo Ñoäng Trung Hoa vaøo thôøi Nguõ victorious dharani. Ñaïi beân Trung Hoa (907-960)—Name of a Phaät Thuyeát Vò Taèng Höõu Kinh: The Buddha's Chinese Ts'ao Tung Zen master who lived in the lecturing on the Adbhutadharma-paryaya sutra. Wu-tai Dynasty in China. Phaät Thuyeát Voâ Löôïng Moân Phaù Ma Ñaø La Ni Phaät Thuï: See Nguyeân Caùt Thuï and Boà Ñeà Thoï.

Kinh: Buddha-bhasita-amita-mukhamarajid- lengthens life. dharani-sutra (skt)—Ñöùc Phaät thuyeát giaûng veà Phaät Tinh Taán Hyû: Vigor And Joy Buddha. kinh Voâ Löôïng Moân Ñaø La Ni Phaù dieät aùc ma— Phaät Tinh Taán Quaân: Vigor’s Army Buddha. The Buddha's lecturing on the sutra on Phaät Tính Ñaúng Giaùc: Bussho-Tokaku (jap)—Tu Immeasurable methods of dharanis that help taäp Thieàn toïa trong traïng thaùi ñònh—The Buddha- overcoming the maras or exorcise demons. nature's equal practice; the practice of Zazen in Phaät Thuyeát Voâ Löôïng Moân Vi Maät Trì Kinh: the balanced state. Buddha-bhasita-amita-mukha-guhyadhara-sutra Phaät Tính Giaùo Ñaïo Sö: Buddha-hetupadesa skt)—The Buddha's lecturing on the sutra on (skt)—Master of the Cause of Buddhahood. Immeasurable methods of Occult cultivation. Phaät Tính Phaät: Phaät laø baûn theå cuûa Phaät— Phaät Thuyeát Xuaát Sinh Voâ Bieân Moân Ñaø Laø Ni Buddha as Buddha-nature. Kinh: Xuaát Sinh Voâ Bieân Moân Ñaø La Ni Kinh— Phaät Tònh Ñoä: Buddha’s Pureland. Sutra on the Buddha’s preaching of producing of Phaät Tònh Quang: Pure-Light Buddha. immeasurable methods of dharani. Phaät Tònh Vöông: Pure King Buddha—Tònh Phaät Thuyeát Voâ Löôïng Thoï Kinh: Aparimitayus Vöông Toân Phaät: Supreme Pure King Buddha—Di Sutra (skt)—The Buddha speaks of Infinite Life Laëc Toân Phaät: Supreme Maitreya Buddha. Sutra. Phaät Toaøn: Buddha’s perfection, His perfect Phaät Thö: Buddhist scriptures. insight or doctrine. Phaät Thöøa: Buddhayana (skt)—Buddha

Vehicle Phaät Toaøn Giaùc: Samma Sambuddha (p)— or Conveyance—Coã xe ñöa chuùng sanh ñeán quaû Samyak-sambuddha (skt)—Supreme Buddha— vò Phaät. Giaùo thuyeát Nhaát Phaät Thöøa cuûa toâng Hoa Baäc chaùnh ñaúng chaùnh giaùc, ngöôøi töï mình ngoä laáy Nghieâm cho raèng taát caû moïi chuùng sanh ñeàu coù chaân lyù maø khoâng caàn ñeán thaày chæ daïy, ngöôøi coù theå thaønh Phaät. Phaät töû trong toâng phaùi naày goï i theå tuyeân thuyeát chaân lyù cho nhöõng chuùng sanh giaùo thuyeát naày laø "Vieân Giaùo." Giaùo thuyeát naày khaùc—A universal Buddha, a fully enlightened cuõng ñöôïc goïi laø "Phaùp Hoa Nhaát Phaät Thöøa — person who has deiscovered the truth all by Buddhism as the vehicle of salvation for all himself, without the aid of a teacher and who can beings. The doctrine of the Hua-Yen school that proclaim the Truth to other beings. all may become Buddha, which is called "The Phaät Toái Thaéng: Most-Victorious Buddha. One Vehicle," the followers of this school calling Phaät Toå: Bosso (jap)—1) Phaät Toå Thích Ca Maâu it the "Complete or perfect Doctrine." This Ni: Sakyamuni Buddha; 2) Phaät vaø nhöõng vò Toå doctrine is also styled in The Lotus One Buddha- Phaät giaùo: The Buddha and other founders of cults Vehicle. or Buddhist Patriarchs. Phaät Thöøa Giôùi: Buddha-vehicle morality— Phaät Toå Khaát Meänh: Phaät Toå xin tha maïng—Nhöõng giôùi luaät cöùu ñoä vaø ñöa chuùng sanh ñeán quaû Buddha and patriarchs ask for sparing lives. vò Phaät—The rules and commandments conveying Phaät Toå Moân: Phaät giaùo vaø Thieàn toâng— beings to salvation. Buddhism and Zen sects. Phaät Thöôøng Quang Traøng: Buddha of Eternal Phaät Toå Tam Kinh: Busso-sankyo (jap)—Buddha Light Banner—Banner Of Eternal Light Buddha. and patriarchs' three sutras. Phaät Tích: Buddha's relic—Any trace of Buddha Phaät Toå Vaán Taán: Leã baùi Phaät toå trong nhaø Phaät Tích Di Am Chaân: Fo-chi I-an-chen—See Thieàn—To worship Buddha in Zen monasteries. Di Am Chaân Thieàn Sö. Phaät Toân: Buddha (skt)—The World-Honoured— Phaät Tích Toøng Laâm: Teân cuûa moät ngoâi chuøa taân Honoured of the World. laäp toïa laïc trong laøng Phöôùc An, huyeän Long Phaät Toâng: Buddhism—Principles of the Buddha Thaønh, tænh Bieân Hoøa—Name of a recently built Law or dharma. pagoda, located in Phöôùc An village, Long Thaønh Phaät Tri Kieán: Anuttarasa (skt). district, Bieân Hoøa province, South Vietnam. 1) Caùi thaáy bieát cuûa Phaät, khaû naêng thaáy thaáu Phaät Tieâu Tai Dieân Thoï Döôïc Sö: Medicine suoát cuûa trí tueä Phaät—Buddha-insight—The Master Buddha who dispels calamities and

Buddha's vision—The penetrative power of naêm ñeå hoïc Maät giaùo. Khoaûng naêm 713, töø AÁn Ñoä Buddha's wisdom. Sö laïi du haønh ñeán trung Hoa baèng ñöôøng boä. Naêm 2) Nhöùt thieát chuûng trí: Phaät trí—Perfect 736, Sö laïi du haønh sang Nhaät vaø löu laïi ñaây ñeå knowledge of all things in their every aspect hoaèng hoaù Phaät phaùp—Name of a Lin-Yi famous and relationship, past, present and future. monk in the eighth century (Lin Yi is an old name 3) Phaät tri kieán (Tòch meänh trí): Trí tueä cuûa Phaät for Champa). In the beginning of the eighth bieát heát taát caû nhöõng hình thöùc luaân hoài cuûa century, he traveled to India by boat and stayed taát caû chuùng sanh—Buddha knowledge of of there for 13 years to study Tantric

doctrines. In the transmigratory forms of all beings. around 713, from India he traveled to China by According to the Lotus Sutra, there are four land. In 736, he traveled to Japan and stayed there purposes of the Buddha's appearing, that the to spread the Buddha Dharma. Buddha's knowledge might be. Phaät Tu Di Ñaêng: Sumeru-Lamp Buddha. 4) Phaät nhaõn hay Phaät tri kieán, Caùi thaáy bieát cuûa Phaät Tu Di Ma Na Hoa Quang: Buddha of Phaät, khaû naêng thaáy thaáu suoát cuûa trí tueä Phaät, Jasmine-Blossom Light. hay trí löïc cuûa baäc Giaùc Ngoä nhìn thaáy taâm Phaät Tu Di Quang: Meruprabhasa-Buddha phaøm nhaân, hieåu roõ taâm tö chuùng sanh vaø (skt)—Buddha of Mount Sumeru's Light—Meru- quyeát ñònh daïy chuùng sanh Thaùnh Ñaïo ñöa Ray Buddha—Sumeru Light Buddha—See Tu Di ñeán giaùc ngoä hay Nieát Baøn. Theo kinh Trung Quang Phaät. Boä, quyeån 12, ñaây laø moät trong thaäp löïc Nhö Phaät Tu Di Sôn: Mount Sumeru Buddha. Lai khieán Ñöùc Phaät töï xöng Ngaøi laø vò ñöùng Phaät Tu Di Töôùng: Sumeru Appearance Buddha. ñaàu moïi hoäi chuùng, roáng tieáng sö töû hoáng vaø Phaät Tu Ma Na Hoa Quang: Sumana Flower chuyeån Phaïm Luaân Vöông—The Buddha's Light Buddha. Eye, the penetrative power of Buddha's Phaät Tuù Vöông: King-Of-Stars Buddha. wisdom, the power of an Awakened One who Phaät Tueä: 1) Ñaïi trí tueä bình ñaúng cuûa Ñöùc Phaät sees the heart of men, realizes their mental (Nhaát Thieát Chuûng Trí): Buddha-wisdom; 2) Söï state and decides to teach them the Noble hieåu bieát toái thöôïng: Aryajnana (skt)—Holy Path to Awakening, Nirvana. According to the wisdom, supreme knowledge, wisdom of Buddha; Majjhima Nikaya, volume 12, this is one of 3) Chaùnh giaùc: Sambodhi (skt)—Omniscience of a the ten powers with which the Buddha claims Buddha. to be the leader of all assemblies, roars the Phaät Tuøy Nieäm: Söï chuyeân chuù nghó nhôù vaø quaùn lion's roar and sets the Brahma Wheel in töôûng Ñöùc Phaät—Recollection of the Buddha— motion. Quaùn töôûng Ñöùc Phaät laø phöông phaùp gôïi nhôù Phaät Trí: Voâ laäu trí, caét ñöùt lieân heä vôùi phieàn trong taâm mình hình aûnh Ñöùc Phaät. Haønh giaû ngoài naõo—Buddha wisdom, no longer associated with trong tö theá thöôøng vaø nhaém maét laïi. Sau ñoù coá afflictions. gaéng hình dung hình aûnh Ñöùc Phaät thaät roõ raøng. Phaät Trí Hoaèng Teá Thieàn Sö: Butchi-kosai-zenji Haønh giaû giöõ hình aûnh Ñöùc Phaät tröôùc maét cuûa taâm (jap)—Name of a Japanese Zen master. vaø khoâng ñeå bò giaùn ñoaïn vì baát cöù thöù gì. Haønh Phaät Trí Hueä Thaéng: Buddha of Victorious giaû coá hình dung Ñöùc Phaät thaät roõ khi nhaém maét, Insight and Wisdom—Wisdom Victory Buddha— gioáng heät nhö luùc thaáy nhöõng vaät chaát khi môû maét. Teân cuûa moät trong 53 vò coå Phaät ñöôïc noùi ñeán Neáu haønh giaû khoâng theå hình dung Ñöùc Phaät roõ trong kinh Döôïc Sö Boån Nguyeän Coâng Ñöùc— raøng baèng maét taâm, hoaëc taâm bò voïng ñoäng quaáy Name of one of fifty-three ancient Buddhas nhieãu, thì neân môû maét ra ñeå nhìn töôïng Phaät baèng mentioned in the Medicine Buddha Sutra. maét; roài khi ñaõ coù hình aûnh roõ raøng trong trí, haønh Phaät Trì Phaùp: Dharma-Maintaining Buddha. giaû laïi nhaém maét vaø tieáp tuïc quaùn töôûng. Hình aûnh Phaät Trieát: Teân cuûa moät vò danh Taêng xöù Laâm Ñöùc Phaät töôïng tröng cho trí tueä vaø töø bi vieân maõn. AÁp vaøo theá kyû thöù VIII (Laâm

AÁp laø teân goïi xöa Khi môùi baét ñaàu quaùn töôûng Ñöùc Phaät, haønh giaû cuûa xöù Chaêm Pa). Khoaûng ñaà u theá kyû thöù VIII, Sö coøn phaân bieät giöõa ñoái töôïng quaùn töôûng laø Ñöùc ñi baèng ñöôøng bieån ñeán AÁn Ñoä vaø löu laïi ñaây 13 Phaät vaø ngöôøi quaùn töôûng laø chính mình. Tuy

nhieân, khi ñaõ quaùn töôûng ñeán möùc thaâm haäu, caû Phaät. haønh giaû laãn Ñöùc Phaät, töùc laø chuû theå vaø vaät theå Phaät Töû: Hossu (jap)—Buddhist follower. ñeàu bieán maát, chæ coøn laïi nhaát theå. Caùi nhaát theå 1) Con Phaät: Son of Buddha—Ngöôøi Phaät töû toû naøy vöôït ra ngoaøi taàm phaân bieät vaø so saùnh, ngoaøi loøng raát toân kính ñoái vôùi nhöõng con ngöôøi sieâu taàm yù thöùc cuûa giaùc quan. Noù yeân tónh, khoâng thay vieät, nhöõng con ngöôøi vó ñaïi, nhöõng con ngöôøi ñoåi, vaø toaøn haûo. Chuùng ta khoâng thaáy, nghe, sôø ñaõ queùt saïch voâ minh vaø böùng goác moïi phieàn hay neám ñöôïc noù, nhöng noù luoân ôû trong chuùng ta; naõo do nôi chính mình thaáu trieät chaân lyù. Song noù laø trí tueä vieân maõn, laø giaùc ngoä, laø Nieát Baøn. ngöôøi Phaät töû khoâng caàu nguyeän söï cöùu roãi Chuùng ta chæ coù theå nhaän thöùc ñöôïc vaø soáng trong nôi nhöõng baäc aáy. Ngöôøi Phaät töû chæ toân kính caùi nhaát theå naøy baèng taâm an laïc nhôø quaùn töôûng. caùc baäc ñaõ khai thò chaân lyù cho mình, caùc baäc Quaùn töôûng hình aûnh Ñöùc Phaät giuùp taâm ñöôïc yeân ñaõ chæ ra con ñöôøng ñi ñeán chaân haïnh phuùc vaø tónh vaø ñem an laïc ñeán cho cuoäc soáng haèng ngaøy giaûi thoaùt toái thöôïng. Haïnh phuùc laø thöù maø cuûa chuùng ta—Recollection of the Buddha is a moãi ngöôøi phaûi töï mình thaønh töïu cho chính method of inwardly visualizing an image of the mình, khoâng ai coù theå laøm cho ta cao quyù hôn Buddha. The devotee assumes the usual posture hoaëc thaáp heøn hôn, nhö lôøi Ñöùc Phaät ñaõ daïy and close his eyes. Then he attempts to visualize trong kinh Phaùp Cuù caâu 16: “Töï mình laøm the Buddha as clearly as possible. He keeps the ñieàu aùc; töï mình khoâng laøm aùc; tònh, khoâng image of the Buddha before his mind’s eye and tònh töï mình; töï mình laøm oâ nhieãm; töï mình does not let anything else interrupt it. He tries to laøm thanh tònh; khoâng ai thanh tònh ai."— see the Buddha as clearly with his eyes closed as Buddhists show their highest respect to the he can see physical objects with his eyes open. If best of men, those great and daring spirits he cannot see the Buddha’s image clearly or if his who have, with their wide and penetrating mind is disturbed by thoughts, he opens his eyes to grasp of reality, wiped out ignorance, and see the Buddha statue; then once he has a clear rooted out defilements. The men who saw mental picture, he closes his eyes and continues Truth are true helpers, but Buddhists do not again. The Buddha image represents perfect pray to them. They only reverence the wisdom and compassion. At the beginning of revealers of Truth for having pointed out the practice the meditator distinguishes the Buddha as path to true happiness and deliverance. the object of meditation from himself as the Happiness is what one must achieve for meditator. However, when he has developed this onself; nobody else can make one better or meditation further, both he and the Buddha, worse. In the Dhammapada Sutta (16), the subject and object, disappear, and only oneness Buddha taught: “Purity and impurity depend remains. That oneness is beyond distinction and

on oneself. One can neither purify nor defile comparison, beyond the range of sense another." consciousness. It is quiescent, changeless, and 2) Vò Boà Taùt: A Bodhisattva. perfect. We cannot see it, hear it, touch it, or taste 3) Buddhist—Buddhist followers—Buddhist it, but it is always with us; it is perfect wisdom, believers—A believer in Buddhism— enlightenment, Nirvana. We can perceive it and Buddhists—One who accepts Buddhism as his live in it only through the calm mind resulting religion—Tín ñoà Phaät giaùo: Ngöôøi tin nôi Phaät from meditation. Recollection on the Buddha giaùo, tu hoïc vaø thoï trì nhöõng giôùi luaät Phaät helps to quiet the mind and bring calm to our daily phaùp caên baûn. Muoán trôû thaønh moät Phaät töû lives. phaûi laøm nhöõng ñieàu sau ñaây: Thöù nhaát laø Phaät Töø Löïc Vöông: Maitribala-raja-buddha Quy-Y Tam Baûo. Thöù nhì laø bieát cöùu caùnh (skt)—Buddha of King of Merciful Force—King chính cuûa Ñaïo Phaät, bao goàm: chö aùc maïc taùc, of Kindness and Strength Buddha—King of chuùng thieän phuïng haønh, vaø töï tònh kyø yù. Ñoù laø merciful virtue Buddha—See Töø Löïc Vöông. nhöõng lôøi chö Phaät daïy. Thöù ba laø thaät hieåu Phaät Töø Taïng: Buddha of Mercy Treasury— con ñöôøng ñöa ñeán cöùu caùnh naày. Thöù tö laø Treasury of Kindness Buddha—See Töø Taïng thöïc haønh ñuùng ñaén nhöõng lôøi daïy cuûa Ñöùc

Phaät. Thöù naêm laø ngöôøi Phaät töû coù loãi phaûi —Phaät ñöôïc caûm nhaän nhö laø Phaät. bieát saùm hoái, coù toäi phaûi bieát döùt tröø; phaûi boû Phaät Töôïng: Buddha-rupa (skt)—Pratima (skt)— söï dong ruoåi nôi tình traàn; phaûi quay taâm veà Töôïng Phaät—Thaät laø khoâng theå naøo dieãn taû Ñöùc höôùng giaùc; vaø phaûi y theo lôøi Phaät daïy maø tu Phaät ñöôïc baèng hình töôïng vì Ngaøi chính laø söï tænh haønh—One who studies, disseminates and thöùc, giaùc ngoä, trí tueä, töø bi, hyû, xaû, vaân vaân. Tuy endeavors to live the fundamental principles nhieân, neáu chuùng ta khoâng dieãn taû Ngaøi baèng hình of the Buddha-dharma. To become a töôïng toaøn haûo thì laøm sao chuùng ta coù theå möôøng Buddhist, one should do the following: First, töôïng ra ñöôïc nhöõng bieåu töôïng cuûa Ngaøi? Chuùng to take refuge in the Three Gems. Second, to ta neân dieãn taû nhöõng bieåu töôïng naøy cuûa Ngaøi know the main purpose of Buddhism, baèng nhöõng hình thöùc lyù töôûng nhaát cuûa chuùng including not committing any evils, doing all sanh, vì chuû yeáu ñaây laø hình töôïng cuûa Ñöùc Phaät good, and purifying the mind. Those are khi Ngaøi ñaït ñöôïc söï giaùc ngoä toái thöôïng. Vì vaäy Buddhas' teachings. Third, to understand the hình töôïng cuûa Ñöùc Phaät phaûi ôû trong tö theá tónh path to that goal. Fourth, to practice the laëng vaø höõng hôø tröôùc nhöõng söôùng khoå cuûa cuoäc Buddha's teachings correctly. Fifth, a ñôøi. Vaøo theá kyû thöù naêm thì nhöõng töôïng Phaät beân Buddhist must be willing to change and repent Trung Quoác ñeàu coù daùng veû AÁn Ñoä, moâi daày, muõi when mistakes are made; must be willing to cao, maét daøi, caèm ñaày, nhöng ñeán ñôøi nhaø Ñöôøng abandon the tendencies to chase constantly thì nhöõng hình töôïng trôû neân "nöõ hoùa hôn."— after worldly matters; must be willing to Buddha's image—It is impossible to express the return to follow the Way of enlightenment; Buddha in physical form because he is nothing but and must practice just as the Buddha taught. the attributes of awakening, enlightening, wisdom, 4)

Chuùng sanh moïi loaøi, vì moïi loaøi ñeàu coù Phaät compassion, loving-kindness, joy, equanimity, etc. taùnh: The term applied to all beings, because However, if we don't express Him in a perfect all are of Buddha-nature. statue, what else can we do with these symbols? 5) Nhò chuûng Phaät töû—Two kinds of Buddhists: We should express these symbols in the most a) Öu Baø Taéc: Upasaka (skt)—Caän söï nam— ideal human forms, namely in the image of the See Öu Baø Taéc. Buddha when He acquired the ultimate b) Öu Baø Di: Upasika (skt)—Caän söï nöõ—See enlightenment. So the Buddha's image should be Öu Baø Di. in the attitude of calmness and indifference to 6) Töù chuûng Phaät töû—Four kinds of Buddhists— pleasure and pain. There is a statement that in the See Töù Chuùng. fifth century A.D. the images in China were of Phaät Töû Chaân Chaùnh: True Buddhists. Indian features, thick lips, high nose, long eyes, Phaät Töû Coù Loøng Lo Cho Ñaïo: True Buddhist full jaws, etc..., but that after the T'ang dynasty, the who have the interests of the dharma at heart. form became "more effeminate." Phaät Töû Vaø Cuoäc Soáng Xöùng Ñaùng: Worthwhile Phaät Tyø Loâ Giaù Na: Vairocana Buddha (skt)— life for a Buddhist—See Cuoäc Soáng Xöùng Ñaùng Phaät Tyø Loâ Giaù Na tieâu bieåu cho Phaùp thaân cuûa Cho Ngöôøi Phaät Töû. Phaät Thích Ca Maâu Ni vaø chö Phaät. Truù xöù cuûa Phaät Töû Thuaàn Thaønh: Devotees—True Ngaøi truøm khaép vuõ truï—The Primordial Buddha. disciple—Genuine and sincere Buddhists. Represents the Dharma Body of Buddha Phaät Töû Tònh Ñoä Chaân Toâng: Shin Buddhists. Sakyamuni and all Buddhas. His pure Land is the Phaät Töï Thuyeát Kinh: Udana (skt)— entire cosmos. Impromptu—Unsolicited—See Voâ Vaán Töï Thuyeát Phaät Tyø Loâ Giaù Na Ñaïi Quang Minh: The Kinh. Vairocana Buddha of Great Vows of the Phaät Töùc Thò Taâm: Butsu-Soku-Ze-Shin (jap)— Illuminator. Mind here and now is Buddha—See Töùc Taâm Thò Phaät ÖÙng Thaân: The body of a a Buddha—Theo Phaät. Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc Quaùn Phaät Töôùng Trí: Phaät Trí—Buddha cognition. Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà öùng thaân Phaät Töôûng Phaät: Buddha perceived as Buddha (moät trong ba möôi hai öùng thaân) cuûa ngaøi nhö

sau: Neáu coù Boà Taùt vaøo tam ma ñòa, tinh taán tu voâ Buddha. laäu, maø muoán ñöôïc thaønh töïu, toâi seõ hieän Phaät Phaät Voâ Löôïng Töôùng: Measureless-Appearance thaân vì hoï noùi phaùp, khieán hoï ñöôïc giaûi thoaùt — Buddha. According to The Surangama Sutra, book Six, Phaät Voâ Ngaïi Hueä: Trí tueä cuûa Phaät laø voâ bieân vaø Avalokitesvara Bodhisattva vowed in front of the khoâng chöôùng ngaïi—Unhindered, infinite Buddha Buddha about his appearance before sentient wisdom. beings as follow: If there are Bodhisattvas who Phaät Voâ Sai Bieät: enter samadhi and vigorously cultivate the 1) Söï gioáng nhau cuûa chö Phaät veà phöông phaùp extinction of outflows, who have superior vaø muïc ñích giaùc ngoä cuûa caùc Ngaøi. Moät trong understanding and manifest perfected penetration, tam voâ sai bieät laø Phaät voâ sai bieät, taâm voâ sai I will appear in the body of a Buddha and speak bieät, vaø chuùng sanh voâ sai bieät—The identity Dharma for them, causing them to attain of all Buddhas and of their methods and liberation—See Tam Thaäp Nhò ÖÙng Thaân. purposes of enlightenment. One of the three Phaät Öu Ñaøm

Baùt La Hoa Thuø Thaéng Vöông: identities of all Buddhas, of all mind, and of Buddha of King of Extraordinary Udumbara all beings. Blossom—King Rare As The Udumbara Flower 2) Baûn chaát vaø söï giaùc ngoä cuûa chö Phaät ñeàu Buddha. gioáng nhau: The nature and enlightenment of Phaät Vi Ñaø: Buddhaveda (skt)—Kinh Taïng Phaät all Buddhas is the same. Giaùo—The Tripitaka, the Veda of Buddhism. Phaät Voâ Öu Ñöùc: Virtue Free Of Worry Buddha. Phaät Vò: Quaû vò Phaät—The state of Buddhahood. Phaät Xaù: Buddhist temple. Phaät Vò Tam Muoäi: A degree of samadhi in Phaät Xaù Lôïi: which the Buddhas appear to the meditator. 1) Phaät tích hay sinh thaân cuûa Ñöùc Phaät (xaù lôïi Phaät Vò Thaéng Quang Thieân Töû Thuyeát Vöông Phaät): Any trace of Buddha. Phaùp Kinh: See Vöông Phaùp Kinh and Vöông 2) Phaät Coát: Xaù lôïi xöông coát cuûa Phaät—A bone Phaùp. of the Buddha (as relics). Phaät Vò Öu Ñieàn Vöông Thuyeát Kinh: Kinh noùi 3) Xaù lôïi sau leã traø tyø cuûa Phaät: Buddha's veà ñöùc Phaät vì vua Öu Ñieàn maø thuyeát veà luaät cho sarira—Relics or ashes left after Buddha's hoaøng gia. Cuõng neân ghi nhaän laø Öu Ñieàn laø vua cremation. cuûa xöù Caâu Thieåm Di, ngöôøi cuøng thôøi vôùi Ñöùc Phaät YÙ Linh Nhaïc Thieàn Sö (1725-1821): Zen Phaät Thích Ca Maâu Ni. Vua Öu Ñieàn noåi tieáng veà Master Phaät YÙ Linh Nhaïc—Thieàn sö Vieät Nam, coù vieäc taïc töôïng Phaät ñaàu tieân. Ñaây laø vuøng ñaát xa leõ queâ ôû Traán Bieân, baây giôø laø Baø Ròa. Ngaøi thoï cuï nhaát veà phía Baéc cuûa AÁn Ñoä—A sutra on royal tuùc giôùi vôùi Hoøa Thöôïng Thaønh Ñaúng Minh Löông laws for the King of Kausambi. It should be noted taïi chuøa Ñaïi Giaùc taïi Bieân Hoøa. Vaøo naêm 1752, that King of Kausambi is a contemporary of ngaøi truøng tu chuøa Ñaïi Giaùc vaø ñoåi teân laø "Töø AÂn." Sakyamuni, who is reputed to have made the first Ngöôøi ta noùi raèng Chuùa Nguyeãn Vöông ñaõ töøng truù image of the Buddha. This is the farthest northern nguï taïi chuøa naày. Naêm 1822, vua Minh Maïng ban part of India. taëng baûn "Saéc Töù Töø AÂn Töï." Ngaøi Phaät YÙ ñaõ Phaät Voõng Minh: Net-Brightness Buddha. soáng phaàn lôùn cuoäc ñôøi ngaøi chaán höng vaø hoaèng Phaät Voâ Caáu: Undefiled Buddha. hoùa Phaät Giaùo taïi mieàn Nam Vieät Nam. Ngaøi thò Phaät Voâ Löôïng AÂm Thinh Vöông: Buddha of tòch naêm 1821—A Vietnamese Zen master, Limitless-Sound King—King Infinite Voices probably from Traán Bieân (now Baø Ròa). He Buddha. received precepts with Most Venerable Thaønh Phaät Voâ Löôïng Cuùc Quang: Infinite Handfuls Of Ñaúng Minh Löông at Ñaïi Giaùc Temple in Bieân Light Buddha. Hoøa. In 1752, he rebuilt Ñaïi Giaùc small temple Phaät Voâ Löôïng Thoï: Measureless-Life Buddha. and renamed it "Töø AÂn." It is said that Lord Phaät Voâ Löôïng Tinh Taán: Measureless-Vigor Nguyeãn Vöông stayed at this temple. In 1822, Buddha. King Minh Maïng offered it a board entitled Phaät Voâ Löôïng Traøng: Measureless-Curtain

"Royal Recognized Töø AÂn Temple." He spent with the promulgation (söï coâng boá) of a new most of his life in the South to revive and expand constitution in 1889. The anti-Buddhist measures Buddhism. He passed away in 1821. were part of the government's program to Phaãu Loä: Bieåu loä taâm ñaéc (söï thaáu hieåu toaïi yù) establish Shinto as the state religion and to restore cuûa mình khi tham thieàn vôùi hy

voïng ñöôïc thaày aán the emperor's place as a semi-divine ruler chöùng cho—To present a satisfaction of a descended from Amaterasu Omikami. In Japan thorough understanding achieved through there is a great deal of mutual borrowing between meditation practices with the hope to get a formal Buddhism and Shinto, and it is common for Shinto acknowledgment from the master. shrines to house images of Buddhas. One goal of Phaãu Quyeát: Phaùn ñònh roõ raøng—To judge very the government's program was to "purify" the clearly. shrines by eliminating all Buddhist symbols. Pheùp Maàu: Miracle—Mysterious power. Pheá Thuyeân Ñaøm Chæ: Thaéng nghóa thaéng nghóa Pheùp Röûa Toäi: Externalists believe that the ñeá—Postulates on the pure inexpressible ultimate Sacrament of Baptism or Christianity case wash or absolute. away all their sins. Pheä: Suûa (nhö choù)—To bark (as a dog). Pheùp Tam Ma Ñòa: Mahaggata-samadhi (skt)— Pheä Ñaø: Veda (skt)—Kinh Veä Ñaø. Maha-samadhi (skt)—Ñaïi Ñònh hay söï ñaïi nhaäp Pheä Ñaø Luaän: Veda-sastra (skt)—Luaän Kinh Veä ñònh—Great concentration. Ñaø—Treatises on Veda sutras. Pheâ Baèng Thöùc: Moät loaïi nghò ñònh maø chaùnh Pheä Ñaø Thaùnh Ñieån Cöông Yeáu: Vedartha- quyeàn caáp cho caùc vò haønh cöôùc Taêng khi ñi tham samgraha (skt)—Veä Ñaø Thaùnh Ñieån Cöông hoïc nôi khaùc—A kind of governmental decree, Yeáu—Fundamental Sacred Vedic Scriptures. issued to a wandering monk so that he can travel Pheä Ñaøn Ña: Vedanta (skt)—Vieân Thaønh Veä to study. Ñaø—Last text of Veda—The end or Pheâ Bình Phaûn Tænh: Critical reflection. consummation of the doctrine of the Vedas. One Pheâ Na: Moät loaïi saùo AÁn Ñoä—An Indian lute. of the six orthodox system of Hindu philosophy. Pheá AÙc Tu Thieän: Pheá boû moïi aùc nghieäp vaø tu Pheä Lam: Vairam (skt)—Tyø Lam—Moät loaïi caùc nghieäp laønh—To abolish evil or wickedness, gioù—A kind of wind. and to cultivate all the wholesome deeds. Pheä Lam Baø: Tyø Lam Phong—Vairambha (skt)— Pheá Phaät Huûy Thích: Haibutsu-kishaku (jap)— Moät loaïi maõnh phong, moät loaïi gioù lan khaép vuõ Khaåu hieäu "Pheá Phaät Huûy Thích" hay xoùa boû chö truï; khi thoåi ñeán ñaâu thì nôi ñoù phaûi tan hoaïi. Pheä Phaät vaø huûy dieät Thích Ca Maâu Ni. Khaåu hieäu cuûa Lam Baø coøn coù nghóa laø ñòa luaân naèm beân treân chieán dòch choáng ñoái Phaät giaùo ñöôïc chính phuû phong luaân hay voøng xoaén cuûa gioù, phong luaân Minh Trò cuûa Nhaät baûo trôi, baét ñaàu vôùi söï coâng boá naày laïi naèm beân döôùi thuûy luaân—A kind of fierce moät hieán phaùp môùi vaøo naêm 1889. Nhöõng bieän wind, the great wind which finally scatters the phaùp choáng ñoái Phaät giaùo laø moät phaàn chöông universe. Vairambha also means the circle of wind trình cuûa chaùnh phuû Nhaät nhaèm thieát laäp Thaàn under the circle of water on which the world rests. Ñaïo laøm quoác giaùo vaø khoâi phuïc ñòa vò con chaùu Pheä Loâ Giaø Na: Vairocana (skt)—Pheä Loâ Giaû thaàn thaùnh cuûa vua chuùa baét ñaàu töø thôøi Na—Tyø Loâ Giaù Na—Tyø Lö Xaù Na—Teân tieáng Amaterasu Omikami. Taïi Nhaät Baûn coù moät soá lôùn Phaïn cuûa Phaùp thaân Phaät Ñaïi Nhöït Nhö Lai—The giaùo lyù möôïn qua möôïn laïi giöõa Phaät giaùo vaø Thaàn Sanskrit name for the dharmakaya of Vairocana ñaïo, chuyeän moät ñeàn thôø Thaàn ñaïo thôø hình töôïng Buddha. chö Phaät laø chuyeän thöôøng. Muïc ñích cuûa chöông Pheä Löu Ly:

vaidurya (skt)—Tyø Löu Ly—Löu Ly trình naøy cuûa chaùnh phuû Minh Trò laø nhaèm thuaàn Tyø Ñaàu Leâ—Tyø Truø Leâ Daï—Ngoïc bích (maøu hoùa caùc ñeàn thôø Thaàn ñaïo baèng caùch loaïi taát caû xanh da trôøi)—Lapis lazuli. nhöõng hình töôïng Phaät giaùo—The term of Pheä Thaát La Maït Naõ: Vaisravana or Dhananda, “eradicate the buddhas and destroy Sakyamuni” is or Vessanvana (skt)—Tyø Thaát La Maõn Nang—Tyø a slogan of an anti-Buddhist campaign sponsored Xaù La Baø Noâ—Tyø Sa Moân hay Ña Vaên Thieân by the Meiji government of Japan, which began Vöông, moät trong Töù Thieân Vöông—A form of

Kuvera, a god of wealth. A deva who hears much is beyond terminology. and is well-versed. Phi An Laäp Chaân Nhö: Ever-changing forms— Pheä Theá Sö: Vaisesika (skt)—Pheá Theá Sö Ca— Tuøy duyeân chaân nhö (chaân nhö töùc vaïn phaùp). Tuøy Pheä Theá Söû Ca Xa Taùt Ñaùt La—Phaùi Thaéng Luaän theo duyeân voâ minh maø daáy leân nhö trong theá giôùi döïa theo tröôùc taùc cuûa Ngaøi Theá Thaân— hieän töôïng—Its conditioned or ever-changing Paramartha-satya-sastra, a philosophical work by forms, as in the phenomenal world—See Phi An Vasubandhu. Laäp Ñeá. Pheä Theá Sö Ca Phaùi: Vaisesika Sect—Thaéng Phi An Laäp Ñeá: Phi An Laäp Chaân Nhö hay caùi lyù Luaän Phaùi—Toái Thaéng Hoïc Phaùi—See Thaéng cuûa chaân nhö thaønh thöïc, ñoái laïi vôùi chaân nhö ñöôïc Luaän Toâng. dieãn taû baèng lôøi noùi vaø tö töôûng, phaân bieät trong Pheä Xaù: Vaisya (skt)—Pheä Xa—Tyø Xaù— Duy Thöùc Hoïc—The doctrine of the bhutatathata, Traders—Thöông nhaân—Ngöôøi buoân baùn, giai the absolute as it exists in itself, i.e. indefinable, caáp thöù ba trong boán gia caáp ôû AÁn Ñoä thôøi Ñöùc contrasted with the absolute as expressible in Phaät coøn taïi theá. Taàng lôùp thöông nhaân, sanh töø words and thought, a distinction made by the hoâng söôøn cuûa Phaïm Thieân Vöông—A business Sastra of Consciousness Only. person, the third of the four castes in India at the Phi Bí Soâ: Boán troïng toäi—The four grave time of the Buddha. Traders, born from the flanks prohibitions or sins—See Töù Ñoïa. of Brahma. Phi Bæ Phi Thöû: Neither thus nor otherwise—Baát Pheä Xaù Giaø: Vaisakha (skt)—Thaùng thöù hai cuûa Bæ Baát Thöû—Khoâng theá naøy cuõng khoâng theá kia— AÁn Ñoä, töø 15 thaùng hai ñeán 16 thaùng ba aâm lòch— “Theá naøy” chæ caùi yù nieäm veà luoân luoân hieän höõu, The second Indian month, from 15th of the second khoâng bieán ñoåi, vaø “theá kia” nghóa laø ngöôïc laïi, to 16th of the third Chinese months. töùc laø yù nieäm veà söï bieán ñoåi. Noùi chung, töø naøy coù Pheä Xaù Khö: Vaisakha (skt)—See Pheä Xaù Giaø. nghóa laø nhìn söï vaät nhö laø khoâng bieán ñoåi hay nhö Pheä Xaù Ly: Vesali (skt)—Vaisali (skt)—Quaûng laø bieán ñoåi ñeàu laø moät loái nhìn baát toaøn. Moät ngöôøi Nghieâm Thaønh hay Tyø Xaù Ly, moät thaønh roäng raõi bình thöôøng coù theå coù caùi nhìn phieán dieän nhö theá, trang nghieâm taïi vuøng trung AÁn Ñoä—Broad ornate nhöng Ñöùc Nhö Lai thì coù theå nhaän roõ nhöõng traïng city, in Central India—See Tyø Xaù Ly. thaùi bieán ñoåi laãn khoâng bieán ñoåi cuûa caùc söï vaät. Phi: Noùi moät caùch khaùc, Ngaøi coù theå nhìn thaáy caùc söï 1) Voâ: Khoâng—Chaúng phaûi—Inexist—None— vaät ñuùng nhö caùc söï vaät—“Thus” indicates the Not—Non-exixtence—Nothingness. idea of always existing without

change and 2) A (skt): Tieáp ñaàu ngöõ trong Phaïn ngöõ coù nghóa “otherwise” means the opposite, the idea of laø “khoâng” hay phuû ñònh. Khi ñöùng tröôùc moät change. This phrase means that to view matter nguyeân aâm khaùc, noù coù theå ñöôïc theo sau bôûi either as unchanging or as changing is a partial moät phuï aâm cho thuaän tai, nhö a(n)atta, chöù way of considering matter. An ordinary person is khoâng phaûi atta. Ngöôøi ta noùi töø maãu töï naøy apt to take such a one-sided view, but the saûn sanh ra taát caû nhöõng chöõ khaùc, vaø noù cuõng Tathagata can discern equally both the laø tieáng ñaàu tieân thoát ra töø cöûa mieäng cuûa unchangeable and the changeable states of things. nhaân loaïi. Trong taát caû caùc neàn vaên hoùa treân In other words, he can see things as they truly are. theá giôùi, noù bieåu thò raát nhieàu bí aån—The Phi Boà Taùt: Khoâng phaûi Boà Taùt, chæ nhöõng ngöôøi prefix meaning “not,” the negative. Before tu haønh maø chöa phaùt nguyeän Ñaïi Thöøa —Not another vowel it may be followed by a Bodhisattvas—Those who have not yet inclined supplemental consonant for euphony, e.g., their heart to Mahayana. a(n)atta, not atta. It is said that from it born all Phi Caù Nhaân: Impersonal—See Voâ Ngaõ. other letters, and it is the first sound uttered Phi Caên: Nhöõng phaùp naèm ngoaøi hai möôi hai caên by the human mouth. It has therefore trôï ñaïo, chaúng haïn nhö nguõ traàn (saéc, thanh, numerous mystical indications. höông, vò, vaø xuùc)—Dharmas that don't belong to Phi An Laäp: Khoâng sai bieät khoâng thieát laäp bôûi töø twenty two roots, i.e., five indulgences of the ngöõ—The unestablished or undetermined; which senses (objects of the five sense organs)—See Nhò

Thaäp Nhò Caên and Nguõ Traàn. Vöông cöôõi xe ñi trong khoâng trung—Flying ruler, Phi Chuû Quan Phi Khaùch Quan: Chaúng Chuû synonym for a sovereign. Quan chaúng Khaùch Quan—Chaúng boû ngöôøi chaúng Phi Haønh Phi Toïa Tam Muoäi: Bodhi-samadhi boû caûnh, moät trong boán caùch caân nhaéc trong giaùo (skt)—Bodhyanga-samadhi (skt)—See Giaùc YÙ töôùng cuûa toâng Laâm Teá—Neither subjective nor Tam Muoäi. objective, one of the four aspects of Lin-Chi Phi Haønh Tieân: Flying Immortals—Vò Tieân coù school—See Töù Lieäu Giaûn. theå phi thaân töø nôi naày ñeán nôi khaùc khoâng khoù Phi Coá Tö Nghieäp: Nghieäp ñöôïc taïo ra do phaûn khaên. Coù ngöôøi luyeän thuoác baèng caây coû, luyeän xaï, chöù khoâng do suy nghó möu tính tröôùc —Deeds maõi cho ñeán khi thaønh hoaøn haûo, goïi laø Phi Haønh done by a natural reaction, not by a premeditated Tieân—Flying genii can travel anywhere without plot. any difficulties. Some of these beings with Phi Dieäp Y Quan AÂm: Palasambari (skt)—Moät unflagging resolution make themselves strong trong nhöõng danh hieäu cuûa ñöùc Quaùn Theá AÂm — through the use of grasses and herbs. When they One of the titles of Avalokitesvara. have perfected this method of taking herbs, they Phi Dieät: Söï nhaäp dieät cuûa Theá Toân khoâng phaûi laø are known as Flying Immortals. söï dieät maát—The Buddha’s extinction or death is Phi Haéc Phi Baïch Nghieäp: Nghieäp Voâ Laäu—Tính not considered as real. cuûa nghieäp voâ laäu laø khoâng nhieãm oâ neân goïi laø phi Phi Duï: Moät thí duï töôûng töôïng chöù khoâng phaûi laø haéc, khoâng ñem laïi caùi thieän quaû cuûa höõu laäu neân nhöõng yeáu toá cuï theå, moät trong taùm loaïi so saùnh— goïi laø phi baïch—Neither

black nor white karma— An imaginary and not factual metaphor, one of the Karma which does not affect metempsychosis eight forms of comparision. either for evil or good. Phi Ñao Ñòa Nguïc: Hell of Flying Knives. Phi Hoa Laïc Dieäp: Flying flowers and falling Phi Ñaïo: Taø Ñaïo—Wrong ways—Heterodox leaves—Trong thôøi khoâng coù Phaät, ngöôøi töï quaùn views or doctrines. saùt "Phi Hoa Laïc Dieäp" (hoa bay laù ruïng) maø tu Phi Ñaéc: Aprapti (skt)—Non-acquisition. haønh giaùc ngoä thì goïi laø nhöõng baäc Ñoäc Giaùc Phaät, Phi Ñieåu: Daáu chim bay trong hö khoâng, khoâng ñeå tuy nhieân chæ giaûi thoaùt vaø giaùc ngoä cho caù nhaân laïi daáu tích. Trong thieàn, töø naày coù nghóa laø chaân mình maø thoâi—Those who contemplate flying lyù khoâng coù hình töôùng, khoâng theå naém baét ñöôïc. flowers and falling leaves to obtain enlightenment Ñaây laø khaùi nieäm veà khoâng chaáp tröôùc trong nhaø during the time without a Buddha, they are called Thieàn: "Nhaïn bay qua hoà, hoà soi boùng nhaïn. Nhaïn Pratyeka-buddhas; however, the objective is khoâng löu boùng mình, hoà cuõng chaúng buoàn giöõ personal salvation or own enlightenment. aûnh nhaïn."—Birds leave no trace in space. In Zen, Phi Hoùa: Bay ñi vaø thay ñoåi—Flying and the term means true principle or truth has no form, changing. cannot be grasped. This is the concept of non- Phi Hoïc Giaû: Nhöõng ngöôøi khoâng hoïc Phaät attachment in Zen Buddhism: "Swallows fly in the Phaùp—Those who do not learn Buddha-truth. sky, the water reflects their images. The swallows Phi Hoïc Theá Giaû: Theá giôùi cuûa nhöõng ngöôøi leave no traces, nor does the water retain their khoâng tu hoïc Phaät phaùp—A world of those who do images." not learn Buddha-truth. Phi Ñieåu Chi Tích: See Phi Ñieåu. Phi Höõu: Abhava (skt)—Non-existence—Not Phi Ñôn: Nhaät Ñôn—Phieáu keát toaùn thu chi toaøn real—Non-reality—Khoâng hieän höõu, khoâng coù töï vieän haèng ngaøy do khoá ñaàu (vò sö troâng coi kho thaät hay khoâng coù ñieàu kieän toàn taïi ñöôïc xaùc ñònh ñuïn) ghi cheùp—Daily bill of expenditures in a raèng maëc daàu hieän töôïng coù maët moät caùch taïm monastery, recorded by an accountant monk. thôøi, chuùng khoâng coù chuû teå—Absence of the Phi Haønh: Coù khaû naêng bay ñeán baát cöù nôi naøo condition of existence which is affirmed in the tuøy yù—Flying anywhere at will. sense that though phenomena have conventional Phi Haønh Daï Xoa: Moäi loaïi quyû bieát bay—Flying existence, they have no substantive Being. yaksas, or demons. Phi Höõu AÙi: Vibhava-tanha (p)—Craving for non- Phi Haønh Hoaøng Ñeá: Vò Chuyeån Luaân Thaùnh existence—Voâ Höõu AÙi—Khi tham aùi keát hôïp vôùi

nieàm tin nôi “ngaõ dieät,” noù ñöôïc goïi laø “Phi Höõu samjnana-samjnayatana (skt)—Realm of neither AÙi.”—When craving is associated with the belief perception nor non-perception—See Phi Töôûng of “self-annihilation,” it is called “Craving for Phi Phi Töôûng Thieân and Töù Khoâng Xöù. non-existence.” Phi Höõu Vi Phi Voâ Vi Phaùp Giôùi: Neither active Phi Höõu Hoïc Phi Voâ Hoïc Nhaân: N’eva sekho nor inactive realm. nasekho puggalo (p)—The one who is neither the Phi Khaû Haïi: Harmless (a)—Hieàn hoøa—Voâ Haïi. learner nor the non-learner. Phi Khí: Theo Phaåm Ñeà Baø trong Kinh Phaùp Hoa, Phi Höõu Hoïc Phi Voâ Hoïc Tueä: The wisdom of “Phi Khí” laø caùi caên khí khoâng ñuû söùc thoï trì Phaät the one who is neither the learner nor the

non- phaùp, nhö thaân cuûa ngöôøi nöõ, khoâng thanh tònh— learner. According to Chapter 12 (Deva) in the Lotus Phi Höõu Phi Khoâng: Neither existing nor non- Sutra, a vessel unfit for Buddha or Budhism, i.e. a existing—Neither existing nor empty—Chaúng woman's body, which is unclean. phaûi coù maø cuõng chaúng phaûi khoâng. Neáu chuùng ta Phi Khoâ Phi Vinh: Trong soá nhöõng caây Ta la dieån taû caâu traû lôøi, noù phaûi laø "Vöøa khoâng phaûi, phaân nöûa khoâ phaân nöûa xanh. Khi Ñöùc Phaät nhaäp vöøa khoâng khoâng phaûi," nghóa laø khoâng ñeà caäp dieät, boán trong taùm caây Ta La bò heùo khoâ, coøn boán ñeán caâu hoûi hay khoâng caàn phaûi traû lôøi. Trung ñaïo caây khaùc vaãn töôi, ñaây laø daáu hieäu cuûa boán phaùp maø Duy Thöùc Luaän trình baøy taát caû caùc phaùp ñeàu bò hoaïi dieät, trong khi boán phaùp khaùc tieáp tuïc höng chaúng phaûi hieän höõu maø cuõng chaúng phaûi khoâng thònh—Among the Tala trees (Sala tree), one-half hieän höõu; chaúng phaûi vaät chaát maø cuõng chaúng phaûi is withered, and one-half is green. When the phi vaät chaát (ñaây laø baûn chaát cuûa Chaân Nhö). Duø Buddha died, four of the eight sala-trees söï laø phi höõu, lyù cuõng chaúng phaûi laø phi khoâng—If surrounding him are said to have withered, while we express our answer, it must be "Neither yes the other four continued in full leaf, a sign that a nor no," i.e., having nothing to do with the four doctrines were to perish and the other four question or no use answering. Neither material nor were to flourish. immaterial (The characteristics of bhutatathata). Phi Khoå Phi Laïc Thoï Adukkham-asukha vedana In the light of this, though the phenomenal has no (p)—Neither painful-nor-pleasant feeling. The reality in itself, the noumenal is not void. state of experiencing neither pain nor pleasure— Phi Höõu Phi Khoâng Moân: Vieân giaùo cho raèng theá See Baát Khoå Baát Laïc Thoï. giôùi hieän töôïng chaúng phaûi höõu maø cuõng chaúng Phi Khoâng: Asunya (skt)—Non-empty. phaûi khoâng—The phenomenal world is neither Phi Kî Töôùng Quaân Nhaäp Loã Ñònh: Töôùng quaân real nor unreal. sa vaøo tay giaëc treân löng ngöïa, nhöng sau ñoù tìm Phi Höõu Phi Voâ: Phi höõu phi voâ, laø haïnh tu cuûa cô troán thoaùt. Trong thieàn, töø naày coù nghóa laø moät Boà taùt, vì chö Boà Taùt luoân bieát raèng vaïn höõu ngöôøi duø laâm vaøo tình theá hieåm ngheøo vaãn coù theå khoâng coù töï taùnh—Neither existent nor maïo hieåm ñeå tìm cô hoäi soáng soùt—A commanding nonexistent cultivation, there being no inherent general is captured on horse back, but later he nature. tries to find ways to escape. In Zen, the term Phi Höõu Phi Voâ Bieân Saéc: Form is neither finite means a person who falls into dangerous situations nor infinite—Saéc phi höõu phi voâ bieân. still tries to find opportunities to survive. Phi Höõu Phi Voâ Bieân Thoï: Thoï phi höõu phi voâ Phi Laïc Tu: Practice on suffering—Tuy bieát Nieát bieân—Perception is neither finite nor infinite. Baøn tòch dieät laø vui söôùng, song chæ quaùn töôûng leõ Phi Höõu Tình Soá: Trong soá chuùng voâ tình, nhö nuùi khoå cuûa chö phaùp—Joyless, through only soâng, caây coû, vaân vaân—Among the number, or in contemplating misery and not realizing the the category, of conscious non-sentient beings or ultimate nirvana-joy. inanimate beings, i.e., mountains, rivers, plants, Phi Lai: Teân moät ngoâi chuøa toïa laïc trong xaõ Ba weeds, etc. Chuùc, huyeän Tri Toân, tænh Chaâu Ñoác, caùch bieân

Phi Höõu Töôûng Phi Voâ Töôûng Luaän: Treatise on giôùi Vieät Mieân khoaûng 4 daäm. Chuøa ñöôïc xaây neither perception nor non-perception. döïng naêm 1877—Name of a temple located in Ba Phi Höõu Töôûng Phi Voâ Töôûng Thieân: Naiva-Chuùc village, Tri Toân district, Chaâu Ñoác province,

about 4 miles from Vietnamese Cambodian vaø khoâng thaáy ñöôïc thöïc töôùng cuûa cuoäc soáng. Tuy border. It was built in 1877. nhieân, baây giôø chuùng ta ñaõ coù chìa khoùa ñeå nhìn Phi Laäu Phi Voâ Laäu Nghieäp: Karma of neither ñöôïc toaøn boä hoaøn caûnh, chuùng ta laø chuû nhaân cuûa ordinary rebirth, nor Hinayana nirvana—Neither thöïc taïi; ngoân töø khoâng coøn quyeàn löïc cheá ngöï of both—Mahayana nirvana. chuùng ta nöõa. Neáu chuùng ta muoán goïi caây cuoác Phi Leã: Rude—Impolite—Uncivil—Discourteous. khoâng phaûi laø caây cuoác, vaø Tam uoáng Töù say, taát Phi Luaän: Baát luaän nhö theá naøo—Any how—In nhieân khoâng trôû ngaïi gì; caây cuoác hoaøn toaøn seõ any case. khoâng maõi maõi laø caây cuoác, caùc Thieàn sö cho raèng Phi Luaät Nghi: Baát Thieän Luaät Nghi— khoâng rôi vaøo danh töôùng caøng deã môû baøy thaät Unwholesome rules and ceremonies. töôùng cuûa chö phaùp hôn. Thoaùt khoûi söùc eùp cuûa Phi Luïc Sinh: Khoâng phaûi phaùt sanh do thöùc thöù danh töôùng vaø lyù luaän laø ñoàng thôøi vôùi vieäc giaûi saùu, maø do caùc thöùc khaùc—Not arising directly thoaùt tinh thaàn, vì tinh thaàn khoâng coøn phaân chia from the mind, which is the sixth sense, but from vôùi chính noù nöõa. Baèng caùch coù ñöôïc söï töï do cuûa other senses. trí hueä, thì taâm seõ hoaøn toaøn laø chính noù; sinh töû Phi Lö Phi Maõ: Neither ass nor horse—To copy khoâng coøn daøy voø noù nöõa vì khoâng coù nhò nguyeân but fail—Khoâng phaûi löøa maø cuõng khoâng phaûi phaân bieät; chuùng ta ñang soáng ngay trong söï cheát. ngöïa, yù noùi baét chöôùc khoâng ñuùng caùch thaønh ra Tröôùc ñaây chuùng ta luoâ n nhìn thaáy maët maâu thuaãn khoâng gioáng ai. vaø khaùc bieät cuûa söï vaät, neân ít nhieàu chuùng ta cuõng Phi Löôïng: Without comparison and inference— coù thaùi ñoä ñoái laäp vôùi noù. Nhöng baây giôø söï vieäc Khoâng coøn tyû löôïng hay laø trieät tieâu khaû naêng ñaõ ñöôïc ñaûo loän, cuoái cuøng chuùng ta ñaõ ñaït ñöôïc nhaän thöùc lyù tính vaø ñöa ñeán keát luaän veà thöù naøy caùi ñieåm nôi maø theá giôùi coù theå ñöôïc nhìn nhö noù vaø thöù kia—Elimination of the ability of laø töø beân trong. Do ñoù maø "Thieát thuï khai hoa" vaø comparison and inference, i.e. fire from smoke. "möa rôi khoâng öôùt". Töø ñoù taâm chuùng ta trôû neân Elimination of the ability of comparison of the hoaøn chænh, hoaøn myõ vaø traøn ñaày phöôùc haïnh— known and inference of the unknown. One day, Zen master Ming-jiao entered the hall Phi Lyù: Irrational—Illogical—Extravagant. and addressed the monks, saying, "When Chang Phi Lyù Luaän Thieàn: Illogical Zen—Moät hoâm, San drinks, Li-tsu gets drunk." He then got off the Thieàn sö Minh Giaùo thöôïng ñöôøng thò chuùng: seat and left the hall. In fact, there are many "Tröông Tam uoáng, Lyù Töù say." Noùi xong, Sö irrational statements in Zen. Some may declare xuoáng gheá vaø rôøi khoûi saûnh ñöôøng. Kyø thaät, coù Zen irrevocably insane or silly. What is Zen nhieàu tuyeân boá mang tính phi lyù trong Thieàn. Vaøi through these apparent trivialities and ngöôøi coøn cho raèng Thieàn voâ lyù cöùng nhaét vaø ñieân irrationalities really driving us

to comprehend? roà. Thieàn duøng nhöõng caâu hoûi roõ raøng laø vôù vaån vaø The answer is simple. Zen wants us to acquire an khoâng hôïp lyù, roát cuoäc Thieàn muoán chuùng ta hieåu entirely new point of view whereby to look into caùi gì? Caâu traû lôøi ñôn giaûn. Thieàn muoán chuùng ta the mysteries of life and the secrets of nature. This coù ñöôïc moät quan ñieåm hoaøn toaøn môùi, ñeå deã daøng is because Zen has come to the definite nhìn thaáu vaøo nhöõng huyeàn dieäu cuûa ñôøi soáng vaø conclusion that the ordinary logical process of bí maät cuûa thieân nhieân. Vieäc naøy laø vì Thieàn ñaõ ñi reasoning is powerless to give final satisfaction to ñeán keát luaän raèng tieán trình lyù luaän thoâng thöôøng our deepest spiritual needs. Zen practitioners roát cuoäc khoâng coù söùc maïnh cho chuùng ta caùi thoûa should always remember that the inmost maõn sau cuøng veà nhöõng nhu caàu saâu thaúm cuûa taâm afflictions of the soul could not be expressed in linh. Haønh giaû tu Thieàn neân luoân nhôù raèng phieà n words, and only the light of Zen can come over naõo ôû saâu thaúm trong taâm khoâng theå naøo duøng our entire being and shine to our inmost places of ngoân töø ñeå dieãn taû, vaø chæ coù aùnh saùng cuûa Thieàn the mind. So long as we think logic final we are môùi coù theå chieáu leân toaøn theå vaø chieáu ñeán nhöõng chained, we have no freedom of spirit, and the choã saâu thaúm nhaát cuûa taâm. Chöøng naøo maø chuùng real facts of life are lost sight of. Now, however, ta coøn nghó raèng lyù luaän laø cöùu caùnh thì chuùng ta we have the key to the whole situation; we are vaãn coøn bò troùi buoäc, khoâng coù söï töï do trong taâm, master of realities; words have given up their

domination over us. If we are pleased to call a ngöôïc laïi, ñoøi hoûi ñoà ñeä phaûi hoïc giaùo ñieån spade not a spade, and Chang San drinks, Li-tsu nguyeân thuûy cuûa Phaät giaùo Taây Taïng xuaát phaùt töø gets drunk, we have the perfect right to do so; a AÁn Ñoä. Phong traøo cuõng coù moät thaønh phaàn phoå spade is not always remain a spade; and, thoâng quan troïng khi caùc vò ñaïo sö chaáp nhaän hình moreover, this, according to the Zen master, töôïng vaø chuû ñeà cuûa caùc vaên kinh phoå thoâng nhö expresses more correctly the state of reality which nhöõng baøi “huøng ca” chaúng haïn. Hôn nöõa, nhieàu refuses to be tied up to names. This breaking up of ñaïo sö theo truyeàn thoáng xoùa boû moân phaùi ñaõ phaùt the tyranny of name and logic is at the same time trieån nhöõng nghi thöùc toân giaùo raát phoå bieán, nhö spiritual emancipation; for the soul is no longer ban leã quaùn ñaûnh veà “söï hoài höôùng cuûa thöùc” cho divided against itself. By acquiring the intellectual caùc nhoùm Phaät töû taïi gia. Caùc ñaïo sö “khoâng moân freedom the soul is in full possession of itself; phaùi” ñoùng moät vai troø quan troïng trong söï phaùt birth and death no longer torment it; for there are trieån trong thôøi caän ñaïi cuûa caùc truyeàn thoáng no such dualities anywhere; we live even through Sakyapa, bKa-Brgyudpa, vaø rNyingmapa—This is death. Hitherto we have been looking at things in an important nineteenth-century religious their contradicting and differentiating aspect, and movement in Tibetan Buddhism initiated by have assumed an attitude toward them in Jamyang Khyentse Wangpo (1820-1892) and accordance with that view, that is, more or less Jamgon Kongtrul Lodro Taye (1811-1899). It antagonistic. But this has been

revolutionized, we arose as a reaction to the stultifying (laøm giaûm have at last attained the point where the world can hieäu löïc) sectarianism of Tibetan Buddhism, which be viewed, as it were, from within. Therefore, had led to Buddhist paralysis in practices and "the iron trees are in full bloom"; and "in the midst dogmatic (thuoäc veà giaùo lyù) adherence to tradition, of pouring rain I am not wet." The soul is thus as well as violence. Adherents of the movement made whole, perfect, and filled with bliss. attempted to find common ground between the Phi Mao Ñôùi Giaùc, Khieân Leâ Phuï Troïng: nghóa various traditions of Tibetan Buddhism and ñen laø mang loâng ñoäi söøng, keùo caøy chôû naëng, töùc rejected the prevalent (thònh haønh) tendency to laø laøm traâu laøm ngöïa. Trong Phaät giaùo, töø naày coù focus on memorization and repetition of scholastic nghóa laø ñoïa vaøo nhöõng nôi taùi sanh khoå ñau— treatises and textbooks that extrapolated (ngoaïi Literally meaning to wear fur and to carry horns suy) from Indian sources. Rismed teachers, by on one's head; plowing buffalo and draught horse. contrast, required their students to study the It is to say to become a buffalo or a horse. In original Indian sources of Tibetan Buddhism. The Buddhism, the term means to fall into evil paths movement also had an important popular (lower realms or the realm of suffering). component, as Rismed teachers often adopted the Phi Moân Phaùi: Rismed (tib)—Ñaây laø moät phong themes and images of popular literature like the traøo toân giaùo quan troïng trong Phaät giaùo Taây Taïng Gesar epic (huøng ca). In addition, many Rismed ñöôïc caùc ngaøi Jamyang Khyentse Wangpo vaø teachers developed popular religious rituals, such Jamgon Kongtrul Lodro Taye phaùt ñoäng. Phong as conferring (ban cho) “transference of naøo naøy khôûi leân nhö laø moät phaûn öùng laøm giaûm consciousness” initiations on groups of laypeople. hieäu löïc cuûa caùc moân phaùi (coù tính caùch beø nhoùm) Rismed has played a pivotally important role in trong Phaät giaùo Taây Taïng, ñaõ ñöa ñeán vieäc söï teâ the modern development of the Sakyapa, bKa- lieät trong tu taäp vaø söï cöùng nhaéc veà giaùo lyù do yù Brgyudpa, and rNyingmapa order. höôùng beø nhoùm gaây neân, cuõng nhö baïo ñoäng. Phi Ngaõ: Anatta (p)—Anatman (skt)—No-self— Nhöõng ngöôøi trung thaønh vôùi phong traøo ñaõ coá See Voâ Ngaõ. gaéng tìm ra nhöõng ñieåm töông ñoàng giöõa caùc Phi Nghóa: Ill-gotten. truyeàn thoáng khaùc nhau trong Phaät giaùo Taây Taïng Phi Nghieäp: Caùi cheát vì tai naïn baát ngôø khoâng vaø loaïi boû khuynh höôùng ñang thònh haønh thôøi baáy phaûi do nghieäp nhaân cuûa ñôøi tröôùc maø do tai hoïa giôø chæ taäp trung vaøo vieäc ghi nhôù vaø laëp laïi nhöõng cuûa hieän ñôøi. Ñaây laø caùi cheát hoaïnh töû —Death by kinh vaên luaän giaûi ngoaïi suy töø caùc taøi lieäu beân AÁn accident said not to be determined by previous Ñoä. Caùc baäc ñaïo sö chuû tröông khoâng moân phaùi, karma—A sudden, unnatural accidental death.

Phi Nhaân: Amanussa (p)—Amanusya (skt). Unlawful—Taø thuyeát, khoâng phaûi chaùnh phaùp— 1) Not men: Non-human—Not men—Not of the Heterodoxy or false methods. human race—Non-people—See Amanussa. Phi Phi Töôûng Thieân: Non-No-Thought Heaven. 2) Thænh thoaûng coøn ñöôïc duøng aùm chæ moät vò Phi Phong Phi Phan: Not the Wind, Not the Flag, Taêng ñaõ caét aùi ly gia laøm du Taêng

khaát só, example 29 of the Wu-Men-Kuan—Chaúng phaûi soáng khaùc vôùi ngöôøi thöôøng: Sometimes gioù, chaúng phaûi phöôùn, thí duï thöù 29 cuûa Voâ Moân applied to monks who have secluded Quan—Nhaân gioù lay phöôùn, coù hai oâng Taêng tranh themselves from the world and to beggars, i.e. luaän. Moät oâng noùi: "Phöôùn ñoäng." OÂng kia noùi: not like ordinary men. "Gioù ñoäng." Hai oâng caõi qua caõi laïi khoâng ra leõ. Phi Nhaân Thaân: Chö Boà Taùt thò hieän thaân phi Luïc Toå noùi: "Khoâng phaûi gioù ñoäng, khoâng phaûi nhôn vì giaùo hoùa ñòa nguïc, suùc sanh vaø ngaï quyû — phöôùn ñoäng, taâm caùc oâng ñoäng ñaáy." Nghe vaäy, Bodhisattvas manifest nonhuman bodies to teach hai oâng Taêng giaät mình run sôï. Theo Thieàn Sö denizens of hells, animals, and hungry ghosts. Suøng Sôn Haïnh Nguyeän trong quyeån Tro Rôi Treân Phi Nhaân ÖÙng Thaân: The body of non-humans— Thaân Phaät, cuõng cuøng theá aáy, vôùi laù caây, vôùi gioù, Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc vôùi côn giaän döõ cuõng vaäy, khi caùi taâm cuûa baïn Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà öùng chuyeån ñoäng, haønh ñoäng xuaát hieän. Nhöng khi caùi thaân (moät trong ba möôi hai öùng thaân) cuûa ngaøi taâm cuûa baïn khoâng chuyeån ñoäng, chaân lyù chæ nhö sau: Neáu coù loaøi khoâng phaûi ngöôøi, hoaëc höõu gioáng nhö vaäy. Laù rôi ruïng laø chaân lyù. Ñöa choåi hình, hoaëc voâ hình, hoaëc coù töôûng, hoaëc khoâng queùt laø chaân lyù. Gioù cuoán laù ñi laø chaân lyù. Neáu taâm töôûng, muoán thoaùt khoûi coõi cuûa hoï, toâi seõ hieän thaân cuûa baïn ñoäng, baïn khoâng hieåu ñöôïc chaân lyù. Tröôùc phi nhaân gioáng nhö hoï maø noùi phaùp, khieán hoï ñöôïc heát, phaûi hieåu raèng saéc laø khoâng vaø khoâng laø saéc. thaønh töïu—According to The Surangama Sutra, Tieáp theo ñoù, khoâng saéc, khoâng khoâng. Sau ñoù, book Six, Avalokitesvara Bodhisattva vowed in baïn seõ hieåu raèng saéc laø saéc vaø khoâng laø khoâng. front of the Buddha about his appearance before Roài thì taát caû nhöõng haønh ñoäng ñoù ñeàu laø chaân lyù. sentient beings (one of the thirty-two response Vaø nhö theá laø baïn ñaõ veà ñeán ngoâi nhaø ñích thöïc bodies) as follow: If there are non-humans, cuûa mình. Theo Voâ Moân Hueä Khai trong Voâ Moân whether with form or without form, whether with Quan, khoâng phaûi gioù ñoäng, khoâng phaûi phöôùn thought or without thought, who long to be freed ñoäng, khoâng phaûi taâm ñoäng, thaáy Toå sö ôû ñaâu? from their destiny, I will appear before them in a Neáu thaáy choã naày cho ñöôïc xaùc thieát, môùi bieát hai body like theirs and speak Dharma for them, oâng Taêng ñoåi saét ñöôïc vaøng. Luïc Toå nhòn khoâng enabling them to accomplish their wish—See Tam ñöôïc, phaûi moät phen laän ñaän—Two monks were Thaäp Nhò ÖÙng Thaân. arguing about the temple flag waving in the wind. Phi Nhò Tuï: See Phi Nhò Töïu. One said, "The flag moves." The other said, "The Phi Nhò Töïu: Phi Saéc Phi Taâm—Ñöùng rieâng khoûi wind moves." They argued back and forth but hai thöù thaân vaø taâm—Apart from the two could not agree. The Sixth Patriarch said, categories of matter and mind. "Gentlemen! It is not the wind that moves; it is not Phi Nhôn: See Phi Nhaân. the flag that moves; it is you mind that moves." Phi Nhö Khöù Phi Baát Nhö Khöù Saéc: Saéc chaúng The two monks were struck with awe. According keå nhö maát, chaúng keå nhö chaúng maát—Form is to

Zen Master in Dropping Ashes on the Buddha, neither gone nor not gone. long ago in China, in the same way, with the Phi Nhö Khöù Phi Baát Nhö Khöù Töôûng: Töôûng leaves, wind, anger, etc., when your mind is phi nhö khöù phi chaúng nhö khöù—Perception is moving, the actions appear. But when your mind is neither gone nor not gone. not moving, the truth is just like this. The falling of Phi Phaøm: Extraordinary—Out of the ordinary. the leaves is the truth. The sweeping is the truth. Phi Phaïm Haïnh: Abrahma-carya (skt)—Impure The wind's blowing them away is the truth. If your conduct—See Baát Tònh Haïnh. mind is moving, you can't understand the truth. Phi Phaùp: Adhamma (p)—Adharma (skt)— False You must first understand that form is emptiness, dharma—False doctrine—Misconduct—Illegal— emptiness is form. Next, not form, no emptiness.

Then you will understand that form is form, and end. emptiness is emptiness. Then all these actions are Phi Sôû Ñoaïn: Aheya (skt)—Nothing left to cut the truth. And then you will find your true home. off—Ñoái vôùi moät ngöôøi chöùng quaû A La Haùn, According to Wu Men Hui-Kai in the Wu-Men- khoâng coøn gì ñeå ñoaïn dieät. Phaùp voâ laäu cuûa höõu voâ Kuan, it is not the wind that moves. It is not the vi (phaùp höõu laäu cuûa kieán hoaëc laø kieán sôû ñoaïn)— flag that moves. It is not the mind that moves. For a person who attains Arahanship, there is How do you see the Ancestral Teacher here? If nothing left to be cut off, i.e. active or passive you can view this matter intimately, you will find nirvana (discipline). that the two monks received gold when they were Phi Sôû Phan Duyeân: Niralambana (skt)—Khoâng buying iron. The Ancestral Teacher could not coù caùi duyeân cuûa sôû duyeân hay taâm thöùc ñoái vôùi repress his compassion and overspent himself. caûnh giôùi nhö maét ñoái vôùi saéc (taâm thöùc goïi laø Phi Phöôùc Haønh: Apunnabhisankharo (p)— naêng duyeân, caûnh giôùi goïi laø sôû duyeân)—Not to Demeritorious karmic formation. have conditioned condition—Not to have the Phi Phöôùc Nghieäp: Apunya-karma (skt)—reasoning mind, or the mind reasoning. No Demeritorious karma- formation. intelligence in contact with its object. No Phi Sanh Phi Dieät: The doctrine that the Buddha relationship being like that of form or colour to the was not really born and did not really die for he is eye. No influence of one factor in causing others. eternal—See Phi Sinh Phi Dieät. Phi Suy Töôûng: Hishiryo (jap)—Caùi khoâng theå ño Phi Saéc: Arupa (skt)—Formless—Nhöõng thöù löôøng ñöôïc theo loái duy lyù. Töø ngöõ Thieàn chæ ñaïi khoâng coù hình töôùng hay hình theå, khoâng ñöôïc giaùc maø ngöôøi ta coù theå caûm thaáy nhöng khoâng theå thaønh laäp bôûi töù ñaïi (nhöõng thöù do töù ñaïi sinh ra vaø hieåu ñöôïc baèng trí tueä—Without thinking, that hình thaønh thì goïi laø saéc)—Without rupa, form or which is immeasurably by thought. Zen expression shape, not composed of the four elements. for enlightenment, which is experienceable but Phi Saéc Phaùp: The mind (mental)—Taâm Phaùp. cannot be grasped in concepts; it is thus Phi Saéc Phi Taâm: Chaúng phaûi saéc maø cuõng chaúng unthinkable—See Baát Khaû Tö Nghò. phaûi taâm (ñöùng rieâng khoûi hai thöù thaân vaø taâm)— Phi Tam Phi Nhaát: Khoâng phaûi ba maø cuõng Entities neither of matter nor mind—Neither khoâng phaûi moät, moät töø cuûa Toâng Thieân

Thai duøng phenomenal nor noumenal—Apart from the two ñeå chæ ba khía caïnh khoâng, giaû vaø trung, khoâng categories of matter and mind. phaûi ba maø cuõng khoâng phaûi moät; töông töï ba thöù Phi Saéc Phi Taâm Phaùp: Nhöõng phaùp khoâng phaûi phaùp thaân, trí hueä vaø nieát baøn khoâng phaûi ba maø saéc maø cuõng khoâng phaûi taâm—Entities of neither cuõng chaúng phaûi moät—Neither three nor one, a matter nor mind. T'ien-T'ai phrase that noumenon, phenomenon, Phi Saéc Töù Uaån: Ngoaïi tröø saéc uaån ra, boán uaån and madhya or mean, are three aspects of coøn laïi ñöôïc goïi laø "phi saéc töù uaån"—The four absolute truth, but are not merely three nor merely skandhas, excluding rupa or form. one; similarly, three powers of dharmakaya, Phi Sinh Phi Dieät: 1) Giaùo phaùp cuûa Ñöùc Phaät laø wisdom, and nirvana are neither three nor one. baát sanh baát dieät, vì ñoù laø chaân lyù tuyeät ñoái thöôøng Phi Taâm: Acitta (skt)—Apart form mind— haèng: The doctrine of the Buddha as not really Mindless—Without mind—Phi taâm hay vöôït khoûi born and did not really die for it is eternal, or the ngoaøi taâm thöùc. Caùc thuaät ngöõ tröøu töôïng nhö theá absolute truth; 2) Ñöùc Phaät laø baát sanh baát dieät vì naày thöôøng ñöôïc gaëp trong caùc kinh thuoäc loaïi Baùt phaùp thaân cuûa Ngaøi laø vónh haèng: The Buddha as Nhaõ Ba La Maät trong vaên hoïc Ñaïi Thöøa —No- not really born and did not really die, for he is mind or beyond mentation. Such abstract terms as eternal (his dharmakaya is eternal). these are frequently met with in the sutras Phi Sô Phi Trung Haäu: Luaän thuyeát veà söï ñoaïn belonging to the Prajnaparamita class of hoaëc hay döùt boû meâ laàm voïng hoaëc (baèng chaân trí) Mahayana literature. khoâng phaûi ba thôøi trong ngaøy—The Phi Taâm Phi Phaät: Ngoaøi taâm ra khoâng coù Phaät— argumentationof bringing illusion to an end is not Apart from mind there is no Buddha (Thò taâm thò in three divisions of the day, beginning, middle Phaät—This mind is Buddha)—Thí duï thöù 33 cuûa

Voâ Moân Quan. Moät oâng Taêng hoûi ngaøi Maõ Toå: chaén hieän höõu thì ñaáy chæ laø moät caùch xem xeùt "Phaät laø gì?" Maõ Toå ñaùp: "Chaúng taâm, chaúng phieán dieän. Maët khaùc, xem moät söï vaät khoâng cuï Phaät." Theo Voâ Moân Hueä Khai trong Voâ Moân theå nhö laø khoâng hieän höõu thì ñoù cuõng laø moät quan Quan, neáu thaáy ñöôïc choã ñoù, vieäc tham hoïc ñaõ ñieåm baát toaøn—"Reality" means that we perceive xong—Not mind not Buddha, example 33 of the things as if they were really there. "Unreality" Wu-Men-Kuan. A monk asked Ma-tsu, "What is means that we perceive them as not being there. Buddha?" Ma-tsu said, "Not mind, not Buddha." To regard a tangible thing as surely existing is a According to Wu Men Hui-Kai in the Wu-Men- one-sided way of considering matter. On the other Kuan, if you can see through this clearly, your Zen hand, to regard an intangible thing as not existing training is complete. is also a partial viewpoint. For example, while we Phi Taâm Traïng: State of apart from mind— confidently affirm the existence of water because Mindlessness—State of without mind. it is visible and tangible, it evaporates without our Phi Thaân Quyû Vöông: Quyû Vöông Phi Thaân— being aware of it. Conversely, while we do not Flying Body Ghost King. recognize the existence of vapor because it is Phi Thaân: Hishin (jap)—Khoâng phaûi thaân, maø laø invisible, it becomes rain and

falls on the earth. To taâm hay tinh thaàn—Non-body, i.e., mind or spirit. be swayed by either “reality” or “unreality” is a Phi Theá: Khoâng phaûi theá tuïc, yù noùi xuaát gia— superficial way of looking at things. The right way Renunciation—See Xuaát Gia. to look at them is with the Tathagata’s eyes: Phi Thieân: Apsara (skt)—A Tu La—Khoâng phaûi “Neither reality nor unreality.” laø chö Thieân, maø phaûi chòu quaû baùo gioáng nhö chö Phi Thöôøng: Thieân, thí duï nhö A Tu La—Not devas, i.e. asuras. 1) Voâ thöôøng, baèng chöùng bôûi tuoåi giaø, beänh taät, Phi Thieän Giôùi: Baát Thieän Giôùi—Unwholesome vaø cheát choùc—Anitya (skt)—Illusory— commandments. Impermanent—Transient—Illusory, as Phi Thôøi: Akaliko (p & skt)—Khoâng ñuùng luùc evidenced by old age, disease, and death— (sau giôø ngoï)—Untimely—Not at the proper or See Voâ Thöôøng. regulation time (from dawn to noon) for meals 2) Extraordinary—Exceptional—Abnormal. (after-noon). Phi Thöôøng Khoå Khoâng Phi Ngaõ: See Voâ Phi Thôøi Döôïc: See Canh Döôïc. Thöôøng, Khoå, Khoâng, Voâ Ngaõ. Phi Thôøi Thöïc: Vikalabhjana (skt&p)—AÊn sau Phi Thöôøng Phi Voâ Thöôøng Cuù: Neither giôø ngoï—To eat out of regulation hours (after- permanent nor impermanent—Ngoaïi ñaïo cho raèng noon). thaân coù khaùc neân laø phi thöôøng; ngaõ thì khoâng Phi Thôøi Thöïc Hoïc Xöù: Vikalabhjana (skt&p)— khaùc neân laø phi voâ thöôøng—Neither permanent See Phi Thôøi Thöïc. nor impermanent; that the body is impermanent, Phi Thuyeát Phaù: Vò thuû toïa ñang ñoái ñaùp vôùi ñaïi but the ego not impermanent. chuùng, ñoät nhieân ñöa ra phaùp cuù cô yeáu ñeå khieâu Phi Thöôøng Phi Voâ Thöôøng Saéc: Saéc laø khoâng chieán moät cuoäc baøn luaän khaùc veà Thieàn—The (phi) thöôøng cuõng khoâng (phi) voâ thöôøng—Form is head monk and other monks are questioning and neither permanent nor impermanent. answering on the important meaning or aim of Phi Thöôøng Phi Voâ Thöôøng Töôûng: Töôûng laø phi Zen. He suddenly turns around to provoke another thöôøng phi voâ thöôøng—Perception is neither Zen argument. permament nor impermanent. Phi Thöïc: See Phi Thôøi Thöïc. Phi Tích: Du Taêng—Flying staff, synonym for a Phi Thöïc Phi Phi Thöïc: Neither reality nor travelling monk. unreality—Reality coù nghóa laø “khoâng thöïc cuõng Phi Tình: Caùc loaïi khoâng coù tình thöùc nhö coû caây, khoâng phi thöïc,” hay “khoâng theá naøy cuõng khoâng ñaù—Non-sentient objects such as grass, wood, or theá kia.” “Thöïc” nghóa laø chuùng ta nhaän thöùc caùc stone—See Voâ Tình Chuùng Sanh. söï vaät ñuùng nhö chuùng thöïc söï ôû ñoù. “Phi thöïc” Phi Tình Thaønh Phaät: Hoïc thuyeát cuûa Vieân Giaùo nghóa laø chuùng ta nhaän thöùc chuùng khoâng ñuùng nhö laäp ra caùi nghóa caùc loaïi coû caây ñeàu trôû thaønh Phaät chuùng ôû ñoù. Xem moät söï vaät cuï theå nhö laø chaéc (Vieân Giaùo cho raèng Phaät tính trung ñaïo coù ôû khaép

phaùp giôùi baát keå höõu tình hay phi tình, nhöng do Orthodox or teaching sects, not to discriminate, or meâ muoäi maø thaáy hai phaùp phaân bieät, nhöng saéc reason out.According to the Ch’an sect, to get rid taâm chæ laø moät ñaïi giaùc)—The insentient becomes of wrong thoughts (by freeing the mind from Buddha, a tenet of the Complete Teaching, i.e. the active operation). According to the Records of the doctrine of pan-Buddha. Transmission of the Lamp (Ch’uan-Teng-Lu), Phi Traïch Dieät:

Apratisamkhyanirodha (skt)— Volume XIV, one day, a monk asked Yueh-Shan, Cessation without knowledge—Söi chaám döùt vì "I have a doubt which I wish you would settle." khoâng coøn nhaân sinh nghieäp. Söi tòch dieät xaûy ra Yueh-Shan replied, "Wait till the time comes for maø khoâng caàn coù nhöõng noã löïc hay söi tòch dieät my sermon when I will settle it." The evening ñöôïc taïo ra do khuyeát duyeân. Ñoaïn dieät khoâng came, the master appeared in the hall, the monks baèng tri thöùc, nghóa laø do söi ñoaïn dieät töi nhieân cuûa were all gathered. Yueh-Shan asked, "Where is nguyeân nhaân—Extinction due to lack of a the monk who wished today to have his doubt productive cause. An annihilation taking place settled?" The monk came out of the gathering and without premeditated efforts or an extinction stood before the master. The master thereupon caused by the absence of a productive cause. came down from his chair, and seizing the monk Cessation without knowledge, i.e., through the said, "O monks, here is one who has a doubt." natural cessation of the causes. Releasing him then, the master went back to his Phi Traïch Dieät Voâ Vi: Aprati-samkhya-nirodha room. The monk followed him to the abbot's room (skt)—Non-analytical cessation—Phaùp voâ vi and asked, "What is a vague doubt?" He replied, khoâng coøn taùnh phaân taùch nöõa (phaùp tòch dieät "Think of the unthinkable." The monk asked, khoâng nhôø naêng löïc choïn löïa cuûa chaùnh trí maø nhôø "How can I think of the unthinkable?" He replied, ôû söi thieáu sanh duyeân)—Extinction not obtained "Get rid of wrong thoughts." by knowledge but by nature. Phi Tö Löôïng Ñeå: See Phi Tö Löôïng. Phi Tröïc: Chaúng nhöõng, khoâng nhöõng... maø coøn— Phi Töôùc: Khoâng phaûi theá tuïc, yù noùi xuaát gia— Not only... but also. Renunciation—See Xuaát Gia. Phi Tröôïc (?-1063): Teân cuûa moät vò danh Taêng Phi Töôûng: Vöôït ra ngoaøi voøng suy nghó hay Trung Hoa vaøo thôøi nhaø Lieâu (907-1124)—Name khoâng suy nghó—Beyond the condition of thinking of a Chinese famous monk who lived in the Liao or not thinking, of active consciousness or Dynasty in China. unconsciousnes. Phi Tö Löôïng: Hishiryo (jap)—Get rid of wrong Phi Töôûng Phi Phi Töôûng Höõu: Loaïi höõu tình thoughts—Theo chính thoáng giaùo, “Phi Tö Löôïng” khoâng coù töôûng maø cuõng khoâng coù khoâng töôûng— coù nghóa laø khoâng phaân bieät lyù luaän. Theo Thieàn Neither-percipient-nor-non-percipient becoming, Toâng, “Phi Tö Löôïng” coù nghóa laø deïp boû taø kieán the kind of becoming possessed of neither (giaûi phoùng taâm thoaùt khoûi chö haønh). Theo Caûnh perception nor non-perception. Ñöùc Truyeàn Ñaêng Luïc, quyeån XIV, ngaøy noï, coù Phi Töôûng Phi Phi Töôûng Thieân: moät vò Taêng hoûi Döôïc Sôn: "Con coù choã ngôø, xin Naivasamjnanasamjnayatana (skt)—Phi Höõu thaày giaûi duøm." Sö ñaùp: "Ñôïi khi thöôïng ñöôøng, ta Töôûng Phi Voâ Töôûng Thieân—Höõu Ñænh Thieân— seõ giaûi cho." Chieàu ñeán, Sö thöôïng ñöôøng, ñaïi Trôøi Töù Khoâng Thieân hay trôøi voâ saéc thöù tö (taàng chuùng ñaõ taäp hoïp xong, Sö noùi: "Hoâm nay coù thaày cao nhaát trong tam giôùi), nôi khoâng coøn suy nghó muoán ta quyeát nghi ôû ñaâu?" Vò Taêng böôùc ra khoûi hay khoâng suy nghó nhôø ñi vaøo thieàn ñònh cöïc kyø chuùng vaø ñöùng tröôùc maët Sö. Töùc thì Sö böôùc tónh dieäu. Möùc ñoä thieàn ñònh cuûa Phi Töôûng Phi xuoáng thieàn

saøng naém laáy vò Taêng, baûo: "Naøy ñaïi Phi Töôûng xöù daãn ñeán taùi sanh vaøo coõi Trôøi voâ chuùng, thaày naøy coù choã nghi ñaây." Roài Sö buoâng vò saéc, vaãn chöa hoaøn toaøn giaûi thoaùt khoûi baùt khoå— Taêng ra, vaø lui veà phöông tröôïng. Vò Taêng ñi theo The heaven or place where is neither thinking nor Sö vaø hoûi: "Theá naøo laø ngôø ngôi suy nghó?" Sö ñaùp: not-thinking. It is beyond thinking, the fourth of "Suy nghó caùi khoâng theå suy nghó." Vò Taêng laïi the four Immaterial Heavens (Töù Khoâng Thieân). hoûi: "Laøm sao con suy nghó caùi khoâng suy nghó The samadhi or degree of meditation of this leads ñöôïc?" Sö ñaùp: "Phi tö löôïng."—According to the

to rebirth in the rupa heaven; which is not entirely Phi Voâ Hoïc: Nasaiksa (skt)—Not beyond study— free from eight forms of distress. Not no longer learning—Not nothing more to Phi Töôûng Phi Phi Töôûng Xöù: Realm of neither study—Not the stage beyond study. perception nor non-perception—Thöùc tính baát Phi Y: AÙo caø sa tím, ñöôïc vua ban cho nhöõng vò ñoäng, dieät haún söï suy nghó hay khoâng suy nghó— Taêng ñaïo cao ñöùc troïng—A purple robe, a kind of The state of neither thinking nor not thinking. kasaya granted to honorable monks by the king. Phi Töôûng Phi Phi Töôûng Xöù Ñònh: The realm of Phí AÅn Thieàn Sö Ngöõ Luïc: Ngöõ luïc cuûa Thieàn sö consciouness or knowledge without thought is Phí AÅn, moät vò Thieàn sö Trung Hoa, thuoäc toâng reached—Traïng thaùi sieâu vieät thieàn ñònh cuûa Laâm Teá, vaøo theá kyû thöù XVI. Ngöõ luïc ñöôïc Thieàn töôûng vaø phi töôûng. Ñònh treân ‘chaúng suy töôûng maø sö AÅn Nguyeân Long Kyø soaïn vaø aán haønh vaøo naêm cuõng chaúng khoâng suy töôûng.’—The intuitive 1643—Zen master Fi-Yin's Records of Teachings. wisdom Balance in transcendence of thinking and Fi-Yin was the name of a Chinese Zen master, of not thinking—Neither-thought-nor-no-thought the Lin-Chi Sect, in the sixteenth century. The concentration. records of teachings were collected by Zen master Phi Töôûng Phi Phi Töôûng Xöù Giaûi Thoaùt Tam Yin-Yuan-Lung-Ch’i (1592-1673) and published in Muoäi: Vöôït khoûi hoaøn toaøn Voâ sôû höõu xöù, chöùng 1643. vaø truù Phi töôûng phi phi töôûng xöù. Nôi ñaây moïi Phí AÅn Thoâng Dung Thieàn Sö: Teân cuûa moät vò luyeán chaáp vaøo höõu ñoái hoaøn toaøn bò ñoaïn taän Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá, vaøo theá baèng thieàn ñònh. Ñaây laø moät trong taùm giaûi thoaùt, kyû thöù XVI—Name of a Chinese Zen master, of hay taùm pheùp thieàn ñònh giaûi thoaùt khoûi saéc duïc — the Lin-Chi Sect, in the sixteenth century. By transcending the Sphere of No-Thingness, one Phí Giaø La Baø La: Pokkhara-smti (p)—Teân cuûa reaches and abides in the Sphere of Neither- moät vò Baø La Moân thôøi ñöùc Phaät—Name of a Perception-Nor-Non-Perception (neither thought Brahman during the time of the Buddha. nor non-thought) where all attachments to non- Phí Tröôøng Phoøng: Teân cuûa moät vò danh Taêng existence have been completely extinguished by Trung Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of meditation. Liberation in the state of mind where a Chinese famous monk who lived in the Sui there is neither thought nor absence of thought Dynasty in China. (the Sphere of Neither-Perception-Nor-Non- Phì Giaû Da: Vajradhatri (skt)—Nöõ löïc cuûa Ñöùc Perception). This is one of the eight

types of Tyø Loâ Giaù Na—The wife or female energy of meditation for removing various attachments to Vairocana. forms and desires—See Baùt Tam-Ma-Ñòa. Phì Nò: Moät loaïi coû laøm taêng dinh döôõng cuûa söõa Phi Töôûng Phi Phi Töôûng Xöù Tam Muoäi: Söï boø—A grass or herb said to enrich the milk of ñònh cuûa phi töôûng laãn phi phi töôûng— cattle. Concentration of neither perception nor non- Phæ: Piti (p)—Zest—Haân hoan hay höùng thuù— perception. Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), töø "Phæ" Phi Vaät Chaát: Voâ hình (voâ höõu söï)—Immaterial. ñöôïc ruùt ra töø ñoäng töø "panayati" cuûa Phaïn ngöõ coù Phi Vieân Laõnh: Vaùch nuùi cheo leo nguy hieåm. nghóa laø hoan hyû hay thích thuù. Danh töø "Piti" Trong thieàn, töø naày chæ cöûa aûi thieàn maø haønh giaû thöôøng ñöôïc dòch laø Phæ hay Hyû, ñoùng ñuùng vai troø phaûi leo vaø vöôït qua—A high and dangerous steep cuûa noù nhö laø moät yeáu toá trong thieàn na. Phæ taïm cliff. In Zen, the term indicates the pass of Zen thôøi khaéc phuïc trieàn caùi "oaùn gheùt saân haän." Söï that practitioners must climb and overcome. sung söôùng vui möøng voâ ngaàn (thieàn ñònh), ñaây laø Phi Voâ: Not inexistent—Khoâng phaûi khoâng hieän phaåm chaát vui trong taâm cuûa haønh giaû ñaõ ñaït ñöôïc höõu hay phi voâ ñöôïc xaùc ñònh raèng maëc daàu hieän nhò thieàn. Phæ laø moät trong nhöõng cöûa ngoõ quan töôïng khoâng coù chuû teå, chuùng khoâng phaûi laø hoaøn troïng ñi vaøo ñaïi giaùc, vì nhôø ñoù maø chuùng ta xaû boû toaøn khoâng coù gì—Not inexistent is affirmed in ñi nhöõng öu phieàn vaø khoù chòu cuûa cuoäc soáng haèng the sense that though phenomena have no ngaøy cuûa chuùng ta. Coù naêm loaïi "Phæ."— substantive Being, they are not complete According to the Abhidharma, "Piti" derived from nothingness. the verb "panayati" meaning "to refresh," may be

explained as delight or pleasurable interest in the one—Individual—Oneself only. object. The term is often translated as rapture, a Phích Chi Ca Phaät Ñaø: See Chi Phaät. rendering which fits its role as a jhana factor. Phích Chi Phaät Thöøa: See Bích Chi Phaät Thöøa. "Piti" inhibits the hindrance of ill-will (vyapada). Phích Lòch Hoûa: Löûa saám seùt—A thunder fire. Extreme joy in meditation, a pleasurable quality Phích Loâi: To rend as thunder—To thunder. in the mind that reaches full maturity upon the Phích Quyû: Dieät quyû—To suppress demons. development of the second level of jhana. Joy is Phích Tröø: Loaïi boû—To get rid of—To suppress. one of the most important entrances to the great Phieám Ñaøm: To talk idly. enlightenment; for with it, we renounce all Phieám Ñeå Ca: Santika (skt)—See Phieán Ñeå Ca. unpleasant things and sorrows in our daily life. Phieám Thaàn Giaùo: Pantheism. There are five grades of "piti." Phieám Thaàn Luaän: Pantheism. 1) Khuddaka Piti (p): Caùi vui laøm mình ruøng Phieân Chuyeån: Samsara (skt)—Transference— mình, rôûn oùc (noåi da gaø)—Minor zest which is Trieån Chuyeån—See Löu Chuyeån. able to raise the hair on the body. Phieân Dòch Danh Nghóa Taäp: Boä Töø Ñieån xeáp 2) Khanika Piti (p): Caùi vui thoaùng qua mau leï loaïi theo ngoân ngöõ duøng trong kinh ñieån theo caùch nhö trôøi chôùp—Momentary zest which is like goïi vaø duyeân caùch cuûa caùc töø do Sö Phaùp Vaân ñôøi flashes of lightning. Toáng soaïn vaøo khoaûng naêm 1150—A Dictionary 3) Okkantika Piti (p): Caùi vui traøn ngaäp nhö soùng of Buddhist Technical

Terms compiled by Fa-Yun bieån tröôøn leân baõi—Showering zest which around 1150 A.D. during the Sung dynasty breaks over the body again and again like Phieân Dòch Kinh Ñieån: Translation of sutras— waves on the sea shore. See Nguõ Chuûng Baát Phieân. 4) Ubbega Piti (p): Caùi vui thanh thoaùt ñem laïi Phieân Dòch Tam Taïng Kinh Ñieån: Translation of cho haønh giaû caûm giaùc nheï nhaøng nhö boâng Pitaka—Phaàn phieân dòch tam taïng kinh ñieån ghi goøn löõng lô bay theo chieàu gioù—Uplifting zest laïi nhöõng lôøi daïy cuûa Phaät, coù nhieàu con soá ghi laïi which can cause the body to levitate. khaùc nhau veà kinh ñieån—A collection of 5) Pharana Piti (p): Caùi vui thaám nhuaàn toaøn theå translations of writings. The canon, of which there chaâu thaân nhö bong boùng ñöôïc thoåi phoàng hay are catalogues varying in number of contents. traän luït traøn lan laøm ngaäp caû ao hoà — 1) Vua Löông Vuõ Ñeá cho toång taäp kinh ñieån Pervading zest which pervades the whole Phaät giaùo taïi vöôøn Hoa Laâm, goàm 5.400 body as a full-air balloon or as an inundation quyeån: By Liang-Wu-Ti of 5,400 chuan or fills a cavern. books. Phæ Baùng: Apavada (skt)—To calumniate—To 2) Theo Khai Nguyeân Thích Giaùo Luïc, goàm defame—To deny—To dispraise—To refute—To 5.048 quyeån: The K'ai-Yuan catalogue slander—To speak ill of—To vilify—Noùi xaáu—Söï contained 5,048 chuan or books. phæ baùng xaõy ra khi baûn chaát baát khaû höõu cuûa moät 3) Baûn coå nhaát cuûa Trieàu Tieân coøn ghi laïi laø meänh ñeà ñöôïc ñaët caên baûn treân nhöõng kieán giaûi sai 6.467 quyeån: The oldest existing canon is laàm khoâng ñöôïc hieåu roõ raøng—A refutation takes believed to be the Korean with 6,467 chuan or place when the impossible nature of a proposition books. based on wrong views is not clear comprehended. 4) Baûn ñôøi nhaø Toáng goàm 5.714 quyeån: The Phæ Baùng Chaùnh Phaùp: Saddharma-pratiksepa Sung canon has 5,714 chuan or books. (skt)—Slander the true dharma—Phæ baùng Phaät 5) Baûn ñôøi nhaø Nam Toáng goàm 5.665 quyeån: phaùp (toäi naày naëng nhaát vónh vieãn ñoïa vaøo ñòa The South Sung has 5,665 chuan or books. nguïc)—To speak ill of the Buddhist doctrines—To 6) Baûn ñôøi nhaø Nguyeân Moâng goàm 5.397 quyeån: slander or deny the truth, i.e. Buddhism. The Yuan canon has 5,397 chuan or books. Phæ Baùng Vaø Coá Chaáp: Makkha-thambha (p)— 7) Baûn ñôøi nhaø Minh goàm 6.771 quyeån: The Detraction and stubborness—Deøm pha vaø coá chaáp. Ming has 6,771 chuan or books. Phæ Nguyeàn: Satisfied. 8) Baûn ñôøi nhaø Thanh goàm 8.460 quyeån. Nhaø Phích Chi Ca: Pratyeka (skt)—Moät mình—Each Thanh ñaõ cho in laïi taïng kinh ñôøi nhaø Minh

vôùi khoå lôùn hôn nhieàu vaø coù phaàn boå tuùc. Boä Phieán Quaéc Baùn Ñeå Ca: Sandhaka (skt)—See naày môùi ñaây ñöôïc in laïi taïi Thöôïng Haûi vaø Phieán Quaéc Baùn Traïch Ca. Ñoâng Kinh: The Ts'ing has 8,460 chuan or Phieán Quaéc Baùn Traïch Ca: Sandhaka (skt)— books. The Ts'ing dynasty reprinted the Ming Dòch laø Hoaøng Moân, moät trong nguõ chuûng baát canon with supplement; and a new and much nam, ngöôøi nam caên khoâng ñaày ñuû—One of the enlarged edition has recently been published five kinds of impotent males or eunuchs, a eunuch, in Sanghai and Tokyo. sexually impotent—See Nguõ Chuûng Baát Nam. 9) Baûn cuûa Nhaät Baûn döïa vaøo ñôøi Nam Toáng, Phieán Thaàn Giaùo: Pantheism. goàm 5.665 quyeån: The

Japanese canon, based Phieán Thieàn: Moät cuoäc haønh thieàn ngaén—A brief on those of the South Sung, has 5,665 chuan samadhi or meditation. or books. Phieàn Lung: Cage of afflictions—Caùi loàng phieàn Phieân Giang Ñaûo Haûi: Dôøi soâng laáp bieån, yù noùi naõo. Duïc voïng ñöôïc ví nhö caùi loàng nhoát keû hay ñi vieäc troïng ñaïi—To overturn the river and pour out gaây phieàn chuoác naõo—The basket of the troublers, the sea (to make every effort), i.e., a big i.e. the passions. undertaking. Phieàn Naõo: Klesa or Sam-klesa (skt)—Bonnoâ Phieân Kinh: Dòch Kinh (töø Phaïn ngöõ)—To (jap)—Afflictions—Disturbing emotion—Phieàn translate the scriptures. naõo bao goàm nhöõng lo toan traàn tuïc, nhuïc duïc, Phieân Phaïn: Dòch töø Phaïn ngöõ—To translate from ñam meâ, öôùc muoán xaáu xa, khoå ñau vaø ñôùn ñau töø Sanskrit. caùi nhìn sai laàm veà theá giôùi. Trong boán ñaïi Phieân Taêng: Vò Taêng ngoaïi quoác, ñaëc bieät töø nguyeän, haønh giaû tu thieàn nguyeän trieät tieâu nhöõng Thieân Truùc hay Taây Vöïc: A foreign monk, ñam meâ laøm trôû ngaïi söï thaønh ñaït ñaïi giaùc. Phieàn especially from India or the West—Vò Taêng coù naõo cuõng coù nghóa laø noãi ñau ñôùn, öu phieàn, khoå nhieäm vuï canh gaùc töï vieän: A temple warden, or sôû hay tai aùch. Con ñöôøng cuûa caùm doã vaø duïc voïng watchman. sanh ra aùc nghieäp (ñaây chính laø khoå ñau vaø aûo Phieân Tö: Hoài töôûng, nhôù laïi—To recollect—To töôûng cuûa cuoäc soáng), laø nhaân cho chuùng sanh laên remember. troâi trong luaân hoài sanh töû, cuõng nhö ngaên trôû giaùc Phieân Vaân Phuùc Vuõ: Maây möa baát thöôøng, yù noùi ngoä. Muoán giaùc ngoä tröôùc tieân con ngöôøi phaûi coá tình caûm con ngöôøi—cuõng baát thöôøng nhö maây gaéng thanh loïc taát caû nhöõng nhô baån naày baèng möa vaäy—As changeable as clouds and rains, i.e., caùch thöôøng xuyeân tu taäp thieàn ñònh—Afflictions human affections. include worldly cares, sensual desire, passions, Phieán: Caây quaït: A fan—Moät mieáng moûng: A unfortunate longings, suffering, pain that arise out slice (a slip or a card). of a deluded view of the world. In the four great Phieán Dieän: Unilateral. vows, an adherent of Zen vows to eliminate these Phieán Ña La: Sandhila (skt)—See Ñeà La. passions which obstruct the path to the attainment Phieán Ñeå Ca: Santika (skt)—Round brazier—Coøn of enlightenment. Affliction also means suffering goïi laø Saùn Ñeå, moät trong nhöõng pheùp Hoä Ma cuûa (pain), sorrow, distress, or calamity. Affliction Maät giaùo, dòch laø Töùc Tai Phaùp, moät nghi thöùc caàu includes delusion, moral faults, passions, and nguyeän tieâu tai cuûa Maät giaùo—One of several wrong belief. The way of temptation or passion different kinds of homa, propitiatory, or producing which produces bad karma (life’s distress and ease or quiet; a ceremony for causing calamities delusion), cause one to wander in the samsara and to cease—See Hoä Ma. hinder one from reaching enlightenment. In order Phieán Ñeå Ca Ñoàng Töû: Cetaka (skt)—Duta to attain enlightenment, the number one priority is (skt)—Ceti (skt)—Duti (skt)—Cheá Tra Ca Ñoàng to eliminate these defilements by practicing Töû—Celestial messenger—Thieân söù giaû. meditation on a regular basis—See Nhò Phieàn Phieán Ñeä: Pandaka (skt)—Hoaøng Moân—Khoâng Naõo. coù nam caên—Eunuchs. Phieàn Naõo Baêng: Baêng giaù phieàn naõo hay phieàn Phieán Quaéc: Sandhaka (skt)—See Phieán Quaéc naõo nhö baêng giaù ñoùng treân boà

ñeà—The ice of Baùn Traïch Ca. moral affliction, i.e. its congealing, chilling

influence on bodhi. sensual desire, passions, unfortunate longings, Phieàn Naõo Bieán Dò Söï: Nhöõng phieàn toaùi cuûa suffering, pain that arise out of a deluded view of phieàn naõo—Frustrations of afflictions. the world. Affliction also means suffering (pain), Phieàn Naõo Bònh (Beänh): The disease of moral sorrow, distress, or calamity. Affliction includes affliction. delusion, moral faults, passions, and wrong belief. Phieàn Naõo-Boà Ñeà-Ta Baø-Nieát Baøn: Klesa-Bodhi- The way of temptation or passion which produces Samsara-Nirvana (skt)—Afflictions (disturbing bad karma (life's distress and delusion), cause one emotions)-Enlightenment-Worldly world- to wander in the samsara and hinder one from Extinction of birth and death—Phieàn naõo bao goàm reaching enlightenment. Bodhi means awakening nhöõng lo toan traàn tuïc, nhuïc duïc, ñam meâ, öôùc or the illuminated or enlightened mind or "Perfect muoán xaáu xa, khoå ñau vaø ñôùn ñau töø caùi nhìn sai wisdom." A term that is often translated as laàm veà theá giôùi. Phieàn naõo cuõng coù nghóa laø noãi "enlightenment" by Western translators. While ñau ñôùn, öu phieàn, khoå sôû hay tai aùch. Con ñöôøng Saha means sufferings and afflictions; it also cuûa caùm doã vaø duïc voïng sanh ra aùc nghieäp (ñaây means worries, binding, unable to be free and chính laø khoå ñau vaø aûo töôûng cuûa cuoäc soáng), laø liberated. The worldly world is full of storm, nhaân cho chuùng sanh laên troâi trong luaân hoài sanh conflict, hatred and violence. The world in which töû, cuõng nhö ngaên trôû giaùc ngoä. Boà Ñeà coù nghóa laø we live is an impure field, and Sakyamuni is the "toaøn giaùc." Thuaät ngöõ thöôøng ñöôïc caùc nhaø phieân Buddha who has initiated its purification. People dòch Taây phöông dòch laø "Giaùc Ngoä." Trong khi Ta in this world endure many sufferings stemming Baø coù nghóa laø khoå naõo, laïi cuõng coù nghóa laø phieàn from three poisons of greed, anger and delusion as luïy hay troùi buoäc, chaúng ñöôïc ung dung töï taïi. Theá well as earthly desires. Finally, Nirvana means the giôùi Ta Baø, nôi ñaày daãy nhöõng maâu thuaãn, haän thuø extinguishing or liberating from existence by vaø baïo ñoäng. Nôi maø chuùng ta ñang soáng laø moät ending all suffering. So Nirvana is the total theá giôùi baát tònh, vaø Phaät Thích Ca ñaõ baét ñaàu extinction of desires and sufferings, or release thanh tònh noù. Con ngöôøi soáng trong theá giôùi naày (giaûi thoaùt). It is the final stage of those who have chòu phaûi voâ vaøn khoå haõi vì tam ñoäc tham, saân, si put an end to suffering by the removal of craving cuõng nhö nhöõng duïc voïng traàn tuïc. Cuoái cuøng, from their mind. In Buddhism, there are three Nieát Baøn coù nghóa laø thoaùt khoûi luaân hoài sanh töû, different schools of thought in Buddhism chaám döùt khoå ñau, vaø hoaøn toaøn tòch dieät, khoâng concerning the relationship between the klesas coøn ham muoán hay khoå ñau nöõa (Tòch dieät hay (afflictions, passions or desires) and Bodhi, dieät ñoä). Nieát Baøn laø giai ñoaïn cuoái cuøng cho Samsara, and Nirvana. Theravada stresses the nhöõng ai ñaõ döùt tröø khaùt aùi vaø chaám döùt khoå ñau. necessity of destroying the passions in order to Trong Phaät giaùo, coù ba tröôøng phaùi khaùc nhau veà escape Samsara and to attain Nirvana. Northern quan ñieåm giöõa söï lieân heä giöõa phieàn naõo, Boà Ñeà, schools (Mahayana) advocates the

transformation Ta baø vaø Nieát Baøn. Tröôøng phaùi Nguyeân Thuûy of the passions into Bodhi right here in this nhaán maïnh ñeán söï caàn thieát phaûi trieät tieâu phieàn Samsara world. The last view is held by both the naõo ñeå thoaùt khoûi coõi Ta baø vaø ñaït ñeán Nieát Baøn. Tantra and Zen; that view emphasizes the identity Nhöõng tröôøng phaùi cuûa Phaät giaùo Baéc Toâng chuû of the sentient being and the Buddha, of the tröông chuyeån hoùa phieàn naõo thaønh Boà Ñeà ngay passions and Bodhi, and of Samsara and Nirvan, trong coõi Ta baø naøy. Quan ñieåm cuoái cuøng cuûa caû since from the ultimate viewpoint there is no Thieàn toâng vaø Maät toâng, nhaán maïnh ñeán söï ñoàng difference between the pure and the the impure. nhaát giöõa chuùng sinh vaø Phaät, giöõa phieàn naõo vaø According to Zen schools, in order to attain Boà Ñeà, giöõa Ta baø vaø Nieát Baøn, vì töø quan ñieåm enlightenment, the number one priority is to cöùu caùnh chaúng coù gì dò bieät giöõa tònh vaø baát tònh. eliminate these defilements by practicing Theo Thieàn toâng, haønh giaû muoán ñaït ñöôïc giaùc meditation on a regular basis. ngoä tröôùc tieân con ngöôøi phaûi coá gaéng thanh loïc taát Phieàn Naõo Boån Khoâng: Phieàn naõo voán laø caû nhöõng nhô baån naày baèng caùch thöôøng xuyeân tu khoâng—Afflictions are inherently empty. taäp thieàn ñònh—Afflictions include worldly cares, Phieàn Naõo Boån Lai Khoâng Tòch: Phieàn naõo voán

troáng khoâng—Afflictions are originally empty. Affliction of pride and self-love. Phieàn Naõo Boån Voâ: Phieàn naõo voán laø khoâng— Phieàn Naõo Gaây Ra Bôûi Si Meâ: Afflictions of Afflictions are inherently non-existent. delusion. Phieàn Naõo Caáu: Söï vaån ñuïc cuûa phieàn naõo—Stain Phieàn Naõo Giaûi Thoaùt: Giaûi thoaùt khoûi phieàn of afflictions. naõo—Liberation from affliction. Phieàn Naõo Chuûng: Haït gioáng (maàm moùng) phieàn Phieàn Naõo Haø: Phieàn naõo coù theå laøm troâi daït naõo—Seeds of affliction. ngöôøi vaø trôøi trong ba coõi —The river of moral Phieàn Naõo Chöôùng: Klesavarana (skt)— affliction which overwhelms all beings in the three Affliction obstacles—Hindrances of affliction— realms. Obscuration due to affliction—Obstacles of Phieàn Naõo Haûi: Phieàn naõo cuûa chuùng sanh saâu Afflictions—Nhöõng trôû ngaïi gaây phieàn naõo hay roäng nhö bieån caû—The ocean of moral affliction chöôùng gaây neân bôûi duïc voïng, ham muoán, haän thuø which engulfs all beings. vaø ngu si (nhöõng trôû ngaïi gaây phieàn naõo). Chöôùng Phieàn Naõo Heä: Binding by afflictions—Bò phieàn ngaïi laø nhöõng caûn trôû do phieàn naõo gaây ra. Nhöõng naõo troùi buoäc. duïc voïng vaø aûo töôûng laøm taêng taùi sanh vaø trôû ngaïi Phieàn Naõo Hoaëc: Mula-klesa (skt)—Caên Baûn Nieát baøn—Hinderers or barriers caused by Hoaëc—Caên Baûn Phieàn Naõo—Afflictive distress— passions, desires, hate, stupidity. Afflictive Afflictive passion—Afflictive temptation— hindrances or affliction obstacles. The passions Afflictive trouble. and delusion which aid rebirth and hinder entrance Phieàn Naõo vaø Khoå Ñau: Affliction and suffering. into nirvana. Phieàn Naõo Khoâng Taùnh: Baûn chaát cuûa phieàn naõo Phieàn Naõo Chöôùng Caäp Sôû Tri Chöôùng: laø khoâng—Nature of afflictions is empty. Klesavarana and jneyavarana (skt)—Nhöõng Phieàn Naõo Laâm: Röøng phieàn naõo—The forest of chöôùng ngaïi gaây neân bôûi phieàn naõo vaø tri thöùc — moral

affliction. Hindrances caused by evil passions and by Phieàn Naõo Ma: Army of mara—Demonic intellection. afflictions—Demon of afflictions—The mara of Phieàn Naõo Dieät: Klesakshaya (skt)—Dieät Taän the passions—See Ma Phieàn Naõo. Phieàn Naõo—Extinction of the passions or Phieàn Naõo Neâ: Mud of affliction—Phieàn naõo nhö afflictions. buøn, töø nôi ñoù nhöõng caùnh sen giaùc ngoä vöôn Phieàn Naõo Dieät Tònh: Söï dieät tröø (thanh tònh hoùa) leân—The soil or mud of moral affliction, out of caùc phieàn naõo—Tranquilization of afflictions. which grows the lotus of enlightenment. Phieààn Naõo Dö: Nhöõng naõo phieàn coøn soùt laïi trong Phieàn Naõo Ngaïi: Nhöõng trôû ngaïi gaây ra phieàn tam giôùi—The remnants of illusion after it has naõo. Ñaây laø moät trong hai trôû ngaïi. Phieàn naõo kieán been cut off in the realm of desire, form and tö laøm roái loaïn thaân taâm, trôû ngaïi che laáp ñöôøng formlessness. vaøo nieát baøn—Afflictive obstruction or the Phieàn Naõo Ña: Coù nhieàu phieàn naõo—Abundant obstruction of temptation or defilement to afflictions. entrance into nirvana peace by perturbing the Phieàn Naõo Ñaïo: Path of affliction—Con ñöôøng mind, one of the two obstructions. cuûa duïc voïng ñöa ñeán aùc nghieäp—The path of Phieàn Naõo Ngaïi Trí Ngaïi: Phieàn naõo chöôùng vaø misery, illusion, mortality—The way of sôû tri chöôùng—Afflictive obstruction and temptation or passion in producing bad karma. Cognitive obstruction—See Phieàn Naõo Ngaïi and Phieàn Naõo Ñoaïn: Caét ñöùt phieàn naõo—Afflictions Trí Ngaïi. are eliminated. Phieàn Naõo Nghieäp: Nghieäp gaây ra phieàn naõo— Phieàn Naõo Ñoäc: Phieàn Naõo Tröôïc—Impurity of Afflicted karma. affliction—Baûn chaát oâ nhieãm baát tònh cuûa phieàn Phieàn Naõo Nghieäp Khoå: Hoaëc Nghieäp Khoå—Do naõo, moät trong naêm ñoäc—The impurity or defiling phieàn naõo tham saân si maø taïo ra nghieäp thieän aùc. nature of the passions, one of the five kinds of Vì ñaõ coù caùc nghieäp thieän aùc maø phaûi caûm nhaän impurity—See Nguõ Ñoäc. caùc quaû khoå vui cuûa ba coõi, roài thaân phaûi chòu caùi Phieàn Naõo Gaây Ra Bôûi Ngaõ Maïn Vaø AÙi Kyû : khoå quaû ñoù tieáp tuïc taïo ra nghieäp phieàn naõo. Caùc

phieàn naõo nhö tham, saân, si thì goïi laø hoaëc; nhöõng Phieàn Naõo Thöùc: Nyon-yid (tib)—Klesa vieäc laøm thieän aùc y vaøo caùi hoaëc naày goïi laø consciousness. nghieäp; laáy nghieäp naày laøm nhaân sinh töû nieát baøn Phieàn Naõo Traàn Ai: Buïi phieàn naõo—Dust of goïi laø khoå—The suffering arising out of the afflictions. working of the passions, which produce good or Phieàn Naõo Traän: Ñaïo quaân phieàn naõo vaø caùm evil karma, which in turns results in a happy or doã—The army of temptations, tempters, or suffering lot in one of the three realms, and again allurements. from the lot of suffering (or mortality) arises the Phieàn Naõo Tröôïc: Klesa-kasayah (skt)— karma of the passions. The pains arising from a Afflictive turbidity—Phieàn Naõo Ñoäc—Impurity of life of illusion, such as greed, hatred, ignorance. affliction—Baûn chaát oâ nhieãm baát tònh cuûa phieàn Phieàn Naõo vaø OÂ Nhieãm: Affliction and naõo—The impurity or defiling nature of the defilement. passions—See Nguõ Ñoäc. Phieàn Naõo Phaåm: Categories of afflictions—Caùc Phieàn Naõo Tuøy Mieân: Tendencies for affliction— loaïi phieàn naõo. Khuynh höôùng rôi vaøo phieàn naõo. Phieàn Naõo Phaåm Bieät: Nhöõng loaïi phieàn naõo Phieàn Naõo

Tuøy Mieân Höõu: Hieän höõu coù khuynh khaùc bieät—Distinct categories of affliction. höôùng bò phieàn naõo—Latently defiled existence. Phieàn Naõo Quaân: Army of afflictions—The army Phieàn Naõo Töùc Boà Ñeà: Afflictions are bodhi— of temptations, tempters or allurements. Theo Phaät giaùo Ñaïi thöøa, ñaëc bieät laø toâng Thieân Phieàn Naõo Roän Raøng: Full of afflictions and Thai, phieàn naõo vaø boà ñeà laø hai maët cuûa ñoàng tieàn, disturbances. khoâng theå taùch rôøi caùi naày ra khoûi caùi kia. Khi Phieàn Naõo Sai Bieät: Söï khaùc bieät giöõa caùc loaïi chuùng ta nhaän bieát raèng phieàn naõo khoâng coù töï phieàn naõo—Distinction between different types of taùnh, chuùng ta seõ khoâng vöôùng maéc vaøo baát cöù thöù afflictions. gì vaø ngay töùc khaéc, phieàn naõo ñaõ bieán thaønh Boà Phieàn Naõo Sôû Tri: Phieàn naõo vaø caùc trôû ngaïi cho ñeà (khi bieát voâ minh traàn lao töùc laø boà ñeà, thì hieåu bieát—Afflictive and cognitive hindrances. khoâng coøn coù taäp ñeå maø ñoaïn; sinh töû töùc nieát baøn, Phieàn Naõo Söï: Occurence of affliction. nhö theá khoâng coù dieät ñeå maø chöùng)—The passion Phieàn Naõo Taïng: Goác cuûa phieàn naõo, nôi chöùa or moral afflictions are bodhi. The one is included nhoùm phieàn naõo ueá nhieãm—Affliction store, the in the other. According to the Mahayana teaching, store of moral affliction or defilement. especially the T'ien-T'ai sect, afflictions are Phieàn Naõo Taùnh: Coù tính chaát gaây ra phieàn naõo— inseparable from Buddhahood. Affliction and Afflictive (a). Buddhahood are considered to be two sides of the Phieàn Naõo Taëc: Giaëc phieàn naõo laøm toån haïi tuùc same coin. When we realize that afflictions in meänh, laøm toån thöông phaùp thaân—Temptation or themselves can have no real and independent passion, as a thief injuring the spiritual nature. existence, therefore, we don't want to cling to Phieàn Naõo Taâm: Afflicted mind. anything, at that very moment, afflictions are Phieàn Naõo Taân: Cuûi phieàn naõo, bò löûa trí tueä ñoát bodhi without any difference. saïch—The faggots of passion, which are burnt up Phieàn Naõo vaø Voïng Töôûng: Affliction and by the fire of wisdom. delusion. Phieàn Naõo Taän: Söï chaám döùt phieàn naõo— Phieàn Naõo Voâ Taän Theä Nguyeän Ñoaïn: Nguyeän Extinction of afflictions. dieät töø voâ soá phieàn naõo—Vowing to eliminate Phieàn Naõo Taäp: Taäp khí cuûa phieàn naõo, duø ñaõ inexhaustible afflictions. ñoaïn taän phieàn naõo nhöng taäp khí cuûa noù vaãn Phieàn Naõo Xaû: Giving up of the passions and coøn—The habit or influence of the passions after delusions. they have been cut off. Phieàn Tröôïc: To be entangled in a tangle. Phieàn Naõo Taäp Khí: Caùc thoùi quen gaây ra phieàn Phieát: Lieác maét—A glance. naõo hay löïc cuûa phieàn naõo—Afflictive karmic Phieát Ñòa: Moät tít taéc hay nhaùy maét—An impressions—Karmic impression of affliction. instant—Quickly.

Phieät: Kaula (skt)—A ferryboat—Chieác beø—Moät Phieät Toâ Chæ: Vasuki (skt)—Coøn goïi laø Hoøa Tu ngöôøi ñang troán chaïy khoûi tay boïn cöôùp ñi ñeán gaëp Chæ, hay Long Vöông—Lord of snakes, or nagas. phaûi moät khoaûng nöôùc bao la tröôùc maët. Ngöôøi aáy Phieät Toâ Maät Ñaùt La: Vasumitra (skt)—Coøn goïi bieát raèng bôø beân naøy nguy hieåm vaø bôø beân kia an laø Baø Tu Maät Ña, Baø Tu Maät Ña La, Hoøa Tu Maät toaøn. Tuy nhieân, khoâng coù taøu thuyeàn gì ñeå ñi ñeán Ña, teân tieáng Phaïn laø Theá Höõu hay Thieân Höõu Boà bôø beân kia. Neân ngöôøi

aáy nhanh nheïn gom goùp Taùt. Theo Eitel trong Trung Anh Phaät Hoïc Töø nhaùnh laù laøm moät chieác beø, vaø vôùi chieác beø, ngöôøi Ñieån, Phieät Toâ Maät Ñaùt La ñöôïc moâ taû nhö laø moät aáy ñaõ qua bôø beân kia moät caùch an toaøn. Chaùnh Taêng só thuoäc phaùi Ñaïi Chuùng Boä, ngöôøi baéc Ñaïo ñöôïc daïy bôûi Ñöùc Phaät cuõng gioáng nhö chieác Thieân Truùc. Tröôùc kia theo ngoaïi ñaïo Micchaka beø. Noù coù coâng naêng ñöa chuùng ta töø beán bôø khoå soáng ñôøi phoùng ñaõng, nhöng veà sau quy-y Phaät vaø ñau phieàn naõo ñeán bæ ngaïn voâ öu. Trong Phaät giaùo trôû thaønh vò Thöôïng Thuû trong laàn keát taäp kinh Ñaïi Thöøa, giaùo phaùp gioáng nhö chieá c beø; khi cöùu ñieån laàn thöù tö döôùi trieàu vua Kaniska, laø toå thöù caùnh bæ ngaïn ñaõ ñeán, thì beø cuõng phaûi boû laïi sau baûy taïi AÁn Ñoä—According to Eitel in the löng. Giaùo phaùp khoâng phaûi laø cöùu caùnh maø chæ laø Dictionary of Chinese-English Buddhist Terms, phöông tieän thoâi. Theo Kinh AÅn duï Con Raén, Ñöùc Vasumitra is described as a native of northern Phaät daïy: “Giaùo phaùp cuûa ta nhö chieác beø ñeå vöôït India, converted from riotous living by Micchaka, qua chöù khoâng phaûi ñeå naém giöõ.”—A man who was a follower of the Sarvastivadah school, was escaping from a group of bandits came to a became president of the last synod for the revision vast stretch of water that was in his way. He knew of the Canon under Kaniska, was seventh that this side of the shore was dangerous and the patriarch, and wrote the Abhidharma-prakarana- other side was safe. However, there was no boat pada sastra. going to the other shore, nor was there any bridge Phieâu Kích Vaân Traøng Thaàn: Wind Striking for crossing over. So he quickly gather wood, Cloud Banner Deity (Spirit). branches and leaves to make a raft, and with the Phieâu Töôùng: Inferential forms, as fire is inferred help of the raft, he crossed over safely to the other from smoke. shore. The Noble Eightfold Path taught by the Phieáu Maïo Töû: Chieác muõ cuûa vò Taêng ñoäi khi trôøi Buddha is like the raft. It would take us from the laïnh—A monk's winter hat. suffering of this shore to the other shore of no Phoù Chuùc: Fuzoku (jap)—Phoù thaùc hay giao phoù, suffering. In Mahayana Buddhism, the teaching is ñem vaät trao goïi laø phoù, ñem vieäc trao goïi laø chuùc: likened a raft; when the goal, the other shore, is 1) Phoù: To deliver (things). reached, then the raft is left behind. The form of 2) Chuùc: To entrust to (work). teaching is not final dogma but an expedient Phoù Cô: Thuyeát phaùp theo caên cô cuûa chuùng sanh method. According to the Discourse on the Water (nhö hoát thuoác theo beänh)—To go or to preach Snake’s Parable, the Buddha taught: “My teaching according to the need or opportunity. is like a raft for crossing over, not for carrying.” Phoù Ña: Bhutah (skt)—Moät phaùi khoå haïnh luùc naøo Phieät Duï: Metaphor of the raft—Thí duï veà chieác cuõng boâi tro ñaày mình—A sect of asetics who beø. Phaùp cuûa Phaät nhö chieác beø, sang soâng roài thì smeared themselves with ashes. beø neân boû, ñeán bôø cuûa Nieát Baøn thì chaùnh phaùp Phoù Ñaïi Só: Fudaishi (jap)—Fu-ta-shih—See coøn neân boû haø huoáng phi phaùp. Cho neân noùi taát caû Thieän Hueä Ñaïi Só and Phoù Ñaïi Só Giaûng Kinh. caùc phaùp ñöôïc noùi ra ñeàu goïi laø phieät duï, chæ laø Phoù Ñaïi Só Giaûng Kinh: Mahasattva Fu Ta Shih phöông tieän giuùp ñaùo bæ ngaïn maø thoâi—Raft Expounds the Scripture—Theo thí duï thöù

67 cuûa parable—Buddha's teaching is like a raft, a means Bích Nham Luïc. Löông Voõ Ñeá thænh Phoù Ñaïi Só of crossing the river, the raft being left when the giaûng kinh Kim Cang. Ñaïi Só leân toøa ngoài voã baøn crossing has been made. moät caùi, böôùc xuoáng. Voõ Ñeá ngaïc nhieân, Chí Coâng Phieät Ta Töû: Vatsiputra (skt)—Sô toå cuûa Maâu Töû hoûi: "Beä haï hoäi chaêng?" Voõ Ñeá noùi: "Chaúng hoäi." Boä—Founder of the Vatsiputra sect. Chí Coâng noùi: "Ñaïi Só giaûng kinh xong." Theo Phieät Toâ Baøn Ñaàu: Vasubandhu—See Thieân Vieân Ngoä trong Bích Nham Luïc, Löông Cao Toå hoï Thaân. Tieâu, huùy laø Dieãn, töï Thuùc Ñaït, laäp coâng nghieäp

cho ñeán noái ngoâi nhaø Teà. Sau khi töùc vò, oâng rieâng toaøn boä vuõ truï vôùi nhöõng aàm yõ cuûa noù ñeàu bò chìm chuù naêm kinh giaûi nghóa, kính thôø Laõo Töû raát möïc, læm trong söï vaéng laëng tuyeät ñoái. Nhöng haønh giaû taùnh tình chí hieáu. Moät hoâm, oâng suy nghó veà phaùp tu Thieàn neân luoân nhôù raèng söï baét chöôùc seõ khoâng xuaát theá ñeå ñeàn ôn cha meï, lieàn boû ñaïo Laõo theo bieán ñöôïc con eách thaønh chieác laù xanh ñöôïc. Heã ñaïo Phaät. OÂng thoï giôùi Boà Taùt vôùi Phaùp sö Luõ khoâng coù tính saùng taïo laø khoâng coù Thieàn. Coù Öôùc, maëc aùo caø sa giaûng kinh Phoùng Quang Baùt ngöôøi seõ noùi raèng: "Ñaõ quaù treã roài, muõi teân ñaõ rôøi Nhaõ ñeå ñeàn ôn cha meï. Khi aáy, Chí Coâng, Phoù Ñaïi khoûi daây cung." Khoâng, hôõi caùc haønh giaû tu Thieàn, Só hieån dò hoaëc chuùng, bò giam trong khaùm. Chí khoâng coù gì laø quaù treã, haõy töï quay veà vôùi chính Coâng phaân thaân du hoùa trong thaønh aáp, moät hoâm, mình vaø töï mình tu taäp vaø saùng taïo. Ñoù laø taát caû vua nhaän bieát caûm ngoä vaø raát kính troïng. Chí Coâng nhöõng gì maø chuùng ta caàn phaûi laøm —According to coù nhöõng haïnh thaàm hoä aån hieån khoâng theå löôøng. example 67 of the Pi-Yen-Lu, Emperor Wu of Taïi Vuï Chaâu coù Ñaïi Só ôû nuùi Vaân Hoaøng, töï tay Liang requested Mahasattva Fu to expound the troàng hai caây goïi laø Song thoï, töï xöng ñöông lai Diamond Cutter Scripture. The Mahasattva shook Thieän Hueä Ñaïi Só. Moät hoâm, oâng bieân thö sai ñeä the desk once, then got down off the seat. töû daâng leân cho vua. Trieàu thaàn cho oâng khoâng coù Emperor Wu was astonished. Master Chih asked tö caùch quaân thaàn neân chaúng nhaän. Ñaïi Só saép vaøo him, "Does Your Majesty understand?" The trong thaønh Kim Laêng baùn caù. Voõ Ñeá thænh Chí Emperor said, "I do not understand." Master Chih Coâng giaûng kinh Kim Cang. Chí Coâng taâu: "Baàn said, "The Mahasattva Fu has expounded the ñaïo khoâng theå giaûng, trong chôï coù Phoù Ñaïi Só hay scripture." According to Yuan-Wu in the Pi-Yen- giaûng kinh naøy." Vua haï chieáu môøi Ñaïi Só vaøo Lu, Emperor Wu, the founder of the Liang cung caám. Phoù Ñaïi Só ñaõ leân giaûng toøa, voã baøn Dynasty, was of the Hsiao clan. His name was moät caùi roài xuoáng toøa. Khi aáy lieàn xoâ nhaøo khoûi Yen and his nick name was Shu Ta. By the deeds thaáy moät tröôøng roái bôøi. Laïi bò Chí Coâng noùi: "Beä he accomplished, he came to secure the haï hoäi chaêng?" Vua noùi: "Chaúng hoäi." Chí Coâng abdication of the Ch'i Dynasty. After he had taâu: "Ñaïi Só giaûng kinh xong." Theá laø moät ngöôøi assumed the throne, he made new commentaries laøm ñaàu moät ngöôøi laøm ñuoâi. Chí Coâng noùi theá aáy, on the Five Confucian Classics, to expound them. moäng thaáy Phoù Ñaïi Só khoâng?

Nhaát ñaúng laø ñuøa He served Huang Lao (Taoism) very faithfully, tinh hoàn, caùi naøy thaät laø kyø ñaëc, tuy laø raén cheát, and his nature was most filial. One day he thought kheùo ñuøa cuõng soáng. Ñaõ laø giaûng kinh, sao khoâng of attaining the transmundane teaching in order to ñaïi cöông laøm hai ba phaàn nhö bình thöôøng Toïa requite his parents' toil. At this point he abandoned Chuû noùi: "Theå Kim Cang kieân coá, moïi vaät khoâng Taoism and served Buddhism. Then he received theå hoaïi, duïng noù saéc beùn hay deïp muoân vaät." the Bodhisattva precepts from the Dharma Master Giaûng thuyeát nhö theá môùi goïi laø giaûng kinh. Tuy Lou Yueh. He put on Buddhist vestments and vaäy, quí vò ñaâu chaúng bieát Phoù Ñaïi Só chæ naém ñeán personally expounded the Light-emitting Wisdom caây choát, löôïc baøy muõi nhoïn, khieán ngöôøi bieát choã Scripture to recompense his parents. At the time, rôi, chaët chaúng vì oâng vaùch ñöùng vaïn nhaãn raát toát. the Mahasattva Master Chih, because he Bò Chí Coâng chaúng bieát toát xaáu, noùi Ñaïi Só giaûng manifested wonders and confused people, was kinh xong. Chính laø haûo taâm maø khoâng ñöôïc baùo confined in prison. Master Chih then reproduced toát. Nhö moät chung röôïu ngon, bò Chí Coâng laáy his body and wandered around teaching in the nöôùc cheá vaøo. Nhö moät noài canh, bò Chí Coâng city. The emperor one day found out about this löôïm moät vieân phaân chuoät boû vaøo laøm dô roài. Haõy and was inspired. He esteemed Chih most highly. noùi ñaõ chaúng phaûi giaûng kinh, cöùu caùnh goïi laø gì? Master Chih time and again practiced protective Veà sau naøy, Thieàn sö Thaïch Söông Sôû Vieän (Töø concealment; his disappearances and appearances Minh Sôû Vieän) bình: "Thaät vaäy, söï im laëng cuûa were incomprehensible. At that time there was a Duy Ma Caät vaø Phoù Ñaïi Só chính laø maëc nhö loâi Mahasattva in Wu Chou, dwelling on Yun Huang chaán ñoäng trôøi ñaát." Laëng leõ khoâng lôøi nhö vaäy Mountain. He had personally planted two trees khoâng phaûi laø ñinh tai nhöùc oùc laém sao? Neáu vaäy and called them the "Twin Trees." He called thì baây giôø chuùng ta cuõng caâm mieäng cho xong, himself the "Future Mahasattva Shan Hui." One

day he composed a letter and had a disciple that this is not expounding the scripture, ultimately present it to the emperor. At the time, the court what can you call it? Zen master Shih-shuang did not accept it because he had neglected the Ch'u-yuan remarked, "Thundering, indeed, is this formalities of a subject in respect to the ruler. silence of both Vimalakirti and Fu Ta-shih." Was When the Mahasattva Fu was going to go into the this keeping the mouth closed really so deafening? city of Chin Ling (Nanking, the capital of Liang) If so, we should hold the tongue now, and the to sell fish, at that time the emperor Wu happened whole universe, with all its hullabaloo and to request Master Chih to expound the Diamond hurlyburly, is at once absorbed in this absolute Cutter Scripture. Chih said, "This poor wayfarer silence. But Zen practitioners should always cannot expound it, but in the market place there is remember that mimicry does not turn a frog into a a Mahasattva Fu who is able to expound the green leaf. Where there is no creative originality scripture." The emperor issued an imperial order there is no Zen. Someone will say, "It's too late to summon him to the inner palace. Once now, the arrow has gone off the string." No, it is Mahasattva Fu had

arrived, he mounted the never too late, Zen practitioners, just turn back lecturing seat, shook the desk once, and then got into yourselves and practice and be creative for down off the seat. At that moment, if emperor Wu yourselves. That's all you need to do. had pushed it over for him, he would have avoided Phoù Ñaïi Só Ngöõ Luïc: Ngöõ luïc cuûa Thieän Hueä Ñaïi a mess; instead he was asked by Master Chih, Só—Shan-hui Ta-shih's Records of Teachings— "Does Your Majesty understand?" The emperor See Thieän Hueä Ñaïi Só. said, "I do not understand." Master Chih said, "The Phoù Ñöôøng: Quaù Ñöôøng—See Thöôïng Ñöôøng. Mahasattva has expounded the scripture Phoù Haáp: Shan-hui Ta-shih—See Thieän Hueä Ñaïi thoroughly." This too is one man acting as the Só. head and one man acting as the tail. But when Phoù Hoûa Ngoaïi Ñaïo: Moät trong luïc ngoaïi ñaïo khoå Master Chih spoken in this way, did he after all haïnh. Nhoùm naày nhaåy vaøo löûa ñeå töï thieâu soáng see Mahasattva Fu, even in a dream? Emperor (cho raèng ñaây laø nhaân chöùng ñaéc ñaïo quaû) . Hoï gives play to their spirits, but this one is thöôøng duøng naêm thöù löûa noùng ñeå thieâu nöôùng outstanding among them. Although it is a deadly thaân mình, hay töï duø ng löûa ñeå haønh xaùc—Ascetics snake, if you know how to handle it, you'll still be who burn themselves alive, one of the six kinds of alive. Since he was expounding the scripture, why heterodox setcs. They used self-immolation, or then did he not make the general distinction into self-torturing by fire—See Luïc Khoå Haïnh. two aspects, just as ordinary lecturers say, "The Phoù Lieâu: Vò phoù truï trì trong töï vieän —Deputy in substance of the Diamond is hard and solid, so that a monastery. nothing can destroy it; because of its sharp Phoù Phaùp: Truyeàn trao thieàn phaùp—The handing function, it can smash myriad things." Explaining down of Zen—The transmission of Zen. like this could then be called expounding the Phoù Phaùp Taïng: Sau khi Ñöùc Phaät nhaäp dieät, thì scripture. People hardly understand: the toân giaû Ma Ha Ca Dieáp ñaõ cuøng vôùi 24 vò tröôûng Mahasattva Fu only brought up the transcendental laõo khaùc keát taäp phaùp taïng—The work explaining mainspring and briefly showed the swordpoint, to the handing down of Sakyamuni’s teaching by let people know the ultimate intent, directly Mahakasyapa and the elders, twenty-four in standing it up for you like a mile-high wall. It was number. only appropriate that he should be subject to Phoù Phaát: Truyeàn trao cho caây phaát töû cuûa thaày— Master Chih's ignorance of good and bad in To hand down the master's duster. saying, "The Mahasattva has expounded the Phoù Taøi: Thôøi kyø thöù tö trong naêm thôøi kyø ñöôïc scripture thoroughly." Indeed, he had a good intent toâng Thieân Thai ñeà caäp: thôøi Baùt Nhaõ keùo daøi 22 but didn't get a good response. It was like a cup of naêm, trong ñoù ñöùc Phaät muoán giao phoù phaùp taøi fine wine, which was diluted with water by Master Ñaïi Thöøa cho haøng Thanh Vaên Tieåu Thöøa —The Chih; like a bowl of soup being polluted by Master fourth period in the five periods mentioned by the Chih with a piece of rat shit. But tell me, granted T'ien-T'ai Sect: the Prajna period for twenty-two

years in which the Buddha just wanted to entrust Phong Cuoàng Töû: Ngöôøi ñieân—An insane person. the riches of the Law (the law as wealth) for the Phong Ñaïi:

Vayu (skt)—Vayo (p)—Vayodhatu Sravakas of the Hinayana. (skt)—Vayudhatuh (skt)—Air element—Element Phoù Thænh: Ñaùp laïi lôøi môøi cuûa thí chuû maø phoù of wind—Wind element—Gioù (nhöõng chaát hôi hoäi—To go in response to an invitation—To go to thöôøng lay chuyeån, hôi trong bao töû, hôi trong ruoät, invite. hôi trong phoåi). Gioù laø thaønh phaàn chuyeån ñoäng Phoù Töï: Giaùm Töï—A warden monk in a trong thaân theå. Sau khi ta cheát roài thì hôi thôû döùt monastery—Sö Tri Söï hay vò sö troâng coi moïi vieäc baët, thaân theå cöùng ñô vì phong ñaïi ñaõ ngöøng khoâng trong töï vieän—The warden or superintendent of a coøn löu haønh trong cô theå nöõa. Gioù ñöôïc coi nhö laø monastery, especially the one who controls its moät trong boán con raén ñoäc trong gioû aùm chæ töù ñaïi material affairs. trong thaân theå (taïo neân thaân theå con ngöôøi)—Air, Phoïc Daõ Pheä: Vayave (skt)—Teân moät vò thaàn wind, motion, or energy of motion. Air element is gioù—Name of a god of wind. the element of motion in the body. After death, Phoïc Duõ Thieân: Phong Thieân—Vayu or wind breathing ceases, body functions become catatonic heaven. or completely rigid because the great wind no Phoïc Loã Na Thieân: Thuûy Thieân—Varuna or longer works within the body. Air is considered as Water heaven. one of the four poisonous snakes in a basket which Phoïc Xoa: Vaksu (Oxus)—Phoïc Xoâ—Phoïc Xoa, imply the four elements in a body (of which a man phaùt nguoàn phía Taây hoà A Na Baø Ñaùp Ta, chaûy ra is formed)—See Töù Ñaïi. bieån phía Taây Baéc—Originated from the West of Phong Ñao: Caây ñao gioù, hay gioù nhö ñao caét, yù the lake Anavatapta, flows to the sea in the noùi cuoäc soáng cuûa con ngöôøi laø söï tieán gaàn ñeán caùi Northwest—See Töù Haø. cheát vaø nhöõng khoå ñau nhö dao caét trong thaân laøm Phong Baït Quyû: Baït quyû—Drought-ghost—Tham tan hoaïi thaân naày (moät ngaøy ta soáng laø moät ngaøy saéc gaây toäi, gaëp gioù thaønh hình, laøm caùc loaøi Baït ta cheát, laø moät ngaøy ta ñi gaàn ñeán nhaø moà; ñeå roài Quyû—If it was greed for lust that made the person luùc meänh chung, gioù trong cô theå dao ñoäng maïnh commit offenses, then, after he has finished nhö dao caét, phaân giaûi thaân theå, noãi khoå naøy naøo paying for his crimes, he takes shape when he khaùc chi ñao caét)—The wind knife, i.e. approach encounters the wind, and he is called a drought- of death and its agonies. ghost. Phong Ñaêng: Söï phuø du cuûa theá giôùi vaø con ngöôøi Phong Baát Ñoäng, Thaûo Baát Dao: Gioù khoâng thoåi ví nhö ngoïn ñeøn tröôùc gioù—As a lamp or candle in thì coû khoâng lay ñoäng, yù noùi moïi thöù ñeàu coù the wind, such is evanescence of the world and nguyeân nhaân cuûa noù—When the wind does not man. blow, the grass stays motionless, i.e., everything Phong Ñieân: Teân cuûa vò Thieàn sö Trung Hoa vaøo has a cause. cuoái thôøi nhaø Minh ñaàu thôøi nhaø Thanh (vaøo Phong Bì: Thaân theå—Body (skin bag). khoaûng giöõa theá kyû thöù XVII)—Name of a Phong Bieán Xöù: Wind-Kasina. Chinese Zen master who lived in the end of the Phong Bình Laõng Tònh: Gioù yeân soùng laëng, yù noùi Ming dynasty and the beginning of the Ch'ing caùi taâm yeân tònh, khoâng coøn bò quaáy ñoäng bôûi voïng dynasty in China (in the middle of the seventeenth töôûng—Unruffle sea, a tranquil mind, which is not century). disturbed by deluded thoughts. Phong Ñoäng, Phöôùn Ñoäng: The wind is moving Phong Can: Teân

cuûa moät vò Thieàn sö Trung Hoa or the flag is moving?—See Gioù Ñoäng, Phöôùn vaøo thôøi nhaø Ñöôøng (618-907)—Name of a Ñoäng. Chinese Zen master who lived in the T'ang Phong Giôùi: Wind or Air element—Phong Ñaïi— Dynasty in China. Gioù—Coõi gioù coù tính chuyeån ñoäng (ñòa thuûy hoûa Phong Chuùc: See Phong Ñaêng. phong coù theå giöõ laãn nhau maø taïo ra saéc)—The Phong Chuùc Taøn Nieân: Neán taøn naêm taän, yù noùi realm of wind, or air, with motion as its tuoåi giaø—Dying torch and ending year, i.e., principle—See Töù Ñaïi. declining years or old age. Phong Haäu Tieân Sinh: Teân cuûa moät vò teå töôùng

thôøi Trung Hoa coå ñaïi—Feng-Hou, name of a döôùi söï höôùng daãn cuûa thaày Nam Vieän ñaõ commanding general in ancient China. ñöôïc moâ taû laïi moät caùch chi tieát trong lôøi bình Phong Hoûa Vò Taùn: Wind and fire that have not giaûi cuûa thieàn sö Vieân Ngoä trong thí duï thöù 38 yet dispersed—See Hoûa Phong Vò Taùn. cuûa Bích Nham Luïc. Phong Huyeät ñöôïc coi Phong Hoäi: See Phong Vaân Hoäi. nhö laø moät trong nhöõng thieàn sö lôùn nhaát cuûa Phong Huyeät Dieân Chieåu Thieàn Sö (896-973): doøng Laâm Teá vaø toû ra laø moät ngöôøi thöøa keá Fuketsu-Ensho (jap)—Feâng-hsueh Yen-chao cao quyù nhö Ngöôõng Sôn Hueä Tòch ñaõ döï (Wade-Giles Chinese)—Fengxue Yanzhao ñoaùn veà Phaùp cuûa Hoaøng Baù Hy Vaän (thaày (Pinyin Chinese)—Teân cuûa moät vò Thieàn sö Trung cuûa Laâm Teá). Chuùng ta gaëp teân cuûa oâ ng trong Hoa vaøo theá kyû thöù möôøi. Hieän nay chuùng ta coù thí duï thöù 24 cuûa Voâ Moân Quan cuõng nhö nhieàu taøi lieäu chi tieát veà Thieàn Sö Phong Huyeät trong thí duï thöù 38 vaø 61 cuûa Bích Nham Dieân Chieåu nhö boä Truyeàn Ñaêng Luïc, quyeån XIII. Luïc—Feng-hsueh studied the Confucian Tuy nhieân, chuùng ta baét gaëp vò Thieàn sö naøy vôùi classics in his youth and wanted to take the moät soá chi tieát lyù thuù veà oâng trong Voâ Moân Quan examination for entry into the civil service. (taéc 24) vaø Bích Nham Luïc (taéc 38 vaø 61). OÂng laø The fact that he did not pass it on the first try ñeä töû vaø truyeàn nhaân cuûa thieàn sö Nam Vieän Hueä brought about a turning point in his life. He Ngung, vaø laø thaày cuûa thieàn sö Thuû Sôn Tænh undertook a life of homelessness and then Nieäm, thuoäc doøng Laâm Teá Nghóa Huyeàn—Zen entered a Buddhist monastery. There he Master Feng-Hsueh-Yen-Chao, name of a underwent the strict discipline of the Vinaya Chinese Zen master in the tenth century. We do school and for the first time studied the have a lot of detailed documents on this Zen scriptures of the Mahayana Buddhism, Master, i.e, the Records of the Transmission of the especially the teachings of the T'ien-T'ai Lamp (Ch’uan-Teng-Lu), Volume XIII. However, school. Mere philosophical speculation, we encounter Feng-hsueh in example 24 of the however, left him unsatisfied; thus he set Wu-Men-Kuan as well as in examples 38 and 61 about searching for a master of Ch'an who of the Pi-Yen-Lu with some interesting could lead him to his own experience of the information on him. He was a student and dharma truth described in the scriptures. Since he was successor of Nan-Yuan-Hui-Yung and the master not lacking in intelligence, quick wit, and of Shou-Shan-Sheng-Nien in the lineage of Lin- confidence, and since no one could easily get Chi-I-Hsuan. the better of him in debate, he prematurely Thôøi treû tuoåi Phong Huyeät ñaõ hoïc giaùo ñieån

considered himself enlightened; and it took a Khoảng giaùo. OÂng muoán ñi thi ñeå ra laøm quan. strict master like Nan-yuan to show him his Thaát baïi ñaàu tieân gaây ra moät böôùc ngoaëc trong limitations, thus making authentic training ñôøi oâng; oâng xuaát gia taïi moät tu vieän Phaät possible. Feng-hsueh's development, which giaùo, ñaët mình vaøo kyû luaät nghieâm minh cuûa eventually led to enlightenment under master tröôøng phaùi Luaät toâng vaø chuyeân taâm hoïc giaùo Nan-yuan, is described in detail in Master ñieån Ñaïi thöøa, ñaëc bieät laø hoïc thuyeát cuûa toâng Yuan-wu's presentation in example 38 of the Thieân Thai. Tuy nhieân, loái tö bieän trieát hoïc Pi-Yen-Lu. Feng-hsueh is considered one of thuaàn tuùy khoâng laøm oâng haøi loøng. OÂng beøn the greatest masters in the lineage of Lin-Chi, tìm tôùi moät vò thieàn sö coù theå giuùp mình hieåu and, as Yang-shan Hui-chi is said already to ñöôïc chaân lyù tieàm aån trong caùc vaên baûn kinh have prophesied, a worthy dharma heir of ñieån. Khoâng thieáu thoâng minh, khoâng thieáu Huang-po Hsi-yun, Lin-chi master. We tinh thaàn, khoâng thieáu quyeát taâm, oâng töôûng encounter Feng-hsueh in example 24 of the mình seõ ñaït ñöôïc ñaïi giaùc raát nhanh, nhöng Wu-Men-Kuan as well as in examples 38 and phaûi nhôø söï nghieâm khaéc cuûa moät ngöôøi thaày 61 of the Pi-Yen-Lu. nhö Nam Vieän môùi laøm cho oâng chaáp nhaän
Trong cuoäc gaëp gôõ ñaàu tieân vôùi Nam Vieän, nhöõng giôùi haïn cuûa mình vaø tieáp tuïc hoïc taäp. Phong Huyeät khoâng leã baùi. Nam Vieän baûo: Söï tieán trieån cuûa Phong Huyeät tôùi choã ñaïi giaùc "Vaøo cöûa phaûi phaân bieät ai laø chuû." Phong

Huyeät noùi: "Ñeå baét ñaàu, môøi thaày laøm ñi." fooled by a yellow-faced child from Zhe Nam Vieän laáy tay traùi voã ñaàu goái moät caùi. who's come to the gate." Feng-hsueh said, Phong Huyeät lieàn heùt. Nam Vieän laáy tay maët "It's as though the master, unable to hold up voã ñaàu goái moät caùi. Phong Huyeät laïi heùt. Nam his begging bowl, pretends to not be hungry." Vieän noùi: "Gaùc laïi chuyeän voã baèng tay traùi, Nan-yuan said, "Have you been here before?" coøn voã baèng tay maët thì sao?" Phong Huyeät Feng-hsueh said, "How can you say that?" thöa: "Muø." Nam Vieän lieàn caàm laáy caây gaäy. Nan-yuan said, "I'm just kindly asking." Feng- Phong Huyeät noùi: "Ñöøng ñaùnh ngöôøi moät caùch hsueh said, "I won't let it pass." Feng-hsueh muø quaùng. Toâi seõ giöït laáy gaäy maø ñaäp Hoøa then went out and into the hall. Then he Thöôïng. Ñöøng baûo sao toâi khoâng noùi tröôùc." turned around, came back, and bowed to Nan- Nam Vieän neùm gaäy noùi: "Hoâm nay ta bò gaõ yuan. Nan-yuan said, "Who did you see Chieát maët vaøng vaøo cöûa gaït ta." Phong Huyeät before you came here?" Feng-hsueh said, "I thöa: "Hình nhö Hoøa Thöôïng chaúng coøn oâm spent the summer with your attendant Kuo at baùt ñöôïc nöõa, neân giaû boä laø chaúng ñoùi." Nam Hua-yan Temple in Zhiang-chou." Nan-yuan Vieän hoûi: "Xaø Leâ töøng ñeán Nam Vieän bao giôø said, "You truly saw an adept." Nan-yuan chöa?" Phong Huyeät noùi: "Sao Hoøa Thöôïng asked, "What's your opinion about the 'staff of laïi noùi theá?" Nam Vieän noùi: "Ta hoûi oâng moät the South' (Lin-chi Zen)?" Feng-hsueh said, "I caùch lòch söï kia maø." Phong Huyeät noùi: "Toâi say it's quite unusual." Feng-hsueh then asked chaúng boû qua chuyeän naøy ñaâu." Noùi xong,

Nan-yuan, "What does the master say about Phong Huyeät ñi ra ñieän Phaät, roài quay trôû laïi the staff in this place?" Nan-yuan picked up leã baùi Nam Vieän. Nam Vieän laïi hoûi: "Xaø Leâ his staff and said, "Those unable to endure the ñaõ töøng gaëp ai tröôùc khi ñeán ñaây?" Phong staff will not see Lin-chi as their teacher." At Huyeät thöa: "ÔÛ Nhöôïng Chaâu chuøa Hoa these words, Feng-hsueh deeply realized the Nghieâm cuøng nhaäp haï vôùi thò giaû Khoaùch." great meaning of the Lin-chi house. Nam Vieän noùi: "Quaû thaät Xaø Leâ ñaõ gaëp haøng Moät hoâm, moät vò Taêng hoûi: "Baøi nhaïc xöa taùc gia." Nam Vieän laïi hoûi: "Theo yù oâng theá khoâng coù aâm vaän, laøm sao xöôùng hoøa ñuùng naøo laø caây gaäy Phöông Nam (Laâm Teá toâng)?" nhòp ñieäu?" Phong Huyeät noùi: "Gaø goã gaùy luùc Phong Huyeät thöa: "Raát kyø ñaëc." Phong Huyeät nöûa ñeâm, choù coû suûa giöõa ban ngaøy."—One laïi hoûi: "Coøn yù cuûa Hoøa Thöôïng thì caây gaäy ôû day, a monk asked, "The ancient song has no ñaây theá naøo?" Nam Vieän caàm gaäy leân baûo: tune. How can one be in harmony with it?" "Döôùi caây gaäy naøy maø ai khoâng chòu noãi, gaëp Feng-hsueh said, "The wooden cock crows at cô chaúng thaáy thaày." Ngay caâu noùi naøy Phong night. The matted dog barks in the daylight." Huyeät trieät ngoä ñaïi nghóa cuûa Laâm Teá Toâng— Phong Huyeät Ly Khöôùc Ngöõ Ngoân: Lìa khoûi noùi Upon his first meeting with Nan-yuan, Feng- naêng—Feng-hsueh's equality and hsueh did not bow. Nan-yuan said, "Entering Differentiation—See Ly Khöôùc Ngöõ Ngoân. the gate one must distinguish who is the host." Phong Huyeät Nhaát Traàn: Feng-Hsueh's One Feng-hsueh said, "To start with, I invite the Atom of Dust—See Phong Huyeät Nhaát Vi Traàn. master to do so." Nan-yuan slapped his own Phong Huyeät Nhaát Vi Traàn: Feng-Hsueh's One knee with his left hand. Feng-hsueh shouted. Atom of Dust—Theo thí duï thöù 61 cuûa Bích Nham Nan-yuan slapped his knee with his right Luïc, Phong Huyeät daïy: "Neáu laäp moät haït buïi thì hand. Feng-hsueh shouted again. Nan-yuan nhaø nöôùc höng thònh, chaúng laäp moät haït buïi thì nhaø said, "Leaving aside slapping the left hand, nöôùc tan maát." (Tuyeát Ñaäu caàm gaäy noùi: "Laïi coù what about slapping the right hand?" Feng- thieàn Taêng ñoàng sanh ñoàng töû chaêng?"). Theo hsueh said, "Blind." Nan-yuan picked up his Vieân Ngoä trong Bích Nham Luïc, nhö Phong Huyeät staff. Feng-hsueh said, "Don't blindly strike daïy chuùng noùi: "Neáu laäp moät haït buïi thì nhaø nöôùc people or I'll grab that staff and beat you. höng thònh, chaúng laäp moät haït buïi thì nhaø nöôùc tan Don't say I didn't warn you." Nan-yuan threw maát." Haõy noùi laäp moät haït buïi töùc phaûi, chaúng laäp down the staff and said, "Today I've been moät haït buïi töùc phaûi? Trong ñaây phaûi laø ñaïi duïng

hieän tieàn môùi ñöôïc. Theá neân noùi: "Giaû söû tröôùc caâu set up an atom of dust? When you get here, your noùi tieán ñöôïc, vaãn laø keït voû queân nieâm, duø cho great function must become manifest before you'll döôùi caâu tinh thoâng, chöa khoûi chaïm phaûi cuoàng understand. That is why Feng-Hsueh said, "Even if kieán." Phong Huyeät laø baäc toân tuùc trong toâng Laâm you grasp it before it is spoken of, still this is Teá, duøng thaúng boån phaän thaûo lieäu. Neáu laäp moät remaining in the shell, wandering in limitation; haït buïi thì nhaø nöôùc höng thaïnh laõo queâ buoàn raàu,

even if you thoroughly penetrate it at a single yù ôû laäp quoác an bang phaûi nhôø möu thaàn duõng phrase, you still won't avoid insane views on the töôùng, nhieân haäu môùi kyø laân xuaát hieän, phuïng way." Feng-Hsueh was a venerable adept in the hoaøng bay veà, laø ñieàm toát thaùi bình. Ngöôøi ôû trong lineage of Lin Chi, he directly used his own ba thoân kia naøo bieát coù vieäc aáy. Chaúng laäp moät haït provisions; "If you set up a single atom of dust, the buïi thì nhaø nöôùc thì nhaø nöôùc tan maát, gioù thoåi veøo nation flourishes, and the old peasants frown." The veøo, laõo queâ vì sao haùt ca? Chæ vì nhaø nöôùc tan meaning lies in the fact that to establish a nation maát. Trong toâng Taøo Ñoäng goïi ñoù laø choã chuyeån and stabilize the country, it is necessary to rely on bieán, khoâng Phaät khoâng chuùng sanh, khoâng phaûi crafty ministers and valiant generals; after that, khoâng quaáy, khoâng toát khoâng xaáu, baët aâm vang the Unicorn appears, the Phoenix soars; these are tung tích. Vì theá noùi: "Maït vaøng tuy quí, rôi trong the aucpicious signs of great peace. How could the con maét cuõng thaønh beänh." Laïi noùi: "Maï t vaøng people of three-family villages know there are trong maét beänh, y chaâu treân phaùp traàn, kyû linh coøn such things?When you do not set up a single atom chaúng troïng, Phaät Toå laø ngöôøi gì?" Baûy xoi taùm of dust, the nation perishes, the wind blows chill; phuûng thaàn thoâng dieäu duïng chaúng cho laø kyø ñaëc. why do the old peasants come out and sing Ñeán trong ñaây, truøm chaên phuû ñaàu muoân vieäc thoâi, hallelujah? Just because the nation has perished. khi naøy sôn Taêng troïn chaúng hoäi. Neáu laïi noùi taâm In the Ts'ao Tung lineage, they call this the point noùi taùnh, noùi huyeàn noùi dieäu, ñeàu duøng chaúng of transformation, no negation, no good, no bad; it ñöôïc. Vì sao? Vì nhaø kia töï coù caûnh thaàn tieân. is beyond sound and echo, trach and trace. That is Nam Tuyeàn daïy chuùng: "ÔÛ Hoaøng Mai baûy traêm why it is said, "Although gold dust is precious, in vò cao Taêng ñeàu laø ngöôøi hieåu Phaät phaùp, maø the eye it obstructs vision." And it is said, "Gold chaúng ñöôïc y baùt cuûa Toå, chæ coù oâng cö só hoï Lö dust is a cataract on the eye; the jewel in one's chaúng hieåu Phaät phaùp, cho neân ñöôïc y baùt cuûa robe is the defilement of the Dharma. Even one's Toå." Laïi noùi: "Chö Phaät ba ñôøi chaúng tri höõu, meøo own spirit is not important; who are the Buddhas nhaø traâu traéng laïi tri höõu." Laõo queâ hoaëc buoàn raàu, and Patriarchs?" Piercing and penetrating hoaëc ca haùt, haõy noùi laøm sao hieåu? Laõo queâ ñuû supernatural powers and their wondrous action con maét gì laïi theá aáy? Neáu bieát tröôùc cöûa laõo queâ would not be considered exceptional; when he rieâng coù hieán phaùp. Tuyeát Ñaäu neâu leân roài, laïi gets here, with his patched robe covering his head, caàm gaäy noùi, laïi coù thieàn Taêng ñoàng sanh ñoàng töû myriad concerns cease; at this time, the mountain chaêng? Khi aáy neáu coù moät ngöôøi ra noùi ñöôïc moät monk does not understand anything at all. If one caâu laãn laøm chuû khaùch, khoûi bò laõo Tuyeát Ñaäu chæ were to speak any more of mind, speak of nature, ngöïc—According to example 61 of the Pi-Yen-Lu, speak of the profound, speak of the wondrous, it Feng-Hsueh, giving a talk, said, "If you set up a would not be any use at all. What is the reason? single atom of dust, the nation flourishes; if you do He has his own mountain spirit realm." Nan not set up a single

atom of dust, the nation Ch'uan said to his community, "The seven hundred perishes" Hsueh Tou raised his staff and said, eminent monks of Huang Mei were all men who "Are there any patch-robed monks who will live understood the Buddha Dharma. They did not get together and die together?' According to Yuan-Wu his Robe and Bowl; there was only workman Lu in the Pi-Yen-Lu, Feng-Hsueh said to his who did not understand the Buddha Dharma, that assembly, "If you set up a single atom of dust, the is why he got his robe and bowl." He also said, nation flourishes; if you do not set up a single "The Buddhas of the past, present, and future do atom of dust, the nation perishes." Now tell me, is not know what is; but cats and oxen do know what it right to set up an atom of dust, or is it right not to is." The old peasants either frown or sing, but tell

me how you will understand? And tell me, what ñöông thôøi chæ phoù chuùc cho moät mình Laâm Teá eye do they possess, that they are like this? You hay laïi coøn ai khaùc?" Ngöôõng Sôn thöa: "Coøn, chæ should know that in front of the old peasants' gates vì nieân ñaïi daøi laâu chaúng daùm thöa tröôùc vôùi Hoøa no ordinances are posted. Hsueh Tou, having Thöôïng." Qui Sôn baûo: "Tuy laø vaäy, ta cuõng caàn raised both sides, finally lifts up his staff and says, bieát, haõy noùi xem?" Ngöôõng Sôn thöa: "Moät ngöôøi "Are there any patchrobed monks who will live chæ Nam Ngoâ Vieät khieán ñi, gaëp Ñaïi Phong lieàn together and die together?" At that time, if there döøng." Ñaây laø lôøi saám chæ Phong Huyeät vaäy. had been a fellow who could come forth and utter Phong Huyeät ban ñaàu tham kieán Tuyeát Phong naêm a phrase, alternately acting as guest and host, he naêm, nhôn thöa hoûi caâu chuyeän "Laâm Teá vaøo nhaø, would have avoided this old fellow Hsueh Tou's hai vò Thuû toïa nhaø Ñoâng nhaø Taây ñoàng thôøi heùt, coù pointing to himself in the end. vò Taêng hoûi Laâm Teá laïi coù chuû khaùch chaêng, Laâm Phong Huyeät Thieát Ngöu Cô: Feng Hsueh's Teá noùi chuû khaùch roõ raøng," chöa bieát yù chæ theá Workings of the Iron Ox, example 38 of the Pi- naøo? Tuyeát Phong baûo: "Toâi tröôùc cuøng Nham Yen-Lu—See Phong Huyeät Toå Sö Tam AÁn. Ñaàu, Khaâm Sôn ñi yeát kieán Laâm Teá, ñeán giöõa Phong Huyeät Toå Sö Tam AÁn: Feng Hsueh's ñöôøng nghe tin ñaõ tòch. Neáu caàn hieåu caâu chuû Workings of the Iron Ox, example 38 of the Pi-khaùch cuûa Laâm Teá, phaûi ñeán tham kieán haøng toân Yen-Lu—Thí duï thöù 38 cuûa Bích Nham Luïc. tuùc cuûa toâng phaùi aáy." Phong Huyeät laïi ñeá n yeát Phong Huyeät ôû Nha Moân taïi Vónh Chaâu, thöôïng kieán Thuïy Nham. Thuïy Nham thöôøng töï goïi: "OÂng ñöôøng noùi: "Taâm aán cuûa Toå Sö nhö maùy traâu saét, chuû nhaân!" Töï ñaùp: "Daï!" Laïi baûo: "Tænh tænh laáy, ñi aán lieàn ñöùng, ñöùng aán lieàn phaù, chæ nhö chaúng ñi sau kia chôù ñeå ngöôøi löøa." Phong Huyeät noùi: "Töï chaúng ñöùng aán töùc phaûi, chaúng aán töùc phaûi?" Khi ñeà leân, töï giaûi laáy coù gì laø khoù." Thuïy Nham noùi: aáy coù Tröôûng laõo Loâ Pha ra chuùng hoûi: "Toâi coù "Tuyeát Phong laø moät vò coå Phaät." Moät hoâm Sö yeát maùy traâu saét thænh thaày chaúng ñeå tay aán?" Phong kieán Caûnh Thanh. Caûnh Thanh hoûi: "Vöøa rôøi choã Huyeät noùi: "Quen caâu kình ngheâ thaû cöï taåm, laïi naøo?" Sö thöa: "Töï rôøi ñoâng ñeán." Caûnh Thanh than con eách nhaûy caùt buøn." Loâ Pha döøng laïi tö löï, hoûi: "Laïi qua soâng nhoû chaêng?" Sö thöa: "Thuyeàn Phong Huyeät

naït: "Tröôûng laõo sao khoâng noùi leân?" to vöôït ngoaøi khôi, soâng nhoû khoâng theå chôû." Caûnh Loâ Pha suy nghó. Phong Huyeät ñaùnh moät phaát töû, Thanh baûo: "Soâng göông nuùi veõ, chim bay chaúng noùi: "Laïi nhôù ñöôïc thoaïi ñaàu chaêng, thöû cöû xem?" qua, ngöôi chôù troäm laáy lôøi cao." Sö thöa: "Meânh Loâ Pha toan môû mieäng, Phong Huyeät laïi ñaùnh moät moâng coøn khieáp theá moâng luaân, Lieät Haùn buoàm phaát töû. Muïc Chuû noùi: "Phaùp Phaät cuøng phaùp vua bay quaù Nguõ Hoà." Caûnh Thanh döïng caây phaát töû moät loaïi." Phong Huyeät hoûi: "Thaáy ñaïo lyù gì?" hoûi: "Laøm gì ñöôïc caùi naøy?" Sö hoûi: "Caùi naøy laø Muïc Chuû noùi: "Ñöông ñoaïn chaúng ñoaïn, trôû laïi caùi gì?" Caûnh Thanh baûo: "Quaû nhieân chaúng bieát." chuoác loaïn." Phong Huyeät lieàn xuoáng toøa. Theo Sö thöa: "Ra vaøo co duoãi cuøng thaày ñoàng duïng." Vieân Ngoä trong Bích Nham Luïc, Phong Huyeät laø Caûnh Thanh baûo: "Chuoâi gaùo nghe tieáng roãng, haøng toân tuùc trong toâng Laâm Teá. Laâm Teá buoåi ñaàu nguû meâ maëc noùi saøm." Sö thöa: "Ñaàm roäng chuùa trong hoäi Hoaøng Baù ñi troàng tuøng. Hoaøng Baù hoûi: nuùi, lyù hay deïp coïp." Caûnh Thanh baûo: "Tha toäi "Trong nuùi saâu troàng tuøng nhieàu nhö vaäy ñeå laøm thöù loãi, phaûi ra ñi mau." Sö thöa: "Ra laø maát." Noùi gì?" Laâm Teá thöa: "Moät vì Sôn moân laøm caûnh, hai xong Sö lieàn ñi ra ñeán phaùp ñöôøng, töï nghó ñaïi vì ngöôøi sau laøm tieâu baûng." Laâm teá noùi xong lieàn tröôïng phu coâng aùn chöa xong haù laïi chòu thoâi. Sö cuoác ñaát moät caùi. Hoaøng Baù baûo: "Tuy laø vaäy, con lieàn trôû vaøo phöông tröôïng, thaáy Caûnh Thanh ñaõ aên hai möôi gaäy roài." Laâm Teá laïi ñaäp döôùi ñaát ngoài, Sö thöa: "Vöøa roài con trình kieán giaûi coù xaâm moät caùi, mieäng thoát ra tieáng hö hö. Hoaøng Baù baûo: phaïm ñeán toân nhan, cuùi mong Hoøa Thöôïng töø bi "Toâng ta ñeán ngöôi höng thaïnh ôû ñôøi." Qui Sôn tha cho nhöõng loãi laàm." Caûnh Thanh hoûi: "Vöøa roài Hieät noùi: "Laâm Teá theá aáy gioáng nhö ñaát baèng nhai töø ñoâng laïi, haù chaúng phaûi Thuùy Nham laïi?" Sö nghieán. Tuy nhieân, gaëp nguy chaúng ñoåi môùi laø thöa: "Tuyeát Ñaäu thaân nöông Baûo Caùi ñoâng." chôn tröôïng phu. Hoaøng Baù baûo toâng ta ñeán ngöôi Caûnh Thanh baûo: "Chaúng tìm deâ maát cuoàng giaûi höng thaïnh ôû ñôøi, gioáng nhö thöông con chaúng bieát döùt, laïi ñeán trong naøy ñoïc taäp thô." Sö thöa: "Gaëp hoäi." Sau Qui Sôn hoûi Ngöôõng Sôn: "Hoaøng Baù tay kieám khaùch neân trình kieám, chaúng phaûi nhaø thô

chôù hieán thô." Caûnh Thanh baûo: "Thô mau ñaäy laïi, gaäy leân, noùi: "Döôùi gaäy voâ sanh nhaãn, laâm cô taïm möôïn kieám xem?" Sö thöa: "Chaët ñaàu thôï chaúng nhöôïng thaày." Khi ñoù Sö hoaùt nhieân ñaò goám mang kieám ñi." Caûnh Thanh baûo: "Chaúng ngoä. Baáy giôø nhaèm thôøi Nguõ Ñaïi ly loaïn, Muïc Chuû nhöõng xuùc chaïm phong hoùa, cuõng töï baøy laàm laãn." Vónh Chaâu thænh Sö nhaäp haï taïi Vónh Chaâu. Chính Sö thöa: "Neáu chaúng xuùc chaïm phong hoùa ñaâu roõ laø luùc moät toâng Laâm Teá raát thònh haønh. Sö phaøm ñöôïc taâm coå Phaät." Caûnh Thanh hoûi: "Sao goïi laø coù vaán ñaùp chæ daïy, caâu lôøi thoát ra hay kheùo döôøng taâm coå Phaät?" Sö thöa: "Taùi höùa öng cho, nay thaày taùn hoa raûi gaám, chöõ chöõ ñeàu coù choã rôi. Moät hoâm, ñaâu coù." Caûnh Thanh baûo: "Thieàn Taêng ñoâng ñeán, Muïc Chuû thænh Sö thöôïng ñöôøng, Sö baûo chuùng: ñaäu baép

chaúng phaân." Sö thöa: "Chæ nghe chaúng "Taâm aán Toå Sö nhö maùy traâu saét, ñi aán lieàn ñöùng, laáy maø laáy, ñaâu ñöôïc ñeø laáy maø laáy." Caûnh Thanh ñöùng aán lieàn phaù. Chæ nhö chaúng ñi chaúng ñöùng aán baûo: "Soùng lôùn daáy ngaøn taàm, moøi yeân chaúng rôøi laø phaûi, chaúng aán laø phaûi." Vì sao chaúng gioáng nöôùc." Sö thöa: "Moät caâu baët doøng, muoân cô laëng maùy ngöôøi ñaù ngöïa goã, laïi gioáng maùy traâu saét? nghó." Noùi xong Sö lieàn leã baùi. Caûnh Thanh laáy Khoâng coù choã cho oâng taùc ñoäng, oâng vöøa ñi, aán phaát töû ñieåm ba ñieåm, noùi: "Hay thay! Haõy ngoài lieàn ñöùng, oâng vöøa ñöùng aán lieàn phaù, daïy oâng traêm uoáng traø." Veà sau Sö ñeán chuøa Loäc Moân ôû Nhöôïng thöù taïp nhaïp. Chæ nhö chaúng ñi chaúng ñöùng aán laø Chaâu cuøng thò giaû Khoaùch qua moät muøa haï. Thò phaûi, chaúng aán laø phaûi? Xem Sö daïy theá aáy, ñaùng giaû Khoaùch chæ Sö ñi tham kieán Nam Vieän. Sö ban goïi laø löôõi caâu coù moài. Khi aáy döôùi toøa coù tröôûng ñaàu ñeán Nam Vieän, vaøo cöûa chaúng leã baùi. Nam laõo Loâ Pha cuõng laø haøng toân tuùc trong toâng Laâm Vieän baûo: "Vaøo cöûa caàn bieän chuû." Sö thöa: "Quaû Teá, daùm böôùc ra cuøng Sö ñoái ñaùp, chuyeån thoaïi nhieân môøi thaày phaân." Nam Vieän laáy tay traùi voã ñaàu cuûa Sö ñaët moät caâu hoûi raát kyø ñaëc. Hoûi: "Toâi goái moät caùi, Sö heùt. Nam Vieän laáy tay maët voã goái coù maùy traâu saét, thænh thaày chaúng ñeå tay aán?" Ñaâu moät caùi, Sö cuõng heùt. Nam Vieän ñöa tay traùi leân ngôø Phong Huyeät laø haøng taùc gia, lieàn ñaùp: "Quen noùi: "Caùi naøy töùc laø Xaø Leâ." Nam Vieän laïi ñöa tay caâu kình ngheâ thaû cöï taåm, laïi than con eách nhaûy maët leân noùi: "Caùi naøy laïi laø sao?" Sö ñaùp: "Muø!" caùt buøn." Ñaây laø trong lôøi noùi coù aâm vang. Vaân Nam Vieän lieàn chæ caây gaäy. Sö hoûi: "Laøm gì? Con Moân noùi: "Thaû caâu boán bieån chæ caâu roàng to; caùch ñoaït caây gaäy ñaäp Hoøa Thöôïng, chôù baûo khoâng ngoaïi huyeàn cô vì tìm tri kyû." Cöï taåm laø con traâu noùi." Nam Vieän lieàn neùm caây gaäy, noùi: "Ngaøy nay to laøm moài moùc caâu, laïi chæ caâu ñöôïc moät con eách. bò gaõ Chieát maët vaøng cöôùp laáy roài." Sö thöa: "Hoøa Lôøi naày vaãn khoâng huyeàn dieäu, cuõng khoâng ñaïo lyù Thöôïng gioáng nhö ngöôøi mang baùt khoâng ñöôïc, suy xeùt. Coå nhaân noùi: "Neáu nhaèm treân söï xem thì doái noùi chaúng ñoùi." Nam Vieän hoûi: "Xaø Leâ ñaõ töøng deã; neáu nhaèm döôùi yù caên suy xeùt thì khoâng giao ñeán ñaây chaêng?" Sö thöa: "Laø lôøi gì?" Nam Vieän thieäp." Loâ Pha döøng laïi tö löï, thaáy ñoù chaúng laáy, baûo: "Kheùo kheùo hoûi laáy." Sö thöa: "Cuõng chaúng ngaøn naêm khoù gaëp, ñaùng tieác thay! Vì theá noùi: "Duø ñöôïc boû qua." Nam Vieän baûo: "Haõy ngoài uoáng cho giaûng ñöôïc ngaøn kinh luaän, moät phen laâm cô traø." Caùc oâng xem doøng anh tuaán töï cô phong cao khoù buoâng lôøi." Kyø thaät Loâ Pha caàn löïa lôøi hay ñeå voùt. Nam Vieän cuõng chöa bieän ñöôïc choã Sö ñeán. ñaùp laïi vôùi Sö, chôù chaúng muoán haønh leänh, bò Sö Hoâm khaùc, Nam Vieän chæ hoûi bình thöôøng: "Haï moät beà duøng cô phong giöït côø cöôùp troáng, moät maët naøy ôû choã naøo?" Sö thöa: "ÔÛ Loäc Moân cuøng thò giaû eùp töôùng chaïy, chæ ñöôïc khoâng laøm gì. Ngaïn ngöõ Khoaùch ñoàng qua haï." Nam Vieän baûo: "Voán laø noùi: "Traän thua chaúng caám caàm choåi queùt, buoåi thaân kieán taùc gia ñeán." Nam Vieän laïi hoûi: "Kia noùi ñaàu caàn yeáu thaûo

thöông phaùp." Ñang choáng vôùi vôùi oâng caùi gì?" Sö thöa: "Tröôùc sau chæ daïy con ngöôøi, oâng coøn thaûo luaän thì ñaàu rôi xuoáng ñaát. moät beà laøm chuû." Nam Vieän lieàn ñaùnh ñuoåi ra Muïc Chuû cuõng ñaõ tham vaán Phong Huyeät laâu roài, khoûi phöông tröôïng, noùi: "Keû naøy laø loaïi thua traän neân hieåu noùi: "Phaùp Phaät cuøng phaùp vua moät loaïi." coù duøng laøm gì?" Töø ñaây Sö chaáp nhaän ôû trong hoäi Sö hoûi: "OÂng thaáy gì?" Muïc Chuû thöa: "Ñöông Nam Vieän laøm Tri Vieân. Moät hoâm, Nam Vieän vaøo ñoaïn chaúng ñoaïn, trôû laïi chuoác loaïn. Phong Huyeät trong vöôøn hoûi: "Phöông Nam moät gaäy laøm sao vieân thuûy tinh, gioáng heät traùi baàu troøn treân maët thöông löôïng?" Sö thöa: "Khôûi kyø ñaëc thöông nöôùc, ñaåy qua lieàn xoay, chaïm ñeán lieàn ñoäng, löôïng." Sö hoûi laïi Nam Vieän: "Ñieàu naøy Hoøa kheùo tuøy cô thuyeát phaùp. Neáu chaúng tuøy cô trôû Thöôïng laøm sao thöông löôïng?" Nam Vieän caàm thaønh voïng ngöõ." Sö lieàn xuoáng toøa. Toâng Laâm

Teá coù boán caâu chuû khaùch, ngöôøi tham hoïc caàn phaæ open his mouth, Feng Hsueh hit him again with his chín chaén. Nhö chuû khaùch gaëp nhau coù luaän baøn whisk. The Governor said, "The Buddhist Law and chuû khaùch qua laïi, hoaëc öùng vaät hieän hình toaøn theå the Law of Kings are the same." Feng Hsueh said, taùc duïng, hoaëc naém cô quyeàn cöôøi giaän, hoaëc hieän "What principle have you seen?" The Governor nöûa thaân, hoaëc côõi sö töû, hoaëc côõi voi chuùa. Nhö said, "When you do not settle what is to be settled, coù ngöôøi hoïc chaân chaùnh ñeán lieàn heùt, tröôùc ñöa ra instead you bring about disorder." Feng Hsueh moät chaäu keo, Thieän tri thöùc khoâng bieát laø caûnh, thereupon descended from his seat. According to lieàn treân caûnh aáy laøm hình laø m thöùc. Ngöôøi hoïc laïi Yuan-Wu in the Pi-Yen-Lu, Feng Hsueh was a heùt, Thieän tri thöùc chaúng chòu buoâng. Ñaây laø beänh venrable adept in the lineage of Lin Chi. First Lin nhaäp cao hoang khoâng kham trò chöõa, goïi laø Chi was in Huang Po's community. As he was "Khaùch Xem Chuû". Hoaëc Thieän tri thöùc chaúng ñöa planting pine trees, Huang P'o said to him, "Deep ra vaät, tuøy choã hoûi cuûa ngöôøi hoïc lieàn ñoaït. Ngöôøi in the mountains here, why plant so many trees?" hoïc bò ñoaït ñeán cheát chaúng buoâng, ñaây goïi laø "Chuû Lin Chi said, "For one thing, to provide the Xem Khaùch." Hoaëc ngöôøi hoïc hieän ra moät caûnh scenery for the monastery; second, to make a thanh tònh ñöa tröôùc Thieän tri thöùc, Thieän tri thöùc signpost for people of later generations." Having bieát ñöôïc laø caûnh, naém noù neùm xuoáng haàm. Ngöôøi spoken, he hoed the ground once. Huang Po said, hoïc noùi: "Thieän tri thöùc raát hay." Thieän tri thöùc "Although you are right, you have already ñaùp: "Doát thay! Chaúng bieát toát xaáu." Ngöôøi hoïc leã suffered twenty blows of my staff." Lin Chi struck baùi. Ñaây laø "Chuû Xem Chuû." Hoaëc coù ngöôøi hoïc the ground one more time and whistled under his mang goâng ñeo cuøm ra tröôùc Thieän tri thöùc, Thieän breath. Huang P'o said, "With you, my school will tri thöùc laïi vì y cho theâm moät lôùp goâng cuøm. Ngöôøi greatly flourish in the world." Che of Ta Kuei hoïc vui veû, kia ñaây ñeàu khoâng bieát. Ñaây laø "Khaùch said, "Lin Chi in his way seemed to invitetrouble Xem Khaùch." Chö Ñaïi ñöùc! Sôn Taêng cöû ra vì in a peaceful area; nevertheless, only when bieän ma, roõ

caûnh laï, bieát taø chaùnh. Nhö Taêng hoûi immutable in the face of danger can one be called Töø Minh: "Khi moät heùt phaân chuû khaùch, chieáu a real man." Huang Po said, "My school, coming duïng ñoàng thôøi haønh laø theá naøo?" Töø Minh lieà n to you, will greatly flourish in the world." He heùt. Laïi Thieàn sö Hoaèng Giaùc ôû Vaân Cö daïy seems to be fond of his child, unaware of being chuùng: "Thí nhö sö töû chuïp voi cuõng duøng toaøn löïc, unseemly. Later, Kuei Shan asked Yang Shan, chuïp thoû cuõng duøng toaøn löïc." Coù vò Taêng böôùc ra "Did Huang Po at that time only entrust his hoûi: "Chöa bieát toaøn löïc gì?" Hoaèng Giaùc ñaùp: bequest to Lin Chi alone, or is there yet anyone "Löïc chaúng doái."—At the government else?" Yang Shan said, "There is, but the age is so headquarters in Ying Chou, Feng Hsueh entered remote that I do not want to mention it to you, the hall and said, "The Patriarchal Masters' Mind Master." Kuei Shan said, "Although you are right, Seal is formed like the working of the Iron Ox: I still want to know; just mention it and let's see." when taken away, the impression remains; when Yang Shan said, "One man will point south; in Wu left there, then the impression is ruined. But Yueh the order will be carried out, and coming to neither removed nor left there, is sealing right or a great wind, then it will stop." This foretold of not sealing right?" At that time there was a certain Feng Hsueh (Wind Cave). Feng Hsueh first Elder Lu P'i who came forth and said, "I have the studied with Hsueh Feng for five years. As it workings of the Iron Ox: please, teacher, do not happened, he asked for help with this story: "As impress the seal." Hsueh said, "Accustomed to Lin Chi entered the hall, the head monks of both scouring the oceans fishing for whales, I regret to halls simultaneously shouted. A monk asked Lin find instead a frog crawling in the muddy sand." Chi, 'Are there guest and host, or not' Lin Chi said, P'i stood there thinking. Feng Hsueh shouted and 'Guest and host are evident.'" Feng Hsueh said, "In said, "Elder, why do you not speak further?" P'i the past I went along with Yen T'ou or Ch'in Shan hesitated. Feng Hsueh hit him with his whisk. to see Lin Chi, on the way, we heard he had Feng Hsuehsaid, "Do you still remember the already passed on. If you want to understand his words? Try to quote them." As P'i was about to talk about guest and host, you should call upon

venerable adepts in the stream of his school." One away." Ching Ch'ing said, "You not only violate day he finally saw Nan Yuan. He recited the the method of the teaching; you also show your preceding story and said, "I have come especially own fat-headedness." Feng Hsueh said, "Unless I to see you personally." Nan Yuan said, "Hsueh violate the method of the teaching, how could I Feng is an Ancient Buddha." One time he saw awaken to the mind of an Ancient Buddha?" Ching Ching Ch'ing. Ch'ing asked him, "Where have you Ch'ing said, "What do you call the mind of an just come from?" Feng Hsueh said, "I come from Ancient Buddha?" Feng Hsueh said, "Again you the East." Ch'ing said, "And did you cross the little grant your allowance; now what do you have, (Ts'ao) river?" Feng Hsueh said, "The great ship Teacher?" Ching Ch'ing said, "This patchrobed sails alone through the sky; there are no little one from the East cannot distinguish beans from rivers to cross." Ching Ch'ing said, "Birds cannot wheat. I have only heard of ending without fly across mirror lake and picture mountain; have

finishing; how can you finish by forcing an end?" you not merely overheard another remark?" Feng Feng Hsueh said, "The immense billows rise a Hsueh said, "Even the sea fears the power of a thousand fathoms; the clear waves are not other warship; sails flying throught the sky, it crosses the than water." Ching Ch'ing said, "When one phrase five lakes." Ching Ch'ing raised his whisk and cuts off the flow, myriad impulses cease." Feng said, "What about this?" Feng Hsueh said, "What Hsueh thereupon bowed. Ching Ch'ing tapped him is this?" Ching Ch'ing said, "After all, you don't three times with his whisk and said, "Exceptional know." Feng Hsueh said, "Appearing, indeed. Now sit and have tea." When Feng Hsueh disappearing, rolling up and rolling out, I act the first came to Nan Yuan, he entered the door same as you, Teacher." Ching Ch'ing said, without bowing. Nan Yuan said, "When you enter "Casting auguring sticks, you listen to the empty the door, you should deal with the host." Feng sound; fast asleep, you are full of gibberish." Feng Hsueh said, "I ask the Teacher to make a definite Hsueh said, "When a marsh is wide, it can contain distinction." Nan Yuan slapped his knee with his a mountain; a cat can subdue a leopard." Ching right hand. Feng Hsueh again shouted. Nan Yuan Ch'ing said, "I forgive your crime and pardon your raised his left hand and said, "This one I concede error; you'd better leave quickly." Feng Hsueh to you." Then he raised his right hand and said, said, "If I leave, I lose." Then he went out; when "But what about this one?" Feng Hsueh said, he got to the Dharma Hall, he said to himself, "Big "Blind!" Nan Yuan then raised his staff. Feng man, the case is not yet finished; how then can Hsueh said, "What are you doing? I will take that you quit?" The he turned around and went into the staff away from you and hit you, Teacher; don't abbot's room. As Chinh Ch'ing sat there, Feng say I didn't warn you." Nan Yuan then threw the Hsueh asked, "I have just now offered my staff down and said, "Today I have been made a ignorant view and insulted your venerable fool of by this yellow-faced riverlander." Feng countenance; humbly favored by the Teacher's Hsueh said, "Teacher, it seems you are unable to compassion, I have not yet been given punishment hold your bowl, yet are falsely claiming you're not for my crime." Ching Ch'ing said, "Just awhile ago hungry." Nan Yuan said, "Haven't you ever you said you came from the East: did you not reached this place?" Feng Hsueh said, "What kind come from Ts'ui Yen?" Feng Hsueh said, "Hsueh of talk is this?" Nan Yuan said, "I just asked." Tou actually lies east of Pao Kai." Ching Ch'ing Feng Hsueh said, "Still, I can't let you go." Nan said, "If you don't chase the lost sheep, crazy Yuan said, "Sit awhile and drink some tea." See interpretations cease. Instead you come here and how an excellent student naturally has a sharp and recite poems." Feng Hsueh said, "When you meet dangerous edge to his personality. Even Nan Yuan a swordsman on the road, you should show your couldn't really handle him. The next day, Nan sword; do not offer poetry to one who is not a Yuan just posed an ordinary question, saying poet." Ching Ch'ing said, "Put the poetry away "Where did you spend this summer?" Feng Hsueh right now and try to use your sword a little." Feng said, "I passed the summer along with Attendant Hsueh said, "A decapitated man carried the sword Kuo at Deer Gate." Nan Yuan said, "So really you

has already personally seen an adept when you the oceans fishing for whales, I regret to find came here." Nan Yuan also said, "What did he say instead a frog crawling in the muddy river sand." to you?" Feng Hsueh said, "From beginning to end And there is an echo in the words. Yun Men said, he only taught me to always be the matter." Nan "Trailing a hook in the four seas, just fishing for a Yuan immediately struck him and drove him out hideout dragon; the mysterious device beyond of the abbot's room; he said, "What is the use of a convention is to seek out those who understand man who accepts defeat?" Feng Hsueh henceforth the self." In the vast ocean, twelve buffalo submitted. In Nan Yuan's community he worked carcasses are used as bait for the hooks; instead as the gardener. One day Nan Yuan came to the he has just snagged a frog. But there is nothing garden and questioned him; he said, "How do they mysterious or wonderful in these words; and bargain for the staff in the South?" Feng Hsueh neither is there any principle to judge. An Ancient said, "They make a special bargain. How do they said, "It is easy to see in the phenomenon: if you bargain for it here, Teacher?" Nan Yuan raised his try to figure it out in your mind, you will lose staff and said, "Under the staff, acceptance of contact with it." Lu P'i stood there thinking: birthlessness; facing the situation without "Seeing it, if you don't take it, it will be hard to deferring to the teacher." At this Feng Hsueh find again in a thousand years." What a pity! That opened up in great enightenment. At this time the is why it is said, "Even if you can explain a five dynasties were divided and at war. The thousand scriptures and commentaries, it is hard to governor of Ying Chou invited the Master (Feng utter a phrase appropriate to the moment." The Hsueh) to pass the summer there. At this time the fact is that Lu P'i was searching for a good saying one school of Lin Chi greatly flourished. to answer Feng Hsueh; he didn't want to carry out Whenever he questioned and answered, or gave the order, and suffered Feng Hsueh's out pointers, invariably his words were sharp and thoroughgoing use of his ability to "capture the fresh; gathering flowers, forming brocade, each flag and steal the drum." He was unremittingly words had a point. One day the governor pressed back, and simply couldn't do anything. As requested the Master to enter the hall to teach the a proverb says, "When an army is defeated, it assembly. The Master said, "The Patriarchal cannot be swept up with a grass broom." In the Teacher's Mind Seal is formed like the workings very beginning it is still necessary to seek a tactic of the Iron Ox. Removed, the impression remains; to oppose the adversary, but if you wait till you've left, the impression is ruined. But if you neither come up with one, your head will have fallen to take it away nor keep it there, is it right to use the the ground. The governor too had studied a long seal or not?" Why is it not like the workings of a time with Feng Hsueh; he knew to say, "The Law stone man or a wooden horse, only like the of Buddhas and the Law of Kings are one." Feng workings of an Iron Ox? There is no way for you Hsueh said, "What have you seen?" The governor to move it: whether you go to the seal remains; as said, "If you do not settle what should be settled, soon as you stop, the seal is broken, causing you instead you bring on disorder." Feng Hsueh was to shatter into a hundred fragments. But if you all one whole mass of spirit, like a gourd floating

neither go nor stay, should you use the seal or not? on the water; press it down and it rolls over; push See how he gives out indications; you might say it and it moves. He knew how to explain the there is bait on the hook. At this time there was an Dharma according to the situation; if it did not Elder P'i in the audience. He also was a venerable accord with the situation, it would just be false adept in the tradition of Lin Chi. He dared to come talk. Feng Hsueh thereupon left the seat. forth and reply to his device; thus he turned his Phong Huyeät Vieân Chieáu: See Phong Huyeät words and made a question, undeniably unique; "I Dieân Chieåu Thieàn Sö. have the workings of an Iron Ox; I ask you, Phong Kyû: Taùc phong vaø kyû luaät—Conduct and Master, not to impress the seal." But what could discipline. he do? Feng Hsueh was an adept; he immediately Phong Lai Sô Truùc, Phong Quaù Nhi Truùc Baát replied to him, saying, "Accustomed to scouting Löu Thanh: Gioù thoåi qua röøng truùc, laù truùc phaùt ra

aâm thanh; khi gioù qua roài thì röøng trôû laïi laëng leõ vaäy. Nhöng khi vò Thieàn sö nhìn ra caùi ñaàu con raén nhö ban ñaàu. Trong thieàn, töø naøy coù nghóa laø duø döôùi ñaùy cheùn, oâng goïi ngöôøi ñaàu beáp, gaép caùi ñaàu ngöôøi tu laâu naêm nhieàu kinh nghieäm, thænh thoaûng raén ñöa cho anh ta vaø hoûi: "Ñaây laø caùi gì theá?" "OÂ, taâm hoï cuõng bò dao ñoäng bôûi ngoaïi caûnh, nhöng roài caûm ôn Ñaïi sö," ngöôøi ñaàu beáp traû lôøi, anh ta tieáp hoï nhanh choùng trôû veà vôùi taâm thanh tònh maø hoï laáy caùi ñaàu raén vaø aên ngaáu nghieán—Name of Soto ñaõ töøng coù—Wind blows through bamboo forests, Zen master. One day, circumstances arose one the bamboo leaves rustle with sounds. When the day which delayed preparation of the dinner of wind dies down, the forests return to the original Zen master Fugai and his followers. In haste the tranquility. In Zen, the term means even cook went to the garden with his curved knife and experienced practitioners still have their mind cut off the tops of green vegetables, chopped them stirred by external circumstances; however, they together, and made soup, unaware that in his haste will quickly return to their original tranquility. he had included a part of a snake in the Phong Luaân: Vayumandala (skt)—Furin (jap)— vegetables. The followers of Fugai thought they Air wheel—Wheel of Wind—Moät trong töù luaân, never had tasted such good soup. But when the phong luaân khôûi leân töø beân treân khoâng luaân, thuûy master himself found the snake's head in his bowl luaân sanh ra treân phong luaân, vaø kim luaân sanh ra he summoned the cook. "What is this?" he treân thuûy luaân, vaø ñòa luaân döïa treân kim luaân— demanded, holding up the head of the snake. "Oh, One of the four wheels, the wheel, or circle, of thank you master," replied the cook, taking the wind below the circle of water and metal on which morsel and eating it quickly. the earth rests; the circle of wind rests on space— Phong Phan Thoaïi: The story of the wind and the See Töù Luaân. flag—See Phi Phong Phi Phan. Phong Luaân Tam Muoäi: Moät trong nguõ luaân tam Phong Phaán Taán Tam Muoäi: See Phong Tam muoäi hay nguõ luaân quaùn, quaùn veà trí tueä nhö söï Muoäi. chuyeån ñoäng cuûa gioù laøm di chuyeån vaø phaù saïch Phong Phöông: Höôùng taây baéc—The northwest. söï vaät, cuõng nhö vaäy trí tueä thoåi ñeán ñaâu phieàn Phong Quaù Thuï: Gioù thoåi qua caây. Trong thieàn, töø naõo töùc thôøi bò phaù saïch ñeán ñoù —The

samadhi of naày coù nghóa haønh giaû khoâng chaáp tröôùc maø chæ the wind-circle, one of the five kinds of xem lôøi noùi cuûa ngöôøi khaùc nhö gioù thoåi qua caây—contemplation of the five elemens, the Wind blows through trees. In Zen, the term means contemplation of the wind or air—See Nguõ Luaân practitioners don't attach to what other people say; Quaùn. these words and speeches seem nothing to them Phong Luaân Teá: Giôùi haïn voøng ngoaøi hay bieân teá but the wind blows through trees. cuûa phong luaân—The region of the wind-circle. Phong Quang: Beautiful landscape. Phong Maãu: Vayavi (skt)—Goddess of Wind. Phong Quang Khaû AÙi: Phong caûnh ñeïp ñaùng yeâu. Phong Nghi: Zen manner—Zen style—See Toâng Trong thieàn, töø naày chæ dung nghi saùng rôõ cuûa moät Phong. vò thieàn sö—Lovely beautiful landscape. In Zen, Phong Nghi Thieàn: Dignified demeanor— the term indicates a brilliant manner of a Zen Manner. master. Phong Ngoaïi Thieàn Sö: Zen Master Fugai—Teân Phong Saéc: Laáy maøu cuûa gioù ñeå ví vôùi nhöõng vieäc cuûa moät Thieàn sö Nhaät Baûn, thuoäc phaùi Taøo Ñoäng. khoâng theå xaõy ra ñöôïc, vì laøm gì coù maøu saéc cuûa Moät hoâm, Thieàn sö Fugai duøng côm cuøng caùc moân gioù, cuõng gioáng nhö söøng thoû loâng ruøa, hay muøi ñoà nhöng vì nhieàu tình huoáng trong ngaøy, coâng thôm cuûa muoái vaäy—Wind colour, i.e. non- vieäc naáu nöôùng hôi bò treã naõi. Ngöôøi ñaàu beáp haáp existent, like a rabbit's horns, tortoise-hair, or taáp xaùch dao ra vöôøn, hôùt moät môù caùc ngoïn rau scent of salt. xanh, thaùi nhoû chung vôùi nhau vaø naáu ñöôïc moùn Phong Tai: Moät trong ba tai naïn lôùn vaøo cuoái thôøi canh maø khoâng bieát raèng trong luùc voäi vaõ, anh ta kyø thöù ba cuûa hoaïi kieáp—The calamity of ñaõ vôù phaûi moät khuùc thòt raén laãn trong caùc caây rau. destruction by wind at the end of the third period Caùc ñeä töû cuûa Fugai nghó raèng hoï chöa bao giôø of destruction of a world. ñöôïc thöôûng thöùc moät moùn canh ngon ñeán nhö Phong Taøi: Wealthy.

Phong Taøi Boà Taùt: Bhogavati (skt)—Wealthy According to the Records of the Transmission of Bodhisattva—Vò Boà Taùt giaøu veà giôùi ñöùc vaø ñaïo the Lamp (Ch'uan-Teng-Lu), Volume VII, one haïnh trong tu taäp—A Bodhisattva who is wealthy day, a monk asked Zen master Ma-yu-Pao-ch'eâ, in virtues and conducts of cultivation. "The nature of the wind is always abiding, why do Phong Tam Muoäi: Wind concentration—Coøn goïi you have to utilize your fan?" Ma-yu-Pao-ch'eâ laø Phong Phaán Taán Tam Muoäi, chæ thieàn ñònh noåi Ma-yu-Pao-ch'eâ replied, "You only know the leân gioù lôùn laøm phaân hoùa saéc thaân ra töù phöông. nature of the wind and don't really know the Ngaøi A Nan thöôøng nhaäp vaøo "phong tam muoäi" meaning of 'Always abiding'." naày—A samadhi in which the whole body is Phong Trung Ñaêng: Lamp in the wind—See conceived of as scattered. Ananda used to enter Phong Ñaêng. such samadhi. Phong Töôùng: Hình töôùng cuûa gioù—Mark of the Phong Taâm: Taâm taùn loaïn khoâng döøng xao ñoäng wind. nhö gioù. Taâm taùn loaïn hay töï taùnh cuûa nhöõng haïng Phong Töôøng (Lieân Hoa) Am Chuû: Renge Hosho phaøm phu. Taâm taùn loaïn hay taâm phoùng daät, taâm (jap)—See Lieân Hoa Phong Töôøng Am Chuû. ñuoåi theo luïc traàn khoâng ngöøng nghæ—A distracted Phong Vaân Hoäi: Phong Hoäi—Gioù gaëp maây, yù noùi mind that never stops

wandering, just like the cô hoäi toát hay hoaøn caûnh thuaän tieän—The wind wind blowing all the times. Wandering mind is a meets the clouds, i.e., a good chance or favourable mind disorganized by distraction or a wandering circumstances. mind of common untutored man. Phoùng Chö Thö: 1) Thoâ loã: Coarse, rough, rude; Phong Thaàn: Vayava (skt)—God of Air—God of 2) Khoâng giöõ quy ñieàu: To break rules and Wind—Thaàn Gioùù—Vò Thaàn kieåm soaùt phong regulations. ñaïi—The Wind Spirit who controls the wind. Phoùng Daät: Pamado (p)—Pramada (skt)— Phong Thaàn Loâi Thaàn: Thaàn gioù vaø thaàn saám— Heedlessness—Laxity—Laxness—Söï buoâng God of wind and God of thunder. lung—lack of self-mastery—Thoughtlessness, Phong Theå: To seal up a god or Buddha in a body uninhibitedness. by secret methods. 1) Ueå oaûi: Sloth. Phong Thieân: Vayu (skt). 2) Khoâng chuù yù: Carelessness—Distracted—1) Wind heaven—Taây Baéc vôùi Trôøi Phoïc Duõ vaø Loose—Unrestrained. Phong Thieân. Phong Thieân laø moät trong töù 3) Söï phoùng ñaõng vaø phung phí: Dissipation. chaáp Kim Cöông—Northwest with the Vayu 4) Vôùi phoùng daät, ngöôøi ta laøm baát cöù caùi gì mình or wind heaven. The wind deva, one of the thích chöù khoâng thuùc lieãm thaân taâm theo four Vajra-rulers—See Töù Chaáp Kim Cöông. nguyeân taéc—With laxness, one would not to 2) Lung (tib)—Wind element—See Phong Ñaïi. let the body and mind to follow the rules but Phong Tieát: Gaøu treân ñaàu—Dandruff. does whatever one pleases. Phong Tính Thöôøng Truï: The nature of the wind 5) Ñöùc Phaät bieát roõ taâm tö cuûa chuùng sanh moïi is always abiding—Coâng aùn noùi veà cô duyeân vaán loaøi. Ngaøi bieát raèng keû ngu si chuyeân soáng ñôøi ñaùp giöõa Thieàn sö Ma Coác Baûo trieä t vaø moät vò phoùng daät buoâng lung, coøn ngöôøi trí thôøi Taêng veà phaùp khoâng sinh dieät khoâng bieán thieân khoâng phoùng tuùng. Do ñoù Ngaøi khuyeân ngöôøi goïi laø thöôøng truï. Theo Caûnh Ñöùc Truyeàn Ñaêng coù trí noã löïc kheùo cheá ngöï, töï xaây döïng moät Luïc, quyeån VII, moät hoâm, coù moät vò Taêng hoûi hoøn ñaûo maø nöôùc luït khoâng theå ngaäp traøn. Ai Thieàn sö Ma Coác Baûo Trieät: "Tính gioù cuøng khaép tröôùc kia soáng phoùng ñaõng nay khoâng phoùng moïi nôi, taïi sao Hoøa Thöôïng laïi duøng quaït?" Ma daät seõ choùi saùng ñôøi naøy nhö traêng thoaùt maây Coác Baûo Trieät ñaùp: "OÂng chæ bieát tính gioù thöôøng che. Ñoái vôùi chö Phaät, moät ngöôøi chieán thaéng truï maø khoâng thaät söï bieát nghóa cuûa 'Thöôøng ngaøn quaân ñòch ôû chieán tröôøng khoâng theå so truï'."—The koan about the potentiality and saùnh vôùi ngöôøi ñaõ töï chieán thaéng mình, vì töï conditions of questions and answers between Zen chieán thaéng mình laø chieán thaéng toái thöôïng. Master Ma-yu-Pao-ch'eâ and a monk about nothing Moät ngöôøi töï ñieàu phuïc mình thöôøng soáng cheá having been created nothing can be destroyed. ngöï. Vaø moät töï ngaõ kheùo cheá ngöï vaø kheùo

ñieàu phuïc trôû thaønh moät ñieåm töïa coù giaù trò vaø giaùo tranh luaän veà giaùo lyù vaø ñaõ thaéng caùc ñaïo só. ñaùng tin caäy, thaät khoù tìm ñöôïc. Ngöôøi naøo Do ñoù vua Haùn Minh Ñeá xuoáng chieáu laáy ngaøy ngoài naèm moät mình, ñoäc haønh khoâng buoàn raèm Thöôïng Ngöôn thaép ñeøn suoát ñeâm ñeå bieåu thò chaùn, bieát töï ñieàu phuïc, ngöôøi nhö vaäy coù theå söï saùng suûa cuûa Phaät

phaùp—Lighting strings of soáng thoaûi maùi trong röøng saâu. Ngöôøi nhö vaäy lanterns, on the fifteenth of the first month, later seõ laø baäc Ñaïo Sö ñaùng tin caäy, vì raèng töï kheùo extended to the seventh and fifteenth of the ñieàu phuïc mình roài môùi daïy cho ngöôøi khaùc month. A custom attributed to Han-Ming Ti, to kheùo ñieàu phuïc. Do vaäy Ñöùc Phaät khuyeân moãi celebrate the victory of Buddhism in the debate ngöôøi haõy töï coá ñieàu phuïc mình. Chæ nhöõng with Taoists ngöôøi kheùo ñieàu phuïc, nhöõng ngöôøi khoâng Phoùng Giôùi: Transmit the precepts—See Truyeàn phoùng daät môùi bieát con ñöôøng chaám döùt tranh Giôùi. luaän, caõi vaõ, gaây haán vaø bieát soáng hoøa hôïp, Phoùng Haï: Phoùng Haï Tröôùc—Buoâng boû—To put thaân aùi vaø soáng haïnh phuùc trong hoøa bình— down—To let down—To lay down—Buoâng boû The Buddha knows very well the mind of nhöõng phaân bieät töø voïng töôûng—To let go all human beings. He knows that the foolish discriminations from deluded thoughts. indulge in heedlessness, while the wise Phoùng Haï Ba: Haõy buoâng xuoáng ñi!—Lay protect heedfulness. So he advises the wise down!—Let go!—Put down! with right effort, heedfulness and discipline to Phoùng Haï Tröôùc: See Phoùng Haï. build up an island which no flood can Phoùng Haùm: Laøm boä ngu si—To pretend to be overflow. Who is heedless before but foolish and ignorant (silly and ignorant). afterwards heedless no more, will outshine Phoùng Haøo Quang: Emit bright light—To emit this world, like a moon free from clouds. To rays of light. the Buddhas, a person who has conquered Phoùng Long Nhaäp Haûi: Thaû roàng veà bieån, yù noùi thousands of thousands of people in the cho ai coù dòp thi thoá taøi naêng—To let the dragon battlefield cannot be compared with a person escape to the sea, i.e., to give a person a chance to who is victorious over himself because he is show his ability. truly a supreme winner. A person who Phoùng Ngoan: Giaû vôø ngôù ngaån—To pretend to controls himself will always behave in a self- be dull-headed. tamed way. And a self well-tamed and Phoùng Nhaát Tuyeán Ñaïo: Môû ra moät con ñöôøng. restrained becomes a worthy and reliable Trong thieàn, töø naày chæ cho phaùp moân phöông tieän refuge, very difficult to obtain. A person who maø caùc vò thieàn sö duøng ñeå höôùng daãn ñeä töû —To knows how to sit alone, to sleep alone, to open a way. In Zen, the term indicates a skilful walk alone, to subdue oneself alone will take dharma door that Zen masters use to instruct their delight in living in deep forests. Such a person disciples. is a trustworthy teacher because being well Phoùng Quaù Nhaát Tröôùc: Nhöôøng ngöôøi moät böôùc, tamed himself, he then instructs others ñöôïc theâm moät laàn côûi môû. Trong thieàn, töø naày coù accordingly. So the Buddha advises the well- nghóa laø caùc baäc thieàn sö choïn nhöõng phaùp moân tamed people to control themselves. Only the phöông tieän thích hôïp ñeå höôùng daãn ñeä töû —To well tamed people, the heedful people, know yield one step, to get one more open-hearted time. the way to stop contentions, quarrels and In Zen, the term means Zen masters select disputes and how to live in harmony, in appropriate skilful dharma doors to instruct their friendliness and in peace. disciples. Phoùng Ñaûo: Löôøi bieáng—Lazy. Phoùng Quang: Toûa ra aùnh saùng—Light- Phoùng Ñaêng: Nhöõng daây ñeøn loàng ñoát leân vaøo emitting—To emit shining

light—To send out an ñeâm raèm Thöôïng Ngöôn, sau naày ngöôøi ta keùo daøi illuminating ray—To discharge halo—To töø moàng baûy ñeán raèm. Theo taäp tuïc töø thôøi Haùn demonstrate the halo from the body (usually the Minh Ñeá thì vaøo thôøi naày chö Taêng (Ma Ñaèng Ca Buddha's body). Dieáp vaø Truùc Phaùp Lan) cuøng caùc ñaïo só cuûa Laõo

Phoùng Quang Baùt Nhaõ Ba La Maät Kinh: Phoùng Tham: Xaû Thieàn vaøo thôøi tham Thieàn buoåi Mahaprajna-paramita sutra (skt)—Ñaïi Phaåm Baùt toái—Releasing Meditation in the evening Nhaõ Kinh—Ma Ha Baùt Nhaõ Ba La Maät Ña practice—See Xaû Thieàn. Kinh—The Heart of Maha Prajan Paramita Sutra. Phoùng Voâ Ñoan: Giaû vôø ngôù ngaån ñeå ngöôøi khaùc Phoùng Quang Ñoan: Tia haøo quang kieát töôøng khoâng theå nhôø mình giuùp ñôõ ñöôïc—To pretend to ñöôïc phoùng ra giöõa hai chaân maøy cuûa Phaät tröôùc be dull-headed, so other people cannot ask for khi Ngaøi thuyeát giaûng Kinh Phaùp Hoa—The help. auspicious ray emitted from between the Phoùng YÙ: eyebrows of the Buddha before pronouncing the 1) Nhö yù mình muoán: As one pleases— Lotus Sutra. Satisfied—Content—Self-control. Phoùng Quang Kinh: See Phoùng Quang Baùt Nhaõ 2) Tieán thoái töï do khoâng trôû ngaïi: Free— Ba La Maät Kinh. Independent—Freedom of action or Phoùng Quang Phaät Ñaûnh: Tejorasi (skt)—Coøn resistance. goïi laø Hoûa Quang hay Quang Tuï—Laáy aùnh saùng 3) Taâm khoâng bò raøng buoäc bôûi phieàn naõo: The laøm hình Tam Muoäi Da, töôïng tröng cho söï thu mind being free from delusion. nhieáp chuùng sanh—Collected brilliance with Phoøng: Phoøng oác cuûa chö Taêng Ni trong töï vieän insignia authority or a flame. —The rooms for monks and nuns in a monastery Phoùng Quang Quaùn Ñaûnh: Theo truyeàn thoáng or nunnery. Ñaïi Thöøa vaø Maät Giaùo, moãi vò Phaät quaùn ñaûnh Phoøng Dung: Teân cuûa moät vò hoïa só noåi tieáng baèng caùch phoùng quang vaøo ngöôøi cuûa vò ñeä töû — trong Phaät giaùo Trung Hoa vaøo thôøi nhaø Ñöôøng According to the Mahayana and Tantric (618-907)—Name of a Chinese famous painter in Traditions, every Buddha baptizes a disciple by Buddhism who lived in the T'ang Dynasty in revealing his glory to him to his profit. China. Phoùng Quang Tam Muoäi: Rasmi-pramukta- Phoøng Ñoïc Kinh: Khaùn Kinh Ñöôøng—Sutra samadhi (skt)—Emitting shining light Samadhi—Reading Hall. Moät trong 108 loaïi tam muoäi, tam muoäi phoùng ra Phoøng Hoä Luaät Nghi: Baûo veä giöõ gìn caùc luaät aùnh haøo quang nhieàu maøu saéc—A samadhi in nghi—To protect rules and ceremonies—See Luaät which all kinds and colours of light are emitted, Nghi. one of the one hundred eight kinds of samadhi. Phoøng La: Cai nguïc hay tuaàn tra nôi ñòa nguïc— Phoùng Sanh: Liberate living beings—Phoùng sanh Warders or patrols in Hades. coù nghóa laø khoâng gieát haïi maø ngöôïc laïi baûo veä vaø Phoøng Löï: Guarding thought—Tö töôûng baûo veä. thaû cho ñöôïc töï do (phoùng thích) sanh vaät. Phoùng Phoøng Na: Vana (skt)—May hay deät—Weaving sinh bao goàm traû töï do cho nhöõng sinh vaät vaø thaùo or sewing. gôû cho nhöõng sinh vaät bò maéc baãy. Moät ngöôøi coù Phoøng Nan: Giaûi quyeát nhöõng khoù khaên—To taâm ñaïi bi khoâng bao giôø saùt haïi chuùng sanh. counter or solve difficulties, especially difficult Ngöôïc laïi, ngöôøi aáy luoân coá gaéng thöïc haønh haïnh

questions. phoùng sanh—Liberating living beings means not Phoøng Phi: Traùnh ñieàu sai quaáy—Avoidance of to kill but to save and set free living beings. To wrong-doing. release living creatures as a work of merit, Phoøng Phi Chæ AÙc: Ngaên ngöøa sai quaáy vaø traùnh including to liberate live animals and ro release ñieàu ñoäc aùc—Avoidance of wrong-doing and trapped animals. A person with a greatly stopping evil action—Warding off negative compassionate heart never kills living beings. On phenomena and stopping evil action. the contrary, that person always tries the practice Phoøng Tröôïng: Phoøng cuûa vò truï trì—Abbot's of liberating living beings. room—See Phöông Tröôïng. Phoùng Si Haùm: Laøm boä ngu si—To pretend to be Phoøng Tuùc: Kapphina (skt)—See Kieáp Taân Na. foolish and ignorant (silly and ignorant). Phoøng Xaù Kieàn Ñoä: Senasanam-Khandaka (p)— Phoùng Taâm: Söï lôi loûng trong vieäc taäp trung— Luaät caên baûn cho Taêng Giaø veà Truù Xöù, phaàn thöù Absent-mindedness.

nhì trong boä Luaät Taïng—Basic rules for the of Ubiquitous High Cloud Banner—Moät trong Sangha in abiding place, the second part of the möôøi Long Vöông—See Ñaïi Long Vöông. Vinaya Pitaka. Phoå Chieáu: Phoøng Xaù Thí: Offer the shelter—To let others 1) Chieáu khaép caùc nôi: Universal shining. spend the night at one’s home—Cho pheùp ai nguû 2) Teân cuûa moät ngoâi chuøa noåi tieáng toïa laïc taïi qua ñeâm. laøng Dö Haøng Keânh, huyeän An Haûi, tænh Haûi Phoå: Visva (skt)—Phoå bieán: Universal (all, Phoøng. Chuøa ñöôïc xaây döïng vaøo naêm 1953—pervasive)—Phoå caäp: Popular—Roäng lôùn: Name of a famous temple, located in Du Immense. Haøng Keânh village, An Haûi district, Haûi Phoå AÙi: Quaûng ñaïi aùi—Loøng yeâu thöông khaép Phoøng province. It was built in 1953. moïi chuùng sanh moät caùch ñoàng ñeàu—Universal 3) (1158- 1210): Chinul—Fu-Chao (chi)—Teân love. cuûa moät vò Thieàn sö Trieàu Tieân vaøo theá kyû thöù Phoå Am Thieàn Sö (1115-1169): Teân cuûa moät vò XII—Name of a Korean Zen master in the Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi twelfth century—See Trí Noät Thieàn Sö. nhaø Toáng (960-1279)—Name of a Chinese Zen 4) Teân cuûa moät vò danh Taêng Nhaät Baûn thuoäc master of the Lin-chi Sect in the Sung dynasty. toâng Phaùp Töôùng vaøo theá kyû thöù VIII—Name Phoå AÂm Bieán Chieáu Thieân Vöông: Universal of a Japanese famous monk, of the Fa-Hsiang Sound Illuminating Everywhere—Moät trong möôøi Sect in the eighth century. Quang AÂm Thieân Vöông—See Quang AÂm Thieân Phoå Chieáu Kieát Töôøng Tam Ma Ñòa: Universal Vöông. Shining Svastika Samadhi—Traïng thaùi ñaïi thieàn Phoå AÂm Coâng Ñöùc Haûi Traøng: Banner of ñònh coù khaû naêng phaù vôû vaø chaám döùt moïi khoå ñau Oceans of Qualities of Universal Sounds. phieàn naõo cho chuùng sanh. Chö Phaät vaøo traïng thaùi Phoå AÂm Quaûng Muïc Vöông: King of Universal ñaïi ñònh naày tröôùc khi giaûng chuù vì chö Phaät muoán Sound and Broad Eyes, one of the ten kings of mang laïi cho chuùng sanh trí hueä, an tònh, cuõng nhö Garuda. chaám döùt khoå ñau haàu ñaït tôùi traïng thaùi giaùc ngoä Phoå AÂm Trang Nghieâm: Phoå aâm trang nghieâm, vì hoaøn toaøn—A great meditative state that has the chö Boà Taùt laøm möa phaùp vuõ cuøng khaép taát caû theá potential to destroy and end all suffering for all giôùi cuûa chö

Phaät—The adornment of universal sentient beings. The Buddhas entered this samadhi voice, showering the rain of truth throughout all before preaching the mantra because they wanted Buddha-worlds. to bring all sentient beings wisdom, peace, Phoå AÂm Trang Nghieâm Traøng Thieân Vöông: tranquility, and to end their suffering and bring Universal Sound Array Banner—Vò Thieân Vöông about the state of enlightenment. ñöôïc giaûi thoaùt moân vaøo caûnh giôùi tòch tònh, khaép Phoå Chieáu Nhöùt Thieát Theá Gian Trí: hieän quang minh cuûa Phaät—Who found the door Understanding Universal enlightenment—The of liberation by entry into the Buddhas' realm of perfect understanding of universal enlightenment. tranquility and everywhee manifesting great Phoå Chieáu Phaùp Giôùi Hö Khoâng: Crown light—See Ñaïi Töï Taïi Thieân Vöông. Illuminating the Space of the Whole Cosmos. Phoå Baûo Dieäm Dieäu Quang: Subtle Light of Phoå Chieáu Quoác Sö Ngöõ Luïc: Fusho kokushi Flames of Universal Jewels. goroku (jap)—Ngöõ luïc cuûa quoác sö Phoå Chieáu— Phoå Baûo Keá Hoa Traøng: Banner of Flowers of Fu-Chao's teaching records (Chinese National Topknot of Universal Jewels. Master). Phoå Bieán: To disseminate—To spread—To Phoå Chieáu Quoác Sö Phaùp Ngöõ: See Phoå Chieáu distribute—To universalize—Universal— Quoác Sö Ngöõ Luïc. Everywhere—On all sides. Phoå Chieáu Tam Theá Giaùc: Awareness of All Phoå Bieán Kim Cang Boà Taùt: Amoghadarsana Times. (skt)—Amoghadarsin (skt)—See Baát Khoâng Kieán Phoå Chieáu Thaäp Phöông Quan: All-Illuminating Boà Taùt. Crown. Phoå Cao Vaân Traøng Long Vöông: King of Naga Phoå Chieáu Trí Noät Thieàn Sö: Chinul (1158-

1210)—See Trí Noät Thieàn Sö. khaùch cuûa nöôùc Coäng Hoøa Nhaân Daân Trung Phoå Cuùng Döôøng Chaân Ngoân: Universal Hoa—The enormous fortress-palace built on a Offering True Words. high natural hill in the center of Lhasa, Tibet, in Phoå Cöùu Nguyeän: Vow of universal salvation— the seventeenth century by the Regent of the fifth Hoaèng theä phoå—One of the ten universals of a Dalai Lama. It is the residence of the Dalai Lama, Bodhisattva—See Thaäp Phoå Moân. and contains a complete monastery with its own Phoå Dieäu Kinh: Fuyo-kyo (jap)—Lalita-vistara- Temple. It was built on the site of an earlier sutra (skt)—Sutra of Diffusion of Shining—See fortress, it is 900 feet long, and the stone walls are Kinh Phoå Dieäu. painted in various symbolic colours. The winter Phoå Du Thaâm Quaûng Thaàn: Traveling palace of the Dalai Lama in Lhasa, the Everywhere Deeply and Extensively Deity construction of which was begun during the life of (Spirit). the fifth Dalai Lama Ngawang Losang Gyatso Phoå Du Tònh Khoâng Thaàn: Roaming Everywhere (1617-1682) and complete after his death. The in Pure Space Deity (Spirit). name is derived from an island named Potalaka in Phoå Ñaø: Potala, Pottala, or Potalaka (skt)—Coøn the Indian Ocean, believed by tradition to be an goïi laø Boå Ñaùt Laïc Giaø Sôn. abode of Avalokitesvara. Prior to the Chinese 1) Cöûa khaåu coå gaàn cöûa soâng AÁn Haø: An ancient invasion and annexation of Tibet in the 1950s, it port near the mouth of the Indus. was the seat of the Tibetan government and house 2) Ñieän Phoå Ñaø trong thuû ñoâ La Sa cuûa Taây the Dalai Lama's personal monastery, Namgyel. Taïng: The Potala in Lhasa. After the flight of the fourteenth Dalai Lama into 3) Haûi ñaûo linh thieâng ngoaøi khôi

Ningpo (ngöôøi exile in 1959, it was turned into a propaganda ta noùi chính nôi ñaây Thieän Taøi Ñoàng Töû ñaõ museum and tourist attraction by the People's nghe Ñöùc Quaùn Theá AÂm thuyeát phaùp laàn thöù Republic of China. 28): The sacred island of Pootoo, off Ningpo. Phoå Ñaø Laïc Giaø Sôn: Quang Minh Sôn—Teân moät Phoå Ñaø Ñieän The Potala in Lhasa—Ñieän Phoå Ñaø töï vieän treân ñaûo Phoå Ñaø (P'u-T'o)—Potalaka trong thuû ñoâ La Sa cuûa Taây Taïng. Cung ñieän thaønh monastery on the island of Pootoo—See Phoå Ñaø quaùch vó ñaïi ñöôïc xaây döïng treân moät ngoïn ñoài cao (3). thieân nhieân naèm ngay trong trung taâm thuû ñoâ Phoå Ñaø Sôn: Pu-To-Shan. Lhasa, Taây Taïng vaøo theá kyû thöù 17 trong dòp leã 1) Phoå Ñaø Sôn laø teân cuûa moät ngoïn nuùi noåi tieáng nhieáp chaùnh cuûa Ñöùc Ñaït Lai Laït Ma thöù naêm. veà phía nam bôø bieån AÁn Ñoä. Theo Kinh Hoa Ñieän Potala laø dinh cuûa Ñöùc Ñaït Lai Laït Ma, bao Nghieâm, Boà Taùt Quaùn Theá AÂm ñaõ thò hieän taïi goàm toaøn boä tu vieän vaø chuøa chieàn. Dinh ñöôïc xaây nuùi naày ñeå phoå ñoä chuùng sanh. Phoå Ñaø Sôn laø döïng taïi vò trí maø tröôùc ñaây laø thaønh quaùch, daøi nôi coù nhieàu loaïi boâng traéng nhoû bieåu hieän khoaûng 900 boä, vaø töôøng thaønh ñöôïc sôn baèng cho loøng khieâm toán vaø ñöùc tính töø bi cuûa Boà nhöõng maøu saéc bieåu tröng cuûa toân giaùo. Ñaây laø Taùt Quaùn AÂm—Potalaka Mountain, name of a cung ñieän muøa Ñoâng cuûa Ñöùc Ñaït Lai Laït Ma ôû famous mountain located on the southern Lhasa, ñöôïc baét ñaàu xaây döïng vaøo thôøi Ñöùc Ñaït coast of India. According to the Avatamsaka Lai Laït Ma ñôøi thöù naêm laø ngaøi Ngawang Losang Sutra, Avalokitesvara Bodhisattva manifested Gyatso vaø hoaøn thaønh sau khi ngaøi thò tòch. Teân herself there to save sentient beings. There Potala ñöôïc laáy ra töø teân cuûa moät hoøn ñaûo are many small white flowers grow; this "Potalaka" ôû AÁn Ñoä Döông, maø theo truyeàn thoáng represents the modesty and compassionate ngöôøi ta tin raèng ñoù laø truù xöù cuûa Ngaøi Quaùn Theá behavior of Avalokitesvara Bodhisattva. AÂm. Tröôùc khi Trung quoác xaâm laêng vaø saù p nhaäp 2) Phoå Ñaø Sôn cuõng laø teân cuûa moät ñaûo nuùi naèm Taây Taïng vaøo thaäp nieân 1950s thì ñaây laø truï sôû veà phía ñoâng bieån Trung Quoác, ngoaøi khôi cuûa chaùnh quyeàn vaø laø töï vieän truï trì cuûa Ñöùc Ñaït tænh Trieát Giang, laø moät trong boán ngoïn nuùi Lai Laït Ma. Sau chuyeán bay ñi löu vong cuûa Ñöùc noåi tieáng cuûa Trung Hoa. Ñaây laø trung taâm Ñaït Lai Laït Ma ñôøi thöù 14 thì cung ñieän Potala Phaät giaùo quan troïng cuûa Taøu. Ngöôøi ta xem bieán thaønh vieän Baûo taøng tuyeân truyeàn thu huùt du ñaây laø nôi thôø Boà Taùt Quaùn AÂm. Sôû dæ coù söï

coá naày laø vì vaøo naêm 847, moät nhaø sö AÁn Ñoä moät traän chieán, taùc ñoäng ñeán möa, vaân vaân, ñaõ phaùt hieän chaân dung Boà taùt Quaùn AÂm, neân khieán cho vò hoaøng ñeá tin caäy vaø oâng trôû thaønh coá oâng ñaët teân laø Phoå Ñaø sôn laáy töø teân moät hoøn vaán trong hai möôi naêm. OÂng khoâng bao giôø nhaán ñaûo beân AÁn Ñoä Potalaka—Pu-To-Shan is also maïnh ñeán söï caàn thieát phaûi toû ra nhaân ñaïo, traùnh name of a mountain island in the east China söï gieát choùc vaø baïo quyeàn, do ñoù oâng coù aûnh Sea, offshore Chekiang province, one of the höôûng raát coù lôïi trong vieäc trò quoác thôøi ñoù. Phoå four famous mountains in

China. It is one of Ñoä Taêng ra söùc truyeàn baù Phaät giaùo döôùi hình thöùc the most important centers of Buddhism in sô ñaúng nhaát cuûa noù vaø baèng nhöõng phöông tieän China. It is also considered to be the holy ñôn giaûn nhaát trong daân chuùng Trung Hoa. Döôùi place of the Bodhisattva Avalokitesvara aûnh höôûng cuûa oâng, laàn ñaàu tieân ngöôøi Hoa chính (Kuan-Shi-Yin). The name of the island thöùc ñöôïc pheùp gia nhaäp Taêng ñoaøn Phaät giaùo vaø derived from Potalaka, an island in the Indian nhaän söï phong chöùc nhaø sö. Ngöôøi ta cuõng cho Ocean known as a resort of Avalokitesvara. In raèng oâng laø ngöôøi ñaàu tieân giöõ moät vai troø quan 847 an Indian monk glimpsed in a cave on troïng trong vieäc laäp ra doøng ni taïi Trung Hoa—A Pu-To-Shan a likeness of the Bodhisattva and Buddhist monk of Central Asian derivation, who he named the island Potalaka, which became went to Lo-yang in 310 and built a religious center Po-Tu-Shan in Chinese. there. Because of his magical powers (foreseeing Phoå Ñaïi Thöøa Löïc: Thöøa löïc lôùn lao phoå caäp vì the outcome of military operations, making rains, chö Boà Taùt hay xuaát sanh taát caû thöøa maø chaúng boû etc.), he gained the confidence of the ruler and ñaïi thöøa—Power of vehicle of liberation, able to functioned as his advisor for more than twenty produce all vehicles of liberation without years. He indefatigably stressed the importance of abandoning the great universal vehicle. a sense of humanity, and of refraining from killing Phoå Ñaúng: Universal equality—Taát caû moïi nôi and tyranny. Through this he had a positive ñeàu gioáng nhau vaø baèng nhau (chæ chuùng sanh moïi influence on the rulers of his time. Fo-t'u-teng loaøi)—Everywhere alike, universal equality, all advocated the propagation of Buddhism among equally. the Chinese people in its most elementary form Phoå Ñaúng Tam Muoäi: Universal equality and by the simplest means. Under his influence samadhi—Teân cuûa moät loaïi tam muoäi trong ñoù the Chinese were for the first time officially haønh giaû coù theå thaáy ñöôïc voâ löôïng ñöùc Phaät— permitted to join the Buddhist Sangha and to Name of a samadhi in which one can see undergo monastic ordination. He is said also to innumerable Buddhas. have been responsible for founding of the Chinese Phoå Ñoä: Order of Nuns. 1) All-embracing—Universal salvation— Phoå Ñoä Chuùng Sanh: Cöùu ñoä taát caû chuùng sanh— Universal saving—Môû roäng vieäc teá ñoä chuùng To deliver, or save all beings. sanh ñaùo bæ ngaïn, bao goàm caû vieäc theá phaùt Phoå Ñoä Taâm: All-embracing mind—Mind of ñoä Taêng—To relieve—Universally to ferry universal salvation—Mind of universal saving— across, including helping people to leave Moät caùi taâm oâm laáy taát caû chuùng sanh vaø tìm caàu home to become monks. giaûi thoaùt cho hoï khoûi nghieäp chöôùng vaø khoå 2) (1196-1277): Zen Master Hsu Chou—See Hö ñau—A mind that embraces all living beings and Chu Thieàn Sö. seeks to emancipate them from the bondage of 3) (?-1330): Teân cuûa moät vò danh Taêng Trung karma and suffering. Hoa vaøo thôøi nhaø Nguyeân (1280-1368)— Phoå Ñoàng Thaùp: Thaùp ñeå tro coát ngöôøi quaù coá— Name of a Chinese famous monk who lived in Columbarium. the Yuan Dynasty in China. Phoå Ñöùc Boà Taùt: Bodhisattva Universal Virtue. Phoå Ñoä Taêng (232-348): Teân cuûa moät vò thieàn sö Phoå Ñöùc Tònh Hoa Thaàn: Pure Flower of goác Trung AÙ, ñeán Laïc Döông naêm 310 vaø laäp

ra Universal Virtue Deity (Spirit). taïi ñaây moät trung taâm Phaät giaùo. Nhöõng naêng löïc Phoå Ñöùc Tònh Quang Thaàn: Pure Light of thaàn thoâng cuûa oâng nhö tieân ñoaùn söï keát thuùc cuûa Universal Virtue Deity (Spirit).

Phoå Ñöùc Toái Thaéng Ñaêng Quang Chieáu : Light nguyeän maø chuùng ta haèng trì tuïng trong Kinh Nhaät of Supreme Lamp of Universal Virtue. Tuïng. Ngaøy vía Ñöùc Phoå Hieàn Boà Taùt laø ngaøy Phoå Giaùc Duyeät YÙ Thinh: Pleasing Voice of möôøi boán trong thaùng—A Bodhisattva called Universal Awareness. Samantabhadra Bodhisattva, Samantabhadra, one Phoå Giaùc Nhaát Thieát Phaùp: The universal of the three forms of Ratnasambhava. knowledge of a Buddha—Bieát roäng vaø bieát ñuùng Samantabhadra Bodhisattva is one of the five veà taát caû chö phaùp—See Chaùnh Bieán Tri. Dhyani-Bodhisattvas. Samantabhadra Bodhisattva Phoå Giai Hoài Höôùng: Transfer merits and virtues foremost in practice. Bodhisattva who personifies universally—Universally transfer all merits and the transcendental practices and vows of the virtues—Ñaây laø haïnh nguyeän thöù möôøi trong Phoå Buddhas, usually depicted seated on a six-tusked Hieàn Thaäp Haïnh Nguyeän. Phoå giai hoài höôùng laø töø elephant (six paramitas). He is best known for his söï leã kính ban ñaàu nhaãn ñeán tuøy thuaän chuùng sanh, ten great vows which we recite every day in Daily coù bao nhieâu coâng ñöùc thaûy ñeàu ñem hoài höôùng reciting Sutra. Day dedicated to His manifestation cho taát caû chuùng sanh moïi loaøi thöôøng ñöôïc an laïc, (to a Buddha's vital spirit) is the fourteenth day of khoâng bònh khoå, döùt tröø aùc nghieäp, thaønh töïu the month. nghieäp laønh. Chuùng sanh vì taïo taùc quaù nhieàu aùc Phoå Hieàn Boà Taùt Haïnh Nguyeän: See Phoå Hieàn nghieäp, chuùng ta xin chòu theá ñeå hoï ñöôïc an vui Haïnh Nguyeän. giaûi thoaùt—This is the last of the ten conducts and Phoå Hieàn Caûnh Giôùi: Coõi cuûa Boà Taùt Phoå Hieàn— vows of Samantabhadra Bodhisattva. Universally Realm of Samantabhadra Bodhisattva. transfer all merits and virtues means we will take Phoå Hieàn Coâng Ñöùc: Virtue of Samantabhadra— all merits and virtues from the first vow, to Vì ngaøi Phoå Hieàn tieâu bieåu cho Boà Taùt haïnh neân worship and respect, up to and including the vow taát caû Boà Taùt ñeàu noi theo coâng ñöùc cuûa ngaøi ñeå to constantly accord, we universally transfer to all hoaøn thaønh tu taäp Phaät ñaïo—Since living beings throughout the dharma realm, we Samantabhadra represents the Bodhisattva vow that all living beings are constantly peaceful practice, all Bodhisattvas follow his virtue to and happy without sickness or suffering, we vow accomplish the Buddhist practices. that no one will succeed in doing any evil, we vow Phoå Hieàn Haïnh Nguyeän: Phoå Hieàn Thaäp Nguyeän that everyone will accomplish all good deeds. We (möôøi haïnh nguyeän cuûa Boà Taùt Phoå Hieàn)— vow to stand in for beings and receive all the Bodhisattva Samantabhadra's ten vows—Phoå extremely severe fruits of suffering which they Hieàn Thaäp Giaû Kính—See Thaäp Haïnh Nguyeän bring on with their evil karma, we vow to liberate Phoå Hieàn. all beings and ultimately bring them to accomplish Phoå Hieàn Haïnh Nguyeän Taùn: Bhadra- unsurpassed Bodhi—See Thaäp Haïnh Nguyeän Phoå caripranidhana (skt)—Praise on Bodhisattva Hieàn. Samantabhadra's ten vows—Baøi taùn veà möôøi Phoå Hieàn: Samantabhadra or

Visva bhadra (skt)— haïnh nguyeän cuûa Boà Taùt Phoå Hieàn. Universal Good—Universal Virtue—See Phoå Phoå Hieàn Haïnh Phaùp: Principles of Universal Hieàn Boà Taùt. Good—See Thaäp Haïnh Nguyeän Phoå Hieàn. Phoå Hieàn Boà Taùt: Samantabhadra or Visvabhadra Phoå Hieàn Nhö Lai: Samantabhadra-tathagata (skt)—All-over Beneficience Bodhisattva— (skt)—Universal Virtue Tathagata. Bodhisattva of Great Conduct—Universal Phoå Hieàn Tam Maïn: See Samantabhadra. Virtue—Universal Worthy Bodhisattva—Boà Taùt Phoå Hieàn Taùt Ñoûa: See Kim Cang Taùt Ñoûa. Toaøn Thieän hay Toaøn Phuùc , hieän laøm Boä Tròch Phoå Hieàn Vaø Vaên Thuø: Samantabhadra and Kim Cöông Minh Vöông, moät trong ba hình thöùc Manjusri—Boà Taùt Phoå Hieàn laø hieän thaân cuûa ñöùc cuûa Nam Phaät (Baûo Sanh Phaät). Phoå Hieàn laø moät traàm tónh, loøng xoùt thöông vaø trí hueä saâu xa. Ngaøi trong nhöõng boà taùt chính cuûa tröôøng phaùi Phaät giaùo thöôøng ñöôïc veõ cöôõi treân löng moät con voi traéng Ñaïi thöøa. Boà Taùt thöïc hieän haïnh nguyeän sieâu vieät (bieåu thò ñöùc tính traàm tónh vaø trí tueä) ngoài haàu beân cuûa chö Phaät, thöôøng côõi voi saùu ngaø töôïng tröng tay phaûi cuûa Ñöùc Phaät; trong khi ngaøi Vaên Thuø Boà cho luïc Ba La Maät. Ngaøi noåi tieáng vôùi möôøi haïnh Taùt, moät tay caàm kieám kim cang ñoaïn dieät meâ

hoaëc, ngoài treân löng sö töû ôû phía tay traùi cuûa Ñöùc Phoå Hieäp (1346-1426): Teân cuûa moät vò danh Taêng Phaät. Vaên Thuø bieåu thò söï giaùc ngoä töùc laø hoát Trung Hoa vaøo thôøi nhaø Minh (1368-1644)— nhieân maø nhaän ra nhaát theå cuûa taát caû cuoäc toàn sinh Name of a Chinese famous monk who lived in the vaø naêng löïc phaùt sanh töø ñoù maø söùc maïnh cuûa sö Ming Dynasty in China. töû laø bieåu töôïng. Khi tri kieán nhôø coù ngoä maø thaønh Phoå Hoa Thieân Töû: Samantapuspaka (p)—Teân töïu ñöôïc xöû duïng laøm lôïi ích cho loaøi ngöôøi, taâm cuûa moät vò trôøi—Name of a deity. xoùt thöông cuûa Phoå Hieàn töï hieän thaân. Do ñoù, caùc Phoå Hoùa: Giaùo hoùa khaép nôi—Universal change, Boà Taùt Phoå Hieàn vaø Vaên Thuø, moãi ngöôøi moät beân or transformation. tay cuûa Ñöùc Phaät, bieåu thò caùi “Moät” hay tính bình Phoå Hoùa Phaùi: Fu-hua-Tsung (chi)—See Phoå Hoùa ñaúng vaø caùi nhieàu—Samantabhadra embodies Toâng. calm action, compassion, and deep-seated Phoå Hoùa Thieàn Sö (?-860): Teân cuûa moät vò Thieàn wisdom. He is usually depicted astride a white sö Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)— elephant (the elephant is being noted for its Chinese Zen master in the T'ang Dynasty in tranquility and wisdom), sitting in attendance on China—See Phoå Hoùa Traán Chaâu Thieàn Sö. the right of the Buddha; while Manjusri Phoå Hoùa Toâng: Fu-hua-Tsung (chi)—Fukeshu Bodhisattva, with his delusion-cutting vajra sword (jap)—Teân cuûa moät toâng phaùi ñöôïc mang teân sö in one hand, sits on the back of a lion on the Phoå Hoùa, vò khai saùng ra tröôøng phaùi naày vaøo theá Buddha’s left side. Manjusri represents kyû thöù chín. Tröôøng phaùi naày ñöôïc Taâm Ñòa awakening, that is, the sudden realization of the truyeàn baù sang Nhaät Baûn vaøo thôøi Kamakura. lion’s vigor is symbolic. When the knowledge Trong phaùi naày, moät boä phaän khoâng thuoäc 'Nguõ acquired through ‘awakening’ is employed for the Gia Thaát Toâng', vieäc ñoïc thuoäc caùc kinh ñieån nhö benefit of mankind,

Samantabhadra’s compassion phöông phaùp thieàn ñònh ñaõ ñöôïc thay baèng vieäc is manifesting itself. Accordingly, each of the thoåi saùo tre. Caùc moân ñoà cuûa phaùi naày phaàn lôùn laø Bodhisattvas is an arm of the Buddha, theá tuïc, thöôøng du haønh vôùi nhöõng chieác noùn tre representing respectively, Oneness or Equality hình toå ong ñeå che maët vaø giaáu caên cöôùc cuûa mình. and manyness. Hoï vöøa ñi vöøa thoåi saùo tre nhaèm nhaéc laïi phaùp cuûa Phoå Hieän: Fugen (jap)—Universal Phaät cho caùc tín ñoà. Ngöôøi ta goïi hoï laø caùc nhaø sö manifestation—Chö Phaät vaø chö Boà Taùt tuøy yù thò hö khoâng. Phaùi naày chính thöùc bò caám chæ trong hieän caùc loaïi thaân ôû khaép moïi nôi, tuøy thuaän theo thôøi Minh Trò—Name of a Buddhist branch that caên cô cuûa chuùng sanh maø teá ñoä cho hoï (nhö Ñöùc was named after Fuke, the founder of the school Quaùn Theá AÂm coù 33 thaân taàm thinh cöùu khoå trong in the ninth century. This school was brought to Kinh Phaùp Hoa)—Universal manifestation, Japan by Shinchi during the Kamakura period. In especially the manifestation of Buddhas or this school, which does not belong to the Goke- Bodhisattvas in any shape at will. shichishu (five houses, seven schools), the Phoå Hieän Caùt Töôøng Thaàn: Everywhere chanting of sutras as a meditative practice is Manifesting Auspicious Omens Deity (Spirit). replaced by the playing of a bamboo flute. Phoå Hieän Chö Phöông Thaàn: Appearing in All Adherents of the school, who were for the most Places Deity (Spirit). part lay people, made pilgrimages through the Phoå Hieän Duõng Nghieäp Thaàn: Everywhere country wearing beehive-shaped bamboo hats, Manifesting Courageous Action Deity (Spirit). which hid their personal identities, and playing Phoå Hieän Nhieáp Thuû Thaàn: Ubiquitious Sheperd bamboo flute, the sound of which was to recall the Deity (Spirit). Buddha-dharma to the minds of believers. Such Phoå Hieän Oai Quang Thaàn: Everywhere pilgrims were called 'monks of emptiness' Manifesting Awesome Light Deity (Spirit). (kamuso). In the Meiji period this school was Phoå Hieän Quang Minh Thaàn: Ubiquitous Light officially prohibited. Deity (Spirit). Phoå Hoùa Traán Chaâu Thieàn Sö (?-860): Fuke Phoå Hieän Saéc Thaân Quang Nhö Lai: Form- (jap)—Teân cuûa moät vò ñeä töû cuûa Thieàn sö Baøn Sôn Body’s Light Appearing Everywhere Buddha. Baûo Tích, vaø chaùu noäi trong phaùp cuûa Maõ Toå Ñaïo

Nhaát. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu Record. Here the unique style of P'u-Hua chi tieát veà Thieàn sö Phoå Hoùa; tuy nhieân, coù moät comes plainly from this story: "When P'an- vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Truyeàn shan felt that he would soon pass away, he Ñaêng Luïc, quyeån X—Name of a Chinese monk, a said to an assembly of his students: 'Is there disciple of Panshan-Baoji, and grandson in dharma one among you who can catch my true form of great Zen master Ma-tsu Tao-i. We do not have from a distance?' Then each one in the detailed documents on this Zen Master; however, assembly drew a picture and held it up to him; there is some interesting information about this however, he derided all of them. Then P'u Zen master in The Records of the Transmission of Hua came forward and said, 'I could give a the Lamp (Ch’uan-Teng-Lu), Volume X. remote representation of you.' P'an-shan Phoå Hoùa noåi tieáng veà nhöõng öùng xöû kyø quaëc replied,

'Then, old monk, why don't you show cuûa mình. OÂng laäp ra phaùi Phoå Hoùa, ñöôïc it to me?' Then P'u Hua did a somersault in Shinchi Kakushin ñöa vaøo Nhaät Baûn döôùi thôøi front of the master and went out. P'an-shan Kamakura. Sau khi Baøn Sôn tòch, Phoå Hoùa said to the others, 'This fellow will again lead nhaäp vôùi moân ñoà Laâm Teá Nghóa Huyeàn. OÂng people to knowledge with his fool styles.'"— ñoùng vai troø "Thaùnh ñieân" beân caïnh hoï. Laâm See Baøn Sôn Baûo Tích. teá Luïc ghi laïi maáy giai thoaïi veà caùch soáng ít Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, moät hoâm, theo khuoân pheùp cuûa oâng. Trong nhöõng giaûi bieát mình saép thò tòch, Sö beøn ra chôï xin moät thích veà thí duï 37 cuûa Bích Nham Luïc, thieàn chieác aùo traéng. Coù ngöôøi cho aùo ngaén, coù sö Vieân Ngoä keå laïi nhöõng hoaøn caûnh truyeàn ngöôøi cho aùo vaûi, aùo cöøu, Sö ñeàu khoâng nhaän, Phaùp töø thaày Baøn Sôn cho Phoå Hoùa. Tính caùch choáng gaäy maø ñi. Luùc aáy Laâm Teá sai ngöôø i raát ñaëc bieät cuûa Phoå Hoùa ñaõ bieåu loä roõ qua ñem cho Sö moät chieác quan taøi. Sö cöôøi noùi: caâu chuyeän naày: "Khi Baøn Sôn caûm thaáy mình "Caùi gaõ Laâm Teá laém moàm." Sö nhaän roài caùo saép bieán, oâng noùi vôùi caùc moân ñoà ñang tuï taäp töø moïi ngöôøi, noùi: "Ngaøy mai Phoå Hoùa naøy seõ raèng: 'Trong caùc con, coù ai veõ ñöôïc laïi gaàn ra cöûa ñoâng maø nhaäp dieät." Hoâm sau daân ñuùng hình daùng cuûa ta khoâng?' Moãi moân ñoà trong quaän daãn nhau theo tieãn Sö ra ngoaøi lieàn veõ moãi ngöôøi moät chaân dung cuûa thaày vaø thaønh. Sö boãng lôùn tieáng noùi: "Hoâm nay cheát ñem noäp, nhöng oâng baùc heát. Phoå Hoùa böôùc khoâng hôïp ñòa lyù." Roài noùi: "Mai seõ nhaäp dieät tôùi vaø noùi: 'Con coù theå veõ moät chaân dung ngoaøi cöûa Nam." Hoâm sau daân chuùng laïi ñi khoâng gioáng thaày.' Baøn Sôn ñaùp: 'Theá taïi sao theo. Sö laïi noùi: "Ngaøy mai ra cöûa Taây môùi con khoâng cho laõo taêng thaáy ta nhö theá naøo?' toát." Hoâm sau ngöôøi ñi theo coù phaàn thöa hôn. Phoå Hoùa lieàn xoay troøn ngöôøi tröôùc maët thaày Ra ñeán nôi roài Sö laïi trôû veà. Thieân haï cuõng vaø ñi ra. Baøn Sôn beøn noùi vôùi caùc moân ñoà ñaâm chaùn. Ñeán hoâm thöù tö Sö töï vaùc quan taøi khaùc: 'Vôùi nhöõng caùch ñieân ñieân aáy, caäu beù ra cöûa Baéc. Khi Sö ñeán nôi, choáng gaäy ngoài naày seõ daãn ngöôøi khaùc tôùi hieåu bieát cho vaøo trong quan taøi vaø ñôïi ñeán khi coù ngöôøi xem.'"—P'u Hua was known for his eccentric ñeán. Ñoaïn Sö hoûi hoï xem coi coù ñoàng yù ñoùng behavior, he founded the Fuke school, which ñinh naáp quan taøi sau khi Sö thò tòch hay was brought to Japan during the Kamakura khoâng. Khi hoï ñoàng yù, Sö naèm xuoáng maø thò period by Shinchi Kakushin. After his master tòch. Daân chuùng ñoùng ñinh naáp quan laïi. Lôøi P'an-shan died, P'u Hua joined the circle of ñoàn lan nhanh trong thaønh, vaø ngöôøi ta baét Lin-Chih I-Hsuan followers. In this circle he ñaàu ñoå xoâ ñeán nôi. Coù vaøi ngöôøi ñeà nghò neân played the role of a "Holy Fool", and in the môû naép quan taøi ra ñeå nhìn xaùc beân trong. Khi Lin-Chih Lu, some anecdotes regarding his môû ra, hoï voâ cuøng ngaïc nhieân laø khoâng coù gì unconventional lifestyle are recorded. The beân trong caû. Trong khi vaãn coøn kinh ngaïc, incident that marks the transmission of the boãng hoï nghe töø treân khoâng, nhöõng aâm thanh dharma from Master P'an-shan to P'u Hua is quen thuoäc cuûa tieáng khaùnh ñaùnh vaøo caây truï reported by Master Yuan-Wu in his tröôïng maø

ngaøi ñaõ söû duïng trong suoát cuoäc ñôøi commentary on example 37 of the Blue Cliff cuûa mình. Thoaït ñaàu aâm thanh raát lôùn, nhö theå

laø gaàn laém; roài tieáng khaùnh yeáu daàn, cho ñeán his staff, and waited until he saw some people cuoái cuøng chæ nghe tieáng chuoâng caøng luùc approaching. He then asked them if they caøng xa. Chaúng ai roõ Sö ñi ñaâu. Ñieàu naøy would be so good as to nail the coffin up for chöùng toû raèng Thieàn khoâng thieáu nhöõng yeáu toá him after he had died. When they agreed, he sieâu nhieân, vaø Thieàn cuõng coù nhöõng chuyeän lay down in it and passed away. They then thaàn bí vaø ñöa ra caùc truyeän laøm pheùp laï nhö nailed the coffin up as they had promised to caùc toân giaùo khaùc. Nhöng Thieàn khoâng bao do. Words of this event soon reached town, giôø khoa tröông nhöõng thaønh tích cuûa mình, and people began to arrive in swarms. cuõng chaúng bao giôø taâng boác nhöõng thaàn Someone then suggested that they open the thoâng ñeå ñeà cao giaùo lyù cuûa mình—According coffin and take a look at the corpse inside. to Ching-Te-Ch'uan-Teng-Lu (Record When they did, however, they found, to their Concerning the Passing On the Lamp), one surprise, nothing in it! Before they had day, Zen master P'u Hua decided it was time recovered from this shock, suddenly, from the for him to pass away, so he went to the sky above, they heard the familiar sound of market place and asked the people in the the small bells jingling on the staff which P'u street to give him a robe as charity. But when Hua had carried with him all his life. At first some people offered him the robe and other the jingling sound was very loud, as if it came clothing, he refused them. Others offered him from close at hand; then it became fainter, a quilt and blanket, but he refused these also, until finally it faded entirely away. Nobody and went off with his staff in his hand. When knew where P'u Hua had gone. This shows Lin-chi heard about this, he persuaded some that Zen is no lacking in supernatural people to give P'u Hua a coffin instead. So a elements, and that it shares miracle stories coffin was presented to him. He smiled at this, and wonder-working claims with other and remarked to the donors: "This fellow, Lin- religions. But Zen never boasts about its chi, is indeed naughty and long-tongued." He achievements, nor does it extol supernatural then accepted the coffin, and announced to powers to glorify its teachings. the people: "Tomorrow I shall go out of the Phoå Höng Vaân Traøng Thaàn: Ubiquitous Cloud city from the east gate and die somewhere in Banner Deity (Spirit). the east suburb." The next day many town- Phoå Höông Boà Taùt: Samantagandha (skt)— people, carrying the coffin, escorted him out Universal-Fragrance Bodhisattva. of the east gate. But suddenly he stopped and Phoå Höông Thaát: Gandakuti (skt)—Tònh thaát cuûa cried: "Oh, no, no! According to geomancy, ñöùc Theá Toân trong khu Kyø Thoï Caáp Coâ Ñoäc this is not an auspicious day! I had better die Vieân—Buddha's abode at Jetavana. tomorrow in the south suburb." So the Phoå Höông Thieân: Samantagandha-deva (skt)— following day they all went out of the south Universal Fragrance deva. gate. But then P'u Hua changed his mind Phoå Hyû Danh Vaên: Kundgahgrags—Teân chöõ again, and said to the people that he would Haùn coøn goïi laø Ñaûm Ba (Vi Dieäu), moät Taêng só rather die the next day in the west suburb. Far Taây Taïng noåi tieáng

vaøo theá kyû 13, laø ngöôøi coù fewer people came to escort him the nhieàu aûnh höôûng vôùi trieàu ñình Moâng Coå döôùi following day; and again P'u Hua changed his trieàu Kublai-Khan—Also named Danupa, a mind, saying he would rather postpone his famous Tibetan monk of the thirteenth century, departure from this world for one more day, who had influence at the Mongol court under and die in the north suburb then. By this time Kublai Khan. people had grown tired of the whole business, Phoå Khieát Tuyeàn Giaûn Thaàn: Universally so nobody escorted him when the next day Purifying Springs and Streams Deity (Spirit). came. P'u Hua even had to carry the coffin by Phoå Khuyeán Toïa Thieàn Nghi: Fukanzazenji himself to the north suburb. When he arrived (jap)—Universal Promotion of the Principles of there, he sat down inside the coffin, holding Zazen—Moät quyeån saùch veà giaùo lyù Thieàn cuûa

Thieàn sö Ñaïo Nguyeân. Trong Phoå Khuyeán Toïa Phoå Minh: Thieàn Nghi, Thieàn sö Ñaïo Nguyeân vieát: "Taâm suy 1) Samantaprabhasa (skt)—AÙnh saùng choùi loøa, nghó ñeán caùi khoâng suy nghó. Khoâng suy nghó laø teân cuûa 500 vò A La Haùn thaønh Phaät— phaûi suy nghó nhö theá naøo? Töùc laø chaúng suy nghó. Pervading light, name of 500 arhats on their Ñaây laø yeáu toá cô baûn cuûa Toïa Thieàn. Noùi caùch attaining Buddhahood. khaùc, ñoù laø phaûi taäp trung vaøo moät ñieåm, taäp trung 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo vaøo traïng thaùi baát nhò. Khi chuùng ta ngoài, chuùng ta thôøi Löu Toáng (420-497). Sö thò tòch khoaûng coù theå quaùn; tuy nhieân, quaùn bao goàm ngöôøi quaùn naêm 454, thoï 85 tuoåi—Name of a Chinese vaø vaät ñöôïc quaùn, ñoù laø nhò nguyeân. Chöøng naøo famous monk who lived in the Liu Sung coøn nhò nguyeân ñoái ñaõi thì chuùng ta khoâng theå theå Dynasty in China. He passed away in around nghieäm ñöôïc söï toàn taïi, thaáy, nghe, ngöûi, vaø xuùc the year of 454 at the age of 85. chaïm. Chöøng naøo coøn söï phaân chia giöõa baïn vaø 3) Teân cuûa moät vò danh Taêng Trung Hoa khaùc vaät gì khaùc, laø coù söï taùch rôøi. Muoán theå chöùng söï thuoäc toâng Thieân Thai sau thôøi Löu Toáng nhaát nhö thì baïn phaûi ñi vaøo Ñònh (tam ma ñòa), (420-497). Vaøo naêm 582, Sö ñi ñeán Nuùi Thieân töùc laø traïng thaùi khoâng suy nghó. Chæ caàn coù taâm Thai vaø trôû thaønh ñeä töû cuûa ngaøi Trí Giaû. Naêm suy nghó thì seõ khoâng coù caùch naøo theå chöùng ñöôïc 587, Sö ñi theo Ñaïi sö Trí Giaû ñeán chuøa traïng thaùi khoâng suy nghó. Neáu khoâng theå chöùng Quang Traïch ñeå hoïc Thieàn, roài laïi ñeán chuøa ñöôïc traïng thaùi khoâng suy nghó seõ khoâng hieåu Quoác Thanh ñeå truyeàn baù Thieàn phaùp cuûa Ñaïi chính xaùc sinh meänh laø vieäc nhö theá naøo. Vì theá, sö Trí Giaû cho ñeán khi Sö thò tòch vaøo tuoåi caùc baïn nhaát ñònh phaûi theå chöùng ñieàu naøy. Chæ 80—Name of another Chinese famous monk, quaùn ñaû toïa!—A book on Zen teachings, written of the T'ien T'ai Sect, who lived after the Liu by Dogen Zenji. In the Universal Promotion of the Sung Dynasty in China. In 582, he went to Principles of Zazen, Zen master Dogen writes, Mount T'ien T'ai and became Chih-I's "Think of not-thinking. How do you think of not- disciple. In 587, he followed Great Master thinking? Non-thinking. This in itself is the Chih-I (538-597) to Kuang-Ch'e Temple to essential art of zazen. In other words, penetrate sutdy Zen and then went to Kuo-Ch'ing into one point, into the nondual state. When we

sit, Temple in Chie-Jiang Province to spread we may have the experience of observing or Chih-I's Zen teachings until he passed way at contemplating; however, observing includes the the age of 80. observer and the object that is being observed. 4) Teân cuûa moät vò danh Taêng Trung Hoa vaøo This is dualistic. As long as we are dualistic, we thôøi nhaø Ñöôøng (618-907)—Name of a can't experience being, seeing, hearing, smelling, Chinese famous monk who lived in the T'ang and touching. As long as there is a division Dynasty in China. between you and something else, there is a 5) (?-792): Teân cuûa moät vò danh Taêng Trung Hoa separation. If we want to realize ourselves, we khaùc cuõng soáng vaøo thôøi nhaø Ñöôøng (618- must penetrate into samadhi, the state of 907)—Name of another Chinese famous nonthinking. As long as we remain within the monk who also lived in the T'ang Dynasty in confines of the thinking mind, we can't experience China. nonthinking, we will not understand what our life 6) Teân cuûa moät vò Thieàn sö Trung Hoa, thuoäc truly is. Please realize this for yourself. Just sit!— phaùi Hoaøng Long, toâng Laâm Teá vaøo thôøi nhaø See Chæ Quaùn Ñaû Toïa. Toáng (960-1279)—Name of a Chinese Zen Phoå Kieán Nhaõn: All-Seeing Eye. master of the Huang Lung branch, Lin-chi Phoå Kieát Töôøng Oai Löïc: Universal Light Sect, in the Sung dynasty. Energy. 7) Teân cuûa moät vò danh Taêng Trung Hoa vaøo Phoå Leã: Leã baùi taát caû chö Phaät (chæ vieäc haønh giaû thôøi nhaø Nguyeân (1280-1368)—Name of a Maät giaùo leã baùi boån toân vaø taát caû caùc vò toân trong Chinese famous monk who lived in the Yuan Maïn Ñoà La, coù nghóa laø leã baùi heát thaûy chö Dynasty in China. Phaät)—To worship all the Buddhas. Phoå Minh Boà Taùt Hoäi: Pu Ming P'u-sa hui—See

Phoå Minh. monastery. Phoå Minh Nhö Lai: Samantaprabhasa (skt)— Phoå Moân Vieän: Fumon-in (jap)—Universal gate Pervading Light Tathagata—Lieãu Giaùo—Teân cuûa institute. moät ñeä töû Phaät noåi tieáng laø A Nhaõ Kieàu Traàn Nhö, Phoå Ngu (1301-1382): Teân cuûa moät vò Thieàn sö laø thaùi töû cuûa xöù Ma Kieät Ñaø, vaø laø caäu cuûa Phaät Trieàu Tieân, thuoäc toâng Laâm Teá vaøo theá kyû thöù Thích Ca Mau Ni. OÂng cuõng taùi sanh thaønh Phaät XIV. Vaøo naêm 1346, Sö du haønh sang Trung Hoa döôùi teân Phoå Minh Nhö Lai—A famous disciple vaø hoïc Thieàn vôùi nhieàu Thieàn sö. Naêm 1352, Sö named Ajnata-Kaundinya, a prince of Magadha, a trôû veà Trieàu Tieân hoaèng phaùp cho ñeán khi thò tòch maternal uncle of Sakyamuni. He is to be reborn vaøo naêm 1382—Name of a Korean Zen master of as Buddha under the name of Samanta- the Lin-chi Sect, who lived in the fourteenth Prabhasa—See Kieàu Traàn Nhö (1). century. In 1346, he traveled to China to sutdy Phoå Minh Thaéng: Radian Splendor. Zen under several Zen masters. In 1352, he Phoå Minh Vöông: Phoå Minh Vöông laø teân cuûa vò returned to Korea to spread the Buddha-dharma vua bò Ban Tuùc Vöông baét giöõ—Pervading Light until he passed away in 1382. King, name of the king captured by Phoå Nguyeän Thieàn Sö: Nansen Fugan (jap)— Kalmasapada—See Ban Tuùc Vöông. Nan-ch’uan-Pu-yuan (Wade-Giles Chinese)— Phoå Moân: Samanta-mukuha (skt)—Universal Nanquan Puyuan (Pinyin Chinese)—See Nam gate—Theo Kinh Hoa Nghieâm, Phoå Moân laø cöûa Tuyeàn Phoå Nguyeän Thieàn Sö. phoå bieán, hay qua cöûa naày ngöôøi ta coù theå thoáng Phoå

Nham Ñoaïn Ngaïn Thieàn Sö: Zen master nhieáp taát caû caùc phaùp, hay laø moät moân coù nhaát P'u-Yen Tuan-an—Teân cuûa moät Thieàn sö Trung thieát moân. Qua cöûa naày, khoâng coù caùi gì giôùi haïn Hoa vaøo ñôøi nhaø Toáng (?). Ngaøi thöôøng nhaán Phaät vaø Boà Taùt, thò hieän döôùi moïi hình thöùc ñeå cöùu maïnh ñeán phöông phaùp maø haønh giaû tu thieàn coù ñoä chuùng sanh—According to The Flower theå theo ñeå ñaït ñeán choã toái haäu cuûa nhaø mình: Adornment Scripture, universal door, the opening "Vaïn Phaùp Qui Nhaát; Nhaát Qui Haø Xöù?" Moät hoâm, into all things, or universality; the universe in Thieàn sö Phoå Nham Ñoaïn Ngaïn thöôïng ñöôøng daïy anything; the unlimited door s open to a Buddha, chuùng, noùi raèng: "'Muoân phaùp veà moät, moät veà choã or Bodhisattva, and the forms in which he can naøo?' Maáy oâng haõy giöõ laáy coâng aùn naøy trong taâm reveal himself. vaø ñöøng bao giôø töï cho pheùp mình nghó raèng söï Phoå Moân Phaåm: Samanta-mukha-parivartonam- tónh laëng hay traïng thaùi voâ thöùc laø ñieàu kieän aét coù avalokitesvara-vikurvana-nirdesa (skt)—Chapter vaø ñuû trong vieäc tu taäp coâng aùn cuûa maáy oâng. Khi on Avalokitesvara Universal gate. maáy oâng caûm thaáy loän xoän trong taâm ñeán noãi Phoå Moân Thieân: Vaisramana (skt)—Pluto khoâng naêng löïc taäp trung cuûa mình khoâng ñöôïc heaven—Ña Vaên Chuû—Tyø sa moân Thieân vaän duïng moät caùch thích ñaùng, ñöøng coá gaéng tuï vöông—North with the Vaisramana or Pluto hoïp noù laïi baèng nhaát nieäm, maø coá taäp trung tinh heaven—Baéc phöông vôùi trôøi Tyø Sa Moân. thaàn baèng moïi caùch giöõ cho coâng aùn tröôùc maët. Söï Phoå Moân Thieàn Sö (1212-1291): Fumon Zenji—can ñaûm vaø kieân quyeát laø nhöõng thöù caàn thieát nhaát Teân cuûa moät Thieàn sö noåi tieáng cuûa Nhaät Baûn vaøo trong giai ñoaïn naøy. Nhöng neáu maáy oâng vaãn thaáy theá kyû thöù XIII, thuoäc phaùi Thaùnh Nhaát ôû Nhaät meâ môø vaø luùng tuùng vaø khoâng theå taäp trung tö Baûn, moät trong nhöõng nhaùnh thieàn trong tröôøng töôûng ñöôïc, böôùc xuoáng thieàn saøn vaø ñi taûn boä vôùi phaùi Laâm Teá—Name of a famous Japanese Zen nhòp nhanh moät laùt. Sau moät luùc, maáy oâng seõ caûm master in the thirteen century, of the Shoichiha thaáy töôi maùt trôû laïi; roài maáy oâng seõ trôû laïi toïa cuï branch in Japan, one of the branches from Rinzai cuûa mình vaø tieáp tuïc tu taäp. Boãng nhieân coù moät school. traïng thaùi taâm thöùc löôùt thaéng trong ñoù coâng aùn Phoå Moân Thieän Caên Quang Minh: Nhöõng haønh cuûa maáy töï hieän leân tröôùc taâm thöùc, töï tìm giaûi ñaùp vi coâng ñöùc cuûa haønh giaû mang tính caùch phoå bieán vaø ñöøng ñeå cho ñieåm chuù yù cuûa maáy oâng bieán maát vaø toûa saùng—Practitioners' meritorious deeds are khoûi taâm thöùc. Luùc aáy maáy oâng seõ khoâng bieát laø of universal character and illuminating. ñang ñi hay ñang ngoài, chæ coù caùi 'tinh thaàn tìm Phoå Moân Töï: Fumon-ji (jap)—Universal gate caàu' cuûa maáy oâng xaâm chieám caû khu vöïc. Ñoù goïi

laø traïng thaùi ñieàm nhieân hay voâ ngaõ, nhöng ñoù vaãn attention refuses to work its own way, do not try to chöa phaûi laø traïng thaùi toái haäu, maáy oâng vaãn caàn gather it up again by means of a thought, but phaæ thuùc giuïc maïnh hôn nöõa, vaø maáy oâng phaûi mustering your spirits keep up your koan by all taêng gaáp ñoâi noã

löïc ñeå coi cuoái cuøng thì caùi Moät means before you. Courage and determination are qui veà ñaâu. ÔÛ giai ñoaïn naøy maáy oâng khoâng caûm most in need of at this juncture. But if you still thaáy coù tieán boä gì trong vieäc 'nhaác' coâng aùn leân. feel dull and confused and unable to bring the 'Tinh thaàn tìm caàu' töï hieän haønh moät caùch maõnh thought to a focus, get down from the 'tan' and lieät, khoâng coøn moät noã löïc coù yù thöùc naøo veà phía walk for a while somewhat briskly. After a while maáy oâng ñeå tieáp tuïc tu taäp coâng aùn. Ñaây ñöôïc goïi you will find yourself much refreshed; you will laø traïng thaùi khoâng coù ñoái töôïng. Ñaây coù phaûi laø then come back on your cushion and continue your traïng thaùi toái haäu hay khoâng? Khoâng, tuyeät nhieân exercise. Suddenly there prevails a state of laø khoâng. Moät thieàn sö thôøi xöa noùi: 'Ñöøng nghó consciousness in which your koan rises its own traïng thaùi khoâng coù yù thöùc (voâ thöùc) laø chính chaân accord before the mind, asking for its own solution lyù, bôûi vì maáy oâng vaãn coøn moät cöûa aûi nöõa caàn and refusing to vanish away from the centre of phaûi ñi qua.' Trong khi ôû taâm traïng naøy, maáy oâng your attention. You do not then know whether you coù theå nghe moät aâm thanh hay thaáy moät vaät, vaø taát are walking or sitting, your 'spirit of inquiry' alone caû boãng nhieân chaám döùt; ít ra thì maáy oâng cuõng ñaõ occupies the whole field. This is called the stage chaïm ñöôïc thöïc taïi cuoái cuøng. Vaøo caùi khoaûnh of passionlessness or egolessness, but this is not khaéc khoâng coøn laïi gì cho maáy oâng ngoaøi vieäc phaù yet an ultimate state; another strong whipping is leân cöôøi. Maáy oâng ñaõ thaønh töïu ñöôïc moät söï needed, and you must double the effort to see chuyeån höôùng toái haäu vaø thaät söï bieát raèng 'khi con where after all the One is to be reduced. At this boø ôû Khoaùi Chaâu aên coû, con ngöïa ôû Qui Chaâu no.'" stage you do not feel any definite advance made Töø taát caû nhöõng lôøi khuyeân naøy, ñoàng thôøi cuõng laø in the 'lifting-up' of the koan. The 'spirit of inquiry' nhöõng ghi cheùp veà caùi kinh nghieäm ñaõ ñöôïc traûi so intensely working out its own way, there is no qua bôûi caùc thieàn sö, chuùng ta coù theå thaáy tu taäp conscious effort on your part to continue the koan coâng aùn coù nghóa laø gì vaø ñôøi soáng thieàn ñöôøng exercise. After a while even this is swept away, ñöa haønh giaû chuùng ta veà ñaâu. Caùc thieàn sinh and you attain a state of unconsciousness in which khoâng nhôûn nhô cho qua thì giôø quí baùu cuûa hoï there is neither the koan nor the one who holds it. trong thieàn vieän. ÔÛ ñaây hoï ñöôïc huaán luyeän moät This is what is known as the stage objectlessness. caùch ñaëc bieät ñeå phaùt trieån caùc naêng löïc luaân lyù Is it a final one? No, by all means. Says an ancient cuõng nhö taâm linh vaø cuõng ñeå thaáu hieåu nhöõng bí master: 'Don't think the state of unconsciousness is aån cuûa ñôøi soáng. Khi taát caû nhöõng thöù naøy ñöôïc the truth itself, for there is still another frontier- ñaùnh giaù döôùi aùnh saùng ñuùng ñaén, chuùng ta môùi gate which is now to be broken through.' While hieåu ñöôïc yù nghóa thaät söï cuûa ñôøi soáng thieàn you are in this state of mind, you happen to hear a ñöôøng, moät ñôøi soáng dieãn ra quaù traùi ngöôïc vôùi sound or to see an object, and the whole thing nhöõng xu höôùng tö töôûng vaø neáp soáng thöïc teá cuûa comes to a sudden end; you have at last touched hieän taïi—Name of a Chinese Zen

master during the ultimate reality. Nothing is left to you at this the Sung dynasty. He always emphasized on the moment but to burst out into a loud laugh. You method that Zen practitioners can follow to reach have accomplished a final turning and in very their own final abode: "The myriad things return truth know that 'when the Kuai-chou cow grazes to one. Where does the one return to ?" or "All the herbage, the I-chou horse finds its stomach things are reducible to the One, and where is this filled.'" From all these advices which are at the One reducible?" One day Zen master P'u-Yen same time records of the experience lived through entered the hall and said, "Keep this koan in your by the Zen masters, we can see what the koan mind and never allow yourself to to think that exercise means and where the Zendo life leads us. quietude or a state of unconsciousness is the 'sine The monks are not idling away their precious time qua non' in your koan exercise. When you feel in the monastery. They are trained here in a confused in your mind so that your power of peculiar way to develop their moral and spiritual

energies and also to see the mysteries of their Phoå Quang: being. When all this is appraised in the proper 1) AÙnh saùng toûa khaép nôi nôi—AÙnh saùng cuûa light, we can appreciate the real significance of ñöùc Phaät A Di Ñaø toûa khaép nôi nôi— the Zendo life, which goes on in a way so contrary Universal light—To shine everywhere—to modern trends of thought and actual living. Amitabha's light which reaches everywhere Phoå Nhaõn: Universal Eye. universally. Phoå Nhaõn Hieän Kieán Thaàn: Universal Eye 2) Sö Phoå Quang ôû chuøa Ñaïi Töø AÂn beâ n Trung Clearly Seeing Deity (Spirit). Quoác thôøi nhaø Ñöôøng, ñeä töû cuûa ngaøi Huyeàn Phoå Nhaäp: Entry into universality. Trang. Sö laø taùc giaû cuûa boä 30 quyeån Caâu Xaù Phoå Nhieâu Ích Haønh Vöông: Kumbanda king of Luaän Kyù: Pu-Kuang—A noted monk named Universally Beneficial Action—Moät trong möôøi Pu-Kuang of Ta-Tzu-EÂn monastery under the Cöu Baøn Traø Vöông. T'ang dynasty, a disciple of master Hsuan-Phoå Phaùp: Samatadharma (skt)—Theo Kinh Hoa Tsang. He was the author of the Record of Nghieâm, ñaây laø chö phaùp trong phaùp giôùi (moät Kosa Sastra, 30 books. phaùp coù ñuû taát caû phaùp, phoå bieán vieân dung)— 3) Teân cuûa moät vò danh Taêng Trung Hoa vaøo According to The Flower Ornament Scripture, thôøi nhaø Nguyeân (1280-1368)—Name of a universal dharmas, or things; all things. Chinese famous monk who lived in the Yuan Phoå Phaùp Bieät Phaùp: Theo Kinh Hoa Nghieâm, Dynasty in China. phoå phaùp laø chö phaùp trong phaùp giôùi (moät phaùp Phoå Quang Dieäm Taøng Thaàn: Repository of coù ñuû taát caû phaùp, phoå bieán vieân dung); trong khi Flames of Universal Light (Spirit). bieät phaùp laø phaùp coù ñoái töôïng ñöôïc ñaëc bieät phaùn Phoå Quang Ñaïi Tam Muoäi: Phoå quang ñaïi tam ñònh—According to The Flower Ornament muoäi bao goàm phaùp moân voâ taän vaø voâ bieân taâm — Scripture, universal dharmas, or things, or all Great Concentration of Universal Light includes things; while special dharma is a particular the following concentrations: Inexhaustible objective dharma. qualities and boundless will. Phoå Phaùt Taùnh Löu Thaàn: Everywhere Phoå Quang Minh Taïng Phong Luaân: Treasury of Producing Swift Currents Deity (Spirit). universal light atmosphere. Phoå Phaùt Thoï

Hoa Thaàn: Everywhere Causing Phoå Quang Minh Töôùng: Mark of Universal Tree Flowers to Bloom Deity (Spirit). Light. Phoå Quaùn: Quaùn töôûng thaáy roõ ba vò A Di Ñaø, Phoå Quang Sö Töû Traøng: Lion Banner of Quaùn Theá AÂm, vaø Ñaïi Theá Chí ñaày khaép caû hö Universal Light. khoâng, moät trong 16 pheùp quaùn trong Tònh Ñoä Phoå Quang Tam Muoäi: Thieàn phoå quang— toâng—Visualization of the reward bodies of Samadhi of universal illumination. Amitabha Buddha, Avalokitesvara Bodhisattva, Phoå Quang Thöôïng: Born of Universal Shinning and Mahasthamaprapta Bodhisattva are every or Illumination. where in the space, one of the sixteen Phoå Quang Traøng: Endowed with Radiant contemplations (sixteen meditations)—See Thaäp Knowledge—Torch of Universal Illumination. Luïc Quaùn. Phoå Quaùt: Common—General—Universal. Phoå Quaùn Haûi Vöông: King of Surveying the Phoå Sa: Ocean, one of the ten kings of Garuda. 1) Kieát töôøng: Auspicious. Phoå Quaùn Kim Cang: See Baát Khoâng Kieán. 2) Sao Tisya: Pusya (skt)—The asterism Tisya. Phoå Quaùn Nhaõn: Perceptive Eye. 3) Thaùng Pausa: Pausa (skt)—See Thaäp Nhò Phoå Quaùn Saùt Ñaïi Danh Xöng Thieân Vöông: Nguyeät (10). Greatly Famed for Universal Observation—Moät Phoå San: Louis de la Vallee Poussin—Moät trong trong möôøi Daï Ma Thieân Vöông—See Daï Ma nhöõng hoïc giaû Phaät giaùo ngöôøi Bæ noåi tieáng vaøo Thieân Vöông. theá kyû thöù 19. OÂng laø moät ngoâi sao saùng cuûa thôøi Phoå Quaùn Theá Nghieäp Thaàn: Universally kyø naøy. OÂng laø ñoà ñeä cuûa caùc giaùo sö Sylvain Levi Observing the Doings of the Worlds Deity (Spirit). vaø H. Kern. Sau khi hoaøn taát vieäc nghieân cöùu ngoân

ngöõ taïi Louvain, oâng baét ñaàu caùc ñeà taøi phöông nhöõng khoaûng troáng trong vieäc nghieân cöùu caùc taùc Ñoâng taïi tröôøng Ñaïi Hoïc Sorbonne vôùi tö caùch laø phaåm Pali ngaøy tröôùc vaø caùc chuû thuyeát cuûa hoïc troø cuûa S. Levi vaøo naêm 1891, vaø trong nhöõng Khoâng toâng sau naøy. Vieäc xuaát baûn cuoán saùch naøy naêm sau ñoù, oâng ñeán Leyden ñeå nghieân cöùu thoå ñaõ caùch maïng hoùa coâng cuoäc nghieân cöùu Phaät giaùo ngöõ Gatha vôùi giaùo sö H. Kern. Taïi ñaây oâng hoïc vaø gaây ra nhieàu vaán ñeà tranh caõi, thu huùt söï chuù yù tieáng Taây Taïng vaø tieáng Trung Hoa, nhôø ñoù môû ra cuûa moät soá hoïc giaû ñöông thôøi nhö baø C.A.F. Rhys moät laõnh vöïc roäng lôùn cho vieäc nghieân cöùu cuûa Davids, Jean Przyluski vaø Th. Stcherbatsky. Cuoán mình. Naêm 1893, oâng tham gia ban giaûng huaán Nieát Baøn naêm 1925 gaây nhieàu suy nghó cuûa oâng ñeå cuûa tröôøng Ñaïi Hoïc Ghent vaø laøm vieäc taïi ñaây ra moät quan ñieåm môùi vaø gaây neân söï chæ trích trong 35 naêm, tieáp tuïc caùc nghieân cöùu veà Phaät nghieâm khaéc töø phía Th. Stcherbatsky, moät nhaø giaùo, ñaëc bieät laø veà Nhaát Thieát Höõu Boä. Naêm 1921 nghieân cöùu phöông Ñoâng xuaát chuùng cuûa nöôùc oâng toå chöùc Hoäi Ñoâng Phöông Hoïc cuûa Bæ. Döôùi Nga—One of the most eminent Belgium Buddhist nhan ñeà “Phaät Giaùo”: Notes et Bibliographie,” oâng scholars in the nineteenth century. He was one of ñaõ cho coâng boá caùc baøi pheâ bình uyeân baùc veà caùc the great luminary of this period. He was a student cuoán saùch môùi noùi veà ñeà taøi Ñoâng Phöông. OÂng of Sylvain Levi and H. Kern. After completing his coøn ñieàu haønh vieäc xuaát baûn caùc taäp “Thieân Nieân studies in linguistics at Louvain, he

began his Kyû Trung Hoa vaø Phaät Giaùo," trong ñoù oâng coù studies in Oriental subjects at the Sorbonne as a nhieàu baøi vieát coù giaù trò veà A Tyø Ñaït Ma. OÂng student of S. Levi in 1891, and in the following tham gia khoaûng 30 baøi noùi veà caùc chuû ñeà khaùc years went to Leyden to study the Gatha dialect nhau cuûa Phaät giaùo trong boä "Baùch Khoa Toân with Prof. H. Kern. Here he studied Tibetan and Giaùo vaø Ñaïo Ñöùc Hoïc." Cuøng vôùi Ph. Colinet oâng Chinese, which open for him a vast field of chuû bieân vaø xuaát baûn tôø "Le Museon," trong ñoù coù research. In 1893 he became a Professorate at the ñaêng moät soá aán baûn giaù trò cuûa oâng nhö "Boà Taùt University of Ghent, where he worked for about Ñòa," "Nhaäp Trung Luaän," "Nhaäp Boà Ñeà Haønh 35 years and carried on his studies in Buddhism, Kinh," vaø "Nhò Thaäp Tuïng Luaän." cuûa ngaøi Theá particularly in Sarvastivada Buddhism. In 1921 he Thaân. caùc cuoán saùch xuaát baûn coù giaù trò khaùc cuûa organized the "Societe Belge d'Etudes oâng laø "Panacakrama" (1896), "Bodhicaryavatara- Orientales." Under the title Buddhisme: Notes et panjika" (1901-1905), "Prasannapada of Bibliographiie," he published learned reviews of Candrakirti" (1903-1913), vaø "Mahaniddesa" new books on Oriental subjects. He also directed (1916-1917). Tuy nhieân, caùc coâng trình lôùn cuûa the editing of "Melanges Chinois et Bouddhique," oâng laø nhöõng baûn dòch ra Phaùp ngöõ caùc boä A Tyø to which he contributed several valuable articles Ñaït Ma Caâu Xaù cuûa ngaøi Theá Thaân naêm 1923- on the Abhidharma. He contributed about 30 1931, vaø cuoán "Thaønh Duy Thöùc Luaän cuûa Huyeàn articles on different Buddhist topics to the Trang. OÂng laø nhaø tieân phong trong vieäc nghieân Encyclopedia of religion and Ethics. Together cöùu Nhaát Thieát Höõu Boä cuûa Phaät giaùo. Ngöôøi ta with Ph. Colinet he edited and published "Le khoâng ñöôïc bieát gì maáy veà giaùo lyù cuûa boä phaùi naøy Museon" in which appeared some of his valuable cho ñeán khi Poussin coâng boá baûn dòch, môû ra moät editions like the "Bodhicaryavatara," the kyû nguyeân môùi cuûa oâng veà cuoán A Tyø Ñaït Ma Caâu "Bodhisattva-bhumi," the "Madhyamaka-vatara," Xaù vôùi lôøi giaûi thích cuûa ngaøi Theá Thaân, chia laøm and the Vimsika-karika-prakarana of 7 taäp. Döïa treân caùc tö lieäu baèng tieáng Trung Hoa Vasubandhu." His other notable editions are the vaø tieáng Taây Taïng, oâng ñaõ phuïc hoài laïi moät caùch "Panacakrama" (1896), the "Bodhicaryavatara-thaønh coâng gaàn nhö toaøn boä caùc baøi tuïng cuûa A Tyø panjika" (1901-1905), the "Prasannapada of Ñaït Ma Caâu Xaù. Nhöõng nhaän xeùt giaù trò vaø thaáu Candrakirti" (1903-1913), and the "Mahaniddesa" ñaùo cuûa oâng trong cuoán saùch naøy cho thaáy raèng nôi (1916-1917). His greatest works, however, are his hoïc giaû lôùn naøy coù söï phoái hôïp tuyeät vôøi giöõa nhaø translations into French of the Abhidharmakosa of ngoân ngöõ hoïc, nhaø trieát hoïc vaø pheâ bình. Poussin Vasubandhu (1923-1931) and the ñaõ môû ra cho chuùng ta nhöõng kho taøng tö töôûng Vijnaptimatratasiddhi of Yuan Chwang (1930). He bao la ñöôïc caát daáu trong phoøng kín vaø ñaõ laáp ñaày was a pioneer in the study of the Sarvastivada

school of Buddhism. Very little was known about taän löïc thaâm nhaäp vaøo coõi thaâm saâu cuûa taâm mình. the teachings of this school until Poussin published Kyø

thaät, trong Thieàn, haønh giaû tu Thieàn neáu khoâng his epoch-making translation of the chòu tham Thieàn thì toïa thieàn khoâng coù keát quaû. Abhidharmakosa with Vasubandhu’s bhasya in Tham thieàn coù nghóa laø vò Taêng ñeán gaëp Thieàn sö seven parts. He very successfully reconstructed, vaø trình baøy quan ñieåm cuûa mình veà coâng aùn. on the basis of Chinese and Tibetan material, Thoâng thöôøng thì vieäc naøy dieãn ra hai laàn moät almost the whole of the text of the “karikas” of the ngaøy, trong thôøi kyø ñaïi nhieáp taâm thì Taêng chuùng “Abhidharmakosa.” The valuable and exhaustive phaûi gaëp Thieàn sö ít nhaát laø boán laàn moät ngaøy. notes with which the work is provided show that in Nhöng neáu ngöôøi hoïc khoâng coù quan ñieåm naøo this great scholar there was a unique combination ñaëc bieät ñeå trình leân cho Thaày thaåm xeùt thì hoï of the linguit, the philosopher and the critic. khoâng caàn phaûi tham thieàn. Loaïi tham thieàn naøy Poussin opened the vast stores of thought that lay ñöôïc goïi laø "Ñoäc Tham", nghóa laø tham thieàn caù buried in a sealed chamber and filled a huge gap nhaân hay töï nguyeän. Tuy nhieân, trong buoåi phoå between the studies of early Pali works and the tham, thieàn sinh naøo cuõng phaûi ñeán gaëp thieàn sö. late Sunyavada doctrines. The publication of this Phoå Tham coù nghóa laø "tham thieàn phoå quaùt." Phoå work revolutionized Buddhist studies and gave tham phaûi thi haønh ba laàn trong thôøi kyø nhieáp rise to many controversial topics which engaged taâm—"Sosan" is a Japanese Zen term, which the attention of some eminent contemporaries like means general Sanzen. "Zan" is a verb, meaning Mrs. Rhys Davids, Jean Przyluski and Th. to bore, to pierce, or to penetrate into. "Zanzen" Stcherbatsky. His thought-provoking Nirvan thus implies that in practicing Zen one should try (1925) propounded a novel view and brought to penetrate into the very depths of his mind. As a severe criticism from Th. Stcherbatsky, an matter of fact, in Zen, without doing what is eminent Orientalist of Russia. known as Sanzen, then Zazen does not bear fruit. Phoå Sanh Caên Quaû Thaàn: Everywhere Producing Sanzen means the monk's seeing the master and Roots and Fruits. presenting his views on the koan. Ordinarily, this Phoå Sanh Hoan Hyû Thaàn: Universally Causing takes place as a rule twice a day, but during the Joy Deity (Spirit). great Sesshin the monks have to see the master at Phoå Taïi: Khaép moïi nôi—Ubiquitous—To be least four times a day. But if they have no special present everywhere. views to present for the master's examination it is Phoå Taùn Chuùng Böûu Thaàn: Universal Distributor not necessary for them to do sanzen. This kind of of Treasures Deity (Spirit). sanzen is called "dokusan," individual or voluntary Phoå Taäp Dieäu Döôïc Thaàn: Collecting All sanzen. At the "sosan", however, no monks are Wonderful Herbs Deity (Spirit). allowed to stay away from seeing the master. Phoå Taäp Quang Taøng Thaàn: Banner of Universal "Sosan" means general sanzen. This is enforced Assembly of Light Deity (Spirit). three times while the sesshin is going on. Phoå Teá: Phoå Thanh Tònh Voâ Taän Phöôùc Quang: Light of 1) All-embracing—See Phoå Ñoä. Inexhaustible Virtue Of Universal Purity. 2) (1179-1253): Teân cuûa moät vò Thieàn sö Trung Phoå Thí: Boá thí cho moïi ngöôøi, moät caùch roäng lôùn, Hoa, thuoäc phaùi Döông Kyø, toâng Laâm Teá vaøo cho khoâng giôùi haïn—To give

without any limits to thôøi nhaø Toáng (960-1279)—Name of a everybody. Chinese Zen master of the Yang-chi branch, Phoå Thieän: Pusan (skt)—Boá Haøm—Nuoâi döôõng Lin-chi Sect, in the Sung dynasty. vaïn vaät—To rear all other beings. Phoå Tham: Pu Ch'an (chi)—Sosan (jap)—General Phoå Thieäp Thò Hieän Vöông: King of Immediate sanzen—Thuaät ngöõ "Sosan" laø Thieàn ngöõ Nhaät Manifestation Everywhere, one of the ten kings of Baûn, coù nghóa laø Phoå tham hay tham thieàn phoå Garuda. quaùt. Chöõ "Tham" laø moät ñoäng töø, coù nghóa laø Phoå Thænh: Xuaát Pha—Taát caû ñeàu ñöôïc môøi— thaâm, xuyeân hay thaâm nhaäp. Vì theá "Tham Thieàn" All-invited—Taäp trung chö Taêng trong thieàn vieän nguï yù trong khi tu taäp Thieàn haønh giaû phaûi coá gaéng ñeå tham gia lao taùc. Thieàn sö Baùch Tröôïng Hoaøi

Haûi (720-814) laø vò thieàn sö ñaàu tieân thieát laäp moät regulations and the emphasis on manual labor. His coäng ñoàng töï vieän ôû Trung Quoác vôùi nhöõng luaät leä contention is that "One day without manual labor, quy cuû roõ raøng vaø nhaán maïnh ñeán vieäc lao ñoäng one day without eating." Zen master Pai-chang chaân tay trong nhaø thieàn bao goàm trong quyeån Huai-hai always found together with his monks Baùch Tröôïng Thanh Quy. Ngaøi chuû tröông "Moät engaged in some manual work, for he believed ngaøy khoâng laøm lao ñoäng laø moät ngaøy khoâng aên." that every member of the Brotherhood must be Thieàn sö Baùch Tröôïng Hoaøi Haûi luoân luoân laøm all-invited to go out to work on the field. No moät coâng vieäc tay chaân naøo ñoù cuøng vôùi caùc moân distinctions are made, no exemptions are allowed; ñoà cuûa mình, vì Sö tin raèng moïi ngöôøi trong thieàn for the high as well as the low in the hierarchy are vieän phaûi ñöôïc "phoå thænh" hay ñöôïc môøi ra ngoaøi engaged in the same kind of work. There is a ñoàng laøm vieäc. Khoâng coù söï phaân bieät hay mieãn division of labor, naturally, but no social class-idea töø naøo caû; bôûi vì taát caû nhöõng ngöôøi töø cao ñeán inimical to the general welfare of the community. thaáp trong ñaúng caáp ñeàu laøm moät thöù coâng vieäc Moreover, in the midst of some physical labor in nhö nhau. Töï nhieân laø coù söï phaân coâng, nhöng the farm, there are easy opportunities for the khoâng coù yù nieäm giai caáp xaõ hoäi naøo laøm haïi cho monks to ask the master questions concerning söï an sinh chung cuûa coäng ñoàng Taêng löõ caû. Hôn their practices. Or there are also opportunities for nöõa, khi lao taùc ngoaøi ñoàng, coù nhieàu cô hoäi deã the master to say something about the teachings of daøng cho Taêng chuùng hoûi thaày veà vaán ñeà tu taäp Zen. Hsueh-feng once asked Chang-ch'ing who cuûa hoï. Hay cuõng laø cô hoäi ñeå thaày daïy ñeä töû moät came up to see the master in his room, "Where are vaøi ñieàu gì ñoù veà giaùo phaùp Thieàn. Coù laàn Tuyeát you going?" Chang-ch'ing said, "Fine weather, just Phong hoûi Tröôøng Khaùnh khi vò naøy ñi ñeán phoøng the day for general outdoor work." One day, Zen gaëp thaày: "OÂng ñi ñaâu vaäy?" Tröôøng Khaùnh noùi: master Chih-Chang of Kuei-tsung went out to the "Trôøi ñeïp, chæ laø moät ngaøy cho vieäc laøm ngoaøi monastery farm to pick some vegetables. he drew ñoàng." Moät hoâm Thieàn sö Quy Toâng Trí Thöôøng ñi a circle around some herbs, and said to the monks ra ngoaøi vöôøn cuûa thieàn vieän ñeå haùi rau. Sö veõ moät not to disturb them. The monks were careful not to voøng troøn chung quanh

ñaùm coû vaø baûo Taêng chuùng touch them. After a while the master came out ñöøng quaáy raày noù. Taêng chuùng caån thaän khoâng again in the yard and seeing the herbs untouched ñuïng vaøo ñaùm coû trong voøng troøn. Moät laùt sau he chased all the monks with a stick and said, "Oh Thieàn sö Quy Toâng Trí Thöôøng laïi trôû ra vöôøn traïi, this company of fools! Not one of them has thaáy ñaùm coû kia khoâng heà haán gì, Sö caàm gaäy ñuoåi enough intelligence!" One day, Zen master Yueh- Taêng chuùng ñi vaø noùi: "Ñuùng laø moät ñaùm ngu shan seeing the monk-gardener planting ngoác! Khoâng moät ai coù ñuû trí thoâng minh." Moät vegetables, he said to him, "Very well with your hoâm, Thieàn sö Döôïc Sôn thaáy moät vò Taêng laøm planting, but don't let the roots grow." The monk vöôøn beøn noùi vôùi oâng ta: "Troàng kheùo laém nhöng protested, "If the roots fail to grow, what has our ñöøng ñeå reã moïc." Vò Taêng choáng cheá noùi: "Neáu reã Brotherhood to eat?" "Have you a mouth to eat?" khoâng moïc thì Huynh Ñeä con laáy gì aên?" Döôïc queried the master. No answer came from the Sôn hoûi: "OÂng coù mieäng ñeå aên khoâng?" Vò Taêng gardener. One day, Hsueh-feng at Tung-shan was laøm vöôøn khoâng coù caâu traû lôøi. Moät hoâ m, khi carrying a bundle of kindlings which he set down Tuyeát Phong ôû choã Ñoäng Sôn, ñang khieâng moät boù before Tung-shan. Tung-shan asked, "How heavy cuûi vaø ñaët ngay tröôùc maët Ñoäng Sôn. Ñoäng Sôn is it?" Hsueh-feng said, "Even when all the people hoûi: "Naëng bao nhieâu?" Tuyeát Phong ñaùp: "Daàu of the world try to lift it, they cannot." Tung-shan cho taát caû moïi ngöôøi treân theá giôùi naøy coù coá said, "How then has it come up so far?" khieâng cuõng khoâng noåi." Ñoäng Sôn noùi: "Vaäy taïi Phoå Thoâng: Universal—Common to all— sao noù leân ñöôïc tôùi ñaây?"—To gather all monks General—Reaching everywhere. for daily physical labor in a Zen monastery. Zen Phoå Thuû: Moät teân khaùc cuûa Ngaøi Vaên Thuø Sö Lôïi master Pai-Chang-Huai-Hai was an outstanding Boà Taùt—Another name for Manjusri—See Vaên Zen master, the first to establish the Zen Thuø Sö Lôïi. community in China with precise rules and Phoå Thuû Boà Taùt: Parigudha (skt)—See Phoå Thuû.

Phoå Thuû Nhö Lai: Fushu-Nyorai (jap)—Thus toâng khoâng khaùc gì nhau. Thieàn quaùn laø phöông Come—One who has arrived at the state of caùch khoù thöïc taäp. Phaät daïy ngöôøi tu Thieàn tröôùc reality. tieân phaûi tu pheùp ‘Töù Nieäm Xöù,’ quaùn thaân baát Phoå Thuûy Cung Ñieän Thaàn: Palaces in All tònh, quaùn thoï thò khoå, quaùn taâm voâ thöôøng, quaùn Waters Deity (Spirit). phaùp voâ ngaõ. Khi ñaõ bieát thaân, thoï, taâm, phaùp ñeàu Phoå Thuïy: Teân cuûa moät vò danh Taêng Trung Hoa khoâng saïch, khoå, voâ thöôøng vaø voâ ngaõ, ñeàu giaû doái vaøo thôøi nhaø Nguyeân (1280-1368)—Name of a nhö moäng huyeãn, thì chôn taùnh seõ töï hieån baøy. Vaøi Chinese famous monk who lived in the Yuan ngöôøi coá gaéng thaät nhieàu ñeå taäp trung tö töôûng vaø Dynasty in China. loaïi boû nhöõng loâi cuoán beân ngoaøi, nhöng taâm hoï Phoå Thuyeát: Fusetsu (jap)—Giaûng thuyeát toång vaãn baän bòu ñuû thöù. Tuy nhieân, neáu hoï coá gaéng quaùt—Giaûng thuyeát haèng ngaøy (khoâng nhaát thieát nieäm Phaät thì hoï coù theå deã daøng ñaït ñeán nhaát taâm phaûi taïi Giaûng ñöôøng hay ñöôïc saép ñaët tröôùc)— baát loaïn. Hôn nöõa, Kinh

ñieån Tònh Ñoä ñôn giaûn, General preaching—General day-to-day lectures deã hieåu vaø deã thöïc haønh. Neáu coù ñaày ñuû tín, haïnh (not necessarily in the Dharma Hall or scheduled nguyeän vaø duïng coâng nieäm Phaät, thì Phaät A Di Ñaø in advance). vaø Thaùnh chuùng seõ gia hoä tieáp daãn veà Taây Phöông Phoå Thuyeát Löïc: Powers of universal explication Cöïc Laïc. Hoaëc khôûi töø moät caâu thoaïi ñaàu goïi laø of the truth. tham thieàn, hoaëc ngoài maø döùt nieäm goïi laø toïa Phoå Tòch Thieàn Sö (651-739): Zen master P'u- thieàn. Tham hay toïa ñeàu laø thieàn caû. Thieàn hay chi—Teân cuûa moät Thieàn sö Trung Hoa, thuoäc phaùi Phaät ñeàu laø taâm caû. Thieàn töùc laø thieàn cuûa Phaät. Thieàn Baéc toâng cuûa Thaàn Tuù vaøo khoaûng theá kyû Phaät töùc laø Phaät cuûa Thieàn. Phaùp moân nieäm Phaät thöù VII hay thöù VIII. Theo Caûnh Ñöùc Truyeàn ñaâu coù gì ngaïi vôùi phaùp tham thieàn, toïa thieàn? Vaû Ñaêng Luïc, quyeån IX, Sö laø moät trong nhöõng ñeä töû laïi, ngöôøi tham thieàn coù theå duøng saùu chöõ Nam Moâ noåi troäi cuûa Thaàn Tuù. Vaøo naêm 706, sau khi ñaïi sö A Di Ñaø Phaät laøm moät caâu thoaïi ñaàu, nieäm ñeán, Thaàn Tuù thò tòch, Sö thoáng laõnh chuùng cuûa Thaày vaø nieäm lui, nieäm xuoâi, nieäm ngöôïc, trôû laïi, xoay qua tieáp tuïc hoaèng döông Thieàn phaùp cuûa Thaàn Tuù cho khoâng rôøi ñöông nieäm, maëc duø khoâng noùi tham ñeán khi thò tòch vaøo naêm 739—Name of a Zen thieàn, maø thieàn ôû trong ñoù roài. Ngöôøi toïa thieàn caàn master of the Northern School (Shen-hsiu) in phaûi ñeán giai ñoaïn moät nieäm töông öng, hoaùt around the VII or VIII century. According to the nhieân nhö vin vaøo choã hö khoâng, môùi laø ñaéc thuû. Records of the Transmission of the Lamp (Ch’uan-Nieäm Phaät ñeán luùc nhöùt taâm baát loaïn, khoâng phaûi Teng-Lu), Volume IX, he was one of the most töông öng laø gì? Nieäm ñeán luùc taâm khoâng, khoâng eminent disciples of master Shen-hsiu. In 706, phaûi vónh vieãn töông öng sao? Trong luùc nieä m after the great master Shen-Hsiu's passing away, Phaät, khoâng hoân traàm, khoâng taùn loaïn, chæ, quaùn, he took over his master's assembly and continued ñònh, hueä moãi nieäm vieân thaønh; neáu muoán tìm to teaching Shen-hsiu's Zen teachings until he thieàn, thieàn ôû ñaâu nöõa? Döôùi ñaây laø moät trong passed away in 739. nhöõng baøi thô thieàn noåi tieáng cuûa ngaøi: Phoå Tònh: “Kinh nieân tónh toïa Ñaïi Huøng phong 1) (1902-1986): Teân cuûa moät vò danh Taêng Trung Thaät thò thaân cuøng ñaïo baát cuøng Hoa vaøo theá kyû thöù XX—Name of a Chinese Luïc töï chuyeân trì thaân thoï kyù famous monk in the twentieth century. Löu truyeàn haäu theá hieån toâng phong.” 2) See Phoå Tònh Thieàn Sö. (Nhieàu naêm ngoài tònh nuùi Ñaïi Huøng Phoå Tònh Thieàn Sö: Thieàn sö Phoå Tònh, queâ ôû Quaû thaät thaân cuøng ñaïo chaúng cuøng Thöôïng Phöôùc, Baéc Vieät. Khi coøn raát nhoû, ngaøi Saùu chöõ chuyeân trì thaân thoï kyù xuaát gia vôùi Thieàn sö Phuùc Ñieàn, nhöng veà sau thoï Truyeàn maõi ñôøi sau saùng Toå toâng). giôùi vôùi Thieàn sö Töôøng Quang vaø trôû thaønh Phaùp Zen Master Phoå Tònh, a Vietnamese monk from töû ñôøi thöù 43 doøng Laâm Teá. Haàu heát cuoäc ñôøi ngaøi, Thöôïng Phöôùc, North Vietnam. He left home to ngaøi hoaèng phaùp taïi mieàn Baéc Vieät Nam. Ngaøi ñi follow Most Venerable Phuùc Ñieàn when he was ñaâu vaø thò tòch hoài naøo khoâng ai bieát. Ngaøi thöôøng very young. Later, he received precepts with Zen nhaéc nhôû ñeä töû:

“Hai toâng phaùi Tònh Ñoä vaø Thieàn Master Töôøng Quang and became the Dharma heir of the forty-third generation of the Linn Chih samadhi? In alert, focused Buddha recitation there Zen Sect. He spent most of his life to expand the is samatha, vipassana, samadhi, wisdom, each Buddha Dharma in North Vietnam. His recitation is perfect. Where else can Zen be found whereabout and when he passed away were if not here? Below is one of his famous Zen unknown. He always reminded his disciples: “The poems: two schoos of Zen and Pure Land are not “Sitting still on Dai Hung Mount for so many years different. Meditation is a difficult way to practise. My body is going to end, but the Way never ends The Buddha taught: ‘Zen practitioners who want Holding the six words constanly, to cultivate must, first of all, practice the Four receiving the Buddha’s prophecy Foundations of Mindfulness, to contemplate the I now pass them to the future generations, body is impure, all feelings as suffering, the Continue to reveal the Way of Zen.” ordinary mind as impermanent and all phenomena Phoå Tònh Phaät: Samantavimala Buddha (skt)— as lacking self-nature.’ When we realize that Universal Purity Buddha. body, feelings, mind and phenomena are impure, Phoå Traø: Traø ñöôïc duøng ñeå ñaõi ñaïi chuùng trong the source of suffering, impermanent, without chuøa—Tea used in treating everybody in a self-nature, false, dream-like and illusory, the temple. True Thusness Nature will manifest itself. Some Phoå Trang Thieàn Sö (1347-1403): Teân cuûa moät vò people have tried very hard to concentrate and Thieàn sö Trung Hoa, thuoäc phaùi Döông Kyø, toâng abandon all distractions, their mind is still Laâm Teá vaøo cuoái thôøi nhaø Minh ñaàu thôøi nhaø preoccupied with all delusions. However, if they Thanh—Name of a Chinese Zen master of the try to focus on recitation the Buddha’s name, they Yang-chi branch, Lin-chi Sect, in the end of the can reach single-mindedness. Furthermore, the Ming dynasty and the beginning of the Ch'ing Pure Land Sutras are simple and easy to dynasty in China. understand and practice. If you are utterly sincere Phoå Tri: Trí sieâu vieät, thoâng suoát vaïn phaùp— in your faith, conducts and vows with all efforts, Omniscience. you will be welcome by Amitabha Buddha and Phoå Tri Giaû: Ñöùc Phaät laø baäc phoå trí, vì ngaøi other Saints in the Western Pure Land. Meditation thoâng suoát taát caû—The omniscient, i.e. the based on a koan is called koan meditation. Buddha. meditation in which the practitioner sits and stops Phoå Tri Toân: See Phoå Tri Giaû. the thought process is referred to sitting Phoå Trí: Trí hieåu bieát roäng lôùn nhôø tu taäp thieàn meditation. Koan and sitting meditation are both ñònh—Universal mind through practicing Zen. Zen and Buddha are both Mind. Zen is the meditation. Zen of Buddha. Buddha is Buddha in Zen. Buddha Phoå Trí Nhaõn Thieân Vöông: Eye of Universal Recitation does not conflict with koan or sitting Knowledge—Moät trong möôøi Quaûng Quaû Thieân meditation. Moreover, the meditator can use the Vöông—See Quaûng Quaû Thieân Vöông. words ‘Namo Amitabha Buddha’ as a koan, Phoå Trí Quang Chieáu Nhö Lai Caûnh: Realm of reciting forward, reciting backward, reciting in one Enlightenment of Radiance of Universal direction, reciting in another, upside down, turning Knowledge. around, without leaving his current thought. Even Phoå Trí Vaân Nhöït Traøng: Sun Banner Clouds of if it is not called Zen, Zen is still part of it. The

Universal Knowledge. Zen practitioner, to succeed in his cultivation, Phoå Trì Quang Vò Thaàn: Everywhere Holding must practice to the stage of “one thought in the Flavor of Light Deity (Spirit). resonance with the Mind” or samadhi, and enter Phoå Trò Thanh Tònh Thaàn: Universal Purifier suddenly into the realm of Emptiness. To recite Deity (Spirit). the Buddha’s name to the level of one- Phoå Töø: Loøng töø bi roäng khaép—Universal loving- pointedness of mind, if this is not resonance kindness. (samadhi), what else can it be? To recite to the Phoå Töø Boà Taùt: Sadaprarudita (skt)—Thöôøng Ñeà point where the mind is empty, is it not perpetual Boà Taùt—Vò Boà Taùt coù loøng töø aùi bao quaùt—

Universal loving-kindness Bodhisattva. Phu Toïa: Caùch ngoài ñaët baøn chaân naày leân ñuøi Phoå Töø Thieàn Sö (1355-1450): Teân cuûa moät vò chaân kia (coù hai caùch, moät laø kieát giaø, hai laø baùn Thieàn sö Trung Hoa, thuoäc phaùi Döông Kyø, toâng giaø)—To sit cross-legged. Laâm Teá vaøo thôøi nhaø Minh (1368-1644)—Name Phuù: Hypocrisy or concealment. of a Chinese Zen master of the Yang-chi branch, 1) Makkha (p): Mraksa (skt)—Söï che daáu, moät Lin-chi Sect, in the Ming Dynasty in China. trong caùc ñòa phaùp tieåu phieàn naõo (sôï maát Phoå Uyeån: Teân cuûa moät vò danh Taêng Trung Hoa danh döï maø che daáu toäi loãi cuûa mình)— vaøo thôøi nhaø Thanh (1644-1912)—Name of a Covering—Deceit—See Tuøy Phieàn Naõo. Chinese famous monk who lived in the Ch'ing 2) Giaøu sang—Rich—Wealthy—Well-supplied. Dynasty in China. Phuù Baïch: Phuû moät taám khaên nhoû leân böùc töôïng— Phoå Vaên Thieân: See Dö Thieân Vöông. To throw a coverlet over an image. Phoå Vaên Thieàn Sö: Teân cuûa moät vò Thieàn sö Phuù Baùt: Baùt loän ngöôïc ñaët döôùi chín voøng troøn Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø treân noùc chuøa—The inverted bowl at the top of a Ñöôøng (618-907)—Name of a Chinese Zen master pagoda below the nine circles. of the Lin-chi Sect in the T'ang dynasty. Phuù Ca La: Pudgala (skt)—See Phuù Giaø La. Phoå Vaân AÂm Thieân Vöông: Sound of Ubiquitous Phuù Caùi Töï Kyû AÙc nghieäp: Hiding own Clouds—Moät trong möôøi Ñaïi Phaïm Thieân unwholesome deeds—Che daáu aùc nghieäp cuûa Vöông—See Ñaïi Phaïm Thieân Vöông. chính mình—Haïng ngöôøi coù ai hoûi ñeán caùi xaáu Phoå Vaän Ñaïi Thinh Long Vöông: King of Naga cuûa mình thì che daáu, huoáng laø khoâng hoûi! Ñaây laø of Great Sound Traveling Everywhere—Moät trong loãi doái traù, xaûo quyeät, löøa gaït cho ngöôøi ta töôûng möôøi Long Vöông—See Ñaïi Long Vöông. mình laø baäc Thaùnh. Haïng ngöôøi naày ñöôïc goïi laø Phoå Vuõ Thieàn Sö: Teân cuûa moät vò Thieàn sö Trieàu ngöôøi khoâng bieát taøm quí—Those who keep their Tieân vaøo theá kyû thöù XVI—Name of a Korean Zen unwholesome deeds hidden, lying about it when master who lived in the sixteenth century. anyone asks about them, let alone if these deeds Phoå Vöông: Phoå Vöông laø danh hieäu cuûa Dieâm were not asked, then certainly their wickedness Vöông khi oâng ta dieät taän nhöõng toäi chöôùng cuûa would never be revealed. This condition chính mình—Universal king, title of Yama when represents people who are pretenders, those who he has expiated (extinguished) all his sins. tricked others into believing they are saints. They Phoå Xöng Maõn AÂm Thieân Vöông: Everywhere are

people of no shame in self or before others. Intoning Fulsome Sound—Moät trong möôøi Ñao Phuù Cöôøng: See Phuù Haøo. Lôïi Thieân Vöông—See Ñao Lôïi Thieân Vöông. Phuù Dieän: Vaûi che maët: A veil for the face—Che Phoâi Thai: Kalala (skt)—Ca La La—Yeát La maët: To cover the face. Lam—An embryo—The womb—Thai nhi töø thôøi Phuù Ña: Putana (skt)—See Boá Ñaùt Na and Phuù kyø ban sô ñeán luùc ñöôïc baûy ngaøy—An embryo Ñôn Na. shortly after conception. The appearance after the Phuù Ñaø Na: Putana (skt)—See Phuù Ñôn Na. first week of conception. Phuù Ñan Na: See Phuù Ñôn Na. Phu Coâng Dieâu Ñaàu: Tai-Yuan Fu: "Nodding the Phuù Ñaëc Ca Gia: Pudgala (skt)—See Phuù Giaø La. head"—See Coâng AÙn Phu Coâng Dieâu Ñaàu. Phuù Ñaëc Ca La: Pudgala (skt)—See Phuù Giaø La. Phu Cuï: 1) AÙo caø sa: The monk's robe; 2) Chieác Phuù Ñôn Na: Putana (skt)—Phuù Ñaø Na—Xuù Ngaï ñeäm traûi ra tröôùc baøn thôø Phaät: The displayed, or Quyû—Moät trong taùm boä quyû chuùng Ñaây laø loaøi promulgating article in front of the altar of the quyû moät khi baét ngöôøi lieàn laøm cho ngöôøi aáy caûm Buddha. thaáy nhö mình ñang naèm treân löûa— One of the Phu Maïn Ñaø La: Ñeå taám vaûi Maïn Ñaø La döôùi eight groups of demon-followers of the four ñaát—To spread a magic cloth, or mandala, on the maharajas. This kind of demon once invades a ground. person's body makes that person feel as if he or Phu Thaùi Nguyeân Thieàn Sö: Zen master Fu of she is on fire (a class of pretas in charge of T'ai-yuan—See Thaùi Nguyeân Phu Thieàn Sö. fevers). Phuù Ñôn Na Quyû: Putana (skt)—See Phuù Ñôn

Na. ao öôùc chôït ñeán vôùi baïn, roài thì baïn seõ mô öôùc gì Phuù Gia Töû Tha Phöông Caàu Thöïc: Daridra- nöõa? Neáu baïn coù ñöôïc taát caû moïi thöù baïn muoán, purusa (skt)—Chaøng Cuøng Töû trong Kinh Phaùp baïn coù trôû thaønh giaøu coù hay khoâng? Khi Thieàn sö Hoa, yù noùi chuùng sanh trong tam giôùi. Theo Kinh Taøo Sôn goïi ñích danh Thanh Nhueä. Giaû söû baïn Phaùp Hoa, coù moät ñöùa con trai cuûa moät phuù gia ñi ñích thöïc nhaän thöùc mình laø moät keû hoaøn toaøn laïc khoûi nhaø vaø lang thang trong ngheøo ñoùi trong khoán khoù trong ñôøi soáng taâm linh, baïn tìm ñeán moät nhieàu naêm, queân maát ñi coäi nguoàn xuaát thaân cuûa vò thaày, thöa raèng: "Con ñang caûm thaáy thieáu moät mình. Veà sau, böôùc chaân lang baït cuoái cuøng ñöa thöù gì ñoù heát söùc thaäm thaâm, xin thaày chæ giuùp." Vò anh ta trôû laïi queâ höông baûn quaùn. Nhaän ra ñöùa thaày caát tieáng goïi ñích danh teân baïn, vaø baïn ñaùp: con trai cuûa mình, vò phuù gia bieát raèng neáu oâng ta "Daï!" Vò thaày lieàn baûo: "Ñoù! Con vaãn coù caû moät nhaän con ngay laäp töùc, ñöùa con khoán khoå aáy seõ kho taøng ñeå söû duïng khi caàn thieát ñoù chöù!" Vaäy thì khoâng khoûi hoaøi nghi vaø ngaïi nguøng. Vì theá, vò phuù kho taøng ñoù laø gì? Haønh giaû tu Thieàn neân luoân nhôù gia ñaõ thu xeáp ñeå möôùn anh ta vaøo giuùp vieäc trong raèng ñoù laø moät böôùc nhaûy voït töø caûnh ngheøo tuùng nhaø, taïo cho anh ta ñieàu kieän thaêng tieán cuûa mình. ñeán moät caûnh giôùi toaøn maõn maø khoâng caàn baát cöù Töø töø vò phuù gia môùi keå cho ngöôøi con nghe veà coäi moät söï thay ñoåi naøo beân ngoaøi. Cho ñeán khi naøo nguoàn cuûa mình khi nhaän ra anh ta ñaõ saün saøng chuùng ta thöïc hieän ñöôïc böôùc nhaûy voït naøy, neáu bieát ñöôïc söï thaät. Caâu chuyeän naøy haøm yù noùi ñeán khoâng chuùng ta seõ

tieáp tuïc lang thang trong caûnh tình traïng cuûa nhöõng con ngöôøi trong ñôøi thöôøng tuùng thieáu treân theá gian naøy—The poor son, or cuûa chuùng ta. Chuùng ta voán thöøa höôûng moät saûn prodigal son, of the Lotus sutra, i.e., beings in the nghieäp voâ taän, nhöng luùc naøo cuõng caûm thaáy mình three realms. According to the Lotus Sutra, there ñang soáng trong thieáu thoán. Vôùi maãu chuyeän naøy, is a son of a rich man strays from home and chuùng ta coù theå töï hoûi: "Caùi gia saûn voâ taän bò laõng wanders in poverty for many years, forgetful of queân aáy, caùi kho taøng thuoäc quyeàn sôû höõu chính his origins. Eventually he happens to stray near ñaùng cuûa chuùng ta, laø caùi gì?" Moät soá ngöôøi coù theå home again. The father sees the boy but realizes traû lôøi laø tueä giaùc huyeàn thaâm, hay suoái nguoàn yeâu that if he went out and simply said, "You are my thöông, hay traïng thaùi sieâu yù thöùc. Moät coâng aùn son," the boy would be suspicious and afraid. So Thieàn coù theå ñöôïc vieát laïi nhö sau: Moät vò Taêng instead the father arranges for the boy to be ñeán trình thaày Taøo Sôn: "Thöa thaày, Thanh Nhueä employed as a servant of the house. Gradually the naày thaät ngheøo khoå vaø coâ ñôn, xin thaày haõy giuùp son is promoted until the father is sure he is ready anh ta ñöôïc giaøu coù." Taøo Sôn noùi: "A Xaø Leâ, laïi to be told the truth. The story depicts a person who ñaây!" Thanh Nhueä ñaùp: "Theá naøo aï?" Taøo Sôn is heir to infinite riches but constantly in a state of noùi: "Con ñaõ uoáng ba cheùn röôïu quyù taïi nhaø Baïch poverty. We might ask ourselves, "What is this ôû Truyeàn Chaâu, theá maø con laïi noùi raèng con khoâng great wealth, rightfully ours, that we are heà nhuùng moâi vaøo röôïu!" Ñaây cuõng laø thí duï thöù constantly overlooking?" Some would respond that 10 cuûa Voâ Moân Quan. Thí duï naày keå laïi noäi dung it is esoteric wisdom, or tremendous reservoir of cuûa moät cuoäc phaùp luaän giöõa Taøo Sôn vaø moân ñoà love, or superconscious state. A Zen koan that cuûa mình laø Thanh Nhueä. Theo Voâ Moân Hueä Khai goes well with this story can be paraphrased as trong Voâ Moân Quan, Thanh Nhueä trình cô nhö vaäy follows: A monk once came to Master Ts'ao-shan laø yù laøm sao? Taøo Sôn nhanh maét, hieåu roõ ngay yù and said, "Ch'ing-jui himself is very lonely and töù. Tuy nhieân, xem vaøo ñaâu maø baûo Thanh Nhueä miserable. Please be so kind as to help me to get ñaõ uoáng ba cheùn röôïu? Thaät vaäy, moãi ngöôøi chuùng ahead." Ts'ao-shan said, "Acharya Jui!" Ch'ing-jui ta laø moät Thanh Nhueä, "ngheøo khoå vaø tuùng thieáu." said, "Yes?" Ts'ao-shan said, "You have already Cho daàu chuùng ta coù theå ñöôïc taát caû cuûa caûi treân drunk three cups of superb wine from the house of theá gian naøy, nhöng chuùng ta vaãn caûm thaáy thieáu Pai of Ch'uan chou, and still you are saying that thoán hay maát maùt moät caùi gì ñoù. Vaø ngay caû khi you haven't wet your lips!" This is the tenth chuùng ta nhaän ñuùng ngay nhöõng gì mình muoán, example of the Wu-Men-Kuan. In this example chöa chaéc laø chuùng ta caûm thaáy thoûa loøng maõn we see Ts'ao-shan in a hossen with his student nguyeän. Haõy töôûng töôïng neáu nhöõng gì baïn haèng Ch'ing-jui. According to Wu Men Hui-Kai in the

Wu-Men-Kuan, Ch'ing-jui is submissive in several books: "Buddhist Doctrines on Nirvana", manner, but what is his real intention? Ts'ao Shan published in 1864;

Tibetan Language Grammar, has the eye and thoroughly discerns what Ch'ing- 1858. jui means. However, who can tell where and how Phuù Khí: 1) Ñoà duøng ñeå ngaên caûn hay taéc, chaúng has Ch'ing-jui drink wine? In fact, each one of us haïn nhö ñoà taéc nöôùc, hay ngoùi khoâng cho nöôùc is Ch'ing-jui, "poor and without sustenance." We thaám vaøo nhaø: Things for turning off, e.g. water, as may have all the riches in the world, but still we tiles do; 2) Taâm bò taéc ngheõn khoâng thaám ñöôïc would feel we lack something. Even if we were ñaïo phaùp: Impermeable resistant to teaching. given exactly what we think we are missing, it Phuù Kieân: Maëc phuû leân vai (loaïi aùo caø sa phuù- would not be enough. Imagine for a moment that kieân-y che vai phaûi; trong khi kyø-chi-y laø aùo che every one of your wishes was granted to you; then vai traùi)—To throw a robe over the shoulder. what would you wish for? If you had it all, would Phuù La: Pula or Para (skt). you be rich? What does Ts'ao-shan mean when he 1) Quoác ñoä: Pura (skt)—Land—Country—City. says, "Ch'ing-jui!" Supposing you genuinely 2) Chieác giaøy ngaén duøng ñeå trang söùc: A short- realize your poverty of spirit, and you go to a legged (ornament) boot—Boot or shoe teacher and say, "I lack that which is most ornamentation. profound." And he calls you by name you reply Phuù La Baït Ñaø La: See Phuù La (2). "Yes." And he says, "There, you have all the Phuù La Ca Dieáp: Phrana-Kassapa (skt)—Purana- riches you will ever need." What are these riches? kasyapa (skt)—Boà Laït Na Ca Dieáp—Boá Laït Na Zen practitioners should always remember that Giaø Dieáp—Boá Laït Noâ Ca Dieáp Ba—Phoâ Laït Noâ there is a jumping step from poverty to fullness Ca Dieáp Ba Töû—Phuù Lan Na Ca Dieáp—See Baát that involves neither change nor movement. Until Lan Ca Dieáp. we can take that jumping step we will continue to Phuù Lan Ñaø La: Purandara (skt)—Ngöôøi phaù vôû wander poor on this earth. thaønh luõy: Stronghold breaker, fortress Phuù Giaø La: Pudgala (skt)—Boå Ñaëc Giaø La—Phuù destroyer—Moät teân khaùc cuûa Thaàn Saám Seùt: Ñaëc Ca La—Chuùng sanh coù hình töôùng, daùng veû Another name for Indra for thunder-god. vaø taâm thöùc (con ngöôøi): Living beings that have Phuù Lan Na Ca: Purnajit (skt)—Teân cuûa moät vò form, body and soul (living beings that have body, ñeä töû cuûa ñöùc Phaät—Name of a disciple of the matter, the soul, personal identity, interpreted by Buddha. man, men, human being, and all the living). Phuù Lan Na Ca Dieáp: Purana-Kasyapa (skt)— 1) Höõu tình: The sentient beings. Ngöôøi cho raèng khoâng coù tính khoâng, phuû nhaän 2) Taát caû chuùng sanh: All living beings. haäu quaû cuûa haønh ñoäng toát xaáu (khoâng coù ñaïo 3) Taát caû chuùng sanh chòu luaân löu trong luaân hoài nghóa vua toâi hay cha con)—Purana Kasyapa, who sanh töû: All living beings subject to negated the effects of action, good or evil—See metempsychosis. Baát Lan Ca Dieáp. 4) Thuù höôùng: Direction, or transmigration. Phuù Laâu Na: Purna (skt)—Phuù Laâu Na Di Chaát Phuù Giaûng: Traû baøi cho thaày—To repeat a lesson Na Ni Töû, con cuûa tröôûng giaû Ba-Va vaø moät ngöôøi to a teacher. gaùi noâ leä. OÂng laø moät trong 1250 vò A La Haùn ñeä Phuù Khaû Só (1811-1894): Teân cuûa moät vò hoïc giaû töû Phaät, cuõng laø moät trong thaäp ñaïi ñeä töû cuûa Phaät Phaät giaùo ngöôøi Phaùp vaøo theá kyû thöù XIX. OÂng coù bieät taøi thuyeát phaùp. Bò ngöôøi anh baïc ñaõi trong coáng

hieán gaàn nhö caû ñôøi mình ñeå nghieân cöùu veà thöông vuï, nhöng oâng ñaõ cöùu ngöôøi anh naày trong Phaät giaùo vaø ngoân ngöõ AÁn Ñoä. OÂng laø taùc giaû cuûa moät chuyeán ñaém taøu. Veà sau oâng xaây moät tònh xaù nhöõng taäp saùch: "Giaùo Thuyeát Nhaø Phaät Veà Nieát hieán cho Phaät. OÂng ñöôïc Phaät thoï kyù seõ thaønh Phaät Baøn", xuaát baûn naêm 1864; Vaên Phaïm Taïng Ngöõ, ñôøi vò lai vôùi hieäu laø Phaùp Minh Nhö Lai— xuaát baûn naêm 1858—Name of a French famous Purnamaitrayaniputra, or Maitrayaniputra, son of Buddhist scholar in the nineteenth century. He Bhava by a slave girl, often confounded with contributed most of his life in studying Buddhism Maitreya. One of the 1250 Arhat disciples of the and Indian Language. He was the author of Buddha. He was also one of the ten great disciples

of the Buddha. He was the chief preacher among doøng doõi nhaø hoï Coà Ñaøm, sanh ra taïi Pataliputra, the ten principal disciples of Sakyamuni. Ill- hoaèng hoùa vuøng Varanasi. OÂng chính laø ngöôøi ñaõ treated by his brother, engaged in business, saved quy y cho Maõ Minh Boà Taùt—A native of the his brother from shipwreck by conquering Indra ancient Indian state of Kosala, descendant of through samadhi. He built a vihara (monastery) for Gautama family, born in Pataliputra, laboured in Sakyamuni. The Buddha predicted that he would Varanasi and converted Asvaghosa. become a Buddha titled Dharmaprabhasa. Phuù Na Kyø: Purneccha (skt)—Name of a preta, or Phuù Laâu Na Di Ña La Ni Töû: Purna- hungry ghost—Teân cuûa moät loaïi ngaï quyû (khi Ñöùc Maitrayaniputtra (skt)—See Phuù Laâu Na. Phaät ñang truï taïi tònh xaù Truùc Laâm trong thaønh Phuù Laâu Na Phuù La: Purusapura (skt)—Phuù Laâu Vöông Xaù. Sa Phuù La—Phuù Löu Sa Phuù La—Tröôïng Phu Phuù Na Xa: Punyagasa (skt)—Punyayasas (skt)— Thoå, teân moät vöông quoác coå, phía Baéc AÁn Ñoä, baây See Phuù Na Daï Xa. giôø laø Peshwar, nôi maø ngöôøi ta noùi raèng Ngaøi Phuù Nhuaän OÁc, Ñöùc Nhuaän Thaân: Cuûa caûi laøm Thieân Thaân Boà Taùt ñaõ ra ñôøi—The ancient capital cho nhaø cöûa ñeïp ra, chæ coù ñöùc ñoä môùi coù theå laøm of Gandhara, north of India, the modern Peshawar, cho con ngöôøi toát ñeïp hôn—Riches adorn a house, stated to be the native country of Vasubandhu. only virtue can adorn a person. Phuù Laâu Sa: Purusa (skt). Phuù Sa: Pusya (skt)—Moät vò coå Tieân: An ancient 1) Nhaân loaïi: Man—Mankind. rsi—Teân moät choøm sao: Name of a constellation. 2) Con ngöôøi ñöôïc nhaân caùch hoùa laøm Na La Phuù Tuïc Ñeá: Theá Tuïc Ñeá—Tuïc ñeá chaúng nhöõng Dieân Thieân (moät loaïi trôøi): Man personified khoâng loät heát ñöôïc nghóa lyù maø coøn che laáp maát as Narayana—See Narayana. chaân lyù (thí duï nhö saéc voán khoâng phaûi laø caùi bình 3) Taâm Thöùc: Soul and source of the universe. maø cho laø caùi bình; thanh voán khoâng phaûi laø ca 4) Thaàn Ngaõ: The spiritual self. khuùc maø cho laø ca khuùc)—The unenlightened 5) Ngaõ: Atman (skt)—Ego—Taùnh chaát ñaëc bieät inversion of reality, common views of things. cuûa “ngaõ” laø tö töôûng, vaø qua moät chuoãi thay Phuù Tö Taøi Vöông: Rich in Material Goods—See ñoåi cuûa kieáp hieän höõu—The atman whose Daï Xoa Vöông. characteristic is thought, and which through Phuø AÂu: Bong boùng nöôùc—Spumes—Water successive modifications, all forms of bubbles. existenc. Phuø Caên: Naêm caên hay y xöù cuûa naêm caên treân Phuù Laâu

Sa Phuù La: Purusapura (skt)—See Phuù thaân theå—The sense organs as aids—See Phuø Laâu Na Phuù La. Traàn Caên. Phuù Löu Sa Phuù La: Purusapura (skt)—See Phuù Phuø Di: Bhumija (p)—Teân cuûa moät aån só thôøi ñöùc Laâu Na Phuù La. Phaät—Name of a hermit in India at the time of the Phuù Moä: Vong linh trôû veà vieáng moà ba ngaøy sau Buddha. khi ñaõ ñöôïc choân caát—To return to visit a grave Phuø Dung Ñaïo Giai Thieàn Sö (1043-1118): on the third day after internment. Fuyo-Dokai (jap)—Fu-jung T'ao-k'ai (Wade-Giles Phuù Na: Punya, Punar, or Purna (skt)—See Phuù Chinese)—Furong Daokai (Pinyin Chinese)— Laâu Na. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát Phuù Na Baø Toâ: Punarvasu (skt)—Teân cuûa moät vò veà Thieàn sö Phuø Dung Ñaïo Giai; tuy nhieân, coù moät sö AÁn Ñoä—Name of an Indian monk. vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Nguõ Phuù Na Baït Ñaø: Purnabhadra (skt)—Teân cuøa moät Ñaêng Hoäi Nguyeân: Thieàn sö Phuø Dung Ñaïo Giai Thaàn töôùng—Name of a spirit-general. sanh naêm 1043 taïi Nghi Chaâu (nay thuoäc tænh Sôn Phuù Na Da Xaù: Punyayasas (skt)—Phuù Na Daï Ñoâng). Khi coøn treû, Sö hoïc Ñaïo Thuaät vôùi muïc Xoa, toå sö thöù 11 trong doøng thieàn AÁn Ñoä—The ñích ñöôïc tröôøng sanh baát töû. Veà sau naøy Sö boû eleventh patriarch of the Indian Zen Lineage. caùch hoïc naøy ñeå hoïc Thieàn vôùi moät vò thaày ôû Phuù Na Da Xaù Toå Sö: See Phuù Na Da Xaù. Tröôøng An. Sau ñoù Sö trôû thaønh ñeä töû vaø Phaùp töï Phuù Na Daï Xa: Punyagasa (skt)—Punyayasas cuûa Thieàn sö Ñaàu Töû Nghóa Thanh—We do not (skt)—Moät cö daân cuûa vöông quoác coå Kosala, have detailed documents on this Zen Master;

however, there is some interesting information on "Thænh Hoøa Thöôïng noùi tieáp." Ñaàu Töû noùi: him in The Wudeng Huiyuan: Zen master Fu- "Maïo sanh nhaät, tuaát sanh nguyeät." Sö lieàn jung-Yi-Qing was born in 1043 in Yi-Chou (now ñoát ñeøn ñem ñeán. Ñaàu Töû noùi: "Ngöôi ñi leân the city in southern San-T'ong Province). As a ñi xuoáng ñeàu khoâng luoáng coâng." Sö thöa: "ÔÛ young man he practiced certain Taoist arts with beân caïnh Hoøa Thöôïng lyù phaûi nhö theá." Ñaàu the aim of gaining immortality. He later Töû noùi: "Keû toâi ñoøi trong nhaø naøo maø khoâng abandoned such practices and studied with a Zen coù." Sö thöa: "Hoøa Thöôïng tuoåi cao thieáu noù master in Changan. Later he became a disciple khoâng ñöôïc." Ñaàu Töû hoûi: "AÂn caàn caùi gì?" Sö and Dharma heir of T'ou-Tzi-Yi-Qing. thöa: "Coù phaàn ñeàn aân."—One day, T'ou-Tzi Sö hoûi Ñaàu Töû: "Ngoân giaùo cuûa Phaät Toå nhö and Fu-jung were walking in the vegetable vieäc côm nöôùc thöôøng ngaøy trong nhaø, lìa rôøi patch. T'ou-Tzi came up to Fu-jung and vieäc naày rieâng coù choã vì ngöôøi hay chaêng?" handed him his staff. Fu-jung took it, then Ñaàu Töû ñaùp: "Ngöôi noùi saéc leänh cuûa Thieân walked behind T'ou-Tzi. T'ou-Tzi said: "Is Töû trong coõi naày, laïi nhôø vua Voõ, vua Thang, this in accordance with principle?" Fu-jung Nghieâu, Thuaán hay chaêng?" Sö suy nghó ñeå said: "Carrying the master's shoes or staff for ñaùp laïi. Ñaàu Töû laáy phaát töû bòt mieäng sö, noùi: him, it can't be otherwise." T'ou-Tzi said: "Ngöôi phaùt yù ra ñaõ ñaùng aên ba möôi gaäy roài." "There's one walking with me." Fu-jung said: Ngay caâu noùi naày, sö tænh ngoä, ñaûnh leã, lieàn "Who's not learning from you?" T'ou-Tzi lui ra. Ñaàu Töû goïi: "Xaø

Leâ haõy laïi ñaây.” Sö went back. When evening came, he said to chaúng ngoù laïi. Ñaàu Töû noùi: “Ngöôi ñeán choã Fu-jung: “The master we spoke of earlier isn’t chaúng nghi chaêng?” Sö lieàn bòt tai—Fu-jung finished.” Fu-jung said: “Master, please speak asked T’ou-Tzi: “The words of the Buddhas your mind.” T’ou-Tzi said: “The morning and ancestors were about everyday things gives birth to the sun. The evening gives birth such as drinking tea or eating rice. Besides to the moon.” Fu-jung then lit the lamp. T’ou- this, does the teaching have anything special Tzi said: “Your comings and goings, none of it for people or not?” T’ou-Tzi said: “You speak is like that of a disciple.” Fu-jung said: the Cosmic Emperor’s edict. Are you “Taking care of the master’s affairs, this is in pretending to be Yao, Shun, Yu, and T’ang or accordance with principle.” T’ou-Tzi said: not? Fu-jung wanted to continue speaking but “Servants and slaves, what household doesn’t T’ou-Tzi raised his whisk and placed it over have them?” Fu-jung said: The master is Fu-jung’s mouth, saying: “If you have some advanced in years. Neglecting him is intention, then you already deserve thirty hits unacceptable.” T’ou-Tzi said: “So this is how with the stick!” Fu-Rong then experienced you apply your diligence!” Fu-jung said: “One enlightenment. He bowed and turned to should repay kindness.” leave. T’ou-Tzi said: “Come back! Your Vaøo naêm 1080, Phuø Dung trôû thaønh truï trì reverence!” Fu-jung ignored him. T’ou-Tzi chuøa Trieäu Ñeá vaø Töï vieän Trung Ninh Baûo said: “Have you come to the place of no Thoï treân nuùi Ñaïi Döông. Taïi ñoù, Sö truyeàn baù doubt?” Fu-jung then covered his ears with his giaùo phaùp Taøo Ñoäng toâng, vôùi soá ñeä töû nhieàu hands. nhö maây trôøi. Moät hoâm, Thieàn sö Phuø Dung Moät hoâm, sö theo Ñaàu Töû ñi daïo vöôøn traø. thöôïng ñöôøng thò chuùng, noùi raèng: "Veà ban Ñaàu Töû trao caây gaäy cho sö, sö nhaän laáy lieàn ngaøy, ñi vaøo Kyø Thoï Caáp Coâ Ñoäc Vieân, traêng ñi theo sau Ñaàu Töû. Ñaàu Töû baûo: “Lyù neân theá saùng loùng laùnh treân trôøi. Veà ñeâm, leân ñænh aáy.” Sö thöa: “Cuøng Hoøa Thöôïng xaùch giaøy Linh Thöùu Sôn, maët trôøi traøn ngaäp caû maét. caàm gaäy, cuõng chaúng phaûi vieäc phaàn ngoaøi.” Nhöõng con quaï ñen bay töøng baày nhö tuyeát Ñaàu Töû baûo: “Vaãn coù ngöôøi ñoàng haønh.” Sö traéng, moät con ngoãng coâ leû boãng trôû thaønh moät thöa: “Ñaây laø moät ngöôøi khoâng nhaän daïy.” baày; thieát caåu suûa tieáng vang leân taän maây; Ñaàu Töû thoâi hoûi. Ñeán chieàu, Ñaàu Töû baûo: moät con traâu nöôùc coá tìm ñöôøng xuoáng bieån. “Sôùm mai noùi thoaïi chöa heát.” Sö thöa: Chæ khi naøo ñöôïc nhö theá aáy, thì thaäp phöông

hoäi tuï, vaø roài chöøng ñoù thì caàn gì phaûi taùch caùi "The song of the foreigner does not have the ngaõ vaø nhöõng caùi khaùc nöõa? Taïi choã cuûa five tones of the musical scale. Its melody nhöõng vò coå Phaät naøy, beân döôùi coảng cuûa chö goes beyond the heavens. I ask the master to Toå, taát caû maáy oâng dang tay ra vaø ñoùn nhaän sing it!" Fu-jung said, "The wooden cock nhöõng vò toân tuùc ñaõ ñeán. Heát thaûy maáy oâng, crows in the night. The iron phoenix sings maáy oâng coù theå noùi veà caùi sôû ñaéc cuûa mình clearly through the heavens." The monk said, hay khoâng?" Sau moät luùc laâu im laëng, Phuø "In that case, a single phrase of this song Dung noùi: "Haõy troàng nhieàu caây voâ töôùng cho includes a thousand old

melodies. The nhöõng ngöôøi ñeán sau troâng thaáy."—In the itinerant monks that know this tune fill the year 1080, Fu-jung became the abbot of the hall!" Fu-jung said, "A tongueless child can Zhaoti Temple and Chongning Baoshou Zen carry the tune." The monk said, "You are a Monastery on Mt. T'a-yang. There he great teacher, possessing the celestial eye of propagated the way of the Caodong school, humanity." Fu-jung said, "Quit flapping your with disciples as numerous as clouds. One lips." day, Fu-jung entered the hall and said, "By Moät vò Taêng hoûi Phuø Dung: "Theá naøo laø day, entering Jetavananihara Park, a lustrous Ñaïo?" Phuø Dung noùi: "Khi ñeâm ñeán, moät con moon is in the sky. By night, ascending boø khoâng söøng ñi voäi vaøo chuoàng."—A monk Vulture Peak, the sun fills the eyes. Crows asked Fu-jung, "What is Tao?" Fu-jung said, swarming like the snow; a solitary goose "When night comes, a hornless ox rushes into becomes a flock; an iron dog barks and rises it pens." to the clouds; a water buffalo struggles and Phuø Dung noùi: "Khi khoâng nghe ñöôïc nghieäp enters the sea. Just when it's like this, the ten thanh cuûa tieáng chuoâng vaø troáng, thì moät aâm directions converge, and then what separates thanh coâ leû laøm tænh thöùc ngöôøi trong moäng. self and others? In this place of ancient Söï tónh laëng vónh haèng vaø toaøn haûo khoâng coù Buddhas, beneath the gate of the ancestors, vieäc gì ñaëc bieät hôn nöõa. Ai noùi Quaùn AÂm ñöa all of you extend a hand and receive the ra cöûa khaùc?" Sau moät luùc laâu im laëng, Phuø worthies that have arrived. All of you, can Dung noùi: "Maáy oâng coù laõnh hoäi khoâng? Ñöøng you speak about what you've attained?" After hoûi vò khaùch treân Phoå Ñaø Sôn. Khi chim öng a long pause Fu-jung said, "Plant an keâu theùt leân, thì maây quanh ñænh ñaûo tan bieán abundance of formless trees for those who heát!"—Fu-jung said, "When the karmic come later to see." sounds of bells and drum are not heard, a Sau khi Phuø Dung trôû thaønh truï trì, coù moät vò single sound awakens the one in the dream. Taêng hoûi: "Baøi haùt cuûa ngöôøi Hoà (Toå Boà Ñeà Perfect eternal stillness has no extra affairs. Ñaït Ma) khoâng coù nguõ aâm trong cung baäc aâm Who says Kwan-Yin offers some other nhaïc. Theá maø söï du döông cuûa noù leân ñeán taän gates?" After a long pause, Fu-jung said, "Do nhöõng cung trôøi. Con xin pheùp thænh Hoøa you understand? Don't ask the guest on Putuo Thöôïng haùt baøi aáy ñi!" Phuø Dung noùi: "Gaø goã Mountain. When the eagle cries, the clouds gaùy veà ñeâm. Thieát phuïng haùt tieáng roõ raøng around the island peaks are dispersed!" xuyeân qua nhöõng cung trôøi." Vò Taêng noùi: Moät hoâm, Sö thöôïng ñöôøng daïy chuùng. Sö ñöa "Trong tröôøng hôïp ñoù, moät caâu cuûa baøi haùt caây gaäy leân vaø noùi: "Ñaây maáy oâng xem, coâng naøy bao truøm caû ngaøn ñieäu du döông thôøi vieäc cuûa chö Phaät ñaáy. Ngay caû khi maáy oâng tröôùc. Vò haønh cöôùc Taêng bieát giai ñieäu naøy coù theå töï do 'khôûi leân ôû ñoâng vaø laën xuoáng ôû traøn ngaäp saûnh ñöôøng." Phuø Dung noùi: "Voâ taây,' 'thaâu noù laïi vaø traûi noù ra,' veà caên baûn, thieät ñoàng töû coù theå mang giai ñieäu naøy." Vò maáy oâng vaãn khoâng hieåu coâng vieäc maø phaùn Taêng noùi: "Hoøa Thöôïng laø moät baäc thaày vó ñoaùn thaát Phaät. Maáy oâng phaûi hieåu thaáu raèng ñaïi, coù thieân nhaõn cuûa loaøi ngöôøi." Phuø Dung coù moät ngöôøi khoâng khoâng nhôø ngöôøi khaùc maø

noùi: "Ñöøng töï vaõ vaøo moâi mình nöõa."—After thöïc chöùng, khoâng nhaän giaùo phaùp töø ngöôøi Fu-jung became abbot, a monk asked him, khaùc, vaø khoâng rôi vaøo giai ñoaïn. Neáu maáy

oâng gaëp ngöôøi naøy, thì vieäc tu taäp Thieàn caû Noùi mau! Baøi hoïc gì cuûa thôøi ñieåm naøy? Coù ñôøi cuûa maáy oâng coi nhö ñaõ hoaøn taát." Roài hoäi khoâng? Naêm tôùi seõ naåy maàm môùi. Gioù Phuø Dung boãng heùt vaøo maët chö Taêng: "Neáu xuaân khoù chòu khoâng ngôùt thoåi."—One day, maáy oâng coøn nghi, maáy oâng khoâng caàn gaëp Zen master Fu-jung entered the hall and laõo Taêng veà nhöõng chuyeän naøy nöõa ñaâu!"— addressed the monks, saying, "I don't ask Fu-jung entered the hall to address the monks. about the last thirty days of the twelfth month. He held up his staff and said, "Here you see I just want to know about the great matter of it, the affair of all the Buddhas. Even if you the twelfth month. Everyone! At that moment, can freely 'rise in the east and sink in the Buddha can't help you, Dharma can't help west,' 'gather it in and roll it out,' you still you, the ancestors can't help you, all the don't fundamentally comprehend the affair teachers in earth can't help you, I can't help that predates the seven Buddhas. You must you, and the King of Death can't help you. realized that there is a person who is not You must settle this matter now! If you settle realized through others, who does not receive it now, the Buddha can't take it from you, the teachings from others, and who does not fall Dharma can't take it from you, the ancestors into stages. If you see this person, the Zen can't take it from you, all the teachers on practice of an entire lifetime is concluded." earth can't take it from you, and the King of Fu-jung then suddenly yelled at the monks, "If Death can't take it from you. Speak out! What you have any more doubts, you don't need to is the lesson of this very moment? Do you see me about them!" understand? Next year there'll be a new shoot Phuø Dung thöôïng ñöôøng daïy chuùng: "Nuùi growing. The annoying spring wind never xanh luoân ñi. Ngöôøi ñaøn baø ñaù sanh con veà ceases." ñeâm."—Fu-jung entered the hall and said, Vaøo naêm 1104, vua Hueä Toâng nghe tieáng cuûa "The green mountains are always walking. Sö beøn ban töû y Taêng giaø leâ vaø danh hieäu The stone woman gives birth to a son at "Ñònh Chieáu Thieàn Sö." Sö töø choái nhaän töû y night." vì cho raèng khoâng thích hôïp vaø vieäc naøy gaây Moät vò Taêng hoûi: "Theá naøo laø thoùi nhaø cuûa ra söï phaãn noä cuûa nhaø vua. Vua ñoøi Sö phaûi Hoøa Thöôïng?" Phuø Dung noùi: "Moïi ngöôøi ñeàu ñeán truï taïi Töø Chaâu, nôi maø baây giôø thuoäc tænh thaáy noù caû maø."—A monk asked, "What is the Sôn Ñoâng. Phuø Dung cuõng khöôùc töø luoân caû style of the master's house?" Fu-jung said, chuyeän naøy. Cuoái cuøng vua Hueä Toâng ñoåi yù "Everyone can see it." vaø xaây moät ngoâi chuøa treân nuùi Phuø Dung ñeå Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Ta vinh danh Sö. Phuø Dung di chuyeån ñeán ngoâi khoâng ñoøi hoûi ba möôi ngaøy cuoái cuûa thaùng chuøa naøy, laáy teân nuùi ñoù, vaø truï laïi ñoù ñeå daïy chaïp. Ta chæ muoán bieát veà ñaïi söï cuûa thaùng Thieàn cho moät soá lôùn ñeä töû cho ñeán cuoái ñôøi chaïp maø thoâi. Moïi ngöôøi! Ngay luùc ñoù, Phaät cuûa Sö—In the year 1104 the emperor Hui khoâng giuùp gì ñöôïc cho maáy oâng; Phaùp khoâng Zong heard of Fu-jung's reputation and giuùp gì ñöôïc cho

maáy oâng; Toå khoâng giuùp gì presented him with the honored purple robe ñöôïc cho maáy oâng; taát caû caùc laõo sö treân ñôøi and the title "Zen Master Samadhi khoâng giuùp gì ñöôïc cho maáy oâng, ta khoâng Illumination." Fu-jung refused the robe as giuùp gì ñöôïc cho maáy oâng; Dieâm Vöông cuõng being inappropriate and incurred the khoâng giuùp gì ñöôïc cho maáy oâng. Maáy oâng emperor's wrath. The emperor demanded that phaûi giaûi quyeát vaán ñeà naøy ngay baây giôø! Neáu Fu-jung take up residence in Zizhou, a place maáy oâng giaûi quyeát vaán ñeà naøy baây giôø, Phaät in modern Shandong Province. Fu-jung khoâng laáy ñöôïc noù töø maáy oâng; Phaùp khoâng refused to submit to this as well. Eventually laáy ñöôïc noù töø maáy oâng; chö Toå khoâng laáy the emperor had a change of heart and ñöôïc noù töø maáy oâng; caùc laõo sö treân ñôøi naøy honored Fu-jung, building a temple for him at khoâng laáy ñöôïc noù töø maáy oâng; vaø Dieâm Fu-jung. Fu-jung moved to that location, Vöông cuõng khoâng laáy ñöôïc noù töø maáy oâng. assumed its mountain name, and remained

there, teaching a great number of students, for rieâng thaùp thôø xaù lôïi Phaät—Formerly “Phuø the rest of his life. Ñoà” means “Buddhism;” however, nowadays, Vaøo ngaøy möôøi boán thaùng taùm aâm lòch naêm it is used to indicate a stupa of Buddha’s 1118, sö hoûi buùt giaáy, ñoaïn vieát keä: relics. “Ngoâ nieân thaát thaäp luïc Phuø Khoång: Loå hoûng xuyeân qua boïng caây troâi Theá duyeân kim dó tuùc leành beành treân bieån, maø con ruøa moät maét tình côø Sanh baát aùi thieân ñöôøng nhìn thaáy ñöôïc maët traêng, quaû laø cô hoäi hieám coù, Töû baát phaï ñòa nguïc gioáng nhö cô hoäi ñöôïc gaëp Phaät quaû laø hieám hoi Taùn thuû hoaønh thaân tam giôùi ngoaïi vaäy—A hole in a floating log, through which a Ñaèng ñaèng nhaän vaän haø caâu thuùc.” one-eyed turtle accidentally obtains a glimse of (Ta tuoåi baûy möôi saùu, the moon, the rarest of chances, e.g. the rareness Duyeân ñôøi nay ñaõ ñuû of meeting a Buddha. Sanh chaúng thích thieân ñöôøng Phuø Khôûi: Methods that support (raise up) all Cheát chaúng sôï ñòa nguïc theories—Phöông phaùp kieán laäp naâng ñôõ, khaúng Buoâng tay ñi ngang ngoaøi tam giôùi ñònh taát caû, bao goàm luoân caùc phaùp nghóa phaân Maëc tình vöôn boång naøo buoäc raøng). bieät, meâ ngoä, chuùng sanh vaø Phaät, thieän aùc, daøi Sau ñoù, sö thò tòch—On the fourteenth day of ngaén, vaân vaân. Ñaây laø phöông caùch phoùng khoaùng the eighth lunar month in the year 1118, Fu- cuûa caùc baäc thieàn sö nhieàu kinh nghieäm duøng ñeå Jung asked for a brush and paper. He then tieáp hoùa ngöôøi hoïc. Theo thí duï thöù 11 cuûa Voâ wrote this verse: Moân Quan, ngaøy noï Trieäu Chaâu gheù thaêm moät vò "I’m seventy-six years old, am chuû, hoûi: "Coù chaêng? Coù chaêng?" Chuû am giô My causational existence is now naém tay leân. Sö noùi: "Nöôùc caïn khoâng phaûi choã completed ñaäu thuyeàn." Noùi xong Sö beøn boû ñi. Laïi gheù moät In life I did not favor heaven am khaùc, hoûi: "Coù chaêng? Coù chaêng?" Chuû am In death I don’t fear hell cuõng giô naém tay leân. Sö noùi: "Buoâng ñöôïc, baét Hands and body extend ñöôïc, gieát ñöôïc, cöùu ñöôïc." Noùi xong sö beøn leã beyond the three realms. baùi. Theo Voâ Moân Hueä Khai trong Voâ Moân Quan, What stops me from roaming as I haønh giaû tu thieàn neân ñeå yù ôû choã caû hai am chuû

please?" ñeàu ñöa naém tay leân, sao Trieäu Chaâu laïi chòu moät Soon after writing this verse, the master cheâ moät? Thöû hoûi ngoa nghaïnh ôû ñaâu? Neáu haï passed away. ñöôïc choã naày moät caâu chuyeån ngöõ thì thaáy ngay Phuø Dung Ñaïo Khaûi Thieàn Sö: See Phuø Dung Trieäu Chaâu, löôõi khoâng xöông, khen cheâ maëc tình, Ñaïo Giai Thieàn Sö. phuø khôûi hay xoâ ngaõ ñeàu hoaøn toaøn töï taïi —To Phuø Dung Linh Huaán Thieàn Sö: Fu-jung Ling- establish methods that support all theories hsun—See Linh Huaán Phuø Dung Thieàn Sö. including discriminations of unenlightenment and Phuø Ñaø: See Buddha and Stupa. enlightenment, ordinary people and Buddha, Phuø Ñaø Baït Ma: Buddhavarman (skt)—Giaùc Khaûi wholesome and unwholesome, long or short, and sa moân—Moät vò sö ngöôøi AÁn sang Trung Hoa so on. This is a liberal method used by phieân dòch kinh ñieån khoaûng nhöõng naêm 437- experienced Zen masters in helping their 439—An Indian monk who came to China to disciples. According to example 11 of the Wu- translate sutras around 437-439. Men-Kuan, one day, Chao-Chou went to a Phuø Ñaàu: See Buddha and Stupa. hermit's cottage and asked, "Anybody in? Phuø Ñoà: Anybody in?" The hermit lifted up his fist. Chao- 1) Buddha (skt): Coøn goïi laø Höu Ñoà, laø aâm khaùc Chou said, "The water is too shallow for a ship to cuûa Phaät Ñaø—Another name for Buddha—anchor." And he left. Again, Chao-Chou went to See Buddha. another hermit's cottage and asked, "Anybody in? 2) Stupa (skt): Buddha-stupa—Xöa goïi Phaät giaùo Anybody in?" This hermit too lifted up his fist. laø Phuø Ñoà, veà sau naày töø Phuø Ñoà duøng ñeå chæ Chao-Chou said, "Freely you give, freely you take

away, freely you kill, freely you give life." Then Thieàn phaûi neân luoân nhôù ñieàu naøy "Ngöôøi ngu Chao-Chou made a full bow and left. According to nhaèm trong lôøi noùi nhai gaëm, cuõng gioáng nhö duøng Wu Men Hui-Kai in the Wu-Men-Kuan, Zen gaùo nöôùc maø taùt soâng Hoaøng Haø ñeå baét caù. Sao practitioners should notice that both hermits held chaúng bieát caù ñaõ hoùa roàng roài."—Two hand up their fists in the same way. Why did Chao- support the fence, or touch the wall; it seems like Chou approve one and not the other? Who can tell someone who looks for things in a dark night. In what is the core of the complication? If you can Zen, the term means ordinary people use their give a turning word on this matter, you will realize discriminative mind to examine the Buddha realm. that Chao-Chou's tongue has no bone in it. He is According to the Pi-Yen-Lu, example 7, Zen free, now to raise up, now to thrust down. master Hui-chao's great awakening is likened to Phuø Khôûi Moân: See Phuø Khôûi. fish becoming dragons where the waves are high Phuø Kieân (338-385): Teân cuûa moät vò vua Tieàn at the three-tiered Dragon Gate, while fools still Taàn, Trieàu ñaïi nhaø Ñoâng Taán beân Trung Hoa go on dragging through evening pond water (the (317-420)—Name of a Pre-Ch'in King of the Dragon Gate is a gorge through which the Yellow Eastern Chin Dynasty in China. River passes at the border of Shensi and Shansi). Phuø Luaät Ñaøm Thöôøng Giaùo: Giaùo phaùp phuø trôï According to the legend, King Yu cut it through giôùi luaät, thuyeát giaûi Phaät tính thöôøng truï, nhö the mountains forming an three-level passage for trong Kinh Nieát Baøn—The teaching which the river. Nowadays, on the third day of the third supports the rules

and speaks of the eternal, i.e. month, when the peach blossoms bloom, and the Nirvana Sutra. heaven and earth are ready, if there is a fish that Phuø Ly Maïc Bích: Two hands support the fence, can get through hte Dragon Gate, horns sprout on or touch the wall—Hai tay ñôõ haøng raøo, sôø vaùch his head, he raises his bristling tail, catches hold of töôøng, boä daïng gioáng nhö ngöôøi trong ñeâm toái tìm a cloud, and flies away. Those who cannot leap vaät. Trong thieàn, töø naày coù nghóa laø haïng phaøm through fail and fall back. Fools who gnaw on the phu duøng taâm phaân bieät ñeå suy löôøng caûnh giôùi words are like scooping out the evening pond Phaät. Theo Bích Nham Luïc, taéc 7, Thieàn sö Hueä water looking for fish; how little they realize that Sieâu ñaò ngoä gioáng nhö "Ba caá p soùng cao caù hoùa the fish have already turned into dragons! Old roàng, soâng Hoaøng Haø ngöôøi ngu taùt baèng gaùo." Master I-Tuan had a verse which said, Theo truyeàn thuyeát, Long Moân Voõ Ñeá ñaøo ba caáp. "A copper of bright money Ngaøy nay ngaøy moàng ba thaùng ba khi hoa ñaøo nôû, Buy a fried cake; do söï caûm öùng cuûa trôøi ñaát, coù con caù nhaûy qua He gobbles it down into his belly, ñöôïc Long Moân thì treân ñaàu moïc söøng, ôû coå coù And from then on no longer feels hunger." bôøm, nôi ñuoâi coù loâng, vòn maây maø ñi. Neáu con In the old days Librarian Ch'ing liked to ask naøo nhaûy khoâng qua khoûi thì bò ñieåm traùn roài traû people, "What is 'Fish turn into dragons at three-trôû veà. Ngöôøi ngu nhaèm trong lôøi noùi nhai gaëm, tiered Dragon Gate where the waves are high'? " cuõng gioáng nhö duøng gaùo nöôùc maø taùt soâng Hoaøng Zen practitioners should always remember this: Haø ñeå baét caù. Sao chaúng bieát caù ñaõ hoùa roàng roài. "Fools who gnaw on the words are like scooping Thieàn sö Nghóa Ñoan coù baøi keä tuïng raèng: out the evening pond water looking for fish; how "Nhaát vaên ñaïi quang tieàn little they realize that the fish have already turned Maõi ñaéc caù du tö into dragons!" Khieát höôùng ñoå lyù lieãu Phuø Moäc: Khuùc goã noåi (duï con ruøa muø vaø khuùc goã Ñöông haï baát vaên cô." noåi)—A floating log—See Manh Quy. (Moät ñoàng tieàn Ñaïi Quang Phuø Nam Phaät Giaùo: Funan Buddhism. Mua ñöôïc caùi baùnh ngon Phuø Nang: Chieác phao (vaät maø ngöôøi ñi soâng lôùn Nhai xong doàn vaøo buïng hay bieån thöôøng hay mang theo ñeå ñeà phoøng cheát Lieàn ñoù heát ñoùi roài). ñuoái. Phuø nang ví nhö giôùi caám ñoái vôùi ngöôøi tu. Khi xöa Taïng chuû Khaùnh thích hoûi ngöôøi: "Theá Muoán vöôït qua bieån khoå, muoán chaám döùt luaân hoài, naøo laø ba caáp soùng cao caù hoùa roàng?" Haønh giaû tu ngöôøi tu phaûi giöõ gìn giôùi luaät, khoâng giöõ giôùi thì

chaúng khaùc naøo ñaâm luûng phao, chaúng nhöõng thaät—Passing thoughts, unreal fancies. khoâng qua ñöôïc bôø beân kia, maø coøn bò nhaän chìm Phuø Vaân: trong bieån ñôøi sanh töû nöõa)—A floating bag, a 1) Ñôøi soáng hay thaân naày cuõng troâi noåi gioáng swimming float, a lifebuoy. maây bay vaäy—A drifting cloud, e.g. this life, Phuø Pheùp Phuø Du: Externalist guru or shaman. or the body. Phuø Quaù Ñoaïn Kieàu Thuûy, Baïn Quy Voâ Nguyeät 2) Teân cuûa moät vò Thieàn sö Vieät Nam, thuoäc Thoân: Choáng qua doøng nöôùc khoâng coù caàu, laøm Thieàn phaùi Truùc Laâm, vaøo theá kyû thöù XIII— baïn trôû veà laøng trong ñeâm khoâng traêng. Chæ cho Name of a Vietnamese Zen master, of the chieác gaäy cuûa thieàn Taêng—To cross

a stream Truc Lam Zen Sect, in the thirteenth century. without a bridge, to accompany someone to return Phuû Chaâu Taøo Sôn Nguyeân Chöùng Thieàn Sö to the native village in a night without the Ngöõ Luïc: Sozan Honjaku Goroku (jap)—Zen moonlight (a no-moon night). In Zen, the term master Ts'ao-shan Pen-chi's Records of indicates a monk's staff. Teachings—Cao-shan Benji's Records of Phuø Sinh: Short life. Teachings—See Taøo Sôn Baûn Tòch Thieàn Sö. Phuø Sinh Kieáp: Kieáp phuø sinh (cuoäc soáng ngaén Phuû Ñònh: Negative—Ñaây laø moät trong boán caùch nguûi)—Ephemeral life. ñeå dieãn taû Nieát Baøn. Moâ taû theo loái phuû ñònh laø Phuø Sôù: Teân khaùc cuûa Kinh Nieát Baøn maø toâng phöông thöùc thoâng thöôøng nhaát. Nieát Baøn laø baát töû, Thieân Thai cho raèng laø söï khueách ñaïi cuûa Kinh baát bieán, baát dieät, voâ bieân, voâ taùc, voâ sanh, vò sanh Phaùp Hoa—Supporting Commentary, another (chöa sanh), baát theä, khoâng bò huûy hoaïi, baát taïo, voâ name for the Nirvana Sutra. According to the beänh, voâ laõo, khoâng coøn ñoïa laïc vaøo choán traàm T'ien-T'ai, it is an amplification of the Lotus luaân, voâ thöôïng, chaám döùt khoå ñau, vaø giaûi thoaùt Sutra. toái haäu—This is one of the four ways to describe Phuø Sôn Phaùp Dieãn Thieàn Sö (991-1067): Teân Nirvana. The negative description is the most cuûa moät vò Thieàn sö Trung Hoa vaøo thôøi nhaø Toáng common. Nirvana is deathless, unchanging, (960-1279). Sö soaïn boä Nguõ Gia Toâng Chi—Name imperishable, without end, non-production, of a Chinese Zen master who lived in the Sung extinction of birth, unborn, not liable to dynasty. He composed the Handed Down dissolution, uncreated, free from disease, un- Regulations For Monks in the Five Traditions— aging, freedom from transmigration, utmost, See Nguõ Gia. cessation of pain, and final release—See Boán Phuø Tang Phaät Giaùo: Phaät Giaùo Nhaät Baûn— Caùch Dieãn Taû Nieát Baøn. Japanese Buddhism. Phuû Ñònh Ngöõ: Lôøi noùi phuû ñònh hay noùi nghòch— Phuø Taùt: Bodhisattva (skt)—See Boà Taùt. Contraditctory words—Negative words— Phuø Theá: Short life. Paradoxical words—See Noùi Nghòch. Phuø Traàn: Buïi noåi—Taát caû caùc phaùp höõu vi ñeàu Phuû Sôn Huyeàn Chuyeát: Fuzan-Genshutsu nhö buïi noåi, khoâng chaân thöïc. Noù che laáp maát chaân (jap)—Name of a monk. tính—Floating dust or atoms, unstable matter, i.e. Phuï: phenomena which hide reality. 1) Thöù nhì: Secondary. Phuø Traàn Caên: Nguõ Traàn Phuø Trôï Chính Caên hay 2) Vôï—A wife—A woman—Theo giaùo ñieån nhaø ngoaïi hình cuûa nguõ caên, coù theå thaáy ñöôïc hay nghe Phaät, khoâng coù thöù gì nguy hieåm cho cuoäc ñöôïc nhö thò giaùc, thính giaùc, vaân vaân, laø phuø traàn soáng tònh xaù hôn ñaøn baø. Ñaøn baø laø coäi reã khoå phuø trôï "chính caên." Ñoái laïi vôùi thaéng nghóa caên — ñau, laø chöôùng ngaïi, laø söï huûy dieät, laø vöôùng The external organs of sensation, i.e. of sight, maéc, saàu khoå, haän thuø vaø muø quaùng, vaân hearing, etc, which aid the senses. Also means vaân—According to Buddhist teaching, nothing "fleeting," or "vacuous," these external things is so dangerous to monastic chastity as having an illusory existence; the real organs, or woman. She is the root of all misery, indriya; in contrast with the function of faculty of hindrance, destruction, bondage, sorrow, sensation. hatred, blindness, etc. Phuø Töôûng: Nhöõng tö töôûng phuø phieám khoâng Phuï Lieâu: Deputy in a monastery.

Phuï Maät: Pha-gyu (tib)—Father tantra—Cha cuûa raèng: “Trí ñoä meï Boà Taùt, phöông tieän aáy laø cha, maät chuù—Trong Phaät giaùo Maät toâng, phuï maät lieân Ñaïo sö taát caû chuùng, ñeàu do ñaáy sinh ra. Phaùp hyû heä tôùi vieäc chuyeån hoùa söï naêng ñoäng hay saân chính laø vôï, taâm töø bi laø gaùi, taâm thaønh thöïc laø trai, haän—In Tantric Budhism, the father tantra is roát raùo vaéng laëng nhaø. Traàn lao laø ñeä töû, tuøy yù maø concerned with transforming aggression or hatred. sai xöû, ñaïo phaåm voán baïn laønh, do ñaáy thaønh Phuï Maãu: Cha meï—Father and mother—Parents. Chaùnh giaùc. Caùc ñoä laø phaùp löõ, töù nhieáp laø kyõ nöõ, 1) Voâ minh vaø tham aùi ñöôïc coi nhö laø cha meï ca ngaâm tuïng lôøi phaùp, laáy ñoù laøm aâm nhaïc, vöôøn cuûa phieàn naõo vaø nghieäp chöôùng—The two töôïc aáy toång trì, caây röøng phaùp voâ laäu, hoa giaùc yù ‘ignorance and concupiscence’ being the saïch maàu, traùi giaûi thoaùt trí tueä. Baùt giaûi thoaùt laø parents of all delusion and karma. ao taém, nöôùc ñònh laëng trong ñaày, raûi baûy thöù tònh a) Phuï Voâ Minh: Ignorance is referred to as hoa, ñeå taém ngöôøi khoâng nhô. Nguõ thoâng voi ngöïa father. chaïy, Ñaïi thöøa laø xe coä, caàm cöông laø nhaát taâm, b) Maãu Tham AÙi: Desire or concupiscence as daïo chôi ñöôøng baùt chaùnh. Töôùng ñuû nghieâm maët mother. maøy, caùc toát trau hình daùng, hoå theïn laøm thöôïng 2) Tam Ma Ñòa cuõng ñöôïc coi nhö cha, vaø Baùt phuïc, thaâm taâm laøm traøng hoa. Giaøu coù baûy cuûa Nhaõ ñöôïc coi nhö meï cuûa taát caû trí tueä vaø baùu, daïy baûo ñeå theâm lôïi, nhö lôøi noùi tu haønh, hoài coâng ñöùc—Samadhi is also referred to as höôùng laøm lôïi lôùn. Töù thieà n laøm giöôøng gheá, töø father, and prajna (wisdom) as mother, the tònh maïng sanh ra, hoïc roäng theâm trí tueä, ñoù laø parents of all knowledge and virtue. tieáng töï giaùc. Moùn aên phaùp cam loà, nöôùc uoáng vò a) Cha Tam Ma Ñòa: Samadhi is referred to as giaûi thoaùt, taém röûa saïch tònh taâm, höông hoa laø father. giôùi phaåm. Tröø deïp giaëc phieàn naõo, maïnh meõ b) Meï Baùt Nhaõ: Prajna as mother. khoâng ai hôn, haøng phuïc boán thöù ma, phöôùn toát 3) Trong chaäp chuøng sanh töû luaân hoài, taát caû döïng ñaïo traøng. Tuy bieát khoâng sanh dieät, vì daïy ngöôøi nam ñaõ töøng laø cha ta, vaø taát caû ngöôøi chuùng coù sanh, khaép hieän vaøo caùc coõi, nhö maët nöõ ñaõ töøng laø meï ta (Nhöùt thieát nam nöõ ngaõ nhöït ñeàu thaáy. Cuùng döôøng khaép möôøi phöông, phuï maãu trong kinh Taâm Ñòa Quaùn)—In the khoâng löôøng öùc Nhö Lai, chö Phaät vaø thaân mình, vast interchanges of rebirth all have been or khoâng coù töôûng phaân bieät. Daàu bieát caùc coõi Phaät, are my parents, therefore all males are my vôùi chuùng sanh ñeàu khoâng, maø thöôøng tu Tònh Ñoä, father and all females are my mother. daïy doã cho quaàn sanh. Bao nhieâu loaøi höõu tình, oai Phuï Maãu AÂn: Filial debts—AÂn cha meï—Neáu baïn nghi cuøng hình tieáng, Boà Taùt löïc voâ uùy, ñoàng thôøi coøn cha meï taïi tieàn, baïn neân baùo hieáu baèng caùc h ñeàu khaép hieän. Roõ bieát caùc vieäc ma, maø hieän theo giaûi thích cho caùc vò naày phaùp tu theo Phaät ñeå hoï haïnh noù. Duøng trí phöông tieän kheùo, tuøy yù ñeàu hay phaùt taâm hoan hyû vaø tin Phaät—If you still have hieän, hoaëc hieän giaø, beänh, cheát; thaønh töïu cho parents at home, you should pay filial debts by chuùng sanh. Roõ bieát nhö huyeãn hoùa, thoâng suoát keeping explaining the way of

Buddhist khoâng ngaên ngaïi. Hoaëc hieän kieáp chaùy tan, ñaïi ñòa cultivation, so they may develop the mind of joy ñeàu troáng roãng, nhöõng ngöôøi coù 'töôûng' thöôøng, soi and believe in Buddhism. thaáy roõ voâ thöôøng. Voâ soá öùc chuùng sanh, ñeàu ñeán Phuï Maãu Phu Theâ Töû Toân Thaân Baèng Quyeán thænh Boà Taùt, ñoàng thôøi ñeán nhaø kia, daïy cho veà Thuoäc Töôïng Maõ Xa: Parents-Husbands and Phaät ñaïo, kinh saùch caám chuù thuaät. Caùc ngheà Wives-Children-Friends-Relatives—Parents, wife nghieäp kheùo leùo, ñeàu hieän laøm vieäc aáy, lôïi ích cho and children, relatives and kinsmen, official and quaàn sanh. Caùc ñaïo phaùp theá gian, nöông ñaáy maø private friends, and where are your pages and xuaát gia, ñeå giaûi meâ cho ngöôøi, maø chaúng ñoïa taø maids, elephants and horse carts—Theo kinh Duy kieán, laøm nhöït nguyeät thieân töû, laøm Phaïm vöông, Ma Caät, chöông taùm, trong chuùng hoäi coù Boà Taùt chuû, chuùa; hoaëc khi laøm ñaát nöôùc, hoaëc laïi laøm gioù teân Phoå Hieän Saéc Thaân hoûi oâng Duy Ma Caät raèng: löûa. Vaøo kieáp coù taät dòch, hieän laøm caùc caây thuoác, "Cö só! Cha meï, vôï con, thaân baèng quyeán thuoäc, neáu ngöôøi naøo uoáng ñeán, caùc beänh aùc tieâu tröø. Vaøo nhöõng ngöôøi trí thöùc laø ai? Toâi tôù, trai baïn, voi kieáp coù ñoùi khaùt, hieän laøm ñoà aên uoáng, tröôùc laø ngöïa, xe coä ôû ñaâu?" Duy Ma Caät duøng baøi keä ñaùp cöùu ñoùi khaùt, sau giaûng daïy chaùnh phaùp. Vaøo kieáp

coù ñao binh, duyeân khôûi loøng töø bi, giaùo hoùa cho perfections are his companions. The four winning chuùng sanh, taâm ñöøng coøn tranh ñaáu. Neáu coù chieán methods are his courtesans, hymns, chants and traän lôùn, laøm cho söùc ngang nhau, Boà Taùt hieän oai intonations of Dharma are his melodies. Complete theá, haøng phuïc ñeå yeân hoøa. Trong taát caû coõi nöôùc, control over passions is his domain, choã naøo coù ñòa nguïc, ñi ngay ñeán nôi aáy, cöùu vôùt passionlessness is his grove. The (seven) grades of ngöôøi khoå naõo. Trong taát caû coõi nöôùc, suùc sanh aên bodhi are the flowers bearing the fruit of wisdom's laãn nhau, ñeàu hieän sanh ra noù, laøm cho ñöôïc lôïi liberation. The pool of eightfold liberation holds ích. Thò hieän trong nguõ duïc, laïi cuõng hieän tu thieàn, calm water, which is clear and full. The seven ñeå taâm ma roái loaïn, khoâng thöøa dòp haïi ñöôïc. Hoa blossoms of purity are well arranged to bathe this sen sanh trong löûa, thaät ñaùng goïi ít coù, coõi duïc maø undefiled (Bodhisattva) man. Whose five tu thieàn, ít coù cuõng nhö theá. Hoaëc hieän laøm daâm supernatural powers are walking elephants and nöõ, daãn daét keû haùo saéc, tröôùc laáy duïc duï ngöôøi, sau horses while the Mahayana is his vehicle, which khieán vaøo Phaät trí. Hoaëc laøm chuû trong aáp, hoaëc controlled by the one mind, rolls through the eight laøm thaày khaùch buoân, quoác sö vaø ñaïi thaàn, ñeå lôïi noble paths. Thirty-two distinctive marks dignify ích chuùng sanh. Caùc choã coù keû ngheøo, hieän laøm his body; while (eighty) excellences add to it their kho voâ taän, nhaân ñoù khuyeán daïy ngöôøi, cho phaùt grace. Shamefulness is his raiment, and deep mind taâm voâ thöôïng. Keû kieâu caêng ngaõ maïn, hieän laøm his coiffure. The seven riches that he owns are his nhöõng löïc só, tieâu phuïc loøng coáng cao, quay veà ñaïo assets which, used to teach others, earn more Voâ thöôïng. Nhöõng ngöôøi hay sôï seät, ñeán nôi ñeå an dividends. Dedicating all merits (to Buddhahood),

uûi, tröôùc thí phaùp khoâng sôï, sau daïy phaùt ñaïo taâm. his practice of the Dharma has received wins far Hoaëc hieän lìa daâm duïc, laøm vò Tieân nguõ thoâng, chæ greater profit. The four dhyanas are his meditation daïy cho chuùng sanh, ñeå ñöôïc giôùi nhaãn töø. Thaáy bed, which from pure living originates. Much ngöôøi caàn haàu haï, hieän laøm keû toâi tôù, vöøa ñeïp yù learning increases wisdom announcing self-ngöôøi kia, vöøa phaùt ñöôïc ñaïo taâm. Tuøy theo vieäc awakening. His broth is the flavour of release. caàn duøng, maø vaøo trong Phaät ñaïo, duøng söùc The precepts are his perfumed. Salve and pure phöông tieän kheùo, ñeàu giuùp cho ñaày ñuû. Ñaïo phaùp mind is his bath. By killing the culprit klesa is his nhieàu khoâng löôøng, vieäc laøm khoâng bôø meù, trí tueä boldness unsurpassed. By defeating the four khoâng haïn löôïng, ñoä thoaùt voâ soá chuùng. Daàu cho demons, he plants his triumphant banner as a taát caû Phaät, trong voâ soá öùc kieáp, khen ngôïi coâng bodhimandala. Though he knows there is neither ñöùc kia, cuõng khoâng theå heát ñöôïc. Ai nghe phaùp birth nor death, he is reborn to show himself to all, nhö theá, chaúng phaùt taâm Boà Ñeà, töø nhöõng ngöôøi appearing in many countries. Like the sun seen by baát tieáu, ngu si khoâng trí tueä.”—According to the everyone. When making offerings to countless Vimalakirti Sutra, Chapter Eight, a Bodhisattva Buddhas in the ten directions, he does not called Universal Manifestation, who was present discriminate between himself and them. Although asked Vimalakirti: “Who are your parents, wife He knows that Buddha lands are void like living and children, relatives and kinsmen, official and beings. He goes on practicing the Pure Land private friends, and where are your pages and (Dharma) to teach and convert men. In their kinds, maids, elephants and horse carts?” In reply features, voices and bearing, this fearless Vimalakirti chanted the following: “Wisdom- Bodhisattva can appear the same as they. He, perfection is a Bodhisattva’s Mother, his father is knows the mischief demons, do but appears as one expedient method, For the teachers of all living of them. Using wise expedient means to look like beings come, Only from these two (upaya and them at will. Or he appears old, ill and dying to prajna). His wife is joy in Dharma’s law; Kindness make living beings realize that all things are but and pity are his daughters; His sons morality and illusion, to free them from all handicaps. Or he truthfulness; Absolute voidness his quiet abode. shows the aeon’s end with fire destroying heaven Passions are his disciples Whom he transforms at and earth, so that those clinging to permanence will. Bodhipaksita dharma are his friends. Helping realize the impermanence of things. Then him to win supreme enlightenment. All other countless living beings call on this Bodhisattva,

inviting Him to their homes to convert them to the methods to supply them with all their needs. Then Buddha path. In heterodox books, spells, skills, as with boundless truth, his deeds are also endless; magic, arts and talents, he appears to be an expert with his wisdom that has no limit, he frees to help and benefit (all) living beings. Appearing countless living beings. If all the Buddhas were to in their midst, he joins the Sangha in order to spend countless aeons in praising his merits, they release them from defilement, to prevent their could never count them fully. Who, after hearing

slipping into heresy. Then, is he seen as the sun, this Dharma, develops not the bodhi mind, can moon or heaven as Brahma or the lord of (all) the only be a worthless man without wisdom." world. At times, as earth or water or as the wind Phuï Moân: Bò thua trong cuoäc tranh luaän— and fire. When they fall ill or epidemics rage, he Positions that have been withdrawn from in prepares medicinal herbs for them to take to cure argument—Defeated. their illness or infection. When famine prevails, he Phuï Nghi: Tieàn baïc vaø nhöõng phaåm vaät taëng cho makes food and drink to save them from thirst and thaân nhaân ngöôøi cheát, phuï giuùp laøm ñaùm tang— hunger, before teaching them the Dharma. In Money and other articles given to relatives of a times of war, he teaches kindness mercy to dead person, so they can take care of fees for convert living beings, so that they can live in funeral services. peace. When armies line up for battle, he gives Phuï Phaät Phaùp Ngoaïi Ñaïo: Ngoaïi ñaïo naèm ngay equal strength to both. With his authority and trong loøng Phaät Giaùo (chæ nhöõng ngöôøi mang danh power, he forces them to be reconciled and live in Phaät töû maø luoân bò taø vaïy meâ hoaëc)—Heretics harmony. To all countries where there are hells, within Buddhism. he comes unexpectedly to relieve their sufferings. Phuï Taâm: Ungratefulness. Wherever animals devour one another, he appears Phuï Thaïch Quyû Vöông Rock: Quyû Vöông Phuï among them urging them to do good. Seeming to Thaïch—Bearer Ghost King. have the five desires, he is always meditating to Phuï Thaïch Thung Khang: See Yeâu Thaïch upset the demons and prevent their mischief. Like Thung Meã. that thing most rare, a lotus blossoming in a Phuï Thaønh: Thaønh cuûa phuï vöông cuûa Ñöùc Phaät scorching fire, he meditates amidst desires, which hay thaønh Ca Tyø La veä—The paternal or native also is a thing most rare. Or, he appears as a city, especially Sakyamuni, Kapilavastu. prostitute to entice those, who to lust is a given. Phuï Troïng: See Phuï Troïng Sôn. First, using temptation to hook them, he then leads Phuï Troïng Sôn: Vebhara (p)—Teân cuûa moät ngoïn them to the Buddha wisdom. He appears as a nuùi ôû mieàn baéc AÁn Ñoä—Name of a mountain in district magistrate, or as a chief of the caste of north India. traders, a state preceptor or high official to protect Phuï Tuøy: Relatives—See Quyeán Thuoäc. living beings. To the poor and destitute, he Phuï Töû Thi Haønh: Vai mang töû thi maø lui tôùi. appears with boundless purse to advise and guide Trong thieàn, töø naày ñöôïc duøng ñeå chæ trích caùc vò them until they develop the bodhi mind. To the haønh cöôùc Taêng dong ruoåi ñoù ñaây tìm Phaät maø proud and arrogant, he appears as powerful to chaúng nhôù töï taâm mình laø Phaät—To go to and overcome their vanity until they tread the path from with a corpse on the shoulder. In Zen, the supreme. Then he comes to comfort people who term is used to criticize wandering monks who are cowards, first he makes them fearless, then wander east and west to search for Buddha, but urges them to seek the truth. Or he appears don't remember that their mind is Buddha. without desires and acts, like a seer with five Phuùc Baùo: See Phöôùc Baùo. spiritual powers to convert living beings by Phuùc Chaâu Coå Linh Thaàn Taùn Thieàn Sö: Zen teaching them morality, patience and mercy. To master Fu-chou Ku-ling Shen-Tsan—See Thaàn those needing support and help, he may appear as Taùn Thieàn

Sö. a servant to please and induce them to grow the Phuùc Chaâu Ñaïi An: Isan Daian (jap)—Kuei-shan Tao mind. Providing them with all they need to T'a-an (Wade-Giles Chinese)—Guishan Da'an enter on the Buddha path; thus using expedient (Pinyin Chinese)—See Ñaïi An Phuùc Chaâu

Thieàn Sö. Phuùc Nhôn Sanh Phuùc Quaû: See Phuùc Nhôn Phuùc Phuùc Ñaø Maät Ñaø La: Buddhamitra (skt)—Phaät Baùo. Ñaø Maät Ña La, toå thöù chín beân AÁn Ñoä —Ninth Phuùc Phi Phuùc: Punyapunya (skt)—Merit- patriarch in India. demerit. Phuùc Ñaùp: To reply—To answer—To respond. Phuùc Phöông Tröôïng: Sö phoù truï trì, trôï giuùp cho Phuùc Ñòa: Teân goïi chuøa chieàn, maûnh ñaát sinh ra phöông tröôïng (sö truï trì)—Assistant abbot. phuùc ñöùc—A place of blessedness, a monastery. Phuùc Sanh Thieân: Punyaprasavas (skt)— Phuùc Ñieàn: Fukuda gyokai (jap)—Ruoäng phöôùc— Felicitous Birth heaven—Taàng trôøi sanh ra ñieàu Field of merit—See Phöôùc Ñieàn. phöôùc, coõi trôøi Phaïm Phuï thöù 10 trong coõi thieàn Phuùc Ñieàn Thieàn Sö: Zen Master Phuùc Ñieàn— thieân thöù tö —Heaven of merit production, the Thieàn sö Phuùc Ñieàn, queâ ôû Haø Ñoâng. Ngaøi laø tenth brahmaloka, the first region of the fourth ngöôøi coù coâng trong vieäc baûo toàn söû lieäu Phaät Giaùo dhyana. Vieät Nam. Ngaøi thöôøng truï taïi chuøa Lieân Toâng ñeå Phuùc Sôn Phaùp Nguyeân Thieàn Sö (991-1067): hoaèng phaùp. Ngaøi cuõng laø ngöôøi khai sôn chuøa Fuzan Hoen (jap)—Fu-shan Fe-yuan (Wade-Giles Thieân Quang treân nuùi Ñaïi Höng ôû Haø Noäi. Sau ñoù, Chinese)—Fushan Fayuan (Pinyin Chinese)— khoâng ai bieát ngaøi ñi ñaâu vaø thò tòch hoài naøo —A Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát Vietnamese Zen master from Haø Ñoâng, North veà Thieàn sö Phuùc Sôn Phaùp Nguyeân; tuy nhieân, coù Vietnam. He had the credit of preserving a lot of moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Vietnamese Buddhist history materials. He stayed Nguõ Ñaêng Hoäi Nguyeân: Phuùc Sôn cuõng ñöôïc bieát most of his life at Lieân Toâng Temple in Hanoi to ñeán vôùi teân "Vieân Giaùm", laø ñeä töû cuûa Thieàn sö expand the Buddha Dharma. He was also the Qui Tænh. Sö ñeán töø Ñaëng Chaâu thuoäc tænh Haø founder of Thieân Quang Temple at Mount Ñaïi Nam. Khi coøn nhoû oâng ñaõ xuaát gia laøm chuù tieåu Höng in Hanoi. Where and when he passed away trong chuøa vôùi thaày Tam Chieáu Toáng (?). Phuùc were unknown. Sôn ñaït ñöôïc giaùc ngoä khi nghe thaày mình traû lôøi Phuùc Ñình: Saûnh ñöôøng cuûa phuùc ñöùc, hay töï caâu hoûi cuûa moät vò Taêng khaùc veà vieäc "Caây baùch vieän—A court, or hall, of blessedness, a trong saân cuûa Trieäu Chaâu." Sau khi thoï giôùi, Sö monastery. beøn ñi haønh cöôùc du phöông. Laø moät ñaïi Thieàn Phuùc Ñöùc: See Phöôùc Ñöùc. gia, Phuùc Sôn ñaõ ñöôïc truyeàn thuï Phaùp töø caû hai vò Phuùc Ñöùc Trang Nghieâm: Adornment of Good Qui Tænh vaø Phaàn Döông Thieän Chieâu—We do not deeds. have detailed documents on this Zen Master; Phuùc Ñöùc Tö Löông: Boá thí coâng ñöùc thieän caên however, there is some interesting information on ñeå trì giôùi, nhaãn nhuïc, vaø tinh taán —Charity, the him in The Wudeng Huiyuan: Fushan Fayuan also first four paramitas in the six paramitas. known as "Yuanjian" (Perfect Mirror), was a Phuùc Hoïa: Happiness and misfortunes. disciple of Shexian Guixing. He came from Phuùc Hoä: Che chôû—To protect. ancient Dengzhou

in Henan Province. As a youth Phuùc Laïc Voâ Bieân: Vasanananda (skt)— he left home to live as a novice monk in a temple Imperishable impression of bliss. headed by a teacher named Sanjiao Song. Fushan Phuùc Nghieäp: Punna-kamma (p)—See Phöôùc attained enlightenment upon hearing his master Nghieäp. answer another monk's question about Zhaozhou's Phuùc Nhaân: cypress tree in the courtyard. After taking the 1) Moät ngöôøi sung söôùng haïnh phuùc: Happy monk's vows he traveled widely. A great Zen man. adept, Fushan received Dharma transmission from 2) Nghieäp nhaân caûm öùng töø quaû phuùc ñöùc, thí duï both Shexian Guixing and Fenyang Shanzhao. nhö thieän caên: A cause which gives rise to Thieàn sö Phuùc Sôn Phaùp Nguyeân thöôïng blessing, i.e. all good deeds. ñöôøng daïy chuùng: "Caây cheát trong bieån Nhö Phuùc Nhôn Phuùc Baùo: Phuùc nhôn taïo phuùc quaû ôû nôû hoa, nhöng chuùng khoâng coù saéc maøu muøa ñôøi naày vaø ñôøi sau—Blessed deeds produce xuaân."—Zen master Fushan Fayuan entered blessed rewards, now and hereafter. the hall and addressed the monk, saying,

"Dead trees of the Ru Sea Blossom, but they Trong soá thaønh töïu cuûa mình, Phuùc Sôn ñöôïc do not take on the colors of spring." nhôù tôùi nhö moät vò Taêng doøng Laâm Teá maø laïi Moät vò Taêng hoûi: "Theá naøo laø Phaät?" Phuùc Sôn cöùu doøng Taøo Ñoäng khoûi bò taøn luïn. Söï vieäc noùi: "Nhöõng ngöôøi lôùn nhö baäc tröôûng laõo. ñaùng ghi nhôù naøy xaûy ra khi Ñaïi Döông Caûnh Nhöõng ngöôøi nhoû nhö chö huynh ñeä."—A Huyeàn, vaøo tuoåi taùm möôi, khoâng tìm ñöôïc monk asked, "What is Buddha?" Fushan said, ngöôøi thöøa keá giaùo phaùp Taøo Ñoäng. Ngaøi beøn "The big ones are like elder brothers. The giao giaùo thuyeát cuûa Ñoäng Sôn cho Phuùc Sôn small ones are like younger brothers." vôùi baøi keä sau ñaây: Moät vò Taêng hoûi: "Taïi sao Sô Toå töø taây ñeán?" "Coû treân ñænh nuùi Quaûng Baïch Döông Phuùc Sôn noùi: "Xöông chaát ñoáng treân caùnh Nhôø vaøo oâng cho ñeán khi. ñoàng roäng."—A monk asked, "Why did the Nhöõng maàm baát thöôøng naåy leân laøm First Ancestor come from the west?" Fushan thaïnh ñaát, said, "Bones piled up on a board plain." Vaø huyeàn thaâm saâu thaúm beùn reã taän trôøi." Thieàn sö Phuùc Sôn Phaùp Nguyeân thöôïng Phuùc Sôn ñaõ baûo veä ñöôïc maàm soáng cuûa toâng ñöôøng daïy chuùng: "Laõo Taêng khoâng noùi veà Taøo Ñoäng trong möôøi naêm, cuoái cuøng truyeàn quaù khöù vaø hieän taïi nöõa. Laõo Taêng chæ ñöa söï noù laïi cho Ñaàu Töû Nghóa Thanh. Trong caùch vieäc ra tröôùc maët cho maáy oâng laõnh hoäi." Moät "Nguõ Vò" cuûa Ñoäng Sôn Löông Giôùi, Phuùc vò Taêng beøn hoûi: "Caùi gì laø söï vieäc tröôùc maët Sôn duøng khuoân maãu sieâu hình ñoäc nhaát ñeå chuùng con baây giôø?" Phuùc Sôn noùi: "Hai loå thuyeát giaûng giaùo phaùp. Khuoân maãu naøy chöùa muõi." Vò Taêng beøn hoûi tieáp: "Coøn vieäc cao ñöïng chín nguyeân lyù vaø ñöôïc goïi laø Phuùc Sôn hôn laø gì?" Phuùc Sôn noùi: "Con ngöôi trong Cöûu Lyù—Among his accomplishment, Fushan maét oâng."—Zen master Fushan entered the is remembered as the Linji lineage monk who hall and addressed the monks, saying, "I won't saved the Caodong Zen line from extinction. speak any more about the past and the This remarkable episode occured when Ta- present. I just offer the matter before you now yang Ching-husan, at the age of eighty, could in order

for you to understand." A monk then find no successor to carry on the teachings of asked, "What is the matter before us now?" the Caodong school. He then entrusted Tung- Fushan said, "Nostrils." The monk then asked, shan's teaching to Fushan along with the "What is the higher affair?" Fushan said, "The following verse: pupils of the eyes." "The grass atop Wide Poplar Mountain, Thieàn sö Phuùc Sôn Phaùp Nguyeân thöôïng Relies on you until the time. ñöôøng daïy chuùng: "Khi trôøi ñaït ñöôïc hôïp nhaát Its wayward sprouts are borne to fertilze laø coù söï roõ raøng lôùn lao. Khi ñaát ñaït ñöôïc hôïp ground, nhaát laø coù söï bình an lôùn lao. Khi vua ñaït And the fathomless mystery takes ethereal ñöôïc hôïp nhaát laø ngaøi cai quaûn caû vöông quoác root." cuûa mình. Khi naïp Taêng ñaït ñöôïc hôïp nhaát thì Fushan protected the sprouts of the Dongshan raéc roái vaø tai hoïa ñeàu naèm trong tay mình." school for ten years, finally passing the Noùi xong, Phuùc Sôn beøn goõ vaøo saøn thieàn, Caodong Dharma to Touzi Yiqing. In the böôùc xuoáng, vaø trôøi khoûi saûnh ñöôøng—Fushan manner of Dongshan Liangjie's "Five ranks," entered the hall and addressed the monks, Fushan used a unique metaphysical saying, "When heaven attains unity there is framework to expound his Dharma teaching. great clarity. When the erth attains unity there This framework contained nine principles and is a great peace. When a king attains unity he was called "Fushan's Nine Teachings." rules the entire land. When a patch-robed Trong nhöõng naêm cuoái ñôøi, Phuùc Sôn ruùt lui monk attains unity, then trouble and veà aån daät ôû Hoäi Thaàn Nham. Taïi ñaây Sö ñaõ catastrophe are at hand." Fushan then struck thuyeát giaûng nguyeân lyù thaâm saâu cuûa chö Phaät the meditation platform, got down, and left vaø chö Toå. Moät hoâm, Sö daïy veà "Chín nguyeân the hall. lyù." Sö laäp laïi töøng nguyeân lyù noùi raèng: "Giaùo

phaùp veà chaân nhaõn cuûa Boà Ñeà Ñaït Ma; giaùo then said, "But the perfect and ultimate phaùp veà chaân taïng cuûa Boà Ñeà Ñaït Ma; giaùo Dharma gate is actually composed of ten phaùp veà söï xuyeân thaáu nguyeân lyù; giaùo phaùp teachings. All of you have just recited the veà söï xuyeân thaáu vaïn vaät; giaùo phaùp veà söï nine teachings, but there is one more. Do you choáng laïi nguyeân lyù cuûa vaïn vaät; giaùo phaùp veà see it? If you clearly understand it and are söï cuoän laáy Boà Taùt ñaïo; giaùo phaùp veà söï hôïp intimate with it, then I invite you to come nhaát vôùi thôøi ñieåm tuyeät vôøi; giaùo phaùp veà caây forward and speak to the assembly so that we kim vaøng vaø hai chieác khoùa vöôït ra ngoaøi söï can witness your understanding. If you can choáng laïi nguyeân lyù vaø vaïn höõu; giaùo phaùp veà clearly explain this, then I'll concede that you chaân nhö tröïc tieáp." Chö Taêng laëp laïi "Chín have penetrated the prior nine teachings and giaùo phaùp" cho Phuùc Sôn nghe. Phuùc Sôn beøn possess the perfectly clear eye of the Way. noùi: "Nhöng maø Phaùp moân toái thöôïng vaø toaøn But if we see that you're not really intimate haûo kyø thaät coù möôøi giaùo phaùp. Taát caû maáy with this teaching, that what you say doesn't oâng chæ noùi coù chín, coøn moät nöõa. Maáy oâng coù meet with what's required, and that your thaáy khoâng? Neáu maáy oâng laõnh hoäi roõ raøng vaø understanding is just based on what I have gaàn guõi vôùi noù, thì laõo Taêng môøi maáy oâng said,

then we'll know that what you have is böôùc ra vaø noùi vôùi hoäi chuùng ñeå chuùng ta coù just a spurious Dharma. Have you all reached theå laøm chöùng cho söï laõnh hoäi cuûa maáy oâng. this?" None of the monks spoke. Zen master Neáu maáy oâng coù theå giaûi thích roõ raøng veà vieäc Fushan sighed and passed away. naøy, thì laõo Taêng seõ coâng nhaän laø maáy oâng ñaõ Phuùc Teá Töï: Fukusai-ji (jap)—Name of a thaáu suoát chín nguyeân lyù vaø coù ñöôïc moät con temple in Japan. maét trong suoát toaøn haûo veà Ñaïo. Nhöng neáu Phuùc Traïch: Happiness and favour. chuùng ta thaáy maáy oâng chöa thaät söï gaàn guõi Phuùc Traïch Daï Kieát: Fukuzawa yukichi (jap)— vôùi giaùo thuyeát naøy, nhöõng gì maáy oâng noùi vôùi Name of a monk. nhöõng gì ñoøi hoûi khoâng kheá hôïp, vaø nhöõng gì Phuïc Baùi: Baùi phuïc—To prostrate oneself. maáy oâng laõnh hoäi chæ caên cöù treân nhöõng gì laõo Phuïc Ñaø Maät Ña: Buddhamitra (skt)—Vò toå thöù Taêng noùi ra hoâm nay, thì chuùng ta seõ bieát raèng chín trong hai möôi taùm toå AÁn Ñoä, taùc giaû cuûa boä caùi maáy oâng noùi chæ laø Phaùp giaû. Heát thaûy Nguõ Moân Thieàn Kinh Yeáu Duïng Phaùp— maáy oâng ñaõ tôùi ñaây chöa?" Khoâng moät ai Buddhamitra, the eighth patriarch of the twenty- trong Taêng chuùng noùi ñöôïc gì caû. Thieàn sö eight patriarchs in India, author of the Pancadvara- Phuùc Sôn thôû daøi roài thò tòch—During his final dhyana-sutra-mahartha-dharma. years, Fushan retired to Hui Shenyan. There Phuïc Ñoaïn: Phuïc hoaëc vaø ñoaïn hoaëc—To tame he expounded the deepest principle of the binding karmas and to bring illusion to an end— Buddhas and ancestors. One day, he taught Phuïc ñoaïn coù nghóa laø haønh giaû ñaõ ñaït ñöôïc thaønh about the "nine teachings." He repeated each töïu taâm linh naøo ñoù coù theå haøng phuïc ñöôïc caùc of them, saying, "The teaching of the true hoaëc nghieäp troùi buoäc, roài sau ñoù döùt boû meâ laàm Buddhadharma eye; the teaching of the true voïng hoaëc (baèng chaân trí)—The cultivator has Buddhadharma treasure; the teaching of the reached certain spiritual achievements to remain penetration of principle; the teaching of the somewhat free from his or her karmic afflictions, penetration of things; the teaching of the and then to bring illusion to an end. opposition of principle and things; the Phuïc Hieän Trieàn: Cheá ngöï caùc chöôùng ngaïi tröôùc teaching of the winding path of a Bodhisattva; maét—Quell active afflictions. the teaching of uniting with the wondrous Phuïc Hoaëc: To tame binding karmas—Phuïc hoaëc time; the teaching of the golden needle and coù nghóa laø haønh giaû ñaõ ñaït ñöôïc thaønh töïu taâm two locks going beyond the opposition of linh naøo ñoù coù theå haøng phuïc ñöôïc caùc hoaëc principle and things; and the teaching of the nghieäp troùi buoäc—To tame binding karmas means immediacy of reality." The monks repeated the cultivator has reached certain spiritual the "nine teachings" back to Fushan. Fushan

achievements to remain somewhat free from his Phuïc Söùc: Hoaøn tuïc (ngöôøi ñaõ moät laàn thaùo boû ñoà or her karmic afflictions. trang söùc ñeå xuaát gia, nay laïi ñeå toùc daøi maëc ñoà Phuïc Hoå: theá tuïc neân goïi laø phuïc söùc)—To return to 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo ordinary garments, i.e. to doff the robes for lay thôøi nhaø Löông (502-557)—Name of a life—Clothes and adornments.

Chinese famous monk who lived in the Liang Phuïc Taïng: Hidden treasury—Theo Kinh Hoa Dynasty in China. Nghieâm, Phaåm 38, chö ñaïi Boà Taùt aån trong nhöõng 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo kho taøng aån kín naày coù theå ñaït ñöôïc trí hueä voâ thôøi nhaø Toáng (960-1279)—Name of a thöôïng cuûa chö Phaät vaø ñoàng thôøi coù khaû naêng Chinese famous monk who lived in the Sung thuaàn hoùa chuùng sanh—According to the Flower Dynasty in China. Adornment Sutra, Chapter 38, Enlightening Phuïc Leã: Beings who abide by these can attain the treasury 1) Hoaøn Baùi—Ñaùp leã laïi söï chaøo hoûi hay cuùng of truth of supreme knowledge of Buddhas, and höông—Return of courtesy of a salute or of can tame all sentient beings. incense offered. Phuïc Taâm Boà Ñeà: Taâm cheá phuïc phieàn naõo maø tu 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo haønh caùc haïnh Ba La Maät —Mind control (the thôøi nhaø Ñöôøng (618-907)—Name of a passions and observance of the paramitas). Chinese famous monk who lived in the T'ang Phuïc Thieän: Laøm laønh laùnh aùc—To yield to Dynasty in China. reason—To do good and get rid of evil. Phuïc Ma Phaùp Sö: Abhicaraka (skt)—Subjugator Phuïc Thuûy Luaän Sö: Moät trong 20 thöù ngoaïi ñaïo. of demons—Haøng phuïc—Exorcism—An Phuïc Thuûy Luaän Sö cho raèng nöôùc laø caên baûn cuûa exorciser—Controller of demons—One who can vaïn vaät. Nöôùc coù khaû naêng sanh ra trôøi ñaát; nöôùc force demons to surrender—Ngöôøi kieåm soaùt hay cuõng coù baûn naêng huûy hoaïi vaïn höõu. Ngoaïi ñaïo haøng phuïc ñöôïc ma quyû. naày laáy nöôùc laøm cöùu caùnh Nieát Baøn —The sect of Phuïc Meänh: To carry out an order. non-Buddhist philosophers (one of the twenty Phuïc Nguyeän: To make a vow. heretic sects) who considered water the beginning Phuïc Nhaân (1889-1973): Teân cuûa moät vò Thieàn sö and end of all things. Trung Hoa thuoäc toâng Taøo Ñoäng vaøo theá kyû thöù Phuïc Vuï Tyø Kheo: Servicing monk—Khi naøo coù XX—Name of a Chinese Ts'ao Tung Zen master nhöõng traùch nhieäm caàn phaûi laøm ñoái vôùi caùc vò in the twentieth century. ñoàng phaïm haïnh maø nieân laïp cao hôn, vò aáy kheùo Phuïc Nhaãn: Self-control or conquering patience leùo, khoâng bieáng nhaùc, suy tö moät caùch ñaày ñuû ñeå or tolerance—Ñieàu Phuïc Nhaãn—Nhaãn thöù nhaát laøm, vöøa ñuû ñeå toå chöùc—Whatever various jobs trong nguõ nhaãn, vôùi loaïi nhaãn naày haønh giaû coù theå there are to be done for his fellow monks, he is nhaän chìm tham, saân, si, nhöng haït gioáng duïc voïng skilful, not lax, using foresight in carrying them vaø phieàn naõo vaãn chöa döùt haún. Ñaây laø ñieàu kieän out, and is good at doing and planning. tu haønh cuûa caùc baäc Boà Taùt Bieät Giaùo, tam hieàn Phuùng Kinh: Ñieàu chænh gioïng noùi ñeå phuùng tuïng thaäp truï, thaäp haønh, vaø thaäp hoài höôùng—The first kinh vaên, ñaëc bieät laø trong caùc cuoäc leã (duø laø phaùp of the five forms of submission, with this cuûa Baø La Moân, nhöng Ñöùc Phaät vaãn cho pheùp tolerance, the cultivator is able to drown all greed, chö Taêng Ni duøng trong caùc buoåi tuïng kinh cho hatred and ignorance. The causes of passion and thuaän theo loøng ngöôøi)—To intone a scripture, illusion controlled but not finally cut off, the especially one suited to the occasion. condition of the Differentiated Bodhisattvas, ten Phuùng Tuïng: Gatha (skt)—Giaø Ñaø—Nhöõng caâu stages, ten practices, and ten

dedications—See phuùng vònh, taùn thaùn nghóa lyù thaâm dieäu vaø ca tuïng Nguõ Nhaãn. coâng ñöùc cuûa Phaät vaø Tam Baûo. Trong Thieàn toâng Phuïc Sinh: Ngoaïi ñaïo tin raèng coù caùi goïi laø "Soáng Nhaät Baûn, 'gatha' ñöôïc dòch laø 'ju' coù nghóa laø laïi"—Externalists believe that there exists a so- nhöõng caùch neâu ñaïo lyù Phaät giaùo baèng thô. Ñaây called Resurection (come to life again or return cuõng laø söï ca ngôïi maø caùc taùc giaû söu taäp coâng aùn from the dead). nhö Bích Nham Luïc hay Voâ Moân Quan hoaëc

nhöõng thieàn sö khaùc thöôøng theâm vaøo caùc thí duï thôøi nhaø Toáng (960-1279). OÂng laø moät trong nhöõng ñöôïc daãn ra trong nhöõng taùc phaåm aáy, nhaèm dieãn ñeä töû taïi gia noåi troäi cuûa Thieàn sö Ñaïi Hueä Toâng ñaït söï hieåu bieát saâu saéc cuûa hoï—To intone—To Caûo, nhöng veà giaø oâng laïi tinh chuyeân tu haønh sing. In Japanese Zen schools, the term 'ju' is used nieäm Phaät—Name of a Chinese famous lay for the term 'gatha' in Sanskrit with the general person who lived in the Sung Dynasty in China. meaning of Buddhist wisdom in the form of a He was one of the most eminent lay disciples of poem. In Zen the term is predominantly used for Zen master Ta-Hui Tsung Kao, but at his old age, the 'eulogies' that compilers of koan collections he diligently practiced Buddha recitation. such as the Pi-Yen-Lu and the Wu-Men-Kuan or Phuøng Tröôøng Taùc Hí: Gaëp ñaâu xaâu ñoù, yù noùi heã other Zen masters added to particular examples or gaëp cô hoäi laø naém baét ngay—To take advantage koan in such collections, in which they expressed any opportunity. their insight into the koan. Phuøng Y: See Phuøng Dòch. Phuøng Dòch: Rujia (jap)—Nho Gia—Confucius Phuïng Ñaøm (1654-1738): Teân cuûa moät vò danh scholar. Taêng kieâm hoïc giaû Phaät giaùo Nhaät Baûn thuoäc toâng Phuøng Moäng Trinh (1548-1595): Teân cuûa moät vò Hoa Nghieâm vaøo theá kyû thöù XVIII. OÂng bieân soaïn cö só Phaät giaùo noåi tieáng cuûa Trung Hoa vaøo thôøi vaø xuaát baûn raát nhieàu saùch veà giaùo thuyeát toâng nhaø Minh (1368-1644). OÂng tinh chuyeân tu nieäm Hoa Nghieâm—Name of a Japanese Buddhist Phaät vaø trích maùu ñeå vieát laïi kinh ñieån Phaät scholar and a famous Hua-Yen monk in the giaùo—Name of a Chinese famous lay person who eighteenth century. He composed and published a lived during the Ming Dynasty in China. He lot of books on Hua-Yen theories. diligently practiced Buddha Recitation and Phuïng Haønh: Bugyo (jap)—Devout practicing—dropped blood to write Buddhist scriptures. 1) Laøm theo meänh leänh: To execute an order; 2) Phuøng Phaät Saùt Phaät Phuøng Toå Saùt Toå: Tuaân theo vaø thöïc haønh chæ giaùo cuûa Ñöùc Phaät: Encounter Buddhas kill Buddhas, encounter Devout practicing, to obey and practise the Patriarchs kill Patriarchs—Gaëp Phaät gieát Phaät, gaëp Buddha's teaching. Toå gieát Toå—Thaät ra, ñaây chæ laø lôøi khuyeân chuùng Phuïng Hieán: Hieán taëng quaø cho beà treân—To offer ta khoâng neân quaù caâu chaáp vaøo caûnh giôùi trong luùc gifts to one's superiors. tu taäp thieàn ñònh. Thaáy Phaät ñeán maø khoâng tieáp Phuïng Hoaøng: Caëp chim Phuïng Hoaøng. nhaän hình aûnh naày, huoáng chi laø thaáy ma. Tuy 1) Phuïng: A male phoenix. raèng trong nhieàu tröôøng hôïp caùc caûnh giôùi ñoù laø 2) Hoaøng: A female phoenix. nhöõng daáu hieäu baùo tröôùc nhöõng möùc ñoä thaønh töïu Phuïng Hoaøng Ñöôøng: Hoodo

(jap)—Phuïng cuûa chuùng ta, chuùng ta khoâng neân tin vaøo—In fact, Hoaøng Ñöôøng trong caùc chuøa Nhaät Baûn—Phoenix this is a good advice that we should not become Hall (in Japanese temples). attached to states that we experience. If the Phuïng Kieán: Receive a vision—Ñöôïc gaëp maët. Buddhas appear, do not go out to receive him; Phuïng Maõ: Daâng ngöïa—To offer a horse. how much less should we welcome a demon. Phuïng Naïp: To make offerings—See Cuùng Although such states are occasionally indicating Döôøng. our levels of realization, do not believe in what Phuïng Quoác Thanh Thieàn Sö: Feng Kuo- we experience. We should believe in our own ch'ing—Thieàn sö Phuïng ôû Quoác Thanh Vieän. Moät practice and cultivation. We know the length of hoâm, coù moät vò Taêng ñeán hoûi: "Gia phong cuûa Hoøa time that we have been practicing. We also Thöôïng ra sao?" Sö ñaùp: "Ta khoâng coù gì ñaëc saéc believe in not argue, not being greedy, not trong toâng moân, maø chæ laø moät caùi baøn, moät caùi seeking for anything, not being selfish, not being gheá, moät beáp löûa, vaø nhöõng caùnh cöûa soå." Vò Taêng self-indulgent, and not deceiving anyone. This is laïi hoûi: "Boån phaän cuûa ngöôøi xuaát gia laø gì?" Sö the firm belief of a sincere Buddhist—See Gaëp ñaùp: "Buoåi saùng noùi lôøi chaøo möøng, buoåi toái noùi lôøi Phaät Gieát Phaät, Gaëp Ma Gieát Ma. traân troïng." Vò Taêng hoûi tieáp: "Ñaïi yù cuûa Phaät Phuøng Tieáp (?-1153): Teân cuûa moät vò cö só Phaät phaùp laø gì?" Sö ñaùp: "Thích Ca laø ngöu ñaàu nguïc giaùo noåi tieáng cuûa toâng Laâm Teá Trung Hoa vaøo toát, Toå sö laø maõ a dieän baø." Ñeå traû lôøi caâu hoûi

'Toâng moân thaày coù nhöõng gì?', thieàn sö Phuïng cuûa Thieàn sö Vaân Moân Vaên Yeån. Ngöôøi ta Quoác Thanh khoâng noùi Ñoâng noùi Taây, maø noùi bieát raát ít veà cuoäc ñôøi cuûa vò Thieàn sö naøy. Chæ thaúng 'Toâng moân toâi coù moät caùi baøn, moät caùi gheá, bieát oâng daïy Thieàn ôû chuøa Baûo Ninh, vuøng maø moät caùi loø söôûi, vaø vaøi caùnh cöûa soå'. Vaø ñaây laø baây giôø laø thaønh phoá Nam Kinh. Trong caùch thöïc tieãn nhaát ñeå boäc loä chaân lyù Thieàn trong khoaûng thôøi gian töø naêm 943 ñeán 984 chuøa Phaät giaùo—Zen master Feng of the Kuo-ch'ing naøy coù teân laø Phuïng Tieân. Khoaûng thôøi gian Inn. One day, a monk came and asked, "What are naøy truøng khôùp vôùi nhöõng naêm cuoái cuûa Thieàn the characteristic features of your household?" sö Phaùp Nhaõn Vaên ích, vò saùng laäp ra Phaùp Feng Kuo-ch'ing replied, "Our school has a table, Nhaõn Toâng. Thieàn sö Phaùp Nhaõn soáng vaø daïy a tray, a chair, a fireplace, and some windows." Thieàn taïi moät ngoâi chuøa gaàn ñoù coù teân laø The monk asked, "What is monkhood?" Feng Thanh Löông—We do not have detailed Kuo-ch'ing said, "In early morning saying, 'How documents on this Zen Master; however, do you do?' At night, saying, 'Good Night!'" The there is some brief information on him in The monk asked again, "What is the teaching of Records of the Transmission of the Lamp Buddhism?" Feng Kuo-ch'ing replied, "The Sakya (Ch’uan-Teng-Lu), Volume XXIII: Zen is a bull-headed jail keeper, and the Patriarchs are Master Fengxian Shen Jinling was a disciple horse-faced old maids." In order to respond to the of Zen master Yunmen Wenyen. Little is question 'What are the characteristic features of known about his life. He taught Zen at your household?' from the monk, Zen master Feng Baoning Temple in what is now Nanjing

City. Kuo-ch'ing did not talk Eat and West, but saying, During the years 943 to 984 the temple was 'Our school has a table, a tray, a chair, a fireplace, named "Fengxian". This period of time and some windows'. And this is the most practical coincided with the final years of the life of way to demonstrate the truth of Zen in Buddhism. Zen master Fayan Wenyi, the founder of the Phuïng Saùt: Moät töø duøng ñeå chæ töi vieän Phaät Fayan School of Zen. Fayan lived and taught giaùo—Phoenix ksetra, a term for a Buddhist Zen at nearby Qingliang Temple. temple. Quan Thoáng Ñoác Giang Nam thænh Thieàn sö Phuïng Söi Chuùng Sanh Töùc Laø Cuùng Döôøng nhaäm chöùc truï trì chuøa Phuïng Tieâ n vaø chuû toïa Chö Phaät: To serve (perform) good deeds for nghi leã. Khi Phuïng Tieân môùi thaêng toøa, vò sö sentient beings, you have also made offerings to duy na ñaùnh keûng noùi: "Nhöõng Thieàn sö kieät the Buddhas. xuaát hoäi tuï nôi ñaây! Neân quaùn ñeä nhaát nghóa Phuïng Söi Ñaïi Sö Taâm: Mind of service of all ñeá!" Sö noùi: "Kyø thaät toâi chaúng bieát gì caû. Söi Buddhas—Taâm phuïng söi Ñaïi sö—Ñaây laø moät ngu ñoän cuûa toâi thaät laø cheát ngöôøi." Luùc aáy coù trong möôøi taâm kim cang ñöôïc moät vò Boà Taùt phaùt moät vò Taêng böôùc ra hoûi: "Theá naøo laø ñeä nhaát trieån qua tu taäp—This is one of the ten nghóa ñeá?" Sö noùi: "Toâi môùi vöøa noùi ñaáy!" Vò characteristics of the “diamond heart” as Taêng laïi hoûi: "Laøm sao laõnh hoäi ñöôïc?" Sö developed by a Bodhisattva. noùi: "Mau leân! Laïy ba laïy." Ñoaïn Sö ñöa Phuïng Söi Ñaïi Söi: Services of all Buddhas. tröôïng leân vaø noùi: "Naøy ñaïi chuùng! Caùc oâng Phuïng Tieân Thaâm Kim Laêng Thieàn Sö: Zen haõy noùi xem ai ñang bieåu thò sö ngu ñoän cuûa Master Fengxian Shen Jinling—Teân cuûa moät vò mình vaäy?"—The governor of Jiangnan Thieàn sö Trung Hoa vaøo haäu baùn theá kyû thöù invited Zen master Fengxian to assume the möôøi—Zen Master Fengxian Shen Jinling, name abbacy of Fengxian Temple and to preside at of a Chinese Zen monk in the latter half of the its dedication ceremonies. As Fengxian tenth century. ascended the seat, the temple director struck Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi the gavel and said, "Assembled worthies! tieát veà Thieàn sö Phuïng Tieân Thaâm Kim Laêng; Behold the first principle!" Fengxian said, tuy nhieân, coù moät vaøi chi tieát nhoû veà vò Thieàn "Actually I know nothing whatsoever. My sö naøy trong Truyeàn Ñaêng Luïc, quyeån XXIII: ignorance is deadly!" A monk came forward Thieàn sö Phuïng Tieân Thaâm Kim Laêng laø ñeä töû and asked, "What is the first principle?"

Fengxian said, "I just spoke of it." The monk tuyeát vaäy, vaø khi chim vaøng anh ñaäu laïi treân said, "How should it be understood?" caây thì cuõng nhö caønh nôû hoa' Chuû Söi Taêng Fengxian said, "Quick, bow three times." baøn luaän theá naøo?" Vò Chuû Söi Taêng ngaàn ngöø. Then Fengxian raised his stick and said, Phuïng Tieân ñaùnh vaøo chieác goái thieàn vaø lui ra "Everyone! Tell me! Now who is ñi vaøo chuùng hoäi—When Zen master demonstrating his ignorance?" Fengxian and a monk named Ming were Khi Thieàn sö Phuïng Tieân Thaâm Kim Laêng vaø among an assembly at Fayan Wenyi's vò Taêng teân Minh trong chuùng cuûa Thieàn sö congregation, and they heard a monk ask Phaùp Nhaõn Vaên Ích, vaø hoï nghe moät vò Taêng Fayan the question, "What is form?" Fayan hoûi Phaùp Nhaõn: "Saéc laø caùi

gì?" Phaùp Nhaõn lifted his whisk into the air. Then Fayan said, quô caây phaát traàn leân khoâng trung. Ñoaïn noùi: "Cockscomb." The Fayan continued to say, "A "Maøo gaø." Phaùp Nhaõn tieáp tuïc noùi: "Y aùo öôùt sweaty robe pressed to your skin." Fengxian saùt da." Phuïng Tieân vaø Sö Minh böôùc tôùi vaø and Ming came forward and asked to address hoûi Phaùp Nhaõn: "Chuùng toâi vöøa nghe Thaày Fayan. They asked him, "We have just heard dieãn taû saéc trong ba caùch. Coù phaûi theá the master express form in three ways. Is this khoâng?" Phaùp Nhaõn noùi: "Ñuùng vaäy." Phuïng not so?" Fayan said, "Yes." Fengxian said, Tieân noùi: "Dieàu haâu vöøa bay qua khoûi Trieàu "The hawk has flown past Korea." Then he Tieân." Noùi xong Sö lui vaøo trong chuùng. Vaøo retreated into the congregation. At that time a luùc ñoù, trong chuùng hoäi coù moät ngöôøi teân Lyù certain person named Li Wang was in the Vöông. OÂng ta khoâng thích caâu noùi cuûa Phuïng assembly. He did not like Fengxian's Tieân. Lyù Vöông noùi vôùi Phaùp Nhaõn: "Ngaøy statement. Li Wang said to Fayan, mai, toâi seõ thænh hai vò khi naûy uoáng traø vaø "Tomorrow, I will invite these two to come chuùng ta coù theå baøn luaän vaán ñeà naøy laàn nöõa." here for tea and we can discuss this again." Ngaøy hoâm sau, sau tieäc traø, Lyù Vöông ñaõ The next day after tea, Li Wang was prepared chuaån bò moät caùi hoäp theâu vaø moät vaøi lôøi ñao with an embroidered box and some "sword kieám saün trong buïng. OÂng ta noùi vôùi Phuïng speech." He addressed Fengxian and Ming, Tieân vaø Sö Minh: "Neáu hai vò coù theå hoûi caâu saying, "If you two worthies can ask the thích hôïp, thì toâi seõ trình cho quí ngaøi caùi hoäp appropriate question, then I'll present you theâu naøy. Neáu khoâng thì toâi seõ laáy lôøi ñao with the embroidered box. If you can't, you kieám maø tieáp hai ngaøi." Thieàn sö Phaùp Nhaõn get the 'sword speech.'" Fayan ascended the leân ngoài treân Phaùp toøa. Phuïng Tieân laïi töø döôùi Dharma seat. Fengxian again came forward chuùng hoäi böôùc ra vaø noùi vôùi Phaùp Nhaõn: from the congregation and addressed Fayan, "Hoâm nay, toâi muoán ñaët moät caâu hoûi. Thaày coù saying, "Today I would like to pose another höùa khaû khoâng?" Phaùp Nhaõn noùi: "Ñöôïc." question. Will you permit this, Master?" Ñoaïn Phuïng Tieân noùi: "Dieàu haâu vöøa bay qua Fayan said, "Yes." Fengxian then said, "The khoûi Trieàu Tieân." Noùi xong Sö caàm laáy caùi hawk has flown past Korea." Fengxian then hoäp vaø ñi ra ngoaøi. Moät luùc sau ñoù thì chuùng picked up the box and went out. In a few hoäi giaûi taùn. Luùc ñoù coù moät vò Taêng teân Phaùp moments the congregation dispersed. At that Ñaêng, xöû lyù chöùc vuï Chuû Söï Taêng, rung time a monk named Fadeng was acting as chuoâng keâu goïi chö Taêng taäp hoïp ngay tröôùc temple director. He rang the bell to call the Taêng saûnh. Phuïng Tieân, Sö Minh, vaø nhöõng vò monks for a meeting in front of the monks' Taêng khaùc taäp hoïp taïi ñoù. Xong xuoâi ñaâu ñoù hall. Fengxian, Ming, and the monks Phaùp Ñaêng noùi: "Toâi bieát hai vò ñaõ ôû choã Vaân assembled there. Fadeng then said, "I Moân moät thôøi gian daøi. Vaäy thì hai oâng coù understand that you two worthies resided a giaùo phaùp gì ñaëc bieät? Noùi cho chuùng toâi moät long while at Yunmen's place. What special ñoâi ñieàu ñeå chuùng ta cuøng nhau baøn luaän." teaching do you have? Tell us a thing or two Phuïng Tieân noùi: "Coå ñöùc noùi raèng 'khi baïch and

we'll discuss it." Fengxian said, "An haïc ñaäu döôùi ñoàng gioáng nhö caû ngaøn boâng ancient said that 'when the white egret lands

in the field it's like a thousand snowflakes, voâ saéc—The three activities depending on and when the oriole alights on a tree a branch different realms: present life happy karma in the blooms.' How would the director discuss this?" desire realm, present life unhappy karma in the The temple director was hesitant. Fengxian desire realm, and karma of an imperturbable hit a sitting cushion and retreated into the nature in the form and formless realms. crowd. Phöôùc Ñòa: See Phuùc Ñòa. Coù luùc Phuïng Tieân vaø Sö Minh cuøng du haønh Phöôùc Ñieàn: Field of Blessing—Trong Phaät giaùo, ñi ñeán soâng Hoaøi. Hoï troâng thaáy moät ngöôøi töø “phöôùc ñieàn” ñöôïc duøng nhö moät khu ruoäng nôi ñaøn oâng keùo moät caùi löôùi caù. Moät vaøi con caù ngöôøi ta laøm muøa. Heã gieo ruoäng phöôùc baèng cuùng ñang nhaûy ra khoûi löôùi vaø thoaùt ñi. Phuïng döôøng cho baäc öùng cuùng seõ gaët quaû phöôùc theo Tieân noùi: "Huynh Minh! Thaät laø moät caûnh ñuùng nhö vaäy. Nhö vaäy, phöôùc ñieàn laø ruoäng cho töôïng! Noù gioáng nhö caùi maø moät vò Taêng mình ngöôøi gieo troàng phöôùc baùo. Ngöôøi xöùng ñaùng cho laøm vaäy!" Minh noùi: "Sö huynh noùi ñuùng ñoù! ta cuùng döôøng. Gioáng nhö thöûa ruoäng gieo muøa, Nhöng coù leõ seõ toát hôn neáu ngay töø ñaàu chuùng ngöôøi ta seõ gaët thieän nghieäp neáu ngöôøi aáy bieát vun khoâng bò maéc vaøo löôùi." Phuïng Tieân noùi: troàng hay cuùng döôøng cho ngöôøi xöùng ñaùng. Theo "Huynh Minh, choã sôû ngoä cuûa huynh vaãn coøn Phaät giaùo thì Phaät, Boà taùt, A La Haùn, vaø taát caû thieáu." Nöûa ñeâm cuûa hoâm sau thì Sö Minh ñaït chuùng sanh, duø baïn hay thuø, ñeàu laø nhöõng ruoäng ngoä—Once Fengxian and Ming traveled phöôùc ñöùc cho ta gieo troàng phöôùc ñöùc vaø coâng together to the Huai River. They saw a man ñöùc—In Buddhism, the term “field of blessing” is pull in a fishing net. Some fish were leaping used just as a field where crops can be grown. out of the net and escaping. Fengxian said, People who grow offerings to those who deserve "Brother Ming! What a sight! It's just like them will harvest blessing results accordingly. The what a monk does!" Ming said, "You're right. field of blessedness or the field for cultivation of But it would be better if they didn't get caught happiness, meritorious or other deeds, i.e. any in the net in the first place." Fengxian said, sphere of kindness, charity, or virtue. Someone "Brother Ming, your realization is still who is worthy of offerings. Just as a field can yield lacking." During the middle of the following crops, so people will obtain blessed karmic results night, Ming attained enlightenment. if they make offerings to one who deserves them. Phöùc Bao: See Phöùc Töû. According to Buddhism, Buddhas, Bodhisattvas, Phöùc Phaï: See Phöùc Töû. Arhats and all sentient beings, whether friends or Phöùc Töû: Maûnh vaûi ñeå boïc ñoà vaät—A piece of foes, are fields of merits for the cultivator because cloth for wrapping things. they provide him with an opportunity to cultivate Phöôùc: Punya (skt)—See Phöôùc Baùo. merits and virtues. Phöôùc Baùo: Blessings—Phöôùc baùo töôûng thöôûng, Phöôùc Ñieàn Boà Taùt: Punya-ksetra (skt)—Field of nhö ñöôïc taùi sanh vaøo coõi trôøi hay ngöôøi—A blessedness Bodhisattva. blessed reward, e.g. to be born as a man or a deva. Phöôùc

Ñieàn Haønh Giôùi: Phöôùc Caùi: Taøng loïng cuûa phöôùc baùo—The cover, 1) (1806-1888): Teân cuûa moät vò danh Taêng Nhaät or canopy, of blessing. Baûn thuoäc toâng Tònh Ñoä vaøo theá kyû thöù Phöôùc Chaâu Ñaïi An: Zen Master T'a-An—See XIX—Name of a Japanese famous monk, of Ñaïi An Phuùc Chaâu Thieàn Sö. the True Pure Land Sect (Jodo Shinshu) in the Phöôùc Duï (1203-1275): Teân cuûa moät vò Thieàn sö nineteenth century. Trung Hoa thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø 2) (1867-1954): Teân cuûa moät vò danh Taêng Nhaät Nguyeân (1280-1368)—Name of a Chinese Ts'ao Baûn thuoäc toâng Thieân Thai vaøo theá kyû thöù Tung Zen master in the Yuan Dynasty in China. XX—Name of a Japanese famous monk, of Phöôùc Ñaúng Tam Nghieäp: Ba nghieäp veà phöôùc the T'ien T'ai Sect in the twentieth century. phaân bieät theo vò trí treân döôùi cuûa caùc coõi: hieän Phöôùc Ñieàn Y: Fukuden-E (jap)—Y aùo cuûa ruoäng phöôùc nghieäp nôi coõi duïc, hieän phi phöôùc nghieäp phöôùc, hay y aùo cuûa chö Taêng Ni—The robe of a nôi coõi duïc, vaø hieän baát ñoäng nghieäp nôi coõi saéc vaø field of happiness (the garment of the field of

blessing, or the monk's robe). vun troàng phöôùc ñöùc, nhö boá thí—The nutriment Phöôùc Ñoä Thieàn Sö (1637-?): Thieàn sö Trung of blessedness, i.e. deeds of charity. Hoa, thuoäc phaùi Laâm Teá vaøo cuoái thôøi nhaø Minh Phöôùc Haønh: Punnabhisankharo (p)—Meritorious ñaàu thôøi nhaø Thanh—Chinese Zen master of the karmic formation—Moät trong tam haønh laøm aûnh Lin Chi Sect, who lived in the end of the Ming höôûng ñeán nghieäp, haønh phaùp caûm öùng phuùc lôïi dynasty and the beginning of the Ch'ing dynasty cuûa nhaân thieân nhö nguõ giôù i vaø thaäp thieän giôùi, in China. vaân vaân—One of the three lines of actions that Phöôùc Ñöùc: Punya (skt)—Blessings and virtues— affect karma, the life or conduct which results in Merit—Blessed virtues—Phöôùc ñöùc laø keát quaû blessing, e.g. being reborn as a man or deva, as a cuûa nhöõng vieäc laøm thieän laønh töï nguyeän, coøn coù result of the cultivation of the five basic nghóa laø phöôùc ñieàn, hay haïnh phöôùc ñieàn. Phöôùc commandments, or the ten good deeds—See Tam ñöùc do quaû baùo thieän nghieäp maø coù. Phöôùc ñöùc Haønh (D). bao goàm taøi saûn vaø haïnh phöôùc cuûa coõi nhaân thieân, Phöôùc Haäu: Hoøa Thöôïng Phöôùc Haäu, moät trong neân chæ laø taïm bôï vaø vaãn chòu luaân hoài sanh töû — nhöõng ñaïi ñeä töû cuûa Hoøa Thöôïng Taâm Truyeàn. Merit is the result of the voluntary performance of Ngaøi laø moät Thieàn sö laïi coù khieáu laøm thô. Tieác virtuous actions, also means field of merit, or field thay, qua bao bieán coá, thô vaên cuûa ngaøi bò thaát laïc, of happiness. All good deeds, or the blessing chæ coøn laïi baøi thô sau ñaây, di ngoân thaám nhuaàn arising from good deeds. The karmic result of ñaïo vò cuûa ngaøi: unselfish action either mental or physical. The Kinh ñieån löu truyeàn taùm vaïn tö blessing wealth, intelligence of human beings and Hoïc haønh khoâng thieáu cuõng khoâng dö, celestial realms; therefore, they are temporary Naêm nay tính laïi chöøng queân heát and subject to birth and death. Chæ nhôù treân ñaàu moät chöõ NHÖ! Phöôùc Ñöùc Coâng Ñöùc: Merit and Virtue—See Most Venerable Phöôùc Haäu, one of the most Coâng Ñöùc Phöôùc Ñöùc. outstanding disciples of Most Venerable Taâm Phöôùc Ñöùc Coâng Ñöùc Khoâng Theå Nghó Baøn: Truyeàn (Taâm Truyeàn was a disciple of Dieäu

Giaùc; Incomparable merit and virtue. Dieäu Giaùc was a disicple of Nhaát Ñònh). He was Phöôùc Ñöùc Kinh: Punna-sutta (p)—Sutra on both a Zen master and a poet. It was regrettable merits, Samyutta Nikaya XXXV.88—Kinh Phöôùc that now, after so many changes, all that remains Ñöùc trong Töông Öng Boä XXXV.88. of his works is merely a poem, as his last words Phöôùc Ñöùc Moân: Cöûa phöôùc ñöùc, ba la maät thöù imbued with Buddhist thoughts: naêm trong saùu ba la maät—The gate of blessedness Buddhist sutras are not few. and virtue, the first five of the six paramitas. My learning cannot be said to be Phöôùc Ñöùc Thaân: Tam Muoäi Thaân—Thaân phöôùc satisfactory or poor. ñöùc, vì lôïi ích taát caû chuùng sanh. Thaân thöôøng truï I have forgotten all, tam muoäi hay thaân cuûa phuùc ñöùc cao nhaát. Ñaây it seems, now looking back. chính laø thaân Phaät trong nieàm hyû laïc toät cuøng cuûa There only remains in my heart the word phöôùc ñöùc tam muoäi—The body of blessings and “NHÖ.” virtue, due to benefitting all sentient beings. Phöôùc Hueä: Samadhi body, or body of blessed virtue. This is 1) Phöôùc ñöùc vaø trí hueä: Blessings, or the Buddhakaya, or body of Buddha, in the blessedness and wisdom—Virtue and wisdom. enjoyment of the highest samadhi bliss. 2) Sö Phöôùc Hueä: Phuoc Hue Master—Teân cuûa Phöôùc Ñöùc Trang Nghieâm: Tu thieän haïnh phuùc moät Phaùp Sö ngöôøi Vieät Nam taïi UÙc, vò laõnh ñöùc maø ñaéc ñöôïc Phaät quaû trang nghieâm —The ñaïo Phaät giaùo quan troïng taïi UÙc Chaâu vaø Taân adornment of blessedness, i.e. of good deeds. Taây Lan. OÂng coøn laø chuû tòch Giaùo Hoäi Vieät Phöôùc Ñöùc Traøng: Torch of Virtue. Nam Thoáng Nhaát taïi UÙc Chaâu vaø Taân Taây Phöôùc Ñöùc Tu Di Thöôïng: Born of a Polar Lan—Name of an important Vietnamese Mountain of Vitue. Buddhist leader in Australia and New Phöôùc Ñöùc Tö Löông: Nhöõng chaát dinh döôõng Zealand, and current head of the Vietnamese

Unified Buddhist Congress in Australia and surely obtain enlightenment. New Zealand. Phöôùc Khaùnh: Chuùc phuùc cho ai—Blessedness 3) (1899-1954): Thieàn sö Trung Hoa, thuoäc phaùi and felicity, or blessed felicity—To congratulate Laâm Teá vaøo cuoái thôøi nhaø Minh ñaàu thôøi nhaø on good fortune. Thanh—Chinese Zen master of the Lin Chi Phöôùc Kieán Töû Thieàn Sö: Teân cuûa moät vò Thieàn Sect, who lived in the end of the Ming sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø dynasty and the beginning of the Ch'ing Toáng (960-1279)—Name of a Chinese Zen master dynasty in China. of the Lin Chi Sect, who lived in the Sung Dynasty 4) (1875-1963): Teân cuûa moät vò danh Taêng Vieät in China. Nam vaøo theá kyû thöù XX. Sö sanh ra taïi tænh Phöôùc Kieàu Quaùn AÂm Thaàn: Virtue Bridge Light Quaûng Trò, Trung Vieät, thoï cuï tuùc giôùi naêm 20 Sound Deity (Spirit). tuoåi. Sö laø moät trong nhöõng vò Taêng noåi troäi Phöôùc Lôïi Quyû Vöông: Blessing and Profit Ghost trong vieäc ñaøo taïo Taêng Ni chuùng vaø phaùt King—Thaàn Taøi, nhöng trong Phaät giaùo, oâng ñöôïc trieån Phaät giaùo ôû mieàn Trung Vieät Nam vaøo lieät vaøo quyû vöông—Who is actually the spirit of ñaàu theá kyû thöù XX—Name of a Vietnamese wealth, but in Buddhism, he is classified as a famous monk in the twentieth century. He ghost king. was born in Quangtri Province, Central Phöôùc Loäc: Haïnh phuùc vaø taøi baây giôø vaø veà sau Vietnam, received complete precepts at the

naày—Happiness and emolument, good fortune age of 20. He was one of the eminent monks here or hereafter. who helped trained monks and nuns and Phöôùc Löïc: Power of accumulating merits. spread Buddhism in Central Vietnam in the Phöôùc Löïc Phaät: The blessing power of beginning of the twentieth century. Buddha—Trong Phaät giaùo, phöôùc löïc cuûa Phaät Phöôùc Hueä Chôn Luaän Thieàn Sö (1870-1945): gioáng nhö maët trôøi, khoâng coù noù chaúng coù caây coû Teân cuûa moät vò Thieàn sö Vieät Nam, thuoäc phaùi naøo coù theå moïc leân ñöôïc. Nhöng söï taêng tröôûng Laâm Teá vaøo theá kyû thöù XX. Sö sanh ra taïi tænh cuûa moät caùi caây khoâng leä thuoäc hoaøn toaøn vaøo maët Bình Ñònh, Trung Vieät, thoï cuï tuùc giôùi naêm 20 trôøi; maø khoâng khí, nöôùc vaø ñaát laø nhöõng yeáu toá tuoåi. Vaøo naêm 1921, Sö ñöôïc vua Khaûi Ñònh quan troïng nhaát, chính haït gioáng cuõng caàn thieát. phong chöùc Taêng Cang (döôùi trieàu nhaø Nguyeãn, Khoâng khí, nöôùc, vaø ñaát cuõng gioáng nhö nhöõng noã caùc vua chuùa ñaõ cöû ra moät vò Taêng Cang ñeå laõnh löïc caù nhaân höôùng ñeán giaùc ngoä, vaø haït gioáng thì ñaïo Taêng chuùng, trong moät ngoâi quan töï). Sö laø gioáng nhö Phaät tính tieàm taøng trong taâm haønh giaû. moät trong nhöõng vò Taêng noåi troäi trong vieäc ñaøo Söï phoái hôïp cuûa taát caû nhöõng yeáu toá khaùc nhau taïo Taêng Ni chuùng vaø phaùt trieån Phaät giaùo ôû mieàn naøy môùi coù theå ñaït ñöôïc Phaät quaû. Thieáu baát cöù Trung Vieät Nam vaøo ñaàu theá kyû thöù XX—Name yeáu toá naøo trong ñoù, Phaät quaû seõ trôû neân xa xoâi ñoái of a Vietnamese Zen master of the Lin Chi Sect, vôùi chuùng ta—In Buddhism, the blessing power of who lived in the twentieth century. He was born in Buddha is like the sun, without which no plant Binhdinh Province, Central Vietnam, received could grow. But the growth of a plant does not complete precepts at the age of 20. In 1921, he depend entirely upon the sun; air, water, soil, and, received title "Royal-Recognized Monk" (during most important of all, the seed itself, are also the reign of Nguyeãn, all the Nguyeãn Lords and indispensable. The air, water, and soil are Kings assigned a royal-recognized monk who comparable to one's own efforts towards supervised the assembly of monks in a national Enlightenment, and the seed to the Buddha-nature temple). He was one of the eminent monks who latent in one's own mind. The combination of all helped trained monks and nuns and spread these different factors makes the attainment of Buddhism in Central Vietnam in the beginning of Buddhahood possible. Lacking any of them, the twentieth century. Buddhahood would become very remote from us. Phöôùc Hueä Song Tu, Ñoàng Ñaêng Bæ Ngaïn: To Phöôùc Löôïng: Teân cuûa moät vò danh Taêng kieâm practice blessings (offerings and charity) and hoïc giaû Nhaät Baûn thuoäc toâng Tam Luaän. OÂng voán wisdom (meditation) at the same time, you will ngöôøi Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907).

Sau khi xuaát gia, Sö theo hoïc vôùi Sö Hueä Quaùn, 2) (1686-1765): Teân cuûa moät vò danh Taêng Luaät moät vò danh Taêng ngöôøi Ñaïi Haøn, ngöôøi ñaõ truyeàn toâng Trung Hoa vaøo thôøi nhaø Thanh (1644- daïy Thaønh Thaät Toâng sang Nhaät Baûn vaøo theá kyû 1912)—Name of a Chinese famous Vinaya thöù VII. Veà sau naøy, sö thaùp tuøng Thaày du haønh monk who lived during the Ch'ing Dynasty in sang Nhaät

Baûn vaø löu laïi ñaây tôùi cuoái ñôøi ñeå China. hoaèng phaùp—Name of a Japanese Buddhist Phöôùc Tuùc: Moät trong nhò tuùc, chaân thöù nhaát bao scholar and a famous monk of the San Lun Sect. goàm naêm Ba La Maät ñaàu, vaø chaân thöù hai coøn goïi He was born in China in the T'ang dynasty. After laø “trí tuùc,” goàm Ba La Maät thöù saùu—The feet of leaving home to become a monk, he studied under blessedness, one consisting of the first five Master Ekwan, a Korean famous monk, who paramitas, the other being the sixth paramita, i.e. taught theories of the Satya-siddhi School in Japan wisdom; happiness. in the seventh century. Later, he accompanied his Phöôùc Tueä: See Phöôùc Trí. master to travel to Japan and stay there for the rest Phöôùc Tö Baûo Nhó (1821-1908): Fausboll, of his life to spread the Buddha dharma. Michael Viggo—Teân cuûa moät vò hoïc giaû Phaät giaùo Phöôùc Nghieäp: Punna-kamma (p)—Good ngöôøi Ñan Maïch vaøo theá kyû thöù XIX. OÂng coáng karma—Haønh nghieäp do phuùc ñöùc maø sanh ra, hieán gaàn nhö caû ñôøi mình ñeå nghieân cöùu veà Phaät moät trong tam phöôùc—Happy karma, or the karma giaùo vaø ngoân ngöõ AÁn Ñoä, ñaëc bieät laø tieáng Nam of blessedness, one of the three sources of felicity. Phaïn. OÂng laø taùc giaû cuûa nhöõng taäp saùch: 1) "Boån Phöôùc Ngoä (1245-1313): Teân cuûa moät vò Thieàn sö Sanh Kinh Ñaïi Taäp, 7 quyeån", ñöôïc oâng dòch sang Trung Hoa thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø tieáng Anh töø naêm 1875 ñeán naêm 1897. 2) Boä Kinh Toáng (960-1279)—Name of a Chinese Ts'ao Tung Taäp, dòch sang tieáng Anh naêm 1881. 3) Boä Nguyeân Zen master in the end of the Sung dynasty in Ñieån vaø Ngöõ Vöïng, 2 quyeån, bieân soaïn töø naêm China. 1884 ñeán naêm 1893—Name of a Denmark famous Phöôùc Nhaân: See Phuùc Nhaân. Buddhist scholar in the nineteenth century. He Phöôùc Quaû: Quaû baùo cuûa phöôùc ñöùc—The reward contributed most of his life in studying Buddhism of blessedness. and Indian Language, especially the Pali Phöôùc Quaùn: Phöôùc baùo vaø quaùn saùt— language. He was the author of several books: 1) Blessedness and insight—See Phöôùc Trí. Tales of the Anterior Births of Gotama Buddha Phöôùc Sanh: Sanh vaøo choã phöôùc ñöùc—Born of (The Jataka, together with its commentary), or to happiness. London, 1875-1897. 2) The Suttanipata, 2 Phöôùc Sanh Thieân: Punyaparsavas (skt)—Coõi trôøi volumes, 1881. 3) Buddhist Text and Glossary, 2 Phaïm Thieân thöù möôøi trong sô thieàn thieân—The volumes, 1884-1893. tenth brahmaloka, the first region of the fourth Phöôùc Töôùng: Marks of merits. dhyana. Phöôùc Töôùng Phaùp Thaân: Phöôùc baùo hình Phöôùc Taêng: Sivaddhi (skt)—Sirivaddhi (p)— töôùng nôi phaùp thaân Phaät, ñoái laïi vôùi trí hueä cuûa Fukuzo (jap)—Teân cuûa moät vò A La Haùn, ñeä töû Phaät—The Buddha-dharmakaya as blessedness, in cuûa ñöùc Phaät, ngöôøi thaønh Vöông Xaù, xöù Ma Kieät contrast with it as wisdom. Ñaø—Name of an Arhat, one Buddha's disciples, Phöôùc Xaù: Punyasala (skt)—Nhaø teá baàn hay nôi from Rajagaha, Magadha. truù nguï cho ngöôøi beänh vaø ngöôøi ngheøo— Phöôùc Taêng Quoác: Pundra-vardhana (skt)—Boân Almshouse or asylum for sick and poor. Na Phaït Ñôn Na, moät vöông quoác coå trong xöù Phöôïc: Bandhana (skt)—Samyojana (skt)—Bengal—An ancient kingdom and city in Bengal. Binding—Keát. Phöôùc Thieän:

Benevolence—Charity. Phöôïc Ñaø: Baddha (skt)—Heä phöôïc—Fettered— Phöôùc Trí: Phuùc ñöùc vaø trí hueä, hai loaïi trang Bound—Tied—Fixed. nghieâm—Blessedness and wisdom, the two virtues Phöôïc Haùt: Bahlika (skt)—Phöôïc Yeát Quoác—Teân which adorn—See Nhò Trang Nghieâm. cuûa moät xöù nhoû ôû vuøng Baéc AÁn trong thôøi Ngaøi Phöôùc Tuï: Huyeàn Trang haønh höông caùc xöù Taây Vöïc, khoaûng 1) Phöôùc tích tuï ñöôïc—Accumulated blessings. naêm 627 sau Taây lòch—Name of a small country

in North India at the time when Hsuan-Tsang ñieàn.” Toå lieàn laáy y ñeàn coâng, Phöông Bieän laáy y visited the Western countries around 627 A.D. chia laøm ba phaàn, moät phaàn ñaép vaøo töôïng, moät Phöôïc Khoå Töû: Rebirth in an animal realm—Taùi phaàn thì oâng löu laïi, coøn moät phaàn thì goùi choân sanh laøm suùc sanh, nôi chuùng sanh khoâng coù khaû xuoáng ñaát, theà raèng: “Sau naày ngöôøi naøo ñaøo ñöôïc naêng hieåu bieát Phaät phaùp. Ñaây laø moät trong taùm y naày laø toâi taùi sanh ñeå truï trì nôi ñaây döïng laäp laïi ñieàu kieän hay hoaøn caûnh khoù gaëp Phaät phaùp, hay chuøa chieàn.” Ñeán ñôøi Toáng, nieân hieäu Gia Höïu taùm choã chöôùng naïn, moät khi sanh vaøo thì chaúng naêm thöù taùm, coù vò Taêng teân laø Duy Tieân, khi söûa coù theå tu hoïc cho thaønh ñaïo ñöôïc—Rebirth in an chuøa, ñaøo ñaát ñöôïc y nhö coøn môùi, coøn töôïng cuûa animal realm where beings has no ability and Phöông Bieän ñaép thì ñeå ôû chuøa Cao Tuyeàn, cuùng knowledge to practice dharma. This is one of the kính caàu nguyeän ñeàu ñöôïc nhö yù—According to eight conditions or circumstances in which it is the Flatform Sutra, Chapter Seven, one day the difficult to see a Buddha or hear his dharma; or Master wanted to wash the robe which he had eight special types of adversities that prevent the inherited, but there was no clear stream nearby. practice of the Dharma—See Baùt Nan. He walked about two miles behind the temple Phöôïc Nhaät La Kieän Ñaø: Vajragandha (skt)— where he saw good energies revolving in a dense Kim Cang Ñoà Höông Boà Taùt—Name of a grove of trees. He shook his staff, stuck it in the Bodhisattva. ground, and a spring bubbled up and formed a Phöôïc Yeát Quoác: Bahlika (skt)—See Phöôïc Haùt. pool. As he knelt to wash his robe on a rock, Phöôùn: Pataka (skt)—Côø phöôùn—Ba Ña Ca— suddenly a monk came up and bowed before him Banner—Streamer—See Phan. saying, “I am Fang-Pien, a native of His-Shu. A Phöôùn Ñoäng, Gioù Ñoäng Hay Taâm Ñoäng?: The while ago I was in India, where I visited the Great flag moving, the wind moving, or our minds Master Bodhidharma. He told me to return to moving?—See Phi Phong Phi Phan. China immediately, saying, ‘The orthodox Phöông: Desha (skt)—Direction. Dharma Eye Treasury and the Samghati robe Phöông Bieän Thieàn Sö: Theo Kinh Phaùp Baûo which I inherited from Mahakasyapa has been Ñaøn, chöông baûy, moät hoâm Toå muoán giaët laù y ñaõ transmitted to the six generation at Ts’ao-His, ñöôïc truyeàn trao, nhöng khoâng coù suoái toát ñeå giaët, Shao-Chou. Go there and pray reverence.’ Fang nhôn Ngaøi ñeán sau chuøa khoaûng naêm daëm, thaáy Pien has come from afar, hoping to see the robe treân nuùi caây coái um tuøm, khí toát xoay quanh, Ngaøi abd bowl that his Master transmitted.” The Master lieàn caém caây tích tröôïng saâu xuoáng ñaát, nöôùc lieàn

showed them to him and asked, “Superior One, phuùn leân theo tay Ngaøi, chöùa laïi thaønh caùi ao, what work do you do?” “I am good at sculpting,” Ngaøi lieàn quyø goái giaët y treân ñaù. Chôït coù moät vò he replied. Keeping straight face, the Master said, Taêng ñeán leã baùi, thöa raèng: “Phöông Bieän laø ngöôøi “Then sculpt something for me to see.” Fang-Pien Taây Thuïc, vöøa roài ôû nöôùc Nam Thieân Truùc, thaáy was bewildered but, after several days, he Ngaøi Ñaït Ma Ñaïi Sö daïy Phöông Bieän phaûi choùng completed a lifelike image of the Patriarch, seven ñeán nöôùc Ñöôøng laø nôi toâi truyeàn chaùnh phaùp nhaõn inches high and wonderful in every detail. The taïng cuûa Toå Ca Dieáp vaø y Taêng Giaø Leâ, thaáy Master laughed and said, “You only understand truyeàn ñeán ñôøi thöù saùu nôi Thieàu Chaâu ôû Taøo Kheâ, the nature of sculpture; you do not understand the oâng neân ñeán ñoù chieâm leã, Phöông Bieän töø xa ñeán, nature of the Buddha.” Then the Master stretched cuùi mong ñöôïc thaáy y baùt ñaõ ñöôïc truyeàn.” Toå beøn out his hand and rubbed the crown of Fang-Pien’s ñöa ra cho oâng xem, lieàn hoûi: “Thöôïng nhôn laøm head, saying, “You will forever be a field of ngheà gì?” Phöông Bieän ñaùp: “Chuyeân ngheà ñaép blessing for gods and humans.” The Master töôïng.” Toå nghieâm saéc maët laïi baûo: “OÂng thöû ñaép rewarded him with a robe, which Fang-Pien xem.” Phöông Bieän môø mòt khoâng bieát. Qua maáy divided into three parts: one he used to wrap the ngaøy oâng ñaép ñöôïc töôïng Toå, cao baûy taát, raát ñeïp sculpture, one he kept for himself and, the third, ñeõ. Toå cöôøi baûo: “OÂng chæ gioûi taùnh ñaép maø chaúng he wrapped in palm leaves and buried in the gioûi taùnh Phaät. Toå ñöa tay xoa ñaàu Phöông Bieän ground, vowing, “In the future, when this robe is noùi raèng: “OÂng haèng vì ngöôøi, Trôøi laøm phöôùc found again, I will appear in the world to be abbot

here and restore these buildings.” During the Sung the Vaipulya-Sutra or the period of the dynasty in the eighth year of the Chia-Yu reign introductory Mahayana. The Time of period (1063 A.D.), while Bhikshu Wei Hsien was Development teaches all four doctrines together repairing the hall, he excavated the earth and and therefore is still relative. In this eight-year found the robe which was like new. The image is period, the Buddha taught the first level of the at Kao-Ch’uan Temple and those who pray before Mahayana. During this phase the Buddha refuted it obtain a quick response. his disciples’ attachment to the Lesser Vehicle Phöông Chaâm Tu Haønh Cuûa Phaät Töû: Boà ñeà and directed them toward provisional Mahayana. taâm laøm nhaân, ñaïi bi taâm laøm caên baûn, phöông This is the third of the five periods of Buddha’s tieän thieän xaûo laøm phöông caùch thöïc haønh, vaø Nieát teaching, from the twelfth to the twentieth years baøn laøm cöùu caùnh.”—Guideline (tenets) of of Buddha’s teaching (Hoa nghieâm: Avatamsaka, cultivation for Buddhists: “Bodhi mind is the A Haøm: Agamas, Phöông Ñaúng: Vaipulyas, Baùt cause, great compassion is the foundation, skillful Nhaõ: Prajna, Phaùp Hoa & Nieát Baøn: Lotus and means is daily method of practicing, and Nirvana Nirvana)—See Nguõ Thôøi Giaùo. is the ultimate goal.” Phöông Ñeå Vieân Caùi: Ñaùy vuoâng naép troøn, yù noùi Phöông Chæ: Direction. khoâng thích hôïp—A square base with a round Phöông Ñaúng: Theo toâng

Thieân Thai, phöông coù cover, i.e., unsuited. nghóa laø phöông chính, ñaúng laø bình ñaúng; phöông Phöông Ñieån: Töø ngöõ chæ toaøn theå kinh ñieån Ñaïi ñaúng aùm chæ heát thaûy kinh ñieån Ñaïi Thöøa — Thöøa—A term covering the whole of the According to the T'ien-T'ai sect, Phöông is Mahayana sutras—See Phöông Ñaúng Kinh ñieån. interpreted as referring to the doctrine, Ñaúng as Phöông Ñoâng Myõ (1899-1977): Teân cuûa moät vò equal or universal; Phöông Ñaúng means hoïc giaû Phaät giaùo noåi tieáng cuûa Trung Hoa vaøo theá everywhere equally. Phöông Ñaúng implies the kyû XX. OÂng toát nghieäp Ñaïi Hoïc Kim Laêng ôû Nam Vaipulya Sutras. Kinh vaø Uy Tö Khang Taân ôû Myõ veà moân Trieát Phöông Ñaúng Baûn Khôûi Kinh: Lalita Vistara- hoïc. OÂng tinh chuyeân nghieân cöùu veà giaùo thuyeát sutra (skt)—See Phoå Dieäu Kinh. Hoa Nghieâm vaø vieát raát nhieàu saùch Phaät giaùo nhö Phöông Ñaúng Ñaïi Trang Nghieâm Kinh: Lalita Phaät Giaùo Ñaïi Thöøa, Trieát Lyù Hoa Nghieâm, Trung Vistara-sutra (skt)—Sutra of Diffusion of Hoa Nhaân Sinh Quan, Söï Phaùt Trieån cuûa Trieát Hoïc Shining—See Phoå Dieäu Kinh. Trung Hoa, vaân vaân—Name of a Chinese famous Phöông Ñaúng Ñaïi Vaân Kinh: See Ñaïi Phöông Buddhist scholar in the twentieth century. He Ñaúng Voâ Töôùng Ñaïi Vaân Kinh. graduated from Jin-Ling University in Nan-Jing Phöông Ñaúng Giôùi Ñaøn: Giôùi ñaøn giaûng phaùp vaø and Wisconsin University in the United States in truyeàn giôùi—An open altar at which instruction in Philosophy. He diligently studied the Hua-Yen the commandments was preached to the people, theories and wrote a lot of Buddhist books, i.e., founded on the Mahayana Vaipulya Sutra (Ñaïi The Mahayan Buddhism, The Hua-Yen Thöøa Phöông Ñaúng Kinh). Philosophy, The Chinese View of Life; Chinese Phöông Ñaúng Kinh Ñieån: Vaipulya—The whole Philosophy: Its Development, etc. of the Mahayana Sutras—See Phöông Quaûng. Phöông Haïi: To be harmful—To be detrimental. Phöông Ñaúng Thôøi: Moät trong naêm thôøi thuyeát Phöông Hoäi: See Phöông Hoäi Döông Kyø Thieàn giaùo cuûa Ñöùc Phaät. Thôøi Phöông Ñaúng giaûng cuøng Sö. luùc caû boán giaùo thuyeát nhöng vaãn coøn töông ñoái. Phöông Hoäi Döông Kyø Thieàn Sö: Yogi Hoe Trong giai ñoaïn keùo daøi taùm naêm naày, Ñöùc Phaät (jap)—Yang-ch'i-Fang-hui (Wade-Giles baùc boû söï luyeán chaáp vaøo Tieåu Thöøa vaø höôùng daãn Chinese)—Yangqi Fanghui (Pinyin Chinese)— ñeä töû ñi vaøo neûo Ñaïi Thöøa. Ñaây laø thôøi kyø thöù ba See Döông Kyø Phöông Hoäi Thieàn Sö. trong naêm thôøi thuyeát giaûng (naêm thôøi naày bao Phöông Höôùng: Boán höôùng: ñoâng, taây, nam, goàm Hoa Nghieâm, A Haøm, Phöông Ñaúng, Baùt Nhaõ baéc—Four directions: east, west, south, and north. vaø Phaùp Hoa vaø Nieát Baøn)—One of the five Phöông Keá: Expedient—Device—Means— periods of the Buddha's teachings. The period of Expediency—Phöông phaùp thích hôïp—Phöông tieän thích hôïp vaø thieát thöïc—Suitable and appearance. practical means. Phöông Quaûng: Vaipulya (skt)—Teân cuûa boä kinh Phöông Khaåu Thöïc: Opportunism in obtaining a thöù möôøi trong 12 boä Kinh Phaät—Name of the living—Luoàn cuùi nònh bôï (nhöõng nhaø quyeàn theá tenth of the twelve Buddhist sutras—See Thaäp giaøu coù ñeå ñöôïc hoï ban cho aân hueä). Vò Taêng ñaõ Nhò Boä Kinh. xuaát gia maø coøn xu nònh, voøi vónh ñeå tìm cô kieám Phöông Quaûng Boä: Vaipulya sutras

(skt)—See soáng. Ñaây laø moät trong töù taø meänh—To earn a Ñaïi Thöøa Kinh. livelihod by flattery (rich people or powerful Phöông Quaûng Ñaïi Trang Nghieâm Kinh: people). A monk who makes a living by fawning Vaipulya Sutra (skt)—Fang-kuang-ta-chang-yen- or by bullying. This is one of the four illicit ways ching (chi)—Kinh noùi veà nhöõng chuyeän Phaät giaùng of livelihood (wrong kinds of livelihood)—See Töù traàn töø treân cung trôøi Ñaâu suaát xuoáng theá xuaát gia, Chuûng Taø Meänh. thaønh ñaïo vôùi danh hieäu Thích Ca Maâu Ni—The Phöông Moäc Ñaäu Vieân Khoảng: Caây vuoâng tra Lalita-vistara, which gives an account of the vaøo loã troøn, yù noùi phöông phaùp sai laàm —To fit a Buddha in the Tusita Heaven and his descent to square stick into a round hole. The term indicates earth as Sakyamuni. a wrong method. Phöông Quaûng Ñaïo Nhaân: Ngoaïi ñaïo phuï vaøo Phöông Ngoaïi: Theá ngoaïi hay beân ngoaøi cuoäc Ñaïi Thöøa chaáp vaøo lyù “khoâng kieán”—Heretical ñôøi: Out of the world—Cuoäc ñôøi cuûa moät vò Taêng: followers of Mahayana, who hold a false doctrine The life of a monk—Beân ngoaøi tam giôùi: Out of of the Void, teaching it as total non-existence, or the three worlds. nihilism. Phöông Ngoaïi Höõu: Ngöôøi baïn ñaïo ñaõ thoaùt voøng Phöông Quaûng Kinh: Kinh Phöông Ñaúng— traàn lao, khoâng phaân bieät taïi gia hay xuaát gia—A Vaipulya (for Mahayana)—An extensive dharma friend who has already escaped the three exposition of principles of truth—See Kinh worlds (who is free of all passions and troubles of Phöông Quaûng. the world), either laypeople or the renunciant. Phöông Quaûng Thaäp Luaân Kinh: Dasa-cakra- Phöông Ngung Phaùp Giôùi: Four directions and ksitigarbha-sutra (skt)—Teân cuûa moät boä kinh trong four corners—See Töù Phöông. ñaïi phöông quaûng kinh—Name of a sutra in the Phöông Nieäm Thieàn Sö (?-1594): Teân cuûa moät vò great Vaipulya (Mahavaipulya), or sutra of Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo thôøi Mahayana. nhaø Minh (1368-1644). Vaøo naêm 10 tuoåi Sö xuaát Phöông Quaûng Thieàn Sö: Bukan (jap)—Thieàn sö gia vôùi toâng Phaùp Töôùng. Sau khi thoï cuï tuùc giôùi Phöông Quaûng—Thieàn sö ñôøi nhaø Ñöôøng, coù leõ Sö tinh chuyeân tu taäp Thieàn ñònh cho ñeán khi Sö vaøo giöõa theá kyû thöù 7. Ngaøi töøng truï trì tu vieän thò tòch vaøo naêm 1594—Name of a Chinese Ts'ao Quoác Thanh treân nuùi Thieân Thai. Ngöôøi ta bieát Tung Zen master during the Ming dynasty in ñöôïc moät ít veà ngaøi phaàn lôùn töø lôøi töïa taäp thô Haøn China. He left home and became a monk with the Sôn, moät söu taäp do aån só Haøn Sôn bieân soaïn, Fa-Hsiang Tsung at the age of 10. After receiving trong ñoù coù vaøi ñoaïn ñöôïc coi laø cuûa ngaøi — the complete precepts he diligently practiced Chinese Zen master of the Tang period, probably meditation until he passed away in 1594. in the middle of the seventh century. He was the Phöông Phaùp Ñoái Trò Saân Haän Laø Nhaãn Nhuïc, abbot of the Kuo-Ch’ing Monastery in the T’ien- Thaân Nhaãn, Khaåu Nhaãn vaø YÙ Nhaãn: Method to T’ai Mountains. The little that is known of him combat and subdue anger is forebearances comes for the most part from the foreword to the (endurances or patience), body patience, mouth Han-Shan-Shih, a collection of the poetry of the patience and mind patience. hermit of Han-Shan, which also contains several Phöông Phaùp Truyeàn Thöøa: Method of handed- poems attributed to him.

down tradition. Phöông Quaûng Töï: Hokoji-ji (jap)—Phöông Phöông Phuïc: Phaùp phuïc cuûa Taêng Ni, heát thaûy Quaûng Töï thuoäc phaùi Laâm Teá, Phaät giaùo Nhaät ñeàu ñöôïc raùp noái baèng hình vuoâng—A monk's Baûn, ñöôïc Thieàn sö Voâ Vaên Nguyeân Tuyeån (1323- robe (Caø Sa), to be so called because its square 1390) khai saùng vaøo naêm 1384. Phöông Quaûng Töï

laø moät trong nhöõng töï vieän Nhaät Baûn hieän vaãn coøn use; so "Phöông Tieän" means a convenient or ñaøo taïo caùc thieàn sö theo truyeàn thoáng chính thoáng expedient method which is suitable to different cuûa Thieàn—Name of a monastery of the Japanese sentient beings. "Phöông" means correct, "Tieän" Rinzai school, founded by Zen master Mumon means strategically; "Phöông tieän" means Gensen in 1384. The Hokoji-ji is one of the few strategically correct. Japanese monasteries in which monks are still Phöông Tieän An Laäp Ñeá: Chöùng Ñaéc Theá Tuïc trained today in the authentic Zen tradition. Ñeá—Abstract postulates (the four Noble Truths). Phöông Quaûng Töï Phaùi: Hokoji-ha (jap)—Thieàn Phöông Tieän Ba La Maät: Upaya-paramita (skt)— phaùi Phöông Quaûng Töï, moät trong nhöõng nhaùnh Perfection of expedient means—Skill-in-means— thieàn quan troïng nhaát trong tröôøng phaùi Laâm Teá ôû AÂu Ba Da Ba La Maät—Moät trong möôøi Ba La Nhaät Baûn. Phaùi naøy do Thieàn sö Voâ Vaên Nguyeân Maät, phöông tieän cöùu ñoä, hay duøng phöông tieän Tuyeån (1323-1390) khai saùng. Hieän nay phaùi naøy thieän xaûo ñeå cöùu ñoä ngöôøi qua ñeán beán bôø beân kia. coù khoaûng 171 ngoâi töï vieän treân khaép Nhaät Baûn — Ñaây laø ba la maät quan troïng nhaát trong boán ba la Hokoji branch, founded by Zen master Mumon maät phuï. Töø naøy ñöôïc dòch ra töø töø ngöõ Baéc Phaïn Gensen. This is one of the most important "Upaya" coù nghóa laø phöông tieän, keá hoaïch hay branches from Lin-Chi school in Japan. Up to now, duïng cuï. "Upaya" coøn coù nghóa laø daïy doã giaùo hoùa this branch has about 171 temples throughout baèng baát cöù phöông phaùp thích hôïp naøo tuøy theo Japan. khaû naêng cuûa ngöôøi nghe. Ñöùc Phaät ñaõ duøng Phöông Quy: Coù hình vuoâng—Square-shaped. phöông tieän hoaëc phöông phaùp thuyeát phaùp töøng Phöông Saùch Nhaân Duyeân: Cô duyeân ngöõ cuù treân phaàn cho ñeán khi gaàn ñeán nhöõng ngaøy cuoái ñôøi saùch vôõ—Words of opportunities and conditions in Ngaøi môùi thuyeát giaûng ñaày ñuû chaân taùnh cao sieâu books. khoù hieåu. Trong Kinh Phaùp Hoa, Phaåm thöù II, Phöông Só: Fang-shih (chi)—Nhaø aûo thuaät ñen "Phaåm Phöông Tieän" trong ñoù yù nghóa cuûa (vôùi nhieàu maùnh khoeù)—Black magician. "Phöông Tieän Thieän Xaûo" ñöôïc laøm saùng toû qua Phöông Sôû: Phöông höôùng vaø nôi choán— hoïc thuyeát "Tam Thöøa" Thanh Vaên thöøa, Duyeân Directions and places. Giaùc thöøa, vaø Boà Taùt thöøa ñeå töông hôïp vôùi trình Phöông Thaûo Laïc Hoa: Ch'ang Sha's fragrant ñoä cuûa ngöôøi nghe. Phöông tieän laø caùch thöùc trong grasses and falling flowers, wandering in the ñoù Boà Taùt thöïc hieän ñeå ñoä sanh cho coù hieäu quaû. Mountains—See Coâng AÙn Phöông Thaûo Laïc Hoa. Phöông tieän ba la maät khoâng phaûi laø phöông caùch Phöông Thoán: Taác vuoâng—Square decimeter. xaûo quyeät nhaèm ñaït ñöôïc muïc ñích maø noù gaén lieàn Phöông Thoán Thieàn: Thieàn tröïc chæ nhaân taâm— loøng töø bi vaø coâng ñöùc—Upaya-paramita is one of Zen that

directly points to the human mind. the ten paramitas, saving by the method of Phöông Tieän: Upaya (skt)—Contrivance— expedient teaching. This is the most important of Expediency—Means—Method—Phöông phaùp the four supplementary paramitas. The term is a tieän duïng tuøy theo hay thích hôïp vôùi söï thuï nhaän translation of the Sanskrit term “Upaya,” which cuûa chuùng sanh—Convenience—Adaptability—means a mode of approach, an expedient, To be instrumental—Means—Expedients—Tact stratagem, device. “Upaya” also means to teach or skill in teaching according to receptivity— according to the capacity of the hearer, by any Expedient ways—Skill-in-means—Convenient to suitable method. The Buddha used expedient or the place or situation—Suited to the condition— partial method in his teaching until near the end of Phöông coù nghóa laø phöông phaùp, tieän laø tieän his days, when he enlarged it to the revelation of duïng; phöông tieän laø phöông phaùp tieän duïng thích reality. In Saddharma Pundarika Sutra, Chapter II, hôïp vôùi caên cô cuûa nhöõng chuùng sanh khaùc nhau. “Expedient Means,” in which the meaning of Phöông coù nghóa laø phöông chaùnh, tieän laø xaûo “Upaya-kausalya” is elucidated through the dieäu; phöông tieän laø duøng lyù phöông chaùnh thieän doctrine of Three Vehicles (Triyanas) of Sravaka- xaûo hay lôøi leõ kheùo leùo thích hôïp vôùi vieäc giaùo yana, Pratyeka-buddha-yana, and Bodhisattva-hoùa—"Phöông" is interpreted as method, mode or yana in order to respond to different plan; and "Tieän" is interpreted as convenient for temperaments of listeners. Expedient means is the

way in which the Bodhisattvas act for saving the xuaát hieän hoùa thaân—Intermediate land of beings effectively. Expedient means is not the transformation (where Amitabha appears in his crafty method of achieving one’s objective. It is transformation-body). imbued with the morality of compassionate action Phöông Tieän Höõu Dö Ñoä: Hoben-Uyo-Do with the purpose of bringing forth merit—See (jap)—Land of remainder—Bieán Dòch Ñoä—Moät Thaäp Ñoä Ba La Maät. trong boán ñoä, laø nôi sanh veà cuûa caùc baäc A La Haùn Phöông Tieän Ba La Maät Boà Taùt: Arya-upaya- ñaõ döùt heát phieàn naõo ôû tam giôùi. Theo toâng Thieân paramita (skt)—Bodhisattva of perfection of Thai, ñaây laø moät trong töù ñoä; laø coõi nöôùc maø chuùng expedient means—Vò Boà Taùt trong Thai Taïng sanh vaãn coøn phaûi taùi sanh trong hình thöùc cao Giôùi, ñöùng haøng thöù hai beân phaûi cuûa Hö Khoâng hôn, truï xöù cuûa chö Thaùnh Tu Ñaø Höôøn, Tö Ñaø Vieän—A Bodhisattva in Garbhadhatu group, the Haøm A Na Haøm vaø A La Haùn—One of the four second on the right in the hall of Space. lands or realms to which, acording to Mahayana, Phöông Tieän Baùt Nhaõ: Trí hueä bieát ñöôïc traïng Arahants go at their decease. According to the thaùi taïm bôï vaø luoân thay ñoåi cuûa vaïn höõu—The T’ien-T’ai Sect, this is one of the four lands or wisdom of knowing things in their temporal and realms, the realm which is temporary, where changing condition. beings still subject to higher forms of Phöông Tieän Cuï Tuùc Truï: Perfect adaptability transmigration, the abode of Srotapanna (Tu ñaø and resemblance in self-development and höôøn), Sakrdagamin (Tö ñaø haøm), Anagamin (A development of others or

dwelling with na haøm), and Arhat (A la haùn). endowment with skill-in-means—Phöông tieän ñaày Phöông Tieän Kheùo: See Phöông Tieän Thieän Xaûo. ñuû trong cuoäc töï lôïi lôïi tha. Ñaõ du nhaäp trong ñaïo Phöông Tieän Löïc: Prayoga-bala (skt)—Power of thai roài, thì vaâng noái theo doøng giaùc. Nhö caùi thai expedient means—Löïc phöông tieän, vì taát caû coâng ñaõ thaønh, nhaân töôùng chaúng thieáu. Ñoù goïi laø haïnh ñeàu roát raùo. Ñaây laø naêng löïc töï tu trong taát caû phöông tieän cuï tuùc truï—Since they ride in the moïi tu taäp Boà Taùt ñaïo hay ngoaïi löïc töø hoaøn caûnh womb of the way and will themselves become beân ngoaøi hay töø nhöõng phöông tieän thieän xaûo — enlightened heirs, their human features are in no Power of means, consummating whatever they do. way deficient. This is called the dwelling of This is the power of disciplining himself in all the endownment with skill-in-means. exercises of Bodhisattvahood, or the power of Phöông Tieän Duyeân: Y Sö—Phöông tieän coù tính expedient means or power arising from hoã trôï—Ñieàu kieän phuï—Contributory environment. conditions—Supporting conditions. Phöông Tieän Moân: Phaùp moân phöông tieän daãn tôùi Phöông Tieän Ñaïo: Con ñöôøng cuûa phöông thöùc chaân lyù—The gate of Upaya—Convenient or thích hôïp—Path of expedient means. expedient gates leading into Truth. Phöông Tieän Ñònh: Samantaka-samadhi (skt)— Phöông Tieän Ngöõ: Duøng lôøi noùi phöông tieän ñeå Caän Phaàn Ñònh—Gia Haïn Ñònh—Concentration of daãn tôùi chaân lyù—Utilization of convenient or expedient means. expedient speech that is leading into Truth. Phöông Tieän Ñoä: See Phöông Tieän Hoùa Thaân Ñoä. Phöông Tieän Nhaân: Hetupratyaya (skt)— Phöông Tieän Giaû Moân: Expedient gates or ways Accessory conditions—The environmental or of using the seeming for the real. adaptive cause—Nguyeân nhaân giaùn tieáp do moâi Phöông Tieän Hieän Nieát Baøn: Nhö Lai thöôøng truï tröôøng beân ngoaøi (ngoaïi duyeân). Caûnh ñoái ñaõi vôùi baát dieät, nhöng ngaøi taïm thôøi nhaäp Nieát Baøn khieán taâm thöùc (phaùp taâm vaø sôû taâm laø naêng duyeân, caûnh cho chuùng sanh khôûi leân yù nieäm töôûng nhôù Nhö laø sôû duyeân). Ñaây cuõng chính laø phöông tieän nhaân Lai maø duïng coâng tu ñaïo—Though the Buddha is (chaúng haïn nhö nöôùc vaø ñaát laøm phöông tieän cho eternal, he showed himself as temporarily extinct, haït gioáng naãy maàm)—Environment causes. as necessary to arouse a longing for Buddha. Secondary cause, upon which something rests or Phöông Tieän Hoùa Ñoä: See Phöông Tieän Hoùa depends, hence objects of perception; that which Thaân Ñoä. is the environmental or contributory cause; Phöông Tieän Hoùa Thaân Ñoä: Nôi Phaät A Di Ñaø attendant circumstances. This is also the adaptive

cause (water and soil help the seed growing). Phöông Tieän Taâm Luaän: Upayahrdaya-sastra Phöông Tieän Nhò Chuûng Töôùng: Two kinds of (skt)—Treatise on the explanation of the skills in means—Hai loaïi phöông tieän: Theá gian expedient mind. phöông tieän, phöông tieän thieän xaûo do chö Boà Taùt Phöông Tieän Thaân: Thaân phöông tieän, vì taát caû thò hieäm laøm töï lôïi vaø lôïi tha; vaø xuaát theá gian xöù hieän tieàn—The body of expedient means, phöông tieän, phöông tieän thieän xaûo do chö Boà Taùt appearing in all places. thò hieän laøm lôïi tha, chöù khoâng töï

lôïi —Two kinds Phöông Tieän Thieän: Gia Haønh Thieän—Goodness of expedients: Conventional expedients (skills in acquired by effort—See Tu Ñaéc Thieän. means) which Bodhisattvas manifest to benefits to Phöông Tieän Thieän Xaûo: Upaya-kausalya (skt)— self and others; and super-worldly expedients Upaya-kosallam (p)—Expedient method implies (skills in means) which Bodhisattvas manifest to strategically correct—Skilful means—Skills in benefits to others, not to self. means to progress—Phöông tieän thieän xaûo laø Phöông Tieän Phaùp Thaân: Upaya-dharmakaya phöông tieän toát laønh vaø tinh xaûo maø chö Phaät vaø (skt)—Manifestation of dharma-body—Skill in chö Boà Taùt tuøy caên taùnh cuûa caùc loaïi chuùng sanh means dharmakaya—Thaân phöông tieän ñöôïc duøng maø 'quyeàn cô nghi' hay quyeàn bieán hoùa ñoä hoï töø ñeå cöùu ñoä chuùng sanh (do töø Phaùp tính phaùp thaân phaøm leân Thaùnh (töø si meâ thaønh giaùc ngoä). Caùc maø thò hieän öùng hoùa thaân Phaät ñeå cöùu ñoä chuùng baäc trí löïc khoâng chaáp neâ nôi hình thöùc, hoï chæ coi sanh)—Expedient dharma body, using in salvation hình thöùc nhö nhöõng phöông tieän thieän xaûo ñeå tieán of sentient beings. tu vaø ñaït cöùu caùnh laø quaû vò Phaät. Vì nhieàu hoaøn Phöông Tieän Phoå: Phöông tieän phoå quaùt phuø hôïp caûnh khaùc nhau khôûi leân neân ngöôøi ta phaûi duøng theo hoaøn caûnh hay ñieàu kieän ñeå thu nhaän tha phöông caùch naøo thích hôïp cho töøng luùc töøng nôi. nhaân—Universal accordance with conditions of Qua nhöõng phöông tieän thieän xaûo naøy maø chö Phaät the receptivity of others. vaø chö Boà Taùt coù theå cöùu vôùt vaø daãn daét chuùng Phöông Tieän Saùt Sanh: Phöông tieän thieän xaûo sanh giaùc ngoä—Extraordinary Skilful Means is a cuûa vò Boà Taùt, bieát ñöôïc nghieäp baùo cuûa töøng good and virtuous practice which Buddhas and ngöôøi, neân gieát maø khoâng bò toäi, ñeå traùnh khoâ ng Maha-Bodhisattvas use to follow and adapt to the cho ngöôøi naày phaïm toäi laøm khoå ñau khoâng ngöøng, individual capacity, personality, and inclination of hay giuùp cho ngöôøi ñoù ñöôïc sanh vaøo caûnh giôùi sentient beings to aid and transform them from cao hôn—The right of Great Bodhisattvas, unenlightened to enlightened beings. Practitioners knowing every one's karma, to kill without who possess wisdom are no longer attached to sinning, in order to prevent a person from forms and appearances; because forms and committing sin involving unintermitted suffering, appearances are only expedients for them to or to aid him reaching one of the higher advance in cultivation to obtain the Buddhahood. reincarnations. Because of the different situations that arise, one Phöông Tieän Tam Nghieäp: Skillful expedient has to use methods suited to the particular time actions of physical, verbal, and mental and place. Expedient dharma implies that the activities—Haønh giaû neân haèng truï nôi ba thöù methods are not constant and changing, but rather nghieäp phöông tieän thieän xaûo laø thaân nghieäp roát impromptu methods set up for a special purpose. raùo thanh tònh, ngöõ nghieäp theo trí hueä maø phaùt ra, Through those expedient methods or strategies, yù nghieäp thaäm thaâm voâ ngaïi. Duøng phöông tieän Buddhas or Bodhisattvas can help rescue and lead naày ñeå lôïi ích chuùng sanh—Practitioners should other beings to Enlightenment. always continue three kinds of skillful

expedient Phöông Tieän Thieän Xaûo Ñaïo: Path of skill in action: their physical activity is ultimately pure, means—Path of skillful means—Phöông tieän thieän their verbal activity is always carried out in accord xaûo ñöôïc duøng bôûi caùc baäc giaùc ngoä nhaèm chæ baøy with knowledge, and their mental activity is phaùp ñeán caùc chuùng sanh khaùc. Ñaây laø moät trong exceedingly profound and has no blockage or hai ñaïo Boà Taùt, vì Boà Taùt xuaát sanh trí hueä vaø inhibition; by these means they benefit living phöông tieän—The skillful means used by beings. enlightened beings to present the dharma to other

sentient beings. This is one of the two paths of resident superintendent of the monastery and Enlightening Beings because they develop maintains or holds firmly to faith in the Buddha. wisdom and skill in means. Phöông Vò: Boán höôùng chính: ñoâng, taây, nam, Phöông Tieän Trí: Upayajnana (skt)—Skilful baéc; vaø boán höôùng phuï: ñoâng baéc, taây baéc, ñoâng knowledge—Skilful means of knowledge— nam, vaø taây nam—Four main directions: east, Wisdom or knowledge of using skilful means— west, south, and north; and the four half points Tuïc Trí—Quyeàn trí hay trí thoâng ñaït veà phöông (corners) of the compass: north-east, north-west, phaùp cöùu ñoä chuùng sanh. YÙ nieäm veà phöông tieän south-east, and south west. thieän xaûo laø moät yù nieäm quan troïng trong Phaät Phöôøng: Khu cö truù cuûa Taêng chuùng—Monks' giaùo Ñaïi Thöøa vaø khoâng taùch rôøi vôùi yù nieäm veà quarters. moät traùi tim ñaïi töø ñaïi bi vaän haønh toaøn boä höõu theå Phöôïng Mao Laân Giaùc: Loâng phöôïng söøng laân, yù cuûa Phaät tính. Noù khoâng ñuû ñeå vò Boà Taùt coù ñöôïc noùi nhöõng vieäc hieám hoi—Phoenix feathers and Thaùnh Trí hay Baùt Nhaõ ñöôïc thöùc tænh vieân maõn vì unicorn horns, i.e., rare things. ngaøi phaûi ñöôïc phoø trôï baèng phöông tieän trí nhôø ñoù coù theå ñöa toaøn boä cô phaän cöùu ñoä vaøo thöïc tieãn tuøy theo caùc yeâu caàu cuûa chuùng sanh—The wisdom or knowledge of using skillful means for saving others. The idea of “skillful means” is an important idea in Mahayana Buddhism and inseparable from that of a great compassionate heart moving the whole being of Buddhahood. It is not enough for the Bodhisattva to have the supreme wisdom (wisdom of the Buddha) or Aryajnana, or Prajna fully awakened, for he must also be supplied with skillful wisdom (upayajnana) whereby he is enabled to put the whole salvation machinery in practice according to the needs of beings—See Quyeàn Trí. Phöông Tieän Tuøy Duyeân Chæ: Cessation as insight into Expedient Conditions—See Chæ Quaùn Tam Chuûng (2). Phöông Tröôïng: ‘Ten-feet square’—Vieän chuû— Töø ngöõ chöõ Haùn laø phöông tröôïng, möôøi maõ vuoâng, nguyeân thuûy ñöôïc duøng trong caùc Thieàn vieän chæ kích cöõ lyù töôûng cho khu vöïc toïa chuû. Coøn goïi laø Thuû Toïa, Thöôïng Toïa, hay Toïa Nguyeân, laø vò chuû moät nhoùm cöû toïa ñaïi chuùng hay vò Thöôïng Toïa truï trì töï vieän. Töø “Abbot” coøn coù nghóa laø “Truï Trì”. Nghóa laø moät vò giaùm sö trong töï vieän luoân giöõ vöõng nieàm tin nôi Ñöùc Phaät—Head of a monastery or an abbey. A Chinese term for abbot is “fangzhang,” or ‘ten feet square,’ is a term used primarily in Zen monasteries and refers to the ideal size of the abbot’s quarters. Also called master of a temple, a chairman, president, the head of the monks, an abbot. Abbot also has

another meaning: a “dweller and upholder of Buddhadharma.” That means a monk who is a

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